

ÉRIU

The Journal of the School of Irish
Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL II

DUBLIN

SCHOOL OF IRISH LEARNING, 33 DAWSON STREET
HODGES, FIGGIS, & CO., LTD., 104 GRAFTON STREET

LONDON

DAVID NUTT, 57-59 LONG ACRE

1905

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PRINTED AT THE



By PONSONBY & GIBBS

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THE EULOGY OF CÚRÓI

(AMRA CHONRÓI)

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

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

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

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

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

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

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

FERCERTNE DIXIT AMRA CONRÓI

(H. 3. 18, p. 49.)

[N]i hadha¹ dom anmuin² apairt^a romnett³ no romred⁴
ni madbui^{5b} ben⁶ i tirib toruais⁷ doroscarsuid mo namuid.^{8c}

Nar⁹ caur¹⁰ rus romaith^{11d}

rodin^{12fe}^{13e} faebra ficht¹⁴ fíba fess^f moch mairb.

Me^g domciallfaithar¹⁵ caidh¹⁶ iar n-eraic¹⁷ naire naire^h aisnde¹⁸
contethgamar^{19,20i} oen suide²¹ flsc (*sic*)^j domidsesc^j dond²² oinfer²³
fíbu²⁴ iarum ailib²⁵ feis iteir catha cuim^{26k}.

Curoi ro hir dam .x. mbruig[i]^{27l} mac Daire .x. ndairbé^{28m},
.x. srianu oirⁿ .x. n-eochu airmítíu^{29o} .x. n-étgudu^p ímuame^{30q}
.x. coire^{31r} .x. colga^{32s} det .x. saine cernd³³ claidhem^t cain .x.
mbraine³⁴ [p. 50] .x. mbeichluaigh³⁵ buain .x. ndeich mbo bo
cet^u .x. mbuachailli botana^v .x. soda^w soleicdi^{36x} asa^y slabradiuib
findruine nó airgit hi se[d]gregaib³⁷ oss n-eng^{38z}.

-
- | | | | |
|--------------------------------|---|----------------------------------|--------------------------|
| 1 .i. ni dlíged | 2 .i. ni maith dom anmain | 3 .i. rommairg | 4 .i. romanuc |
| 5 .i. ni matorachtat an ben | 6 .i. Blathnait | 7 .i. i tíraib na tor n-uasal-sa | |
| 8 nó doruscáiridhe mé namait | 9 .i. fíal | 10 .i. trenfer .i. daghlaech | |
| 11 nó frísroteim | 12 nó ní fé | 13 .i. faebhar | 14 .i. Fercert[ne] dixit |
| 15 .i. mé fodein ní mairfe | 16 .i. airmítínech | 17 nó iar n-eraim ingnais | |
| 18 .i. ernai | 19 .i. rotechtsam | 20 nó arotethcamar | 21 .i. aenfear |
| nomairfe .i. comflaithus | 22 .i. slondum | 23 .i. eon (nó aen) cinel dun | |
| 24 .i. oenfer nomairbhfe | 25 .i. da aile no fes aile | 26 .i. cú | 27 .i. fotirbé |
| .i. tíre | 28 .i. bancumala | 29 no aurfinda .i. ceinnfinda | 30 .i. cortharcha |
| 31 .i. saincenel claidibh | 7 in lin inbí no bídh ann is é lin biadh no berte | | |
| 32 .i. claidme co n-eluibh déd | 33 .i. coscrach nó buádhach | 34 .i. longa | |
| 35 .i. saithe bech 7 lestra | 36 .i. milchoin soleictí | 37 no graidhe (leg. graighe) | |
| 38 .i. for slicht oss n-allta | | | |
-

^a apuirt E, apairt Y ^b mad bui Y, mudbui H ^c doroscarsait re namait Y,
doroscarsait mo namaid E ^d romuith Y, romaith E ^e rodonfe Y, E
^f foebra fiachtar fíba fes Y, faobrai fiacht fíba feis E ^g Mo Y, me E ^h caid
iarneir ecaire E, iar nerr ecaircc Y ⁱ aisnde contethgamar Y, aisneide
contethgamar E ^j oensuidiu seisc Y, oensuide sesc. E ^{jj} om. E ^k oenfer
fiaba (fíba E) iarum ailib feis iter chathaib coim Y, cuim E ^l mbruigi Y,
mbuirgi E ^m darba Y, ndarba E ⁿ om. Y, .x. srianæ E ^o airmindiu Y,
airmidu E ^p netgutha Y, netguba H, nedgudu E ^q imuama Y, E ^r coiri Y,
coire E ^s om. Y, colguded E ^t claidib Y, .x. saine cern claidem E
^u .x. neich bo bochet Y, .x. mbo mbo cet E ^v mbuachaille bothana E, bodonda Y
^w sodad Y, soda E, sogá H ^x soleicti Y, soleicthe E ^y a Y, E ^z is grage
noseing Y, i sedgrega os eng E

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

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

Ro ir dam .x. ratha⁴⁴ .x. treaba⁴⁵ dagha⁴⁶ decla alta airgith^{47g}.

Atgaith dom .x. *cét* muc .x. *cét* oib aimind⁴⁷ .x. fernu⁴⁸ .x.
eobarr⁴⁹ .x. treith⁵⁰ tire⁵¹ iacih⁵² .x. ndarba^{53h} .x. damu dagfedma
dlongar⁵⁴ Herion⁵⁵ uill nó uaind.ⁱ

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

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

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

Ro ir dom .x. ngeiltasca⁶⁴ .x. muince^{65o} doat^p .x. gaillialla^{66q}
.x. talliama⁶⁷ taræda^r .x. ndabcha⁶⁸ delcha^s .x. olcha^{69t} .x.
tulcubha truma^{70u} .x. tinnu^v .x. ru .x. loa⁷¹ lethna^w .x. mbrait
mbrecphupail^{72x} .x. mbruit⁷³ cuinsce clithar^y, condelib⁷⁴
indeitbear fa menmain⁷⁵ a . . nmen . . .^z

³⁹ .i. caire	⁴⁰ .i. uama (nó uma) bitis for tibrataib	⁴¹ .i. cuach umaidhi
⁴² .i. cuinnid ingi ngribhe	⁴³ .i. .x. cuirn buabhaill	⁴⁴ .i. lis
⁴⁵ .i. tighe	⁴⁶ .i. maithi nó <i>cona</i> ndilsí feibh as dech atsaitar (no <i>atsuitar</i>) dilsí	⁴⁷ .i. cairigh finda
⁴⁸ .i. idh nía feirniu .i. idh bis im	⁴⁹ .i. barr bís am cenn in rígh	⁵⁰ .i. sentuire
⁵¹ .i. tuirc bití	⁵² .i. bratán	⁵³ <i>cumala</i>
⁵⁴ .i. ni búi <i>mac</i> cenæ lais	⁵⁵ .i. di argat nó findruine	⁵⁶ .i. cáirigh
⁵⁷ .i. gabhair nó dairt	⁵⁸ .i. cet	⁵⁹ .i. maith
⁶⁰ .i. lanamna .i. co .x. ndeich	⁶¹ .i. leithidheir nó lethsæra	⁶² .i. miasa airgit
⁶³ .i. foilge	⁶⁴ .i. óigeich .i. lomhna <i>connaigh</i>	⁶⁵ .i. teinnei beim .i. tailm
⁶⁶ .i. luamann	⁶⁷ .i. ena	⁶⁸ .i. bair
⁶⁹ .i. na	⁷⁰ .i. bair	⁷¹ .i. bruit derga nó bruit loi .i.
⁷² .i. pupaill cachá datha	⁷³ .i. cret itir dubh 7	⁷⁴ .i. asberat
⁷⁵ .i. asberat		

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

Ro ir dom .x. n-ubla⁷⁶ oir .x. n-unascacha^{aa} oir .x. cochma⁷⁷
oir .x. cochmedna^{78b} sceo brat bidbad^{79cc} mBabilone^{79cc} .x. talliama⁸⁰
taræda iluamand^{dd}.

Ro ir dom .x. ructha⁸¹ derga^a .x. mbanchaimsa^{82b} .x. cleitme^{83c}
.x. findelga^{84d} .x. fidchella^{85e} fri luacharna⁸⁶ lassrad^f .x. faidlenda^{87g}
fo a ngaiscedhuibh co n-iathaib^h aro mbui mo lantol.

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

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

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

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

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

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

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

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

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

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

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

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

GLOSSARIAL INDEX.

[The bare numbers refer to the glossed words.]

ada, 1, *due*: ní hada dom anmain apairt rom-neit, *not due to my soul is the deed (or feat) that has quelled (?) me*. Cf. ní hadha dhúin biadh ind fíir genntlidi-sea do thomailt = non debemus cibos uiri gentilis comedere, Hogan, Latin Lives, 77.

addech, 60, *very good, excellent (?)*, a compd. of the prefix *ad* and *dech*.

aill, 88, *bridles*, coming after *tricha*, must be intended for the gen. pl. of *all* .i. *srian*, O'Cl. Read, therefore, *all*, or (if *all* be a stem in *s*) *aille*.

aimind, 47, gen. pl. of *óibind* 'lovely,' derived from *óib*, *óiph* Wb. 7^e1.

ain, 88, leg. áin, acc. sg. fem. of *án* 'splendid,' epithet for horses. ,

airgither, p. 4, l. 5, meaning obscure.

airleic, see *ána*.

airmitiu, 29, *honoured*, acc. pl. of an epithet for horses, part. pass. of *armuiniur*, Ml. 36^a18, 124^e16. The gloss gives a various reading *aurfinda* .i. *ceinnfinda*, 'white-headed.'

aisndei, 18 (*aisnde* Y), glossed by *ernai*, which may mean *thou givest away, thou payest*.

all, 88, *bridle*, gen. pl.

alma, F., *a herd*: see *becalma*.

alta, 46, meaning obscure.

ána, 40, *drinking-cups*, acc. pl. of *án*, F. Corm., cogn. with Skr. *pāna-m* 'drink.' ro hir dam . . . n-ana airleic, *he gave me ten . . . drinking-cups*; but *airleic* is obscure to me. The gloss means 'of brass, which used to be at wells.'

anmuin, 2, better *anmain*, dat. sg. of *anim* 'soul.' Cymr. *enaid*.

apairt, *feat*, see *ada*. v. ábairt, Meyer, Contribb., and Archiv i. 66.

argat, 56, acc. sg. *silver*, but the sentence is obscure.

at-gaith, 46, 'he left to,' may be cognate with Cymr. *gadu*, O. Cymr. *dirgatisse* (gl. *concesserat*). The context means: 'He left to me ten hundred pigs, ten hundred lovely sheep, ten garters, ten helmets, ten boars of the lawn, ten bondwomen,' etc. See *dlongar*.

bair, 70, *heavy*; hence **bairo**, *mental heaviness, grief*, which is cognate with Gr. βαρύς, βάρος, Lat. *gravis*, and identical in form with Ion. βαρίη: see *truma*. For *baire*, see Corm. s. v. *gaire*, where it is (wrongly ?) glossed by *bás* 'death.'

banchaimsa, 82, acc. pl. leg. banchaimsi, *white shirts*: *caimse* from Gallo-Latin *camisia*. The gloss means 'small shirts or *nulam*' (?).

bé, *woman*: Metr. Gloss. p. 47, see *dairbé*.

bec-alma, 58, gen. sg., leg. becc-almae, *a small herd*.

- becfolad**, 58, gen. sg., leg. *becfolad*, gen. sg. of a *t*-stem *becfola* 'little substance,' glossed by *cáirigh nó gabhair nó dairt*, 'sheep or goats or heifers.' There was also an *o*-stem *folad*, dat. sg. *folud* LU. 68^a23.
- beichluaig** (bech luaig E, b(l)eith luaig Y), 35, leg. *bechslúagu*, pl. acc. of *bechsluag* 'bee-swarm.' The gloss means 'swarms of bees, and hives.'
- ben**, 6, *woman, wife*, i.e., according to the gloss, Bláthnait, wife of Cárói.
- benda**, 43, for *benna, horns*; .x. *benna bonnadarc buabail bláith, ten horns of trumpets of a gentle buffalo*.
- bóchet**, p. 3, l. 13, meaning obscure.
- bótána**, p. 3, l. 14, gen. of *bó-tháin*, a *drove of kine*.
- braine**, 34, acc. pl. glossed by *longa* 'vessels,' literally means 'prows.' Cymr. *breni* (gl. *proram*).
- brat bidbad mBabilone**, 79, *plunder of* (i.e. obtained by) *Babylon's enemies*. The gloss *ba di brait Babiloin* means 'twas of the plunder of Babylon.'
- breccphupail**, 72, gen. sg. of *breccphupall*, a *speckled pavilion*. The gloss *pupail cacha datha* means 'of a pavilion of every colour.'
- bruig** (leg. *bruigi*, or *mruigi*), 27, acc. pl. of *bruig*, O. Ir. *mruig* 'a district.' In the gloss, *fotirbé* (leg. *fothirbe*) is the acc. pl. of *foithirbe* i. i. *maire no gort no achad*, H. 3. 18, p. 69^a, and *tire* is the acc. pl. of the *s*-stem *tír*.
- bruit**, 73, nom. (for acc.) pl. of *brot* 'a goad,' O. N. *broddr*? The following words, *cainse clithar*, are obscure. Perhaps *clithar* is gen. pl. of *clithar* 'king': see Corm. Gl. s. v. *clitharsét*.
- buachailli**, acc. pl. of *buachaill* 'cowherd,' gen. *buachaile*, Arm. 17^b1.
- buair** (buar E), 58, nom. pl. of *búar* 'cattle,' but here 'herd.'
- caidh**, 16, leg. *cáidh*, *revered*. The gloss *airmitnech* 'venerable,' 'honourable,' is derived from the *n*-stem *airmiliu*, cognate with the verb *armuiniur*.
- caur**, 10, *champion*, gen. *caurad*, LU. 60^b1, 73^a9. Also *cur*, Metr. Gloss. 63-64.
- causair**, 97, perhaps = *cósair* i. *leabaidh* 'a bed,' O'Cl. The *cosair, costa* of the gloss seem for *cósair, costad*?
- cernd**, 33, *victory*, Metr. Gloss. p. 56, pl. dat. *cernuib* 93. At 33 we should perhaps take *cern* as the first element of a compd. *cernchlaideb* 'of victorious swords.' The gloss means 'triumphant or victorious.'
- cét**, 47, acc. pl. *hundreds*. Cymr. *cant*, pl. *cannoedd*.
- cetlud**, 59, now *céadluth, rejoicing* (Dinneen). The meaning of the gloss *cet* is that *cotlud* is to be corrected to *cetlud*.
- cleitme**, 83, *cleitine* E, reading doubtful, some kind of headgear. The gloss means 'royal top or hat.' If *cleitine* be the right reading, it means 'javelin.'
- clithar**: see *bruit*.
- coba**, 41, the second element of *tulchoba*, q. v.
- cochma**, 77, acc. pl. *small vessels*, *cochme* Corm. The gloss means 'little bowls.'
- cochmedna**, 78, acc. pl., leg. *cochména*, acc. pl. of *cochmén*, a dimin. of *cochme*, v. Corm. Tr. 47 and H. 3. 18, p. 66^b. The gloss means 'smaller these.'

codain: leg. *códdin*, nom. pl. of *cúadán*, a dimin. of *cuad* = *κῡαθος*.

coire, 31. The first two words of the gloss mean 'a separate kind of sword'; and, if the glossator be right, we have here the acc. pl. of a word cognate with Goth. *hairus*, and Gr. *κείρω* from *κερῖω*. The rest of the gloss seems to mean 'and the number of notches that was therein is the number of rations (lit. foods) that were given' (to the owner of the sword).

colga, 32, acc. pl. of *colg* F., 'a straight sword,' cognate with O. Cymr. *colginn* (gl. *arista*). The gloss means 'swords with hilts of tooth.' *Colga dét*, lit. 'swords of tooth,' are swords hilted with the teeth of walruses, narwhals, etc. See Metr. Gloss., p. 59.

consine: Cúchulainn consine fris firu Ochaine. Cf. immchomsinim, Wind. Wtb.

contethaig, 90, *he possessed*, a redupl. pret. sg. 3. Possibly cognate with *τεταγών* and *ta-n-go* (but according to the gloss 'he parted or divided'). The 1st pl. may be *contethgamar* (leg. *contethgamar* as in Y, glossed in H by *i. rotechtsam* 'we possessed') 19: cf. *arothcamar* 20. *aní doru-thethaig* Adam hi pardus, 'that which Adam had possessed in Paradise,' Tur. 171, Thes. Pal.-hib. i. 485.

coraite, 63, leg. *córait*, pl. acc. of *córait* 'a yoke, brace, couple,' O'Curry, Lectures, 634. Hence *cocrait* (= *com-corait*), Féil. Oeng. Dec. 24.

cotlud, see *cetlud*, 59.

cuacha, 41, acc. pl. of *cuach* (gl. *scyfum*), Thes. Pal.-hib. i. 4. The gloss means 'a brazen cup,' and, like Cymr. *cawg*, is from Lat. *caucus* 'a drinking-vessel.' The following words *co ba dech* may mean 'up to ten times' (*co fo dech*), i.e. 'Cúrói gave me ten times ten beakers.' !

cúim, 26, is glossed by *cú* 'a hound.' It is a variant of *cuib*, O'Dav. no. 562, LL. 208^a7. Metr. Gloss. p. 62.

cuinnid: see *grib-ingne*.

cuinsee: see *bruit*.

cumala, 57 (*cumala* Y), acc. pl. of *cumal* (leg. *cummal*, *cumbal* ?), some kind of cup or dish; *cumala bána* (leg. *cummala bána*), lit. *white cummals*, i.e., according to the gloss, of silver or *findruine*: cognate with *κύβη, κύμβος, κύμβαλον*.

dabcha, 68, acc. pl. of *dabach vat*. The gloss *luamann* is obscure. Perhaps it relates to the following word *delcha*, pl. of *delech* 'having udders,' *delechaib* (.i.) *sinechaib*, Laws i. 66. If so, it may be cognate with *luamain*, LB. 120^a22, which seems to mean 'calf' (*lú-gamain*).

dag-feidm, *good exertion*: see *dlongar*.

dagha, 46, acc. pl. of *dag*, *good*: cf. *droch do drochaib*, *dag do dagaib*, Corm. Tr. 61.

dair-bé, 28, *bondwomen*, better *dóir-bé*. *Bé* is a neuter *s*-stem, from **bēpes*, apparently cognate with Germ. *Kebs(frau)*.

darb .i. *cumal* .i. *bantraill*, H. 3. 18, p. 68^c, acc. pl. *darba* 53, and Y at 28. The *deich n-arba* in Meyer's *Contribb.*, p. 113, is for *deich ndarba*, and the glossator's *arba* .i. *cumal*, is a vox nihili. *Darò* seems cognate with *τρέφω*, Dor. *τράφω*, and *θρέμμα* 'verna,' from **θρεφ-μα*.

decla, 46, meaning obscure.

delech, *uddered*, pl. acc. f. *delcha* : cf. Gr. *θηλή*, Lat. *fellare* : see *dabcha*.

delg, N. *a brooch* : see *findelga*.

deruich, 95, meaning obscure. The gloss means 'tis she that was with her kindred's affection.'

dét, *tooth*, gen. sg. *dét*, Thurneysen, ZCP. v. 20, Cymr. *dant* : see *colga*.

dlongar, 54, *what is split* or *cleft*, relative form of 3rd sg. pres. ind. pass. of *dlongaim*. .x. *damu dagfedma dlongar* Herion uill nó uaind (leg. uille nó uinde), 'ten oxen of good work by which is cleft the bulk or stoniness of Erin.' The gloss *airit* means 'they plough,' and is cognate with Gr. *ἀρώ*, Lat. *aro*.

doat (see *muinche*), sg. gen. of *doe* 'forearm'; pl. gen. *inna ndoat* (gl. *lacertorum*) Thes. Pal.-hib. ii. 8.

do-bás, *a hard death* : see *dousarb*.

domciallfaithar, 15 (do-m-ciallathar Y, dom ciallfathur E), *δ-fut.* sg. 3 (with infixed pron.) of a deponent *do-ciallur*, the 3rd sg. pres. of which, *dociallathar*, occurs in Laws, i. 8, 22, v. 452, and in O'Dav. no. 750; *dichiallither* in H. 3, 17, col. 438, cited by Atkinson, Law Glossary, p. 264.

do-searaim, *I destroy*, s-pret. pl. 3, do-ro-scarsat, corruptly *doroscarsuid*, l. 2 : see *madbúi*.

do-usairb, 94, acc. sg. of do-ussarb, *a hard death* : see *ussarb*. With *do-ussarb* and the gloss *do-bds*, cf. the Gr. adj. *δυσάνατος*, *bringing*, or *dying*, *a hard death*.

echraide, leg. *echraid*, acc. sg. of *echrad*, a fem. collective of *ech* 'horse.'

eng, 38, an epithet for deer. The phrase *hi sedgregaib oss n-eng*, *in the herds of swift (?) deer*, occurs also in Bruden Da Derga, § 28 (LU. p. 83). Cf. perhaps Skr. *añjas*, *añjasā* 'straightway,' Goth. *anaks* 'suddenly.'

eobarr, 49, leg. *eobairr*, nom. pl. of *eobarr*, which from the gloss seems to mean *a king's head-covering*, *a royal helmet*. *Eobarr*, from **avibarso-s*, pl. acc. *eoburu* (leg. *eobarru*), 60.

eraie, 17, reading and meaning obscure.

étgudu, 30, pl. acc. of *étgud*, *clothing*, *garment* : see *inuame*.

faidlenda, 87, for *aidlenna*, acc. pl. of *aidlenn* 'a rack for spears.' The gloss means 'arm-racks with ornamentation,' and the context 'ten arm-racks under their arms, together with lands for which my full desire has been.'

-fé, 12, *ní fé*, *he will not fight* (*fichim* perhaps cognate with Lat. *vi-n-co*).

fernu, 48, acc. pl. of *ferenn* 'girdle, garter,' Corm. is *fernu*, LU. 58^a9.

fibu, 24 (*fiaba* Y, *fiba* E), meaning obscure : cf. *fifat*, LU. 78^a22. The gloss on *oinfer fibu* means 'one man who will kill.'

ficht, 14, the gloss ('*Ferchertne dixit*') suggests that this may be 3d sg. *t-pret.* of the root *veg*, whence Gr. *ῥέπειν*, *Féπος*. For *ficht fíba* Y has *fiachtar fíba*, and E has *fiacht fíba*, both obscure.

fídhella, 85, acc. pl. of *fídhell*, *draughtboard*, Cymr. *gwyddbwyll*.

findelga, 84, leg. *find-delge*, *white* (i.e. according to the gloss, *silvern*) *brooches*. *Delge* is the acc. pl. of the s-stem *delg*.

findruine : see *cumala*, and *slabrad*.

Fir Ochaine, 99, *Men of Ochaine*, i.e. 'three birds on the ears of Iuchna's cows': see Ochaine.

gaill-ialla, 66, acc. pl. of gall-iall, *a foreign thong or strap*. In the gloss, *lomhna* is acc. pl. of *lomhan* 'rope,' 'string,' Cymr. *llyfan*; *óigeich*, leg. *óiceich*, gen. sg. of *óc-ech* 'a young steed,' and *connaigh* for *connaidh*, gen. sg. of *connadh* 'firewood.'

geil-iairnd, 63, *of bright iron, of steel* (?), gen. sg. of *gel-iarn*.

geil-tesca, 64, acc. pl. of gel-tesc, *a bright dish*: tesc, Sg. 70^a3, from Lat. *discus*. The gloss, *míasa airgít*, means 'chargers (*mensæ*) of silver.'

glais, 63, nom. pl. of glass, *fetter*.

grech, *nut*: see mac greche.

grib-ingne, 42, acc. pl. of *grib-ingen* 'a griffin's claw.' In the gloss *cuinnid* is obscure to me.

gus, *choice* (?): see huargus.

herion, 55, and its variant *anrian*, are equally obscure. Perhaps *herion* is meant as a gen. sg. of *Hériu*, 'Ireland,' as *Colgion*, Thes. Pal.-hib. iii. 275, is gen. sg. of *Colgiu* (Strachan). *An-rian*, the contrary of *rian* 'sea,' may mean 'land.'

huargus (*húar gus* ?), 100, also obscure. The gloss (which may be on *gus*) means 'little handgods (*lám-dei, teraphim*) which were taken thence together with the damsel.' For *lám-dei*, pl. acc. *lám-deo*, see Saltair na Rann, ll. 3016, 3026, 3037.

iacih, 52. The glossator's *bratan* shows that he supposed *iacih* to be intended for *iaich*, gen. sg. of *iach* 'salmon,' LU. 16^b39. But the context proves that *iacih* is a scribal mistake for *iaith*, gen. sg. of *iath* .i. ferann, 'land,' O'Cl. pl. dat. *iathaib*.

iall, *thong, strap*: see gaill-ialla.

imuame, 30, glossed by *cortharcha* 'fringed, bordered,' is gen. sg. of *immuaimm*, a compound of *imm* and *uaimm* 'seam,' a neuter *n*-stem: cf. *uamand*, LL. 154^b30. The *étgubh* which governs *imuame* is a scribal error for *étgudh*, acc. pl. of *étgud* 'a garment.'

inbi, 31, leg. *inbe*, gen. pl. of *inbe* 'a notch,' whence *inbheach* .i. eagach 'notched,' O'Cl.

ir, ro hir, *he has given*, cogn. with *περάω*. 'Cúrói, son of Dáire, has given me ten lands, ten slave-women, ten golden bridles, ten honoured steeds, ten fringed garments, ten glaives, ten swords with ivory hilts, ten different kinds of fair, victorious brands, ten prowls, ten lasting bee-swarms,' etc.

lám-dei: see huargus.

lán-tol, 87, *full desire*.

loa, 71, acc. pl. is explained as 'red mantles, or mantles of wool, i.e. skins of horse-cloth': *ló* from **plós*, cogn. with Ags. *fleas* 'fleece,' Germ. *fliess*, *flaus*.

lomna: see gaill-ialla.

longa, 39, pl. of *long* 'vessel,' glossed by *caire* 'caldrons': see braine.

luacharna, 86, acc. pl. of *luacharn*, *luacharn* (gl. *λαμπάς*), Sg. 47^a9, Cymr. *lugorn*, Lat. *lúcerna*. The gloss means 'by day and night.'

luamann: see dabcha.

mac greeche, 89, glossed by *eitne cno* 'kernel of a nut,' means literally 'son of a nut,' *grech* .i. cnú, *Corm. Tr.*, p. 90.

mad-búi; **ní mad-búi**, lit. *not well has she been*, i.e. *would that she had not been*. Cf. *ní mad-airgenas, ní man-facamar, ní má-lodmar, ní ma-tancamar*, cited by Strachan, Subjunctive Mood in Irish, pp. 17, 19. See, too, Ann. Four Masters, A.D. 826, p. 440. The context should be: *Ní mad-bui ben i tírib toruais doroscarsat mo námait*, *would that the woman* (Bláthnait) *had not been in the lands of the noble chief whom my foes have destroyed*. In the gloss *matorachtat* should be *ma-toracht*, 'has well arrived.'

mál Mis, king of (Sliab) Mis, a mountain in Cúroí's territory: leg. *mál* = Cymr. *mail, mael*, from **maglo*, *Metz. Gloss.* p. 94.

medb domun, 92, glossed by *mesc dorch*a 'intoxicating (and) dark': *medb* (ex **medvo-*, Cymr. *meddw*), occurs in the phrase *tilach i toimled mid medb*, Silva Gadelica i. 361, 35 (where *medb* is printed as a proper name). *Domun* 'deep,' from **dubno-s*, Cymr. *dwfn*.

menmain, 75, dat. sg. of *menme mind, spirit*.

meilgtine, 91, lit. 'death-fire,' is glossed by *bás* 'death,' and should probably be *meilgtheme* 'death-darkness' (dorchadas bhais, O'Cl.), as in *Corm. Tr.* 108, and O'Dav., no. 1228: *meig* 'death,' seems cogn. with the Homeric ἀμολγῆ in νυκτὸς . . . ἀμολγῆ, 'in the darkness of night': *teme* cogn. with Ch. Slav. *tíma*, Lat. *tenebrae*, Skr. *támas*, Ags. *thimm*.

mías from Lat. *mensa*: see *geiltasca*.

midsesc, 22, see *sesc*, meaning obscure.

mile, 61, glossed by *gerrain*, nom. pl. of *gerran* 'hack': better *meli*, acc. pl. of *meile* .i. *gerrán*, H. 3. 18, p. 651, .i. *capull*, H. 3. 18, p. 636^d.

mos-tadbat, p. 5, l. 18, *displays early*?

mud-bui, 5, leg. *mad-búi*, as in Y.

muinci dóat, 65, glossed by *foilge* 'rings': *muinci* means 'necklaces,' 'collars,' *muince*, no *slabrad* (gl. *collarium*) Sg. 35^a6. But with *dóat* it means 'armlets.'

nar, 9, *modest*, glossed by *fial* 'bashful,' leg. *nár*, from **nagro*, cognate with Gr. νήφω, Dor. νάφω, Germ. *nüchtern*.

-nett: see *romnett*, and *ada*.

ní h-, 1, *is not*, Thurneysen, ZCP. i. 2.

Ochaine: also in the Táin Bó Cúalngi: Isin tsléib túad Ocháini, LU. 57^a21, eter Ochine 7 muir, LU. 69^b32.

oi, 47, gen. pl. of *ói* = Lat. *ovis*, Gr. *ōis*, Eng. *ewe*: see O'Dav., no. 1616. .x. cét ói n-óibind (*sic leg.*), 'ten hundreds of lovely sheep.' The gloss means 'white sheep.'

olcha, 69, glossed by *ena*, leg. *éna*, acc. pl. of *ian*, gen. *éine*, Laws I. 106, 166, pl. *éna*, O'Mulc. 402. *Olcha*, acc. pl. of a fem. *ā*-stem **olach*, or a *c*-stem **ola*, gen. **olach*. Cognate with Ir. *ol* 'a liquid measure,' as in Atkinson's Law Glossary, p. 598, where the mark of length is wrong.

oss, 38, gen. pl. of *oss* 'deer,' *Metz. Gloss.* p. 101, gen. *oiss*, probably cognate with Cymr. *ych*, pl. *ychen*, Goth. *auhsa*, Eng. *ox*, Skr. *ukshán*. The gloss means 'on the track of wild deer.'

ratha, 44 (glossed by *lís*, pl. n. of *less*), pl. acc. of *ráth* 'an earthen fort.'

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

ro hir: see **ir**.

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

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

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

ro-n-det, 94, leg. -dét, *t*-pret. sg. 3, with infixed relative, of *damim* 'I suffer.'

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

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

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

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

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

sathach, 99, leg. *sáthach*, glossed by *claidem* 'a sword,' and cognate with *sáthaim* 'I thrust,' Cymr. *hodi* 'to shoot, to ear,' O. Ir. *in-sádam* (gl. *jacio*) Carlsr. Pr. 60^a1, Thes. Pal.-hib. ii. 228.

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

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

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

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

sesc, seisc, midsesc, meaning obscure.

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

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

soga soleicdi, 36, leg. *soda soléicthi, bitches easily loosed* (from their leashes of *findruine* or silver). *soda* acc. pl. of *sod* F; *sod maic tíre*, a *bitchwolf*. LL. 301^b39, *ir-richt soide glaisse, in the shape of a grey bitch*, LU. 74^a; *sotech* (from *sod-tech*) gl. *lupanar*, Sg. 64^a7. The gloss in H means 'greyhounds easily loosed.'

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

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

tesc: see *geiltesca*.

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tire, 51, gen. sg. of *tír* 'land'; *tír iaith*. The gloss means 'boars that are on a green.'

tlus, meaning obscure.

tore, *boar*: see *sentuirc*.

toruais, 7, gen. sg. (see *madbúi*), *a noble chief*, or a compd. of *tor*, *chief* or *tower*, gen. *tuir*, Aisl. M. Congl. and *uais* .i. *uasal*, LL. 392^d30. The gloss means 'in the land of these noble chiefs.'

treaba, 45, leg. *treba*, *houses*, acc. pl. of *treb*, cogn. with *tref*, *tribus*, *thorp*, etc. The gloss *tige* is acc. pl. of *tech* = *τέχος*.

tréith, 50, glossed by *sentuirc* 'old boars,' is the nom. pl. (here used for acc. pl.) of *triath* .i. *torcc* 'boar,' Corm., which O. Schlutter connects with Gr. *τριετής*, *three years old*, acc. sg. eter in *triath* 7 a *setchi*, LU. 122^b44.

truma, 70, glossed by *bair*, q. v., seems acc. pl. of *tromm* 'heavy.'

tulchoba, 70, better *tul-chrúbe* (gl. crater) Sg. 95^b5, gen. sg. *telchubi* (gl. cadi) Sg. 180^a1. Cf. O. Cymr. *tal-cip* (gl. cratere), where *cip*, like Ir. *cube*, is from Lat. *cūpa* 'tub, cask.'

uaind, 54 (huind ·Y, uinn ·E), seems a corruption of **uinde* 'saxitas,' derived from *ond* 'saxum,' = Lat. *pondus*.

uais: see *toruais*.

ubla óir, 76, *apples of gold*, is glossed by *clis* 'feat' (*clius*, Thes. Pal.-hib. ii. 293), from **klizdtu*, cognate with Skr. *krīdati*, Thurneysen), the meaning being that these golden apples were *ubla clessa*, 'feat-apples,' used in the juggler's trick described in LU. 92^b20 (Rev. Celt. xxii. 285).

uill, 54, leg. *uilli*, acc. sg. of *uille* F. (gl. amplitudo), ML. 25^a17, deriv. of *oll* 'great,' from **polno-*, cognate with Gr. *πέλωρ*.

Ultaib, 94, instrumental pl. of *Ulaid*: *rí ro-n-det* dousairb n-Ultaib 'a king who suffered a hard death from Ultonians.'

unascacha, *unasca*, 76, *earrings*, for *au-nascacha*, *aunasca*; *au* = Lat. *auris*, Lit. *ausis*, and *nasc*, *nascach*, cognate with OHG. *nusca*.

usairb-n, 94, acc. sg. glossed by *bás* 'death,' acc. sg. of *ussarb*, Corm., from **ud-sterbā*, Idg. root *sterb*, a sister-root of *sterp*, whence Ags. *steorfan*, Eng. *starve*, Germ. *sterben*, and perhaps Lat. *torpeo*. Other such doublets are *skap* and *scab*, *reup* and *reub*, *dheup* and *dheub*, *vip* and *vib*, Brugmann, *Grundriss*², § 701.

WHITLEY STOKES.

THE SONG OF CRÉDE, DAUGHTER OF GUAIRE

IT is a pity that the following song has reached us in one manuscript only. We owe its preservation to the Gilla Riabach mac Tuathail ui Chlérig, the scribe of the Harleian MS. 5280, the same who transcribed 'King and Hermit.' He lived in the first half of the sixteenth century.

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

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

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

Crēda ingen Gūariu ruchan na runnu sa di Dīnertach mac
Gūairi maic Nechtain do Uib Fidgenti. Diconnairc si isin treus
Aidne rogeghin secht ngoine dēac for sedlach¹ a lēniod. Roca-
rostoir sie ierum. Is ann ispert sie :

1. It ē saigdi goine sūain
cech trāt[h]a ind-oidc[h]i adhūair :
sercoi lie gnāsa iar ndē
fir a tōib tīri Roighne.
2. Rogrād fir alathīre
romsīacht² sech a comdīne :
rucc mo lī, nī lōr do dath,
nīmlēcci do tindabrad.

¹ seglach MS.

² rosioact MS.

3. Sīrechtach nād faco-sa
Dīnertach romilecoin :
imbi nī *bad infechtoin*
im mac Gūairi mec Nechtoin.
4. Binni laoidib a labrad
acht rī[g] nīme nōebadrad :
ān breō cīn brēthir¹ mbraisi,
cēli tana tōebtaisi.
5. Im-sa nāidi rob-sa nā[i]r,
nī bīnd frī dula do dā[i]l :
ōttalod i n-inderb n-aois,
romgab mo thēdi toghaois.
6. Tathum cech maīt[h] la Gūairi
lie rīg nAidne n-adfūaire :
tocair mo menma ōm t[h]ūathai^b
isin iat[h] i nIrlūachair.
- [fo. 26^a]
7. Canair a n-īath² Aidne āin
im t[h]aobu Cilli Colmāin :
ān breō des luimnech lec[h]tach
dienad comainm Dīnertach.
8. Crāidid mo chridhe cōinech,³
a *Chrīst* cāidh, a⁴ forróidhedh :
it ē soigde gona sūain
cech trātha a n-oidchī⁵ adhūair. It ē.

TRANSLATION.

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

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

¹ *mbrethir* MS.² *iadh* MS.³ *cainech* MS.⁴ *i* MS.⁵ *oidqhui* MS.⁶ A territory comprising the present barony of Coshma, co. Limerick.⁷ Roigne, often called *Raigne rúad*, a plain in the present barony of Kells, co. Kilkenny.

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

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

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

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

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

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

KUNO MEYER.

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

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

³ Where Dinertach was buried ?

⁴ The funeral chant for Dinertach.

THE TRAGIC DEATH OF CÚRÓI MAC DÁRI

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

The other versions of the story known to me are—

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

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

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

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

R. I. BEST.

[AIDED CONRÓI MAIC DÁIRI]

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

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

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

Tathagtis in coiri sin,
ba mellach in bāg,
nī *thēigdis* ūad atherrach
co fācbaidis lān.

Bāi mōr n-ō[i]r 7 n-aircid and,
robo mait^h in [f]rith.
Dobert-sa⁴ in core sin
la hīngin ind rīg.”

2. Luid *didu* Cūrūi mac Dāiri leosom don forbais 7 nīnaithgēntair⁵ .i. fer broit lacht^hna asbertadar frīs. Cach cend doberthea asin dūn, “Cia romarb in fer sin?” ar Conchobar. “Misi 7 fear in broit lacht^hna,” ar cach fear ar n-ūair.

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

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

TRANSLATION

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

"There was a caldron in the fort:

The calf of the three cows,

Thirty cows within its gullet,

That was its portion.^d

They used to resort to that caldron,

Delightful was the struggle,

Nor did they come away from it again

Until they left it full.

There was much gold and silver in it,

'Twas a goodly find.

I carried off that caldron

With the daughter of the king."

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

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

^a The Bk. of Lecan, Findglais Dindsenchas, p. 476 a 31, has *ingen Midir*.

^b *foichetal*, vbl. noun of *fo-cain*: cf. *fo-m-chain*, St. Gall Poems, *Thesaurus*, ii. 290, l. 9.

^c LU, 114 b 15.

^d Cf. Coire dub Chonrú, is fír, is ní gō: tricha dam 'na crōes, nīrba luchtlach dó, ZCP. iii. 39.

ōenur. Imsōi frísíde contarad ísín talmain conicí a dā ascaill 7 co roberr máil fair cosín chloduib, 7 co rochomail cacc ina¹ mbō inna chend, 7 luid ūaidib íarsein co rānic a thech.

4. Būi Cūchulaind íarsin bliadain lāin for imgabāil Ulad. A mbūi-seom didu² laa n-and for Bendaib Bairchi co n-acai eill mōir do énaib dubuib chuigi darsin fairrgi. Marbaid ēn dīb fochētōir. Marbaid ēn cach tīre dinn eill íarsin corānic Srub Broin inn-íarthar hÉrcnd .i. a cend tall-som dond eōn dub, is de dogairther Srub Broin. Ised doralā anníar³ do chathraig Conrāi, conad⁴ and rofiter⁵ is ē dorad mebal fair 7 roacaill 'no⁶ in mnāi, ar rocharastair cid síu thuctha dar muir; ingen síde Iuchnai rí[g] fer Falgai .i. fal mara i n-indsib mara nobítis. Rodāl-som fría sí sīar aridhisi⁷ aidchi Samna. Imoscomlāsad tra cōiced Érend techt la Coinculaind. Ised al-lā sin didu dorad-sī comairlí do Choinculaind⁸ do Choinrūi .i. ara ndēnta daingen n-amra leis dia chathraig .i. cach coirthi fil ina sesom 7 ina lighi⁹ inn Érind. Is ī cland Dedad fodroglūais in n-ōenlo do dēnam na cathrach, conā būi-som acht a āenur¹⁰ inna chathair al-lā sin. Is ē comartha robūi etarru¹¹ sí 7 Coinchulaind .i. bleogan na n-earc nIuchna do lecad íarsan abaind co hUlú comad find in aband intan nobíad-sí ac folcad dōsom. Dognúther ōn. Rolēiced chuco conid findglais an aband and n-ūair sin.

5. [778] Būi-sī didu oc aiscid a chind-seom i ndorus na cathrach. "Tairr," or sí, "ísín cathraig isteach co rofoilcther duit rīasiu¹² thisad na sluaig cona n-eireadaib." Tuargaib a chend sūas íarsuidiu confaca slūag Ulad íarsin nglind chuci iter chois 7 ech. "Cia siud, a ben?" ar Cūrūi. "Do munter," or in bean, "co lecaib 7 dairchisib do dēnam na cathrach. "Masdo daraig¹³ is lūath ráit, is būaid masda licc." ¹⁴ Tuarcaib a chend doridhise.¹⁵

¹ A later hand has placed an *i* before *na*.

² In YBL. it is not clear how far *dī* represents *dino* (= dano) and how far *didū* (Mid. I. *didu*). In the Táin Bó, YBL. has often *dī* where LÚ. has *dā*.

³ *leg. ann iarum?*

⁴ *conad* = *conid*.

⁵ = *rofitir*

⁶ 'no from *dno* = *dano*.

⁷ aspiration mark over *d* added apparently by later hand.

three dots underneath. ⁹ *g* dotted by later hand.

⁸ *cu* on erasure, with

¹¹ *etarru sí* is odd, *etarru 7 Choinculaind* would have been idiomatic.

¹² *siu* on

erasure. ¹³ *g* of *daraig* on erasure; seems to have been *c* originally.

¹⁴ Cf.

Masat cargi is luath ráit atruad (*sic*) masat liic, LL. 265^a35 (*Mesca Ulad*, ed. Hennessy, p. 22).

¹⁵ aspiration of *d* later.

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

^b The

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

^c Cf. Rennes

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

^d *andnūair sin*, *leg.* perhaps *ōnd nūair sin*, 'thenceforth.' The do *Choinculaind* in text, partially erased, makes

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

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

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

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

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

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

6. Lasodain gaibthi⁴ in und 7 foilcid in bean dō .i. foidlca⁵
7 rochumrigh⁶ a folt dona cholbaib 7 dona tuireadhaib 7 dofall
in claidheb asa tħrūaill 7 ro(f)oslaic⁷ in chathair. Nī forchūala⁸
didu co rolinsad ind fir a teach fair 7 co ndeachadar fora thairr.
Atraig bacētōir⁹ do chomērgiu¹⁰ forro 7 marbaid cēt fer dib
col-lūib 7 co ndornaib. Atrachta¹¹ doib in fer gaire robāi istaig
co romarb tricha lōech dib. Is de rocht:

“Cid fer gaire na flat/ha
fa sāer oc imbirt¹² chat/ha.
Geguīn tricha fer n-armach,
iarsin damair a marbad.”

7. Senfiacail cētataraid fonuēgim¹³ dia n-ēbrad:

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

Cairpre Cūanach iarsin dosnaraid.

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

¹ *leg.* beartas.

² *a of cecha* added below line.

³ Cf.

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

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

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

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

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

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

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

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

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

Cairpre Cuanach came up on them :

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

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

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

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

“ Comrom Echach maic Dāire
ōthā in rind corici in nglind,
marbais cét fer—ba mōr brīg—
ba do digail a deigh³-rīgh³. ”

8. Is and tra rolāsed cland Deadaid diib cach coirt/hi fil ina scasam⁴ 7 ina laigi inn Ērind, intan rochūaladar in n-ēigim co torachtar in n-imguin imon cathraig, dia n-ēbrad :

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

9. Intan didu robas iconn imguin imon cathraig 7 tall Cūchulaind a chend don fír 7 rolasa in chat/hair, búi Ferchertne fili Conrúi oca eachaib i nglind⁵ 7 dixit :

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

Fer Becrach didu ara Chonrúi⁷ dorigni side munterus fri Cairpre mac Conchobair 7 luid i carpat chuici. Dobert didu buli⁸ forna heochu ’mon carraic co rimbrū [779] in charrac iter eochu ocus dōine, dia n-ēbrad :

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

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

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

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

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

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

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

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

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

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

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

morientium gemitús.

^c Cf. Brinna Ferch.

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

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

Dosfarraid mac Riagabra,	Ingeilt a hainm co n-áni,
bert Carpre mac Conchobair	fo tonnaib serba saile.

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

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

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

¹ erasure in MS. here, which has *ernaisim*. Cf. LU. 58^a19. ² aspiration of *g* later. ³ sic MS. *leg. mach* (?). ⁴ MS. mbleithluaig, *l* added above line later. ⁵ *ad*

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

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

Nīpa nach muid amall miss fosad a *chat*ha cubsair. Cūrūi ropo mōr mac deo Dāre dur dīanach mach heu cach dū deduat^h, *deich* rerig brega būi ina sret^hai^hb seirt. Sech mo iath a rosiasais [780] sēig a marbt^ha mal mostadbad a chle *Conchobair*. Cūchu-laind consine fris firu Ochaine hūargus gēnair ara marbt^ha mnāi cen choin cen arm arim hī slūagaib sinsid fo iaraid ic nascad ara durn¹ rongēnsad cotlud. Cotmbrath mal re siabra siasair sceo² fria³ rīghī roghīallai.⁴

Nī ada dom anmain aprait romnet.

13. "Is rīgdā⁵ in tabairt sein," ar Conchobar. "Is bec deiseom annī sīn," ar Ferche[r]tne. "Caidi sund in Blāthnad?" or se. "Atā sund," ar innd ōic, "7 is iār mbeim a chind do Choimrūi il-lūag a tesarchthi."

14. Dorimarta iarsuidiu frisin carraic .i. i rind Chind Bera. Bert iarum inti Ferchertne rōthar chuici 7 nongeb iter a dī lāim co roimdetar a hasna⁶ 'ma druim 7 srānid⁷ roime fon all co darobrūi in charrac diblīnaib⁸ co fil al-lecht forsin trāig fon carraic. Is de rochēt:

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

15. Aropaidi roás⁹ ind n-inguin foraib cāch dīa ō samain co meadōn erraig. Roārmiset Ulaid dia tig fēn oc dul 7 ic tui-deacht 7 leth^hnó trīan rofacaibsead dia n-eret^hai^hb¹⁰ condēbairt¹¹:

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

Aiged¹⁴ tra Conrūi andsin.

FINIT.

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

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

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

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

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

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

Now that is the tragic death of Cúrói.

IT ENDS.

leith 7a skug foracbaíset.

¹⁰ *a* added below line.

¹¹ *ā* added below line.

¹² romert, *Brinna Ferch.*, ZCP. iii. 42.

¹³ *rodusmidir*, BB 378^a.

¹⁴ *leg.* aided.

^a *dorimarta* in MS. *leg.* *dorimart*, fr, to-imm-org.
ddig ba maith donderuidir.

