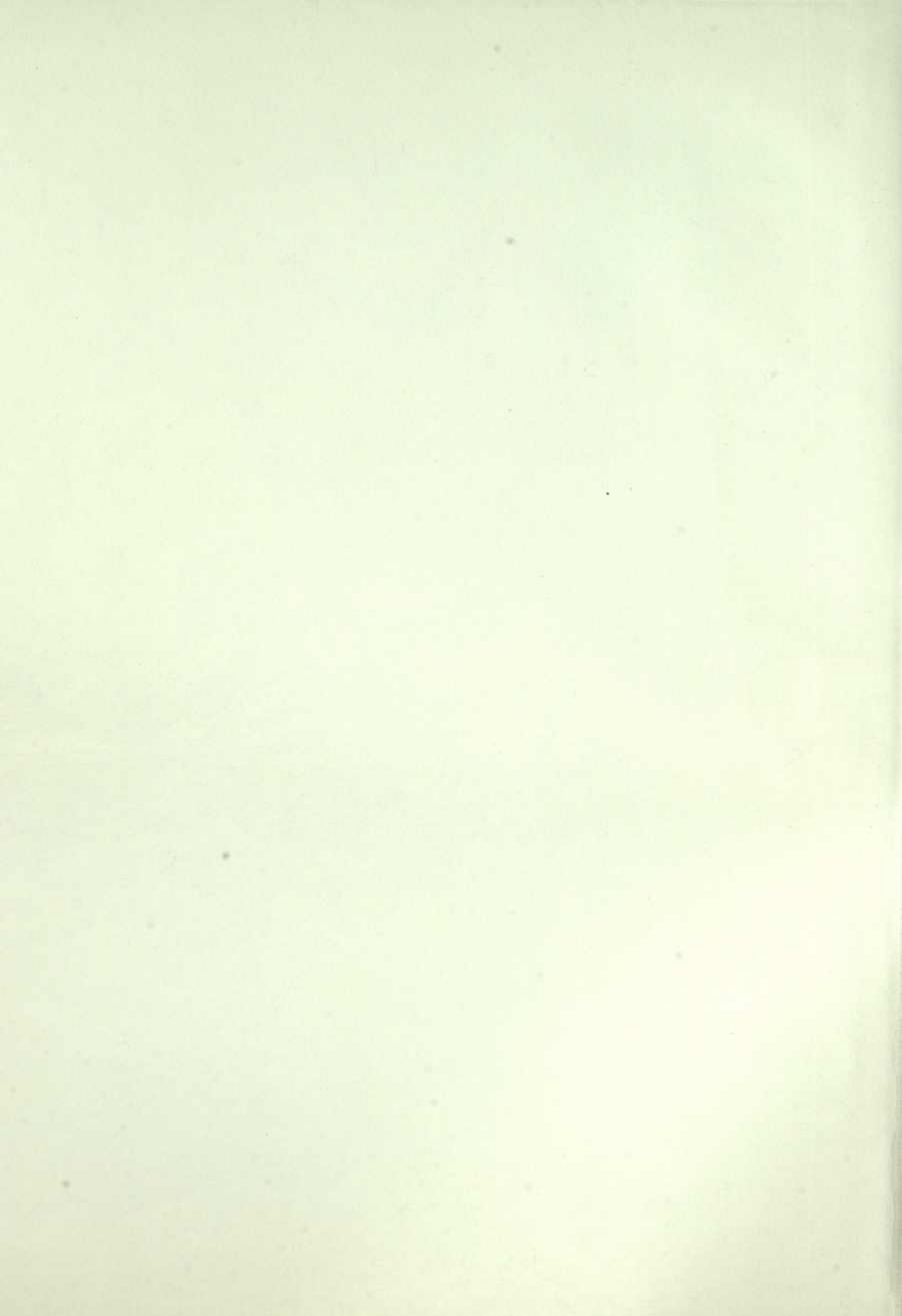


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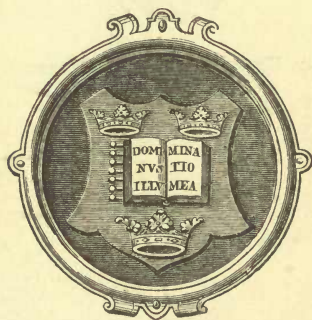


Anecdota Oxoniensia
LIVES OF SAINTS

FROM
THE BOOK OF LISMORE

EDITED
WITH A TRANSLATION, NOTES, AND INDICES

BY
WHITLEY STOKES, D.C.L.



Oxford
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P R E F A C E.

THE chief contents of this volume are the text and translation of the nine Lives of ancient Irish saints contained in the so-called *Book of Lismore*, a manuscript which now belongs to the Duke of Devonshire, and is kept in Lismore Castle, Co. Waterford. There, in 1814, it was found in a walled-up passage by some workmen engaged in repairing the castle. It was lying, along with a crozier, in a wooden box. 'The MS.' (says O'Curry) 'had suffered much from damp, and the back, front and top margin had been gnawed in several places by rats or mice.' Of its previous history we only know that on the 20th June, 1629, it was in Timoleague Abbey, in the hands of Michael O'Clery, one of the Four Masters.

This manuscript has been noticed by Windele¹, O'Curry², Mr. Gilbert³, Sir Henry Yule⁴, and Professor d'Arbois de Jubainville⁵; and one of the two modern copies of part of it, belonging to the library of the Royal Irish Academy, has been noticed by Dr. Todd⁶. But all these notices are so meagre, that they give no adequate idea of the nature and variety of its contents. The following description, though very incomplete, may serve to fill the gap till the codex is catalogued by some better scholar and palaeographer than the present writer.

I. DESCRIPTION OF THE MANUSCRIPT.

The *Book of Lismore* was compiled from the lost Book of Monasterboice and other manuscripts, in the latter half of the fifteenth century, for Finghin mac Carthaigh Riabhach and his wife Catherine, daughter of Thomas, eighth earl of Desmond. Hence it is sometimes called *The Book of Mac Carthy Reagh*. It is written in double columns on 197 leaves of

¹ *Journal of the Kilkenny, etc. Archaeological Association*, New Series, vol. i (1858), pp. 370-378.

² *Lectures on the MS. materials of Ancient Irish History*. Dublin, 1861, pp. 196-200.

³ *Facsimiles of National Manuscripts of Ireland*, Part III, Introduction, p. xvii.

⁴ *The Book of Ser Marco Polo*, second edition, vol. I, Introduction, p. 100.

⁵ *Essai d'un Catalogue de la Littérature épique de l'Irlande*, Introduction, c.

⁶ *Proceedings of the Royal Irish Academy*, vol. i. pp. 449, 450. O'Curry's copy comprises (he says) 131 folios.

vellum, 15½ inches by 10½ inches. There are on an average forty lines in each column.

The only ornaments are the initial letters with which some of the pieces commence. These letters exhibit the Celtic interlacement, but have no colour, except in two or three cases, where they have been reddened by an unskilful, and apparently modern, hand.

The handwritings of three scribes can be distinguished: one of whom was a friar named O'Buagachain, another calls himself Aonghus O'Callaid.

All of them were more or less careless and ignorant. They often omit marks of aspiration, sometimes even words. They constantly write *gh* for *dh* and *dh* for *gh*¹. So they write *mh* for *bh* and *bh* for *mh*. They use the digraph *fh* not only for the aspirated *f* (*fʰ*), but for the medialized *f* (*bh-f*). They use the digraph *ts*, not only for the eclipsing *t* (*t-s*), but for the aspirated *s* (*sʰ*).

The manuscript has lost at least thirty-six leaves, and of those that remain, many are more or less illegible owing to fading, damp, or the re-writing of an ignorant person called O'Floinn, in whose hands part of the book appears to have been in the year 1816.

The contents of the remaining folios are as follows:—

fo. 1 a, col. 1 (old foliation .f. xxxu.). Beginning of an Irish homily on the Life of S. Patrick, printed *infra*, pp. 1-19.

fo. 2 a, 2 b. A misplaced fragment of the historical piece called *Dígal fola Crist*, 'Revenge for Christ's blood,' which is founded partly on Josephus' account of the destruction of Jerusalem by Titus, and corresponds with the mediaeval French *Vengeance du Sauveur*². Of this piece there are perfect copies in Laud 610, ff. 18 b, 1-22 b, 2, and in the *Lebar Brecc*, p. 150, col. 2, l. 54—p. 157 b, l. 29: others, apparently, in the Book of Fermoy, 44 a³, and the Bibliothèque Nationale, Celt. et B. 1, fo. 90 a, 2; and an

¹ In one instance—*aghaidh* for Old Irish *adaig*, 'night'—both these blunders are made in the same word.

² See as to this, *Revue critique*, 1882, i. 346: *Romania*, xvi. 56, and G. Paris, *La Littérature Française au moyen Age*, § 140.

³ See Dr. Todd's account of this MS. in the *Proceedings of the Royal Irish Academy. Irish MSS. Series*, 1870, pp. 1-65.

imperfect copy in Egerton 91, fo. 63 b, 2. The Lismore fragment is equal to LB., 156a, l. 62—157 b, l. 29, and begins thus :

<p>[Ar ba ferr leo a thinud oltas bethugud n]a n-Iudaide de, ar daigh co n-eiplitis do gorta, áir ba he mían na crechaire Romh- anda gu (n-)eplitis na hIudaídi uile do ghorta, air ba (to)irrsech iat ica marbad.</p>	<p>For rather than that the Jews should be fed by it, they preferred that it should vanish, so they might die of hunger : for this was the desire of the Roman raiders, that all the Jews might die of hunger, for they were sorrowful at killing them.</p>
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fos. 3, 4 (old foliation, .f. xxxui and .f. xxxuii). Continuation from fo. 1 of the Homily on S. Patrick.

Two leaves are here lost.

fos. 5, 6 and 7 a. The remainder of the Homily on S. Patrick. Fo. 6 a is numbered in an old hand xxxxi.

fos. 7 b—11 a, 1. Homily on the life of S. Colomb cille, printed infra, pp. 20—33. Folio 8 a is numbered in an old hand xxxxi.

fos. 11 a, 2 (old foliation xxxxi)—16 b, 2. Homily on St. Brigit, with the hymn *Brigit bé bithmaith* and the preface thereto. Printed infra, pp. 34—53. Folio 12 a is numbered in an old hand xxxxi.

fo. 17 a, 1—23 a, 1. Homily on S. Senán son of Geirgenn. Printed infra, pp. 54—74.

fo. 23 a, 2. Life of S. Findén of Clonard. Printed infra, pp. 75—83.

fo. 25 b, 2—30 a, 2. Life of S. Finnhua of Brí Gobann (now Brigown). Printed infra, pp. 84—98. At the end is the following scribe's note: In

brathair oBuagachain roscribh an betha so as *Leabhur Mainestrech Buiti* 'the friar O'Buagachain wrote this Life from the Book of Monasterboice.' Folios 27 a and 28 a are respectively numbered in an old hand lxii and lxiii.

fo. 31 b—35 a, 1. Homily on S. Brenainn son of Finnlugh. Printed infra, pp. 99—116.

fo. 35 a, 2—39 b, 2. Homily on S. Ciarán of Clonmacnois. Printed infra, pp. 117—134. At the end is a note in the handwriting of O'Buagachain, complaining of the MS. which he was copying.

fo. 39 b, 2, l. 10. Two short prose pieces and a poem in eleven quatrains, printed infra, pp. 135, 136.

fo. 40 a, 1—42 b, 1. Homily on S. Mochua of Balla. Printed infra, pp. 137—146.

fo. 42 b, 1. A story entitled *Sgela an trir mac cleirech* annso sis, 'Tidings

of the three young clerics here below.' This legend is also found in the *Book of Leinster*, p. 283, whence it has been published, with a French translation and notes, by M. Henri Gaidoz in *Mélusine*, t. iv. cols. 6-11.

The Lismore copy furnishes some various readings, and runs thus :

Triar maccleirech di fhearuibh Eirenn do-
chotar dia n-aillithre. Ba dicra 7 bá
cridheachair docos. Ni rucad ann do lon
for muir acht teora bairgen (*sic*)

'Beratsa in caitín,' ar fear dhúibh. O ro-
siactadar formnai na fairce *immorro*, 'a
n-aínm Crist, tra,' or iat, 'leicium ar raimh
isin mhuir uann 7 fo[n]certam il-leth ar
Tigerna.' Doronath on. Ni bá cian
iarum la furtacht Crist condatralla docum
n-indsí áilli: condath n-imdha inde, uscí
imdhai. 'Denam tra eclais for lar ar
n-indsí.' Doghniat on. Teit in caitín
uadhaibh. Dos-srengai bratan fireisc
dhoibh conice teora bratana cecha tratha.
'A Dé,' or iat, 'ní hailitre ar n-aillitre
ifechtsa. Tucsam lon linn, ar caitín
diar n-airbiathad. As diic ifechtsa, to-
mhailt a urthoraidh. [Ni chaithfem torad
in caitt.'] Batar se trath iarsin cen
tuara, cein cu tainic timtíreacht o Crist
cu mbui forsín altoir .i. lethbairghiun
cruithneachta cech fir 7 orda eisc. 'Maith
tra, findadh cach duris dia madh¹ don
fhir ardon-biatha.'

'Gebatsa cetamus,' ar fer dibh, 'na trí .L.
cech dia, la ceileabhrad mo trath 7 la
hoifrenn.'

'Gebhutsa didiu,' or araili, 'na trí .L. ur-
naighthi, la ceileabhrad mo trath 7 la hoi-
freann cech láí.'

'Gebutsa,' or in *treas* fer, '.LLL³. Imnum

Three young clerics, of the men of Ireland,
went on their pilgrimage. It was fer-
vently and heartily they went. There was
no provision taken to sea save three cakes.

'I will bring the little cat,' says one of them.
Now when they reached the shoulders of
the main, 'In Christ's name,' say they, 'let
us cast away our oars into the sea, and
throw ourselves on the mercy of our
Lord.' This was done. Not long after-
wards they came with Christ's help to a
beautiful island. Plenty of firewood was
therein, plenty of water. 'Let us build a
church in the midst of our island.' This
they do. The little cat goes from them.
It draws to them a veritable salmon, up
to three salmon for every (canonical)
hour. 'O God,' say they, 'our pilgrimage
is no pilgrimage now! We have brought
provision with us, our cat to feed us. It
is sad now to eat his catching. We will
not partake of the cat's produce.' There-
after they abode for six watches without
food, until a message came from Christ
that (some) was on the altar, to wit, half
a cake of wheat for each man, and a piece
of fish. 'Well, then, let each of us make
known his work for Him who feeds us.'

'I will sing, first,' says one of them, 'the
three fifties² every day, with celebrating
my hours and with mass.'

'I will sing, then,' says another, 'the thrice
fifty prayers, with celebrating my hours
and with mass every day.'

'I will sing,' says the third man, 'a hundred

¹ The Book of Lismore is here corrupt. Read, with LL., Maith, tra, finnad cách úaid a mod.

² i.e. the 150 psalms.

³ MS. inserts *do*.

dicat¹ (cech dia), la ceileabrad mu trath 7 la hoifriunn.'

Dogniter on tra fria re² fhoda. Marb iarumh in tres fer. Rogabadh a ecairc 7 rohad-nacht.

[42 b. 2.] 'Maith, tra,' or siat, 'na tesbhadh ní don urd cetna isin³ eclaís. Rannam edrainn ord ar [co]cele' .i. fer na trí .L. [salm] is é atbath ann. Rannaid etarra modh in tres fir.

Nir'bo cian iarum cu mba marb araili. Adhlaicter [side dano .i.] fer na trí .L. urnaighthi. Trumai - di⁴ lasin æinfer didiu: ba soethar mor dosom na .LLL. salm 7 na .LLL. urnaighthi 7 na .LLL. Imnum dicat, lasna trí hoifreannaib cech dia 7 la ceileabhradh na trath. 'Fir,' or seisium, 'moo serc na deisi ucut la a Tigerna innusa: forroces⁵ chuire: fom-racuibhsea. Mad troscud frissiumh dogentar ón⁶, ar nach ferr a n-airilluidh innussa.' Don-ic in t-angel. 'IS bairnech do Tigerna friutsa,' or in t-angel, 'do troscud indlightech, ar ní bia cen aircisecht [uad].' 'Cid dosum didiu cen mu chesadh-sa lia mhuinntir?' 'IS tu dora[e]ga,' ol in t-angel '.i. intan dorannsaídh bur n-urdu .i. in fer doroege na .LLL. as duthain 7 is nime: is air dofucadh i tosach'. Fer na .LLL. urnaighthi, ní thimdhíbh ní thabair sægul. Inni immorro rothoghuis .i. .LLL. Imnum dicat, sírshægul do saidhe 7 flaith nime.'

and fifty *Hymnum dicats* every day, with celebrating my hours and with mass.'

So this is done for a long space of time. Then the third man died. His requiem was sung and he was buried.

'Well, then,' say they, 'let there be nothing wanting to the same order in the church. Let us divide between us the order of our comrade,' to wit, the man of the thrice fifty psalms, it is he that died. They divide between them the third man's work.

'It was not long before another was dead. He, then, is buried, to wit, the man of the thrice fifty prayers. It was the heavier for the onesurvivor: it was great labour to him, the thrice fifty psalms and the thrice fifty prayers and the thrice fifty *Hymnum dicats*, with the three masses every day and with celebration of the hours. 'Of a truth,' says he, 'their Lord hath a greater love for yon twain than He hath for me. He has taken them unto Him: He has left me. Let me perform fasting against Him, for their merit is no better than mine.' The angel comes to him. 'Thy LORD is angry with thee,' saith the angel, 'because of thine unlawful fasting: for thou wilt not be without mercy from Him.' 'Why, then, did He not let me suffer with His household?' 'The choice was thine,' saith the angel, 'when ye parted your duties. The man that chose the thrice fifty (psalms) is transitory and is short-lived. Wherefore he was taken first. The man of the thrice fifty prayers, he neither cuts off nor adds to his life. As to that, however, which thou chocest, even the thrice fifty *Hymnum dicats*, long life to him (who chose), and the kingdom of heaven.'

¹ St. Hilary's hymn in praise of Christ, Todd, *Liber Hymnorum*, pp. 151-161.

² co ré, LL.

³ assind, LL.

⁴ Trummu-te, LL.

⁵ Rosuc, LL.

⁶ Dogentar troscud frisseom ón, LL.

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doibh conice teora bratana *cezha* tratha.
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in caitt.'] Batar se trath iarsin cen
tuara, cein cu tainic *tintireacht* o *Crist*
cu mbui *forsin* altoir .i. *lethbairghiun*
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a cake of wheat for each man, and a piece
of fish. 'Well, then, let each of us make
known his work for Him who feeds us.'

'Gebatsa cetamus,' ar fer dibh, 'na trí .L.
cech dia, la ceileabhraid mo trath 7 la
hoifrenn.'

'Gebhutsa *didiu*,' or araili, 'na trí .L. ur-
naighthi, la ceileabrad mo trath 7 la hoi-
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So this is done for a long space of time. Then the third man died. His requiem was sung and he was buried.

'Well, then,' say they, 'let there be nothing wanting to the same order in the church. Let us divide between us the order of our comrade,' to wit, the man of the thrice fifty psalms, it is he that died. They divide between them the third man's work.

'It was not long before another was dead. He, then, is buried, to wit, the man of the thrice fifty prayers. It was the heavier for the one survivor: it was great labour to him, the thrice fifty psalms and the thrice fifty prayers and the thrice fifty *Hymnum dicats*, with the three masses every day and with celebration of the hours. 'Of a truth,' says he, 'their Lord hath a greater love for yon twain than He hath for me. He has taken them unto Him: He has left me. Let me perform fasting against Him, for their merit is no better than mine.' The angel comes to him. 'Thy LORD is angry with thee,' saith the angel, 'because of thine unlawful fasting: for thou wilt not be without mercy from Him.' 'Why, then, did He not let me suffer with His household?' 'The choice was thine,' saith the angel, 'when ye parted your duties. The man that chose the thrice fifty (psalms) is transitory and is short-lived. Wherefore he was taken first. The man of the thrice fifty prayers, he neither cuts off nor adds to his life. As to that, however, which thou chocest, even the thrice fifty *Hymnum dicats*, long life to him (who chose), and the kingdom of heaven.'

¹ St. Hilary's hymn in praise of Christ, Todd, *Liber Hymnorum*, pp. 151-161.

² co ré, LL.

³ assind, LL.

⁴ Trummu-te, LL.

⁵ Rosuc, LL.

⁶ Dogentar troscud frisseom ón, LL.

⁷ is duthain. 7 nime. nus-menicedar is aire fosroiti i tossaig, LL.

'Bennacht forsin Tigerna oa tuidhches¹:
am buidech de.'

Bai *didiu* ina innsi co hæs 7 crine, *co* tar-
raidh Brenainn don fhairrgiu, *conad* essein
rom-beannuch 7 dorat coman 7 sacarbaic
dhó, *co n-dechaid* dochum nime, *cona*[d]
torruma aingel uasaibh *dogrés* ina n-innsi.
Finit dó sin.

'A blessing on the Lord from whom thou
hast come. I am thankful to Him.'

So he dwelt in his island till he was aged
and withered, and till Brenainn came
from the sea; and Brenainn blessed him
and gave him communion and sacrifice,
so he went to heaven; and a watch of
angels is always over them in their island.

fo. 42 b, 2. Story of a young nun who waited on S. Molaisse of Leighlin,
was seduced by a clerical student, and became pregnant. She tells her
lover to flee from the wrath of the saint. 'It is enough,' she says, 'that *I*
should be ruined' (*as lor, ar si, mu mhudhugudh sa*). The saint curses her
and deprives her of heaven. She dies in childbed and is buried in a bog out-
side the church. Her lover devotes himself to saving her soul from hell.
He builds a hut by her grave, and every day he recites seven times the
Beatus and the psalms, and he performs a hundred prostrations. After a
year her spirit appears to him, blesses him, and declares that she is almost
rescued, and that the Beatus has helped her most. The story ends thus:

Faect *didiu* táinic Fursa *craibhdech* docum
na cilli, *con* fhaca side *timthirecht* na n-
aingel isin monaid don lighi. 'Maith, a
Molaisi,' ar Fursa, 'cia noemh fil isin
mhonaid?' 'Idhul fil ann,' or Molaisi,
'i. deman cailligi.' 'Décha, a Mholaisi,'
ar Fursa. Dechait andis, *con* facatar
timthireacht na n-aingel don lighi docum
nime.

Once, then, Fursa the Pious came to the
church and beheld the service of angels
(between heaven and) the grave in the
bog. 'Well, O Molaisse,' saith Fursa,
'what saint is there in the bog?' 'An
idol is therein,' saith Molaisse, 'a dia-
bolic nun.' 'Look, Molaisse!' saith
Fursa. They both look, and they beheld
the service of the angels (ascending) from
the grave to heaven.

Thus the (nun's) body was taken out of the
bog and buried in the graveyard. And
Fursa took the cleric under his protec-
tion; wherefore he afterwards became a
holy man and went to heaven.

So that the Beatus is better than any prayer
for saving a soul from devils.

Conad ferr *cech* n-ernaigthe in biatt do
tesarcuin anma ar demhnaib.

There is another copy of this story in the *Book of Leinster*, pp. 285 b-
286 a.

fo. 43 a, 1-43 a, 2. Story of two young clerical fellow-students who agree

¹ o tucad, LL. The *tuidhches* of the text means literally 'ventum est.'

that whichever of them dies first shall come to the survivor with tidings of the other world. Another copy, beginning *Dids macclerech*, is in the *Book of Leinster*, 278 a. A third copy, beginning *Da macclerech robadar* a comann ac denam a leighiunn, is in Rawl. B. 512, fo. 140 b, 2. The Lismore copy runs thus:

Dias *macclerech* batar i comuidh [43 a, 2] oc leghiunn comdar comhaltada optar meic beca. Ba he a n-imrath ina mboithiniu. 'IS truagh in turas i tiagait³ ar coeim 7 ar caruit uainn nach teguit doridhisi cu bhfis scel duin in tfré a tiaghat. Tathonn comairli, nechtar noternoithe artús cu tuidced⁴ cu sceluibh dia cheli.' Firthar inni immangaibhter ime. Imaragaibh doibh ime. ciapate [leg. ciapad] dhe roteised itosaigh co tised ria cinn mís co fis sceul dialaile.

Nir'bó foda iarsin cu mba marb andala næ. Adhnaictar lia cheli 7 gebhidh a eclairc. Bui oca frithailim cu cenn mís iarum. Ni thainic a cheli. Bui oca ecnach, 7 oc ecnach na Trinoitigan a lecad dia acallaim. Bui-siumh didiu oc slechtanaibh ina boithiniu. Tairrsich⁵ bec uasa cind. Atcu-maing a cenn imon tairrsiuch⁵ cu mba marbh. Con fhaca [ind anim] a coluind arabhelaib. [Darle-side is ina curp búí]. Boi ica taidhbhredh. 'Olc ón,' ol se, 'in column do tabairt cucamsa. Muinnter na cilli,' ar se, 'dosn-uc.' Laissin lingidh asin tigh imach. Bai in fer grajdh oc bein a[n] cluic⁷. 'Ni con maith, a cleirig,' or se, 'in column do brith cucamsa.' Ni rofreacuir in clérech. Gaibhthe do⁸ chách.

Two clerical students had been reading together¹ so that they were comrades² since they had been little boys. This was their conversation in their hut. 'Sad is the journey on which our dear ones and our friends go from us, that they come not again with tidings to us of the land into which they go. We have a counsel, that whichever of us first escapes should come to the other with tidings.' That on which they agree is done. They agreed that whichever of the twain should go first would come, before a month's end, with tidings to the other.

It was not long thereafter that one of the twain died. He is buried by the other, who sings his requiem. Then the survivor abode waiting him to a month's end. His comrade came not. He was reproaching him and reproaching the Trinity for not letting him commune with him. He was then making prostrations in his hut. There was a little crossbeam above his head. His head struck against the cross-beam so that he became dead. The soul saw its body before it. It seemed to it that it was (still) in its body. It was dreaming⁶, 'That is bad,' saith he, 'to bring the corpse to me. The people of the church,' saith he, 'have brought it.' With that he leaps forth out of the house.

¹ Lit. in partnership at reading. ² Lit. fosterbrothers: cf. W. *cyfaillt*. ³ in turusa tiagait, LL.

⁴ Denam comairle, nechtar de uánd dig artús co tí co scélaib dia cheliu. Dentar ám. Immaragaib doib cipé díb nodigised hi tossaig co tised ria cind mís co fis scel diarailiu, LL.

⁵ fordorus, LL.

⁶ *taidbread*, 'a dream, a vision,' P. O' C. LL. has *Búi oc tadbriud*.

⁷ oc beim in chluic, LL.

⁸ co, LL.

Ni con cualutar. Ba toirrsi mor laissiumh. Gaibhte asin cill docum na meithle. 'Iss *ed* so,' ol sé. Ni con cualatar. Nos-geibh¹ luinne: teit don chill. Docuas cu ndechmadhaib dosum, con fhacas a chol-ann istaigh. Dos-fucadh docum na reilgi. Intan dochoidh-sium isin cill con fhaca

a chele arachinn. 'Amein amein,' or se, 'is foda lat cu² tanac.' 'Olc do breitir,' or sesium. 'Na[ch]am-cairigh didiu,' oul a chele. 'Tanac mor fechtus co mbínn for cinn h' adhairt oc nemele frit, 7 nim-chualais, ár ni cluinet[h]ar in corp tiugh trom ind ainim n-aerdha tanaidhi.'

'Rot-cluinim innosa,' ol sesium.

'Na tó,' ol a celi: 'h'ainim nama as i fil ann. Is ret choluinn fesin itai occ imteiched. Ár-rogað comanarladh dhuinne. Con fail on iarum. Mairg doghni olc, cein mair [i.] mogenar, dogni maith. [43 b, 1] Eirg arcenn do colla resiu dorattar isin deirc.'

'Cubrath ni con ragsa innti doridhisi ara grain 7 ara homun.'

'Noragha ém, 7 bia bliadan i mbethaid. In biait cech dia ar m'anmain-si, ár is e áradh 7 slabhrad 7 muince is treisi do thabairt anma [dune] a hithfern in biait.'

Ceileabhraidh dia chele, 7 teit dochum na colla, 7 adracht a greich ass oc toidhecht innti, cu rotathbeo[ig], co ndechaid docum nimhe i cind bliadne. In bhiaid, tra, as³ sí ernuighthi as dech fil ann. Finit.

¹ Nóngeib, LL.

² co, LL.

³ MS. ar.

The ecclesiastic was striking the bell. 'It was not right, O cleric,' saith he, 'to bring the corpse to me.' The cleric made no answer. He betakes himself to every one. They heard him not. (That) was a great trouble to him. He gets him out of the church to the reapers. 'It is this,' saith he. They heard him not. Fury possesses him: he goes to the church. They went with tithes to him and saw his body within. It was carried to the graveyard. When he entered the church he saw his comrade before him. 'Verily, verily,' saith he, 'thou hast been long in coming. Bad is thy word,' saith the same. 'Upbraid me not, now,' saith his comrade. 'I came many times, and was at the end of thy pillow complaining to thee; and thou heardest me not, for the thick, dense body heareth not the aerial, attenuated soul.'

'I hear thee now,' saith he.

'Not so,' saith the other: 'it is only thy soul that is there. It is from thine own body that thou art escaping. What thou askedst has happened to us. There is this then. Woe to him who doth evil! Happy he who doth good! Go to meet thy body before it is put into the cave.'

'I will never enter it again, because of the horror and the fear of it!'

'Truly thou shalt go, and thou wilt be a year alive. (Say) the Beatus every day for my soul, for the mightiest ladder and chain and collar to bring man's soul out of hell is the Beatus.'

He bids farewell to his comrade and goes to the body, and his scream rose out of him as he entered it, and he came again to life, and at the year's end he went to heaven. The Beatus, therefore, is the best prayer that is. *Finit.*

fo. 43 b, 1. Story of S. Brenainn maccu Altai of Clonfert, the young harper and the bird-like angel. Another copy in Rawl. B. 512, fo. 142 a, b.

[F]eacht do Brenuinn mac hui Altai a Cluain Ferta, dia casc .u.r.i.bliadna rena eitsict, ceilebarthar isin eclais lais 7 pritchaighter 7 aifrinntar. O tainic in medon lai immorro tiaguit na manaig da prinntigh. Do bhi maccleirech istigh 7 cruit ina laim oca gabais for a n-airfited, 7 doratsat a mbennacht dó.

Robo meallach lim anosa,' ol in clérech, 'dia mbeith Brenainn astigh¹ cu seinninn tri hadbuinn do.' 'Ni leicfed cuigi thú,' ar na manaig, 'ár is secht mbliadna do Brenuinn nar'thibh 7 na cuala ceol do cheolaib domuin; acht da ubhall ciar[th]a² 7 snaithi etarra [, 7 nobitis] ara belaihb forsin leabar, 7 intan rocluinn ceol dobeir na hubla ina ouibh.'

Raghatsa [immorro', ol in macclerech,] 'do sheinn do.'

Teit as 7 a chruit glesta lais. 'Osluic,' or in clérech. 'Cia so?' ol Brenuinn. 'Mac-clérech duitsi do seinm cruiti duit.' 'Seinn imuigh,' ol Brenainn. 'Mun bhadh doiligh latsa, 'ol in clérech, 'robudh buidhi³ lim mu leicen for lar na hecalsa do sheinn tressi⁴. ['Maith lem,' ol Brenainn. 'Oslaic remam,' ol in macclérech.] Osluicid Brenainn roimhe. Dobeir in clérech a cruit aniar⁵. Dobeir Brenainn a dha ubhull chiartha ina óuibh. 'Ni maith leamsa,' ol in macclérech, 'h'airfitedh mina ghata in ceir as t'óuibh.' 'Dogéntar,' [didiu] ol Brenainn.

Once when Brenainn maccu Altai was in Clonfert, on Easter-day seven years before his obit, mass is celebrated by him in the church, and preaching and offering. Now when midday came the monks go to their refectory. There was a clerical student inside with a harp in his hand, whereon he began to make music for them, and they gave him their blessing.

'It would be delightful, now,' saith the cleric, 'if Brenainn were within, that I might play three strains to him.' 'He would not let you (come) to him,' say the monks, 'for it is now seven years since Brenainn smiled or heard a melody of the melodies of the world. But he has two waxen balls with a thread between them, and they used to lie before him on the book; and whenever he heard a melody he puts the balls into his ears.'

'I will go, however, and play to him,' says the clerical student.

Off he goes with his harp tuned. 'Open!' saith the cleric. 'Who is this?' saith Brenainn. 'A clerical student come to play the harp for thee.' 'Play outside,' saith Brenainn. 'If it be not disagreeable to thee I should thank thee to let me into the midst of the church to play for a while.' 'I am willing,' saith Brenainn. 'Open before me,' says the student. Brenainn opens (the door) before him. The cleric brings his harp from behind. Brenainn puts his two waxen balls into his ears. 'I do not like,' saith the clerical student, 'to make music for thee unless thou take the wax out of thine ears.' 'It shall be done then,' saith Brenainn.

¹ danam-leiceth Brenainn for lar na heclaise, R.

² ciarach, R.

³ MS. buighi.

⁴ tri n-adhbunn, R.

⁵ Dobeir in macclerech a cruit iter a di laim for lar na heclaise, R.

Dobeir didiu forsín leabur. Seinnidh trí hadhbuinn dó. 'Beannacht fort, a maccleirig!' or se, 'laa cheol, 7 neam duit aire!'

[43 b, 2] Dobeir Brenainn na hubla ina cluasaih iardain [ar nir'b ail lais a eisteht nisa moa]. 'Cidh ná coisti frisin ceol?' ol in macclérech, 'in [a] ra olcus lat?' 'Ni haire,' ol Brenainn, 'acht amail so. Laithi dhamh isin eclais so, secht mbliadna cusanu², iar proicept [sunn] 7 iar n-aifreann, dochuatar na cleirig don proinntigh. Rom-facbhada sunn amænur, 7 rom-gabh imtholta andiaidh³ mu Thigearna iar ndul do curp Crist. A mbadhus hi suidhiu rom-gabh crith 7 uamon. Confaca én [etrocht] for an seinistir connessidh forsín altoir. Foreimdhuis silled fair lasna ruithnibh griandai batar imbe.' 'Beannacht fort 7 bennach dhún, a cleirigh!' ol se. 'Rot-bennacha Dia!' ol Brenainn. 'Cia thu?' oul Brenainn. 'Michél aingel,' ol se, 'do th'acalluimsi.' 'Atloch[am]ar do Dia h'acalluim,' ol Brenainn, '7 cidh dia tudchaid?' 'Dot bennachad 7 dot airfithid od Tigerna,' ol in t-en. 'As fochean duit leamsa,' ol Brenainn. Atnaig⁴ in t-en a ghulbain ar cliathán a eite⁵, 7 dobadhussa ag coisteacht fris on trath co araili, 7 doceilibair dam iarsin.

Dobeir Brenainn in stoil darsin mbraiga⁶. 'In binn latso, a maccleirig?' or se. 'Dobhiursa mo breithir fiadh Dia,' ol

So he puts (the balls) on the book. (The clerical student) plays three strains to him. 'A blessing upon thee, O student, with thy melody,' saith Brenainn, 'and heaven to thee for it!'

Afterwards Brenainn puts the balls into his ears, for he desired not to listen any more to it. 'Why dost thou not listen to the music?' saith the student: 'is it because it seems to thee bad?' 'Not for that,' saith Brenainn, 'but even thus. One day, just seven years ago, as I was in this church after preaching here and after mass, the clerics went to the refectory. I was left here alone, and having gone to Christ's Body, a great longing for my LORD seized me. As I was here, trembling and fear possessed me, and on the window I saw a radiant bird, which (then) sat upon the altar. I could not look at it because of the sunny rays that were around it. "A blessing on thee, and do thou bless us, O cleric!" saith the bird. "May God bless thee!" saith Brenainn. "Who art thou?" "Michael the angel," saith the bird, "come to commune with thee." "We give thanks to God for communing with thee, and wherefore hast thou come?" "To bless thee," saith the bird, "and to make music for thee from thy LORD." "Thou hast a welcome from me," saith Brenainn. Then the bird puts its beak on the side of its wing, and I remained listening to it from one watch to another, and then it bade me farewell.'

Brenainn puts the stole (?) over the neck (of the harp). 'Deemest thou (that) melodious, O student?' saith he. 'I give my

¹ ol Brenainn, 'ocus ro[t]fia ceol nime tara eisi sin,' (and thou shalt have heaven's music in lieu thereof), R.

² MS. cusanigh.

³ MS. andiaigh a leth, R.

⁴ MS. atnaid.

⁵ eitigh, R.

⁶ inda stoil forsín mbraghait, R.

Brenainn, 'nach binde lium ceol do cheoluibh domuin andiaigh an ceoil-sin inas in stoil-sea darsin mbraghuid¹, 7 as bec tarbai lim a cluinsin. Beirsiu bend-achtain, a maccleirig! 7 biaidh neam ocat aran airfithid-sin,' ol Brenainn.

Cunad hi an dithramhacht² Brenainn.

fo. 43 b, 2. Story of SS. Colomb cille, Comgall and Cainnech and of Dathi the Presbyter³. Begins:

Colum cilli 7 Comhghall 7 Caindech do-chuatar do thig Crumthir Dathí ar aighidhecht⁴ iar caithimh a proinne don mhuinntir.

word before God,' saith Brenainn, 'that after that melody no melody of the world's melodies seems sweeter to me than this stole[?] over the neck, and to hear it I hold to be little profit. Take my blessing, O student, and thou shalt have heaven for that playing,' saith Brenainn.

So this is Brenainn's *dithramhacht* (?).

Colomb cille and Comgall and Cainnech went to the house of Dathi the Presbyter for guesting after the community had eaten their dinner.

fo. 44 a, 1. Story of S. Patrick, Loeguire's queen, his son Lugaid and the archangel Michael. Begins:

[A]raile fectus tainic Patraic cu Temhraigh aramus na righna bai oc Læguiri mac Neill, d'foirithin a mæic imon n-ainces bui fair.

Once upon a time Patrick came to Tara to visit the queen whom Loeguire son of Niall had, (and) to help her son from the ailment which he suffered.

Similar legends are in Rawl. B. 512, fol. 108 a, 2, and fo. 143 a, 2.

fo. 44 b, 1. Story of Mael Póil and the ghost of a dead nun who chooses the Beatus for her requiem. Begins:

Maol Poil hua-Cinaetha .i. ab mainistrech⁵ Cilli Becain, robhui 7 manach aili ac luadh astrolaice. Mar docotail iarsin con fáca chuice mainces soiscela⁶ robo marb se la roime sin, 7 geran mor aice. Cumain leis a hec.

Mael Póil, grandson of Cinaed, even the abbot of the monastery of Cell Becáin, was with another monk discussing astrology. Afterwards, as he slept, he saw coming towards him a gospel-nun who had died six days before that, and great plaining she had. He remembered her death.

fo. 44 b, 1. Story of Guaire of Aidne and the two saints Cumain the Tall and Cáimin of Inis Celtra. Begins:

[F]eachtus do Ghuairi Aidhne 7 do Cumain Fotai 7 do Chaimin Innsi Celltra isin eclais moir Innsi Celtra.

Once as Guaire of Aidne and Cumain the Tall and Cáimin of Inis Celtra were in the great church of Inis Celtra.

¹ in da stoil sin for sin mbraghait, R.

² dithrimecht, R; leg. dithreabhacht?

³ Perhaps the Crumthir Nathi of Achad cain Conairi commemorated at 9 August, see *Martyrology of Donegal*, p. 214.

⁴ MS. aidhighlecht.

⁵ MS. mainisistreach.

⁶ Read perhaps *soiscéllda*, 'evangelical.'

Other copies of this legend are in *Lebar na hUidre*, p. 116, in Rawl. B. 512, fo. 141 a, 2, and in some MS. (to me unknown) cited by Dr. Todd (*Lib. Hymn.*, p. 87). The LU. copy is printed and translated infra, p. 304. fo. 44 b, 2. Story of Mochuta of Raithen. Begins:

Mochuta Raithin doroinne roinn dia com-
thinol 7 dona hæghedhaib¹ archena
adaig² n-oen ann.

Mo-chuta [abbot] of Raithen made, one
night there, division to his congregation³
and to the guests besides.

fo. 45 a, 1. The legend of S. Muling and the Devil. Entitled Sgel ar Muling annso sis. Begins:

Moling Luachra dalta do Maedoc Ferna.
IS o Mhoedhoc rogabh-somh Tech Mo-
ling. De Uibh Deagad Mora (leg. Móir)
Laigen dosom. Feacht do Moling oc
ernaigthi ina eclais con fhaca ind oclach
cuice isin tech.

Moling of Luachair (was) a pupil of Maedóc
of Ferns. It is from Maedóc he got
Moling's House (*Timullen*). Of the
descendants of Dega the Great of Lein-
ster was he. Once as Maedóc was pray-
ing in his church he saw the young
warrior coming in to him.

Other copies of this legend are in the *Book of Leinster*, p. 284 a, Laud, 610 (in a note on the *Calendar of Oengus*, June 17), and Rawl. B. 512, fo. 141 b, 1. The copies in the *Book of Leinster* and Laud, 610, have been published, with translations, the one in *Goidelica*, p. 180, the other in the *Calendar of Oengus*, p. cv. A complete copy of the poem recited by the Devil is in the *Book of Ballymote*, p. 256 a, where it is said to be taken from the (lost) *Book of Glendalough* (*Lebar Glinne da lacha sin uili*). Two of the quatrains are in the ninth-century Irish MS. in St. Paul's Kloster, Carinthia. See *Goidelica*, p. 177, and *Irische Texte*, p. 319.

fo. 45 a, 2. Legend of Cairpre Crom, king of Húi Maine, and S. Ciarán the wright's son. Begins:

Bai Cairpre Crom mac Feradhuigh, meic
Luigdech, meic Dalann, meic Breasail,
meic Maine Moir, a quo Hui Maine
Connacht. Doghnidh didiu Cairpre ulca
imdha fria cach.

Cairpre the Bent son of Feradach, son of
Lugaid, son of Dala (?), son of Bresal, son
of Maine the Great, a quo the Húi Maine
of Connaught. Now Cairpre was doing
abundant evils to every one.

So he was murdered and beheaded. He was afterwards brought back

¹ MS. hæidhethaib.

² MS. agaid.

³ See as to this the *Martyrology of Donegal*, at 14 May.

to life by Ciarán, who replaced his head, but so unskilfully that Cairpre was nicknamed *Crom*. There is another copy of this story in the Book of Fermoy, fo. 51 a, 1.

fo. 45 b, 1. Story of S. Brenainn son of Finnlug and of Dobarchú, who being cursed by Brenainn for killing his oxen, falls into Loch Lir and is turned into an otter. Edited with a translation, by Mr. S. H. O'Grady, in *Mélusine*, vol. iv, col. 298. Begins :

Bai Brenainn mac Finnloghai a nDubh-
dhoire, a Tuadhmhumain, oc fognamh
don Coimdid. Is e ba nesa dhó ar tuaith
.i. Dobhurchu o bhfuilit I Dhobharchon.

Brenainn son of Finnluigh was in Dubdaire,
in Thomond, serving the LORD. He that
was next to him in the district was Do-
burchú, from whom descend the Húi
Doburchon.

fo. 45 b, 2. A short note about S. Baithín son of Brenann, Adamnán's Baithéneus, St. Columba's first cousin (*clann dá dearbbrathar iat andís*). Another copy is in Rawl. B. 512, fo. 142 a.

fo. 46 a, 1—fo. 52 a, 2. A tractate in reddish ink, entitled in black ink, *Teanga bhithnua annso sis*, 'the Evernew Tongue here below.' Begins :

In principio fecit Deus coelum et terram et
reliqua. Airdri domain as treisi cach
righ, is ardiu cach cumhachtai.

'In the beginning God created the heaven
and the earth,' and so forth. The world's
Overking, who is mightier than every
king, who is higher than every power.

This curious composition is a dialogue between the sapientes Ebreorum and the spirit of Philip the Apostle, who is called by the household of heaven the 'Evernew Tongue,' because when he was preaching to the heathen, his tongue was cut out nine times¹, and was nine times miraculously restored. In answer to questions by the wise Jews, the Evernew Tongue tells them about the creation of the universe, and especially about certain seas, wells, rivers, precious stones, trees, stars, etc.; and it, lastly, describes hell, doomsday, and heaven.

There are other copies in the Bibliothèque Nationale, Celt. et B. 1, ff. 24 a, 1—27 b, 2, and in the British Museum, Egerton 171, pp. 44—65. And

¹ According to the *Leabar Brecc*, the number of amputations was only seven: *Pilip apstal do treb fúda dó, co rocrochad hé iar mbein a thengad fo secht asa chind isin cathraig in Eripoli*, L. B. 181 a.

O'Curry, *Lectures*, 532, says that a MS. called *Liber Flavus Fergusorum* contains a 'tract on the greatness of God, &c. (commonly called *Teanga Bithnua*).'

fos. 48 a, 49 a, 50 a, 51 a, 52 a, are respectively numbered in an old hand, lxxxiii, lxxxiiii, lxxxv, lxxxvi.

fo. 52 b, 1. Religious poem, in sixty-six quatrains, by Mael-Ísa ó Brochain = the Mael-Ísu Hua Brochain who wrote the hymns quoted in *Goidelica*, p. 175, and died A. D. 1086. Begins :

Ocht n-ærich¹ na ndualuch
don-roichet for rith
indagaid na sualach
dia ndíchur don bhith.

The eight chiefs of the vices
Which come to us speedily
Against the virtues
To expel them from the world.

fo. 53 a, 2. Anonymous poem on Doomsday, in twenty-five quatrains, of which the last twenty-two are hardly legible. Begins :

Bráth, ni ba bec a bresim
intan loisces in domán:
ba cóir, a Crist gu ngradhuibh,
do shil Adhuimh a oman.

Doom, not little will be its uproar
When the world shall burn.
It will be meet, O Christ!
For Adam's seed to dread it.

fo. 53 b, 2. Poem in ten quatrains, beginning :

Mithid dhamsa toirired
do triall 6 Thoraig theglaig
ascnam amal oilither
dar tuind muaid mara medraig.

Time for me to journey,
To travel from Torach of (the) household,
To go like a pilgrim
Over a noble wave of (the) joyful sea.

There is another copy of this poem in Laud 615, p. 15, where it is ascribed to S. Colum cille.

fo. 54 a, 1-66 b, 2. A romantic Life of Charlemagne, entitled in a late hand : Gabháltus Sheárlus Mháin (the Conquests of Charlemagne). Founded, apparently, on the Pseudo-Turpin². Begins :

Capitulum primum .i. ar ndul d'esbuluibh
7 do deiscipluibh Crist a rannuibh in
domuin mar innister, dochuaid in t-esbal
glormhar .i. San Sem artus isin Gailinnsi
7 dorindi senmora innti.

Chapter I. Christ's apostles and disciples
having gone into the (various) parts of the
world as is told, the glorious apostle
St. James went first into Galicia and
preached³ therein.

¹ Cf. It e dano nomina na n-erech ndualachae, Rawl. B. 512, fo. 39^a, 2.

² A Welsh version of the Pseudo-Turpin is contained in the Red Book of Hergest, and was edited in 1883 by Professor Powell, of Cardiff. Another version entitled *Campeu Charlymaen*, was published from *Rhydderch's White Book*, by the late Canon Williams, in 1878.

³ Lit. made sermons.

It will be remembered that Charlemagne is said to have been the first pilgrim to the shrine of S. James of Compostella. See Gaston Paris, *La Littérature Française au moyen Age*, § 34.

fos. 60 a, 61 a are numbered lxxxxxii, lxxxxxiii; fo. 64 a is numbered lxxxxxiiii. fo. 67 a, 1. A piece entitled *Scél na samhna* (the story of All Saints Day). Begins:

Araili impir dogabh righi Romhan. Focas a ainm. Dognithe ænach adhbhul *gacha bliadne* leis am samhain isin Roimh. Deithbír ón, ar ba hí in tsámain ardsollamun na ngennte intan sin, ar noadraitis uili dhee in domain, o thurgabail co fuinedh, fuirre.

A certain emperor, named Phocas, assumed the Romans' realm. Every year at *samain* (All Saints day) a great assembly was held by him in Rome. This was right, for the *samain* was the chief solemnity of the heathen at that time, for all the gods of the world, from east to west (lit. from sunrise to sunset), were worshipped on that day.

It then relates how the Pantheon ('dommus omnium deorum, .i. *tegdúis na n-uili dhee*') was given to Boniface, and dedicated by him to all the saints. Compare the piece entitled *Fagail na Samna* in the Bibliothèque Nationale, Celt. et B. 1, fo. 15 b, 2.

fo. 68 a, 1. A short tract on Antichrist, entitled in a late hand *Sgél Ainnte Crisd annso*. It begins:

Adubuir an Tigerna gu rube in Diabul dothicfad a curp dæna .i. ante *críst* dogenad comurda mora isna poblaibh.

The LORD said that it would be Diabolus who should come in a human body, to wit, Antichrist, who should do great signs in the peoples.

fo. 68 b, 1. A legend of S. Cainnech, entitled in a later hand *Sgél ar Cainnech naom annso*. It begins:

ARAILI laithi do Chaindech noem a n-oilen Rosa Cre co *facuidh* slógh dimhor deaman ag imthecht in aieir osa chinn.

On a certain day, as holy Cainnech was on the isle of Ros Cre, he saw a huge host of devils passing through the air above him.

Another copy of this legend, entitled *Acso an t-adbar fa n-abar domnach crom dubh* (lo, this is the reason why Cromdubh Sunday is so called), appears to be in the *Book of Fermoy*, fo. 62 b, 1.

fo. 69 a, 1. A legend of King David, Solomon and a beggar. Entitled in a later hand: *Sgél ar Dabíd mhac Iese annso síis*. Begins:

Dia casc, is and nodaileadh *Dabíd mac Iese* It was on Passover day that David son of

(a dechmada do bochtaibh) 7 aidelcne-
chaibh in Coimded.

Jesse used to distribute his tithes to the
poor and the needy of the Lord.

Another copy in Egerton 92, fo. 26, has been published with an English translation by Mr. S. H. O'Grady, in *Mélusine*, tom. iv. cols. 163-166. There is a third copy in the *Book of Fermoy*, fo. 57 a, 1, and the latter half occurs in Rawl. B. 512, fo. 144 a, 1.

fo. 69 a, 2. A legend (almost illegible) beginning:

Nobid didiu Daid oc breith na hoeinbréthre cor intsamhlai 7 .i. bretheaman oca
himradhadh artús conidh iaram nobereadh-somh forciunn fuirri.

fo. 69 b, 1. The following copy of the tale of the Two Children, entitled
Sgél an da leanabh annso sís. So faded as to be in parts illegible.

Feach[t] n-oen dia rabhtar da lenabh a
Frangaib oc comcluiche (.i. lenamh
cristaide 7) lenam iudaide, in arailli la so-
(llamnuch. At)bert in leanumh cristaide:
'Tiagham (i cumai caich isin tempul,' ar)
se. Tiagai't iarsin amal do orduig
. . . . pall. Fiafraigis in leanab iudaí:
'Cret (in de)albh croíche ut 7 in crochaire
innti?' 'Ar Tig(erna is)e sut,' ar in
leanbh cristaide, '7 do muinnter-sa (r)o-
croch é, ar fuath 7 ar format.' 'Dar-
linn is olc (i)n gnimh doronsad,' ar in
leanamh iudaí. ('I)s olc immorro,' ar
in leanab cristaide.

Fiafraigis in lenab iudaí: 'Cia in dealbh
bainntigerna anoraighi úd atchiam 7 in
leanamh beg ana huchd?' 'Dealbh
Muire máthar sud,' ar an lenab cristaide,
'7 dealbh a Meic docrochabairsi, ana
nóidhendacht¹ sud ana huchd.' Iar n-ais-
neis morain do comradh doibh amlaidh
sin, 'Tiagam cusin n-altoir,' ar in lenab
cristaide, '7 caithem bairghin coisrictha.'
Tiagai't iaram. Iar scailed don pobul asin
tempul [fo. 69, b 2] amach, sgailit in da
leanamh o chele caitem arain cho
. . . . doibh, 7 teit each dhibh dia tigh

Once, in France, when two children, even a
Christian child and a Jewish child, were
playing together on a certain holiday, the
Christian child said: 'Let us go, like every
one, into the temple,' saith he. Then they
go, as he ordained, into the temple. The
Jewish child asked: 'What is that shape
of a cross yonder, and the crucified one
upon it?' 'Our LORD is he who is yonder,'
saith the Christian child; 'and it was thy
people that crucified Him, out of hatred
and envy.' 'Evil to us seemeth the deed
they have done,' says the Jewish child. 'It
is evil indeed,' says the Christian child.

The Jewish child asked: 'What is the
shape of a noble lady yonder that we see,
with the babe in her bosom?' 'Yon is
the shape of Mary Mother,' saith the
Christian child; 'and the shape of her
Son whom ye crucified is yonder, in His
infancy, in her bosom.' After they had
talked somewhat more in that wise, the
Christian child said: 'Let us go to the
altar and partake of consecrated bread.'
So they go. After the people had de-
parted from the temple the two children
part from each other, partake of

¹ MS. seems, corruptly, micd. The Paris MS. has *naidentacht*.

budein iarsin. Fiafraigis a athair don *lenab iudaídi*: 'Cait a rabudhuis *cus-tratsa*, a meic?' ar se. 'Dobhadus i farrad fhir cumuinn¹ dam idhein,' ar in mac iudaídi, '7 dochuamar a tempul na baintig(ern)a .i. *Maire máthair*, 7 rochaithsium bhairgin coisrictha ann.' (Roíergaig 7 rolonnaig a athair fris²), 7 is ed in cetna dorigne a *máthair*, 7 doraidset: 'As biddhu bais tu, a meic!' ar siat; 7 *gabur* (leo 7 cuirther i) *sur*n teined ar *derglasad*, 7 dobi ann on trath (co araile), *co nderna[d]* min 7 luaithred de.

consecrated bread, and each of them then goes to his own home. The Jewish child's father asked him: 'Where hast thou been up to this hour, my son?' says he. 'I was along with a companion of mine,' says the Jewish child, 'and we went into the temple of the Lady, even Mary Mother, and there we partook of consecrated bread.' His father grew angry and bitter against him, and his mother did the same; and they said: 'Thou art a criminal deserving of death, O son!' say they; and he is taken (by them and cast into) a furnace of fire flaming redly³, and he remained therein from the one watch to the other, so that dust and ashes were made of him.

(Arn)amarach (imorro) tiagait dia fis ga indar leo is amlaid robui, (ina chotlud). Ingantaigter cumor inni sin, 7 innisid do cach a coitcinne na moirmhirbuilli doronad ar in *lenab*. Fiafraigit iarsin don *lenab*, cred do shoer he ar a losgud. As eadh doraidh: 'Bainntigerna in tempail mhoir a rabhadhus ane, asi rom-soer ar mu loscud .i. Muire máthair in airdrig, 7 is fa a coim rochodlus areir; 7 dalta dilius di mhe o so amach.'

Howbeit on the morrow they go to know it seemed to them that thus he was: in his sleep! They marvel much at that, and relate to (every one) in general the great miracles that had been wrought for the child. Then they ask the child what had saved him from the burning. This is what he said: 'The Lady of the great temple wherein I was yesterday, even Mary, Mother of the Overking, she saved me from my burning, and it is under her protection I slept last night; and I am an own fosterling of hers from this time forth.'

Et tresan mirbuil moir sin do creideastar a athair 7 a mháthair, 7 tucadar a n-uile coibhsina do Dhia uillichumbachtach 7 do Mhuire máthair Ísu. Ocus is mor in mhirbuil do Muire, co nach fetann bean iudaídi tuismedh a leinimh intan bis co n-idhnuibh nogu n-aitchenn Muire et reliqua.

And through that great miracle his father and his mother believed, and gave all their confessions to Almighty God and to Mary, Jesu's mother. And great is this miracle of Mary's, that no Jewish woman, when she is in birth-pangs, can bring forth her child, until she entreats Mary⁴; and so forth.

¹ fhir companaig, Paris MS.

² Rofergaigh 7 rolonnaidh a athair fris, Paris MS.

³ According to some of the Latin and French versions of this tale, the father was a *vitrarius* or *vitrier*, so that the furnace was at hand.

⁴ Compare the Divina Commedia, Purg. xx. 19; Par. xv. 133.

A copy of this story in the Bibliothèque Nationale (Celt. et B. 1, fo. 28 b, 2-29 a, 1), has been published by M. Henri Gaidoz, with a French translation, in *Mélusine*, tom. iv. col. 39. Wolter, in his book *Der Judenknabe*, Halle, 1879, mentions thirty-three versions in Greek, Latin, French, Spanish, German, Arabic, and Ethiopic. 'In the French versions,' says M. Gaidoz, 'the tale is localised, oftenest at Bourges and sometimes in Egypt.' So four of the Latin versions (including that in the *Legenda Aurea*) have 'in ciuitate Bituricensi;' No. 18 has 'apud Bituricas;' and No. 19, 'apud Bituriges.'

fo. 69 b, 2. Note in nine lines about a monk who came from the East do choimhshinedh crabuid fria Comhgall to contend in devotion with Comgall of Beannchair. Benncchor.

fo. 70a, 1-78b, 2. A large fragment of a quasi-historical tract on the Lombards, and on 'Macametus' and the Saracens (71 b, 1-73 a, 2), 'Pepinus,' 'Carulus,' 'Carulus Mor,' 'Childricus,' 'Teodoricus ri Gotorum,' 'Clodouius,' 'Beda anorach,' 'Rathordus ri Francc,' Petronilla's relics (74 b, 1), 'Loduicus,' 'Alcunius,' 'Lotarius,' 'Gregoir Mor,' 'Henricus dux Bauarie,' 'Lotagarius,' 'Conradus,' etc. It begins:

DO SDAIR na Lumbardach and so, a n-ainm De 7 Phelagius papa 7 na heglaisi cucoit-chenn. Ocus dobhi in Pelagius sin 'na phapa 7 a næmtecht foirbthe 7 a mbethaid inmolta.

Of the history of the Lombards here. In the name of God and of pope Pelagius and of the Church in general. And that Pelagius was a pope and of perfect holiness and praiseworthy life.

This piece, which is founded to some extent on Paulus Diaconus' *Historia Langobardorum*, and which, in fo. 75 b, 2, cites *Torpinus espug* (bishop Turpin), ends imperfectly on the verse of fo. 78, (f. ll. x. iii. of the old foliation), with a passage about the death of Hugo de Sancto Victore, A.D. 1138. Dr. Petrie (*Ecclesiastical Architecture*, p. 369) quotes from fo. 77 b, 1 the beginning of a story about Conrad the Salic and the Emperor Henry III.

fo. 79 a, 1. An abridgment of Marco Polo's travels, made, apparently, from the Latin of Francesco Pipino. It begins imperfectly thus:

riguibh 7 taisechaib na cathrach sin. Bai brathair righ a n-aibit san Fronsies isin cathraig intansin. Ba coluch dano isna

to the kings and chieftains of that city. There dwelt then in the city a king's brother in the habit of St. Francis. He was skilled

hílbherlaibh, Fransiscus a ainm . . Berur iarum dú a mbatar na maithe ucut, 7 cuinghit fair in leabhor do clodh forcula o thengaidh na Tartairedh cusin tengaid laitianda. 'IS omun leamsa,' ol se, 'sæthar na menmanradh do chaithimh fria gnímhrad idhul 7 ainchreitmech.' Guidhit¹ he fá an célna doridisi. 'Dó-gentar,' or se; 'ár gidh scéla aincristaidí fhaisneigher sunn, mirbhuili in fhir-Dhia iatsaidhe; et gach æn docluinfe in t-imut-sa anagaid na hirsí coimdetá guidhfídh² codicra faa clodh-sum forcula, 7 in nech nagh guidhfe³ caithfidh calma[cht] a cuirp fria clodh. Nisam omhnach-sa riasin leabur-sa Mharcais, or ní fuil gó ann. Dothadhaill mu rosc-sa he ac tabhairt mhind na heclasi nàime lais, 7 rofagaibh fria blaisect mbais gur' fhir son, 7 ba diadha intí Marcus.'

Cidh fil ann tra acht ros-tinnta Proniscus in leabar-so Mharcuís a Tartairidh a laitín, et fa hiat bliadhna in Tigerna intansín .u. bliadhna dec 7 da fícit 7⁴ .cc. 7 míle bliadan.

The translation is incomplete, ending (fo. 89 b, 2) with the beginning of the chapter on Abaschia (= Yule's *Marco Polo*, bk. iii, c. 35, translated, vol. ii. pp. 421, 422):

Abaschia didiu ríghí dímhór iside, co secht ríghaibh fuirre .iiii. rígha dhíbh oc adhrad don fhir-Dhia, 7 cros óir a tul eduin gach æin díbh; 7 as ferdha a cathuibh iat, ár is friu ronn-altadh oc imairecc fria geinntiu. Na teora ríga aili dono filet fria haincreidíumh 7 idlacht.

in the many languages, and his name was Franciscus. So he is brought to the place in which yon nobles were, and they request him to turn the book from the tongue of the Tartars into the Latin tongue. 'I am afraid,' saith he, 'to spend labour or care on a work relating to idols and unbelievers.' They entreat him again in the same wise. 'It shall be done,' saith he; 'for though unchristian tidings are made known here, these are marvels of the true God; and whosoever shall hear this much against the faith of the Lord will pray fervently for their conversion, and he who will not pray will spend the strength of his body in converting them. I am not afraid of this book of Marco's, for there is no lie in it. Mine eye beheld him bringing with him the relics of the holy Church; and he left, while tasting death, (his testimony) that this was true; and Marco was a godly man.'

Howsoever Franciscus [Pipinus] translated this book of Marco's from Tartar into Latin; and the years of the Lord at that time were fifteen years and two score and two hundred and a thousand years (i. e. A. D. 1255).

Abaschia, then, this is a vast realm with seven kings over it. Of these kings four are worshipping the true God, and there is a cross of gold on the forehead of each, and they are manly in battles, for they have been brought up fighting against the heathens. Now the other three kings are given to unbelief and idolatry.

¹ MS. guighit.

² MS. guighfidh.

³ MS. guidhfe.

⁴ MS. 77.

Fot rigi Aden .i. soudan is ri *forro* sum.

Conad hi airec menman forfhuaire ri Abascia feacht n-æn, triall cu hairm ir-raibhe Iesu arna adlucadh. 'Nato idir,' ol a mhaith 7 a mhilid fris; 'ár robudh omhun linne gennti dot marbad for an conair, ár is tritha noghebhtha. Fil escop næmhtha lat,' ol siat, 'ocus cuir co hadhnucul Iesu he co n-imut oir lais.' . . .

fo. 81 a is numbered in an old hand l.l.x.u.iii (i.e. 118).

fos. 90, 91, 92, are in a different hand and ink, and each column contains forty-four lines. The contents are a copy of the story called *Suidigud Tellaig Temrach*, 'the settling of the manor [lit. hearth] of Tara.' It begins thus:

Bui mordhal bfear n-Eirenn a Maigh Breagh¹ a n-imacallaim a n-aimsir Diarmuda mheic Ferghusa Ceirrbeoil, meic Conuill Chremthaind, meic Neill Naigiallaig; 7 ba headh do imraidhset. Ba mor leo do thir urlann Teamhra .i. maighen a mbui radharc for gach leath; 7 ro imraidhset a timdhibhe na faithchi sin iarum, ar ba dimhain leo in cudruma sin do ferund occu gan teach, gan treabhadh fair, 7 gan foghnum² thealluigh Teamra de, ar ba heicin doibh faichill fhluuing fer n-Ereinn 7 a mbiadhtha co cend seacht lá 7 seacht n-oidhchi a cind an (*sic*) seachtmad bliadne.

And the kingdom of Aden, a sultan is king over them.

And a king of Abaschia once conceived this idea, to travel to the place wherein Jesus was after His burial. 'Not so at all!' his nobles and his soldiers say to him; 'for we should have fear that the heathens would slay thee on the way, for it is through them thou wouldst betake thyself. Thou hast a holy bishop,' say they, 'and send him with plenty of gold to Jesu's sepulchre.'

In the time of Diarmaid son of Fergus Wrymouth, son of Conall Cremthann, son of Niall the Nine-hostaged, there was a great assembly of the men of Ireland in Magh Breg for discussion. And this is what they considered. The demesne of Tara, that is the tract of land so far as eyesight reached on every side, seemed great to them; and so they considered that that green should be cut down: for they (the descendants of Niall) deemed it idle that they should have so much land without house or cultivation upon it, and without service of the hearth of Tara thereout. For at the end of the seventh year they were bound to the service of supporting the men of Ireland, and of feeding them, to the end of seven days and seven nights.

I believe that there are other copies of this story in the *Book of Lecan* and in H. 2. 16, cols. 740-749. Some account of it is given in O'Curry's

¹ MS. breadh.

² MS. fodhnum.

Manners and Customs, iii. pp. 60-62 and pp. 241-242. It contains five poems ascribed to Finntan, of two of which older copies are found in the *Book of Leinster*, p. 4 b ('Heriu cia iarfaigther dím') and p. 8 b ('Coic urranna Herenn etir muir 7 tír'). See also the *Book of Ballymote*, p. 21 b ('Heriu cia fiafaigear dim'). At the end of the piece is the following:

et reliqua. Suigigud Teallaig Temra conuici sin. Finitt. Aonghus o Callaid doscribh so do Mhag Carthaig .i. Finghen mac Diarmata, 7 bennacht leis dó.

('etc. The Settling of the Manor of Tara down to that. Finit. Aengus O'Callaid wrote this for MacCarthy, to wit, Fingen son of Diarmait, and he (Aengus) hath a blessing for him.')

fo. 92 a, 2. A piece in ten lines, in the same hand but in blacker ink, beginning:

'Heriu cia gabhat, cia rabat inde?' ar Ceandfaolad. 'Ni *ansa*,' ar Finntan. 'Iarrus¹ fis. tuathus cath. airthus blath. teasus [for thus] flaith. A fis. a forus. a forsaidhi. a coimhgne. a comuirle. a bágha². a breitheamnus, a senchus. a soindsne. a saóire, a saidhbre, a saigtighe, bá asa hiartur, [ar foiride fo iatmaige morglana] co ndendáis a fileda forfe arna treighibh noda-neimthegar³ .i. imbas forosna 7 tenm laogha 7 dicetal docennaihb⁴ [coll co ndentais a brithemnas bronnsa hetha no bertis firbretha a firinni frithib].

'Can as a hiartur?' ar Cendfaelad. 'Ni *ansa*,' ar Findtan. 'A Corann, a Cera, a Crua-chain, a hUmall, a hEaba, a hAidhniu, a Maonmaig, a Muirisc, a Mucrumha, a hAoi, a Tennmuidh, a Tarbga, a Boirind, a Badna, a Berramain.'

This is the beginning of a tract in Laud 610, fo. 57 b, 58 a, thus entitled: Incipit interrogacio Cinnfaelad do Fintan mac Bochrá meic Lamiach. No Béc mac Déad cecinit, ut aillí dicunt.

The words in brackets are inserted from this MS.

fo. 92 b, 1. An unfinished tract in two columns beginning thus:

Feacht n-oen doralá Oissín 7 Cailtí a nDún Clithair oc Sliabh Crott. IS hí sin aimser tainic Patraic docum n-Eirenn. IS ed domhair d'íarsma na Feinde .i. Oissín 7 Cailtí 7 trí nænbuir⁵ ina bhfarrad.

Once upon a time it came to pass that Oissín and Cailte were in Dún Clithair at Sliabh Crott. That was the time that Patrick came to Ireland. This is what continued of the remnant of the Fiann, even Oissín and Cailte and thrice nine along with them.

¹ Iarus .i. iartar H. 3. 18, p. 170, col. 3.

² MS. badha.

³ forthe fó tredib nodanemthegedar, Laud 610.

⁴ See as to these, O'Curry's *Lectures on MS. Materials*, 240.

⁵ MS. nænbuir.

This is part of the story which Mr. Hennessy (*Revue Celtique*, i, 54) called the *Acallam Bec* 'Little Dialogue,' and which is contained in the Book of Lismore, fo. 152 a, 1—fo. 158 b. It breaks off in the second column of fo. 92 b, and is followed by the conclusion of the above-mentioned 'Interrogacio Cinnfaelad do Fintan:'

'a hAgur, a hEactge a Slemuin, a hAirceltraibh. Finit.'

fo. 93 a, 1. A story beginning thus:

Aed Baclam, gilla gai Diarmada meic Cerbaill, rogabh slaotan tromghaluir he, 7 robuif bliadan a serg sirgaluir, cu bhfhuaair slainti iarum, co ndeachaid d'agalluimh Dhiarmada 7 atbert fris: 'Cinnus ata coruchud do smachta 7 do shidha² fris in mbliaidin sea i tú-sa im loighi?' 'Ni airighim-si turbhroth fair,' ar Diarmait. 'Ata ni ara bhfindab-sa sin,' ar Æd Baclam.

Aed Baclam¹, Diarmait mac Cerbaill's spear-gillie, a sore lung-disease attacked him, and for a year he was in tedious illness; but then he got his health, and went to converse with Diarmait and said to him: 'How has the ordering of thy discipline and thy peace been during this year that I have been on my back?' 'I do not perceive that they have been injured³,' saith Diarmait. 'I will see if that is so,' saith Aed Baclam.

It contains two poems, one (fo. 93 b, 2), beginning: 'Atconduic aislingi olc,' (I saw an evil vision), the other (fo. 94 a, 1), 'Mairg thachrus fri clerchib ceall' = Mairg thochras ri clerchib cell, *Book of Leinster*, p. 149 b, Mairg thachrus re cleirchib cell, Laud 615, p. 15 (Woe to him who contends with clerics of churches)—a poem ascribed to King Diarmait after he had been cursed by two saints⁴.

fo. 94 a, 2. A copy of the poem recited by Bec mac Dé to Diarmait, son of Fergus Cerrbél (Egerton, 1782, fo. 40 a, 1).

Olc bith . aru[m]pta . daora fir . saora mná.
Mes fas . fidh⁵ cain . olc blath⁶ . ile gai[th].
Samh fliuch . ith glas . imdha buar . tearc ass.
Mi[d]bhaid⁷ trom . in cec[h]tír . cæil tuirc . uile rígh.
Ffir n-olc . guin ghnath . bith crion . lion rath, 7 reliqua.

¹ i. e. mancus.

² MS. shigha.

³ *turbhródh*, weakness, faintness, pressure, crushing, P. O'C.

⁴ See O'Curry, *Manners and Customs*, ii. 337.

⁵ MS. figh.

⁶ MS. bith.

⁷ *Míodhbhaidh* i. eineachlann, a mulct or fine, atonement or amends for a crime, P. O'C.

This is followed by a quatrain :

Nochu cill *acht* fuath cilli
acht áit imbi firinde
 ní *techtus* do Crist na clann
 baile i mbi longport Ladrann.

fo. 94 b, 1. How King Diarmait slew his son Bresal for depriving a nun of her cow, and how S. Becan brought Bresal's soul back from hell.

Fleadh¹ mhor dorinne a mac do Dhiarmait
 mac Cerbaill .i. Breasal mac Diarmata,
 7 ní thesda ní on fheidh² acht bo co næib
 nitha³. Co cuala Breasal a beith ac
 caillig Cilli hEgn. [Elgraige, LL.] i ter-
 mann Cenannsa, Luchair a hainm-sidhe,
condechaid Bresal dia cennachgotarguidh
 .uiii. mbai 7 tarbh diacind, 7 ní thuc in
 chaillech, 7 ruc Breasal in mboin ar eicin,
 7 dorat in fhleidh dia athair i Cenannus.
 Intan rob aine doibh ic ol, is and tainic
 in caillech do chasait Bresail cusin righ, 7
 a heighmhe eisdi.

'Ecoir a ndernuis,' ol in ri, 'in chaillech do
 sharugud imon mboin 7 si ina cill, 7
 techt anaguidh mo rígh-si 7 mu smachta;
 ar ní bás athardha dhuid a dhenum; 7
 muirbhfidir leamsa thu isin ghnfmh do-
 ronuis.'

Marbhtar iarum inti Bresal.

IS ann asbert Diarmait fria Colum cille:
 'in bhfhil mo chabhuir-si on ghnfm-sa
 doronus?' 'Ata,' or Colum cille. 'Eirig
 cusan athlæch fil isin innsi .i. Becan Ulad.'
 'Ni lamhaim dhul,' ol in rí. 'Ragat-sa
 lat,' ar Colum cille.

For Diarmait son of Cerball his son, even
 Bresal son of Diarmait, made a great feast,
 and to that feast naught was wanting save
 a cow with . . . And Bresal heard that
 there was one belonging to a nun named
 Luchair of Cell Elgraige (?) in the sanc-
 tuary of Kells. So Bresal went to buy
 it and offered therefor seven kine and a
 bull. And the nun refused, and Bresal
 took the cow perforce and gave the feast
 to his father in Kells. When they were
 happy carousing, then came the nun to
 complain of Bresal to the king, and she
 screamed out.

'Unjust is what thou hast done,' saith the
 king (to his son), 'to outrage the nun as
 regards her cow while she was in her
 church, and to resist my kingship and my
 discipline. For it is not an ancestral
 usage for thee to do so. And thou shalt be
 killed by me for the deed thou hast done.'

Then Bresal is killed.

Then Diarmait (repented, and) said to Co-
 lomb cille: 'Is there any help for me
 from this deed that I have done?'
 'There is,' saith Colomb cille. 'Go to
 the ex-hero who is in the island, even
 Becan of the Ulaid.' 'I dare not go,' saith
 the King. 'I will go with thee,' saith
 Colum cille.

¹ MS. Fleagh.

² MS. fleigh.

³ The words *conatib nitha*, which I do not understand, appear to have been ineffectually erased.

O rancatar iarum is *ed* fuaratar Becan occ denumh chaisil 7 cuilche fliuch uimme, [7 ic irnaigthe simul.] O rodech Becan ar Diarmait, is *ed* asbert fris: 'Fon talmain, a fhinghalaig!' or se, *co ndeachaid conice* a ghluinibh isin talmain. 'As cen anad in chomairce, a Becain,' or Colum cille, 'ár is *ed* tháinic in ri chugatsa, d'iarraidh dílgudha 7 d'aithbeoudh a mheic duit.' Tocbhuis Becan in laimh ndeis, 7 doghni urnaigthe fo trí d'aithbheoadh Bresail mheic Diarmata, co tuc L. Bresal la gach n-urnaighthe a hithfern, 7 tainic Bresal mac Diarmata, leisin urnaighthe ndéidhinach¹ leisin lucht ndéidhinach² dhibh.

IS ann sin rofbcht Becan scela dhe 7 rofer failti fris.

Now when they arrived, thus they found Becan, building a stone wall, with a wet sheet around him, and praying at the same time. When Becan looked on Diarmait this he said to him: 'Under the earth, thou paricide!' So Diarmait went into the earth as far as his knees. 'The protection is without stay, O Becan,' says Colum cille: 'for the king hath come to thee to ask thee to forgive him and to restore his son to life.' Becan raised his right hand and thrice made prayer to resuscitate Bresal son of Diarmait, and at each prayer he brought fifty Bresals out of hell; and at the last prayer Bresal son of Diarmait came with the last batch of them.

Then Becan asked tidings of him and made him welcome.

This story is also found in the *Book of Leinster*, p. 358, left margin. See, too, *The Martyrology of Donegal* at April 5.

fo. 94 b, 1, line. Account of the Battle of Cúil Dreimne, fought by Colomb cille against Diarmait, son of Cerball. This piece is extracted from the *Aided Diarmata maic Fergus Cerrbeoil*, 'Tragical Death of Diarmait, son of Fergus Wrymouth' (Egerton, 1782, fo. 37 a, 1, and H. 2, 16, col. 870).

Dognither feis Temra la Diarmait mac Cerbaill. Marbhais didiu Curnan mac Aedha meic Echach Tirmcharna, o fhuilit sil Mháil ruain la Connachta, duine ocon fleidh³ sin, 7 luidh for comuirce da mac Mhuircertaigh meic Erca .i. Ferghas 7 Domhnall.

The feast of Tara is held by Diarmait son of Cerball. Now at that feast some one killed Curnan son of Aed, son of Echaid Dryflesh (from whom come the race of Mael ruain in Connaught), and went under the protection of the two sons of Muirchertach son of Erc, even Fergus and Domnall.

Fergus and Domnall put Curnan under Colomb cille's protection. Nevertheless Diarmait slays him. The Connaughtmen then attack Diarmait to avenge Curnan; and Colomb cille, with the northern Húi Néill, join them. The hostile armies meet at Cúil Dremne, and Diarmait's wizard makes an *airbe druad* ('druid's fence') between the two armies. Colomb cille chants three stanzas beginning *A Dhe, cidh nach dingbhai dhin in ceo* ('O God, why dost thou not expel from us the mist?'), and

¹ MS. ndeighinach.

² MS. ndeighinach.

³ MS. fleigh.

one of his men overturns the druid's fence¹, leaps across it, and is at once killed. Battle is then joined and Diarmait is beaten.

fo. 94 b, 2. Account of the death of Diarmait, son of Cerball, when he wore a shirt made of the flax of a single pod (*léne óenruaissni*) and a mantle made of one fleece (*d'oluinn oenchaerach dorónad*), and when he had on his table ale made of the malt of one grain (*coirm óengrainde*), and the bacon of a pig that had never been littered. This, too, is an extract from the *Aided Diarmata maic Fergusa Ceirrbeoil*.

fo. 95 a, 2. Poem on the duties of a king. Entitled *Dubh dá thuath dicit*. Begins:

Diamad mheisi budh rí réil
nocha beruinn² ceim tar cert.

If I were an illustrious king
I should not take a step across the Right.

This poem is found also in Egerton 92, fo. 9 a, 1: in the *Book of Leinster*, p. 147 b, where it is anonymous; and in Laud, 610, fo. 72 b, 1, where it is entitled: *Fingen cecinit do Cormac mac Cuilen[n]ain*.

fo. 95 b, 1. Poem on the same subject, beginning:

Cert *gach* righ co reil . do clannaib Néil nair.

Other copies are in the *Book of Leinster*, p. 148 a, and the *Book of Fermoy*, fo. 33 b, 2, where it is ascribed to Fothud of the Canon. O'Curry, *Manners, etc.*, ii. 176, says it was addressed to Aed Ordnide, overking of Ireland from A.D. 793 to 817.

fo. 95 b, 2. The following quatrain:

Toirrsi noch maith in modh
um *gach* ní coimmsi rom-car
acht rom-tá rom-bi rom-bia
gach ní rodheonaig Dia dham.

fo. 96 a, 1. Tale of Finghein son of Luchta and a ban-shee named Roth-niam. Begins:

BAI FINGHEIN MAC Luchta adhaigh³ samna
i nDruim Fingein. Brathair sein do
Thigernach Tétbuillech mac Luchta
dia ta Coiced maic Luchta.

Finghein son of Luchta was on the night of
samain (All Saints day) in Druim Finghein. He was a brother of Tigernach Tétbuillech, son of Luchta, from whom
Mac Luchta's Fifth is called.

¹ The *cae nyrol* of the Mabinogion.

² chingfind, Laud 610.

³ MS. aghaidh.

Bai ben tsíde oca thaithigidh ar *gach samain* dogres. A mbidh do dhecreaibh 7 buadh-uib i righdhúinibh Eirenn 7 ina sith-chuiribh na indisedh dosom beous ar *gach samain*.

It contains several single staves recited by Fingein, and a poem in twelve quatrains beginning: Gai gene Cuind Conn fo Eirinn. There is another copy in the Book of Fermoy, fo. 24 a, 1-25 a, 1, which is quoted by Mr. Hennessy in *Revue Celtique*, i. 41. See also O'Curry's *Manners, etc.*, iii. 201, 202, where the following passage from the Lismore version, fo. 96 b, 1, is incorrectly given:

'Ocus cidh buaid n-aile?' for Fingein. 'Ni anse,' or an ben. 'Teora primhaicde Eirenn innocht fofritha 7 rofoillsighthea .i.

barr Briuin² meic Smethrach, ceard Ængusa meic Umhoir dorighne .i. cathbarr do chorcair glain thire na ndinnecca [?] 7 ubhull oir uasa. Ba meit fercind, 7 cet snathegne imme don charmhocal chum-usca, 7 cet cailches circhorcra do dergbr forloiscthi, 7 cét ronm findruine aca uaimmbreachtrad. Ita lina bliadne fo dicleith i tiprait sidhe Cruachan ar in Morrihuin cusanocht.

'Ita iarum fo celtair talman cusanocht fidhcheall Crimhthain³ Níadh Nair tucc a hÆnuch Fínd, dia luidh la Nair tuathchæich is-Sídh Buidb for echtra, co mboi fo dhiamraibh na fairgi. Ata fo dhicleith isin raith ind Uisnech cusanocht.

There was a female fairy visiting him always on every *samain*. All the marvels¹ and precious things that were in the royal strongholds of Ireland and in its fairy hosts she used to declare to him on every *samain*.

'And what is another precious thing?' saith Fingein. 'Not hard to say,' saith the woman. 'Three chief fabrics of Ireland were this night found and revealed, to wit,

the headpiece of Briun son of Smethra: it was the brazier of Oengus son of Umor that made it, even a helmet of the pure purple of the land of the Indians (?) with a ball of gold above it. (This) was the size of a man's head, and around it were a hundred strings of the mixed carbuncle, and a hundred bright purple twists of purified red gold, and a hundred chains of white bronze in its variegated stitching. Numbers of years hath it been hidden in the well of Sídh Cruachan from the Mórrígain till to-night.

Then under a covering of earth till to-night is the draughtboard of Crimthann Nia Nar, which he brought out of Oenach Fínd, when he went with Nar the Blind-of-the-left-eye into Sídh Buidb on an adventure so that he was under the secret places of the sea. It is hidden in the *rath* (earthen fort) in Uisnech till to-night.

¹ deacar .i. iongnadh, O'Clery.

² See Egerton 1782, ff. 72 b, 73 b.

³ See as to this, *infra* p. 317: H. 2. 16, col. 696, and the *Book of Leinster*, pp. 23 b, 3 and 145 a, 20.

'Minn *Læguiri* meic *Luchta* *Laimfhinn*
dorighne *Len* *Linfhiaclach mac Banbolga*
Banna ¹ foruaratar innocht teora hingina
Faindle meic Dubroith a *sidh Findachain*
arna beth fo dhicleith o ghein *Conchubair*
Abhratruid gusanocht.'

The diadem of *Loeguire*, son of *Luchta*
Whitehand, which *Lén Linfhaclach*, son
of *Banbulg Banna* made, and which the
three daughters of *Faindle*, son of *Dub-*
roth, found to-night in *Síd Findacháin*,
where it had been hidden from the birth
of *Conchobar* of the *Red Eyebrows* till
to-night.'

fo. 98 a, 1-104 b, 2. A copy of the *Book of Rights*, of which an edition
by O'Donovan (from the Bopks of *Lecan* and *Ballymote*) was pub-
lished by the Celtic Society in 1847. The *Lismore* copy is preceded
by the tract on the tabus and prohibitions (*geasa 7 urgarta*) of the
Kings of Tara, *Leinster*, *Munster*, *Connaught*, and *Ulster*, also found in
Egerton 1782, fo. 35 a, 1. In the *Book of Lismore*, the *Book of Rights*
(*Lebar na Cert*) begins at fo. 98 b, 2. The Testament of *Catháir Mór*
(*Book of Rights*, ed. O'Donovan, p. 192-204) is omitted. *S. Patrick's*
blessing (*ibid.* p. 234) and *Dubthach's* decision as to the rights of poets
(*ibid.* p. 236) are in fo. 104 b, 2. The tract ends (fo. 104 b, 2) with the
poem (in thirty-four quatrains) beginning *Teamuir teach i mbui mac*
Cuinn (*ibid.* pp. 238-250).

fo. 105 a, 1. A short piece in prose and verse, on the nine saints of the
seed of *Conaire*. The prose begins thus :

Nonbur noebh sil Conuire .i. Seanach mac Cairill, Eolangan a nAithbi Bolg a
Muscraidhi Mhitaine, etc.

The verse begins :

Nonbur sin sil Conuire o nach berur ní ndeoluigh.

fo. 105 b, 1. A poem, in (about) 32 quatrains, beginning :

A Chaisil, as *dimbrig soin*
gan Feidlimid mac Crimhthoin !
a críoch Tuathail, truag in bed,
gan do buachail 'god coimet !

O Cashel, this is weakness
Without *Feidlimid* son of *Crimthan* !
O territory of Tuathail ! sad the deed !
Without thy herdsman protecting thee.

fo. 105 b, 2. Short notes on the three Cries of the world (the cry of the
Israelites when they entered the *Red Sea*, the cry of *Hell* when *Christ*
carried off his prey from it, the cry of *Doomsday* when the righteous
separate from the sinners): on the four things that resemble earthly

¹ Compare the *Book of Leinster*, p. 154 b, 43 = *Book of Ballymote*, p. 379 a, 26.

glory (wind, smoke, sleep and a flower) : on the worst sin (pride) ; and the greatest good (humility).

fo. 106 a, 1. A quasi-historical tractate, in prose and verse, on the war of Cellachán and the Danes. Quoted by O'Curry, *Manners and Customs*, ii. 276. Begins :

Airdrí oirrdhirc airdmhenmach roghabhustar
flaithius 7 forlamus for dha choiged Mu-
man, dar' ainm Airtri mac Catail meic
Finguine. IS re linn rogabhtar Loch-
lannaig nert artús for Eirinn. Acht
rofhuaradar catha 7 coinblichta o aimsir
Airtri gu cæm-aimsir Cheallachain.

A conspicuous, high-spirited overking, whose name was Airtri, son of Cathal son of Finguine, assumed the sovereignty and sway of the two provinces of Munster. It is in his time that the Norsemen first gained power over Ireland. But they found battles and conflicts from the time of Airtri to the propitious time of Cellachán.

There is a facsimile of this page in Gilbert's *National MSS. of Ireland*, Part iii, No. lviii. There are poems on ff. 112 b, 2 ; 114 a, 1 ; 114 a, 2 ; 114 b, 2. The tractate breaks off in the middle of the second column of fo. 115 a.

fo. 115 b, was left blank by the old scribe. On the upper half one Donnchadh O'Floinn has written an Irish note dated 1816.

fo. 116 a. A poem in forty stanzas, written across the page and beginning :
Ní téd anégen anaisgidh.

fo. 116 b. Two-thirds of the first column are occupied by two short pieces obscure to me. *Caitilin ingen an iarla* (Catherine the daughter of the Earl¹) is mentioned in l. 4. The second column is blank.

fo. 117 a, 1. The Adventure of Tadhg son of Cian, son of Ailill Ólomm, as to which see Prof. d'Arbois de Jubainville's *Essai d'un catalogue*, p. 125.

The story belongs to the Ossianic cycle and begins thus :

Feacht n-aon dia m(bai Tadhg) mac Cein
meic Aililla Óluim righdhamhna a
n-iarthar Mu(man) 7 a bhrait/ri bunaidh
maræ(n) ris.

Once, when Tadhg son of Cian son of Ailill
Bare-ear crown-prince in the west
of Munster, and his original brothers
along with him.

fo. 120 a, 1. In the margin, at line 33, is a cross and the following scribe's note :

Dogébhthur an cuid ele don echtra-sa Thaidg
meic Céin andiaigh in catha-so this

The other portion of this Adventure of Tadhg
son of Cian will be found below, after

¹ i. e. Thomas, eighth earl of Desmond.

Crinna, 7 legthar roimh in croissi an cuid-sin di.

The story breaks off in the second column of fo. 120 b. The scribe notes Andiaigh an catha so dod láimh dheis ata an chuid ele don echtra so Thaidhg meic Cein, uair ní [f]uarus a n-aoinecht re scribad hi.

fo. 121 a, 1-123 a, 2. A saga entitled, in a modern hand, *Cath Críona*, 'the Battle of Crínna.' As to this battle (said to have been fought A.D. 254) see O'Mahony's *Keating*, pp. 323-327; O'Curry's *Manners, etc.*, ii. 139; d'Arbois de Jubainville's *Essai d'un Catalogue*, p. 64. There is another copy in the *Book of Fermoy*, fo. 29 a, 1-32 a. The Lismore copy begins thus:

Bái ri amhra for Eirinn .i. (Cormac) ua Cuinn. Bui ri for Ultaib in(d in)baid sin .i. Fergus Duibhdhed(ach). Batur da brathair la Fergus .i. Fergus Foiltleabhar 7 Fergus Tene fo Bregu. As and bui tech Cormaic i Temraig intansin, 7 tech gach airdrigh i n-Éirinn ardaighin feisi Temrach do dhenomh .i. caeidhiges ria samfluin 7 laithi na samhna 7 caeidigius iarum. As airi nothinolduis cacha samna, ar is ann ba haipthe meas 7 toirthi dhoibh.

fo. 122 b, 2, lower margin. A quatrain beginning Atach Dé ar teithed na tond.

fo. 123 b. Continuation of the Adventure of Tadhg, son of Cian, marked with a + and preceded by the following scribe's note:

Ní andso bhudh choir an chuid-si sios d'Echtra Thaidhg meic Cein, 7 ní meisi is cintach, ór ní fhuarus ar suidhiughudh choir isin tsheinleabar hi, 7 gebe bhias ag leghadh no ag scribadh an sceoil, fechadh an t-inad isin Eachtra a mbia samuil na croisi so amuigh, 7 bereadh an cuid-se don sceol roimpe.

this Battle of Crínna; and let that portion of it be read before this cross.

After this battle (of Crínna), on thy right hand is the other part of this Adventure of Tadhg son of Cian: for I found it not at one time for writing.

There was a famous king over Ireland, even Cormac, descendant of Conn. And at that time there was a king over the Ulaid, even Fergus Blacktoothed. Fergus had two brothers, even Fergus Long-hair and Fergus Fire-thro'-Bregia. At that time Cormac's house was in Tara, and the house of every overking in Ireland, in order to make the feast of Tara, that is, a fortnight before Samain (All Saints' day), and the day of Samain, and a fortnight after. The reason they used to assemble at every Samain was that then crop and fruits were ripe for them.

Not here should be this portion below of the Adventure of Tadhg son of Cian; and it is not I that am in fault, for I did not find it properly arranged in the old book. And whosoever shall be reading or copying the tale, let him look in the Adventure at the place wherein there shall be the semblance of this cross outside, and let him add this portion to the tale before it.

fol. 125 a, 1. Story of Loegaire Liban, son of Crimthann, and the elf Fiachna mac Retach, who comes to ask for aid in his war with Goll, son of Dolb, king of the fortress of Magh Mell, one of the Irish names for fairy-land. Begins:

Batur Condachta fecht ann a ndail oc Enloch for Maigh Ai. Crimhthan Cass ba ri Connacht intan sin. Ansat in aidche¹ sin isin dail. Atrachtatar matun mhoch arnamharach, cun fhacatar an fer chuca triasin ciaich. Brat corra coiediabuil imbe. Dá slig coicrinn 'na laimh. Sciath co mbuaili² óir fair. Claidhium ordhuirn for a cris. Mong orbhuidhi dar a ais.

The Connaughtmen were once in assembly at Enloch in Magh Ai. Crimthan Cass was then king of Connaught. They remained that night in the assembly. Early on the morrow they arose, and they saw the man (coming) towards them through the mist. A purple, five-folded mantle around him. Two five-barbed spears in his hand. A shield with a boss of gold upon him. A gold-hilted sword on his girdle. Golden yellow hair over his shoulder.

fo. 125 b, 1. How Conchobar mac Nessa got the kingship of the Ulaid when he was seven years old.

Ba mor tra in ordan do Concubar i cinn secht mbliadne iarna geinemain. As and roghabh righi n-Ulad. Ba si a tucait side .i. Nesa ingen Echach a mháthair sidhe bui ind oentuime. Boi dono Ferghas mac Rosa i righi n-Ulad. Aco-brastar sein Nesa do mnai dho [p. 125 b, 2]. 'Nitho,' or si, condum-rab a logh .i. righe bliadne dom mac, arcon abuirter mac righ fria amhach [leg. frim mac'.] 'Tabhuir,' or cach; 'bidh lat in righi cia congaiter ainm righ do Concubar'.

Great, now, was the dignity of Conchobar at the end of seven years after his birth. (For) then he assumed the kingship of the Ulaid. This was the cause thereof. Nessa, daughter of Echaid, his mother, was leading a single life. Now Fergus, son of Ross, was on the throne of the Ulaid. He desired to have Nessa to wife. 'Nay,' saith she, 'not till I have a reward therefor, even a year's kingship for my son, so that my son may be called a king's son.' 'Grant it,' says every one: 'the realm will be thine, though Conchobar be called by the name of king.'

Faidhidh iarsaidhe in ben la Ferghas, 7 congaiter rí Ulad do Concubar.

Rogab si for tincosc a meic 7 aitiu in mheic 7 a mhuinnteri .i. lomradh andala fir 7 a thidhnacul diaraile, 7 a hor-si 7 a harcac do thidnacac d'anradhuibh Ulad ardaigh a iardraighi dia mac.

After this the woman sleeps with Fergus, and Conchobar is called king of the Ulaid. She began instructing her son and the son's fosterers and his household to strip every second man, and to give (his wealth) to another; and her gold and her silver were given to the champions of the Ulaid, because of the result thereof to her son.

¹ MS. aigthe.

² Cf. Old Norse *blla f.* the boss on a shield.

Tainic didiu cenn na bliadhna. Doringart iarsaide Fergus a giallu. 'Imacalduim imbe,' or Ulta. Roimraitset i n-oendail, [7] ba dimhcin mor leo Fergus dia tabhuirt a tinnsrai mna. Roptar buidhigh immorro do Concubar ara dheighthidnucal doibh. Ba si a n-imacalluimh: an rorir Fergus, scarad do fris, 7 an rocheannuigh Concubar a anadh aigi¹. As ann sin roscaradh Ferghas fria righi n-Ulad 7 congarur airdri in choicidh do Chonchobar. FINIT.

So the year's end came. Then Fergus claimed his pledges. 'A council about it!' say the Ulaid. They took counsel in one assembly, and they deemed it a great reproach that Fergus had given them as a woman's bride-price. They were thankful, however, to Conchobar for his goodly gift to them. This was their counsel: What Fergus gave, let it part from him, and what Conchobar bought let it remain with him. Then Fergus was parted from the realm of the Ulaid, and Conchobar is called overking of the province.

This story (of which there is an older and better copy in the *Book of Leinster*, p. 106) has been imaginatively balladized by the late Sir Samuel Ferguson in his *Lays of the Western Gael*, London, 1866.

fo. 125 b, 2. On the first poem made in Ireland. Begins :

Ceist, cia cétduan doronad i n-Éirinn, 7 cia dorine, 7 cia dia dernald, 7 cia baili i dernald?

IS ann, tra, doronad in cétduan, a n-Inis Tighe for Loch Orbsiun a n-íartar Eirenn; 7 is e dorine, Ai mac Ollaman meic Delbaith, 7 is dó dorine, d'Fhiacha mac Delbaith do righ Eirenn, do brathair a athar. *Ocus* is i so in *dúan*:

Question, what was (the first) poem composed in Ireland, and who made it, and for whom was it made, and in what place was it made?

There, then, the first poem was made, in Inis Tighe on Lough Corrib, in the west of Ireland; and he that made it was Ai son of Ollom, son of Delbaeth, and he made it for Fiacha son of Delbaeth the king of Ireland, his father's brother. And this is the poem:

Mo brug, mo baili. cuach, carbut, claideb.
tricha bo odhercc. ech croderg claideb (?).
Escra coemh cumhul. seisreach toeb treabar.
coire, cuad, ceile. bro dheigfir dlegar.
Romtoircet uili. o righ na maighi.
daigh dluigh don duini. mo brug, mo baili.

This is followed by some verses beginning:

Ailim bairc mbrænaig fo ramuibh, fo bhuadhaib.

¹ This and the four preceding sentences are quoted in H. 3. 18 (a manuscript in the library of Trinity College, Dublin), p. 605, where *imagallaim* is explained by *comairle*.

fo. 126 a, 1-140 a, 2. A saga of the Ossianic cycle, entitled, in a modern hand, *Forbhuis Droma Damghaire*, 'the Siege of Druim Damgaire,' now called Knocklong, in the county of Limerick. There is another copy in the *Book of Lecan*, fo. 167 et seq., and the story is analysed by O'Curry, *Lectures*, pp. 271, 272; *Manners, etc.*, ii. 278-282. The Lismore copy begins thus :

Ba shaorclaind shocheneoil batar ind Eirinn.
As iat luaitter o sunn amach .i. Fiacha
Muilleathan mac Eoguin dalta Mogu
Ruith 7 Cormac mac Airt mheic Cuinn;
Ocus i n-oenlo romarbait a dhá n-athair i
cath Mucraimhe. Ind oenlo ámh doronuit
.i. in Mhairt re ndul a cath Muighi *Mu-*
craimhe. Ind óenlo aili rucait .i. in
Mhairt i cind *secht* mis on Mhairt-sin, 7
dano dá shechtmhisaigh iat díb línaibh.

There were nobles of good kin who dwelt in Ireland. These are they about to be mentioned, even Fiacha Broad-crown, son of Eogan, Mugh Ruith's pupil, and Cormac son of Art, son of Conn. And on one day their two fathers were killed in the battle of Mucraime. On one day, moreover, they were begotten, that is on the Tuesday before going to the battle of Mucraime. On one other day they were brought forth, that is, on the Tuesday at the end of seven months from that Tuesday; and so they were both of them seven-months children.

fo. 140 a, 2. A topographical tract on the two Fermoy's, preceded by the following quatrain :

Crichadh an caoilli gu *cruaid*
in bhfhuil uaibh nech no imluaidh?
tucad do mac sonaisc sin
ar an forbhais d'foiridhin, et *cetera*.

The prose begins thus :

Na dá *triuchad* roboi an tir sin suil tucadh hi do Mhogh Ruith, 7 ocht tuatha a *ngach* triucha, et asi so roinn in da triucha sin .i. mar ghabus glaisi muilinn Mairteil i Sleib cain 7 Loch Luingi ar an machaire 7 Gleann nanDibergach ar Monaidh Moir.

fo. 141 b, 1. A poem in eleven quatrains ascribed to Cormac mac Cuilennáin, King-bishop of Munster, beginning: *Bai fáidh an feinnidh báí sunn* ('the warrior who dwelt here was a prophet'), and furnished with the following preface :

Feacht n-aon doralá Cormac mac Cuilindain
rí Muman co Cenn Clairi, coníd he ní
ara tarla, a *menma* beith ac forraithmet
gacha maithiusa dorónadh and, *ocus* do-
roine an laidh occa indisiud.

Once upon a time Cormac, son of Culennán, king of Munster, happened to go to Cenn Clairi; and this was why he went, that his mind might be commemorating every good thing that had been done there; and he composed the lay setting it forth.

fo. 141 b, 2. A poem in thirteen stanzas beginning :

Truag Caiseal gan Cormac
righphort na slógh salmgrad.

Wretched without Cormac is Cashel,
The royal port of the psalm-loving hosts.

fo. 142 a, 1. Poem in ten quatrains on Ailill Ólomm's nineteen sons.
Begins :

Ailill Olom, amhra an ghein,
mac Mogha Nuadat neimhnig,
noei meic dhec rochinset uadh
forfodhuilset fon sársluagh.

Ailill Bare-ear, wondrous the birth,
Son of Mugh Nuadat the virulent :
Nineteen sons sprang from him
Who divided themselves among the noble host.

fo. 142 a, 1 A short tract on the destruction of the nobles of Ireland by the vassals, led by Cairpre Cat-head, and the disastrous consequences.
See O'Curry, *Lectures*, pp. 230, 262-264, 590.

Bai fodord mor ic aitheachaibh Eirenn i
n-aimsir trí rígh n-Eirenn .i. Fiacha
Findfholach, 7 Feic mac Fídheic
Caeich 7 Breas mac Fírb. Batar
dano trí haithigh ba toisigh comairle do
aitheachaibh Eirenn in inbaidh sin .i. Mo-
nach 7 Buan 7 Corpre Cend cait. Do-
ronsat comairli iarum aithigh Eirenn
doreir an trír sin, 7 ba hi comairli
[142 a, 2] rochindset, fleadh¹ do thargudh
dia tigernaibh 7 a marbadh ocon fhleidh
sin. Batar immorro trí bliadhna oc foi-
chill na fleadh sin la haithhechu Eirenn.
Trián toraid gacha bliadhna doratsat
forsin turcnom sin. I Maigh Cro la Con-
nachta is ann doronudh in fleadh². Do-
lotur iarumh fíir Eirenn dí di cach leith.
Batur immorro .ix. nona ic tomhailt na
fleadh. Doberthea leanna somesca sain-
emhla dhoibh isin nonaí déidhinaig³
díbh. Romarbtha soerclanna Eirenn
ocon fleadh⁴-sin triana meisce, cu rodhi-
bhdaít uili acht na trí meic batar i
mbronduibh a maithrech . . .

The vassals of Ireland murmured much in the time of Ireland's three kings, even Fiacha Findfholach, and Feic son of Fídhic the One-eyed, and Bres son of Fírb. Now there were three vassals who were chiefs of counsel for the vassals of Ireland at that season, even Monach and Buan and Carpre Cat-head. Then according to the desire of those three the vassals of Ireland formed a plan, and this was the plan on which they determined: to prepare a feast for their lords and to kill them at that feast. Now the vassals of Ireland were for three years preparing that feast. A third of the produce of each year they bestowed for that preparation. In Magh Cro in Connaught, there the feast was made. So the men of Ireland went to it from every side. Now they were nine nones partaking of the feast. Intoxicating, exquisite liquors were given them at the final none. Ireland's free clans were killed at that feast through their intoxication, so that they all were destroyed save the three boys who were in their mothers' wombs. . .

¹ MS. fleagh.

² MS. fleg.

³ MS. deighinaig.

⁴ MS. fleg.

Ni thabhradh in talumh a thorad dona haithreachaib iarsin ndíghail¹ doratsat for soerclannuibh Eirenn, 7 bai gorta mór for feraibh Eirenn, iter innbera 7 feda² 7 ith 7 blicht. Rafes tra na tri comarbu sin Eirenn do beith ind Albain i. Feradach Find fechnach 7 Corp Aulom 7 Tipraite Tírech. Tiaghur iarum aracenn dia freasdul 7 dia righadh, 7 doberur ratha nimhe 7 talman, greine 7 escæ 7 na n-uili dhul friu ona haithreachaib i mbith-fognum dhoibh dia reir fein cein bes muir im Eirinn.

Gabhuis iarum each dibh ina rainn ferainn. . .

The story seems abridged from the tale entitled *Bruiden maic Da-reó* preserved in the Book of Fermoy, ff. 32^a–33^a, and elsewhere. It ends with a poem in twelve quatrains, of which the first is :

[of. 142 b, 1.] Særclanna Eirenn uili
marbhtha cusan æn nduine
acht na tri meic, monar nglé,
itrullatar o Chairpre.

The earth would not yield its fruit to the vassals after the vengeance which they had taken on the free clans of Ireland, and the men of Ireland suffered a great famine, both as to river-mouths and trees, corn and milk³. Then it was known that in Scotland were those three heirs of Ireland, even Feradach Find fechnach and Corp Bare-ear and Tipraite Tírech. So messengers are sent to them to wait on them and to crown them. And guarantees of heaven and earth, sun and moon, and all the elements are given to them by the vassals to serve them always according to their desire, so long as sea surrounds Ireland⁴.

Then each of them set up on his share of land. . .

All the free clans of Ireland
Were slain to the last man,
Save the three boys, illustrious deed,
Who escaped from Cairpre.

fo. 142 b, 1. Poem by Feidlimid mac Crimhthainn, in twenty-three quatrains, of which the first is :

Abair dhamh ra Muimnechu
mor mac diamba hairisa
ar an righ fil uas a gcind
tecat lind antirassa.

fo. 142 b, 2. Poem in thirteen quatrains, beginning thus :

Maithi Muman, ba fir soin
im Fheidhlimid mac Crimhthainn
cech domnach teigdis re hedh
co hAireadh do cheilebrad.

¹ MS. dídhail.

² MS. fegha.

³ i. e. there was no fish in the rivermouths, mast on the oaks, grain in the corn, or milk in the udders of the kine.

⁴ Cf. the legal formulae in Grimm's *Deutsche Rechtsalterthümer*, 2^{te} ausg. s. 38, also *lang als die* *die*

fo. 143 a, 1. Poem in eighteen quatrains beginning :

Erigh *frisín iarméirghi*
na bi it *cotlud*, a *Shelbaigh*,
conarat *codlud* meabla
nogur'deagla re demhnaibh.

fo. 143 a, 2. Poem in eight quatrains, entitled *Lomaidhi cecinit. lo filed bui* for a *thengaidh*. The first stanza is :

Cormac cofecht roba *sái*
ba *cert gach nert* ronasái
ba hua *Breasail co n-uaisli*
ba hua comesair *Móisi*.

fo. 143 a, 2. Poem in thirteen quatrains, by *Flaithbertach hua h-Inmhoinen*, on the battle-stone of *Cormac hua Cuirc*. The first quatrain is :

IN cloichen bec fuil im laimh,	The little pebble which is in my hand, .
a Ardruire in betha báin!	O Overlord of the fair world!
rola mor do dhainibh dhe,	Many men have fallen by it,
<i>ocus læidhfidh araile.</i>	And another will fall.

fo. 143 b, 1. Poem in three quatrains, of which the first is :

Tri ceimmenn cindti do chách
is ferr cingfes nech gu brath:
ceim torroma lobair lis,
ceim dh' ailitri, ceim dh' eaclais.

Another copy is in *Laud 610*, fo. 112 b, 3, where it is attributed to *Adamnán*.

fo. 143 b, 1. Story about a bishop *Cainchomrac* (ob. A. D. 901), who knew when everyone would die, and whether he would be rewarded or punished in the other world. Begins :

<i>Easpac uasal rabhai i Clúain mac Nois,</i>	A noble bishop abode in Clonmacnois, Cain-
<i>Caoncomrac a ainm, 7 Mochta a ainm</i>	comrac was his name, and Mochta was
<i>artús. Mac oighi hé 7 comarba Dé, 7</i>	his name at first. A son of virginity
<i>da oilitri dochoidh co Cluain.</i>	was he, and an heir of God, and on his
	pilgrimage he had gone to Clon(macnois).

sonne schtnt: and so lange der wind weht, der hahn kräht und der mond scheint. So in India generally *āchandrārka*, 'while sun (*arka*) and moon (*chandra*) endure;' and in southern India: 'so long as the waters of the *Kāveri* flow, vegetation lasts, or till the end of time.' See the Madras High Court Reports, vol. i. p. 407; vol. ii. p. 18 note.

It is a copy of the story called *Scél saltrach na muice* ('The tale of the Pig's Psalter') preserved in the Book of Fermoy, fo. 42 b.

fo. 144 a, 1-151 b, 1. A story belonging to the Conchobar-cycle, called *Imthecht na Tromdaime*, 'the going of the great (bardic) company.' Begins:

Bai ri uasul oirdnidhe ¹ for Airghiallaib fect n-aill .i. Aed mac Duach Dhuib. Enaimser do sein 7 d'Aed Fhinn mac Fergna meic Fearghusa meic Muiredaig Mhail, ri Brefne. Et dobhatar in diass sin cohimresnech. Gach ni maith doghnidh fear dhibh rob ail don fhir aile a imurcra do dhenumh do fein.

There was once a king, noble, dignified, over Oriel, even Aed son of Dua the Black. He was a contemporary of Aed the Fair, son of Fergna, son of Fergus, son of Muiredach the Bald, king of Brefne. And those two lived in emulation. Every good thing that one of them would do the other desired to surpass it.

This story has been edited with a translation by Owen Connellan in the *Transactions of the Ossianic Society*, vol. v. Dublin, 1860.

fo. 151 b, 1, 2. A much faded copy of the tract on the conditions required from the Fiann. See O'Mahony's Keating, pp. 349-350, and O'Curry's *Lectures*, p. 301. Other copies of this tract are in the British Museum Harl. 5280, fo. 49 a, and Egerton 1782, fo. 25 a, 2. The Lismore copy begins thus:

Fiche ar tri .L. tegluch Find hui Bhaiscne. Naenbur 7 ocht fichit do righfeinedaib co tri nonburaib la cech fer dib.

A score and three fifties (were) the household of Find ua Baiscne. Eight score and nine royal champions, and each man of them had nine men.

The conditions above referred to were nine in number:—1. The relatives and tribe of a member of the Fiann were to give pledges (*slana*) not to sue his slayer. 2. He must be a poet (*fili*), and have made the twelve books of poesy. 3. He must be placed in a hole in the ground (*toll talman*), with his shield and a staff of hazel the length of his arm. Nine warriors, with their nine javelins and with nine ridges between them and him, were then to cast at him at the same time, and if they wounded him he was not received into the Fiann (Naenbur læch 7 nai slega 7 nai n-imaire etarra, cu ndibraictis a n-oenfecht he, 7 dia ngondais ni gabtha isin Fein he). 4. His hair must be woven, and he must be sent running through one of the chief woods of Ireland, and if his pursuers, with only one tree between them and him, overtook him and wounded him, he was not received. So if during this run, (5) a tree took a hair from the weft, or (6) his weapons trembled in his hands,

¹ MS. oirdnighe.

or (7) a withered stick broke under his foot, or (8) he failed to stoop under a branch as low as his knee, or to leap over one as high as his ear, or (9) he failed to pluck a thorn out of his heel with his nail without interrupting his course.

fo. 151 b, 2. Here follows this curious bit of folklore :

Bliadhuin don chuailli.

.iii. bliadna don gurt.

tri saeguil in guirt don coin.

.iii. saeguil na con don eoch.

.iii. saeguil an eich don duine.

.iii. saeguil an duine don dam allaid.

.iii. saeguil in daim don lon.

.iii. saeguil in luin don ilar.

.iii. saeguil in ilair don bradan.

.iii. saeguil in bradain don iubhur.

.iii. saeguil in iubuir don bith (6 a thosach) co a dereadh, ut dixit poeta:

Deach

A year for the stake.

Three years for the field.

Three lifetimes of the field for the hound.

Three lifetimes of the hound for the horse.

Three lifetimes of the horse for the human being.

Three lifetimes of the human being for the stag.

Three lifetimes of the stag for the ousel.

Three lifetimes of the ousel for the eagle.

Three lifetimes of the eagle for the salmon.

Three lifetimes of the salmon for the yew.

Three lifetimes of the yew for the world from its beginning to its end, *ut dixit poeta*:

Ten

There is a poem, in ten stanzas, on the relative length of life of a stake, and a field, of man and other animals, in the Book of Fermoy, fo. 98 b; and Mr. S. H. O'Grady has pointed out to me two short notes dealing with the same matter, one in Egerton, 118, fo. 51 a, the other in Egerton 133, fo. 229 a. The note in Egerton 118 resembles one in the Book of Ballymote, p. 14 a. Furthermore, from the tale of the transmigrations of Tuan (L. U. pp. 15, 16), it may be inferred that the Irish of the eleventh century held four of the oldest animals to be the stag, the wild boar, the hawk, and the salmon.

The Welsh had similar traditions. See the *Mabinogion*, ed. Guest, ii.

297, Rhÿs, *Hibbert Lectures*, 555, and a paper by Professor Cowell in *Y Cymmrodor* for October, 1882, entitled 'The Legend of the oldest Animals.' But in Wales the order of the animals was as follows: ousel, stag, owl, eagle, salmon. Or thus: eagle, stag, salmon, ousel, toad, owl. Or, lastly, according to Ap Gwilym in his poem *Yr Oed*: eagle, stag, owl—the lifetime of the eagle being, apparently, thrice as long as that of a man. The parallel Greek tradition is given in a fragment of Hesiod (ed. Lehrs, *Fragm.* ciii.):

Ἐννέα τοι ζῶει γενεὰς λακέρυζα κορώνη
 ἀνδρῶν γηρόντων. ἔλαφος δέ τε τετρακόρωνος*
 τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκειται. Αὐτὰρ ὁ φοῖνιξ
 ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοῖνικας
 νύμφαι, εὐπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

Compare also Aristoph. *Aves*, 610, and Auson. *Idyll.* xviii. Professor Cowell (*ubi supra*) quotes two Buddhistic legends, in one of which the animals whose ages are compared are a partridge, a monkey, and an elephant, and in the other, a vulture and an owl. See also Mr. Rhys Davids' *Buddhist Birth-stories*, 1880, vol. i. p. 312; the *Demaundes Joyous*, imprinted . . . by Wynkyn de Worde, 1511, and reprinted by Wright and Halliwell, *Reliquiae Antiquae*, vol. ii. p. 75, ll. 3–15; seven letters in *The Academy* for Oct. 27, Nov. 3, and Dec. 1, 1888, pp. 274, 291, 356: *Pamphilus Gengenbach*, ed. Gödeke, s. 562–564; and W. Wackernagel's *Kleinere Schriften*, iii. 186.

After this comes a note in five lines, of which only a few words are legible. It begins: Ben rola muir inn Albain, and seems to refer to the marine monster cast ashore in Scotland, and mentioned in the *Chronicon Scotorum*, ed. Hennessy, A. D. 900, the *Annals of Ulster*, A. D. 890, the *Annals of the Four Masters*, A. D. 887, and thus in the *Annals of Inisfallen* (Rawl. B. 503, fo. 16a, 1), at A. D. 892:

Banscal darala hí tracht n-Alban isin bliadain-
 so; da thraig déc ar .ix. fichtib a fot,
 a .xui. fot a trilse, .uii. traigid fot mér a
 láme, a .ui. fot a sróne, gilidir géis no
 huan tuinne a corp.

There came a woman upon the shore of
 Scotland in this year. Twelve feet and
 nine score was her length: sixteen the
 length of her tress: seven feet the length
 of her fingers: six the length of her nose.
 Whiter than a swan or the foam of a
 wave was her body.

A similar monster is mentioned in the Life of Brenainn, son of Finnlug, *infra* pp. 109, 255.

fo. 152 a, 1. A prose tract about Oisín and Cailte, beginning like the fragment in fo. 92 b, 1, *supra*, p. xxv. This tract is called by Mr. Hennessy (*Revue Celtique*, i. 54), the *Acallam Bec*, 'Little Dialogue'; and he there cites the greater part of the following passage from fo. 154 a, 2.

uair ba hÍat fein dorinde both doibh ind
oidhchí sin, 7 dorindedh indeonadh léo.
Ocus téit Cálte 7 Findchadh do indladh
a lámh cum in tsrotha. 'Inadh fulachta
so,' ar Findchadh, '7 is cian o dorindedh.'
'Is fír,' ar Cálte, '*ocus* fulacht na Mor-
righna so, 7 ní déntá gan uisci, 7 cuic
mic Eachach Abradruaidh dorinde i.
Fat 7 Fet, Flann 7 Én 7 Enach.'

For it was they themselves that built a hut
for them that night, and an *indeonad*¹
(‘gridiron’?) was made by them. And
Cailte and Findchadh go to the stream
to wash their hands. ‘This is a place
of cooking,’ saith Findchadh, ‘and ’tis
long since it was made.’ ‘’Tis true,’
saith Cailte; ‘and this is the Mórrígain’s
cooking-place; and it was not made with-
out water (near at hand); and five
sons of Eochaid of the Red Eyebrows
made (it), even Fat and Fet, Flann and
Én and Enach.’

fo. 158 b, 2. The following note, in seven lines:

Coicc bhrúighne hEirenn. i. briúghen Mheic
da Reo i m-Breifne. Briúghen da Dher-
cai. Briúghen da Thó. Briúghen da
Choca in iarthar Midhi. Briúghen Fhor-
caill Manaich. Atberat araile Briúghen
Blai Brugad. Seacht ndorais forsin
mbrúighín. Seacht slighidha trena lar.
Seacht teallaige indte. Seacht gaire,
7 damh cu dtinne in cech chaire dhibh.

The five Hostels of Ireland, to wit, the
Hostel of Mac Da Reo, in Brefny: the
Hostel of Da Derga: the Hostel of Da
Thó: the Hostel of Da Choca, in the
west of Meath; the Hostel of Forgal
Manach. Others say the Hostel of Blai
Bruga. Seven doors to the Hostel.
Seven ways through the midst of it.
Seven hearths in it. Seven cauldrons,
and an ox with a flitch in each cauldron
of them.

The rest of the codex (fo. 159 a, 1–197 b 2) is a copy (ending imperfectly) of the *Acallam na Senórach* ('The Dialogue of the Ancient Men,' Oisín and Cailte). Begins:

Ar tabhuirt chatha Comuir 7 chatha Gabra
7 chatha Ollarbha, 7 ar ndhithugad na

After delivering the battle of Comuir and
the battle of Gabra, and the battle of

¹ P. O'Connell's *inneónadh*, 'a striking on an anvil,' (*inneóin*) seems a different word.

Feindi, roscaileset iarsin ina ndrongaibh
7 ina mbuidhnibh f6 Eirinn, co nár'
mhair re hamm na huaire sin díbh acht
madh da óclach mhaithé do d'ereadh na
Feinde .i. Oisín mac Find 7 Cailte mac
Grundchon mhic Ronain.

Ollarbha, and after the destruction of
the Fiann, they then separated in their
troops and in their bands throughout
Ireland: so that there remained of them,
at the time of that hour, only two valiant
warriors of the rear of the Fiann, even
Oisín son of Find and Cailte son of
Grundchu son of Ronan.

Ends (fo. 197 b. 2):

'Caidhi th'aicneadh¹ uime sú, a Cais
Coraig?' ar Cailte. 'As é mh'aicned,'
ar Cas, 'nach fáca do mhnaibh in domuin
riam ben bhudh ferr leam inas an ingen
ut.' 'Cre(t do)beir oraib gan comäntu-
gudh?' ar Cailte. Do

'What is thy mind about her yonder, O Cas
Corach?' saith Cailte. 'This is my mind,'
saith Cas, 'that of the world's women I
have never seen a woman who was better
in mine eyes than yon girl.' 'What
prevents you from agreeing?' saith Cailte.

Other vellum copies of this composition, which well deserves to
be edited, are in the Bodleian (Rawl. B. 487, fo. 12 b et seq., and Laud 610,
fo. 123 a, 1—fo. 147 b, 2), and in the Franciscan monastery, Merchants'
Quay, Dublin. All are more or less imperfect. Its contents are analysed
by O'Curry, *Lectures*, pp. 307–312, and extracts from the Lismore version,
foll. 166 a, 166 b, are given *ibid.* pp. 594–597.

fo. 198 is a leaf of discoloured vellum added by the bookbinder, with
a small fragment of the codex (about 3½ by 2 inches) inlaid on the recto.
This fragment, which is much faded, seems to contain the beginnings of six
quatrains. The words Na tab . . . Deich . . . gidh mor . . . Suid(iu)gud . . .
senchas. Aírmeim . . . Eintríucha i crích Connacht . . . Coic tríucha dec, are
legible.

Four pieces mentioned by O'Curry (*Lectures*, p. 200) as contained in
the Book of Lismore I did not find. They are: 1. The story of Petronilla,
St. Peter's daughter; 2. 'The discovery of the Sibylline oracle in a stone
coffin at Rome;' 3. An account 'of some modifications of the minor cere-
monies of the Mass;' and 4. An account 'of the correspondence between
Archbishop Lanfranc and the clergy of Rome.' Nor does the MS. contain
a Life of S. Finnbar, as stated in the Introduction to O'Curry's *Manners
and Customs*, i. cccxxii.

¹ *aigne*, the mind, the intent, the imagination, the will, gen. *aigneadh*, P. O'C.

II. THE LANGUAGE OF THE LIVES.

THE scribes of these Lives, in copying from older MSS., followed the usual course—modernising, as a rule, the spelling and grammatical forms which they found before them, but sometimes leaving intact the ancient orthography and the ancient endings of the noun and verb. The result is a mixed language, in which Old-Irish forms appear side by side with those belonging to the late Middle, and even Modern, periods of the language. The following remarks, though far from complete, will justify this statement. For convenience of reference they generally follow the order of the *Grammatica Celtica*.

VOWELS.

a for post-tonic *e*: depraccoit 2609, depraccoitibh 4495.

a for atonic *i*: *a* ndorchaibh 26, *a* n-aimsir 70, *an* topur 64, *an* tighi 72, *aniú* 391.

a for tonic *o*: *anoir*, *manach*; for post-tonic *o*: *espac* 370, *cét-arc* 3270, *fodhard* 4338.

a for post-tonic *u*: *rogha* 3058, *togha* 3755, *salma* 371, *fira* 1978, *pectha* 164, *gulla* 202 (where the umlaut points to Old-Irish *gully*), *dorchata* 23, *bullá*, *runna*.

a for atonic *ia*: *ar* n-ic 598 = O. Ir. *iar* n-ic.

ai for tonic *oi*: *aifrenn* 517, *fairenn* 629, *garbhnecht* 3784, 3785.

e for post-tonic *i*: *soillse* (acc. sg.) 4, *daire* (dat. sg.) 168; for post-tonic *iú*: *coimthe* 4164.

ei for tonic *ai*: *meic* 3094.

ea for *e*, whether tonic or post-tonic: *leabur* 43, *fearr* 82, *foireann* 4, *aisnésean* 21.

i for atonic *a*: *itconnaic* 159, *itfet* 153, *ispert* 184.

i for atonic *o*: *ica* 181.

i and *iú* for post-tonic *e*: *daeri* (gen. sg.) 23, *Etaili* 211, *tiprait* 2637, *airlégiunn* 62, *eisbiúdh* 118, *toimniúdh* 143, *irisíuch* 150, *aingiúl* 3356, *taeidhliuch* 4632.

iub, *iú* for *eb*, *em*, are particularly frequent: *ceiliúbrais* 842, *creidíum* 282, *breithíum* 614, *risíum* 650, *tuiríum* 1085, *taithníum* 1203.

o for post-tonic *u*: *bochtó* 1413.

oi for tonic *ai*: *oílithreacha* 3847.

u for post-tonic *a*: *ro-bennuch* 356, *clochu* 393, *fedhbhu* 4889, *fiaclu* 473, *fuairutar* 5, *iberur* 25, *mu-na* 186. So *ui* for the umlaut of post-tonic *a*: *reachtuire* 400.

u for atonic *i*: *um* 291, *umarleicis* 105 where the *u* may be due to the *m*.

In the case of long vowels we have :

eo, *eu*, for *ē*: *deoruib* 4651, *beolu* 4652, *seut* 2930.

io for *ī*: *fios scél* 1064; for *ī*: *fion* 4505 (but *fin* 4506), *fior* 4384, *līon* 4493 *riogh* 4473.

Atonic *i* is lost: *'na haicnidh* 51, *'na comuidecht* 69, *'na ucht* 258, *'na triur* 835.

DIPHTHONGS.

The diphthongs *ai* (*ae*) and *oi* (*oe*) are confounded. Thus we have *aen* 1995, and *ænar* 2006, for Old-Irish *áin* or *áen* and *óenar*. So *naidhiu* 118 = O. Ir. *náidiu*; *aidhe* 1250 = O. Ir. *áigi*, *aidigecht* 263 = O. Ir. *áigidecht*; *Gaedelu* 404 = O. Ir. *Góidelu*; *soeth* 870 = O. Ir. *sáeth*; *soethar* 3699 = O. Ir. *sáethar*; *loechdacht* 3058 = O. Ir. *láechdacht*. In *sai-eascop* 212, and *drai* 287, *ai* is for O. Ir. *ui*. The modern *ao* for *ae* appears in *aos* 3723, *aosa* 599, *comaosu* 1226, *saoth* 2278, *naom* 2074. We even find *aoe* (*aoes* 214). So *aidhigecht* 255 = O. Ir. *áigidecht*, *ataoibhi* 1124, *naoi* 4298, *naoim* 2075. In five lines we have *Coimhgen* 4465, *Caoimhgen* 4467, *Coeimhgen* 4468, and *Caeimhgen* 4469.

aei, *oei*, the umlaut of *ae*, *oe*, is frequent: *noeimhe* 12, *daciri* 23, *coemthecht* 266, *caeirib* 91, *caeirig* 101, *oeible* 77.

For *ae*, *oe*, we sometimes have long *u*: *cúra* 43, 1473, 2321, 2920 = O. Ir. *cáera*. So *cúnnach* 2402, for *cóennach*. The umlaut of this *ú* is *ui*: *fuidhius* 479, *nuidhin* 59, *buid* 1096 = *búidh* 2743. In *én-bhaile* 2918, *én-shnáithe* 2930, the diphthong *oi* (*oe*) has been reduced to long *e*.

The diphthongs *eu* and *ou* are confounded: *luach* 572.

CONSONANTS.

The nasals *m*, *n*, *r*, *l*:

Infected *m* for infected *b*: *noemh* 33, *nemh-* 3858, 4617.

n assimilated to a preceding *l*: *colla* 1139, *collaidi* 1152.

n doubled between vowels: *innis* 115, 1967; before *s*: *bannscail* 1229, *sennser* 2940, 2950, *bannscale* 113, *baindsi* 172; before *t*: *sainnt* 1690, *innti* 97, *tenntidhi* 1188; or becomes *nd*: *ind* 36, 66.

nn is sometimes singled: *ini* 139, *inocht* 862; or becomes *nd*: *firinde* 3055. For *nd* we have *n* in *iniu* 918, *ané* 1375.

The liquids *r*, *l*:

r: doubled before *s*: *ro-errslaic* 60, *doirrsi* 1562, *toirrsech* 1698; before *dh*: *airrdhi* 90, 177; before *th*: *airrter* 1638, *airrt[h]er-deiscirt* 211; before *n*: *tairrn-gidh* 1641, *sathairrn* 612, *errnaighi* 1187; before *c*: *fairrce* 1487, 2226; before *l*: *urrlamh* 1900.

l is doubled: *Etailli* 211; before *t*: *allt* 4834.

ll becomes *ld*: *bachaild* 1043.

The labials *p, b* :

p in loanwords for *f*: *petarlaice* (veteris legis) 7, and for *b*: *pisi* 84, *póc, puic*, 1634, *péisd* (bestia) 1840; *apstanait* (abstinentia) 4900; and for *bh*: *Iop* 2744. So in the native word *leanp* 'child' 1452 = *leanbh* 1451, *leanamh* 902.

ph for *bh*: *do phisibh* 81.

b (in loanwords) for *p*: *pobul* (populus) 3, *pubull* (papilio) 326, *esbul* (apostolus) 33.

bh for *f*: *buthuaidh* 4722, *bhar* 332; for *mh*: *mebaidh* 59, *coibnesom* 656.

b doubled to denote the absence of infection: *a bbas* 100.

The dentals *t, d* :

t inserted after *n*: *aein-t-ibh* 630, *táin-t-i* 2897, *glenn-t-a* 3662, *móin-t-i* 3663; after *l*: *ilmhíl-t-ib* 4477; after *bh*: *sléb-t-i* 3656; after *s*: *tanaís-t-i* 683; assimilated to *s*: *apsalaib* (apostolis) 27.

Infected *t* omitted: *coilcib* 4575, for *coilcthib*, *fhoires* 3171, for *fhoirithes*: inserted to prevent hiatus: *foi-th-i* 50, *foi-th-ib* 1610, *tre-th-e* 862; substituted for *ch*: *neith* 480, *aigthi* 166, *Trethimh* 275.

d for *t*: in inlaut: *aidi* 105, *airidin* 216, *cédna* 249, *níbdar* 246, *madain* 260, (*maduin* 1985), *fodaib* 4413; in desinence: *duid* 229, *docreid* 249, *rocansad* 239, *geibid* 1913, *anuud* 1984.

Infected *d* inserted to prevent hiatus: *rosoi-dh-eth* 840, *rosou-d-adh* 4323, *impoi-dh-it* 3806, *rotatbhéo-d-aig* 4435, *sdaadoirib*; added: *drúi-dh* 2279, *facaí-dh* 4893; prefixed to *th*: *bu-dh-tuaid* 757; omitted: *no impa[dh]* 4099, *conderna[dh]* 4218.

dd for eclipsed *t*: *iar ddaidhecht*, 4377.

Assimilation of *d* to preceding *n* is frequent: *clainn* 62; *oiffrinn* 841, *Bóinne* 272, *inn* 1422, 2164, *ann* 1379, *inniu* 1376, etc.

The gutturals *c(k), g, q* :

ch for *gh*: *tich* 4415; *ch* added: *lia-ch* 4485.

chs and *x* interchange: *Sachsain* 2564 = *Saxain* 2561.

cc for *g*: *focraicc* 699, *occ* 1080, *leicc* 1082, *eaccnaide* 1088, *táinicc* 1089, *toccbhaís* 3604.

g for *c* in anlaut before pretonic vowels: *gu-mór* 257, *gia-r-bhó* 1429, *gach* 1441, *gan* 1465; in inlaut: *agam* 1995; in desinence: *og*, 1029, *gég* 2585, *táinig* 5.

g for *cc*: *beg* 1904.

Infected *g* written for *dh*: *Al-cluaige* 47, *connaigh* 80, *guigh* 124, *thuistighibh* 147, *aigthi* 166, *figh* 352, *fleigh* 408; inserted before *th*: *no hadui-gh-thea* 270, *áirmhi-gh-ter* 671, *méidi-gh-tir* 3797, *áirmi-gh-thi* 4642, 4643, *gigni-gh-ther* 759, *didbhui-g-ther* 333, *rofinnfai-g-ter* 4254; added to *-ai*: *imrulai-gh* 517.

ng for *nc*: *Frangaib* 48.

gc for eclipsed *c*: *na gcléirech* 4462, *a gcléirig* 4463.

The velar guttural *q* occurs in the noun *Quiaran* (= Corn. *Piran*) 4438, 4440, 4470, 4477, 4485. So in the *Naemogam*, 'saint-ogam,' Book of Ballymote, p. 311^b: .i. ainm in naim i tinnscafa gabar ar in fid. 1. Brenaind, Laisreann, Finden, Sinchell, Nesan, Hadamnan, Donnan, Tigernach, Cronan, *Quiaran*, Manchan, Giurgu, Ngeman, Zannan, Ruadan, Aed, Oena, Ultan, Ernen, Ite; where the initials of the twenty saints' names correspond with the twenty letters of the Ogam alphabet. Other instances of *q* occur in the tract just quoted: *qulenn*, *quert*, *Quorann*, *querc*, *quiar*, *Quell dara*, *qual*, *quislenacht*. But here, except in the case of *quiar*, the *q* is written for *c*.

F and *V*. Irish *f* regularly comes from a pretonic *v*, as in *fer*. In loanwords Latin *nf*, *ff* is sometimes represented by *thf*, as in *ithfern* 295, 430, 438 = infernum, *ithfernach* 2242; so *aithfrenn* = offerendum.

Prothetic *f* occurs in *f-oirb* 43, *f-aca* 63, *f-áinne* 2618, *ro-f-iafraigset* 3669, *don-f-air* 4149, *f-ósaic* 1622.

v when following *d*, *n*, *r*, or *l* is regularly represented by *bh* (*Meadhbh*, *banbh*, *tarbh*, *dealbh*). When it arises from nasal infection of *f* it is represented by *bhf*. Thus *bhfaidh* 18, *bhforbthiugud* 14, *bhfoscud* 5, *bhfognaim* 183, *bhfesair* 185. But sometimes also by *fh*, as in *i fhaighthi* 397, *in fhiacuil* (dentem) 475, *trianar fhoircetal-ne* 1512, *in fhís* (visionem) 4293, *an-fhaitech* 1395, *an-fhoirbhthi* 1143.

v before an unaccented vowel is often represented by *b* or *bh*: thus *buthuaidh* 4722, *bhur*, 'your,' 1604, *bar*, 'says.'

S, *Z*, and *H*. There is nothing noteworthy about *s*, save that the *h* arising from its infection is regularly expressed by *ths* or *ts*. Thus: *o thirfhéghadh* 4868, *a tSenáin* 2081, *dá cloich tsalainn* 2408, *ocus tsacart* 2475, *cinn tsléibhe* 2796, *Crimthain tsréib* 3216, *amail tsnechta* 3338, *grian tsolusta* 4631, *clann tsoineamhail* 1544, *ingin tsochraid* 1722, *gein tSenáin* 1790, *oc scribhiunn tsoscélaí* 2050.

z is represented by *st* in the loanword *Stabulon* 19.

h is constantly inserted to prevent hiatus after the verbal prefixes *no* and *ro*: *no-h-adhnachta* 632, *ro-h-adhnacht* 645, *ro-h-ort*, *ro-h-orta* 136, *ro-h-icta* 178, *ra-h-oslaidc* 4359. It is regularly inserted in the following seven cases:

(a) after the *na* of the article (gen. sg. f. and nom., dat. and acc. pl.) *na h-aísean* 21, *na h-Éirenn* 324, *na h-áin* 87, *na h-uili* 673, *dona h-uilí* 671, *dona h-irisechaibh* 675;

(b) after the possessive pronouns of the third sg., whether masc. (*umm-a h-cochu* 563), or fem. (*a h-athair* 3412, *a h-bíghí* 4176, *a h-ainm* 4695);

(c) after the interrogative pron. *cía* (*cía h-airm*, 546);

(d) after the gen. of *gach*: (*gacha h-ollaman* 4776);

(e) after the numerals *tri* (*tri h-ernaili* 698, *co tri h-énuibh* 4346), and *cethra* (*cetra h-airdib* 29);

(f) after prepositions ending in vowels: *a h-Eigipt* 4674, *co h-indbir* 325, *co h-Ele* 521, *fria h-Eochaig* 376, *fria h-anbhforus* 4894, *re h-impódh* 708, *re h-Abraham* 709, *re h-úir* 4492, *re h-Íssa* 4518, *la h-Asardaihb* 23;

(g) after the negative particle *ní*: *ní h-ingnad* 402.

h is also inserted after the gen. sg. of an *i*-stem: *cluana h-Iraird* 4014.

IRRATIONAL VOWELS.

Examples are *domuin* 1365, *uamun* 1529, *leastar* 2467, *iarainn* 2725, 2932, *foruinn* 1336, and the loanwords *ymonn* 613, *ymmonn* 1525 = *immann* 2675, *columan*, *sollaman* 1355, *sacarbaic*, *senister*, *sigen*, *rithimm* 2673, *Herimon* 227, *Petar* 3324, *teampul*.

METATHESIS.

of *r*: *bérta* 2536 = Old-Ir. *bélre*, *ro fiafraig* 432 (from *ro-iar-faig*), *fedraissi* (for *fetair-si*), *funnraidhi* 1945 = *f-urnaidhi* 2064, *sathrann* (dies Saturni) 4374, *coisercad* (consecratio) 1819, *martralaic* (martyrologium) 3754.

of *l*: *comallthur* 392 (from *com-lan-tar*), *ecalsaihb* (ecclesiis) 1356, *altugud* 1174, *altughadh* 2415 = *allugudh* 4316, *ro-altuigh* 4744 = *ro-atluigh*.

of *s*: *baisdim* (from *baisim*, baptizo), *ro-baisd* 398, *robaisdeth* 450, *lascc* 4663 (laxus), *esboc* 837 (episcopus), *espocóidi* 422 (episcopatus).

INFECTION OF INITIAL CONSONANTS.

This is of two kinds; vocalic, called by Irish grammarians ‘aspiration,’ and nasal, called by Irish grammarians ‘eclipsis.’

Vocalic infection is either organic, i. e. justified by the phonetic laws of the language, or inorganic. Organic vocalic infection is found (*a*) in construction, (*b*) in composition.

(*a*) In construction:

1. After the article in the gen. sg. masc., in the dat. sg., in nom. sg. and dat. sg. fem., in nom. pl. masc.: *biadh ind fhir* 1462, in *chatha* 1553, *don choir* 196, in *mhuintir* 197, in *fhuil* 1389, *oc féga*d in *charbait* 1321.

2. Where an adjective follows and agrees with a noun which ends, or once ended, in a vowel: thus, in *meic bhic* 915, in *allithre fhoirbhthi* 677, *ón mudh thanusti* 683, *cruithnecht chaein* 4165, *a tigh fhir mhaith* 255, *a ben mhaith* 796, *eclas mhór* 866, *ó ghuth mhór* 979, *fo sheol shoinmech* 1007, *ó galar thromm* 1028, *cot láim dheis* 1287, *do ghabail chaille* 1341, *manuigh dhílsi* 3196.

3. Where a noun follows and is governed by a noun which ends, or once ended, in

a vowel. Examples are: mheicc *Dhé* 4522, a dhuine *Dhé* 3359, aidchi *fhéle* 268, a n-aimsir *gheimrid* 70, oc cuingidh *bhídh* 73, do chuingidh *chísa* 127, do glanad *theallaigh* 122, a tigh *fhir* mhaith 255, ac foghnam *dháine* ele 296, do thorruma *dhuine* 825, a glaic *Dhiabuil* 4602, uas teinid *bhrátha* 3329, i miss medhónaigh *fhoghmhuir* 4441, d' foillsiugud *shochair* 743, iar fothugud *cheall* 600, in óentuidh *dhéachta* 648, dá cloich *tsalainn* (i.e. *shalainn*) 2408, meic *dháine* 2464.

So after the nom. sg. of *t*-stems: dorchata *mhor* 27, tene *chasca* 327, tene *thacid-lech* 591, tene *Dhé* 1044, betha *shuthain* 725, betha *dhubach* 3637.

4. After the numerals (*dá, cóic*), which originally ended in a vowel: *dá dhall* 1373, *dá thopar* 2522, *cóic bhochta* 1251.

5. After the possessive pronouns *mo, do*, and *a*, 'his' or 'its': mu *thinnsrai* 1159, mu *shéig* 1169, do *mhná-sa* 1170, a *chenél* 46, a *shenathair* 41, a *shiair* 140, a *mháthar* 48.

After *cech* in the gen. sg. masc.: *anma cech dhuine* 2471.

6. After certain forms of the verb substantive: *robad fhearr* 82, co m[b]ad *shásad* 4165, *bhadh mhó* 4488, *rop fhollus* 4604.

7. After active verbs governing the accusative: *tuiceabh bhaile* 4688, *dolbhais chiaigh* 2301.

8. After prepositions which end, or once ended, in a vowel: *amal chaeirig* 101, *amal Phól* 589, *amail ghréin* 1188, *amal cholum* 3877, *amail fhacbaither* 4448, *ar dheismirecht* 1758, do *thabairt* 82, im *chrabud* 158, cen *fhuil* 435, gan *fhis* 1598 = cen *fhis* 1600, ó *mhenmain* 714, tria *dheilm* 945, seoch *thegduis* 1161.

9. Where active or neuter verbs are preceded by the verbal particles *ro, do, no*, or *con* = *co-no*: *ro-thecuisic* 6, *ro-shoillsigh* 31, *ro-ghabh* 53, *ro-ghénair* 57, *ro-fhoghlaim* 61, *cur' bhó* 67, *do-chruthaig* 500, *do-thoet* 70, *do-fhuair* 275, *no-chaifedh* 259, *no-bheitis* 443. But this does not occur in the passive: e.g. *ro-fothaiged* 63, *Conasta* 2514 and *curosfhasta* 2515 are certainly scribal errors. Each should be *co ro sásta*.

10. After the negative particles *ní* and *nad*: *ni fharcaib-sa* 184, *muna* [for *ma-ní*] *thardad* 186, *mina thísadh* 1086, *ni thabrai-si* 109, *ni tharraid* 193, *ni fhil* 2451, *ni chaitheadh* 2518.

11. After the conjunctions *cia, ocus, is, nó*, and *ó*: *cia mhiscniged* 4878, *ocus fhaisine* 7, *ocus mhrbuilb* 36, *is mhnai* 4770, *nó fhailinn* 3877, *ó dhoróine* 1657.

12. After the interjection *a*: *a chaillech* 1561, a *Shenáin* 2486, a *dhuine* 3358, a *thigerna* 3750.

(b) In composition (examples are given in the nom. sg.):

Substantive with substantive: *eachlasc* (= *ech-fhlesc*) 288, *lubh-ghort* 590, 1885, *fér-ghort* 2846, *rig-hshuidhe* 623, 626, 1697, *bruinne-dhalta* 1120, *nual-ghuba*

3897, *nó-chombathad* 4298, *bain-chéle* 2791, 2794, 2093, 2917, 2990, *daescar-shluag* 4328, *long-phort* 3147, *bunad-chinél* 3171, 3173, *feth-fhairrge* 3184, *tonn-ghar* 3605, *mur-chat* 3793, *bleidh-mhíl* 3802, *cat-phíast* 3802, *cath-bhuadhaighi* 1548, *anm-chara* 2803, 2350, *arm-ghaisced* 1612, *muir-mhíl* 2223, *bith-fhognum* 4177.

Substantives with adjectives: *toebh-fhota* 777, *bith-bhuadhach* 2462, *bith-shalach* 3641, *bith-gharbh* 3641, *scoith-shemrach* 977, *moing-fhinn* 3080, 3114, *mong-bhuidhe* 3407, *nuall-fhailtech* 3858, *cenn-chathach* 3085, *goib-ghér* 3651, *boladh-mhar* 3857, *dronn-mhor* 3652, *aighedh-bhán* 3791. Perhaps also *mac-thairngertaigh* 2831.

Adjective with substantive: *ógh-shlan* 1242, 1371, 2670, 4190, 4197, 4718, *dubh-ghlas* 1625, *dubh-chomar* 3279, *crom-ghlais* 3258, *noebh-Shenán* 1789, *lán-shídh* 3869, 3934, *lán-fholartnaigthech* 4496, *degh-dhuine* . . . *dech-ghnám* 3870, *droch-dhuine* 320, 3852, 3934, *mór-chumachtach* 199, *móir-mhírbuil* 2597, *mór-mhéile* 3392, *mór-ghlóir* 1110, *mór-mhaith* 2782, *móir-shéiser* 3213, 3437, *min-chaise* 1362, *finn-chaelach* 1572, *usal-shacart* 736, *fír-fhinemain* 2464, *derbh-shiur* 3400, *soeb-choire* 3624, 3618, *troim-thres* 3639, *sír-ghaire* 3384, *sír-theine* 3638, 3643, *sír-fhéghadh* 4868, *nui-fhiadnisce* 3315, *nu-fhiadhnuisi* 1145, *íl-phian* 4243, *Iar-mhumhu* 509, *siar-dhes* 937.

Adjective with adjective: *glé-gheal* 3356, 3877, 4360, *sír-bheogolach* 3647, *sír-shílti* 3666, *uili-chumachtach* 3164, 3190, *sain-shercach* 1842, *lán-shaethrach* 3847, *all-mharach* 3164, 3190.

Numerals with substantives and adjectives: *oen-chura* 2920, *aen-shluasat* 3163, *aen-fher* 3836, *aen-bhrat* 4307, *én-bhaile* 2918, *én-shnáithe* 2930, *cét-mharb* 2348, *ceit-fhirt* 52, *prímh-fháith* 3344, 3904, *prímh-fháthacdae* 3319, *prím-chathair* 4295, *tre-dhenus* 2353.

Prepositional prefixes: *air-mhitu* 2499, *air-mhitnech* 1114, *comh-fhad* 3420, *comh-dhub* 3376, *coimh-thinol* 1261, *ro-com-shoi* 689, *der-mhair* 3146, 3680, *dí-mhar* 1483, *er-mhor* 3318 = *urmhor* 4720, *di-chenntar* 3253, *di-chuirter* 2800, *etar-bhuasach* 3078, *etar-ghuidhe* 4231, *fo-dhard* 4338, *fo-dhoimhne* 3661, *for-choimet* 4184, *frith-shet* 4459, *im-ghabhail* 1134, *im-shlan* 1141, 3447, *ro-im-chuirset* 2582, *inn[fh]ithem* 2534, *ind-fhethmech* 2455, *reimh-dhechaid* 1197, *ro-mhór* 2534, *tre-tholl* 2962, *ro-tath-bheodaig* 4436, *tairm-dhechatar* 1111, *to-choisceim* 1123.

Inseparable particles: *so-chenél* 3334, *so-chenélach* 1332, *so-chenélaige* 852, *soimhille* 919, *so-mheasctha* 3162, *so-charthanach* 3856, *so-ghnámh* 3943, *nemh* (O. Ir. *neb*) *nemh-chumhscaithe* 3769, *neimh-dhénum* 1135, *nemh-thoirrsech* 3858.

Instances of inorganic vocalic infection are—

1. In substantives and adjectives:—in the gen. sg. fem.: *daenachta mheicc Dhé* 4522; in the gen. sg. of a consonantal stem: *mogh rígh mhórchumachtaig* 199; after

nouns in the accusative sg.: *muic n-úir fhonaithi* 206, *aimsir shamraidh* 4845, *drolmuigh fhína* 316, *ar fhailti fhéghtha* 524, *i tír thairngaire* 668; in the gen. dual: *inad dá ech charpuit* 4476. After the numeral *tri*: *tri ghille* 3086.

To these perhaps may be added the instances of vocalic infection after certain consonantal nouns in the nom. sg. which in Old-Celtic seem to have ended in *s*. Thus: *lasair theined* 160, 2511, *dair mhór* 940, *cúra mhael* 2321, 2325, *oenchura fhinn* 2920.

In fact, in the language of these Lives there is a tendency to infect the initials of all nouns in the genitive or accusative, whether singular or plural, without regard to the termination of the preceding word. Thus in the gen. sg. *iar caithium immorro chuirp Crist* 3689, *a chinel bunaidisium Phatraic* 42, *do chuingidh fair chumaili* 4267, 'ni ro dhech gnus fherscail 1693; gen. pl.: *sinnser shacart* 752, *secht n-ollumain ghabunn* 2931; acc. sg.: *cu ruc in cú allaid chaeirig* 91, *crenaidh didiu chumhail* 170, *forfa-caibh Íssu bhacaill* 223, *co-n-acca óglach ind étach thaitnemach* 794, *dorat in ben sheirc ndímoir* 1482, *doroine . . . ernaighthi dhicra* 1103, *rorec . . . in chumuil* 1190, *coCill Mhóir* 2031. So after the voc. sg.: *a athair thogaidhi* 2041. Here the infection change is syntactical rather than phonetic.

2. In certain prepositions and their compounds with pronouns. Thus, *dh'agallaimh* 2337, *dhuin* 74, *dhoibh* 200, 205, *orumsa* 723 (= *fhorumsa*), *oruinn* (= *fhoruinn*) 73, *orainn* 3195, *chuici* 157, *riul* (= *fhríut*) 728, *risa-* (= *fhrisa*) 928, *thairis* 2688. So *a-céltair* 2421 (= O.-Ir. *foctóir*), *atuaidh* 2888 (= *fothuaid*), *thair* 3015.

3. Where verbs, whether in the present, past, or future, express the relative. Active: *shire*, 3731, *théigi* 4363, *fhoillsigfes* 789, *thoirises* 4622, *fháas* 4619, 4620, *mharus* 4422, *fhuil* 4245, *thairismit* 4370, *tháncabar* 4815, *thicfatis* 4405, *shlmid-né* 1513, *chuingid* 1569, *mhoidid* 1628, *dhech* 2711, *thiaghuit* 2435. Passive: *thucad* 2370.

4. Other instances, which it is not possible to bring under one head, are: *bheith* 4650, *dhul* 4797, *choidchi* 3386, *bheous* 4790, *dona trí mhile* 2643.

NASAL INFECTION.

This occurs after nouns in the acc. sg. or gen. pl., and after the numerals, pronouns (including the article), prepositions, and conjunctions, which end, or once ended, in *n*. The tenues (*c*, *t*, *p*) sink to the corresponding medials; the medials (*g*, *d*, *b*) become respectively *ng*, *n*, and *m*; and *f* becomes *v*, written in these Lives as *bhf*. For *n+n*, *n+m*, *n+r*, *n+l*, we have *nn*, *mm*, *rr*, *ll*. Examples will be found in almost every line. For *n+c* sometimes *gc* is written (3960, 4463). For *n+t* sometimes *dd* is written (4377). For *n-n*, from *n+d*, is written *n-d*; but sometimes, as in *co n-essidh* (= *con+dessidh*) 2512, the *d* is omitted. So for *m-m* is written *m-b*.

Here too we find inorganic infection. Thus the initial of genitives plural is nasally

infected, though the prehistoric ending of the preceding word was *s* or a vowel. For instance, athair bathais 7 creitmhe *bhfer* n-Érend 34, 6 rígh *bhfer* Tefa 2836, i cluain mór *bhFer* n-Ardai 952: sennser noemh *bhfer* mBreg, 2940. An early example of this is *uptha mban*, 'spells of women,' in the Klosterneuburg incantation. The infection of *b* in *i* coitchinne mbethadh 2683, seems a scribe's error.

THE ARTICLE.

	Sing.		Dual.		Plural.
Nom. masc.	<i>int, in, ant, an</i>	}	<i>in, na</i>	}	masc. <i>ind, na.</i>
fem.	<i>ind, inn, an, int</i>				fem. <i>na.</i>
neut.	<i>a-n</i>				neut. <i>na.</i>
Gen. masc. neut.	<i>ind, inn, ann</i> 875, <i>int.</i>	}		}	<i>na-n.</i>
fem.	<i>na</i>				
Dat.	<i>-(s)inn -(s)in</i>				<i>-(s)na.</i>
Acc. masc. and fem.	<i>(s)inn, (s)ind, (s)int</i>	}	<i>in, na</i>	}	<i>na.</i>
neut.	<i>(s)a-n</i>				

Only examples of the rarer forms need be quoted:

Sing. masc. and fem. acc. *int*: { *in t-uan* 1140, *in t-saill* 1255, *in t-uisci* 1481, 2676,
= *an t-uísqui* 111, *in t-ord-n* 2625, *an t-inad* 1007.

„ neut. acc.: *al-lá* (from *an-lá*) 2076.

Dual nom.: *in dá phopul* 1476, *in dá clamh* 1591.

„ acc.: *eter in dá fhorba* 1897, *eter in dá espoc dhéc* 4111.

Plur. masc. nom.: *ind eolaig* 516, 829, 2642, *ind irisigh* 3948.

The articulated form of the prep. *ind* (36) twice occurs, *annsa chailiuch*, 'in the chalice,' 1631, *ann-san inis* 1080. This is the practice of the spoken language, O'Don. Gr. 281. Compare *ind-sin eclais* LB. 55 a 44. pl. *ann-sna lathib* LB. 243 b 10.

DECLENSION OF SUBSTANTIVES.

(a) Vowel-stems.

In the vocalic declension of vowel-stems there is little calling for notice. The transported *n* still appears after the nom. sg. neuter. Thus: *aithiuc m-bréilhi* 404, *gradh n-esbuic, n-espuic*, 1346, 1347, *Dál m-Buain* 4657, *Ros n-Dairbhrech* 1474. So with stems in *-io*: *lugha n-eilhig* 50, *ríghí n-Éirenn* 749, *orba n-aill* 1896. But most of the old neuters have become masc. or fem., e.g. *in mhuir* 3623, though the gen. sg. *in mhara* occurs in 3684.

The transported *n* also occurs regularly after the acc. sing. Thus: *mac n-dall* 57, *mac n-Daibid* 3320, *biadh n-gnáthach* 94, *canoin n-eclusdai* 212, *muic n-túir* 205, *Innber n-Domnann*, *n-Dé*, *m-Bóinne* 272, 273, *aidheadh n-gona* 465, *Pól n-apstal* 589, *cenn m-bliadne* 638, *clainn n-Adhaimh* 622, *scriptuir n-diadhai* 684, *rith m-buadhai* 745,

cailech n-oifrin 841, *bréit[h]ir n-escaine* 845, *bréit[h]ir n-Dé* 1033, 2720, *arradh n-glainidhi* 954, *bannscail n-irisigh* 1229, *leastar m-brisde* 1398, *lorathar n-gránna* 1420, *espoc m-Bron* 1453, *seirc n-dímhoir* 1482, *clamh n-umhal* 1585, *each m-buadha* 2090, *drolmaig n-englaisi* 2701, *Petar n-ardespul* 3324, *manach n-dilius* 3359. So with stems in *-io* and *-ia*: *athardha n-dilis* 657, *laa n-ann* 471, *lighi m-Boithi* 955, *laa n-oen* 2721, *laa n-aill* 1940, *uingi n-bí* 2621. So after the gen. pl. *iar coscrad* . . . *ealadhan n-druidectha* 601, *iar ndeismirecht* . . . *na n-uili manach n-irisech* 682, *i crích Ua bhFailgi* 1238.

But it sometimes oversteps its bounds and appears after the nom. sg. *masc.* and the dat. sing. Thus *espoc m-Bron* 1453, *mac n-uasal* 787, *isin cinn n-aile* 1592, *i coit-chinne m-bethad* 2683, *i comartha n-dilgudha* 4347. In *arai n-anoire* 7 *n-airmiten* 4335, it appears after the conjunction *ocus*.

In the dat. sg. of *o*-stems the *u*-umlaut is still found. Thus, *doll* 62, *curp* 383, *caisiul* 447, *mudh* 683, *Surd* 9791, *tuaisciurt* 1065, *forcetul* 1065, *ceiniul* 1375, *purt* 2572, *eon* 2512, *meor* 4422. So in the acc. pl., even when the old final post-tonic *-u* has become *-a*: *bullu* 4852, *gulla* 202, *runna* 3277, *multa* 1674, *eocha* 2315, 2851.

The *u* of the acc. pl. of *masc. o*-stems is still found in *ruscu* 60, *feru* (= Lat. *viros*) 313, *eocho* (= Lat. *equos*) 318, *Gaedelu* 404, *manchu* (= Lat. *monachos*) 893, *cuaranu* 943, *clamhu* 7 *dullu* 1099, *marbhu* 1100, *damhu* 1494. But this *u* has become *-a* in *mancha* 3338, *fira* 1978, *damha* 1947, *salma* 1956, etc.; and *-o* in *bochto* 1413.

The nom. pl. is used for the acc. pl. in *meic* 161, *slóigh* 1001, *loiscinn* 1071, *ruisc* 1671, *læigh* 1961, 1964. Conversely the acc. pl. is used for the nom. pl. in *rusca* (for *ruscu*) 62, and *arathru* 1509.

In the plural of the *io*-stems we often find a passage to the *d*-declension. Thus: nom. *aighairedha* 2899, *gilladha* 2979, *mergedha* 3078, *daltada* 3117, *comaltuda* 3159 = *comhaltadha* 4676, *saebohoireda* 3618, *uiscedha* 3665, *cairedha* 4101, *cridhedha* 4875; gen. *techtairidh n-uasal* 2952, *na n-uiscedh* 3713; dat. *a tri h-uidedaib* 2572, *ramhaduibh* 3574; acc. *celiuda* 1584.

Feminine stems in *í* are *inis*, 'island,' sg. gen. *indse* 3697, *innsi* 370 (but also *inis* 3700), dat. *innsi* 3704; acc. *innsi-n* 3570, and *séitig*, 'wife,' 381, *séitich* 54; sg. gen. *séitche*, dat. *séitig* 576; acc. *séitich* 1157.

Fem. *u*-stems are *deog*, 'drink,' sg. gen. *dighi* 95, 1239, 1927, acc. *digh* 54, and *muc*, 'pig,' 1248, pl. dat. *mucaib* 1245, nom. acc. *muca* 1246, 1247.

(b) *Diphthongal stems.*

bó, 'cow,' sg. gen. *bó* 4358, acc. *boin* 97, 409, pl. nom. *bai* 1660, 4357, gen. *bó* 95, 1660, acc. *bú*; dual nom. *dá bhái déc* 1267.

nóu, 'ship,' 4302, 4303, *noi*, *nai* 2332, 2391, 2392, acc. *noi* 2174, *nai* 2331, *naoi* 4298.

(c) Consonantal Stems.

Here we have (1) stems in *c*, *g*, and *nc*: (2) stems in *r*: (3) stems in *t*, *d*, *nt*, and *nd*: (4) stems in *n*: (5) stems in *s*.

c-stems. Examples are: *caera* (spelt *cúra* 93), 'sheep,' sg. acc. *caéirig* 101, pl. gen. *caerach* 86, dat. *caerchuibh* 1554, *caerib* 4643, acc. *caercha* 1232.

cathair, 'city,' 3969, sg. gen. *cathrach* 1570, 4281, dat. *cathraigh* 4214, pl. acc. *cathracha* 2549, 2645, dat. *cathrachuibh* 3962 and *cathairibh* 3639, gen. *cathrach* 4256: *ceo*, 'mist,' 3329, sg. acc. *ciaigh* 2301.

dair, 'oak,' 940: *eochair*, 'key,' 1446: *Eochu*, gen. *Echach* 1153, 2096: *Fiacha*, gen. *Fiachach* 3011: *Fiachra*, gen. *Fiachrach* 3076.

lasair, 'flame,' 31, 1410, 2510, gen. (derg-) *lasrach* 3181, (trom-) *lasrach* 3639, acc. *lasair* 3970.

naithir, 'snake,' 1033, pl. acc. *nathracha* 1071.

ruire (= *ru-aire*), 'lord,' sg. voc. *ruire* 1284, pl. dat. *ruirechaibh* 3346.

scé, 'thorn,' sg. acc. *scéich* 2485; and *Temhair* sg. gen. *Temhrach* 2970, but *Temra* 2779.

To this declension belong the loanwords *altóir*, 'altare,' dat. *altoír* 1103, pl. gen. *altórach-n* 1760: *carcuir*, 'carcer,' sg. gen. *carcrach* 4771, dat. *carcair* 4754; *eipistil*, 'epistola,' pl. gen. *eipistlech* 154; *maighistir*, 'magister,' 2672, sg. gen. *maigistreach* 3927; *mainistir*, 'monasterium,' pl. gen. *mainistreach* 2474, *mainisdrech* 609, 873; *senóir*, 'senior,' 1077, 3850, sg. gen. *senórach* 3846, 4310.

The native word *ailliher*, 'pilgrim,' an *o*-stem in Old-Irish, is also declined like a *c*-stem, pl. voc. *a oilihreacha* 3847.

g-stem: *rí*, 'king,' 378, 1290, 2580, sg. gen. *rígh* 2573, dat. *rígh* 3054, pl. n. *rígh* 2576, but also *rígha* 378, which in Old-Irish is the acc. pl.; gen. *rígh* 3050, dat. *ríghaibh* 3345.

nc-stem: *lia*, 'stone,' 1842, gen. *liac*.

r-stems: *athair*, 'father,' sg. gen. *athar* 1940, dat. *athair* 1954, voc. *a athair* 2038, *a athuir* 2041, pl. dat. *-aithribh* 3309.

bráthair, 'brother,' sg. gen. *bráthar* 3170, voc. *a bráthair* 2036, pl. n. *bráithre* 1074, 1338, 2608, dat. *bráithribh* 1334, acc. *bráithriu* 4460, voc. *a bráithre* 2689.

máthair, 'mother,' sg. gen. *máthar* 52, 66, pl. gen. *máithrech* (with passage to the *c*-declension), dat. *máithribh* 108.

siur, 'sister,' 66, sg. gen. *sethar* 2698, 2699, 2939, dat. *siair* 86, dual nom. *dá shiair* 2661, pl. nom. (with passage to the *c*-decl.) *derb-shethracha* 4639. Compound: *derbh-shiur* 3400.

t-stems: *abb*, 'abbot,' 4353, sg. gen. *abadh* 4350: *aenta*, 'unity,' 4281, sg. acc. *aentaídh* 4282: *ara*, *aru*, 'charioteer,' 425, 427, sg. acc. *araid* 437, pl. n. *araid* 2858. *bethu*, 'life,' sg. gen. na *bethad* 3749, dat. *bethaid* 947, acc. *bethaid* 4118.

bréntu, 'stench,' dat. *bréntaídh* 3634.

caill, 'wood,' sg. acc. *caillid* 826, 2584, corruptly *cailli* 3355, dat. *coill* 4044, pl. acc. *caillti* 3663, where it is used for the nom.

coimdhíu, 'lord,' *coimmdhe* 722, sg. gen. *coimdheth*, *coimdedh* 3688, 3694, *coimdheadh* 1147, dat. *coimdhídh* 3547, 4245, *coimdhí* 719, acc. *coimdhe* 4861, voc. *a mo choimdhí* 2637, *a choimdhe* 4164.

caur, *cur*, 'champion,' pl. n. *curaidh*, 2998: *comhla*, gen. *comhla[dh]*, 1975.

dorchata, 'darkness,' sg. dat. *dorchata* 23.

dúrchraidhitu, 'hardheartedness,' sg. acc. *dúrchraidhítaídh* 228.

file, *filí*, 'poet,' 1182, 1183, 1190, gen. *filedh* 1189, pl. dat. *filedhuibh* 3026.

fraigh 'wall,' 4749, sg. dat. *fraighídh* 195, *froighídh* 198.

íta, 'thirst,' 3707, 3714, sg. gen. *ítadh* 4408, dat. *ítaídh* 4402, 4404.

léne, 'shirt,' 1040, sg. gen. *léned*.

míl, 'soldier,' pl. n. *cath-mílídh* 2998.

óentu, *aenta* 'union,' 790, sg. gen. *áentadh* 4468, dat. *óentuídh* 647, 648.

óighi, *áighe* 1250, *aighi* 1257, 'guest,' sg. dat. *áighídh* 1254, pl. dat. *aoighedaib* 3830, acc. *áighedha* 1649, where it is used for the nom.

óitiu, 'youth,' acc. *óitiudh* 286.

rig, 'fore-arm,' pl. acc. *rigthe* 2974.

seche, 'hide,' 4117, sg. dat. *seichídh* 4118, 4261.

slighe, 'road,' pl. acc. *slighíthi* 3664, where it is used for the nom.

sui, 'sage,' sg. dat. *sui* 2749, pl. dat. *suidhíbh* 2750, acc. *suithe* 2529.

tene, 'fire,' 71, 78, 267, 1044, sg. gen. *teineth* 1918, *teinedh* 77, na *teinedh* 2902, dat. *teinídh* 84, acc. *tene* 332.

tenga, 'tongue,' sg. gen. *tengad*, acc. *tenga* 1456.

traigh, 'foot,' sg. acc. *traighídh* 462, pl. acc. *traighthe* 3681 (where it is used for the nom.), *traighíthi* 4131, gen. *traiged* 3682.

uaim, 'cave,' sg. dat. *uamaídh* 3416, acc. *uamaídh* 3415.

d-stem: *druí*, 'wizard,' 2656, 4008, but *drai* 287, 1162, sg. gen. *druadh* 1162, 1166, dat. *druídh* 4007, *drai* 1192, acc. *drai* 1223, 2311, pl. gen. *druadh* 2307, acc. *druídhí* 300, where it is used for the nom. Perhaps *dé*, 'smoke,' 1409, 3329, belongs to this declension.

ní-stems: *bráge*, 'gullet,' sg. dat. *brágait* 389, 2312.

cara, 'friend,' 1194, *anm-chara*, 4792, sg. dat. *anm-caruít* 4793, pl. n. *carait* 3547, *caraid* 1492, dat. *cairdib* 3201, acc. *cairde* 4878.

fiadha, 'God,' sg. gen. *fiadhat* 1289.

námha, 'enemy,' 3447, sg. gen. *námhat* 3444, pl. nom. *námhait* 3436, gen. *námhut* 3045, acc. *náimdiu* 4877.

luch, 'mouse,' 4217, pl. nom. *lochait* 3744, 3746. W. *llygoden*.

tipra, 'well,' 397, sg. gen. *tiprat* 2385, 2634, 2635 (but *tiprait* 2637 !), dat. *tiprait* 2162, 2383, acc. *tiprait* 967, 2386, 2711.

nd-stems: *brú*, 'belly,' sg. dat. *broinn* 52, 382, 1882, 2812, 2821, 2830, acc. *broind* 2579: *ithla*, 'granary,' sg. dat. *ithlainn* 1429. W. *ydlan*.

n-stems: *airem*, 'ploughman,' pl. gen. *airemhon* 1064, dat. *airemhnaibh* 1505, 1508.

aisnéis, 'declaration,' 13, 155, sg. gen. *aisnésean* 21, dat. *aisnéis* 1086, acc. *aisnéis*, 18, 1124, 4597.

almsa, 'alms,' 3272, sg. gen. *almsan* 2034, but also *almsaine*, (with passage to the vocalic decl.), 1428, 1579, dat. *almsain* 2401, 4102, pl. acc. *almsana* 1811, 3395, dat. *almsanuibh* 1857.

bendacht, 'blessing,' 4701, *beannacht* 359, 3351, sg. acc. *bennachtain* 836, 2985, *ben-nachtuin* 250, 368, 2366, *beannachtain* 358, 368, *bennacht* 4699: *breithium*, 'judge,' 614.

bró, 'quern,' 4098, sg. gen. *brón* 1313, 4099, 4126, acc. *bróin* 850, 4127, 4269.

Cruachu, sg. acc. *Cruachain* 3140.

cú, 'hound,' 90, 278, 1253, 4036, sg. gen. *con* 93, acc. *coin* 276, 4034, 4035, pl. nom. *coin* 3655, 4428, dat. (*mil*)-*chonuibh* 4054, acc. *cona* 1658, *conu* 4081.

Dichu 279, sg. dat. *Dichoin* 607, 611, acc. *Dichoin* 285.

ealadha, 'science,' pl. gen. *ealadhan-n* 601.

Elbu, 'Scotland,' 1176, sg. dat. *Alpáin* 1004, acc. *Albain* 1025.

garma, 'weaver's beam,' 1667, sg. acc. *garmain* 1666. W. *carfan* gwēydd.

idu, 'pang,' pl. n. *idhain* 2830, 3004.

mallacht, 'curse,' sg. acc. *mallachtain* 368.

menma, 'mind,' 708, 2649, sg. gen. *menman* 4896, dat. *menmain* 714.

Mumhu, 'Munster,' gen. *Mumhan* 3066, dat. *Mumhain* 1206, acc. *Mumhain* 3069.

onchu, 'leopard,' sg. gen. *onchon* 3799.

orda, 'thumb,' 4419, gen. sg. *ordan* 4420.

ollam, 'doctor,' gen. *ollaman* 4776: *talamh*, 'earth,' sg. gen. *talmhan* 799, 2115, dat. *talmhain* 1012, acc. *talamh* 657.

náidíu, 'babe,' 3349, *naeidhi* 1458, sg. gen. *náidhen* 1220, *náidhiun* 1457, *nuidhin* 59, dat. *náidin* 68 = *naoidhin* 3392, voc. a *náidhiu* 118, pl. dat. *nóidinuibh* 73.

The following are stems in *-tíon*:

airitiu, 'reception,' sg. dat. *airidin* 216: *airmitiu*, 'reverence,' sg. dat. *airmitin* 619: *cluinsiu*, 'hearing,' dat. *cluinsin* 4225: *dechsu*, 'seeing,' sg. dat. *dechsoin* 4849: *faicsiu*, 'seeing,' sg. dat. *faicsin* 2963, 4894, acc. *faicsin* 3179, 3873, 3875: *taidhbhsi* 'vision,'

853, sg. dat. *taidhbhsin* 792, *taircsiu*, 'offering,' dat. *taircsin* 4281: *teipersiu*, 'dropping,' sg. dat. *teipersin* 3709.

The double *n* in the following forms has not yet been explained: *Clothru*, gen. *Clothrann* 2144: **abh*, 'river,' gen. *abhunn* 3028:

derna, 'palm,' sg. acc. *dernainn* 1339, 4189: *diliu*, 'flood,' sg. gen. *dilenn* 3327.

gabha, 'smith,' 3782, pl. n. *gobuinn* 4101, but *gaibhne* 2936, gen. *gabhunn* 2931, acc. *gaibhne* 2934: *guala*, 'shoulder,' sg. dat. *gualainn* 3118, acc. *gualuinn* 2860:

Rechru, sg. dat. *Rechrainn* 959: *rélla*, 'star,' 4631, gen. *réilann*.

According to this declension also are declined *Aru*, sg. gen. *Airne* 3741, dat. *Araind* 3743, *Aruinn* 4305, acc. *Aruinn* 4289: *Ériu*, 'Ireland,' gen. *Erenn*, 3366, dat. *Éirinn* 1197, and in the plural *anam*, 'soul,' 4645, *anum* 3597, *ainim* 438, 1086, 1143, sg. gen. *anma* 618, dat. *anmain* 709, 3371, *anmuin* 703, acc. *anmain* 4228, pl. n. *anmanna* 2530, *anmunna* 4371, dat. *anmannaið* 653, *anmannuiðh* 4877.

Neuter stems in *-men*:

ainm, 'name,' 78, sg. dat. *ainm* 3267, 4853, pl. n. *anmannua* 147, 1867, 2530.

béim, 'blow,' sg. dat. *béim* 3195, acc. *béim* 3195, pl. n. (braith-) *béimenna* 3120.

boim, 'bit,' 'mouthful,' 2734.

céim, 'step,' pl. gen. *céimenn* 1612 = *céimend* 3424, *céimeann* 3419. Compounds: sg. acc. *coisceim* 4894, *toichim* 3181.

cuirm, 'ale,' sg. gen. *corma* 1242, dat. *cormaim* 2736, *coirmm* 1239, *cuirm* 1359, acc. *coirm* 1381, in *chuirm* (!) 1360.

deilm, 'noise,' sg. acc. *deilm* 942. *dirim*, 'multitude,' 'crowd,' sg. dat. *dirim* 2881.

druim, 'back,' 'ridge,' sg. gen. *droma* 3004, dat. *druim* 3609, 3613, acc. *druim* 995, 3616.

gairm, 'call,' 4392, sg. acc. *gairm* 4349.

imm, 'butter,' 1291, 1302, sg. gen. *imme* 128, *ime* 1268, 1296, dat. *im* 1278, 1281, acc. *imm* 129, *leim* 3408.

loimm, 'milk,' 1661, *loim* 4110, sg. gen. *lomma* 87, *loma* 1473, acc. *loim* 4490.

maidm, 'a breaking,' 3253, sg. acc. *maidm* 3112, 4395.

sruaim, 'stream,' pl. dat. *sruamuiðh* 3637.

teidhm, 'disease,' 799, sg. gen. *tedhma* 1100, *teadhma* 1856, dat. *teidhm* 1441, acc. *teidhm* 112, 1490, pl. acc. *tedhmanna* 1704.

toghairm, 'invocation,' sg. acc. *toghairm* 119, dat. *toghairm* 3765.

Neuter stem in *-én*: *arba*, sg. gen. *arba* 1091, *arbha* 1357.

S-stems: *agh*, 'a bovine animal,' sg. acc. *agh n-allaid* 4715, pl. dat. *aigið* 3219.

all, 'cliff,' sg. gen. *aille* 2164, 2324, acc. *all* 4831.

dún, 'fortress,' 928, 3039, sg. gen. *dúine* 929, 2543, dat. *dún* 405, acc. *dún* 396, 397, 883, 891, 3034.

- glenn*, 'valley,' sg. dat. *glinn* 560, 2583, pl. nom. *gleanna* 3656, *glenn-t-a* 3662.
glún, 'knee,' pl. dat. *glúinibh* 2860, 2876, 3111.
gné, 'form,' 'countenance,' 3895.
gruadh, 'cheek,' sg. dat. *gruaidh* 1337, 4186.
leth, 'side,' 'half,' 17, 1124, sg. gen. *lethi* 2177, acc. sg. *leth* 1324, 1326, 3566, dat. *leith* 829, 1282.
*lóg*h, 'reward,' sg. dat. *logh* 1122, pl. acc. *logu* 3847 (with passage to the masc. *o*-decl.).
magh, 'plain,' sg. gen. *muighi* 978, 3551, acc. *magh* 2598, *magh m-Breg* 396, *im-mach*, dat. *maigh* 3552, pl. acc. *muighi* 3856. Compounds: *Der-mach* 918, acc. *Der-mach* 925, dat. *Dermhuigh* 918.
nemh, 'heaven,' sg. gen. *nimhe* 613, 2487, 2578, dat. *nimh* 2659, acc. *nemh* 1209, 3768, pl. dat. *nimhibh* 4602, 4896, but *nemhaibh* 2486, with passage to the *o*-declension.
ruithen, 'ray,' 4632, sg. acc. *ruthen* 3402, pl. gen. *ruithne* 3248.
sál, 'sea,' sg. gen. *sáile* 3771.
slábh, 'mountain,' sg. gen. *sléibhi* 2562, *slébi* 2583, dat. *sléibh* 383, 1528, 3573, acc. *sliabh* 1527, 2565, 2582, pl. nom. *sléb-t-i* 3656, gen. *sliabh* 3643, dat. *sléibhibh* 543.
tech (= *τέχος*) 'house,' sg. gen. *tighi* 72, 122, dat. *tigh* 70, 81, 255, 409, 2838, 2840, *taigh* 2670, *toig* 1092, acc. *tech* 1187, 1252, *tegh* 1308, pl. n. *tighi* 2927.
tír, 'land,' sg. gen. *in tíre* 441, 710, *in tíri* 3848 (but *thire dílsi* f. 705), dat. *tír*, acc. *tír-n* 442, pl. dat. *tíribh* 716.
A solitary stem in *ns* is *mí*, 'month,' sg. gen. *mís* 2996, *miss* 4441, *in mís* 3784, dat. *mís* 1064, 1066, pl. nom. *mís* 4367.
Nouns ending in *-ach* often decline in the sg. like *o*-stems; in the plural like *s*-stems. Thus:
domhnach, 'Sunday,' sg. gen. *domhnuigh* 1077, *domhnaigh* 1102, pl. dat. *domh-naighibh* 2735, *domhnuighibh* 4534.
éilach, 'garment,' 2673, sg. gen. *éduigh* 1602, acc. *éilach* 2723, pl. nom. *éduighi* 1504, dat. *éluighibh* 1215, *élaighibh* 1496, acc. *éduighi* 1495, 1508.
fásach, 'desert,' pl. dat. *fásaighibh* 3218.
marclach, 'horseload,' pl. gen. *marclach*, 1572, dat. *marclaighibh* 1574.
otrach, 'excrement,' pl. nom. *otraighe* 4869.

ADJECTIVES.

There is nothing remarkable about the declension of adjectives, save that, in the plural, the nom. masc. ends in *-a* (*meic beca* 108, *slóigh móra* 1431), and that the labial ending of the dat. pl. is frequently omitted. This ending, however, is still found in the

following instances: *timnaibh diadhaibh* 631, *proicéptóiribh noemaibh* 683, *maithibh aimserdaibh* 688, *cenélaib echtrannaib* 690, *éluighibh taitnemachaib* 1215, *dáinibh fannaibh inlobraibh* 1437, *maithib imdhaib* 4513, *sruithibh Breatnachaihb* 2551, *cosaibh tírmaibh* 1818, 2424, *aimseraib fodaib* 4413.

Comparison.

As to comparison, the superlative ending has disappeared except in *connesomh*, *coibnesom*, 'neighbour,' 104, 3924, which is used as a substantive. Of the comparative in *-tír* = *-τερο*- there are two or three instances: *gilithir* 3679, 4075, and *méidithir* (MS. *meidightir*) 3697, *sithiter* 2217. Other comparatives end in *-i* (for *-iu*), as in *uaísti* 6, 1329, *uillí* 1661, *náraighe* 1691; but also in *-e* and *-a*: *eaccnaide*, *soiceinéilce*, *inísle*, *beccda*, *humla*, 1088-1090. Irregular comparatives are:

Positive.	Comparative.
<i>fern</i> (=supernus?)	} <i>ferr</i> , 'better,' 82, <i>fearr</i> 2861, 3040.
<i>maith</i> , 'good,' 1339	
<i>il</i> , 'many' = Goth. <i>filu</i> .	<i>lia</i> 1084, 2450, 2730, <i>liu</i> 4260.
<i>lugh</i> , ἑλαχύς	<i>lughá</i> 2432, 2435.
<i>mór</i> , 'great,' 2543	<i>mó</i> 1271, 1477, 2320, 2419.
<i>olc</i> , 'bad'	<i>messa</i> 2432.
<i>trén</i> , 'mighty'	<i>treisi</i> 2289.
<i>focus</i> , 'near'	} <i>nesa</i> 2572, 2583, 3344
<i>comfhocus</i> 2901	
<i>sír</i> , 'long'	} <i>coimhnesa</i> 2898, 2922.
	<i>sia</i> 2272.

The comparative of equality is exemplified by *meidightir*, *airdigtir fíria seol prímhluinge* 3183.

For the superlative, except in the case of *dech* 98, 416, 418 (the irregular superl. of *maith*), the comparative is used: *congbhail budh airde* 936, *nesa* 97, *coimhnesa* 2898, 2922.

With *dí*, 'eo,' we have *fer[r]-dí* 1142, 2319, *móí-dí* 2727.

NUMERALS.

a. Cardinals.

Of the cardinals from 1 to 3000 the following instances are here found:

1. *a oen* 3315, *aen* 699. In composition: *en-bhailí* 2918, *en-snaithí*, 2390.
2. Absolute: *a dhó* 699, 4594, 4642.

Nom. and acc. *dá* with all genders: *da ócdam* 633, *da éasca* 853, *da chois* 2220, *da shiair* 2661, *da oidhchi* 3607. With fem. nouns also *dí*: *dí bannscail* 1389, *dí bigh* 3996, acc. *a dhi laimh* 262.

Gen. *oc pianadh da naemh-ogh* 373, *ré da oidhchi dhéc.*

Dat. *dibh* 625, 4255. A corrupt *don dhá n-iascaib* occurs in 3599.

3. Nom. and acc. *trí* with all genders, *trí h-ecalsa*, 2525, *trí cathracha* 2549, *trí míle* 2641, *trí tonna* 4134, *trí h-ingena* 4000. With fem. nouns also *teora*: *teóra catracha* 1044, *teora míli* 1045, *teora ingena* 3996, *teora bliadni* 299. Also *teóra itghi* 834, gen. *trí-n* 3168, dat. here the labial ending is lost: *ó thrí modaib* 679, *co trí henuib* 4346, *cona trí macaib* 3115.

4. Nom., dat. and acc. *cethra*, *ceathra* for all genders: *for ceatra hairdið* 29, *na cethra meic* 3995, *ceatra bliadni* 947, *na cethra meic* 3995, *cethra harathra* 1502, *ceatra bradana* 4829, gen. *cethra m-bliadan* 949.

A solitary example of the Old-Irish fem. occurs in *cetheora muinteiruib* 144.

In composition: *cethur-raen* 634, *cethar-dhúil* 4622, *ceithir-liubur* 4621.

5. *coic*, *cuic*, *cuicc* 4607, 4616: aspirates: *coic bhochta* 1251, and after the gen. has the transported *n*: *docum na .v. mbo* 99, *na coic n-aimser* 4624.

6. *se* (leg. *sé*) 2606.

7. *secht-n*: *secht mbliadna* 2959, dat. *sechtuibh*, *sectaibh* 3192, 3196.

8. *ocht-n*, *ocht n* *duirnn* 1278.

9. *nái-n*: *a nai* 1551, *nái m-bailib* 2921, 2927, *naoi ngradh* 1111.

10. *deich-n*, *a deich* 4619, *deich m-bliadni* 3404.

11. *aen* . . . *déc*: *aeinfher dec* 3836.

12. *dá* . . . *déc*: *in da espol déc* 624, *da fear dec* 3833.

17. *secht* . . . *dec*: *secht n-ecalsaibh dec* 1360.

20. *fiche*, sg. gen. *fichet*, dat. *fichit*, pl. n. *fichit* 1023.

21. *bliadan ar fichit* 4745.

30. *tricha* 638.

40. *cethracha* 2106, 4695.

50. *coeca* (from **coecacha*) 859, *caeca* 4113, pl. acc. *coécta* 1097.

60. *trí fichit* 1023.

100. *cét* 4398, pl. gen. *tricha cé* 638.

150. *caeca for cé* 4113.

1000. *míle* 3599.

3000. *trí míle* 2641.

ð. Ordinals.

1. *cétna* 4596, *cét*: *ceulfhirt*, 52, *prím*: *prímh-fáith* 1790, *prímh-gein* 3994.

2. *tanaisti* 3994, *indara* 617.

3. *tres*, *treas* 3994, 3997, 4769.

4. *celhramad* 3994, *celhrumad* 3926.

5. *cóiced* 1253.
 6. *sésed*.
 7. *sechtmad* 169, 384.
 8. *ochtmadh uathaid* 1351, 4452.
 9. *naemhadh*.
 10. *dechmadh*.
 13. *treas . . . dec* 1271.
 18. *ochtmadh dec* 1351, 4452.
 88. *ochtmad .lxxx. (ochtmogat)* 1352.
 132. *indara bliadan xxx. ar cé* 617.

c. Numerical substantives.

1. *oenar* 144. 2. *dias* 1379, gen. *déisi* 3990, loc. (?) *dis* 4842. 3. *triur* 150, 1376, *triar* 387. 4. *cethrar* 142, 475, 1439. 5. *cóicer*. 6. *séser*. 7. *móirseser*, *móirsheser* 612, 3213, 3437. 8. *ochtur* 2148, 4375, *ochtar* 4378. 9. *nonbur* 219, *nonbhar* 3000, *noenbur* 3014. 10. *dechnebar* 2071.

d. Multiplicative expressions.

2. *fa dhó* 4619. 3. *fo tri* 3104. 5. *fa chúic* 4815.

e. Fractions.

- $\frac{1}{2}$. *leth* 816. $\frac{1}{3}$. *trian* 3060, 4217, 4491. $\frac{1}{5}$. *cuiced* 4721, gen. *coicidh* 4799.

PRONOUNS.

a. Absolute personal pronouns.

- Sg. 1. *mé* 178, *mi-si* 178, acc. *misi* 3492, *mhi-si* 3438.
 2. *tú* 3453, *thu* 3495, *tu-sa* 3386, acc. *tú* 3439, *thu* 2893.
 3. masc. *sé* 3406, 4315, *é* 3498, 4316, ba *h-é* 3457, acc. *hé* 3551, 4315, 4658.
 fem. *sí* 2445, 3456, ba *hí* 3065, *sisi* 2445, acc. *hí* 3384.
 neut. *ed* 2080.
 Pl. 1. *inne* 3196, acc. *sinne* 3171.
 2. acc. *sibh-si* 3937.
 3. *é* 582, 1741, *siat* 2697, 2842, 3387, 3691, 4402, 4423, 4681, 4792, *iat* 1374, 2943, 2945, 3670, 4789, *eat* 2348, acc. *iat* 1301, 1361, 2557, 3180, 3329, 4196.

b. Infixed personal pronouns.

- Sg. 1. *no-m-muirbfitis* 310, *no-m-lenaidh-si* 3048, *no-m-leic-sea* 426, *no-m-bia-sa* 2187, *do-m-berur* 3751, *ro-m-leicid* 262, *dian-om-sáruighet* 453, *nacha-*

m-gebhudh 2865, *no-m-lenaidh-si* 3948, *no-t-carfa* 1534, *ro-m-comhair-meadh-sa* 1583.

2. *do-t-berur* 1312, *ra-t-fia* 350, 464, *ro-t-ic* 178, 1390, *do-t-gní* 2726, *nacha-t-geibhedh* 2864, *no-t-caruim* 4205, *do-t-ria* 4206.

3. Masc. *d*: *ro-d-rir* 195. For this *t* seems written in *no-t-gessiut*, *no-t-aileat* 692.

n: *ro-n-fia* 775, *ro-n-alt* 67, 2842, *ro-n-baisd* 2843, *ro-n-bennach* 513, *ro-n-gabh* 66, *ron-gaibh* 1464, *ro-n-edbair* 834, *do-n-athuiged* 156, *ro-n-greis* 4345; changed into *m* before *b*: *ro-m-beir* 513, *ro-m-baist* 2521.

s: *no-s-beir* 448, *do-s-fáinic* 564, *no-s-inntsamhlaighet* 673, *conu-s-facaib* 905, *ro-s-ic* 1366, *ro-s-bennach* 1370, *ro-s-anacht* 1923, *no-s-melfa* 2268, *ro-s-toifnetar* 4054, *no-s-gormfadh*, 4080, *ro-s-marbh* 4230, *ro-s-tairbhír* 4873.

ta: *ro-la-cursaigh* 2559.

Fem. *n*: *con n fhacamar* 1320, *ro-m-bera* (leg. *ro-m-bena*) 4185.

s: *no-s-marbhann* 97, *do-s-bert* 171, *conu-s-ibh* 54, *conu-s-tarraid* 2791, *cona-s-tall* 1337, *ro-s-gab* 1421, *ro-s-lai* 1468, *ro-s-bennach* 4078, *cu-ro-s-fégainn* 1827, *co-ro-s-bennachainn* 1827, *ru-s-fuirim* 2596, *nís-chuingim* 1546.

Perhaps also *isn*: *núisn-elfaitis* 2227, *núis-faicim* 1546.

Pl. 1. *ro-n-bennach* 221, *no-n-sasfáiter* 1474, *ro-n-ethad* 3802, *do-n-fair* 4083. In *curo-s-foire sinne* 3171, the *s* seems a scribal error for *n*.

2. *nach-for-tair* 348, *ni-bar-ricfa-si* 4821.

3. *n*: *do-n-icfadh* 875, *ro-n-gaibh* 4333.

s: *ro-s-ic* 1434, *do-s-fuisigh* 100, *no-s-forchanadh* 157, *ro-s-fastat* 716, *du-s-fobair* 202, *do-s-fuc* 1025, *conu-s-tuc* 490, *ro-s-biath*, *ro-s-ic* 1577, *ro-s-bennach* 1678, *ro-s-idbraít* 2152, *ro-s-fég* 2213, *ro-s-fiafraig* 1713, *ro-s-marbh* 1721, *no-s-folarthnaiged* 4111.

sn: *do-sn-dúic* 315, 317.

tas: *no-tas-sloicc* 491, *ro-tas-gabh* 3800.

c. Suffixed personal pronouns.

Sg. 1. *cucam-sa* 3453, *dam-sa* 109, 3673, *dim* 1318, *eram-sa*, *erum-sa* 657, 666 = *orumsa* 1521, *oramsa* 1400, *form-sa* 4661 = *orumsa* 723, *fríum* 1562 = *frim* 3386, *leam-sa* 754, *ocum* 869, 4669, *agum* 4366, *ocum* 3491, *ocam* 2674, *romam-sa* 3288, *uaim* 307, *uaim-si* 725, 1167, 3453, *umam-sa* 4077.

2. *at* 3415, *cucatt* 117, *cucat* 336 = *cugut* 3416, *dhít* 1159, 1525, *duit*, *dhuit* 611,

657, 3385, 3457, 3570, *duid*, 229, *duit-si* 222=*doit-si* 225, *eadrat* 3345, *erulsa* 1523, *orat* 2133, *fort* 609, 4661, *fort-sa* 1016, *frit*, *friut* 118, 545, 2198, 2894, 3496, 3570=*riut* 728, *innat* 3489, *let* 2404=*leat*, *lat* 114, 2406, 3453, 3494, 3571, *ocut*, *ocut-sa* 1281, 3459, 4642, *ogut-sa* 3492, *romat-sa* 2201, *uait* 351, 1159, 2130, 4086=*uaid* 3622, *uait-sa* 2241.

3. Masc. *aire* 744, *as* 4682, *cuici* 3407, *chuici-sium* 157=*chui* 3408, *cuigi* 4344, *cuca* 159, *de* 1476, *dé* 1687, *de-sin* 55, *dhe* 3385, *ind* 128, *dou* 564=*dhó* 3400, *fai* 1666, *fair* 195=*air* 40, *friss* 11, *fris* 3454=*ris* 3409, *leis* 93=*lais* 81, 3401, 3565, *oca* 565, 922, *ocai* 170=*aici* 574, *aigi* 257, *reme* 579, 4465, *roime* 2546, 4342, *secha* 879, *trit* 4491, *uadh* 573, 3566, *uaidh* 3556, *uadha* 575, 3552, *huasa* 3383, *uime* 943, 948, *uimme* 2171.

Fem. *di*, *eisdi* 53, 902, *aisdi* 1071, 1517, *foi-th-i* 50, *foithe* 2220, *fuirre* 2221, 3401=*uirre* 1418, *fria* 1263=*ria* 796, *fria-si* 1324=*riasi* 1334, 1337, *impe* 1356, *innti* 3417, 4676, *le* 3398, *le-si* 1254, *oicce* 1731=*aici* 128, *roimpe* 4685=*roimpi* 2421, 4079, *sece* 1555, *secce* 1514, 1614, *fairrsi* 1817, 4190 (but *tairis* 880), *tre-th-e* 862, *uaithe* 1486, 1674.

Pl. 1. *cucainn* 4681=*cugaind* 1415, *cucaindne* 2341, *din-ne* 864, *dhun* 4234, 4673=*dhún* 82, 4221, *dhuin* 74, *dhuin-ne* 4030, *eadrainn* 1549=*edrann* 4281, *forainn* 2166, 3489, *foruinn* 1336=*oruinn* 73 *orainn* 3195, *forinne* 2345, *frind* 2555, 2356=*rind* 2339, *linne* 4406=*lindi* 223, *ocuinn* 4481=*aguinn* 4370, *remhainn* 4673, *sechainne* 1737, 420, *uann* 4333.

2. *cucaibh* 2482, *daib* 2311, *dhaibh* 2165, *daib-si* 4453, *duib* 1013=*duibh* 2337, *dhuibh* 3917, *eatraibh* 4683, *foruibh*, *foruibh* 2345, 2483, 4464, *fribh* 2338, *libh* 1815, 3917, 3574, 4314, *occuibh* 3447=*ocuibh* 1472, 3853, *acuibh* 1068, *umaibh* 3853, *uaibh* 1013.

3. *chucu* 4061, *dib* 3597, *doibh* 3670, *dhoibh* 445, 2347, 3595, 4829, *dhaibh* 5321, *etarru* 1722=*eatarrá* 550, 4847, *forru* 444, 3596=*orra* 4806, but *foraibh* 4699, *frú* 2609, 3573, 4463, *impuibh* 1063, *impaibh* 2645, *inntibh* 952, 3619, *leo* 43, 3549, *ocaib* 2079, *ocu* 2102, *acu* 268, 3627, *reompa* 319, *rompa* 1553, 1877, 1878, 2965, *rempaibh* 1899, *sechu* 4833, *tarrsa* 2222, *trompa* 4609, *uadaib* 2078, *uathaibh* 3499=*uatha* 1926

d. Possessive pronouns absolute.

Sg. 1. *mo* *adnacul* 608, *mo eiseirghe* 3493, *mu* 3629, 4310, *ma* 4447, *m'athair* 263.

2. *dho* 814; before a vowel: *th'ordan* 7 *th'airechus* 605, *th'aine* 7 *th'urnaigti* 4295; before infected *f*: *th'forcetul* 606. For *th* we have *h*: *h'esseirghi* 3496=*h'eiseirghi* 605, *h'inaidh* 3196, *h'égnach* 3456, *h'athardha* 3686, 4661, *h'faicsin* 3701, *h'imarchoirthidh* 105.

3. Masc. *a chenél* 46, *a shenathair* 47, *a mháthar* 48.

Fem. *a h-adharc* 97, *a h-athair* 3412, *a h-óighi* 4176, *a h-ainm* 4695.

Pl. 1. *ar-n*: *ar n-aenlaidh* 4282.

2. *bur* 3447, *bur n-abadh* 4350.

3. *a-n*: *a n-aentad* 4468, *al-lámha* 200, *al-lóin* 204.

e. Possessive pronouns suffixed.

Sg. 1. *am* (for *im*) 871, 1058, *com* 1625, *coam* 1624, *gum* 4467; *fom*[*f*]or[*m*]no 4458, *lem* 3282, *ocum* 3765=*acom* 1083, *acum* 3387, *icum* 4449, but *tarmo* 177, *triam* 1628, *umam* 2865.

2. *cot* 1287, 3972, *god* 2037, *gut* 2041, *gud* 2043, *dot* 1544=*dod* 1817, 3410, *fort* 391, 1615, 1617, *fot* 2024, 2180, *friat* 3360, *itt* 1987, *it* 3492=*at* 1335, *ad-diaidh* 2266, *ocut* 3701, 4446=*icot* 1392, 3749; but *ar-do* 190, 1408, *ós do* 379, *for do* 1345=*for dha* 1525, *tar th'agaid* 7 *tar do tsuilib* 1420, *umat* 2865.

3. Masc. *ara* 11, *asa* 77, 160, 1410, *cena* 184, *coa* 746, 1307, 3573, *foa* 1094, 2025, 4651, *fora* 72, 3396, *fria* 4493=*ria* 787, 820, *rea* 1011, *iarna* 492, 635, 4650, *ica* 181, *imma* 3969=*ima* 106, *umma* 563, *ina* 55, *laa* 102, *ba* 1629, 3362; but *óna* 914, 4230, *occá* 1478, *ríana* 751, *tara* 3087, *triana* 4892=*trena* 916.

Fem. *asa cinn* 1337, *asa carput* 1388, *asa h-inad* 4329, *cona h-arbhur* 4301, 4304, *cona h-óghuibh* 1404, *da h-indsaigid* 2830, *dara cosaibh* 1403, *dia h-athair* 4173, *dia cinn* 1343, *fora* 3411, *ina beolu* 4692, *rea* 1462, *trena formna* 3680.

Pl. 1. *conar* 221, *diar n-gorad* 82, *diar n-aílithri* 3833, *iarnar n-esreideadh* 179, *ocar n-imcoimet* 2482, *trianar* 1512.

2. *dabar* 3928, *iar-bhur* 1067, *inbhar* 3852, *anbhar tír* 1835, *anbhar n-dainibh* 3928.

3. *asa n-dulthaigh* 2072, *cona n-oidchibh* 3779, *fora n-eochu* 319, *fora n-daltuibh* 4699, *fora n-ítaidh* 4404, *iarna* 492, 982, *trena n-aitrighi* 200.

'Own' or 'self' is expressed by *féin* 43, 51, 153, 716, 896, 980, 3125, 3130, *hi féin* 66, *fésin* 383, 389, 502, 2519, 2795, 2914, 2920, 3106, 3134, 3139, 3275, or *bodhein* 294, 4697, *budhein* 377, 378, 3193, *bshadein* 2577, *fadhesin* 956, 966, *budhesin* 1038.

f. Demonstrative pronouns.

There is nothing noticeable in the demonstrative pronouns, which fall into three classes, according to the place occupied by the object indicated.

