Percy J Palse
CASTLE HACKET
April 1964
Specimen Page of the Book of Lismore.
LIVES OF SAINTS
FROM
THE BOOK OF LISMORE
EDITED
WITH A TRANSLATION, NOTES, AND INDICES
BY
WHITLEY STOKES, D.C.L.

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

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

I. Description of the Manuscript.

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

5 Essai d'un Catalogue de la Littérature épique de l'Irlande, Introduction, c.
vellum, 15 1/2 inches by 10 1/2 inches. There are on an average forty lines in each column.

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

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

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

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

The contents of the remaining folios are as follows:—

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

fo. 2 a, 2 b. A misplaced fragment of the historical piece called Dígal folá Crist, ‘Revenge for Christ’s blood,’ which is founded partly on Josephus’ account of the destruction of Jerusalem by Titus, and corresponds with the mediaeval French Vengeance du Sauveur 2. Of this piece there are perfect copies in Laud 610, ff. 18 b, 1–22 b, 2, and in the Lebar Brecc, p. 150, col. 2, l. 54—p. 157 b, l. 29: others, apparently, in the Book of Fermoy, 44 a 3, and the Bibliothèque Nationale, Celt. et B. i, fo. 90 a, 2; and an

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

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

3 See Dr. Todd’s account of this MS. in the Proceedings of the Royal Irish Academy. Irish MSS. Series, 1870, pp. 1–65.
imperfect copy in Egerton 91, fo. 63 b, 2. The Lismore fragment is
equal to LB., 156a, l. 62—157 b, l. 29, and begins thus:

[Ar ba ferr leo a thinud oltas bethugud na]n-Iudaide de, ar daigh co n-eplitis do
gorta, áir ba he mian na crechaire Romh-
anda gu (n-)eplitis na hIudaídi uile do
ghorta, áir ba (to)irrsech iat ica marbad.

For rather than that the Jews should be fed
by it, they preferred that it should vanish,
so they might die of hunger: for this was
the desire of the Roman raiders, that all
the Jews might die of hunger, for they
were sorrowful at killing them.

fos. 3, 4 (old foliation, f. xxxuii and f. xxxuii). Continuation from fo. 1 of
the Homily on S. Patrick.

Two leaves are here lost.

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

20—33. Folio 8 a is numbered in an old hand xxxxi.

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

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

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

fo. 25 b, 2—30 a, 2. Life of S. Finnchua of Bri Gobann (now Brigown).

Printed infra, pp. 84—98. At the end is the following scribe’s note: In
brathair oBuagachain roscribh an betha so as Leabhur Mainestrech Buiti
‘the friar O’Buagachain wrote this Life from the Book of Monasterboice.’

Folios 27 a and 28 a are respectively numbered in an old hand lxii and lxiii.

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

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

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

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

fo. 42 b, 1. A story entitled Sgela an trí mac cleirech annso sis, ‘Tidings

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

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

Triar macceli::eck di fhearuibh Eirenn do-
chotar dia n-aílithre. Ba dícra 7 bá
cridheachair docos. Ni rucad ann do lon
for muir acht teora baírge(m sic)
‘Beratsa in catín,’ ar fear dhíbh. O ro-
siactadar fomnai na farce imMorro, ‘a
n-aínm Crist, tra,’ or iat, ‘leícium ar raimh
isin mhui uann 7 fo[n]certam il-leth ar
Tigerna.’ Doronat[h] on. Ni bá cian
iarum la furtaclt Crist conadtrala docum
n-indsi állí: condath n-imdha inde, usci
imdhai. ‘Denam tra eclas for lar ar
n-indsi.’ Doghniat on. Teit in catin
uadhaibh. Dós-srengai bratan fireisc
doibh conice teora bratana cecha tratha.
‘A Dé,’ or iat, ‘ni hailitre ar n-aílitre
ifechtis. Tucam lon linn, ar catin
diar n-airbiathad. As diec ifechtsa,
tomhailt a urthoraidh. [Ní chaithfem torad
in catí: batar se trath iarsin cen
tuara, cein cu tainic timtíreacht o Crist
cu mbui forsin altoir .i. lethbairghidun
crúithneachta cech fi 7 orda eisc. ‘Maith
tra, findadh cach duris dia madh1 don
fhir ardon-biatha.’

‘Gebatsa cetamus,’ ar fer dibh, ‘na tri .L.
cech dia, la ceileabhad mo trath 7 la
hoífreim.’

‘Gebhutsa didiu,’ or araili, ‘na tri .L. ur-
naígh Thi, la ceileabhad mo trath 7 la hoí-
freann cech lái.’

‘Gebutsa,’ or in tres fer, ‘.LLL 3. Imnum

1 The Book of Lismore is here corrupt. Read, with LL., Maith, tra, finnadh cách úaind a mod.
2 i.e. the 150 psalms.
3 MS. inserts do.
and fifty *Hymnum dicats* every day, with celebrating my hours and with mass.'

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

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

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

---

2. co ré, LL.
3. assind, LL.
4. Trummu-te, LL.
5. Rosuc, LL.
6. Dogentar *trosuc frisseom on*, LL.
7. is duthain. 7 nime. *nus-menicedar* is aire fosroiti i tossaig, LL.
PREFACE.

'Bennacht forsin Tigerna oatuidhches':
am buidech de.'

Bai didiu ina innsi co hais 7 crine, co tar-
raidh Brenainn don fhairrgiu, conad essein
rom-beannuch 7 dorat coman 7 sacarbaic
dh6, co n-dechaid dochum nime, cona[d]
torruma aingul uasaibh dogreis ina n-indsi.
Finit do sin.

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

Feact didiu tialnic Fursa craibheach docum
na cilli, con fhaca side timhireacht na n-
aingel isin monaid don lighi. 'Maith, a
Molaisi,' ar Fursa, 'cia noemh fil isin
mhonaid?' 'Idhul fil ann,' or Molaisi,
'i deman caillighi,' 'Decha, a Mholaisi,'
ar Fursa. Dechait andis, con facatar
timhireacht na n-aingel don lighi docum
nime.

Tucidh iarum in corp asin moin cu roadh-
nacht isin relic. Co nderna Fursa faisam
in cleirig, cu mba noemhda iarsin, 7
condechaid docum nime.

Conad ferr cech n-ernaigthe in biait do
tesarcuin anna ar demhnaib.

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

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

1 o tucid, LL. The tuidhches of the text means literally 'ventum est.'
that whichever of them dies first shall come to the survivor with tidings of the other world. Another copy, beginning Diás macclerech, is in the Book of Leinster, 278 a. A third copy, beginning Da macclerech robadar a comann ac denam a leighiunn, is in Rawl. B. 512, fo. 140 b, 2. The Lismore copy runs thus:

Dias macclerech batar i comuidh [43 a, 2] oc leghiunn comdar comhaltada optar meic beca. Ba he a n-irmath ina mboithiniu. 'IS truagh in turnus i tiagait 3 ar coeim 7 ar carui uainn nach teguit doridhisi cu bhfis scel duin in tire a tiaghat. Tathonn comairli, nechtar noternoithe artís cu tuicde 4 cu sceluibh dia cheli.' Fírthar inni immangabihter ime. Imaraigibh doibh ime. ciapat [leg. ciapad] dhe roiteised itosaih co tised ria cinn mis co fis sceul diaaili.


Two clerical students had been reading together 1 so that they were comrades 2 since they had been little boys. This was their conversation in their hut. 'Sad is the journey on which our dear ones and our friends go from us, that they come not again with tidings to us of the land into which they go. We have a counsel, that whichever of us first escapes should come to the other with tidings. 3 That on which they agree is done. They agreed that whichever of the twain should go first would come, before a month's end, with tidings to the other.

It was not long thereafter that one of the twain died. He is buried by the other, who sings his requiem. Then the survivor abode waiting him to a month's end. His comrade came not. He was reproaching him and reproaching the Trinity for not letting him commune with him. He was then making prostrations in his hut. There was a little crossbeam above his head. His head struck against the cross-beam so that he became dead. The soul saw its body before it. It seemed to it that it was (still) in its body. It was dreaming 6. 'That is bad,' saith he, 'to bring the corpse to me. The people of the church,' saith he, 'have brought it.' With that he leaps forth out of the house.

1 Lit. in partnership at reading. 2 Lit. fosterbrothers: cf. W. cyfaillt. 3 in turnus tiagait, LL. 4 Denam comairle, nechtar de uánd dig artús co tí co scélaib dia cheliu. Dentar ám. Immaragaib doib cipé díb nodigsed hi tossaig co tised ria cind mis co fis scéil diaraili, LL. 5 fordorus, LL. 6 taidbread, 'a dream, a vision,' P. O' C. LL. has Búi oc taidbrind. 7 oc beim in chluic, LL. 8 co, LL.

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

'I hear thee now,' saith he.

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

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

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

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

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

[F]eacht do Brenainn mac hui Altai a Cluain Ferta, dia casc . 1 . bliadna rena eitsict, ceilebarthar isin eclairis lais 7 pritchaigh aer 7 airfìnnfar. O tainic in medon lai immorro tiaguit na manaig da prointigh.

Do bhi maccleirech istigh 7 cruit ina laim oca gabaís for a n-airfìted, 7 doratast a mbennacht dò.

Robo meallach lim anosa,' ol in clétrech, 'dia mbeith Brenainn astigh 1 cu seinninn tri hadbuinn do,' 'Ni leicfèd cuigli thù, ar na manaig,' 'ár is secht mlìadna do Brenainn nar'ithibh 7 na cèula ceol do cheolaib domuin; acht da ubbhall ciar[th]a 2 7 snaithi etarra [, 7 nobitis] ara belaibh forsin leabar, 7 intan rocluin ceol dobeir na hubla ina ouibh.'

Raghatsa [immorro'], ol in maccleirech, 'do sheinm do.'

Teit as 7 a chruit glesta lais. 'Osluic, or in clétrech. 'Cia so?' ol Brenainn. 'Maccléirech duitsi do seinmh cruiti duit.' 'Seinn imugh,' ol Brenainn. 'Mun bhadh doiligh latsa, 'ol in clétrech, 'robudh buidhí 3 lim mu leicen for lar na hecala do sheinm tressi.' ['Maith lem,' ol Brenainn. 'Osluic remam,' ol in maccléirech.] Osluicid Brenainn roimhe. Dobeir in clétrech a cruit aniar 5. Dobeir Brenainn a dha ubbhall ciartha ina ouibh. 'Ni maith leamsa,' ol in maccléirech, 'h'airfìtedh mina ghata in ceir as t'òibh.' 'Dogéntar,' [didiu] ol Brenainn.

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

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

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

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

1 danam-leiceth Brenainn for lar na heclaise, R. 2 ciarach, R. 3 MS. buighi. 4 tri n-adhbuinn, R. 5 Dobeir in macclerech a cruit iter a di laim for lar na heclaise, R.
PREFACE.

Dobheir didiu forsin leabur. Seinnidh trí hadhubinn dó. ‘Beannacht fort, a maccleirig?’ or se, ‘laat cheol, 7 neam duit aire.’


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

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

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

Dobheir Brenainn in stoil darsin mbragait. ‘In binn latso, a maccleirig?’ or se. ‘Dobhiursa mo breithir fiadh Dia,’ ol

1 ol Brenainn, ‘ocus ro[t]faa ceol nime tara eisi sin,’ (and thou shalt have heaven’s music in lieu thereof,) R. 2 MS. cusaniugh. 3 MS. andiaigh a leith, R. 4 MS. atnaid. 5 eitigh, R. 6 ina stoil forsin mbreghait, R.
Brenainn, of the Presbyter. Begins:

Colum cilli 7 Comghall 7 Caindech do-chuatar do thig Cruimther Dathi ar aighi-dheacht 4 iar caithimh a proinne don mhuinntir.

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

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

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

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

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

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

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

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1 in da stoil sin for sin mbraghait, R. 2 dithrimecht, R; leg. dithreabhacht?
3 Perhaps the Cruimther Nathi of Achad cain Conaíri commemorated at 9 August, see Martyrology of Donegal, p. 214. 4 MS. aidhighecht. 5 MS. mainisistreach.
6 Read perhaps soiscelitda, 'evangelical.'
PREFACE.

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

Mochuta Raithin doroine roinn dia-com-thanol 7 dona hæighedhaib¹ archena adaig² n-oen ann.

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

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


Moling of Luachair (was) a pupil of Maedóc of Ferns. It is from Maedóc he got Moling’s House (Timullen). Of the descendants of Dega the Great of Leinster was he. Once as Maedóc was praying in his church he saw the young warrior coming in to him.

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

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

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

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

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

¹ MS. hæidhethaib.
² MS. agaid.
³ See as to this the Martyrology of Donegal, at 14 May.
to life by Ciarán, who replaced his head, but so unskilfully that Cairpre was nicknamed *Crom*. There is another copy of this story in the Book of Fermoy, fo. 51 a, 1.

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

Báithín son of Finnnug was in Dubdaire, in Thomond, serving the Lord. He that was next to him in the district was Doburchú, from whom descend the Húi Doburkhon.

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

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

In principio fecit Deus coelum et terram et reliquà. Airdri domain as treisi cach righ, is ardiu cach cumhachtai. 'In the beginning God created the heaven and the earth,' and so forth. The world's Overking, who is mightier than every king, who is higher than every power.

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

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

1 According to the *Lebar Brecc*, the number of amputations was only seven: Pilip apstal do treb Iuda dó, co rocrochad hé iar mbein a thengad fo secht asa chind isin cathraig in Eripoli, L. B. 181 a.
O'Curry, *Lectures*, 532, says that a MS. called *Liber Flavus Fergusorurn* contains a 'tract on the greatness of God, &c. (commonly called *Teanga Bithnua*)."

fos. 48 a, 49 a, 50 a, 51 a, 52 a, are respectively numbered in an old hand, lxxxiii, lxxxiii, lxxx, lxxxu, lxxxui.

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

Ocht n-erich na ndualuch
don-roichet for rith
indagaid na sualach
dia nd'chur don bhith.

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

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

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

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

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

Mithid dhamsa toirred
do triall ó Thoraig theglaic
asnam amal oilither
dar tuind muaid mara medraig.

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

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

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

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

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

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

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

3 Lit. made sermons.
THE BOOK OF LISMORE.

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

fos. 60 a, 61 a are numbered lxxxxxi, lxxxxxui; fo. 64 a is numbered lxxxxxxi.

fo. 67 a, i. A piece entitled Seél na samhna (the story of All Saints Day).

Begins:

Araíl impir dogabh rigi Romhan. Focas a ainm. Dognithe ænach adhbhul gacha bliadhne leis am ñamhain isin Roimh. Deithbir ón, ar ba hí in ñamhan ardsollamun na ngennte intan sin, ar noadraitis uili dhe in domain, o thurgabail co fuinedh, fuirre.

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

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

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

Adubuirt an Tigerna gu rube in Diabul dothicfad a curp dëna i, ante crist do-genad comurda mora isina poblaibh.

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

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

Araíl laithi do Chaínech naom a n-oilen Rosa Cre co facuidh slógh dimhor deaman ag imthecht in aier osa chinn.

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

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

fo. 69 a, i. A legend of King David, Solomon and a beggar. Entitled in a later hand: Sgél ar Dabid mhaic Iese annso sís. Begins:

Dia casc, is and nodaileadh Dabid mac Iese It was on Passover day that David son of c 2
(a dechmada do bochtaibh) 7 aidelcne-
chaibh in Coimded.

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

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

Nobid didiu Dabid oc breith na hoeinbréthre cor intsamhlai 7 l. bretheaman oca
himradadh artús conidh iarám nobereadh-somh forciunn fuirri.

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

Feach[t] n-oen dia rabhutar da lenabh a
Frangcaib oc comcluiche (i. lenamh cristae) 7 lenam iudaide, in araili la so-
(llamnuch. At)bert in leanumh cristae:
‘Tiagham (i cumai caich isin tempul; ar)
se. Tiagait iairn amal do orduig . . .
. . . pall. Fiafraigis in leanabh iudaídi:
‘Cret (in de)albh croiche ut 7 in crochaire
innti?’ ‘Ar Tig(erna is)e sut,’ ar in
leanbh cristae, ‘7 do muinnter-sa (r)ocroch é, ar fuath 7 ar format.’ ‘Dar-
linn is oíc (i)n gnímh doronsad,’ ar in
leanamh iudaídi. ‘(I)s oíc immorro,’ ar
in leanabh cristae.
Fiafraigis in lenabh iudaídi: ‘Cia in dealbh 
bainnings anoraighi úd atchiam 7 in
leanamh beg ana huchd?’ ‘Dealbh 
Muire máthar sud,’ ar an lenabh cristae,
‘7 dealbh a Meic docrochabar’si, ana 
nóidhendacht1 sud ana huchd.’ Iar n-aist-
neis morain do comradh doibh amlaídh
sin, ‘Tiagam cusín n-altoir,’ ar in lenabh
christaide, ‘7 caithem bairghin coisrictha.’
Tiagait iarun. Iar scáld don pobul asin
tempul [fo. 69, b 2] amach, sgailit in da
leanamh o cheile . . . . caithem arain cho
. . . . . doibh, 7 teit cach dhíbh dia tigh

Once, in France, when two children, even a
Christian child and a Jewish child, were
playing together on a certain holiday, the
Christian child said: ‘Let us go, like every
one, into the temple,’ saith he. Then they
go, as he ordained, into the temple. The
Jewish child asked: ‘What is that shape
of a cross yonder, and the crucified one
upon it?’ ‘Our Lord is he who is yonder,’
saith the Christian child; ‘and it was thy
people that crucified Him, out of hatred
and envy.’ ‘Evil to us seemeth the deed
they have done,’ says the Jewish child. ‘It
is evil indeed,’ says the Christian child.
The Jewish child asked: ‘What is the
shape of a noble lady yonder that we see,
with the babe in her bosom?’ ‘Yon is
the shape of Mary Mother,’ saith the
Christian child; ‘and the shape of her
Son whom ye crucified is yonder, in His
infancy, in her bosom.’ After they had
talked somewhat more in that wise, the
Christian child said: ‘Let us go to the
altar and partake of consecrated bread.’
So they go. After the people had de-
parted from the temple the two children
part from each other, . . . . partake of

1 MS. seems, corruptly, micd. The Paris MS. has naidentacht.
budein iarsin. Fiafraigis a athair don lenab iudaidi: ‘Cait a rabudhus custratsa, a meic?’ ar se. ‘Dobhadas i farrad fhir cumuinn1 dam . . . . idhein,’ ar in mac iudaidi, ‘7 dochuamar a tempul na baintig(ern)a i. Maire mátair, 7 rochaithsium bhairgin coisrictha ann.’ (Rofergaigh 7 rolonnaig a athair fris2,) 7 is ed in cetna dorigne a mátair, 7 doraidset: ‘As bidbhu bais tu, a meic!’ ar siat; 7 gabur (leo 7 cuirther i) surn teined ar derglasad, 7 dobi ann on trath (co araile), co nderna[d] min 7 luaithred de.

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

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

1 fhir companaig, Paris MS.
2 Rofergaigh 7 rolonnaidh a athair fris, Paris MS.
3 According to some of the Latin and French versions of this tale, the father was a vitrarius or vitrier, so that the furnace was at hand.
4 Compare the Divina Commedia, Purg. xx. 19; Par. xv. 133.
A copy of this story in the Bibliothèque Nationale (Celt. et B. 1, fo. 28 b, 2–29 a, 1), has been published by M. Henri Gaidoz, with a French translation, in Mélusine, tom. iv. col. 39. Wolter, in his book Der Judenknabe, Halle, 1879, mentions thirty-three versions in Greek, Latin, French, Spanish, German, Arabic, and Ethiopic. ‘In the French versions,’ says M. Gaidoz, ‘the tale is localised, oftest at Bourges and sometimes in Egypt.’ So four of the Latin versions (including that in the Legenda Aurea) have ‘in ciuitate Bituricensi;’ No. 18 has ‘apud Bituricas;’ and No. 19, ‘apud Bituriges.’

fo. 69 b, 2. Note in nine lines about a monk who came from the East

do choimhshinedh cabuid fria Comghall to contend in devotion with Comgall of Bennchair.