^b *Brinna Ferch.* has

APPENDIX

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

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

ADAIGH CONRÓI

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

Ambaī uoī andēm ófacad̄ fer eqen caill doib/^h ē mac̄ intēm̄.
 Coniet/^h blaithine .i. och̄ odep̄t̄ diadhaim/^h nō carusa inamuψ 7
 in corrguine óruio m̄ daire ba he ēde ecbel dogene in̄ sī 7 nach
 fī n̄ duī ingi óroi namae. Eicde dī inaird ecdæi baoi icint̄ tē f̄
 ecen caill Baī teor bæ saīn rat/^hc/^hai lais ite aurbreē aiminte.
 Is air as m̄par teor̄ hca ec/^hte dos mp̄t̄ asī mbiot/^h mor dindfēs̄,
 dia tub̄t̄ criss uairgal mair 7 fid/^hceld mic soī. t̄zath/^haigh/^htis dia/^h
 nateor bæ so ahair̄t̄ ēde isamne 7 lait/^hairne. Coire umæ ba he
 alaigh/^h d̄ .xx. seasr̄ ba hé alan incoīr̄ ó ḡǣ ō t̄r̄ cor̄ .ii. isde asp̄d̄
 q̄q̄ isī siapcar̄. bui goīr̄ sa dun. laoch̄ nad teor̄ mbo. t̄g/^ha
 aigh/^hi ina craoc. níe ba luīr̄ tou. Tat/^haigh/^htis ancōe sī. bamelt̄
 anbag/^h. niteigh/^hdis uad/^h ait/^her̄. co fargbadais lan. Pui mor
 noir̄ nēcuid̄ aīn. robamaith an frith. do piursa incoire sī la h̄.i.
 inriech̄. Bao saot/^h la hult̄ gled a tire. pad̄ oḡ ífaire atír iadsid̄

im nabue. cotaslaad. loð ut tar muir ina ndeath na mbue compað og tor echde rohurthauit s̄ cald 7 laog̃. Ni loth q̃ ní bu mait^h nachai. luit^h q̃ o deud^h alluiti í næi. Tonarrait^h alaile oc̃t id̃im eg̃3g. ínar oth̃ b̃r oth̃ Mirnech umhæ ina b̃r. tiag̃tís no f^hai a teor̃ æith̃ aoich̃sa. cotergid ut ocoðoil echde. Do b̃d indí incoire 7 in .i. 7 na bue 7 mor dou .s. aib .ii. o to dechað sel mor do siar mor at echdiⁱ taši muir do p̃ do oroi i ndintit ard^higg p̃ eoch. focairt itog̃t asinæoi oraid^h hí rothuil bui ina arrath̃ in d̃heas. ba hed^h églach aaña. tocer echde adbath. toloð ut 7 indoct̃ do tir er̃. rancaí arambath̃ na .s.u uit 7 arafach leo siū na bu 7 inding̃ co cent̃ mb̃t. Gess ath̃ ar̃ amein co ced̃ teor̃ mb̃t do gene sam̃t tañ die b̃t. Baí goigh̃ o deoid^h ní leið d̃ho amb̃r ararochiuraí na daí. Birt som feisí odhaib inabu 7 in coire 7 in .i. luith q̃ ina diaith̃. focairt sidhe 1 [fol. 10 a 2] dar dlam incoire to soi fris intog̃t. focairt uadha isí taí aill co aglun in f̃3 .ii. co athoin in f̃3 naill co acs in aile co 2 nox̃. Birt í inabu 7 indingen iar̃. Comb̃t f̃ cat^hh̃ oroi it̃ í 7 muir aniar. Silsid nabu iar̃ iarna nimaí cinamblec̃c̃. Asas lusas ad̃ as bo eirne aainm ar̃3 doeirnib̃ do oroi Toluid iar̃ fer̃ fit̃ oroi oailgis f̃ ult̃ coruū inliā magh. b̃ti tā tia nīch̃. Tañ dō tiamis 7 moltais aos aisndeisí mid^hcuairt nuí 7 arrigh̃ 7 arrichne fiad̃ .f̃. tairreth̃ feš ad̃. Asb̃t ba ham̃r cu roi m̃ taire ambaí cach̃ na oē teor̃ h̃ca ēiti. Teor̃ ba baí. fact^hha afeit̃ Teor̃ ba acath̃ óqb̃ ogasí cuí teor̃ bæ imaruairethar eire Tofacta fiadh domhan di tuath imarriach̃te errid^h ar tor cuir̃ eirid^h slana cloth̃ oroi rig^h tuile e tuir dercc diemhad aciñ. Teor̃ cruachai chenaña Teor̃ adcha armara tuir ditreigh̃ tiblid. Is añ t̃ rofes ba groi donainicc 7 rosar aigh̃3t̃. ba saoth̃ mor la ult̃. luid^h q̃ iar̃ iris̃ aidilcin cōbai acath̃ oroi adageoin ingiñ óqb̃. Tobbie fe aimt̃sa fobit^h ut 7 aath̃ ar̃ in merad^h in f̃. bai nue humæ asaslaid^heth̃ albæ 7 iñsi maræ olchai orice iñbit^h mor. Mertai inben iar̃. Asb̃t fa te diuide do did^hnad^h abroí. tip̃ bai atat^h sleib̃ mis an iar he do naid^hbet^h añ tia .iii. mb̃t aub^hall oir bui ina .mi. teiñ

in ubt̃ sī ɔa claīt fa deisī isān bai āām. uii mbt̃ bui anben tiar
 ɔtainig q̄q̄ inh̄zg inclōī .a.uīi.ii. ós uid^{he} ɔditaĩdb̄s intee. Adnea^o
 dā intag^{ha} sī lu^h ut̃ combatar imuigh^h ut̃ fsī cath̄ ā tuat^h.
 Tosbicd inf comor cloch ɔa torsāī. Dogede cū ineot̃. birt sen
 an^t a^oroi 7 agail fo .c.oī. 7 asb^t son. Nirun mnaib Nimain
 mo^{cc}. Geigī cū iar⁷ 7 dobt̃aī abuait^h. Tofic^h dias dia mu^h iar⁷
 .i. luach m̄ ara ɔroi. luid^h acar^p coir^p m̄ ɔq̄ bti fo nald ɔit a^p.
 f^cn̄ dona fit̃ oce b^r doblait^hline ada^s cleit̃ie 7r ata cic^h nti
 ɔidna^p. Marb^htha sō tā ó.c.oī. isdé ata f^t blait^hline h̄ lūī 7 f^t
 f^r imallee.

[fol. 10 b 1]. Mad iarnar ait̃ slis im̄. Is í blait^hnait̃ ingē mī^t
 .t̃ puill m̄ fid^haigh^h tu^c a^fbais f^balgai. t̃ is .i. sid^{he} iuchnāe ri
 f^balgāe .i. fal mā ar̄ iⁿsib mā t̃bidis ar^{ro}car^hī side q̄q̄ síub^ta
 t̃muir 7 isie ro dail fa ɔq̄ aoith̄ t^sam̄ to suⁿr ɔdose^t.cc. ɔact̃ fesī
 iarna gait̃ dobt̃ aire . 7 iar tuid^hme afuilt do colbaib . 7 tui^raib
 indunaig. Adra^s doib infer gaire robui astigh^h cur mb̄ tch̄ f̄ dib
 Is de roced :

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

6 8 flat^hai. 9 ba saor og. 11 marba.

7 1 cetataⁿ fonegim̄ diandebra. 2 Seirsigg. 3 marbus.
 diar foirint. 4 ḡ mor. 5 lecht̃. 6, 7 dosfarraid̄ Coipri. 8 marbus.
 dal mbrigach. 9 robaigi fri. 10 muna baighi. miolā. 11 .i.
 om. og baigh. confaca a cat for lasaig fri. 12 luit^h dī.
 tesarcain na. 14 Comram Echdach maic Darfinn fil a tinnrem̄
 isin nglinn. 17 bri. 18 deg^h.

8 1 rola^ts tra clanta Deḡ dioph̄ gach corrt^hai fil ina seasum^h
 7 ina lig^hi. 2 rocualadar. 3 tarrachtaī iman imguin iman
 cat^hraig, diandeb^{rad}. 4 mic Deḡ. diair̄. do rīm^hid. 6 c. aiph̄
 x.c. 1000. do 1000. tip^h.

9 1 dobadhus oca n-imguin. taft̃. 2 ceann don fir 7 rolas
 in cath̄. 3 oga egha a nglenn ech conat̃ ant̃ isrubert. 4 con-

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

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

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

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

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

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

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

4 Romert. 5 i norguin. 6 ffr. daigh ba maith dindeiriu dir. Fin 7 tō oighi sin.

THE FUTURE TENSE IN MODERN IRISH

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

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

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

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

I. The *ē*-Future.

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

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

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

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

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

	Fut.	Cond.
sg. 1	g ^e ōd	g ^e ō ⁱ nn
2	g ^e ō ⁱ r	g ^e ōfā
3	g ^e ō ⁱ g	g ^e ōch
	g ^e ō sē	
pl. 1	g ^e ōm, g ^e ō ⁱ mīd	g ^e ō ⁱ mīs
3	g ^e ō ⁱ d	g ^e ō ⁱ dis
pass.	g ^e ō ^h far	g ^e ō ^h fī

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

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

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

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

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

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

Míniġhim—

	Fut.	Cond.
sg. 1	mīn ^o ōd	mīn ^o ōinn
2	mīn ^o ōir	mīn ^o ōfā
3	mīn ^o ōig	mīn ^o ōch
	mīn ^o ō sē	
pl. 1	mīn ^o ōm, mīn ^o ōimīd	mīn ^o ōmīs
3	mīn ^o ōid	mīn ^o ōdis
pass.	mīn ^o ōfar	mīn ^o ōfi

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

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

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

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

broad *d* of the stem *ārdugh-* remains broad in the future *ārdòd*. So the characteristic *ē* has passed through *ē^a*, *ē^o*, *ē^o* to *ō*.

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

	Fut.	Cond.
sg. 1	n ^o ēs ^a ad	n ^o ēs ^a inn
2	n ^o ēs ^a ir	n ^o ēs ^a fā
	&c.	&c. ¹

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

	Fut.
<i>imirim</i>	<i>imir^eòd</i>
<i>fuilngim</i>	<i>fol^oig^eòd</i>
<i>codlaim</i>	<i>collòd</i>
<i>freagraim</i>	<i>fr^eagaròd</i>
<i>ceanglaim</i>	<i>c^eangalòd</i>
<i>osglaim</i>	<i>osgalòd</i>
<i>cosnaim</i>	<i>cosnòd</i>

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

Beirbhim (pron. *bé^rrim*) makes its future like verbs in *-ighim*, though *bé^ròd* could come phonetically from *beireóbbhad*;

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

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

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

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

II. The b-Future.

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

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

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

	Fut.	Cond.
sg. 1	chíhad	chíhinn
2	chíhir	chífā
3	chíhig	chíhach
	chíhi sē	
pl. 1	chíham, chíhimid	chíhimis
3	chíhid	chíhidis
pass.	chifar	chífi

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

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

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

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

(a) It changes mediæ to tenues.

<i>leagaim</i> :	<i>l'âcad, l'âgfâ</i>
<i>stadaim</i> :	<i>sdâdad, sdâdfâ</i>
<i>preabaim</i> :	<i>pr^eâpad, pr^eâbfâ</i>

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

<i>bacaim</i> :	<i>bâcad, bâcfâ</i>
<i>tachtaim</i> :	<i>tâchtad, tâchtfâ</i>
<i>ceapaim</i> :	<i>c^eâpad, c^eâpfâ</i>
<i>crochaim</i> :	<i>crochad, crôchfâ</i>
<i>caithim</i> :	<i>câhad, câfâ</i>
<i>casaim</i> :	<i>câsad, câsfâ</i>

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

<i>molaím</i> :	<i>mòhlad, mòlfâ</i>
<i>fanaím</i> :	<i>fâhnad, fânfâ</i>
<i>sgaraím</i> :	<i>sgâhrad, sgârfâ</i>

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

<i>tollaim</i> :	<i>taùhlad, taùlfâ</i>
<i>cromaim</i> :	<i>craùhmad, craùmfâ</i>
<i>bronnaím</i> :	<i>braùhnad, braùnfâ</i>
<i>dingim</i> :	<i>dîhngad, dîngfâ</i>
<i>gearraím</i> :	<i>g^eâhrad, g^eârfâ</i>

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

<i>sgriobhaim</i> :	<i>sgriôhad, sgrîfâ</i>
<i>treabhaim</i> :	<i>tr^eâuhad, tr^eâufâ</i>
<i>lámhaim</i> (shoot) :	<i>lâhad, lâfâ¹</i>

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

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

toghaim : *taùhad, taùfā*

guidhim : *g^uìhad, g^uìfā*

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

Labhram now makes fut. *luùhrad*. *Siubhlaim* has either the ē-fut. *sⁱùlòd*, or the b-fut. *sⁱùhlad*.

III. Mixed Futures.

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

	Fut.	Cond.
sg. 1	bē ^a hrad	bē ^a hra ^a inn
2	bē ^a hr ^a ir	bē ^a rfā
3	bē ^a hr ^a ig	bē ^a hrach
	bē ^a hra sē	
pl. 1	bē ^a hram, bē ^a hr ^a imīd	bē ^a hr ^a imīs
3	bē ^a hr ^a id	bē ^a hr ^a idīs
pass.	bē ^a rfar	bē ^a r ^f ī

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

dobheirim : *bhē^ahrad, bhē^arfā*

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

(*tugaim*) : *tùhrad, tūr^afā*

The formation of this tense is curious. O. Ir. *-tiber*, enclitic form of *dobér* (perhaps modelled on *-digen: dogén*) gives in Early Mod. Ir. *tiubhar* or *tiobhar*, later *tiubhrad*. This would now be pronounced *t̃iūrād*. But the broad *t* of the present *tabhair* is brought in by analogy, and the unvoicing of the *r* as in the b-future gives *t̃uhrad* (written *tabharfad*). On the other hand, in Desmond at least, the vowel of the future has intruded into the present stem, and *tabhair* is *t̃ūr*. Phonetically *tabhair* could only give *tau'r* in this dialect.

do-ghní̃m: diàhnad, diànfā

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

lámhaim (dare): *l̃ōhad, l̃ōfā*

dearmadaim: d̃arōtad, d̃arōdfā

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

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

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

IV. The Sigmatic Future.

There is only one instance in the modern language,

ithim: ĩsad, ĩsfā

V. Anomalous Futures.

The future of the substantive verb requires special treatment.

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

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

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

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

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

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

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

² Prof. Strachan has drawn my attention to examples of this confusion in Mid. Ir. Thus in LU. *nobeth* 41^b20 = *nobiad* 42^b9.

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

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

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

O. J. BERGIN.

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

THE FIVE MUNSTERS

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

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

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

CŌIC MUMAIN

1. Cōic Mumain i Mumain mōir
Mar do-chluinim las cach¹ clēir :
Eōl *dam* a rainn²—dlegair³ dím—
Tall in *bur* tīr trebair⁴ treīn.
2. Tūadmuma nach cumang cath
Ó Lēim C[h]onculainn na cloch
Co Sligid Dāla na n-ech—
Do-rāla *for* a leth loch.
3. Lethat⁵ Tūadmuman⁶ a tūaid⁷
Sloinnfet⁸ trē dūan-molad dōib⁹:
Ó hAichtgi¹⁰ co hĒblinn¹¹ āin
Is ē a dāil fri hĒrinn¹² hōig.
4. Ōthā Bernān Ēile ait
Urmuma co hOilēn Hī Bric :
Ō Gabrān co Cnāmchaill cain
Ac¹³ sain¹³ in gnāthrainn¹⁴ glan glic.
5. Ō C[h]námchaill¹⁵ co Lūachair¹⁶ lāin
Medōn Muman, būanfad būaid,¹⁷
O' tā Sliab n-Ēblenn¹⁸ co n-āib¹⁹
Co Sliab Cāin²⁰ na cēmenn²¹ crūaid.
6. Dessmuma²² ó Šliab Cāin na cland
Co fairrgi fri²³ tāib²⁴ na tonn²⁵;
Iarmuma ō Lūachair sīar sell²⁶
Cusin²⁷ glenn²⁸ thīar 'ca tā²⁹ Drong.
7. Bressal³⁰ Ō Tressaig³¹ ō' tāt
Hī Tressaig—nocha dāl diūit³²—;
Flescc amra³³ mongmaill co mēt³⁴
'Sē³⁵ do-ēt comrainn³⁶ i³⁷ cū[ic].

¹ leis gach.² roinn.³ dleagur.⁴ trebar.⁵ leathat.⁶ na Tuadmhumhan,⁷ atuaigh.⁸ sloinnfed.⁹ doih.¹⁰ hAichdgi.

THE FIVE MUNSTERS

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

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

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

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

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

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

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

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

NOTES

Lethat = a modern form *leatad*, whilst *leitead* is that now in use: cf. the Meath name of the White Spoonbill (*Platalea Leucorodia*), “*an éorpr leatadadé*,” which contains the adjective.

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

Co n-āib; *āib*, dat. of *aeb*.—This ancient word is still heard in colloquial use amongst the old Irish-speaking people of Oriel. In Omeath the *nom.* form is usual (*aoib*); in other districts (Armagh, Farney) the oblique case (*aoib*, pron. *öy*), e.g. *bí aoib a' luig 'r a' tóim leir*, he was beloved by both the weak and the strong; *gan aoib liom*, not to my wishes; *aoib a' záire*, the pleasant appearance of laughter, &c. As it is not used in other dialects, it is to be feared that it will be lost, although it has survived all vicissitudes up to the present. *aoib* may also exist in the Connacht phrase *níor báin aoib ná fópur óo go*, &c., he did not stop until, &c.

Sell (*seall* ms.).—Cf. “*dar a bél sell sechtair*,” ‘through his mouth a little out,’ Cath Ruis na Ríg, 12; also “*siar sell sechtair*” occurs in *Táin Bó Fráich*. Its modern representative may be the colloquial *iall*, over (from the speaker), e.g. *gab iall annam*, ‘go over there’ (Aran): *an fada iall a raḡa tú?*, ‘how far over will you go?’ (a question put to me by a little girl in Ventry); *bruig iall annam*, ‘move up there’ (Dingle). The disagreement in the timbre of *s-* would show contamination with *éal*, *anall*.

Mongmaill.—Perhaps an adjectival genitive of a noun *mongmall*. The present spoken tongue undoubtedly has *mall*, *gen. moill* = ‘lateness’ (Uls.): cf. *rúlmall*, ‘modest-eyed,’ sometimes apparently applied to those who have large bright eyes that move majestically in their sockets. The Rev. Paul O’Brien, the first Professor of Irish at Maynooth, who was a contemporary of Edward O’Reilly, has the following line in one of his songs:—

“*Síao do porḡa mallá réir-ḡláir a o' fás mé i bpém le reál.*”

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

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

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

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

Hence I venture to translate ‘majestic-haired.’

TOPOGRAPHICAL NOTES, &c.

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

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

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

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

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

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

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

Oilén Hí Bric (modern form *Οἰλεᾶν τί ὕμῑc*) = Burke's Island, off the coast of the Barony of Middlethird, in Co. Waterford. By examining the map of the coast of Co. Waterford between Tramore Bay and Annewstown, one can easily locate it.

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

Gabrdn (Γαβρῖάν) = Gowran, in Co. Kilkenny, often occurring also as *Bealach Gabhráin*, and, in its ancient form, *Bélut Gabrdín*.

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

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

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

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

Breasal O'Treasaigh.—Keating also quotes him under "Ο ο μῆνηρον μῆναν ἀνηρο," as his authority for the division into Five Munsters ("ἡ Δε Cúig μῆναν").

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

J. H. LLOYD.

THE HERMIT'S SONG

THE poem edited by Professor Strachan in ÉRIU I., p. 138, from MS. 23. N. 10 (R.I.A.), has also been preserved in a vellum manuscript of the Franciscan Library, Merchants' Quay, whence, as it contains many better readings, I print it here. It is another specimen of the class of poems to which "King and Hermit" and Manchin's Song (ÉRIU I., p. 39) belong, though it differs from these by the ascetic spirit pervading it. It is written in the metre called *cró cummaisc etir casbairdni mbir ocus lethrannaigeacht* ($7^3 + 5^1$). See Thurneysen, *Irische Verslehren*, p. 15. The first word of every quatrain begins with the same letter as the last word of the preceding quatrain, except in the last stanzas, where I suspect some corruption, to which also the fact seems to point that the trisyllabic rhymes are wanting, and that the poem does not end with the word, or part of the word, with which it begins. I insert the fifth quatrain, omitted in the Franciscan copy, from 23. N. 10, with the reading *firetla* for the meaningless *firetla*.

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

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

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

TRANSLATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15. If by myself I have transgressed from pride¹ of this world, hear me wail for it all alone, O God !

KUNO MEYER.

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

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

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

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

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

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

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

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

⁹ Literally, 'among the forts of lands.'

ADDENDA TO ÉRIU I., 191 sq.

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

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

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

- 28^b Madh manchuine nodgaba damadopromad minic
 connot~~har~~ doteoru briat~~h~~ra conitrucither itrailic
 28^c Ite diteora briat~~h~~ra sech nigairde nisia
 arcofuin monaire isbera cet gach dia
 29 Riaguil incoimdig~~h~~ indso licit duin cianosprom~~h~~a
 nirugu nachanformbi bith foriaguil mocomai

C.

In v. 26, *ní freisnís*, which Dr. Stokes conjectured, now finds MS. support.

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

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

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

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

J. STRACHAN.

WELSH RY- = IRISH RO- OF POSSIBILITY

ONE of the well-established functions of *ro-* in O. Ir. is to express possibility, e.g. **as-ro-bair**, 'he can say': **asbeir**, 'he says.'¹ Recently, while looking for something else in that precious collection of early Welsh poetry, the Black Book of Carmarthen, I stumbled upon an instance of an apparently identical use of the corresponding Welsh particle *ry-*. Later, another instance of the same kind turned up; and finally a cursory examination of the Black Book brought a few more examples to light. The evidence which is given below seems to me to prove conclusively that the use of *ro-* was not confined to Old Irish, but prevailed at one time also in the sister language.

Black Book, fo. 49^b10. **racod nŷ rŷimgelir.**

In Skene's Four Ancient Books of Wales, I. 294, this is translated: "From thee there is no concealing." More accurately the sense is: 'From thee there can be no concealment.'

fo. 4^a3. Breuduid a uelun neithvir; ŷs celuit ae dehogllho.
nŷ ritreithir² ŷ reuit. nisguibit arnuŷgelho.

'A dream I saw last night; clever is he that can interpret it. It cannot be set forth to the wanton; he who does not conceal it shall not know it.' In Skene, I. 497, *nŷritreithir* is translated, "it shall not be related"; but the form is not the future form which prevails in these old poems.³

fo. 14^a4. **nisrŷdraeth rŷuetev** kŷvoeth ruŷtev douit.

Here the translation in Skene I. 507, is interesting: "The wonders, greatness, and puissance of the Creator none can relate."

fo. 45^a2. llicrid rid. reuhid llin.⁴
rŷseiw gur ar vn conin.

'It spoils the ford, it freezes the lake.'⁵ A man can stand

¹ Cf. Thurneysen, KZ. xxvii. 66 sq., Sarauw, Irske Studier, 30 sq.

² For the orthography, cf. *riuellsud*, fo. 10^b 10, *rimwardun*, fo. 12^b, 10.

³ Cf. Stern, CZ. III. 403.

⁴ With this poem should be compared the Irish poems in Meyer's Songs of Summer and Winter.

⁵ I. e. 'The ford is spoiled, the lake is frozen.' One may compare the common

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

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

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

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

J. STRACHAN.

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

J. S.

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

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

CORMAC'S RULE

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

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

Recension A is represented by two MSS.—

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

A² = 23 N. 10, R.I.A., pp. 78, 79.

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

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

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

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

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

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

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

RIAGUL¹ CORMAIC² MAIC³ CULENDÁIN⁴ INSO.⁵

1. Sámud⁶ būan bríathar-ísel,⁷ fó húar mad mé fogléseð.⁸
sāstum⁹ a necna¹⁰ nūasal, a¹¹ ceól¹² clūasach¹³ na crēssen.¹⁴
2. Canam a¹⁵ ceól¹² rocansat¹⁶ na sruithi, seōl rosonsat.¹⁷
fomenainn¹⁸ as²⁰ mo cholainn²¹ rodlomainn²² a nrodlomsat.²³
3. Dán²⁴ buidech²⁵ bríathar²⁶ dīmbress,²⁷ oc²⁸ toil²⁹ ind³⁰ ruirech
rognas.³¹
ní bu³² báes,³³ nī bu³⁴ amless,³⁵ umlae³⁶ dond³⁷ áes³⁸ bad³⁹
chomdas.⁴⁰

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

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

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

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

¹ Riaghail A¹, Riaguil A², Riag³ B ² Corb³mc A, Cormuic B ³ mē A¹, m A²B
⁴ Culendain A², Cuilennain B ⁵ indso A¹, om. A², inso B ⁶ Samud A¹, Samud² B
⁷ briatar isel A¹, briath² issel A², briath³arísil B ⁸ fofuar madme foglesed [in marg. glés greine dealrad²] A¹, fofuair madme foglei³ A², fofuar maitine foglesid B ⁹ sastam A², sastud B ¹⁰ indeccna A¹, inegna A², anecna B
¹¹ i A² ¹² ceol A ¹³ cluas A² ¹⁴ creiēs A², creisin B ¹⁵ in A²B
¹⁶ roncansat A², rochansat B ¹⁷ ronsonsat A², ronsonsat B ¹⁸ fomenuind A², fomanmain A¹, fomūmain B ²⁰ is A¹ ²¹ colainn A², choluind B
²² rodluimtir B ²³ inrodlomsat *codd.* † in B *in* is over the line in paler ink
²⁴ Dan A ²⁵ buighech B ²⁶ briatar A¹, briath² A²B ²⁷ dimbras A¹, dimbras B
²⁸ ac A²B ²⁹ tol A² ³⁰ in A², an B ³¹ rog²hnas B
³² nib³ A², nibad A¹, ní bud² B ³³ bæes A¹, baos A², bæs B ³⁴ bad A², bud² B
³⁵ aimles A¹, aimles B ³⁶ umla A, umlæ B ³⁷ don A¹, don A² ³⁸ æs A¹, æs A²B
³⁹ bat A², bud² B ⁴⁰ comdas A¹, comdais A², chomgass B

- 4 Celebrad¹ cóir² *co* nainmnit,³ is⁴ mind⁵ cach⁶ muid⁷ mōir.⁸
molmaít.⁹
tuä¹⁰ intan¹¹ bas¹² nadlaic,¹³ abrait fri nem (?)¹⁴ fo chom-
naít.¹⁵
5. Céim¹⁶ co sruithi sech ríga,¹⁷ freitech fína ocus¹⁸ feōla,¹⁹
glantogu²⁰ deingráid²¹ būada anmchara²² umal eóla.²³
6. Ord coibsen,²⁴ cuma²⁵ gnāthach, cēim fāthach, foguir²⁶
úathad,²⁷
ríagal²⁸ glan-amra²⁹ glēthech,³⁰ nebbuith³¹ fri éthech³²
nūathach.³³
7. Nī heress³⁴ nolc,³⁵ ní³⁶ báegul³⁷: serc Dé³⁸ dliges³⁹ a úamun⁴⁰:
cēim cen⁴¹ chlónúail⁴² ō Dīabul,⁴³ nebbuith⁴⁴ óenúair⁴⁵ i
núabur.⁴⁶

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

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

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

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

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

8. Ainmne, nechte¹ co nóibi,² léciud³ sechte⁴ co sóibi.⁵
 nóebphroinn⁶ cen⁷ ááith⁸ cen⁹ séri,¹⁰ fit¹¹ bec¹² bláith,
 buith¹³ i nóini.¹⁴
9. In¹⁵ troscud¹⁶ tráth¹⁷ bas¹⁸ nadas,¹⁹ in costud²⁰ febda²² fedes.²²
 túaslucud²³ tan bas²⁴ niress²⁵ dligid²⁶ náchthairle²⁷ eress.²⁸
10. Ere²⁹ crábaid³⁰ co censai,³¹ álaig³² idon³³ cen³⁴ toirrsi³⁵:
 menmae³⁶ fri sirnem sorchá,³⁷ dorchá do reicc³⁸ ar soillsi.³⁹
11. Sethnach⁴⁰ tanaide⁴¹ todeóir,⁴² légend⁴³ la sobeóil⁴⁴ senóir:
 cor ar comrad fri Canóin, dermat⁴⁵ in domnāin⁴⁶ deróil.

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

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

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

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

¹ Anim *nechta* A, *Ainmne echte* B ² noibi A¹, nocimhi A²,
naibhi B ³ lecad A¹, leced A², lecadh B ⁴ secta A¹, sechta A², seichte B
⁵ saoi bi A¹, soibe A², sæbi B ⁶ nemprainn A¹, nempraind A², næmprainn B
⁷ cin A¹B ⁸ tsait A¹, tsait h A², saith B ⁹ cin A¹B ¹⁰ tseire A, šere B
¹¹ fit A ¹² beg A², bec B ¹³ bit A¹, beith A², beth B ¹⁴ indoine A¹,
anaize A², anæime B ¹⁵ An B ¹⁶ troscadh A¹, trosċ A²B ¹⁷ tan B
¹⁸ bus A², B ¹⁹ nadass A¹, nadhus A²B ²⁰ cosdad A¹, cosdath A¹,
costadh B ²¹ fedbda A¹, feabda A², fedhbha B ²² feides A¹, feides (gl. .i.
targudh) A² ²³ tuaslacadh A¹, tuaslac² A², tuascalad B ²⁴ bus A²B
²⁵ nires A¹ ²⁶ dlīg A²B ²⁷ nachtailr A¹, nachtailre A², nachtailri B
²⁸ heres A¹, eiris A², ereass B ²⁹ Eiri B ³⁰ crab² A, crabaid B ³¹ cendsa
A¹, cenrsa A²B ³² alaib A¹, alui gh̃ (gl. .i. besa) A², aluid B ³³ idan A¹,
idhun B ³⁴ cin A², can B ³⁵ toirsi A² ³⁶ om. B ³⁷ sorchā A¹, B,
sorchu A² ³⁸ reic A²B ³⁹ soillsi A¹B, tsoillsi A² ⁴⁰ Setnach A¹, : : : : ch
A², Sednach B ⁴¹ tanaidhe A¹B, tanuidi A² ⁴² taideoir A¹B, taidheoir A²
⁴³ legend A¹, leigind A² ⁴⁴ sobeoil A, sobeol B ⁴⁵ dermad A², dermat B,
ladergi A¹ ⁴⁶ domñ B

12. Dīn anma, ascnam nime,¹ brīg² amra, altrom³ glaine,⁴
 biad⁵ bīs⁶ iar ndibud⁷ toile, corp Crīst la fuil⁸ Maic
 Maire.⁹

13. Étiud¹⁰ bān bēsaib¹¹ srotha, sāssad¹² slán¹³ sorchā sretha,¹⁴
 is lór¹⁵ lim¹⁶ ōm rīg¹⁷ rethach¹⁸ i forbu¹⁹ bethad²⁰ betha.²¹

14. Bad²² gnīm gáise²³ cen²⁴ báegal²⁵: tērnām²⁶ a bāes a²⁷
 bádu²⁸.
 †ni dimbraigh sen uamad is inmain²⁹ samadh²⁹
 Samud.³⁰

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

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

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

¹ nimhe A¹ ² brigh B ³ altromm B ⁴ gloine A¹, (g)laine A² (*the indistinct letter seems to be g*), clainne B ⁵ biad A, biadh B ⁶ bis A¹, om. A²
⁷ iar ndibudh A¹, iar ndibdad A², ar ndibudh B ⁸ feoil A¹ ⁹ Muire A², Mure B
¹⁰ Etiud A¹, Etadh A², Etiudh B ¹¹ besaiph A² ¹² sasad A¹, sasath B
¹³ slan A ¹⁴ sretho A² ¹⁵ lor A ¹⁶ leam B ¹⁷ righ A, rich B ¹⁸ retach A¹,
 rath²⁹ A², rethach B ¹⁹ i forbudh A¹, a forb²⁹ A², a forba B ²⁰ betadh A¹,
 ueth²⁹ A², besad B ²¹ beatha B ²² Bat A²B ²³ gaisi *codd*. ²⁴ gan A²,
 cin B ²⁵ boighal A¹, baoghal A², baeghal B ²⁶ ternath B
²⁷ hais A¹, B, baos A² ²⁸ badad A¹, bad²⁹ A², badhat B ²⁹ So A¹, ni
 dimbruigse uam²⁹ isinmuinse samad A², nid imraigim ua niadh isinmain sim
 insamat B ³⁰ Samadh A¹, || S || A², Samudh F. B

NOTES.

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

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

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

fomenainn. This is the text to which the variants of the MSS. decidedly point. The nearest parallel to the form which I have is *affamenadsom nolégad, afamenad rofésed*, Sg. 148^a6, *abamin for-n-aidminte* Sg. 161^b11. The interjectional *abamin* (from *afameninn* ?) *afamenad* seems to contain our form. The forms *domenainn*, *Liadain* and *Cuirithir*, p. 24, l. 16, and *romenaind* .i. *utinam*, RC. xx. 416, are most probably Mid.-Ir. corruptions of *fomenainn*. The construction of the following *rodlomainn* without relative *-n-* is supported by Sg. 148^a6: contrast Sg. 161^b11.

rodlomainn a nrodlomsat. Cf. *dlomaid dóib assind ferund* LU. 39^b8, *dlomais dóib da thír díles* LL. 252^b45, *dlomthair dosuidib* Ml. 59^d7. In all these cases the person warned off is expressed by *do*: here, if the text be sound, the thing expelled is in the accusative, a construction to which I have no parallel. Does the variant in B perchance point to *rodlomainn diarrodlomsat*?

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

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

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

molmait has been taken like *guidmit*, Wb. 15^d18: cf. Pedersen, KZ. xxxv. 418.

connait. I have no other instance of the word.

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

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

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

gléthech. Cf. SR. Index.

8. *nechte*, a derivative of *necht*, 'pure': cf. Ascoli Gloss. ccclix, with references. [The other reading, however, finds support in *anim nechta noib*, above, p. 56. If it be right, *nechte* may be taken as gen. = adj. 'a pure soul with holiness.']

sechte. Cf. Ascoli Gloss. cclii.

cen saith, cen séri, cf. LL. 371^e19:

<i>O gabais eris foa colaind</i>	<i>isse seo físs domunin</i>
<i>ní thormalt sáith no séire</i>	<i>Moninne Slebe Culinn.</i>

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

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

costud. Cf. Meyer, Contributions, s. v.

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

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

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

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

todeóir. Cf. *todiuir* Windisch, *todére*, Thesaurus ii. 8. From *to* + *dér*, 'tear.'

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

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

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

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

J. STRACHAN.

TRÁCHT FUIRBTHEN

Trácht fuirbthen, cá bfuil ré? Aς léigeadh an trean-uirceíl úo “Toḡail ḡruḡne Ṳá Ṳearḡa” Ṳam, ba mḡnic an ḡeirṲ reo oḡm. Ṳob’ fada mé aς maḡṲnam uirṲi fuil aḡ fḡioḡ ré liom í vo mḡrṲeacḡ. Tá fí mḡrṲiḡḡe aςam anoir le tamall, aςur b’fḡoiri náḡ b’fḡairi tam airṲe vo rḡioḡfḡamḡ i ḡcoḡair “Éḡenn” ná cur fíor aḡ cionnur maḡ vo ḡánaς aḡ an áit Ṳ’aimḡuḡḡḡ.

Cuirimír fíor anḡro aḡ Ṳúr ḡac loς Ṳe’n uirceál i n-a bfuil tráḡṲ nó luad aḡ biḡ aḡ, aςur oḡeacṲ Ṳe ḡoir an rceíl aςur vo inneórḡḡ úúinn imṲeacṲa na nṲíḡearḡac ó ḡánaςaḡ aḡ an bḡairḡe oḡ coḡair Éaḡair amaḡ ḡur buail-eaḡair talamḡ i ḡCualainn—ir cinṲe Ṳearḡ ḡurab anḡ “vo ḡḡḡaḡair Ṳir,” vo mḡir caḡṲe an uirceíl, aςur an ḡruḡean lairṲear Ṳe lḡe. Ir uraḡe úúinn an ḡeirṲ Ṳ’fḡarḡailṲ rin.

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

“Ir anḡoin vo ḡuaḡḡ Conaire mac Eirirceól aḡ ḡlḡe ḡualann ḡum na ḡruḡne. Ir anḡoin leir ḡáimḡ na Ṳíḡearḡaḡ ḡo maḡaḡair i n-oḡear ḡreacḡ oḡ coḡair Éaḡair amaḡ, aḡ an bḡairḡe.”

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

“Tḡaḡo naonḡar [Ṳe na Ṳíḡearḡacáib i Ṳḡir] ḡo maḡaḡair aḡ ḡinn Éaḡair, Ṳ’fḡacáimṲ caṲ vo ḡlunḡoir aςur vo ḡirṲoir.”

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

“Tḡíḡo ḡair a n-aḡ anḡoin, aςur vo innḡeaḡair vo na Ṳíḡearḡacáib é [i. Conaire beir aḡ ḡlḡe ḡualann aςur a ḡuail aḡ áṲ cliaḡ (38)—bí an ḡruḡean i n-aice áṲa cliaḡ].”

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

“Ṳo ḡḡaḡair na rḡolta aḡ na curacáib, aςur rḡúḡair vo curaiḡ ḡum Ṳíre, aςur vo buail-eaḡair talamḡ i Ṳḡiaḡ mḡirḡean.”

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

‘An uairn do buail na cupaig talamh ’reabó bí mac Ceacét ag baint teineabó i mbruidín doá d’earra. Le fúaim na rpréirde do caiteabó amac na trí caogaro cupacé, ar éumá go rabhadar i mbéal na fairrige.’

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

‘Scúiraido a gcaiblac éum tíre [arí].’

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

‘Na trí caogaro cupacé agur na cúig céad míle rin, agur veic gceáo i n-agháo gac míle, do buaileadar talamh i oiréig mhuirbdean.’

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

‘Do éuabó Conaire agur a muintir annroin irceac ’ra mbruidín, agur do fúabó gac don irceig, roin gear agur neimheagur, agur do fúabó na trí Veirg, agur do fúabó fear Coille agur a muc.’

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

‘Agur na oibhearrgaig, o’ iméigeadar oiréa go rabhadar ag leacabó Cinn Shléibe i oiréa na bmuirde.’

Filltear ar an áit roin ve’n rceac ’ra los ro :—

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

‘An uairn fágaido tréig mhuirbdean, beiréann gac fear cloic leir éum carin do éur [ar muillac an trléibe].’

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

‘I’ ar do áobhar do rinneadar a gcarin, .i. mar gur bérar carin i noibheirg agur go bprionnairé earbaid na bfeair oiréa o’ éir troda ag an mbruidín. Gac don do éioiréa rlan uairé do bérar leir a cloic ar an carin, i gcaroi nac fágairde ann acé cloic an oiréama do mhuirbde airé; agur, ar an gcarma roin, do bí a fíor aca caré an méro do marbadó oiré. Veirgo eolairg an treandair gur fear i n-agháo gac cloicé acá i gcarin leaca do marbadó ve na oibhearrgaic ag an mbruidín. Agur i’ ar an gcarin roin do haimmheagab leaca i n-úib ceallairg.’

‘Sé ruo i’ cuigce úinn ar an méro rin go raib Conaire ag véanadh ar an mbruidín nuair a éuabó an naonbhar oibhearrgac ar binn éadair. Ag ceacé a oiréa do bí ré, agur i’

vearþ ʒo ƿaib ré ƿar lɪfe um an vtaða ʒoin, aʒur a ƿáð ʒur
 ari dðaimn Dóðari vo bi an bɪurðean ƿari a beað tead̃ θroic̃io
 ann (“ro-bói in Dothra triasin tech,” ‘vo bið an Dóðari aʒ
 tead̃t ƿiér an tiz̃’). Com̃ voic̃ aʒur vo ʒeoðað na ṽibfeapi-
 ʒaiʒ ʒior ari an méro ʒin, ƿaivé an ƿieó baill ’n-aɪ ṽoic̃iðe
 ṽoib̃ aʒaiṽ vo t̃aðaɪɪt aɪi, aɪi moð ʒo ṽoéanƿaiṽ an aɪʒain
 ari an m̃bɪur̃om̃, ’ná ari an aiṽ ba ʒoɪe ṽoib̃ i n-oɪɪeap
 C̃uallann? Iɪ ionann ‘ƿiáct̃’ aʒur ‘ƿiáiz̃’—ɪin é an ṽéañam̃
 áta ari an b̃pocal moiu. ƿaivé an ƿiáiz̃ ṽe C̃iic̃ C̃uallann iɪ
 ʒoɪe vo b̃inn éaðaɪi aʒur ṽ’ inbeap lɪfead̃? Inɪiúcaim̃iɪ an
 léapɪc̃aiṽ ʒo ƿeapɪ ƿuinn aʒur ƿað a beap ṽá b̃áɪi aʒainn?
 ƿaivé an ƿiáiz̃ vo ʒeoðaim̃io oɪ coinne b̃inne h̃éaðaɪi ʒo
 ṽiead̃? Tá, an ƿiáiz̃ ’n-a b̃ɪuiṽ “Merrion Strand” ƿari ainm
 aɪi moiu i nʒallb̃eap̃la. ni’l i “Merrion Strand” ad̃t ʒall-
 b̃eap̃la vo ƿuɪeað ʒocal ari ʒocal ari “ƿiáct̃ ƿuirbthen.”
 An té léiʒfeap̃ an éaint ɪin, ni feaðaɪi an ʒuɪɪɪṽó ré ionʒnað
 aɪi nó nað ƿuɪɪṽó, ad̃t ƿari liom ʒéin ṽe, ’ré m̃eap̃aim nað
 ɪuiṽ ann ad̃t ɪuð aʒeant̃a. Iɪ móɪ ṽe ṽeiṽb̃iɪ, ʒo ṽeim̃in,
 ṽoɪi “ƿuirbthen” aʒur “Merrion,” aʒur ṽá n-aɪɪaimn, ṽoɪi
 “ƿiáct̃” aʒur “ƿiáiz̃,” ad̃t má’ɪ móɪ ʒéin, iɪ ɪuap̃að le ƿáð
 é, má inɪiúct̃aɪi na ʒocail ’na ʒeap̃t. ’Sé cuma na nua-
 ʒaeuiṽle beað̃ beiṽte ari “ƿiáct̃ ƿuirbthen” ná “ƿiáiz̃
 m̃uɪɪṽðean” nó “ƿiáiz̃ m̃uɪɪṽðean”—iɪ é an ṽaɪa cuma iɪ
 ionb̃aint̃e ṽuiñ aɪi na h̃il-liɪɪɪʒ̃c̃ið vo ʒeiṽteap̃ i ɪeap̃-
 ɪeiṽb̃nib̃ ʒall̃oa na típe ɪeo. ƿuɪɪm̃iɪ ɪior aɪnoɪ iðo ʒéib̃
 ƿari vo buaiṽeaðaɪi umainn:—

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

ɪillim̃iɪ ari an liɪɪuʒað̃ nʒaeũeal̃ad̃ aʒur ɪeic̃im̃iɪ
 cionnuɪ ƿari iɪ ʒéiṽiɪ é ƿuɪ i n-ionanñtaɪi leɪ an liɪɪuʒað̃
 nʒall̃oa ʒoin.

¹ ƿaiṽiɪ le -ng ṽeiṽṽó, iɪ ṽeim̃in liom ʒo ƿaib̃ an nóɪ ʒoin ’ɪan ƿeap̃-
 liɪɪuʒað̃ ʒall̃oa i n-aʒaiṽ na ɪuap̃a -n.

Ar an gcéad uil ríor, ir léir uíinn nac fuil ré ar don nóir
 áct com beas leir an gcuma hShallua. Cuirimir a bfuil 'ra
 téadur i uitorad, agus gac ádarraac cuma 'na uiaio.

"53. Tracht Fuirbthi." Níl don ádarraac cuma ari rin ag
 bun an leatanaig, cé go mb'féidir uó beic ann 'na uiaio rin.
 Ueir an Stócarac nac tug ré anuar an uile ádarraac cuma
 bí 'na láimrcuibh.

"58. Tracht Fuirbthe." Sioc an log ir fearri eolar ve'n
 leabhar ar fad i uiaob na ceirte reo orainn. Ir é uo junne
 eolar uíinne go háirte, tré n-a feabhar uo ábhuig an céad
 ádarraac cuma linn. Seo mar léigtear ag bun an leat-
 anaig:—

"*Muirbthen*, Eg. *Furbthen*, St. *Fuirbten*, YBL."

"67. Tracht Fuirbthen." Tá óá ádarraac cuma ari rin:
 "Fuirbthin, YBL. *Fuirbthe*, Eg."

Fágan rin go raib óá áoi ar an ainm inr an tSean-
 Šaeuile, .i. "Tracht Fuirbthen" agus "Tracht Fuirbthe."
 Ir rine ve ġeinroin "Fuirbthen" 'na "Fuirbthe," agus
 uéideanaac na rean-ġeinroean caillte ag an uaria ceann.
 Tá an t-ádarraac rin i gcomērom le "Uéiroienn" agus
 "Uéiroie," le "hUirleuo" agus "Uirle," ġil., 'na ġeinroin.
 "Fuirbthe" uob' ainmneac uó, agus "Fuirbthen" ba ġeinroie,
 'ra tpean-tpaogal. 'Sé ir mó ir iongnac liom ó'n Stócarac
 léigeannta ġur gac ré an cuma ġruailligte uo "Fuirbthe"
 'na ġeinroin ear "Fuirbthen," agus an uaria ceann, .i. an
 rean-tuireal ceart, ar lán-tarraigis aige, óá mb' áil leir
 réin é.

"Muirbthen" a léigtear ag Eg., rin é ádarraac uioib uile
 uo leig rin an réritigte linn. Náir b'ádmáil an rceal é,
 an t-ainm a beic liciigte mar rin don uair amáin réin? Ní
 feadur ve'n uoimán briaonac an breaofaonn teact ari i n-a
 éagmar. Ní breaofaonn, ir uóig.

Sead, cionnur mar uo junne "Muirbthen" ve "Fuirbthen"?
 Ir ro-réritig rin, im' euairim. Ainm neimircneac ir ead
 "tracht" 'n-ar ual uó an rceal leanaí é u'urubad uó
 u'fágáil urubad, .i., an licií ġorais báirte. 'Sé rin le ráó,
 cé ġur "Tracht Fuirbthen" uo rciobtai 'ra tSean-Šaeuile,
 'ré an cuma ar a n-abairci an t-ainm áct "Tracht bFuirb-

(1) **Ἐράδχτ Φυρῖβθεν** (= “**Ἐράδχτ βῆφυρῖβθεν**” i βφυδαιμ),
 (2) **Ἐράδτ ἡμυρῖβθεν**, (3) **Ἐράδγ ἡμυρῖβθεν**, (4) **Ἐράδγ ἡμυρῖβ-
 θεν**, “**Merrion Strand**,” (5) **ἡμυρῖβθεν**, **ἡμυρῖβθεν**, (6) **Mur-
 yong**, (7) **Mirryyong**, (8) **Meriyong**, (9) **Meryon**, (10) **Merrion**.

An trídís 'n-a 'ntuictar "Merriion Strand" uirtí anoir i Saeftéaríla, ní'l ve fáo ná ve leiteao inni aét a bfuil ve'n oirpar nó ve ériofláe an éuain mar a bfuil an óa báile biaótae Muihbte nó Sean-Muihbte aghur an Oumáe (?). Aét bí Trídís Muihbtean na rean-aimeire ní b'faiyirige 'ná roin i b'fao. Tá a rian ar ainmhuigao báile éualann go uí an lá aet inoiu ann.

Ar an gcéao amair, féadtar ar an mbáile móri úo aet ar b'ruae ná mara i n-úib b'ruúin éualann, .i. an éarraig Oub. 'Sé an rean-ainm Saeftéaríla vo bí ar ná "Newtowne by the Strond" aghur "Neweton juxta Mare" ag earraig ar laoin = "Newtown" aet beó inoiu. Anoir, caoé an "Strond" (.i. trídís) é rin? Tá, Trídís Muihbtean. Tuigim-re ar an méio rin go mb'féoiri go raió "Báile nuá Trídís Muihbtean" aghur "Báile nuá na Trídís" mar ainmneaeóib Saeóilge ar an earraig n'Ouib.