'This.'	'That.'	'Yon.'
-so 1087, 1391, <i>dhe so</i> 722.	<i>sin</i> 1265, 1430, 1495,	<i>út</i> 1028, 1158, 1300,
-se, -si 598, -sa, -sea 506,	1543, -sein 401, 2816,	1586, 1844, 2051,
-seo 1146, <i>sidhe</i> 197,	-san in <i>riu-san</i> 4437.	2161, 2202, 2267,
232, 481, 1989, <i>saidhe</i>	<i>ón</i> 186, 849, 1139, 1254,	2278, 2857, 3705,
207, 2149, 2341.	1550, 4193.	4294, 4300.
-somh, -samh, -siumh 927,	<i>sodhain</i> 1963, 2065, 2207,	<i>sút</i> 767, 3096, 3097,
945, -seomh 227, 912.	<i>sodhuin</i> 2230, 3837.	3142, 4672, <i>sud</i> 331,
		3438, <i>ac-sud</i> 1305.
		<i>ucut</i> 100, 336.

ade, *són* and *sucut* do not occur in these Lives. Demonstrative adverbs are: *ann*, 'therein,' 'then,' 43, 64, 220, 273, 471, 561, 700, *ann-so* 132, 582, 2901, *ann-sen* 172, *and-sin* 3087, *ann-sidhe* 2606, *ann-sin* 243, 247, 267, 272, 522, 807, 862, 2905, *feacht ann* 1039, *feactus ann* 839=*fechtus ann* 866. Cf. Sloven. *ondi*, 'dort,' Lith. *ándai*, 'jenesmal' (Bezenberger).

sunn, 'here,' 25, 545, 788, 2297, *ria sunn* 577, *o sunn im-mach* 709, *sund* 1417. *i-sunna* 3587.

tall, *thall*, 'then,' 'there,' 682, 725, 1831, 1833, 1839, 1882, *ibhus* 7 *tall* 2372.

inann, 'the same,' 710, 980, 1139, 1710, 2311, 2342. *inunn* 1816.

To these may be added the enclitic -*i*, which Zimmer has lately compared with the Gothic relative -*ei*:

Sg. nom. *int-i* 32.

gen. *int-i* 35, 1786, *ant-i* 17: fem. *na hii* 1148, 1151, *na hí* 1311.

dat. (*do*)*nt-i* 63, 2012 (*for*)*sint-i* 2372.

acc. *inn-i* 107, 896, 1219, 2685, *inhí* 216, 240, *inhii* 1201.

Pl. nom. *na hii* 1511.

dat. (*iar*)*sna hiih* 4103.

The noun *ní*, 'thing,' 'somewhat' (36, 128, *in ní-sin* 93, *cach ní* 1689, *cen ní* 2674, *neph-ní*, *nef-ní*, 'nothing'), which Zimmer (K. Z. 30, 456) supposes to have been deduced from the neuter *an-i*, is rather, perhaps, a phonetic spelling of *gníthe*, 'factum.' Compare sg. dat. *cia-er-niu* (gl. quamobrem) Ml. 47 b, 1, = *cia* [r]*neo*, Ml. 101 a, 4, pl. gen. *a gni* (gl. rerum suarum) Ml. 27 d, 11.

g. Relative Pronoun.

The old form *san* (identical with the nom. acc. sg. of the neut. article) is best preserved in *for-sam-bí* 3306, where *n* has become *m* before *b*. Traces of it only appear in *an-as* 1326=*an-is* 3967, *an-doróine* 155, *a bhfil* 125, *a raibhi* 1300, *for-s-ro-génair* 49, *for-am-bíadh* 2932, *as-an-aicter* 495, *as-an-dingned* 58, *as-an-errachtais* 2660, *as-a-*

comlaifed 163, di-*a* táinig 5, di-*a* bhfoghnadh 144, ri-*sa*-raitter 928, fris-rofreasgabh 954, ri-*si*-comruicedh 1231, fo-*a*-raibhi 941, ocan-dérnadh 1240, ic-*a* tu 1539, ic-*a*-r'heimdhed 1243, tria-*sa* táinic 1781, tria-*sa* bhfégann 4614, tria-*sa* tuiceabh 4668, tar-*a* ragha 2638, um-*am*-bia 2868, um-*a*-r-leicis 105. The form *in*, 'in whom, in which' (perhaps for **isn*, **en-san*): *in*-dingne 622, *im*-bit 688, *im*-be 2067. The forms *dianad*, 'cui est,' 878 = *danad* 917, 967, 1007, *dian* 253, *dan* 577, Old-Irish *dian-id*, come from a primæval **to-san-iti*. So *dar* 721 = O.-Ir. *dia-ro*, comes from a primæval *to-san-ro*.

The form *inan* occurs: *inan-dernuis* 4242. This is = *innan* in the Rolls *Tripartite Life*, p. 258, l. 28: *innan-dernai*, where also it is followed by the enclitic form of the verb.

The genitive is expressed by *isa* 38, 2010, 4422. In 727 *isa* seems to mean 'in whose.'

In participial phrases the relative is placed between the prep. *oc* (*ic*) and the verbal noun. Thus: *in liaigh ic-a rabhatar iarraidh*, 'the leech whom they were a-seeking,' 1390, *in talam ic-a tai iarraidh*, 'the land which thou art a-seeking,' 3728, *in talmain icca rabutar iar[r]aid* 3838, 3843, 'the land which they were a-seeking,' *na fleidhi oc-a rabhadhuis denumh*, 'of the feast which thou wast a-making,' 2357.

In *cach-a bhfaghbhaitis*, 'whatsoever they would find,' 1308, the relative appears to be suffixed to the indefinite pronoun *cach*. So in *cacha n-dénat*, 'whatsoever they do,' Saltair na Rann, 4167.

h. Interrogative Pronouns.

cá (what?) 2919.

caid-e (what is?) 1989¹, *caidhi* 3224.

can (whence?) 1923, *can ás* 1715.

c'áit (what place? *áit*) 433, 1446, 2664, 3493, 3631, 4152.

c'rét (what thing? *rét*) 3711.

cuich (who?) 2841, 3669 (whose?), 1165, 2077.

cuin (when?) 755, 813, 1194.

c'idh (what is it?) 2638, 4362, 4363, *ced* 1716: *cidh ara-n* 758, 1318, 1325, 1326, 1421, 1543, 1631, 1716, 1719, = *cidh ar* 767, 1499, 2263, 2340, *cidh dia-n* 2152, *cidh uma-n* 104, 3628.

c'innus (= *ce indas*, what manner? how?) 1731, 2003.

ci-p-e (whatever is) 1119, *ci-p-innus* (howbeit, anyhow) 23, 37, 1276.

cía (who?) 1457, 2903, 4253: *cía ó* 1454, *cía . . . asa* 2903, *cía . . . i* 4086.

i. Indefinite Pronouns.

ala-n, *ara*, 'one of two,' *ind-ala n-ai*, 'one of the two of them,' 1433, *ind-ala n-ae* 1976, 4264, *ind-ara*, 'one of the two,' 388, 1199, 1359, 1581, 1596-7, 1621, 2413.

¹ This is the corrupt *caighe* of O'Donovan's Grammar, p. 134.

aile, 'other,' 121, 150, = *ele* 145, 296, 1254, neut. *aill* 108, *orba n-aill* 1896, *il-leth n-aill* 1962, *fecht n-aill* 2788. In 1994 it is used with a fem. noun.

alaile, 'a certain,' 113.

araile 166, 483, 557, 828, 894, 922, 1260, 1435, 1442, where it precedes a noun: 'another,' 146, 911, pl. *araili* (some) 1920, 1921, 2190, 4247, 4253. Neuter sg. nom. *arail* 1580.

cách (= W. *pawp*), 'each, every one,' 690, 1808, gen. *cáich* 1971, 2856, dat. *cách* 641, 2752, acc. *cách-n* 852, 861, 1102, 1348.

cach, *gach* = *cech* infra 521, 850, gen. *cacha* 517, 742, *gacha* 611, 1690, 1856, 2177, 2473, 2946, 2947, but *gach* 1856, dat. *gach* 2032, acc. *gach-n* 1999. With a numeral: *gach oen* 1901 = *gach aen* 613.

cech, 'each, every one,' 6, gen. *cecha* 169, 519, 3920, but *cech* 3798, dat. *cech* 69, 2733, acc. *cech-n* 533, 1661, 1973, 2845. With *ae*, 'eorum': *cech ae* 143.

cechtar, 'each,' 4109, *cechtar dhe*, 'each of the two,' 2259, 3041. The expression *cechtar cech ruisc dhou* 3798, 'each of his eyes,' lit. 'each of each eye of him,' is a curious idiom.

ceachtardhai, 'both,' 7.

cétna, 'same,' 19, 2004, when it follows the subst.

nach, 'any,' 1248, neut. *nach n-étuch* 4066.

nech, 'some one, something,' 12, 700, 921, 1933, *neach* 720, sg. gen. *neich* 480, 1573, 1972, dat. *neoch* 704, 711, 1167, 2235, *do neoch* 517, 4066, 4151, *o neoch* 2354, 4144, acc. *nech* 2219. Like many nouns ending in *-ach*, *-ech*, in the plural this pronoun passes, in Middle-Irish, over to the *s*-declension, and we find, accordingly, in the nom. *nechi* (for *neche*), LU. 32 a, 46, LB. 224 a, 9, acc. *nechi* LB. 162 b, 65, dat. *nechi* LU. 97 b, 40.

nechtar, 'either,' *nechtar dhe* 1965, *nechtar díbh* 3804.

uile, 'all, every, whole,' in *uile-shlógh* 1264, sg. gen. ind *uili* dhomhain 2342, 3921, dat. fem. fo Eirinn *uili* 3963, pl. nom. na *huili* 103, 673, 1938, gen. na *n-uili* 682, dat. *uilib* 671, 1134, 3945, 3959, 3962, acc. inna *huili*-sea 1285.

VERBAL PREFIXES.

The verbal prefixes used in these Lives are *ro*, *do*, *for* and *no*.

Ro (= *pro*) is often infixd after the first element of a compound verb. Thus: *do-ro-chair* 1387, 1515, 2607, *do-rui-rmeadh* 4484, *do-ro-thluigh* 1260; and with its vowel elided: *do-r-infid* 6, *do-r-ecmaing* 135, *timma-r-nai* (by metathesis for *timm-r-anai*) 222, 225, *do-r-aitne* 473, *do-r-airngert* 763 = *do-r-arngert* 95, *do-r-arrngair* 992, *co*

fa-r-cabsat 1493, *do-r-airngair* 1798, *do-r-inolat* 2066, *do-r-imartus* 3619, *ní tho-r-chair* 1517. In *ro-lecmaing* 175, however, it is prefixed to the first element.

Do for *ro* occurs in *do-gabhadh* 43, *do-fuair* 275, *do-ghab* 277, *do-cruthaig* 500, *do-fregair* 1457, *do-innis* 3670, *do-shlanaigh* 3723, *do-bhui* 4754, *do-bhí* 3075, 3211. Conversely, *ro* for *do* in *ro-ghnith* 1900, 1965.

For occurs with verbs beginning with *fo-*. Thus *for-facaibh* 223, 514, *for-fácaibh* 345, *for-facoibh* 445, pl. *for-fhacoibset* 1010, *for-fhacaibset* 1908, *for-fothaig* 442.

No (= Gr. *ν*) occurs with the secondary present: *no-chait hinn* 1050, *no-berthea* 115, *no-creitlea* 354, *no-oircedh* 1528, *no-ceilebraitis* 327. *Do* for *no* occurs in *Docheileabraitis* 3609.

THE VERB.

In Irish, as in Greek and Latin, verbs are non-thematic or thematic. The former add the endings directly to the root. The latter add the endings to the stem.

Only two thematic verbs can be quoted, *i* and *es*, both used as verbs substantive. Perhaps also *fil*.

Non-thematic verbs fall into three classes :

o-verbs, such as *-biur*, *berim*.

ā-verbs, such as *caraim*.

ī-verbs, such as *at-áú*, and also perhaps *ē*-verbs, of which the only example is *do-gnú*, conj. *do-gnéo*.

They correspond respectively with the Latin third, first and fourth conjugations. If *do-gnú* be an *ē*-verb, it may be classed with Latin verbs of the second conjugation.

Traces of the four original stem-systems—the present, aorist, perfect, and future—are visible in Old-Irish, and even in these Lives. In the present-system the person-endings fall into two classes, primary and secondary. The primary endings, commonly called absolute forms, occur in simple verbs standing by themselves. The secondary endings, commonly called the conjunct forms, occur in compound verbs and also in simple verbs when preceded by certain particles. In Latin the secondary endings supersede the primary; but in Irish the primary endings supersede the secondary. This supersession had begun in Old-Irish, where we find in the first sg. (e. g.) *for-con-grimm* (praecipio) and *for-chanim* (doceo) side by side with *for-con-gur* and *for-chun*.

Most compound verbs have two forms—the non-enclitic, or ‘orthotonic,’ in which the accent falls on the second element, and the enclitic, in which the accent shifts back to the first element. This shifting takes place after the compound relative pro-

noun and the negative and interrogative particles. Imperatives, conjunctives used as imperatives, verbal nouns and verbal adjectives are accented like the enclitic forms. Examples¹ in these Lives are :

Non-enclitic.

do-rát 1764, *dorátsat* 1811, *dorádadh* 1836

do-r-áir-n-gair 1798

dobéra 1859

adrácht 1877, *adréset* 1882

atbért 1881, *an-atbere* 2018

dognú-sa 1881, *doghní* 2046, 2484, } {

doghniát 1991, *a ndoróine* 2450, *doró-*

nad, *dorónuis* 2312, *dorónsat* 2518 } {

atcím 1671, 2051

forácaib

atbélim

Enclitic.

co tárt 2632, *ní tárd* 1763.

táirngire.

in tíbhirter, *ní tíbirtir* 2273.

éirigh 2167, *éirg* 2040.

ábair 2336.

a ndénaim 1604, *déna* 1905, *ní dérnad*

2199, *ina ndérnuis* 4242, *co ndérnsat*

2325.

con-áccatar 1907.

co fárcuibh 1954.

co n-éipill 2327.

The enclitic form has supplanted the non-enclitic in the Modern Irish, and has nearly done so in the language of these Lives.

The Irish tenses are in number thirteen, and fall into three groups, expressing respectively the present, the past, and the future.

I. The present (indicative and conjunctive); imperative; secondary present; consuetudinal present.

II. The perfect. The simple aorist. The *t*-preterite. The sigmatic aorist. The preterite in *ai* and *i*.

III. The reduplicated future. The sigmatic future and conjunctive. The future in *b*.

In addition to these, we have the verbal noun (i.e. the infinitive) and the verbal adjectives (i.e. the participles passive).

The Present Indicative.

It is not easy here to distinguish the three Old-Irish classes: *o*-verbs, *ā*-verbs and *ī*-verbs. *Berim* 728, *at-berim* 2232, *eadpruim* 1303, *cumngaim* 1412, *teigem* 1538, belong to the first: *caraim* 908, *legghaim* 4149, to the second; and to the third *áilim* 1772, *at-ciu* 1406 = *atcím* 1671, 2051, *atcím* . . . *ní fhaicim* 2659, *niis-faicim* 1546, and *do-ghnú* 1881, unless indeed this last verb belongs to the *ē*-class.

In the 3rd sg. pres. indic. act. the following agree with the Old-Irish paradigm of

¹ In these examples the apex (') marks stress, not, as usual, length.

o-verbs : *no-s-beir* 448, *at-beir* 10, 125, 727, *do-s-beir* 1034, *con-apair* 672, *t-ic* 436, 1126, 1998, 2176, *r-ic* 884, *t-éit* 434, 698, *at-fél* 43, 320, 436=*it-fet* 153, *ní lean* 880, *do-fussim* 50, *facaibh* 700=*facuibh* 698, *cumhaing* 1756, *tecmhaing* 1640, *do-eiprinn* 2182.

dia cara 3935 and *doforne* 798, 4613 are examples of the same person and tense of an *d*-verb.

Examples of the same person and tense of *í*-verbs are *ataoibhi* 1124=*atoibe* 18, *doaitne* 4016, and *adct* 3145.

But we often find the absolute ending added to compound verbs. Thus :

o-verbs: *im-comaircid* 1178, *to-chmaircidh* 2797, *tair-beridh* 1316, *tu-itid* 1593, *tairisidh* 51, 1884, *aitchidh* 1316, *facbhaidh* 2883, *timaircidh* 2908.

á-verbs: *air-léguidh* 550, *toirnidh* 935.

í-verbs: *tuislidh* 826, *aitchidh* 1316, *cotlaidh* 1914, *erailidh* 2951=*urailidh* 2797.

So in many others whose class is not certain: *aisnéidhidh* 390, *tairrngidh* 1640, *osluicid* 1985, *timnuid* 2047.

So in the plural: we have in the first person *at-damam* 2166, but also *r-ecmait* 1806, and *ní cumhgamait* 1805; in the second person *do-ghmiaid* 1972, *dia n-adhraidh* 2017, but also *r-icthe* 1835; in the third person *do-berat* 1349, 4028, *at-berat* 637, *at-fiadat* 39, *t-ecat* 2829, but also *do-bearait* 110, *t-ecait* 681.

Deponential forms are sg. 1, *adágur* 1562; pl. 3, *cu n-aitchetar* 2608.

Present Conjunctive.

Here there is nothing noteworthy. As usual in Middle-Irish, the 1st sg. has a deponential ending.

Sg. 1. *co ro faillsigiur* 2195, *cunnfacar* 3674, *itairisiur* 4363, *forruca* (leg. *corruca*) 1564.

2. *mana bera* 4669, *do bere* 4250, *co tuca* 4382, *co n-ebre* 308, *nirochuíngéa-sa* 1391, *co ndighi-sa* 182, *cu bhfaghbhú-sa* 2578, *renu-sa* 1158, *mina thabra* 2133.

3. *dia n-edbra* 4174, *dia bhfoghna* 4175, *dia tarta* 4618, *ro-m-bera* 4185, *gu ro ghabha* 2712, *ro-bhennacha* 1070, *cu roghabha* 3453, *done, doghne* 1137, *da n-derna* 946, 3715, *gu-n derna* 1083, *ro-chuúngéa* 1391, *cu ro thodhuisce* 2020, *cu ro freagra* 2893, *na tithre* 3021.

Pl. 1. *co n-accamar* 2378=*con-nfhacamar* 1320, *ro-airiltinigem* 2785.

2. *ra ghméthe* 3918.

3. *cu ro-lasat* 84, *céin doghnéat* 2102, *co tecait* 681.

The Imperative.

Here, as in Old-Irish, the stress is always on the first element of compound verbs :
Sg. 1. *nacha-t-áicim-sea*, 'let me not see thee,' 2297.

2. *ábuir* 3493, *áirim* 1248, *átaigh* 1535, *déna* 1560, 1622, 3455, 3459, *éirg-si* 4234, *fóghuín* 1303, *indis* 1415, *ímthigh* 3410, 3456, *tábair* 1408, 1410, 1419.

3. *éirgedh* 2922, 3020, *nachat-geibhedh* 2864, *torced* 2078, *labradh* 2536, *etercertad* 2537.

Pl. 1. *técam-ne* 3178, *tiagham* 1384, 4681, *scaram* 2517, *éruighium* 4672.

2. *tárduidh* 314, *linaidh* 1297, *ábraidh-si* 4223, *dénaidh* 3446 = *dénuidh* 3101, *fácbhuidh* 3852, 4447, *éirgid* 4313 = *eircidh* 4447, *fómnid* 347, *técaidh* 3853, *túcaidh* 4314, *ro-m-léicid* 262, *fúirghidh* 2344.

3. *cuiret* 2543, *dénat* 2543, *éirghit* (leg. *éirghet*) 2975, *tiaghat* 2314.

A 2nd sg. in *-ta* is *finnta* 332 = *findtae*, Corm. s. v. *Orc tréilh*. The form *pritchai* 1530 is obscure. The 3rd sg. *gníat* 1547, which is probably a mistake for *gníath*, seems an instance of the *a*-conjunctive used for the imperative.

Secondary Present.

Here, as elsewhere in Irish, we have middle forms with active meanings. Thus :

Sg. 1. *do-bherainn* 1328, *ni thibhrinn* 1522, *nochaitéinn* 1058, *co-ro-s-fégainn* 1827, *co-ro-s-bennachainn* 1827.

2. *dia[no]m-gabtha-sa* 1015, *dianom-soertha* 1539, *condernta-sa* 2675, *nobertíthea* 115, *nocreitlea* 354.

3. *atceth* 2737 = *itceth* 3382, *atcíd* 3384, *do-n-atluiged* 156, *no-fhorchanad* 156, *no-oircédh* 1528, *teched* 4833, *toimniudh* 143, *foghnad* 144 = *foighneth* 144, *na haptadh* 921, *na habradh* 1455, *co tartad* 1731, *do-r-uirmeadh* 4484.

Pl. 2. *raghnéthe* 3918.

3. *dobertis* 108, 4833, *no-clechtatais* 168, *no-ceileabraitis* 327, *dognítis* 4833 (but *dognéthe* 3901), *cu comraicdis* 549, *cona ro aitreabdaiss* 2200, *conderndaiss* 3923.

This termination is also used to express the passive: *ro-phiandais* 375, *co n-áir-mítis* 2722.

Here the ending of the 2nd sg. is explained by the Skr. middle secondary ending *-itās*; the ending of the 3rd sg. by the Skr. middle secondary ending *-ta* (Gr. *-ro*); and the ending of the 3rd pl. by the Skr. middle primary ending *-ante* (Gr. *-orrai*) with a suffixed *s* which is still obscure. The Skr. middle primary ending *-te* (Gr. *-rai*) explains the absolute forms of the 3rd sg. secondary present active, such as *foaid*

(dormiebat), *canaid* and *cachnaith* (canebat), *íccaid* (sanabat)¹—and passive—of which only one instance is quotable, viz. *melaíd* (molebatur) Féil. Jul. 12. In the 1st sg. the *-ainn* seems=the Zend middle conj. ending *-ānē-*.

Consuetudinal Present.

Of this tense not a single instance has been found in an Old-Irish codex; and in these Lives it occurs only in the 3rd sg. act. after infixed pronouns and negative particles. Thus:

nos-benann 1033, *cu na gabann* 3192.

nos-marbhann 97 (= *nos-marbhunn* 1033), *ní elarscarann* 700, *ní fhásann* 702, *mína faemhann* 2923, *ní teclann* 3934, *nos-aitreabhann* 4343, *tríasa-bhféghann* 4614.

It seems to have been originally a middle participle comparable with Latin forms like *secunmus* (usually *secundus*), from **secomnos* = *ἐπόμενος*, *ferundus* = *φερόμενος*, and Oscan *upsannam* = Lat. *operandum*².

The Perfect.

The forms of the perfect which occur in these Lives will here be arranged in the alphabetical order of the roots:

ank, 'go': sg. 3. *t-áinic* 20, *táinig* 5, *t-air-'nic* 1475; pl. 1. *t-áncamur* 1280, *t-áncumar* 2345, *r-áncamar* 2340; pl. 2. *t-áncabar* 4815; pl. 3. *t-áncatar* 618, *r-áncatar* 134.

ba, *bú*, 'be,' sg. 1. *ro-bhá-sa* 175; sg. 3. *bái* 257, *bá* 39, *búi* 27, pl. 3. *báitar* 71, *ro-báitar* 41, and (without the deponential ending) *bat* 4676.

ed, 'eat,' sg. 3. *duaid* 4087; pl. 3. *co n duatar* 3752.

kar, 'decay,' *do-ro-chair* 1387, *gu to-r-chair* 826.

kes, 'see,' sg. 3. *con-ac-ca* 794, *con-f-acai* 1636; pl. 1. *con-f-acamar* 1623; pl. 3. *con-ac-catar* 1907, *con-ac-catur* 893, *co bhf-acatar* 33, *at-connaic* pl. *at-conncatar* 964, is due to a confusion with the forms from *✓derk*, infra.

kens, 'suffer,' *ro-césair* 153.

1. *kud*, 'go': sg. 3. *do-chúaidh* 97; pl. 1. *do-de-chamar* 3833; pl. 3. *do-chúatar* 403, *na tairm-dhechadar* 4521.

2. *kud*, 'utter,' sg. 3. *con écidh* 276, *at-cúaidh* 582, 2516.

klu, 'hear': sg. 3. *ro-cúala* 166, *at-cúala* 181; pl. 3. *cúalatur* 828, *gu cúalatar* 2027, *ro-chúalatar* 1068, *at-cúalatar* 3206.

derk, 'see,' sg. 3. *at-con-nairc* 4, 34, 962.

gad, 'ask,' pl. 3. *ro-gádatar* 2692, *ro n-gáidetar* 2682.

gan, 'to be born,' sg. 3. *ro-génair* 49, 57, 1892.

gus, 'choose,' sg. 3. *do-roe-ga* 1354.

¹ Windisch, Kuhn's Zeitschrift xxvii. 157.

² Bréal, *Mémoires de la Société de Linguistique* vi. 412.

- lang*, 'endure,' sg. 3. *for-er-langair* 4215.
lam, 'dare,' sg. 3. *ro-lamhair* 1276, *ni lamhair* 2024.
li, 'adhere,' sg. 3. *ro-lil* 141, 3188.
lud, 'go,' sg. 3. *luidh* 471, *do-lluidh* 207 479; pl. 1. *lodamur-ne* 3817; pl. 3. *lotar* 138.
man, 'think,' sg. 1. *do-ru-ménar-sa* 3225.
mat, 'break,' sg. 3. *ro-mhebhaidh* 3001, 3288, *cur'mhebhaid* 4134; pl. 3. *ro-mhebhatar*¹ 2972. For *-memhaidh*, *-memhaadatar*.
med, 'think,' sg. 1. *do-mídar-sa* 2039; sg. 3. *ro-mídir* 322; pl. 3. *ro-mídhatar* 394.
nank, sg. 3. *caem-nacair*, 'potuit,' 1456, 2732, *for-caemh-nacair*, 'factum est,' 4041.
rat, sg. 3. *ro-im-raith* 1227. Goth. *froth*.
ri (from *pri*), 'grant': sg. 3. *ro-d-rir* 195. Cf. *περάς*, *ἐπιδάμην*.
skvag, sg. 3. *ro-scaích* 2006, 4191. AS. *scōc*.
sed, 'sit,' *dessidh* 4, 17, *deissidh* 22, *conessidh* 2512.
svand, pl. 3. *ro-s-toi-fnetar* 4054.
tek, 'beg,' (*tak* according to Windisch, Kuhn's Zeitschrift xxiii. 216), pl. 3. *cun-ai-tchetar* 2608. Cf. AS. *thiagan*, O. Sax. *thiggjan*?
tark, 'desire,' sg. 3. *du-thracair* 1355.
Fuair, 'found,' pl. 1. *fuaramur* 3821; pl. 3. *fuaratar* 244, *fuarutar* 5, is also, probably, a perfect, but its root has not been ascertained. The same may be said of *dorala* 4692, 4741, *tarla*, pl. 3. *doralatar* 4662, *conus-tarlatar* 4096.

The Simple Aorist.

To this tense the following forms appear to belong :

Sg. 3. *tall* 317, 1673, *ni char* 1710, *bha* 3368.

Old-Irish examples of this tense seem *combach* (gl. *fregit*), *congab*, *conggab* (conseduit), *facab*, *fáccab* (reliquit), *cu-t-secar* (consecravit eum)—all from the Book of Armagh. Perhaps also *ches* (passus est), ML. 44^b 2.

The following examples of the 1st and 3rd pl. are doubtful, as they may possibly be praeterito-presents, i. e. presents made preterites by prefixing or infixing *ro-* or *do-*.

Pl. 1. *adubhramar* 3671.

3. *do-thiagat* 2610, *ro-tairrngit* 2259, *ro-tocbait* 2488, *ro-adhnaicit* 2498, *ro fuirmit* 2207.

With deponential endings: *ro-edbradair* 373, *ro-thocait(h)etar* 173, *ro-shínetar* 1213, *ro-imretar* 1216, *ro-fhuacratar* 1223, *r'indisetar* 4791.

¹ From such forms the mediaeval Irish inferred a root *mebh*, whence *mebhais* 4051, = *mebhuis* 4401, *ro-mebsat* 3497, *curo-mhebhatar* 2972, *curo mhebadh*, 1553, *nomhebdais*, Corm. s. v. *prúll*.

The *T*-preterite.

The origin of this tense has been discussed by Siegfried¹, Windisch², Strachan³, and Zimmer⁴. Some of the forms, *at-bath* (periit), *do-breth* (dedit), *díth* (suxit), *im-ru-laid*, *ro-cet* (cecinit), LU. 40 b, 8, from **ro-canto*, *ar-ro-ét* (accepit) from **are-ro-ento*. *do-r-ét* (velavit) from **to-ro-yemto*, *ro-dét* (passus est) from **ro-damto*, may be compared with Greek non-sigmatic aorists middle like ἔ-πα-το, ἀπ-ό-νη-το, γέν-το, κέν-το, and perhaps ἄλ-το, ᾤ-πο. Others may be sigmatic aorists middle, like δέ-κ-το, λέ-κ-το, ξί-μ-κ-το, πῆ-κ-το (from δεκ-σ-το, λεκ-σ-το, ἔμικ-σ-το, πηκ-σ-το), πάλ-το (from παλ-σ-το),—the sound-groups *kst*, *gst*, *rst*, *lst* regularly becoming, in Irish, *cht*, *rt*, *lt*⁵. It is supposed that from the 3rd sg. the *t* passed to the other persons.

The following examples of the 3rd sg. of this tense occur in these Lives:

✓*ak*, 'attain': *rocht* 793, *do-rocht* 48, 822, *ní tho-r-act* 2553.

✓*anak*, 'protect': *ros-anacht* 1923.

✓*al*, 'nurture': *ro-n-alt* 2842.

✓*ba*, 'die': *at-bath* 113, 2761, 2762.

✓*bal*, 'perish': *er-baillt* 103, 233, 826, *con-eipillt* 2327.

✓*ber*, 'bear': *at-berit*, 106, 114, 188, *adubairt* 104, 443, *as-berit* 185, 571 = *is-berit* 117, 184. But also *do breath* 116, 315, 2906, *do-breth* 316, 2614, 2841, 2856.

✓*em*, 'take': *ro-et* 230, *aro-et* 253, *ar-ro-ét* 643.

✓*gar*, 'call': *do-r-air-n-gert* 763.

✓*rag*: *adracht* 1204, *at-racht* 1343, 1485, *con-er-racht* 1035.

✓*seq*, *ro-siacht* (**se-sakt*?) 214, 3161, *ra-siact*, *do-riacht* 187, 603, *cu riacht* 3089.

✓*veq*, 'say': *ro-fiar-facht* 570, *ro-fiar-focht* 1043, *ro-fhiar-facht* 2657.

Examples of the 3rd pl. are:

dorochtatar 2968, *cu rochtatar* 3001, 3022.

asbertadar, 'they said,' 3159.

atrachtatar 2338, *adrachtatar* 2386, 3046, *adrachtatur* 2379, *ní errachtatur* 1575.

riachtatar 3226, *riachtadar* 3073, *doriachtatar* 2954, *doriachtadar* 2352.

Examples of the other persons are rare in these Lives.

Sg. 2. *errachtair* 2660, perhaps an error for *errachtaís*.

Pl. 1. *dorochtamar* 2429.

2. *dorochtabair* 3102.

The Sigmatic Aorist.

Three varieties of this aorist appear to have existed in Irish. In one (long since obsolete) the tense-sign *s* is added directly to the root. In the second, a vowel (*e*?)

¹ Kuhn's *Beitraege* vi. 15, 16.

² *Ibid.* viii. 442-470.

³ Bezzenberger's *Beitraege* xiii. 128.

⁴ Kuhn's *Zeitschrift* xxx. 198-217, 456-459.

⁵ Siegfried, *ubi supra*.

appears to have been placed between the *s* and the root. In the third (still living) the tense-sign seems to be *ss*, and is, perhaps, the reflex of the Lat. *ss* in forms like *amasso*, and even of the Skr. *sish-*.

The following (most of which were collected by Zimmer¹) are instances of the first variety:

ar-é-cm-aingim : *ar-r-ecaim*, 'it came to pass,' LL. 53 b, 3.

com-bongim : *do combai* (.i. *dobris*) *iarom Aifi a arm ar Coinculainn* (then Aifi broke his weapons for Cúchulainn), Tochm. Emere, Stowe MS.

con-icim, 'I can' : *Lingis in demun i féic in righthige suas 7 ní r' choem in tene ní dó* (the Devil leapt up on the roof-tree of the palace and the fire could do nothing to him) LB. 219 c. 5.

dligim, 'I owe' : *amal dlé*, LU. 36 a, 43. *See note page CXIX.*

do-é-cm-aingim : *do-r-écaim*, 'it happened,' LL. 54 b, 36.

for-é-cm-aingim : *bar-r-écaim*, LL. 174 b, 26, 176 a, 24.

fo-ríthim, 'I succour' : *ra-fóir*, LL. 80 b, 43.

for-maidim, 'I break' : *farruma*, LL. 125 b; *forrumai*, LU. 59 a, 44; *farrumai*, LU. 97 b, 18; *forrubai*, LL. 245 b, 18; *ní forroim* LU. 69 a.

imm-é-cm-aingim : **imm-r-écaim* = *imreacuibh* .i. *teagmhail*, O'Cl.

suidim, 'I sit' : *seiss*, 'he sat,' LL. 108 a, 22, etc.

Possibly also *maidim*, 'I break' : *mebais* (for **memais*) LU. 48 b, 26; but this may be a formation from an imaginary root *meb*.

Deponential forms are *-arlasair*, 'he called' (**ad-ro-glad-s-air*), *siasair* ('he sat'), and the compound *tarrasair*, *tarasair* 1075, 1891, from **to-air-ro-siasair*.

The forms *cóem* (ex **cúm-i-ang-s-t*), *siasair* from **si-sed-s-ar-i*, and possibly *mebais* (ex **mi-mad-s-i*) should perhaps be regarded as the simple aorists of old desideratives².

The above forms all belong to the *ð*-class.

Of the second variety the only quotable instance is *fetar*, 'I know,' which Thurneysen³ explains as from **vidsar*, **vid-e-sa-r*. The following occur in these Lives :

Sg. 1. *rofhetar-sa* 1447, 2299, *ní fhetar* 2906, *ní fétur-sa* 4455.

2. *ní fhetraissi* (for *ní fhetair-si*) 2299.

3. *rofhitir* 3451, 4039, *ní fhitir* 827 (*fhidir*) 329, *dofhitir* 1735, *rofhidir* 2425, *ro-dus-fidir* 2733.

Pl. 1. *rafhetamar* 333, 4244, *dofhetamur* 2320.

2. *rofhetidh*.)

3. *rofhetatar* 1871, *rofhedatar* 1600.

¹ Kuhn's *Zeitschrift* xxx. 129-134, 149.

² See as to *siasair* Zimmer in Kuhn's *Zeitschrift* xxx. 127, 128. Whitney, § 1033, quotes two aorists, *irtsis* and *acikitsis*, as being desiderative forms.

³ See Kuhn's *Zeitschrift* xxvii. 174, xxviii. 151.

The third, or *ss*-preterite, is found only with the *ā*-, *ē*-, and *ī*- verbs.

The double *s* is here found written in *dorónaiss* (fecisti) 2271 and *feraiss* 3725. The tense-sign is absent from the conjoined form of the third person singular (which may perhaps be a relic of the simple aorist active), but is found in the absolute form of the same person. Thus *anaiss* 1342, *benais* 1246, *bendachais* 285 (*bennachais* 100, 503, 935, 1886, *bennuighis* 568), *ceileabhrais* 445, 520, *creitis* 253, 449, *cuiris* 261, *dermatais* 1039, *faeidhis* 1865, *feraiss* 3275 (*feruis* 448), *fergaighis* 1903, *fothaighis* 429, 560, 891, *fuidhis* 479, *gabhais* 891, 1395, (*gabhuiss* 258, 822), *glanaiss* 124, *scarais* 207, *seacais* 279, *sléchtais* 3736, *sénais* 111. The tense-sign is also present in conjoined deponential forms, such as *ro-fhothaigestar* 518, *ro-oirdnesdar* 518, *ro-faibheastar* 1296 (*rofaibheasdar* 938), *ro-shénastar* 947, *ro-shúlastar* 1000, *ro-raidestar* 1141, *acobhrastar* 1311, *ro-opastar* 1333, *ro-pherastar* 1361, *ra-coimprestar* 1454.

In the 2nd pl. we have *-bhuir* added to the tense-sign: *ro-treicseabhuir* 723.

In the 3rd pl. we sometimes have a deponential ending: *tallsatar* 387.

The *ss*-preterite replaces the *t*-preterite in *ro-edbairset* 576, *ro-freacairset* 238, *ro-anaicset* 1926, *ro-aircset* 1952.

The *ss*-ending is added to the *t*-ending in *at-bertsat* 1879, *ro-ortsat* 1952, *do-rochtus* 2426, 2429.

The *ss*-ending is sometimes added to forms of the perfect: Thus: sg. 1, *aduadhuss* 1635, sg. 2, *dechadaiss* 2554, *tudhcadaiss* 604, *tánacais* 2904 (*tangais* 1415), *ránacais* 4145; pl. 3, *do-n-ucsat* 521, *rucsat* 2499.

The Preterite in *-ai*, *-i*.

Of this ending, which has been equated with the Welsh *-aud*, now *-odd*, ex *-āyat* = Lith. *-ǫjō*, only five instances are found in these Lives:

ro-pritchai 172, 685 = *raproitche* 2720, *timarnai* 222, 225.

5. The Reduplicated Future.

Sg. 1. Conjoined forms: *no-rag* 2041, 2064, *i ngébh* 2042, *dogén-sa* 1439, *foighén* 4364, *dobhér* 4222, *albér* 4383.

Absolute forms: *ragat* 312, *ragat-sa* 2420, *bérat-sa* 801, and *toicébhut-sa* 1159, where an absolute is wrongly used for a conjoined form.

2. Conjoined: *tarsa raghai* 2034, *co mbéra-sa* 796, *at-béra* 1305, *at-béra-sa* 1387, *albéla* 605, *a ngébh* 2043.

Absolute: *gebha-sa* 2067.

3. Conjoined: *dara ragha* 2242, *dorega* 756, *ní tharga* 297, *ní thargha* 4794, *dobhéra* 1855, *do-s-béra* 974, *na hebéra* 771, *do aircebha* 1905, 1906, *no-s-faicebha*, 1054, *dingne* 622.

Absolute: *raghaidh* 1979, *béraid* 1171, *gignidh* 1847, *foigénaidh* 1180, where an absolute is used for a conjoined form.

Relative: *gignes* 533, *ghébhús* 613, *foighénus* 1837, where an absolute is used for a conjoined form.

Pl. 1. Conjoined: *no-ragam* 2556, *dobéram* 4233, *foibéram* 1978, *doghénam* 1387, 1471, *doghénum-ne* 4232, 4445.

Absolute: *raghmaif* 1972, 1980, 4447, *bérmaif* 1980, 1981, *gébmaitne* 4254.

2. Conjoined: *doghénaidh* 486, *foghébaidh* 4313.

Absolute (used for conjoined): *foghébhthai* 1604, 3700, *foighéntai* 1837, 4697.

3. Conjoined: *doragat* 336, *foghébut* 691, *doghénat* 1858, *foighénat* 1883.

Absolute: *raghail* 621, *lilit* 3477.

Secondary forms of this tense are:

Sg. 1. *no raguinn* 226, *nofreicéruind* 226, *nofhoighénaind* 1540.

2. *na gébhtha-sa* 2346, *dogénta* 2263.

3. *no ragad* 1487, *no ghéatad* 2097, *noghébhudh* 2621, *no-m-gebhudh-sa* 2574, *doghénadh* 3725, *cu bhfoighénadh* 4269.

Pl. 1. *no raghmais* 2555.

3. *doghéndais* 2935, 3924.

In *aidheorus* 3346 and *rocennechtha* this tense has overstepped its limits.

The Sigmatic Future and Conjunctive.

These futures and conjunctives are found only in verbs belonging to the *ǝ*-conjugation.

In the following instances they are futures, comparable, apparently, with Greek forms like *δείξω*, *σταιξω*.

Sg. 1. *intan t-ios* 2297.

2. *ocus ro-seis* 2067, *ad-reis* 2660.

3. *ocus ro-sia* 801, *do-rua* 2591, *ad-rae* 1768, *dech* 2711.

Pl. 3. *ad-reset* 620, *ad-resset* 1882.

The following are conjunctive forms:

Sg. 1. *dia ndeochus-sa* 308, *co ris-sa* 321, *co torus-sa* 3416. Deponential: *cu tisar* 2315, *co ndighser* 3738.

2. *cu na ris* 2136, *tair* 1344, 3415, *tar* 3453, *tair-si* 226 (where the conjunctive is used for an imperative). Deponential: *co bhesair* 185, *ni fheisir* 2299.

3. *cu roa* 1374, *gu tora* 3773, *nogu tí* 2449, *thí* 2711, *co ro-s-foire* 3171.

Pl. 1. *co-risium* 650, *co rosium* 1115, *co roisem* 2501, *ro-issem* 1116, *ra-issam*

1773, and (~~with the preservation of the final consonant of the root, never found in Old Irish~~) *co ndighsium* 106. Deponential: *dia fesamur* 2290. see note

Pl. 3. *co tísat* 355, *no-t-gessiut* 692, *co ndichset* 621.

Secondary forms of this tense are:

Sg. 1. *cloisinn* 226, *darmo-thiasainn* 4455.

2. *tista* 2263.

3. *co fesadh* 2909 = *co bhfesadh* 1729, *ro-fesadh* 329, *mina thised* 1487, *atfessed* 2228, *roissed* 2367, *roised* 2075, *torsedh* 4461 = *tairseadh* 4050, *comhair-sedh* 2738.

Pl. 3. *tistais* 2072, *toirsitis* 2073, *ro dechsatais* 1873, *co ndighsitis* 122.

The *t*-future, of which a few examples occur (but not in these Lives), originated, perhaps, in the sg. 3 of a middle form of this tense.

The B-future.

This tense, the Celtic reflex of the Latin futures in *-b*, occurs only in the *ā* and *i* verbs. The following examples will suffice:

Sg. 1. Absolute form: *reacfat* 1184, *faillsighfet-sa* 657.

3. Conjoined form: *ticfa* 4696, *dotheperfea* 2181, *doaitnebha* 4017, *toduiscfe* 4023, *no-chnaife* 2184, *na brisfe* 2187.

Absolute: *suidhfidh* 626, *midhfidh* 627, *geinfidh* 768, *tarmnaighfidh* 1181, *airchisfidh* 4309.

Relative: *suidhfes* 623, *fhoillsighfes* 789, *gheinfes* 939, *thaitnighfes* 1171, *gnífes* 3778, *doirífes* 3778.

Pl. 1. Absolute form: *anfamit*, 4372, 4446.

2. *t-icfaidhi* 3699, where the absolute is used for the conjoined form.

3. *rofhinnfat* 3935.

Secondary forms of this tense are:

Sg. 3. *no-fhasífadh* 170, *no loiscfedh* 164, *comarleicfeadh* 185, *no chaífedh* 259, *asa comlaífedh* 163, *escomluífedh* 1077, *conicfedh* 1085, *noforuaislighfeadh* 1196.

Pl. 3. *do-t-icfatis* 1354, *do tinnscainfitis* 2936, *no creitfitis* 164.

THE PASSIVE.

In the present indicative we find the following:

Sg. 1. *do-m-berur* 3751.

2. *do-t-berur* 1312.

3. *berar* 2831, 3009, *beruir* 782, *berur* 2391, *doberar* 2408, 2832, 2837, 4251, *doberur* 2447, *asberar* 3007, *atberar* 4600, 4607 = *atberur* 2556, 2827,

4507 = *aderar* 4508, *iiberur* 25, *frisín-ápar* 3075 = *frisín-ábar* 3142, *atfiadar* 2504, 2915, *atfiadar* 2505, *itfiadhar* 15, *fogabhur* 2556, 4617, *facabar* 3404, *tecar* 862 = *teacar* 2836, *tiaghar* 2855, *tiaghur* 1243, *dleghar* 2874, *dogarar* 2093.

With the *tar-* suffix: *comuillter* 126 = *comalltur* 392, *adaiter* 267, *asa n-aicter* 495, *fergaigther* 563, 2917, *erdraicighter* 667, *airmighter* (i. e. *áirmither*) 671, *innister* 691, *raitter* 928, *marbhlar* 950, *loiscter* 2873, *ní tibirter* 1016, *slánaigter* 1340, *foillsigter* 1632, 2878, 2880, *baitter* 2092, 2306, *cuirter* 2409, *tríasa nighter* 2458, *dogníter* 2799, *dognúthir* 4067, *dogníther* 4076, *díchuirtter* 2800, 2887, *idlaicter* 2813, 2814, *aíltter* 2837, *lonnaighter* 2854, *imdergthar* 2862, *tríasa bhfursanntar* 2459, *ó cumhduighter* 2467, *tríasa ndaíltter* 2468, *cosmailghter* 2745, *ferthar* 3034.

Pl. 3. *tochuirtter* 679, 683, 686, *buaíltter* 2899. In *ainicer* 3121, *berar* 3963, *facbaitter* 4448, the sg. is used for the pl.

Conjunctive, sg. 3: *cu tiaghar* 4825: with the *tar-* suffix: *co ro sentar* 1345, *co faghthar* 1585, *co tumthar* 1996, *curo-biattar* 2121, *co nderntar* 2428, *cu nach derntar* 3456, *curo fuirmidter* 2592.

Examples of the imperative are:

Sg. 1. *no-m-berur* 4452.

3. *doberur* 263, *tabhur* 572, 2952, *leagar* 2848, 3177, *tiaghar* 3082: with the *tar-* suffix: *baisitter* 263, *tucthar* 633, 1320, *suidigter* 634, *biattar* 2090, *adnaicter* 2274, *robenitar* 4660, *dénitar* 2587, 3494, *fuíltter* 2953.

Examples of the secondary present are:

Sg. 3. *dorónta* 1490, *co n dernta* 1111, *ní berthe* 499, *no berthea* 115, 1522 = *noberttha* 3706, *dobertthe* 1689, *do berttha* 2341, *asa tabartha* 2159, *fora tabartha* 4219, *atbertthea* 1762, 2555, 3257, *día marbhtha* 3095, *noloiscthea* 125, *rohíctha* 178, *ro gníthea* 269, *ní lamhtha* 270, *ro-haduighthea* (i. e. *aduiithe*) 270, *cu nach gabhtha* 369, *báitte* 958, *cusa mberttha* 1490, *nach eberttha* 1338, *doberttha* 1365, 2919, *no gu tuctha* 1609, *arna haiceasda* 2302, *co tardia* 2480, *co mbliighthe* 3398, *cluinti* 830, *do cluinti* 3419, but *atcluintea* 3425, *raitti* 2112, *coro soeírtea* 3441, *nohairléghtha* 3706, *curo gairdighthe* 4473.

Perfect.

Sg. 1. *ro-m-comháirmeadh* 1583, *rocaithed* 1677, *cor baihthedh* 1594, *rocuiredh* 1643, *tucad* 41, 261, *dobreth*, *dobreath* 206, 235, 900, *doronad* 635, 866, *a ndernad* 333, *a r-hithed* 390, *adubhradh* 401, *frith* 403, *ro sóud* 2688, 1381,

1652 = *dosoud* 2686, *rocrechtnaigedh* 1388, *roslánaigedh* 1393, *dogabadh* 1396, *rofuasloiced* 1400, *curo saerad* 1459, *roforbhudh* 1377, *rosoerud* 1330, *ro hesreideth* 42, *dogabhadh* 43, *rofothaiged* 63, *rosuidhighed* 84, *rosinedh* 2591, *robaistedh* 64.

Sg. 3. *romórad* 119, *ro hadnacht* 645, 2348, *rohort* 136, *doratad* 1348, 1403, *rofohdhlad* 1360.

Where the root ends in a dental or s: *do-cuas* 565, 1936, *at-cós* 1931, *at-cuas* 2969, 3215, *o'tcuas* 2650, *at-ces* 1918, 2307, *conn-áces* 2092, *na aices* 3355, *ni facus* 3804, *tarfas* 640, 792, 853, 1630, 2417, *ro clos* 1220, 2249, *clos* 954, *at-clos* 3418, *fes* 2559.

By analogy to these forms we have *tancas* (ventum est) 4148 = *tancus* 1677, 2087, *robás* 237, *étas* 375, 1397, *tarcas* 750.

Pl. 3. *ro-horta* 136, *ro tinoiltea* 171, *robailhtea* 394, *tuctha* 561, 2333, *rohcta* 1389, *roberthea* 2626, *ro-hedpartha* 2547, *dorónta* 1616, *ro sásta* 1476.

doratait 835, *tucait* 1660, *rucaid* (for *rucait*) 3993, *robenmaid* 1574 = *robenuit* 4092, *robáidhit* 2333, *rosoudhait* 2853, *rofrithailit* 2954, *romóraid* 3192, *na-r-leicit* 3697.

Here it will be observed that neither in the singular nor the plural does the particle *ro-* cause aspiration of the following consonant.

REDUPLICATED FUTURE.

Sg. 3. *gignither* 759, 1838, 1843, *bérthur* 1860, 3907, *dobérthar* 2482, 2569 = *dobérthur* 1523, 1544, 2440, *dobértar* 4251, *dogéntar* 1474, *ni condینگéntar* 1953, *ni gébthar* 2129, 2130.

Secondary forms: *na gébhtha* 2096, *dobértha* 2568 = *dobérthi* 4080.

S-FUTURE AND CONJUNCTIVE.

Sg. 3. *ni festar* 2593, *dia tistar* 4223, *ni tadhbhaister* 3504.

Secondary forms: *no-hadnasta* 632, *no-d-adhnasta* 632, 635.

B-FUTURE.

Sg. 1. *no-m-muirbfiter* 310.

3. *ni baithfiter* 334 = *ni baithfidir* 2241, *ni baithfider* 2448, *baidhfider* 4299, *loiscfider* 4299, 4300, *comuillfider* 1221, *tuaslaicfiter* 1524, *docuuirfiter* 2201, *leicfiter* 2311, *nocha pianfaiater* 4262, *sásfuider* 4295.

Pl. 1. *non-sásfaiater* 1474.

Secondary forms: *gonfaiithi* 948, *no-baistfiithe* 4019, *leicfiithe* 3332.

These linguistic notes may fitly conclude with the following list of the words in the Lives borrowed from Latin and other languages.

LOAN-WORDS IN THE LIVES.

A.

abb 4353; ab 4355; gen. abadh 4350. From Lat. *abbas, abbatis*. Hence abdhaine, 'abbacy' 4250; = apdhaine 2049, 2531, 2884; aipdine 2048.
 Abraham, W. *Awraham* (i.e. *Afraham*), *Esfream*, *Yfraham*. From *Abraam*.
 acarbh, n. pl. acgarba 3618. From Lat. *acerbus*, as pronounced by a Briton, the *b* being, according to Güterbock (*Lateinische Lehnwörter im Irischen*), infected by the *r*. Cf. Lat. *curvis* = *corbis*, Sg. 67 a. Hence agairbhe 4538.
 aachtáil 1018. From Lat. *actuális*.
 Adam, gen. Adaim 4495, Adhuim 4578; W. *Adam, Adda*. From *Adam*.
 adrad 375, verbal noun of *adraim* = Lat. *adoro*.
 aeine, gen. dat. sg. 2372, 2374. See *bíne*. Fr. *jeune*.
 áer, sg. acc. 795, gen. aer 799. From Lat. *æer*.
 Aibel 4494. W. *Abel, Afel*. From *Abel*.
 aibghiter 814, 823, acc. -ir 814. W. *egwyddor*. From Lat. *abecedarium*.
 aicen 3566, 3594. From Lat. *oceanus*.
 aiciupt, gen. -a 828, 843, gen. aicipta 4152 = aiciupta 4319. Cf. *accepturium* .i. *lectionem*.
 aifrenn 517. See *oifrenn*.
 ailen 505. From O. Norse *eyland*.
 aingeal 123, 156, aingiul 3356, gen. aingil 158, 181. W. *angel*, pl. *engyl*, Corn. *ail*, Br. *el*. From Lat. *angelus*. Hence ainglecda 1104, 4615.
 allt 4834. From Lat. *altus*.
 almsa 3272, gen. almsan 2034, but almsaine 1428, 1579; pl. dat. almsanuibh 630; acc. almsana 1811, 3395. Cf. céd-almsa 3351. From Lat. *elimosyna*, with the change of *e* to *a* found also in *sabaltair* (sepultura), *Sapaist* (Sebastianus), *saraphin* (seraphim).
 altóir 64, acc. altóir 2110, pl. n. altóire 305. W. *allor*, Corn. *altor*. From Lat. *altäre*. Cf. imaltoir 1633.

angeaire 3782, 3785. From Lat. *anchora* (W. *angor*), but with the addition of the *-ia* suffix, which we find also in the loan-words *cainnelbra*, *camra*, *cista*, *coca* (boat, W. *cwch*, Lat. *concha*), *fersa*, *lunga*, *taiberne*, *slta*.
 anóir, F. 645, 647, 851, gen. anóire 1134 4335. See *onoir*. Hence *anbraighim*: *ro-anoraigh* 4694, *ro-anoraighset* 4658, *anorugud* 1137.
 Antón, gen. Antóin 682.
 April 37, gen. Aipril 1066. From *Aprilis*. The *ll* in W. *Ebrell*, Br. *Ebrell* is curious.
 apstal, abstul 4605, apsal 27, espul 33, esbal 627, sg. gen. apstail 2144, pl. gen. abstul 4605, dat. apsalaib 27. W. *abostol*. From *apostolus*. Compounds: *ard-espul* 33, *prim-apstal* 1798.
 apstanait 2455, 4900. From Lat. *abstinentia*. A later form *apstainet* occurs in the *Martyrology of Donegal*, p. 164.
 arc, sg. acc. airc 3327. W. *arch*. From Lat. *arca*.
 archaingel, gen. pl. 1767. From Lat. *archangelus*.
 Asardhai 23. From Lat. *Assyrii*.

B.

Babtaist 206, baupatist 3967. From Lat. *baptista*.
 bachall 580, sg. gen. bachla 462, 2177, 4849, dat. bachaild 1034, acc. bachaill 223, 224, 996, 1039. W. *bagl* F. From Lat. *bacilla*. Compounded: *naemh-bachall* 4811. Hence *bachlach*, 2278, 2284 = in form Br. *balek*, 'presbyter'.
 baistim, ro baistedh 64, baister 256, baistter. For *baitsim*. From Lat. **batizare*, whence, also apparently, W. *bedyddio*, *z*, i.e. *sd*, becoming *dd*.
 balbh 1444, 1446. From **balvus*, the British pronunciation of Lat. *balbus*. See *acarbh*.
 barc 2462. From Lat. *barca*.
 bathais, baithis, gen. sg. 34, dat. baithius 57,

seems, like W. *bedydd*, abstracted from the verb *batizare*.

béist 1729, péisd 1840, pl. n. *bésti* Wb. 31d 21.

W. *bwyst-fil*. From Lat. *bēstia*. Hence also **biast**, gen. *piasda* 2211, *piasta* 2225, pl. dat. *bíastuibh* 1737. Compound: **biast-cat** 3797.

Benén 265, Benian 4478. From Low-Lat. *Benegnus*, the classical *Benignus*.

bennachaim, ron-bennach 221, robennuch 356.

O. Ir. *bendachaim*, like W. *bendigo*, from Lat. *benedico*.

bennacht, acc. sg. *bennachtain* 312. O. Ir. *bendacht* = W. *bendith*, pl. *bendithion*. From Lat. *benedictio*.

biaid 1353, sg. gen. *biaide* 4846, gen. pl. *biaidi* 1353. From Lat. *Beati*.

bledhe, sg. gen. *bledhi* 4419. From A.S. *bledu*.

braich, gen. *bracha* 1337, 1361, acc. *braich* 1339. W. and Corn. *brag*. Lat. *brace* grani species ex quo cerevisia conficitur, Ducange.

Bretain 2562, gen. *Breatan* 2541. From *Britones*. Hence *Bretnach* 2561, *bretnas* 2538.

buaball, gen. *buabaill* 3128. W. *bual*. From Lat. *būbalus*.

C.

caibdel, pl. gen. *caibdel* 1095. O. Ir. *caiptel*. From Lat. *capitulum*.

cailech, coileach 288, dat. *cailiuch* 1631, acc. *cailech* 840, pl. dat. *coilcibh* 4575. From Lat. *calicem*.

caille 400, 1343, gen. s. 1341. W. *fall*. From Lat. *pallium*. Hence *caillech*, nom. pl. -a 828, 830.

caindeal 505, gen. pl. 1994, 1999, pl. n. acc. ? *coinnle* 1995, *cainnli* 1996. From Lat. *candēla*. W. *canwyll* points to a **candēlla*.

cainnelbra 2001, 2004. From Lat. *candelabrum*, 'weitergebildet by an ia- suffix' (Güterbock). Cf. *ancoire*.

cairt sg. dat. *cairt*, Ml. 119 n 6, compound *droch-chairt* 4527. From Lat. *charta*, as *Cam*, *carachtar*, *Crist*, *coir*, from *Cham*, *character*, *Christus*, *chorus*. So *scol* from *schola*, and *Enoch* from *Enoch*.

caisel, dat. *caisiul* 447, pl. dat. *caislibh* 3789. W. *castell*. From Lat. *castellum*.

kallainn 1787. From Lat. *kalendae*, the 1 being doubled as in *talland*. W. *calan* M.

Calpurn, gen. *Calpuirn* 3968. From Lat. *Calpurnius*.

canoin, acc. 212, sg. gen. *canone* 3449. W. *canon*. From Lat. *canon*. The gen. sg. *cane* in Ml. 35b 17 is a mere scribe's error for *canone*, Ml. 60 c 5.

caplait 1362. From Lat. *capillatio*. W. (dydd Iou) *cablyd* = Corn. (deyow) *hablys*, (duyou) *hamlos*, Bret. (Iou) *gamblid*.

carcair 4754, gen. na *carcrach* 4771, dat. *carcair* 2343, acc. *carcair* 3633, pl. dat. *carcraibh* 3637. O. Ir. *carcar*, sg. gen. *carcre*, dat. *carcair*, Wb. 32 c 13, 28 d 30, 23 b 21. W. *carchar*. From Lat. *carcer*.

carghais, gen. sg. 4696. O. Ir. *corgais*. From Lat. *quadragesima*.

casal 317. From Lat. *casula*. O.W. *asulthetic* (gl. penulata).

casc 322. W. and Corn. *pasc*. From Lat. *pascha*. Compounds: *mór-casc* 3863, *min-chaise* 1362. Hence *cascda* 327.

cat, pl. *cait* 3654. Compounds: *mur-chata* 3752, *cat-phiast* 3802. From Lat. *cattus*, as W. *cath* F. from *catta*.

cathair, like W. *caer* is perhaps borrowed from Lat. *castra*.

céir, F. dat. *ceir* 4050. W. *cwyr*, M.Corn. *coir*, Bret. *coar*. From Lat. *cēra*. Hence *ciartha* 3698, 3705.

ceist 546, 1453, 3766, *cex* 2487. From Lat. *quaestio*. Hence *cestaigthe*, gen. 4540.

celebraim 35, ro *celeabair* 267, *ceiliubrais* 842. From Lat. *celebro*. The verbal noun is *ceileabhrad* 1374, gen. -*aith* 1607.

cell, sg. gen. *cille* 473, dat. *cill* 421, pl. dat. *ceallaib* 346, acc. *cella* 443, *cealla* 419. W. *cell*. From Lat. *cella*. Hence *cillecán* 778.

cenn-lá 1437 lit. 'supper-day,' a hybrid, in which the *cenn* is from Lat. **cenna* = *coena*.

cercall, pl. *cercalla* (*ciorcla* B) 2824. W. *cyrchell* F. from *circella*, pl. of Med. Lat. *circellum*.

cilice 1753 in *chilic*, Ml. 49 c. 12. From Lat. *cilicium*.

cinedighis, better *cinciges* 4604, gen. *cingedise*, 1008, *cincdighisi* 1102, acc. *quingcidis* (leg. *quingcigis*) 1068. From Lat. *quingagesima*.

cingt-idh 740. See quingt-idh.

cippe, pl. acc. 3101, seems a deriv. of *cepp*, which comes from Lat. *ciſſus*, as *ennac*, *fel-sub*, *secc*, *senod* from *innocuus*, *philosophus*, *siccus*, *synodus*. W. *cyff*. The pl. *cyffion* means 'stocks.'

Cirine 3321 = *Hieronymus*.

cís 131, 2919, gen. cisa 127, 3195, dat. 2088, cís 4002, acc. pl. *cissu (rhyming with Íssu) 1748. From Lat. *census*.

clann, pl. dat. clannaib 590. W. *plant*. From Lat. *planta*. Cf. W. *planu*, 'to plant.'

class 239, sq. gen. claisse, Ml. 107 b 3, pl. nom. classai 238, pl. acc. classe (gl. choros) Ml. 116 d c. Compound: class-cetul 209. From Lat. *classis*.

cléirech 317, sg. gen. cléirigh 4463, pl. gen. cléirech 4462. Compounds: fir-cléirech 4552, mac-cléirech 1670. From Lat. *clericus*. Hence cléirichecht 3059.

cliar 479, dat. cléir 783. From *clerus*.

clocce, 'bell,' sg. dat. cloc 4844, acc. clog 4470. W. *clock*, is perhaps not borrowed from Low-Lat. *clocca*, *cloccum*.

clúmh for clúmh 2738, pl. dat. clúmuibh 3877. O.W. *plum in *plumauc*, Mod. W. *pluf*, Corn. *plufoc*. From Lat. *pluma*.

clusal, pl. dat. clusaluibh 3629, 3789. From Med. Lat. *clausula*, *clausola*, 'cella in qua inclusi, seu eremitae, morabantur.' For *u* from Lat. *au* cf. *clusenair*, *Muric*, *uglar*.

cocull, sg. acc. 827, pl. n. cocaill 303. W. *cucwoll*. From Lat. *cucullus*.

coibse, pl. acc. coibhsinā 1731, coibhsena 1732. W. *cyffes*, Br. *coffes*. From Lat. *confessio*, the *f* becoming *b* (i.e. *v*) owing to the preceding nasal.

coic, coice 756, sg. gen. coca 1997, dat. coic 1682. O.W. *coc* now *cog* or *cogydd*. From the gen. sg. of Lat. *coquus*. Cf. Uis.

coisecraim, ro coisecrad 1353. W. *cysegru*. From Lat. *consecro*. Hence coisecartha 327, 663, coisecartha 4192 and coisecrad 2475.

colcaidh 2738, pl. dat. colc[th]ib 4575. O.W. *cilchet*, now *cylched*. From Lat. *culcita*.

coloma 1188, colbha 1751. W. *colofen*. From Lat. *columna*. Hence *columnat* (gl. columella).

colum, M. 593. W. *cwlwm* M. *colomen* F. From Lat. *columbus*, *columba*.

comman 1567, 4469, 4697, comunn 643. W. *cymun*. From Lat. *communio*, whence also comna, comnai 1868, 2489, 4529, 4532, gen. comnae 4471.

Consantin 3884. W. *Cystenyn*. From Lat. *Constantinus*.

copán, gen. copain 2736, dimin. of **cop*. W. *cwpan*. From Lat. *cupa*.

corn, pl. gen. 3128 W. *corn*. From Lat. *cornu*. corónaigim 2631. From coróin = Lat. *corona*.

corp, sg. gen. cuirp 712, dat. curp 383. W. *corph*, pl. *cyrph*, and in Mid. Welsh also *corphoroed*. From Lat. *corpus*. Hence corpdai 1386. cosait, cassait 1276, cossóit, Wb. 5 a, 23. From Lat. *causatio*.

eredhal 552. From Lat. *credulus*.

Crist 12. W. *Crist*. From *Christus*. Hence cristaide 158.

croch, sg. gen. crochi 59. W. *crog*. From Lat. *crucem*.

cros, sg. acc. crois 1034, 1408, but cros 1419, pl. n. crosa 968, gen. cros 969. From Lat. nom. sg. *crux* as Ir. *tús* from Lat. *thus*. Hence also crosan 3736 = W. *croesan*.

cuach 4346; W. *cavg*, 'a jug.' From Lat. *caucus*. cuioenn, sg. dat. cuicind 2361; W. *cegin*. From Lat. *coquina*.

D.

Daibhíth 4456. W. *Dewi*, *Dafydd*. From *Dávid*, Δαβίδ, Δαβείδ.

damnad 373, verbal noun of *damnaim*, borrowed from Lat. *damno*.

Decimber 806. From Lat. *december*.

deismirecht 2452, desemmrecht Wb. 12 c 35.

*de-sembrecht: perhaps an imitation of a Low-Latin **ad-sembratio* = *assimilatio*: cf. Ital. *sembrare*, *assemblare*, *rassemblare*. Güterbock, 31, however, regards *desmrecht*, Vorbild, eigtl. wohl, 'the rightest law,' as from **dessim*, a superlative formation from the stem of *dess*, and *recht*. But the duplication of the *m* is fatal to this etymology.

demon 96, acc. pl. demhna 2304. From Lat. *daemon*. Hence demhnach 4855, demnacda 3650.

deochain 47. From gen. sq. of Lat. *diaconus*.

depraceóit 2699, pl. dat. depracoiteibh 4495: better deprecóit, Corn. s.v. Edil. From Lat. *deprecatio*. Hence diprocoitech 2740.

discipul 647, pl. nom. discipuil Ml. 122 c 2, gen. deiscibul, 1112, acc. deiscipla 4627, W. *discybl*. From Lat. *discipulus*, the first *i* becoming *e* owing to the following double consonance.

diabol 3625, diabhul 2274: gen. diabuil 4588. W. *diabol*, the chief of the devils. From Lat. *diabolus*.

diliu, gen. dilenn 3327. W. *diluw*. From Lat. *diluvium*.

disert 2417. W. *diserth*. From Lat. *desertum*. The *di-* is due to the analogy of native words compounded with *di-*.

domnach, 'Sunday,' gen. domhnaigh 1102, domnuigh 1077, pl. dat. domhnaighibh 2735, domnuighib 4534, with passage to the *s*-declension. From Lat. *dominica*.

drac, pl. dracuin 3650. W. *draig* F. From Lat. *draco*.

E.

Ebrae, pl. dat. Ebhraib 3926. M.W. *Ebryw*, Mod. W. pl. *Efrei*. From Lat. *Hebraeus*. Hence also

Ebraide 151, Ebhraidhi 4596.

echtrann, pl. nom. echtráinn (gl. externi) Ml. 119 a, 141 dat. -aib 690. W. *estron*, 'a stranger.' From Lat. *extraneus*.

eclais 63, gen. ecalsi 12, 35, pl. dat. ecalsaib 36, ecludai 212. W. *eglwys*. From Lat. *ecclēsia* (not *ecclesia*). Hence eclusdai 968.

Eigipt 4674; O. Ir. *Egipt*; W. *Aipht*. From Lat. *Aegyptus*, the *ae* being treated as in *eres*, *eretic*, *ethiar*, *ecenocht*, *prelait* respectively from *haeresis*, *haeretici*, *aether*, *aeguinocinium*, *praelatus*. The Welsh *Aipht* points to an **Aigiptus*. Compare O. Ir. *sephtiein* Ml. 103 d 26.

eipistil, sg. gen. eipistle Wb. 14 d, 2, acc. 550, pl. gen. eipistlech 154. W. *epistol*. From Lat. *epistula*, with passage to the *c*-declension. ennae 1142, annac 1694. From Lat. **innoquus*, *innocuus*.

Eoin 1120, 1124, 1130, interchanges with *Iohain*, *Iohen*, *Ioin*. All from Lat. *Iohannes*.

Eoraip, gen. Eorpa 212. From Lat. *Eurōpa*. esbal 624, 626. See *apstal*.

espoe, espuc 231, esboc 820, espac 370, gen. espoic 217 = esbuic 230, espuic 235, 237, pl. dat. espocaib 850: compound: aird-espoe 2642. W. *escob*, pl. *escyb*. From Lat. *episcopus*. estadh 4501, estudh 588, pl. n. istoda, Mesca Ulad.

Etail, sg. gen. Etailli 211, dat. 1044, acc. Eatail 182. W. *Eidal*, *Eidial*. From *Italia*, with the same fraction of long *i* that we have in Ir. *trēdan*, from Lat. *trīdūana*.

etrain, dat. sg. 3094. W. *ethrywyn* 'to conciliate.' From Lat. *intervenire*.

F.

Febra, gen. 4374. W. *Chwefrawr*. From Lat. *Febr(u)arius*.

féil 1148. W. *gwyl*. From Lat. *vigil*.

fersa, 'verse,' 2656. W. *gwrs* = Lat. *versus*.

The Irish word has the *-ia* suffix. See *angaire*.

fin, fion 4505, 4506, sg. gen. fina 316, acc. fin 840. W. *gwin*. From Lat. *vinum*.

firmamint 4615. W. *ffurfafen* F. From Lat. *firmamentum*.

firt 611, 880, gen. ferta 501, acc. pl. ferta 582, fearta 1235, dat. fertuibh 68. W. *gwyrth*, 'miracle.' Br. *berut*, Corn. *barthus*, *marthus*. From Lat. *virtus* ('ideo uirtutes operantur in eo,' Matth. xiv. 2). Compounds: céit-fhirt 52, mac-fertuibh 132.

fis, sg. dat. 167, pl. dat. fisibh 792, 803. From Lat. *visio*.

flugraim, roflugradh 791. From Lat. *figuro*.

fósaic 1622, for ósaic. From Lat. *obsequium*.

Franc, gen. pl. 4408, dat. Frangaib 48. M.W. pl. *Ffreinc*. From *Francus*.

fromhudh 2658 = O. Ir. *promad*, the verbal noun of **fromaim*, O. Ir. *promaim*, from Lat. *probo*. So Mod. Ir. *faircha*, O. Ir. *pairche*, from Lat. *parochia*.

G.

genelach 152, 749, dat. 1152. From Lat. *genealogia*.

gennte 169, gen. pl. 28. From Lat. *gentes*.

glóir, mór-glóir 1110, dat. 3909. From Lat. *gloria*: whence also

gloire 20, 4392.

gradh (O. Ir. grád), gen. graidh 216, acc. pl. gradha 1466. W. *gradd*. From Lat. *gradus*.

gras, pl. acc. grasa 1346. From Fr. *grace* (?).

grihbh, pl. gripha 3651. From Lat. *gryphus*.

Grigoir 3325. From Lat. *Gregorius*.

H.

Henoce 4495. From *Henoch*.

Herimon 227. From *Hermion*.

hyrurphín 1769, O. Ir. *hirurphín*, *hirubin*, pl. dat. *hirubinaibh*. From the Hebr. *cherubim*—the *š* becoming *i* (*y*) owing to the following *u*. So in native words, *mid* from **medu*, etc. For the change of *m* to *n*, cf. *Abisolon*, *Partholon*, *saraphín*, *Trophín*, from *Abishalom*, *Bartholomaeus*, *seraphim*, *Trophimus*.

I.

Iacop, gen. Iacoip 4039. From Lat. *Iacobus*.

Iarusalem 4512. From the *Hierusalem* or *Ierusalem* of the Vulgate.

ídhail 26, 375, gen. ídhail 423. From Lat. *idólum*. Hence ídlacht 324.

ymonn 613, 1738, ymmonn 1525, immann 2675, pl. n. imainn 984, dat. imnaibh 3841, acc. immna 3417. From Lat. *hymnus*.

Iohain 206. From Lat. *Iohannes*.

Ióip 2744. From *Iob*, 'Ióβ.

Íssu 28. W. *yr Iesu* = ὁ Ἰησοῦς.

íthfern 295, ífern 297. O. Ir. *íffern*. Corn. *yffarn*. W. *uffern*. From Lat. *infernum*, pl. *inferna*. Hence íthfernaid 3631, íthfernach 2242, íthfermach 2758.

Iudaide 39. W. *Iuddew*. From Lat. *Iudaicus*.

Iuin, gen. sing. 740, 4006. From Lat. (*mensis*) *Iunii*.

L.

laech 2970, 2978, pl. n. laich 394. W. *lleyg*. From Lat. *laicus*. Compounds: ath-laech

1056, fir-laech 4552. Hence laechdacht 3058.

Laidin 988. From Lat. (*lingua*) *Latina*.

Laimhiach 4378, 4497. From *Lamech* Λαμέχ; but why the *ia* = *ē*?

lasc 4663. O. Ir. *lax*. W. *llaes*. From Lat. *laxus*.

latrainn (n. dual) 1971, ladrainn (n. pl.) 1984, 1987. W. *lleidr*, pl. *lladron*. From Lat. *latro*.

lebhair 2, gen. liubhair 4051, sing. dat. liubar 154, pl. dat. leabhruibh 869. From Lat. *liber*.

légghaim 4149, légghas 1, ro-er-léggh 61, légghad, 'to read,' 1958. légghenn, gen. léiginn 812, léighind 1006, airleghuinn 62, airleghuinn 1346, urléghuinn 828. W. *lleu*, 'to read,' *lleu*. From Lat. *lêgo*, *lêgendum*. The lengthening of the *e* may be due to the length of the *i* in *scribo*.

léighnidh, 'reader,' 3322. A deriv. of *lêgenn*.

leo 348, 592, pl. gen. inna leon Ml. 75 b 2. W. *lleu*. From Lat. *leo*.

leoman (gen. sing.) 3799, leomain 3649. pl. n. inna leomain, Ml. 80 a 10. From Lat. *leonem*.

liter 4140, acc. litir 61. W. *llyther-en*. From Lat. *littera*.

loc 75, 3715, locc 3631, sq. gen. luic. Ml. 136 d 9. From Lat. *locus*.

M.

madan, dat. maduin 172, 974, re maduin 333. —O. Ir. *maten*, infra s.v. *teirt*. From Lat. *matutina*.

maighister 2672, pl. n. magistir Wb. 14 b 17. W. *meistr*. From Lat. *magister*.

mainister (nom.?), sing. dat. 953, 3295, acc. 4435, gen. mainistreach 3300; pl. gen. mainisdrech 600, 2474. From Lat. *monasterium*, with passage to the *c*-declension.

mainn 4194, as in mainn (gl. *mannae*, dat. sq.) Ml. 124 d 1. From Lat. *manna*.

mairtire, acc. pl. 1002; but martra 445. From Lat. *martyria* *martyrum ossa, reliquiae*, Du-cange.

mairtír 3754. W. *merthyr*. From Lat. *martyr*. mallacht, acc. -ain 368. O. Ir. *maldacht*. W. *melldith*. From Lat. *maledictio*.

manach, gen. manaigh 2213, 2481, gen. pl. 682, dat. manchuibh 1080. From *monachus* with an unexplained change of *o* to *a*. Perhaps it comes immediately from W. *manach*. Hence mainchine 4233, 4246, maincine 4801, 4842.

margreit 38. W. *mererid*, *myrerid*. From Lat. *margarita*.

Marta, gen. 1787. W. *Mawrth*. From Lat. *Mars*, *Martis*.

Martan 49, 2049. From Lat. *Martinus*.

martralaic 3754 = *martarlaic* Féil. Ep. 140.

From Lat. *martyrologium*.

Matha 3324. From *Matthaeus*, as *Tatha* from *Thaddaeus*.

mebhraghadh 828, the verbal noun of *mebraigim*, a denominative from *mebuir* = Lat. *memoria*. So W. *myfyr* is from *memor*.

mías, sg. gen. méise 4659, méisi 1409, pl. n. miasa 305. From Lat. *mensa*.

minister, pl. gen. mainisdrech 873, a mistake for minisdrech. Old-Ir. *menstir*. From Low-Lat. *ministerium*, 'credence-table.'

mírbhuil, sg. acc. 824, mírbhoill 4199, pl. n.

mírbuili 1236, dat. mírbhuilb 68. From Lat. *mirabile*. Hence mírbhulla 3733.

mod 680, sg. dat. mudh 4516, pl. dat. moduibh 679, modhaibh 2746, il-moduibh 4505. W. *modd*. From Lat. *modus*.

molt 484, sg. gen. muilt 491, pl. n. muilt 3374, acc. multa 1674. Hence moltán 488. W. *mollt*. From M. Lat. *multo*, 'vervex.'

mortlaid 4060 = *mortlaith*, Corm. From Lat. *mortalitas*.

Moyai 3321, Moyse 4499. W. *Moyse*. From *Μωϋσῆς*, *Μωϋσῆν*.

muilend, dat. 1092. W. *melin*, Corn. *belin*. From Lat. *molina*.

uilleóir 1999, gen. uilleora 1981. From Lat. *molinarium*.

muinnter 197, acc. -tir 192. An early loan from Lat. *monasterium*.

Muire 1264, 1265. W. *Mair*. From Lat. *Maria*.

N.

Naei, Noei 3327, 3326. From *Noë*, *Nōē*.

nón. From Lat. *nōna* (hora). The acc. sg. nonai, 1611, comes from an ia-stem.

Notál, from *notbhál = *notābilis*, as *focul* from **focbhul* = *vocabulum*.

notlaic. W. *nodolyc*. From Lat. *natālicia*.

O.

obar 124, ocpair ML 121 d, 16. W. *g-ober*. Either from Lat. *opera*, or from Lat. *opus*, *operis*.

ocht-kalainn 4374 (ante diem) *octavum calendas*.

oician 1830. From Lat. *oceanus*.

oifrend, aifrenn 517, gen. oifrind 303, oifrinn 841, dat. oifriunn 839. From Lat. *offerenda*.

oilén 1848; see *aillén*.

óine, sg. dat. 204, pl. aointibh 630, from **iānium*, a Low-Lat. form of *jejunium*, from which comes the Sp. *a-yunar*. Dardáin, 'Thursday,' 1437, is = *etar-dá-bin*, 'between two fasts,' i.e. *dia dédine*, 'Wednesday,' ML 113 d 3, and *dia oine didine*, 'Friday,' ML 113 c 1.

ola, sg. acc. 1216. W. *olew*. From Lat. *oleum*.

ongad 2475, verbal noun of *ongaim* = Lat. *unguo*.

onóir, F. sg. gen. onóiri móire 3953. From Lat. *honor*. See *anoir*.

ór 193, sg. gen. óir 189. W. *awr*. From Lat. *aurum*. Hence órdhuidhe, 'golden,' 854.

ord, sg. gen. uird 62, acc. ord 156. W. *urdd*. From Lat. *ordo*.

ordan 357. From Lat. *ordinem*. Hence the verb ordnim, ro oirdnestar 421, oirdnidi 443.

P.

pairt 501. From Lat. *pars*, *partis*.

parthus, gen. parthais 3855, 3861, 3872, parrduis 247. W. *paradwys*. From Lat. *paradisus*.

pater 1566, 2712. W. *pader*. From the Lat. voc. sg. *pater* (noster).

Pátraic 1. From Lat. *patricius*. The first a of *Pátraic* is long by position.

páx 1053, 'instrumentum, quod inter Missarum solemnia populo osculandum praebetur,' Duncange, and see Cleasby-Vigfusson, s. v. *pax-spjald*.

peccad, pecad, sg. acc. 3864, pl. acc. pectha 164, dat. pecthaibh 701. W. *pechod*. From Lat. *peccatum*. Hence pecthach 3852, pl. n. pecthaigh 3905, dat. pecthachuibh 3905.

peísid. See béist.

pendaim, ropend 1635, napendedh 2738. From Lat. *poeniteo*.

pennait 2166. From **penitil*, Lat. *poenitentia*. persa, sg. dat. persainn 727, persoin 1273. From Lat. *persōna*, changing to the *n*-declension.

peta 1654, 4186 (where it is misprinted *postea*). This must be a loan-word cognate with Eng. *pet* and Fr. *peton*, *petil*. But its source is not clear.

Petar 3324, gen. Petuir 4478. W. *Pedr*. From Lat. *Petrus*.

petarlaic 7, 730, gen. petarlaice 71, petarlaici 4618. O. Ir. fectarlaic from Lat. *veter(is) legis*.
 pian, dat. péin 612, pl. plana 3667, dat. pianaih 2762, pianuibh 3671, il-phianuib 4243.
 W. *poen*. From Lat. *poena*. Hence the verbal noun pianad 373, 3657, gen. sg. pianta 3629, and the verb pianaim, rophianidais 375, pianfaider 4262.

Pilip 3885. From *Philippus*, but *ph* usually becomes *f* in Irish.

pinginn, pl. n. pinginne 2832 = *penning*, LL. 54b, 2. From O.N. *penningr*.

poc, gen. puic 1630, 1632, 1634. From Teut. *boc*.

póc, 'kiss.' W. *poc*. G. C. 1068. From Lat. acc. *pācem*. Hence pócaim, pócais 3854.

póind 3720. W. *pwn* = *pondus*.

Pól, gen. Póil 681, 4478. From *Paulus*, as *ór* from *aurum*.

pólaire, pl. n. 968, gen. 969. O. W. *poulloraur*, from Lat. *pugillares*.

popa 426. From Lat. *pōpa*, 'an inferior priest.'

popul, pobul 3, 17, sg. gen. popuil, Ml. 123 a, 11, dat. pl. popluibh 2468. Compound: morpopul 2063. W. *popl*. From Lat. *populus*.

port, gen. puirt 685, dat. purt 2359, acc. port 2362. W. and Corn. *port*. From Lat. *portus*.

prespiter 217. From Lat. *presbyter*. An earlier loan from a Low-Lat. form of the same word — *prebiter* — is *cruimthir* 2705, 2710.

prím, 8, 427, 4198. W. *prif*. From Lat. *primus*.

primit(ib) 1857. From Lat. *primitiae*.

pritehaim, O. Ir. pridchim, predchim, ro pritchai 172, 685. From Lat. *praedico*, the diphthong being shortened as in *ceist*, *demon*, *Egipt*, *pendaim*, *pennait*.

proicept 215, 222, gen. procepta 994, proicepta 1024, dat. procept 1003. W. *pregeth*. Corn. *pregoth*. From Lat. *praeceptum*.

proiceptóir 2745. O. Ir. preceptóir, Ml. 38 c, pl. dat. -ibh 683.

proind, proinn 1894, 2734, 2953, gen. proinne 296, 1405, acc. proinn 4437, oen-proind 146. W. *prain*, 'feast.' Mid. W. *cyd-breiniawg*, 'feeding together.' From Lat. *prandium*. Hence the verbal noun proindechad 2081. Compound: proinn-tech, 'refectory,' gen. proinntighi 2091.

pudhur 1336, 1716. W. *puwr* (?). From Lat. *pudor*? or from Lat. *putris*?

pupall, pubull 326, gen. pupla 397, pl. n. publi 3078. W. *pabell*, pl. *pebyll*, 'tents.' From Lat. *papilio*, 'pavilion.'

putrall 4568.

Q.

quingt-idh 3948, quinc-id 4451; cingt-idh 740 (ante diem) *quintum idus*.

R.

relec 790, reileac, 'graveyard,' 3502, sg. gen. reilgi 3499, pl. n. relce, 'relics,' 2775, 4514, reilce 2482, relge 3998, dat. relcib 2476, reilcibh 2484. From Lat. *reliquiae*. W. *relyw* is from Lat. *reliquium*.

riaghail 4528, riagul 3336, pl. n. riagla 3962, 3963, gen. pl. riagla 3451, acc. pl. riagla 3487. W. *rheol*. From Lat. *rēgula*. Hence riaghaldai 3395.

Róm, gen. Romha 2759, dat. Roim 2049, acc. Roim 234. From *Rōma*.

Romhan, gen. pl. 3887. From Lat. *Romanus*. W. *Rhufain*, 'Rome,' *Rhufelnaid*, 'Romans.' Hence romanach, pl. dat. Romanchaib 3888.

ruam, 'cemetery,' dat. ruaim 2111. Also from *Rōma*, as the burial-place of S. Peter: cf. the Divina Commedia, Par. ix. 140, xxvii. 25.

S.

saboit, gen. saboidi 1073, pl. n. sapatí. From Lat. *sabbatum*, or rather from its gen. *sabbati*. Cf. *coic*, *Uis* from Lat. *coqui*, *Iusti*.

sabull 275, 1914, 1916. W. *ystafell*. From Lat. *stabulum*.

sacarbhaic 643, 1567, sacarbhuic 2347, gen. sacarbaice 2403. From Lat. *sacrificium*.

sacart, gen. sacairt 821, pl. gen. sacart 752. From Lat. *sacerdos*. Cf. uasal-sacart 736.

saegul, soegul 725, gen. saeguil 4438, soeghuil 1548. From Lat. *sacculum*. Hence saeghlach 946, saeghulla (O. Ir. saegulda) 676, 724.

salm 822, pl. dat. salmaibh 3841, acc. salma 371. Compound: sailm-cetlaid 587. W. and Br. *salm*. From Lat. *psalmus*.

saruphyn 1769. From Hebr. *seraphim*.

satharn, gen. sathairn 612, dat. sathrann 4374. W. *Sadurn*. From Lat. (dies) *Saturni*.

Saxain 2561 = Sachsain 2564. W. *Seison* or *Saeson*, pl. of *Sais* = *Saxo*, pl. *Saxones*. Hence *Saxanach*, pl. dat. *Saxanchaib* 2563.
 scairbighi 3258. See *infra* in the Index of Irish words.
 scoirp, pl. n. *scoirpi* 3651. From Lat. *scorpio*.
 scol, gen. *scoile* 2647, dat. *scoil* 1959, 1960, 4136, 4142, 4161. W. *ysgol*. From Lat. *schola*. Hence: *scolaidhecht* 4103, *scolaighi* [leg. *scolaidhe*] 1555.
 screpul 4470, 4779, *screaball* 2832. O.W. *scribl*. From Lat. *scriptulum*.
 scribadh 3450. From A.S. *screpan*, *screopan*, Eng. *scrape*.
 scribaim, scribh 3543, ro-scribad 2. From Lat. *scribo*. W. *ysgrif*, 'manuscript.'
 scribenn 2052, pl. n. *scribenna* 2643. scribhinn, 3740. O. Ir. *scribend*. W. *ysgrifenn*. From Lat. *scribendum*.
 scriptur 671, gen. *screptra* 182, *scriptuire* 3701, pl. gen. *screptra* 4606, nom. *scripturi*, Ml. 3a, 6. W. *yscrythur*. From Lat. *scriptura*.
 scrutain, sg. acc. 3313. From Lat. *scrutinium*. The sg. dat. o *scrutunt* (gl. *scrutinio*), Palat. 68, fo. 7b, comes from a different stem.
 sdair 22. From Low-Lat. *storia*.
 secaim, seacuis 279. W. *sychu*. From Lat. *siccio*.
 sechtmain, gen. *sechtmuine* 805, from *septimana*, the christian week of seven days as distinguished from the heathen week of ten days, *dechmad*.
 secnap 2553, 2557, acc. *secnapaid* 4539, pl. dat. *sechdapthib* (gl. *actoribus*) Wb. 19 d, 2. From Lat. *secundus abbas*.
 s  n 2280, 2284, 2289, acc. pl. *sena* 2285. From **segn* = Lat. *signum*, the *i* becoming *e* owing to the following double consonance. Cf. W. *swyn*, incantatio, incantamentum, *swyn-ogl* (= Lat. *signaculum*), 'an amulet, a charm.'
 senadh 3510, gen. *senaid* 1261, *senuidh* 3612. W. *senedd*. From Lat. *synodus*.
 s  naim, s  nais 111, 400, ro *sh  nastar* 947. A denominative from *s  n*.
 senister 288, pl. n. *senistri* (gl. *cataractas*), Ml. 62b, 18. W. *ffenester*. From Lat. *fenestra*.
 sen  ir 217, gen. *sen  rach* 3846, 4310, pl. dat.

sen  iribh 1437. From Lat. acc. *seniorem* as *precept  ir* from *praeceptorem*, etc.
 seol 3626. W. *hwyl*. From Teut. **segla*.
 septimper 3948. From Lat. *september*.
 sept-it 805 (ante diem) *septimum idus*.
 sex-kalainn 4006 (ante diem) *sextum kalendas*.
 sians 25, siens 4607. From Lat. *s  nsus*, whence also O. Ir. *s  s*.
 s  da 4574, O. Ir. *s  ta*, W. *sidan*. An *ia*-stem formed from Lat. *s  ta*, whence also Fr. *soie*.
 signen, acc. sg. *signin* 59, 901. From Lat. *signum*.
 s  ric 4574. W. *sirig*, 'silk.' From Lat. *s  rica*, as *s  ta* from *s  ta*.
 sitheal 3129. From Lat. *situla*, whence also Germ. *seidel*.
 slechtaim, slechtait 2914, slechtais 381, ro-shlecht 3361, 4720, do shlecht 4348, roshlecht-sat 4693. See Ml. 115a, 3 and 10. From Lat. *flecto*.
 slechtain, sg. dat. 2929 = slechtun, Ml. 115c, 3, acc. 1103, pl. gen. 145. From Lat. *flectionem*.
 socc 914, soc 915. W. *swch*, 'ploughshare, snout.' From Lat. *soccus*.
 sollumun 323, pl. dat. *sollumnaibh* 2735. From Lat. *sollemne*.
 sorn 2629, sg. gen. in *tsuirnn* (gl. *foci*) Ml. 121c, 14. W. *ffwrn*. From Lat. *furnus*.
 sp  rt  lda 3697. From Lat. *sp  ritu  lis*.
 sp  r  t 5, gen. *sp  irta* 99. W. *yspryd*. From Lat. *sp  ritus*.
 sponge, 'tinder,' 2973. This word is probably identical with *sponge*, 'sponge,' W. *yspwng*, from Lat. *spongia*. For the connexion of ideas, cf. the German *Feuerschwamm*.
 sraeighledh 3411. O. Ir. *sroigled*, verbal noun of *sroiglim* a denominative of *srogell* (gl. *flagrum*) Sg. 48b, 3 = W. *ffrewyll*. From Low-Lat. *fragillum* (cf. *φραγ  λλον*, N. T.). The diphthong in the modern form seems due to the quiescence of the *gh*.
 s  rian, pl. dat. *srianuibh* 318. From Lat. *fr  num*. The W. *ffrwyn* F. is from the pl. *fr  na*.
 srol 4574, sroll 3079. From **frol*, Corn. *flour* = Fr. *velours*.
 Stabulon 19. From *Zabulon*, Ζαβουλ  ν.
 suist, W. *ffust* F. From Lat. *fustis*.

T.

tabhuill, acc. sing. 3704. W. *tafell*. From Lat. *tabella*.
 tallann 186, dat. pl. taillnibh 737, acc. pl. tallne 4594, taillne 4629. W. *talent*. From Lat. *talentum*.
 teampul 1696. W. *teml*. From Lat. *templum*.
 teirt 3878. From Lat. *tertia* (hora). This is *tert* in an Old-Irish gloss in a Vatican MS. (Palat. 68, fo. 37 b): 'Septies in die laudem dixi tibi .i. *antert*, *tert*, *sest*, noon, *fescer*, *mid-noct*, *maten*, quod conuenit, quia septies in die cadit iustus.'
 teirt-kallaind 4633 (ante diem) *tertium* *Kalendas*.
 teistemain 4150, acc. 4147. W. *testun*. From Lat. *testimonium*.
 teóir 1018. From Lat. *theoria*.
 termann 4688. From Lat. *termo*, *termonis* (?), as W. *terfyn*, from Lat. *terminus*.
 test 4284. W. *tyst*. From Lat. *testis*. Hence *testugud* 217.
 tiach, tiagh, sg. dat. teigh 2771, pl. n. tiagha 968, gen. tiagh 970. From Lat. *thēca* (θηκη), whence also W. *twyg* amictus.
 tigrí 3650, pl. of **tigir*. W. *tiger*. From Lat. *tigris*.
 Tit 41. From Lat. *Titus*.
 Toirinis 2488. From *Turonensis*.
 tracht 1896, 1946, 2334, 3745, pl. acc. trachtu, Ml. 121a, 17. W. *traeth*. From Lat. *tractus*.
 trachtaire 3325, a deriv. of *trachtain*, borrowed from Lat. *tracto*, whence also W. *traethu*.

treblait, pl. dat. treabhlaitibh 687, 690, acc. treablaide 692. From Lat. *tribulatio*.
 trínóit, gen. 3910 (naem)-trínaidi 649. O. Ir. *trínóit*. O.W. *trintant*, now *trindod*. From Lat. *trínitiātem*.
 trosdan 2446, dimin. of trost=W. *trawst*(*r*), from Lat. *transtrum*.

U.

uinge, acc. uingi 2621. W. *wns*. From Lat. *uncia*.
 Uis 4032 4042, 4046, like the adj. *uis* .i. coir, Leb. Lec. Voc. is from the Latin gen. sg. of *Iustus* 4019. So in the Togail Troi the names *Alaxandir*, *Cáic*, *Neptúin*, *Oirc*, *Patrocail* and *Satuirn* are respectively from the genitives sg. of *Alexander*, *Cacus*, *Neptunus*, *Orcus*, *Patroclus*, and *Saturnus*.
 umhal 1695, gen. sg. umhail 2481, go-humul 4049; compar. umla 1089. W. *ufyll* or *ufell*. From Lat. *humilis*. Hence umhla 'humility,' 2453, 4487.
 umhalóit 1342, umhulóit 1177, umaldóit, in anumaldoit 404, sg. gen. umaloite 4244, dat. umhaloit 1436, acc. 1531, 2564, 4045; an-u. 1386, 4401, gen. anumaloidi 4244. W. *ufelltod*, *ufylltod*. Corn. *huueldot*. From Lat. acc. *humilitātem*.

V.

Vespesan 41. From Lat. *Vespasianus*. In *Uespiain* infra, p. 293, from the gen. sg. *Vespasiani* (v. supra, s. v. Uis), the vowel-flanked *s* disappears.

III. THE CONTENTS OF THE LIVES.

We have, lastly, to consider the contents of these Lives, so far as they throw light on the history and social condition of ancient Ireland. As to the value of Lives of Saints for political and social history, all that has ever been said—one may almost say, all that *can* be said—has been summed up by the late M. Fustel de Coulanges¹, in words of rare precision and beauty. He refers, of course, primarily to the biographies of the Saints of France and Brittany; but many of his remarks are equally applicable to the Lives now published.

Les Vies des Saints sont aussi de l'histoire. Il s'est produit un grand nombre de saints en Gaule pendant les deux siècles qui nous occupent. A cette époque, les règles de la canonisation n'étaient pas bien déterminées; le diocèse canonisait volontiers son évêque, le couvent son abbé. On avait grand soin d'écrire la biographie de chaque saint. Il est bien certain que ces biographies n'étaient pas rédigées en vue de faire œuvre historique. Dire qu'elles l'étaient pour l'édification des fidèles n'est pas tout à fait exact. Elles l'étaient plutôt en vue de démontrer la sainteté du personnage et de faire ressortir sa valeur comme saint, dans l'intérêt de l'église ou du couvent qui le prenait pour patron. La biographie était comme la légende explicative des reliques que le couvent possédait et qui faisaient sa fortune². Aussi cette biographie s'allongeait-elle de tous les miracles que le saint avait faits pendant sa vie, et de tous ceux qu'il produisait après sa mort. Ces Vies de Saints que chaque église conservait comme des titres de propriété, nous sont parvenues en grand nombre. Il est regrettable qu'elles n'aient pas encore été, sauf de rares exceptions, étudiées au point de vue de la critique du texte et de l'authenticité. On peut dire d'une manière générale que la Vie de chaque saint a été écrite par un de ses disciples ou un homme qui l'a connu, ou tout au moins sur les témoignages d'hommes qui avaient été ses familiers, mais que ce n'est presque jamais cette rédaction primitive qui nous est parvenue. Comme la biographie du personnage était lue de siècle en siècle, chaque siècle aussi la recopiait en y faisant des remaniements et des additions. Les rédactions faites avant les invasions des Normans et l'incendie des monastères ont toujours quelque valeur, parce que le rédacteur a eu sous les yeux le texte primitif. Mais encore est-il fort difficile de discerner dans une Vie de saint ce qui appartient à ce premier texte de ce qui y a été ajouté cent ou deux cents ans plus tard.

¹ *Histoire des Institutions Politiques de l'ancienne France, La Monarchie Franque.* Paris, 1888, pp. 9-12.

² See *infra*, in the Life of Ciarán, ll. 4477-4481.

C'est ce qui fait que l'emploi de cette catégorie de documents demande une certaine prudence. Mais, à cela près, ils ont une très grande valeur. Quoique l'hagiographe n'ait songé qu'à faire un panégyrique, il n'en est pas moins vrai qu'il a décrit toute la vie d'un homme, et par la réunion de ces biographies nous voyons avec une grande sûreté ce qu'était la vie des hommes. Soyons certains que l'auteur n'a pas pu tout inventer ; s'il a ajouté quelques vertus à son personnage, il n'a pas imaginé les petits détails de sa vie ; il a dépeint des habitudes et des mœurs qui étaient vraies. Dans chaque miracle qu'il raconte, ce qui nous intéresse n'est pas le miracle, ce sont les détails qui l'entourent, c'est l'homme pour qui le miracle a été fait, c'est la physiologie de cet homme, son état civil, sa condition sociale, sa conduite.

Ce qu'il y a surtout de remarquable chez les saints du sixième et du septième siècle, c'est qu'ils n'étaient pas des solitaires. Ils n'ont pas vécu en reclus et loin du monde. Ils furent, au contraire, sauf quelques exceptions, fort mêlés à la vie du monde¹. On peut compter que plus de la moitié de ces saints sortaient des plus grandes familles², ont été élevés à la cour des rois, et ont exercés des fonctions civiles. Beaucoup ont été comtes avant d'être évêques. Il en est même plusieurs qui, en devenant évêques, n'ont pas cessé d'être assidus au palais des rois. Plusieurs se signalèrent comme administrateurs et hommes d'État. Ainsi une vie de saint n'est pas du tout la vie d'un moine ; c'est presque toujours la vie d'un homme qui s'est occupé des affaires publiques et a été en relations incessantes avec les rois et les grands de la terre.

On voit par là combien la biographie de tels personnages fournit des lumières sur les institutions du pays. Qu'il s'y trouve souvent des erreurs de date, des transpositions des noms propres, que nombre de faits y soient altérés par les idées préconçues de l'hagiographe, cela importe assez peu. Ce qu'il y faut chercher, ce sont les habitudes, les faits généraux et permanents, et l'hagiographe n'avait aucun intérêt à les altérer. Il peut inventer un miracle, il n'en invente pas les circonstances. Je puis douter, par exemple, que Saint Amand eut opéré un miracle pour sauver du supplice un condamné à mort ; mais je suis assuré par ce récit qu'une condamnation à mort a été prononcée, et je crois à la procédure qui y est décrite. L'auteur était tenu d'être exact sur ces points là ; autrement ses contemporains n'auraient pas cru à son miracle. C'est ainsi que les Vies des saints nous instruisent sur les mœurs des hommes, sur le courant de la vie du temps, sur les pratiques judiciaires, sur l'administration même et le gouvernement.

As to the political history of Ireland, nothing, I think, can be found in these Lives which is not already known from older and better sources. A

¹ See especially the Lives of Colombcille and Finnochua.

² See the Life of Colombcille, ll. 748-750.

similar remark may be made as to the personal history of the nine Saints commemorated in this book. Their pedigrees and the credible incidents of their careers are given elsewhere, and in more trustworthy manuscripts, such as the Book of Leinster and the Lebar Brecc. But the Book of Lismore relates many miracles which, so far as I know, are not to be found elsewhere; and *les détails qui entourent ces miracles* (to use, with slight change, an expression of M. Fustel de Coulanges) are doubtless authentic, and therefore of value for the student of the social condition of the ancient Irish, and of their religious tenets and practices.

In mentioning the instances in which the Lismore Lives, and the Irish quotations in the Preface and Notes, throw light on these matters, I shall follow the arrangement adopted in Part V of the Introduction to the Rolls edition of the Tripartite Life of S. Patrick, namely:—

- | | | | |
|---------------------|--------------------|---|---|
| A. EXTERNAL NATURE. | | { i. Animals.
ii. Plants and trees.
iii. Minerals.
iv. Other things in external nature. | |
| B. MAN. | i. The Individual. | { 1. His bodily needs and the means of supplying them.
2. His spiritual needs. | { a. Food and drink.
b. Fuel, clothing, shelter and furniture.
c. Carriage by land and by water.
d. Healing.
e. Burial. |
| | | | |
| | ii. The Family. | { 1. Sexual relations.
2. Parent and child.
3. Fosterer and fosterling.
4. Master and servant.
5. Host and guest. | { a. Amusement.
b. Literature.
c. Science.
d. Art.
e. Religion and superstition. |
| | | | |
| | iii. The State. | { 1. Civil.
2. Legal.
3. Military.
4. Ecclesiastical. | |

A. EXTERNAL NATURE.

i. ANIMALS.

Mammals.—First in importance and frequency of mention is the cow (*bó*, acc. *boin* l. 2701), of which a precious kind was 'white, red-eared' (*find, au-derg*, p. 314).

Its male, the bull, is *tarbh* = Gaulish *tarvos*, and probably also Lat. *taurus*, and Gr. *ταῦρος*. When a cow has calved it is called *loilgech* 3350, and its calf is *lóg, laegh* 1276, 2700, 3270, or *bóbdán*. A milch-cow is *bó-blicht* 3394. An ox is *dam* 1495, 1941; a beef, *mart* 1055, 1058; 'cattle' is *cethre* (properly, 'quadrupeds') 633; a 'herd' is *búar* 2897 or *indile*. A 'drove' is *táin*, pl. *táinte*.

The sheep is *caera* 1554, corruptly, *cúra* 1473, 2321, *cauru* p. 328, or *óí*, corruptly *ae* (in *ae-ghaire* 2899) = *ovis*, *óis*; the wether, *molt* 484, 1674, 2916, and its diminutive *moltán*: the lamb, *uan* 871, 1123, 3270. A flock is *trét* 1674.

The pig, *mucc* 153, 205, 3219, is = W. *moch*; *orc* (corruptly, *arc* 3270) is = the Lat. *porcus*; *orcán*, 'pigling,' 412; *torc*, 'boar,' 189, 412, 3204. A herd of swine is *trét* 1246.

The he-goat is *boc*, pl. n. *búic* 388, 391, spelt *poc* 1634.

'Horse' is *ech* 560, cognate with *equus* and ἵππος. The *ech allmarda*, 'foreign horse,' 3128, seems to have been better than the native breed. *Gearrán* (properly, 'gelding?') is used for a work-horse or hack, 1080.

The general name for dog is *cú*, gen. *con*, acc. *coin* 276. Special breeds are *gadhur*, 'mastiff,' 3655, and *mílchú*, 'greyhound,' 2822, 4054.

The cat is *cat* 3654, 4081, whence the diminutive *caitín* viii. The 'sea-cat,' *murchat*, 3745, 3793, seems = the French *chat de mer*, un des noms vulgaires de la chimère monstrueuse, poisson chondroptérygien, qui est la chimère arctique de certains auteurs, Littré, s. v.

Wild animals are the stag (*ag allaid* 4138, 4715, *dam allaid* 4136, or *oss allaid* 4341, where the adj. *allaid*, 'wild,' is added to the name of a bovine animal (*oss*, gen. *oiss* 4448, cogn. with Skr. *ukshan-*, Goth. *aúhsa*), in *t-agh* 4342, *óc-dam* 633. For 'deer' the word is *fiad* 4710, 4713.

The name of 'wolf' (*cú allaid*, 93, 4082, lit. wild hound, pl. *coin allta* 4428) is, like those of stag, formed with the aid of the adj. *allaid*. Older Irish names for this animal are *brech* = Skr. *vrka*, and *fael* = Arm. *gail*.

The fox, *sinnach* 1655, 1657, 4044; the mouse, *luch*, pl. *lochait* 3744; the otter, *dobar-chú* xvii; the seal, *rón* 1640, 4829; the *onchu*, 'leopard'? 3749. The whale, *míl mor* 3609, or *bleidmíl* 3595. Loanwords are *buaball* = bubalus 3128, *dracuin* 3650, *leo* 348, 592, or *leoman* 3649, and *tigir*, pl. *tigri* 3650.

Birds (*ethaite* 799, *eoin* 1699, *énluithe* 2515, and perhaps *ethra* 2227) are the eagle, *ilar* xli; hawk, *sebac* 2595, 3651; swan, *géis*; crane, *corr* 4183; dove, *colum* 593, 1699, 3877; gull, *failenn* 3877; *lon*, 'ousel,' xli. The *gríbh* 3651 (borrowed from *gryphus*?) is some kind of bird with talons.

The only fish (*iasc*) here mentioned is the salmon, *bradán* viii, xli, 4829.

Other animals are *loiscinn*, 'toads,' 1071; *dael*, 'stagbeetle,' 2962, 3652, *crebar*

'leech,' 3652, *cuil*, 'fly,' 3652; *cruim*, 'worm,' 2727; *nathair* or *nathir*, 'water-snake,' = *natrix*, 593, 1033, 1071; and the loanwords *béist* 1729, 1737, and *scoirp*.

Names for parts of animals (some of which are common to human beings) are *cenn*, 'head,' 1630, *adarc*, 'horn,' 97, 1495, *congna*, 'antler,' 4137, *seiche*, 'hide,' 4118, *olann*, 'wool,' 1092, *eitte*, 'wing,' 3898, *clúm*, 'feathers,' 3877, *airrier*, 'mane,' 2217, *eithre*, 'tail,' 2223, *midbolg*, 'belly,' 2223, *craes*, 'gullet,' 2229, 2230 (for which *drant* is found in B.), *inathar*, 'entrails,' 2229, *guaire*, 'hair,' 2212, 3798, *garb-driuch*, 'bristles,' 2212, *cos*, 'foot,' 2220, 4358, *fiacuil*, 'teeth,' 93, *ingne*, 'nails,' 2224, *aisli*, 'joints,' p. 313, *cnáma*, 'bones,' 1061, *feoil*, 'flesh,' 1063, *laarg*, gen. *laarge*, 'fork,' 2080, *cara*, 'haunch,' 2092, *formna*, 'shoulder,' 3604, *druim*, 'back,' 3609, *gob*, 'snout,' 3652.

ii. PLANTS AND TREES.

For 'herb' we have *luib*, pl. *luibí* 3734, the collective *losail* 416, and the loanword *clann*=*planta*, pl. dat. *clannaib* 590, grass, *fér*, gen. *feoir* 562. A herb-garden is *lubgort* 590, 1885. Grain is *grán* 897, 4323, a single grain, *gráinde* xxix, wheat, *cruithnecht* viii, 4165, gen. *cruithnechta* 2735, 4183, oats, *corca*, *coirci* 1506, 4163, 4168, barley, *eorna*, 897, 2734, corn, *arbha* 1091, 1974, 4161, *arbhur* 415, 1974, 3167, 3169, *ilh* 1860. The fruits here mentioned are apples, *ubla* 919, 1224, and sloes, *arni* p. 326, the nut, *cnó* 754, and the blackberry, *smér* 1891. Other plants are cress, *bilar*, gen. *bilair* 4788, dulse, *duilesc* 2331, *brogaire* 4585, acorns, *mes* xxvi, nettles, *nenaid*, gen. *nenta*, p. 302, l. 4, *fachon* 4583, *luachair*, 'rush,' gen. *luachra*, p. 330, *glaisin*, 'woad,' 4066, p. 356, *lin*, 'flax,' 1092, 4493, *semmar*, 'clover,' whence the adj. *semrach* 977, *dris*, 'bramble,' gen. sg. *dresa* 2607, and *cúnnach*, 'moss.' Parts of plants are *síl*, 'seed,' pl. *síla* 3734, *frém*, 'root,' acc. pl. *frémha* 1012, *ruaissne*, 'pod of flax,' xxix, and *bláth*, 'flower,' xxvi.

As to trees, the generic name is *crann* 1889, pl. acc. *cronna* 1428; a sacred tree is *bile* 2387; a wood is *caill* 826, 2552, or *fid* xxvi, a brake, *muíne* 1892, 2609. The kinds of trees mentioned are the oak, *dair* 940, whence *doire*, 'oakwood,' p. 305; apple, *aball* 2585, mountain-ash, *caerthann* 1887, elm, *lem* 2678, hazel, *coll*, gen. *cuill* 2381, 2387, yew, *iubar* xli, 3531, willow, *sail*, *soilech*, gen. pl. 577, thorn, *scé*, acc. *sceich* 2485, and vine, *finemain* 591, 1699, gen. *finemna* 2469. Parts of trees are branch, *gég*=W. *cainc* 2585, or *gésca* 590, 2469, or *craeb* 1748, bark, *rúsc* 943, leaf, *duille* 1888, leafage, *duillebar* 4809, blossom, *bláth* 1748, 1888, fruit, *torad* 2586, top, *barr crainn* 2515. Collectives are *fidach*, 'copse,' 895, and *coelach*, 'wattles,' 893. The words for rod, *flesc* 2401, and pole, *cuaille* 2385 may here be noted.

iii. MINERALS.

The metals mentioned in this book are the loanword *ór*, 'gold,' xxxiv, with the standing epithet *derg*, 'red,' 2982, *bruth óir* 189, *tallann óir* 186: *argat*, *arcat*, 'silver,' 872, xxxiv, *iarrann*, 'iron,' 2932, *umha*, 'copper,' 195, and *findruine* 317, which seems to have been a white bronze. Other minerals are salt, *salann* 1614, 2410, and coal, *gual* 3776, stone, *cloch* 51, flagstone, *lecc* 49. A precious stone is *lia* (or *lecc*) *lógmar* 31, 38.

iv. OTHER THINGS IN EXTERNAL NATURE.

Such objects are the world, *bith* 12, or *domun* 33, the elements *dúli* 677, land, *tír* 1834, the ground, *talam* 2097, gen. *talman* 2115, water, *uisce* 2183: the sea, *muir*, gen. *mara* 1486, 1704, 1761, or *fairge*, *fairrce* 2226, the ocean, *bochna*. Here the loanwords *oician* (oceanus) 1830, and *diliu* 3329 (diluvium) may also be mentioned. Connected with the sea are the words for estuary, *inbher* 247, wave, *tonn* 1948, brink, *bru* 971, strand, *traigh* 2406, or *tracht* 1945, 1946, 2334, sand, *gainem* 1761, and inlet, *gabul mara* 1486. Heaven is *nem* 2097, air, *aer* 2081, sun, *grian* 1700, *éscá* 'moon,' 854, star, *rélla* 4631, or *rinn* 1700, pl. *renna* 1761, light, *soillse* 4, splendour, *ruthen* 28, shadow, *scáth* 1468, *foscad* 5, darkness, *dorcha* 22, *dorchatu* 27, thunder, *torann* p. 305, *toirnech* 2294, lightning, *tene gelain* p. 305, or *saighén* 2295, mist, *ceo* 2301, 3329, *ciabor*, 3367, and *dé* 3329, snow, *snechta* 3338, wind, *gaeth* 2079, cloud, *nell* 2459, mountain, *shlab* 1831, 2562, hill, *telach* 1828, or *cnoc* 3108, summit, *mullach* 1829, peak, *benn* 536, plain, *mag* 977, valley, *glenn* 2583, slope, *fán* 542, ridge, *druimm* 539, cliff, *all*, gen. *aille* 2164, or *alt* 4834, rock, *carrac* 2169, stone, *cloch* 2261, well, *topar* 2183, or *tipra*, gen. *tiprat* 2385, lake, *loch*, river, *abann* 861, 1494, or *sruth* 1816, flood, *tola* or *lia* 861, cataract, *ess* 895, island, *inis*, or *indsí* 2256, 2257 or *ailén* 505, fire, *tene* 162, flame, *lasair* 31, or *breo* 413, spark, *óibell* 413.

B. MAN.

Here we shall first collect the words relating to the Individual, his bodily and spiritual needs: secondly, those relating to the Family; and, thirdly, those relating to the State in its civil, legal, military, and ecclesiastical aspects.

i. THE INDIVIDUAL.

The human being is called *duine* 825, 1458, pl. *dóini*, man *fer* or *ferscal*, woman, *ben*, gen. pl. *ban* 1804, or *banscal* 2160, boy, *mac* or *macán* 340, girl, *ingen*, infant, *nóidíu*, gen. *nuidín* 59, child, *leanbh* 1451 = *leanamh* 1814, lad, *gilla* 67, an elder, *senóir* 283,

1437, 3018, or *sinnser* 752, *sennser* 2950. The human foetus is *gein* 2520, 2820 or *coimpert* 2517.

The components of the human body (*corp* 1696) mentioned in this book are bone, *cnám* 3148, 3792, flesh, *féoil*, and blood, *fuil*, gen. *fola* 1389. The breath is *anáil* 1398, the voice, *guth* 1808, the skin, *cnes* 1092, *croiccenn* 1628, or *lethar* 3792: a limb or member is *ball*=*φαλλός*, pl. acc. *bulla* 4852. Special parts of the body are the head, *cenn* 2980, crown, *mullach* (from **muld*=A.S. *mulde*, Skr. *múrdhan*), 1629, 3152, or *baithis* 944, hair, *mong* 3407, or *pudrall* 4568, the eye, *rosc* 1072, 2627, pl. *ruisc* 1671, or *súil* 1335, 3044, the ear, *clúas*, p. 304, cheek, *grúaid* 4186, face, *agaid* 1419, or *aiged* 757, *gnúis* 3408, *drech* 174 or *einech* 60, the nose, *srón* 1410, mouth, *bél* 4891, pl. n. *béil* 2805, or *gin* 8, tooth, *fiacal* 2607, 3188, or *dét* 2973, the tongue, *tenga* 4891, throat, *bráge* 2312, gullet, *cráes* 1410, shoulder, *formna* 3680, or *gúala* 2860, back, *muin* 1467, 2572, or *aiss*, p. 307, side, *léib* 1763, rib, *asna* 2723, 2727, *esnae* 2723, breast, *ucht* 2907, 2910, gen. *ochla* 3337, or *bruinne* 1035, pap, *cích* 3012, 3680, pl. *cíche* 3337, armpit, *ochsal*, dat. *ochsail* 4308, heart, *críde* 1697, 4897, belly, *tarr*, p. 329, womb, *brú*, dat. *broinn* 1168, 2805, bowels, *inathar* 800, hand, *lám* 1763, or *dóit* 2974, or *crobh* 1049, palm, *bas* 2172, 4651, or *derma*, dat. acc. *dernainn* 1339, 4151, the hollow of the hand, *glac* 59, p. 344, fist, *dorn* 4269, pl. *duirn* 1278, finger, *mér*, 1337, 4421, gen. *meóir* 4421, middle finger, *mér medón* 3682, thumb, *orda* 4419, forearm, *ríg*, pl. *righthe* 2974, knee, *glún*, pl. dat. *glúinib* 2860, foot, *cos* 826, 1279, or *traig* 462, heel, *sál* 1948, and sole, *bonn* 944, 1629, 2186.

The soul is *anam* 720, 1109, or *ainim* 1766, the mind *menma* 714, 1697, the understanding *ciáll*=W. *pwyll*.

I. BODILY NEEDS.

Man's bodily needs are food and drink; fuel, clothing, shelter and furniture; carriage; healing; and, lastly, burial, or some other mode of disposing of his dead fellow-creatures. Of these in their order.

a. FOOD AND DRINK.

Generic words for 'food' are *biad*=*βίωτος*, 314, *tuara* 4193, *lón* 3598, *airer* 2519, and *esair* 1061. As flesh-foods we find beef, *mart* 1055, veal, *laegh* 2700, *dam co tinne* xliii, 'an ox with a flitch,' *mucc úr*, 'fresh pork,' 205, *sail*, 'bacon,' 4179, gen. *saille* 1255, 1253, *aisli sen-sailli*, 'a joint of old bacon,' p. 313, *molt*, 'a wether,' 491, *chúra*, 'a sheep,' 1473, *poc*, 'a hegoat,' 390, 1635. Salt meat (*biad saillte* 314, or *goirt-biad*) is often mentioned. The seal, *rón*, 1640, appears to have been eaten in Ireland, as it was till lately in Harris¹. So was fish (*iasc* 273), and especially salmon (*bratan* viii, 2736, 4829). Products of the milk of kine and

¹ See Reeves' *Columba*, p. 78, note g.

sheep were butter, *imm*, gen. *ime* 1268, curd, *gruth* 129, 4075 *faiscre grotha*, 'curd-cheese,' 393, 484, and *tanag* 484, a hard cheese made in a mould as distinguished from *mulchán*, cheese-curds pressed, but not in a mould. Honey (*míl*) was also eaten, see 206, 4029. Of vegetable foods we find *arán*, bread, loaf, 3599, wheaten bread, *arán cruithnechta* 2735, barley-bread, *arán eorna* 2734, *bairgen*, a cake, viii, *min*, meal, 4183, nuts 754, *cnói*, apples, *ubla* 918, 1424, sloes, *airní*, cress, *bilar*, dulse, *duilesc*, blackberries, *sméra*, acorns, *mes*, and nettles, *nenaid*, and the pottage called *braissech*, gen. *braisce*, p. 302, l. 18. A 'relish' was *inmar*, Mart. Don. 164, whence the adjective *inmarra* (for *inmardai*), 2519.

The generic word for drink is *deog* 2734, gen. *dige* 1935. The drinks mentioned are water, *uisce* 2734, milk, *as* 1687, milk-and-water, *englas* 2701, the milk of kine and ewes, *blicht* xxxviii, 1860, p. 328, l. 31, *lemlacht* 117, 1199, 1201, 1369=*lemnacht* 1370 and p. 332, *loimm* 87, 1661 and p. 332. Intoxicating liquors were ale, *coirmm* 239, 1239, 1241, 2736, and *linn* 1378, 1718, 1932, mead, *mid* 1676, 2736, 4196, and wine, *fín*, gen. *fina* 316. The malt used in making ale was called *braich*, gen. *bracha* 1357, 2921, the old form of which was *mraich*, cognate probably with the Gaulish *bracé*, a kind of white grain, Pliny, H. N. xviii. 7, 'unde fit cervisia,' gloss cited by Ducange, s.v.

The following words and expressions relate to the procuring and production of these foods and drinks: *búachail*, 'cowherd,' 4038, *muccaid*, 'swineherd,' 275, *oegaire*, 'shepherd,' *ingaire*, 'herding,' 86, 1673, 1960, 4038, *blegon*, 'milking,' 114, *togartach*, 'dairyman,' p. 321, *íascach*, 'fishing,' and *íascaire*, 'fisherman,' 247, who used a *lín*, 'net,' 685, *mur-gai*, 'harpoon,' 1643, *rón-gai*, 'seal-spear,' 1641. Agricultural terms are—*trebad*, 'cultivation,' 3167, *achad*, 'field,' 2557, 2572, *gort*=*χópros*, 4325, *férgort*, 'meadow,' 2846, *lúbgort*, 'garden,' 590, *airbe*, 'fence,' 4109, *fál*, 'hedge,' 4847, *airem*, 'ploughman,' 1064, 1505, *immaire*, 'ridge,' 517, 1733, *etrige*, 'furrow,' 1504, *arathar*, 'plough,' 1502, *socc*, 'ploughshare,' 334, 914, *ag cur síl*, 'sowing,' 4322, *roslad an gort*, 'the field was sown,' 4325, *síltóir*, 'sower,' 1505, *buain*, 'reaping,' 4221, *methel*, *methel buana*, 'a party of reapers,' 1063, 4220, *corrán*, 'sickle,' 2932, *suist*, 'flail,' 3653, *sorn na átha* 2629, 'the oven of the kiln' (in which the grain was dried), *ac tírad isín áith*, 'drying in the kiln,' 4297, *bró*, 'quern,' 850, *do bleith brón*, 1313,=*bró do bleith*, 'to grind,' 4098, *oc bleith arba* 1974, *bleithech* 1980, 1982, *muilenn*, 'mill,' *linn in muilinn*, 'millpool,' 913, *meilt*, 'grinding,' 4191, *muilleóir*, 'miller,' 1981, 1999, *maistred*, 'churning,' 1269, 1282. With the exceptions of *socc*, *suist*, *sorn*, *muilenn* and *muilleóir*, all these words are native. Words connected with the preparation of food and drink are—*coic*, 'cook,' 752, *ag bruith*, 'cooking,' 1055, *fonaithe*, 'cooked,' 2736, *cucnecht*, 'kitchening,' p. 320, *berbad*, 'boiling,' 1251, *fulacht*, 'a cooking-place,' *coirm do dénam*, 'to brew ale,' 1356.

b. FUEL, CLOTHING, SHELTER, AND FURNITURE.

Fuel.

The term for this is *connuth* viii, gen. sg. *brosna connaidh* 80, *brosna connaidh crín* 82, where *brosna* (cognate with Lat. *frustum*) is=the O. Irish *brosne* in the gloss *brosne crín* (gl. *gremium*, i.e. *cremium*), Palat. 68, fo. 28 b. Coal is not here mentioned as a fuel. See 3776.

Clothing.

Generic words are *étach* 862, 991, *tlacht* 1752, *erradh* 3152, and *bert* 1610. The mantle is *brat* 793, 4273, sometimes 'purple and five-folded,' *corcra cóicdiabhail* .xxxiv. The hair on it was *brothairne* 991, 2911, or *finna* 2911. The shirt is *léne* xxix, 1040. It was generally made either of flax (*lin*) or of wool (*olann*). Hence one of a saint's austerities is to put neither flax (linen) nor wool against his skin, 1092, 4493. *Cilicc* 1753, borrowed from *cilicium*, 'cloth made of goat's hair,' was his only wear. *Sída*, 'silk,' (from *sēta*, the Fr. *soie*), *síric*= 'serge' (from *sēricum*), and *sról*, 'satin' (from **fról*, **flór*, *velours*) will be worn by the wicked elders at the end of the world, 4574. A linen *casal*=*casula* vestis cucullata, is mentioned in 4306, 4308. The brooch was *delg* or *casair*¹. The girdle was *criss* 885. 'Shoe' was *asa*, p. 313, l. 5 (cognate with the Hesychian *πάξ* and the Latin loanword *baxea*), or *cuaran* 943. 'Sandal' was *iall-acrann* 1090, lit. 'thong-shoe,' where *acrann* is=W. *archen*. Obscure words which seem to mean kinds of head-gear, are *cannadas* 1213, and *clupait*, p. 310. The *bréid ciartha*, a waxed cloth worn by Columba over his eyes, p. 310, may here be mentioned.

The only word directly connected with the production of clothing is *garmain*, 'weaver's beam,' p. 330=W. *carfan gwëydd*. But we may here refer to the allusions to sheepwashing in 2921, to tanning in 940, and to dyeing cloth in 4063-4081.

Shelter.

Generic words for house, dwelling, residence, &c. are *tech*=*τέχος* 219, *tegduis* 221, *adba* 3134, *áras* 1815, or *árus* 2985, and *mennat* 3156, 3275. *Les*, 'a court' (=W. *llys*) 318. Special kinds of houses are *both*, 'booth,' xliii, acc. *boith* 847, pl. n. *botha* 860, and its diminutive *boithíne* xi, *bruiden*, 'hostel,' xliii, *cro*, 'hut,' pp. 310, 313, *cuile*, 'storehouse,' 1282, 1446, and p. 321, *cuchtair*, 'kitchen,' 4425, *ithla*, 'granary,' 1429, *muccál*, 'pigsty,' p. 224, note. Loanwords are *pupall*, 'tent,' 'pavilion,' 1326, and *saball*, 'barn,' 1916, 1918, 1919. Caves are mentioned only as places of penance, p. 250.

Parts of the house are the door, *dorus*, pl. *dorais* xliii, which had sometimes an iron lock, *glais iarnaide* p. 315, the wall, *fraig*, dat. *froigid* 198, the hearth, *tellach*, p. 314,

¹ In 3972 I have assumed that *casair* is from Old Fr. *casure*, 'chasuble.'

pl. *tellaige* xliii, the threshold, *tairrsech* xi. There is no native word for 'window,' *senistír* 288 being borrowed from Lat. *fenestra*, and *fuindeóg* from A.S. *windéage*.

Lias, a hut for calves or lambs 1907, occurs in connexion with *macha* (acc. p. *machadha* 1907, but *machanna*, Laud 610, fo. 1 a), which I have rendered 'farm-yard' on the authority of O'Donovan.

Furniture.

A generic term is *fointreb*, 'small gear,' 72. 'Bed' is *lebaid* 4230, or *tolg*, p. 307. Pillow, *adart* xii or *frithadart* 2739. Feathers (*clúm* from *pluma*) were sometimes used, but *clúm*, like *colcaid*=culcita 2738, 4575 is a loanword. The word for 'chair' (*catháir*, p. 302, W. *cadair*=cathedra) was also borrowed. 'Caldron' is *coire* or *caire* xxxv, xliii, and it was sometimes made of copper (*caire umai* 195, *coire uma* 569, *coire umaide* 3797). Another cooking-vessel was *aigen* 4275, p. 302. The spit was *bir*, p. 404, col. 2: the quern, *bró*, acc. *bróin* 850. A generic term for 'vessel' is *lestar* 1358, 1686=W. *llestr*. Vessels used for holding liquids are the *dabach* 1615, p. 313, which had hoops, *cercalla* 2824: the *dromlach*, *dronglach* 1514, 1515, *lóthar* 1359, *telchoma* 4408, *ian* 2952, *corn* 2982, 3128, and *crannoc* p. 307. The *síthal*, sometimes made of silver, 3129, seems a loanword. For holding solids we have the bag or sack, *bolg*, pl. *buile* 4191; the basket, *cliab* 2401, 4833, *rúsc* 1277, 1424, *rínde* 2402; and the sieve, *crúathar* 1357, cognate with Lat. *cribrum*.

The word for 'candle,' *caindeal* 505, is borrowed; but *léspaire* 342 (gen. *lésboiri*, Wb. 25 a 3) and *lochran* 1768 are native.

Miscellaneous articles are the ladder, *árad* xii, 954, mallet, *farcha* 3653, chain, *slabrad* xii, cord, *tét*, dual *dá théit* 4833; collar, *muince* xii, and tie, *nasc* 1908. The exact meaning of *connacal* 1899, 1905, 1908 has not been ascertained.

c. CARRIAGE BY LAND AND BY WATER.

The most primaevial mode of carriage by land, namely, on a human being's back, is exemplified in 107, where S. Patrick's foster-father carries him home, in 1467, where a man carries his consumptive mother to S. Brigit to be healed, in 2570, where Muredach carries S. Findian over three fields, and in 4367, where S. Cíarán's bearer (*fer imchuir*) is mentioned. S. Patrick employed his champion MacCairthenn for a similar purpose, *Trip. Life*, 174. But the usual mode of travelling was in the wheeled vehicle called *carpat* 261, 1807, drawn by a pair of horses, 4476. The *carpat* had a chief seat, *primsuide* 427, and two hind-shafts, *fertais* 3495. The chariot-builder is mentioned, l. 3947. I have rendered the plural *ialla*, 3411, by 'reins,' but perhaps it here means 'traces,' or perhaps 'scourge'; cf. Lat. *lora*, 1. reins, 2. whip, lash, scourge. The driver was called *cairpthech* 2281, or *aru*, *ara* 425, 427, pl. *araid* 2858; and his function *araidecht* 426.

Names for various kinds of roads and paths are *sét* 261=W. *hynt*, *slige* 397, *conair* 1119, and *raen* in the compound *cethur-raen* 634.

Riding is less often referred to. 'Horseman' is *marcach*, p. 315, l. 3, whence *marcachus* 3154, 'horsemanship.' The bridle was *srían*, a loan from *frenum*. From the phrase *lengait for a n-eochu*, 'they leap on their horses,' 319, we may infer the absence of stirrups.

A land-journey is *turus* 1559, or *uide* 1079, 2572. Its distance was measured by paces, *míle cémenn* 3419.

For carriage by water the following kinds of vessels were used: *barc* 2462, 3169, *curach* 243, *ethar* 4795, *long*, a generic term for vessel, 282, 274, 2070, and *noi* 2174, 2332, 2391. A fleet was *coblach* 1806 or *murchoblach* 1802. Irish vessels seem generally to have been built of wickerwork and covered with one or more layers of hide (*codul*, *nói cen choduil* 2391). But we read of wooden vessels, *longa crannda* 3730. They were propelled by oars, *raimh* viii, *ramada* 3574, paddles (*curach aensluaiste* 3163), or sails, *seola* 3575, *brait*: *luid fo seol*, 'went under sail,' 1007: *an gaeth . . . isin bhrú*, 'the wind in the sail,' *brat* 2083, and in S. Brendan's first expedition he had three vessels, each with three rows of oars and a sail of hide. The mast was called *seol-chrann* or *fern siuil*: the anchor *ancaire* 3777, an obvious loanword. The crew (*lucht luinge* 2070) in the case of each of Brendan's vessels consisted of thirty men. The pilot or steersman was *luamaire* 2741, 4496.

Carriage through the air by angels 2582, or on clouds 2771, was a privilege confined to saints, and need not be further noticed.

d. HEALING.

The verbs used for healing are *iccáim* 519, 2470, and *slánaigim* 1393, the former cognate with W. *iachau* and Gr. *ἀκέουαι*, the latter with Lat. *sal-vu-s*. The word for physician is *líaigh* 1386, gen. *léga* 1385, cognate with Goth. *leikeys*, Eng. *leech*; and 'healing' is *léighius* 1392.

Generic words for disease are *sáeth* or *sóeth* 870, p. 304, *galar* 825, 870, p. 304, *aínces* p. 304, *teidm* 876, and the loanword *mortlaid* 4060. Sick persons are called *dóini galair* 825, or *aes tedma* 519. Special ailments or the persons suffering from them are as follows:—*aillsi*, 'gangrene,' 4843, *ambriole*, 'barrenness,' 335, *amrit*, 'a barren person,' 4787, *amlabar*, 'dumb,' 1389, 2473, p. 326, *anfábrachta*, 'consumptive,' 1440, *att*, 'a swelling,' 1456, *bacach*, 'lame,' 598, 2473, p. 326, *baclám*, 'mancus,' p. 328, *balbh*, 'dumb,' 1444, 4860, *bodur*, 'deaf,' 2473, *borrfad*, 'a swelling,' 1456, *buide connaill*, 'the Yellow Plague,' 876, 4798, *cáech*, 'blind of an eye,' p. 326, *cláir-einech*, 'table-face,' 57, *clam*, 'leper,' 242, 598, 1442, *claime*, 'leprosy,' 944 (see the vivid description of a bad case, 1625), *crecht*, 'wound, sore,' 1391, *dall*,

'blind,' 57, 598, 1440, 2473, *daill*, 'blindness,' 4092, *dásachtach*, 'mad,' 1440, *demnach*, *demnachda*, 'demoniac,' 4855, *galar súla*, some disease of the eye, 'ophthalmia?' 1383, p. 320, *scairbidhe*, 'scabrous,' 3255, *serg*, 'consumption,' 2794, *slaetan*, 'lung-disease,' xxvi, *támh*, 'plague,' 564, *tregat*, 'colic,' 564 (if this be the right reading), *tromdacht anála*, 'heaviness of breath,' 2668.

The mediaeval Irish had a copious and not unscientific *materia medica*: see *Revue Celtique*, ix. 224-244. But there is nothing in the present book to illustrate it—the only cures mentioned being effected by holy water, 568, 1242, 1519, 4024; the water of holy wells, 59, 2711, p. 330; the water in which a saint's feet had been washed, p. 325; honey miraculously made out of water, 112; wheat made out of oats, 4218; hallowed water-cress, 4788; the sign of the cross, 90, 4190; a saint's word, prayer, or blessing, 107, 119, 833, 1030, 1267, 2026; a saint's breath, 1204, touch, 4853, blood, 1389, tears, 4652, shadow, 1469, and girdle, 1490.

e. BURIAL.

The corpse was wrapt in a shroud, *recholl* or *racholl* 1041 and p. 405, carried by a man, 2729, or on a bier, *fuat* 3546, with lamentations, and buried, as a rule, with chanting of psalms and hymns, 3841, in a consecrated graveyard, *relec* 790. Burial in a bog, x, or in the sea, 3768, or wherever two unbroken oxen stopped, 634, was exceptional. So was the burial of the invaders slain in battle, 3114. 'I bury' is *adnaicim*, corruptly *adlaicim*, 'burial' is *adnacul*. The grave is called *lighe*, 'bed,' or *ferta*, 335, 3115.

A requiem, *écnairc* (lit. 'intercession'), gen. *écnarca*, p. 307, seems to have been sung for the repose of the soul of the dead.

2. SPIRITUAL NEEDS.

These are amusement, literature, science, art, religion and superstition.

a. AMUSEMENT.

The chief amusements referred to in this book are feasting (*fled*, 'feast'=W. *gwledd*, 1928, 2817), intoxication (*ian measctha* L. *do lind* 2952), buffoonery (*druth* p. 358, *druilh*, 'buffoons,' 481, *crostan* 3736), horse-racing (*ech buada*, 'race-horse,' 2090), and some kind of draughts (*fidchell* xxx, 'draught-board,' 4573). Half the set of men (*foirenn*) of Crimthann Nia Nar's draught-board are said to have been of yellow gold, the other half of white bronze.

Hunting a fox is mentioned in 4054, and hunting wild swine and deer is mentioned in 3218, 3219. But here the object of the hunter was probably not amusement, but rather to obtain food or to destroy a noxious animal.

b. LITERATURE.

The words in this book for the professional creators of literature are *fili*, 'poet,' xl, pl. *filid* 3022, *éces*, 'a learned man,' 3021, *ollam*, the first rank of poet, p. 309, *anrud*, the second, and *cainte*, 'a satirist,' 490. *Aes dána* is a collective name for poets in 3021, but in 479 it is applied, like *dám* in l. 2711, to a body of buffoons and satirists. The only words for poetical products are *dúan* xxxv, and *láid* 3499, the latter being divided into *rainn* 3500, or quatrains. A specimen of the ancient rhymeless poetry appears to be in ll. 2806-2811. A eulogy (*molad*) in rhythm (*tre rithimm*) is brought to a saint, 2672, and see p. 305, where this word is used for the Amra Columm chille. *Rithoirg*, borrowed from *rhetorica*, occurs in p. 312. The usual reward (*dúas*) for this was gold, silver, or precious raiment, 2673. 'Proverb' is *árosc bréithre* 4083. These are native words; and so are the terms for 'ink,' *dub* 1051, and 'ink-horn,' *adaircín* 1050, 1053. But all the other words relating to literature are either borrowed from, or framed (like *coibge* = *con-fige*, *con-textus*) in imitation of, Latin words. Thus *aibgiter*, *aicipt*, *caibdel*, *cairt*, *eipistil*, *fersa*, *focul*, *rem-focul*, *lebar*, *légain*, *air-légain*, *mac léinn*, *léignid*, *liter*, *martralaic*, *pólaire*, *petarlaic*, *salm*, *scol* 4119, *scolaidecht*, *scolaigi*, *scribenn*, *scriptur*, gen. sg. 182, *sdair*, *taball*, *ctartha*, *tiach liubar*, *trachtaire*, *ymmonn*. For the places in which these words may be found, see above, pp. lxxii-xc. The book with leathern *ledba*, 'straps,' round its cover, 4052, is noteworthy. Compare the description of the case of the Book of Armagh, in Reeves' *Columba*, p. 115, note c.

c. SCIENCE.

Here we may collect the words expressing divisions of time, viz. the year, *blíadan* 1787, the quarter, *raithe* 2995, the month, *mí* 1787, the fortnight, *cóicédiges* xxxiii, the week, *sechtmain* 1788 (borrowed from *septimana*), and the day, *laithe* 1787, or *lá* 3691, and *dia* 3706, and the night, *adaig*, *oidche*.

The distinction between solar and lunar months was known, as we see from the expressions *mí gréine* 1787, and in *dechmad éasca* 4374.

The four seasons were called respectively *errach*, *samrad* 898, *fogamar* (gen. *fogmair* 4441) and *gam* or *gaimred*. There were names for the beginning of each quarter: *beltime*, 'mayday,' *lugnasad* 899, 'lammas,' *samain*, 'all-saints-day' and *imbolc* 'candlemass.' The autumnal equinox seems to have been known, the term for this being, apparently, *desebar na gréine* 1885, where *des* is cognate with the *dakshina* of the Skr. synonym *dakshináyana*, 'the going (of the sun) to the south.' All these Irish words, with the exception of *sechtmain*, are native, and point to some knowledge of astronomy, though the term for this science, *astrolaice* xv, is borrowed. The practice of some kind of astrology seems evidenced by the story in 812-817.

The divisions of the day—*anert* (or *prím* 4118), *tert*, *sest*, *nón*, *fescer* (or *espartain*), *midnocht* (or *iarméirge* 861, 2377, 4118), and *malen* are for the most part taken from the Latin names of the canonical hours.

There is some evidence, too, of the existence of a system of weights and measures. The story in the Life of Findian, ll. 2613–2623 (*infra*, p. 225) shows that there must have been a standard ounce, though the Irish word for this weight, *uinge*, is, like the Welsh *wns*, borrowed from *uncia*. Measures of length are, as usual, fixed with reference to parts or actions of the human body. Thus *traig*, ‘foot,’ 3681, *míle cémmenn*, ‘a thousand paces.’

d. ART.

On the permanent arts—sculpture, carving, jewel-work, embroidery, architecture, and painting—little light is thrown by the documents printed in this work. A diadem, *minn*, made by a famous goldsmith, is mentioned in p. xxxi, and a purple helmet, topped by a golden ball, and adorned by strings of carbuncle, twists of gold, and chains of white bronze, is described in p. xxx. In the Life of Brigit (ll. 1596, 1597) we read of a silver chain with a human form at one end and a ball of silver at the other. Kings’ drinking-horns, too, were often elaborately ornamented. See l. 2982, where the horn is said to have a covering of red gold, and l. 4346, where we read of a ‘royal quaigh with three golden birds.’ The costly cup, *airídech lógmar*, mentioned in p. 324, was doubtless also a work of art.

The notices of architecture are still more scanty. We once (l. 3790) read of a church built of stone. In Tírechán’s Memoirs of S. Patrick mention is twice made of an *æclessia terrena*, which probably means a church built of mud. But the ancient Irish ecclesiastical, like their civil, buildings, were as a rule made of wattles or timber, thatched with reeds¹. Hence we read (ll. 893, 2583) of Columba and Findian sending their monks into the forest to cut wattles or trees for building churches; of Brigit sending her nuns to beg some of the peeled rods of which Ailill, son of Dunlaing, had a hundred horseloads (ll. 1571–1577). Hence, too, we read (l. 4379) of Cíarán planting the first stake (*cleth*) in Clonmacnois; for the wattles were woven between upright stakes. Of the form of Irish buildings we here learn nothing, save that the oratory (*daurthech*) had a conical top (*bennchopur*), p. 335.

Of the transitory arts—music, acting, dancing—only the first is referred to in this book. The word for ‘music’ or ‘melody’ is *ceól* xv, pl. dat. *ceólaib* 3972, for a ‘strain’ or ‘tune,’ *adbonn*, pl. *adbuinn* xiv, cor, dat. pl. *coraib* 3972. ‘Melodious’ is *binn* xv. ‘To make music’ is *airfiliud* xv, or *seinm* xiii. Unless the bell, *cloc* 861, 2892, *clog* 4367, can be deemed a musical instrument, the only one mentioned is the *cruit*, or small harp, which could be carried in the hand, xiii, and which had a neck,

¹ The earliest mention of a leaden roof is in the Annals of Ulster, A. D. 1008.

bráge, acc. *brágail* xiv, and a *stoil*, 'cover?' and which, when necessary, was tuned, *glésta* xiii. Of concerted music there is no mention, save in the Life of Brenainn, 3749,—the quire-singing (*clascetul*) of the angels calling a soul to heaven.

e. RELIGION AND SUPERSTITION.

The documents in this book throw little new light on the form of Christianity which existed in Ireland in the early Middle Ages. The following points may be mentioned:—

For the Supreme Being we have the two words *día* and *fiadu*, gen. *fiadat* 1289, both survivals from heathenism, the former being cognate with Skr. *deva*, the latter with Gr. *εἰδώς*, Goth. *veitvōds*. From Christian missionaries comes the knowledge of the Trinity (*Trínúit*) and the three Persons (*persainn*). In these Lives island-monsters and devils are expelled in the name of the Trinity, 2231, 4856: Brigit divides her butter into three parts 'according to the number of the Trinity,' p. 321; and in the story told in p. xi, a disappointed worshipper reproaches the Trinity as if it were an oriental idol that had failed in its duties. The first Person, the 'Heavenly Father,' 4602, is often mentioned. He is called the Lord of the Elements, 1330, 4629. The second is called 'Mary's Son,' p. 321; 'the Virgin's Son,' 1329; 'the Son of the Living God,' 4601; 'the Prince of the world,' p. 321; 'Lord of seven heavens,' Féil. prol. 2; 'the true Light,' 27; 'the Sun of Righteousness,' 28, 4631; 'King of the white sun,' p. 361; 'Head of all things,' 4505. He was born through the crown of the Blessed Virgin¹, and she had been impregnated by the breath of the third Person². The Holy Spirit is mentioned in l. 100 as inspiring Patrick to resuscitate some dead cows. The 'fire of the Divine grace,' mentioned in l. 162, probably means the Holy Ghost.

The Blessed Virgin Mary, 'mother of the *airdrí*' xxi, is mentioned only once in the Lives, namely in the story (1260–1265) of Brigit entering an assembly, and being hailed by the host as the Mary of the Gael. The absence of any reference to the cultus of the Virgin is a strong argument in favour of the antiquity of the substance of these Lives.

Angels.—The *munter nime*, 'household of heaven,' is often mentioned; see 238, 4514. The hierarchy of the pseudo-Dionysius the Areopagite seems to have been well known to the Irish, and allusions to the nine orders of celestial beings, 'the nine ranks of heaven' (648, 1111, 2783, 4521), are frequent in these Lives and elsewhere in Irish literature. Angels, and even archangels, are industrious in their office towards our saintly heroes. One cleanses a hearth for Patrick, 124. Another acts as midwife towards Senán's mother, 1885. They grind at a saint's

¹ Saltair na Rann, 7529, 7530.

² Is e dorinne Mac do geinemain isin Oigh gan adbur daena acht o anail coiserctha in Spirtu Noeimh, Book of Lismore, 60^b, 1. See *Mélusine* for 5 Oct. 1888, col. 222.

quern, 4100, change his oats into wheat, 4165, bring him letters, 550, teach him to pray, 156, dictate his Rule, 3544, hover over his dwelling, 4641, 4752, carry him and his household through the air, 2582, and, finally, escort his soul to heaven, 2493. Michael the Archangel, at whose command the general resurrection will take place, 620, comes in the shape of a radiant bird and sings to Brenainn from one canonical hour to another. Raphael heartens Senán, quoting a psalm from the Vulgate, 2061, and shows him the place of his resurrection, 2194.

Devils (*demain*).—The Irish, like other early Christians, not only believed in evil spirits, but held that they could take possession of the bodies and the souls of human beings. Hence S. Patrick is stated, in the Book of Armagh, fo. 9 a, 2, to have brought exorcists to Ireland. Two are mentioned in connexion with the monk Olcan, *ibid.* fo. 9 b, 2; and Mochua's exorcism of a devil is commemorated, *infra*, l. 4855. In the story cited *supra*, p. xix, devils pass through the air to carry off a sinner's soul. Satan himself, the Devil (*in Diabul*) *par excellence*, converses with Brigit, 1402-1423, 'his head down, his feet up, his smoke and his flame out of his gullet and out of his nose.' He smites with a deadly disease the son of one of Columba's converts. So he appears to Brenainn while at sea, and shows him the gate of hell, 3625-3633, or squirts forth waters which, though fair to see, are deadly to drink, 3707-3716.

Antichrist, xix, and Doomsday, xviii, heaven and hell, are also mentioned in this book. But nothing is said of purgatory, and in two instances (3749, 3766) the soul of a dead man goes straight to heaven, in another case straight to hell, 4242.

Study of the Scriptures.—This is evidenced by the statements, 3449, 4647, that Brenainn and Mochua learnt or read 'the canon of the Old Law and the New Testament.' Colomb Cille, we are told, 1099, preached the Gospel. MacNisse reads his psalms with Patrick, l. 371. Senán does the same with Cassidan, l. 1957, and Brenainn with bishop Eirc, 3393. Ciarán reads S. Matthew's Gospel, 4142-4154. In the Book of Armagh, fo. 8 b, 2, S. Patrick is said to have carried across the Shannon the Old Testament (*libros legis*) and the Gospels (*evangelii libros*); and in the same codex, fo. 14 b, 2, he is said to have given a Heptateuch (*libros legis septem*) to S. Mucne.

THE CHRISTIAN SACRAMENTS.

1. Baptism (*ord in bailthis* 63, *bailsi* 1216).—This was performed with water, l. 58, and generally in a well, 398, 2523, or a river, 1810. Triple immersion was practised, l. 4134 and p. 357. The head of the baptized seems to have been anointed¹, l. 1216, and blessed, l. 461. Belief in God and in S. Patrick, or belief in the Lord, is the only preliminary mentioned in the cases of Sescnech, 256, of Oengus, 450, and of Cairthenn, 497. But in that of Díchu, 280, we have *congain críde*, 'grief of heart,'

¹ See Warren, *Liturgy and Ritual of the Celtic Church*, p. 66, note 2.

and there is little doubt that in Ireland, as in Carthage, repentance and confession preceded baptism. The *aes foirfe* (i.e. *foirbthe*), 'perfect folk,' mentioned in the Life of Senán, like the *óis foirbthe* of the Würzburg Codex Paulinus, 9 a, 11, seems to mean 'baptized Christians,' and to be an imitation of the Greek term τέλειοι. See the glossary to Dr. Littledale's *Offices of the Eastern Church*, s.vv. τελειοποιεῖν, τέλειος, τελείωσις. So after his baptism Findchua is called 'the perfect child,' *in macamh óg*, 2840. A fee was paid to the person performing the ceremony: see 2832, where it amounted to seven golden pence, and 3376, where it was three purple wethers.

2. Confirmation (Ir. *cosmait*=consummatio) is not mentioned in these Lives.

3. The Eucharist.—Though only the Body is mentioned in l. 617, we have abundant proof that the Sacrament was administered in both kinds¹. Thus Columb Cille offers Christ's Body and His Blood, 961, 1098, the monstrous maiden found by Brenainn partakes of the Body of Christ and of His Blood, 3689. So do the *crossán*, 3751, the smith, 3765, and the hermit, 3839. That water was mixed with the sacramental wine appears from ll. 840, 2162, and see p. 303, *infra*. In one case, 2348, the communion is administered to children. The altar was in the east. For the altar-service we have the terms *commán* 4469, *sacarbaic* x, *oifrenn* viii, or *aifrenn* 517, and the verb *aifrinntar* xiii. To these may be added the phrase *dul do churp Crist*, lit. 'to go to Christ's Body,' xiv, or *techt do láimh ind espuic*, 1630. The *mias* (altar-slab), the paten (*cailech*), 288, 1631, and the credence-table (*menistir*), the portable altar (*imallóir*), 1633, and the *soscéla* 4356, 'gospelar,' the portions of the Gospels used in the Mass may also be mentioned in this connexion. That for the Paschal mass a consecrated fire was kindled appears from 268, 327.

Penance, Matrimony, and Holy Orders, are referred to in these Lives; but not as Sacraments. Connected with Penance, or repentance (*aithrige* 1434, 2912, 3299, 3414, 3448, *aithrech* 3276), are confession (*coibse*, gen. *coibsen* 1634) and the soul-friend (*anam-chara*), spiritual director, or confessor mentioned in 2350, 2803, 4792, and many other places: his function, *anmcárdius*, in 2480. Matrimony is referred to in 3335 (*coiblige dligthech*), Holy Orders *passim*.

Whether the anointing (*ongad*), 2475, means Extreme Unction, or some other rite in which oil was used, I do not know. The earliest mention in Irish documents of extreme unction appears to be at the year 1105, in the case of Domnall, bishop of Armagh.

GENUFLEXIONS AND PRAYER.

Genuflexions are mentioned in 145, Patrick performing a hundred in the morning and the same number in the evening. Senán prostrates himself by a cross, 1950.

¹ See Warren, *ibid.* ch. ii. § 23.

Prayer.—The ‘order of prayer’ is mentioned in 156, as being taught to Patrick by an angel. Prayer, as well as fasting and alms, is mentioned, 630, as part of the saint’s own teaching. For the miraculous effects of prayer, see 280, 1674, 2028, 3550, 4862.

AUSTERITIES.

By the austerities which they are said to have practised, Irish saints remind one of Hindu *yogís*, and, like the *yogís*, they seem to have believed that it was possible to wrest from God some portion of the Divine power¹. Finnochua, for instance, spent seven years suspended by iron sickles under his armpits, ‘so that he might get a place in heaven’ in lieu of one which he had given away, 2930, 2932. Like Ite, he caused his body to be eaten into by chafers or stagbeetles (*daelailb*). Findian wore a girdle of iron that cut to the bone, 2725. Ciarán mixed his bread with sand. Columba and Ciarán slept on the ground with a stone for a bolster. Finnochua improved on this by choosing as his bedfellows corpses brought for burial. Mochua lived in a ‘prison of stone,’ *i carcair cloichi*, 4751. He seems to have been an *inclusus*, walled up, with only a little aperture left for letting food down to him. See the Chronicle of Marianus Scotus, ad annos 1080, 1081, 1091.

PILGRIMAGE.

Pilgrimage, *aílithre* viii, was one of the three boons begged by Colombcille, 835. As to the three kinds of pilgrimage, see 698–720, where the subject is handled with singular good sense. Ireland, like the Holy Land and Rome, seems to have been a resort of foreign pilgrims. Thus pilgrims to Ireland from the lands of Letha are mentioned in 2070, and in a litany in the Book of Leinster, p. 373, cols. 3, 4, and the Lebar Brecc, p. 23 b Roman, Saxon and British pilgrims are commemorated. Seven monks from Egypt are also mentioned in the same document.

RELICS AND RELIQUARIES.

The worship of human relics and the belief in their tutelary power, which have prevailed in Europe from the fourth century, is often evidenced by these Lives. Thus Patrick leaves venerable relics, *martra sruilhi*, with the people of Ossory 445. Columba chooses gold to cover reliquaries and shrines (*minn 7 mainistrech*) withal, 873. He leaves many reliquaries (*minna*) in Bregia, 952; and in compliance with a request for some tokens and *minna*, Ciarán leaves his gospel and his bell. Virgins entreat Senán that a dead monk’s body may be given to them ‘to be buried by us, so that his relics may be protecting us,’ 2481. Senán himself goes to pray at Cassidan’s

¹ See the citation from Sir A. Lyall in Maine’s *Village Communities*, p. 401. As Padmávatí says in the *Kathá-sarít-ságara*, tr. by Tawney, ii. 538: ‘There is nothing that austerities cannot accomplish.’

relics, 2484. Findian's relics and remains (*relce 7 thaist*) work miracles every day, 2776. Only once do we find something like a protest against relic-worship, namely, where Ciarán of Clonmacnois says to his monks, 4447: 'Go, and leave my remains as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to stay here by my relics.'

SUPERSTITIONS.

Idolatry (*adrad ídal*) is referred to in l. 374, and the destruction of idols and images (*ídal 7 arracht*) in 600. But only one mention is made of a heathen god, namely in the story of Failge, 422-439, where Patrick's destruction of the idol Cenn Crúaich (apparently cognate with *Pennocrucium*), 'Failge's god,' is given as the reason for Failge's attempt to murder the saint.

The superstitions surviving the introduction of Christianity, and mentioned or referred to in this book, are as follows:

1. The belief in elves, *aes* (or *déini*) *síde*, descendants, according to Irish tradition, of the vanquished Tuatha dé Danann. A female fairy, *ben síde*, is mentioned *supra*, p. xxx.

2. The belief in magic. The heathen magician or wizard, *drúi*, *drai*, gen. *druad* 1878, is often mentioned in the Lives. He prophesies, 300, 1170, 2660, 4007: and in 1194, 1195 *fáidh*=vates and *drúi* are used for the same person. He uses charms (*séna*) 2280, sings spells (*brechta*, better, *brichtu*) 2283, and can cause darkness, 2292, thunder and lightning, 2294, mist, 2301 and storm. He can make a fence over which whoever passes dies, p. xxxvii. He can summon demons to help him, 2304; though how he compelled them to obedience does not appear¹. He deals in deadly poisons. He and his art (*dán*) are consequently much honoured, the whole assembly on one occasion rising before him, 1878. There seem to have been official magicians. We read, 4008, of the wizard of a king, and king Brude's fosterfather was a wizard. There were magical sciences, *eladain druidechta*, which Patrick is said to have destroyed, 601, but which seem to have flourished long after his time. And we read, p. 315, of a *drúi* holding argument (*frithtagra*) with Columba.

3. The belief in *luchrapain*, 3376, where devils are described as appearing in the forms of dwarves and *luchrapain*, with their faces as black as coal. As to the origin of the *luchrapain*, see *Revue Celtique*, i. 256, 257: LU. 2^a: Rawl. B. 502, fo. 45 b. i.

4. The sacrifice of a human being to secure the safety of a building, etc. See the story of Odrán, 1007-1023, and the note in p. 309.

5. Revelation of the future by visions (*físi*) and dreams (*aíslinge*). See pp. 153, 171, 174, 222, 248, etc. Of these the most striking is in p. 192, where the apostacy of the Irish after Patrick's death is prefigured.

¹ Indian magicians confine them in flame.

6. Prophets fix lucky days by scanning the sky, 813. Astrology, of which the selection of days is a subordinate branch, is mentioned, *supra*, p. xv.

7. The charmed sword in whose presence no one could die, 921.

8. Battles may be won by taking to the field the body of a dead hero, 1153, and compare the story of Dathi in LU. 38 a, and O'Donovan's *Hy-Fiachrach*, p. 22. A saint's reliquary has the same effect, 3268.

9. A saint's cowl worn in battle saves the wearer from death, p. 306.

10. Saints' manuscripts and books resist water, 4360, 4141, 4321, and p. 358.

11. Light or fire is emitted by relics of saints, 473, 2611, and see p. 343.

12. Unborn saints can speak from their mothers' wombs, 2820, 3298, and see p. 347.

13. Diseases may be transferred from human beings to inanimate objects, such as a bell or a crozier, 4880, 4884, and see p. 361.

14. Souls assume the form of birds, 3892, and p. 354.

15. Reciting the 119th Psalm (*Beati Immaculati*) gets a soul out of hell at the end of a year, p. 406, and immunity from hell-pains is secured by dying on the hide of S. Ciarán's dun cow, 4262. Hence in the Annals of Inisfallen (Rawl. B. 503), ad a. 886, we find: Quies Táidg meicc Conchobair rí Connacht, fárna imnochtaí, for seche na huidre Ciarain¹, 'The rest of Tadg, son of Conchobar, king of Connaught, completely stript (of his earthly goods) on the hide of Ciarán's dun (cow).'

16. Seawaves can speak to human beings. Thus, in the story told in ll. 971-975 a wave informs Colomb cille of the danger and future arrival of Cairnech's community. So in the introduction to the Dialogue of the Two Sages, LL. 186 a, Néde hears a wave lamenting, and having cast a spell (*bricht*) upon it, learns from it the death of his father Adna.

17. Philtres. The belief in the efficacy of philtres is shown by the story in ll. 1478-1487.

18. Lake-monsters hurtful to man: see 1031-1035, 4709-4721.

19. Holding a piece of rowan-tree during parturition, 1888.

20. The art of invisibility (a branch of Eastern magic) seems to have existed in Ireland, for mention is made of a cloak of darkness, *celtchair* (leg. *celtair*) *dichlethi*, 2828.

21. The inhabitants of the sea who pray for and expect resurrection, 3683. For more about submarine people, see the story of Inber nAilbine, BB. 355.

22. On Doomsday the Irish will be judged by Patrick, 627; but Ciarán of Clonmacnois, according to the Life of that saint, 4518, will be judge, along with Christ, 'over the fruit of *his* teaching.'

¹ Dr. O'Connor translates the last seven words thus: 'Postquam aegrotasset quodam tempore, in Ciarani!' As to *imnochtae* cf. the Rule of Colomb cille: IMnochta do sechím dogress ar Crist *ocus* ar na soiscela, Rawl. B. 512, fo. 40 b 2, and Reeves' *Columba*, p. 343.

II. THE FAMILY.

The word for 'family' is *fine* 2947, a fem. iâ-stem cognate with the Old Saxon *vinī*, 'friend,' O.N. *vinr*, and the subject falls under the following heads: 1. Marriage and other sexual relations; 2. Parent and child; 3. Fosterer and foster-son; 4. Master and servant; and 5. Host and guest.

I. SEXUAL RELATIONS.

Marriage of some kind existed:—the words for 'wife' being *ben* 565, *bainchelle* 2990, and *sétich* 54, 381, 1289, cognate with *sét*, 'way,' just as A.S. *ge-sið*, 'comrade,' is cognate with *sið*. The married couple was called *lánamain* 220, 1876, 3335, matrimony, *lánamnus*. A wedding was called *banais*, gen. *baindse* 172, the bride-price, *tinnsra* xxxv, 1159: sexual intercourse, *coiblige* 3335: birth-pangs, *ídain* 2830. The kings at least were sometimes polygamists; see 2990, where we read of the two wives of a king of Leinster. But monogamy prevailed, and in one case we hear of a married couple living together for thirty years, 2791. That down to the end of the eleventh century the secular clergy sometimes had wives appears from the fact that Patrick's grandfather was a deacon, 47, and may be inferred from the lines 4562-4565, in which the poet, contrasting the good old times with the present, says, 'Folk of severe discipline, who served the King of the white sun, neither children nor wives used to be a hindrance (*thairmes[c]dais*) to them: their natures were pure¹.' That a wife might enjoy property we know from the Brehon laws; from the joint offering made by Dáire and his wife, l. 577; and from the story in l. 2919, where a king asks what rent (*cís*) should be given to his queen and to himself out of certain land. That female chastity was prized appears from 3054. A widow is called *fedb* 3997, 4889, or *bentrebthach*, p. 330.

2. PARENT AND CHILD.

The general word for 'parents' is *tuistidí* 2334, 3992. 'Father' is *athair* 47, 'mother,' *máthair* 48, 'grandfather,' *senathair* 47, 3990. The general word for 'children' is *clann* F. cognate, though apparently not identical, with W. *plant*. A child is *lenab*, an infant, *nóidiu*. The 'son' is *mac*=n. pl. *meic* 157=W. *map*: the 'daughter' is *ingen*, in primeval Irish *inígina*², cognate with the Gaulish man's-name *Enigenus*³, or *Enignus*⁴, the Latin *ingenuus*. 'Grandson' is *haue*, *hua*, cognate

¹ Compare also the story in Rawl. B. 502, fo. 57 a 2, of the student in Armagh, temp. Columbae, who used to visit the wife of another cleric during mass: the mention made in the Annals of Ulster, A.D. 1077, of Dub easa, daughter of Amalgaid, Patrick's successor; and the mention in the same Annals, A.D. 1095, of Aed, son of Mael Ísu, i.e. Patrick's successor.

² It occurs in the bilingual of Eglwys Cymmun church, Carmarthenshire: AVITORIA FILIA CUNIGNI—*Inígina Cunigni Avitoriges*.

³ C. I. L. xii. 23: *eni*=*évi*.

⁴ C. I. L. iii. 3784, 3793.

with *παις*. 'Brother' and 'sister' are respectively *bráthair* 375, and *siur* 49, 86, uterine relationship being expressed by prefixing the adj. *derb*, as in *derbsiur* 3400, pl. *derbseithracha* 4639. That girls sometimes received instruction in literature appears from l. 4128.

An Irish, like an Anglo-Saxon, father (Kemble, *Saxons in England*, i. 198), might reduce his children to slavery. See the story in ll. 1308-1331, where, however, the child was illegitimate. As to sales of children in time of famine, see l. 1862, and pp. 337, 405. To giving a girl in marriage, the consent not only of her parents, but also of some other relations, *carait*, seems to have been necessary. See 3992.

3. FOSTERER AND FOSTERSON.

The fosterfather was *aite* 102, 103, 836, cognate with Goth. *atta*. The fostermother, *muimne* 70, 95, 102, 3725, apparently cognate with Germ. *muhme*, as to which, see Kluge, s.v.: the fosterchild *dalte* 875 = *de-altio*, cognate with Lat. *alo*. 'Fosterbrother' was *comalte* 2793, pl. *comhalladha* 4676 = W. *cyfaillt*, and 'fosterage,' *altram*¹ 66. The fosterage-fee was called *iarrad*, gen. *iarraith*, Laws i. 216, and sometimes consisted of land².

4. MASTER AND SERVANT.

The master was called *coimmdiu*. For the servant there were the terms *mogh* 150, *mogad* 1814, *foganlaid* 293, *dóer* 4884, *timthirid* 1036, 4403, *gilla* 1163, 1164, 4429, and *scolóc* 4234, 4424. Of these, *timthirid*, *gilla*, and *scolóc* bore the same relation to *mogh* and *dóer* that *θεράπων* bore to *δούλος*. *Cumal* is a she-slave, and in Irish currency was equivalent to three cows. *Innailt*, p. 311, is a handmaid.

The status of slaves was called *dáire*, better *dóire*. Their labours, at least of she-slaves, were grinding at the quern, p. 269, and foot-washing, p. 318. They had rations, *acnabad* 158, pl. *agnabtha* Rawl. B. 512, fol. 122 a 2: they were baptized, p. 202; they were married, and it is once said that they were emancipated every seven years, pp. 154, 168. But they could be sold, 141, 150, 195, a mother separately from the child of which she was pregnant, and it was an act of mercy to redeem them, 4267, 4884.

When Brigit's great-house was being built in Kildare, a local nobleman fed the wrights and paid them their wages (*dulghena*), 1577. This proves the existence of free servants capable of contracting.

¹ A cognate word, meaning apparently 'wet-nurse,' is *banaltrann*, gen. pl. 3014.

² See the Tripartite Life of S. Patrick, Rolls ed. p. 80, l. 15.

5. HOST AND GUEST.

The words for guest are *ógi* and *gres*, p. 319. 'Hospitality,' is *begeacht*. For 'host' we have only *fer in tige*, literally 'the man of the house,' p. 333. The regular period of guesting seems to have been three nights (*Revue Celtique*, ix. 495), and every monastery had a guest-house or *tech óiged*.

III. THE STATE.

This subject falls under four heads, 1, civil; 2, legal; 3, military; and 4, ecclesiastical.

1. CIVIL.

The *airdrí, rí Éirenn*, 'king of Ireland,' 928, 4004, 4267, 4385, or *rí Temrach*, 'king of Tara,' 2799, was the highest person in the State, if one may use such a word with reference to Ireland. Next to him was the *airdrí cuicid*, 'overking of a fifth' or province, xxxv. Of these there were the *rí Laigen*, 'king of Leinster,' 1314, 1536, 1596, 2990, the *rí Muman*, 'king of Munster,' 448, 2815, 2890, 3331, the *rí Connacht*, 'king of Connaught,' 2814, 4692, 4791, the *rí Ulad*, 'king of the Ulaid,' xxxiii, and, lastly, the *rí Midi*, 'king of Meath,' 2941. Seventeen smaller kings are mentioned in the Lives, those, namely, of Ciarraige 3157, Coirpre 2715, Corco-Baiscinn 1520, the Déisi 2929, Eoganacht of Loch Léin 2918, Fir Maige 2817, 2825, Fir Roiss 1394, 2836, Fotharta 2620, Húi Cennselaig 3054, Húi Dunlainge 2605, Húi Cairbri 3212, Húi Failgi 440, Húi Fidgeinte 477, 2152, Húi Néill 4001, Muscraige 2149, Raithliu 1801, and Tethba 1314, 1536, 1596, 2990.

The royal dignity seems to have been hereditary (see 350, 369), though no custom of primogeniture existed. The king's heir apparent was called *ríg-damna* 296, 3214, i.e. 'king-material.' His queen was *rígan* 1595 or *banrígan*, p. 330. His sway was *ardríge* 515, *ríge*, *flathius* and *forlamus* xxxii, xxxiv. Under the king were various nobles (*sóerclann, áes grada* 3017) and officers called *flaith*¹, *codnach* 308, 1883, 3207, *oirrí*, 'governor,' gen. pl. *oirrig* 3209, *ruire*, dat. pl. *ruirechaib* 3346, *tigerne*, 'lord,' xxxvii, *tuisech na twailhe* 2015, *rechtaire*, 'steward,' 400, 2252, *maer* (=maior) 2466, and *ronnaire* 2466.

The tenant or peasant was *aithech* xxxvii, 1880, a word derived, apparently, from *aithe*, 'fenus,' and quite different from *aithech* in the expression *ailhech tige*, which is the Irish equivalent of the Breton *ozech*, the Gr. *ποτικός* in *δεσποτικός*.

The king had royal raiment (*étach ríгда* 4270), a palace (*rígtech* 122), from which his retainers were supplied with food, 408; a throne (*rígsuide* 625, 626), and a

¹ In 4751 *flaith* seems used as synonymous with *rí*: *flaith clann bhFiachrach*.

drinking-horn covered with red gold, 2982. He was entitled to tribute (*cís, arra* 2088), payable apparently in kind, e. g. curd and butter: see 127, where the king was Cymric. When the tribute was too heavy (*rotrom*), the subject went to some other territory, 4002. Seven charges (*dolaidi*) on land are also referred to, 2982. The king's dues were collected for him by a *máer*, a *rechtaire* and a *ronnaire* 2466.

The king maintained his authority by taking hostages (*géill, etire*). Thus king Loegaire had at Tara nine hostages from Díchu. So universal was this practice that during the reign of the blameless king Conaire, even the Irish wolves gave him seven wolf-hostages for the observance of the rule that not more than one bull-calf should be carried off in each year from each byre: so at least says the veracious author of the *Bruden Da Derga*, LU. 86 b. Hostages were sent either voluntarily or under compulsion of war, l. 355. They were not allowed to bear arms, LU. 90 a, and the cruelty with which they were sometimes treated is exemplified by the stories of Díchu, 307-321, and Scannlan, *infra*, p. 310. 'Hostageship' was called *giallmae* or *eitirecht*, p. 310, l. 5.

The population of Ireland, 'Góedel's many clans,' 2466, was divided into tribes and kindreds,—*tuatha* (sg. *tuath*, gen. *tuaithe* 2015) and *cenéla* 4002,—with nothing to bind the island into a State, save the existence of the overking, coupled with the biennial *Feis Temra*, 'Feast of Tara,' xxxiii, and the annual fair of Telltown (*Oinach Taillten*), where there was a gathering of the men of Ériu (*coimthínol bhfer n-Eirenn* 1449). These institutions had some analogy to the Althing in Iceland, the fair of Ohud in Arabia, and the Isthmian games in Greece.

The tribe had its public meetings, *airecht* 1876 (=Mid.W. *areith*, 'speech'): *airectus* 1877, *airechtas* 1451, gen. *airechtais* 1458, *dál* 102 (=O.W. *datl*), *comhdhál* 2309, or *mór-dhál* 1875. They were sometimes convened by the king, 2309. Women attended them, 1450; but do not appear to have spoken or voted.

The relations between Ireland and the Fir Alban or eastern Dál-Riata (*rigfota*), the colony which, under stress of famine, was sent from Munster to Scotland¹, are touched on in p. 314. The meaning appears to be that the colonists were independent as regards tribute and maritime warfare; but in land-expeditions they must obey the mother country.

Social Observances.—Of these we find: rising up (*uréirge, coiméirge*) as a mark of respect, 1880, 3132: prostration or genuflexion (*slechtain*) 381, 2929, 4348, 4693, and carrying on the back over three fields, 2572. Honorific titles are *coimmdiu* and

¹ Dál Riata ois Fir Alban. Do síl Choirpri Rigfota meic Conaire meic Moga, a Mumain doib imalle. Gorta mor tanic isin Mumain, co tancutar síl Choirpri Rigfota esti, co ndeachaid ind ala rénd díb i nAlbain 7 cororis in rénd aile a nErim, a quo Dal Riata indiu, L B. 238 b. col. 2, l. 16, and see H. 2. 16, col. 684.

popa 426: the latter, though borrowed from a Latin word meaning an inferior kind of priest, is applied to laymen as well as to clerics.

2. LEGAL.

The only terms for 'law' and its related notions used in these Lives are *recht* 663, 2749, and *bés atharda*, 'patriarchal usage,' xxvii.

In the department of criminal law, the following crimes and criminals are mentioned: manslaughter (*dun-orcain* 2165), and manslayer (*dun-oirgnid* 844), parricide (*gingal* 946), and a parricide (*gingalach* 946): poisoning, 54, 394, 1718: perjury (*luighe eithich* 388): treachery (*fell*, gen. *fill* 2799, 2801, the verb *rofeall* 195): thief (*meirlech* 1245, pl. *meirlig* 1493, or *gataide* 1673, the verb *tallaim* 387, 990), robbery (*slat* 1971), robber (*dibergach*, pl. *dibergaig* 2972, 3174), or *latrainn* (=latrones) 1971. Peculiar to Ireland was the *coll gése* 231, breach of one of the *gesa ocus urgarta*, 'prohibitions and tabus' (xxx1), so often mentioned in Irish romances and in the Book of Rights.

The punishments here mentioned or referred to are only drowning, 2312, and imprisonment in chains or fetters (*slabrad* 1525, *cuibrech* 1724, *glas* 3906). The captive was called *cimbid* 1520, 1521, 1526. Compensation for crime was called *éraic*, p. 319, where Dubthach is said to have 'bound a good *éraic*' on the robbers who took his boars.

For some kind of contract we have the word *cotach*, spelt *codach* 2882, *cadach* 3266, for bargaining, *cunnrad* 1329. 'I buy' is *cennaigim* (*cennechtha* 1389), 'to sell' is *reic* 1311, 1313, 'price' is *lóg* 895, where the price of some wood is a quantity of barley-grain; 'guarantee' seems *rath*, pl. *ratha*, xxxviii, where heaven and earth, sun and moon, and all the elements are made guarantees for the loyalty of the Irish 'so long as sea surrounds Erin¹.' The cognate abstract noun is *rathaiges*, 'suretyship,' p. 310, l. 6. For 'indemnity,' *slán*, pl. *slána*, p. xl, where it is not very accurately rendered.

On the law of succession we find nothing save the statement in 2047, where Maedóc bequeathes (*timnuid*) his place after him and his crozier to Senán. The word for bequest is *udhacht* 2885.

A 'judge' was *brethem*, *breithium* 614, 628, gen. *brethemon*, whence the Anglo-Irish 'brehon': an 'arbitrator,' *brethem coitchenn* 2532. The judgment was *mes* 622, 623, a derivative of the root *mid*, whence also the verb *midfid*, 'he will pass judgment,' 627. Also *fuigell brátha* 629. The brehon's fee was called *folá*, Laws i. 232; and seems to have been sometimes a twelfth of the property in dispute.

¹ Another legal formula seems *inn-ed maras gaeth is grian*, 'so long as wind and sun remain,' Rawl. B. 502, fo. 54 b, 2.

3. MILITARY.

The words here used for warrior are *óc*, gen. 349, 1805 (properly 'young,' used like *juvenis* in Vergil), *míl*=*miles*, pl. *miled* xxiv; *cath-míl*, 'battle-soldier,' pl. *cathmíliad* 2998, *cur*, pl. *curaid* 2998, *cathaige*, 'battler,' 3082, 3221, *cuingid catha* 3211, and, lastly, *laech* (which is borrowed from the Lat. *laicus*), whence *ath-laech* xxvii. Female warriors (*ban-gaiscedaig*) are mentioned in 4832. A fighter's wargear was called *trelam* 3211. The weapons (*arma irgaile* 3107) here mentioned are the sword, *claideb*=Skr. *khadga*, the spear or pike, *gai* 3654=Gaulish *gaesum*, the javelin, *sleg* 2974, carried in pairs, and sometimes barbed, xxxiv, and the shield, *sciath*. To these may be added the battle-stone, called *clochéne* in the poem cited above, p. xxxix, but usually *lia láime*¹, as in the Book of Lismore, 135 b, 2. Flags (*samlacha*), banners (*mergedha*), and tents of satin are mentioned in ll. 3077-78.

Nothing is said expressly of the war-chariot, which plays such a part in the romances; but the horses mentioned in l. 2851 in connexion with charioteers (*araid* 2858), appear to point to something of the kind.

The words for collections of warriors are *sluag* (=W. *llu*), 'host,' *cath*, 'battalion,' 3042, *airbre*, pl. dat. *airbrib* 2493 (where it is applied to hosts of angels), *lorc*, gen. *luirc* 359; *crech*, dat. *creich* 2629, *drong* xlv=Low-Lat. *drungus*; *buiden* (=W. *byddin*), and its compound *caibden* 1951, *ceithern* 2074, 4053, whence the Eng. *kern*, and *sochraite* 3020, 3228. The van was *tús* 3042, or *tossach* 349; the rear, *déred*.

For warlike operations the words are *cath d' fuacra*, to proclaim battle, 3027, *cath*, 'battle,' 3110, *cocad* 2942, 2989, 3031, *conghal* 3297, *maidm*, 'rout,' 3112, *immairecc* xxiii, and the loanword *coinblicht* xxxii. A foray was *sluagad* 1911, the Anglo-Irish 'hosting,' *innred*, 'incursion,' 1913, 1915, *crechad*, 'raiding,' 2947; the raiders were called *lucht na creche* 1934. The camp was called *longphort* 2562, 3074, and in one case we read of its being protected by iron palisades, *suinn iarnaidi* 3147.

Of the mode of fighting we naturally learn little from these Lives. The troops on each side were arrayed (*córaigheir in cath* 3040), and then, after harangues by the leaders², the onset was delivered (*ro cuired iarsin in cath* 3048), with much shouting, 3107. The nature of the formation called *cippe catha* 3101 is not clear. O'Donovan rendered it by 'phalanx.' The Ulaid are described as stooping when charging, 3109, and a *leibenn da sciathaib*, literally, 'a deck of their shields,' is men-

¹ M. Loth has lately equated this with the Welsh *llechwaew*, *Rev. Celt.* x. 354.

² Compare the *Brut y Tywysogion* ad a. 1020: *Ac yna y duc Rein Yscot lu yn dilesc, a herwyd defaét yr Yscoteit yn valch syberô, annoc awnaeth y wyr y ymlad, ac yn ymdiredus adaô a wnaeth udunt mae ef aorvydei*, thus rendered by Ab Ithel: 'And then Rein the Scot boldly led on his host, and after the manner of the Scots, proudly and ostentatiously exhorted his men to fight, confidently promising them that he should conquer.'

tioned 3250. The victors sometimes beheaded their captured foes, 3253, and either carried off the heads as trophies, or made a cairn of them, 2980. Selling war-captives as slaves is not here mentioned; but see the Annals of Ulster, ad ann. 985. A truce is *osad* 2563.

For military buildings we have the words: *ráith* 579, 2816, an earthen fort, cognate with Gothic *airba*, and Greek *ἔρας*¹, the *dún* 396, 928=W. *din*, Gaulish *dúnum*, A.S. *tún*, and the *caisel* 447, 3789, borrowed from Lat. *castellum*, and always meaning a fortification of stone.

4. ECCLESIASTICAL.

There is little to be gathered from these Lives as to the organisation of the Irish church. The kinds of ecclesiastics (*fir graid* 1632, *clérig*, p. 306) hereinafter mentioned are as follows:

1. The bishop, *espoc* (Old-Irish *epscop*²).
2. The archpresbyter, *uasalsacart* 736, 811, 1865, 3995, 4345.
3. The priest, *sacart* 752, *prespíler* 217, and *crumíther* xv. The *sacart méise* 4659, may have been a domestic chaplain.
4. The deacon, *deochan* 480, 1006, 1865, 2406, 3995.

In 951 *sruithi* seems the Irish equivalent of presbyters. The *anmchara*, 'soulfriend,' 'a spiritual director,' 2350, was always a bishop or a priest.

Officers connected with monasteries (*cathraig* 849, 1570, in Irish latinity, *ciuitates*) are the abbot, *abb* 4353, the prior, *secnabb*, 2553, 2557, the lector, *fer léigind*, p. 323, whose pupil was called *mac léigind* 1006, and the warden, *coiméluide*, 925.

A nun is *caillech* xxvii, pl. *caillecha* 828, a derivative of *caille*=pallium, or *mainches* xv=W. *mynaches*. A young nun is *mac-caillech*, just as a young monk is *mac-clérech*, supra, viii. A prioress is called *ban-airchinnech* 1436; see Reeves' *Columba*, p. 404 n. f.

The *Céli Dé*, anglicised Culdees, are once mentioned, namely in 1584.

Ordination.—The ordination of bishops is referred to in 216, 230, 235, and 1346. Fiac is ordained, 421, as bishop of the province. Ordination of 'folk of every grade,' 518. Priest's orders (*gradha sacairt*) are mentioned in 1466.

The duties of a bishop appear to have been preaching, 1498, 3403, administering the sacrament, 1630, conferring holy orders, and consecrating churches. He also taught. Thus bishop Fortchern (= *Vertigernos*?) reads the psalms and the ecclesiastical order with Findian, 2525, and see 4128, 4142, and Brenainn reads his psalms

¹ There can be little doubt that the first word of the inscription on the menhir of Poitiers—*Ratin brivationem Frontu Tarbeisonios ieuru*—is the acc. sing. of the Gaulish cognate of *ráith*.

² In the Annals of Ulster a bishop is also called *pontifex*, or in Irish *drochtech*: see at the years 731, 751.

with bishop Eirc, 3393. In one case, 1464, we read of a bishop baptizing. When a bishop was attached to a monastery his functions were peculiar. Thus Mochua of Balla appoints three bishops 'to consecrate his graveyards and his great-churches, and to allot the land to his monks,' or tenants of church-lands, 4785, 4786.

The duties of a priest are referred to in 821 (*ord sacairt*). Columba (who was never more than a priest) founds churches, 951, and goes on preaching-rounds, 995, 1024. Preaching and celebration on Easter-day are specially mentioned, 1607.

Tonsure.—For this we have the expressions *berrad manaig* 213, the 'monk's clipping,' which S. Patrick is said to have received from Martin of Tours, 213. So Ciarán clipt (*roberr*) his successor Enna, 4354. That the tonsure was coronal might be argued from the verb *rocorónaid* used in l. 2631. But there can be no doubt that the ancient Irish form of tonsure was that stigmatised as the tonsure of Simon Magus, in which all the hair in front of a line drawn over the crown from ear to ear was shaved off or clipt. Hence the old nickname for a Christian cleric, *táilchenn* 313, literally 'adze-head.'

Vestments.—The cowl (*coc hull*=cucullus) is mentioned in 827, 2394. Mass-cowls (*cocaill oifrin*) are mentioned, 303; a chasuble (*casal*) 2400, a linen chasuble (*casal lín*) 317. In 2381 *casal* and *coc hull* seem synonymous. From 4308 it seems that Ciarán wore nothing but a *brat*, 'mantle,' or a chasuble. A monk's girdle, *crís*, is mentioned, p. 315.

The crozier.—The bishop had a pastoral staff, *bachall* F. from a Low-Lat. **bacilla*, which was furnished with a spike, *fograin* 461.

In consideration of the 'communion, baptism, food and teaching,' 4059, which they provided for the community, ecclesiastics were supported—

1. By offerings, 496 (*imat inmuís*) 1596, (gift of a silver chain), first-fruits, 1857, alms (*almsana*) 1811, 1857, 2033, *dúthrachta* (benevolences?), 2033, a chasuble (*casal*) 2400, an annual gift of seven milch-cows, 2869, a hundred of every kind of cattle every seventh year, 2052, a cow from every enclosure from one place to another, 3133; see also 3151-52, 3197, 3204, 3270-3272, 4102, 4273-4276.

2. By fees for celebrating baptism, 2832, *fiach baisti* 3377, 4033, and administering the eucharist, 4471. Also, no doubt, for solemnising marriages and for burials.

3. By fixed payments called *cána*, *císa*, and *cúarta*. Instances may be found in ll. 2987, 3151, 3197, 3270, and 4773-4780. To these may perhaps be added tithes (*dechmada*), which are mentioned in l. 1857, along with firstfruits and alms, but which according to the *Annals of Loch Cé*, i. 268, were not [regularly?] paid until the reign of Cathal Crobderg, who died A.D. 1224.

4. By agriculture and keeping cattle. Thus we read of Columba's barley-seed, 897, of Ciarán sowing seed, 4322, collecting a band of reapers, 4220, and drying

corn in the kiln, 4297. The 'calves of the church' are mentioned, 1960. We also read of Finnhua's kine (*búar*), droves (*táinte*), and cattle (*indile*), 2897, 2899.

The nature and consequences of the 'union' (*óentu*, gen. *óentad*), so often made between Celtic ecclesiastics, have not been ascertained. In these Lives it is mentioned in ll. 2035, 2057 (S. David and Senán) 2528, 2882 (Ailbe, Comgall, and Finnhua), 4281 (Findian and Ciarán), 4438 (Ciarán of Clonmacnois, and Ciarán of Saiger), 4468 (Ciarán and Coemgen), 4687 (Feichín and Mochua).

ECCLESIASTICAL BUILDINGS AND FITTINGS.

The terms for these are as follows:

'Church,' *cell* 2474, the Latin *cella*, *eclas* = ecclesia, and *recles* (= *ro-ecl*) which seems to mean 'great church,' 558, 866, 2346, 2474, 2691, 2694, the *eclas mór* of 866, the *tech mór* of 1576, as distinguished from the *eclas becc*, 'little church,' 4459, 4465: or *nemed*, p. 307. The *derthach*, 'oratory,' p. 319 had a *benmchopur* or conical top. A 'monastery' was called *cathair* 4215, 4278, *cong bail* 419, 4254, or *mainistir* 600, 2474. The kitchen was *cuicenn* 2361, or *cuchtair* 4426. The refectory, *proinntech* 2091, 4116; and there was a *linn proinntige* in which the monks' hands and dishes seem to have been washed. That mentioned in l. 2091 was large enough for a horse to be drowned in it. As in other Irish habitations, there was an upper room or *gríanan* 4116, which word seems derived from *grían*, 'sun,' as Lat. *solarium* from *sol*.

All these buildings appear to have been made of wood¹ (cf. 2553, 2583); upright stakes being set in the ground, 4379, 4399, and wattles (*cóelach*, *findchóelach*) woven between them, 893, 1570-1578. But a surrounding stone-wall (*caisel* = castellum) is mentioned, xxviii. 1, and an earthen fort (*ráith*) in 579.

The altar was *altóir*, the altarslab *mias* = mensa (was *lecc*, 'flagstone,' 357, 2710, another name for the *mias*?). They seem to have been, as a rule, at the eastern end of the church. A part of the altar called *coss*, 'foot,' is mentioned in p. 323. *Crosa*, 'crosses,' and *aidme eclasda*, 'ecclesiastical implements,' are stated, 968, to have been made by Columba.

The consecration of the site of a monastery is mentioned in 2238.

Having thus described the manuscript from which the following Lives are taken, mentioned the leading features of the language in which they are written², and pointed out the instances in which they throw some

¹ Only in one instance, 3789, and that not in Ireland, do we read of a church of stone.

² In p. lxxvi cancel line 12, and in p. lxxix. ll. 1, 2, dele the words in parenthesis.

scattered lights on the social condition, the religion, and the superstitions of the early Irish, I have now to acknowledge, with gratitude, the kindness of His Grace the Duke of Devonshire, who deposited the Book of Lismore for my use in the British Museum, and allowed it to remain there for about three years. My best thanks are due also to the officials of the Museum for the facilities which they afforded me while transcribing the text and comparing the proofs with the manuscript: to the librarians of the Royal Library in Brussels, where I collated six of the Lives with the copies in Michael O'Clery's handwriting: to Professor d'Arbois de Jubainville for procuring me a photograph of the Irish Life of Brenainn, preserved in the Bibliothèque Nationale, Celt. et B 1: to Professor Windisch and Dr. Kuno Meyer for useful criticism and welcome encouragement; and to Mr. S. H. O'Grady for help in deciphering some almost illegible passages in the Book of Lismore. I fear that the result of my long labour on that codex is far from being an adequate return for the kindnesses thus acknowledged. But I can truly say that I have done my best to give accurate texts¹ and translations²; and I hope and believe that the description of the Book of Lismore will be of some use to future students of that manuscript, and that, so far as it goes, the glossary³ will be found a trustworthy contribution to Irish lexicography.

W. S.

¹ In l. 534 *for* *cen nach* *read* *cennach*. In l. 565 *riaruidh* (sic MS.) should be *riaraigh*. In 3399 *for* *bleagonn* *read* *bleagon*.

² In p. 189, ll. 16, 17, *for* *hast not waited to read* *delayedst not*, and yet thou dost not. P. 195 l. 3 *for* should *read* will. l. 9 *for* because of (our) *read* our. l. 10 *for* 'thou gavest to' *read* 'got it for.' P. 235, l. 31, *for* evils *read* violences.

³ dele the articles *cathréim*, p. 386, and *tardot*, p. 400; in p. 394, col. 2, *for* *indalim* *read* *indlaim*; and in p. 401, col. 2, s.v. *toichim*, *for* *tu + read* *to +*.

[fo. 1. a. 1.]

BE(THA) Patraic inso, 7 tabrad g(ach a)on legfas bennacht for a(n)mannaibh na lanamhna dar'sc(ribad in lebhar so).

POPULUS qui sedebat in tenibris uidit lucem magnam .i. in pobul dessidh i ndorchaibh atconnaire soillse (móir), et in foireann robui i bhfoscudh (bái)s fuarutar soillsi dia tainig a (inshor)cugud. IN Spirut Naemh⁵ immorro¹, an Spirut (as) uaisli cech spirut, in Spirut dorinfidh² (7 ro) thecuisc in eclais ceachtardhai, petar(1)aice 7 nufhiadhnaisi, o rath hecnai 7 fhaitsine, IS he in spirut sin roraidh na briatra-so [tria gin in prímfatha Ysaías mic Amois, de cuius laude loquitur Hieronymus] dicens: Potius dicendus³ est propheta quam euangelista. IS dia molad sidhe atbeir Cirine faidh conadh cora¹⁰ suisclaigthe do radha friss ina faidh, ara foillsi 7 ara imchuibhdhe frisin nua-fiadnaise ro innis scela Crist 7 na hecailsi noeimhe, cuna budh doig la nech cu mbadh taircetul rofhét [todochaide] etar doneth⁴, acht aisneis ret rem-thechtach cena iar bhforbhbthiugud in gníma.

Oen didiu dia taircetluib foillsigthib inni itfiadhar sunn tria aisneis¹⁵ sechmannda⁵. 'Populus qui sedebat in tenebris uidit lucem magnam⁶.' IN pobul didiu dessidh i ndorchaibh atconnaire soillsi moir. IS e didiu leth atoibe in n-aisneis-sea lasin bhfaidh cu du i n-debairt remhe in suisclaigthe cetnai: 'primo tempore eleuata⁷ est terra Stabulon et terra Neptalim.' Tainic didiu la hathnuadhugud na haimsire gloiri mhor 7 indocbail do treib²⁰ Zabulon 7 do treibh Neptalim. Conudh for slicht na haisnesean-sin atbeir: 'Populus qui' et cetera. IN (popul) deissidh i ndorchaibh. Madh iar sdair [fo. 1. a. 2] cipinnus popul Israel sin roboi i ndorchata na dæiri la hAsardhaibh. atconnaire soillsi na taithchreca don dæiri-sin. 1. Estras 7 Nemias 7 Iosue 7 Zorobel. Madh iar sians immorro¹ is e popul itberur sunn, popul na²⁵ ngennte robui a ndorchaibh aineoluis ic adhradh idhal 7 arracht, cu ro artraigh in fhirshoillsi dhoibh .i. Íssu⁷ Crist cona apsalaib, air bui dorchata mhor for cridhib na ngennte cein co roscail grian na firinne .i. Íssu⁷ Crist a ruithne fo ceatra hairdib in domain dia inshorchugud.

Oen iarum dona ruithnibh ro eisreid grian na firinne isin ndomun-sa, in³⁰ ruithen 7 in lasair 7 in lia loghmhar 7 in locrand lainderdha roshoillsigh

¹ MS. ð, i.e. uero, et sic passim.

² MS. rorinfidh.

³ MS. pocius dicendum.

⁴ MS. doneoch. ⁵ leg. sechmadachte (?) ⁶ MS. magnum. ⁷ MS. ih,u, et sic passim.

iarthar in bhetha, inti uasal dia ta lith 7 forraithmet a n-ecmhong na ree-sea 7 na haimsire .i. noemh-Patraic mac Calprainn, airdesbul iarthair domuin, athair bathais 7 creitmhe bhfer nErenn.

35 IS ann iarum cheleabrait lucht na hecailsi lith 7 forraithmhet inti noem-Patraic, 7 innister ni dia fertuibh 7 mhirbhuiltib ind hecalsuib na Cristaidi, isin séssed la dec kl. April arai laithe mis grene isin bliadain i tam cipinnus, in margreit 7 in leg loghmhar isa lithlaithe so .i. *sanctus* Patricius episcopus.

Adfiadhat ind eolaig ba do Iudaidib dho iar mbunadus, air is follus 40 asna mirbhuiltib dorinne Dia airsium conad do clainn Israel dó, air is dibh robatar Iudaidi arcena; air intan tucad in digal la Tit 7 Vespesan¹ rohesreideith Iudaidi fon mbith 7 tainic a chinél bunaidh-sium Phatraic cu Bretnu, 7 dogabhadh foirb leo ann, uair atfet Patraic fein sin i n-aroili leabur dia epistlibh: 'Nos dispersi sumus per multas regiones terrarum propter 45 peccata nostra eo quod Domini praecepta et mandata eius non custodiuimus.' Cunad don eisreideith sin dorocht a chenal bunaidh-sium cu Bretnu.

Patraic didiu do Bretnaib Alcluaid² a athair, Poduig deochain a shenathair, Conches ainm a mhathar, ingen Ochmais do Frangaib [fo. 1. b. 1] 7 siur do Mhartan hí, 7 i Nemhtor roghenair, 7 in leac fors-rogenair intan 50 doberar lugha n-eithig foithi dofussim uisqui amal bhidh oc cáineadh in gufhoircill. Madh fir immorro in lugha tairisidh in cloch 'na haicnidh fein.

Ceithfhirt Patraic inso 7 a mbroinn a mháthar doroine .i. mac righ Breatan tainic co hairm i mbui in ben, coro innail si dho 7 roghabh greim eisdi: co tuc a shetich-siumh dig neme do Chochmais tria ét, conus-ibh, cu-roghabh 55 Patraic in neim ina ghlaic, 7 dorighne cloich di ina laimh, conidh amhlaid sin rucadh-sum. Romorad ainm De 7 Patraic desin.

O roghenair didiu Patraic rucadh dia bhaithius cusin mac ndall clair-einech, Gornias a ainm, et ni bui usce oca asa ndingned in bathius, cu tard sign na croichi do laim na nuidhin tarsin talmain cur' mebaidh topur as; 60 7 nighidh Gornias a einech assin topur, 7 roerrsleic a ruscu dho; 7 ro erlegh in mbaithius, inti na rofhoghlaím litir riam. Dorine Dia tra firt treda annsin .i. topar asin talmain 7 a rusca don doll 7 airleghiunn uird in bhaithis donti nach faca litir riamh. Rofothagied immorro eclais forsin topar sin in robaistedh Patraic, ocus is ann ita an topar ocunn altoir, 7 65 techtaidh fuath na croichi, amal itfiadhat ind eolaig.

Ron-gabh dano siur a mháthar ind altramh, áir ba haimrit hi fein.

¹ The initial *u* is interlined.

² MS. alcluaigne.

Ronalt iarum Patraic i Nemptor cur'bhó gilla, et is lia a tuiurium 7 a aisneis a ndorindi Dia do fertuibh 7 mhrbhuilb aire ina naidin 7 ina gillaighecht; ár bui rath Dé 'na comuidecht in cech ais.

Fect didiu do Phatraic a tigh a muime a n-aimsir gheimrid dothoet tola 70 mor 7 linad usce forsin n-árus i rabutar, cur'bhaidh in tene, cu mbatar na leastra 7 fointreabh an tighi for snamh. Rochai-sium dano for a mhuime, oc cuinghidh bhidh amal is bes do noidinuibh. 'Ni he sin snim fil oruinn,' ol in muime. 'Dousfuil didiu ní is toisechu dhuin inas biadh do denumh duitsi, áir ni beo cidh in tene.' O rachuala Pátraic sin, rocuinnig loc isin tigh 75 in bhail nach rainic in t-uisqui, 7 rothum a laimh isin n-uisqui. Na coic banna iarum dobruinndis asa meruibatar cúbic oeible teined focétoir [fo. 1. b. 2]. Rolas didiu in tene, 7 ní roartraigh iarsin. Rom(órad) ainm De 7 Pátraic don moirmirbui-sin.

Fecht a n-aimsir geimrid conaitecht a muime brosn(a) connaidh¹ cur' 80 tinoil lan a urtlaig do phisibh oighridh, 7 tuc lais dia thig (c)o a muime. 'Robad fhearr dhún,' ol a muime, 'brosna connaid chrin do thabairt diar ngorad inas a tucuis.' Asbert-som fria muime: 'Creitsi conad sochma do Dhia curo lasat na pisi amal crinach.' Amal rosuidhghed forsin teinid rollassat focétoir. . . . 85

Feacht do Phatraic 7 da shiair Lup(ait ocingaire) caerach. Atnaigset na huain cuh(opunn, amal) ba bes doibh, docum a (ma)ithrech d(o ól lomma.) O'tconnuic Pátraic 7 a shiúr inni-sin, roreithset codi(an) dia terpadh. Adrochair an ingen, 7 roben a cenn fria cloich cur'bo comhfhocus bas di. Luidh Pátraic dia saigid cu tard airdhi na croichi tarsin crecht, 7 ba slan focétair. 90

Feacht aili do Pátraic ocna cæirib co ruc in cu allaid chæirig uadh, curo chairig a muime gumor. Luid didiu in cu arabháruch cusin maigin cétna, 7 in chúra imlan leis; et fa hingnad in ní-sin .i. aisec a fiaclaib in con allaid immon mbiadh ngnáthach. Morthar ainm Dé 7 Pátraic desin.

Feacht ann luid a mhuime-sium do bleagun a bó. Luidsium do ol dighi 95 leamhnachta lé. Dasachtaigher immorro im boin isin mbuaili .i. Demon dochuaidh innti, 7 dobeir a hadharc isin mboin ba nesa dhi 7 nos-marbhann. Romarbh dono .v. bú ba dech isinn indis, 7 luidh iarsin isin ndithreibh. Teid iarum an noem .i. Sucait, tre comairle in Spirta Noeim docum na .v. mbo, 7 dos-fuisigh iat a bbas. Bennachais in mboin ndasachtaig ucut, 7 ba 100 cennuis iarsin amal chæirig.

¹ MS. connaigh.

Bui dal mhor la Breatnu. Luidh-sium don dail-sin la aidi 7 laa muime. Tecmaing tra *co n-erbailt* a aite isin dail-sin. Roshochtsat na huili dhesin, 7 rochiset a comnesomh, 7 rochí a commam, 7 adubairt: 'A gill(i), cidh
 105 umar' leicis h'imarchoirthidh ¹ do ec?' Luid iarsin *Patraic* docum a aidi 7 dorad a lama ima brag(aít) ² [fo. 3. a. 1] 7 atbert fris: 'Eirigh *co ndighsium* asso.' Atraiigh focétoir la breitir *Patraic* 7 ruc for a muin dia thig inní *Patraic*.

Feacht n-aill dobertis meic beca in phuirt mil dia maitribh asna mil-tenaibh. *Co ndebairt* a muime frissium: 'Ni thabraisi mil damsa, a meic,
 110 amal dobearuit meic in baili dia maitribh.' Teit-sium iarumh docum in uisqui, 7 leastar lais, 7 senais an t-uisqui cur'bo mil, 7 *co n-dernta* cretre don mhill-sin, 7 noic(ad c)ech teidm.