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

Do SDAIR na Lumbardach and so. a n-ainn De 7 Phelagius papa 7 na heglaírí cucoitr-chenn. Ocus dobhi in Pelagius sin ‘na phapa 7 a námtecht tóirbthe 7 a mbethaid inmolta.

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

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

riguibh 7 taisechaib na cathrach sin. Bai brathair righ a n-ábit san Fronses isin cathraig intansin. Ba eoluch dano isna to the kings and chieftains of that city. There dwelt then in the city a king’s brother in the habit of St. Francis. He was skilled
in the many languages, and his name was Franciscus. So he is brought to the place in which yon nobles were, and they request him to turn the book from the tongue of the Tartars into the Latin tongue. 'I am afraid,' saith he, 'to spend labour or care on a work relating to idols and unbelievers.' They entreat him again in the same wise. 'It shall be done,' saith he; 'for though unchristian tidings are made known here, these are marvels of the true God; and whosoever shall hear this much against the faith of the Lord will pray fervently for their conversion, and he who will not pray will spend the strength of his body in converting them. I am not afraid of this book of Marco's, for there is no lie in it. Mine eye beheld him bringing with him the relics of the holy Church; and he left, while tasting death, (his testimony) that this was true; and Marco was a godly man.' Howsoever Franciscus [Pipinus] translated this book of Marco's from Tartar into Latin; and the years of the Lord at that time were fifteen years and two score and two hundred and a thousand years (i.e. A.D. 1255).

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

Abaschia didiu righi důmhor iside, co secht righaibh fúirre .iii. righa dhibh oc adhrad don fhir-Dhia, 7 cros óir a tul eduin gach zën dibh; 7 as ferdha a cathuibh iat, ár is friu ronn-altadh oc imairecc fria geinntiu. Na teora riga aili dono filet fria haincreidiumh 7 idlacht.

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

1 MS. guight.  
2 MS. guighfídh.  
3 MS. guihfhe.  
4 MS. 77.
Et rigi Aden .i. soudan is ri forro sum.

Conad hi airec menman forfhuir ri Abascia feacht n-6en, triall cu hairm ir-raibhe Iesu arna adlucadh. ‘Nato idir,’ ol a mhaithte 7 a mhili6 fris; ‘ar robudh omhun linne genniti dot marbad for an conair, ár is tritha noghebhtha. Fil escop némhtha lat,’ ol siat, ‘ocus cuir co hadhnucul Iesu he co n-imut oir lais.’ . . . .

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

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

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

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

Bui mordhal b'far n-Eirenn a Maigh Breagh 1 a n-imacallaim a n-aimsir Diamuda mheic Ferghusa Ceirrbeoil, meic Conuill Chremthaind, meic Neill Naigiallaig; 7 ba headh do imraidhset. Ba mor leo do thir urlann Teamhra .i. maighen a mbui radhare for gach leath; 7 ro imraidhset a timdhibhe na faithchi sin iarum, ar ba dimhain leo in cudruma sin do ferund occu gan teach, gan treabhadh fair, 7 gan foghnum 2 thealligh Teamra de, ar ba heicin doibh faichill fhuluing fer n-Erenn 7 a mbiadhta co cend seacht lá 7 seacht n-oidhchi a cind an (sic) seachtmad bliadne.

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

I believe that there are other copies of this story in the Book of Lecan and in H. 2.16, cols. 740–749. Some account of it is given in O’Curry’s

1 MS. breedh. 2 MS. fodhnum.
Manners and Customs, iii. pp. 60–62 and pp. 241–242. It contains five poems ascribed to Finntan, of two of which older copies are found in the Book of Leinster, p. 4 b (‘Heriu cia iarfaigther dím’) and p. 8 b (‘Coic urranna Herenn etir muir 7 tīr’). See also the Book of Ballymote, p. 21 b (‘Heriu cia fiafaigear dím’). At the end of the piece is the following:


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

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

‘Heriu cia gabhat, cia rabaat inde?’ ar Ceandfaolad. ‘Ni ansa,’ ar Finntan. ‘Iarrus1 fis. tuathus cath. airthus blath. teasus [for thus] fluith. A fis. a forkus. a forsaidhi. a coimhne. a comuirle. a bágha2. a breithamnus. a senchus. a soindscne. a saoíre. a saithighe, bá asa hiartur, [ar foride fo iatmaige morglana] co ndendáis a fileda forse arna treighibh noda-neimthegar3 i. imbas forosna 7 temn laogha 7 dicetal docennaiib4 [coll co ndentais a brithemnas bronnsa hetha no bertís fírbretha a fiirimí fríthib].

‘Can as a hiartur?’ ar Cendfaolad. ‘Ni ansa,’ ar Findtan. ‘A Corann, a Cera. a Cruachain. a hUmall, a hEaba. a hAidhniu. a Maonmaig, a Muirise. a Mucrumha. a hAoí. a Tennmuídhi. a Tarbga. a Boirind. a Badna. a Berramain.’

This is the beginning of a tract in Laud 610, fo. 57 b, 58 a, thus entitled:

INcipit interrogatio Cinnfaolad do Fintan mac Bochrai meic Lamiach. No Béc mac Déd ceccinit, ut aillii dícut.

The words in brackets are inserted from this MS.

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

Feacht n-oen dorala Oissín 7 Cailtì a nDún Clithair oc Sliabh Crott. IS hí sin aimeser tainic Patraic docum n-Eirenn. IS ed domhair d’iarsma na Feinde i. Oissín 7 Cailtí 7 tri nàenbuir5 ina bhfarrad.

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

1 Iarrus i. iartar H. 3. 18, p. 170, col. 3. 2 MS. badha.
3 forbhe fó tredib nodanemthegedar, Laud 610.
4 See as to these, O’Curry’s Lectures on MS. Materials, 240.
5 MS. nàenmuir.
PREFACE.

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

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

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

Aed Baclam, gilla gai Diarmada meic Cerbaill, rogbh slaotan tromghaluir he, 7 robuí bliadan a serg sirgaluir, cu bhfuair slainti iarum, co ndeachaid d'agalluimh Dhiarmahta 7 atbert fris: ' Cinnus ata coruchad do smachta 7 do shídha frisin mbliadain sea i tá-sa im loighi?' 'Ni airighim-si turbhrodh fair,' ar Diarmait. 'Ata ni arabhfindab-sa sin,' ar Aed Baclam.

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

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

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

Olc bith . aru[m]pta . daora fir . saora mná.
Mes fas . fidh cain . olc blath . ile gai[th].
Samh flíuch . ith glas . imdhba buar . tearc ass.
Mi[d]bhaid trom . in cec[h]fr . céel tuirc . uilc rígh.
Fír n-olc . guin ghnath . bith crion . lion rath . 7 reliqua.

1 i.e. mancus.
2 MS. shigha.
3 turbhródh, weakness, faintness, pressure, crushing, P. O'C.
4 See O'Curry, Manners and Customs, ii. 337.
5 MS. figh.
6 MS. bith.
7 Miodhbhaídh i.e. einchachlann, a mullet or fine, atonement or amends for a crime, P. O'C.
This is followed by a quatrain:

Nochu cill acht fuath cilli
acht áit imbi firinde
ni techtus do Crist na clann
balle i mbi longport Ladrann.

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

Fleadh 1 mhor dorinne a mac do Dhiarmait
mac Cerbaill. i. Bresal mac Diarmaata,
7 ní thesda ní on fleidh 2 acht bo co ná·ib
nitha 3. Co cuíla Bresal a beith ac
cailíg Cilli hEgn. [Elgraige, LL.] i ter-
mann Cenannsa, Luchair a hainm-sidhe,
condechaíd Bresal dia cennachgotarguidh
.ii. mbai 7 tarbh diacind, 7 ní thuc in
chaillech, 7 rue Bresal in mboín ar eicín,
7 dorat in fhleidh dia athair i Cenanns.
Intan rob aíne doibh ic ol, is and tainic
in caillech do chasait Bresal cusin righ,
7 a heigmhe eisdí.

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

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

Then Bresal is killed.

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

1 MS. Fleagh.
2 MS. sleigh.
3 The words cona·ib nitha, which I do not understand, appear to have been ineffectually erased.
O rancatar iarum is ed fuaratar Becan occ
denumh chaisil 7 cuilche fluch umme,
[7 ic irnaighthe simul.] O rodech Becan ar
Diarmait, is ed asbert fris: ‘Fon talmain,
a fhinghalaig!’ or se, con deachaid conice
a ghluinibh isin talmain. ‘As cen anad in
chomairce, a Becain,’ or Colum cille,
‘ár is ed tháinic in ri chugatsa, d’iarraidh
dilghudha 7 d’aithbeoudh a mheic duìt.’
Tocbhus Becan in laimh ndeis, 7 doghni
urnaighthi fo tri d’aithbheoadh Breasal
mheic Diarmata, co tuc .L. Bresal la
gach n-urnuighthi a hithfër, 7 tainic
 Breasal mac Diarmata, leisin urnaighthe
ndéidhinach¹ leisin lucht ndéidhinach²
dhibh.
IS ann sin róbacht Becan scela dhe 7 rofer
failt fris.
Now when they arrived, thus they found Be-
can, building a stone wall, with a wet sheet
around him, and praying at the same time.
When Becan looked on Diarmait this he
said to him: ‘Under the earth, thou parricde!’
So Diarmait went into the earth
as far as his knees. ‘The protection is
without stay, O Becan,’ says Colum cille:
‘for the king hath come to thee to ask
thee to forgive him and to restore his son
to life.’ Becan raised his right hand and
thrice made prayer to resuscitate Bresal
son of Diarmait, and at each prayer he
brought fifty Bresals out of hell; and at
the last prayer Bresal son of Diarmait
came with the last batch of them.
Then Becan asked tidings of him and made
him welcome.
This story is also found in the Book of Leinster, p. 358, left margin.
See, too, The Martyrology of Donegal at April 5.

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

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

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

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

¹ MS. ndeighinach. ² MS. ndeighinach. ³ MS. fleigh.
one of his men overturns the druid’s fence, leaps across it, and is at once killed. Battle is then joined and Diarmait is beaten.

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

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

Diamad mheisi budh rí réil
nocha beruinn ceim tar cert.

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

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

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

Cert gach rígh co reil, do clannaib Néil nair.

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

fo. 95 b, 2. The following quatrain:

Toirrsi nocha maith in modh
um gach ní coimmsi rom-car
acht rom-tá rom-bi rom-bia
gach ní rodheonaig Dia dhám.

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

BÁI FINGHEIN MAC LUCHTA adhaigh samna
i nDruim Fingein. Brathair sein do
Thigernach Tébuillech mac Luchta
dia ta Coiced maic Luchta.

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

1 The cae nyrol of the Mabinogion.
2 chingsfind, Laud 610.
3 MS. aghaidh.
There was a female fairy visiting him always on every samain. All the marvels and precious things that were in the royal strongholds of Ireland and in its fairy hosts she used to declare to him on every samain.

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

‘Ocus cidh buaid n-aile? ’ for Fingein. ‘Ni anse,’ or an ben. ‘Teora primhaicde Eirenn innocht foritha 7 rofoilsigthea i.

‘And what is another precious thing?’ saith Fingein. ‘Not hard to say,’ saith the woman. ‘Three chief fabrics of Ireland were this night found and revealed, to wit, the headpiece of Bruin son of Smethra: it was the brazier of Oengus son of Umor that made it, even a helmet of the pure purple of the land of the Indians (i) with a ball of gold above it. (This) was the size of a man’s head, and around it were a hundred strings of the mixed carbuncle, and a hundred bright purple twists of purified red gold, and a hundred chains of white bronze in its variegated stitching. Numbers of years hath it been hidden in the well of Síd Cruachan from the Mórrígain till to-night.

‘I iarum fo celtair talman cusanocht fidhcheall Crimthain3 Níadh Nair tucc a hÆnuch Find, dia luidh la Nairtuathchæich is-Sidh Buidb for echtra, co mboi fo dhiamraibh na faigri. Ata fo dhicleith isin raith ind Uisniuch cusanocht.

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

1 deacar .1. iongnadh, O’Clery.
2 See Egerton 1782, ff. 72 b, 73 b.
3 See as to this, infra p. 317: H. 2. 16, col. 696, and the Book of Leinster, pp. 23 b, 3 and 145 a, 20.
'Minn Læguiri meic Luchta Laimfhinn
dorighne Lén Linfhiaclach mac Banbolga
Banna ¹ foruaratar innoch teora hingina
Faindle meic Dubroith a sidi Findachain
arna beth fo dhicleith o ghein Conchubair
Abhratruaid gusanocht.'

The diadem of Loeguire, son of Luchta
Whitehand, which Lén Linfhialach, son
of Banbulg Banna made, and which
the three daughters of Faindle, son of Dubroth,
found to-night in Sid Findachain,
where it had been hidden from the birth
of Conchobar of the Red Eyebrows till
to-night.'

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

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

Nonbur noeh bh sil Conuire .1. Seanach mac Cairill, Eolangan a nAithbi Bolg a
Muscraidh Mhitaine, etc.

The verse begins:

Nonbur sin sil Conuire o nach berur ni ndeoluigh.

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

A Chaisil, as dimbrig sonn
O Cashel, this is weakness
gan Feidlimid mac Crimthoin!
Without Feidlimid son of Crimthan!
a crioch Tuathail, truag in bed,
O territory of Tuathal! sad the deed!
gan do buachail 'god coimet!
Without thy herdsman protecting thee.

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

¹ Compare the Book of Leinster, p. 154 b, 43 = Book of Ballymote, p. 379 a, 26.
glory (wind, smoke, sleep and a flower): on the worst sin (pride); and the
greatest good (humility).

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

Airdrí oirrdhirc airdmhenmach roghabhastar
flaithiús 7 forlamus for dha choiged Mu-
man, dar’ aimh Airtri mac Caitail meic
Finguine. IS re linn rogabhatar Loch-
lannaig nert artús for Eirinn. Acht
rofhuaradar catha 7 coinblichta o aimsir
Airtri gu cæm-aímsir Cheallachain.

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

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

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

fo. 116 b. Two-thirds of the first column are occupied by two short pieces
obscure to me. Caitilín ingen an iarla (Catherine the daughter of the
Earl1) is mentioned in 1. 4. The second column is blank.

fo. 117 a, 1. The Adventure of Tadg son of Cian, son of Ailill Ólommm, as
to which see Prof. d’Arbois de Jubainville’s Essai d’un catalogue, p. 125.
The story belongs to the Ossianic cycle and begins thus:

Feacht n-aon dia m(bai Tadg) mac Cein
meic Aililla Óluim . . . . righdhamhna a
n-iarthar Mu(man) 7 a bhraithri bunaidh
marc(n) ris.

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

Dogébthur an cuid ele don echtra-sa Thaidg
meic Céin andiaigh in catha-so thís

1 i.e. Thomas, eighth earl of Desmond.
Crinna, 7 leghar roimh in croissi an cuid-sin di. this Battle of Crínna; and let that portion of it be read before this cross.

The story breaks off in the second column of fo. 120 b. The scribe notes

Andiaigh an catha so dod láimh dheis ata an chuid ele don echora so Thaidhg mac Cein, uair ní [f]uarus a n-aoinecht re sribadh hi.

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

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

Báí ri amhra for Eirinn . i. (Cormac) ua Cuinn. Bui ri for Ultaib in(d in)baid sin .i. Fergus Dubhhdhed(ach). Batur da brathair la Fergus .i. Fergus Foilleabhar 7 Fergus Tene fo Bregu. As and bui tech Cormaic i Temraig intansin, 7 tech gach airdigh i n-Eirinn ardaighin feisi Temrach do dhenomh .i. caedhiges ria samhuin 7 laithi na samhna 7 caeddigius iarum. As airí nothinolduis cacha samna, ar is ann ba haipthe meas 7 toirthe dhoibh.

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

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

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

Ní andso bhudh choir an chuid-si sios d'Echttra Thaidh mac Cein, 7 ni meisi is cintach, 6r ni fhuarus ar suidhghudh choir isin tsheinleabar hi, 7 gebe bhias ag leghadh no ag scribadh an sceoil, fechadh an t-inad isin Eachtra a mbia samuil na croisi so amuigh, 7 bereadh an cuid-se don sceol roimpe.

Not here should be this portion below of the Adventure of Tadg son of Cian; and it is not I that am in fault, for I did not find it properly arranged in the old book. And whosoever shall be reading or copying the tale, let him look in the Adventure at the place wherein there shall be the semblance of this cross outside, and let him add this portion to the tale before it.
fol. 125 a, 1. Story of Loegaire Liban, son of Crimthann, and the elf Fiachna mac Retach, who comes to ask for aid in his war with Goll, son of Dolb, king of the fortress of Magh Mell, one of the Irish names for fairy-land. Begins:

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

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Faidhird iarsaidhe in ben la Fergas, 7 congairter ri Ulad do Concabar.
Rogab si for tincosc a meic 7 aitiu in mheic 7 a mhuinnteri i.e. lomradh andala fir 7 a thidinacul diaraile, 7 a hor-si 7 a harcat do thidnacad d'anradhuibh Ulad ardaigh a iardraighi dia mac.

1 MS. aigthe.
2 Cf. Old Norse bóla f. the boss on a shield.
Tainic didiu cenn na bliadhna. Dorimgart iarsaide Fergus a giallu. ‘Imacalduim imbe,’ or Ulta. Roimraí fíte i n-oenndail, \[7\] ba dimhícín mor leo Fergus dia tabh-uirt a tinscrai mna. Roptar buidhghigh im-morro do Concubar ara dheighthidnual doibh. Ba si a n-imcalluimh: an rorir Fergus, scaradh do fris, 7 an rocheannuiigh Concubar a anadh aig\(^1\). As ann sin roscaradh Ferghas fria righi n-Ulad 7 congurur airdri in choicidh do Chonchobar. FINIT.

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

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

Ceist, cia cédtuan doronad i n-Éirinn, 7 cia dorine, 7 cia dia ndernad, 7 cia baili i ndernad?

IS ann, tra, doronad in cétduan, a n-Inis Tighi for Loch Orbsiuin a n-iartar Eirenn; 7 is e dorine, Ai mac Ollaman meic Delbæith, 7 is dó dorine, d’Fhiacha mac Delbæith d’o righ Eirenn, d’o brathair a athar. Ocus is i so in dúan:

Mo brug, mo baili. cuach, carbut, claidéib.
trichia bo odhercc. ech croderg claidéib (?).
Escrea coemh cumhul. seisreach toeb treabar.
coire, cuad, ceile. bro dheigfir dlegar.
Romtoircret uili. o righ na maighi.
daigh dlugh don duini. mo brug, mo baili.

This is followed by some verses beginning:

Ailim baire imbrænaig fo ramuith, fo bhuadhaib.

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\(^{1}\) This and the four preceding sentences are quoted in II. 3. 18 (a manuscript in the library of Trinity College, Dublin), p. 605, where imagallaim is explained by comairle.
A saga of the Ossianic cycle, entitled, in a modern hand, *Forbhuis Droma Damhghaire*, 'the Siege of Druim Damgaire,' now called Knocklong, in the county of Limerick. There is another copy in the *Book of Lecan*, fo. 167 et seq., and the story is analysed by O’Curry, *Lectures*, pp. 271, 272; *Manners, etc.*, ii. 278–282. The Lismore copy begins thus:

Ba shaoreclaind shocheosoil batar ind Eirinn.
As iat huaitter o sunn amach i. Fiacha Muilleathan mac Eoguin alta Mogu Ruith 7 Cormac mac Airt mheic Cuinn; *Ocus* i n-oenlo romarbait a dá n-athair i cath Muclairimeh. Ind oenlo ámh doronuit .i. in Mhairt re ndul a cath Muighi Muclairimeh. Ind óenlo aili rucait .i. in Mhairt i cind secht mis on Mhairt-sín, 7 dano dá shechtmhisaimh iat dib línaiabh.