Ruo eile, i n-aice an báile móri rin aet óa báile biaótae, .i. Muihbte aghur Cnoc Muihbtean (?).

Tuileao fóir, ir amlao mar aet "Meriyoung" éior ag Petty i n-a léarícaíl-rean aghur é comairéuigte roir an Rinn aghur Sean-Muihbte.

Ir é ruó ir iontuigte úinn ar roin go raió "Trácht Fuirbthen" mar ainm i n-álló ar an trídís aet roir an éarraig Oub aghur an Rinn. Ir oóca, leir, gur b' é fáo na rean-uíte 'n-a nglaoóti Fuirbte (Muihbte) uirtí, ó'n Rinn aghur ó na Cláiraoib go uí an éarraig Oub aghur go Tig loirgáin ó éoar, aghur a earra ó mui meann riar go Oumáe b'roc, go báile an muiinn aghur go comairneae úinn Oromá.

Léigetar mar an gcéaoa gur fáo na oibfeairigis Trídís Muihbtean amae aghur go noeaeaoar ruar ar "Leccab Cno Sléibe" ("Leca i n-úib Cellais," 68, "earra Leca," *ib.*) vo bí "i gceiríogur ó'n tig," .i. ó'n mbuiróim, aghur ó'n trídís (Eg.), aghur gur éiríaoar earra ann. Má réuótigetar éoróe riuóigao ná háite rin, beo a éior aghur go cruinn cá raió an b'ruíoean réim. Bí na háiteanna eile reo i ngar oi leir, .i. "Seccenn hUarbeoil," "Tol Séirre," aghur "Tirraic Earra." Ir oeaoar tabairt fúca ro. Mar rin réim, bearfao buille fá éuairim fá "Tirraic Earra." Ir oóig liom gurab ionann é aghur báile an Tiobraio ("Ballintobredd,"

mair meann, the Irish Sea.
 Doínnacé bnoc, Donnybrook.
 báile an mhuilinn, Milltown.
 Dúin Dromá, Dundrum.
 báile an Tiobhaid, Tipperstown.
 Cill na Sgráimhíge, Kill o' the Grange.
 Cárhán Cloé uí Dúncáda, Dolphin's Barn (Carna Clogh).
 uí Dúncáda, Barony of Uppercross—cuio si, ari don éumá.
 Dyflinnarskíri, .i., Dyflinnarskíri, .i., súdaiz sáil áda cliað. τά α μιαν ανη
 φόρ .i. 'the Barony of Dublin.'

seosaíh laoiðe.

binn éadair míc éadzaioite,
 i n-oiread breað.

AN IRISH FOLK-BALLAD.

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

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

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

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

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

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

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

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

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

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

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

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

VERSE 10.

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

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

DOUGLAS HYDE.

I.

Cairé é m'ó do bí ar do óinéarí aghao ?
 Δ cúrlín gheal, 'r a rtorí,
 No cairé é m'ó do bí ar do óinéarí aghao ?
 Δ plúir na bfeairí óg.
 Earcon do tús nuada óam,
 Bí nín go caol cruaidé ann,
 O! mo ceann, tá ré tinn,
 Agus cairéirí mé luíge ríor.

II.

Cairé é m'ó fághar tú ag do inádeirí ?
 Δ cúrlín gheal 'r a rtorí,
 No cairé é m'ó fághar tú ag do inádeirí ?
 Δ éoróe na bfeairí óg.
 Fágharí mé cúis púint aicí,
 'S an leabairí reo tá púm aicí,
 O! mo ceann, tá ré tinn,
 Agus cairéirí mé luíge ríor.

III.

Ըստ էր' օ բճճքար տյ ճ ծ' ճճար ?
 Ը ճարլին ճճալ 'ր ճ ճճար,
 Ըստ էր' օ բճճքար տյ ճ ծ' ճճար
 Ը ճարլին ճա ճքար ճճ.
 Բճճքար ճ մե ճարլին ճարլին ճարլին,
 'Տ մո ճարլինին ճարլին ճարլին 'ճե¹
 Օ! մո ճարլին, ճա ճե ճարլին
 Ըստ ճարլին ճա ճարլին ճարլին.

IV.

Ըստ էր' օ բճճքար տյ ճ ծ ճարլինին ?
 Ը ճարլին ճա ճքար ճճ.
 Ո ճարլին էր' օ բճճքար տյ ճ ծ ճարլինին
 Ը ճարլին ճա ճքար ճճ ?
 Բճճքար ճ մե ճարլին ճարլին ճարլին,
 'Տար ճ ճարլին ճա ճարլին ճարլին,
 Օ! մո ճարլին, ճա ճե ճարլին,
 Ըստ ճարլին ճա ճարլին ճարլին.

V.

Ըստ էր' օ բճճքար տյ ճ ծ ճարլինին ?
 Ը ճարլին ճա ճքար ճճ,
 Ո ճարլին էր' օ բճճքար տյ ճ ծ ճարլինին ?
 Ը ճարլին ճա ճքար ճճ.
 Բճճքար ճ մե ճարլին ճարլին ճարլին
 Ըստ ճարլինին մո ճարլին 'ճե,
 Օ! մո ճարլին, ճա ճե ճարլին,
 Ըստ ճարլին ճա ճարլին ճարլին.

VI.

Ըստ էր' օ բճճքար տյ ճ ծ ճարլինին ?
 Ը ճարլին ճա ճքար ճճ,
 Ո ճարլին էր' օ բճճքար տյ ճ ծ ճարլինին ?
 Ը ճարլին ճա ճքար ճճ.
 [Բճճքար] ճարլին ճա ճարլինին,
 Ըստ ճարլինին ճա ճարլինին,
 Ըստ ճարլինին ճարլինին ճարլինին,
 Օ! մո ճարլին, ճա ճե ճարլին.²

¹ This should evidently be left to the brother, as in the Scotch ballad, and ճարլին ճա ճարլինին to the father.

² ճարլին ճա "Ըստ ճարլինին ճա ճարլինին" ճարլին, ճա ճարլինին ճարլինին.

VII.

Καὶ ἐ μ'ὸ φάσφαρ τὺ ἀστὸν βεαν-πόρτα¹
 Ἀ εὐηλὶν ἔσθλ' ἵδ' ἰτόν,
 Νὸ καὶ ἐ μ'ὸ φάσφαρ τὺ ἀστὸν νουά,
 Ἀ πλύνει νὰ βρεθῇ ὅς;
 Μὴ φάσφαιὸν μέ πρὶν νὰ πῦντ ἀίει,
 Δέτ ἱρμιονν μαρ ὀύιτ' ἔε ἀίει,
 Κυρὶ ρὶ νιὴν γὸ καὸλ σφαιὸν ἀνν.²
 Ο! μο ἔεανν, τὰ ρέ τινν.

¹ Οὐβαιοτ ρέ ἀν ἔεανν ναιρ, “ἀστὸν βεαν-πόρτα,” ἀστὸν ἀν ναιρ ναιρ “ἀστὸν νουά.” Οὐβαιοτ ρέ γυρ β' ἐ νουά ἀνν νὰ ννὰ.

² Οὐβαιοτ ἀν ρεαν-φαιρ, “ἔαρρον ἀ ἐστ ρὶ ὅαν, ἀστὸν βὶ νιὴν γὸ καὸλ σφαιὸν νντε [‘ἀνν’ οὐβαιοτ ρέ ἀν εἰλε] Ο! μο ἔεανν, τὰ ρέ τινν ἀστὸν καίτ' ἐ μέ λυῖε ρίον,” δέτ ὁ' ἀέριδ' νιρ ἐ μαρ ἀτὰ ρυαρ.

THE PRIEST AND THE BEES.

THIS little tale is taken from the *Liber Flavus Fergusiorum*, a manuscript of the fifteenth century in the keeping of the Royal Irish Academy. A table of the contents of this MS. will be found in O'Curry's *Lectures on MS. Materials*, p. 531. As this table is incomplete, I hope to publish a fuller description in the Proceedings of the Academy. The text is here printed as it stands in the MS., with a few necessary corrections.

E. J. GWYNN.

Sagart maith uasal onórach, 7 fa mogh díles¹ do Dia he, 7 ba fear congamála cuinge crábuid do Críst he. Docuaidh sela do leasugud duine galuir, 7 mar dobí se ann, tarla saithe² beach dhó, 7 dobí corp Críst næmhtha aigi ann, 7 mar³ adcunnaic se an saithi doleig [se]⁴ an corp næmhtha ar lár, 7 dotimairc se an saithi ina ucht, 7 dodermuid se an corp næmhtha annsin, 7 dogluais se roime marsin. Et tarla dona beachuibh co ndeachadur uada arís, 7 fuaradur na beich⁵ an corp 7 rugudar leo eturru⁶ he annsan adbaidh a robudur féin, 7 dohonorad acu⁷ he gu grádhach, 7 dorinnedar⁸ seipel maith do ciaraid dó 7 altoir 7 caileach aiffrinn 7 diss do śagartuibh ar n-a cruthugud⁹ gu maith do ciaraidh, os cinn cuirp Críst. Dala vero in tśagairt docuimh-nigh se an corp 7 docuaidh dha iarraid co himnidheach¹⁰ aithmhelach, 7 ní fuair eter he, 7 rob olc leis 7 docuaidh se da faisidin 7 do mét na haithmhela dogob e dobi se gu ceann mbliadna ag aithrighi. Et tainic an t-aingéal chuigi a cinn na

MS. READINGS.—¹ modh dilius ² saith ³ mar is written over
 adcunnaic ⁴ omitted ⁵ beith ⁶ aturu ⁷ dohonoraid a
⁸ doroinnidar ⁹ crutuch ¹⁰ himnibhach

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

FINID.

TRANSLATION.

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

FINIT.

MISCELLANEA

I.—SOME PRACTICES OF IRISH SCRIBES

IN their copies of poems, in order to mark more clearly both final and internal assonance, Irish scribes of all ages are accustomed to change the ordinary spelling of a word by leaving out, or adding, or altering letters. Examples of this practice will be found in almost every page of Irish manuscripts containing poetry. I select a few at random. In LL. p. 35^a22, in order to mark the assonance with *Cairne*, the scribe writes *cainle*, instead of *caindle* or *cainnle*; ib., l. 22, instead of the usual *rothrtall*, he writes *rothrtal*, for the sake of the assonance with *fial*; ib., l. 24, *géal* (= *géill*): *tréin*; ib., 33^a47, *cialbuic* (= *ciall-buic*): *Diarmait*; ib., 154^b20, *éil* (= *éill*): *réil*. An instance of the addition of a letter occurs in LL. 33^b3, where *dumella* is written instead of *domela*, to show the assonance with *benna*. Lastly, both consonants and vowels are often changed for the same reason. The scribe of Laud 610 writes *glasmach* for *glas-mag*, which assonates with *aslach* (*Zeitschr.* iii. 23, 38), and *biath* for *biad* ‘food,’ which rhymes with *tath* (ib. 37, 31). *Buird* for *baird* ‘bards’ occurs in Rawl. B. 502 (*Zeitschr.* iii. 23, 17), assonating with *buirb*; *cacaid* for *cocaid* (= *con-cáid*) in Corm. s. v., because, in a quatrain there quoted (from a poem ascribed to Ciaran, see LL. 374^c30), it assonates with *abaidh*, better *apaig* ‘ripe.’ Such forms as these, it is important to observe, are merely for the eye, and had no existence in the spoken language. They should not therefore be admitted into dictionaries. Yet O’Reilly has several instances of them, such as *dean* ‘colour,’ which is sometimes written for *deann* when assonating with a word ending in a single consonant, as e.g. in the “Four Songs,” p. 8:—

gairid cáí crúaid den | is fochen sam sáir.

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

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

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

Without any hesitation all editors¹ have taken *Scene* to mean the Shannon, thereby imputing to Alfred a very poor acquaintance with the geography of Ireland. Nor is it easy to see how the Old-Irish "Sinann" (Latinized "Sinona") should come to be rendered in Old-English by "Scene." But Alfred's knowledge of Irish topography turns out to have been more minute and exact than that of his modern editors and commentators. There can be no doubt that "se mûþa þe mon hæť Scene" refers to "Inber Scéne," the Old-Irish name for the estuary of the Kenmare river. This may, in a manner, be said to be opposite Spain; and it was there, according to Irish tradition, that Eber, son of Míl, landed with his followers from Spain ('Book of Leinster,' p. 126).

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

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

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

III.—HUMAN SACRIFICE AMONG THE ANCIENT IRISH

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

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

IV.—O AIS

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

ar tí Temra duit otats.

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

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

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

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

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

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

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

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

KUNO MEYER.

A PRAYER

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

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

¹ *leg.* óintaid

² *leg.* 'si

³ *leg.* ormsa

[⁴ *leg.* rom-dul?—J. S.]

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

TRANSLATION

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

¹ *leg.* A athair

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

MARY E. BYRNE.

¹ Cf. Sg. 90^a2.

² Meaning doubtful.

³ Cf. Glossary to Felire of Oengus.

A PRAYER TO THE ARCHANGELS FOR EACH DAY OF THE WEEK

MS. 23, P. 3, R. I. A., FO. 19¹

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

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

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

Uriél lim i cCétáinib, int abb co n-uaisli ardi,
ar guin ocus ar gábudh, ar threthan gaithe gairgi.

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

Dia na haíne didíni Rumiél—rath reill—rocharus.²
ní abbair acht fírinne, maithe in cara rogabus.

Panchel i sSatarnaib lim, céin beó arin mbith mbuide
· · · · · · · · · · ·³

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

G.

¹ Cf. Arch. f. Celt. Lex. ii. 138.

² MS. rorocharus.

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

TRANSLATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TOMÁS P. UA NUALLÁIN.

Addenda, Eriu. v, 112.

A POEM ASCRIBED TO SUIBNE GEILT

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

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

SUIBHNI .CC. SO THÍOS

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

F.

KUNO MEYER

¹ leg. sunn

THE EVERNEW TONGUE

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

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

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

The text, now for the first time published, is a copy of the recension in the ff. 46^a-52^a of the Book of Lismore, a fifteenth-century MS. belonging to the Duke of Devonshire, and described in *Lives of Saints from the Book of Lismore*, pp. v-xliv. This recension is, so far as I know, unique; but there are six abridgments of it: one, *YBL*, in the Yellow Book of Lecan, coll. 700-707 (facsimile pp. 81^a 49-86^b 28); another, *P*, in the Paris MS., Bibliothèque Nationale, fonds celtique et basque, No. 1, ff. 24^a 1-27^b 3; a third, *C*, in the Cheltenham MS. 9754, ff. 7^a-9^a; a fourth, *E*, in Egerton 171, pp. 44-65, a paper MS. in the British Museum; a fifth, *F*, in the Liber Flavus Fergusiorum, now in the library of the Royal Irish Academy; and a sixth, *R*, in the Irish MS. at Rennes, ff. 70^a-74^b. The Rennes copy has been edited, with a French translation, by Professor Dottin, in the *Revue Celtique*, t. xxiv, pp. 365-403, and extracts from it will be found at the end of the present publication and in §§ 5 n., 39 n., 98 n.

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

W. S.

LONDON, *October*, 1905.

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

A: *ed. Dottin, Ann. de Bretagne 51 (1872), 1-28.*
D: *ed. Dottin, RC 24 (1903), 369-84.*
Numerals refer to Dottin's sections

TENGA BHITH-NUA ANNSO SIS

D 1

1. In principio fecit Deus caelum et terram et reliqua. Airdri domain as treisi *cach* righ, *is* ardiu *cach* cumhachtaí, as feochru *cach* ndracoin, as cennsa *cach* mac, as giliu grianuibh, as noibiu *cach* sen,¹ as diglaigiu feruibh, as boidhí *cach* máthair [i.] OenMac De Athar ro thidhnaic a scel-sa do iltuatha[ib] domuin .i. do dheilbh 7 do thustin an betha. Iarsindi na fes cissi dealb n-atrabhai nach ret do neoch atcither isin bith *acht* Dia nama; ar ba 'cenn i mbolg' 7 ba 'b[u]ith² i tigh dhorcha,' do síl Adhuimh iarsindi na fes riam cissi dealbh ro bai *forsin* domun, *nó* cia dhorigne, co tainic a scel-sa do nim fri erslocud chelle 7 intliuchta caich, co n-airesta 7 co fogabtha set bethad 7 icce do anmandaib.

2. Ar ba *fordhorcha* *cach* ret do shuilib shil Adhaim, acht atchitis tuirthiud na rend .i. éisce 7 grene 7 na rend archena, immateighdis *cach* dia cen chumsanad *dogrés*. Atchitis *dano* tiprata 7 aibne in domuin nat chumsantais do dibairsi³ *dogrés* in *cach* aimsir. Atchitis *dano* tobron in talman 7 cess 7 cotlud inna soilse 7 inna torudh la tetacht ngaimridh. Atchitis *dano* esserge in domuin *cona* thess 7 a shoilse, *cona* blathaibh 7 a torthib la erge samraidh doridaissi.

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

Ar ro teclumad ceti airthir an betha .i. doneoch báí o šlebib Abian conice trachtu⁴ Mara Ruaidh, *ocus* otha Muir Marb *conici* insi Sabairnd. *ocus* ba he lín in terchomraic .i. coic escoip .lxxx. ar *cethir* *cé*taib ar trí milib, *ocus* .ix. rig .lx. ar .ix. *cé*taib ar .iiii. *mí*lib ar .l. *mí*lib di rígaibh an beatha.

¹ leg. san, which is translated.

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

³ ms. do dibairsi nat chumsantais

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

THE EVERNEW TONGUE HERE BELOW

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

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

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

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

¹ Proverbial expressions.

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

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

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

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

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

¹ MS. aighthe

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

³ MS. naigthe

⁴ MS. indeil

⁵ MS. 7 ara (with *d* above 7)

⁶ MS. *etrachta* fo

⁷ MS. cobraib

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

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

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

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

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

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

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

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

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

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

¹ MS. tuathu

² MS. isinnaighthisi

³ leg. thenid?

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

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

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

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

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

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

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

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

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

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

¹ MS. dolegfaidi

² MS. uili

³ MS. mane

⁴ MS. duile

⁵ MS. nat batur quartu

⁶ MS. nat batur

⁷ MS. nat

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

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

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

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

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

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

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

Ro frecair in Tenga Bithnua : Bai la hamrai *cach* duil .i. Dia cen tosach, cen fhorcenn, cen bron, cen aes, cen *erchra*. Ni rabi uair na haimser¹ na re nad² ro bai. Nocho n-oo, nochon sinu in *cét*nu, nach nochon 'robai' ni ba decmaic³ do denam. Imroraíid imradud. Nicon rabai tosach dond imradh^{ud} sin. Imroraíid ni bad shairiu ara .[47^a2] n-aiciste a chumachta 7 a mhiadamla⁴ diasnese nad bai in nacha reduibh ailib, cenud bai-sium fadesin.

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

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

19. Friscart in Tenga Bithnua : cenco accid-si, ol se, is i *cruinne* dorraladh *cach* duil cid iar ndelbuib *domain*. Ar is i torachta chruinne doralta na nime, 7 is i torachta doronta na *secht* muire immacuairt, 7 is i torachta dorónad⁶ in *talam*. *Ocus* i torachta *cruinne* doimchellat na renda roth cruinn in domuin, 7 iss i cruinde dhelbha atchiter na hanmand iar n-escumluth a *corpaib*. 7 iss i cruinde atchither cuairt in richidh uasail, 7 iss i cruinne atcither cuairt *gréne* 7 *esca*. IS deithbeir uile sein, ar is toruchta cen tosach cen *forcend* in Coimde ro bhithbhai 7 bhithbias 7 dorighne na huili sin. Is aire is i ndeilb chruind ro damnaiged in *doman*.

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

¹ MS. haimsiur

² MS. nat

³ MS. decmach

⁴ MS. inserts ba

⁶ MS. doronta

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

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

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

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

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

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

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

22. Rabatar na huili-se, tra, ol se, issind dluim¹ [47^b1] chruind ildealbhach doronad do domna domain, 7 is ann ro thusmed adbar iffirnd, ar ni dernad in t-iffirn² focetair co ndeochaid in t-archaingel³ dar reir 7 co n-erlai a rrecht ind rig dodrigne cosinn arbar diairmidi na n-aingel. Ocus co sin, ol se, ni dernad iffirnd, acht ro bui a damna i fusmiud isin mais chruinn ildealbaig as' terpad in domun cosnaibh uilib chenelaibh docoissin isin domun. Ocus dia fedligtis ind aingil ro imorbosaigsetar isind aicniudh i ndernta 7 isin etrachta angelacdaí, ro soifide damna ind iffirn i flaith ligaig luachtidi⁴ amal in flaith na n-aingel noeb.

23. IS e, tra, inso gnímh in cetna lai i tindscan Dia denamh in domuin, licet scriptum est: qui uiuit in aeternum creau't omnia simul.⁵

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

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

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

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

¹ MS. issindlogom² MS. an tiffirn³ MS. an tarchaingel⁴ MS. luachtigi⁵ Ecclesiasticus xviii. 1⁶ Genesis i. 7⁷ MS. duini

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

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

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

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

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

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

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

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

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

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

30. Criss uardhai aigreta⁶ chetamus ara fomnatar muire fo guadibh in nime atuaith.

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

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

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

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

32. INTERrogauerunt sapientes Ebriorum: INDica nobis multa genera et misteria maris.

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

¹ MS. 7 asruth Gaithnem

² MS. asna'

³ MS. a niula

⁴ MS. tendtigi

⁵ MS. tentige

⁶ MS. aigreta aili

⁷ MS. tentigi

⁸ MS. figbadhaib

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

p.374²⁴
42. Sruth Alien a n-indsib Tebe, tormaíd amal torainn dogrés isind aidhchi⁶ ro genair Slainicid in betha i tirib Ebra, 7 mar atcloitsi innocht isinn aidhchi⁶ asreract Crist o marbaib. Coic cenela .lx. ar .ccc. do cheolaib issed tormas ann. Cach duine adconnaic dia focus ni ra labrastair iarum in cach aidhchi⁶ docein. Doadbanar as do nim thormaíd.

D 10
43. Atat dano, ol se, cethri cenéla liac logmar [isin sruth cétna] co ceil 7 chosmailius doine.

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

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

¹ MS. Sheon

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

³ MS. haigti

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

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

⁶ MS. aighthi

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

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

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

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

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

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

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

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

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

p.375,5

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

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

D 11

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

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

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

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

¹ MS. assrut darathchiter² leg. betis aingil ?³ MS. deiginach⁴ MS. noptis.

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

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

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

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

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

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

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

p. 376³

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

p. 376⁸

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

p. 376¹⁴

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

D 12

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

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

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

¹ MS. sueth² MS. ana imdhuigh³ leg. déccidsi, which is translated⁴ MS. aighthi

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

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

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

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

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

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

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

p.377² 58. En inna mete dermhaire dianad ainm Hiruath i tirib India. Rosaig di meit a delba¹ conid uide trí ngaimlaithe di muirib no tirib [rosoich fosccud a eitedh intan sgailes uadha iat, P]. Forluathar ar ite oc accaill arna bledmila isin muir. Slebe gainme 7 grián ite e guirte² in ogh docuirit^{her} iar ndothad. Libern co seoluib 7 ramaib dognither do leth ind ugha³ sin iarna madhmáim .lxx. .c. míle cona n-armaibh 7 a lóintib issead bereas dar muir. Ocus ata sochuidi mor don tsluaigha fil isin ceiti-se sunn is i leth ind uga⁴ sin dodeochatar dar Muir Ruadh. Na benaidh amhíris for Dia imm immut a mirbhól amal mac i tigh amardhall.

D 13

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

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

¹ MS. dealbu² MS. guirthe³ MS. ughu⁴ MS. ugu

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

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

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

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

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

61. Talmaidiu iarsin ni ro fhuilngsetar na suili pecthacha² sella[d] frisna liga noiba. Madit a shuili inna cinn. Aitherr-uch dano iarsein don-ethand athach di ghoith tentidi,³ *condech*t ina bruindi 7 inna gnuis, comdar duibidir degaid, 7 conidn-indsort lethmarb aridisi *for* medon an dunuid, et dixit: *Eui falia faste. eui falia faste. eui falia faste maria fablea nelise nam .i.* Del chatach amirseach atamconnaic⁴; et dixit: Andsa piana ardomthaat 7 ardomnet. Sirectach ligmag adconnarc nad *con-*accai nech riam. Ardecnach ro raidseam, maigr *forid-racht.* Inge nama asrubairt iarsin docuiredar marb *for* talmain.

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

63. Co closs ni [49^b1] (in) Tenga Bithnua: *Na itho ad nacul lenisteia tibun talafi aia asfa bibo limbia flaune .i.* A failti-si do coibdelchaib, *citir* maccu 7 ingina *ocus* maithre 7 aithre, ce at agtha fo claideb 7 ce at agtha *for* fulochtu iarum *conusn*-esta ina carnu .i. ba ussa fa sheacht a dilgud sein oldaas beim n-ecnaich *for* Dia 7 amirsi fair *for* a duile 7 a mirboile. Ar mad beim n-ecnaig *for* Dhia 7 amirsi *for* a duile 7 *for* in Trinoit 7 *for* na hamra dorigne Dia, ni fil i nnim *nach* i talumh tindtud n-aithrige iccas nech aire, act bhithbeith *gan forcenn* i fudhomhnuibh pian.

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

Co clos ní, in Tenga Bithnua: *Alea fas uide uala nistien alme ama faus elobi reba .i.* Doroine Dia isin cethramadh lau da chenél .lxx. inna rind tairindredach nime la tenedchuaire inna gréne guires in mbith, colluaithe goithe, co ceill 7 etracta aingel. Astoidi da mghagh decc fo thoibaib talman i lles cach aidhche,⁵ cuairt insin frisi ngaire tenedmhuir⁶ 7 cuairt fris'comruicet 7 frisa failtniget arbair aingel iar n-ettractai aidche.⁷

¹ nangæt ² MS. pecdhuchu ³ MS tentigi ⁴ MS. atamconnaic ⁵ MS. aighthe

⁶ MS. inserts 7 enlaiti, 'and birds,' which is meaningless here ⁷ MS. aigte ar is dall

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

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

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

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

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

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

D p.378¹

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

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

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

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

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

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

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

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

73. Toaitne isnaib dubglindib cosnaib srothaib sirrechaibh dara ngnuisi.

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

p.378²¹

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

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

77. Toidid iarsin a mmag⁸ ndubhach ndérach⁹ cosnaib draco-naib foruirmidhi fon ceo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D 15

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

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

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

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

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

p.379²

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

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

D 16

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ Cf. § 29, *infra*.

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

p.379¹⁷
92. Enlaithe Abuaidi a n-indsib itir airrther na hAffraice 7 nem. Ni thainic talmáin ligdath na attoidet assa sciathaibh, 7 nochu torchair eite asa sciathaib na cluim o thosach domuin, 7 ni ro thormacht a llín nach a n-airiumh. Bolud 7 midclos inna mblatha, 7 blas na secht finaband documnet inna ligmuigi, issed no-dos-sasa o thosach domuin. Ni chumsanat do coicetal cheol, 7 niptar scíth co tulaid medon aidche¹ la andort na n-aingíul assind niul.

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

94. Conneirigh iarum in t-enlaith medonach cosin ciul trefhilttech⁴ la adhamhrugud inna n-ingnadh doroine in Coimdi o thindscetul in betha⁵ co brath.

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

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

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

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

p.380¹
98. Curaid cetamus indsi Ebíá, se traigid .l. legtair i fot cacha delba dib. Noco diuchtrat asa cotlud acht tria anfudh

¹ MS. tualath medon aigti

² MS. teoru

³ MS. aigti

⁴ MS. trefhiltnech,

with a punctum delens under n

⁵ MS. deiginach

⁶ MS. bethu

⁷ MS. aighthi

⁸ MS fogail,

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

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

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

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

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

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

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

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

98. "In the first place, the champions of the island Ebia. Six and fifty feet are laid in the length of each shape of them. They

mara, no gair chatha *nó* shloigh, *nó* chobordon ceol. Intan adregat asa suan sollsi[gi]dir a suile *amal* ruithnighudh rind. *Forberat* isnaib *muiribh* i tat, cu tochratar¹ a mbiasta 7 a mbledmila *for* tire dia sasad.

p.380⁶ 99. Tuatha finna *forlassardha* a n-indsib Odaib(?). Dothae-gat lasraí teined assa mbelaibh *fri* burach ferga. Doaitnet a suile *amail* chaindle teined *fri* aidhche. Astoidet a foilt 7 a cuirp *amal* snechtae fos-ceird i robane. Iasc a hilmuireibh cen bruith, cen fuine, issed ro-dam-biatha.

p.380¹⁰ 100. Tuatha Ithier tuath Shlebi Caucaist. A mbeoil ina mbruinnibh : cetheora suile ina ndruimnibh.² Elscoth 7 rothes ina corpaibh *conach* ro daim *nach* cenél aile.

101. Tuatha aile etrachtai i tirib Asser. Airdiu *cach* ceníul decsiu a ngnúisi. Rossaig do binne a labhartha *conid* binde ceoluib cobordon a sluag.

102. Tuatha deiscirt India co llaget a ndelba. An as sirem diib ní segat *acht* cubat .u. ndorn.

p.380¹⁸ 103. Bantracht file i slebib Armenia, moo *cacha* doeinib a ndelbha. Nocho berat *acht* ingena dogrés. Andso *cacha* feraib a bhferga 7 a ngala³ oc dula do chath. Eirgit asa suan medon *aidche* ; arosclaicet toidli teined assa mbelaib : doacmongat a n-ulchi conicce a n-implinda. Ór as chainiu *cach* *forloscud* arrearar inna [50^{b2}] ndornaibh dessaib iarna ngeinemain dogrés.

p.380²¹ 104. Tuatha Fones i tirib Libiae. Lasaitt a meic imlisain *fri* feirg *amal* oible teined. Ní thallai do dainib im *fer* diib lin a sharaighthe ar nert. Rossaig meit 7 binde a ngotha *conad* airde

¹ MS. cochratar² MS. mbruinnibh³ MS. ngalu

awake not from their sleep, except for a sea-storm, or the shout of a battle or an army, or the sound of melodies. When they arise out of their sleep, their eyes shine like the radiance of stars. They . . . in the seas wherein they are, so that the beasts and monsters of (these seas) are cast ashore to satisfy them.¹

99. "Fair, very flamy tribes in the islands of Odab. Flames of fire come out of their mouths at the fury of anger. Their eyes shine like torches of fire at night; their hair and their bodies beam like snow which is cast into great whiteness. Fish from many seas, without cooking, without broiling, this is what feeds them.

100. "The tribes of Ithier north of Mount Caucasus. Their mouths (are) in their breasts: there are four eyes in their backs. Lust and great heat (are) in their bodies, so that (the womankind of) no other nation has endured them.

101. "Other radiant tribes in the lands of Asser. Nobler than every kindred is the sight of their faces. So great is the harmony of their utterances that the noise of their host is sweeter than (any) melodies.

102. "The tribes of the south of India, with the smallness of their shape. The longest of them only attain (to the length of) a cubit of five hands.

103. "The women that are in the mountains of Armenia, greater are their forms than (those of) any humans. They bring forth daughters only. Harder than (those of) any men are their angers and their valours in going to battle. At midnight they rise from their sleep: out of their mouths they loose flashes of fire; their beards reach as far as their navels. After their birth, gold that is brighter than every blaze is always found in their right hands.

104. "The tribes of [Ar]fones in the lands of Lybia. The pupils of their eyes flame in anger like sparks of fire. Not enough of men can come about one of them to overpower him by force. So great are the loudness and sweetness of their

¹ The Irish of this passage is obscure, the meaning of the verb *forberat* (leg. *forbenat*?) being unknown. The Rennes MS. has: buaidhrit an mhuir re sílled a súl co tecaít na bledhmhila a tír cucu lé nert a súl, 7 ithit sin iad mar biadh, 'they disturb the sea by the glancing of their eyes, so that the monsters come ashore to them through the strength of their eyes, and (then) they eat them as food.'

gothuib 7 chornuibh. Dodailit a *sruth* fina asa mbeluib fria bas. Canait sirrechtcheol ina cotlud do na frith cosmhuil.

105. Mor do dhelbhuibh cenmotha sin forruirmeth for sil n-Adhaimh iar n-immorbus. Ar.in cétna duine doroine Dia i tosuch ba dia dheilbh 7 a chosmailius doforsat, 7 ro bad ed in cland no genfed uadh mane tarmtheissed.

D18

106. INTERrogauerunt sapientes Ebreorum : Indis dun ind lin coibdeluch forfurim Dia for a duilib iar n-urd.

107. Adrimhfider duibh emh, ol se, .i. Da chenelach .lxx. do miluibh fo murib. Da chenélach .lxx. do ialuib en isind aiur. Da cenélach .lxx. do biastuib fu fidbaid.¹ Da cenélach .lxx. di natrachaib frisellgett uir. Da chenélach .lxx. di toirthibh fidhbadh.² Da cenélach .lxx. di gnusib retlann imrolta fo nim. Da cenélach .lxx. do airbrib aingeal i nnim. Da cenélach .lxx. do cuimgib na pian isna ifernaib. Da cenélach .lxx. di cheolaib 7 ligbothaib ind nim. Da cenélach .lxx. di berlaib for tengthaib doine. Da cenélach .lxx. di dhainib shil Adhaimh. Acht cena mad iar lin tuath it e a llín .i. .uii. tuath .l. ar céf fon mbith. Acht itat iltuatha fo muirib fon mbith.

D19

108. Dixerunt sapientes Ebreorum : Indis dun do bailechro a n-ifernd ron-airlestar Dia fri pianadh na pecdhach.

109. Friscart in Tenga Bithnua : IS doilig eimh, ol se, a aisneis .i. cia no thindscanaind a aisnés o thosach domuin ni eicsind ría mbrath in soithar imcomaircidh uili amal rotn-gab. Rossaig cetamus do mheit in glinde 7 dia fhudhomnai cia do-comladh en bad luaithiu 7 bud treisiu luamann iss ing [51^a1] mara soissed cind mile bliadan a dhomhnai.

¹ MS. fuidbig² MS. fighbudh

voices that they are louder than (any) voices and horns. At death they pour forth from their mouths a stream of wine. In their sleep they sing a plaintive melody to which nothing like has been found.

105. "Many shapes besides those have been set on Adam's race after the Fall. For the first man that God made at the beginning He created in His (own) form and likeness, and so would have been the children born of Adam had he not transgressed."

106. The sages of the Hebrews asked: "Tell us in order the number of the kinships which God has put upon His creatures."

107. "That in sooth shall be reckoned for you," quoth he, "to wit, two and seventy kinships of beasts under seas: two and seventy flocks of birds in the air: two and seventy kinships of beasts under forest¹: two and seventy kinships of snakes that crawl on mould: two and seventy kinships of fruits of the woods: two and seventy kinships of the faces of stars that have been cast around under heaven; two and seventy kinships of troops of angels in heaven; two and seventy kinships of the anguishes of the torments in the hells; two and seventy kinships of the melodies and bright abodes in heaven; two and seventy kinships of the languages in the tongues of men; two and seventy kinships of humans of Adam's race. Insomuch that, according to the number of tribes, this is their number—an hundred and fifty-seven tribes throughout the world. And under the world are many submarine tribes."

108. Said the sages of the Hebrews: "Tell us of the place of confinement in hell which God has designed for punishing the sinners."

109. The Evernew Tongue answered: "'Tis hard, indeed," quoth he, "to declare it. Even though I should commence from the beginning of the world to announce it, I should not have related before Doom all the trouble about which ye ask, as it (really) is. First, such is the size of the glen and its depth, though the bird whose flight is swiftest and strongest should set out, it could hardly reach its bottom at the end of a thousand years."²

¹ So in the *Duan in chóicat Ceist*, Celt. Zeits. iv. 235. The number 72 (= 6 × 12) occurs often in Middle-High-German literature, e.g. *Zwên und sibenzig künige*; *mit zwein und sibenzig kielen*, Orendel, 402, 411. For these quotations I am indebted to Prof. W. P. Ker.

² Cf. *The Tidings of Doomsday*, Rev. Celt. iv. 256.

110. *Elestia tibon iluria tamne ito firbia fuan.* Nocon fetar, ar se, cia de as lia, a fil do gainemaibh fo mhuiribh ann,¹ a fil do cheneluibh biasta² fri timdibe anmann a n-ithfernd.

111. Rosaig do meit in derchainte isnaibh pianaibh *conna* cumcat ainm De do labra and ar toirrsi 7 *derchoiniud* la meit na pian 7 lia n-ilar.

b. 381¹⁴ 112. Rosaigh do meit in teined 7 in loiscthe 7 in tesa, a fil do lindibh isin *domun*, *etir* niula 7 *srotha* 7 aibhne 7 *muire* immon mbith, gia no dailte i ngliund na pian ni airdibhdhabhad,³ ar is ferg Dhe fhiches isnaib *ifferdaib*.

p. 381¹⁸ 113. Rosaig do meit in rouachta ann, dia tarlaicthe athach uachta samlaid *for* deirc cuislinde isin mbith atbeltais a fil di enaib isind aiur 7 do miluib fo *muirib* 7 do cech anmanda biu fagebad *for talmain*.

114. Rasaig di ane in teined, dia tarlaicthe *for chuslind* ní de, a fuigbed⁴ do lindib *forsin* bhith, no traigfedh riamh: a fuigbed⁵ do anmannuib ann ro loiscfed la dechtad in *talman* immacuairt.

115. Rosaig do meit inna ndorchai, dia tarluicthe ni dhe isin mbiuth .i. meit *maic* imlesan duine, a fuigbed di enuib ind aeor 7 do doinib 7 do bhiadsaib *for talmain* ni fhaicftis less na soillsi la bas.

p. 381²⁸ 116. Rosaigh do meit na brentad i llochaib na pian, oin-banna *forruimfidhe* de i mbruinnib an betha, aní *forricfedh* isin *domun* do anmandaib, *etir* muir 7 tir 7 aeor, atbeldais uili.

117. Ata do mheit inna gorta 7 inna hitadh and, dia tarlaicthe oen-uair isin mbith ní dhe, a bhfuigbedh isin bhith *etir* milu 7 duine 7 eonu atbeltais *fri* oinuair ar gorta 7 itaid.

118. Ata do meit in omhain ann *for* na hanmunnaib riasna pianuibh, dia tised i ndomon beim di omhon samlaid, a fuigbed

¹ anna ² biastu ³ MS. airdibhdhadhad ⁴ MS. faigbed ⁵ O. Ir. a fogébad

110. "*Elestia tibon*," etc., "I know not," quoth he, "which of the two is the more numerous, all the sands under seas, or all the kinds of monsters for mangling the souls in hell.

111. "So vast is the greatness of the despair in the pains that they are unable to utter the name of God, for grief and hopelessness through the immensity of the pains and through their multitude.¹

112. "So vast is the greatness of the fire and the burning and the heat that if all the waters of the world, both clouds and streams and rivers and seas around the earth, were poured into the Glen of the Pains they would not quench it, for it is the wrath of God that seethes in the hells.

113. "So vast is the greatness of the exceeding cold that, if a breath of cold like it were cast into the world by the hole of a pipe, all the birds in the air, and the beasts under seas, and every living animal it would find on earth would die.

114. "Such is the splendour of the fire that, if some of it were cast by a pipe, all the waters found on the earth would ebb before it, and the animals found there it would burn with the of the ground all about them.

115. "Such is the extent of the darkness that, if some of it were cast into the world—as much as the pupil of a man's eye,—all the birds in the air and the human beings and the beasts on the earth would see neither splendour nor light for death.

116. "Such is the greatness of the stench in the lakes of the torments, if one particle of it were placed on the breasts of the world, all the beasts it would find in the world, both in sea and on land and in air, would all perish.

117. "Such is the greatness of the hunger and the thirst there that, if some of it were cast for a single hour into the world, all that it would find therein, both beasts and men and birds, would perish at the same hour from hunger and thirst.

118. "Such is the greatness of the fear which the souls suffer before the torments that, if a particle of fear like it were to come into the world, all the animals found in the seas

¹ According to the *Duan in chóicat Ceist*, they are 72 in number.

di anmannai^b a muirib 7 aeraib 7 talmendaib foscichreth [51^a2]
uili i ndassacht 7 ecodhnaighi la omon, co n-epeldais de.

119. Atá do meit inna sirechta 7 in broin 7 na toirrsi, dia tarluicthi ní dhe tria cuisind isin domon, ní boi di thete na mellche isin domun, na [di] gnuisibh carat, na failti na fin doda-roigsed, co n-epelud cach cridhe thadhlibed la sirect 7 choi.

p.382¹ 120. Cidh tra frisanirceb in sóeth ní eicsind uile cenco cumhsanaind icca aisneis ria mbrath. Airm in na closs guth acht mairg 7 omon 7 sirecht i cluasaibh. Airm in na raibhe cumsanad didanta, na gne failte for gnuis. Airm in na robai fiadh na airmhitiu na didhnad carat, na guth ailgen, acht immut sroibhtheined 7 ghaeth mbren 7 imat duibhshnecta teintidi cosin rouacht. Dechtadh inna ndeut. Formuchad inna ngnuise. Fuidbech inna n-analai. IMet inna trichmech. Tiachra inna lámchomart. Tuilged inna nder. Sirecht inna n-osnad. Uamhnuighi inna cride. Uathmhaire inna ndealbh. Timthirecht inna pian 7 a n-etrocui^ri 7 a n-amaindsi 7 a n-aithisigi. IS loscud di cech leith. IS fubtad di cech leit[h]. IS gol 7 eigim di cech leith.

D 20 121. Interrogauerunt sapientes Ebreorum : INDica nobis de die iudicii, et quomodo distruetur mundus, et quo tempore distruetur?

122. Friscart in Tenga Bithnua : IN brath incomaircid-si ol se, ní mellach cid a comaithmet. Ar cid aingil nimhe ros-bi crith 7 uamun intan forathmentar 7 docuredar ar céill.² Ar is damhnai moirchreatha 7 uamhain na cóic ergala sescat ar .ccc. donaib teinethshliabhaibh do madmair for talmendaib ria ngnuis in Rig mair isa cumhachta conscarfa an mbith.

123. Cucligiu 7 maidm inna .u. nime occa filliud for tal-manda.

¹ MS. teindtigi

² MS. ceil : this seems erased.

and airs and earths would be thrown into insanity and senselessness by terror, so that they would die thereof.

119. "Such is the greatness of the grief and the sorrow and the sadness, that if some of it were cast through a pipe into the world there would be no warmth nor pleasure therein, nor faces of friends, nor welcome, nor wine which would . . . them, so that every heart which it would visit would die with grief and wailing.

120. "Though then I should undertake (?) the labour, but even though I should not cease declaring it, I should not declare (it) all before Doomsday. A place wherein no voice was heard in ears, save woe and fear and grief. A place wherein there was no pause for consolation, nor appearance of joy on face. A place wherein there has not been honour, nor respect, nor a friend's comforting, nor a gentle word,¹ but abundance of sulphurous fire, and of stinking winds, and plenty of fiery dark snow with bitter cold: chattering (?) of teeth: smothering of faces: stifling (?) of breaths: abundance of fits of coughing: affliction of hand-smitings: dropping down of tears: sadness of groans: fearfulness of hearts: horror of forms: ministration of torments, and their unmercifulness and their shamelessness and their disgrace. There is burning on every side: there is threatening on every side: on every side there is wailing and screaming."

121. The sages of the Hebrews asked: "Tell us of the Day of Judgment, and how the world will be destroyed, and at what time?"

122. The Evernew Tongue answered: "The Judgment about which ye ask," quoth he, "it is unpleasant even to mention it. For even angels of heaven are wont to have trembling and terror when it is remembered and kept in mind. For matter of great trembling and terror is the bursting of the three hundred and sixty-five ranges of fiery mountains on earth before the face of the great King whose might will destroy the world.

123. "The tottering and crashing of the five heavens at bowing them to earth.

¹ Love is everywhere but in hell, *minne ist allenthalben wan ze helle*, Titurel, 51, cited by J. Grimm in his *Deutsche Mythologie*.

124. Comeirge 7 toirm inna *secht* ngaeth tentidhe¹ [51^b1] a mimasclaigib² nimhe la fua[i]m 7 tethacht thorainn 7 luachait da *cach* aird.

125. Torandfadach inna *cóic* rind *sechtmogat* ar .ccc. ar teora milib, do thutim asind nim.

126. In t-esca do shoudh i ndath fola.³ In *grian* do dhith a soilse.

127. Biaid do lín arbhair nime isind lo-sin *con* na ba cumhachta do nach oen⁴ ara tairchella rosc na ara coimastar a n-airiumh *acht* mad Dia nama.

128. Talgud inna fídbadh⁵ 7 inna slebe la anfud tentide⁶ di cech le[i]th.

129. Eigiumh inna mbiasta 7 inna n-uile n-anmunda in *talman*.

130. Fuilged tened in cech thir.

131. Iachtad na n-enlaith isind aiur *for* na srothaib teinedh.

132. Búredach inna mbledmil⁷ 7 inna n-iascrad isna muirib la trágud⁸ inna salmuire 7 ria ngorad in tenedh.

133. Toiniud noi ngrad nimhe, 7 gair 7 coicetul na n-anmann og tuidhecht arcenn a corp asind úir.

134. Golfadach 7 gair na pecthach oc nemeli *fris*in Coimdid ro *craidset*, 7 bid gairm *fri* fas doib, bid aithrigi iar n-assu.

135. Gair inna n-ithfernaidhe oc tosceud inna n-anmunn arcend inna dala, co *ructhar* breth *for* cech n-oen iarna airilliud.

136. Comorcuin⁹ na *secht* nime oc tuilged *tria* gaetha teined.

137. Cucligi in *talman* occa thochur dar aird 7 dar cenn.

138. Golfaduch 7 gair na ndemna 7 anmunn na peduch oc iadhad ind iffirind *forru* co *forcenn* [mbrátha].

139. INTERrogauerunt sapientes Ebreorum quo tempore die uel nocte, mundus factus est uel distruetur, et Dominus sur[r]exit a mortuis.

140. Ro frecair in Tenga *Bithnua* : IMmedon *aídhche* emh, ol se, asreracht in Coimdhiu 7 doronad in *domon*, 7 is a medon *aídhche* doronad in cuairt ro ba damna¹⁰ don *domun*, 7 is a medon

¹ MS. tendtighiu ² MS. mmasclaidib ³ MS. fholu ⁴ MS. doen ⁵ MS. figbadh
⁶ MS. tentige ⁷ MS. mblegmil ⁸ MS. lá tragud ⁹ MS. comrorcuin ¹⁰ MS. damnu

124. "The rising and roar of the seven fiery winds out of the poles of heaven at the noise and approach of thunder and lightning on every airt.

125. "The thundering of the falling of the three thousand three hundred and seventy-five stars out of heaven.

126. "The moon turning into the colour of blood. The sun destroying its light.

127. "Such will be the number of the host of heaven on that day that no one, save God only, will have power that his eye should comprise(?) them or be able to count them.

128. "The laying low of the forests and the mountains by the fiery tempest on every side.

129. "The crying of the beasts and of all the living creatures of the earth.

130. "The hurling down of fire on every land.

131. "The screaming of the birds in the air at the streams of fire.

132. "The roaring of the monsters and the fish in the seas at the ebbing of the oceans and before the heating of the fire.

133. "The coming of the nine ranks of heaven,¹ and the shout and chorusing of the souls as they go to meet their bodies out of the mould.

134. "The wailing and shout of the sinners complaining to the Lord whom they have tormented; and for them it will be 'a cry to the waste'; it will be 'repentance too late.'

135. "The shout of the dwellers in hell at casting forth the souls to the assembly, that judgment be passed on everyone according to his merit.

136. "The crashing together of the seven heavens at being thrown down through blasts of fire.

137. "The shaking of the earth at being turned up and over.