Feacht ann atbat(h lena)m alaile bannscaile nocungnadh la muime *Patraic* ic bleagun a bo. Asbert iarum muime *Patraic*: 'Tuc lat do mac
 115 inniu isin n-innis feib noberthea cech dia.' Doghní samlaid. A mbatar iarum na mna ocon bleagun, 7 in mac marbh for lar na buaile, dobreath a mhuime leamlacht do *Patraic* 7 isbert fris: 'Gairm cucatt in mac aile *co n-eisbhiudh* comaidh friut.' 'Táre, a naidhiu,' oul se, 'ille!' *Atracht* focedair in mac a bas la togairm *Patraic co n-eisbetar* commaid iarum. Romorad
 120 ainm De 7 *Pátraic* desin.

Feacht aili dochuaidh *rechtaire* in righ da fhuacra for *Patraic* 7 for a muime *co ndighsitis* do glanad th(e)allaig in righthigi i n-Alcluaide. Teit iarum *Pátraic* 7 a muime, co tainic in t-aingéal *co Pátraic*, *co ndebairt* fris: 'Guidh ³ in Coimdhí, 7 ní ba heicin duit ind obar-sin cubrath.' Glanaís in
 125 t-aingel in teallach iarsin, 7 atbeir ce noloiscthea a bhfil do chonnudh i mBretnaib isin tealluch ní bheth luaithne arnabharach ann, 7 comuillter fos sin.

Feacht aile didiu doluidh *rechtuiri* in righ do chuinghidh chisa grotha 7 imme co muime *Patraic*, 7 ní raibhi aici ní doberad ind isin gaimredh. IS and sin dorighne *Pátraic* gruth 7 imm don t-snechta co rugad don righ,
 130 7 o rotaisilbhadh don righ (r)osoadh a n-aicned snechta doridisi. Ro(m)aithedh iarsin do *Phatraic* on righ in cis-sin.

Becc tra de mhor annso do macfertuibh inni noem *Pátraic*.

IS he tra tuirthiudh toidhechta ⁴ *Pátraic* docum nEirenn. Batar .IIII. meic rig Bretan for longius. Rancatar [fo. 3. a. 2] cu ndernsat orcuin inn
 135 Urmarc Leathu, 7 dorecmaing lucht do Bretnaib Alcluidhi for turus a

¹ MS. himarchoirthigh.

² Here comes a misplaced leaf.

³ MS. guigh.

⁴ MS. tuirthiugh toighechta.

nUrmarc Lethu intansin, 7 rohorta isin orcuin sin. Rohort ann cetamus Calpurnus mac Potaidhe athair *Patraic* 7 a máthair .i. Conces. Roghabhsat *Pátraic* 7 a dhi siair .i. Lupait 7 Tigris. IS *ed didiu* leth lotar meic rig Bretan, timcill Eirenn atuaidh, cu rorensat ini *Patraic* fri Miliuc mac hui Bhuain *cona triur brathar*. Ba hesidhe ri Dalnaruidhi, et rorensat a shiair ¹⁴⁰ *leth n-aili* 7 ni mafitir daibh. Ba de tra rolil-sium in t-ainm as Cothruighi¹ ar foghnum do cethrar muinntire.

Bai tra do dhichracht in fhoghnuma i mbai *Pátraic* co toimniudh cechæ dona cetheora muinteuiuib dia bhfoghnad cumad do a oenar foighneth, et bai gidh in anmcairdine ele fairsium .i. *cét* slectain matan 7 *cét* fescor 7 ¹⁴⁵ oenproind on trath co araili.

Batar *didiu* .IIII. hanmanna fair .i. Sucait a ainm o thuistidhibh²: Cothraighi³ dia mbui ic foghnum do cheathrar: Magonius oc German: Patricius .i. athair na caitherdha, a ainm la Selistinus .i. comarba *Petuir*.

O'tconnuic Miliuc gur'bo mogh irisiuch, rocennuigh on triur aili cu ¹⁵⁰ fognadh dó a oenar, 7 rofhoghain [f]o bes n[a n-]Ebraidhi⁴ fria re .IIIII. mbliadne, uair ba deithber dhó iar n-aili genealaig; et iss *ed* roherbadh do, ingaire muc; 7 rocesair mór n-imned i nditribh *Slebi* Mis, amail itfet fein i liubar a eipistlech.

IS lia tra *tuiriumh* 7 aisneis a ndoroine Dia airsium isin ditribh. ¹⁵⁵ IS ann sin don-athuiged som Victor aingel 7 nofhorchanad im ord n-ernaighthi. Tictis *dono* chuicisium meic 7 ingena Milcon *cona* cnamat do, 7 nos-forchanadh im chrabud *cristaidi* doreir forcetuil in aingil.

ISinn inbaidh-sin itconnaic Miliuc fis .i. Cothraighi³ do thuidhecht cuca, 7 lasair theined as a ghion, cu rolái-seom uadh in teinid na roloiscedh, 7 ¹⁶⁰ roloiscce a meic 7 a ingina comdar luaithred, 7 rohesreided a luaith fo Eirinn. Ruc iarum Cotraigi breith [fo. 3. b. 1] forsín n-aisling, 7 atbert ba he tene in raith diadha asacomlaifed uadsum iardain co Miliuc, 7 ni creitfedh do. Noloiscfed *immorro* pectha a mac 7 a ingen, 7 nocreitfítis, 7 bidh irdraicc a n-ainm fo Eirinn.

I N-araili aidchi⁵ *didiu* isin du sin rocuala guth in aingil, 7 atbert fris i fis: 'Bene, serue Dei, ieiunas et oras, et cito exiturus eris ad patriam tuam.' Rocomhfhaicsigh tra aimsir fuaslaicthi *Patraic* a daire, air noclechtatais na gennte soerad a moga cecha *sechtmad bliadne*. Roimraidh iarum Miliuc cinnus no fhasfadh a mhogad ocaí .i. *Patraic*. Crenaidh *didiu* chumhail ¹⁷⁰

¹ MS. cothruidhi.² MS. thuistighibh.³ MS. cothraidhi.⁴ MS. nebraighi.⁵ MS. aighthi.

.1. Lupait siur *Patraic*. Dos-bert Miliuc dia mhogad. Rotinoiltea i teach foleth aidhche¹ a mbaindsi. IS annsen ropritchai *Pátraic* don cumail cu rothocaitetar in aidhchi² oc ernaighthi. ISin maduin iarnamharach atconnuic *Pátraic* in gelchrecht i ndreich na cumaile, cu rofhiafraigh³ fochunn in crechta.
 175 Asbert in cumal: 'Intan robhasa i Nemptor i mBretnaib rotecmaing gur'ben mu cheann re cloich gur'bho comfhocus bas damh. O atconnaic mu brathair Sucait in crecht dorat airrdhe na cro[iche] cona laimh tarmo cenn, 7 rohictha focétoir.' Roraidh *Pátraic*: 'Misi do brathair, 7 is me rot-ic, 7 is trocaire De fodera ar n-accomal doridhisi iarnar n-esreideadh.' Roghniset
 180 iarsin atlaigi buidhi do Dhia, 7 docuatar isin ndithrub iarsin.

O robui *Pátraic* isin dithrub atcuala guth in aingil ica radh: 'IS fuiridhe didiu in long co ndighisa innti cusin nEatal do fhogluim na screptra noime.' IS ed roraidh *Pátraic* frisin aingel: 'In duine dia bhfoghnaimsi fria re .uii. mbliadne ni fharcabhsa he cen a airle dam.' ISpert didiu in t-aingel: 'Eircsi
 185 co bhfesair.' Doroine *Pátraic* amlaid sin. Asbert Miliuc na comarleicfeadh muna thardad tallann oir dia chinn. 'IS tualang Dia cidheadh on,' ol *Pátraic*. Doriacht *Pátraic* isin dítreibh 7 atcuaidh don aingel briatra Milcon. Atbert in t-aingel fris du i tat foillichta in aingil: 'Coimhetsa amarach araili torc ic claidhi in talman, 7 docuirfea bruth oir dhuit ass, 7
 190 tabhuir ar do sháire.' Rocomailled amlaid 7 roleicedh [fo. 3. b. 2] Sucait do imthecht soer iarsin. Aithrech immorro la Milcoín deonugud dia mhogad im thecht, 7 fuidhius a muinntir 'na dhegaid dia thabairt forculai; sech ni tharra-sum *Patraic* 7 ni tharraid in t-or ar n-impod.

Luid didiu *Patraic* i crich hua Neill for aighidhecht⁴ co Sei[n]chianan.
 195 Ishe rofheall fair. Rod-rir ar chaire n-umai. Suidhighidh a coiri for fraighidh a theghduisi co rolensat a lamha don choire iarsin. Luidh a ben dia chabair. Roleansat a lamha-sidhe don coire. Luidh in mhuinnter uili cusin coiri, 7 roleansat a lamha uili don coiri, 7 rolean in coiri don froigid. IS annsin roraidhset: 'Is mogh righ mhorchumhachtaig rorensam. Gairmter duin
 200 doridisi.' Dolluidh *Pátraic* iarsin cuca, 7 dolleic al-lamha dhoibh trena n-airtrighi, 7 rolaiset in coire forculai.

Luid *Pátraic* iarsin la gulla for muir 7 dus-fobair ainbhthine moir. Roghuidh⁵ *Pátraic* a Dhia leo 7 ba ræithinach in muir. IAr ngabail tiri dóib dobhatar tredenus ind oine iar scithlim al-loin. Guidhset⁶ *Pátraic* iarum
 205 im cuinghidh bídh doibh co Dia. IAr sin dorat Dia dhoibh muic n-uir

¹ MS. aighthe. ² MS. aighthi. ³ MS. atconnuic p. fochunn in crechta curofhiafraigh.

⁴ MS. aidhighecht. ⁵ MS. Roghuigh. ⁶ MS. Guighset.

fhonaithe, et dobreath mil choillidí do *Pátraic* amal *Iohain Babtaist*. Scarais friusaidhe 7 dolluidh co Nemptor. O rainic iarum a athardha roghuidhset¹ he im anad acu, *ocus* ní frith uadh, uair cech tan atcodlad indar-lais ba hi inis na nGáidel² atceth co cluineth claiscetul na macraidí o Chaill Fochlad.

210

Doluidh didiu tar muir n-Icht i n-airrterdeiscirt na hEtailli docum *German* .i. saieascop na hEorpa uili intansin, cu roleghe in canoin n-eclusdai lais.

DOLUIDH co Martan iarsin cuTorinis, cu tart berrad manaig fair.

.XXX. bliadne didiu a aois intan rosiacht gu *German*, xxx. bliadne oc foghlaim oca iarum, 7 xl. bliadne ic proicept a n-Eirinn.

215

Rofhaidh *German* iarsin inhl *Patraic* do Roimh do airidin graidh espoic fair, 7 senoir sruith lais .i. *Egedius prespiter*, dia theastugud fiadh *Romanchu*.

Luidh iarum for muir, nonbur a lin, co-rala an innsi cu n-fhaca in tech nua [fo.4.a.1] 7 lanamain ann; 7 atbert frisin oclach bui isin tigh, cia fot robatar² annsin. 'O aimsir Íssu,' ar se, 7 is e ron-bennach conar tegduis, 7 bemait amlaid cobrath, et timarnai Dia duitsi,' ol in t-oclach, 'dul do proicept i tír nGáidel³, et forfacaibh Íssu bhacaill lindi dia tabhairt duitsi.' Dobreat iarum *Patraic* bachaill Íssu leis, 7 doluidh co *Germán* forcula. (As)pert Victor fris. 'Timarnai Dia doitsi du(1 do) proicept i tír Ghoidel⁴.' 'Dia cloisinn dam,' ol *Pátraic*, .. ad dó nofreiceruind (l. noraguinn). 'Tairsi,' ol Victor, 'dia acallaim-seom i sliab Herimon.'

LUID *Pátraic* iarsin, 7 ronecain fri Dia dúrcraidhitaid na nGaoidel⁵. Asp(er)t Dia: 'Biatsa,' ol se, 'oc furtacht duid.'

LUID iarum *Pátraic* do Roim co roet gradh esbuic o comarba Petair .i. *Selestinus* .xl.ú. oPhetur. IS e rofaidh Palladium espuc docum nEirenn, acht ní rogabhsat Gáidil⁶ a proicept side, ár ní dó rocinn Dia a comhshódh, acht is do *Patraic*. Luidh iarum *Palladius* forcula co n-erbailt a m-Bretnaib. Luidhset a cæimthechtaidhi co Roim.

INTan luidh *Pátraic* fo gradh n-espuic is ann dobreth in t-ainm is Patri-cius fair. Doradad grad for *Pátraic* iarsin o *German* 7 o *Shelistinus* 7 ó Mhatha o righ Romhan. INTan tra robas occ tabuirt graid espuc fair rofreacairset na teora classai .i. class muinteri nime 7 class na Romanach 7 class macraidhi cailli Fochlaid. Et is ed rocansad uile: 'Ibernienses omnes

¹ MS. roghuighset.² MS. nobatar.³ MS. gæigel.⁴ MS. ghoigel.⁵ MS. durcraiditaig nangaoigel.⁶ MS. Gæigil.

240 clamant ad te puer.' Rofaidh didiu comarba Petair inhí Pátraic do proicept do Ghæideluib¹.

A mbai Pátraic for muir ic ascnamh docum nEirenn conacai an clamh forsín carraic oc cuinchidh inaidh ar Dia isin curach. IS ann sin rola Pátraic a leic isin muir resin clam, acht intan dorochtatar Eirinn fuaratar in lec
245 aracind isin púrt.

Luidh iarum Pátraic co ngeibh Innber De i Crich Cualunn, 7 nibdar failtigh na hiascaire fris. IS ann sin dorad-sum breithir forsín n-innbhir cu nach biadh torad ann cubrath. Et is e thainic anagaid Patraic .i. Sínell mac Finnchada . is he cedna fer dochreid [fo. 4. a. 2] do Dhia 7 do Pátraic.
250 Et facbhuidh bennachtuin fair 7 for a shil.

.XL. bliadne on ló tainic Pátraic a n-Eirinn co la a etseachtai.

Focerd a luing iarsin sech Eirinn soir co hInis Pátraic. Luid i tír. Aroet araili fer for áighidecht² i suide 7 creitis dó. Luidh Pátraic cum a luingi d'acallam Laeghairi co Temhraig. Roimir assidhe co hInnber na
255 mBarc, 7 dogní aoighidhecht³ a tigh fhir mhaith annsin. Sescnech a ainm. Pritchaid Pátraic breithir nDe dhó, 7 creidid do Dia 7 do Pátraic. Baister he iarum. Bai mac bec aigi. Rotoltnaigh-sidhe do Patraic 7 rochar gumor inti Pátraic. Gabhuis in mac cos Pátraic 'na ucht, 7 ní r'æmh codlud le a máthair na a athair in aidhchi⁴ sin, acht ba toirirsech 7 nochafedh muna
260 leicthi i fochair Pátraic he. Ar madain immorro, intan dochuaidh Pátraic do imthecht fora set, tucad a carpat cuice. Cuiris Pátraic a chois isin carbat. Iadhaidh in mac bec a dhi laimh im chois Pátraic, 7 is ed roraíd: 'Rom-leicid aroen fria Pátraic, ár is e Pátraic m'athair dileas.' Doraidh Patraic: 'Baistter in mac 7 doberur isin carbut.' Co n-ebert Pátraic iardain: 'Bidh comarba
265 damsá in mac-sin.' Et dobreth Pátraic ainm fair, Benignus .i. Benén.

Teit iarsin a coeimthecht Pátraic co Ferta bhFer bhFeic i Muig Breg adaig⁵ chasc. IS annsin roceleabair Pátraic ord na casc, 7 adaiter tene cosecartha acu do oifreann. Ba hi sin aidhchi⁴ fhele Læghuiri meic Neill, ár rognithea la Læguiri feil a gene dogres gacha bliadne i Temraig Breg, 7
270 ní lamhtha la Læguiri tene d'fatudh in Eirinn resiu nohaduighthea tene laissium i Temraig.

IS annsin romhallach Pátraic Innber nDomnann 7 Innber nDe, 7 robennach Innber mBoi[n]ne ar fuair iasc ann.

LUIDH iarsin co hInnber Slainghe cu rofholuigh a lunga isin du-sin.

¹ MS. ghæigelaib. ² MS. aidigecht. ³ MS. aoidhighecht. ⁴ aighthi. ⁵ MS. agaid.

Conidh ann dofuair mucaid Dichon meic Trechimh¹, bhail ita Sabull² 275
 Patraic inniu, conecidh dia thigerna. Luidh Dichu co ngreis a choin fona
 clerchiu. IS ann sin doghab Pátraic in fersa: 'Ne tradas bestis animam
 confitentiu[u]m tibi' et cetera. Iarsin sochtais in cu 7 ní ro urchoidig doibh.
 O'tconnaic Dichu inhi Pátraic rofhuasluicc a claidhiub³ dia orcain. Seacais
 a laim osa cinn [fo. 4. b. 1]acedoir, cu nderna atach Patraic 7 ron-gabh congain 280
 cridi, 7 rocreit, 7 ron-baist Patraic iarsin, conid he tóisech roghab baisde 7
 creidium la hUlltu o Pátraic. IS annsin roidbair Dichu do Pátraic in
 Sabull. Senoir immorro Dichu intansin. Dorat Pátraic a rogha dó, a
 athnuaiged⁴ i n-æis trichtaigi nó a dhul i flaith nime focétoir. 'IS ferr leam,'
 olse, 'mo athnuaigeded ind æs trichtaigi.' Bendachais Pátraic Díchoin 285
 gu ndeachaid i n-oitiud asahaithli.

Feacht do Pátraic isin tSabull oc oifreann. Luidh araili drai sech in
 eaclais. Focerd a eachlaisec dar senistir na hecailsi isin coileach. Sluicid
 in talam in drai focétoir.

LUID Pátraic do proicept do Miliuc mac hui Bhuáin, 7 ór lais ar gabail 290
 in chreidme uadh, áir rofhidir cur'bhó sanntach um crudh⁵ 7 um ór he
 dosunnraid. O'tcuala Miliuc Pátraic do techt cuigi nir'bo failid dhe, ar ba
 meabhul lais creidium dia mogh 7 dia fhogantaidh⁶. IS i didiu comairli
 ro-aslag Demon fair .i. tene do tabairt fair ina thigh bodein, cu roloisced ann
 7 co ndechaid dochum n-ithfirn. Rofoillsiged do Pátraic inni-sin, 7 is ed 295
 roraith: 'Ní bia rí na righdamhna uadh, 7 is ac foghnum dhaine ele bias
 a shil 7 a seimeith dogres, 7 ní tharga a ainim a hifirn cu bráth na iar mbrath.'

IS i sin aimser dorala ri feochair for Eirinn .i. Læghaire mac Neill.
 IS ann didiu bai a shosad 7 a greim rigda i Temraig. Teora bliadni re
 tuidhecht⁷ do Pátraic inn Eirinn roterchansat na druidhi a taidhecht⁸ 300
 .i. Luccatmael 7 Luccra. Et is ed roraithset:

Ticcfat tailcinn tar muir meirceann,
 a mbruit (.i. a cocaill oifrind) toillceann,
 a crainn (.i. a mbachla) croimcenn,
 a miasa (.i. a n-altoire) a n-airrter a tigi,
 friscerat uile amen.

305

Iarsin ispert Pátraic ria Dichoin: 'Eirg uaim,' ar se, 'co Lægairi mac
 Neill co n-ebre mo aithiusec fris, cu rabh flaith 7 eclais isin tir.' 'Dia ndeochussa

¹ MS. Trethimh.² MS. Sadull.³ MS. claidhium.⁴ MS. athnuaigeded.⁵ MS. crugh.⁶ fogantaigh.⁷ tuighecht.⁸ MS. taigecht.

cu Læguiri,' ol Dichu, 'itat .ix. ngeill damsas occa i Temraig. Muirbhfiter
 310 mo geill 7 nom-muirbhfiter fein in lín raghat. 'Ternaifesa fein 7 ternaifeat
 do geill [fo. 4. b. 2] sum muid . . . ge gingu terno,' ol Dichu,
 'ragat ar do bennachtain.' Luidh iarum Dichu co Temhraig. 'IS e tra in
 fer,' ol Læguiri, 'ceta rocreit don tailcenn ria feru Eirenn. Beridh,' ol se,
 'in fer-so a n-æntech re gia(llu), 7 tarduidh biadh saillti doibh 7 na tardaid
 315 di(uscui).' Doronad samlaid. Dosn-ainic macdhacht 7 dobreath
 drolmhuigh fhina dhóib æ Pátraic 7 dáil doib 7 dobreth soillsi
 . . . doibh . . . Dosn-ainic cleirech cu casal lín . . e 7 tall (na) glasa 7 na slabh-
 rada dib, 7 tuc a n-eochu . . ba forlár in lín ina srianuibh, 7 rooslaic doirrs(ea)
 (na) Temrach reompa. Leangait iarsin fora n-eochu 7 ti . . co Pátraic i tir
 320 nUlad. Atfet iarum Dichu a scel do Pátraic. 'IS doigh,' ol Pátraic, 'ní icfut
 faithe na ithfesa in fer sin co rissa fein.'

O rocomfocsig so(llumun) na casc romidir Pátraicnach raibhi baili in bu(d)
 cora dhoib bardshollumun na bliadne do cheileabrad ina i Muig Bregh baile mbui
 cenn druidechta 7 idlachta na hEirenn 7 in, arddingna na hEirenn .i. i Tem(raig).
 325 Rocheleabair do Dhichoin, 7 dorad a luing for muir, 7 luidh co hIndber
 Colptha 7 co Ferta bFer bFeic for tir, 7 saidhidh a phubull ann, 7 robean(ad)
 in tene chasda coisecarta lais. Ba hi(sin) aimser noceileabraitis na gennte
 in tsol(lomun) sin, 7 ba geis do righ Temhra tene d'fatud re teinid na Temrach
 in adaig¹ sin. Ni fhidir didiu Pátraic (in) geis-sin, 7 cia rofesadh ní tairmiscfed.
 330 A(mb)atar ann lucht na Temhra co bhfacatar in ten(id) roatta Pátraic, air
 rosoillsigh Mag mBreg . . Roraidh in ri didiu : 'IS coll cana 7 gesi dham, sud,
 7 finnta dhun cia dorine in tene u(t).' 'Atciam in tene,' bhar na druidhe, '7
 rafhetam(ar) in aidhche² a ndernad hi acht mina didbhuig(ther re) maduin ní
 baithfiter cobrath.' Rogab f(erg) in ri iarsin, 7 rohinnled a carpat do, 7 dodech-
 335 (aid) co Ferta bFer bhFeic. Doraidset na d(ruid) fria Læghaire : 'Na heircsi
 cusna fira uci air doragat-som cucat.' Dodeochaid . . cu hairm i mbui. Atbert . .

(Here are lost two leaves.)

[fo. 5. a. 1] Luidh iarum Pátraic co Sith nÆda (et ro)bennach Conall
 7 Fergus a mac. IS annsin do . . . ar a lamha for cenn an meic. Ingnad
 la Conoll innisin. Asbert Pátraic :

340 Gignidh macan dia fine,
 bidh sai, bidh faidh, bidh file,
 inmhain lespaire glan glé,
 nat ebera imarbhe.

¹ MS. agaid.

² MS. aighthi.

Colomb cille mac Feilimthe insin.

Robennuch *Pátraic* didiu *Conull* mac Neill 7 a ceneil, 7 forfácuibh 345
bennacht fora ndáinibh 7 fora n-innberuibh 7 for a ceallaibh.

LUIDH *Pátraic* i tir nEogain 7 asbert fria muntir 'Fomnid¹ nach
for-tair in leo uathmhar .i. Eogan mac Neill.' IMatarraidh doib frisín set .i.
Muiredach mac Eogain robui i tosach luirc na n-occ, Sechnall *immorro* dobhui
i ndereth luirc na clérech. IS ann asbert Sechnall fria Muiredach. 'Rat-fia 350
a logh leam da creidi h'athair do Dhia.' 'Cia logh?' ol se. 'Righi uait,' ol
Secnall. 'Doghena amh,' ol Muiredach. A bhFidh² Mhor is ann *conrainicc*
Muiredach 7 Eogan fria *Pátraic*. Rocreit didiu Eoghan do Dia 7 do
Pátraic. 'Damadh a tigh nocreittea,' ol *Pátraic*, 'doticfatis geill Eirenn
dod tigh. Uair nach edh, ní ticfat co tísat tria nert airm.' 355

LUID *Pátraic* cu hOiliuch na Righ curo bennuch (in dún,) 7 forfácuibh
a licc ann, 7 rotarrngair righi 7 ordan re hedh for Eirinn a hAilech, 7 dorat
beannachtain gaiscidh for Eogan, 7 atbert *Pátraic*:

Mu bheannachi forna tuatha
dobiur o Bealach Ratha,
ocus for Cínel Eogain
deoraidh co laithi mbratha.

360

Cein bes macha fo toruibh
beit a catha for feruibh,
cenn sluag bhfer bhFail dia maigin,
saigidh daibh for cech tealaigh.

365

LUIDH *Pátraic* iarsin a nDail Araidhi cu da macuibh déc Cælbaidh³,
7 dorat beannachtain forai acht Sarán a oenar, 7 dorat mallachtain fair sein
cu nach gabhtha righi uadh cubrath.

Luidh *Pátraic* i nDail Araidhi cu robaist espac Olchon fil in Airrter 370
Maigi Cobhai, 7 cu rolegth Mac Nisse *Conaire* a shalma lais.

Luidh *Pátraic* co hEochaig mac Muiredaigh, co righ Ulad, dia mbui oc
damnad [fo. 5. a. 2] 7 oc pianad da næmhogh roedbradair a n-oighi do Dhia,
ica . . . urgud il-lanamhnus i n-adhrad idhal. Roghuidh⁴ *Pátraic* itghi leo arna
rophiandais, occus ní etas. Dorat didiu Cairill mac Muiredaigh .i. brathair 375
in rig, impidi la *Pátraic*, 7 ní roæmh in ri fair. Atbert *Pátraic* fria hEochaig:
'Ní bhiat righ nait rigdamna uait cobrath ocus a n-oidhidh⁵ fort bhudhein.
Do brathair *immorro* .i. Cairill bhidh ri é budhein 7 beit righa uaidh 7

¹ MS. fomnig. ² MS. abhfigh. ³ MS. Cælbaidh. ⁴ MS. Roghuigh. ⁵ MS. anoighidh.

flaithi os do claindsi 7 os Ulltaib uili cobrath,' *conud* iat sin sil na righi .i. sil
 380 Demmain meic Cairill tre breitir *Pátraic*.

Luidh didiu seitig in righ 7 slechtais fo chosaib *Pátraic*. Dorat *Pátraic*
bennacht dl, 7 robennaig in gein bui ina broinn, *conud* he Domhanghart mac
 Eochach insin. IS e forfacaibh *Pátraic* ina churp fesin i Sleibh Slanga 7
 blaid ann cobrath. Uair is he sin in *sechtmad* fer forfacuibh *Pátraic*
 385 ana bhethaid oc coimet hEirenn.

Luidh *Pátraic* iarsin a Dail Araidhi tar Fertais Tuama co hUaibh Tuirtre.
 Dodechaid iarsin a n-Uaibh Meith Tire. IS ann tallsatar triar do Uaibh
 Meith ind-ara boc nobidh oc tabhairt usci do *Pátraic*, 7 dodechatar do luighi
 eithich do *Pátraic* cu romheichleastar in boc fesin a bragait in tres fear dos-
 390 tall. 'Mo de broth,' ol *Pátraic*, 'aisneidhidh in boc fes(in) a bhaile ar'hithed.
 Et o aniu cubrath,' ol *Pátraic*, 'leanat buic fort claind 7 chenei,' 7 is *ed* on
 comalltur fos.

LUID *Patraic* co Firu Rois iarsin. IS ann sin rosae i clochu na faiscre
 grotha cosin nemh. Et robaithtea isin ath uile laich romhidhatar orcain
 395 *Patraic*.

LUIDH *Patraic iarum* tar Magh mBreg i crich Laigh(en) co dun Nais.
 Ata lathrach pupla *Pátraic* i fhaighthi fria sligid anair, et ita tipra fria dun
 atuaidh du in-robaisd *Patraic* da mac Dunlaing .i. Ailill 7 Illann 7 di ingin
 Ailill¹. i. Mugain 7 Fedhelm ro i(d)ber(tatar) [fo. 5. b. 1] a n-oighi do Dhia, 7
 400 senais *Pátraic* caille for a cenn. IS ann sin docuas o *Phatraic* for cenn *rechtaire*
 Náis, Faillén a ainm. Rodoilbh-sein cotlud fair, 7 adubhradh bai in *rechtaire*
 'na chodlud. 'Modhebrath,' ol *Patraic*, 'ni hingnad cidh tiu[g]chotlud,'
 Dochuatar a muinnter iarsin do duscud in *rechtaire*. Et frith marb he ar
 an anumaldoit dorine do *Pátraic*, *conid* desin is athiusc mbreithri la Gædelu :
 405 codlud Faillein i ndun Nais.

Dricriu didiu is e ba ri O nGarrcon forcinn *Pátraic* intansin, et inghen
 Lægaire meic Neill do mnai oca. Et dodiultsat fre *Pátraic* immon
 bhfleidh² oc Raith Innbhir. Et dorat Cilline foilti dhó, 7 romarbh a
 ænbain do, 7 dorat dó i n-airmitin foghebadh dia fhulung i tigh in righ. IS
 410 ann sin atbert *Patraic* fria mnai fhuine, 7 si oc derchainedh a meic :

A ben, taisigh do macan!
 totæt torc mor do orcan;

¹ A recent hand has made Aitt into Ailbi.

² MS. bhfleigh.

is do aibhell dotæt breo,
bid beo, bidh slán do macan.

IN t-arbur

415

is¹ dech dolosail talman :
is se Marcan mac Cillin
duini bus dech d'ibh Garrecon.

Fothaighis *Pátraic iarum* cealla 7 conguala imdha i Laignib, ocus for-
facuib bennachtain forru 7 for Huibh Cennselaig sainriudh, 7 forfacuibh 420
Huasailli i cill Huasailli 7 Mac Tail i cill Cuilinn, et ro oirdnestar Fiachu
Finn i Sleibtib in espocoidi in cuicid. Romhaidh dano Failge Berraidhi
co muirbhfedh *Pátraic* du i comhraicfed fris a ndighuil an idhail Cinn
Croich, ar is eisdhe roba dia do Fhailgi. Roceilset tra a muinnter ar
Pátraic inni roraidh Failghe. Laa n-ann asbert Odhran a aru fre *Pátraic* : 425
'Ol atusa fri re cian og aruidecht duitsi, a popa, a *Pátraic*, nom-leic-
sea isin primsuidi inniu, 7 ba tusu bus ara.' Dorine *Pátraic* samlaid.
Luid *Pátraic* i crich Ua Failghi iarsin. Teit Failghi cu tard fuasmadh
tria Odhran i rict *Pátraic*. Nir'cian *iarum* co n-erbail Failghi co ndechaid
a ainim a n-ithfern. Teit iarsin Demun i curp Failghe co mbui eter 430
dainibh [fo. 5. b. 2] amal b. . . . Teit *Pátraic* iar céin mair iarsin co
Failghe, 7 rothoiris an dorus in dunaidd i muigh, curo fhiafraig do æn do
mhoghuibh Failghi cait i m-bui Failghi. 'Rofhacbassa ina thigh,' ol in
mogh. 'Raidh fris,' ol *Pátraic*, 'tuidecht dom acallaim.' Teit in mogh
arcenn Failghi, 7 ni fuair dhe isin tigh acht a cnamha lomaí cen fhuil, cen 435
feoil. Tic in mogh co *Patraic* cu mbron 7 toirrsi 7 atfet dó amal doconnuic
Failghi. Asbert *Pátraic* : 'On lo roghon Failge mo araid am fhiadhnuisi
dochuaidh a ainim a n-ithfern isin gnim dorinne, 7 dochoidh demun ina
corp.' Conid hi oided² Fhailghi insin.

Failghe Rois immorro issi a clann fil isin tir inniu, 7 robennuch 440
Pátraic, 7 is uadh flaithius in tire cobrath.

LUIDH *Pátraic* iarsin for Bealuch nGabrain i tir nOsraigi, 7 forfothaig
cella 7 conguala ann, 7 adubairt nobhetis, oirdnidi læch 7 clérech dibh
cobrath, 7 ni biadh furail nach coicid forru cein nobetis doreir *Patraic*.

Ceileabhrais *Pátraic* dhoibh iarsin, 7 forfacoibh martra sruithe ocu 7 445
foirenn dia muntir du ita Martrach³ inniu i Muigh Raighne.

LUIDH *Pátraic* iarsin i crich Mhuman do Chaisiul na Righ. Co tarla do

¹ MS. repeats.

² MS. oiged.

³ leg. Martarthech.

Ænghus mac Natfraich ri Muman, 7 feruis failti fris, 7 nos-beir lais dia
thigh don dun cusin maigin i ta Leac Pátraic inniu, 7 creitis Ængus do Dia
450 7 do Pátraic annsin, 7 robaisdeth he 7 moran dferaibh Muman maille fris.
IS ann sin tra tinnsnamh baithis bhfer Muman, conadh ann asbert
Patraic:

455 Muimhnigh dianom-sáruighet
um Chaisil cenn a mbaithis
imghuin leo ar lar a tire
beit a righi fo aithis.
A Caisil robennachus
Eirinn conic a hura:
comdhí¹ laimh robennachus
460 connabia cen maith Mumha.

INTan tra robai Pátraic oc bennachad cinn Ænghusa luidh foghrain
na bacla trena traighidh. Iar bhfoirchinn *imorro* in bennachaid conaccai
in crecht i cois Ænghusa. Asbert Pátraic: 'Cidh rombai nad ebris
frium?' 'Atar-lem,' ol Ængus, 'rop he corus in creitmhe.' 'Rat-fia a logh,'
465 ol Pátraic. 'Ni ragha do chomharba [fo. 6. a. 1] aidheadh ngona onniu
cubrath acht oenfer nama.' Asbeir Pátraic co mbiad arath i Caisil, ut dixit:

470 Eisseirgi Patraic a nDun,
a ordan a n-Ard Macha,
i telchan Chaisil cheolaig
rodheonaig trian a ratha.

Luidh Patraic a Muscraih² Breoghain. Laa n-ann didiu boi oc innlat
a lamh i n-áth ann cu torchair fiacail asa chinn isin n-áth. Luidh iarsin isin
telcha frisin ath anair, 7 dotiaghar uadh do cuinghidh na fiaclu, et doraitne
focétoir in fiacail isin ath amal grein. Et Ath Fiacla ainm inn atha et Ceall
475 Fiacla ainm na cille i farcaibh in fhiacuil. Et rofhacuibh cethrar dia muntir
ann .i. Cuirche 7 Loscan, Caileach 7 Beoan.

Luidh iarum i tir Ua Figinti co nderna Lonan mac Erca ri O Figeinti
fledh³ do Pátraic, 7 deochain Mantain do muntir Pátraic leis ica fur.
Dolluidh cliar aesa dana co Patraic do cuinghidh bidh. Fuidhius Pátraic
480 techta uadh co Lonan 7 co Deochain Mantain do chuinghidh neich⁴ don
oes dana. Asbertatar side napdis druith no bernfad a bhfleidh⁵ artus.

¹ MS. comadha.² MS. muscraidhi.³ MS. fleghe.⁴ MS. neith.⁵ MS. bhfleigh.

Asbert *Pátraic* na biadh rí na *espoc* o Lonan 7 na biad ard congghail¹ deochain Mantain i talmáin. IS ann sin do dechaid araili moethoclach, Nesan a ainm, 7 molt 7 tanag² 7 tri faiscre grotha for a mhuin do *Pátraic*. Asbert *Pátraic*:

485

IN macan dotoet atuaidh
is do doberbadh in bhuaidh,
cona moltan for a muin
docum Cotraighi dofuil.

Conus-tuc *Pátraic* dona caintibh. Amal batar iarum na cainti oc ithe in 490 muilt notas-sloicc in talam fodedair cu lotar i fudoman ithfrinn, 7 marait fos na faiscre iarna sodh i clocha. Dobert iarum *Pátraic* bennachtuin do Nesan, 7 dobert gradh deochain fair, 7 is e fil i Mungharait.

Luidh *Pátraic* iarsin i Findine fri Domnach Mor aniartuaith, telach asa n-aicter in tuath fri Luimnech atuaidh, co tart bennachtain for Thuad-495 mumain ar a dhuthrachtaighi dodechatar co n-imat innmhuis leo arcinn *Pátraic*. Cairthenn mac Blait, [fo. 6. a. 2] sen clainne Tairrdealbhuigh, rocreit don Choimdhid, 7 robaist *Pátraic* i Saingil .i. sain aingil dodechaid dia acallaim annsin, 7 ni he Victor. Ní berthe dano clann do Cairthenn co sin. IS ann sin rucadh Eochu Baillderg do Chairthenn. *Patraic* dochruthaig⁵⁰⁰ don phairt croa, et co rabha in ball sin in a churp do comhartha ind fherta. Ni dhechaid *Pátraic* fesin isin tir acht atceth o Luimnech siar 7 budh thuaid, 7 bennachais ind airt adconnaic. Et prophetauit de sanctis qui in eis fierent³, nominibus et tempore quo peruenissent.

‘IN t-ailen glas tiar,’ ol *Pátraic*, ‘i mbelaibh in mhara ticfa caindeal do⁵⁰⁵ muntir Dhe ind bus cenn athchomhairc dona tuathaib-sea’ .i. Senan innsi Cathaig . diagh .lx. vel vi. xx bliadne iarum Senan mac Gerrginn meic Dhubhthaig.

Ni dhechaid dano *Pátraic* dar Luachair ind Iarmhumhain. Prophetauit de Brenainn mac hua Alte, qui nascetur .cxxx. anno. Quo[d] impletum est.⁵¹⁰

LUID *Pátraic* i Muscraighi⁴ Thiri baptisare et fundare fidem. Ibi inuenit tres fratres .i. Fuirc 7 Muinech 7 Mechar, tri meic Forait meic Connla. Creitidh Muinech protinus, et rom-beir as *Pátraic* 7 ron-bennach 7 forfhacuibh oirdnidi læch 7 clerech uadh cubrath 7 airdrighi a thiri uadh dogres.⁵¹⁵

Robhui tra.u.II.mbliadni i Mumain, 7 iss ed dorimet ind eolaig co nderna aifrenn cacha sechtmad imaire doneoch imrulai⁵ i Mumain. I Arsanni tra

¹ MS. congghail. ² MS. tanad. ³ MS. fierant. ⁴ MS. muscraidhi. ⁵ MS. imrulaigh.

rofhothaigestar *Pátraic* cealla 7 congfhala la *Mumain*, 7 rooirndnesdar
aes *cecha graidh*, 7 roicc æs *cecha tedhma*, 7 rothodhuisigh marbhu.

520 *Ceileabhrais* doibh iardain, 7 facbhus *bennachtain* forru.

LUIDH iarsin co hEle. Lotar fir *Muman* inadhiaidh¹ feib donucsat cach
dibh dialaile indegaid *Patraic*. IS ann sin do airtetar fir *Mumhan*, *feruibh*,
macuibh, *mnaib*, inhi *Pátraic* .i. oc *Brosnachaibh*, cu rolasat morghair 7
morbrosar ar fhailti fheghtha for *Pátraic*. Et is de sin rohainmniged

525 *Brosnachu* Ele.

IS ann sin roceileabuir d'feruibh *Muman*, 7 dobert *bennacht* forru: ut
dixit:

[fo. 6. b. r.]

530

Beannacht De for *Mumain*,
feruibh, *macuibh*, *mnaibh*,
bennacht forsin talumh
dobeir taradh dhaibh.
Bennacht for cech n-innmhas
gignes for a mbrughuibh,
cen nach foiri cobair

535

bennacht De for *Mhumain*.

Bennacht fora mbennu,
fora leacu loma,
bennacht fora nglenna,
bennacht fora ndroma.

540

Gainiumh lir foa longuibh
roppat lir a tealluig,
i fanuibh, i reidhibh,
i sleibhibh, i mbennuib. Ben.

Luidh *Pátraic* for cul co *Firu Rois* curo thriall congobail in *Druim Mor*.

545 IS ann sin tainic in t-aingel 7 atbert fris: 'Ni sunn doraid Dia friut airisiumh.'

'*Ceist*, cia hairm?' ol *Pátraic*. '*ISin* Mhacha thuaidh,' ol in t-aingel.

Dolluid *Pátraic* iarsin do Ard *Pátraic* fria *Lughbhadh*² anair, 7 rotriall
congobail ann. Ticedh *Patraic* cech dia o Ard *Pátraic*, 7 ticedh *Mochta*

o *Lughbhadh* aniar cu comraicdis imacallaim cech dia oc *Lic Mhochta*. Laa

550 n-oen ann *tuc* in t-aingel eipistil eatarra. Airleghuidh *Pátraic* hi, 7 iss ed
bui innti:

Mochta craibhdech credhal
bidh airm in rogabad,
Patraic la breithir in righ
hi Macha nonanadh.

555

¹ MS. inadhiaigh.

² MS. lughmhagh.

TEIT *Pátraic* iarsin don Macha la breithir in aingil co du ita Ráith Daire inniu. Bui araili fer soimm airmhitnech ind inbaidh-sin a nAirteruibh, Daire a ainm. Roghuidh *Pátraic* intí Daire arco tartadh inadha a reclesa do i n-Druim Sailech, du ita Ard Macha i[n]niu. Asbert na tибhreth in tealaig dho. Dobreth *immorro* inad do isin glinn, du ita ind Fherta inniu. Fothaigius 560 didiu *Pátraic* fria re cian ann. Laa n-ann tuctha da ech Daire do ithe feoir in du sin. Rofergaiged *Pátraic* desin cur'bo marb na heochu focétoir. Fergaigther¹ Daire umma heochu do mharbad, 7 atbert in clérech do mharbad. Dos-fanic tamh 7 treaghdad opunn cu Daire, cur'bo focraibh bas dou. 'To-cradh in cleirig fodera sin,' ol in ben bui oca, '7 ríaruidh fris,' or si. Docuas 565 iarsin do chuingidh uisqui ernaigthe for *Pátraic* do Daire. 'Ni sechmad,' ol *Pátraic* [fo. 6. b. 2] .. 'minbadh in ben didiu ni biad eseirgi do Daire cobrath.' Benuighis *Pátraic* in t-uisqui, 7 raidhis a tabairt do Dairi 7 tarna heochu. Dognither amlaid, 7 atracht Daire cona eochu fodedair. Rucad didiu coiri umha a n-edbairt do *Patraic* o Dhaire. 'Deo gracia,' ol *Pátraic*. Rofhiarfacht 570 Daire dia muintir cid asbert an cleirech. 'Gratiam,' or in muintir. 'Ni maith in luach deghcoiri,' ol Daire. 'Tabhur uadh doridhisi,' ol *Dáire*. Tucsat in coiri uadh doridhisi. 'Deo gracias,' ol *Pátraic*. Indisit a munter do Daire a n-asbert *Pátraic*. 'IS e célbriathar aicisiumh in gratiam,' or Daire, 'i. gratiam ica tabairt do 7 gratiam ica breith uadha.' Luidh *Dáire* 575 cona sheitig iardain do oighréir *Pátraic*, 7 roedbairset in coiri do 7 in tealach connaiteach fair ria sunn dan ainm Ard Macha inniu, et Ard Soilech a ainm cosin.

IS amlaid *immorro* rothoraind *Pátraic* in raith, 7 in t-aingel reme 7 esiumh 'nadhiaidh² cona muntir 7 cona shruithibh, 7 in Bhachall Issu il-laimh 580 *Pátraic*.

At é annso na sruithe atcuaidh ferta *Patraic* .i. Colum cille 7 Ultan 7 Adhomhnan mac Tinde, 7 Airenan ind ecna, et Ciaran Bealaig Duin, et espoc Airmedach o Clochar, et Colman Uamach, 7 Crimthan³ Collait o Druim Relgech.

Fear fir tra in fer sin o glaine aicnid amal uasalathair. Firailither 585 amal Abraham. Cennais dilgedach o cridhi amal Moysi. Sailmcetlaid molbtach amal Dabid. Estudh hecna 7 eoluis amal Sholmoin. Lestar toghai fri fogra firinni amal Phol n-apstal. Fer lan do rath 7 deolaidhecht⁴ in Spirata Naim, amal Eoin. Lubhghort cain co clannaib sualach. Gesca 590

¹ MS. fergaidther.² MS. nadhiaigh.³ leg. Cruimther.⁴ MS. deolaighecht.

finemna co tairthigi. Tene thæidhlech co ngris ngairthe 7 tesaigehta na mac mbethad um fhatudh 7 t-soillsuighadh dhesherce. Leo ar mharnirt 7 chumachta. Colum ar chennsa 7 diuite. Naithir ar thuaichli 7 treabaire. Fer maeth, cennais, umal, ailgen ria macuibh bethad : ainmin, ecennuis fria
 595 macaib bais. Mogh sæthair 7 foghnama do Christ. Ri ar ordan 7 cumachta fri cuibriuch [fo. 7. a. 1] 7 tuaslucud, fria soerad 7 dhoerad, fria bethugud 7 marbad.

I Arna moirmhirbuilib-si, tra, 7 iar todhuscud marbh, ar n-ic dhall 7 clamh 7 bacach 7 aosa cacha tedhma olcena, iar bhforcetul bhfer nEirenn 7 iar
 600 mbaithius, iar fothugud cheall 7 mainisdrech, iar coscrad idhal 7 arracht 7 ealadhan ndruidhechta, rocomfhoicsigh laithi a eitsichta inhi noebh Patraic 7 a dhula dochum nime. Et iss ed rotriall, dul do Ard Macha ar cumad ann nobeth a eiseirghe. Doriacht Victor aingel chuige, 7 is ed roraidh fris : 'Eirc fortculai don bhaili asa tudhcaduis .i. don tSabhall, ár is ann
 605 atbela 7 ní a nArd Macha dorat Dia duít h'eiseirghi. Th'ordan 7 th'oirechus, do chrabudh 7 t'forcetul amal dobhetha beo a nArd Macha. Dogealluis do Dichoin comad aigi nobeth h'eiseirghi,' ol in t-aingel. Doraidh Patraic : 'as in dæiri co crích damsá intan nach cumngaim mo adhnacul isinn inad is tol dam.' Roraidh in t-aingel : 'Ná bidh bron fort, a Pátraic, ár biaidh
 610 h'ordan 7 h'oirechus a n-Ard Macha, gid a n-Dun bias h'eserghe ; 7 dorat Dia maithiusa imdha duít. Or dorat duít nemh do Dhichoin cona clainn. Dorat duít moirseser gacha sathairrn d'fearaibh Eirenn do breith o phein docum nimhe. Dorat duít gach æn ghebbhus do ymonn il-laithi a eitseachta conach bé ind Ithfern. Dorat duít cumba tu bus breithium bratha ar feruibh Eirenn.'

615 Doroine Patraic comairle in aingil, 7 rothoiris i crích nUlاد.

Intan tra tainic uair a eitsechta Pátraic dorat espoc Tassach corp Crist do, 7 rofhaidh a spirit docum nimhe isind-ara bliadain .xxx. ar cét a aoisi. Tancatar immorro aingil nime arceand anma Pátraic 7 rucsat leo he docum nime gu n-anoir 7 airmitin moir. Et gidh mor a anoir coleic bidh mo a
 620 ndail bratha intan adreset fir dhomain la forcongrai Michil archaingil. Et raghait fir Eirenn a comhdail Pátraic co Dun Lethglaisi co ndichset maroen friss co Sliab Sion, baili i ndingne [fo. 7. a. 2] Crist mes for clainn nAdhaimh isin laiti-sein : intan, didiu, suidfes Crist for righsuidhi a mhiadamla ac meas na tri muinnter .i. muinte nimi 7 talman 7 ithfírn. Et suidhfit in da esbal
 625 déc imaille fris for dibh righsuidhibh dec oc mes for dibh trebaibh dec clainni Israhel. Suidhfidh didiu Patraic intan sin for righsuidhi a brethemh-

nachta 7 midhfídh *for feruibh Eirenn*, ár is e *Pátraic* is esbal *for Eirinn*, 7 is athuir *forceituil* 7 irsi doibh, 7 is e *bus bretheamh forru il-lo bratha*. Et is maille frís ragait iar bhfuighiull bratha in fhaireann rocomhailset a timna 7 a fhoircetal an æintibh, a n-errnaigthi, a n-almsanuibh, a trocuire, a cennsa, 630 a ndilghitaidh¹ 7 isna timnaibh diadhaibh olcena isin bhflaith nemhdhai.

Rofhacuibh in t-*aingel* comhairle la *Patraic amal nohadhnachta*, 7 is *ed asbert frís*: ‘Tucthar,’ ar se, ‘da ócdam dhisciri do cethrib *Conaill* a *Finna-bair* .i. o *Clochar*, 7 *suidigter* do corp a cethurræn, 7 cibe leth dhighset 7 i tairiset a n-ænur bidh insin nodadhnachtsa.’ Et doronad amlaid iarna 635 *eitsecht*. Et fri re da oidhchi² dhéc .i. airet robatur sruithi *Eirenn* ica aire, ní raibhi [a]daig i Maiginis *acht* soillsi *aingelacdaann*. Atberat araili is co cenn mbliadne robui in t-soillsi ann. *Conid* de ita *Tricha cé*t na Soillsi.

Bui tra triall cuiblingi moiri 7 cata itir *Ulltu* 7 *Hua Neill* ica cosnam do *Ard Macha* 7 *Ulaid* ica fhasud acu fein. IS *ed didiu* tarfas doibh uili 640 breith in cuirp do cách dibh docum a thiri, cu ro etarscar *Dia fonn innus* sin tria rath *Pátraic*.

Arroét didiu comunn 7 sacarbaic o espac *Tassach*, 7 rofhaidh a spirút docum nime isin tSabhall.

Rohadhnacht *immorro Patraic* a nDun da Lethglas co n-anoir 7 co 645 n-airmhitin, co bhfertaibh 7 mirbhuilb cechlaithidhi. Cidh mor, didiu, a anoir colleic, bidh mo a ndail bratha ind oentuigh³ apstal 7 discipul Íssu, ind oentuigh³ .ix. ngradh nimhe, i n-æntuigh³ dheachta 7 dænachta Meic De, a n-æntaid na næmtrinoidi .i. Athair 7 Mac 7 Spirút Næm.

Ailim trocuire De ulicumhachtaigh co risium ind æntaid sin IN *saecula* 650 *saeculorum*, amen.

¹ MS. andilghitaigh.² MS. oighthi.³ MS. oentuigh.

[fo. 7. b. 1.]

Beth(a) Coluim Cille annso

7 tabrad gach legfas a bheannacht for anmannaib na lanumhan
docuir da scribenn hí.

655 'EXI de terra tua et de domo patris tua, et uade in *terram quam tibi*
monstrauero' .i. Facuibh do thir 7 do thalamh 7 do coibnesom
collaidi 7 t'athardha ndilis eramsa, 7 eirc isin tir faillsigfetsa duit.

IN Coimdhi fein dorat an comairle cairdemail sea do chenn na hirsí
foirphthe 7 na creitme comlaine .i. do Abraham mac Thara, curo fhacbad a
660 thir fesin .i. tir Caldea 7 cu tised dia ailithri¹ isin tir nofhaillsighfed Dia dho
.i. tir tarrngaíre. Moysi, immorro, mac Amhraí taisceh tuaithi De, in fear
rolinad o rath 7 o deolaidhecht in Spirta Nóimh, is e roscribh in coibdhe
coisecartha tall i nGenisis in Rechta cu ro maradh dogres ocon eclais in
chainchomhairle cairdemail-sea in Coimded fadesin, do Abraham, do erail
665 ailitre fair, co n-epert fris: 'Exi de terra tua.' Facuibh do thir 7 do talmáin
erumsa.

IS ed scel erdraicighter on Coimdid fein da irail for Abraham facbáil tire
Caldea rop athardha dhíles do 7 toidhecht da ailithre i tir tharrngaíre
ardaigh in mhaithiusa nobhiath do fein de 7 dia clainn 7 dia cineadh da eisi.
670 IN fer immorro dia tard Dia in comhairle-sea .i. Abraham, IS esidhe
airmhighter² isin scriptur mar athair dona huilib iriseachaib, amal deimnighes
in t-apstal co n-apair: 'AS iat meic Abraham iar bhfir,' ar in t-apstal, 'na
huili nos-inntsamhlaighet o iris forbhthi.'

IN mhaith didiu roerail Dia sunn for athair na n-irisech .i. for
675 Abraham, dleghar da macuibh na dhiaid³ .i. dona hiriseachaibh uile a
comhall .i. a tir 7 a talam, a n-innmhus 7 a n-airfited sæghulla d'facbail ar
in Coimdid na ndula, 7 nul [fo. 7. b. 2] i n-ailithre fhoirbhthi iarna innt-
samail-som.

Ó thrí moduibh immorro tochuirter na daine co haithnius 7 co muinn-
680 terus in Coimded. IS e in cétna modh, gresacht 7 adhannadh na ndaine on
rath diadha co tecaít do fhoghnám don Coimdid iar ndeismirecht Phoil 7

¹ MS. ailithir.

² leg. airmither.

³ MS. dhiaig.

Antoin manaig 7 na n-uili manach n-irisech olcena nofhognad do Dia thall isin Eghipt. Tochuirter na daine on mudh thanusti tria proiceptoiribh noemaibh pritchait in scriptur ndiadhai dona dainib iar ndeismirecht Poil apstail ropritchai do genntibh *comus-tuc tre lin in t-soscéla* docum puirt 685 bethad. Tochuirter dano na daine on treas tre ecentaidh ¹. i. intan coimeicniger fria foghnum De tria treabhlaiteibh 7 tre guassachtaibh betho, no tre deiliugud frisna maithibh aimserdaibh i mbit, iar ndeismirecht sin popuil Israel rocomshoi cusin Coimdhe o adhrad idhal 7 arracht iarna coimeicnigud ona treablaitibh 7 ona documhlaib fuair cach a cinélaib echtrannaib, amal 690 innister isin scriptuir. Conid da forcill sin atbeir in faid David : O foghebut popul Israel treablaide 7 guasachta mora not-gessiut 7 not-aitcet in Coimdhe cu soerad in Coimde iarsin iat ona documlaib sin.

Abraham, didiu, cenn na hirsí foirbhthi 7 na creidmhe comlaine, o ragreisedh on rath diadha rocomail an timna roforcongradh fair on 695 Coimdid .i. dochuaid i tir Caldea co rainic airm a n-derbailt a athair, 7 tainic asside i tir tarnngaire.

Atait immorro tri hernaili o bhfacuibh duine a athardha intan teit ind ailithri, et ita æn dibhside arna fagur focraicc o Dhia, 7 ata a dho ara fagur. Uair tan ann facaibh nech a athardha o curp namá, 7 ni etarscarann a 700 menma ria pecthaibh 7 dualchib, 7 ni sanntaigh sualach na soghnimh do denamh. IN ailitri, iarum dogniter amlaid sin ni fhasann torad na tarba don anmuin, acht sæthar 7 imluadh cuirp codimhain, ár is suaill a tharba do neoch deirghi a atharda mina derna maith 'na hecmais. Uair cid Abraham fein [fo. 8. a. 1] is iar bhfacbhail dó a thire dilsí 7 iar n-etar- 705 s[c]arad fris iar curp dorat in Coimdi in comairli so co ndebairt : 'Exi de terra tua : ' Ben do cheill budhesta dot tír 7 dot talmáin, 7 na bidh do menma re himpódh fris doridhisi. Amal bidh edh atbereadh Dia fein cu follus re hAbraham : Imgaibh o churp 7 o anmain o sunn immach it ailitri. pectha 7 dualche in tire in ro aitreabuis anallana iar curp, uair is inann 710 do neoch 7 noaitreabadh ana atharda dia n-indtsamhlaigi bes a athardha ina ailithre, uair nochon ó shet nach o coimimluadh cuirp comfhoicsighes nech do Dia, acht is tria denum sualach 7 soghnimh. Feacht aili immorro facbaidh nech a athardha o duthracht cridhi 7 o mhenmain cencu facaibh o curp, amal docuirethar dona hoirdnidibh tóchaithiumh a m- 715 bethad ina tiribh fein cu bas ar ros-fastat tuatha 7 hecalsa isna ferannaib

¹ MS. ecentaigh.

i m-bit, ar mhét a tarbha dhoibh, uair nach ar chollaidecht tairismhight 'na n-athardha, gebidh a cæin nduthracht greim n-ailltre dhoibh icon Coimdhi.

720 Feacht aili facoibh neach a athardhai cucomlán o curp 7 o anmain, feibh rofhacsat in da apstal dec 7 lucht na hailitre foirbhthi dar' tarrngair in Coimmd mormaith dia n-ebairt isin t-soscél: Dénuid áirithe dhe so, ár ó uathad co sochaidi retreicseabhuir orumsa bar tir 7 bar coibhnesa collaidi, bur sealbh 7 bar n-aibhnis saegulla co bhfuighbhidh a cét coibheis do
725 mhaith uaimsi ibhus isin t-soegul 7 in betha shuthain tall iar bfuighiull bratha.

IS iat so lucht na hailitre comlaine iar bhflr isa persainn atbeir in faidh: 'Berim a buidi riut, a Dhe, is ailltre 7 is deoraidecht dam in soegul iar n-intsamail na sruithe remthechtach.'

730 Sochaide, tra, do mhoghaibh dilsí in Coimdhed, itir petarlaic 7 nufhiad-nissi, ro comullsat coforbhthi in comairli cændutrachtachsa 7 forfhacuibhset a tir 7 a talmáin 7 a n-athardha 7 a coibnes collaidi ar in Coimdid na ndula, 7 dochuatar ind ailltre i tiribh ciana comuighthi. Feibh rocomuill 7 rofhacoibh a duthchus talmanna ar gradh 7 uamun in Choimdhedh¹
735 [fo. 8. a. 2] an t-ardnoebh 7 in t-airdecniudh 7 in mac togaidi do Dia diata lith 7 foraitmet i n-ecmong na ree-sea 7 na haimsire .i. uasalshacart innsi Góidel², in choer comraic rohecradh o thailinibh 7 o danuibh ecsamla in Spirta Nóim .i. inti noemColum cille mac Feidhlímid.

IS ann ceileabrait na Cristaidi lith 7 sollomun eitsechta Coluim chilli,
740 hi cingtidh Iuin arai laithi mis grene cacha bliadne isin laithi-sea inniu 7 rl.

INdisit hecnaidi na nGóidel² ind inbaidh-sin cacha bliadne becan cumair d'foillsiugud shochair 7 shoerclannnachta Coluim cille, 7 dona fertuibh 7 dona mirbhuilibh diarmhidi doroine in Coimdhi aire ibhus isin tsoegul,
745 7 don fhorbadh 7 don fhoircenn shainemail dorat fadeoidh³ for a rith mbuadhai .i. rochtain coa fhirathardhai 7 coa dhuthchus fein .i. cu haitreibh parrduis i frecnarcus De tre bithu sir.

Uasal immorro a ceneol Choluim cille il-leth risin soegul, uair do cenel Conaill maic Neill atacomnaic. Toich dó righi nEirenn iar ngenelach, 7
750 tarcas dó mina leiged uad ar Dhia. Follus cumba mac togha do Dia hé, ár robhatar suithi Eirenn ica thairchetar riana gheinemhuin.

¹ MS. repeats an choimdhedh.

² MS. goigel.

³ MS. fadeoigh.

Dorairngert cetus sinnser shacart Eirenn senMochta Lugba[id] inti Colum cille bliadain riana gheineamain. Uair fechtus dolluid a choic, Macrith a ainm, 7 coadh cno ina laimh, *co n-ebairt Mochta fris*: 'Ni leamsa,' ar sé, 'an ferann asa tucad na cno so : taisigh iat co ti inti asa ferann.' 'Cuin 755 dorega se?' or in coicc. 'I cinn cét bliadne, or Mochta. Nognathaiged dano Mochta a aigheadh budhtuaid oc ernaigthi. No fhiafraighset a muinter dhe cidh ara n-denad sin. Roraidh Mochta :

Macan gignither¹ atuaidh
ic ture[a]bail na mbithó
toirithnigh² Ere in breo
ocus Alba dhaineach dhó.

760

Dorairngert immorro athair baitsi 7 forcetuil na nGoeidel³ .i. noem-Phatraic, dia mbui occ bennachad Conuill a sidh Ædha intan rofhuirim a dhilaim for Conull 7 for a mac, for Ferghus .i. a lamh dhes for cenn Ferghusa 765 7 a lam chlé for cenn Conaill. Romhachtad Conall sin, 7 rofhiafraig de cidh ar roshamhuigh a lamha amhlaid sut. Rogabh Patraic in rann-sa :

[fo. 8. b. 1].

Geinfidh macan dia fhine
bidh sai, bhidh faidh, bidh file,
inmhain lespaire glan gle,
na hebera imarbhe.

770

Bidh sui oculus bhidh craibdech,
bidh dalbh la righ na righrath,
bidh buan oculus bidh bithmhaith,
ron-fia in bithfhlaith dia dhidhnad⁴.

775

Rathirchan dano Bec mac De dia ndebairt :

Macan Eithne toebhfhota
sech is bail is bláthugud,
Colum cillecan cen on
nir'bo romh in ráthughadh.

780

Dorairngert dano esboc Eogan Arda Sreath co n-ebairt :

Mac beruir do⁵ Fhelimid
bidh mi[n]n for cech cleir,
Felimid mac Fergusa,
maic Conuill, maic Neill.

785

¹ MS. gignighther.

² MS. toirichnigh.

³ MS. ngoeigel.

⁴ MS. dighnad.

⁵ MS. di.

Dorairngert Baide mac Bronaigh a n-uair a eitsichta inti *Colum Cille*,
 co n-eibirt ria *muintir*: 'Rogenair isinn aidhchi¹-sea innocht mac n-uasal
 n-airmheitnech fiadh Dia 7 daíne, 7 doragha sunn i cinn .xxx. bliadne
 [ónnocht.] dá fher dhec a lín, 7 is e fhoillsighfes mu lighi-sea 7 toirrnebhus
 790 mu relec, 7 biaidh ar n-ænta in nimh 7 i talmáin.'

Amail rotirchanad o *sruithib* Eirenn gein *Coluim cille*, is amlaid rofiu-
 gradh i bhfisibh 7 i n-aislingibh feibh rofiugrad isin taidhbhsin tarfas dia
máthair. I. dar-lebrat mordo tabairt di cu rocht o indsi Modh² co Cæir nAbrocc,
 7 ni bhui dath nat bui ann : co n-acca óglach ind étach thaitnemach cu ruc
 795 uaithi in brat isin n-ær, 7 ba toirsech Eithne dhe sin. Et atar-le tainic in
 t-oclach cétna adochum doridisi, co n-ebairt ria : 'A ben mhaith, ni rice a leas
 bron na toirrse do denam, acht is cora duit subhai 7 forbhfailti : uair in
 brat-sa iss ed doforne co mberasa mac, 7 bid lan Ere 7 Alba dia forcetul.'

Atconnuic dano a ben imthasi aislingi eathaite in aeir 7 na talman atar-
 800 le do breith inathair Eithne fo crichaib Eirenn 7 Alban. Ruc Ethne breith
 na haislingi sin : 'Beratsa mac,' ol si, '7 rosia a forcetal fo crich Eirenn 7
 Alban.'

Amal rotirchanad iarum o *sruithib* Eirenn 7 *amail* itces i bhfisibh,
 rogenair *Colum Cille* amlaid sin. Gortan dano ainm an inaidh in rogenair.
 805 Hi septit *Decimbir* dano arai laithi mis grene, 7 dardain ara[i] laithi secht-
 mhuine.

Amra tra in mac rogenair ann sin, mac do Righ nimhe 7 talman .I.
Colum cille mac Feilimid meic Fergusa meic Conuill [fo. 8. b. 2] Gulban
 meic Neill Naighiallaig. Do Corpraighi³ Laigen a *máthair* .I. Ethne
 810 Ollmhar ingen Dimai meic Næi. Baisdter iarum in mac la Cruithnechan
 mac Ceallaig in t-uasalshacart, 7 ro[s]ail iardain arna radh d'ainglib De fris.

O tainic tra aimser leiginn dó, luid in clérech co araili faid bui isin tir
 da fíarfaigi dhe cuin bud choir tinnscetal don mhac. O rofhegh in faidh
 in nemh is ed roraidh : 'Scribh innosa dho aibghitir.' Roscribad in aibghiter
 815 i mbairgin 7 [is amlaid doromailt *Colum cille* in bairgen .I. a leth fri huisce
 anair 7] a leth fria huisci aniar. Asbert in faidh tria rath faitsine : 'IS
 amlaid bias ferann in meic-si, a leth fri muir anair 7 a leth fri muir aniar' .I.
 ind Eirinn.

Nir' chian iarum, luid 7 a aidi ar notluic gu Brogach mac Degaid cusan
 820 esboc do Rathaihb Enuigh a tír Enna. Roherbadh ria aidi-sium risin clérech

¹ MS. aighthi.² MS. mogh.³ MS. corpraidhi.

ord sacairt do dhenamh isinn inad-sin arin sollamun. Rogabh innaire eside cor'éimidh¹ in salm do *rocht* do do gabail Misericordias. Gabhuis *immorro fer* in raith .i. Colum cille in salm dia raith *acht* cena ni rolegh-som *acht* aibghiter nama cosin. Romorad ainm De 7 Coluim cille tresan mfrbhuil sin.

FEACHT aili luid-sium 7 a aidi do thoruma dhuine galair. Ic dul doibh⁸²⁵ tria chaillid tuislidh cos in cleirig don carraic, gu torchair *co n-erbailt* cuhobunn. Dorat-somh a cochull fo cinn in cléirig ár ni fhitir *nach* ina chodlud robui. Et roghabh for mebhraghadh a aicepta cu cualatur araile caillecha a urlegh-iunn corice a reclés. IS *ed* dorimhet ind eolaig, mile co leith do beth etarra, et cluinti comenic fogur a ghotha in airet-sin. Tancatar na caillecha iarsin, 7⁸³⁰ fuaratar in clérech marbh aracinn, 7 roraidset risseomh duscad in cleirig doibh. Docuaidh-sium acétor docum in cléirigh da dhuscud. Atracht dano in clérech a bas la breitir Coluim cille amail bidh 'na chodlud nobeth.

IS AND sin ron-edbair Colum cille don Coimdid na ndula 7 conatuigh teora itghi uadh .i. oighi 7 hecna 7 ailithri². Doratait do na triur cucomlan.⁸³⁵

CEILIBRAIS iarsin dia aidi, 7 dorat in t-aidi deonuchud 7 bennachtain do codicra. Luidh iarsin d'foghlaimecna cusan uasalshacart .i. cusan esboc, co Finnen Mhaighi Bile.

FEACTUS ann teasta fin 7 bairgen ar Fhinnen oconn oifriunn. Benna-chais Colum cille [fo. 9. a. 1] in t-uisqui cu rosoidheth i bhfin cu tart isin caillech⁸⁴⁰ n-oiffrinn. Ramorad ainm De 7 Coluim cille tresin bhfirt-sin.

CEILIUBRAIS iarsin do Fhinnen i Maigh Bile ocus luidh cu German Maighister. FECTUS oc denamh aicepta ac German conaccatur ingin 'nandochum oc teiched re araili dunoirgnid, cu torchuir 'na bhfiadhnuse gur'bhó marbh. Rofhuirim Colum breitir n-escaine fair co n-erbhailt fodedoir.⁸⁴⁵

CEILIBRAIDH iarsin do German 7 luid co Finnen Cluana hedhairt (*sic*). Rofiafraigsium d'Finnen cia airm i n-dingned a bhoith. 'Denaid a ndorus na cille,' ar Finnen. Doghní-sium a bhoith, 7 nir'bo dorus na cilli inuairsin. Atbert-sumcena robud he dorus na cathrach iardain. Et iss *ed* ón rocomhailled.

FEACHTUS domheiled broin gach fer dona hespocaib arnuair. Aingeal⁸⁵⁰ do nim *immorro* nomheiled doraith Coluim cille. Ba hi sin anoir dobereadh in Coimdi dosum ara shochenelaigi seoch cach.

TAIDBSI tarfas fechtus do Finden .i. da esca do turchbail o Cluain traird .i. esca órdhuidhi³ 7 esca aircididí. Luid in t-esca orduidí i tuaiscert na hindsí .i. cu rolas Ere 7 Alba de. Luidh an t-esca aircididí gu roghabh⁸⁵⁵

¹ MS. éimigh.² MS. ailithir.³ MS. ordhuighi.

o Shinainn, *gur'*rolas Ere ar medhon. *Colum Cille* sin *cona* rath soccineoil 7 *ecna* et *Ciarán* co taitnemh a shualach 7 a shognim.

CEILEABRAIS iarsin *Colum cille* do Finden 7 luidh co Glais Naiden, ár robui coeca oc foghlaim isinn inadh-sin ac Mobhi im *Chainnech* 7 im 860 Comgall, 7 im Ciaran. A mbotha *fria* huisqui aniar. Adhaig¹ ann robeanad in cloc im iarmérghi. Luid *Colum cille* don eclais. Lia mor isinn abuinn. Luidh araidhi *Colum cille cona* étach trethe. 'IS calma tecar annsin inocht, a Huai Neill!' ar Mobhi. 'IS tualang Dia,' ol *Colum cille*, 'in soetar do dingbdil dinne.' Icc tiachtuin doib didiu isin eclais *conacatar* na botha *fria* 865 huisqui anair re comhfhocraibh na hecclaisi.

FECHTUS ann doronad eclas mhor ac Mobí. Batar na cleirig ica imradh cia lan bud maith la cach dibh do *beth* acu isinn eclais. 'Robo maith leamsa,' ol Ciaran, 'a lan do macuib ecalsa [fo. 9. a. 2] do tathaighid na trath.' 'Robo maith leamsa,' ar Cainnech, 'a lan do leabhruibh ocum do foghnam 870 do macuibh bethad.' 'Robo maith leamsa,' ar Comgall, 'a lan do shoeth 7 do ghalair do beth am curp fadesin dom traethad 7 dom timargain.' Dora[e]ga dano *Colum Cille* a lan do ór 7 argut do chumhdach minn 7 mainisdrech. A drubhairt Mobhi na bhudh shamlaid, *acht* robhudh saidbre sámhud *Coluim cille* inas cech sámud etir Eirinn 7 Albain.

875 ADUBHUIRT Mobhi re dhaltuibh derge ann inaid ir-rabhutar, ár donicfad teidm anaithnid ann .i. in Buidhe Conaill. Adubairt dano ra *Colum cille* na roghabaadh ferann cu ro deonuged-som.

LUIDH *Colum cille* a cenel Conaill. Dochuaid tar an abhuinn dianad ainm Biur. Annsin adubairt-sium: 'Bir fri fochaide;' 7 ni luid in teidhm secha 880 sin, et is firt bithbeo beous sin, ar cech teidhm *acht* co tiagur tairis ní lean secha sin tre breithir *Coluim cille*.

LUID iarsin do Daire re dun Aeda meic Ainmirech: as eside ba rí for Eirinn intansin. Roidhbair in ri in dun-sin do *Colum cille*. Roob-side fobith timna Mobhi. Ac toidecht *immorro* dó asin dun amach conric *fria* dls 885 do muntir Mobhi, 7 criss Mobhi acu dhosom, 7 deonugud ferainn do ghabáil iar n-ec Mobhi. IS ann adubhuirt *Colum*:

Cris Mobhi
nipdar simne imm lo:
nfr' hosglad um shaith,
nfr' hiadhadh im ghó.

Gabais *Colum cille* iarsin dún Æda 7 fothaighis eclais ann co bhfertuibh imdha do denum innti.

FEACHTUS ann rofhaidh-sium a manchu isin chaillid do bein cælaig do cumhdach eclasi acu i n-Daire. IS ann roboingeth, a bhferunn araili ogleaich ba comhfhocraibh don eclais. Ba tocradh do sidhe in fidhach¹ do bein ina⁸⁹⁵ fherann cin deonugud dó fein. O rachuala *Colum cille* inni-sin doraidh re mhuinntir: ‘Beridh lógh a fhidhaich² dó do gran eorna, 7 cuirid isin talmain.’ Dochuaidh *immorro* tar medhon samhraid intansin. Rucad iarsin in gran don oclach. Rolai-side isin talmain. Rofhas cur’bó abuidh am lugnasadh.

FEACHTUS dosum an Daire dobreth leanamh bec cuigi da bhaisted [fo.9. b.1].⁹⁰⁰ Ni raibhi uisce i comhfhocus do, co tard-som sign na croiche tarsin carraic bai na fhiadhnaisi, cu romhuid³ tobar uisce eisdi 7 gur’ baisted in leanamh as.

FECHTUS dosum a nDaire, noimraideth dula do Roimh 7 do Iarusalem. Luidh-sium fechtus iarsin a Daire cu Toirinis Martain, co tuc in soiscél bai for Martain cét bliadne i talmain, conus-facaib i nDairi.⁹⁰⁵

MOR, tra, do fertuibh 7 do mhirbhuiib doroine Dia ar Cholum i nDairi. Rocharsom cumor in cathraig sin, co n-ebairt:

ISaire caraim Dairi,
ara reidhi, ara ghlaini,
ár is lomlan aingeal bhfinn
on chinn coric araile.

910

Fothaigidh iarsin Raith mBotha. Annsin rothodhuisc-seomh in soer iarna bhadhadh a linn in muilinn.

FEACHT ann i Raith Bhoth, teasta socc ona mhuinntir, cu robennach-som lama in meic bhic boi ’na fharrad, Ferghna a ainm, co nderna sidhe in soc; 7⁹¹⁵ ba heoluch ngaibnechta he osin amach trena bennachad som.

LUID iarsin for cuairt co righ Tefa, co tard sein do an t-inad danad ainm Dermach iniú, et doroine recles ann. A nDermhuigh dano tuctha ubla serbha dhosom, cu robhennach iat comdar soimhillsi.

IS e Dermhaig ructha uadhasom claidhiub⁴ senta do Cholman Mor⁹²⁰ mac Diarmada. IS e rath robui fair na hapladh nech ina freacnarcus, conatuich iarum araili duine bui a n-galar in claideb. Tucad do cu mboi oca. Bliadain⁵ tra don claideb oca sech nír’bó beo, nír’bo bó marbh in airet-sin. Co rucadh in claideb uadh iarsin co n-erbailt focétoir. IARSINNÍ tra robhean-

¹ MS. fighach.² MS. fhigbaich.³ MS. romhuigh.⁴ MS. claidium.⁵ MS. Bliagain.

925 nach-som Dermach, et forfacuib coimeduidhi¹ da muintir ann Cormac uLiathain.

LUID-SIUMH iarsin co hÆd Slaine mac nDiarmada. Taraill cusin maighin risa raitter Cenannus inniu. Dún rig Eirenn eisein intansin .i. dun Diarmada meic Cerbhuill. O rafhuirig didiu Colum Cille indorus in duine doghabh
930 for tairchetul in nech² dobiad don baili iardain, [fo. 9. b. 2] co n-ebairt iarsin fria Bec mac nDe .i. faidh Diarmada meic Cerbaill:

A Bhicc an, innisi dhamh, 7 rl.

Roraidh Bec:

Cleirigh fileat forar lar, 7 rl.

935 Toirnidh³ iarum in cathraig, 7 bennachais hi doleir, et adubairt robad hi congbhail budh airdi nobhiadh aca isna talmandaibh gengub innte nobeth a eiseirghi. Oc denam na faitsine sin dosom dorat a agaid siardhes, 7 rofhaitbeasdar cumor. Rofiafraig Baithin fath na foilti. 'L. mac bethad,' ar Colum cille, 'gheinfes i n-æn oidhchi⁴ don Coimdhi isinn imarach so thiar.'
940 Grafann Cille Scire rothircan annsin feib rocomuilled iardain. Dair mhor immorro foa raibhi Colum cille cein robai isin maigin sin romhair cusna haimsera déidhinch⁵ cu torchair tria dheilm ngæithe moire, co ruc araile duine ní dia rúsc do coirtedh chuaran. O raghabh immorro na cuaranu uime robenadh o claime o bhonn coa bhaithis.

945 LUID-SIUMH iarum co hOedh Slaine co nderna faitsine do, co n-ebairt fris robad slan saeghlach acht munbhat finghalach. Da nderna finghal ní bhia acht ceatra bliadni i mbethaid. Roshenastar dano cochall do, 7 doraidh nat gonfaithi cein nobeth in cochall uime. Doroine immorro Æd Slani finghaltar breitir Coluim cille for Suibne mac Colmain i cinn cethra mbliadan⁶.
950 Luid-sium for fecht: dermatus a chochull: marbhtar isin lo-sin.

FOTHUIGIUS Colum Cille cealla imda i mBreaghaibh, 7 facbhus sruithi 7 minna imda inntibh. Facbus Ossene mac Ceallaig i Cluain Mor bhFer nArdai. Luidh iarsin do Mainistir. IS ann sin roben a bachall-som risinn arradh nglainidhi fris rofreasghabh Bóiti docum nime, cu clos a foghar
955 fon cill uili, et rofhoillsigh lighi mBoiti 7 dorinne amail dorarngert Báide fadhesin il-lo a eitseachta. Ba mor, tra, do cheallaib dothorainn-sium 7 do leabraibh roscribh .i. ccc. ceall 7 .ccc. lebur. IN leabur roscribhadh a lamh, cidh foda nobeth fo uisce ní báitte cid ænliter ann.

¹ MS. coimeduighi.

² MS. neth.

³ MS. Toirnigh.

⁴ MS. oighthi.

⁵ MS. deighincha.

⁶ MS. mbliagan.

Fothaighis eclais i Recrainn airthir Breagh, 7 facbais Colman deochan innti. Fechtus [fo. 10. a. 1] batar isin eclais sin Colum cille 7 Comghall 7 960 Cainnech. Asbert Comgall co ndernad Colum cille idhpairt cuirp Crist 7 a fola 'na fiadnusi. Doroine Colum umuloid doibh ime sin. IS ann atconnaic Caindech colomna teinntidhi¹ os cinn Coluim cille cein robai oconn edhpairt. Roindis Cainnech do Comgall sin, 7 atconncatar diblinaibh in colomna. Fothaighis eclais isin inad ita Sord inniu, 7 facbus fear sruith 965 dia muintir ann .i. Finan lobur, 7 facbus an soiscél roscribh a lamh fadesin. Toirneas dano an tiprait danad ainm Sord .i. glan, 7 senais crois. Uair ba bes dosom crosa 7 polaire 7 tiagha leabur 7 aidhme eclusdai arcena [do denum.] Senais immorroccc. cros 7 .ccc. tiprat 7 .c. polaire 7 .c. bachall 7 .c. tiagh. 970

LAA n-oen bui Colum cille 7 Cainnech for bru mara. Bui anfadh mor forsinn fairrce. Asbert Cainnech fri Colum: 'cid chanus in tonn?' Asbert Colum: 'Do munter-sa bai i n-gabhudh anallana forsinn bhfairge co n-erbhailt aen dibh, 7 dos-bera in Coimdi cucainne isin maduin imarach isin purtsa i tam.' 975

FEACHT do Bhrighid oc imthecht Churrig Life. O'tconnaic in noemhogh in magh aluinn scoithshemrach 'na fiadhnuise, is ed roraid aice 'na menmain, da mad le comus in muighi conidh-berad don Coimdid na ndula. Rafoillsiged do Cholom cille 7 se 'na recles i Surd, co n-ebairt o ghuth mhor: 'As inann di ocon Coimdid 7 comad le fein do dilius an ferann do 980 idbair dhó.'

LUID Colum iarsin cu Laighnib co farcaibh cealla imda iarna bhfothugud leo im Druim Monach 7 im Mæn 7 cealla imda aile.

LUID iarsin cu Cluain mac Nois cusinn imainn do Chiaran lais, uair doríni molta imda do muntir Dhé, amail roraid an file: 985

Soer tri coecca uaisli ina gach apstal,
at lin ferta fér,
aill tri Laidin do[ba]soebail,
aill² tri Gæideilg, cain³ in scel.

IS a Cluain immorro doluidh mac bec 'na dhocum-somh cur' thall 990 brotairne beg da etach cen airiugud dó. Rafoillsiged [fo. 10. a. 2] o Dhia do Cholom innisin, 7 dorarrngair don mac cu mba sui 7 comad craibhdech. Et iss e Eirnin Cluana Deocra insin.

¹ MS. teinntighi.² MS. dosoeb ailill.³ MS. bacain.

LUID Colum iarsin i crich *Connacht* for cuairt *procepta gur'fhothaig*
 995 cealla ile 7 conguala isin coiced sin im Es meic Eirc 7 im Druim Cliabh,
 7 facbhais acu in bachaill dorine fesin.

LUID Colum dar Es *Ruaid*, 7 fothaigis cealla ilarda la Conall 7 la
 hEogan, 7 fothaigis [eclais] a Toraigh¹, 7 facbais fer sruth dia muintir innti
 .i. Ernene.

000 O ROLA Colum cuairt Eirenn uili, 7 roshilasdar iris creidmhe, 7 robaisd
 sloigh imda, 7 rofhothaig cealla 7 conguala, 7 rofhacaibh sruithi 7 minda 7
 mairtire inntibh, tainic iarsin for a menmain an cinnedh rocinn o thosach a
 bethad, techd a n-ailithri. Roimraith iarum dul tar muir do procept bréthre
 De do Albanchaib. Luidh iarum for fect .xlu. bliadne do inn Alpain .lxxuii.
 005 mbliadne a aeis comhlan. IS e immorro lin dochuaidh. .i. xx. espoc, .xl. sacart,
 .xxx. deochan, .l. mac leighind.

LUIDH iarum fo sheol shoinmech cu rocht an t-inad danad ainm Hí
 Choluim cille anu. Agaid cingcdise is i immorro rosiacht. Tangadar da
 espoc batar isin tir do ghabhail a lamha ass. Acht rofhaillsigh Dia do
 1010 Colum cille napdar esbaic iar bhfir, conad aire sin forfhacoibhset an indsi
 o ro indis a tinnrum ndilius 7 a tuirthecht. Adubhairt Colum cille rea
 muintir: 'IS maith dhun ar fremha do dul fon talmain sunn,' 7 doraidh:
 'As cead duib nech eicin uaibh do dul fon talmain sunn, no fo huir na
 hinnsi-sea, dia coisecrad.' Adracht suas Odran erlathad, 7 is ed adubairt:
 1015 'Diam-gabthasa,' ol se. 'As erlam leam sin, a Odhrain,' ar Colum cille.
 'Rat-fia a logh. Ni tibirter idge do neoch icom lighi-se minab fortsa iarfaigter
 ar tos.' Luid iarum Odran docum nime. Fothaigis Colum eclais aice iarsin.
 Tri .l. ri teor a máinchine aicisium in Hi, 7 .xl. ri achtail, amail adubairt
 in file:

020 Amhra ocbhudh bai in Hi,
 tri coicait a mainchini,
 ima (sic) curchaibh iarsin ler,
 oc imram tri fichét fer.

O rofhothaig Colum Cille [fo. 10. b. 1] Hí, luidh for cuairt proicipta fo
 025 Albain 7 Bretnu 7 Saxanu, 7 dos-fuc docum n-irsi 7 creidme iar bhfertuibh
 ile 7 iar toduscud marb a bás. Bai immorro araili duine isin tir dia
 ropritcha Colum cille cora creit cona muintir uili don Coimdid. Ba formut
 la Demon inni-sin, cu roben-se mac in duine út o galar thromm, co n-erbhailt de.

¹ MS. toraidh.

Robadar na gennti og *ecnach Crist* 7 *Choluim cille*. Luid *Colum* iarsin a n-ernaighthi dicra co *Dia*, co rodhuisich in *mac* a *bas*. 1030

DIA *MBAI* *Colum* i n-araili laithi ic *procept* dona sloghuibh, luid arali duine taran abhuinn bui i comfhocus doibh, ria mbeith oc *eisdecht* re mbreitir nDe. Nos-benann in naithir he isin *nusqui* 7 nos-marbhunn focétoir. Doberuir in *mac* i bhfiadnusi *Choluim*. Dos-beir-sein crois dia bhachaild dara bruinne co n-erracht fochedair. 1035

GALAR trom tainic dia thimtirid-seom .i. *Diarmait* a ainm, co n-erbailt, co nderna-som *ernaighthi* leis cu rothodhuisc a *bas*. Et ni nama *acht* rochuinigh soegul .i. mbliadne do dara eis budhesin.

FEACHT ann tainic *Cainnech* uadha somh a *Hi*. *Dermatais* a bhachailtair. Intan tainic ille fuair a bachaill arachinn abhus, 7 léne *Colum cille* maille 1040 ria .i. cuid *Cainnigh* sin dia rachallsom i, et is airi dorighne sium sin ár rofhitir cur'bho comfhocraibh dia eitsecht.

LOISE mor tainic dosum fecht an *Hi*. Rofiarfocht desium fath na loisi. 'Tene Dhe do nim,' ar eisium, 'tainic for teora catrach[a] isin *Etail*, cu romarbh teora mili dferuibh cenmotat mna 7 macu 7 inghena.' 1045

GAIRM rochuala sum fechtus a purt *Hi*. Ann sin atbert-sum :

Bachlach¹ 'san purt
 cona bachaill 'na chrub,
 doaidhleba mh' adhaircfn,
 do dhoirtfe mo dhubbh.
 Tairnfidh-som sis
 d'innsaiged mu pháx,
 is benuidh friamh' adhaircin,
 nos-faicebha fass. 1050

FEACHT n-aill do *Colum* forfacbhudh he ag bruith mairt do mheithil. 1055 Bui athlæch d'feruibh *Eirenn* .i. Mæl umha mac Bædain. Rofiafraig *Colum cille* cia meit a loingthi [intan ba oclæch?] 'Intan baam oglach,' ol Mæl umha, 'nochaithinn mart meth am shaith.' Roforcongaire *Colum cille* fair cu rothoimled a shaith [fo. 10. b. 2]. Doroine Mæl umha airesium sin. Rochaith in mart uile. Tainic Báithin iardain 7 rofiafraig in ba herrlamh 1060 in esair. Rofhorcongaire *Colum* for Mæl umha cnamha in mairt uile do timarcan ind oenbhaile. Doronad amlaid. Bennachais *Colum* na cnamha, 7 robai a n-uili fheoil impuibh co rucad don mheithil.

¹ MS. Bathluch.

FEACHT do Cholum cille i mís Máí luidh d'fios scel na n-airemhon
 1065 i tuaisciurt na hindsí. Robhuí ica comhdhidnad 7 ica forcetul. 'Maith,' ol se,
 'fon caisc dochuaidh i mís Aipríl, is ann sin dob ail damsá thecht docum nime.
 Acht ní'ail dam bron na toirrsé duibhsí iar bhur soethar, conadh aire sin
 roanass acuibh o caisc gu quingcidis.' O rochualatar na manuigh na briatra-
 sin, roptar toirrsigh comor.

1070 ROSSOI tra iarsin a agaid siar, 7 atbert, 'Robhennacha in Coimthe
 an innsi cona haitreabhthaib,' 7 roinnarbu loiscinn 7 natracha aisdi. O ra-
 bennach immorro an innsi, tainic da recles. Nir' bó cian iarum tancatar
 crícha na saboidi 7 tosach in domnaig, et o rothocuibh a rosc a n-airdi táinic
 loisi mor dia ghnúis 7 agaid, 7 atconncatar na braithre sin. Aingel De
 1075 immorro tarasair ann sin osacinn.

LUID-SIUMH iarsin do bennachad in t-sabhaill et atbert fria Diarmuid co
 n-escomluifedh¹ adhaig² domnuigh docum nime. Roshuidh iarsin an senoir
 airmitnech .i. Colum cille for or na conaire; air tainic scís do, ger'bhó gairit
 a uidhe, áir .lxxviii. mbliadne a æs in inbhaid sin.

1080 LUID adhocum in gerran dobui occ na manchuibh annsa n-inis, 7 cídh
 a n-ucht in cleirig cor'bo fíuch a etach. Rotriall in fos .i. Diarmuid
 innarba in gerrain uadh. 'Leicc dhó,' a Diarmait,' ol Colum cille, 'gu
 n-derna a dháethain der 7 toirrsé acom cháinedhsa.'

IS LIA tra tuiurium 7 aisneis a ndoroine Dia do fhertuibh 7 do mirbuilibh
 1085 isna talmannaibh ar Colum cille, uair ní fil nech conicfedh a thuirium coeir
 acht mína thisadh a ainim fein, no aingel do nimh dia n-aisneis. Conadh lor,
 didiu, duin so do thabairt ar dheismerecht.

[fo. II. a. I] Ní rogeinir tra do Goidelaib gein bud uaislea, na bud eaccnaide,
 na bud soiceineilce inás. Ní tainicc díb araile bud beccda, na bu umla, na bu
 1090 inisle. Mor eim an inisle do Colom cille conad é fein do benad a n-iallacranna
 da manchuib, 7 conad e doindmad doib. Dobeiread a cuid arba gomenic ara
 muin don muilend 7 nomeiled, 7 dobeired lais dia toig é. Ní geibed lin na
 olonn ria cnes. Nocomruicced a tæb ria húir nocht. Coirthe cloiche
 nobid foa cind do frithadart, 7 ní denad cid do codlad eitir acht airet no bidh
 1095 Diarmait a dalta ag rádh trí caibdel don Biaid. Atraiged³ focedoir iarsin,
 7 dognith gol 7 basgaire amail málthair buid ag cained a hænmic. Nogeibed
 natri coécta an gainem na traga riasiu noturccbad grian. ISin lo immorro
 noathaiged na tratha. No idhbrudh corp Crist 7 a fhuil. Nopritchadh

¹ MS. escomluighfedh.² MS. aghaid.³ MS. Atraided.

soiscelu. Nobhaist^{ed}, nochoisecrad. No iccad clamhu 7 dullu 7 bachacha 7 oes cacha tedma arcena, 7 nodhuisced marbhu. 1100

O THAINICC gusna déidhENCHUIBH¹ do *Colum cille*, et o robenadh clocc iarmerghi adhaigh² domnaigh cingcdhighisi, luid-siumh ria cach docum na hecailsi, 7 doroine slechtain 7 ernaighthi dhicra iconn altóir. Rolín intansin soillsi ainglecda in eaclais uime da gach leith, 7 rofhaidh ann sin in sruith airmhitnech a spirut dochum nime i subhai 7 i bhfailte mhuinteri 1105 nimhe. Ata immorro a chorp i talmáin abhus cu n-anoir 7 cu n-airmhitin o Dia 7 o dhainibh, co bhfertiubh 7 co mirbhuiltibh cech laithi. Et gidh mor a anoir coleic bidh mo a ndail bratha intan taitnebh³ amail ghrein nemhthruailnídi a chorp 7 a anum.

IS ann, immorro, bias in morphloir sin 7 in morinnocbhail dosomh, 1110 a n-aontuidh⁴ naoi ngradh nimhe na tairmdhechatar, i n-aontuidh⁵ apstal 7 deiscibul Íssu Crisd, i n-aontuidh⁵ deeachta 7 dænachta Mheic Dé, [fo. 11. a. 2] isinn-æntuidh⁶ is uaisli cech æntaidh, i n-æntaid na næmh-Trinoidi uaisli airmhitnighi .i. Athair 7 Mac 7 Spirut Noebh.

Ailim trocuire Dhe uilechumachtuigh tre impidhe noemh-Choluim, coro- 1115 sium uile in æntaid sin. Roissem, roaitreabhum, in saecula saeculorum! Amen.

¹ MS. deighenchuibh.

² MS. aghuidh.

³ MS. taitnemhus.

⁴ MS. aontuigh.

⁵ MS. inaontuigh.

⁶ MS. ISinnæntuigh.

Betha Bhrighdi ¹.

H II SUNT QUI SECUNTUR AGNUM QUOCUMQUE IERIT. IT iat so lucht leanuit in t-Uan neimelnidí cipe *conair* dech.

1120 Eoin *mac* Zebedei, bruinnedhalta Íssu, comarba na hOighi, is é roscribh na briatra-sa 7 rofhacuibh a cuimne lasin n-Eclais don fhochraic 7 don logh rothidnaic Dia don tres grad na hEcalsa [.i.] do lucht na hoighe .i. tochoisceim inn uain neimhelnidhe.

IS e *immorro* leth ataoibhí in n-aisneis-sea la hEoin cu dú. a ndebairt :
1125 [Nemo potest dicere canticum nisi illa .c.xl. iiii milia qui redempti sunt de terra.] Ni thic do neoch molad na claiscetul [do denum] don Coimhdhí acht [nech écin] do comhlanus na hEcalsa rocongabhad ² a n-genus 7 a n-oighe 7 docenngad do logh fola *Crist*.

Áir is iat sin na hogha codeimhin. Conad *for* slicht na mbriathar-sin
1130 roraidh Eoin : 'Híí *sunt* qui secuntur agnum' .i. is iat lucht leanait in t-Uan [cipe] *conair* theit.

IS e leanmhain in Uain, *Crist* do intsamail 7 do thocoisceim tria comallad rechta 7 t-soscéla gan sainnt na talmandai, gan grad na n-erchraidhe, imghabhail na hanoire, dinsium in domhain, tarmnugud dona huilibh,
1135 neimhdhenum indlighidh na aincridhí do neoch, fulang cufoidhídech ³ na n-ammus dianechtair, dilghudh do tabairt do lucht na hingreama. Gach maith done nech gurub ar metughud De doghne 7 narup ara anorugud budein [fo. 11. b. 1]. 'INTsamlaid, didiu,' ar an t-ecnaid, 'amail bis an t-uain neimheilnidhe ind oigi colla, as inann on 7 corp neimhthruailnidí Meic
1140 in Athar Noeibh. INTsamlaid, dano, in t-uain rundai .i. *Crist*, a n-oighi 7 a næibhe ⁴ menman amail roraidestar fein : 'Bidh cunoeb ⁵ 7 cugenmnaidh,' ar in Coimdi, 'ár am noebh-sa fein 7 am ennac.' Ár ni ferdi genus an cuirp madh anshoirbhthe 7 mad eilnidí ind ainim.

Sochaidhe tra do noebuibh ⁶ 7 do fhirenuibh rocomuillset in timna-sa na
1145 hoighi a nufhiadhnuisi feibh rocomuill in noebhógh ⁷ dia tá lith 7 forraithmet i n-ecmhong na rec-seo 7 na haimsire .i. Sancta Brigida uirgo Dei .i. noebhBrighit ⁸ ogh in Coimdheadh na ndula.

¹ In lower margin: Tabrad gach nech legfus in bethasa Brigidí bennacht for anman-naibh na lanoman da(r'scribad in lebar-so).

² MS. rocongmadh.

³ MS. cufoighídech.

⁴ MS. næimhe.

⁵ MS. cunoem.

⁶ MS. noemhuibh.

⁷ MS. noemhógh.

⁸ MS. noemhbrighit.

IS and *iarum* ceileabhrait na *cristaidh*¹ feil 7 lithlaithi na hÍ noebh-² Brighdi, i *kalainn* Febrai arai laithe mis grene iss iniú arai laithi secht-mhuini isin bliadain³ i tam.

1150

INNISTER sunn *iarum* ní do fhertaibh 7 do mhirbhuilibh na hÍ noebh-Brighdi, 7 dia geinealach collaidi .i. *Brigit ingen* Dubthaig, *meic* Dhemre, *meic* Bresail, do slicht Echach Finn Fuath nairt.

IN Dubhthach-sin *imorro* o rogenair næb-*Brigit*⁴ rocennaig-sein chumail, Broicsech a hainm, inghen sein Dallbronaig do Dail *Con-*¹¹⁵⁵ *cubair* in deiscert Breag. Ros-æntaigh Dubhtach dó il-lánamhnus in cumail-sin cur'bo alachta uadh. Rogab ét seitich Dubhthaig imon cumhuil *co n-*e buirt *fria* Dubthach: 'Mine renusa in cumhail út i tiribh ciana toicebhutsa mu thinnsraí dhít, 7 ragat uait.' Arai sin nir'bo ail do Dubthach reic na cumhaili.

1160

FEACHT ann doluid Dubthach 7 in cumal immaile *fris* i carput seoch thegduis araili druadh. O rochuala in drai foghar in carpaít is *ed* roraidh: 'A ghilla,' ar se, 'fegh cia fil isin carput, ar is fogur carpaít fo rig inso.' Roraidh in gilla: 'Dubthach,' ar se, 'fil ann.' Luidh in drai aracinn 7 rofhiafraig [fo. 11. b. 2] cuich in ben buí isin carput. 'Leamsa,' ar¹¹⁶⁵ Dubthach. Maithgen, dano, ainm in druadh, is uad Ros Maithgin. Im-comaircidh in drai in rob alachta o neoch? 'Is alachta uaimsi,' ol Dubthach. Asbert in drai: 'Bidh amhra in gein fil ina broinn, ní bhia a cosmuil isna talmadaib.' 'Ní leig dhamhsa mu shetig,' ar Dubthach, 'gan a reic na cumaili-si.' Adubairt an drai tria rath faitsine: 'Foighena sil do mhna-sa¹¹⁷⁰ do sil na cumuili, áir beraid in cumal ingin reil taitnemaich thaitnighfes amail grein itir renna nimhe.' Ba buidech Dubthach don aithiusc-sein, ár ní rugad *ingen* dó cosin.

Tiagait iarsin chum a tighi, 7 dogniset altugud buidi díblínaibh.

Ba suaichnidh⁵ *tra* gradh na hingine ag Dia, ár dodhechatar da *espoc*¹¹⁷⁵ do Bretnaib otha Elpu dia taircetul 7 dia bennachadh, Mel 7 Melchu⁶ a n-anmanna. Dorat Dubthach failti dhoibh, 7 doroine in chumal umhuloit 7 timtereacht doib. Ba bronuch 7 ba toirrsech seitig Dubthaig. IMcomaircid *espoc* Mel di fath a toirrsi. Doraidh in ben: 'ár doroiisc Dubthach a chumail dím.' Roraidh *espoc* Mel: 'Dethber⁷ ge no dherrscaighed, ár foige-¹¹⁸⁰ naidh do sil-sa do sil na cumhaile, acht tarmnaighfidh a sil-si dot shil-sa.' Ba

¹ MS. crístaighi.² MS. noemh.³ MS. bliagain.⁴ MS. næmbrigít.⁵ MS. suaichnigh.⁶ A letter is erased before *e*.⁷ MS. xber.

fergach si de sin. IS and sin doralá file de hUaib meic Cuais o thochur maine do thig Dhubthaig. O rofhitir in fili fochunn feirgi na mna adubairt: 'In recai in cumail? 'Reacfat,' ol Dubthach, 'ár is eicen damh.'

1185 Roraidhset na hespuic: 'Ren in cumail 7 na ren in coimpert.' Doróine samhlaíd. Teit as an file *cona chumail*. I N-adaig¹ iarum rainic in fili a thech, is ann doralá fer noeb² isin tigh og atach in Coimdhed 7 oc ernnaigti. Rofóillsiged dosomh lasair 7 coloma tenntidhi³ don inad a mbai in cumal. Dodhechaid araile drai a crích Conaill do thigh an fhíled remhraitte.

1190 Roluaidh moghud⁴ na cumaile. Rorec in file ris in chumail 7 ní roreac in coimpert bai ina broinn. Teit in drai *cona chumail* leis dia thig.

[fo. 12. a. 1] IS ann doralá don drai fleadh⁵ mhór do dhenum a Conaile, cu rogart an rí cuice docum na fleidi⁶. IS ann rop aimser tuismeda do mnai in righ. Boi faidh i comaidecht in righ, cu rofhiafraig cara don righ dhe, 'cuin bud

1195 maith sen don righain tusmhédh?' Atrubhuirt in drái: 'Gein notuisimhthea imaruch la turcbail grene na bud imuich na itigh noberta nofhoruaislighfead cech ngein ind Eirinn.' Reimhdheachaid tra tusmhéd na rigna inuairsin, co ruc mac marbh. INTan *immorro* dochoidh in cumal aramharuch la turcbail ghrene, 7 leastar lan do leamhlacht 'na laimh, intan tuc indara

1200 coisceim tara tairrsiuch an tighi 7 a cos aili imuich, is ann ruc inn *ingin* .i. noebBrigit⁷. Ronigset na bantairsi inhlí noebBrigit don lemlacht bui il-laimh a mathar. Ba cubaid *immorro* sin re hairilliudh mBrigte .i. re deallrad 7 re taitnium a hoighi. Rucadh an *ingen* acétair iarna breith cu mac marbh na rigna, 7 o rasiact anal na hingine in mac adracht a bas.

1205 LUIDH iarsin in drai *cona chumail* 7 *conaingin* i crích Connacht, ár do Connachtuibh a mháthair, a athair *immorro* don Mumain.

I N-araili laithi doluid in cumal do bleagun a bo, 7 forfacuib an *ingin* 'na hoenar 'na cotlud ina tigh. Atconncatar araili comfhoicsig in tegduis i raibhe an *ingen* for lasad, co nderna ænbreo dhi o thalmáin co nem. INTan

1210 tancatar do cabair an tighi ní ro artraig in tene, acht roraidset ba lan do rath in Spirta Noeibh an inghean.

Laithi n-ann deisidh in drái *cona chumail* i n-araile inadh, conacatar in cannadas bui forcenn na hingine for lasadh. O roshínetar a lama cuige, néro artraigh an tene.

1215 FEACHT ann rocotail in drai co n-aca triar cleirech ind etuighibh taitne-

¹ MS. agaid. ² MS. noemh. ³ MS. tenntighi.

⁴ Read Roluaidh modhud (?)

⁵ MS. fleagh.

⁶ MS. fleighi.

⁷ MS. .i. .i. noembrigit.

*mach*aib, cu ro imretar ola for cenn na *hingine*, cu rofhoirbhthighset ord in baitsi on beus gnathach. Tri haingil insin. Adubairt an tres aingel risin drai ba he ainm na *hingine* [fo. 12. a. 2]. *Sancta Brigida* .i. noeb *Brigit* ¹. Adracht an drai 7 roinnis inní atconnaic.

I N-araili lo roclos guth na naidhen oc diucaire, 7 iss *ed* roraidh : ‘Meum ¹²²⁰ erit hoc’ .i. bidh leam so. O rochuala an drai sin iss *ed* roraidh : ‘Comaill-fider inní atbeir an *ingen* .i. bidh leam an ferann iardain,’ et iss *ed* on rocomh-ailled. O rachualutar aitreabhthaigh an feruinn sin rofhuacratar in drai asin tir, gu ndechaid-siumh dochum a athardha fein.

Roalt tra in noeibingen ² -so .i. *Brigit*, o chomairbhirt bid ecsamail *fria* ¹²²⁵ a comaosu, áir bithe ina cech náidhi. Ni thoinhleth biadh n-eisidan. Nofrithbhruideadh biadh in druadh 7 nosceidhed. Ro imraith in drai cidh rombui an *ingen*. Doigh lais ba hinglaine 7 corpad a bhidh. Roerbh iarsin bhoin n-odheirg do bleagun foleith do *Brigit*, 7 roleic bhannscail n-irisigh dia bleagun. Toimleth an *ingen* noebh sin, 7 ní sceidhed. ¹²³⁰

Roalt iarum an *ingen* noeb-sa gur'bó timthiridh, et cech ní risi comhruidcedh al-lamh nofhoirbreadh. Nolesagheadh na cærcha : noshasadh na helta : nobhiathad na bochta. O tháinic calmatas 7 nert 7 meit do *Brigit* accobhrastar techt do torrumba ahathardha. Rofhaidh in drai techta co *Dubthach* arco tised arcenn a inghine. Tiaghait na techta co *Dubthach*, 7 innisit fearta 7 ¹²³⁵ mirbuili na ingine. Teit *Dubthach* 7 ba failid leis. Doroine in drai failti fris, 7 doratt a *ingin* soer dhó. Tiagait iarsin *Dubthach* 7 *Brigit* dia tir i crich Ua bhFailghi, 7 a muime malle *fria* *Brigit*, cu roghab galar a muime ar toidhecht, cor' faidhed *Brigit* 7 *ingen* aile do chuinghidh dighi do coirmm dhí co araile fer oca ndernadh fled mhor. Bæthchu a ainm-sidhe. Dorat era for *Brigit*. ¹²⁴⁰ Taraill *Brigit* iarsin co araili topur gur'lin leastar as, 7 robeannach cu rosoudh i mblas corma, 7 dobert dia muime, 7 ba oghshlan focedair. IN fhleadh ³ *immorro* icár' heimdhed isi, tiagur dia hól 7 ní frith banna dhi.

[fo. 12. b. 1] FEACHT da ndechaid *Dubthach* ar turus cu farcuibh a *ingin* ica mhucaib, co tancatar da meirlech cuice, co rucsat da thorec don ¹²⁴⁵ tred. O dhochuatar treall iarsin condric *Dubthach* friu. Benais na muca dhibh. Dothæt iarum co *Brigit*, ‘In marut na muca, a *ingen*?’ ar *Dubthach*. ‘Airim lat,’ ar *Brigit*. Roairimh *Dubthach* na muca, 7 ní teasta nach muc dhibh.

Nir'bho cian iarsin tainic áighe ⁴ uasal do tigh *Dubthaig*, co ndernad ¹²⁵⁰

¹ MS. noembrigt.

² MS. noeimingen.

³ MS. fleagh.

⁴ MS. aidhe.

fóidhi¹ dó, co tartad coic thocta saille do *Brigit* da mberbad. Dochoidh *Dubthach* amach. Dothoet cu goirt ellscothach isin tech co *Brigit*. Dorat *Brigit* dó in coiced tocht saille ar trocaire. Nir'bo saithech in cu dhe. Dorat *Brigit* tocht aili dhi. Doigh lesi ba codlud don aighidh 7 nír' eadh on.
 1255 Tainic *Dubthach* 7 roraidh re *Brigit*: 'In robhearbhais in t-saill 7 in marat na huronna?' 'Airimhsi iat,' or si. Roáirimh *Dubthach*. Ní testa ni dhíbh. Atcuaid in t-áighi² do *Dhubthach* a n-doróine *Brigit*. Ni rochaithset na haighidh in biadh-sin, ár robatar eisinnraic, acht rofodhladh³ do bhochtaib 7 aidhilcnechaib.

1260 FEACHT ann dorothluigh araili bannscal irisech co tised *Brigit* le i Magh-Life, ár robui coimhthínol senaid *Laigen* ann. Rofoillsighedh d'espoc Ibhair bai isin dail Muire *Ingen* do thecht isin dail. Teit in bannscal arnamharach, 7 *Brigit* maille fria, docum na dala. IS ann roraidh espoc Ibhair: 'As i so in Mhuire adconnacsá.' Robennachsats in uile shlógh inhi
 1265 noemh-*Brigit*, conad hi *Brigit* Muire na nGáidel⁴ o sin ille.

Iarsin dochúaid *Brigit* do torruma a máthar bui i ndoeire. IS amlaid robhui in máthair a n-indlobrai aracindsí, 7 bui for airghi, 7 da bai dhecaice, 7 sí oc tinol ime. Rofhoghuin *immorro* an *ingen* cohumail tar eis a máthar, 7 rogabh for leasugud na hairghi. In maisdred doghnith norannadh a
 1270 ndíbh cuibhrennaibh dec i n-anoir in da esbal dec in Coimhdhed, 7 roshuidhiged in treas cuibrinn dec [fo. 12. b. 2] cu mba mo inás cech cuibhrene i n-anoir *Crist*, 7 do bereadh do bochtuibh 7 do aigheadhuib⁵. Ar atbereadh-sí bídh *Crist* i persoin cech aighedh⁶ irisigh. Ba hingnad lesin mbúachail sin condechaid la do acallaim in druadh. Rofhiafraig in drai 7 a ben: 'In maith
 1275 leasaighius an *ingen*?' Tainic ann na bu. 'IS maith,' ar an buachail. 'Am buidhech-sa cipinnus 7 at reamra na læigh,' ar ní rolamhair cassait *Brigte* 'na hecmais. Dochuaidh in drai 7 a sheitig don airghi, 7 rusc mor leo a rabhutar ocht nduirnn dec dia linad do im. Dorine *Brigit* foilti friu, 7 roinnail a cosa, 7 dorat biadh dhoibh. IS ann adubairt séitigh in
 1280 druadh re *Brigit*: 'IS do thancamur dia fhís in rogab greim inni roherbad friut. Cid fil ocut do im?' Ní raibhi *immorro* aicisi ind erluime acht torad culeith maistertha. Dochuaidh iarsin *Brigit* isin cuilinn, 7 iss ed roraidh:

A MO ruire-sea
 conic inna huili-sea

1285

¹ Read foighdhi (?)² MS. áighidh.³ MS. rofoghladh.⁴ MS. gæigel.⁵ MS. aidheadhuib.⁶ MS. aidhedh.

bennuch, a Dhe, nuall gan gheis,
cot laim dheis mó cuili-se!

Mo chuili-sea!

cuile Fiadhat finn,
cuili robennach mo Rí,
cuile ica m-bí imm.

1290

Tic Mac Muire mo chara
do bennachad mo chuile,
flaithe in domain co himeal
ron-be immet la suidhe.

1295

Et *tuc* leathtorad maistirtha aniar. Rofhaitbheastar ben in *druadh*, 7 iss *ed* roraidh: 'IS maith do linadh ruisc mhoir in cobhes ime-sea.' 'Linaidh bhur rúsc,' ar *Brigit*, '7 dobera Dia ní inn.' Notheigheadh si beous ina cuilinn 7 doberead leathtorad gacha fechtsais le aísdi, 7 dogheibedh rann dona rannuibh út ag dul siar. Dia tucdais dano a raibhi do ruscuibh oc feruibh 1300 Muman di nolinfad iat uile. Roadhamhraig an drai 7 a ben an fhirt adconnatar. IS ann atbert in drai re *Brigit*: 'In t-imm-sea 7 na bu roblighis eadpruim-si duit, et ni bhia og foghnam damsas, *acht* foghuin don Choimdhidh.' Roraidh *Brigit*: 'Ber-si na bu, 7 tuc damsas soer(i) mu mháthar.' Doraidh in drai: 'Acsud do máthair soer dhuit 7 na ba, 7 cibedh atbera dog(énsa).' 1305

[fo. 13. a. 1] Rofhodhuil¹ Brighit iarsin na bu do bhochtaibh 7 aidhilecnechaib, 7 dobaistedh in drai, 7 ba hirisech 7 ba i comhuitecht Brighdi coa bhas.

Tainic *Brigit* iarsin 7 a máthair le co tegh a hathar. Cacha bhfaghbhaitis immorro a lamha-si do chrudh² 7 bhiadh 7 airilliudh a hathar dobereadh do bhochtaibh 7 aidilecnechaib in Coimhdhed, cur'bhó dimdhuch a hathair dhí 1310 aire sin, curo acobhrastar a reic na hi noebhBrighdi³. Luidh i carbat 7 a ingen malle fris, 7 adubairt: 'Ní ar anoir ná ar chataidh⁴ duit dot-berur isin carput, *acht* is dod breith dot reic 7 do bleth bron do Dhunlaing mac Enna, do righ Laigen.' O rancatar co dun in righ, luid Dubhtach isin ndun cusin righ 7 fácbhais a claidhiub⁵ i bhfail *Brigte* isin carput. Dothoet clamh co 1315 Brighit, 7 aitchidh ainm nDe re *Brigit* um ní do tabairt do. Tairberidh *Brigit* claidiub⁵ a hathar dhó. Raidhidh Dubthach risin righ iar toidhecht anunn: 'In cennechtha mh'ingen dí?' 'Cidh ara recai h'ingin fein?' ar Dunlaing. 'Ni anse,' ar Dubthach, 'ar bheith ac reic mh'indmhais 7 ica thabairt do drochdhainibh truagha.' 'Tucthar cucainn con nfhacamar,' ar 1320

¹ MS. Rofhoghuil.² MS. chrugh.³ MS. noemhbrighdi.⁴ MS. chataigh.⁵ MS. claidium.

Dunlang. Teit *Dubthach* araceann. O rainic dobhai oc fegad in charbait ocus ni fhacai¹ a claidiub². Rofhiafraig do *Brigit* cid doroine don claidib. ‘*Doratus*,’ ar *Brigit*, ‘do bhocht tainic dom ghuídhí³. Rofhergaigh *Dubthach* gu mor friasi ar an claidib do tabairt il-leth n-aili. O thainic *Brigit* 1325 i fiadhnusi in rig raidhis in ri: ‘Cidh ara ngatai crodh⁴ 7 airilliud h’athar, 7 anas mesa ann, cidh ara tucuis in claidib il-leth n-aile?’ IS ann roraidh *Brigit*: ‘Rofhitir Mac na hInghine, diamadh leamsa do commus-sa cot uile innmhus 7 cot Laighnibh uile dobherainn don Coimdid na ndulai.’ Doraidh an ri re *Dubthach*: ‘Ni comadhais dún cunnradh na hinghine-sea, ár is uaisli 1330 a hairilliudh fiadh Dia innámne.’ Conud amluidh sin rosoerudh *Brigit* dia dáire.

[fo. 13. a. 2] Nir’bo cían iarsin cu táinic araile fer sochenelach go *Dubthach* do chuingidh a ingine. Ba tol do *Dubthach* 7 dia macuibh in ní sin. Ro opas-tar *Brigit* immorro. Doraidh brathuir dia braithribh riasi: ‘IS esbach in 1335 t-suil glan fil at cind-sa gana beith for adhart i bhfail fhir eicin.’ ‘Rofhitir Mac na hInghine,’ ar *Brigit*, ‘ni beodha dhun massi dobeir pudhur foruinn!’ Dorat iarum a mer fon suil conas-tall asa cinn, cu mbui fora gruaidh⁵. O’tconnaic *Dubthach* 7 a braithre sin rogheallsat nach ebertha riasi dul co fer, acht an fer budh mhaith le fein. Tuc *Brigit* annsin a dernainn fria a rosc 7 1340 slanaighter fochétair.

LUID *Brigit* 7 araili ogha maille fria do ghabail chaille o espoc Mel i Telcha Mhidhe. Ba fæilid sein friu. Anais *Brigit* for umhaloit co mbad hi déidhinach⁶ for a tartta caille. Atracht columa teintidhi⁷ dia cinn cu clethe na hecalsa. IS ann roraidh espoc Mel: ‘Tair, a noeb-⁸ *Brigit*, co 1345 rosentar caille for do chenn riasna hoghuibh aili.’ IS edh doralá ann tria grasa in *Spirto* Nóibh gradh n-esbuic do eirleghiunn for *Brigit*. Asbert Mac-caille nar’bho ord gradh n-espuic for bannscail. Adubhairt espoc Mel: ‘Ni leam a commus. O Dhia doratad in anoir-sin do *Brigit* seoch cach mbannscail,’ conidh anoir espuic doberat fir Eirenn do comarba *Brigte* osin 1350 ille.

I n-ochtmadh uathaid rogenair *Brigit*, i cedain sainriudh: i n-ochtmad dec rogabh caille: i n-ochtmad .lxxx. dochoidh docum nime: i n-ochtmad rocoisecradh *Brigit* fo lin ocht mbiaidi in t-soiscela rocomallastar, 7 biaid in trocaire doroega *Brigit* dibsaidhe.

¹ MS. fhacaidh.² MS. claidium.³ MS. ghuighi.⁴ MS. crogh.⁵ MS. gruaigh.⁶ MS. deiginach.⁷ MS. teinntighi.⁸ MS. noem.

FEACHT o rochomfhoicsigh sollaman na casc duthracair tria dhesheire ¹³⁵⁵ coirm do denamh dona hecalsuibh imdhaibh robatar impe, et robhui terca arbha in inbhuidh-sin hi Midhe, 7 ni rothecht *Brigit acht* oencriathar bracha. Ni rabhutar dano [fo. 13. b. 1] leastair ac muinntir *Brigte, acht* da lothar. Doratsat a mbraich isindafa lothar. Rolinsat araile don chuirn. Rofodhlad ¹ iarsin o *Brigit* in chuirn do .uii. n-ecalsuibh dec bhFer Tulach, cu ¹³⁶⁰ ro fherastar toradh in oenmheich bracha iat tre shobharthan ² *Brigte* o chaplait co minchaisc.

FECHT ann doluidh araile clamh co *Brigit* do chuinghidh bhó. Doraidh *Brigit* ris: ‘Cia dhibh is ferr lat, bó do breith leat, no h’ic don claimhe?’ Doraidh in clamh ba ferr leis a ícc on claimi ina dobertha righi in domuin ¹³⁶⁵ dó. Doroine *Brigit* ernaighthi co Dia, curos-ic in clamh, 7 rofhoghuin do *Brigit* iarsin.

ARAILE caillech do muinntir *Brigte* doral a ngalar trom cu romhianaigh leamlacht. Ni tharla bo isin recleis ind inbhaidh-sin, cu rolinadh leastar lan d’uisce do *Brigit*, cu ros-bennach, curo soudh il-leamhnacht. Dorat don ¹³⁷⁰ caillig 7 ba hoghshlan hi fokedair.

O dhocuaid *immorro* clu 7 oirrdhercus *Brigte* fo Eirinn, tancadar da dhall do Bretnaibh 7 clam ica remthus dia n-ic co *Brigit*. Doraidh *Brigit*: ‘Bídh imuigh colleic cu roa in ceileabhrad,’ ár deinmnedhaigh iatsein. ‘Ro-ícais daine dot cheniul fein ané, 7 ní rofuirighis cenco n-icai sinne ¹³⁷⁵ inniu.’ Dorighne *Brigit* ernaighthi, 7 rohíctha a triur focéatir.

O roforbhudh sollaman na casc dofhiafraig *Brigit* dona hinginaib in roibhi fuidheall ³ acu o linn na cascc. Doraidhset na hingen a: ‘Dobera Dia,’ ol siat. IS annsin tainic dias *ingen* istech, 7 dronglach lan d’uisci leo. ‘Rofhitir Mac na hInge ata maith ann,’ ol *Brigit*. Doigh lesi comad ¹³⁸⁰ coirm. Amal adubairt si sin rosoud a coirm toghuidi fokedair. Doratad iarsin d’espoc Mel 7 dona hoghuibh arcena.

ISANN aimsir cétna tainic galar sula do *Brigit*, 7 ba tiachair le a cenn cumor. Ó rochuala espoc Mel sin, iss *ed* roraidh: ‘Tiagham aroen do cuingidh legha [fo. 13. b. 2] cu rot-léictir fort cenn.’ Doraidh *Brigit*: ¹³⁸⁵ ‘Min badh anumhaloit duitsi, ni bhudh ail damsia liaigh corpdai etir, acht araidhe doghenam anní atbera-sa.’ O robatar oc imthecht dorochair *Brigit* asa carput co tarla a cenn fria cloich cu rocrechtnaiged cumor 7 curo theiper in fhuil. Rohicta dano don fuil-sin di bannscail amhlabrai robatar for-in

¹ MS. Rofoghlad.² MS. shoshorrtan.³ MS. fuigheall

1390 conair. Dorala dhoibh iarsin *for* a set in liaigh ica rabhatar iarraidh. O rofhegh-sidhe in crecht atbert: ‘Ni rochuingeas-sa liaigh aili o so amach *acht* in liaigh rot-ic don cur-sa; ár cia nobheitis leagha Eirenn icot leighius ni dingnidis ni bhudh fherr,’ *conad* amhlaid sin roslanaighedh *Brigit*.

FECHT ann dorala ri Teafa i comfhocraibh doibh ar fleidh¹. Bai leastar 1395 cumdachta il-laim in righ. Gabhais araile fer anfhaithech asa laimh cu torchair *co nderna* blogha dhe. Dogabhadh an fer la righ Tefa. Dochoidh *espoc* Mel dia cuinghidh 7 ni hetas on righ *acht* a bhas, *co* n-atuigh *espoc* Mel in leastar mbrisde 7 *tuc* leis *co Brigit*. Dorat *Brigit* a hanal uime 7 rohathnuaighed² a cruth ba ferr. Rucadh iarsin don righ, 7 1400 rofuaslaicid in cimbid. Et adubairt *espoc* Mel: ‘Ni horamsa doroine Dia an firt-sa, *acht* ar *Brigit*.’

FEACHT ann dodhechaid *Brigit* do thigh araile oighi .i. Brighit ingen Conaille insin. In t-uisqui doratadh dara cosaibh do *Brigit* iar taidhecht roic araili ógh robai istigh a ngalar. O dhochuadur *immorro* Brighit *cona* 1405 hoghuibh do chaithium a proinne roghab *Brigit for* fegadh na méisi cofada. Rofhiafraig an *Brigit* aile: ‘Cid rathaigi-sea?’ Doraidh *Brigit*: ‘Atciu *Deman for* in meis.’ ‘Robadh maith leamsa a fhaicsin,’ ar an ogh aile. ‘Tabair crois Crist ar h’agaid 7 ar do shuilib,’ ol *Brigit*. Dorat in ogh, 7 doconnaic-si in Satan re toeb na meisi, a chenn sis 7 a cosa *suas*, a dhe 7 a 1410 lasair asa craes 7 asa shroin. Roraidh *Brigit*: ‘Tabair freacra duin, a Diabuil!’

‘Ni chumngaim, a chaillech!’ ar an *Deman*, [fo. 14. a. 1] ‘gan fregra duit, a coimeduidhe timnai De, 7 a[t] trocaireach fri bochto 7 fri muindtir an Choimhdhedh.’

1415 ‘INdis duinn iarum,’ ar *Brigit*, ‘cid dia tangais cugaind ’nar cail-lechaid?’

‘Araile og craibdech fil sund,’ ar *Deaman*, ‘is ’na coimiteacht atussa ag *furail* leisce 7 maindeachtnaige uirre.’

Adubairt *Brigit* frisin oig hisin: ‘Tabair cros Crist tar th’agaid 7 1420 tardot suilib.’ Doratt focetoir. Atcondaic an og an torathar ngranna. Ros-gab ecla mor an og o atcondaic an *Demon*. Adubairt *Brigit*: ‘Cidh ara n-imghaibhe in dalta icá tai leasugud fria re cian?’ Dorighne inn ogh aitrighi iarsin, 7 rohicadh on *Demon*.

Araile bannscal *tuc* rúsc lan d’ubhluibh *co Brigit*. IS ann sin doraladur

¹ MS. fleigh.

² MS. rohathnuaighed.

claimh ic faighdhe ubhall co *Brigit*. Doraidh *Brigit*: ‘Tabair dhoibh na ¹⁴²⁵ hubla.’ O’tcuala in bannscal sin ruc a rusc uball chuide, 7 *ised* roraidh: ‘Duitsi fein *tucas*-sa na hubla 7 ni do chlamhaibh.’ Ba tocradh do *Brigit* tairmeasc na halmsaine uimpe, 7 romallach na cronna dia tucad. O rainic in bannscal da tigh ni fhuair oenubhull ina hithlainn gear’bhó lan intan rofhacuibh 7 batar etairthigh osin immach.

1430

FEACHT ann doluidh *Brigit* co Tefa, 7 sloigh mora ’na comhaideacht, 7 dá clamh ’na diaidh¹ cu tarla deabhaid etarra. Intan rob ail do clamh dibh araile do bhualad roshec a lamh uasa 7 rocrap lamh indalanai. Doronsat aitrighi iarum 7 ros-ic *Brigit* dia claimhe.

Dochuaidh *Brigit* co araili eclais a tír Thefa do cheileabhrad na casc. ¹⁴³⁵ Doraid banairchinnech na hecalsa fria hinghenaibh neach dhibh do umhaloit dia dhardáin cennla dona senoiribh 7 dona dainib fannaibh inlobhraibh batar isin recles. Ní frith nech dhibh don umhaloit. Doraidh *Brigit*: ‘Dogensa anfu in umaloit.’ Cethrar do dhainib galair batar isin recles .i. anbhfabracha 7 dasachtach 7 dall 7 clamh, 7 dorighne *Brigit* a fos a ¹⁴⁴⁰ cethrar, 7 rohictha o gach teidm bui forru.

FEACHT ann dochuaidh *Brigit* in araile tech [fo. 14. a. 2] for áighid-hecht². Dorala co ndechaid in muinnter uili immach acht ænghilla bec anbhfabracha, 7 se balbh, 7 ní fhítir *Brigit* a bheith amlaid. IS ann tancatar áighid³ co *Brigit* isin tech do chuingidh bhídh. Dofhiafraig ¹⁴⁴⁵ *Brigit* don gilla bhalbh út, cáit i raibhi eochair na cuilne. Doraidh in gilla: ‘rofhetar-sa baile i ta.’ Doraidh *Brigit*: ‘Eirg 7 tabair damh.’ Roeirigh fochedair 7 rotimthirigh do na háigedhaibh⁴.

IS AND dorala coimthinol bhfer n Eirenn i Tailltin, airm i raibhe Patraic 7 senadh Eirenn uime. Docuatar docum na dala *Brigit* 7 espoc Mel, ¹⁴⁵⁰ 7 fuaratar caingin doilig aracinn ’san oirechtus .i. araile ben ruc leanbh ann, 7 is *ed* roraidh, cor’bhó la hespoc mBron do muintir Patraic, an learp. Rodiult espoc mBron nar’bo lais. Tucadh in ceist-sin co *Brigit* dia tuaslucud. Rofhiafraig *Brigit* don mhnai, cia o racoimprestar a gein, 7 doraidh ría ná habradh breic. Doraidh in ben: ‘is ó espoc Bron.’ Rolín ¹⁴⁵⁵ att 7 borrfad a tenga ina cinn cu na cæmnacair labhra. Dorat *Brigit* airdhi na croichi dar ghin na náidhiun 7 rofiafraig: ‘Cia h’athair?’ Dofregair in naidhi: ‘Duine duthair deroil fil a n-imeal ind airechtais, is e sin m’athair-si.’ Cu rosærad espoc Bron amlaid sin tre rath *Brigte*.

¹ MS. diaigh.² MS. aidhighecht.³ MS. áidhig.⁴ MS. haideghaibh.

1460 IS AND sin dochuaidh fer arcenn *Brigte* co ndighsedh do coisecrad tighi nua dorighned aige. O ro erlamhaigh biadh do *Brigit* is *ed* roraidh *Brigit* re a *hingena*: ‘Ni hadha dhúin biadh ind fhir genntliði sea do tomait, ár rofhailsigh Dia damsa na robaisted *etir* he.’ O rochuala in *fer* maith sin ron-gaibh congain cridhi, 7 robaist *espoc* Bron. Iarsin roforcongair *Patraic*
 1465 *for Brigit* 7 *for* a comharba co nach beth dogres gan *fer* graidh ‘na comhuidecht. IS aire roghabh Nat Fraich gradha sacairt.

ISinn aimsir cétna tuc fer do dheiscert Breagh a mháthair *for* a mhuin co *Brigit* dia hlc, ár ba hanfhabrachta, co ros-lai dia mhuin *for* foscad mBrigdi, 7 o tharail in foscudh rob óghshlán acétair.

1470 IN-ARAIL aimsir ann adconncatur *Patraic* chuca. [fo. 14. b. 1] Senadh mor maille fris. Doraidh Lassair re *Brigit*: ‘Cidh doghenam frisin sochaide tangatar chucaind?’ ‘Cidh do biudh fil ocuibh?’ ol *Brigit*. ‘Ni fhil,’ ar Lasair, ‘*acht* aen chúra 7 da bhairghin déc 7 becan loma.’ Doraidh *Brigit*: ‘Ata maith ann. Dogentar proicept bhreitre De dhun, 7 non-sasfaiter’
 1475 uadh.’ O thairnic do *Phatraic* in proicept tucad an biadh co *Brigit* dia roinn, 7 robennach, 7 rosasta in da phopul De .i. samad *Brigte* 7 samad *Pátraic*, 7 roba mhó cumor a bhfuidheall² ina in t-adbar robhai ann artús.

ARAILI *fer* robhai i cill Lassaire, 7 robui a ben occá fhachbail, 7 nís-geibheadh cuit na codlad imailli fris, cu tainic co *Brigit* do chuinghidh
 1480 eptha cu rocharadh a bhen he. Robennach *Brigit* usqui dhó 7 is *ed* atbert: ‘Tabair in t-uisici-sin tar in tech 7 tar bhiadh³ 7 tar digh dhuibh fein 7 tar an leapuid a n-écmais na mna.’ O doríne amhlaid dorat in ben sheirc ndímhoir dosom *conná* faghbhadh bheith ‘na ecmais cidh il-leth in tigi fris, *acht* fora leathlaim eiccin. Laa n-ann dochuaidh-sium *for* turus 7 rofhacuibh
 1485 in mnai ‘na codladh. O radhuisigh in ben atracht cohanbhfhail 7 dochuaidh a ndegaid an fhir cu bhfacuidh uaithe hé 7 gabhal mhara etarra. Roghairm sí a fer, 7 iss *ed* roraidh, noragad isin fairrce mina thised som cuice.

ARAILI bannscal d’Uib Maic Uais tainic do fhaighdhe co *Brigit*, 7 bui i tercu dogres roime sin. Co tard *Brigit* a criss di, 7 adubairt *Brigit*, gibe
 1490 teidm nó galar *cusa* mbertha noícfad; 7 doronta samlaid, *conadh* amlaid sin doneth a bethamhnus osin imach.

FEACHT ann tancatur caraid co *Brigit* araile sollumun 7 edhpairt leo, co

¹ Here a word is erased.

² MS. bhfuigheall.

³ The words 7 tar bhiadh are repeated.

farcabhsat a teach dianeis cen choimhetuidhi¹. Tancatar merligh iar sin, 7 tallsat na damhu robhatar isin tigh. Adracht abhunn Life friu, cu tardsat a n-eduighi for adharcuibh na ndam, cu ra impaset na daim otha sin cusan 1495 inad a mbui Brigit cusna hetaighibh leo.

FEACHT aili luidh Brigit: Magh Lemna do acallaim Patraic. Bui ic procept shosccla and [fo. 14. b. 2]. IS ann sin rochotuil Brigit risin procept. Atbert Pátraic: 'Cidh ar rocodlais?' Roslecht Brigit fotri 7 roraidh: 'Fís atconnac,' ol sí. 1500

'Innis in fhís,' ol Pátraic.

'Atconnac,' ol Brigit, 'cethra harathra anairdeas² roairsetar an indsi uile; 7 resiu thairsedh a silad, roaiphighedh in bhuain, 7 tancatar topuir gheala 7 srotha taitneamacha asna hetrighibh. Eduighi geala um na síltoiribh 7 um na haireamnaibh. Atconnac cethra harathru aili atuaidh, 1505 roairset an indsi tarrsna, 7 rosociset an bhuain doridhisi, 7 rofhas in corcai roshilsat fochedair gur'bo habaidh, 7 tancatar srotha duba as na heitrighibh, 7 eduighi dubha um na síltóiribh 7 um na hairemhnaihbh.'

'Ni doiligh sin,' ol Pátraic. 'Na .iiii. harathru toisecha adconnacuis, misi 7 tusa sin, silmaid cethirleabur in t-soiscéla co silad irsi 7 creidmhe 7 1510 crabhuidh. An bhuain atconnacais, na híf thecat docum n-irsi 7 creidmhe sin trianar fhoircetal-ne. Na ceatra harathra adconnacais atuaidh, na sæbhfoircetlaidi 7 na bregaire sin, laifid darcenn in forcetul shlímid-ne.'

FEACHT do Brigit a n-Ard Macha dolluidh dias secce 7 dromlach uisce forro. Tancatar do bennachadh do Brigit. Dorochair in dronglach 1515 dianeis, 7 dochuaidh druim tarais otha dorus ratha co Loch Lapháin. Acht ní robrisedh 7 ní thorchair banna aisdi. Ba follus do chach bennachad Brigitte forro. Iarsin adubairt Pátraic: 'Fodhail³ ind uisqui for Ard Macha 7 for Airthera,' 7 roicadh gach ngalar 7 gach n-ainces bui isin tir.

LUID Brigit i crích bhFer Rois d'fuascalad chimedh[a] bui isin crích. 1520 Doraidh Brigit: 'In lece orumsa in cimid út amach?' Asbert in ri: 'Gia noberthea damsá ríghí bhFer mBreagh uili, ní thibhrinn duit in cimid acht na díghis-sea fó era doberthur anmchoimhet oenoidhche⁴ erutsa dhó.' Roartraigh Brigit deodh⁵ lai don cimidh 7 doraidh fris: 'Intan tuaslaicfiter in slabradh dhít geibh in n-ymmonn so, 7 ela for dha laimh dheis.' Do- 1525 gniter amlaid. Elaid in cimidh la breithir mBrigdi.

¹ MS. choimhetuighi.

² MS. anairneas.

³ MS. foghail.

⁴ MS. oenoioghthe.

⁵ MS. deogh.

[fo. 15. a. 1] FEACHT doluidh *Brigit* tar Sliabh Fuait. Bui *dasachtach* issin t-sleib nooircedh na cuitechtna. O'tconncatar na caillecha he ros-gabh ecla 7 uamun mor iat. Adubairt *Brigit* risin ndasachtach: 'O dhat-rala
1530 ann pritchai breitir nDé dhun.'

'Ni cumngaim,' [or se,] 'gán umhaloit duit, ár it trocar fría muinntir in Coimded etir truagha 7 bhochta.'

IS ann sin doraidh in *dasachtach*: 'Car in Coimdi, a chaillech, 7 not-carfa cach. Airmhitnigh in Coimdhe 7 not-airmhitnighfea cach.
1535 Ataigh in Coimdid 7 not-atuighfea cach.'

FEACHT doghuidh¹ a hathair næbh-*Brigte*² co ndighsed co righ Laigen .i. co hAilill mac nDunlaing do chuinghidh dilsighthe in chlaidhib³ dorat dó fecht aile. Dothoet *Brigit* ar forcongra a hathair. Tainic mogh don righ do acallaim *Brigte* 7 adubairt: 'Dianom-soertha don fhognamh ica tu
1540 don righ robudh am cristaidhi, 7 nofhoighenaínd duitsi 7 don Coimdhidh.' Luidh *Brigit* isin dun 7 conatuigh di ascaidh cusin righ .i. dilsiu⁴gud in claidib do Dubhtach 7 sóire don mhogaid.

'Cidh ara tiber-sa sin duitsi?' ar an rígh.

'Dobérthar clann t-soineamhail duit,' ar *Brigit*, '7 righi dot macaib
1545 7 nemh duit fein.'

Adubairt in ri: 'Flaith nimhe, ár ní is-faicim, nís-chuingim. Righi dano dom macaib ní chuinghim ar am beo fein araird ann, ár gniat cach a aimsir. Tabair dhamh cena fot soeghuil a righi, 7 cathbhua⁴adhaighi for Leth Cuinn, ár is menic cocadh eadrainn.'

1550 'Dobérthar,' ar *Brigit*, 7 isedh ón rocomailled, ár .xxx. cath romhebadh roime ind Eirinn 7 a nai a n-Albain tria bennachtain *Brigte*. Tancatur Hui Neill i Laighnibh iarna ecaibh-sium. Tucsat Laighin a corp docum in chatha, curo mhebadh rompa focadair.

FEACT do *Brigit* ica cærchuibh isin Currach con-acai⁵ mac leighinn
1555 ana rith sece .i. Nindedh scolaighi esein.

'Cidh dot-gní anbhforusta, a meic leiginn!' or *Brigit*, '7 cidh innsaighi amlaid sin?'

'A chaillech,' ol in scolaighi, 'teighim⁶ docum nime.'

'Rofhitir Mac na hInghine,' ar *Brigit*, 'is moghenar theit in turus, 7
1560 ar Dhia dena ernuighthi leamsa curab reidh dham dhul.'

¹ MS. doghuigh.

² MS. næmhbrigte.

³ MS. chlaidhim.

⁴ MS. claidim.

⁵ MS. conacaidh.

⁶ MS. teidhim.

‘A chaillech,’ or an scolaigi, ‘nochan-uain dam, ár atat [fo. 15. a. 2] doirrsi nimhe osluicthe innosa 7 adágur a ndunadh frium. No mas acom thairmesc dhuit, guidh¹ in Coimdhe leam gurub soraídh dhamh dul docum nime, 7 guidhfet-sa² Dia fortsu curob reidh dhuit, 7 forruca³ ilmhile lat docum nime.’

1565

Roghabh *Brigit* pater leis, 7 ba craibhdhech osin imach, 7 is he dorad comman 7 sacarbhaic dhi iardain. Conid assein doralá cumthanus mac leighinn in domuin re *Brigit*, co tabair in Coimdhi doibh tria atach *Brigte gach* maith fhoirbhthi chuinghid.

LUIDH *Brigit* co hespoc Mel co tised do thorainn a cathrach dhi. O 1570 dochuatar iarsin co dú i ta Ceall Dara inniu, ba hí sin inbhuidh doralá Ailill mac Dunlaing 7 cét marclach do fhinnchæluch leis dar lar Cille Dara, Tancatar dano inghena o *Brigit* do chuínghidh neich⁴ don cælach, et doratad era forro. Robeanaid na heich foa marclaighibh fria lar. Rogabhtha iarum suinn 7 slipredha dhoibh, 7 ni errachtatur nogur’ eadbair Ailill in cét 1575 marclach do *Brigit*. Conid de doronad tech mor sancta *Brigte* i Cill Dara, 7 is e Ailill ros-biath na soeir 7 ros-ic a ndulghena⁵. Facbhais *Brigit* cu mbadh o Ailill mac Dunlaing nobheth righi Laigen cobrath.

FEACHT ann tancatar da clamh co *Brigit* do chuínghidh almsaine. Ní rabha araill isin coitcenn acht ænbhó. Dorat *Brigit* dona clamhaib in 1580 mboin sin. Dorinne indara clam atlugud buide don Coimdhidh. Dimdach *immorro* in clam aile, ár ba diumsach. ‘Dochoidh,’ ar sé, ‘cid mh’airi-si m’oenar ria boin. Cunice anfu, dano, nirom-comhairmeadh-sa riam etir celiuda Dé 7 bhochta 7 lobhrai. Ni bhiu dano i commaidh imon mboin-sea.’ Doraidh *Brigit* risin clamh n-umhal: ‘Ansa ibhus co bhfaghthar ní dhuit, 1585 7 teit as in clamh dimsach út guna bhoin.’ IS ann sin tainic fer co *Brigit* gu mboin leis di, co tard don clam umal. O dhochuaidh *immorro* for set in clam diumsach forfheimidh⁶ imáin a bhó a oenar, co tainic forcula co *Brigit* 7 co a fher cumtha, co raibhi ic glamhudh 7 ic imdergad *Brigte*. ‘Ni ar Dhia,’ ar se, ‘doratus t’eadhpairt, [fo. 15. b. 1] acht is ar lisdacht 7 1590 tromdhacht rot-gaibh friumsa.’ Tiaghuit iarsin in da clamh cum na Berbha. Adracht inn abunn friu. Elaidh in clamh umal cona bhoin tria bennachtain *Brigte*. Tuitid in clam diumsach cona bhoin for a tharr risin n-abhuinn cor’baithedh.

¹ MS. guigh.² MS. guighfetsa.³ leg. cor-ruca (?).⁴ MS. neith.⁵ leg. dulchinne (?).⁶ MS. forfheimigh.

1595 FEACHT ann tainic righan Crimhthain mheic Enna Cennsealaig¹ rí Laigen, 7 slabrad aircit le i n-edhpairt do *Brigit*. Fuath deilbhe duine isin-dara cenn de 7 ubhall aircit isin cinn n-aile. Dorat *Brigit* dona hoghuibh. Rothaiscset na hogha gan fhís do *Brigit*, ár ba mor noghatadh a crodh¹ 7 dobeiredh do bochtuibh. Doriacht clamh co *Brigit*, cu tard *Brigit* in
1600 slabhrad dhó cen fhís dona cailleachaib. O rofhedatar na hoghu is ed roraidhset co bhfheirg 7 lonnus: ‘Bec a mhaith duinne,’ ar siat, ‘do trocaire-si do chach, 7 sind fein i riachtanus a leas bhídh 7 eduigh!’

‘Ataidh for antacadh²,’ ol *Brigit*. ‘Eirgidh isin eclais i[n] baile a ndenaim-si ernaighthi, 7 foghebhtai ann bhur slabhrad.’ Dochuatar la
1605 *Brigit*. Gia doratad do bocht fuarutur na caillecha in slabhrad.

FEACHT ann tainic rí Laigen d’éistecht re proicept 7³ ceileabhradh dia casc cu *Brigit*. Iar bhfhorbhudh an cheileabhradh dochuaidh in rí for sed. Intan dochuaidh *Brigit* do chaithimh a proinne adubairt Loman clamh *Brigte* nach caithfedh ní nogu tuctha dhó armghaiscedh⁴ rígh Laigen, etir
1610 ghai 7 sciath 7 claideb, cona bheirt foithibh. Dochuaidh techtaire o *Brigit* andiaidh⁵ in rígh. O mhedhon *immorro* cu nonai⁶ don rígh for merugud, 7 ní rancatar oenmhíle ceimenn co tuc in t-armghaisced uadha 7 co tucadh don clamh.

FEACHT ann atconnaic *Brigit* araili duine secce 7 salann for a mhuin.
1615 ‘Cidh fil fort mhuin?’ ol *Brigit*. ‘Clocha,’ ol an duine. ‘Bidhat clocha dano,’ ol *Brigit*. Doronta fochedoir clocha don t-salann. Tainic doridhisi an fer cétna sech *Brigit*. ‘Cidh fil fort mhuin?’ ol *Brigit*. ‘Salann,’ ol se. ‘Bidh salann dano,’ ol *Brigit*. Doríne fochedoir salann dona clochaib tre breitir m*Brigte*.

1620 FEACHT ann tancatar dá clamh co *Brigit* dá n-íc [fo. 15. b. 2] don claimhe. Adubairt *Brigit* risindara clam nighi araile. Doróine amhlaid. ‘Dena-sa,’ ar *Brigit* risin clamh aili, ‘fosaic 7 nighie h’fír cumtha amal doróine-seom umhaloit duitsi.’ ‘Acht airet confacamar,’ ol se, ‘ní confaic-fium. Cidh on, in coir latsa, a chaillech, mhisi slan coam ballaib nuidhibh
1625 7 com etach nua do nighi in claim granna út, 7 a bhaill dubhghlasa íc toitim de? Ní fiu leamsa in nos a leitheit sin.’ Ronigh *immorro* *Brigit* fein in clam umul truag. Adubairt in clam dimsach roglanad artus on

¹ MS. crogh.² leg. andachad (?), andagud (?).³ MS. repeats 7.⁴ The *m* in recent hand.⁵ MS. andiaigh.⁶ MS. nonaidh.

claime : 'Atar leamsa,' ol se, 'is oeible teined mhoidhid¹ triam croicenn.' Rolinadh he do claime oa mhullach coa bhonn ara anumaloit.

FEACHT ann do *Brigit* oc *techt* do laimh in *espuic* cu tarfas di cenn puic¹⁶³⁰ do beith annsa chailiuch oifrinn. Roopastar *Brigit* in caillech. 'Cidh ara n-opai?' ar an *fer* graidh. 'Cenn puic foillsighter dam ann,' ar *Brigit*. Roghaim in t-*espoc* in gilla *tuc* ind imaltoir, 7 adubairt ris tabhairt a choibhsen. 'Dochuadhus,' ar in gilla, 'i tech a n-gabhar puic, cu tallus poc méth as 7 aduadhus mo sáith de.' Rophend in gilla 7 doroine aithrige.¹⁶³⁵ Dochuaidh iarsin *Brigit* do laim 7 ni confacai in fuath.

FEACHT ann tancatar áighidh² co *Brigit*: at iat uaisli craibdecha .i. na *secht* n-*espuic* fileat a tilaigh ind airrter *Laigen*. IS ann sin forcongair *Brigit* for araili *fer* dia muinntir *techt* dochum in mhara co ndernad iasgach dona haighedhuibh. Teit in *fer* 7 a mhurgha lais 7 tecmhaing ron dó.¹⁶⁴⁰ Saidhidh inn in rónghai 7 cenglaid a theit dia laim. Tairrngidh in ron leis in *fer* tar in bhfairce co traigh mara Breatan, cu bhfarcuibh annsin he for carraic iar mbrisiudh na téta. Rocuired dano in ron forculai, 7 a ghai ann, cu rolaa in mhuir he forsin traigh ba comfhocraibh do *Brigit*. Doratsat *immorro* iascaire Bretan curach do iascaire *Brigte* o roindis a scela dhoibh.¹⁶⁴⁵ Tainic iarsin tar muir co bhfhuair a ron i traigh mhara *Laigen* ibhus, co ruc leis co háigeda³ *Brigte*. [fo. 16. a. 1]. ISin maduín dochuaidh tar muir 7 dorocht dar muir mBreatan doridisi dochum *Brigte* medhon lai. Romhorsát na hæighedha⁴ 7 in slúag arcena ainm De 7 *Brigte* triasin bhfirt-sin 7 triasan n-adhamhra.¹⁶⁵⁰

FEACHT ann doghabh mian araile caillech do muintir *Brigte* im shalann. Doroine *Brigit* ernuighthi cu rosoudh na clocha i salann, 7 rohicad in caillech.

FEACT ann robui bachlach⁵ do muintir *Brigte* oc bein chonnaid. Dorala dho gu romharbh peta sinnuigh la righ *Laigen*. Rohirghabhudh in bachlach⁶ lasin righ. Rofhorcongair *Brigit* for an sinnach taidhecht⁷ asin¹⁶⁵⁵ caillid. Tainic dano cu raibhi oc cleasaibh 7 oc cluiche dhoibh 7 don righ la forcongra *Brigte*. O dhoroine in sinnach a ghnímha dochuaidh fon coill slan, 7 slogh *Laigen* etir chois 7 eocu 7 chona 'na deghuid.

FEACT ann tancatar *espuic* co *Brigit*, 7 ni raibhe aice ní doberad doibh 'ar mbleagun na mbó fádho. Tucait na bai in treas fecht don baili 7 rop¹⁶⁶⁰ uilli leo in loimm annsin inas cech mblegun.

¹ MS. mhoighid.² MS. áidhidh.³ MS. háideda.⁴ MS. hæighedha.⁵ MS. bathlach.⁶ MS. bathlach.⁷ MS. taighecht.

FEACHT ann robui meithiul ag *Brigit* ic buain. Feraid fleochud mor i Muigh Life uile 7 nir' tuit banna ina gort-si.

Ba dia *fertaibh immorro*, robennach in dall clairenech co *tuc a súili dó*.

1665 FEACHT ann doral *Brigit* cusin mbaintreabthaigh, cu romarb lægh a bo do *Brigit* 7 roloisc a garmain fai. Doríne Dia ar *Brigit* ba hoghslan in garma arnamharach 7 bui a m^dthair og lighi in læig.

FEACHT do *Brigit* 7 d'espuc Eirc i Laignibh. Doraidh *Brigit* re hespoc Eirc: 'Ata cathugud itir do thuaith-si, 7 innosa comraicid.' Adubairt. 1670 mac-clérech do muintir espuc Eirc: 'Ni doigh linn,' ar se, 'conid fir sin.' Senais *Brigit* a ruisc in maccleirig. Doraidh iarsin in macclérech: 'Atcím-si,' ar se, 'mo bhraitre icca marbad innosa,' 7 dorine aitrighi moir insin.

FEACHT do *Brigit* oc inghaire chærach. Tainic gataidhi chuiice 7 tall .uii. multa uaithe. Arói rohairmhedh in tret, 7 frith na multa a n-oighe tre 1675 ernaighi *Brigte*.

FEACHT doríne araile fer [fo. 16. a. 2] do mhuinntir *Brigte* midh do righ Laigen. Intan tancus dia ol ni frith bainne ann, ar rocaithed re *Brigit*. Adracht *Brigit* do thesarcudh an truaigh, 7 ros-bennach na leastra, 7 frith an midh a comhlanus, et ba firt amhra eissein.

1680 FEACHT ann tancatar na .uii. n-espuc a hUaibh Briuin Cualunn o Thealaig na n-Espac, co bhfuatarar *Brigit* il-luc re toebh Cilli Dara atuaidh. Dofhiafraig *Brigit* da coic .i. do Blathnait, in raibhe biadh aice. Adubhairt nach raibhe. Bá nár la *Brigit* gan biadh aice dona noemhuibh, 7 roghuidh¹ in Coimthe codicra co ndebairt in t-aingel ria na bai do bleaghan in tres 1685 fecht. Dobligh² *Brigit* fein na bu, gur' linsat na dabhcha donn ass, 7 rolinfatis cidh leastra Laigen uili, co n-dechaid in loim tar na leastraibh imach, co nderna loch dé, unde Loch in Ais .i. Loch Leamhnachta inniu. Romorad ainm De 7 *Brigte* dhesin.

Ar cach ní connaidhedh³ *Brigit* forsin Coimdhí doberthe di focétoir, ár 1690 ba he a sainnt: sasad bocht, dichur gacha documla, airchisecht gacha truaigh. Ni raibhi *immorro* bhudh naraighi, na bhudh fhele, na bhudh cenna, na bhudh umla, na bhud cunnla, na⁴ bud⁴ cuibdi⁴ ina *Brigit*. Ni ronigh riamh a lamha na a cosa na a cenn etir fhiru. Ni rodhech gnuis fherscail. Ni labhradh cen loisi. Ba haintech, ba hannac, ba hernuightech. Ba foidhidech⁵. Ba 1695 foilidh i timnuibh De. Ba cobhsaidh. Ba humhal. Ba dilghedhach. Ba dercach. Ba comra choisecartha coimeta chuirp *Crist* 7 a fhola. Ba teampul

¹ MS. roghuigh. ² MS. doblidh. ³ MS. connaidhedh. ⁴ interlined. ⁵ MS. foighidech.

De. Ba righshuidi tairismhe don *Spirut* Noebh a *cridhe* 7 a *menma*. Ba diuid 7 ba toirrsech do truaghaibh. Ba hedrocht i bhfertuibh 7 mirbuilibh. IS airi sin is é a hainm *itir* duilibh, colum *etir* enuibh, finemain *itir* fhedhaibh¹, *grian etir* rennuibh. IS é athair na noeboighi-sin², in t-Athair nemh-¹⁷⁰⁰ dhai. IS é a mac, Ísu Crist. IS é aoidi, in *Spirut* Noebh³ [fo. 16. b. 1], conid aire sin doghní in noebhógh-sa⁴ na mirbuile mora 7 na ferta diairme.

IS í *furtachtaiges* da *gach* æn bis a cuimgi 7 a nguasacht. IS hi traethus na tedhmanna. IS í tairnes *feirg* 7 anfadh an mhara. IS í bantaircetlaid *Crist*. IS i righan in deiscirt. IS sí Muire na nGæidhel⁵.

1705

IS e Colum cille dorighne an imann-sa do *Brigit*, 7 is a n-aimsir *Ædha mic Ainmerech* doroine hi. Et ba he fath a denmha. Anfud mor tainic do *Cholum cille* intan dochoid tar muir, co tarla i Caire Breacan, cu roatuigh *Brigit* co tised feth dó, 7 co n-ebairt 'Brigit be bhithmhaith.' Nó is e Brocan Cloen doroine, 7 as inann aimser a ndernad 7 'Ni char *Brigit*¹⁷¹⁰ buadach bith.' No as triur do muintir *Brigte* doroine hi intan dochuatar do Roim cu rochtatar *Blasantiam*. Co tarla *fer* do muintir na cathrach dhoibh imuig, cu ros-fiafraig dibh in rancatar a leas aighidhecht⁶. Adubratar-som cu rancatar. Rous-fuc leis iar sin dia thigh, co tarla doibh scolaigi ar toidhecht⁷ o Roimh, cu rofhiafraig dibh can as tangatar, 7¹⁷¹⁵ ced ara tancatar? Adubratar-somh conadh ar áighidecht⁸. 'IS pudhar sin,' ar se, 'ar is hé bés in fir-sea marbad a æighedh⁹, 7 rofhiafraighset som sin tria thinchose in scolaigi. Tucadh tra neimh doib i linn, cu romholsat *Brigit* dia soerad^h 7 cu rochansat 'Brigit be bhithmhaith' 7 rl. Atibhset an linn *cusan* neim, 7 ní derna pudhur¹⁰ doibh. Tainic iarum *fer* in tighi¹⁷²⁰ dia fegad *dus* in ros-marbh in neim, 7 atconnaic iat 'na mbethaid, 7 adconnaic *ingin* t-sochraid etarru. Tainic iarsin isin tech, 7 robui *for* iarair na hingine, 7 ni fhuair, 7 rofhiafraig dibh cidh dochoidh an *ingen*, 7 adubratar-som ní facadur *etir* hl. Doratad tra cuibrech forrosom co marbhdais iarnamharach mina foilsighdis an *ingin*. Tainic dano in scolaigi cétna¹⁷²⁵ chuca arnamharach¹¹ dia bhfis, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt.

No cumad he Brenainn [fo. 16. b. 2] dorighne in n-imunn-sa. Tainic dano Brenainn co *Brigit* co bhfesadh cidh ara tuc in bheist isin mhuir anoir

¹ MS. fhaghaibh.² MS. noemoighisin.³ MS. noem.⁴ MS. noemhoghsa.⁵ MS. ngæighil.⁶ MS. aidhighecht.⁷ MS. toighecht.⁸ MS. áidhighecht.⁹ MS. æidhedh.¹⁰ MS. pughur.¹¹ MS. arnabharach.

1730 do *Brigit* sech na noebhu¹ arcena. O rosiacht tra Brenainn co *Brigit* rochuinnigh² co tartad a coibhsina cinnus robhai gradh Dé oicce. Adubairt *Brigit*: ‘Tabair, a cléirigh, do coibhsena prius 7 dober-sa iarsin.’ Adubhuirt Brenainn: ‘on lo roghabhus-sa crabhudh noch a dechadhus tar .u. n-im-mairibh cen mo menmain i nDia.’ ‘As maith in coibhsen,’ ol *Brigit*. ‘Tabair-
1735 si dano, a chaillech,’ ol Brenainn, ‘do choibsen.’ ‘Dofhitir Mac na hIngeine,’ ar *Brigit*, ‘on uair doratus-sa mu menmain i nDia ni thucus ass.’ ‘Dar-linn, a chaillech,’ ol Brenainn, ‘as coir do bhiastuibh gia noberut anoir duit sechainne.’

No is é Ulltan Arda Breacain doroine an ymonn-sa ar molad do *Brigit*. Ár ba do Dail Concubair dosom, 7 rop edh dano do máthair *Brigte* .i.
1740 Broicsech ingen Dallbronaigh. I n-aimsir immorro da mac Ædha Slaine doronad fesin, ár it e romarbhsat Suibhne mac Colmain Moir, for lethlaim Ulltain, doronad:

1745 Brigit be bhithmhaith, bruth ordhai oibhlech,
don-fé don bhithfhlaith an ghrian tind toidlech.
Ron-særa Bright sech dhrunga demhna,
roræna remhainn catha gach tedma.
Dorodhbha indonn ar colla cissao
an chraebh co mblathaib, an máthair Íssu.
An fhirógh inmáin go n-ordan adhbhuil,
1750 bum sær gach n-inbaíd lam næmh do Laighnibh.
Lethcolbha flatha la Pátraic primhdhai,
an tlacht uas lighaib, an righan righdha.
Robet iar sinet ar cuirp a cilicc
dia rath ron-bræno, ron-særa Bright³. B.

1755 [fo. 17. a. 1]. Mor tra do fertuibh 7 do mhirbuilib fon n-innus sin dorighne in Coimde ar Bhrigit. IS sé a mhet cunná cumhaing nech a fhais-neis acht mina thised aspal fein no aingel De dia fhaisneis: acht cena is lor so ar dheismirecht dibh.

O thainic tra cusna deidhinchuibh⁴ do Brigit, iar fothugud 7 iar
1760 bhfurtacht cheall 7 eclas 7 altorach⁵ n-imdha i bhfertuibh 7 i mirbuilibh imdha at lir gainemh mara no renna nimhe, iar ndesheirc 7 trocuire, doruacht iarsin Nindedh Laimhidhan o Roim Letha. IS aire dano atberthea Nindidh Laimhidhan frissein, ár ni tard a laim fria thæbh o roghabh Brigit pater leis. Cunad he dorat comman 7 sacarbaic do Brigit 7 rofhaidh a spírut dochum
1765 nimhe. Atait a taisi isna talmandaibh gu cataidh⁶ 7 gu n-ordan 7 gu

¹ MS. noemhu.

² MS. rochuinnidh.

³ In the MS. this poem is written in round

majuscules.

⁴ MS. deighinchaibh.

⁵ ‘7 altorach’ interlined.

⁶ MS. gucataigh.

n-airechus, gu bhfertuibh 7 mirbhuilibh. * Ata a hainim amal grein isin bhflaith nemhdha etir claiscetal aingel 7 archaingel. Et gidh mor a hanoir abhus coléic bidh mó gumor intan adrae ina lochrann lainnerdha i comlanus cuirp 7 anma i mordail lai bratha, ind oentuidh¹ hyruphin 7 saruphyn, in æntuidh Mic Mhuire Óighe, ISann æntuidh is uaisli cech n-æntuidh, ind 1770 æntuidh na noeib²-Trinóite, Athair 7 Mac 7 Spirit Noeb.

Ailim trocuire De uasail uilecumachtaig tre impidi noeibh³-Brigte : roairiltnigim uile in æntaidh sin, ra-issam, ra-aitrebam, in saecula !

¹ MS. indoentuigh,

² MS. noeim.

³ MS. noeimh.

[fo. 17. a. 1].

Betha Shenain meic Geirrginn¹.

1775 **M**IRABILIS DEUS IN SANCTIS SUIS ET CAETERA. IN *Spirut* naob²
[do roisce *cech spirat*, in *Spirut*] rolesaigh in eclais cechtardhai
.i. petarlaic 7 nufhiadhnaisi o rath ecna 7 fhaitisine, is he roraidh na briáthra-
sa a gin in righfátha *Dabid meic Iese* don molad 7 don adhamhrughadh fil
do Dhia triana noebhu³ 7 triana fhirenu, amal atbeir 'Mirabilis Deus in
1780 *sanctis*.'

[fo. 17. a. 2]. Oen didiu dona næbhuibh⁴ 7 dona firénuibh triasa tainic
molad 7 adhamhragud in Choimdedh fiadh dainibh triasna fertuib 7 triasna
mirbuilib doroine Dia aire i talmain, IN noebh⁵ uasal [oirdnigi] airmitnech
dia ta lith 7 foraitmet i n-ecmong na ree-so 7 na haimsire .i. *sanctus* Senanus
1785 *espocus*⁶.

IS ann didiu erdharcaigit in cristaidi lith 7 sollumun [a eitseachta] inti
noeimhShenan in ochtai *Kalainn* Marta arai laithe mís grene, isindiu arai
laithe sechtmaine isin bliadain frecnairc i tam. Atfiadhat na heolaig [ní] do
bunad 7 do gheinemain anti noebh⁷-Shenan, o ghuidhi⁸ 7 o forcetal do rath
1790 in primfatha 7 in airdespuic innsi hEirenn .i. noemh⁵-*Patraic*, gein t-Senain
7 [dona fertaib 7] dona mirbhailib dorine Dia aire .i.

Seanan mac Gerrginn⁹ meic Cobhthaig meic Buile meic Dece meic
Imchada meic Cuirp¹⁰ meic Roduind meic Luigdech meic Aililla meic
Echadha meic Ænghusa meic Fiachra Find meic Coirpri Bhaschain meic
1795 Conaire meic Mogha Lamha meic Luigdech Allaid meic Cairpri Croimcinn
meic Daire Dornmair meic Cairpri Finnmuir meic Conaire meic Etersceoil
meic Eogain. Coimgeall didiu ingen Ernaig meic Golbine máthair Shenain,
do Alltraighiu. Dorairngair *inmorro* in primfhaidh 7 in primapstal ro-
fhaidh Dia do proicept d'fearaib Eirenn .i. noebh⁵-*Patraic*, gein t-Senain. Air
1800 intan bá *Pátraic* ic proicept de huaib Figeinti 7 ic a mbaithius i n-Domhnach
Mor [Cheiniuil Díue] tancatar Corcobhaiscind gona righ .i. Bolc mac
Decce, murchoblach mor tar Luimnech atuaidh cu *Patraic*, 7 roguuidhseat¹¹
Pátraic fa proicept doibh in la-sin 7 a mbaisted fodedair. Doraidh *Pátraic*
friusom airisiumh co maduin ár ba scith in la-sin. Roraidset Corcabaiscinn

¹ In this Life the words and letters in brackets have been taken from the Life of Senán, in the Paris MS. Celt. and B. 1, formerly Ancien Fonds. ² MS. naom. ³ MS. næmhu.

⁴ MS. næmhuibh.

⁵ MS. noemh.

⁶ MS. *espūs*.

⁷ MS. noem.

⁸ MS. ghuighi.

⁹ MS. errginn.

¹⁰ leg. Cuirpri (?).

¹¹ MS. rohuighseat.

re *Patraic*: ‘Ni cumhgamait, ar is fas ar *crich* darneis cen ocu ica him-¹⁸⁰⁵
choimhet, 7 ita ar coblach cen *nech* oca [coimét 7] recmait a leas
tinden^{us} [arcúla] docum ar criche.’ Doluidh *Pátraic* iarsin ina carput
co faiced cach he 7 cu rocluindis a guth 7 proicept bretri De uadha, [fo.
17. b. 1] et rocreitset annsin do Dhia 7 do *Pátraic*. Canuid didiu *Pátraic*
in baithius doib *forsin* abhuinn bui a comhfhocus doibh, 7 baistter innte na ¹⁸¹⁰
sluaigh uile. Et doratsat almsana mora do *Pátraic*. Bendachaid *Pátraic*
iatsomh, 7 doraidh cu mbiadh imad ana 7 innmhusa i *crích* Baiscinn cobrath.
Roáilset Corcabhaiscinn *for Pátraic* toidhecht leo do bendachadh a *criche*
7 do baisted a mban 7 a leanamh 7 a mogad *forfhacsat* dianeis. Roraidh
Pátraic friu: ‘Nidam uain-siu do thuidhecht libh 7 imluadh mu mhuinnt^{er}i ¹⁸¹⁵
tarin sruth-sa inunn.’ Roraidset Corcobaiscinn: ‘Ata,’ ar siat, ‘coblach mor
linne dod timochar tar in muir, 7 not-berum tairrsi cot uile mhuinnt^{er}aib
cosaibh tirmaibh, 7 dot-berum aris *forculai*. Roop *Pátraic* aris dul leo, 7 ro
raidh: ‘Ni fetaimsi,’ ar se, ‘facbhail na criche i tu nogu tair a coisercadh 7
a mbennachad uile.’ Et dorat *Patraic* bennachtain *for* Corcabaiscinn, 7 ¹⁸²⁰
forfhacaib buaidh cabluigh *forro*. [*Conid* de sin rochan *Pátraic* in rann so:

Ní ró
do Chorcobaiscind, ní gó;
gen beth cloidim fóra cliu
ní gébtar riu ní beas mó.]

1825

Doraidh *Pátraic* re Corco-baiscinn; ‘In fil i focus duin airm as budh reill
damhsa bar *crich* corosfeg-ainn fein om shuidhi 7 corous-bennachainn asin
maigin-sin?’ ‘Ata eicin,’ ar siat, ‘in tealach thall’ .i. Findine. Luid
Pátraic leo iarum *for* mullach Findine 7 roraidh [friú:] ‘An hí so bar *crich*
fria Luimnech i tuaidh corice in n-oician siar?’ ‘As si,’ ar iatsom. ‘In ¹⁸³⁰
roich,’ ar *Pátraic*, ‘in sliabh tall tuaidh .i. *sliab* Ellbe, i *crich* Corcamruadh
in Nindois?’ ‘Ni roich,’ ar siat. ‘Rosia re mbrath,’ ol *Pátraic*. ‘In roich
dano bur *crich* in sliabh thall tair .i. Echtgi i *crich* ua n[D]esa?’ ‘Ni roich,’
ar siat. ‘Rosia iar cein,’ ar *Pátraic*. Beannachais *Pátraic* iarum Corca
Baiscinn 7 doraidh riu: ‘Ni ricthe a leas *techt* damsa libh anbh^{ar} tír, ár ita ¹⁸³⁵
gein ocuibh i mbroinn mhna, 7 is dó doradadh o Dia bur tir-si: is iarna-
chul bheithi, is dó fhoighentai 7 foighenus in cenel-sa ua Figennte. IS e bus
Patraic duibh. Et bidh mór a cata in gein gignither¹ lib. Mogenar bias ’na

¹ MS. gignighter.

aircill. Et ann inis tall tiar ambeluibh in mara, in fil [fo. 17. b. 2] aitreabh
 1840 innte?' ar *Pátraic*, .i. inis Cathaigh. 'Ni fil,' ar siat, 'ar itá peisd adh-
 uathmur innte nach leicc a haitreabad .i. Cathach a hainm.' 'IS amra,' ar
Pátraic, 'an mind ordain 7 in lia loghmur 7 in mogh airmítnéach sainshercach
 oc Dia 7 oc dainibh [.i.] in macan gignither¹ ocaibh, ár is arachinn coiméttar
 1845 do noeuibh² maille fris.' IS ann sin roraidh *Patraic* oc taircetal gene
 Senain :

Gignidh macan 'san tir thiar
 isin oilen os aician,
 biaidh Corcabaiscinn fo láimh,
 feruibh, macaibh *ocus* mnaibh.
 Bid án, uasal, ordniā³
 ac Dia *ocus* ag dainibh:
 moghenar tuath *ocus* ceall
 bias arcul in meic-sin.

1855 Bidh urdraic airmhitneach in mac sin⁴, ar *Pátraic*, 'uair dobhera dhoibh sídh
 co n-imat gacha maithiusa 7 dichur gach teadhma indlighthigh dia ndernat
 reir in meic sin .i. noibh⁵. Shenán gu ndechmhadaib 7 primit[ib] 7 almsa-
 nuibh do Dia 7 do Shenán. Mairg dia manchaib immorro doghenat
 aimhreir in meic-sin, ár dobera Dia dighla troma forro intansin, cu mbia
 1860 dith fora ndainibh 7 fora n-indilibh, 7 bérthar ith 7 blicht 7 gach torad
 uathuibh iarsin, co mbeit fo gorta 7 dith, chu recfa cach a mac 7 a ingin a
 crichaib ciana ar a mbethugud, mina rabhut doréir Shenán. Bidh urgna,
 oirdniā a clanna isin bith freacnairc dia rabhut da reir.'

O roraidh *Pátraic* na briatra-sa, oc taircetal gene Sendin, 7 o raben-
 1865 nach crich Corcabaiscinn, faidhis uasalácart 7 deochan do Romanchaib
 batar maille fris, *Maculatus* 7 *Latius* a n-anmanna, immaille re Corca-
 Baiscinn da mbaithius. Et i n-adaig⁶ dorochtatar co *Pátraic*, it é sin aimser
 dopritchaiset⁷ iris 7 creidium *Crist* 7 doronsat baithius 7 comna i crich
 Corco-Baiscinn. IS ann dano rothoghsat na noeibh⁸-sin recles doibh 7 port
 1870 a n-eiseirghi do thæibh puirt Innsi Cathaig don leth tuaidh i n-ercomair Reilgi
 Aingil Dé, ár rofhetatar ba hi Relic in Aingil i n-Inis Cathaig nobiath esseirghi
 Shenán, 7 ba maith leosom a n-eiseirghi do beith i comhfhocus d'eiseirghi

¹ MS. gignighter.² MS. noemuibh.³ MS. ordniā uasal.⁴ This and the preceding five words come in the MS. next after the first of these quatrains.⁵ MS. noimh.⁶ MS. agaid.⁷ dopritchaidset.⁸ MS. noeimh.

Sendán [indus] cumadh [fo. 18. a. 1] aroen re *Sendán* rodechsatais do mhordail bratha.

Nir'bho cian iarsin intan boi mordhal Corca-baiscinn ind oenbhaile. 1875
Tainic dano lanumain docum in airechta. Amal dorochtatur in t-airecht
adracht in drai boi isind airectus rompa. O'tconnecadar cach sin adracht
in t-oirecht uile rompa, ár ba mor anoir in druad acusom isin aimsir-sin.
Faitbis [iarum] in t-airecht imon drai, 7 atbertsat fris. 'Ba linn,' ar siat,
'dodeachaid dhuit Gerrginn aithech 7 a seitig doghní do ureirghi.' 1880
Atbert in drui: 'Ni do aithech doghniu-sa ureirghi, acht [is in] mac fil
a mbroinn na mna thall, ár adressed Corcu-baiscinn uili roime. IS dó
fhoighenat. IS e bus flaith doibh cobrath.'

INTan tra thainic aimsir ghene in meic-sin .i. *Sendán*, tairisidh a
mhathair [i]na hoenar ina lubhghort fria deiseabhair na grene, 7 tainic aingel 1885
De dia furtacht cona raibhi docair di a tuismed a meic, 7 bennachais in
t-aingel in mac rucad ann. IN t-uaitne cærthuinn bai [i]na laimh oc tuismed
a meic gabais talam, cu mbai fo blath 7 duille focedair, 7 maraidh beous
in crann-sin.

Nir'bho cian [dóib] iar ngein in meic-si luidh a máthair do uisquí 7 a 1890
mac le 'na hucht. Tarasair iarum in mháthair for lomrad a smer don
mhuine bui i comfocus in topair, ár ba i tus fhoghamhair rogenair *Sendán*.
Doraidh [dono] in mac remhraidte [fria máthair] asa hucht: 'An de sin,
a mháthair, ár is proinn riana trath coir insin.'

Oc Muig [Lacha] dano robhai artus aras 7 orba do thustidhibh¹ 1895
Sendán [riasiu rogenair *Sendán*]. Bai² dano orba n-aill doibh oc Tracht
Termainn. Ata didiu ré cian eter in da fhorba sin. INTan dano ba háil³
do thustidhibh¹ *Sendán* imeirghi do dhenam nothicedh *Sendán* la no da la
rempaibh do denamh thighi 7 lias 7 mhachad 7 gach comhnacal cena ricdis
a leas da bheith urrlamh aracinn. *Sendán* immorro is ed rognith-saidhe ar 1900
dhesheirc cabhair da gach oen ricedh a les, 7 nobith urlam ar cinn a muinteri
tech nua aigisium.

Feacht ann fergaighis a máthair frissium imon ní-sin, 7 is ed roraidh
[fris]: 'A meic claindi 7 ceniuil,' ar si, 'as beg do tharbha dhuin.' 'A
mháthair,' ar se, 'dena [fo. 18. a. 2] airisiumh 7 rat-fia comnacal.' 'Doair- 1905
cebha dhuinne inni-sin,' ol in mháthair. 'Doaircebha cofir,' ol *Sendán*.
Intan tra batar forna briatraibh-sin connacatar cuca isind ær na liasa 7 na

¹ MS. thustighibh.² The *i* in modern ink.³ MS. hal.

machadha 7 na nascu 7 ind uile comnacal rancatar a leas forfacaibset isin baili asa tancatar. Cu rofuirmeadh na bhfiadnusi isin maighin robo des leo a
 1910 suidhiugud. Romoradh dano ainm De 7 *Sendin* triasin firt-sin.

Feacht dano lotar Corca-baiscinn for sluagad a Corcamruadh i Ninduis. Beridh dano nert foireicnech na flatha *Senán* isin crich sin. O rosiactadur na sluaig crich Corcamruadh geibid for innred na criche. *Senán immorro* is ed doroine : teit i sabull n-arbha bai i comfhocus dó, 7 cotlaidh ann cein batar na
 1915 sluaig oc innred an tire. IMpoit na sluaig docum a tire fein [i]ar n-indredh Corcamruadh doibh. Facuibter *Senán* isin t-sabhull ana chodlud ait a raibhe. O thainic tra cach isin crich deis in t-sluaig [día nduthaig fein,] is amhlaid atces in sabhull i mbui *Sendán*, ina thor teineth for lasad. O atces inni-sin tainic socraití mhor dia thesarcaín. O thancatar i bhfocus don t-sabhall i mbui
 1920 *Sendán* comnacatar ba slan don teinid. Lotar araile dibh isin t-sabull connfacatar ind oclach [i]na chotlud. Rotriallsat araili dhíbh a ghuin [focétoir]. ‘Anaidh fris,’ ol in fer maith [issin t-saball,] ‘bes is cara no is coibhdealach [dúinn] fil ann, 7 is he ros-anacht in sabhall.’ Rofiafraigset can dó. Doraidh *Sendán* ba don t-sluaig roinnredset in tir do, 7 ni bui cara na
 1925 coibhdealach dhó isin tir. O ro airigset iarum cur’bo duine cu rath De he ro anaicset 7 ro idhnaicset uatha asin crich co himlan [é]. Luidh-sium co tech araili fir mhaith i crich na n-aicme do chuinghidh dhíghi, ar ba scíth 7 ba hitadach oc imdeacht andiaidh¹ in t-sloig. Bui dano fleadh² urlamh isin tigh sin [do ri] na tuaithi. Roheradh dano *Senan* 7 luidh cen biad cen díg
 1930 asin tigh. Tainic [dono focétoir] in ri [docum an baile] do chaithimh na fledhi [fo. 18. b. 1] ‘ar n-imthecht³ do *Sendán*. INTan dono atcós dó taispenad an bhídh 7 in leanna [is amlaid] frith, na uisqui bren 7 na biadh bren. Roin-gantaighset na sluaig in gnim-sin. Doraid in ri : ‘Inn dechaid nech uaibh fo era bhídh nó leanna?’ ‘Ni dhechaid,’ ar siat, ‘acht oen gilla do lucht (no æs)
 1935 na creach tainic sunn do chuinghidh díghi, 7 ni tardad dho.’ Doraidh in ri : ‘Tiaghar andiaidh¹ in duine sin, ár is duine co rath De he.’ Docuas andiaidh¹ *Sendín*, 7 tucadh dochum an tighi, 7 robennach in biadh 7 in linn, 7 do-dhechaid a mblas coir dhoibh, 7 roingantaighset na huili doconnuic in mirbuil-sin.

1940 Laa n-aill doluidh *Sendán* co ndamhaib a athar leis a hUrrus aniar da mbreith sair do Mhaigh Locha co nfaca in muir lan arachinn. Ba focus dano

¹ MS. andiaigh.² MS. fleadh.³ MS. inithecht.

adhaigh¹ intan sin. Luidh do chuinghidh thighi æghed² co Dun Mechairbai i comfhocus do. Ni raibhe dano Mechar ina dhún in adaig³ sin, 7 rodhiultsat a muntir [ina écmais] fria Senán. Luid [dano] Senán forcula docum in mara, do fhunnraidí tragha, 7 ní raibhi i comfhocus dó tech ele dia rachad annsin. 1945 Amhail lotur a dhaimh reme [a tracht in mara] con fhaca in murtraig arachinn. Imanaid a dhamha iarum tár in traigh. Amal ruc [iarsin] Senán a chosa tarsin adhart suas for tir co forcluín in tonn oc bein ria šaluibh [dia éis]. Sóaidh a menma fris intansin, 7 iss ed roraidh: ‘IS lor dam [a fat] i tú [oc] con loechdhacht-so.’ Brisidh iarsin in gai bai ‘na láim, 7 dorighne crois de, 7 1950 saighidh⁴ i talmáin, 7 slechtaid fo trí aice do Dia. Luidh dana caibhdhen 7 roaircset in aidchi⁵-sin dún Mechair, 7 roortsat a mac, 7 rucad a ben a mbraid; 7 ní ro haitreabhad osin ille in dún, 7 ní [con]dingentar cobrath.

Luidh [dano] Senán co farcuibh a dhamha oca athair, 7 teit iarsin, 7 geibhidh bachaill o Cassidan carad⁶ rogabh recles i crích Urrais. Do 1955 Chiarraigi. Chuirchi dano, do Cassidan. Leghaidh dano Senán a shalma 7 a ord ecalsa la Cassidan.

Luidh dano Senán do legad cu Notail cu Cill Manach Droichit i Crích Osraigi. Bā he, immorro ord bai ocun scoil .i. notheighedh cech fer don scoil in la rosoigsed dó [fo. 18. b. 2] inghaire lægh na cille. IN lá dano 1960 dorala do Senán techt do inghaire na lægh intan no imaineth a læigh roime il-leth-sea ticdis na bai [i]nandiaidh⁷. Intan noimanad na bai il-leth n-aill ticdis na læigh ‘nandiaidh⁷. IS hi comhairle doroine Senán frissodhain. Dorad tóruinn dia bachaill etarra 7 na læigh 7 tar in mbrugh a mbatar, 7 ní lamad nechtar dhe techt do shaiged araili tar in torainn-sin, 7 roghnith 1965 Senán amlaid sin gach la rosoiched dó ingaice na lægh. Téighedh⁸ dano Senán do denum a leighinn iarsin co ticedh trath tabarta na mbo dia n-innis.

O rochuala Senán a radh do Crist fria aps[t]alu, Si quis inter uos uult maior fieri, sit uester minister [et seruus,] roghabh do laim don scoil athaighidh [in muilind]. Bliadain dano nuna [7 gorta] moiri in bliadain sin. 1970 Batar [dano dá] latrainn isin crích oc slait chaich. Roraidhset i n-araile aidchi⁹: ‘Cidh doghniaid innocht do iaraidh neich¹⁰ dún?’ ‘Raghmaít,’ ar fer dhibh, ‘do mhuileann Cille Manach, ár bidh æinfer ann cech n-aidchi¹¹ oc bleith arbha, 7 oircfimit an fer-sin, 7 doberam cucainn in t-arbur.’ Lotar [iarum] cu mbatar a ndorus in muilinn. Fegait tria tholl na comla con fha- 1975

¹ aghaidh. ² æidhed. ³ agaid. ⁴ MS. saidhidh. ⁵ MS. aighthi. ⁶ leg. ancharad (?)

⁷ MS. nandiaigh. ⁸ MS. teidhed. ⁹ MS. aighthi. ¹⁰ MS. neith. ¹¹ MS. naighthi.

catar in dias isin muilinn, indalanæ oc leighiunn, araile oc trathairecht an mhuilinn. Atberut iarsin eturra: 'Cidh doghenum¹? In bhfoiberam na fira?' 'Ni fhoiberam,' ol siat, 'ár in fer fil oc bleith is leis fesin in t-arbur mheilíus, 7 ní hinann muinter dhoibh, 7 raghaidh dia thigh acht cu roisc dhó
 1980 a bleithech, 7 raghmait 'na dhiaidh², 7 oircfimit he, 7 bermait linn a arbhur 7 a fhodhbh, 7 doragham iarsin [do]cum in muilleora 7 oircfimit hé, 7 bermait a arbur uadh.' Roansat iarsin gu tairnic in bleithech. Scoiris [dano] in t-oclach bui og bleith in arbha [iss]in muilinn. Iadhais dano Senán a leabhur 7 contuil. Bui dano a chele cen codlud. Anuid na ladrainn
 1985 a ndorus in muilinn co maduin. O thainicc [dano] in madan osluicid Senán in muilenn. Tecuid na ladrainn chuige [fóclétoir] isin muilenn 7 doraidhset fris: [fo. 19. a. 1] 'Cia robui itt farrad cein ron-boi ic leiginn 7 ic codlud?' 'Nir'bo macht[n]adh,' or Senán, 'cid he nobeth ann, inti dia n-ebhradh Non dormitabit³ neque dormiet⁴ qui custodit Israhel.' 'Caide-sidhe?' ar [s]iat
 1990 sum. 'Atá i bhfogus,' ar Senán, 'ut dicitur Praesto⁵ est [Dominus] omnibus inuocantibus se.' Doghniat immorro aitrighi na latrainn, 7 rolaiset in æntaidh⁶ re Notail, 7 rofheidhligthset iarsin [i]na chomhaidecht cein batar beo, 7 it iat fein ro innis in scél-sin.

Aidche⁷ n-aill doluidh Senán do cuinghidh cainnel cusin coic do bleith
 1995 in arbha. 'Ni fhileat coinnle tumtha agam,' or an coic, 'acht ænchainneal, 7 ber-si lat coleic, 7 berthar cainnli duit acht co tumthar.' Luid as Senán dia muilinn 7 a ænchainnel lais. Focerd dano menma in coca thairis cur'bhá slan a sechtmáin. IS ann doraidh in coic: 'IS machtnad linn na tic in muilleoir do chuinghidh cainneal 7 se ic bleith gach n-aidhchi⁸.' Luid didiu
 2000 i tosach aidche⁹ dia fhis cinnus nomeileadh cech n-aidhchi⁸, 7 fegaidh tria tholl na comlad co n-acca in cainnealbra occa 7 in muilenn for bleith a oenar, 7 sesium oc denam a leighinn. Luidh as in coic iarsin d[i]a thigh. Dothoet dano arís arabaruch im iarmheirighi dia fhis cinnus dom-both isin mhuilinn. Con-aca in cainneal cetna fora cainnelbra feibh robhui tosach aidhchi⁹.
 2005 Luidh dano in coic dia thigh in fecht-sin, 7 dotoet doridisi co n-acai samlaid. Roscaich la sodhain in bleith, 7 scoires in muilenn a ænar 7 doberur in cainnel don coic. Ba derbh immorro lasin coic [ann side] ba sí in cainnel tucadh uad robhui oc Senán ar caithimh cech n-oidhchi¹⁰ co cenn sechtmáine 7 ní ro didhbhadh. Teit in coic dano 7 atfet do Notail inní sin. 'As mac

¹ leg. do dénum(?) ² MS. ndiaigh. ³ MS. dormitauit. ⁴ MS. dormiat. ⁵ MS. ipsi.

⁶ MS. æntaigh. ⁷ MS. Aigthe. ⁸ MS. naighthi. ⁹ MS. aighthi. ¹⁰ MS. noighthi.

raith do Dia,' ar Notail, 'in *fer* isa scela *sin*.²⁰¹⁰ Timaircfidh muinntir do Dhia. Dogen a Dia mor do *fertuibh* 7 do mhirbuilb aire. As coir bheith 'na fhaitchius, áir bidh maírg donti dogena a aimreir. Mogenar dontí *bus* riarach dhó.'

Luid *Senán* laithe lá aidi, la Notail, *for* *tirus* [fo. 19. a. 2] co Cill Mhóir Arad Tire. Amal rancatar *dorus* na cille *con* fhacatar in sochraite *ndermhair* oc cáine 7 oc toirrsi .i. *ænmac* tuisigh na tuaithe robo marb acu 7 se ica²⁰¹⁵ breith dia adhnacul. O'tconncatar na cleirig andocum ansat aracinn, 7 roraid in ben friu: 'Ar an Coimdhí dia n-adhraidh, a clérchu, todhúiscidh [damsa] mo *mac* marbh!' 'Monuar dhuit, a ben,' ar Notail, 'a n-atbere: is la Dia a chomus in gnima *sin* 7 ní la duine.' 'Ar bháide 7 ar trocaire,' ar in ben, 'áilidh-se lemsa an Coimdhí-sin cu ro thodhuisce damsa mh'ænmac,'²⁰²⁰ 7 do *ber*[ad] in *mac* a bhfhiahdh nusi Notail [iarsin]. 'Na tuc ille in *mac*,' ar Notail, '*acht* tabair do Shenan.' 'A mo shruith,' ar *Senán*, 'ní coir a n-atberi.' 'As coir eicin,' ar Notail, 'ar is duit roceduigh Dia todúscadh in mheic, et geibh in *mac* fot coim, ar as ced duit.' Ní lamhair dano *Senán* friththairisium [fri Notáil] friá aidi. Gaibhidh [dano] in *mac* foa coim, 7 ro-²⁰²⁵ dhluthaig fria cridhe, 7 dogni *ernaigh*thi ndicra [air] maille deruibh. Nir'bhó cian tra gu cualatar in *mac* oc labhra fa coim *Senáin*, 7 dorat [Senán] in *mac* beo do Notail. Dorat Notail il-láimh a mháthar. Romorad ainm Dé 7 Notail 7 t-*Senáin* triasin bhfirt-sin. Lotar iarum na cleirig dia cill fein o rogleset in les frisa tancatar.

2030

Roleth tra clú *Sendín* fona cricha da gach leth ara mhet d'fertuibh 7 do mirbuilb dognith Dia aire. Tidis na tuatha 7 na cenela as gach aird ina dhócum: foirenn dibh co n-almsanaibh 7 co nduthrachtaibh, foirenn aile do chuinghidh almsan, foirenn do cuinghid a n-ictha o gallraib, foirenn do ghabhail a anmcairdiasa, foirenn da cur a n-æntad¹ fris 7 do ail cu roghabad²⁰³⁵ inad reampaibh. O roairigh Notail innisin roraidh fria *Senán*: 'A brathair inmain, as mithig duit dul do ghabhail inaidh riasin popul fuil 'god togha.' Doráidh *Senán* [dano fria Notáil]: 'A athair, a Notail, ní coir inni itberi[d,] ár ní hedh sin domidar-sa acht bheith i mainchine acutsa dogres.' Doraidh Notail: 'Ní hamhlaid bias, *acht* eirg 7 geibh baile [fo. 19. b. 1] risin popul²⁰⁴⁰ fil 'gut furnaidhi.' 'A athuir thogaidhi,' ar *Senán*, 'cidh norag 7 cia hairm i n-gebh inadh?' Doraidh Notail: 'A meic inmain, faillsighfidh duit inti fil 'gud togha [.i. Día] in maigin a n-gebha.'

LUIDH *Sendín* [iarsin] do comhairli a aidi (.i. Notail) i cenn shéta 7

¹ MS. anænta.

2045 dobeir Notail a bennachtain dó, 7 geibhidh Senán a n-Inis Coirthe¹ do tháibh na Slaine i crich Ua Cennsilaig. Doghni dano æntaidh² 7 Moedh-oc Ferna Moire. Timnuid Maedoc a baili dia eis do Senán 7 a bachaill, 7 geibhidh aipdine Ferna déis Moedoc.

Teit asa apdhaine do Roim. Teit [dono] o Roim d'acalduim Martan cu
2050 Torinis. IS ann robhui Martan oc scribhiunn t-soscelai arachinnsom. IS ann roraidh Senán: 'Ropadh amra lium comtais iat na lamha ut atcím ocon scribenn doberad sacarbaic dam i laithe mo éitsechta.' 'Bidh iat ecín,' or Martan. Et doghniat a n-æntaid ann sin, .i. Senán 7 Martan, 7 dobeir Martan do Senán i comartha a n-æntad in soiscéla roscribh aracinn.
2055 IS essidhe soscel Senán inniu.

Luidh Senán iarsin do saiged Eirenn [co toracht] cu Cill Muine co Dabid. Doronsat a n-æntaid annsin Dabid 7 Senán, 7 dorat Dabid a bachaill do Senán a comartha a n-æntad.

Luidh iarsin Senán for muir do shaiged Eirenn, 7 gabais ind ailen Arda
2060 Neimidh³ i crich Ua Liathain, 7 anaigh annsin fria re .xl. la 7 aidhchi⁴, gur' fhaillsigh Dia do inad a eiserghi. Tainic dano Raphel archaíngel d'agallaim Sendin, 7 doraid fris: 'Viriliter age⁵ et confortetur cor tuum, quia ad te Dominus tantam familiam congregabit. Eirg dano, 7 geib inad risin morpopul fil [a]lcut fornuidi.' 'Ceist, [dono,'] ol Senan, 'cia leth norag, 7 cia baili
2065 i m-bia mo eiserghi?' 'Ni tainic duit cu sodhain,' arin t-aíngel, 'ar ita do lín in popul dorinolat chucat cu nach tallat ocut ind oenbhailli. Conudh aire sin gebha-sa congbhala imdha artús, 7 roseis iarsin cu maighin i m-be h'eiserghi.'

Facbus Senán drecht dia muntir ann sin, 7 luid for forcongra in aingil cu rainic Inis Cara i toibh Luae, 7 fothaigis eclais do Dia ann. IS ann
2070 tancadar lucht luinge a tiribh Letha dia n-oilitre ind Eirinn, coicca fer⁶ a lin uili [fo. 19. b. 2] do æs foirfe. Rotog didin gach dechnebar dib a menmarc do næbuib⁷ Erenn, 7 rolaiset fora muinterus riasiu tistais asa n-duthaig fein, 7 rolaiset forro ainecrus a n-indtíge 7 a n-imtechta co toirsitis Erinn .i. la co n-oidce do gach ceitirn gusa naob⁸ asa mui[n]dterus notogad do luamairecht
2075 a n-imramo co roised cach gusa noeb⁹ doraega¹⁰. It e dono naoib doraegatar¹¹ .i. Findia 7 Senan 7 Brenainn 7 Ciaran 7 Bairrei. Al-lá dono doralo do mui[n]dtir t-Shenain enechrus an imrama, roraid an luamaire: 'Cuich¹² an la-

¹ Inis-conirthe, Colg. 532, col. 2.² MS. æntaigh.³ Ardmenedh, Colg. 532, col. 1.⁴ aighthi.⁵ MS. agite.⁶ MS. .x.ur.⁷ MS. næmuib.⁸ MS. naom.⁹ MS. noem.¹⁰ MS. doraga.¹¹ MS. naoim doragatar.¹² MS. cuith.

so aniu?’ ‘Lá muindtere Senain,’ ar siat. ‘Torced cobair coluath uadaib mata ocaib nech nos-toire, ar doralá an gæth [cohamnus] anarnagaid.’ At-racht *espoc* umal¹ dib focétoir, 7 ased doralá ana laim cnaim na lairge air, áir as 2080 í uair robatur ag proindechad; 7 bendachuis in aer 7 atbert: ‘A t-Senain, tigid cobair goluath, 7 tæd an gæth ina coir.’ O roraidh *espoc* Mula na briathra-so tarla in gæth [i]nandiaidh² isin bhrut, *conus*-tarla ’na feth choir, cu roghabhsat ic Corcaig. Anuit a mhuindter la Barræ. Lotar olcena cu *Senán*, co hInis Cara, 7 ba foilid friu, 7 ansat aice a muintir fein .i. *espoc* (Ioh)áin 7 *espoc* 2085 Mula a ndeichenbur, 7 tiagur uadh la muintir co Finnia 7 Ciaran 7 Brenainn.

IS AND sin tancus o righ Raithlind .i. o *Lugaid* Cíchech, do cuingidh arrad co *Senán*. Doraidh *Senán* frisna techta nach biath fo chis do righ talmanda. Ba lonn la *Lugaid* ind aithesc-sin, 7 doraidh re muintir: ‘Beiridh mo each mbuadha cusin clérech, 7 biattar ar arbur aice hi.’ 2090 Tucadh iarsin in t-ech co *Senán*, 7 tucadh a lind in proinntighi dia fothracad, 7 baitter a cétoir in t-each isin linn, *con* náces di acht a cara uasin lind; conadh de dogarar [an baile .i.] Inis Cara, ar ba Tuaim n-Aba a hainm cosin.

O rohindisedh do *Lugaid* a ech do bhadhud doluidh co bhfeirg 7 lonnus co *Senán*, 7 baghaidh fris cumór. Fergaighius *Senan* fria *Lugaid*, 2095 7 doraidh na gebhtha righi cubrath uadh for Uaib Echach, et doraidh [fris] beous noghetad nem 7 *talmáin* aire mina thugad a reir dho. Dobatar *immorro* da dhalta ag *Lugaid* .i. *Ædh* 7 *Læghaire*, 7 doraidhset[-side] ris: ‘Tabhuir a oighreir don clérech.’ Dorat iarsin *Lugaid* a oighreir doibhsen 7 do *Senán*, 7 facbhuidh *Senán* ordan [fo. 20. a. 1] dogres for cloinn *Luigdech*. Dorat dano 2100 *Ædh* 7 *Læguiri* a oighreir do *Senán*, et forfacuibh *Senán* doibsium rigi Hua n-Echach ocu dogress cen tiactain eatarra cein doghneat reir *Shenáin*. Cunad de sin rochan an file co rath nDe .i. Colman mac Lenin, an laidh:

Aeinis *Senan* tes ind ailen Arda Neimidh,
fria crabudh ceart, cidh nach commaith ba feacht feidhil.

2105

Feidhligius ann cethracha la la fir-Fiadhait
nogu tainic Raphel aingel cruth adfiadhait.

Asrubart ris Raphel aingeal ro ataire
ára tesséadh, taghram sonæ, do Tuaim Aibhe.

Fothaighius altoir iar suidhiu isin tuaim-sin
la breithir nDe feidhligius ré³ isin ruaim-sin.

2110

Raitti rissium o *Lugaid* lonn lith co maithgreim,
farath⁴ co mbrigh cen nach drochrainn do righ Raithlenn.

Asbert *Senán* frisna techtaibh tograim n-allmhar

¹ leg. Mula (?)² MS. diaigh.³ MS. se.⁴ leg. arradh (?)

- 2115 nach beth fo chis, na fa foghnam do righ talmhan.
 Lotar a *techta* co Lughuidh cosin n-aithesc:
 sochtais *forro cen nach* n-aithiusc coir a cleithescc.
 [Búi ech amra lassin Lugaid, *fer co* ndéine,
 aille da each ni frith arambeth and-Éire.]
- 2120 'Beiridh mh'ech-sa *cusin clérech*, lith nolahhrad,
 tré breithir mbrais cu robiattar lais ar *arbur*.
 Cosin anall ba hedh¹ a hainm, Tuaim na hAbha,
 conudh de ata iar suidhiu, Inis Cara.
 Doluid anes riu ri Raithlenn, ruathar nuallach,
 2125 arbeluibh caich² *gur-rabáidh fria Senán* sluaghach.
 IS edh isbert risin cleirech Lugaid Cícheach³
 tre labhra lonn a bhreith a n-uisci trom thirech.
 Fobith a n-asbert *fria*⁴ Senan, sasadh nallmhar:
 'ní seol sidhe, ni gebhthar uait righi talman.
- 2130 Ni gebhthar uait righi rathach, ruathar *creachach*,
 tre breithir næib⁵ ni bat suthach ar ib Eachach⁶.
 Acht mina thabra mo *reir*-sea, gnim gun glanhail,
 radh asrobhart gétad⁷ orat nemh is *talmáin*.
 'Nocha maith doghni-si, a Lugaid, gnim gu ngartghail,
 2135 Senán soer *sreidh tabair do a reir*,⁸ ar a daltaibh.
 Tabair a oighreir don *clérech*, cruth rotechta,
 cen labra len, curap scel co deireadh mbeatha.
 Dorad Lugaid *reir* do Sheanan ara bhfuighled,
 [fo. 20. a. 2.] 2140 dobreth fír ordan fonn foghlach do *clainn Luigdech*.
 [O dorónsat ógreir Senain, sássad sainricht,
 in dís móræn *Æd ocus Lægaire* laindreach.]
 O doronsat oighreir Shenáin rointe⁸ aiffrinn
 dobert doibh la sidhe⁹ is sochlainn righe Raithlinn.
 Asrubháirt briathar ind apstail shærus sætha
 2145 righi nat bæth d'Ædh is do Læguire læchdha.
 O roclai-sium cath *for deman* ni len claoine
 mór do ghradhaibh doratad dhó daltaibh aine. Ainius.