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

A topographical tract on the two Fermoys, preceded by the following quatrains:

Crichadh an caoílli gu cruaid
in bhfluil uaiabh nech no imluaidh?
tucad do mac sonaisc sin
ar an forbhais d’foiridhin, et cetera.

The prose begins thus:

Na dá triuchadh robh an tir sin suil tucaidhi do Mhogh Ruith, 7 ocht tuatha a ngach triuchá, et asi so roinn in da triuchá sin .i., mar ghabus glaisi muilinn Maiteil i Sleib cain 7 Loch Luigí ar an machaire 7 Gleann nanDióbergach ar Monaidh Moir.

A poem in eleven quatrains ascribed to Cormac mac Cuilennán, King-bishop of Munster, beginning: *Bai fáidh an feinnidh bái sunn* (‘the warrior who dwelt here was a prophet’), and furnished with the following preface:

Once upon a time Cormac, son of Culennán, king of Munster, happened to go to Cenn Clairi; and this was why he went, that his mind might be commemorating every good thing that had been done there; and he composed the lay setting it forth.
fo. 141 b, 2. A poem in thirteen stanzas beginning:

Truag Caiseal gan Cormac
righphort na slógh salmagrad.

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

fo. 142 a, 1. Poem in ten quatrains on Aílilí Ólomm’s nineteen sons.

Begins:

Aílilí Olom, amhra an ghein,
mac Mogha Nuadat neimhnic,
noei meic dhec rochins et uadh
forfodhuilset fon særsluagh.

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

fo. 142 a, 1 A short tract on the destruction of the nobles of Ireland by
the vassals, led by Cairpre Cat-head, and the disastrous consequences.

See O’Curry, Lectures, pp. 230, 262–264, 590.

Bai fodord mor ic aítheachaibh Eirenn i
n-áimsir trí righ n-Eirenn i. Fiacha
Findfholach, 7 Feic mac Fidheic
Cáich 7 Breas mac Firb. Batar
dano trí haithigh ba toisigh comairle do
aítheachaibh Eirenn in inbaidh sin i. Mo-
nach 7 Buan 7 Corpré Cend caid. Do-
ronsat comhairlí iarum aíthigh Eirenn
doreir an trir sin, 7 ba hi comairli
[142 a, 2] rochindset, fleadh1 do thargudh
daí tigerntaibh 7 a marbadh ocon fhleidh
sin. Batar immorro trí bliadhna oc foi-
chill na fliedh sin la haithcheu Eirenn.
Trian toraid gacha bliadhna doratsat
forsin turcnon sin. I Maigh Cro la Con-
nachta is ann dorundh in fliedh2. Do-
lotur iarumh fír Eirenn dí di eac’h leith.
Batur immorro i.x. nona ic tomhaílt na
fliedh. Doberthea leanna somesca sain-
emhla dhobh sin nonai déidhinaig3
dibh. Romartha soercannna Eirenn
ocon fliedh4-sin triana meisce, cu rodhi-
bhdaíl uilí acht na trí meic batar i
mbronduibh a maithrech . . .

1 MS. fleagh. 2 MS. ñlegh. 3 MS. deighinaig. 4 MS. ñleig.
Ni thabhradh in talumh a thorad dona haitheachaib iarsin ndighail\textsuperscript{1} doratsat for soerclannuibh Eirenn, 7 bai gorta mór for feraibh Eirenn, iter innbera 7 féidha\textsuperscript{2} 7 ith 7 blicht. Rafes tra na tri comarbu sin Eirenn do beith ind Albaín i. Feraadach Find fechtnach 7 Corp Aulom 7 Tipraite Tírech. Tiaghur iarum aracenn dia freasdul 7 dia righadh, 7 doberur ratha nimhe 7 talman, greine 7 escæ 7 na n-uili dhul fhi ona haitheachaib i mbith-fognum dhoibh dia reir fein cein bes muir im Eirinn.

The earth would not yield its fruit to the vassals after the vengeance which they had taken on the free clans of Ireland, and the men of Ireland suffered a great famine, both as to river-mouths and trees, corn and milk\textsuperscript{3}. Then it was known that in Scotland were those three heirs of Ireland, even Feradach Find fechtnach and Corp Bare-ear and Tipraite Tírech. So messengers are sent to them to wait on them and to crown them. And guarantees of heaven and earth, sun and moon, and all the elements are given to them by the vassals to serve them always according to their desire, so long as sea surrounds Ireland\textsuperscript{4}.

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

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

Særclanna Eirenn uill marbtha cusán an nduine

\textit{acht na tri meíc}, monar nglé,  
itrullatar o Chairpre.

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

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

\textit{Abair dhámh ra Muimnechu}  
mor mac diamba hairisa  
ar an righ fil uas a gcind  
tecat lind antirassa.  

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

\textit{Maithi Múman, ba fir soín}  
im. Fheidhlimid mac Crimhthaínn  
\textit{cech domnach teigdis re hedh}  
co hAireadh do cheilebrad.  

\textsuperscript{1} MS. didhail.  
\textsuperscript{2} MS. fégha.  
\textsuperscript{3} i.e. there was no fish in the rivermouths, mast on the oaks, grain in the corn, or milk in the udders of the kine.  
\textsuperscript{4} Cf. the legal formulae in Grimm's \textit{Deutsche Rechtsalterthümer}, 2\textsuperscript{te} ausg. s. 38, also lang als diu
fo. 143 a, 1. Poem in eighteen quatrains beginning:

Erigh frisin iarméirgh
na bi it cotluad, a Shelbaigh,
conarat codluad meabra
nogur’deagla re demhnaibh.

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

Cormac cofecht roba sáí
ba cert gach nert ronasáí
ba hua Breasail co n-uaisli
ba hua comesair Móisi.

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

IN cloichen bec fuil im laimh,
a Ardruire in betha báin!
rola mor do dhainibh dhe,
ocus lándhfidh araile.

The little pebble which is in my hand,
O Overlord of the fair world!
Many men have fallen by it,
And another will fall.

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

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

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

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

Easpac usal rabhai i Clúain mac Nois,
Caoncomrac a ainm, 7 Mochta a ainm
artús. Mac oighi hé 7 comarba Dé, 7
da oilitri dochoidh co Cluain.

A noble bishop abode in Clonmacnois, Cain-comrac was his name, and Mochta was his name at first. A son of virginity was he, and an heir of God, and on his pilgrimage he had gone to Clon(macnois).

sonne schint: and so lange der wind weht, der hahn kriht und der mond scheint. So in India generally áchandrdrkam, ‘while sun (arka) and moon (chaudra) endure;’ and in southern India: ‘so long as the waters of the Káveri flow, vegetation lasts, or till the end of time.’ See the Madras High Court Reports, vol. i. p. 407; vol. ii. p. 18 note.
It is a copy of the story called *Seadh saltrach na muice* ('The tale of the Pig's Psalter') preserved in the Book of Fermoy, fo. 42 b.

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

Bai ri uasul oirdnighe\(^1\) for Airghiallaib feect

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

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

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

Fiche ar tri .L. tegluch Find hui Bhaiscne. A score and three fifties (were) the household of Find ua Baiscne. Eight score and nine royal champions, and each man of them had nine men.

Naenbír 7 ocht fichit do righfeinedaib co tri nonburaib la cech fer dib.

The conditions above referred to were nine in number:—1. The relatives and tribe of a member of the Fiann were to give pledges (*slana*) not to sue his slayer.

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

\(^1\) MS. oirdnighe.
or (7) a withered stick broke under his foot, or (8) he failed to stoop under a branch as low as his knee, or to leap over one as high as his ear, or (9) he failed to pluck a thorn out of his heel with his nail without interrupting his course.

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

Bliadhuin don chuaill.
  .iii. bliadna don gurt.
  .i. saeguil in guirt don coin.
  .iii. saeguil na con don eoch.
  .iii. saeguil an eich don duine.
  .iii. saeguil an duine don dam allaid.
  .iii. saeguil in daim don lon.
  .iii. saeguil in luin don ilar.
  .iii. saeguil in ilair don bradan.
  .iii. saeguil in bradain don iubhair.
  .iii. saeguil in iubhair don bith (b a thosach) co a dreach, ut dixit poeta:

  Deach . . . .

A year for the stake.
Three years for the field.
Three lifetimes of the field for the hound.
Three lifetimes of the hound for the horse.
Three lifetimes of the horse for the human being.
Three lifetimes of the human being for the stag.
Three lifetimes of the stag for the ouzel.
Three lifetimes of the ouzel for the eagle.
Three lifetimes of the eagle for the salmon.
Three lifetimes of the salmon for the yew.
Three lifetimes of the yew for the world from its beginning to its end, ut dixit poeta:

  Ten . . . .

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

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

'Εννέα τοι ζώει γενεάς λακέρυξα κορώνη
ἀνδρόν γηρώντων. Ἐλαφος δὲ τε τετρακόρωνος
τρεῖς δ’ ἐλάφους ὦ κόραξ γηράσκεται. Αὐτὰρ ὦ φοίνιξ
ἐννέα τοὺς κόρακας’ δέκα δ’ ἤμεις τοὺς φοίνικας
νύμφαι ἐὐπλόκαμοι, κοῦραι Δίὸς αἰγιόχοιο.

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

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

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

There came a woman upon the shore of Scotland in this year. Twelve feet and nine score was her length: sixteen the length of her tress: seven feet the length of her fingers: six the length of her nose. Whiter than a swan or the foam of a wave was her body.
A similar monster is mentioned in the Life of Brenainn, son of Finnlug, infra pp. 109, 255.

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

uair ba híat fein dorinde both doibh ind oidhchi sin, 7 dorinde h indeonadh lèo. Ocus tèit Cálite 7 Findchadh do indladh a lámh cum in tsrotha. ‘Inadh fulacht so,’ ar Findchadh, ‘7 is cian o dorindedh.’ ‘Is fir,’ ar Cálite, ‘ocus fulacht’ na Morrighna so, 7 ní dente gan uisci, 7 cuic mic Eachach Abradraudh dorinde i. Fat 7 Fet, Flann 7 Ón 7 Enach.’

For it was they themselves that built a hut for them that night, and an indeonadh¹ (‘gridiron’) was made by them. And Cailte and Findchad go to the stream to wash their hands. ‘This is a place of cooking,’ saith Findchad, ‘and ’tis long since it was made.’ ‘’Tis true,’ saith Cailte; ‘and this is the Mórrígain’s cooking-place; and it was not made without water (near at hand); and five sons of Eochaíd of the Red Eyebrows made (it), even Fat and Fet, Flann and Ón and Enach.’

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


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

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

Ar tabhúirt chatha Comuir 7 chatha Gabra 7 chatha Ollarbha, 7 ar ndhthug ud na After delivering the battle of Comuir and the battle of Gabra, and the battle of

¹ P. O'Connell's inneónadh, ‘a striking on an anvil,’ (inneòin) seems a different word.

f 2
Feindi, roscaíset issors ina ndrongaibh 7 ina mbuidhni bh6 Éirinn, co nár’ mhair re hamm na huair sin dibh acht madh da oláich mhaithe do dereadh na Feinde .I. Oisín mac Find 7 Cailt’ mac Crundchon mhic Ronain.

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

Ends (fo. 197 b. 2):

‘Caidhi th’ainnead1 uime sút, a Cais Coraig?’ ar Cailte. ‘As é mh’ainne’d, ar Cas, ’nach faca do mhaithib in domain riam ben bhudh ferr leam inas an ingen ut.’ ‘Cre(t do)beir oraib gan comantugudh?’ ar Cailte. Do ........

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

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

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

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

1 aigne, the mind, the intent, the imagination, the will, gen. aigneadh, P. O’C.
II. THE LANGUAGE OF THE LIVES.

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

VOWELS.

a for post-tonic e: depracoit 2609, depracoitibh 4495.
a for atonic i: a ndorchaibh 26, a n-aimsir 70, an topur 64, an tighi 72, aniu 391.
a for tonic o: anoir, manach; for post-tonic o: espac 370, cét-arc 3270, fodhard 4338.
a for post-tonic u: rogha 3058, togha 3755, salma 371, fira 1978, peatha 164, gulla 202 (where the umlaut points to Old-Irish *gullu*), dorchata 23, bulla, runna.
a for atonic ia: ar n-ic 598 = O. Ir. iar n-ic.
a for tonic oi: aífrenn 517, laífrenn 629, garbhnecht 3784, 3785.
e for post-tonic i: soilse (acc. sg.) 4, daire (dat. sg.) 168; for post-tonic iu: coimdh 4164.
ei for tonic ai: meic 3094.
ea for e, whether tonic or post-tonic: leabur 43, learr 82, soireann 4, aísnéasan 21.
i for atomic a: i tconnaic 159, i tfet 153, ispert 184.
i for atomic o: i ca 181.
i and iu for post-tonic e: daeri (gen. sg.) 23, Etailli 211, tipraiti 2637, aírlégiunn 62, eisbuidh 118, toimniudh 143, irisiuich 150, aingiul 3356, taeidhluiuch 4632.
iub, ium for eb, em, are particularly frequent: ceilibbrais 842, creidium 282, breithium 614, risium 650, tuirium 1085, taitnium 1203.
o for post-tonic u: bochto 1413.
oi for atomic ai: oílíthreacha 3847.
u for atomic i: um 291, umar leicis 105 where the u may be due to the n.
In the case of long vowels we have:

*eo, eu, for ɛ*: déoruib 4651, beolu 4652, sænt 2930.

*io for ɪ*: fios scél 1064; for ɪ*: frion 4505 (but fn 4506), fior 4384, lión 4493 riogh 4473.

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

**Diphthongs.**

The diphthongs ai (ae) and oi (oe) are confounded. Thus we have aen 1995, and aenar 2006, for Old-Irish bán or bán and benar. So naidhiiu 118 = O. Ir. nóidhiu; aidhe 1250 = O. Ir. ìigi, aíidigecht 263 = O. Ir. ógidecht; Gaedelu 404 = O. Ir. Góidelu; soeth 870 = O. Ir. séath; soethar 3699 = O. Ir. séathar; loechdacht 3058 = O. Ir. lóechdacht.

In sai-eascop 212, and drai 287, ai is for O. Ir. ui. The modern ao appears in aos 3723, aosa 599, comaosu 1226, saoth 2278, naom 2074. We even find aoe (aoes 214).

So aoidhigecht 255 = O. Ir. oíghidecht, aiaoibhi 1124, aízm’ 4298, aúízm’ 2075.

In five lines we have Coimhgen 4465, Caomhgen 4467, Coeimhgen 4468, and Caeimhgen 4469.

For tí:í, we sometimes have long 27: cura 43, 1473, 2321, 2920 = O. Ir. cera.

So cúnnach 2402, for coennach. The umlaut of this ë is uí: fluidhius 479, nuidhin 59, buidh 1096 = búidh 2743. In én-bhaile 2918, én-shnáithe 2930, the diphthong oi (oe) has been reduced to long e.

The diphthongs eu and ou are confounded: luach 572.

**Consonants.**

The nasals m, n, r, l:

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

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

n doubled between vowels: innis 115, 1967; before s: bannscail 1229, semser 2940, 2950, bannscaile 113, bainđsi 172; before l: sainnt 1690, innti 97, tenntidhi 1188; or becomes nd: innd 36, 66.

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

The liquids r, l:

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

l is doubled: Etaiři 211; before t: alt 4834.

ll becomes ld: bachaído 1043.
The labials \(p, b:\)

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

\(ph\) for \(bh\): *do phisibh* 81.

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

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

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

The dentals \(/t, d:/\)

\(t\) inserted after \(n\): *aein-t-ibh* 630, *táin-t-i* 2897, *gleinn-t-a* 3662, *móin-t-i* 3663; after \(l\): *ilmhúl-t-ib* 4477; after \(bh\): *sléb-t-i* 3656; after \(s\): *tanaists-t-i* 3662, *moin-t-i* 4477; after \(bh\): *sk'b-t-i* 3656; after \(s\): *tanais-t-i* 3656; assimilated to \(s\): *apsalaib* (apostolis) 27.

Infected \(t\) omitted: *coileib* 4575, for *coilechib*, *fhoires* 3171, for *fhoirithes* inserted to prevent hiatus: *foi-th-i* 50, *foi-th-ib* 160, *tre-th-e* 862; substituted for \(ch\): *neith* 480, *aigthi* 166, *Trehimh* 275.


\(dd\) for eclipsed \(t\): *iar ddaidhecht* 4377.

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

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

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

\(ch\) and \(x\) interchange: *Sachsain* 2564 = *Saxain* 2561.


\(g\) for \(cc\): *beg* 1904.


\(ng\) for \(nc\): *Frangaib* 48.

\(gc\) for eclipsed \(c\): *na geléirech* 4462, *a geléirig* 4463.
The velar guttural $q$ occurs in the noun Quiaran (= Corn. Piran) 4438, 4440, 4470, 4477, 4485. So in the Naemogam, ‘saint-ogam,’ Book of Ballymote, p. 311b: h-ainm in naim i tinnscafa gabar ar in fid. 1. Brenaind, Laisreamh, Finden, Sinchell, Nesam, Hadaman, Donnan, Tigernach, Cronan, Quiaran, Manchan, Giurgu, Ngeman, Zannan, Ruadan, Aed, Oena, Ultan, Ernen, Ita; where the initials of the twenty saints’ names correspond with the twenty letters of the Ogam alphabet. Other instances of $q$ occur in the tract just quoted: quell, quert, Quorann, querc, quiar, Quell dara, qual, quislenacht. But here, except in the case of quiar, the $q$ is written for $c$.

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

Prothetic $f$ occurs in $f$oirb 43, $f$-aca 63, $f$-ainne 2618, rof-iafraigset 3669, don-f-air 4149, $f$-bsaic 1622.

$v$ when following $d$, $n$, $r$, or $l$ is regularly represented by $bh$ (Meadbhh, banbh, tarbh, deallbh). When it arises from nasal infection of $f$ it is represented by $bhf$. Thus $bhfaidh$ 18, $bhbhfortbhumg$ 14, $bhsagcud$ 5, $bhsogcna$im 183, $bhsfc$air 185. But sometimes also by $fh$, as in $i$ $f$haighthe 397, in $f$iaicil (dentem) 475, tianar $fh$oircteal-ne 1512, in $f$his (visionem) 4293, an-fhotiech 1395, an-fhoinbhthi 1143.

$v$ before an unaccented vowel is often represented by $b$ or $bh$: thus buthuidh 4722, bhur, ‘your,’ 1604, bar, ‘says.’

$S$, $Z$, and $H$. There is nothing noteworthy about $s$, save that the $h$ arising from its infection is regularly expressed by $ths$ or $ts$. Thus: o thirfheghadhm 4868, a tSenain 2081, da cloich tsalainn 2408, ocus tsacart 2475, cinn tslebhhe 2796, Crimthain tsreib 3216, amlais tsonchta 3338, grain tsolata 4631, clamn tsoineamhail 1544, ingin tsoch-raid 1722, gein tSenain 1790, oc scribhniunn tsoscélai 2050.

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

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

(a) after the $na$ of the article (gen. sg. $f$ and nom., dat. and acc. pl.) na h-ais-nesean 21, na h-Eirenn 324, na h-uaín 87, na h-uli 673, dona h-uliib 671, dona h-iriscealibh 675;

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

(c) after the interrogative pron. $cia$ ($cia$ h-airm, 546);

(d) after the gen. of gach: (gacha h-ollaman 4776);
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(e) after the numerals tri (tri h-ernaili 698, co tri h-énuibh 4346), and cethra (cetra h-airdib 29);

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

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

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

IRRATIONAL VOWELS.

