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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 ni dia maithis. Ni ernai sim [leg. dernaim-si on, Egerton 88], or seisen, indosa. IS ole lim mo menma iar marbad mo ríg, ar nom-marba iarom mo lam-sa foden mina marba nech n-aile. Is and asbert Fercheirtne file: Ni hadha do mo menmain apairt ro-mnet, YBL. p.124^b. For the first six words Egerton 88 has: *Ní hadha dom anmain apuirt*, which O'Curry rendered by "it is not lucky for me to remain in the house"; and S. H. O'Grady (*Catalogue of Irish MSS.*, p. 89) by "Her strains no more are lawful for my soul." But *apuirt* is only a bad spelling of *dpairt*, *dbairt*, 'feat.'

² Bert iarum inti Ferchertne róthar chuici, 7 non-geb iter a di laim, co roimdetar a hasna ina druim, 7 strainid roime fon all co[n]da-robrui in charrac dibliniba, 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 englashed 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 romait^{11d}

rodin¹² fe^{13e} faebra ficht¹⁴ fiba fess^f moch mairb.

Me^g domciallfaithar¹⁵ caidh¹⁶ iar n-eraic¹⁷ nairec nairec^h aisndeis¹⁸
contechgamar^{19, 20i} oen suide²¹ flsc (sic)^j domidsescij^k dond²² oinfer²³
fibu²⁴ iarum ailib²⁵ feis iteir cath^{26k} cuim^{26k}.

Curoi ro hir dam .x. mbrui^{g[i]}^{27l} mac Daire .x. ndairbé^{28m},
.x. srianu oirⁿ .x. n-eochu airmittu^{29o} .x. n-étgudu^p imuame^{30q}
.x. coire^{31r} .x. colga^{32s} det .x. saine cernd³³ claidhem^t cain .x.
mbrain³⁴ [p. 50] .x. mbeichluaign³⁵ buain .x. ndeich mbo bo
cet^u .x. mbuachailli botana^v .x. soda^w soleicdi^{36x} asa^y slabraduib
findruine nō airgit hi se[d]gregaib³⁷ oss n-eng^{38z}.

1 .i. ni dlidet	2 .i. ni maith dom anmain	3 .i. rommaig	4 .i. romanuc
5 .i. ni matorachtat an ben	6 .i. Blathnait	7 .i. i tiraib na tor n-usual-sa	
8 nō doruscairidhe mé namait	9 .i. fíal	10 .i. trenfer .i. daghlaech	
11 nō frisroteim	12 nō ni fé	13 .i. faebhar	14 .i. Fercert[ne] dixit
15 .i. mé fodein ni mairfe	16 .i. airmitech	17 nō iar n-eraim ingnais	
18 .i. ernai	19 .i. rotechtsam	20 nō arotethcamar	21 .i. aenfear
nomairfe .i. comflaithus	22 .i. slondum	23 .i. eon (nō aen) cinel dun	
24 .i. oenfer nomairbhfe	25 .i. da aile no fes aile	26 .i. cú	27 .i. fotirbé
.i. tire	28 .i. bancumala	29 no surfinda .i. ciennfinda	30 .i. cortharcha
31 .i. saincenel claidibh 7 in lin inbi no bidh ann is é lin biadh no berte			
32 .i. claidme co n-eltuibh déd	33 .i. coscrach nō buádhach	34 .i. longa	
35 .i. saithe bech 7 lestra	36 .i. milchoin soleictbi	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, romait E e rodonfe Y, E
f foebra fiachtar fiba fes Y, faobrai fiach fiba feis E g Mo Y, me E h caid
iarneirr ecnairc E, iar nerr ecnairc Y i aiside contethgamar Y, aiseide
contethgamar E j oensuidu seisc Y, oensuide sesc. E jj om. E k oenfer
fiaba (fib) E iarum ailib feis iter chathaib coim Y, cuim E l mbrugi Y,
mbuirgi E m darba Y, ndarba E n om. Y, .x. srianæ E o airimindu 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 mbuachailli bothana E, bodonda Y
w sodad Y, soda E, soga H x soleicti Y, soleicthe E y a Y, E z is grage
noseñg Y, i sedgregha os eng E

Curig^a [leg. Cúrói] ro hir dam .x. longa³⁹ .x. n-ana⁴⁰ airleic^b .x. cuacha^{41e} coba .x. nō 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 airgither^g.

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 nō 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[i]rndⁿ.

Ro ir dom .x. ngeiltesca⁶⁴ .x. muince^{65o} doat^p .x. gaillialla^{66q} .x. talliam⁶⁷ taræda^r .x. ndabcha⁶⁸ delcha^s .x. olcha^{69t} .x. tulcubha truma^{70u} .x. tinnu^v .x. ru .x. loa⁷¹ lethna^w .x. mbrait mbreccphupail^{72x} .x. mbruit⁷³ cuinsce clithar^y, condelib⁷⁴ indeitbear fa menmain⁷⁵ a .. nmen ...^z

³⁹ .i. caire	⁴⁰ .i. uama (nō uma) bitis for tibrataib	⁴¹ .i. cuach umaидhi
⁴² .i. cuinnid ingi ng ⁷ ibhe	⁴³ .i. .x. cuirn buabhaill	⁴⁴ .i. lis
⁴⁵ .i. tighe	⁴⁶ .i. maithi nō cona ndilsí feibh as dech atsaitar (no atsuitar) dilsí	⁴⁷ .i. cairigh finda
⁴⁸ .i. idh nía feirniu .i. idh bis im cois nía	⁴⁹ .i. barr bí am cenn in rígh	⁵⁰ .i. sentuirc
for faithche	⁵² .i. bratán	⁵³ cumala
⁵⁴ .i. airt	⁵⁵ no anrian	⁵⁶ .i. ni bút mac cenea lais
⁵⁷ .i. di argat nō findruine	⁵⁸ .i. cárigh	⁵⁹ .i. cet
⁶⁰ .i. maith	⁶¹ .i. gerrain	⁶² .i. lanamna .i. co .x. ndeich
⁶³ .i. leithidheir nō lethséra	⁶⁴ .i. míasa airgit	⁶⁵ .i. folige
⁶⁶ .i. ófgeich .i. lomhna connaigh	⁶⁷ .i. teinnei beim .i. tailm	⁶⁸ .i. luamann
⁶⁸ .i. ena	⁷⁰ .i. bair	⁷¹ .i. bruit derga nō bruit loi .i. pill nō echdhíllat
⁷² .i. pupaill cacha datha	⁷³ , ⁷⁴ .i. cret itir dubh 7	⁷⁵ .i. asberat
find rachta (nachta?) ilardha .i. find 7 dub 7 brecc nō da .. olta for . . .		

^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, bondadare buabuill E, buagbaill H ^g Y omits the whole sentence ^h ndærba H For atgaith . . . ndarba Y has .x. treitheich, and E .x. treith tiriaith .x. darba ⁱ .x. damu imdui daighfheadma dlóngair heirion huind Y, .x. ndamai daghfedhma dlóngur heroin uinn no uill E ^j Y and E omit this sentence ^k Y and E omit Roir dam ^l .x. mbuar beecfolad batar cotlud a deich Y, addech E Then Y: Roir dam cét muc .x. cét noe .x. fernu, .x. n-eoburu oir ro ir damh d. c. muc .x. c. noi .x. fernu .x. n-eobarrud E ^m meli Y meile E. ⁿ .x. coraidi slabraid sceo glais gel iaraind Y, .x. coraite .x. slabra sceo glais gealairnd E ^o munciu Y ^p dóat E ^q nígalla alla Y, náillialla E ^r om. Y, taraoda E ^s deolcha Y, om. E ^t olchu Y, nolchua E ^u tulchoba trumma Y, tulcoba truma E ^v tindiu E ^w leo leithcnia Y, loa leathna E ^x .x. mbroit in brecphupall Y, mbrecpupiall H, .x. mbrata brecpubull 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^{78 bb} sceo brat bidbad^d mBabilone^{79 cc} .x. tallama⁸⁰ taræda iluamand^{dd}.

Ro ir dom .x. ruchta⁸¹ derga^a .x. mbanchainmsa^{82 b} .x. cleitme^{83 c} .x. findelga^{84 d} .x. fidchella^{85 e} fri luacharna⁸⁶ lassrad^f .x. faidlenda^{87 g} fo a ngaiscedhuibh co n-iathaib^h aro mbui mo lantol.

tricha aill⁸⁸ [leg. all] tricha ech tricha roth re roherbaⁱ fri heachraidhej 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. *cōntethaig*⁹⁰ flaith [p. 50^e] firu batar fo meilgtine^{91 o} main medb domun⁹² do cernuib⁹³ Conrui ri rondet dousairb⁹⁴ nUltaib^p ar is imaernu^q dessa deruich⁹⁵ dorioch sein co nue.

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

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

Sech mo iath arrosiasair^y selg^z a marbha 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 nō tribhsa	
82 .i. léne beca nō nulam	83 .i. righbharr nō at	84 .i. airget	
85 .i. cumgemm as comsoillsi	86 .i. fri de 7 oidhche	87 .i. alcainge	
co n-imdenum	88 .i. srián	89 .i. eitne cnó	90 .i. ro rannus (leg. ro rann)
fi is a feranna	91 .i. bás	92 .i. mesc dórcha	93 .i. do buadhaib nō
do ghnímuibh	94 .i. dobás	95 .i. isi sidhe (nō isi sedh) robo co condalbus	
a cineól	96 .i. ríg montis	97 .i. cosair imbe nō costa	98 .i. seirthe
Ulaðh	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 iluamand Y, .x. tuillama taraoda iluamand E

^a dergu Y, dergai E ^b mbanchainmsa Y, mbanciumsa E, mbancimsa H ^c om. Y, cleitme E ^d om. Y, findelcha nō delgacha E ^e fidchella Y, fidhcella E, fichcella 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, hechraig 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, melgtime E ^p re dozdet dousarb ar ultaib Y, ri rondet do uasairb nulltaib E ^q air is imaerna E, ar is immad ernu Y ^r Nibuanach muida mail H, Nipa nach muid amall miss Y, Ni buanach muid amal Mál mis E ^s fosad a chatha cubsair Y, fosudh a catha causair E ^t Curui Y, Curoi E ^u dur dianach mach heu Y, dur dianach macht huæ E ^v deduath Y, deguath E ^w srethaib Y, sertibh E ^x no saitech .i. claidib E ; Y omits no sathach ^y arrosiasais Y, arro siasair E ^z seig Y, selg E

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

cotmbrath mal re siabra siasair soe^e fri riga.
rogiallaid roboth 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*: ni hada dom anmain apairt rom-neit, *not due to my soul is the deed (orfeat) that has quelled (?) me*. Cf. ni hadha dhúin biadh indfir 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. 71.

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

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

airleic, see *ána*.

airmitiu, 29, *honoured*, acc. pl. of an epithet for horses, part. pass. of *armuiniur*, Ml. 36^a18, 124^c16. The gloss gives a various reading *aurfinda* i. *ceinnfinda*, 'white-headed.'

aisndeい, 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 *baire*, *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. *bánchaimsi*, *white shirts*: *caimse* from Gallo-Latin *camisia*. The gloss means 'small shirts or *nulam*' (?).

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

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

becfolad, 58, gen. sg., leg. beccfolad, gen. sg. of a *t*-stem *becfola* ‘little substance,’ glossed by *cáirigh nō gabhair nō dairt*, ‘sheep or goats or heifers.’ There was also an *o*-stem *folad*, dat. sg. *folud* LU. 68^a23.

beichluraig (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 Cúrói.

benda, 43, for benna, *horns*; .x. benna bonnadarc buabaill 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 dí brait Babiloin* means ‘twas of the plunder of Babylon.’

breccphupaill, 72, gen. sg. of breccphupall, *a speckled pavilion*. The gloss *pupaill 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 *fothirbe* i. imaire no gort no achad, H. 3. 18, p. 69^a, and *tire* is the acc. pl. of the *s*-stem *tir*.

bruit, 73, nom. (for acc.) pl. of *brot* ‘a goad,’ O. N. *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 *buár* ‘cattle,’ but here ‘herd.’

caidh, 16, leg. *cáidh*, *revered*. The gloss *airmitnech* ‘venerable,’ ‘honourable,’ is derived from the *n*-stem *airmitiu*, cognate with the verb *armuiniur*.

caur, 10, *champion*, gen. *caurad*, LU. 60^{b1}, 73^{a9}. Also *cur*, Metr. Gloss. 63-64.

causair, 97, perhaps = *cósair* i. leabaidh ‘a bed,’ O'Cl. The *cosair*, *costa* of the gloss seem for *cósair*, *costad*?

cernd, 33, *victory*, Metr. Gloss. p. 56, pl. dat. *cernuib* 93. At 33 we should perhaps take *cern* as the first element of a compd. *cerchlaideb* ‘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. *cochméná*, acc. pl. of *cochmén*, a dimin. of *cochme*, v. Corm. Tr. 47 and H. 3. 18, p. 66^b. The gloss means ‘smaller these.’

codain: leg. *códdán*, nom. pl. of *cíadán*, a dimin. of *cuad* = *κύαθος*.

coire, 31. The first two words of the gloss mean 'a separate kind of sword'; and, if the glossator be right, we have here the acc. pl. of a word cognate with Goth. *hairus*, and Gr. *κείρω* from *κερόω*. 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 *τεταγόν* and *ta-n-go* (but according to the gloss 'he parted or divided'). The 1st pl. may be *contechgambar* (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. *córaiti*, pl. acc. of *córait* 'a yoke, brace, couple,' O'Curry, Lectures, 634. Hence *cocrait* (= *com-córait*), 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.'

cuim, 26, is glossed by *cíu* '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 bana* (leg. *cummala bána*), lit. *white cummals*, i.e., according to the gloss, of silver or *findruine*: cognate with *κύμβη*, *κύμβος*, *κύμβαλον*.

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

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

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

decla, 46, meaning obscure.

delech, *udderred*, 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 nō uaind (leg. uille nō 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. ἀρέω, Lat. *aro*.

doat (see muinch), sg. gen. of *doe* ‘forearm’; pl. gen. *inna n̄doat* (gl. lacertorum) Thes. Pal.-hib. ii. 8.

do-bás, *a hard death*: see dousarb.

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

do-secaraim, *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 usarb. With *do-ussarb* and the gloss *do-bás*, cf. the Gr. adj. δυσθάνατος, *bringing, or dying, a hard death*.

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

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

eobarr, 49, leg. eobairi, 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.

eraic, 17, reading and meaning obscure.

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

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 fernnu, 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. ἔφειπε, *Fέπος*. For *ficht fiba* Y has *fiachtar fiba*, and E has *fiacht fiba*, both obscure.

fidchella, 85, acc. pl. of fidchell, *draughtboard*, Cymr. *gwyddbwyll*.

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

findruine: see cumala, and slabrad.

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

gaill-ialla, 66, acc. pl. of gall-iall, *a foreign thong or strap*. In the gloss, *lomhna* is acc. pl. of *lomhán* 'rope,' 'string,' Cymr. *llyfan*; *oígeich*, 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, *miasa airgit*, 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, teraphím*) which were taken thence together with the damsel.' For *lám-dei*, pl. acc. *láim-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 *íath* 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 *inn* and *úaimm* 'seam,' a neuter *n*-stem: cf. *uamand*, LL. 154^b30. The *etguba* which governs *imuame* is a scribal error for *étgudu*, acc. pl. of *étgud* 'a garment.'

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

ir, ro hir, he has given, cogn. with *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.

láim-dei: see huargus.

lán-tol, 87, *full desire*.

loa, 71, acc. pl. is explained as 'red mantles, or mantles of wool, i.e. skins of horse-cloth': *ló* from **plós*, cogn. with Ags. *fleos* '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 *lúacharn*, *lúacharn* (gl. *λαυράς*), Sg. 47^a9, Cymr. *lugorn*, Lat. *lúcerna*. The gloss means 'by day and night.'

luamann: see dabcha.

mac greche, 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. *ni mad-airgenas*, *ni 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 toruas 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, 96, king of (Sliab) Mis, a mountain in Cúrói’s territory: leg. *mál* = Cymr. *mail*, *mael*, from **maglo*, Metr. Gloss. p. 94.

medb domun, 92, glossed by *mesc dorcha* ‘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 *meilg*theme ‘death-darkness’ (*dorchadas bhaís*, O’Cl.), as in *Corm. Tr.* 108, and O’Dav., no. 1228: *meilg* ‘death,’ seems cogn. with the Homeric *ἀμολγῆ* in *νυκτὸς . . . ἀμολγῆ*, ‘in the darkness of night’: *teme* cogn. with Ch. Slav. *tīma*, Lat. *tenebrae*, Skr. *támas*, Ags. *thimm*.

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

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.

óí, 47, gen. pl. of *óí* = Lat. *ovis*, Gr. *οἶς*, Eng. *ewe*: see O’Dav., no. 1616. .x. cét *óí* 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,’ Metr. Gloss. p. 101, gen. *oiss*, probably cognate with Cymr. *ych*, pl. *ychen*, Goth. *aúhsa*, 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 *rath* ‘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 *réphō* 'I destroy.'

ro-n-det, 94, leg. *-dét*, *t-pret. sg. 3*, with infix *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 bí eter dá dam* *nó iter dá hech*, Bodl. Corm. Cognate with *āua*, *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-sddaim* (gl. *jacio*) Carlsr. Pr. 60^a1, Thes. Pal.-hib. ii. 228.

sceo, sgeo, p. 5, ll. 2, 10, p. 6^{ne.}, 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.

siassair, 99, *siassair* is the pret. and *doessid* the perf. to *suidid* 'sits'; but the context is obscure: *selg a marbha*, 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 glaissé, 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).

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

tesc: see *geiltesca*.

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* = *τέγος*.

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

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

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

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

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. *kriḍati*, 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 *Dinertach* should stand in assonance with *sírechta*. 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 lēniad. Roca-rostoir sie īerum. Is ann ispert sie :

1. It ē saigdi goine sūain
cech trāt[h]a ind-oidc[h]i adhūair :
sercoi lie gnāsa īar 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. Sírechtaach nād faco-sa
Dinertach romilecoin :
imbi nī bad infectoin
im mac Gūairi mec Nechtoin.

4. Binni laoidib a labrad
acht ri[g] nime nōebadrad :
ān breō cin brēthir¹ mbraisi,
cēli tana tōebtaisi.

5. Im-sa nāidi rob-sa nā[i]r,
nī bīnd fri dula do dā[i]l :
ōttalod i n-inderb n-aois,
romgab mo thēdi toghaois.

6. Tathum cech mait[h] la Gūairi
lie rīg nAidne n-adfūaire :
tocair mo menma ūm t[h]ūathaib
isin īat[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 forrōidhedh :
it ē soigde gona sūain
cech trātha a n-oidchi⁵ adhūair. It ē.

TRANSLATION.

Crede the daughter of Guaire sang these quatrains concerning Dīnertach the son of Guaire, the son of Nechtan, of the Húi Fidgenti.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 oidchūi MS.

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

⁶ 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 líth fri labrad acht adrad ríg 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 *Aircc 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. 10a 1-10b 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. 117a-117b, 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 Ferchertine*, 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. Císsí tuaid ar romarbsad *Ulaid* Coinrái mac Dáiri? Ni *hansa*. Im Bláthnait *ingin* Mind tucad a forbais fer Failgi *ocus* im na teör[a] herca Iuchna 7 im na *trí* fira¹ Ochaine .i. eoin bega nobítis *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 noblighthea a lān cacha *thráth* ūaidib cēn nobidis na heōin ic a foicedul. Is de asbert Cūchulaind isin tSiabarcharpat :

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

Tathaigtis in coiri *sin*,
ba mellach in bāg,
ni *thēigdis* ūad atherrach
co fācbaidis lān.

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

2. Luid *didu* Cūrūi mac Dáiri leosom don forbais 7 nīnaithgēntair⁵ .i. fer broit lachtna asbertadar fris. Cach cend doberthea asin dūn, “ Cí a romarb in fer *sin*? ” ar Conchobar. “ Misi 7 fear in broit lachtna, ” ar cach fear ar n-ūair.

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

¹ a added below line. ² a added below line. ³ leg. 'sed. ⁴ dobiur-sa
RC. vi. 187. ⁵ recte nīnaithgēntar. 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 Chonrūi*, is fir, is ni gó: *trichadam* 'na crōes, nírba luchtlach dō, ZCP. iii. 39.

ōenur. Imsōi friside contarad isin talmain conici a dā ascaill 7 co roberr māil fair cosin chloduib, 7 co rochomail cacc ina¹ mbō inna chend, 7 luid ūaidib īarsein co rānic a thech.

4. Būi Cūchulaind īarsin blāadain lāin for imgabāil Ulad. A mbui-seom didu² laa n-and for Bendaib Bairchi co n-acai eill mōir do enaib dubuib chuiġi darsin fairrgi. Marbaid ēn dīb fochētōir. Marbaid ēn cach tīre dīn cīll īarsin corānic Srub Broin inn-īarthar hērend i. a cend tall-som dond eōn dub, is de dogairther Srub Broin. Ised dorala anñiar³ do chathraig Conrāi, conad⁴ and rofiter⁵ is ē dorad mebal fair 7 roacaill 'no⁶ in mnāi, ar rocharastair cid sīu thuctha dar muir; ingen side Iuchnai ri[g] fer Falgai i. fāl mara i n-indsib mara nobitīs. Rodāl-som fria si sīar aridhisi⁷ aidchi Samna. Imoscomlāasad tra cōiced ērend techt la Coinculaind. Ised al-lā sin didu dorad-sī comairli do Choinculaind⁸ do Choinrūi i. ara ndēnta daingen n-amra leis dia chathraig i. cach coirthi fil ina sesom 7 ina lighi⁹ inn ērind. Is ī cland Dedad fodroglūais in n-ōenlo do denam na cathrach, conā būisom acht a āenur¹⁰ inna chathair al-lā sin. Is ē comarthā robūi etarru¹¹ sī 7 Coinculaind i. bleogan na n-earc nIuchna do lecad īarsan abaind co hUllu comad find in aband intan nobiad-sī ac folcad dōsom. Dognither ūn. Roleiced chuco conid findglais an aband and n-ūair sin.

5. [778] Būi-sī didu oc aiscid a chind-seom i ndorus na cathrach. "Tairr," or sī, "isin cathraig isteach co rofōilcther duit riāsiu¹² thisad na slūaig cona n-eireadaib." Tuargaib a chend sūas īarsuidiu confaca slūag Ulad īarsin ingleind 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 rāit, 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 didiu (Mid. I. didu). In the Táin Bó, YBL, has often dī where LU. has dā. ³ leg. ann iarum? ⁴ no from dno = dano.

⁵ conad = conid. ⁶ rofiter ⁷ cu on erasure, with three dots underneath. ⁸ g dotted by later hand. ¹⁰ a added below the line.

¹¹ etarru si is odd, etarru 7 Choinculaind would have been idiomatic. ¹² sīu on erasure. ¹³ g of daraig on erasure; seems to have been c originally. ¹⁴ Cf. Masat cargi is luath rait atruad (sic) masat liic, LL. 265^a35 (Mesca Ulad, ed. Hennessy, p. 22). ¹⁵ aspiration of d later.

^a māile = 'baldness,' but māil (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 ónd ūair sin, 'thenceforth.' The do Choinculaind in text, partially erased, makes

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

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

“ Masa cheat̄ra condat ceathra
niddat alma chōelbō.
Atā fer beg beartair¹ fæbro
for muin cec[h]a² ēnbō.”³

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

“ Cid fer gaire na flat̄ha
fa sāer oc imbirt¹² chat̄ha.
Geguin tr̄icha fer n-armach,
īarsin damair a marbad.”

7. Senfiacail cētataraid fonuēgim¹³ dia n-ēbrad :

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

Cairpre Cūanach īarsin dosnaraid.

“ Dosnaraig¹⁶ Cairpre Cūanach.
marbais cēt fer—dāl briḡhach¹⁷—
robāghai¹⁷ fria¹⁸ Conchobar
manobāded muir mīlach.”

¹ leg. beartas.

² a of cecha added below line.

³ Cf. Masat cethra condath chethra ni himmirgi oenbō,
ata fer borb bertas broengō ar drum cacha oenbō.

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

⁴ = gaibid-i. ⁵ There is an erasure here in MS. between *foi* and *dlcad*, which latter seems to be an etymological speculation interpolated. ⁶ 1g 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 *forchūala*] 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 *dōib*. 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. *grindiugud*, *Acallam na Sen.* l. 6663, *Ir. Texte*, iv. 185. Cf. *Rev. Celt.* vi. 188. Also *Mesca Ulad*, *LL.* 265 b 9, which has a third verse, *ata fer borb bertas broengó*, 'there is a fierce man who brandishes dripping spears,' wrongly translated by Hennessy 'a fierce man who sheds blood.' ^b *for a thairr*, lit. 'upon his belly.' ^c Cf. *Brinna Ferchertne*, *ZCP.* iii. 43. ^d Cf. *Brinna Ferchertne*, *loc. cit.*, p. 44, hi colaind. But here the quatrain refers to Cló. ^e lit. grave. ^f Cf. *Brinna Ferch.*, l. c. 44.

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

“ Comrom Echach maic Dāire
óthā in rind corici in nglind,
marbais cét fer—ba mōr brīg—
ba do dīgail a deigh³-rīgh.³”

8. Is and tra rolāsed cland Deadaid dīb cach coirt/i fil ina seasam⁴ 7 ina laigi inn Érind, intan rochūaladar in n-ēigim co torachtar in n-imguin imon cathraig, dia n-ēbrad :

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

9. Intan didu robas iconn imguin imon cathraig 7 tall Cūchulaind a chend don fir 7 rolasa in chathair, būi Ferchertne fili Conrūi oca eachaib i nglind⁵ 7 dixit :

“ Cōich in maccān contāi⁶
i tōeb chatrach Conrāi ?
Maid i mbethaid maic Dā[i]re
nī lasfed co n-imnāille.”

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

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

¹ leg. báig. ² a added below line seemingly by later hand. ³ aspiration of g later. ⁴ aspiration of s later. ⁵ .f. added above line here by later hand. ⁶ astói, Rev. Celt. vi. 188. ⁷ leg. Conrūi. 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^b, 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 Bevrach, 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 Bevrach . . .
 Perchance it is no lie thou sayest?
 He bore Cairpre son of Conchobar
 Under the bitter sea waves.”^e

morientium gemitús.

^a Cf. Brinna Ferch.

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

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

Dosfarraig mac Riangabra, Ingeilt a hainm co n-áni,
 bert Carpre mac Conchobair fo tonnaib serba sáile.

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

11. Ni hada do mo menmain apairt romnet, ni mad būi ben i tirib toruais doroscarsait re nāmait. Nār cuar rus romuith rodonfe foebra fiachtar fibafes macli³ mairb. Mo domciallathar cāid īar n-err ecnaircc aisnide contethamar ūensuidiu seisc dond ūenfer fiaba īarum ailib feis iter chathaib cōim.

12. Cūrūi rohīrr dam deich mbrugi maic Dā[i]re, deich [n]darba, deich srīanu, deich n-echu airimindiu, deich n-ētgutha imūama, deich coiri, deich same cernd claidib cāin, dcich mbrane deich mbeith lūaig⁴ būain, dcich n-eich bō bochet, deich mbūach-ailli bodonda, deich sodad solēicti a slabradaib findruine i sgrage nō seng. Cūrūi roīr dam deich loīga, deich n-āna, deich cucho coba deich. Roīr 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. Roīr dam cēt muc, deich cēt n-ōe, deich fernu, deich n-eōburu ūir. Roīr dam deich moga,⁸ deich meli, deich same, deich coraidi slabraid sceo glais gel iaraind. Roīr dam deich īgeltescái, deich munciu doat, deich īgalla ālla deich tailliama, deich ndabcha deolcha, deich olchu, deich tulch-obha trumma, deich tinnu,⁹ deich ru, deich leo leithnia,¹⁰ deich mbroit mbrec phuphull, deich mbroit cunsi clithiar. Roīr dam deich n-ubla ūir, deich n-unasca ūir, deich cochma ūir, deich cochmeona sceo brat bidbad ma babilone,¹¹ deich tallima taroeda il-luamand. Roīr dam deich ruchta dergu, deich mbānchaimsa,¹² deich fidchella fri lūacharna lasar, deich foidlenda foa ngasgeadaib¹³ con math a rombūi mo lāntol, tricha aill, tricha ech, tricha rothre ronērbrad fri hechraidi ndam.¹⁴ A rombūi i tigaib 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 Ultuib, ar is immad¹⁶ ernu desa deruich doroch sen co nūe.

¹ erasure in MS. here, which has *ermaisim*. Cf. LU. 58^a19. ² aspiration of *g* later. ³ sic MS. *leg.* mach (?). ⁴ MS. mbleithluraig, *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 *imdui* added below line. ⁷ aspiration of *g* later. ⁸ erasure in MS. between *m* and *oga*.
⁹ so H. 3. 18, MS. has *ēmū* ¹⁰ MS. has *leithcnia* with *c* added above line.
¹¹ *leg.* mBabilone ¹² second *a* of *banchaimsā* added below line. ¹³ *e* added above line later. ¹⁴ *d* added above line. ¹⁵ *u*s over erasure, ¹⁶ *d* added above line.

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

Ní ada dom anmain aprait romnet.

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

14. Dorimarta īarsuidiu frisin carraic .i. i rind Chind Bera. Bert īarum intī Ferchertne rōthar chuici 7 nongeb iter a dī lāim co roimdetar a hasna⁶ 'ma druim 7 srānidh⁷ roime fon all co darobrūi in charrac diblīnaib⁸ co fil al-lecht forsin trāig fon carraic. Is de rochēt:

"Trūag in comroc īmale'
Blāthnad ocus Ferchertne
co fil al-leacht diblīnaib
il-laind Cind Beara⁹ brīgmair."

15. Aropaidi roás¹⁰ ind n-imguin foraib cāch dīa ū samain co meadōn erraig. Roārmiset Ulaid dia tig fēn oc dul 7 ic tui-deacht 7 leth¹¹ nō trian rofacaibsead dia n-erethaib¹⁰ condēbairt¹¹:

"Roort¹² Blāthnad ingen Mind
la horcain ūs 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. nōfāī, f added above line later. Cf. *Rev. Celt.* vi. 188: O samain co medón erraig ro hast ind imguin 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 :

Now that is the tragic death of Cúrói.

IT ENDS.

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

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

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 *Anra Ferchertne*, for which consult Dr. Stokes's edition, *supra*.

ADAIGH CONRÓI

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

Ambat uo^t andem ófacad fer egen caill doibh t mac intem. Conieth blaithine .i. o^tch odep^t diadhaimh nō carusa inamu^t 7 in corruine óruio m daire ba he éde ecbel dogene iñ sī 7 nach fit n̄ dut ingi óroi namae. Eicde dī inaird ecdæi baoi icint te f ecen caill. Bad teor bæ saiñ rathchais ite aurbre^c aiminte. Is air as mpar teor hca echte dos mpt asī mbioth mor dindfes; dia tubt criss ua^trgal mair 7 fidhceld mic sot. t^tathaughtis diah nateor bæ so ahairt éde isamne 7 laithairne. Coire umæ ba he alaigh d .xx. seasr ba hé alan incoir ó gáe ó tr cor .ii. isde aspd qq isī siapcar. bui goir sa dun. laoch nad teor mbo. tg^tha aighi ina craoc. nié ba lus^t tou. Tathaughtis ancōe sī. bamelt anbagh. niteighdis uadh aitherr. co fargbadais lan. Pui mor noir nccuid añ. robamaith an frith. do piursa incoire sī la h. i. inriebh. Bao saoth la hult gled a tire. pad og ifaire atfir iadsid

im nabue. cotaslaad. lod uſ tar muir ina ndeath na mbue compad̄ og tor echde rohurthauit 5 oald 7 laoḡ. Ni loth q̄q ní bu maith nachai. luith q̄q o deudh alluiti í næi. Tonarraith alaile oct idium egzg. ínar oth bř oth Mirnech umhæ ina br. tiagtis no ft̄hai a teor æith aoichs̄a. cotergid uſ ocodoil echde. Do bd̄ indí incoire 7 in .i. 7 na bue 7 mor dou .s. aib .ii. o to dechad̄ sel mor do siar mor at echdi taſi muir do p̄ do ɔroi i ndintit ard̄higg p̄ eoch. focaift itogt asinæoi ɔraidh hí rothuil bui ina arrath in d̄heas. ba hedh églach aaña. tocer echde adbath. toloð uſ 7 indoct̄ do tir er. rancaſ aram̄bath na .s.u uſ 7 arafac̄ leo siū na bu 7 indinḡ co cent̄ mb̄t. Gess ath arr̄ amein co ced̄ teor̄ mb̄t do gene sam̄t tañ die b̄t. Bañ goigh o deioidh ní leič d̄ho amb̄ ararochiurat̄ na dat̄. Birt som feisí od̄haib inabu 7 in coire 7 in .i. luith q̄q ina diaith. focaift sidhe 1 [fol. 10 a 2] dar ðlam incoire to soi fris intogt̄. focaift uadha isí tañ aill co aglun in f̄ .ii. co athoin in f̄ naill co aces in aile co 2 nox̄. Birt i inabu 7 indingen iař. Comb̄t f̄ cath̄ ɔroi it̄ i 7 muir aniar. Silsid nabu iař iarna nimař cinamblecc̄. Asas lusas ad̄ as bo eirne aainm ar; doeirnib̄ do oíroi Toluid iař fer fit̄ ɔroi ɔailgis f̄ ul̄t coruč inliā magh. b̄ti tā tia nīch̄. Tañ dō tiamis 7 moltais aos aisndeisí midhcuairt nut̄ 7 arrigh 7 arrichne fiad̄ .f̄. tairreth feſ ad̄. Asb̄t ba ham̄t cu roi m̄ taire ambař cach na oč teor̄ h̄ca ēiti. Teor̄ ba bař. factha afeit Teor̄ ba acath ɔqb̄ ogasí cuc̄ teor̄ bæ imaruairethar eire Tofacta fiadh domhān di tuath imarriachte erridh ar tor cuiř eiridh slana cloth ɔroi righ tuile e tuir dercc diemhad aciñ. Teor̄ cruachai chenaña Teor̄ adcha armara tuir ditreigh tiblid. Is añ t̄ rofes ba qroi donainicc 7 rosar aighž̄t. ba saoth̄ mor la ul̄t. luidh q̄q iař iris aidilcin cõbai acath ɔroi adageoin ingin ɔqb̄. Tobbie fe aimtsa fobith uſ 7 aath ar̄ in merad̄ in f̄. bai nue humæ asaslaidheth albæ 7 iñsi maræ olch̄ai ɔrice iñbit̄ mor. Mertai inben iař. Asb̄t fa te diuide do didhmadh abroi. tip̄ bai atath sleib̄ mis an iař he do naidhbet̄ añ tia .uii. mb̄t aubhalla oir bui ina .mi. teiñ

in ubt sī ɔa clait fa deisī isañ bai aāam. uii mbt bui anben tiar ɔtainig q̄q inh̄g inclōi .a.uii.ii. ós uid̄e ɔditaidb̄s intee. Adnea⁹ dā intagħa sī luħ u combatar imuigh u f̄sī cath ā tuath. Tosb̄id inf̄ comor cloch ɔa torsat. Dogede cū ineot. birt sen an̄t aðroi 7 agail fo .c.oi. 7 asb̄t son. Nirun mnaib Nimain moċċ. Geigi cū iař 7 dobtaf̄ abuaith. Tofich dias dia muq̄ iař .i. luach m̄ ara ɔroi. luidh acar̄p coirp̄ m̄ oq̄ b̄ti fo nald ɔit aþ. f̄ct̄n dona fit̄ oce b̄r doblaithine adaš cleitie 7r ata cich̄ nti ɔidnap̄. Marbh̄tha sō tā ó.c.oi. isdē ata f̄t blaithine h̄ lūi 7 f̄t fer̄ imallee.