FORfacuibh Senán iarsin ochtur dia muintir a n-Inis Caro im Cillín
 7 im Fheichin, mac saidhe righ Múscaighi¹⁰ 7 dalta do Senán hé. LUID
 2150 Senán iarsin la forcongra nDe cu roghabh a n-Inis Luinge, 7 fothaigis eclais
 innti. IS ann sin tancatar na noebhógha¹¹ adhocum .i. ingena Brenainn
 righ o bhFigeinte, 7 ros-idbrait do Dia 7 do Shenán. Ba hi sin primit
 Eoganachta Gabra do Senán. Facbaidh Senán iarum in recles[-sin] leosom.

¹ MS. sedh. ² MS. caigh. ³ MS. cigheach. ⁴ leg. fris(?) ⁵ MS. næim. ⁶ leg. ar in beathach(?)

⁷ leg. géatar. ⁸ leg. sloindti (?). ⁹ leg. sídh. ¹⁰ MS. múscaidhi. ¹¹ MS. noemhógha.

LUID *Senán* asside co hInis Moir ind Irrus Deiscirt. *Nous-beir* in géth ²¹⁵⁵ seice cu rogabsat a n-Inis Tuaisceirt. Anais dano *Senán* i suidhiu 7 fothaigis eclais do Dhia innte 7 facbais drecht dia muintir innti.

LUID *Senán* iarsin cu roghaibh a n-Inis Moir 7 fothaigis eclais innti. Tipra asa tabartha usce doibh, doluidh ben do lucht na hindsí do nighe ¹ eduigh a meic [i]na docum. Atconnaic [dono] *espoc Sétna* innísín, 7 roraidh : ²¹⁶⁰ ‘IS olc in gnímh út.’ ‘Cía gnímh sin?’ ar *Libern mac Daill*. ‘Bannscál ag nighi eduigh a meic asin tiprait asa tabarr usce oiffrind dún.’ ‘Dochoidh a mac [uaithi] dar or n-Éirenn,’ ar *Libern*. IS ann [dano] bai in mac intansin oc cluichi for bru inn aille i bhfiadhnuse a máthar. Dofhuit in mac isind all. Goilís in bannscal andiaidh ² a meic. ‘IS olc dhaibh in dunorcuin do ²¹⁶⁵ denumh,’ ar *Senán*. ‘Atdamam pennait forainn,’ ar siat. Doraidh *Senán* : ‘Eirigh-si, a escuip Setnai, ar ita fochunn duit a mbasugud in mheic, 7 beir lat *Libhernn*, 7 facaib é for an carraic gu ruca Dia breith fair, 7 tuc lat a mac don mhnái.’ Luidh *espoc Setna* cu farcoibh *Libern* in a carraic, 7 luidh for iarair in meic, cu bhfuair isinn orcel i raibhi, [fo. 20. b. 1] 7 se ²¹⁷⁰ oc cluichi frisna tonna .i. doroicdis na tonna adochum cu tibhtis uimme. Nothibhedh som frisna tonnuibh, 7 dobereadh a bhais fria huan na tonn, 7 rolighedh amal uan lemnachta, et bui in mac annsin on trath co araile. Geibhidh *espoc Setna* in mac chuigi isin noi, 7 dobeir do *Senán*, 7 dobeir *Senán* dia máthair. Doraidh *Senán* fria hespac Setna : ‘Eirg 7 tuc *Libern* ²¹⁷⁵ asin carraic, ar atciu is coindircleach a breithium fris. Ni tic in muir chuire fot a bhachla gacha lethi uad.’ Luidh iarsin *espoc Setna*, 7 dobeir *Libern* lais asin carraic co haim in m-bui *Senán*.

Doraidh *Libern* : ‘Ni má dhun cia nobeimis inn aice neich im usce sunn ³.’ ‘IS araffad duitsi,’ ar *Senán*, ‘ár ita tipra fot cosaibh isin bhaile i táí. Saidh ²¹⁸⁰ do bhachaill ra tæbh do coisi isin talmain 7 dotheperfea usce duit.’ Saidhid *Libern* a bhachaill la tæbh a choisi isin talmain, 7 doeiprinn focétoir topur firuisce asin maighin-sin, 7 is he a hainm, Tipra *Libernn*.

Doraidh *espoc Dalann* : ‘As criata brisc in talam[-so] : nochnaife in muir 7 beraid leis ar reilgi-ne : ni maith in baili eiseirghi dun.’ ‘Nib amlaid sin ²¹⁸⁵ bias,’ ar *Libern*, ‘acht tabhair mu da bhonn-sa frisin muir intan doghenaidh mo adnaca, 7 nom-bia-sa o Dhia na brisfe in muir in talmain sin osin amach;’ et rocomailled amlaid.

FACBAIDH *Senán espoc Dalann* 7 *espoc Setnai* 7 *espoc Eirc* 7 *Libern*

¹ MS. nidhe.

² MS. ndiaigh.

³ This is corrupt : see the various readings.

²¹⁹⁰ mac in Daill 7 araili fir noebu ¹ maille friu a n-Inis Moir, et doluidh *Sendán* cor'ghabh a n-Inis Cairech [Céoil,] 7 facbuidh drecht dia *muintir* indti. Doluidh *Sendán* assin cu roghaibh a n-Inis Connla i crich Ua Setna, 7 fothaigis eclais ann, et facbaidh dís dia *muintir* ann .i. *espoc* Fiannai 7 *espoc* Findein.

IS AND sin tainic Raphel archaíngel d'acallaim *Sendín*, 7 roraid: 'Tair ²¹⁹⁵ leam co rofaillsigiur duit bhaile i mbia h'eseirghi, ár is mithig la Dia a rochtain duid.' Lotar iarum *Sendán* 7 in t-aíngel cu mbatar for mullach Feis ². IS annsin doraidh in t-aíngel fris: 'Feg lat in n-indsi tall: is innti bias h'eiseirghi [fo. 20. b. 2] 7 eiseirghi shlóigh mhoir do næbhuib ³ maille frit. Ni fhil a n-iarthar betha ailen is noeibe ⁴. Ni dernad tocradh Dé ann. Rofhaidh ²²⁰⁰ Día péisd adhuathmhur da imchoimhet cona ro aitreabdaiss coraidh náit meic mallachtan innti, *acht* gu mbeth a næibe ⁵ ardochindsa. Docuirfither romatsa in bhéisd út asinn ailen na rocraide do *muintir* [a] comaitriubh frie, ar is mithig la Dia do dhul-sa do chumhdach ecalsa isin n-oilen sin. Bidh uasal airmheitnech an eclais-sin. Bidh cenn crabhuidh 7 bidh topur ecna iarthair ²²⁰⁵ betha. [Bid dín attaig do Galluib 7 do Gædealaib]. Roraid *Sendán* fris in n-aíngel: 'As mithig leamsa inní is mithig la Dia, ár is ed connaim-si ⁶ dogres, inní is tol do Dia.' La sodhain toc bhait na haingil leo he cúsín licc cloichi for a mbídh [i]na shuidhi do Mhullach Fessi, cu rofhuirmit for tulaig aird a medon na hindsí, conudh de sin itá Ard na nAíngel 7 Lec na nAíngel a ²²¹⁰ n-Inis Cathaig. Canait molad do Dhia isin maighin-sin .i. *Sendán* 7 na haingil, 7 lotar iarsin do shaigid na piasda cusan inad a raibhe an péisd.

O'tchualaanpeisd iat, rocraith [a cend], 7 adracht a guairi fuirre 7 a gairbh-driuch, 7 ros-feg co hainserg ainniardhai. Nir'bhó ciuin, cairdemail, cennais in fegad dorat forro, ar ba hingnad le nech aile da hindsaigid ina hindsí [gusin dallá sin.] Doching dono a n-andochum cotren 7 cotairptech, cu rocrithnuigh in talam foa cosaibh. Ba heitigh, anaithnid, angbhuidh, adhuathmhar an míl doeirig ann. [Ba sithiter a corp ailén na urclaide.] Airrter eich lé: rosc loindrech lasamail 'na cinn os sí feigh feochuir fichda fergach fæbhrach fordherc fuilidhe firamhnus forluaimhnech. Ba doigh la nech is trit ²²²⁰ notheiged a rosc intan rosíled fair. Da chois urgrana imremra foithe [i]ar n-airrter. Ingne iarnaidí fuirre doboingdis frasa teinedh asna hail[ch]ibh cloiche airm i cingdis tarrsa. Anal tenntidhi ⁷ le, noloiscedh amal gris. Midhbolg aice cosmhuil re bolg-sidhe. Eithre muirmhil fuirre iar n-iarthar. Ingne frithrosca iarnaidhi [fo. 21. a. 1] forra-saidhe. Nolomraitis forrúsc in

¹ MS. noemu.² Tese, Colgan.³ MS. næmhuib.⁴ MS. noeime.⁵ MS. næime.⁶ MS. conaidimsi.⁷ MS. teinntighi.

talmhan leo in *conuir* notheighdis andeghaidh na píasta. IS cuma noimthi-²²²⁵
ghedh muir 7 tír intan ba hal dí. Rofhiuchad *didin* in fairrce ar mhét a brotha
7 ara n[d]eimhnígi intan nocingedh innte. Ní is n-*etfaitis* ethra, ní *térnai*
uaithi ósin inall nech atfessed a scéla. O *dorocht iarum* an péisd cufeochair
cusin maigin i mbuí *Senán*, *oslaicidh* a *craes* cu mbó reill a hinathar [d'fhaic-
sin] tar in croes docum in cleirig. Dothocuib *Senán* a laimh la sodhuin, 7²²³⁰
dobert *sigin croichi Crist* [i]na haghaid¹. Sochtais in pheisd iarsin, et isedh
so raráid *Senán* fria: 'Atberim *friut*,' ar sé, 'ind ainm an Athar 7 an Maic
7 in *Spírto Nóib*, facuibh an n-indsi-sea, 7 ní derna urchoit isin crích tarsa
raghai na isin crích cosa ricfa.' Luidh acedair in *péist* la breithir *Senáin*
asind ailén gu riacht Dubloch *Slébi Collain*, 7 ní derna urcóid do neoch²²³⁵
co rainic sin na iar rochtain, ár ní lamhair *techt* tar breithir *Sendín*.

LOTUR dano iarsin *Senán* 7 na haingil *for* deisil timcheall na hindsí cu
rancatar aris Ard na nAingel. Iar coisecrad doibh na hindsí, doraidh
Senán frisind aingel: 'Is amhnus in muir fil imon indsi, ar doigh popul
imnedach indti.' 'Gidh amhnus,' ol in t-aingel, 'gebe manach co n-umla²²⁴⁰
craidhe raghus fri herlathar uaitsi ní baithfidir co tora cucat doridhisi.'
'Roir Dia duit,' or in t-aingel, 'ní ba hithfernach iar mbrath anti dara ragha
úir na hinnsi-si.'

[Is ann atbert in t-aingil in rann-so :

Muir n-ard n-áinbtheach seoch a tæb
debrad noch a rigda dúil
ní blais[fe] pendaíd *acht* ecc
intí tara *tét* a húir.]

2245

O Roclos fona tuatha an scel-sin .I. *Senán* do aitreib a n-Inis Cathaig 7
d'innarba na *péiste* aisdi, O Rocuala *immorro* Mac Tail, ri Hua Figeinti, an²²⁵⁰
scel-sin, rofherguigh [gumor,] 7 is *ed* roraidh: 'Cia rolamhair,' ar se,
'aitreb mo thire-sea cen deoin damh?' Faidhis a rechtaire uadh cu roghaibh
ar braitribh *Senáin* .I. ar Chæl 7 ar Liath, co ndingbhaitis a mbrathair donn²
innsi. Lotar-saidhe don indsi co *Senán*, 7 doraidhset fris: 'IS dot
breith-si asin innsi-si thancamur-ne, [fo. 21. a. 2] ar rothubh ri Hua-Figennte²²⁵⁵
frind. Atbeir is leis an indsi-sea 7 innse Luimnigh olcena.' 'IS deimhin,'
ol *Senán*, 'ní ba leis an indsi-sea, 7 ní ba mó a chuit dona hinnsibh olcena
oldas mo chuid-si.' 'IS deimhin, tra,' ar a braitri frissium, 'is eicen duinne
do bhreit-si asin indsi.' Geibidh iarsin *cechtar* dhe a lámha 7 rotairrngit leo

¹ MS. hadhaid.² leg. asinn (?)

2260 ar eicin taran carraic sis. Ba *fergach* didiu boi *frissium*, Cael oca *sreing* *fris* *frisna* clocha cur'brisedh uile. 'Cidh tai,' ar Cael *fria* Liath, 'na tairnge in *fer-so* maille frium?' 'Ni dhigen,' ol Liath, 'as aithrech leam a ndernas *fris*.' Da mad do dhenam gnima ele thista is *amlaid* [sin] dogenta. Cidh armadh ferr lat do thir diles do breith uait inas breith an gilla-so asin tír
 2265 *nach* leis? As usa *lium*[sa], ar Liath, 'cidh facbhail na hEirenn inás sárugud ind fir-si.' 'Ni ba heicen,' ol *Sendán*, 'áir aitreabhfuídh do clann addiaidh¹ an tír. In *fer* út charus an tír ní aitreabha fein na a clann dia eis, 7 bidh tusa nos-melfa.' Lotar *iarum* as, 7 facbhait *Sendán* ina innsi. Amal rosiacht Cael *dorus* a lis ind Ochtar Maigi Fochailleach luidh do dhianbhas. O't-
 2270 connaic Liath inni-sin luidh co *Sendán* arís 7 doghni aithrigi. Doraidh *Sendán* [fri Liath]: 'Ni sechbhaidh duit [indi doronaiss] cen aentaídh *fria* Cael, ár ní bhadh shia do shægul [ina Coel], 7 roba[d] didhbad do clann.' Doraidh Liath re *Sendán*: 'In tiburter corp in truaigh út cucat?' 'Ni tiburter,' ar *Sendán*, 'ár ní cubaidh a ainim ag Diabhul 7 a corp liumsa: acht adnaicter
 2275 isin tulaig i torchair.' Rohadhnacht *iarum* Cael isin maigin-sin, 7 rodidhbat a clann dia eis, 7 ata a thir la *Sendán*.

LUIDH dano a rechtaire co Mac Tail, 7 atfet a scéla dho. Ba bronach Mac Tail dona scelaib-sin, 7 roraid: 'IS saoth lium,' ar se, 'in bachlach² ut do ghabail form ar éicin.' Adubairt a dhrúidh *fris*in righ: 'Ni rice a leas a
 2280 shnímh fort, ar dober-sa sén chuigi, 7 atbela no fuicfidh do thír latsa.' Ba faelid in ri don aithiuse sin, 7 luidh in drai *iarum*, 7 dobeir dá chairpthech in righ i n-eccor for *Sendán*, 7 scorais isin maighin ba togha lais isinn innsi. Luid iarsin co hairm [fo. 21. b. 1] i mbai *Sendán*, 7 rochan brechta [i]na agaid, 7 doraidh: 'Facuib an tír lasin sén-sa.' Doraidh *Sendán* [frisseom]:

2285 'Doro at cenn do shena.
 is fortsa bus mela.
 ba at tru cen deilm ndina.
 is tusa not-béla.

'IS treisi an sen tucus-sa lim,' ar *Sendán*, '7 is ferr mo dhan.' 'Biaidh
 2290 ní dia fesamur,' ol in drai, 'ár doghen-sa innousa ní *nach* dingne-siu.' 'Ni dingne-sa ní do maith etir,' ar *Sendán*, '*nach* dingne-sa. Cech olc doghena cuirfidh Dia leamsa forcúlai.' Dorat in drai doirche darsin ngrein conach faicedh nech aighedh a chéli isind innsi. Senais *Sendán* na dorchá co ndechatar as focétoir cumba solus. Dorat an drai toirnich
 2295 7 saignenu imdha 7 cumasc mor isind aer. Senais *Sendán* sin uili, 7

¹ MS. addiaigh.² MS. inbathlach.

berthe forculai. O nar'chumhaing in drai tra ní do *Senán*, luidh asind inis 7 doraidh re *Senán*: 'Nachat-aicim-sea armochinn sunn intan tíos aríss.' 'Cidh theighi-siu?' or *Senán*. 'Il-leth téighim¹, ol in drai, 'ní fhe-draissi 7 ní fheisir cun ticabh, [7 can dorrag do docum arís]. 'Má rofheta-rsa,' or *Senán*, 'ní ticfa tusa arís 'san tír asa téighi², 7 ní ba soinnmhech duit³ isin tír i ricfa.' LUIDH as iarsin an drai la feirg, 7 dolbhais chiaigh uime ar na haiceasda cu mbai i nDairinis .i. inis bui arbelaib Innsi Cathaig anairdhes. IS airi dochuaidh innti, [ardáig] co ndighsedh i formnai a dhana innti, 7 cu rothochuiredh demhna dia fhoiridhin, ár nir'lamhsat demhnai techta dia fhoiridin indagaid *Senáin*. O rosiact tra an drai cu mboi isind⁴ inis tic in muir tairrsi 7 baitter in drai cona muintir innti, conad hí sin Carrac na n-Druadh aníu. Atces do Mac Tail an drai do bhádhadh, 7 rofhergaig de cohadhbhal.

BOI dano intansin comhdhal forsin righ i Corcamruadh. Taraill lais co hInis Cathaig, 7 raidhis fria *Senán*: 'IN tusa gheibhes mo thír frimsa⁵ ar eicin, 7 romharbh mu drai? IS deimin bidh inann adnacul daib, áir leicfter cloch fot braghait i fudhomhuin na fairrgi do dighuil⁶ fort in gnima doronuis.' 'Ní leat a chomus,' ol *Senán*. Doraidh dono an rí [fo. 21. b. 2] fria *Senán*: 'Na tiaghat mu eich i mudha⁴ ocut.' 'Ní ba misi bus echaire duit,' ol *Senán*. 'IS chugutsa tucus-sa mo eocha cu tisar dom thurus.' 'IS tualaing⁵ Dia,' or *Senán*, 'connach ticfa-sa arís is-tír-sea, 7 cun ná rís cenn do sheta.' Sluicid dano in talam na heochu isin maighin a mbatar [intan sin], i bhFán na n-Each, a n-iartur Innsi Cathaigh. Dohindised don righ innisin, 7 ní ba ferdi lais a menma. 'Nir'choir duit,' ar a mac frisin righ, 'a ndene frisin cleirech, 7 dofhetamur doghebha dígail fort ind.' 'Ní mo lem a brigh,' ol⁶ in rí, 'inas cúra mháel lachtnai.' 'Gin ghub nertmur sin,' or *Senán*, 'as tualaing Dia co ticfa h'aided-sa⁵ dhi.'

Luid iarsin in rí i cenn t-seda la feirg 7 diumus. INTan dano rosiacht cu mbai oc imtechta ra tæbh n-aille i tuaiscirt chriche Baiscind, focéird in cura mháel lachtna bedhg fo chosaibh na n-ech batar fon carput, co ndernsat⁵ na heich cuclaigi moir fon carput roim in cæirig, cun rala in rí asin carput, cur'ben a cenn fria cloich, co n-eipilt de, 7 co n-dechaid la miscaidh *Senáin* fo dhimbuaidd martra docum ithfrinn isin maigin-sin, la dilsí a thire do *Senán* ó sin imach.

¹ MS. teidhim.² MS. teidhi.³ MS. didhuil.⁴ MS. imugha.⁵ MS. haigedsa.

- 2330 LUIDH dano Dondan mac Leith, dalta do *Sendán*, 7 da mac becu batar ic leighiunn [i]maille fris do bhuain duilisc leis ar tír. *Beridh* in mhuir a næi uadha, cu na búí oca næi arcenn na mac, 7 ni raibhe noi ele isin innsi do cabair na mac. Robaidhit dano na meic isin carraic. Tuctha dano a cuirp arnamharach cu mbatar i tracht na hindsí. Tancatar [dono] a tuistidhi co
- 2335 mbátar isin tracht 7 dochuindighset a macu do tabairt doibh a mbethaid. Doraidh *Senán* fria Dondan: ‘Abair frisna macuib eirghi dom acallaim.’ Roraidh Donnan frisna macuibh: ‘As ced duibh eirghi dh’agallaimh bar tustidhi¹, ár itbeir *Senán* frihb.’ Atrachtatar fochedoir la forcongra *Sendin* [forru], 7 doraidset fria tuistidibh²: ‘IS olc doronsaidh rind, [oc]ar tabairt asin
- 2340 tír rancamar.’ ‘Cid armad fherr libsi,’ ol a máthair friusom, ‘anadh isin tír-sin anas tuidecht cucaindne?’ ‘A mháthair,’ ar iatsom, ‘gia dobertha cumachta ind uile dhomuin duinne, 7 a aibhnes 7 airphiteadh, robudh inann linne 7 nobhemis i carcair [fo. 22. a. 1] ic feghain bheith isin bethaid 7 isin
- 2345 tancumar, 7 doghena Dia forne cona bia ar cuma foruibh d[i]arneis.’ Doberud dano a tustidhi¹ deonaghadh doib, 7 lotar aroen ra *Sendán* docum a reclesa, 7 doberur sacarbhuic dhoibh, 7 tiagait docum nimhe, 7 adnaicter a cuirp a ndorus in reclesa a mbai *Sendán*. Et it eat sin cétmhairb rohadhnacht a n-Inis Cathaig.
- 2350 TANCATAR dano Brenaind 7 Ciaran cu roghabsat *Sendán* do anmcharuid doibh, ár ba sine inait fein, 7 ba huaisli a gradh .i. espoc *Senan*, 7 sacairt in dias aile. Ni raibhi dano biadh indairithi isin coitcenn intan doríachtadar. Robhátar dano tredhenus cin bhiadh idir æigeda³ 7 mhuinntir, 7 ni thoract biadh o neoch. Rohindised dono do Nechtain Cennfhada, do righ Ua-
- 2355 Fighennti, Brenainn 7 Ciaran a n-Inis Cathaig oc acallaim *Senain*, 7 ba lan a treidhinus cen biadh. Roraidh Nechtain fria rechtaire: ‘IN tairnic ocut fúr na fleidhi⁴ oca rabhadhuis denumh damsas?’ ‘Tairnic,’ ol in rechtaire. ‘Beir lat culeir do *Sendán* cona æigedaib⁵ fileat cin biadh a n-Inis Cathaig.’ Doronad amhlaid sin, 7 tainic in ri fein cu mbai i purt na hindsí, ár ni
- 2360 lamhair in ri techt on purt cen deonugud *Sendán*. Rotaissenad in fhled don choic, 7 rufuc leis cu m-buí isin cuicind. Rothochuired na cléirigh dano d’agallaim an righ cu port na hindsí, 7 iss ed roraidh friu: ‘IS eadh is ail damh más airichthe mo dhuthracht curub airichthe mo manche la *Sendán*.’ Slechtuid Nechtain do *Sendán* intan sin, 7 roudhpair[éfein]cona shil [i]nadhiadh⁶

¹ MS. tustighi. ² MS. tuistighibh. ³ MS. æigeda. ⁴ MS. fleighi. ⁵ MS. æigedaib. ⁶ MS. dhiaigh.

i mbithdilsí cu brath do Dia 7 do *Sendán* i bhfiadhnaisí Brenainn 7 Ciarain. ²³⁶⁵
 Doratsat na cleirig iarsin bennachtuin *for* Nechtain 7 *for* a shil cein nocom-
 alldais reir *Sendán*, 7 doraidhset [na clérig .i. Bréaind 7 *Senán*,] ná roissed
 righi na airechus na feibhthochusa inte do shil Nechtain ná dingned reir *Sendán*.
 LUID iarsin in ri dia crich, 7 berid bennachtain [fo. 22. a. 2] ona noebhuibh¹.
 Tancatar dano na cléirigh [do]chum a reclesa, 7 robennachsats in fhleid thucad ²³⁷⁰
 dhoibh. IS annsin doraidh Brenainn: ‘As deimhin,’ ol se, ‘biaidh dígal
 Dé ibhus 7 tall forsinti tomela torad æine 7 urnaighthi *Sendán* codeolaidh
 intan is damhsa a caithium 7 Ciaran na rocomarleiced *co n-dernsam* a luagh
 do æine 7 urnaighthi artus.’

BLIADAIN tarta móir tháinic ann iarsin. Acainit a muintir re *Sendán* ²³⁷⁵
beith cen *usce* occu. Tainic iarsin aingel De do acallaim *Sendán* iar n-er-
 naighthi dó ina iarmheirghi, 7 is *ed* atbert: ‘IS mór acainit do muintir friut
 bheith cen uisqui [acu.] Eirigh *co n-accamur* in bhaile i ta uisqui i bhfocus
 doibh.’ Adrachtaturfocétoir *Sendán* 7 in t-aingel, 7 dochuatar cusin maighin i tá
 in t-uisci inniu. Doraidh in t-aingel fria *Senán*: ‘Tochuil sunn,’ ol se. ²³⁸⁰
 Geibhidh cuaille cuill buí i comhfocus dó, 7 tochlaid an talam amal roraidh
 in t-aingel fris. Amal roclaidheadh *Senán* doglanad an t-aingel. Doraidh
 an t-aingel: ‘As lor a dhoimne thochlai, ní bhia urcra ar uisci isin tiprait-sí
 cein bias aitreib isin cill-so, 7 icfaidh cech ngalar doberthar cuici.’ Saididh
 dano *Senan* an cuaili buí [i]na láimh *for* bru na tiprat cu ragmaibh talam ²³⁸⁵
 focétoir. Amhuil adrachtatar na braitri ar maduin confhacatar an tiprait
 lán d’uisqui 7 in bili cuill *for* a bru.

FEACHT ann luidh Ciaran d’agallaim *Sendán* cu tarla clamha dhó in
 Ochtnr Sceith. Gabhsat ailgius de cu tart a chasal doibh. Luidh iarumh
 ina enshnaithi cu mbuí *for* bru na hindsí athuaidh. Rofaillsiged do *Sendán* ²³⁹⁰
 Ciaran do beith isin phurt. Berur dano nái cen chodhuil arcenn Ciaráin,
 ár ní raibhi noi eli isin innsi [nobértha foracend]. Luidh *Senán* cu mbuí
 isin purt, 7 a chasal leis foa coim da thabairt do Ciarán, ar na budh im-
 dergad do beith cen cochull. Amail dorocht Ciarán in port doraidh
Sendán la faitbedh: ‘Ciarán cen cochull,’ or se. ‘Bidh gairit mu nochta,’ ²³⁹⁵
 or Ciaran, ‘ita casal damh fot coim-sí.’ Gabuidh Ciarán [fo. 22. b. i]
 in casal uime, 7 is amlaid sin tancatar cusan recles, et is e sin casal Ciaráin
 iníu.

BRIGHT ingen Con-cathrach de Húaibh maic Tail, næbh²-ingen ógh,

¹ MS. noemhuibh.

² MS. næmh.

2400 gabhais reicles i Cluain Infide for bru Shinna. Robui aiciside casal i n-alm-sain do *Senán*, 7 ni bhui aice *techtair* leis, *co nderna* cliab bec do fhleascaib cuill 7 co tart cúnnach friss, 7 co *tuc* an casal inn, 7 cu tard a rinde do chuingshidh shacarbaice, 7 foceird iarsin in cliabh for Sinainn, 7 atbert: 'As ced duit sin do breith let co hInis Cathaig.' IN la iarum rainic in casal
 2405 co hInis Cathaig raraid *Senán* fria deochain: 'Is cead duit má fogheibhe ni isin traigh a tabhuirt lat.' Luidh in deochain co bhfuair in cliab isin traigh, 7 dobeir leis co *Senán*. Benaídh as in casal 7 nus-geibh *Senán* uime. Doberar íarsin dá cloich t-salainn isin cliabh cétna, 7 doberar in rinde co sacarbaic, 7 cuirter for an uisqui cetna, 7 doraidh *Senán* fris: 'As ced duit
 2410 so do breith cu rothaispenu an rinde 7 an salann cu Bright, cu Cluain Infidhe, 7 [co tarda] in salann aili do Diarmait, co hInis Clothrann.' O rasiacht in cliabh co Cluain Infidhe, luidh Brigid chuigi 7 geibhidh chuide as an rinde 7 indara salann. Dobeir sruth Sinna beim uaithe forsin cliabh co[nid] farcuibh oc Diarmait a n-Inis Clothrann. Doghni dano Bright 7
 2415 Diarmait altughadh buidhe do Dia 7 do Sheanan iarsin.

CANIR craibhdech, næbhógh¹ do Benntraighe deisceirt Eirenn, gabhuis disert ina crích fein. Bai adaig² ann iar n-iar-meirghi oc ernaighthi co tarfas dí cealla Eirenn uili, 7 tor teined dá cech cill dibh docum nime. In tene thurgaibh a hInis Cathaig as í ba mó dibh, 7 ba hedrochta, 7 ba dirgha
 2420 docum nime. 'IS cain in recles ut,' ar si: 'iss ed ragat-sa curub aice bias mo eiseirgi.' Tainic roimpi acétair cen eolus acht in tor teined atconnaic oc lasad cen cumsanad etir la 7 aidhchi³ [inafiadnaisi] co toracht cuice. O dhorocht immorro cu m-bai for bru Luimnigh andes luid iarum [tar muir] cosaibh tirmaibh amal bid ar talamh [fo. 22. b. 2] réidh, cu mbai i purt
 2425 Innsi Cathaig. Rofhidir dano *Senán* inni sin, 7 luidh cu mbui isin purt aracind, 7 feruidh failti fria. 'ISs ed dorochtus-sa,' ol sí.

'A Chanir, eirigh,' ol *Senán*, 'docum mo máthar do shethar fil isin indsi út tair, *co nderntar* h'aighidhecht⁴ ann.'

'Ni hedh dorochtamar,' ol Canir, 'acht is aire dorochtus, conam-raibh
 2430 aighidhecht⁵ latsa isin indsi-seo.'

'Ni thiagat mna a n-indsi-sea,' ol *Senán*.

'Cid dia ta latsa sin?' ol Canir. 'Ni messa Crist, ar ni lugha thainic do thathcreic ban inás do thathcreic fher. Ni lugha roces ardaigh ban inás

¹ MS. naemhógh.

² MS. agaid.

³ MS. aighthi.

⁴ MS. haidhighecht.

⁵ MS. aidhighecht.

ardaigh fher. Robhatar mná oc umaloid 7 oc timterecht do Crist 7 dia
aps[t]alaib. Ní lugha, dano, thiaghuit mna isin bhflaith nemhdha inait fir. 2435
Cidh, dano, arna gebhtha-sa mná cucat at indsi?’

‘IS talchar atai,’ ar *Sendán*.

‘Cidh on,’ or Canir, ‘in roa inní *connaigim* ¹, inat mo thæibh isin indsi-sea
7 sacarbhaic uaitsi damh?’

‘Dobérthar,’ or *Sendán*, ‘inat eiseirghi *duit* sunn for brú thuindi, 7 is *ecal* 2440
lim in mhuir do breith do taisse as.’

‘Rom-bia-sa la Dia,’ ol Canir, ‘ní ba hedh toisecc *béras* an mhuir as
don inis in maighin a mbiu-sa.’

‘IS cet *duitsi*, tra,’ ol *Sendán*, ‘techt a tir.’

Ár is amhlaid robui sisi cein robatar oc imacallaim, 7 sí ‘na sesamh 2445
forsin tuind, 7 a trosdan fo a bruinne amal bidh for tír nobheth. Tic *iarum*
Caneir for tír, 7 doberur sacarbhaic di, 7 teit docum nimhe [*focétóir*]. Roir ²
Dia Canir cibe thaidthles a recles ria ndul for in muir ní baithfidir nogu
ti aris.

IS lia, tra, tuirium 7 aisneis a ndoroine Dia do fhertuibh 7 do mhirbuilb 2450
ar Shenan, ár ní fhil nech dia tised a fhaisneis uile, *acht* mina tised aingel
Dé dia fhaisneis. IS lór tra in bec-so dhibh ar deismirecht .I. a betha
inmhedhonach, a airbhirt bhithbhuan cech laithe, a umhla, a chennsa, a cæin-
fh[u]arraighi, a ainmne, a ailgine, a dhesheirc, a trocuire, a dhilghidhche, a
æine, a apstanait, a *ernaigh*thi, a frithaire gresach, a menma indfhethmech in 2455
Dia dogres. Ní fil nech dofhetlad a innisi acht nech o Dia.

[fo. 23. a. 1] Bat[ar] ile tra buadha *Sendán*. Ba hé in topur glainide triasa 2
nighter ind uile popuil roerb Dia fris do glaine a fhoircetail. Ba he, dano,
in nell nemhdhai triasa bhfursanntar *talam* na *hecalsa* 7 anmunna na firen o
bræn a *forcetuil* co n-astudh sualach. IS hé, dano, in locrann órdha rohadnæd 2460
on *Spirut* Noebh triasa teichet dorchu cinudh 7 targabhal a tegdais *Eculsa*
Dé. IS é in barc bithbhuaadhach *berius* slóghu na firian tar ainbhthine in
domuin cu tracht na h*Ecalsa* nemhdha. IS é so in fetal [.I. mincúis] coisec-
artha in Righ nemhdha dogní sidh 7 set 7 coræ *eturro* 7 meic dhaine. IS e
so mæx 7 *rechtaire* 7 ronnaire rofhaidh an t-Airdri nemdhai do thabhuch 2465
císu sualach 7 sognímh do ilclannuibh Gæidhil ³. IS é in lia loghmhar o
cumhduighter an richedh nemhdha do sloghuibh na talman. IS é in leastar
glan triasa ndailter fín breithre De dona popluibh. IS é in morbriughaidh

¹ MS. *conaidim*. ² MS. *Rofhir*, with a punctum delens under *fh*. ³ MS. *Gæighil*.

sona sofhoircetuil noshasadh bochta 7 nochta. IS e gesca na fír-fhinemna
 2470 tuaraidh bheathaid 7 sasad don domon. IS e in fír-liaigh icas gallra 7 teadma
 anma cech dhuine irisigh isin eclais cristaidhe.

O ROchomhfhoicsigh tra laithi a eitseacta in noib¹-sin .i. Senan, 'ar
 n-lc dall 7 bodhur 7 bacach 7 amhlabhar 7 gacha haimhreidhi arcena, IAR
 fothugud cheall 7 recles 7 mainistreach do Dhia, 7 iar n-oirdnedh indtibh-sein
 2475 espoc 7 t-sacart 7 æs gacha graidh arcena fo ongad 7 coisecrad 7 bennachadh
 tuath, tainic ina mhenmain do *Sendán* techt do dhenam ernaighthi oc relcibh
 Cassidain a aidi 7 sethar a athar .i. Scath craibhdheach ingen Dubhthaigh.
 Luidh iarum i leth-sin 7 aidhleadh leis co Cill [E]ochaille d' acallaim ingen
 Neir robatar ann .i. næbhogha² craibhdechta roghabhsat caille fo láimh
 2480 *Sendán* 7 robatar for a anmcairdius. Ailit-sidhe dano do *Sendán* co tardta
 corp manaigh umhail dá mhuinntir cucasomh 'da adhnacal ocainn co rabdaís
 a reilce oc ar n-imcoimet.' 'Dobérthar cucaibh [eiccin],’ ar *Sendán*, 'nech dia
 targha bar n-imcoimét na bídh a shnim foruibh.' [fo. 23. a. 2] Ceileabhraidh
 iarsin dona noebhóghuibh³, [7 *tét*] 7 doghni ernaighthi oc reilcibh Cassidain, 7
 2485 tic arís cu torocht in sceich fil isin fiadh re cill Eochaille anár. Cu cuala
 annsidhe in guth fris dona nemhaibh, 7 is *ed* roraidh: 'A *Shendán* noeibh⁴!
 tair docum nimhe.' Dofhrecair *Sendán*, 7 is *ed* roraidh: 'Cex,' ar sé. Deisidh
 focétoir isin maigin-sin. IS annsin rotochbait aingil De Martan o Toirinis
 i neoll nemhdha, 7 fuirmidhset isin maigin a mbui *Sendán*, 7 dorat comna 7
 2490 sacarbaic dhó. Amar thairnic dó sin rodheonuigh Dia rotochaiset na
 haingil Martan manach isin neoll cetna cu rofhacuibset i Toirinis isin ló
 cetna. Roraidh dano *Sendán* fria mhuinntir: 'Bídh mu corp-sa sunn cu
 mochtrath.' Et faididh Senan a spirut docum nime etir airbhribh aingel
 for cuireadh na Trinoidi i medhon lai i kl. marta. Báí dano corp *Sendán* innsin
 2495 co aramharach⁵, 7 gia theasta soillsi na grene in aidhchi⁶-sin uatha som ní
 theasta freacnarcus aingeal na soillsi nemhdha uathaibh. Tancatar tra ar
 madain a muintir assan indsi arcenn cuirp *Sendán* .i. Odhran 7 Mac Inill 7
 espoc n-Iuil 7 espoc Mula Segda mac Baith 7 na noeibh⁴ arcena, 7 roadh-
 naicit corp *Sendán* gu n-anóir 7 airmhitin móir, 7 *riúsat* aingil a anim *cusan*
 2500 cumsanad suthain a n-æntaidh na næib⁷-Trinoidi 7 muinntir nime. Ailim
 trocaire Dhé tre impidi *Sendán* co roisem in æntuidh-sin⁸. In *saecula saeculo-*
rum. Amen.

¹ MS. noim.² MS. næmhogha.³ MS. noemhoghuibh.⁴ MS. noeimh.⁵ MS. arabharach.⁶ MS. aighthi.⁷ MS. næim.⁸ æntuighsin.

Betha Fhindein Cluana hEaird.

ATFIADAR DIDIU A CUMAIR FERTA 7 MIRBUILI in craibhdhigh-seo 7 in forbhadh dorat for a rith mbuadha ibhos isin bith frecnaire: atfiadhar ²⁵⁰⁵ sin ar airfited anma na n-irisech .i. Findian mac Findtain, *meic Concraid*, *meic Dairchealla*, *meic Senaigh*, *meic Diarmada*, [fo. 23. b. 1] *meic Ædha*, *meic Fherghusa*, *meic Aililla Taulduibh*, *meic Cealtchair*, *meic Uithechuir*. In Findtan-sin, *didiu*, doráidhsem, *tuc-side setig socenelaig*, Teluch a hainm-side. Dorala cu mba *alachta* isidhe¹ uadhasom. A n-aimsir a ²⁵¹⁰ himtruma co tarfas dí araili lasair theined do dul ina beola 7 a tiachtain a ndeilb eoin edrochta *forcula* for in *conuir* cetna, dula don eon co *n-essidh* for barr crainn, eoin 7 enluithi Leithi Mogha do thiachtain cuigi isin crainn-sin co n-asta uile acasom, a tiachtain in eoin il-Leith Cuinn co *n-eissed* annsidhe for barr chroinn ele. Eoin 7 énluithe Eirenn do ²⁵¹⁵ thiachtain cuice cu ros-fhasta ocai. Atcuaidh *didiu* in aislingi-sin dia céli. ‘Coimpert craibhdhech eicin fil ocut,’ ar se. ‘Scaram coimleapuid cein bhia-sa fon n-indus-sin.’ Doronsat amhlaid. Ni chaitheadh *didiu* Teluch fésin biadha inmarra *acht* luibhe ailghena 7 airera etroma, cu rogenair in ghein buadha sin. ²⁵²⁰

Rugad *iarum* inti noeib²-Finden cu hAbban *mac Húi Chormaíc* cu rombaist. *Batar didiu* dá thopar isin mag in ro baisted-somh, Bal 7 Dimbal a n-anmanna. Asan topur dia n-ainm Bal robaisted-som *amail* ba cubaidh dia airilludh. O roforbair inti noeibh³-Fhinden rucad co hespoc⁴, cu Fortchernn, cu roleghe salma 7 in t-ord n-ecclasda occa. Rofhothaig-siumh *immorro tri* ²⁵²⁵ hecalsa asa ghillacht .i. Ros Cuire 7 Druim Fiaid 7 Magh nGlas.

O rasiact *immorro* co hæs trichtaighi⁵ luidh tar muir. Taraill co Tairinis. Fuair senoir aracind innti, Cæmhan a ainm. *Batar* seal immalle 7 doronsat æntaid. Luid Finden iarsin cu Cill Muine. Fuair *tri* suite aracind annsin .i. *Dabid* 7 Gillas 7 Cathmæl a n-anmanna. Robe fath a comthinoil ²⁵³⁰ annsin, cosnum cennachta 7 apdaine innsi *Bretan etir* dís díbh .i. *etir Dabid* 7 Gillas. Do *bretheamh* choitcenn roæntuighseatt eatarra Cathmhæl.

¹ The first *i* seems in a later hand.² MS. noeim.³ MS. noeimh.⁴ cohespoc in marg. l.⁵ MS. trictaidhi.

O'tconnaic *immorro* Cathmhæel noebh ¹-Finden rofhegh cohinnfheithech : [fo. 23. b. 2] 'Cia hinnithemh romhor,' ar Daibhith fria Catmæl, 'doberi forsan
 535 oclach n-anaithnid dodechaid isin tech?' 'Rath mor,' ar Cathmhæel, 'airighim air.' 'Ma ata,' ar Daibhith, 'rath fair, labradh innousa asin bérla bretnach et etercertad in caingin ima taim-ne.' Dorat Finden airrdhe na croiche tara ghin, 7 rolabair asin mbretnais amail bhud hé a berla bunaid, et dorat an indse do Daibid ar senserecht.

⁵⁴⁰ Luidh iarsin Finden 7 Cathmhæel 7 Daibid 7 Gillas d'agaldium tigh Breatan do chuinghidh inaidh reclesa fair. Atbert saidhe ná raibe oga. Atbert cohessomain *immorro* araili duine istigh: 'Madh ail,' ar se, 'dona clerchib, cuiret ass in loch mor-sa imuich a toebh in dúine 7 denat recles doibh 'na inat.' 'Dia ndernat-somh sin,' ol in ri, 'rot-biat cidh an dunad-sa
 545 la toebh inaidh in locha.' Luidh Finden *immorro* 7 aithinne 'na láimh co rathum isin loch, cu rotheich roime isin muir: cu romorad ainm De 7 Finnein triasin moirmirbuil-sin. Rohedpartha tra na feranna-sin do Dia 7 d'Fhinnian. Dorat-sidhe iat dona sruithibh Bretnachaib batar malle fris. Rofothaiged tri cathracha ocuside inntib. As dibsidge Lann Gharban (*no*
 550 Gabran) aniu. Bui *immorro* Finden .xxx. bliadne oc foglaím immalle fris-na sruithibh Bretnachuibh batar malle fris.

LAA n-æn ann lotar manuigh isin caillid do bhuain chrann 'chum ealsa. Ni roleicset Finden leo ar chadhus dó. Tainic in secnap taraneis co Findén, co n-ebert friss: 'Cidh rombair,' or se, 'ná dechadais isin caillid?'
 555 'Cidh o chianaibh,' ar Finnén, 'atberthea frind noraghmais: intan dano atberur frind noragam acht fogabhur a comadhbhur dhún.' 'Atat,' or in secnap, 'dá ógdhamh amuigh isind achad; timaire-si lat iat 7 eirg isin caillid.' Luidh Finnén leo isan caillid, 7 ba he feidhm toisech doriacht an eclais a fheidhm. Ni fes *immorro* dil in t-secnap rota-cursaigh-seom. Romorad
 560 ainm Dé 7 Findén tresin moirmirbuil sin.

FEACHTUS tancatar Saxain d'innarba (no d'innred) Bretnach. [fo. 24. a. 1] Rogabhsat longphort i tæbh shleibhi aird. Dochuatar Bretain i muinighin Findein im chuinghidh osaidh doibh o Shaxanchaib. Luidh Findén forsin n-umuloit. Doratsat Sachsain era fair. Dorat Finen buille dia bachaill
 565 isin sliabh, cu torchuir in sliabh for Saxanchaib, cuna téno fer indisdi scel dibh.

TAINIC iarsin tocra do Fhinnen dula do Róimh iar forbhadh a fhoglama.

¹ MS. noemh.

Tainic aingel Dé chuigi *co n-ebert fris*: 'A ndobertha dhuit icc Roim,' ol sé, 'doberthar ibhos. Eirg 7 athnuidhig iris 7 creidium a n-Eirínn tareis Patraic.' Dodhechaidh iarum *Finnén* do thoil De dochum nEirenn.²⁵⁷⁰ Luidh Muiredach mac Ænghusa ri Laigen dochum puirt ana frithshet co n dof huc foramhuin a tri huidedaib tarna tri háthu¹ roptar nesa don phurt. Annside atbert fer do mhuinntir in righ: 'Is tromdai atai, a cleirig, forsín righ.' 'Easpach sin,' ar *Finnén*, 'ár in lín fechtus nom-gebhudh-sa for a mhuin nobhiath in lín righ sin for an cuicid dia shil. Uair as fotri dano,' ar²⁵⁷⁵ se, 'nom-gabh, gebuit tri rig dia shil coiced Laigen.' Robennach *Finnén* iarsin Muiredach bhadein, 7 atbert: 'Amail fuair,' ar se, 'mogh De fáilti ocut, cu bhfaghbhu-sa fáilti ac muinntir nimhe i Tír na mBeo.' Robennach dano broind a sheitche co ruc-side mac sainemail, Eochu a ainm .i. athair Branduibh² iarsin. Atbert in ri re *Finden*: 'Gebe inad,' ar sé, 'i Laighnib²⁵⁸⁰ bus maith lat doberthar dhuit do dhenam do reclessa.' Tainic aingel Dé ria bhFinnen cusan sliabh danad ainm *Condal*. Roimchuirset aingil Dé hé *cona* mhuindtir i n-adhaigh³-sin do mhullach in t-slébi isin glinn ba nesa dhó. Atbert-somh isin maduín ria muintir techt isin caillid do bhuáin crand do cumhdach reclesa. Dodhechaid æn dibh cuicisium arcula, 7 geg do abhuill²⁵⁸⁵ *cona* torad 'na láimh. Luidh-siumh amalle frisside cusan inadh i m-bai in abhall. 'Dentar,' ar essium, 'in recles isunna.' Dia mbatar forsna briathraibsin co n-fhaccatar chuca Bresal mac Muiredaig 7 Cremhthann espoc a bhrathair. Luid Bresal co raghaibh [fo. 24. a. 2] coslatra laimh in cléirig do deoin in espuic. Feargaighter iarum in clérech, co ndebairt: 'In²⁵⁹⁰ lámh,' ar se, 'rosinedh do dlomad damsá, resiu⁴ dorua in trath so imarach ind ingnibh seabaic, curo fuirmidter am fhiadhnaisi. In t-espoc dano dia ndernadh deoin, ní ba hard a cong bhail isna talmandaibh, 7 ní festar cidh inadh a eiseirghi.' Tangatar immorro Osraighi⁵ for creich isin tír 'arnamharach. Luidh Bresal dia fuapairt, cu romarbad and, cu tucad lasin seabac²⁵⁹⁵ a lamh, co rus-fuirim i bhfiadhnuse *Findéin*, cu romórad ainm De 7 Finnein don mhóirmhirbuil-sin.

TAINIC iarsin Muiredach athair Bresail, gu tard do *Finnén* in magh as radlomh Bresal dó. Roleasaiged laissium, conad he Achadh Abhall anú. Bai-sium .u.1. bliadni dec isin inad-sin oc foghnum don Coimdid na n-dula,²⁶⁰⁰ co ndebert an⁶ t-aingel⁶ fris: 'Ní hé so inadh h'eiseirghi,' ar se. 'Bid he

¹ MS. hachu.² '.i. athair' and the i of 'Branduibh' are inserted in a later hand.³ MS. aghaidh.⁴ Interlined in later ink.⁵ MS. osraidhi.⁶ in margin.

cena inadh do comdhala riath mhanchuibh il-lo bratha: comudh desin ita Sliabh Condala .i. sliabh comdhala Finnein ria manchaibh il-lo bratha.

Ceileabhraidh Finnén iarsin dia mhanchaibh 7 tainic i crích Hua-
 605 nDunlainge. IS annsidhe roedhbair in ri Coirpri Mugna Salcain dosum. Bui-sium se bliadni annsidhe. Tainic iarsin co hAchad Fhiacla: annside do-rochair fiacal¹ asa cind-som, cu rofholaig i muine dresa. Ic tiachtain doibhsium iarsin as cunaitchetar na braithre uadh comurtha² d'fadhail acu, cu n-debairt-seomh friu: 'Eirgidh,' ar se, 'cusin muine ndreasa út
 610 atciche, 7 tucaidh as in fhiacuil forfadhassa ann.' Dothiaghat iarum 7 fuaratur in muine ar lasad, 7 tucsat in fiacuil leo, 7 is uaithi rohainmniged in baile .i. Achadh Fiacla.

TAINIC iarsin Finnen cu Cill Dara co Bright, cu mbui ic tiachtuin leiginn 7 proicepta fri re. Ceilebrais iarsin do Brigit, 7 dobreth Bright fainne oir
 615 dho. Nir'kho santach-som imon sægul. Ni roghabh in fainne. 'Ce no optha,' ar Brigit, 'roricfeá a leas.' Tainic Finnen iarsin cu Fotharta Airbrech. Dorala uisce do. Roinnail a lamha asin usqui: [fo. 24. b. 1] tuc lais fora bhais asan uisqui in fainne targaidh Bright dó. Táinic iarsin Caisin mac Nemain co fáilti moir fri Finden, 7 ron-eadhbair fein
 620 dó, et roacain fris rí Fotharta ic cuinghidh oir fair ara shæire. 'Cia mét,' ar Findén, 'connaigheas³?' 'Noghebhudh uingi n-oir,' ar Caisin. Rothomhuis sé iarsin in fainne, 7 frith uingi oir⁴ ann. Dorat Caisin hi ar a shæiri.

TAINIC Findén iarsin tar Bóinn co hEiscir mBranain, ait ita Ard Relec
 625 infu. Rofothaig eclais isin maigin-sin. Tainic duine etrocar chuigisium, Bæth a ainm. Atbert frisín cléirech na bíat isin maighin-sin. Roberthea a rosc uadha achedoir. Doroine aithrigi iarsin 7 tucad dó arís a shúili.

Crech dodhechaid an inbhaid-sin a Feruibh Tulach sech recles an cleirig, co tarla d'áraile gilla don creich cu n-dechaid i sorn na hatha bui i
 630 focus in reclesa. Rofaillsiged do Finnén innísín. Luid-side 7 aidhme in berrtha leis, cu rocoronaighedh aca in duine-sin fon n-ecosc n-eclasda, cu rolégh ac Finnén, co tart gradha fair iarumh, conad he espoc Senaigh .i. cetna comharba roghabh iar Finnén.

FEACTUS d'Finnen oc glanad thiprat oice. Tainic aingeal cuigi co n-ebairt:
 635 'Ni he so inad na tiprat.' '(Do)beruinn,' ar Finnén, 'gusan inad a ndlegur.'

¹ Interlined. ² Interlined in place of *afhiacuil*, which is cancelled. ³ MS. *conaidheas*.

⁴ The words *7 frith uingi oir* are interlined in a recent hand.

Luidh in t-*aingel* roim *Finnén* seal soir on eclais gu rofoillsigh dhó inadh na tipraiti¹. ‘A mo coimdhi,’ ar *Findén*, ‘in sathar-sa doronsam-ne o chianuibh cidh bias de?’ ‘Cibe tara ragha in uir roclaidhis,’ ar an t-*aingel*, ‘dógeba trocaire on Coimdhid.’

TANCATAR iarsin noéibh² *Eirenn* cucasom as *gach* aird d’foghlaimeccna²⁶⁴⁰ oca, cu mbatar tri mile do næbuib³ imalle fris, conad dibhsidhe rothogh-sum na da airdespoc dec na hEirenn, amail dofhindat ind eolaigh. Ocus atfiadhat ind eolaig⁷ na scribenna conna dechaid nech dona tri mhile-sin uadhasom cen bhachail no soiscél no comartha suaichnidh eiccin, cunadh impaibhsin rogabsat a reclesa⁷ a cathracha iardain.

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FEACHTUS rofaidh-sium a dhalta .i. espoc Senaigh, do taiscelad for lucht a scoile dus cidh dognáitis. Ba sain, tra, an ní ica bhfaghbhaithe cach dibh, acht battís maithe uile. Frith, tra, Colum mac Crimhthain⁷ a lama a sinedh [fo. 24. b. 2] úadh, ⁷ a menma indithmheach a nDia, ⁷ eoin oc tairisium for a lamhu ⁷ for a cenn. O’tcuas do Fhinnen innisín atbert: ²⁶⁵⁰ ‘Lámha ind fhir-sin,’ ar se, ‘dobera comunn ⁷ sarcarbhaic (*sic*) damsá frisna déidhenchu⁴.’

TAINIC aingel De co *Finnén* co n-ebairt fris: ‘Ní he so inadh th’eis-eirghe, ár biaidh duine maith dot muindtir i sund⁵. Tainic aingel co *Findén*, cu Ros Findchuill, is eisidhe Les in Memra inniu. Ann sein gabhus *Finnén* ²⁶⁵⁵ in fersa fathachda, Hec requies mea⁶. Annsin tainic Fraechan druí adocum-som. Rofhiarfocht-sum: ‘In ó Dia,’ ar se, ‘ata dhaiti in fis fil ocut?’ ‘A fhromhudh duiti,’ or Fraechan. ‘Abair cetamus,’ ar *Findén*, ‘inadh mo eiseirghi-sea. Atcim a nimh ⁷ ní fhaicim i talmáin.’ Atracht *Finnén*. ‘In t-inad asa n-errachtair innósa,’ or Fraechan, ‘is as adreis do mórdhail bratha.’ ²⁶⁶⁰

TANCATAR iarsin a dha shiair co *Finnén* .i. Righnach ⁷ Richenn, ⁷ a mathair .i. mathair Ciarain, cu ragaibhset i Cill Righnaigi. Luid *Finnén* ⁷ Ciaran dia torruma. Batar na caillecha oc acaine beith cen usce. ‘A choimdhe,’ ar *Finnén* fria Ciaran, ‘cait i bhfhughbhium uisqui doibh sut?’ ‘IN budh leasc latsa,’ or Ciaran, ‘eirghi asan inadh i tai?’ Atract *Finnén*. ‘An t-inadh ²⁶⁶⁵ asa r’eirghis,’ ar *Finnén*, ‘as é inadh na tiprat.’ Rofhiarfocht *Finnén* do Righ-naigh cindus bai in chaillech a máthair. ‘Ní cumang ar nd(ul)⁷ i naicsighudh⁸ dí ar tromdhacht a hanala.’ Roimderg cumor imon cleirech⁷ atbert-somh:

¹ From ‘(Do)beruinn’ to ‘tipraiti’ (inclusive) is in the lower margin. ² MS. noéimh.

³ MS. næmuib. ⁴ MS. deighenchu. ⁵ From *Tainic* to *sund* (inclusive) is in the upper margin.

⁶ MS. requies cam me. ⁷ In lower marg. ⁸ Between *n* and *a* a dotted *f* interlined in a recent hand.

'In Coimdhe,' ar se, 'airchesas *cechæn* don chinedh *dæna* dia hairchisect!' 670 Luidh Righnach iarsin dia taigh. Fuair a *máthair* n-ógshlain¹ la breitir in noeib².

Molad thuc Geman³ maighister fechtus donti noibh⁴-Fhinden, iarna dhenum tria rithimm. 'Ni hór tra, ná airget, ná étach loghmar,' ar Geman³, 'chuingim-si fort ar an molad-sa, *acht* oen ni, ferann bec fil ocam, is he 675 étairthech, *co ndernta*-sa ernuighthe curub toirthech.' 'IN t-immann dorighnis,' ol *Finnén*, 'geibh ind uisqui, 7 sreith in t-uisci-sin tarsin bhferann, 7 bidh toirthech.' Dorighnedh samhlaid, 7 ba toirtech in ferann.

CRAND leimh bai ic Rúadhan Lothra, crann o sileadh linn shomblasta fora faghbhudh cach in blas ba maith lais, conad de nolesaighdis na manaig 680 na háighidh, conadh do sin [fo. 25. a. 1] batur manuigh Eirenn ac togra gu Rúadhan. Tangadar a dhaltæ co *Finnén* cu mbatar ica acaine fris a dhaltada icá fhacbhail. Ron-gáidetar im dula leo co Rúadhan cu mbeth *Rúadan* i coitchinne mbethadh amail cach. Luid Finnen immaille friu gu Lothra. Ba hedh toissech dochuatar cusan crann cu tard *Finnén* crois dia 685 bachaill tarsin crann, *conná* rosil banna ass. O rochuala Rúadhan innísín doraidh uisqui a thopair do thabairt dó. Dorigne ernuighthe. Dosoud uisqui na tiprat a mblas lenna. In lind *rucadh* do *Finnén* *cona* noebhuibh⁵ doratsidhe airdhe na croiche thairis. Rosód fodedoir a n-aicned uisqui. 'Cia tarba sin?' ar na cleirig fria *Finnén*, 'mina choiscir in tiprait?' 'A braithre 690 inmuine!' ar *Finnén*, 'cidh táithe do Rúadhan, ár cidh a bhfhuil d'uisce isin monaidh-sea i tæibh in reclesa bhus ail leis do shoudh i lind shomblasta, dogena Dia aire.' Rogádatar iarum diblinaibh *Finnén* 7 na noeib inhi Ruadhan co mbeth a *betha*⁶ amal chach. Atbert *Rúadan* doghenadh sein ara aidi, ar Fhinnen. Rocesuigh cena ferann beag bui imon recless 695 do bheith etoirthech. Robendachai dano an ferann sin, conadh toirthech.

Luid *Finnén* iarsin i crich *Connacht* co Druim eitir da Loch i n-Húaibh Oililla. Fuair Muisi 7 Ainmire ann arachind 7 siat toirrsech do écaib a sethar an lá sin. O roairigh *Finnén* innisin luidh isin tech i mbai corp na sethar. Dorighne depraccoit ndicra ndedhghair fri Dia, cu rothodhuisc in 700 caillig a báss, cu mbui ica [f]erdhaighis, et cu romharbh in lægh bui foa hænbhoin, 7 cu tuc drolmaig n-englaisi dhó, cu robennach *Finnén* an englais curra soudh a mblas fina. Frith didiu in lægh beo 'arnamharach foa

¹ Altered in recent hand into inóghshlaini.
into German.

² MS. noeim.

³ Altered in same hand

⁴ MS. noimh.

⁵ MS. noemhuibh.

⁶ *abetha* interlined in later hand.

mhathair. Romorad ainm De 7 *Finnén* triasin moirmhirbail-sin. Roedbair iarsin Múisi¹ 7 Ainmire a reclés do Día 7 d'Finnen.

LUID *Finnén* iarsin isin Corunn i Crich Luighne. Tainic Crumtir²⁷⁰⁵ Dathi co mbai amalle friss. Tainic aingel Dé co n-ebairt fris: 'In bhaile,' ar sé, 'in-debera fer dot muindtir frit 'is cæin in t-achad-so:' [fo. 25. a. 2] fothaig eclais ann.' Nir'bho cian co ndebairt fer dia mhuinntir-seom: 'As cain,' ar se, 'in t-achad-so.' Rofhothaig-siumh iarsin eclais isin inadh-sin. Forfhacaibh cruimthir Dathi isin dú-sin. Ita innsin tipra Fhindein 7 a lecc.²⁷¹⁰ Geb e duine othair dhech isin tiprait ticfa slan eisdí. Geb e dámh dhuilech thí cusin n-airchindech ní berthar a einech acht gu roghabha a phater ocon leic-sin. Sic Tipra Fhinnein 7 Leac in Pupail ic Achad Abla.

TAINIC iarsin *Finnén* i Coirpri Mhoir. Ængus ba rí an inbhaidh-sin i Coirpri. Tainic a mac-saidhe .i. Nechtain, do dlomad don cleirech. Ro-²⁷¹⁵ leansat cosa a mhuinntiri don talum 7 atbath fein. Táinic Ængus iarsin cu tard a reir don clérech, co rus-dúisigh a mac do a bás, et co tard inad reclesa dhó. Forfhacaibh-siumh Grellan mac Nat-fræich annsin.

O rafhothaig tra *Finnén* cealla 7 congbhala fon n-innus-sin, et o ra-proitche breitir nDe do feruibh Eirenn, dodechaid docum a reclesa gu²⁷²⁰ Cluain Iraid. LAA n-oen annside do espoc Senaigh, dia dhalta-somh, ica fhégad, amlaid atconnaic a cæille 7 a troighi mhoir he, in meit co n-airmitis a esnæ triana étach inmhedhonach amach. Atconnaic dano in cruimh do thechta asa thæbh, et ba he in fath, ón uarchris iarainn bú uime ardaigh pennaiti don curp cu rothesc gu cnaimh. Calis iarsin espoc Senaigh.²⁷²⁵ 'Cidh dot-gni toirsech?' ar Finnen. 'Do chæili-siu,' ar espoc Senaigh. Ferfaidh cruimh for h'asnaibh-si in chaile-sin,' ar *Finnén*. Moidi ón rochái espoc Senaigh. 'Cuma dano duit,' ar *Finnén*, 'toirrsi dhosin. Beruidh ænduine do corp docum n-adhnacail.'

IS lia, tra, tuiremh 7 aisneis a nderna in Coimdhe do fertuibh 7 mhírbh-²⁷³⁰ ailib ar noebh²-Fhinden: áir mina thisadh a spirut fein no aingel de nim dia n-indisi, ní cæmhacair nech aile a mhiadhamhla, a bheatha inmhedonach, a comhairbirt bithbhuan in cech lithlaithe, acht is Día nama rodus-fidir. Ba sí immorro a proinn lai .i. boim do aran eorna 7 deogh do uisce: i n-domhnaighibh immorro 7 i sollumnaibh boim do aran cruithnechta, 7 orda²⁷³⁵ do bradan fhonaithi, [fo. 25. b. 1] 7 lán copain do mhidh³ ghlan no do chor-maim. Nochairighedh na daine atceth ac craesachad 7 nociedh 7 na⁴

¹ in marg. l. moxi.² MS. noemh.³ MS. mhigh.⁴ 'ciedh 7 na' in a recent hand.

pendedh a pecad. Ni chodlad for clúimh na for colcaidh¹, co comhairsedh a thoebh re huir noicht, 7 cloch do fhrithadhart fo chind.

740 Glanedhbartach do Dhia amal Aibel mac Adhaimh. Diprocoitech amal Enoc mac Iareth. Luamhaire Jantoltnaigtech do airec no do fhollamnacht na hecalsa eitir tonnaibh in tsæguil amal Noe mac Laimhiach. Firailitir amal Abraham. Búidh bláith amal Moysi mac Amra. Feidil fodhailtech amal Iop. Eacnaid eoluch amal Sholam mac nDaibhíth. Primh-
745 proiceptoir coitcenn 7 leastar togaíde amal Pol apstal. Et cosmailighter o mhodhaibh imdhaibh fria Pol, áir amal rogenair Pól tes a tir Cannan, a cenel 7 a bhunadas tuaidh a tir Caldea, as amhlaid sin rogenair Finnen ibhus, i Laighnib, a cenel 7 a bhunadus tuaidh a n-Ulltaib. Et amal rolegh Pól ic Gamaliel, ic sui in reachta, fri re .xxx. bliadne cur'bhó sui, as amlaid rolegh
750 Finnén ag na suidhib Bretnachaibh adubramar fria re .xxx. bliadne cor'bó sui. Et amal ratairmesc an t-aingel Pól na dighsed do Damaisc, acht cu tised do shiladh irsi 7 creitmhe do chách, is amlaid sin rotairmisc in t-aingel Finden na dighsed do Róimh, acht co tised do shilad irsi 7 cretme do feruibh Eirenn. Et amal ronertugh[ad] o Dhia Pól, iar fothugud ceall 7 eclas 7
755 cathrach isin athardha in roghenair, co tisedh do forceatal irsi 7 creidmhe do Roimh, as amlaid rogressedh o Dhia noeibhFhinnen, iar fothugud ceall 7 cathrach 'na athardha, co tised do mhúnud 7 d'foircetal noeibh² Eirenn gu Cluain Iraird. Et amal rotharrngair aingel do Pól na bhadh ithfirnach cubráth³ nach æn noragad a n-uir Romha, as amhlaid rotharrngair in t-aingel
760 do Finnén na bhadh ithfirnach iar mbrath cach æn tara ragad uir Arda Relec. Et amal atbath Pól i Roimh darcenn in popuil Cristaidi, arna herbailtis uili a pianaihb 7 i todhernaibh ithfrinn, as amlaid atbath Finnén i Cluain Iraird darcenn popuil na nGæidhel⁴, arna heplitis uili don Buidhi Chonnaill.

765 [fo. 25. b. 2]. Et is annsin rotharrngair in t-aingel dosomh co n-indarbfad gach teidm 7 gach galar coitcenn a Cluain Iraird tre irnaighthi íntsamhail 7 co n-indarbfadh a hEirinn uili tre troscudh shámhaid Finnén isin pupull ic Ard Relic 7 ic Achad Abhull 7 i Condail.

O dodechaid immorro cusna deidhinchaibh⁵ dontí noeibh⁶-Fhinnen, 770 rofhaidhestar a aingel comuidechta co hInis Mac⁷ nIndeirc fri Luimnech, co tuc-side Colum mac Crimhthain cona theigh liubhar fo dhuibhnellaib

¹ MS. colcaigh.² MS. noemh.³ MS. cubrach.⁴ MS. nangæighel.⁵ MS. deighinchaibh.⁶ MS. noeimh.⁷ In a recent hand.

cu *Cluain* Iraird, cun roghaibh Finnen cōman 7 sacarbhaicc dia láimh, cu rofhaidh a *spirit* dochum nimhe i cinn .xl. ar cet bliadne.

Ata *immorro* intí noeibh¹-*Fhinnen* i n-aibnes 7 in-airfitedh etir muntir nimhe i bhfhiaidhnaisi Dhe dia rofhoghain. ITat a relce 7 a thaisi gu²⁷⁷⁵ n-anoir 7 gu n-airmhidin i talmáin, co fertuibh 7 co mirbhuilib *gach* laithe, co traeth *gach* æn tic friu 7 coimhedaíd *gach* æn cungnus leo.

Gidh mor *immorro* intí noeibh²-*Fhinnen* i n-etarscarad a chuirp 7 a anma on mhudh-sin colleic, bidh mo a anoir iar n-eiseirghi ind oentuidh noeibh³ nemtruailnídī, i mordhail bratha, intan bus bretheamh for fheraibh Eirenn 7²⁷⁸⁰ for a mnaibh imalle fria Patraic [7] Issu Crist. Taitnighfidh insin amal grein. Biaid isin mhormhaith-sin, ind æntuidh⁴ noeibh 7 noebogh⁵ in domuin, i n-æntaidh næi ngradh nimhe na dernsat imarbhus, isan æntaid is uaisli cech n-æntaid, i n-æntaid na næibh⁶-Trinoidi, Athair 7 Mac 7 Spirit Noeb.

Ailim trocaire Dhé, roairiltnigem in æntaid sin! In *saecula saeculorum*.²⁷⁸⁵
Amen.

¹ MS. noeimh.² MS. noeim.³ MS. noemh.⁴ MS. æntuigh.⁵ MS. noemh 7 noemogh.⁶ MS. næimh.

[fos. 25. b. 2—26. a. 1.]

Betha Finnhua Bri Gobunn inso.

BOI BRUGAIDH AMRA A NULLTAIB FECHT N-AILL do Mhughdhornaibh doshunnraid .i. Findlogh¹ mac Setna meic Abruinn meic Branain meic Dubhda meic Aenghusa meic Erca Deirg meic Briain meic Echach Muighmedhain. Bai baincheli oca fria ré .xxx. bliadne, conus-tarraid bás intansin .i. Cæmeall ingen Ædha Fogarta do Feruib Breg [fo. 26. a. 1]. Rofhurail a chara 7 a chomhalta féin fair .i. Fiacha Súidhe mac righ Eirenn, techt do thocmarcc bainchele eili conná beth i serg galair amal robhai do chumhaid a mhná fesin. Et ba hi sin Idhnait inghen Fhlainn Leithdeirg do Chiannachta Glinde Geimhin o Chomar Cinn tSlebbe. Tochmaircidh-sium iarum in n-ingin-sin cumbo torrach uadh. Urailidh immorro Finnlogh cona mhuindtir for a comhalta 7 for Fiacha Suidhe feall for righ Temra .i. for Blathmac mac Ædha Slaine. Dogniter in feall, et geibhidh Diarmait mac Ædha Slaini righi Temra déis a brathar. Dichuirter atuidh lucht an fhill .i. Fiacha mac righ Temra 7 Findlogh a chomhalta 7 mile teinntech laissein.

IS ann sin doralá Mæl tuile mac Cuilchi, anmchara Findlogha, 7 faillsighter dhó an ingen do bheith torrach, 7 cumad gein amra diamad lán beoil bhfer nEirenn in gein bai 'na broinn; 7 atbert Mæl tuile:

INdsaighfidh gala,
træthfaidh bidhbhaid,
saighfidh mindrigha,
bidh crann cuisce Temra,
lesaighfes Life,
fhoirfes Laighne.

IAraidh immorro an cleirech an gein bai i mbroinn na hinghine do idpairt do Dhia 7 a thabairt docum leiginn, 7 geallait-sium dosom sin. IDlaicter iarum iat cu righ Connacht, cu hEochaig Tirmcarna, 7 idlaicter o Eochaig

¹ MS. findlodh.

cu rígh Muman .i. gu hÆnghus mac Nat Fraeich, gu Caisiul, et orduighidh- 2815
 sein ferann doibh i crích Mhogha Ruith, 7 toirrnid-siumh ráith amra ann .i.
 Raith Ua-Cuile. Dogniat didiu a mhuindter fleadh¹ mhor do rígh Fer
 Muighi .i. do Mhellind mac Tuirc, isin ard fria raith Ua-Cuile aniar. Luidh
 máthair Fhinchua, 7 si torrach, cu rochuinnigh² digh don linn for na
 sdaadoiribh, ár ros-gabh mían don linn, et roherad hi. Rolabair in gein 2820
 bai 'na broinn, 7 itbert so ann: 'Gerthit gurthit eairlsium sala mor
 muincille melsedar Ulaidh uir amal melis milchu for mhil cu rossam.'
 Gertit.

LUIDH iarum an ingen dia tigh, et scaillit a cercalla dona dabhchaibh
 [fo. 26. a. 2] acedair diaheis, 7 teit in fhlaith dimhain fo lár. Doroich ri 2825
 Fer Muighi .i. Meleand, cusin tech i m-bui in fhlaith, et o rochuala an scel
 gabhuidh cona bhuidhin lais for lurg na hingine dia marbad. Doberur
 celtchair dhichlethi imon ingen o rath na gene bai 'na broinn, co rocht
 imshlan Raith Hua-Cuile. Tainicc iarsin inbhaidh na hingine, 7 tecat
 idhain da hindsaigid, cu rothusimh in mac idhan robhui 'na broinn. 2830

BERAR iarsin in macthairrngertaigh co hAilbhe Imlech Ibhair dia
 baistedh, 7 doberar screaball dó ara bhaisted .i. sect pinginne oir. Ben-
 nachais Ailbe iarsin in ghein, 7 doberar ainm fair .i. Finnchua, 7 atrubairt
 Ailbhe a thabairt fria leighenn i cind a secht mbliadne. LOTar iarum lucht
 in bhaistte 7 in mac leo cu Raith Ua-Cuile. 2835

TEACAR iarsin o Chumuscach mac Cuind, o rígh bhfer Tefa, mac sethar
 d'Finnchua e fein, do cuinghidh in meic dia altram; 7 doberar dó, 7 ailter
 an mac i tigh Cumascaigh a n-Ard na Rigraidhi os brú Locha Ri, gu cenn
 secht mbliadne, cu toracht Comhghall for cuairt clainni Neill, co tarla do
 thigh Chumuscaig, co facaid in macamh óg isin tigh arachind 7 spirut 2840
 aingil 'na comaidecht. Dobreth Comgall gradh do, 7 imchomaircidh cuich he?
 'Findchua sin,' ar siat, 'mac Findlogha.' 'Ocus misi ron-alt,' ar Cumuscach,
 '7 Ailbhe ron-baisd.' Cuinghidh Comhghall in mac for a aidi, 7 doberur dó
 he. Dorad in mac seirc do Chomhghall, 7 teit leiss co árus, co Bennchar
 Ulad, 7 doghni leiginn oca amal cech ndalta ele. 2845

BUI didiu ferghort cluana intansin ac Comhghall, 7 mogaid nobhidis ica
 coimet cu toracht Findchua. Or'ptar toirrsigh iarum na mogaid atbert
 Findcua: 'Leagar duinne 'mar ndaltuibh in ferghort do choimhet gach lai
 timcheall.' Atbert Comgall: 'Coimhet-sa aniu³ he ria cach.' Teit iarum

¹ MS. fleagh.² MS. rochuinnidh.³ MS. anfugh.

- 2850 Findchua do coimet in fheoir. Tic ri *Ulad* .i. Scannlan mac Dunadhaigh, *cona sluag* do Bennchar, [fo. 26. b. 1] 7 cuirir a n-eocha isin bhfergurt co Findchua. Díchuiris Findchua fotri uada iat. Feargaigh¹ther¹ friu fadeoidh², 7 escainid iat, cu rosoudhait na heich i clocha, conad Gort na Liag atberur fris ósin ille. Férgort na Mogad hé cosin. Lonnaigh³ter in ri de sin, 7
- 2855 tiaghar uadh arcenn Comghaill dia fhis uadh cia dogenad in gnim út. Tic Comgall guna dhaltaibh cusin righ, 7 Findchua i cuma chaich. Dobreth in ri aithne fairsiumh, conud hé doroine in gnim út triasin tuarascbáil tucsat na haraid do fair, 7 ruamnais rosc in righ 'na cinn comtar derga teinntidhi³. Rathagius Finnochua inní sin 7 fergaighius frisin righ, cu roeirig in talam uimi,
- 2860 cu riact coa ghluinibh. Adchi Comhghall inní sin, 7 sillaid tara ghualuinn, 7 atbert fria Finnochua: 'As fearr latsa do beith fein mor innúsa,' ar Comgall. Imdergthar im Findchua dhe sin, 7 cuirir a cheann fa chochall Comgaill, cu roloisc in cochull. 'Ar Dia rit, a meic bic!' ar Comhghall, 'nachat-geibhedh ferg, 7 rat-fia do breth fein o righ Ulad 7 uaimsi.' 'Cidh
- 2865 ar nacham-gebhudh ferg,' ar Finnochua, 'umat shárugud-sa 7 umam sharugud fein don ængurt gabala bui ocuinn? Beir-si do breith,' ar Findchua fria Comgall. 'Berat,' ar Comhghall, 'acht gur'bhat buidech-sa.' Sillis Comgall forsin righ, 7 atbert an ri: 'Gach ni uma m-bia biat-sa fair.' 'IS sí mu breth,' ar Comhghall, 'na secht fichit bo blichta doberur dams
- 2870 uaiti gacha bliadne a tabairt do Fhindchua cu cenn .xxx. bliadne tar-mheissi, 7 abdhaine Bennchair, 7 darabh a cinniud do dhula il-leith n-ailli leath na cuarta-sin dosom 7 a leth n-ailli ibus.' Ba bhuidech Finnén de sin, 7 cuirid in talam on righ tarais ana áit, 7 loiscter uili cochall Comgaill, conad aire sin nach dleghar cochall um⁴ comharba Comhgaill. Cunad iat tri ferta
- 2875 Finnochua iar rochtain co Bennchar .i. liaga cloch do dhenamh d'échaibh righ Uludh, [fo. 26. b. 2] 7 an talam dh'eirghi imon righ cóa gluinibh, 7 cochall a aidi do loscud tria bruth a fheirge.

Bai Comhghall iarsin a mBennchar co cenn .ix. mbliadne. Et foillsigh⁴ter dó bás do beith 'na ghoiri, 7 tiagait teachta uadha arceann Ailbhe co

2880 Imliuch Ibhair, comad dia láimh nodhighsed dochum nime. Foillsigh⁴ter do Ailbhe inní sin, 7 teit-sein cona dhírim cleirech cu rocht Bennchar. Et doghniat a n-ænta 7 a codach ann sin a triur .i. Ailbhe 7 Comgall 7 Finnochua. Teit Comhghall docum nimhe innsin do laimh Ailbhe, 7 facbhaidh Finnochua i n-apdhaine Bennchair taraisi co cenn secht mbliadne, 7

¹ MS. feargaidher.² MS. fadeoigh.³ MS. teinntighi.⁴ Interlined.

erbaidh do Ailbe co mbeth Finnchua ria udhacht ceb é tan no ghebhudh dia 2885
lámh fair.

IAR caithimh na *secht* mbliadne dichuirter Finnchua o Bannchar 7 a hUlltaib uili tria cuimhgi fherainn. Tic iarsin Finnchua a hUlltaib atuaidh cu toracht la greasacht aingil cu fira Muman 7 coa righ .i. co Cathal mac Ædha, gu Caiseal, et feruidh in ri failte fris, 7 ordaighidh a rogha ferainn a 2890 Mumain dó. ASbert Finnchua: ‘Ní cetuighter dhamh ferunn acht in bhaile a freicera mu cloc mhe a n-oenar gan cungnum duini aigi.’ Atbert Cathal: ‘Sir-si Mumain cu rofreagra do cloc thu, 7 in bhaile a n-gebha rat-fia gan imrisan friut.’ Tic Finnchua roime o Chaiseal co crich Fer Muighi .i. hi cenn iarthurach Maigi Maistertha, et siridh cain in maighi dús in freicerad 2895 a cloc he, et dofreagair isin maduin arnamharach i bhFán Muilt. Scoirit a n-eochu annsin, 7 leicit a foroire dhibh, 7 scailit a mbuar 7 a tainte fona ferannuibh ba coimnesa dhoib. Dogniter iarum comhaighthes friu 7 diultad, 7 gerrtur a n-indile 7 buailter a n-æghairedha¹. Acaínit a mhuinnter fria Finnchua. Asbert Finnchua fria coic .i. Dronan mac Dronbic: ‘Eirg 2900 cusan mbaili as comfhocus duinn annso, 7 tabair tene lat ass.’ Luid iarum an coic arcenn na teined cu tech rechteairi righ Muman .i. Bæth Brughai 7 Som ingen Mhothla a bhaincheli. IMcomhaircis in rectaire: ‘Cia hairm asa tanacais arcenn teined?’ Asbeart an coic: [fo. 27. a. 1] ‘O Fhinnchu, o dhalta Comhghaill.’ ‘In annsin bia fuirech fair?’ ar an rechtaire. ‘Ni 2905 fhetar amh,’ ar an coic, et cuinghidh an tene. Dobreath an rechtaire tria thoghdacht urchar d’aithinne dho. Gabhuidh in coic ana ucht, 7 iss ed bui uime, cochall Finnchua. Timaircidh-sium in cochall imon teinid, 7 beiridh lais hí. Cuiridh in rechtaire nech dia muintir cen fhis don coic co fesadh in loiscedh an cochull. Cuiridh in coic asa ucht an tene a fiadhnuse Finnchua, 2910 7 ní roloisc finna na brothairne don cochall. Indisidh an techtaire anní sin don rechtairei gur’ tháidhligh a mhenma ind aithrigi, co n-ebairt cu tibhred failti dho gengu tucadh nech aili. Lotar iarsin in rechtaire 7 a bainceal d’agallaim an cleirig fesin, 7 riaraghit he, 7 slechtait do, 7 bhiathait an cleirech in adaig-sin² da gach bhiudh acht linn nama. Atfiadar do righ Mum- 2915 an conidh ann roghabh Finnchua, i Fan Mhuilt, etir a portaibh-sium 7 a airgeda. Fergaighther baincheli in righ desin .i. Mughain ingen Fhiachrach Finn ri Eoghanachta Locha Lein. Atbert si na toillfítis a n-enbhaili .i. muindter Finnchua 7 a muinter-si. Fiafraighis in ri cá cís dobertha don

¹ MS. anæghaireaha.

² MS. inagáidsin.

2920 righain 7 do fesin asin ferann-sin. 'Ni anse,' or an rí: 'oenchúra fhinn 7 a furrthain d'fholcadh¹ 7 dunadh, 7 airmhed bracha as gach baili do náí mbailib at coimhnesa dhamh. Eirgedh techtaire uainn,' ar in rí, 'cu Finnchua, dia fhis in bhfæmhann an cis-sin, 7 mina fæmhann eirgead leth n-naili.' Fæmhuidh Finnchua in cis-sin 7 geallaid a thabairt uadh, áir is ann sud rofaill-
 2925 siged do a árus do beith 7 a thaisi 7 a eiseirghi il-laithi bratha. Toraindter iarum in baili la Finnchua .i. Cuil Muilt, 7 orduighter a airles, 7 cumhduighter a thighi, 7 fodhailter² a muindtera do na nai mbailib ele batar ind arus ag righ Muman. Feidligid iarum Finnchua gu cian isin baili-sin. Cu tainic Conaing mac Marcain, rí na nDeisi, do [fo. 27. a. 2] slechtain do, 7
 2930 co tart Finnchua a sheut anmcharut a inad fein ar nimh dhosomh.

Tugad tra cuigisium annsin secht n-ollumain ghabhunn batar i comhfhaicsi dó co ndernsat secht corrana iarainn dó fora m-biadh co secht mbliadni co faghbad inadh a nimh, ár dorat a inad bunaidh do righ na nDeisi. Bennachaid-siumh gaibhne in bhaile-sin, 7 facbhais buaid lamdai
 2935 (.i. ngesa) dhoibh doghres acht cumad isin baili-sin doghendais no do-tinnscainfitis he, 7 buaidh n-olluman dibh. Cuinghit na gaibhne fairsium a n-ainm forsin mbaile a lógh a n-gesa .i. Brí Gobhunn. Tochaithidh Finnchua secht mbliadni fora corranuibh acht ænadaig³ nama. Et iss ed fodera eisein .i. Ronan Finn Maighe Lainde, mac sethar máthar do Finnchua,
 2940 sennser noebh⁴ bhfer mBreg do toidecht dia atach-somh co tised do chabair clainni Neill Naighiallaig 7 righ Midhi .i. Sechnusach mac Ædha Slaine, áir robhui cogad allmharach don mhuir forro, 7 ba do Fhinnchua roboi in dán a bhfhoiridhin. Et ba hiat doroine in cogad-sin, Breasal Bernbhel Buaidealtach 7 Tuire Tortbhuilleach 7 Tinde Trenmhor:
 2945 do Breatnaib iar mbunadus iatsein. Et ba hiat eicne doghnítis an loingius-sin gacha bliadne i crich Ua Neill in deiscirt, port gacha luingi do loscud, 7 crechad gacha tuaithi, 7 giall gacha fine do breith leo. Doberut iarum clanna Neill bennachta dontí dothicfad arcenn Fhinnchua co feruibh Muighi dia cabair. Roghabh Ronan Find Maigi Lainde do laim an
 2950 umaloit sin. Faillsighter d'Finnchua, 7 se for a chorraniuibh, sennser noeb⁵ clainni Neill do beith for sligid chuigi, et erailidh for a dhaltuibh freastal 7 frithailimh na techtaireadh n-uasal-sin do dhenum. 'Tabhur,' ar se, 'ian measctha .L. do lind doibh, 7 proinn céit do biudh, 7 mad bec leo sin fuillter

¹ In marg. In the text *d'folcadh* is rewritten in recent hand.

³ MS. ænagaid.

⁴ MS. noemh.

² MS. foghailter.

⁵ MS. noem.

fris.' Doriachtatar na cleirig iarsin, 7 rofrithailit amal asbert Finnchua. Et ní thormailt Ronán ní don biudh-sain nogu tised Finnchua dia chorraniuibh 2955 chuice, dia acallaim. O rosiacht a fhis co Finnchua Ronan do beith i troscadh, ailidh Finnchua in Coimdhí [fo. 27. b. 1] cumhachtach curo fhaillsiged do an ní bhudh coir do dénamh, uair nir'bo áil dó dhula dia corranuibh comtais comhlana a shecht mbliadna forro. Tic iarsin spirut aingil do nertad Fhinnchua co n-dechad d'agallaim an cleirig aili do ced 2960 Issu Crist. Luidh iarum Finnchua am trath proinne d'acallaim Ronain, gér' imnár lais a corp tretholl iarna treaghdad 7 iarna thollad do dhæluibh 7 do phiasduib d'faicsin do neoch etir; et feruid cach dhíbh failti fri araili, et atfét Ronan d'Finnchua in toisc imma tainic. 'Bidh am umhal-sa frisin toisc-sin,' ar Finnchua. Lotar iarsin rompa cu rancatar tuatha Teamra. 2965 O atconncatur clanna Néill na cleirig chuca dobhi do mhett a n-eicne cu r'eirighset uile ar fhailti fria Findchua. IN adaig¹ immorro dorocht Findchua co Temraig ba sí adaig¹ dorochtatar na dibergaigh, 7 tucsat agaid a long gu clannaibh Neill an deisceirt co Dubhcomar. Atcuas innísín do righ Temhrach 7 d'Finnchua. Eirghid iarum idir læch 7 cleirech, 7 impóit ar 2970 deisil tria thecasc Finnchua, 7 tecaít rompa ina foramrith co n-acatar na dibergaigh uatha. Eirghidh iarum aicned an cleirig friu cu romhemhatar² spongaibhle teined trichemhruaidhi asa dhetaibh sechtair, cu roloisc in tene-sin cronna na sleg 7 doite 7 righthe na ndibercach, gur'bo toi tuaith-gerrtha iat. 'Eirghit,' ar Finnchua, 'fesa uaibh dia saigid da fhis in tibrítis 2975 slán dia bhfoghail.' Lotur na techta cuca. Asbertsat na tibrítis slán doibh tria bhithu. Lonnughter Finnchua don aitheasc-sin na n-allmurach. Eirghit iarum a n-æinfhecht chuca, etir læch 7 clérech, conad he olc déidh-eanach dorónsat friu a n-gilladha do mharbad 7 a longa do loscud 7 carn dia ceannaibh 7 dumha dia n-eduighibh; conadh amlaidh sin rodhichuir 2980 Finnchua na dibercaigh. Doberur a breth fein d'Finnchua. 1. Dun Dubhchomair cusna secht ndolaidhib batar fris, 7 corn lámha righ cona thimthacht do or derg, 7 a thabairt sin dó gacha sechtmad bliadne o righ Mide. Gealltar sin uilli d'Finnchua, 7 ceileabraidh do clannaibh Neill iarsin, 7 facbhaidh bennachtain acu, 7 tic [fo. 27. b. 2] dia árus féin iardain. Conad hisin 2985 fóiridhin Fhinnchua ar clannaibh Neill 7 ar fheruibh Midhe, 7 cain uatha som d'fhir a inaidh da eis cu brath.

Fosaigid Finnchua 'na inad fein fria ré cian.

¹ MS. agaid.

² MS. curomhebhatar.

IS ann sin doéirig cogad for Laighnibh fria linn Finnchua. Sen-Nuada
 2990 Eicius fa ri Laigen intansin. Batar da bainchele ocon righ-sin .i. Alfe
 ingen Rosa Failge 7 Anmet inghen Colmain meic Crimhthain do Huibh
 Cennselaig, et annsa lasin righ issi inas in bhanFhailgech, 7 ba torrach sein
 uadh. Cuinghidh in ben Chennselach in toirrchius bai ocon mhnai Failghigh
 do tabairt ar comus di. Gia rogeall in ri disi sin ní rocomuill. Cuiridh
 2995 in ri fis focleith cusan mban-Fhailgigh, 7 atbert fria dhul isin Mumain siar
 ar comairce Fhinnchua Shlebbe Cua, uair comairce mís 7 raithi 7 bliadne
 aicesein sech gach noebh¹ aili da gach duine dar sarugud bhfer nEirenn,
 áir ní lamhdais sloigh náit sochaide, curaidh nait cathmilid ní do Finnchua
 ar mhét a aicnidh, 7 ar sáire a cheiniuil, 7 ar mét a bhrotha 7 a bhrighe.
 3000 Luidh iarum an inghin for set i crich Muman, triar fer 7 nonbhar ban cona
 cairpthib leo, cu rochtatar iartur Maighi Maistertha, cu romhemaidh² fertais
 carpait na hinghine, conadh Áth in Carpait ainm inn atha osin ille. Ur-
 dhaingnighter in carpat re hedh, 7 scailid doridaisi 7 leathnaigid, conadh ass
 rohainmniged Druim Leathan 7 Ceall Droma aníu. Gabsait iarsin idhain
 3005 diana an ingin, et faillsigter esein do Finnchua 7 sé ica fhothracadh a
 n-dabaigh uaruisci .i. ben righ Laigen do thecht chuige ar chomairci. Et
 asberar uadha fria gan techta asan inadh a raibhe co rucadh a toirrches, áir
 ní ghnáthaighdis mna náit bandala techt ar eclais Finnchua intansin.
 Beridh ingen mac mochtrath aramárach³, 7 berar uaithi he dia bhaisdid co
 3010 Finnchua. Baisdter iarsin an mac 7 doberar 'Findtan' fair .i. Finntan
 mac Sen-Nuadha Eices meic Breasail Bric, meic Fiachach Foibric. Oilter
 in mac oc Finnchua, 7 dobeir a chích des dó, cu rofhas bainne innti, 7
 fogarthar damhrad in theacht 'na tír fein. Dobhí bisech [fo. 28. a. 1] ar an
 mac sin nách bladh oca mháthair fesin dia mbeitis noenbur banaltrann fai.
 3015 Fortamhlaighidh iarsin in cocad thair for Laighnibh o Chennsealach mac
 Dunlaing meic Dunadhaigh, o raitter Húi Cennsealaig. Tecait iarsin a æs
 gradha co Sen-Nuadha Eiceas da fhis cidh dogendais risin cocad-sin, ár ba
 senóir in drai ann. Asbert in rí: 'Ata cathaighi conghaluch i cinn Shlebbi
 Cua .i. Findchua o Bri Ghobhann, 7 itá mac damhsa aigi, 7 ticfaidh am
 3020 shocraití tre bháidh doigh am innhain leis allos mo meic, 7 eirgedh airechus
 co nænbur eces lais aracenn, ár itá do mhét a naire na tibhre éra for an æs
 dana.' Lotar na filid fora sét cu rochtatar i comfhocus baile Finnchua .i.
 cusan abuind fria cill anair. Faillsigter sin do Finnchua 7 se i ndabhuigh

¹ MS. noemh.² MS. curomhebaiah.³ MS. arabárach.

uaruisci, 7 luidh *gusan* æs dana na tistais cuigi co tairsedh dhósomh a fhothrucud. Fergaighit na filid frissium uimi sin, 7 fergaighidh-som frisna 3025
 fileduibh. *Conna dlegur* æs dana do theachta taran abhuinn anóir cusin mbaile o sin cen ceadugud, et is dimbuidh doibh da nducat, comadh Sruth na n-Eces ainm na habhunn o sin ille. *Conná dlegur* do righ Laighean techtaire filed do cur uadh osin ille, 7 is dimbuidh dia cuire. Doroich tra in t-æs dana co Finnchua aithle a fhothruicthi, et asberut fris: ‘Ardochendsa tancamar-ne 3030
 o righ Laigen,’ ar siat, ‘co n-dighiss dia fhoiridhin don cocad fuil fair.’ ‘Ragat-sa fris sin,’ ar Finnchua, ‘cen imrisain, 7 nidham leasc uime.’ Luidh Finnchua cumoch arnamhárach ina dhírim cleirech, 7 mac righ Laigen lais, 7 in t-æs dana, cu rangatar cusan righ cu dún uas Berbha. Ferthar failti fria Finnchua, et tairisis menma in righ fria mac, 7 fa buidheach don lesugud 3035
 tucadh fair. Dogniter a freastal comaith. Asbert Finnchua frisin righ comha shidha do bhreith uadh do Chennsealach, 7 muna gabad cath d’fhuacra fair. Ge rucadh coma shídha gu Cennsilach nir’ ghabh nach ni acht dun os Berba dh’arguin aramhárach¹. Gabais ferg 7 fuasnad an clerech dhe sin, 7 dobadh fhearr lais cu faghbhadh cath in uair-sin. Córaigther 3040
 iarum a chath la cechtar dhe, cur’ bat comdlúthta, [fo. 28. a. 2] comharda iat. Teit Finnchua i tús in chatha, 7 roeirig a barann 7 a bhorrfad, 7 rolnustar tonn danatais a criche 7 a cheiniuil ’mon am-sin, et roghabh a cosa 7 a lamha 7 a súili for slogh Ceindsealaig, cu nar’ thualuing n-imghona iat anagaid a námhut. Tic iarsin tonn diadhachta co Finnchua, 7 asbert friu gialla 7 3045
 aidide do tabairt do righ Laigen, 7 nir’fhæmhsat inní sin eitir. Adrachtatar Laigin a n-oeinfecht lasin clérech isin cath, et asbert Finnchua: ‘Na .b. so, a Laighne, nom-lenaidh-si,’ et reliqua. Rocuired iarsin in cath gan choicill, 7 nir’fagbhudh mac righ ’na shesamh ann acht Cennsealach a oenar, et tucadh .L. mac righ dhibh co dun os Berbha, comadh Dinn Rígh ainm an inaid sin 3050
 osin ille. O rahaincedh Cennsilach roedhbair dilsí a clainne 7 a ceiniuil 7 a iardaighi² do Finnchua, 7 ced da gach chrudh gacha sechtmad bliadne dó fein 7 d’fir a inaid o righ Laigen 7 o Huibh Cennsilaig dogres. Facbhuidh Finnchua buadha³ do righ Laigen 7 do righ Ua Cennsilaig .i. genus ina righnuibh 7 ana mnaibh, 7 naire ’na n-ingenaib, 7 firinde ’na bferuibh. 3055

Cuinghes ri Laigen for Finnchua Finntan a mac d’facbail aigi ina crich fesin, et ceduighius Finnchua dó sin, 7 tuc bennacht dia dhalta, et dobert a dhalta i fosugud ann, 7 dobert a rogha dia dhalta in loechdacht no an

¹ MS. arabharach.² MS. iardraidhi.³ MS. buagha.

cleirchecht, et ruc in dalta do roghain in cleirchecht, et dobert ferann dó
 3060 iarsin .i. Cluain Irarrois frisa n-apar Cluain Eidhnech innfú, et cumthar trian
 cuarta in baili-sin d'Finnchua dogres.

Conad iat sin gnimartha 7 ferta Finnchua i Laighnib, 7 doroich iarsin
 co adhbha fein i Mumain.

IS é ba ri for Ulltaib intan sin, Eochu Croibhderg mac Scannlain meic
 3065 Dunadaigh, et ba hi a baincele, Moinginn ingen Daire meic Finnchaid d'feruibh
 Mumhan; et nir'ghabh oa fer gan techt a Mumain do cosnumh righi dia
 macuibh .i. Cas 7 Cian 7 Cingid, 7 gabhaidh in ri do laim sin. Foillsighter
 d'Finnchua inni sin .i. aslach Diabuil do tabairt da mnai for righ Ulad um
 thoidhecht i cenn catha i Mumhain cen fhotha. Et gabais ceim conalbais
 3070 Finnchua annsin uma crich fein gur'cuir fesa inagaidh [fo. 28. b. 1] righ
 Uladh, uair nir'ail dó a mharbad i crich Mhuman fria linn, 7 dia tised tara
 sharugud cu fuighbhedh bas 7 aidhedh¹ anabuidh. Tancatar arai sin
 Ulaid tria gresacht na mna cu riachtadar Mairtine Mor Muman gan airiugud
 do righ Muman, cor'ghabsat sosad 7 longphort a n-Ard na Righraidí frisi
 3075 n-apar Cnoc Samna iniu. IS ann immorro dobi Cathal mac Ædha Flaind
 Catrach ri Muman 7 Mumu ingen Fiacrach a baincele a nDun Eochair-
 mhaighi² intansin, 7 atciat ar n-eirghi doibh na samhlacha i Cnuc na
 Righraidí riu anes .i. na mergedha ana etarbhuasacha 7 na pupla do breac-
 sroll righda isin tulaig 'arna tocbhail. Lotar fesa o righ Muman dus cia
 3080 robhai isin tulaig. 'Ri Ulad, ar siat, '7 Moingfhinn ingen Daire ic iarrad
 righi Muman dia macuibh.' O rahindised do righ Muman sin atberat a
 chomhairlég 7 maiti Muman: 'Tiaghar uainn arcenn in chathaige mharbh-
 thaigh-sea rind anes .i. Finnchua Bri Gobann, uair dogheall damsas geb e
 tan nobheth éicen catha form co ticfad a cenn catha leam dom chabhair 7
 3085 in Cennchathach lais .i. a bhachall fesin.' Lotar na fesa gu Finnchua .i.
 Ger 7 Tualaing 7 Turscur, tri ghille in righ, 7 adfiadhat dó rí Ulad do
 tiachtain tara sharugud-sumh isin Mhumain. Gluaisis Finnchua andsin ana
 shomhulrith charpuit, 7 a bhachall 'na laimh, gan airisium ria cleirchibh
 idir, cu riacht Dun Eochair Maighi², baile a raibhi Cathal mac Ædha.
 3090 Ferthar failti fris on righraid. Asbert in ri annsin fria Finnchua dul do
 tabairt comhadh do Ulltaib, 7 o nar' thoich dó righi Muman nach fuighbhedh
 hi. Luid in clérech frissin, 7 dobert Moingfhinn aithne fair uaithe, et atbert

¹ MS. aighedh.

² MS. maidhi.

fria macuib deabaidh logaissi (.i. bregi) do dhenamh ardaigh co tised in *clérech* dia *n-etrain*, 7 cu romharbdaís a meic-si he, uair dob *egal* leo in *clérech* do bhrised chatha *forro*, 7 dia marbhtha-som robo bec brigh Muimnech leo. O 3095 dhorocht *Finnchua cusan* longphort rofhiafraig: ‘Cia deabaidh sut dociam¹?’ ar se. ‘Mo meic-si sut,’ ar Monginn, [fo. 28. b. 2] ‘oc deabaidh um righi Muman, 7 eirg-si dia *n-etrain*.’ ‘Ni thó emh,’ ar *Finnchua*, ‘áir bat sidhaigh meic Moinginne.’ Ni rofoemhad tra o *Finnchua* in comha frissa *n-dechaid* co righ *Ulad*, et geibhidh *ferg* 7 fuasnad he, 7 tic co righ Muman, 7 atfet 3100 na rogabhudh comha uadh *etir*. ‘DENUIDH,’ ar *Finnchua*, ‘cippe² comdhaingen catha dhibh o dorochtabair oenmhaigin.’ Teit iarum *Finnchua* i tús in chatha-sin, 7 in Cenncatach ina laimh .i. a bachall, 7 tennaidh in comhairle 7 nertaigh in cath, 7 tic fotri deisiul in t-sluaigh, 7 a bhachall ’na láimh, 7 cia rocuindigh in rí in bachaill ’na láimh ní tard *Finnchua* dho. Cumad 3105 air fesin nobeth maisi in catha do brisedh daraeisi. INnlit *Ulaíd* iat fein anaghaid Muimhnech annsin, 7 gabhuit a *n-arma* irghaili. Robhúirset 7 robeicset amal damhu damhghaire, 7 tiagaít a mul[l]ach an cnuic. Saighidh in *clérech* in fán tarrsa, 7 leicidh in cnoc doibisium. Crowsaít *Ulaíd* co dicra do *cur* in catha. O’tconnaic *Finnchua* sin tarraid iat fon suidigud-sin, 3110 conar’leic eirghi dhoibh sech a ngluinib suas *etir*, 7 moidhid an cath *forro* anagaid an aird. Cor’fhacuibh *Finnchua* do Muimhnechaib maidm rempa inagaid in aird o sin amach cobráth³ anagaid allmurach, 7 gach sloigh arcena, 7 iss *ed* chomalltar iarffr. Dorochuir ri *Ulad* 7 a shetig Moingfhinn *cona* tri macuibh leo isin cath-sin, co fuilet a bhferta 7 à lighi isin tulaig 3115 daneisi.

Tecaít a tri daltada co *Finnchua* iarsin .i. Coimde 7 Conmhach 7 Concraidh, 7 doberat a lamha for a gualainn, 7 atbertsat fris: ‘As dith fine, as forba fás, as sechna thire 7 talman duit a *n-doronais* aniu, 7 inní rob ail duit do dhenamh .i. do bhraithbheimenna do bein for *Ulltaib*.’ Tairnis iarsin 3120 menmha in cléirigh 7 tairisid a aicned, 7 ainicer in tsluaigh, co ndechatar da einech imlan uadha. IMpoidh iarsin co feruibh Muman co tarladur dhó arachinn i crolighi .i. Cairthenn Finn 7 Cairthenn Donn, 7 secht meic Forannain de Huibh Cassin, 7 Fermac 7 Ifernan, 7 aitchit in *clérech* uma chabhuir, [fo. 29. a. 1] 7 doberat a bhreith féin dó. IMpóidh iarum 3125 Findchua friu, 7 bennachais iat, 7 slánaighidh triana fheartuibh 7 adhamhraibh cor’bhat slaincrechtaigh diaeis, et ordaighit sein a cuarta dhó .i. .L.

¹ Interlined.² MS. cipse.³ MS. cobrach.

ech allmardha a Huibh Toirr(*del*)baigh 7 .L. corn buabhaill a Huib Caisin 7 .L. sitheal airedidí o mhaithibh Dail Cais. Doroich iarsin *Finnchua* cosin
 3130 righ, 7 doberur a bhreth féin do .i. bó cech lis on Ardchnoc .i. Cnoc Brenuinn, co Dairinis ic Imlúch, 7 bo bhithblicht do clérech a bhachla cech tan bérthar i ceann catha hí, 7 coimeirghe re bhfear a inaidh dogres ó righ Muman. Facbhais Findchua bennachtain ocon righraid 7 oc feruibh Muman, 7 tic roime dia adbha fesin iar mbuaidh bhfert 7 mirbuile.

3135 EIRGHEAS iarsin cogad allmurach i coicedh Connacht re linn Fhinnchua. Tomaltach mac Muiredhaigh ba rí Connacht intansin. A n-indmhusa immorro nobertis allmharaig uatha gacha bliadne tar muir sair, gur' fhacuibhset gorta 7 terce bidh isin coiceadh. Lotar fesa o Thomaltach co *Finnchua* cu ro-dhingbad¹ na hallmuraig dhe 7 a breth fesin do. Luidh *Finnchua* lasna
 3140 techtaibh gu Cruachain Maigi hÁi. Batur failtigh Connachta roime. Batar dono na hallmuraig i bhfosadhlair longpuirt ina bhfarrad i Cuil Fedha², frisi n-abar Cul Cnamrois inniu. 'Cidh as ail dúibh friu sut?' ar *Finnchua*. 'Cath do thabhairt doibh,' ar Connachta. 'Dingebhut-sa in cath,' ar *Finnchua*, 'darcenn mu riara.' Geallait Connachta a breith fein dosum. Teit
 3145 *Finnchua* leo a ceann in catha 7 adcí na hallmuraigh uadha. Geibhidh iarum teasbach dermhair na hallmuraig annsin tria cumachtaibh an cleirig a medhon a longphuirt dona sonnuibh iarnaidibh batur i timcheall an longphuirt imacuairt, conná frith dibh aramharach³ acht a cnama 7a taisi a medhon a longpuirt, 7 frasa dia n-armaib 'na bhfarrad: conadh Cuil Cnamhrois ainm
 3150 ann inaid o sin ille. Tairisnighit Connachta iarsin [fo. 29. a. 2] a mhirbuilíbh an cléirig, 7 ordaighit a cana 7 a cuarta dho, 7 ech gach degduine 7 screabal gach ænnduine 7 erradh righ Connacht o mhullach co lar gacha bliadne dhó. FACBHAIS *Finnchua* iarsin buaid catha la righ Connacht, 7 buaid ngnima 7 buaid marcachuis, 7 nach gebhád nert allmharach crich Connacht cu brath
 3155 daeisi, conud he sin fotha *Finnchua* a Connachtaibh tria bhithu. Ceilibraid *Finnchua* do Connachtaibh iarsin, 7 tic cóa mennat fesin i Feraibh Muighi.

AS e ba ri Ciarraige intansin, Mothla mac Floinn meic Ænghusa. Bai mac brathar aigisein .i. Ciar Cuircheach o raidhter Ciarraigi Cuircheach. Ocus asbertadar comaltada in righ marbad an meic-sin a bhrathar cunach
 3160 tised fris, et cedaigiús in ri a mharbad amuich intan nobhiadh oc seilg. Acht ní rosiacht leo gia rogabsat dolaimh. Atfiadhar sin don righ, 7 doberar linn somheasctha soola gusan ngilla .i. Ciar Cuircheach, gur' cuired 'na chodlad

¹ MS. curodhingmad.² MS. Fegha.³ MS. arabharach.

hé, 7 docuiredh a curach ænshluaisti for muir, 7 seolaid gæth é gu hInis Fuamnaighi, bhaile i raibhe Maghor Dubloingsech do allmharchaibh. Gabhar aigisein Ciar Cuircheach isin churuch 7 innisidh a imthusa do Mhagar, 7 ³¹⁶⁵ ainicis Magar hé o'tcuala a scela, 7 ise luach anacuil rochuinnig fair .i. eolus cusan crich asa taínic cu roairgeadh hi, ar ní bhídh arbhur na treabhad aige 'na innsibh eidir. Lotar iarum i Ciarraigi fria re tri bhfaghmhar, gu rucsat a harbhur eisdi ana mbarcaibh iarna crechad, co roshas gorta mor a Ciarraige uili dhesin. Asbert Mothla mac Flainn: 'Eircter uainn arcenn ar mbráthar ³¹⁷⁰ bunadchineoil .i. Finnchua Slébi Cua, cu ros-foire sinne amail fhoires cach.' Teacat na techta aniar co Finnchua, 7 atfiadhat dó a toasca. LUID Finnchua i Ciarraigi iarsin d'fóiridhin a bunadcheiniuil, et ba si sin adaig¹ thangatar na dibercaigh isin tir, 7 gabhsat a bhFindtracht Cind Maghair. Fiafraigidh in ri d'Finnchua, cidh dogenduis friu [fo. 29. b. 1]. Fiafraigidh Finnchua ³¹⁷⁵ don righ cia holc doghnítis gacha bliadne isin tír? 'Ni fhacbalt,' ar in ri, 'a bec do arbur isin crich dianeis.' 'Leagur scailed dhoib,' ar Finnchua, 'cu roghabhat a n-oireda forru, 7 tecam-ne isin traigh taraneis, 7 is ced limsa gan ar bhfaicsin doibh cu tísat chucainn 'narcenn.' Nir'bó cian iarum gu bhfacatur cuca iat isin traigh, 7 a n-oireda surmada forra. Roeirigh immorro ³¹⁸⁰ a bharann 7 a bhorrfad in cleirig, amail lanna derglasrach no amail thoichim tuindi fria tír. Ba he tricce 7 tindisnigi dothoet Finnchua a cath a brathar in lá-sin tre bhaidh cur'bho meidightir airdigtir fria seol primhluingi uas fhethfhairrgi ferta 7 cumachta De tre ghuidhi in næibh² inagaid na n-all-murach in la-sin, cu roeirgetar tonna Eirenn fris. Roghabh tra scemhdhacht ³¹⁸⁵ 7 leadarthaighi chon he ina gaiscedh in la-sin. Gengu betis læich ag cur in chatha acht esiumh a ænur is roime nomhoidhfeth, áir is cuma notheascad da arm 7 da fhiacclaibh na hallmurchu. Conadh de roil Finnchú de .i. amail choin in la-sin he. Et tucsat in sluagh Ciarraighech a n-aigti uili re hagh³ 7 re gaisced intansin, cu ná terna dona hallmharchaib cen ghabail no cin marbad ³¹⁹⁰ acht Ciar Cuircheach a ænar. Et is he Finnchua roainic esein. Rocommaidhed an gnímh-sin acu iarsin, 7 romóraid ferta De 7 Finnchua cuna gabann nert allmurach gana duthaig budhein innti acht gu cuimnedar Finnchú oc tabairt in catha 7 a thabhuirt a n-ainm Dhé 7 Finnchua 7 a chana dh'fir a inaid daeis.

ASpert in ri fris: 'Beir do breith, a cleirig, 7 ben do beim cisa orainn ³¹⁹⁵ infechtsa, uair bidh manuigh dhilsí duitsi 7 d'fir h'inaidh inne dogres.' 'As í mo breth,' ar Finnchua: 'miach bracha gacha baile dhamh, cona furrthain do

¹ MS. agaid.² MS. ghuighi innæim.³ MS. hadh.

bhiudh cacha bliadne.' Rochinnset-som cu tibrítis. ASpert iarum in rí nach fuighbhedh Ciar Cuircech failti oca 7 nocheaduighfed d'Finnchua a
 3200 bhreith laiss. [fo. 29. b. 2] LUIDH iarum Ciar Cuircheach la Finnchua .xxx.i. a bhfuair dia chairdibh 7 dia choiceilí isin tír. CEILEabhrais Finnchua iarsin don rígh 7 don ríghraidh, 7 facbais bennachtain acu, 7 teit góa aras fesin. Et cuiris Ciar a Ciarraigi Cuircech, conadh uadh rosloinned. Et dligid Finnchua gacha bliadne .xxx. torc o Ciarraigi Cuircech.

3205 TEACAIT iarsin re linn Finnchua clanna Neill in tuaiscirt do ghabail ríghí Muman, uair atcualatar in tír ina folmaisi 7 Leth Mogha 'ar bhfagail leoin ima ríghuibh 7 ima codhnachuibh, 7 gan rígh díles orra. Gabhait iarum longport oc Loch Sighleann i n-Gurt Clainni Neill anú, 7 nír'bacad dibh, uair nír'bhe airdrí for Mumain intansin acht comard oirrig. Docuadur
 3210 immorro Muimnig a muinighin a noeb¹ um coscur Clainni Neill do breith, uair ní rabhatur cuingid chatha acu 'nanagaid. Dobhf tra mac rígh acu intansin .i. Scannal mac rígh Ua-Cairbre. Erlamh airmhitnech do shil Eogain esein, 7 adubairt gu ticfadh moirsheiser næb² do cur in chatha acht gu mbeth ænlæch do clannaibh Eogain roime do mac rígh *no* rigdamna.
 3215 Atcuas d'feruibh Muman cu raibhi fer calma don Mumain .i. Cairbre Crom mac Crimhthain t-Sreib³ meic Echach meic Ængusa meic Nat-fraeich, 7 fa mac rígh 7 ríghna, 7 fa hadhbur rígh acht gu ríghdais tuatha 7 fine é, 7 rohinniseadh doibhsium a bheith ac seilg a ndroibheluibh 7 a bfasaighibh 7 a bhfheduibh⁴ .i. ar mhucaibh 7 aigib⁵, 7 lotur fesa uathaibh arachenn,
 3220 7 adubratar fris nobherdais ríghí dó ar tiachtain a cenn chatha leo. Atbert-sum friu ná raghadh nogu tised in cathaighi calma bai i Mumain lais, .i. Finnchua Slébi Cua. Berar a fhis sin dona næbaibh⁶ út, 7 tecaít sein arceann Finnchua gu maithibh Muman leo da breith don chath. 'Caidhi,' ol Finnchua, 'in lucht ros-gabh do láimh in cath. Ní nert leo itir
 3225 curabh aissi ica thabairt leo aroen fria Scannal. Doruménar-sa⁷ ris,' ol Finnchua, 'gidh leasc leam;' [fo. 30. a. 1] et tainic leo cu riachtatar Loch Silenn gu comthínol Muman. Et doriacht Cairbre Crom chuca *cona* shochraite amail roghéall intan adcuála Finnchua do *techt* ann, et adconnatur Clanna Neill uatha ag eirghí gumoch isin matain ina longport ina
 3230 mbroin adhbhail ildathaigh. Locuid fir Mhuman in cath re gráin Clainni Néill 7 ar imut a læch 7 a trealaim, acht Finnchua a ænar. Et comairliged

¹ MS. noem. ² MS. næm. ³ MS. τριπλῆ^b (the b in different ink). ⁴ MS. bhfeguibh.

⁵ 7 aigib interlined in different ink.

⁶ MS. næmaibh.

⁷ MS. Dorúmenarsa.

Finnchua fir Mhuman, 7 adubairt nach leicfithe baile dia bferunn doibh damad locad leo. Doraidhset fir Muman: 'Atait Clanna Néill ar tri coimlín-ne.' ASpert *Finnchua* a n-imarcraidh do shlaidhi ¹ comtis coimlina, et o robheitis coimhlín cach do mharbhadh a fhir chomhlín iarsin. Cidh tra, ³²⁴⁵ rogress 7 ronert *Finnchua* 7 Cairbri Crom fir Mhuman 'cum an chatha, áir ní raibhe Cairpre ara imghabáil. Roæmsat fir Muman in cath tria naire 7 tria nertadh *Finnchua* 7 Cairbri. IS ann sin rochoraighset clanna Neill iat fein 'cum an chatha, 7 tancatar a ndail fher Muman cudian 7 cudasachtach .i. doiri dia n-armaibh uasa cennuibh 7 leibheann da sciathaibh ³²⁵⁰ 'na timceall. Eirghit Muimnig 'nanagaid iarum 7 a næib ² leo, et ger'sat liu do Clannaib Néill rosræmadh in cath forra a nertuibh næbh ³ 7 curadh, 7 leantar in maidm, 7 dichenntar móran dibh, 7 tinoilter a cind a n-æninadh, 7 doberur il-Loch Silenn frisa n-abar Loch Cenn aníu. Et righthar Cairbri Crom mac Crimhthain for Mhumain. Et aitchidh *Finnchua* Dia ³²⁵⁵ um deilbh mhaith do thabairt fair, uair ba scairbighi a dhenamh, 7 fuair *Finnchua* ó Dhia a rogha dealbha dhó, conad Cairpre Cæmh atberthea fris iarsin iar n-aithearrach crotha 7 datha. A Cill Cromghlaise rohaided in Cairpre sin ac Sceallan Chæl, conad de rolean Cairpre Crom dhe, amail ³²⁶⁰ asbert:

Fa direch o chinn go bonn
ge atberthea fris Cairpre Crom:
as de ron-geibh ainm re ais
ara altramh a Cromglais.

Beannachaidh *Finnchua* fir Mhuman 7 rí Caisil annsin .i. Cairbre [fo. 30. ³²⁶⁵ a. 2] cona shil, 7 dorinne in rí cadach fría *Finnchua* do fein 7 da shil, 7 sræmad catha ria clainn Cairpre intan dobertais a n-ainm Dhe 7 *Finnchua*, no minn dia mhinnuibh oca ag dul a ndeabaidh, 7 bhidh leo a buaidh; et geallais *Finnchua* nach cuirfedh cath osin amach. Cinnit Muimnigh ima rígh cana *Finnchua* forru .i. in cetlægh 7 in cétuan 7 in cétarc d'*Finnchua* ³²⁷⁰ 7 d'fir a inaidh o feruib Muman, 7 coimhet a inaidh ar clannaibh Cairpri dogres. Et almsa as cech sroin o Feruib Muighi d'fir a inaidh, 7 a ghuidhi ⁴ sium dhoibhsium in dam eicne, 7 guidhfed ⁵ sium Dia um shlicht Coirpri 7 Chathail d'foirithin iar bhfir.

TEIT *Finnchua* iarsin dia mhennat fesin; 7 teitt iarsin do Roim, uair rob ³²⁷⁵ aithrech leis na catha dochuir 7 na gnimha doroine ar connailbhe 7 ar bhaidh brathairsi. Ocus rochan na runna-so sis:

¹ MS. animarcraigh doshlaighi. ² MS. næim. ³ MS. næmh. ⁴ MS. ghuighi. ⁵ MS. guighfed.

3280

SEACHT catha rochuires-sa,
as me *Finnchua* cin meabhuil,
o chath Duine Dubhchomair
gu cath Finntraicht Cinn Maghair.

3285

Cath i *Temhraig* thucus-sa,
cath i *Laignib* lem crabhad,
cath a *Mumain* mhedhonaigh
doradus he cen gabhadh.

3290

Cath Locha cenn comramhach
ar clannuibh Neill cin mheabhail,
cath *Cruachna* Ai ollbladhach
as romamsa romheamaidh¹.

3295

Mu thachar *fria* Muimhnechaib
le mac *Ædha* lem fhertuibh,
mu chatha re cuimnechaib
coir a n-airimh 'na sechtuibh.

Co Roim Letha mh'ailltre
for sligid Poil is *Petair*,
i mainistir Bronaidi²
rom-airmidter 'na sectaibh.

3300

Conadh iat sin gnimhradha 7 geinemain *Finnchua* 7 a chatha 7 a conghala
7 a thurusa o dolabuir a mbroinn a mhdáthar nogu ndechaid do Roim
Letha, cu raibhi *fria* re mbliadne innti oc aithrighi, amail roscribh fesin i
leabhur Mainistreach Baidhi meic Bronaig.

In brathair oBuagachain roscribh an Betha-so as[in] leabhur Maines-
trech Baidhi.

Finit re Fionnchua³.

¹ MS. romheabaidh. ² .i. Buidi meic Bronaigh. ³ In lower margin, in a recent hand.

Betha Brenainn meic Fhinnlogha¹.

BEATUS UIR QUI TIMET DOMINUM, IN MANDATIS EIUS uolet nimis². 3305
 IS fechnach³ 7 as firén foirbhthe in fer forsa mbi ecla 7 imuamon an
 Coimded cumachtaigh 7 accobhras codermhair timna 7 forceatal De do
 comallad, amail luaitter i canoin petarlaice 7 nufhiadnissi in t-aithiusc-so.

Sochaidhi tra do uasalaithribh 7 d'faidibh 7 d'aps[t]alaibh 7 do
 deisciplaibh in Choimdhedh, frisi ndebhradh i petarlaic 7 i nuifhiadnissi 3310
 in t-aitheasc-sa .i. a bheith fechnach firen forbhthe forasta ar accobor 7 ar
 ailgius leo na timna 7 in forcetuil diadha do comhallad, 7 ar imecla in
 Coimdedh cofoirbhthe 'na cridibh 7 'na menmannaibh cen scrutain aili acht
 mad sin [namá].

A oen iarum don luct-sin [.i. na findbethad fechtnaigi sein] in nuifhiad- 3315
 nissi, intí diata³ lith 7 foraitmet ind ecmong na ree-sea 7 na haimsiri .i.
 hi .u.ii. kl. Iuin .i. Brenainn mac Finnlogha do shlicht Ceir meic Fherghusa.
 Ceann creitme 7 crabhaidh ermhoir in domuin uili inti noeb⁴-Brenainn .i.
 amail Abraham n-irisech. Sailmchetlaid primhfathacdaí amail Daibith mac
 Iese. Ecnaid derrscaightech amail Sholmain mac nDaibid. Rechtaidhi 3320
 amail Mhoysi mac Amhra. Tintodhach tidhnaictech amail Cirine fáidh.
 Intliuchtach amhra amail Agustin. Morleighnidh primhcoitcheann amail¹
 Origin. Ogh [hé] amail Eoin bruinnedalta⁵ in Coimdhed. Soiscelaigthe amail
 Matha. Foircetlaid amail Pol. [Prímapstal dílguda amail Petar n-ardespal.
 Cend] ditreabhuch amail Eoin baitsi. Trachtaire amail Grigoir Roma. 3325
 Techtaire treabar mara 7 tire amail Noei mac Laimech. Uair amail
 rothocaibh Naei in n-airc uas tonnghor na dilenn ind airdi, as amlaid sin
 toicebus Brenainn a mhancha 7 a mhuinntera [fo. 30. a. 2] a n-airdi úas
 teinid bhrátha, cuna ria dé na ceo na crithir iat tre cumhachtaibh 7
 cæncrabud Brenainn meic Finnlogha. 3330

A n-aimsir immorro Ængusa meic Nat-fræich righ Muman, is ann
 rogenair intí noebh⁶-Brenainn. Do Chiarraigi⁷ Luacra dhó .i. do Alltraigi
 Caille doshainnred.

¹ In this Life the words and letters in brackets are taken from the copy in the Paris MS.
 Celt. et B. 1, p. ² Ps. cxi. 1. ³ MS. dia ata. ⁴ MS. noem.

⁵ MS. .bru.dalta.

⁶ MS. noemh.

⁷ MS. chiarraidi.

BÁ fer saer socheneoil *craibhdech* irisech a athair in meic-sin .i.
 3335 Findlogh. IS amhlaid [dano] batur in lanamhain sin, i smact 7 i coiblígi
 dlighthigh fo riagail espuic Eirc. Atconnaic [dano] mǵthair Brenainn aislingi
 resiu rogenair Brenainn .i. lan a hochta dh'ór glan do bheith aice 7 a ciche
 do taitnemh amail t-snechta. IAr n-indisi n-ahaislingi d'espoc Eirc adubairt
 gu n-geinfeth uaithi gein chumhachtach bhudh lán do rath in Spirta Nóibh
 3340 .i. Brenainn.

ARAILI fer saidhbhir bai i n-aitreibh cofada ó¹ taigh Finnlogha, Airdi
 mac Fidhaig a ainm. Tainic primhfhaidh na hEirenn intansin co tech [in]
 Airrdhe meic Fidhaig .i. Beg mac Dé [heside]. Rofiafraigh Airrdhe do
 Bec: 'Cid ni is nesa dún innosa?' Adubairt Bec: 'Geinfidh do rí dilis
 3345 dingbhala fein eadrat 7 muir inocht, 7 bidh sochaidhi do ríghaibh 7 do
 ruirechaibh aidheorus he, 7 berus leis docum nime. ISinn adhaigh-sin²
 gene Brenainn rucsat *tricha* bó *tricha* lægh ag Airrdhe mac Fidhaig.
 Iarsin roéirig [comoch arnabarach] Airdhi [mac Fidaig], 7 boi oc iarrad in
 toighi a rucad in mac beag, 7 fuair tech Findlogha, 7 in naidhiu ann, 7
 3350 roshlecht coduthrachtach 'na fhiadhnusi, 7 ros-edbair in *tricha* loilgech cona
 læghaibh dhó, et ba si sin cedalmsa Brenainn. Rogabh iarsin an brugaid
 in mac ana laim, 7 adubairt: 'Bidh dalta damsa in mac-so tre bithu na
 bethad,' ol se.

A n-adaig³ *immorro* ghene Brenainn adconnaic espoc Eirc Alltraigi
 3355 cailli fo ænlasair dermhair amail na aices riamh roime, 7 timtírecht examuil
 na n-aingiul i n-edaighibh glegheala imon tír immacuairt. Eirghius espoc
 * Eirc gumoch aramharach⁴, 7 tainic gu tech Finnlogha, 7 roghabh in mac ina
 laim, 7 adubhairt fris: [fo. 31. a. 1] 'A dhuine Dhé' .i. duine fhoigenus do
 Dhia, 'gabh mhisi cucat amail mhanach ndilius; et cidh sochaidi is forbhfhæilid
 3360 friat ghein as forbhfhailid mu cridi-si 7 mh'ainim,' ol espoc Eirc. Iarsin
 roshlecht 'na fhiadhnusi 7 rochí codermhair i comurtha fhaeilti, 7 ron-baist
 iarsin, 7 tugad Mobhi fair mar ainm artus oa thustidhibh⁵ [ut dixit poeta:

Mobhi a ainm-sium artus
 o thustidhib⁵, caomh a rus:
 macaom sluaghach, sirthech, seng,
 ba cobair d'feraib Erenn.]

3365

Iarsin [tra] rofherastar broen find .i. ciabhor fhinn [and], cu rolín in

¹ MS. oc.² aghaihsin.³ agaid.⁴ MS. arabarach.⁵ MS. thustighibh.

fhianann uili. As de sin bha Broenfinn a ainm-sium. Finn *immorro* doradh fris, ar ba find o churp 7 o anmain [ut dixit :

Braonfind a ainm-sium iarsin
o curp *ocus* o anmain
on braon sin fuair slain
o epscop Eirc a aon rain.]

3370

IS ann sin roscennset tri muilt corcra asin topur fiac[ha] baistigi
Brenainn [ut :

3375

Tri muilt corcra, suairc in tred,
fiacha baistigh *Brenainn* beg,
rosgeinnset, ba caom an cor,
asin topur an aonor.]

Rucsat a mhuinnter leo he cu mboi bliadan occa iarsin [ica altrum. 3380
I cind bliadne iarsin] ruc *espoc* Eirc lais he aramus a mhuime fein .i. Íta, 7
bai *coic* bliadne oc Ítta, et *tuc* in chaillech gradh [n]dermair dou, áir itceth
timtírecht na n-aingel huasa 7 rath in *Spiritu Nóib* fair cofollus, et [is amlaid
sin] nobhith *Brenainn*, oc sirghaire frisin caillig cech tan atcíd[h] hí. ARAILI
la [immorro] rofhiairfaig Ita dhe: 'Cidh dogní faeilte dhuit, a næidhi[u] 3385
noebh ¹?' ol si. 'Tusa,' ol se, 'atcím oc labra frim choidhchi 7 ogha imdha
[d'fáirmithi] ele amail tusa, 7 siat acum comhaltram as cech laimh diachéle.'
Aingil *immorro* batar ann sin i ndealbhuibh na n-ogh :

[Aingil i ndealbhaibh ógh find
badar ic altram *Brenainn*,
as cech laim inacheile
don naoidhin cin mormheile].

3390

Iarsin roleg[h] oc *espoc* Eirc a shalma coggessach [i cinn .u. mbliadne], 7 ba
fada la hÍta beith 'na ecmais. Ni rabha *immorro* bó blicht oc *espoc* Eirc,
áir ní gabhudh almsana [o neoch] *acht* becan o dhainibh riaghaldá. Roboi- 3395
siumh tra i n-araile la occ iarrad bainne fora aidi. 'IS tualaing Dia ón, [a
mic!'] ar *espoc* Eirc. IS iarsin ticedh ind agh allaid cech lá do Shleibh
Luachra *cona* lægh le, co mblighthe dosum hí, 7 teighedh ahoenar isin sliab
iarna bleagonn.

IS annsin boi Bríg inna farrad-sum .i. derbhshiur dhó [i.] 7 ba dermhair 3400
mé[d] a grada lais, ár ba follus dó timtírecht na n-aingel fuirre, 7 rofhegadh
gnúis a aidi amail ruithen [n]grene samhrata.

¹ MS. noemh.

ARAILI la dochuaidh ¹ *espoc* Eirc do proicept. Luid-seom [fo. 31. a. 2] lais isin carput, 7 ba hæsach deich mbliadne Brenainn intansin. Facabar-
 3405 somh a ænar isin charput iar ndul don clérech don proicept. Suidhius Brenainn isin carput 7 se oc gabail a shalm a ænar. IS ann sin doriacht ingen min macachta² mongbhuidhe, do cenel rígdá, gusan carpat cuicisiumh, 7 sillis fair, 7 feghaidh a ghnúis aluinn edrocht, 7 fuabrais leim chuide isin carpat fochedoir 7 a cluiche do denamh ris. IS ann aspert[-som] fria :
 3410 ‘Imthigh [dod tigh] 7 beir mhiscaidh cidh dod-fucc ille,’ 7 geibhidh-sium ialla in carpaít, 7 gabhuidh fora sraeighled³ cucruaidh cu raibhi ic cáí 7 occ diucairi, cu riacht gu hairm a raibe a máthair 7 a hathair .i. in rí 7 in rigón. IMpoidius iarsin *espoc* Eirc, 7 gabuidh ica cairiughudh-sum cugér im bualad na hoighi neimelnidhi. ‘Dogen-sa aitrighi inn,’ ar Brenainn, ‘7 abair-si hí.’
 3415 ‘Tair isin uamaidh-sea co maduin,’ ar *espoc* Eirc, ‘7 bí at ænar inntí cu torus-sa cugut imarach.’ Suidhis Brenainn isin uamaidh iarum, 7 gabhais a shalma 7 a immna molta don Coimdhid innti. Oirisidh *espoc* Eirc i bhfarrad na huamadh ic eistecht ra Brenainn cen fhís dó. Atclos tra foghur gotha Brenainn ag gabdíl a shalm míle ceimeann for cech leth. Docluinti foghur
 3420 gotha Coluim cille in comhfhad cetna intan nobhith ic cantain a shalm 7 a immunn :

[Foghar gotha Brenainn bhinn
 isinn uama 'con fiannaind,
 míle ceimend in cech dinn
 atcluintea a ardguth alainn.]

3425

IS ann sin adconnuic in clérech buidhne⁴ aingel súas cu nemh 7 anuas co talmáin immon uamhaid co maduin. Osin imach immorro nírchumhaing nech gnúis Brenainn d'faicsin ar imad na ruithned ndiadha acht Finan Cam a ænar, áir ba lán do rath in Spirta Nóbí éisidhe, [7 is edh fodera do a
 3430 faicsin-sium seoch cach, ut dixit :

Silledh for aghaidh mBrenainn
 ní cumgaid nech a n-Eirind
 acht Finan Cam, caom an modh,
 ar met a ratha a aonor.]

3435

ARAILI la batar oc imthecht foran sligid .i. Brenainn 7 *espoc* Eirc. Dorala oenóclach ina cuidechta foran sligid. Teacmhuidh didiu namhait

¹ MS. dochuadh.² leg. macdachta (?).³ MS. sraeighled.⁴ MS. buighne.

batur aigi dhó .i. moirsheser laech, 7 gabhais ecla mhor in t-oclach, 7 adubairt: 'Muirbhfit sud mhisi innosa.' [fo. 31. b. 1] 'Eirg bec[an] ar scath in chairthi cloichi ucut,' ar Brenainn, '7 sin ara scath tú.' Doghní-sium tra amlaid sin, et tocbhuidh Brenainn a lama fria Dia, 7 doghní 3440 ernaighthi, co rosoei trea in t-óclach i rict coirthi cloichi. Teacait iarum a namhait-sium cosin coirthi, 7 benuid a cenn de ina richt-som, 7 gonait in coirthi 'na thoebh, 7 faccbhait in cloch 'arna dicennad, 7 berait in cenn leo a rict cinn a namhat. Et maraidh beos in cloch sin isin luc cetna [amail aderid na heolaig]. Conudh ann sin doroine Brenainn cloich don duine 7 3445 duine don cloich. 'Denaidd aithrigi,' ar escup Eirc, 'uair ceann na cloiche. fil occuibh, 7 ro imthigh bur namha imshlan uaibh.' Dogníat iarum aithrigi ndicra fo riaguil espuic Eirc osin immach [tre bithu].

IAR bfogluim *immorro* canone petarlaice 7 nuifiadnaisse [colleir] do Brenainn, dob ail dó riagla noeb¹ n-Eirenn do scríbadh 7 d'foglaim. 3450 Cedaighis tra espoc Eirc dosum dul d'foglaim na riagla-sin, ár rofhítir gurup o Dhia robui dosomh in comairli-sin. Et adubairt espoc Eirc [fris]: 'Tar doridhisi cucamsa, 7 na riagla-sin leat, cu roghabha tú gradha uaimsi.' IAr ndul dosom d'agalluim a muime .i. Ita, is *ed* adubuir in cedna fris .i. riagla næbh² n-Eirenn d'foglaim, 7 adubhuirt ris: 'Na dena foghluim ag 3455 mnaibh na ac óguibh cu nach derntar h'égnach. Imthigh,' ar sí, '7 teicemhaid læch suaichnidh³ sochenelach dhuit ar an sligid.' Ecmaing, dano, ba hé mac Lenin in læch-sin. IAr n-imthecht *immorro* do Brenainn doralá mac Lenín dó. IS ann doraidh Brenainn fris: 'Dena aithrigi, ar itá Dia ocut toghairm, 7 baat mac dilius dó o sunn amach.' IS ann sin rosoei Colman 3460 mac Lenin cusan Coimdhí, 7 cumhdughter eclas lais focédair, ut dixit Colman:

BRENUINN breo betha buadhaig
beim in æl airimh ænuigh
siar cu hairbhire in ænuigh
thíre tairngire tæbhugh.

3465

[fo. 31. b. 2]

Ní tæbh fri fann na feles,
coemh a cland cubhaidh ires,
mac fial Finnlogha re[a] bas
dim cech dindrogha dliges.

3470

Dlighidh midh⁴ modh nad maidim,
aibinn modh mag nat senaim,

¹ MS. noem.² MS. næmh.³ MS. suaithnidh.⁴ MS. migh.

ardurdaig Mhuman magda
cli cumdað Banba Brenainn. Br.

3475

Mu chin bhias ina dháirim
lir lebinne domuinn dedhuinn,
fir Eirenn tar ler lilit
co Bright is co Brenuinn. Brenainn.

3480

Colum cilli ceall ualann
inmhain inne ina shenaim,
rad bfer nEirenn a hinnair
in flaith a birraib Brenainn.
Brenainn, breo.

IARSIN rosiact Brenainn crich Connacht fo clú araili fir craibdhígh
3485 bai ann .i. Iarlaithe mac Logha, meic Trena, meic Feic, meic Macta, meic
Bresail, meic Sirachta, meic Fiachach Finn. Et ros-foglaim-sium .i.
Brenainn, na huili riagla [naob¹] Eirenncha aicisein. Et asbert fria Iarlaithe :
'Ni hann so bias h'eiseirgi etir,' ar se. 'A meic noeib²,' ar Iarlaithe, 'cid
uma bhfolcaí forainn ratha diadhai in Spirta Nóbh filet innat cufollus 7
3490 cumachta d'airmhidí in Choimhdhed cumachtaigh fil guhincleithe it menmain
neimellnidi? TUSA tra doriacht cucamsa do fhoghlaime occum,' ol Iarlaithe.
Misi immorro bias ogutsa osunn amach, acht geibh misi it mhanchaine
tria bithu na bethad. Act cena,' ar Iarlaithe, 'abuir frim cait i mbia mo
eiseirghi?' Atbert Brenainn [fris]: 'Dentar carput nua leat,' ar se, 'ár is
3495 senoir thu, 7 eirg inn foran sligid. Ocus cipe inadh i meib[s]at dá fhertais an
carpait, is ann [sin] bias h'esseirghi 7 eiseirghe shochuidhi immaille frit.'
Iarsin tra teit in seanóir isin carput, et ní cian rainic intan romebsat da
fhertais in carpait; et as é ainm an inaidh-sin, Tuaim da Ghualann. IS ann
sin doronsat a n-dís in laidh-sea eturra, ic feghuidh na reilgi uathaibh, 7
3500 timtírecht na n-aingel cofollus dí; 7 asbert Brenainn na .u. cétrainn di 7
asbert Iarlaithe iarsin :

3505

ARD reileac na n-aingel n-an
atcim tar mo shuil,
ní tadhbhaister ithfern uar
anas tardtar ana huir.
Comad oin iar tairceall cros
[fo. 32. a. 1.] doro infotan glas
niba haitreabh dheaman ndúr

¹ MS. naom.² MS. noeim.

taithfentar dhun ass.

Bidh airdceall cu n-imut cliar

3510

i m-bíat senadh mor,

bidh lighe tren *ocus* truagh,

bidh slíge do shlóge.

Diultfait do manaig do cill,

bid *beir* tabair treall,

3515

olc in comha ros-bia inn

tadhall ithfrinn tall.

Ticfat do braithre biaidh uair

doroichset do chein,

bidh *tusa* bhus fuighleoir dhoibh,

3520

dogenat doreir.

IN airt donet mu riar

mairret¹ in da clar,

cuirfit² a naimdhi i cein,

lasfait amail grein.

3525

IN airt donet mu reir

budh fir dhamh an rann,

betit a maic taranéis,

ni biat i pein tall.

Mogenar thoghfás in clar

3530

ard na n-iubur n-úr,

ni ba hitfernach iar mbrath

neach rosia 'na huir.

Ni budh bairnech a mheic Dhuach

rot-fia limsa a luach,

3535

neam *ocus* tuile cen tlath,

mo chuile cen crich³.

Buaidh⁴ rígh is cleirech dod shil

i cein bed dom reir;

nocha cirrfa nech do giall

3540

cindfet tar gach reir. *et reliqua.*

IAR bfacbail Iarluithe annsin do Brenainn gabais roime foramus Mhuighi hAi. Dorala *immorro* aingel do for an sligid, 7 is *ed* asbert fris: 'Scribh,' ar se, 'briatra in crabhaid uaimsi.' Scribhais Brenainn annsin oconn aingel ind uili riagail n-eclusdai noebdha⁵, et maraid bheous in riagol sin. 3545
INTan *immorro* batar oc imthecht in muighi conaict in fuat, 7 duini marbh fair, 7 a charait icá cháiniudh. 'Tairisnigid isin Coimdhid,' ol Brenainn,

¹ MS. 7 mairret.

² MS. cuirfitit.

³ This quatrain is corrupt.

⁴ MS. Buaidh.

⁵ MS. noemdha.

'ocus bidh beo in duine fil ocuibh.' IAr ndenum ernaighthi co Dia do Brenainn eirghes in t-oclaéach acedoir, 7 berait a muinnter leo he co bhfáilti ndermhair. IAr sin tra geibhidh cach ica fhéad-somh cumor, 7 berait leo hé cu righ in mhuighi. Et tairgidh in rí ferann do in bhaile in bhudh ail do isin maigh-sin, 7 nír' ghabh uadha, ár nír'b ail leis beith isin magh-soin.

IAr scribeann tra riaghla ind aingil 7 riagla noebh¹ n-Eirenn cona mbsaibh 7 cona crabud do Brenainn, impais co hespoc [fo. 32. a. 2] Eirc, 7 gabais gradha uaidh. IS ann atcualaidh-siumh isin tsoscélla: *Qui relingquit patrem aut et matrem aut² sororem aut agross centuplum in procenti accipiat et uitam eternam posidebit.* IS iarsin tra rofhás gradh in Coimhdhed codermhair ina cridhi-siumh, 7 ba hail dó a thir 7 a talam 7 a thustidhi³ 7 a athardha dh'faghail, 7 rothothlaigh coduthrachtach ar an Coimdid cu tarda thalmáin nderrit ndiamhair n-inill n-aluind n-etarscartha dhó o dhainib. IAr codlad immorro dosum in adaigh-sin⁴ cu cuala guth in aingil do nimh 7 atbert fris: 'Eirigh, a Brenainn,' ar se, '7 dorad Dia duit inní rocuighis .i. tir tairngire.' Eirghis Brenainn iarum, 7 ba maith lais a menma on aitheasc-sin, 7 teit a aenar i Sliabh nDaidche, 7 feghais ind aicen ndermair ndosholachta uadh for cech leth, et is ann sin atconnuic-sium an innsi n-aluind n-airegda co timtírecht[aib] na n-aingel di. IAr sin tra anaoidh-siumh tredhenus annsin, 7 codlais doridhisi. Tic [tra iarsin] aingeal in Coimhdhed dia acallaim annsin, 7 atbert fris: 'Biat-sa,' ar se, 'o sunn imach maroen friut tria bhithu na betha, 7 múinfet[-sa] duit an innsi n-álainn atconnarcas 7 is mian lat d'faghail.' Clís Brenainn annsin codermhair ara fháiltighi leis aitheasc in aingil fris, 7 doghni atlaighthi buidi do Dia.

Eirghes iarsin Brenainn asin tsleibh, 7 tic coa muintir, et atbert friu: 'Dentar tri longa mora libh,' ar se, '7 tri sretha do rámhadhuibh for cech luing, 7 tri seola do croicnibh, 7 tricha fer an cach luing,' acht nír' bhat cleirig uile, [ut dixit poeta :

Tri longa seolais in saoi
tar tonngar mara romaoi
tricha fer in cech luing lais
tar treathan mara mongmais.

Tri sretha do ramaib leo
ar gach luing dib, caom an gleo,

¹ MS. noemh.² MS. repeats aut.³ MS. thustighi.⁴ MS. agaidhsin.

' seol croicenn go loinne[o]lais
isna trí longaib seolais.

Nochu cleirchiu luid uile
for loinges, caom in chaire,
munter huathad (?), lom a lí,
isna trí longaib seolai.]

3585

SEOLAIS tra Brenainn mac Finnlogha annsin for ton[n]ghor in mara
mongruaidh 7 for treathan na tonn toebhuaine 7 for beluibh ind aicein 3590
ingantaigh adhuathmhair agairbh, airm a bfacatar ilar na mbiast [mbruthmur,
mbeilderg [co n-imad na mbleidhmil mor] muiridhi; et fogeibhdís ailena
aile ingant[ach]a, 7 ní tairistis inntibh [sin] beos.

BATUR tra amlaid sin fria re .u. mbliadan¹ [fo. 32. b. 1] for an aicen
n-ingantach n-anaithnidh n-aineolach dhoibsium; et ní tharla duine dhoibh 3595
frisín re-sin, 7 ní roibhi esbaidh dhuini dia popul forru, 7 ní rofrithortadh
corp na anum duini dib; et ba hingnadh inní sin, ar ní roleicc Brenainn
doibh lon do breith leo, acht atbert ba tualuing Dia biadh doibh in cech
dhú i mbeitis, amal roshasastar na .u. míle dona .u. aranaibh 7 don dhá
n-iascaib.

3600

INTan immorro ba comfhocraibh don chaisc, batar a muinte icca radh
fria Brenainn dula for tír do cheileabhrad na casc. 'As tualang Dia,'
ol Brenainn, 'talam do thabairt [duin] in gach inadh bus ail dó.' IAr
toidhecht immorro na casc tocbhais in mil mór muiridí a fhormna a
n-airdi uas treathan 7 uas tonnghar in mara, cur' bho talam comtrom cobhsaidh 3605
amalfaicthe choimhreidh chomhaird. Et tiaghait-sium forsin talmáin-sin, 7
ceileabrait in caisc ann .i. oenla 7 da oidhchi². Iar ndul doibhsium ana
longuibh sceinneas an bledmil fon muir fochedair. Et ba hamlaid sin do-
ceileabraitís in chaisc co cenn secht mbliadne for druim in mil moir, amail
atbert [Cundedan]:

3610

Carais Brenainn buanchrabudh
doreir shenuid is shamhaidh:
secht mbliadne ar druim in mil mhoir
ba docair in coir chrabaidh.

Uair intan ba comfhocraibh don chaisc cachá bliadne no thocbhadh in mil 3615
mor a druim comba talam tirim techtaidhe.

¹ MS. mbliagan.² MS. oighthi.

ARAILI laithe dhoibh *for* an aicen n-ingantach co bhfacadar srotha doimne [acgarba 7 saobchoiredha dermaire] dubha in mara mongruaidh, 7 as inntibhsin dorimartus a longa dia mbadhudh ar mhet na hainbthine.
 3620 Gabhuidh cách iarsin ic fegad inagaid Brenainn, ár ba dermhair met in gabhuidh ir-rabatur. Tocbus Brenainn a ghuth cuhard, 7 atbert: ‘AS lor duit, a mhuir mor-sa,’ ar se, ‘mhisi m’oenar do badhadh, 7 leicc uaid in lucht-so.’ IS ann sin tra rofhethnuig in mhuir, 7 toirnes fethedha¹ na soebchoire focetoir. O sin imach [fo. 32. b. 2] iarum ní roerchoitset do neoch aile.

3625 ARAILI laithi batar forsín muir. Tainic Diabol a ndeilbh shenta adhuathmhair aidheidig inglain ithfernaidí conesidh² *for* seol na luinge a bhfiadhnuse Brenainn, 7 ní fhaca nech acusom he acht Brenainn a oenar. Fiafraighis Brenainn de cidh má táinic riana aimsir choir. .i. ria n-aimsir na hesseirghi moiri. ‘IS airi tanac,’ ar Diabul, ‘d’iarrad mu phianta i clusaluibh
 3630 doimhne in mara duibh dorchas-sa.’ Iarfaigius Brenainn dosum: ‘Cidh on, cait i bfuil in locc ithfernaidí sin?’ ‘Truagh sin,’ ar Diabul, ‘ní chumaing nech a faicsin 7 se beo iarsin.’ Cidh tra [acht] foillsighis Diabul annsin dorus ithfrinn do Brenainn. ET fegais Brenainn in carcair ngairbh nguirm [sin] lan do brentaidh, lan do lasair, lan do mhosair, lan do longportaibh
 3635 na ndeman neimhnech, lan do ghol 7 d’eighiumh 7 d’urchoit, 7 gaire truagha 7 nuallghotha mora 7 golfadach, 7 basgairi na³ tuath pechtach, 7 betha dhubach bronach i cridhibh pene, i carcraibh teneadh, i sruamuibh na sreat[h] sírtheined, i cailiuch bithbroin, i lathachuibh dubha dorchas, i cathairibh tromlasrach, i n-imut bróin 7 bais 7 riagh 7 cuibrech 7 troimthres
 3640 ndichumhaing cu mblædhad⁴ adhuathmur na ndeman neimhnech, i n-aite bhithdorchas, bithfhuaire, bithbrein, bithshalaig, bithciamair, bithghairbh, bithfoda, bithmhúichnig, marbhthaigh, mhalartaigh, muchna, mhoingteinntidhi⁵ ichtair adheitig⁶ ithfrinn. For sleasaibh sliabh sírtheined, cen anad, cen airisium, acht sluaigh dhemhna ica tarraing i carcraibh [truagha,] troma,
 3645 [tenna,] teinntidhi⁷, dorchas, doimne, diamra, [dimaoine,] doera, dubha, deinmeacha, [salcha, senta, senbrena], sirdheabtachas, sirtrotacha, sirscithaigh, sirmarbhthaigh, sirbheogholaigh, [gér, garg,] gæthach, golfartach, grechthas geranach, gothachghoirt, ghudhamhnach, cruma, croma, cruaidhe, calma, cendmhora: 7 biasta buidhi, [bana,] belmhora [fo. 33. a. 1]. Leomain lonna
 3650 léitmecha. Dracuin derga [dubha, donna,] demhnædha. Tigritrena tangnachas.

¹ MS. fechedha.² leg. co ndesidh (?).³ MS. nu.⁴ Perhaps mblædhasl.⁵ MS. mhoingteinntighi.⁶ MS. adheitid.⁷ MS. teinntighi.

Scoirpi gorma gimacha. Seabhuic ruadha, roarda. Gribha garba, goibghera. Dæla dubha, dronnmhora. Cuili gera, guilbnecha. Creabair croma, cnamhghobacha. Farcha troma, iarnaidi. Susta senta, sengarbha. Claidib gera. Gai ruadha. Deamna dubha. Teinnti brena. Srotha neimhe. Cait ac scripadh. Coin ic letrad. Gadhair ic tafunn. Demhna ic glædad. Lochu brena. Lath-³⁶⁵⁵ acha mora. Cuithi dorch. Gleanna doimne. Slébtí arda. Creaca cruaidhi, [Sluaighedh demna.] Longphort salach. Pian[ad] cin anadh. Saithi sanntach. Tachar menic. Troit cin fhuirech. Demhna ac pianad. [Imad riagha]. Betha bronach. Airm i fuileat srotha secdha serbha sirbrena [sírthe sinte suaiti sothoirsech] lobhtha leaghta loiscetecha loma luatha laintheined cumhga ³⁶⁶⁰ cruaidhi cairrgecha [ceinngera]. Fada fuara fodhoimhne [sethecha beca mara]. Muighi loma loiscnecha. Tulcha corra gimhacha. Glennta cruaidhi crumhacha. Mointi garbha deilgnecha. Caillti dubha teinntidhi¹. Slighthi salcha biasdaidi. Mara techta tuilbrena. Cloithe aidble iarnaidi. Uiscedha dubha domillsi. Aitte imda ecsamhla. Samhadh salach sirdhub-³⁶⁶⁵ ach. Gætha goirti geimhreta. Snechta secdha sirshilti. Lanna derga teinntidhi¹. Gnuisi doera dorchaidi. Deamhna luatha leitmecha. Piana aidble ecsamla.

IS annsin rofiafraighset a muinnter do Brenainn: ‘Cuich agailli?’ ol iat. Doinnis Brenainn doibh curub Diabul boi oca agalluimh, 7 roindis ³⁶⁷⁰ doib becan dona pianuibh adconnaic, amail adubhramar [doreir] amal frith i seinscribheannuibh na petarlaici.

IS annsin asbert fer dia muintir ra Brenainn: ‘Leicc damsas,’ ar se, ‘cun nfacar ní dona pianuibh-sin.’ IArna chetugud do ithfern cona ilpianaib d’faicsin ba marbh acétoir, et is ed asbert ic ecc: ‘Mairg, Mairg, ³⁶⁷⁵ Mairg,’ ar se: ‘tainic 7 ticfa 7 ticc isin carcair-sil’ Iarsin tra dogni [fo. 33. a. 2] Brenainn ernaighthi, 7 aithbeoaighter in fer sin ba marbh da muintir.

Nir’bho cian dochuatar assin intan fuaradar an inghin min, macdachta, mongbhuidhi. Gilithir snechta nó uan tuinne, 7 sí marbh iar tabairt buille do ghái trena formna, co ndeachaid itir a da cich. Ba dermhair immorro ³⁶⁸⁰ méit na hingini sin .i. céit traiged ina hairdi 7 nai traighthe itir a da cich 7 secht traighid² i bhfot a meoir medóin. Taithbeoaigni Brenainn hé foched-air, 7 robaist iarsin, et rofhiafraig a cenel di. ‘Do aitreachtuibh in mhara damhsa,’ ar si .i. don lucht oilit 7 ernaigit³ eiseirgi doibh. Fiafraigis Brenainn di cidh ba hail le: ‘In docum nimhe ragha fochedair, nó in docum ³⁶⁸⁵

¹ MS. teinntighi.² MS. tra.³ leg. ernaicit (?).

h'athardha?' Dofreagair an *ingen* tre berla nar'thuic nech aili *acht Brenainn*, 7 is *ed* adubairt: 'Docum nime,' ar si, 'uair docluinim gotha na n-aingel oc molad an Choimdedh cumhachtaig. IAr caithium *immorro* chuirp Críst 7 a fola don *ingin* atbath cen nach snimh, [7 adnaicter coho-
3690 norack hi la Brenainn annsin].

ARAILE la dobatar forsin muir cosoinmhech, 7 siat oc imramh, *conaccatar* araili inis álaind, 7 si ard, acht cena ní fhuaratur port reidh [aice dia hinatocht]. Batar cu cenn da la dhec uimpi immacuairt, 7 nír' fhétsat dula innti frisin re-sin. Atcualatar *immorro* gotha daíne innti ag molad in Choimdedh, 7
3695 adconncatar eclais n-aird n-airegda n-aibinn¹ innti. IAr cloistecht doibh-siumh fhoghuir [gotha] lochta na hinnsi, cotlaidh Brenainn *cona* mhuinntir acedoir ina suan spirtalda. Uair nar'leicit-sium tra docum na hindse cuirthear clar ciartha dhoibh anuas 7 se scribtha, 7 is *ed* bai ann: 'Na denaid soethar frisin innsi-sea do tiachtain innti, ár ní ticfaidhi dogres, *acht*
3700 an inis iarrthai fagebhtai, 7 ní hí so hi, 7 eirg dod thír fein 7 dod talmáin, ár itá sochuidhi ann ocut iarrad, 7 las bhudh ail h'faicsin, 7 túir na scriptuire noebdha², *quibus dictum est mansiones*³ *Dei multae*⁴ sunt. Amal bidh edh adbereadh: [fo. 33. b. 1] as imdha aitti 7 adba aili ocon Coimdhi a n-ecmais na hindsí-seo.' IArsin tra impait[-sium] on innsi-sin, 7 berait leo in tabhuill
3705 ciartha út i comartha failti 7 deithiten lochta na hinnsi thuc dhoibh, et nohairleghta cach dia acasum amal bidh o Dia nobertha dhoibh.

ARAILE la [didiu] batar oc imram in mhara. Gabhuis ita dermhair iat, cur'ba comhfhocraibh bás doibh. IS annsin atconncatar na srotha aille eocharglana usqui ic teipersin 7 ic snighi asin carraic. Fiafraighit na
3710 braithre: 'In ibham in t-usce?' ar siat. 'Bennachaidh artus he,' ol Brenainn, 'dia fhis cret he.' IAr mbeannachad *immorro* in uisqui, 7 iar cantain *alleluia* huasa, traighid fochedoir na srotha [ut], et adconncatar iarsin in Diabul ic sceirded na n-uiscedh uadh 7 ic marbad in lochta nous-ibheth. Særthar-som tra annsin tre cumhachtaibh Brenainn, 7 irchraidhis a n-íta
3715 focétoir. Foriattar *immorro* in loc-sin for Diabul, cu nach derna olc fria duini na fria hanmannuibh eli o sin amach.

IAR M-BEITH *immorro* do Brenainn *secht* mbliadni for loingius, impáis doridhisi coa thir 7 coa thalmáin fein amal roforcongradh fair isinn innsi. IS annsin dochuatar lucht a thire 7 a thuaithe fein 'na agaid, 7 batar

¹ MS. ard airegda aibinn.² MS. noemdha.³ MS. mansionis.⁴ MS. multi.

ica fhiafraigid de cidh poind boi dhó dia loingius; 7 tucsat máine 7 ascadha 3720
dhó amal dobherdais do Dhia. Iar bhfacbáil *immorro* in tsæguil do ilibh
dhibh leanait iarsin *Crist*, 7 dogni-sium *ferta* 7 mírbuili imdha annsin, 7
doshlanaigh aos *galair* 7 cuimhrighthi, 7 roinnarb demhna 7 duailche.

Accaillis iarsin a aidi .i. *espec* Eirc. Tainic iarsin co du a mbui a
mhuime .i. Íta, 7 iarfaigius di cidh doghenadh fría loingius. Feraiss Ita 3725
foeilti fris amal noferadh fria *Crist* cona apstalaib. Et is *ed* atbert fris:
'A meic innhain, cidh dia ndechadhais *for* longais *cen* a chomhairle friumsa,
uair in *talam* ica tái iarradh ar Dhia noch a nfhaghbhái hi iarsna croicnibh
marbhaibh mochlaigibh-sin. Uair *talam* noebh¹ cosecartha hí, 7 ni ro-
doirted fuil duine riam innti. Acht *cena*,' ar si, 'dentar longa crannda lat, 3730
[fo. 33. b. 2] 7 is doigh is amhlaid sin fagheba in *talamh* shire.'

IARSIN tra luidh *Brenainn* i crich *Connacht*, 7 dogniter long mor
mhírbulla aice ann sin, 'sí *derscaightech* *dermair*, 7 teit innti *cona* mhuindtir
7 *cona* phopul, et beruit luibhi 7 sila ecsamhla leo da *cur* innti, et dano
beruit soera 7 gobhuinn leo iar n-atach *Brenainn* doibh ima leconn maroen 3735
ris. IS annsin tainic in *crostan* cu *Brenainn*, 7 sléchtsais ina fhiadhnusi, 7
is *ed* atbert fris: 'A *Brenainn*,' ar se, 'geibh ar Dhia mhé, 7 airchis dom
troighi *co* ndighser lat.' Beris *Brenainn* lais he iarsin; 7 teit isin luing
leo .LX. fer *immorro* ba seadh al-lin, 7 batár uili ic molad in Coimhdhed 7
a menmana cu Dia, amail atberat na scribhinn.

IS e, *immorro*, leath tóisech roghabsat, *foramus* Áirne, co dú i mbui Enne 3740
7 Pupu [7 Rochath]; 7 batár re hedh mís ana bhfarrad.

IAR NDULA, *immorro*, doibh sealad siar o Araind atciat in t-ailén mor
n-ard n-airegda n-alainn. IS AND sin *immorro* robatar lochait amail
mhurchata, 7 linuit in tracht focétoir dia slucudh-som. IARfaighit, *immorro*, 3745
na braitre do *Brenainn*: 'Cidh áilgidit na lochait-si?' ar siat. 'Ar n-ithi-
ne 7 ar slugud,' ar *Brenainn*. IS annsin dano atbert *Brenainn* frisin
crostan: 'Eirg,' ol se, '7 caith corp *Crist* 7 a fhuil, 7 eirg iarsin docum na
bethad suthaini, ár atluinim-si clascetal aingel icot togairm cuca.' Ba
maith laissium sin, 7 is *ed* asbert: 'A Thigerna!' ar se, 'cia maith doronus 3750
intan dom-berur acedair docum nime?' IAr caithiumh tra cuirp *Crist* 7 a
fhola don *crostan*, lingidh fochedair co fæilti *dermhair*, *co* nduatar na murchata
he uile *acht* beg dia chnamuibh. Et adhluicter leosum sin, 7 scribhthar a
ainm a martralaic, ár ba mairtír amra hé. IS follus assin connaircle in

¹ MS. noemh.

3755 Coimhdhed ar in folluspectach tháinic fadheoidh¹ isin luing do thogha artus dochum nimhe. IS amhlaid sin tra bias cech cænduthrachtach deidhinach² thicfa isin eclais cu ragha artus docum nime tre imarcraidh³ cænduthracha sech in lucht batar rompa : ut *Christus* ait : nousimi primi, [primi] nousimi.

3760 IAR Bhfacbáil *immorro* doibh na hindsí-sin gabais galar opunn in gabhuinn cumba comfhocus bas. Atbert *Brenainn* fris: [fo. 34. a. 1.] ‘Cidh mhachtnuighi,’ ar sé, ‘eirg dochum na flatha nemhdha amal rothúiris duid *cusaniu*⁴, nó mad ail lat beith isin tságul beoqus, dogen-sa ernuighthi fort co Dia, 7 foghebha slainti.’ Atbert [*immorro*] in gobha: ‘Atcluim,’ ar se, 3765 ‘guth in Coimded ocum togairm;’ et iar caithimh cuirp *Crist* 7 a fola dhó, teit docum nime. BAI, tra, ceist mor itir na braitribh ‘mon corp do beith gan adhnacul, ar ní raibhi talam’ na bhfarrad. IS annsin doraidh *Brenainn* a adhnacul idir tonnaibh in mhara, ár in t-é doróine nemh 7 talmáin 7 na duili arcena, is tualang he tonna in mara dh’fastúdh in cuirp inntibh conem- 3770 chumhsaighthi. Cidh tra acht adhnaicit-sium in gobáinn itir tonnuibh in mara, cen rochtain cu talmáin, sis, cen eirghi ar uachtar shaile, cen chumscugud anunn nó ille, acht amal bidh á talmáin nobeth; et biaidh annsin cen truaillnedh cu tora la an mesraighthi.

IAR BHFacbáil *immorro* dhoibhsium an inuidh-sin adconncatar talmáin 3775 mbic nderoil. IAR ngabail doibh phuirt annsin líntar in port forru do demaibh i ndealbhuibh abhac 7 luchrapan, 7 a ngnuisi comdhubh fria gual. IS andsin atbert *Brenainn*: ‘Cuiridh ind ancaire imach, ár ní fhétfá nech dul isin tir-si, acht inti gnifes catha [daonda] fria demhna 7 doirtfes fola toraibh.’ Batar tra annsin cu ceann secht la cona n-oidhchibh⁵, 7 nírf fhétsat 3780 a n-ancaire do thocbail anís. Et facbuit annsin he idir na cairrcibh i leanmain, 7 imthighit ass iarsin. BATUR som, tra, a ndocumal mor d’esbaidh an ancuirí 7 d’ecc in gabunn, ár ní raibi acu angcaire na gobha dogneth doibh he. IS ann sin adubairt *Brenainn* fria sacart da muintir: ‘Dena-sa feidm gabunn gu ceann in mís so.’ Beannachais tra *Brenainn* lamha in t-sacairt, 3785 ar ní rofhoghlainn gaibhnecht. IS annsin doróine in sacart angcaire [n]dersaightech nach frith roime na dheagaid a commaithe.

[fo. 34. a. 2]. IMR[a]it iarsin forsín aicen seal siar, et foghabhat an indsi mbic n-aibinn n-aluinn co n-imat eisc aireghdha [inti] iarna fhacbhail

¹ MS. fadheogh.² MS. deighinach.³ MS. imarcraigh.⁴ MS. *cusaniugh*.⁵ MS. *conanoighthibh*.

don mhuir[traigh] i clusalaibh¹ 7 i caislibh na hinnsi airdi-sin. A m-batar ann iarum imonn innsi imacuairet *confhaicet eclais* clochdha innte 7 senoir etlaidhi 3790 aighedhbhan² ic ernuighthi innti. As amhlaid bai in senoir-sin, cen fhuil, cen fheoil, *acht* leathar tana truagh forsna cnamhaibh cruadhloma-sin. IS ann[sin] atbert an senoir ut: 'Teich, a Brenainn,' ar se, 'coluath. Fil immorro murchat mor sunn amail ogdam no ech trebliadhnaidí iarna fhorbairt do iasc [in mara-sa 7] na hindsí-sea. Imghabhaid-si hé,' ar in senoir. Gabait-sium 3795 ina luing focétoir, 7 imr[a]it forsín aicen cuhathlumh iarum. AMUIL batar ann *confhaccatar* in[m]biastcat muiridí ic snamh 'nandiaidh³: meidightir coire n-umhaidí cechtar cechrúisc dhou. Fiacla torcdha⁴ lais. Guaire aitenndai fair. Craes onchon aga, co nirt leoman, cu confad con. IS annsin gabus cach dibsom *for* ernuighthi fri Dia ar met na hecla rotas-gabh. IS ann[sin] 3800 asbert Brenainn: 'A Dhe uilichumachtaigh,' [ar se,] 'tairmisc do phiast dind ná ron-ethad!' Eirghis iarsin bleidhmhil mor muiridí [eturra 7 in catphiast mhor ut,] 7 gabus cach dib oc badhudh a celi 7 *for* cathugud cucruaid, cu ros-baidh cach a cheli dhíbh i fudhomain in mara, 7 ní facus nechtar díbh o sin imach. Dogniat immorro Brenainn 7 a muinnter atlaighi⁵ buidhi do Dia, 3805 7 impoidhit aridisi co du i mbui in senoir, et ferais in senóir failti friu, 7 clís [annsin] ar met na fáilte, et dorinne na runna beca-sa ic ferthain failte ra Brenainn:

Dia do betha, a Brenainn, sunn⁶,
 [for creatha denaim na tonn:
 3810 fota atú 'cot farrad ann,
 buide lem t'iadhad 'mun fonn.
 Di feraib dec bamur sunn,
 docuadar éc in samad sunn:
 3815 acht misi rofachad dib
 ba maith in lín badur ann.
 Lodamur-ne d'iarrad nimhe,
 dirim a hEirínn ili,
 tar tonnaib in mara mir,
 3820 conair robad coir d'iarrad.
 Fuaramur innsi nfuair n-aird
 uas trillsib na tonn trengairg,
 seisem innti sealaib sealg
 erramaid eséirghi a haonaird.

¹ leg. cusalaibh(?).² MS. aithedhbhan.³ MS. nandiaigh.⁴ MS. dorchá.⁵ MS. atlaidhi.⁶ For the rest of the poem the Book of Lismore has only 7rl.

- 3825 Dabucsum¹ linn in cat mbec,
rinn ni tainic cen cor lac:
darorbair *for* cnamaibh eisc
angbaid in beist amlaid rofast.
- 3830 Fæilidh mo *craidhe* co ndrucht
frisna haoighedaib dom-riacht:
mithig damsa tocht fo lía
imthiges dia *for* a sét. Día.

‘Do *feruibh Eirenn* damhsa,’ ol in senoir, ‘7 da fhear dec *dodechamar* diar n-ailitri, 7 *doratsum* in *murchat* [m]biasdaidí ut linn ana én bhic, 7 ba hinmain linn he cumor, 7 rofhorbair iarsin cumor, 7 ní roerchoit duinne riam, [fo. 34. b. 1] et isat marbha æinfher dec dhibh, 7 itu-sa sunn m’aenar [a]gut irnaidhi-si cu tarda corp *Crist* [7 a fuil] dam 7 dula iarsoduin docum nime.’ Foillsighius *immorro* in senoir doibsium in *talmain* icca rabutar iaraid .i. tir tarrngairi. IAr caithimh tra cuirp *Crist* 7 a fola don t-senoir, luidh 3840 docum nimhe, 7 adlaicter annsin he maroen ria braitribh cu n-onoir 7 [co n-]airmhitin móir [acus] cu salmaibh 7 cu n-imnaibh, ind ainm in *Athar* 7 in *Maic* 7 in *Spirta Nóibh*.

Iarsin tra rosiachtatar-som in *talmain* ica rabatar iarrad fria re *secht* mbliadne .i. tir tairngire, amal ita in *prouerbio*, qui *quaerit* inuenit. 3845 IAr rochtain *immorro* doibsiumh i comfhocraibh in tiri-sin, 7 ba hail doibh port do ghabail ann, atcualatar guth araile senorach, 7 is *ed* atbert friu: ‘A dhaine lanshæthracha, a oilithrecha noebhdha², a lucht ernaighit na logu nemhdha, a bheatha bithscith ic *ernaídi* in tiri-sea, *ernaídhid*³ bican dabar sæthar coleic.’ Iar mbeith *immorro* doibhsium seal annsin ina tost atbert in 3850 senoir ut friu: ‘A braithre inmuini,’ ar se, ‘[hic *Crist*,] cidh *nach* faicthi-si in *talmain* n-airegda n-alaind-sea arnar doirtedh fuil duini riam, 7 nach imchubaidh do adhnacul *pectach* na drochdhaine ann. Facbhuidh *didiu* [uile] inbhar luing *cech* ni fil ocuibh cenmothá becc n-etuigh umaibh nama, 7 *tecaidh* anís.’ IAr tiachtain *immorro* doibhsium *for* tír pocais cach díbh a chele, 7 cíis in 3855 senoir cumor fria met na fæilti. ‘Siridh 7 feghaidh,’ ar se, ‘brughe parrthais 7 muighi milidhi in tiri solusta, suaichnidh, socharthanaig, soc[h]archain, n-aird, n-aireghdha, n-aluinn, n-oeibhinn. Tir boladhmhar, blathmhín, bennachtach. Tir ilcheolach, airpheteach, nuallfhæiltech, nemthhoirrsiuch. Airm i bhfuighbhídh,’ ar in senoir, ‘slainte cen galar, aeibhnes cen imrisan, aoenta cen 3860 tachor, flaithes cen scailedh, sáimhe [fo. 34. b. 2] cen dímhaine, soeire cen

¹ leg. Dahucsam (?), Dafucsam (?).² MS. noémhdha.³ MS. ernaighid.

sæthar, ænta solusta aingel, airerdha parrthais, timthirecht aingel, fleadh-ugud cen airdhidhbhadh, seachna phene, aighthe firen, tochaithium na morcasc, betha bennachtach, coir, chumdaighthe, moir, mhilidhi, sæir, saim, sorchas, cen dubhai, cen dorchai, cen pecad, cen aimnert, i corpaibh edrochtaibh nemhtruailnidh[b,] i sostaib aingel for bruighibh tiri tarrngiri. IS 386
adhbhul a soillsi 7 a suthaighi na hindsin, a saimhe, a sercaighi, a caeimhe, a chobhsaidi, a fostacht, a loghmaire, a reidhi, a ruithnigi, a glaine, a gradhmhaire, a gile, a cheolbinni, a noeimhe, a niamglaine, a soeire, a sádhaile, a haille, a hailgine, a hairdi, a hedrochta, a hairmhidu, a lanshidh, a lanænta. Mogenar, tra, bias co ndeghairilliud 7 co ndechghnimaib¹, 7 gairfeas Bræn 387
find mac Findlogha ina æntaidh² isin leth-sin, ar in senoir [cétna], ‘do bhithaitreibh na hindsin i tam tre bithu na betha.’

IAr bhfaicsin immorro doibhsium in pharrthais sin etir tonnuibh in mhara, machtnuighit 7 ingantaighit cumor mfrbuid De 7 a cumachta, 7 anoraighit [7 glormuraighid] in Coimdhin cumor iar bhfaicsin na moirmirbal-sin. 3875

IS amlaid immorro bai in senoir noebh³ sin, cen etuch ndænna etir, acht ba lan a corp uili do clumuibh gleghealaibh amail cholum nó fhailinn; 7 ba herlabra aingil acht bec bui aice. Ceileabharthar in teirt leo iar mbein a cluicc. Canait⁴ atlaighi buidhi do Dhia 7 a menmana tudmidh ind. Ni ralamset [immorro] ní do fhiairfaigi, 7 no æmdais a n-anmcairdine dho la 388
turbhail soiscela.

IS e dano proicept ba menca dogníth Petar 7 Pól 7 na hapstail noebhdha⁵ olceana, in proicept-so na pian 7 na fochraice, ar roaibhsighthea dhoibh fon cuma cétna. IS e dano proicept dorindi Siluestar ab Roma do Consantin mac Elena, d’airdrigh in domain, isin mordail dia roedbair Ro[i]mh do 3885
Petar 7 do Pól. IS e so proicept dorighne Fabian comarba Petair do Pilip mac Gordian, do rígh Romhan, [fo. 35. a. 1] dia rocreid in Coimdhin[dh] 7 dia rocreitsett ilmhile aili annsin; et ba hessidhi ceidri do Romanchaib docreit in Coimhin Issu Crist. IS e so, dano, proicept gnathaighius Hely do dhenumh do anmunnuibh na bhfiren [7 é] fo chrunn na betad i Parrthus. 3890
INTan iarum osluicis Hely an leabur don proicept tecuit annsin anmunna na bhfiren i rechteuibh en nglegheal cuice da cech aird. Indisid dano dhaibh artús fochraice na firen, aibnes 7 airera flatha nime, et at forbhfæiltigh-sium ind airt-sin. Indisidh iarum doib plana 7 todernama itfrinn 7 erbhada

¹ MS. dethgnimaib.

² MS. æntaigh.

³ MS. noemh.

⁴ MS. cunatlaighi. P. has

canait atlaighi.

⁵ MS. noemhdha.

3895 laithi bratha. IS follus cumor gne mbroin forrasom fesin annsin .i. [for]
 Heli 7 [for] Enoc, *conad* he sin Da Bron Flatha Nime. IAdhuidh Heli iarum
 a leabar proicepta. Doghníat ind eoin nuallghubai *dermhair* in uair-sin, 7
 tennait a n-eittiu *fria* curpu co tecat *srotha* fola eistibh ar *omun* pian ithfrinn
 7 laithi brátha. INTan iarum is iat anmunna na noeb¹ dianad erdhalta sirai-
 3900 triubh flatha nime dogníat an gubai sin, ba[d] deithbhir do dhainibh in
domain ciamdais *déra* fola doghnetis oc airichill laithe bratha, [in quo die
 mala erunt.] Bete *immorro* uilc imdha 7 imnedha isin laiti sin .i. il-laithi
 bratha, [in quo die Iudex iustus sua suis reddet, impiis² penas, praemia iustis.]
 IS andsin icfus in Coimdi a commain fein ria *cach* æn nduine isin *domun*: pian
 3905 lais dona pectachuibh, fochraic dona firenuib. Cuirfítir iarum na pec-
 thaigh annsin i fudhomhain na pene suthaine *fordos*-iadhta glas breitri De
 fo mhiscaidh bretheman bratha. Berthar iarum na næib³ 7 na fireoin, lucht
 na desheirci 7 na trocui, *for* deis De Athar, do bithaitribh flatha nimhe.
 Beit iarum isin morgloir sin ind aontaigh dheeachta 7 daonachta Meicc De,
 3910 ISind aoentaigh⁴ is uaisli *cech* æntaid .i. ind æntaid na naoibh⁵-Trinoiti uaisli
 uilicumachtaighi, Athar 7 Maic 7 Spirta Nóibh.

Ailim trocui De uasail uilicumachtuigh tre impidhe noeibh⁶-Brenuinn,
 roairiltnighium uile ind æntaid-sin, ro issam, roaitreabum, in *saecula sae-*
culorum!

¹ MS. noem.² MS. redet impeas.³ MS. næim.⁴ MS. aoentaigh.⁵ MS. naoimh.⁶ MS. noeimh.

OMNIA QUE CUMQUE UULTIS UT FACIANT¹ HOMINES UOBIS ITA et uos faciatis illis .I. Cech maith as ail libh do dhenamh dhuibh o dhainibh bidh amlaid sin raghnéthe dhoibh. *Haec est enim lex et prophetæ*, uair is é sin rect 7 faitsine.

Tairmeascadh cecha huile *immorro*, fuacarthaidh² cecha maithiusa, 3920 sídhuighi Dé 7 dáine, Issu Crist mac Dé bhi, sláinidh ind uili dhomain, IS é roraidh na briatra-so do thinchosc a apstal 7 a deiscipul 7 na huili ealsa im comhlud na desherce .I. *co n-derndais* na dáine do mhaith 7 do dheirc fria coibnesom ind uile doghendais doibh fein. IS do sin atbeir Issu: *Omnia quae cumque uultis*. Matha *immorro* mac Alfei, in sui 3925 *forbhurach* de Ebhraib, in cethrumad fer adcuaidh in soscélla coimdheta, is e roscribh na briatra-so i curp shosccla, *co n-apair for slict* a maigistreach .I. Issu: *Omnia quae cumque* .I. Mad doberthi-si anbhar ndainibh maithe dar-bar clannuibh as mo cumor dobera in t-Athair nemhdha maith dia macaibh non-guidet, *conad for slict* na mbriathar-sa doráidh Issu in comairli-si. 3930 *Omnia que cumque et reliqua*. Uair aithnidh rect 7 faitsine gradh do tabairt do Dia 7 don coibnesam. Uair as é clethe 7 forair in *forcetuil* diadha in derc, uair is si in derc sualach dhilius na cristaidi, uair na suailche arcena bite oc deghdhainibh 7 oc drochdhainibh. Ni tectann *immorro* in deirc *acht* degdaine nama, *conadh* air sin atbeir Issu: 'IS ann rofhinnfat na huili 3935 dáine *comidh* dom muinntir-si dhuibh, dia cara cach uaibh araili amal rocarus-sa sibhsi.'

Sochuidhi *immorro* do macuibh bethad, etir apstala 7 discipulu in Coimdedh, osin ille rocomhaillset cuduthrachtach 7 culeir in comairli-sin 3940 *tuc* Issu doibh [fo. 35. b. 1] um comhallad na derce feibh rocomuill 7 *tuc* *sæingradh* don deirc sech *gach* sualuigh in t-apstal uasal oirmitnech, in t-anmchara, in oeibelteoir³, in fer dia rolas iarthar in betha a bhfertuib 7 a mirbhuilibh, a suailcibh 7 a soghnimhaib .I. *Sanctus* Ciaranus sacerdos et apostulus Christi, In t-uasalsacart 7 in t-apstal, inti noeib⁴-Ciaran mac in

¹ MS. faciunt.² MS. fuacarthaiigh.³ MS. inoeibel teoir.⁴ MS. noeim.

3945 t-sáir. Mac ón in t-sáir doroine nemh 7 talmáin cusna huilib filet inntib, mad iarsan geinealach nemhdha. Mac in t-sáir denmha carpat 7 cech sairsi arcena he iarsin ngeinealach talmánda.

IS ann didiu airmitnighit ind irisigh lithlaithi in uasail-sin, i quingtidh¹ septimper arai laithi mis grene, isin laith-si iníu arai laithi sechtmaini.

3950 Atfiadhat didiu taithmet cumair dia fertuib 7 dia mhirbhuiib in craibhdhig-sin ar airfited anma na n-irisech, 7 dia ghenelach collaidi 7 dia coimpert bhith...caith² 7 don fhorbadh dorat for a rith mbuadha isna talman-daibh. Fer didiu onoiri móire icon Coimdhid in fer-so. Fer dia rocongair Dia a chathraim .L. bliadne rian a geinemain. Fer fil a n-urd apstal la Crist

3955 isin domun-so, amal roraídh Colum cille: *Quum tu Christi apostulum mundo missisti hominem.* Locharn didiu he for lasadh co soillsi ecna 7 forcetuil amal roraídh Colum cille: 'Lucerna huius insolæ, lucens .l. mirabili.' Fear rofhothaighistair airdeclais asa rucad greim riagla 7 ecna 7 forcetuil do uilib ecalsuibh na hEirenn amal roraídh in t-ecnaid cetna: 3960 *Custodiantur regmina et caetera .i.* Coimhéttar oc sruithibh na gcathrach-so na riagla 7 na forcetla 7 na bésa arichta on maighister, o Ciaran, conid iatsaidhe riagla 7 besa roscailtea³ 7 ructha do uilibh cathrachuibh noebh Eirenn, ár is aisti berar riagla 7 besa fo Eirinn uili.

Fer fil a n-urd na primhfhaithes ocon Coimdhid isin domun-so amal 3965 roraídh in fáidh cétna: *Profeta qui nouisimus, et cetera*, ár bai dia uaisli 7 dia [fo. 35. b. 2] airmhitnigi ocon Coimdhid curo tircanadh o fhaidhib foda riana genemain, amal rothirchan Ysac 7 Eoin Baupstaist Issu, et a n-is uaisli and. Rothirchan cetus Patraic mac Calpuirn i Cruachan Oighli, iar ndunad in 3970 Brighit o'tconnaic in lasair 7 in t-aingel⁴ .L. bliadne ria Ciardn isinn inadh i tat crosa Brighdi indiu. Rothirchan Bec mac De co ndebairt: 'Andsin, a maic in tsáir, it casair cháimh cot clasaibh, cot coraibh, cot cairpthibh, cot ceolaibh.' Rothirchan Colum cille i n-Ard Aba do Ædh mac Brannuib no Brenainn⁵.

3975 IS e so didiu genelach Ciarain: CIARAN mac Beoit meic Olchain meic Dichon meic Cuirc meic Cuindenn meic Cuinneadha meic Feic meic Máil Cattrach meic Lairi meic Lairne, meic Cuiltri meic Gluinig meic Coirpri

¹ MS. quingtigh.

² The *h* seems added and is followed by a mark of abbreviation.

³ The -tea added in later hand. ⁴ The words *7 intaingel* are in the upper margin.

⁵ The word *Brenainn* is added in the right margin.

meic Logai meic Meidle meic Duibh meic Lugna meic Feidlimid meic Echach meic Bresail meic Deghadh meic Reo-soirche meic Reo-doirche meic Tighernmhais meic Follaigh meic Eithreoil meic Ireoil Fáidh meic 3980 Eirimhoin meic Mhiled Esbaine.

Beoid *dano* mac Olchain do Latharnaibh Maighi Molt do Ulltaib a athair talmanda inti Ciarain. Darerca *ingen* Ercain *meic* Buachalla a mathair-sium, ut dixit Ciarán:

Darerca mu máthair-si,
nírbo bannscal olce,
Beoit soer mo athair-si,
do Latharnaibh Molt.

3985

Do Chiarraigi Irluacra *didiu* dia máthair .i. do Glasraigi insainnriud. Glas fili *didiu* a senathair. Ba hí fochonn a n-acomail na deisi sin. Dia ndechaid 3990 Beoid do thorruma a brathar batur i Crich Ceneoil Fhiachrach, o'tconnac-sium an *ingin* .i. Darerca, *foracinn* rochuindigh *for* a tuisdighibh¹ cu tucad dó hi iar bhfir. Et ruc coicc macca dhó iarsin, 7 is e so ord ara rucaid .i. Lucoll a primhgein, Donnan in tanaisti, Ciaran in treas, Odran in cethramad, Cronan an *coiced*, 7 ba deochain, uasalshacairt *immorro* na cethra meic 3995 *a*aili. Ruc *didiu* teora *ingena* do, 7 batar di óigh dibhsaidhi .i. Lugbec 7 Rathbeo. Pata *immorro* in tres *ingen*, 7 ba feadhbh craibhdech iside. IT e inso relge i tat taisi na næbh²-sin .i. Lucholl 7 Odhran i n-Isil Ciarain; Donnan 7 Ciaran i Cluáin mac Noiss. Cronan deochan [fo. 36. a. 1] 7 Beoit 7 na tri hinghena i Tigh Meic in t-saír.

4000

BAI, tra, rí ecráibhdech intansin i Crich hua-Neill .i. Ainmiri mac Colgan a ainm-sidhe. Noordaighedh-sidhe na tuatha 7 na cenela fo chíss rotrom. Luidh *didiu* Beoid *for* teiched in righ-sin i crich Connacht cu Cremhthann mac Lughdach meic Dallain .i. ri Eirenn, co Raith³ Cremthainn⁴ a Muigh Ai.

4005

IS ann rocoimpredh Ciaran, i sexkalainn Iuin, 7 rogenair i sexkalainn Marta. Rotirchanad gein Ciarain o Lugbrann .i. o druidh in righ remhraidhti. Dixit in druí:

Ró ic gabair Ænghusa
dia raibi i cris i cliaban
tucad i sog n-ænlosa
o Dhia in firt-sin do Ciaran.

4010

¹ MS. tuisdighibh.
O rai:: tra.

² MS. næmh.

³ The original scribe seems to have written

⁴ The *i* is inserted by a later hand.

O rochuala in drai i n-araili lo fogar an¹ carpaít, 'Fogur¹ carbaít¹ fo rig annso,'
[ar se.] O'tcotar na gille imach ni fhacatar *acht* Beoid 7 Darerca isin carput.
4015 O rofaithbiset na gille imon ndraidh, is *ed* roraídh: 'In mac fil i mbroinn na
bannscaili,' ol se, 'bidh ri mor he, et amal doaitne grian idir renda nimhe
doaitnebha-sum i bhfertuibh 7 i mirbhuilb diaisnéidhi isna talmandaibh.'

Rogenair *didiu* iarsin noebh²-Ciaran i Maigh Ai icc Raith Cremtainn.
Robaisted o deochain Iustus, uair rob imcubaid cumad o fhiren nobaistfithe
4020 an firén.

I N-araili lo atbath ech Ænghusa meic Cremthainn cu rogaibh toirsi
moir do ecuib a eich. O rochotuil tra Ænghus roatraig aingel De dhó
ind aislingi, 7 is *ed* roraídh ris: 'Ticfa Ciaran mac in t-sæir³, 7 toduscfe h'ech
dhuit;' 7 is *ed* on rocomhailled, ar tainic Ciaran la breithir ind aingil 7 ro-
4025 bennach uisce co tucadh darsind each, 7 adracht focétoir a bas. Dorad
immorro Ænghus ferann mor do Dhia 7 do Chiaran ar thoduscadh an eich.
Tír na Gabrai ainm in fherainn.

I N-araili lo rochairigh a mháthair esium. 'Doberat, tra,' ol si, 'gille
bheaca in baile mil leo amuich asna miltenuibh dia muindteraibh, 7 noch
4030 tabrai-si dhuinne.' O'tcuala Ciaran innisín, luidh co araili topur, 7 línaid a
leastar as, 7 bennachaidh cur'bhó mil togaide, 7 dobeir in mil-sin dia
mháthair cur'bo buidhech. Et as í sin mil-sin *rucad* do deochain Uis i
lóg a bhathis-sium.

[fo. 36. a. 2] I N-araili lo roghresset drochdhaine coin fheochair⁴ co
4035 Ciaran da letrad. O'tconnaic Ciaran in coin, rochan in fersa-so: Ne tradas
bestis animam *confitentem*⁵ tibi. Et o roraídh-seom sin adrocuir in cú focet-
oir 7 noch o n-erracht o sin.

Ba he *immorro* monur dobertis a thustidhi fairsium .i. inghaire, fo
cosmailius Dabid meic Iese 7 Iacoip 7 na sruithi anall, ár rofhitir Dia
4040 cumad bhuachail treabhuir do moirtreuibh eisium .i. treta na n-irisceh.
Iarsin *forcæmhnacair* ní adhamhbraighthi icc Raith Cremhthainn i Muigh
Ai, eisiumh oc coimet indile a aidi .i. deochain Uis oc Fidharta, 7 sist
fhoda etarra. Rocluineadh-som *immorro* inni itbereadh a aidi amal nobetis
toebh fria toebh. IS ann sin táinic sindach co Ciaran asin coill, 7 gnth
4045 cennsa fris. Do athaighedh co menic chuigi, cu ro erail fair umaloit do
dhenamh dhó .i. a leabar salm dh'imochar etarra 7 a aidi .i. deochain Uis.

¹ Interlined. ² MS. noemb. ³ The t interlined. ⁴ Added in the right margin.

⁵ The second e is written on an erasure.

Uair intan atberealadh oc Fidharta : abair so a n-ainm ind Athar 7 in Maic 7 in Spirta Nóibh docluineadh Ciaran ic Raith Cremthainn otha sin cu *dereadh* in aicepta, 7 nobhídh in sinnach guhumul oc irnaidí in aicpta, co tairseadh a scribenn i ceir cu tabhradh lais iarsin cu Ciaran. FEACHT ann 4050 mebhais a thangnacht aicinta triasin sinnach gur'fhobair *for* ithe a liubhair, uair ba sanntach um na leadhbuibh batar uime dianechtair. O robhai-sium oc ithi in liubair, is ann tainic *Ænghus mac Cremhthainn* gu céitheir 7 gu milconuibh cuici, cu ros-toifnetar he, cu nach fúair a dhín a n-inad, co ndeachaid fa chochull Ciarain. Romorad ainm De 7 Ciarain tre anacol 4055 in liubair ar in sinnach, 7 tria anacul in tsinnaig ar na conuibh, et is e in leabar-sin Polaire Ciarain aniu.

IS friu as cuibhdhi sin fria drochdhainib bite i comfhocraib don eclais, 7 fogabut torba na hecalsa, eter comuinn 7 baithius 7 bhiadh 7 forcetul, 7 arai ní anat-sum oc ingreim na hecalsa, cu tic mortlaid¹ 7 galar⁴⁰⁶⁰ anaithnidh chucu, [fo. 36 b. 1] conadh andsin . . seiced² doibh tuidhecht fo diten na hecailsi, amal dochuaidh in sinnach fo cochull Ciarain.

I N-araili la do *máthair* Ciarain oc denumh glaisne cu rosiact co tabuirt eduig innti. IS ann roraidh a *máthair* fris: ‘Amach duit, a Chiarain! Ni hada leosum fir a n-æintigh fría dathugud eduigh.’ ‘Sriabh odhur annsumh 406 on,’ ol Ciaran. Doneoch tra do educ tucad isin nglaisin ni raibhi nach n-etuch dibh cen sreibh n-uidir ann. Dognithir dorisi inn glaisin, co ndebairt a mháthair frissium: ‘Eirc-si imach dano infechtsa, a Ciarain, 7 na bidh sriabh odhur ann, a Chiarain ’nósa.’ IS annsin doraidh-sium:

Alleluia Domine,
rob geal glaisin mo muime!
cech tan ti am laimh
rop gilithir cnáimh,
cach [tan] ti a bruth
rop gilithir gruth!

4070

Cech *edach*, *didiu*, *doratad* innti rob ængeal iarsin. Dognither an treas fecht in glaisin. ‘A *Chiarain*,’ ol a *máthair*, ‘na mill umam innosa in nglaisin, *acht* bennachthar lat hi.’ O ros-bennach *immorro* Ciaran ní dernad roimpi na ‘nadiaidh’³ glaisin bhudh commaith rí, ar cidh *edach* Ceniuil Fiachrach uili *doberthi* ina hiarcain nos-gormfadh; 7 nogormadh fadeoidh⁴ 4080 na conu 7 na catu 7 na⁵ *crunda frisa* comhraiced.

¹ MS. mortlaig.

² A *b* seems to precede this word.

³ MS. nadiaigh.

⁴ MS, fadeoigh.

⁵ MS. ina.

FEACHT dosum oc inghaire bhó. Dotát cu allaid rotrúagh¹ cuici. Iss e arosc mbreithre nobidh aicesium .i. 'don-fair trocuire!' 'Eirg 7 tomuil in lægh, 7 ná bris 7 na hith a chnámha.' Dochuaidh in cu 7 dorighne 4085 amhlaid. O roghéis in bó oc iaraidh in læig, is *ed* roraidh a máthair frissium: 'Innis, a Chiarain, cia airm i ta læg na bo-so, toircedh uait in lægh cibe aided² i n-dechaid.' Dochóidh Ciaran cusan inad a n-duaidh in cú in læg, cu rotinoil cnama in læigh, 7 dorat i fiadhnusi na bo, 7 adract in læg 7 ro sheasaimh.

4090 In araili [lo] tancatar foghlaid a Huaibh Failge do mharbad dæine chinéoil³ Fiachach, cu bfuaturur inti næib⁴-Chiaran oc leighinn ica indilib, cu rotriallsat dia marbhad, acht cena robenuit-som o dailli, [fo. 36. b. 2] 7 ni cæmhnacair cor do cois na do láimh doibh nogu ndernsat aithrighi, 7 cur ro-tuasluicthea tre breithir nDe 7 Ciarain iat.

4095 FEACHT aili rofhaidh a athair eisium do idhnacul coiri don righ .i. do Fhurban, *conus*-tarlatar boicht dó *forsin* conuir 7 atnaig cairi in righ dhóibh, cor'cuibrighed-som annsin, 7 tucad dæiri fair acun righ, 7 ba he monar noherbtha fair, bró do bleith. Forcæmhnacair mirbhuiili mora annsin .i. intan rotriall-som bleith na bron no impa a hænar, 7 dognith samlaid⁵ 4100 dogres, et ba hiat aingil in Coimdhedh nomheiled dia raith-seom. Nir'bhó cian iarsin cu tancatar gobuinn a tiribh Muman, 7 teora cairedha leo do Chiaran a n-alm-sain, curub amhlaidsin rosaerad Ciaran o fhognum in righ.

Iarsna hiibh sin, tra, ba mithig la Ciaran teact for scolaidhecht d'fhogluim *ecna* cu Finden Cluana hIraird. Rochuinnig *immorro* bhoin 4105 for a máthair 7 for a athair dia breith lais dia fhoglaím. Atbert a mháthair na tihred do. Robeannach-som boin dona buaibh .i. Odhur Ciarain a hainm o sin amach, et dodhechaid *cona* lægh andiaidh⁵ Chiarain otha sin gu Cluain Iraird. Dorat-som iarum tí dia bhachaill eatarra, ár ní roibhi airbhe etarra, 7 nobhith in bo oc ligi in læigh, 7 ní ticeadh cehtar 4110 dhibh tarsin toraind. Loim *immorro* na bo-sin norannta etír in da *espec* dhech-sin *cona* muinnteruibh 7 *cona* n-áigheadhaibh⁶, 7 nos-folartnaiged uili iat, ut dixit⁷:

Cæca for cet comlana
nobiathadh Odhar Ciarain,
la haidhib, la lobhrana,
la lucht proinntigi is grianai[n].

4115

¹ MS. rotrúadh interlined.
re-written and are obscure.

² MS. aiged.

³ This and the preceding word have been

⁴ MS. næim.

⁵ andiaigh.

⁶ MS. *conanaidheadhaibh*.

⁷ In marg. .r. (i.e. rann).

Ata *immorro* sece na hUidhre i Cluain mac Nois, 7 gebe anum scarus ria corp don t-seichid-sin aitreaba in bethaid suthain.

BAtar didiu da esboc dec na hEirenn a scoil Findein i Cluain Iraird, ut dixit¹:

Da Fhinnen, da Cholum caidh,
Ciaran, Cainneach, Comghall cain,
da Brenainn, Ruadhan co li,
Nindedh, Mobi, mac Nat fræich
.i. Molaisi Daminnsi.

4120

4125

IS e ord nobhith acu .i. cech *espoc* dibh do bleith na bron a la. Aingil didiu nomheiled in mbroin doraith Ciarain in la ba leis.

Tucadh ingen righ Cualann fechtus cus[in] Finnen [fo. 37. a. 1] do léghadh a salm iar n-idhbairt a hoighi do Dhia. Roerb Finnen ra Ciaran an ingen, cumad aigi noleghudh a salma. Ni fhaca tra Ciaran do curp na hingine cein batar immale *acht* a traighthi nama. 4130

TANCATAR didiu dá clamh dhéc cu Finnen, dia n-ic. Faidhis Finnén iat cu Ciaran. Ferais Ciaran failti friu, 7 luidh leo on cill siar, 7 beanaid fótt asin talmáin cur'mhemhaid² sruth uisqui glain as. Dorat-sumh tri tonna donn usqui tar cech bhfer dibh, comtar óghslana fochedoir. 4135

ISin scoil-si beous noathaiged damh allaid cu Ciaran, cu tabrad-sum a leabar for congnaibh an daimh. Laithi ann atcuála Ciaran an clocc. Adraigh suas cohoppunn risin cloc, araidhe ba dene adracht³ in t-agh allaidh, 7 luidh as cona leabhar fora congnaibh. Ciar'bho fliuch in la-sin 7 inn adaig⁴, 7 ciar'bho oslaicthi an leabar, ni roflichad oenliter ann. Adracht in clérech iarnamharach, 7 doriacht in t-agh allaidh cona libur imshlan do. 4140

ISin scoil-sin didiu tainicc Nindedh Sæbhruisc o Lochuibh Eirne do legadh cu Finnen, 7 ní raibhi leabar oca. 'Essidh leabar,' or Finnen. Rola Nindedh cuairt for an scoil, 7 ní fuair o neoch dhibh libar. 'In ranacais in moethóclach fil i tuaisciurt na faighthe?' or Finnén. 'Raghat innousa,' or Nindedh. Intan iarum rainic Nindedh, is ann luid Ciaran tar teistemain medhonach liubuir Matha: *Omnia* quecumque uultis ut faciant homines uobis ita et uos faciatis illis. 'Tancas do iasacht liubhuir,' ar Ninnedh. 'Don-fair trocuire,' ar Ciaran, 'as fris leghaim-si 7 iss ed asbeir in teistemain frium cech ni budh maith dam do dhenamh dhamh co n-dernaind⁵ doneoch. Beir-si in leabar,' ol Ciaran. Rofiarfhocht a æs cumtha 4150

¹ In marg. .r. (i.e. rann).

² MS. curmehbaid.

³ In marg.

⁴ MS. agaid.

⁵ MS. seems to have been touched by modern hand.

de aramárach¹ occ denamh in aicpta, cait i m-boi a leabar? [fo. 37. a. 2]²
 ‘Dos-fuc dhamhsa,’ ar a muintir, ‘bídh Ciaran leth-Matha a ainm, ar fer don
 ricib ale, ar Finden, *acht Ciaran leith nEirenn . . . e uili,*’ ut dixit Finnén :

4155

Oc Finnen roleghastur
 Ciaran craibdhech gu ngreische,
 leath liubair leis cin léinn,
 leth Eirenn dó da esse.

IS uadhsin rucadh in mbreithir n-urdraic co Roim co hAlaxander .i. non
 4160 legam Marcum³ *quo usque compleuera*[m] Mattheum⁴.