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

METATHESIS.

of r: bérla 2536 = Old-Ir. bèlre, ro fiafraig 432 (from ro-iar-faig), fedraissi (for fetair-si), funnraiddhi 1945 = f-urnaidhi 2064, salthrann (dies Saturni) 4374, coisercad (consecratio) 1819, martralaic (martyrologium) 3754.

of l: comalltur 392 (from com-lan-tar), ecalsaibh (ecclesiis) 1356, altugud 1174, altugadh 2415 = altugudh 4316, ro-altuigh 4744 = ro-altuig.

of s: baisdim (from baitsim, baptizo), ro-baisd 398, robaisdeth 450, lasce 4663 (laxus), esboc 837 (episcopus), espócóidi 422 (episcopatus).

INFECTION OF INITIAL CONSONANTS.

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

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

(a) In construction:


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

3. Where a noun follows and is governed by a noun which ends, or once ended, in g
a vowel. Examples are: mheicc Dhé 4522, a dhuine Dhé 3359, aidchi fhéle 268, a n-aimsir gheimrid 70, oc cuingidh bhíd 73, do cuingidh chísa 127, do glanad theallaigh 122, a tigh fhír mhaith 255, ac foghnam dháine ele 296, do thorruma dhuine 825, a glaic Dhiabuil 4602, uas teinid bhrátha 3329, i miss medhónaigh fhoghmhuir 4441, d’ foillsiugd shochar 743, iar fothugd cheall 600, in òentuidh dhéachta 648, dá cloich tsalainn (i.e. shalainn) 2408, meic dháine 2464.

So after the nom. sg. of i-stems: dorcha mhor 27, tene chasda 327, tene thaide-lech 591, tene Dhé 1044, betha shuthain 725, betha dhubach 3637.

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

5. After the possessive pronouns mo, do, and a, ‘his’ or ‘its’: mu thinnscrail 1159, mu shéitig 1169, do mhná-sa 1170, a chenél 46, a shenathair 41, a shiáir 140, a mháthar 48.

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

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

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

8. After prepositions which, or once ended, in a vowel: amal chaerig 101, amal Phól 589, amail ghréin 1188, amal cholm 3877, amail fhacbaither 4448, ar dheismirecht 1758, do thabairt 82, im chrabud 158, cen fhuil 435, gan fhí 1598 = cen fhísa 1600, 6 mhenmain 714, tria dheilm 945, seoich thegduis 1161.

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

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

11. After the conjunctions cia,ocus, is, nò, and 6: cia mhíscniged 4878, ocus fháitsine 7, ocus mhírbuilib 36, is mhainí 4770, nó fhailinn 3877, 6 dhoróine 1657.

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

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

Substantive with substantive: eachlasc (= ech-fhlesc) 288, lubh-ghort 590, 1885, fér-ghort 2846, righ-shuidhe 623, 626, 1697, bruinne-dháta 1120, nuall-ghuba
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Adjective with substantive: ógh-fhlan 1242, 1371, 2670, 4190, 4197, 4718, dubh-flylas 1625, dubh-ghomar 3279, crom-ghlas 3258, noebh-mhotha 2831.

Adjective with adjective: gé-gheal 3356, 3877, 4360, sín-ghogolach 3647, sín-shilti 3666, uili-chumachtach 3164, 3190, sain-shercach 1842, lán-shaethrach 3847, all-mhachar 3164, 3190.


Inseparable particles: so-chéndl 3334, so-chénélach 1332, so-chenélai3 852, so-mhíllise 919, so-mheaasctha 3162, so-charthanach 3856, so-ghnmh 3943, nemh (O. Ir. neb) nemh-chumhscagthe 3769, neimh-dhénum 1135, nemh-thoirreesch 3858.

Instances of inorganic vocalic infection are—

1. In substantives and adjectives:—in the gen. sg. fem.: daenachta mheicc Dhé 4522; in the gen. sg. of a consonantal stem: mogh righ mhórchumachtaig 199; after
nouns in the accusative sg.: muic n-úir fhonaithi 206, aimsir shamraidh 4845, drolmuigh fhéin 316, ar fhaillt fhéightha 524, i trí thairgaire 668; in the gen. dual: inad dá ech charpuit 4476. After the numeral tri: tri ghille 3086.

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

In fact, in the language of these Lives there is a tendency to infect the initials of all nouns in the genitive or accusative, whether singular or plural, without regard to the termination of the preceding word. Thus in the gen. sg. iar caithium immorro chuirp Crist 3689, a chineal bunaidium Phtaraic 42, do chuigidh fair chumaill 4267, 'ni ro dhech gnuis fherscaill 1693; gen. pl.: sinner shacart 752, secht n-ollumain ghabunn 2931; acc. sg.: cu ruc in cú allaid chaeirc 91, crenaidh didiu chumhall 170, forfacaibh Íssu bhacaill 222, co-n-acca òglaich ind étach thaitnemach 794, dorat in ben sheirc ndímoir 1482, doroine ... ernaighthi dhicra 1103, rorec ... in chumul 1190, coCill Mhóir 2031. So after the voc. sg.: a athair lhogaidhi 2041. Here the infection change is syntactical rather than phonetic.

2. In certain prepositions and their compounds with pronouns. Thus, dh'agallaimh 2337, dhuin 74, doibh 200, 205, oruma 723 (= fhorumsa), eruinn (= fhoruinn) 73, oraím 3195, chuici 157, riúl (= fhriúl) 728, risa- (= fhrisa) 928, thairis 2688. So a-céil 2421 (= O.-Ir. focéilbhir), atuaidh 2888 (= fothuaidh), thair 3015.


4. Other instances, which it is not possible to bring under one head, are: bheith 4650, dhuil 4797, chochichi 3386, bheous 4790, dona trí mhíle 2643.

**Nasal Infection.**

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

Here too we find inorganic infection. Thus the initial of genitives plural is nasally
infected, though the prehistoric ending of the preceding word was s or a vowel. For instance, athair bathais 7 creitimhe bhfer n-Érend 34, ó righ bhfer Téfa 2836, i cluain mór bhFer n-Ardai 952: sennser noemh bhfer mBreg, 2940. An early example of this is uptha mban, 'spells of women,' in the Klosterneuburg incantation. The infection of b in i coitchinne mbethadh 2683, seems a scribe's error.

THE ARTICLE.

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

Only examples of the rarer forms need be quoted:

Sing. masc. and fem. acc. int: {in t-uam 1140, in t-saill 1255, in t-uiscii 1481, 2676, = an t-uiscii 111, in t-ord-n 2625, an t-inad 1007.
   } 
   } 
   } neut. acc.: al-lá (from an-lá) 2076.

Dual nom.: in dá phopul 1476, in dá clámh 1591.
   } acc.: eter in dá fhorba 1897, eter in dá espoc dhéic 411.

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

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

DECLENSION OF SUBSTANTIVES.

(a) Vowel-stems.

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

The transported n also occurs regularly after the acc. sing. Thus: mac n-dall 57, mac n-Daibid 3320, biadh n-gnáthach 94, canoin n-eclusaid 212, muic n-áir 205, Innber n-Domnann, n-Dé, m-Bóinne 272, 273, aidheadh n-gona 465, Pól n-apstal 589, cenn m-bliadne 638, clainn n-Adhaimh 622, scriptuir n-diadhai 684, rith m-buaadhai 745,
cailech n-oi{frinn 841, breif[h]ir n-escape 845, breif[h]ir n-Dé 1033, 2720, arradh n-glainidhi 954, bannsca{ n-irisigh 1229, lea{t m-brisde 1398, torathar n-gránna 1420, es{oc m-Bron 1453, se{irec n-dhmhoir 1482, clamh n-umhal 1585, each m-braudha 2090, drolmaig n-engla{si 2701, P{€ar n-ardeaspul 3324, manach n-d{ilius 3359. So with stems in -io and -ia: athhardha n-d{ilis 657, laa n-ann 471, lig{hi m-Boi{ti 955, laa n-oen 2721, laa n-aill 1940, u{ng{ri n-b{ir 2621. So after the gen. pl. iar coscrad... ealadhan n-druidechta 601, iar ndeismirecht ... na n-ui{li manach n-iris{ech 682, i cr{ich Ua bhFa{ilg{ 1238.

But it sometimes oversteps its bounds and appears after the nom. sg. masc. and the dat. sing. Thus es{oc m-Bron 1453, mac n-uasal 787, isin cinn n-aile 1592, i coiachinne m-bethad 2683, i comartha n-dilgudha 4347. In ara{ n-anoire 7 n-airmi{ten 4335, it appears after the conjunctionocus.

In the dat. sg. of o-stems the u-umlaut is still found. Thus, doll 62, curp 383, caisiul 447, mudh 683, Sورد 9791, tua{isciurt 1065, force{ul 1065, ceniul 1375, purt 2572, con 2512, meor 4422. So in the acc. pl., even when the old final post-tonic -u has become -a: bulla 4852, gu{lla 202, runna 3277, multa 1674, eocha 2315, 2851.

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

The nom. pl. is used for the acc. pl. in meic 161, sl{{igh 1001, loiscinn 1071, ruisc 1671, leagh 1961, 1964. Conversely the acc. pl. is used for the nom. pl. in rusc{u (for rusc{u) 62, and ar{athru 1509.

In the plural of the io-stems we often find a passage to the d-declension. Thus: nom. aigh{ha{redha 2899, gilla{dha 2979, mergedha 3078, daltada 3117, comaltuda 3159 = comh{al{tadha 4676, sae{bo{cho{reda 3618, uise{dha 3665, cairedha 4101, croidh{da 4875; gen. te{hta{redh n-uasal 2952, na n-uise{d{h 3713; dat. a tri h-uied{da{b 2572, ramh{ad{ubh 3574; acc. celiuda 1584.

Feminine stems in l are inis, 'island;' sg. gen. ind{se 3697, in{si 370 (but also inis 3700), dat. in{si 3704; acc. in{si-n 3570, and s{it{ig, 'wife;' 381, s{it{ch 54; sg. gen. s{it{che, dat. s{it{ig 576; acc. s{it{ch 1157.

Fem. u-stems are deog, 'drink,' sg. gen. di{gh 95, 1239, 1927, acc. di{gh 54, and muc, 'pig,' 1248, pl. dat. muca{b 1245, nom. acc. muca 1246, 1247.

(b) Diphthongal stems.

bo, 'cow,' sg. gen. b{o 4358, acc. boi{n 97, 409, pl. nom. bai 1660, 4357, gen. b{o 95, 1660, acc. b{u; dual nom. dá bhai déc 1267.

nou, 'ship,' 4302, 4303, noi, nae{ 2332, 2391, 2392, acc. noi 2174, nae{ 2331, na{oi 4298.
(c) Consonantal Stems.

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

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

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

Lasair, 'flame,' 31, 1410, 2510, gen. (derg-)/áirgri3181, (trom-)/áirghri3639, acc. lasair 3970.

naithir, 'snake,' 1033, pl. acc. nathrach 1071.

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

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

To this declension belong the loanwords altbír, 'altare,' dat. altoir 1103, pl. gen. altbírach-n 1760: carcuir, 'carcer,' sg. gen. carcrach 4771, dat. carcair 4754; eipistil, 'epistola,' pl. gen. eipistlech 154; maighistir, 'magister,' 2672, sg. gen. maigistreach 3927; mainistir, 'monasterium,' pl. gen. mainistrach 2474, mainisdreach 609, 873; senbír, 'senior,' 1077, 3850, sg. gen. senbhir 3846, 4310.

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

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

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

r-stems: athair, 'father,' sg. gen. aithar 1940, dat. athair 1954, voc. a aithair 2038, a aiththe 2041, pl. dat. aithribh 3309.

bráthair, 'brother,' sg. gen. bráthar 3170, voc. a bráthair 2036, pl. n. bráithre 1074, 1338, 2608, dat. bráithribh 1334, acc. bráithre 4460, voc. a bráithre 2689.
máthair, 'mother,' sg. gen. máthar 52, 66, pl. gen. máthreach (with passage to the c-declension), dat. máthribh 108.

bethu, 'life,' sg. gen. na bethad 3749, dat. bethaid 947, acc. bethaid 4118.
breîntu, 'stanch,' dat. brêntaidh 3634.
caill, 'wood,' sg. acc. caillid 826, 2584, corruptly cailli 3355, dat. coill 4044, pl. acc. caillt 3663, where it is used for the nom.
coimdhiiu, 'lord,' coimadh 722, sg. gen. coimdheth, coimdedh 3688, 3694, coimheadh 1147, dat. coimadhidh 3547, 4245, coimdh 719, acc. coimde 4861, voc. a mo choimdh 2637, a choimdh 4164.
caur, cur, 'champion,' pl. n. curaidh, 2998: comhla, gen. comhla[dh], 1975.
dorchata, 'darkness,' sg. dat. dorchata 23.
durchraidhiiu, 'hardheartedness,' sg. acc. durchraidhitalaidh 228.
file, fili, 'poet,' 1182, 1183, 1190, gen. filedh 1189, pl. dat. filedh 3026.
fraigh 'wall,' 4749, sg. dat. fraighidh 195, froighidh 198.
tia, 'thirst,' 3707, 3714, sg. gen. tiadh 4408, dat. tiadh 4402, 4404.
léne, 'shirt,' 1040, sg. gen. léned.
mil, 'soldier,' pl. n. cath-mílidh 2998.
bentu, aenta 'union,' 790, sg. gen. bentadh 4468, dat. bentuidh 647, 648.
bíghi, agíh 1250, aighi 1257, 'guest,' sg. dat. áighidh 1254, pl. dat. aóighedaib 3830, acc. aighedaib 1649, where it is used for the nom.
bítiu, 'youth,' acc. ótiudh 286.
rig, 'fore-arm,' pl. acc. rigthe 2974.
seche, 'hide,' 4117, sg. dat. seichidh 4118, 4261.
slighe, 'road,' pl. acc. slighthi 3664, where it is used for the nom.
suí, 'sage,' sg. dat. suí 2749, pl. dat. suithidh 2750, acc. suith 2529.
tene, 'fire,' 71, 78, 267, 1044, sg. gen. teineth 1918, teinedh 77, na teinedh 2902, dat. teinidh 84, acc. tene 332.
tenga, 'tongue,' sg. gen. tengad, acc. tenga 1456.
traigh, 'foot,' sg. acc. traighidh 462, pl. acc. traigthe 3681 (where it is used for the nom.), traighthi 4131, gen. traiged 3682.
uaim, 'cave,' sg. dat. uaimhaidh 3416, acc. uamaidh 3415.
d-stem: drut, 'wizard,' 2656, 4008, but dráit 287, 1162, sg. gen. druidh 1162, 1166, dat. druidh 4007, dráit 1192, acc. dráit 1223, 2311, pl. gen. druadh 2307, acc. druiddh 300, where it is used for the nom. Perhaps dé, 'smoke,' 1409, 3329, belongs to this declension.

nt-stems: bráge, 'gullet,' sg. dat. brágait 389, 2312.
cara, 'friend,' 1194, anm-chara, 4792, sg. dat. anm-caruit 4793, pl. n. carait 3547, caraib 1492, dat. cairdib 3201, acc. cairde 4878.
fiadh, ‘God,’ sg. gen. fiadhat 1289.
námha, ‘enemy,’ 3447, sg. gen. námhat 3444, pl. nom. námhait 3436, gen. námhut 3045, acc. námhduit 4877.
luch, ‘mouse,’ 4217, pl. nom. lochait 3744, 3746. W. lygoden.
típra, ‘well,’ 397, sg. gen. típrat 2385, 2634, 2635 (but típrait 2637 !), dat. típrait 2162, 2383, acc. típrait 967, 2386, 2711.
n-stems: airem, ‘ploughman,’ pl. gen. airemhon 1064, dat. airemhaint 1505, 1508.
aisnéis, ‘declaration,’ 13, 155, sg. gen. aisnésein 21, dat. aisnéis 1086, acc. aisnéis 18, 1124, 4597.
almsa, ‘alms,’ 3272, sg. gen. almsan 2034, but also alsmaíne, (with passage to the vocalic decl.), 1428, 1579, dat. alsmaín 2401, 4102, acc. alsmana 1811, 3395, dat. almsaíne 1857.
bró, ‘quern,’ 4098, sg. gen. brón 1313, 3667, dat. brónait 2401, 4102, acc. bróin 850, 4127, 4269.
Cruachu, sg. acc. Cruachain 3140.
cú, ‘hound,’ 90, 278, 1253, 4036, sg. gen. coin 93, acc. coin 276, 4034, 4035, pl. nom. coin 3655, 4428, dat. (mil-)chonuiibh 4054, acc. cona 1658, conu 4081.
ealadha, ‘science,’ pl. gen. ealadhan-n 601.
ìdu, ‘pang,’ pl. n. idhain 2830, 3004.
mallacht, ‘curse,’ sg. acc. mallachtain 368.
menma, ‘mind,’ 708, 2649, sg. gen. menman 4896, dat. menmain 714.
onchú, ‘leopard,’ sg. gen. onchon 3799.
orba, ‘thumb,’ 4419, gen. sg. ordan 4420.
náidiu, ‘babe,’ 3349, naeidi 1458, sg. gen. náidh 1220, náidhuen 1457, nuidhin 59, dat. náidin 68 = naoidhin 3392, voc. a náidhui 118, pl. dat. nóidhui 73.

The following are stems in -tión:
airitiu, ‘reception,’ sg. dat. airidin 216: airmitiu, ‘reverence,’ sg. dat. airmitin 619:
cluinsiu, ‘hearing,’ dat. cluinsin 4225: dechsíu, ‘seeing,’ sg. dat. dechsoin 4849: faicsiu,
‘seeing,’ sg. dat. faicsin 2963, 4894, acc. faicsin 3179, 3873, 3875: taidbhisi ‘vision,'
853, sg. dat. taidbhsin 792, taircsi, ‘offering,’ dat. taircsin 4281: teipersiu, ‘dropping,’ sg. dat. teipersin 3709.

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

gabha, ‘smith,’ 3782, pl. n. gobuin 4101, but gaibhne 2936, gen. gaibhunn 2931, acc. gaibhne 2934: guala, ‘shoulder,’ sg. dat. gualainn 3118, acc. gualuinn 2860:


Neuter stems in -men:

ainm, ‘name,’ 78, sg. dat. ainm 3267, 4853, pl. n. anmann 147, 1867, 2530.
béimm, ‘blow,’ sg. dat. bém 3195, acc. bém 3195, pl. n. (braith-)bémenn 3120.
bearm, ‘bit,’ ‘mouthful,’ 2734.
céimm, ‘step,’ pl. gen. cáimenn 1612 = cáimend 3424, cáimeann 3419. Compounds:
sg. acc. cosiceim 4894, toichim 3181.

cuirm, ‘ale,’ sg. gen. corma 1242, dat. cormain 2736, coirm 1359, acc. coirm 1381, in chuirm (!) 1360.


druim, ‘back,’ ‘ridge,’ sg. gen. droma 3004, dat. druim 3609, 3613, acc. druim 995, 3616.

gairm, ‘call,’ 4392, sg. acc. gairm 4349.

loimm, ‘milk,’ 1661, loim 4110, sg. gen. lomma 87, loma 1473, acc. loim 4490.

maidm, ‘a breaking,’ 3253, sg. acc. maidm 3112, 4395.

srúaim, ‘stream,’ pl. dat. srúaim 3637.

toghairm, ‘invocation,’ sg. acc. toghairm 119, dat. toghairm 3765.