[fol. 10 b 1]. Mad iarnar ait slis iñm. Is í blaithnait ingē mit̄ 7 puill m̄ fidhaigh tuč aħbais f̄bfalgai. t̄ is .i. sid̄e iuchnæ ri f̄bfalgæ .i. fal m̄a ar̄ iñsib m̄a tħbidis arrocaržt side qq̄ siubħa t̄muir 7 isie ro dail fa oq̄ aoith tsamn̄ to sunr̄ ɔdosef .cc. ɔact̄ fesī iarna gait dobłt aire . 7 iar tuidħime afuill do colbaib . 7 tuiħraib indunaig. Adraš doib infer gaire robui astiġħ cur m̄b tħi 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 flathai. 9 ba saor og. 11 marba.

7 1 cetatañ fonegim diandebrä. 2 Seirsigg. 3 marbus. diar foirint. 4 ḡ mor. 5 lecht. 6, 7 dosfarraid Coipri. 8 marbus. dal mbrigach. 9 robaigi fri. 10 muna baighi. miolā. 11.1. om. og baigh. confaca a cat for lasaig fri. 12 luitħ dī. tesarcain na. 14 Comram Echdach maic Darfinn fil a tinnrem isin nglinn. 17 bri. 18 degh.

8 1 rola's tra clanta Deḡ dioph̄ gach corrhai fil ina seasumh 7 ina lighi. 2 rocualadar. 3 tarrachtaī iman imguin iman catħraig, diandebrad. 4 mic Deḡ. diaiħ. do rīmħid. 6 c. aiph̄ x.c. 1000. do 1000. tipħ.

9 1 dobadħus oca n-imguin. taħ. 2 ceann don fir 7 rolas in cathr̄. 3 oga egha a ngħenn ech conat ant 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 m̄a marba. 6 isbert *Fercertne* annso sios [] amra *Conrói*.

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 conbruith. di bois. 3 heasna ima druimb 7 sraine remhe i fo anall contorbruith. 4 ful a lecht forsan traigh fon carr 5 roceth. 6 truagh. imalle. 8 bful. lecht diblinaiph. 9 cint bera siraim.

15. 1 Arabi rofas in imguin 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 seḡha fagbus Erna fo mela.

4 Romert. 5 i norguin. 6 fir. daigh ba maith dindeiriu dir. Fin7 tō oighi sin.

R. I. B.

THE FUTURE TENSE IN MODERN IRISH

A N 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, \bar{a} ; 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 *iā* ; *ā* 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 *eō*. Prof. Strachan quotes an instance of the intermediate *eo* from LU 74 b 43, *ni digéon-sa*, and, in accordance with Pedersen's view, puts the *o* down to the influence of the vanished *g*. I would suggest that it might be due also to the influence of the sigmatic and b-futures in which the final consonant in the first person singular has the *u*-quality; cf. *no charub*, *fo-chichur*, &c. In that case the *u* might be expected to modify the root-vowel only when unaccented, just as **gèssu* became *gèss*, but **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 *eō* or *ó*.

The 3 sg. fut. has the doublets to which I have referred in ERIU 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. *coiméad ciméad*, *taisbén- tásbán*, *muinéil minéil*, *oiléin iubán*, &c. The long vowel has here attracted the accent in Munster. Later loan-words keep the ē: *Sinéad*, Janette; *buidéol*, ME. bottelle; *círéal*, W. chwarel, ME. quarelle, quarry. The monosyllables *deor*, *seod*, *sgeon* may come from old gen. and dat., like *beol*, *sgeol*, &c., in poetry.

need to insert it among the paradigms in this paper.¹ The 2 pl. of both fut. and cond. is apparently obsolete. In the endings *-mīd*, *-mīs*, and *-dīs*, the first consonant is always slender, and the vowel always long. The *dh* of the 3 sg. cond. in this dialect becomes *ch* (through *gh*, as in O. Ir. *tech* from *teg?*)² When the pronouns *sé* and *sí* are added, this gives a broad guttural spirant followed immediately by a slender *s*. In Berehaven the *s* is broadened accordingly, *geobhadh sé* being pronounced *g^əōch-s^əē*. 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 *gabhair*, 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	<i>g^əōd</i>	<i>g^əōi</i> nn
2	<i>g^əōi</i> r	<i>g^əōfā</i>
3	<i>g^əōi</i> g	<i>g^əōch</i>
	<i>g^əō sé</i>	
pl. 1	<i>g^əōm</i> , <i>g^əōi</i> mīd	<i>g^əōi</i> mīs
3	<i>g^əōi</i> d	<i>g^əōi</i> dis
pass.	<i>g^əōfar</i>	<i>g^əōfi</i>

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*, *geobhthaoi*. 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 *bheas*, 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, *næex boositt sjee* = *nach bpfadadh sé*. For a similar phenomenon in O. Ir. cf. Strachan, ÉRIU I., 10, 11.

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

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

Minighim—

	Fut.	Cond.
sg. 1	<i>mín̄'òd</i>	<i>mín̄'ò̄nn</i>
2	<i>mín̄'ò̄r</i>	<i>mín̄'ò̄fā</i>
3	<i>mín̄'ò̄g</i> <i>mín̄'ò̄ scē</i>	<i>mín̄'ò̄ch</i>
pl. 1	<i>mín̄'ò̄m</i> , <i>mín̄'ò̄imid</i>	<i>mín̄'ò̄mīs</i>
3	<i>mín̄'ò̄d</i>	<i>mín̄'ò̄dīs</i>
pass.	<i>mín̄'ò̄far</i>	<i>mín̄'ò̄fī</i>

The long *ò̄* has drawn the stress from the first syllable. Phonetically *min̄'ò̄d* cannot go back to the classical *míneochad*, for such a loss of *ch* is unknown outside the verbal system.² A plausible argument is that in *míneoghad*, as it is often written, the voiced guttural is introduced from the other parts of the verb *minigh-*, 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. *Min̄'ò̄d* and all such forms may be simply explained as modelled on *ḡ'ò̄d*. If this explanation is correct, we have here the modern representatives of forms like *fuilngebad* and *scuaibeachthar* (Atkinson, Passions and Homilies).

In Keating (Three Shafts) the *eō* 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 *min̄'ò̄d* is associated with the slender *n* of the stem *minigh-*. The

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

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

broad *d* of the stem *árduigh-* remains broad in the future *árðōd*. So the characteristic *ē* has passed through *ē*, *ō*, *ō* to *ō*.

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

	Fut.	Cond.
sg. 1	n̄ōs̄ad	n̄ōs̄inn
2	n̄ōs̄air	n̄ōsfā
	&c.	&c. ¹

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

	Fut.
<i>imrim</i>	<i>imir̄ōd</i>
<i>fuilngim</i>	<i>fol̄iḡōd</i>
<i>codlaim</i>	<i>collōd</i>
<i>freagrainm</i>	<i>fr̄agarōd</i>
<i>ceanglaim</i>	<i>c̄angalōd</i>
<i>osglaim</i>	<i>osgalōd</i>
<i>cosnaim</i>	<i>cosnōd</i>

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

Beirbhim (pron. *beir̄im*) makes its future like verbs in *-ighim*, though *beir̄ōd* could come phonetically from *beirēbhad*;

¹ Perhaps *congbhaim*, a compound of *gabhaim*, should be counted here, as its fut. *cōinḡōd* could phonetically go back to *coingeobhad*. But the spoken form of the present, *cirim*, 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 *-ēch-* 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'ù* as if *beiriughadh*. So *marbhaim* has future *marōd*. 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 *f"i"ad*. 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"), *fiarsaighe* (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. *Dochím* 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.	chífar	chífi

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

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

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

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>l̄àcad, l̄àgfā</i>
<i>stadaim</i> :	<i>sdàtad, sdàdfā</i>
<i>preabaim</i> :	<i>pr̄eàp̄ad, pr̄eàbjā</i>

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

<i>bacaim</i> :	<i>bàcad, bàcfā</i>
<i>tachtaim</i> :	<i>tàchtad, tàchtfa</i>
<i>ceapaim</i> :	<i>c̄àp̄ad, c̄àpfā</i>
<i>crochaim</i> :	<i>crochad, cròchfa</i>
<i>caithim</i> :	<i>càhad, càfā</i>
<i>casaim</i> :	<i>càsad, càsfā</i>

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

<i>molaim</i> :	<i>mòhlab, mòlfā</i>
<i>fanaim</i> :	<i>fahnad, fànfā</i>
<i>sgaraim</i> :	<i>sgàhrad, sgàrfā</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>tollaím</i> :	<i>taùhlad, taùlfā</i>
<i>cromaim</i> :	<i>craùhm̄ad, craùmfā</i>
<i>bronnaim</i> :	<i>braùhnad, braùnfā</i>
<i>dingim</i> :	<i>d̄ihngad, d̄ingfa</i>
<i>gearraim</i> :	<i>ḡâhrad, ḡârfā</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>sgríobhaim</i> :	<i>sgr̄íhad, sgr̄ífā</i>
<i>treabhairim</i> :	<i>tr̄aùhad, tr̄aùfā</i>
<i>lámhaim</i> (shoot) :	<i>l̄àhad, l̄àfā¹</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 shndámhais*.

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

toghaim : *taùhad, taùfā*

guidhim : *gùihad, gùifā*

In Berehaven I have noted *sùifad* from *suidhim*, *glaèfad* 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.

Labhraim now makes fut. *luùhrad*. *Siubhlaim* has either the ē-fut. *síùlòd*, or the b-fut. *síùhlad*.

III. Mixed Futures.

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

	Fut.	Cond.
sg. 1	<i>bé^ahrad</i>	<i>bé^ahrainn</i>
2	<i>bé^ahrair</i>	<i>bé^arfā</i>
3	<i>bé^ahr^aig</i>	<i>bé^ahrach</i>
	<i>bé^ahra scē</i>	
pl. 1	<i>bé^ahram, bé^ahr^aimid</i>	<i>bé^ahr^aimis</i>
3	<i>bé^ahr^aid</i>	<i>bé^ahr^aidis</i>
pass.	<i>bé^arfar</i>	<i>bé^arfi</i>

So the compound *adeirim* makes *dé^ahrad* cond. 2 sg. *dé^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: *bhé^ahrad, bhé^arfā*

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

(*tugaim*): *tùhrad, tùrfā*

The formation of this tense is curious. O. Ir. *-tiber*, enclitic form of *dobér* (perhaps modelled on *-digen*: *dogén*) gives in Early Mod. Ir. *tiubhar* or *tiobhar*, later *tiubhrad*. This would now be pronounced *tūrad*. 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 *tūrad* (written *tabharfad*). On the other hand, in Desmond at least, the vowel of the future has intruded into the present stem, and *tabhair* is *tūr*. Phonetically *tabhair* could only give *tawr* in this dialect.

do-ghním : *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) : *lōhad, lōfā*
dearmadaim : *dəarōtad, dəarōdfā*

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 *collód* 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 : *īsad, īsfā*

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	be ⁱ fā
3	be ⁱ g	be ^a ch
	bè sē	
rel.	bhe ^a s	
pl. 1	be ^a m, bē ⁱ mīd	bē ⁱ mīs
2	be ⁱ d	bē ⁱ dīs
pass	bēfar	bēfī

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 *beⁱr*, *bēⁱd*, *bēⁱdīs*, 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 *bicet* 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* (*méhá*) 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 mbiodh* 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 mbiodh* 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 mbiodh* 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 mbinn*, *go mbitheá*, &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 mbiodh* could not be used in Cork for *dá mbeadh*.¹

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

¹ For Connacht cf. Gael. Jour. vii, 40 b, *dá mbeadh sibh*; J. H. Molloy, 70, *dd mbeigheinn*; Larminie 242, *á meeú* (*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^a9.

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

The future of *is* has long been obsolete, as it could not be distinguished from the past. Probably the relative form *bhus* lasted somewhat longer, at least in the literature. As might have been expected, the isolated form was long a puzzle to the grammarians.¹ At present the one form *bă* (*bū*) 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. *rai^ann*, *rai^afā*, &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 *ni 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 Pérolim*. The corresponding rhyme, *cēmenn*, in the latter case shows us at once that the old genitive *Éblenn* was the original reading.

The metre is *Rannaighchecht Mhór*, or, to be more exact, *dialtach* (i.e. 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 *dáil* 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.

CÓIC MUMAIN

1. Cōic Mumain i Mumain mōir
Mar do-chluinim ḥas cach¹ clēir :
Eōl *dam* a *rainn*²—dlegair³ dím—
Tall in *bur* tir *trebair*⁴ trēin.
2. Tūadmumā 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 hĒrinn hōig.
4. Óthā Bernān Ēile ait
Urmuma co hOilēn Hī Bric :
Ó Gabrān co Cnāmchaill cain
Ac¹² sain¹³ in gnāthrainn¹⁴ glan glic.
5. Ó *C[h]námchaill*¹⁵ co Lüachair¹⁶ 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 ó Lüachair sīar sell²⁶
Cusin²⁷ glenn²⁸ thīar 'ca tā²⁹ Drong.
7. Bressal³⁰ Ó Tressaig³¹ ó' tāit
Hī Tressaig—nocha dāl diūit³² ;
Flescc amra³³ mongmaill co mēt,³⁴
'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 doiuh.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 Slige 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 Caoin of the difficult passes.
6. Desmond [extends] from Sliabh Caoin 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 Luachuir.	17 buaidh.	18 Fedhlim.	19 conaoib.	20 Caoin.
21 ceimeann.	22 Deasmuma.	23 re.	24 taoib.	25 tond.
27 gusin.	28 glend.	29 cadta [= 'ca ṽtá, a modernised form].		26 seall.
31 Tresuig.	32 diuid.	33 abhra.	34 comed.	30 Breasal.
36 comroinn.	37 a.			35 is e,

NOTES

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

“*Tré dúan-molad dōib*.”—The reading “*tré dúain—molad dōib*” is perhaps also possible. The latter part would then be a *cheville*.

Co n-áib; *áib*, 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. *öv*), e.g. *bi* *aoib* *as* *lúig* ’*r* *as* *tréim* *leit*’, he was beloved by both the weak and the strong; *gáib* *aoib* *liom*, not to my wishes; *aoib* *as* *gáire*, 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* *tháin* *aoib* *ná* *forúr* *o* *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 *pall*, over (from the speaker), e.g. *gáib* *pall* *annam*, ‘go over there’ (Aran): *an* *raon* *pall* *a* *raighe* *tú*?, ‘how far over will you go?’ (a question put to me by a little girl in Ventry); *briúig* *pall* *annam*, ‘move up there’ (Dingle). The disagreement in the timbre of *s*- would show contamination with *éall*, *anall*.

Mongmaill.—Perhaps an adjectival genitive of a noun *mongmall*. The present spoken tongue undoubtedly has *mall*, *gen.* *moill* = ‘lateness’ (Uls.): cf. *púlmall*, ‘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:—

“*Siad* *oo* *raighe* *mall* *péir*-*glaor*’ *as* *o*’ *ráig* *mé* *i* *bréim* *le* *real*.”

‘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 Clandonagh, 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 Eachtaigne, or Slieve Aughthy 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 *Seadhrán bán* ; the nearest to Nenagh is called *Céim tigrimhán* ; and the nearest to Cashel *bárr na Stuac*, or Dundrum : it is four miles to the west of Cashel.” —(O'Don. Supp., *Sliab Éiblinne*). Another longer modern name for this range is *Ós Sliab Uéas Féilim*. 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'Doirnín, is called by John O'Daly (*Poets and Poetry of Munster*, p. 130), “ *Sliab Féilim*,” but in the Oriors in Co. Armagh it was named to me as “ *Sliab Féilinn*.” 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 “ *Sliab móir Féilinn*.” 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. “ *Féilinn*” probably comes from *Éiblinne*, *Éiblenn*, by loss of final vowel and metathesis of *Éib-* to *Féi-*, *F-* 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 *Máchara-Fliab*. For additional interesting information about this historic mountain range, O'Don. Supp., *Sliab Éiblinne*, may be consulted.

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

Oilén Hí Bric (modern form *Oileán Uí Úigic*) = 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 Annestown, 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.

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

Cnáimchaill (Cnáimhcheoil), now altered, by the operation of folk's etymology, to *Clé-éoil* = 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 Louher, an extensive mountainous district in the east of the Barony of Magunihy, Co. Kerry. A fuller form of the name is *Luachair Dheaghaidh*.

Sliab Cáin (Sliaibh Caoimh) = 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., *Sliaibh Caoimh*.

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 *Gléann beice*.

Breasal O'Treasaih.—Keating also quotes him under "Do mioniomhann muinian annro," as his authority for the division into Five Munsters ("Na Cúig Mumhain").

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

J. H. LLOYD.

THE HERMIT'S SONG

THE poem edited by Professor Strachan in *ÉRIU* I., p. 138, from MS. 23. N. 10 (R.I.A.), has also been preserved in a vellum manuscript of the Franciscan Library, Merchants' Quay, whence, as it contains many better readings, I print it here. It is another specimen of the class of poems to which "King and Hermit" and Manchin's Song (*ÉRIU* I., p. 39) belong, though it differs from these by the ascetic spirit pervading it. It is written in the metre called *cró cummaisc etir casbairdni móir ocus lethrannaigecht* ($7^3 + 5^1$). 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 *fírelta* for the meaningless *fírelta*.

1. M'ænurān im airiclān	cen duinēn im gnāis,
robo inmuin ailithre	rīa ndul i ndāil bāis.
2. Bothnait deirit díamair	do dīlgud mo chlóin,
cubus dīrech dīamain	dochum nime nōib.
3. Nóibad cuirp co sobēsaib,	slatrad ferda foir,
sūilib tlāithib todēraib	do dilgud 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 fírelta,	frossa dīana dēr.

1. ailithri duine a ndail 2. clæn docum næm 3. næmad ferrda tlaitib
toil 4. feoidaidhi, with puncta delentia under the first *i* and over the first *ð*
beoaidhi 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 cēlide, cubus roithnech rēid.
 10. Robo inmain araide anim nechta nōib,
 leicne tīrmaide, tonn crocnaide cōil.
 11. Cēim īar sētaib soscēla, salmchetal cach trāth,
 crīch fri rād, fri roscēla,
 filliud glūine gnāth.
 12. Mo dūilem dom thaithigi,
 mo menma dia aithigi mo Choimdui, mo Rī,
 'sin bithflaith i mbī.
 13. Ba sī in crīch fri dūailchiu
 locān ālaind iladlān itir lisu lann :
 as mē im ænur and.
 14. M' ænurān im airiclān,
 m' ænur dolod forsin mbith, m' ænur ragad de.
 15. M' ænur mā doragbus ní
 cluinte mo nūallān acai d' ūabar betha cē,
 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 tīrmaighi learga lighmaisi nolus
 9. longadh seimidhi ceilidhe 10. araidhe tanaidhi crocnaid
 11. sailm do ceatal caich radh rosgelu filliudh gluine gnaith 12. thathidhi
 coimdi aitcħidi bithlaith ambi 13. asi duaileciu alaind uiliglan am
 14. am mænurān doluidh forsan mbith mænurān ragad sa de 15. mænurān dħe

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

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

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

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

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

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

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

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

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

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

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

KUNO MEYER.

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

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

³ *díghthide*, an adj. derived from *díghthiu* f., the verb-noun of *dígur*, '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* (= *sí*), LB. 261^b 41.

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

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

⁹ Literally, 'among the forts of lands.'

ADDENDA TO ÉRIU I., 191 *sq.*

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

21	Niria ni chria	trocaire de niscela
	ambessa forfolortnaig	donabochtaib dosmbera
23	Aderche conaltesaib	iarmbeith apecadh rom ¹
	isbeg afocraic fornim	hi tein bid mor aepromal
24	Conara na hadriche	ma beit nec[h] nodagaba
	treisi ceim gachaon lait/i	niderna besarad ²
25	Diascara frisan doman	rogabuis conair césta
	reithe uad ni dercaigter	amal tofond do tésta
26	Cia beit maic duit notrebadh	fris roercoilis scarad
	ni freisneis nis nimraide	amal nobeitea atalamh
27	Ma dogneisi adrighe	masa cenduis do críde
	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	ni 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* aniuig 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
 connothar doteoru briathra *conitrucither* itrailic

28^c Ite diteora briathra sech nigairde nisia
 arcofuin monaire isbera cet gach dia

29 Riaguil incoimdigh indso licit duin cianospromha
 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^c.

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

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

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

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^b 10. **racod ny ryimgelir.**

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^a 3. **Breuduid a uelun neithvir;** **ys celuit ae dehoglho.**
ny ritreithir² **y reuit.** **nisguibit arnuylhelio.**

'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, *nyritreithir* is translated, "it shall not be related"; but the form is not the future form which prevails in these old poems.³

fo. 14^a 4. **nisrydraeth ryuetev** **kyvoeth ruytev douit.**

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

fo. 45^a 2. **llicrid rid.** **reuhid llin.**⁴
ryseiw 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. *riuelsud*, fo. 10^b 10, *rimwaredu*, 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 dýngir ýt ball*. Here *pan ry dýngir* 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 *óen clochá ófob*, "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 conaitaig 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 *bíad* 12, are already mono-syllabic ; 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 foglé sed.⁸
 sāstum⁹ a necna¹⁰ nūasal, a¹¹ ceól¹² clūasach¹³ na crēssen.¹⁴

2. Canam a¹⁵ ceól¹² rocansat¹⁶ na sruithi, seól rosonsat.¹⁷
 fomenainn¹⁸ as²⁰ mo cholainn²¹ rodломainn²² a nrodlomsat.²³

3. Dán²⁴ buidech²⁵ bríathar²⁶ dimbrass,²⁷ oc²⁸ toil²⁹ ind³⁰ ruirech
 rogna s.³¹
 ní bu³² báes,³³ ní 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 Corbīnc A, Cormuic B ³ mīc A¹, mīc A² B
⁴ Culendain A², Cuilennain B ⁵ indso A¹, om. A², insc B ⁶ Samud A¹, Samud² B², Samad² B ⁷ briatar isel A¹, briath² issel A², briatharísil B ⁸ fofuar madme foglesed [in marg. glés greine dealradh] A¹, fofuar madme foglei² A², fofuar maitine foglesed 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 A² B
¹⁶ roncansat A², rochansat B ¹⁷ ronsonsat A², ronsonsat B ¹⁸ fomenuind A², fomanmain A¹, fomīmain B ¹⁹ is A¹ ²⁰ colainn A², cholind B
²¹ rodluimintir B ²² inrodломsat codd. ; in B in is over the line in paler ink
²³ Dan A ²⁴ buighech B ²⁵ briatar A¹, briath² A² B ²⁶ dimbras A¹, dimbras B ²⁷ ac A² B ²⁸ tol A² ²⁹ in A², an B ³⁰ roghnas B
³¹ nib² A², nibad A¹, ní budh B ³² bæs A¹, baos A², bæs B ³³ bad A², budh B
³⁴ aimles A¹, aimles B ³⁵ umlae A, umlae B ³⁶ don A¹, don A² ³⁷ áes A¹, áes A² B
³⁸ bat A², budh B ³⁹ comdas A¹, comdais A², chomgass B

4. Celebrad¹ cóir² co nainmnit,³ is⁴ mind⁵ cach⁶ muid⁷ mōir.⁸
 tuä¹⁰ intan¹¹ bas¹² nadlaic,¹³ molmait.⁹
 abrait fri nem (?)¹⁴ fo chom-
 nait.¹⁵

5. Céim¹⁶ co sruithi sech ríga,¹⁷ freitech fina ocus¹⁸ feóla,¹⁹
 glantogu²⁰ deingráid²¹ būada anmchara²² umal eóla.²³

6. Ord coibsen,²⁴ cuma²⁵ gnāthach, cēim fāthach, foguir²⁶
 ríagal²⁸ glan-amra²⁹ glēthech,³⁰ nebbuith³¹ fri éthech³²
 nūathach.³³

7. Ní heress³⁴ nolc,³⁵ ní³⁶ báegul³⁷: serc Dé³⁸ dliges³⁹ a úamun⁴⁰:
 cēim cen⁴¹ chlóenúail⁴² ó Díabul,⁴³ nebbuith⁴⁴ óénúair⁴⁵ 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, Celebř A², Ceileabhra B ² coir A ³ nainmnit 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, fríne A², fríne B ¹⁵ connait A
¹⁶ Ceim A ¹⁷ ríghi A, rígha B ¹⁸ 7 codd. ¹⁹ feula A¹ ²⁰ glantoga A¹,
 glantogha A²B ²¹ deingraig or demraig A¹, dengraihd A², demgraihd B
²² amncara A¹, anmchara A², anmchara B ²³ eola A ²⁴ coibhsion A¹, cobsen
 A², coibhsen B ²⁵ coma A¹, cumhó A², cuma B ²⁶ fogar A¹, foghur A²,
 fogair B ²⁷ uattach A¹, uath² A², uathach B ²⁸ riaghail A¹, riaghul A²,
 riag³ B ²⁹ glanamra A, għlan amra B ³⁰ gletech A¹, gleħx² A², gleitħech B
³¹ nemhbith A¹, nemmbeith A², nembeth B ³² heitech A¹, hethach A²,
 heitħech B ³³ nuath A² ³⁴ heiris A², hiris B ³⁵ olc codd. ³⁶ ni A
³⁷ baegal A¹, bæghul A², bæghal B ³⁸ De A¹ ³⁹ dlihgħis B ⁴⁰ a huaman A¹,
 uaman A², a uaman B ⁴¹ gan B ⁴² clənuail A¹, clənuail A², chlənuail B
⁴³ diab² A², džiab² B ⁴⁴ nemhbith A¹, nembeth A², B ⁴⁵ oenuair
 A¹, ənuair A²B ⁴⁶ induabar A¹, anuabur A², anuabur B

8. Ainmne, nechte¹ co nóibi,² léciud³ sechte⁴ co sóibi.⁵
nóebphroinn⁶ cen⁷ síath⁸ cen⁹ síri,¹⁰ fít¹¹ 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 álraig³² idon³³ cen³⁴ toirrsi³⁵:
menmae³⁶ fri sīrnem sorcha,³⁷ dorcha do reicc³⁸ ar sōillsi.³⁹

11. Sethnach⁴⁰ tanaide⁴¹ todeóir,⁴² légend⁴³ la sobeóil⁴⁴ senōir:
cor ar comrād fri Canōin, dermat⁴⁵ in domnāin⁴⁶ deróil.

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

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

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

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

¹ Anim nechta A,	Ainmne echte B	² noibi A ¹ ,	noimhí A ² ,
naibhí B	³ lecad A ¹ , leced A ² , lecadh B	⁴ secta A ¹ , sechta A ² , seichte B	
⁵ saoibi A ¹ , soibe A ² , səbi B	⁶ nemprainn A ¹ , nempraind A ² , nəmprainn B		
⁷ cin A ¹ B	⁸ tsait A ¹ , tsaih A ² , saith B	⁹ cin A ¹ B	¹⁰ tseire A, s̄ere B
¹¹ fit A	¹² beg A ² , bec B	¹³ bit A ¹ , beith A ² , beth B	¹⁴ indoine A ¹ ,
anaine A ² , anxeime B	¹⁵ An B	¹⁶ troscadh A ¹ , trosc A ² B	¹⁷ tan B
¹⁸ bus A ² , B	¹⁹ nadass A ¹ , nadhus A ² B	²⁰ cosdadh A ¹ , cosdath A ¹ ,	
costadh B	²¹ fedba A ¹ , feabda A ² , fedhba B	²² feides A ¹ , feides (gl. .i.	
targudh A ²	²³ tuaslaicadh A ¹ , tuaslaic A ² , tuascalad B	²⁴ bus A ² B	
²⁵ nires A ¹	²⁶ dlig A ² B	²⁷ nachtairlí A ¹ , nachtairlí A ² , nachtairlí B	
²⁸ heres A ¹ , eiris A ² , ereas B	²⁹ Eiri B	³⁰ crab' A, crabaid B	³¹ cenda
A ¹ , cenrsa A ² B	³² alaib A ¹ , aluigh (gl. .i. besa) A ² , aluid B		³³ idan A ¹ ,
idhun B	³⁴ cin A ² , can B	³⁵ toirsi A ²	³⁶ om. B
sorchu A ²	³⁸ reic A ² B	³⁹ soillsi A ¹ B, tsoillsi A ²	⁴⁰ Setnach A ¹ , :::::ch
A ² , Sednach B	⁴¹ tanaidhe A ¹ B, tanuidi A ²	⁴² taideoir A ¹ B, taidhеoir A ²	
⁴³ legend A ¹ , leigind A ² B	⁴⁴ sobeoil A, sobeol B	⁴⁵ dermad A ² , dermat B,	
ladergi A ¹	⁴⁶ domn' B		

12. Dīn anma, ascnam nime,¹ brīg² amra, altrom³ glaine,⁴
 bīad⁵ bīs⁶ iar ndībdud⁷ toile, corp Crīst la fuil⁸ Maic
 Maire.⁹

13. Étiud¹⁰ bān bēsaib¹¹ srotha, sāssad¹² slán¹³ sorcha sretha,¹⁴
 is lór¹⁵ lím¹⁶ òm ríg¹⁷ rethach¹⁸ i forbu¹⁹ bethad²⁰ betha.²¹

14. Bad²² gnīm gáise²³ cen²⁴ báegal²⁵: tērnam²⁶ a bāes a²⁷
 bádud.²⁸
 †ni dimbraigh sen uamad is inmainsē 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 brīg B ³ altromm B ⁴ gloine A¹, (g)laine A² (*the indistinct letter seems to be g*), clainne B ⁵ biad A, biádh B ⁶ bis A¹, *om.* A²
⁷ iar ndibdudh A¹, iar ndibdad A², ar ndibudh B ⁸ feoil A¹ ⁹ Muire A², Mure B
¹⁰ Etiud A¹, Etedh 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,
 rath² A², rethach B ¹⁹ i forbudh A¹, a forb² A², a forba B ²⁰ betadh A¹,
 ueth² A², besad B ²¹ beatha B ²² Bat A²B ²³ gaisi codd. ²⁴ gan A²,
 cin B ²⁵ boighal A¹, baoghal A², bæghal B ²⁶ ternath B
²⁷ hais A¹, B, baos A² ²⁸ badad A¹, bad² A², badhath B ²⁹ So A¹, ni
 dimbruiigse uam² isinmuinse samad A², níd imraigim ua niadh isinmain sim
 insamath 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 *sdsaid* + suffixed pronoun of the first person.

2. **seól.** Cf. *sephain seól 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 *affamenad som nolégað, afamenad rofesed*, Sg. 148^a6, *abamin for-n-aidminte* Sg. 161^b11. The interjectional *abamin* (from *afamenian*?) *afamenad* seems to contain our form. The forms *domenainn*, Liadain and Cuirithir, p. 24, l. 16, and *romenaind* i. *utinam*, R.C. xx. 416, are most probably Mid.-Ir. corruptions of *fomenainn*. The construction of the following *rodломainn* without relative *-n-* is supported by Sg. 148^a6: contrast Sg. 161^b11.

rodломainn a nrodlomsat. Cf. *dlomaid dóib assind ferund* LU. 39^b8, *dlomais dóib da thír diles* LL. 252^b45, *dlomhair 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 *rodломainn diarodломsat*?

3. **dímbrass**, the negative of *brass*, as *dímblán* of *blán*, *dímbríg* of *brig*, *dimdach* 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 ruirech*.

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

molmait has been taken like *guidmit*, Wb. 1518: cf. Pedersen, KZ. xxxv. 418.

comnait. I have no other instance of the word.