138. "The wailing and shout of the devils and the souls of the sinners, when hell is locked upon them to the end of Doom."

139. The sages of the Hebrews asked at what time, by day or by night, the world was created, or will be destroyed, and the Lord arose from the dead.

140. The Evernew Tongue answered: "At midnight," quoth he, "the Lord arose, and the world was created; and at midnight was made the circle that was the material of the world; and at

¹ See *infra*, p. 162, note on § 17.

aidche ro loingsiged ind namha do nimh .i. *Diabol*, *ocus* is a medon *aidche* doronad delbh duine¹ i Pardhas.

Caidī
(p. 383¹)

141. [51^b2] IS i medon *aidche* dorone Cáin in chétna fingail doronad isin bith.

142. IS i medon *aidche* ro teilced sroibthene *fornaib* coic cathrachuib *fora* n-immerar a m~~m~~uir teneth co brath.

143. IS i medhon *aidche* ro tindscan in diliu todail *for* in mbith.

144. IS i medon *aidche* ro celebhradh caisc ind uain in Ramisse ind Egipt.

145. IS a medon *aidche* lotar tuath De tre Muir Ruadh 7 ro baidhed Forunn *cona* shloghuibh.

146. Ba i medon *aidche* docoas *for* Babiloin.

147. Ba i medon *aidche* ro genair Slánicid in domuin i mBethil Iuda. *Ocus* is a medon *aidche* ro crochad darcenn pecda Adaim *cona* shil, ár doralá amardhall *aidhche*² o tert co noin darsin mbith.

148. IS a medon *aidche* dolluid iall aingel dar innsib Sab, co scailseat dunebaith don bith.

149. IS i medon *aidche* dolluid in Coimde do arcain ithfirnd, 7 ro fhuaslaic na hanmann asin chuimce 7 asin troighi i rrobhatar, *ocus* ro chuimhrigh in namhait 7 in malartaidh³ inna ndula 7 in latur 7 in tathaid 7 in senbrataire .i. *Diabol*, i fudomnaib iffirnd.

150. IS i medon *aidche*, tra, ro damnaiged damna domhain. IS i medon *aidhche*² conscarfaither.

151. IN Comdi, tra, atraracht o marbhuibh isind *aidhchi*⁴ si na casc, is díaisneisi a chumachta *ocus* a nert 7 a mhiadhamla 7 a ghnimrad 7 a thimthirecta inna dhulibh o tosa~~ch~~ domuin co forcenn mbratha. Ar a bhfil do biasdaib fo mhuribh, 7 do enlaithibh ind aiur, 7 do cethraibh 7 biasduib 7 doinib i talmain, 7 do ainglib i nnimib 7 do demnaib ind iffirn, gia thinnscaidais o tosa~~ch~~ domuin ni eicsitis ria mbrath sechtmhadh a gnimrad De.

152. Ata do mett uathmaire a ferga cetamus dia craittea a menma co comairge⁵ fria muindtír dorigena, ni fhoilsatis na talmandai in ferg sin. Ar dia taidhbed a ghnuis co bhfeirg doslecfitis nimhe *for* talmain 7 no traighfitis muire imon mbith.

¹ MS. duinn

² MS. aighthe

³ MS. malartaigh

⁴ MS. aighti

⁵ leg. coméirge ?

midnight the Enemy, even the Devil, was banished from heaven ; and at midnight was made the shape of man in paradise.

141. " At midnight Cain committed the first parricide that was committed in the world.

142. " At midnight sulphurous fire was cast on the five cities on which the sea of fire is inflicted for ever.

143. " At midnight the Flood began to pour upon the world.

144. " At midnight the pasch of the Lamb was celebrated at Ramesses in Egypt.

145. " At midnight God's people went through the Red Sea, and Pharaoh with his hosts was drowned.

146. " At midnight Babylon was overcome.

147. " At midnight the Saviour of the world was born at Bethlehem of Judah ; and at midnight He was crucified because of the sin of Adam and his race : for great darkness of night came over the world from terce to none.

148. " At midnight a troop of angels came over the islands of Sab, and scattered mortality over the world.

149. " At midnight the Lord came to harry hell, and loosed the souls from the anguish and the misery wherein they had been, and bound the Enemy and the Destroyer of the elements, and the Robber and the Thief, and the Old Plunderer, even the Devil, in the depths of hell.

150. " At midnight the material of the world was formed ; at midnight it will be destroyed.

151. " As to the Lord who arose from the dead on this eve of Easter, unspeakable is His power and His might, and His dignity, and His deeds, and His services in His creatures from the beginning of the world to the end of Doom. For all the beasts under seas, and birds in the air, and cattle and [wild] animals and men on earth, and angels in the heavens, and devils in hell, though they should commence from the beginning of the world, they would, not, before the Judgment, have declared one seventh of the works of God.

152. " Such is the fearfulness of His wrath, in the first place, that if His mind were vexed and rose up against the household He has made, the earth-dwellers would not endure that wrath. For if He should shew His face with anger, the heavens would be cast on the earth, and the seas around the world would ebb, (and) the earth would perish so that nothing would remain

Archiurad in *talam* conna tairisfed *nach* ret and. Flaith nime 7 aingil fos-cichred i cess *connach* [52^a1] taidbsitis in *nach* airm. Ro *flhorberad* in *t-iffernd* comtis annso a phiana oldas mar ata fo *secht*. Ar is ferg Dé fhiches isna *iffernaibh*.¹

153. Cid budh amhra do retaib oldas in Noidiu do chotludh *itir* lamaib na hInge, in crith *forsna* duilb 7 *forsna* haingl^{ib} colleic 7 *for* nimhib 7 *for* talmandaib *cona* aittrebthaidib² 7 *forsna* bledmhilaib i muiribh 7 *for*na *iffernaidib* ar uaman a *chumachta* 7 ar imdidnad na ro *craiditis*.

154. Ata do aille 7 *edrochta* a ghnuisi .i. dia *ndercaitis* a³ bhfil do anmundaib ind *iffirn* *for* *etrochta* a ghnuisi ni airechdaais saeth na pein na todernam ind *iffirn*. Ata do noibhe a dhelba *cech* oen no dercfad *for* a gnuis ni coimsaitis *imarbus iarum*.

155. Ata di *etrachtu* 7 ane 7 soilse a gnuisi intan astoidet .ix. *ngraid* nimhe, 7 bas *etrachta* cach aingel dib fo shect oldas in *grian*, 7 astoidet anmann inna noeb fon n-oin *cosmailius*, 7 intan bas giliu in *grian* fo *secht* oldaas innossa, soillsighfid tairsib sin uile *etrachta* gnuisi ind Righ mair ro gni cach nduil co *foruaisligeder* aingliu⁴ 7 renna nime 7 anmand inna noeb soilse in Coimded, *ocus amal* *foruaisliges* soilsi grene 7 a *hetrachta* renda aili.

156. Ata di foilte a *cumachta*, cia no labhraitis a bhfil do ainglib in nimh 7 do demnaib ind *iffirn* 7 do doinib *for* *talmain* 7 biasduib 7 milaib fo muirib uili fri Dia, 7 cid sain bér^{la} no labhrad *cech* ae diib, ba sodaing do Dhia taithes^c do *cech* duil diib inna berlu shaindilius 7 inna aicned fadesin ind oinuair.

157. Ata do aille a delba in Choimded^d .i. dia bhfaillsigthe 7 dia tarlaicthe isna *ifernaib* imsoifitis *iffirn* i ligbotha 7 i taitnemh [52^a2] richidh amhail in flaith nemhdha.

158. Ata dano do li 7 *etrochta* a ghnuisi asberthar fri cach n-anmain n-inglain dia ro ir Dia a dibad ceim isind adbai n-*iffernaid*ⁱ i lluag a thuile, ba handso cach pein forsnaib anmundaib .i. tochumlud o ghnuis De 7 bithscarad fri imchasin gnuisi De, oldas a fil do *crochaib* 7 *ilpianaib* ind *iffirn*.

¹ MS. *isforornaibh*
trebthaidib (?).

² MS. aittrebthaigib: leg. *for* talmanaib *cona* n-aittrebthaidib (?).

³ MS. i

⁴ aingle: repeated in MS.

thereon. The kingdom of heaven and the angels would be cast into a trance so that they would not appear in any place. Hell would increase, so that its torments would be seven times greater than they are ; for it is the wrath of God that seethes in the hells.

153. "Of (all) things what were more marvellous than the Infant sleeping between the Virgin's arms, while the elements, and even the angels, trembled, and the heavens and earth with its inhabitants, and the monsters in the seas, and the dwellers in hell, for dread of His might and for exemption from being tormented.

154. "Such are the beauty and effulgence of His face that if all the souls in hell were to look on the splendour of His countenance they would not perceive trouble, nor pain, nor punishment in hell. Such is the holiness of His form that no one who would look at His countenance would be able to sin afterwards.

155. "Such are the effulgence and splendour and light of His face that when the nine ranks of heaven shine forth, and every one of those angels is seven times more radiant than the sun, and the souls of the saints shine with the same likeness, and when the sun is brighter seven times than now, the effulgence of the face of the great King Who has made every element will shine beyond them all, so that the light of the Lord surpasseth angels and stars of heaven, and the souls of the saints, even as the light of the sun and his radiance surpass the other stars.

156. "Such is the versatility (?) of His power that, though all the angels in heaven, and devils in hell, and men on earth and beasts and whales under seas were to speak to God, and the language which each of them spoke were different, it would be easy for God in the same hour to answer each of those creatures in its own several tongue and in its own nature.

157. Such is the beauty of the Lord's form that, if it were manifested, and if it were cast into the hells, they would be turned into the radiances and into the lustre of heaven, like the celestial Kingdom.

158. "Such then are the hue and effulgence of His face that were it told to every impure soul to which God has given in reward of his desire his death-step into the infernal abode, harder would it be than any torment which the souls suffer, to wit, faring forth from God's countenance, and eternal separation from beholding His face—(harder) than all the crosses and many torments of hell.

159. *Amail* as diaisneisi in Coimdi is amla^d as diaisneisi a fhlaith 7 a findbiuth amal^d addaas. Binde na gceol : failte na ngnúse : aille na ndealb : lainderdacht 7 forlasardacht in tsloigh : glaine na n-imraitti : endcae na n-anmann : airm in na clos guth fergai na format na sirect na saeth.

160. Cein mair, tra, gairther don flaith sin intan atbera friu in Coimdiu : Venite benedicti Patris mei, posidete regnum quod uobis paratum est ab origine mundi. Ubi lumen solis non tegetur,¹ nec lunae, nec stellarum, sed Dominus lux erit quia ipse est fons luminis. Ubi erit sanitas : ubi marium² trancillitas : ubi pax ingens : ubi caritas inexpugnabilis ; ubi uita perennis : ubi senectus non apparebit : ubi iocunditas accipi[e]tur ubi sensus declarabuntur³ : ubi paradissus abundans et dulcis : ubi splendor angelorum : ubi candor iustitiae : ubi palma regalis : ubi flumina aurea : ubi suavis laudacio angelorum et conuentus oimnium sanctorum : ubi Ierusalem celestis : ubi nullus dolor nec tristitia post gaudium, sed laetitia sempeterna : ubi bonum non defuit, non deest, nec deerit uncum.

161. Cid budh amhra do duine oldaas in flaith sin, du na aicfider bochtu na nochtu, na gorta, na íta : [52^b1] du in ná diuailsife nech comaccobor na comeicniugud broit na bidh, acht bith isin coiblid mair ordnighe tria bithu betha i frecnarcus Athar 7 Meic 7 Spirta Nóib : du i failte na teora soillse ata dech legthair .i. soilse ind Righ thidnaicis in flaith : soilse na noeb dia tidnacar : soilse na flatha tidnacar and.

162. Ro issam uile in flaith sin ! ro airlem ! ro aittreabam ! in saecula saeculorum, amen !

[The copy in the Rennes MS. ends thus:]

22 (q.v.)

163. Atbert an Tenga Bithnua ré túatharib [fo. 74^a1] na nEbraidhe : is báegal díb an commórtus atá acaib ré Día, 7 impaidhi, a trúaghu,⁴ o bar comhmortus tráth no beithi in⁵ corp 7 anum ina ghell a prísúnaib bréna teinntidhi na pían, óir an fir-Dia forbthi forórdha doróine a ndúbamar d'ingantaib 7

¹ MS. digetur
⁵ int R

² MS. maria

³ MS. declarabuntur

⁴ trúadha R

159. "As the Lord is unspeakable, so His kingdom and His blessedness are as unspeakable as He is. Sweetness of melodies ; welcome of faces ; beauty of forms ; splendour and flaminess of the hosts ; purity of thoughts ; innocence of souls : a place in which was heard no voice of anger, nor envy, nor grief, nor trouble.

160. "Long-lived, then, are they who are called to that realm when the Lord will say to them : 'Come, ye blessed ones of my Father, possess the Kingdom that has been prepared for you since the beginning of the world : where the light of the sun or the moon or the stars is not seen ; but the Lord will be the light, because He Himself is the Fountain of Light : where will be health, and calm of seas, and great peace and unconquerable charity : where life is eternal : where old age will not appear : where delight will be received : where feelings will be made clear : where there is a paradise sweet and abundant : and splendour of angels, and brightness of justice : and a royal palm, and golden rivers, and melodious praise of angels, and meetings of all the saints ; where there is the heavenly Jerusalem, and neither grief nor sadness after joy, but everlasting happiness : where good never has been, is, or will be absent.

161. "To man what will be more wondrous than that Kingdom ? where neither poverty, nor nakedness, nor hunger, nor thirst will be seen : where no eager desire or compulsion of raiment or food will degrade (?), but he will be at the great ordained banquet for ever and ever in the presence of the Father and the Son and the Holy Ghost ; where there are the three lights the best we read of, the light of the King who bestows the Kingdom, the light of the saints on whom it is bestowed : the light of the Kingdom that is bestowed there.

162. "May we all attain to that Kingdom ! may we deserve it ! may we dwell therein *in saecula saeculorum*. Amen !"

163. Said the Evernew Tongue to the tribes of the Hebrews : "A danger to you is the rivalry which ye have with God, and O wretched ones, ye will turn from your rivalry when ye are, body and soul, pledged to Him in the stinking, fiery prisons of the torments. For the perfect, all-golden very God has made all the marvels and many various kindreds

d'ilcinélaib examla, itir duine 7 énlaithe 7 fómhórach 7 bethadach, 7 do súidig¹ na *secht* neimhe 7 an doman uile, itir áer 7 talmain 7 tene 7 uisci, 7 antí do innarp Luxcifer cona léogeónaib aingel trena dimus 7 trena n-úabur, 7 intí do saér Adham cona chlainn ó ifrinn, 7 Críst cumachtach do saér popul Móisi on Egipt 7 Dáuid o Golías 7 Iósép ón prísún, 7 intí do saér na huile fháeiseidech 7 fáidh 7 easpóc 7 martirech 7 confisóir 7 bannaem ar píanaib ó laim na Pairisíneach 7 na nLudaide² acar' badur a mbroid. A trúaghu,³ ar sí, ní héider rim a r'airimh ri na n-aingel d'ingantaib 7 d'ilcinélaib examla ar doman.

164. Do bóí in Tenga Bithnua ac síracallaim thúath na n-Ebraidhe feadh an láoi, 7 andar-leó uile ní tháinicc áen úair do ló risan feadh sin ar a áeibne leó beth ac éistecht ris. Óir do bí fogur binnesa na urlabra commá samaltá ré ceól aingel gach urlabra d'árchan ríu.

165. Adubert an Tenga Bithnua riú íarsin : dabur tegusc do-curid mhisi ó Críst. Adubradar túatha na n-Eabraidhe : do-bermáit glóir do Día fá éistecht riut, ar siat. Adubert an Tenga Bithnua : da mbeitis tengta in domain ris, ní fétfadais a cumdach méit mhaithisa in Dúileman, 7 na tairgi-si, a dháeine truaghu.⁴ cur ré tuicsin cumacht an Airdrig.

166. Do cheilebair an Tenga Bithnua doib íarsin, 7 do-imghedar túatha na n-Ebraidhe [fo. 74^a2] iarsin da cat/rachaib co subachus dermair⁴ 7 co fáilti móir, 7 do scríbad leó gach ní dá ndúbrad ríu. 7 bá hé in tecusc sin tuc in Tenga Bithnua tosach in creidim. Finit.

¹ do'suigid R² n-iubaide R³ trúadha R⁴ ndermair

we have mentioned, both man and birds and sea-monsters (?) and animals, and has established the seven heavens and the whole world, both air and earth, fire and water. And 'tis He that banished Lucifer with his legions of angels, owing to his arrogance and their pride, and 'tis He that saved Adam with his children from hell ; and mighty Christ has saved the people of Moses from Egypt, and David from Goliath, and Joseph from the prison. And 'tis He that saved all the ghostly fathers and prophets and bishops and martyrs and confessors and saintly women from torments at the hands of the Pharisees and the Jews, with whom they were in captivity. O wretched ones," it said, "it is impossible for me to reckon all the marvels and many various kindreds in the world which the King of the Angels has recounted."

164. The Evernew Tongue was holding long converse with the tribes of the Hebrews during the day ; and it seemed to them all that during that time not a single hour of the day had come, because of their delight in listening to it. For the sound of the sweetness of the utterance was such that every speech that it made to them was likened to the music of angels.

165. Thereafter the Evernew Tongue said to them : "For your instruction I have been sent by Christ." The tribes of the Hebrews said : "For having hearkened to you, we give glory to God." The Evernew Tongue said : "If (all) the tongues of the world were at it, they could not cover the greatness of the Creator's goodness ; and, O wretched men, do not attempt to understand the powers of the High King."

166. Thereafter the Evernew Tongue bade them farewell ; and the tribes of the Hebrews departed to their cities with exceeding gladness and with great joy. And everything that had been said to them was written down by them. And that instruction which the Evernew Tongue gave was the beginning of the Faith. *Finit.*

See Notes (Addenda), Ériu iii, 34.

GLOSSARIAL INDEX

- a[n], neuter article: a scél sa, 1, 3, 7, 14, 37; a scel sin, 11; án-isiu, 3; al-lín, 17; a reecht, 22; a cétna torad, 50; a crann-sa, 53; a crand, 59; a mbile, 59; a mbelra, 10; a n-oinach, 4; a n-imchomarc, 49.
- acceail, 58 (from **ad-caldi*), dat. sg. of a verbal noun of *adcladaim* 'I hunt. Another form is *acclaid* (ex **ad-cladi*-), Trip. Life, 88.
- adamaint, 44, gen. sg. borrowed from Lat. *adamas*.
- ad-éiu, *I see*, atchitis, 2; atchither, 19; athchiter, 47. Prototonic forms: -accid, 19; -actis, 25; -faicfitis, 115; -aiciste, 16; -aicfider, 161; -acces, 39.
- ad-comchaissem, 62; leg. adcomcissem, lit. *we have struck*, and cf. *adcomcisset* (gl. offenderunt), Wb. 4^a15. adcomchu, adcomaing, Windisch, T.b.c. p. 625.
- addaas, 159 (*as*) *is*: a formation from *tá*, like *indaas*, *oldaas*.
- aestu (?), 54, meaning obscure. *HIL, I, 10. old age? senility?*
- áilgine, 20, *mildness, gentleness*, deriv. of *dilgen* 'mild, gentle.'
- áill, 57; leg. *dil* or *óil*, 'cheek.'
- aineolus, 18, *ignorance* (aineólas, P. O'C.), from the negative prefix *an-* and *eolus*.
- ainmnetach, 56, *patient*, deriv. of *ainmnet* 'patience.'
- airbe, 71, 72, 74, *ribs*, airbhe .i. asna, O'Cl.
- airdem, 28, superl. of *ard* 'high.'
- airesta, 1, past s-subj. pass. sg. 3 of *aricim*, *I find*, pres. ind. pass. arrecar, 47.
- aith-riuth, 34, from *ard-riuth* 'a lofty course.'
- aithber, 62, *reproach*; aithbhear, *blame, reproof, censure*, P. O'C.: gen. aithbhir, Laws i. 20.
- aitherruch, 9, 61, 74, *again*.
- aithisige, 120, *disgrace*, deriv. of *aithisech* (is fán aithisech farír, LL. 147^b25), and this of *aithis*, 56, 'reviling, abuse.'
- aithgnet, 54, *they recognise*. Verbal noun *aithgne*.
- aithne, 57, *commandment*.
- allmuirede, 67, *transmarine, foreign*, deriv. of *allmuir* 'foreigner,' Meyer, Contribb.
- amardall aidhe, 45, 147, *great darkness of night*, i tig amardall, 58; better *abar-dall*, O'Mulc. 7; Cymr. *af*, Goth. *abrs*.
- am-ires, 58, *unfaith*, gen. amirsi, 61; dat. aimiris, 62.
- amirsech, 61, *faithless*.
- anamduch, 57, leg. perh. a n-amduch, meaning obscure. P. O'C. has *anamhthach* 'strong, tempestuous,' but this seems a guess.
- anba, 55, *a great quantity*, v. Meyer, Contribb., 'vast, huge,' P. O'C.
- andort, 92, for andord, 95, lit. *tenor voice*: cf. dorddaid, 47.
- angelacda, 15, 22, *angelic*.

- aplat, 38, prototonic form of *atbalat* 'they perish'; sg. 3 atbail, 45.
- ar(u), infixed pers. pron. of pl. 1, dian-ar-forcoimnacair, 62. For other examples see ÉRIU i. 161.
- archiurad, 152, 2dy fut. sg. 3 of arcrinim *I perish*; arachrin *perishes*.
- ard-cheol, 91, *lofty music*. ard-ecnach, 61, *loud carping, blasphemy*; ard-inis, 57, *a high island*; ard-muir, 68, *a high sea*.
- ar-dom-net, 61, *they await me*; leg. ardomnethet (?), from *arneuth* 'I await.'
- ar-dom-thaat, 61, pres. ind. pl. 3 of ar-tá 'is before,' with infixed pron. of sg. 1.
- ar-icim, *I find*, ar-r-ancatar, 34: see airesta, arrecar, 103.
- aroslaicet, 103, *they open*, pres. ind. sg. 3 of aroslaicim, pret. -erslaic, 3, inf. aurslocud, erslocud, q. v.
- arroét, 13, t-pret. sg. 3 of arfóimim, *I assume, I receive*.
- asbiur, *I say*, t-perf. asrubairt, 61, subj. sg. 3 asrobrath, 15; asrobrad, 16, pret. pass. asbreth, 25.
- asennad, 17, *afterwards, at last*, followed by gen.
- asérgim, *I arise*, t-pret. asréracht, 13, 42: see ess-.
- assu, iar n-assu, 134, *too late*, nom. sg. *asse* (?).
- astoided, 8, meaning obscure.
- astoidim, *I shine, glitter*, pres. ind. sg. 3 astoidi, 39; astoidiu, 54; pl. 3 astoidet, 79, 99.
- atamcomnaic, 61, *I am*, lit. 'it happens (*atcomnaic*) to me,' atacaemnaic, *he was*, Windisch, T.b.c. 632.
- ataroillife, 95, b-fut. sg. 3 of *ad-roillim* 'I deserve,' with infixed pron. of pl. 3.
- atbeltais, 113, 117; atbeldais, 116, = prototonic -epeldais, 118, *they would perish*.
- at-cloít-si, 42, *ye would hear* (at-cloinim); -cloít-si for -cloid-si, pres. subj. pl. 2 of the deponent rocluiniur, q. v.
- atchuaid, 11, 59, *has declared* (ad-co-fáith): see ecíus.
- at-féisd, 81, *he would declare*, 2dy fut. sg. 3 of *adféidim*: Asc. Gloss. 330.
- at-genatar, 10, pret. pl. 3 of aithgninim, *I recognise*, with infixed *d*: cf. atgnead, LU. 124^a31; atgeóin, 71^a41.
- athach úachta, 113, *a blast of cold, or extreme cold*: cf. athach gabóithe 'a strong wind,' athach mara 'a high sea, swollen waves,' P. O'C. *HIL (1), I. 66.*
- ath-gigned, 12, *would be reborn*, 2dy fut. sg. 3 of ath-gainiur, *I am reborn*: see génarsa infra.
- athnugud, 13, *act of renewal*, verbal noun of ath-nuigim.
- atoidet, 90, attoidet, 92, *they shine*; -atoidi, 90, *shines*; verbal noun atoidiud, 54: cf. aittoitech (gl. fulgida) ML. 40^d4.
- bailechro, 108, *place of confinement*, Meyer's Contribb. 167.
- béim n-ecnaig, 63, *a particle* (lit. *a touch or stroke*) of *blasphemy*; béim di omhon, 118, *a particle of fear*.
- béire dligthech, 54, *lawful language*; berla aingledha, 7, *angelic language*.
- benaíd amiris, 58, lit. *strike ye unfaith*: cf. béim n-necnaig, 63.
- bennach, 57, *horned*, deriv. of benn, F. *horn*.
- béoil, 38, 51, lit. *mouhths or lips*, seems put for *human beings*.

- biast**, from Lat. *bēstia*, pl. nom. *biastai*, 15, 98, gen. *biasta*, 129.
bile, 59, neut. (?), *an ancient tree*. In 54, *bile* seems a nom. pl. meaning *leaves*. Can it be from *bil* 'hair,' used metaphorically? P. O'C. has a *bil* .i. *bláth* 'bloom, blossom, O. Gl.'
- bith-bhai**, 19, *hath always been*; *bith-bhias*, *who will be always*, 19; *bith-beith*, 63, *being always*; *bith-scarad*, 158, *eternal separation*.
- blaisset**, 36, *they taste*; no *blaisset*, 38, from *mlaisset*: *rodm-blaise*, 54; denom. of *blas*, 54. See *forblas* infra.
- blaith**, 54 (leg. *bláithi*?), pl. n. of *bláth* 'blossom,' 52, dat. *blathaib*, 12, gen. *blatha*, 21.
- bói**: *ní bói*, 119, *would not be*, modal preterite (Strachan).
- boidi**, 1, for *báidiu*, compar. of *báid*, *loving*.
- brat**, *cloak*, gen. *brait*, used for *raiment*, 161.
- brataire**, *thief*, v. *senbrataire*, deriv. of *brat* 'prey,' gen. *braite*.
- brechtrad**, 15 (from *mrechtrad*), *variation*.
- búrach ferga**, 99, *fury* (roar?) of *anger* (?); *burach*, *valour, prowess*, P. O'C.
- búredach**, 132, *roaring* = *búirfedach* R. *búireadhach*, *valiant, brave, puissant*, P. O'C.
- cacha**, dat. pl. of *cach*, atonic form of *cech*, *moo cach* *doeinib*, 103; andso *cacha feraib*, 103. So *in nacha reduib*, 16.
- caisc**, F. 144, from *pascha*, gen. sg. *casc*, 6, 11.
- canar**, 4, *what is sung*, relative form of pres. ind. pass. sg. 3 of *canim*: cf. *gairther*.
- cantai**, 54, *which sing*.
- catach**, 61, *crooked* (?); *catach*, *curly*, Dinneen. Or *catach*, *cattish*, or 'like a cat,' P. O'C.
- cenn i mbolg**, 1, *head in a bag*, a proverbial expression.
- cess**, 35, 91, *sadness, gloom*. In 2 and 91 it seems to mean 'trance,' or 'torpor.'
- céte**, F. 5, *assembly*, gen. *cete*, 60, dat. *ceiti*, 58, pl. n. *ceti*, 3, Meyer, Contribb. 356.
- cetemon** (leg. *cétamain*), 91, acc. sg. *Mayday* (*cét-samain*), dat. *cetemain*, 46.
- ettheora**, 17, 97, 100, fem. form of the numeral *four*, Cymr. *pedair*, Skr. *cátasras*.
- cíchnach**, *stridor*, acc. sg. *cíchnaig*, 5, 29. Hence the denominative verb *cíchnaigistir* (gl. *striderat*) Sg. 152^b2.
- cobordon**, 98, 101, *sound, noise, din*, Meyer, Contribb. 402.
- coibdelach**, 106, 107, *kinship*.
- coibled** (com-fled), *banquet*, acc. sg. *coiblid*, 161.
- coicetal**, 60, 92, *cocetal*, 28, 33, *singing together, chorusing*. P. O'C. has *coicceadal*, *noise, sound, report*.
- cóimastar**, 127, redupl. fut. pass. sg. 3; **-cóimsaitis**, 154, past subj. pl. 3; **-cumcat**, 111, pres. ind. pl. 3 prototonic forms of *conicim* 'I am able.'
- colléic**, 3, 6, 8, *meanwhile, yet, still*, O. Ir. *colléice*, *colleic*.
- comaccobor**, 161, *concupiscence, desire*.
- comaithmet**, 122, *act of remembering*: cf. *foraithmet*, *taithmet*.
- combrite**, 37, *fertility, fecundity, pregnancy*, deriv. of *combrit* 'pregnant, prolific,' LL. 350^a35.

- combruithe, 12, gen. sg. of combruiht, *boiling, concoctio* (?).
- coméicieniugud, 161, *compulsion, constraint*; coimhégneagadh, P. O'C., verbal noun of *com-écnigim*.
- commórtus, 163, *rivalry*, Meyer, Contribb. 449.
- comoreuin, 136, *clashing together*, verbal noun of *-com-orgim*, 54, 90, 93.
- con-canat, 33, 90, *concinunt*, conchanat, 78, *qui concinunt*; verbal noun, cocetal, 28, 33; coicetal, 60.
- con-diacht, 53, *was sought* (*com-di-siacht).
- confisóir, 163, from Lat. *confessor*.
- con-icim, *I am able*: see cóimastar and cumcat.
- conn, *mind*, dat. cunn, 50; conn .i. ciall, P. O'C.: see escuinne infra.
- con-oprim, *I conceive*: see cotamaipred: verbal noun coimpert, 9.
- con-rairceda, 11 (from **com-ro-recetha*), pret. pass. pl. 3 of *comrecim* 'I bring together,' pl. 3 -comruicet, 64; conrecatar Thes. ii. 253, 20.
- con-scarfa, 122, conscarfaither, 150, b-fut. of *conscaraim* 'I slaughter, I destroy,' prototonic *-coscraim*; verbal noun *coscrad*.
- con-uaim, pres. ind. pl. 3 con-idn-uaiat, 33, seems to mean 'they arouse it,' but is prob. corrupt.
- cotamaipred (coth-dam-ad-breth), 9, pret. pass. sg. 3 of *conberim* 'I conceive,' with infixed pron. of sg. 1, and perfective *-ad*: verbal noun combart.
- credmag, pl. acc. credmaigi, 70, meaning obscure.
- crithmil, 29. Lit. 'a shaking beast,' but prob. corrupt.
- cubat coic ndorn, 102, *a cubit five hands long*.
- cuelige, 123, 137, *tottering, quaking, swerving*; cuclaige SR. 6673.
- cuimce, 149, *anguish*, pl. dat. cuimgib, 107. *cúimhge* 'narrowness,' P. O'C.
- cumcat, 111, prototonic pres. ind. pl. 3 of *conicim* q. v.
- cur ré tuicsin, 165, seems to mean *understanding, comprehending*.
- d-, infixed pron., sg. 3 do-d-rigne, 22; do-d-forlaic, 50; but ro-t-blaisi, 39.
- da-, infixed pron., do-da-roigsed, 119; ro-da-sudigestar, 3; ataroillife (ad-da-r.), 95.
- dadaig, 68, *at night*.
- damnaigim, *I materialise, I embody*, pret. pass. rodamnaiged, 19, 75, 150, denom. of damna, domna, 20, 22.
- da-n-, issued ro-da-m-biatha, 99, seems a corrupt user of the infixed *da* + the rel. [*n*].
- dar-leinn, 82, for indar leinn, *it seems to us*.
- de-bruinniter, 57, pres. ind. pl. 3 of a deponent **do-bruinnir* 'I spring forth.' But an active *dubruinn* is in ML. 81^e14.
- decmaic, 16, *difficult, hard*.
- decht, 61, *goes*, = *dichet*, 52 (?).
- dechtad in talman, 114, . . . *of the earth*. dechtad inna ndeut, 120, . . . *of the teeth*.

- dega** = deagha i. dael O'R., *stagbeetle*, acc. sg. dubidir degaid, 61 : gen. sg. deged, 34, leg. degad. Cognate with Eng. *tick*, Germ. *zecke*.
- deichrinn**, 83, *ten stars*, a compd. of *dech* and *rinn*.
- delmann**, 95, acc. pl. of *deilm*, 6, *noise*, gen. *delma*, 7.
- dérach**, 76, 77, *tearful*, *deurach* P. O'C., deriv. of the *u*-stem *dér* (gen. pl. *dér*, 12) = Cymr. *dagr*, Gr. *δάκρυ*.
- derbanad**, 4, from *-derbanim* (de-ror-banīm), 'I hinder': cf. *ní derban cach a chele*, Thes. pal.-hib. ii. 294.
- derc cuislinne**, 113, *the hole of a pipe*.
- dercaim**, *I see, look at*, 2dy b-fut. no *dercfad*, 154 : see *fodercaim* infra.
- derg-dath**, 41, *red colour*; **derg-thes**, 12, *red heat*.
- dernainn**, 44, dat. sg. of *derna* 'palm of the hand.'
- diairmide**, 14, 22, *innumerable*, *diairmhighthe* P. O'C.
- dibad-ceim**, 158, *death-step* (?).
- dibairsi**, 2, *act of gushing or flowing*, cogn. with *tepersiu*, Wind. Wtb. pl. acc. *tipirsnea*, Ml.
- dichet**, 52, perfective sg. 3 of *docuaid*, *docoas*, 146, Thes. pal.-hib. ii. 292, 420.
- dicsigidir**, 35, *grows high*, cogn. with *digas* 'high,' Ml. 32^a16, 4^{re}9, 106^d12; compar. *dixu*, FéL. Jan. 7.
- díglach**, *vengeful*, deriv. of *dígal*, Cymr. *dial*: compar. *díglaiġiu*, 1.
- di-uaisife**, 16, meaning obscure, perhaps for *di-uaisligfe*, *will lower, will degrade*, b-fut. sg. 3 of *di-uaisligim*.
- díxnugud**, 9 (*di-aicsenigud*), *appearance, existence*, verbal noun of *díxnigur*.
- dn-**, infixed pron. sg. 3, *ro-dm-blaise*, 54, *ro-dm-blaisiset*, 51 : see *-tn-*.
- do-aemongat**, 103, pres. ind. pl. 3 of *doemongaim*, *tecmongaim*, *I happen*.
- do-adbat**, 39, *displays*; **do-adbanar**, 42, *is displayed*; **tarbad-su**, 82.
- docein**, 42, *for long*, o *chein*, 14.
- do-celad**, 59, *would have hidden*.
- do-coas for**, 146, *was overcome*, pret. pass. of *docuaid*, *has gone*, with prep. *for*.
- do-corastar**, 57, *it alighted*.
- do-cuirir**, *I put*; **do cuiredar**, 50; **docuirethar**, 51; rel. **dochuiredar**, 52; **do-scuridar**, 54, 88, 91, *they are put*, the passive being here expressed by means of an infixed pronoun, Rev. Celt. xii. 442.
- do-cuissin**, 11, *docoissin*, 22, *exists*; **duchoissin** Ml. 108^d14, *amal do-n-coisin* Wb. 17^b10. The older form of the prefix is in *di-choissin* Wb. 21^a3, *dí-choisin* Sg. 209^b29.
- do-cumnet**, 70, 92 (from *to-com-menet), meaning obscure : perhaps 'they traverse,' root *men* 'to go,' whence Cymr. *myned* and Ir. *día tomna*, i. *día tí*, LU. 67^a: cf. *fomnatar* infra.
- do-deochad-sa**, 14, *I have come*, pl. 3, *dodeochatar*, 58.
- do-éceim**, *I see, I look at*, *dian*, *dercaitis*, 154, from *de-ro-en-cetis* (Strachan).
- do-ethaim**, *adito*, pres. ind. sg. 3 *do-n-ethand*, 61, where note the Middle-Irish ending *-and*.

- do-fedim, *I send*: see domroidedsa and tomraid.
- do-foilset, 91; leg. dofoilsiget (?), denom. of *follus*.
- do-forlaic, do-d-forlaic, 50: see tarlaic, Wind. Wtb.
- do-forsat, 105 (*to-ud-ro-semt), *has created*, t-pret. of *dofuismim*.
- do-fortai, 45, *spills*, prototonic -dortai, 56: verbal noun dortad.
- do-foscai, 30, *supports, nourishes*, do-d-toisged Wb. 9^o6; do-s-roisecht-sa LL. 251^b5; do-m-roisechtatar Wb. 17^c1; toisgim Wind. Wtb.
- do-gairet, 87, meaning obscure, perhaps *appropinquant*: cf. *gar* 'near.'
- do-imchellat, *they surround, traverse*, 29; thimcellat, 84.
- do-imthasa, 51; do-imthiasa, 52, meaning obscure, and form doubtful.
- do-infidet, 29, 86, pres. ind. pl. 3 of *doinfedim* (-fethim), *I blow*, root *vet*, Lat. *ve-n-tus*, Skr. *vāta*.
- do-lecim, do-s-lecet, 87.
- do-légfaide, 13, zdy b-fut. pass. of *dolégaim*, *I destroy*: verbal noun dilgenn.
- do-legim: see tuilged.
- doléir, 14, *diligently*, = colléir, 18; dileir ML. 68^a15.
- do-maidim, *erumpo*, pret. sg. 3 do-s-roimid, 57, root *mad*.
- domblas n-oe, 12, = domblas áe (gl. fel), Ir. Gl. 975.
- do-moiniur, *I think*, pret. pl. 3 dorumenatar, 7.
- domroided-sa, 7, *I have been sent* (to-m-ro-feded).
- do-n-arrasar, 9, *I remained, I continued*, sg. 3 tarrasair, Windisch, T.b.c. 2124.
- dorosat, 25, *creavit* (to-ro-ud-sem-t). See doforsat supra.
- dorralad, 19, *has been placed* (?); doralá, 50; pl. doralta, 19.
- dortai: see do-fortai.
- do-ruirmed, 14, perf. pass. sg. 3 of dorimim *I recount*: verbal noun tuiрем, 15.
- do-sásaim, *I satisfy*, do-s-sása, 92, cogn. with Ir. *sáith*, Lat. *sat*, Goth. *sôþ*.
- doscai, 60. See scáilim.
- do-snai, 39, *flows*. Cf. Ir. *sndim*, Lat. *no, nare*.
- dothad, 58, act of *laying an egg*, Cymr. *dodi* 'to lay'; *dodwy, dodwi* 'to lay eggs.'
dothadh .i. tfothlacadh P. O'C., who cites Cormac s. v. Moghême, and says
that *dothadh* means 'also to bear, or bring forth, as animals do.'
- dub-glenn, 73, *a dark glen*. duib-snechta, 120, *dark snow*.
- duibidir, 61, *as black as*, equative of *duib* 'black,' Cymr. *du*.
- dulerath, 60 (leg. duillirath?), *leafage*; *duilirath*, Salt. na Rann, 1364.
- dunnebaith, 148, acc. sg., *mortality*; nom. duinebad. Hence *duinebthach*, Rawl. B. 512, fo. 1^a1.
- ecius, -ecestar, 14; -eicsind, 109, 120; -eicsitis, 151; -ecēs, 3; prototonic forms
of adcuaid, *he declared*, 11, 59.
- éodnaige, 118, deriv. of *éodnach* 'non compos,' opp. of *codnach* 'sui compos.'

- éeraite, *hostility*, pl. dat. écraitib, 56 (*an-carantia); eacrada .i. eascairde P. O'C.
- eg-fínd, 57, *face-white*: eg for aig, as in *do Chenel Eoghain eghfínd*, Tracts rel. to Ireland i. 52; aigfínd, pl. aighfionna, Windisch, T.b.c. 5479.
- eirfinde, 12, for airfinde, *great whiteness*.
- elguin, *a wilful crime, crime with malice prepense*, Laws i. 282, 17; pl. ealgone, 62.
- em, *indeed*, 9, 27, 33, 59, 66; eimh, 109; emh, 140.
- énairte, 21, *strengthlessness, debility*. Cymr. *annerthedd*.
- epeltais, 96; -epeldais, 118: see atbeltais.
- erlai, 22, *evaded, forsook* (es-ro-lai).
- erslocud, 1, *opening*, for ersolcud, verbal noun of arosoilgim, -erslaic, 3; aroslaicet, 103.
- escuinne, 38, *insanity*, deriv. of esconn, 50, *insane*: see conn.
- escumluth, 19, = escomlud Féil. May 2, Oct. 23, verbal noun of *ascomlui* 'goes forth,' 'departs.'
- esgal mara, 21, *roaring or surging of sea*; co cluinter a escal amail thoraind dochein, Dindsenchus of Coire mBreccáin: Rev. Celt. xvi. 158, ind esgal (gl. estus) Ml. 96^b11. P. O'C. glosses *eascal* by *anfadh* 'storm,' *fuaím* 'noise,' and *tonn* 'wave.'
- esruth (es-sruth ?) sín, 15, *dispersal, scattering of storms*; esruth rind, 27, *scattering of stars*.
- esserract, 11, for -esreracht, asréracht, 13, t-pret. of *asérgim* 'I arise'; eseirghedh, 13, for mani esseirred.
- es-sréidet, 34, *they disperse*, prototonic pres. ind. pl. 3 of *assréidim*: cf. *æsruth* (gl. aspergo) Sg. 70^a11.
- esta, 63, pl. 2 subj. of ithim, *I eat*.
- etarbai, 54, *interfuit*, pret. sg. 3 of *etarbiu* 'intersum.'
- ethar, 35, *boat*, (gl. stlata) Sg. 35^a; nach n-ethar points to the neuter gender.
- éttruma, 34, *lightness*, eatroime P. O'C., deriv. of *étromm* (an-tromm), 21, 'unheavy'; *eatrom* P. O'C.
- fáiltnigim, *I rejoice*, pres. ind. pl. 3 fáiltniget, 90, deriv. of *fáilte*.
- faitbiud, 36 (fo-tib-), *act of smiling, mockery*.
- fetamar, 62, *we knew*: see findamar.
- fiadh, 120, *respect, honour*, O'Dav. 875.
- file, 103, rel. form of fil, *there is*; pl. 2 failti-si, 63.
- fin-aband, *a river of wine*, gen. pl., 92.
- findamar, 9, 10, *let us know*; finnamar, 10, deponential imperative pl. 1 to *rofitir*, 25; pl. 1 -fetammar, 62; Thurneysen, Celt. Zeits. v. 19.
- find-anart, 4, *a white sheet*; anart (gl. linteum), Thes. pal.-hib. i. 497.
- fo-s-cerd, 84; fo-s-ceird, 99; fo-certat, 30; fo-s-cichred, pass. focerdtar, 36.
- fo-dercain, *I look on*, s-pret. pl. 3 fodercsatar, 57.
- fo-ergim, *surgo*, fo-s-ergitis, 5: cf. la sodain fo-n-érig *Cúculainn*, LL. 60^a6.
- fóilsatis, 152, 2dy fut. pl. 3 of *fulangim* 'I endure,' s-pret. pl. 3 ro fúilngsetar, 61.

foilte a cumachta, 156; leg. foiltige a chumachta.

foiltige cumachta, 97, *versatility* (?) of *power*, perhaps root *vel* 'to turn,' Skr. *vldate*.

-fomnatar, 30, *subeunt* (?), perhaps from deuterotonic **fo-monatar*: cf. documnat supra.

fomórach, 163, *a sea-monster*; pl. nom. fomóraig, LU. 2^a45, 'a pirate or sea-robber,' P. O'C.

forberat, 98, usually means *they increase*; but some word such as *buaidrit* 'they disturb' seems required by the context: forberat may be a scribal error for *forbenat, a possible compd. of *for* and *benim* 'I strike.'

forblas, 41, *exquisite taste*; *for* = Lat. super, *blas* from *mlas*: see blaiset supra.

forbricee, 12, *variegation*, deriv. of forbrecc; *brecc* from **mreknó*: cf. brechtrad.

for-coemnacair, 12; forcoimnacair, 14, rel. forchoimnacuir, 59; dian-ar-for-coimnacair, 62.

fordorcha, 2, 3, 14, *very dark*; dorcha from **do-richae*.

forfurim: see forimim.

foridracht, 61, *for-id-r-acht* (?), *has done it*, seems t-perf. of for-agim (?): cf. immomrachtsa.

fo-rimim, *appono*, pret. act. sg. 3 forfurim, 106; pres. ind. pass. sg. 3 furimar, 45; pret. pass. sg. 3 forruirmith, 105, pl. 3 forrumtha, 30; 2dy b-fut. forruimfidhe, 116.

forlassarda, 99, *very flamy*: see lasar-muir infra.

forlassardacht, 159, *great flaminess*.

forloscud, 103, *a blaze, conflagration*, forloscudh 'a singeing or burning' P. O'C.

for-lúathar, 58, seems 3rd sg. pres. ind. deponent of *forluur, *I fly rapidly, I speed*: cf. folluúr (gl. volo, volas) Sg. 146^b11.

-forramad, 28, *has been laid*, forromhadh .i. do cuireadh, forramhadh .i. cur P. O'C., from **for-ro-samad*: see Asc. Gloss. s. v. *sam-*.

forriefed, 116, 2dy b-fut. act. sg. 3 of *foricim* 'I find.'

-forrumtha, 30: see forimim.

for-tugedar, 51, *covers*, with inf. pron. for-da-tuigithar, LU. 105^b; 3rd sg. of pres. ind. of the deponent *fortuigiur*, act. *fortuigim*. Cogn. with Lat. *toga*.

fo-s-eichreth, 118; fo-s-cichred, 152, *it would cast them*, 2dy fut. sg. 3 of forcerdaim.

fos-ergitis (?): see foérgim.

frescse 7, for frescissiu, *expectation*.

fris-cartatar, 9, *they answered*, pl. of friscart, 10; friscart, 66; ro frecair, 16, 21, 27, 49.

frisellgett, 107, leg. fris-selget, *fris-sleget, *they crawl on*: cf. ro selaig, Fled Bricrenn 31, perf. of slegim.

frish-aircéb, 120 (*fris-n-air-géb*?), seems the conjunct form of ē-fut. sg. 1 of *frisairgabim, with infixed relative.

fubthud, 8, *threatening, frightening*, fubthad, *consternation*, ML. 40^a2, fubthadh vel futhbhadh .i. bagar, P. O'C.; fubtad, 120, = burtad, verbal noun of fo-bothaim, *I threaten*.

fuidbech inna n-analai, 120, *the stifling (?) of the breaths*; fuidbech (fo-di-bech) ? is obscure.

fuilged, 130, *act of laying (or hurling) down*, verbal noun of *fo-legim*.

furimar, 45: see *forimim*.

fusmiud, 22, dat. sg. *act of storing away*: cf. *fusti* (gl. *reconditam*), *ML*. 50^c11.

gairm fri fas, 134, *a cry to the waste*, a proverbial expression.

gairther, *who is called*, 160, relative form of pres. ind. pass. sg. 3: see *canar* supra.

génar-sa, 9, pret. sg. 1 of *gainiur*, *I am born*; sg. 3, ro *genair*, 42, 147.

gléu, 8, compar. of *glé* 'dear, bright,' = Cymr. *gloiu*.

golfadach, 134, 138, *lamentation*, deriv. of *gol* 'lament': cf. *torannfadach* infra.

gríanbrug, 17, *sun-plain (?)*, *sun-burgh (?)*.

gríanbruth, 6, *sun-glow*.

grúad, 30, *cheek, convexity*, inna *gruade* (gl. *conuexa*) *ML*. 96^c9, dat. pl. *gruaidib*, 12.

i, affixed pron. pl. 3, *gaibth-i*, 87.

íachtad, 131, *act of screaming*: *íachtadh* .i. *eigheamh na glaoth* P.O'C., verbal noun of *íachtaim*, cogn. with *égim* and *arégim*.

iarcéin, 35, *after a while*.