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

S-stems: agh, ‘a bovine animal,’ sg. acc. agh n-allaíd 4715, pl. dat. aigib 3219.

all, ‘cliff,’ sg. gen. aille 2164, 2324, acc. all 4831.

dún, ‘fortress,’ 928, 3039, sg. gen. dúine 929, 2543, dat. dún 405, acc. dún 396, 397, 883, 891, 3034.
glenn, 'valley,' sg. dat. glinn, 560, 2583, pl. nom. gleanna 3656, glenn-t-a 3662.
glán, 'knee,' pl. dat. glúiníbh 2860, 2876, 3111.
gně, 'form,' 'countenance,' 3895.
gruadh, 'cheek,' sg. dat. gruaídh 1337, 4186.
leth, 'side,' 'half,' 17, 1124, sg. gen. lethi 2177, acc. sg. leth 1324, 1326, 3566, dat. leth 829, 1282.
logh, 'reward,' sg. dat. logh 1122, pl. acc. logu 3847 (with passage to the masc. o-decl).
nemh, 'heaven,' sg. gen. nimhe 613, 2487, 2578, dat. nimh 2659, acc. nemh 1209, 3768, pl. dat. nimhíbh 4602, 4896, but nemháibh 2486, with passage to the o-declension.
ruithen, 'ray,' 4632, sg. acc. ruithen 3402, pl. gen. ruithne 3463.
sál, 'sea,' sg. gen. sáile 3771.
sláibh, 'mountain,' sg. gen. sléibhi 2562, sléib 2583, dat. sléibh 383, 1528, 3573, acc. sláibh 1527, 2565, 2582, pl. nom. sléib-t-i 3656, gen. sláibh 3643, dat. sléibhíbh 543.
tech (= tévos) 'house,' sg. gen. tighi 72, 122, dat. tigh 70, 81, 255, 409, 2838, 2840, taeigh 2670, toig 1092, acc. tech 1187, 1252, tègh 1308, pl. n. tighi 2927.
itr, 'land,' sg. gen. in tìre 441, 710, in tìr 3848 (but thire dìlsì f. 705), dat. tir, acc. tìr-n 442, pl. dat. tìribh 716.

A solitary stem in ns is mì, 'month,' sg. gen. mìs 2996, mìss 4441, in mìs 3784, dat. mìs 1064, 1666, pl. nom. mìs 4367.

Nouns ending in -ach often decline in the sg. like o-stems; in the plural like s-stems. Thus:
domhnach, 'Sunday,' sg. gen. domhnuigh 1077, domhnaigh 1102, pl. dat. domhnaighibh 2735, domhnuighibh 4534.
étach, 'garment,' 2673, sg. gen. éduigh 1602, acc. étach 2723, pl. nom. éduigh 1504, dat. éduighibh 1215, édaighibh 1496, acc. éduighi 1495, 1508.
fásach, 'desert,' pl. dat. fásaighibh 3218.
marclach, 'horseload,' pl. gen. marclach, 1572, dat. marclaighibh 1574.
ótrach, 'excrement,' pl. nom. ótraighi 4869.

Adjectives.

There is nothing remarkable about the declension of adjectives, save that, in the plural, the nom. masc. ends in -a (meic beca 108, slóigh mòra 1431), and that the labial ending of the dat. pl. is frequently omitted. This ending, however, is still found in the
following instances: timnaíbh diadhaíbh 631, proiceábiribh noemaíbh 683, maithíbh amséardaíbh 688, cénéláib echtrannáib 690, étuighíbh taitnemachaíb 1215, dainíbh fannaíbh inlobráíbh 1437, maithíbh imhdaíbh 4513, sruthíbh Breatnacháibh 2551, cosáibh tirmaíbh 1818, 2424, amséaraid fodaib 4413.

Comparison.

As to comparison, the superlative ending has disappeared except in comnesomh, coibnesom, ‘neighbour,’ 104, 3924, which is used as a substantive. Of the comparative in -tir=-tepo- there are two or three instances: gríithir 3679, 4075, and méidithí (MS. meidightí) 3697, síthiter 2217. Other comparatives end in -i (for -iu), as in uaisli 6, 1329, uillí 1661, náraighi 1691; but also in -e and -a: eaccaide, soicéinílce, intísle, beccda, humla, 1088-1090. Irregular comparatives are:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
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<tr>
<td><em>ferr</em> (=supernus?)</td>
<td><em>ferr</em>, ‘better,’ 82, <em>fearr</em> 2861, 3040.</td>
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<tr>
<td><em>maith</em>, ‘good,’ 1339</td>
<td><em>lia</em> 1084, 2450, 2730, <em>liu</em> 4260.</td>
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<tr>
<td><em>il</em>, ‘many’;=Goth. <em>filu.</em></td>
<td><em>lugha</em> 2432, 2435.</td>
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<td><em>lugh</em>, <em>λαχός</em></td>
<td><em>mó</em> 1271, 1477, 2320, 2419.</td>
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<tr>
<td><em>mór</em>, ‘great,’ 2543</td>
<td><em>messa</em> 2432.</td>
</tr>
<tr>
<td><em>olc</em>, ‘bad’</td>
<td><em>treisi</em> 2289.</td>
</tr>
<tr>
<td><em>trén</em>, ‘mighty’</td>
<td><em>nesa</em> 2572, 2583, 3344</td>
</tr>
<tr>
<td><em>f-oscu</em>, ‘near’</td>
<td><em>coimhnesa</em> 2898, 2922.</td>
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<tr>
<td><em>comhfocus</em> 2901</td>
<td><em>sia</em> 2272.</td>
</tr>
<tr>
<td><em>sir</em>, ‘long’</td>
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</table>

The comparative of equality is exemplified by meidighthir, airdigithir fria seol primhluinge 3183.

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

With *dí*, ‘eo,’ we have *fer[r]-dí* 1142, 2319, *mó-dí* 2727.

Numerals.

a. Cardinals.

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


2. Absolute: *a dhó* 699, 4594, 4642.

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

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

3. Nom. and acc. trí with all genders, trí h-ecalsa, 2525, trí cathracha 2549, trí mile 2641, trí tona 4134, trí h-ingena 4000. With fem. nouns also teóra: teóra cathracha 1044, teóra mili 1045, teóra ingena 3996, teóra bliadni 299. Also teóra itghí 834, gen. trí n 3168, dat. here the labial ending is lost: 6 lhrí modaíb 679, co trí henuib 4346, cona trí macaíb 3115.


A solitary example of the Old-Irish fem. occurs in ceithora muinteruib 144.

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

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

6. se (leg. sé) 2606.

7. secht-n: secht m bliadna 2959, dat. sechtuibh, sectaibh 3192, 3196.

8. ocht-n, ocht n duirn 1278.

9. nái-n: a nái 1551, nái m-bailib 2921, 2927, naoi ngradh IIII.

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

11. aen ... déc: aeinshfer dec 3836.

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

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

20. fiche, sg. gen. fichet, dat. ficht, pl. n. ficht 1023.

21. bliadna ar ficht 4745.

30. tricha 638.

40. cethracha 2106, 4695.

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

60. trí ficht 1023.

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

150. caeca for cét 4113.

1000. mile 3599.

3000. trí mile 2641.

b. Ordinals.

1. cétta 4596, cét: cethshirt, 52, prím: prímh-fáiib 1790, prímh-gein 3994.

2. tanaisti 3994, indara 617.

3. tres, treas 3994, 3997, 4769.

4. cethramad 3994, cethramad 3926.
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5. cóiced 1253.
6. sésed.
7. sechtmad 169, 384.
8. ochtmadh uathaíd 1351, 4452.
9. naemhadh.
10. dechmadh.
13. tres ... dec 1271.
18. ochtmadh dec 1351, 4452.
88. ochtmad l.xxx. (ochtmogal) 1352.
132. indara bliadan xxx. ar cét 617.

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

d. Multiplicative expressions.
2. fa dhó 4619. 3. fo tri 3104. 5. fa chúic 4815.
e. Fractions.
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Sg. I. mé 178, mi-si 178, acc. misi 3492, mhi-si 3438.
2. tí 3453, thu 3495, tu-sa 3386, acc. tí 3439, thu 2893.
3. masc. sé 3406, 4315, é 3498, 4316, ba h-é 3457, acc. hé 3551, 4315, 4658.
   fem. sí 2445, 3456, ba hí 3065, sisi 2445, acc. hí 3384.
   neut. ed 2080.

Pl. 1. inne 3196, acc. sinne 3171.
2. acc. sibh-sí 3937.
3. é 582, 1741, stát 2697, 2842, 3387, 3691, 4402, 4423, 4681, 4792, iat 1374, 2943, 2945, 3670, 4789, eat 2348, acc. iat 1301, 1361, 2557, 3180, 3329, 4196.

b. Infixed personal pronouns.

Sg. 1. no-m-muirbitis 310, no-m-lenaídh-sí 3948, no-m-leic-sea 426, no-m-bia-sa 2187, do-m-berur 3751, ro-m-leicid 262, dian-om-sáruighet 453, nacha-
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m-gebhudh 2865, no-m-lenaidh-si 3048, no-t-carfa 1534, ro-m-comhairmeadh-sa 1583.
2. do-t-berur 1312, ra-t-fia 350, 464, ro-t-ic 178, 1390, do-t-gni 2726, nacha-t-geibhdedh 2864, no-t-caruim 4205, do-t-ria 4206.
3. Masc. d: ro-d-rir 195. For this t seems written in no-t-gessiut, no-t-aiteat 692.
   n: ro-n-fia 775, ro-n-alt 67, 2842, ro-n-gabh 66, ro-n-bennach 513, ro-n-gaibh 1464, ro-n-ghaith 834, do-n-athuiged 156, ro-n-fiafraig 1923, ro-n-bennach 4078, cu-ro-s-fegainn 1827, ro-s-ic 1577, ro-s-bennach 1678, ro-s-idbrait 2152, ro-s-feg 2213, ro-s-fiafraig 1713, ro-s-marbh 4230, ro-s-tairbh 4873.
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   s: ro-s-bai 448, do-s-fionic 564, no-s-inntsamhlaighth 673, conu-s-facaib 905, ro-s-ic 1366, ro-s-bennach 1370, ro-s-anacht 1923, no-s-mela 2268, ro-s-loifnialar 4054, no-s-gormfadh 4080, ro-s-marbh 4230, ro-s-tairbhir 4873.
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3. n: do-n-icfadh 875, ro-n-gaibh 4333.
   tas: no-tas-sloic 491, ro-tas-gaibh 3800.

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Sg. 1. cucam-sa 3453, dam-sa 109, 3673, dim 1318, eram-sa, erum-sa 657, 666 = orumsa 1521, oramsa 1400, form-sa 4661 = orumsa 723, frium 1562 = frim 3386, leam-sa 754, ocum 869, 4669, agum 4366, occum 3491, ocam 2674, romam-sa 3288
   uaim 307, uaim-si 725, 1167, 3453, umam-sa 4077.
2. at 3415, cucalt 117, cucat 336 = cucul 3416, dhit 1159, 1525, duit, dhuit 611,
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657, 3385, 3457, 3570, duid, 229, duit-si 222 =doit-si 225, eadrat 3345, erutsa 1523, orat 2133, fort 609, 4661, fort-sa 1016, frit, friut 118, 545, 2198, 2894, 3496, 3570 =riut 728, inmat 3489, let 2404 = leat, lat 114, 2406, 3453, 3494, 3571, ocit, ocit-sa 1281, 3459, 4642, ogut-sa 3492, roman-sa 2201, uait 351, 1159, 2130, 4086 = uaid 3622, uait-sa 2241.

3. Masc. aire 744, as 4682, cuici 3407, chuici-sium 152 = chwice 3408, cuigi 4344, cuca 159, de 1476, de 1687, de-sin 55, dhe 3385, ind 128, dou 564 = dhó 3400, fai 1666, fair 195 = air 40, friss 11, fris 3454 = ris 3409, leis 93 = lais 81, 3401, 3565, oca 565, 922, ocai 170 = aici 574, aigi 257, reme 579, 4465, roime 2546, 4342, secha 879, trit 4491, uadibh 573, 3566, uaidibh 3556, uadh 575, 3552, huasa 3383, uime 943, 948, uimme 2171.

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

Pl. 1. cucainn 4681 = cugaind 1415, cucaindne 2341, din-ne 864, dhun 4234, 4673 = dhún 82, 4221, dhün 74, dhün-ne 4039, eadrainn 1549 = edrann 4281, forainn 2166, 3489, foruinn 1336 = oruinn 73, orainn 3195, forne 2345, frind 2555, 2356 = rind 2339, linne 4406 = lindi 223, ocuinn 4481 = aguinn 4370, remhainn 4673, sechainne 1737, 420, uann 4333.

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

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

d. Possessive pronouns absolute.

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

2. dho 814; before a vowel: th'ordan 7 th'airechus 605, th'aíne 7 th'urnaigd 4295; before infected f: l'force tul 606. For th we have h: h'esseirghi 3496 = h'eiseirghi 605, h'inaidh 3196, h'dgnach 3456, h'athardha 3686, 4661, h'faicsin 3701, h'imarchoirtheidh 105.
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3. Masc. a chenél 46, a shenathair 47, a mháthar 48.
   Fem. a h-adhare 97, a h-athair 3412, a h-bíghi 4176, a h-ainm 4695.

Pl. i. ar-n: ar n-aentaidh 4282.
   2. bur 3447, bur n-abadh 4350.
   3. a-n: a n-aentad 4468, al-lámha 200, al-lóin 204.

   e. Possessive pronouns suffixed.

Sg. i. am (for im) 871, 1058, com 1625, coam 1624, gum 4467; fom[ʃ]or[m]no 4458, lem 3282, ocum 3765 = acum 1083, acum 3387, icum 4449, but tarmo 177, triam 1628, umam 2865.
   2. cot 1287, 3972, god 2037, gut 2041, gud 2043, dot 1544 = dod 1817, 3410, fort 391, 1615, 1617, fot 2024, 2180, friat 3360, itt 1987, it 3492 = at 1335, ad-diaidh 2266, ocut 3701, 4446 = icot 1392, 3749; but ar-do 190, 1408, òs do 379, for do 1345 = for dha 1525, tar th'agaid 7 tar do tsuílib 1420, umal 2865.
   Fem. asa cinn 1337, asa carpu 1388, asa h-inad 4329, coa h-arbhur 4301, 4304, coa h-bíghuibh 1404, da h-indsiargid 2830, dara cosaibh 1403, dia h-athair 4173, dia cinn 1343, fora 3411, ina beolu 4692, rea 1462, trena formna 3680.

Pl. i. conar 221, diar n-gorad 82, diar n-aillithir 3833, iarnar n-esreideadh 179, oc-ar n-imcoimet 2482, trianar 1512.
   2. dabhar 3928, iar-bhur 1067, inbhar 3852, anbhar tir 1835, anbhar n-dainibh 3928.
   3. asa n-duthaigh 2072, coa n-oidchibh 3779, fora n-cochu 319, fora n-dalchibh 4699, fora n-tlaith 4404, iarna 492, 982, trena n-airtrighi 200.

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

f. Demonstrative pronouns.

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

-só 1087, 1391, dhe so 722.
-se, -sí 598, -sa, -sea 506,
-seo 1146, sidhe 197,
232, 481, 1989, saidhe
207, 2149, 2341.

-Yon.

sin 1265, 1430, 1495,
út 1028, 1158, 1300,
1586, 1844, 2051,
2161, 2202, 2267,
2278, 2857, 3705,
4294, 4300.

That.

1543, -sein 401, 2816,
-san in riú-san 4437.
bn 186, 849, 1139, 1254,
1550, 4193.

-Yon.

só, -sí 598, -sa, -sea 506,
-seo 1146, sidhe 197,
232, 481, 1989, saidhe
207, 2149, 2341.

sodhain 1963, 2065, 2207,
sodhain 2230, 3837.

-Yon.

sún, ‘here,’ 25, 545, 788, 2297, rí a sunn 577, o sunn im-mach 709, sund 1417.
i-sunna 3587.
tall, thall, ‘then,’ ‘there,’ 682, 725, 1831, 1833, 1839, 1882, iúbhus 7 tall 2372.
inann, ‘the same,’ 710, 980, 1139, 1710, 2311, 2342, inunn 1816.

-To these may be added the enclitic -i, which Zimmer has lately compared with the

Gothic relative -ei:

Sg. nom. in-t 32.

gen. int-i 35, 1786, ant-t 117; fem. na hí 1148, 1151, na hí 1311.
dat. (do)nt-i 63, 2012 (for)sint-i 2372.
acc. inn-i 107, 896, 1219, 2685, inM 216, 240, inM 1201.

Pl. nom. na hí 1311.
dat. (iar)na híbh 4103.

The noun ní, ‘thing,’ ‘somewhat’ (36, 128, in ní-sin 93, cach ní 1689, een ní 2674,
neph-ní, nef-ní, ‘nothing ’), which Zimmer (K. Z. 30, 456) supposes to have been de-
duced from the neuter an-t, is rather, perhaps, a phonetic spelling of gníthe, ‘factum.’
Compare sg. dat. cia-er-niu (gl. quamobrem) Ml. 47 b, 1, =cia e[r] neo, Ml. 101 a, 4,
pl. gen. a gni (gl. rerum suarum) Ml. 27 d, 11.

g. Relative Pronoun.

The old form san (identical with the nom. acc. sg. of the neut. article) is best
preserved in for-sam-btí 3306, where n has become m before b. Traces of it only appear
in an-as 1326=an-is 3967, an-doróine 155, a bhfil 125, a raibhi 1300, for-s-ro-génair
49, for-am-bládh 2932, as-an-aicter 495, as-an-dingned 58, as-an-errachtais 2660, as-a-
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The form inan occurs: inan-dernuis 4242. This is = innan in the Rolls Tripartite Life, p. 258, l. 28: inman-dernai, where also it is followed by the enclitic form of the verb.

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

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

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

h. Interrogative Pronouns.

cá (what?) 2919.
caid-e (what is?) 19891, caidhi 3224.
can (whence?) 1923, can as 1715.
c'dit (what place? òíl) 433, 1446, 2664, 3493, 3631, 4152.
c'rél (what thing? réit) 3711.
cuich (who?) 2841, 3669 (whose?), 1165, 2077.
cuín (when?) 755, 813, 1194.
c'idh (what is it?) 2638, 4362, 4363, ced 1716: cídh ara-n 758, 1318, 1325, 1326, 1421, 1543, 1631, 1716, 1719, = cídh ar' 767, 1499, 2263, 2340, cídh dia-n 2152, cídh uma-n 104, 3628.
cí-p-e (whatever is) 1119, cí-p-imhus (howbeit, anyhow) 23, 37, 1276.
cia (who?) 1457, 2903, 4253: cia b 1454, cia ... asa 2903, cia ... i 4086.

i. Indefinite Pronouns.

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

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

i 2
aile, ‘other,’ 121, 150, = ele 145, 296, 1254, neut. aill 108, orba n-aill 1896, il-leth n-aill 1962, fecht n-aill 2788. In 1994 it is used with a fem. noun.

alaile, ‘a certain,’ 113.

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

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

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

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

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

ceachtardhai, ‘both,’ 7.

cétna, ‘same,’ 19, 2004, when it follows the subst.

nach, ‘any,’ 1248, neut. nach n-éethch 4066.

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

nechtar, ‘either; nechtar dhe 1965, nechtar dibh 3804.

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

VERBAL PREFIXES.

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

Ro (= pro) is often infixed after the first element of a compound verb. Thus: do-ro-chair 1387, 1515, 2607, do-rui-rmeadh 4484, do-ro-thluigh 1260; and with its vowel elided: do-r-infid 6, do-r-ecmaing 135, timma-r-nai (by metathesis for timm-r-anai) 222, 225, do-r-aithne 473, do-r-airngert 763 = do-r-arngert 95, do-r-arrngair 992, co
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fa-r-cabsat 1493, do-r-airngair 1798, do-r-inolat 2066, do-r-imartus 3619, ni tho-r-chair 1517. In ro-tecmæing 175, however, it is prefixed to the first element.


i^9r occurs with verbs beginning with y^?-.

No (= Gr. i/u) occurs with the secondary present: no-chaithinn 1050, no-berthea 115, no-creittea 354, no-oírceedh 1528, no-ceilebraiis 327. Do no occurs in Docheileabraitis 3609.

THE VERB.