5. **deingráid.** Cf. *dein* i. *glen*, O'Davoren, no. 598; *dein* i. *glen*, 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 *fáthaise* is found YBL. 417^a19, *Tri airdí gaisi*: *ainmne, fáisceiu, fáthraighe*. 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 sáith, cen séiri, cf. LL. 371^a19:

*O gabais eris foa colaind isse seo fiss domunim
ni thormalt sáith no séire Moninne Slebe Culinn.*

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

9. **tráth.** For the use of *tráth* in such old poetry, cf. *Tráth tiagda do ceiliubradh*, 23 N. 10, R.I.A. p. 85, *in tráth tiastur, tráth 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 infix'd 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 inoco*, *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*.

todeoir. 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 *-án* is in Mid. Ir. the same as the nom.: cf. LL. 128^a19 *oc Dun Sobairce ósint sál raloisc in tene geldán*, 129^b42 *i sléib Elpa nanarm nán raloisc in tene gelán*: in the former instance *geldán* is clearly only a grammatical spelling. So here there is assonance between *domndán* and *comrdd*.

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

Trácht Fuirbthen, cá ńfuiil ré? Agh léigeadó an tréan-
uiricéil úr “Tosgail ńhuridhne Óa Óealriga” óam, ba tinnic an
cérft réo oíom. Dob’ fáda mé agh maectnáin uirtí tul ari fíriosc
ré liom i uo réirótheas. Tá rí réirótiúche agham aonair le
tasmall, agus b’férdirí nári b’fearr nám ailté do gaeilgeann i
gcomáir “Érienn” ná cír ríos ari cionnuig mar do tónas ari
an áit n’aimhrisgdáin.

Cuirimír ríos aonair ari uctúr gád loig ne’i uiricéal i n-a
ńfuiil trácht ná lusád ari bict air, agus oírean do cíorr an
rcéil agus do inneónra ó uinn imteáctá na níbhreagairgad ó
éanagadair ari an ńhraiurrige of comáir Éadair amach gur ńhail-
eadair talamh i gCuailainn—ír cinné deairb gurias aon “uo
játhadair tír,” do réirí cainte an uiricéil, agus an ńhuridhnean
lairtear ve Lífe. Ír uigraioe óuinn an cérft n’fuaiscealt rín.

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

“Ír aonair Conaire mae eorúrceoil ari slíse Cuailann éum na
ńhuridhne. Ír aonair leir éamisg na níbhreagairgad is do rathadair i n-oíreair ńhreag
of comáir Éadair amach, ari an ńhraiurrige.”

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

“Táigairt náonábar [do na níbhreagairgad is i uctír] do rathadair ari ńhinn Éadair,
n’fíréadair caid do cluainfrióir agus do círtiúir.”

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

“Téidír éair a n-airi aonair, agus do inneónra do na níbhreagairgad is é
[1. Conaire ńheit ari slíse Cuailann agus a tasmall ari áit cliaice (38)—bí an
ńhuridhnean i n-airi aice áit cliaice].”

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

“Do éogairt na peolta ari na cíuladair, agus rtiúrlaito na cíuladair éum tíre,
agus do ńhaileadair talamh i uctír is ńhuridhnean.”

“ 54. Intan rongabsat na curaig tr, is and rombi Mac Cecht oc bim tened i mBrudin Da Dergae. La faim na sprde focressa na tr cecait curach, co mbatar for formnu na fairce.”

“ An uair do bualil na curaig tala ’rge bi Mac Cecht ag baint teinead i mhrurin a eaderga. Le faim na rprede do caitead amach na tr caoig ariu curaig, ari cuma go rabanad i mbeal na raprede.”

“ 55. Tos-cuirethar a coblach dochom tre.”

“ Sculaito a gcabla cum tre [ari].”

“ 58. Gabsat tr iarsin na tr cecait curaig ocus na cic mli cet sin, 7 deich cet cacha mli, hi *Tracht Fuirbthe*.”

“ na tr caoig ariu na caig ceado mle rin, ari ari ceado i n-agat gac mle, do bualilead tala i eaderga uisirbean.”

“ 59. Luid tr Conaire cona muintir is in mBrudin 7 gabais cach a shuide istig eter gess 7 nemgess 7 gabsat na tr Deirg a suide 7 gabais Fer Caille cona muic a shuide.”

“ Do culaito Conaire ariu a mumtr annroin i rtead ’ra mhrurin, ari do furd gac aon i rtig, iomr geair ariu neimhsear, ari do furd na tr eirg, ari do furd feair Coille ariu a muc.”

“ 64. (Eg.) Lotar immorro na diberga co mbatar oc Leccaib Cind Shleibhe dindsaigid na Bruidni.”

“ ariu na vibfeairga, o’ imteeadar oira go rabanad ag Leacailb Cinn Shleibhe i eireo na uisirbe.”

filltear ari an alt rom ren real ’ra os ro :—

“ 67. Toscurerhar bedg a *Tracht Fuirbthen* 7 doberat cloich cach fir leo do chur chairnd.”

“ An uair fgar eaderga uisirbean, beireann gac feair cloc leir cum capn do cul [ar uisled an tleibhe].”

“ 68. Ar dib fhaib dorigset a carnd i. ar ba bes carnd la diberg, 7 dano co finta a n-esbada oc Bruidin. Cach eo no thicfad slan uadi no berad a chloich asin charnd, co farctais immorro clocha in lochta no mairbfitis occi, conid assin ro fessatar a n-esbada. Conid ed armit olaig in tenchaa conid fer cach clochi fil hi carnd Leca ro marbait dona dibergaib oc Bruidin. Conid din charnd sin atberar Leca i n-Uib Cellraig.”

“ Ir ari a abair do rinnead a gar, i. mar gar beadar capn i vibfeirg ariu go uisiomair earfar iu beaderga eal di eir troda ag an mhrurin. Gac aon do cofar eal di eal iu beadar eal a eoc ar an eal, i gaoi nac fgar eal di eal cloc an tread do uisirbee aici; ari, ari an guma rom, do bi a eal aca care an meo do marbad vis. eirio eolaid an treadar gar feair i n-agat gac cloc ata i gar eal do marbad ve na vibfeairgai ag an mhrurin. ari ir ar an gar rom do hammigead eaca i n-Uib Cellraig.”

“ Se ro ir tuge umo ar an meo rin go rai Conaire ariu reanam ari an mhrurin nuar a cul ariu na naonbair vibfeairgai ari binn eadar. Ag tead a vual iu bi re, ari ir

neapb̄ ḡo p̄aib̄ r̄é t̄ar̄ L̄ife um an t̄aca roin, agh̄ur a p̄ád̄ ḡur ari Ábann Tóthair do b̄i an b̄urib̄dean mar̄ a b̄eaú teac̄ t̄roic̄eis ann ("ro-bói in Dothra triasin tech," "do b̄ioó an Tóthair agh̄ teac̄t t̄réig an t̄ig"). Com̄ voic̄ agh̄ur do ḡeoib̄aó n̄a n̄ib̄feap̄-ḡaib̄s rioḡ ari an méir̄ f̄in, caroé an t̄riéib̄ baill 'n̄-ari n̄d̄iúin̄e ór̄ib̄ agh̄air̄ do t̄aib̄air̄ ari, ari m̄oib̄ ḡo n̄d̄eanaib̄air̄ an arigam̄ ari an m̄b̄urid̄im̄, 'n̄á ari an áit ba ḡoip̄e ór̄ib̄ i n̄-oip̄ead̄r̄ Cuaib̄ann? If̄ ionann 'trácht' agh̄ur 'tráis̄'—f̄in é an t̄éanam̄ aitá ari an b̄focal̄ inou. Caroé an t̄riáis̄ óe Chr̄ic̄ Cuaib̄ann n̄ ḡoip̄e do b̄inn éadaip̄ agh̄ur 'n̄' Inb̄eap̄ L̄ifead̄? Inf̄iúdaim̄ir̄ an Léap̄rcáil ḡo ceap̄t c̄ruinn agh̄ur cao a b̄eaú 'n̄' b̄árr̄ agh̄am̄? Caroé an t̄riáis̄ do ḡeoib̄aím̄o or̄ coinne b̄inne h̄éadaip̄ ḡo t̄riéad̄? Tá, an t̄riáis̄ 'n̄-a b̄fuiil "Merrion Strand" mar̄ ainn̄ ari inou i n̄Gallib̄eap̄la. Niil i "Merrion Strand" aéct Gallib̄eap̄la do cuipead̄ focal̄ ari focal̄ ari "Trácht Fuirb̄then." An té Léap̄rcáil ón éaint f̄in, n̄í fead̄ar̄ an ḡeup̄p̄iò r̄é iongnaó ari n̄o n̄a c̄ cuipt̄iò, aéct mar̄ liom f̄eim̄ ve, 'r̄é t̄meaf̄aim̄ n̄a c̄ fuiil ann aéct l̄uio aiged̄anta. If̄ m̄or̄ ve ñeic̄b̄ir̄, ḡo veiñin̄, ionr̄ "Fuirb̄then" agh̄ur "Merrion," agh̄ur 'n̄ a n̄-ab̄rainn̄, ionr̄ "Trácht" agh̄ur "Tráis̄," aéct m̄á'f̄ m̄or̄ f̄eim̄, n̄ fuaib̄as le p̄ád̄ é, má inf̄iúctar̄ n̄a foscáil 'n̄a ḡceap̄t. 'Sé cuma n̄a Nuaib̄-H̄aeón̄se baó b̄eic̄te ari "Trácht Fuirb̄then" 'n̄á "Tráis̄ T̄uirb̄dean" 'n̄ó "Tráis̄ T̄uirb̄dean" —if̄ é an uara cuma n̄ ionbáint̄ ór̄in̄ ari n̄a hil-l̄it̄riúḡc̄iò do ḡeib̄teap̄ i rean-řep̄iúin̄ib̄ Gall̄oa n̄a t̄íre f̄eo. Cuijumír̄ f̄ios̄ aonoīr̄ iad̄ f̄eib̄ mar̄ do b̄uaillead̄ar̄ umain̄:—

Muryong, . . .	<i>Cal. Chr. Ch. D.</i> , 589,	A.D. 1334.
Myryong, . . .	" "	1379.
Meriyonge, .	" "	1332,
Meryong, Mereyong, Mereyonge, Merion,		" 1573.
Merionge, Meryon, Meryonge, Mirre-		
yonge, Mirryonge, Mirryong, Myrre-		
yonge,		<i>Ind. to F.—Eliz.</i>
Meriyoung,		Léap̄rcáil Petty. ¹

Fíillimír̄ ari an L̄it̄rius̄ḡaó n̄Gaeádealaó agh̄ur feic̄imír̄ cionnuír̄ mar̄ if̄ f̄eiv̄ir̄ é c̄uip̄ i n̄-ionann̄taír̄ leir̄ an L̄it̄rius̄ḡaó n̄Gall̄oa roin̄.

¹ mar̄ le -ng veir̄iò, if̄ veiñin̄ liom ḡo p̄aib̄ an n̄or̄ roin̄ 'fan̄ t̄reas̄-L̄it̄rius̄ḡaó Gall̄oa i n̄-aiḡair̄ n̄a f̄uaim̄ -n̄.

Ári an gceád roil ríor, iŋ léiri vúinn náé fhiil ré ári aon nór acht comh beag leir an gcumha ní Ghallta. Cuirimír a bhrúil 'ra téacs i ntoradh, agus gáé achtarriadh cuma 'na óidíod.

“53. Tracht Fuirbthi.” Ni'l aon achtarriadh cuma aíri rín ag bün an leacánadach, cé go mb'féríorír' do ńbeit aon 'na óidíod roin. Deir an Stócaoradh náé tuig ré aonuas ag an uile achtarriadh cuma thí 'rna láimhreapíbhí.

“58. Tracht Fuirbthe.” Siúé an lóig iŋ feadair eolair vóe'n leabhar ári fad i ntaobh na ceirte reo oíráinn. If é vo jinne eolair vúinnne go hálárité, tré n-a feabhar do éabhrusach an chéad achtarriadh cuma linn. Seo mar léigtear ag bün an leacánadach:—

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

“67. Tracht Fuirbthen.” Tá óá achtarriadh cuma aíri rín: “Fuirbthin, YBL. Fuirbthe, Eg.”

Fágann roin go rialb óá éadoi ári an ainnm iní an tSean-Ísleabhar, i. “Trácht Fuirbthen” agus “Trácht Fuirbthe.” If ríne vóe gheimidír “Fuirbthen” 'na “Fuirbthe,” agus vóréidéanach na ríean-gheimidírean caillte ag an uair a ceann. Tá an t-achtarriusgád roin i gcomhíomh le “Déirgíenn” agus “Déirgíre,” le “hUírléno” agus “Uírlé,” 7rl., 'na ngeimidír. “Fuirbthe” vób' ainnmneadé óó, agus “Fuirbthen” ba gheimidír, 'ra tóean-tárosaíl. 'Sé if mó iŋ iongadó liom ó'n Stócaoradh léigeannta gur ńab ré an cuma ériuallíigthe úd “Fuirbthe” 'na gheimidír éar “Fuirbthen,” agus an uair a ceann, i. an ríean-táirgeal ceart, ári lán-táirgeal aige, óá mb' aíl leir fén é.

“Muirbthen” a léigtear ag Eg., rín é achtarriadh vioib uile do leig ríun an péirótigthe linn. Nári b'ádóamhail an ríéal é, an t-ainnm a ńbeit lítrigthe marí rín aon uairi aonáin féin? Ni feadair vóe'n vóman bhráonach an bhréadófainn teacáit aíri i n-a éadair. Ni féadófainn, if vóis.

Seoibh, cionnúr mar vó jinne “Muirbthen” vó “Fuirbthen”? If ro-péirótigthe rín, im' é tóairim. Ainnm neamhgcneadé if eadó “trácht” 'n-ári vóil vó an focal leaganar é v'upróibhád nó v'fágsaíl upróibhád, i., an lítrí éofaigh báirte. 'Sé rín le ríab, cé gur “Trácht Fuirbthen” vó ríomháitai 'ra tSean-Ísleabhar, 'ré an cuma ári a n-abhairtí an t-ainnm acht “Trácht bFuirb-

then" (i. νο μέρι φυάμα "Τράχτ ὕψιρβτεν," ἀγαρ 1 οὐτόρ αν σέατριατάσ σέρο νέαδη αρι α λαιγέαν "Τράχτ ὕψιρβτεαν," "Τράχτ ὕψιρβτεαν," νάλτα μαρι ανέαρβαροε 'γα Μυρμαίν ινοιν ἐ).

Τάινις ατάρρυγδαό είλε ανη, ἀπ—ι ποειρεαό αν τηνιοτάσ σέρο νέαδη, ιρ νόσα. Όο μιννε "Τράχτ ὕψιρβτεν" νε "Τράχτ ὕψιρβτεν" ("Τράχτ ὕψιρβτεν"). Αινη βανοα ιρ εαύ "τράχτ," "η-αρι νύτέαρ νό αν φοαλ α τίγ' να θιατό ο' ανάλυγδαό ηό ο' φάδαίλ βυαιτε, .., αν λιτηρι ζοραις ηο φέιτηγδαό. Σαρι θόισιροε α μαλαιριτ νε μέριτεαέ 'ηά γο? Λε λινν "Τράχτ" νο θεάετ 1 ὕψιρβτοε 'γαν αινη 1 η-ιοναν "Τράχτ" ιρ εαύ νο μιννε "Τράχτ ὕψιρβτεν" νε "Τράχτ ὕψιρβτεν," μαρι ιρ ιοναν φυαίμ δοίθ.

[Αρι α γον φοιν αγαρ ιιλε, ιρ φέιτηρι νάλτα "ροχεν" α unction αρι com ματέ σέαννα. Νι φεαδαρι ο άρνατιν ηα ηαοι ὕψιρηνν εαν νο ὕψιρην "ροχεν," αγαρ α γάρο δυριαβ ιρ εορι νό 'γαν Νια-Σαεόιλσ δέτ "μοέσαν," "μο ζιον." Ιρ αιτ μαρι ατάρρυγδαό ανη έ, αγαρ ηαέ unction αον φοαλ ηοιμε 'η-α θιοεραό λειρ έ ο' ατάρρυγδαό. ὕψιρηνηρι δο μίνεοαό αν Στριασάναέ νύμην έ ηαηι έιζην.]

Σοιν νοισ αγαρ νο ζάνγταρ αρι "Τράχτ ὕψιρβτεν" 'γαν αινη ήι "Τράχτ ὕψιρβτε," γειν. "Τράχτ ὕψιρβτεαν," ταθ. "Τράχτ ὕψιρβτεν," μαρι θιο-ελαναό ηό θιαλλ ασα αρι αν ὕψιρην. Νιορ ܒ'ιν έ θειρεαό ηα νάλα ηιγε, ἀπ, μαρι ιρ λέρι νύμην αρ ηα εαοιθεεανηαί έαδγ-ραμλα ηο "Mirryyong," "Myrreyonge," "Mirreyonge," γηλ., ηά αιτ νε λιτηριγδαό ιαν, δυρι "Τράχτ ὕψιρβτεαν" (= "Τράχτ ὕψιρβτεαν" 1 ὕψιρην) νο ήι 'γα έαμτ ασα δά θειρεαό θιαρι θιαλ—cm. "ραιθ" 'γα τΣεαν-Σαεόιλσ αγαρ "ραιθ" ("ραις" 'γα Μυρμαίν) ανοιρ ανη, γηλ. Τυθραμαρι ηομαηη, αη ή ατά 1 λάρι ὕψιρην, δο ηιρεαέ, δο ηιατ ήε μαον ηό ὕψιρην αον φυαίμ νο ὕψιρην αρ, ηιρεαέ μαρι α unction ήε 'γα Μυρμαίν ινοιν. Νι'λ νε θειέθιρι ηιρι έαμτ ηα Μυρμηναέ αγαρ έαμτ έιαλην ανηρο δέτ δο ηοιμεάν-ραροε αη -τ- 'γα Μυρμαίν 'ηα ὕψιρβτεν, φειβ μαρι έομεάνθαρι έ 'γα ὕψιρην "ροιρβτε" (= "ροιρβτε" 1 ὕψιρην).

Συριμιρι δαέ λιτηριγδαό 1 η-αλτ α έιλε ανοιρ ατ-ηαηι, θιατό ηηη ηοιαιο, λε λιιέτ ήηι ηο ηιιγριητ ηιορ φεαρηι:—

- (1) Τράχτ ὕψιρην (= "Τράχτ ὕψιρην" 1 ὕψιρην),
- (2) Τράχτ ὕψιρην, (3) Τράχτ ὕψιρην, (4) Τράχτ ὕψιρην, (5) Τράχτ ὕψιρην, Τράχτ ὕψιρην, (6) Μυρμαίν, (7) Μυρμαίν, (8) Μυρμαίν, (9) Μυρμαίν, (10) Μυρμαίν.

Án tgráis 'n-a ntusctair "Merrion Strand" uirteí aonair i Sacrébéalra, ní'l ve fadu ná ve leitheas inniú a éct a bhfuil ve'n oiriadair nó ve chriostlaísc an évalain mar a bhfuil an tó baile biaótaíc Muirbhe ná Sean-Muirbhe aigur an Dúmhaíc (?). Aéct b'í Tgráis Muirbhean na gean-daimhriúe ní b'fáirringe 'ná roin i bhfuas. Tá a mian ari ainnmhiusádail baile Évalann go dtí an lá atá inoim ann.

Ari an gceád aomáirc, féadáitair ari an mbailé móir uí atá ari bhrusáid na mara i n-áinibh bhrúin Évalann, .i. an Chárraig Óuib. 'Sé an gean-daimh Sacrébéalra oo b'í aigur ná "Newtowne by the Strand" aigur "Neweton juxta Mare" ag tairriainig ari Laoine = "Newtown" atá beo inoim. Aonair, caróe ari "Strond" (.i. tgráis) é rím? Tá, Tgráis Muirbhean. Tuigim-ge ari an méid rím go mb'féríonn go raiáibh "baile nua Tgráis Muirbhean" aigur "baile nua na Tgráis" mar ainnmneadaíbh Gaeilge ari an Chárraig n-Óuib.

Rúo eile, i n-aice an baile móirí rím atá óa baile biaótaíc, .i. Muirbhe aigur Cnoc Muirbhean (?).

Tuilleadh fóir, if amlairí mar aitá "Meriyoung" cíof ag Petty i n-a léadaircail-gean aigur é comáraitheiscte roim an Rinn aigur Sean-Muirbhe.

If é rúo if iontaiscte óuinn ari rím go raiáibh "Tgrácht Muirbhean" mar ainnm i n-állóid ari an tgráis atá roim an Chárraig Óuib aigur an Rinn. If uisce, leir, suí b' é fadu na gean-úniúcte 'n-a nglaoisíteí Muirbhe (Muirbhe) uirteí, ó'n Rinn aigur ó na Cláiríadair go dtí an Chárraig Óuib aigur go Tír Lórigáin ó theas, aigur a tairgna ó Muir Meann raiáibh go Dúmhaíc bhrac, go baile an Muilinn aigur go comúinítear Óuinn Ógroma.

Léigteair mar ari an gceádúna suí fáid na níbhfeadhais Tgráis Muirbhean aomáid aigur go nuaicíodar rúairí ari "Leccaib Cionn Shléibe" ("Leca i n-áinib Cellaid," 68, "ceapnu Leca," iib.) oo b'í "i gceannfodúir ó'n tig," .i. ó'n mbhrúóm, aigur ó'n tgráis (Eg.), aigur suí éanfheadair ealain ann. Má ríeáitísear éorúde leitíuasáid na haité rím, beirí a fíor aigairíonn go cinnimh cá raiáibh an bhrúdean féin. B'í na haitéanna eile geo i ngeair ri leir, .i. "Seircenn hUairebeoil," "Tol Ghéirfe," aigur "Tírrait Carrá." If neascáir tathairt fúthas ro. Mar rím féin, béalra-fadu buille fá éanfodúim fá "Tírrait Carrá." If uiris liom suíab ionann é aigur baile an Tíobhráid ("Ballintobredd,"

“Balytybirt,” “Balitibyrt,” “Ballytybert,” “Ballytybirde,” &c. *Ind. to Chr. Ch. D.*, 1174-1684). Tá an áit rín i bpróirte Cille na Tráinigé i n-Uibh Bhrúin Cualann.

TASRA.

“68. Ar díb fathaib, 7pl.” Innistearán an rceáil roinnta ar Cháirnín Cloch uí Dúncaoda atá ar tóiríonnantibh ón únchais, .i. eacairí bheile ársa Cíoláit agus ar Cháirnín Cloch (i. rean-únchais Míle Siolla Mo colmáig). Níl ’ra meáin ríomh, ám, a deatá an rceáil céadonta do leabhair fíor na tíre tamall beag ríomh, i staireod go n-innríteadh ’ra neaireasod é ar áit eile éap an bhríomh-áit. Is deimhnítear náicí ríomh i gCáirnín Cloch uí Dúncaoda acht an capún tóiríonnantacsta (nó an capúnán eipíosantacsta) do chuir Siolláit ársa Cíoláit agus Siolleáil uasáin Dúncaoda cum tóiríonnantacsta. Agus Siolláit uasáin Dúncaoda do chuirneadh do gá leis.

"64. Gabsait na díberga iarsin tír": b'féríor gur mar reo baó éasait túimh **gallbéarla** éur ari rín: 'The reavers went inland.' Cm. "48. Is andsin trá dolluid Conaire mac Eterscéili *iar* Slige Chualand dochom na Bruidne." Iarsin = iar-sin .i. iar + an t-alta? Cár b'fios túimh náe "iartain" do bualfeadh ón túitcár umathu inip an cár eile? **Tairbheánnam** Eg. an éiall éasait túimh, .i., "Lotar immorro na díberga, 7rl." Níor b'ealaóda do'n rceáilairí a nádú ariú go dtáinéadar i tóir, agus an éisítear rín rocair aige 'rín iorain a 58.

ΔΙΤ-ΔΙΠΤΗΝΕΔΣΔ.

Πιλ' αυτον λέαργασάι ξαεθεαλάς αγανην πότι 'n-αρ β' ίνι τράχτι υητεί. Ιρ νόσα, ο' δ' θρυμή την, γυρισθείσεαν ναν θαστρέατα το έπιπλο πα τα háit-απημπεαδάτην θο χιμερατή πιον ιμ' αιτεί, ι γεάρ γο θεάνθρακαν πολάτην μόρα πα κοινην θερρατή μέρη το έπιπλο πα τα háiteannabής λάτιρεας βαιλι, ι λέαργασάι ξαλλας 'n-αρ μόρον γο ουτοεφαρισθι υητεί.

Δδοιμ Όύδαι ("δδοιμ Όύδαι,") την παρ ιη νειρεαναιτή βι απ τ-αιμη γεοι
ι μβέαλ Σαεσίγεοήι ι η-ηιθ Όύνασδ, .ι. ι ηγλεανη αι Smóil, 'γα θλιασδαι
1837), "in Dothra," the Dodder.

μυηθέ (“μυηθέ” ἀρ ἀν γεων-έωμα), Merrion, 1. ὅδ θαίλε βιάστας, βαίλε ασα 1 οτεανίτα να Καιρήγε θυίβε οργή αν βαίλε ειλε 1 οτρέο θαίλε άτο ελιάτ.

Seán-Mhainbhce, Old Merrion (Merrion) = mhainbhce i dtuaisceart Bhaile Átha Cliath.

Δια Ουμάδας (?), Sandymount. Η ρόδα συρ "Ουμάδα τηράξα μυιρβέαν" το βρύοντα ανηματικόν ταύρον.

An Chanaidh Óib, Blackrock, 1. baile nua na Trágsa.

Ceoc Muinntean (?), Mount Merrion (ainm eile ó Callary = Calraine ?)

An Rinn, Ringsend, ní fulán nó bí "Rinn Mumhcean" aip i bprao ó fion.

na Cláiríona, Irishtown.

CEAS LONTÁIN, Stillorgan.

76 **seosamh laoroe, trácht fúirbthen**

muir Meann, the Irish Sea.

Doimhneadh bharc, Donnybrook.

baile an tuisleann, Milltown.

Dún Órloma, Dundrum.

baile an tiochraio, Tipperstown.

cill na h-riáinrié, Kill o' the Grange.

cárnán cloch uí Ónchráða, Dolphin's Barn (Carna Clogh).

uí Ónchráða, Barony of Uppercross—cuiothu, aifil don éamáin.

Aircall Sall, i., Dyflinnarskíri, i. an t-údaras Sall Áchéa cliaice. Tá a phian ann fóir i. ‘the Barony of Dublin.’

seosamh laoroe.

bhinn éadaír mic éadóisaithe,

i n-oiríeara bheag.

AN IRISH FOLK-BALLAD.

THE following curious poem was taken down at my request and most carefully, several times over, by my friend Father *Seán Mac Óigmartha* (John Mac Dermot), of Castlerea, from the mouth of an old man named *Mac Uí Ruaidhri* 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 doun.

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 doun.

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.

Cáid é p'ó do b'í ari do óinéadri aghad?
 A cíur lílin gheal, 'r a rtóir,
 No cáid é p'ó do b'í ari do óinéadri aghad?
 A phlúir na b'feadri ó.
 Easraon do éas Nuala óam,
 B'í nim go eadó cíuairí ann,
 O! mo céann, tá fé tinn,
 Aghair caitíriú mé luirge ríor.

II.

Cáid é p'ó fágfar tú agh do máncair?
 A cíur lílin gheal 'r a rtóir,
 No cáid é p'ó fágfar tú agh do máncair?
 A époróde na b'feadri ó.
 Fágfaró mé cíuig púint aici,
 'S an leabharó leo tá fum aici,
 O! mo céann, tá fé tinn,
 Aghair caitíriú mé luirge ríor.

III.

Caro é ri' o fádgfar tu agh t' achtair?
 A chuirlin gheal 'r a rtóir,
 Caro é ri' o fádgfar tu agh t' achtair?
 A plúir na bfeadair ós.
 Fádgfaró mé cùis rúint aigse,
 'S mo ghearráinín beag bliadán 'se¹
 O! mo céann, tá fé tinn
 Aghur caitrió mé luirne ríof.

IV.

Caro é ri' o fádgfar tu agh do neirbhísearín?
 A chioróe na bfeadair ós.
 No caro é ri' o fádgfar tu agh do neirbhísearín
 A chioróe na bfeadair ós?
 Fádgfaró mé cùis rúint aici,
 'Súr an cóbhla ro le mo éadair. aici,
 O! mo céann, tá fé tinn,
 Aghur caitrió mé luirne ríof.

V.

Caro é ri' o fádgfar tu agh do neairbhíráitair?
 A chuirle gheal 'r a rtóir,
 No caro é ri' o fádgfar tu agh do neairbhíráitair?
 A plúir na bfeadair ós.
 Fádgfaró mé cùis rúint aigse
 Aghur rtíúráil mo ónútce 'se,
 O! mo céann, tá fé tinn,
 Aghur caitrió mé luirne ríof.

VI.

Caro é ri' o fádgfar tu agh do óráidírtin?
 A chuirle gheal 'r a rtóir,
 No caro é ri' o fádgfar tu agh do óráidírtin?
 A plúir na bfeadair ós.
 [Fádgfar] céann aca agh m' achtair,
 Aghur céann aca agh mo m' achtair,
 Béar ciongáil cùmhlóinair leó,
 O! mo céann, tá fé tinn.²

¹ This should evidently be left to the brother, as in the Scotch ballad, and rtíúráil a ónútce to the father.

² Chuir fé “Aghur caitrió mé luirne ríof” leir, acht iñ feadair amuig é.

VII.

Caio é ri' Ó fágsfar tu ag do ńeasn-ŕórtá¹
 Δ éuiflín ńseal 'r a rtóir,
 No caio é ri' Ó fágsfar tu ag nuała,
 Δ plúir ná ńfeadri ós?
 Ni fágsfaró mé riȝin ná rúint aici,
 Acht ifrionn taoi ńnítce aici,
 Cuiri rí ním ńso caol cnuaið ann.²
 O! mo ńeann, tá rí tinn.

¹ ńuńdairt rí an ńeado uair, "ag do ńeasn-ŕórtá," agur an taoia uair "ag nuała." ńuńdairt rí ńsúr b' é nuała ainn ná mná.

² ńuńdairt an ńeasn-ŕeap, "eagcon a ńus rí ńdam, agur b' ní ním ńso caol cnuaið innte [ann' ńuńdairt rí an eile] O! mo ńeann, tá rí tinn agur caitefiró mé lusge ríor," acht o' achnairis tigre é taoi atá ńuńdair.

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 congmála cuinge crábuid do Críst he. Docuaidh sel a do leasugud duine galuir, 7 mar dobí se ann, tarla saithe² beach dhó, 7 dobí corp Críst næmhtha aigi ann, 7 mar³ adcuannaic se an saithi doleig [se]⁴ an corp næmtha ar láir, 7 dotimairc se an saithi ina ucht, 7 doderuid se an corp næmhtha annsin, 7 dogluais se roime marsin. Et tarla dona beachuibh co ndeach-adur uada arís, 7 fuardur 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 sagartuibh ar n-a cruthugud⁹ gu maith do ciaraidh, os cinn cuirp Críst. Dala vero in tsagairt docuimh-nigh se an corp 7 docuaidh dha iarraig co himnidheach¹⁰ aithmhelach, 7 ní fuair eter he, 7 rob olc leis 7 docuaidh se da fáisidin 7 do mét na haithmhela dogob e dobi se gu ceann mbliadna ag aithrighi. Et tainic an t-aingeal chuigi a cinn na

Ms. READINGS.— ¹	modh	dilus	² saith	³ mar <i>is written over</i>
adcunnaic	⁴ omitted	⁵ beith	⁶ aturu	⁷ dohonoraid a
⁸ doroinnidar	⁹ crutuch ^v	¹⁰ himnibhach		

bliadna 7 do innis se dhó mar a roibhi corp Críost 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 docreiditar 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 *rothriall*, he writes *rothrial*, for the sake of the assonance with *fial*; ib., l. 24, *géil* (= *géill*): *tréin*; ib., 33^a47, *cialbuic* (= *cíall-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*; *cacaíd* 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* = *crläd*, gen. of *cré*, 'clay'; *triaar* = *triär*, 'a triad'; *Briaadh* = *Briäd*, a proper name.

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

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

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

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

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

It may not be superfluous to add that "Inber Scéne" means 'river-mouth of the knife' or 'knife-shaped river-mouth' (*scéne* being the gen. sg. of *scian*, 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 *Scíán*, from whom the estuary is said to have taken its name.

III.—HUMAN SACRIFICE AMONG THE ANCIENT IRISH

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

Both from the way in which *otáis* 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 áis*, which means 'all thy life'. For further examples of this phrase see my *Contributions* s. v. *áes*, 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 *ol* = *tar* AND *top*

In his dissertation *Über die lautliche Geltung vortöniger Wörter und Silben* (Greifswald, 1900), E. C. Quiggin was the first to show by examples collected from the Leinster version of the Táin Bó Cuailnge, 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*, *cín*, *gin*; *ol*, 'says,' interchanging with *or*, *ar*, *for*, *bar*, &c. In this way the well-known confusion between certain prepositions is to be explained, such as that between *do* and *di*, *for* and *ar*, *fri* (*re*) and *le*.

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

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

ac toidecht dam allmuir 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 Femin* stands for *Síd ar* (= *for*) *Femin*. It is noteworthy that in all three cases the change of *r* to *l* takes place before labials (*b, m, f*).

KUNO MEYER.

A PRAYER

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

- 1 Rob tu mo bhoile, a Comdi cride.
Ní ní nech aile, acht ri secht nime.
- 2 Rob tu mo scrutain i llo 'san-aidche.
Rop tu atcheur im cotlad caidhce.
- 3 Rob tu mo labhradh, rob tu mo tuicsi,
Rob tusa damsia, 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' ainer.
- 6 Rob tu mo didiu rob tu mo daingen.
Rob tu romtoga a n-aontaig¹ aingel.
- 7 Rob tu gach maithus dom curp, dom anmain.
Rob tu mo flaithus a nim occus i² talmain.
- 8 Rob tusa t' oinar sainserc mo cridhe.
Ni rob nech aile, a airdrig nime.
- 9 Co talla orm³ rondu⁴ it lama
Mo cuid, mo cuisle ar med do grada.
- 10 Rob tusa at' aonar m'[f]erann uais ammra
Ni cuinngim doine na maine marba.