Dorala tra iarsin teirci arbha 7 fhluuing don scoil-sein, cu mba heicen
 fer maith dibh for timcheall do choimet in buile arbha doberthea don mhuil-
 leann. Dorala do Chiaran iar n-urd timchill, bolc corcai do breith don
 mhuilinn. Roraidh-siumh oc oscailt in buile-sin: ‘A Choimdhe,’ ol se,
 4165 ‘robadh maith lium cumad cruithnecht chæin, 7 comad shásad adhbhul,
 ailghen, oirmhitech so dona sruithibh.’ Forcæmnacair amhlaid sin .i.
 aingel De rotairbired in muilenn ina laim-sium, 7 esium oc gabhail a shalm
 gu n-glaine cridhi 7 menman, 7 in coirci doberthea inn ba cruithnect
 togaide oc toidhecht as. Tic didiu inghen airchinnigh in mhuilinn cu raibhi
 4170 ic saichthin for Ciaran, 7 cu tart gradh dhó, ár ba hailli a dhealbh oldas cech
 duine a comæis. . . didiu duit,’ ol Ciaran, ‘nách edh doberi dot aire¹ ecræ
 in tsæguil 7 laithi bratha 7 piana ithfrinn ara n-imghabail 7 fochraic nime ara
 rochtuin?’ O dochuaidh an ingen dia tigh innisidh in scel-sin dia hathair 7
 dia máthair. Tancatar saidhe 7 tarcatar an ingen do Ciaran. ‘Dia n-edbra
 4175 a hoighi do Dhia,’ ol Ciaran, ‘7 dia bhfoghna dhó, baam æntadach-sa fria.’
 Roidpair didiu an inghen a hoighi do Dhia 7 do Chiaran, 7 roidhbuir-sum a
 muintir uili a mbithfhoghnium 7 a m-bithdilsí do Chiaran osin amach. O
 dochuatar dia tigh tucad cuibrenn uata do Chiaran .i. tri bairgena cruith-
 nehta cona bhfurrthain do . . . 7 d’feoil leo, 7 leatur lan do (mi)d [fo. 37. b. 1]
 4180 O rofhacoibhset in timthirigh sin, 7 o rucsat bennachtain, roraidh-sium:
 ‘Don-fair trocuiri,’ or se, ‘ní cubhuidh dúinne so do caithimh seach na
 braitribh aili.’ Focaird iarsin an biadh uili iarna mhiniugud cusin muilenn,
 7 focaird in linn co nderna min cruithnehta dibh uili. O roairigh Ciaran in
 timthirid ica forchoimhet frisín cleith, dorat breithir fair co n-debuiirt fris:
 4185 ‘Rom-bera corr,’ ar se, ‘do shuil as do cinn!’ Forcæmnacair amlaid iardain,

¹ MS. arabarach.
 very obscure.

² The first two lines of this column have been retouched and are
³ MS. marcam.

⁴ MS. mathium.

uair benais postea cuirri a shuil asa chinn cu rabha *fora* gruaidh¹ oc dul dia thigh dhó. Tainic in t-aircinnech acedair maille frisin timthrid cu roshlechtsat do Chiaran, 7 roedbuir in muilenn *cona* fherann uili do Ciaran ar ícc in gilla. Tard Ciaran a denuinn frisin súil cu rola 'na hinad, 7 tard sigin na croichi tairrsi cur'bhó oghshlán.

4190

O roscaich tra meilt in arbha frith cethra buile lána do cruithneacht cossecartha annsin tria rath De 7 Ciarain. O rosiact-sum dia thigh *cona* arbhur lais dorighne tuara dona sruithibh. Tuara on ba ferr thucad dhoibh riamh. Or on aimsir frith an mainn rundai tall ic macuibh Israel ní frith samail in tuara-sin, ár is amlaid roboi, gu mblas cacha degbhidh², etir⁴¹⁹⁵ mhidh 7 fhín, cu roshas 7 cu roslanaig iat uili. Uair gach duine galair bai isin cathraig uili di neoch rochaith ní dhe ba hoghshlan fochedair.

Ni roairigset na sruithi ind iarmerighi in adaig³-sin cu primh iarna-marach. O rofiafraig Finnén do Ciaran in mhirbhoill forcæmnacuir ann ro innis Ciaran uili o thosach co tidhnacul in mhuilinn 7 in fherainn *cona*⁴²⁰⁰ aidhmibh (no *cona* dhainib) dhó a n-idhbairt, 'et acsin duitsi in ferann-sin uili, a Fhindein!' ar Ciaran. IS annsin dorat Findén a bennacht coduth-rachtach do Chiaran. Ut dixit Findén:—

A Ciarain, a cridhican!
ar do noeibe⁴ not-caruim.
dot-ria rath a dhilican
imut flatha *ocus* feruinn.

4205

[fo. 37. b. 2].

A Chiarain uais ollbladaigh⁵!
duit rop soma gach freacra,
curab it cill comhramhaigh
imut orduin is ecna.

4210

Doratad tra in bennacht-soin codúthrachtach do Chiaran tria rogradh 7 tria meisci spírtalda. Conad annsin forfhacuib leth derde 7 ordain 7 ecna fria firu Eirenn do Chiaran 7 da cathraigh. Forfhacuib didiu Ciaran ana aice-sium 7 ara cathraig, conadh de sin ata ana Fhindein. Forerlangair didiu in⁴²¹⁵ t-arbar-soin samhад Findén gu cenn.xl. la *cona* n-oidhchibh⁶, et rotaiscedh a trian do æs galair, ár ro ícadh *cech* n-ainces, 7 ni rolamh luch na peist a mhilled *co* n-derna cre dhe fadheoidh⁷, 7 no icad *cech* ngalar *fora* taburtha.

¹ MS. *gruaigh*.² MS. *deghbhidh*.³ MS. *inagaid*.⁴ MS. *noeime*.⁵ MS. *ollblaghaigh*, written over *oirnidi*.⁶ MS. *oighthibh*.⁷ MS. *fadheoigh*.

4220 LAITHE n-oen do Chiaran oc tinol meithli buana cu tarla dhó araili
 ocláech dár' ainm Cluáin. 'Tabair cabhuir dhún icon¹ buain¹ amarach,' ol
 Chiaran. 'Dobhér,' ar Cluáin. O dhochuaidh *immorro* Cluáin dia thigh,
 atbert *fria* muinntir: 'Abraidh-si,' ar sé, 'mo bheith-si a ngalar dia tistar
 armochenn o Chiaran.' O ro hindised don gilla do dhechaid aracennsom
 4225 sin, atchuaidh do Chiaran inní sin. Faitbes Chiaran ica cluinsin, 7 rotuic
 conadh *for* togæis robai Cluáin, uair rob fhaidh De íarbhfir Chiaran. O
 dochuatur tra muinntir Cluana dia dhuscad is amhlaid fuarutur he, cin
 anmain. Rochæinset a mhuindter cumór he, 7 tancatar lucht an imfhoraidh
 fai cur' fhiafraighset dibh fochunn na haccaine. 'Cluáin,' ar siat, 'dochuaidh
 4230 imshlán ina leabhaid 7 marbh anosa he, 7 is é Chiaran ros-marbh ona breithir,
 o nach dechaid don bhuain lais.' Tiaghuit in lucht-sin uili do etarghuidhi²
 Ciaraín um thaithbheogud in mhairbh. 'Doghenum-ne uili,' ar siat, 'buain
 dúitsi, 7 dobéram ar mainchine 7 ar bhfoghnámh dúit 7 do Dia cubrath,
 dia nduisce dhun in marbh.' IS annsin atbert Chiaran *fria* scoiloic: 'Eirg-si,'
 4235 ol se, '7 beir mu bhachaill lat docum in mhairbh, 7 tabair sighin na croiche
 don bhachaill *for* a ucht, 7 geibh in rann so:—

Rodháil Cluáin
 aniu cucamsa do bhuain,
 ar is galar án forrich
 beo ina thigh marbh fofhuair.'

4240

[fo. 38. a. 1.] Adracht iarumh Cluáin acedair, 7 doriacht³ coluath
 dochum Ciaraín. 'Bendacht fort, a næbh⁴-Chiaraín,' or se: 'is maith ina
 n-dernuis frim, ar is buidhi lium tuidhecht ó ilphianuib ithfrinn. Anois
 rofhetamar tarbha na humaloite, 7 etarba na hanumaloidi, 7 rofhetamar
 4245 in morcataidh fhuil ocon Coimdid fortsa, 7 fil ic muinntir nime cucoitcheann.'
 Roshlect iarsin do Chiaran, 7 dorat a mhainchine dhó.

Rofhiafraigset araili dona cleirchibh do Fhinnen cia no taispenfadh in
 írnaigthi intan nach beth Finnen ibhus. 'In t-ocláech út,' ar Finnén, .I.
 4250 Chiaran, 'esidhe.' 'Abdhaine dobere dhó,' ar Brenainn seoch chach. 'Doradad,
 doberar, dobertar,' or Finnén. Format didiu lasna næbhu⁵ innisin cenmota
Colomb Cille.

IS ann rofiafraig araili dibsum cia dona næbuibh⁶ budh mo fochraic a
 nimh. 'Don-fair trocuire!' ar Chiaran, 'rofinnfaipter inar congghaluibh ar

¹ Interlined in a later hand.⁴ MS. næmh.² MS. etarghuighi.⁵ MS. næmhu.³ In marg. fofuar.⁶ MS. næmuibh.

talmain. IS ann sin dorighne Brenainn Birra faitsine dhó: 'Gebmait-ne da congbaill for Brenainn, for dib srothaibh *itir* primchathrachaihb¹, 7 inde²hbir 4255 bias *etir* na da sruth biaidh *etir* met na cathrach.'

INTan *immorro* ba mithigh² do Chiaran toidhecht o Cluain Iraidh iar bhfoghlum léiginn 7 *ecna*, forfhacuib in Uidhir oc Ninded noebh³, *acht* asbert-som a seche do rochtuín dó iardain, et atbert Ciaran foss: 'Gidh sochuidhi dochabair dia blicht robudh liu dia tihbheadh a seiche cabair.' Et 4260 asbert-som: 'Cech ainim raghus asa churp do sheichid na hUidhre nochá pianfaider a n-ithfrenn.'

Atconnuic Finden aislingi dosum 7 do Colum Cille .i. da esca isin aier *co n-dath* oir forru. Dochuaidh indalanæ for fairrce sortuaidh os mhedon Eirenn. Colum cille sin cu taitnemh a shæiri 7 a socenelche et Ciaran 4265 cu taitnem a derce 7 a trocui.

TEIT Ciaran iarsin d'acallaimh [fo. 38. a. 2] righ Eirenn .i. Tuathail Mæil gairbh, do cuingidh fair chumhaili bai aigi. Dorat tra Ciaran a dhorn imon mbroin ar deirc, 7 rogheall cu bhfoighenadh deis na cumaille. Roderluic Tuathal iarum in cumail do Dia 7 do Chiaran, 7 dorad fos a *etach* 4270 ríгда, 7 dorat Ciaran do bochtaib focétóir.

FEACHT ann doluidh Ciaran do cuingidh cumuili aili *cusin* righ .i. cu Furbaidi. IS annsin tuc fer ele boin dosum a n-edbairt: tuc araili brat dó, tuc araile aighen. Dorat-sum uili do bhochtuibh fochetóir isin lo cetna, et dorat Dia tri hedburta roptar ferr do Ciaran .i. coiri deis a aighin, da brat 4275 dec deis a ænbroit, da bai dec a n-inad a ænbhó. O'tconnuic in rí innísín dorat⁴ in cumail dó.

O thainic tra co celeabhrad dosum⁵ dia aiti targaid-siumh a chathraig do fhoghnum dho. 'Acc,' ar Finden, 'nir-ben do chathraig-si⁶ fri nech aili *acht* fri Dia dorat sainseirc duít sechainne uili.' Clídh Ciaran, ar ba huacht 4280 lais a aite do thaircsin a chathrach dhó. 'Biaidh dano ænta edrann cena,' ar Finnén, '7 ní ba nimhidh⁷ na talmanda intí millfeas ar n-æntaidh.' 'Bidh amlaid,' ar Ciaran. Doimthig Ciaran roime iarsin. Et is ann tuc Colum cille in test-si fair⁸

Amhra ocldech teit uann siar,
Ciaran mac in tshæir:
cen saint, cen uail, cen ecnach,
cen etradh, cen æir.

4285

¹ MS. primthathaibh, with a slanting stroke over the first h.² MS. mithidh.³ MS. noemh.⁴ MS. repeats.⁵ Here begins a different hand, and continues

to end of fo. 38. b.

⁶ MS. chathsi.⁷ Read nimhidhech (?).⁸ In marg. rann.

I Arsín docuaidh Ciarán co hAruinn do agallaim Enna, 7 atcondcadur
 4290 ænaislingi Ciarán 7 Enna .i. crann mor toirthech i farrad srotha for medhon
 Eirenn co ndidnad inis Eirenn, 7 ros-dechaid a thorad tar muir bai imon innsi
 amuigh, 7 ticdis eoin an domain gu m-berdis ní dia thorad. Atcuaid Ciarán
 in fhis do Enna. Roraidh Enna: 'An crann mor atconnacuis tusa fein 'sin
 áir it mor [in marg. fri tua] 7 doenaib, bid lan Eiri dot thanoir. Ditne-
 4295 baidh fo scath do ratha an innsi-sea, 7 sasfuidir sochaidi ó rath th'áine 7
 th'urnaigti. Eirg didiu la breithir nDé for ur srotha 7 fothaig eclais ann.'

Fectus dosan a n-Aruinn ac tfradh isin áith, 7 Lonan Cerr malle fris,
 7 i frithbert nobhidh se coidhci fri Ciarán, co facadur in naoi for nóchombáthad
 'na bfhiadnusi. 'Indar-learn,' ar Lonan, 'baidhfider inniu in nói út, 7 loiscfider
 4300 in aith-sea le méit na gæithi.' 'Acc,' ar Ciarán, 'in nói út loiscfider, 7 as
 bádudh baidfidh in aith-sea [fo. 38. b. 1] cona harbhur.' Ocus iss edh ón
 rocomhailled, uair terlá lucht na nói 7 tucadh in nou ifarradh na hatha.
 Gabuis tene in aith 7 loiscter in nóu, atnaig¹ in gæth sétedh forsin áith cona
 harbur isin fairgi, gur báidedh tre breithir Chiarain.

4305 O dodhechaid Ciarán a hAruinn tachraid bocht dó arin conair. Atnaig¹
 Ciarán a chasal lín dó 7 dotoet co hInis Cathaigh do bennachad do Shenan.
 O robhui-sium ina ænbhrut rofoillsiged do Senán innísín, 7 dochuaid 'na
 choinne, 7 casal lín fó ocsail, 7 doraidh re Ciarán: 'Nach nar,' ar se, 'sacart
 do imthecht cen chochull.' 'Don-fair trocuiri!' ar Ciarán, 'airchisfid Dia
 4310 atá cochull damsa fo choim mu senorach.' O dorócht Ciarán gu Clúain
 mac Nois dob ail dó co ructha casal eli uadh do Senan. Roleicedh in casul
 fri sruth na Sinna, 7 ro siacht gen fhliuchad gu port Innsi Cathaig. Adu-
 bairt Senan re mhanchaib: 'Eirgid don muir 7 foghebaidh æighidh² ann, 7
 tucaidh libh co n-anoir 7 co n-airmhitin.' O dhachuatur imach na manaigh,
 4315 fuaratar in casul forsin muir, is se tirim, 7 tucsat leo he co Senan, 7 roghni-
 sium atlugudh buidhi don Coimdidh, 7 as e sin casal Senan inniu.

Dodhechaid iarsin coa braitribh co hÍsill, 7 dorat Cobhthach mac
 Brecaín Isel do Dia 7 do Ciarán, 7 do-aitreabh annsin maille na braitribh.
 Et dobhi la ic denum a acciupta immuich forin achad, dochuaidh-sium do
 4320 thorruma a æghed³, 7 forfacuibh a leabur oslaicthi co matain fon fliuchad,
 7 ni rainic banna fliuch in lebur.

Fectus dobhi Ciarán ag cur sil an Ísill. Dotæd bocht cugi. Atnaig¹
 Ciarán mam don gran 'na ucht, 7 rosoudadh focétoir in gran a n-or.

¹ MS. atnaid.² MS. æidhi.³ MS. æidedh.

Tucadh carpat cona echaib do Ciaran o Ænghus mac Crimththuín. Dorat Ciaran don bocht ar in ór, 7 rosce in t-ór a ngran, 7 rosioladh an 4325 gort de.

Robui *immorro* loch ifarradh Ísill, 7 noaitreabdais æs tuaithi 7 dæscarslúag an innsi bui fair, 7 dothairmiscadh nual 7 fogur in lochta-sin adtarbha um na clerchiu. Roghuidh ¹ Ciaran in Coimdi cor'alta asa hinad in innsi, 7 doronad in nÍ-sin, 7 atcither beos an t-inad a roibi isin loch re 4330 cuimnigud in fërta-sin.

O ná cæmnacatar *immorro* na braitri fulang deerčí Ciarain ara mët, 7 o ron-gaibh format, doraidhset fris: 'Eirg uann,' ol siat, 'ár ni ruibem a n-æin inad.' Doraidh Ciaran: 'Diamad sunn,' ar se, 'nobeinn-si gidh Isel an t-inad-so arai luic, robadh ard arai n-anoire 7 n-airmíten.' [fo. 38. b. 2.] 4335 As ann roraid-sium so:

'Ciarsa isiul robadh ard
mina thisedh in fodhard:
in fodhard mina thisedh
robadh ard gersa ísel.'

4340

Dorat Ciaran annsin a liubhair for oss n-allaid. Rocomaithig-seom iarum in n-os n-allaid cech a tigid. Dochuaid in t-agh roimesium co hInis n-Angin. Docuaid-sium isin innsi 7 nos-aitreabhann.

Dodechadur iarum a braitri cuigisium as gach aird. Robhui araili uasalshacart isin innsi. Dainel a ainm, do Breatnaib dhó, 7 ron-greis Diabul 4345 gu roformdigh re Ciaran. Rucadh iarum cuach rigda co tri henuib ordha o Chiaran dosum i comartha ndilgudha. Roingantaigh an sacart innisin, 7 doríne aitrighi, 7 doshlecht do Ciaran, 7 dorat an innsi dó.

Fecht do Ciaran an Inis Angin gu cuala in gairm isin purt. Roraidh risna braitribh: 'Eirgidh,' ar se, 'arcenn adbhair bur n-abadh.' O rancatur 4350 an port ni fuaradur ann acht moethógldech tuata. Raidhit fri Ciaran innisin: 'Eirgidh arai sin arachenn arís. Follus damsa for a ghuth comba he bhus abb daibsi amdegaidh.' Tucadh iarum in t-oglach isin innsi co Ciaran, 7 robherr Ciaran he, 7 rolegh aigi, 7 ba he sin Enna mac Hui-Laigsi .i. fer noebh adhamraigthi 'con Coimdidh, 7 is e rob ab iar Ciaran. 4355

Dorala cu torchuir soscéla Ciarain isin loch o araili brathuir anfhaitch, 7 robhui cufota fon loch. I n-araili laithi a n-aimsir samhraid docuadur bai isin loch gu rolen iris an tsoscéla do cois bó dhibh, co tuc le gu port tirim.

¹ MS. Roghuigh.

As de sin ata Port in tSoscéoil a n-Inis Angin. O rahoslaiced *immorro* in
 4360 *soscél*, is amlaid robui, glegheal, tirim, gan dith litri tre rath *Ciarain*.

Tainic araili fer do Corcabaiscinn co *Ciaran*, Donnan a ainm, mac
 brathar do Senan mac [G]errginn, 7 inann *máthair* dó 7 do Senan. ‘Cidh
 accobrai nó cidh theigi?’ ol *Ciaran*. ‘Do chuingidh inaidh i tairisiur 7 i
 foighén do Dia.’ Forfacuibh *Ciaran* Inis Angin la Donnan. Roraidh
 4365 *Donnan*: ‘Uair as condeire duit frium, facuibh ní dod comurthaib 7 dot
 minnaib agum.’ Facbaidh *Ciaran* aigi a soiscél .i. an *soiscél* frith asin loch,
 7 a clog 7 a fher imchuir .i. Mælodran. Tri bliadne *immorro* 7 tri mís robui
Ciaran a n-Inis Angin. Et is *ed* tainic iarsin co hArd Manntain ifarrad na
 Sinna. O’tconnuic-sium aibhne an inaidh-sin, iss *edh* roraid: ‘Madh annso
 4370 thairismit,’ ar se, ‘bidh imda saidbreas in tsæguil aguinn, 7 bid uaithti
 anmunna docum nimi as.’ Tainic iarsin cusin mbaile-sa. Ard Tiprat a
 ainm intansin. ‘As sund *immorro* anfamit, uair bat imdha anmain docum
 nímhe as, 7 biaidh torroma o Dia 7 o dhainib coidchi forsín inad-so.’
 I N-ocht¹kalainn Febra roghabh *Ciaran* i Clúain, in *dechmad* esca, i sathrann.
 4375 Ochtur *immorro* dochuaidh leis .i. *Ciaran*, Ængus mac Nisse, Cælcholum,
 Mulioc, Lugna mac hui Moga Laim, Colman mac Nuin. Amhra tra
 rogabadh an congbhail-sin la *Ciaran* i Clúain *cona* ochtur iar ddaidhecht¹
 do thonnaib adusce feibh roghabh *Noe* mac Laimhiach in domain² *cona* ochtar
 iar tuidhecht do thonnuib na dilenn. As annsin roclann *Ciaran* an cétcleath
 4380 i Clúain 7 Diarmaid mac Cerbaill maille ris. Atbert *Ciaran* re Diarmait ic
 sádhudh na clethi: ‘Leic, a læich, mu laimh uas do laim, 7 bia-sa uas fëraib
 Eirenn i n-airdrighi.’ ‘As ced lium,’ ar Diarmait, ‘acht cotuca comarda
 dam aire sin.’ ‘Atber *immorro*,’ ol *Ciaran*. ‘Cid at uathad-sa inniu baat ri
 Eirenn in trath-sa imarach.’ Ba fíor-son, dano, ar romarbadh Tuathal
 4385 Mælgarb rí Eirenn in oidchi-sin, 7 rogab Diarmait rigi hEirenn aramhárach³
 [fo. 39. a. 1] 7 roedhbuir cét ceall do *Ciaran*. Conad dia forcell sin asbert:

Atbér cofir foirglidhi
 cid uathad do dream dhámhach
 bát rí æbhda oirdnidhi
 Eirenn in trath-sa imárach.

4390

Marbadh Tuathail togaidhe
 Mælgarbh bá gairm gun gloire,

¹ MS. ddaighecht.² Sic in MS., should come after *adusce* (?).³ MS. arabharach.

as de itá in rádh roghaidi
ba he a écht Mæl móire.

Gen mhaidm is gan eirsclaidi
roghab Uisnech nír iar ndál.
dorat Diarmait derrscaighthi
cét ceall do Dhia 's do Chiárdán.

4395

Iarsin roshaidedh in cleth, 7 adubairt *Ciárdán* ica sáthad: 'Ac so,' ar se,
'i rosc Triuin' .i. Tren mac-sidhe robhui i nDun Cluana Ichtair rotriall⁴⁴⁰⁰
anumaloit dosum. Mebhuis focéitair a ænsuil 'na cinn la breitir *Ciárdán*.

Araili lá dobhádur na braitri a n-ítaidh moir 7 siat ic buain i Cluain.
Foidhit araili timtiridh uathaibh cosin clerech co ructha usqui doib
isin gurt, conad ann ispert *Ciárdán* dia roghabhduis inniu fora n-ítaidh
noimfulaingfedh saidbreas mor in tsæguil dona braitrib thicfatis dárneis.⁴⁴⁰⁵
'As derbh eimh,' ar na braitri, 'as ferr linne ainmne ara tibertar fochraic
dhuin fein do denamh, 7 dia ticfa les dona braitribh 'nardegaidh, inas sasad
ar n-itad inniu.' Tucad telcoma lan d'fin otha tire Franc cosin mbaili do
Ciárdán i logh na hainmne-sin, 7 romhair blagh don telcomu-sin sunn co
haimsera déidhinchá¹. O thainic *immorro* in fescur robennach *Ciárdán*⁴⁴¹⁰
lestur lan d'usqui, 7 rosoudh i fin togaidhi, 7 rodáiledh forna manchaib
cona bai flaith roderrsaig don flaith-sin. Ár dodechadur muintir
Coluim Cille o Hí iar n-aimseraibh fodaib cosin cathraig-si. Rofuiredh
flaith doibh, 7 roherdurcaiged triasin cathraig uili nach raibhi roimpi nach
'nadegaid flaith a commaith. As annsin aspert senoir robui i tich⁴⁴¹⁵
sruithi: 'Rofetur-sa,' ar se, 'flaith ba ferr indas. Ferr in flaith doríne *Ciárdán*
dia mhanchaib dia mbatar a n-ítaid mhoir, cu rosoi-sium in t-usqui i fin
doibh. Narub scel cen comurdha duibhsi sin,' ar in senoir, 'misi fein rodail
in fin-sin, 7 teighed mh'orda dar oe mair in bledhi isin fin taiscid-si, 7 finnaidh
innosa boladh mh'ordan ara tuma isin fin antansin.' Tancatar 7 ro rasasta⁴⁴²⁰
uili o bolad in meoir-sin. Adrubratar: 'As ferr,' ar iat, 'in fhlaith-sa ina cech
flaith in flaith isa bolad mharus iar n-aimsir rofoda for meor. Bennacht,'
ar siat, 'for *Ciárdán*, 7 bennacht for in Coimdid rodhanaigh do cech maith.'

Crichidh Cluana, scoloc *Ciárdán*, docuaidh co Saigir, cu rofeidhligh fri
re cian innti, cu roaslaigh Deman fair in tene senta bui icna manchaib isin⁴⁴²⁵
cuchtair do bhadudh. Itbert *Ciárdán* Saigri na caithfed biadh co tistais
æighid² dobhéradh teine dhó. Luid *immorro* Crichidh uaidib sealad bec
sechtair in cathrach gur'marbsat coin allta 7 nochur' mhillset a corp.

¹ MS. deighincha.² MS. æidhid.

O racuala *Ciarán* mac in tsair bas a ghilla, luidh co *Ciarán* Saigri dia
 4430 chuinghidh. O rasiacht is *ed* aspert *Ciarán* Saigri: 'Is *ed* tóisech rícthi a
 leas *usqui* dar *bur* cosa, *acht* ní *fil* tene ocuinn do *thégadh usqui* dhuibh,
acht tucaidh-si *bur* n-aidedha *tened* duin, ar is *dæibh* rocinn 'Dia.' IS annsin
 tuarcoilbh *Ciarán* mac in tsæir a lamha docum nime, 7 doróine *ernaigthi*
 ndicra. Iar *forbadh* na *hernaigthi* tainic *tene* do nim *co* n-eisid *fora* ucht.
 4435 Rothimurc a uct imon *tenid* 7 dus-fuc lais cosin mainistir. Focaird uadh
 in *teinid* *for* lar, 7 ní romill cid *brothairne* don *casal* bui ime. Rotathbheodaig
 dano a gilla atbath roime sin, 7 rocaith *proinn* malle innsan. Doronsat a n-
 æintaidh annsin na da *Quiarán*. 'Saidbrius an tsæguil,' ar *Quiarán* mac
 intsæir, i Saigir moir. 'Ecna 7 ordan cen *ercra* i Cluain mac *Nois*,' ar
 4440 *Quiarán* Saigri. Nocu raibhi anim *Ciarán* isin baili-sin *acht* fri re. III. mis
 7 . . . a, *co* ndechaidh docum nimi isin *nomad* la i mÍss [fo. 39. a. 2] medhon-
 aigh fhoghmuir.

O rofidir *immorro* *Ciarán* gur'chomhfoicsigh laithi a eitsichta, doróine
 faitsine gu toirrsi móir. Adubart robudh mhor ingreim a *cathrach* o
 4445 drochdhainib fri *deredh* ndomain. 'Cedh, *immorro*, doghenum-ne ind
 aimsir in lochta-sin?' ol na manaigh, 'in ocut thaisibh-si anfamait *nó* in
leth n-ailli raghmait?' 'Eircidh,' ol *Quiarán*, '7 facbhuidh ma thaisi amhail
 facbaither cnama oiss re grein, daigh as ferr dhuibh aitreabh¹ immalle
 friumsa in nim innás feidhliugud icum thaisibh ibhos.' O rochomhfoicsigh
 4450 tra aimser a eitsichta dontí noeibh *Quiaran* ind eclais bic, isin tres bliadain
 .xxx. a æisi, hi quincid Septimber arai laithi mis *gréine*, hi satharn arai laithi
sechtmaine, in ochtmadh decc arai esca, as ann *adrubairt*-sium: 'Nom-berur
 in dinn bec,' or se. Et o rafeghastar in nemh 7 ind ær n-ard uasa cinn, iss
ed aspert: 'AS aghasta in set-sa suas.' 'Nidait as aghusta,' ar na manaigh.
 4455 'Ni fetur-sa emh,' ar se, 'nach ní do thimna De darmo thiasainn *acht* cena
 roimeclaigh cid Daibhith mac Iesse 7 Pol apstal in seut-sa.' As annsin
 rucad in t-adhart cloiche uadh ara haine. 'Acc,' ar eisium, 'tabair
 fomorno. Qui enim perseueraverit usque in hiis .e.²' Rolinsat tra aingil idir
 nem³ 7 lar i frithshét a anma-som. Tucad iarsin ind eclais bic, 7 tuarcuibh
 4460 a lamha, 7 robenduch a popul, 7 adubairt risna braithriu ind eclais do
 dhunad fair gu torsesd Coeimgen o Glinn da Lacha. O dorocht Coeimghen
 iar tredenus ní uair lancennsa na gcleirech fochetair, uair robatar i mbron 7
 i toirrsi mhoir deis a gcleirig. Roraidh Coeimghen friu: 'Foircsi gruam-

¹ In upper margin.² Matth. x. 22.³ MS. nemum.

dhachta,' ar se, 'foruib dogres.' Roghabh imecla iarsin na sruithe, 7 doronsat reir Coimhgen, 7 rooslaicsit ind eclais becc reme. Dodechaid⁴⁴⁶⁵ focéfair spirut Ciarain dochum nimhe, 7 tainic arís ina churp do agalluimh Chaoimhgen, 7 rofer failti friss, 7 badur on trath co araile andsin ic imacalduim 7 oc denumh an æntad. Bennachuis Ciaran iarsin Coeimhgen. Beannachuis dano Cæimhgen uisqui, 7 dogní comman do Quiarán, conad annsin dorat Quiarán a clog do Cæimgen i comurtha a n-oentad 7 i screpul⁴⁴⁷⁰ a chomnæ. As eiside Boban Coeimhgin inniu.

Noeib Eirenn tra rofoirmdechsat re Quiarán ara feabhus, co n-dechadar i muinighin Riogh nime cu rogairdighthe a sæghal-som. Rop é met in formait ros-gabsat fris co ndebairt cidh a fírchumthach fein .i. Colum cilli: 'Bennacht for Dhia,' ar se, 'ruc inti noeib Quiarán, daig da maradh combadh⁴⁴⁷⁵ senoir ní fuicfed inad da ech charpuit ind Eirinn na bhudh leis.'

IS sunn tra ata Quiarán cosin ochtur roráidh-sium co n-ilmhiltib naobh¹ archena. IS sund itat taisi Poil 7 Petuir forfacuibh Benian 7 Cumlach isin crund chocai ibhos. IS sund itat taisi in meic dhaill .i. deiscipul Peca. IS sund dano ita scrin² ind aiged .i. Peca, is eiside itconnairc araili craibdech⁴⁴⁸⁰ d'imorchur d'ainglib co hadnacul Ciardín. Tri inganta [fo. 39. b. 1] ibhoss in oidche-sin, in tech n-æigedh³ gan teinidh, gan æigidh⁴, gan ernaighthe, ár robu lór Peca do theinidh 7 d'æighidh⁵ 7 d'ernaighthe.

Ni fil, tra, doruirmeadh guleir a ndoróine Dia di fertaibh 7 mírbhuilb ar inhíí noeib Quiarán, daig as liach⁶ tuiremh 7 aisneiss dib. Daigh ní⁴⁴⁸⁵ rogenair iar taidhecht Crist i coluinn nech budh mho déeirc 7 trocuire, budh mó sæthur 7 aine 7 ernaighthe, bhadh mo umhla 7 cænduthracht, badh mo cennsa 7 ailgine, bhadh mho deithitin 7 iret⁷ im eclhuis nDe, bad mo sæthur laithidhi 7 fritaire aidhchi. IS é na tarat nach n-inmar no nach ní mesc ina churp riam o roghabh crabud. IS e na heissibh loim na linn nogu mbeth⁴⁴⁹⁰ a trian d'uisqui. IS e nar'chaith aran nogu mbeth trian do ghaineam trit. IS e nar'cotuil co comuirsedh a thæbh re húir nocht. IS fo chinn na raibhi acht cloch doghnath do adhurt. IS fria chnes na rochomhraic lion ná olunn. Fer é cu lanpartaib toghaidhi toltanchaib don Choimdidh, amail Aibel mac n-Adaim. Fer co ndepracoitibh dichraibh don Dia, amail Henocc mac n-⁴⁴⁹⁵ Iareth. Luamuire lanfolartnaightheck do airc na hEcuilsi etir thonnaibh in

¹ MS. naomh. ² There is here the mark (Λ) shewing that something is to be inserted.

³ MS. næidhedh.

⁴ MS. æididh.

⁵ MS. dæidhidh.

⁶ Read lia (?).

⁷ iret is in margin ; there is a blank after 7.

t-shæguil¹, amhail Noei mac Laimhiach. Fírailithir co sonairte irsi 7 creitmhe, amail Abraham mac Tharæ. Fer búidh bláith dilghedhuch o cridhi, amail Moyse mac n-Amhræ. Fer feidhil foiss i fulung fochaidhi 7 trebluidi, amail Iob fochadhach. Salmcetaidh lanbhind lanairpeitech do Dhia, amail Dabid mac Iese. Estadh firecna 7 fireoluis, amail Solmain mac nDabid. Ail nemchumhscaighthe for a fothaigter ind Eclas, amail Petur n-apstal. Primhproi-ceptoir coitcenn 7 lestar toghai ic focra firinni, amail Pol n-apstal. Fer lan do rath in Spirta Nóibh 7 d'óigi, amail Eoin mbronndalta. Fer lán do cos-
 4505 mailius o ilmoduibh re hIssu Crist, re cenn na n-uile. Ar doríne an fer-sa fion don uisce dia mhuinntir 7 dia áigeduib² isin cathraig-si amail doríne Issu fin togaidi don usqui ic fleidh Cannan Galale. Mac sáir dano atberur frisin fer-sa amail aderar mac sáir re Crist isin soscél .i. hic est filius fabri .i. Ioseph. Tri bliadni .xxx. i n-æis ind fhir-si amail asat .III. bliadni .xxx.
 4510 i n-æis Crist. Robui eiseirgi dano don fir-sa iar treidenus ibhus ina imdhai i Cluain do acalluim 7 do chomdhidnæd Chæimngen, amail robhui eiseirghi do Crist iar tredenus asin adhnucul ind Iarusalem do comdhidhnæd 7 do nertad a mhathar 7 a dheiscipul. Conid arna maithib-sin 7 arna maithibh imdhaib ailib ata a ainim ag muinntir nimhe. Atát a rélce 7 a thaisi ibhus co n-
 4515 anoir 7 co n-airmheitin, co fertuibh 7 co mírbhuilibh cechlaithidhe. Et cid mor a anoir coleic on mhudh-soin bidh mó a anoir i n-æntaidh³ naoibh nemhtruailigthe i chuirp 7 a anma im-mordhail bratha, intan bus brithem for toradh a foircetuil inti noibh Quiardn [fo. 39. b. 2] immálle re hÍssa Crist dia rofoghain. Biaidh immorro isin ma . . . moir-sin, i n-aontaidh uasalathur
 4520 7 fátha, i n-aontaid apstal 7 deiscipul in t-Ślánicedha Issu Christ, i n-aontaid .ix. ngrad n-aingel na tairmdhechadur, i n-aontaid déchta 7 dænachta Mheicc Dhe, isin æntaid as uaisli cech n-æntaid, i n-æntaid na noeib Trinoidi, Athar 7 Meic 7 Spirta Noibh.

Ailim trocaire nDe uasail uilecumhachtaigh tre impidi noib Quiardn
 4525 co risem in æntaid-sin⁴. Ros-aitreabham in saecula saeculorum!

Ni me as cintuch risna focluib dichéillaidi ata isin mbethaid-si, acht an drochchairt.

¹ MS. intshæduil.² MS. áidedaib.³ MS. æntaigh.⁴ MS. æntaig.

[fo. 39. b. 2. line 10.]

Riaghail Patraic inso.

Soerad eclasi De co mbaithus 7 geomnai 7 gabhail n-ecnaire, co macuibh do leighiund, co n-edbairt cuirp Crist for cach n-altoir.

4530

Ni dleagur *dechmada* na bó cennaithe, na trian annoiti, ná dire *sét* do mhainib, manebhe a *frithfolad* na heclasi do baithius 7 chomnai 7 gabail n-écnaire a *manach* itir biuu 7 marbhu, 7 coraibh oiffriunn i sollumnaib 7 domnuighib, 7 co rabhut aidhme og gach n-altoir dib mar *aderur* 7rl.

Cosc moColmóc maic ui Beona.

4535

Cidh as imgaibthe do duine? Ni *anse*. Fergughudh *menic*. Mordata cen dan. Discire *fri senoir*. Moille *fri clocc*. Coicce *fri hantesda*. Immat *forluaman*. Faitphed *briathar*. Briatra *inglana*. Agairbhe *taitheisc*. Tairisiumh *fri secnapaid*. Sithe *fri cursachad*. Commarbai do mhanchaib. Mence *chestaigthe*.

4540

Ceist, cid as inleanta? Ni cundtabart. Foss oc cetlai. Enfaitiu mbriathur. Briathra ailgena. Riaghail do chudnodh. Eirghi la ceitbreitir. Ceim n-urlatad ar Dhia. Diuide *cride*. Combádudh toile. Træthad aicnid. Ainmne *fri fochaidhe*. *et caetera*.

[As doilghi leam iná in t-écc.]

4545

AS doilghi leam ina in t-écc
dotecht idir adám déit
an cuire tífus armeis,
a mbeth uili for ainseis.

Olc in aimser thicfa ann,
format, finghal, forrach fann,
toidecht gach uile cohéimech,
gan fírlæch, gan fírlérech.

4550

Gan righ damus cert ná cóir,
gan espoc óg uas altóir,
gan brugaidh gebhus dechmaidh
da crudhaibh, dá choemcheshruibh.

4555

Sruithi bitis do dheoin Dé
i *tosach* na haimsiré,
cesloma clama cechra,
nirsat bailce bloingecha.

Lucht na foghluma feighi
fognitis do Righ grene,
ni thairmesdais mec nait mná,
robsat glana a n-aicenta.

Leinti beca, bruit mhora,
cridhi *triamura* trogha,
puodralla gerra garbha,
ocus riagla rogharbha.

Doticfad sunn iar sodhuin
sruithi *deridh* in domuin
co mbrat, co mbuar, co mbennuibh,
co failghibh, co fithchellaib.

Co sida is siric is srol,
gu coilcibh cæmha iar n-ol,
co ndímhes ecna Dhe dil,
beit i seilbh dilis *Diabuil*.

Atberim fri siol nAdhuim
ticfat lucht an fhuarchrabuid:
geba't orra dealbha De
na sleamna, na sladuighé.

INann luas imthighit ass
fér *ocus* fochon fonnghlas:
amhlaid raghuit immale
ocus blath na mbrogaire.

Bregaire *deridh* dhomain
raghait uili i n-æn conair,
i nglaic dhiabuil do dheoin Dé,
a bphianuib dorchá doilge. A. d.

HOMO PROFICISCENS UOCAUIT SERUOS SUOS TRADIDIT ILLIS bona sua. O dhochuaidh in *fer* maith for turus rocongair a mhogada 7 rofhodhail daib a indmusa. Ocus as ecsamail amuil rofhodail¹ doibh na hinnmais sin .i. dorat *cuic* tallne dh'fir, 7 a dhó dh'fhir aili, 7 æntalland don fhír déidhinach².

4595

Matha *immorro* mac Alpei, in sui Ebhraidhi, in cétna fer roscribh in soscela coimdheta, is é roscrib i curp soscéla ind aisneis noeim-si dia chuimniugud don eclais amail dailius Mac in Athar nemhdha dána ecsamhla in Spírta Nóibh da cech æn isin eclais.

IS e *immorro* in duine atberar do dhul il-leith aili ann .i. Issu Crist 4600 Mac Dé bhi dodhechaid do chabair in chinid daenna curos-ben a glaic Dhiabuil 7 cu rofreasgabh iarsin for nimhibh noebhdha³ aramus in Athar neamdha, 7 rocongair cuice a apstola curo fhodhuil doibh dana écsamhla in Spírta Nóib amail rop fhollus do chách isin cindighis. Ocus cu tidhnaic na dana cetna dona noebaibh⁴ 7 dona firenuibh fo indtsamail na n-abstul tria 4605 forceatal na screaptra ndiadha.

Na cuic tallanda *immorro* atberar sunn iar siens coic cefada cuirp 7 anma sin rotidhnaicedh o Dhia don cinédh doenna dia fhoghnámh fein 7 d'fegad De trompa.

Na da thalland *immorro* itberur sunn, iss *ed* dofhornet in t-etarcnugud 4610 7 in tuicsinugud doberut na noeibh⁵ 7 na fireoin for an Coimdhid gu cumaid a ndeghghnima⁶ fon n-etargna sin.

IN oen talland *immorro* iss *ed* doforne, in dlígéd derrscaightech fil isin annain doena, triasa bhfeghann hi fein 7 na duili aili filet i talmáin 7 renna 7 firmamint 7 in sosad ainglecda 7 in Trínoit [fo. 40. a. 2] uilichumachtach. 4615

No as iat na cuicc tallanda atberur sunn .i. coic liubair rechta Moysi; ár foghnaidh a nemhforbunn-side do luct núifhiadhnusi, ár fogabur amlaidso ænta petarlaici fria nuifhiadhnusi .i. rechta fria soscéla: uair dia tarta nech leis na coic fadhó is a deich fhásas dibh. Dia tuctha dano na deich focé-

¹ MS. rofhogail.² MS. deighinach.³ MS. noemhdha.⁴ MS. noemaibh.⁵ MS. noeimh.⁶ MS. andeghghnima.

4620 thair is .xl. fhásas dibh. As inann sin iarflr 7 coic liubair Moysi co ndeich timnuibh in *rechta* diadha do accomhal do ceithirliubur in t-soiscéla dia bhfoghuin don duine thoirises on cethardhúil 7 cu bhfoghuin an duine-sin don fhirDhia dorat *rechta* 7 riaghla ecsamla dona hecnaidib.

A haithli *immorro rechta* 7 riaghla na coic n-aimser remtechtach tainic 4625 Issu sunn isin domun cu rochum-sidhe *rechta* 7 riaghla tria forcétal soiscéla don chiniud doena 7 dona hapstalaib seoch chách, 7 roforchansat-sidhe a fothoscaighthe 7 a n-deisciplu noebhu¹ taraneisi imna riaghluibh-sin.

Sochaidhe, tra, do noebuibh² 7 d'fhirenuibh rocomailset na *rechta*-sin 7 na riaghla in Coimhdhed na ndula 7 na roleicset i mudha a taillne. Amhail 4630 rocomuill in noeb³ uasal oirmheitnech dia tá lith 7 foraitmet i n-ecmong na ree-sea 7 na haimsiri .i. in grian tsolusta 7 in réta loinnerdha 7 in tene thæidhliuch 7 in ruithen rathmur rofhaidh Grian na Firindi isin domun cu roshoillsigh i bhfhertuib 7 i mirbhuiib coiced Connacht .i. Muchua Balla. I teirt-Kallaind Mharta *immorro gacha bliadne* indister ní dia fhertuib 7 dia mir- 4635 bhuiib 7 dia ghenealach collaidi 7 don fhorbadh dorat for a rith mbuadha ibhus isin tsægul freacnairc .i. Mucua (Cronan a ainm dilius⁴) mac Becain mic Bairr mic Nathi mic Luighdhech⁵, o taat I-Luigdech, mic Dalann do Ulaibh. Cumne *immorro ingen Conamhail mic Machdain*, do Dhail mBuáin, a mháthair. Briunsech 7 Lucait [fo. 40. b. 1] 7 Tuideall a tri derbhsethracha.

4640 I N-araili aimsir *immorro* tainic Comghall [Bendchair] do thigh Becain remraidti, et atconnaic timtírecht aingiul oscinn in tighi, 7 rofhiafaig do Bhecán: 'Cidh fil ocutsa do macuibh?' 'A dho doneoch is áirmhighthi,' ar Becán, '7 macán lasc bec fil ocna cæirib, 7 ni hairmhighthi he.' 'Tabar isin tech confhacamar hé,' ar Comgall. [Tuccad ón]. IS ann sin roraidh Comgall: 4645 'As forbhféailid m'anam-sa resan mac-so, ár ita rath in Spirta Nóibh 'na comuidecht.' Ruc iarum Comgall Muchua leis cu Bennchar, cu rolégh canoin phetarlaici 7 nuifiadnissi ann, 7 ind ord n-eclusdai, et doghnídh-somh ferta 7 mirbuii isin inad-sin, ina gillaidhecht.

FEACT ann tainic ben aimrit dia atach-som dia soerad ar an aimrite. 4650 IS ann sin dorala dosum bheith oc cá iarna bualad dia oidi, 7 ni thuc freacra fuirri. IS eadh doróini in ben, dochuir a bas foa dheoruib-sium cu tard ina beolu, cu rothuisim focétoir, 7 co ruc mac .i. Dabiu mac esidhe iardain.

¹ MS. noemhu. ² MS. noemuibh. ³ MS. noem. ⁴ The words in parenthesis are interlined. ⁵ In marg. Caindech *immorro* mac Luighdech mic Liligdech mic Dalann.

IS brecht *immorro*, 7 is *ecsamail* innisit na heolaig fatha tuidhechta Muchua a hUlltaib, ár iss *ed* atberut foireann conad araili baili ruc Comgall⁴⁶⁵⁵ uadh, cumad hé fochunn a dheabtha. No is e in fotha iar bhfir .i. araili aimsir ruc a mháthair le Muchua do thorruma a hathardhai .i. Dal mBuain, 7 a coibnesta¹; et o'tconncadar-sum esseom roanáraigset hé, 7 rotreicset cach airi. Robai *immorro* senoir uasal don cinedh-sin .i. Coman sacart meise Fiachna mic Bætain; et is *ed* atbert-sidhe rá Muchua: 'Robentar anóir⁴⁶⁶⁰ h'athardha fort amail rabenuis-si formsa.' O robhatar .i. Muchua 7 a máthair, ic toidhecht do Bennchar forcula doralatar macaimh Fiachna mic Baetain doibh, cu mbatar ic fanamhat imon clérech, 7 iss *ed* atbertis: 'Clérech lascc.' 'Meic cen casc,' ar Muchua. Rofhergaig iarum friu cumor, gu ros-cuir fon talmáin. Cu rocosait Coman [fo. 40. b. 2] 7 Fiachra mac Bætain fria Comgall⁴⁶⁶⁵ in gnimh-sin. IS ann sin atbert Comgall cona biadh Muchua in Ulltaib, et as i briathar Comain fadera sin. 'Os 'gum innarba dhuit,' ar Muchua, 'tabair comhartha dhamh triasa tuiceabh bhaile i bhfothaighiubh reclés.' 'Ni fhil comhartha ocum,' ar Comgall, 'acht mana bera lat in topur-so.' 'IS tualaing Dia cidh edh on,' ar Muchua. O dochuaidh *immorro* Muchua a Bennchar⁴⁶⁷⁰ amach rodhechsat a coimmitte daraneisi, 7 atconncatur in nell uiscidh inandiaidh² cech leth notheighdis. 'IS é in topur sút,' ar Muchua, '7 ernuighium fris curub é bias remhainn 7 bus treoraigi dhun.' Et fo intsamail Moysi mic Amra riasa rabha nell solusta ic tiachtain a hEigipt atbert-som sin. Rasiacht Muchua assin gu Gæl, cathair sin i bhFeruibh Rois, 7 Gabrin espoc do⁴⁶⁷⁵ Bretnaib inntisein, 7 tarcaidh-sium in cill do Mhuchua, ar bat comhaltadha. Rothuit *immorro* bainne asin nell-sin co nderna topur isin bhaili dhe a comartha a n-æntad.

Rosiacht iarsin Muchua co Fobhar Feichin. IS í sin aimsir a ndernad muilenn ac Feichin, 7 ní raibhi uisci aigi, 7 as i comairli doronsat na cleirig: ⁴⁶⁸⁰ 'O dhorócht,' ar siat, 'Muchua cucainn, tiagham gu Loch Lebinn dus in bhfuighbim uisci as.' 'IS torathar comhairli sin,' ar in soer, 'ár ita in sliabh lanmhor eatraibh.' 'IS tualuing Dia cidh edh on,' ar Muchua. O rosiachtatar tra na cleirig in loch rolá Muchua a bhachaill isin loch, gu rotholl roimpe in sliabh. Doróine dano Feichin in cétna 7 na cleirig arcena, co⁴⁶⁸⁵ frith amlaidsin uisqui don mhuilinn. Doronsat a n-æntuidh³ iarsin Feichin 7 Muchua.

¹ MS. coimnesta.² MS. inandiaigh.³ MS. anæntuigh.

TEIT iarum Muchua assin cu Tech Telle i *termann* Durmaighe, et iss *ed*
rob ail dosom cathair d'fothugud i farrad an inaidh-sin, 7 araidhe nír'hetadh,
4690 ár ní rothoirinn in topur.

LUID iarsin Muchua tar Sinainn i *crích* Connacht. Ceallach mac
Ragalluigh¹ ba ri *Connacht* intansin. IS eadh *immorro* doralá do Mhuchua
dula i Soghan Ua Maine, et ro [fo. 41. a. 1] shlechtsat uili dhó ar connailbhi,
ár do Ulltaib a mbunadus. Roanoraigh dano rigan craibhdhech bai isin
4695 tír esiumh cu[lán]mor, Baillgel a hainm-side. Bai tra Muchua cethracha in
carghais isin tír-sin, 7 rofhuabratar a fhostad acu dogres. 'Ticfa *immorro*,'
ar Mucua, '[uaib] bodhein mac bethad dia bhfoighentai.' Comman dano
rotarrnguire^d annsin.

IMthighis uathaibh iarsin, 7 facbhus bennacht foruibh 7 fora ndaltuibh
4700 7 fora macuibh sethar, *sicut* atbert:

Bendacht fora ndaltuibh
da mbeat doreir riaghla:
mu bennacht cudermhair
ara ndeghmhnaibh diadha.

4705 Gach gilla is gach garmac
bias dom réir curoghar,
biaidh doibh 's ní bhá falumh,
talam cona thorad.

LUIDH Muchua iarsin cu Loch Cime. IS ann robui Cellach mac Raghallaig
4710 ri *Connacht*² oc seilg. Luid in fiadh³ isin loch, cu roan for cloich moir ann,
7 nír' lamad dul 'nadhiaidh⁴, ár robui peist isin loch noerchoidiged cumór
dona dainibh. IS ann sin doraidh in ri re Muchua: 'Damad dana lat fer
dar muinntir do dul indeghaidh in fiadha⁵ for do comairci riasin peist
[noragad].' 'Is tualaing Dia cidh edh on,' ar Mucua. Luidh in fer iarsin
4715 isin loch cu romharbh ind agh n-allaid bai forsin leic, 7 iss *ed* roraid. 'Roba
maith,' ar se, 'an t-inad innsi so.' Tainic iarsin in t-ocldéech isin snamh cu
roshluic in peist 'na oenmhír esidhe, cu roaithisigh in rí do Muchua.
Rofergaig *immorro* in clérech risin peist, cu rosceith ind ocldeech n-oghshlan
i bhfiadhnusi na slóg, 7 ní roerchoidig doneoch riamh iarsin. Romorad ainm
4720 De 7 Muchua triasin bhfirt-sin, et roshlecht in rí 7 urmhor na slóg do
Muchua. Et ba he sin tosach a ardratha a cuiced *Connacht*.

¹ MS. radalluigh.² ri *connacht* interlined.³ MS. fiagh.⁴ MS. nadhiaigh.⁵ MS. in d7haidh infiagha.

Luidh Muchua iarsin tar Odbha bithuaidh i crich Cera, cu riact cu Ros Dairbriuch, ut dixit:

[fo. 41. a. 2.] Ros nDairbhrech cathair Muchua
re n-abur Balla bithnua, 4725
inmain dos ainglech idhan
Ros nDairbhrech na noeibhibur¹.

Balla ag dainibh noebhdha² aní
in t-ainm coitchenn gu coemhlú:
Ros nDairbhrech rob edh a ainm 4730
re linn Tuathail Treathanghairbh.

O crich Benncuir na n-ath n-uar
gu clar Cera na cæmhshláagh,
a tir Fher nDomhnann na ndos
rofhaidh Comhghall gu coem-Ros. Ros. 4735

Anaid adaigh³ isin dú-sin. O rofheghsat *immorro* in coimmite osacinn
aramharach ní fhacatar in topur. Doraidh Muchua friu in topur dh'iarrad.
IS and doraidh scoloc friu: 'Ata topur Ballaluinn tisana.' 'Bidh uadha sin
ainmneghtar in baili,' ar Mucua: amail asbert fesin:

Bidh Balla ainm in bhaili 4740
ár doralá for mh' airi:
bid he a ainm osin imach
cu tí in dine déidinach⁴.

Roaltuigh-sium do Dhia inad [a]reclésa dh'fhoillsiugud dó. Coic bliadni
trichat immorro robo slan do Muchua intansin, 7 bliadan ar fichit do oc 4745
foghnum don Choimdhid isinn inad-sin, co ndechaid docum nime:

Rann. Bliadain ar *trichait* gan acht
do Muchua a coiced *Connacht*,
fraigh uiri ic tarainn a thæibh
fa dúire crabhuidh cneschæil. 4750

Tainic *immorro* Eochaidh Minnech, flaith clann bhFiacrach, do diultadh
resin clérech. Rofoillsiged, dano, dhó aingil ós cind in dairi [ir-roibi
Muchua], 7 o'tconnaic in clérech rothairinn dó fochedoir. As amlaid
immorro dobhui Muchua intansin, i carcair cloichi. Doriacht Eochaid aramus
in cleirig 7 cét do maithibh a muinntiri 'na fharrad .i. Maine cona secht 4755

¹ MS. noeimhibur.² MS. noemhdha.³ MS. agaidh.⁴ MS. deiginach.

macaibh 7 Domhnall 7 Feradhach 7 Mael Cathaigh 7 Ronan 7 Suibhne 7
 Finntan Finn 7 maithi clann Fiacrach. Et cidh marbad in cleirig rotriallsat
 is l a reir dorónsat, ár rothaitnighset na ruitne spirtaldai 7 in doghuma diada
 asa gnuis. Roidbairset dó in baili iarsin cona crich 7 cona ferann do dheoin
 4760 Cheallaig mic Raghallaig, conadh dia fhothugud sin rochan in seanchaid:

O Clugh chuir Calgaigh cruaidh
 co Móin fri hAdhradh atuidh,
 o Mhuigh Moetla cona moin
 gu Croit Cualachta clethmhoir.

4765 [fo. 41. b. 1.]

IS amhlaid thuccsat a tír
 clanna Rosa gu roibrigh
 gan ainbhthine 'na n-anmain,
 ga mainchine moradhbhail.

4770 Gu cuairt gach treas bliadan balc,
 itir fhir is mhnái ocus mhac,
 do Chua na carcraich cáili
 re atach, re ecaine.

4775 Bo gach fir feramail uili,
 idir righ is rothuine,
 do Chua chedach na fharrað,
 edach gacha hollaman.

4780 Muc mhor gacha tighi thuaidh.
 o Traigh Eothuili cu Muaidh,
 screpul gach teineadh cin tart
 do neimeadh coicidh Connacht.

Robo le Muchua gan ces
 o Odhba na ndröng ndiles,
 roba tairptech a tuili
 cu traigh n-ainbhtech n-Eothuili.

4785 RO fhothaighesdar amhlaid sin a cheall 7 a congbaíl, et tuc tri hespaic
 do coisecrad a releac 7 a reclés 7 do roind in ¹ feruinn dia manchaib.

BA do fertuibh Muchua. [Aroile] ben aimrit tainic cuigi, cu robennach
 da ghas bilair dhi, 7 cu rocoimper focétoir mac 7 ingin .i. Luicenchair
 craibdech 7 Scannlan iatsaidhe.

4790 FIRT amra aili bheous .i. Muchua dodechuidh gu Loch Cime,
 gu r'indisetar na timtirigh do Cindfhæladh mac Colcan, ár is e ba rí

¹ For do roind in the MS. has something like *nuiimr dann*, rewritten in a vile modern hand.

Connacht intansin : ‘Ata,’ ar siat, ‘anmhchara Cheallaig mic Raghallaig amuigh.’ ‘Ni dochaidi linn he,’ [ar Cendfaoladh,] ‘a bheith ’na anmcaruit ag Ceallach [mac Ragallaig,] 7 ní thargha isin n-innsi-si.’ IS ann sin tuc Muchua in loch tarsin n-indsi. Dochuaidh in ri areicin a n-ethar andegaid Muchua. 4795
7 tuc he fein 7 a mac 7 a ua a n-dæiri dhó, 7 inn inis do shoerad, 7 ro soerad iarsin.

BA do fertuib Muchua .I. Sil Muiredhuigh robui isin Buidhi Connaill, cu roshirset cleirigh coicidh Connacht dia bein dib, 7 ní fhuatarar, cu tancatar airm i m-bui Mucua, curo ic-sidhe iat, 7 cu tuc in dath bai orra for a 4800 bhachuil, et tucsat iarsin a maincine dhó : conudh dia fothugud sin asbert in senchaid :

ROshirset sil Muiredaig
tuatha Eirenn isalla
da ndin aran duinebaidh
cu tancatar cu Balla.

4805

Rogheallsat sil Muiredhaig
riar an cleirig gil glanna
cumadh lir fri duilleabur
a n-indmhussa do Balla.

4810

[fo. 41. b. 2.]

Dorat fora næhbhachail¹
galar na tuaithi uile,
conadh edh forcæmhacair
is de ata in Bachal Bhuidhe.

‘Cuic cét fachúic thancabar
d’feruibh armghlana uailche,
cu brath dianam-riaraidh-si²
ní bete ní bus uaitte.

4815

Gach eicen dos-ricfa-si
guidhidh m’ainm co Dia
choidhche ní bar-ricfa-si
anmforlunn ’nadhiaidh³.

4820

BA do fhertaibh Muchua. Fecht dochuaidh a crích Muaidhi cu riacht cu hInis Amhalghadh, 7 ní tucadh ethar cuigi. ‘Ni ba eicin feasda,’ ar Muchua, ‘ethar d’iarradh innti.’ Tuarcaibh iarsin an talam cu tiaghar do 4825 chois innti osin casaniu.

¹ MS. næmhbachail.² MS. riaraignisi.³ MS. nadhiaigh.

FEACT n-oen dochuaidh-sium cethrar cu bru Mhuaidhi. Tucsat na hiascairidí era fair. ‘Dia m-beth,’ ar esium, ‘timthiridh Dé tis nobered ní dhuinne.’ As ann sin dochuir in ron cetra bradana dhoibhsium for tír.

4830 FEACT aili docuir *Muchua* a timthiridh d’acallaim Foelain. O rosiact-sidhe cu hAll in Cleibh tancatar chuite da bangaisgedhach batar is[sin] tír .i. Bec ingen Conchoraig 7 Lithben ingen Aitreabhthaigh, et [iss é] reabrad dodeitbir dognitis-sidhe, in duine teched sechu dobertis essidhe i cliabh 7 da théit asside 7 a imluadh tar an allt n-adhuathmhar. Rofaillsiged do *Muchua* a gilla
4835 do chur isin cláb. Luidh [*Mochua*] cu riacht an t-inad. Roriaruigh Lithben ingen Aitreabhthaigh he focétair, 7 ní roleic Bec uaithi an gilla co tard an clérech a chochull di. Rolassidhe ima lamuibh 7 roriarraig in clérech iarsin. Et roagailset na hingena a[n] da n-athair cu tardsat do shaigid *Muchua*, [7 cur-robaist] *Muchua* iat [iarsin]. Táinic *immorro* in Bhéc-sin cu mboi secht
4840 mbliadni ic fognum do *Muchua*, cu raibhi i n-araili tan ic acaine beith cen claind 7 is ed acetna dano doraidheadh Coel mac Ædha, sen ceneoil Ædha, 7 tancatar andis co tucsat a maincine do *Muchua* dogres.

Aillsi dano robai for Taithleach mac Cindfhælad. Roic *Mucua* he, 7 ros-cuir ara cloc fein, 7 ata fair fos do derbhadh na mormirbuile-sin.

4845 [fo. 42. a. 1.] Araili aimser shamraidh docuired *Mucua* do coimhet na n-uan. Robui-sium *immorro* ic gabhail a Bhiaide ina bhfarrad. Rochoimh-rithsat na huain aramus a maithrech, ár ní raba fal eatarra. Tainic *Muchua* 7 rotarraing a bhachail ‘nadhiaidh¹ forsin talmain, 7 ní rolamh uan dona huanaib toct tar slict na bacla, acht cach dhe oc dechsoin a cele tarsin slict
4850 anunn.

I N-araili la tucadh gu *Muchua* gilla anfhabrachtaidi nar’fhét a lamha na a cosa na a uile bulla arcena do gluasacht. Rotadaill *Muchua* oa laimh a uili bhall [ind gilla,] 7 adubairt fris: ‘Éirig a n-ainm Issu, 7 fegh in ngréin, 7 imthigh;’ 7 roeirig focétair 7 roimthigh, 7 romorad ainm De 7 *Muchua* desin.

4855 Feact aili tucad duine demhnach cu *Muchua*. Roinnarb-som in demon uadh [focétair] ind ainm na Trinóite.

I N-araili aidhchi² thainic araili merleach do ghait cruithnechta *Muchua*. O rotocuibh in merlech in t-oire fair rofheodhaigh focétair, 7 ní rofhet imtheacht na a oiri do cur dhe, nogur’bennach *Muchua* iarsin.

4860 FEACT aili tháinic fer sægulla 7 mac balbh bodur lais cu *Muchua*, 7 roghuidh³ he cu roslanaiged a mac dhó, 7 roghuidh⁴ *Muchua* in Coimdhéfair,

¹ nadhiaigh.² MS. aighthi.³ MS. roguigh.⁴ MS. roghuigh.

7 ba slan in mac do chumachtaibh Dhé 7 do guidhi¹ *Muchua*, 7 romorad ainm De 7 *Muchua* dhe sin.

IS e *immorro* in fer-so .i. *Muchua* dorat a uili fhoghnúma o thosach a bethad fria *ecna* 7 crabhúdh. IS e roimeaclaig in Coimdhí asa naidinacht.⁴⁸⁶⁵ IS e rotraeth *cech* *pecad*. IS é [dano] robhaidhestar ann fein airfitedh in tsæguil frecnairc. IS e rotraeth fuailfedh a cholla. IS e rodermuit na haibh-niusa freacnairc. IS e ná ruc a *menmain* na a innfheitiumh o thsír fheghadh na flatha neamhdha. IS e romiscnigh na maithi aimserda mar bhtis o traighi. IS e roimghabhúdh onoire in domuin amail bás. IS e roadhuathaig na hind-⁴⁸⁷⁰ mhusa [fo. 42. a. 2] 7 na maine. IS e nocomainsighedh in t-airfited collaidi mar badh neim. IS e na tuc gradh don brentataidh collaidi. IS e dorat loghúdh da *gachæn* doghníth olc fris. IS e rotraeth a corp 7 ros-tairbhir frisín bhfoghnúmh ndiada. IS e rohadhannadh o theinid gradha Dé 7 noadhannadh-som on teinidh [cétna] cridhedha na ndaine aili. IS e⁴⁸⁷⁵ nocharad in comhfhocús amail hé fein. IS e notarmnaighed do corpuibh 7 d' anmannuibh na ndaine [aili]. IS e nocharadh a naimdiu, amail nocharadh a cairde. IS e noernedh na maithiusa doneoch cia mhiscniged neach é. IS e doghníth *ernaigh*thi tarcenn lochta a ingreama 7 a aithisighthe. IS e ba foidhídechu² fria fulang *cech* imnidh³ 7 *cech* fochaide.⁴⁸⁸⁰ IS é do bereadh na máine diadha 7 doen[n]a da *gachæn* non-athchuinged. IS e nofurchtaiged do *cechæn* nobhith a n-eicín amail athair. IS e nothorramad *cechæn* nobidh i carcair *no* i cuibrech, 7 nos-tuasluiced. IS e do bheiredh crodh⁴ do shoerad *cech* dæir 7 *cech* mogad. IS e do bereeth etach do bhochtuib 7 aidilcnechaib in Coimhdhed [é féin]. IS e ba soma 7 ba saidhbre⁴⁸⁸⁵ dona bochtuibh ciar' bo bocht fein 7 ciar' bhó aidhilgnech. IS e do bereadh biadh dona gortachuibh 7 deogh dona hitaduchaibh 7 etach dona nochtuib 7 failti coitcenn dona háighedhaib⁵ 7 do *cechæn* ricédh a leas. IS e nodhítnedh na deibhléná 7 na fedhbhu truagha. IS e noshoerad na bochtú 7 na hamhfhanhána o cumhachtaibh in tsæguil. IS e na rogradhuigh ór 7 arcat *acht*⁴⁸⁹⁰ amail clocha no luaithred. IS e naroghluais a bhel na a thengaid riamh cudimháin. IS e na roleic nach n-anairchius chuide riam triana eistechtuibh. IS e nothaisced 'na cridhí *cech* ní noraidhedh Dia fris. IS e na facaidh ní nar'bhú dir dhó do fhaicsín. IS e na ruc coisceim fria hanbhfhórus riamh. IS e rotraeth a cefuidh o shanntugud na rét talmanda [fo. 42. b. 1]. IS e⁴⁸⁹⁵

¹ MS. guighi.² MS. foighidechu.³ innigh.⁴ MS. crogh.⁵ MS. haidhedhaib.

nocengail (*sic*) indeithium a menman isna nimhib noebhdhai¹. IS é na roleic uadh nach n-uair dimhaín *cen* toradh. IS e na roleic da *cridhi* dhul o Dhia. IS e romhianaigh cu bhfoghníadh *cech* ni ar *Crist*, ardhaig gu roissed cusan athardhai nemhdhai. IS é nofhuired an chumsanad suthain do fein tria 4900 træthad a cholla ind oeine, ind apstanait, quia² *crucifixus est mundus illi et ipse*³ *mundo*⁴.

¹ MS. noemhdhai.² MS. qui.³ MS. ipsi.⁴ See Galatians vi. 14.

TRANSLATION.

(The figures refer to the corresponding lines of the Text.)

THE EAST

THE EAST

LIFE OF PATRICK.

THIS is Patrick's Life; and let every one who shall read give a blessing to the souls of the couple for whom this book hath been written.

POPULUS qui sedebat in tenebris uidit lucem magnam¹. The people that sat in darkness beheld a great light, and they that were biding in the shadow of death found a light whence came their illumination. Now the Holy Spirit, the Spirit which is nobler than every spirit, the Spirit which inspired and which taught both the churches of the Old Law and the New Testament with grace of wisdom and prophecy, that Spirit it was which spake these words through the mouth of the chief prophet Isaiah son of Amos, *de cuius laude loquitur Hieronymus dicens: Potius dicendus est euangelista quam propheta*. To praise him Jerome saith, that it were meeter to call him an evangelist than a prophet, because of the clearness, and of the harmony with the New Testament, wherewith he told tidings of Christ and of the holy Church, so that one would not think that it was a prophecy of things to come he was making, but a declaration of things already bygone, the act having been completed.

15. Now one of his manifest prophecies through a declaration of what has passed is that which is here set forth. *Populus qui sedebat in tenebris uidit lucem magnam*. The people, then, that sat in darkness beheld a great light. Now the context of this declaration by the prophet is as far as the place where previously the same evangelist had said, *primo tempore eleuata est terra Zabulon et terra Neptalim*². There came, then, with the renewal of the time great glory and elevation to the tribe of Zabulon and to the tribe of Nephtali, wherefore it is after that declaration that he says, *Populus qui, etc.*, the people that sat in darkness, etc. Howbeit if we go according to history, that was the people of Israel who abode in the gloom of the Captivity in Assyria. It beheld the light of the redemption from that captivity, to wit, Esdras and Nehemiah, Jeshua and Zerobabel. But if we go according to the spiritual sense, the people mentioned here are the people of the Gentiles, who were biding in the darkness of ignorance, worshipping idols and images, until the true Sun arose unto them, to wit, Jesus Christ with his Apostles. For there lay great darkness

¹ Isai. 9. 2: Matth. 4. 16.

² Isai. 9. 1.

upon the hearts of the heathen, until the Sun of Righteousness, even Jesus Christ, scattered His splendours throughout the four quarters of the world to enlighten it.

Now one of the splendours which the Sun of Righteousness shed into this world, the splendour, and the flame, and the precious stone, and the shining lamp which enlightened the west of the world, the noble one for whom there is a festival and commemoration on the occurrence of this time and season, was Saint Patrick, son of Calpurn, the pearl and the precious stone whose festival day this is, to wit, *Sanctus Patricius, episcopus*¹, chief apostle of the west of the world, father of baptism and belief of the men of Ireland.

35. Now the time when churchfolk celebrate the festival and commemoration of this holy Patrick, and when some of his miracles and marvels are related in the churches of the Christians, is the sixteenth of the calends of April, as regards the day of the solar month, in the year in which we are.

39. The learned declare that he was of the Jews by origin, since it is manifest from the miracles which God wrought for him, that he was of the children of Israel, for of them were the Jews besides. For when the vengeance was inflicted by Titus and Vespasian, the Jews were scattered throughout the world, and Patrick's original kindred came to Britain, and there a heritage was gotten by them, for in a certain book of his epistles Patrick himself declares that *Nos dispersi sumus per multas regiones terrarum propter peccata nostra, eo quod Domini praecepta et mandata eius non custodivimus*. Wherefore from that dispersion his original kindred came to Britain.

47. Now as to Patrick, of the Britons of Ail-cluade² was his father; Potitus, the Deacon, was his grandfather; Concess was the name of his mother, daughter of Ochmas of France, a sister of Martin was she. And in Nemptor was he born; and when a false oath is taken under the flag-stone on which he was born, it sheds water as if it were bewailing the false declaration; but if the oath be true, the stone abides in its own nature.

52. This is Patrick's first miracle, and in his mother's womb he wrought it. A son of the King of Britain came to the place in which the woman dwelt, and she washed (his feet) for him, and he received entertainment from her. Wherefore his wife through jealousy gave a drink of poison to Concess, who drank it. And Patrick seized the poison in his grasp, and made thereof a stone in his hand, and thus was he born. God's name and Patrick's were magnified thereby.

57. Now when Patrick was born he was brought to be baptized to the blind flat-faced youth named Gornias. But Gornias had not water wherewith he could perform the baptism; so with the infant's hand he made the sign of the Cross over the

¹ In the MS. the words corresponding with 'the pearl . . . *episcopus*' are misplaced; see ll. 37. 38.

² 'Rock of Clyde,' i. e. Dumbarton.

ground, and a well-spring brake therefrom. And Gornias washes his face from the well, and it opened his eyes for him, and he read out the baptismal office, he who has not previously learnt a letter. So then God wrought a triple miracle, to wit, the well-spring out of the ground, and his eyes to the blind man, and reading out the order of Baptism by him who had never seen a letter. So a church was founded over that well wherein Patrick was baptized, and there stands the well by the altar, and it hath the form of the Cross, as the wise declare.

66. Then his mother's sister took him in fosterage, for she herself was barren. Then she fostered Patrick in Nemptor till he was a lad; and overmany to recount and declare are the miracles and marvels which God wrought for him in his childhood and in his boyhood, for God's grace accompanied him at every age.

70. Now once, as Patrick was in his foster-mother's house in winter-time, there came a great flood and fulness of water on the dwelling wherein they were biding, and it quenched the fire; and all the vessels and gear of the house were aswim. So he cried to his nurse, a-seeking food as is the manner of children. 'That is not the trouble that is on us,' saith his foster-mother: 'truly we have something to do before making food for thee, for not even the fire is alive.' When Patrick heard that, he sought a place in the house into which the water had not come, and he dipt his hand into the water. The five drops which were trickling from his fingers forthwith became five sparks of fire. So the fire blazed and the water appeared not thereafter. God's name and Patrick's were magnified by that great miracle.

80. Once in winter-time his foster-mother asked for a faggot of firewood, so he gathered the full of his lap of bits of ice and brought them with him to his house to his foster-mother. 'It had been better for us,' saith his foster-mother, 'to bring a faggot of withered firewood to warm us, than that which thou hast brought.' He said to his foster-mother: 'Believe that it is possible to God, that these icicles should flame like withered wood.' When they were set on the fire, they blazed forthwith.

86. Patrick and his sister Lupait were once herding sheep. The lambs ran suddenly, as is their wont, to their dams for a drink of milk. When Patrick and his sister saw that, they ran swiftly to separate them. The girl fell down and struck her head against a stone, so that death was nigh unto her. Patrick went to her, made the sign of the Cross over the wound, and it was healed at once.

91. Another time, as Patrick was with the sheep, the wolf carried off a sheep from him, so his foster-mother blamed him greatly. But on the morrow the wolf came to the same place, having the sheep quite safe; and that was a marvel, to wit, restitution from the teeth of the wolf as regards the usual food. God's name and Patrick's are magnified thereby.

95. Once, then, his foster-mother went to milk her cow. He went along with her

to drink a draught of milk. Now the cow goes mad in the byre, that is, the Devil entered her; and she drives her horn into the cow that was next her and kills her. Then she killed the five best cows in the milking-place, and afterwards went into the wilderness. Then the saint, even Sucat, goes, through the counsel of the Holy Ghost, to the five cows, and brings them to life out of death. Then he blessed the mad cow yonder, and thereafter she was gentle as a sheep.

102. The Britons held a great folk-mote and thither he went with his foster-father and his foster-mother. Now it came to pass that his foster-father died at that folk-mote. All were silent thereat, and his neighbours wept, and his wife wept, and she said: 'My lad, why hast thou let thy bearer die?' Then Patrick went to his foster-father and put his arms round his neck, and said to him: 'Arise, that we may go hence.' Straightway at Patrick's word he arose and carried Patrick on his back to his house.

108. At another time, the little boys of the place were bringing their mothers honey from the comb. So his nurse said to him, 'Thou bringest no honey to me, my boy, even as the boys of the hamlet bring it to their mothers.' Then, taking a vessel, he goes to the water, and sained the water so that it became honey; and relics (?) were made of that honey, and it used to heal every disease.

113. Once upon a time there died the child of a certain woman, who used to work along with Patrick's foster-mother, milking her cow. Then Patrick's foster-mother said, 'Bring with thee thy child to-day, into the milking-place as he used to be brought every day.' She doth so. Now while the women were a-milking, with the dead child on the floor of the byre, his foster-mother gave new milk to Patrick and said to him, 'Call unto thee the other boy that he as well as thou may drink it.' 'Come, my child,' saith he, 'hither.' Straightway at Patrick's call the boy arose from death, and then they drank it equally. God's name and Patrick's were magnified thereby.

121. At another time, the king's steward went to summon Patrick and his foster-mother to go and cleanse the hearth of the palace in Ail-clúade. Then Patrick and his foster-mother go, and the angel came to Patrick and said to him: 'Entreat the Lord, and it will never be needful for thee to do that work.' Then the angel cleansed the hearth, and said that though all the firewood in Britain were burnt in the hearth, there would be on the morrow no ashes therein. And that is still fulfilled.

127. At another time, the king's steward went to Patrick's foster-mother to demand tribute of curd and butter; and it being winter she had nought to give him therefor. Then of the snow did Patrick make curd and butter, and they were taken to the king; and when they were shewn to the king, they were turned again into their nature of snow. Thereafter that tribute was remitted to Patrick by the king.

132. Now these are a few of the many miracles of holy Patrick, wrought in his boyhood.

133. Now this is an account of the coming of Patrick to Ireland. Four sons of the king of Britain were in exile. They came and wrought havoc in Armorica; and there happened to be then folk of the Britons of Ail Cluaide on a journey in Armorica, and they were slain in that havoc. First then Calpurnius, the son of Potitus, Patrick's father was slain, and his mother, even Concess. They seized Patrick and his two sisters, even Lupait and Tigris. This, then, is the direction in which the sons of the king of Britain went, round Ireland to the north; and they sold Patrick to Miliuc Maccu-Buain with his three brothers (he was the king of Dalaradia); and they sold Patrick's sisters in another quarter; and they (the children) knew nothing of each other. Thence then the name Cothraige clave to him, because of his service unto the four households.

143. Now such was the zeal of the service in which Patrick abode, that each of the four households which he used to serve supposed that it was to it alone that he was a servant; and yet he was subject to the other spiritual direction, even a hundred genuflexions in the morning, and a hundred at evening, and (but) one meal from the one watch to the other.

147. Now he had four names, to wit, Sucat, his name from his parents, Cothraige while he was serving the four; Magonius, (while he was) with Germanus; Patricius, that is, 'father of the citizens,' was his name from Celestinus, even Peter's successor.

150. When Miliuc saw that he was a faithful thrall, he bought him from the other three, that he might serve him alone; and Patrick served after the custom of the Hebrews, for he had a right to that according to another genealogy; and this was entrusted to him, the herding of swine. And he suffered many tribulations in the wilderness of Slemish, as he himself declares in the book of his epistles.

155. What God wrought for him in the wilderness are over-many to recount and declare. Then used the angel Victor to visit him, and teach him concerning the order of prayer. Then used also Miliuc's sons and daughters to come to him with a ration, and he used to instruct them concerning Christian piety according to the teaching of the angel.

159. At that time Miliuc beheld a vision, to wit, that Cothraige came to him with a flame of fire out of his mouth; and Miliuc put from him the fire that it might not burn, and it burned his sons and daughters so that they became ashes, and their ashes were scattered throughout Ireland. Then Cothraige interpreted the vision, and said that it was the fire of the Divine grace, which would come forth from him afterwards unto Miliuc, and that he (Miliuc) would not believe in him. Howbeit, that it would burn up the sins of Miliuc's sons and his daughters, and that they would believe, and that their name would be renowned throughout Ireland.

166. Now on a certain night in that place, Patrick heard the voice of the angel, saying to him in a vision, *Bene, serue Dei, jejunas et oras, et cito exiturus eris ad patriam tuam.* So the time for Patrick's release from bondage drew near, for the heathen used to free their thralls every seventh year. So Miliuc considered how he should retain with him his bondsman, even Patrick. So he buys a bondmaid, even Lupait, Patrick's sister. Miliuc gave her to his bondsman. They were brought together in a house apart on the night of the wedding. Then Patrick preached to the bondmaid, and they spent the night in prayer. In the morning, on the morrow, Patrick saw the white scar in the bondmaid's face, and he asked her the cause of the scar. Said the bondmaid, 'When I was in Nemptor, in Britain, it came to pass that my head struck against a stone, so that death was nigh unto me. When my brother Sucat saw the wound, he made with his hand the sign of the cross over my head, and it was healed straightway.' Said Patrick: 'I am thy brother, and it is I that healed thee, and it is God's mercy that causeth us to meet again after our scattering abroad.' Then they gave thanks to God, and afterwards they went into the wilderness.

181. When Patrick was bidding in the wilderness he heard the voice of the angel saying to him: 'The vessel is prepared that thou mayest go therein unto Italy to learn the holy Scripture.' This said Patrick to the angel: 'The man whom I am serving for the space of seven years, I will not leave him without his consent.' So the angel said: 'Go, that thou mayest know.' Patrick did in that wise. Miliuc said that he would not permit him (to go) unless he should give a talent of gold for his head. 'God is able to do even this,' saith Patrick. Patrick went into the wilderness and told the angel Miliuc's words. The angel said to him, in the place wherein are the angel's traces: 'Take heed to-morrow of a certain boar a-digging the ground, and he will put forth for thee a mass of gold, and give thou it for thy freedom.' Thus was it fulfilled, and Sucat was then allowed to go free. Miliuc, however, repented of allowing his servant to go, and he sent his people after him to bring him back; but they did not overtake Patrick, and the gold being changed did not remain.

194. Then Patrick went into the territory of Húi Néill, a-guesting to Sen-Chianan; but he betrayed Patrick and sold him for a cauldron of brass. He sets the cauldron on the wall of his house, and his hands then clave to the cauldron. His wife went to help him. Her hands clave to the cauldron. The whole household went to the cauldron, and all their hands clave thereto, and the cauldron clave to the wall. Then they said: 'He whom we have sold is servant of a most mighty King. Let him be called back to us.' Thereafter Patrick went to them, and owing to their repentance released their hands; and they returned the cauldron.

202. Thereafter Patrick went with foreigners to sea, and a great storm fell upon them. Patrick besought his God for them, and the sea became calm. When

they reached land, they continued for the space of three days after their provisions had come to an end. So they besought Patrick to ask food for them from God. Then God gave them a fresh cooked swine, and wild honey was brought to Patrick like John the Baptist. He parted from them and went to Nemptor. Now when he came to his fatherland, his people besought him to stay with them, and this was not got from him. (For) whenever he slept it seemed to him that it was the isle of the Gael that he saw, and that he heard the chanting of the children from the wood of Fochlad.

211. Then he went over the Ictian Sea into the south-east of Italy to Germanus, sage bishop of all Europe at that time, and with him he read the ecclesiastical canon.

213. Thereafter he went to Tours to Martin, who put the monachal tonsure upon him.

214. Thirty years, then, was his age when he went to Germanus, thirty years then was he learning with him, and forty years a-preaching in Ireland.

216. Thereafter Germanus sent Patrick to Rome to be ordained a bishop, and an aged elder with him, even Egidius, the presbyter, to bear witness of him before the Romans.

219. Then he went to sea with nine in his number; and he came to the island where he saw the new house and a married pair therein. And he asked the young man who dwelt in the house, how long they had been therein. 'From the time of Jesus,' saith he; 'and He blessed us, together with our house, and we shall be thus till Doom; and God hath enjoined thee,' saith the young man, 'to go and preach in the land of the Gaels, and Jesus left with us a staff to be given to thee.' So Patrick took the staff of Jesus with him, and went back to Germanus. Said Victor to him, 'God hath enjoined thee to go and preach in the land of the Gael.' 'If I should hear,' saith Patrick, ' . . . I would go.' 'Come,' saith Victor, 'to converse with Him on Mount Hermon.'

228. Then Patrick went and complained to God of the hard-heartedness of the Gael. Said God: 'I,' saith He, 'will be thy helper.'

230. Then Patrick went to Rome, and received the rank of bishop from Peter's successor, to wit, Celestinus, the forty-fifth from Peter. He it is that had sent bishop Pelagius to Ireland; but the Gael accepted not his preaching, for not to him but to Patrick had God decreed their conversion. So Pelagius went back and died in Britain. His companions went to Rome.

235. When Patrick received the rank of bishop, the name of Patricius was conferred upon him. Orders were then given to Patrick by Germanus and by Celestinus, and by Matha, king of the Romans. Now when they were conferring the rank of a bishop upon him, the three quires answered, to wit, the quire of heaven's household, and the quire of the Romans, and the quire of the children of the wood of Fochlad.

This is what they all sang, *Hibernenses omnes clamant ad te, puer.* So Peter's successor sent Patrick to preach to the Gael.

242. When Patrick was at sea, travelling to Ireland, he saw the leper on the rock seeking for God's sake a place in the boat. Then Patrick cast his flag-stone into the sea before the leper, but when they reached Ireland they found the flag-stone ahead of them in the harbour.

246. Then Patrick went on till he got to Inver Dé, in the district of Cualann; and the fishermen did not welcome him: so then he set his word on the Inver, that there should never be produce therein. And he who opposed Patrick, even Sinell, son of Findchad, he is the first man who believed in God and in Patrick, and on him and on his seed Patrick leaves a blessing.

251. Forty years from the day that Patrick came into Ireland to the day of his decease¹.

252. He steered his vessel after that past Ireland eastward to Inispatrick. He went on land. There a certain man received him in hospitality, and believed in him. Patrick went to his vessel to converse with Loeguire, to Tara². He went thence to Inver of the Barks, and there he becomes the guest of a worthy man named Sescnech. To him Patrick preaches God's word, and he believes in God and in Patrick. He is then baptized. He had a little son, who was well-pleasing to Patrick, and who loved Patrick much. The boy took Patrick's foot into his bosom; and that night he would not sleep with his mother nor his father, but was mournful and would have wept, had he not been allowed to stay along with Patrick. Now in the morning, when Patrick went to go on his way, his chariot was brought to him. Patrick put his foot into the chariot, and the little boy clasps his two hands round Patrick's foot, and this he said: 'Let me be along with Patrick, for Patrick is my own father!' Said Patrick: 'Let the boy be baptized and put into the chariot.' And Patrick afterwards said: 'That boy will be a successor of mine.' And Patrick bestowed a name on him, Benignus, that is Benén.

266. Then he goes in Patrick's company to the Grave of Fíacc's Men in Magh Bregh, on the eve of Easter. It is there that Patrick celebrated the order of Easter, and consecrated fire is kindled by them for mass. That was the night of the feast of Loeguire son of Níall. For the feast of his birth was always celebrated by Loeguire, every year in Tara of Bregh. And no one dared to kindle a fire in Ireland before a fire had been kindled by him in Tara.

272. Then Patrick cursed Inver Domnann and Inver Dé, and blessed Inver Boyne, for he found fish therein.

274. After that he went to Inver Slainghe, and concealed his vessel in that place.

¹ This sentence is misplaced.

² This sentence, also, is misplaced.

There he found a swineherd of Díchu son of Trechem, in the place where Sabull Pátraic stands to-day, who told it to his master. Díchu went and set his hound at the clerics. Then Patrick chanted the verse, *Ne tradas bestiis animam confitentem tibi*¹, etc. Thereafter the hound became silent. When Díchu saw Patrick, he bared his sword to slay him. His arm shrivelled above him at once². But Patrick made prayer, and grief of heart seized Díchu, and he believed, and Patrick baptized him after that, wherefore he was the first who in Ulster received baptism and belief from Patrick. Then Díchu offered the Barn³ to Patrick. Now at that time Díchu was an old man. Patrick gave him his choice, to be renewed in the age of thirty or to go at once to the Kingdom of Heaven. 'I prefer,' saith he, 'to be renewed in the age of thirty.' Patrick blessed Díchu, so that he passed after that into youth.

287. Once Patrick was in the Barn at mass, when a certain wizard went by the church. He flung his horse-rod over the window of the church into the chalice. The earth straightway swallows up the wizard.

290. Patrick went to preach to Miliuc Maccu-Búain, having gold in order that Miliuc might accept the faith from him; for he knew that Miliuc was greedy as to goods and especially as to gold. When Miliuc heard that Patrick was coming to him, he was not glad thereof, for it seemed a shame to him to believe in his slave and in his servant. This, then, was the counsel to which the Devil tempted him, namely, to bring fire into his own house; and he was burnt therein, and he went to hell. That was manifested to Patrick, and he said this: 'Of him will be neither king nor crown-prince⁴; and his seed and his offspring will always be serving some other man; and his soul will not come out of hell either before or after the Judgment.'

298. In that time there happened to be a fierce king over Ireland, namely Loeguire son of Niall. In Tara, then, was his station and his royal hold. Three years before Patrick came into Ireland the wizards, even Lucait Mael and Luccra⁵, had foretold his coming. And this is what they said:

'Adzeheads will come over a furious sea:

Their mantles (i.e. their mass-cowls) hole-headed:

Their staves (i.e. their croziers) crook-headed:

Their tables (i.e. their altars) in the east of their houses:

All will answer, "Amen!"'

307. Then said Patrick to Díchu: 'Go,' saith he, 'from me to Loeguire son of Niall, and say my message to him, that there be both kingdom and church in the land.' 'If I go to Loeguire,' saith Díchu, 'there are nine hostages for me with

¹ Psal. 73. 19.

³ *Saball* = stabulum.

² Compare 1 Kings 13. 4.

⁴ Literally 'King-material.'

⁵ Lochru, in the Book of Armagh.

him in Tara. My hostages will be slain, and I myself shall be slain when I shall go.' 'Thou thyself wilt escape and thy hostages will escape.' Saith Díchu: ' . . . blessing . . . Lord¹ . . . whether I escape or not: I will go for thy blessing.' So Díchu went to Tara. 'This, then, is the man,' saith Loeguire, 'who first believed in the Adze-head before the men of Ireland. Take ye this man,' saith he, 'into one house with his hostages, and give them salted food, and do not give them drink.' Thus was it done. But unto them came a maiden fair, mature, and brought them a pitcher of wine through Patrick's miracles, and dealt it out to them, and brought them . . . light. And a cleric came to them with a linen chasuble round him, and he took from them the fetters and the chains, and brought their horses which were bridled in the midst of the enclosure, and opened the gates of Tara before them. Then they leap on their horses and go to Patrick into the land of Ulster. Then Díchu tells his tale to Patrick. 'It is manifest,' saith Patrick, 'neither prophets nor wise men² will save that man until I go myself.'

322. When the hightide of Easter drew nigh, Patrick judged that there was no place wherein it would be fitter for them to celebrate the chief hightide of the year than in Magh Bregh, at the place wherein was the head of the wizardry and idolatry of Ireland, and in the chief fortress of Ireland, to wit, in Tara.

325. He bade farewell to Díchu, and he put his ship to sea and went to Inver Colptha³ and by land to the Grave of Fiac's Men; and he pitches his tent there, and the consecrated Paschal fire was struck by him. That was the time at which the heathen were celebrating that hightide; and the king of Tara had a prohibition⁴, that no fire be kindled on that night before the fire of Tara. Now Patrick knew not that prohibition, and if he had known, it would not have hindered him. When the folk of Tara were biding there, they beheld the fire which Patrick had kindled; for it illumined all Magh Bregh. Then said the king; 'That is a breach of a law and prohibition of mine, and find out for us who hath made yon fire.' 'We see the fire,' say the wizards, 'and we know that unless it is quenched before morning, on the night in which it has been made, it will never be quenched.' Then anger seized the king, and his chariot was harnessed for him, and he went to the Grave of Fiac's Men. The wizard said to Loeguire: 'Go not thou to yonder men, for they will come to thee.' Then Patrick went to the place, in which Loeguire dwelt. Said Loeguire⁵:

* * * * *

¹ The MS. is here illegible. Compare Tertia Vita, c. 35; Sexta Vita, c. 38, in Colgan's *Trias Thaumaturga*.

² The MS. is here corrupt. I read: *fúithe nait fir fessa*.

³ The mouth of the river Boyne.

⁴ A *geiss* or tabu.

⁵ The two leaves which are here lost probably contained an account of Patrick's triumph over the wizards, and his missionary journey to Connaught.

337. Then Patrick went to Síd Aeda and blessed Conall and his son Fergus. Then he laid his hands on the son's head. That seemed strange to Conall. Said Patrick,—

'A child will be born of his family,
He will be a sage, he will be a prophet, he will be a poet,
A loveable, clear, pure lamp,
Who will not utter falsehood.'

That is Colomb cille, son of Fedlimid.

345. Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

347. Patrick went into Tyrone, and said to his household: 'Beware that the terrible lion, even Eogan son of Niall, do not come to you.' He overtook them on the way. Muiredach, son of Eogan, was in the van of the band of the warriors. Sechnall¹, however, was in the rear of the band of the clerics. Then said Sechnall to Muiredach: 'If thy father believes in God, thou shalt have from me a guerdon therefor.' 'What guerdon?' saith he. 'Kingship shall descend from thee,' saith Sechnall. 'He shall do it, indeed,' saith Muiredach. It was at Fid Mór that Muiredach and Eogan met with Patrick. So Eogan believed in God and in Patrick. 'If thou hadst believed inside thy house,' saith Patrick², 'to thy house the hostages would have come. Since this is not so, they will not come, until they come through might of arms.'

356. Patrick went to Ailech of the Kings, and blessed the stronghold, and left his flag-stone therein, and prophesied kingship and rank for a space over Ireland out of Ailech. And he gave a blessing of valour to Eogan, and Patrick said:—

'My blessing on the tribes,
I give from Belach Ratha,
And on Eogan's kindred,
(God's) grace to Doomsday.

'So long as field shall be under crops
Their battalions shall be over men,
The head of the hosts of the men of Fál to their place,
... to them on every hill.'

368. Then Patrick went into Dál Araide to Caelbad's twelve sons, and he gave a blessing to them (all) save Sarán alone, and he gave a curse to him, that kingship should never be inherited from him.

370. Patrick went into Dál Araide and baptized bishop Olchon, who is³ in Airthir Maige Cobai, and Mac Nisse of Conaire read his psalms with him.

¹ Bishop Secundinus.

² And not here in Fid Mór.

³ i. e. whose relics are.

372. Patrick went to Eochaid, son of Muiredach, king of Ulster, when he was condemning and punishing two holy virgins who had offered their virginity to God, [and] constraining them to marriage, (and) to worship of idols. Patrick begged a boon for them, that they should not be punished, and it was not obtained. Then Cairill, son of Muiredach, the king's brother, made intercession along with Patrick, and the king consented not. Said Patrick to Eochaid: 'There will never be either kings or crown-princes from thee, and their . . . on thyself. Thy brother, however, even Cairill, he himself will be king and there will be kings and princes from him over thy children, and over all Ulster for ever.' Wherefore those are the 'seed of the kingdom,' even the seed of Demmán, son of Cairill, through Patrick's word.

381. So the king's wife went and prostrated herself at Patrick's feet. Patrick gave her a blessing, and blessed the child that was in her womb, and he is Domangart, son of Eochaid. He it is that Patrick left in his own body, on Sliab Slanga, and he will abide there for ever; for he is the seventh person whom Patrick left alive safeguarding Ireland.

386. After that Patrick went from Dál Araide over Fertais Tuama to Húi Tuitre. After that he went into Húi Meith Tire. Then three of the Húi Meith stole one of the two goats which used to be carrying water for Patrick; and they went to swear a false oath to Patrick, and the goat himself bleated out of the gullet of the third man that had stolen it. 'My God's doom!' saith Patrick, 'the goat himself declares the place in which he was eaten! And from to-day for ever,' saith Patrick, 'goats shall follow thy children and kindred.' And this is still fulfilled.

393. Thereafter Patrick went to Fir Rois. There he changed into stones the poisoned cheeses of curd; and all the warriors who intended to slay Patrick were drowned in the ford.

396. Then Patrick went over Magh Bregb, into the province of Leinster, to the fort of Naas. The place of Patrick's tent is in the green to the east of the road; and to the north of the fort is a well wherein Patrick baptized Dunlang's two sons, namely Ailill and Illann, and Ailill's two daughters, namely Mugain and Fedelm, who had offered their virginity to God, and Patrick blessed the veils on their heads. Then messengers went from Patrick to the steward of Naas, Faillén by name. He feigned that sleep was upon him, and they said that the steward was asleep. 'My God's doom!' saith Patrick, 'no wonder if it be a final sleep.' His household then went to waken the steward, and he was found dead because of the inhumility he shewed to Patrick. Wherefore thence have the Gael the proverb, *Faillén's sleep in the fort of Naas*.

406. Dricriu, he was king of Húi Garrchon at that time before Patrick, and he had to wife a daughter of Loeguire, son of Niall. And they refused to invite Patrick to the feast of Rath Inbir; but Cillíne made him welcome, and killed his only cow for him,

and gave him the measure of meal¹, which he got for his support in the king's house. Then Patrick said to the cooking woman, whilst she was bewailing her child :—

'Oh woman . . . thy child !

A great boar comes from a pigling,

And from a spark comes a flame,

Thy child will be hale.

'The corn

Is best of earth's herbs,

Marcán, son of Cilline,

Is the one who is best of Húi Garrchon.'

419. Then Patrick founded churches and monasteries in plenty in Leinster, and left a blessing on the Leinstermen, and on Húi Cennselaig especially, and left Auxilius in Cell Uasalli, and Mac Tail in Cell Cuilinn, and ordained Fiachu² the Fair in Sletty, as bishop of the province.

422. Then Failge Berraide boasted that he would kill Patrick wherever he should meet him, in revenge for the idol Cenn Cruaich, for it was Failge's god. So his people hid from Patrick what Failge said. And one day Odrán, his charioteer, said to Patrick: 'Since for a long time I have been charioteering for thee, O master, O Patrick, let me to-day be in the chief seat, and do thou be charioteer.' Patrick did so. Thereafter Patrick went into the district of Húi Failgi. Failge came, and gave a thrust through Odrán in the form of Patrick. Not long afterwards Failge died, and his soul went into hell. Then the Devil entered Failge's body, so that it dwelt amongst men as if it were alive³. Then Patrick after a long while came to Failge, and tarried outside before the fortress, and asked one of Failge's slaves where Failge was biding. 'I left him in his house,' saith the slave. 'Tell him,' saith Patrick, 'to come and speak with me.' Then the servant goes to fetch Failge, and found of him in the house nought save his bare bones, bloodless, fleshless. The slave comes to Patrick in grief and sorrow, and tells him how he had seen Failge. Said Patrick: 'From the day when Failge slew my charioteer, in my presence, his soul went to hell for the deed he had done, and the Devil entered his body.' And that is the tragical death of Failge.

440. As to Failge Rois, however, it is his children who are in the land to-day, and Patrick blessed him, and from him is the sovrantry of the land for ever.

442. Then Patrick went by Belach Gabrain into the land of Ossory; and there he founded churches and monasteries, and he said that of them (the Ossorians) there would always be famous laymen and clerics, and that no province would prevail over them, so long as they were obedient to Patrick.

¹ *Airmed mine* is obviously the true reading. The *airmitin* of the MS. is nonsense.

² A mistake for *Fiacc*?

³ The MS. is here obscure, I think I see b. b . . . a.

445. Then Patrick bade them farewell and left ancient relics with them, and some of his household, in the place where Martar-thech stands to-day, in Magh Raigne.

447. After that Patrick went into the province of Munster, to Cashel of the Kings. And Oengus, son of Natfraich, king of Munster, met him, and made him welcome, and brings him with him to his house, to the fort, as far as the place wherein Lecc Pátraic is to-day. And Oengus there believed in God and in Patrick, and he was baptized and a multitude of the men of Munster along with him. There, then, was the beginning of the baptism of the men of Munster. And then said Patrick :—

‘If Munster-men outrage me
Regarding Cashel the head of their baptism,
They shall have mutual slaughter amidst their land,
Their realm will be in disgrace.

‘From Cashel I have blessed
Ireland as far as its borders.
With my two hands have I blessed,
So that Munster will not be without good.

461. Now when Patrick was blessing the head of Oengus, the spike of the crozier went through his foot. So, after the end of the benediction, Patrick saw the wound in Oengus’s foot. Said Patrick: ‘Wherefore didst thou not tell me?’ ‘Meseemed,’ saith Oengus, ‘that it was a rite of the faith.’ ‘Thou shalt have a reward for this,’ saith Patrick. ‘From to-day to the Judgment thy successor shall not have a death by slaying, save one man only¹.’ Patrick saith that his grace would abide in Cashel, *ut dixit* [*poeta*]:—

‘Patrick’s resurrection in Down,
His primacy in Armagh,
On the hillock of musical Cashel,
He granted a third of his grace.’

471. Patrick went into Muscraige Breogain. One day, then, he was washing his hands at the ford, when a tooth fell out of his head into the ford. He then went on the hill to the east of the ford, and sends to seek for the tooth, and straightway the tooth shone in the ford like a sun. And Áth Fíacla² is the name of the ford. And Cell Fíacla³ is the name of the church wherein he left the tooth. And he left four of his household there, to wit, Cuirche and Loscán, Cailech and Béonán.

477. Then he went into the land of Húi Figeinte. And Lonán, son of Erc, king of Húi Figeinte, made a feast for Patrick, and deacon Mantán, one of Patrick’s household, was with Lonán preparing it. A troop of artists went to Patrick to ask for food.

¹ Cenngecán was slain A.D. 897.

² Toothford.

³ Church of the Tooth.

Patrick sent messengers to Lonán and to deacon Mantan to ask something for the artists. But they said that it should not be buffoons who should first break into the feast. Patrick said that neither king nor bishop should spring from Lonán, and that Deacon Mantan's cloister should not be high on earth. Then came a certain youth named Nessán, with a wether and a *tanag*¹ and three curd-cheeses on his back for Patrick. Said Patrick:—

'The youth who comes from the North
For him the victory hath been entrusted,
With his little wether on his back
He comes to Cothraige.'

So Patrick gave them to the satirists. Now as the satirists were eating the wether the earth swallowed them up straightway, and they went to the depth of hell, and the cheeses still remain, turned into stones. Then Patrick gave Nessán a blessing, and conferred the order of deacon upon him; and it is he who is² in Mungret.

494. Thereafter Patrick went into Findine, to the north-west of Domnach Mór, a hill from which is seen the country to the north of Luimnech. And he gave a blessing to Thomond, because of the willingness with which the people had come bringing abundance of goods to meet Patrick. Cairthenn, son of Blat, senior of the children of Toirdelbach, believed in the Lord. And Patrick baptized him in Saingil, that is to say a different (*sain*) angel (*aingel*) went to converse with him there, and it was not Victor. To Cairthenn up to that time no children had been born. Then was Eochu Redspot born to Cairthenn. Patrick had formed him of a clot of gore, and that spot was on his body as a sign of the miracle.

502. Patrick himself did not go into the land; but he saw it from Luimnech, west and northward, and blessed the extent which he beheld. *Et prophetauit de Sanctis, qui in eis fierent, nominibus et tempore quo peruenissent.*

505. 'The green island in the west,' saith Patrick, 'in the mouth of the sea, a light of God's household will come into it, who shall be a chief of counsel for these tribes, even Senán of Inis Cathaigh.' After sixty or six score years, came Senán, son of Gerrgenn, son of Dubthach³.

509. Now Patrick did not go over Luachair into West Munster. *Prophetauit de Brennainn Maccu Alle qui nascetur cxx anno. Quod impletum est.*

511. Patrick went into Muscraige Tire, *baptizare et fundare fidem. Ibi inuenit tres fratres*, namely, Fuirc and Muinech, and Mechar, three sons of Forat son of Connla. Muinech believes *protinus*, and Patrick took him thence, and blessed him, and left (as his blessing) distinguished laymen and clerics from him for ever, and the overkingship of his country to be always (inherited) from him.

¹ Apparently some kind of hard cheese.

² i. e. whose relics are. See infra pp. 202-204.

516. So he abode seven years in Munster, and the wise reckon that he celebrated mass on every seventh ridge which he passed over in Munster. After this then Patrick founded churches and cloisters in Munster, and ordained folk of every grade, and brought the dead again to life. Then he bade them farewell, and left a blessing upon them.

521. Then he went to Eli. The men of Munster went after him, as if each of them would outstrip the other following Patrick. Then the men of Munster, men, women, and children, overtook Patrick at Brosnacha, and they uttered a great cry and great clamour for joy of looking on Patrick, and thence Brosnacha Eli was named.

526. Then he bade farewell to the men of Munster, and bestowed a blessing upon them, *ut dixit*:—

‘God’s blessing on Munster,
Men, boys, women!
Blessing on the land
That gives them fruit.

‘Blessing on every treasure
That shall be produced on their plains,
Without any . . . of help,
God’s blessing on Munster!

‘Blessing on their peaks,
On their bare flagstones,
Blessing on their glens,
Blessing on their ridges.

‘Like sand of sea under ships,
Be the number of their hearths:
On slopes, on plains,
On mountains, on peaks.’

544. Patrick went back to Fir Rois, and proceeded to set up at Druim Mór. Then came the angel and said to him: ‘It is not here that God hath granted thee to stay.’ ‘Question, what place?’ saith Patrick. ‘In the Macha to the north,’ saith the angel. Thereafter Patrick went to Ard Pátric, to the east of Louth, and proceeded to set up there. Every day Patrick used to come from Ard Pátric, and Mochta used to come from Louth in the west, and they met to converse every day at Lecc Mochta. One day there an angel put an epistle between them. Patrick reads it out, and this is what was therein:—

‘Mochta pious, believing,
Let him bide in the place wherein he has set up;
Let Patrick at the King’s word
Stay in Macha.’

556. Thereafter Patrick, at the angel's word, went to the Macha, to the place wherein Raith Dáiri stands to-day. There was a certain wealthy and venerable man, named Dáire, at that time in Oriors. Patrick asked this Dáire to give him a site for his church on Druim Sailech, the stead whereon Armagh stands to-day. Dáire said that he would not give him the hill, but that he would give him a site in the valley, where the Ferta stands to-day. So Patrick founded [his cell and stayed] there for a long while. One day two horses of Dáire's were brought to graze in that place. Patrick was angered thereby, and slew¹ the horses straightway. Dáire is angered at the killing of his horses, and told his men to kill the cleric. Illness and sudden colic² came to Dáire, so that death was nigh unto him. 'Vexing the cleric is the cause of that,' saith the wife that he had. 'And do ye his will,' saith she. Then they went to seek holy water³ from Patrick for Dáire. . . . Saith Patrick, 'Had it not been for the woman Dáire would not have had resurrection till Doom.' Patrick blessed the water and said that it should be given to Dáire and [sprinkled over] the horses. Thus is it done, and Dáire with his horses straightway arose. Then a brazen cauldron was brought in offering to Patrick from Dáire. '*Deo gratias*,' saith Patrick. Dáire asked of his household what the cleric had said. '*Gratiam*,' say the household. 'That is a bad reward for a good cauldron,' saith Dáire. 'Let it be taken again from him,' saith Dáire. They took back the cauldron from him. '*Deo gratias*,' saith Patrick. His household tell Dáire what Patrick had said. 'That is a first word with him, the *Gratiam*,' saith Dáire—'*Gratiam*⁴ when giving it to him, *Gratiam*⁴ when taking it from him.' Dáire and his wife afterwards went wholly in accordance with Patrick's will, and they offered him the cauldron, and the hill for which he had previously asked, which is named Armagh to-day, and Ard Sailech had been its name till then.

579. Now thus did Patrick mark out the Raith: the angel before him and he behind with his household, and his elders, and the Staff of Jesus⁵ in Patrick's hand.

582. These are the elders who set forth Patrick's miracles, namely, Colomb-cille and Ultan, and Adamnán, son⁶ of Tinne, and Aireran of the Wisdom, and Ciarán of Belach Duin, and Bishop Airmedach from Clochar, and Colmán of the Cave, and Presbyter Collait from Druim Relgech.

586. A true man, surely, was that man from purity of nature, like a patriarch. A true pilgrim, like Abraham. Gentle, forgiving of heart, like Moses. A praiseful psalmist, like David. A student (?) of wisdom and knowledge, like Solomon. A chosen vessel for proclaiming righteousness, like Paul the Apostle. A man full of

¹ I suppose *curbo* to be a mistake for *cur-ro*.

² *Tregat*. The MS. has *tregdad*.

³ Literally 'prayer-water.'

⁴ This is *grazacham* (i. e. *gratias agamus*?) in the Book of Armagh.

⁵ *Supra*, p. 155.

⁶ This should be grandson or descendant.

the grace and favour of the Holy Spirit, like John. A fair garden with plants of virtues. A vine-branch with fruitfulness. A flashing fire with the fervour of the warming and heating of the sons of Life, for kindling and illuminating charity. A lion for great strength and might. A dove for gentleness and simplicity. A serpent for cunning and prudence. A man mild, gentle, humble, tender to the sons of Life; (but) rough, ungentle to the sons of Death. A slave in labour and service to Christ. A king in rank and might for binding and loosing, for freeing and enslaving, for quickening and killing.

598. Now after these mighty miracles, and after raising the dead; after healing blind and lepers and halt, and folk of every disease besides; after teaching the men of Ireland, and after baptizing; after founding churches and monasteries; after destroying idols and images and the knowledge of wizardry, the day of the decease of this holy Patrick and of his going to heaven drew nigh. And he proceeded to go to Armagh in order that there his resurrection might be. But Victor the angel came to him, and said this to him: 'Go back to the place whence thou camest, even to the Barn; for it is there thou shalt die, and not in Armagh hath God granted thee to arise. Thy dignity and thy primacy, thy piety and thy teaching shall be in Armagh as if thou wert alive. Thou didst promise to Dichu¹ that with him thy resurrection would be,' saith the angel. Said Patrick: 'In slavery unto the end am I, since I cannot be buried in the place that I desire.' Said the angel: 'Let not sorrow be on thee, O Patrick, for thy dignity and thy primacy will abide in Armagh, though thy resurrection will be in Down; and God hath granted thee good things in abundance. For He hath granted thee heaven for Dichu and his children. He hath granted thee to bring seven of the men of Ireland every Saturday from torment to heaven. He hath granted thee that every one that shall sing thy hymn² on the day of his decease shall not be in hell. He hath granted to thee that thou shalt be the judge of Doom for the men of Ireland.'

615. Patrick did as the angel counselled and tarried in the province of Ulster.

616. Now when the hour of Patrick's decease arrived, Bishop Tassach gave him Christ's Body; and he sent his spirit to heaven in the hundred and thirty-second year of his age. Howbeit heaven's angels came to meet Patrick's soul, and took it with them to heaven with great honour and reverence. And though great be his honour at present, greater will it be at the meeting of Doom, when the men of the world will arise at Michael the archangel's command. And the men of Ireland will go to meet Patrick to Down, and wend along with him to Mount Zion, where Christ will deal judgment to Adam's children on that day; when, moreover, Christ will sit on His throne in

¹ The donor of the Barn, *supra*, p. 157.

² i. e. Secundinus' hymn in praise of Patrick.

glory judging the three households, even the household of Heaven, and the household of Earth, and the household of Hell. And the twelve apostles will sit along with Him on twelve thrones judging the twelve tribes of the children of Israel. And then will Patrick sit on his throne of judgment and judge the men of Ireland. For Patrick is the apostle for Ireland, and he is the father of teaching and faith for Irishmen, and he will be judge over them on Doomsday. And after the sentence of Doom, those who have fulfilled his command and his teaching, in fastings, in prayer, in alms, in compassion, in gentleness, in forgiveness, and in the other divine commands, will go along with him into the heavenly kingdom.

632. The angel left counsel with Patrick as to how he should be buried, and this he said to him: 'Let,' said he, 'two unbroken oxen, of the cattle of Conall¹ be brought out of Finnabair, that is from Clochar, and let thy body be set at cross-roads, and whithersoever they shall go, and wheresoever they stay by themselves, be it there that thou be buried².' And thus was it done after his decease. And for the space of twelve nights, that is, the time the elders of Ireland were waking him, there was no night in Magh-Inis, but angelic radiance therein. Some say that the light abode therein till the end of a year, whence is the name, the Cantred of the Light.

639. Now there was an attempt at a great conflict and battle, between the Ulstermen and the Húi Néill, contending about the body of Patrick, the Húi Néill trying to take it to Armagh, and the Ulstermen retaining it with themselves. This then is what seemed to them all, that the body was borne by each of them to his own country. So God separated them in that wise through Patrick's grace.

643. So he received communion and sacrifice from bishop Tassach, and in the Barn he sent his spirit to heaven.

645. Now Patrick was buried in Down with honour and with reverence, with daily miracles and marvels. But though great be his honour at present, greater will it be at the assembly of Doom, in union with the apostles and disciples of Jesus, in union with the nine ranks of heaven, in union with the Godhead and Manhood of the Son of God, in union with the Holy Trinity, even Father, and Son, and Holy Ghost.

650. I beseech the mercy of Almighty God that we may reach that union *in saecula saeculorum*! Amen.

¹ i. e. Tirconnell.

² The *adnachtsa* of the MS. should of course be *adnasta*, the pass. 2dy s-fut. sg. 3 of *adnacim*.

COLOMB CILLE'S LIFE HERE.

AND let every one who shall read give his blessing to the souls of the couple who caused it to be written.

655. *Exi de terra tua et de domo patris tua, et uade in terram quam tibi mon-
strauero*¹. 'Leave thy country and thy land, and thy neighbour in the flesh, and
thine own fatherland for My sake, and get thee into the country that I will shew thee.'

658. The Lord Himself gave this friendly counsel unto the head of the perfect
faith and of the complete belief, even unto Abraham son of Terah, that he should
leave his own country, to wit, the country of Chaldea, and that he should go for his
pilgrimage into the land which God would shew him, to wit, the Land of Promise.

661. Now Moses, son of Amram, leader of God's people, the man who was filled
with the grace and with the favour of the Holy Ghost, it is he that wrote that conse-
crated text in Genesis of the Law, that there might abide constantly with the Church
this friendly counsel of the Lord Himself to Abraham, in enjoining pilgrimage upon
him, when He said to him, *Exi de terra tua*, 'leave thy country and thy land for My
sake.'

667. This is the tale that is made famous: the Lord himself enjoining
Abraham to leave the country of Chaldea which was his own fatherland, and to go
on a pilgrimage into the Land of Promise, because of the good which was to accrue
therefrom to himself and his children, and to their offspring after them.

670. Now the man to whom God gave this counsel, even Abraham, it is he
that is accounted in the Scripture as father to all the faithful: as the apostle certifies
when he says, 'Verily,' saith the apostle, 'the sons of Abraham are all who resemble
him in perfect faith'².

674. Now the good counsel which God enjoined here on the father of the
faithful, to wit, on Abraham, it is incumbent on his sons after him, namely on all the
faithful, to fulfil it, that is, to leave their country and their land, their wealth, and their
worldly delight, for the sake of the Lord of the Elements, and to go into perfect
pilgrimage in imitation of him.

679. Now, in three ways are men summoned to the knowledge of the Lord and
to the membership of His family.

680. This is the first way: the urging and kindling of men by the divine grace to

¹ Gen. 12. 1.

² This is a paraphrase of the Latin 'Omnes qui sunt ex fide, hi sunt filii Abraham,' Gal. iii. 7.

serve the Lord after the example of Paul, and of Anthony, the monk, and of the other faithful monks who used to serve God there in Egypt.

683. Men are summoned in the second way (by a human being), to wit, by holy preachers who preach the divine Scripture to men after the example of Paul the Apostle, who preached to the Gentiles until he brought them by the net of the Gospel to the harbour of Life.

686. Men are summoned in the third way by necessity, that is, when they are constrained to serve God by tribulations and by the dangers of the world, or by separation from the temporal goods wherein they sojourn: after that example of the people of Israel, who turned to the Lord from the worship of idols and images when constrained by the tribulations which each of them found in foreign nations, as is related in the Scripture. Wherefore to declare that saith the prophet David: 'Whenever the people of Israel shall undergo tribulations and great hardships, let them beseech and pray unto the Lord, that the Lord may thereafter free them from those hardships¹.'

694. Abraham therefore, the head of the perfect faith and of the complete belief, when he was urged by the divine grace, fulfilled the command which had been enjoined upon him by the Lord, that is, he went into the country of Chaldea till he reached the place where his father died²; and he came thence into the Land of Promise.

698. Now, three ways there are in which one leaves his fatherland when he goes into pilgrimage; and there is one of these for which no reward is gotten from God, and two for which it is gotten. For when one leaves his fatherland in body only, and his mind doth not sever from sins and vices, and yearneth not to practise virtues or good deeds, of the pilgrimage, then, that is made in that wise, there groweth neither fruit nor profit to the soul, but labour and motion of the body idly. For it little profiteth any one to leave his fatherland unless he do good away from it. For even unto Abraham himself on leaving his own country, and after separating from it in the body, the Lord gave this counsel, and said: *Exi de terra tua*, 'Take thy mind henceforward from thy country and thy land, and let not thy thoughts be turning to it again.' As if what God would clearly say to Abraham were: 'Shun both in body and soul henceforward in thy pilgrimage the sins and vices of the country wherein thou hast hitherto dwelt in the body; for it is the same to anyone, as if he were still dwelling in his fatherland, should he copy in his pilgrimage the custom of his fatherland. For it is not by path [of feet], nor by motion of body that one draws nigh to God; but it is by practising virtues and good deeds.'

¹ A paraphrase of the Latin—'Et invoca me in die tribulationis: eruam te, et honorificabis me.'

² Haran.

713. Now, at another time, one leaveth his fatherland in desire of heart and in mind, though he leaveth not in body; as happens to the ordained, who spend their lives in their own countries until death, for laymen and clerics detain them in the lands wherein they dwell, because of their great profitableness to them. Since it is not for the sake of the body that they continue in their fatherland, their good will avails them with the Lord as a pilgrimage.

720. At another time one leaves his fatherland completely in body and in soul even as the twelve apostles left, and those of the perfect pilgrimage, for whom the Lord foretold great good when he said in the Gospel: 'Take heed of this, for from a few to a multitude ye have forsaken for my sake your country, and your carnal kindred, your wealth and your worldly happiness that ye may receive a hundredfold of good from Me here in the world and life everlasting yonder after the sentence of Doom¹.'

726. These, in sooth, are they of the perfect pilgrimage, in whose person the prophet speaks: 'I give thee thanks for it, O God: I have pilgrimage and exile in the world even as the elders who went before².'

730. Now, a multitude of the faithful servants of the Lord, both in the Old Law and the New Testament, fulfilled perfectly this benevolent counsel, and left their country and their land, and their native place and their kindred in the flesh, for the sake of the Lord of the Elements, and went in pilgrimage into far off foreign countries. Even as he fulfilled it, and left the land of his birth for the love and fear of the Lord, he the high saint and the high sage, and the son chosen of God, for whom there is a festival and commemoration on the occurrence of this season and time, even the archpresbyter of the island of the Gael, the brand of battle set forth with the divers talents and gifts of the Holy Ghost, to wit, the holy Colomb Cille.

739. The time at which the Christians celebrate the festival and hightide of Colomb Cille's decease is the fifth of the ides of June as regards the day of the solar month every year on this very day, &c.

742. The wise men of the Gael relate at that season in every year a small abridgment of the setting forth of Colomb Cille's privilege and noble lineage, and of the marvels and miracles innumerable which the Lord wrought for him here in the world, and of the completion and special end which He gave at last to his victorious career, namely the attaining to his true fatherland and to his own heritage, even to the abode of Paradise, in the presence of God for ever and ever.

¹ This is a paraphrase of the Latin, 'Et omnes qui reliquerit domum vel fratres aut sorores, aut patrem aut matrem aut uxorem, aut filios aut agros propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.'—Matth. xix. 29.

² This is a paraphrase of the Latin, 'Advena sum apud te, Domine, et peregrinus sicut omnes per mundum.'—Ps. xxxix. 12.

748. Noble in sooth was Colomb Cille's kindred as regards the world; for of the kindred of Conall, son of Níall, was he. By genealogy he had the natural right to the kingship of Ireland, and it would have been offered to him had he not put it from him for sake of God.

750. It is manifest that he was a chosen child of God, for Ireland's elders had been prophesying of him before his birth.

752. Firstly, the eldest of the priests of Ireland, Old Mochta of Louth, foretold Colomb Cille a year before his birth. For once upon a time his cook, named Macrith, came to him with a mug of nuts in his hand, and Mochta said to him: 'Not to me,' saith he, 'belongeth the land whence these nuts have been brought. Lay them by till he whose land it is shall come.' 'When will he come?' saith the cook. 'At the end of a hundred years,' saith Mochta.

756. Now Mochta was wont to turn his face to the north when praying. His household asked him wherefore he did that. Mochta said:

'A manchild will be born in the North,
At the uprising of the . . .
Ireland . . . the flame
And Scotland . . . to him.'

763. Now the father of the baptism and teaching of the Gael, even Saint Patrick, foretold him while he was blessing Conall on Sídh Aedha, when he laid his two hands on Conall, and on his son Fergus, to wit, his right hand on the head of Fergus, and his left on the head of Conall. Conall wondered thereat, and asked him why he placed his hands in that wise. So Patrick sang this stave:

'A manchild shall be born of his family,
He will be a sage, a prophet, a poet,
A loveable lamp, pure, clear,
Who will not utter falsehood.
'He will be a sage, he will be pious,
He will be . . . with the King of the royal graces,
He will be lasting, and will be ever good,
He will be in the eternal kingdom for his consolation.'

776. Moreover Bec Mac Dé prophesied when he said:

'The manchild of longsided Ethne,
He is . . . , he is a blossoming.
Little Colomb Cille without blemish,
It was not oversoon to perceive him.'

781. Moreover Bishop Eogan, of Ardstraw, foretold him when he said:

'A son will be born to Fedlimid,
He will be a diadem on every train,
Fedlimid, son of Fergus,
Son of Conall, son of Níall.'

786. At the hour of his death, Baite, son of Brónach, foretold Colomb Cille, when he said to his household: 'There hath been born this very night a child noble, venerable, before God and men; and he will come at the end of thirty years from to-night with a company of twelve men; and it is he that will make manifest my grave, and mark out my cemetery; and in heaven and on earth our union shall abide.'

791. Even as Colomb Cille's birth was foretold by Ireland's elders, so was it figured in visions and in dreams. Even as it was figured in the vision which was shewn to his mother, to wit, it seemed to her that unto her was given a great mantle, which reached from Insi Mod to Caer Abrocc, and there was no hue that was not therein. And a youth perceived the radiant vesture and took the mantle from her into the air, and Ethne was sorrowful thereat. And it seemed to her that the same youth came again unto her, and said to her, 'Oh, good lady, thou hast no need of grief or sorrow, but meeter for thee were joyance and delight. For what this mantle portendeth is that thou wilt bear a son, and Ireland and Scotland will be full of his teaching.'

799. Moreover her . . . woman beheld a vision. The birds of the air and of the earth seemed to her to bear Ethne's bowels throughout the districts of Ireland and Scotland. Ethne interpreted that vision. 'I shall bear a son,' she said, 'and his teaching shall reach throughout the districts of Ireland and Scotland.'

803. As, then, was foretold by Ireland's elders, and as was seen in visions, so was Colomb Cille born. Now Gortan was the name of the place in which he was born, on the seventh of the ides of December, as regards the day of the solar month, and on Thursday as regards the day of the week.

807. Wonderful in sooth was the child who was born there, a child of the King of heaven and earth, even Colomb Cille, son of Fedlimid, son of Fergus, son of Conall Gulban, son of Niall of the Nine Hostages. Of the Corpraige of Leinster was his mother, namely Ethne Ollmane, daughter of Dimma Mac Náí. Then the child is baptized by Cruthnechán, son of Cellach, the archpresbyter, who fostered him afterwards, being so bidden by angels of God.

812. Now when the time for reading came to him, the cleric went to a certain prophet who abode in the land, to ask him when the boy ought to begin. When the prophet had scanned the sky, he said: 'Write an alphabet for him, now.' The alphabet was written in a cake. And Colomb Cille consumed the cake in this wise, half to the east of a water, and half to the west of a water. Said the prophet, through grace of prophecy: 'So shall this child's territory be, half to the east of the sea, and half to the west of the sea, that is, in Ireland.'

819. Not long thereafter, Colomb and his fosterer went at Christmas to

Brogach, son of Deg, the Bishop, to the ramparts of Enna, in Tír Enda. It was entrusted to his fosterer, the cleric, to perform a priest's duties in that place at the hightide. But bashfulness seized him, so that he was unable to chant the psalm that came to him; *Misericordias Dei* was that psalm¹. Howbeit the man of grace, Colomb Cille, chanted the psalm in his behalf, and yet he had not read till then aught save an alphabet. God's name and Colomb Cille's were magnified by that miracle.

825. At another time, he and his fosterer went to visit a sick person. As they were wending through a wood, the cleric's foot slips on the rock, so that he fell and died suddenly. Colomb Cille put his cowl under the cleric's head, for he knew not that he was not asleep, and he began rehearsing his lessons so that certain nuns heard his reading aloud, as far as their chapel. The learned compute that there was a mile and a half between them, and the sound of his voice was often heard at that distance. Thereafter came the nuns and found the cleric dead before them, and they told Colomb Cille to bring the cleric back to life for them. He went forthwith to the cleric to bring him to life. The cleric then arose out of death at Colomb Cille's word, even as if he had been asleep.

834. Then Colomb Cille offered himself to the Lord of the Elements, and begged three boons of Him, to wit, chastity, and wisdom, and pilgrimage. The three were fully granted to him.

836. Then he bade farewell to his fosterer, and the fosterer gave him leave (to go) and a blessing fervently.

837. Then to learn wisdom he went to the archpresbyter, even to the bishop Finnén of Movilla. At a certain time wine and bread were lacking unto Finnén at the mass. But Colomb Cille blest the water, and it was turned into wine and put into the chalice of offering. God's name and Colomb Cille's were magnified by that miracle.

842. Then he bade farewell to Finnén in Movilla and went to Gemmán the Master. Once while he was doing a lesson with Gemmán, they saw a girl fleeing towards them from a certain manslayer. And she fell down before them and died. Colomb Cille set a word of banning upon him, and he perished forthwith.

846. Then Colomb bids farewell to Gemmán, and went to Finnén of Clonard. He asked Finnén in what place he should build his booth. 'Make it in front of the church,' said Finnén. So he makes his booth, and it was not the door of the church at that time. He said, however, that it would afterwards be the door of the monastery, and this hath been fulfilled.

850. Each man of the bishops used to grind a quern in turn. Howbeit an angel from heaven used to grind on behalf of Colomb Cille. That was the honour which the Lord used to render him because of the eminent nobleness of his race.

¹ Ps. 82. 2.?

852. Once there appeared to Finnén a vision, to wit, two moons arose from Clonard, a golden moon and a silvery moon. The golden moon went into the north of the island, and Ireland and Scotland gleamed thereby. The silvery moon went on till it stayed by the Shannon, and Ireland at her centre gleamed. That was Colomb Cille with the grace of his noble kin and his wisdom, and Ciarán with the refulgence of his virtues and his good deeds.

858. Then Colomb Cille bade farewell to Finnén, and went to Glasnevin, for there were fifty studying in that place, with Mobí, including Cainnech, and Comgall, and Ciarán. Their huts were to the *west* of a water. One night the bell was struck for nocturn. Colomb Cille went to the church. There was a great flood in the river. Nevertheless Colomb Cille went through it in his clothes. 'Boldly comest thou there to-night, O descendant of Níall!' saith Mobí. 'God is able,' saith Colomb Cille, 'to take the hardship from us.' As they were coming out of the church, they beheld the huts to the *east* of the water close to the church.

866. Once upon a time a great church was built by Mobí. The clerics were considering what each of them would like to have in the church. 'I should like,' saith Ciarán, 'its full of church-children to attend the (canonical) hours.' 'I should like,' saith Cainnech, 'to have its full of books to serve the sons of Life.' 'I should like,' saith Comgall, 'its full of affliction and disease to be in my own body, to subdue me and to repress me.' Then Colomb Cille chose its full of gold and silver to cover relics and shrines withal. Mobí said it should not be so, but that Colomb Cille's community would be wealthier than any community whether in Ireland or in Scotland.

875. Mobí told his pupils to quit the place wherein they abode, for that an unknown pestilence would come there, even the *Buide Conaill*. Then he said to Colomb Cille that he should not take territory until he was permitted.

878. (So) Colomb Cille fared into Tirconnell. He went across the river named Biur. Then he said, 'Biur against tribulations,' and the pestilence did not go past that. And it is an everliving miracle; for every pestilence, even if it go over it, follows no further, through Colomb Cille's word.

882. Thereafter he went to Derry, the royal fort of Aed, son of Ainmire, who was king of Ireland at that time. The king offered that fort to Colomb Cille. He refused it because of Mobí's command. Now, as he was coming forth out of the fort, he met with two of Mobí's household having Mobí's girdle for him, and permission to take land after Mobí's death. Then said Colomb:

'Mobí's girdle,
Rushes were not round hair,
It never was opened round a surfeit,
It never was closed round falsehood.'

Then Colomb Cille took Aed's fortress, and founded a church there, and wrought many miracles therein.

893. Once upon a time he sent his monks into the wood, to cut wattling to build a church for them in Derry. The wood was cut in the territory of a certain warrior, who dwelt near the church. He was vexed that the wood was cut on his land without his own consent. So when Colomb Cille heard that, he said to his household: 'Take ye the price of his wood in barley-grain, and put it into the earth.' Now at that time it was past midsummer. Then the grain was taken to the warrior, and he cast it into the ground, and it grew, and was ripe on Lammas-day.

900. Once in Derry, a little child was brought to him to be baptized. There was no water near him; so he made the sign of the cross over the rock that lay before him, and a well-spring of water brake therefrom, and therewith the child was baptized.

903. Once as he was in Derry, he bethought him of going to Rome and to Jerusalem. He went at another time afterwards to Tours and brought away the gospel that had lain on Martin's breast a hundred years in the earth, and he leaves it in Derry.

906. Many were the marvels and miracles which the Lord wrought for Colomb in Derry. He loved that city greatly, and said,

'For this do I love Derry,
For its smoothness, for its purity,
Because it is quite full of white angels
From one end to the other.'

912. Then he founds Raphoe. There he brought to life the wright who had been drowned in the mill-pond.

914. In Raphoe, moreover, his household lacked a ploughshare; so he blessed the hands of the little boy, named Fergna, who was bidding with him, and Fergna made the share, and he was skilful in smithwork thenceforth, through Colomb's blessing.

917. Then he went on a round to the king of Teffia, who gave him the place which is called Durrow to-day. And Colomb built a chapel there in Durrow. Moreover bitter apples were brought to him, and he blessed them so that they became quite sweet.

921. It was from Durrow that a sained sword was taken from him to Colmán the Great, son of Diarmait. The virtue that lay in that sword was that no one could die in its presence. And afterwards a certain man who lay in sickness begged for the sword. It was taken to him and he had it. A year, then, was that sword with him, and during that space of time, he was not alive, he was not dead. Wherefore the sword was afterwards taken from him, and he died straightway. Afterwards then Colomb blessed Durrow, and left therein as warden one of his household, even Cormac descendant of Liathán.

927. Then he went to Aed Slaine, son of Diarmait. He came to the place which is called Cennannus to-day. It was the king of Ireland's stronghold at that time, the stronghold of Diarmait, son of Cerball. Now when Colomb Cille delayed before the fortress, he began to prophesy what should befall the place afterwards, and he then said to Bec, son of Dé, the prophet of Diarmait, son of Cerball:

'O Bec! stay, tell me,' etc.

Said Bec:

'The clerics who are amidst it,' etc.

935. Then Colomb measures out that city, and blessed it fervently, and said that it would be the loftiest cloister he should have on earth, although his resurrection would not be therein. As he was making that prophecy, he turned his face to the south-west and smiled greatly. Baithín asked the cause of the gladness. 'Fifty sons of life,' saith Colomb Cille, 'will be born in one night to the Lord, in that solitude (?) to the west.' It was Grafann of Cell Scire whom he foretold there, as was afterwards fulfilled.

940. Now there was a great oaktree under which Colomb Cille dwelt while he was in that place, and it remained to these latter times, when it fell through the crash of a mighty wind. And a certain man took somewhat of its bark to tan his shoes withal. Now when he did on the shoes he was smitten with leprosy from his sole to his crown.

945. Then Colomb Cille went to Aed Slaine, and made prophecy for him, and said that he would be healthy and aged unless he were parricidal. If he should commit parricide he would only be four years alive. Then Colomb Cille sained a cowl for him, and said that he would not be slain so long as that cowl should be on him. Howbeit Aed Slaine wrought parricide, contrary to Colomb Cille's word, on Suibne, son of Colmán, at the end of four years. He went upon a raid. He forgot his cowl. He is killed on that day.

951. Colomb Cille founded many churches in Bregia, and left therein elders and abundant reliquaries. He left Osséne, son of Cellach, in Clonmore of Ferrard.

953. Then he went to Monaster (Boiti). It was there his crozier struck against the ladder of glass whereby Boite had ascended to heaven, and its sound was heard throughout the whole church; and he shewed forth Boite's grave, and did even as Boite himself had prophesied on the day of his decease.

956. Many, then, were the churches he marked out, and the books he wrote, to wit, three hundred churches and three hundred books. Though the book that his hand would write were ever so long under water, not even a single letter therein would be washed out¹.

¹ Literally, 'drowned.'

959. He founded a church in Lambay in the east of Bregia, and left deacon Colman therein. Once Colomb Cille, and Comgall, and Cainnech were in that church. Comgall said that Colomb Cille should make the offering of Christ's Body and of His Blood in their presence. Colomb ministered unto them as to that. Then Cainnech beheld a fiery pillar above Colomb Cille so long as he was at the offering. Cainnech told that to Comgall, and they both beheld the pillar.

965. Colomb founded a church in the place where Swords standeth to-day. And he left an ancient man of his household there, even Finan the Feeble, and he left the gospel which his own hand had written. Then he marked out the well, named Sord, that is 'pure,' and sained a cross. For it was his wont to make crosses, and writing-tablets, and book-satchels, and other church-gear. Now he sained three hundred crosses, and three hundred wells, and a hundred tablets, and a hundred croziers, and a hundred satchels.

971. One day Colomb Cille and Cainnech were on the brink of the sea, when a great storm was driving on the main. Said Cainnech to Colomb: 'What is the wave singing?' Said Colomb: 'Thy household were in peril some time ago on the sea, and one of them died, and the Lord will bring it to us to-morrow morning, in the place wherein we are standing.'

976. Brigit was once wending through the Curragh of Liffey. When the holy virgin saw before her the delightful plain, covered with clover-blossom, she said in her mind that if she had power over the plain, she would offer it to the Lord of the Elements. This was made manifest to Colomb Cille while he was in his chapel at Swords, and he said with a loud voice: 'It is the same to her with the Lord, as if the land which she offered to him were her own of right.'

982. Thereafter Colomb went to Leinster, and left many churches which he founded with them, including Druim Monach and Maen and many others.

984. Then he went to Clonmacnois with the hymn he had made for Ciarán. For he made abundant praises for God's household, as said the poet:

'Noble thrice fifty, nobler than every apostle,
The number of miracles are [as] grass,
Some in Latin which was beguiling,
Others in Gaelic, fair the tale.'

990. Now it was in Cluain that a little boy went to him, and stole a small hair from his raiment without his perceiving him. Howbeit that was manifested by God to Colomb Cille, and he prophesied to the boy that he would become a sage, and that he would be pious; and he is Ernín of Cluain Deochra.

994. Thereafter Colomb Cille fared into the territory of Connaught on a preaching round, and he founded many churches and monasteries in that province,

including Ess Mac Eirc and Drumcliff, and left with them the crozier which he himself had made.

997. Colomb Cille went over Assaroe, and founded many churches in Tirconnell, and Tyrone, and he founded a church in Tory Island, and left therein an aged man of his household, even Erníne.

1000. Now when Colomb Cille had made a round of all Ireland, and sown faith and ¹ belief, and baptized abundant hosts, and founded churches and monasteries, and left elders and reliquaries and relics therein, the determination which he had resolved on from the beginning of his life came upon his mind, even to go into pilgrimage. So he bethought him of wending over sea, to preach God's word to the men of Scotland. So he fared forth on the journey. Forty-five years was he in Scotland, seventy-seven years was his full age, and the number that went with him was twenty bishops, forty priests, thirty deacons, fifty students.

1007. So he went under prosperous sail till he reached the place to-day called 'Hí of Colomb Cille.' On the night of Pentecost he reached it. Two bishops who dwelt in the land came to expel him from it. But God revealed to Colomb Cille that they were not bishops in truth. Wherefore they left the island when he told them of their own conclusion and their account.

1011. Said Colomb Cille to his household: 'It is well for us that our roots should go under the ground here.' And he said: 'It is permitted to you, that some one of you should go under the earth here or under the mould of the island to consecrate it.' Odrán rose up readily, and this he said: 'If I should be taken,' saith he, 'I am ready for that.' 'O Odrán!' saith Colomb Cille, 'thou shalt have the reward thereof. No prayer shall be granted to any one at my grave, unless it is first asked of thee.' Then Odrán went to heaven. Colomb founded a church by him afterwards.

1018. Thrice fifty monks had he for contemplation and sixty for active life, as said the poet:

'Wondrous the warriors who abode in Hí,
Thrice fifty in monastic rule,
With their boats along the main-sea,
Three score men a-rowing.'

1024. When Colomb Cille had founded Hí, he went on a preaching round, through Scotland, and Britain, and Saxonland, and after many miracles, and after raising the dead out of death, he brought the people to faith and belief.

1026. Now there was biding in the country a certain man to whom Colomb Cille preached, and he, with all his household, believed in the Lord. The Devil was

¹ Literally, faith or belief.

envious of that thing, so he smote yon man's son with a sore disease whereof he died. The heathen were reviling Christ and Colomb Cille. Thereafter Colomb went in fervent prayer to God, and he raised the son out of death.

1031. Now when Colomb Cille was one day preaching to the host, a certain person fared from them over the river that was near them. Before he had been to hear God's word, the snake strikes him in the water, and kills him at once. The boy is brought before Colomb and he makes the cross with his crozier over his breast, and the boy arose at once.

1036. A sore disease befell his servant, and Colomb made prayer for him, and not that alone, but he asked for a life of seven years for him afterwards.

1039. Once upon a time Cainnech came away from him out of Hí. He forgot his crozier in the east¹. When he came on this side², he found his crozier ahead of him, and Colomb Cille's shirt along with it, even Cainnech's share for his winding-sheet. And therefore he did that, because he knew that he was nigh to his decease.

1043. A great flush came to him once in Hí. He was asked the cause of the flush. 'God's fire from heaven,' saith he, 'hath even now come on three cities in Italy, and slain three thousand men, besides women, and boys, and girls.'

1046. At another time he heard a call in the port of Hí: then he said:

'A churl in the port, with his staff in his fist,
He will come to my little ink-horn, and spill my ink,
He will stoop down to visit my pax,
And will strike against my little ink-horn and leave it empty.'

1055. At another time Colomb Cille was left cooking an ox for the reapers. With them was a whilom-hero of the men of Ireland, to wit, Mael Uma, son of Baedán. Colomb Cille asked him, 'how much his meal had been when he was a warrior.' 'When I was a warrior,' saith Mael Uma, 'I used to consume a fat ox to my full meal.' Colomb Cille ordered him to eat his fill. Mael Uma did that for him. He consumed the whole ox. Afterwards Baithín came, and asked if the food were ready. So Colomb Cille ordered Mael Uma to gather into one place all the bones of the ox. Thus was it done. Colomb blest the bones, and their own flesh was around them, and (the ox) was given to the reapers.

1064. Once, in the month of May, Colomb Cille went for tidings of the ploughmen in the north of the island. He was comforting them and instructing them. 'Well,' saith he, 'at the Easter that went in the month of April, then was I fain to have gone to heaven. But I did not wish you to have grief or sorrow after your toil; wherefore

¹ i. e. in Scotland.

² i. e. in Ireland.

I have stayed with you from Easter to Pentecost.' When the monks heard those words, they were sorrowful exceedingly.

1070. Then he turned his face westward, and said, 'May the Lord bless the island with its indwellers!' And he banished toads and snakes out of it. Now when he had blest the island he came to his church. Not long after came the ends of the Saturday and the beginning of the Sunday; and when he raised his eyes on high there came a great glow to his countenance and face, and the brethren beheld that. An angel of God, moreover, tarried above him then.

1076. Then he went to bless the barn; and he said to Diarmait that on Sunday night he would depart to heaven. Then the venerable old man Colomb Cille sat down on the edge of the path, for weariness had come to him, though his wayfaring had been short: for seventy-seven years was his age at that time.

1080. And the nag, which the monks used to keep in the island, came to him, and weeps in the breast of the cleric, so that his raiment became wet. The servant Diarmait sought to drive the nag away from him. 'Let him be, O Diarmait,' saith Colomb Cille, 'until he sufficeth himself with tears and sorrow in lamenting me.'

1084. Overmany to recount and declare are the marvels and miracles which God wrought on earth for Colomb Cille. There is no one who could recount them fully, unless his own soul, or an angel from heaven, should come to declare them. But we think these enough of them to give as a sample.

1088. Now there never was born to the Gael offspring nobler or wiser, or of better kin than he. There hath not come of them another who was meeker, or humbler, or lowlier. Surely it was great lowliness in Colomb Cille that he himself used to take off his monks' sandals and wash their feet for them. He often used to carry his portion of corn on his back to the mill, and grind it, and bring it home to his house. He never used to put linen or wool against his skin. His side used to come against the bare mould. A pillarstone used to be under his head for a bolster, and he slept only so long as Diarmait his fosterling was chanting three chapters of the *Beatus*. He would rise up at once after that, and would cry and beat his hands together, like a loving mother lamenting her only son. He would chant the three fifties¹ on the sand of the shore before the sun would rise. In the day he attended to the Hours. He offered Christ's Body and His Blood. He preached the Gospel, he baptized, he consecrated. He healed the lepers, and the blind, and the halt, and folk of every other disease, and he raised the dead.

¹ The 150 psalms.

1101. Now when Colomb Cille came to his ending, and when the bell for nocturn was struck on the night of Pentecost Sunday, he went before the rest to the church and made prostration and fervent prayer at the altar. Then an angelic radiance filled the church around him on every side, and there the venerable old man sent forth his spirit to heaven, into the delight and into the joyance of heaven's household.

1106. His body is here on earth with honour and with reverence from God and menfolk, with marvels and miracles every day; and though great be his honour at present, greater will it be at the assembly of Doom, when his body and his soul will shine like an unsullied sun. There in sooth shall he have that great glory and great elevation in union with the nine orders of heaven that have not transgressed, in union with the apostles and disciples of Jesus Christ, in union with the Godhead and Manhood of God's Son, in the union that is nobler than any union, in the unity of the holy, noble, venerable Trinity, even Father, Son, and Holy Ghost.

1115. I beseech the mercy of Almighty God through the intercession of holy Colomb, that we may all reach that union. May we reach it, may we dwell therein, *in saecula saeculorum*! Amen.

LIFE OF BRIGIT¹.

*Hi sunt qui sequuntur Agnum quocumque ierit*². These are the folk that follow the undefiled Lamb whatsoever way He may wend.

1120. John, son of Zebedee, Jesu's bosom-fosterling, successor of the Virgin, he it is that wrote these words, and left them with the Church in remembrance of the reward and of the guerdon which God hath given to the third grade of the Church, even to the virgins, that is, the following of the undefiled Lamb.

1124. Now the context of this declaration by John is as far as when he said *Nemo potest dicere canticum nisi illa centum quadraginta quatuor millia qui empti sunt de terra*³. It cometh to none to make unto the Lord praise or quire-song, save only one of the all-fulness of the Church, who hath been brought up in chastity and in virginity, and hath been redeemed with the ransom of Christ's blood.

1129. [*Virgines enim sunt,*] for those are the virgins assuredly. So on the track of those words John said, *Hi sunt qui sequuntur Agnum*. These are the folk that follow the Lamb whithersoever He goeth.

1132. This is to follow the Lamb; to imitate Christ and to follow Him by fulfilling the Law and the Gospel, without the desire of earthly things, without the love for perishable things, to avoid honour, to despise the world, to be profitable to all, never to do injustice or wrong to anyone, patiently to suffer temptations from without, to grant forgiveness to the persecutors: that every good thing that one doth be done for the magnifying of God and not for the glorifying of oneself. 'Imitate then,' saith the wise man, 'as is the undefiled Lamb in the virginity of the flesh, so is the undefiled body of the Son of the Heavenly Father. Imitate then the mystical Lamb, even Christ, in virginity and holiness of mind, as He himself said: 'Abide holily and chastely,' saith the Lord, 'for I am holy and I am innocent'. For not the better is the chastity of the body, if the soul is imperfect and defiled.

1144. Now a multitude of holy and righteous men fulfilled this commandment of virginity, even as the holy maiden fulfilled it, for whom there is a festival and com-

¹ Let every one who shall read this Life of Brigit give a blessing to the souls of the couple for whom this book has been written.

² Apoc. 14. 4.

³ Apoc. 14. 3.

⁴ Levit. 11. 44.

memoration on the occurrence of this season and time, even *Sancta Brigida, virgo Dei*, that is Saint Brigit, the virgin of the Lord of the Elements.

1148. Then it is that the Christians celebrate the feast and the festal day of the holy Brigit, on the calends of February as regards the day of the solar month, and to-day as regards the day of the week wherein we are.

1151. Here, then, is related somewhat of the miracles and marvels of the holy Brigit, and of her genealogy according to the flesh, to wit, Brigit, daughter of Dubthach, son of Demre, son of Bresal, of the sept of Echaid Find Fuathnairt.

1154. That Dubthach, then, when holy Brigit was born, bought a bondmaid named Broicsech. She was a daughter of Dallbrónach of Dál Conchobair in the south of Bregia. Dubthach joined himself in wedlock to that bondmaid, and she became with child by him. Jealousy of the bondmaid seized Dubthach's consort, and she said to Dubthach: 'Unless thou sellest yon bondmaid in distant lands, I will exact my dowry from thee and I will leave thee.' Howbeit Dubthach was not desirous to sell the bondmaid.

1161. Once upon a time he and the bondmaid along with him went in a chariot past the house of a certain wizard. When the wizard heard the noise of the chariot he said, 'My boy,' saith he, 'see who is in the chariot, for this is noise of chariot under king.' Quoth the boy: 'Dubthach,' saith he, 'is therein.' The wizard went to meet him, and asked whose was the woman who was biding in the chariot. 'Mine,' saith Dubthach. Now Maithgen was the name of the wizard, and from him Ross Maithgin is named. The wizard asks if she was pregnant by anyone. 'She is pregnant by me,' saith Dubthach. Said the wizard: 'Marvellous will be the child that is in her womb: her like will not be on earth.' 'My wife compels me,' saith Dubthach, 'to sell this bondmaid.' Said the wizard through grace of prophecy: 'The seed of thy wife shall serve the seed of the bondmaid, for the bondmaid will bring forth a daughter conspicuous, radiant, who will shine like a sun among the stars of heaven.' Dubthach was thankful for that answer, for till then no daughter had been born to him.

1174. Then they go to their house, and both gave thanks. Well known, now, was the love that God had for that virgin. For two bishops of the Britons, named Mél and Melchu, came from Scotland to prophesy of her and to bless her. Dubthach gave them a welcome, and the bondmaid did tendance and service upon them. Sad and mournful was Dubthach's consort. Bishop Mél asked her the cause of her sadness. Said the woman: 'Because Dubthach preferreth his bondmaid to me.' Said Bishop Mél: 'Reason hath he though he should prefer her, for thy seed shall serve the bondmaid's, but her seed shall be profitable to thine.' She was angry at that. Then came to Dubthach's house a poet of Húi Meic Úais from gathering treasures. When the poet knew the cause of the woman's anger, he said: 'Sellest

thou the handmaid ?' 'I will sell,' saith Dubthach, 'for I must needs do so.' Said the bishops: 'Sell the bondmaid, do not sell the offspring.' He did so. The poet went forth with his bondmaid. Now on the night that the poet reached his home, a holy man happened to be in the house entreating the Lord and praying. To him was manifested a flame and a fiery pillar rising from the place where the bondmaid was biding. A certain wizard went from Tirconnell to the house of the poet afore-said. He bought the service (?) of the bondmaid. The poet sold him the bondmaid, and did not sell the offspring that lay in her womb. The wizard goes home with his bondmaid.

1192. Then it came to pass that the wizard made a great feast, and bade the king of Conaille to the feast; and it was then the time for the king's wife to bring forth a child. There was a soothsayer along with the king, and a friend of the king's asked him when it would be lucky for the queen to bring forth. The wizard said, 'that the child which should be brought forth on the morrow at sunrise, and neither within the house nor without, would out-go every child in Ireland.' Now the queen's lying-in came before that hour, and she brought forth a dead son. But on the morrow, when the bondmaid went at sunrise with a vessel full of milk in her hand, and when she put one of her two footsteps over the threshold of the house, the other foot being inside, then she brought forth the daughter, even Saint Brigit. The maid-servants washed Saint Brigit with the milk that was still in her mother's hand. Now that was in accord with Brigit's merit, even with the brightness and sheen of her chastity. The girl was taken straightway after her birth to the queen's dead son, and when the girl's breath came to the son, he arose out of death.

1205. Thus the wizard went with his bondmaid and her daughter into the province of Connaught, for her mother was of Connaught, but her father of Munster.

1207. On a certain day the bondmaid went to milk her kine, and left the girl alone sleeping in her house. Certain neighbours beheld the house, wherein the girl lay, ablaze, so that one flame was made thereof from earth to heaven. When they came to rescue the house, the fire appeared not, but they said that the girl was full of the grace of the Holy Spirit.

1212. One day the wizard was sitting with his handmaid in a certain place, and the cowdung which lay before the girl they beheld ablaze. When they stretched their hands out to it, the fire appeared not.

1215. Once upon a time when the wizard was sleeping, he saw three clerics in shining garments, who poured oil on the girl's head¹; and they completed the order

¹ Uction of the head seems to have been part of the baptismal rite, as well as of the rite of confirmation.

of baptism in the usual manner. Those were three angels. Said the third angel to the wizard, that the name of the girl was *Sancta Brigida*, that is, Saint Brigit. The wizard arose and related what he had beheld.

1220. One day the infant's voice was heard crying, and this she said: '*Meum erit hoc*,' that is, this will be mine. When the wizard heard that, he said, 'What the girl declares will be fulfilled,' that is, the land will be mine afterwards, and this hath been fulfilled. When the indwellers of that land heard this they ordered the wizard out of the country, so he went to his own patrimony.

1225. Now this holy virgin Brigit was reared on food different from that of children of her own age, for she was more . . . than every infant. She would not consume unclean food. She rejected the wizard's food, and used to throw it up. The wizard meditated why the girl was thus. It appeared to him that it was because of the corruption and impurity of his food. Then he entrusted a red-eared cow to give milk separately to Brigit, and he let a faithful woman milk her. The holy girl used to consume that (milk), and did not throw it up.

1231. Then this holy virgin was reared till she was a handmaid. And everything to which her hand was set used to increase. She tended the sheep, she satisfied the birds, she fed the poor. When boldness, and strength and size came to Brigit, she desired to go and visit her fatherland. The wizard sent messages to Dubthach, that he should come to meet his daughter. The messengers go to Dubthach, and relate the maiden's miracles and marvels. Dubthach came, and was joyous. The wizard made him welcome, and gave his daughter to him free. Then Dubthach and Brigit go to their country in the province of Offaly. And her nurse was along with Brigit, and illness seized her nurse as she was wending her way. So Brigit and another girl were sent to ask a drink of ale for her from a certain man named Baethchu, who was making a mighty feast. He refused Brigit. Then Brigit went to a certain well, and filled her vessel thereat, and blessed (the water), so that it turned into the taste of ale, and she gave it to her nurse, who straightway became whole. As to the feast at which she was refused, when they go to drink it, not a drop thereof was found.

1244. Once when Dubthach went on a journey, he left his daughter with his swine. And two robbers came to her, and carried off two boars of the herd. When they had gone a little while after that Dubthach met them. He took the swine from them, and then he came to Brigit. 'Do the swine remain, my girl?' saith Dubthach. 'Count them thou,' saith Brigit. Dubthach counted the swine, and not one of them was lacking.

1250. Not long after that came a noble guest to Dubthach's house, and hospitality was shewn to them¹, and five pieces of bacon were given to Brigit to be boiled.

¹ To the guest and his retinue.

And a miserable hungry hound came into the house to Brigit. Brigit out of pity gave him the fifth piece of bacon. The hound was not satisfied with that. So Brigit gave him another piece. She thought that the guest was asleep, but this was not so. Then came Dubthach and said to Brigit: 'Hast thou boiled the bacon? and do the portions remain?' 'Count them,' saith she. Dubthach counted them. Not one of them was wanting. The guest told Dubthach what Brigit had done. The guests did not consume that food, for they were unworthy thereof; but it was dealt out to the poor and needy.

1260. Once upon a time a certain faithful woman invited Brigit to go with her into Moy Liffey; for a gathering of the synod of Leinster was held there. It was manifested to Bishop Ibhair, who was in the assembly, that Mary the Virgin was coming into the assembly. The woman goes on the morrow, Brigit being alone with her, unto the assembly. Then said Bishop Ibhair: 'This is the Mary whom I beheld;' and the whole host blessed Saint Brigit. Wherefore Brigit is henceforth (called) 'the Mary of the Gael.'

1266. Afterwards Brigit went to visit her mother who was in bondage. Thus was her mother, in sickness before her, and she was at a mountain-dairy having twelve cows with her, and she collecting butter. Now the virgin served humbly after her mother, and began setting the dairy to rights. The churning that was made was divided into twelve portions in honour of the Lord's twelve apostles. And the thirteenth portion was set so that in honour of Christ it was greater than every (other) portion, and it was given to the poor and to the guests. For she used to say that Christ was in the person of every faithful guest. That seemed a marvel to the neatherd, and he went to converse with the wizard. The wizard and his wife asked: 'Hath the virgin cared well for the dairy?' Then he came to the kine. 'It is well,' saith the neatherd, 'I am thankful anyhow, and the calves are fat.' For he did not dare to blame Brigit in her absence. The wizard and his consort went to the dairy, having with them a great hamper eighteen hands high to be filled with butter. Brigit made them welcome, and washed their feet, and gave them food. Then said the wizard's consort to Brigit: 'We have come hither to know whether that which hath been entrusted to thee hath profited. Of butter, what hast thou?' None in readiness had she save the making of one churning and a half. Then Brigit went into the kitchen, and this she said:

'Oh, my Prince,
Who canst do all these things,
Bless, O God,—a cry unforbidden,—
My kitchen with thy right hand!

'My kitchen,
The kitchen of the white God,

A kitchen which my King hath blessed,
A kitchen that hath butter.

'Mary's Son, my Friend, cometh
To bless my kitchen.
The Prince¹ of the world to the border,
May we have abundance with him !'

1296. And she brought the half making of her churning from the back of the kitchen. The wizard's wife mocked thereat and said : '*This* quantity of butter is good to fill a large hamper !' 'Fill your hamper,' saith Brigit, 'and God will put somewhat therein.' She still kept going into her kitchen, and bringing half a making every time thereout, and singing a stave of those staves as she went back. If the hampers which the men of Munster possessed had been given to her, she would have filled them all. The wizard and his wife marvelled at the miracle which they beheld. Then said the wizard to Brigit : 'This butter and the kine which thou hast milked, I offer to thee ; and thou shalt not be serving me, but serve the Lord.' Said Brigit : 'Take thou the kine, and give me my mother's freedom.' Said the wizard : 'Behold thy mother free for thee, and the kine ; and whatsoever thou shalt say, that will I do.'

1306. Then Brigit dealt out the kine to the poor and the needy ; and the wizard was baptized, and he was full of faith ; and he remained till his death in Brigit's company.

1308. Thereafter Brigit went with her mother to her father's house. Of her father's wealth and food and property, whatsoever her hands would find or would get, she used to give to the poor and needy of the Lord. Wherefore her father was displeased with her and desired to sell the holy Brigit. He and his daughter along with him went in a chariot, and he said : 'Not for honour or for reverence to thee art thou carried in the chariot ; but to take thee to sell thee, that thou mayst grind at the quern of Dunlaing, son of Enna, king of Leinster.' When they came to the king's fortress Dubthach went into the fortress to the king, and left his sword near Brigit in the chariot. And a leper came to Brigit, and besought Brigit in God's name to bestow something upon him. Brigit hands him down her father's sword. Saith Dubthach to the king after he had come inside : 'Wilt thou buy my daughter from me ?' 'Wherefore sellest thou thine own daughter ?' saith Dunlaing. 'Not hard to say,' saith Dubthach : 'because she is selling my wealth, and bestowing it on wretched worthless men.' 'Let her be brought to us that we may see her,' saith Dunlaing. Dubthach goes for her. When he came he was looking at the chariot and he saw not his sword. He asked Brigit what she had done with his sword. 'I gave it,'

¹ *Flaithe*, a mistake for *flaith*.

saith Brigit, 'to a poor man who came to beg of me.' Dubthach was mightily enraged with her for having given the sword away. When Brigit came before the king, he said: 'Why dost thou steal thy father's property and wealth, and, what is worse, why hast thou given the sword away?' Then said Brigit: 'The Virgin's Son knoweth, if I had thy power, with all thy wealth, and with all thy Leinster, I would give them all to the Lord of the Elements.' Said the king to Dubthach: 'It is not meet for us to deal with this maiden, for her merit before God is higher than ours.' Thus then was Brigit saved from bondage.

1332. Not long thereafter came a certain man of good kin unto Dubthach to ask for his daughter (in marriage). Dubthach and his sons were willing, but Brigit refused. A brother of her brethren said to her: 'Idle is the pure eye in thy head, not to be on a bolster beside a husband.' Saith Brigit: 'The Son of the Virgin knoweth, it is not lively for us if it bring harm upon us.' Then she put her finger under the eye and plucked it out of her head, so that it lay on her cheek. When Dubthach and her brethren beheld that, they promised that she should never be told to go to a husband save the husband whom she should like. Then Brigit put her palm to her eye, and it was healed at once.

1341. Brigit and certain virgins along with her went to take the veil from Bishop Mél in Telcha Mide. Blithe was he to see them. For humility Brigit stayed so that she might be the last to whom a veil should be given. A fiery pillar rose from her head to the roof-ridge of the church. Then said Bishop Mél: 'Come, O holy Brigit, that a veil may be sained on thy head before the other virgins.' It came to pass then, through the grace of the Holy Ghost, that the form of ordaining a Bishop was read out over Brigit. Mac-caille said, that a bishop's order should not be conferred on a woman. Said Bishop Mél: 'No power have I in this matter. That dignity hath been given by God unto Brigit, beyond every (other) woman.' Wherefore the men of Ireland from that time to this give episcopal honour to Brigit's successor.

On the eighth (of the month) Brigit was born, on a Thursday especially: on the eighteenth she took the veil: in the eighty-eighth (year of her age) she went to heaven. With eight virgins¹ was Brigit consecrated, according to the number of the eight beatitudes of the Gospel² which she fulfilled, and of them it was the beatitude of mercy that Brigit chose.

1355. Once when the hightide of Easter drew nigh, she desired through charity to brew ale for the many churches that were around her. And there was a scarcity of corn at that time in Meath, and Brigit had only one sieve of malt. Brigit's household, moreover, had no vessels save two troughs. They put the malt into one of the

¹ The text of the Book of Lismore (*in ochtmad* in octavo) is here corrupt.

² Matth. v. 3-11.

two troughs. They fill the other vessel with the ale. Then the ale was distributed by Brigit to seventeen churches of Fir Tulach, so that the produce of one measure of malt supplied them through Bridget's grace from Maundy Thursday to Low Sunday.

1363. Once there came a certain leper unto Brigit to ask for a cow. Said Brigit to him, 'Which seemeth best to thee, to take away a cow or to be healed of the leprosy?' The leper said that he would rather be healed of the leprosy than be given the kingdom of the world. Brigit made prayer to God and healed the leper, and he afterwards served Brigit.

1368. A certain nun of Brigit's household fell into sore disease and desired milk. There did not happen to be a cow in the church at that time, so a vessel was filled with water for Brigit, and she blessed it, and it was turned into milk. She gave it to the nun who at once became quite well.

1372. Now when the fame and renown of Brigit had gone throughout Ireland, there came to Brigit two blind men of the Britons and a leper to be healed. Said Brigit: 'Stay outside at present till the celebration be over.' [Said the Britons], for they are impatient: 'Thou healedst folk of thine own kin yesterday, and thou ~~hast not waited~~ *delay* to heal us to-day.' Brigit made prayer, and the three of them were healed at once.

1377. When the hightide of Easter was fulfilled, Brigit asked of her maidens whether they still had the leavings of the Easter ale. Quoth the maidens: 'God will give,' say they. Then came in two maidens having a pail full of water. 'The Virgin's Son knoweth,' saith Brigit, 'that there is good ale there.' It seemed to her that it was ale. As she said that (the water) was straightway changed into choice ale. It was afterwards given to Bishop Mél, and also to the virgins.

1383. At the same time came a disease of the eyes to Brigit, and her head seemed exceeding weary. When Bishop Mél heard of that he said: 'Let us go together to seek a physician, that thou mayest have thy head cured.' Said Brigit: 'If thou hadst not been disobedient, I should not have desired any bodily physician; howbeit we will do what thou shalt say.' As they were faring forth, Brigit fell out of her chariot and her head came against a stone, and she was greatly wounded and the blood gushed out. Then with that blood were healed two dumb women who were lying on the road. After that, the leech whom they were seeking chanced to meet them. When he saw the wound he said: 'Thou shouldst not seek any other physician from this time forward, save the Physician who healed thee on this occasion; for though all the doctors of Ireland should be doctoring thee, they could do nothing better.' So in that wise Brigit was healed.

1394. Once the king of Teffia came into their neighbourhood for a banquet. There was a covered vessel in the king's hand. A certain incautious man took it out

of his hand, and it fell and fragments were made thereof. The man was seized by the king of Teffia. Bishop Mél went to ask for him, and nought was got from the king save his death. So Bishop Mél begged for the broken vessel, and took it with him to Brigit. Then Brigit put her breath round it, and it was renewed in a form that was better than before. Then it was taken back to the king, and the captive was released. And Bishop Mél said, 'Not for me hath God wrought this miracle, but for Brigit.'

1402. Once upon a time Brigit went to the house of another virgin, even Brigit daughter of Conaille. The water that was put over Brigit's feet after she had arrived, healed a certain virgin who was lying sick in the house. Now when Brigit with her virgins went to eat their dinner, she began to look for a long while at the table. The other Brigit asked, 'What perceivest thou?' Said Brigit, 'I see the Devil on the table.' 'I should like to see him,' said the other virgin. 'Make Christ's Cross on thy face, and on thy eyes,' saith Brigit. The virgin made it, and she beheld the Satan beside the table, his head down and his feet up, his smoke and his flame out of his gullet, and out of his nose. Said Brigit: 'Give answer to us, O Devil!'

'I cannot, O Nun,' saith the Demon, 'refuse to answer thee, for thou art a keeper of God's commandments, and thou art merciful to the poor and to the Lord's household.'

'Tell us then,' saith Brigit: 'why hast thou come to us among our nuns?'

'There is a certain pious virgin here,' saith the Devil, 'and in her companionship am I, enjoining upon her sloth and negligence.'

Brigit said to that virgin: 'Put the Cross of Christ over thy face, and over thine eyes.' She put it at once; the virgin beheld the hideous monster. Great fear seized the virgin when she beheld the demon. Said Brigit: 'Why dost thou shun the fostering whom thou hast been tending for so long a time?' The virgin then made repentance and was healed of the demon.

1424. A certain woman brought unto Brigit a hamper full of apples. Then lepers came to Brigit begging for apples. Said Brigit: 'Give the apples to them.' When the woman heard that, she took back her hamper of apples, and said: 'To thee thyself I brought the apples, and not to lepers.' It was an annoyance to Brigit that her alms should be forbidden, and she cursed the trees from which it had been brought. When the woman went home, she found not a single apple in her barn, although it had been full when she left, and (the trees) were barren thenceforward.

1431. Once upon a time Brigit went to Teffia with great hosts accompanying her; and there were two lepers behind her between whom a dispute arose. When one of the lepers desired to smite the other, his hand withered and the hand of the other of them shrank. Then they repented, and Brigit healed them of their leprosy.

1435. Brigit went to a certain church in the land of Teffia to celebrate Easter.

The prioress of the church said to her maidens that on Maunday Thursday one of them should minister unto the old men and to the weak and feeble persons who were bidding in the church. Not one of them was found for the ministering. Said Brigit: 'I to-day will minister unto them.' (There were) four of the sick persons who were bidding in the church, even a consumptive man, and a lunatic, and a blind man, and a leper. And Brigit did service to these four, and they were healed from every disease that lay upon them.

1442. Once upon a time Brigit went into a certain house a-guesting. It came to pass that all the household went forth except one little consumptive lad, and he was dumb, and Brigit knew not that he was so. Then came guests unto Brigit into the house to beg for food. Brigit asked of yon dumb lad, where was the key of the kitchen. Said the lad: 'I know the place in which it is.' Said Brigit: 'Go and fetch it to me.' He rose at once and attended on the guests.

1449. Then came to pass an assembly of the men of Ireland in Teltown, a stead wherein were Patrick and the synod of Ireland along with him. Brigit and Bishop Mél went to the meeting, and they found a difficult case before them in the meeting, to wit, a certain woman brought forth a child there, and said that the child was by Bishop Brón, one of Patrick's household. Bishop Brón denied that the child was by him. That question was brought to Brigit to be resolved. Brigit asked the woman by whom she had conceived the child, and told her not to utter falsehood. Said the woman: 'It is by Bishop Brón.' Tumour and swelling filled her tongue in her head, so that she was unable to speak. Brigit made the sign of the Cross over the infant's mouth, and asked: 'Who is thy father?' The infant answered: 'A wretched, miserable man who is in the outskirts of the assembly, *that* is my father.' Thus Bishop Brón was saved by Brigit's favour.

1460. Then came a man for Brigit that she might go to consecrate a new house which had been built for him. When he had prepared food for Brigit, Brigit said to her maidens: 'It is not lawful for us to eat the food of this heathen man, for God has revealed to me that he has never been baptized.' When the goodman heard that, grief of heart seized him, and Bishop Brón baptized him. Thereafter Patrick ordered Brigit and his successor that they should never be without an ordained person in their company: therefore Nat-fraich took priest's orders.

1467. At the same time a man from the south of Bregia bore his mother on his back to Brigit to be healed, for she was consumptive; and he put her from his back on Brigit's shadow, and when the shadow touched her, she was whole at once.

1470. At another time they saw Patrick coming to them. Said Lassair to Brigit: 'What shall we do for the multitude that has come to us?' 'What food have ye?' asked Brigit. 'There is nought,' saith Lassair, 'save one sheep, and twelve loaves,

and a little milk.' Said Brigit: 'That is good: the preaching of God's word will be made unto us and we shall be satisfied thereby.' When Patrick had finished the preaching, the food was brought to Brigit that she might divide it. And she blessed it; and the two peoples of God, even Brigit's congregation and Patrick's congregation, were satisfied; and their leavings were much more than the material that had been there at first.

1478. There was a certain man bidding in Lassair's church, and his wife was leaving him and would not take bit nor sleep along with him; so he came to Brigit to ask for a spell to make his wife love him. Brigit blessed water for him and said: 'Put that water over the house, and over the food, and over the drink of yourselves, and over the bed in the wife's absence.' When he had done thus, the wife gave exceeding great love to him, so that she could not keep apart from him, even on one side of the house; but she was always at one of his hands. He went one day on a journey and left the wife asleep. When the woman awoke she rose up lightly and went after the husband, and saw him afar from her, with an arm of the sea between them. She cried out to her husband and said that she would go into the sea unless he came to her.

1488. A certain woman of Húi Meic Úais came unto Brigit to beg; and before that she had always been in poverty. So Brigit gave her girdle to her, and Brigit said that it would heal whatsoever disease or illness to which it was applied. And it was so done, and thus the woman used to make her livelihood thenceforward.

1492. Once on a certain hightide friends came to Brigit, having with them an offering, and they had left their house behind them without care-takers. Thereafter came robbers, and carried off the oxen that were bidding in the house. The river Liffey rose against them, so they put their garments on the horns of the oxen, and the oxen with the garments turned back thence to the place in which Brigit was bidding.

1497. Once upon a time Brigit went into Magh Lemna to converse with Patrick. He was preaching the Gospel there. Then Brigit fell asleep at the preaching. Said Patrick: 'Why hast thou fallen asleep?' Brigit prostrated herself thrice and answered: 'It was a vision I beheld,' saith she.

1501. 'Declare the vision,' saith Patrick. 'I beheld,' saith Brigit, 'four ploughs in the south-east, which ploughed the whole island; and before the sowing was finished, the harvest was ripened, and clear well-springs and shining streams came out of the furrows. White garments were on the sowers and ploughmen. I beheld four other ploughs in the north, which ploughed the island athwart, and turned the harvest again, and the oats which they had sown grew up at once, and was ripe, and black streams came out of the furrows, and there were black garments on the sowers and on the ploughmen.'

1509. 'That is not difficult,' saith Patrick. 'The first four ploughs which thou beheldest, those are I and thou, who sow the four books of the Gospel with a sowing of faith, and belief, and piety. The harvest which thou beheldest are they who come unto that faith and belief through our teaching. The four ploughs which thou beheldest in the north are the false teachers and the liars who will overturn the teaching which we are sowing.'

1514. Once when Brigit was in Armagh two persons passed her, bearing a tub of water. They went to be blessed by Brigit. The tub fell behind them and went round and round from the door of the stronghold to Loch Laphain. But it was not broken, and not a drop fell out. It was manifest to every one that Brigit's blessing was upon them. Thereafter Patrick said: 'Deal ye of the water to Armagh and to Airthir.' And every disease and every ailment that was in the land were healed.

1520. Brigit went into the district of Fir Rois to release a captive who was in the district. Said Brigit: 'Lettest thou yon captive out for me?' The king replied: 'Though thou shouldst give me the whole realm of Fir Breg, I would not give thee the prisoner. But lest thou shouldst go with a refusal, for one night thou shalt have the right to guard his soul for him.' Brigit appeared to the captive at the close of day, and said to him: 'When the chain shall be opened for thee, repeat this hymn [*Nunc populus*,] and flee to thy right hand.' It is done thus; the captive flees at Brigit's word.

1527. Once Brigit went over Sliab Fuait. There was a madman biding on the mountain who used to harry the congregations. When the nuns beheld him, fear and great dread seized them. Said Brigit to the madman: 'Since I have come to thee here, preach thou God's word unto us.'

'I cannot,' saith he, 'avoid ministering unto thee, for thou art merciful unto the Lord's household, both the miserable and the poor.'

1533. Then said the madman: 'Love the Lord, O Nun! and every one will love thee. Revere the Lord and every one will revere thee. Pray unto the Lord, and every one will pray unto thee.'

1536. Once her father entreated holy Brigit to go to the king of Leinster, even to Ailill, son of Dunlang, to ask for the transfer of the ownership of the sword which he had given to him (for a time) on another occasion. Brigit went at her father's commands. A slave of the king came to converse with Brigit, and said: 'If I should be saved from the bondage wherein I abide with the king, I should become a Christian, and I should serve thee and the Lord.' Brigit went into the fortress and begged two boons of the king, to wit, transfer of the ownership of the sword to Dubthach and freedom to the slave.

1543. 'Why should I give that to thee?' saith the king.

'Excellent children will be given to thee,' saith Brigit, 'and kingship to thy sons, and heaven to thyself.'

Said the king, 'The kingdom of heaven, as I see it not, I ask it not. Kingship for my sons, moreover, I ask not, for I myself am still alive, and let each one work in his time. Give me, however, length of life in my realm and victoriousness in battle over Conn's Half¹; for there is often warfare between us.'

1550. 'It shall be given,' saith Brigit. And this was fulfilled; for through Brigit's blessing thirty battles were broken before Ailill in Ireland and nine in Scotland. The Húi Néill invaded Leinster after his death. The Leinstermen carried his body to the battle, and their foes were at once routed before them.

1554. Brigit was once with her sheep on the Curragh, and she saw running past her a son of reading²; to wit, Nindid the scholar was he. 'What makes thee unseated, O son of reading?' saith Brigit, 'and what seekest thou in that wise?'

'O nun,' saith the scholar, 'I am going to heaven.'

'The Virgin's Son knoweth,' saith Brigit, 'happy is he that goes the journey, and for God's sake, make prayer with me, that it may be easy for *me* to go.'

'O nun,' saith the scholar, 'I have no leisure; for the gates of heaven are open now, and I fear they may be shut against me. Or if thou art hindering me, pray the Lord that it may be easy for me to go to heaven, and I will pray the Lord for thee, that it may be easy for thee, and that thou mayest bring many thousands with thee unto heaven.'

1566. Brigit recited a paternoster with him. And he was pious thenceforward, and he it is that gave her communion and sacrifice when she was dying. Wherefore thence it came to pass that the comradeship of the world's sons of reading is with Brigit, and the Lord gives them, through Brigit's prayer, every perfect good that they ask.

1570. Brigit went to Bishop Mél, that he might come and mark out her city for her. When they came thereafter to the place in which Kildare stands to-day, that was the time that Ailill, son of Dunlang, chanced to be coming, with a hundred horseloads of peeled rods, over the midst of Kildare. Then maidens came from Brigit to ask for some of the rods, and refusal was given to them. The horses were (straightway) struck down under their horseloads to the ground. Then stakes and wattles were taken from them, and they arose not until Ailill had offered the hundred horseloads to Brigit. And therewith was built Saint Brigit's great house in Kildare, and it is Ailill that fed the wrights and paid them their wages. (So) Brigit left (as a blessing) that the kingship of Leinster should be till doomsday from Ailill, son of Dunlang.

1579. Once upon a time two lepers came to Brigit to ask an alms. There was nothing in the convent except a single cow. Brigit bestowed that cow on the lepers (jointly). One of the two lepers gave thanks to the Lord, but the other leper was

¹ The northern half of Ireland.

² i. e. a student.

ungrateful, for he was haughty. 'I alone,' saith he, 'have been set at nought as regards a cow. Till to-day I have never been counted among Culdees and the poor and feeble, and I ~~should~~ not be in partnership as regards this cow.' Said Brigit to the humble leper: 'Stay here, till somewhat be found for thee, and let yon haughty leper go off with his cow.' Then came a man to Brigit having a cow for her, and she gave it to the humble leper. Now when the haughty leper went on his way, he was unable to drive his cow alone; so he came back to Brigit and to his comrade, and kept reviling and blaming Brigit. 'It was not for God's sake,' saith he, 'that thou madest thy offering; but it is because of (our) importunity and oppressiveness that thou gavest it to me.' Thereafter the two lepers go to the Barrow. The river rose against them. Through Brigit's blessing the humble leper escapes with his cow. The haughty leper falls with his cow prone against the river and was drowned.

1595. Once upon a time the queen of Crimthan, son of Enna Cennselach, king of Leinster, came with a silver chain as an offering to Brigit. The semblance of a human shape was on one of the ends thereof, and an apple of silver at the other end. Brigit gave it to the virgins. The virgins stored it up without her knowledge, for greatly used Brigit to take her wealth and give it to the poor. A leper came to Brigit, and Brigit gave him the chain without the nuns' knowledge. When the virgins knew this they said with anger and bitterness: 'Little good have we,' say they, 'from thy compassion to everyone, and we ourselves in need of food and raiment!' 'Ye are sinning (?),' saith Brigit: 'Go ye into the church in the place where I make prayer, and there ye will find your chain.' They went at Brigit's word. Though it had been given to a poor man, the nuns found the chain.

1606. Once upon a time the king of Leinster came to Brigit to listen to the preaching and celebration on Easter Day. After the celebration was ended, the king fared forth on his way. When Brigit went to eat her forenoon meal, Lomman, Brigit's leper, declared that he would eat nothing until there was given to him the king of Leinster's armour, both spears and shield and sword, with his . . . under them. Brigit sent a messenger after the king. From midday till evening the king was a-straying, and they did not attain one thousand paces: so he took the armour from him and bestowed it upon the leper.

1614. Once upon a time Brigit beheld a certain man passing her with salt on his back. 'What is on thy back?' saith Brigit. 'Stones,' saith the man. 'They shall be stones then,' saith Brigit. Straightway stones were made of the salt. The same man came again past Brigit. 'What is on thy back?' saith Brigit. 'Salt,' saith he. 'It shall be salt then,' saith Brigit. Salt was at once made of the stones through Brigit's word.

1620. Once upon a time two lepers came to Brigit to be healed of the leprosy. Brigit bade one of the two lepers to wash the other. He did so. 'Do thou,' saith Brigit to the other leper, 'tend and wash thy comrade even as he hath ministered unto thee.' 'Save the time that we have seen,' saith he, 'we will not see one another. What, O nun, dost thou deem it just that I, a healthy man, with my fresh limbs and my fresh raiment, should wash that loathsome leper there, with his livid limbs falling from him? A custom like that is not fit for me.' So Brigit herself washed the lowly miserable leper. Said the haughty leper who had first been cleansed from the leprosy: 'Meseems,' saith he, 'that sparks of fire are breaking through my skin.' He was filled with leprosy from his crown to his sole, because of his disobedience.

1630. Once upon a time when Brigit was going to the bishop to receive the Sacrament, a he-goat's head seemed to her to be in the mass-chalice. Brigit refused the chalice. 'Wherefore dost thou refuse it?' saith the ecclesiastic. 'A he-goat's head is revealed to me therein,' saith Brigit. The bishop called the lad who had brought the credence-table, and bade him make his confession. 'I went,' said the gillie, 'into the house wherein goats are kept, and I took a fat goat thence, and I ate up my fill of him.' The lad did penance, and repented. Thereafter Brigit went to communion and saw not the semblance.

1637. Once upon a time guests came to Brigit: noble and pious were they, even the seven bishops who are on the hill in the east of Leinster. Then Brigit ordered a certain man of her household to go to the sea and catch fish for the guests. The man goes, taking with him his harpoon; and a seal chanced to come to him. He thrusts the seal-spear into it, and ties the string of the spear to his hand. The seal drags with him the man over the sea unto the shore of the sea of Britain, and, after breaking the string, leaves him there on a rock. Then the seal was put back with his spear in it, and the sea cast it on the shore that was near to Brigit. Howbeit the fishers of Britain gave a boat to Brigit's fisherman, when he had told his tales to them. Then he crossed the sea and found his seal here on the shore of the sea of Leinster, and took it with him to Brigit's guests. In the morning he went over sea, and passed again over the sea of Britain to Brigit at midday. The guests and the rest of the host magnified God's name and Brigit's through that miracle and through that prodigy.

1651. Once upon a time a certain nun of Brigit's community conceived a longing for salt. Brigit prayed, and the stones were turned into salt, and the nun was cured.

1653. Once upon a time a churl of Brigit's household was cutting firewood. It happened to him that he killed a pet fox belonging to the king of Leinster. The churl was seized by the king. Brigit ordered the (wild) fox to come out of the

wood; so he came and was at his feats and playing for them and for the king by Brigit's orders. When the fox had done his deeds, he went safe through the wood, with the host of Leinster, both foot and horse and hounds, pursuing him.

1659. Once upon a time bishops came to Brigit and she had nothing to give them, the cows having been milked twice. The cows came a third time to the place, and the milk they had then was greater than every other milking.

1662. Once upon a time Brigit had a band of reapers reaping. A rain-storm pours on the whole plain of Liffey, but not a drop fell on her field.

1664. Now (this) was (another) of her miracles. She blessed the blind table-faced man, and gave his eyes to him.

1665. Once upon a time Brigit went to the widow, who killed the calf of her (only) cow for Brigit, and burnt the beam of her loom thereunder. God so wrought for Brigit that the beam was whole on the morrow, and the cow was licking her calf.

1668. Once Brigit and Bishop Eirc were in Leinster. Said Brigit to Bishop Eirc: 'There is battling among thy people, and to-day they contend.' Said a clerical student to Bishop Eirc's household: 'We do not think it likely,' saith he, 'that *that* is true.' Brigit sained the eyes of the clerical student. Thereafter he said: 'I perceive,' saith he, 'my brethren slaying them now.' And he made great repentance.

1673. Once Brigit was herding sheep. A robber came to her and took seven wethers from her. Howbeit the herd was counted, and through Brigit's prayer, the wethers were found complete.

1676. Once a certain man of Brigit's household made mead for the King of Leinster. When they came to drink it not a drop was found, for it had been consumed before Brigit. Brigit arose to save the wretched man, and she blessed the vessels, and the mead was found in fulness, and that was a wonderful miracle.

1680. Once upon a time the seven bishops came out of Húi Briuin Cualann from Telach na n-Espac, and they found Brigit in a place on the northern side of Kildare. Brigit asked her cook, even Blathnait, whether she had any food. She said she had none. Brigit was ashamed not to have food for the holy men, and she besought the Lord fervently. So the angels told her to milk the cows for the third time (that day). Brigit herself milked the cows, and they filled the tubs with the milk, and they would have filled even all the vessels of Leinster. And the milk overflowed the vessels, and made a lake thereof, whence Loch in Ais, that is the 'Lake of Milk' to-day. God's name and Brigit's were magnified thereby.

1689. For everything that Brigit would ask of the Lord was granted her at once. For this was her desire: to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful, or more modest, or more gentle, or more humble, or sager, or more harmonious than Brigit. She

never washed her hands or her feet, or her head among men. She never looked at the face of a man. She never would speak without blushing. She was abstinent, she was innocent, she was prayerful, she was patient: she was glad in God's commandments: she was firm, she was humble, she was forgiving, she was loving: she was a consecrated casket for keeping Christ's Body and his Blood: she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was simple (towards God): she was compassionate towards the wretched: she was splendid in miracles and marvels: wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father: this is her son, Jesus Christ: this is her fosterer, the Holy Ghost: wherefore this holy virgin performs the great marvels and the innumerable miracles.

1703. It is she that helpeth every one who is in a strait and in danger: it is she that abateth the pestilences: it is she that quelleth the anger and the storm of the sea. She is the prophetess of Christ: she is the Queen of the South: she is the Mary of the Gael.

1706. It is Colomb Cille that made this hymn for Brigit, and in the time of Aed, son of Ainmire, he made it. And this was the cause of making it. A great storm came to Colomb Cille when he went over sea, and he chanced to be in Corryvreckan, and he entreated Brigit that a calm might come to him, and said, *Brigit bé bithmaith*.

1709. Or it is Brocan Cloen that made it, and it was made at the same time as *Ni char Brigit buadach bith*.

1711. Or it is three of Brigit's household that made it when they went to Rome, and reached Placentia. And a man of the people of the city came to them outside and asked them whether they needed guesting. They said that they did. Then he brought them with him to his house, and they met a student who had come from Rome, and who asked them, whence they had come, and why they had come. They said that it was for guesting. 'That is a pity,' said he, 'for this man's custom is to kill his guests;' and they asked that through the student's teaching. So poison was given to them in ale; and they praised Brigit that she might save them, and they sang *Brigit bé bithmaith*, etc. They drank the ale with the poison, and it did them no harm. So the man of the house came to see whether the poison had killed them. And he beheld them alive, and he beheld a comely maiden amongst them. Thereafter he came into the house, and was seeking the maiden, and found her not, and he asked them: 'Why has the maiden gone?' And they said that they had not seen her at all. So a chain was put upon them that they might be killed on the morrow unless they would disclose the maiden. So the same student came to them on the morrow to

visit them, *et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt.*

1728. Or it may be Brenainn that made this hymn. Now Brenainn came to Brigit to know why the monster in the sea had given honour to Brigit beyond the other saints. So when Brenainn reached Brigit, he asked her to confess in what wise she had the love of God. Said Brigit: 'Make thou, O cleric, thy confession first, and I will make mine thereafter.' Said Brenainn: 'From the day I entered devotion, I never went over seven furrows without my mind being on God.' 'Good is the confession,' said Brigit. 'Do thou now, O nun,' saith Brenainn, 'make thy confession.' 'The Son of the Virgin knoweth,' saith Brigit, 'from the hour I set my mind on God, I never took it from Him.' 'It seems to us, O nun,' saith Brenainn, 'that the monsters are right, though they give honour to thee beyond us.'

1738. Or it is Ultan of Ard Breacain that made this hymn for praise of Brigit. For he was of the Dál Conchubair, and so it was with Brigit's mother, even Broicsech, daughter of Dallbronach. In the time of the two sons of Aed Slaine itself was made. For it is they that slew Suibne, son of Colmán the Great, on one hand of Ultán. (In Ard Breacain moreover) it was made:—

'Brigit, excellent woman, a flame¹ golden, delightful,
 May (she), the sun dazzling, splendid, guide us to the eternal Kingdom!
 May Brigit save us beyond throngs of demons!
 May she break before us (the) battles of every disease!
 'May she destroy within us our flesh's taxes,
 The branch with blossoms, the mother of Jesus!
 The true virgin, dear, with vast dignity;
 May I be safe always, with my saint of Leinster!
 'One of the columns of (the) kingdom with Patrick the pre-eminent,
 The vesture over *liga*, the Queen of Queens!
 Let our bodies after old age be in sackcloth:
 With her grace may Brigit rain on us, free us!'

1755. Many miracles and marvels in that wise the Lord wrought for Brigit. So many are they that no one could declare them, unless her own soul or an angel of God should come to declare them. Howbeit this is enough as a sample of them.

1759. Now when it came to the ending days for Brigit, after founding and helping cells and churches and altars in abundance, after² miracles and marvels whose number is as the sand of sea, or stars of heaven, after charity and mercy, then came Nindid Pure-hand from Rome of Latium. The reason why he was called Nindid Pure-hand

¹ The Book of Lismore has here *bruth* (mass). All the other MSS. have *breo* (flame).

² For the *i bhfertuibh* γ *i mirbuilbh* read *iar bhfertuibh* γ *iar mirbuilbh*.

was that he never put his hand to his side, when Brigit repeated a paternoster with him. And he gave communion and sacrifice to Brigit, who sent her spirit to heaven. Her relics are on earth with honour and dignity and primacy, with miracles and marvels. Her soul is like a sun in the heavenly Kingdom among the choir of angels and archangels. And though great be her honour here at present, greater by far will it be, when she shall arise like a shining lamp in completeness of body and soul at the great assembly of Doomsday, in union with cherubim and seraphim, in union with the Son of Mary the Virgin, in the union that is nobler than every union, in the union of the Holy Trinity, Father, Son, and Holy Ghost.

1772. I beseech the mercy of High, Almighty God, through holy Brigit's intercession, may we all deserve that unity, may we attain it, may we dwell therein, *in saecula !*

LIFE OF SENÁN, SON OF GERRGENN.

1775. *MIRABILIS Deus in Sanctis Suis, et caetera.* The Holy Spirit who excels every spirit, the spirit that bettered each of the Churches, that is of the old Law and of the New Testament, with grace of wisdom and prophecy, it is He that spake these words out of the mouth of the royal prophet David, son of Jesse, of the praise and of the magnifying that there is unto God, through his saints and through his righteous ones, as he saith, *Mirabilis Deus in sanctis.*

1781. One, then, of the saints and of the righteous through whom came the praise and the magnifying of the Lord before men, by reason of the miracles and the marvels which God wrought for him on earth, was the holy, noble, venerable saint for whom there is a festival and commemoration on the occurrence of this time and season, even *Sanctus Senanus Episcopus.*

1786. Now the Christians celebrate the festival and high-tide of the decease of this holy Senán, on the eighth of the calends of March as regards the day of the solar month, which is to-day as regards the day of the week in the present year wherein we are. Those who know (then) declare somewhat of the origin and birth of the holy Senán, from prayer and from teaching of the grace of the chief prophet and the archbishop of the island of Ireland, that is Saint Patrick, Senán's birth and of the miracles and of the marvels which God wrought for him, to wit:

1792. Senán, son of Gerrgenn, son of Cobthach, son of Bolc, son of Dec (Dece?), son of Imchath, son of Coirpre, son of Rodonn, son of Lugaid, son of Ailill, son of Eochaid, son of Oengus, son of Fiachra Find, son of Coirpre Fair-palm, son of Conaire, son of Mugh Lama, son of Lugaid Allaid, son of Coirpre Crook-head, son of Dire Great-fist, son of Coirpre Finnmar, son of Conaire, son of Eterscéil, son of Eogan. Coimgell¹, then, daughter of Ernach son of Golbine, of the Alltraige, was Senán's mother. Now the chief prophet and the chief apostle whom God sent to preach to the men of Ireland, even Saint Patrick, prophesied Senán's birth. For when Patrick was preaching to the Húi-Figeinti and baptizing them in Domnach Mór of Cinél Díue, the Corco-Baiscinn came with their king, even Bolc, son of Dec (Dece?) in a great sea-fleet over Luimnech from the north unto Patrick, and they

¹ Ercanus et Coemgella are the names of Senán's parents, according to the poetical Life. Colgan, p. 602 (recte 512).

besought Patrick to preach to them on that day and to baptize them at once. Patrick told them to wait till the morning, for on that day he was weary. Said the Corco-Baiscinn to Patrick: 'We cannot, for our district is empty after us without warriors protecting it, and our fleet has no one to guard it, and we must needs hasten back to our district.' Thereafter Patrick went in his chariot, so that every one might see him, and that they might hear from him his voice and the preaching of God's word by him. And then they believed in God and in Patrick. So Patrick repeats the order of Baptism to them on the river, which was anear them, and all the hosts are baptized therein. And they gave great alms to Patrick. Patrick blesses them, and said that there would always be abundance of treasures and wealth in the district of Baiscenn. The Corco-Baiscinn entreated Patrick to go with them to bless their district and to baptize their women, and their children and their slaves, whom they had left behind. Patrick said to them: 'I have no leisure to go with you, and to move my household over this river yonder.' The Corco-Baiscinn said: 'We have,' say they, 'a great fleet to carry thee over the sea; and we will take thee over it, with all thy servants dry-footed, and we will bring thee back again.' Patrick again refused to go with them, and said: 'I cannot,' saith he, 'leave the district in which I am, until the consecration and blessing of them all shall end.' And Patrick gave a blessing to the Corco-Baiscinn, and left upon them excellence of shipping. So of that Patrick sang this stave:

'I will not go
To Corco-Baiscinn, no falsehood,
Though there be no sword on their left side,
Nothing more will be taken from them.'

1826. Patrick said to the Corco-Baiscinn: 'Is there a place anear us, whence your district will be clear to me, so that I myself may descry it from my seat, and may bless it from that spot?' 'There is forsooth,' say they, 'the hill there,' that is Findine. Patrick then went with them to the top of Findine, and said to them: 'Is this your district to the north of Luimnech, as far as the ocean in the west?' 'It is,' say they. 'Doth [your territory],' saith Patrick, 'reach the mountain there in the north?' even Sliab Ellbe, in the district of Corcomruad in Ninnus. 'It reacheth not,' say they. 'It shall reach before the Judgment,' saith Patrick. 'Doth your territory reach that mountain there in the east?' that is, Echtge in the territory of Húi Desa. 'It reacheth not,' say they. 'It shall reach after a long while,' saith Patrick. Then Patrick blessed Corco-Baiscinn, and said to them: 'Ye need me not to go with you into your country, for ye have a child in a woman's womb, and unto him your country hath been given by God. After him shall ye be, and him shall ye serve, and . . . this race of the Húi Figennte. It is he that will be a Patrick to you, and great will

be the honour of the child that will be born to you. Happy he who shall be in his keeping! And the island there in the west, in front of the sea,' that is Inis Cathaigh, 'is there any dwelling in it?' saith Patrick. 'There is none,' say they, 'for there is a terrible monster therein named Cathach, who doth not allow it to be inhabited.' 'Marvellous,' saith Patrick, 'is the diadem of dignity, and the precious stone, and the venerable servant specially lovable to God and to men, even the child that will be born with you. For it is for his sake that the soil of yon island is preserved in virginity, for it is there that his resurrection will be, and the resurrection of a great host of saints along with him.' Then said Patrick, prophesying Senán's birth:

'A manchild will be born in the west,
In the island over the ocean.
The Corco-Baiscinn will be under his hand,
Men and children and women.

'He will be splendid, noble, dignified,
With God and with men.
Happy the folk and the church
That will be under that child's protection.'

1855. 'Renowned and revered will that child be,' saith Patrick; 'for he will bring to them peace with abundance of every good thing, and banishment of every unlawful disease, if they do the will of that child, even Saint Senán, with tithes, and first-fruits and alms to God and to Senán. But woe to his monks who shall not do that child's will, for God will then inflict heavy vengeance upon them, so that there shall be ruin on their men and on their cattle. And corn and milk and every produce shall then be taken away from them, so that they shall abide in famine and ruin, and every one will sell his son and his daughter in far-off territories that they may be fed, unless they are obedient to Senán. Wise and dignified will their children be in the present world if they are obedient to him.'

1864. When Patrick had uttered these words, foretelling Senán's birth, and when he had blessed the district of Corco-Baiscinn, he sent an archpresbyter and a deacon of the Romans, who were along with him—Maculatus and Latius were their names—along with the Corco-Baiscinn, to baptize them. And on the night that they (Maculatus and Latius) came to Patrick, that is the time that they preached the faith and belief of Christ, and celebrated baptism and communion in the district of Corco-Baiscinn. Then did those saints choose a church for them(selves), and a place for their resurrection, beside the harbour of Inis-Cathaigh northwards overagainst the Graveyard of God's Angel. For they knew that in the Graveyard of the Angel, in Inis-Cathaigh, Senán's resurrection would take place, and they desired that their resurrection should be near Senán's resurrection, so that they might go along with Senán to the great assembly of Doom.

1875. It was not long afterwards when there was a great gathering of the Corco-Baiscinn in ope place. So a married couple came to the assembly. As they reached the assembly the wizard who was at the meeting arose before them. When every one saw that, the whole assembly rose up before them, for great was the honour that they had for the wizard at that time. Then the assembly laughed at the wizard, and said to him, 'It seems to us good!' say they. 'Gergenn, the peasant, and his wife have come to thee, for whom thou makest thy uprising.' Said the wizard, 'It is not to a peasant that I make uprising, but it is to the child that is in the womb of the woman there, for the Corco-Baiscinn will all arise before him. Him will they serve, it is he who will be their prince for ever.'

1884. Now when the time came for the birth of that child, even Senán, his mother tarries alone in her garden, in autumn¹. An angel of God came to help her, so that the bringing forth of her son should not be difficult; and the angel blessed the child that was there born. The stake of rowan that was in her hand when she was bringing forth her son took the earth, and burst at once into flower and leaf; and still that tree remains.

1890. Not long after the birth of this boy, his mother went for water having the child in her bosom. Then the mother tarried, stripping the blackberries from the brake that was near the well, for Senán was born at the beginning of autumn. So the aforesaid child said to his mother out of her bosom: 'Stay from that, O mother, for that is refection before the proper hour.'

1895. At Magh Lacha, then, at first were the dwelling and farm of Senán's parents before Senán was born. They had another farm at Tracht Termainn. Now there is a long space between these two farms; so when Senán's parents desired to make a removal, Senán would go a day or two days before them to make a house and sheds and farmyard and every needment besides, which they required to be ready before them. Now Senán used to do this for love of helping every one who needed it, and he used to have a new house ready for his family.

1903. Once upon a time his mother was angry with him about that matter, and she said this to him: 'O son of clan and kindred,' saith she, 'thy profit to us is small.' 'O mother,' saith he, 'be at rest, and thou shalt have what is needful.' 'That will arise to us,' saith the mother. 'Verily it will arise,' saith Senán. When they were saying these words, they beheld coming towards them in the air the sheds and the farmyards, the ties and all the needments which they required, and which they had left in the place from whence they came. And these things were laid down before them in the place in which it seemed right to them to settle. So God's name and Senán's were magnified by that miracle.

¹ 'Tempore authumnali,' Colgan, 613 (recte 53).