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

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

Non-thematic verbs fall into three classes:

-o-verbs, such as -biur, berim.
-a-verbs, such as caraim.
-i-verbs, such as at-ctu, and also perhaps é-verbs, of which the only example is do-gnìu, conj. do-gnéo.

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

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

Most compound verbs have two forms—the non-enclitic, or 'orthotonic,' in which the accent falls on the second element, and the enclitic, in which the accent shifts back to the first element. This shifting takes place after the compound relative pro-
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noun and the negative and interrogative particles. Imperatives, conjunctives used as imperatives, verbal nouns and verbal adjectives are accented like the enclitic forms. Examples\(^1\) in these Lives are:

**Non-enclitic.**

- do-rát 1764, dorátsat 1811, dorádadh 1836
- do-r-áir-n-gair 1798
- dobéra 1859
- adrách 1877, adresset 1882
- atbé 1881, an-atb 2018
- dognú-sa 1881, dognui 2046, 2484,
  - dognúat 1991, a ndórúne 2450, doró-
  - nad, doróins 2312, dorónsat 2518
- atc 1671, 2051
- forácaib
- atb 1877

**Enclitic.**

- co tárt 2632, ni tárd 1763.
- tárngire.
- in tibhirter, ni tibirter 2273.
- éirgh 2167, éirg 2040.
- ábair 2336.

\{ a ndéirm 1604, déna 1905, ni dérnad
  - 2199, ina ndérmis 4242, co ndérsat
    - 2325.
  
- con-áccatar 1907.
- co fárc 1954.
- co n-éit 2327.

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

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

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

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

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

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

The Present Indicative.

It is not easy here to distinguish the three Old-Irish classes: o-verbs, a-verbs and i-verbs. Berim 728, at-berim 2232, eadprüim 1303, cumngaim 1412, teigem 1538, belong to the first: caraim 908, leghaim 4149, to the second; and to the third áilm 1772, at-ciu 1406=atcim 1671, 2051, atcim ... nis-faicim 2659, niis-faicim 1546, and do-gníu 1881, unless indeed this last verb belongs to the e-class.

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

\(^1\) In these examples the apex (') marks stress, not, as usual, length.
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dia cara 3935 and doforne 798, 4613 are examples of the same person and tense of an o-verb.

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

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

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

ä-verbs: air-leguidh 550, toirmidh 935.

i-verbs: tuislidh 826, aitchidh 1316, collaidh 1914, erailidh 2951 = urailidh 2797.

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

So in the plural: we have in the first person at-damam 2166, but also r-ecmait 1806, and ni cumhgamait 1805; in the second person do-ghúaid 1972, í/ín-adhraidh 2017, but also r-icthe 1835; in the third person do-berat 1349, 4028, at-berat 637, at-fiadat 39, t-eacat 2829, but also do-bearait 110, t-eacat 681.

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

Present Conjunctive.

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

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

2. mana bera 4669, do bere 4256, co tuca 4382, co n-ebre 308, nirochuingea-sa 1391, co ndighi-sa 182, cu bhfaghbhua-sa 2578, renu-sa 1158, mina thabra 2133.

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

Pl. 1. co n-accamar 2378 = con-nfhaacamar 1320, ro-airiltnigem 2785.

2. ra ghnéthe 3918.

3. cu ro-lasat 84, cén doghnéat 2102, co tecaít 681.
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The Imperative.

Here, as in Old-Irish, the stress is always on the first element of compound verbs:

Sg. 1. nacha-t-áictm-sea, 'let me not see thee,' 2297.

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

3. éirgedh 2922, 3020, nachat-geihhedh 2864, torcèd 1078, labradh 2536, eitcertad 2537.

Pl. 1. tècam-ne 3178, légham 1384, 4681, scaram 2517, érnuiughium 4672.

2. tárduidh 314, linaidh 1297, abraidh-si 4223, dénaidh 3446 = dénídth 3101, fáchuidh 3852, 4447, éirgid 4313 = eircidh 4447, fömnd 347, tècaidh 3853, tócaidh 4314, ro-m-léicid 262, súirghidh 2344.

3. cùiret 2543, dénat 2543, éirghit (leg. éirghet) 2975, tiaghath 2314.

A 2nd sg. in -ta is finnta 332 = findtæ, Corm. s. v. Orc i réith. The form pritchai 1530 is obscure. The 3rd sg. gniath 1547, which is probably a mistake for gniath, seems an instance of the a-conjunctive used for the imperative.

Secondary Present.

Here, as elsewhere in Irish, we have middle forms with active meanings. Thus:

Sg. 1. do-bherainn 1328, ni thibhrinn 1522, nochailhinn 1058, co-ro-s-fégainn 1827, co-ro-s-bennachainn 1827.

2. dia[n]g-m-gabtha-sa 1015, dianom-soertha 1539, condernta-sa 2675, noberthea 115, nocraithe 354.

3. atceth 2737 = atceth 3382, atcíd 3384, do-n-athuiged 156, no-fhorchanad 156, no-oirceadh 1528, teched 4833, toimniudh 143, foghnd 144 = foighneth 144, na hapladh 521, na habradh 1455, co tartad 1731, do-r-uirmeadh 4484.

Pl. 2. raghméthe 3918.

3. dobertis 108, 4833, no-clechtatais 168, no-ceileabraitis 327, dognítis 4833 (but doghnétis 3901), cu comraicdis 549, cona ro aitreabdaiss 2200, conderndais 3923.

This termination is also used to express the passive: ro-phiandais 375, co n-dáirmitís 2722.

Here the ending of the 2nd sg. is explained by the Skr. middle secondary ending -thäs; the ending of the 3rd sg. by the Skr. middle secondary ending -ta (Gr. -ro); and the ending of the 3rd pl. by the Skr. middle primary ending -ante (Gr. -oræ) with a suffixed $s$ which is still obscure. The Skr. middle primary ending -te (Gr. -raì) explains the absolute forms of the 3rd sg. secondary present active, such as foaid
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(dormiebat), canaid and cachnaith (canebat), icheaid (sanabat) — and passive — of which only one instance is quotable, viz. melaid (molebatur) Fél. Jul. 12. In the 1st sg. the -ainn seems = the Zend middle conj. ending -ānē.

Consuetudinal Present.

Of this tense not a single instance has been found in an Old-Irish codex; and in these Lives it occurs only in the 3rd sg. act. after infixed pronouns and negative particles. Thus:

nos-benann 1033, cu na gabann 3192.

nos-marbhann 97 (= nos-marbhunn 1033), ni etarscarann 700, ni fhásann 702, mina faemhann 2923, ni tectann 3934, nos-aiteabhann 4343, triasa-bhféghann 4614.

It seems to have been originally a middle participle comparable with Latin forms like secunnus (usually seaindiis), from *seconmos = i-nó^vo9, /ert{7id us póy,ivos, and Oscan upsannam = operandum².

The Perfect.

The forms of the perfect which occur in these Lives will here be arranged in the alphabetical order of the roots:

ank, ‘go’: sg. 3. t-ainn 20, tainig 5, t-air-‘nic 1475; pl. 1. t-áncamur 1280, t-áncumar 2345, r-áncamar 2340; pl. 2. t-áncabar 4815; pl. 3. t-áncatar 618, r-áncatar 134.

ba, bu, ‘be’, sg. 1. ro-bhá-sa 175; sg. 3. bá 257, bá 39, bui 27, pl. 3. bátar 71, ro-bátar 41, and (without the deponential ending) bat 4676.

ed, ‘eat’, sg. 3. duaid 4087; pl. 3. co n duatar 3752.

kar, ‘decay’, do-ro-chair 1387, gu to-r-chair 826.

kes, ‘see’, sg. 3. con-ac-ca 1907, con-ac-catur 893, co bhf-acatar 33, at-connaic pl. at-conncatar 964, is due to a confusion with the forms from */derk, infra.


1. kud, ‘go’: sg. 3. do-chúaidh 97; pl. 1. do-de-chamar 3833; pl. 3. do-chúatar 403, na tairm-dhechadar 4521.

2. kud, ‘utter’, sg. 3. con écidh 276, at-cúaidh 582, 2516.

klu, ‘hear’: sg. 3. ro-cúala 166, at-cúala 181; pl. 3. cúalatur 828, gu cúalatar 2027, ro-chúalatar 1068, at-cúalatar 3206.

derk, ‘see’, sg. 3. at-con-naire 4, 34, 962.

gad, ‘ask’, pl. 3. ro-gádalar 2692, ro n-gáidelar 2682.

gan, ‘to be born’, sg. 3. ro-génair 49, 57, 1892.

gus, ‘choose’, sg. 3. do-ro-ega 1354.

¹ Windisch, Kuhn’s Zeitschrift xxvii. 157.
² Bréal, Mémoires de la Société de Linguistique vi. 412.
lang, 'endure,' sg. 3. for-er-langair 4215.
lam, 'dare,' sg. 3. ro-lamhair 1276, ni lamhair 2024.
li, 'adhere,' sg. 3. ro-lil 141, 3188.
lud, 'go,' sg. 3. luidh 471, do-luidh 207 479; pl. 1. lodamur-ne 3817; pl. 3.
lotar 138.

man, 'think,' sg. 1. do-ru-ménar-sa 3225.
mat, 'break,' sg. 3. ro-mhehhaidh 3001, 3288, cur'mhelhaid 4134; pl. 3. ro-
mhebhatar 1 2972. For -memhaidh, -memhaadatar.
med, 'think,' sg. 1. do-mídir-sa 2039; sg. 3. ro-mídir 322; pl. 3. ro-mídhatar 394.
nank, sg. 3. caem-nacair, 'potuit,' 1456, 2732, for-caemh-nacair, 'factum est,' 4041.
rat, sg. 3. ro-im-raith 1227. Goth. froth.
ri (from pri), 'grant': sg. 3. ro-d-rír 195. Cf. περνας, ἐπιμάνη.
skvag, sg. 3. ro-scáich 2006, 4191. AS. seóce.
sed, 'sit,' dessidh 4, 17, deissidh 22, conessidh 2512.
svand, pl. 3. ro-s-toi-fnetar 4054.
tek, 'beg,' (in the following forms appear to belong:
Sg. 3. tall 317, 1673, ni char 1710, bha 3368.
Old-Irish examples of this tense seem combach (gl. fregit), congab, conggb (consedit),
facab, fáccab (reliquit), cu-t-secar (consecravit eum)—all from the Book of Armagh.
Perhaps also ches (passus est), Ml. 44 b 2.
The following examples of the 1st and 3rd pl. are doubtful, as they may possibly
be praeterito-presents, i.e. presents made preterites by prefixing or infixing ro- or do-.
Pl. 1. adubhramar 3671.
3. do-thiagat 2610, ro-tairrngit 2259, ro-tochait 2488, ro-adhnaicit 2498, ro-
faurnit 2207.

With deponential endings: ro-edbradair 373, ro-thocait(h)etar 173, ro-shinatar
1213, ro-imretar 1216, ro-fhuacratar 1223, r'indisetar 4791.

The Simple Aorist.

To this tense the following forms appear to belong:
Sg. 3. tall 317, 1673, ni char 1710, bha 3368.
Old-Irish examples of this tense seem combach (gl. fregit), congab, conggb (consedit),
facab, fáccab (reliquit), cu-t-secar (consecravit eum)—all from the Book of Armagh.
Perhaps also ches (passus est), Ml. 44 b 2.
The following examples of the 1st and 3rd pl. are doubtful, as they may possibly
be praeterito-presents, i.e. presents made preterites by prefixing or infixing ro- or do-.
Pl. 1. adubhramar 3671.
3. do-thiagat 2610, ro-tairrngit 2259, ro-tochait 2488, ro-adhnaicit 2498, ro-
faurnit 2207.

With deponential endings: ro-edbradair 373, ro-thocait(h)etar 173, ro-shinatar
1213, ro-imretar 1216, ro-fhuacratar 1223, r'indisetar 4791.

From such forms the mediaeval Irish inferred a root mebh, whence mebhais 4051, = mebhuis
4401, ro-mébsat 3497, curo-mhebhatar 2972, curo mhebadh, 1553, nonhebdais, Corm. s. v. prúll.
The T-preterite.

The origin of this tense has been discussed by Siegfried, Windisch, Strachan, and Zimmer. Some of the forms, *at-bath* (periti), *do-breth* (dedit), *díth* (suxit), *im-rue-laid*, *ro-cet* (cecinit), LU. 40b, 8, from *ro-canto*, *ar-ro-él* (accept) from *are-ro-emto. do-r-él* (velavit) from *to-ro-yento*, *ro-dél* (passus est) from *ro-damlo*, may be compared with Greek non-sigmatic aorists middle like ἔπα-το, ἀπ-δνη-το, γέντο, κέντο, and perhaps ἄλτο, ἄρτο. Others may be sigmatic aorists middle, like δέκτο, λέκτο, ἐμκτο, πηκτο (from δεκ-σ-το, λεκ-σ-το, ἐμκ-σ-το, πηκ-σ-το), πᾶλτο (from παλ-σ-το),—the sound-groups *kst, gst, rst, lst* regularly becoming, in Irish, *cht, rt, lt*. It is supposed that from the 3rd sg. the *t* passed to the other persons.

The following examples of the 3rd sg. of this tense occur in these Lives:

- *ak*, ‘attain’: rocht 793, do-rocht 48, 822, ni tho-r-act 2553.
- *al*, ‘nurture’: ro-n-alt 2842.
- *ba*, ‘die’: at-bath 113, 2761, 2762.
- *ber*, ‘bear’: at-bert, 106, 114, 188, adubairt 104, 443, as-bert 185, 571 = is-bert 117, 184. But also do breath 116, 315, 2906, do-breth 316, 2614, 2841, 2856.
- *gar*, ‘call’: do-r-air-n-gert 763.
- *rag*: adracht 1204, at-racht 1343, 1485, con-er-racht 1035.

Examples of the 3rd pl. are:

- dorochtatar 2968, cu rochtatar 3001, 3022.
- asbertadar, ‘they said,’ 3159.
- atractatar 2338, adrachtatar 2386, 3046, adrachtatur 2379, ni errachtatur 1575.
- riachtatar 3226, riachtadar 3073, dorriachtatar 2954, dorriachtadar 2352.

Examples of the other persons are rare in these Lives.

Sg. 2. errachtair 2660, perhaps an error for errachtais.

Pl. 1. dorochtamar 2429.

2. dorochtabair 3102.

The Sigmatic Aorist.

Three varieties of this aorist appear to have existed in Irish. In one (long since obsolete) the tense-sign *s* is added directly to the root. In the second, a vowel (*e ?*)

1 Kuhn’s Beiträige vi. 15, 16.
2 Ibid. viii. 442–470.
3 Bezzenberger’s Beiträige xiii. 128.
5 Siegfried, ubi supra.
appears to have been placed between the s and the root. In the third (still living) the tense-sign seems to be ss, and is, perhaps, the reflex of the Lat. ss in forms like amasso, and even of the Skr. sish-.

The following (most of which were collected by Zimmer) are instances of the first variety:

ar-é-cm-aingim: ar-r-écaim, ‘it came to pass,’ LL. 53 b, 3.
com-bongim: do combai (.i. dobris) tarom Aífi a arm ar Coinculainn (then Aífi broke his weapons for Cúchulainn), Tochm. Emere, Stowe MS.

con-icim, ‘I can’: Lingis in demun i féic in rigthige suas 7 ni r’ choem in tene ní dò (the Devil leapt up on the rooftree of the palace and the fire could do nothing to him)

LB. 219 c. 5.

ar-r-écaim: ar-r-écaim, ‘it happened,’ LL. 54 b, 36.

for-r-écaim: for-r-écaim, LL. 174 b, 26, 176 a, 24.

for-rithim, ‘I succour’ ra-fóir, LL. 80 b, 43.

for-mainedim, ‘I break’: farruma, LL. 125 b; forrumai, LU. 59 a, 44; farrumai, LU. 97 b, 18; forrubai, LL. 245 b, 18; ni forroim LU. 69 a.

imm-r-écaim: imm-r-écaim = imecaicibh 1. teagmhail, O’Cl.

suidim, ‘I sit’: seiss, ‘he sat,’ LL. 108 a, 22, etc.

Possibly also maidim, ‘I break’: mebais (for *memais) LU. 48 b, 26; but this may be a formation from an imaginary root meb.

Deponental forms are -arlasair, ‘he called’ (*ad-ro-glad-s-air), siasair (‘he sat’), and the compound tarrasair, tarasair 1075, 1891, from *to-air-ro-siaissair.

The forms cám (ex *cám-i-ang-s-l), siasair from *si-sed-s-ar-i, and possibly mebais (ex *mi-mad-s-i) should perhaps be regarded as the simple aorists of old desideratives.

The above forms all belong to the ɵ-class.

Of the second variety the only quotable instance is fetar, ‘I know,’ which Thurneysen explains as from *vidsar, *vid-e-sa-r. The following occur in these Lives:

Sg. 1. rofhetar-sa 1447, 2299, ni fhetar 2906, ni fetur-sa 4455.
   2. ni fhetraissi (for ni fetair-si) 2299.
   3. rofhitir 3451, 4039, ni fhitir 827 (fhidir) 329, dofhitir 1735, rofhitir 2425, ro-dus-fidir 2733.

Pl. 1. ra fhetamar 333, 4244, dofhetamur 2320.
   2. rofhetidh.
   3. rofhetatar 1871, rofhedatar 1600.

1 Kuhn’s Zeitschrift xxx. 129–134, 149.
2 See as to siasair Zimmer in Kuhn’s Zeitschrift xxx. 127, 128. Whitney, § 1033, quotes two aorists, taisiis and aciksisiis, as being desiderative forms.
3 See Kuhn’s Zeitschrift xxvii. 174, xxviii. 151.
The third, or ss-preterite, is found only with the ā-, e-, and i- verbs.

The double s is here found written in dorónaiss (secisti) 2271 and ferais 3725. The tense-sign is absent from the conjoined form of the third person singular (which may perhaps be a relic of the simple aorist active), but is found in the absolute form of the same person. Thus anais 1342, benais 1246, bendachais 285 (bennachais 100, 503, 935, 1886, bennuighis 568), ceileabhras 445, 520, creitis 253, 449, cuiris 261, dermatais 1039, faeidhis 1865, ferais 3275 (feruis 448), fergaighis 1903, fothaighis 429, 560, 891, fuidhis 479, gabhais 3725, 891, 1395, (gabhuis 258, 822), glanais 124, scarais 207, seacais 279, sléchtais 3736, sénais 111. The tense-sign is also present in conjoined deponential forms, such as ro-fhoihai'slar 41%, ro-oirdnesdar 518, ro-faitbeastar 1296 (ro-faitheasdar 938), ro-shénastar 947, ro-shílastar 1000, ro-aides far 1141, acohrastar 131, 11 rob-rastar 1333, ro-fherastar 1361, ra-coim- prestar 1454.

In the 2nd pl. we have -bhuir added to the tense-sign: ro-treicseabhiiir 723.

In the 3rd pl. we sometimes have a deponential ending: tallsatar 387.

The ss-preterite replaces the t-preterite in ro-edbairset 576, ro-freacairset 238, ro-anaicset 1926, ro-aircset 1952.

The ss-ending is added to the t-ending in at-bertsat 1879, ro-ortsat 1952, do-rochtus 2426, 2429.

The ss-ending is sometimes added to forms of the perfect: Thus: sg. 1, aduadhús 1635, sg. 2, dechadas 2554, tudhdadas 604, tâncas 2904 (tangais 1415), râncas 4145; pl. 3, do-n-ucsat 521, ucsat 2499.

The Preterite in -ai, -i.

Of this ending, which has been equated with the Welsh -aud, now -odd, ex -āyat = Lith. -oţi, only five instances are found in these Lives:
ro-pritchai 172, 685 = raproitche 2720, timarnai 222, 225.