¹ leg. óintaid

² leg. 'si

³ leg. ormsa

[⁴ leg. rom-dul?—J. S.]

11 Rob tusa dinsir cech selv, 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 flaithe nime, a gile grene.

15 Athair¹ inmain, cluin, cluin mo nuallsa.
 Mithig monuarán lasin truagan truaghsha.

16 A cride mo cridhe, cipead domnaire,
 A flaithe 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 comnайдি, nachamthí bét na bini.

Michél dia Luain labraimsea ; focheird mo menma airi.
ní re nech nošamlaimsea acht ré hIosu māc 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 gaithí gairgi.

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

Dia na haíne didíni Rumiél—rath reill—rocharus.²
ní abbair acht firinne, maith in cara rogapus.

Panchel i sSat'harnaib lim, céin beó arin mbith mbuilde

.³

In Trinoid dom anacul. in Trinoid dom shnádud.
in Trinoitt dom shæradh. ar cach nguin, 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. *focerd menma in coca tairis*, Lismore Lives, I. 1997, which Stokes translates: 'Then the mind of the cook reflected.'

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

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

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

TOMÁS P. UA NUALLÁIN.

Addenda, Ériu 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 soirchi sunt, ūair is hé in Coimdhí rascum, folīl mu menmain dia éis iter fedhaib fo áin[š]éis.
2. Ingnaidh abdul asromtha for mu chraidhi fo cerdba, mu beith mar atū re trell iter fidbadhaib Érend.
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 failid, bítis ainfir 'mailli frim.
5. Uch mar 'tū ! fighim mōr caor *ucus* cnú, is hé Ísacān romben, nī ibhim fleidh 'maille friu.
6. Uch is trūagh mar atú-sa ò chúan co cūan : failid cē romba-sa taun, anocht damh a ndīthrub fūar.

F.

KUNO MEYER

¹ leg. sunn

THE EVERNEW¹ TONGUE

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

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

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

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

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

W. S.

LONDON, October, 1905.

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

A: *ed Dottin, Ann. de la Société Finno-ougrienne* 22, 1900.

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* cumhachtai, as feochru *cach* ndracoin, as cennsa *cach* mac, as giliu grianuibh, as noibiu *cach* sen,¹ as diglaigiu feruibh, as boidhi *cach* māthair [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 sil 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 *conna* thess 7 a shoilse, *conna* blathaibh 7 a torthib la erg e samraidh doridissi.

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

Ar ro teclumad ceti airthir an betha .i. doneoch bái o slébib Abian conice trachtu⁴ Mara Ruaidh, *ocus* otha Muir Marb conici insi Sabairnd. *ocus* ba he lín in terchomraic .i. coic escoip .lxxx. ar *cethir* cétaib ar tri milib, *ocus* .ix. rig .lx. ar .ix. cétaib ar .iv. milib ar .l. milib 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 rearising 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 céuib seol findanart comindaib ordhaibh i mulluch *Sléib* Sion. Cóica ar nón cétaib ar cúc milibh do thuredhchaindlibh 7 lecaib logmaraib adhannaitis fri fursannad na cete, ar nach derbanad nach sin in cach aimsir. Coica ar dib céuib escop 7 coic cét sacart 7 teora mile do gradhuib ecaile, 7 .lll. mac n-ennac 7 coic cét airdrig *cona* sochraite remib. No thegtis medon aidche¹ i nHierusalem o gothaib co taigtis *cachoén* iarmerghe co ceoluib inna failti canar isna noibnellaib .i. *Gloria in excelsis Deo et reliqua*.

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

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

7. Talmaidiu iarsein co clos ni, ar ro bhatar sella in tsloigh oc frescse in delma, ar dorumenatar ba hairdhe *bratha*, co clos [47^b1] ni, in guth *solus* labrastar o bírlu ainglecdha *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 *cín* damna. Astoided *fogur* in gotha *amal* gair sloigh, *acht* ba soillsiu 7 ba gleu gothuib doine colleic. Tormaid uasin ndunad *amal* gair ghaeithi moire nad bu aidbliu comrad⁷ carut i cluasaibh caich colleic 7 ba binne ceoluib [in domain *P*].

¹ MS. aighte

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

³ MS. naigthe

⁴ MS. indeil

⁵ MS. 7 ara (with *d* above 7)

⁶ MS. etrachta fo

⁷ MS. cobraib

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

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

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

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

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

9. *Friscartatar ecnaidhi na n-Ebraide*, et dixerunt: Findamar uait do ainm 7 do thothacht 7 do dixnugud. Co clos ni: in Tenga Bithnua labrastar o ghuth aingleada: *Nathire uimbæ o lebicæ ua un nimbisce tiron tibia am biase sau fimbria 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. Tomraig in Coimdi co tuatha¹ gente do precept doib. Noi fechtas imruidbed mo tenga as mo chind la geinte, 7 noi fechtas donarrasar aitherruch do precept; *conidh* do sin issed mo ainm la muinntir nime, Tenga Bithnua.

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

Ro raid-seom: Issed labra s(u)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, immomrachtса cucaibsi, do reidigud daib in sceoil amrai atchuaid in *Spirut Nōiō* 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. Cr̄ist 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 Cr̄ist .i. i colainn cach duine.

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

¹ MS. tuathu

² MS. isinnaighthisi

³ leg. thenid?

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

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

He said: "That there is the speech of angels," quoth he, "and the language which I speak to you is that of all the ranks of heaven. As to beasts of the sea and reptiles and quadrupeds and birds and snakes and demons, they know it, and this is the 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 saltiness; 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 Coimdui darceand sil Adhaimh, 7 maní eseirghedh iar mbas, dolegfaide¹ in doman uile² la sil nAdaim la tíchtain in bratho, 7 nocha n-athgigned nach duil do muir na thalmain, acht no lasfatis nimhe conice in treas nemh. *Acht* tri nimhe ind richidh uasail namma ni airisfedh ann cin loscud. Nocho biadh talam na cenél de biu na marbh isin domun, act iffernd *co* nem mani³ thised in Coimdui dia tathcreic. Atbeltais na huili cen athnugud samlaid.

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

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

15. Co closs ni, in Tenga Bithnua labhrustair o berlu angelacda dicens *Læ uide fodea tabo abelia albe fab*, quod latine dicitur i. in principio fecit Deus caelum et terram; et dicit: *Ambile bane bea fabne fa libera salese inbila tibon ale siboma fuan*. Mall uile a thuiremh tresan Ebrai a n-aisniter ann. Nad ro bai ordugud inna ligboth. Nat ro bai talam cona 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 halmai, na biastai, na henlaithe, na dracoin, na nathraig.

¹ MS. dolegfaidi
⁴ MS. duile
⁷ MS. nat

² MS. uili
⁵ MS. nat batur quartu

³ MS. mane
⁶ MS. nat batur

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

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

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

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

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

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

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

Ro freair in Tenga Bithnua: Bai la hamrai *cach* duil .i. Dia cen tosach, cen fhorcenn, cen bron, cen aes, cen erchra. Ni rabí uair na haimser¹ na re nad² ro bai. Nocho n-oo, nochon sinu in *cétnu*, nach nochon 'robai 'ni ba decmaic³ do denam. Imroraid imradud. Nicon rabai tosach dond imradhud sin. Imroraid ni bad shairiu ara. [47^a2] n-aiciste a chumachta 7 a mhiadaml⁴ diasnese nad bai in nacha reduibh ailib, cenuid 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 .uii. ndealba ind richid. Doroine *dano* isind oenlo cuairt inna ndealb .i. domna dia ndernad in *doman*. Ar is delb chuairet-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 cruinne doralta na nime, 7 is i torachta doronta na *secht* muire immacuairt, 7 is i torachta dorónad⁵ in *talam*. *Ocus* i torachta cruinne doimchellat na renda roth cruinn in domuin, 7 iss i cruinde dhelbha atchiter na hanmand iar n-escumluth a *corpaib*. 7 iss i cruinde atchither cuairt in richidh uasail, 7 iss i cruinne atcither cuairt *gréne* 7 esca. IS deithbeir uile sein, ar is toruchta cen tosach cen forcend in Coimde ro bhithbhai 7 bhithbias 7 dorighne na huili sin. Is aire is i ndeilb cruinne ro damnaiged in *doman*.

20. *Dixit* pleps Ebreica: *Ceist*, cid ro boi isin cruinne chuairet-ildelbhaig ba damnaidh domhain?

¹ MS. haimsuir
⁵ MS. doronta

² MS. nat

³ MS. decmach

⁴ MS. inserts ba

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 chuaire toruchta domna domain i. uacht 7 tes, soilsi 7 dorcha trom 7 etrom, lind 7 tirim, ard 7 isiul, serba 7 aiglne, sonarte 7 enaire, 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-iffern² focetair co ndeochaid in t-archaingel³ dar reir 7 co n-erlai a rrecht ind rig dodrigne cosinn arbar diairmidi na n-aingel. *Ocus* co sin, ol se, ni dernad iffirnd, acht ro bui a damna i fusmiud isin mais chruinn ildealbaig as' terpad in domun cosnaibh uilib chenelaibh docoissin isin domun. *Ocus* dia fedligtis ind aingil ro imorbosaigsetar isind aicniudh i ndernta 7 isin etrachta angelacrai, ro soifide damna ind iffirn i flaith ligraig luachtidi⁴ *amal* in flaith na n-aingel noebs.

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

24. *Artibilon alma sea sabne e beloia flules elbiæ limbæ 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 Coimdui intan dorosat in mbith no regad duine⁷ dar a timna asbreth fris. IS aire ro ssudhighedh fial ind nime fri gnusi 7 sella daine arna hactis findfiud nime 7 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 etrachta solus nelda as nessamh dhuib as'toidi esca 7 esruth rind. Da nem

¹ MS. issindlogom

² MS. an tiffern

³ MS. an tarchaingel

⁴ MS. luachtigi

⁵ Ecclesiasticus xviii. 1

⁶ Genesis i. 7

⁷ MS. 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]judib as glaisiu *cach* ligdath, as sechtuairiu snecta as'toidi *grian*. Da nem aile luachtide lasardhai *for* suidib assa² toidet tenedrind doberat toirthigi i niulu³ 7 muir.

28. Ardnem tentide⁴ an uasaib-side is airdem dib uili *fora* *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 *foraib* inna toibaib dogluasset cichnaig inna torand 7 doinfidet luachtiu 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 gruadibh in nime atuaith.

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

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

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

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

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

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

¹ MS. 7 asruth Gaithnem

² MS. asna⁹

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

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

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

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

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

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

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

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

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

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

cuiredar gair imon anglend. Salmuir glas gleordai imacuairt imon talm *in* di cach leith togluaisse tuile \bar{z} aithbe [7] secas iltorad. Ata *dano* in tres lind i. lasarmhuir. Legtair asa nimib .ix. ngaetha *coindnualat* asa suan lxx. ar .iii. caraib ce *concanat* a thonmai iar ndiuchtradh asa shuan. Torwaid [jamal] thoruinn asa thonngar. Ni chumsana di thule \bar{z} thosach domuin, \bar{z} nocho bo lan acht dia *domnaig*. I ndomnach docuredar i suan *co* ndiuchtradar toraind inra ngaeth la techt in domhnaig Dia de nim \bar{z} la cocetal inna n-aing/ n-uassai.

34. Ataat *dano* ilchenéla¹ do muirib cen motha sein im theibut talman di cach leith. Muir dherg cetamas co n-ilar liac logmar, co laindred shola, co ndathaibh diordach, etir tire Egipt \bar{z} tire India. Muir gel gainmech *co* ndath snechtai tuaid im innisib Sab[uirn]. Rosaigh nert a thuliu *co* n-essreidet a touna cu airtriuth nel. Muir nemhthonnach dhub *dano* fo dhath deged, nach n-ethar rotn-ainic nocho tarmoi ass *ar* censhes nama la ettruma a retha \bar{z} nert a gaeithe. *Ois* cathu biasta² arrancatar ann.

35. Ata *dano* muir legthair [is]in faragi \bar{z} deis indisi Ebion, dicsi[gi] dir a thuliu la cetemun co tet far aitbe la gemredh. Leith-blia *in* far tuiliu, al-leth aili far aithbhíu dogrs. Eghit a biasda \bar{z} a bledmila³ i n-aimsir gebes aitbhe, \bar{z} dos-cuiredar i cess \bar{z} suan. Diuchtrait \bar{z} failtnigit la tuile, \bar{z} farbarat tiprait \bar{z} aibhne \bar{z} srotha in domuin, is tria glinde tiagait co taigt iarceir.

D 9, A 9 36. Ataat *dano* da cenel⁴ lxx., ol se, do tip-atuib ildelbdaib⁵ i talam. Tipra Ebion, cetamas, imshoi ilidatha fri haimsir carib en-laithi dogrs. Dath snecta fair o thurcbail g \bar{e} ne co teirt. Dath uainidhi *co* n-ildath nathrach o theirt co noin. Focardar i ndath tho'ai [48²] o nonai co fescur. Nach beoil blaiset *co* thic faitbiud na gen gairi *forra* i mbethaidh.

37. Tipra Assian i tirib Libia immisointgi cembrite do mnáib⁶ ciat aimriti riam.

¹ MS. ilchenéla
² MS. theibut

³ MS. bledmila
⁴ MS. cenel⁷

⁵ MS. gemredh
⁶ MS. ilidath

⁷ MS. teirt

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 finggaile *7* adhartha idhul *7* cacha cloini. *Nach* beoil no blaisset ros-la *for* feirg *7* escuinde. Nocha labair iarum *co n-aplat* a beoil i mmbron *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* epipt 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 aer 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 immodcinc*, noco ternann⁵ uadh.

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

D 10
p.374²⁴
42. Sruth Alien a n-indsib Tebe, tormaid *amal* torainn dogrés isind aidhchi⁶ ro genair Slainicid in betha i tirib Ebra, *7* mar atcloitsi innocht isinn aidhchi⁶ asreract Crist o marbaib. Coic cenela .lx. ar .ccc. do cheolaib issed tormas ann. Cach duine adconnaic dia *focus* ni ra labrastair iarum in cach aidhchi⁶ docein-Doadbanar as do nim thormaid.

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

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

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

¹ MS. Sheon

² This is very corrupt. *R* has here: Tipra ele ata a slíab Siuin, *7* ni faicter i dogres acht ac sirthuile 6 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 ficheat 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* tenedchuaírt gréne inna thoib. I cridhib inna ndracon tormthét fo mhuir arrecar dogrés. Nach duine a mbi laimh nocon rala uad, nocho labrunn goi. Ni thalla impi do lin na sochraidi a tabuirt i tech i mbi fer fingaili no adhartha idhal. Im trath cecha iarmeirghi dorddaid ceol mbind diná 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 ceithri craind dibsom i tomnaiter anim *7* cial *amal* bethaid aingel.²

50. Crann Sames cetamus, i comruc Ior *7* Dan, docuiridar tri toraid *cacha* bliadne. Torad ngelglas a torad toisech, derg a medonach, etract an déidenach.³ Intan is apuid a cetna torad is ann fhasas alaill asa blathaib. Nach n-esconn rotm-blaisi a thorad sin 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-blaiset a thorad noco ndeocheaid 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 dhec docuiret[h]ar in cach bliadain i. ligthorad *cach* mis. Uidhe *secht* samhlaithe doimthasa a bolud *Parrduis* (*7*) fortugedar a foscudh.

¹ MS. assrut darathchiter

² leg. betis aingil ?

³ MS. deiginach

⁴ MS. noptis

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

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

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

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

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

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

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

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 Sleibi Sion sund, ni cian uaib ita i ndeiscert in tslebiu i taidh. Ni fhuaratar *maic* doine co se a crann-sa o thosach domain *acht* oinlaithi *condiacht* crand do crochad Crïst, co mbu asa ghescuib 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-etrochtai 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 aisnither dun as doilig do creitiumh.

56. Co clos ni, in Tenga Bithnua: *Abia feble abia alitrian afen alpula nistien erolmea team* 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 dechaidsi,³ ol se, ba handsu do *creidium* a mmil mbeannach dobert an mhuiir la tracht Ceaphas ind aidhchi⁴ gene

¹ MS. sueth² MS. ana imdhuiugh³ leg. décidsi, 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 hindsi fodercatar fair, dorumenatar ba sléab no ardinis docorastar forsin tract. Dos-roimid sruth asind aill amal bidh a leastar 7 mid asa beluib oc anamduch .l. ar .ccc. adharc n-egfhind asa cind sair. Se radairc .l. gabais fot a delba, la tracht Ceaphas. Na hadharca sin tra ól coecat ar cet issed thalla in each adhairc diibh: marait cosíndiu in for cathrachaib-si, ol se. Ni bu andsa a scel-sa do creidiumh 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 tri ngaimlaithe di muirib no tirib [rosoich fosscud a eitedh intan sgailes uadha iat, P]. Forluathar ar ite oc accaill arna bledmila isin muir. Slebe gainme 7 grian it e guirte² in ogh docuirither iar ndothad. Libern co seoluib 7 ramaib dognither do leth ind ugha³ sin iarna madhmainm .lxx. .c. mile cona n-armaibh 7 a lointib issead bereas dar muir. Ocus ata sochuidi mor don tsluagsa fil isin ceiti-se sunn is i lleth ind uga⁴ sin dodeochatar dar Muir Ruadh. Na benaidh amhiris for Dia imm immut a mirbhol 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: Ni gua em, ol se, a crand co n-enuibh Scariath mert[e] a Choimde, mac na mallacta do cein. Atraract na [49^a2] n-ete forordha 7 cosna ceoluibh, atchuaid in fer-sa! Ata lem ni forchoimnacuir. Ceist, cid docelad a mbile i medon in maigi ar suilib caich?

60. IMshoi for tuaithbiul ar belaib an tsluaigh inna cete fadhes i ndeisciurt Slébi Sion, conacai ni fochétoir, in nel tendtighi. Do scai[l] in nel sin ara suilib, co n-acca in mbile cona ligthoir-thib: 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 peccthacha² sella[d] frisna lig a noiba. Madit a shuili inna cinn. Aitherr-uch dano iarsein don-ethand athach di ghoith tentidi,³ condecht 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 atamcomnaic⁴; et dixit: Andsa piana ardomthaat 7 ardomnet. Sirectach ligmag adconnarc nad conaccai nech riam. Ardecnach ro raidseam, maирg 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 ecnaire do trocouri 7 aprisci in adbhuir dian-ar-forcoimnacair, arna ecmonga ait[h]-ber fearga for ar n-aimiris. Ealgone adcomchaissem, acht ropu dall ar ar suilib in ret ingnad nat fetamar.

63. Co closs ni [49^{b1}] (in) Tenga Bithnua: *Na itho ad nacul lenisteia tibon talafi aia asfa bibo limbia flaune* i. A failti-si do coibdelchaib, eitir maccu 7 ingina ocus maithre 7 aithre, ce at agtha fo claireb 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.

D 14
64. Interrogauerunt sapientes Ebreorum dicentess: Indica nobis quod c[o]episti.

Co clos ní, in Tenga Bithnua: *Alea fas uide uala nistien alme ama faus elobi reba* i. Doroine Dia isin cethramadh lau da chenél .lxx. inna rind tairindredach nime la tenedchuairet inna gréne guires in mbith, co lluaithe goithe, co ceil 7 etracta aingel. Astoidi da mhagh decc fo thoibaib talman i lles cach aidhche,⁵ cuairt insin frisi ngaire tenedmhuir⁶ 7 cuairt fris'comruicet 7 frisa failniget arbair aingel iar n-etractai aidche.⁷

¹ nangæt ² MS. pedhuchu ³ MS. tentigi ⁴ MS. atamcomnaic 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 sroibhenedh imm na tuatha derga.

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

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

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

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

73. Toaitne isnaib dubglindib cosnaib srothaib sirrechtaibh dara ngnuisi.

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

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

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

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

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

79. Toidid iarsin inna maigi etrachtaib 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 fríbuaidh do cach dálí *P*

⁸ MS. immag

⁹ MS. nderuch

p.378⁹p.378²¹

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 illuminates the transmarine stream with tidings of the eastern waters.

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

76. "Then he illuminates 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 illuminates 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 atfesedh *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. Deichrimm¹ 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 *nō*² rouacht no rofhualacht³ *for talmain*.

86. Renda aili dano rethit *fri* tomoltad draccon doinfidet in mbith.

p.379² 87. Renna aili dano reithit co cenn .l. bliadan *condeget* aimser codulta doib. Intan gaibte⁴ *codlud* dos-lecet tuaith tenedmuir i nglindib inna nder. co cenn *secht* mbliadan *contuilet*, co ndiuchrat la gair na sanaingel⁵ 7 la gotha inna ndracon dogairet an glenn.

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

D 16 89. *Alimbea fones arife aste. boia fiten salmibia libe lib eibile nab lea fabe* .i. Doroine Dia isin coiceth la da cenél .lxx. do iallaib en 7 da cenél *sechtmogat* do milaib mara. Cach cenél dib *cona* deilb 7 *cona* bes 7 *cona* aicned foleith.

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

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

§ 34 ad finem ⁸ MS. attoidi ⁹ MS. teithbindiu ¹⁰ MS. aighthi

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

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

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

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

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

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

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

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

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

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

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

¹ Cf. § 29, *infra*.

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

^{p.379¹⁷} 92. Enlaithe Abuaidi a n-indsib *itir* airrther na hAffraice 7 nem. Ni thainic talmain ligdath na attoidet assa sciathaib, 7 nochu torchair eite asa sciathaib na cluim o *thosach domuin*, 7 ni ro thormacht a llín nach a n-airiumh. Bolud 7 midclos inna mblatha, 7 blas na *secht* finaband documnet inna ligmuigi, issed no-dos-sasa o *thosach domuin*. Ni chumsanat do coicetal cheol, 7 niptar scíth co tulaid medon aidche¹ la andort na n-aingiul assind niul.

93. Fosn-dailet iarum na teora² enlaithi .i. da en .lxx. ar .lxx. *milli* 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 trefhiltach⁴ 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 tictet 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 scardais fria cloissin, act suamuth 7 sirrect 7 toirrsi *co* n-epeltais la cai.

97. *Efi lia lasien ferosa filera leus dissia nimbile nue bua faune* [50^{b1}] *intoria 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 cethorea dealbai *fichet* for sil n-Adhaimh iar n-im[m]orbus.

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

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

⁸ MS. fogail,

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

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

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

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

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

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

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

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

98. "In the first place, the champions of the island Ebia. Six and fifty feet are laid in the length of each shape of them. They

mara, no gair chatha *nó* shloigh, *nó* chobordon ceol. Intan adregat asa suan sollsi[gi]dir a suile *amal* ruithnighudh rind. Forberat isnaib *muiribh* i tat, cu tochratar¹ a mbiasta 7 a mbledmila *for* tire dia sasad.

p.380⁶

99. Tuatha finna forlassardha'a n-indsib Odaib (?). Dothae-gat lasrai teined assa mbelaibh *fri* burach ferga. Doaitnet a suile *amail* chaindle teined *fri* aidhche. Astoidet a foilt 7 a cuirp *amal* snechtae fos-ceird i robane. Iasc a hilmuireibh cen bruith, cen fuine, issed ro-dam-biatha.

p.380¹⁰

100. Tuatha Ithier tuath Shlebi Caucaist. A mbeoil ina mbruinnibh: cetheora suile ina ndruimnibh.² Elscoth 7 rothes ina corporibh *conach* ro daim *nach* cenél aile.

101. Tuatha aile etrachtaí i tirib Asser. Airdiu *cach* ceniul decsiu a ngnúisi. Rossaig do binne a labhartha *conid* binde céoluib cobordon a sluag.

102. Tuatha deiscirt India co llaget a ndelba. An as sirem diib ni 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-imlinda. Ór as chainiu *cach* forloscud arrecar 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. Ni thallai do dainib im *fer* diib lin a sharaighthe ar nert. Rossaig meit 7 binde a ngotha *conad* airde

¹ MS. cochratar

² MS. mbruinnibh

³ MS. ngalu

awake not from their sleep, except for a sea-storm, or the shout of a battle or an army, or the sound of melodies. When they arise out of their sleep, their eyes shine like the radiance of stars. They . . . in the seas wherein they are, so that the beasts and monsters of (these seas) are cast ashore to satisfy them.¹

99. "Fair, very flamy tribes in the islands of Odab. Flames of fire come out of their mouths at the fury of anger. Their eyes shine like torches of fire at night; their hair and their bodies beam like snow which is cast into great whiteness. Fish from many seas, without cooking, without broiling, this is what feeds them.

100. "The tribes of Ithier north of Mount Caucasus. Their mouths (are) in their breasts: there are four eyes in their backs. Lust and great heat (are) in their bodies, so that (the womankind of) no other nation has endured them.

101. "Other radiant tribes in the lands of Asser. Nobler than every kindred is the sight of their faces. So great is the harmony of their utterances that the noise of their host is sweeter than (any) melodies.

102. "The tribes of the south of India, with the smallness of their shape. The longest of them only attain (to the length of) a cubit of five hands.

103. "The women that are in the mountains of Armenia, greater are their forms than (those of) any humans. They bring forth daughters only. Harder than (those of) any men are their angers and their valours in going to battle. At midnight they rise from their sleep: out of their mouths they loose flashes of fire; their beards reach as far as their navels. After their birth, gold that is brighter than every blaze is always found in their right hands.

104. "The tribes of [Ar]fones in the lands of Lybia. The pupils of their eyes flame in anger like sparks of fire. Not enough of men can come about one of them to overpower him by force. So great are the loudness and sweetness of their

¹ The Irish of this passage is obscure, the meaning of the verb *forberat* (leg. *forbenat*?) being unknown. The Rennes Ms. has: *buaidhrit an mhuir re silled a súl co tecait na bledhmlia a tir 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 cosmuil.

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 dosorsat, 7 ro bad ed in cland no genfed uadh mane tarmtheissed.

D 18

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 gnuisib retrann 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. .uui. tuath .l. ar cét fon mbith. Acht itat iltuatha fo muirib fon mbith.

D 19

108. Dixerunt sapientes Ebreorum : Indis dun do bailechro a n-ifernd ron-airlestair Dia *fri* pianadh na pecdhach.

109. Friscart in Tenga Bithnua : IS doilig eimh, ol se, a aisneis .i. cia no thindscanaind a aisenés o thosach domuin ni eicsind ria mbrath in soithar imcomaircidh uili amal rotn-gab. Rossaig cetamus do mheit in glinde 7 dia fhudhomnai cia do-comladh en bad luathiu 7 bud treisiu luamain iss ing [51^a] mara soissee cind mile bliadan a dhomhnai.

¹ MS. fuidbig

² MS. fighbudh

voices that they are louder than (any) voices and horns. At death they pour forth from their mouths a stream of wine. In their sleep they sing a plaintive melody to which nothing like has been found.

105. "Many shapes besides those have been set on Adam's race after the Fall. For the first man that God made at the beginning He created in His (own) form and likeness, and so would have been the children born of Adam had he not transgressed."

106. The sages of the Hebrews asked : "Tell us in order the number of the kinships which God has put upon His creatures."

107. "That in sooth shall be reckoned for you," quoth he, "to wit, two and seventy kinships of beasts under seas: two and seventy flocks of birds in the air: two and seventy kinships of beasts under forest¹: two and seventy kinships of snakes that crawl on mould: two and seventy kinships of fruits of the woods: two and seventy kinships of the faces of stars that have been cast around under heaven; two and seventy kinships of troops of angels in heaven; two and seventy kinships of the anguishes of the torments in the hells; two and seventy kinships of the melodies and bright abodes in heaven; two and seventy kinships of the languages in the tongues of men; two and seventy kinships of humans of Adam's race. Insomuch that, according to the number of tribes, this is their number—an hundred and fifty-seven tribes throughout the world. And under the world are many submarine tribes."

108. Said the sages of the Hebrews : "Tell us of the place of confinement in hell which God has designed for punishing the sinners."

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 chïcat Ceist*, Celt. Zeits. iv. 235. The number 72 (= 6 x 12) occurs often in Middle-High-German literature, e.g. *Zw n und sibenzig k nige*; *mit zwein und sibenzig kielen*, Orendel, 402, 411. For these quotations I am indebted to Prof. W. P. Ker.

² Cf. *The Tidings of Doomsday*, Rev. Celt. iv. 256.

110. *Elestia tibon ituria tamne ito firbia fuan.* Nocon fetar, ar se, cia de as lia, a fil do gainemaibh fo mhuiribh ann,¹ a fil do cheneluibh biasta² fri timdibe anmann a n-ithfernd.

111. Rosaig do meit in derchainte isnaibh pianaibh *conna* cumcat ainm De do labra and ar toirrsi *7 derchoiniud* la meit na pian *7 lia n-ilar.*

b. 381¹⁴
p. 381¹⁸
112. Rosaigh do meit in *teined* *7* in loiscthe *7* in tesa, a fil do lindibh isin domun, *etir* niula *7* srotha *7* aibhne *7* muire immon mbith, gia no dailte i ngliund na pian ni airdibhdhabhad,³ ar is ferg Dhe fhiches isnaib ifferdaib.

113. Rosaig do meit in rouachta ann, dia tarlaicthe athach uachta samlaid *for* deirc cuislinde isin mbith atbeltais a fil di enaib isind aiur *7* do miluib fo muirib *7* do cech anmanda biu fogebad *for talmain.*

114. Rasaig di ane in *teined*, dia tarlaicthe *for chusslind* ní de, a fuigbed⁴ do lindib forsin bhith, no *traigfedh* riamh: a fuigbed⁵ do anmannuib ann ro loiscfed la dechtaid in *talman* immacuairt.

115. Rosaig do meit inna ndorchai, dia tarluicthe ni dhe isin mbuth i. meit *maic imlesan* duine, a fuigbed di enuib ind aeor *7* do doinib *7* do bhiasaib *for talmain* ni fhaicfitis less na soillsi la bas.

p. 381²⁸
116. Rosaigh do meit na brentad i llochaib na pian, oin-banna *forruimfidhe* de i mbuinnib an betha, aní *forrificedh* 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 tissed 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 anmannaib a muirib 7 aeraib 7 talmandaib foscichreth [51^{a2}]
uili i ndassacht 7 ecodhnaighi la omon, *co n-epeldais de.*

119. Atá do meit inna sirecta 7 in broin 7 na toirrsi, dia tarluicthi ní dhe tria cuislind isin domon, ni boi di thete na mellche isin domun, na [di] gnuisibh carat, na failti na fin doda-roigse, *co n-epelud* cach cridhe thadhlibed la sirect 7 choi.

p.382¹

120. Cidh tra frisnairceb in soeth ni eicsind uile cenco cumhsanaind icca aisneis ria mbrath. Airm in na closs guth acht maирg 7 omon 7 sirect 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 gnuise. Fuidbech inna n-analai. IMet inna trichmech. Tiachra inna lámchomart. Tuilged inna nder. Sirect inna n-osnád. Uamhnuighi inna cride. Uathmhaire inna ndealbh. Timthirecht inna pian 7 a n-etrocuiri 7 a n-amaindsi 7 a n-aithisigi. IS loscud di cech leith. IS fubtad di cech leit[h]. IS gol 7 eigm di cech leith.

D 20

121. INterrogauerunt sapientes Ebreorum : INdica nobis de die iudicii, et quomodo distruetur mundus, et quo tempore distruetur ? 20

122. Friscart in Tenga Bithmua : IN brath imcomaircid-si ol se, ní mellach cid a comaithmet. Ar cid aingil nimhe ros-bi crith 7 uamun intan forathmentar 7 docuredar ar céill.² Ar is damhnai moirchreatha 7 uamhain na cóic ergala sescat ar .ccc. donaib teinethshliabhaibh do madmainf for talmandaib 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 *cōic* rind *secht*mogat ar .ccc. ar teora milib, do thutim asind nim.

126. In t-esca do shoudh i ndath folia.³ In grian do dhith a soilse.

127. Biaid do lín arbhair nime isind lo-sin *con* na ba cumhacta do nach oen⁴ ara tairchella rosc na ara coimastar a n-airiumh *acht* mad Dia nama.

128. Talgud inna fidbadh⁵ *7* inna slebe la anfud tentide⁶ di cech le[i]th.

129. Eigiumh inna mbiasta *7* inna n-uile n-anmunda in talman.

130. Fulged 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 pechtach oc nemeli frisin Coimdia ro craidset, *7* bid gairm fri fas doib, bid aithrigi iar n-assu.

135. Gair inna n-ithfernaidhe oc tosceud inna n-anmunn arcend inna dala, co ructhar breth *for* cech n-oen iarna airilliud.

136. Comorcuin⁹ na *secht* nime oc tuilged tria gaetha teined.

137. Cucligi in talman occa thochur dar aird *7* dar cenn.

138. Golfaduch *7* gair na ndemna *7* anmunn na pecduch oc iadhad ind iffrind *for*cenn [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 aidhche emh, ol se, asreracht in Coimdhui *7* doronad in domon, *7* is a medon aidhche doronad in cuairt ro ba damna¹⁰ don domun, *7* is a medon

¹ MS. tendtighiu ² MS. mmasclaibid ³ MS. fholu ⁴ MS. doen ⁵ MS. figbadh
⁶ MS. tentige ⁷ MS. mblegmil ⁸ MS. lá tragud ⁹ MS. comrорcuin 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.

0 Caidī
(p. 383¹)

aidche ro loingsigid ind namha do nimh .i. Diabol, *ocus* is a medon aidche doronad delbh duine¹ i Pardhas.

141. [51^b2] IS i medon aidche dorone Cáin in chétna fingail doronad isin bith.