íascrad, 132, gen. pl. *fishes*, collective of *iasc*, 99, *fish*.

-id-, infixed pron. sg. 3, *con-id-erslaic*, 3.

-idn-, infixed pron. sg. 3, *con-idn-indsort*, 61.

ifferd, 33 (pl. dat. *ifferdaib*, 112), for *iffernd*, *iffern* (*íthfern*, 116).

ilbuidnech, 72, *having many troops* (*buidne*).

ilchinela, 31, 163, *many kindreds* (*cenéla*).

ildelba, 31, *many shapes* (*delba*).

ildelbach, 19, 22, *multiform, many-shaped*.

imdibnim, *I cut out*, perf. pass. sg. 3 *imruidbed*, verbal noun *imdibe*.

imdidnad, 153, *release, exemption (?)* *imdidnaad*, *Thes. pal.-hib. ii. 241*, verbal noun of *imdidnibter*, *will be exempted (?)*, *Wb. 15^c25*, *Sarauw, CZ. v. 513*.

immatéigdis, 2, *they used to go round* (*imtiag*).

imme-ro-iað, 72, *has closed round*, perf. act. sg. 3 of *imm-iaðaim*, cogn. with *id* 'collar, chain.'

imme-sóid, 6, *turns round*, for *imme-sói (?)*: *imsoifitis*, 157.

immifoilnge, 37, *causes*, pres. ind. sg. 3 of *imfolngim*.

immo-d-cing, 40, *goes round it*; -cing from *cengim*, cognate with Germ. *hinken*.

immomrachtsa, 11, *has driven me*, t-pret. of *immagin*, with infixed pron. of sg. 1: cf. *foridracht*, 61, and *immact* (gl. *iecit*), *Thes. pal.-hib. ii. 497*, verbal noun *inmain*.

immorbosaigim (-iur ?) *I sin*, s-pret. pl. 3, ro *imorbosaigsetar*, 22; denom. of *immorbus*, *sin*, 97, 105, = *iomarbhas*, P.O'C.

immoroilged, 11, immo-ro-foiled, *has been caused*, pret. pass. sg. 3 of immfolngim: cf. immifoilngi.

im-naiscim, *I unite*, pres. ind. sg. 3 cum rel. inf. immanaisce, 30.

imrolta, 107, *have been cast about* (?); imm-ro-látha (?).

imruided, 9, *has been cut out*, imm-ro-di-bed, pret. pass. of imdibnim, q. v.

imsitnib, 27, pl. dat., meaning obscure: bathing in *imsitin* is prohibited in the Rule of the Culdees, LB. 11^a. Obscurum per obscurius!

imthá, 11, *so is*, Laws passim. *nimtha* 'so is not,' Féil. prol. 97, 129, 137. The *im* seems cognate with Lat. *imitor*, *imago*, and *aemulor*.

imthóiniud, 15, *act of coming round*, iomthoineadh, *vicissitude*, P. O'C., see *tóiniud*, gen. *tóiniuda*, Thes. pal.-hib. ii. 355, Trip. Life, 48, l. 13.

incétnu, adv., 16, *at first*.

indas, 52, *form*.

-indsort, 61, prototonic t-pret. sg. 3: cf. *inessorgim* (*ind-ess-orgim*) 'caedo': cf. *arrinsartat[ar]* (gl. *quaeserunt*, leg. *caeciderunt* ?), MI. 99^o5, *insarta* (gl. *inactum*), Aug. 27^b1: verbal noun *indsorguin*, O'Dav. 1140.

ing, 110, *hardly, scarcely*.

inge nama, 61, *save only*.

ir: ro ir, 158, *he has granted*, serves as perf. of *renim*.

isa, 122, *whose*, O. Ir. *asa*.

labraim, 10, *I speak*, pres. ind. sg. 3, -*labair* (for pl. 3 *labrat* or dep. *labratar*), 38.

labartait, 10, *they will speak*, seems a t-future, like *do-nn-esmart*, Thes. pal.-hib. ii. 322, and *comart*, LU. 74^a ad fin. Cf. perhaps the Skr. periphrastic future.

labrur, *I speak*, pres. ind. sg. 2; *labraithir*, 10; *labrastar*, 7, rel. pret. sg. 3.

i mbi láim, 47, *in whose hand it is*.

-laimemmar, 55, *we dare*, pres. ind. pl. 1 of *rolamur*, -*lamiur audeo*.

lainerdacht, 159, *splendour*, deriv. of *lainerda*, glänzend, leuchteid, Wind. Wtb.

lainedred fola, 34, *brightness of blood*.

lasar-muir, 33, *a sea of flame*, see *forlassarda* supra.

latur, 149, *robber*, from Lat. *latrō*, whence also Cymr. *lleidr*.

legtair, 33, 98, *are laid*, sg. *legthair*, 35, and perhaps 161, where it is translated as if it were *legtair*.

lés, *brightness*, ni faicfítis less, 115, 'leos or rather leas .i. solas no soilse,' P. O'C.

les, 64, 66, meaning obscure; *lés cach aidche*, 64, fri *les cach n-aidche*, 66.

libern, 58, *a galley*, libhearn .i. long, O'Cl. from Lat. *liburna* 'brigantine.'

líen, 12, *colour* (?), obscure and probably corrupt.

lígboth, *beauty* (?), *colour* (?), gen. pl. 15, dat. pl. *ligbothaib*, 17, 107; acc. *ligbotha*, 157.

lígdath, *beautiful colour*, 27, 39, 90, 92; gen. *ligdatha*, 60, pl. *ligdathaib*, 12.

lígdata, 90, f. *beauty*, lioghdha .i. alainn no mín, P. O'C.

lígmag, 61, 92, *a beautiful plain*. **lígthorad**, *beautiful fruit*, pl. dat. *ligthoirthib*, 60.

lín in terchomraic 3, *number of the congregation*: **lín sáraigthe**, 104, *number of outraging; harassers*, P. O'C.

lóchait, 15, nom. pl. of **lóchet**, gen. **lóchet**, a stem in *nt*, like *dét*, gen. *dét*.

loingsigim, *I exile, I banish*; pret. pass. ro **loingsiged**, 51, 140; denom. of *longes* 'exile, banishment.'

lóintib, 58, pl. dat. of **lón** 'food, provision': cf. *lónte cruthnechta*, LL. 234^a18.

lúachtide, 22, 27, 54, 60, *fulgidus*, dat. **luaichtidiu**, ML. 40^d4.

madit, 61, *they break*, pres. ind. pl. 3 of **maidim**, pret. *ru maith* ML. 51^c5; redupl. perf. ro **mebaid**, 44, rectius *ro memaid*.

maidm, *act of breaking*, dat. sg. **madmaim**, 58.

malartaid, 149, *an injurer, a destroyer*: cf. *malartach* 'profane,' O'Don. FM. 1186, and the etymological gloss *malairt* .i. *drochordugud*, O'Dav. 1236.

marbdatu, *deadness*, gen. **marbdatad**, 91, deriv. of *marbde* 'mortuus.'

mass, F., *a mass* (Lat. *massa*), dat. **maiss**, 22, **mais** ML. 145^d6, acc. **maiss n'óir**, LB.

medón aidche, 4, 103, 140-150, *midnight*.

mellchae, 119, *pleasure*; dat. **mellchai**, 96, deriv. of *mellach*, *meldach*.

mellmag (= *Mag mell*), *pleasant plain, heaven*, pl. dat. **mellmaigib**, 69.

merte, 48, *who betrayed*, t-pret. sg. 3 rel. of **mairnim**: cf. *cantai*.

midchlos, 52, 92, some kind of *odour*. The gen. sg. *midclais* .i. *boltanugud* occurs in O'Dav. Gl. 1265, and Laws iii. 204, 8, and 292, 2, where it seems to mean *Furzgestank*.

mimaselach (gl. *cardo*), Sg. 62^b6, pl. dat. **mimasclaigib**, 124.

mmo, 62, *my*, = Skr. *māma*, gen. sg. of *ahám*.

mod, *a deed*, ar **mod cacha huaire**, 56; **modh** .i. **gním**, O'Dav. 1268; **modh** .i. **obair**, O'Cl. and P. O'C.

móirechrith, *great trembling*, gen. **moirchretha**, 122.

-n-, infixed pers. pron. sg. 3, **do-n-aidle**, 45; **no-n-ithed**, 54; **do-n-ethann**, 61.

-n-, infixed rel. pron. **acht ro-n-ithed**, 54; **is slan fo-n-acoib**, 91; **bailechro ro-n-airlestar**, 108.

nacha, dat. pl. 16: cf. *cacha supra*.

nél, 27, *cloudy*, deriv. of *nél*, 'cloud,' dat. *niul*, 92.

nemthonnach, 34, *waveless*.

nessam, 27, *nearest*, ML. 55^c1. Cymr. *nesaf*, Osc. *nesimum*.

no, with relative sense, **no labraimse**, 10; **no labraithir**, 10; **no blaisset**, 38.

noíbnél, *holy cloud*, pl. dat. **noibnellaib**, 4.

oldaas, **oldas**, 155, 159, 161, *than is*.

olt, 14, *they say*, from **oldat**, pl. 3 of **ol**, 22, 25, 82.

óo, 16, *younger* (Cymr. *iau*), compar. of *óac* 'young' (Cymr. *ieuanc*).

Pairisínech, 163, *Pharisee*, Cymr. *pharisead*.

prísún, *prison*, pl. dat. **prísunaib**, 163.

- resiu as-ro-brath, 15.
- ro-báne, 99, *great whiteness*. báne, deriv. of bán: cf. Skr. *bhānū*.
- ro cluniur, *I hear*, imperat. pl. 2, cluinid-sí 7, dia cloitis 96, closs 120, clos 159.
- rodcad ar, 39, rodcadar (?), from ro-décharat (?), *they saw* (?).
- ro fualacht (?), 85, meaning obscure, perhaps *moisture* (?): cognate with *fual* 'urina' (?), or *great boiling* (?); fualacht, *boiling, cooking*, P. O'C.
- ro gní, 155, *fecit*, 3 sg. pres. made a preterite by the prefix ro.
- roithne, 39 (ro-thene), *conflagration, blaze*.
- ro rath ar báss, 39, *was given (destined) for death*, pret. pass. sg. 3 of renim.
- rossaig do (de), 101, 111, 112, 113; rossaig, 104; rosaigh, 34; *attigit* (cf. r-a-saig *attigit eum* Ml. 102^a8), seems an idiom meaning 'so great is,' 'such is': cf. *atá de*.
- ro-t-blaisi, 39, 50, *has tasted it*: see blaisét supra.
- ro-thes, 85, *great heat*, tes, gen. sg. in tesa (gl. *caloris*), Sg. 5^a8.
- ro-úacht, 85, 120, *great cold*; uacht, Thes. pal.-hib. ii. 315; ócht, Wb. 10^d24.
- ruithnigud, 98, *conflagration* (?), *radiation* (?): see roithne supra.
- s-, infixed pron. sg. 3 fem. ro-s-biadh, 81; manu-s-beth, 81; fo-s-ergitis, 5; fo-s-ceird, 99; fo-s-cichreth, 118, 152; do-s-roimid, 57.
- s-, infixed pron. pl. 3 ni-s-taidlibead, 51; fo-s-cerd, 84; fo-s-ceird, 88; fo-s-cichrett, 152; fu-s-luget, 29; do-s-lecet, 87; do-s-lecfitis, 152; do-s-curidar, 88, 91; do-s-sasa, 92; ro-s-bí, 122.
- sainbérla, 156, *separate language*. saindíles, 156, *own several*.
- sáldatu, 12, *saltiness*.
- samailter, 52, pres. ind. pass. sg. 3 of samlaim, *I liken*.
- scáilim, *loose, separate*, s-pret. pl. 3 ro scailset, 148; sg. 3 do scái(l), 60.
- sciath, *wing*, pl. dat. sciathaib, 92; gen. du sciath (gl. *alarum tuarum*) Ml. 39^e21; dat. hua sciathaib (gl. *pinnis suis*) Ml. 39^e23. The dimin. *sciathán* is commonly used, P. O'C.
- scinniti, 52, *pips, kernels* (?), corresponds with *sgeallain* in P. P. O'C. has *scinnide*, hence *scinnideach*, but does not give the meanings of these words.
- secht-chuairt, 29, *having seven circuits*.
- secht-delbach, 95, *septiform*, gen. sg. m. secht-n-delbich, Thes. pal.-hib. i. 496.
- sechtmogtach, 95, *septuagenarius*, deriv. of sechtmoga, 17, *seventy*, gen. sechtmogat, 89.
- secht-uairiu, 27, *seven times colder*.
- sen in the phrase *noibiu cach sen*, 1, hardly means *old*. The context here and in § 87 indicates a word meaning *saint* or *holy*. Should it be *san*, "pro *sanct* 'holy,'" O'Br., a loan from Lat. *sanctus*, like Prov. *sains*, Ital. *san*?
- sen-aingel, 87, *holy angel*: see sen, and cf. na n-aingel noeb, 22.
- sen-brataire 149, *an old plunderer*; brataire, deriv. of brat 'prey, plunder.'
- ses, oen-she, 34, *a boat*, properly a *bench* or *rower's seat* in a boat.
- sín, *weather, storm*; ar nach derbanad nach sín, 4; gen. pl. esruth sín, 15; gen. sg. uacht síne, Fiacc's h. 27: Cymr. *hin*.

sír-acallam, 164, *a long colloquy*.

sírecht, 159, *sadness, music*; gen. sirechta, 119; acc. sírecht, 119; sirrect, 96; sireacht .i. truagh, P. O'C. Cymr. *hiraeth* 'longing.'

sírechtach, 61, *sad, musical*; sirrect[ach]aib, 73; *sireachtach* .i. ceolmhar, P. O'C., who explains *sírecht* as 'the melody or harmony of sirens (!).'

sírrectcheol, 104, *a plaintive melody*.

-sn-, infixed pron. pl. 3 fo-sn-dailet, 93.

sodaing, 156, *easy*, opposite to *dodaing* 'schwierig, gefährlich,' Wind. Wtb. dothaing .i. doiligh no docair, P. O'C.

soillsigfid, 155, *it will shine*, b-fut. sg. 3 of *soilsgim*, denom. of *solus*, pres. pass. pl. 3, sollsidir, 98, leg. sollsigitir (?).

sroibthene, 68, 142, *sulphurous fire*; sroibthened, 120; *sroib* (now *ruibh*), borrowed (with metathesis of *r*) from Fr. *soufre*, Prov. *sofres*, Lat. *sulfur*.

suamuth (?), 96, meaning obscure. P. O'C. has *suamh* 'sleep, trance, swoon.'

sút, 10, from *út* with prefixed *s*.

-táigtis, 4, prototonic impf. pl. 3 of do-tiag, *I come*.

taircim, *I offer, try*, imperat. pl. 2 tairgi[d]-si, 165.

tairindredach, 64 (to-air-ind-rethach), *traversing, coursing, wandering*.

-tairthed, 6, *would overtake*, *to-áir-rethed.

-talla impi, 47, lit. *there is room round it, is competent*; ni thallai do dainib, 104.

tálgud, 128, *quieting, dying*. Féil. Oeng. Oct. 29, LL. 117^b50, 183^b19: verbal noun of *do-dlgaim* 'I quiet, I appease' (*to-ad-leg.).

talmaidiu, adv. *suddenly*, 6, 7, 8, 17, 59, 61; in talmaidiu, 6.

-tarbad-su, 82, *thou hast displayed*.

tarm-théissed, 105, *would have transgressed*, 2d past subj. sg. 3 of tarmitiag.

táthaid, 149, *thief*: perh. a scribal error for *táid* (gl. fur), Sg. 47^b9.

tathereic, 13, *ransom* (to-ath-creic).

teidm, *disease*, pl. n. tedmann, 22; gen. tedmann, 30.

téitbind, *string-melodious*, téitbindi, 90. Hence the modern *téid-bhinneas*.

tened-chenn, 29, *fiery head*. tenedchuaire, 47, 64, *fiery circle*. tenedmuir, 64, 87. *fiery sea*. tenedrind, 27, *fiery star*. tenedšliab, 75, 122, *fiery mountain*.

-terbrui, 44 (to-air-brúi), *breaks off*: see brúim, Wind. Wtb.

-ternann, *escapes*, 40 (to-erna).

-terpad, *was separated*, 22; verbal n. terbadh, O'Dav. 1517.

-tesimtis, 15, *they would pour*, prototonic form of do-essimtis.

1. tête, 66, *which goes*, rel. form of téit.

2. tête, 119, *warmth, luxury, comfort*.

tethacht na ngaeth, 54, tethacht thorainn, 124 (*to-ethacht) *aditio*.

- tiachra**, *affliction*, tiachra inna lámchomart, 120, v. Féil. Oeng. Ap. 29, deriv. of *tiachair* i. doiligh, O'Dav.
- tigban**, 40, meaning obscure.
- timdibe**, 110, *cutting off, mangling*; see imdibnim supra.
- tindtud n-aithrige**, 63, *turning to repentance*.
- tinfisiu thorni** (?), 6, tinfisiu anala, 12 (cen tinfissin n-anala, Salt. 2108), t. gaeithe 15.
- tn-**, infixed *pers.* pron., ro-tn-ainic, 34; rotn-blaisi, 50; co-tn-ocuib, 93; amal ro-tn-gab, 109: see -dn-.
- tobron**, 2, *grief*, a scribal error for *dobróin* (?).
- tochur dar aird 7 dar cenn**, 137, *turning up and over*: cf. -tochratar, 98.
- todail**, 143, *a pouring*, Trip. xlviii, pl. dat. todalib (gl. austibus), ML. 30^d1, verbal noun of *doddlim* 'I pour.'
- tóidim**, *I shine, I beam*, toidet, 27, 71, -toidi, 27, toidid, 69: cf. Cymr. *tywydd*, O. Bulg. *vedrŭ* CZ. iii. 281.
- tóidli teined**, 103, *splendour of fire*, toidhle, *splendour, lustre*, P. O'C. Or is *toidli* pl. of *toidel* (?).
- tóiniud**, 133, *act of coming*, gen. tóiniuda, Thes. pal.-hib. ii. 355.
- tóla tedmann**, 30, *abundance of diseases*: cf. di thólu æchtrann, Thes. pal.-hib. ii. 256.
- tomnaiter**, 49, *are gone* (?): cf. dia tomna i. dia tí, LU. 67^a25.
- tomoltad**, 86, *act of urging or egging on*; tomoltod, Wb. 14^b26; imperat. pl. 2, ni-m-thomoldid, Wb. 20^d4.
- tomraid**, 9, to-m-ro-faid, *has sent me*: cf. do-fedim supra.
- tor**, 39, *sadness*, i. torsi, YBL. 53^a3.
- torachta**, 19, *roundness*, cuairt torachta, 21, *a round circuit*: cf. creodai no thoracht; (gl. ad similitudinem uasis fictilis) ML. 18^a11.
- torad ngelglas**, a torad, a cetna torad, 50, show that *torad* is neuter. In 54 the nom. pl. *toraid* should therefore be *torad*.
- torannfadach**, 125, *a thundering*, deriv. of *torann*; cf. golfadach, supra.
- tormai**, 33, *makes a loud noise* (toirm, tairm), tormaid, 33, 42, rel. tormas, 42, perh. torbas, Thes. pal.-hib. ii. 352.
- tormthét**, 47, for *tarmthét* 'traverses.'
- torni**, 6 (tinfisiu t.), a gen. sg. meaning *noise* (?); cona eirgenn toirni na ngaeth, P. fo. 25^b2.
- toscéud**, 135, *spewing forth* (?), verbal noun of *do-scéim* 'evomo.' The simplex pres. ind. sg. 3 rel. is *sceas*, 33.
- tothacht**, 9, *substance*.
- trefiltech**, 94, *triple*: cf. filliud 'turning,' 'folding.'
- trichmech**, 120, a collective of *trichem*, now *tritheimh* 'a fit of coughing' (Dinneen).
- tuathbel**, *withershins*, dat. sg. for tuaithbiul, 60 = for tuáthbiul, LL. 277^b27.

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tuilged, *act of throwing down, dropping*, verbal noun of *do-legim*: *tuilged tria gaetha teined*, 136: *tuilged inna ndér*, 120: cf. *fuilged*.

tuir, *pillar*, pl. n. *tuirith*, 21, *tuirid*, 30. Compds. **tured-chaindel**, 4, *towering torch*; **tureth-chenn**, 29, *towering head*.

tuirthiud, 2, *course* (?), from *to-rithiud* (?).

-tulaid, 92, prototonic form of *du-luid came*.

tursitiu, 15, (to-air-ess-sem-tiōn), *watering, irrigation*, *tairsitiu* (gl. *inundatio*), *Thes. pal.-hib. ii.* 229. Hence *tursitinech* (gl. *irriguus*), *ib.* 73.

tustiu, gen. *tusten*, 3, dat. *tustin*, 11: *tuistin* .i. *cruthaghadh, creation*, P. O'C.

úamnaige, 120, *fearfulness*, deriv. of *úamnach* 'fearful' and this of *úaman* 'fear.'

úassai, 33, *above it (her)*; *úasaib*, 28; *úasdaib*, 29, *above them*.

úathmaire, 120, 152, *horror*; *uathmairi na haisnisen*, LL. 238^a, deriv. of *úathmar* 'terrible,' and this of *úath* .i. *ómhan no eagla*, P. O'C.

urgal (*argal, irgal*), *arena*, dat. *ergail* (gl. *scammate*), LH. 3^b, pl. *urgala*, 30.

-us, affixed pron. pl. 3, *gaibthius*, 83 (**gaibith-us*).

-usn-, infixed pron. pl. 3, *con-usn-esta*, 63.

ADDITIONAL NOTES

P. 101, § 7. *A sign of the Judgment*.—For the fifteen signs of Doomsday, see *Liber Flavius Fergusiorum*, part I, fo. 12^a1. The third is: *dobeirid ainmighi namara gair mor 7 docluinter isin cathraig neamhdha iad*, 'the beasts of the sea give a great cry, and they are heard in the heavenly city.'

P. 107, § 17. *Nine ranks of Angels*.—They are, according to the pseudo-Dionysius the Areopagite—Thrones, Seraphim, Cherubim: Dominions, Authorities, Powers: Principalities, Archangels, Angels.

P. 109, § 27. *The seven heavens*.—In the *Liber Flavius Fergusiorum*, Part II., they are called—1 *Aer*, 2 *Ether*, 3 *Olimpos*, 4 *Firmameantum*, 5 *Celum igneum*, 6 *Celum angelorum*, 7 *Sedes Trinitatis*. And see the poem cited from H. 3. 18, p. 34, in the *Martyrology of Oengus*, 1905, p. 464.

P. 117, § 50. *At the meeting of Jor and Dan*.—These wells were, according to St. Jerome, the two sources of the river *Jor-dan*.

P. 119, § 57. *The horned beast which the sea brought to the strand of Ceaphas on the eve of Christ's Nativity*.—This was the fourteenth marvel that then took place. In .iiii. hingnad .x. mil mor do cur Muir Torrian fo[r] tracht Marahen, 7 muidhi tri srotha asa bel .i. sruth loma 7 sruth ola 7 sruth fina, 7 .i. adharc ro baidh fair, 7 ol .i. ar cétt oclach in gach adhuirc dibh. 'The fourteenth marvel: a whale which the Tyrrhene sea cast upon the shore of Marahen (?), and (there was) a burst of three streams out of its mouth, to wit, a stream of milk and a stream of oil and a stream of wine; and there were fifty horns upon it, and the drink of a hundred and fifty warriors in each of these horns.' *Liber Flavius Fergusiorum*, Part I., fo. 12^a1.

137, § 120. P. 127, § 20. *Abundance of sulphurous fire*.—Cf. *þær bið swefle fýr*, *Salomon and Saturn*, ed. Kemble, p. 84.

P. 141, § 142. *The five cities*.—See *Genesis xiv.* 2. But *Zoar* or *Bela* was spared.

THE GRAVES OF THE KINGS AT CLONMACNOIS

THE following poem on the heroes of Leth Cuinn buried at Clonmacnois is taken from the well-known codex, Rawlinson B 512, a manuscript of the fifteenth century in the Bodleian Library at Oxford. There is another copy of it in H. i. 17, a paper manuscript in Trinity College, Dublin, transcribed in 1755 by Hugh O'Daly. It is there ascribed to Conaing Buidhe O'Mulconry. This version has been edited and translated by Hennessy in Miss Margaret Stokes's edition of Petrie's *Christian Inscriptions*, where it will be found in vol. i., pp. 79-81. As the Rawlinson copy contains seven additional stanzas, and preserves on the whole better readings, it seemed to me that an edition of it would not prove unacceptable. The principal variants from O'Daly's recension are given in the footnotes. If they do not always accord with Hennessy's printed text, it is because the latter has silently emended his original.

The Rawlinson MS., to judge from the excellent collotype from which I have worked, is very faded in places; consequently it is hard to detect marks of length in every case. Some restored by me are probably present in the original. In this edition *gh*, *bh*, *dh*, *mh* stand for ḡ, ḃ, ḋ, ṁ, which are less frequently dotted in the manuscript; infected *c* and *t* are sometimes expressed by *h* in full, but the *punctum delens* is never used.

For the identification of the different personages mentioned in the poem, readers are referred to Hennessy's edition, *loc. cit.* There also will be found two similar poems on the same subject.

My thanks are due to Dr. Kuno Meyer for several valuable suggestions and corrections.

R. I. BEST

(RAWLINSON B 512, FOL. 121 a)

A reilec lāech Leithe Cuinn
 cia dot maithib nāch moluim !
 A greis gan locht ar a lār !
 A port ar arc[h]ēs Ciarān !

A t[h]empaill mōir molaít cāch 5
 fát chādhús is fát *chonāch* :
 días méirseng, rob mīn a nglóir,
 dá rígh *Érend* fát altóir !

Toirrdelbach don leith deis di,
 Rúaidrí don leith aird eili, 10
 días gairgmīn gan táidhí treall,
 dá airdrí[g] áilli Éirend !

Ōn c[h]randchaingel síar ár sin,
 leabaid mic Rúaidrí rathmair,
 slat óicfir dobí ar brogadh, 15
 rí cach cóicidh *Conchobor*.

Diarmait mac Maghnusa Móir.
 dár ordaigh Ísa onóir,
 craeb do chin ón Áed Engach,
 táeb re táeb is Toirrdelbhach. 20

A lec-sa leptha Gúaire,
 Roghellach fót úir ūaine,
 Muredhach, Tadhg na trī Ros,
 Indrechtach fút is Fergos !

Murghal is Tomaltach trén, 25
 Muirges fot mūr, mór in scél,
 dorat Día cádhús do Chlūain :
 na rígh áilli re háenúair !

3. grés MS. ; ghreis H 4. inar ches H 7. *roba* MS. and *mín* added below
 line ; *roba mín glór* H 9. leadh abos di H 11. taidhe a ttenn H 13. chrann
 saingil H, leg. íar sin, H 16. rí ar an ccoigedh H 17. Maghnus H 18. ordaighe H
 19. ro chin H 20. taobh frí taobh H 25. Murghaile, Tomultach H
 26. Muirghios a mhac, mor an sgel H 27. dar Dia cadhuis H 28. mo righ naille H

TRANSLATION

O cemetery of the warriors of Conn's Half, which of thy nobles do I not extol ! O sanctuary on whose floor is no stain !
O place wherein Ciaran suffered !

O great temple which all extol for thy dignity and thy fortune, two with tapering fingers,¹ mild was their glory, two kings of Erin, are under thine altar !

Toirrdelbach on the southern side of it, Ruaidri on the other lofty side, a fierce and gentle pair, without stealth for a while, two comely high-kings of Erin.

Westwards from the chancel then, the bed of Ruaidri's son, the bountiful, a young scion who was prosperous, the king of every province, Conchobar.

Diarmait son of Magnus the Great, for whom Jesus ordained honour, a branch which sprang from Aed Engach, side by side with Toirrdelbach.

O flagstone of Guaire's bed, under thy green sod are Ragallach, Muiredach, Tadg of the three Rosses, Indrechtach and Fergus !

Murgal and Tomaltach the mighty, (and) Muirgius (are) under thy wall, great the tale. God hath given dignity to Cluan—the noble kings at the same time !

¹ An epithet for kings ² Dinneen has as one meaning of *treall*, "a 'turn' in one's character" ; but cf. SR 2291, 4593, 6697, 7993, and Serg. Con., Wi. 33, 29, where this rendering would hardly apply ; Hennessy translates (?) *gann taidhe a ttenn*, 'of unlimited power'

A lec na rīgh n-úallach n-ard,
 fút atát cuirp na trī Tadhg, 30
 fút atāt fós, is fir dam,
 trī Conchabuir, dá Chathal!

Is fút atá int Áedh Engach,
creachaire thellaig Temrach!
 Atát fúd, foillsigh*ther* rath, 35
 Diarmait, Cathal is Cellach!

Atát fát lic 'na luighi
 O hEidhin *flaith* Finnmuighi,
 Domnall is Tadhg a hEchtghi,
 Aed Balbh, Aed mac Indrechtaig! 40

Is deich rígh *fichet* uili
 do lucht réime rígraidhi,
 do ríghaibh Crúachan do chreit,
 fo leic na rīgh at reileic!

Rúaidri 'san tempul-sa tess, 45
 Diarmait mac Taidhg cnes ré cnes,
 Conchabor Áedh cend a cend,
 dā mac Rúaid(ri) rígh *Ērend*!

Brían Breifnech, Mathgamain mīn,
 Muirghius fon leic cétna atchīm, 50
muinter nár ér nech um ní,
 lucht tempuil ríghda Rúaidri!

A lec mór hūi Māelrúanaigh,
 do dechain ní hord ūabhair,
fiche rī[g] 'sa cenn fat *crois*, 55
 atá fón úir do dúnois!

A lec Chūana ūi Cellaig,
 maith ord in c[h]ruidh rodcennaigh,
 ocht fir déc do gléiri glan,
 ō Chéllach Mór co Murchad! 60

31. ata H 33. Engacha H 34. creach oile H leg. tellaig 35. MS. *fud*
 added above line; ata fud follus a rath H 36. is Ceadach H 37. fan leic H
 38. bhmhuighe H 43. ro chreid H 46. cnis re cnis H 49. Breithnech MS.

O flagstone of the proud high-kings, beneath thee are the bodies of the three Tadgs ; beneath thee also, I speak truthfully, three Conchobars, two Cathals !

It is beneath thee that Aed Engach is, plunderer of the household of Tara ! Beneath thee, grace is shown, are Diarmaid Cathal, and Cellach !

Beneath thy flagstone down-lying are O'Heyne, lord of Finnmag, Domnall, and Tadg from Echtge, Aed Balb, Aed Indrechtach's son !

It is thirty kings in all of the folk of royal rank, of the kings of Cruachan who believed, that are under the flagstone of the kings in thy cemetery !

Ruaidri in this temple to the south, Diarmait son of Tadg, side by side, Conchobar, Aed, head to head, two sons of Ruaidri, king of Erin !

Brian of Breifne, Mathgamain the gentle, Muirgius beneath the same stone I see, people who refused naught to anyone, folk of the royal temple of Ruaidri !

O great flagstone of the descendant of Maelruanach, to behold thee is not an order (?) of pride : twenty kings, and their heads 'neath thy cross, are under the mould which thou hast closed !

O flagstone of Cuanu the descendant of Cellach, good the order (?) of the wealth that purchased thee, eighteen men of pure excellence, from Cellach the Great to Murchad !

51. fa ní H 52. do riogh Ruaidhri H
núadh ghóile H 55. sa ccinn H
57. H omits this stanza. MS. has *úa*

53. morsa H 54. tfeucháin is fá
56. ata san núaimh do dhuanas H

A lec úa Taidhg an Teghlaig,
 sãer in lucht-sa ria lenmhain,
 sé fir déc do gléiri glan,
 ó Tadhg Chūana co Cathal!

A lec-sa úa *Concenaind*,
 do folchais firu férainn,
 secht firu déc do grés gel,
 fót reilic ālaind aingel ! 65

Atáit fat úir cháidh, a chell,
 dá ollomain na hĒrend,
 mac Coisi ar nách cúala smacht,
 ocus Cúcúana Connacht ! 70

A t[h]empail cháidh claindi Nēill,
 re lind Diarmata drechréidh,
 cōica rí[g] noch a gréim bec,
 ised dotríacht, a reilec ! 75

A reilec.

Ón ló do delbus in dūain,
 romc[h]uir in comarba a Clúain,
 do gabh dīm a nderna int ab,
 áirem do rígh, a reilec ! 80

A reilec.

Doráidset clērigh Clūana,
 ná gabh dūin[n]e do dūana,
 gabh dōib féin agá fledaibh,
 dán sochair sīl Muredaigh !

Berim-si an sãethar ár sin
 co Cathal hūa Conchobuir,
 ó dho obsat clērigh Clūana
 a sochar, a sendúana. 85

61. A leac úí Thaidhg an teghlaighe: fa sáor do lucht re leanmhuin: flaith ar
 fícheadh fud ata: do cloinn Tomulta mo ghradh: tair fine Breifne do síorghnath H
 65. H omits this stanza 69. Ata fat úir chaidh cheall: dollamhnaibh

GRAVES OF THE KINGS AT CLONMACNOIS 169

O flagstone of the descendants of Tadhg of the Household,
noble this folk to follow them : eighteen men of pure excellence,
from Tadhg Cuana to Cathal !

O stone of the descendants of Concenainn, thou hast concealed men of estate : seventeen men of shining valour 'neath thy comely angelic cemetery !

Beneath thy chaste mould, O church, are two ollaves of Erin : Mac Coisse, sway over whom I have not heard of, and Cuchuana of Connacht !

O chaste temple of the children of Niall, in the time of Diarmait of the smooth face, fifty kings, 'tis no small portion, have come to thee, O cemetery !

Since the day I fashioned this song, the coarb sent me away from Cluain ; the abbot took from me what I had made, the account of thy kings, O cemetery !

Said the clerics of Cluain ; sing not thy songs to us ! sing to themselves at their feasts a poem to the profit of Muiredach's seed !

Therefore, I carry the work to Cathal the descendant of Conchobar, since the clerics of Cluain have refused its profit, its ancient songs.

uaisle Eirionn : mac Coise air nach gcualla smacht : ag cú chuáinne C., H
73. H omits this and the four following stanzas 77. *delbus*] I conjecture *-us*,
MS. being quite illegible here

Atlochar do rígh neime,
 do Día berim a buide, 90
 rochtain rígh Tūama 'gátám,
 ō bochtaibh Clūana Cíarán.

Gur coiméta *Críst* na cerd
 mac mo rígh Cathal Croibhderg !
 gur sāera Día inté da tic, 95
 isé is ríar do cach reilic !
 A reilec.

GRAVES OF THE KINGS AT CLONMACNOIS 171

I give thanks to the king of heaven, to God I give thanks,
for having come to the king of Tuam, with whom I am, from the
paupers of Cluain Ciaran.

May Christ of the arts hold in His keeping the son of my
king, Cathal of the Red-Hand ! may God save the person who
comes: that is a wish for every cemetery !¹

¹ Hennessy translates:—‘May God preserve, since from Him all things come;
for he is the Lord of all cemeteries.’

THE DUTIES OF A HUSBANDMAN

23. N. 10, p. 87

1. Dia mba trebthach, ba trebor, ba fūarrach fri cāch ;
ba fāilidh fri hóigedu,¹ cia tīsat gach trāth.
2. In duil is Crīst cech oīgi,² aslondath nī dis,
ferr umla, ferr āilgena, ferr eslabra fris.
3. Ba dechmadach prīmedach, do brīathar bad³ fīr,
nī farcba nī ar do chúl⁴ do dlige^d ind Rīgh.
4. A ndoberó ar Dīa do thriun nō do thrūagh,
sech nī maithe nī māide, dāigh fogēba⁵ a lūach.
5. Figell, āine, ernaigthe,⁶ almsan tan nosgēne,
nīb ar adbhloss do dōinib,⁷ ba ar Dia gacha ndēne.

TRANSLATION

1. If thou art a husbandman, be prudent, be benign unto all ;
bid guests welcome, though they should come at every hour.

2. Since every guest is Christ,—no trifling saying ! better is
humility, better gentleness, better liberality towards him.

3. Pay tithes and first-fruit, let thy word be true, neglect
nothing^a of the law of the King.

4. What thou givest for God's sake to the strong or weak,
. . . do not boast, for thou wilt get its reward.

5. When thou performest vigil, fasting, prayer, alms, let it
not be for glory before men, let it be for God whatsoever thou do.

KUNO MEYER

¹ haidedu ² oedeg ³ bat ⁴ cul ⁵ fogebu ⁶ ernaigedi ⁷ doene

^a Literally, 'leave nothing behind thee.'

CATH BOINDE

THE following story is taken from Book of Lecan 351 *b*, 353 *a*.¹ Another copy is found in Rawl. MS. B. 512, fo. 1^a2-fo. 2^a2, described by Stokes in the Introduction to his edition of the "Tripartite Life of St. Patrick," where it is called "Ferchuitred Medba." Nearly all the variants of the second text have been added at bottom from photos. It differs little from the Lecan text, but contains a greater number of later forms. The language of the texts is late Middle Irish, and presents few difficulties, though there are a few forms about the precise meaning of which I am still doubtful. The chief interest of the story lies in the personal and place names, and to these I have given fairly full references in notes to the English translation.

JOSEPH O'NEILL

¹ cf. Windisch, *Táin Bó Cualnge*, p. 850.

CATH BOINDI ANDSO*

[BOOK OF LECAN, 351 b-353 a]

Rig¹ rogob² rigi for Erind feacht n-aill .i. Eochaid Feidleach mac Find, mic Rogen³ Ruaid, mic Easamain Eamna,⁴ do shil Rifaid⁵ Scuit, on⁶ tor⁷ Neamruaid⁸ ille,⁹ ar is do sil Rifaid¹⁰ Scuid¹¹ cach¹² gabail rogob¹³ Eirind,¹⁴ cenmota¹⁵ Cesair nama. Is airi adbeartha¹⁶ Eochaid Feidleach fris .i. feidil¹⁷ la cach he .i. inraic¹⁸ la cach in¹⁹ rig²⁰ sin. Ceathrar²¹ mac²² lais .i. na tri findeamna²³ (.i. Eamain²⁴ ræd²⁵ nach dealaigther, 7 d'æntairbirt²⁶ rucad²⁷ .i. Breas²⁸ 7 Nár 7 Lothar a n-anmand,²⁹ 7 is iad³⁰ dorigni³¹ Lugaid tri³² riab³³ n-derg rena³⁴ siair bodein³⁵ in agaig³⁶ reim³⁷ chath³⁸ Dromacriadid³⁹ do thobairt⁴⁰ da n-athair, corthoit-sead⁴¹ and⁴² na triur le h-Eochaid Feidleach, corob⁴³ e Eochaid Feidleach rochuindid⁴⁴ in⁴⁵ itchi⁴⁶ næmda⁴⁷ cen macc indeog⁴⁸ a⁴⁹ athar for Erind cobrath⁵⁰; cor⁵¹ frad sin) 7 Conall Anglondach mac Echach Feidlig, diatat⁵² Conailli la firu Breg.⁵³ Bai⁵⁴ iardraigi mor lais in⁵⁵ rig sin, la⁵⁶ h-Eochaid Feidleach .i. Eili,⁵⁷ ingen Echach, bean⁵⁸ Fheargail⁵⁹ mic Magach⁶⁰: is uaithi ita⁶¹ Bri⁶² Eili la Laigniu—Ba⁶³ bean⁶⁴ hi, indiaid⁶⁵ Fhergail, do Shraibgind mhac Niuil do Ernaib, co ruc mac do⁶⁶ .i. Mata mac Sraibgind,⁶⁷

* "Ferchuitred Medba indso" is the title of the story in the Rawlinson text.

Variants from the Rawlinson text:—

¹ Rí	² rogabastar	³ Roigken	⁴ mic Easamain Eamna is omitted		
⁵ Ritfatha	⁶ o	⁷ thur	⁸ Nemruad	⁹ illeth	¹⁰ Riphaith
¹¹ Scuit	¹² ceczh	¹³ rogab	¹⁴ Ereind	¹⁵ genmotha	¹⁶ atbeartha
¹⁷ fedhil	¹⁸ indruic	¹⁹ an	²⁰ rí	²¹ Trí	²² mic
²³ findemhnae	²⁴ Emuin	²⁵ raott	²⁶ aontoirbirt	²⁷ after rucad this text has "iatt"	²⁸ Bres
²⁹ anmanda	³⁰ iatt	³¹ dorindi	³² omit	³³ sriab	³⁴ re
³⁵ fadein	³⁶ an aduig	³⁷ re	³⁸ cuth	³⁹ Dromacriad	⁴⁰ do thabairt is repeated in this text evidently by mistake of scribe
⁴¹ thuitsed	⁴² "and" is omitted here and inserted after "atriur"	⁴³ corubé	⁴⁴ dochuindig	⁴⁵ an	⁴⁶ etgit
⁴⁷ nemdha	⁴⁸ andiaid	⁴⁹ an	⁵⁰ co brach	⁵¹ gur	⁵² diataitt
⁵³ Hui Conaill ra firu Breg	⁵⁴ Búi	⁵⁵ ind	⁵⁶ .i.	⁵⁷ Ele	⁵⁸ ben
⁵⁹ Fergail	⁶⁰ madach	⁶¹ ata	⁶² Brig Ele	⁶³ 7 fa	⁶⁴ ben
⁶⁵ indiaig	⁶⁶ c̃, mac dó, rucc	⁶⁷ Sraibgind			

* According to O'Clery's Book of Pedigrees (FM.), he was 93rd monarch of Ireland. There, as elsewhere, his father is not Roigen Ruad, but Fionnlogh the son of Roigen Ruad. He married two sisters:—Cloann (daughter of Airtech

THE BATTLE OF THE BOYNE HERE *

A king took kingship over Ireland once on a time, i.e. Eochaid Feidleach,^a the son of Finn, the son of Rogen Ruad, the son of Easamain Eamna^b of the seed of Rifad Scot^c from the tower of Nimrod; for it is of the race of Rifad Scot was every invasion which seized Ireland except Cesair only. It is therefore he was called Eochaid Feidleach, because he was 'feidil' to all, i.e. 'righteous' towards all was that king.

He had four sons, namely, the three Findeamna^d ('eamain' meaning 'a thing which is not divided'), and they were born of one birth, Breas, Nár, and Lothar their names; it is they who made Lugaid-of-the-three-red-stripes^e with their own sister the night before giving the Battle of Druimcriad^f to their father. The three of them fell there by Eochaid Feidleach; and it was Eochaid Feidleach who made the holy request that no son should rule Ireland after his father for ever, and that was verified); and Conall Anglondach, the son of Eochaid Feidleach, from whom are the Conailli,^h in the land of the men of Breagh. That king, Eochaid Feidleach, had a great family,ⁱ namely, Eile, daughter of Eochy, wife of Fergal mac Magach; from her Bri Eili^j in Leinster takes its name; after Fergal she was wife to Sraibgend mac Niuil of the Erna, and she bore him a son, Mata

* "Meadb's husband-allowance here." Rawl.

Uchtlethan), mother of Clothra and the triplets, and her sister Onga who was the mother of Mumain and Eithre ^b cf. C6ir Anmann, *Irische Texte* III. 332

^c I can find no mention of Rifad Scot. There is a Heber Scot amongst the ancestors of the Milesian Gaels ^d The "triplets" ^e cf. Cormac's Glossary under Emuin

^f For his story and the reason of his name, see LL. 124 b. 34, C6ir Anmann, and Silva Gad. II. xxvii. He was Cuchulainn's pupil. He succeeded Conaire M6r as High King; and it is to him that Cuchulainn's curious valedictory speech was addressed on his departure to take up the High Kingship. He is also called Lughaidh Sriab n-Derg and Lughaidh Reo n-Derg ^g Now Drumcree in the parish of Kilcumny in Co. Westmeath. For accounts of the battle, see LL. 151 a,

Book of Lecan, 251 ba and 251 bb, Rennes Dindsenchus (*Rev. Celt.*, xvi. 149), O'Curry's *Lectures*, II. 261, and John M'Solly's MS. in R.I.A. ^h In the present Co. Louth, see T6in passim. For Conall Anglondach, see Windisch's *T6in*, p. 212

ⁱ For Eochaid's daughters cf. LL. 51 a 11, 53 b 18; "iartaige" is the usual form of this word, not iardraigi ^j Now the hill of Croghan in King's Co.,

cf. *Ériu*, I., p. 187

athair¹ Aililla mic Mata—7 Mumain Etanchaithrech,² *ingen* Echach Feidlig, bean³ Chonchobair⁴ mic Fachtna⁵ Fhathaich, mathair⁶ Glaisne mic Chonchobair,⁷ 7 Eithne, *ingen* Echach Feidlig, ben aile do⁸ Chonchobur cetne,⁹ mathair Furbaidi¹⁰ mic Concobair (7 is airi¹¹ adberta¹² Furbaide¹³ de .i. a urbad¹⁴ *no* a gerrad do rindead¹⁵ a broind¹⁶ a mathar iarna bathad ar glaiss¹⁷ Berramain¹⁸ risa¹⁹ raiter in²⁰ Eithne iniug,²¹ 7 is uaithisi sloindter in²² aband .i. Eithne,²³ 7 Diarmaid ainm Fhurbaidi²⁴) 7 Clothra, *ingen* Echach Feidlig, mathair Chormhaic Chonloinges mic Choncobair, *no* isi Neasa, *ingen* Echach Sulbaidi, mathair Chormaic Chonloinges²⁵; 7 Deirbriu,²⁶ *ingen* Echach Feidlig,²⁷ diarobatar muca Deirbrend,²⁸ et Meab²⁹ Chruachan,³⁰ *ingen* Echach Feidlig, bean aile do Choncobar, mathair Amalgaid mic Concobair,³¹ conad he³² Concobar cet fear³³ Meadba, co ro-treic³⁴ Meadb Concobar tre uabar³⁵ meanman, co n-deachaid co Temraid i fail³⁶ i roibi³⁷ ri Eireand.³⁸ Is i cuis fa tuc rig Ereand na hingina sin do Concobar,³⁹ air⁴⁰ is le h-Eochaid⁴¹ Feidleach dothoit Fachtna⁴² Fathach i cath Litrechruaidi⁴³ sa Corand,⁴⁴ conad⁴⁵ na eric⁴⁶ tucad⁴⁷ sin do,⁴⁸ mailli re⁴⁹ rigi n-Ulad do gobail⁵⁰ do irreicin⁵¹ tar⁵² clandaib Rudraidí, conad he⁵³ cet adbar⁵⁴ comuachaid⁵⁵ Thana bo Cuailgne facbail Meadba⁵⁶ ar Chonchobar da a indeoin. (Tindi mac Con)⁵⁷ rach Cais⁵⁸ do Domnandchaib⁵⁹

¹ athair	² Aitencatrech	³ ben	⁴ Conarbar	⁵ Fachtnae	⁶ mathuir
⁷ Conarbar	⁸ don	⁹ .c.a	¹⁰ Forbaidi	¹¹ aire	¹² atbertha
¹³ Forbaide					
¹⁴ a forbad (a is written near the top of the f)				¹⁵ roindiub	¹⁶ bronn
¹⁷ an Glais	¹⁸ Berramain	¹⁹ friss	²⁰ omit	²¹ indiú	²² ind
²³ Eithni	²⁴ Urbaidi ar túss		²⁵ "no is i Neasa . . . Ch.		
Chonloingis" is omitted in this text			²⁶ Derbri	²⁷ diarabatar	
²⁸ Derblinne	²⁹ Medb	³⁰ Cruachna	³¹ "mathair Amalgaid mic Concobair" is omitted	³² é	³³ fer
³⁴ cur tréc	³⁵ uabharr				
³⁶ in bail	³⁷ raibe	³⁸ Erend	³⁹ Is i cuis fa rabatar na h-ingena sin righ Erend ac Conchubar	⁴⁰ ar	
The "is" which follows was left out and written on the margin afterwards					
⁴¹ la Eochaid	⁴² Fachtnae	⁴³ Litrech ruidhi	⁴⁴ Chorund	⁴⁵ conid	
⁴⁶ éruicc	⁴⁷ after "tuc" this text has na mná	⁴⁸ after "do" this text has			
"Chonchobar"	⁴⁹ omit	⁵⁰ do gabail dó	⁵¹ ar h-eicin	⁵² ar	
⁵³ clauduib Rugraidhi conadh é	⁵⁴ adbur	⁵⁵ comfuachda	⁵⁶ Medbha	⁵⁷ The	
Lecan MS. is here blotted at the top corner on the right-hand side; and the words and syllables which begin three lines, namely, "Tindi mac Con." in first line, "Conn-" in second line, and "Feicc" in the third line, are difficult to decipher. The Rawlinson text, however, has since confirmed the reading	⁵⁸ Caiss	⁵⁹ Domnandchaib			

^a I can find no mention of Glaisne. There is a "Glas" mentioned as a son of Conchobar's in Windisch's *Táin*, 801

^b It was he who afterwards slew his aunt Meadb with the cast of "tanach." It is stated in LL. 199a 53 that his cairn is on the summit of Sliabh Uillend

^c For Eithne's death and the birth of

the son of Sraibgend, the father of Ailill mac Mata; and Mumain Etanchaithrech, daughter of Eochaid Feidleach, wife of Conchobar mac Fachtna Fathach, the mother of Glaisne^a Conchobar's son; and Eithne, daughter of Eochaid Feidleach, another wife of the same Conchobar, mother of Furbaide^b Conchobar's son; (it is therefore he was called 'Furbaide' because the 'urbad' or 'cutting' of him out of the womb of his mother was performed after she was drowned in the stream Berramain, which is called the Eithne^c to-day, and it is from her the river takes its name, namely, Eithne, and Diarmaid was Furbaide's (first) name); and Clothra, daughter of Eochaid Feidleach, mother of Cormac Conloingeas,^d Conchobar's son (or Nessa daughter of Eochaid Sulbaide^e was the mother of Cormac Conloingeas); and Deirbriu, daughter of Eochaid Feidleach, from whom were (called) the pigs of Deirbriu,^f and Meadb of Cruachan, daughter of Eochaid Feidleach, another of Conchobar's wives, mother of Amalgad, Conchobar's son, so that Conchobar was Meadb's first husband, and Meadb forsook Conchobar through pride of mind, and went to Tara, where was the High-King of Ireland. The reason that the High-King of Ireland gave these daughters to Conchobar^g was that it was by Eochaid Feidleach that Fachtna Fathach had fallen in the battle of Lettir-ruad^h in the Corann, so that it was as his eric theseⁱ were given to him, together with the forcible seizure of the kingship of Ulster, over Clan Rudraidhe: and the first cause of the stirring up of the Cattle-raid of Cuailngne was the desertion of Conchobar by Meadb against his will. Tindi,^j the son of Conra^k Cas, of the Fir Domnand, was king of Connacht at that time, and Eochaid

Furbaide, see Book of Lecan, fol. 251 aa, fourth line from bottom, LL. 199 a 53, Coir Anmann, and Bodleian Dindsenchus (Stokes), p. 11. The river is the "Inny" which runs between Westmeath and Longford

^d For Cormac Conloingeas, see Windisch's *Táin*, passim ^e cf. Windisch's *Táin*, line 4459 ^f For these

pigs, see LL. 165 a 35, 167 a 30, Rennes Dind., p. 47 (Stokes' Ed.). They were the sons of Oengus mac Ind Óc, and the foster-children of Deirbriu. They seem to be connected with the fairy pigs (of the Firbolg?) which came out of Croghan, and which no one could count. The Manners and Customs of Hy Fiachra, p. 26, contain verses ascribed to Torna Eigeas, and addressed to the great red pillar-stone at Roilig-na-riog, stating that under it lie the three sons of Eochaid, and their sister "Derbriu Dreac-maith"

^g "Why Conchobar had these daughters of the High King of Ireland," Rawl. ^h Lettir-ruad. I can find no further mention of this place. Corann is a barony in Co. Sligo ⁱ "These women," Rawl.