1911. Once, then, the Corco-Baiscinn went on a hosting into Corcomruad in Ninnus. Now the violent force of the prince takes Senán into that territory. When the hosts reached the territory of Corcomruad, they begin ravaging the territory. But this is what Senán did. He enters a barn of corn that was near him, and there he sleeps while the hosts were ravaging the country. The hosts turned to their own country after Corcomruad had been ravaged by them. Senán is left in the barn asleep where he was. So when every one in the district came after the host (had gone back) to their own country, the barn in which Senán lay seemed thus, as a tower of fire flaming. When that was seen, a great multitude came to rescue him. When they came near to the barn in which Senán lay, they perceived that he was safe from the fire. Some of them went into the barn and beheld the youth asleep. Some of them proceeded to slay him at once. 'Stay,' saith the good man in the barn; 'mayhap it is a friend or kinsman of ours that is there and it is he that has saved the barn.' They asked whence he was. Senán said that he was one of the host which had ravaged that country, and that he had neither friend nor kinsman in the country. So when they perceived that he was a man with the grace of God, they protected him and dismissed him from out of the district all unhurt.

1926. He went to a certain house of a worthy man in the territory of the tribes, to ask for a drink, for he was weary and thirsty with travelling after the host. Now a feast was ready in that house for the king of the territory. Senán was refused, and he went out of the house without food or drink. Straightway then came the king to the place to consume the banquet after Senán had departed. Now when he was told that the food and the ale were set forth, thus was it found: with the water foul and the food putrid. The host marvelled at that deed. Said the king: 'Did any one go from you after being refused food or ale?' 'No one has gone,' say they, 'except one lad of the folk of the plundering party, who came here to ask for a drink, and none was given him.' Said the king: 'Let some one go after that man, for he is one with grace of God.' They went after Senán, and he was brought to the house, and he blessed the food and the ale, and their proper flavour went to them; and all who saw that miracle marvelled.

1940. On another day Senán went with his father's oxen out of Irrus in the west to bring them eastward to Magh Lacha; and he saw the sea full in before him. Now night was then near, so he went to Dún Mechair (Mechar's fortress), which was at hand, to ask for a guest-house. Now Mechar was not in his fort on that night, and in his absence his household refused Senán. So Senán went back to the sea to await the ebb, and there was no other house near him to which he might then go. As his oxen went before him, on the shore of the sea, he saw the sea-strand before him. Then he drives his oxen over the strand. Then as Senán lifted his feet

up over high-water-mark on the land, he heard the wave behind him striking against his heels. His mind changes then, and this he said, 'Sufficient for me is the length of time that I have been at this layman's work.' Then he breaks the spear that was in his hand, and makes a cross thereof, and sets it into the ground, and thrice he prostrates himself by it to God. Then a troop came, and that night destroyed Mechar's fortress, and they slew his son, and his wife was carried off in the plunder. And the fortress has not been inhabited from that to this, and this will never be done.

1954. So Senán went and left his oxen with his father, and goes afterwards and receives tonsure from Cassidan who had a church in the district of Irrus. Of the Ciarraige Cuirchi was this Cassidan. Then Senán reads his psalms and his ecclesiastical discipline with Cassidan.

1958. Then to read Senán went to Notál, to Cell Manach Droichit in the district of Ossory. Now this was the rule at the school. Each man of the school used to go, on the day that it would fall to him, to herd the calves of the church. Now on the day that it was Senán's turn to go and herd the calves, when he was driving his calves before him on this side, the cows would come after them, and when he was driving the cows on the other side, the calves would come after them. This is the plan that Senán carried out against this. He made the mark of his staff between the cows and the calves and over the field in which they were, and neither of them ventured to go to the other across that mark; and in that wise Senán acted every day that it fell to him to herd the calves. Then Senán used to go and do his reading until the hour came for driving the cows to their milking-yard.

1968. When Senán heard the saying of Christ to his apostles, '*Si quis inter uos uult maior fieri, sit uester minister (et seruus¹)*,' he took in hand to visit the mill. Now that year was a year of dearth and great famine, and there were two robbers in the district attacking every one. On a certain night they said: 'What do ye to-night to seek something for us?' 'We will go,' saith one of them, 'to the mill of Cell Manach; for there is (only) one man there every night grinding corn, and we will slay that man, and bring the corn (home), to us.' Then they went till they were before the mill. They look through the hole of the door, and they saw *two* in the mill, one of the twain areading and the other attending to² the mill. Then they said to one another: 'What shall we do? Shall we attack the men?' 'We will not attack them,' say they; 'for the man who is grinding is the owner of the corn which he grinds, and they have not the same household; and he will go to his house as soon as his grinding comes to an end; and we will go after him, and slay him, and carry

¹ Matth. xx. 26.

² 'Alterum curam molae agentem,' Colgan, 614 (recte 532).

off his corn and his raiment, and then we will go to the miller and slay him, and carry off his corn from him.' Then they stayed until the grinding ended, and the youth who had been grinding the corn in the mill ceased. Then Senán closed his book and slept. Howbeit his companion was without sleep. The robbers stay before the mill till morning. Now when the morning came Senán opens the mill. The robbers come straightway to him into the mill and say to him: 'Who was with thee whilst thou wast reading and sleeping?' 'Marvel not,' saith Senán, 'though it were He of whom it was said, *Non dormitabit neque dormiet qui custodit Israel*¹.' 'Who is He?' say they. 'He is at hand,' saith Senán, '*ut dicitur: Praesto est Dominus omnibus invocantibus se*².' Howbeit the robbers made repentance, and went into union with Notál, and afterwards continued in his company so long as they remained alive. And it is they themselves that told that story.

1994. On a certain night Senán went to the cook to ask a candle (which he needed) for grinding the corn. 'I have no dipped candles with me,' saith the cook, 'save one candle; and take it with thee just now, and candles will be given to thee, provided they are dipped.' Senán went forth to his mill having his single candle. Then the mind of the cook reflected (?) that his week was complete. Then said the cook: 'It seems strange to us that the miller does not come to ask for candles, and he agrinding every night.' So he went at nightfall to find out how Senán used to grind every night. And he looks through the hole of the door, and he saw the candlestick by Senán, and the mill grinding alone, and him adoining his reading. Then the cook went thence to his house. He came again on the morrow at nocturn to know how things were going on in the mill, and he saw the same candle on its candlestick just as it had been at nightfall. Then the cook went that time also to his house, and came again and saw likewise. With that the grinding ended, and the miller departs alone, and the candle is given to the cook. Howbeit it seemed certain to the cook that the very candle which had been given by him remained with Senán after being consumed on every night to a week's end, and it was not diminished. Then the cook goes and tells that to Notál. 'A son of grace unto God,' saith Notál, 'is the man of whom those tidings are told. He will constrain a household unto God. Many miracles and marvels will God perform for him. It is proper to be cautious about him, for woe will be to him who shall act against his will, and happy is he who shall be obedient to him!'

2013. Senán went one day with his tutor Notál on a journey to Cell Mór Arad Tíre. When they reached the door of the church they saw a great multitude wailing and sorrowing; for the only son of the chief of the territory had died and the chief was carrying him to his grave. When they saw the clerics coming to them, they stopped

¹ Ps. cxx. 4.

² Ps. cxliv. 18.

to meet them, and the woman said to them: 'For the sake of the Lord whom ye adore, O clerics, bring me my dead son to life!' 'Alas for thee, what thou sayest, O lady,' saith Notál: 'God, and not man, hath power to do that deed.' 'For sake of lovingness and mercy,' saith the lady, 'entreat that Lord for me to bring me my only son to life!' And the boy was then carried into Notál's presence. 'Do not bring the boy hither,' saith Notál, 'but take him to Senán.' 'O Sir,' saith Senán, 'what thou sayest is not meet¹.' 'Verily it *is* meet,' saith Notál; 'for unto thee God hath granted to bring the boy to life; and take the boy under thy protection, for this is permitted unto thee.' Senán durst not resist Notál his tutor. So he takes the boy under his protection, and clasps him to his heart, and makes for him fervent prayers together with tears. It was not long after that they heard the boy talking under Senán's keeping, and Senán gave the child alive to Notál. Notál gave him into his mother's hand. God's name, and Notál's and Senán's were magnified by this miracle. Then the clerics went to their own church, when they had completed the work for which they had come.

2031. So Senán's fame spread abroad throughout the territories on every side, because of the greatness of the miracles and the marvels which God was working for him. The tribes and the kindreds used to come from every point unto him. Some of them with alms and offerings, others to seek alms, others to seek their cure from diseases, some to obtain his spiritual direction, some to bring about union with him and to ask him to take up a place before them. When Notál perceived that he said to Senán: 'My dear brother, it is time for thee to go and take up a place before the people which is choosing thee.' Then said Senán to Notál: 'O father Notál! what thou sayest is not right; for that is not what I have intended, but to be in monkdom with thee continually.' Said Notál: 'Not so shall it be; but go thou and take up a place before the people which are awaiting (?) thee.' 'O chosen father,' saith Senán, 'whither shall I go, and in what stead shall I take my place?' Said Notál: 'My dear son, He who is choosing thee, even God, will manifest to thee the place which thou shalt take.'

2044. Thereafter Senán went on his way, by the counsel of his tutor, even Notál; and Notál gave him his blessing, and Senán sets up in Inniscorthy beside the Slaney in the province of Húi Censelaig. Then he and Maedhóc of Ferns make a union. Maedhóc bequeaths his place and his crozier after him to Senán, and Senán takes the abbacy of Ferns after Maedhóc.

2049. Senán goes from his abbacy to Rome. Then he goes from Rome to Tours, to commune with Martin. Then was Martin writing a gospel before him. So Senán said: 'I should deem it wonderful if yonder hands which I see writing

¹ 'S. Senanus allegata sua indignitate, ait se non audere Dominum tentare,' Colgan, 614 (recte 532).

would give me the Sacrifice on the day of my decease.' 'They shall indeed,' saith Martin; and then they, even Senán and Martin, make their union, and Martin gives to Senán, in token of their union, the gospel which he wrote before him. This is to-day [called] Senán's Gospel.

2056. Thereafter Senán went towards Ireland, and he came to Cell Muine unto David. Then David and Senán made their union, and David gave his crozier to Senán in token of their union.

2059. Thereafter Senán went to sea towards Ireland, and he took up (his abode) in the island of Ard Nemidh in the district of Húi Liathain. And there he remains for the space of forty days and nights, until God manifested to him the place of his resurrection. Then Raphael the archangel came to converse with Senán, and said to him: '*Viriliter age et confortetur cor tuum*¹, *quia ad te Dominus tantam familiam congregabit*. Go then and take a place from the great folk which there is awaiting thee.' 'Question, then,' saith Senán, 'on what side shall I go, and in what place will be my resurrection?' 'This hath not come to thee as yet,' saith the angel: 'so great is the multitude of the folk that has been gathered unto thee that they will not fit with thee in one place; wherefore thou shalt first establish many monasteries, and then thou shalt reach the place wherein thy resurrection will be.'

2068. Senán left a portion of his household there, and went according to the angel's command till he came to Inis Cara beside Lua; and there he founded a church unto God.

2069. Then came a ship's crew from the lands of Latium on a pilgrimage into Ireland. Five decades² were their number, all of perfect folk. So each decade of them chose its favourite of the saints of Ireland; and they cast themselves on his favour before they would come out of their own country, and they cast on him the safeguarding of their way and of their journey until they should reach Ireland, that is, a day with a night to every band with the saint whose favour it should choose to pilot their voyage until each should come to the saint he had chosen. These are the saints whom they chose, namely Findia, and Senán, and Brenainn, and Ciarán, and Bairre. Now the day that it happened to Senán's household to safeguard the voyage, the pilot said: 'Whose is this day?' 'The day of Senán's household,' say they. 'Let help come quickly from them, if they have any one who can help us, for the wind hath come bitterly against us.' One of them, a humble bishop, rose up at once; and there happened to be in his hand the bone of the thigh, for it was the hour at which they were dining. And (with the bone) he blessed the air and said: 'O Senán, let help come quickly, and let the wind become favourable!' When bishop Mula had spoken these words, the wind came aft into the sail, and they had a fair breeze till

¹ Ps. xxx. 25.

² I read, with the Brussels MS., *coice deichneabhair*.

they made land at Cork. His household remained with Bairre. The rest went to Senán to Inis Cara, and they had a welcome; and with him stayed his own household, even bishop Iohann and bishop Mula with their decade. And from him their respective households go to Findia, and Ciarán, and Brenainn.

2087. Then messengers came from the king of Raithlenn, even from Lugaid the Breasted, to demand taxes from Senán. Senán said to the messengers, that he would not be under tribute to an earthly king. That answer was displeasing to Lugaid, and he said to his people: 'Take ye my racehorse to the cleric, and let it be fed on corn with him.' Thereafter the horse was brought to Senán and he was put into the pool of the refectory to be washed, and the horse was immediately drowned in the pool, so that nothing save its leg (*cara*) was seen above the pool. Wherefore thence the place is called Inis Cara¹, for Tuaim n-Aba had been its name until then.

2094. When Lugaid was told that his horse had been drowned, he went with anger and fierceness to Senán and threatens him greatly. Senán grew angry with Lugaid, and said that the kingship over Húi Echach would never be inherited from him; and he said, moreover, to Lugaid that he (Senán) would deprive him of heaven and earth unless he should give him his desire. Now Lugaid had two foster-sons, namely Aed and Loeghaire. And they said to him: 'Give the cleric his full desire.' Then Lugaid gave them and Senán their full desire. And Senán leaves dignity continually on Lugaid's children. Then Aed and Loegaire gave Senán his full desire, and Senán left them the kingdom of Húi Echach with them continually without quarrelling, so long as they should do Senán's will. Wherefore of that the poet with God's grace, even Colmán, son of Lenín, sang the lay:

2104 Senán fasted south in the island of Ard Nemid:

Though not equally good with just devotion, it was an enduring battle.

He tarried there forty days with God's truth²

Until Raphael the angel came, as they declare³.

Raphael the angel said to him . . .

That he should go—happy utterance—to Tuaim Abae.

He founded an altar after this on that mound,

With God's word he tarried a space in that Rome.

It was said to him by fierce Lugaid—festival with good hold—

'Rent with value, without any bad part, belonged to the king of Raithliu.'

Said Senán to the messengers—a mighty utterance—

That he would not be under tribute nor service to an earthly king.

Lugaid's messengers went (back) to him with the answer;

He said to them without any reply (to Senán),—just his . . .

A wonderful horse had Lugaid, man with swiftness,

A more beautiful horse than his was not found . . . in Ireland.

¹ 'Quod enim Latinis armus dicitur, hoc Hibernis *cara* nuncupatur,' Colg. 533.

² *la fir Fiadhat, B.*

³ *atfiadhat B.*

2120 'Take my horse to the cleric'— . . . which he spake
 Through a boastful word—'that it be fed by him on corn'.
 Up to that, this had been its name, *Tuaim na hAbha*:
 Wherefore afterwards it is *Inis Cara*.
 The king of Raithliu went from the south to them—haughty onrush—
 In front of every one till he was with hostful Senán.
 This did Lugaid the Breasted say as to the cleric,
 With fierce utterance, that he should be cast into . . . water.
 Because of what Senán had said to him—vast satisfaction—
 'This is not the way: not from thee shall an earthly kingdom be inherited.'

2130 Not from thee shall a prosperous kingdom be inherited—raiding onrush—
 Through a saint's curse, thou shalt not be everlasting² over Húi Echach.
 Unless thou do my will'—deed with pure goodness—
 A saying which he uttered—'I will snatch³ from thee heaven and earth.'
 'Not good is what thou dost, O Lugaid!'—deed with liberal valour—
 'Noble . . . Senán, give him his desire,' say his fosterlings:
 'Give his full desire to the cleric, as is very lawful,
 Without affliction of speech, that it may be a tale to the world's end.'
 Because of their speaking Lugaid gave Senán his desire;
 True dignity—a . . . country was given to Lugaid's children.
 When they did Senán's full will, . . . satisfaction,
 The twain together, Aed and radiant Loiguire,

2142 When they did Senán's full will . . . of offering,
 He gave them, with peace and goodly children, the realm of Raithliu.
 Said the word of the apostle who ennobles labours,
 That a realm not rude should be unto Aed and heroic Loiguire.
 When he had routed the Devil in battle—no wrong follows—
 Many benevolences were bestowed on him by fosterlings of fasting⁴.

2148. After that Senán left eight of his household in Inis Cara with Cillín and with Feichín. A son was he of the king of Muskerry, and a pupil of Senán's. Thereafter Senán went by God's order, and set up in Inis Luinge, and founded a church therein. Then came the holy virgins to him, even the daughters of Brenainn king of Húi Figeinte, and offered themselves to God and to Senán. That was the first-fruits of the Eoganacht Gabra to Senán. Then Senán leaves that church with them.

2155. Thence Senán went to Inis Mór in Irrus Descirt. The wind bears them past it so that they set up in Inis Tuaiscirt. So herein Senán stayed and founded a church to God in it, and he left in it a portion of his household.

2158. Thereafter Senán went and set up in Inis Mór, and therein he founded

¹ Here a verse, describing the drowning of the horse, seems lost. ² For *suthach* B has *suthain*.

³ *gétad*=*getat* B, is the 1st sing. redupl. fut. act. of *gataim*.

⁴ Much of this 'historia metricæ conscripta' is as unintelligible to me as it seems to have been to Colgan. The chevilles are more than usually obscure. I had better, perhaps, have followed Colgan's example and left it wholly untranslated.

a church. To a well whence water was wont to be drawn by them, a woman of the folk of the island went to wash her son's clothes. So bishop Sétna saw that and said: 'Evil is yon deed.' 'What is that deed?' saith Libern, son of Dall. 'A woman washing her son's clothes in the well out of which the water of Mass is brought to us¹.' 'Her son,' saith Libern, 'hath gone from her over the edge of Ireland.' At that time the child was playing on the edge of the cliff in his mother's presence. The boy fell down the cliff². The woman wailed after her child. 'It is wicked of you to commit the manslaughter,' saith Senán. 'We admit penance upon us,' say they. Quoth Senán: 'Go thou, O bishop Sétna, for thou art the cause of killing the boy, and take with thee Libern, and leave him on the rock, so that God may pass judgment upon him, and do thou take her son to the woman.' Bishop Sétna went and left Libern on his rock; and (then) he went a-seeking the child, and he found him in the trough (?), in which he was, playing with the waves. For the waves would reach up to him, and laugh around him, and he was laughing at the waves, and putting his palm to the foam of the waves, and he used to lick it like the foam of new milk; and the child remained there from one watch to another. Bishop Sétna takes the child to him into the boat, and gives him to Senán, and Senán gives him to his mother. Senán said to bishop Sétna: 'Go and fetch Libern from the rock, for I see that his Judge is compassionate unto him. The sea cometh not to him within the length of his crozier on every side.' Then bishop Sétna went and fetches Libern from the rock to the place where Senán was biding.

2179. Said Libern: 'What would be better³ for us than anything would be that we should be near water here.' 'It is close by,' saith Senán, 'for there is a well under thy feet in the place wherein thou art. Thrust thy crozier beside thy foot into the earth, and water will well forth to thee.' Libern thrusts his crozier beside his foot into the earth, and at once a well of pure water springs out of that place; and this is its name, Tipra Libirn ('Libern's Well').

2184. Quoth bishop Dalann: 'This land is clayey and brittle; the sea will eat it away and carry with it our remains. Not good is the place for our resurrection.' 'So shall it not be,' saith Libern; 'but when ye shall bury me, put my two soles towards the sea, and I shall obtain from God that the sea will not break that land thenceforward.' And thus was it fulfilled.

2189. Senán leaves bishop Dalann, and bishop Sétna, and bishop Eirc, and Libern, the son of the Dall⁴, and other holy men along with them in Inis Mór. And Senán went and set up in Inis Caerach Céoil and leaves a party of his household

¹ 'Ex quo aquae ad tremenda mysteria sacrificij missae soleant desumi,' Colgan, 533.

² From the effects of Sétna's and Libern's angry imprecations.

³ Lit. 'more.'

⁴ 'blind.' B omits the article before *Dall*.

therein. Thence Senán went and set up in Inis Connla¹, in the district of Húi Sétna; and there he founded a church, and left therein two of his household, even bishop Fiannai and bishop Findein.

2194. Then came Raphael the Archangel to commune with Senán, and he said: 'Come with me, and I will shew thee the place in which thy resurrection will take place; for unto God it seems time for thee to reach it.' Then Senán and the angel went till they were on Mullach Feis. Then said the angel to him: 'Behold the island there. Thy resurrection shall be therein, and the resurrection of a great host of saints along with thee. In the west of the world there is no more sacred island. No outrage to God hath ever been committed there. God sent an awful monster to keep it, so that neither sinners nor sons of cursing should dwell therein, but that it should remain in holiness awaiting thee. Yonder monster shall be put forth from the island before thee, so that dwelling along with it may not annoy thy community. For unto God it seemeth time for thee to go and build a church in that island. Noble and venerable will that church be. It will be a head of devotion and a well of wisdom of the west of the world. It will be a protection of prayer to foreigners and to Gael.' Said Senán to the angel: 'What seems timely to God seems timely to me; for this is what I seek continually, that which is the will of God.' With that the angels lift him up along with the flagstone on which he was sitting, from Mullach Fessi, and set him down on a high hill in the middle of the island; and thence is Ard na n-Aingel ('the Angels' Height'), and Lec na n-Aingel ('the Angels' Flagstone') in Inis Cathaigh. They sing praise to God in that spot, even Senán and the angels, and then they went to seek the monster, to the place in which it abode.

2212. When the monster heard them, it shook its head, and its hair stood up upon it, and its rough bristles; and it looked at them, hatingly and wrathfully. Not gentle, friendly, mild, was the look that it bestowed upon them, for it marvelled that any one else should come to visit it in its island. So it went to them strongly and swiftly, insomuch that the earth trembled under its feet. Hideous, uncouth, ruthless, awful, was the beast that arose there. Longer was its body than Inis na h-Urclaide². A horse's mane had it; an eye gleaming flaming in its head, and it keen, savage, froward, angry, edged, crimson, bloody, cruel, bounding. Any one would think that its eye would go through him when it looked upon him. Two very hideous, very thick feet under it; behind it a mane. Nails of iron on it which used to strike showers of fire out of the rocks of stone wherever it went across them. A fiery breath it had which burnt like embers. A belly it had like the bellows of a furnace. A whale's tail upon it behind. Iron, rending (?) claws upon it, which used to lay bare the surface of the ground on the path they came behind the monster.

¹ Cunnlo, B.

² This seems to mean 'The isle of the great trench' (*clad*).

Equally did it traverse sea and land when it so desired. Then the sea boiled from the greatness of its heat and from its virulence when it entered it. No boats could catch it: neither from that day to this has any one escaped from it who could tell tidings of it.

2228. Now, when the monster came savagely to the place where Senán was biding, it opened its maw so that, as it drew nigh the cleric, its entrails were clearly seen over the maw. Thereat Senán lifted up his hand and made the sign of Christ's Cross in its face. Then the monster was silent, and this is what Senán spake to it: 'I say unto thee,' saith he, 'in the name of the Father, and of the Son, and of the Holy Ghost, leave this island and hurt no one in the district over which thou wilt go, nor in the district unto which thou wilt come.' The monster went at once at Senán's word out of the island till it reached Dubloch of Sliab Collain. And it did no hurt to any one, till it came there, nor after arriving; for it durst not oppose Senán's word.

2237. Now after that Senán and the angels went righthandwise round the island till they came again to the Height of the Angels, after they had consecrated the island. Senán said to the angel: 'Savage is the sea that there is around the island: there seemeth a troubled people therein.' 'Though it be savage,' saith the angel, 'whatever monk with humbleness of heart shall go from thee . . . he will not be drowned until he shall come back to thee again.' 'God hath granted to thee,' saith the angel, 'that he over whom the mould of this island shall go, shall not be after Judgment an inhabitant of hell.'

2244. Then the angel uttered this stave:

'A sea high, stormy, past its side,
 not a royal element:
 No penance but death shall he taste,
 He over whom its mould goeth.'

2249. When those tidings were heard throughout the territories, to wit, that Senán was dwelling in Inis Cathaigh, and had expelled the monster from it, and when Mac Tail, king of Húi Figente, had heard that story, he was very wrathful, and this he said: 'Who hath dared,' saith he, 'to inhabit my land without my leave?' He sent off his steward to desire Senán's brothers, even Coel and Liath, to thrust forth their brother from the island. They went to the island to Senán and said to him: 'It is to take thee out of this island we have come, for the king of Húi Figente has opposed us. He says that this island belongs to him as well as the other islands of Luimnech.' 'It is certain,' saith Senán, 'that this island doth not belong to him, and that his share of the other islands is no greater than my share.' 'It is certain then,' say his brothers to him, 'that it is necessary for us to take thee out of the island.' Thereafter each of the

twain takes his hand and dragged him with them perforce down over the rock. Then Coel grew angry with him, hauling him against the stones till he was all broken. 'Why is this,' saith Coel to Liath, 'that thou dost not drag this man along with me?' 'I will not do it,' saith Liath. 'I regret what I have done to him.' 'If,' saith Coel, 'thou shouldst go to do any other deed thou wouldst do it thus.' 'Why,' saith Coel, 'shouldst thou prefer to forfeit thine own land than to take this lad out of the land which does not belong to him?' 'It seems easier to me,' saith Liath, 'even to leave Ireland than to outrage *this* man.' 'It is not necessary,' saith Senán (to Liath), 'for thy children will inhabit the land after thee. Yon man who loves the land, neither he nor his children after him will inhabit the land, and it is thou that shalt enjoy it.' Then they went away and leave Senán in his island. As Coel reached the door of his dwelling in Ochtar Maige Fochaillech, he went to sudden death. When Liath saw that he returned to Senán and repented. Senán saith to Liath: 'It is no mistake which thou hast made in not uniting with Coel, for (hadst thou done so) thy life would not have been longer than Coel's, and thy children would have perished.' Said Liath to Senán: 'Shall the body of yon wretched man be brought to thee?' 'It shall not be brought,' saith Senán, 'for it is not meet that the Devil should have his soul and that I should have his body; but let him be buried in the hill on which he fell.' So Coel was buried in that place, and his children after him perished, and Senán hath his land.

2277. Then his steward went to Mac Tail and tells him his tidings. Mournful was Mac Tail at those tidings and said: 'I am grieved that yon churl should have taken (my land) from me perforce.' Said his wizard to the king: 'Thou needest not be anxious about this, for I will take a charm to him, and he shall either die or leave thy land in thy possession.' Glad was the king at this answer; and then the wizard went and put the king's two charioteers in order on Senán, and unyoked in the place that he chose in the island. Then he went to the spot where Senán was biding and sang incantations against him, and said: 'Leave the land with this spell.' Said Senán to him:

'I will resist thy spell.
Disgrace shall be on thee.
Thou shalt be wretched without a noise. . . .
It is thou that shalt perish.'

2289. 'Stronger is the spell that I have brought with me,' saith Senán, 'and better is my lore.' 'It will be something if we know' [it], saith the wizard, 'for I will now do something that thou canst not do.' 'Thou wilt not do any good,' saith Senán, 'that I shall not do, and every evil that thou shalt do, God will, by means of me, put away.' Thus the wizard brought darkness over the sun, so that no one in

the island could see his comrade's face. Senán charmed the darknesses, so that they went away at once and it was bright. The wizard brought thundering and abundant lightnings, and great confusion into the air. Senán charmed all that and he puts it away. Now when the wizard could do nothing to Senán, he went out of the island, and said to Senán: 'I shall not see thee before me here when I shall come again.' 'Whither goest thou?' saith Senán. 'I go,' saith the wizard, 'to a place that thou knowest not, and thou shalt not know when I shall come and whence I shall go to thee again.' 'I know well,' saith Senán, 'thou wilt not come again into the land out of which thou goest, and it will not be lucky for thee in the land unto which thou shalt betake thyself.' Then the wizard went away in wrath, and he conjured a mist around him, so that it might not be seen that he was in Dairinis, that is, an island that lay opposite Inis Cathaigh in the South-east. This is why he went into it, in order that he might get to the apex (?) of his art therein, and that he might summon demons to help him, for demons durst not come to help him in opposition to Senán. Now when the wizard had reached the island and dwelt therein, the sea comes over it, and the wizard is drowned therein with his people; so it is (called) Carrac na nDruad (the Rock of the Wizards) to-day. Mac Tail was told that the wizard was drowned, and at that he was exceeding wrathful.

2309. Now at that time the king held a meeting at Corcomruad. He came to Inis Cathaigh and said to Senán: 'Is it thou that takest my land from me, and that slewest my wizard? It is certain that he and thou shall have the same burial, for a stone under thy neck will be cast into the depth of the sea to avenge on thee the deed thou hast done.' 'Thou hast not power to do so,' saith Senán. So the king said to Senán: 'Let not my horses be injured with thee.' 'Tis not I that will be thy horse-keeper,' saith Senán. 'It is to thee,' [saith the king,] 'that I have given my horses until I come again from my journey.' 'God is able,' saith Senán, 'to keep thee from coming again into this land, and from reaching the end of thy way.' So the earth swallows up the horses in the place in which they were then, in Fán na n-Ech (the Slope of the Horses) in the west of Inis Cathaigh. That was told to the king and his mind was not the better. 'Not meet for thee,' saith his son to the king, 'was what thou didst to the cleric; and we know that he will take vengeance on thee for it.' 'I do not value him more,' saith the king, 'than a hornless swarthy sheep.' 'Though that is not mighty,' saith Senán, 'God is able to cause thy death to come from it.'

2323. Then the king went his way in wrath and pride. Now when he had got so far that he was going beside a cliff in the north of the district of Baiscenn, the hornless swarthy sheep started up under the feet of the horses that were drawing the chariot, and the horses made a great stumbling (?) under the chariot before the sheep, and the king fell out of the chariot and struck his head against a stone, and

thereof he perished, and went in that spot through Senán's curse, in defeat of martyrdom, to hell; and his land belongs thenceforward to Senán.

2330. Then Donnán, son of Liath, a pupil of Senán's, and two little boys who were reading along with him, went to cut seaweed for Senán on the shore (of a rock in the sea). (Donnán returned to Inis Cathaigh and) the sea carries off his boat from him, and he had no boat for the boys, and there was no other boat in the island to succour the boys. So the boys were drowned on the rock. Then on the morrow their bodies were borne (on the tide) till they lay on the strand of the island. Then came their parents and stood on the strand, and asked that their children should be given to them alive. Said Senán to Donnán: 'Tell the boys to arise and converse with me.' Said Donnán to the boys: 'Ye are permitted to arise and converse with your parents, for so saith Senán to you.' They straightway arose at Senán's orders, and said to their parents: 'Ill have ye done unto us, bringing us out of the land which we had reached.' 'Why,' saith their mother to them, 'would ye rather stay in that land than come back to us?' 'Oh mother,' say they, 'though the power of the whole world should be given to us, and its delightfulness and joyance, we should deem it the same as if we were in a prison, compared with being in the life and in the land which we reached. Delay us not; for it is time for us to go back to the land out of which we have come; and for our sakes God will cause that ye will not suffer sorrow after us.' Then their parents give them their consent, and they went along with Senán to his convent, and the Sacrifice was given to them, and they go to heaven; and their bodies are buried before the convent in which Senán abode. And those are the first dead folk that were buried in Inis Cathaigh.

2350. Then Brenainn and Ciarán came to get Senán for their soul-friend¹, for he was elder than they themselves, and his rank was higher, Senán (being) a bishop and the other two priests. Now there was no food to be seen (?) in the convent when they arrived. So they were for the space of three days without food, both guests and community, and no food came from anyone. So Nechtán Longhead, king of Húi Figennte, was told that Brenainn and Ciarán were in Inis Cathaigh conversing with Senán, and that their three days' fast without food was complete. Nechtán said to his steward: 'Hast thou finished preparing the feast which thou wast making for me?' 'It is finished,' saith the steward. 'Take it with thee diligently to Senán and his guests who are without food in Inis Cathaigh.' Thus was it done, and the king himself came, and waited in the port of the island, for he durst not go from the port without Senán's permission. The feast was displayed to the cook, and he took it into the kitchen. The clerics then were summoned to the port of the island to converse with the king. And this he said to them: 'This is my desire if my wish be

¹ Spiritual director.

perceived that my service be . . . by Senán.' Then Nechtán kneels to Senán and, in presence of Brenainn and Ciarán, offered himself, with his seed after him, in perpetual ownership for ever unto God and to Senán. Then the clerics bestowed a blessing on Nechtán and on his seed so long as they should fulfil Senán's will. And the clerics, even Brenainn and Senán, said that neither kingship nor primacy, nor goodness of wealth (?) therein, would come to Nechtán's seed which should not do Senán's will. Then the king went to his province and bears a blessing from the saints. So the clerics came to their church and blessed the banquet that had been given to them. Then said Brenainn: 'It is certain,' saith he, 'that God's vengeance will lie, here and beyond, on him who shall consume gratis the fruit of Senán's fasting and prayer . . . since it hath not been permitted to me and Ciarán to consume it until we had first made its price by fasting and prayer.'

2375. Thereafter came a year of great drought. His household lament to Senán that they have no water. Then an angel of God came to converse with Senán after that he had been praying at nocturns, and this he said: 'Greatly do thy household complain to thee that they are without water, go that we may see the place wherein there is water near them.' Senán and the angel arose at once and went to the spot in which the water is to-day. The angel said to Senán: 'Dig thou here,' saith he. Senán takes a stake of holly which was near him, and digs the earth as the angel had said to him. As Senán dug, the angel cleansed. The angel said: 'Sufficient is its depth which thou diggest; there will be no want of water in this well so long as there shall be habitation in this church, and it will heal every illness which shall be brought to it.' Then Senán sets the stake which was in his hand on the brink of the well, and it took the soil at once. On the morrow, as the brethren arose, they beheld the well full of water and the (full-grown) tree of holly on its brink.

2388. Once upon a time Ciarán went to converse with Senán, and lepers came to him on Ochta Sceith: they made an urgent request of him, so he gave his chasuble to them. Then he went in his single thread till he was on the shore, to the north of the island. It was manifested to Senán that Ciarán was in the harbour. Then a boat without a hide is brought for Ciarán, for there was no other boat on the island that could be brought for him. Senán went till he was in the harbour, having his chasuble in his keeping, in order to give it to Ciarán lest he should be ashamed at being without a chasuble. As Ciarán reached the port, Senán said laughingly: 'Cowlless Ciarán!' saith he. 'Short will be my nakedness,' saith Ciarán: 'there is a cowl for me in thy keeping.' Ciarán takes the cowl around him, and in that wise they came to the church; and that is Ciarán's cowl to-day.

2399. Brigit, daughter of Cú Cathrach, of the Húi Maic Tail, a virginal holy maiden, set up in a church on Cluain Infide, on the brink of the Shannon. She had

a chasuble as alms for Senán, and she had no messenger, so she made a little basket of rods of holly, and she put moss to it, and placed the chasuble in it, and put her . . . to ask for the Sacrifice, and then she set the basket on the Shannon, and said (to the river): 'Thou hast leave to bear that with thee to Inis Cathaig.' On the day, then, that the chasuble came to Inis Cathaig, Senán said to his deacon: 'If thou findest aught on the strand, thou hast leave to bring it hither.' The deacon went and found the basket on the strand, and carries it to Senán. Senán takes out the chasuble and puts it upon him. Thereafter two stones of salt are put into the same basket, and the box containing the Sacrifice is (also) put in, and the basket is set upon the same water, and Senán said to it: 'Thou hast leave to carry this to Cluain Iníde and display the box and the one piece of salt to Brigit, and thou take the other piece of salt to Inis Clothrann to Diarmait.' When the basket reached Cluain Iníde, Brigit went to it and takes thereout the box and one of the two pieces of salt. The stream of the Shannon then swept away the basket (containing the other piece of salt) and left it in Inis Clothrann with Diarmait. So after that Brigit and Diarmait gave thanks to God and to Senán.

2416. Canair the Pious, a holy maiden of the Benntraighe of the south of Ireland, set up a hermitage in her own territory. There one night, after nocturns, she was praying, when all the churches of Ireland appeared to her. And it seemed that a tower of fire rose up to heaven from each of the churches; but the greatest of the towers, and the straightest towards heaven, was that which rose from Inis Cathaig. 'Fair is yon cell,' she saith. 'Thither will I go, that my resurrection may be near it.' Straightway on she went, without guidance save the tower of fire which she beheld ablaze without ceasing day and night before her, till she came thither. Now, when she had reached the shore of Luimnech, she crossed the sea with dry feet as if she were on smooth land, till she came to Inis Cathaig. Now Senán knew that thing, and he went to the harbour to meet her, and he gave her welcome.

2426. 'Yea, I have come,' saith Canair.

'Go,' saith Senán, 'to thy sister who dwells in yon island in the east, that thou mayest have guesting therein.'

'Not for that have we come,' saith Canair, 'but that I may have guesting with *thee* in *this* island.'

'Women enter not this island,' saith Senán.

'How canst thou say that?' saith Canair. 'Christ is no worse than thou. Christ came to redeem women no less than to redeem men. No less did He suffer for the sake of women than for the sake of men. Women have given service and tendance unto Christ and His Apostles. No less than men do women enter the heavenly kingdom. Why, then, shouldst thou not take women to thee in thine island?'

‘Thou art stubborn,’ saith Senán.

‘What then,’ saith Canair, ‘shall I get what I ask for, a place for my side in this isle and the Sacrament from thee to me?’

‘A place of resurrection,’ saith Senán, ‘will be given thee here on the brink of the wave, but I fear that the sea will carry off thy remains.’

‘God will grant me,’ saith Canair, ‘that the spot wherein I shall lie will not be the first that the sea will bear away.’

‘Thou hast leave then,’ saith Senán, ‘to come on shore.’ For thus had she been while they were in converse, standing up on the wave, with her staff under her bosom, as if she were on land. Then Canair came on shore, and the Sacrament was administered to her, and she straightway went to heaven.

2447. God granted unto Canair that whoso visits her church before going on the sea shall not be drowned between going and returning.

2450. Overmany, now, to reckon and set forth are the miracles and marvels which God wrought for Senán. For there is none who could declare them all, unless an angel of God should come to declare them. Howbeit this little of them is enough for an example, even his inner life, his constant use¹ of every day, his humility, his gentleness, his clemency, his patience, his mildness, his charity, his mercifulness, his lovingness, his fasting, his abstinence, his prayer, his continual watching, his mind constantly in contemplation of God. There is none who could set him forth save one from God.

2457. Now the virtues of Senán were many. He is the glassy well whereby all the folks which God entrusted to him are washed by the purity of his teaching. He moreover is the heavenly cloud whereby the earth of the Church and the souls of the righteous are illumined by the rain of his teaching with the holding fast of virtues. He, moreover, is the golden lamp which was lit by the Holy Ghost, by reason of whom the darkness of sins and transgressions flee from the house of the Church of God. He is the ever-victorious bark that beareth the hosts of the righteous over the storm of the world to the shore of the Heavenly Church. He is the consecrated emblem (?) of the Heavenly King, which maketh peace and likeness and harmony between Him and the sons of men. He is the mayor and steward and spencer, whom the Heavenly Overking sent to exact tribute of virtues and good deeds from Goedel’s many clans. He is the precious stone whereof the heavenly palace² is built for the hosts of the earth. He is the pure vessel by which the wine of God’s word is dealt out to the people. He is the great and happy hospitaller of goodly teaching, who used to satisfy the poor and naked. He is the branch of the true Vine³ which pre-

¹ For the *bhithbhuan* of the MS. read *bhith bhuan*.

² rightech, B.

³ John xv. 1.

pareth life and satisfaction for the world. He is the true leech that healeth the ailments and diseases of the soul of every faithful man in the Christian Church.

2472. Now when the day of the decease of that saint, even Senán, drew nigh—after healing blind and deaf, and halt and dumb, and every other disorder; after founding cells and churches and monasteries for God, and ordaining therein bishops and priests and folk of every other rank, with anointing and consecrating and blessing of tribes, it came into Senán's mind to go and make prayer at the relics of Cassidan his tutor, and his father's sister Scath the Pious, the daughter of Dubthach. So he went on that side, and he visited Cell Eochaille to commence with Ner's daughters who were dwelling there,—pious, holy virgins, who had taken the veil at Senán's hand, and who were under his spiritual direction. Then they entreat Senán that the body of (some) lowly monk of his community might be given to them, 'to be buried by us, so that his relics may be protecting us.' 'Verily,' saith Senán, 'this shall be granted to you. Be in no distress as to one from whom your protection shall come.'

2483. Then he bids farewell to the holy virgins, and goes and makes prayer at Cassidan's relic; and comes back till he reached the thorn which is in the wood to the west of Cell Eochaille. There he heard the voice calling to him from the heavens, and it said: 'Come, O holy Senán, come thou to heaven!' Senán answered and said: 'Question,' said he. He at once stopt in that place. Then God's angels uplifted Martin from Tours in a heavenly cloud and laid him down in the place where Senán was biding, and gave him communion and sacrifice. When all that God permitted was finished for him, the angels uplifted Martin the monk in the same cloud, and left him in Tours on the same day.

2492. Then said Senán to his household: 'Let my body be here till dawn.' Senán sendeth his spirit to heaven among bands of angels, at the summons of the Trinity, at noon on the calends of March. Now Senán's body lay there, and though on that night the light of the sun was absent from them, the presence of the angels of the Heavenly Light was not wanting to them.

2496. So on the morrow, out of the island for Senán's body came his household, even Odrán and Mac Inill, and bishop Iuil, and bishop Mula, (and) Segda son of Baeth, and the other saints; and they buried Senán's body with honour and great reverence, and angels carried his soul to the eternal rest in the union of the holy Trinity and heaven's household.

2500. I entreat God's mercy, through Senán's intercession, that we may reach that union (and that we may dwell therein) *in saecula saeculorum. Amen.*

LIFE OF FINDIAN OF CLONARD.

2504. Here now are briefly set forth the miracles and marvels of this pious one, and the completion which he gave to his victorious career in the present world: *that* is set forth for the delight of the souls of the faithful, to wit, Findian, son of Finntan, son of Concrad, son of Dairchell, son of Senach, son of Diarmait, son of Aed, son of Fergus, son of Ailill Tauldub, son of Celtchar, son of Uithechar. That Finntan, then, whom we have mentioned, took a wife of good kin named Telach. It happened that she became with child by him. In the time of her pregnancy there appeared to her a flame of fire which came into her mouth and went back in the form of a bright bird, by the same way, and the bird went and sat on the branch of a tree, and all the birds and birdflocks of Mogh's Half¹ came to it on that tree and stayed with it there. And the bird then went into Conn's Half², and sat there upon the branch of another tree. The birds and the birdflocks of Ireland came to it and it kept them with it. So she told that vision to her husband. 'Verily, thou hast somewhat pious in thy womb,' saith he; 'let us sleep apart so long as thou shalt be in that condition.' They did so. Telach herself used not to eat rich meats, but only mild herbs and light victuals, until that gifted offspring was born.

2521. Now the holy Findian was taken to Abban, son of Húa Cormaic, to be baptised. Now there were two wells in the field in which he was baptised; Bal and Dimbal were their names. He was baptised out of the well named Bal, as was meet for his merits. When the holy Findian grew up, he was taken to a bishop to Fortchernn, and read the Psalms and the ecclesiastical order with him. Howbeit in his youth he founded three churches, namely Ross Cuire, and Druim Fiaid, and Magh Glas.

2527. Now when he reached the age of thirty he went over sea. He came to Tours. There he found before him an elder named Caeman. They were for a time together and they made a union. After that Findian went to Cell Muine. There he found before him three sages named David, and Gildas, and Cathmael. This was the cause of their being gathered together there—a contention for the headship and abbacy of the island of Britain between two of them, that is between David and

¹ The southern half of Ireland.

² The northern half of Ireland.

Gildas. They agreed that Cathmael should be arbitrator between them. Now when Cathmael beheld St. Findian he looked at him meditatively.

'What is that great attention,' saith David to Cathmael, 'that thou bestowest on the unknown youth that is gone into the house?'

'Great grace,' saith Cathmael, 'I perceive upon him.'

'If,' saith David, 'there is grace upon him, let him now speak in the British tongue, and let him decide the cause in which we are engaged.'

Findian made the sign of the cross over his mouth and he spake in British as if it had been his mother-tongue, and he awarded the island to David because of his seniority.

2540. Then went Findian and Catmael, and David and Gildas to parley with the king (and) to ask him for the site of a church. He said that he had none. Howbeit a certain man in the house said boldly: 'If the clerics like,' saith he, 'let them put this great lake away from the side of the fortress, and let them build their church in its place.' 'If they do that,' saith the king, 'they shall have even this stronghold beside the place of the lake.' Howbeit Findian went with a torch in his hand, and he dipped it into the lake, and the lake fled before him into the sea; and God's name and Findian's were magnified by that great miracle. So those lands were offered to God and Findian. He gave them to the British elders who were along with him. Three monasteries were founded by them thereon. Of these is Lann Gabran to-day.

2550. Now Findian was for thirty years studying together with the British elders who were along with him.

2552. Now one day the monks went into the wood to cut trees for the church. They did not let Findian (go) with them because of (their) honour for him. After they had gone came the sub-prior to Findian, and said to him: 'Why was it,' saith he, 'that thou wentest not into the wood?' 'We should have gone long ago,' saith Findian, 'had we been told to do so: now when it *is* said, we will go provided the means are found by us.' 'There are,' saith the sub-prior, 'two young stags there in the field: yoke them and go into the wood.' [Then Findian went to the service. Two angels of the God of heaven met him and constrained the stags¹.] Findian goes with them into the wood, and his load was the first load that reached the church. Unknown, however, is the end of the sub-prior that reproached him. God's name and Findian's were magnified by that great marvel.

2561. Once upon a time Saxons came to ravage the Britons. They pitched a

¹ Luid iarum Finden frisin umaloit. Dodeochatar da aingel De nime ina frithsett co rotimaircsett na duma, B.

camp on the side of a lofty mountain. The Britons betook themselves to Findian to ask a truce for them from the Saxons. Findian went on the service. The Saxons gave him a refusal. Findian gave a blow of his staff on the mountain, so that the mountain fell on the Saxons, and not a man of them escaped to tell the tale.

2567. There came a desire to Findian to go to Rome after completing his studies. (But) God's angel came to him and said: 'What would be given thee at Rome,' saith he, 'will be given to thee here. Go and renew faith and belief in Ireland after Patrick.' So Findian went to Ireland according to God's will. Muiredach, son of Oengus king of Leinster, went to the harbour to meet him, and carried him on his back on three journeys over the three fields¹ that were nearest the harbour. Then said a man of the king's household, 'Thou art oppressive, O cleric, on the king.' 'That is idle,' saith Findian, 'for the number of times that I have been taken on his back will be the number of kings of his race over the province. Now since he took me thrice, three kings of his race will take the province of Leinster.' Then Findian blessed Muiredach himself and said: 'As God's servant,' saith he, 'found welcome with thee, so shalt thou find welcome with heaven's household in the Land of the Living.' Then he blessed the womb of the king's wife, and she brought forth a famous son named Eochu, afterwards father of Brandub.

2580. Said the king to Findian: 'Whatsoever place in Léinster thou shalt like will be given thee to build thy church.' God's angel came before Findian to the mountain called Condal. God's angels carried him with his household on that night from the top of the mountain into the glen that was nearest to him. In the morning he told his household to go into the wood to cut trees to build a church. One of them returned to him with a branch of an apple-tree and its fruit in his hand. Findian went along with him to the place in which the apple-tree was standing. 'Let the church,' saith he, 'be built here.' [Howbeit Becan, Muiredach's swineherd, was in that place making excuses to the clerics; for the pigsty was in the stead whereon the church was (afterwards) built².] While they were thus talking³, they saw coming towards them Bresal son of Muiredach, and bishop Cremthann his brother. Bresal went and, at the bishop's desire, boldly seized the cleric's hand. Then the cleric grows wroth, and said: 'Before this hour shall come to-morrow the hand,' saith he, 'that was stretched forth to refuse me (shall be) in a hawk's talons and laid before me. As to the bishop at whose desire this was done, his monastery shall not

¹ achdu, B.

² Bai chena Becan mucaidh Muiredhaigh isin ionadh sin ic erchoitmhedh frisna cléirchibh, ar is ann bóí in muccál in bhail i nderna^h ind ecclas, B.

³ Literally, 'on these words.'

be high on earth, and not even the place of his resurrection shall be known.' Now, on the morrow the Ossorians came on a raid into the country. Bresal marched to attack them, and was slain; and his hand was brought by the hawk, which laid it down in Findian's presence at Cross Sailech¹. So God's name and Findian's were magnified by that great miracle.

2598. Thereafter Bresal's father, Muiredach, came and gave Findian the field which Bresal had refused him. It was improved by him, and is (called) Achad Aball ('Field of Apple-trees') to-day. He dwelt sixteen years in that place, serving the Lord of the Elements, till the angel said to him: 'This is not the place of thy resurrection,' saith he: 'howbeit this will be the place of thy meeting with thy monks on Doomsday.' Whence is the name Sliab Condala, that is the mountain of Findian's *comdál* ('meeting') with his monks on the Day of Judgment.

2604. Thereafter Findian bids farewell to his monks and went into the district of Húi Dunlainge. There the king Coirpre offered Mugna Sulcain to him. He dwelt there for six years. Then he went to Achad Fiacla. There a tooth fell out of his head and (he) hid (the tooth²) in a brake of brambles. When afterwards he was going away from them, the brethren entreated him to leave a sign with them, so he said to them: 'Go,' saith he, 'to yon bush of brambles which ye see, and bring thereout the tooth which I left there.' Then they go, and they found the brake flaming, and they brought away the tooth, and from it the place hath been named Achad Fiacla ('Tooth-field').

2613. Thereafter Findian came to Kildare to Brigit, and remained there for a time attending to reading and teaching. Then he bade farewell to Brigit, and Brigit gave him a ring of gold. He was not greedy about worldly things, (and so) he did not take the ring. 'Though thou shouldst refuse,' saith Brigit, 'thou wilt need it.'

2616. Findian afterwards came to Fotharta Airbrech. He met with a water; he washed his hands in the water, and on his palm he brought out of the water the ring which Brigit had offered to him. Afterwards came Caisin, son of Neman, with great joy to Findian, and offered himself to him, and complained to him that the king of Fotharta was demanding gold from him for his freedom. 'How much,' saith Findian, 'doth he demand?' 'He will take an ounce of gold,' saith Caisin. Then he weighed the ring and an ounce of gold was found therein. Caisin gave this for his freedom.

2624. Findian went after that over the Boyne to Eiscir Branain, the stead in which Ard-Relec stands to-day. He founded a church in that place. To him came a merciless man named Baeth. He said to the cleric that they should not dwell

¹ B adds: ac crois sailech.

² curofholaisiumh an fíacail, B.

in that place. His sight was straightway taken from him. Thereafter he made repentance and his eyes were given to him again.

2628. At that time a raid out of Fir Tulach passed by the cleric's church. And a certain lad of the raiding party happened to go into the furnace of the kiln which was near the church. That was manifested to Findian. He went with the implements of shaving and tonsured that man in the ecclesiastical fashion, and he read with Findian, who then conferred orders upon him, and he is bishop Senach, the first successor who took (the bishopric) after Findian.

2634. Once Findian was cleansing a well which he had. An angel came to him and said, 'This is not the place of the well.' '(Go) forward¹,' saith Findian, 'unto the place where it ought to be.' The angel went before Findian a certain space east of the church and shewed him the place of the well. 'Oh, my lord,' saith Findian, 'this pains that we have taken for a long time, what will come thereof?' 'He whoever he be, over whom shall go the mould which thou hast dug,' saith the angel, 'will obtain mercy from the Lord.'

2640. Thereafter the saints of Ireland came to Findian from every point to learn wisdom by him, so that there were three thousand saints along with him; and of them, as the learned know, he chose the twelve high bishops of Ireland. And the learned and the writings declare that no one of those three thousands went from him without a crozier, or a gospel, or some well-known sign; and round those reliquaries they built their churches and their monasteries afterwards.

2646. Once he sent his pupil, even bishop Senach, to find out what the folk of his school were doing. Different, in sooth, was that at which each of them was found, yet all were good. Colomb, son of Crimthann, was found with his hands stretched forth, and his mind contemplative in God, and birds resting on his hands and on his head. When that was told to Findian he said: 'The hands of that man,' saith he, 'shall give me communion and sacrifice at the ending days.'

2653. An angel of God came to Findian and saith to him: 'This is not the place of thy resurrection, for here there will be a good man of thy household.' The angel came to Findian to Ross Findchuill, which to-day is (called) Less in Memra. There Findian sang the prophetic verse, '*Haec requies mea*².' There Fraechan, the wizard, came to him. Then Findian asked: 'Is it from God,' saith he, 'that thou hast the knowledge thou possessest?' 'Prove it,' saith Fraechan. 'Tell me first,' saith Findian, 'the place of my resurrection. I see it in heaven, and I see it not on earth.' Then Findian rose up. 'The place from which thou hast now risen,' saith Fraechan, 'from thence thou wilt arise to the great assembly of Doom.'

2661. Thereafter his two sisters came to Findian, even Rignach and Richenn,

¹ Romhann (lit. 'before us'), B.

² Psalm cxxxi. 14.

and their mother, that is Ciaran's mother, and they set up in Cell Rignaige. Findian and Ciaran went to visit her. The nuns were lamenting their want of water. 'My lord,' saith Findian to Ciaran, 'where shall we find water for them here?' 'Wouldst thou be loath,' saith Ciaran, 'to rise from the place in which thou art?' Findian rose up. 'The place from which thou hast risen,' saith Findian, '*that* is the place of the well.' Findian asked of Rignach how was the nun, her mother. 'Great is her infirmity,' say they: 'one cannot¹ go near her,' [saith Rignach,] 'because of the heaviness of her breath.' The cleric was greatly ashamed, and he said: 'The Lord,' saith he, 'that hath pity on every one of the human race, have pity upon her!' Rignach then went to her house. She found her mother perfectly well through the saint's blessing.

2672. Gemmán the Master once took to Saint Findian an eulogy made in rhythm. 'Neither gold, nor silver, nor precious raiment,' saith Gemmán, 'do I ask thee for this eulogy, but one thing only: the little land which I have is barren; wouldst thou make prayer that it become fruitful?' Saith Findian: 'Put the hymn which thou hast made into water, and scatter that water over the land.' Thus was it done, and the land became fruitful.

2678. Rúadán of Lothra had a lime-tree, a tree from which there used to drop a sweet-tasted fluid, in which every one would find the flavour which he desired; and the monks used to benefit their guests thereby: wherefore the monks of Ireland were yearning to Rúadán. His pupils came to Findian and were lamenting to him that his pupils were leaving him. They entreated him to go with them to Rúadán, so that Rúadán might be in community of life like every one. Findian went along with them to Lothra. What they first went to was the tree, and Findian made a cross with his crozier over the tree, and not another drop dropped from it. When Rúadán heard that, he ordered water of his well to be brought to him. He made prayer. The water of the well was turned into the taste of the fluid [of the lime-tree²]. When the fluid was brought to Findian and his saints, he made the sign of the cross over it. It was at once turned (back) into its nature of water. 'What profit is that,' say the clerics to Findian, 'unless thou correctest the well?' 'O dear brethren,' saith Findian, 'why are ye [giving trouble] to Rúadán? For if he wished to change into sweet ale all this water beside the church, God would do it for him.' Then both Findian and the saints entreated Rúadán that his life should be like (that of) every one. Rúadán said he would do that for the sake of his tutor Findian. He complained, however, that the little land that lay round the church was barren. So Findian blessed that land and it became fertile.

2696. After that, Findian went into the province of Connaught to Druim Eitir

¹ 'Mor a lubhræ,' ar isidhe, 'ni cuma[n]gar cedh comhfoiccsingudh,' B.

² in limh, B.

Dá Loch ['ridge between two lakes']. He found Moses and Ainmire there before him, and they were sad at the death of their sister on that day. When Findian perceived that, he entered the house wherein the sister's corpse was lying, and he made fervent vehement prayer unto God, and brought the nun to life out of death. And then she acted as his house-steward, and killed the calf that was under her only cow, and brought him a pail of milk-and-water, and Findian blessed the milk-and-water, so that it turned into the taste of wine. Then on the morrow the calf was found alive under its mother. God's name and Findian's were magnified by that great miracle. Thereafter Moses and Ainmire offered their church to God and to Findian.

2705. After that, Findian went into the Corann, in the district of Luigne. Presbyter Dathi came and remained along with him. An angel of God came and said to him: 'In the place,' saith he, 'in which a man of thy household shall say to thee, "Fair is this field," there found a church.' It was not long till a man of his household said: 'Fair,' saith he, 'is this field.' After that Findian founded a church in that place. He left presbyter Dathi in that place. Findian's well and his flagstone are there. Whatsoever sick man shall go into that well will come healthy out of it. Though a troublesome party shall come to the prior, his honour will not be taken away provided he repeat his pater-noster at that flagstone: *sic* Tipra Fhinnéin ['Findian's Well'] and Lec in Pupail ['the Flagstone of the Tent'] at Achad Abla.

2714. After that, Findian went into Coirpre Mór. Oengus was king at that time in Coirpre. His son Nechtan came to refuse the cleric, and the feet of his household clave to the earth, and he himself died. Then Oengus came and gave the cleric his desire, and Findian raised the boy to life out of death, and [Oengus] bestowed upon him a site for a church. He left Grellan, son of Natfraich, there.

2719. Now when Findian had founded churches and monasteries in that wise, and when he had preached God's word to the men of Ireland, he went to his church to Clonard. Now, one day there bishop Senach his pupil was gazing at him, and beheld his meagreness and his great wretchedness, so great that his ribs could be counted through his inner raiment¹. Moreover, Senach saw the worm coming out of Findian's side, and this was the cause—from the cold girdle of iron which he wore around him as a penance for his body, and which cut to his bone. Then bishop Senach wept. 'What maketh thee sad?' saith Findian. 'Thy meagreness,' saith bishop Senach. 'That meagreness will bring much increase on thy ribs²,' saith

¹ I do not see the force of *amach* here. Perhaps it should come after *thaebh* in l. 2724.

² Here the Book of Lismore is very corrupt. The Brussels MS. has: 'Fofirfe forbaid trum for th'asnaib-se:' the Latin Life, c. 32: 'Ista macies, fili, quam vides, uberrimam carnem super costas tuas prestabit.'

Findian. All the more bishop Senach wept. 'It is the same then for thee,' saith Findian, 'to be sad for that. One man will carry thy body to the grave.'

2730. Overmany, then, to recount and declare are all the miracles that the Lord wrought for Saint Findian. For unless his own spirit, or an angel of the God of heaven¹ should come to relate them, no one else could set forth his nobleness, his inner life, his constant use on every festival-day. But it is God alone that knows them. Now this was his daily refection—a bit of barley-bread and a drink of water. On Sundays, however, and on holydays, a bit of wheaten bread and a piece of broiled salmon, and the full of a cup of clear mead² or of ale. He used to upbraid those whom he saw eating gluttonously, and weep and do penance for their sin. He used to sleep neither on down nor on flock-bed, so that his side would come against the bare mould, and a stone for a bolster was under his head.

2740. One who made pure offerings to God like Abel, son of Adam. Fervently prayerful, like Enoch, son of Jared. A pilot fully inclined to find or to steer the Church among the waves of the world, like Noah, son of Lamech. A true pilgrim like Abraham. Dutiful, gentle, like Moses, son of Amram. Enduring . . . , like Job. A wise man full of knowledge, like Solomon, son of David. A universal chief teacher and a chosen vessel, like Paul the apostle. And he is likened in many ways to Paul. For as Paul was born south in the land of Canaan, but his race and his origin were north in the land of Chaldea, so then was Findian born here in Leinster, but his race and his origin were north in Ulaid. And as Paul read with Gamaliel, the sage of the law, for a space of thirty years till he became a sage, even so read Findian with the British sages whom we have mentioned for a space of thirty years till he became a sage. And as the angel forbade Paul to go to Damascus, but desired him to go and cast the seeds of faith and belief to every one, even so the angel forbade Findian to go to Rome, but desired him to go and cast the seeds of faith and belief to the men of Ireland. And as Paul was strengthened by God, after founding churches, and cells, and monasteries in the fatherland in which he was born, to go and teach faith and belief to Rome, even so Saint Findian was urged on by God, after founding churches and monasteries in his fatherland [in which he was born³], to go to Clonard to teach and instruct the saints of Ireland. And even as the angel promised to Paul that no one who should go into the clay of Rome should after Doom⁴ become an inhabitant of hell, even so the angel promised to Findian that no one over whom the mould of Ard Relic should go would be an inhabitant of hell after the Judgment. And as Paul died in Rome for the sake of the Christian people, lest they should all perish in the pains and punishments of hell, even so Findian died in Clonard for sake of the people of the Gael, that they might not all perish of the Yellow Plague.

¹ Read with B, *nime*.

² *medc*, 'whey,' B.

³ *irrogenair*, B.

⁴ *iarmbráth*, B.

2765. And then the angel promised to him that he would banish every pestilence and every common illness from Clonard through the prayer of the congregation¹, and that he would banish it from the whole of Ireland through the fasting of Findian's congregation in the pavilion at Ard Relic, and in Achad Abhall and at Condail.

2769. Now, when it came to the ending days of this holy Findian, his guardian angel sent him to Inis Mac n-Eirc on² Luimnech, and brought Colomb, son of Crimhthan [with his gillie³], with his book-satchel, on two⁴ clouds to Clonard. And Findian received communion and sacrifice from his hand, and sent his spirit to heaven at the end of a hundred and forty years.

2774. Now, Saint Findian is in the delight and joyousness amongst the household of heaven, in the presence of God whom he served. His relics and his remains are on earth with honour and reverence, with miracles and marvels every day. And he overwhelms every one who opposes them, and protects every one who works along with them.

2778. Now, though great is Saint Findian in that wise at present, while his body and his soul are separated, greater will be his honour after the resurrection in the holy, spotless, unpolluted union in the great assembly of Doom, when he will be judge over the men of Ireland and over its women, along with Patrick and with Jesus Christ. There he will shine like a sun. He will abide in that great goodness, in the unity of the saints and the holy virgins of the world, in the unity of the nine ranks of heaven that have not committed sin, in the unity that is nobler than every unity, in the unity of the Holy Trinity, Father and Son and Holy Ghost.

2785. I beseech the mercy of God, may we [reach, may we] deserve [may we dwell in] that union⁵, in *saecula saeculorum*! Amen.

¹ *int samtha*, B.

² *co hInis mac n-Eirc for*, B.

³ *cona gillu 7*, B.

⁴ *for dibh nelaibh*, B,

⁵ *roisam, roairiltnigem, roatreabam*, B.

LIFE OF FINDCHUA OF BRÍ-GOBANN THIS.

2788. THERE was once a famous hospitaller in Ulaid—of the Mugdoirn was he in especial—to wit, Findlog, son of Setna, son of Abrann, son of Branan, son of Dubda, son of Oengus, son of Erc the Red, son of Brian, son of Eochaid Muigmedon. He had a wife for the space of thirty years, and death then overtook her, even Cóimell, daughter of Aed Fogart of Fir Breg. His friend and his own foster-brother, even Fiacha Suigde, son of the king of Ireland, enjoined him to go and woo another wife, so that he might not continue in wasting disease, as he was, owing to grief for his own wife. And that (other) was Idnait daughter of Flann Redside, of the Ciannacht of Glenn Geimin from Comar Cinn Sléibe. So Findlog woos that girl till she became with child by him. Now Findlog with his people instigates his foster-brother, and Fiacha¹ Suigde, to practise treachery on the king of Tara, even on Blathmac son of Aed Slaine. The treachery is perpetrated, and Diarmait son of Aed Slane takes the kingdom of Tara after his brother. Then from the north the traitors are expelled, even Fiacha son of the king of Tara, and Findlog his foster-brother, and a thousand . . . with him.

2803. Then came Mael-tuille son of Cuilche, Findlog's soul-friend², and it is revealed to him that the girl was pregnant, and that the child that lay in her womb would be a famous child, of whom the lips of the men of Ireland would be full. And Mael-tuille said:

He will attack the valourous,
He will overwhelm the guilty,
He will seek crowned kings,
He will be the tree of Tara's correction,
Who will benefit Liffey,
(And) profit Leinster.

2812. Then the cleric asks that the child which lay in the girl's womb might be offered to God and devoted to study; and they promise that to him. Then they are bestowed on the king of Connaught, on Eochaid Dryflesh, and they are bestowed by Eochaid on the king of Munster, that is on Oengus Mac Natfraich

¹ For 'γ for fiacha Suidhe' we should certainly read 'i. for Fiacha Suigde.'

² Spiritual director.

to Cashel, and he ordains a land for them in the province of Mugh Ruith¹, and he marks out a wonderful rath there, even Rath Húa Cuile. Then his household make a great banquet for the king of Fermoy, that is for Mellenn, son of Torc, on the height to the west of Rath Húa Cuile. Findchua's mother, during her pregnancy, went and asked a drink of the ale from the brewers², for desire of the ale seized her, and she was refused. The child that lay in her womb spake and said this then, '*Gerthit*,' etc.

2824. Then the girl went home, and straightway the hoops slipped off the vats and the ale went abundantly throughout the floor. The king of Fermoy, even Melenn, came to the house in which the ale lay, and when he heard the story, he gets him with his band with him on the track of the girl to slay her. But through the grace of the child that was in her womb a cloak of darkness is put round the girl, so that she reached Rath Húa Cuile in safety. After that the girl's time came to her, and the pangs come to attack her, so that she brought forth the innocent (?) child that lay in her womb.

2831. After that the prophesied child is taken to Ailbe of Imlech Ibair to be baptized, and a scruple, that is seven pennies of gold, is given to him for baptizing the child. Ailbe then blest the child, and a name, even Findchua, is conferred upon him; and Ailbe said that he should be devoted to study at the end of his seven years. So the folk of the baptism³ went away, taking the boy with them to Rath Húa Cuile.

2836. Afterwards messengers come from Cumuscach, king of the men of Teffia, himself the son of Findchua's sister, to ask for the child to be fostered; and it is given to him, and the child is reared up in Cumuscach's house on Ard na Rígraide over the brink of Lough Rí, to the end of seven years. When Comgall went on a circuit of the Children of Niall and came to Cumuscach's house, and saw the perfect child in a house ahead of him and a spirit of an angel guarding him, Comgall gave love to him and asked who he was. 'That is Findchua,' say they, 'the son of Findlog.' 'And it was I that fostered him,' saith Cumuscach, 'and Ailbe baptized him.' Comgall asks the child from his foster-father, and it is assigned to him. The boy gave love to Comgall and goes with him to his residence, to Bangor of Ulster, and studies there with him like every other pupil.

2846. Now, at that time Comgall had a meadow in a bog-island, and until Findchua came slaves used to be guarding it. Now, when the slaves were weary, Findchua said: 'Let the meadow be left to us as pupils to guard it every day in

¹ The southern half of Ireland.

² *Scoairib* is the reading of the Brussels MS. (2324-2340), part II, fo. 7 a—not the unintelligible *sdaadoiribh* of the Book of Lismore.

³ Baptismal party.

turn.' Comgall replied: 'Do thou guard it to-day before every one.' Then Findchua goes to guard the grass. The king of Ulaid, even Scannlán son of Dunadach, comes with his army to Bangor, and they put their horses into the meadow to Findchua. Findchua drives them away thrice. At last he grows wrathful against them and curses them, and the horses were turned into stones. Wherefore from that time to this the field is called Gort na Liac ('the field of the flagstones'). Férgort na Mogad ('the Slaves' Meadow') it was till then. Thereat the king is enraged. And he sends to Comgall to learn from him who had done that deed. Comgall goes to the king with his pupils, and Findchua like every one else. The king recognised him, through the declaration which the charioteers made concerning him, that it was he that had done yon deed. And the king's eyes in his head were ensanguined¹ and became red and fiery. Findchua perceived that, and grew angry with the king, so that the earth rose up around the king and reached to his knees. Comgall beholds that, and looks over his shoulder, and said to Findchua: 'It is better for thee to be even as I am,' saith Comgall. Thereat Findchua is ashamed, and put his head under Comgall's cowl, and burnt the cowl. 'For God's sake, my little son,' saith Comgall, 'let not anger seize thee, and thou shalt have thy own award from the king of Ulaid and from me.' 'Why should not anger seize me,' saith Findchua, 'when thou art outraged, and when I myself am outraged concerning the only grazing-field(?) that we have? Do thou deliver thy award,' saith Findchua to Comgall. 'I will deliver it,' saith Comgall, 'but so that thou shalt be thankful.' Comgall looked at the king, and the king said: 'Everything thou shalt award I will make good to him.' 'This is my award,' saith Comgall: 'The seven milch cows which are given to me every year by thee are to be given to Findchua until the end of thirty years after me, and (also) the abbacy of Bangor; and when he decides on going to another part, half of that due² to him and the other half thereof here.' Findchua was thankful for that, and he puts the earth away from the king back into its place; but all Comgall's cowl is burnt; wherefore it is not lawful for Comgall's successor to wear a cowl. So these are Findchua's three miracles after he came to Bangor, to wit, making flagstones of the horses of the king of Ulaid; and raising the earth around the king to his knees; and burning his tutor's cowl by the fury of his anger.

2878. Thereafter Comgall dwelt in Bangor to the end of nine years, and it is manifested to him that his death was at hand, and he sends messengers for Ailbe to Imlech Ibair so that he might go to heaven after receiving the eucharist from him. That thing is revealed to Ailbe, and he goes with his crowd of clerics till he reached Bangor, and there the three make their union and their covenant,

¹ Reddened.

² Compare l. 3060, when 'a third of a due' (*trian cuarta*) is mentioned.

even Ailbe and Comgall and Findchua. Comgall then goes to heaven after receiving the eucharist from Ailbe, and he leaves Findchua in the abbacy of Bangor after him to the end of seven years, and he entrusts to Ailbe that Findchua should be at his bequest whensoever he should receive the eucharist from him.

2887. After spending the seven years Findchua is expelled from Bangor and from the whole of Ulaid because of the scarcity of land. Then Findchua comes from Ulaid, from the north, till he came, through the urging of an angel, to the men of Munster and to their king, even to Cathal, son of Aed, to Cashel; and the king gives him a welcome and ordains to him his choice of land in Munster. Said Findchua: 'Tis not permitted to me to have land save in the place in which my bell will answer me without the help of any man.' Said Cathal: 'Search Munster till thy bell answers thee, and the place in which thou shalt set up, thou shalt have without contention with thee.' Findchua goes forward from Cashel to the territory of Fermoy, that is to the western end of Mag Maistertha, and he searches the . . . of the plain if perchance his bell would answer him; and on the morrow in the morning it answers him on Fán Muilt ('Wether's Slope'). They unyoke their horses there, and send out their watchmen, and scatter their kine and their droves throughout the lands that are nearest to them. Then they meet with unneighbourliness and refusal, and their herds are diminished and their shepherds are beaten. Findchua's household complain to him. Findchua said to his cook, even Dronán, son of Dronbec: 'Go to the place that is nigh unto us here, and thence bring fire with thee.' So the cook went for the fire to the house of the king of Munster's steward, even Baeth Brugaid; and Som, daughter of Mothla, was his wife. The steward asked: 'Whence hast thou come for fire?' The cook replied: 'From Findchua, from Comgall's pupil.' 'Is it there that he will stay?' (?) saith the steward. 'Verily I know not,' saith the cook, and asks for the fire. The steward through wilfulness flung a firebrand to him. The cook catches it in his bosom, and this is what he was wearing, Findchua's cowl. The cowl protects him from the fire, and he carries it off with him. The steward sends one of his household, without the cook's knowledge, to see whether the cowl would burn. The cook puts the fire out of his bosom in Findchua's presence, and it had not burnt a hair or a thread of the cowl. The messenger relates that to the steward, and his mind grew radiant¹ in repentance, and he said that he would give Findchua welcome though no one else should give it. Then the steward and his wife go to converse with the cleric himself, and they do his will, and prostrate themselves to him; and on that night they feed the cleric with every food, save ale only.

2915. The king of Munster is told that Findchua had set up there on Fán Muilt

¹ For *thaidhgh* the Brussels MS. has *thaduill*.

among his storehouses (?) and his cow-yards. The king's consort is enraged at that, even Mugain, daughter of Fiachra the Fair, king of the Eoganacht of Loch Lein. She declared that they would not fit in one place, that is, Findchua's household and her household. The king asked what rent was given to the queen and to himself out of that land. 'Not hard to say,' saith the steward¹: 'one white sheep, all the washing and cleansing they wanted², and a measure of malt out of every townland of the nine townlands that are nearest me.' 'Let a messenger go from us,' saith the king to Findchua, 'to know whether he will agree to that rent; and unless he agrees, let him go to some other place.' Findchua agrees to that rent and promises to render it, for it had been manifested to him that his abode should be there, and his relics, and his resurrection on Doomsday. Then the place is marked out by Findchua, even Cúil Muilt ('Wether's Recess'), and his enclosure is arranged, and his houses are covered, and his households are allotted to the nine other townlands which the king of Munster had in residence. So Findchua continues for a long while in that place, and Conaing son of Marcán, king of the Déisi, came to prostrate himself to him, and Findchua gave him, as a soul-friend's jewel, his own place in heaven.

2931. So then there came to him seven master-smiths who dwelt near him, and they made for him seven iron sickles whereon he might abide to the end of seven years, so that he might get a place in heaven; for he had given his original place to the king of the Déisi. He blesses the smiths of that place, and left them continually the gift of handiwork, provided that they should perform or begin it in that place, and palm of masters to them. The smiths ask him to give their name to the place in reward of their work, that is, Brí Gobann ('Smiths' Hill').

2937. Findchua spends seven years on his sickles, save one night only; and this it is which caused that; to wit, Ronán the Fair, of Mag Laine, a son of a sister of Findchua's mother, a holy elder of Fir Breg, came to entreat him to come and help the children of Niall of the Nine Hostages and the king of Meath, to wit, Sechnasach, son of Aed Slaine. For foreign foes had attacked them from the sea. And Findchua ~~had the skill~~ to succour them. And it was these that made that warfare, Bresal Harelip, Buid-eltach and Tuire Tort-buillech, and Tinne the Strong. Of Britain were they by origin. And these were the ~~evils~~ which that fleet (of pirates) used to inflict every year on the territory of the southern Húi Néill: burning the harbour of every vessel, and ravaging every country, and carrying off a hostage from every family. So the clans of Niall give a blessing to him who should go to Fermoy for Findchua to assist them. Ronán the Fair of Mag

¹ The *rí* ('king') of the MSS. should apparently be *rechttaire*.

² Literally; their sufficiency of washing and of cleansing (*d'únadh*).

Lainne undertook that service. It is revealed to Findchua, while he was still on his sickles, that a holy elder of the children of Níall was on the road coming towards him; and he enjoins upon his pupils to do service and tendance to those noble messengers. 'Let,' saith he, 'a vessel of ale that can intoxicate fifty be given them, and of food the dinner of a hundred, and if they deem that little, let it be added to.'

2954. Thereafter the clerics arrived, and they were attended as Findchua had said. And naught of that food did Ronán consume until Findchua should come to him from his sickles to converse with him. When Findchua came to know that Ronán was fasting, Findchua entreats the mighty Lord to shew unto him what it was meet to do, for he did not desire to go from his sickles until his seven years upon them were complete. Thereafter comes the spirit of an angel to comfort Findchua, so he might go to converse with the other cleric, Jesus Christ permitting. So Findchua went at the hour of refection to converse with Ronán, although he was sorely ashamed that his perforated body, pierced and holed by chafers and by beasts, should be seen by any one else; and each of them gives welcome to the other, and Ronán declares to Findchua the business whereon he had come. 'I shall be serviceable for that business,' saith Findchua.

2965. Then they went forward till they reached the tribes of Tara. When the clans of Níall perceived the clerics coming towards them, so great was their need that they all arose for welcome to Findchua. Now the night that Findchua reached Tara was the very night that the marauders arrived, and they brought the bows of their vessels to the southern Húi Néill, to Dubchomar. That was told to the king of Tara and to Findchua. Then they arise, both laymen and clerics, and by Findchua's instructions they turn righthandwise and march forward rapidly(?) till they saw the marauders before them. Then the cleric's nature arises against them, so that sparks of blazing fire burst forth out of his teeth. And that fire burnt up the shafts of the spears, and the wrists and forearms of the marauders, so that they were 'Let,' says Findchua, 'messengers go from you to them to find out whether they will give a guarantee(?) from their plunder.' The messengers went to them. They said they would never give them a guarantee. Findchua is enraged at that answer of the outlanders. Then they all, both laymen and clerics, march at once towards them. And this was the last evil which they did to them; slaying their gillies, burning their ships, and making a cairn of their heads and a mound of their garments. So in that wise Findchua expelled the marauders.

2981. His own award is (then) given to Findchua, to wit, Dún Dubchomair, with the seven charges to which it was subject; and a king's drinking-horn with its covering of red gold, and that to be given to him every seventh year by the king

of Meath. All that is promised to Findchua, and thereafter he bids farewell to the clans of Niall, and he leaves a blessing with them, and goes then to his own habitation.

2985. So *that* is (the story of) Findchua's help to the clans of Niall and the men of Meath, and the tribute from them to his successor after him for ever.

2988. Findchua abides in his own place for a long time.

2989. Warfare on Leinster arose in Findchua's time. Old Nuada the Sage was king of Leinster then. That king had two queens, even Aife daughter of Ros Failge, and Anmet daughter of Colmán, son of Crimthann of Húi Cennselaig. And dearer to the king was Anmet than the Failgian woman, and she was with child by him. The Cennselian woman asks that the offspring which the Failgian woman had might be given to her into her power. Though the king promised that to her, he did not fulfil (his promise). The king secretly sends information to the Failgian woman, and told her to go into Munster westward, on the safeguard of Findchua of Sliab Cua. For he had a safeguard of a month and a quarter and a year beyond every other saint . . . men of Ireland. For neither hosts nor multitudes, champions nor battle-soldiers durst do aught to Findchua, because of the greatness of his nature, and the nobility of his race, and the greatness of his fury and of his virtue. Then the girl went on her way into the province of Munster, with three men and nine women and their chariots, till they reached (a ford in) the west of Mag Maistertha. There the shaft of the girl's chariot broke, so that Áth in Carpait ('The Ford of the Chariot') is the name of that ford thenceforward. The chariot is mended (?) for a time, and breaks asunder again, and spreads (?); wherefore hence Druim Lethan and Cell Droma (Lethain) have been (so) named to-day. Thereafter swift pangs seized the girl, and that is revealed to Findchua while he was bathing himself in a tub of cold water, even that a wife of the king of Leinster was coming to him for safeguard. And he sends a message to her not to come out of the place in which she was biding till she had brought forth her babe, for at that time neither wives nor women used to come to Findchua's church. The damsel brings forth a boy at an early hour on the morrow, and he is taken from her to Findchua to be baptized. Thereafter the boy is baptized and (the name) Finntan is given to him, even Finntan son of Old Nuada the Sage, son of Bresal the Speckled, son of Fiacha Fobrecc. The boy is reared by Findchua, who gives him his right breast, and milk grew therein, and his mother is warned to go¹ into her own country. That boy thrived as he would not have thriven with his own mother if he had had nine wet-nurses under him.

3015. Thereafter the warfare in the east, by Cennselach son of Dunlang, son of Dunadach—from whom Húi Cennselaig are named—prevails over the Leinstermen. Then his nobles come to Old Nuada the Sage to know what they should do

¹ *fogarthar da mháthair imtheacht*, as the first three words of l. 3013 should have been printed.

against that warfare, for the druid was an old man. Said the king: 'There is a valiant warrior at the end of Sliab Cua, even Findchua of Brí-gobann; and he hath a son of mine; and he will come in my host through fondness, for I am dear in his eyes because of my son; and let a company consisting of nine sages go to meet him. For so great is his shamefastness that he will not give a refusal to the artists.' The poets went on their way till they came into the neighbourhood of Findchua's place, even unto the river to the east of his church. That is revealed to Findchua while he was in a tub of cold water, and he sent a message to the artists not to come to him till he had done bathing. The poets are angry with him because of that, and he is angry with the poets. Wherefore artists have no right to cross the river to that place without permission, and they fail if they go—wherefore *Sruth na n-Éces* ('the Stream of the Sages') is the name of the river thenceforward. And the king of Leinster has no right from that day to this to send poets as messengers, and he fails if he sends them. So the artists came unto Findchua after he had done bathing, and say to him: 'We have come to thee from the king of Leinster,' say they, 'that thou mayest come to help him from the warfare that is upon him.' 'I will go to him,' saith Findchua, 'without dispute, and I am not loath about it.'

3032. Findchua went early on the morrow in his crowd of clerics, and having with him the king of Leinster's son and the artists, till they came to the king at his fortress above Barrow. Findchua is welcomed, and the king's mind clave to his son, and he was thankful for the improvement that had been given the boy. Attention is well paid to him. Findchua told the king to send a present of peace to Cennselach, and if he would not receive it to proclaim battle against him. Though a present of peace was taken to Cennselach, he accepted nothing save the destruction on the morrow of the fortress over Barrow. Thereat wrath and rage seized the cleric, and he preferred to have (?) battle at that hour. Then each of the twain arrays his battalion, so that they were equally dense and high. Findchua marches in the van of the (Leinster) battalion, and his wrath and his fierceness arose; and the 'wave of boldness' of his territory and his race filled him at that time; and he seized the feet and hands and eyes of Cennselach's host, so that they were unable to strike a blow against their enemies. Then came 'a wave of godhead' to Findchua, and he told them to give hostages and pledges to the king of Leinster, and in nowise did they accept that. (Then) the Leinster-men arose at once with the cleric in the battle, and Findchua uttered these words:—

'Follow me, O men of Leinster!' &c.

3048. Then the battle was delivered without sparing; and no son of a king was left standing, save only Cennselach. And of them fifty sons of kings were taken to the fortress over Barrow; wherefore *Dinn Rígh* ('Fort of Kings') is the name of that place from that day to this.

3051. Since Cennselach was protected, he offered the ownership of his clan and his race and his posterity (?) to Findchua, and a hundred of every (kind of) cattle, every seventh year to Findchua himself and to his successor, from the king of Leinster and from Húi Cennselaig continually.

3053. Findchua leaves gifts to the king of Leinster and to the king of Húi Cennselaig, to wit, chastity in their queens and in their wives, and modesty in their maidens, and righteousness in their men.

3056. The king of Leinster asked Findchua to leave his son Finntan with him in his own territory; and Findchua consented to that, and gave a blessing to his pupil, and put his pupil in residence there. And he gave his pupil his choice between the life of a layman and that of a cleric, and the pupil chose the life of a cleric. And Findchua afterwards gave land to him, even Cluain Iarraois, which is to-day called Cluain Eidhnech, and a third of the dues of that place is bestowed on Findchua continually.

3062. So those are Findchua's deeds and miracles in Leinster; and afterwards he proceeded to his own abode in Munster.

3064. Eochu Redfist, son of Scannlán, son of Dunadach, he was at that time king over Ulaid, and Moingfhinn, daughter of Daire, son of Finnchad of the men of Munster, she was his consort. And nought she accepted from her husband save the invading of Munster to win the kingship for her sons, even Cas and Cian and Cingid. So the king takes that in hand. This is revealed to Findchua, that a diabolic temptation had been put on the king of Ulaid by his wife, to make war on Munster without cause. And Findchua then took¹ a . . . round his own territory, and sent messengers to meet the king of Ulaid—for he liked not that the king should be slain in his time in the province of Munster—and (to say that) if the king should come in spite of his prohibition he would find death and premature destruction. Howbeit, through the woman's urging, the men of Ulaid marched on till they reached Mairtine Mór Muman, without the king of Munster perceiving them; and they set up a station and camp on Ard na Ríghraide ('the Height of the Kingfolk'), which is to-day called Cnoc Samna. Now, at that time the king, Cathal son of Aed Fland-cathrach, king of Munster, and his consort Mumu daughter of Fiachra, were dwelling in Dún Eochairmaige, and when they arose they beheld the flags on Cnoc na Ríghraidhe, to wit, the splendid banners floating (in the air), and the tents of royal speckled satin pitched on the hill. Messengers went from the king of Munster to find out who was biding on the hill. 'The king of Ulaid,' say they, 'and Moingfhinn, daughter of Daire, a-seeking the kingship of Munster for her sons.' When this was told to the king, his counsellors and the nobles of Munster say: 'Let us

¹ The obscure *ceim conalbais* of the Book of Lismore is *tam conaille* in the Brussels MS.

send to the slaughterous warrior to the south of us, even to Findchua of Brí-gobann : for' (said the king) ' he promised me that, whenever stress of war should be on me, he would come with me to battle to help me, having with him the Cennchathach, even his own crozier.'

3085. So to Findchua went the messengers, even Gér and Tualaing and Turscur, the king's three gillies, and they make known to him that the king of Ulaid had invaded Munster in spite of his prohibition. Findchua then drove in his . . . chariot, with his crozier in his hand, without waiting for any of his clerics, till he got to Dún Eochair-Maighe, the stead where Cathal son of Aed abode. Welcome is made to him by the kingfolk. Then the king told Findchua to go and give a present to the (king of) Ulaid, and (to say that) since he had no natural right to the kingship of Munster he should not get it. The cleric went for that (purpose), and Moingfhinn recognised him, and told her sons to get up a pretended quarrel so that the cleric might come to separate them, and that her sons might (then) kill him ; for they (the Ulaid) feared that the cleric would rout them in battle, and if he were killed they deemed the Munstermen of little worth. When Findchua reached the camp he asked : ' What is yon quarrel that we see ? ' saith he. ' My sons yonder,' saith Moingfhinn, ' quarrelling about the kingship of Munster ; and go thou to separate them.' ' Truly it is not so,' saith Findchua, ' for Moingfhinn's sons are peaceful.' So the present respecting which Findchua had come to the king of Ulaid was not accepted from him, and anger and rage seize him, and he comes (back) to the king of Munster, and declares that no gift whatever would be taken from him. ' Make ye,' saith Findchua, ' a strong palisade of battle, when ye have got to one place.' Then Findchua marches in the van of that battalion, with the Cennchathach that is, his crozier, in his hand, and he strengthens the counsel, and heartens the battalion, and comes thrice righthandwise round the host, with his crozier in his hand. And though the king asked for the crozier in his hand, Findchua gave it not unto him, so that on himself might be the glory of routing the foe after him. The Ulaid then prepare themselves to meet the Munstermen, and seize their arms of valour. They roared and bellowed like stags in heat (?), and charge from the top of the hill. The cleric seeks the slope beyond them and leaves the hill to them. The Ulaid bent down eagerly to deliver the battle. When Findchua perceived that, he took them in that position and allowed them not to rise up beyond their knees, and breaks the battle upon them against the height. Wherefore Findchua left to Munstermen, from that time forward till Doomsday, to defeat foreigners and every host besides when charging down a height ; and verily this is fulfilled.

3114. The king of Ulaid and his consort Moingfhinn fell with their three sons in that battle, and their graves and their beds are on the hill after them.

3117. Thereafter came to Findchua his three pupils, even Coimde, and Connmach, and Concraid, and they put their hands on his shoulder, and said to him: 'It is ruin of family, it is a waste heritage, it is losing earth and land for thee, what thou hast done to-day, and that which thou hast desired to do, even to strike thy mighty strokes on the Ulaid.' Then the mind of the cleric grew humble, and his nature stays, and the hosts are saved, and they went from his presence unharmed. Then he turns unto the men of Munster, and there came maimed to meet him Cairthenn the Fair, and Cairthenn the Brown, and seven sons of Forannan of the Húi Caissín, and Fermac and Ifernan, and they entreat the cleric for his help, and they give him his own award. So Findchua turns towards them, and blesses them, and heals by his miracles and wonderful deeds, so that they were cured of their wounds, and they ordain his dues to him, to wit, fifty foreign steeds out of Húi Toirdelbaig, and fifty bugle-horns out of Húi Caissín, and fifty silver pails from the nobles of Dál Cais. Then Findchua went to the king, and his own award is given to him, to wit, a cow for every enclosure from Ard-chnoc (that is Cnoc Brenainn) to Dairinis at Imliuch, and a milch-cow to the cleric carrying his crozier whenever it shall be borne into battle, and that the king of Munster should always stand up before Findchua's successor. Findchua left a blessing with the kingfolk and with the men of Munster, and went forward to his own abode, after victory of miracles and marvels.

3135. Then a war of foreigners arose in the province of Connaught during Findchua's time. Tomaltach, son of Muiredach, was then king of the Connaughtmen. Now, every year foreigners used to take from them their goods over sea to the east, so that they (the foreigners) left famine and scarcity of food in the province. Messengers went from Tomaltach to Findchua (entreating) him to expel the foreigners, and (offering him) his own award. Findchua went with the envoys to Cruachan of Mag Ái. The Connaughtmen rejoiced to see him. Then the foreigners were encamped near them in Cúil Feda, which is to-day called Cúil Cnámrois. 'What wish ye to do to them yonder?' saith Findchua. 'To give them battle,' say the Connaughtmen. 'I will repel the battalion, if ye consent to do my will!' The Connaughtmen promise his award to him. Findchua marches with them to battle, and the foreigners perceive him. Then through the mighty powers of the cleric a terrible heat seizes the foreigners there, in the midst of their camp, from the iron posts that stood all around the camp, so that on the morrow there was found of them nought save their bones and their remains amidst their camp, and showers of their weapons near them. Wherefore Cúil Cnámrois ('Recess of Bone-wood?') is the name of the place from that to this. Then the Connaughtmen trust in the miracles of the cleric, and ordain his tributes and his dues to him,

and a horse (to be given) by every gentleman, and a *scribal*¹ by every one, and the king of Connaught's raiment from crown to ground every year to Findchua. Then Findchua left with the king of Connaught victory in battle, and victory of deed, and victory of horsemanship, and that might of foreigners should never seize the province of Connaught after him. So that is 'Findchua's feed' in Connaught for ever and ever. Then Findchua bids farewell to the Connaughtmen, and comes to his own residence in Fermoy.

3157. Mothla, son of Flann, son of Oengus, he was king of Ciarraige at that time. His brother's son abode with him, even Ciar Cuirchech, from whom Ciarraige Cuirchech is called. And the king's foster-brothers declared that that son of his brother should be killed, so that he might not oppose him. And the king consented that he should be killed when he should be out hunting. But they did not succeed, though they took it in hand. That is told to the king, and intoxicating liquor pleasant to drink is given to the lad, even Ciar Cuirchech, and he was put when asleep into a coracle with one oar on the sea. And the wind blows him to Inis Fuamnaige, a place wherein Magor Dub-loingsech, one of the foreigners, was dwelling. By him Ciar Cuirchech is taken out of the coracle², and Ciar tells his adventures to Magor, and Magor, when he had heard his tales, protected him. And this is the price of protection which Magor demanded of him, even guidance to the territory whence he had come; so that Magor might ravage it, for he had no corn or cultivation whatever in his islands. So for the space of three autumns they invaded Ciarraige, and carried its corn out of it in their ships after raiding it, so that a great dearth increased in all Ciarraige thereby.

3170. (Then) said Mothla, son of Flann: 'Let some one go from us to our brother of original kindred, even to Findchua of Sliab Cua, that he may help us as he helpeth every one.' The envoys come from the west to Findchua and declare to him their desire. Findchua then entered Ciarraige to help his original kindred, and that was the night that the marauders entered the country and encamped at Finntracht ('White Strand') of Cenn Magair. The king asks Findchua what they should do to them. Findchua asks the king what evil they were wont to do every year in the country. Saith the king: 'They do not leave behind them the little corn that it has.' 'Let them alone,' saith Findchua, 'till they take their loads upon them, and let us march on the strand after them, and I have permission that they shall come to meet us without their seeing us.' Not long afterwards they saw them coming towards them on the strand, with their burdens laid upon them. So the cleric's wrath and indignation arose like flakes of red flame, or like the rush of a wave to the land. Such was the urgency

¹ Said in l. 2832 to be seven pennies of gold.

² For the *isin* of the Book of Lismore, the Brussels MS. has *asin*.

and haste with which Findchua marched on that day, in his brother's battalion, through affection, that as great and as high as the sail of a mighty ship over the smooth sea were ¹ God's miracles and might through the Saint's prayer against the foreigners, and Ireland's waves arose against him. So the howling and rending of a hound possessed him in his valour on that day. Although no heroes save himself alone were fighting the battle, the foes would have been routed before him, for he cut off the foreigners equally with his weapons and his teeth. Wherefore the name *Find-chú* clave to him, that is, like a *cú* (hound) on that day was he. And the host of Ciarraige then set all their faces to battle and to valour, so that of the foreigners none escaped without capture or without slaying, save only Ciar Cuirchech, and he it is ~~whom~~ Findchua protected. Then they (the men of Ciarraige) boasted of that deed, and the miracles of God and of Findchua were magnified, so that no foreigner gets power therein outside his own heritage, provided Findchua is remembered in delivering the battle, and it is delivered in the name of God and of Findchua, and his tributes are paid to his successor after him.

3195. Said the king to him: 'Deliver thy judgment, O cleric, and strike thy stroke of tribute upon us now, for we will always be own monks to thee and thy successors.' 'This is my award,' saith Findchua: 'For every homestead a sack of malt to me, with a corresponding supply ² of food in every year.' They decided that they would give this. Then the king said that Ciar Cuirchech would not find welcome with him, and that he would consent to Findchua taking him away with him. So Ciar Cuirchech went with Findchua. Thirty was his number ³, that is all he found of his friends and of his comrades in the country. Then Findchua bade farewell to the king and the kingfolk, and left a blessing with them, and went to his own abode. And he put Ciar into Ciarraige Cuirchech, wherefore from him it has been named. And Findchua is entitled every year to thirty boars from Ciarraige Cuirchech.

3205. Thereafter during Findchua's time the clans of Niall of the North come to seize the kingdom of Munster, for they had heard of the land in its fatness, and that Mugh's Half ⁴ was in woe concerning its kings and its lords, and had no proper king over it. So they pitched their camp at Loch Silenn in (what is called) to-day Gort Clainne Néill ('the Field of Niall's clan'), and no one hindered them, for there was no over-king in Munster at that time, but (only) chieftains equal in rank. The Munstermen, however, entrusted themselves to their saints, to win the victory from the Children of Niall, since they (the Munstermen) had no champion of battle against them.

3211. Now they had then a king's son, even Scannal son of the king of Húi

¹ Something seems omitted here.

³ A lion, B.

² Literally 'with its sufficiency.'

⁴ The southern half of Ireland.

Cairbri. A reverend patron of the seed of Eogan was he; and he declared that ~~seven~~^{he} ~~saints~~ would come to deliver battle, provided there were before him one hero of the clans of Eogan, of the sons of kings or crown-princes. He was told by the men of Munster that there was a valiant man of Munster, even Cairpre the Bent son of Crimthan Stripe, son of Eochaid, son of Oengus, son of Natfraech, and that he was son of a king and a queen, and that he was the makings of a king, provided the tribes and families crowned him; and it was stated to them that he was a-hunting in difficult places and in wastes and in forests, to wit, for (wild) swine and deer. And messengers went from them to meet him, and they told him that they would give the kingdom to him if he would go to battle along with them. He replied that he would not go until the valiant warrior who dwelt in Munster should come with him, even Findchua of Sliab Cua. Thereof yon saints are informed, and they come to Findchua with the nobles of Munster to bring him to the battle. 'Who are they,' saith Findchua, 'that have undertaken the battle?' 'They have no might till thou art delivering it with them along with Scannal.' 'I think (I will go) with him,' saith Findchua, 'though I am loath.' And he went with them till they came to Loch Síleinn, to the gathering of Munster.

3227. And Cairbre the Bent, when he heard that Findchua had arrived there, joined them with his host as he had promised. And rising early on the morning, they saw before them the clans of Niall in their camp, in their vast, many-coloured company. The Munstermen, save Findchua only, flinch from the fight in horror of the Children of Niall, and because of the abundance of their heroes and their accoutrements. And Findchua gave counsel to the men of Munster, and said that not a homestead of their territory would be left them, if there was any flinching. The Munstermen said: 'The children of Niall are thrice our number.' Findchua told them to slay the surplus till the numbers were equal, and, when they were equal, that each of the Munstermen should then slay his opponent¹. Howbeit, Findchua and Cairbre the Bent heartened and strengthened the Munstermen to the battle, for Cairpre was not for shunning it. The Munstermen accepted the battle through shame and through the encouragement of Findchua and Cairbre. Then the clans of Niall set themselves in battle-array and came to meet the Munstermen fiercely and furiously, and there was a forest² of their weapons over their heads, and a bulwark of their shields around them. Then the Munstermen with their saints rise up against them; and though the Children of Niall were more numerous, they were routed in the battle by the strengths of the saints and the champions; and the routed men are pursued and a multitude of them is beheaded, and their heads are gathered into one place, and put into Loch Síleinn, which to-day is called Loch Cenn (Lake of Heads).

¹ *a fhir chomhlainn*, as should have been printed in l. 3245.

² Literally 'oakwood.'

3254. And Cairbre the Bent, son of Crimthan, is made king of Munster, and Findchua entreats God to bestow a goodly form upon him, for his skin¹ was scabrous. And Findchua obtained from God his choice of form for him, so that he was called Cairbre the Fair, after the change of shape and colour. In Cell Cromglaise ('Church of Bent-stream'), that Cairbre had been fostered by Scellan, so that the name Cairbre the Bent came to him, as (the poet) said—

'He was straight from head to sole
Though he was called Cairbre Crom :
Hence he received the name
Because of his fostering in Crom-glais.'

3265. Findchua then blesses the ruler of Munster and the king of Cashel, to wit, Cairbre, with his seed ; and the king made a covenant with Findchua for himself and for his seed, and battles are broken before Cairbre's clan² when they are delivered in the name of God and Findchua. Or if one of his relics go with them into the contest that they will have the victory. And Findchua vowed that from that day forward he would not cause a battle. The Munstermen with their king determine Findchua's tributes upon them, to wit, the first calf and the first lamb, and the first pig to Findchua and his successor from the men of Munster, and protection of his place from Cairbre's children always, and an alms from every nose in Fermoy to his successor. And his prayer for them in harm of need, and that he would entreat God to help in truth the race of Cairbre and Cathal.

3275. After that Findchua went to his own residence ; and then he went to Rome, for he was repentant of the battles which he had fought and the deeds which he had done for friendship and for love of brotherhood. And he sang these staves below :

'Seven battles have I fought—
I am Findchua without disgrace—
From the battle of Dún Dubchomair
To the battle of Finntracht Cinn Maguir.

A battle at Tara I delivered,
A battle in Leinster, with my devotion,
A battle in middle Munster,
I gave it without danger.

The contentious battle of Loch Cenn
Against the clans of Niall without disgrace ;
The renowned battle of Cruachan Ai
It broke before me³.

¹ Literally 'make.'

² i. e. their foes are routed.

³ i. e. I routed my foes.

My fight against Momonians,
With Aed's son, with my miracles,
My battles for the mindful,
Meet to reckon them in their sevens.

To Rome of Latium is my pilgrimage,
On the road of Peter and Paul,
In Bronaide's monastery
I have been reckoned in their sevens.'

3297. So those are Findchua's deeds and birth, and his battles and his contests and his journeys, from the time that he spake in his mother's womb till he went to Rome of Latium. And therein he abode for the space of a year in repentance, as he himself wrote in the Book of the Monastery of Buíte son of Brónach.

3301. (It is) the friar O'Buagachain who wrote this Life out of the Book of Monasterboice.

Finit with Findchua.

LIFE OF BRENAINN SON OF FINNLUG.

3305. *Beatus uir qui timet Dominum, in mandatis eius uolet nimis*¹. Blessed and righteous (and) perfect is he in whom are the fear and dread of the mighty Lord, and who desireth mightily to fulfil God's commands and teachings, even as this declaration is uttered in the canon of the Old Law and the New Testament.

3309. Now there was a multitude of the patriarchs and prophets and apostles and disciples of the Lord, unto whom, in the Old Law and the New Testament, this declaration was uttered, even that they are blessed, righteous, perfect, advanced, because of the desire and extreme longing which they have to fulfil the commands and the divine teaching, and because of the fear of the Lord perfectly in their hearts and in their minds, without considering aught else save this alone.

3315. One of those of the New Testament, to wit, of that happy blessedness, he for whom there is a festival and commemoration on the occurrence of this season and time, the seventh of the calends of June, was Brenainn, son of Finnlug, of the race of Ciar, son of Fergus. The head of the belief and the great devotion of all the world was this holy Brenainn; like unto Abraham, the faithful; a chief-prophetic psalmist like David, the son of Jesse; a distinguished sage, like Solomon, son of David; a law-giver, like Moses, son of Amram; a gifted interpreter, like Hieronymus, the prophet; a marvellous man of intellect like Augustine; a great reader of chief congregations like Origen; a virgin was he like John, the Lord's bosom-fosterling; an evangelist like Matthew; a teacher like Paul; a chief apostle of forgiveness, like Peter, the high apostle; a head of hermits, like John of the Baptism; a commentator like Gregory of Rome; a prudent guide over sea and land, like Noah, son of Lamech. And as Noah raised up the ark over the wave-voice of the flood on high, so then will Brenainn raise up his monks and his households on high over the fire of Doom, so that neither smoke, nor mist, nor spark will reach them, through the powers and fair devotion of Brenainn, son of Finnlug.

3331. Now, in the time of Oengus, son of Natfraech, king of Munster, then was this holy Brenainn born. Of Ciarraige Luachra was he, of Altraige Caille in especial.

¹ Ps. cxi. 1.

3334. A man free and of good race, devout and faithful, even Finnlug, was the father of that child. Thus then was that couple¹, in life and in lawful connexion under the rule of Bishop Eirc. Now Brenainn's mother beheld a vision before Brenainn was born, to wit, she had the full of her bosom of pure gold, and her breasts shining like snow. After that vision had been related to Bishop Eirc, he said that of her would be born a mighty birth, which would be full of the grace of the Holy Spirit, even Brenainn.

3341. A certain wealthy man dwelt in a residence far from Finnlug's house: Airde, son of Fidach, was his name. The chief prophet of that time came to Airde son of Fidach's house, Bec Mac Dé was he. Airde asked of Bec: 'What thing is nearest us to-night?' Said Bec: 'Thine own worthy king will be born to-night between thee and the sea, and there will be a multitude of kings and of princes who will adore him, and whom he will take with him to heaven.' In that night of Brenainn's nativity thirty cows brought forth thirty calves at Airde son of Fidach's. Thereafter early on the morrow Airde arose and kept asking for the house in which the little child had been born; and he found Finnlug's house, and the babe therein, and he knelt eagerly in his presence and offered him the thirty cows with their calves. And that was the first alms that Brenainn received. Then the hosteller took the boy in his hand and said: 'This boy will be my fosterling for ever and ever.'

3354. Now, on the night of Brenainn's birth, bishop Eirc, of Alltraige, beheld a wood under one vast flame, the like whereof had never before been seen by him, and the manifold service of the angels in bright-white garments all around the land. Bishop Eirc rose early on the morrow, and came to Finnlug's house, and took the boy in his hand, and said to him: 'O man of God!'—that is, man who will serve God—'take me to thee as (thy) own monk, and though a multitude be glad at thy birth, my heart and my soul are glad,' said bishop Eirc. Then he knelt before him, and wept exceedingly in token of gladness, and then he baptized him, and 'Mobhí' was given him at first for a name by his parents, as the poet said:

'Mobhí his name at first
(Given) by (his) parents—fair his face;
A youth hostful, seeking, slender,
He was a help to the men of Ireland.'

3367. Thereafter a white rain (*broen finn*) that is, a white mist, poured there and filled all the Fenet². Thence was Broen-finn his name, *find* 'white' was said of him, because he was white in body and in soul, as (the poet) said:

¹ i. e. Finnlug and his wife.

² A townland in Kerry. See the *Annals of the Four Martyrs*, ed. O'Donovan, A.D. 1600, p. 2177.

'Braon-fínd his name after that,
In body and in soul,
From that shower he found
From bishop Eirc'

3374. Then three purple wethers leaped out of the well as the fees for baptizing Brenainn, as [the poet said:]

'Three purple wethers, pleasant the herd,
Baptismal fees for . . . Brenainn,
Sprang—fair was the compact—
Out of the well alone.'

3380. His family took him with them, and he was then a year with them, being fostered. At the end of a year then bishop Eirc took him with him to his own foster-mother, even Íta, and Brenainn remained five years with Íta. And the nun gave him exceeding love, for she used to see the service of angels¹ above him, and the grace of the Holy Spirit manifestly upon him; and it is thus that Brenainn used to be, calling continually to the nun whenever he would see her. Now on a certain day Íta asked of him: 'What is it causes thee joy, my holy child?' 'Thou,' saith he, 'whom I see speaking to me continually, and many other innumerable virgins like thee, and they together fostering me from one hand to another.' Now those were angels in the forms of the virgins.

'Angels in the forms of white virgins
Were fostering Brenainn
From one hand to another,
Without much disgrace to the babe.'

3393. Thereafter to the end of five years, he constantly read his psalms with bishop Eirc, and it seemed long to Íta to be apart from him. Now bishop Eirc had no milch cow, for he used not to get alms from any one except a little from men under rule². Now on a certain day, Brenainn was asking milk from his foster-father: 'God is able (to do) that, my son,' saith bishop Eirc. Thereafter every day came the hind from Sliab Luachra with her fawn, and she was milked by him, and after her milking she used to go (back) alone to the mountains.

3400. Then dwelt Brig with him; she was an own sister of his, and exceeding was the greatness of his love for her, for manifest to him was the service of the angels¹ over her, and her foster-father used to see her countenance as it were the radiance of a summer sun.

3403. On a certain day bishop Eirc went to preach the word of God³. Brenainn, who was then aged ten years, went with him into the chariot. He is left

¹ i.e. angels ascending and descending.

² Regular clergy, monks.

³ The Brussels MS. here adds *breithre Dé*.

alone in the chariot after the cleric had gone to the preaching. Brennainn sat in the chariot singing his psalms alone. Then a fine full-grown, yellow-haired girl, of royal race, came to the chariot to him, and looked on him, and sees his beautiful bright countenance, and attempts to jump at once into the chariot and play her game with him. Then he said to her: 'Go home, and curse whoever brought thee here;' and he takes the reins of the chariot, and begins flogging her severely, so that she was crying and screaming, and went to the place where her father and mother, the king and the queen, were biding. Then bishop Eirc returned and begins rebuking him severely for beating the stainless maiden. 'I will perform penance for it,' saith Brennainn, 'and do thou tell me what I shall perform.' 'Go into this cave till morning,' saith bishop Eirc, 'and stay there alone till I come to thee to-morrow.' Then Brennainn sat down in the cave, and therein he began his psalms and his hymns of praise to the Lord. Bishop Eirc tarries near the cave listening to Brennainn without his knowledge. Now the sound of Brennainn's voice singing his psalms was heard a thousand paces on every side. The sound of the voice of Colombcille was heard to the same distance when he was chanting his psalms and his hymns.

'The sound of the voice of melodious Brennainn,
In the cave at the Fenit,
A thousand paces on every height
His high delightful voice was heard.'

3426. Then the cleric beheld troops of angels up to heaven and down to earth around the cave until the morning. From that time forward no one save only Finan the Bent could look at Brennainn's face, because of the abundance of the divine radiances, for Finan was (himself) full of the grace of the Holy Spirit. And this it is which caused him rather than others to look at Brennainn.

'To look on Brennainn's face
No one in Ireland is able,
Save Finan the Bent, dear the champion,
He alone, because of the greatness of his grace.'

3435. On a certain day Brennainn and bishop Eirc were travelling on the road. A certain young man came on the road into their company. It happened then that enemies were near him, even seven warriors, and great fear seized the youth, and he said, 'Those yonder will slay me now.' 'Go on a little on the shadow of that pillar-stone there,' saith Brennainn, 'and stretch thyself on its shadow.' So he acts in that way, and Brennainn raises his hands to God, and makes prayer that the young man might be saved¹ in the form of a pillar-stone. Then his enemies come to the pillar-stone, and they cut its head off it in his shape, and they wound the pillar-stone in its side, and leave the stone beheaded, and carry the head with them, in the shape of the

¹ Co rosocirtea, = co ro sártha, B.

head of their enemy. And still, as the wise say, that stone remains in the same place. So that there Brenainn made a stone of the man, and a man of the stone. 'Repent ye,' saith bishop Eirc to them¹, 'for the head of the stone that ye have, and your enemy hath gone whole from you.' Then they make fervent repentance under bishop Eirc's rule, thenceforward for ever.

3449. Now, after Brenainn had learnt the canon of the Old Law and the New Testament, he desired to write and to learn the Rules of the saints of Ireland. So bishop Eirc consented that he should go and learn those Rules, for Eirc knew that it was from God that Brenainn had that counsel. And bishop Eirc said to him: 'Come again to me when thou hast those Rules, that thou mayest take (ecclesiastical) orders from me.' After Brenainn had gone to commune with his foster-mother Íta, she said the same to him, that is, to learn the Rules of the saints of Ireland, and she (also) said to him: 'Do not study with women nor with virgins, lest some one revile thee. Go,' she saith, 'and a famous warrior of noble race will meet thee on the road.' It happened, then, that Mac Lenín was that warrior. After Brenainn had travelled (some distance) Mac Lenín met him. Then said Brenainn to him: 'Repent, for God is calling thee, and thou shalt be His own child to Him from henceforward.' Then did Colmán Mac Lenín turn to the Lord, and a church is built by him at once, as Colmán said:

'Brenainn, flame of a victorious world².'

3484. After that Brenainn visited the province of Connaught, drawn by the fame of a certain pious man who dwelt there, even Iarlaithe, son of Lug, son of Trén, son of Fiacc, son of Mochta, son of Bresal, son of Siracht, son of Fiacha the Fair. And with him Brenainn learnt all the Rules of the Irish saints. And Brenainn said to Iarlaithe: 'In no wise shall thy resurrection be here.' 'My holy son,' said Iarlaithe, 'why dost thou hide from us the divine graces of the Holy Spirit which are manifestly in thee, and the innumerable powers of the mighty Lord which are secretly in thy spotless mind? Thou forsooth hast come to me to learn from me,' said Iarlaithe; 'but it is I who shall be thine henceforward: only take me into thy service for ever and ever.'

3494. Said Brenainn to him: 'Let a new chariot be built by thee,' saith he, 'for thou art an old man, and go in it on the road. And wheresoever the two hind-shafts of the chariot shall break, there thy resurrection will be, and the resurrection of a multitude along with thee.' So then the old man enters the chariot, and he had not gone far when the two hind-shafts of the chariot broke, and this is the name of the place: Tuaim dá Ghualann ('Mound of two shoulders'). Then the twain made this

¹ B adds *fein*.

² Of the rest of this 'poem' (which does not occur in the Brussels MS., and of which I have no second copy) I can only translate a few words.

lay between them, while gazing at the graveyard and the train of angels manifestly (rising) from it. And Brenainn spake the first five staves, and then Iarlaithe spake :

‘Lofty the graveyard of the splendid angels¹.’

After leaving Iarlaithe there Brenainn went on toward Magh Ai. Now an angel met him on the road, and this he said to him: ‘Write,’ saith he, ‘the words of the devotion from me.’ Then Brenainn wrote from the angel’s mouth² the whole sacred ecclesiastical Rule, and that Rule still remains. Now when they were traversing the plain they see the bier with a dead man upon it, and his friends bewailing him. ‘Trust ye in the Lord,’ saith Brenainn, ‘and the man whom ye have will be alive.’ After prayer to God was made by Brenainn, the youth arose straightway, and his family take him with them with exceeding gladness. So after that each begins to gaze at him, and they take him to the king of the plain. And the king offers him land wherever he liked in that plain, and Brenainn accepted it not, because he had no desire to dwell on that plain.

3554. Now after the Rule of the angel and the Rules of the saints of Ireland, with their usages and with their piety, had been written by Brenainn, he returned to bishop Eirc and received ecclesiastical orders from him. There he heard in the gospel: ‘Every one that hath forsaken father or mother or sister or lands (for my name’s sake) shall receive a hundredfold in the present³, and shall possess everlasting life.’ After that, then, the love of the Lord grew exceedingly in his heart, and he desired to leave his land and his country, his parents and his fatherland, and he urgently besought the Lord to give him a land secret, hidden, secure, delightful, separated from men. Now after he had slept on that night he heard the voice of the angel from heaven, who said to him, ‘Arise, O Brenainn,’ saith he, ‘for God hath given thee what thou soughtest, even the Land of Promise.’ Then Brenainn arose, and his mind was glad at that answer, and he goes alone to Sliab Daidche, and he saw the mighty intolerable⁴ ocean on every side, and then he beheld the beautiful noble island, with trains of angels (rising) from it. After that he remains there for the space of three days, and again he fell asleep. So then the angel of the Lord came to commune with him, and said, ‘I will be along with thee,’ saith he, ‘henceforward for ever and ever, and I will teach thee how to find the beautiful island which thou hast seen, and which thou desirest to obtain.’ Brenainn then wept exceedingly, because of his delight at the angel’s answer to him, and he renders thanks unto God.

3573. Thereafter Brenainn went from the mountain, and comes to his family,

¹ I cannot translate the greater part of these verses, which are not in the Brussels MS., and of which I have no second copy.

² A gion an aingil, B.

³ For *in procenti accipiat* we should of course read *in praesenti accipiet*.

⁴ For the *ndosholachta* of the MS. I read *ndofholachta*.

and said to them, 'Let three great vessels be built by you,' saith he, 'and three rows of oars for each ship, and three sails of hides, and thirty men in each ship.' But they were not all clerics, as said the poet:

'Three vessels, the sage sailed
Over the wave-voice of the flowing (?) sea.
Thirty men in each vessel he had
Over the storm of the crested sea.
Three ranks of oars had they
For every vessel, fair the decision,
A sail of hides, with a powerful knowledge,
In the three vessels which sailed.
They were not all clerics who went
On the voyage, fair the host!
A family bare its
In the three sailing vessels.'

3589. So Brenainn, son of Finnlug, sailed then over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves, and over the mouths of the marvellous, awful, bitter ocean, where they saw the multitude of the furious red-mouthed monsters, with abundance of the great sea-whales. And they found beautiful marvellous islands, and yet they tarried not therein.

3594. Thus they abode for the space of five years on the ocean marvellous, strange, unknown to them. And during that time not one of them departed, and they suffered loss of none of their people, and body or soul of not one of them was injured. And that was a marvel, for Brenainn had not let them take provisions with them; but he said that God was able to feed them wheresoever they might be, even as He fed the five thousand with the five loaves and the two fishes.

3601. Now when the Easter was nigh, his family kept saying to Brenainn that he should go on land to celebrate the Easter. 'God,' saith Brenainn, 'is able to give us land in any place that He pleases.' Now after the Easter had come the great sea-beast raised his shoulder on high over the storm and over the wave-voice of the sea, so that it was level, firm land, like a field equally smooth, equally high. And they go forth upon that land and there they celebrate the Easter, even one day and two nights. After they had gone on board their vessels, the whale straightway plunged under the sea. And it was in that wise they used to celebrate the Easter, to the end of seven years, on the back of the whale, as Cunedan¹ said:

'Brenainn loved lasting devotion
According to synod and company:
Seven years on the back of the whale:
Hard was the rule of devotion.'

¹ This seems a mistake for Cumine (of Connor).

3615. For when the Easter of every year was at hand the whale would heave up his back, so that it was dry and solid land.

3617. On a certain day, as they were on the marvellous ocean, they beheld the deep bitter streams, and the vast black whirlpools of the strong-maned sea, and in them their vessels were constrained to founder because of the greatness of the storm. Each then begins to look towards Brenainn, for exceeding was the danger in which they were biding. Brenainn raised his voice on high and said, 'It is enough for thee, O mighty sea! to drown me alone, but let this folk escape from thee!' Then the sea grew still, and the calms abated the whirlpools at once. Thenceforward then they harmed no one else.

3625. On a certain day they were on the sea, the Devil came in a form inveterate, awful, hideous, foul, hellish, and sat on the sail of the vessel before Brenainn; and none of them saw him, save Brenainn alone. Brenainn asked him why he had come before his proper time, that is, before the time of the great resurrection. 'For this have I come,' saith the Devil, 'to seek my punishment in the deep closes of this black dark sea.' Brenainn enquired of him, 'What is this, where is that infernal place?' 'Sad is that,' saith the Devil; 'no one can see it, and remain alive afterwards.' Howbeit the Devil there revealed the gate of hell to Brenainn. And Brenainn beheld that rough, hot prison, full of stench, full of flame, full of filth, full of the camps of the poisonous demons, full of wailing, and screaming, and hurt, and sad cries, and great lamentations, and moaning, and handsmiting of the sinful folks; and a gloomy mournful life in cores of pain, in prisons of fire, in streams of the rows of eternal fire, in the cup of eternal sorrow and death, without limit, without end¹: in black dark swamps, in forts of heavy flame, in abundance of woe, and death, and torments, and fetters, and feeble, wearying combats; with the awful shouting of the poisonous demons; in a night² ever-dark, ever-cold, ever-stinking, ever-foul, ever-misty, ever-harsh, ever-long, ever-stifling, deadly, destructive, gloomy, fiery-haired, of the loathsome bottom of hell.

3642. On sides of mountains of eternal fire, without rest, without stay, but hosts of demons dragging the sinners³ into prisons, wretched, heavy, strong, fiery, dark, deep, occult, empty, base, black, void, foul, stale, musty, constantly contentious, quarrelsome, wearying, deathful, and lamentable: sharp, rough, windy, full of wailing, shrieking, lamentation, and crying: keen, spectral. Worms curved, hard, valiant, big-headed, and monsters yellow, white, great-mouthed; lions fierce, greedy; dragons red, black, brown, demoniac; tigers mighty, treacherous; scorpions blue, . . .; hawks red, and tall; vultures rough, and sharp-beaked; stag-beetles black and hump-backed; flies sharp and beaked; leeches crooked, bone-mouthed; mallets heavy, iron; flails ancient, old-rough; sharp swords; red spears; black demons;

¹ B inserts 7 báis cen crích, cen foircenn.

² aidchi B.

³ B has oc tarraing na pectach.

stinking fires; streams of poison; cats scratching; hounds rending; dogs hunting; demons yelling; stinking lakes; great swamps; dark pits; deep glens; high mountains; hard crags; a hosting of demons; a filthy camp; punishment without ceasing; a greedy host; frequent fray; quarrel without ceasing; demons punishing; abundance of torture; a sorrowful life; a place wherein there are streams frozen, bitter, ever-stinking, rushing (?), extended, mixed, lamentable, corrupt, melted, fiery, bare, swift, of full fire; straits hard, craggy, sharp-headed, long, cold, deep, wind-swept, little, great; plains bare, flaming; hills pointed . . .; glens hard, full of reptiles; bogs rough, thorny; woods dark, fiery; roads foul, monstrous; seas thickened surface-stinking; nails huge, iron; waters dark, unsweet; places (?) abundant, various; an assembly foul, ever-gloomy; winds bitter, wintry; snow frozen, ever-dropping; flakes red, fiery; faces base, darkened; demons swift, greedy; tortures vast, various.

3669. Then his people asked of Brenainn: 'With whom art thou conversing?' say they. Brenainn told them that it was the Devil was conversing with him, and he related to them a few of the torments which he had seen, as we have said, even as hath been found in the old writings of the ancient law.

3673. Then said one of his people to Brenainn, 'Let *me*,' saith he, 'behold somewhat of those torments.' On being permitted to behold Hell with its many torments, he died forthwith, and this he said when dying: 'Woe, woe, woe,' saith he, 'to him who hath come, and will come, and cometh into that prison!' Thereafter then Brenainn makes prayer, and that man of his people who died is brought again to life.

3678. It was not long after they had gone thence when they found the maiden smooth, full-grown, yellow-haired, whiter than snow or the foam of the wave; and she was dead, the blow of a spear having gone through her shoulder and passed between her two paps. Huge in sooth was the size of that maiden, to wit, a hundred feet in her height, and nine feet between her two paps, and seven feet in the length of her middle finger. Brenainn brought her to life at once, and then he baptised her and asked her concerning her kindred. 'Of the inhabitants of the sea am I,' saith she, 'that is, of those who pray and expect their resurrection.' Brenainn asked her what she desired: 'Wilt thou go at once to heaven, or wilt thou go to thy fatherland?' The girl answered in a language which no other save Brenainn understood, and this she said: 'To heaven,' saith she, 'for I hear the voices of the angels praising the mighty Lord.' So after the girl had partaken of the Body of Christ, and of His Blood, she died without any distress, and she is buried honourably there by Brenainn.

3691. On a certain day when they were prosperously on the sea and they were rowing, they beheld a certain beautiful island and it was lofty. Howbeit they found no easy harbour or port in it for entrance. They continued going round about it to the end of twelve days, and during that space they were unable to land upon it.

Howbeit they heard men's voices therein praising the Lord, and they beheld therein a church high, famous, delightful. When they heard the sound of the voice of the folk of the island, Brenainn with his people straightway slumber in their spiritual sleep. Now since they were not allowed to land on the island, from above a waxed tablet is cast down to them, and it was inscribed, and this was thereon: 'Spend no toil in trying to enter this island, for ye will never come therein; but the island which ye seek ye will find, and this is not it. And go to thy country and to thy land, for there is a multitude seeking thee, and who would fain see thee. And search the holy scriptures wherein hath been said: *Mansiones Dei multe sunt*,'—as if this were what was said: 'The Lord hath many places and other mansions apart from this island.' Thereafter then they turn from that island, and in token of the welcome and care of the folk of that island, they take with them yon waxed tablet which it had given to them, and they used to read it every day as if it had been given them by God.

3707. Now on a certain day they were voyaging over the sea. An exceeding great thirst seized them, so that death was nigh unto them. Then they beheld the beautiful pure-brinked streams of water dropping and flowing out of the rock. The brethren asked, 'Shall we drink the water?' say they. 'Bless it first,' saith Brenainn, 'in order to know what thing it is.' Now after blessing the water, and after singing hallelujah over it, suddenly yon streams ebb away, and then they beheld the Devil, squirting the waters from him, and killing those that would drink them. So then they are saved through Brenainn's powers, and their thirst disappeared straightway. Howbeit that place is shut upon the Devil, so that from that time forward it did no ill to man or to other animals.

3717. Now after Brenainn had been for seven years a-voyaging, he turned again to his own country and land as he had been ordered in the island. Then came the folk of his country and his own tribe to meet him, and they were asking him how much he had from his voyage; and they brought him treasures and gifts as if they were giving them to God. Now after many of them had left the world, they then follow Christ; and he (Brenainn) then performs many miracles and marvels, and healed the sick and [freed] the bound, and expelled devils and vices.

3724. Thereafter he communed with his foster-father bishop Eirc. He then came to the place wherein his foster-mother Íta dwelt, and he asked her what he should do as regards voyaging. Íta made welcome to him as she would have made it to Christ with His apostles, and this she said to him: 'My dear son, why didst thou go on a voyage without taking counsel with me? For the land which thou art seeking from God, thou wilt never find it after¹ those dead stained skins, for it is a holy consecrated land, and men's blood hath never been spilt therein. Howbeit,' she saith, 'let

¹ Should we read *isna* . . . *sin* 'in those?'

wooden vessels be built by thee, and it is probable that thus thou wilt find the land later.'

3732. So after that Brenainn went into the district of Connaught. And there a great marvellous vessel is built by him, and it was distinguished and huge. And he embarks in her with his household and his people, and they carry with them various plants and seeds to put therein; and then they take wrights and smiths who had entreated Brenainn to let them go along with him. Then came the buffoon to Brenainn and prostrated himself before him, and said, 'O Brenainn,' saith he, 'take me for God's sake, and have pity on my misery, so that I may go with thee.' Brenainn then took him with him, and he enters the vessel with them. Now sixty men, this was their number, and they were all praising the Lord, and their minds were towards God, as the writings declare.

3741. Now this is the direction they first took, towards Aran, to the place wherein Enda dwelt, and Pupu, and Rochath; and in their company they remained for the space of a month.

3743. Now, after they had sailed for some time westward from Aran, they see the island great, lofty, remarkable, beautiful. Now therein dwelt mice like sea-cats, which filled the strand at once to swallow them up. Now the brethren ask of Brenainn, 'What do these mice desire?' say they. 'To eat us and to swallow us up,' saith Brenainn. Then Brenainn said to the buffoon: 'Go,' saith he, 'and partake of Christ's Body and His Blood, and go then to eternal life, for I hear the quire-singing of angels calling thee to them.' That seemed good to him, and he said, 'Lord,' saith he, 'what good thing have I done, since I am taken at once to heaven?' So after the buffoon had partaken of Christ's Body and His Blood, he leaps at once (ashore) with exceeding joy, and the sea-cats devoured him all save a few of his bones. And he is buried by the brethren, and his name is written in a martyrology, for he was a wonderful martyr. It is manifestly from the mercy of the Lord, that the notoriously sinful man who came last into the vessel should be chosen to go first to heaven. Even so then will every well-meaning person who shall come last into the Church go first unto heaven, through his excess of goodwill beyond those who had been before him: as Christ saith, 'The first shall be last, and the last first.'

3760. Now after they had left that island, a sudden illness seized the smith, so that death was nigh him. Brenainn said to him, 'Why marvellest thou?' saith he: 'go to the heavenly kingdom as thou hast sought till to-day, or if thou desirest to abide still in the world, I will make prayer for thee unto God, and thou wilt find health.' Howbeit the smith said, 'I hear the voice of the Lord calling me;' and after partaking of Christ's Body and His Blood, he goes to heaven. So there was a great question amongst the brethren as to the body being without burial, for there

was no land near them. Then Brenainn declared that it should be buried among the waves of the sea: for that He Who had made heaven and earth and the rest of the elements was able to constrain the waves of the sea, to keep the body in them immovably. So, without reaching the land, they bury the smith amongst the waves of the sea, down, without rising to the top of the brine, without moving hither or thither, but as it were on land; and he will abide there without corrupting till the day of the Judgment shall come.

3774. Now after they had left that place they beheld a little insignificant land. After they had taken harbour there, the harbour is filled with devils in the shape of dwarfs and pigmies, with their faces as black as coal. Then said Brenainn, 'Cast out the anchor, for no one will be able to enter this country, save he who shall fight human battles against devils and shall spill blood over them.' So they remained there to the end of seven days and their nights, and they could not hoist up their anchor from below, and there they leave it sticking among the rocks, and then they pass away.

3781. Now they were in great distress from the want of the anchor and the death of the smith, for they had neither an anchor nor a smith who would make one for them. Then said Brenainn to a priest of his household, 'Do thou smith's work to the end of this month.' So Brenainn blessed the hands of the priest, for he had not learned smithying. Then the priest made an anchor so excellent that none equally good was ever found before it and will not be found after it.

3787. Then they voyage on the ocean for a space westward. And they find the small, delightful, beautiful island, and therein abundance of excellent fish which had left the seashore and were in the enclosures and in the cashels of that lofty island. So while they were going round about the island, they behold therein a church built of stone, and a penitent white-faced old man praying therein. Thus was that old man, bloodless, fleshless, only a thin wretched leather on those hard-bare bones.

3792. Then said yon old man: 'Flee swiftly,' saith he, 'O Brenainn! There is a great sea-cat here like a young ox or a three-year-old horse, overgrown by feeding on the fish of this sea and this island. Avoid ye him,' saith the old man. They get at once into their vessel, and then row rapidly over the ocean. As they were biding there they beheld the monstrous sea-cat swimming after them. Bigger than a brazen cauldron was each of his eyes: a boar's tusks had he: furzy hair upon him; and he had the maw of a leopard with the strength of a lion, and the voracity of a hound. Then each of them began to pray unto God because of the greatness of the fear that seized them. Then said Brenainn, 'Almighty God,' saith he, 'order the monster away from us that he may not devour us!' Then a huge sea-whale arose between them and yon monstrous sea-cat. And each of them began drowning the other, and battling savagely, till each of them drowned the other in the depth of

the sea, and neither of the twain was seen thenceforward. Then Brenainn and his people render thanks to God, and turn again to the place wherein the old man dwelt. And the old man made them welcome, and wept for the greatness of the joy, and in making welcome to Brenainn composed these little staves:—

‘God thy life, O Brenainn, here¹,’ etc.

3833. ‘Of the men of Ireland am I,’ saith the old man, ‘and we were twelve men when we went on our pilgrimage; and we brought yon monstrous sea-cat with us, as a little bird, and he was very dear to us, and after that he waxed greatly, and never did any hurt to us. And eleven men of them are dead, and I am here alone, entreating thee to administer unto me Christ’s Body and His Blood, and that I may then go to heaven.’ Now the old man revealed to them the land which they were seeking, even the Land of Promise. So after the old man had partaken of Christ’s Body and His Blood, he went to heaven, and he is buried there in the island along with his brethren, with honour and great reverence, and with psalms and hymns, in the name of the Father and the Son and the Holy Ghost.

3843. After that, then, they reached the land which they had been seeking for the space of seven years, even the Land of Promise: as it is in the proverb, *Qui quærît invenit*. Now, after they had come nigh that land, and they desired to take harbour there, they heard the voice of a certain old man, and this he said to them: ‘O ye toilsome men, O hallowed pilgrims, O folk that entreat the heavenly rewards, O ever-weary life expecting this land, stay a little now from your labour!’ So after they had been for some time silent, yon old man said to them: ‘Dear brothers in Christ,’ saith he, ‘why do ye not take this noble, beautiful land, wherein a human being’s blood hath never been spilt, and wherein it is unmeet to bury sinners or evil men? So leave ye all in your vessel everything that ye have, except a little raiment round you, and come from below.’ Now after they had landed, each of them kissed the other, and the old man wept exceedingly with the greatness of the joy. ‘Search ye and see,’ saith he, ‘the plains of Paradise, and the delightful fields of the land radiant, famous, lovable, profitable, lofty, noble, beautiful, delightful. A land odorous, flower-smooth, blessed. A land many-melodied, musical, shouting for joy, unmournful. A place wherein ye shall find,’ saith the old man, ‘health without sickness, delight without quarrelling, union without wrangling, principedom without dissolution, rest without idleness, freedom without labour, luminous unity of angels, delights of Paradise, service of angels, feasting without extinction, avoidance of pain, faces of the righteous, partaking of the Great Easter. A life blessed, just, protected, great, loveable, noble, restful, radiant, without gloom, without darkness,

¹ The translation of the rest of the poem cannot be safely attempted until a second copy is found.

without sin, without weakness, in shining, incorruptible bodies, in stations of angels, on plains of the Land of Promise. Vast is the light and the fruitfulness of that island, its rest, its loveliness, its dearness, its stability, its security (?), its preciousness, its smoothness, its radiance, its purity, its loveliness, its whiteness, its melodiousness, its holiness, its bright purity, its nobleness, its restfulness, its beauty, its gentleness, its height, its brightness, its venerableness, its full peace, its full unity! Happy he who shall be with well-deservingness and with good deeds, and whom Brain-find, son of Findlug, shall call into union with him, on that side,' saith the same old man, 'to inhabit for ever and ever the island whereon we stand!'

3873. Now after they had seen that paradise among the waves of the sea, they marvel and wonder greatly at the miracles of God and His power, and they greatly honour and glorify the Lord after seeing those mighty miracles.

3876. Now thus was that holy old man: without any human raiment, but all his body was full of bright white feathers like a dove or a sea-mew, and it was almost the speech of an angel that he had. After the striking of his bell the tierce is celebrated by them. They sing thanks to God with their mind fixed on Him. They durst not ask anything, and they receive their spiritual instruction of him at the uplifting of the gospel.

3882. This then was the preaching that Peter and Paul and the other holy apostles most often used to make, this preaching of the punishments and of the rewards, for they were displayed to them in the same manner. This, then, is the preaching that Sylvester, Abbot of Rome, made to Constantine, son of Helena, to the over-king of the world, in the great assembly when Constantine offered Rome to Peter and to Paul. This is the preaching that Fabian, Peter's successor, made to Philip, son of Gordian, King of the Romans, when he believed in the Lord, and when many thousand others believed there; and he was the first king of the Romans who believed in the Lord Jesus Christ. This, then, is the preaching which Elijah is wont to make to the souls of the righteous under the Tree of Life in Paradise. Now, when Elijah opens the book for the preaching, then come the souls of the righteous in shapes of bright white birds to him from every point. Then he first declares to them the rewards of the righteous, the happiness and delights of the kingdom of heaven, and at that time they are exceedingly rejoiced. Then he declares to them the pains and punishments of hell and the banes of Doomsday. Manifest exceedingly is a countenance of sorrow upon themselves then, to wit, on Elijah and on Enoch: wherefore those are called the Two Sorrows of Heaven's Kingdom. Then Elijah shuts his preaching-book. The birds then make an exceeding great wailing, and beat their wings against their bodies till streams of blood come out of them for dread of the pains of hell and of Doomsday.

3899. Now since it is the souls of the saints, whose lot it is to inhabit for ever the kingdom of heaven, that make that lamentation, it were meet for the men of the world, though they should shed tears of blood expecting Doomsday, *in quo die mala erunt*. Now there will be many evils and tribulations on that day, that is, on the Day of Judgment, *in quo die Judex justus sua suis reddet: impiis pœnas, præmia justis*. Then will the Lord pay to every human being in the world his own wage. Punishment He hath for the sinful, reward for the righteous. Then the sinful will be cast into the depth of the eternal pain, and the lock of God's word will shut them up under hatred of the Judge of Doom. Then the saints and the righteous, the folk of charity and of mercy, will be carried to the right hand of God the Father, to inhabit the kingdom of heaven for ever. Then they will abide in that great glory, in the unity of the Godhead and the Manhood of the Son of God; in the unity that is nobler than any unity, the unity of the holy, noble, almighty Trinity, Father, and Son, and Holy Ghost.

3912. I beseech the high, almighty God, through saint Brenainn's intercession, may we all deserve that unity, may we reach it, may we dwell therein for ever and ever!

THE LIFE OF CIARAN OF CLONMACNOIS.

3916. *Omnia quæcunque vultis ut faciant homines vobis ita et vos faciatis illis*¹, that is, every good thing that ye desire to be done to you by men, let it be so that ye do unto them. *Hæc est enim lex et prophetæ*, for that is law and prophecy.

3920. Now, the prohibitor of every evil, the proclaimer of every good, the peace-maker of God and men, Jesus Christ, Son of the living God, the saviour of the whole world, He it is that spake these words to instruct His apostles and disciples, and the whole Church as to the . . . of charity, to wit, that men should do all such good and charity to their neighbour as they would do unto themselves. Of that, saith Jesus, *Omnia quæcunque vultis*. Now Matthew, son of Alphæus, the eminent sage of the Hebrews, the fourth man who declared the gospel of the Lord, he it is that wrote these words in the body of (his) gospel, so that he said according to his Master, even Jesus, *Omnia quæcunque*. [*Si ergo vos, cum sitis mali, nōstis bona data dare filiis vestris ; quanto magis Pater vester celestis dabit bona petentibus se*².] If ye as men give good things to your children, much more will the heavenly Father give good to His children who beseech it. Wherefore, according to these words, Jesus spake this counsel; *Omnia quæcunque et reliqua*. For law and prophecy enjoin us to give love to God and to the neighbour. [*Finis enim precepti caritas est*.] For the roof and end of the divine teaching is charity. *Quia caritas propria et specialis virtus est Christianorum*. For charity is the proper virtue of the Christians. [*Nam ceteræ virtutes bonis et malis possunt esse communes*.] For the other virtues may belong (both) to good men and to evil men. [*Caritatem autem habere nisi perfecti non possunt*.] But no one save only a good man hath charity. [*Unde Jesus ait* :] Wherefore Jesus saith : [*In hoc cognoscent omnes quod discipuli mei estis si dilexeritis inuicem*.] Then will all men know that ye are of my household, if each of you loves the other as I have loved you³.

3938. Now, a multitude of sons of Life, both apostles and disciples of the Lord, from that time to this have fulfilled desirously and piously that counsel which Jesus gave them, as to fulfilling the charity even as He fulfilled it ; and a special rank was given to charity beyond every virtue by the apostle high, venerable, the soul-friend, the

¹ Matt. vii. 12.

² Matt. vii. 10 from the Brussels MS. (xi, 4190-4200, fo. 149^a).

³ The Brussels MS. here adds, Et iterum dixit Iesus as edh atbeir Iosa bheos : Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos. Is í mo chomhairle dáibh go rochara cach uaibh araile amaí rocharasa sibhse.

wonder-worker, the man by whom the west of the world blazed in miracles and marvels, in virtues and in good deeds, even *sanctus Ciaranus sacerdos et apostolus Christi*, the high-priest and the apostle, the holy Ciarán, son of the wright. As regards the heavenly genealogy, he was the son of the Wright Who made heaven and earth, and all that are therein. According to earthly genealogy, he was the son of the wright who built chariots, and (practised) every art besides.

3948. Then do the faithful reverence the festival of that noble one, on the fifth of the ides of September as regards the day of the solar month. On this day to-day as regards the day of the week.

3950. So, for the delight of the souls of the faithful, they set forth a brief memorial of the miracles and of the marvels of that pious one, and of his carnal genealogy, and of his use in every festival¹, and of the completion which he gave to his victorious career upon earth. A man, then, who had great honour with the Lord was this man. A man for whom God kept his monastery² fifty years before his birth. A man who was in the rank of one of Christ's apostles in this world, as Colombcille said: *Quum tu Christi apostolum mundo misisti hominem*. A lamp, then, was he, blazing with the light of wisdom and instruction, as Colombcille said,—

'Lucerna hujus insulæ.

Lucens lucerna mirabilis.'

A man who founded a lofty church whereout was brought profit of rule, and wisdom, and instruction to all the churches of Ireland, as the same sage said,—

Custodianur regmina, etc.,

that is, Let the elders of this monastery keep the rules and the teachings and the customs which have been received from the master Ciarán: so that these are the rules and the customs which have been scattered abroad and brought to all the monasteries of the saints of Ireland, for out of it are carried rules and customs throughout the whole of Ireland.

3964. A man who is in the order of the chief prophets with the Lord in this world, as said the same prophet,—

Propheta qui novissimus, etc.,

for it was from his nobleness and his venerableness in the eyes of the Lord of the Elements³ that he was foretold by prophets long before his birth, even as Isaac was foretold, and John the Baptist, and, what is still nobler, as Jesus was foretold⁴.

3968. First of all, Patrick, son of Calpurn, prophesied him, on Cruachan Aigli,

¹ Lism. is here corrupt. B also, but less corrupt, has: *dia comhairbert bith in gach aighi*. Here for *aighi* we should doubtless read *lithlailthi*: compare l. 2733, supra, p. 81.

² B has: *fer didiu dia rochongaibh Dia a chathraigh ndilis*. ³ B inserts *nandula*.

⁴ I here translate from B: *amal rotirchanadh, Isaac ⁊ Eoin Babtais ⁊ anus uaisle ann amal roterchanadh Isu*.

after the tree had closed round his relics in that place where the monastery stands to-day.

3969. Brigit prophesied him when she beheld the flame and the angel fifty years before Ciarán, in the place whereon Brigit's crosses stand to-day.

3971. Bec Mac Dé prophesied of him, and said, 'There, O son of the wright, in thy beautiful chasuble, with thy choirs, with thy melodies, with thy chariots, with thy songs.'

3973. Colombcille on Ard Abla prophesied of him to Aed, son of Brandub or Brenainn.

3975. Now this is Ciarán's genealogy. Ciaran, son of Beoit, son of Olchan, son of Dichu, son of Corc, son of Cuindiu, son of Cuinnid, son of Fíac, son of Mael-catrach, son of Laire, son of Lairne, son of Cuilte, son of Gluinech, son of Coirpre, son of Lug, son of Meidle, son of Dub, son of Lugna, son of Feidlimid, son of Eochu, son of Bresal, son of Degha, son of Reo-soirche, son of Reo-doirche, son of Tigernmas, son of Follach, son of Eithrial, son of Irial the prophet, son of Eremon, son of Míl of Spain.

3982. Now Beoit, son of Olchan, of the Lathairn, of Mag Molt of Ulaid, was the earthly father of this Ciarán. Darerca, daughter of Ercan, son of Buachaill, was his mother, as Ciarán said:—

3985.

'Darerca was my mother,
She was not a bad woman¹.
My father was Beoit, the wright,
Of Lathairn Molt.'

3989. Of Ciarraige Irluachra, then, was his mother, that is, of Glasraige in particular. Now Glas, the poet, was her grandfather. This was the cause of the union of those twain (even Beoit and Darerca). When Beoit went to visit his brothers, who dwelt in the district of Cenél Fiacha, and when he saw the girl Darerca before them, he asked her relations and ² her parents to give her to him, and sooth she was given to him. And afterwards she bore him five sons, and this is the order in which they were born, to wit, Lucholl, her firstborn, Donnán, the second, Ciarán, the third, Odrán, the fourth, Cronán, the fifth, and he was a deacon, but the other four sons were archpresbyters. Then she bore ³ three daughters to him, and two of them were virgins, even Lugbec and Rathbeo. Now Pata was the third daughter, and she was a pious widow. These are the graveyards in which are the relics of those saints, to wit, Lucholl and Odrán in Isel Ciarain. Donnán and Ciarán in Clonmacnois. Deacon Cronán and Beoit, and the three daughters in Tech Meic int-sáir.

4001. Now at that time there was an impious king, in the district of Húi Néill. Ainmire, son of Colgan, was his name. He imposed on the tribes and the kindreds

¹ i.e. according to the Irish idiom, she was an excellent woman.

² B inserts: for a caraitt 7.

³ Ruccad, B.

a very heavy tribute : so Beoit went fleeing from that king into the province of Con-naught to the king of Ireland, to Crimthann, son of Lugaid, son of Dallan, unto Rath Cremthainn, in Magh Ai.

4006. Ciarán was conceived on the sixth of the calends of June, and he was born on the sixth of the calends of March. Ciarán's birth was foretold by Lugbrann, the wizard of the aforesaid king. The wizard said :

' He healed Oengus' steed
When he lay swaddled in a cradle,
From God that miracle to Ciarán
Was given

On a certain day, when the wizard heard the noise of the chariot, he said this, ' Look,' saith he, ' my lads, who there is in the chariot ; for¹ here is " noise of chariot under king." ' When the gillies went out they saw nothing² save Beoit and Darerca in the chariot. When the lads laughed at the wizard, he said this : ' The child that lies in the woman's womb,' saith he, ' will be a mighty king ; and as the sun shineth among the stars of heaven, so will he shine on earth in miracles and marvels that cannot be told.'

4018. So after that Saint Ciarán was born in Magh Aí at Rath Cremthainn. He was baptized by deacon Justus, for it was very meet that the righteous should be baptized by a righteous one.

4021. On a certain day the horse of Oengus, son of Cremthann, died and he felt³ great sorrow. Now when Oengus slept an angel of God appeared to him in a vision, and said this to him : ' Ciarán the son of the wright will come and will bring thy horse for thee to life.' And this was fulfilled ; for at the angel's word Ciarán came, and blessed water, which was put over the horse, and the horse at once arose out of death. Then Oengus gave much land to God and to Ciarán for bringing the horse to life. Tír na Gabra (' the Land of the Steed ') is the name of the land.

4028. On a certain day his mother blamed him : ' So,' saith she, ' the little lads of the hamlet bring honey out of the honeycombs home to their households, and thou bringest none to us.' When Ciarán heard that he went to a certain well, and fills his vessel out of it, and blesses it, so that it became choice honey, and gives that honey to his mother, and she was thankful. And that is the honey which was given to deacon Justus as his fee for baptizing Ciarán.

4034. On a certain day wicked men set a savage⁴ hound at Ciarán to rend him. When Ciarán saw the hound he chanted this verse, '*Ne tradas bestiis animam confidentem tibi.*' And when he said this the hound fell⁵ forthwith and did not arise thenceforward.

4038. Now this was the work that his parents gave him to do, even herding

¹ B. here inserts : ' is edh roraidh : Féghaid,' ar se, ' a gille, cia fil isin carpat, ar is.'

² B. inserts ní.

³ Literally 'took.'

⁴ rofeochair, B.

⁵ dorochair, B.

(cattle) after the manner of David, son of Jesse, and of Jacob, and of the ancients afterwards. For God knew that he would be a prudent herdsman¹ to great herds, that is, the herds of the faithful. After that there came to pass something marvellous at Rath Cremthainn in Magh Aí while he was keeping the cattle of his foster-father, deacon Justus at Fidarta, and there was a long distance between them. Howbeit he used to hear what his tutor had to say as if they had been side by side. Then came a fox to Ciarán out of the wood, and Ciarán dealt gently with it; and it used to visit him often, until at last he enjoined upon it to do him a service, namely, to carry his psalter between him and his tutor, deacon Justus. For when it was said at Fidachta, 'Say this in the name of the Father, and of the Son, and of the Holy Ghost,' Ciarán at Rath Cremthainn used to hear from that to the end of the lesson. And the fox used to be humbly attending the lesson till the writing of it on wax came to an end, and he then would take it with him to Ciarán. But once his natural malice broke through the fox, and he began to eat his book, for he was greedy about the leathern bands² that were about it on the outside. While he was eating the book, then came Oengus, son of Crimthann, to him with a band of men and with greyhounds. And they hunted him, and he found no shelter in any place³ till he came under Ciarán's cowl. God's name and Ciarán's were magnified by saving the book from the fox, and by saving the fox from the hounds. And that book is to-day called Pólaire Ciaráin ('Ciarán's Tablets').

4058. That is most proper for these, for the wicked men who dwell near to the Church, and who get the benefit of the Church, both communion, and baptism, and food, and teaching, and nevertheless they cease not persecuting the Church till a king's persecution⁴, or a mortality, or an unknown illness comes to them; and then they must needs⁵ go under the protection⁶ of the Church, even as the fox went under Ciarán's cowl.

4063. On a certain day Ciarán's mother was making blue dye-stuff, and she was ready to put the cloth into it. Then said his mother to him: 'Out with thee, O Ciarán!' They did not deem it right or lucky to have men in the same house in which cloth was getting dyed. 'Let there be a dark-grey stripe in it then,' saith Ciarán. So of all the cloth that was put into the dye-stuff, there was none without a dark-grey stripe therein. The dye-stuff is again prepared, and his mother said to him: 'Go out now this time, Ciarán; and, O Ciarán, let there not be now a dark-grey stripe therein!' Then he said:

'Alleluiah Domine!

May my foster-mother's dye-stuff⁶ be white!

Every time it shall come into my hand,

¹ B. has: buachail-sium lantreabhúir.

² ledba, B.

³ in nach inudh, B.

⁴ B. inserts: ingerim righ no.

⁵ as eiccen doibh, B.

⁶ fo choim, B.

⁷ roraídh, B.

⁸ glaisen, B.

Let it be whiter than bone!
 Every time it shall come¹ out of the boiling
 Let it be whiter than curd!

4076. Every cloth then that was put into it became all white afterwards. The dye-stuff is prepared the third time. 'O Ciarán,' says his mother, 'do not now spoil the dye-stuff for me; but let it be blessed by thee.' So when Ciarán blessed it there never was made, before or after, dye-stuff as good as it; for though all the cloth of the Cenél Fiachrach were put into its *iarcáin*², it would make it blue, and finally it made blue³ the dogs, and the cats, and the trees against which it came.

4082. Once he was herding kine. A most wretched wolf came to him. This is a phrase which he used to have: 'May mercy come to us! Go and eat the calf, and break not and eat not its bones.' The wolf went and did so. When the cow lowed a-seeking the calf, his mother said to him: 'Tell me, O Ciarán, in what place is this cow's calf? Let the calf come from thee, whatsoever death it suffered.' Ciarán went to the spot in which the wolf had devoured the calf, and he gathered the calf's bones, and put them in front of the cow, and the calf arose and stood up.

4090. On a certain day robbers came out of Offaly to kill people in the district⁴ of Cenél Fiachrach, and they found the holy Ciarán with his herds, reading; and they proceeded to kill him. Howbeit they were stricken with blindness, and they could not put forth foot or hand till they made repentance; and (then) they were loosed by God's blessing and Ciarán's.

4095. At another time his father sent him to present a caldron to the king, even Furban. And poor men met him on the way, and Ciarán⁵ bestows the king's caldron upon them. So then he was bound, and slavery was imposed upon him by the king, and this was the work that was entrusted to him, to grind at a quern. Then mighty marvels came to pass! When he proceeded to grind at the quern it turned⁶ of itself, and it did so continually; and they were angels of the Lord that ground for his sake. Not long afterwards there came out of the lands of Munster smiths having three caldrons as alms for Ciarán; and so Ciarán was saved from the service of the king.

4103. After these things, then, it was time to Ciarán to go as a scholar to Findian of Clonard in order to learn wisdom. So he asked his mother and his father for a cow, that he might take her with him when he went to learn. Ciarán's mother said she would not give him (the cow). So he blessed a cow of the kine,—*Odar Ciaráin* ('Ciarán's Dun') was her name thenceforward,—and she went thence with her calf after Ciarán to Clonard. Then he drew between them a line with his staff, for there was no

¹ *cech tan tí*, B.

² *hiarcáin*, B. O'Curry, *Manners and Customs*, iii, 121, explains this word by 'after-dye [i. e. the mother-liquor of the dye-vat];' but gives nothing to support his explanation.

³ Rogorm fochettoir, B.

⁴ *hi crích*, B.

⁵ Ciaran, B.

⁶ no impodh, B.

fence between them, and the cow was licking the calf, and neither of them would come over that¹ mark. Now the milk of that cow was parted among those twelve bishops with their households and with their guests, and it used to be enough for them all: as (the poet) said:

4113. ‘Full fifty and a hundred
Ciarán’s Dun used to feed,
Both guests, and weaklings,
And folk of the refectory and upper room.’

4117. Now the Dun’s hide is in Clonmacnois, and what soul soever separates² from its body on that hide inhabits eternal life³.

4119. Now the twelve bishops of Ireland abode in Findian’s school in Clonard, as (a poet) said:

‘Two Findians, two chaste Colombes,
Ciarán, Cainnech, fair Comgall,
Two Brenainns, Ruadán with beauty,
Ninnid, Móibí, Nat-fraeich’s son,’
i. e. Molaisi of Devenish.

4126. This is the rule which they had, each bishop⁴ of them to grind his day at the quern. Now angels used to grind at the quern for sake of Ciarán on the day that was his.

4128. Once upon a time the king of Cualann’s daughter was brought to Findian to read her psalms, after having dedicated her maidenhood to God. Findian entrusted the girl to Ciarán, and with him she used to read her psalms. Now, so long as they remained together, Ciarán saw nothing of the girl’s body, save⁵ only her feet.

4132. Then twelve lepers came to Findian to be healed. Findian sent them on to Ciarán. Ciarán made them welcome, and went with them westward from the church, and cuts⁶ a sod out of the earth, whereupon a stream of pure water⁷ brake forth. He poured three waves of that water over each of the men, and they were at once every whit whole.

4136. In this school, moreover, a stag used to visit Ciarán, and he used to put his book on the deer’s horns. One day there Ciarán heard the bell. He rose up suddenly at the bell; howbeit the stag arose more swiftly, and went forth with the book on his horns. Though that day was wet and (so was) the night after it⁸, and though the book was open, not a single letter in it was moistened. On the morrow the cleric arose, and the deer came to him with the book all safe.

4142. Into that school, then, came Ninnid Slant-eye of Locha Eirne to read with Findian, and he had no book. ‘Ask for a book,’ saith Findian. Ninnid made the round of the school, and got no book from any of the scholars. ‘Hast thou gone to the tender youth who is in the north of the green?’ saith Findian. ‘I will go now,’

¹ sin, B.

² scérus, B.

³ For *aittreaba*, etc., B. has: *ni ba hifernach iarumh 7 aittrebait in mbethaid suthain.*

⁴ *apstal*, B.

⁵ *cénmotat*, B.

⁶ *boingid*, B.

⁷ *sruth sainemail*, B.

⁸ *asa aithle* B.

saith Ninnid. So when Ninnid came, Ciarán had arrived at the middle text of Matthew's Gospel: *Omnia quaecumque uultis ut faciant homines uobis ita et uos faciatis illis*. 'I have come to borrow a book,' says Ninnid. 'Mercy come to us!' saith Ciarán, 'it is for this I read, and this the text saith to me: that I should do unto every one what I desire to be done to me. Take the book,' saith Ciarán. His companions asked him on the morrow, while doing the lesson, where was his book? 'He gave it to me,' saith Ninnid¹. Saith one of the school: 'Let "Ciarán Half-Matthew" be his name.' 'Nay,' saith Findian, 'but "Ciarán Half-Ireland," for half of Ireland will be his, and ours will be its other half.' As Findian said:

4155.

'With Findian read
Ciarán the pious with constancy.
Half a book had he without reading,
Half of Ireland to him for it.'

4159. From that the famous word was taken to Rome to Alexander, to wit, *Non legam Marcum quo usque compleueram Mattheum*.

4161. Thereafter, then, came to pass a scarcity of corn and sustenance for that school, so that it was necessary for a good man of them in turn to protect the sack of corn which was carried thence² to the mill. It happened to Ciarán in his turn to carry to the mill a sack of oats. He said when opening that sack: 'O Lord,' saith he, 'I should like this to be beautiful wheat, and that this were a satisfaction great, pleasant, delightful³, to the elders.' Even so it came to pass. An angel of God was sent down (into) the mill by his⁴ hand while he was singing his psalms with purity of heart and mind, and the oats that were put in became, when coming out, choice wheat. Then comes the daughter of the master of the mill, and she was seeking Ciarán, and he found favour in her eyes, for his form was more beautiful than that of anyone of his own age⁵. 'That is most hard for thee,' said Ciarán. 'Is it not this whereof thou shouldst take heed—the perishableness of the world, and Doomsday, and the pains of hell, in order to avoid them, and the rewards of heaven, in order to obtain them?' When the girl had gone home, she tells those tidings to her father and to her mother⁶. These came and offered the girl to Ciarán. 'If she offers her maidenhood to God,' saith Ciarán, 'and if she serves him, I will be at union with her.' So the girl offered her maidenhood to God and to Ciarán, and all her household their continual service, and

¹ The Book of Lismore is here so faded and ignorantly retouched as to be unintelligible. The translation of this and the following two sentences is made from the Brussels MS., which has: 'Dofuc dhamsa,' ar Ninnid. 'Bid Ciaran leth-Matha a ainm,' ar fer don scoil. 'Acc,' ar Finden, 'acht Ciaran leith nEirenn, uair bidh leis leth Éirenn ⁊ a leth aile duinne.'

² uatha, B.

³ airpeitech, B.

⁴ For *ina*, 'in his,' B has *lea*.

⁵ The Brussels MS. here has: ba hailli a dhealbh ⁊ a denam oldas cech duine a chomaóisi. 'Annsam duit,' ol Ciaran, etc.

⁶ atfet dia muinntir a scela, B.

the permanent ownership of them to Ciarán, from that time forward. When they had gone home a ration was brought from them to Ciarán, even three loaves of wheat with their proportion of bacon¹ and of flesh, and a vessel full of ale². When the servants had left that, and when they had taken a blessing, he said: 'Mercy come to us!' saith he, 'it is not meet for us to consume this apart from the other brethren.' After that he made all the food into little bits, and cast it into the mill, and cast in the ale (also), and made wheaten meal of them all. When Ciarán perceived the servant keeping it secretly, he set a curse upon him and said to him, 'May a crane take thine eye out of thy head, and may it be on thy cheek when thou goest home³!' Thus it came to pass afterwards, for a pet crane picked his eye out of his head, and it lay on his cheek as he was going home. Then the master (of the mill) came at once along with the servant, and they prostrated themselves to Ciarán, and he (the master) offered the mill with all its land to Ciarán for healing the gillie. So Ciarán set his palm against the eye⁴ and put it into its place, and made the sign of the cross over it, so that it was every whit whole.

4191. Now when the grinding of the corn was ended, there were found four sacks of consecrated wheat there, through grace of God and of Ciarán⁵. When he reached home with his corn, he made food for the elders. That was the best food that had ever been given to them. For from the time that the mystical manna was found by the children of Israel, nothing like unto that food hath been found. For thus it was: with the taste of every goodly viand, both mead and wine, so that it satisfied⁶ and healed them all. For every sick man in the monastery, who partook of aught of it, became at once whole every whit.

4198. The elders did not observe the nocturn that night until prime on the morrow. When Findian asked Ciarán about the miracle that had happened there, Ciarán related it all, from the beginning to the gift of the mill and of the land with its implements (or with its men) to him as an offering. 'And behold, all that land is for thee, O Findian,' saith Ciarán. Then Findian gave his blessing fervently to Ciarán, as Findian said:

'O Ciarán, O heartlet,
For thy holiness I love thee!
Grace will come to thee, my darling,
Abundance of heritage⁷ and land.
'O Ciarán noble, greatly-famous!
To thee let every answer be wealth,
So that there be in thy trophied Church
Abundance of dignity and wisdom.'

¹ do shaill, B., and . . . *ail* is still visible in the Book of Lismore.

² lind, B.

³ 'Ronbena corr,' ar se, 'do shuil as do cinn, go rabha for do gruaid ag dol dod tigh,' B.

⁴ B. adds: gan fuirech, 'without delay.'

⁵ naimhciarain, B.

⁶ B. inserts: ⁊ corobuidhigh.

⁷ forba, B.

So that blessing was given fervently to Ciarán through great affection and through spiritual intoxication. So there he left the half of the love, and dignity, and wisdom, as regards the men of Ireland, to Ciarán and to his monastery. And Ciarán left treasures with him, and in his¹ monastery. Wherefore thence are *Ana Findéin* ('Findian's treasures'). Now that corn supported² Findian's congregation to the end of forty days with their nights. And a third of it was laid-up for sick folk, for it used to heal every ailment. And neither mouse nor beast dared to spoil it. And it remained for a long time³, until at last clay was made of it, and it⁴ used to heal every disease whereon it was put.

4220. One day Ciarán was collecting a band⁵ of reapers, and he met a certain young man whose name was Cluain. 'Give us help to-morrow at the reaping,' saith Ciarán. 'I will give (it),' saith Cluain. Now when Cluain went home he said to his household: 'If,' saith he, 'messengers come for me from Ciarán, say that I am in sickness.' When that⁶ was told to the gillie who came for him, the gillie declared it to Ciarán. Ciarán smiled at hearing it, and he understood that Cluain was defrauding him, for of a truth Ciarán was a prophet of God. Now when Cluain's household came to wake him, it is thus they found him without life. His household bewailed him greatly, and the hirelings (?) came⁷ and asked them the cause of the lamentation. 'Cluain,' say they, 'went into his bed all well, and now he is dead; and it is Ciarán that hath killed him with his curse, since he did not go with him to the reaping.' All that folk go to intercede with Ciarán as to bringing the dead man back to life. 'We all,' say they, 'will reap for thee, and we will give our monkdom and our service to thee and to God for ever, if thou wilt awake the dead man for us.' Then said Ciarán to his farmer, 'Go,' saith he, 'and take my crozier to the corpse, and put the sign of the cross with the crozier over its breast, and repeat this stave:—

'Cluain delayed
To-day (to come) to me to reap,
For an oppressive⁸ disease
Caused⁹ the living to be dead in his house.'

4241. Then Cluain arose at once and went quickly to Ciarán: 'A blessing on thee, O holy Ciarán,' saith he: 'good is what thou hast done to me, for I am thankful to come from the many¹⁰ pains of hell. Now we know the profitableness of obedience, and the unprofitableness of disobedience; and we know the great honour that the Lord and the household of heaven generally have for thee.' Thereafter he prostrated himself to Ciarán, and gave his service to him.

¹ ina, B.

² fororlongair, B.

³ 7 romhair fri ré fhoda co ndernadh cré, B.

⁴ sé, B.

⁵ For *meithlí* B. has lochta.

⁶ For *sin* B. has: a bheith i ngalar.

⁷ Here B. has: tancatar drem sunradach chuca, 'a special party came to them.'

⁸ anforrach, B.

⁹ fortuair, B.

¹⁰ B. has: morpianuib.

4247. Certain of the clerics asked Findian who would give out the prayer when Findian would no longer be on earth. 'Yonder youth,' saith Findian,—that is, Ciarán,—'he it is.' 'Thou givest the abbacy to him,' saith Brenainn, 'in preference to every one.' 'It hath been given, it is given, and it will be given,' saith Findian. Now that caused envy to (all) the saints, excepting Colomb Cille.

4253. Then one of them asked him (Ciarán) which of the saints would have the greatest reward in heaven? 'Mercy come to us!' saith Ciarán, 'it will be known in our convents on earth.' Then Brenainn of Birr made a prophecy for him, 'We will take two convents,' saith Brenainn, 'on two streams between chief cities, and the difference that will be between the two streams will be (the difference) between the size of the convents.'

4257. Now when it was time for Ciarán to go from Clonard, after learning reading and wisdom, he left the Dun with holy Ninnid, but he said that her hide would come to him afterwards. And Ciarán said besides, that though a multitude would be helped by her milk, there would be more to whom her hide would give help¹. And he said: 'Every soul that shall go out of its body on² the hide of the Dun will not be punished in hell.'

4263. Findian beheld a vision of himself and of Colomb Cille, even two moons in the air, with a hue of gold upon them. One of the twain went by sea to the north-east: [the other went to the Shannon and shone] over the middle of Ireland. Those were Colomb Cille [in Iona] with the radiance of his nobleness and his high birth, and Ciarán [at Clonmacnois] with the radiance of his charity and his mercy.

4267. Then Ciarán goes to parley with the king of Ireland, even Tuathal Mael-garbh, to ask of him a slave-girl whom he possessed. So Ciarán put his fist on the quern out of charity, and promised he would serve in lieu of the slave-girl. So Tuathal released the slave-girl to God and to Ciarán, and gave (Ciarán) besides, his royal raiment, and Ciarán straightway gave them to the poor.

4272. Once upon a time Ciarán went to the king, that is, to Furbaide, to ask for another slave-girl. Then one man brought Ciarán a cow as an offering, and another brought him a mantle, and another brought a kettle. He gave them all at once to the poor on the same day. And God gave Ciarán three offerings that were better, to wit, a caldron in lieu of his kettle, twelve mantles in lieu of his one mantle, and twelve cows in place of his one cow. When the king saw that, he at once bestowed the slave-girl on Ciarán³.

4728. Now when the time came for bidding farewell to his tutor, he offers his monastery to serve him. 'Nay,' says Findian, 'do not deprive thyself of thy monastery

¹ B. has: *cid sochaide rocober a bliocht, robadh lia rocoibhéradh a seithe (sic, leg. seiche).*

² Literally 'from.'

³ *do Chiarán fo céttóir, B.*

for any other but God alone, who hath bestowed special affection on thee beyond us all.' 'My monastery (I give) to thee,' saith Findian¹. Ciarán weeps, for it seemed noble² to him, that his tutor should offer his monastery to him. 'There, then, will be unity between us,' saith Findian, 'and he who shall spoil our union will have neither heaven nor earth.' 'That³ shall be so,' saith Ciarán.

4283. Then Ciarán went his way, and then Colomb cille bore this witness upon him:

'A marvellous hero goes from us westward,
Ciarán, son of the wright,
Without greed, without pride, without reviling,
Without lust, without satire.'

4289. Thereafter Ciarán went to Aran to commune with Enna. And the twain, even⁴ Ciarán and Enna, beheld the same vision, to wit, a great fruitful tree beside a stream in the middle of Ireland; and it protected the island of Ireland, and its fruit went forth over the sea⁵ that surrounded the island, and the birds of the world came to carry off⁶ somewhat of its fruit. Ciarán related the vision to Enna. Said Enna: 'The great tree which thou beheldest is thou thyself, for thou art great in the eyes of God⁷ and men, and all⁸ Ireland will be full of thy honour. This island will be protected under the shadow of thy favour, and multitudes will be satisfied with the grace of thy fasting and thy prayer. Go then with God's word to a bank of a stream, and there found a church.'

4297. Once when Ciarán was in Aran drying (corn) in the kiln, Lonan the Left-handed was along with him, and he was always in opposition to Ciarán. And they saw a ship foundering before them. 'Meseems,' saith Lonan, 'that yonder ship will be drowned to-day, and that this kiln will be burnt by the greatness of the wind.' 'Nay,' saith Ciarán, 'yonder ship will be burnt, and a drowning will drown this kiln with its corn.' And this was fulfilled. For the ship's crew escaped⁹, and the ship was cast on shore beside the kiln. The kiln catches fire, and the ship is burnt. But the wind gave a blast on the kiln with its corn into the sea, where it¹⁰ was drowned through Ciarán's word.

4305. When Ciarán went out of Aran, a poor man meets him¹¹ on the path. Ciarán gives his linen chasuble to him, and goes to Inis Cathaig to bid farewell to Senán. Since he had nothing on but his one mantle, *that* was revealed to Senán: and (so) he went to meet him¹² with a linen robe under his armpit, and he said to Ciarán: 'Is it not a shame,' saith he, 'for a priest to go about without a robe?' 'Mercy come

¹ 'Mo chathairsi ritsa,' ol Finden, B. ² huasal, B. ³ sin, B. ⁴ andis aenaislingi i., B.

⁵ rosoichedh a thoradh tar an muir, B.

⁶ 'j a ethaide co mbristis, B.

⁷ fiadh Dia, B, corresponds with the meaningless 'fri tua' of the Book of Lismore.

⁸ uile, B.

⁹ ar terná, B.

¹⁰ hí, B.

¹¹ docuirethar, B.

¹² ina (f)rihséd, B.

to us !' saith Ciarán, ' God will take pity on my nakedness¹. My elder hath a robe for me in keeping.' When Ciarán came to Clonmacnois, he desired to send another robe to Senán. The robe was sent down the stream of the Shannon, and it went on without getting wet to the harbour of Inis Cathaig. Senán said to his monks, ' Go to the sea, and ye will find a guest there, and bring it with you, with honour and veneration.' When the monks went out, they found the robe on the sea, and it was dry, and they brought it to Senán, and he gave thanks to the Lord. And that is to-day the Cassal Senáin (' Senán's Robe').

4317. Then he went to his brethren to Ísel; and Cobthach, son of Breccan, granted Ísel to God and Ciarán; and there Ciarán dwelt along with the brethren. And one day he was doing his lesson out on the field, when he went to visit his guests, and left the book open till morning, under the wet. And not a damp drop came to the book.

4322. Ciarán was once sowing seed in Ísel. A poor man came to him. Ciarán flings a handful of the grain into his bosom, and the grain was at once turned into gold. A chariot with its horses was given to Ciarán by Oengus son of Crimthann. Ciarán gave it to the poor man for the gold, and the gold turned into grain, and therewith the field was sown.

4327. Now near Ísel there was a lake, and heathens and rabble were dwelling in the island that was upon it. And the shouting and noise of that unprofitable folk used to disturb the clerics. Ciarán entreated the Lord that the island might be moved² out of its place, and that thing was done; and still for remembrance of that miracle is seen the place wherein the island was in the lake.

4332. Now when the brethren were unable³ to endure Ciarán's charity because of its greatness, and when envy seized them⁴, they said to him: ' Go from us,' say they, ' for we cannot endure thee in the same stead.' Said Ciarán, ' If it were here,' he said, ' that I were, though this stead were Ísel (" low ") as regards place, it would be high as regards honour and reverence.' Then he said this:

' Though it be Ísel (" low ") it would be high,
Unless the murmuring should come:
The murmuring, unless it should come
It would be high, although it were Ísel (" low ").'

4341. There Ciarán put his books on a stag. Now the stag used to accompany him on every path by which he used to go⁵. The stag went before him to Inis Angin. Afterwards he goes behind the stag⁶. He entered that island and dwells therein.

4344. Then his brethren came to him from every point. There was a certain archpresbyter in the island. Daniel was his name. Of Britain was he; and the Devil egged him on to envy Ciarán. Then a royal cup with three golden birds was

¹ do ma-nochta-so, B.

² co ro látæ, B.

³ nar cumaingset, B.

⁴ rosgaibh, B.

⁵ cech conair notheighedh, B.

⁶ Teidsiumh ina dhiaigh iarsin in oighe, B.

given to him by Ciarán in token of forgiveness. The priest wondered at that, and made repentance, and prostrated¹ himself to Ciarán, and gave the island up to him.

4349. Once Ciarán was in Inis Angin, and he heard a noise in the harbour. He said to the brethren: 'Go,' saith he, 'to meet the makings of your abbot.' When they reached the harbour they found no one there but a heathen youth. They tell that to Ciarán. 'Go nevertheless again for him, (for) it is manifest to me by his voice, that it is he who will be your abbot after me.' Then the youth was brought into the island to Ciarán, and Ciarán tonsured him, and he read with him; and that was Enna² Mac-Húi-Laigsi, a holy man admirable to the Lord; and it was he who became abbot after Ciarán³.

4356. It happened that Ciarán's gospel was dropped into the lake by a certain careless brother, and it remained for a long while under the lake. On a certain day in summer-time cows went into the lake, and the strap of the gospel stuck to the foot of one of the cows, and from below she brought with her⁴ the gospel dry to the harbour. Hence is (called) Port in Sosceoil ('the Harbour of the Gospel') in Inis Angin to-day⁵. Now when the gospel was opened, thus it was: bright-white, dry, without destruction of a letter, (and all) through Ciarán's grace!

4361. A certain man of Corco-Baiscinn came to Ciarán: Donnán was his name: he was a son of a brother of Senán, son of Gergenn, and he and Senán had the same mother. 'What dost thou wish, or why dost thou come?' saith Senán. 'To seek a place wherein I may abide and serve God.'

4364. (So) Ciarán left Inis Angin with Donnán. Said Donnán: 'Since thou art affectionate to me, leave some of thy tokens and of thy reliquaries with me.' Ciarán leaves with him his gospel, even the gospel that was got out of the lake, and his bell, and his bearer, even Mael Odran. Three years, then, and three months dwelt Ciarán in Inis Angin; and after that he came to Ard Mantain, beside the Shannon. When he saw the delightfulness of that place he said: 'If we tarry here,' saith he, 'we shall have abundant wealth of the world, and but few souls will go hence to heaven.' After that he came to this place⁶. Ard Tiprat ('the Height of the Well,') was its name at that time. 'Here then we will stay, for many souls will go to heaven hence, and there will be a visit from God and from men for ever on this place.'

4374. On the eighth of the calends of February Ciarán set up in Cluain, on the tenth of the moon, on the tenth of the lunar month, on a Saturday. Now eight went with him, to wit, Ciarán, Oengus, Mac-nisse, Cael-colomb, Mobeoc⁷, Mo-lioc, Lugna Mac-húi-Moga-Laim, Colmán, son of Nun.

4376. Marvellous, then, was that monastery which was set up by Ciarán with his

¹ rošlecht, B.

² Oenu, B.

³ For *iar Ciaran*, B. has *aca som deis Ciarain*.

⁴ *im chois araille bó, co tuc le aníos an soscele*, B.

⁵ *andiu*, B.

⁶ *Clonmacnois*.

⁷ Inserted by B.

eight (companions) after they had come from the waves of the water¹. Even as Noah, son of Lamech, took the world² with his octad after coming from the waves of the deluge. Then Ciarán planted the first stake in Cluain, and Diarmait, son of Cerball, was along with him. Said Ciarán to Diarmait when setting the stake, 'Let, O warrior, thy hand be over my hand, and thou shalt be in sovrantry over the men of Ireland.' 'I agree,' saith Diarmait, 'provided thou givest a sign to me as regards that.' 'I will say it then,' saith Ciarán: 'though thou art alone to-day, thou wilt be³ king of Ireland at this hour to-morrow.' Now that was true, for Tuathal Maelgarb, king of Ireland, was killed on that night. And Diarmait took the kingdom of Ireland on the morrow, and offered a hundred churches to Ciarán: wherefore to witness that (the poet) said:

4387.

'I will bear witness truly
Though thy multitudinous train be only one,
Thou wilt be a delightful, dignified king
Of Ireland at this hour to-morrow.'

The killing of the chosen Tuathal
Maelgarb was a cry without glory.
Thence is the choice saying:

'This was the deed of Mael Mór⁴.'

Without rout and without slaughter
He took Usnach; it was not after an assembly.
Diarmait, the distinguished, gave
A hundred churches to God and to Ciarán.

4399. Thereafter the stake was set, and Ciarán said when setting it: 'Lo, this,' said he, 'into Trén's eye!' Now Trén was a youth who dwelt in the fort of Cluain-Ichta, and who had attempted to be disobedient to him. Straightway at Ciarán's word Trén's one eye brake in his head.

4402. On a certain day the brethren were sore athirst as they were reaping in Cluain. They send off a certain attendant to the cleric to ask that water might be brought to them in the field; whereupon Ciarán said that if they would for that day endure their thirst, this would produce great worldly wealth to the brethren who should come after them. 'Verily, it is certain,' saith the brethren, 'that rather than satisfy our thirst to-day we prefer to have patience for which reward will be given to ourselves, and from which benefit will accrue to the brethren after us.' A cask full of wine from the lands of the Franks was brought to the place to Ciarán, in reward of that patience, and a fragment of that cask remained here until the latest times. Now when the evening came Ciarán blessed a vessel full of water, and it was turned into choice wine, and was dealt out to the monks. And never was there any feast

¹ in uisce, B.

² domhan, B.

³ bidhat, B.

⁴ For 'a icht Mael móire' B. has 'echt Móile móire.'

that excelled that feast¹; for after long times Colombcille's household came from Hí to this city². A feast was prepared for them, and it was proclaimed throughout the whole city that there never had been before nor (would there be) after a feast as good as it. Then said an ancient man who was in the house of the elders: 'I know,' saith he, 'a feast that was better than this. Better was the feast that Ciarán made for his monks when they were sore athirst³, and he turned the water into wine for them. Lest that should be a tale without token for you,' saith the ancient man, 'twas I myself that dealt out that wine, and my thumb would go over the edge of the cup into the wine. Come ye⁴, and know now the odour of my thumb from its having dipt into the wine at that time.' They came and they were all sated by the odour of that finger. They said: 'Better,' say they, 'is this feast than every feast, the feast whose odour remains after a very long time on a finger⁵.' 'Blessing,' say they, 'on Ciarán, and blessing on the Lord that granted him every good thing!'

4424. Crichid of Cluain, Ciarán's farmer, went to Saigir, and remained for a long time therein. And the Devil seduced him to quench the hallowed fire which the monks kept in the kitchen. Ciarán of Saigir said that he would not partake of food until guests should come and bring⁶ him fire. Then went Crichid from them a little distance outside the monastery, and wolves killed him, but they did not destroy his body. When Ciarán, the wright's son, heard of the death of his gillie, he went to Ciarán of Saigir, to ask for him. When he arrived, Ciarán of Saigir said: 'This is the first thing ye need, (warm) water over your feet. But we have no fire to heat water for you. But give ye as guests fire⁷ unto us, for unto *you* hath God decreed it.' Then Ciarán, the wright's son, raised his hands towards heaven, and made fervent prayer. After completing the prayer, fire came from heaven and rested on his breast. He protected his breast from the fire, and brought it with him to the monastery. He cast the fire on the floor, and it had not hurt even a hair of the robe⁸ he was wearing. Then he brought to life his gillie who had previously died, and partook of dinner along with them⁹. Then the two Ciaráns made their union. 'The wealth of the world,' saith Ciarán, son of the wright, '(be) in great Saigir!' 'Wisdom and dignity without decay in Clonmacnois!' saith Ciarán of Saigir.

¹ *conach raibhe nach fledh rothersnaighedd an fhledh sin*, B.

² That is, Clonmacnois, where this Life of Ciarán was composed.

³ For a *n-ttaid mhoir*, B. has in a tigh mór, 'in their great house.'

⁴ B. has: no teighed mh'orda tar eochair an bleidhe isin fion sin. Teccaid si, B. The *oemair* of the Book of Lismore is doubtless a scribal error for *eochair*.

⁵ *iar n-iolaimsioraibh for an méor*, B.

⁶ *dobertáis*, B.

⁷ *acht tabraidhsi in bhar n-áidhedhaibh tene*, B.

⁸ B. inserts here: *lín gil*, 'of white linen.'

⁹ *riusan misprinted inusan*, p. 132.

4440. Howbeit Ciarán remained in that place for the space of seven months only¹, when he went to heaven on the ninth day of² the middle month of autumn.

4443. Now, when Ciarán knew that the day of his decease was at hand, he made prophecy with great sadness. He said that there would be a great persecution of his monastery by evil men towards the end of the world. 'What then shall we do in the time of that folk?' say the monks. 'Shall we stay by thy relics? or shall we go to another place?' 'Go,' saith Ciarán, 'and leave my relics as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to remain here by my relics.'

4449. When the time of his decease drew nigh to the holy Ciarán in the little church, in the thirty-third year of his age, on the fifth of the ides of September, as regards the day of the solar month, on a Saturday, as regards the day of the week, on the eighteenth as regards the age of the moon³, then he said: 'Let me be carried to the little height'; saith he. And when he looked at the sky, and the lofty air above his head, he said, 'Awful is this way above.' 'Not for thee⁵ is it awful,' say the monks. 'I know not indeed,' saith he, 'aught of God's commandment which I have transgressed⁶, and yet even David son of Jesse, and Paul the Apostle dreaded this way.' Then the stone-pillow was taken from him for his comfort (?). 'Nay,' saith he, 'put it under my shoulder⁷. *Qui enim perseveraverit usque in finem hic salvus erit.*' Then angels filled all between heaven and earth in order to meet his soul. Then he was carried into the little church, and he raised his hands, and blessed his people, and told the brethren to shut him up in the church until Coimgen should come from Glendalough.

4461. When after three days Coimgen arrived, he did not at once receive the full courtesy of the clerics, for they were in grief and in great sorrow after their cleric. Coimgen said to them: 'A look of moroseness be on you always!' saith he. Then great fear seized the elders, and they did Coimgen's will, and opened the little⁸ church before him. Ciarán's spirit at once went to heaven, and came again into its body to commune with Coimgen, and made welcome to him; and they were there from the one watch to another, in mutual conversation, and making their union. Then Ciarán blessed Coimgen, and Coimgen blessed water and administered the communion to Ciarán. And then Ciarán gave his bell to Coimgen in sign of their unity, and as the scruple⁹ of his communion. This is to-day 'Coimgen's *Bobán*.'

4472. Now the saints of Ireland envied¹⁰ Ciarán for his goodness, and they

¹ Nocú raibhi *immorro* Ciarán isin baili sin fri re seacht mis namá, B.

² do, B.

³ aóisi esca, B.

⁴ For *in dinn* B. has amach, 'out.'

⁵ Ní duitsí, B.

⁶ tara tíosaind, B.

⁷ fóm fhormna, B. The *fomorno* of the Book of Lismore is a corruption of *fóm formno*.

⁸ bice, B.

⁹ the fee.

¹⁰ rofhoirtighset, B.

betook themselves to the King of Heaven that his life might be shortened¹. So great was the envy which they had for him, that even his own comrade², Colomb cille, said: 'Blessing on God,' said he, 'who took this holy Ciarán! for if he had remained until he was an ancient man, he would not have found the place of two chariot-horses in Ireland that would not have been his.'

4477. Here then is Ciarán with the eight whom we have mentioned, with many thousands of saints besides. Here are the relics of Paul and Peter which Benian and Comlach left in the hollow tree here³. Here are the relics of the blind son, to wit, Peca's disciple. Here then is the shrine of the guest, even Peca. It is he whom a certain pious one saw carried by angels to Ciarán's tomb. Three marvels (were) here on that night: the guest-house without fire, without hospitality, without prayer, for Peca (himself) was full of fire, and of hospitality, and of prayer.

4484. Now, there is none who could accurately recount all the miracles and marvels which God wrought for this holy Ciarán, because they are too many to be reckoned and declared. Because, since the coming of Christ into flesh, there never hath been born one whose charity and mercy were greater, whose labour and fasting and prayer were greater, whose humility and goodwill were greater, whose gentleness and mildness were greater, whose care and watchfulness (?) concerning God's Church were greater, whose daily labour and nightly⁴ vigils were greater. It is he that never put rich food or any intoxicating⁵ liquor into his body since he began to lead a devout life. It is he that never drank milk nor ale until a third of it was water. He never ate bread until a third of it was sand. He never slept until his side touched the bare mould. Under his head there was usually nought save a stone for a pillow. Against his skin there never came linen nor wool. He was a man with full choice voluntary offerings⁶ to the Lord⁷, like Abel, son of Adam. A man with fervent⁸ entreaties to God like Enoch, son of Israel. A fully sufficient pilot for the ark of the Church, among the waves of the world, like Noah, son of Lamech. A true pilgrim, full of firmness of faith and belief, like Abraham, son of Terah. A man loving, gentle, forgiving of heart⁹, like Moses, son of Amram. A man enduring, and steady in supporting¹⁰ sufferings and tribulations, like Job the Sufferer. A psalmist most melodious and delightful to God, like David, son of Jesse. A shrine (?) of true wisdom, and true knowledge like Solomon son of David. An immovable rock whereon the Church is founded, like Apostle Peter. A universal

¹ B. adds: γ goro timdibthe.

² a fher cumtha, B.

³ For *chocai iħhos* B. has *atciu fos*, 'I still see.'

⁴ *aidhchidhe*, B.

⁵ *n-ionmesc*, B.

⁶ For the *lanpartaib* of the Book of Lismore we should certainly read *lānedpartaib*. B. has: *go lāinedhbartaibh toltanacha*.

⁷ B. adds: *na ndula*, 'of the elements.'

⁸ B. inserts *degdhuirn*.

⁹ B. inserts: *risan ecclais*, 'regarding the Church.'

¹⁰ *oc fulung*, B.

chief-teacher, and chosen vessel proclaiming righteousness, like Paul the Apostle. A man full of the grace of the Holy Spirit and of virginity, like John the bosom-fosterling¹.

4504. A man full of likeness in many ways to Jesus Christ, to the Head of all things. For this man made wine of the water for his household and for his guests in this monastery, even as Jesus made choice wine of the water at the feast of Cana in Galilee. This man, moreover, is called a wright's son, even as Christ is called a wright's son in the Gospel, that is '*Hic est filius fabri*,' even Joseph. Thirty and three years in the age of this man, as there are thirty and three years in the age of Christ. This man, moreover, had a resurrection after three days here in his room in Cluain, to commune with, and to comfort Coimgen, even as Christ after three days in His sepulchre in Jerusalem, had a resurrection to comfort and to strengthen His mother and His disciples.

4513. Wherefore for those good things and for abundance of other good things his soul is with the household of heaven. His relics and remains are here, with honour and with veneration, with miracles and with daily marvels. And though great be his honour at present in that wise, greater will be his honour in the holy incorruptible union of his body and his soul at the great assembly of Doom, when St. Ciarán will be judge over the fruit of his teaching along with Jesus Christ whom he served. So he will abide in that great household², in unity of patriarchs and prophets, in the unity of the apostles and disciples of the Saviour Jesus Christ: in the unity of the nine orders of angels who have not transgressed: in the unity of the Godhead and Manhood of the Son of God: in the unity that is nobler than every unity, in the unity of the holy Trinity, Father, and Son, and Holy Ghost.

4524. I beseech the mercy of noble almighty God, through St. Ciarán's intercession, that we may all attain to that unity. May we dwell therein for ever and ever!

[Scribe's note:]

It is not I that am answerable for the meaningless words that are in this Life, but the bad³ manuscript.

¹ For *mbronndalta* B. has *mbruinde*.

² B. has: *isin muinntir*; the Book of Lismore: *isin mai*(thius), 'in the goodness.'

³ That is, the injured or faded.

LIFE OF MOCHUA OF BALLA.

4591. *Homo proficiscens uocauit seruos suos, tradidit illis bona sua*¹. When the good man went on a journey he called² his servants, and divided among them his goods. And he divided those goods among them differently, to wit, he gave five talents to one man, and two to another man, and one talent to the last man.

4596. Now, Matthew, son of Alphæus, the Hebrew sage, the first man who wrote the Gospel of the Lord, he it is that wrote in the body of the Gospel this holy declaration, to remind the Church how the Son of the heavenly Father distributed the various gifts of the Holy Spirit to every one in the Church.

4600. Now this is the man who is there said to have gone to foreign parts, even Jesus Christ the Son of the living God, who went to help the human race³, and struck them from the Devil's grasp, and then rose up to the holy heavens unto the heavenly Father, and called to Him His apostles, and divided amongst them the various gifts of the Holy Spirit, as was manifest to every one on the Pentecost. And He bestowed the same gifts on the saints and on the righteous after the manner of the apostles, through the teaching of the divine scriptures.

4606. Now, the five talents which are here mentioned are, mystically, the five senses of the body and the soul, which have been bestowed by God on the human race for His own service, and that by means thereof⁴ it may see God.

4610. Now, the two talents which are here mentioned this is what they signify : the cognising and the understanding which the saints and the righteous direct to the Lord with equality of their good deeds under that wisdom.

4613. Now, the one talent, this is what it signifies : the pre-eminent law which is in the human soul, whereby it beholds itself, and the other elements which are on earth, and the stars and the firmament, and the angelic station, and the almighty Trinity.

4616. Or these are the five talents which are here mentioned, to wit, the five books of the law of Moses. For their unsevere command (i. e. the decalogue) serveth those who are under the New Testament. For thus is found the oneness of the Old Law with the New Testament, that is, of the Law with the Gospel. For if anyone multiply⁵ the five by two it is ten that groweth thereout. If, then, the ten be multiplied by four,

¹ Matt. xxv. 14.

² rogairm, B.

³ an chinedha, B.

⁴ trempa, B.

⁵ Literally, 'bring with him.'

it is forty that groweth thereout. That is, the same then truly as the five books of Moses with the ten commandments of the Divine Law to be combined with the four books of the Gospel, for the service of the man who consists of the four elements, so that that man may serve the true God who gave various laws and rules to the world.

4624. Now, after the laws and rules of the preceding five ages¹, Jesus came here into the world; and He made laws and rules through the teaching of the Gospel to the human race, and to the apostles beyond every one; and these taught their successors and their holy disciples after them concerning those rules.

4628. So a multitude of saints and of righteous ones fulfilled those laws and rules of the Lord of the Elements, and did not let their talents go to waste. As the noble, venerable saint, for whom there is a festival and a commemoration on the occurrence of this season and time, fulfilled them, to wit, the bright sun and the shining star, and the blazing fire, and the gracious radiance which the Sun of Righteousness sent into the world to illuminate in miracles and marvels the province of Connaught, even Mochua of Balla.

4633. Now, on the third of the calends of March in every year, there is related somewhat of his miracles and of his marvels, and of his genealogy according to the flesh, and of the completion which he gave his career of victory here in this present world; to wit, Mochua (Cronán was his proper name), son of Becan, son of Barr, son of Nathi, son of Lugaid (from whom are the Húi-Luigdech), son of Dalann of Ulaid. Now his mother was Cumne, daughter of Conamail, son of Machdan, of Dál Búain, (and) his three sisters were Briunsech and Lucait and Tuidell.

4640. Now, at a certain time Comgall of Bangor came to the house of the aforesaid Becan, and he beheld a train of angels above the house, and he asked of Becan, 'How many sons hast thou?' 'Two,' saith Becan, 'who are to be counted, and a little lame child who is with the sheep, and he is not to be counted².' 'Bring him into the house that we may see him,' saith Comgall. He was brought. Then said Comgall³: 'My soul rejoices greatly at this boy, for the grace of the Holy Ghost is in his company.' Then Comgall took Mochua with him to Bangor, where he read the canon of the Old Law and the New Testament, and the ecclesiastical order; and in that place, while still a youth, he wrought miracles and marvels.

4649. Once upon a time came a barren woman to entreat him to save her from her barrenness⁴. At that time he happened to be crying after being beaten by his tutor, and he gave her no answer. This is what the woman did. She put her palm under his tears and poured them into her mouth, and at once she conceived, and she afterwards brought forth a son, even Da-Biu was that son.

¹ Literally, 'times.'

² hionáirmhe, B.

³ B. inserts: iar ttabairt an mhic astegh.

⁴ ona haimriteacht, B.

4654. Diversely, now, and variously do the wise relate the ground of Mochua's coming out of Ulaid. For some say that it was a certain place which Comgall took from him, which was the cause of their dispute. Or this verily is the cause, to wit, on a certain time Mochua's mother took him with her to visit her fatherland, even Dál Buain and her kinsfolk; and when they beheld him, they honoured him, and left every one for him. Now, there was a noble ancient man of that kin, even Coman, the table-priest of Fiachna, son of Baetan; and this he said to Mochua, 'Let the honour of thy fatherland be taken away from thee, as thou hast taken it from me!' Now when Mochua and his mother were going back to Bangor, the sons of Fiachna, son of Baetan, met them, and were mocking at the cleric. And this they said: 'Lame cleric!' 'Sons without instruction!'¹ saith Mochua. Then he was mightily angered against them, and he put them under the earth. Then Coman and Fiachna, son of Baetan, complained to Comgall of that deed. So Comgall said that Mochua should not abide in Ulaid. And it is Coman's word that caused that. 'Since I am expelled by thee,' saith Mochua, 'give me a token by which I can get a place, whereon I shall find a church.' 'I have no token,' saith Comgall, 'unless thou take with thee this fountain.' 'God is able to do even this,' saith Mochua. Now when Mochua went out of Bangor his comrades looked behind them, and they beheld the watery cloud following them, whatsoever side they went. 'Yon is the fountain,' saith Mochua; 'and let us entreat it to stay before us, and to be a guide unto us.' And he said that like Moses, son of Amram, before whom there was a shining cloud as he went forth from Egypt. Thence Mochua journeyed to Gael, a monastery in Fir-Rois; and Gavrin, a bishop from Britain, was therein, and he offered the church to Mochua, for they were foster-brothers. Now a drop fell out of that cloud, and thereof in sign of their unity a fountain was formed in the stead.

4679. After that Mochua journeyed to Fobar-Feichín. That was the time at which a mill was a-making by Feichín, and he had no water (for the mill), and this is the advice which the clerics gave: 'Since Mochua hath come to us,' say they, 'let us go to Loch Lebinn if peradventure we may get² water thereout.' 'That is a monstrous advice,' says the mill-wright, 'for there is the huge mountain between you (and it).' 'God is able even for this,' saith Mochua. Now when the clerics reached the lake, Mochua cast his crozier into it, and the crozier bored through the mountain. Then Feichín did the same, and the rest of the clerics. And in that wise water was got for the mill. Thereafter Feichín and Mochua made their union.

4688. Then Mochua came thence to Tech Telle in the precinct of Durrow,

¹ The point of the retort depends on the rhyme (*lasc, case*), which cannot be reproduced in English.

² *dus an bfuighbimis, B.*

and this was his desire, to found a monastery near that place. Howbeit he was not able to do so, for he had not marked out the well.

4691. After that Mochua went across the Shannon into the province of Connaught. Cellach, son of Ragallach, was king of Connaught at that time. Now it happened to Mochua to go into Sogan Ua Maine, and they all prostrated themselves to him out of affection, because their origin is from the Ulaid¹. Then a pious queen named Ball-gel ('white-limbed'), who dwelt in the country, did him great honour. Now Mochua abode in that country for the forty days² of Easter, and they attempted to keep him with them always. 'There will, however,' saith Mochua, 'come from you yourselves a son of Life whom ye will serve.' Comman was foretold in that.

4699. Mochua³ went away from them, and left a blessing upon them and on their fosterlings and on their sisters' children, as he said :

'A blessing on their fosterlings
If they abide according to rule.
My blessing exceedingly
On their divine good women.

'Every lad and every nephew
Who shall live very piously according to my will,
They shall have—and it will not be empty⁴—
Earth with its fruit.'

4709. Then Mochua went to Lough Cime. There was Cellach, son of Ragallach, king of Connaught, a-hunting. The deer entered the lake, and remained there on a great stone, and no one durst go after it, for in the lake there dwelt a monster that used to be very hurtful to human beings. Then said the king to Mochua: 'If thou wouldst allow (?) a man of our household to go after the deer under thy safeguard against the monster, he would go.' 'God is able even for this,' said Mochua. Then the man went into the lake and killed the deer that was biding on the flagstone, and this he said: 'Good,' saith he, 'was this place of an island.' Then the warrior came swimming till the monster swallowed him as one morsel, wherefore the king reproached Mochua. Now the cleric waxed wroth with the monster, so it threw up the warrior every whit whole in the presence of the hosts, and never did hurt to anyone afterwards. God's name and Mochua's were magnified by that miracle, and the king and the greater part of the hosts prostrated themselves to Mochua. And that was the beginning of his high grace in the province of Connaught.

¹ B. has: ar fa a hUltaibh tangatar ó thosach.

² Imthighis Mochua, B.

³ B. inserts laithe.

⁴ For *salumh* B. has rogar.

4722. Thereafter Mochua went over Odba northwards into the district of Cera, till he reached Ross Dairbrech, as (the poet) said :

Ross Dairbrech, Mochua's monastery,
Which is called ever-new Balla,
Dear the bush (?), angelic, pure,
Ross Dairbrech of the holy yew-trees.

Balla with sainted men to-day
(Is) the common name with lovable renown ;
'Ross Dairbrech,' this was its name
In the time of Tuathal Rough-foot.

From the district of Bangor of the cold fords,
To the plain of Cera of the fair hosts,
Into the land of Fir Domnann of the bushes,
Comgall sent (Mochua) to fair Ross.

4736. He stays a night in that place. Now on the morrow, when the comrades looked up, they did not see the fountain. Mochua told them to seek it. Then said a farmer to them : 'The fountain Ball-áluinn is below.' 'From that let the place be named,' said Mochua. As he himself said :

'Let Balla be the name of the place,
For it hath come under my heed :
Let this be its name henceforward
Till the last age shall come.'

4744. He entreated God to manifest to him the place of his church. Five-and-thirty years, then, Mochua had completed at that time, and one-and-twenty years was he serving God at that place, when he went to heaven.

'One-and-twenty¹ years without exception
Was Mochua in the province of Connaught.
A wall of mould marking out his side
Was the hardship of his slender-skinned devotion.'

4751. Then came Eochaid Minnech², prince of the clans of Fiachra, to gainsay the cleric. Now angels were manifested to him over the wood wherein Mochua dwelt, and when he saw the cleric he humbled himself to him at once. Now thus was Mochua at that time, in a prison of stone. Eochaid came to the cleric, having along with him a hundred of the nobles of his family, to wit, Maine with his seven sons, and Domnall and Feradach and Mæl-cethaig and Ronan and Suibne and Finntan the Fair and the nobles of Clann-Fiachrach. And though they attempted to kill the cleric, they did his will, for the spiritual radiances and the divine service³

¹ fichit, B.

² Binneach, B.

³ 7 ind foghnamha diada, B.

shone out of his countenance. Then they offered him the stead, with its district and land, Cellach, son of Ragallach, consenting. Wherefore of founding that the historian sang the staves¹:

‘From Clad Cuirre² of hard Calgach
To Món, to the north of Adrad;
From Mag Moethla³, with its bog,
To great-staked Crot Cualachta.

‘Thus they gave their land,
The clans of Ross, with great virtue,
Without tempest in their minds,
With vast service.

‘With a circuit every third strong year,
Both man and woman and boy,
To Mochua⁴, of the narrow prison,
At prayer, at wailing.

‘A cow for every landholder⁵,
Both king and nobleman;
To my Chua the hundreded⁶ in his company
A garment for every ollave.

‘A great pig for every house in the north,
From the strand of Eothuille to Muad;
A scruple for every fire without thirst
To the chapel of the province of Connaught.