5. The Reduplicated Future.

Sg. 1. Conjoined forms: no-rag 2041, 2064, inébh 2042, doég-nsa 1439, foighén 4364, dobhér 2222, athér 4383.

Absolute forms: ragat 312, ragat-sa 2420, bérat-sa 801, and toëchbuht-sa 1159, where an absolute is wrongly used for a conjoined form.


Absolute: gebha-sa 2067.

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Absolute: *raghaidh* 1979, *béraid* 1171, *gignidh* 1847, *foigénaidh* 1180, where an absolute is used for a conjoined form.

Relative: *gignes* 533, *ghébhús* 613, *foighénus* 1837, where an absolute is used for a conjoined form.


Absolute (used for conjoined): *foghébhihai* 1604, 3700, *foighentai* 1837, 4697.


Absolute: *raghail* 621, *lilt* 3477.

Secondary forms of this tense are:


Pl. 1. *no raghmai* 2555.

3. *doghéndais* 2935, 3924.

In *aidheorus* 3346 and *roccnechtha* this tense has overstepped its limits.

The Sigmatic Future and Conjunctive.

These futures and conjunctives are found only in verbs belonging to the *-conjugation.

In the following instances they are futures, comparable, apparently, with Greek forms like δείκω, στηλείκω.

Sg. 1. *intan* *t-ios* 2297.

2. *ocus* *ro-seis* 2067, *ad-reis* 2660.


The following are conjunctive forms:


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1773, and (with the preservation of the final consonant of the root, never found in Old-Irish) co ndighsium 106. Deponential: dia fesamur 2290.

Pl. 3. co tisat 355, no-t-gessiut 692, co ndichset 621.

Secondary forms of this tense are:

Sg. 1. cloisinn 226, darmo-thiasaínn 4455.

2. tista 2263.

3. co fesadh 2909 = co bhfesadh 1729, ro-fesadh 329, mina thised 1487, atfessed 2228, roisset 2367, roised 2075, toreadh 4461 = tairseadh 4050, comhair-sedh 2738.

Pl. 3. tistais 2072, toirsitis 2073, ro dechsatais 1873, co ndighsitis 122.

The t-future, of which a few examples occur (but not in these Lives), originated, perhaps, in the sg. 3 of a middle form of this tense.

The B-future.

This tense, the Celtic reflex of the Latin futures in -b, occurs only in the á and í verbs. The following examples will suffice:

Sg. 1. Absolute form: reacfat 1184, faillsighefti-sa 657.


Absolute: suídhfidh 626, midhfidh 627, geinfeldh 768, tharmnaighfidh 1181, airchisfidh 4309.


Pl. 1. Absolute form: anféait, 4372, 4446.

2. t-icfaidhi 3699, where the absolute is used for the conjoined form.

3. rofhinnfet 3935.

Secondary forms of this tense are:

Sg. 3. no-fhastfadh 170, no loiscfeth 164, comarleicfeadh 185, no chaifeth 259, asa comlaicfeth 163, escomluicfeth 1077, conicfeth 1085, noforuislighfeadh 1196.

Pl. 3. do-t-icfatis 1354, do tinnseainftis 2936, no creitfis 164.

The Passive.

In the present indicative we find the following:

Sg. 1. do-m-berur 3751.

2. do-l-berur 1312.

3. berar 2831, 3009, beruir 782, berur 2391, doberar 2408, 2832, 2837, 4251, doberur 2447, asherar 3007, atherar 4600, 4607 = atherur 2556, 2827,
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4507 = aderar 4508, isther 25, frisin-apar 3075 = frisin-abar 3142, atsiadar 2504, 2915, atsiadar 2505, itsiadhar 15, fogabhur 2556, 4617, facabar 3404, tecar 862 = teacar 2836, tiaghar 2855, tiaghum 1243, dleghar 2874, dogarar 2093.

With the tar- suffix: comuillter 126 = comalltur 392, adaiter 267, asa n-aicter 495, fergaighter 563, 2917, erdraichter 667, airmichter (i.e. airmither) 671, innister 601, raillter 928, marbhatter 950, loiscter 2873, ni tibirter 1016, slanaitter 1340, foilligerter 1632, 2878, 2880, bairter 2092, 2306, cuirter 2409, triása neghter 2458, doigniter 2799, dognithir 4067, dognither 4076, dichuirtter 2800, 2887, idlaicter 2813, 2814, ailter 2837, lonnaichter 2854, indergthar 2862, triása bhfhursanntar 2459, 6 cunnhudguiter 2467, triása ndailter 2468, cosmaighter 2745, ferthar 3034.

Pl. 3. tochuirtter 679, 683, 686, buailter 2899. In ainicer 3121, berar 3963, facbaither 4448, the sg. is used for the pl.

Conjunctive, sg. 3: cu tiaghar 4825: with the tar- suffix: co ro sentar 1345, co faghthar 1585, co tumthar 1996, curo-biahitar 2121, co nderntar 2428, cu nach derntar 3456, curo fuirmiditer 2592.

Examples of the imperative are:

Sg. 1. no-m-berur 4452.

3. doberur 263, tabhur 572, 2952, leagar 2848, 3177, tiaghar 3082: with the tar- suffix: baisiter 263, tuchter 633, 1320, suidiger 634, biattar 2090, adnaicter 2274, robentar 4660, déntar 2587, 3494, suillter 2953.

Examples of the secondary present are:

Sg. 3. doróntha 1490, co n ndernta 111, ni berthe 499, no berthera 115, 1522 = noberthera 3706, doberthera 1689, do berthera 2341, asa tabartha 2159, fora tabartha 4219, alberthera 1762, 2555, 3257, dia marbhthera 3095, nolothorta 125, rohitthar 178, ro gnithar 269, ni lamhtha 270, ro-haduighthea (i.e. aduitha) 270, cu nach gabhitha 369, báithe 958, cusa mberthera 1490, nach eberthera 1338, doberthera 1365, 2919, no gu tuccha 1609, arna haiceasda 2302, co tardia 2480, co mblighthe 3398, cuinnti 830, do cuinnti 3419, but atcluintera 3425, raitter 2112, coro soeirtea 3441, nohairléghtha 3706, curo gairdighthe 4473.

Perfect.

Sg. 1. ro-m-comháirmeadh 1583, rocaithed 1677, cor baithedh 1594, rocuiredh 1643, tucaid 41, 261, dobreth, dobreath 206, 235, 900, doronad 635, 866, a ndernad 333, a r-hithed 390, adubhradh 401, frith 403, ro sbsd 2688, 1381,
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1652 = dosoud 2686, rocrehtnaigedh 1388, roslínaigedh 1393, dogabadh 1396, rofusaeloiced 1400, cuo saerad 1459, roforbhudh 1377, rosoerud 1330, ro hesreideth 42, dogabadh 43, rofothaiged 63, rosuidhged 84, rosinedh 2591, robaistedh 64.

Sg. 3. romórad 119, ro hadnacht 645, 2348, rohort 136, doratad 1348, 1403, rofodhlad 1360.


By analogy to these forms we have tancas (ventum est) 4148 = tancas 1677, 2087, robas 237, étas 375, 1397, tarcas 750.

Pl. 3. ro-horta 136, ro fínollda 171, robaithe 394, tuctha 561, 2333, rohicta 1389, roberthea 2626, ro-hedpartha 2547, dorónta 1616, ro sástata 1476.

doratait 835, tucait 1660, rucaid (for rucait) 3993, robennaid 1574 = robenuit 4092, robaidhit 2333, rosoudhait 2853, rofrithailit 2954, romóraid 3192, na-r-leic 3609.

Here it will be observed that neither in the singular nor the plural does the particle ro- cause aspiration of the following consonant.

Reduplicated Future.

Sg. 3. gignither 759, 1838, 1843, bérthar 1860, 3907, dobértar 2482, 2569 = dobérthar 1523, 1544, 2440, dobértar 4251, dogéntar 1474, ni condingéntar 1953, ni gëthar 2129, 2130.

Secondary forms: na gëbththa 2096, dobértha 2568 = dobrithi 4080.

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Sg. 3. ni festar 2593, díú tistar 4223, ni ladhbaister 3504.

Secondary forms: no-hadnasta 632, no-d-adhmasta 632, 635.

B-FUTURE.

Sg. 1. no-m-muirbfiter 310.

3. ni baithfiter 334 = ni baithfidir 2241, ni baithfider 2448, baidhsider 4299, loiscfider 4299, 4300, comunfider 1221, tuaslaicfiter 1524, docusriftther 2201, leicfiter 2311, nocha pianfider 4262, sásfider 4295.

Pl. 1. non-sásfafter 1474.

Secondary forms: gonrefithi 948, no-baistfithe 4019, leicfite 3332.
These linguistic notes may fitly conclude with the following list of the words in the Lives borrowed from Latin and other languages.

**Loan-words in the Lives.**

### A.

**Angaire** 3782, 3785. From Lat. *anchora* (W. *angor*), but with the addition of the -ta suffix, which we find also in the loan-words *cainnelbra,eamra, cista, coca* (boat, W. *cuCh*, Lat. *concha*), *fersa, lunga, taiberne, sita*. 

**Anóir**, F. 645, 647, 851, gen. anoire 1134 4335. See *onoir*. Hence *anóraight* ro-anóraight 4694, ro-anóraight 4658, anorugud 1137.

**Antón**, gen. Antóin 682. 

**April** 37, gen. Aipril 1066. From *Aprilis*. The ll in W. *Ebarell*, Br. *Ebrell* is curious.


**Apstanait** 2455, 4900. From Lat. *abstinentia*. A later form *apstainent* occurs in the Martyrology of Donegal, p. 164.


**Archaingel**, gen. pl. 1767. From Lat. *arch-angelus*.

**Asardhai** 23. From Lat. *Assyrii*.

### B.

**Babtaist** 206, bauptaist 3967. From Lat. *bap-tista*.


**Baistim**, ro bastedh 64, baister 256, baistter. For *baistim*. From Lat.*battisare, whence, also apparently, W. *baldyddi*, s. i.e. *sd*, becoming dd.

**Balbh** 1444, 1446. From *balbus*, the British pronunciation of Lat. *ballus*. See *acarbh*.

**Bare** 2462. From Lat. *barca*.

**Bathais**, baithis, gen. sg. 34, dat. baithius 57,
seems, like W. _bedydd_, abstracted from the
verb _batiws_.

_béist_ 1729, péís 1840, pl. n. _bésti_ Wb. 31d 21.
W. _bwyst-fil_. From Lat. _béstia_. Hence also
_biaid_, gen. piadsa _2211_, piasta _2225_, pl. dat.

_Benén_ 265, Benian 4478. From Low-Lat. _Be-
negnus_, the classical _Benignus_.

_bennachaim_, _ron-bennach_ 221, _robbenuch_ 356.
O. Ir. _bendachaim_, like W. _bendigo_, from Lat.
_benedictio_.

_bennacht_, acc. sg. _bennachtain_ 312. O. Ir. _ben-
dacht_ = W. _bendith_, pl. _bendithion_. From
Lat. _beneficio_.

_biaid_ 1353, sg. gen. _biaide_ 4846, gen. pl. _biaidi_
1353. From Lat. _Beati_.

_bledhe_, sg. gen. _bledhi_ 4419. From A.S. _bledu_.

_braich_, gen. _bracha_ 1337, 1361, acc. _braich_
1339. W. and Corn. _brac_. Lat. _brace_ grani
species ex quo cerevisia conficitur, Ducange.

_Bretnach_ 2562, gen. _Bretan_ 2541. From
_Britones_. Hence Bretnach 2561, _bretnas_ 2538.

_buaball_, gen. _buabaill_ 3128. W. _bual_. From
Lat. _buibalus_.

C.

caibdel, pl. gen. _caibdel_ 1095. O. Ir. _caipetel_.
From Lat. _capitulum_.

_cailech_, _coileach_ 288, dat. _cailiuch_ 1631, acc.
_coilech_ 840, pl. dat. _caillibh_ 4575. From Lat.
_calicem_.

_caille_ 400, 1343, gen. s. 1341. W. _pall_. From
Lat. _pellium_. Hence cailech, nom. pl. -a
828, 830.

_caindeal_ 505, gen. pl. 1994, 1999, pl. n. acc.? 
coinne 1995, cainnle 1996. From Lat. _can-
dēla_. W. _canowyll_ points to a *candēla_.

"weitergebildet by an _a_ - suffix" (Güterbock).
_Cf. ancoire_.

_cait_ sg. dat. _cairt_, Ml. _cairt_ 119 n 6, compound
droch-chairt 4527. From Lat. _charta_, as
_Cam, carachtar,Crist, coir_, from Cham. charac-
ter, _Christus, chorus_. So _scol_ from _schola_,
and _Enoc_ from _Enoch_.

_caisel_, dat. _caisil_ 447; pl. dat. _caisibh_ 3789.
W. _castell_. From Lat. _castellum_.

_kallainn_ 1787. From Lat. _kalendae_, the _l_
being doubled as in _talland_. W. _calan_.

_Calpurn_, gen. _Calpuirn_ 3968. From Lat. _Cal-
pnus_.

_canoin_, acc. 212, sg. gen. _canone_ 3449. W.
_canon_. From Lat. _canon_. The gen. sg. _cane_
in Ml. 35b 17 is a mere scribe's error for _canone_,
Ml. 60 c 5.

_caplait_ 1362. From Lat. _capillatio_. W. (dydd
_Iou) _cablyd_ = Corn. (deyow) _hablys_, (duyou)
_hamlos_, Bret. (Iou) _gamblid_.

_carcair_ 4754, gen. na _carcrach_ 4771, dat. _carcair_
2343, acc. _carcair_ 3033, pl. dat. _carcrailb_ 3637.
O. Ir. _carcair_, sg. gen. _carcre_, dat. _carcair_, Wb.
32 c 13, 28 d 39, 23 b 21. W. _carchar_. From
Lat. _cercall_.

_carghaís_, gen. sg. _4696_. O. Ir. _corgais_. From
Lat. _quadragesima_.

_casal_ 317. From Lat. _casula_. O.W. _asulheti-
(gl. penulata)_.

_case_ 322. W. and Corn. _pasc_. From Lat. _pascha_.
Compounds: _mór-casc_ 3863, _min-chaisc_ 1362.
Hence _caseda_ 327.

_cat_, pl. _cait_ 3654. Compounds: _mur-chata_
3752, _cat-phiast_ 3802. From Lat. _cattus_, as W.
_cath F. from catta_.

cathair, like W. _caer_ is perhaps borrowed from
Lat. _castra_.

_céir_, F. dat. _ceir_ 4050. W. _cuwr_, M.Corn. _coir_,
Bret. _coar_. From Lat. _céra_. Hence _ciartha_
3698, 3705.

_ceist_ 546, 1453, 3766, _cex_ 2487. From Lat.
_quaestio_. Hence _cestaigthe_, gen. _4540_.

_celebraim_ 35, _ro celebair_ 267, _ceiliubrais_ 842.
From Lat. _celebro_. The verbal noun is _ceilea-
brad_ 1374, gen. _-aidh_ 1607.

_cell_, sg. gen. _cille_ 473, dat. _cill_ 421, pl. dat.
_ceallaib_ 346, acc. _cella_ 443, _cealla_ 419. W.
_cell_. From Lat. _cella_. Hence _cillecán_ 778.

_cenn_ 16 1437 lit. 'supper-day,' a hybrid, in
which the _cenn_ is from Lat. *_cenna_ = _ona_.

_cercall_, pl. _cercalla_ (ciorcla B) 2824. W. _cy-
rchell F. from _circella_, pl. of Med. Lat. _circellum_.

_cilício_ 1753 in _chilic_, Ml. 49 c 12. From Lat.
_cilicum_.

_cinéighdis_, better _cinciges_ 4604, gen. _cincdighis_,
1008, _cincdhighisi_ 1102, acc. _quingcigis_ (leg.
quingcigis) 1068. From Lat. _quingcigis_.

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cingt-idh 740. See quint-igdih.
cippe, pl. acc. 3101, seems a deriv. of cepp, which comes from Lat. cippus, as innac, fel-
sub, seec, senod from innocus, philosophus, siccus, synodus. W. cyff. The pl. cyffion means 'stocks.'
Cirine 3321 = Hieronymus.
cis 131, 2919, gen. cisa 127, 3195, dat. 2088, ciss 4002, acc. pl. cissu (rhyming with Íssu) 1748. From Lat. census.
clann, pl. dat. clannach 590. W. plant. From Lat. planta. Cf. W. planu, 'to plant.'
class 239, sq. gen. classse, Ml. 107 b 3, pl. nom. classai 238, pl. acc. classe (gl. choros) Ml. 116 d c. Compound: class-cetul 209. From Lat. classis.
cloch, pl. acc. clochta 3789. From Cloch. W. clóch, 'bell.'
clúimh for clúimh 2738, pl. dat. clúimhach 3877. O.W. *plum in plumauc, Mod. W. pluf, Corn. plufoc. From Lat. plúma.
clusal, pl. dat. clusaluibh 3629, 3789. From Med. Lat. clausula, claula, 'cella in qua inclusi, seu eremitae, morabantur.' For u from Lat. au cf. clusenair, Muric, ugdar.
cochull, sq. acc. 827, pl. n. cocaill 303. W. cwewil. From Lat. cucullus.
coibse, pl. acc. coibhsina 1731, coibhsena 1732. W. cyfes, Br. coffes. From Lat. confessio, the f becoming b (i.e. v) owing to the preceding nasal.
coic, coicce 756, sg. gen. coca 1997, dat. coic 1682. O.W. coc now cog or gogydd. From the gen. sg. of Lat. coquus. Cf. Uis.
coleaidh 2738, pl. dat. cole[th]ib 4575. O.W. cilchet, now cyledh. From Lat. cilitta.

colum, M. 593. W. cwoiwm M. colomen F. From Lat. columbus, columba.
commann 1567, 4469, 4679, commun 643. W. cymun. From Lat. communio, whence also comma, commai 1868, 2489, 4529, 4532, gen. commae 4471.
copan, gen. copain 2736, dimin. of *cop. W. cupan. From Lat. cupa.
corn, pl. gen. 3128 W. corn. From Lat. cornu.
corónaigim 2631. From corón = Lat. corona.
corp, sq. gen. cuipr 712, dat. cuipr 383. W. corph, pl. cyrph, and in Mid. Welsh also cor-
phoed. From Lat. corpus. Hence corpai 1386.
coisait, cassait 1276, cossóit, Wb. 5 a, 23. From Lat. causatio.
credhal 552. From Lat. credulus.
croch, sq. gen. crochi 59. W. crog. From Lat. crucem.
cros, sq. acc. crois 1034, 1408, but cros 1419, pl. n. crosa 968, gen. cros 969. From Lat. nom. sg. crux as Ir. tis from Lat. thus. Hence also crosan 3736 = W. croesan.
cuasch 613; W. caog, 'a jug.' From Lat. caucus.
cuiicenn, sq. dat. cuiicind 2361; W. ceigin. From Lat. coquina.

cumna 740. W. cwein, Dafydd. From Dewi, Daibth 4456.
Decembar 806. From Lat. decembar.
deismirecht 2452, desemmisrecht Wb. 12 c 35. *de-semisrecht: perhaps an imitation of a Low-
 Latin *ad-sembratio = assimilatio: cf. Ital. sembrare, assembrare, rassembrare. Guérbock, 31, however, regards desemrecht, Vorbild, eigtl. wohl, 'the rightest law,' as from *dessim, a superlative formation from the stem of dess, and recht. But the duplication of the m is fatal to this etymology.
demon 96, acc. pl. demnha 2304. From Lat. daemon. Hence demnach 4855, demnacda 3650.
deochain 47. From gen. sq. of Lat. diaconus.
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esbal 624, 626. See apstal.
espo, espuic 231, esboc 820, espac 379, gen.
espoic 217 = esbuic 230, espuic 235, 237, pl.
dat. espoicab 850: compound: aird-espoic 2642.
W. escob, pl. escyb. From Lat. episcopus.
estadh 4501, estudh 588, pl. n. istoda, Mesca
Ulud.
Etail, sg. gen. Etailli 211, dat. 1044, acc. Eatal
182. W. Eidal, Eidal. From Italia, with the
same fraction of long i that we have in
Ir. tridan, from Lat. triduana.
etrain, dat. sg. 3094. W. ethrywyn ‘to con-
ciliate.’ From Lat. intervenire.