142. IS i medon aidche ro teilced sroibthene fornaib coic cathrachuib fora n-immerar a mmuir teneth co brath.

143. IS i medhon aidche ro tindscan in diliu todail *for* in mbith.

144. IS i medon aidche ro celebhradh caisc inđ 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 mBéihil Iuda. *ocus* is a medon aidche ro crochad darcenn pecda Adaim *cona* shil, ár dorala amardhall aidhche² 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 rrobbhatar, *ocus* ro chuimhrigh in namhait 7 in malartaith³ 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 aidhche² conscarfaither.

151. IN Comdi, tra, atraracht o marbhuiibh isind aidhchi⁴ si na casc, is díaisneisi a chumachta *ocus* a nert 7 a mhiadhamla 7 a ghnimrad 7 a thimthirecta inna dhulibh o tosach domuin co forcenn mbratha. Ar a bhfil do biasdaib fo mhuribh, 7 do enlaithibh ind aiur, 7 do cethraibh 7 biasduib 7 doinib i talmain, 7 do ainglib i nnimib 7 do demnaib ind iffern, gí thinnscandais o thosach domuin ni eicsitis ria mbrath sechtmhadh a gnimrad De.

152. Ata do mett uathmaire a ferga cetamus dia craittea a menma co comairge⁵ fria muindtir dorrigena, ni fhoilsatis na talmandai in ferg sin. Ar dia taidhbed a ghnuis co bhfeirg doslecfitis nimhe *for* talmain 7 no traighfitis muire imon mbith.

¹ MS. duinn

² MS. aighthe

³ MS. malartaigh

⁴ MS. aighti

⁵ leg. coméirge?

midnight the Enemy, even the Devil, was banished from heaven ; and at midnight was made the shape of man in paradise.

141. "At midnight Cain committed the first parricide that was committed in the world.

142. "At midnight sulphurous fire was cast on the five cities on which the sea of fire is inflicted for ever.

143. "At midnight the Flood began to pour upon the world.

144. "At midnight the pasch of the Lamb was celebrated at Ramesses in Egypt.

145. "At midnight God's people went through the Red Sea, and Pharaoh with his hosts was drowned.

146. "At midnight Babylon was overcome.

147. "At midnight the Saviour of the world was born at Bethlehem of Judah ; and at midnight He was crucified because of the sin of Adam and his race : for great darkness of night came over the world from terce to none.

148. "At midnight a troop of angels came over the islands of Sab, and scattered mortality over the world.

149. "At midnight the Lord came to harry hell, and loosed the souls from the anguish and the misery wherein they had been, and bound the Enemy and the Destroyer of the elements, and the Robber and the Thief, and the Old Plunderer, even the Devil, in the depths of hell.

150. "At midnight the material of the world was formed ; at midnight it will be destroyed.

151. "As to the Lord who arose from the dead on this eve of Easter, unspeakable is His power and His might, and His dignity, and His deeds, and His services in His creatures from the beginning of the world to the end of Doom. For all the beasts under seas, and birds in the air, and cattle and [wild] animals and men on earth, and angels in the heavens, and devils in hell, though they should commence from the beginning of the world, they would, not, before the Judgment, have declared one seventh of the works of God.

152. "Such is the fearfulness of His wrath, in the first place, that if His mind were vexed and rose up against the household He has made, the earth-dwellers would not endure that wrath. For if He should shew His face with anger, the heavens would be cast on the earth, and the seas around the world would ebb, (and) the earth would perish so that nothing would remain

Archurad in *talam* conna tairised *nach* ret and. Flaithe nime 7 aingil fos-cichred i cess connach [52^a1] taidbsitis in nach airm. Ro fhorberad in t-ifferrnd 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 hIngne, in crith *forsna duilib* 7 *forsna hainglib* colleic 7 *for nimhib* 7 *for talmandáib cona aittrebthaidib*² 7 *forsna bledmhilaib* i *muiribh* 7 *forna iffernaib* ar uaman a chumachta 7 ar imdidnad na ro *craeditis*.

154. Ata do aille 7 edrochta a gnuisi i. dia ndercaitis a³ bhfil do anmundaib ind *iffirn for* etrochta a gnuisi ni airechdais saeth na pein na todernam ind *iffirn*. Ata do noibhe a dhelba *cech* oen no dercfad *for* a gnuis ni coimsaitis *imarbus iarum*.

155. Ata di etrachtu 7 ane 7 soilse a gnuisi intan astoidet .ix. ngraid nimhe, 7 bas etrachta cach aingel dib fo sheet 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 *bérla* no labhrad *cech* ae diib, ba sodaing do Dhia taithesc do *cech* duil diib inna berlu *shaindilius* 7 inna aicned fadesin ind oinuair.

157. Ata do aille a delba in Choimded i. dia bhfaillsigthe 7 dia tarlaicthe isna ifernaib imsoifitis *iffirn* i ligbotha 7 i taitnemh [52^a2] richidh amhail in flaith nemhdha.

158. Ata *dano* do li 7 etrochta a gnuisi asberthar *fri* cach n-anmain n-inglain dia ro ir Dia a dibad ceim isind adbai n-iffernaidi i lluag a thuile, ba handso cach pein *forsnaib* anmandáib i. tochumlud o gnuis De 7 *bithscarad* *fri* imchasin gnuisi De, oldas a fil do *crochaib* 7 *ilpianaib* ind *iffirn*.

¹ MS. *isforornaibh* 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 amlaird as diaisneisi a fhlaith 7 a findbiuth amal addaas.* Binde na gceol: failte na ngnúse: aille na ndealb: lainderdacht 7 forlasardacht in tsloigh: glaine na n-imraitti: endcae na n-anmann: airm in na clos guth fergai na format na sirect na saeth.

160. Cein mair, *tra*, gairther don flaith sin intan atbera fríu in Coimdui: 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 suauis 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 bochu na nochtu, na gorta, na íta: [52^b1] du in ná diuailse nech comacobor na comeicniugud broit na bidh, *acht* bith isin coiblid mair ordnighe tria bithu betha i frecnarcus Athar 7 Meic 7 Spirta Nób: du i failte na teora soillse ata dech leghair.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:]

D 22 (q.v.)

163. Atbert an Tenga Bithnua ré túathaib [fo. 74^a1] na nEbraidhe: is báegal díb an commórtus atá acaib ré Día, 7 impaidhi, a trúaghu,⁴ o bar comhmortus tráth no beithi in⁵ corp 7 anum ina ghell a prísúnaib bréna teinntidhi na pían, óir an fir-Dia forbthi forórdha doroine a ndúbramar d'ingantaib 7

¹ MS. digetur

² MS. maria

³ MS. declarabuntur

⁴ truadha R

⁵ int 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 énlaith 7 fomhórach 7 bethadach, 7 do šuidig¹ 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 sáer popul Móisi on Eígpt 7 Dauid o Golías 7 Iósép ón prísún, 7 intí do sáer na huile fháeisidech 7 fáidh 7 easpoc 7 martirech 7 confisóir 7 bannaem ar píanaib ó laim na Pairísíneach 7 na nIudaide² acar' badur a mbroid.* A trúaghu,³ ar sí, ní héider rim a r'airimh ri na n-aingel d'ingantaib 7 d'ilcinelaib examla ar doman.

164. Do bói in *Tenga Bithnua* ac síracallaim trúath 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 éisteacht ris. Óir do bí fogur binnesa na urlabra commá samaltá ré ceól aingel gach urlabra d'áchan ríu.

165. Adubert an *Tenga Bithnua* riú íarsin : *dabur tegusc docurid mhisí ó Críst. Adubradar túatha na n-Eabraidhe : dobernaít glóir do Día fá éisteacht riut, ar síat. Adubert an Tenga Bithnua : da mbeitis tengta in domain ris, ni fétfadais a cumdach mét mhaithisa in Dúileman, 7 na taigí-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] íarsin da cathrachaib 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 došuigid *R*

² n-iubaide *R*

³ truadha *R*

⁴ 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-ísiu, 3; al-lín, 17; a trecht, 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.

accail, 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-eíu, *I see*, atchitis, 2; atchither, 19; atchhiter, 47. Prototonic forms: -accid, 19; -actis, 25; -faicfitis, 115; -aiciste, 16; -aifcider, 161; -acces, 39.

ad-comchaissem, 62; leg. adcomcissem, lit. *we have struck*, and cf. *adcomcisset* (gl. offenderunt), Wb. 4^d15. adcomchu, adcomraig, 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?*

álgine, 20, *mildness, gentleness*, deriv. of *dilgen* 'mild, gentle.'

áill, 57; leg. *dil* or *ól*, 'cheek.'

aineolus, 18, *ignorance* (*aineólas*, P. O'C.), from the negative prefix *an-* and *elus*.

ainmnetach, 56, *patient*, deriv. of *ainmnet* 'patience.'

airbe, 71, 72, 74, *ribs*, airbhe i. asna, O'Cl.

airdem, 28, superl. of *ard* 'high.'

-airesta, 1, past s-subj. pass. sg. 3 of *aricim*, *I find*, pres. ind. pass. *arrecar*, 47.

airt-riuth, 34, from *ard-riuth* 'a lofty course.'

aithber, 62, *reproach*; aithbhear, *blame, reproof, censure*, P. O'C.; gen. aithbhír, Laws i. 20.

aitherruch, 9, 61, 74, *again*.

aithisige, 120, *disgrace*, deriv. of *aithisech* (is fán aithissech 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 aidche, 45, 147, *great darkness of night*, i tig amardall, 58; better *abar-dall*, O'Mulc. 7; Cymr. *afr*, Goth. *abrs*.

am-ires, 58, *unfaith*, gen. amirsi, 61; dat. aimiris, 62.

amirsech, 61, *faithless*.

anamduch, 57, leg. perh. a n-amduch, meaning obscure. P. O'C. has *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(n), infix pers. pron. of pl. 1, dian-ar-forcoinnacair, 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-eenach, 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 infixd 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. asréacht, 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 infixd pron. of pl. 3.

atbeltais, 113, 117; atbeldais, 116, = prototonic -epeldais, 118, *they would perish*.

at-cloit-si, 42, *ye would hear* (*at-cloinim*); -cloit-si for -cloid-si, pres. subj. pl. 2 of the deponent *rocluiniur*, q. v.

atchuaid, 11, 59, *has declared* (*ad-co-fáith*): see *ecius*.

at-fésed, 81, *he would declare*, 2dy fut. sg. 3 of *adfédim*: *Asc. Gloss.* 330.

at-genatar, 10, pret. pl. 3 of *aithgnim*, *I recognise*, with infixd *d*: cf. atgnead, LU. 124^a31; atgeóin, 71^a41.

athach úachta, 113, *a blast of cold, or extreme cold*: cf. *athach gaóithe* 'a strong wind,' *athach mara* 'a high sea, swoln 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. aitioitech (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 ainglecdha, 7, *angelic language*.

benaid amiris, 58, lit. *strike ye unfaith*: cf. *béim n-necnaig*, 63.

bennach, 57, *horned*, deriv. of *benn*, F. *horn*.

béoil, 38, 51, lit. *mouths* or *lips*, seems put for *human beings*.

bíast, from Lat. *bēstia*, pl. nom. *biastai*, 15, 98, gen. *biasta*, 129.

bile, 59, neut. (?) *an ancient tree*. In 54, *bile* seems a nom. pl. meaning *leaves*. Can it be from *bil* 'hair,' used metaphorically? P. O'C. has a *bil* i. bláth 'bloom, blossom, O. Gl.'

bith-bhai, 19, *hath always been*; *bith-bhias*, *who will be always*, 19; *bith-beith*, 63, *being always*; *bith-scarad*, 158, *eternal separation*.

blaiset, 36, *they taste*; no *blaisset*, 38, from *mlaiset*: *rodm-blaise*, 54; denom. of *blas*, 54. See *forblas* infra.

blaith, 54 (leg. *bláithi*?), pl. n. of *bláth* 'blossom,' 52, dat. *blathaib*, 12, gen. *blatha*, 21.

bóí: *ní bóí*, 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*.

brechtrád, 15 (from *mrechtrád*), *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 cacha 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-šamain*), dat. *cetemain*, 46.

cetheora, 17, 97, 100, fem. form of the numeral *four*, Cymr. *pedair*, Skr. *cátrasas*.

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*.

comacebor, 161, *concupiscence, desire*.

comaithmet, 122, *act of remembering*: cf. *foraithmet*, *taithmet*.

combríte, 37, *fertility, fecundity, pregnancy*, deriv. of *combrít* 'pregnant, prolific,' LL. 350*35.

combruithe, 12, gen. sg. of combruith, *boiling, concoctio* (?).

coméieniugud, 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, *conscarfa*ther, 150, b-fut. of *conscaraim* 'I slaughter, I destroy,' prototonic *-coscrain*; verbal noun *coscrad*.

con-ualaim, pres. ind. pl. 3 con-idn-ualat, 33, seems to mean 'they arouse it,' but is prob. corrupt.

cotamaipred (coth-dam-ad-breth), 9, pret. pass. sg. 3 of *conberim* 'I conceive,' with infix pron. of sg. 1, and perfective *-ad*; verbal noun *combart*.

credmag, pl. acc. credmaigi, 70, meaning obscure.

erithmil, 29. Lit. 'a shaking beast,' but prob. corrupt.

cubat eoic ndorn, 102, *a cubit five hands long*.

cucliffe, 123, 137, *tottering, quaking, swerving*; cucliffe SR. 6673.

cuimce, 149, *anguish*, pl. dat. cuimgib, 107. *cuimhge* 'narrowness,' P. O'C.

-cumeat, 111, prototonic pres. ind. pl. 3 of *conicim* q. v.

cur ré tuicsin, 165, seems to mean *understanding, comprehending*.

-d-, infix pron., sg. 3 do-d-rigne, 22; do-d-forlaic, 50; but ro-t-blaisi, 39.

-da-, infix 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-, issed ro-da-m-biatha, 99, seems a corrupt user of the infix *da* + the rel. {n}.

dar-leinn, 82, for *indar leinn*, *it seems to us*.

de-bruinniter, 57, pres. ind. pl. 3 of a deponent **do-bruinniur* 'I spring forth.' But an active *dubriinn* is in Ml. 81^e14.

deemaic, 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-banim*), 'I hinder': cf. *ni 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, 41^a9, 106^a12; compar. *díxu*, Fél. Jan. 7.

díglach, *vengeful*, deriv. of *dígal*, Cymr. *dial*: compar. *díglaiju*, 1.

di-uailse, 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 *doecmongaim*, *tecmongaim*, *I happen*.

do-adbat, 39, *displays*; **do-adbanar**, 42, *is displayed*; *tarbad-su*, 82.

docein, 42, *for long, o chein*, 14.

do-celad, 59, *would have hidden*.

do-eoas for, 146, *was overcome*, pret. pass. of *docuaid*, *has gone*, with prep. *for*.

do-corastar, 57, *it alighted*.

do-cuiriur, *I put*; **do cuiredar**, 50; *docuirethar*, 51; rel. *dochuiredar*, 52; **do-curidar**, 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^a14, *amal do-n-coisin* Wb. 17^b10. The older form of the prefix is in *di-choissin* Wb. 21^a3, *di-choisin* Sg. 209^b29.

do-cumnet, 70, 92 (from **to-com-meneti*), meaning obscure: perhaps 'they traverse,' root *men* 'to go,' whence Cymr. *myned* and Ir. *dia tomna*, i. *dia tí*, LU. 67^a: cf. *fomnatar* infra.

do-deochad-sa, 14, *I have come*, pl. 3, *dodeochatar*, 58.

do-éccim, *I see, I look at*, *dian, dercaitis*, 154, from *de-ro-en-cetis* (Strachan).

do-éthaim, *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-sem), *has created*, t-pret. of *dofuisim*.

do-fortai, 45, *spills*, prototonic -dortai, 56: verbal noun dortad.

do-foscaí, 30, *supports*, *nourishes*, do-d-toisged Wb. 9^a6; do-s-roisecht-sa LL. 25^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-infedet, 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-légaide, 13, 2dy b-fut. pass. of dolégaim, *I destroy*: verbal noun diligenn.

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.

dorrallad, 19, *has been placed* (?); dorala, 50; pl. doralta, 19.

-dortai: see do-fortai.

do-ruirmed, 14, perf. pass. sg. 3 of dorimim *I recount*: verbal noun tuirem, 15.

do-sásaim, *I satisfy*, do-s-sása, 92, cogn. with Ir. *sáith*, Lat. *sat*, Goth. *sóþ*.

doscaí, 60. See scáilim.

do-snai, 39, *flows*. Cf. Ir. *snaím*, Lat. *no, nare*.

dothad, 58, act of *laying an egg*, Cymr. *dodi* 'to lay'; *dodwy*, *dodwi* 'to lay eggs.' dothadh i. tíodhlacadh P. O'C., who cites Cormac s. v. Moghème, 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 *dub* 'black,' Cymr. *du*.

dulerath, 60 (leg. duillerath ?), *leafage*; duilirath, Salt. na Rann, 1364.

dunebaith, 148, acc. sg., *mortality*; nom. duinebad. Hence *duinebthach*, Rawl. B. 512, fo. 1^a1.

-eclius, -ecestar, 14; -eicsind, 109, 120; -eicsitis, 151; -eces, 3; prototonic forms of adcuaid, *he declared*, 11, 59.

éodnaige, 118, deriv. of *éodnach* 'non compos,' opp. of *codnach* 'sui compos.'

écráite, *hostility*, pl. dat. écráitib, 56 (*an-carantia); eacrada i. eascairde P. O'C. eg-find, 57, *face-white*: eg for aig, as in *do Chenel Eoghain eghfind*, Tracts rel. to Ireland i. 52; aigfind, 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.

esquinne, 38, *insanity*, deriv. of esconn, 50, *insane*: see conn.

escomluth, 19, = escomlud Fél. 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 mBreckáin: Rev. Celt. xvi. 158, ind esgal (gl. estus) Ml. 96^b11. P. O'C. glosses *eascal* by *anfadhbh* 'storm,' *fuaim* 'noise,' and *tonn* 'wave.'

esruth (es-sruth?) sín, 15, *dispersal, scattering of storms*; esruth rind, 27, *scattering of stars*.

-esserract, 11, for -esreracht, asreracht, 13, t-pret. of *asérgim* 'I arise'; escierghedh, 13, for mani esceirred.

-es-sréidet, 34, *they disperse*, prototonic pres. ind. pl. 3 of *assréidim*: cf. æsrusth (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 failtniget, 90, deriv. of *fáilte*.

faibhiud, 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. foderdtar, 36.

fo-dercaim, *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 fuilngsetar, 61.

foilte a cumachta, 156; leg. foiltige a chumachta.

foiltige cumachta, 97, *versatility (?) of power*, perhaps root *vel* 'to turn,' Skr. *vdlate*.

-fomnatar, 30, *subeunt (?)*, perhaps from deuterotonic *fo-monatar: cf. documnat supra.

fomórach, 163, *a sea-monster*; pl. nom. fomóraig, LU. 2^a45, 'a pirate or sea-robbler,' 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.

forbricce, 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-*.

forricfed, 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 *fortuigiu* act. *fortuigim*. Cogn. with Lat. *toga*.

fo-s-cichreth, 118; fo-s-cichred, 152, *it would cast them*, 2dy fut. sg. 3 of fo-cerdaim.

fos-ergitis (?): see foérgim.

frescse 7, for frescissiu, *expectation*.

fris-cartatar, 9, *they answered*, pl. of frisgart, 10; friscart, 66; ro frecair, 16, 21, 27, 49.

frisellgett, 107, leg. fris-selget, *fris-sleget, *they crawl on*: cf. ro selaig, Fled Bricrenn 31, perf. of slegim.

frisn-aircéb, 120 (*fris-n-air-géb ?*), seems the conjunct form of é-fut. sg. 1 of *frisairgabim, with infixd relative.

fubthud, 8, *threatening, frightening*, fubthad, *consternation*, Ml. 40^e2, fubthadh vel futhbhadh i. bagar, P. O'C.; fubtad, 120, = bútad, 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.

fusmild, 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.

fachtad, 131, *act of screaming*: iachtadh i. eighreamh na glaodh P. O'C., verbal noun of *iachtaim*, cogn. with *égim* and *arégim*.

iarcéin, 35, *after a while*.

íaserad, 132, gen. pl. *fishes*, collective of iasc, 99, *fish*.

-id-, infix pron. sg. 3, con-id-erslaic, 3.

-idn-, infix pron. sg. 3, con-idn-indsort, 61.

ifferd, 33 (pl. dat. ifferdaib, 112), for iffernd, iffern (ithfern, 116).

ilbuidnech, 72, *having many troops* (buidne).

ilchinela, 31, 163, *many kindreds* (cenéla).

ildelba, 31, *many shapes* (delba).

ildelbach, 19, 22, *multiform, many-shaped*.

imdbinm; *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* (imtíag).

imme-ro-iad, 72, *has closed round*, perf. act. sg. 3 of *imm-iadaim*, 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-eing, 40, *goes round it*; -eing from *cengim*, cognate with Germ. *hinken*.

immomrachtса, 11, *has driven me*, t-pret. of *immagim*, with infix pron. of sg. 1: cf. foridracht, 61, and *immaict* (gl. *iecit*), Thes. pal.-hib. ii. 497, verbal noun *immain*.

immorbosaigim (-iur ?) *I sin*, s-pret. pl. 3, ro imorbosaigsetar, 22; denom. of *immorbus*, *sin*, 97, 105, = iomarbhás, P. O'C.

immoroilged, 11, immo-ro-foilged, *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 (?).

imruidbed, 9, *has been cut out*, imm-ro-di-bed, pret. pass. of imdibnim, q. v.

imsitnib, 27, pl. dat., meaning obscure: bathing in *imsitin* is prohibited in the Rule of the Culdees, LB. 11^a. Obscurum per obscurius!

imthá, 11, *so is*, Laws passim. *nímtha* '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, 1. 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^a5, *insarta* (gl. *impactum*), 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 *labrai* or dep. *labratar*), 38.

labartait, 10, *they will speak*, seems a t-future, like *do-nn-esmart*, Thes. pal.-hib. ii. 322, and *comart*, LU. 74^a ad fin. Cf. perhaps the Skr. periphrastic future.

labrur, *I speak*, pres. ind. sg. 2; *labraither*, 10; *labrastar*, 7, rel. pret. sg. 3.

i mbi láim, 47, *in whose hand it is*.

-laimemmar, 55, *we dare*, pres. ind. pl. 1 of *rolamur*, *-lamiur* audeo.

lainerdacht, 159, *splendour*, deriv. of *lainerda*, glänzend, leuchtend, Wind. Wtb.

lainedred fola, 34, *brightness of blood*.

lasar-muir, 33, *a sea of flame*, see *forlassarda* supra.

latur, 149, *robber*, from Lat. *latrō*, whence also Cymr. *lleidr*.

legtair, 33, 98, *are laid*, sg. *legthair*, 35, and perhaps 161, where it is translated as if it were *légtair*.

légs, *brightness*, *ni faicfitis less*, 115, 'leos or rather leas i. solas no soilse,' P. O'C.

les, 64, 66, meaning obscure; *lés* *cach aidche*, 64, *fri les* *cach n-aidche*, 66.

libern, 58, *a galley*, *libhearn* i. long, O'Cl. from Lat. *liburna* 'brigantine.'

lifén, 12, *colour* (?), obscure and probably corrupt.

lígboth, *beauty* (?), *colour* (?), gen. pl. 15, dat. pl. *ligbothaib*, 17, 107; acc. *ligbotha*, 157.

ligdath, *beautiful colour*, 27, 39, 90, 92; gen. *ligdatha*, 60, pl. *ligdathaib*, 12.

ligdata, 90, f. *beauty*, *lioghdha* i. *alainn no mín*, P. O'C.

lígmag, 61, 92, *a beautiful plain*. **lígthorad**, *beautiful fruit*, pl. dat. *lighthoirthib*, 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 loingsigid, 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. luáichtidiu, 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 malart i. drochordugud, O'Dav. 1236.

marbdatu, *deadness*, gen. marbdata, 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.

midechlos, 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.

mimasclach (gl. *cardo*), Sg. 62^b6, pl. dat. mimascaigib, 124.

mmo, 62, *my*, = Skr. *máma*, 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.

móirchrith, *great trembling*, gen. moirchretha, 122.

-n-, infixed pers. pron. sg. 3, do-n-aidle, 45; no-n-ithed, 54; do-n-ethann, 61.

-n-, infixed rel. pron. acht ro-n-ithed, 54; is slan fo-n-acoib, 91; bailechro ro-n-airlestar, 108.

nacha, dat. pl. 16: cf. *cacha supra*.

nélida, 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 labraither, 10; no blaisset, 38.

nóibnél, *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. *bhānu*.

ro cluniur, *I hear*, imperat. pl. 2, cluinid-si 7, dia cloitis 96, closs 120, clos 159.

-rodead ar, 39, rodadar (?), from ro-déchatar (?), *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 eum* Ml. 102⁸, seems an idiom meaning 'so great is,' 'such is': cf. atá de.

ro-t-blaisi, 39, 50, *has tasted it*: see blaiset supra.

ro-thes, 85, *great heat*, tes, gen. sg. in tesa (gl. *caloris*), Sg. 5^a8.

ro-úacht, 85, 120, *great cold*; uacht, Thes. pal.-hib. ii. 315; ócht, Wb. 10^a24.

ruithnigud, 98, *conflagration* (?), *radiation* (?): see roithne supra.

-s-, infix pron. sg. 3 fem. ro-s-biadh, 81; manu-s-beth, 81; fo-s-ergitis, 5; fo-s-ceird, 99; fo-s-cichreth, 118, 152; do-s-roimid, 57.

-s-, infix pron. pl. 3 ni-s-taidlibead, 51; fo-s-cerd, 84; fo-s-ceird, 88; fo-s-cichreth, 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*. saindiles, 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.

sciáth, *wing*, pl. dat. sciathaib, 92; gen. du sciáth (gl. *alarum tuarum*) Ml. 39^a21; dat. hua sciathaib (gl. *pinnis suis*) Ml. 39^a23. The dimin. *sciathán* is commonly used, P. O'C.

scinniti, 52, *pips, kernels* (?), corresponds with *sgeallain* in P. P. O'C. has *scinnide*, hence *scinnideach*, but does not give the meanings of these words.

secht-chuairt, 29, *having seven circuits*.

secht-delbach, 95, *septiform*, gen. sg. m. secht-n-delbich, Thes. pal.-hib. i. 496.

sechtmogtach, 95, *septuagenarius*, deriv. of sechtmoga, 17, *seventy*, gen. secht-mogat, 89.

secht-uariu, 27, *seven times colder*.

sen in the phrase noibiu each sen, 1, hardly means *old*. The context here and in § 87 indicates a word meaning *saint* or *holy*. Should it be *san*, "pro sanct 'holy,'" O'Br., a loan from Lat. *sanctus*, like Prov. *sains*, Ital. *san*?

sen-aingel, 87, *holy angel*: see sen, and cf. na n-aingel noeb, 22.

sen-brataire 149, *an old plunderer*; brataire, deriv. of *brat* 'prey, plunder.'

ses, oen-shes, 34, *a boat*, properly a *bench or rower's seat in a boat*.

sín, *weather, storm*; ar nach derbanad nach sin, 4; gen. pl. esruth sin, 15; gen. sg. uacht síne, Fiacc's h. 27: Cymr. *hin*.

sfr-acallam, 164, *a long colloquy*.

sirecht, 159, *sadness, music*; gen. *sirechta*, 119; acc. *sirecht*, 119; *sirrect*, 96; *sireacht* i. *truagh*, P. O'C. Cymr. *hiraeth* 'longing.'

sirechtach, 61, *sad, musical*; *sirrect[ach]aib*, 73; *sireachtach* i. *ceolmar*, P. O'C., who explains *sireacht* as 'the melody or harmony of sirens (!).'

sirrectcheol, 104, *a plaintive melody*.

-sn-, infix pron. pl. 3 *fo-sn-dailet*, 93.

sodaing, 156, *easy*, opposite to *dodaing* 'schwierig, gefährlich,' Wind. Wtb. *dodhaing* i. *doiligh no docair*, P. O'C.

soillsigfí, 155, *it will shine*, b-fut. sg. 3 of *soillsigim*, denom. of *solus*, pres. pass. pl. 3, *soillsidir*, 98, leg. *sollsigitir* (?).

sroibhene, 68, 142, *sulphurous fire*; *sroibhened*, 120; *sroibh* (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*. Fél. 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-théissé, 105, *would have transgressed*, 2d past subj. sg. 3 of *tarmtiag*.

táthaid, 149, *thief*: perh. a scribal error for *taid* (gl. fur), Sg. 47^b9.

tathcreic, 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*. *tenedchuairt*, 47, 64, *fiery circle*. *tenedmuir*, 64, 87. *fiery sea*. *tenedrind*, 27, *fiery star*. *tenedsliaib*, 75, 122, *fiery mountain*.

-terbrui, 44 (to-air-brúi), *breaks off*: see *brúim*, Wind. Wtb.

-ternann, *escapes*, 40 (to-erna).

-terpad, *was separated*, 22; verbal n. *terbadh*, O'Dav. 1517.

-tesimtis, 15, *they would pour*, prototonic form of *do-essimtis*.

1. **téte**, 66, *which goes*, rel. form of *téit*.

2. **téte**, 119, *warmth, luxury, comfort*.

tethacht na ngaeth, 54, *tethacht thorainn*, 124 (**to-ethacht*) *aditio*.

tiachra, *affliction*, tiachra inna lámchomart, 120, v. Féil. Oeng. Ap. 29, deriv. of *tiachair* i. doiligh, O'Dav.

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; rotm-blaisi, 50; co-tn-ocuib, 93; amal ro-tn-gab, 109: see -dn-.

tobron, 2, *grief*, a scribal error for *dobrón* (?).

tochur dar aird 7 dar cenn, 137, *turning up and over* : cf. -tochratar, 98.

todail, 143, *a pouring*, Trip. xlvi, pl. dat. todalib (gl. austibus), Ml. 30^d1, verbal noun of *doddalim* 'I pour.'

tóidim, *I shine, I beam*, toidet, 27, 71, -toidi, 27, toidid, 69: cf. Cymr. *tywydd*, O. Bulg. *vedru* CZ. iii. 281.

-toidli teined, 103, *splendour of fire*, toidhle, *splendour, lustre*, P. O'C. Or is *toidli* pl. of *toidel* (?).

tóiniud, 133, *act of coming*, gen. téiniuda, 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.

tomraig, 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 thorachta (gl. ad similitudinem uasis fictilis) Ml. 18^a11.

torad ngeglas, 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 *tritheamh* 'a fit of coughing' (Dinneen).

tuathbel, *withershins*, dat. sg. for *tuaithbiul*, 60 = for *tuáthbiul*, LL. 277^b27.

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-cheann*, 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 *tursiinech* (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 haisnísen*, LL. 238^a, deriv. of *úathmar* 'terrible,' and this of *úath* i. ómhan no eagla, P. O'C.

urgal (aurgal, irlgal), *arena*, dat. *ergail* (gl. *scammate*), LH. 3^b, pl. *urgala*, 30.

-us, affixed pron. pl. 3, *gaibthius*, 83 (**gaibith-us*).

-usn-, infix 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 Flavus Fergusiorum*, part I, fo. 12^a1. The third is: *dobeirid ainmighi na-mara gair mor 7 dochluinter 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 Flavus 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 For 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 .i.iiii. *hingnad* .x. *mil mor do cur Muir Torrian fo[r] tracht Marahen*, 7 *muidhi tri srotha asa bel* i. *sruth loma 7 sruth ola 7 sruth fina*, 7 .l. *adharc ro baidh fair*, 7 *ol* .l. *ar cét 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 Flavus Fergusiorum*, Part I., fo. 12^a1.

137, § 120. P. 127, § 20. *Abundance of sulphurous fire*.—Cf. *þær bið swefle fyr*, *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 *ȝ*, *ð*, *ð*, *m̄*, 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 molait cāch
 fát chādhus is fát chonāch :
 días méirseng, rob mīn a nglóir,
 dá rīgh Ērend fát altóir !

Toirrdelbach don leith deis di,
 Rúaidri don leith aird eili,
 días gairmīn gan táidhi treall,
 dá airdrí[g] áilli Eírend !

On c[h]randchaingel síar ár sin,
 leabaid mic Rúaidri rathmair,
 slat óicfir dobí ar brogadh,
 rí cach cóicidh Conchobor.

Diarmait mac Maghnusa Móir.
 dár ordaigh Ísa onōir,
 craeb do chin ón Áed Engach,
 táb re táeb is Toirrdelbhach.

A lec-sa leptha Gúaire,
 Roghellach fót úir ūaine,
 Muredhach, Tadhg na trī Ros,
 Indrechtach fút is Fergos !

Murghal is Tomaltach trén,
 Muirges fot mûr, mór in scél,
 dorat Día cádhus do Chlūain :
 na rígh áilli re háenúair !

3. grés MS. ; ghreis H 4. inar ches H 7. roba MS. and mīn added below line ; roba mīn glór H 9. leadh abos di H 11. taidhe a tenn H 13. chrann saingil H, leg. íar sin, H 16. ri ar an ccogiedh 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 rígh naille H

TRANSLATION

O cemetery of the warriors of Conn's Half, which of thy nobles do I not extol ! O sanctuary on whose floor is no stain!¹ O place wherein Ciaran suffered !

O great temple which all extol for thy dignity and thy fortune, two with tapering fingers,¹ mild was their glory, two kings of Erin, are under thine altar !

Toirrdelbach on the southern side of it, Ruaidri on the other lofty side, a fierce and gentle pair, without stealth for a while, two comely high-kings of Erin.

Westwards from the chancel then, the bed of Ruaidri's son, the bountiful, a young scion who was prosperous, the king of every province, Conchobar.