‘This Mochua had without sorrow
From Odba of the loyal throngs.
Strong was his flood
To the stormy strand of Eothuille.⁷

4785. Thus he founded his church and his monastery, and he gave three bishops to consecrate his graveyards and his great churches, and to allot the land to his monks⁷.

4787. This was one of Mochua’s miracles. A certain barren woman came to him, and he blessed two sprigs of watercress for her, and she at once conceived a son and a daughter, to wit, Luicenchair the Pious and Scanlan were these.

4790. Yet another marvel! Mochua went to Lough Cime; and the attendants said to Cennfaelad, son of Colcu, for he was then king of Connaught: ‘The soulfriend,’ say they, ‘of Cellach, son of Ragallach, is outside.’ ‘It is nothing⁸ to us,’ saith Cennfaelad, ‘that he is a soulfriend of Cellach’s: he shall not enter this island.’ Then Mochua brought (the waters of) the lake over the island. The king went perforce

¹ na roind, B.

² Ochladh cuirre, B.

³ sic, B.

⁴ domchua, B.

⁵ fir ferainn, B.

⁶ dom chua cédach, B.

⁷ B. omits ‘do roind in feruinn dia manchaib.’

⁸ ni tochaite, B.

in a boat after Mochua, and he surrendered himself and his son, and his grandson in bondage to him, and the island to be freed (from tribute); and afterwards it was freed.

4798. It was one of Mochua's miracles, to wit, Síl Muiredaig was suffering from the Yellow Plague, and the clerics of the province of Connaught sought to banish it from them, and they succeeded not. So they came to the place where Mochua was dwelling, and he healed them, and put the colour which was on them¹ upon his crozier, and then they gave their service to him. Wherefore of that colouring² spake the poet:

The Síl Muiredaig sought
Ireland's tribes and rocks
To protect them against the mortality,
And they came to Balla.

The Síl Muiredaig promised
To do the will of the white pure cleric,
And that as numerous as leaves would be
Their treasures given to Balla.

On his holy crozier he put
The disease of the whole people,
So that this came to pass:
Hence is the 'Yellow Crozier.'

'Ye have come five times five hundred
Men pure-armed, haughty,
Till Doomsday, if ye obey me,
Ye will be³ no fewer.

Every need that shall come to you
Utter my name in prayer to God.
Never will come to you
Overwhelming force⁴ after it.'

4823. This was one of Mochua's miracles. Once he entered the district of Muad, and came to Inis Amalgaid, and no boat was brought to him. 'It is not necessary now,' saith Mochua, 'to seek a boat to go into it.' Then he raises up the earth, so that one fares on foot into the island from that time till to-day.

4827. Once he went with four persons to the brink of Muad. The fishermen gave a refusal to him. 'If,' saith he, 'there were a servant of God below, he would bring us somewhat.' Then the seal cast on shore four salmon for them.

4830. Another time Mochua sent his servant to commune with Faelán. When he came to All in Cléib ('the Cliff of the Basket') there came to him two female warriors, who dwelt in the land, namely, Bec, daughter of Conchorach, and Lithben, daughter of Aitrebthach. And this is the unreasonable game which they used to play.

¹ forro, B.

² For the *fothugud*, 'founding,' of the MS., we should probably read *dathugud*.

³ bheithe, B.

⁴ anforlann, B.

Whoever passed by them, they would put him into a basket with two ropes out of it, and swing him over the awful precipice. It was revealed to Mochua that his gillie was put into the basket. Mochua went till he reached the place. Lithben, daughter of Aitrebthach, obeyed him at once; but Bec would not let the gillie go until the cleric gave her his cowl. It blazed up in her hands, and then she obeyed the cleric. And the girls communed with both their fathers, and brought them to Mochua, and Mochua afterwards baptized them. Now that Bec came and remained seven years serving Mochua. One time she was lamenting that she was childless, and Coel, son of Aed, an elder of the kindred of Aed, was saying the same thing, and both of them came and gave their service to Mochua for ever.

4843. Now Taithlech, son of Cennfaelad, suffered from a gangrene, and Mochua healed him, and put the disease on his own bell, and thereon it is still, to certify that great miracle.

4845. On a certain time of summer, Mochua was put to guard the lambs. Howbeit he was repeating his Beatus while with them. The lambs ran together towards their dams, for there was no fence between them. Mochua came and drew his crozier between them¹ after him on the earth; and not a lamb of the lambs ventured to cross the trace of the crozier, but each of them stood looking at the other over the line.

4851. On a certain day there was brought to Mochua a consumptive² lad who could not move either his hands or his feet, nor any of his other limbs³. With his hand Mochua touched all the lad's limbs, and he said to him: 'Arise in Jesu's name, and look at the sun, and go.' And at once he arose and went; and God's name and Mochua's were magnified thereby.

4855. At another time a demoniac⁴ was brought to Mochua. He expelled the devil from him at once in the name of the Trinity.

4857. On a certain night there came a certain robber to steal Mochua's wheat. When the robber raised up the load, he withered and stiffened⁵ at once; and he could neither move on nor put his burden from him, until afterwards Mochua blessed him.

4860. Once upon a time a secular man, having a deaf and dumb boy, came to⁶ Mochua, and he besought him to heal his son for him, and Mochua entreated the Lord for him, and the boy became whole, from the powers of God and the prayers of Mochua; and God's name and Mochua's were magnified thereby.

4864. Now this man, even Mochua, from the beginning of his life, gave all his service to wisdom and devotion. He it is that from his infancy feared the Lord. He it is that overwhelmed every sin, and he it is that quenched in himself the delight of

¹ B. inserts *ettorra*.

² *anbhrachtaidhe*, B.

³ *bhalla*, B.

⁴ *demhnachdha*, B.

⁵ B. inserts: *γ rosheac*.

⁶ *do saighid*, B.

the present life. He it is that overcame the concupiscence of his flesh. It is he that forgot the pleasures of the present. He never took his mind nor his meditation from constantly gazing at the heavenly kingdom. He hated the temporal goods as if they were dunghoops. He avoided the honours of the world like death. He abhorred wealth and treasures. He despised the carnal delight as if it were poison. He never gave love to carnal corruption. He forgave every one who used to do evil to him. He subdued his body and bent it to the divine service. He was kindled by the fire of God's love, and with the same fire he used to kindle the hearts of other men. He loved the neighbour as himself. He was profitable to the bodies and the souls of other men. He loved his enemies even as he loved his friends. He gave good things to every man, even though that man should hate him. He used to pray for those who persecuted him and insulted him. He was most patient in enduring every tribulation and every suffering. He used to bestow the divine and human treasures on every one who would ask for them. He used to help like a father every one who was in need. He used to visit every one who was in prison or in bonds, and loose him. He used to give property to set free every slave and every bondsman. He used to give raiment to the poor and needy of the Lord. He was riches and wealth to the poor, though he himself was poor and needy. He used to give food to the hungry and drink to the thirsty, and raiment to the naked, and a general welcome to the guests, and to every one who wanted it. He protected the feeble, and the wretched widows. He saved the poor and the weak from the powers of the world. He never loved gold or silver, except as stones or ashes. He never moved his lip or his tongue idly. He never let aught unseemly (come) to him through his hearing. He stored up in his heart everything that God used to say to him. He never saw aught which it was not right for him to see. He never took a step towards *an u* ~~ignorance~~. He abated his sense from coveting the things earthly. It is he that bound the meditation of his mind in the hallowed heavens. He never let any idle hour pass from him without fruit. He never let his heart go from God. He desired to endure¹ everything for Christ's sake, in order that he might attain to the heavenly fatherland. He prepared the eternal rest for himself by abating his flesh in fasting, in abstinence, *quia crucifixus est mundus illi et ipse mundo*.

¹ For the *foghniadh* of the Book of Lismore = *ffoghmadh* of the Brussels MS., we should certainly read *fodhmadh*.

NOTES.

* * The bare numbers refer to the lines of the text. Numbers in parenthesis refer to the pages of the translation.

NOTES.

I. LIFE OF PATRICK.

2 (p. 149). The 'couple for whom this book was written' were Fingen (Mac Carthaig Riabach) and his wife Catherine Fitzgerald, daughter of Thomas, the eighth earl of Desmond. This Fingen, son of Diarmait, was lord of Húi Cairbri (Carbury), and died, according to the Four Masters, in 1504 or 1505.

39 (p. 150). As to the alleged Jewish origin of S. Patrick, see Dr. Todd, *St. Patrick*, p. 362, the Rolls edition of the *Tripartite Life*, p. 357, note 5, where a similar legend is quoted from the *Book of Leinster*, p. 353, col. 4, and the following extract from *Leabar Brecc*, 13 c :

Do macuib Israel tra iarfir do Patraicc. acht dia rohesretear maic Israel o Thid 7 o Uespiain, in dí cónsul rómanaig, fochetharaírd in domain a ndigail fóla Crist, is ann doriacht bunad Patraic co Bretnu, conid aire-sin at-bebar bretnach de ara taidecht a ndaire innte.

Truly, then, of the children of Israel was Patrick; but when the children of Israel were dispersed by Titus and Vespasian, the two Roman consuls, throughout the four quarters of the world, in vengeance for the blood of Christ, then did Patrick's stock come to Britain, wherefore it is called 'British' because of its coming in slavery thereinto.

46. S. Patrick's genealogy is thus given in the *Book of Leinster*, p. 347, col. 1 :

Patraic Mac Calpraind, Maic Fótaide, Maic Odisi, Maic Cornuith, Maic Leoburid, Maic Ota, Maic Muric, Maic Oirc, Maic Leo, Maic Maximi, Maic Cencreti, Maic Philisti, Maic Ferini, Maic Britini, [in marg.: vel Briti filii Alani, qui primus de semine Iafeth in Europam uenit], a quo Bretnaig, Maic Fergusua Lethdeirg, Maic Nemid¹, Maic Agnomain, Maic Phaim, Maic Thait, Maic Sera, Maic Sru, Maic Esru, Maic Braimind, Maic Fatecht, Maic Magoth, Maic Iafeth, Maic Noe.

The pedigree in the *Leabar Brecc*, p. 13, col. 2, runs thus :

Patricius filius Alpruind, Maic Hoddage, Maic Hoddisse, Maic Cornuith, Maic Liberiud, Maic Mercuit, Maic Hoda, Maic Oricc, Maic Muric, Maic Leo, Maic Maxime, Maic Encreti, Maic Erise, Maic Peliste, Maic Farine, Maic Britain a quo Bretnaig, Maic Fergusua Lethdeirg, Maic Nemid, Maic Agnomain, Maic Paim, Maic Thait, Maic Sera, Maic Sru, Maic Esrú, Maic Pramint, Maic Aithechta, Maic Magoc, Maic Iafeth, Maic Noei, Maic Lamiach.

Of these names, the second and third seem to represent the Roman names Calpurnius and Potitus; the fourth and fifth seem Odysseus and Cornelius. Compare the pedigrees in the Franciscan *Liber Hymnorum* and in the *Leabar Brecc* homily on Patrick printed in the Rolls *Tripartite Life*, pp. 412, 432.

47. *Conches*, the name given here as that of Patrick's mother, seems a corruption of

¹ Here ends the pedigree in the Book of Ballymote, p. 215, col. 5. There is a metrical pedigree, *ibid.* p. 229, col. 5, l. 46, and another (attributed to Flann Manistrech) in the Annals of the Four Masters, A. D. 432.

Concessa. In the *Book of Leinster*, p. 372 a, three aliases are mentioned. Ondba uiuin no Gomba uin do Bretnaib máthair Pátric 7 a choic sethar, no Conches no Cochmas a ainm.

52 (p. 150). This antenatal miracle is told also in Latin by Colgan, *Trias Thaumaturgae* . . . *Acta*, p. 117 a; and in Irish in Egerton 93, cited in the Rolls *Tripartite Life*, p. xlvi.

57, 70, 80, 86, 91, 95, 102, 121, 127 (pp. 150–152). The miracles of the boy Patrick here related are told also in the *Tripartite Life*, pp. 8, 10, 12, 14, and in the *Lebar Brecc* homily, printed in the Rolls edition of the *Tripartite Life*, pp. 432, 434, 436, 438. The miracle related in 113–120 is also in the *Lebar Brecc* homily, ubi supra, p. 436.

147–149 (p. 153). As to Patrick's four names, see *Lebar Brecc*, 13 c:

Succait, tra, ainm baitse Patraic. Cotraige *im-morro* a ainm a ndóire: inand on 7 fer no-fógnad do cethrar i n-oenfecht. Mogonius a ainm oca fóglaímm. Patricius a ainm la Romanchu: ut dixit:

Succait a ainm baiste iar mbuaid,
Cotraige a ndóire dimbuain,
Patricius il-Letha luind,
Magónius 'ca fógluímm.

Sucait, now, was Patrick's baptismal name. Cothraige, however, was his name in slavery—that is the same as 'one who used to serve four persons at once.' Magonius his name when studying. Patricius his name with the Romans: *ut dixit* [poeta]:

Sucait his baptismal name, after victory,
Cothraige in temporary bondage,
Patricius on fierce Letha (the Continent),
Magonius when studying.

Sucait has been equated by Schuchardt with W. *hygad*, 'warlike:'. *Cothraige* is = the Gaulish *Caturigios*, 'battle-kingly:'. *Magónius* (= W. *Maun*) seems cognate with Skr. *Maghavan*, a name for Indra, and Gr. Μαχάων.

154 (p. 153). 'The book of epistles' here mentioned consists of the *Confessio* and the letter to the soldiers of Coroticus, called 'Liber Epistolarum' in the *Tripartite Life*, pp. 10, 18, and Colgan's Latin paraphrase, *Trias Thaum.* pp. 120, 124.

159–165 (p. 153). The story of Miliuc's vision is told also in an extract from the *Tripartite Life*, preserved in H. 3. 18, p. 521, and printed in the Rolls edition, p. xlviii. See Colgan's paraphrase, *ibid.* pp. 19, 20. One of Miliuc's daughters is thus commemorated in the *Book of Leinster*, p. 372 d:

Brónach ingen Milchon maic Buain 'ca mbé Pátraic i ndáire, máthair Mochæ Noendroma oc Loch Cuan, 7 Colmain Chomraire oc Uisniuch, ocus Colmáin Mulind oc Daire Chæchain in Dal Riatai, 7 epscuip Maic Erca o Domnuch Mór Maige Coba, 7 Damnatan Slébe Betha, 7 Fursu craibdig in Perona.

Brónach daughter of Miliuc, son of Buan, with whom Patrick dwelt in bondage, mother of Mo-chae of Noendruim at Loch Cuan, and of Colmán of the Casket at Uisnech, and of Colmán of the Mill at Daire Caecháin in Dál Riata, and of Bishop Mac Erca of Domnuch Mór Maige Coba, and of Damnatan of Sliab Betha, and of Fursu the Pious in Peronne.

- 166-1 (p. 154). Compare the versions of this pretty story in H. 3. 18 (*Trip. Life*, p. xlviii) and the *Lebar Brecc* homily (ibid. pp. 440, 442). It must be read in connexion with the tale told in lines 86-90 (p. 151), of which it is the sequel.
- 181-201 (p. 154). These legends of Patrick's release from bondage are also found in the Franciscan *Liber Hymnorum*, whence they are printed in the Rolls *Tripartite Life*, pp. 414, 416.
- 202-210 (pp. 154, 155). Abridged from the stories paraphrased by Colgan, *Tr. Thaum.* p. 121, which were founded on the statements of St. Patrick himself in his *Confessio*.
- 211-214 (p. 155). As to Patrick's visits to SS. Germanus and Martin, compare Colgan's paraphrase (*Tr. Thaum.* p. 121) printed in the Rolls *Tripartite*, p. 25.
- 216-241 (pp. 155, 156). A very meagre abridgement of the tales told in the *Tripartite Life*, pp. 28-31 of the Rolls edition.
- 242-245 (p. 156). This story of the leper is found also in the *Lebar Brecc* homily, pp. 447, 449 of the Rolls *Tripartite*. As to the origin of the devotion bestowed on lepers in the Middle Ages, see ibid. p. cxcvi, and Farrar's *Life of Christ*, 12th ed. p. 149, n. 3.
- 246-250 (p. 156). In the *Tripartite Life*, p. 32, Nathi Macc Garrchon is said to have opposed Patrick, and Sinell Mac Finchada to have believed in him.
- 252-265 (p. 156). This story of Benén is here told more fully in the *Tripartite Life*, p. 36, and the *Lebar Brecc* homily, p. 454.
- 266-271 (p. 156). The statement that Loegaire's birth-feast was kept on Easter eve, is, so far as I know, found only in the Book of Lismore.
- 274-286 (p. 157). The story of Dichu is also in the *Tripartite Life*, p. 36. But the choice proposed to him is peculiar to the Book of Lismore.
- 287-289 (p. 157). This story of the impious wizard occurs also in the Brussels MS. 2324-2340, fo. 15^b, where, after *coileach*, we have the words: *aifrin, co rodóirt an coilech*, 'of offering, so that the chalice poured forth (its contents).'
- 290-297 (p. 157). This account of Miliuc's self-cremation occurs also in the *Book of Armagh*, fo. 3 a 1 (p. 276 of the Rolls *Tripartite Life*) and the *Tripartite Life*, pp. cxlii, 38, where I have conjectured that it may be an instance either of a kind of dharna or of propitiatory self-sacrifice. It is more probably a case of suicide as a mode of vengeance, of which we find an example in a Finnish tribe on the right bank of the Volga: 'Chez les Tchouvaches quand on veut se venger d'un ennemi on va se pendre à sa porte' (Henri Gaidoz, *Mélusine*, iv. 10, citing A. Rambaud, *Revue politique et littéraire*, 28 avril, 1877, p. 1031 b), the object being that the ghost of the deceased may persecute the offender.
- 298-306 (p. 157). This account of king Loegaire and his wizard's prophecy of the

- Christianizing of Ireland is an abridgement of the story in the *Tripartite Life*, pp. 32-34.
- 307-321 (pp. 157, 158). This story of Dichu is found, so far as I know, only in the Book of Lismore.
- 322-336 (p. 158). Patrick's visit to Tara and his striking the paschal fire are described more fully in the *Tripartite Life*, pp. 40-42. It seems to have been an established custom in the Western Churches to produce fresh fire on Easter eve: 'in sabbato paschae extincto veteri novus ignis-benedicatur et per populum dividatur,' Leo IV (*Hom. de Cura Past.* c. 7), cited in Smith's *Dictionary of Christian Antiquities*, s.v. Fire, kindling of. The use in the *Tripartite Life* of the expression *roben in tenid chasc[d]ae* (he struck the paschal fire), and in the Book of Lismore of *robenad in tene chascdae chossecarthae lais* (the consecrated paschal fire was struck by him) seems to show that the fire was struck from a flint or crystal.
- 337-346 (p. 159). After the lacuna of two leaves, the Lismore Life resumes the legend of Patrick with an account of his visit to Mullaghshee (a little place to the north of Ballyshannon), and here corresponds with the *Tripartite Life*, p. 150, of the Rolls edition.
- 347-355 (p. 159). This corresponds with the *Tripartite Life*, pp. 150, 152.
- 355-367 (p. 159). This abridgement of the account of Patrick's visit to Ailech of the Kings, now Grenan Ely in the county of Donegal, corresponds with the *Tripartite Life*, pp. 152-154.
- 368-369 (p. 159). An abridgement of the story told of Coelbad's sons in the *Tripartite Life*, pp. 162-166.
- 370, 371 (p. 159). *Olchon* here is a scribal error for *Olcán*, the story of whose baptism, after his birth from a dead mother, is told in the *Tripartite Life*, p. 160.
- 372-380 (p. 160). Also in the *Tripartite Life*, p. 224.
- 384 (p. 160). The other six persons whom Patrick is said to have left alive for ever in Ireland to guard its inhabitants are, 'a man at Cruachan Aigle, and a man at Benn Gulbain, and a man in Sliab Bethad, and a man in Sliab Cua, and the married pair at Cluain Iraid.' See *Lebar Brecc*, 28 b, 29 a.
- 386-392 (p. 160). This silly story of the stolen goat bleating from the belly of the thief (which is said to have disgusted Carlyle with the study of Irish history) is told also in the *Tripartite Life*, p. 180.
- 393-395 (p. 160). This miracle of converting poisoned cheeses into stones is found also in the *Tripartite Life*, p. 182. Poison, it may be observed, seems to have been as freely used by the Irish as it is by the Hindus. See for another instance the *Tripartite Life*, p. 54. In the *Faed Fiada* ('Deer's cry'), *ibid.* p. 50, Patrick prays Christ to protect him, *ar cech neim* 'from every poison.'

396-405 (p. 160). This story of Faillén's death-sleep in the fort of Naas is also in the *Tripartite Life*, pp. 184-186.

406-418 (pp. 160, 161). Also in the *Tripartite Life*, p. 186.

419-439 (p. 161). This striking story of Odrán and Failge is told, but less completely, in the *Tripartite Life*, p. 218. The entrance of the Devil into Failge's dead body reminds one of Mr. R. L. Stevenson's story of *Thrawn Janet*, with the 'bogle in her clay-cauld flesh.' In a MS. in the University Library, Cambridge, marked Ff. 127, f. 462, b. 2 (which is a copy of the *Tertia Vita* without chapters 1-11 and 94), the legend is thus related in Latin:

Inuenit autem uirum pessimum nomine Failge, a quo orti sunt .i. nepotes¹ aui Foilgi, qui aurigam Patricii iugulauit coram eo in curru suo, et statim in eodem mense mortuus est Foilge; et anima eius portata est in infernum. Et s̄taṡim intrauit dyabolus in corpus illius et habitauit in eo quasi homo uiuens inter homines spacium unius anni. Post autem multum tempus uenit Patricius ad domum Foilge, cumque esset Patricius ante ianuam interrogauit unum de seruis eius dicens: 'Ubi est Foilge?' Ille respondit: 'Nunc reliqui eum in domo sua.' Dixitque Patricius: 'Voca eum ad me.' Cum ille intrasset domum, inuenit ossa arida Foilge in domo sua; et reuersus² cum tristitia, nunciauit hoc Patricio. Dixitque Patricius: 'ex eo tempore quo iugulauit Foilge aurigiam [sic] meum coram me, ille positus est in inferno, uenitque dyabolus ut ludificaret in corpore eius, ut non tantum anima eius infer[n]o cruciaretur, sed etiam corpus eius inter homines demone repleretur.'

The story is also told by Jocelin, Colgan's *Sexta Vita*, c. 73.

442-446 (p. 161). This is in the *Tripartite Life*, p. 194.

447-470 (p. 162). This story of Patrick's visit to Cashel, and of Oengus's baptism, is also told in the *Tripartite Life*, pp. 194, 196, which, however, omits the three quatrains.

471-476 (p. 162). This story of Patrick's tooth is also in the *Tripartite Life*, pp. 196, 198.

477-493 (pp. 162, 163) is an abridgement of the tale told in the *Tripartite Life*, pp. 202, 204.

494-510 (p. 163). This account of Patrick's visit to Findine, the birth of Echu Red-spot, and the prophecies of Senán of Inis Cathaig, and of Brenainn Maccu Altí is given in the *Tripartite Life*, pp. 206, 208.

511-515 (p. 163). An abridgement of the story told in the *Tripartite Life*, p. 210.

516-520 (p. 164). The first sentence is in the *Tripartite Life*, p. 196. The rest is in the same work, p. 214.

521-543 (p. 164). The account of the origin of the name Brosnacha and the metrical blessing on Munster are given also in the *Tripartite Life*, p. 216.

544-555 (p. 164). Patrick's return to Fir Roiss, his interview with the angel, and the

¹ Here *nepotes* is obviously a Latin gloss on the Old-Irish *aui*, which Colgan or his printer (*Trias Thaum.* 25, col. 2) has made into the Latin *alii*.

² Here the MS. inserts *est*.

celestial letter about Mochtae and Patrick are described more fully in the *Tripartite Life*, p. 226.

556-578 (p. 165). This story of Dáire's grant of the site of Armagh is told not only in the *Tripartite Life*, pp. 228, 230, but also in the *Book of Armagh*, p. 6, b. 2.

579-581 (p. 185). This account of the measurement of the Raith, or earthen rampart, of Armagh is also in the *Tripartite Life*, p. 236.

582-585 (p. 165). This list of the recorders of Patrick's miracles is also in the *Tripartite Life*, p. 56.

586-597 (pp. 165, 166). Compare the *Tripartite Life*, pp. 256, 258.

598-614 (p. 166). Compare the *Tripartite Life*, pp. 252 and 258. The passage is obviously misplaced. St. Patrick is here compared in certain respects to the apostles John and Paul. But the favourite comparison is with the apostle Peter. So in the hymn of Secundinus we have

Constans in Dei amore et fide immobilis,
super quem aedificatur, ut Petrus, aeclesia,
cuiusque apostolatum a Deo sortitus est
in cuius porta[e] adversus inferni non praevalent.

So also in the following list of Irish saints compared with apostles, hermits, popes, &c. (*Book of Leinster*, p. 370, columns 3 and 4):

Hic incipiunt sancti qui erant bini ¹ unius moris:

Iohannes baptiza	Epscop Ibar.
Petrus apostolus	Patricius.
Paulus apostolus	Finnian Cluana (Iraird).
Andreas apostolus	Colum cilli.
Iacobus apostolus	Finnian Maigi bile.
Iohannes apostolus	Ciaran Cluana maic Nóis.
Pilippus apostolus	Cainnech.
Bartholomaeus apostolus	Brendinus senior.
Tomas apostolus	Brenainn Cluana Ferta.
Mattheus apostolus	Colum Tiri da glas.
Iacobus apostolus	Comgall Bennchoir.
Simon apostolus	Molassi Daminsi.
Tathens apostolus	Sinchellus Iunior.
Mathias apostolus	Ruadanus Lothra.
Maria	Brigita.
Martinus	Epscop Hercc Slani.
Paulus heremita	Coemgen Glinne dá (locha).
Antonius monachus	Fechini Fobair.
Augustinus sapiens	Lonnagarad.
Ambrosius imnodicus ²	Mac ind eicis.

¹ The lithographic facsimile of the *Book of Leinster* has bín.

² i. e. hymnodicus. The facsimile has here imm^o[18].

Iob patientiæ
 Ieronimus sapiens
 Clemens papa
 Grigorius moralium
 Ciprianus Kartaginensis
 Laurentius diaconus
 Beda sapiens et monachus
 Ilarius episcopus et sapiens
 Cornelius papa
 Silvester papa
 Bonifatius papa
 Paucomius monachus
 Pastor monachus
 Benedictus caput monachorum
 totius Europæ
 Augustinus episcopus Anglorum

Munnu mac Tilcain.
 Manchán Leith.
 Ciarán Saigri.
 Cumminí Fota.
 Mochutu Lis móir.
 Dechoin Nessain.
 Buti mac Bronaig.
 Sechnall epscop.
 Moedoc Ferna.
 Adomnan epscop.
 Molassi.
 Garald m(onach).
 Cammine monach.
 Fintan Cluana Eidnig caput
 monachorum totius Hiberniæ.
 Barre epscop Muma(n 7 Connacht).

616-631 (pp. 166, 167). Compare the *Tripartite Life*, pp. 258, 260. In attributing to St. Patrick the age of 132 years, the Lismore Life agrees with Colgan's *Quinta Vita*. Most of the other Lives give him 120 years, a number obviously suggested by the desire to make the saint resemble Moses (Deut. xxxiv. 7).

632-638 (p. 167). The legend of Patrick's burial is also in the *Tripartite Life*, p. 252.

639-642 (p. 167). The account of the contention for Patrick's body is not only in the *Tripartite Life*, pp. 254, 256, but also in the *Book of Armagh*, fo. 8, b 1.

643, 644 (p. 167). This sentence is obviously misplaced; and as it does little but repeat what we have been told in ll. 616, 617, it was probably inserted by the scribe of the Book of Lismore from a second manuscript.

II. LIFE OF COLUMBA.

655-741 (pp. 168-170). The text is from Genesis xii. 1, where the Vulgate has 'Egre-
 dere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram
 quam monstrabo tibi.' The rest of the commentary agrees generally with the
 opening of the homily on Saint Columcille in the *Leabar Brecc*, pp. 29 b-30 b.

742-751 (pp. 170, 171). These passages are also in the *Leabar Brecc*, p. 30 b.

752-762 (p. 171). Old-Mochta of Louth's prophecy, is also in the *Leabar Brecc*,
 p. 31 a.

763-775 (p. 171). Patrick's prophecy is also in the *Leabar Brecc*, p. 31 a.

776-780 (p. 171). Bec Mac Dé's prophecy is also in the *Leabar Brecc*, p. 31 a. The
 pedigree of this prophet is thus given in the *Book of Leinster*, 347 c :

Bec mac De druad, Maic Gnoe, Maic Lugdach, Maic Dallain, Maic Bresail, Maic Mane, Maic Neil
 Nóigiallaig.

No Bec mac De druad, Maic Noe, Maic Conaill Echluáith, Maic Lugdach Mind di Mumain.

781-785 (p. 171). Bishop Eogan of Ardstraw's prophecy is also in the *Lebar Brecc*, p. 31 a.

786-790 (p. 172). Buite son of Brónach's prophecy is also in *Lebar Brecc*, 31 a. It is thus given in Latin in his Life, Cod. Clar. 39, Add. No. 4788, fol. 73 (cited by Bishop Reeves, *Columba*, lxix. n.).

Hodie, inquit, natus est infans cui nomen Columba, qui coram Deo et hominibus gloriosus existet, quique post xxx^{ta} annos abhinc huc ueniet, et meum sepulcrum revelabit, et cimiterium designabit.

Buite's death and Columcille's nativity were celebrated on the same day, viz. Dec. 7.

Compare the Calendar of Marianus Gorman (p. 131 of the Brussels MS.):

7. e. Do Andreas, Octauus,	gein Choluim ² chaid cæmgil,
Martain, Sauin ¹ sœrdruin,	feil Buiti ³ báin brigmair,
ordned Ambrois fírglain,	Agatho cen tobeim,
Ollan, Colman, Cutlach,	Aromein de rigraid ⁴ .

791-798 (p. 172). This account of the vision of Columcille's mother is also in the *Lebar Brecc*, p. 31 a.

799-802 (p. 172). Compare *Lebar Brecc*, p. 31 a. The statement that Columba's birthday was the seventh of December and a Thursday, points to the years 517 and 523, Reeves, *Columba*, lxix. But Bishop Reeves thinks A.D. 521 'most likely to be the true period.'

803-806 (p. 172). Equal *Lebar Brecc*, p. 31 a.

807-811 (p. 172). Equal *Lebar Brecc*, p. 31 a.

Columcille's pedigree is also given thus in the *Book of Leinster*, 347 b:

Colum cille Mac Feidlimid, Maic Fergusa, Maic Conaill Gulban, Maic Neil Noigiallaig, Maic Echach Muidmedoin, Maic Muredaig Tírig, Maic Fiachach Sroptine, Maic Corpri Liphechair, Maic Cormaic Ulfota, Maic Airt Oenfir, Maic Cuind Cétchathaig, Maic Feidlimid Rechtmair.

As to his mother Ethne, see the *Book of Leinster*, p. 354, col. 3:

Eithne ingen Dimmæ Maic Noe, Maic Fechin, Maic Corpri filed, Maic Ailella Máir, Maic Breccain, Maic Feic, Maic Dare Barraig, maic Cathair Móir, ic Ros Tiprat. Derbfind Belfota ainm aile di.

And again in p. 372 a:

Ethni ingen Dimma maic noe quae et Derfind Belfota, de Chorpraigi Fanat, máthair Choluim cille.

Colum Cille, like his mother, had a second name, Crimthann ('fox'): see the *Book of Leinster*, p. 354, col. 4, where the following list of the aliases of eighteen Irish saints is given:

Crimthand ainm Coluim cille.	Moeca ainm Fechin Fabuir.
Oengus ainm Maic Nisi Condere.	Gnia ainm Muru [F]othna Muru.
Cunnid ainm Maic Culind Lusca.	Dachua ainm Dachualen.
Carthach ainm Mochutu Lis móir.	Darerca ainm Moninni Cilli slébe.

¹ i. e. Sabinus or Savinus 'in Spolitana urbe.'

² MS. superscribes 'chille.'

³ MS. superscribes '.i. Buite mac Brónaigh, epscop Mainistrech.'

⁴ This eight-lined stanza (in which lines 3, 6, and 8 rhyme together) is in the metre *rinnard mór*. I have been unable to identify the Aromein of line 8.

Carthach ainm Cummini.
 Crónán [ainm] Mochua maic Lugdach.
 Cunnid ainm Coluim maic Crimthainn.
 Tairchell ainm Molling.
 Fer da chrích ainm Maic Cairthind.

Aed ainm Mældoid Mucnama.
 Colman ainm Maic Lenin.
 Æd ainm Moedoc Ferna.
 Lasren ainm Molassi.
 Finnbarr ainm Finn(éoin) Maige bili.

See Bishop Reeves' note, *Columba*, p. 6, where he suggests that one of the two names was baptismal, the other secular.

The origin of the name Colum cille, 'Dove of the Church,' is thus stated in the *Lebar Brecc*, p. 236, col. 2 :

Colum cille mac Fédlimid maic Fergusa Cendfota maic Conaill Gulban, maic Neill Nóbígiallaig .i. Colum pro simplicitate¹ eius dictus est. Cille .i. ar a mince ticed on chill in rolég a salmu hi comdail na lenab comfocús. Ocus ba hed atberdis-sen atarru fessin : 'In tánic ar colum bec-ni indiu on chill?' .i. o Thelaig Dúbglaise i tír Lúgdach hi Cineol Conaill.

Colum cille, son of Fedlimed, son of Fergus Longhead, son of Conaill Gulban, son of Niall the Nine-hostaged, to wit, Colum ('Dove') *pro simplicitate eius dictus est* : cille ('of a church') from the frequency with which he would come from the church in which he read his psalms into the company of the neighbouring children. And this is what those used to say among themselves : 'Has our little Colum come to-day from the church?' i. e. from Telach Dubglaise in Tír Lugdach in Cenél Conaill.

Cremthan didiu a ainm batsi Coluim cille. Ethne didiu ingen Dimma maic noe, maic Echín, maic Coirpri fhíled, maic Oilélla mair, maic Braccain, maic Daire Barraig, maic Catháir Móir, máthair Coluim cille.

Now Cremthan was Colum cille's baptismal name. And Ethne, daughter of Dimma mac noe son of Echen, son of Coirpre the Poet, son of Ailill the Great, son of Braccan, son of Daire Barrach, son of Catháir the Great, was Colum cille's mother.

IS e in Colum sin dorat grád dermair do Día asa [ó]ide. Aingel do nimh ticed cu Colum cille fecht and .i. Axal ainm in aingil-sin quasi auxil [ab] auxilio, condeperit fris : 'Gab immat óige,' ol in t-aingel. 'Ni géb,' ol Colum cille, 'co tucthar a lóg dam.' 'Cia lóg condige?' ol in t-aingel. 'Atgillim ní hénlóg sin,' ol Colum cille, 'acht a cethair.' 'Abair eat,' ol in t-aingel. 'Atherim,' ol Colum cille : 'bás oilithre, ar rosanntaiges hí as mo áitiú, [7 bás aithrige?], 7 bás gortai, 7 é hí n-áitiú, ar it granna na cuirp hí sénnitaid.' 'Dobérthar duit cid tuilled frissin,' ol in t-aingel-, 'i. bidat fáid hi nim 7 hi talmuin.'

It is that Colum who from his youth gave exceeding love to God. Once upon a time an angel of heaven came unto Colum cille (Axal was the name of that angel, quasi *auxil*, ab auxilio), and said to him : 'Take virginity around thee,' saith the angel. 'I will not take it,' saith Colum cille, 'till a reward therefor be given me.' 'What reward dost thou ask?' saith the angel. 'I declare not one reward,' saith Colum cille, 'but four.' 'Say them,' quoth the angel. 'I say,' quoth Colum cille, 'Death in pilgrimage—for I have coveted it from my youth—and death in penitence, and death of hunger, and death in youth—for in old age the bodies are ugly.' 'Even more than that shall be given thee,' saith the angel : 'thou shalt be a prophet in heaven and on earth.'

Rocomulta didiu sin .i. dochoid-sium dia oilithre, 7 ba hóc intan ba marb, 7 is do ghorta at-

So (all) that was fulfilled. He went on his pilgrimage, and he was young when he died,

¹ Facs. similitate.

² Compare the story in *Lebar Brecc*, p. 89.

bath, *acht* ba gorta tholtanach sin chena. *Ocus* iss *ed fodera* in gorta sin dosum. *Fech* didiu dosrala-sum oc timchell i n-Hii *conus-*acca in chaillech oc bein nennta do chum braise di. 'Cid imfuilges sin, a thróg?' ol *Colum cille*.

'A búid athair,' ol si, 'ænbó fil ocum, 7 indlæg hi, 7 iss *ed* so fognas dam oca hurnaide² cian uad.'

Cinnid *Colum* insin comad praissech nennta is moo *nofoigenad* do céin ba beo, *dicens*: 'Intan,' ol se, 'is ar sailechu na hénbo atathar isin morghorta-sa, ba dethbír duinne cead trom in gorta i mbemís, ar is ferr in ní sailmit .i. régnun *perenne*.' *Ocus* atbeir fria a thimthirid: 'Braissech,' ol se, 'cech n-oidche uait, 7 ní thuc in loim³ lee.' 'Dogéntar,' ol in coic. Tollaid-side crand suaite na braise cu mbó fedán, 7 nodhoirted in mbeoil isin fedán síis cu suaitea triasin braissig. Coime-taid sin féth in clerig. Rathaigit na manig dégféth in clerig co r'iumraidset atarru buden: Faillsichthir dosum sin, *con-depert*: 'Fodhord ic lucht bar n-inaid dogrés.' 'Maith didiu,' ol *Colum cille*, ol esium, fria thimthirid, 'cret dobere-si damsá cech día?'

'It fiadnise,' ol in coic, '*acht* mina thi asind iurn in aighin *no* asin crand di a suati in mbraisig, 7 fetur-sa ní ele ind *acht* braisech namá.

Faillsichthir dono don clerich insin, 7 atbert: 'Sonus 7 degféth,' ol se, 'tria bithu d'ár th' inaid dogrés.' Iss *ed* sin chomailter.

Andsin didiu ro-indis Boethine dó in aislinge errdaire .i. tri cathaire do aiesin do hi nim .i. cathair oir 7 catháir argait 7 catháir gloine. Ruc *Colum cille* breith na haislinge. 'Ciarán mor mac in tsáir in catháir oir, ar méit a dérci 7 a thrócaire. Molaisse in chatháir argait, ar méit a ecna 7 a chrábuid. Mise

and he died of hunger, howbeit that was voluntary hunger. And this is what caused that hunger to him. Once, then, he happened to be going round in Iona, and he saw the old woman cutting nettles to make pottage thereof. 'What is it causes that, O wretched one?' saith *Colum cille*.

'O darling Father,' saith she, 'I have (only) one cow, and she is in-calf, and this is what serves me while expecting it for a long time.'

Colum cille then determines that pottage of nettles should serve him more so long as he was alive, saying: 'Since,' saith he, 'it is only for expectation of the one cow that she is in this great hunger, meet were it for us though sore be the hunger in which we should be: for better is that which we expect, even *Regnum perenne*.' And he saith to his servant: 'Pottage,' saith he, 'from thee every night, and bring not the milk with it.' 'It shall be done,' saith the cook. He bores the mixing-stick of the pottage, so that it became a pipe; and he used to pour the meat-juice into the pipe down, so that it was mixed through the pottage. That preserves the cleric's appearance. The monks perceive the cleric's good appearance, and they talked (about it) among themselves. That is revealed to *Colum cille*, so he said: 'May your successors be always murmuring!' 'Well then,' saith *Colum cille*, saith he to his servant, 'what dost thou give me every day?'

'Thou art witness,' saith the cook, 'unless it come out of the iron of the pot or out of the stick wherewith the pottage is mixed, I know of nought else in it save only pottage.'

That then is revealed to the cleric, and he said: 'Happiness and good appearance to thy successor for ever continually!' And that is fulfilled.

So then Boethine related to him the famous vision, to wit, three chairs seen by him in heaven, even a chair of gold and a chair of silver and a chair of glass. *Colum cille* explained the vision. 'Ciarán the Great, the wright's son, is the chair of gold, for the greatness of his charity and his mercy. Mo-

¹ MS. a thróg.

² MS. hurnaige.

³ MS. inolim.

buden in catháir gloine, ar meit mo chon-dailbe, ar is docha lium Goedil oldait fir dhomhain, 7 cenél Conaill oldait Goedil, ocus cenél Lugdach oldait cenél Conaill, 7rl.¹

laisse is the chair of silver, because of his wisdom and his piety. I myself am the chair of glass, because of my affection; for I prefer Gaels to (the other) men of the world, and the Kindred of Conall to the (other) Gaels, and the kindred of Lugaid to the (rest of the) kindred of Conall.

812-818 (p. 172). The legend here told of Columba's learning to read from an alphabet written on a cake, has been studied by M. Henri Gaidoz in a pamphlet entitled *Les gâteaux alphabétiques*, Paris, 1886. He finds an allusion to the practice in Horace, Sat. I. i. 25:

'ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima.'

819-824 (p. 173). This miraculous reading out of the 100th Psalm, the reader having only learned his alphabet, is also related in *Lebar Brecc*, 31 b. Compare the story of Gornias' reading out the baptismal office, l. 58.

825-833 (p. 173). The resuscitation of the dead cleric is also told in *Lebar Brecc*, 31 b.

837-841 (p. 173). This changing into wine of the water used for mixing in the chalice is related in *Lebar Brecc*, 31 b. The practice of mingling water with the sacramental wine is referred to also in the Book of Armagh 14, b 2: the Stowe Missal, and L. U. 127 a.

842-845 (p. 173). The Saint's visit to Gemmán (not 'German' as the Book of Lismore corruptly has it) the Master, and his fatal curse, are also told in *Lebar Brecc*, p. 31 b. Other instances of cursing will be found in lines 272 and 369.

The instances of cursing inanimate objects in 272 and elsewhere were probably suggested by the miracle of the fruitless figtree in Matt. xxi. 19, 20.

846-849, 850-852 (p. 173) are also in the *Lebar Brecc*, p. 31 b.

852-857 (p. 174). Findian's vision of the two moons, also in the *Lebar Brecc*, p. 32 b, is told more fully in the *Martyrology of Donegal*, p. 160.

858-865 (p. 174). This story is told also in the *Lebar Brecc*, p. 31 b.

This story of Colom cille fording the flooded river at night is told also in *Lebar Brecc*, p. 31 b.

866-874 (p. 174). Also in *Lebar Brecc*, p. 31 b. A very similar legend is told of Cummain or Cummine, the Tall, king Guaire of Aidne and Cáimíne of Inis Celtra, in the *Lebor na hUidre*, p. 116, in Rawlinson B. 512, fol. 141, a 2, and in some MS. (to me unknown) cited by Dr. Todd in his edition of the *Liber Hymnorum*, p. 87. Of these versions that in *Lebor na hUidre* being the oldest will here be quoted:

¹ An illogical reason! According to a candid note on the Calendar of Oengus, June 9 (*Lebar Brecc*, p. 89), the chair of glass was Colum cille because, though his devotion was delightful, he was carnal (*collaide*) and often frail (*aibbrisc comenic*) even as glass is fragile. Compare the *Martyrology of Donegal*, pp. 162-164.

Lotár iarom a triúr isin n-eclais .i. Cammini 7 Guari 7 Cúmmini Fota. Eclas mór dorónad la Cámmin is inti bátar. Batar iarom na clérig oc tabairt a chobhséna¹ for Gúari. 'Maith, a Guar[í], ar iat, 'cid bad maith lat do linad na ecailsi-sea hi tám?'

'Ropad maith lim al-lan di or 7 d'argut, 7 ni ar [p. 116 b] saint in tságail, *acht* dia thidnacul ar m'anmain do náemaib 7 ecailsib 7 bochtaib in domain.'

'Dorata Dia fortacht duit, a Gúaire!' ar iat. 'Dobérthar in talam duit doidnais ar t'anmain, 7 bát nimidech.'

'Is bude lend,' or Guaire. 'Ocus tísu, a Chammini,' or Gúaire, 'cid bad maith lat dia linad?'

'Ropad maith lim a linad do séth 7 galar 7 cech aingcis bad mесо do duini, co mbad for mo chorp dobertais uli.'

'Ocus tussu, a Cúmminne,' or Guaire, 'cid bad maith lat dia linad?'

'Ropad maith lim al-lán di lebraib .i. dia tu-decht do áes léigind 7 do silad brethre De hi clúasaib cach duine dia thabairt a lurg Diabail dochum nimi.'

Rofirtha tra uli a n-imrati dóib. Doratad in talam do Gúaire. Doratad ena do Cúmmin. Dorata sóetha 7 gallra for Cammine, conna deochaid cnaim de fri araile hi talam, *acht* rolegai 7 rolobai ri aingces cech galair 7 cach threblaiti; co ndeochatar ule dochum nimi lía n-imratib.

So the three of them, even Cámminne and Guaire and Cummine the Tall, entered the church. A great church that had been built by Cámmin, therein they were. Now the clerics were giving Guaire spiritual instruction. 'Well, O Guaire,' say they, 'what wouldst thou wish to fill this church wherein we are?'

'I should like it to be full of gold and of silver; and not for secular covetousness, but to bestow them for my soul's sake on the saints and the churches and the poor of the world.'

'May God give aid to thee, O Guaire!' say they. 'Unto thee will be given the earth which thou wilt bestow for thy soul's sake, and thou wilt be a dweller in heaven.'

'We render thanks,' saith Guaire. 'And thou, O Cámminne!' saith Guaire, 'what wouldst thou like to fill it?'

'I should like to fill it with disease and sickness and every ailment that is worst to man, so that they might all be inflicted on my body.'

'And thou, O Cummine!' saith Guaire, 'with what wouldst thou like it to be filled?'

'I should like it full of books, for them to go to students, and to sow God's word in the ears of every one, (so as) to bring him to heaven out of the track of the Devil.'

Now all their musings were made true. The earth was given to Guaire. Wisdom was given to Cummin. Diseases and sicknesses were inflicted on Cámminne, so that no bone of him joined another in the earth, but melted and decayed with the anguish of every disease and every tribulation. So that they all went to heaven according to their musings.

875-892 (p. 174). These stories are also in *Lebar Brecc*, p. 32 a, and the quatrain about Mo-bí's girdle is given thus in the Trinity College *Liber Hymnorum*, fo. 13 b (*Goidelica*, p. 104):

Cris Mobí
ní roiadad im lua:
sech ní rooslaicced ria saíth,
ní rodunad im gna².

Mobí's girdle
Never was closed round fulness(?):
It was not opened before satiety,
Nor was it shut round lies.

After the sentence corresponding with 891, 892, the Irish Life of Columba in the

¹ Read with the MS. cited by Dr. Todd, *annchairdesa*.

² See *Martyrology of Donegal*, p. 274.

Edinburgh MS. (translated by Mr. Hennessy in Skene's *Celtic Scotland*, II. 468-507) has:

[p. 18 a] Loiscis *Colum cille* an baile iarna fagh-bail on righ cusa[n] neach bai ann uili. 'Easbach sin,' ol in ri, 'ar mona loiscithe ni biadh tacha bruith no bid [ann co bráth]. 'Ni bia neach oidhche troisci da ainndeoín ann,' or *Colum cille*. Tarmart tra an teine ar[a]méid loisci an doire uile, co nderna *Colum cille* imann ar anacal an doire .i. Inóli Pater induilc geiri [sic]; [p. 18 b] 7 canair fri gach tinidh¹ 7 fri gach toruinn o soín ale. *Ocus* gidh be gabus fo lighi 7 fo éirghi nos-anuic ar tinidh¹ ngelain, 7 aincidh an nonbur is ail do simul².

Colum cille burnt the stead after getting it from the King with all that was therein. 'That is idle,' said the King, 'for if it had not been burnt there would never be want of flesh (?) or of food therein.' 'No one shall ever be a night fasting there against his will,' saith *Colum cille*. Now the fire was like for its greatness to burn the whole oakwood: so *Colum cille* made a hymn to protect the oakwood, to wit, *Noli Pater indulgere*; and it is sung against every fire and against every thunder from that time to this. And whosoever repeats it on lying down and on rising up, it protects him from lightning, and it protects *simul* the nine persons whom he likes.

893-899 (p. 175) = *Lebar Brecc*, p. 32 a, ll. 19-28. It is taken from Adamnán's chapter thus headed in the Schaffhausen codex: 'De segite post medium aestatis tempus seminata et in exordio Agusti mensis, sancto orante, mesa in Ioua conuersante insula'—the scene being shifted from Hí to the neighbourhood of Derry. Note the mention of *coelach* (wattling or hurdles) as the material of a church, and compare *Mart. Donegal*, p. 176. The wattles were woven between upright stakes (*cli*). The story seems taken from Adamnán's *Life of Columba*, pp. 54 b, 55 a, of the Schaffhausen codex, = p. 106 of Bishop Reeves' edition, where he gives a number of illustrations of the use of *virgarum fasciculi* for building purposes. The barley (*eo-rna*, cognate with *yavà* and ζέα) here mentioned was grown to make malt. See the *Senchas Mor, Laws*, ii. 238.

900-902 (p. 175). *Lebar Brecc*, p. 32 a, ll. 28-32.

903-905 (p. 175). It is unnecessary to say that there is no authority for Columba's visit to *Torinis* (by volksetymologie for *Turönes*), which took place, according to our Life, 100 years after St. Martin's death, i. e. about 497, i. e. thirty years before Columba was born.

906-911 (p. 175). This pretty passage about Derry is also in *Lebar Brecc*, p. 32 a, ll. 37-40.

912-926 (p. 175). The three wonders here commemorated are also told in *Lebar Brecc*, p. 32 a. The miraculous conferment of skill in smithying is paralleled by the story in the Life of Brenainn, 3781-3786 (p. 258). The story of the enchanted sword in whose presence none could die, is not, so far as I know, found elsewhere.

¹ MS. tinigh.

² See this story printed from the Trinity College *Liber Hymnorum*, in Goidelica, p. 104.

927-934 (p. 176). The metrical dialogue with the prophet Becc Mac De is given thus in *Lebar Brecc*, p. 32 a-b :

'A Bicc, indissiu damsai,
Cenandus lethan férglan,
citne clerig notrefet,
citne oic notn-deirget?'

Ut dixit Bec :

'Clere fila for a lar
canta molta Maic Thigirnd :
scerdait a óice fria tairsech,
biaid aimser bas inill.'

'O Becc, tell thou to me
Kells, the wide, pure-grassed,
Whether clerics (will) dwell in it,
Whether warriors (will) abandon it?'

So Becc said :

'Trains who are amidst it
Shall sing praises of the Lord's Son ;
Its warriors shall depart from its threshold :
There will be a time when it will be secure.'

935-940 (p. 176). Columba's smile here commemorated reminds one of the Buddha's predictive smiles; see the *Indian Antiquary*, February 1882, p. 47, and the *Revue Celtique*, v. 393-394. The passage about '*Grafann chille scire*' is very corrupt. It probably refers to Dub dá leithe na graifne ('D. of the writing'), abbot of Cell scire, who died, according to the Four Masters, A.D. 745.

940-944 (p. 176). Also in *Lebar Brecc*, 32 b, ll. 13-17. Note the reference to the use of bark for tanning: see the extract from a brehon law-tract in O'Donovan's *Grammar*, p. 448; and consider the following passage from the *Perigrinatio Sancti Brandani Abbatis*, ed. Schröder: coopuerunt illam coriis bovinis atque rubricatis in cortice roborina.

945-950 (p. 176). = *Lebar Brecc*, p. 32 b, ll. 17-25. As to the death (A.D. 604), of Aed Slane, otherwise called Aed mac Ainmerech, see Reeves' *Columba*, p. 42, and the following extract from the *Book of Leinster*, p. 303 b et seq.:

IS andsain atbert Æd mac Ainmerech ra gilla :
'Tuc lett cocholl Choluim chilli dam, coraib
immum innocht, corop din dam é for Laighniu.'
Uair rogeill Colum cille dósom na mairfide é
asa chocholl.

Then said Aed son of Ainmire to his gillie:
'Bring me Colum cille's cowl, that it may be
on me to-night, and be my safe-guard against
the Leinstermen.' For Colum cille had
promised him that he should not be killed
while he wore his cowl.

Fecht aile iarum rólarfaig Æd do Cholum cille :
'Cia lín, a chlerig,' ar se, 'doneoch tharradais
féin do rigaib ragas dochom nimi?'

ISs ed roraid Colum cille : 'IS demin,' ar se,
'nach fetar acht trí rig nammá .i. Daimín
Damargait rí Airgiall, 7 Ailill Banda rí Con-
nacht, ocus Feradach Find mac Duach, de
Chorco Láigde, rí Ossairge.'

'Cia maith doringset-saide?' for Æd, 'sech na
rigaib aile?'

'Ni anse,' ar Colum cille. 'Daim Damargait,
tra, ní dechaid clerech fa éra úaid, 7 ní

Now at another time Aed inquired of Colum
cille : 'What number of kings, O cleric, hast
thou thyself met with who will go to heaven?'

Colum cille said this : 'It is certain,' saith he,
'that I know three kings only, even Daimín
Dam-argait king of Oriel, and Ailill Banna
king of Connaught, and Feradach the Fair
son of Dua of Corco Laigde, king of Ossory.

'What good,' saith Aed, 'did these do more
than the other kings?'

'Not hard (to say),' saith Colum cille. 'As to
Daimin Dam-argait, no cleric ever left him

ra imderg clerech 7 ni ra cráid chill na nemed, 7 rotdnaic mór don Chomdid. Rochuaid-sium iarm dochum nimi ar in cendsa sain doringni ri muntir in Chomded, 7 atát na clerig ac gabail a écnarca-sum.

Ailill Banda immorro, IS aso fúair-sede cendsa in Chomded. Cath Chula Conaire rochuir-seom ra Clannaib Fiachrach, cor-roemid fair-sium 'sin cath-sin. Co n-erbairt-sium fria araid carpaít: 'Fég dúin dar th' aiss, 7 finta latt in mór in marbad, 7 in faccus dúin lucht in marbtha?'

Rofég in t-ara daraaiss, 7 iss ed roráid: 'Is doolochta in marbad marbtair do muntir-su,' ar se.

[p. 304a] 'Ní hé a n-aithfer féin téit forro,' ar se, 'acht aithfer m' uabair-se 7 m' ansfirinni. Ocus impá dúin in carpat 'na n-aigid,' ar se, 'uair dá marbthar misse arfuidbud (?) tessar-con do sóchaide.'

Roimpad in carpat iartain inagid na námat, ocus dorigni in t-Ailill dián-athirgi iartain, ocus dorochair la námtib. 'Fuair dano in fer-sain cendsa in Comded,' ar Colum cille.

Feradach Find mac Duach, immorro, rí Ossairge, fear santach díchuibsech atacomnaic-sede. Ocus cin co cluined acht mad oenscrepul óir no argit ac duine 'na thír dobeired ar écin chuire féin, co cuired i cumtaigib corn 7 crandoc 7 claideb 7 fídhcell.

Rogab iarm treblait dof[fo]locht iartain é. Ratinólit chuire a seóit co mbátar 'na thuilg aice féin. Tancatar a námat (i. clanda Conla) iartain do gabail tige fair. Tancatar immorro a maic chuciseom do brith na set les. 'Ní berthai, a maccu!' ar se, 'uair rochraidis sochaide im na sétaib sin. Is tol lim ar Dia mo chrád féin ifus impu, 7 a mbreith dom deóin dom námtib uaim, ardáig naromchraidea in Chomdiu thall.'

Ra imthigset a maic úadsom iartain, ocus rogab

with a refusal, and he never rebuked a cleric, and never aggrieved church nor chapel, and bestowed much on the Lord. So he went to heaven because of that clemency which he shewed the household of the Lord; and the clerics are singing his requiem.'

But Ailill Banna, he found more easily the clemency of the Lord. The battle of Cúil Conairi he fought against the Children of Fiachra, and in that battle he was routed. And he said to the driver of his chariot: 'Look behind thee, and let me know whether the slaughter is great and whether the slayers are near us?'

The charioteer looked behind him, and this he said: 'The slaughter of thy people is unendurable,' saith he.

'It is not their own blame that comes upon them,' saith the king, 'but the blame of my pride and my unrighteousness. And turn the chariot against them,' saith he, 'for when I am slain . . . the multitude will have deliverance.'

Then the chariot was turned against the foes, and Ailill made swift repentance and fell by the foes. 'So that man found the Lord's clemency,' saith Colum cille.

Now Feradach the Fair, son of Dua, king of Ossory, a covetous, unconscientious man was he. And if he heard of only one scruple of gold or of silver in the hands of any one in his country, it would be brought perforce to him and put in ornaments of horns and goblets and swords and draftboards.

So afterwards an unendurable tribulation attacked him. His treasures were gathered unto him, so that they lay with himself in his bed. His foes, the Children of Conla, then came to surprise him in his house. Howbeit his sons came to him to carry off the treasures. 'Ye shall not take them, my sons,' saith he, 'for I have aggrieved a multitude concerning those treasures. I desire, for God's sake, to aggrieve myself here concerning them, and that they be carried away from me, with my consent, by my foes, so that the Lord may not aggrieve me there.'

Then his sons went away from him, and he be-

fein for dianaitheige, 7 fúair bás o námtib
7 fogeib cendsa in Chomded.

'Messe fein dano,' ar Æd, 'in fagbaim cendsa in
Chomded?'

'Ni faigbu-su itir on,' for Colum cille.

'A chlerig, dano,' ar esseom, 'fagaib ón Chomdid
dam can mo choscur do brith do Laignib.'

'IS dolig limsa ón,' bar Colum cille, 'uair dib
mo máthair, ocus tancatar Legin chucum co
Daurmag, ocus rofuaiptar troscud form co
tucaind ascid maic sethar, 7 iss ed connaigsetar
form cen choscur do brith do ríge echtrand
uadib, ocus rogellussa doibsum ón. Acht
chena acseo mo chocholl dait, 7 ni mairb-
fider thú ass dia mbe immut.'

IS é sin tra in cocholl roíair Æd for a gilla
in n-úair út.

IS ed immorro atbert in gilla: 'Rafácsam,' ar se,
'ac Ailiuch in cocholl sin.'

Atbert dano Æd: 'Is dóchaite,' ar se, 'm'fác-
bail-se innocht la Lagnib.'

951-958 (p. 176). Also in *Lebar Brecc*, 32 b, ll. 25-38. Colum cille was born on the day that Buíte (*a quo* Monaster-boice) died. The ladder of glass by which Buíte ascended to heaven is not mentioned in the fragment of the Latin Life of that saint preserved in the British Museum, Cod. Clar. xxxix (Add. No. 4788), ff. 73 b-80 b.

959-970 (p. 177). Also in *Lebar Brecc*, 32 b, ll. 38-54.

971-975 (p. 177). Also in *Lebar Brecc*, 32 b, ll. 54-59.

After this, in the Edinburgh MS., p. 20 b, the following two paragraphs occur:

Dofaguibh Colum cille cleirech dia muintir in
Doiri .i. DaCuilen, ina comarbus .i. cleirech
dia hatharda fein eisidhein, 7 dofaguibh do
Cinel Conaill segnabuidheacht an baili cétna
7 cendus a sruithi.

Luidh iarsin gu Druim Cliabh, 7 bennachais an
t-inadh sin, 7 fagbus fer dia muintir .i. Mo-
thairen Droma cliab, 7 dofaguibh cendus 7
sruithighecht 7 comarbus an baili sin ag
Cinel Conaill gu bráth.

976-1006 (pp. 177, 178). = *Lebar Brecc*, 32 b, l. 54-33 a, l. 27.

gan a swift repentance, and found death from
his foes, and receives the Lord's clemency.

'I myself, then,' saith Aed, 'do I win the Lord's
clemency?'

'That dost thou in no wise win,' saith Colum
cille.

'O cleric, then,' saith he, 'obtain for me from
the Lord that triumph over me may not be
gained by Leinstermen.'

'That is difficult for me,' saith Colum cille, 'for
my mother is of them, and Leinstermen came
to me to Durrow, and attempted to fast
against me in order that I might give (them
the) gift of a sister's son. And this is what
they demanded of me, that triumph over
them be not gained by a foreign king. And
I promised them that. Howbeit, here is my
cowl for thee, and thou wilt not be killed if
it is on thee.'

That, then, is the cowl which Aed asked of his
gillie at yon hour.

Now this is what the gillie said: 'We have left,'
saith he, 'that cowl in Ailech.'

Then said Aed: 'It is the more likely,' saith he,
'that I shall be left to-night with Leinstermen.'

Colum cille left in Derry a cleric of his house-
hold, even Da cuilen, in his successorship.
A cleric of his own fatherland was he; and
Colum cille left to Cinél Conaill the vice-
abbacy of the same stead and the headship of
its seniors.

Therefore he went to Drumcliff, and blessed that
place, and left (there) one of his household,
even Mothairen of Drumcliff, and left the
headship and seniority and succession of that
stead with the Cenél Conaill for ever.

1007-1023 (p. 178). = *Lebar Brecc*, 33 a, ll. 29-44.

The story of Odrán's self-sacrifice, which Bishop Reeves calls 'curious and not very creditable,' is ignored by Adamnán. It may be an instance of the practice mentioned by M. Gaidoz in *Mélusine*, iv. 16: 'L'usage de tuer un homme pour que son esprit demeure attaché à l'endroit de sa mort et en soit le gardien se pratique dans de nombreux pays.' So in the copy of Cormac's Glossary, preserved in the Yellow Book of Lecan, s.v. *Emain*, that name is derived from *ema* (αἷμα) and *uín* (unus), 'quia sanguis unius hominis [effusus est] in tempore conditionis e[i]us.' See also *Three Irish Glossaries*, xli. note, and *Irish Nennius*, Additional Notes, p. xxiv.

1024-1030 (pp. 178-179). = *Lebar Brecc*, 33 a.

1031-1035 (p. 179). *Lebar Brecc*, 33 a. The incident of the watersnake is common.

1036-1038 (p. 179). *Lebar Brecc*, 33 a.

1039-1042 (p. 179). = *Lebar Brecc*, 33 a.

1043-1045 (p. 179). = *Lebar Brecc*, 33 a. This story seems founded on a rumour of a volcanic eruption in Italy. It is in Adamnán's *Columba*, p. 56, of Dr. Reeves' edition, where the learned editor quotes Notker Balbulus to shew that the event referred to was the destruction by an earthquake of the town now called Citta Nuova on the north of the river Quieto, in Istria.

1046-1054 (p. 179). = *Lebar Brecc*, 33 a. See Adamnán's *Columba*, p. 54 of Bishop Reeves' edition: *De corniculo atramenti inaniter defuso*.

1055-1063 (p. 179). = *Lebar Brecc*, 33 b.

Here in the Edinburgh MS., p. 22 b, comes the following account of Colum cille's visit to Ireland, which appears to have been taken from the introduction to some copy of the *Amra Choluim chille*, and agrees pretty well with *L. U.* p. 5 a, b, and *Lebar Brecc*, pp. 238 c, 238 d:

O rabui Colum cille triacha (*sic*) bliadan in Albain dogab inmuilli firiú Ereinn immo decsin 7 imo acalluim re ndola ar cel, 7 docuas uaidhib aracend da dechuin dia n-agalluim gu mordail Droma Ceta, gurus bennach [fo. 23, a 1] isin inadh sin, feruib, macuib, mnaibh, gurriar an gallra 7 a tedhmana.

No is ar tri fathuibh tainic Colum cille anáir i. do fosadh na filed a nEriinn, ar badar mora an aincesa i. triacha (*sic*) fo lan cleir og ollamain, a cúb deg ag anradh, 7 do sith itir fíru Ereinn 7 Alban im Dail Riada. doigh do

When Colum cille had been thirty years in Scotland, anxiety (?) seized the men of Ireland as to seeing him, and as to communing with him before he went to death; and they sent messengers to him that he might come to commune with him to the great convention of Druim Ceta; and he blessed them in that place, men, children, women, and . . . their diseases and their pestilences.

Or for three causes, came Colum cille from the East, to wit to retain the poets in Ireland, for great were afflictions caused by them, even thirty for an *ollamh's* full train, and fifteen for an *anrudi's*, and to make peace between the men of Ireland and Scotland as

bai dail catha itir friu Erenn 7 Alban impu
mina tisadh *Colum cille* anair dia sithugad, 7
d'fualcad Sgannlain maic Cinn faelad mic
righ Osraide .i. athair *immorro* tuc a n-
eidrecht he a laim Ædha meic Ainmirech, 7
Colum cille a rathuighes fris imma legad as
a cinn mbliadne no im braghuit offi do gabail
dia cinn. *Ocus* nir leiged as he, 7 nir gabad
braighi dia cind. *Ocus* do righnedh cro caelugh
nime gan conair as acht eolus a tuctha began
goirt bidh do 7 terci lenda. *Ocus* nobidis .i.
læch oca coimed fan cro amuich, 7 ix slabradh
fairsium isin cro, 7 gach aen atcidh seocha
is ed adberedh: 'Deoch,' ol se.

Ocus atcuas an ni sin do *Colum cille* gu Hi, 7
rochi gumor lasin ni-sin atcuala, 7 is ed sin
ros-fug anoir gudian.

IS amlaid *immorro* tainig *Colum cille* anoir, 7
breid ciartha tara suilibh 7 a clupait (*sic*)
tairis annuas, 7 at in cochaill tairis anuas,
ar daigh nach faiced friu Erenn nach a mna.
Uair rotairngir reimi antan docoidh i n-
Albain artus; 7 adubairt an rann:

[23 a. 2.] Fil suil nglais
fechas *Erinn* tara hais:
nocha n-aicfi iarmotha
firu Erenn nach a mna.

Conadh dia deimniugud sin asbert an fili:

Cia do dechaid *Colum* cain
anair an ethar tar muir,
ni faca ni an *Eirinn* ain
ar toidhecht¹ isin mordail.

Adcuas *immorro* do Ædh mac Ainmirech *Colum*
cille do toidhecht¹ cum na dala, 7 dofergaigh²
gumor lasa[n] a cuala, 7 doraidh gid be oga
fuighbedh cadhus isin oirechtus gu n-aithfed
fair.

¹ MS. toighecht.

to Dál Riata, for there was a battle-meet-
ing between the men of Ireland and of
Scotland concerning them, had not *Colum*
cille come from the East to make peace,
and to loose Scannlan, son of Cenn-faelad,
son of the king of Ossory. His father, now,
had given him in hostageship into the hand
of Aed, son of Ainmire, and *Colum cille*
was surety to him that he would be released
at a year's end, or that another captive
would be taken for him. And he was
not released, and no captive was taken
for him. And a hut of wattles was built
around him, without any path out of it save a
way (?) by which a little salt food and a scanty
supply of ale were given him. And fifty
warriors were guarding him outside the hut,
and nine chains were on him in the hut, and
to every one whom he saw passing by he
used to say this: 'A drink I' saith he.

And that thing was reported to *Colum cille*, in
Hi, and he wept greatly at what he heard,
and it is this which brought him quickly
from the east.

Now it was thus that *Colum cille* came from the
east: with a cerecloth over his eyes, and his
dalmatic over it above, and the cape of the
cowl over it above, so that he might not see
the men of Ireland nor her women. For he
had prophesied it before, when he first went
to Scotland; and he uttered the stave:

There is a gray eye
That looks back upon Ireland,
It will never see afterwards
Ireland's men, nor her women.

Wherefore to certify that the poet said:

Though fair *Colum* came
From the east in a boat over the sea,
He saw nothing in noble Ireland
After coming into the great convention.

Now Aed, son of Ainmire, was told that *Colum*
cille had come to the convention, and he was
greatly angered at what he heard, and he said
that vengeance would be taken on whomsoever
in the assembly should shew respect to *Colum*
cille.

² MS. dofergaigh.

Doconncadair iarsin *Colum cille* docum na dala,
7 ba he airecht ba nesu do 'airecht Conaill
meic Aoedha meic Ainmirech, 7 fa mac ding-
mala d'Aed eisidhe.

Mar doconnaire *imorro* Conall iat rogres daes-
carsluag an airechta futha, gur gabtha 7
gurus-bristea tri nonbuir¹ dib. Rafiafraic
Colum cille: 'Coich ora laiti cucainn an
lucht sa?' 7 atcua(s) do conadh o Conall.
Ocus do escain *Colum cille* Conall, 7 do
benta tri nái ceolan fair, con-asbert aroili
duine: 'Fogeib Conall cloga,' conadh uadh-
sin ata 'Conall clogach,' 7 roben an cleirech
righi fair, 7 a ciall 7 a inntlecht acht ancein
noibeith ag intelgadh a cuirp.

Docoidh *Colum cille* iarsin gu hairecht Domnaill
maic Ædha meic Ainmirech, 7 atrach[t] Dom-
nall focétoir roime, 7 dofer failti fris, 7 dorad
poig dia gruaidh [p. 24a], 7 dorat he 'na
inad fein. *Ocus* dofaguibh an cleirech briathra
imdha dó .i. L. bliadan a righi nErenn
do, 7 cath búadaigh do frisín re-sin, 7 cach
briathar atbered do comallad: bliadan gu
leith do isin ngalar a n-ebeladh 7 corp Crist
do caithim gacha domnaig do frisín re sin.

Atcuas do Æd² a mac do escaine 7 righi do
Domnall. Atbert in righan fria hinnailt:
'Eirigh gu hÆdh, 7 abair fris dia faghba³ an
corrcleirech ucat cadus aga ni bam sídhach-sa⁴
fris.' Atcuas do *Colum cille* in ní sin, 7 docé-
daigh don righain 7 dia innailt beith 'na da
cuir an Druim Ceta on laithi sin gu laithi
mbratha: ut poeta dixit:

Fásaidh ferg⁵ don righain de
do Domnall isin righi.
geall righi do Domnall ann
[i]sa mac fein gan ferann.

¹ MS. nonmuir.

⁴ MS. sighthacha.

² Read don rígain.

³ MS. fadhba.

⁵ MS. Fasúigh feirg.

Then they saw *Colum cille* going to the conven-
tion, and the assembly that was nearest him
was the assembly of Conall, son of Aed, son
of Ainmire; and he was a worthy son of Aed's.

As, then, Conall saw them he egged on against
them the rabble of the assembly, so that three
enneds of them were taken and broken.
Colum cille asked: 'Who is he by whom
this set hath been hurled against us?' and he
was told that it was from Conall. And
Colum cille cursed Conall, and thrice nine
bells struck against him: wherefore some one
said: 'Conall gets bells,' so thence is (the
name) 'Conall cloccach.' And the cleric
struck the kingdom from him, and (also) his
sense and his understanding save so long as
he should be defecating his body.

Then *Colum cille* went to the assembly of Dom-
nall, son of Aed, son of Ainmire. And
Domnall at once arose before him, and made
him welcome, and kissed him on his cheek,
and put him in his own place. And the
cleric left him many blessings, namely, that
he should be fifty years in the kingdom of
Ireland, and that he should be victorious in
battle during that time, and that every word
which he should utter would be fulfilled: that
he should be a year and a half in the disease
of which he should die, and that on every
Sunday during that time he should partake
of Christ's Body.

Aed² was told that his son was cursed, and that
the kingship was (promised) to Domnall.
Said the queen to her handmaid: 'Go thou
to Aed and tell him if yonder crane-cleric
finds respect with him, I shall not be peace-
ful towards him.' That was told to *Colum*
cille, and he gave leave to the queen and
to her handmaid to be the two Cranes of
Druim Ceta from that day to the Day of
Judgment; as the poet said:

Anger accrues to the queen therefrom,
From Domnall being in the kingship;
A promise of kingship to Domnall there,
And her own son (left) without land.

'Cia corrsuighí¹ sin fuil fort?'
a[r an]righan gu ro olc:
'ní bam sídhach² fri Ædh, gan cleith
ar cadus duit, a cleirigh!'

'IS ced duitsí gidh at corr,'
ar an cleirech gu rolonn,
'ar cneid dot innilt, gan acht,
bidh 'na cuir[r] at coimitecht.'

A hinnilt is ben Aedha
laiter a corruib lena:
maruit beos, doniat cneta,
da sen cuirr Droma Ceda.

[p. 24 b.] Agus atbert Colum cille fri Domnall
dol doib immale do agalluim Aedha meic
[Ainmirech], 7 dogab imecla Domnall im
agalluim an righ, 7 atbert Colum cille:
'Ní ba himeglach duit, ar biaid an Spírut
Naemh agat imdeaguil airi.' Docuadair
imale do agalluim an righ. Dagab iarsin
imegla in ri [oc facsín in clerig] triasin mir-
buil moir sin dorighne³ roime.

Tangadair na cleirigh isin airecht iarsin. Atracht
in ri 7 dofer failti friu, 7 atbert Colum cille:
'Rob si in failti, ar[r]iarugud do denamh.'

'Fogeba-sa on,' ol an ri.
'Na filid d'fostadh,' ol Colum cille.
'Ní dingén⁴,' ol an ri, 'ar it mora a n-aincesa
frinn.'
'Na habair,' ol an clerech, 'uair is martanach
doit an molad dogenat, amal is martanach do
Cormac ua Quinn an molad doronsat na filid
dó, 7 robdar earcroidhech na maine tuctha
taracend, 7 maruidh in molad dianeisi.' Ocus
docum an cleirech in rithoig mbig-si .i.

Cormac cain.
buich neoit.

'Ní ba mísi nos-dícuirfí,' ar Aedh.
Fostuidhtir na filid tridsin.

'What is that that is on thee?'
Saith the queen very wickedly.
'I will not be peaceful towards Aed, with-
out concealment,
For (his) respect to thee, O cleric!'

'Thou hast leave to become a crane,'
Saith the cleric very fiercely,
'For a hurt to thy handmaid, without doubt,
She shall be a crane in thy company.'

Aed's wife and her handmaid
Are turned into marsh-cranes.
They still remain, they make groans,
The two old cranes of Druim Ceta.

And Colum cille said to Domnall that they
should go together to converse with Aed,
son of Ainmire, and great fear seized Domnall
as to conversing with the king. So Colum
cille said, 'Be not afraid, for the Holy Spirit
will be protecting thee against him.' Then
they went together to converse with the king.
Then fear seized the king, on seeing the
cleric, because of that great miracle which he
had previously wrought.

The clerics then entered the assembly. The king
arose and made him welcome; and Colum
cille said: 'Let this be the welcome, to do
our will.'

'Thou shall get that,' saith the king.
'The poets must be retained,' saith Colum cille.
'I will not do (this),' saith the king, 'for great
are their annoyances to us.'
'Say not so,' saith the cleric; 'for the praise
which they will make shall be enduring for
thee, even as the praise which the poets made
for Cormac, Conn's descendant, is enduring
for him, and the treasures which were given
for it were perishable, but the praise abides
after them.' And the cleric composed this
little 'rhetoric,' to wit:

Cormac cain
buich neoit, etc.

'It is not I who will expel them,' saith Aed.
For that reason the poets are retained.

¹ Read perhaps (with *Leabar Brecc*, p. 238), corrsuide.

³ MS. repeats.

² MS. sighthach.

⁴ MS. dingan.

'Sgannlan d'fuaslugud,' ol *Colum cille*.
'Ní dínge,' ol an rí, 'gu n-abla isin cro i fuil.'

'Na¹ lenam [techt] tairis,' ol *Colum cille*. 'Masa tol do Dia, gurab se frithailes m'asa innocht iar n-iar-meirghi 'gidh be baili i mbeth.'

Do imigh iarsin *Colum cille* asin oirecht gu rainic gusan nDuib [p. 25 a] -reigles gu Duiri. Nir fada tareisi *Colum cille* go tainic casar tinedh isin dail, gu tardsat uile a n-aichthi fri lar. Tainic iarsin dluimh solasta gu Sgannlan airm a roibhi; 7 adbert an guth isin dluim fris: 'Eirigh, a Sgannlan, 7 facuibh do slabraidh 7 do cro, 7 tair amach, 7 tuc do laim am laim-si.'

Tainic Sgannlan amach 7 an t-aingil roime; 7 do airghsid na coimhéduidhi² an fuaim seachu, 7 is ed do raidhsit na coimhetaidhi³: 'Cia seo seochainn?' 'Sgannlan,' ar an t-aingil. 'Da madh he ní inneosta,' ar siad.

Do imighsit iarsin gu Doiri. Tan bai an cleirech im iarmerghi og dol tar crand caingel⁴ siar, is e Sgannlan do fritheoil a hasa do, 7 is ed asbert *Colum cille*: 'Cia so?'

'Sgannlan,' ol se.

'Sgela lat?' ar *Colum cille*.

'Dech,' ol Sgannlan.

'In tucais bennacht?' ol *Colum cille*.

'Dech,' ol Sgannlan.

'Innis cinns tangadhais,' ar *Colum cille*.

'Deoch,' ol Sgannlan.

'Dloma⁵ n-athuisc ar fer th' inaidh⁶ dogres,' ar *Colum cille*.

'Na habair,' ar Scannlan: 'a cis 7 a cobach 7 a mbes duitsi dogres.'

'Easpuic 7 righ dot sil dogrés!' ar *Colum cille*.
'Hendigh duit,' ol se, 'I. dabhach trír do linn.'

Tuarguib iarsin itir a di laim in dabuigh, 7 do ibh 'na endigh, 7 do caith iarsin a proinn .i. uil. n-aisli sensailli 7 x. m[b]airgina do cruithnecht. Doluidh iarsin, 7 bai trí la 7

'Scannlan must be released,' saith *Colum cille*.

'I will not do this,' saith the king, 'till he dies in the hut wherein he is.'

'Let us not say more about him,' saith *Colum cille*. 'God willing, let it be he who attends to my sandals to-night after nocturn, where-soever he may be.'

Then *Colum cille* went out of the assembly, till he came to the Black Church, to Derry. It was not long after *Colum cille* left, that a hail of fire came into the convention, and they all put their faces to the ground. Thereafter came a luminous cloud to Scannlan where he lay; and the voice in the cloud said to him: 'Arise, O Scannlan, and leave thy chain and thy hut, and come forth, and put thy hand into my hand.'

Scannlan came forth, with the angel before him; and the guards perceived the noise passing them; and the guards said: 'Who is this passing us?' 'Scannlan,' saith the angel. 'If it were he,' say they, 'thou wouldst not declare it.'

Thereafter they went to Derry. When the cleric at nocturn was going westwards over the chancellor's screen, it was Scannlan who attended to his sandals; and *Colum cille* said: 'Who is this?'

'Scannlan,' saith he.

'Hast thou news?' saith *Colum cille*.

'A drink!' saith Scannlan.

'Hast thou brought a blessing?' saith *Colum cille*.

'A drink!' saith Scannlan.

'Tell how thou camest,' saith *Colum cille*.

'A drink!' saith Scannlan.

'Slowness of answer be on thy successor continually!' saith *Colum cille*.

'Say not so,' saith Scannlan, 'their rent and their tribute and their custom thou shalt have continually.'

'Bishops and kings of thy race continually!' saith *Colum cille*. 'One drink for thee,' saith he, 'even a vat of ale for three.'

Then Scannlan lifted up the vat between his two hands, and drank it in one draught, and then consumed his dinner, even seven joints of old bacon and ten loaves of wheat. Thereafter

¹ MS. Ni.

² MS. coimhéduighi.

⁵ for *dolma*, the opposite of *solma*.

³ MS. coimhetaighi.

⁴ MS. caingen.

⁶ MS. inuigh.

tri oidhchi 'na hæn codladh. Atracht iarum, 7 do hidhluiced an morbachall leis gu hOsraidhi. IS e la do ba marb a¹ hathair .i. ri Osraide, dia cumaidh, 7 dogab-sum righi Osraidhi iarsin, 7 cuairt gach sechtmad bliadna [p. 25 b] on ló sin do Colum cille la hOsraide. *Ocus* is amlaid sin dofuaslaced Scannlan.

IS i an treas caingin, im Dail Riada. Colman mac Coimgillain is he rug an mbreith fri laim² *Coluim cille*, amal dotairngir *Colum cille* feisin dia tarlla do tigh Coimgehallain, 7 ní fuair istigh *acht* da lenamh ar brú in tealluigh: *gur* ro dech indara mac ar gualuinn des *Coluim cille*, 7 tarfas do *Colum* rath an Spírta Naim fair, ar *Colum cille*. Ra ghairm iarsin he, 7 dogab 'na hucht, 7 dorighni rann do:

A cubuis *con*, a hainim³ glan,
agso poig duit, taili poig dam!

Bendachais *Colum cille* iarsin he, 7 fachaís rath eгна fair, 7 atbert fris cumadh he noberadhd breith[h] itir friu *Exenn* 7 *Alban* im Dail Riada; 7 dofiradh sin.

Ba sí an breth, *imorro*, a fecht (7) a sloighedh la friu *Erenn*, ar *as sloighedh* la fonnuibh dogrés, 7 a cain 7 a cablach la friu *Alban*.

Tainic iarum *Dallan d' acallam Coluim cille*, conadh ann dogab in remfocal, 7 adbert *Colum cille* gu nach derynadh *acht* a a-aimsir a eitsectha, 7 is fri marb do bo cudhaigh (*sic*). Dorairngert tra *Colum cille* innmusa 7 toirthi in talman do *Dallan tar-* [p. 26 a] cend an molta sin, 7 nir'gab *Dallan acht* nem do fein 7 da *cach* æn nod-gebad 7 dotuicfedh itir céill 7 foghar.

'Cuin dofinnfa t'eg 7 tú a n-aillitiri 7 mhisi a n-*Erenn*?' ar *Dallan*.

¹ MS. repeats.

² Another instance of this idiom is in the *Tripartite Life*, p. 28: nobith fri urdu na hecailsi fri laim Germain.

³ MS. hainmi.

he went, and was three days and three nights in one sleep. Then he arose, and the great crozier was sent with him to Ossory. That was the day on which his father, the king of Ossory, died of grief for him, and thereafter he assumed the kingship of Ossory; and from that day *Colum cille* held a visitation every seventh year in Ossory. And in that wise was Scannlan released.

This is the third cause, concerning *Dál Riata*. *Colmán*, son of *Coimgellán*, is he who passed judgment in place of *Colum cille*, as *Colum cille* himself prophesied when he came to *Coimgellán's* house and found no one within but two children on the edge of the hearth. And one of the two boys looked at *Colum cille's* right shoulder, and to *Colum* the grace of the Holy Spirit appeared upon him. And *Colum cille* afterwards called him and took him into his bosom, and made a stave for him:

O clear conscience, O pure soul!

Here is a kiss for thee: give thou a kiss to me!

After that *Colum cille* blessed him, and left the grace of wisdom upon him, and said to him that it should be he who would deliver judgment between the men of Ireland and Scotland concerning *Dál Araide*. And that was verified.

Now this was the judgment: their expedition and their hosting with the men of Ireland—for hosting is always with the founders—and their tax and tribute with the men of Scotland.

Then came *Dallan* to commune with *Colum cille*, and there he repeated the foreword (to the *Amra*); and *Colum cille* said that he should only make it at the time of his decease; and that it was for a dead person that it was fitting. So *Colum cille* prophesied the wealths and fruits of the earth to *Dallan* for that eulogy. And *Dallan* accepted nothing save heaven for himself, and for every one who should repeat it and understand it, both sense and sound.

'When shall I know of thy death, thou being in pilgrimage and I in Ireland?'

Tri comartha *immorro* dorad *Colum cille* dó intan dodenadh a molad: an cétna comartha gudh madh marcach eich aluidh *no innised* eitsecht *Coluim cille*, 7 in *cétfocal* doraidhfídh cumad he tosach in molta, 7 a suili do legan dó in céin do beith ac denam in molta, 7 a mbreith uadh intan budh mithig. *Ocus* ba he ingantus na hinnsi.

So *Colum cille* gave him three signs, as to when he should make his eulogy. The first sign (was) that a rider of a piebald steed should relate *Colum cille's* death, and (the second was that) the first word the rider should utter would be the beginning of the eulogy, and (the third was) that *Dallan's* eyes would be given him so long as he was making the eulogy, and be taken from him when it would be time. And this was the wonderment of the island.

1064-1083 (pp. 179-180). This pathetic account of the incidents immediately preceding *Colum cille's* death is also in *Leabar Brecc*, p. 33 b. The statement in 1070 that the saint when blessing his island, turned his face westwards (*siar*), is at variance with *Adamnán's* 'ad orientem suam conuertens faciem.'

In the *Edinburgh MS.*, after the line corresponding with 1083, we have the following sentence:

Doteghedh tra *Colum cille* for nem gach dardain icein dobui 'na bethaid, intan dob ail leis.

Colum cille, moreover, used to go to heaven when he wished, every Thursday while he was alive.

1084-1087 (p. 180) = *Leabar Brecc*, p. 33 b.

After this, in the *Edinburgh MS.*, p. 26 b, we find the following three paragraphs:

Aroili droch duine dasachtach dogonustair manach do muintir *Coluim cille*, 7 nachar' gearr acht crís in manuigh ger' bo ger in gai. Romallach *Colum cille* in saxanach 7 atbat[h] focétoir.

A certain bad frantic man smote a monk of *Colum cille's* household, and he only cut the monk's girdle, though the spear was sharp. *Colum cille* cursed the Saxon, and he died at once.

Espoc [] 7 Colman Innsi bo finne is iad forfaguibh *Colum cille* og *Saxanchaib* og procept breithri De doib.

Bishop [Aedán?] and Colmán of Bophin Island, are they whom he, *Colum cille*, left with the Saxons, a-teaching God's word to them.

Luid iaxum *Colum cille* fecht-ann gu ri Cruithnech .i. gu Bruidhi mac Milcon, 7 do dunadh dorus in dunaidh¹ fris, 7 do foscuil focétoir glais iarnuidhi an baili tre urnaigthi² *Coluim cille*. Tainic iarsin mac in righ .i. Mael-cu, 7 a drui do frithtagra fri *Colum cille* tre geinntlidhecht³, 7 athathatair focétoir⁴ tre breithir *Coluim cille* macan righ 7 a drai maille fris. Romoradh ainm De 7 *Coluim cille* tríd sin.

Now *Colum cille* went, once upon a time to the Pictish king, even to Bruide, son of Milcu, and the door of the fortress was shut against him, and at once, through *Colum cille's* prayer the iron lock of the place opened. Thereafter came the king's son, even Mael-cu, and his wizard to argue against *Colum cille*, through heathenism, and forthwith, through *Colum cille's* word, the king's son and his wizard with him perished. God's name and *Colum cille's* were magnified thereby.

The miraculous opening of king Brude's fort (identified by Bishop Reeves with

¹ MS. dunaigh.

² MS. urnaidhthi.

³ MS. geinntlighecht.

⁴ MS. fo .c. c. oir.

Craig Phadraic, about two miles south-west of Inverness) is thus related in the Schaffhausen codex of the *Vita Columbae*, p. 82 a :

De spontanea regiae munitionis portae subita apertione. Alio in tempore, hoc est, in prima sancti fatigatione itineris ad regem Brudeum, cassu contigit ut idem rex, fastu elatus regio, suae munitionis superbe agens, in primo beati aduentu uiri, non aperiret portas. Quod ut cognouit homo Dei, cum comitibus ad ualuas portarum accedens, primum dominicae crucis inprimens signum, tum deinde manum pulsans contra ostia ponit; quae continuo sponte, retro retrusis fortiter serris cum omni celeritate aperta sunt. Quibus statim apertis, Sanctus consequenter cum sociis intrat.

1084-1097 (p. 180), = *Lebar Brecc*, p. 33 b. After this in the Edinburgh MS. we have the following quatrains:

Na tri coecat, trom an tairbe,
isin oidchi, ba mor pian,
isin ler re taeb Alban
resiu donargbadh an grian.

The three fifties, great the profit,
In the night, much was the pain,
In the sea beside Scotland
Before the sun would rise.

Antan *immorro* nolighed isin gainim 7 lín¹ n-
eduighthi uime, ba leir slicht a hasna trena
lín², ut poeta dixit :

Gle nolaighedh³ isin gainem
ina lighi, ba mor saeth,
slicht a hasna trena edach
ba leir gon[id]seited gaeth.

Now when he would lie down in the sand with
a sheet wrapt round him, the track of his ribs
was apparent through his sheet, *ut poeta dixit* :
Clear he used to lie in the sand
In his bed—great was the distress.
The track of his ribs through his raiment
Was manifest when the wind would blow it.

1098-1100 (p. 180), = *Lebar Brecc*, p. 33 b. After the words corresponding with l. 1100, the Edinburgh MS. contains the following :

Ocus ni ibhedh se coirm, 7 ni caithedh feoil, 7 ni
ithed inmar, ut Dallan Forgaill dixit isin
Amra :

‘Céo ni coirm, céo ni serc coll⁴ saith
sechnuis beoil.’

Ocus da .c. slechtuin dognidh cach lai, ut Dallan
dixit :

Fighlis fod bai.

Ocus ni bui gradh innmuis oga, amaíl isbert
Dallan :

Bai seim saith.

nair ‘saith’ ainm do innmus, ut poeta dixit :

Cedain luidh Iudas tar ord
a lorg demain, [p. 27 b] dighal ngarg :
cédain roghabh saint am saith,
cédain robraith Isa ard.

And he used not to drink ale or partake of meat,
or eat condiment, as Dallan Forgaill said in
the Amra :

‘And no ale and no fleshmeat; he shunned satiety
(and) fat.’

And two hundred genuflexions he used to make
every day, as Dallan said :

‘He kept vigil while he lived.’

And he had no love of wealth, as Dallan said :

‘Slender was his wealth.’

For *saith* is a name for ‘wealth,’ as the poet said :

‘On Wednesday Judas transgressed order
Into the Devil’s track, fierce vengeance!
On Wednesday he conceived covetousness
for wealth (*saith*):
On Wednesday he betrayed lofty Jesus.’

¹ MS. .un.

² MS. Treoa inn.

³ MS. no luidhedh.

⁴ Read serccoll = serccol, as *Crith Gablach*, O’Curry M. & C. iii. pp. 483, 492, where it is rendered by ‘seasoned fowl,’ ‘salt fowls!’ In the Laws, iv. pp. 308, 318, serccol tarsain is rendered by ‘salted venison.’

Tri hinaidh *immorro* hi ta lan aitreb *Coluim cille*
.i. Hi 7 Dun 7 Doiri, ut *Bercan* dixit :

A rath an Hi¹ gan cairi
is a anam i nDoiri,
ocus a corpan 'man leic
ima ta Bright is *Padraic*.

Conad dia foirgill sin adbert in fili :

Hi co n-ilar a martra
diar'bo *Coluim caemhdalta* :
doluidh eisti fo *deredh*
conadh Dun a senneimeth².

'Cet ceall gusa taithigh tonn.'

Is *ed* fil do ceallaib ar bru mara aigi, *no dono*
cét cell co comlantus tuinne caillig aifrinn an
gach cill, *amail* foirglis an fili :

[Tir trea tholl
cosa facbad rig i coll
ab cell cusa roich rothonn
cend a cocholl o sill second.

'Ollnia' .i. trenfer .i. robo fer calma an fear
tren *Colum cille*, uair nia trenfer *amail* for-
gles³].

Fi[d]chell *Crimthuinn nia*[d] nair
nis-beread mac bec 'na laim⁴ :
leth a *foirne* d'ór buidhi
'sa leth *aile* d'finndruine.
aen fer dia foirinn nama
docrenfadh *secht* cumala.

Now there are three places wherein is *Colum cille's* full habitation, to wit, *Iona*, and *Down* and *Derry* ; as *Berchan* said :

'His grace in *Iona* without blame,
And his soul in *Derry*,
And his dear body under the flagstone
Under which are *Brigit* and *Patrick*.'

And to testify this the poet said :

'*Iona* with the multitude of its relics
Whereof *Colum cille* was a fair fosterling :
Thence he went at the end,
So that *Down* is his old chapel.'

'A hundred churches which a wave frequents.'

This is the number of churches which he has on the shore of the sea. Or also a 'hundred churches with the fulness of the wave of the mass-chalice in every church,' as the poet testifies :

A land
.....
Abbot of churches which a great wave reaches
.....

'Mighty *nia*,' i. e. champion, i. e. a valiant man was the champion *Colum cille*, for *nia* (means) 'champion,' as (the poet) testifies :

Crimthann Nia nár's draftboard.
A little boy would not carry it in his hand :
Half of its set of men of yellow gold
And the other half of white bronze.
One man only of its set
Would buy seven slave-girls.

1102 (p. 181). Bishop Reeves (*Columba*, p. 234, note a) thinks that the introduction of the word 'Pentecost' (*cinciges=quingagesima*) is probably an error.

¹ MS. *ihí*.

² This quatrain is also in *Lebar na hUidre*, 10b, in H. 2, 16, and in the *Liber Hymnorum*, 34b, 1, whence it is printed in *Goidelica*, p. 163.

³ The passage in brackets (part of which I cannot translate) is from H. 2, 16, col. 696.

⁴ This is the reading of H. 2, 16, col. 696. The Edinburgh MS. has, corruptly, *nosberadh* mac beg 'na leth laim.

III. LIFE OF BRIGIT.

1117 (p. 182). THIS Life of Brigit corresponds generally with Colgan's *Tertia Vita* (*Trias Thaum.* pp. 527-541), and with the Irish Life contained in the *Lebar Brecc*, 61 b-66 a, and printed with a translation in *Three Middle-Irish Homilies*, Calcutta, 1877. But the Lismore Life contains the following passages omitted by the Life in the *Lebar Brecc*: 1220-1224, 1467-1469, 1470-1477, 1478-1487, 1488-1491, 1637-1650, 1706-1754.

On the other hand the Lismore Life does not tell how Brigit hung her wet cloak on the rays of the sun (*Lebar Brecc*, 66 a: *Secunda Vita*, c. 7: *Tertia Vita*, c. 92: *Quarta Vita*, l. 2, c. 15).

1152 (p. 183). Brigit's pedigree is thus given in the *Book of Leinster*, 347 a:

Brigit ingen Dubthaig, maic Demri, maic Bresail, maic Dein, maic Conlaida, maic Airt chirp, maic Corpri Niad, maic Cormaic, maic Oengusa Mind, maic Echach Find fuath airt, maic Feidlimid Rechtmair, maic Tuathail Tectmair, maic Fiachach Findfolaig, maic Feradaig Find technaig, maic Cremthaind Niad nair, maic Lugdach [§]riabderg, maic na tri Findemna, maic Echach Feidlig, maic Find, maic Fintain, maic Rogen Ruaid, maic Essamna Emna, maic Blathechta, maic Labrada Loingsig, maic Enna Aignig, maic Oengusa Tuirbig.

i. e. twenty-six generations up to Oengus Tuirbech, who died (according to the Four Masters) A.M. 4875.

1154-1173 (p. 183). The story of Dubthach's bondmaid and the wizard's prophecy is also told in the *Lebar Brecc*, p. 62 a.

1175-1181 (p. 183). This account of the visit of Bishops Mel and Melchu is also in the *Lebar Brecc*, p. 62 a, and is thus given in the Franciscan *Liber Hymnorum*, p. 40:

Fect dochuald epscóp Mél do tig Dubthaig. Atcondairc sétig fo brón. Roiarfaig: 'ced dás in ben maith?' ar se. 'Ata limsa adbar,' ar si, 'ar is tochu la Dubthach in chumal sen fil ic indlat duibsi annaas mese.' 'Is deithbir duitsiu on,' ar epscóp Mél, 'ar fogenaid do sil-su do sil na cumaile.'

Once upon a time bishop Mél went to Dubthach's house. He saw his wife in grief. Mél asked: 'What ails the good woman?' saith he. 'Cause have I,' saith she, 'for Dubthach has a greater liking for that slave-girl who is washing thy feet than he has for me.' 'Thou hast reason for this,' saith bishop Mél, 'for thy seed will serve the seed of the slave-girl.'

1201 (p. 184). The bathing of the new-born Brigit in milk may perhaps be the origin of the Irish practice mentioned by Benedictus Abbas, *Gesta Regis Henrici Secundi*, ed. Stubbs, at 1171. The infant was thrice dipt in milk; which was then thrown into the drains or some other unclean place.

1213 (p. 184). *Cannadas boi for cenn na hingine* = 'pannum contingentem [leg. contingentem] caput puellae,' *Tertia Vita*, c. 6, *Quarta Vita*, c. 10. The *cann-* in *cannadas* may possibly be a loan from *pannus*.

1225-1230 (p. 185). This story is also told in the *Tertia Vita*, c. 10 (*Trias Thaum.* p. 520), the *Quarta Vita*, c. 7, and thus in Rawl. B. 512, fo. 31 a, 2:

INTan ba mithig a gait de cigh, bá deithidnech di in drui, nach ní dobereth-side disí nasceth- [ed]si fa chet hóir, 7 ní bu messa-de a blath. 'Ra[f]jetursa, tra,' ar in drui, 'an daas ind ingen, quia ego sum inmundus.'

Roerbad iarum bó find auderec dia taiscid [leg. toischid], 7 ba slán di.

1244-1249 (p. 185). Thus told in Rawl. B. 512, fo. 31 b, 1:

Laa n-and dubert Dubthach ingari mucc furrisi. Gatsait latrauid dá thorc díib. Luid Dubthach ina charput de Maig Liphi, co comarnic-side friu, 7 aitheoin a dá thorc leu. Argaib-side na latrandu 7 nenaisc dag-eraic a mucc foraibh. Tuc leis a da thorc ad domum suam, 7 asbert fri Brigit: 'In maith ingairi du mucc lat?' 'Atairim-si,' ol-si. Atairimi iarum: reperit perfectum nummimum, rl.

1250-1259 (pp. 185-186). Then in the same MS., fo. 31 b 1:

Alio die aduenit hospes quidam ad domum Dubthaig. Erpais a athair tine sailli dí do broth don gres. Superuenit audius canis, cui suellae partem quintam dedit quasi commess alterum detid. Hospes ista sentiens quasi presus somno tacebat. Pater domum iterum reuersus filiam inuenit. 'In maith romberbais in biad?' ar a athair. 'Maith,' ol si, et ipse numerauit et inuenit. Atfet iarum hospes [do] Dubthach quod filia fecit. 'Mad iarsuidiu,' ar Dubthach, 'ní conegadar in dorighnai do [f]jertaib.' Iss ed iarum dognith: fodaileth in lucht isin pauperibus.

Compare *Secunda Vita*, c. 4, and *Tertia Vita*, c. 13.

1260-1265 (p. 186). This story, taken from the *Tertia Vita*, c. 14, is told more fully thus in Rawl. B. 512, fo. 31 b, 1:

Fecht n-aile iarsin senóir¹ caillige craibdigí báí hi fochraib du tig Dubthaig esestair inní Brigit do thecht do² acallaim .xx. uil. 7 noeb Lagen i n-oendail. Is i huair insin adchuaid epscop Ibuir isin dail aislinge adcondaire ind aithchi riam. 'Anda lem,' ol

¹ MS. senior.

When it was time to take her from the breast, the wizard became anxious about her, for everything that he would give her she used to throw up at once, and (yet) her colour was none the worse. 'I know now,' saith the wizard, 'what ails the girl, quia,' etc.

So a white, red-eared cow was entrusted to feed her, and she was whole thereby.

One day Dubthach told her to herd swine. Of them robbers stole two boars. Dubthach went in his chariot from Moy Liffey, till he met them and recognised his two boars with them. He seizes the robbers and bound upon them a good mulct for his swine. Then he brought with him his two boars *ad domum suam*, and said to Brigit: 'Is the herding of thy swine right in thine eyes?' 'Count them,' saith she. So he counts them: *reperit perfectum numerum*, etc.

On another day there came a certain *hospes* to Dubthach's house. Her father entrusted to her a fitch of bacon to be boiled for the guest. *Superuenit audius canis cui puella partem quintam dedit, et iterum venienti partem alteram.* *Hospes* etc. 'Hast thou boiled the food well?' saith her father. 'Well,' saith she; and he himself counted (the fitches) and found (them complete). Then *hospes* tells Dubthach *quod filia fecit*. 'If after this,' saith Dubthach [], 'all the miracles she has wrought cannot be related.' This then was done: that charge was distributed to the poor.

At another time an old pious nun who dwelt near Dubthach's house asked Brigit to go and commune with twenty-seven (bishops) and the saints of Leinster in one assembly. That was the hour when bishop Ibaire related in the assembly the vision which he had seen

² MS. do a.

se, 'adcondarce indnocht Mairi n-Ingein im chotluth, 7 asrubairt¹ frim alali clerech sruith : "Haec est Maria quae inter uos habitat." Is and doluid in challech 7 Brigit don dail. 'Haec est Maria quae [31. b. 2] a me in somnis uisa est.' Forderacht iarwm aess inna dala 7 lotir dia[aca]llaim. Dobertatar ben-nacht furisi. Is ann didiu robói in dal ubi nunc est Cell dara, ibique episcopus Ibor fratribus ait : 'Hic locus caelo patet ditissimus-que omnium tota insola erit, hodieque ad nos puella cui a Deo praeparatus est ueniat quasi Maria.' Factum est ita.

Christ is accordingly called Brigit's son (*Brocc. h. 2*) : and Brigit is called 'mother of my Prince of Heaven' (*ibid. 4*), 'one mother of the great King's Son' (*ibid. 63*), and 'the mother of Jesus' (*Ull. h. 6*).

1266-1305 (pp. 186-187). This story of Brigit's butter-making is told also in the *Tertia Vita*, c. 15 : in the Franciscan *Liber Hymnorum*, p. 40, in *Lebar Brecc*, p. 63 a ; and in Rawl. B. 512, fo. 31 b, 2. Here follows the Franciscan version, which has been sorely mutilated by the binder :

Fect tanic in t-aingel go Brigit coros-foid do fuaslucud a mathar icon druid .i. mac Midrui esside ; do Chonnachtaib a mathair side, 7 do feraib Muman a athair, 7 im-Maig Fenamna i n-Arad (?) Cliach roboi side ind inbaid-sin. INtan dano rosiact Brigit corrici sen, is and robai a mathair i nggalur sula icond inis, co ndeochoa[i]d-si, 7 ara in druád le, dochom a mmathair, cor-ragaib-si in cucnecht dahes, 7 co ndenad deirc moir dend airliud, 7 rochuala in drui sen.

Luid in t-ara dia thig. 'Cinnas,' ar in drui, 'atathar icond inis?' 'Am budech-sa cetus,' ar in t-ara, '7 at remra na loig, 7 it buidich na hoegid.'

Ocus robo olc lasin druid 7 la mnai in dearc do denam do Brigit : co tancatar 7 rusc mor leo do gabail etma² for Brigit 7 dia doerad iarsein mani hetar im imda acce. Ocus ni rabe immorro accese acht torad col-leith : co ragaib-se in rand-sa :

the night before. 'Meseems,' saith he, 'that I beheld at night Mary the Virgin in my sleep, and a certain venerable cleric said to me : "This is the Mary who dwells among you." ' Then went the nun and Brigit to the assembly, [and bishop Ibair said :] 'This is the Mary whom I saw in my dream.' Then the people of the assembly rose up and went to converse with her, and they gave a blessing to her. Now the assembly was held where Kildare is at present, *ibique*, etc.

The angel once came to Brigit and sent her to release her mother (who was) with the wizard, Mac Midrui was he. Of Connaught was her mother, and of the Munstermen was her father, and in Mag Fenamna in Arad Cliach was he at that time. Now when Brigit had got as far as that, there was her mother at the milking-yard, suffering from a disease of the eye. So Brigit went with the wizard's charioteer to her mother, and took the cooking in her stead, and used to perform great charity with the (wizard's) wealth ; and the wizard heard that. The charioteer went to his house. 'How,' saith the wizard, standeth it at the milking-place ? ' 'I am thankful in the first place,' saith the charioteer, 'and my calves are fat, and the guests are thankful.'

And the wizard and his wife were displeased with the charity performed by Brigit : so they came, having a large hamper, to get a chance at Brigit, and to enslave her afterwards unless plenty of butter were found with her. And yet she had only the produce of a churning and a half. So she repeated this stave :

¹ MS. arrubairt.

² This seems the gen. sg. of *eitim* .i. *baoghal*, P. O'C.

' Mo cule-se
cule Fiadat find,
cule robennach mo Rí,
cule conni ind.'

Et dixit iterum :

' Ti Mac Mare mo chara
do benna(chad mo chule !)
flaith in domain co immel
ro[n]be immed la sude.'

Et dixit tertio :

' Ammo ruri-se
connic na hule-se
bennach, a De, nuall cen geiss,
dot laim deis in cule-sa !'

Roraind in torod sub
numero Trinitatis : letorud tra tuic-si asin
chulid.

' Is maith,' ar ben in druad, ' do línad ruisc moir
indsen.'

' Línaid-si for rusc,' ar Brigit, 'ocus dobera Dia
ní ind !'

More briefly thus in Rawl. B. 512, fo. 31 b 2 :

Fecht n-ale iarsin uoluit ui[si]tare matrem báí i
ndoiri i tír Muman, 7 ba gair nis-leceth a pater
7 a mummi. Luid immorro. Bai a mathair
ind inbaidsin i n-airleba fri togairt a mago², 7
bói galar súla fuire. Bói Brigit tara héise
7 ara in druadh oc ingaireu na cetra. Ocus
nach maistreth dognith narandad a toruth in
dì rainn deac cona gruth; 7 nobith in tres
chuit dec im-medon, 7 ba mo suidiu [in-]am-
bui each cuit.

' Ceth torba lat insin?' ol auriga³.

' Ni anse,' ol Brigit: 'rachuala robatar da apstal
deac apud Dominum, 7 hesom fessin in tres.x.
Rom-biasa la Dia, ticfat .xiii. pauperes in una-
quaque die, fo chomlin Crist 7 a apstal.'

' Ocus cid na taisci ní dond immum?' ar auriga;
' ar iss ed dogní cach togartach.'

' My kitchen !
A kitchen of fair God,
A kitchen which my King has blessed,
A kitchen with somewhat therein.'

And she said again :

' May Mary's Son, my Friend, come
To bless my kitchen !
The Prince of the world to the border,
May we have abundance by Him !'

And she said a third time :

' O my Prince
Who canst do all these things !
Bless, O God—a cry unforbidden,
With Thy right hand this kitchen.'

She parted the produce into three, according to
the number of the Trinity : a half-produce
then she brings out of the kitchen.

' That,' saith the wizard's wife, 'is good to fill a
big hamper !'

' Fill ye your hamper,' saith Brigit, 'and God
will put somewhat therein.'

At another time after that she wished to visit her
mother who abode in bondage in Munster.
And her father and her foster-mother almost
refused to let her go. However she went.
Her mother was then . . . to milk (the kine of)
her milking-stead; and she suffered from a
disease of the eye. Brigit took her place, and
the wizard's charioteer (was) tending the
cattle. And of every churning that was made
the produce, with the curd thereof, was parted
into twelve parts, and the thirteenth portion
was in the midst, and this was larger than
any (other) portion.

' What profit is that to thee?' saith auriga.

' Not hard (to say),' saith Brigit. 'I have heard
that there were twelve apostles apud Domi-
num, and He Himself the thirteenth. I shall
have (this) from God, (that) every day twelve
poor men will come (to me)—the same num-
ber as Christ and his apostles.'

' And why dost thou not store up some of the
butter?' saith the charioteer; 'for thus doth
every dairymaid.'

¹ Here the bookbinder has cut away about an inch of the vellum.

² sic; read macha.

³ MS. a luiriga.

'Is ansa damsa,' ol Brigit, 'a biad feissin do gabail do Críst.'

Ba andsin dobretha dissí ruisc dia linad o mnai in druid. Nis-bói acht maistreth imbe colleith. Linta ind ruisc do súidín, 7 batár budig ind oigith .i. in drui 7 a ben.

Asbert in drui fri Brigit: 'Bit lat do bae, 7 fodail an im do bochtaiib, 7 ní bia do mathair ondiu i fognam, 7 ní ba ecen a luag. Ocus num-baitsibfithersa, 7 níi sger fritsu semper.'

'Deo gratias!' ar Brigit.

1332-1340 (p. 188). This story has been compared (*Rev. Celtique*, iii. 443) with the story in the *Kalhásaritságara*, ed. Tawney, i. 248; and with the legend of a Saint Lucia, cited in the *Revue Celtique*, v. 130.

1341-1344 (p. 188). The story of Brigit's consecration is told in *Tertia Vita*, c. 28, and thus in the Franciscan *Liber Hymnorum*, p. 40:

Intan ropo áil do Brigit grad n-athrige do thabairt fuirri luid *igitur* co Cruachan Bri Ele i n-Uib Failge. O rochuala *epscop* Mél do bith and 7 morfessuir challech immalle fria, 7 intan rancatar, ní rabai in t-*epscop* araciund acht dochuaid i Crich Ua Neil fothuath. Luid-si *didíu* iarnabáarach, 7 Mac Caille d'eolus rempe dar Moin Faichnig fotuaithe. Ocus dorigne Dia cor'bo mag minscot[h]lach in móin. O rancatar tra i comfocraib cosin baile ir-rabi *epscop* Mel, asbert Brigit fri Mac Caille go rosuidiged calle dar(a)cend arna digsed cen fial dara cend cosna cleircib, 7 comad e sen caille *forathmentar*. Iar riactain dissí dano issin tech ir-rabi *epscop* Mel, rolas colum tentide assa cind co clethe na becaisle. Atcondairc tra *epscop* Mél sen, 7 roiarfaig: 'Caiche na caillecha?' ar se. Asbert Mac caille fris: 'Is hí sen,' ar se, 'in caillech airdirc a Laignib,' .i. Brigit². 'Mocen di,' ol *epscop* Mel. 'Is mese dos-rairgert intan bóí

'It is hard for me,' saith Brigit, 'to take His own food from Christ.'

Then from the wizard's wife hampers were brought to Brigit to be filled (with butter). Brigit had only one churning and a half. With this the hampers were filled, and the guests were thankful, even the wizard and his wife.

Said the wizard to Brigit: 'Thy cows shall be thine, and deal out the butter to the poor; and from to-day thy mother shall not abide in service, and it will not be needful to ransom her. And I shall be baptized, and I shall never part from thee.'

'Thanks to God!' saith Brigit.

When Brigit desired to have the order of repentance conferred upon her, she went to Cruachan Bri Ele in Offaly. When bishop Mel heard that she was there, together with seven nuns, and when they arrived, the bishop was not there to meet them, for he had gone northward into the district of Húi Néill. So on the morrow she went, with Mac Caille as her guide before her, northward over the Bog of Faichnech. And God so wrought that the bog became a meadow covered with flowerets. Now when they drew nigh to the stead wherein was bishop Mel, Brigit bade Mac Caille to set a *caille* (veil) over her head, so that she might not go to the clerics without a veil over her head. And that is the *caille* which is commemorated¹. So after she had entered the house wherein bishop Mel abode, a fiery column flamed out of her head up to the ridge of the church. And bishop Mel beheld that, and asked: 'Whose are the nuns?' saith he. Mac Caille said to him: 'That is the famous nun out of Leinster, even Brigit.' 'My welcome to her,' saith bishop Mel; 'it is I that

¹ i. e. in Broccán's hymn, l. 15: Fo-uair congab Mac-caille caille os chinn sanct-Brigte.

² MS. *cobrigit*.

i mbroind ammathar,' ar sé. . . 'Cid dia tancatar na caillecha ille?' ar *epscop* Mel. 'Do thabairt grad aithrige,' ar *Mac caille*. 'Dobersa ón,' ar *epscop Mél*.

Iarsein tra roeirlegait grada fuirri, 7 is grad *epscuip* doralá do *epscop* Mel do thabairt for *Brigit*, ciar'bo grad aithrige nama rop ail disi féin. *Ocus* is andsein rochoñgaib *Mac caille* caille uas cind *Brigte*, ut ferunt periti; 7 is do sen dlíges comarba *Brigte* dogres grad n-*epscuip* fuirri 7 honoir *epscuip*.

Cein robas ic erlegind grad fuirrise is amlaid robói, 7 coss na haltore 'na láim; 7 roloscthe sect n-ecailse for in chóis sein, 7 ní rolosced hi and.

Dicunt alii commad i Feraib Telech nobeth ind eclas i tarla grada for *Brigit*. No is i n-Ardachud *epscop* Mel ata, ut alii dicunt.

Iarsen tra ropridchai *epscop* Mel *ocht* mbiáte euangelii doib an-ocfor caillech, iar ndul doib ule fo gradaib, 7 doraiga *cach* ai dib a biat. Doraiga dano *Brigit* biat na trocare. Is and asbert na tomelad biad cen (praecept) di reme dogres, 7 robo fer-legind disi o shen immach dogres, 7 do Feraib Airbido se.

See *Fifth Life*, c. 31. p. 574. The corresponding story in Rawl. B. 512, fo. 32 b, i, thus accounts for the mistake in giving *Brigit* episcopal orders:

Ibi episcopus Dei gratia inebreatus¹ non cognouit quid in libro suo cantauit, in gradum enim episcopi ordinauit *Brigitam*?. 'Hec sola,' inquit² Mel, 'ordinationem episcopalem in Hibernia teqebit uirgo.' Quandiu igitur consecraretur columna ignea de u[e]rtice eius ascendebat.

1372-1376 (p. 189). This story is told in *Tertia Vita*, c. 25, and thus in Rawl. B. 512, fo. 32 a, 2:

Duo demc (*sic*) Britones ceci cum par[u]lo leproso de genere Echdach, uenerunt grauiterque sanitatem postulant. Quibus *Brigita* ait: 'Sustinete paulisper.' Et aiunt illi: 'Infirmos tui gen[er]is sana[u]isti et peregrinos neglegis curare. Sed saltem puerum nostrum tui generis sana.' Ac per hoc inlumina[n]tur ceci, leprosusque mundatur.

¹ The inebriation referred to was perhaps only that referred to in Acts ii. 13, 15. But see *Lebar Aicle, Ancient Laws*, iii. 336, as to the precautions against the drunkenness of clerics and consequent irregularity in celebrating the canonical hours.

² MS. ordinis *Brigitum*

³ MS. inquit

foretold her when she lay in her mother's womb,' saith he. . . 'Wherefore have the nuns come hither?' saith bishop Mel. 'To have orders of penitence conferred (upon them),' saith *Mac Caille*. 'I will confer this,' saith bishop *Mél*.

So thereafter the orders were read out over her, and it came to pass that bishop Mel conferred on *Brigit* the episcopal order, although it was only the order of repentance that she desired for herself. And it is then that *Mac Caille* lifted up a veil over *Brigit*'s head, *ut ferunt periti*; and hence *Brigit*'s successor is always entitled to have episcopal orders and the honour due to a bishop.

While the order was being read over her, thus she was, with the foot of the altar in her hand. And seven churches were (afterwards) burnt over that foot, and it was not burnt there.

Others say that the church in which *Brigit* was ordained was in *Fir Telech*. Or it is in *Ardagh* of bishop Mel, *ut alii dicunt*.

Thereafter then bishop Mel preached the eight beatitudes of the gospel unto the eight nuns, after they had all been ordained, and each of them chose her beatitude. So *Brigit* chose the beatitude of mercy. Then he said that she should never partake of food without being previously preached to and she had a lector thenceforward, and of the *Fir Airbida* was he.

1383-1393 (p. 189). See *Tertia Vita*, cc. 24, 27, 28. The story is also in Rawl. B. 512, fo. 33 b 2, where the physician's name is stated to be Aed mac Bric, who touched the holy virgin's head and addressed her in these words: 'A medico tacta est tui, uirgo, uena capitis, qui me est melior satis.' This Aed is said to have been a bishop, and it appears from his Latin Life published by Colgan (*Acta SS.* pp. 418-423) from the *Book of Kilkenney*, that he was believed to be a specialist in curing headaches. This belief must be as old at least as the eighth century, the date of the Reichenau MS. from which Mone has printed the following charm¹:

O rex, o rector regminis,
o persecutor murmoris,
Aido *mech prich* benibula²
ut refrigerat⁴ flumina
Curat⁵ caput cum renibus
cum oculis et genibus.
Cum inclitis euntibus⁷
cum lingua atque dentibus
Sanctus Aid altus adjuvat
ut hoc totum perseverat

o cultor cœli carminis
o deus alti agminis.
posco puro³ precamina
mei capitis calida.
meis atque cum talibus⁶
cum auribus et naribus.
cum fistulis sonantibus
cum lacrimarum fontibus.
meum caput ut liberat
sanum atque vigilat.

1394-1401 (pp. 189, 190). This story is in the *Tertia Vita*, c. 29, and also thus in Rawl. B. 512, fo. 33 b 2:

Tiagait co Fíru Tethbae do chétchoingbail⁸ episcoporum .i. Ardachad. Báí rí Tethbai oc fleith i fochruib doib. Dorigenae atech a tigh ind rig bet mar. Ducer airí airitech logmar ind rig, co-mmebaid frisin meis arabelaib ind rig. Ba ingnad a *lestar*, ba dia[s]jetaib ingantaib ind rig. Argab iarum in truagh 7 ní *con-bái* dó *acht* bás. Dotet indala *epscop* do guidi dond rígh. 'Noch ní tiber do neuch,' ar ind rí: 'ní ríriu dano *acht* a bás.' 'Rom-bith lat,' ar in t-*epscop*, 'a *lestar* mbruithi.' 'Rot-bia son *imorro*,' ar ind ríi.

They go to the Men of Teffia, to Ardagh, the first cloister episcoporum. The king of Teffia was feasting near them. A churl in the king's house committed a great fault. He let fall the king's precious drinking-cup, and it broke against the dish before the king. Rare was the vessel, it was (one) of the wonderful treasures of the king. He then seizes the wretched man, and there was nought for him save death. One of the two bishops goes to entreat the king. 'But I will not grant (his life) to anyone,' saith the king; 'I will bestow nothing save his death.' 'Let me have,' saith the bishop, 'the broken vessel.' 'Thou shalt have it, indeed,' saith the king.

DoBERT iarum in t-*epscop* ina ucht cu Brigit, narrans omnia sibi⁹. 'Guid dún in Coimíid'

Then the bishop brought it in his bosom to Brigit, telling her everything. 'Entreat the

¹ *Hymni Latini Medii Aevi*, iii. 181, 182. See also a paper by Bishop Reeves in the Proceedings of the Royal Irish Academy, Nov. 8, 1858.

² i. e. Aido maic Bricc benevola. I omit 'sanctus' after 'Aido.'

³ leg. pura?

⁴ leg. refrigeret?

⁵ leg. curet?

⁶ glossed by cerebre. In the *Lorica* of Gildas, *talias* is glossed by Ir. *inneda* and by A.S. *lendana*. But perhaps *talibus* is for *talís*, as *genibus* in the next line for *genís*.

⁷ leg. Cum ancilis et unguibus? *inclitis* is glossed by nervibus: *ancula* = ἀγκύλη.

⁸ MS. chetchoggbail, where gg = ng, as in Greek and Gothic.

⁹ MS. *sini*.

co ro athnuigter a lestar. Fecit, et recuperavit, et dedit episcopo. *Ocus* dotaet in t-epscop arabarach *cova* aradig ad regim, 7 'madu tised t'aredeg slan,' ar in t-epscop, 'in lecfide in cimbid?' 'Non solum, sed quaecunque noluerit dona conferrim ei.' Ostendit episcopus nas, et talia locquitur regi: 'Non ego hanc uirtutem, sed sancta Brigita fecit.'

1402-1423 (p. 190). These two stories are in the *Tertia Vita*, c. 30, and thus in Rawl. B. 512, fo. 33 b 2-34 a 1:

Ho roson clu ina *Brigte* setno Tetba, bai alaile ógh craibdech la firu Tetbai o totoided ara tessed *Brigit* di-acaldaim .i. Brig ingen Coimlocha. Luid dano *Brigit* 7 atarecht Brig fadeisne do indlat a coss. Báei banscal craibdiuch a siurg intansin. A mbotha didiu oc indlut¹ choss *Brigte* foidis in dune galair sin boe isin tig ingen n-uaide do tabairt neith di asin lothair dond uscú do breth dar cosa *Brigte*. Dobreth di dano 7 dobert-si immo gnuis, 7 ba ógslán focétúair; 7 iar mbeith a siurg bliadna ba oen [na] timthirthite in n-aithche-sin.

Ho thuctha am-miassa arambeulu gaibid *Brigit* [for] sirdecsin am-miass. 'Immandairi dun,' ar Brig, 'a noebingen! ceth norathaigter fort meis?' 'Atchiu in Satani na suidi forsin meis armubelaib,' ar Brig. 'Masa sochmacht,' ar Brig, 'robád maith lemsa a decsiu.' 'A[s]sochmacht em,' ar Brig, 'acht dochoi ardi na crucha dart rusc indius² ar nach duine atchi Diabul 7 ni sena indius norodaissed immbi.' Sentus Brig iarum, 7 atchi in manach n-isin. Dochruith lee a delb. 'Iarfaigh, a Brigit,' ar Brigh, 'cid dia tudchid.' 'Da responsum hominibus,' ar Brigit. 'Nico, a Brigit,' ar in Satan, 'ní tir³ duitsiu, ar ni do erchoit duitsiu dodechadus.' 'Cest, tra,' ar Brig, 'ceth sainriuth dot-uic forsin mei[s]sin?' Demon respondit: 'Habito istic semper apud quandam uirginem cum qua mihi nimia pigritudo locum dedit.' Et

Lord for us that the vessel be renewed.' She did so and restored it and gave it to the bishop. And on the morrow the bishop went with his drinking-cup to the king, and (said): 'If thy cup should become whole,' said the bishop, 'would the captive be set free?' '*Non solum*,' (said the king), '*sed*,' etc.

When Brigit's fame had sounded through Tefia, there was a certain devout virgin in Fir Tethbai, even Brig daughter of Coimloch, who sent a message that Brigit should come and commune with her. So Brigit went, and Brig herself rose up to wash her (Brigit's) feet. At that time a devout woman lay in sickness. When they were washing Brigit's feet she sent the sick person who was in the girl's house, to bring her out of the tub some of the water which was put over Brigit's feet. It was brought to her accordingly, and she put it on her face, and straightway she was every whit whole, and after having been in sickness for a year she was on that night one of the attendants.

When the dishes were brought before them Brigit began to look long at their dishes. 'Declare (?) to us,' saith Brig, 'thou holy virgin, what is perceived on thy dish.' 'I see,' saith Brigit, 'the Satan sitting on the dish before me.' 'If it be possible,' saith Brig, 'I should like to see him.' 'Truly it is possible,' saith Brigit, 'provided the sign of the Cross go over thine eye; for whoever sees Diabolus and does not sain (it) would go mad.' She sains Brig then, and Brig sees that monk there. His form seemed hideous to her. 'Inquire, O Brigit,' saith Brig, 'why he has come.' 'Give answer omnibus,' saith Brigit. Saith the Satan, 'O Brigit, I . . . to thee: for not to hurt thee have I come.' 'Query, then,' saith Brig, 'what in especial brought thee on that dish?' *Demon respondit*, etc.

¹ MS. indluth ² The word *indius* here and in the following line seems a meaningless insertion.

³ The MS. here is hopelessly corrupt.

⁴ MS. detit.

Briga ait: 'Vocetur ista.' Dum uocata uenisset, 'Signa,' inquit 'Briga, 'oculos eius, ut uideat' quem proprio nutriuuit sinu.' Signatis-que oculis [h]orridum con[t]uetur monstrum. Timore et tremore pauefactae³ Brigita dicit: 'En quem multis foueras annis et temporibus cernis!' 'A noebingen,' ar Bríg, 'ar ni con tuidigh isa tech-sa iterum.' 'Ni con ticfa clano a tech-sa,' ar Brigit, 'co laa mbratha.' Cibum sumunt: gratias agunt Deo.

'O holy virgin,' saith Bríg, 'let him not enter this house *iterum*!' 'He shall not enter this house,' saith Brigit, 'until Doomsday.' *Cibum sumunt: gratias agunt Deo.*

1424-1430 (p. 190). Thus in Rawl. B. 512, fo. 34 a 2:

Fecht n-and disi i ndechruth for ur na hEthni. Batir imda ubla 7 arni cumrae isin cill hisin. Boe alali caillech dobert dan mbec disi hi rusc. Induair dobert isa tech tancatar claim státim for lár in tigi cucasi da faghdi. 'Berid duib,' ol si, 'na hubla ucat.' Tum illa quae fructus obtulerat⁴: ['Non] leprosis hoc dedi⁵ donum.' Brigitte displicuit, et inquit⁶: "Munera prohibens a seruis Dei male agis": id[cir]co tua ligna nullum ferrent fructum in aeternum." At donifera egressa foras suum conspiciat [h]ortum nullum staitim pommum portare, dum paulo ante praepollens fructibus, sterilisque permanet in a[e]ternum praeter folia.

Once upon a time she was in . . . on the bank of the Inny. Abundant apples and sweet sloes were in the church therein. There was a certain nun who gave her a little present (of the fruit) in a basket. When she brought (it) into the house lepers came straightway to her on the floor of the house to beg of her. 'Take,' saith she, 'yon apples.' *Tum illa, etc.*

1431-1434 (p. 190). This story of the two quarrelsome lepers is also in the *Tertia Vita*, c. 31, and Rawl. B. 512, fo. 34 a 2.

1435-1441 (pp. 190, 191). Compare *Tertia Vita*, c. 35, and the following sentence from Rawl. B. 512, fo. 34 b 1:

Ba andsin dogeni-si ósic do chaillechaib Cule Fobair, co n-ic .iiii. caillecha oc in osic .i. bacach 7 caech 7 clam 7 daisachtach.

There she washed the feet of the nuns of Cúil Fobair, and at that washing healed four nuns, to wit, a lame one, and a blind, and a leper, and an insane.

1442-1458 (p. 191). So in *Tertia Vita*, c. 36, and in Rawl. B. 512, fo. 34 b, in Latin, with the following Irish sentence prefixed:

Ba andsin icais in mac mbacach n-amlabar oc tig maic Odrain.

It was there she healed the lame dumb child in Mac Odrán's house.

1449-1459 (p. 191) = *Tertia Vita*, c. 39. In Rawl. B. 512, fo. 34 b, 2, 35 a 1, the story is thus told:

Dotiagat iarwm do Taltí. Is and boi Patricius. Batar im cheist nach etargnaid and .i. Doluid

Then they go to Teltown. There abode Patrick. They were discussing an obscure question,

¹ MS. inquit.

² MS. uidiet.

³ MS. faue scae.

⁴ MS. obtulleris.

⁵ MS. bedi.

⁶ MS. inquirat.

⁷ MS. agens.

alali banscal do tathchor maic for clerech do muntir Patraic i. Bron nomen eius. 'Cindus rom-becht inso?' ar chach. 'Ni anse,' ar in ben. 'Dodechodsa co Bron do senad chailli form chend, 7 edbairt m'ogi do Dia. Iss ed ani dogeni mo clerech, mo chortan, co rucus mac dó.' A mbatar forsna briathraib iss and doluid [Brigit] docum na dala. Is and asbert Mel fri Patraic: 'Dofil in noebingen inni Brigit docum na dala, 7 rufestar duib, tria meit a rait[h] 7 t[r]ia ocse a fertae, dus in fir fo gau inso, ar ni con fil gnim iatar [leg. ní etir] nem 7 talam nogeissid didiu do Crist,' ar Mel, 'ar mad era di. Iss ed didiu is denta¹ and,' ar Mel, 'a gairm for leit[h] immo ceist-so asan dáil, ar ni dingni uirtutes in presentia sancti Patricii.' Ta[n]ic Brigit iarum: fordoeraigh in sluagh: co ngairter for leith asin dail statim do acaldaim feminae, et comitantur clerici², excepto Patricio. 'Coich in noidiu³ ucat?' [asbert Brigit] frisin mná. 'La Brón,' ar in ben. 'Ni fir,' ar Brigit. Senais Brigit a gnus co roraith at a cend furi cum lingua. Dutet Patric cuca indair sin in forum⁴ magnum. Adgladatur Brigit in[n]oidin fiad aes na dala. noch ni ragab labrad intansin. 'Cia t'athair?' ar Brigit. Infans inquit: 'Non episcopus Bron pater meus, sed quidam homo qui in extrema parte⁵ concili sedet uelut ultimus deformisque, mater mea meretrix⁶ est.' Deo gratias agunt omnes, scelestamque conclamant aduri. Sed Brigita abnuat dicens: 'Haec agat⁷ poenitentiam,' quod impletum est, et detumuit caput cum lingua. Populusque letatus est. Episcopus liberatus, Brigita glorificata est.

namely: a certain woman went to put off a child on a cleric of Patrick's household, named Brón. 'How dost thou assure that to us?' saith every one. 'Not hard to say,' saith the woman. 'I went to Brón to get the veil blessed on my head and to offer my virginity to God. But this is what my cleric wrought, my debauchment, so that I bore him a son.' While they were talking thus Brigit came to the assembly. Then said Mel to Patrick: 'There is the holy virgin, Brigit, (coming) to the assembly. And she will make known to you, through the greatness of her grace and through the nearness(?) of her miracles, whether this is true or false. For,' saith Mel, 'there is nothing, whether in heaven or on earth, which she would ask of Christ that would be refused to her. This, then, is what should be done,' saith Mel, 'to call her apart from the assembly (and consult her) about this question; for she worketh no wonders in Patrick's presence.' Then came Brigit. The host rose up, and she is straightway called apart from the assembly to speak with the woman, and all the clerics save Patrick accompany her. 'Whose is yon babe?' (saith Brigit) to the woman. 'Brón's,' saith the woman. 'It is not true,' saith Brigit. Brigit sained her face, and the head upon her, cum lingua, swelled up. Patrick then comes to them in forum magnum. Brigit, in presence of the people of the assembly, addresses the babe, which had not yet begun to speak. 'Who is thy father?' saith Brigit. Infans inquit, etc.

1460-1466 (p. 191)=*Tertia Vita*, c. 40.
35 a 2:

A mbai i nderiuth lai iarum luid cách a leth⁸ asin dail d'oegedacht. Bai fer maith for bru fluminis quod est Seir. Fóidis a mogh docum na dala uocare Brigitam, dicens contra familiam suam; 'In noebingen⁹ dorigni in

Thus in Rawl. B. 512, fo. 35 a 1-

Now at the end of the day every one went apart out of the assembly to get guesting. There dwelt a good man on the brink of the river Seir. He sent his slave to the assembly to invite Brigit, saying, in spite of his house-

¹ leg. dénti.

² MS. comitantur clerici.

³ MS. indoidiv.

⁴ MS. furum.

⁵ MS. partae.

⁶ MS. mertax.

⁷ MS. agerta.

⁸ MS. laeth.

⁹ MS. indoebingen.

firt n-amrae in foro hodie, is maith linsa cosecrath dí mo tigi innocht.' Ferais falti friae. 'Tuchtar tra,' ar a ingena fri Brigit, 'usci for ar lama, dofíl biad dún.' 'Ni ba indossa,' ar Brigit, 'nam mihi hanc Dominus demonstravit esse gentilem domum, uno tantum excepto seruo qui nos uocavit. Fobithsin ní praindi[g]ubsa indosa.' Rafindadar in fer maith anísín .i. troscud do Brigit co ro baitside som. 'Atrubartsa em,' ol se, 'nacham-baitsifeth Patraic cona muntir. Creitfi immorro duitsiu,' fri Brigit. 'Is cumma lemsa acht rot-baitsidersa,' ar Brigit. 'Ní tecomnacair lemsa,' ar Brigit, 'fer ngraid: tiagar úan co Patraic co tuitchid epscop no sacart do baitsed uiri istius.' Uenit Brón, et baptizavit uir[um] cum tota familia in ortu solis et medie die reficiuntur. Gratias agunt. Ueniunt ad sanctum Patricium. Patricius dixit: 'Non licet tibi sine prespetero ambulare: tuus semper auriga prespiter oportet fieri.' Idque observatum est abbaitibus Brigitae usque ad tempora propinqua.

1467-1469 (p. 191) = *Tertia Vita*, c. 42. Ba iársin icsais in sentine mbacraig forumad i fosscud in charpuit oc cill Súirdd i ndesciurt Bregb.

1470-1477 (pp. 191, 192) = *Tertia Vita*, c. 44. Thus in Rawl. B. 512, fo. 35 a 2-35 b 1:

Luid iarum do Chill Laisre indí Brigit. Ba faeilid Lassair friae. Boe oenchauru mblicht and iarna blegon do scarad do Brigit. A mbatar deud láí con[acc]atar Patraic docum lis. 'Don-fóir Dia, a Brigit!' ar Lassair, 'Tabar com ndún.' Brigita respondit: 'Quantum habes?' Ait: 'Nihil est cibi, duodenis exceptis¹ panibus et parco lacte quod tu benediceras, unaque ouicula quae praeparata est tibi.'

Iss ed aní tiágait ino prantech hule Patraic 7 Brigit, 7 batar buidigh huli, 7 ros-ferastar Lasar di á cill, 7 ata adrad mBrigte and.

hold, 'I wish my house to be hallowed to-night by the holy virgin who wrought the wonderful miracle in foro hodie.' He made welcome to her. Brigit's maidens say to her: 'Let water be brought for our hands, there is food for us.' 'It shall not be now,' saith Brigit, 'for the Lord hath shown to me that this is a household of heathens, save only the one slave who invited us. Wherefore I will not dine now.' The good man knew that, even that Brigit would be fasting until he should have been baptized, and (he declared) to Brigit: 'Of a truth I said that Patrick and his household should not baptize me. Howbeit in thee I will believe.' 'Provided thou art baptized,' saith Brigit, 'it is the same to me. I do not happen to have,' saith Brigit, 'a man ordained. Let a message be sent from us to Patrick that a bishop or priest may come to baptize this man.' *Venit Brón et*, etc.

Thus briefly in Rawl. B. 512, fo. 35 a 2: It was afterwards she healed the lame old woman who was laid in the shadow of the chariot at the church of Swords in the south of Bregia.

Then Brigit went to Cell Laisre. Lassair was rejoiced to receive her. There was one milking ewe there, which had been milked for Brigit. When they were at the end of the day they saw Patrick coming towards the enclosure. 'God help us, Brigit!' saith Lassair, 'give us protection!' Brigit replied: 'How much hast thou?' She says: 'There is no food save twelve loaves and a little milk which thou hast blessed, and one lamb which hath been made ready for thee.'

Then all, with Patrick and Brigit, came into her refectory, and they all were thankful, and Lasar bestowed her church upon her, and therein there is adoration of Brigit.

¹ MS. duo denis ex pedis.

1478-1487 (p. 192). = *Tertia Vita*, c. 45. *Quarta Vita*, c. 47. Thus briefly in Rawl. B. 512, fo. 35 b 1:

Anais arabarach ic-Cill Lasre. Dolluid alaile Cennenses genere, *fora* tarat sua uxor miscuis, co *Brigit* da chobair. At Brigita benedixit aquam. Ille secum portauit et, uxore aspersa, amauit eum¹ protinus inpatienter.

On the morrow she remained at Cell Laisre. A certain man of Kells [?] by race, whom his wife abhorred, came to Brigit to help him. At Brigita, etc.

1488-1491 (p. 192). = *Tertia Vita*, c. 46; *Quarta Vita*, c. 48.

1492-1496 (p. 192). = *Tertia Vita*, c. 47.

1497-1513 (pp. 192, 193). *Tertia Vita*, c. 57; *Quarta Vita*, lib. 2, c. 27.

1514-1519 (p. 193). = *Tertia Vita*, c. 62.

1520-1526 (p. 193). = *Tertia Vita*, c. 68.

1527-1535 (p. 193). = *Tertia Vita*, c. 65.

1536-1553 (pp. 193, 194). = *Tertia Vita*, c. 90; *Quarta Vita*, lib. 2, c. 10.

1554-1565 (p. 194). = *Tertia Vita*, c. 78.

1576 (p. 194). *Tech-mór* = Adamnán's 'magna domus,' and 'monasterium rotundum.'

The diameter of the *tech-mór* mentioned in the *Tripartite Life*, p. 236, was twenty-seven feet.

1579-1594 (pp. 194, 195). = *Tertia Vita*, c. 79; *Quarta Vita*, c. 52.

1593 (p. 195). *For a tha[i]rr* literally 'on his belly.' Better thus in *Lebar Brecc*, 65 a: Dofuit, *immurro*, isin sruth in clam diumsach, 7 a bó fo a thairr, co ros-báided, 'Howbeit the haughty leper fell into the stream, with his cow under his belly (he was lying prone on the cow's back), and was drowned.'

1595-1605 (p. 195). = *Tertia Vita*, c. 50; *Quarta Vita*, lib. 2, c. 18.

1606-1613 (p. 195). = *Tertia Vita*, c. 55.

1614-1619 (p. 195). Thus told in the Franciscan *Liber Hymnorum*, p. 41:

I cuirriuch Liphí dorónad in firt-so .i. fer tanic sech Brigit 7 saland *for* a muin, co n-erbairt Brigit ris: 'Cid fil fort?' 'Clocha,' ol se. 'Bid ed,' ol Brigit. Rocomallad amlaid.
.....

Tanic dano it(erum) sech Brigit, et illa dixit ei: 'Cid fil fort muin?' 'Saland,' ol se. 'Bid ed,' ol Brigit, 7 rofirad amlaid.

In the Curragh of Liffey this miracle was wrought, to wit: a man came past Brigit with salt on his back; so Brigit said to him, 'What is there on thee?' 'Stones,' saith he. 'Let it be so,' saith Brigit. Thus was it fulfilled

Then again he came past Brigit, and she said to him: 'What is there on thy back?' 'Salt,' saith he. 'Let it be so,' saith Brigit; and thus it was verified.

See also *Sexta Vita*, c. 24 (*Trias Thaum.* p. 586, col. 2). This legend, like that told in ll. 1332-1340, has an Indian parallel—a very similar story being told of

¹ MS. sum.

the Musalman saint shekh Khwája Faríd, of Girar, in the Hinganghát tahsil of the Wardhá district, Central Provinces. See C. Grant's *Gazetteer of the Central Provinces of India*, 2nd ed., 1870. Compare also the story of Ciccu, in Laura Gonzenbach's *Sicilianische Märchen*, 197.

1620-1629 (p. 196). = *Tertia Vita*, c. 77.

1630-1636 (p. 196). = *Tertia Vita*, c. 94; *Quarta Vita*, c. 50.

1637-1650 (p. 196). = *Tertia Vita*, c. 74; *Quarta Vita*, lib. 2, c. 48.

1651, 1652 (p. 196), see *Secunda Vita*, c. 11; *Tertia Vita*, c. 106.

1653-1658 (pp. 196, 197). = *Secunda Vita*, c. 21; *Tertia Vita*, c. 128.

1659, 1661 (p. 197). This seems a mere abridgment of the story told *infra*, in ll. 1680-1688.

1662-1663 (p. 197). This is mentioned in the Franciscan *Liber Hymnorum*, p. 40:

Lathe i Tír na bennact i n-Airiud Bóinne i toeb
Cluana Iraid¹ doronad in firt-sa, no ic
Domnach Mór i toeb Cille dara .i. flechud in
cach inud 7 turad i ágort Brigte.

One day in the 'Land of the Blessing,' in Airiud Bóinne, beside Clonard, this miracle was wrought. Or at Domnach Mór beside Kildare, that is, wet in every place and dry weather in Brigit's field.

Compare *Secunda Vita*, c. 21; *Tertia Vita*, c. 100.

1664 (p. 197). The miracle thus curtly related is commemorated in Broccán's hymn, l. 42, and told more fully in *Secunda Vita*, c. 12; *Tertia Vita*, c. 102; and thus in the Franciscan *Liber Hymnorum*, p. 41:

I Cluain Chorcaige i nUib Failge doronad in
firt-sa .i. clam [leg. cláreneh?] tucad co
Brigit, co n-erbairt fris in tom luachra robói
inna [f]arrad do thabairt asind inud ir-raba, co
tuc ass dano, co tanic topur usci assind inud
sin, cor-roboren fo[a]agid, cor'bo (sl)an.

In Cluain Corcaige in Offaly this miracle was wrought, i. e. a leper [leg. a table-faced man?] was brought to Brigit, and she told him to bring the clump of rushes which grew by him out of the place in which it was: so out he brought it, and out of that place came a well of water, where-with he sprinkled his face, and it was whole.

1665-1667 (p. 197). See Broccán's hymn, ll. 73-76, and *Secunda Vita*, c. 27. This miracle is told more fully in a note (now partly illegible) in the Franciscan *Liber Hymnorum*, p. 42:

fe(cht) doralá Brigit do dun rí Breg im-
Maig Coel, i Fine Gall hódie, co rodiult in
banrígan fria dorat alaili bentreb-
tach robói i toeb in dune immaig failti dí co
. di 7 coras-loisc a garmain nui
foé, 7 robatar óg[s]lana (ar)abarach, eter
loeg 7 (gar)main, tria rath Brigte. O
rochuala *immorro* in rí anisen .i. Brigit do
thiactain dia acallaim, co tarla

Brigit once happened to go to the fortress of the king of Bregia in Magh Coel, in Fingal to-day, and the queen refused her (hospitality). But a certain widow who dwelt beside the fortress outside gave her welcome (and killed her calf,) and burnt her new weaver's beam under it; and on the morrow they were whole, both calf and beam, through Brigit's grace. Now when the king

¹ MS. irarid.

dó in bantrebtach ut. Amal atcondaire in rí hi ros-c(arasta)r tria rath Brigte, 7 ros-fuc do mnái, 7 is uade ata aill, ut ferunt.

1668-1672 (p. 197). = *Tertia Vita*, c. 71.

1673-1675 (p. 197). = *Secunda Vita*, c. 8. Thus told in the Franciscan *Liber Hymnorum*, p. 41:

Ic Raith Derthaige in Húib Failge doronad in firt-sa .i. tanic merlech co Brigit fo secht co mbered molt cech[a]uare uadi do chairchaib mná Dubthaig, co roathferad for Brigit, co n-erbairt Brigit: 'Fegait[h]se for caircha dus in marat ule.' Rofegsat iarum .i. Dubthach 7 a ben, 7 fuar[a]tar eat ule i comlane cen esbaid neich.

1676-1679 (p. 197). Also thus in the Franciscan *Liber Hymnorum*, p. 43:

(In) lind rodlect rí Lagen do rig Ua Culduib, co rodlect side do fír dia muintir, co tánic side co Brigit dia hatach coro cobrad hé, ar ní rabai occa ní doberad, ar dorat-som do Brigit in lind ann uair na ragaib rí Ua Culduib uadhe, et proinde uenit ad Brigitam: necessitatem habuit co tucad iarsen usce isna dabcaib roboi i farrad tigi Brigte, 7 roben-nac[h] Brigit in usque sen corbo mid iarsen, 7 corruc in truág hé leis iarsen, 7 ní rabái mid ba ferr andaas; 7 ní rabai plus uel minus acht amal rodlecht de misero.

The same miracle is thus related in Rawl. B. 512, fo. 35 b 1:

Liond rodlecht rí Laigen do fiur dia muntir-si, co tainic an fer dia caine co Brigit cu ro chabrad he, ar ní raibe aigi ní doberad ind. Tuc iarsin usce isin dabaig ifail tigi Brigte gu robernach Brigit in t-usque co raibi ina mid post, 7 co ruc in truag hé dond rígh, 7 ní rabi mid bud millsiu. Ní rabi plus ná minus and.

heard that, even that Brigit had come (he went) to commune with her, and yon widow met him. When the king beheld her, he loved her through Brigit's grace, and took her to wife, and of her are

At Rath Derthaige in Offaly this miracle was wrought, to wit: A robber came to Brigit seven times, and every time he carried away from her a wether of the sheep belonging to Dubthach's wife. So Brigit was reproached, and she said: 'Look at your sheep if peradventure they all remain.' Then Dubthach and his wife looked, and they found them all complete, without the want of any.

The ale to which the king of Leinster was entitled from the king of Hui Culduib, and to which the latter was entitled from one of his household who came to Brigit to entreat her to help him. For he had nothing which he could give, since he had bestowed on Brigit the ale and thereafter water was brought in the vats that stood near Brigit's house, and Brigit blessed that water, and then it became mead, and the wretched man took it with him afterwards (to his king), and there never was better mead than it, and there was neither *plus* nor *minus*, but just what was due de *misero*.

Ale to which the king of Leinster was entitled from a man of her household: so the man came to complain of it to Brigit that she might help him, for he had nothing which he could give in respect thereof. Thereupon he brought water in the vat beside Brigit's house, and Brigit blessed the water and it afterwards became mead, and the wretched man took it to the king, and there never was sweeter mead. There was neither *plus* nor *minus* therein.

1680-1688 (p. 197). Thus in the Franciscan *Liber Hymnorum*, p. 40:

Epscuip .i. *secht* n-epscoip tancatar co Brigit a Huib Briuin Chualand, o Thelaig na n-Epscoip sainrud, co Cill dara. Cor-roíarfaig Brigit dia coic .i. do Blathnait, in raba biad acci. Illa dixit non. 7 roboi im . . . scud la Brigit ani hi sen .i. gen biad occi illis. Con n-erbairt in t-aingel fri Blathnait co tucad na bu co Loch Lemnacta, fri Cill dara atuath, dia mblegon, c[i]a roblipte fodi reme. Tuctha *didiu* na bai, 7 roblipte co ndeochoaid in loim dar na lestraib, 7 nolinfates cid lestru Lagen uli. Dobertais chuucu, et inde stagnum¹ nomen accepit.

'Bishops,' i.e. seven bishops who came to Brigit out of Húi Briuin Chualann from Telach na n-Epscoip in especial, to Kildare.. And Brigit enquired of her cook, even of Blathnait, whether she had food. She said, 'No,' and seemed to Brigit, i.e. her having no food for them. So the angel told Blathnait to take the kine to Loch Lemnachta ('the Lake of New Milk') to the north of Kildare, to milk them, though they had been twice milked before. So the kine were taken (thither), and they were milked till the milk came over the vessels and even the vessels of the whole of Leinster would have been filled. And thence the lake received its name.

1689-1705 (pp. 197, 198). See Dr. Todd's commentary, *Liber Hymnorum*, pp. 65-70, on the corresponding passage in the *Lebar Brecc*, p. 66 a.

1706-1742 (pp. 198, 199). This preface to the hymn *Brigit bé bithmaith* seems taken from a copy of the *Liber Hymnorum*. The preface from the Trinity College copy, fo. 16^b, has been published in *Goidelica*, pp. 133-135². Here follows the preface (till now unprinted) in the Franciscan MS., pp. 38, 39:

Commad he Colum cille dogneth in n-immun-sa, 7 is i n-amsir Áeda maic Ainmirech dóróne.

It may be Colum cille that made this hymn, and in the time of Aed son of Ainmire he made it.

Ís hé fáth a denma.

This is the cause of making it.

Anfud mor tanic do Cholum cille intan dochuaid dar muir co tarlai i Coire Brecan, co roataig Brigit co tisad feth do³, ocus co n-erbairt 'Brigit be.'

A great storm came to Colum cille when he went over sea; and he happened to be in Breccán's Caldron, and he entreated Brigit that a calm might come to him, and he said *Brigit bé*.

No is Brocan Cloen doronai he 7 is inuud amser i ndernad 7 'Nícar Brigit be.'

Or it is Brocan Cloen that made it, at the same time that he made (the hymn) *Ní car Brigit*.

No is triur do muintir Brigte doronai he. Dochofar do Roim co roactatar Blasantium, co tarlafer do muintir na cathrach do(ib im)muig, co roíarfaig dóib in rancatar a les oegedeacht. Atrubratar co rancatar. Ros-fuc leis iarsein dia thaig, co tarla doib scolaige iarna thich-tain o Róim⁴ illic, co roíarfaig doib canas

Or it is three of Brigit's household that made it. They went to Rome and reached Placentia; and a man of the folk of the city met them outside, and asked them whether they needed guesting. They said that they needed (it). Thereafter he took them to his house, and a student on his way from Rome, met them *illic*,

¹ MS. unde stagnum.

² In the second line of this preface as printed in *Goidelica*, for *inasol* read *maso é*, 'if it be he.'

³ MS. anfudo.

⁴ MS. corruptly: scolaige corólarfaig . . . oim.

tancatar 7 cid ara tancatar. Atrubratar-som conid ar ogedact. 'Is pudar sin,' ar se, 'ar is he bés ind fir-se marbad a óged.' Ocus roiarfaigset-som sein tria thinchose in scolaiqe. Tucad tra neim doib il-lind, co romolsat Brigit dia sóerad, 7 co rochansat 'Brigit bé bithmaith.' Atibset in lind cosind neim, 7 ní dernai pudair dóib. Tanic tra fer in tige dia fegad dus in ros-marb ind neim, 7 atchonnaire eat slana, 7 atchonnaire ingen sochraid etarru. Tanic iarsein isin tech, 7 robái for iarair na hingine, 7 nis-fuair, 7 roiarfaig doib ced dochoid. Ocus atrubratar-som nis-acatar etir. Doratad tra cuimrech forrosom, co romarbtais iarnabarach mani follsigtis in n-ingein. Tanic dano in scolaige cetna chucu arnabarach dia fis, et inuenit eos in uinculis, [p. 39] et interrogauit quomodo euasserunt et cur ligati sunt. Responderunt ei et narrauerunt omnia quae eis contigerunt secundum ordinem. Et dixit scolasticus eis: 'Cantate ei laudem quam fecistis.' Postquam autem illam cantauerunt inter eos sancta Brigitta omnibus eis apparuit. Tunc penituit ille, et dimisit illos ex uinculis, et dedit suam sedem in Blasantia Brigittae, uel Blasantium totam, ut alii dicunt.

No is Broenaind dorigne in n-immun-sa, nauigans mare et quaerens terram repromisionis. Audiuit aliam bestiam clamantem et adiurantem uoce humana bestiam aliam conuocantem et rogantem Brendinum et ceteros omnes sanctos Hiberniae insolae, excepta Brigitta, ne sibi alia bestia noceret; et nihilominus tamen alia bestia uim faceret illi usque dum rogaret Brigittam. Euadentem uero postquam rogaret Brigitam et nihil mali a persequente patientem interim ut diceret alia quae eam persequeretur: 'Postquam Brigitam rogasti nocere tibi non possum.' Postquam uero Broenaind haec omnia et honorem quae Brigitae bestia prae ceteris dedit, admiratus est, [et] Brigitam laudauit, dicens 'Brigit bé bithmaith.'

Locus igitur mare.

Causa autem ad laudem Brigittae.

Tempus uero Diarmata meic Cerbaill, rig Herend. Tanic dano Broenaind iarsein do Cill dara co Brigit co fesad cid ara tarat in beist in mare onoir do Brigit sech na noebu archena. O rosiact tra Broenaind co Brigit rochuinnig chuire co tartad a coibsen a cinnas roboi acce grad De. Atrubairt Brigit fri Brenaind: 'Tabair, a chlerig, do chobais prius, 7 dobersa postea.' Dixit Broenaind:

and asked them whence they had come, and why they had come. They said that it was for guesting. 'That is a pity,' saith he, 'for it is the custom of this man to kill his guests.' And they asked for that through the scholar's teaching. So poison was brought to them in ale and they praised Brigit that she might save them, and they sang *Brigit bé bithmaith*. They drank the ale with the poison, and it did them no harm. So the man of the house came to see if perchance the poison had killed them, and he beheld them whole, and he beheld a comely maiden among them. Thereafter he entered the house and was seeking the maiden, and found her not, and asked them why she had gone. And they said they had not seen her at all. So a chain was put upon them that they might be killed on the morrow if they should not disclose the maiden. So the same student came to them on the morrow to visit them, *et*, etc.

Or it is Broenainn that made this hymn, *nauigans*, etc.

Tempus, uero, of Diarmait son of Cerball, king of Ireland. Now Broenainn afterwards came to Kildare to Brigit to know why the monster *in mare* gave honour to Brigit beyond the other saints. Now when Broenainn reached Brigit he requested her to make her confessions, in what wise she had love of God. Said Brigit to Broenainn: 'Do thou, O cleric, make thy confession *prius*, and I will give

‘Ónd lo rogabussa¹ crabud nocho deochu-
dussa dar secht n-immaire cen mo *menmain*
i nDia.’ ‘Is maith in chobais,’ ol Brigit,
‘Tabairsiu dano, a chaillech,’ ar Broenainn,
‘do chobais.’ ‘Dar Mac na h-Ingine,’ ar si,
‘ond uáir doratussa mo *menmain* ind ni
thucus ass.’ ‘Dar Dia, a challech,’ ar Broe-
nainn, ‘is cóir do biastaib cia doberat honoir
duit sechoinne.’

No is Ultan Airdbreacain dorigine hunc ymnum.
Ar molad Brigitte doronai, ar ropo do Dail
Chonchobair dosom. *Ocus* rob ed dano do
mathair Brigitte .i. Brocsech ingen Dallbronaig.
I N-amseir *immorro* da mac Aeda Sláne
dorónad foesin, ar it é romarbsat Suibne mac
Colmain Móir for lethlaim Ultain. I N-
Airdbreacain dno doronad he.

(mine) *postea*.’ Said Broenainn: ‘From the
day that I became devout I never passed over
seven ridges without my mind being on God.’
‘Good is the confession,’ saith Brigit. ‘Do
thou, then, O nun,’ saith Broenainn, ‘give thy
confession.’ ‘By the Son of the Virgin,’ saith
she, ‘from the hour that I set my mind on Him
I never took it off Him.’ ‘By God, O nun,’
saith Broenainn, ‘the monsters are right
though they give honour to thee beyond us.’

Or it is Ultan of Ardbrackan that made *hunc*
hymnum. For praise of Brigit he made it,
for he was of Dál Conchobair. And so was
it also with Brigit’s mother, even Brocsech,
daughter of Dallbronaich. Now in the time
of Aed Sláne’s two sons it was made, more-
over, for it is they that slew Suibne son of
Colmán the Great on one hand of Ultán. In
Ardbrackan, moreover, it was made.

1743-1754 (p. 199). There is a much better copy of this hymn (the *technique* of
which is admirable) in the Trinity College *Liber Hymnorum*, 16^a-17^b, whence it
has been published in *Goidelica*, p. 135, and in Windisch’s *Irische Texte*, pp. 24, 25.
1763 (p. 199). It is said that this Ninnid was the Nindidh mentioned in l. 1555, and
that Brigit predicted that from his hand she herself would receive the viaticum on
the day of her death. On hearing this prophecy, he enclosed his right hand in a
brazen (some say a silver) case, which he kept continually locked, lest the hand
destined to give the Holy Communion to S. Brigit should ever be defiled by any-
thing unclean. Hence he was called Ninnid Pure-hand². See more in *Quarta*
Vita, lib. 2, cc. 62, 63; *Quinta Vita*, cc. 57, 48.

These notes on Brigit’s Life may fitly end with the following legends and list. The
first of the legends is from the Franciscan *Liber Hymnorum*, and the second from
the *Book of Leinster*. Of the first another copy is found in the *Lebar Brecc*, p. 82,
as a note to the *Calendar of Oengus*, Feb. 1. It has some of the marks of a genuine
popular *märchen*. The list of nuns subject to Brigit is from the *Book of Leinster*,
p. 353, col. 2.

I. Franciscan *Liber Hymnorum*, p. 40.

Plea .i. Bl(asantia) .i. cathir sen fil do Brigit in
Italia. *no* Plea cathir fil do Brigit for muir
Icht, 7 is e a hord-side fil ic muintir Brigitte.

Plea, i.e. Placentia (?), that monastery Brigit
hath in Italy. Or Plea, a monastery which
Brigit hath by the Ictian sea, and it is its order

¹ MS. rogabudsa.

² See Dr. Todd, *Liber Hymnorum*, pp. 60, 61.

Et sic factum est id. .i. Brigit rofoid morfessiur uadi cor-Roim do foglaim uird Petair 7 Poil, ar na rocomleced di fein o Dia a techt. Intan doraoctatar co Brigit ni romar oenfocul occu dia n-urd. 'Rofitir Mac na h-Ingene,' ar Brigit, 'ni mor uar tarba cid mor *for* saethar.' Misit iterum alios uii. similiter *et* misit alios uii. 7 a mac dall-se leo, ar cach [ní] nochluned sede ba mebuir leis focetoir. Intan tra rossiactatar co muir Ict tanic anfud doib fair cor-ralsat sis anchoram. Rolend ar bend-chopur in derthaige, co rolasat crandchor inter se im techt sis, conid don dull doralta tect sis, et exiuit et absoluit ille anchoram, et stetit andsein co cend mbiadne ic foglaim ind uird, co doruactatar in fiallach aile cucai anair, co tarla anfud mór doib bens isin bale cétna, co rolasat anchoram sis adhuc, co tanic in mac dall leo anis *co n*-urd celebratha illius ecclesiae secum ad se, 7 tuc leis cloc anis cucu, 7 is e cloc in *meic* daill indiu in clocce sein ic muntir Brigitte, 7 is e ord fil occu in t-ord tuc in dall leis o Plea.

which Brigit's community have. *Et sic factum est id.* Brigit sent seven persons to Rome, to learn the order of Peter and Paul, for she herself was not permitted by God to go. When they came (back) to Brigit, not one word of the order remained with them. 'The Virgin's Son knoweth,' says Brigit, 'though great be your labour small is your profit!' So she sent other seven in like manner sent seven others and her blind boy with them; for everything that he would hear he straightway remembered. Now when they had reached the Ictian sea a storm came upon it to them, so they let down the anchor. It stuck on the conical top of the oratory, so they cast lots *inter se* as to going down (to loose the anchor), and it fell to the blind (boy) to go down. And he went and loosed the anchor, and remained there till the end of a year learning the order. And the rest of the party came back to him from the east, and a great storm again fell upon them in the same place, and again they let down the anchor, and from below the blind boy came up to them with that church's order of celebration; and he (also) brought them from below a bell; and this is 'the Blind Boy's Bell' which Brigit's community possess. And the order which they have is the order which the blind (boy) brought with him from Plea.

II. *Book of Leinster*, p. 367.

Fainchi ingen Dallbronaig, siur mǫthar Brigit, setig do Neman. Bai dano Fanchi i n-am-briti co cian, co ndoluid co di. Ainis Brigit tredán i n-eclais i Cill dara, co toracht angel 7 *co n*-epert fria: 'A sanct Brigit, ben-nach broind do sēthar, 7 dosussema mac sainemail acci .i. Colman a ainm, 7 [co]rop é do lam-su *for* a mullach, 7 corop Finnian mac húi Tellaig rom-baist é 7 rodn-aile fri eclais.' Et rothussib Fannchi iar(sin tri maccu do) Neman .i. Conall 7 Eogan 7 Carpre; 7 issin tiprait as-robaisted epscop Ibar robastit nam-maic-sin.

Fainche, daughter of Dallbronach, Brigit's maternal aunt, 'was a wife of Neman's. Now Fainche had long been barren, so from her. Brigit fasted a three days' fast in the church at Kildare, and an angel came and said to her: 'O holy Brigit, bless thine aunt's womb, and she will bring forth a distinguished son' (Colmán was his name); 'and let thy hand be upon the crown of his head, and let Finnian Maccu-Tellaig baptize him and rear him for the Church.' And thereafter Fainche brought forth three sons to Neman, even Conall and Eogan and Cairpre; and those children were baptized at the well out of which bishop Ibar was baptized.

III. *Book of Leinster*, p. 353, col. 2.

BRigitæ *sanctæ* subiectæ erant *omnes* hæ uirgines *sanctæ*, quarum loca et nomina enumerabimus.

CAiner ingen Chruthechain i Cill Chulind i Cairpri.

Cainer ingen Airmind i Cluain Corind.

INDú már 7 INDú bec, dí ingen Breccáin *meic* Brénaid i Cill Daindend.

Brig ingen Fergus a i Cill Brigi.

Cetheora ingena Fergnai *meic* Fergus a il-Lethráith .i. Delbnat et Cainer, Deimlir 7 Fuin.

Fainder cuicir i Cluain Brónaig.

Necht ingen Chommain i mBruig Broc.

Fedbair ic Boith Roichnig.

INGena Choluim 7 ingena Bresail i Cill Chalaíd 7 i Caill Lugmind.

Curchass i Tig Curchaissi.

Lassar i Cill Lasra, in Huið Bresail. Is inti roloisc Brigit in ngarmuin oc funi ind loég.

Corpach ingen Fiachnai *meic* Nui i Cill Corpaigi.

Cronmuni taplain i n-Inis Crone for Loch Andind.

Findnat ir-Rus *maic* Ceit.

Find ingen Muntain i Tracht Findi.

Aibind ingen Mani i Cluain Draignigi.

Failtemail ingen Mælecdach ic Telaig Fúinechda.

Lút 7 crumthir Lugæth ic Tig Lúta i Fotartaib maraib.

Crumsech 7 Créd ic Raith Gaisni 7 i n-Etargabuil 7 i Fordruim.

Ronsech ic Tig Maile achaid.

Ciar ingen Duibrea i n-Airiud.

Bicell 7 Bicsech i n-Imliuch na Lega.

Columb ingen Beraig i n-Imliuch már.

INGena Cetain i Cluain Ech.

INGena Fiachnai ic Tuaim Neill.

Caibell ingen Æda Bairr i Cill Lusca.

TRea ingen *meic* Cairthind i n-Aird Trea.

Cethri ingena *meic* Iair .i. Derbinill 7 Derinill et Coel 7 Comgell.

Caimell ingen Dermata i n-Disiurt Brigitte i Cill Suid.

Tri ingena Eruin *meic* Coluim Ruit .i. [leg. 7 ?] Darnisa 7 Sinech, 7 Crón a mbrathair i n-Enuch Dirmaige.

Brunsech ingen Chrimthaind im-Maig Threga.

Ciar 7 Midan da ingen Cerain 7 Finnech ingen Šenaig Fínd; do Chenel Chormaíc dóib uile. It e *congabat* Ros Iarúglais.

Scoth 7 Meígan, inuud athair 7 máthair leo, 7 do Dál Messin corp dóib: it é sin fil i Cellaib Maigi Uachtarchaib 7 Ictarchaib 7 i Cluain Moesneea.

Dochatti i n-Achud Chorcaigi.

Brig ingen Amalgada 7 Cillini 7 Cellan i n-Achud Æda.

IV. LIFE OF SENÁN.

ANOTHER copy (B) is in the Brussels MS. vol. iv (2324-2340), part ii, fo. 118 b, and a fragment in vol. xi (4190-4200), fo. 269 a. A third copy (E) is in Egerton 91, fo. 52 a-56 a. A Latin Life in prose is in Rawl. B. 505, fo. 201. Another, apparently, in the Codex Marshiensis, Dublin, fo. 76 b. A metrical Latin Life is in the Codex Salmanticensis, edd. De Smedt and De Backer, 1888, coll. 735-758, and see Colgan's *Acta Sanctorum*, p. 512.

- 1775 (p. 201). *Mirabilis Deus*, etc. Psal. lxvii. 36.
- 1792 (p. 201). Senán's pedigree is thus given in the *Book of Leinster*, p. 351, col. 2 :
 Senan Insi Cathaig Mac Eirggind, Maic Dubthaig, Maic Decce, Maic Imchada,
 Maic Cuirb.
- 1798. For Patrick's prophecy of Senán, see the *Tripartite Life*, Rolls ed. p. 206.
- 1800. For *de* B has, more correctly, *do*.
- 1804. For *scith* B has *sgithech somh*.
- 1811. For *Bendachaid* B has *Bendachais*.
- 1817. For *timochar* B has *tiomarchar*.
- 1831. The words *bar crich* seem to have dropped out after *roich*.
- 1838. For *a cata in gein gignighter* B has *a cháta na geine gignither*.
- 1841 (p. 203). More about this monster Cathach in the Calendar of Oengus at March 8, and notes thereto in the *Lebar Brecc*, p. 83 a, Laud 610, fo. 63 b, and Rawl. B. 512, fo. 59 a 2. It is described in bardic fashion, ll. 2212-2227 (pp. 213, 214).
- 1847. For *tir* B has *aird*.
- 1854. For *bias arcul* E has *beite iarcul*.
- 1857. 'With tithes and firstfruits and alms.' Compare the *Senchas Már*, *Ancient Laws*, vol. i. p. 50, l. 27. Tithes do not appear to have been generally paid in Ireland till the twelfth century. See Lanigan, *Eccl. Hist. of Ireland*, iv. 284, and Giraldus Cambrensis, *Topogr. Hib.* Dist. 3, c. 19. ('Nondum enim decimas vel primitias solvunt'). But they are mentioned in the *Vision of Adamnán*, L. U. p. 30 a, which must have been composed before A.D. 1100.
- 1861. For other cases in which Irish children might be sold, see *Ancient Laws*, iii. 402, 540.
- 1866. Of *Maculatus* and *Latius* nothing else seems known. Perhaps they had come

- to Ireland with Palladius. The name *Maculatus*, like *Contumeliosus* (Le Blant, i. 177) and the Irish *Mael-ochtraigh* (*Book of Ballymote*, p. 228, col. 5. l. 35) may be one of a class of self-dispraising names used by early Christians. A *Maculanus* occurs in C. I. L. xiv. 3158. *Latius* would mean 'ad Latium pertinens;' it does not appear to occur elsewhere as a proper name.
1867. After *adaig* B has *sin*. The *it* after *Patraic* is a scribal error for *is*.
1885. For *deiseabhair* B has *tainnemh*.
1886. For *cona raibhi docair di* B has *conach raibhe dochar dhi*.
- 1887-89. A similar miracle is told of the hazel distaff in the hand of the mother of S. Maedhóc of Ferns, when she was bringing him forth, *Martyrology of Donegal*, p. 32. The stake of rowan was probably held by Senán's mother as a safeguard against witches and demons.
1899. For *comhnacal cena ricdis a leas* B has *neite archena norecdaís a les*. So in 1905 for *rat-fia comnacal* B has *rot-fia gach ní ata d'esbaidh ort*. Hence it would seem that *comnacal* means 'needment,' comes from **com-nanc-alo*, and is cognate with Gr. ἀ-νάγκη.
1908. For *comnacal* B has *comhnacul*.
1911. For *a Corcamruadh* B has *i Corc mo druad*, and so in 1916.
1926. For *siumh* B has *seic*. 1927. For *sciith* B has *scittheach*.
1931. For *alcós* B has *alces*.
1955. This Cassidan is otherwise called Cassan. 1957. For *ecalsa* B has *ecclastacda*.
1960. Before *inghaire* B has *do*.
1966. For *Teighedh* B has *Notéighedh*.
1968. 'Si quis,' etc. Thus translated in B:
1. gibe haccaibh lenab áil bheith inas airde inás cách bídh ag mionastralacht da gach xén.
1973. For *ar fer dhihbh* B has *ol a cheile*.
1975. For *Fegait tria tholl na comla* B has *Fosféghat tria tholl na comladh*. A similar story is told of Adamnán in the *Martyrology of Donegal*, p. 254.
1978. For *fira* B has *fíru*.
1987. For *cein ron-boi ic* B has *in cein bá occ*. 1992. For *in* B has *an*.
- 1994-2012. This silly story shows, at all events, that when it was invented the Irish made candles by dipping wicks in grease or melted tallow. The wicks, no doubt, were the pith of rushes. See Cormac's Glossary, s. vv. *adann*, *itharna*.
1998. For *machtad linn* B has *machtadh lim*. So in 1988 B has *machtadh*.
2001. After *acca* B inserts *an coinnel* 7.
2006. For *scoires* B has *scuiris*. 2009. For *ro didhbhadh* B has *rodíbhadh*.
2013. After *laiithe* B inserts *n-aon*, and for *tirus* B has *turus*. For the *Notál* (from Lat. *notabilis*) here mentioned, see Colgan, *Acta Sanctorum*, p. 169, at 27 January.

2017. For *clérchu* B has *clérchiu*. 2021. For *doberad* B has *dobheir*.
 2034. After *gallraibh* B inserts *examhlaibh ocus o gach aingeis arcena*.
 2045, 2046. For these lines B has:

aingel ag trendiörgadh gacha conaire dó go rainicc go hInis Corrthe do thaoibh na Sláine hi Crich
 ua Cceinnsealaigh. *Ocus rola Notail a bhennacht la a dhalta ag etarscaradh fris .i. la Senán.*
Ocus as sóinnech doralá dó, conid aire-sin as maith da gach dalta bennacht a oide d'faghbáil.
Ocus dogní Senán aóntaidh, etc.

2049-2055. As Martin of Tours died circ. A.D. 396, and Senán was born circ. A.D. 488, there is some chronological difficulty in accepting this story.

2051. For *atctm* B has *atchám*.

2060. The period of forty days and forty nights is obviously suggested by Deut. ix. 9 or Matth. iv. 2; and see the Rolls *Tripartite Life*, pp. 114, 474, 500.

2061. Raphael is selected as being the messenger of the Lord's help. See the Book of Tobit passim.

2069. *Letha*, which I have rendered by 'Latium,' may possibly be 'Letavia,' (*W. Lydaw*), i.e. Armorica.

2070. For the corrupt '*.x. ur*' of the Book of Lismore, B has *coicc deichneabhair*.

2074. After *luamairecht* B inserts *allonga* 7. 2075. For *gusa* B has *gusin*.

2087. For *Raithlind* B has *Raithlend*.

2106. B has *la fir fiadhat*. 2107. B has *atfiadhat*.

2109. For *taghram* B has *tograin*, E *togairm*.

2131. For *suthach* B has *suthain*, E *suithech*.

2133. For *gétad* B has *getat*, E *getarsa* (*fort*).

2142. For *rointe* E has *sloindti*. 2152. For *primit* B has *primate*.

2162. For *tabarr usce oiffrind dún* B has *tlabhartar uisce an aiffrinn duinn*.

2164. For *isind all* B has *isin aill*.

2170. Compare the Vita S. Aidui, *Cambro-British Saints*, p. 236; Tunc misit David familiam suam ad litus et invenerunt plenum mare, et puerum jacentem in mare, et in circuitu illius mare sublevatum est, et in funiculo traxerunt eum in navem.

2171. For *doroicdis* B has *doroichtis*. 2176. For *Ni tic* B has *ní thainic*.

2179. Sic B. The Paris MS. has:

Ní bud mó dono dún cēni bemais inaice neich im uisce issunn isarfiaduisti.

2181, 2182. For *dotheperfea*, *doeiprinn* B has *doreprinnfe*, *doreprinn*.

2190. For *fir noebu* B has *firu nēmthia*. 2193. For *facbaidh* B has *fáccbais*.

2196. For *Feis* B has *Féisi*. 2212. For *rocrailh* B has *rocroith*.

2213. For *co hainsergach ainniardhai* B has *go hainserccach ainniarmartach*.

2220. For *urgrana* B has *urgránda*. 2229. For *a craes* B has *a drant*.

2230. For *in croes* B has *a gioncráos*.
 2237. The practice of walking *dextrorsum* is mentioned infra l. 3104.
 2240. For *imnedach* B has *imshníomach*. 2241. For *baithfidher* B has *báidhfídhher*.
 2242. For *dara ragha* B has *doragha fo*. 2252. For *aítreb* B has *aíttreabhad*.
 2259. For *rotairrngit* B has *rothairrngettar*.
 2260, 2261. For *Ba . . . uile* B has:

Ba ferccach thrá bóí Cael frissiumh occa hsreing frisna clochaibh gur brisedh.

2263. After *dogenta* B inserts *ar Cael*.
 2266. B has: *ar aittrebhfait do cland it dhiaigh isin tír*.
 2270. For *arís* B has *affrithisi*. 2279. For *form* B has *m'ferainn*.
 2287. B has: *ba trú gan deilm dian*.
 2292, 2293. Compare the darkness caused by the druid's incantation in the *Tripartite Life* (Rolls ed.), pp. 57, 284, 460.
 2311, 2312. The meaning is that Senán will be cast into the deep sea with a stone fastened to his neck. Compare Helen MacGregor's execution of Morris in *Rob Roy*, chap. xxxiii.
 2316. For *connach tiéfasa* B has *cona tiocfairsi*.
 2321. For *inas cúra* B has *oldás caora*.
 2331. *do buain dhuilisc*, 'to cut *duilesc*' (= W. *delysg* or *dylusc*), a kind of edible seaweed, in Scotland *dulse*, in Anglo-Irish *dilisk*. See *Ancient Laws*, vol. iv. p. 308, l. 13.
 2332. For *arcenn na mac* B has *do tabhairt na mac lais*.
 2340. For *ol a máthair* B has *ar a maithre*.
 2344. After *tír* B inserts *gusa*. 2354. After *neoch* B inserts *ele chuca*.
 2363. For *manche* B has *mainchine*. 2383. Before *ní* B inserts *et* (i.e. *ocus*).
 2388. As to the cultus of lepers see supra, p. 295.
 2391. A boat without hide, i.e. a coracle without any skin over its wicker framework. A similar miracle is told of Egbert in the Calendar of Oengus at Dec. 8: *do Christ cachain figil i curchán cen chodail*. And see the story of Enda and his monks, *Mart. Don.* 82; see also the Life of Cybi, *Cambro-British Saints*, p. 186.
 2399-2415. Compare the story of S. Wenefreda sending a chasuble to S. Beuno, *Cambro-British Saints*, pp. 201-202.
 2416-2446. A truly beautiful legend, vulgarized by Thomas Moore in his *St. Senanus and the Lady*.
 2402. For *clúnnach* B has *cdónnach*.
 2412. After *Infidhe* B inserts *7 in salann ele co Diarmait*. Alimentary salt seems to have been prized by the ancient Irish. The salt kept in a hospitaller's house is thus mentioned in the *Senchas Már* (Harl. 432, fo. 9 b 2): *Im salund tigi brúgad*

.i. nesam he in cach inbaid .i. mianach cach ain, 'for the salt of the *briuga's* house, i.e. it is a necessary at every time, i.e. desirable to every one.'

2416. This Canair is Colgan's 'S. Cannera Virgo,' *Acta Sanctorum*, p. 174, at Jan. 28.

2419. For *thurgaibh* a B has *tuarccaibh in*.

2456. For *a innisi acht nech o Dia* B has :

a innisin for talmain gach a nderna Dia d'fertaibh 7 do mhíorbuilbh ar Shenan abhus ó aimsir a gheine go a bás *acht* muna tisedh aingeal Dé dia faisnéis, cenmotá a airmhittin fiadh Día.

2462. For *slóghu* B has *slogh*. 2470. For *teadma* B has *tedhmanna*.

2473. For *gacha haimhreidhi* B has *gach aingcisi*.

2478. For *aidhleadh* B has *aidhlidh*. 2482. After *imcoimet* B inserts *occoinn*.

2487. For *Cex* B has *Quis es tu*.

2489, 2491. The use of clouds as vehicles for saints is common in Celtic hagiology.

Compare *Cambro-British Saints*, p. 72.

2497. For *assanindsí* B has *issininis*. 2498. After *Mula* B inserts *et*.

2501. After *Senain* B inserts *et muinntire nime*. And after *sin* B inserts :

ind aimsir ar n-eitsechta 7 go ro frith coimhetta ind inar mbiu ar indtledhaibh demhnu 7 ar gach ndoailche olchena.

'Of the *Amhra Senán* of Dallan Forgaill,' says a writer in Smith and Wace's *Dictionary of Christian Biography*, iv. 602, 'we have now no trace.' There are two glossed copies, one in the *Lebar Brecc*, p. 241 a, which begins thus: Senan saer sidathair silem soailche, 'Senán noble, peace-father, sower of virtues.' The rest is in the wilfully obscure style of the *Amhra Choluimb chille*. The other copy, in the handwriting of Michael O'Clery, is in the Brussels MS. 4190-4200, fo. 269^a.

V. LIFE OF FINDIAN OF CLONARD.

OTHER copies are in the Brussels MS. vol. iv. (2324-2340) part ii, fo. 29 (here denoted by B), and vol. xi. (4190-4200), fo. 196 a. Latin Lives are in the Codex Salmanticensis, coll. 189-210, in Rawl. B. 485, fo. 54, in Rawl. B. 505, fo. 156 b, and in Colgan's *Acta Sanctorum*, p. 393, at Feb. 23. Perhaps the 'S. Fynanus' of whom there is said to be a Life in the Codex Marshiensis, fo. 84^b, may be meant for Findian.

2506-2508. Findian's pedigree is thus given in the *Book of Leinster*, p. 348, col. 8 :

Finnian Cluana Eraird, Mac Findloga, Maic Fintain, Maic Conchraid, Maic Dairchella, Maic Senaig, Maic Diarmata, Maic Æda, Maic Fergusa, Maic Ailëlla Duib, Maic Celtchair, Maic Cuthechair, Maic Fotaïd, Maic Fír filed, Maic Rosa, Maic Rudraige, ut ante in genealogia Conaill Cernaig.

And thus in *Lebar Brecc*, p. 15, col. 5 :

Finden Cluanai hIra[i]rd Mac Finnain, Maic Conchraid, Maic Daircellai, [p. 16, col. 1] Maic Senaig, Maic Diarmata, maic Æda, Maic Fergusa, Maic Oililla Duib, Maic Celtchair, maic Uithechair.

And after 'Uithechuir,' in l. 2508, B adds :

Maic Fír filedh, maic Glais, maic Rossa, Maic Rudraige a quo clann Rudraige : do síol na riogh i n-Ultaibh atacomhnaic.

2513. After *magha* B inserts *Nuadhat*.

2514. For *crainn-sin conasta* B has *chrand, corosásta*, and in 2516 for *cu ros-fhasta* B has *annside co ro[s]astai*. These readings are obviously better, and the translation (p. 222) should be corrected accordingly.

With Telach's vision compare Tárádattá's dream, *Kathásarit-ságara*, trans. by Tawney, i. 239.

2516. After *didiu* B inserts *Taileach* (= *Teluch* 2509).

2517. For *ocut* B has *it innibh*, 'in thy bowels.'

2521. As to this Abbán, see the *Martyrology of Donegal*, at 16 March.

2525. For *ecclasda* B has *eclastacda*.

2526. After *ghillacht* B inserts *focettóir*, 'at once.'

2527. For *Tairinis* B has, wrongly, *Dairinis*.

2529. Before *aentaid* B inserts *a-n*. The triad of saints, Dabíd, Gillas and Cathmael=the triad David, Gildas and Cadoc, who sent a British mission to Ireland to

restore the faith there, and from whom the secundus ordo of Irish saints received their Order of mass. See Haddan and Stubbs' *Councils*, i. 115, and the Codex Salmanticensis, col. 162, where *Doco* must be emended into [*Ca*]doco. David is said to have died A.D. 601: Gildas (Badonicus), A.D. 570, and Cathmael or Cadoc in the same year.

2530. For *anmannu* B has the older *anmand*.
 2532. For *bretheamh* B has *brithemhain*.
 2533. For *cohinnfheithmech* B has *go hinnilhmech*.
 2535. For *anaithmidh* B has *anaichmidh*.
 2544. For *rotbiat cidh an dunadsa* B has *ros-biadh cidh andún*.
 2549. For *Rofothaiged* B has *rofothaigthe*.
 2551. For *sruithibh* B has *suidhibh*, 'sages.'
 2554. After *ebert* B inserts *cohessamain*, 'fearlessly.'
 2559. For *dil in t-secnap* B has *dil an tsecnapad*.
 2565. For *indisdi scel dibh* B has *indisin sceoil diph*.
 2567. For *tocra* B has *toirm toccraí*.
 2569. 'Go and renew faith and belief in Ireland after Patrick.' This is part of the evidence to show that some, if not all, of the Irish apostatised after S. Patrick's death. See Dr. Todd, *St. Patrick*, p. 503, and Haddan and Stubbs, *Councils*, i. 155, note a.
 2572. Carrying on the back as a sign of reverence may be added to the list of social observances given in the *Tripartite Life* (Rolls ed.), p. clxxii. So also the following from the Life of S. Cormac in the Book of Lecan: *Tanic Dai . . . 7 tuc a bel re lar ar umla do Chormac* (Dai came and put his mouth to the floor out of humility to Cormac).
 2573. For *forsin* B has *frisin*. 2577. For *bhadein* B has *fodein*.
 2581. After *reclessa* B inserts *ann*. 2582. B has *Roimurchuirset aingil Dé nime hé*.
 2583. For *in-adhaigh sin* B has *ind-aidche-sin*.
 2589. For *coslatra* B has (by metathesis) *cosaltra*.
 2595, 2596. For *cu . . . lamh* B has *co tuc an sebac a laimh*.
 2610. For *atciche* B has *atcidh*.
 2611. The flame was doubtless the radiance of the holy tooth. Compare the story of S. Patrick's tooth which fell into a ford and shone there, 'like a sun,' *Tripartite Life*, Rolls ed. p. 196. Other legends of light or fire emitted by the relics of saints will be found in the *Book of Armagh*, fo. 8 a 1: *quando æcellisia super corpus [Patricii] facta est, fodientes humum antropi [i.e. ἄνθρωποι] ignem a sepulchro inrumpere uiderunt*: and in the *Lebar Brecc*, p. 174 b, where mention is made of the *lochranna for lasad isin loch*, 'lights blazing in the lake' wherein S.

- Paul's head was lying. As to the luminous fingers of a living saint, see Reeves' *Columba*, p. 226, note c.
2614. After *re* B inserts *innti*.
- 2616, 2617. For *Ce . . . leas* B has *Ce non-opæ, ar Brigit, rosficfa a leas*.
2619. For *fri* B has *i frithshét*.
2622. The story of the golden ring weighing exactly an ounce points to the time anterior to the introduction of coined money, when payments were made with bracelets or rings containing a determinate weight of some precious metal. See Prof. d'Arbois de Jubainville's paper in the *Revue Archéologique*, 1888, *Des Bijoux et de l'argenterie employés comme prix d'achat*.
2625. After *Tainic* B inserts *iarum arailé*.
2627. For *rosc* B has *ruisc*. 2631. For *eclasda* B has *eclastacdha*.
2632. For *co tart gradha fair iarumh* B has *conoroél grádha occa*. And for *Senaigh* B has *Senach*.
2634. For *glanad* B has *claidhe*. 2635. For *Ni he* B has *Nochan é*.
2638. A like beneficial effect is produced by the mould from a saint's grave. See the *Amra Choluimchille*, LU. 14 a.
2639. For *dogeba trocaire* B has *dogentar trocaire fris*.
2642. For *airdespoc* B has *ardapstal*. And for *dofhindat* B has *rofetattar*.
2646. For *Senaigh* B has *Senach*, the bishop of Cluain-Foda Fine, Findian's successor, see *Mart. Donegal* at 21 August. More of *Senach*, infra ll. 2719-2729.
2647. For *bhfaghbhaithe* B has *faghaibhther*.
2649. For *a sinedh* B has *hi siniudh*. With this pretty story, compare the legend that birds built their nests in S. Coemgen's hands: *Ocus sé cen chollud frisin re-sin, ut ferunt, inna crosfigill, co ndernsat na hebin an-nitu inna glacaið*, Franciscan *Liber Hymnorum*, p. 40, left margin. And see the story of the hen-blackbird that laid and hatched her eggs in the same saint's hand, Giraldu Cambrensis, *Top. Hib.* Dist. ii. 28. Such things are said to have actually happened in India. See Joseph Wolff's account, cited in Dr. Geo. Smith's *Life of John Wilson*, p. 126, of the *yogi* lying in the sun, with the nails of his hands grown into his cheek, and a bird's nest upon his head.
2651. For *Lámha* B has *Lamh tra*.
2654. For *ar biaidh duine maith* B has *atre dano drem mór*; and for *co* B has *ria*.
2656. After 'mea' the Lat. Life adds: in seculum seculi hic habitabo quoniam elegi eam.
2660. For *errachtair* B has *erachtais*.
2664. For *bhfhuighbhium* B has *foigebham*.
2666. For *asa r' eirghis ar Finnén* B has *asa n-érrachtais, ar Cíaran*.
2669. For *airchesas . . . dāna* B has *airchises do cech oen in chiniudha dānda*.

This Rignach is mentioned in the list of the mothers, etc., of Irish saints, *Book of Leinster*, p. 373, col. 1, l. 17 :

Rignach siur Fínniain, máthair Phintain Fochaill-
chei 7 mo-Cholmóc Cluana Iraird 7 Garbain
o Chill Garbain ifail Achaid Aball.

'Rignach sister of Finnian, mother of Finntan of Fochaillech and of My-Colmóc ('Dovelet') of Clonard, and of Garbán of Cell Garbáin near Achad Aball.'

And see the *Martyrology of Donegal*, pp. 43, 197.

2672. Gemmán the Master is mentioned also in the *Lebar Brecc*, p. 31 b, and see supra, p. 303.

2676. For *ind* B has *ar*.

2678. As to Ruadan of Lothra, see the *Martyrology of Donegal*, at 15 April. For *crann o sileadh* B has *crand on asa siledh*.

2680. For *na haighidh* B has 7 *in bidhigh*, 'and the guests.'

2687. After *lenna* B inserts *in limh*.

2689. For *ar . . . tiprait* B has *ar a senad fri F. mani cosctar in tipra*.

2695. After *dano* B inserts *Finnen*, and after *toirthech* B inserts *osin ille*.

2697. For the ungrammatical *toirrsech* B has *toirsigh*.

2699. For *depracoit* . . . *ndedghair* B has *dibercóitt . . . ndedoirn*.

2703. For *Roedbair* B has *Roedbairset*.

2705. After *Tainic* B inserts *cuiце*.

2708. For *co . . . seom* B has *co n-erbairt oen dia mhanchaibh*.

2710. For *Dathi* and *Fhindein* B has *Nathí* and *Patraicc*.

2711. *dám*, a party of poets, buffoons, etc., entitled by custom to exact gifts on pain of dishonour. For *dhuilech* B has *duilidh*.

2716. After *atbath* B inserts *som*. 2721, 2726. For *Senaigh* B has *Senach*.

2723. For *esnæ* B has *asnai*. 2732. For *cæmhnacair* B has *coemsad*.

2733. For *rodusfidir* B has *rodafitir*.

2737-38. For *Nochairgedh . . . pecad* B has :

Ni cursachadh, ni chairigedh na daine, nochíadh chena 7 nopinded a pectho d'íarraith.

2740. For *Diprocoitech* B has *diprecoitech*.

2741. For *lantoltnaigtech . . . no* B has *lanfholortnaigtech*.

2754. For *ronertugh* B has *ronertadh*.

2757. For *na athardha* B has *isind athardha ir-rogenair*.

2759. For *cu . . . uir* B has *iár mbráth cech oen dara rachudh úr*.

2765, 2767. For *indarbfsad* B has *indarbithanar*.

2770. For *comuidechta . . . foi* B has *coemthechta co hinis mac nEirc for*.

2772. For *cun* . . . *sacarbhaicc* B has *cona roétt* [leg. *con-aroétt*] *Findían comain* 7 *sacarfaic*.

2773. For *nimhe* . . . *bliadne* B has :

An Choimdhedh na ndula dia ro-fhoghain .i. accionn ocht-moghath ar cét bliadne, amail derbas in rann :

Se trichait bliadne co mblaidh
uas cech altóir aird altaig
iar cinnel a gréssa glain
séghal Findéin maic Finntain.

Crumine and Moninne also are said to have attained the age of nine score years. Abbán lived 317 years, Sinchell 330! The longevity of Celtic saints may be compared with that of heathen heroes, such as Starkaðr, Goðmundr, the Servian Marko, etc. In some cases, however, it may be ascribed to confusion of two or more saints of the same name.

2777. For *traeth* B has *troethad*. And for 7 . . . *cungnus* B has *co moradh cach bein conghus*.

VI. LIFE OF FINNCHUA.

Two copies of this strange Life are in Brussels, one in part i. of the MS. vol. iv. (2324-2340) fo. 35 a ; the other in part ii. of the same MS. fo. 7 b. The latter (B) is, as we shall see, copied from the *Book of Mac Carthy Reagh*. I know of no Latin Life of Finnchua. He is commemorated in the metrical Calendar of Oengus at Nov. 25. Some of his austerities are mentioned in the notes to that poem, and in the *Martyrology of Donegal*, pp. 316, 318.

2789-2791. Findchu's pedigree is given thus in the *Book of Leinster*, p. 352, col. 8 :
Findchu Bri gobann, Mac Setna, Maic Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Eirc, Maic Briuin, Maic Echach Muidmedbin.

And thus in the *Lebar Brecc*, p. 14, lower margin :

Findchu o Bri Gaband, Mac Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Ercca Deirg, Maic Briain, Maic Echach Muidmedoin,

where the saint's father is omitted. And thus in the same MS., p. 21, col. 2 :

Findchu o Brí Goband, mac Sétna, Maic Abrai, Maic Broin, Maic Dobtha, maic Ængusa, Maic Erccai Deirg, Maic Briain, Maic Echach Muidmedoin. Aliter vel Findchu mac Find, maic Lógai, maic Findbairr Máil, maic Messide (Meiside?), Maic Fergusa, Maic Mind duach, Maic Bresail, maic Colla.

2793, 2798. For *Súidhe*, *Suidhe* B has *Suighde*, *Suigde*.

2799. Blathmac, according to the Four Masters, died of the Yellow Plague, A.D. 664.

2820, 3298. For other instances of children speaking out of their mothers' wombs, see *Martyrology of Donegal*, p. 258 ; *Mélusine* t. iv, cols. 228, 272, 297, 323 ; Oman, *Indian Life*, p. 68.

2824. For *cercalla* B has *ciorcla*.

2825, 2826. For *in fhlaith* B has *an fēdh*.

2830. A pun (*idhain*, *idhan*) seems meant here.

2832. A screpul = seven golden pence. See Petrie, *Ecclesiastical Architecture of Ireland*, pp. 215-221.

2841. For *Dobreth* and *imchomaircidh* B has *Dobert* and *fiarfaighis do cách*.

2875. For *rochtain* B has *richtain dó*. 2910. For *loiscfedh* B has *loiscfēidhe*.

2973. The sparks of fire bursting from the teeth of the furious saint remind one of Dietrich breathing fire when he was angry. See Rhys, *Hibbert Lectures*, 31.

2980. As to the Irish practice of beheading defeated foes, see Kuno Meyer, *Battle of Ventry*, p. 79.
2990. One of the many instances of polygamy among the ancient Irish.
3012. There are authenticated instances of males suckling infants. See A. von Humboldt's *Travels*, London, 1852, vol. i. pp. 220-222.
3038. For *Cennsilach* B has *Ceinnsealachaibh*.
- 3077, 3078. As to the banners of the Irish, see O'Donovan, *Battle of Magh Rath*, pp. 226, 348-350.
3104. 'He comes thrice righthand-wise round the host with his crozier in his hand.' An interesting example of the recognition of pagan practices by Celtic Christianity. As to walking *desel* (the Indian *dakṣiṇam kar*), see supra l. 2237. So S. Patrick goes righthand-wise round the *rath* of Armagh (*Lebar Brecc*, p. 28, col. 2); and according to Posidonius (cited by Athenaeus, iv. p. 142) the Gauls τοὺς θεοὺς προσκυνοῦσιν ἐπὶ δεξιὰ στρεφόμενοι. Compare the *tawāf* of the Arabs.
3105. After *dho* B inserts *hí*.
3121. For *ainicer in tsluaigh* B has *aincis an sluagh*.
3128. Foreign steeds and British steeds are mentioned elsewhere in Irish literature. As to buffalo horns, cf. Loth, *Mabinogion*, i. 193, note 2.
3147. The iron stakes here mentioned as a defence of the camp were probably in the nature of *chevaux de frise*.
3255. Compare the *Book of Fenagh*, p. 82, note 5, as to miraculous changes of complexion.
3272. 'An alms out of every nose in Fermoy.' A nose-tax is also mentioned in the *Book of Rights*, p. 229; in the Life of S. Maignenn cited in O'Curry's *Manners and Customs*, i. 240; and in *Wars of the Gaedhil with the Gaill*, ed. Todd, p. 50, where an Irish authority quoted in note 13 says in effect that failure to pay it was punished either by reduction to slavery, or by having the tip of the nose cut off. Dr. Todd (ubi supra, p. cliii) seems to think 'nose-tax' only another name for 'poll-tax;' and see Cleasby-Vigfusson's Icelandic Dictionary, s.v. *nef-gildi*, which word no doubt is the source of the Irish expression.
3300. B adds:
- As leabhar Meg Cartaigh Riabaigh roscriobadh an Betha so Fionnchón i cconveint na mbrathar i tteagh mo laga 20. iunij 1629: i. e. 'Out of the Book of Mac Carthy Reagh this Life of Finnchu has been written in the convent of the friars in the House of Mo-laga (Timoleague), the 20th June 1629.'

And see the *Martyrology of Donegal*, p. 318.

VII. LIFE OF BRENNAINN.

ANOTHER copy (B) of this Life is in the Brussels MS., vol. xi. (4190-4200), fo. 217 a-256 b; and there is a fragment in another Brussels MS., vol. iv. (2324-2340), fo. 73 a. See also Egerton, 91, fo. 26 a-30 b. The copy in the Irish MS. in the Bibliothèque Nationale begins at fo. 82 b 1, and runs on fo. 88 a 2. Latin Lives are in the *Codex Salmanticensis*, ed. De Smedt and De Backer, coll. 113-154, in Rawl. B. 485, fol. 72 b, and in Codex Marshianus, fo. 56 b (Reeves' *Columba*, p. 221 n). Excerpts in Colgan's *Acta Sanctorum*, pp. 723-4. The points of resemblance and difference between the Lismore Life and the *Peregrinatio Sancti Brendani* are clearly stated by Dr. Schirmer in his *Zur Brandanus-Legende*, Leipzig, 1888.

3317. Brennainn's pedigree is thus given in the *Book of Leinster*, p. 349, col. 1 :

Brenaind apstal mac Findloga, Maic Olchon, Maic Altai, Maic Ogamain, Maic Fídhchúirí, Maic Delmnaí, Maic Ennæ, Maic Fualascaig, Maic Azamain, Maic Mogæd qui dicitur Ciar, Maic Fergusa, Maic Rosa. Do Chiarraige Luachra dó [.i. do] Altraige cind Bera 7 do Chorcu Duibní. [In marg.] Vel aliter Brenaind Mac Findloga, Maic Olchon, Maic Gossa, Maic Gabli, Maic Ecni, Maic Altæ Maic Ogamain, etc.

And thus in the *Lebar Brecc*, p. 16, col. 2 :

Broen find Mac Findlogai, Maic Olchon, Maic Alltai, Maic Ogamain, Maic Fídhchúirí, Maic Delbnaí, Maic Eoin, Maic Ausalaig, Maic Astomain, Maic Mogai Toeth.

Vel Brenaind Mac Findloga, Maic Findchada, Maic Gossa, Maic Gæbli, Maic Ecni, Maic Alltai, amail ata romaind. Do Ciarraige Luachra do .i. do Alltraige Beraí randai 7 do Chorco Duibne.

Hence it appears that in Adamnán's 'Brendenus mocu Altí' (Schaffhausen codex, p. 118 a) the *mocu* means 'great grandson.'

3324-3325. For *Foirctelaid . . . baitsi* B has :

Forcettlaidh é amhail Pol primhapstal. Cendais dilgadhach é amail Pettor. Ditrebach é amhail Eoin mBauptaist.

A teacher, he, like Paul a chief apostle : gentle, forgiving he, like Peter. A hermit like John Baptist.