^j cf. Cathreim Congail Clairingnig (Irish Texts Soc.), pp. 2 and 34 ^k cf. Meyer's Contributions to Irish Lex., 478

ise¹ ba rig² (Conn)³ *acht* in tan sin 7 Eochaid Dala 7 Fidig⁴ macc (Feicc) don Gamanraid ic indleochus⁵ na rigi. Teit⁶ Fidic⁷ mac Feicc co Temraid do theclomad⁸ na rigi do fein,⁹ corchuindich¹⁰. Medb ar Eochaid Feidleach,¹¹ co fuair Tindi¹² mac Conrach¹³ fis in sceoil¹⁴ sin, condarala do forairi for Fideic,¹⁵ conustarla¹⁶ tar¹⁷ srothaib Sinda,¹⁸ co ro-marbsad¹⁹ clanna Conrach²⁰ 7 Monadar²¹ mac Conrach Fideic,²² conad²³ he sin ced adbar²⁴ chocaid cloindi²⁵ Conrach Cais²⁶ 7 na Gamandraidi. Dogni Eochaid Feidleach anfir²⁷ flatha ar Thindi,²⁸ cor-chuir²⁹ i n-dithrubaib³⁰ *Connacht*,³¹ he,³² 7 cuiris Meadb i n-inad³³ rig³⁴ i Cruachain, conustarla do Meidb³⁵ 7 do Thindi combo ceiligech³⁶ iar cein mair na diaid³⁷ sin; conad³⁸ i Cruachain ic Meidb³⁹ dognithea aenaichi⁴⁰ Erind, 7 nobidis⁴¹ meic⁴² rig Erind⁴³ i Cruachain⁴⁴ ac Meidb⁴⁵ in tan sin dia cæmclodais⁴⁶ cocad⁴⁷ fri coiced Chonchobair. Co tainic⁴⁸ Sraibgind⁴⁹ mac Niuil do Ernaib 7 a mac Mata mac Sraibgind⁵⁰ co Meidb⁵¹ dia cæmnasas⁵² cocad fri Concobar imcheand⁵³ cach⁵⁴ formaid⁵⁵ bai⁵⁶ etarru.⁵⁷ Gnithir feis Temra la h-Eochaid Feidleach⁵⁸ co cuicedaib⁵⁹ *Erend* imi *acht* Meadb⁶⁰ 7 Tindi.⁶¹ Hirailid⁶² fir *Erend* ar Eochaid Meadb⁶³ do breith sa⁶⁴ n-aenach.⁶⁵ Cuiris Eochaid Searbluath⁶⁶ a bain⁶⁷-eachlach ar cend Meadba⁶⁸ co Cruachain. Teid⁶⁹ Meadb⁷⁰ arna marach⁷¹ co Temraid cor cuiread⁷² graifne⁷³ in aenaich⁷⁴ leo⁷⁵ co cend cæcaisi⁷⁶ ar mis.⁷⁷ Scailid⁷⁸ fir *Erend* na diaid⁷⁹ sin.⁸⁰ Anais Concobar tar eis chaith san ænach⁸¹ ac forairi⁸² ar Meidb, condusrala do Meidb dola co Boind⁸³ dia fothrucad,⁸⁴ co tarla⁸⁵ Concobar di ann

¹ 7 is é ² righ ³ see p. 186, n. ⁶⁷, *Condacht* ⁴ Fidech, for Feicc, see p. 186, n. ⁶⁷ ⁵ ac uiblichus. The Lecan reading may be 'uidleochus' ⁶ Teid ⁷ Fidic ⁸ theglomadh ⁹ do fein omit ¹⁰ cur cuindidh ¹¹ Feidliuch ¹² Tindiu ¹³ Condruch ¹⁴ an scéol ¹⁵ Fidach ¹⁶ conustarrladar ¹⁷ ac ¹⁸ Sindu ¹⁹ cor-marbsat ²⁰ clanda Condrach ²¹ Munodur ²² Fidach ²³ conidh ²⁴ adhbur ²⁵ clainne ²⁶ Caiss ²⁷ anfhír ²⁸ After Tindi this text has *mhac Conrach* ²⁹ cur cuir ³⁰ a n-dithriub ³¹ *Con-dacht* ³² é ³³ a n-inadh ³⁴ righ ³⁵ Meidhbh ³⁶ céledach. ³⁷ na diáig ³⁸ conidh ³⁹ "ic Meidb" omit ⁴⁰ aenuig ⁴¹ nobittis ⁴² mic ⁴³ Erind ⁴⁴ Cruchain ⁴⁵ ac Meidhbh ⁴⁶ caomclodhatais ⁴⁷ coccud ⁴⁸ tainic ⁴⁹ Sraiphgend ⁵⁰ Sraipgind ⁵¹ Meidhbh ⁵² coemhsatt ⁵³ imcend ⁵⁴ *cecha* ⁵⁵ formaitt ⁵⁶ bui ⁵⁷ attaro ⁵⁸ after Feidleach this text adds "an tan sin" ⁵⁹ coiceduib ⁶⁰ Medhb ⁶¹ Tinni ⁶² Hirailit ⁶³ Medhb ⁶⁴ isind ⁶⁵ aonach ⁶⁶ Srebluath-hadhon ⁶⁷ ban eachlach ar ceand ⁶⁸ Medba ⁶⁹ 7 teitt ⁷⁰ Medb ⁷¹ máirech ⁷² cur cuiretar ⁷³ graithfhne ⁷⁴ ind aonuig ⁷⁵ léo is omitted here and inserted five words further on, after mis ⁷⁶ coicis ⁷⁷ mhís ⁷⁸ scoilitt ⁷⁹ ina diáidh ⁸⁰ sin is written twice in this text

Dala^a and Fidig mac Feicc, of the Gamanraidi,^b were laying claim^c (?) to the kingship.

Fidig mac Feicc goes to Tara to assemble the kings for himself, and he asked Meadb of Eochaid Feidleach. Tindi, Conra's son, got word of this story, and lay in ambush for Fideic. They met over the Shannon streams, and the children of Conra and Monodar, Conra's son, slew Fidig, and that was the first reason of the war between the children of Conra and the Gamanraidi. Eochaid Feidleach executed a prince's injustice on Tindi, drove him into the deserts of Connacht, and set Meadb up in the royal seat of Cruachan. It fell out, however, that Tindi was a visitor (?)^d with Meadb for a long time after that, so that it was in Cruachan with Meadb the fairs of Ireland were wont to be held, and the sons of the kings of Ireland used to be in Cruachan with Meadb at that time to see if they might exchange war with the province of Conchobar. (Amongst these) came Sraibgend mac Niuil^e of the Erna,^f and his son, Mata mac Sraibgind, to Meadb, to see if they could make war on Conchobar for all the ill-feeling that was between them. The festival of Tara was held by Eochaid Feidleach, with the provinces of Ireland about him (all) except Meadb and Tindi. The men of Ireland bade Eochaid bring Meadb to the gathering. Eochaid sent Searbluath, his female messenger, to Cruachan for Meadb. Meadb goes on the morrow to Tara, and the fair-races were run by them for a fortnight and a month. Thereafter the men of Ireland disperse. Conchobar stayed after the others in the fair, watching Meadb, and, as Meadb happened to go to the Boyne^g to bathe, Conchobar met

⁸¹ isind aonuch ⁸² ac foruiri ⁸³ instead of "condusrála, &c.," this text has:—7 si ac dul co Boinde ⁸⁴ dia fotracad ⁸⁵ tarra

^a Eochaid Dala and Fidig mac Feicc are unknown to me

^b cf.

Manners and Customs of Hy Fiachra, p. 97

^c Dr. Strachan

has suggested to me that this word comes from the verb "ind-loing": cf. Glossary to Brehon Laws

^d I have not met this form elsewhere

^e I can find no other mention of this chief. LL. 292 a 36 tells how, in the reign of Conaire Mór, the Cairbres slew Nemhedh mac Sraibcinn; but it does not seem to be the same name. See also *Irische Texte*, III. 314

^f These Erna were a tribe of Ultonian invaders of the race of Ugaire Mór, who set the Heberian race aside for a while in the ruling of Munster. See Bk. of Lecan, fol. 203 aa and 208 ba 14; see also *Topographical Poems* (ed. by O'Donovan) IX. and XI., and *Four Masters* 186

^g "watching Meadb and she going to the Boyne," Rawl.

co rosaraich hi 7 co ndeachaid¹ na² gnaís da h-aindeoin, co clos³ co Temraig sin, cor eirig rig Erend⁴ imach i Temraig 7 Tindi mac Conrach 7 Eochaid Dala⁵; 7 adeir⁶ aroile⁷ slicht⁸ cor thoit⁹ Eochaid Dala re¹⁰ Tindi roime¹¹ sin fan rigi, 7 ní fir¹² sin.

Tocaibther¹³ mergi¹⁴ rig Erend¹⁵ d'indsaigid¹⁶ rig¹⁷ Ulad, cor focrad comrac o Thindi¹⁸ mhac Conrach¹⁹ ar Concobar. Fæmais²⁰ Concobar sin, co tarla²¹ in²² tan sin ac Concobar Monodar²³ Mor²⁴ mac Conrach,²⁵ dearbrathair²⁶ Tindi, co n-ebrad²⁷ ris²⁸ Tindi do chosc.²⁹ Adbert³⁰ co n-dingnead,³¹ co tarla doib³² imsreang curad, cor toit³³ Tindi³⁴ san imguin co n-ebradar³⁵ cach:—"is maith in³⁶ t-echt" ar siad,³⁷ co n-debairt³⁸ in³⁹ drai⁴⁰:—"bid mac Cecht a ainm co brach," conad⁴¹ de⁴² ro⁴³ len mac Eacht⁴⁴ de.

Cor mebaid⁴⁵ in cath⁴⁶ for Boind ria Concobar⁴⁷ for⁴⁸ Eochaid Feidleach, condorchair⁴⁹ and⁵⁰ Sraibgind⁵¹ mac Niuil 7 a mac a congbaile⁵² in⁵³ chatha.⁵⁴ Gabais Eochaid Dala cuing in⁵⁵ chatha⁵⁶ ar fiarud⁵⁷ na⁵⁸ Mid⁵⁹ tar Sinaind⁶⁰ Sribuaine,⁶¹ co ruc Meadb⁶² 7 Condachta slan leis tre nert imгона, co⁶³ narlamad he⁶⁴ o Boind co Sinaind.⁶⁵ Teacaid⁶⁶ Domnandaich⁶⁷ 7 Dail n-Druithni⁶⁸ 7 Firchraibi⁶⁹ dia roibi⁷⁰ Eochaid Dala co Cruachain iar marbad Tinndi⁷¹ mic Conrach⁷² Cais,⁷³ air⁷⁴ cer⁷⁵ bo tri h-aicmeda⁷⁶ re scailed iadsen rob⁷⁷ en aicme⁷⁸ iar⁷⁹ m-bunudas⁸⁰ iad .i. clanna⁸¹ Genaind, mic⁸² Deala,⁸³ mic Loich, 7 do Fearaib⁸⁴ Bolg⁸⁵ iat⁸⁶.

¹ con ndeachaid ² ina ³ closs ⁴ after "co closs co Temraig sin" this text continues "o do clos do ergetar teglach rig Erend immon ri a Temraid amach" ⁵ "7 Eochaid Dala" is omitted ⁶ aderuit ⁷ araili ⁸ omit
⁹ cur tuit ¹⁰ le ¹¹ reime ¹² ní fir ¹³ 7 tocbaidter ¹⁴ meirgi ¹⁵ Eredn
¹⁶ d'insai ¹⁷ ri ¹⁸ Thinzi ¹⁹ Connruch ²⁰ Faomais ²¹ tarla ²² an
²³ Monydur ²⁴ omit ²⁵ Conruch ²⁶ derb bráithir ²⁷ condebuirtt Concobar
²⁸ frís ²⁹ coscc ³⁰ atbert Mondodar ³¹ condungebad ³² dóibh ³³ cur tuit
³⁴ Tinzi. ³⁵ condebradar cách ³⁶ an ³⁷ omit ³⁸ co n-debuirt ³⁹ an
⁴⁰ draí ⁴¹ conidh ⁴² de sin ⁴³ do ⁴⁴ Ceacht ⁴⁵ cur meuid
⁴⁶ an cath, written over the line ⁴⁷ ria Conchobar comes before "for Boind"
⁴⁸ bar ⁴⁹ condorchair ⁵⁰ omit ⁵¹ Sraibgend ⁵² conmail ⁵³ an
⁵⁴ catha: this text inserts dia neiss after catha ⁵⁵ an ⁵⁶ catha: fair is inserted after catha ⁵⁷ ar fiáruit ⁵⁸ omit ⁵⁹ midhe ⁶⁰ Sinuind
⁶¹ sribhuaine ⁶² Medb ⁶³ cor ⁶⁴ iad ⁶⁵ Sinuind ⁶⁶ Theacaitt:
in the Lecan text the "aid" is written over the line ⁶⁷ Domannaig
⁶⁸ n-Druithne ⁶⁹ Fir craibhe ⁷⁰ raibi ⁷¹ Tinzi ⁷² Conruch
⁷³ Caiss ⁷⁴ ar ⁷⁵ gér ⁷⁶ h-aicmedha; fattsan is inserted in this text after h-aicmedha, not after scailed as in the Lecan text ⁷⁷ rop ⁷⁸ aicmi
⁷⁹ ar ⁸⁰ m-bunadas ⁸¹ clannai ⁸² Genaind is omitted in this text, which begins with Dela ⁸³ Dela ⁸⁴ d'Feruib ⁸⁵ Bolcc ⁸⁶ omit

her there, overcame her, and violated her. When that tale was told in Tara,^a the kings of Ireland rose forth from Tara, and Tindi mac Conrach and Eochaid Dala with them. Another version says that Eochaid Dala had fallen by Tindi before that (in a dispute) about the kingship, but that is not true.

The banners of the king of Ireland are raised to attack the king of Ulster; and Tindi, the son of Conra, challenged Conchobar to fight. Conchobar accepted^b that; and Monodar Mór, son of Conra and brother of Tindi, who happened to be with Conchobar at that time, was asked^c to check Tindi. He said that he would do so,^d and they had a champion's fight; Tindi fell in the conflict, and everyone said, "Good is the deed"; and the Druid said, "Mac Ceacht shall be his name for ever"; hence "Mac Eacht"^e adhered to him.

Conchobar won the battle on the Boyne over Eochaid Feidleach; and Sraibgend mac Niuil and his son fell there, sustaining the battle.^f Eochaid Dala took up the yoke^g of battle across Meath, over the green-streamed Shannon, and brought Meadb and Connacht safe with him through dint of fighting, so that he was not dared^h from the Boyne to the Shannon. The Fir Domnand and the Dal n-Druithniⁱ and the Firchraibi,^j from whom sprang Eochaid Dala, came to Cruachan after the slaying of Tindi, the son of Conra Cas, for though they were three tribes through division they were one tribe by origin, namely the children of Genand,^k the son of Dil (?), the

^a "That tale was told in Tara; and when it was told, the household of the king of Ireland rose forth about the king from Tara," Rawl. ^b For this verb, see Windisch's *Táin* (Index)

^c "Conchobar told him to check Tindi," Rawl.

^d "That he would ward him off," Rawl. ^e Cf. Cóir Anmann, *Irische Texte*, III. 358

^f Rawlinson here inserts "after them" ^g For another example of this peculiar phrase, see BB. 33 b 55

^h For examples of this use of lamad, see LU 59^b15; Stokes, *Martyrology of Gorman*, Index

ⁱ This tribe is mentioned in O'Dubhagain's *Topographical Poems* (O'Donovan's Ed.)

^j O'Flaherty in *Ogygia*, III., cap. 9, enumerates the Gamanraidi, Fir Chraibi and Tuatha Taidhen as the three chief tribes of the Fir Domnand: cf. also Táin Bó Flidbisi (*Irische Texte*, II.) and Windisch's *Táin*. The Gamanraidi held the modern Erris in Co. Mayo.

^k He was one of the five brothers who led the Firbolgs into Ireland. The *Annals of Clonmacnois* state that it was to him Connacht (from Luimnech to Assaroe) fell in the division of Ireland by the Firbolg chiefs, and that he afterwards became high king of Ireland on the death of his brother Slainge. He was the father of Clidna, who gives her name to the Wave of Clidna: cf. also LL. 7, 59, FM. A.M. 3266, and Bodleian *Dindsenchus*, p. 1. The nom. of his father's name may have been Dil^m It only occurs, as far as I know, in the genitive form

iar n-genelach; co rob¹ i comairle do-ronsad²:—rigi Condacht d'ainmnechad³ d'Eochaid Dala do deoin Meadba. ⁴Do deonaid Meadb sin⁴ dia m-beith na ceili⁵ di fein⁶ 7 cen et,⁷ cen oman,⁸ cen neoide⁹ do beith¹⁰ and,¹¹ uair ba geis disi beith ac ceili na¹² m-beidis¹³ na treideada¹⁴ sin. Do rigad¹⁵ Eochaid Dala trid sin co roibi¹⁶ trell¹⁶ i Cruachain na¹⁷ cheili¹⁸ ac¹⁹ Meidb. Is an aimsir sin tainic²⁰ Ailill, mac Mata²¹ míc Sraibgind, do Ernaib, co Cruachain, 7 ba leanb²² óc²³ Ailill in tan sin²⁴ 7 iarsma cloindi²⁵ Sraibgind²⁶ maræn²⁷ ris²⁸ dia oileamain²⁹ oc³⁰ Meidb tre³¹ gæl³² Medba ris³³ .i. Ele ingen Echach Feidlig³⁴ a senmathair.³⁵ Oilter³⁶ i Cruachain Oilill iar sin cor bo³⁷ milig³⁸ mor-menmnach³⁹ he⁴⁰ i cathaib⁴¹ 7 hi comlondaib,⁴² 7 corbo⁴³ tor⁴⁴ chongbala⁴⁵ catha re Conconcobar⁴⁶ he⁴⁷ ic ditean choicid Medba,⁴⁸ co rob⁴⁹ e ba⁵⁰ taisech⁵¹ teglaich ac Meidb na diaid⁵² sin, cor gradaig⁵³ Meadb⁵⁴ é ar a sobésaib,⁵⁵ cor æntaich⁵⁶ ria,⁵⁷ cor bo⁵⁸ ceili⁵⁹ di⁶⁰ he⁶¹ tar cend⁶² Echaid⁶³ Dala, cor edaich⁶⁴ Eochaid imcheand⁶⁵ in sceoil sin⁶⁶ 7 cor edaich⁶⁷ Domnandaich⁶⁸ uili⁶⁹ tre chombaid, cor shamailsead⁷⁰ Ailill d'indarba⁷¹ i⁷² Condachtaib⁷³ imach⁷⁴ cona roibi⁷⁵ do Ernaib⁷⁶ mailli fris,⁷⁷ conar leic⁷⁸ Medb in gnim sin do denum uair robo⁷⁹ dili le⁸⁰ Ailill na⁸¹ Eochaid.⁸² Odchondairc⁸³ Eochaid leathrom⁸⁴ Meadba focrais⁸⁵ comroc⁸⁶ ar Oilill imcheand⁸⁷ na rigi⁸⁸ 7 a mna, cor comraicc⁸⁹ doib co h-aindiarraid,⁹⁰ co n-dorchair⁹¹ Eochaid Dala sa comrac sin⁹² la h-Ailioll⁹³ mac Mata tre imdill⁹⁴ Meadba.⁹⁵ Gabais Ailill rigi Connacht do deoin Meadba⁹⁶ da eisi⁹⁷ sin, corob é ba rig⁹⁸

¹ gurab	² doronsat	³ d'ainmnechad	⁴⁻⁴ do deonaid Meadb sin
is omitted in this text	⁵ chele	⁶ dhi fen	⁷ étt
¹⁰ beth	¹¹ ann	¹² a	¹³ m-beitis
¹⁷ ana	¹⁸ chele	¹⁹ icc	²⁰ tanuicc
²³ maol	²⁴ annsin	²⁵ clainni	²⁶ Sraipginn
²⁸ In Rawlinson the s of "ris" is written across over the i	²⁹ ailemhuin	³⁰ ac	
³¹ tria	³² gaol	³³ fris	³⁴ Eathach Fedlig
³⁶ altuir	³⁷ ba	³⁸ milid	³⁹ after "mormenmnach" this text inserts
"7 curba trettill"	⁴⁰ omit	⁴¹ cathuib	⁴² comlunduib
⁴⁴ tuir	⁴⁵ connmala	⁴⁶ Conchobar	⁴⁷ é: after é this text inserts "ac
dénamh coccaid 7"	⁴⁸ Meadba	⁴⁹ curup e	⁵⁰ fa
⁵² diaig	⁵³ graduig	⁵⁴ Medb	⁵⁵ sobhessuibh
⁵⁷ fria: after fria this text has é	⁵⁸ cur bá	⁵⁹ céli	⁶⁰ dhi
⁶² cheand	⁶³ Eochaid	⁶⁴ cur éttuigi	⁶⁵ imchend
⁶⁷ cur hétaidhi	⁶⁸ Domnannaig	⁶⁹ omit	⁷⁰ cur shamhailset
⁷¹ d'innarba	⁷² a	⁷³ Connachtaib	⁷⁴ amach
⁷⁷ friss	⁷⁸ curtoirmisce	⁷⁹ ba	⁸⁰ leisi
		⁸¹ ana	⁸² é

son of Loch, and they were Firbolg by race. The counsel they decided on was to appoint Eochaid Dala to the kingship of Connacht with the consent of Meadb. Meadb consents to that on condition that he should marry her, and that he should have neither jealousy, fear, nor niggardliness, for it was 'geis' to her to marry a man who should have these three qualities.^a Eochaid Dala was crowned through this, and was a while in Cruachan, as Meadb's husband. At that time Ailill, the son of Mata, the son of Sraibgend of the Erna, came to Cruachan, and Ailill was then a young child,^b and the remnant of Sraibgend's children were along with him that they might be reared by Meadb, because of Meadb's relationship to him, *i.e.* Ele, the daughter of Eochaid Feidleach, was his grandmother. Ailill is reared in Cruachan after that until he was a great spirited warrior^c in battles and in conflicts, and a battle-sustaining tower against Conchobar,^d defending the province of Meadb, so that it was he who was chief of Meadb's household afterwards, and Meadb loved him for his virtues, and he was united to her, and became her lover in place of Eochaid Dala. Eochaid Dala grew jealous because of this, and all the Fir Domnand shared in his jealousy through affection, so that they thought to banish Ailill, and all the Erna who were with him, out of Connacht; but Meadb did not permit the doing of that deed, for she loved Ailill better than Eochaid. When Eochaid saw Meadb's partiality, he challenged Ailill to fight for the kingdom and his wife. They fought a fierce fight,^e and Eochaid Dala fell in that conflict by Ailill mac Mata through the wiles^f (?) of Meadb. Ailill assumed the kingship of Connacht thereafter, with the consent of Meadb; and it is he who was king of Connacht at the

⁸³ *Ottconnairc*. After *Ottconnairc* in this text the scribe had written *Aitt* by mistake, but he has erased it by a stroke under it ⁸⁴ *letrom* ⁸⁵ *fograis*

⁸⁶ *Comrucc* ⁸⁷ *imchend* ⁸⁸ *a ríghí* ⁸⁹ *cur comracc* ⁹⁰ *co h-ainiarmartach*

⁹¹ *7 dororchair* ⁹² *sain* ⁹³ *la Aillioll* ⁹⁴ *indill* ⁹⁵ *Meadbai*

⁹⁶ *Medba* ⁹⁷ *eissi* ⁹⁸ *fa ri*

^a Cf. the beginning of the LL. *Táin Bó Cuailnge* ^b "an unfledged child," Rawl.
^c after this Rawlinson inserts "and until he was a champion" ^d Rawl. inserts
 "making war and" ^e The nearest approach to this idiom which I have is the
 impersonal use of *do* with verbs compounded with *imma(n)*: cf. Windisch, Wb. 515,
 LL. 256 *a* 37, RC. xii. 80 ^f I have met no other instance of this word *indill* for
 'wiles.' The usual word is *indill*

*Conacht*¹ ac rigad Chonairi Moir² 7 ic tobairt³ thosaich⁴ na tana⁵ for Ulltaib, conad don Ailill *sin* do⁶ ruc⁷ Meadb⁸ na Mainead⁹, 7 nir Mainead¹⁰ a ced¹¹ anmanda¹² acht amail seo¹³ .i. Feidlimid¹⁴ .i. *Maine Aithreamail*, 7¹⁵ Cairpri¹⁶ *Maine Maithreamail*, 7 Eochaid, *Maine Andoe*, 7¹⁷ Feargus, *Maine Tai*, 7¹⁸ Ceat *Maine* (m)Or(g)or,¹⁹ 7 Sin, *Maine Mils(c)othach*, 7²⁰ Dairi, *Maine Bo-ebirt*.²¹ Cid ara n-ebrád²² na *Maine*²³ friu? Ni *ansu*. Diambai²⁴ Meadb oc aenach²⁵ Cluitheamnaich²⁶ laa n-ann, con darala²⁷ di²⁸ *turgnom*²⁹ catha Findchorad³⁰ la Conchobar, dia n-debairt³¹ fria drai:—"Cia lais³² torchair³³ Concobar dom cloind³⁴?" ol si. "Nisrucais³⁵ fos³⁶ mina³⁷ athbaisteir³⁸," ol in drai, 39 "cid on la *Maine* congeoidin,⁴⁰" ol⁴¹ in drai, conad airi⁴² *sin* tuc si *Maine* for cach⁴³ mac di,⁴⁴ dia tuitid *Concobar* les,⁴⁵ cor fortamlaidead⁴⁶ na foforanma⁴⁷ sin na mac for na h-anmandaib disli⁴⁸ robadar⁴⁹ forro, 7 ro⁵⁰ shail Meadb cor⁵¹ be Concobar mac Fachtna⁵² *Fathach* rig⁵³ *Ulad* adeibairt⁵⁴ in⁵⁵ drai, 7 nochor be,⁵⁶ acht Concobar mac Artuir, míc Bruidi,⁵⁷ míc Dungail,⁵⁸ mac rig Alban⁵⁹ inall.⁶⁰ Is e ro hoit⁶¹ and⁶² la *Maine Andai*⁶³ mhac Aililla 7 Medba.⁶⁴ Finit.⁶⁵

¹ *Connacht* ² Conaire Móir. After Conaire Móir this text inserts "míc Etirsceoil" ³ ac tabairt ⁴ omit ⁵ tánaí ⁶ omit ⁷ rucc
⁸ Medb ⁹ Maineda ¹⁰ Mainedha ¹¹ cet ¹² anmanna
¹³ acht is íatt a cet anmanna ¹⁴ Felim ¹⁵ omit ¹⁶ Cairpre. In the Lecan text "*Maine Aithreamail*" and each of the other Maines is written over the name to which it corresponds ¹⁷ Andáoi ¹⁸ Táoi ¹⁹⁻²⁰ (m)Or(g)or is not given as one of the names of the Maines in this text at all. There are only six Maines given; Sin is omitted and Cet is called Maine Millscothach ²¹ Mo-idbertt
²² n-abrad ²³ Mainedha ²⁴ bóí ²⁵ omit ²⁶ This text has occ an cluichemnuigh
²⁷ doralá ²⁸ dhi ²⁹ turcnom ³⁰ Finnchorad ³¹ n-debairtt
³² lasa ³³ tuitfid ³⁴ cloinn ³⁵ ní rucís ³⁶ omit ³⁷ muna
³⁸ h-aitbaister ³⁹⁻⁴⁰ After "drai" this text inserts "Cidh sin?" ol Medb, and the Druid answers "la Maine gongedhain" ⁴¹ or ⁴² aire. The scribe omitted it when writing, and put it in the margin afterwards ⁴³ gach ⁴⁴ dhí
⁴⁵ lais ⁴⁶ corf'tamli ⁴⁷ foranmanna ⁴⁸ disle ⁴⁹ bádur ⁵⁰ do
⁵¹ gur ⁵² Fachtnae ⁵³ ri ⁵⁴ idubairtt ⁵⁵ an ⁵⁶ nocar bhé.
After this the Rawl. text inserts *chenae* ⁵⁷ Artuir míc Bruighi ⁵⁸ Dungaili
⁵⁹ Alpan ⁶⁰ omit ⁶¹ do tuitt ⁶² omit ⁶³ Andaoi ⁶⁴ Medbai
⁶⁵ Finid dó sin; after this Rawl. has "*Meisi Mailechlainn ro graithph sin*"

time of the crowning of Conaire the Great and the beginning of the cattle-raid against the Ultonians. It was to that Ailill that Meadb bore the Maines, and Maine was not their first name, but thus : Feidlimid, *i.e.* Maine Aithreamail, and Cairpri, Maine Maithreamail, and Eochaid, Maine Andoe, and Fergus, Maine Tai, and Ceat, Maine (M)or(g)or, and Sin, Maine Milscothach, and Daire, Maine Mo-epert.^a

Why are they called the Maines? Not difficult. Of a day that Meadb was at the gathering of Cluitheamnach^b and happened to be preparing for the battle of Findchorad^c against Conchobar, she said to her Druid, "By whom of my children shall Conchobar fall?" quoth she. "Thou hast not borne them yet, unless they be rechristened," quoth the Druid.^d "Anyhow, it is by Maine he shall fall."^e And it is for that reason she called each of her sons Maine, in the hope that Conchobar might fall by him; and these nicknames superseded^f their real names. Meadb thought that it was Conchobar, the son of Fachtna Fathach, whom the Druid meant. It was not he, however, but Conchobar, the son of Arthur, the son of Bruide, the son of Dungal, the son of the king of Scotland, from across the water. He it was who fell there by Maine Andai, the son of Ailill and Meadb.^g

^a For these Maines, cf. Windisch's *Táin*, p. 22
mention of this place

^b I can find no further
^c There is a Fionnchorad in Thomond, the modern Corofin, and there is a Coradh-finne in the parish of Cummer, Co. Galway; but it is hardly either of these two places

^d The Rawlinson text here is somewhat different: "Why that?" quoth Medb. "By Maine he shall fall," quoth the Druid

^e I do not know this word ^f cf. *fortamail* strong, brave, Windisch, *Táin* (Index), LU. 95 b 22, LL. 182 a 38, and *fortamlagim*, Windisch, Wb., LL. 160 a 46, 51, BB. 263 b 30.

^g "I Mailechlainn wrote that," Rawl.

THE THREE DRINKING-HORNS OF CORMAC UA CUINN

(From the *Liber Flavus Fergusiorum*)

FEACHT n-ann doluid Aedh Oirdnidhi mac Neill Frosaidh mic Fearghuile mic Maileduin do ordugud fer cuigid¹ Connacht. Doluid dar Eas Ruaidh 7 dobaithed a fuis meisi 7 a cuirnn ann. Tainic Aedh coriacht Corca Tri, condeisidh a tigh righ Corca Tri. Coeca righ do riguibh Eirenn maille re hAedh. Longuis Aedh adhaigh domhnaidh 7 an rigraidh: 7 cia roloing Aed, nisib digh, uair ní bai corn lais, or dobaithedh a cuirnn 7 a cuaich ac Ath Enaigh uas Eas Ruaidh, oc tiachtain don tsluadh thairis. As amlaid imorro [robai Aed]² conasibh digh a leastur aile o radealuigh re cich a mathar acht a curn namha. Ba bron tra do righ Corca Tri 7 dia seithid, cach ic ol 7 righ Erenn gin ol. Togbuis Angal a lamha fri Dia, 7 feicis gin codladh gin tomait co madain, gu n-eabert a bean fris arabarach, Eirg, ar si, co Dirlus Guaire mic Colmain, uair ba tealach feile 7 naire o aimsir Dathi anall, dus an fuigbithea corn tria firta na feile ann. Cechaing Angal righ Corca Tri tar dorus na ratha amach, 7 tuisleas a cois deas, co ratuisil cloch leis isin lis .i. an cloch do bai ar belaib an tsuinn³ a rabudar na tri cuirn as deach robai a nEirinn .i. an Cam-corn 7 an Litan 7 an Easgung. Cuirn sin tucad⁴ do Cormac u Cuinn dar muir, 7 ro folaig Niamh mac Lugna Firtri⁵ an dara comalta do Cormac u Cuinn, iar ndith Cormuic, co toracht⁶ Coirpri Lifeachuir dar muir 7 cia rofritha na cuirn aile la Cairpri, ni fritha na cuirn-siu co haimsir na næmh 7 Aeda Oirdnidi mic Neill, or tucad cealtar⁷ tairsib o Dia, corusfoillsid do righ Corca Tri tria firta na feile. Altaigis a buidi do dia anti Angal 7 beiris leis na curna, cona tri lan do mid inntibh. Dobert a

MS. READINGS—¹ *Or*, for cuiged
⁵ 7 trit ⁶ torreacht ⁷ tealtair

² Omitted

³ tuirz

⁴ tucaid

laim Aeda Oirdnidi righ Eirenn, 7 atlaigi¹ do dia 7 dobert an Litan a laim righ² Ulad, 7 dobert an Easguing a laimh righ Connacht, 7 fagbuis aigi budhein an Cam-cornn. Co toracht³ iartain⁴ do Mailseachloinn mac Domhnuill, co tuc sidhe do Dia 7 do Ciaran a coitcinne co brath. Finid.

TRANSLATION

Once on a time Aed Oirdnide, son of Niall Frosach, son of Feargal, son of Maelduin, came to establish order in the province of Connacht. He crossed Eas Ruaid, and his table-servants and his drinking-horns were lost therein. Aed came to Corca Tri, and rested at the house of the king of Corca Tri. Fifty of the kings of Erin accompanied Aed.

Aed ate a meal on Sunday night along with the kings: but though he ate he drank not a draught, for he had no drinking-horn, because his horns and his quaighs were lost at Ath Enaig, above Eas Ruaid, as the army was crossing. His way was, that he drank never a draught from any other vessel, since he was weaned from his mother, save only from a horn. A grief it was for the king of Corca Tri and his consort that all should be drinking, and the king of Erin refusing to drink. Angal raised his hands to God, and persisted (?) in taking neither sleep nor food till morning. And on the morrow his wife said to him: 'Go,' said she, 'to Guaire mac Colmain at Durlas (for that was the home of hospitality and generosity from the time of Dathi onward) to see if you would get a horn there through his hospitable bounty.' Angal, king of Corca Tri, stepped out through the door of the rath, and his right foot stumbled, so that a stone fell from its place in the fort; and it was the stone that covered the mouth of the flue wherein were the three horns that were the best in all Ireland; namely, the Twisted Horn, and the *Litan*, and the Eel. These were the cups that were brought by Cormac ua Cuinn over the sea; and Nia mac Lugna Firtri, the second foster-brother of Cormac ua Cuinn, had hidden them after Cormac was slain; and Cairbre Lifechair came over the sea, and though he found the other horns, these horns were not found till the time of the

MS. READINGS—¹ altaide² rugh³ doracht⁴ iardain

saints and of Aed Oirdnide mac Neill. For a veil was spread over them by God, till He discovered them to the king of Corca Tri, by reason of his hospitable bounty.

Angal offered thanks to God, and bore off the horns, full of mead all three. He put them in the hands of Aed Oirdnide, king of Erin, who gave thanks to God, and put the Litan in the hands of the king of Ulstér, and the Eel-Horn in the hands of the king of Connacht, and reserved to himself the Twisted Horn.

Afterwards it descended to Maelsechlainn mac Domhnaill; and he offered it to God and to Ciaran, jointly, till the Day of Judgment. FINIT.

NOTE

Corca Tri is a tribal name, applied to a territory which included the present baronies of Gallen, in Mayo, and Leyny and Corran, in Sligo (Four Masters, *a* 885; Martyrology of Oengus, Index). Corran is the Irish Corann (Rev. Celt., xv. 477).

Our text says that Cormac's horns were hidden by *Niamh mac Lugna 7 trit an dara comalta do Chormac*. This is evidently corrupt. Cormac's foster-brothers were the sons of Lugna Firtri, king of Corann, who sheltered Cormac's mother Etan (Silva Gadelica, II. 286). I therefore emend the text by substituting *Firtri* for the meaningless *7 trit*. *Nia mor mac Lugna Firtri* is mentioned in the Book of Ballymote as "the son of Cormac's mother": see *Irische Texte*, III. 185, where *Lugdech* should be *Lugna*. It appears, then, that Etan was taken to wife by Lugna, and bore him this son. The two foster-brothers mentioned in Silva Gadelica, II. 288, Ochomon and Nathnach, may have been Lugna's sons by another wife.

As Corann is part of the territory of the Corca Firtri, it may be assumed that Lugna Firtri, king of Corann, belonged to that tribe: probably he was their king, and ancestor of the Angal who comes into our story.

The "Genealogy of the Gailenga of Corann" is given in the Book of Lecan, 427, col. 3. Lugna Firtri is there called Lugna Fertri, and is said to have been grandson of Fiachu Suide, and descended from Morann mac Lir. The explanation of his cognomen given in the *Coir Anmann* (Ir. Texte, III. 382) is evidently fanciful.

E. J. GWYNN

CAIN DOMNAIG

I.—THE EPISTLE CONCERNING SUNDAY

THE tract known as the Cáin Domnaig, or Law of Sunday,¹ as it is found in Irish MSS., consists usually of three parts:—

- (a) The Epistle of Jesus on the observance of Sunday.
- (b) Three examples of supernatural punishment for the transgression of Sunday. The text of the version in Harleian Brit. Mus. MS. 5280 has been published in *Zeitschrift für Celtische Philologie*, vol. iii., p. 228 (ed. Kuno Meyer).
- (c) The Cáin Domnaig proper, a highly technical law tract. *Arac* III. 21-

So far as I am aware the tract, in one shape or another, exists in the following MSS.²:—

Leabhar Breac [B], p. 202*b*, which contains (a), and a small portion of (c). One leaf at least is missing from the MS. at this point.

Harleian 5280 [H], fo. 36*a*, which contains (a), (b), and (c). 23 N 10 [N], a Royal Irish Academy MS., p. 103, which contains (a) partly, (b), and (c).

Yellow Book of Lecan [Y]; two versions, one at col. 219, the other at col. 957 of the MS.³ The former consists only of (a), and is illegible almost to the end of § 15; the latter, however, contains nearly all that is illegible in the other, and no more. It is possible that this version (which, unlike the other, is written by the scribe of the greater part of the Yellow Book) was added when the

¹ See Prof. Priebisch's article on "The Chief Sources of Anglo-Saxon Homilies," *Otia Merseiana*, vol. i., p. 129.

² See *Zeitschrift für C. Ph.*, i. 495.

³ pp. 405*a* and 215*a*, respectively, of facsimile.

first was already disappearing. The last sixteen lines are in the handwriting of Charles O'Connor, of Belnagare.

XL., in the Advocates' Library, Edinburgh, p. 71.

Additional 4783, fo. 56 1, in the British Museum.

Liber Flavius Fergusiorum, Royal Irish Academy, vol. i., fo. 45, contains a small fragment of (a), and vol. ii., fo. 41, a version of (b).

The Epistle, the only portion here given, has been edited from BHNY. B may be said to stand alone. H and N clearly belong to the same family, the only marked difference between them being the omission of the Sunday events, § 15, from the latter. Y differs in a number of points from the other three; but it may be said to belong to the family of H and N, rather than of B. Generally speaking, Y and N contain the oldest readings. In the sequence of the various paragraphs, HNY have been followed.

On linguistic grounds the text may be said to belong to the Old-Irish period. It is recorded in the Annals of Ulster under the year 886 that "an Epistle came with the pilgrim to Ireland with the Cáin Domnaig and other good instructions." There is nothing in the language of our text, when purged from the later corruptions of the scribes, to prevent us from assigning it to so early a period. Mention is also made of the Cáin Domnaig in the notes on the Féilire of Oengus as follows¹:—

"Cethri cána Éirenn .i. cáin Patraic² cen cléig do marbad. Ocus Cáin Adamnán³ cen mná do marbad. Ocus Cáin Dari .i. in chaillech amra cen damu do gait. Ocus Cáin dómnaig cen tairmthecht ind itir, *i.e.*, The four laws of Ireland. Patrick's rule not to slay clerics, and Adamman's rule not to slay women. And Dari, the marvellous nun's rule, not to steal oxen. And the rule of Sunday in nowise to transgress upon it."

¹ *Féilire Óengusso*, ed. Whitley Stokes, Henry Bradshaw Society, p. 210 (pp. lxi and cxlvii of R.I.A. edition). See also *Thes. pal.-hib.* II. 306.

² See ÉRIU I. 216.

³ *Cáin Adamnain*, ed. Kuno Meyer, Oxford, Clarendon Press, 1905.

It is significant that in the *Félire* itself two of the events mentioned under the dates 15 February and 1 May occur also in our text, in one case the expression used being identical in both texts.¹

The Conall mac Coelmaine, who is accredited with having brought the Epistle from Rome to Ireland, was Abbot of the island of Inis Coel, now Inniskeel, in Gweebarra Bay, Co. Donegal, towards the close of the sixth century.² He is still commemorated in the island, his festival day being the 22nd of May. He was a contemporary of Columba, and like him was descended from Conall Gulban, the progenitor of the Cinell Conaill. I have not succeeded in tracing any reference to Conall's visit to Rome, or to his connexion with the Law of Sunday.

I hope, on a future occasion, to be able to present an edition of the *Cáin Domnaig* proper, that is, the purely legal enactment respecting Sunday observance.

I have to thank the editors of this Journal for much kind help in the preparation of this text.

J. G. O'KEEFFE

¹ See notes on p. 201

² See *Notes*.

CÁIN DOMNAIG

EPISTIL ÍSU SUNT¹

1. Intinscana eipistil² int Ślánícce³da ar Coimded-ne Ísu Críst di laithiu³ domnaig olsuide⁴ roscrib a láim fessin⁵ i fiadnaisi fer nime co forrumad⁶ for altóir Petair apstail⁷ hir-Rúaim Letha⁸ do sóerad⁹ domnaig hi cech aimsir.¹⁰ Intan donucad¹¹ ind eipistil-sea do nim¹² forrabae¹³ crith in uli talmuin¹⁴ ó thurcbáil gréine¹⁵ coa¹⁶ fuined, co rolaa ind íriu a clocha 7 a cranda i n-arde¹⁷ 18 ar omun a n-Dúileman 7 ar fáilti dino fri torruma¹⁹ na n-aingel dodechatar cusin eipistil¹⁸; 7 ba sí²⁰ mét in delma²¹ co n-airsoilg²² ind loc²³ hi mbói²⁴ corp²⁵ Petair apstail hi Rúaim in tan sin.²⁶ Intan²⁷ báí abb Rómae ic oifriund conacca in eipistil forsin altóir.²⁸

2. Is ed tra¹ fofríth^{1a} i suidiu .i. coscc na n-dóine do thairmthecht domnaig. Úair nach plág 7 na² imned³ tánic⁴ in m-bith⁵ is tré tairmthecht⁶ in domnaig tánic.