Diarmait son of Magnus the Great, for whom Jesus ordained honour, a branch which sprang from Aed Engach, side by side with Toirrdelbach.

O flagstone of Guaire's bed, under thy green sod are Ragallach, Muiredach, Tadg of the three Rosses, Indrechtach and Fergus !

Murgal and Tomaltach the mighty, (and) Muirgius (are) under thy wall, great the tale. God hath given dignity to Cluan—the noble kings at the same time !

¹ An epithet for kings ² Dinneen has as one meaning of *treall*, “a ‘turn’ in one’s character”; but cf. SR 2291, 4593, 6697, 7993, and Serg. Con., Wi. 33, 29, where this rendering would hardly apply; Hennessy translates (?) *gann taidhe a tenn*, ‘of unlimited power’

A lec na righ n-úallach n-ard,
 fút atát cuirp na trí Tadhg,
 fút atát fós, is fir dam,
 trí Conchabuir, dá Chathail!

30

Is fút atá int Áedh Engach,
 creachaire thellraig Temrach !
 Atát fúd, foillsighther rath,
 Diarmait, Cathal is Cellach !

35

Atát fát lic 'na luighi
 O hEidhin flaith Finnmuighi,
 Domnall is Tadhg a hEchtghi,
 Aed Balbh, Aed mac Indrechtaig !

40

Is deich rígh *fíchet* uili
 do lucht réime rígraidhi,
 do ríghaibh Crúachan do chreit,
 fo leic na rígh at reileic !

Rúaidri 'san tempul-sa tess,
 Diarmait mac Taidhg cnes ré cnes,
 Conchabor Áedh cend a cend,
 dā mac Rúaid(ri) rígh Érend !

45

Brían Breifnech, Mathgamain mīn,
 Muirghius fon leic cétna atchím,
 muinter nár ér nech um ní,
 lucht tempuil ríghda Rúaidri !

50

A lec mór hūi Maelrúanaigh,
 do dechain ní hord ūabhair,
fíche rí[g] 'sa cenn fat crois,
 atá fón úir do dúnois !

55

A lec Chūana ūi Cellaig,
 maith ord in c[h]ruidh rodcenraigh,
 ocht fir déc do gléiri glan,
 ò 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. bhmhuijhe 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 riogh⁷ Ruaidhri H 53. morsa H 54. tfeucháin is fá
núadh ghoile H 55. sa ccinn H 56. ata san núaimh do dhuanas H
57. H omits this stanza. ms. has *ú*a

A lec úa Taidhg an Teghlraig,
 sáer in lucht-sa ria lenmhain,
 sé fir déc do gléiri glan,
 ó Tadhg Chúana co Cathal !

A lec-sa úa *Concenaind*,
 do folchais firu férainn,
 secht firu dēc do grés gel,
 fót reilic ālaind aingel !

Atáit fat úir cháidh, a chell,
 dá ollomain na hÉrend,
 mac Coisi ar nách cúala smacht,
ocus Cúcúana *Connacht* !

A t[h]empail cháidh *claindi* Néill,
 re lind Diarmata drechréidh,
 cōica rí[g] nocha gréim bec,
 ised dotríacht, a reilec !

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 !

A reilec.

Doráidset clērigh Clúana,
 ná gabh dūin[n]e do dūana,
 gabh dōib féin agá fedaibh,
 dán sochair sīl Muredaigh !

Berim-si an sāethar ár sin
 co Cathal hūa *Conchobuir*,
 ó dho obsat clērigh Clúana
 a sochar, a sendúana.

61. A leac uí Thaidhg an teghlraighe: fa sáor do lucht re leanmuin: flaith ar fícheadh fud ata: do cloinn Tomulta mo ghradh: tair fine Breifne do siorghnath H
 65. H omits this stanza 69. Ata fat úir chaidh cheall: dollamhnaibh

O flagstone of the descendants of Tadg of the Household, noble this folk to follow them: eighteen men of pure excellence, from Tadg 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.

uaise Eironn: mac Coise air nach geualla smacht: ag cú chuainne 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,
rochtain rígh Tūama 'gátám,
ó bochtaibh Clūana Cíarán.

90

Gur coiméta *Críst* na cerd
mac mo ríg *Cathál* Croibhderg !
gur sáera Día inté da tic,
isé is riar do cach reilic !

95

A reilec.

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 ūigi,² aslondath nī dis,
ferr umla, ferr āilgena, ferr eslabra fris.
3. Ba dechmadach pīmedach, do brīathar bad³ fir,
nī farcba nī ar do chūl⁴ do dlīged 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 adbchloss do dōinib,⁷ ba ar Dīa gacha ndēne.

TRANSLATION

1. If thou art a husbandman, be prudent, be benign unto all ;
bid guests welcome, though they should come at every hour.
2. Since every guest is Christ,—no trifling saying ! better is
humility, better gentleness, better liberality towards him.
3. Pay tithes and first-fruit, let thy word be true, neglect
nothing^a of the law of the King.
4. What thou givest for God's sake to the strong or weak,
... do not boast, for thou wilt get its reward.
5. When thou performest vigil, fasting, prayer, alms, let it
not be for glory before men, let it be for God whatsoever thou do.

KUNO MEYER

¹ haidedu ² oedeg ³ bat ⁴ cul ⁵ 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 “Fer-chuitred 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 Cuailnge*, 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. inraig¹⁸ la cach in¹⁹ rig²⁰ sin. Ceathrar²¹ mac²² lais .i. na tri findeamna²³ (.i. Eamain²⁴ ræd²⁵ nach dealraigther, 7 d'aentairbirt²⁶ rucad²⁷ .i. Breas²⁸ 7 Nár 7 Lothar a n-anmand,²⁹ 7 is iad³⁰ dorigni³¹ Lugaid tri³² riab³³ n-dcrg rena³⁴ siair bodein³⁵ in agaig³⁶ reim³⁷ chath³⁸ Dromaciadid³⁹ do thobairt⁴⁰ da n-athair, corhoit-sead⁴¹ and⁴² na triur le h-Eochaid Feidleach, corob⁴³ e Eochaid Feidleach rochuindid⁴⁴ in⁴⁵ itchi⁴⁶ næmda⁴⁷ cen macc indeog⁴⁸ a⁴⁹ athar for Erind cobrath⁵⁰; cor⁵¹ firad sin) 7 Conall Anglondach mac Echach Feidlig, diatat⁵² Conailli la firu Breg.⁵³ Bai⁵⁴ iardraig mor lais in⁵⁵ rig sin, la⁵⁶ h-Eochaid Feidleach .i. Eili,⁵⁷ ingen Echach, bean⁵⁸ Fheargaili⁵⁹ mic Magach⁶⁰: is uaithi ita⁶¹ Bri⁶² Eili la Laigniu—Ba⁶³ bean⁶⁴ hi, indiaid⁶⁵ Fhergail, do Shraibgind mhac Niuil do Ernaib, co ruc mac do⁶⁶ .i. Mata mac Sraibgind,⁶⁷

* “Ferchuitred Medba indso” is the title of the story in the Rawlinson text.

Variants from the Rawlinson text:—

¹ Rí	² rogabastar	³ Roighen	⁴ mic Easamain Eamna	is omitted
⁵ Ritsfatha	⁶ o	⁷ thur	⁸ Nemruad	⁹ illeth
¹¹ Scuitt	¹² cec̄h	¹³ rogab	¹⁴ Ereind	¹⁵ genmotha
¹⁷ fedhil	¹⁸ indruic	¹⁹ an	²⁰ rí	²¹ Trí
²⁴ Emuin	²⁵ raott	²⁶ aontoibirt	²⁷ after ruccad this text has “iatt”	
²⁸ Bres	²⁹ anmanda	³⁰ iatt	³¹ dorindi	³² omit
³⁴ re	³⁵ fadain	³⁶ an aduig	³⁷ re	³⁸ cuth
				³⁹ Dromaciad
				⁴⁰ do thabairt is repeated in this text evidently by mistake of scribe
				⁴¹ thuitseid
				⁴² “and” is omitted here and inserted after “atriur”
				⁴³ corubé
				⁴⁴ dochuindig
⁴⁵ an	⁴⁶ etgit	⁴⁷ nemd̄ha	⁴⁸ andiaid	⁴⁹ an
				⁵⁰ co brach
⁵¹ gur	⁵² dataitt	⁵³ Hui Conaill ra firu Bregh		⁵⁴ Búi
⁵⁶ .i.	⁵⁷ Ele	⁵⁸ ben	⁵⁹ Fergail	⁶⁰ madach
⁶³ 7 fa	⁶⁴ ben	⁶⁵ indiaig	⁶⁶ ē mac dō „ ruce „	⁶¹ ata
				⁶² Brig Ele
				⁶⁷ Sraiphgind

* According to O'Clery's Book of Pedigrees (FM.), he was 93rd monarch of Ireland. There, as elsewhere, his father is not Roigen Ruad, but Fionnlogh the son of Roigen Ruad. He married two sisters:—Cloann (daughter of Airtech

THE BATTLE OF THE BOYNE HERE *

A king took kingship over Ireland once on a time, i.e. Eochaid Feidleach,^a the son of Finn, the son of Rogen 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 ('eomain', 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^g to their father. The three of them fell there by Eochaid Feidleach ; and it was Eochaid Feidleach who made the holy request that no son should rule Ireland after his father for ever, and that was verified) ; and Conall Anglondach, the son of Eochaid Feidleach, from whom are the Conailli,^h in the land of the men of Breagh. That king, Eochaid Feidleach, had a great family,ⁱ namely, Eile, daughter of Eochy, wife of Fergal mac Magach ; from her Bri Eili^j in Leinster takes its name ; after Fergal she was wife to Sraibgend mac Niuil of the Erna, and she bore him a son, Mata

* "Meadb's husband-allowance here." Rawl.

Uchtlethan), mother of Clothra and the triplets, and her sister Onga who was the mother of Mumain and Eithre ^b cf. Cóir Anmann, Irische Texte III. 332

^c I can find no mention of Rifad Scot. There is a Heber Scot amongst the ancestors of the Milesian Gaels ^d The "triplets" ^e cf. Cormac's Glossary under Emuin

^f For his story and the reason of his name, see LL. 124 b. 34, Cóir Anmann, and Silva Gad. II. xxvii. He was Cuchulainn's pupil. He succeeded Conaire Mór as High King ; and it is to him that Cuchulainn's curious valedictory speech was addressed on his departure to take up the High Kingship. He is also called Lughaidh Sriab n-Derg and Lugaith Reo n-Derg ^g Now Drumcree in the parish of Kilcumny in Co. Westmeath. For accounts of the battle, see LL. 151 a, Book of Lecan, 251 ba and 251 bb, Rennes Dindsenchus (*Rev. Celt.*, XVI. 149), O'Curry's *Lectures*, II. 261, and John M'Solly's MS. in R.I.A. ^h In the present Co. Louth, see Táin passim. For Conall Anglondach, see Windisch's *Táin*, p. 212

ⁱ For Eochaid's daughters cf. LL. 51 a 11, 53 b 18 ; "iartaige" is the usual form of this word, not iardraigí ^j Now the hill of Croghan in King's Co., cf. ÉRIU, I., p. 187

athair¹ Aililla *mic* Mata—7 Mumain Etanchaitrech,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 Furbade¹³ de .i. a urbad¹⁴ *no* a gerrad do rindead¹⁵ a broind¹⁶ a *mathar* iarna bathad ar glaiss¹⁷ Bearramain¹⁸ risa¹⁹ raiter in²⁰ Eithne iniug,²¹ 7 is uaithisi sloindter in²² aband .i. Eithne,²³ 7 Diarmaid ainm Fhurbaidi²⁴) 7 Clothra, *ingen* Echach Feidlig, mathair Chormhaic Chonloinges *mic* Choncobair, *no* isi Neasa, *ingen* Echach Sulbaidi, mathair Chormaic Chonloinges²⁵; 7 Deirbriu,²⁶ *ingen* Echach Feidlig,²⁷ diarabatar muca Deirbrend,²⁸ et Meab²⁹ Chruachan,³⁰ *ingen* Echach Feidlig, bean aile do Choncoabar, mathair Amalgaid *mic* Concobair,³¹ conad he³² Concobar cet fear³³ Meadb, co ro-treic³⁴ Meadb Concobar tre uabar³⁵ meanman, co n-deachaid co Temraig i fail³⁶ i roibi³⁷ ri Eireand.³⁸ Is i cuius fa tuc rig Ereand na hingina sin do Concobar,³⁹ air⁴⁰ is le h-Eochaid⁴¹ Feidleach dothoit Fachtna⁴² Fathach i cath Litrechruaidi⁴³ sa Corand,⁴⁴ conad⁴⁵ na eric⁴⁶ tucad⁴⁷ sin do,⁴⁸ mailli re⁴⁹ rigi n-Ulad do gobail⁵⁰ do irreicin⁵¹ tar⁵² clandaib Rudraidi, conad he⁵³ cet adbar⁵⁴ commachaid⁵⁵ Thana bo Cuailgne facbail Meadb⁵⁶ ar Chonchobar da a indeoin. (Tindi mac Con)⁵⁷ rach Cais⁵⁸ do Domnandchaib⁵⁹

¹ athair	² Aitencatrehc	³ ben	⁴ Conarbar	⁵ Fachtnae	⁶ mathuir
⁷ Conarbar	⁸ don	⁹ .c.a	¹⁰ Forbaidi	¹¹ aire	¹² atbertha
¹⁴ a forbod (a is written near the top of the f)				¹⁵ roindiuib	¹⁶ bronn
¹⁷ an Glais	¹⁸ Berramain	¹⁹ friss		²⁰ omit	²¹ indiu
²³ Eithni		²⁴ Urbaidi ar túss			²² ind
Chonloinges" is omitted in this text				²⁵ "no is i Neasa . . . Ch.	
²⁸ Derblinne	²⁹ Medb	³⁰ Cruachna	³¹ "mathair Amalgaid <i>mic</i>		²⁷ diarabatar
Concoabar" is omitted		³² ē	³³ fer	³⁴ cur tréic	³⁵ uabhart
³⁶ in bail	³⁷ raibe	³⁸ Erend	³⁹ Is i cuius fa rabatar na h-ingena sin		
The "is" which follows was left out and written on the margin afterwards					⁴⁰ ar
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 dō		⁵¹ ar h-eicin	⁵² ar
⁵³ clanduib Rugraidihi conadh ē	⁵⁴ adbur	⁵⁵ comfuachda	⁵⁶ Medbha	⁵⁷ The	
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 Domnandachaib			

^a I can find no mention of Glaisne. There is a "Glas" mentioned as a son of Conchobar's in Windisch's *Táin*, 801 ^b It was he who afterwards slew his aunt Meadb with the cast of "tanach." It is stated in LL. 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 Bearramain, 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-ruadh^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 Rudraide: 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

Roilic-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 Clairingníg (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 choicaid cloindi²⁵ Conrach Cais²⁶ 7 na Gamandraidi. Dogni Eochaid Feidleach anfir²⁷ flatha ar Thindi,²⁸ cor-chuir²⁹ i n-dithrubaib³⁰ Connacht,³¹ he,³² 7 curiris 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 dognithe 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 cænnasad⁵² 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 cæcais⁷⁶ ar mis.⁷⁷ Scailid⁷⁸ fir Erend na diaid⁷⁹ sin.⁸⁰ Anais Concobar tar eis chait san aenach⁸¹ 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. 57, Condacht	4 Fidech, for Feicc, see p. 186, n. 57
5 ac ubilchus.	The Lecan reading may be 'uideochus'	6 Teid	5 ac ubilchus.
7 Fidic	8 theglomadh	9 do fein omit	10 cur cuindidh
12 Tindi	13 Condruch	14 an scéol	15 Fidach
17 ac	18 Sindu	19 cor-marbsat	20 clanda Condrach
22 Fidach	23 conidh	24 adhbur	25 clainne
28 After Tindi this text has <i>mhac Conrach</i>		29 cur curir	30 a n-dithriub
31 Con-dacht	32 é	33 a n-inadh	34 rígh
37 na diaig	38 conidh	39 " ic Meidb " omit	35 Meidhbh
41 nobittis	42 mic	43 Erend	44 Cruchain
46 caomclodhatais		47 coccad	48 tainic
50 Sraipgind	51 Meidhbh	52 coemhsatt	53 imcend
55 formaitt	56 bui	57 attaro	58 after Feidleach this text adds "an tan sin"
59 cóiceduib	60 Medhb	61 Tinni	62 Hirailit
65 aonach	66 Srebluath-hadhon	67 ban echlach ar ceand	68 Medba
69 7 teitt	70 Medb	71 máirech	72 cur cuiretar
75 leo is omitted here and inserted five words further on, after mis		73 graithfhne	74 ind aonuig
77 mhis	78 scoilitt	79 ina diaidh	80 sin is written twice in this text

Dala^a and Fidig mac Feicc, of the Gamanraidi,^b were laying claim^c (?) to the kingship.

Fidig mac Feicc goes to Tara to assemble the kings for himself, and he asked Meadb of Eochaid Feidleach. Tindi, Conra's son, got word of this story, and lay in ambush for Fideic. They met over the Shannon streams, and the children of Conra and Monodar, Conra's son, slew Fidig, and that was the first reason of the war between the children of Conra and the Gamanraidi. Eochaid Feidleach executed a prince's injustice on Tindi, drove him into the deserts of Connacht, and set Meadb up in the royal seat of Cruachan. It fell out, however, that Tindi was a visitor (?)^d with Meadb for a long time after that, so that it was in Cruachan with Meadb the fairs of Ireland were wont to be held, and the sons of the kings of Ireland used to be in Cruachan with Meadb at that time to see if they might exchange war with the province of Conchobar. (Amongst these) came Sraibgend mac Niuil^e of the Erna,^f and his son, Mata mac Sraibgind, to Meadb, to see if they could make war on Conchobar for all the ill-feeling that was between them. The festival of Tara was held by Eochaid Feidleach, with the provinces of Ireland about him (all) except Meadb and Tindi. The men of Ireland bade Eochaid bring Meadb to the gathering. Eochaid sent Searbluath, his female messenger, to Cruachan for Meadb. Meadb goes on the morrow to Tara, and the fair-races were run by them for a fortnight and a month. Thereafter the men of Ireland disperse: Conchobar stayed after the others in the fair, watching Meadb, and, as Meadb happened to go to the Boyne^g to bathe, Conchobar met

^a isind aonuch ^b ac foruiri ^c instead of "condusrala, &c.," this text has:—7 si ac dul co Boind ^d dia fotracad ^e tarlla

^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 Nemhedd mac Sraibcinn; but it does not seem to be the same name. See also Irische Texte, III. 314 ^f These Erna were a tribe of Ultonian invaders of the race of Ugaine Mór, who set the Heberian race aside for a while in the ruling of Munster. See Bk. of Lecan, fol. 203 *aa* and 208 *ba* 14; see also Topographical Poems (ed. by O'Donovan) IX. and XI., and Four Masters 186 ^g "watching Meadb and she going to the Boyne," Rawl.

co rosaraich hi 7 co ndeachaid¹ na² gnais da h-aindeoin, co clos³-
co Temraig sin, cor eirig rig Erend⁴ imach i Temraig 7 Tindi
mac Conrach 7 Eochaid Dala⁵; 7 adeir⁶ aroile⁷ slicht⁸ cor thoit⁹
Eochaid Dala re¹⁰ Tindi roime¹¹ sin fan rigi, 7 ni fir¹² sin.

Tocaibther¹³ mergi¹⁴ rig Erend¹⁵ d'indsaigid¹⁶ rig¹⁷ Ulad, cor-
focrad comrac o Thindi¹⁸ mhac Conrach¹⁹ ar Concober. Fämais²⁰
Concober sin, co tarla²¹ in²² tan sin ac Concober 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 Concober⁴⁷ for⁴⁸ Eochaid
Feidleach, condrochair⁴⁹ and⁵⁰ Sraibgind⁵¹ mac Niuil 7 a mac a
congbail⁵² in⁵³ chatha.⁵⁴ Gabais Eochaid Dala cuing in⁵⁵ chatha⁵⁶
ar fiarud⁵⁷ na⁵⁸ Midi⁵⁹ tar Sinaind⁶⁰ Sribhaine,⁶¹ co ruc Meadb⁶² 7
Condachta slan leis tre nert imgona, co⁶³ narlamac 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 Deal, mic⁸³ Loich, 7 do Fearaib⁸⁴ Bolg⁸⁵ iat⁸⁶.

¹ con ndeachaid ² ina ³ closs ⁴ after “ co closs co Temraig sin ” this
text continues “ o do clos do ergetar teglach rig Erend immon rí a Temraig
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'insaigi ¹⁷ ri ¹⁸ Thinni ¹⁹ Connruch ²⁰ Faomais ²¹ tarla ²² an
²³ Monydhur ²⁴ omit ²⁵ Connruch ²⁶ derb bráithir ²⁷ condebeirtt Concober
²⁸ fris ²⁹ cosc ³⁰ atbert Monodar ³¹ condingebad ³² doibh ³³ cur tuit
³⁴ Tinni. ³⁵ condebradar cach ³⁶ an ³⁷ omit ³⁸ co n-debuit ³⁹ an
⁴⁰ drái ⁴¹ conidh ⁴² de sin ⁴³ do ⁴⁴ Ceacht ⁴⁵ cur mebuid
⁴⁶ an cath, written over the line ⁴⁷ ria Conchobar comes before “ for Boind ”
⁴⁸ bar ⁴⁹ condorchair ⁵⁰ omit ⁵¹ Sraibgind ⁵² coñmail ⁵³ an
⁵⁴ catha : this text inserts dia neiss after catha ⁵⁵ an ⁵⁶ catha : fair is
inserted after catha ⁵⁷ ar fiarut ⁵⁸ omit ⁵⁹ midhe ⁶⁰ Sinuind
⁶¹ sribháine 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 Connruch
⁷³ Cais ⁷⁴ ar ⁷⁵ gér ⁷⁶ h-aicmedha ; fattsan is inserted in this text
after h-aicmedha, not after scailed as in the Lecan text ⁷⁷ rop ⁷⁸ aicmi
⁷⁹ ar ⁸⁰ m-bunudas ⁸¹ clanna ⁸² Genaind is omitted in this text,
which begins with Dela ⁸³ Dela ⁸⁴ d'Feruib ⁸⁵ Bolcc ⁸⁶ omit

her there, overcame her, and violated her. When that tale was told in Tara,^a the kings of Ireland rose forth from Tara, and Tindi mac Conrach and Eochaid Dala with them. Another version says that Eochaid Dala had fallen by Tindi before that (in a dispute) about the kingship, but that is not true.

The banners of the king of Ireland are raised to attack the king of Ulster ; and Tindi, the son of Conra, challenged Conchobar to fight. Conchobar accepted^b that ; and Monodar Mór, son of Conra and brother of Tindi, who happened to be with Conchobar at that time, was asked^c to check Tindi. He said that he would do so,^d and they had a champion's fight ; Tindi fell in the conflict, and everyone said, "Good is the deed"; and the Druid said, " Mac Ceacht shall be his name for ever"; hence " Mac Eacht "^e adhered to him.

Conchobar won the battle on the Boyne over Eochaid Feidleach ; and Sraigend mac Niuil and his son fell there, sustaining the battle.^f Eochaid Dala took up the yoke^g of battle across Meath, over the green-streamed Shannon, and brought Meadb and Connacht safe with him through dint of fighting, so that he was not dared^h from the Boyne to the Shannon. The Fir Domnand and the Dal n-Druithniⁱ and the Firchraibi,^j from whom sprang Eochaid Dala, came to Cruachan after the slaying of Tindi, the son of Conra Cas, for though they were three tribes through division they were one tribe by origin, namely the children of Genand,^k the son of Dil (?), the

^a " That tale was told in Tara ; and when it was told, the household of the king of Ireland rose forth about the king from Tara," Rawl. ^b For this verb, see Windisch's *Táin* (Index) ^c " Conchobar told him to check Tindi," Rawl.

^d " That he would ward him off," Rawl. ^e Cf. Cóir Anmann, Irische Texte,

III. 358 ^f Rawlinson here inserts "after them" ^g For another example of this peculiar phrase, see BB. 33 b 55

^h For examples of this use of lamad, see LU 59^b 15 ; Stokes, *Martyrology of Gorman*, Index

ⁱ This tribe is mentioned in O'Dubhagain's Topographical Poems (O'Donovan's Ed.) ^j O'Flaherty in *Ogygia*, III., cap. 9, enumerates the Gamanraidi, Fir Chraibi and Tuatha Taidhen as the three chief tribes of the Fir Domnand : cf. also Táin Bó Flidhisi (Irische Texte, II.) and Windisch's *Táin*.

The Gamanraidi held the modern Erris in Co. Mayo.

^k He was one of the five brothers who led the Firbolgs into Ireland. The Annals of Clonmacnois state that it was to him Connacht (from Luimnech to Assaroe) fell in the division of Ireland by the Firbolg chiefs, and that he afterwards became high king of Ireland on the death of his brother Slainge. He was the father of Clidna, who gives her name to the Wave of Clidna : cf. also LL. 7, 59, FM. A.M. 3266, and Bodleian Dindenschus, 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'ainmneochad³ 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 neoidi⁹ do beith¹⁰ and,¹¹ uair ba geis disi beith ac ceili na¹² m-beidis¹³ na treideada¹⁴ sin. Do rigad¹⁵ Eochaid Dala trid sin co roibi¹⁶ trell¹⁷ i Cruachain na¹⁷ cheili¹⁸ ac¹⁹ Meidb. Is an aimsir sin tainic²⁰ Ailill, mac Mata²¹ mīc Sraibgind, do Ernaib, co Cruachain, 7 ba leanb²² óc²³ Ailill in tan sin²⁴ 7 iarsma cloindi²⁵ Sraibgind²⁶ maræn²⁷ ris²⁸ dia oileamain²⁹ oc³⁰ Meidb tre³¹ gæl³² Medba ris³³ i. Ele *ingen* Echach Feidlig³⁴ a senmathair.³⁵ Oilter³⁶ i Cruachain Oilill iar sin cor bo³⁷ milig³⁸ mor-menmnach³⁹ he⁴⁰ i cathaib⁴¹ 7 hi comlondaib,⁴² 7 corbo⁴³ tor⁴⁴ chongbala⁴⁵ catha re Conconobar⁴⁶ he⁴⁷ ic ditean choicid Medba,⁴⁸ co rob⁴⁹ e ba⁵⁰ taisech⁵¹ teglaich ac Meidb na diaid⁵² sin, cor gradaig⁵³ Meadb⁵⁴ é ar a sòbésaib,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 Meadb⁸⁵ focrais⁸⁶ comroc⁸⁶ ar Oilill imcheand⁸⁷ na rigi⁸⁸ 7 a mna, cor comraicc⁸⁹ doib co h-ain-diarraid,⁹⁰ co n-dorchaire⁹¹ Eochaid Dala sa comrac sin⁹² la h-Ailioll⁹³ mac Mata tre imdill⁹⁴ Meadb⁹⁵ Gabais Ailill rigi Connacht do deoin Meadb⁹⁶ da eisi⁹⁷ sin, corob é ba rig⁹⁸

1 gurab	2 doronsat	3 d'ainmneochad	4-4 do deonaid Meadb sin
is omitted in this text	5 chele	6 dhi fen	7 étt
10 beth	11 anz	12 a	13 m-beitís
17 ana	18 che/e	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 Feidlig
36 altuir	37 ba	38 milid	39 after "mormenmnach" this text inserts
"7 curba trettill"	40 omit	41 cathuib	42 comlundaiub
44 tuir	45 connala	46 Conchobar	47 é: after é this text inserts "ac
dénamh coccaid 7"		48 Meadb ^a	49 curup e
52 diaig	53 graduig	54 Medb	55 sobhessuibh
57 fria: after fria this text has é		58 cur bá	59 céli
62 cheand	63 Eochaid	64 cur éttuigi	65 imchend
67 cur hétaidhi		66 Domnannaig	69 omit
71 d'innarba	72 a	73 Connachtaib	74 amach
77 friss	78 curtoirmiscc	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 Aillill, the son of Mata, the son of Sraibgend of the Erna, came to Cruachan, and Aillill 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. Aillill 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 Aillill, and all the Erna who were with him, out of Connacht; but Meadb did not permit the doing of that deed, for she loved Aillill better than Eochaid. When Eochaid saw Meadb's partiality, he challenged Aillill to fight for the kingdom and his wife. They fought a fierce fight,^e and Eochaid Dala fell in that conflict by Aillill mac Mata through the wiles^f (?) of Meadb. Aillill assumed the kingship of Connacht thereafter, with the consent of Meadb; and it is he who was king of Connacht at the

⁸³ Ottconnairc. After Ottconnairc in this text the scribe had written Aitt by mistake, but he has erased it by a stroke under it

⁸⁴ letrom

⁸⁵ fograis

⁸⁶ Comrucc

⁸⁷ imchend

⁸⁸ a ríghi

⁸⁹ cur comracc

⁹⁰ co h-aiziar martach

⁹¹ 7 dororchair

⁹² sain

⁹³ la Aillill

⁹⁴ imdill

⁹⁵ Meadbai

⁹⁶ Medba

⁹⁷ eissi

⁹⁸ fa ri

^a Cf. the beginning of the LL. Táin Bó Cuailnge ^b "an unfledged child," Rawl. after this Rawlinson inserts "and until he was a champion" ^c 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, R.C. xii. 80 ^f I have met no other instance of this word imdill for 'wiles.' The usual word is indill

*Conacht*¹ ac rigad Chonairi Moir² 7 ic tobairt³ thosaich⁴ na tana⁵ for Ulltaib, conad don Ailill *sin* do⁶ ruc⁷ Meadb⁸ na Maineada,⁹ 7 nir Maineada,¹⁰ a ced¹¹ anmanda¹² acht amail seo¹³ i. Feidlimid¹⁴ i. *Maine Aithreamail*,⁷¹⁵ Cairpri,¹⁶ *Maine Maithreamail*,⁷ Eochaid, *Maine Andoe*,¹⁷ 7 Fergus, *Maine Tai*,¹⁸ 7 Ceat *Maine* (m)Or(g)or,¹⁹ 7 Sin, *Maine Mils(c)othach*,²⁰ 7 Dairi, *Maine Bo-ebirt*.²¹ Cid ara n-ebrád²² na *Maine*²³ friu? Ni *ansu*. Diambai²⁴ Meadb oc aenach²⁵ Cluitheamnaich²⁶ laa n-ann, con darala²⁷ di²⁸ turgnom²⁹ catha Findchorad³⁰ la Conchobar, dia n-debairt³¹ fria drai:—“Cia lais³² torchair³³ Concober dom cloind³⁴? ” ol si. “Nisrucais³⁵ fos³⁶ mina³⁷ athbaisteir³⁸ ” ol in drai,³⁹ “cid on la *Maine congeoidin*,⁴⁰ ” ol⁴¹ in drai, conad airi⁴² sin tuc si *Maine* for cach⁴³ mac di,⁴⁴ dia tuited *Concober* les,⁴⁵ cor fortamlaidead⁴⁶ na fosforanma⁴⁷ sin na mac for na h-anmannaib disli⁴⁸ robadar⁴⁹ forro, 7 ro⁵⁰ shail Meadb cor⁵¹ be *Concober* mac Fachtna⁵² Fathach rig⁵³ *Ulad* adeibairt⁵⁴ in⁵⁵ drai, 7 nochor be,⁵⁶ acht *Concober* mac *Artuir*, mic Bruidi,⁵⁷ mic Dungail,⁵⁸ mac rig *Alban*⁵⁹ inall.⁶⁰ Is e ro hoit⁶¹ and⁶² la *Maine Andai*⁶³ mhac Aililla 7 Medba.⁶⁴ Finit.⁵⁵

¹ *Connacht* ² *Conaire Móir*. After *Conaire Móir* this text inserts “mic Etirsceoil” ³ ac tabairt ⁴ omit ⁵ táinai ⁶ omit ⁷ rucc
⁸ Medb ⁹ Maineda ¹⁰ Mainedha ¹¹ cet ¹² amanna
¹³ acht is iatt 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 Maizedha ²⁴ bói ²⁵ omit ²⁶ This text has occ an cluichemnuigh
²⁷ dorala ²⁸ dhi ²⁹ turcnom ³⁰ Finnchorad ³¹ n-débairt
³² lasa ³³ tuiftid ³⁴ cloinn ³⁵ ní rucis ³⁶ omit ³⁷ munu
³⁸ h-aitbaister ³⁹⁻⁴⁰ After “drai” this text inserts “Cidh sin?” ol Medb, and the Druid answers “la *Maine gongeodhain*” ⁴¹ or ⁴² aire. The scribe omitted it when writing, and put it in the margin afterwards ⁴³ gach ⁴⁴ dhí
⁴⁵ lais ⁴⁶ conf'tamli ⁴⁷ foranmanna ⁴⁸ disle ⁴⁹ bádúr ⁵⁰ do
⁵¹ gur ⁵² Fachtnae ⁵³ ri ⁵⁴ idubairtt ⁵⁵ an ⁵⁶ nocar bhé. After this the Rawl. text inserts chenae ⁵⁷ Artuir mic Bruighi ⁵⁸ Dungaili
⁵⁹ Alpan ⁶⁰ omit ⁶¹ do tuitt ⁶² omit ⁶³ Andaoi ⁶⁴ Medbai
⁶⁵ Finid dó sin; after this Rawl. has “Meisi Mailechlainn ro 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 *fortamlaigim*, Windisch, Wb., LL. 160 a 46, 51, BB. 263 b 30.
^g "I Mailechlainn wrote that," Rawl.