In p. 298 supra Brennainn is likened to S. Bartholomew.

3331. This Oengus was slain, according to the Four Masters, A.D. 489.

3336-3340. This story is thus told in the *Book of Leinster*, p. 371, col. 1 :

Brenaind mac Findloga, maic Elchon, maic Æltai, de Chiarraigi Luachra do Alltraige chaille. I n-oen-amsir la Oengus mac Nad fraich rig Muman rogenair.

Isí a máthair atchon[n]aírc i fíis andar lé tinne de ór de [leg. do] thárniud 'na hucht, 7 a dá [col. 2] cich do lassad for a brui[n]ni.

Brenaind son of Findlug, son of Elchu, son of Aelta, of the Ciarraige Luachra of Alltraige Caille. At the same time with Oengus son of Nat-fraich, King of Munster, was he born. His mother beheld (this) in a vision : It seemed to her that a bar of gold fell into her bosom, and her two breasts flamed on her bosom.

Atchuaid Findlug in fis sin dia anmcharait
.i. do epscop Erc mac Ogamuin maic Fidaig.
Et atbert side con genfed gein amra ón mnái
atchonnaire in fis.

Atchonnaire dano epscop Erc indair-leis niam
theined dar crích Altraige, 7 ba lán do anglib
ó nim co lár.

Luid epscop Erc do thig Findloga iarnabarach,
7 coḡgab in mac ina ucht, et focheird a foesam
7 a oentaíd fris.

ISí indsin aidchi immustarla Bec mac Dé in fáid
i tig Maic Arddæ maic Fidaig rig Ciarraige
Luachra.

Immuscomarcar in rí : 'Cid atchí dún innocht,
a Bic ?'

'Atchiu coḡgenedar do rí etrut aníar 7 muir.'

'Ni fétamar ém,' ar Mac Arda, 'síl sær notlessad
ríge fœrn etruind 7 muir.'

Atbert Bec : 'Mac berair innocht do Findlug,
bod é do rí dogrés.'

Dothét immorro brœn dian do thopur Iordanen
co rothinsan fair i ndenus a baiste. Conid
de asrubradsom Brendinus .i. broen dian
dianuas, no i ndenus a baisti.

Findlug related that vision to his soul-friend¹,
even to Bishop Erc son of Ogaman, son of
Fidach. And Erc said that a marvellous
child would be born of the woman who had
beheld the vision.

Then Bishop Erc saw (this). It seemed to him
that a hue of fire was over the district of
Altraige, and that it was full of angels from
heaven to the ground.

Bishop Erc went on the morrow to Findlug's
house, and took the boy into his bosom, and
conferred his protection and his union upon
him.

That is the night whereon Bec mac Dé the
prophet chanced to be in the house of Mac
Arddæ son of Fidach, the king of Ciarraige
Luachra.

The king asked him : 'What seest thou for us
to-night, O Bec ?'

'I see that thy king is born between thee in the
west and the sea.'

'Truly,' saith Mac Arda, 'we know of no free
race between us and the sea that would have
a right to reign over us.'

Bec replied : 'The son that is born unto Findlug
to-night, he will be thy king for ever.'

Now a swift rain came from the source of the
Jordan, and dropt upon him at the time of
his baptism. Wherefore he was called Bren-
dinus, that is a drop (*broen*) swift (*dian*) from
above (*dianuas*), or at the time (*denus*) of his
baptism.

More as to the prophet Bec mac Dé in the Lebar Brecc, p. 263 b ; in Egerton
1782, fo. 38 a, 1 ; in the Book of Lismore, fo. 94 a, 2 ; in the *Martyrology of
Donegal*, at October 12 ; and in the Annals of the Four Masters, A. D. 478, 557
(in which year he died), 825.

3345. For *eadrat 7 muir inocht* B has *anocht etratt et bochna*, where *bochna* is a rare
word, explained by Peter O'Connell as 'the sea or ocean.'

3347. For *rucsat .xxx. bo* B has *ruccatar .xxx. ferbu .i. bo*.

3377. This line is corrupt in the Book of Lismore. The Egerton MS. is better : *fiach
baistigh Brénainn, ní bréc*.

3394. For *bó blicht* B has *loim no blechtach*.

3395. For *bainne* B has *lomma*.

3401. For *fuirre* B has *uaisti*.

¹ i. e. confessor, spiritual director.

3402. Heroines and heroes with radiant faces, breasts, and arms, are common in Indian and European folklore. See, in Maive Stokes' *Indian Fairy Tales*, London, 1880, the story of Phulmati Ráni, and note 2, to which add the following verse from the *Book of Leinster*, p. 210 b, ll. 16-18:

Roscuch in cuach corcra cain
dia cíchib síis cein sentaid
co mbenfaide frigde friss
istig ar soillsí a cæmchniss.

The fair purple stomacher (?) went
Down from her breasts without old age,
So that a fleshworm could be struck out
In the house by the light of her lovely skin.

Add also the description of Balder's beauty in Sn. 26: Hann er svá fagr á litum ok biartr svá at lysir af honum (he is so fair of face and bright that he shines of himself). So air and water shine with the brightness of Gerðr's arms. Saem. 81, Sn. 39.

3403. After *proicept* B inserts *breithre De*.

3407. One of the many proofs that the aristocracy of the ancient Irish were fair-haired.

3415. After *innlé* B inserts *cein*.

3417. For *Oirisidh* B has *Airisís*.

3427. For *na ruithne ndiadha* B has *a ratha diadha*, 'of his divine grace.'

3436. For *dorala* B has *teccaimh*, the enclitic form of the 3rd sg. s-aorist act. of *do-ecmaingim*. The Old-Irish form is *do-r-écaim* (with infixed *ro*), LL. 54 b, 36, which Zimmer was the first to explain, Kuhn's *Zeitschrift*, xxx. 129, 130.

3442. For *benuid a cenn de ina richt som* B has *benait a chenn don choirthe a richt a bfr fuatha*.

3446. After *Eirc* B inserts *friu*.

3449. As to these Rules, see Reeves, *Columba* Index s. v. Rules.

3485. Iarlaithe, probably the bishop commemorated on 26 December. For *Trena . . . Macta* B has *Treoin . . . Mochla*.

3488-3489. For *cid uma bhfolcai forainn* B has *Cidh ara bfoilge foirn*.

3497. For *cian* B has *fada*.

3504. For *tadhbhaister iuhfern* E has *tadbastar do hiffirn*.

3544-3545. For *oconn aingel* B has *a gion an aingil*, 'out of the angel's mouth.'

3551. For *tairgidh* B has *tairccís*.

3552. After *ghabh* B inserts *sin*.

3562. After *dhainib* B inserts an account of a visit paid to Brendan by 'Barrintus mac meic Neill.'

3565. Perhaps *daidche* is another form of the adverb *dadaig*; if so, translate: 'he goes alone to a mountain (Brandon Hill?) at night.'

3583. For *go loinne* E has *co londi*.

3601-3616. This story of celebrating mass on a whale's back is thought by some to have been borrowed from a tenth-century version of Sindbad's First Voyage, where the fish is mistaken for an island¹. But it occurs also in ch. xxvi. of Bili's Life of S. Machut, or Malo; and in ch. xiii. of an anonymous Life of the same saint, both of which Lives were written in the ninth century. See *Deux Vies inédites de Saint Malo*, Rennes, 1884, pp. 52, 144.

The following is a correct copy of ch. xxvi. of Bili's Life, Mus. Brit. Bibl. Reg. 13, A. x., a MS. of the tenth century:

De cēlebratione missæ in die paschē super cētum (fo. 65 b).

(fo. 77 b). Inde uento ueniente nauimque de portu ubi erant² separante, illisque nau[fo. 78 a]-gantibus usque mane die dominicę resurrectionis paschæ, sole oriente, tertia adpropinquante, populo orationem postulante, magister ut sanctus Machu missam die illo cantaret, precabatur. Sed illo causante locum oportunum non esse. ecce insula modica apparuit, ad quam properantes perrexerunt. Et in illam ancoram ponentes atque descendentes, sancto Machu missam canente, cēlabrauerunt. et ut ad *Agnus Dei* uentum est, ecce locus ubi missa cēlebrabatur commotus est, et tunc omnes missam audientes tremante una uoce dicunt: Ó Brendane ecce nos omnes deglutimur. Tunc magister ait: Ó sanctę Machu, dusmus³ sé transfigurauit ut multos in interitum ducat. Tunc intrepide sanctus Machu dixit. Ó magister, nonne aliis, me audiente, quod quondam Ionæ prophetae nolenti⁴ ad Ninuiem pergere, Domino uolente. coetus uitale sepulchrum fuit, predicasti? Ecce simili modo nobis in auxilium hic a Deo preparatus est. Tunc prę[fo. 78 b]-cipiens ut omnes in nauim pergerent, missam compleuit. Et ille cum fiducia coæto sé sub pedes eius humiliter prebente post illos nauem perrexit. Et exinde, ut illi narrauerunt, ipse [cetui] usque ad crastini diei horam tertiam, inter illos et fluctus maris sé prebuit.

A similar story is in Olaus Magnus, whence probably Milton's lines about the Leviathan, *Paradise Lost*, book i.:

Him haply slumbering on the Norway foam,
The pilot of some small night-foundered skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side.

3632-3668. Similar descriptions of Hell, composed of strings of alliterating adjectives, may be found in the *Vision of Adamnán*, LU. p. 30, and the *Tidings of Doomsday*, Rev. Celt. iv. 252. The variae lectiones here offered by B and E are numerous, but not important:

3636. For *nuallghotha* B has *nuallghuba*.

¹ The origin of this marvel is, according to Lane (*The Thousand and One Nights*, iii. 79), El-Kazwini's *'Ajāib el-Makhlūqāt*. Compare also the story of the tortoise in the *Kitāb Ajāib el-Hind*, c. 18.

² MS. erat.

³ dusmus diabolus, Zeuss G. C.² 1063, last line, may be cognate with the Gaulish *dusii*, as to which see Ducange s.v.

⁴ MS. nolente.

3637. For *teneadh* B and E have the adj. *teinntighib*.
 3638. For *dubha dorch* E has the compound *dub-dorchaib*, and after *bithbroin* B inserts 7 *báis cen crích, cen foircenn*, 'and of death without limit, without end.'
 3643. For *ichtair adheitig ithfrinn*. For *sleasaibh* E has *ichtaraigh*. *Imfuair adeitig hifernda hi slesaihb*.
 3650. For *donna . . . tangnacha* B has *dronnmora . . . tuathbertaigh*.
 3652. For *Farcha troma iarnaidhi* B has *Farchadha irena tromiarnnaidhe*.
 3665. For *sirdhubach* B has *sirlobtha*.
 3680-3682. A similar female monster is mentioned supra in the Preface, p. xliii.
 3698. As to waxed tablets (tabulae *ceratae, ceracula*), see Reeves, *Columba*, pp. 358, 359, and 454, col. 2.
 3741. *Énne*, the 'Enda' of the Calendar of Oengus and the *Martyrology of Donegal*, at 21 March, is mentioned infra l. 4289. His pedigree is given in three different forms, in LL. 347, col. 8; in LL. 357, col. 4; and in LB. 14, col. 5.
 3742. *Pupu*. This is the saint (also called Nem and Caelbe, and said to have been Pope of Rome) in whose honour Senán composed the following verses, *Book of Leinster*, p. 373, lower margin:

Abbas almus amabilis
 Romae rector docibilis
 Papa pastor probabilis
 Caelbe custos regiminis.

- 3734-3735. This seems a reminiscence of some real emigration, to the Faeroes or Iceland perhaps.
 3743-3759. The story of the *croán's* voluntary self-sacrifice may be compared with that of Odhrán, supra p. 178. See Todd, *St. Patrick*, 459. As to the meaning of *croan*, which glosses *scurra*, see *Irish Nennius*, p. 182.
 3796-3805. Another story of a fight between sea-beasts is told in Latin, supra p. 333, ll. 28-35, and thus in Irish in the Franciscan *Liber Hymnorum*, p. 41, upper margin:

Bóí Brenaind .iiii. bliadna for muir oc iarrait
 Tíre Tarngere. Boi (bé)ist icoa [*sic*, leg.
 icca] lenamain frisin re-sin indiaid in chu-
 raig. Fecth and tanic beis[t] aile cucí dia
 marbad, co roattig in beist Brenaind 7 noebu
 Erend olchena frisin mbeist ole, 7 niros-anact-
 [atar] co ro attaig Brigit, co n-erbairt Brenaind
 iarsen na biad ní fod síriu for muir noco
 fessad cid ara ndernad ar Brigit in firt-sa sech
 cach.

Seven years was Brenainn at sea, seeking the Land of Promise. There was a monster following him at that time after the boat. Once upon a time another monster came to it to kill it; and the monster entreated Brenaind and the saints of Ireland besides (to protect it) from the other; and they protected it not till it entreated Brigit. So Brenaind then declared that he would stay at sea no longer until he should know why this miracle was wrought for Brigit rather than every other saint.

3876. This old man seems to be the anchorite mentioned in the litany contained in the *Book of Leinster*, p. 373, col. 4 :

IN t-anchara forránic Brenaind arachind i tír tharngire cusna huilib noemaib torchratar in duib- ¹ insib ind ociain.	The anchorite whom Brenainn found before him in the Land of Promise, with all the saints that have perished in the obscure isles of the ocean.
---	--

His 'feathers' may be a reminiscence of some hermit's dress of birdskins.

As to the Irish 'Land of Promise,' see Schirmer, *Zur Brandanus' Legende*, p. 20. Ailbe's voyage in search of it is mentioned in the *Book of Leinster*, p. 373 d.

3882. Here the legend of Brenainn suddenly breaks off, and the Life concludes with a long passage copied from the Vision of Adamnán, *Lebar na hUidre*, 31 b, and *Lebar Brecc*, 256 a.

3892. The notion that souls assume the form of birds occurs constantly in Irish hagiography. See *Revue Celtique*, ii. 200.

¹ The facsimile has 'huibb.' But the corresponding passage in the *Lebar Brec*, p. 23, col. 2, l. 43, has clearly 'duib.'

VIII. LIFE OF CIARAN OF CLONMACNOIS.

ANOTHER copy (B), made by Michél O'Clérigh, in Coill an Iubhair, in the convent of the friars of Athlone, from 'the Book of Aodh Óg Úa Dálacháin of Les Cluaine in Meath' is preserved in the Bibliothèque Royale at Brussels, vol. xi. (4190-4200), fo. 149 a. Latin Lives are in Rawl. B. 405, fo. 91, Rawl. B. 505, fo. 127 b, and *Codex Salmanticensis*, edd. De Smedt and De Backer, coll. 155-160, and perhaps in the *Codex Kilkenniensis*, fo. 106 b.

3920. For *tairmescaidh* B has *tairmescthaidh*, and for *cecha maithiusa* B has 7 *forcet-laid cecha firinde*.

3930. For *doráidh* B has *dorat*.

3938. For *bethad* B has *raith righ nime*.

3957. *Lucerna*, etc. These words form part of a hymn quoted by Colgan, *Trias Thaum.* p. 472, col. 1, and beginning thus:

Quantum Christe O Apostolum
Mundo misisti hominem:
Lucerna huius insulae
Lucens lucerna mirabilis, etc.

3960. *Custodiantur*, etc. Thus in B:

Custodiuntur regimina
adcess[i]one edita
diuulgata reg[i]mina
per omnia sanctorum monasteria.

For *Coimhéttar* B has *coimedaighter*.

3963. For *ár . . . uilí* B has: *ar as esti dleghar riaghla 7 bestala do breith fo Erinn uile*.

3965. For *Profeta*, etc. B has:

Prophetaque nouissimus
fuerit *persagiminibus*,

where the last line should perhaps be

fuerat *praesagiminibus*.

3975. Ciarán's pedigree is thus given in the *Book of Leinster*, p. 348, col. 8:

Ciaran Cluana mac Nois Mac Beodain, Maic Bolggain, Maic Linnida, Maic Cuirc, Maic Daaed, Maic Cunnida, Maic Cais, Maic Fraech [p. 349, col. 1], Maic Causeraid, Maic Meisinsued, Maic Suiled, Maic Ercada, Maic Mechoin, Maic Nechta, Maic Æda, Maic Coirbb, Maic Æda gnoe, Maic Fergæ Lethain, Maic Feidlimid, Maic Medrui, Maic Follomain, Maic Cuirc Dothi, Maic Fergus, Maic Rosa, maic Rudraigi.

To which this note is added:

Don tséchtmad aicmi do Latharnaib Molt dó.
Robái artáls a athair i ndære i mBretnaib.
Tanic iartáls i nHerinn co cenél Conaill
assíde ar imgabail císá truim cornaë (?) co
rogenair Ciaran ic Ráith Chrimthaind im-
Maig Æ.

Beo n-Æd sær nomen patris eius. Darerca
nomen matris eiusdem.

See also *Lebar Brecc*, p. 16, col. 1.

Of the seventh family of the Lathairn Molt was
he. At first his father was in bondage in
Britain. He afterwards came to Ireland to
Cenél Conaill. Thence to avoid a heavy tax
to Connaught (?), so that Ciaran was born at
Raith Cremthainn in Magh Ái.

Beo-Aed the wright was his father's name:
Darerca was his mother's name.

3992. For *for a tuisdidhibh cu tucad* B has: for a caraitt 7 for a tuisdidhibh cottuctha do 7 tucad.

3993. For *ara rucaid* B has *iarsa rucetha*.

3994. For *Lucoll* B has *Luachall*.

3995. After *deochain* B inserts *sidhe*.

3996. For *Ruc* B has *Ruccad*.

3997. For *craibhdech* B has *irisech*.

4013. 'Noise of chariot under king,' a common proverbial expression. Compare '*Currus sub rege resonat aut sub gratia Dei*,' Vita Sancti Aidi, *Cambro-British Saints*, p. 233.

4025. A similar miracle is told of S. Patrick and Dáire's horse: see *Tripartite Life*, Rolls ed. pp. 230, 290, 291, 472.

4034. For *fheochair* B has *rofheochair*.

4035. A similar miracle is told of S. Patrick. *Tripartite Life*, Rolls ed. p. 36.

4046. After *salm* B inserts: (is eisidhe polaire Ciarain anú). So a ram used to carry Maignenn's psalter and prayerbook, *Martyrology of Donegal*, p. 338.

4063-4081. This curious story is valuable, 1. as shewing that the Irish were at an early date acquainted with the art of dyeing, and 2. that some of the Irish deemed it a kind of female rite or mystery, from presence at which males were excluded.

The *glaisin* (woad?) is mentioned also in the *Ancient Laws*, ii. pp. 370, 372.

4089. B adds: ut dixit:

Laithe n-æn occ ionghaire do Ciaran go tren tarraid
dorad arái n-ionmuine lægh na bó don choin allaidh.

4096. After *atnaig* B inserts *Ciaran*.

4131. For *acht* B has *cénmotat*. After *nama* B adds: *amhal deimhnigther 'san rann*:

Occ Ciáran roléghastair inghen ba seghda séttaibh
et ní rofhéghastar a cruth na a delbh na a dénamh.

Compare *Martyrology of Donegal*, pp. 240, 242.

4134. The 'three waves' are obviously suggested by the 'three waves' (triple immersion) of baptism. Compare the Würzburg Codex Paulinus, 27 a 14: *teora tonna torunni* in baptismo, *tredenús dosum* (three waves over us in baptism, three days to Him, Christ) in sepulchro. See also Roger Hoveden, Chron. at 1172, and in Wales: *Seque ter in nomine sancte Trinitatis in unda submersit*, Vita S. Cadoci, *Lives of Cambro-British Saints*, p. 27.

4136. Making a living stag's antlers serve as a bookstand is a stock miracle in Celtic hagiology: see infra, l. 4341, and the Life of S. Aiduus, in *Lives of the Cambro-British Saints*, p. 234.

4148. For *Tancas* B has *Tanacsa*.

4154. Compare Reeves' *Columba*, p. 336, note g.

4170. There are many other stories of the successful resistance of Irish saints to amorous Irishwomen. The most curious of these, perhaps, is that contained in the *Lebar Brecc*, p. 242, col. 2, Egerton 92, fol. 27 a, and Rawl. B. 512, fo. 140 b. This has been published, with a French translation, by M. Henri Gaidoz, in *Κρυπτάδια*, vol. iv. See also the *Book of Leinster*, p. 278, col. 1, ll. 21-36.

4186. The Irish seem to have made pets of many wild animals—wolves, foxes, deer, badgers, ravens, cranes, and perhaps others. See *Ancient Laws*, iv. 120.

4189. For the enclitic *Tard* B has the orthotonic *Dorad*.

4230-4231. For *ona breithir o nach* B has: 7 as í a briathar dosfaraill ar na.

4234. For *nduisce* B has *ttathbeoaige*.

4264. For *sortuaidh* D has *sairtuaidh*. Findian's vision is thus related in the *Lebar Brecc*, p. 31 b, ll. 41-48.

Taidbsiu tarfas tan ele do Finden .i. da esca do turcabail o Cluain Eraird .i. escai ordaige 7 escai aile airgide. Luid in t-escai ordai i tuaiscert na hindsí co rolas Heri 7 Alba desium. Luid in t-escai airgide co rogab imon Sinaid co rolas Eri ar medon de. Colum cille co n-ór a šocheneoil 7 a echnai. et Ciaran mac in tshair in airged co taitnem a shualach 7 a šogním.

At another time a vision was shown to Findian, to wit, two moons rose from Clonard, even a golden moon, and another, a silver moon. The golden moon went into the north of the island, so that Erin and Alba shone thereby. The silver moon went and stayed by the Shannon, so that Erin in the midst thereof shone thereby. The golden moon signified Colomb cille with the gold of his noble birth and wisdom, and the silver was the wright's son Ciaran, with the brightness of his virtues and his good deeds.

4275. For *coiri deis* B has 2 *coire* .x. ['twelve caldrons'] *dar eisi*.
 4297-4304. A Latin version of this story, from a MS. in Marsh's Library, Dublin, may be found in Bishop Reeves' *Columba*, p. 88, note c.
 4322-4323. Also in the *Martyrology of Donegal*, p. 240. The same miracle is performed by S. Aiduus, *Cambro-British Saints*, p. 247. A somewhat similar story is told of King Guaire of Aidne, whose proverbial generosity was displayed even after his death:

IS é doróni in firt n-amra hi Cluain mac Nóis,
 diá rucad-som dia adnocol di. Tánic in druth
 dia saigid, 7 rogab alguis de im athchuingid
 fair. Dorat-som a laim darsin forbaid im-
 mach, 7 rogab lán a duimn don ganium, 7
 rodibaire i n-uch in druad¹, co nderna bruth
 óir dé. Conid hé sin enech dedenach Guairi.

LU. 117 b. 13-18.

He it is that wrought the marvellous miracle in Clonmacnois, when he was borne thither to his grave. The buffoon came to him, and asked a boon of him repeatedly. (So the dead king) put his hand out over the ground, and took his fistful of the sand, and flung it into the buffoon's breast, and made a mass of gold thereout. So *that* is Guaire's last deed of bounty.

Hátim et-Tái is the Oriental counterpart of Guaire, and a tale of *his* generosity after death is translated by Lane, *The Thousand and One Nights*, 1859, vol. ii. p. 295.

4342. For *in t-agh* B has *an t-oss*.
 4360. For *robui* . . . *litre* B has: frith é, gan dith litre gan fliuchadh. See above, l. 4321, Bishop Reeves, in his *Columba*, p. 117, note g, has collected other instances of the power of saints' manuscripts to resist the influence of water.
 4413. For *Rofuiredh flaith* B has *Rodáiledh fledh*.
 4425. *In tene sénta*, 'the hallowed fire,' was perhaps the fire produced on Maundy Thursday from flint and steel, and kept unextinguished till Easter Eve. See the first Ordo Romanus, c. 32, p. 21, cited in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. i. p. 672. Other holy fires were kept alive in Ireland at Kildare and (I believe) in Inishmurray.
 4426. Ciarán of Saigir. Of this saint there is a Latin Life in the *Codex Salmanticensis*, edd. De Smedt and De Backer, coll. 805-818, and a fragmentary Irish Life in Egerton 91, fo. 42 a. See also the *Martyrology of Donegal*, at March 5.
 4435. Similar stories of carrying fire are told in the notes to the Calendar of Oengus, Jan. 2, and in the Lives of SS. Cadoc, Cybi, and Tathan. See *Cambro-British Saints*, pp. 29, 186, 261.
 4472. See the note to the Calendar of Oengus at Sept. 9, Cormac's Glossary, s. v. cacaíd, and the poem attributed to Ciaran in the *Book of Leinster*, p. 374 c.

¹ Read *i n-ucht in druith*.

4478. The story here referred to is told more fully in the *Tripartite Life*, Rolls ed. pp. 84, 556.

4500. For *lanairpeitech* B has *lanoirfiteach*.

4501. For *Estadh* B has *Istadh*.

4528-4534. More completely thus in *Lebar Brecc*, 11 b:

Soerad eclais De . co mbathis 7 comna 7 gabail
n-ecnaice. co macaib do legend. co n-idpairt
chuirp *Crist* for *cech* n-altoir.

Ni dligid dechmadu, na bo chendaith, na trian
annoti, na dire seoit do mhainib, mina bet a
frithfolaid techta na heclasi innte do bathis 7
comnai 7 gabal n-ecnaice a manach *etir* biu
7 marbu 7 cor-roib oifrend for altoir i ndom-
naigib 7 sollamnaib 7 cor-rabut aidme oga
cech altoir dib.

Nach eclais oc'na bia a techta ni dlíg landire
eclaisi De, *acht* is uaim thagut¹ 7 latrand a
hainmm la *Crist*.

4535-4544. Two fragments of the piece of which there is a complete copy in Harl. 5280, fo. 39 b. The beginning, only, of another copy is in Rawl. B. 512, fo. 41 a 2. So far as I understand them, the Lismore fragments of this 'cosc,' or direction, run thus:

What is to be avoided by man? Not hard (to say). Being often angry. Haughtiness without science. Fierceness towards an old man. Sluggishness at the bell. Secrets to the untrust-worthy (?). Abundance on *luaman*. Mockery of words. Impure expressions. Bitterness of answer. Stubbornness towards the vice-abbot. *Sithe* at reproaching. *Commarbai* to monks. Frequency of questioning.

Query—What is to be followed? No doubt. Staying at penitence. Watchfulness (?) of words. Gentle words. The rule to fulfil. Rising at the first word. A step of readiness for God. Simplicity of heart. Quenching desire. Overcoming nature. Patience at tribulations, and so forth.

Mo-cholmóc (otherwise Colmán) of Les-mór is commemorated on 22 January.

4545-4589. I know of no other copy of this pessimistic poem, the first line of which means 'More dolorous than death seems to me.'

¹ tagut is = O'Clery's *tadhad* .i. gadaighe.

IX. LIFE OF MOCHUA OF BALLA.

ANOTHER copy (B) of this Life is in the Brussels MS. vol. iv (2324-2340), part ii. fo. 1 a, and a fragment (only two columns) in Egerton 91, fo. 56 b, which begins with the pedigree (l. 4636). Latin Lives are in Rawl. B. 485, fo. 114, and in Rawl. B. 505, fo. 93 b. And Colgan prints (*Acta Sanctorum*, pp. 789, 790) a Latin translation made by Philip O'Suillevan from Irish MSS.

4617-4622. The arithmetic is difficult. Perhaps the meaning is that 5 (books of Moses) multiplied by 2 (Law and Gospel) = 10 (commandments), and that this 10 multiplied by 4 (elements in a man) is = 40. Even so the 5 (talents) multiplied by 2 (Law and Gospel) = 10 (commandments), and this 10 multiplied by 4 (gospels) is also = 40 (the number of the days in Lent!).

4624. The five ages, according to Isidorus, are:

- I. From Adam to the Flood;
- II. From the Flood to Abraham;
- III. From Abraham to David;
- IV. From David to the Babylonian Captivity;
- V. From the Captivity to Caesar's death.

4671. After *coimmite* B inserts *no a lucht coimhidechta*.

With this legend of the fountain travelling like a cloud compare the story in Cormac's Glossary, s.v. *Ninus*, of the wave that passed through the air and became a well. Compare also Burton's *A Thousand Nights and a Night*, v. 274: 'Now Almighty Allah had subjected to him [scil. a devout Jew] a cloud, which travelled with him wherever he went, and poured on him its water-treasures in abundance, that he might make his ablutions and drink.' The legend of the Esthonian lake Eim 'which hastened through the air like a white cloud' to bless the pious farmers (Grimm, *Deutsche Mythologie*, 2te aufl. s. 566) furnishes a third parallel.

4679. This reference to a watermill is one of the arguments used by Dr. Petrie (*On the History and Antiquities of Tara Hill*, pp. 139, 140), to prove that such mills were introduced into Ireland at an early period. A tradition which, if true, throws back this period to the third century after Christ is contained in Cuan hua Lothchain's poem on Tara, *Book of Ballymote*, p. 351, ll. 18-25.

Ciarnad cumal Cormaic coir
 mor-clt nobiathad a broin.
deich meich la cach laei do bleith,
 nirb'opar duine denmeich¹.
 Ros-tarraig aige in ri ran
 innai tigh a hænuran,
 corus-toirrchestair fo chleith :
 iarsin foremídh robleith.
 IARsin ros-oirchis ua Cuind,
 tug sær muilinn tar mor-thuind :
 cét-mhuilenn Cormaic maic Airt
 robo cobair du Ciarnait.

Ciarnait, bondmaid of just Cormac,
 Used to feed a great hundred by (her) quern.
 To grind ten sacks a day
 Was not an idle person's work.
 The noble king met her
 In her house alone,
 And secretly made her pregnant :
 Thereafter she was unable to grind much.
 Thereafter Conn's descendant² spared her.
 He brought a millwright over the great wave.
 The first mill of Cormac son of Art
 Was a help to Ciarnait.

4711. As to these 'aquatiles bestiae,' see Reeves, *Columba*, 140, note c.
4800. The transfer of the Yellow Plague to a crozier, and the transfer (*infra*, l. 4884) of a gangrene to a saint's bell are noteworthy. For though transfers of diseases to inanimate objects are frequent in folk-medicine (in India, e.g. a child's marasmus is sometimes transferred to a field of sugar-cane³), these objects are not usually sacred.
4829. In like manner an otter brings a salmon to the hermit in the *Voyage of Mael duin*, c. 33 (*Revue Celtique*, x. 88).
4832. Mention of female warriors is often made in Irish literature. See Kuno Meyer's *Battle of Ventry*, pp. 76-77. I know not if the Irish *ban-gaiscedaig* find their British reflex in the *tair gwrforwyn Ynys Prydain*, 'three viragos (or amazons) of the Isle of Britain,' Pughe s. v. *Gwrforwyn*, or in the conquering sorceresses (*gwidonot*), with one of whom Peredur goes to learn horsemanship and the use of arms (*Mabinogion*, ed. Guest i. 257, edd. Rhys and Evans, p. 211).
4853. The direction to go in Jesu's name *and look at the sun* is curious. That Christ is 'King of the white sun,' that He is the 'white sun illumining heaven with much holiness,' see the *Calendar of Oengus*, Prologue 4-7. That the sun is emblematic of the person of the Saviour, see Mal. iv. 2 (*sol justitiae*), and John i. 9 (*lux vera*). But here we have, perhaps, a trace of the heathen notion of purification by the sun, which in India has given rise to the practice of laying new-born children in its rays. (See Oman, *Indian Life*, p. 69.)

¹ Cf. *deinmheach* .i. diomháoin, O'Cl.

² i. e. King Cormac, son of Art, son of Conn.

³ See Oman, *Indian Life*, p. 273, where the process is described. See also Tylor, *Primitive Culture*, II. 148, 149.

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* * bp. 'bishop'; hua, 'grandson,' 'descendant'; i., ingen, 'daughter'; mac, 'son'; rí, 'king.'

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Húi Desa, 202.

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Húi Echach, 210. There were at least four tribes so called, one in Down, one in Armagh, one in the S.W. of Cork, and one in Waterford.

Húi Failgi, 161, 185, 267, 322, 330, 331, the present barony of Ophaley, co. Kildare, and parts of King's and Queen's counties.

Húi Fi[d]geinte, 162, 201, 202, 211, 214, 217, in the south of co. Limerick.

Húi Garrchon, 160, 161, now the parishes of Glenealy, Killaire, and Rathnew, in the co. Wicklow.

Húi Liathain, 209, in the present barony of Barrymore, co. Cork.

Húi Luigdech, 282, now Ileagh, in the barony of Eliogarty, co. Tipperary.

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Húi Maic Uais, 183, 192. One tribe of this name was in East Meath (barony of Moyferath), another in West Meath (barony of Moygoish).

Húi Maine Connacht, xvi, the third part of Connaught bounded on the south by the river Grean in the co. Clare.

Húi Meith Tíre, 160, in the barony and county of Monaghan.

Húi Néill, 'nepotes Nialli,' xxviii, 154, 167, 194, 235, 236, 264, 322, in Meath, which was divided among the sons of Niall of the Nine Hostages and possessed by their descendants till the English invasion; *Four MM.* A.M. 3510, note a.

Húi Sétna, 213.

Húi Toirdelbaig, 241. The territory of the tribe was bounded on the S., S.W., and E. by the Shannon, on the N. by the Conghaile, on the W. by Glenomra.

Húi Tuirtri, 160, on the Bann, in the baronies of Upper and Lower Toome, co. Antrim.

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Imliuch Ibair, 232, 233, now Emly in co. Tipperary.

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Inis Bó finde, 315, now Boffin Island, co. Mayo, or Inishbofin in Lough Ree, co. Westmeath.

Inis Caerach Céoil, 212, now Mutton Island, co. Clare.

Inis Cara, 209, 210, 211.

Inis Cathaig, 163, 203, 213, 214, 216, 217, 273, 274, 337, now Scatterry Island, in the Shannon, co. Clare.

Inis Celtra, xv, 303, now Inishcalthra, or Holy Island, in Lough Derg, co. Galway.

Inis Clothran, 219, now Inchcleraun, or Quaker's Island, in Lough Ree, co. Longford.

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Inis Pátric, 156, now Patrick's island, near Skerries, co. Dublin.

Inis Tuaiscirt, 211.

Insi Mod, 172, the Clew Bay Islands, co. Mayo, *Four MM.*, A.D. 1079, 1248.

Inverness, 316, in Irish *Inbher Nis*.

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 Lecc in Pupail, 228.
 Lecc Pátraic, 162, now the townland of Cashel, near Ballyshannon.
 Leighlin, x, in Irish *Lethghlenn*, co. Carlow.
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 Loch Cenn, 244. A Loch Cend is mentioned by the *Four MM.*, A.D. 853; but O'Donovan says this is a mistake for Loch Cendin. Hennessy, *Chron. Scot.*, 392, says that a Loch Ceann formerly existed to the north of Knockany, co. Limerick.
 Loch Cime, 284, 286, now Lough Hackett, co. Galway.
 Loch Cuan, 294, now Strangford Lough.
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 Monasterboice; see *Mainistir*.
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 Seir, a river, 327.
 Sid Aeda, 159, 171, now Mullaghshee, a little to the north of Ballyshannon; so called from Aed Ruaid, who was drowned in Ess Ruaid, and whose body was then taken into the *síd* there. See the *Tochmarc Emire*.
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 Sinann (*Shannon*), 174; imon Sinaind, 357.
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 Slebbe, 161, now Sletty, in Queen's County.
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 Sliab Condala, 225.
 Sliab Crott, xxv, now Slieve Grud, co. Tipperary.
 Sliab Cua, 237, 238, 242, 296, Knockmeldown, co. Waterford.
 Sliab Fuait, 193; the Fews mountain, near Newtown Hamilton, co. Armagh.
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* * The bare Arabic numbers refer to the lines of the Irish Text; the Arabic numbers with p. prefixed, to the pages of the Notes; the Roman numbers to the pages of the Preface. Words found in Prof. Windisch's Wörterbuch have, as a rule, been omitted.

abac, s. m. *dwarf*, gen. abuic, BB. 351 b 50, now written abhaic, as in the proverb *dhd dtrian abhaic a bhod*, pl. gen. 3776. See quotation under *luchrupan*. Another *abac*, cogn. with W. *afangc*, 'Castor, fiber, Anglice a bever' (Davies), seems to be in the gloss *abacc* .i. bec abæ, ar is a n-aibnib bit (for it is in rivers they are), H. 2. 16, col. 88.

acht, gan acht 4747. *Acht* is glossed by *gnim*, 'deed' (Lat. *actum*), *corp*, 'body' and *connta-bairt*, 'doubt.' And O'Donovan in his Supplement explains it by 'condition,' 'stipulation' (Lat. *pactum*?). In the cheville *gan acht* it seems to mean 'doubt.'

acnabad, a *ration*, *customary portion of food*, sg. dat. *acnamat(h)* 157. Compound: *fri com-acnabad* (gl. *contra consuetudinem*), Sg. 143 a 5, *do chomacnabud*, ML. 21 a 11 *huan chomacnabud*, ML. 96 a 8. *Acnamacht* also occurs in Corm. Tr. 16.

ac-seo, p. 308, l. 14, *lo this!* ac-sin 4201 *lo that!* ac-sút, ac-súd 1305 *lo you!*

ad-águr 1572, *I dread*. Cf. attágar techt hi cruaich cruind, Trip. Life, 114, l. 26.

adám dét, *my two teeth*, 4547. So adháim brathair is mo ben, *my two brothers and my wife*, Lism. 124 b, 2.

adart, *pillow*, 1335, 4457, 4493, but in 1948, *high-water-mark*. See P. O'C.

adbar, *material, cause*, sg. gen. adhbhair 4350, pl. n. adbara, LL. 218 b.

ad-éitig 3943, aidhéidig 3626, *abominable* = aidhedidh .i. granda, *ugly, deformed*, P. O'C. See éitigh 2216.

*ad-regim, *I arise*, the orthotonic form of *éirgim*, s-fut. sg. 2, *adreis, thou wilt arise*, 2660.

ad-rímim, *I number*, the orth. form of *áirmiu*: with infixed pron. *da*, act. pres. sg. 3 *atai-rími*, imperat. sg. 2 *atai-rim*, p. 319, l. 19.

ad-rocuir 4036, for adrochair, *fell down*.

ad-uathaigim: act. pret. sg. 3, ro-aduathaig 4870,

a denominative from adhuath, *horror, detestation*, P. O'C., whence aduathmar, *horrible*.

adusce 4378, seems a scribal error for *ind usci*.

aem for faem: ní ro aem in rí fair 376.

aesach 3404 *aged*, a deriv. of *aes*, 'age,' whence also aosaghadh, *growing old*, P. O'C.

agasta, *awful*, 4454, a sister-form, aigesta: cf. mlí ... co n deilb adhuathmair is grannu 7 is aigestu for amannaib in betha, Rawl. B. 502, fo. 46 b, 2.

aibit, *habit*, xxii.

aibsigim 3883, cognate with taibsigim and aib-seoir, a *braggard, an ostentator*, P. O'C.

aiacupt, aicupt, a *lesson*, aicupt, O'Don. Supp. sg. gen. aicupta 4049, aicupta 4319, tech n-aiccepta, Mer. Uilix 143. This word (also aic-ciucht) must come from Low Latin *accepturium*: in meum *accepturium* .i. meam lectionem, *my lesson*, Bodl. 572, fo. 47 b. And see Ducange, s.v. *Acceptorius* (maior acceptorio duarum septimanarum).

aided gona 465, *death by slaying*; Trip. 250, l. 3, *aided for oided*; gona, gen. sg. of *guin*.

aiged-bán 3791, *white-faced*. Also in Mer. Uilix 52.

aigen 4275, gen. aighin, p. 302, l. 28, a *brass kettle or pot, a copper boiler or caldron*, P. O'C. But on p. 302 it means an *iron pot*. Pl. dat. in aignib (gl. in patellis), Ascoli, Gloss. xliii.

áigidecht, 194, 253, 1442, 1713, 1716, *aoighidhecht* 255, *guesting*, deriv. of óigi, a *guest*, gen. óiged.

áil 2035, *to entreat*, .i. iarraidh, O'C.I.

*áilgidim, *I desire*, act. pres. ind. pl. 3 áilgidit, 3746. Seems cognate with ailgius 2389, 3312, ailges, *craving, request*.

aim-réide, literally *unsmoothness*, but in 2473 *in-disposition, disorder*. A deriv. of amreid.

aim-riar, *disobedience*, sg. acc. aimhréir 1859. Hence aimriarach, *Four Masters*, A.D. 1601.

aimrit (= an + brit?), *barren*, 4649, 4787, aimrid

- i. tease, P. O'C., pl. n. dogniter na ferunda condat ambrite, LB., 38 b 32. Hence aimrite, *barrenness*, 4649, aimride (.i.) seisce, P. O'C., sg. dat. ambriti, p. 335, l. 33. ainechus 2073, *enechus* 2077, seems to mean *safeguard*.
 ainseis 4549, *unwisdom*? Wb. 14 d 28; séis, *path*, way, O'Don. Supp.; gen. seasa, O'Dav. s. v. Felmac.
 aipthigim, *I ripen*, pass. pret. sg. 3, ro-aipthighedh, a denom. of apaid, *ripe*.
 airbe, *fence*, 4109, airbe druad, xxxviii = erbe d. Ann. Ulster A.D. 560.
 air-biathad, *feeding, refection*, viii. l. 22, and Wb. 29 b 18, ar-donbiatha, *feeds us*, viii. l. 28, arbiathim *nutrio*.
 airchill 1849, airchill or óirchill, *a reserve or keeping*: amh-airchill, *in reserve or keep for me*, P. O'C. airchill .i. coimhead, O'R.
 airchinnech in muilinn 4169, *the headman of the mill*.
 air-digbad 3862 (ms. airdhighbhadh), *lessening?* airdighbhann, *it lessens*, O'Don. Supp.
 airec, *a finding*, 2741, airec menman, *invention, conception*, lit. *mental finding*, xxiv.
 airechtas, -us 1877, *assemblage, meeting*, sg. gen. airechtais 1457, dat. oirechtus 1451.
 airer, pl. -a 2519. airer .i. sasadh, *satiety*, fos [moreover] biadh, *food, victuals*, P. O'C.
 airighthe 2363, for airighthe, *felt, noticed, perceived*, P. O'C., part. pret. pass. of airigim, whence ro airiget 4198.
 airigeach, p. 324, l. 24, a scribe's mistake for *airidech* 'poculum, cratera' = aredeg, p. 325, l. 4.
 airilliud 1309, 1325, *property?* coro-loisced sum cona uli airilliud, LB. 26 b 29. In p. 30, l. 30, *airilliud* is perhaps a scribe's mistake for *airilliud*.
 airle, *counsel*, acc. to P. O'C., *will, consent*, sg. acc. 184.
 airleba, p. 321, l. 26, for airslébe, *hillside*, gen. airslébi, LL. 243 b 15.
 aires 2926, *enclosure*.
 aimed bracha 2921, *a measure of malt*.
 airne, *a sloe*, pl. n. arne, p. 326, l. 13.
 airrtir, *mane? forelock?* 2217, lar n-airrtir 2221.
 aitenndae, *furry* 3798, a deriv. of aiten, *furze* = W. *ithin*.
 aith-béaigim, *I resuscitate, requicken*.
 aithim, *I revenge*, 2dy b-fut. act. sg. 3. aithfed, p. 310, l. 36. A denom. from aithe (gl. talio).
 aithinne 2907, *a firebrand or coal of fire*, P. O'C.
 aithinne, aithinne (gl. torris, gl. fax), G. C.² 765.
 aithisigim, *I abuse, affront, disgrace, reproach*, act. pret. sg. ro aithisigh, 4717. aithisigid, LB. 229 a. The verbal noun aithisigud Wb. 28 a 9, aithisigud, LB. 167 a 13.
 aithiuse, *answer*, 2281, 2977, but in 308 *declaration*; aithiuse mbréithre 404 seems to mean *proverb*.
 aitte 3665, for aitti *buildings, structures*.
 alad, p. 315, l. 3, *piebald*, 2164, 2324.
 all, n. *cliff*, a stem in s, sg. gen. aille, dat. all 2164, better aill, as in LL. 115 b.
 allmar, adj. 2114, 2128, meaning obscure.
 allmarach, *foreigner*, pl. allmaraig 3137, allmuir .i. fri muir anall, H. 2. 16, col. 89.
 allmarda, *foreign*, 3128.
 alt 4834, *a sleep, height, cliff*, P. O'C., *suide eoin* in ailt, Brocc. h. i.
 amar, *as, when*, 2490. From immar.
 amfann, *very weak*, acc. pl. acc. amhfanna 4890.
 amm éine, *time of need*, 3273.
 ammo, *O my!* p. 321, l. 11.
 an-abuidh, *unripe, immature*, 3072.
 an-airchiús 4892, *unselfishness? unseemliness?* the *anoirches*, gen. *anoirchessa*, of LB. 197 a 63, 617 b 7. Cognate with the adj. of which the compar. occurs in LL. 53 b 6, ni hairchisi th'opar, or si, andá opor in lochta as a cuit seo.
 anbail, *very great*, O'D.; *vast, huge*, P. O'C. But cohanbhfail 1485 must mean something like 'quickly.'
 ancaire, *anchor*, 3777, 3780, angcaire 3782.
 anfabrachta, *consumptive*, 1440, 1444, 1468. Cognate with anfabracht, Corm., P. O'C.'s anforbhacht, *a wasting or consuming of the flesh*.
 anfabrachtaide, *consumptive*, 4851.
 anforlann 4822, anforlond, *overwhelming force*, LL. 222a, O'Don. Four MM., A.D. 1225 (p. 224).
 anforrach (?) 4239.
 an-forus 4894, the opposite of forus = P. O'C.'s foras, *sedateness*.
 an-forusta 1556, the opposite of forusta = P. O'C.'s forasta, *sedate*.
 angbuid 2216, *fierce, ruthless*. Trip. Life, 482, l. 2.
 anm-chairdine, *soul-friendship, spiritual direction*, 145, 3880. A deriv. of the nt-stem anam-chara, whence also
 anm-chairdiús, *soul-friendship, spiritual direction*, sg. gen. -a, 2035, sg. dat. 2480.
 anm-choimet (anim + coimet) 1523, *soul-protection*.
 anmforlunn 4822, *oppression*. Seems a scribe's mistake for ammforlunn = immforlann.
 annóit, *a parent church?* O'Don., Supp. sg. gen. trian annóite 4531, p. 358, l. 6. This word is written *andoit*, BB. 266 b 35, *andoit*, Book of Armagh, 18 a 2.
 annsa, *dear*, compar. annsa, *dearer*, 2992. Hence annsacht, *affection*, P. O'C.
 antacad 1603. Perhaps an error for andagud?
 an-testa 4537. Cf. ainteist, 'a person not qualified to sufficient attestation', O'Don. Supp.; aintestach, *not to be credited?* P. O'C.

apdhaine 2049, apdaine 2531, 2884, aipdine for abbdaine, *abbacy*, 2048.

apstanait, *abstinence*, 2455, 4900.

araffad 2180, Colgan, *Acta Sancti*. 534, renders *is araffad duitis* by 'est in tua manu isti necessitati succurrere.' Similar phrases occur in Wb. 4 a 3 (is farafie duib), 11 d 5 (barafie duib), 25 c 9 (is ara fie duib), and in Palat. 68, fo. 4 a (is arafia dom, gl. numquid manducabo carnem?).

arái-de 862, 4689, *for all that, nevertheless, howbeit*.

araidecht, *chariotteering*, 426, a deriv. of ara, gen. arad, a *chariotteer*.

aran, *loaf*, pl. dat. aránaibh, 3599; arán eorna, *barley bread*, 2734; a. cruithnechta, *wheaten bread*, 2735.

ard, *high*, compounded in ard-dingna 324, ard-eclais 3958, ard-éniud 735, ard-esbul, *chief apostle*, 33, ard-guth 3425, ard-nóeb 735, armenmach xxxii. ard-rath, *high grace*, 4721, ard-sollomun, *high festival*, 323, ard-sollamain xix. arm-glan, *having bright weapons*, 4816.

arosc mbréithre, a *proverb*, 4083 = aithiuse bréithre, supra. Cf. ba ár[o]sc insin la aithrea (gl. benedictio domini super vos de institutione patria) Ml. 136 a 5; and see Cormac's Glossary, s.v. Inrosc.

arra, *payment, tribute*, gen. arrad 2088.

as, *milk*, .i. bainne, O'C., sg. gen. ais 1687. Cf. Old-Lat. *assir*, 'blood' (?).

as-so, *from this*, p. 307, l. 6.

astrolaice xv, *astrology* (?), astroluigheacht, O'R.

at, a *tumor*, p. 327, l. 23, att bronn, O'Cl. s.v. comaille, att 7 onfisi, LB. 142 b 45.

ataire, in the cheville *ro ataire*, 2108.

atar-le 795, 799, *it seemed to her*, atar-lemsa 1628, *it seemed to me*, atar (= ad-ar?) cogn. with indar (?).

at-damain, *I confess, I admit*, atdamam pennait forainn 2166. The encl. form is attain.

ath-chuingid, p. 358, l. 10, re-asking, requesting = athchunchid, LB. 248 b.

athlam 3796, i. ésgaidh, O'Cl. *nimble, active*: better, perhaps, athlom.

ath-nuidigim, *I renew, act. imper. sg. 2*, 2569.

at-naigim, *I give*, s-pret. pl. 3, atnaigset 86.

atóibim, *I am connected with*, leth atóibe, a *connected passage* (literally 'side that adheres') 17-18, 1124.

au-dercc, *red-eared*, p. 319, l. 9; pl. nom. f. óiderga.

bá, *good*, ba linn 1879.

bacaim, *I hinder*: nír bacad dibh 3208.

bachall, f. *tonsure*, sg. acc. 1955. 'Cid airmm-bertar lib?' ol Fiac. 'Dubthach do bachaill,'

ol seat, Trip. Life, p. 190, l. 4; do bachaill .i. do berradh, H. 3. 16, col. 526.

bac-lam xxvi, *manus*, sg. dat. baclaim, Laws, i. 124; acc. fem. baclaim, p. 328.

bágainm frí, *I quarrel with*, baghaidh 2095.

báid, *love*, 3020, baid bráthairsi 3277.

bail, *place*, 778, a by-form of baile.

bairnech, *angry*, viii, l. 23, 3534 = báirneach .i. feargach, O'Cl. from bara, *anger*, gen. barann, in Wind.

bal, *white, bright* (?), 2523, φαλός λευκός, Hesych., Skr. *bhalate*.

ban = γυνή, in compounds: ban-airchinnech, *prioress*, 1436; ban-altrann 3014, ban-altram, *female fostering or nursing*, P. O'C.; bangaigedach, *amazon, heroine*, 4831 and p. 360; ban-taircetaid, *prophetess*, 1704; bantairsi 1201, *midwives*, is perhaps a corruption of the bantairismidi.

básugud, *to put to death*, 2167 and LB. 6 b and 189 b = básaghadh, P. O'C.; verbal noun of básaigim, LL. 171 a 12.

béc (MS. beg, rhyming with *tred*, i.e. *trét*) 3377, may be a scribal error for bréc.

bechtaim, *I certify, assure*, cindus rom-becht inso (?), p. 327, l. 3, lit. *how has this assured itself?*

béicim, *I roar, shout*, s-pret. pl. 3, robéicset 3108. The 'béicthi' quoted by Windisch under *béicim* is a mistake for léicthi.

béle, béla, bunaid, *language of origin*, 2538.

bendchopur in derthaige, *the conical cap of the oratory*, p. 335, l. 12.

beogalach 3647, seems a scribe's mistake for boegalach, *dangerous*, but may be a compound of béo, *alive*, and golach, *waitful*.

beoil, *meat-juice*, p. 302, l. 19.

bert, a robe worn by kings or bishops, bert espaie uime, Lism. 66 a. 2. dat. sg. beirt 1610.

bét, *mischievous, hurt*, p. 324, l. 24.

bethamnus, *livelihood*, 1491, *food, provisions*, O'Don. Supp.

bethugud, *feeding, nourishing*, 1862 = P. O'C.'s beathaghadh.

biait, *the Beatitude*, acc. biait p. 323, l. 25, pl. acc. biate p. 323, l. 23.

biást-cat, *monster-cat*, 3797.

biathaim, *I feed*, act. pres. ind. pl. 3, biathait 2914, pret. sg. 3, inti rot-biath sib, LB. 162 a. bile chuill 2387, *a sacred tree of hazel*.

bisech, *increase, profit*, 3013.

bith, in compounds, *ever*: bith-aitreb 3872, 3908;

bith-béo, *ever-living*, 880; bith-blicht 3131;

bith-brén 3641; bith-brón 3638; bith-buadach

2462; bith-ciamar 3641; bith-dilse 2365, 4177;

bith-dorcha 3641; bith-fognam 4177; bith-fota

3642; bith-garb 3641; bith-múichnech 3642;

bith-nua xvii; bith-sálach 3641; bith-scíth 3848; bith-uar 3641.
 blaedad 3640 = blaodhadh, *shouting, bawling, hooting*, P. O'C. W. *bloeddio*.
 blaisecht (from *mlaisecht*) xxiii, *tasting*.
 bláith (from *mláith*) 2743, *smooth, gentle*.
 blath (leg. bláth?) seems in p. 319, l. 5 to mean *colour*. So in the compound blath-édach, Lism. 117 a 2.
 bláth-min, *flower-smooth*, 3857.
 blede 4419 = bledhe, gen. bleidheadh, a gold or silver cup, goblet or chalice, P. O'C. From AS. *bledu*, *patera*, *phiala*.
 bleithech (from **meithech*) 1980, 1982 = *bletheach, a kiln*, *what is ground at once in a mill*, P. O'C., deriv. of bleith, infin. of melim.
 bloingech, adj. *fat* (?), pl. n. bloingecha 4561 = P. O'C.'s blonacach, from blonac, *fat*, W. *bloneg*, or O'R.'s blainiceach, from blainic.
 bó cennaithe, *a heriot* (?) cow 4531 = bo chendaith p. 358, l. 6.
 bóban, 4471.
 bochna, sea, p. 349, whence tarbhóchnach, *transmarine*, O'B.
 boimm do arán, *a bit of bread*, 2734.
 boithíne, xi, ll. 8-9, *hut*, is, like bothán, a dimin. of both = Lit. *butas*.
 boladmar, *odorous*, 3857, deriv. of bolad.
 bolg arba, *a sack of corn*, 4162.
 borrfad, *a swelling* (?), 1456. In 3042 it is = P. O'C.'s borrfadh, *violence, rashness, fierceness*.
 braisech, praissech, gen. braisece, acc. braissig, p. 302, ll. 5, 9, 16, 18, 20, (1) *cabbage*, (2) *potage*. Like W. *bresych*, from Lat. *brassica*.
 braithbeimm, *a mighty stroke*, pl. n. braithbeimenna 3120. Cf. P. O'C.'s braithbheartach .i. *mórbhuilneach*, *appertaining to weighty blows or strokes*, braithbheartach .i. *mórbhríathrach*, 'loud-spoken.'
 bras, *quick*, acc. sg. f. brais 2121.
 bráthairse, *brotherhood*, 3277; báidh brathairsi, *fraternal affection*, MR. 186.
 brecc-sroll, *speckled satin*, sg. dat. 3078.
 breít (breid) ciartha, *cercloth*, p. 310, l. 19.
 bréntatu, *rotteness*, sg. dat. bréntataidh, 4872.
 bresim, breisim .i. gair, H. 3. 18, p. 51b, *shout, uproar*, xviii.
 brethem coitenn, *arbitrator*, 2532.
 bretnas, *the British language, Welsh*, sg. dat. bretnais 2538.
 brogaire, pl. gen. 4585, the name of some plant.
 broin F., 3230, *a large company*, O'R.
 *broth, gen. bruith, p. 305, l. 6. This corresponds with the brat of L.H. gen. of brat, *mantle*. Hence *brothrach, brothrachán*.

brú in tellaigh, *edge of the hearth*, p. 314, l. 12.
 brugh 1964, .i. baile, P. O'C.
 bruth, gen. brotha, *a mass*, 189, .i. caor, *the mass, lump, cast or charge of glowing metal in the forge or furnace*; also a wedge or piece of metal redhot from the forge, claidheamh seacht mbruth .i. seacht gcaor, 'a sword of seven heats or refinements,' P. O'C.
 buaball, *buffalo*, corn buabail, 'a bugle horn,' pl. gen. 3128.
 buaile, *the boss of a shield*, xxxiv.
 búan-chrabud, *constant devotion*, 3611.
 búidh 2743, *grateful, thankful, dutiful, pious*, P. O'C. O. Ir. *búid* or *báid* rather means 'fond.'
 búirir, *I roar, bellow*, s-pret. pl. 3, robhúirset 3107. The verbal noun is *búiriud*, Saltair na Rann 877, whence *búredach*, LU. 91 a 3.
 bunad-chenél, *original kin*, sg. gen. -eol 3171, -iuil 3173.
 cacha-n, *whatsoever*, 1308.
 caer comraic, *focus*, 737. Cf. cumma lem, ol Medb, acht na robat isin cháir chomraic itaat, LU. 57 a 7, in choer cómraic, LB. 108 b 20.
 caibden (= co + buiden ?), *a troop, company*, 1951, caibhdean, coibhdean .i. buidhean, P. O'C.
 caiche p. 322, l. 37, *who?* coichet, *whose are?* LU. 104 b.
 caidhi, *who?* 3224.
 cailches, *a twist* (?), pl. gen. xxx.
 cáin in maige 2895, *the tribute of the field* (?).
 cáin-chrabud 3330, *fair piety*.
 caindelbra, *candlestick*, 2001, 2004, from Lat. *candelabrum*.
 caire F., *a host*, 3586 = Goth. *harjis*.
 cairpthech, *charioteer*, dual nom. 2281, from a stem *carpeto*.
 caitín, dimin. of cat, *a cat*, viii, l. 9.
 cannadas 1213, from Lat. *pannus* (?), seems some sort of covering for the head.
 caplait 1362, *Maudy Thursday*, from *capillatio*, 'capillorum evulsio,' Du Cange, clerics having, apparently, been tonsured on that day. Cf. Goth. *kapillón*, 1 Cor. xi. 6.
 cara, armus, *the shoulder of an animal*, 2092, 2093, *the leg, ham, or thigh*, P. O'C., who cites cara muice, *a ham of bacon* ('a gammon of bacon,' O'B.), sg. acc. caraid.
 casair, *chasuble* (?), 3972.
 cassáit for cossóit, *complaint*, 1276.
 cath-búadaige, *victoriousness in battle*, 1548, deriv. of cath-búadach.
 cath-réim, *battle-career*, 3954, caithréim, *triumph, military sway*, P. O'C.
 cat-phíast, *cat-monster*, 3802.

céimn conalbais 3069.
ceithern, *a band of troops*, sg. dat. 4053.
celtchair dichlethe 2828, celtair talman xxx.
celtar comga, LU. 79 b 20. P. O'C.'s cealtair,
'a mask, hood, vizard, or disguise.' He cites
cealtair draoidheachtair, 'a magic disguise,' and
refers to *dichealtair*.
cenél, cinél, bunaid, *original kin*, 46, 42.
cenn séta 2044, 2323. Cf. dochuaid i cenn in
chetna chaipitill, Goidil. 101, o dochotar . . . i
cenn taispenta ind immuin, ib.
cennacht, *headship*, 2330 = cendact, LB. 4 b.
Cenn-cathach, *a name for Finnchua's crozier*, 3103.
cenn-gér, *sharp-headed*, 3663.
cenn-lá, lit. *supper day*, dia dardáin cennla 1437,
Maundy Thursday.
cennus, cendus, *headship*, p. 308, l. 37.
ceolán, *a bell*, p. 311, l. 11, deriv. of ceol, 'music.'
cercall, *hoop*, pl. n. cercalla 2824, dat. circlaib,
LL. 218 b, from *circulus*.
ces, *sorrow*, from ces 4781. See O'Cl.
ces-lom, *bare* . . . (?), 4560.
cesnaigim, *complain*, act. pret. sg. 3, 2694. P. O'C.
gives the verbal noun as ceasnaghadh, whence
the adj. ceasnaghteach. This cesnaigim seems
cogn. with Lat. *queror questus*, as another
cesnaigim, *I question*, is with *quaero quaestio*.
cétach 4775. See O'Don., Four MM., A. D.
1225 (p. 219) note, brugaid cédach.
cetaigim, *I permit*, act. pret. sg. 3, roceduigh
2023, and see 2891, 3199, 3451, denom. from
cet, ced, *permission*, 2337, 2404, 2444.
ceithar-dúil, *the four elements*, 4622.
ceithar-raen, *crossroads*, 634.
cex 2487, for cesc = cest, cest = *quaestio*. P. O'C.
has cease .i. fiafraighid, ceascadh, *a questioning*
or enquiring.
ciabor 3367, *a mist, haze*. P. O'C. has ciabair
ciamhair, *misty*, and the dimin. ciabhrán, *a*
light fog, mist, haze, drizzle.
ciall, *sense, reason*, ben do chéill 707.
cillean 778, dimin. of cell, *church*, from Lat.
cella. Cf. crideccan and daireccan, Reeves'
Columba, 288.
cingt-id, *fifth day before the ides*, 740.
cippe 3101, *palisade*, deriv. of cepp = Lat. *cippus*.
cir-chorra xxx, *bright purple*. Cf. cir-dub.
clár ciartha, *a waxen tablet*, 3698 (clár = κλῆρος).
cléirchecht, *clericalus, priesthood*, 3059.
cleithescc 2117, meaning obscure.
clethe 3932, *upper part, roof*, gen. sg. gol cecha
clethi, Saltair na Rann 3939, clethe cenn, ib.
5871.
clethmor 4764, *having princes or heroes*, from
cleth f. (gl. tignum), P. O'C.'s cleath, *a pole*,
wattle or staff, metaphorically applied to princes
and heroes.

cliabán 4010, *cradle*. P. O'C. has cliabhán éun,
a cage or bird-crib, dimin. of cliab 'corbis.'
cliathán eite xiv, lit. *breast of a wing*.
clocach, clogach, p. 311, l. 13, *having bells*.
cloichén, *pebble*, xxxix, dimin. of cloch, *stone*.
cluipait p. 310, l. 14, and Lism. 167 b 1, for
culpait, and so in Lism. 167 b 1, hood (?). W.
cuift, or perhaps from colobion, dalmatic.
clusal = clausula, pl. dat. clusalaib 3629, 3789,
clausulis (?) amal bid hualailiu chlausul adbh-
lostu (gl. uelut in clausula pompatica), MI.
40d 17, whence it would appear to have been
masc. or neut. But in LB. 223 b 38, the acc.
sg. clusail shews that it was fem.
cnáim, *I gnaw, fret, corrode*, act. b-fut. sg. 3,
no-cnáife 2184. rocnai dáil achois, Trip.
a 242. P. O'C. gives the verbal noun as
cnághadh.
cnám-gobach 3652, *bone-beaked, bone-snouted*;
cnáim, *bone*, cogn. with κνήμη.
cnes-choíl 4750, *thin-skinned*.
coad cnó 754, *a mess (dish?) of nuts*. cuadh .i.
biadh, P. O'C.; or is coadh borrowed from
κίθος (?).
cobach, *tribute*, p. 313, l. 33; cobhach .i. cios,
O'Cl.
codnach, *lord*, 3207; gen. codhnagha, Mart. Don.
122; codhnach, *a lord, ruler, governor*; *a*
guardian, patron, protector, P. O'C., who gives
also the deriv. abstract codhnachas, and the
verbal noun codhnaghadh.
cóelach 572 = caolach, *the roof-wattling of a*
house under the thatch; caolach slat; cro
caelaigh, p. 310, l. 9, *a prison, crib, or cage*
for malefactors, P. O'C.
cóem, *dear, fair*; comp. cóem-chethra, *fair cattle*,
pl. dat. 4557; cóem-chlú, *fair fame*, 4729.
coemthecht, *travelling along with one, compa-*
nionship, attendance, 266; coimthecht, Wb.
16 d 2.
cóemthechtaid, *fellow-traveller, companion, at-*
tendant, pl. n. -i 234, dat. ib. LB. 73 a 9.
cóibdelach, *kinsman*, 1922, 1925, gl. consobrinus.
coibge 662 (where the MS. has coibde), pro-
perly *context* (con-fige), but in 662 text.
coicec 4537, seems the pl. nom. of coic .i. rún,
secret, Corm.
coicill, *a sparing, saving*, 3048 = coigil and coig-
ilt, P. O'C. Verbal noun of coicilim; conar
choicled nech a máthair no[a] athair, Saltair
na Rann 4141; coicles (gl. parcit), LB. 38 a;
roicoilestar .i. roairlestar, O'Dav. 110.
coillide, *sylvan*; mil choillide, *wild honey*, 206.
coim, gebid in mac fo a c. 2025, 2027, 2393,
2396, 4318. P. O'C. has under com, 'waist',
fa choim, 'private'; a goim na hoidhche,
folach fa choim, 'concealment.' Cf. do chlaideb

- fot choim, LU. 75 b; calg det fo a choim, LU. 68 a.
 coim-lepaid, *a joint bed*, 2517.
 coimmitte 4671, 4736, *attendants* (?), *comites* (?).
 P. O'C. has coimhide, 'a train or retinue, waiters or attendants,' with aspirated m.
 cóir chrábaid, *arrangement* (lit. justice) of devotion, 3613. The gen. seems corach (congbala corach for in popul, LB. 160 a).
 coisceim (= cos + céim) *a footstep*, 1200, 4899, pl. n. tri cosschéimenn, Mer. Uilix, 61, 67.
 coitcenn, *convent* (?), 1580, 2352. This word properly means *communis*, κοινός, but here seems equivalent to *coenobium*, κοινόβιον.
 collaidecht, *carnality*, 717, sg. gen. collaidechta, LB. 164 a, deriv. of collnide, and this from collinn.
 com, *the waist or middle, the breast or trunk of the body*. P. O'C. See coim.
 com .i. coimhed, *covering, protection*, p. 328, l. 35. The dat. sg. cóm (hi cóm airgit gil) occurs in LB. 233 b.
 coma, *gift, bribe, subsidy*, 3037, 3038, in chóma, LU. 68 a, sg. gen. comhadh, P. O'C.
 comaigthe, *foreign*, 733, seems a corruption of *comaithche*. Cf. comaigtech (gl. alienigena).
 comaighthes 2898 seems to be a corruption of *comaithches, foreignness*, and then *unfriendliness, unneighbourliness*.
 com-airmim, *I reckon*, pass. pret. sg. 3, rom-comhairmeadh-sa, 1583.
 com-aitreb, *co-dwelling*, LB. 39 b, sg. dat. comaitriubh 2202, but comaitreib, LU. 33 a.
 com-cluiche, xx. *playing together*.
 com-dál, *a meeting, assembly, convention*, 2309, gen. -a 2601. So the simplex dál, gen. dála.
 com-dlúthta, *equally closed, compressed*, 3041.
 comlud, in comhlud na desherce, 3923, fri comlud a cath 7 a comlud, LB. 123 b 29. The corresponding word in LB. 66 b 11, is cordus.
 commarbae 4539, meaning obscure.
 comna = *communio*, 1868, 2489, 4529, 4532, gen. comnae 4471, dat. comna p. 358, l. 2.
 comnacc, *needsments* (?), 1899, 1905, 1908, p. 338, *necessaries for dwelling in a place*, Beatha Sheanáin, p. 10, P. O'C.
 comramach 4210, *trophied*.
 com-réid, *equally smooth or level*, 3606.
 com-rithim, *I run together, rocoimhrithsat*, 4846. coimrith, *a running together*, P. O'C.
 com-sined, *a stretching-out, continuation*, but in xxii *a contention*.
 com-sód, *conversion*, 232, sg. gen. comshóthi, LB. 249 a.
 com-throm, *equally heavy, even*, 3605. Hence the abstract nom. com-thrumma, Saltair na Rann 5760.
 condailbe p. 303, l. 1-2; connailbhe 3276, *love, friendship*, O'R.
 condeirc, 4365, *affection* (?). B. has *go deseirc*, and condeirc seems a scribe's error.
 confad 3799, 'confadh, *rage, fury, madness, voraciousness, rapacity, greedy appetite*. Cú confadh, *a mad dog*; éun confaid, *a vulture, raven, or other bird of prey*; confadh na fairrge, *the raging of the sea*'. P. O'C.
 congain cridi, *grief of heart*, 280, 1464. O. Ir. conguin chridi, Ml. 32 c. 11, sg. gen. congaine, LB. 168 a.
 congna, *horn, antler*, pl. dat. congnaib, 4137, 4139.
 copán, *cup*, sg. gen. copain, 2736, dat. as in chopan-sa, LB. 163 b 38, pl. dat. coppánaib, LL. 243 b, copanaib, LB. 233 b.
 cor 3378, in the cheville ba caom cor, *state* (?), *turn* (?).
 coraid, *sinner*, 2200. So in Féil. Prol. 66; deriv. of coir, *sin*.
 corónaigim, *I tonsure*, pass. pret. sg. 3, 2631.
 corpán, p. 317, l. 6, and LB. 84, dimin. of corp, *body*.
 corr, pl. corra, 3662, epithet for a hill, *pointed* (?).
 corr-cléreach, p. 311, l. 29.
 corrsuide, *corrsuighe*, p. 312, l. 1 and note.
 cortan, *behuren, beschlafen*, p. 327, l. 6. Cf. Lat. *scortum* (?).
 craesachad, *eating gluttonously*, 2737, *craes, gluttony, craessach, gluttonous*, LB. 67 a, but *crois cupedia*, Wb. 9 d.
 craithim, *I shake*, for croithim: pret. sg. 3, ro-craith, 2212; ru-s-craith in pelait uile, 'the whole palace was shaken' (lit. shook itself), LB. 7 b.
 crann suaite, *a mixing-stick*, p. 302, l. 18.
 crannda, *wooden*, 3730.
 crannoc, *a goblet*, gen. pl. p. 307, l. 30.
 crapaím, *I shrink, contract*, act. pret. sg. 3, rocrap 1433.
 crebar, *a leech*, pl. creabair, 3652; creabhar, creadhar, *a woodcock, also a leech and a kind of fly called a bloodsucker*, P. O'C.
 crech, *host, army*; pl. n. creaca, 3656, a scribal error for creacha, pl. of creach, .i. sluagh, O'Cl. Hence crechach 2130.
 criata, *earthen, clayey*, 2184, deriv. of cré, 'clay,' gen. criad = W. *pridd*.
 cridechair, *cordial, familiar*, viii. l. 7.
 cridicán, *heartlet*, 4204 = cridecan, SP. iii. 4.
 crolige, *agony* (?), 3123 = crolighe, crolí, Laws, iii, p. 472, ll. 8, 9, 13, 17, p. 474, ll. 5, 7, 9.
 crosán, 3736, 3748, and p. 352, a mimic, jester, buffoon, or scoffer; a lewd, obscene, ribaldrous rhymor, W. *croesan*, P. O'C.
 cruad-lomm, *hard-bare*, 3792.

- crumach, full of worms or reptiles, pl. crumacha, deriv. of *cruim* = W. *pryf*, 3663.
- crumther 2705, 2710, from *prebiter*, Low-Lat. form of *presbyter*.
- cuarta 2872, 3060, 3127, 3151, a due (received on a circuit or visitation), *cuairt* (?) p. 314, l. 5.
- cuchtair 4426, kitchen, biathadh mis ... on chuchtair, *Book of Rights*, 36; *cuchtar* (gl. caupona), Sg. 63 a.
- cuclaige 2326, *stumbling* (?). In LB. 130 b the word seems to mean the oscillation or upsetting caused by the stumbling of beasts of draught: boi tra in áircc testemair for cuclaige moir oca tabairt do Ierusalem. carpaít hi cuclaigi, LU. 91 b, and the verbal *rachuculaigetar a crídeda*, LL. 176 b. Cf. the reduplicated pret. in Saltair na Rann 7765: *Ro-chíchlaig cech duil*, 'every creature shook' (not 'wailed,' as erroneously rendered in the preface and glossary). *cucnecht*, cooking, p. 320, l. 29 = *cucicnecht*, LB. 49 a.
- cudnód 4542, to obey promptly (?) = *cudhnódh* .i. deneas no defir, haste, speed, hurry, readiness, willingness, promptitude, P. O'C., who cites an chreach do chudhnódh na ngiall, inas deach do thriath na dtuath.
- cuibhdi 4058, compar. of cubaid, becoming.
- cuile, cule, storeroom, p. 321, cuile finda, gl. uinaria cella, Sg. 35 a, 12: dat. sg. culid, p. 321, l. 17. cuilæ (gl. culina), Sg. 51 b.
- cumice, narrowness = *cumhga*, 3660, sg. acc. *cumhgi*.
- cuitechna, companies, congregations, acc. pl. 1528. P. O'C. gives the nom. sg. as *cuideacht* and *cuideachtain*. A fem. iâ- stem cuitechta occurs in Mer. Uilix.
- cumaim, I form, shape, devise, cumait, cumaid, 4611, rochum 4625; pret. part. pass. do *hiurn glas ro-chummad cathbarr*, 'of blue iron a helmet was formed,' Salt. na Rann 5767; verbal noun: do chum p. 302, l. 4.
- cumngaim, I am able, 608, 1412, 1531, the enclitic form of *conicim*, pret. sg. 3 *nar-chum-aing* 229 b.
- cumrae, sweet, arni cumrae p. 326, l. 13; bolad craeb cumhra, Lism. 118 a i.
- cumtaigim, I build, pass. pres. sg. 3, cumh-duighter 2467.
- cumthanus, comradeship, 1567. Cf. *fer cumtha*, *ben chumtha*.
- cumthar, is bestowed, 3060, cognate with *coma*, gift.
- cúnnach (Brussels MS. caónnach), moss, 2402 = the Highland cóinneach, and cognate with cóenna nucis (gl. nauci quoque quod putamen nucis significat).
- dag-éaic p. 319, l. 16, a good eric or mulct.
- daidche p. 350, at night = d'aidche, as dadaig = d'adaig.
- dáilim, I agree to meet, pret. sg. 3 *rodháil* = dalistar, O'Don. Supp., 4237.
- dalbh, 773, .i. draóidheacht, P. O'C.; but this meaning does not suit here.
- dám duilech, a greedy party, 2711. *dám* = *δᾶμος*, *δῆμος*. Hence
- dámach 4388, multitudinous (?).
- damgaire xxxvi, 3108, a herd of stags, where -gaire seems cognate with *ἀ-γορά*, *grex*, and Skr. *grāma*. The origin of the place-name Druim Damgaire is thus given in the Book of Lismore, fo. 129 b 2: Dodechatar dano slúraig in choicidh ar deisib 7 ar triaruibh for cnocaibh 7 for tulchuibh impuibh dia bhfegad, 7 abtert cach re chele dhibh atát daimh dileann 7 cliathbernadha cét inniú i Cnuc na Cenn, 7 ita damghaire shochoaide 7 forngaire shlúraig, et bid hé a ainm o aniu cu brath, Druim Damghaire.
- dámrad 3013, a troop. Compound of *dám*, supra.
- dana 4712, perhaps the 'dana ebraice iudicium' of H. 2. 16, col. 99.
- dánatas, boldness, daringness, *dánatus*, LB. 52 a, gen. *dánatais*, 3043.
- dar-linn, it seems to us, 1376. Cf. *atar*.
- dásachtaigim, I go mad, pass. pres. indic. sg. 3, -aighter 96, denom. from *dásacht*, 'madness,' *dásachtach*, 'insane.'
- dathugud, dyeing, colouring, 4065, infin. of dathaigim, a denom. from dath, colour.
- debrad 2246, meaning obscure.
- decar, a marvel, pl. dat. *decairib* xxx.
- dechruith, dat. sg. p. 326, l. 12. The meanings given by the dictionaries to *deachradh* (anger, arbitration) do not suit here.
- dedgair, vehement (?), 2699, = O'Clery's *deagh-dhair* .i. luath; P. O'C.'s *deaghair*, quick, nimble, agile, active. See Saltair na Rann 5598 (ba gním dedgair co a naimteib).
- deg-féth, goodly appearance, p. 302, ll 21, 22, 32.
- deinmeh, vain, 3645 = *deinmheach* .i. *diamhaoin*, O'Cl.
- deisebar na gréne 1885 = *deseabar gréine*, O'Dav. 78, seems to mean the beginning of autumn (tus fogumhair, 1892), when the sun enters Libra. Cf. Skr. *dakṣhiṇāyana*, 'the autumnal equinox.'
- deithbir .i. adhbhar, .i. dlichteach, P. O'C., who compares W. *deafryd*, verdict.
- deithitiu, deithide .i. friochnamh no cúram, O'Cl., gen. *deithinen* 3705, 4488. Hence *deithidnech* p. 319, l. 3, and the verb nom-deithidnighther-sa (gl. sollicitor), MI. 29 d 7.
- demnach, devilish, possessed by a devil, 4855.

- demnachda, *demonic, diabolical*, 3650; drong demnachda, *Saltair na Rann*, 8329.
- denmnedach, *hasty*, pl. n. deinmnedhaigh 1374.
- denmne .i. luas no dethbhair, P. O'C.
- denus p. 349, l. 28, *the space of a day, daytime*, pl. gen. in adnacul cethri ndenos, *Salt. na Rann*, 7626.
- deolaid: co deolaid 2372 = in-deolid (gl. gratis), Wb. 26 b.
- deoraidh 363, seems a mistake for deolaid, *grace*.
- depracoit = *deprecatio*, 4495, depraccoit 2699. See diprocoitech.
- derb-séthracha 4639, pl. of derbšiar, *own sister*, with passage to the *c*-declension.
- derg-lassair, *red-flame*, 3181.
- dess, *right, proper*, 1909.
- dethbir, *difference*, 4255. O'Reilly's deifir.
- dian-athirge, *swift or vehement repentance*, p. 307, l. 22 = dianathirge p. 308, l. 1.
- di-chéillide, *senseless*, 4526.
- dichracht, *fervour, ardour*, 143, deriv. of díchra, *fervent*.
- di-chuibsech, *unconscientious*, p. 307, l. 25.
- dí-chumaing 3640. O'Donovan, *Four Masters*, A.D. 858, renders *treablaít díchumaing* by 'oppressive sickness,' whence it seems that the *dí*- here is intensive.
- diic viii, l. 22 .i. doiligh, O'Cl., is perhaps = diing, 'impossibilis,' G. C. 862.
- dil 2559 = díol .i. críoch, P. O'C., who has also *degh-dhiol*, 'a good end,' *droich-dhiol*, 'a bad end.'
- dilghitu for dlighitu, *justice*, sg. dat. -aid, 631.
- dilgidche, *forgivingness*, 2454, deriv. of *dil-gudach*.
- dilican 4206, dimin. of *díl*, 'dear.'
- dílsigud, *abandonment, transferring ownership* in perpetuum, 1541, sg. gen. dílsigthe 1537; dat. du dílsigud cesta Crist, *ML*. 74 d 13; verbal noun of *dílsigim*, a denom. of dílse 2328.
- dim-bal, *unwhite, dusky* (?), 2522. See bal, *supra*.
- dim-bríg, *weakness*, xxxi.
- dim-buaid martra 2328, the opposite of buaid martra, *victory of martyrdom*. The negative prefix *dim* has not yet been explained.
- dina, gen. 2287, meaning doubtful.
- díne déidinach 4743, *the last generation or age*.
- diprocoitech, *prayerful*, 2740.
- dire seoit do mainib, *lán-dire*, p. 358, ll. 7 and 15. *dire, due, fine, wages, payment*, O'Don., is = *W. dirwy, mult.*
- discire, *fierceness, hastiness*, 4537, from díscir .i. eascaidh, *quick, nimble, sudden*, P. O'C., who gives also a corrupt *dirrisc*.
- dithramacht, *dithrimecht*, xv.
- dlomad 2591; dloma, *refusal*, p. 313, l. 31; sg. dat. *icca ndlomad*, L.B. 71 b, 291; *oc dlmoad* L.B. 169 b, verbal noun of *dlomaim*.
- dluimh solusta, *a luminous mass*, p. 313, l. 10.
- dlúthaigim, *I put close to, press*, rodlúthaig 2026. A cognate *dlúthaim* also occurs.
- do-airthetar 522, *they overtook*, the orthotonic form of *tairthetar*, L.B. 175 a.
- docaír, *difficulty, hardship, trouble*, 1886; sg. dat. *docaír*, L.B. 7 a; acc. *docaír*, L.B. 196 a.
- dóchaite p. 308, l. 20, *the more likely* = dóchu-de, where *dóchu* is the compar. of *dóig*.
- do-findaim, act. pres. ind. pl. 3 dofhindat 2642, compound of *do-* and *findaim*, 'I know.'
- do-idnaicim, *I bestow*, orthotonic form of *tid-naicim*, *s-conj.* sg. 2, doidnais p. 304, l. 12.
- do-imm-urc, *I constrain*, orthotonic form of *tim-mairc*, 2dy pres. pass. pl. 3, do-r-imartus 3619, where *-tus* is for Old-Ir. *-tais*.
- dóini riagaldai, *regulars, religious persons*, 3395.
- doiré dia n-armaib 3250, *a wood, or thicket, of their weapons*.
- dolaid, *burden* (?), *charge*, pl. dat. dolaidhib 2982.
- dolaidh, *harm, injury, detriment*, P. O'C.
- do-mills 3665, *unsweet*, pl. gen. L.B. 253 a.
- do-loochta, p. 367, l. 14, for dofulachta, *intolerable*.
- dorus, in-dorus, *before*, 2348.
- do-solachta 3566, *impalpable*, v. solagtha, O'R., but leg. dofolachta (?).
- drant, B., which usually means 'snarling,' corresponds with *cræs*, 2229. Compare *drant-mir*, *Corm. s. v. orc treith*.
- droch-chairt 4527, *a bad manuscript*.
- drolmach, *a vat, tub*, L.B. 63 b, 32, drolmlach 1514; sg. acc. drolmlhuigh 316, 2701; pl. n. drolmacha LL. 54 a, 34. P. O'C.'s drolbach or drolmhach. Deriv. of drolam, LU. 19 a.
- dronglach, *a water-vessel*, 1379, 1515.
- dronnmor 3652, *having great humps* (?). Cf. dronnach, L.B. 161 b 66, *hump-backed*, P. O'C.
- drum tar ais 1516, *topsy turvy*, lit. *back over shoulder*. Cf. druimm dar drum.
- dub, *dark, obscure*, compounded: duib-inis p. 353, l. 5; duib-néll, *a black cloud*, Trip. 246, l. 15, pl. dat. duibnéllaib 2771.
- dúillech 2711, *greedy, desirous, covetous*, P. O'C., who has also *dúilach* and the abstract *dúilacht*. From *dúil*, *desire*.
- duilesc, *a kind of edible seaweed*, gen. sg. duilisc, 2331, and p. 340. P. O'C. has also duileasc abhan[n], *broad-leaved pond-weed*, and duileasc cloch, *stone-laver*.
- duillebar, *leaves*, 4809.
- dulghena, *remuneration*, 1577 = duilgine, *ML*. 56 b 11.

dun-orcuin, *manslaughter*, 2165, *dunoirgnid*, *manslayer*, 844.

dúr-chraidetu, *hardheartedness*, sg. acc. -aid 228.

Cf. dúr-chride, *hardhearted*, LB. 172 b.

duthair 1458, the opposite of *suthair*, *pleasant*, *cheerful*, *merry*, P. O'C.

dúthracht, *good will*, dat. pl. 2033, where it seems to mean *voluntary gifts, offerings*.

écáine, *bewailing*, 4772.

écáinim, *I bewail, complain, groan*, ro-n-ecain, 228.

ech buada, 2090, *a race-horse*.

écaire, *prayer, intercession*, gen. écaire 4529.

eicin, 1013, P. O'C.'s 'eigin, *some, certain*, *duine eigin, some one*.'

éimdim, *I refuse, icar'* heimded 1243. Cf. *for-éimdim*.

éimech 4552, P. O'C.'s *eimheach, quick, ready, willing*, from *eimhe, quickness, readiness*, and this from éimh .i. *esgaid*, O'Cl.

eipistil = *epistola*, pl. gen. *eipistlech*, 154.

éisteacht, *hearings*, 4892, from *éitseacht*.

eitim .i. *baoghal*, P. O'C.; gen. *etma, danger*, p. 320, l. 38.

eitirecht, *edirecht*, p. 310, l. 5, *hostageship*. From *eitire, hostage*, Laws, i. 118, *aitire*.

enech, *an act of bounty*, 357, l. 14.

enfaittu 4541, meaning obscure.

anglais, acc. 2701, gen. sg. *anglaisi* 2701.

eanghlais, *poor, small, weak, raw drink*, P. O'C., 'small mixed drink, as milk and water, etc.', O'R. *anaghlas F.*, 1. *hogwash*, 2. *milk and water*, Highland Soc. Dict.

én-snáithe 2390, *a single thread*.

eochar, *edge*, 4419, where *oemair* is a scribe's mistake. Compounded: *eochar-glan*, 3709, *pure-brinked*, *eochar .i. imeal, a brim, brink, border or edge*. Hence *eochar maighe*, P. O'C., and *eochar-imlibh*, Four MM., A.D. 1592.

eolus, often used for *eolus* *sliged*, seems in p. 310, l. 10, to mean *way, passage, or aperture*.

epaid, *a philtre*, gen. *eptha* 1480, pl. n. *aipthi* (gl. *ueneficia*), Wb. 20 b 20.

er-chraidech, *earcroidhech*, p. 312, l. 32, *perishable* = *eracadach*, LB. 39 a. Cogn. with *erchra*, *irchre*, *urcra* 2383, *interitus, defectus*, *irchraidis* 3714, *ar-chrinim I perish* and *erchrethe*, O'Cl.

er-lamagim, *make ready, prepare*, act. pret. sg. 3 *roerlamhaigh*, 1461, denom. from *erlam*.

er-lathar 2241. Meaning obscure; cf. *cubaid sin fri erlathar 7 fri ruin na screptra*, LB. 56 b 41, *itát irlathair dhiadha inntib*, Lism. 67 b 1.

esbal (for *apstl*), *apostle*, 627, dual nom. 624.

esboc (for *epscop*), *bishop*, 820, pl. dat. *espocaih* 850, pl. n. *esbaic* 1019.

espocoide (for *epscopoite*), *bishopric*, 422.

essim, *I seek*, imperat. pl. 2, *essid* 4143; *eiseadh .i. guidhe*, P. O'C.

estud 588, *estadh* 4501, *etsud Trip.* 256, l. 19.

étain, *I find*, *niisn-etfais*, 2227. Root (*p*)*ent*, Goth. *finþan*.

etar-cnugud (= *etar + gnagud*) 4610, *understanding*. Cf. *ro-etarnaigestar* (gl. *notauit*), Ml. 32 b 5.

etargnaid, *intelligible*, p. 326, last line, *ceist nach etargnaid*, 'a question that is not easily solved.'

ethar, *ferry-boat*, but pl. n. *ethra* 2227, seems *ships or barks*.

étla, *penitence*, 4541 (where *occ etlai* is misprinted *oc cetlai*), *ettla fri haes*, LB. 7. 1 *marg* gen. *cen sil n-etla SR.* 7199; pl. dat. *iarna hettlaib athirgi* 6876, *eatla and ealta, penitence and prayer*, P. O'C.

étlaide, 3790, *penitent* (?). *Atchondairesium na gnuisí aigedbána ettlaidi muintire*, Mer. *Uilix* 51, 52, *atbétat éc etlaide SR.* 8183, *imriadat cobétlaide* 8391.

etran, dat. *etrain* 3094, *eadran, interference, interposition*, P. O'C. A formation from Ir. *etar* = Lat. *inter*.

faigde, *begging*, 1425, 1488, O. Ir. *foigde* (= *fo + guide*).

faiscre, some kind of *cheese*, (i. *caise no mulchan* O'Cl.), pl. acc. *faiscre grotha* 393, nom. 484.

fál, *hedge, fence*, 4847, W. *gwawl*.

falum = *folomm, empty*, 4707.

fatha = *fotha, ground, foundation*, 4654.

fáthachda, *prophetic*, 2656, *spirit fathacdaí LB.* 221 a, o *fheraib firenaib fáthacdaí*, LB. 228 a.

fedraissi, *knowest*, 2298, a corrupt Mid. Ir. form, from *fetarais + siu*. See *Windisch Verbalformen mit dem charakter R*, where he divides *fedrais-si*.

feibh *thochusa, goodness of wealth* (?), 61, 2368; *feibh .i. maitheas no saidhbheas no feabhas*,

goodness, wealth, riches, P. O'C. *loche*.

feidil, *constant, steady*, 2105, 2743. Hence *feidle constancy*, and *feidligim*, 2196, *I persist*.

feidm, *effort* (*scithfeidm, fatiguing exertion*; *trénfeidm, a mighty effort*). In 2558 *a load*, pl. *fedman*, Ann. Ult. 821.

feisir, *thou wilt know*, 2299, s-fut. of *fetar*.

feodaigim, *I wither*, act. pret. sg. 3 *rofeodaigh* 4858. In *feodaigid in tene in crand*, LL. 150 a 21, it is transitive.

feraim, s-pret. sg. 3 *ro ferastar* 1361. This verb generally means *I pour, I give*. But here, apparently, *I supply abundantly*.

fergugud, *being angry*, 4536, verbal noun of *fergaigim*, denom. from *ferg, anger*.

fersa, *verse*, 275, 2656, 4035.

fertas, nom. dual; *fertais*, 3495; 3498, *the hind-shafts of a chariot* (?).

fetal (leg. *fethal* as in B?) 2463, where it is

- glossed by *mincuís*, a word equally obscure to me. Can *fetal* be cogn. with *fetan* and *mincuís* (rectius *minchuis*) mean a *little pipe*?
féth, *appearance*, p. 302, l. 22. See *degféth*, old *feth fil fort*, LL. 117 b.
fethech 3661, meaning doubtful: cf. *féith* .i. *gairbhe*, *roughness*, *coarseness*, *rudeness*, P. O'C.; or *feith*, a *boggy stream*, O'Don. Supp.
féth-fairge 3184, a *calm sea*, *féth*, 1709.
féthnaigim, *I grow calm*, pret. sg. 3 *rofethnuig* 3623, *fethnaigit*, LL. 218 b.
fiad (for *fid*?), *forest*, 2485.
fiachda 2218, and LL. 109 a = *fiachda* and *fióchmhar*, *angry*, *froward*, *peevish*, P. O'C., co *fiachda*, *furiously*, LB. 161 b, deriv. of *fiach*.
fidach, *shrubs*, *copse*, *brushwood*, 895, sg. gen. *fidag* 897.
find-choelach, *white wattling*, *peeled rods*, 1572.
fir, *truth*, la *fir* *Fiadat*, 2106, B.
fir, adj. = *verus*, in composition: *fir-ailther* 586, 2743, 4497, *fir-athardae* 746; *fir-amnas* 2219; *fir-chlerech* 4553; *fir-chumthach* 4474; *fir-dia* 4623; *fir-finemain* 2469; *fir-lasc*, gen. *fir-éisc* viii, 18; *fir-liaigh* 2470; *fir-uisce* 2183.
focerd menma thairis 1997. Cf. *focheird* a *menmain airi*, LU. 130 a 15, act. pres. indic. sg. 3 of *focherdaím*.
fochadach, *having tribulations*, deriv. of *fochaid*.
fochair, i *fochair* 260, am *fochair*, *along with me*, a *bhfochair* a *chéile*, *altogether*, P. O'C.
fochon 4583 = O'R.'s *fochan*, *young corn in the blade*.
fochtais 2117, *dixit*, ro-focht, Lism. 97 b i, ✓ *veq*.
fodailtech 2744, *patient* (?), I have not met elsewhere.
foébrach, *foébhreach*, *sharp-edged*, 2218, pl. n. *foebracha*, LB. 251 b 78.
fo-gabaim, I *find*, orth. form of *fagbaim*, ica *bhfaghbaith* 2647.
fo-gantaíd, *servant*, 293, a corruption of *fognamthid*, cognate with *fogniu*, I *serve*, s-pret. pl. 3 *ra-fhogainset*, LB. 199 a.
foghlach, 2139, *instructive*, P. O'C. Cf. *fogailim*, I *teach*, *instruct*, O'R.
fograin na *bachla*, *the point of the crozier*, 461, *rochomraic* a *fograin ri talmáin*, LL. 102 b 22. *dara fograin*, LL. 267 b i. A deriv. *fograinne* occurs in *Merugud Uilix* 58. 72.
foídhí 1251, is = *foighi* (gl. *epulum*), Ir. Gl. no. 815.
foiditech, *patient*, *enduring*, 1694, 4880, for *foiditneck* (?), a deriv. of the n-stem *foditiu*, *toleratio*.
fo-intreb 72, *small gear*, *furniture*, Trip. 10, l. 12.
foirb, *land*, 43.
foircsi, *look*, *appearance*, 4463 = *foircsiu*, Laws, i. 238, l. 14.
foire 534, meaning doubtful.
folartnaigim, I *suffice*, act. 2dy pres. sg. 3, *nosfolartnaiged* 411; *consuet. ni fholarntaigend*, LB. 193 b.
folamnacht, *ruling*, 2741 = *follomnacht*, Laws, i. 26, l. 17.
follus-pectach, *manifestly sinful*, 3755.
folmaise 3206, *opportunity* (?), .i. *faill*, O'R. *folmhaise* .i. *saill*, *fatness*, etc., P. O'C., who perhaps misread *faill*, 'opportunity,' as *saill*.
fo-menim, I *guard against*, I *beware*, imperat. pl. 2 *fomnid*, 347; *fomnid-si*, Wb. 33 a 15, part. fut. pass. *foimnidi*, Trip. Life, 42, l. 19. The verbal noun is *foimtiu*, dat. do *foimtin* (gl. ad *cauendum*), ML. 43 a, 16.
for, infixed pers. pron. pl. 2, *nach-for-tair*, 348.
forair, *summit*, *top*, *end*, 3932. So in LB. 66 b, *cléithi* 7 *forair* in *foretail*, and in Lism. 67 b 2, *forair* 7 *suim na sualach fasas on firinne*. *forar* (gl. *finit est*) ML. 56 b, 46.
foram-rith 2971. Here the *foram* seems = *foram Jagen* (?). Windisch; *forum*, *motion*, O'Don. Supp., and *foramh* in the chevilles *foramh ngile*, *foramh ngrinn*, *foramh ndil*, P. O'C.
forásta, *advanced*, *proficient* (?), 3311, *forásaim*.
for-burach, *forborach*, *excellent*, *elevated*, *lofty* (?), 3926. See 3 Frags. 220 and Petrie's R.T. 105 and cf. *ὑπερρεφής*, *superlatus*.
for-énech, *foireinech* 1912 = *foiréigneach*, *violent*, *forcible*, P. O'C.
for-lámas xxxii, *government*, *sway*: *forlámhus* for *leith Erin*, *Book of Rights*, p. 50. *rogabsat ludaí* nert 7 *forlamhus* for *Ierusalem*, Lism. 2 b 2.
forlunn (in *annforlunn*, q. v.) = *forlann*, 'force, power, crushing, oppression,' P. O'C.
for-luaimnech, *bounding*, 2219, a deriv. of *forluaim* .i. *firléim*, P. O'C.
formna, *abundance*, f. a *dána* 2303.
formna, *shoulder*, f. na *fairce*, viii, l. 10, dat. *formno* 4458.
for-rúsc, 2224, *upper rind* (?).
forsaide xxv, meaning obscure.
fortamlaigim, I *prevail*, 3015, a denominative of *fortamhail*, *strong*, P. O'C., who gives the abstracts *fortamhla* and *fortamhlacht*. The verbal noun *fortamlugud* occurs in LB. 168 b 62.
f-ósaic for *ósaic* = Lat. *obsequium*, in the sense of *service*, see Phil. 2. 30, *foot-washing*, 1622.
fossad-lár 3141, f. *longpuirt* seems to mean a *stationary camp*.
fossaigim, I *rest*, *stay*, *dwell*, pres. ind. sg. 3 *fossaigid* 2988; verbal noun, *fosugud*, *resting*, *staying*, 3058.
fostacht 3867, *security* (?), also in LU. 34 a 8.
fo-thosaigid, *successor*, pl. n. *fothoscaigthe* 4627, dat. *fothoscagthib*, Trip. Life, p. 6, l. 25.
frigde, *fleshworm*, p. 351, l. 7. This is the High-

- land *fríde*, dimin. *frídeag*, Ir. *frigít*, LU. 90 b, *frígead*, YBL. col. 320.
- frith-bert, *gainsaying*, 4298, pl. n. frithberta, LL. 220 a, verbal noun of frisbiur, 'obnitor,' Sg. 22 a. frithbheart .i. cur inaghaidh, *an objecting*, O'Cl., frithbheartaim, *I object or gainsay*.
- frith-fólad, *wages*, 4532, frithfóla fíor, *right or due, wages, stipend, salary or pay*, 1 pl. frith-fóla fíora, P. O'C.
- frith-rosc 2224, seems to mean *reverted*, doslais tara toine 7 lomortar a caithir frithrosc, Harl. 5280, fo. 67 a; tarlla frithrusc feicheamnuis 7 fergi eturro in oidque sin gur' marbsat a cheili hi fiadhnaisi na féní, Eg. 1782, fo. 20 b, 2.
- frith-sét 4459, *obviam*. So in LB. 175 a, dodechaid i frithsét na n-apstal.
- frith-tagra p. 315, l. 35, *arguing against*.
- fuacarthaid, *proclaimer*, 3920; fuagartha, *proclaimed, published*, P. O'C.
- fuacraim (fo-od-garaim), *I proclaim*, pass. pres. indic. sg. 3 fógarthar 3013.
- fuaillf 4867 = fuaillfeadh .i. foluamain no luaimnighe, *a leaping, skipping*, O'Cl.
- fuascalad (for fuaslacud), *to release, to ransom*, 1520, fuascail, fuascailt, *ransom*, P. O'C., fuascladh, *a redemption*.
- fuaslaicim, *I open*, but in connexion with a sword, *I draw*, 287.
- fuigled, 2138 = fuighleadh .i. rádhadh, P. O'C., deriv. of fuigell, *word, judgement*.
- fuillide, *bloody*, 2219, ticfa fleochud fuillide SR. 8029, and see O'Cl. Cf. fuilidh .i. dearg amhail fuil, P. O'C., deriv. of fuil, *blood*.
- fulacht, *a cooking-place*, xliii, and see Petrie's Tara 190.
- funnaide, *to stay, to await*, 1945 = fúnaidhe 1041, .i. fuireach, P. O'C., and this for urnaide, ernaide.
- fúr, *preparation*, 2357, oc fúr m'anma dia breith i flaith Dé, 'preparing to carry my soul into God's kingdom,' LB. 183 a 9.
- furrthain, *sufficiency*, 2921, 3197, 4179, furthain and forthain .i. sásadh no daothain, P. O'C.
- gabim, *I give, I attribute*, rot-gaibh 1591, gabast ailius de 2389, geibh ind uisqui 2670, ar mirbuil didiu as gabtha do churp in Choimided dul isin tegdaís foriatta LB. 195 a, 42. To this verb (cognate with Goth. *giban*), belong *roghabh* 1761, *gabail* salm 3406, and the forms given in Windisch's Wörterb. under 'i. gabaim ich singe.' Cf. the Lat. use of *do* for *announce, tell, relate*.
- gabul mara, *a sea-inlet*, 1486, also gabul fairge. Hence gabhlán mara, *a small creek, nook, or inlet of the sea*, P. O'C.
- gair brevis. In ba gair nis-leceth, p. 321, l. 25, *gair* means *nearly, almost*.
- gaib-driuch, *bristles*, 2212; lit. *rough* (garb) *hair*: driuch croicinn agas fionnfaidh, *the hair standing on end*, P. O'C., Gr. *θρίξ*, gen. *τριχός*.
- gairtigim, *I shorten*, 4473, denom. of *gairit*, 'short.'
- gar-mac 4705 = *gormac*, 'nephew.'
- gart, Saltair na Rann, 2767, 3078, 6607. Hence gart-gal, sg. dat. gartghail 2134, and gart-glóir, SR. 4527, meaning doubtful.
- gas bilair 4788 = gas biroir, Féil. lxxxix.: gas .i. géag, *a stalk, stem, or sucker of an herb*, P. O'C.
- gataide, *thief* (gadaidhe, P. O'C., gataige Wi. perperam?), 1673.
- geránach 3648, from gearán, *complaint, groan*, P. O'C., il-geranach, LB. 252 b. Ved. járate *ertönen*, Ohg. *quëran, seufsen*.
- gerraim, *I cut, hack*, pass. pres. ind. sg. 3 gerrtur 2899.
- gilla gáí xxvi, *spear-gillie*.
- gillacht, *boyhood*, 2526, Corm. s.v. colomna áisse; but also *service, attendance*, P. O'C.
- gillaidecht 4648, gillaigeacht 68, giollaidheacht, the same as *gillacht*, P. O'C.
- gimach 3651, *small-eyed, lobster-eyed*, P. O'C.
- gimhach 3862, an epithet for hills, also in LB. 253 a; P. O'C. has *glomh*, 'the hair of the head.'
- glædad, *shouting*, sg. dat. 3640, 3655, glæodhadh, P. O'C. Better perhaps spelt gloedad. Cf. the dat. pl. gloedaib, LB. 55 b. Cognate are *glæd*, SRann, 6794, and *glædim*, ibid. 1290, 6554.
- glaisin, *wood*, 4066, 4071, and p. 354, sg. gen. glaisne 4063.
- glan, *pure*, comp. glan-bail, 2132, *pure goodness* (?); glan-edbartach, *having pure offerings*, 2740.
- gleo 3582, usually *fight*, here seems to stand for *gleodh, decision*, the verbal noun of gléim.
- glésta, *tuned*, xiii, part. pret. pass. of glésaim; see Ir. Gl. No. 719.
- glóire, *glory*, 20, 4322, a by-form of glóir, borrowed from Lat. *glória*.
- goib-gér 3651, *sharp-beaked*; comp. of gop, gob, *beak*.
- goibnecht 3785, *a smith's trade, smithery*, sg. gen. gaibnechta, 916.
- goirt-biád, *salt food*, gen. sg. goirt-bídh, p. 310, l. 11; goirt (gl. acidus), gortigim (gl. sallo).
- golfadach 3636, also in LU. 33 a.
- golfartach 3647, LU. 33 b, golphartach SRann. 876. This, like *golfadach*, is a compound of *gol*, 'wailing, weeping.'
- gorm, *blue* = Lat. *formus*, acc. sg. f. guirm 3633.
- gormaim, *I colour blue, I become blue*, 4080.

gortach, *hungry* (gl. famelicus), Ir. Gl. 620, pl. dat. 4887, deriv. of gorta, *hunger*.
 gothach-goirt 3648, *sharp-voiced* (?), gothach, *vocal, echoing, resounding*, P. O'C.
 grádmair, *loveliness*, deriv. of grádhmhar, *amiable*, and this of grád, *love*, 3867.
 gréclhtha 3647, a deriv. of gréclh, *shout, screech, shriek, outcry*, P. O'C.
 greim, in the expression *rogab greim esti*, 53, lit. 'had profit out of her,' seems to mean 'fell in love with her.' Colgan has, for the corresponding passage of the Trip. Life, 'hospes autem eius formae captus praestantia:' gebid . . . greim n-aillithe, *has the profit of* [=avails as] *a pilgrimage*, 718; facbaim gréimm, Mer. Uilix 150; ní fuigbet Ulaid mo greim, LL. 109 a. See also *maith-greim*.
 greim riagla 7 ecna 3958.
 greim rigda 296, *royal power* (?). Cf. gremmain (gl. vigore), Ml. 31 c 18.
 gres, *guest*, p. 319, l. 23, greas, *a guest, visitor*, P. O'C., who compares W. *gressaw*; pl. greasa .i. aoidheadha no lucht é-nuaire, O'Cl.
 gríb, grif quadrupess pennata, H. 2. 16, col. 114, gen. gribi S. Rann, 921, from *gryphus*, pl. nom. gríbhá 3651. The griffin and vulture each called *gríobh ingneach*. The comp. *gríbhál* and the adj. *gríbhda* occur in S. Rann 938, 7195.
 gris 2222, better griss (?). See S. Rann.
 gruaamdacht 4463, *sullenness, gloominess*, deriv. of gruaanda (gl. acer), Ir. Gl. Nos. 384, 1065.
 guaire, *hair, bristles*, 2212, 3798, .i. folt, O'Cl.
 guala, gen. dual gualann 3498, where it seems to mean not as usual *shoulders*, but *shafts of a chariot*.
 gudamnach, *spectral* (?), 3648, seems a deriv. of *gudemain* or *guidemain* .i. fuatha 7 mórrigna, Corm. Gl. and Rev. Celt. i. 36.
 grú-forgill, *false declaration, witness*, Wb. 13 b, sg. gen. -ill 51 = *gu-forgill*, LB. 165 a.
 guilbnech, *sharp-beaked*, 3652, deriv. of guilbne, pl. acc. inna guilbniu (gl. aculeos), Ml. 122 b, 8.
 ian 2952 .i. soitheach, *a vessel*, P. O'C.; sg. gen. éine, Laws, i. 106; pl. n. éna, dat. énaib.
 iarcaín 4080, the 'after-dye' (?).
 iardaige 3052 = iartaige, *result*, LL. 230 a, iar-daidhe and iardraidhe, *remains, posterity, relics, remnants, vestiges*, P. O'C.
 iarmerge 861, 4198, *nocturn*.
 iarsma, *remnant*, xxv.
 iasacht 4148, *a loan*, gen. iasachto, Corm. B. s. v. Grith.
 iascach, *fishing* (?), 1039, and Trip. Life, 146, 148. P. O'C. gives only the meanings 1. *fishy, fishlike*, 2. *fish*.

ídlacht, *idolatry*, xxiii., deriv. of idal.
 id-laicim, pass. pres. ind. sg. 3 idlaicter 2813, 2814, verbal noun iodhlacadh, *to bestow*, P. O'C.
 id-naicim, *I bestow*, s-pret. pl. 3 roidhnaicset 1926.
 imm-altóir 1633 = iomaltair, *an outside altar*, P. O'C. It probably represents the Latin *superaltare*, of which Ducange says: 'bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et altari portabili.'
 immarach, imarach, 939 = iomarach, iomurach .i. imleach, *bordering, edging, brinklike*, P. O'C.
 imm-chor, *a bearing or carrying*, fer imchuir, *a carrier, porter, bearer*, 4367; fer imchair in leinibh (gl. pedagogus), Book of Lismore, 76 b 2. Hence the verb immchurim, *I carry*.
 imm-eirge 1898 = imirge, imirce and imirghe, *a removing, a fitting*, P. O'C.
 imforaidh 4228, seems to stand for immforaidh, gen. sg. of immforadh a comp. of imm and foradh, *gain, emolument* (?), Highland Soc. Dict., O'R.'s foraih, *wages*.
 immochar 4046, *carrying* = immochur LB. 188 b, 20.
 immorchor 4481, *carrying*, verbal noun of immorchurim.
 imm-remor, *very thick*, pl. n. imremra 2220.
 immresnech xl = imresnach LB. 251 b, *emulative*, deriv. of imbresan, imrisan 2894, = W. *ymrys-son*, 'contention, dispute.'
 imm-theiched xii, *escaping*.
 imm-thrumme, *pregnancy*, sg. gen. 2511. A cogn. adj. immthromm occurs.
 imm-uamón 3306, *great fear, dread*.
 imtha: a ben imtha-si 799: ben imtha glosses *pellex* in Sg. 68 b, 9. Cf. acc. pl. laichessa imtha, Rawl. B. 512, fo. 42 b, 2. The imtha is probably cognate with imda, 'bed-room,' 'bed,' so ben imtha in 799 may mean chamber-woman. Hence imthach, adulterous, SRann 3175.
 in aít (for indáit), *than are*, 2351, 2435.
 in-bhar, in your, 3852. Cf. infar srethaib, Ml. 20 d 9, where Ascoli has *hifar srethaib*.
 ind-airithe 2352, *manifestly*, airithe .i. deimin no follus, O'Day. 49.
 indalim (?), *I wash the feet*, act. pret. sg. 3 ro innail 53, 1279, 2617, for ro indail, ionnlam, *I wash, bathe, cleanse*, P. O'C.
 indeonad, *a cooking*, xliii. Cogn. with inneoin. As to the Dagda's inneoin (cooking apparatus), see the Book of Lismore, 154 a, 2, and Petrie's Tara, 190.
 ind-fethmech, *meditative, contemplative*, 2455, ind-fethmech 2649, deriv. of indfethem.
 indis, innis, inis, *a milking-place*, 98, 115, 1967, p. 320, inis, *a place where cows are brought to be milked*, P. O'C., citing Beatha Sheanáin.

- ind-loeg, *in calf*, p. 502, l. 7.
in-dorus, *in front of*, 929. See *dorus*.
ingantaigim, *I admire, wonder at*, xxi, l. 16.
inmarda, biada inmarra 2519, biad olardai in-
márdai, LB. 215 a, derived from *inmar*
(obsonium), Mart. Don. 1641, whence also
innaire : rorecht ho methi 7 inmairi, Ml. 20 a.
in-molta xxii, *praiseworthy*.
íret 4488, meaning obscure.
iris an tsoicéla 4358, *the strap by which the satchel*
containing the gospel was suspended: iris, a
suspender for hanging a load by, ex. le hirsibh
a scéithe, P. O'C.
i-sunna, *herein*, 2587.
ítadach, *thirsty*, 4887, deriv. of ítu, 'thirst,' gen.
ítad.
laarg, *fork, leg and thigh*, P. O'C., sg. gen.
cnáim na láirge 2080; da loarcc (gl. duarum
furcarum) Arm. 12 b i.
lachtna 2321, 2325, *yellow*, P. O'C., brat dub-
lachtna, LU. 112 b.
laechdacht, *heroism, bravery*, 3058, deriv. of laech-
da, 2145, and this from laech = Lat. *laicus*.
laindrech, *bright, shining*, 2142, cogn. with
lainderda, lainnerda, S. Rann 2928, 2934, 3022,
8077. See Féilire, Gloss. Index, s. v. lainnrech.
laithide, *daily*, 4489, deriv. of laithe, 'day.'
lám, *hand*, ír lám, *in lieu of, as substitute for*,
p. 314, l. 10.
lámdae, *handiwork* (?), gen. lamdai .i. gresa
2934-5.
lán, *full*, compounded in lán-airpheitech 4500;
lán-bind 4500; lán-cennsa 4462; lan-edpairt,
a full offering, 4494, where lanpartaib is a
scribal error for lán-edpartaib; lán-folartnaig-
thech 4496; lán-šaethrach 3847; lán-tene 3662;
lán-toltnaigthech 2741.
lasc 4643, from *lat-co, as Lat. *lassus*, from *lat-to,
hence lasca, *looseness, laxation, slackness*, P. O'C.
latrann (from Lat. *latro*), pl. gen. latrand, p.
358, l. 16, acc. latrandu, p. 319, l. 16.
lebenn, leibheann dia sciathaib 3250, *a bulwark*
of their shields.
ledb 4052 = leadhb, *a piece or patch, a leather*
clout, P. O'C.
léitmec, *eager, greedy*, 3650, 3667 = léidmheach,
.i. mian[gh]asach, P. O'C., who has also the
abstract léidmhighe .i. mian[gh]as = leitmige,
LL. 217 b.
lem, *elm*, sg. gen. leimh 2678 = lim, Trip. 84.
lén, *kurt*, len claoine 2146, acc. cen labra len
2137, cen len, cen erchra forru, LB. 376, gen.
leoin 3206; léan and león, *destruction, ruin*,
downfall, P. O'C. Hence lénaim, liunaim,
S. na Rann 1726, 2686, 5267.
lesc 2665, 3032 (gl. piger) Ir. Gl. 382, *loath*,
P. O'C.
less, rogleset in les, 2030.
letarthaige 3186, deriv. of letarthach, cogn. with
mod. *leadradh*, and *leadairt*, 'a striking, tear-
ing, cutting,' P. O'C.
lethnaigim 3003, *I expand or spread*, but here
I scatter.
letorud, p. 321, l. 16 = leth + torud, *half-produce*.
lí 3587, meaning obscure.
linn in muilinn 913; linn in proinntige 2091.
lisdacht, *importunity*, 1590 = liostacht, Highland
Soc. Dict.
l6 888, meaning doubtful; lo .i. uisce, *water*, lo
.i. ribe olna, *a lock of wool*, P. O'C.
locaim, *I flinch from*: locuid . . . in cath 3230,
locadh, *a flinching, failing*, P. O'C.
logaissi .i. brégl, 3093.
loilgech, *a cow which has lately calved*, pl. gen.
3350; also spelt laulgach and lulgach.
loinn-eolas, *joyful guidance*; lonn, *joyful, glad*,
merry, P. O'C.
loise, *flame*, 1043, 1694, also luisse: loise and
loisne .i. lasair.
loiscnech, *burning, blasting*, 3662; loiscneach,
the same as loisceanta, 'fiery, blasting, burning,'
P. O'C.
lonn 2089, 2112, 3649, .i. diumsach, O'Dav. 102.
Hence lonnus 2095 = londas, Ml. 29 a i.
losail, collective of lus, *herb*, sg. dat. 416.
lua (?) p. 304. The gloss (.i. brat derg) stated
by Dr. Todd (Mart. Don. p. 274, note) to occur
on this word in LB. fo. 118 a, does not appear
in the facsimile (p. 235, lower margin).
luaigim, *I buy, ransom*; raluaisi in mac, LL.
226 b, l. 34; roluaid moghud na cumaile 1190,
should probably be roluaisim m. n. c.
luaithne, *a particle of ash* (luaith), 126
luaithred, *ashes*, 161; luaithreadh and luaith
reamh, P. O'C.
luamaire, *pilot*, 2077. Hence luamhaireacht,
navigation, sailing, P. O'C., rather 'piloting,
directing.' Cf. comas luamairechta a tengad
LB. 160 b.
luchrapan 3776, *a pygmy*, pl. n. = luchrupain,
LU. 2 a, *luchorpain*, Laws, i. 70, gen. line *luchor-*
pain lerd, Rawl. B. 502, fo. 45 b i, a dimin. of
luchorp, pl. n. *lucuirp*, Laws, i. 70, and cf. the
gloss Nan .i. bec, ut dicitur nanus .i. abac no
lucharban, O'Mulc. 828.
lucht, *a charge, weight*, p. 319, l. 33, and in Brocc.
h. l. 27 (al-lucht saille) and 47 (mir . . . dind
lucht), from *tlucht = O. Welsh *tluith* in *or*
maur-dluith-ruim (gl. multo vecte), Juv. p. 90.
macc-firt, *a miracle wrought in childhood*, pl.
dat. macfertiubh, 132.

machtdad, *wondering, marvelling*, 1988, 1998, ba machtdad mór lasin escop LB. 190 a, ba machtdad le, LB. 193 b, commonly machdnadh .i. iongnadh, O'Cl., who also has machtnadh.

machtnaigim 3762, 3874, *I consider*, verbal noun machtnugud, Laws, i. p. 34, l. 11.

mago 321, l. 25, for macha, *milking-place*. Laws, i. 84, l. 32.

maidm, *rout*, but in 3253, *a routed army*.

maille, moille, *delay, lateness*, 4357, deriv. of mall, *slow*.

maiches nun, m. soscéla xv.

mainchine, *service*, 1018, 2039, 4233, 4246, 4801, 4842; manchaine 3492.

maindechnaige, *negligence, slothfulness*, 1418. a deriv. of maineachtnach, 'negligent, slothful,' P. O'C.

maistreth, *a churning*, p. 321, l. 28.

maith-greim 2112. See greim.

mám, *handful*, 4323; mám, *a fist*, also *a fistful or handful*, P. O'C. Cf. W. mawaid, both *handful*.

manche 2363, Trip. Life, 344, l. 3; mainche, *maintenance, sustenance, support*, P. O'C.

maoi. See romaoi.

margreit, *pearl*, 38, from Lat. margarita.

martralaic, *martyrology*, 3754.

mebais 4051, usually supposed to be a grammarian's word like meabhadh .i. briseadh, P. O'C. But it stands for *memais*, which may be the aorist of a desiderative verb, root *mat*. So *selais, im-selais* may be aorists of a like verb, root *slag*.

melaim, *I enjoy*, b-fut. sg. 3 nos-melfa 2268; mealadh, *enjoying, having, holding*, P. O'C.

menmanrad, *thought, xxiii; determination*, Cogad Gaedel re Gallaib, p. 72, l. 1.

menmarc 2071, *desire* menmarc .i. smuaineadh, Leb. Lec. Vocab. .i. aigne, *mind, thought, fancy*, P. O'C., citing Leabh. Gabhála, p. 13.

merge, *banner*, 3078; meirge .i. bratach, O'Cl., *an ensign, standard, or banner*, P. O'C.

mí medónach fogmair 4441, lit. *the middle month of autumn, September (?)*.

mianaigim, *I desire*, pret. sg. 3 romianaigh 1368, imperat. sg. 3 mianaiged gréin na firinde, 'let him desire the Sun of Righteousness,' LB. 250 b; mianach, *longing, desirous*, P. O'C.

midbaid, *mulct*, xxvi, where see note 7.

midbolg 2223, *belly*, midbuile, Rawl. B. 512, fo. 69 b 1.

milide 3856, 3862, sg. dat. fem. milidi LU. 33 b. pl. dat. cona mbolthaib milidib, S. Rann, 480.

min, 4183, *meal*, but in xxi. *dust*.

minastralacht, p. 338, a formation from the late Latin *ministerialis*.

mincúis 2463; P. O'C. has mionchúis, *a small cause or motive*, which cannot be the meaning here.

miniugud 4182, *mincing, commination*. The verbal noun of *minigim*, whence *ro-minaig*, LB. 176 b, *minigther*, 196 a.

minn, *reliquary*, 3268, pl. dat. minnaib 4366.

min-scothach (MS. min-scotach), *smooth-flowery*, p. 332, l. 28.

miscath, *miscaid, curse*, 2327. Corm. and O'Dav. 104.

mochlaigib 3729 for mochlaidhib (?), *maculatis*.

moch-trath, *the dawn*, 2493, 3009. So in *Three Fragments*, p. 24; táinic madain mochtrath. Hence mochtratae, 'matutinus,' Ml. 21 c, 6, 8.

modh, caom an modh 3433, modh, *work, duty*, ix, l. 10.

móin, *bog*, n. pl. móinte, 3663. Cf. *mointedn*, 'a bog, or turbary, a moor or fen.'

moltán 488, *a small wether, a hogsel*, dimin. of molt, P. O'C.

mong hair, *mane*; comp. mong-mas 3580, *having beautiful hair*, of the sea, *crested*: moingtentide, *fiery-haired*, 3642.

mór, már, *great*, enters into the following compounds:—mór-abdul 4768; mór-bachall, *great crozier*, p. 314, l. 2; mór-briugaid 2468; mór-broscar 524; mór-chatu, sg. acc. -aidh 4245; mór-chumachtach 199; móir-mírbuil 79; mór-dal 1875, sg. dat. mordail 1874; mór-ghair 523; mór-glóir 1110; mór-innocbail 1110; mór-léignid 3322; mór-maith 2782; mór-méile 3392; mór-mírbuil xxi; mór-popul 2063; mor-trét 4040; már-nert 592, *great strength*.

mosar, *filth*, sg. d. -air 3634, cognate with mosach, *filthy*, LB. 253 a. W. mws, 'fetid.'

muchna 3642, *gloomy*.

mudu, mudha 2314, 4629 = mudu, LL. 81 b, 26. mudha .i. mu dughudh no básughudh, O'C.

múichnech, adj. *stifling (?)*, sg. dat. f. (bith-) múichnig 3642.

muine dresa 2607, 2609, *a copse or thicket of bramble*.

muintir, I. familia, II. *famulus*, pl. dat. 1817.

muir sea, comp. muir-mil, *sea-beast, whale*, 2223, W. morfil; mur-chat, *sea-cat*, 3745, 3752, 3793, 3834; mur-choblach, *sea-fleet*, 1802; mur-gae, *sea-spear, harpoon*, 1641; mur-traig, *sea-strand*, 1946.

náit, *nor are*, before a pl. 377, 2200, 2998, 3008, 4564; náid, *than they*, P. O'C., is for ináit.

nasc, pl. ac. nascu 1908, *collar, chain, tie, band*, P. O'C.

nascim, *I bind*, perf. sg. 3 nenaic, p. 319, l. 16, s-pret. pl. 3 naiscset, LB. 188 b.

neimed 4780 = nemed (gl. sacellum), Sg. 13 b.
 neimnige, *virulence, peevishness*, 2227, where the Paris copy has wrongly, *ndeimnigi*: deriv. of *neimnech*, 'poisonous', Wb. 7 c, LB. 251 b 70.
 nem, *neamh*, the Mid. and Mod. form of the Old Ir. negative prefix *neb*; *nem-forbann* 4617; *nem-thoirsech*, *unmournful*, 3858.
 net, *nest*, gen. nit, Arm. 17 a 2, pl. acc. nitu, p. 344, l. 25: W. *nyth*, from **nizdo-s*, Lat. *nidus*.
 niam, *brightness, hue* (?), niam theined p. 350, l. 6.
 niam-glaine, *bright purity*, 3868, LU. 34 a.
 nime, ix, l. 22, *shortlived* (?).
 nimidech for *nemidech*, *dwelling in heaven*, p. 304, l. 13.
 nó-chombáthad 4297, *foundering, shipwreck*, lit. *ship-drowning*.
 noem, *naemh, naomh*, the Mid. and Mod. Ir. spellings of O. Ir. *noeb*, *holy*; comp. *naemh-bachal* 4811; *noeimh-ibar*, *holy yewtree*, 4727.
 nós, *usage*, 1626; dat. sg. nous, pl. noisib, Laws, i. pp. 12, 208.
 nuall, *shout, cry*; compounded: *nuall-failetech* 3858, *nuall-guth* 3636. Hence perhaps *naul-lach* 1224.
 núna, *dearth, famine*, 1970, gen. sg. .i. gorta, P. O'C., who compares W. *newyn*, Arm. *naun*. An older form is *naúne*, Laud 610, fo. 97 a 2.
 oca, ica: oca rabhadhuis denumh 2357, ica rabatar iarraid 1390, 3843 = icca rabutar iarraid 3838, ica tai lesugud 1422, ica tai iarraid 3728.
 óc-dam 3794, *a young ox or stag*.
 oce p. 327, l. 11, meaning and reading doubtful.
 oentuime, *celibacy*, xxiv, l. 23 = oentuma, LB. 187b; oentamba, Lism. 124 a 2.
 óeibelteoir 3942 = aibelteoir, O'Dav. 50, whence O'Donovan (Supp. s. v. *aobhillteoir*) got the meaning 'thaumaturge.' But it comes from *hibell*, 'spark', and seems to mean one who *quasi per scintillam seu breviter elucidat*. See Ducange s. v. *scintillare*.
 oldáit, *quam sunt*, p. 303, ll. 2, 3, 4.
 oll = *πολλός* in compounds: oll-bladach, *greatly-famous*, 3288, 4280; oll-nia, *a great champion*, p. 317.
 ollamain gobann, *master-smiths* (ollam, goba), 2931.
 ómnach, *afraid*, xxiii, deriv. of *uamon*, *fear*, pl. n. bat homnaig dúili Dé dil, S. Rann 7763.
 onchu, *a leopard*, 3799.
 orba N., *heritage, land*, 1895, 1896 = forba 1897.
 orcel 2170 = oircel, *trough*, Laws iii. 242.
 orda do bradan, *a piece of salmon*, 2735; orda

de mhaide, *a short thick stick*, gen. ordan.
 Tuc Caoilte beim cloidhimh fo a cuim don chailigh go ndearna da ordain cottroma di, *Féis Tighe Chondáin*, P. O'C.
 ósic = *obsequium, footwashing*, p. 326, l. 31 = f-ósaic, supra.
 othair, *sick*, duine othair, 2711.
 pairt, *particle*, sg. dat. pairt 501. See *Irish Nennius*, p. 208, l. 4 and note. From Lat. *pars, partis*.
 pendaim, *I do penance*, act. pret. sg. 3 rophend. The corresponding noun *pendait*, gen. *pendaite*, occurs in LB. 6 a.
 peta sinnaig 1654, lit. *a pet of a fox*, peta cuirre, *a pet crane*, 4186 = petta cuirre, LB. 216 a 57. *peata*, *a petted animal*, P. O'C.; *petai auium* (gl. *alúlia*), Harl. 1802, fo. 45 b; *petai sut no inn aigi chena?* LL. 67 a 41; *indat pettai sut no indat éoin chena?* LL. 67 a 51.
 pis, *piece*, pl. pisi 84; pisib 81. Either from W. *bys*, 'finger,' or from Fr. *pièce*, Low-Lat. *pecia, petium*. P. O'C. has a dimin. *piosan*.
 poc, *back-goat*, sg. gen. puic 1630, 1632, acc. poc. 1634, pl. n. puic 1632; P. O'C. has the dimin. *pocán*. The Old-Irish form is boc.
 poind 3720, *a point of advantage, profit, use*, from Fr. *point*. P. O'C. has *poinn*, 'much, or great deal, abundance,' which seems wrong. Compare: *cen phoind tarba do ann*, LB. 145b, *ni boi poind doib ann*, LB. 201 b, *ni bia poind doib ann*, LB. 202 a; *ni bid didiu poind don teiched sin*, Lism. 2 a 2.
 pólaire, *writing tablets*, 968, 969, 4057. From *pugillares*, whence also Old-Welsh *poulloraur*.
 popa 426, or pupa .i. *maighistir*, P. O'C. From Lat. *popa*, 'an inferior priest.'
 prim, borrowed from Lat. *primus*, compounded in *prim-aicde xxx*; *prim-apstal*; *prim-chathair* 4255; *prim-coitcheann* 3322; *prim-fáith* 1798, 3342; *prim-fathacdae* 3319; *prim-long* 3183; *prim-proiceptoir* 2744-5, 4502.
 proindechad, *dining*, 2081, from *praind* = *prandium*.
 putrall, *the hair of the head*, 4568, .i. *gruag*, O'C., pl. nom. pudralla, Lism. 119 a 1, dat. pudralluib, LL. 268 a 1. P. O'C. has a dimin. *puirtllog*, 'tuft.'
 rachall, *windingsheet*, 1041, .i. *brat mairbh*, P. O'C. O'Clery's *racholl*; but *recholl* in Rawl. B. 502, fo. 58 b 1.
 rain: a *aon rain* 3373, meaning obscure.
 rathach 2130, *prosperous*, deriv. of *rath*, gen. *ratha*, *prosperity*.

rath, gen. raith 2113, *wages* (tuarustal), O'Cl. but in 2113 *rent* (?), *subsidy* (?).

rebrad 4832 = reabhradh, gen. rebartha LL. 230 a, *a skipping, playing, or sporting*, P. O'C.

rechtaib in 3320 seems to mean *lawgiver*. In LB. it is an adjective meaning *relating to the* (Jewish) *law*.

reclcs (= ro-eclcs?) 2694, gen. in reclesa 2585.

reilgi, *relics*, 2185. relce 2775, pl. acc.

reim-dechaid, *preceded*, 1197, pl. 3 remidechatar, LB. 72 b.

renim, *I give away, grant, sell* (πέρνμι), redupl. fut. sg. 1 ririú p. 324, l. 30.

riachtanus a les, *need*, 1602: so in LB. 244 b, 75: riachtanas, *want, distress, necessity*, P. O'C.

riagaldai, duini 3395, *monks*, deriv. of riagail = regula: regulares, monachi, Ducange.

riaraigim, *I do one's will*, act. pres. ind. pl. 3 riarairight 2914, pret. sg. 3 riorairuigh 4835, 4837. The verbal noun riarugud occurs in

LB. 37 a, 29, riarach, *submissive*.

riaraim, *I do one's will*, imperat. pl. 2 riaruidh 565, denom. of riar.

righ-rath, *royal grace*, pl. gen. 773.

rinde 2402, 2408, 2410, 2413, is = Nhg. *Rinde*, and means (like *rusc*) a basket made of bark. This word occurs in the Laws, i. 150, l. 10, where it is rendered by 'rods.' In O'Curry's *Manners and Customs*, iii. 117 it is explained as 'a round wooden bucket.'

rithim = *rhythmus*, 2673, also spelt rithim.

rithoirg, = *rhetorica*, p. 312, l. 34.

ro- (= *pro*) intensive prefix to substt. and adjj., ro-duine 4774, *rođhuine*, *nobleman, peer*, P. O'C.; ro-garb 4569, *very rough*, pl. ro-garba, LB. 251 b.; ró-lonn, *very fierce*, p. 312, l. 6: ro-techta, *very lawfuf* (techte), 2136; ro-trom, *very heavy*, 4003.

ro-maoi 3578. Here ro- (= *pro*) seems the intensive prefix and *maoi* = O'R.'s *maodh*, 'moist, wet.' Root *miu* (?).

roim, 2636, *roime*, *before him*, 2546, 3214; roimpi, *before her*, 2421, 4079, 4685; rompa, *before them*, 2970; romamsa, *before me*, 3288.

roisc, cu roisc, *till ends* (?), 1979; con-roisc dó in taspénad sin do denam, LL. 280 b, 32.

rón-gae, *seal-spear*, 1641.

ruám, *cemetery*, sg. dat. ruaim 2111.

ruamnaim, *I grow red*, s-pret. ruamnais 2858, ruamnad, LL. 244 a.

ruathar, *onrush*, 2130, gen. sg. ruathair, LL. 240 a.

ruithen, *radiance*, acc. sg. 3402, gen. pl. 3428. Hence the denom. *ruithnigim*, S. na Rann

7537.

rúsc, *hamper* (made of bark), p. 320, l. 37, gen. ruisc p. 321, l. 18, pl. n. ruisc p. 322, l. 3, W. *rhig*, *rhigsen*, Br. *rusken*, 'hive,' Fr. *ruche*.

sacarbhuic = *sacrificium*, 643, 1567, 2347, gen. sacarbaice 2403.

sáeb, *false*, comp. saeb-foircetlid, *a false teacher*, pl. n. 1513, saeb-ruisc 4142.

saeglach, *aged*, 946.

saegulda, *secular*, 4860 = saegulta, soegulta, LB. 35 b, 175 b. Like saeglach, a deriv. of saegul = saeculum.

sái-escop 212, *sage-bishop*, sái = súi, gen. suad.

sáilechtu, *expectation*, p. 302, l. 12, verbal noun of sáilim, pres. ind. act. pl. 1 sáilmit, p. 302, ll. 14-15.

sain, *separate, especial*, (= W. *han*), in compounds: sain-grad 3941; sain-richt 2140; sain-šercach 1842.

saith, *wealth*, p. 316, ionnmhas, O'Cl.

saithe 3657, *a swarm, host, army, multitude*, P. O'C. W. *haid*.

sál, *sea*, gen. saile, leg. sáile, 3771, a neut. s-stem, or is the nom. saile, W. *helydd* (?).

samlacha, *semblances* (?), *banners* (?), 3077, P. O'C. has samhlach, *similar, resembling*; but this meaning does not suit here.

samrata, *summer*, 3402, deriv. of samrad, *summer*, ba hetrochta he oltás sollsi gréni sámrata, LB. 232 b.

sámud 874, gen. sámtha 2767, sámhadh .i. coimthionol, *a congregation, community, or society*.

santugud, *coveting, desiring*, verbal noun of santaigim,

scaíled 3177, 3860, *scattering, dismissal, dissolution*. The former passage—leagar scaíled doib, seems to mean literally, 'let scattering be left to them,' verbal noun of scaílím.

scairbighe (scairbidhe?) 3256; P. O'C. has scairbhe, scairbheacht and scairbhidheacht, 'toughness, hardness, firmness,' but the context points to some skin-disease. Cf. perhaps Lat. *scaber, scabredo, scabrosus*, or Eng. *scurf*.

sceirded 3713 = scíordadh, *a squirting, issuing, or sallying forth*, P. O'C. Seems cogn. with, or borrowed from, the English *squirt*, the etym. of which is obscure.

scemdacht 3185 = scemhach, *yelping or barking like a fox or dog*, P. O'C.

scithlim, *disappearance* (?), 204: cf. saint 7 mian . . . na glóirí díoesi cen scithlim, cen ecrera, LB. 256 b, 83, in da dunad iar scithlim a fe fiadibh, *Macgnímartha Finn*, Rev. Celt. v. 202, l. 33, roscúiredh in scithlim druidechta bai forro dibh, Lism. 134 b. 2. A corruption of scichlim, Rawl. B. 502, fo. 41 b 2.

scoaire, brewer, pl. dat. scoairib, 2820. From sco .i. linn, O'Dav. 118.
 scoirp, scorpion, 3651, the eighth sign of the zodiac, Saltair na Rann, 219, 252.
 scolaidecht, schooling, scholarship, 4103, from scolaige, scholasticus, p. 333.
 scoloc 4234 a farm-servant, pl. scoloca G. C.² xxi.
 screpul 4779, screaball (= scripulus) .i. sect pin-ginne oir, seven pennies of gold, 2832, screabal 3151; screpul comnae 4470; s. óir no argit, p. 307; screaball bathais, the fees for baptism, P. O'C.; screapul dothuigsidh, Lism. 45 b. i. scripad, scratching, scraping, 3654.
 secca, 3659, 3666, dried up, withered: secthi (gl. fornace durata), Ml. 48 b 3 = seacata, hard, frozen, P. O'C., who has also seacán, 'a hoar frost.' In the Tripartite Life, p. 222, l. 7, the dead Garyán's people take the mantle from his face, conid-fuaratar secc, and the cognate verb occurs, coro[s]eatsat a lama inma claidbiu, *ibid.* 110, 2: seccaais a lam immon claideb, S. Rann 7105.
 sechbaid 2271, error, mistake = sechfaid, sech-
 maid, error, 566, for sechbaid. The phrase in 566 and 2271 also occurs in the Tripartite Life, 228, l. 25: Ni sechfaid a ndorigni an ben, no mistake is what the woman has done, and in the Voyage of Maelduin, c. 12: Ni sechbaid . . . in promad sin, no mistake (was), that trial. P. O'C. has seachmadh .i. dearmad, forgetfulness; also error, mistake, depression.
 seche, hide, 4259, sg. dat. seichid 4261.
 sechna 3119, 3862 = seachnadh, an avoiding or shunning, P. O'C., where the dh seems an erroneous addition. Verbal noun of sechnaim.
 sechtuibh 3292 = sectaibh 3295, dat. of secht, seven.
 secpap = secundus abbas, 2553, 2557, 4539. Hence segnabuidheacht (i.e. secnabuidecht), p. 308, l. 33.
 seímeth 297, offspring, ra a shíl 7 ra a seímeth Forbais Droma Damgaire, Lism. 134 a, 2. is a fognam bias a shíl 7 a semed tre bithu, Trip. Life, 38, l. 17, where the contraction is wrongly extended. May be for *segmeto cogn. with W. hau, 'serere,' heuodd, 'sevit,' and Lat. seges.
 seis, ro-seis, 2067, act. s-fut. sg. 2 of ro-saigim.
 selat, selad, 3743, 4427 = sealad, a time, a while, sometime, somewhere, P. O'C. Cogn. with sel, 2528, 3787, 3849.
 sen, a charm, 2284, 2289, sean, blessing, prosperity, P. O'C. From Lat. signum.
 sen, old, in the following compounds: sen-brén 3646; sen-garb 3653; sen-scribenn 3672.
 seng, slender (?), stately (?), 3365.

senserecht, sinnsirecht, seniority, 2539, deriv. of senser.
 senta, inveterate, 3625, 3646, 3653.
 seol, course, 2129.
 seolais 3589, seolaid gaeth é, 3163.
 sept-it, seventh day before the ides, 805.
 sercoll, p. 316, note 4, .i. feoil, O'Cl., pl. sercla (gl. irritamenta gulae), Sg. 63 a 11.
 serg galair 2794; searg, dryness, decay, witheredness, consumption, P. O'C., who cites nír dhealigh taobh re deargadh dó, acht a searg síorghalair, Caitheirim Chongail. A denom. verb sergaim, verbal noun serggad, occurs in Saltair na Rann, 7279, 7294, 8209.
 sét, likeness, 2464.
 sét (MS. seut) anamcharat 2930; a teacher's (or confessor's) present.
 síd, peace, comp. síd-athair, p. 341, peace-father. Hence sídach, peaceful, p. 111, l. 29, p. 312, l. 3.
 sídaig, pacifier, 3921; corruptly, síthaig, LB. 66 b, sídaighthig, LB. 248 a, should probably be sídaighthid. Cf. sulbairighthid (gl. lepos), Sg. 676. Cognate with the verb sídaigim, síodhach, pacific, síodhaghadh, pacification, P. O'C.
 sílem, p. 341, sower.
 síltóir, a sower, pl. dat. síltóiribh, 1505, 1508.
 sinte, stretched, extended, 3659, part. pret. pass. of sinim.
 sir-, continual. Compounds: sir-beogalach 3647, leg. -boegalach (?); sir-brén 3659; sir-debtah 3646; sir-decsiu, long-looking, sg. dat. -sin, p. 325, l. 28; sir-dubach 3665; sir-fegad 4868; sir-gaire 3384; sir-marbthach 3646-7; sir-shaegul, ix, l. 33; sir-scíthach 3646; sir-silte, continually dropt, 3666; sir-thene 3638, 3643; sir-trotach, ever quarrelsome, 3646.
 sírthe 3659, meaning obscure.
 sirthech 3364; P. O'C.'s sirtheach, that begs, craves, seeks, asks, demands, co sirtech, sollicitously, Rev. Celt. i. 38.
 sithe 4539, meaning obscure.
 slaetan tromgalair, xxvi. Also in Laud 610, fo. 145 b, 2, slaodan, cough or cold, O'R. Cf. treaghait tromghalair, Lism. 152 a 1; serg galair 2794.
 slain, acc. sg. 3372, meaning obscure.
 slán, salvus, comp. sláin-crechtach, healed of one's wounds, pl. n. -aigh 3127.
 slán 2976, indemnity, sg. gen. im tobach a slain, Laws, i. 192, l. 12.
 slatra, bold. .i. dana, Leb. Lec. Vocab. .i. láidir, O. Cl. coslatra 2589. This glosses co mbrassi, Féil, June 19. Samson slatra, S. Rann, 5365, co slatra, 5573. Hence slattratu, bold-

- ness : tria slattrataid, *through boldness*, LU. 35 b.
- slatt, *to rob*; oc slait 1971; roslatsat, *they plundered*, Ann. Ulst. 836. Cognate with slatt, 'a rod' (W. *llath*); slat *riogtha*, 'a sceptre'; slat *bhroid*, 'a goad'; slatadh, 'a switching'; slata[í]m, 'I switch,' P. O'C. Hence the Eng. slang word to *slate*.
- slúasat, sg. gen. sluaisti 3163, where it means a paddle, *sluasad*, 'a shovel for ridding clay or rubbish,' P. O'C.
- smér, *blackberry*, pl. gen. 1891, W. *mwyar*.
- snáth-égne xxx = snáthéicne, LU. 81 a, 17, snáth, *thread*, but what is égne?
- sním 2483, 3689, *distress*. Hence the adj. *snímach*, S. Rann, whence the abstr. *snímche*.
- so-char, better so-chor, sg. gen. sochair 743, *profit, advantage, emolument, benefit*, P. O'C. In the Laws, i. 52, l. 19, *sochar* is glossed by *cor comloige*.
- so-charthanach 3856, *amiable*; carthanach, *loving, friendly, affectionate, charitable*, P. O'C.
- so-chlann, *goodly children*, acc. sg. 2143.
- so-chmacht, *possibility*, p. 325, ll. 32, 33, deriv. of sochma, *possible*.
- sóer-clandacht, *noble lineage*, sg. gen. -a, 743.
- so-foircetal, *good teaching*, sg. gen. -uil 2469.
- sog 4011. Perhaps P. O'C.'s sógh, *happiness*; also, *good cheer, good fare*.
- so-gním, a *good deed, a laudable action*, 2466, 3943, pl. dat. sognímaib, LB. 252 a, 252 b.
- so-inscene xxv, *oratory, innsence, speech*.
- so-mesccha, *intoxicating*, 3162.
- somul, in somulrith carpaid 3088 is obscure to me.
- so-tóla, *good to drink*, 3162.
- sord .i. glan, 967, from *sverdho-s, *bright* (?).
- sorn na hatha 2629, *furnace of the kiln*.
- sor-túaidh 4264 for sair-túaid = soir ba thuaidh, *north-east*, P. O'C.
- so-thoirsech 3660, *lamentable*.
- sponge-áible 2973, pl. dat. sponcáiblib, LL. 267 b; spongec, *spunk, touchwood, tinder*, P. O'C. Seems identical with sponge, *sponge*. Cf. Nhg. *feuer-schwamm*.
- sráinim, *I rout*, rosraíneid in cath forra 3252. The verbal noun is *sróineid*, *sróineid* in LB. 46 a, 57, 72 b; sraíneid catha 3267.
- sreím, *I cast, fling, scatter*, pres. ind. act. sg. 3, sreidh (sreídh ?), 2135.
- sreth do rámaib, a *row, or bench, of oars*, 3574, 3581.
- sriab, *streak, stripe*, 4065, 4069, acc. sreib 4067.
- sroín, F. *nose*, almsa as cech sroin o feruib Muighi 3272.
- sruith 2022, *venerable*, 445.
- sruithighecht (i.e. sruithidecht) p. 308, l. 38, *seniority*.
- stoil xiv, xv. The usual explanation—a *stole*, from Lat. *stola*—will not do here. Possibly *stoil* was the name for a harp-cover.
- suaite 3659, perhaps = P. O'C.'s *suaithte*, 'kneaded, tempered, mixed.'
- t infixed pron. for s : rot-biat 2544.
- taball clarthra, a *waxed tablet*, acc. sg. 3704, from Lat. *tabella*.
- tachar 3658, .i. deabhaidh no comhrac, a *fight or fray, a battle or skirmish*, P. O'C.
- tachraid 4305, a verb corresponding with the *doenireihar* of B.
- tagut (leg. tadat ?), *thief*, pl. gen. p. 358, l. 16.
- taghram, a *calling*, 2109; tograim 2114, for togairm, O'Don. Supp.
- taidbred, *beholding, visioning*, xi, l. 28, for taidbriud, LL. 232 b, ni fetait ar nderca-ne taidbriud na tadhall forro, Lism. 118 b 2, dat. dia taidbriud 7 dia ndescin, LL. 234 b 14.
- taire 2108, is perhaps = O'R.'s taireadh, *praise, commendation* (?). Cognate with an adj. of which the comparative is written *tariu* in LL. 54 a.
- tairisín menma fri 3035.
- tairisínigim, *I have faith or trust*, tairisínig 3150, imperat. pl. 2, 3547. A denominative from tairisín, *faith, trust, confidence*, P. O'C. Cf. tairisnech (gl. *confidens*), ML. 58 c. 18.
- tairmesc[th]aid, *hinderer, preventer*, 3920 = tairmescthaid, LB. 66 b, 251 b.
- tairpteach 2215, 4783, *strong, mighty* (?): dorat-sidhe turrac tairpteach ar na treinferaibh, Lism. 117 b. 1.
- tairsech, *lintel*, xi, ll. 24, 25; but in 1200 and p. 306, *threshold*.
- taiss (?), taisse (?), a *relic*, pl. n. taisi 2775, 3148, gen. taisse, 2441.
- taithesc, *answer*, gen. taitheisc, 4538; acc. taitheisc, Wb. 27 c. 29.
- tanag 484, a *kind of cheese*, grus .i. tanoch, Leb. Lec. voc.; sg. gen. *tainghe*, LB. 215 a; dat. oc ithi blogi do thanaig, LL. 125 a, 19; pl. acc. *tangea* (gl. *formellas*), Regina 215.
- tangnach, *treacherous*, 3650.
- tangnacht 4051, .i. meabhal no feall, O'Cl. *fraud, malice, or treachery*, P. O'C.; written tagnacht in Ann. Ult., 914, 942, 963.
- tarasair 1075, 1891, *he stayed*, from do-air-siasair. tarcaid, *he offered*, 4676; pl. tarcatar 4174; pass. pret. sg. 3 tarcas 750. Here *rc* is from *rg*.
- tardot, *over thy*, 1420.
- targabál, *transgression, trespass*, pl. gen. 2461,

sg. nom. targabáal, Wb. 9 c. 19, and acc. targabail, Corm. s. v. mat.
 tarradais, *thou hast met*, lit. *overtaken*, p. 306, l. 30. See *doairthetar*.
 tart, *drought*, gen. tarta 2375.
 tas, for das, infixed pron. *them*, 3880.
 tathchor maic for, p. 327, l. 1, *to return a child on someone*. Cf. co ro tathcuirem, LB. 47 b.
 tathonn, *we have*, xi, l. 12 and Féilire, prol. 217. So tathum, *I have*, tathad, *they have*, O'Cl.
 techt pl. techta 3664, an epithet for the seas of hell. In the Irish Maundevile *muir techt* is the Dead Sea. O'R. has a *teachd*, 'innavigable,' which may be our word.
 techtaide 3616, seems pret. part. pass. of O'R.'s *teachdaím*, *I condense*, *close*.
 tégad, *warming*, *heating*, 4431.
 teicemaid, *he will happen*, meet, 3456, a redupl. fut. sg. 3 of a verb *tecmaim*, whence *tecmuídh* 3439, inferred by the mediaeval Irish from the *s*-forms of *doicmaingim*.
 teistemain medónach 4143.
 tene sénta 4425, *hallowed (or charmed) fire*.
 tesbach 3146, *heat*, *warmth*; a formation from *tes*, *heat*, gen. *tesa*, LB. 37 b.
 tessagecht, *warming* = P. O'C.'s *teassaidheacht*; sg. gen. -a 591. Cognate is *tessaigthe*, *torrid*, S. Rann 159.
 tessargadh 1678, *to relieve*, *save*, *deliver*, *teasargadh*, P. O'C. Mid. Ir. verbal noun of *do-essurc*, encl. *tessaircim*.
 test, *testimony*, 4284, scribal error for *teist* (?).
 testugud, *bearing witness*, 217; *teastaghadh*, P. O'C. Verbal noun of *testaigim*; pret. sg. 3, *ro thestaig*, LB. 184 b.
 tiachair, *troublesome*, 1383; .i. *doiligh*, O'Dav. 122, .i. *feargach* no teinn, O'Cl. *peevish*, *angry*, *froward*, *sore*, P. O'C. *tichair* Sg. 41 a, is probably a scribal error for *tiachair*.
 tiachtain etarru 2102 (= *tichtain ettorra*, B.), lit. *coming between them*, *falling out*, *quarrelling*. Compare the phrases, *batar cosidamail noco tarla etorro* . . . *imman muic Slanga*, LU. 42 b; *tarla etarru*, LL. 242 a; *dorala itir Luicet* 7 Aed mac Morna isin chath, Rev. Celt. v. 197.
 tid-naictech, *bountiful*, *munificent*; P. O'C.'s *tiodhlaictheach*.
 *tim-ochar, *to carry*, 1817. Cf. *imochar*.
 tinne de ór, a *chain* or *link* of gold, p. 348, l. 3 from bottom.
 tin[n]e sailli, a *flitch* (?) of bacon, p. 319, l. 23.
 tinnesnige, *hastiness*, 3182, a deriv. of *tinnesnech* (gl. *festinosus*).
 tinnscra, *bride-price*, 1159, where, however, it seems to mean a payment to which a wife legally quitting her husband was entitled.
 tinsanaim, *I drop*, pret. sg. 3 *rothinsan* p. 349,

l. 28. The verbal noun seems *tinsaitiu*; dat. *tinsaitin*, LL. 159 b, 2.
 tintodach, *translator*, 3321 = *tintathach*, G. C. 25; deriv. of *tintud*, ML. 40 a, 14; gen. *tintúda*, ML. 45 d, 2.
 tinud vii, l. 3, verbal noun of *tinaim*, *I vanish*. To this belongs *tinside*, 'evanescent,' LB. 38 b.
 tír na mbéo 2578, *the land of the living*.
 tír urlann xxiv., *demesne* (?).
 tíreach, as an epithet for water, 2127.
 tirus 2013 = *urus* 4592, *a journey*.
 tísana, *beneath*, 4738, *tis*.
 tiug-chotlud, *last sleep*, 402. A compound of *tiug*, 'end;' so *tig-bae*, *tiug-flaith*, *tiug-laithe*, *tiug-lecht*, *tiug-lomrad*, *tiug-sáil*.
 tochainseim, *following*, 1123, 1132; acc. hi tochoisgim, ML. 37 a, 20. Cf. the verb *dorochoise*, 'secutus est,' Rawl. B. 512, fo. 21 a i.
 tochmaircim, *I woo*, act. pres. ind. sg. 3 *tochmaircid* 2797, denom. of *tochmarc*, 2794.
 tochus, *wealth*, sg. gen. *tochusa* 2368, *cona tochus techta*, Laws, i. 40, l. 18; *eneclann do cach fo tochus*, *ibid.* 42, l. 27.
 todra 2567, *desire*, *togra*, 2680.
 todernaib 2762, qy. for *todernamaib*, pl. dat. of *toderna* (gl. *supplicium*), Sg. 133 b, pl. acc. *todernama* 3894.
 toeb, *side*, gen. *taeibh* 4749, but *tíbe* in LB. 251 a 68, *na taeibí* in the Irish Maundevile, Rev. Celt. vii. 363, l. 34, which points to the *s*-declension. So does the dat. sg. *tóib* 2069, *taeibh* 2046, 2691. W. *tu*.
 togairt, *herd*, *herding*, *togartach*, *herdsman*, *dairymaid*, p. 321, last line.
 toghdacht, *choice*, 2907, *togaidecht*, p. 321, l. 26; Féil. lxiii. Cf. *toghtha*, 'chosen,' P. O'C. *tre thoghdhacht*, 'wilfully.'
 toi 2974, *silent*, *dumb*.
 toich 749, *a natural claim* or *right*, P. O'C., and see Wb. 9 a 13: 29 d 13.
 toichim tuinne, *advance of a wave*, 3181, = *tu + céim*, as *trichem* from *tri + céim*.
 toirithnigim, *I relieve*, act. pres. ind. sg. 3, *toirithnigid*, 761; denom. from *toirithin*, *relief*, *toirithnus*, *relieving*.
 toirrchius, *pregnancy*, *foetus*, 2993, *toirrrches* 3007, deriv. of *torrach* 2804, = W. *torrog*.
 toisc, *business*, *errand*, 2964.
 toll na comlad, 1975, *keyhole*, lit. *the hole of the door-valve*.
 toltanaigim, *toltnaigim*, *I please*, *incline to*, *consent*, act. pret. sg. 3, *rotoltnaigh* 257; *ro-toltnaigestar* (gl. *placitum*), Sg. 7 b.
 tonn danatais 3043, *tonn diadachta* 3045, *tonn caillig oifirinn*, p. 317, l. 15.
 torathar comairli 4682, lit. *a monster of a counsel*.
 torruma, *to visit*, *to attend on*, 1234, 1266, 2663,

- 399¹, 432⁰, 4657, torroma 4373. Verbal noun of *torromaim*, whence *rothorromad* 4882.
- tosca 3172, cognate with *toisc*, q. v. *toscai eimilta* ele acum, Lism. 44 a, 2.
- trachtaire, *commentator*, 3325; *one that treats or discourses on a subject*, P. O'C. Hence *tractairecht*, Sg. 145 a, 4.
- trathairect 1976, *handling, attending* (?).
- treblait = *tribulatio*, sg. gen. *treblaiti*, p. 304, l. 31.
- tre-bláidnide, *three-year-old*, 3794.
- tre-denus 357, l. 8, *a space of three days*. See *denus*, supra.
- tregdad 2962, *piercing, boring*, verbal noun of *tre-gdaim*, cognate with *tris-gataim* (gl. *foro*), Sg. 54 a, *trecatim* (gl. *foro*), MS. Lat. 11, 411, (Bibl. Nationale) fo. 125 b. In 564 *tregdad* seems a scribal error for *tregat, colic*.
- trell. *a while*, 1246, gen. *trill*; in *cind trill fodaí*, LB. 221 b.
- trén, *strong*; comp. *trén-dírgad* p. 339, l. 4.
- tres, *fight*, v. *troimthres*.
- trethan, *foot*; comp. *trethan-garb, rough-footed*, 4731, *treathan* .i. *troigh*, O'Cl.
- tre-tholl 2962, *full of holes or graves*; *treatholl* p. 317; *tir tretholl* .i. *relec*, Rawl. B. 502, fo. 58 b 1. Cf. W. *try-dyllu*.
- treóraige, *guide*, 4673. The cognate verb *tre-oraigim* (ro-m-treoraig, LB. 7 a) and its verbal noun *treorugud* (LB. 162) also occur.
- triamar, pl. *triamura*, 4567, *sorrowful* (?).
- trice 3182, *activity, agility*, P. O'C.; ar *threis* 7 ar *thricce*, Three Fragments, 24; a deriv. of *tricc*, S. Rann 1926, 5325.
- trichemrud 2973, LU. 80 a, 5, *redly rushing* (?), an epithet of fire and sparks.
- troit 3658; *troid, a quarrel or fray*, P. O'C.; *dognid troid, they encounter*, Ir. Nennius, p. 116. See *trot*.
- trom, *heavy*; compounded: *trom-lassair* 3639, *trom-thres* 3639. Hence
- tromdacht 1591, 2668, LU. 5 a 15 = *tromdhacht*, 'gravity, seriousness', P. O'C.; and
- trommdae 2573, pl. n. msc. *tromda*, LB. 164 a; *tromdha, weighty, grave, sober*, P. O'C.; *co-tromda* LU. 82 b 8.
- trompa, *through them*, 4609; so *tromhat, through thee*, Lism. 94 a, 1.
- trostán 2446, *a long staff or pole* used by pilgrims, LB. 213 b and P. O'C., *dimin.* of *trost*, gl. *trabs*, Sg. 70 a 4, *tres na trosti*, LL. 236 a, from W. *trost-en*, which, again, may come from Lat. *transtrum*.
- trot, *quarrel*, pl. *troit* 3658, pl. acc. *trota*, LB. 120 a 6, *dimin.* *trodán*, 'skirmish', P. O'C. Hence *trotach*, 'quarrelsome', LB. 251 b.
- tuaith-gerrtha 2975, *badly mangled or mutilated* (?); *tuath* in compounds: 'sinistrous,' 'awkward,' P. O'C.; as in *tuaith-cheard*, 'the magic art,' *tuaith-chleas*, 'an awkward prank or trick,' P. O'C. The *gerrtha* must be the pret. pass. of *gerraim*; cf. *in-gerrtha* (gl. *lacerandum*).
- tuaraid 2470, seems act. pres. ind. sg. 3 of a verb **tuairaim, I provide*, cognate with *tuare, provision, food*.
- tubaim fri, *I oppose, gainsay*, *rothubh frind* 2255, cf. fo *dáig na ro tubaide fria enech*, LU. 130 a, cognate with *tubha*, *a contradiction or opposition*. P. O'C.; but cf. *Ancient Laws*, i. 269, 298: *tuba slóig fo mendad*, 'the attack [?] of a host upon the house.'
- tuicsinnugud 4611, cognate with *tuicse*, gen. *tuicsean*: *tuigse*, 'skill, judgment, understanding,' *tuigseanach, intelligent, judicious*, P. O'C.
- tuidmide, *infixed* 3879, *tuidmíthi* (gl. *infixae*) MI. 58 a; *tuidhme* .i. *coimhcheangal*, P. O'C.; *fri tuidmí na suanemun*, S. Rann, 4278; *co tuidmib na drumslaite*, S. Rann, 4892.
- tuil-brén 3664, epithet for seas of hell.
- tuili 4783, prob. for *tuile*, flood.
- tuirthecht, *an account*, 1011 = *tuirtheacht* .i. *airmheacht* no *scealaidheacht*, P. O'C.; acc. pl. *tuirtechta*, LB. 33 a. Cognate with *tuirthiud*.
- tuirthiud, *story, account*. O'Cl.'s *tairthiudh* .i. *sgela* should perhaps be *tuirthiudh*. So dat. ní *dia thuirthiudh*, LB. 169 a.
- tummta, *dipt*, pret. part. pass. of *tummain*; *coinnle tumtha* 1995.
- turad, *dry weather*, p. 330, l. 16, .i. *sin trim*, Corm.
- tur-bród xxvi, .i. *brised*, H. 3. 17, col. 27. *turbrod cairde, breaking a truce*.
- turcnom xxxvii. Seems = *turgnamh* .i. *togbhail* no *ullmhughadh* O'Don. Supp. and here to mean the *preparation of, or collection of materials for, a banquet*, cogn. with *ur-gnam, frith-gnam*.
- uaimmbrechtrad xxx., lit. *stitch-variegation*.
- uain, *time, leisure*, *nochan-uain* 1561.
- uais, *noble*, 4208, .i. *uasal*, O'Cl., who gives the compound *uais-inghen*. The dat. pl. occurs in O'Dav. 80, s. v. *docíallathar*: *ochtaib uaisi* (b).
- uar, *cold* = W. *oer* (ex **ogro-*?) occurs in the following compounds: *uar-chrabud, cold piety*, 4579; *uar-chris*, 2724; *uar-uisce, cold water*, 3006, 3024.
- uasal-sácart, *archipresbyter*, 736, 811, 837, 1865, 3944, 3995, 4345.
- udacht, 2885, *a will or testament*, P. O'C. = *aidacht, edocht*, Book of Armagh, 18 a 2: au-

- dacht, Corm.; sg. gen. aidechta, edechta, Ann. Ulst. 552, 1044.
- uisce ernaigthe 566, *water of prayer, holy water*, usce oiffrind, 2162, *water of mass, i. e. water used for mixing with the sacramental wine*.
- umaldóit, *humble service*; luidh F. forsin n-umaloit 2564; roerail fair umaloit 4045.
- únad, *to cleanse*; d'folcad 7 d'únad 2921 = d'únadh ocus d'folcadh, *Book of Rights*, ed. O'Don. 222. A cognate word *unach* (leg. *únach*?) is in Corm. Gl. Tr. 166.
- ur-char [= aurchor, irchor, erchor] d'aithinne, *a cast of a torch*, 2907.
- ur-clad, *a great mound or dyke*, gen. sg. urclaide, 2217.
- ur-daingnigim 3002, *I confirm, establish*, O'R.; but in 3002 *strengthen*.
- ur-éirge, *rising up*, 1880, 1881.
- ur-grána 2220, for urgránna, *valde deforme*, O'Moll. 99.
- ur-mor, *the greater part*, 4720, irmor, Rawl. B. 502, fo. 57 b 1, sg. gen. ermoir 3318.
- uronna (for ur-ronna, ur-randa?), *portions*, 1256.
- ur-thorad viii, l. 23, *produce* (?)
- urtlach, *lap*, sg. gen. urtlaig 81; pl. n. urtlaige, note to Féilire, Jan. 1.

ADDENDA.

- P. xv, l. 15. There is another copy of this story in Egerton 92, fo. 30 b 2.
- P. xv, l. 21. There is an imperfect copy of this story in the same MS. fo. 17 a 2.
- P. xvii, l. 3, *add* and a third in Egerton 92, fo. 30 a 1, whence it was published by O'Donovan in the Journal of the Kilkenny Archaeological Society, 1858, p. 453.
- P. xviii, l. 13, *after this insert* fo. 53 a 2. A poem on the eight canonical hours, beginning Ocht n-eric na colaiaí.
- P. xix, l. 3, *add* There is another and somewhat fuller copy of the Irish pseudo-Turpin in Egerton 1781.
- P. xix, l. 18, *after saints insert* There is another copy in Egerton 92, fo. 31 b; and an abridgment in LB. 187 b.
- P. xix, l. 20. There is another copy of this tract in Egerton 149.
- P. xx, l. 7. This legend is better told in the Lebar Brecc, p. 37, col. 2 : see *Rev. Celt.* ii. 382.
- P. xx, l. 10. The Tale of the Two Children is also in Egerton 92, fo. 26 a 2.
- P. xxii, l. 10. Another copy of this note is in Egerton 92, fo. 30 a 2-30 b 1.
- P. xxii, l. 16, *before* 'Beda' *insert* 'Boetsius.'
- Pp. xxiv, xxv. The *Tellach Temrach*, 'family of Tara,' here mentioned, is a bardic name for the people of Ireland. See *Annals of Loch Cé*, i. 474, n. 2; scél Tellaig Temra, LL. 216 a 25.
- P. xxvi, l. 24, *add* It corresponds to some extent with the story in Egerton 1782, fo. 38 a 2-39 a 2, and with § 12 of the Vita S. Ruadani, Codex Salmanticensis, coll. 324-328; and see Petrie's *Tara*, pp. 101-103, and O'Curry's *Manners and Customs*, ii. 336-337.
- P. xxviii, l. 5. Compare *Lives of Cambro-British Saints*, p. 509.
- P. xxviii, l. 21. See more as to the battle of Cúil Dreimne and the druid's fence (*airbe = erbe*) in Petrie's *Tara*, pp. 99, 100, and the Annals of Ulster, A. D. 560.
- P. xxix, l. 9. A fifth copy of this poem is, according to Dr. Kuno Meyer, in H. 3. 18, p. 41.
- P. xxxi, *after* l. 8 *insert* The piece ends with a description in prose and verse of the happiness of Ireland during the reign of Conn Cétchathach; and the rest of the column is filled with five lines of prose beginning: Gebe lenadh ail bheth maith denad comairli Arastotuil (Whosoever desires to be good let him act on Aristotle's advice).
- P. xxxii, l. 2, *add* The note on the three Cries is from the *Dá Brón Flatha Níme* (Two Sorrows of Heaven's Kingdom), Book of Leinster, p. 281, ll. 8-19.
- P. xxxv, l. 16, *after* 106 *insert* and another in the Book of Ballimote, p. 247 a 1.
- P. xxxvi, l. 5, *after* ii. *insert* 212-215.
- P. xxxvi, *after* l. 20 *insert*: The story ends with the murder of Fiacha by Connla in order to heal himself of leprosy by bathing in the royal blood. See O'Mahony's *Keating*, p. 342.
- P. xxxvii, l. 4. There is another copy of this poem in the Book of Ballimote, p. 172 a 9.
- P. xxxvii, l. 10. The same story occurs in the Book of Ballimote, p. 255 a 34.
- P. xliii, *after* l. 19 *insert* It is little but the prose framework of twelve poems, which begin respectively thus:—
Cuillenn, ba hadhbha fiadhaigh (fo. 152 a 2).
Esteacht beo ón bím 'nar dtost (fo. 152 b 2).
Ar mallacht ar mhnaí Irgail (fo. 153 b 1).

Dámh trír thancatúr ille (fo. 153 b 2).
 Fulachtt na Morrighna anall (fo. 154 a 2).
 Deichen dorín bir Deichin (fo. 154 b 2).
 In fuil naib aderat frium (fo. 155 b 1).
 Ac so in fert a ngenir Find (fo. 156 a 2).
 Cnucha, cnoc os cind Life (fo. 157 a 1).
 Ingnadh in fíis tarfás dam (fo. 157 b 2).
 Baile na righ, Ros Temhrach (fo. 158 a 1).
 Ni maith aniu mh' irlabra (fo. 158 b 1).

Of the fourth of these there is an older copy in the Book of Leinster, p. 207 b.

- P. lxxi, l. 4, add *fo-cerd* 1997 = O. Ir. *focheird*.
 P. lxxvi, ll. 1, 28. Since these lines were printed, I have learned that Prof. Windisch dissents from Prof. Thurneysen, and regards *fetar* as resting on an old compound *vid + dhā*, comparable to Skr. formations like *vidām cakāra*. The *t* in *fetar* would then correspond with the *t* in *cretim*, 'credo,' from **cred-dhāmi*, and in (*do*)-rat, 'dedit,' from **pro-dadāi*.
 P. lxxx, after l. 32, insert Pl. 3 *dorimartus* (leg. -*tais*) 3619.
 P. 21, l. 686, after *treas* insert [mudh], and in l. 712, after *shet* insert [choss].
 P. 59, l. 1948. After this the copy in Laud 610, fo. 1 a 2 has: *Nos-fega tairis con-aicce ba lán in muir dia eis*, 'he looks over at it and sees that the sea was full in behind him.'
 P. 240, l. 31. The Ulaid stooped their heads in charging. Compare *Annals of Loch Cé*, i. 342, l. 26.
 P. 296, l. 6, add and in Jocelyn, Colgan's *Sexta Vita*.
 P. 296, l. 33, add There is a similar tale in the Life of S. Winifred, *Cambro-British Saints*, p. 521.
 P. 296, last line, add and two remarkable cases are recorded in the *Annals of Ulster*, at the years 738 and 783. Fergus Glutt rex Cobho, sputis uenenatis maleficorum hominum, obiit. Flann episcopus sapiens, abbas Inse Cain Dego, ueneno mortificatus est.
 P. 297, l. 7, after *flesh* insert and cf. the following lines in the *Divina Commedia* (Inf. xxxiii)—

Sappi che tosto che l'anima trade
 Come fec' io, il corpo suo l'è tolto
 Da un demonio, che poscia il governa
 Mentre che 'l tempo suo tutto sia volto.

- P. 303, l. 36. The MS. cited by Dr. Todd was probably the Book of Lismore, in which, fo. 44 b 1, there is a version of the legend.
 P. 308, l. 30, add *A scala aurea* by which S. Aidus ascended to heaven is mentioned in the *Cambro-British Saints*, p. 246.
 P. 313, note 5, add See O'Clery's Glossary, s. v. *Dolmha*.
 P. 317, ll. 18-21. This obscure quatrain stands thus in Rawl. B. 502, fo. 58 b 1:

Tir tretholl
 oca facbat reg recholl
 abb cet [cell] custoit rothonn
 cenn i cocholl sroil sechonn.

'A grave-yard whereat kings leave a shroud: an abbot of a hundred churches whereto cometh a great wave: a head in a cowl of satin beyond us.'

- P. 319, after l. 10 insert With the 'white red-eared cow' mentioned here and in many other places in Irish stories cf. the *taru gwyn eskyvarlennyc* of the Welsh Laws, i. 6.
 P. 337, l. 4. There is a fourth copy (imperfect at the beginning) in Laud 610, ff. 1 a-5 b.
 P. 337, l. 29, add They are also mentioned in the poem printed supra p. 135, ll. 4556-57, 'without a *brugaid* (landholder?) who will give tithe of his herds, of his fair cattle.'
 P. 337, l. 31. That children were actually sold under stress of famine see the *Annals of Ulster*, ad a. 964, and the *Chron. Scotorum*, ad a. 1112.
 P. 340, l. 15, after Compare insert the murder of Emand a Burc, *Annals of Loch Cé*, i. 626, and
 P. 340, l. 25, insert 2390, 'in his single thread,' i. e. as we should say, 'with hardly a stitch of clothes.' Cf. *can én shndáthi*, Ir. Maundevile, *Rev. Celt.* vii. 76.
 P. 348, l. 2, add In 2237 it seems used to mark out a boundary. So in Iceland, says Vig-

- fusson, 'a man started at sunrise with a burning torch and followed the course of the sun round the piece of land he wished to claim.'
- P. 348, l. 4, after 3012 insert There is a similar story in a note to the *Annals of Loch Cé*, i. 363.
- P. 348, l. 30, add The expression *screpul cach sróna* occurs in LL. 111 b.
- P. 361, l. 13, add One of them (an *ech uiscé*) had intercourse with a priest's daughter, the result being the *mill Lettrech Dalláin*. See H. 2. 16, pp. 242, 243.
- P. 368, add to article 'womb:' child speaking out of, 347.
- P. 378. In the article *Dál Riata*, after 314, insert nearly coextensive with Argyle, the Irish *Dál Riata* is
- P. 381, col. 3, *Tricha cé na soillse* is now Lecale barony, co. Down, *Annals of Loch Cé*, ii. 230.
- P. 383, col. 1, to the article *adam dé* add *adam aed*, *adam braicc*, *adam rend* my two eyes, my two hands, my two feet, LL. 238 a. So *adar-n*, our two, LL. 186 a 23.
- P. 385, col. 1, insert *arra*, payment, tribute, gen. *arrad* 2088.
- P. 385, col. 2, to the article *biait* add In pp. x, xii, and in lines 1095 and 4846, *biait* means the 119th Psalm, *Beati Immaculati*. See Rawl. B. 502, fo. 44 a 1, where that psalm is said to bring a soul out of hell at the end of a year (*dobeir* in *biat anmain* a hiffurn hi cind bliadne).
- P. 386, col. 1, insert *bóbán*, calf, but in 4471 the name for a bell.
- P. 387, col. 2, to the article *casair* add borrowed from Old-French *casure*. A similar native word is *cassair*, 'brooch:' in *dechiult cen chassair trit*, Rawl. B. 502, fo. 59 a 2.
- P. 388, col. 2, to the article *confad* add *Conbadh inna con*, Ann. Ult. ad a. 775
- P. 391, col. 1, to the article *erlathar* add From the following passage in Rawl. B. 512, fo. 66 b 1, *erlathar* seems to mean dispensation: air is tria érlatar 7 comairli nDé (gl. *superna enim dispensatione*). In p. 214, l. 19, therefore, for . . . read by dispensation.
- P. 391, col. 1, to the article *estud* add This seems = *istad* in the compounds *istad-luc* (dat. sg.) LB. 219 a, and *prim-istad*, Battle of Moira, p. 198, l. 21, and *tsdad*, O'Donovan's *Hy Fiachrach*, pp. 280, 282, where it is rendered by 'mansion.' O'Brien spells it phonetically *iosda*, and explains it by 'house,' 'habitation.' Can it be a loan from a Teutonic *stadi*, whence Nhg. *Stadt*?
- P. 394, col. 1, add *Idal*, *Idhul a Jew*, x, l. 23. This word (O'Reilly's *Iuíl*) frequently occurs in the Irish Maundevile, pl. n. *Idhail*, gen. *Idhal*, *Rev. Celt.* vii. 75.
- P. 399, col. 1, to the article *scolóc* add: In Mac Conglinne's Vision, LB. 214 a, *scolóc* is used as synonymous with *timthirid* and *gilla*. It seems cognate with O.N. *skálkr*, A.S. *sealc*.

CORRIGENDA.

I. THE PREFACE.

- P. x, ll. 23, 24, *for* An idol *read* A Jew.
P. x, ll. 33, 36, 41, and p. xii, ll. 33, 36, 41, *for* Beatus *read* Beati *Immaculati*, i.e. the 119th Psalm.
P. x, last line, p. xi, l. 6 and elsewhere, *for* clerical students *read* young clerics. Pp. xiii, xiv, xv, *for* clerical student, *or* student *read* young cleric.
P. xi, l. 33, *for* dreaming *read* beholding it.
P. xviii, ll. 27, 28, *for* Founded, apparently, on *read* Translated from.
P. xix, l. 24, *for* comurda *read* comurtada.
P. xxiv, l. 16, and p. xxv, l. 9, *for* manor *read* Family.
P. xxvi, l. 20, *for* I *read* she.
P. xxxiv, l. 30, *for* congaiter *read* congairter.
- P. xxxvi, l. 3, *for* another copy *read* short story;
l. 4, *for* et seq. and the story *read* col. 2, in which this event is mentioned, and the saga.
P. xliii, ll. 8, 9, *for* an indeonad (gridiron?) was made *read* cooking was performed.
P. xliii, l. 35, *for* of Comuir *read* of Comar.
P. lxxxii, col. 1, and p. lxxxvii, col. 2, *dele the* articles ailén, oilén, which, notwithstanding Prof. Zimmer's opinion to the contrary, seems an unborrowed Irish word. See *Rev. Celt.* x. 368.
P. lxxxiv, col. 2, last line and p. lxxxvi, col. 2, l. 30, *for* sq. *read* sg.
P. lxxxviii, col. 1, l. 17, *for* 'W. pwn = pondus' *read* From Fr. *point*.

II. THE TEXT.

- LINE
5, *for* (inshor) *read* (n-inshor).
78, *after* roatraigh *insert* [in t-usce].
152, *for* genealaig *read* genealach.
157, *for* cona cnamat *read* co n-accnamat.
171, *for* mhogad *read* mhogaid.
192, *for* im thecht *read* imthecht.
311. Almost illegible in the MS. After this page had been printed off, the first three words seemed on a bright day to be: Fagaib do (be)nnachtuin.
315, *for* di(uisciu) *read* di(gh).
317, *for* . . e *read* uime.
318, *for* . . ba *read* daba.
321, *for* na ithfesa *read* naith fesa (i.e. náit fesa).
324, *for* 7 in, *read* , 7 in.
331, *for* . . *read* uile.
336, *for* uci *read* ucu(t), *and for the latter half of the line read* Dodeochaid didiu Pdtraic cu hairm i mbui Læghaire. Athert Læghaire.
358, *for* for *read* for.
- LINE
374, *for the former half read*: ica timurgud il-lanamhnus [7] i n-adhrad idhal.
399, note, *for* Aitt *read* Aill.
446, note, *for* leg. *read* for.
459, *for* comdhí *read* co mo dhá.
471, *for* Muscraihí *read* Muscraighi.
481, *for* bernfad *read* bernfad.
487, *for* doherbadh *read* doherbadh.
517, *for* imrulai *read* imrulaidh.
566, *for* sechmad *read* sechmaid.
568, *for* Dairi *read* Dhairi.
592, *for* t-soillsuighadh *read* tsoillsuighadh.
608, *for* in daíri *read* i ndaíri.
630, *for* an aintibh *read* a-n-aíntibh.
637, *read* aingelacda ann.
648, *for* n-aéntuidh *read* n-oéntuidh.
677, *for* nul *read* dul.
687, *for* cniger *read* cnighther, *and for* betho *read* báis.
723, *for* re *read* ro.
735, *for* t-airdecniudh *read* t-airdecnuidh.

LINE

- 751, for *suithi read slúithi*.
 757, for *No read Ro*.
 761, for *toirithnigh read toirithnighid*.
 819, for *Degaid read Dega*.
 854, for *traird read Iraird, and for ordnuid read ordnuid*.
 900, for *an Daire read a nDaire*.
 902, for *romhuid read romhuidh*.
 920, for *IS e read IS o*.
 930, for *nech read neich*.
 978, for *conidh-berad read co n-idhberad*.
 1008, for *Agaid (the lection of the MS.) read Adaig*.
 1033, for *isin nusqui read isinn usqui*.
 1068, for *quingcidis read quingcigis*.
 1097, for *an gainem read a ngainem*.
 1140, for *Noeibh read nemda*.
 1214, for *nero read níro*.
 1251, delete the note.
 1282, 1299, for *cuilinn read cuilí*.
 1393, for *ni read ní*.
 1413, for *a[t] read a*.
 1420, for *tardot súilib read tar do tsúilib*.
 1442, for *in araile read i n-araile*.
 1446, for *cuilne read cuile*.
 1476, for *De read de*.
 1497, for *: Magh read i Magh*.
 1669, for *itir read itir*.
 1735, for *choibsen read choibsin*.
 1774, note, l. 2, for *and read et*.
 1790, for *noemh read noebh*.
 1802, note, for *rohuighseat read roghuighseat*.
 1827, for *corosfeg-ainn read coros-fegainn*.
 1867, for *it read is*.
 1942, for *Mechairbai read Mechair bai*.
 1951, for *saidhidh read saidhidh and cancel the note*.
 2064, for *fornuidhi read furnuidhi*.
 2070, for *coicca fer⁶ read cóic deichnebuir⁶*.
 2106, for *fir-Fiadhait read fir Fiadhait (rectius fir Fiadhat)*.
 2113, for *farath⁴ read fa rath, and cancel the note*.
 2117, for *sochtais read fochtais*.
 2132, for *gun glanhail read gu nglanhail*.
 2133, delete the note 7.
 2218, for *lasamail read lasamain*.

LINE

- 2227, for *n[d]eimhnígi read neimhnígi*.
 2238, for *Aingel. Iar coiscrad doibh na hindsí doraidh read Aingel iar coiscrad doibh na hindsí. Doraidh*.
 2239, for *ar read as*.
 2294, for *toirnich read toirnech*.
 2389, for *Ochtnr read Ochtur*.
 2442, for *toisech read toisech*.
 2460, for *rohadnad read rohadhnad*.
 2512, for *n-essidh read ndessidh*.
 2523, for *dia n-ainm read dian (rectius dianid) ainm*.
 2533, for *cohinnfheithech read cohinnfheithmech*.
 2572, for *háthu read hachdu*.
 2667, for *cumang ar nd(ul) i naicsighudh read cumangar ced d(ul) i n-aicsighudh*.
 2754, for *ronertugh[ad] read ronertadh [MS. ronertugh]*.
 2766, for *intsamhail read in tsamhtha*.
 2767, for *shámhaid read shámhtha*.
 2861, for *mor read mór*.
 2872, for *Finnén read Finnchua*.
 2899, note, *read MS. anædhairædha*.
 2921, for *dunadh read d'únadh*.
 2964, for *Bidh am read Bidham*.
 3013, for *damhrad im theacht read da mháthair imtheacht*.
 3027, for *nducat read ndecat*.
 3047, for *Finnchua: 'Na. b. so, a read Finnchua na briathra so: 'A*.
 3080, 3348, 3396, 3629, 3701, 3811, 3817, 3843, for *iarrad read iarraid*.
 3091, for *nar' read nár*.
 3120, for *Tairnis read Tairisis*.
 3224, for *cath. read cath (?)*.
 3225, for *curabh aissi read cu rabhaissi*.
 3245, for *chomhlin read chomhlainn*.
 3252, for *rosræmadh read rosærainædh*.
 3267, for *sæmad catha read særainæd catha*.
 3273, for *in dam read ind am*.
 3304, note, l. 2, for *p. read ff. 82 b 1-88 a 2*.
 3428, for *ruithned read ruithne*.
 3441, for *rosœi trea read rosœi(r)tea*.
 3474, for *cumdad read cumdaig*.
 3570, 3872, for *betha read bethad*.
 3583, for *loinne[o]lais read loinne lais*.

LINE

- 3587, dele (?).
 3648, for , cruma, croma, read . Cruma croma.
 3786, for na read [ná] 'na.
 3789, dele the note.
 3933, for sualach read sualaig.
 3953, for rocongair read rocongair.
 3954, for chathreim read chathraig.
 4061, for .. seiced read as eicen.
 4091, for Fiachach read Fiachrach.
 4115, for haidhib read háidhib (*rectius* háighid?):
 for lobhrana read lobhrána.
 4153, for a muintir read Ninnidh.
 4154, for ricib ale read (sco)il. Acc.
 4179, for ... read (sh)aill, and for (mí)d read
 (lín)d.
 4186, for postea read peta.
 4195, for deghbhidh read deghbhídh.
 4280, for huacht read huasal.

LINE

- 4378, for domain read doman, and cancel the
 note.
 4437, for innsan read ríusan.
 4440-41, for .III. mis 7 ... a read VII mis
 nama.
 4477, for roráidh-sium read roráidhsium.
 4494, for lanpartaib read lán[ed]partaib.
 4497, for Fírailithir read Fírailither.
 4526, for dichéillaidí read dichéillidí.
 4541, for oc cetlai read occ etlai.
 4637, note, for Liligdech read Luigdech.
 4664, for Rofhergaig read Rofhergaiged.
 4744, for bliadni read bliadna.
 4758, for in doghuma read ind [f]ogh[n]uma.
 4840, for mbliadni read mbliadna.
 4845, for aimsir read aimsir.
 4885, transpose [é féin] to 4886 after aidhilg-
 nech.

TRANSLATION.

- P. 149, l. 19, and p. 182, l. 8, for the context of
 read a passage connected with.
 P. 149, l. 20, dele as far as the place.
 P. 149, ll. 29, 30, for sun arose read light ap-
 peared.
 P. 150, l. 12, for of read day before, and make
 similar changes in p. 170, l. 27; p. 172, l. 23;
 p. 201, l. 14; p. 247, l. 14; p. 263, l. 8; p.
 265, ll. 4, 5; p. 278, l. 11; p. 282, l. 16.
 P. 150, l. 22, and p. 153, l. 6, for Potitus read
 Potitius.
 P. 152, l. 21, for he used to be brought, read
 thou wast wont to bring him.
 P. 152, l. 30, see Index, s. v. greim.
 P. 155, l. 3, for wild honey was brought read
 He gave wild honey.
 P. 160, for goats, goat, read he-goats, he-goat.
 P. 162, l. 1, for ancient read venerable.
 P. 165, l. 12, for ... Saith, read 'No mistake,'
 saith.
 P. 165, l. 33, for student read habitation.
 P. 166, l. 12, for knowledge read sciences.
 P. 170, l. 24, 'brand of battle' (Mr. Hennessy's

- rendering), should perhaps be 'focus'
 (O'Curry's).
 P. 171, l. 9, for mug read mess (?).
 P. 172, l. 1, for Baite read Buíte.
 P. 173, l. 11; p. 175, l. 28; p. 177, l. 23, for
 chapel read great church (*recles*).
 Pp. 180, 288, for *Beatus* read *Beati* (*Immacu-*
 lati).
 P. 182, l. 8, for as far as when read where.
 P. 183, l. 14, for dowry read bride-price.
 P. 184, l. 32, for cowlung which lay before read
 cloth cap (?) on the head of.
 P. 185, ll. 36-37, for hospitality was shewn to
 them, read a feast was made for him, and
 cancel the note.
 Pp. 186, 187, for kitchen read storeroom.
 P. 189, ll. 27, 28, for If thou ... desired read If
 it were not disobedience to thee, I should
 not desire
 P. 192, l. 4, dele of God.
 P. 192, l. 5, after satisfied insert thereby
 P. 192, l. 9, for spell read philtre
 P. 192, l. 15, for arm read inlet.

- P. 196, l. 15, *for credence table read portable altar.*
- P. 197, ll. 15-17, *for clerical student read young cleric.*
- P. 197, l. 33, *for Lake of Milk read the Lake of the Milk.*
- P. 199, l. 8, *for furrows read ridges.*
- P. 204, note, *after Colgan insert Acta SS. and for 53 read 653.*
- P. 205, l. 13, *for mayhap read surely.*
- P. 206, l. 27, *for attacking read plundering.*
- P. 210, l. 7, *for was displeasing read seemed bold.*
- P. 210, l. 14, *for threatens read quarrels with.*
- P. 211, l. 6, *for was read contended with.*
- P. 213, l. 28, *for swiftly read vehemently.*
- P. 213, l. 36, *for rending (?) read reverted; note 3, for trench read dyke.*
- P. 214, ll. 2, 3, 'No boats (*ethra*) could catch it.' For this rendering I am indebted to Mr. S. H. O'Grady; but the nom. pl. of *ethar* (gl. *stlata*) is *ethair*, H. 2. 16, col. 391, and I suspect that the true translation is 'No birds could catch it,' *ethra* being perhaps = W. *adar*, and cogn. with Skr. *patra*, Eng. *feather*.
- P. 215, l. 2, *for broken read bruised.*
- P. 216, l. 5, *for I shall read Let me*
- P. 217, l. 4, *for seaweed read dulse.*
- P. 218, ll. 19, 25, p. 219, l. 2, *for holly read hazel.*
- P. 221, l. 9, *for commerce read commune.*
- P. 223, ll. 26, 29, 33, *for sub-prior read prior.*
- P. 224, l. 13, *for have been read should be.*
- P. 224, l. 16, *for will read would.*
- P. 228, l. 18, *for prior read abbot.*
- P. 235, l. 32, *for evils read violences.*
- P. 238, l. 2, *for at the end of read hard by.*
- P. 240, l. 30, *for in heat (?) read of a herd.*
- P. 243, l. 28, *for its fatness read their opportunity.*
- P. 245, l. 11, *for ruler read men.*
- P. 248, note 2, *for Martyrs read Masters.*
- P. 249, l. 9, *for compact read turn.*
- P. 252, l. 26, *for to Sliab Daidche read early to a mountain.*
- P. 254, l. 24, *for feeble read oppressive.*
- P. 255, l. 8, *for windswept read boggy (?).*
- P. 257, l. 2, *for later read thou seekest.*
- P. 257, l. 33, *for Why marvellest read What thinkest.*
- P. 258, l. 30, *for rapidly read nimbly.*
- P. 259, l. 34, *for extinction read lessening.*
- P. 263, l. 1, 'wonderworker.' I greatly doubt the correctness of this rendering. See Index of Irish words, s. v. *oeibelteoir*.
- P. 263, note 4, *delete the comma.*
- P. 264, l. 27, *for relations read relatives.*
- P. 266, note 4, *for ingerim read ingreim.*
- P. 271, l. 24; p. 277, l. 14, *for farmer read servant.*
- P. 271, l. 26, *for delayed read agreed to come; note 9, read fotruair.*
- P. 272, penult. line, *for 4728 read 4278;*
- P. 272, note 1, *read rocobera.*
- P. 276, l. 25, *for Ichta read Íchtar.*
- P. 276, note 4, *for icht read écht.*
- P. 278, l. 30, *for watch read canonical hour.*
- P. 279, l. 26, *for Israel read Jared; l. 32, for shrine read habitation.*
- P. 281, l. 22, *for equality of read so that they shape.*
- P. 284, l. 8, *for Easter read Lent.*
- P. 285, l. 26, *for exception read doubt.*

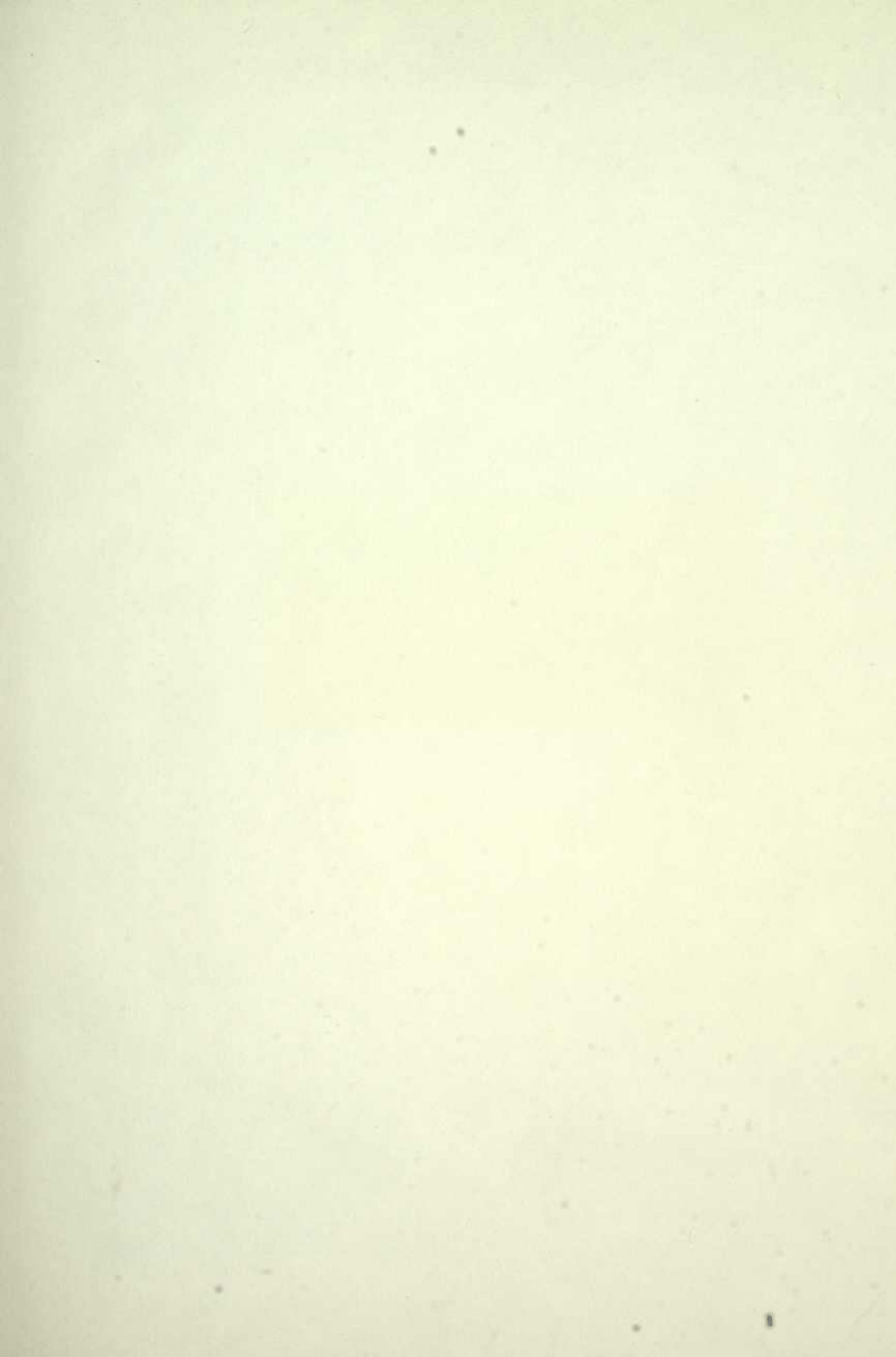
NOTES AND INDEXES.

- P. 293, l. 32, for *Potitus* read *Potitius*.
 P. 301, l. 24, for *Echin* read [F]echin, and for *Echen* read *Fechin*.
 P. 303, l. 3, before my insert the greatness of.
 P. 304, col. 2, l. 33, for *anguish* read *ailment*.
 P. 306, l. 20, read *coopernerunt*.
 P. 307, col. 2, l. 7, for more easily read from this.
 P. 309, col. 1, l. 7, for an *gallra* read a *ngallra*.
 P. 310, col. 2, l. 23, for this read that.
 P. 310, col. 2, l. 44, for *vengeance* would be taken *read* he would take *vengeance*.
 P. 313, col. 2, l. 6, for *sandals* read *shoes*.
 P. 314, col. 2, l. 12, before *judgment* insert *the*.
 P. 314, col. 2, l. 27, for *Araide* read *Riada*.
 P. 314, col. 2, l. 32, for *tribute* read *fleet*.
 P. 316, col. 1, l. 12, for *coecat* read *cóccuit*.
 P. 317, l. 19, for *trea tholl* read *treatholl*.
 P. 319, col. 1, l. 38, read *fochruib*; l. 39, *accal-laim*; l. 41, a *aslinge*.
 P. 321, col. 1, l. 25, read *Boi*; l. 27, *héisi*.
 P. 321, col. 2, l. 1 and elsewhere, for *kitchen* read *storeroom*.
 P. 321, col. 2, l. 27, for . . . to *milk* (the *kine* of) read on a *hillside* at the *herd* of.
 P. 322, col. 2, l. 30, for covered with *flowerets* read *smooth* (and) *flowery*.
 P. 322, col. 2, l. 38, for *ridge* read *top*.
 P. 322, col. 2, l. 40, for *Whose* read *Who*.
 P. 323, col. 1, l. 37, for 32 read 33.
 P. 324, col. 1, l. 24, for *airitech* read *airidech* (ms. *airgech*).
 P. 325, col. 1, l. 11, for *alaile* read *alali*; l. 13 for *di-* read *dia*; l. 29, read *Brig*; l. 30, read *Satan ina*; l. 39, read *homínibus*; l. 40, for *tir* read *dir* and cancel the note; l. 43, for *sin* read *siu*; note 1, for *indluth* read *inluth*.
 P. 325, col. 2, ll. 19, 20, for she sent . . . house read that sick person who was in the house sent a girl; l. 42, for 'O *Brigit*, I . . . to thee' read 'Nay, O *Brigit*, it is not due to thee;' l. 44, for that read this.
 P. 326, l. 21, for *id[cir]co* read *idio* (i. e. *ideo*); last line, for *nach* read *nach*; note 5, for *bedi* read *bedi*.
 P. 327, col. 1, l. 3, read *Ni anse*; l. 6, read *aní*; l. 23, *roráithat* (?); l. 25, *Adgladadar*; l. 39, for *leth* read *leath*, and cancel note 8; note 7, for *agerta* read *agata*.
 P. 327, col. 2, ll. 3, 4, read *How* has this assured itself?; last line, for in spite of read to (contra = *frí*).
 P. 328, col. 1, l. 7, read *Fobith*; l. 8, *praindi-[gu]bsa*; l. 13, *rot-baitsidersu*; l. 17, *bab-tizauit*; l. 25, *mibaclaim*; l. 28, *dixerax*; l. 40, *tiagait*.
 P. 328, col. 2, l. 5, for for read upon; l. 23, for *lame* read *lame-handed* (*mancam*).
 P. 331, col. 1, l. 22, for *uadhe* read *uad* he, and after *Brigitam* insert *cum*; l. 33, read *dabaig*.
 P. 331, col. 2, l. 23, for . . . read when the king of *Húi Cúluid* did not take it from him; and now in his necessity he came to *Brigit*; l. 24, for brought in read put into.
 P. 332, col. 2, l. 8 from bottom, read that (the hymn) 'Ni car *Brigit*' also was made.
 P. 335, col. 2, penultimate line, for at read in.
 P. 349, penultimate line, for *bar* read *chain* (or *link*).
 P. 351, l. 35, for *dadaig* read *daidchi*: l. 36, for at night read early.
 P. 363, col. 2, for *Beatus* read *Biait*.
 P. 364, col. 3, l. 43, for 360 read 361.
 P. 365, col. 2, for *holly* read *hazel*.
 P. 365, col. 3, l. 26, for 347 read 348.
 P. 367, col. 3, art. *Tawney*, read *ságara*.
 P. 368, col. 2, l. 5, for 347 read 340, 348.
 P. 387, nine lines from bottom, dele *priesthood*.
 P. 389, ll. 2, 3, read *daidche* early, 3565 = *daidchi*, *Táin bó Dartada*, p. 190, l. 30: cf. *daiche* .i. *moiche*, *soonness*, *earliness*, *P. O'C.*
 P. 390, last line, dele *dloma* and p. 313, l. 31.

21

3159

- 1875 draí at the tribal meeting (mordhal, airecht) of Corco Baiscinn.
- 2465 maer 7 reabaire 7 ronnaire, ... do thabhuch císá
- 2620 gold ring wishing an owner given to a king for person's freedom
- 2634 glanfad tiarait tiarait = claidhe B. ?
- 2657 a draí with prophetic gifts.
- 2672 f. reward for a molad by Seaman maighister - 'either gold or silver or
- 2832 a sceaball as 'fee' for baptism, ^{* here} VII. perpene dir. 3374f. 3 w
- 2919 f. ^{food-} prent to the king specified for land taken over by saint.
- 2931 f. ollamair ghabhunn
- 2990 f. the K. of Lunnor's two wives.
- 3132 the K. of Munster always to 'rise before' the successor of Finnchua
- 3152 the clothes of the K. of Connaught every year to F. Cf. 4270
- 3904 commair
- 3942 oibellteoir ... dia tolas ianthar in betha a bhfortuib
- 4143 essidh leabhar!
- 4169 ff. a privately owned mill
- * 4470 i scripul a chomraí 'as the fee for his Communion' [Ciarrán gave his l
- 4659 sacart meise 'chaplain'?
- 4759 land given w. the 'consent' of the king.



PB 1632 .L5 1890 SMC
Lives of saints, from the
Book of Lismore