3. Atát¹ péste i n-aroile randaib² thair tuctha co dóine 7 is do dígal in domnaig dorata.³ Brucha a n-anman.^{3a} Delgi iarnaidi⁴ a finna⁵ 7 súile tenntide leo. Tiagat isna finemna⁶ co teinnet⁷ pupu⁸ na fine co tuitet for talmain síis 7 atacordat iarum⁹ imacúairt imon torad sin, co tiagat cóera na fine im na delge sin condaberat¹⁰ leo dia n-adbai.¹¹

1. ¹ Y begins: Don domnach andso. Is ead andso foros chana in domnaig dosfuc Conall mac Caelmaine dochuaid dia oilithri co Roim 7 roscrib a lam fen asinn eibistil roscrib lam De for nim a fiadnaisi fer nime ² intinscanadh eipistlech H
³ sic H do lathi B do laithe N ⁴ sic BN olsuidiu H ⁵ feisne HN
⁶ forruma B forumad H foromad N rolad Y ⁷ om. BN ⁸ om. Y
⁹ lethae H lethai N ¹⁰ di soerudh H do tixor N ¹¹ in cech aimsir B om. HN
¹² tuccad B dinuccad H donugadh N do naemad in domnaig 7 dia saerad dofucad in eibisdil sea Y ¹³ do nim om. HY forsa naltoir N ¹⁴ sic H
¹⁵ forrubu N do crithnaig Y rogab B ¹⁶ sic HNY doman B ¹⁷ om. Y
¹⁸ sic HN co BY ¹⁹ anairdi Y anardai N ind airdi N ²⁰ 18-18 ar
²¹ tri fathaib .i. ar uamun in duileaman 7 ar failti frisna timnaib 7 ar onoir do ainglib dodechaid do idnocol chana domnaig do nim Y ²² frissa torramhai H frisa
²³ torumai N ²⁴ robhi H ropo hi N dobai Y bahi B ²⁵ na failti Y na delmo H
²⁶ an dealman N ²⁷ rofoslaic Y conaurslaic H condursoilg N coro-oslaic B
²⁸ sic HNY talam B ²⁹ aroibi Y ambo H hi rabei N imbai B ³⁰ sic Y
³¹ m. HNB ³² in tan sin om. HNY ³³ tra add. B ³⁴ Intan bai int ab
acan aifrind confaca int aps 7 an angel 'con al(t)oir 'con aifrind Y

THE LAW OF SUNDAY

THE EPISTLE OF JESUS HERE

1. Here begins the Epistle of the Saviour our Lord Jesus Christ concerning the Lord's Day, which His own hand wrote in the presence of the men of Heaven, and which was placed upon the altar of Peter the Apostle in Rome of Latium, to make Sunday holy for all time. When this Epistle was brought from Heaven, the whole earth trembled from the rising unto the setting of the sun; and the earth cast its stones and trees on high, for dread of their Creator and for joy also at the attendance of the angels who had come with the Epistle; and so great was the din at that time, that the place opened where the body of Peter the Apostle lay buried in Rome. When the abbot of Rome was at Mass, he saw the Epistle on the altar.

2. This, then, was found therein, even to restrain men from transgressing Sunday. For whatsoever plague and trouble has come into the world, it is through the transgression of Sunday that it has come.

3. There are, moreover, in certain eastern parts beasts which were sent to men; and it is to avenge [the transgression of] Sunday they have been sent. They are named *bruchae*. Their hairs are pins of iron, and they have fiery eyes. They go into the vineyards and cut the branches of the vine so that they fall to the ground; thereupon they roll about in the fruit, so that the grapes of the vine stick in these pins, and they bear them away to their abode.

2. ¹ iarum HN ^{1a} frith BHN dofrith Y ² om. B nach HN cach Y
³ sic N imned B n-imniud H ⁴ ranic B tainic N 7 tiucas add. Y
⁵ domnaig N ⁶ tria thairmtecht B
3. ¹ atait Y atát dino B itad H ² sic Y biasta isna rennu B piasto isna
rendaib N biasdae H ³ tucta H tugtha N do digail for dainib foscaillfed
fon mbith maine saerad in domnach Y ^{3a} annunda MSS. ⁴ iairnd B. ⁵ find
H bfionda N findfad Y ⁶ fini H fine N a fineamnaib n-ithgortaib Y
⁷ tenniudd H tendait H tendit Y ⁸ 7 a ndiasa add. Y ⁹ 7 imnaiscid
intib Y ¹⁰ condaberad H condoberut B ¹¹ adbaid H din ádba i mbiat B
co leanaid na finchaera 7 na desa forsna deilgnib sin comberaid leo dia trebaib Y

4. Atát and *dino* locuste .i. anmanna aile.¹ Etti iarnaidd² leo. ³Tennait tra a n-etti im cech ní⁴ frisa comraicet. Tiagait iarum isna cruithnechta co tendat⁵ na díaso co tuitet for talmáin. Do dígal in domnaig forsna dóine insin *dino*.³

5. Is ed timarnad ón athair nemda isin epistil .i. trócaire fri bochtu 7 lobru 7 ailithriu. Na déra doléct¹ oc éttrócaire friu is amlaid it ecnaí² i n-ucht in Dúileman fesin. Is é dofich a³ n-olc dogníther friu.⁴

6. Is amlaid timarnad do nim¹ sóire domnaig .i. ó tráth espurta die³ sathairn co teirt in lúain.⁴

7. Críst mac Dé bí¹ rocés croch 7 martra² dar cend in ciniuda dóine³ 7 asréracht⁴ ó marbaib⁵ dé domnaig. Cid aire sin namá ba⁶ sáertha in domnach 7 is ann ticfa dia brátha do mess⁷ for bíu 7 marbu.⁸ Is tacair⁹ do chách a fochell.¹⁰ ¹¹Is and míastair¹² mess díriuch for cách iar mét 7 laiget¹³ a cinad.¹¹

8.¹ "Nech nát comfa in domnach," ol int athair nemdaí² "ina críchaib córib, ní conricfe² a anim nem 7 ní 'manacige³ dó frim-sa hi richiud⁴ nime ná fri harchangliu ná hapstalu."

9. ¹Nach ech riadar isin domnach is ech tened bís hi n-gabul a marcaig a n-iffirn.² Nach dam 7 nach mug³ 7 nach cumal forsa tabarthar⁴ sáebmám⁵ isin domnach, ⁶cíit a súile uli déra fola fri Día, úair rosáer Día dóib al-lá sin.⁶ Ar ní piantar cid fir i n-iffirn and.

4. ¹ ataid dono eoin isna randaib sin tair locusta a nanmann Y ² iarnd B: iarndai N ³⁻³ 7 cach ní frisa comraiced a n-eiteda leadraid 7 tiagaid sen isna cruithnechtaib co tocaid andsa co tuitid for talmáin sis 7 is do dígal in domnaig: inni sin Y ⁴ tenned iarum nach ní H ⁵ tendait BN tendiud H

5. ¹ dileiciud H dolecait N doslecet sin B ² sic HN hi tecma B: ³ ind BHN ⁴ Is ed timna Issa ina espartain trocairi fria lobraib 7 fria bochtaib 7 inti is cendus friu sin is eagnaigech a n-ucht De 7 in Comdeg immorro ise aithfes for cach dogni olc Y

6. ¹ rotimain in Comde Y ² om. B ³ sic H de Y int B ⁴ co fuin maitne dia luain B fune H fuini N

7. ¹ om. Y ² sic Y croich 7 martrai B creigh 7 martra H ³ cined daena Y ceneli doine H cineliu daene N doine B ⁴ sic Y israracht BH asraracht N ⁵ om. Y ⁶ is Y ⁷ doraga do meas Y ⁸ sic B marb HN marba Y ⁹ sic YN tacais B tacur H ¹⁰ focholl Y foichill N fochaill B ¹¹⁻¹¹ mestair cach iarna n-gnimaib Y ¹² miast HN mides B ¹³ 7 laiget om. HN

8. ¹ Y has: Maine forchometaig in domnach ar dia fen ina críchaib coraib ní aitrebad bar n-anmanda neam 7 ní faicfithi dia ina rigsuiqe na aingle na archaingle

4. There are also locusts there — other animals that is. They have wings of iron that cut into everything which they encounter. Then they go into the wheat, and cut the ears so that they fall on the ground. That, too, is done to punish men for [the transgression of] Sunday.

5. This is what is enjoined by the heavenly Father in the Epistle: mercy on the poor and infirm, and on pilgrims. The tears which they shed when no mercy is shown them fall upon (?) the breast of the Creator Himself. It is He who punishes the evil which is done them.

6. It is thus the observance of Sunday has been enjoined from Heaven, namely, from vesper-time on Saturday to tierce on Monday.^a

7. Christ, Son of the living God, suffered cross and martyrdom on behalf of the human race, and rose from the dead on Sunday. Even on that account alone Sunday should be kept holy. And on that day He will come on the day of Doom to judge the quick and the dead. It is meet that everyone should heed it. Then, according to the greatness and the smallness of their sins, He will pass a just judgment on everyone.

8. "Whosoever shall not keep Sunday," saith the heavenly Father, "within its proper boundaries, his soul shall not attain Heaven, neither shall he see Me in the Kingdom of Heaven, nor the Archangels, nor the Apostles."

9. Whatsoever horse is ridden on Sunday, it is a horse of fire in the fork of its rider in hell. The ox and the bondman and bondwoman on whom wrongful bondage is inflicted on Sunday, the eyes of all of them shed towards God tears of blood, for God has freed that day for them all. For not even folk in hell are punished on that day.

ana apst¹alu na mairtire

² condricfe B

³ mmanacighi H

manaiccidhe N

⁴ ricech H

rigtiug N

richid B

9. ¹ Y has (in § 14) cech ech imriagthar i ndomnach inti immusriagha ni soera fri hech teneadh inna gabul i nifirm. Cach mug 7 gac cumal 7 cach dam forsa tabar doire no opair i ndom ciit huli fri dia ar doiri do tabairt iarna soeradh do dia Ni dlegar dano in dom fo faigde no scuap dar tech, &c. as in § 14

² inna gabail

ind ifirm H ina gabal a n-ifirm N

³ mod N

⁴ sic N

tabar B

tabair H

⁵ soebmamm H

saebhmam N

saebimáin B

⁶⁻⁶ sic B

ciit huli fia dia :rosaer dia doib huli illa sin H cíid uile fri dia ar rosaer dia doib alla sin N

^a To the end of Monday morning BHN

10. "Mani forcmaid¹ in domnach," ol Fíadu,² "ina críchaib³ córaib,³ dobicfat⁴ anbhine⁵ ¹³móra 7 lochait immdai tenntide⁶ 7 torann 7 srobtene⁷ dóidfes⁸ na clanna 7 na cenéla⁹ 7 casra troma¹⁰ ailchide 7 nathraig lúamnig 7 dobicfat gennti úam-si," ol Día fessin, ".i. cenél na pagán nobbérat¹¹ i m-brataib as bar tírib 7 atobopérat¹² dia n-deeb fesne." ¹³

11. Atát dino cóic¹ biasta móra grannai i fudomnaib² iffirn oc³ tochra⁴ forsin talmain co dóine do dígal in domnaig, minasberad⁵ trócaire Dé for cúlu.⁶

12. Is ed lóg doberar¹ ar sáerad² in domnaig: aroslaicfiter³ senestri⁴ nime remib 7 dobéra⁵ Día bendachtain⁶ forru fessin 7 fora tegdaisi 7 fora ferunna,⁷ co ná bia doma⁸ nó gorta ⁹hi tig a m-bia forcoimét in domnaig.⁹ Nach itge gigestar¹⁰ do Día oc relcib nóemaib¹¹ ernfider¹² do dóinib ar sáerad in domnaig 7 doberthar¹³ in talam dóib siu 7 rosbía nem thall ¹⁴7 bid fáilid in Comde fria bar n-anmandaib.¹⁴

13.¹ "Mine sáeraid² tra in domnach," ol in Coimdiu, "tongusa fom³ chumachta⁴ 7 tar in mac n-óengine .i. Críst mac Dé 7 tar mo nóebaingliu,⁵ dobicfa⁶ fross tened hi féil Íoin⁷ ⁸7 nobmuirbfe⁹ uli, firu, maccu, mná sceo ingena,⁸ 7 beit bar n-anmain¹⁰ i n-iffirn ¹¹cin crích iarum.¹¹"

14. ¹Cení^{1a} tísad tra² ó Ísu Críst fodessin³ do nim a^{3a} timmna n-adamra-sai ⁴im sóerud domnaig,⁴ ba cáid, ba sruith, ba nóeb,⁵ ba forpthi, anoraigthe⁶ a^{6a} lá sa⁷ ar na hulib mirbuilib⁸ imdaib-si forcóemnacair and.

10. ¹ forchomad Y muna forcmad N ² ar dia Y ³ sic YN etir a cricub coru B edir a crichai cori H ⁴ doforfucfad Y doficfed H doficfat B ⁵ ainfine Y anfine B anftine H anbtine N ⁶ om. HN tenntige B ⁷ sroiftini N srobtend B ⁸ doigfid H ⁹ 7 — cenela om. H ¹⁰ mora N morai H ¹¹ nosberut B nobberud H nomperat N ¹² sic B odberad H atauberaid N ¹³⁻¹⁴ mor asan aéir 7 doraga darna crichaib 7 ticfaid gaetha luathaige 7 toraind 7 sruama tened doite 7 lois[th]e na cland 7 na sila 7 casracha mora 7 nathracha luaimnecha. Doficfad gente do forphianad 7 doberar as bar tírib cona ndeib gendtligib bodesin tre tenid 7 loscad Y

11. ¹ sic BN om. HY ² sic YH fudomain B ³ i B ⁴ togra Y tocraí B ⁵ mainespheread Y manusberad H ⁶ cula BY eat add. B

12. ¹ rotinnad o Dia Y doberair B doberthar H ² saoire N saire Y ³ Uroslaicfider Y eroslaicfithir B arosailcfithir N arosluicfidir H ⁴ senistre B ⁵ sic N dosbera B doberui H ⁶ sic HN benndachtu B ⁷ ferond N ferund H ⁸ bochta HN gorta na nochta Y ⁹ in bar tegdaisib dia comedaigthi in domnach Y ¹⁰ gigestar HN conigestar B ¹¹ noemu B ¹² ernigfider B. ernfuidir H ernfiter N ¹³ dobertar BN dibertur H ¹⁴⁻¹⁴ om. BHN each itche guidfithi ag bar reilgib doberthar daib o Dia 7 dobera in talam a torad abus daib 7 flaithius nime thall 7 bid failig, &c. Y

10. "Unless ye observe Sunday," saith the Lord, "within its proper boundaries, there shall come great tempests, and many fiery lightnings, and thunder, and sulphurous fire, which shall burn tribes and nations, and heavy stony hail-storms, and flying serpents, and heathens shall come to you from Me," saith God Himself; "even a race of Pagans, who will carry you into bondage from your own lands, and will offer you up to their own gods."

11. There are, moreover, five huge beasts and hideous in the depths of hell, seeking to come on earth to men to avenge [the transgression of] Sunday, unless God's mercy should hold them back.

12. This is the reward which is given for keeping Sunday holy: the windows of heaven will be open before them; and God will bestow blessing on themselves and on their houses and lands, and there shall be neither poverty nor hunger in the house in which Sunday shall be observed. Whatsoever prayer shall be asked of God at the burial-places of Saints, it shall be granted to men for observing Sunday; and the earth shall be given to them here below, and they shall get Heaven beyond, and the Lord will welcome your souls.

13. "Unless ye keep Sunday holy," saith the Lord, "I swear by My might, and by My only begotten Son, even Christ the Son of God, and by My holy angels, a shower of fire shall come to you on the feast of John, and it shall kill you all, men, youths, women, and maids, and your souls shall be in hell thereafter without end."

14. Now, even if this wonderful command for keeping Sunday holy had not come from Jesus Christ Himself out of Heaven, the day should be sacred, venerable, perfect, and honoured, on account of all the many miracles that have happened thereon.

13. ¹ Y has Muna *saerthar*, ar Dia fen, in domnach ina crichaib coraib, is *berim* breithir fom cumachta a fiadnaise aingel doforficfa srbatnid do nim doib dilegfas a n-aenlo dia feil Eoin 7 Pedair 7 berthar bar n-anmanna iarna scarad fria bar corpaib docum pian ifrind ina n-ainfecht ² saoruid N *saerut* B *saerud* H ³ bam B tar N lugai dar mo H ⁴ lughao *add.* N ⁵ aingliu B ⁶ doforficfa Y *dusfici* H *doficfa* B ⁷ dia feil Johain *bap* H diai feil hIon N ⁸⁻⁸ *om.* HN ⁹ nosmuirbfe mss. ¹⁰ piad uhar nanmoin H peitt par nanmain N ¹¹⁻¹¹ ier netsecht HN

14. ¹ The following portion down to the end of § 15 does not occur in N ^{1a} cen co BY *gen co* H ² in epistol *add.* B ³ buden Y ^{3a} an H in BY ⁴⁻⁴ *om.* B ⁵ ba noeb *add.* HY ⁶ onoraighi Y ^{6a} in BH ⁷ is onoraichthi 7 es airmidnichti *add.* H ⁸ duilib Y dúlib B

15. Úair isin domnach atcess in cétna sollsi in láí¹ cétna-forcóemnacair in m-bith.

I n-domnach dorinne² Día³ nem 7 talmain ar tús, 7 in mais n-écruta⁴ 7 soillsi aingel—isin cétnai⁵ domnach.

I n-domnach rocetaig⁶ Día aircc Nóe do thairisim for sléib Arménia iarna ténam ó thondgar⁷ dílend.

I n-domnach roarthraig⁸ túag⁹ nime iar n-dílind i comartha sártha síl Ádaim, ¹⁰úair rogeall dóib ná ticfad a ferg cé[i]n itcifea.¹⁰

I n-domnach táncatar maic Israél cossaib¹¹ tíрмаib tria muir romair.¹²

I n-domnach forcóemnacair¹³ Día in sássad nemda do mac-caib Israél¹⁴ .i. in maind taitnemach¹⁵ dia m-báatar *dí fichit* bliadna isin díthrub.^{15a}

I n-domnach compert maic Dé athar ulichumachtaig¹⁶ i m-broind¹⁷ Muire óige¹⁸ cen láthar^{18a} ferdai acht rath¹⁹ 7 tinfeth²⁰ in spirtu nóib.²¹

I n-domnach a gein ón óig²² cen dith n-óige²³ i m-breith nó ria m-breth²⁴ nó iar m-breth.

I n-domnach adrad in maic óna trí drúidib cona n-dánaib tréidib²⁵ leo ina dáil²⁶ .i. ór 7 túis 7 mirr.

I n-domnach bathis²⁷ in maic ó Iohannes Pauptistai²⁸ hi sruth²⁹ Iordanén.³⁰

I n-domnach robendach³¹ Críst na cóic bairgena 7 in dá écne comtar sásta cóic míle díb 7 co m-báatar dá clíab déac di fúidlib leo.³²

I n-domnach tarmchruthad³³ diádachta 7 dóendachta maic Dé³⁴ i sléib Thaboir diambtar³⁵ testa in cóicer³⁶ .i. Petar, Ioin, Iacóp ó thalmandaib, Moysi ó marbaib, Helii ó nóemaib.

I n-domnach a imrim³⁷ forsin assain³⁸ cengailti dia rosalgid³⁹ pailm dó.

15. ¹ 7 *add.* YH ² dosgni B dorinde Y dorinee H ³ 7 int athair
add. Y ⁴ neccruthaig Y neccrut H ⁵ *om.* Y ⁶ ruscedaig H
dochedaig Y ⁷ *om.* HY ⁸ roarthraigstar Y atraicestar H ⁹ stuag YB
¹⁰⁻¹⁰ *om.* HY ¹¹ cossa B ¹² ruaid Y (added later) ¹³ *sic* B
docaemnaċ H adcoemnacair Y ¹⁴ do-Israel *om.* HY ¹⁵ n-ilblasach do maccaib
Israel HY ^{15a} dithreb B ¹⁶ *om.* B ¹⁷ bru H ¹⁸ ingine *add.* HY
^{18a} lathair B ¹⁹ *om.* HY ²⁰ tinċisi B tinfead Y tinfet H ²¹ One
Version of Y ends abruptly here ²² rogenair o muiri H ²³ n-ogachtai H
²⁴ no-breth *om.* B ²⁵ *sic* H treda B ²⁶ leo-dail *om.* H ²⁷ robasdaċ H

15. For on Sunday was seen the first light of day which ever came into the world.^a

On Sunday, God made Heaven and earth in the beginning, and the formless mass and the light of angels on the first Sunday.

On Sunday, God permitted Noah's Ark to rest on Mount Armenia after its escape from the surge of the Deluge.

On Sunday, the rainbow appeared after the Deluge in token of the redemption of Adam's seed, for He promised them that His anger would not come so long as it could be seen.

On Sunday, the Children of Israel passed dryshod through the Red Sea.

On Sunday, God created the Heavenly food for the Children of Israel, even the delightful manna, when they were forty years in the wilderness.

On Sunday, the conception of the Son of God the Father Almighty in the womb of the Virgin Mary without man's presence, but the grace and inspiration of the Holy Ghost.

On Sunday, His birth from the Virgin without loss of virginity at birth, or before birth, or after birth.

On Sunday, the adoration of the Son by the three Magi with their threefold gifts to meet Him, even gold, and frankincense, and myrrh.

On Sunday, the baptism of the Son by John the Baptist in the river Jordan.

On Sunday, Christ blessed the five loaves and the two fishes^b so that five thousand were fed by them, and there remained with them twelve baskets of fragments.

On Sunday, the Transfiguration of the Godhead and manhood of the Son of God on Mount Tabor, whereof were witnesses the five: Peter, John, and Jacob from among the earthly, Moses from among the dead, and Elias from the saints.

On Sunday, His riding on the tied she-ass,^c when palms were strewn for Him.

²⁸ *om.* H ²⁹ *om.* H ³⁰ ordanen H ³¹ bennachust H
³² 7— leo *om.* H ³³ tarmcrutuġ H ³⁴ deachta Isu dar doennacht H
³⁵ *sic* H am B ³⁶ na cuicfiur B in ^d u H ³⁷ immrim B ³⁸ forsin
 c. assan B for assain cengailti darusfailgid pfailmi ndo H ³⁹ rusfailgid H

^a Literally, which first came to the world
 tied colt," Mark xi. 2-7, John xii. 15

^b Literally, salmon

^c "the

I n-domnach ³⁹buad mic Dé dia namaid³⁹ .xv. Febra.⁴⁰

I n-domnach cét⁴¹-proicept Críst fessin i tempul⁴² hi calaind Máí.

I n-domnach dorinne⁴³ Críst⁴⁴ fín don uscí hi Cannan Galilee⁴⁵ for banais Eoin bruinde.⁴⁶

I n-domnach ⁴⁷atcess d'Eoin .i. mac Stepedii in aslingthi n-adamrai 7 in fíis nóemda .i. apócolipsis na rún.⁴⁷

I n-domnach⁴⁸ in esérgi choimdetá.⁴⁹

⁵⁰I n-domnach imrulae Críst fessin asin chengul foríata imm-bái la hIudaide cin scáiliud glais nó gemlí.

I n-domnach forodail ilbéla in talman dia descíplaib.⁵⁰

I n-domnach rothairind⁵¹ in spirut nóeb for na hapstalu i n-deilb tengadh⁵² tentide.⁵³

I n-domnach⁵⁴ ind esérgi chotchend dia tora Críst do mess for búu 7 marbu ⁵⁵do chách ierna cáingním.⁵⁵

I n-domnach athnuigfithir in uli dúl i n-deilb ⁵⁶bus áille 7 bus ferr oldás, amail dorónta ina cét-oirecc,⁵⁶ intan mbete^{56a} renna nime amail éscái 7 éscái amail gréin 7 grían amail sollsi secht samlathi, feib bóí isin cétna sollsi do gréin ⁵⁷.i. ria n-imarbus Ádaim.⁵⁷

I n-domnach etarscarfas⁵⁸ Críst in dá trét⁵⁹ .i. trét na n-úan n-endac ⁶⁰.i. na nóeb 7 na fírían, fri gaburtrét na pecthach⁶⁰ n-diúmsach in domuin.

16. Conid for na timnaib sin tra forrochongart¹ Día ²sóire domnaig do choimét,² úair roscríb lám Dé fessin a timna³ sin dona dóinib arná dendáis gním nó mugsaine⁴ isin domnach.

17.¹ "Is ed aragur-sa inso," ol Día :—"Ná derntar² isin domnach ceist, ná³ caingen, ná dál, ná augrai,⁴ ná cunnrad, ná slaide n-eich, ná scúap dar lár tige, ná berrad, ná folcad, ná fothrucud,

39-39 sic HY roscloí Críst diabul B The first version of Y is legible only from this point ⁴⁰ sic B hi XV Kl^o Aipril H hi XV Kl^o Feb^o Y ⁴¹ om. H

⁴² add. for tús B ⁴³ dosgni B dorine H ⁴⁴ om. HY ⁴⁵ Gaile Y

⁴⁶ for— bruinde om. HY ⁴⁷⁻⁴⁷ adconnō Joh^o mac Stebedie an fis apocolipsis na run HY ⁴⁸ imrulaid add. B ⁴⁹ om. HY ⁵⁰⁻⁵⁰ a ndom imrulaid

[imrula Y] Isu Críst san [isin Y] ceñacoil foriatáí cin aurslocō nglais dia rusfoduil [rofoadhail Y] hilberlai dia descíplau H ⁵¹ rotorind H rothorain Y

⁵² om. B ⁵³ tened B ⁵⁴ tra add. B ⁵⁵⁻⁵⁵ om. B coinghnim H

⁵⁶⁻⁵⁶ 7 hi cruth bus berr H 7 hi cruth ba ferr Y ^{56a} bet BH beit Y ⁵⁷ om. HY ⁵⁸ etarscarus B ⁵⁹ di thret B ⁶⁰⁻⁶⁰ sic HY 7 na noem 7 na fíren

7 tret pecthach B

16. ¹ roforcongart Y roforcongart B roforcongart H ²⁻² om. HY ³ 7 HY

⁴⁻⁴ a lám fein na timna HY ⁵ mugsainci H moghsainci Y.

On Sunday, the 15th of February,^a the Son of God's victory over His enemy.^b

On Sunday, the first teaching of Christ Himself in the Temple, viz. : the Kalends of May.^c

On Sunday, Christ made wine out of water in Canaan of Galilee, at the wedding of John of the Bosom.

On Sunday there was seen by John, son of Zebedee, the wonderful vision and the heavenly revelation, viz. : the Apocalypse of the Mysteries.

On Sunday, the Divine Resurrection.

On Sunday, Christ Himself, without breaking lock or bolt, came forth from the captivity in which He was placed by the Jews.

On Sunday, He distributed the many tongues of the earth to His disciples.

On Sunday, the Holy Ghost descended upon the Apostles in the form of a fiery tongue.

On Sunday, moreover, the General Resurrection when Christ will come to judge the quick and the dead, to all according to their good work.

On Sunday there shall be a renewal of every element in a form fairer and better than at present, as they were made at the first Creation, when the stars of Heaven will be as the moon, and the moon as the sun, and the sun as the light of seven summer days, as it was in the first sun's light, even before Adam's sin.

On Sunday, Christ will divide the two flocks, namely, the flock of innocent lambs and of saints, and of the righteous from the goat-flock of the proud sinful ones of the world.

16. Therefore, it is through these commands that God has enjoined Sunday to be kept holy, for God's own hand has written that command to men, lest they should do either work or servile labour on Sunday.

17. "This is what I forbid," saith the Lord : "On Sunday there shall be no dispute, or lawsuit, or assembly, or strife, or bargain, or horse-driving, or sweeping the floor of a house, or

17. ¹ This and the following paragraph follow § 13 in B ² ishe tra timna in comded arna dentar H Is ed argaire inso ol dia na derntar N Ise tra timna a coimdedh arnadenta Y ³ no Y throughout this § ⁴ add. ná agrai N creic Y

^a April H ^b So in Féilire Óengusso, 15 Feb.; H has 'Christ overcame the devil' ^c So in Féilire Óengusso, 1 May

ná nige,⁵ ná bleith i muilenn ná bróin, ná fuine, ná maistred, ná abrus, ná adaltras, ná imdecht do neoch tar crích a tíre sechtar,⁶ ná rith dían, ná díbrucud,⁷ ná imrim for ech nó assan, ná berbad bíd, ná snám, ná marcachus, ná scoltad connaid, ná curach for linn,⁸ ná ní bus dírl clóine.”⁹

18. ¹Nach duine² tra dogéna³ inso isin domnach, ní ricfe a animm nem mina derna⁴ móraithe ind.¹ “Tongu-sa,”⁵ ol abb Róma, “tar cumachta nDé athar 7 tar croich Críst, nach menmannrad dam-sa inso 7 nach tuscurnud ná doilbiud⁶ acht is ó Día athair tuccad do nim⁷ in epistil sea for altóir Petair⁸ hi Róim Letha⁹ do áserad in domnaig.”¹⁰

19. Nach clérech nádairléga¹ dia chubus do² chlannaib 7 cenélaib in domain, ní roa³ a anim nem, acht ‘bieid⁵ i n-iffirn cen crích.⁴ Nach óin ardaléga⁶ 7 nodascribfa⁷ 7 nodacomallfa⁸ iarna cluais,⁹ sech rambía¹⁰ maith in chentair siu 7 flaith ind alltair¹¹ cen crích tall.

20. Is ed inso forus cána in¹ domnaig tuc Conall mac Coelmaine² anair dochóid³ dia ailithri⁴ do Róim 7 rogáid⁵ a theora guide ann 7 doratta⁶ dó.⁷ Ité a⁸ teora guide.⁹ Nach óen tarsa raga¹⁰ úir¹¹ inna¹² hinnsi hitá niconaidlefa¹³ a anim pé[i]n¹⁴ n-iffirn 7 niconcticfet¹⁵ allmaraig a chill acht óinfecht¹⁶ 7 nach tan bus n-íslem¹⁷ cech bendchopur¹⁸ Arad Móra¹⁹ is and bes²⁰ ardam a chongbáil-sium 7 a bendchopur.²⁰

21. Roscrib¹ Conall ierum² cona láim fesin³ in epistil⁴ in domnaig asind epistil tuccad⁵ do nim for altóir Petair apstail i

⁵ om. B.⁶ sic HN na imdecht dar crích B imthecht a crích n-ecailsi hi crích tuaithi Y ⁷ om. HN ⁸⁻⁹ om. BHN ⁹ bus dírl claine 7 rl N bus dírl cloinée H bes cil 7 rl B

18. ¹⁻² Cach duine do denasin huili isin domnach is dar saghadh dé 7 sceraidh immuchu fria maithib in centair 7 ní ricfa nem menip adhbúl a aitrighi 7 meni pennet iar naitrighi co mór Y ² lugaí add. H ³ dosgni B dogeni insen no H ⁴ deni H dernai N ⁵ om. B Do tuc isa lugha Y ⁶ na doilbiud om. HN nach dalb na tuscornad duine andso sin Y ⁷ do nim om. BHN ⁸ Fedair H ⁹ om. HNY ¹⁰ in domain 7 dia naebaib Y

19. ¹ nataurlegfa B nadurlegfa HN ² Cach cleirech nach asairleghfa fo Y ³ sic Y condricfe B conricfi H conricfa N ⁴⁻⁵ i mbith i planaib iffirn Y cen crích om. HN ⁵ sic H beid N ⁶ aradlegfa N ⁷ nodoscripfa H nodascripfa N ⁸ sic N nodcomullfai H ⁹ sic BN cach aen noslegfa 7 nosscribfa 7 noscomallfa iarna cloisín Y ¹⁰ rámbia Y rombiad N ¹¹ flaith nime cen crích tall B flaith nime cin forend HN

20. ¹ om. B ² Colmain B ³ dicoid H dochuaidh N anair O Roim dochoid B ⁴ alithri H olithre B ⁵ rosgaid B doguid N ⁶ tuctha B

shaving, or washing, or bathing, or washing [clothes], or grinding in mill or quern, or cooking, or churning, or yarn-weaving, or adultery, or journeying by anyone beyond the border of his own territory,^a or racing,^b or shooting with spear or arrow, or riding on horse or ass, or boiling food, or swimming, or horse-riding, or splitting firewood, or coracle on water, or anything involving wrong." (?)

18. Whosoever shall do this on Sunday, unless he shall perform great penance for it, his soul shall not attain Heaven. "I swear," said the abbot of Rome, "by the might of God the Father, and by Christ's Cross, that this is no invention of mine, and no fiction or fable; but it is from God the Father this Epistle was sent unto the altar of Peter in Rome of Latium to make Sunday holy."

19. Any cleric who shall not read it aloud conscientiously to the peoples and nations of the world, his soul shall not attain Heaven, but it shall be in hell forever. Whosoever shall read it aloud, and shall write it, and shall fulfil it after hearing it, he shall not only have prosperity in this world, but the kingdom of the other world for ever yonder.

20. This is the enactment of the law of Sunday which Conall Mac Coelmáine brought from the east, who had gone on a pilgrimage to Rome; and he had prayed there his three prayers, and they had all been granted him. These are his three prayers: He over whom shall go the clay of the island in which he is buried, his soul shall not approach the pain of hell; and foreign hordes shall not visit his church except once; and whenever every other tower of Ara Mor is lowest, then it is that his own church and his tower shall be highest.

21. Conall then wrote with his own hand the Epistle of Sunday from the Epistle which was sent from Heaven unto the altar of Peter the Apostle in Rome. When it was time to lift

dirat⁷ H doratha N ⁷ ndo H *add.* uli B ⁸ na B ⁹ .i. *add.* B
¹⁰ raghai H ¹¹ hur HN ¹² na B ¹³ *sic* N niconcticfat B niconadlefa H
¹⁴ *om.* B ¹⁵ niconcticfat B ¹⁶ aenfecht B ¹⁷ hisliumh H isliu B
¹⁸ benncobur HN mbendchopur B ¹⁹ *sic* N arrádh morai H arrad mora B
bus B ²⁰⁻²⁰ This paragraph is not in Y, except the portion shown at
note I, § I.

21. ¹ ruscib H ² fessin B ³ *om.* B ⁴ *add.* sea B ⁵ deral⁷ H

^a From Church territory into lay territory Y

^b Literally, swift running

Róim.⁶ Intan ropo⁷ mithig aurgabáil⁸ na scríne danarfaid⁹ in nóeb i n-aslingiu¹⁰ dont śaccart nobíd frisin¹¹ altóir.

22. Ba hí¹ in aslinge²: áintir tredan³ lasin eclais 7 lasin túaith, o thánic dóib cusin aidche sathairn iar celebradh fer-mérgi⁴ contuil in clérech, co n-acca in sollsi móir fair isin tech 7 co n-accai in clérech 7⁵ cassal lín gil imbe, 7 ní cóemnacair décsin⁶ a gnúsi, 7 bachall ina láim a dóchum⁷ 7 forruim imbe in cassal 7 asbert⁸ fris: "is duit douccad⁹ 7 Conall mac Coelmaine¹⁰ isé¹¹ dodber¹² duit." Iarsin¹³ sléchtaid in clérech for díb traigthib ind nóeb¹⁴ 7 asbert¹⁵ in nóeb¹⁴ fris: "atrái súas 7 cuindig in epistil in domnaig isin scrín 7 arusléga¹⁶ do dóinib domain 7 sáerthar lat in domnach cech cumang rotbé¹⁷ dó. Mani¹⁸ dénae-siu¹⁹ sin ria cind mís, bia fœn²⁰ isin relicc marb."

23. Ité¹ féich thairmthechta in domnaig .i.² unga arcait for fer imthéit³ co n-eri⁴ and 7 a thimthach⁵ do loscad 7 dílsi a eri. Leth n-unga for fer n-dilmáin imt[h]léit and 7 a thimthach⁵ do loscud. Nech imrét⁶ ech i n-domnach dílsi a eich 7 a thimthaig.⁷ Mleth⁸ i⁹ muilind ¹⁰i n-domnach iar luga chána, mad muilend túathi,¹⁰ unga arcait ind 7 cóic seóit ó suidiu anund. Mad muilend ecalsa tra, is cumal díri¹¹ i mbleith ann i n-domnach.¹² Nach bró melar¹³ i n-domnach, a brisiud 7 leth n-unga argait for fer nó mnái¹⁴ nodamela.¹⁵ Mad fer-amus nó ban-amus nodamela,¹⁶ loscad a thimthaig¹⁷ 7 a indarba¹⁸ asin mendut.¹⁹

24. Nech asa ¹muilend nó asa¹ bró is lais a comad.² Trían fíach fair mani³ comathar.⁴ Curach berar for sál⁵ i n-domnach

doral N	⁶ ir-roim B	⁷ ba B	⁸ aurgbail H	⁹ doarfaid B
tonarf ⁶ H	tanarfaith ⁶ N	¹⁰ aislingthi B	and aislingiu H	¹¹ uasin B

22. ¹ Hise H	Ise N	² aislingti B	aislingeiu N	add. .i. BN
³ om. B	⁴ iarmergi B	⁵ co B	⁶ décsiu B	dexin A deicsin N
⁷ a dochum om. B	⁸ atbert B	isperd H	ispert N	⁹ tucad B
tugadh N	add. ol se B	¹⁰ Colmain B	¹¹ om. B	¹² dosber B
dodpir H	¹³ om. B	¹⁴ noem B	¹⁵ atbert B	espeurd H
ispert N	¹⁶ arulegai H	aroslega N	¹⁷ rodbe H	rotbia B
¹⁸ mine B	¹⁹ dernasa B	denussai H	denasu N	²⁰ fofer B faon N

23. ¹ add. tra ¹ B	inso Y	² Colpdach is fiu add. B	³ om. Y	⁴ eiriu HN
⁵ ímtach B	⁶ imrieadh H	imriadha Y	⁷ edaigh Y	
uad add. B	⁸ bleith Y	Mad bleth B	Mbleth H	Mbleith N
¹⁰⁻¹⁰ no thuaighi Y	¹¹ din B	a diri Y	di N	¹² mbleith--domnach
om. Y	¹³ meltair Y	melair B	¹⁴ for cach Y	ben B
¹⁵ sic N	nodosmeil Y	nodomelu H	notmelai B	¹⁶ nodusméla Y

the shrine, the saint revealed it in a vision to the priest who was at the altar.

22. This was the vision: a three days' fast was held by clergy and laity; when the eve of Saturday arrived, after celebrating nocturns, the cleric fell asleep; and he saw a great light [shining] on him in the house; and he saw the cleric,^a with a white linen chasuble on him (he could not look upon his face), and a crozier in his hand, coming towards him; he put the chasuble on him, and said to him: "It is to you it was sent and it is Conall Mac Coelmaine gives it to you." Thereupon the cleric prostrated himself before the feet of the saint, and the saint said to him: "Arise, and look for the Epistle of Sunday in the shrine, and read it aloud to the people of the world, and let Sunday be made holy by you with all your might. Unless you shall have done that before the end of a month you shall be on your back^b in the churchyard dead."

23. Now these are the fines for transgressing Sunday: An ounce of silver^c on a man who travels with a load on that day, and his clothes to be burned, and his load to be forfeited. A half-ounce on a man travelling without a burden on that day, and his clothes to be burned. Whosoever rides a horse on Sunday shall forfeit his horse and his clothes. Grinding in a mill on Sunday after the swearing of the law, if it be a mill of the laity, an ounce of silver [is the fine on the first occasion] for it, and five *seids* from that out. If, however, it be a church mill, a *cumhal* is the fine for grinding in it on Sunday. Whatsoever quern is ground with on Sunday, it shall be broken, and a half-ounce of silver [imposed] on the man or woman who grinds with it. If it be a man-servant or woman-servant who grinds with it, his clothes shall be burned, and he himself driven out of the place.

24. Whosoever owns a mill or a quern, it is for him to look after it.^d A third of the [foregoing] fines on him unless it

nodomeulae H notomela B ¹⁷ nédaigh Y ¹⁸ indarpu B indinnarpo H
¹⁹ asin mendut om. Y

24. ¹ isa B issa H ² comhad H choimet N comet B ³ minas B
 manus N ⁴ is leis a coimet no trían fiach fair Y ⁵ linn Y moir H

^a i.e. the saint
 ounce of silver B

^b under grass B
^d i.e. so that it shall not be worked on Sunday

^c A heifer worth an

cid úathad cid sochaide nodmbera,⁶ leth n-unga for cech fer⁷ 7 dílsi in churaig la⁹ dílsi thimthaig na fer.⁸ Cnúasach mara nó tíre i n-domnach, mád itir¹⁰ dí láim nó i cris doberthar,¹¹ leth n-unga argait ind.¹² Mad ere¹³ for muin, unga argait ind.

25. Ceist nó caingen i n-domnach, nó dál, nó¹ augrai, nó accra, nó reic,² nó creicc, nó cunnrad, nó slaide eich, nó scúap dar lár tíge,³ nó berrad, nó folcead, nó forthracud, nó nige,⁴ nó cor cluiche⁵ nó bunnsaige, nó rith dían, is trían unga argait ⁵
⁵¹⁷di cech ái uli.⁶

26. Peccad i n-domnach ¹⁰ 'nó i n-aidche lúain, leth n-unga argait ind. Maistred i n-domnach, leth n-unga ind.¹ Cách hi crích² a thíre fesin nó hi crích ina tecmai,³ ní téit nech co alaile. Búachaille 7 maic becca doairchellat⁴ bó 7 cethra *dino* olchena im airbetha,⁵ ní téit mac neich⁶ do thigh araile acht mac óenlis.⁷ Nech donair⁸ for imdecht oc ascnam⁹ a thige¹⁰ do ¹⁵ etirchén iar m-béim cluicc do espartain aidche domnaig cén m-bes¹¹ sorchu al-lá ní hacarar ind.¹²

27. Abras aidchi lúain, mad fige, a loscad etir garmain¹ 7 ²⁰ 'cech n-adbar olchena, 7 asrenar³ secht n-unga ina díri.² Mad abras⁴ etir dí láim is leth n-unga argait⁵ ind. ²⁰ Nech immaber biail i n-domnach, loscad a thimthaig 7 a lomna 7 dílsi a bela 7 unga argait ind. Nech dodrig,⁷ is díles dó ní⁸ nádgaib⁹ tene don¹⁰ thimthach sin acht ní soa¹¹ dondí asa¹² timthach.¹³ Cóic lethunga argait⁵ i¹⁴ tírad i n-áith aidchi domnaig 7 loscad na hátha. Óigid¹⁵ neich nó a thrógáin ní tiagat úad¹⁶ co sorchá lá ²⁵

muir N ⁶ síc Y nodoberai N nodbeura H notbera B
⁷ notbera *add.* B ⁸⁻⁹ loscad a chleib 7 a chodia 7 a thim Y ⁹ 7 HN
¹⁰ etir B ¹¹ síc N dibertur H ¹² ina dire H ¹³ eri B
eriu H eire N heiri Y

25. ¹ om. Y ² no reic om. B ³ dar tech B ⁴ edaich *add.* H
⁵ clechi Y cloigi H ⁶⁻⁶ diu cech ae dib sin uili H ¹² din cech ai uile N
feich gachae Y

26. ¹⁻¹ no maistreadh unga argait ind Y ² cind B ³ hi tecma H
fesin-tecmai om. Y ⁴ do taircell H do thaircellat B ⁵ im airbetha om. B
⁶ fir B ⁷ acht-óenlis om. HN Buachailli immorro 7 maic becca do tarclodh
ceatra ní théit fiach foráib Ní thiagaid meic neich do thigh aroile acht mac aenlis Y
⁸ donfair Y donairr BH donar N ⁹ fasnám N ¹⁰ a thige om. Y ¹¹ cen
bes B cenn mbess H ¹² ní accurar air no ind H ¹³ ic ascnum aidhchi
domnaig cidh iar mbéim chluicc do espartain aidhchi domnaig ní hacartar inn Y

27. ¹ gharmu B 7 ní *add.* N 7 ní *add.* Y ²⁻² cach nabras *ber* o fighi
unga argait a dhíre Y ³ isrenaitiur H asrenaigthar N ⁴ adbrus B aprus H
⁵ om. Y ⁶ belu H beeola N ⁷ síc HN dotricc B ⁸ síc HN inni Y

is looked after. A coracle which is put out to sea on Sunday, whether it be one or many who carry it, a half-ounce [is the fine] on each man, and boat and clothes to be forfeited. Gleaning of sea or land on Sunday, if it be between the hands or in a girdle it be put; a half-ounce of silver [is the fine] for it, but an ounce of silver if it be a load on the back.

25. Dispute or law-suit on Sunday, or assembly, or strife, or pleading, or sale, or purchase, or bargaining, or horse-driving, or house-sweeping, or shaving, or washing, or bathing, or washing [clothes^a], or stone-throwing, or spear-throwing, or racing^b; [the fine] is a third of an ounce of silver in respect of each of them.

26. For a sin committed on Sunday or the eve of Monday [the fine is] a half-ounce of silver. For churning on Sunday it is a half-ounce. Everyone [remains] at the border of his own land or in the territory in which he may happen to be: he goes not into another. Cow-herds and youths keeping cows and other flocks within their pens, no one's lad goes to the house of another except the lad of a single steading. Whosoever comes journeying from afar making for his house after the ringing of the vesper-bell on the eve of Sunday, so long as there is clear day-light, he is not to be sued for it.

27. Yarn-weaving on the eve of Monday; if it be weaving in a loom, the loom-beam and all other material shall be burned, and seven ounces of silver are paid as fine. If it be hand-weaving, a half-ounce of silver [is the fine] for it. Whosoever plies axe on Sunday, his clothes and his [axe-]cord shall be burned, and his axe forfeited, and an ounce of silver [shall be paid as fine] for it. Anyone who strips him, what of the dress the fire does not seize is his property; but it does not go to the person to whom the clothing belongs. Five half-ounces of silver for drying in a kiln on the eve of Sunday, and the kiln to be burned. Anyone's guests or his poor do not leave him until

⁹ natgaib B ¹⁰ din HN ¹¹ sic HN sou B ¹² isa HB

¹³⁻¹³ Nech imbres biail i ndomnach loscad a étaidh 7 dilsí a bela 7 unga argait ind.

Nech dodrig is diles dó Y ¹⁴ for B ar HN ¹⁵ oeighid Y Noigid H

Noigit N ¹⁶ tiagaid uad H tiaghat co aroile Y tiagait uad N nisfácut B

^a add. H

^b Lit. swift running

dia¹⁷ lúain. ¹⁸Mad nech tra nád¹⁹ cumangar²⁰ do aidbriud nó do díriuch²¹ 7 brisess glinde²² na cána 7 imtéit i n-domnach, nach duine asidc²³ dobeir²⁴ mallachtain²⁵ fair 7 ní tairnberar 7 arcuilter,²⁶ sech bid timdibe dia sáegul for talmain 7 ní riccfe a animm nem di thairmthecht in²⁷ domnaig.¹⁸

28. Ciped¹ laa² didiu³ forsa m-be⁴ notlaic mór⁵ nó notlaic stéille,⁶ is amal domnach insin⁷ 7 ní himthfagar⁸ and.⁹ For cubus cech óin¹⁰ dia tarat¹¹ Día¹² cond 7 céill,¹³ cia chollit araile ¹⁴cáin in domnaig,¹⁴ ná ragbat a chéile mídesmerecht n-de,¹⁵ ¹⁶ar is de féin folil a phían 7 is dondí noscomallfa mérait a fochraice.¹⁶

29. Lína¹ bertar² i n-uisci etir dí crích in domnaig al-loscad nó a n-dílsi do rechtairib na cána 7 unga argait for cech fer³ nodabera⁴ 7 loscad ⁵in chléib 7 na seched⁶ 7 na timthach.⁵ Cóic séoit ar⁷ sárugud aitiore nó crossi⁸ in domnaig oc saigid na⁹ cána in domnaig.¹⁰ Trí lethunga ar¹¹ thairimbirt¹² neich immathé ann.¹³

30. Colpdach didiu¹ nó al-lóg isí unga chána domnaig insin.

31. Drúith¹ 7 gobaind² 7 cáinti,³ ní imthiagat⁴ ann⁵; a n-dobertha⁶ dóib isin⁷ tsollomain⁸ doberar⁹ día lúain.¹⁰

32. Turbaide¹ techta² i n-domnaig .i. teched³ ria n-genntib⁴ nó ⁵robudh ria creich nó slúagh.⁵ Tech⁶ fo égim acht ní tiagar⁶ de for cúlu co n-deirgle in domnach.⁹ Saigid fir gráidh fri¹⁰ comnai,¹¹ acht¹² ní segar¹³ baithis¹⁴ acht menip dóig bes marb

co matain B	¹⁷ in B	¹⁸⁻¹⁸ om. Y	¹⁹ nat B	²⁰ cumaggar H
comangar N	²¹ direch H	dirrich N	²² brissius glinne H	brisseis glinde N
²³ asadchi N	isatchi H	atchi B	²⁴ dobir H	tob ²⁵ N dosber B
²⁶ mallachtu B	²⁶ aircuiltiur H	²⁷ om. B		

28. ¹ cidped Y cipe N gebe H cip B ² lae Y la H ³ tra NH om. Y
⁴ forsambiae Y forsmbe NH ⁵ .i. epifania Domini add. B ⁶ steill YN
 beucc H notlaic becc no notlaic stelle B ⁷ sin Y ⁸ himthiagair Y
 imthiagait B immthiaghar H ⁹ inn Y ¹⁰ duine NH ¹¹ tarath NH
 tarda Y tardad B ¹² om. B ¹³ 7 bathais add. YB ¹⁴⁻¹⁴ in canaidh
 sea Y in canaidh sea B ¹⁵ sic NH na gabar sin amail desmberecht B na gabad
 araili deismirecht Y ¹⁶ sic Y uair ise coll cána domnaig buden fothlai na pian
 a n-iffirn cin crich cin forcend. Ocus didiu intii chomaillfes in cháin si dómnaig
 méraid side tria bithu sir i flaith De athar i n-oentaig aingel 7 archaingel 7 descipul
 Dé olchena B om. HN

29. ¹ Lin N ² berar N berair B bertur H berthur Y ³ fer B om. H
⁴ nodobera BN nodabeurai H beiris Y ⁵⁻⁵ écin na cliab 7 na codla 7 na
 timtach Y ⁶ sechi H ⁷ for B ⁸ crosse B crossie H croisi N
 aitiore-crossi om. Y ⁹ om. B ¹⁰ oc-domnaig om. Y ¹¹ for B
¹² sic Y tabairt B tairbirt H taṛpt N ¹³ immothe aun Y imteit i ndom̃ N
 immetet a ndom̃ H

daylight on Monday. In the case, however, of one who cannot be sued or distrained (?), and who breaks the stipulations of the law and journeys on Sunday, anyone seeing him shall curse him ; and he is not taxed and prohibited, though his life on earth shall be cut short and his soul shall not attain Heaven because of the transgression of Sunday.