THE THREE DRINKING-HORNS OF
CORMAC UA CUINN

(From the *Liber Flavus Fergusiorum*)

F EACHT n-ann doluid Aedh Oirdnidhi mac Neill Frosaidh mic Fearghuile mic Maileduin do ordugud fer cuigid¹ Conacht. Doluid dar Eas Ruaidh γ dobaithed a fuis meis γ 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 γ an rigraidh : γ cia roloing Aed, nisib digh, uair ní bai corn lais, or dobaitheadh a cuirnn γ a cuach 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 γ dia seithid, cach ic ol γ righ Erenn gin ol. Togbuis Angal a lamha fri Dia, γ 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 γ naire o aimsir Dathi anall, dus an fuigbithea corn tria firta na feile ann. Cechaing Angal righ Corca Tri tar dorus na ratha amach, γ tuisleas a cois deas, co ratuisil cloch leis isin lis .i. an cloch do bai ar belaib an t-suirn³ a rabudar na tri cuirn as deach robai a nEirinn .i. an Cam-corn γ an Litan γ an Easgung. Cuirn sin tucad⁴ do Cormac u Cuinn dar muir, γ ro folaig Niamh mac Lugna Firtri⁵ an dara comalta do Cormac u Cuinn, iar ndith Cormuic, co toracht⁶ Coirpri Lifeachuir dar muir γ cia rofritha na cuirn aile la Cairpri, ni fritha na cuirn-siu co haimsir na næmh γ Aeda Oirdnidhi mic Neill, or tucad cealtar⁷ tairsib o Dia, corusfoillsid do righ Corca Tri tria firta na feile. Altaigis a buidi do dia anti Angal γ beiris leis na curna, cona tri lan do mid inntibh. Dobert a

MS. READINGS—¹ *Or*, for cuiged

² γ trit ⁶ torreacht ⁷ tealair

² Omitted

³ tuirn

⁴ tucaid

laim Aeda Oirdnidi righ Eirenn, ⁷ atlaigi¹ do dia ⁷ dobert an Litan a laim righ² Ulad, ⁷ dobert an Easguing a laimh righ Connacht, ⁷ fagbuis aigi budhein an Cam-cornn. Co toracht³ iartain⁴ do Mailseachloinn mac Domhnuill, co tuc sidhe do Dia ⁷ do Ciaran a coitcinne co brath. Finid.

TRANSLATION

Once on a time Aed Oirdnide, son of Niall Frosach, son of Feargal, son of Maelduin, came to establish order in the province of Connacht. He crossed Eas Ruaid, and his table-servants and his drinking-horns were lost therein. Aed came to Corca Tri, and rested at the house of the king of Corca Tri. Fifty of the kings of Erin accompanied Aed.

Aed ate a meal on Sunday night along with the kings: but though he ate he drank not a draught, for he had no drinking-horn, because his horns and his quaighs were lost at Ath Enaig, above Eas Ruaid, as the army was crossing. His way was, that he drank never a draught from any other vessel, since he was weaned from his mother, save only from a horn. A grief it was for the king of Corca Tri and his consort that all should be drinking, and the king of Erin refusing to drink. Angal raised his hands to God, and persisted (?) in taking neither sleep nor food till morning. And on the morrow his wife said to him: 'Go,' said she, 'to Guaire mac Colmain at Durlas (for that was the home of hospitality and generosity from the time of Dathi onward) to see if you would get a horn there through his hospitable bounty.' Angal, king of Corca Tri, stepped out through the door of the rath, and his right foot stumbled, so that a stone fell from its place in the fort; and it was the stone that covered the mouth of the flue wherein were the three horns that were the best in all Ireland; namely, the Twisted Horn, and the *Litan*, and the *Eel*. These were the cups that were brought by Cormac ua Cuinn over the sea; and Nia mac Lugna Firtri, the second foster-brother of Cormac ua Cuinn, had hidden them after Cormac was slain; and Cairbre Lifechair came over the sea, and though he found the other horns, these horns were not found till the time of the

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. *Anecd. 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. 202b, 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. 36a, which contains (a), (b), and (c). 23 N 10 [N], a Royal Irish Academy MS., p. 103, which contains (a) partly, (b), and (c).

Yellow Book of Lecan [Y]; two versions, one at col. 219, the other at col. 957 of the MS.³ The former consists only of (a), and is illegible almost to the end of § 15; the latter, however, contains nearly all that is illegible in the other, and no more. It is possible that this version (which, unlike the other, is written by the scribe of the greater part of the Yellow Book) was added when the

¹ See Prof. Priebsch's article on "The Chief Sources of Anglo-Saxon Homilies," *Otia Merseiana*, vol. i., p. 129.

² See *Zeitschrift für C. Ph.*, i. 495.

³ pp. 405a and 215a, respectively, of facsimile.

first was already disappearing. The last sixteen lines are in the handwriting of Charles O'Conor, of Belnagare.

XL., in the Advocates' Library, Edinburgh, p. 71.

Additional 4783, fo. 5b 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 BHN. B may be said to stand alone. H and N clearly belong to the same family, the only marked difference between them being the omission of the Sunday events, § 15, from the latter. Y differs in a number of points from the other three; but it may be said to belong to the family of H and N, rather than of B. Generally speaking, Y and N contain the oldest readings. In the sequence of the various paragraphs, HNY have been followed.

On linguistic grounds the text may be said to belong to the Old-Irish period. It is recorded in the Annals of Ulster under the year 886 that "an Epistle came with the pilgrim to Ireland with the Cáin Domnaig and other good instructions." There is nothing in the language of our text, when purged from the later corruptions of the scribes, to prevent us from assigning it to so early a period. Mention is also made of the Cáin Domnaig in the notes on the *Féilire* of Oengus as follows¹ :—

"Cethri cána Érenn .i. cáin Patraic² cen cléirig do marbad. Ocus Cáin Adamnán³ cen mná do marbad. Ocus Cáin Dari .i. in chaillech amra cen damu do gait. Ocus Cáin dómnaig cen tairmthecht ind itir, *i.e.*, The four laws of Ireland. Patrick's rule not to slay clerics, and Adamman's rule not to slay women. And Dari, the marvellous nun's rule, not to steal oxen. And the rule of Sunday in nowise to transgress upon it."

¹ *Féilire Oengusso*, ed. Whitley Stokes, Henry Bradshaw Society, p. 210 (pp. lxiv and cxlvii of R.I.A. edition). See also *Thes. pal.-hib.* II. 306.

² See *ÉRIU* I. 216.

³ *Cáin Adamnain*, ed. Kuno Meyer, Oxford, Clarendon Press, 1905.

It is significant that in the Féliре 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 Šlánícceda ar Coimded-ne Ísu Críst di laithiu³ domnaig olsuide⁴ roscríb a láim fessin⁵ i fiadnaisi fer nome 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 ar omun a n-Dúileman 7 ar fáilti dino fri torruma¹⁹ na n-aingel dodechatar cusin eipistil¹⁸; 7 ba si²⁰ mét in delma²¹ co n-airsoilg²² ind loc²³ hi mbói²⁴ corp²⁵ Petair apstail hi Rúaim in tan sin.²⁶ Intan²⁷ bái 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 táníc⁴ in m-bith⁵ is tré tairmthecht⁶ in domnaig táníc.

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 sí 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 nome ² intinscanadh epistlech H ³ sic H do lathi B do laithe N ⁴ sic BN olsuidiu H ⁵ feisne HN forruma B forumad H foromad N rolad Y ⁷ om. BN ⁸ om. Y lethae H lethai N ⁹ di soerudh H do tixor N ¹⁰ in cech aimsir B ¹¹ om. HN tuccad B dinuccad H donugadh N do naemad in domnaig 7 dia ſaerad dofucad in eibisid sea Y ¹² do nim ¹³ om. HY forsa naltoir N ¹⁴ sic H forrubu N do crithnaig Y rogab B ¹⁵ om. Y doman B ¹⁶ sic HN co BY ¹⁷ anairdi Y anaardai N ind airdi N ¹⁸⁻¹⁹ ar tri fathaib .i. ar uamun in duileaman 7 ar failt frisna timnaib 7 ar onoir do ainglib dodechaid do idnocol chana domnaig do nim Y ¹⁹ frissa torramhai H frisa torumai N ²⁰ robhi H ropo hi N dobai Y bahi B ²¹ na failti Y na delmo H an dealman N ²² rofosalic Y conaurslaic H condursoilg N coro-oslaic B ²³ sic HNY talam B ²⁴ aroibi Y ambo H hi rabei N imbai B ²⁵ sic Y m. HNB ²⁶ in tan sin ²⁷ tra add. B ²⁸ Intan bai int ab acan airfind confaca int aps 7 an aingel 'con al(t)oir 'con airfind 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 dofirth Y ² om. B nach HN cach Y
³ sic N imned B n-imniud H ⁴ ranic B tainic N ⁷ tiucfas add. Y
⁵ domnaig N ⁶ tria thairmtecht B

3. ¹ atait Y atát dino B itad H ² sic Y biasta isna rennu B piasto isna
 rendaib N biasdae H ³ tucta H tugtha N do digail for dainib foscailled
 fon mbith maine saerad in domnach Y ^{8a} anmunda MSS. ⁴ iairnd B ⁵ find
 H bfionda N findfad Y ⁶ fini H fine N a fineamnaib n-ithgortaib Y
⁷ tenniudd H tendait H tendit Y ⁸ 7 a ndiasa add. Y ⁹ 7 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 iarnaidí² leo. ³Tennait tra a n-etti im cech ní⁴ frisa comraicet. Tíagait iarum isna cruithnechta co tendat⁵ na diáso co tuitet for talmain. Do dígal in domnaig forsna dóine insin *dino*.⁶

5. Is ed timarnad ón athair nemda isin epistil i. trócaire fri bochu 7 lobru 7 ailithriu. Na déra dolécet¹ oc étrócaire friu is amlaid it ecnai² i n-ucht in Dúileman fesin. Is é dofich a³ n-olc dogníther friu.⁴

6. Is amlaid timarnad do nim¹ sóire domnaig i. ó tráth espurta die³ sathairn co teirt in lúain.⁴

7. Críst mac Dé bíl¹ 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 focheall.¹⁰ ¹¹Is and míastair¹² mess díriuch for cách iar mét 7 laiget¹³ a cinad.¹¹

8.¹ “Nech nát comfa in domnach,” ol int athair nemdai² “ina críchaib córib, ní conricfe² a anim nem 7 ní ’manacige³ dó frim-sa hi richiud⁴ níme ná fri harchangliu ná hapstalu.”

9. ¹Nach ech riadar isin domnach is ech tened bíi hi n-gabul a marcaig a n-iffirn.² Nach dam 7 nach mug³ 7 nach cumal forsa tabartha⁴ sáebmám⁵ isin domnach, ⁶cíut 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: iarnundai N ³⁻⁸ 7 each ní frisa comraicet a n-eiteda leadraid 7 tiagaid sen isna cruithnechtaib co tocaid andsa co tuitid for talmain sis 7 is do digail in domnaig inni sin Y ⁴ tenned iarum nach ni H ⁵ tendait BN tendiud H

5. ¹ dileiciud H dolecait N doslecat sin B ² sic HN hi tecma B: ³ ind BHN ⁴ Is ed timna Issa ina espertain trocrairi fria lobraib 7 fria bochtaib 7 inti is cendus friu sin is egnagech a n-ucht De 7 in Comdeg immorro ise aithfes for cach dogni olc Y

6. ¹ rotimain in Comde Y ² om. B ³ sic H de Y int B ⁴ co fuin maitne dia luain B fune H fuini N

7. ¹ om. Y ² sic Y croich 7 martrai B croigh 7 martra H ³ cined daena Y ceneli doine H cineliu daene N doine B ⁴ sic Y isrraracht BH asraracht N ⁵ om. Y ⁶ is Y ⁷ doraga do meas Y ⁸ sic B marb⁹ HN marba Y ⁹ sic YN tacais B tacur H ¹⁰ focheall Y foichill N focheall B ¹¹⁻¹¹ mestair cach iarna n-gnimaib Y ¹² miast^o HN mides B ¹² 7 laiget om. HN

8. ¹ Y has: Maine forchometaig in domnach ar dia fen ina críchaib coraib ni aitrebad bar n-anmanda neam 7 ni faicfithi dia ina rigsuige na aingle na archaingle

4. There are also locusts there—other animals that is. They have wings of iron that cut into everything which they encounter. Then they go into the wheat, and cut the ears so that they fall on the ground. That, too, is done to punish men for [the transgression of] Sunday.

5. This is what is enjoined by the heavenly Father in the Epistle: mercy on the poor and infirm, and on pilgrims. The tears which they shed when no mercy is shown them fall upon (?) the breast of the Creator Himself. It is He who punishes the evil which is done them.

6. It is thus the observance of Sunday has been enjoined from Heaven, namely, from vesper-time on Saturday to tierce on Monday.^a

7. Christ, Son of the living God, suffered cross and martyrdom on behalf of the human race, and rose from the dead on Sunday. Even on that account alone Sunday should be kept holy. And on that day He will come on the day of Doom to judge the quick and the dead. It is meet that everyone should heed it. Then, according to the greatness and the smallness of their sins, He will pass a just judgment on everyone.

8. "Whosoever shall not keep Sunday," saith the heavenly Father, "within its proper boundaries, his soul shall not attain Heaven, neither shall he see Me in the Kingdom of Heaven, nor the Archangels, nor the Apostles."

9. Whatsoever horse is ridden on Sunday, it is a horse of fire in the fork of its rider in hell. The ox and the bondman and bondwoman on whom wrongful bondage is inflicted on Sunday, the eyes of all of them shed towards God tears of blood, for God has freed that day for them all. For not even folk in hell are punished on that day.

ana apstalu 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 immusriaghá ni soera fri hech tenedh inna gabul i nifirm. Cach mug 7 gac cumal 7 each dam forsa tabar doire no opair i ndom ⁵ 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 ifirnd H ina gabal a n-ifirn N ³ mod N ⁴ sic N tabar B tabair H ⁵ soebmamm H saebhmam N saebimáin B ⁶⁻⁶ sic B ciit huli dia :rosaer dia doib huli illa sin H cíid uile fri dia ar rosaor dia doib alla sin N

^a To the end of Monday morning BHN

10. "Mani forcmaid¹ in domnach," ol Fíadu,² "ina críchaib-córaib,³ dobicfat⁴ anbthine⁵ ¹³móra 7 lochait immundai tenntide⁶ 7 torann 7 srobtene⁷ dóidfes⁸ na clanna 7 na cenéla⁹ 7 casratroma¹⁰ ailchide 7 nathraig lúamníg 7 dobicfat genntí úam-si," ol Día fessin, "i. cenél na pagán nobbérat¹¹ i m-brataib as bartírib 7 atobopérat¹² dia n-deeb gesne." ¹³

11. Atát *dino* cóic¹ biasta móra grannai i fudomnaib² iffirn oc³ tochra⁴ forsin talmain co dóine do dígal in domnaig, minas-berad⁵ 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 dobérthar¹³ 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 Coimdui, "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 doforfiucfad Y doficfed H doficfat B. ⁵ ainfinte Y anfine B anftine H anbtime N ⁶ om. HN tenntige B. ⁷ sroiftini N srobtentid 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 ¹³⁻¹³ mor asan aér 7 doraga darna crichacha 7 ticfaid gaetha luathaige 7 toraind 7 sruama tened doíte 7 loisc[th]e na cland 7 na sila 7 casracha mora 7 nathracha luaimnecha. Doficfad gente do forphianad 7 doberar as bar tirib cona ndeib gendtligib bodesin tre tenid 7 loscad Y

11. ¹ sic BN ² om. HY ³ sic YH fudomain B ⁴ togra Y toccrai B ⁵ mainespHEREad Y manusberad H ⁶ cula BY eat add. B

12. ¹ rotimnad o Día Y doberair B doberthar H ² saoire N saire Y ³ Uroslaicfider Y eroslaicfithir B arosailecfithir N arosalucfider 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 comedraigthi in domnach Y ¹⁰ gigestar HN conigestar B ¹¹ noemu B ¹² ernigfider B. ernfuidir H ernfiter N ¹³ dobertar BN dibertur H ¹⁴⁻¹⁴ om. BHN cach itche guidfithi ag bar reilgib doberthar daib o Día 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 šærthar, ar Dia fen, in domnach ina crichaib coraib, isberim breithir fom cumachta a fiadnaisce aingel dosorficfa srabtenid do nim doib dilegas a n-aenlo dia feil Eoin ⁷ Pedair ⁷ berthar bar n-anmanna iarna, scarad fria bar corporaib docum pian ifrind ina n-ainfecht ² saoruid N šærut B saerud H ³ bam B tar N lugai dar mo H ⁴ lughao add. N ⁵ aingliu B ⁶ dosorficfa Y dusfici H doficfa B ⁷ dia feil Johain baþ H diai feil hIon N ⁸⁻⁹ om. HN ⁹ nosmuirbfe MSS. ¹⁰ piad uhar nanmoin H peitt par nanmain N ¹¹⁻¹² ier netsecht HN

14. ¹ The following portion down to the end of § 15 does not occur in N ^{1a} cen co BY gen co H ² in epistol add. B ³ buden Y ^{3a} an H in BY ⁴⁻⁴ om. B ⁵ ba noeb add. HY ⁶ onoraighthi Y ^{6a} in BH ⁷ 7 is onoraichthi ⁷ es airmidnichti add. H ⁸ duilib Y dálíb B

15. Úair isin domnach atcess in cétna solssi in lái¹ cétna-forcóemnacair in m-bith.

I n-domnach dorinne² Día³ nem 7 talmain ar túis, 7 in mais n-écruta⁴ 7 soillsi aingel—isin cétnai⁵ domnach.

I n-domnach rocetaig⁶ Día aircc NÓe do thairisim for sléib Arménia iarna térnam ó thondgar⁷ dílend.

I n-domnach roarthaig⁸ túag⁹ níme iar n-dílind i comartha sáertha síl Ádaim, ¹⁰úair rogell dóib ná tifcad a ferg cé[i]n itcífea.¹⁰

I n-domnach táncatar maic Israél cossaib¹¹ tírmaib tria muir romair.¹²

I n-domnach forcóemnacair¹³ Día in sássad nemda do maccáib Israél¹⁴ i. in maind taitnemach¹⁵ dia m-bátar *dí ficheit* 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 spíru nóbib.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 dál²⁶ i. ór 7 túis 7 mirr.

I n-domnach bathis²⁷ in maic ó Iohannes Paupertistai²⁸ hi sruth²⁹ Iordanén.³⁰

I n-domnach robendach³¹ Críst na cóic bairgena 7 in dá écne comtar sásta cóic míle díb 7 co m-bátar dá clíab déac di fuidlib leo.³²

I n-domnach tarmchruthad³³ díadachta 7 dóendachta maic Dé³⁴ i sléib Thaboir diambtar³⁵ testa in cóicer³⁶ i. Petar, Ioin, Iacóp ó thalmandaib, Moysi ó marbaib, Helii ó nóemaib.

I n-domnach a imrim³⁷ forsin assain³⁸ cengailti dia rosalgid³⁹ pailm dó.

15. ¹ 7 *add.* YH ² dosgni B dorinde Y dorinee H ³ 7 int athair *add.* Y ⁴ neccruthaig Y neccrüt H ⁵ *om.* Y ⁶ ruscedaig H dochedaig Y ⁷ *om.* HY ⁸ roarraigestar Y atraicestar H ⁹ stuag YB ¹⁰⁻¹⁰ *om.* HY ¹¹ cossa B ¹² ruaid Y (added later) ¹³ *sic* B docaemnać H adcoemnacair Y ¹⁴ do-Israel *om.* HY ¹⁵ n-ilblasach do maccáib Israel HY ^{15a} dithreb B ¹⁶ *om.* B ¹⁷ bru H ¹⁸ ingine *add.* HY ^{18a} lathair B ¹⁹ *om.* HY ²⁰ tinfisi B tinfead Y tinfet H ²¹ One Version of Y ends abruptly here ²² rogenair o muiri H ²³ n-ogachtaí H ²⁴ no-breth *om.* B ²⁵ *sic* H treda B ²⁶ leo-dail *om.* H ²⁷ robased 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 *tarmcrutug* H

³⁴ *deachta* Isu dar *doennacht* H

³⁵ *sic* H

am B

³⁶ *na cuicfiur* B

in u H

³⁷ *immríim* B

³⁸ *forsin*

c. *assan* B

for assain

cengailti *darusfailgid* *psailmi* *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 Mái.

I n-domnach dorinne⁴³ Críst⁴⁴ fin don usci hi Cannan Galilee⁴⁵ for banais Eoin bruinde.⁴⁶

I n-domnach ⁴⁷atcess d'Eoin .i. mac Stepedii in aslingthi n-adamrai 7 in fíis nóemda .i. apócolipsis na rún.⁴⁷

I n-domnach⁴⁸ in esérgi choimdeta.⁴⁹

⁵⁰I n-domnach imrulae Críst fessin asin chengul foríata immabái la hIudaide cin scáiliud glais nó gemli.

I n-domnach forodail ilbélra in talman dia desciplaib.⁵⁰

I n-domnach rothairind⁵¹ in spirut nóeb for na hapstalu i n-deilb tengadh⁵² tentide.⁵³

I n-domnach⁵⁴ ind esérgi chotchend dia tora Críst do mess for bfu 7 marbu⁵⁵ do chách ierna cáingním.⁵⁵

I n-domnach athnuigfither in uli dúl i n-deilb⁵⁶ bus áille 7 bus ferr oldás, amail dorónta ina cét-oirecc,⁵⁶ intan mbete^{56a} renna nime amail éscai 7 éscai amail gréin 7 grán amail sollsi secht samlathi, feib bói isin cétna sollsi do gréin⁵⁷.i. ria n-imarbus Ádaim.⁵⁷

I n-domnach etarscarfas⁵⁸ Críst in dá trét⁵⁹ .i. trét na n-úan n-endac⁶⁰.i. na nóeb 7 na firfan, fri gaburtrét na peccach⁶⁰ n-diúmsach in domuin.

16. Conid for na timnaib sin tra forrochongart¹ Día² sóire 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,

*Anecd III, 21;
§ 25 below.*

³⁹⁻³⁹ sic HY roscloi Críst diabul B The first version of Y is legible only from this point ⁴⁰ sic B hi XV Kl^a Apríl H hi XV Kl^a Feb^b Y ⁴¹ om. H

⁴² add. for túis B ⁴³ dosgní B dorine H ⁴⁴ om. HY ⁴⁵ Gaile Y

⁴⁶ for— bruinde om. HY ⁴⁷⁻⁴⁷ adconné Joh^a mac Stebedie an fis apocolipsis na run HY ⁴⁸ imrulaid add. B ⁴⁹ om. HY ⁵⁰⁻⁵⁰ a ndom imrulaid

[imrula Y] Isu Crist san [isin Y] ceñacail foríatai cin aursloc^c nglais dia rusfoduil [rofodhail Y] hilberlai dia desciplau H ⁵¹ rotorind H rothorain Y

⁵² om. B ⁵³ tened B ⁵⁴ tra add. B ⁵⁵⁻⁵⁵ om. B coinghnm H

⁵⁶⁻⁵⁶ 7 hi cruth bus berr H 7 hi cruth ba ferr Y ^{56a} bet BH bet Y ⁵⁷ om. HY ⁵⁸ etarscarus B ⁵⁹ di thret B ⁶⁰⁻⁶⁰ sic HY 7 na noem 7 na firén

7 tret peccach B

16. ¹ roforcongart Y forforcongair B roforcongairt H ²⁻² om. HY ³ 7 HY
⁴⁻⁴ a lám fein na timna HY ⁵ mugsainci H moghsainchi Y.

On Sunday, the 15th of February,^a the Son of God's victory over His enemy.^b

On Sunday, the first teaching of Christ Himself in the Temple, viz.: the Kalends of May.^c

On Sunday, Christ made wine out of water in Canaan of Galilee, at the wedding of John of the Bosom.

On Sunday there was seen by John, son of Zebedee, the wonderful vision and the heavenly revelation, viz.: the Apocalypse of the Mysteries.

On Sunday, the Divine Resurrection.

On Sunday, Christ Himself, without breaking lock or bolt, came forth from the captivity in which He was placed by the Jews.

On Sunday, He distributed the many tongues of the earth to His disciples.

On Sunday, the Holy Ghost descended upon the Apostles in the form of a fiery tongue.

On Sunday, moreover, the General Resurrection when Christ will come to judge the quick and the dead, to all according to their good work.

On Sunday there shall be a renewal of every element in a form fairer and better than at present, as they were made at the first Creation, when the stars of Heaven will be as the moon, and the moon as the sun, and the sun as the light of seven summer days, as it was in the first sun's light, even before Adam's sin.

On Sunday, Christ will divide the two flocks, namely, the flock of innocent lambs and of saints, and of the righteous from the goat-flock of the proud sinful ones of the world.

16. Therefore, it is through these commands that God has enjoined Sunday to be kept holy, for God's own hand has written that command to men, lest they should do either work or servile labour on Sunday.

17. "This is what I forbid," saith the Lord: "On Sunday there shall be no dispute, or lawsuit, or assembly, or strife, or bargain, or horse-driving, or sweeping the floor of a house, or

17. ¹ This and the following paragraph follow § 13 in B ² ishe tra timna in comded arna dentar H Is ed argaire inso ol dia na derntar N Ise tra timna a coimdedh arnagenta 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 dir clóine."⁹

18. ¹Nach duine² tra dogéna³ inso isin domnach, ní ricfe a animm nem mina derna⁴ móraithrige ind.¹ "Tongu-sa,"⁵ ol abb Róma, "tar cumachta nDÉ athar ⁷ tar croich Críst, nach menmannrad dam-sa inso ⁷ nach tuscurnud ná doilbiud⁶ acht is ó Día athair tuccad do nim⁷ in epistol sea for altóir Petair⁸ hi Róim Letha⁹ do sáerad in domnaig."¹⁰

19. Nach clérech nádairlégfa¹ dia chubus do² chlannaib ⁷ cenélaib in domain, ní roa³ a anim nem, acht ⁴bieid⁵ i n-iffirn cen crích.⁴ Nach óin ardalérgfa⁶ 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 niconticfet¹⁵ allmaraig a chill acht óinfecht¹⁶ ⁷ nach tan bus n-íslem¹⁷ cech bendchopur¹⁸ Arad Móra¹⁹ is and bes²⁰ardam a chongbáil-sium ⁷ a bendchopur.²⁰

21. Roscríb¹ Conall ierum² cona láim fesin³ in epistol⁴ in domnaig asind epistol tuccad⁵ do nim for altóir Petair apstail i

⁵ om. B. ⁶ sic HN na imdecht dar crích B imthecht a crích n-eacailsi hi crích tuaithi Y ⁷ om. HN ⁸⁻⁹ om. BHN ⁹ bus dir cláine ⁷ rl N bus dir 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 cenntair ⁷ ní ricfa nem menip adhbul a aitrighi ⁷ meni pennet iar naitrighi co móir Y ² lugai add. H ³ dosgni B dogeni insen no H ⁴ deni H dernai N ⁵ om. B Do tuc isa lugha Y ⁶ na doilbiud om. HN nach dalb na tuscornad duine andso sin Y ⁷ do nim om. BHN ⁸ Fedair H ⁹ om. HNY ¹⁰ in domain ⁷ dia naebaib Y

19. ¹ nataurlegfa B nadurlegfa HN ² Cach cleireach nach asairleghfa fo Y ³ sic Y condricfe B conricfi H conricfa N ⁴⁻⁵ i mbith i pianaib iffirn Y cen crích om. HN ⁵ sic H beid N ⁶ aradlegfa N ⁷ nodoscripfa H nodascriptha N ⁸ sic N nodcomullfai H ⁹ sic BN cach aen noslegfa ⁷ nosscribfa ⁷ noscomallfa iarna cloísdin Y ¹⁰ rámbia Y rombiad N ¹¹ flaith nime cen crích tall B flaith nime cin forcend HN

20. ¹ om. B ² Colmain B ³ dicoid H dochuaidh N anair O Roim dochoid B ⁴ alithri H olithre B ⁵ rosgaid B doguid N ⁶ tuctha B

shaving, or washing, or bathing, or washing [clothes], or grinding in mill or quern, or cooking, or churning, or yarn-weaving, or adultery, or journeying by anyone beyond the border of his own territory,^a or racing,^b or shooting with spear or arrow, or riding on horse or ass, or boiling food, or swimming, or horse-riding, or splitting firewood, or coracle on water, or anything involving wrong.” (?)

18. Whosoever shall do this on Sunday, unless he shall perform great penance for it, his soul shall not attain Heaven. “I swear,” said the abbot of Rome, “by the might of God the Father, and by Christ’s Cross, that this is no invention of mine, and no fiction or fable; but it is from God the Father this Epistle was sent unto the altar of Peter in Rome of Latium to make Sunday holy.”

19. Any cleric who shall not read it aloud conscientiously to the peoples and nations of the world, his soul shall not attain Heaven, but it shall be in hell forever. Whosoever shall read it aloud, and shall write it, and shall fulfil it after hearing it, he shall not only have prosperity in this world, but the kingdom of the other world for ever yonder.

20. This is the enactment of the law of Sunday which Conall Mac Coelmaine 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

dirat 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 niconiciefat B niconadlefa H

¹⁴ om. B ¹⁵ niconiciefat B ¹⁶ aenfecht B ¹⁷ hislumh H isliu B

¹⁸ bennacobur HN mbendchopur B ¹⁹ sic N arrádh morai H arrad mora B

bus B ²⁰⁻²⁰ This paragraph is not in Y, except the portion shown at

note 1, § 1.

21. ¹ ruscrib H ² fessin B ³ om. B ⁴ add. sea B ⁵ deral' 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-aislingiu¹⁰ dont saccart nobíd frisin¹¹ altóir.

22. Ba hi¹ in aslinge²: áintir tredan³ lasin eclais ⁷ lasin túaith, o thánic dóib cusin aidche sathairn iar celebradh iér-mérgi⁴ contuil in clérech, co n-acca in sollsi móir fair isin tech ⁷ co n-accai in clérech ⁷ 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 nób¹⁴ ⁷ asbert¹⁵ in nób¹⁴ fris: "atráí súas ⁷ cuindig in epistol in domnaig isin scrín ⁷ arusléga¹⁶ do dóinib domain ⁷ sáerthar lat in domnach cech cumang rotbé¹⁷ dó. Mani¹⁸ dénae-siu¹⁹ sin ria cind mí, bia fóen²⁰ isin relicc marb."

23. Ité¹ féich thairmthechta in domnaig .i.² unga arcait for fer imthéit³ co n-eri⁴ and ⁷ a thimthach⁵ do loscad ⁷ dílsi a eri. Leth n-unga for fer n-dilmair imt[h]éit and ⁷ a thimthach⁵ do loscud. Nech imréit⁶ ech i n-domnach dílsi a eich ⁷ a thimthaig.⁷ Mleth⁸ i⁹ muilind¹⁰ i n-domnach iar luga chána, mad muilend túathi,¹⁰ unga arcait ind ⁷ cóic seóit ó suidiu anund. Mad muilend ecalsa tra, is cumal dirí¹¹ i mbleith ann i n-domnach.¹² Nach bró melar¹³ i n-domnach, a brisiud ⁷ leth n-unga argait for fer nó mnái¹⁴ nodamela.¹⁵ Mad fer-amus nó ban-amus nodamela,¹⁶ loscad a thimthaig¹⁷ ⁷ a indarba¹⁸ asin mendut.¹⁹

24. Nech asa¹ muilend nó asa¹ bró is lais a comad.² Trían fiach 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^c H tanarfaith^c N ¹⁰ aislingthi B and aislingiu H ¹¹ uasin B

22. ¹ Hise H ² Ise N ³ om. B ⁴ iarmergi B ⁵ co B ⁶ décsiu B ⁷ a dochum om. B ⁸ atbert B ⁹ isperd H ¹⁰ Colmain B ¹¹ om. B ¹² dosber B
tugadh N add. ol se B ¹³ om. B ¹⁴ noem B ¹⁵ atbert B ¹⁶ arulegai H ¹⁷ rodbe H ¹⁸ mine B ¹⁹ dernasa B ²⁰ fofer B ²¹ faon N

23. ¹ add. tra^c B ² Colpdach is fiu add. B ³ om. Y ⁴ eiriu HN
⁵ ímtach B ⁶ imrieadh H ⁷ imriadh Y ⁸ bleith Y ⁹ Mad bleith B ¹⁰ Mbleith H ¹¹ Mbleith N ¹² mbleith--domnach
uad add. B ¹³ din B a diri Y ¹⁴ dī N ¹⁵ mbleith--domnach
¹⁰⁻¹⁰ no thuaighi Y ¹¹ din B a diri Y ¹⁵ om. Y ¹⁶ mbleith--domnach
om. Y ¹³ meltair Y melair B ¹⁴ for each Y ben B
¹⁵ sic N nodosmeil Y nodomelu H notmelai B ¹⁶ nodusmála 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 ^c A heifer worth an
 d i.e. so that it shall not be worked on Sunday

cid úathad cid sochaide nodmbera,⁹ leth n-unga for cech fer⁷ 7 ⁸dílsi in churaig la⁹ dílsi thimthaig na fer.⁸ Cnúasach mara nó thíre i n-domnach, mág 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 tige,³ nó berrad, nó folcead, nó forthracud, nó nige,⁴ nó cor cluiche⁵ nó bunnsaige, nó rith dían, is trían unga argait ⁶di cech ái uli.⁶

26. Peccad i n-domnach ¹nó i n-aidche lúain, leth n-unga argait ind. Maistred i n-domnach, leth n-unga ind.¹ Cách hi crích² a thíre fesin nó hi crích ina tecmai,³ ní téit nech coalaile. Búachaille 7 maic becca doairchellat⁴ bó 7 cethra dino olchena im airbetha,⁵ ní téit mac neich⁶ do thig araile acht mac óenlis.⁷ Nech donair⁸ for imdecht oc ascnam⁹ a thige¹⁰ do etirchén iar m-béim cluicc do espartain aidche domnaig cén m-bes¹¹ sorchu al-lá ní hacarar ind.¹²

27. Abras aidchi lúain, mad fige, a loscad etir garmain¹ 7 ²cech n-adbar olchena, 7 asrenar³ secht n-unga ina díri.² Mad abras⁴ etir dí láim is leth n-unga argait⁵ ind. ¹³Nech immaber bial 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 háthá. Óigid¹⁵ neich nó a thrógaín ní tíagat úad¹⁶ co sorcha lái

muir N ⁶ sic Y nodoberai N nodbeura H notbera B
⁷ notbera add. B ⁸⁻⁹ loscad a chleib 7 a chodia 7 a thím Y ⁹ 7 HN
¹⁰ etir B ¹¹ sic N dibertur H ¹² ina dire H ¹³ eri B

eriu H eire N heiri Y
^{25.} ¹ om. Y ² no reic om. B ³ dar tech B ⁴ edaich add. H
⁵ clechi Y cloigi H ⁶⁻⁶ diu cech ae dib sin uili H ⁷ 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-tecmái om. Y ⁴ do tairrcell^u 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 ni théit fiach foraib Ní thiagaid meic neich do thigh aroile acht mac aenlis Y
⁸ donfair Y donair BH donar N ⁹ fascnam N ¹⁰ a thige om. Y ¹¹ cen
 bes B cenn mbess H ¹² ni accurar air no ind H ic ascnum aidhchi
 domnaig cídh iar mbéim chluicc do espartain aidhchi domnaig ní hacartar inn Y

27. ¹ ghamru B ⁷ ni add. N ⁷ ní add. Y ²⁻² cach nabras ber o fighi
 unga argait a dhíre Y ³ isrenaitiur H asrenaighthar N ⁴ adbrus B aprus H
⁵ om. Y ⁶ belu H beeola N ⁷ sic HN dotricc B ⁸ sic HN inni Y

is looked after. A coracle which is put out to sea on Sunday, whether it be one or many who carry it, a half-ounce [is the fine] on each man, and boat and clothes to be forfeited. Gleaning of sea or land on Sunday, if it be between the hands or in a girdle it be put; a half-ounce of silver [is the fine] for it, but an ounce of silver if it be a load on the back.