28. On whatsoever day Great Christmas^a falls, or Little Christmas, it counts as Sunday, and none shall travel thereon. It is on the conscience of each one to whom God has given sense and reason, though others violate the law of Sunday, that his neighbours should not take as an evil example from him ; for it is of himself he shall endure his pain, and it is for him who shall fulfil it that his rewards shall endure.

29. Nets put into the water between the two limits of Sunday shall be burned, or forfeited to the stewards of the law, and an ounce of silver [imposed as fine] on each man who carries them and his basket and hide and clothes burned. Five *seas* [is the fine] for assaulting the Sunday guarantors or bailiffs, as they are claiming the Law of Sunday. Three half-ounces for . . . of anyone who travels about thereon.

30. A heifer, then, or its value, that is the ounce of the law of Sunday.

31. Jesters, however, and smiths,^b and satirists do not journey thereon ; that which would be given them on the festival of Sunday, is given to them on Monday.^c

32. Lawful exemptions of Sunday, viz. : fleeing before pagans ; warning before a raiding party or an army. Going to a cry of distress, but there is no returning therefrom until Sunday is past.^d Seeking a person in orders for the sake of communion ; but baptism is not sought unless it is likely that

30. ¹ *om.* YH

31. ¹ *tra add.* B

² *gobainn* BH

³ *cainte* BN

⁴ *imthiagut* B

⁵ *ní-ann om.* HN

⁶ *sic* YHN *doberar* B

⁷ *i* B

⁸ *sollamain* B

⁹ *sic* Y

doberair B *dobert* H *doberta* N ¹⁰ *sic* HN *añid in luain* B *aig luain* Y.

32. ¹ *Taurbadu* B *turbuid* Y *turbaithi* H *turbuithe* N ² *thairimtehta* Y

³ *sic* Y *teiched* BN *teichiumh* H

⁴ *naimtiu* B

⁵⁻⁶ *sic* Y *om.* B *no*

sluag HN

⁶ *Tuidecht* Y

⁸ *tegar* HN *tecar* Y

⁹ *sic* HN

co ndeirgle B *co teirt ind luain* Y

¹⁰ *fir-fri om.* HNB

¹¹ *chuimne* B

cumni H

¹² *7 HNY*

¹³ *nistegar fri* Y

¹⁴ *baithes* B

^a *Viz.* the Epiphany of the Lord *add.* B

^b *Cf.* Thes. pal.-hib. ii. 357.

^c The eve of Monday BY

^d Until tierce on Monday Y

in gein.¹⁵ Cobair bó hi cechar.¹⁶ Cobair thige dia loscad.¹⁷
Cobair cethra foa tiagat coin alltai.¹⁸ Cobair¹⁹ guirt arbai nó
feóir orgar,²⁰ acht sedair²¹ isuidiu occu²² co ²³diad láí.²³
Torruma lobur²⁴ fri hidna²⁵ m-báis.²⁶ ²⁷Liaig fri hingallru.²⁷

33. Fortá¹ fortórmach na cána sa²; nach dál 7 nach oirecht³
conrisar⁴ la túathu 7 rígu árim⁵ cáin domnaig céta déntar ann.
⁶Fortá¹ a forus⁶; mallacht cech dúine⁷ for cách conbó⁸ in ⁹cáin
sí in domnaig.⁹ Fortá¹ a forus; trían cech thuillme ¹⁰na cána
sa¹⁰ do Dia 7 a trían n-aill do flathib 7 eclaisib¹¹ 7 a trían n-aild¹²
do áes tobaig¹³ 7 do aitirib.¹⁴ Fortá¹ a forus; bennacht cech
duni¹⁵ for cech clérech 7¹⁶ for¹⁷ cech flaith lasa comallfíther¹⁸ in
cáin sí in¹⁹ domnaig.²⁰ Guidet in Coimdid ²¹co tarda fortacht
dóib oc comalnad²² na cána so.²¹ Nach óen tra comallfas²³ in
cáin sí in domnaig²⁴ rambía²⁵ maith in chentair²⁶ ²⁷7 fot sáegail 7
mmed clainne²⁷ 7 flaith nime cen forcend. Finit.²⁸

¹⁵ acht-gein *sic* Y *om.* BHN ¹⁶ ceatra a cuithi Y ¹⁷ tigi loscthi H thighi
coa losc Y ¹⁸ ar connaib alta Y alltai *om.* B ¹⁹ Coimét Y ²⁰ orggar HN
ar orgain Y ²¹ *sic* H sedur H segar B ²² sedair oca se Y ²³⁻²³ deoid
lai B ddiad lai N diedh lai H fuiniud grene aidchi luain Y ²⁴ Forruma lobair B
louhir H Torroman ind lobur Y ²⁵ himgnae B himgnao N ²⁶ fri-mbáis
om. Y ²⁷⁻²⁷ *sic* Y *om.* BHN

33. ¹ Foratha B fortha HN ² *sic* Y formach na cana so B a forus HN
³ airiucht H oirechtus 7 senad B ⁴ conricfidir Y coraigther B ⁵ corob Y

the infant shall be dead. Helping cows in a swamp ; helping at a burning house ; helping cattle whom wolves attack ; help at a field of corn or hay which is being plundered—but they remain seated in it until the end of the day.^a Tending a sick person in the pangs of death. A physician for the sick.

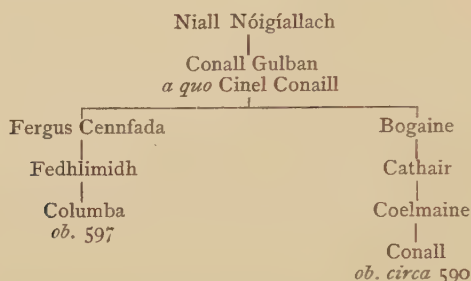
33. There is a further enactment of this law : whatsoever meeting and whatsoever assembly in which tribes or kings meet, that it be the law of Sunday which is first passed therein. It is enacted : the curse of every person on all who shall break this law of Sunday. It is enacted : a third of each profit to God ; and the second third to princes and churches ; and the third third to tax-gatherers and guarantors. It is enacted : the blessing of each person on each cleric and on each prince by whom this law of Sunday shall be fulfilled. Let them pray the Lord that He may grant help to them in fulfilling this law. Whosoever then shall fulfil this law of Sunday he shall have prosperity in this world, length of life, and a numerous offspring, and the Kingdom of Heaven without end. Finit.

⁶⁻⁶ 7 Y ⁷ óen Y ⁸ conbou B ⁹⁻⁹ rechtge se Y ¹⁰ na-sa om. BHN
¹¹ 7 eclaisib om. Y ¹² sic HN in treass trian Y ¹³ atobaigh Y
tob^v HN ¹⁴ do aítirib om. Y ¹⁵ oin B cach laech 7 Y ¹⁶ la B
¹⁷ om. B ¹⁸ comaillfider Y comallifidir H comaillfith^v B ¹⁹ om. B
²⁰ air gac maith ninfil (?) is ar chomaludh na cána sa 7 cach olcc dochuisin is tria
coill na cána sa dosfil add. Y ²¹⁻²¹ coro congna coa comall^v Y ²² o comalnad
HN o chomallad B ²³ chomallfas B ²⁴ Cach óen tra noscomall^v Y
²⁵ ronbia B ronbia HNY ²⁶ chentair B ²⁷⁻²⁷ sic Y om. BHN ²⁸ 7 rl B.

^a Until sunset on the eve of Monday Y

NOTES

Conall Mac Coelmaine—His relationship to St. Columba may be shown by the following table. Conall's pedigree occurs in the following R.I.A. MSS. :—Book of Lecan, fo. 58 b; C. i. 2, fo. 36; MacFirbis' Genealogies, p. 700; also in Colgan's Trias Thaum., p. 480.



In the B. of Lecan he is called Conall Mor Mac Maine Chail Caelmaine; in Mac Firbis, Conall mac Maine Caoil *no* Caolmaine; while Colgan has Conallus de Iniscoail, filius Manu Coelii, &c. In Archdall's *Monasticon*, i. 100, it is stated that he was killed by pirates about the year 590. I cannot trace the source of this statement, but the date is borne out by the genealogy. In the Martyrology of Donegal (p. 136) his day is given as 22nd May; but Colgan speaks of it in one place as 12th May, and in another as 20th May. Archdall, on the other hand, says that his festival is held in Iniscoail on 29th January; but the pilgrimage to the holy well, dedicated to Conall, in the island, takes place on 12th May. Archdall, apparently following Colgan (Acta SS. p. 215), says that St. Dallan wrote a work in his praise. I am unable to suggest a satisfactory explanation of the gap of 300 years, from the time of Conall to the year mentioned in the Annals of Ulster.

Ara Mór.—Gen. Arad Móra, not identified. The island of Aran to the N. of Innishkeel suggests itself, also Aran in Galway—though the latter is only met with as an N-stem—but I have no evidence for connecting one or other with the Ara Mór of our text. Similarly with the territories known as Ara Tíre, or Duhara, Co. Tipperary, and Ara Cliach, Co. Limerick.

His three prayers, § 20.—There are other instances in Irish literature of a promise of salvation similar to that mentioned in the first prayer: cf. Lismore Lives, pp. 214, 226, 229; also Féilire Óengusso (R.I.A. ed.), p. lxxxvi.

GLOSSARIAL INDEX

[The prefixed figures refer to the sections]

1. **olsuide.** For the meaning here, cf. *Thes. pal.-hib.* I., p. xxi.
forrumad, pret. pass. of *fuirmi*; the corresponding perf. is *foruirmed*, *MI.* 74^c20.
forrabae. Probably from *fortá*, 'is upon.'
2. **uair.** In O. Ir. we should probably have had *air*; *uair*, I think, first appears in *Mid. Ir.*
3. **brucha**, 'locusts,' Lat. *bruchus*, Kuno Meyer's Contributions. I have no other example.
pupu na fíne, 'branches of the vine': cf. *RC.* XII. 443, *pípa na finemna*, and *LBr.* 127^a40.
atacordat = *ad-da-cuardat*, from a compound *ad-cuardaim* or *in-cuardaim*.
imacúairt imon torad, cf. *immandelg immecúairt*, *Thes. pal.-hib.* II., p. 248.
5. **it ecnai**, cf. *ecna* .i. *folius*, O'Dav. Perhaps we should translate 'they are manifest to (i n-ucht) the Creator.' *Hi tecma*, the reading of B, is unintelligible to me. *Ecnai* occurs also in *LL.* 288^b18.
i n-ucht, 'before,' 'in the presence of,' see Wind. *Wb.* s.v.; *le h-ucht*, 'facing,' Tribes of I., p. 38; *a h-ucht*, 'on behalf of,' *Cáin Adamnáin*, p. 6.
6. **espurta.** I have no example of the O. Ir. genitive.
die, cf. *AU.* 780 and *Trip. L.* 114, 120.
7. **fochell**, v. n. of *fo-ciallur*, 'give heed to,' 'beware of.'
8. **ní 'manacige dó**, cf. *ó manacca dóib*, *LL.* 256^a36; *immanaccae dín*, Kuno Meyer's *Liadain and Curither*, p. 16; *immanarlodair dó*, *RC.* XII. 80; *immandíbdaí dó*, *LU.* 24^a4.¹
10. **dobicfat** = *do-b-icfat*, 'there will come to you,' with infix. pron. of 2 pl. **genti.** Perhaps 'Norsemen,' as in *AU.* 794.
11. **tochra**, cf. Wind. *Wb.*, O'Dav. no. 1506, .i. *triall*, also *BB.* 203^b57.
12. **ernfider.** From *asren*; O. Ir. *asrither*.
13. **fom chumachta.** For the use of *fo* here, cf. *AU.* 1101, *RC.* XIV. 404, *Trip. L.*, p. 8, *BB.* 454^a9.
14. **maiss**, cf. *mass*, Ascoli, p. ccclxix.

¹ For the references here, and for many others in these notes, I am indebted to Professor Strachan.

15. *forcoemnacair*. The reading of Y, *adcoemnacair*, seems to point to *doécom-nacht*, 'has bestowed,' from *do-ind-nacim*, with perfective *com*. The peculiar form in Y is, no doubt, due to the influence of *forcoemnacair*.
- xv *Febra*. See, however, the readings of H and Y. I have followed that of B because it is in agreement with the Féilire of Oengus. See notes, p. 200.
- rosalgid*. For *rosfalgid*, as the other readings show, cf. Wind. Wb., *fo-laigim*. I cannot explain the form.
17. *aragur*, 1 sg. rel. of *ar-gair*, 'forbids.'
- bns dír cloíne*. I am unable to explain this curious expression.
18. *tusearnud*, cf. LL. 125^a41, Windisch, Ir. Texte, III. 2, 586.
19. *nádairlégfá*. The reading of Y points to *nach-a-airlégfá*, 'shall not read it,' the correct form.
22. *ó tháinic dóib*, etc. Lit. 'when it came to them to the eve of Saturday,' cf. LU. 60^b16, LL. 37^b45; *ó tháinic dóib co dergud*, Fled Br. Ch. 80; *ó tháinic dó dul docum neime*, Cáin Emine Bán, 23 P 3, fo. 16.
23. *leth-n-unga*, cf. *leth n-goího*, Sg. 5^a4. See also Ascoli Glossarium, p. clxii.
- fer n-dilmain*, cf. *dilmain* gl. *expeditum*, ML. 81^b7; *rondilmainaigset* gl. *vacasse*, ML. 76^a8.
26. *airbetha*, from *airbe*, see Kuno Meyer's 'Contributions,' also glossary to the *Laws*.
- donfair*. Perhaps we should read, with the other MSS., *do-n-air*, 'everyone on whom it may come while travelling.'
27. *dodrig*, 'who strips him,' from *direch*, see Ascoli, Gloss. ccxii.
- do díriuch*, 'to strip,' 'deprive.' I have translated it 'distrain'; but it is possible that it may mean here to take from the man the instrument with which he was breaking Sunday.
- tairnberar*. My translation of this word is a conjecture; I have no other instance of its use.
- arcuilter*. Perhaps we should read *ní airchuilter*.
28. *notlaic stéille*, 'Little Christmas'; but see Reeves' *Culdees*, p. 204, where he explains as follows:—" 'Christmas of the Fragment,' possibly from the old custom of breaking Twelfth cake on that day." Should we read 'Christmas of the Star'?
29. *thairimbert* (?).
- co n-deirgle*, cf. *co rodigld*, Fled Br. Ch. 36.
- sedair*. This, rather than *segar* of B, seems the correct reading here: cf. *sedait* LU. 59^b35, and Ir. Texte, III. 226.

FURTHER REMARKS ON WELSH RY-

(See above, pp. 60, 61.)

WHAT has been said above, p. 61, about the Early-Welsh Future requires modification and precision. In addition to the forms in *-awd*, *-awr*, etc., the future sense is expressed by the present form as in later Welsh, or by the subjunctive, e.g.¹:—

P. 126. Bydinoed Katwaladyr kadyr *y deu*ant,
Rydrychafwynt Kymry, kat a *wn*ant.

“The hosts of Cadwaladr, mightily will they come. The Cymry will rise up, they will give battle.”

On the same page and the following pages are many other instances of the present form.

P. 25. Arth o Deheubarth a *dir*chafny.
Ryllettaud *y* wir ew tra thir Mynwy.

“A bear from the South will arise. His men will spread over the land of Mynwy.”

On p. 295 are found various subjunctives in *-er* in a future sense, e.g.:—*glyrwher*, *kwyner*, etc.

In spite of the archaizing tendency of this old poetry, a minute investigation of the distribution of these forms, along with a precise determination of the uses of the subjunctive mood, would probably bring to light various strata in the development.

With the future *ry-* is sometimes found with no appreciable force. In the Black Book the only instances² which I have noted are *rybit* p. 20, *rydibit* pp. 22, 24, *ryllettaud* p. 25. All these instances, except the first, occur in the same poem, which belongs to the end of the twelfth century; the first is found in a

¹ For the Four Ancient Books, reference is made throughout to the pages of Skene's text, which is not very reliable, as it confuses *un*, *nu*; *im*, *un*; *d*, *cl*, etc.

² What of *Rec rysiolarw rec a archaw*, p. 6? Should we read *Rec rys iolarw*?

poem of the same kind, and probably about the same date.¹ From the Book of Taliessin we have *rydrychafwynt*² 126, 129, *ryphrydaf* 137, *rychynant*, *rychwynant*, *rydysfaf*, *rychanaf* 193, *rylyccrawr*, *rylyccrer*², *rytharnawr*, *rybarnawr*, *rybarn* 194, *rydybyd* 202, *ryglywhawr*, *rythrychynt*³, *rygyrchynt*³ 211; from the Red Book, *ryglywawr* 221, 229, *rygeilw* 235. More instances of this usage are to be found in the Myvyrian Archæology; there are some still in the poems of Dafydd ab Gwilym. In none of the instances cited above is the verb preceded by a negative. This restriction does not apply to the *ry-* of possibility. To the instances of the last given above, p. 60, may be added *nistr[i]-draeth*, Four Ancient Books, p. 46; probably also *A dyrweid riein ny ry geblir* 'what a lady says cannot be treated lightly,' Myv. Arch.² 159^a, though the poem is too late to be of much weight, and the proverb *ni rygelir dryglam* 'a bad leap cannot be hidden,' Myv. Arch.² 853^b, though this instance also must be treated with caution. To the instances of *ry-* of possibility in a positive sentence should be added, Four Books, p. 6, *Ry hait itaut. rycheidw y naut. rac caut gelin* ". . .⁴ his protection can save from an enemy's wrath."

How then are we to explain this use of *ry-* with the future? So far as one can judge from the evidence, it is a purely Welsh development, and the distribution of the forms points to its being a comparatively late development; one might add, with probability, that it is an artificial literary development of the poetical style. But where are we to look for the starting-point of this new usage? At first it occurred to me that it might come from *ry-* with the present indicative of use and wont, if that usage is to be regarded as established, just as the iterative present *byddaf* supplies the future of the verb 'to be.' To this, however, there is a fatal objection, namely, that this *ry-* with the future is confined to positive sentences. Another path may lead us to the goal. Thurneysen has pointed out, KZ. xxxvii. 87 sq., that in Breton and Cornish the particle *ra-*, *re-* is regular with the subjunctive in positive wishes, while after a negative it

¹ cf. *a phont ar Taw ac arall ar Tawuŷ*, p. 17, with *Ban vo pont ar Taw ac arall ar Tŷwi*, p. 28. The last line occurs also in a poem in the Red Book, p. 226.

² Subjunctive forms.

³ With the primary ending *-int*; cf. *cwydynt*, *torrynt* on the same page.

⁴ The preceding words I cannot translate.

does not appear. In the Four Books, so far as I have observed, the second part of this rule is absolute, e.g., *ny buve, nim naccer* 12, *nyth godwyf* 114, *nym gwnel* 118, *ny dalywyf* 293. In positive wishes *ry-* is found, e.g., *ryphrinom*¹ 47, *rym gwares, ry-prynwynt* 109, *ryprynhom* 116, *rydrychafom* 179, *rydyrchafwy* 205, *rybrynchwyt* 304; but it is often absent, e.g., *diwyccom* 10, *ambo*,² *athvendicco* 12, *anduch, angunel* 14, *dywyccviff* 44, *bwyf* 109, *bydwyf* 110, *bwynt* 112, *anrothwy* 159, *bwyf* 175, *diwyccwyf, digonwyf, digonwynt* 178, *gwares* 220. Now we have seen above that in this poetry the subjunctive is often used for the future. If, then, these poets could in positive wishes use the subjunctive either with or without *ry-*, it is not strange that they should have allowed themselves the same license in the future. This explanation is confirmed by the following fact. Later poets allow themselves the use of *ry-* with the subjunctive also after *ny*; the same poets use *ry-* with the future also after *ny*. There is a good example in a poem ascribed to Cynddelw in the Myvyrian Archæology² 180:—

O arueu pechaut lletraut lletvryt
 Ny **rygar** trugar tra syberuyd
 Ny **rydau** anau oe anwlyd
 Ny **rogoduyf** ruyf rymgueryt o dygyn
 Nyt ruyd uy gynnygyn gyndiebryt
 Ny **rygolluyf** duw o deured byt
 Ny rygolles nef ny bo ynvyt

In this later poetry *ry-* appears also with the conditiona. e.g., *rybydwn, rybydei*, Myv. Arch.² 154^a.

In the following passage in the Four Books, p. 152:—

Nyt mi wyf kerd uut
 Gogyfarch veird tut
Ryt³ ebrwydaf drut
 Rytalmaf ehut
 Ryduhunaf dremut—

¹ In this old poetry *ry-* sometimes changes a following tenuis to a spirant after the analogy of *ny*.

² In this poetry *a* is often used to infix a pronoun. Some examples will be found in Arch. f. Celt. Lex. I., pp. 425, 426, 454: cf. in Mid. W. *pei ass-archut*, etc., GC.², 933-4. Cf. the Cornish examples GC.², 565, sq.

³ If Skene's text is sound, *ryt* would be after the analogy of *nyt*.

the verbs are translated (vol. i. p. 533) by presents, and that is what the context requires. The *ry-* of possibility would be in place here.

Of the use of *ry-* with the present indicative in a perfect sense, there seem to be two other examples. The first is in Four Books, p. 34: *Lleas paup pan rydigher*, which seem to mean 'it is the death of everyone when there has been a swearing.' The verse is cited as an adage by Pughe, s. v. *rhydyngu*.¹ The second is on p. 180: *Ti a nodyd a rygeryd o pop karchar* = 'Thou savest those whom Thou hast loved from every prison.' In Irish, in general sentences, this usage is found also in the subjunctive, e. g. *mani rochoscasom a muntir intain biis cen grád ni uisse toisigeacht sochuide do*, Wb. 28^b28. In Welsh I have met with one or two cases which one is tempted to explain in the same way. In Four Books, p. 308, *ny rydecho*² *rydygir* seems to mean 'he who does not run away can (or is wont to be) carried away.' On p. 307 *ry brynwy*³ *nef nyt ef synn* is translated (vol. i., p. 598) 'whoso purchases heaven will not be confounded.' On p. 39 *gvaе rjcothv*⁴ = 'woe to him who has angered.' In Myv. Arch.² 191^a *a rygotwy glew gogeled ragtaw* = 'let him who has angered a brave man avoid him.' Thurneysen, KZ. xxxvii. 86, quotes an instance in which the subjunctive with *ry-* is used of an individual fact; to this may be added *kyt rywne-lych di sarchaddeu llawer nys gwney bellach*, Red Book, I. 99, and also *kerydus wyf na chyrbwyllwyf am rywnecl da*, 'I am to blame if I mention not the good that he has done to me,' Four Books, p. 200. Thurneysen derives this Mid.-W. use of the particle from its use with the perfect indicative, and it is indeed probable that the perf. ind. has helped here; but in the general sentences quoted above it is hard to separate the use of *ry-* from *ry-* with the pres. ind.; note also *ry-* after *ny* in *ny rydecho*.

¹ Pughe's custom is to quote the verb with *rhy-* as an independent verb.

² Davies gives *techu* = 'latere, latitare'; Pughe 'to skulk, to lurk, to lie hidden,' but in the instances quoted by Pughe the meaning 'to flee' suits the context; cf. Bret. *techet* 'to flee.'

³ Skene prints *ry brynw*. Myv. Arch.² 118^a has *ry brynny* with a variant *ry brynwy*. For the omission of *a* see below, p. 220. Perhaps it is worth mentioning that before *yssyd* a 'what' is not used, e. g. *yssyd o wreic ueichauc yny llys*, Red Book, I. 104.

⁴ Cf. without *ry-*, *a gothuŷ Crist nachisced*, 'let him who angers Christ sleep not,' Four Books, p. 35.

The following isolated examples of *ry-* may perhaps be mentioned here: *ny riwellsud* (sense not clear) p. 8, *rytalud istedlit tri seith pader beunit*, which seems to mean 'thou shouldst have paid . . . twenty-one paters every day,' p. 8, *Achin rillethid ve llatysseint*,¹ 'and though they were slain, they had slain,' p. 38, *Ban rjerhint*,² etc. (?), p. 55, *hyt pan rychatwyf vyn teithi*, p. 110, translated (I. 546) 'as long as I keep my faculties.'

In conclusion, some remarks may be permitted on the use of *ry-* with the preterite indicative. Speaking generally, the meaning of the preterite with *ry-* in Welsh is the same as that of the preterite with *ro-* in Irish. To Thurneysen's remarks, KZ. xxxvii. 86, 87, should be added, that in Welsh, as in Irish, the preterite with *ry-* was also used of an indefinite past (viewed from the standpoint of the present). Examples are:—

112. *dan syr seint ryseilwys*, 'under the stars saints He has planted.'

123. *Crist Iessu uchel ryseilas trycha[n] mil blwydyned*, 'Jesus Christ high has founded three hundred thousand years.'

128. *Rytreghis eu hoes*, 'their life has passed away.' But with a neg., p. 8, *nithreghis ev hoes*.

170. *Rygadwys Duw dial ar plwyf Pharaonus*, 'God has kept vengeance on the people of Pharaoh.'

215. *Rygoruc*, 'has made,' several instances.

In another point this old poetry agrees with the Irish usage. As is well known, *ro-* is not used after *mad*, 'well,' *madgénatar*, etc. In Welsh *mad* is used in the same way pretty frequently, e. g. *mad dodes* 17, *mab ny mat anet* 299, *ny mad aeth* 36, *mad dewthoste* 46, *ny mat doethant* 125, *mat gymerth*, *mat ganet*, *mat goreu*, Myv. Arch.³ 177^b, *ny mat borthes* 180^a, and *ry-* is constantly absent.³ Hence, this usage may be put down without hesitation as common to the two branches of the Celts.

¹ For this the Myv. Arch.², p. 83^b, has *Wyntwy yn llad gyd as lledaint*. Professor Rhys has conjectured *diwnon* and *llatason*. Other variations of the verse appear in Four Books, pp. 73, 99.

² Cf. Rhys, *Studies in Early Irish History*, p. 40.

³ The only exception which I have noted is *nymad rianed*, 22, in a late poem. After *mad yd* is used to infix a pronoun, e. g. *mat yth anet* (= Ir. *madgénarsu*) Four Books, pp. 82, 101.

But while the meanings of *ry-* and *ro-* are similar, the syntactic usage in the two families was not in all respects the same. However, before the Welsh usage can be satisfactorily discussed, it will be necessary to have a thorough investigation of the usage in Cornish. The old poetry of Wales points to the agreement of the Welsh with the Cornish usage, so far as it has yet been observed, cf. Thurneysen, KZ. xxxvii. 87, 88. Thus:—

(a) A pronoun is infixed, e.g. *ri-m-artuad*, 'I have been blackened' 8, *ry-m-dywod* 23, 27, *mi ry-th-welas* 56, *os dofyd ry-n-digones* 113, *ry-n-gwarawt* 126, *Duw ry-th-peris* 186, *ry-th-golles* 263, *llam ry-m-tynghit*, *llam ry-m-daerawt*, *llam ry-m-gallat*, *llam ry-m-gallas* 269. Exceptions are rare:—*i-m-rydoded*, *j-m-rydoded* 42, *Owein reged a-m ryvaeth* 49, *a-n-ryamuc* 149. With the present, however, we have *ni-s-r[i]draeth* 46, *o-th ryledir*, 'if thou art slain' (a solitary instance), 262, and with the subjunctive *a-m-rywnel* 200.

(b) *Ry-* is not preceded by *yd*. In the Four Books the only exceptions which I have noted are *i-m-rydoded* *j-m-rydoded*, above. In the Myvyrian Archæology we have e.g. *y rydraethysant* 142^a, *yt ryborthed* 191^a.

(c) *Ry-* is not preceded by the relative particle *a*.¹ To the examples given above may be added:—*ren rydamuncis* 45, *Meir rymaeth* 46, *a theyrned deus rygedwys eu ffyd* 129, *o ricu o ryfel rydiffawt* 150, *ti rygosteis* 190, *y kerdeu rydraethassam* 221, *y kerdeu rydriggyassant* 233, *ath dyst rylas* 263. Exceptions are, apart from *amryvaeth* etc. above, *geni Iessu a rydarfu* 174, *a ryuu* 227. After *a* 'what' we have *ry-* in *a ryweleis* 214, *a rydywedeis* 231; for the usage in Cornish I have no data. Before the subjunctive *rybrynaw* above p. 218, the *a* is not expressed.

(d) *Ry-* is not used after a negative. Exceptions are very rare, *ny ryanet* 178, *ny rywelet* 173, *ny rytyghit* 181. In the later poems in the Myv. Arch. exceptions are more numerous, e.g., *ny rygolles* 180^b, *nys ryborthes*, *ny ryweleis* 158^b.

(e) From the Four Books I have no instance of *ry-* after the interrogative *a*. The Cornish instance, *a glwysyugh why*, GC.² 756, agrees. I have no other Cornish examples to hand.

J. STRACHAN

¹ So far as I have noted, *a* is the exception also in the prose of the Red Book.

A FRAGMENT OF OLD IRISH

THE following is taken from folio 38 of a small parchment in the Stowe collection deposited in the Royal Irish Academy, marked C. 1. 2. It begins in the middle of a story about an abbot of Bangor, who was tempted by Satan ; but the point of the narrative is missing. Then comes a story about Laisran, and a few lines about fasting, after which the scribe suddenly winds up at the end of the page with a conventional appeal to the reader's indulgence.

From a linguistic point of view the fragment is highly interesting. A few late forms like *dena* for *dinaib* have crept in ; but the language, on the whole, belongs to the period of the Old-Irish glosses. Thus, to take a single case, the independent pronoun does not occur, and the infixed pronoun is used as in O. Ir., *ro-an-uc*, *d-a-chóid*, &c. The orthography is also archaic. With one exception, *mesraighthe*, aspiration is marked only in the case of *ch*, *th*, and *f*. The acute accent is freely used as a distinguishing mark over short *i*. Palatal vowels are written after non-palatal consonants—*rucis*, *bliadni*, *riagil*, *lobre*, *galir*. As far as one can judge, the scribe has not tried to modernise his text ; and it is not surprising that he found it a 'hard little story.' It contains several words and phrases which I cannot translate ; and for an explanation of several others the credit is due to Professor Strachan, who first drew my attention to the fragment.

O. J. BERGIN

Berlin.

C I. 2. R.I.A. FOL. 38

. . . *et dixit* illi, nicon fiu deitsu a n-asbeir Finnia frit. Is mor an aprainn foropairt, 7 ni pater demnichus¹ deit a glanath, is ní rath mór in comaircell dobeir Finnia deit. Is hed as maith deit, ergc co Comgell cor-ruca brit² fort. Docoid-som ón dano 7 *confesus est* illi 7 *dixit* Comgell, is focen ám do thíchtu, nicon bia bríg hisinnísín. In Satan aridralastar² insin dot astad etir tuaid 7 dod breth i tech péne.³ Nípa cobuir immurgu dosum 7 rí, 7 Comgellus *dixit* eadem uerba omnia *quae dixit* Finnia. Intan doluid ab Bennchair⁴ sech tir is ann gabais port curach Coluimb Chille, 7 Satanas suasit illi *ut* iret ad Columbam. .

Nípa icthe-su tre Finnio 7 Chomgell, olsesom. Is hed as maith deit, perge ad Columbam. Dachóid son dano, foruatig-side dosom. Is eiside dorat a choibsená dosom hi tuus, 7 *dixit* illi Columba, quater crucifixisti Christum, per temet ipsum peccando, *secundo* in Finnio tresaní nad rucis aithgnu 7 nad rocretis *quod* illi *per Spiritum Sanctum* [. . .], *tertio* in Comgello⁵, quarto *in* me. Asbiur-sa⁶ frit-su thra, olsesom, ol Colum Cille, cuic bliadni deec pende fobithín na etorisen *sin* 7 na dimmicne doratais for firball Críst.

Etag berar do aes tuattu⁷ cotetet deman coroenastar, 7 ní anaich a chrothad nach a fílescad acht⁸ a nige.

Araile anchore roboí hi Cluain macco Nois, Laisran a ainm, imnocht imdilmain cen ní for a chubus, hé dano hil-lobre galir. Namberad iarum cách⁹ a huaír dena maccleirchib dochum a tige leo. Ranuc araile maccleirech¹⁰ and aidchi robuī dochum a tige. Dobert brat foa toeb. Conatil Laisran for a brut. Adchí aislince cholnide, 7 nicondacaē oa genim cosin n-aidche *sin*. Atraig iarum. Feccais for cúí 7 mairctenaich. Romma[i]rc mas ar naidche, olsesom. Feccais for figill iarum, conrogab na tri coecta fri figill. Dolluid iarum taurt¹¹him fair for a beola.

¹ MS. deínnichus² MS. arítralastar³ MS a tech penne⁴ MS. benchar⁵ Here follows in MS. in with punctum delens over the n⁶ MS. asbirsu⁷ MS. tuath tu⁸ MS. act^h⁹ MS. chach¹⁰ MS. maccleirechib with

puncta delentia under ib.

TRANSLATION

. . . *et dixit illi*: "What Finnia says to thee is indeed not fitting for thee. Great is the evil thou hast committed, and a *pater* does not certify its cleansing to thee, and the . . . that Finnia gives thee is no great favour. This is what is good for thee—go to Comgell, that he may pass judgment on thee." He went therefore, *et confessus est illi, et dixit Comgell*: "Thy coming is welcome indeed; that will be of no consequence. It was Satan who sent thee thither to detain thee among the laity, and to bring thee into the house of pain. However, it will be no help to him," &c., *et Comgellus dixit eadem uerba omnia quae dixit Finnia*. When the Abbot of Bangor came past the land, it was then Columcille's curach came ashore, *et Satanas suasit illi ut iret ad Columbam*.

"Thou shalt not be saved through Finnia and Comgell," said he. "This is what is good for thee, *perge ad Columbam*." He went therefore . . . it was he who confessed to him first. *Et dixit illi Columba*: "*quater crucifixisti Christum, per temet ipsum peccando, secundo in Finnio*, since thou hast not . . . and hast not believed *quod illi per Spiritum Sanctum* [. . .], *tertio in Comgello, quarto in me*." "I say to thee now," said Columcille, "fifteen years of penance for that unfaithfulness, and the contempt thou hast shown to a true member of Christ."

A garment which is taken from the laity, a demon . . . it till it has been washed; and it serves not to shake it or beat it, but to wash it.

There was a certain anchorite in Clonmacnois named Laisran, quite bare and free (from sin?) with nought upon his conscience, but enfeebled by disease. Then each of the clerical students would take him home in turn. One night a certain clerical student took him to his house. He put a mantle under him. Laisran slept on his mantle. He sees a carnal vision, and he had not seen it from his birth till that night. He rises then. He began to weep and lament(?). "Woe to me . . .," said he. Then he began to pray, and recited the three fifties (i.e. the Psalter) in prayer. Then a numbness came upon his lips.

Donanic *iarum* in t-aingel 7 *dixit* illi, niba brónach thra, olse, *quod* in hac nocte sensiste *iterum* in uita tua non senties, 7 is hed fodruair ceth anísiu, fobithin is brat in brat forsarroa, 7 ní roenacht iarna buith lasin lanamin. Cotretiguir demon *iarum* huare nad roenacht, ar nach brat berar do aés setrenil cot-nimt[h]ét demon eret nád negar.

Niconmolathar-som in troscuth, is ferr lais in fít mesraighthe dogres. Niconfil etir in riaguil hi fuirestar in troscut^h a chinaith . . . aurgni : . . :

Den troscuth hi ríagil Chomgill .i. in Chetaín ria Caisc. Oráit annso dona macaib fogluma, 7 is catad in scel bec he, 7 na tarbra ai[th]b^hir na litir orum, 7 is olc in dub, 7 in memram gann, 7 is dorcha an la.

Then came an angel to him, *et dixit illi*: "Be not sorrowful," said he; "*quod in hac nocte sensiste iterum in uita tua non senties*"; and what caused even this is because the mantle on which thou hast slept (?) is a mantle which has not been washed since the married couple had it. A demon has . . . it then because it has not been washed, for every garment that is taken from . . . folk, a demon accompanies it as long as it is not washed."

He does not praise fasting; he prefers moderate eating always. There is no rule in which is found fasting . . .

Of fasting in the rule of Comgell, i.e. the Wednesday before Easter.

A prayer here for the students; and it is a hard little story, and do not reproach me concerning the letters, and the ink is bad, and the parchment scanty, and the day is dark.

NOTES

- demnichus, apparently for *demniges*, but the form is doubtful.
- comairecell, apparently a compound *com-air-cell*, but the meaning is unknown to me.
- docóid-som ón, lit. 'he went that (going),' so *d-a-chóid són*, in which *són* refers back to the infixed *a*. Or possibly in the latter case we should read *d-a-chóid-som*.
- aridralastar. Cf. Thes. pal.-hib. ii. 318, 3.
- sech tír. Perhaps we should read *sechtir* 'out.'
- foruatig, pf. of *fo-ud-tech* (?).
- étag berar, &c. This sentence seems misplaced in the narrative.
- cotetet may represent *cot-d-en-tét*, but the meaning is unknown.
- imdilmain. Cf. *dilmain* gl. expeditum ML. 81^b7, *rondilmainaisset vacasse criminibus*, *ib.* 76^a8.
- numberad, either for *n-am-berat*, 3 pl. hist. pres., or *n-am-bered*, 3 sg. imperf. ind.
- aidchi robui. Cf. ML. 55^c1, *doluid duaid iarum aidchi roboi cucu innan dunad*, where, as the present passage shows, Sarauw's ingenious explanation must be abandoned.
- conatil, pf. as distinguished from the neighbouring narrative tenses, 'after he *had slept*, he *saw*,' &c.
- adchí, Mid. Ir. for *adct*.
- aislince cholnide, a fem. nom. sg. for acc. *aislince colnidi*. But *aislingthe* is masc. in SR. 3350, 3373. In later Mid. Ir. the word is fem., like the modern *aisling*. The variation may point to an O. Ir. neut., which would suit the infixed pronoun in the following *nicon-d-acae*. In that case the true reading would be *aislince colnide*.
- feccais for cúí. Cf. LU. 24^b1, *fecsit cadesne for cói*, and the modern idiom *do chrom sé ar gháiridhe* 'he began to laugh.'
- mairet[h]enaich seems to be a derivative from *mairg*.
- ro-m-ma[i]re. Cf. *ro-t-mairg-seo* LL. 286^b23.
- mas ar naidche = *massu iar n-aidchi*, 'if it is after night' (?).
- forsarroa. I can only conjecture that *-roa* = *-*rò-féa*, 2 sg. pf. of *foaim*; cf. the pret. 3 sg. *fu*, pl. 1 *femmir*, 3 *feotar*.
- roenacht. The reduplication is analogical after the act. *-roenaig*; cf. *doroigad* ML. 123^a14, by the normal *dorogad* 124^c13.
- fuirestar, 3 sg. pres. subj. pass. of *fo-ric*, 'finds.'

TWO MONASTIC RULES

THE two following Rules are found in the MS. 23 P. 3, R. I. A. A critical edition and translation of such a text from a single MS. is almost an impossibility, particularly from a MS. of the character of 23 P. 3. At the same time, it is very desirable that such texts should be made accessible to Celtic scholars. Hence I have contented myself with printing the text of the MS., together with some corrections and suggestions: many of the difficulties will be solved only when a second independent text is discovered. I am indebted to Mr. R. I. Best for a careful collation of a proof with the MS.

RIAGUL CHIARAI^N AN^NSO

FO. 14^c

Ma asbera a dheoraidh¹ . armpá heólach a riaghlaibh
a ndobértha² do dhæinibh . ba ferr nach értha³ fiadhaib

Dochum nime focertha . risiu nobeth⁴ at chuile
fer a damaine⁵ fritt cnesán . dogné lesan⁶ cach duinea

Ailche⁷ do chuip a tosach . beth a troiscib⁸ i næínea⁹
ité lá Críst in clerech¹⁰ . cusna dernannaib¹¹ fæna⁹

Na tri cochuill no chethair . isna criolaibh maithib
gairm chaich fri cobhra combras . ocus somblas do chaithim

Cathrach¹² móra fort cubus . manuich co pecthaibh ilibh
isin riaguil am eolach . día indeorach ní lilibh¹³

Ni otimairc mac duine . acan nech damus tacai
sech ní beca ní noirne . ní forgli ní nataccai¹⁴

¹ *leg.* deóraig

² *leg.* a ndobertha; the syntax requires the subjunctive

³ *leg.* ertha; cf. Sarauw, *Irske Studier*, p. 126 ⁴ O. Ir. robeth ⁵ = dammain, *Thesaurus palæo-hibernicus*, II. 245

⁶ lessán, diminutive of *less*, 'advantage'

⁷ cf. the last line of the poem, and *dlaig*, ÉRIU, II. 65?

⁸ *leg.* troiscithib

⁹ *leg.* aénaib and faénaib?

¹⁰ *leg.* chlérich

¹¹ gl. .i. crosfigell

¹² *leg.*

cathraich, 'monasteries'

¹³ If the text be sound, this seems = O. Ir. *liliu*,

1 sg. fut. of *lenaim*; but the sense of the second half of the verse is obscure

¹⁴ *t* is written over the preceding *a*; *leg.* nádaccai, 'thou shalt not bear witness to what thou hast not seen'

Fobith Maic Maire craidhes . for nech ni furme dimes
ised glóh fatha nime . do chach a cridhe diless

Pritchæ do chach a pecuth . dus in íctha gach anmain
dul duit i llaithi Domnaig . níconnim¹ martés t'anmuin

Acht mad dochum in tempuil . is ocul² fri gach menicc
ocus torruma sruithi . ocus timchelat³ reilicc

Saboit Maic Dé ní craidhea . fri huair tacrai do ghníma
ba don riaguil nofhégha . ardonlégha⁴ noscribha

Is do choluib clerchechta . noch a ceilt⁵ riaghla reidhi
molad do gnima feine⁶ . tathair gnima do cheile

Cia bet caillecha at fharrad . legtur i riaghlaib aili⁷
fri Crist diam⁸ glan do ridhea⁹ . biasa¹⁰ a flait^h nimea airi

Diamba hidhbertach trocar . gumba failid fri hadh^hidh¹¹
datteasairg¹² Coimde greine . dochum feine¹³ nid fáide¹⁴

Ceim fri haimles negalsa . tagra góa golgaire
ised is bés clerchechta . ainim uisci tresaili

Gén cu taibre ar hanmuin¹⁵ . let a talmain nisbera
cia nostimna¹⁶ dod charaid . seccia¹⁷ maruid ni mera

Do coibsen leir dosbera . a riaghuil diamba heolach
ailchi do chuirp niscéla¹⁸ . ma asbera dho deorach

Ma asbera

¹ In the MS. the division of the line falls here
oagal LL. 224^b18

³ leg. timchellad

² cf. ocal Windisch, Wb.,

cf. ÉRIU, II. 203, ardottá CZ. IV. 44

⁴ leg. aruslégae or ardalégae :

riagla seems to be a gen. depending on réide

⁵ leg. níconchelt ? ; in the following,

chene Thes. pal.-hib., II. 293

⁶ cf. fodéne, ÉRIU, I. 205, and

25^a9, im 10^a21

⁹ leg. chride

⁷ leg. léicter i riagla aili ?

⁸ cf. arim Wb.

with foidi ; leg. combo failid frit t'óigi ?

¹⁰ = bia-su

¹¹ A word is wanted to rhyme

¹⁴ = ní-t-fóidi

¹⁵ = th'anmain

¹⁶ A Mid.-Ir. form

¹³ leg. péine

¹⁸ leg. niscela = niscelae

¹⁷ leg. sech cia

RIAGUL NA MANACH LIATH ANDSO

FO. 13^d

Corann liath lethet baisi . rolas oc losgud drisi.
nípa romór in maisi . cē ní drosacht¹ ind loisi.²

Atlochur . do Mac Dé uasal amra.
ocrois³ co mbachuil núí . beith a tai cin labra

Cuma limsa ní don bith . acht rop cleircighi⁴ rop clith.
is cuma lim gidh bé⁵ dhe . acht rop clith rop cleircidhe

Techt don iarmerghi mór sæth . loiscis in gæth mo dhá n-o.
munbad omun Fiadhat find . gid bind in cloch ni thiagh dó

Adham Samson Solum rí . romersat⁶ a mbanairlí⁷
gidh bé contuasi⁸ fri mná . gen guassacht ní ernama⁹

Diam¹⁰ do dermat deogh do bás . ní fotha gáis gnim do tháir.
pater terc da cach oclaigh naim . mairg ricfad uaim ifirn áin

Clogán bind . ina cothraim os nach glind.
isi toil ar Fiadhad¹¹ find . uathad brathar fo æn cuing

O ralathur suil dar cach . atbeir lí¹² aidhc¹³hein¹⁴ fein
bid a Parrtus fer gin gradh . gid fer gu ngrad bid a péin

Mairc danabés¹⁵ bit¹⁶diultad . mairc nach orrain a liatha
miscus gach buirb a tinchosc . beridh sleamain a fhiacha

Naclecht insire¹⁷ sádhail . is nert dílenn gadighben
bidh a neim isna nellaib . feghaidh sein arna sinaib¹⁸

J. STRACHAN

¹ leg. cenid rossacht ? ² cf. Windisch, *Táin*, p. 772 ³ = oc crois ⁴ leg. cléirchide ⁵ leg. cipé ⁶ = O. Ir. romertatar ⁷ cf. Thes. pal.-hib. II., pp. 171, 176, Ériu, I. 197 ⁸ = cipé contúaissea ⁹ = érnaba
¹⁰ leg. Día ? ¹¹ corr. from fiagad ¹² aith altered to aidh ¹³ leg. dianid bés
¹⁴ above the line in a later hand feall ¹⁵ leg. arna sinaib sen ?