25. Dispute or law-suit on Sunday, or assembly, or strife, or pleading, or sale, or purchase, or bargaining, or horse-driving, or house-sweeping, or shaving, or washing, or bathing, or washing [clothes^a], or stone-throwing, or spear-throwing, or racing^b; [the fine] is a third of an ounce of silver in respect of each of them.

26. For a sin committed on Sunday or the eve of Monday [the fine is] a half-ounce of silver. For churning on Sunday it is a half-ounce. Everyone [remains] at the border of his own land or in the territory in which he may happen to be: he goes not into another: Cow-herds and youths keeping cows and other flocks within their pens, no one's lad goes to the house of another except the lad of a single steading. Whosoever comes journeying from afar making for his house after the ringing of the vesper-bell on the eve of Sunday, so long as there is clear day-light, he is not to be sued for it.

27. Yarn-weaving on the eve of Monday; if it be weaving in a loom, the loom-beam and all other material shall be burned, and seven ounces of silver are paid as fine. If it be hand-weaving, a half-ounce of silver [is the fine] for it. Whosoever plies axe on Sunday, his clothes and his [axe-]cord shall be burned, and his axe forfeited, and an ounce of silver [shall be paid as fine] for it. Anyone who strips him, what of the dress the fire does not seize is his property; but it does not go to the person to whom the clothing belongs. Five half-ounces of silver for drying in a kiln on the eve of Sunday, and the kiln to be burned. Anyone's guests or his poor do not leave him until

⁹ natgaib B

¹⁰ din HN

¹¹ *sic* HN sou B

¹² isa HB

¹³⁻¹³ Nech imbr̄es 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 oegheid 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 7brisess glinde²² na cána 7 imtéit i n-domnach, nach duine asidci²³ 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 m̄-be⁴ notlaic mó̄r⁵ nó notlaic stéille,⁶ is amal domnach insin⁷ 7 ní himthíagar⁸ and.⁹ For cubus cech óin¹⁰ dia tarat¹¹ Día¹² cond 7 céill,¹³ cia chollit araile¹⁴cáin in domnaig,¹⁴ ná ragbat a chéile mídesmerecht n-de,¹⁵ ar is de féin folil a phían 7 is dondí noscomallfa méráit a fochraice.¹⁶

29. Lína¹ bertar² i n-uisci etir dí crích in domnaig al-loscad nó a n̄-dílsí do rechtairib na cána 7 unga argait for cech fer³ nodabera⁴ 7 loscad⁵ in chléib 7 na seched⁶ 7 na timthach.⁵ Cúc seoit ar⁷ sárugud aitire nó crossi⁸ in domnaig oc saigid na⁹ cána in domnaig.¹⁰ Trí lethunga ar¹¹ thairimbert¹² neich immathé ann.¹³

30. Colpdach didiu¹ nó al-lóg isí unga chána domnaig insin.

31. Drúith¹ 7 gobaind² 7 cáinti,³ ní imthiagat⁴ ann⁵; a n-dobertha⁶ dóib isin⁷ tsollomain⁸ doberar⁹ dia lúain.¹⁰

32. Turbaide¹ techta² i n-domnaig .i. teched³ ria n-genntib⁴ nó⁵ robudh ria creich nó slúagh.⁵ Tech⁶ fo égim acht ní tiagar⁸ de for cúlu co n-deirgle in domnach.⁹ Saigid fir gráidh fri¹⁰ comnai,¹¹ acht¹² ní segar¹³ baithis¹⁴ acht menip doig 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 dobr H tob' N dosber B
²⁵ mallachtu B ²⁶ aircultiur H ²⁷ om. B

^{28.} ¹ ciped Y cipe N gebe H cip B ² lae Y la H ³ tra NH om. Y
⁴ forsambiae Y forsmbe NH ⁵ .i. episania Domini add. B ⁶ steill YN
beucc H notlaic becc no notlaic stelle B ⁷ sin Y ⁸ himthiagair Y
imthiagait B immtiaghár H ⁹ inn Y ¹⁰ duine NH ¹¹ tarath NH
tarda Y tardad B ¹² om. B ¹³ 7 bathais add. YB ¹⁴⁻¹⁴ in canaidh
sea Y in canaid sea B ¹⁵ sic NH na gabar sin amail desmberecht B na gabad
araili deismirecht Y ¹⁶ sic Y uair ise coll cána domnaig buden fothlai na pian
a n-ifirn cin crich cin forcend. Ocus didiu intii chomaillfes in cháin si dóimnaig
méraig side tria bithu sir i flaithe De athar i n-oentaid 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
aitire-crossi om. Y ⁹ om. B ¹⁰ oc-domnaig om. Y ¹¹ for B
¹² sic Y tabairt B tairbirt H tap̄t N ¹³ immothe aun Y imteit i ndom N
immet a ndom H

daylight on Monday. In the case, however, of one who cannot be sued or distrained (?), and who breaks the stipulations of the law and journeys on Sunday, anyone seeing him shall curse him ; and he is not taxed and prohibited, though his life on earth shall be cut short and his soul shall not attain Heaven because of the transgression of Sunday.

28. On whatsoever day Great Christmas^a falls, or Little Christmas, it counts as Sunday, and none shall travel thereon. It is on the conscience of each one to whom God has given sense and reason, though others violate the law of Sunday, that his neighbours should not take as an evil example from him ; for it is of himself he shall endure his pain, and it is for him who shall fulfil it that his rewards shall endure.

29. Nets put into the water between the two limits of Sunday shall be burned, or forfeited to the stewards of the law, and an ounce of silver [imposed as fine] on each man who carries them and his basket and hide and clothes burned. Five *seids* [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 *dober*^c H *doberta* N ¹⁰ *sic* HN *anid* in *luain* B *aig* *luain* Y.

¹¹ ¹² ¹³ ¹⁴ 32. ¹ *Taurbadu* B *turbuid* Y *turbaithi* H *turbuithe* N ² *thairimtechta* Y
³ *sic* Y *teiched* BN *teichiumh* H ⁴ *naimtiu* B ⁵⁻⁵ *sic* Y *om.* B *no*

sluag HN ⁶ *Tuidecht* Y ⁸ *tegar* HN *tecar* Y ⁹ *sic* HN

co ndeirgle B *co teirt* in *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 nō feoir orgar,²⁰ acht sedair²¹ isuidiu occu²² co²³ diad lái.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 céadéntar ann.⁶ Fortá¹ a forus⁶; mallacht cech duine⁷ for cárch combó⁸ in ⁹cáin si in domnaig.⁹ Fortá¹ a forus; trían cech thuillme ¹⁰na cána sa¹⁰ do Dia 7 a trían n-aill do flathib 7 eclaisib¹¹ 7 a trían n-ailld¹² do áes tobaig¹³ 7 do aitirib.¹⁴ Fortá¹ a forus; bennacht cech duni¹⁵ for cech clérech 7¹⁶ for¹⁷ cech flaithe lasa comallfither¹⁸ in cáin si in¹⁹ domnaig.²⁰ Guidet in Coimdid ²¹co tarda fortacht dóib oc comalnad²² na cána so.²¹ Nach óen tra comallfas²³ in cáin si in domnaig²⁴ rambía²⁵ maith in chentair²⁶ ²⁷7 fot sáegail 7 mmed claimne²⁷ 7 flaithe nime cen forcend. Finit.²⁸

¹⁵ acht-gein *sic* Y *om.* BHN ¹⁶ ceatra a cuithi Y ¹⁷ tigi loscthi H *thighi* coa losc Y ¹⁸ ar connaib alta Y alltai *om.* B ¹⁹ Coimét Y ²⁰ orggar HN ar orgain Y ²¹ *sic* H sedur H segar B ²² sedair oca sē Y ²³⁻²³ 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 coraighther B ⁵ corob Y

the infant shall be dead. Helping cows in a swamp ; helping at a burning house ; helping cattle whom wolves attack ; help at a field of corn or hay which is being plundered—but they remain seated in it until the end of the day.^a Tending a sick person in the pangs of death. A physician for the sick.

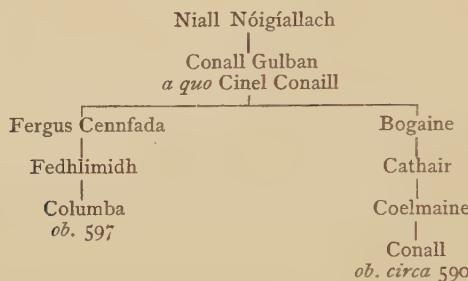
33. There is a further enactment of this law : whatsoever meeting and whatsoever assembly in which tribes or kings meet, that it be the law of Sunday which is first passed therein. It is enacted : the curse of every person on all who shall break this law of Sunday. It is enacted : a third of each profit to God ; and the second third to princes and churches ; and the third third to tax-gatherers and guarantors. It is enacted : the blessing of each person on each cleric and on each prince by whom this law of Sunday shall be fulfilled. Let them pray the Lord that He may grant help to them in fulfilling this law. Whosoever then shall fulfil this law of Sunday he shall have prosperity in this world, length of life, and a numerous offspring, and the Kingdom of Heaven without end. Finit.

⁶⁻⁶ 7 Y ⁷ óen Y ⁸ conbou B ⁹⁻⁹ rechtge se Y ¹⁰ na-sa *om.* BHN
¹¹ 7 eclaisib *om.* Y ¹² *sic* HN in treass trian Y ¹³ atobaigh Y
 tob^v HN ¹⁴ do aitirib *om.* Y ¹⁵ oin B cach laech 7 Y ¹⁶ la B
¹⁷ *om.* B ¹⁸ comaillfider Y comallifidir H comaillfith^v B ¹⁹ *om.* B
²⁰ air gac maith ninfil (?) is ar chomaludh na cána sa 7 cach olc 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 rombia 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. 58b; 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 Caol *no* Caolmaine; while Colgan has Conallus de Iniscaoil, filius Manu Coelii, &c. In Archdall's *Monasticon*, i. 100, it is stated that he was killed by pirates about the year 590. I cannot trace the source of this statement, but the date is borne out by the genealogy. In the Martyrology of Donegal (p. 136) his day is given as 22nd May; but Colgan speaks of it in one place as 12th May, and in another as 20th May. Archdall, on the other hand, says that his festival is held in Iniscaoil on 29th January; but the pilgrimage to the holy well, dedicated to Conall, in the island, takes place on 12th May. Archdall, apparently following Colgan (Acta SS. p. 215), says that St. Dallan wrote a work in his praise. I am unable to suggest a satisfactory explanation of the gap of 300 years, from the time of Conall to the year mentioned in the Annals of Ulster.

Ara Mór.—Gen. Arad Móra, not identified. The island of Aran to the N. of Innishkeel suggests itself, also Aran in Galway—though the latter is only met with as an N-stem—but I have no evidence for connecting one or other with the Ara Mór of our text. Similarly with the territories known as Ara Tire, or Duhara, Co. Tipperary, and Ara Cliach, Co. Limerick.

His three prayers, § 20.—There are other instances in Irish literature of a promise of salvation similar to that mentioned in the first prayer: cf. Lismore Lives, pp. 214, 226, 229; also Féilire Óengusso (R.I.A. ed.), p. lxxxvi.

GLOSSARIAL INDEX

[*The prefixed figures refer to the sections*]

1. **olsuide.** For the meaning here, cf. Thes. pal.-hib. I., p. xxi.
- forrumad**, pret. pass. of *fuirmi*; the corresponding perf. is *foruirmed*, Ml. 74^a20.
- forrabae.** Probably from *forta*, '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 fine**, 'branches of the vine': cf. R.C. xii. 443, *púpa na finemna*, and LBr. 127^a40.
- atacordat** = *ad-da-cuardat*, from a compound *ad-cuardaim* or *in-cuardaim*.
- imacúairt imon torad**, cf. *immandelg immecúairt*, Thes. pal.-hib. II., p. 248.
5. **it eenai**, cf. *ecna i. follus*, O'Dav. Perhaps we should translate 'they are manifest to (i n-ucht) the Creator.' *Hi tecma*, the reading of B, is unintelligible to me. *Ecnai* occurs also in LL. 288^a18.
- 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 dún*, Kuno Meyer's Liadain and Curither, p. 16; *immanarlodair dó*, R.C. xii. 80; *immándlóðai dó*, LU. 24^a4.¹
10. **dobiefat** = *do-b-icfat*, 'there will come to you,' with infix. pron. of 2 pl.
- genti.** Perhaps 'Norsemen,' as in AU. 794.
11. **tochra**, cf. Wind. Wb., O'Dav. no. 1506, *i. triall*, also BB. 203^b57.
12. **ernfider.** From *asren*; O. Ir. *asrirther*.
13. **fom chumachta.** For the use of *fo* here, cf. AU. 1101, R.C. xiv. 404, Trip. L., p. 8, BB. 454^a9.
14. **maiss**, cf. *mass*, Ascoli, p. ccclxxix.

¹ For the references here, and for many others in these notes, I am indebted to Professor Strachan.

15. **forecēmnacair.** The reading of Y, *adcoemnacair*, seems to point to *doēcom-nacht*, 'has bestowed,' from *do-ind-nacim*, with perfective *com*. The peculiar form in Y is, no doubt, due to the influence of *forcoemnacair*.

16. **Febra.** See, however, the readings of H and Y. I have followed that of B because it is in agreement with the Féilire of Oengus. See notes, p. 200.

rosalgid. For *rosfalgid*, as the other readings show, cf. Wind. Wb., *fo-laigim*. I cannot explain the form.

17. **aragur**, 1 sg. rel. of *ar-gair*, 'forbids.'

bus dír clóine. I am unable to explain this curious expression.

18. **tuscernud**, cf. LL. 125^a41, Windisch, Ir. Texte, III. 2, 586.

19. **nádairlégfa.** The reading of Y points to *nach-a-airlégfa*, 'shall not read it,' the correct form.

20. **ó thánic dóib**, etc. Lit. 'when it came to them to the eve of Saturday,' cf. LU. 60^b16, LL. 37^b45; *ó thánic dóib co dergud*, Fled Br. Ch. 80; *ó thainic dó dul docum neime*, Cáin Emine Bán, 23 P 3, fo. 16.

21. **leth-n-unga**, cf. *leth n-gotho*, 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.

22. **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.'

23. **dodrig**, 'who strips him,' from *direch*, see Ascoli, Gloss. ccxii.

do díriuch, 'to strip,' 'deprive.' I have translated it 'distain'; 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 airchuillter*.

24. **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’?

25. **thairimbert** (?).

co n-deirgla, cf. *co rodigla*, Fled Br. Ch. 36.

sedair. This, rather than *segar* of B, seems the correct reading here: cf. *sedait* LU. 59^b35, and Ir. Texte, III. 226.

FURTHER REMARKS ON WELSH RY-

(See above, pp. 60, 61.)

WHAT has been said above, p. 61, about the Early-Welsh Future requires modification and precision. In addition to the forms in *-awd*, *-awr*, etc., the future sense is expressed by the present form as in later Welsh, or by the subjunctive, e.g.¹ :—

P. 126. Bydinoed Katwaladyr kadyr y deuant,
Rydrychafwynt Kymry, kat a wnant.

“The hosts of Cadwaladr, mightily will they come. The Cymry will rise up, they will give battle.”

On the same page and the following pages are many other instances of the present form.

P. 25. Arth o Deheubarth a dirchafu y.
Ryllettaud y wir ew tra thir Mynwy.

“A bear from the South will arise. His men will spread over the land of Mynwy.”

On p. 295 are found various subjunctives in *-er* in a future sense, e.g.:—*glywher*, *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 ry'siolaw rec a archaw*, p. 6? Should we read *Rec ry'siolaw*?

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, *rylycrawr*, *rylyccrer*³, *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 *nisr[i]-draeth*, Four Ancient Books, p. 46; probably also *A dyweid riein ny ry geblir* 'what a lady says cannot be treated lightly,' Myv. Arch.² 159^a, though the poem is too late to be of much weight, and the proverb *ni rygelir dryglam* 'a bad leap cannot be hidden,' Myv. Arch.² 853^b, though this instance also must be treated with caution. To the instances of *ry-* of possibility in a positive sentence should be added, Four Books, p. 6, *Ry hait itaut. rycheidw y 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-prynwyt* 109, *ryprynhom* 116, *rydrychafom* 179, *rydrychafaw* 205, *rybrynhwynt* 304; but it is often absent, e.g., *diwyccom* 10, *ambo,*² *athvendicco* 12, *anduch, angunel* 14, *dywyccviff* 44, *bwyf* 109, *bydwyf* 110, *bwynt* 112, *anrothwy* 159, *bwyf* 175, *diwyccwyf, digonwyf, digonwynt* 178, *gwares* 220. Now we have seen above that in this poetry the subjunctive is often used for the future. If, then, these poets could in positive wishes use the subjunctive either with or without *ry-*, it is not strange that they should have allowed themselves the same license in the future. This explanation is confirmed by the following fact. Later poets allow themselves the use of *ry-* with the subjunctive also after *ny*; the same poets use *ry-* with the future also after *ny*. There is a good example in a poem ascribed to Cynddelw in the Myvyrian Archæology³ 180:—

O arueu pechaut lletraut lletvryt
Ny **rygar** trugar tra syberuyd
Ny **rydau** anau oe anwylyd
Ny **rogoduyf** ruyf rymgueryt o dygyn
Nyt ruyd uy gynnygyn gyndiebryt
Ny **rygolluyf** duw o deured byt
Ny **rygolles** nef ny bo ynvyt

In this later poetry *ry-* appears also with the conditiona. e.g., *rybydwn, rybydei*, Myv. Arch.² 154^a.

In the following passage in the Four Books, p. 152:—

Nyt mi wyf kerd uit
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 bilis cen grád ni nisse toisigecht sochuide do*, Wb. 28^b28. In Welsh I have met with one or two cases which one is tempted to explain in the same way. In Four Books, p. 308, *ny rydecho*² *rydygir* seems to mean 'he who does not run away can (or is wont to be) carried away.' On p. 307 *ry brynwyr*³ *nef nyt ef synn* is translated (vol. i., p. 598) 'whoso purchases heaven will not be confounded.' On p. 39 *gvae rycothwy*⁴ = 'woe to him who has angered.' In Myv. Arch.² 191^a *a rygotwy glew gogeled ragtarw* = '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 sarchacdeu llawer nys gwne bellach*, Red Book, I. 99, and also *kerydus wyf na chyrbwyllywyf 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, latifare'; Pughe 'to skulk, to lurk, to lie hidden,' but in the instances quoted by Pughe the meaning 'to flee' suits the context; cf. Bret. *techet* 'to flee.'

³ Skene prints *ry brynw*. Myv. Arch.² 118^a has *ry brynnu* with a variant *ry brynwyr*. 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 gothuj 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 ryerhint*,² etc. (?), p. 55, *hyt pan rychatwyf vyn teithi*, p. 110, translated (I. 546) 'as long as I keep my faculties.'

In conclusion, some remarks may be permitted on the use of *ry-* with the preterite indicative. Speaking generally, the meaning of the preterite with *ry-* in Welsh is the same as that of the preterite with *ro-* in Irish. To Thurneysen's remarks, KZ. xxxvii. 86, 87, should be added, that in Welsh, as in Irish, the preterite with *ry-* was also used of an indefinite past (viewed from the standpoint of the present). Examples are:—

- 112. *dan syr seint ryseilwys*, 'under the stars saints He has planted.'
- 123. *Crist Iessu uchel ryseilas trycha[n] mil blwydyned*,
'Jesus Christ high has founded three hundred thousand years.'
- 128. *Rytreghis eu hoes*, 'their life has passed away.' But with a neg., p. 8, *nithreghis ev hoes*.
- 170. *Rygadwys Duw dial ar plwyf Pharaonus*,
'God has kept vengeance on the people of Pharaoh.'
- 215. *Rygoruc*, 'has made,' several instances.

In another point this old poetry agrees with the Irish usage. As is well known, *ro-* is not used after *mad*, 'well,' *madgénatar*, etc. In Welsh *mad* is used in the same way pretty frequently, e.g. *mad dodes* 17, *mab ny mat anet* 299, *ny mad aeth* 36, *mad devthoste* 46, *ny mat doethant* 125, *mat gymerth*, *mat ganet*, *mat goreu*, Myv. Arch.² 177^b, *ny mat borthes* 180^a, and *ry-* is constantly absent.³ Hence, this usage may be put down without hesitation as common to the two branches of the Celts.

¹ For this the Myv. Arch.², p. 83^b, has *Wyntwy yn llad gyd as lledaint*. Professor Rhys has conjectured *diwnon* and *llatason*. Other variations of the verse appear in Four Books, pp. 73, 99.

² Cf. Rhys, Studies in Early Irish History, p. 40.

³ The only exception which I have noted is *ny mad rianed*, 22, in a late poem. After *mad yd* is used to infix a pronoun, e.g. *mat yth anet* (= Ir. *madgénarsu*) Four Books, pp. 82, 101.

But while the meanings of *ry-* and *ro-* are similar, the syntactic usage in the two families was not in all respects the same. However, before the Welsh usage can be satisfactorily discussed, it will be necessary to have a thorough investigation of the usage in Cornish. The old poetry of Wales points to the agreement of the Welsh with the Cornish usage, so far as it has yet been observed, cf. Thurneysen, KZ. xxxvii. 87, 88. Thus:—

(a) A pronoun is infixes, 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 ryjmaeth* 46, *a theyrned dews rygedwys en ffyd* 129, *o rieu o ryfel rydiffawt* 150, *ti rygosteis* 190, *y kerdeu rydraethassam* 221, *y kerdeu rydrigyassant* 233, *ath dyst rylas* 263. Exceptions are, apart from *amryvacth* 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 *rybrynwyr* above p. 218, the *a* is not expressed.

(d) *Ry-* is not used after a negative. Exceptions are very rare, *ny ryanet* 178, *ny rywelet* 173, *ny rytyghit* 181. In the later poems in the Myv. Arch. exceptions are more numerous, e.g., *ny rygolles* 180^b, *nys ryborthes*, *ny ryweleis* 158^b.

(e) From the Four Books I have no instance of *ry-* after the interrogative *a*. The Cornish instance, *a glewsyugh why*, GC.² 756, agrees. I have no other Cornish examples to hand.

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 infix'd pronoun is used as in O. Ir., *ro-an-uc*, *d-a-chóid*, &c. The orthography is also archaic. With one exception, *mesraighte*, 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 1. 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 ðemnichus¹ deit a glanath, is ní rath mór in comaircell dobeir Finnia deit. Is hed as maith deit, ergc co Comgell cor-ruca brith fort. Docoid-som ón dano 7 confessus est illi 7 dixit Comgell, is focen ám do thíchtu, nícon bia bríg hisinnísín. In Satan aridralastar² insin dot astad etir tuaid 7 dod breth i tech péne.³ Nípa cobuir immurgu dosum 7 rt., 7 Comgellus dixit eadem uerba omnia quae dixit Finnia. Intan doluid ab Bennchair⁴ sech tir is ann gabais port curach Columb Chille, 7 Satanás suasit illi ut iret ad Columbam.

Nipa 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 choibsena dosom hi tuus, 7 dixit illi Columba, quater crucifixisti Christum, per temet ipsum peccando, secundo in Finnio tresaní nad rucis aithgnu 7 nad rocretis quod illi per Spiritum Sanctum [. . .], tertio in Comgello⁵, quarto in me. Asbiur-sa⁶ frit-su thra, olsesom, ol Colum Cille, cuic bliadni deec pende fobithin na etorisen sin 7 na dimmicne doratais for firball Críst.

Etag berar do aes tuattu⁷ cotetet deman coroenastar, 7 ní anaich a chrothad nach a flescad acht⁸ a nige.

Araile anchore robó hi Cluain maccó Nois, Laisran a ainm, imnocht imdilmain cen ní for a chubus, hé dano hil-lobre galir. Namberad iarum cách⁹ a huair dena maccleirchib dochum a tige leo. Ranuc araile maccleirech¹⁰ and aidchi robuī dochum a tige. Dober brat foa toeb. Conatil Laisran for a brut. Adchí aislince cholnide, 7 nicondaceae oa genim cosin n-aidche sin. Atraig iarum. Feccais for cúi 7 mairctenaich. Romma[i]rc mas ar naidche, olsesom. Feccais for figill iarum, conrogab na tri coecta fri figill. Dolluid iarum taurthim fair for a beola.

¹ MS. deínnichus ² MS. arítralastar ³ MS. a tech penne ⁴ MS. benchar

⁵ Here follows in MS. in with punctum delens over the n ⁶ MS. asbirsu

⁷ MS. tuath tu ⁸ MS. acht^h ⁹ MS. chach^h ¹⁰ MS. maccleírechib 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* ni roenacht iarna buith lasin lanamin. Cotretiguir demon *iarum* huare nad roenacht, ar nach brat berar do aés setrenil cotnimt[h]ét demon eret nád negar.

Niconmolathar-som *in* troscuth, is ferr lais in fír mesraigh the dogres. Niconfil etir in riaguil hi fuirestar in troscuth a chinaith . . . aurgni . . .

Den troscuth hi ríagil Chomgill .i. in Chetaín ria Caisc. Oráit annso dona macaib fogluma, *7* is catac in scel bec he, *7* na tarbra aí[th]bhir na litir orum, *7* is olc in dub, *7* in memram gann, *7* is dorcha an la.

Then came an angel to him, *et dixit illi*: “Be not sorrowful,” said he; “*quod in hac nocte sensiste iterum in uita tua non senties*; and what caused even this is because the mantle on which thou hast slept (?) is a mantle which has not been washed since the married couple had it. A demon has . . . it then because it has not been washed, for every garment that is taken from . . . folk, a demon accompanies it as long as it is not washed.”

He does not praise fasting; he prefers moderate eating always. There is no rule in which is found fasting . . .

Of fasting in the rule of Comgell, i.e. the Wednesday before Easter.

A prayer here for the students; and it is a hard little story, and do not reproach me concerning the letters, and the ink is bad, and the parchment scanty, and the day is dark.

NOTES

demnichus, apparently for *demniges*, but the form is doubtful.

comaircell, apparently a compound *com-air-cell*, but the meaning is unknown to me.

docóid-som ón, lit. 'he went that (going)', so *d-a-chóid són*, in which *són* refers back to the infix *a*. Or possibly in the latter case we should read *d-a-chóid-som*.

aridralastar. Cf. Thes. pal.-hib. ii. 318, 3.

sech fir. 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, *rondilmainaigset* *vacasse criminibus*, *ib.* 76^a8.

namberad, either for *n-am-berat*, 3 pl. hist. pres., or *n-am-bered*, 3 sg. imperf. ind.

aidchi robui. Cf. Ml. 55^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 *adci*.

aislince cholnide, a fem. nom. sg. for acc. *aislinci 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 infix *aidchi* in the following *nicon-d-acae*. In that case the true reading would be *aislince colnide*.

feccais for cíi. Cf. LU. 24^b1, *fecit 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]rc. 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. *fêu*, 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 CHIARAIN AN^{NSO}

FO. 14^c

Ma asbera a dheoraidh¹ . armpá heólach a riaghlaibh
a ndobértha² do dhæinibh . ba ferr nach értha³ fiadhaib

Dochum nime ficertha , risiu nobeth⁴ at chuile
fer a damain⁵ fritt cnesán , dogné lesan⁶ cach duinea

Ailche⁷ do chuirp a tosach . beth a troiscib⁸ i náinea⁹
íté 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 pechtaibh ilibh
isin riaguil am eolach . dia indeorach ní lilibh¹³

Ni ɔtimairc mac duine . acan nech damus tacai
sech ní beca ní noirne . ni forgli ní nataccai¹⁴

¹ leg. déoraig

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. crofigell ¹² leg. cathraich, 'monasteries'

¹³ If the text be sound, this seems = O. Ir. *liliu*,

I sg. fut. of *lenaim*; but the sense of the second half of the verse is obscure
¹⁴ t is written over the preceding *a*; leg. nádaccai, 'thou shalt not bear witness to what thou hast not seen'

Fobith Maic Maire craidhes , for nech ni furme dimes
ised logh flatha nime . do chach a cridhe diless

Pritchæ do chach a pecuth . dus in íctha gach anmain
dul duit i llaithi Domnaig . nícomním¹ martés t'anmuin

Acht mad dochum in tempuil . is ocul² fri gach menicc
ocus torruma sruithi . ocus tīmchelat³ reilicc

Sabot Maic Dé ní craidheá . fri huair tacrai do ghníma
ba don riagUIL nofhéGha . ardonléGha⁴ noscribha

Is do choluib clercechta . nocha ceilt⁵ riaghla reidhi
molad do gnima feine⁶ . tathair gnima do cheile

Cia bet caillecha at fharrad . legitur i ríaghlaib aili⁷
fri Crist diam⁸ glan do ridhea⁹ . biasa¹⁰ a flaithe nimea airi

Diamba hidhbertach trocar . gumba failid fri hadhidh¹¹
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 . seccía¹⁷ maruid ni mera

Do coibsen leir dosbera . a riaghul diamba heolach
ailchi do chuirp níscéala¹⁸ . ma asbera dho deorach

Ma asbera

¹ In the ms. the division of the line falls here ocgal LL. 224 ^b 18	² cf. <i>ocal</i> Windisch, Wb.,
³ leg. timchellad	⁴ leg. aruslégae or ardalégae :
cf. ÉRIU, II. 203, <i>ardottá</i> CZ. IV. 44	⁵ leg. níconchelt? ; in the following,
<i>riagla</i> seems to be a gen. depending on <i>réide</i>	⁶ cf. <i>fodéne</i> , ÉRIU, I. 205, and
<i>chene</i> Thes. pal.-hib., II. 293	⁷ leg. léicter i <i>riagla</i> aili ?
25 ^a 9, <i>im</i> 10 ^a 21	⁸ cf. <i>arim</i> Wb.
⁹ leg. chride	¹⁰ = biae-su
with <i>fóidi</i> ; leg. combo fáilid frit t'óigi ?	¹¹ A word is wanted to rhyme
¹⁴ = ní-t-fóidi	¹² = do-t-essairc
¹⁵ = th'anmain	¹³ leg. péine
¹⁶ A Mid.-Ir. form	¹⁷ leg. sech cia
¹⁸ leg. níscela = níscelae	

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 núi . beith a tai cin labra

Cuma limsa ní don bith . acht rop cleircighi⁴ rop clith.
is cuma lim gidh bē⁵ dhe . acht rop clith rop cleirchidhe

Techt don iarmergħi mór sæth . loiscis in gæth mo dhá n-o.
munbad omun Fiadhat find . gid bind in cloch ni thiagh dó

Adħam Samson Solum rí . romersat⁶ a mbanairli⁷
gidh bē 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 . maирг ricfad uaim ifiñn áin

Clogán bind . ina cothraim os nach glind.
isi toil ar Fiadhad¹¹ find . uathad brathar fo æn cuing

O ralathur suil dar cach . atbeir liſ aidħchein¹² fein
bid a Parrtus fer gin gradh . gid fer gu ngrad bid a péin

Mairc danabés¹³ bitħdiultad . mairc nach orraim a liatha
miscus gach buirb a tinħosc . beridh sleamain a fhiacha

Naclecht insire¹⁴ sádhal . is nert dílenn gadighben
bidh a neim isna nellaib . fegħaidh sein arna sinaib¹⁵

J. STRACHAN

¹ leg. cenid rossacht ? ² cf. Windisch, *Tain*, p. 772 ³ = oc crois ⁴ leg.
cléirchide ⁵ leg. cipé ⁶ = O. Ir. romertatar ⁷ cf. Thes. pal.-hib. II.,
pp. 171, 176, ÉRIU, I. 197 ⁸ = cipé contúaissea ⁹ = ērnaba
¹⁰ leg. Día ? ¹¹ corr. from fiagad ¹² aith altered to aidħ ¹³ leg. dianid bés
¹⁴ above the line in a later hand feall ¹⁵ leg. arna sinaib sen ?