F.
Febr(u)arius.
féil 1148. W. gwyl. From Lat. vigil.
fersa, ‘verse,’ 2656. W. gwers = Lat. versus.
The Irish word has the -ia suffix. See angcaire.
fin, fion 4505, 4506, sg. gen. fina 316, acc. fin 840.
W. gwyn. From Lat. vinnun.
firmamint 4615. W. ffurfafen F. From Lat.
firmentum.
flirt 611, 880, gen. ferta 501, acc. pl. ferta 582,
fera 1235, dat. fertia 68. W. gwyrth,
‘miracle.’ Br. berst, Corn. barthus, marthus.
From Lat. virthus (‘idea virtutes operandur in
eo’) Matth. xiv. 2). Compounds: cát-shirt
52, mac-fertiau 132.
fin, sg. dat. 167, pl. dat. fisibh 792, 803. From
Lat. visio.
flugrain, roslugradh 791. From Lat. figura.
fósac 1622, for ósaic. From Lat. obsequium.
Fran, gen. pl. 4408, dat. Frangab 48. M. W.
pl. Ffrole. From Francus.
fromhudh 2658 = O. Ir. fromad, the verbal
noun of *froma, O. Ir. promad, from Lat.
probo. So Mod. Ir. faircha, O. Ir. faire, from
Lat. parochia.

G.
genelach 152, 749, dat. 1152. From Lat.
genalogia.
gennte 169, gen. pl. 28. From Lat. gentes.
glóir, mór-glóir 1110, dat. 3909. From Lat.
gloria: whence also
lxxv

PREFACE.

gloire 20, 4392.
gradh (O. Ir. grád), gen. gradh 216, acc. pl. gradha 1466. W. gradd. From Lat. gradius.
gras, pl. acc. grasa 1346. From Fr. grace (?).
gribh, pl. gripha 3651. From Lat. gryphus.
Grigoir 3325. From Lat. Gregorius.

H.

Henocce 4495. From Henoch.
Herimom 227. From Hermon.
hyrufhin 1769, O. Ir. hirufhin, hirubin, pl. dat. hirubinaib. From the Hebr. cherubim—
the e becoming i (γ) owing to the following n. So in native words, mid from *medu, etc. For
the change of m to n, cf. Abislon, Partholon, saraphin, Trophin, from Abishalom, Bartho-
lomacus, saraphim, Trophimus.

I.

Jerusalem 4512. From the Hierusalem or Jerusalem of the Vulgate.
ídhal 26, 375, gen. idhail 423. From Lat. idium. Hence idlacht 324.
ymnonn 613, 1738, ymmonn 1525, immann 2675, pl. n. imman 984, dat. imnabh 3841, acc.
imnna 3417. From Lat. hymnus.
Iohain 206. From Lat. Iohnnes.
Ióp 2744. From Iob, Iobas.
Issu 28. W. yr Iesu = δ 'Ιησοῦς.
inferna. Hence ithfernaidi 3631, ithfernach 2242, ithfernach 2758.
Iuin, gen. sing. 740, 4006. From Lat. (mensis) Ianii.

J.

læch 2970, 2978, pl. n. laich 394. W. llæg. From Lat. laicus. Compounds: ath-læch
1056, fir-læch 4552. Hence laechdacht 3058.
Laidin 988. From Lat. (lingua) Latina.
Leimhsach 4378, 4497. From Læmch Læpæx; but why the ia = ?
lassec 4663. O. Ir. lax. W. ilAES. From Lat. laxus.

lebhar 2, gen. liubhair 4051, sing. dat. liubar
154, pl. dat. leabhruih 869. From Lat. liber.
légheam 4149, légfas 1, ro-er-légh 61, légad, ‘to read,’ 1958. légenn, gen. léginn 812, lég-
hind 1006, airléghuinn 62, eirléghuinn 1346, urléghiunn 828. W. lleu, ‘to read,’ léen. From
Lat. lēgo, lēgendum. The lengthening of the
=e may be due to the length of the i in sibro.
leo 348, 592, pl. gen. inna leon Ml. 75 b 2. W. llew. From Lat. leo.
leoman (gen. sing.) 3799, leomain 3649. pl. n.
inna leomain, Ml. 80 a 10. From Lat. leonem.
liter 4140, acc. litir 61. W. illyther-en. From
Lat. littera.

M.

madan, dat. maduin 172, 974, re maduin 333.
—O. Ir. maten, infra s.v. teirt. From Lat. malutina.
maighister 2672, pl. n. magistir Wb. 14 b 17.
W. meistr. From Lat. magister.
mainister (nom. ?), sing. dat. 953, 3295, acc.
4435; gen. mainistreach 3300; pl. gen. mainis-
drech 600, 2474. From Lat. monasterium,
with passage to the c-declension.
mainn 4194, as in mainn (pl. mannae, dat. sq.)
Ml. 124 d 1. From Lat. manna.
mairtire, acc. pl. 1002; but martra 445. From
Lat. martyria martyrum ossa, reliquiae, Du-
cange.
mairtir 3754. W. merthyr. From Lat. martyr.
mallacht, acc. -ain 368. O. Ir. maldacht. W. meludith. From Lat. maledictio.
manach, gen. manaigh 2213, 2481, gen. pl. 682,
dat. manchuibh 1080. From monachus with
an unexplained change of o to a. Perhaps it
comes immediately from W. manach. Hence
mainchne 4233, 4246, mainchine 4801, 4842.
margreit 38. W. mererid, myrerid. From
Lat. margarita.
Marta, gen. 1787. W. Mawrth. From Lat.
Mars, Martis.
Martan 49, 2049. From Lat. Martinus.
THE LANGUAGE OF THE LIVES.

martralaic 3754 = martralaic Fél. Ep. 140.
From Lat. martyrologium.
Matha 3324. From Matthaeus, as Tatha from Thaddaeus.
mebhraghadh 828, the verbal noun of mebraigim, a denotative from mebhir = Lat. memoria. So W. myfyr is from mem.
miol, sg. gen. méise 4059, méisi 1409, pl. n. miasa 305. From Lat. mensa.
minister, pl. gen. mainisdrach 873, a mistake for minisdrach. Old-Ir. menstrir. From Low-Lat. ministerium, 'credence-table.'
mirbhuil, sg. acc. 824, mirbhuiil 4199, pl. n. mirbhuilli 1236, dat. mirbhuiilib 68. From Lat. mirabilis. Hence mirbhuil 3733.
molt 484, sg. gen. muilt 491, pl. n. muilt 3374, acc. multa 1674. Hence moltán 488. W. mollt. From M. Lat. multo, 'verbex.'
mortlaid 4060 = mortlatiath, Corm. From Lat. mortalitas.
Moysí 3321, Moysí 4499. W. Moysen. From Moysa, Moysyv.
munnter 197, acc. -tir 192. An early loan from Lat. monasterium.
Muire 1264, 1265. W. Mair. From Lat. Maria.

N.
Naei, Noei 3327, 3326. From Noē, Nē.
nón. From Lat. nōnā (hora). The acc. sg. nonai, 1611, comes from an ia-stem.
Notál, from *notbhal = notábilis, as focul from *focublu = vocabulum.
notlaic. W. nodolyse. From Lat. natálicia.

O.
obar 124, ocopair Ml. 121 d, 16. W. g-ober. Either from Lat. opera, or from Lat. apus, operis.
ocht-kalainn 4374 (ante diem) octavum calendas.
oiciann 1830. From Lat. oceanus.
oifrend, aifrhenn 517, gen. oifrind 303, oifrinn 841, dat. oifriunn 839. From Lat. offerenda.
oilén 1848; see ailén.
oine, sg. dat. 294, pl. aintibh 630, from *iāniun, a Low-Lat. form of jejunium, from which comes the Sp. ayunar. Dardáin, 'Thursday,' 1437, is = etar-dá-bín, 'between two fasts,' i.e. dia cétaine, 'Wednesday.' Ml. 113 d 3, and dia oine didine, 'Friday.' Ml. 113 c 1.
ola, sg. acc. 1216. W. olew. From Lat. oleum.
onad 4275, verbal noun of ongaim = Lat. unguia.
onóir, F. sg. gen. nonóir moíre 3593. From Lat. honor. See anoir.
ordan 357. From Lat. ordinem. Hence the verb ordnim, ro oirdnestar 421, oirdnidi 443.

P.
pairt 501. From Lat. pars, partis.
parthus, gen. parthais 3855, 3861, 3872, parrduis 247. W. paradwys. From Lat. paradisus.
pater 1566, 2712. W. pader. From the Lat. voc. sg. pater (noster).
Pátraic. From Lat. patricius. The first a of Pátraic is long by position.
páx 1053, 'instrumentum, quod inter Missarum solemnia populo osculandum praebetur,' Ducange, and see Cleasby-Vigfusson, s. v. pax-stfael.
péisd. See bést.
pendaim, ropendh 1635, napendedh 2738. From Lat. poeniteo.
pennait 2166. From *pentit, Lat. poenitentia.
persa, sg. dat. persainn 727, persoin 1273. From Lat. persōna, changing to the n-declension.
peta 1654, 4186 (where it is misprinted postea). This must be a loan-word cognate with Eng. pet and Fr. pecon, petit. But its source is not clear.
petarlaic 7, 730, gen. petarlaice 71, petarlaici 4618. O. Ir. petarlaic from Lat. veter(is) leg(is).

pian, dat. pín 612, pl. piana 3667, dat. pianaibh 2762, pianuibh 3671, il-pianuibh 4243. W. poen. From Lat. poena. Hence the verbal noun pianad 373, 3657, gen. sg. pianta 3629, and the verb pianaim, rophiandais 375, pianfaider 4262.

Filp 3885. From Philippus, but ph usually becomes f in Irish.

pinginn, pl. n. pinginne 2832 = penning, I.L. 54b, 2. From O.N. penningr.

poc, gen. puic 1630, 1632, 1634. From Teut. poc.


poind 3720. W. from = pondus.

Pól, gen. Pól 681, 4478. From Paulus, as of from auruin.

pólaire, pl. n. 968, gen. 969. O. W. poulloara, from Lat. pugiliares.

popa 426. From Lat. popa, ‘an inferior priest.’


port, gen. puirt 685, dat. port 2359; acc. port 2362. W. and Corn. porth. From Lat. portus.

prespiter 217. From Lat. presbyter. An earlier loan from a Low-Lat. form of the same word —presbiter— is cruimhtr 2705, 2710.

prim, 8, 427, 4198. W. prif. From Lat. primus.

primit(ib) 1857. From Lat. primitiae.

prichtaim, O. Ir. pridchim, pridchim, ro pritchai 172, 685. From Lat. praedico, the diphthong being shortened as in ceist, demon, Egypt, pendant, pennait.


proiceptóir 2745. O. Ir. preceptóir, Ml. 38 c, pl. dat. -ibh 683.


pudur 1336, 1716. W. pudr (?). From Lat. pudor? or from Lat. putris?


putrall 4568.

quingt-idh 3948, quinc-id 4451; cingt-idh 740 (ante diem) quintum idus.

relec 790, reileac, ‘graveyard,’ 3502, sg. gen. relgi 3499, pl. n. rele, ‘relics,’ 2775, 4514, reile 2482, relge 3998, dat. releib 2476, relleibh 2484. From Lat. reliquiae. W. relyw is from Lat. reliquium.

riaghal 4528, riagul 3336, pl. n. riagla 3962, 3963, gen. pl. riagla 3451, acc. pl. riagla 3487. W. rhol. From Lat. rôgula. Hence riaghaldai 3395.


ruam, ‘cemetry,’ dat. ruaim 2111. Also from Rôma, as the burial-place of S. Peter: cf. the Divina Commedia, Par. ix. 140, xxvii. 25.

saboit, gen. saboids 1073, pl. n. sapati. From Lat. sabbatum, or rather from its gen. sabbati. Cf. coic, Usis from Lat. coqui, Iusti.


sacarbhain 643, 1567, sacarbhuc 2347, gen. sacarbaice 2403. From Lat. sacrificium.

sacart, gen. sacart 821, pl. gen. sacart 752. From Lat. sacerdos. Cf. uasal-sacart 736.

saegul, seogul 725, gen. seagul 4438, seoghuil 1548. From Lat. saeculum. Hence saeghullach 946, seaghulla (O. Ir. saeguda) 676, 724.


saruphyn 1769. From Hebr. seraphim.

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coirp, pl. n. coirpi 3651. From Lat. scorpio.


cirphul 4470, 4779, scriball 2832. O.W. scribll. From Lat. scriptulum.


scribena, scribh 3543, ro-scribad 2. From Lat. scribo. W. ysgrifn, 'manuscript.'

scribenn 2052, pl. n. scribenna 2643. scribhinnu, 3740. O. Ir. scribenn. W. ysgrifn. From Lat. scribendum.

scriptur 671, gen. scretpra 182, scriptuere 3701, pl. gen. scretpra 4606, nom. scripturi, Ml. 3a, 6. W. scyrthur, From Lat. scriptura.

scrutain, sg. acc. 3313. From Lat. scrutinium. The sg. dat. o scrutunt (gl. scrutinio), Palat. 68, fo. 7b, comes from a different stem.

sdaire 22. From Low-Lat. storia.

secaim, seacuis 279. W. sychu. From Lat. sico.

sechtmain, gen. sechtmuine 805, from septimana, the christian week of seven days as distinguished from the heathen week of ten days, decemad.

seanap 2553, 2557, acc. seanapaid 4539, pl. dat. secúndaphib (gl. actoribus) Wb. 19 d, 2. From Lat. secundum abas.

sén 2280, 2284, 2289, acc. pl. sena 2285. From *segan = Lat. signum, the i becoming e owing to the following double consonance. Cf. W. synum, incantatio, incantamentum, synumogel (= Lat. signaculum), 'an amulet, a charm.'

senadh 3510, gen. senaid 1261, senuidh 3612. W. senned. From Lat. synodus.

sénaim, sénais 111, 400, ro shénastar 947. A derivative from sén.

senester 288, pl. n. senistri (gl. cataractas), Ml. 62b, 18. W. fensiter. From Lat. fenestra.

senóir 217, gen. senórach 3846, 4310, pl. dat. senóiribh 1437. From Lat. acc. seniorem as preceptóir from preceptórem, etc.


septimper 3948. From Lat. septemper.

sept-it 805 (ante diem) septimum idus.

sex-kalainn 4006 (ante diem) sextum kalendas.

siana 25, siens 4607. From Lat. sensus, whence also O.Ir. sés.

sida 4574, O. Ir. sita, W. sidan. An ia-stem formed from Lat. séta, whence also Fr. soie.

sigen, acc. sg. sigin 59, 901. From Lat. signum.

siric 4574. W. sirig, 'silk.' From Lat. sêrica, as sita from séta.

sitheal 3129. From Lat. situla, whence also Germ. seidel.

slechtair, slechtait 2914, slechtis 381, ros-slecht 3361, 4720, do slecht 4348, roslechtsat 4693. See Ml. 115a, 3 and 10. From Lat. flecto.

slechtair, sg. dat. 2920 = slechtaun, Ml. 115c, 3, acc. 1103, pl. gen. 145. From Lat. flectionem.

soco 914, soc 915. W. socch, 'ploughshare, snout.' From Lat. soccus.

solumun 323, pl. dat. solumnaibh 2735. From Lat. sollemne.

sorn 3629, sg. gen. in tsuirn (gl. socr) Ml. 121c, 14. W. sornn. From Lat. furnus.

spiritāla 3697. From Lat. spirituālis.


sponge, 'tinder,' 2973. This word is probably identical with sponge, 'sponge;' W. ysprn, from Lat. spongia. For the connexion of ideas, cf. the German Feuerschwamm.

sraeighled 3411. O.Ir. sroigled, verbal noun of sroigim a denominative of sroigell (gl. flagrum) Sg. 48b, 3 = W. frawgill. From Low-Lat. fragillum (cf. φραγκλίων, N. T.). The diphthong in the modern form seems due to the quiescence of the gh.

srian, pl. dat. srianaibh 318. From Lat. frēnum.

The W. frawgill F. is from the pl. frēna.

sroil 4574, sroll 3079. From *frol, Corn. flour = Fr. velours.

Stabulon 19. From Zabulon, Zaboulaōv.

suist, W. fünst F. From Lat. fustis.
tallann 186, dat. pl. taillnibh 737, acc. pl. tallne 4594, tailne 4629. W. talent. From Lat. talentum.
teampul 1696. W. teml. From Lat. templum.
teirt 3878. From Lat. tertia (hora). This is tert in an Old-Irish gloss in a Vatican MS. (Palat. 68, fo. 37 b): ‘Septies in die laudem dixi tibi. Antert, tert, sesi, non, fescer, mid-noct, maten, quod conuenit, quia septies in die cadit iustus.’
teirt-kallaind 4633 (ante diem) tertium Kalendas.
teistemain 4150, acc. 4147. W. testun. From Lat. testimonium.
teóir 1018. From Lat. theoria.
termann 4688. From Lat. termo, termonis (?), as W. terfyn, from Lat. terminus.
tiach, tiagh, sg. dat. teigh 2771, pl. n. tiagha 968, gen. tiagh 970. From Lat. theca (θηκα), whence also W. twy̆g amictus.
tigri 3650, pl. of *tigir. W. tiger. From Lat. tigris.
Tit 41. From Lat. Titus.
Toirinis 2488. From Turonensis.
tracht 1896, 1946, 2334, 3745, pl. acc. trachtu, Ml. 121a, 17. W. traeth. From Lat. tractus.
trachtaire 3325, a deriv. of trachtain, borrowed from Lat. tracto, whence also W. traethu.
treblait, pl. dat. treablaitibh 687, 690, acc. treablaide 692. From Lat. tribulatio.
trínoit, gen. 3910 (naem)-trínaidi 649. O. Ir. trínóit. O.W. trintaut, now trindód. From Lat. trinitatem.
trosdan 2446, dimin. of tröst =W. travst(r), from Lat. transtrum.
uinge, acc. uingi 2621. W. üns. From Lat. uncia.
Uis 4032 4042, 4046, like the adj. uis . i. coir, Leb. Lec. Voc. is from the Latin gen. sg. of Iustus 4019. So in the Togail Troi the names Alexander, Cáic, Neptún, Óirc, Patroclus and Saturnn are respectively from the genitives sg. of Alexander, Cacus, Neptunus, Orcus, Patroclus, and Saturnus.
umhal 1695, gen. sg. umhail 2481, go-humul 4049; compar. umla 1089. W. usyll or usell. From Lat. humilis. Hence umhla ‘humility,’ 2453, 4487.

V.

Vespesán 41. From Lat. Vespasianus. In Uespaiain infra, p. 293, from the gen. sg. Vespasiani (v. supra, s. v. Uis), the vowel-flanked s disappears.
III. The Contents of the Lives.

We have, lastly, to consider the contents of these Lives, so far as they throw light on the history and social condition of ancient Ireland. As to the value of Lives of Saints for political and social history, all that has ever been said—one may almost say, all that can be said—has been summed up by the late M. Fustel de Coulanges1, in words of rare precision and beauty. He refers, of course, primarily to the biographies of the Saints of France and Brittany; but many of his remarks are equally applicable to the Lives now published.

Les Vies des Saints sont aussi de l'histoire. Il s'est produit un grand nombre de saints en Gaule pendant les deux siècles qui nous occupent. A cette époque, les règles de la canonisation n'étaient pas bien déterminées; le diocèse canonisait volontiers son évêque, le couvent son abbé. On avait grand soin d'écrire la biographie de chaque saint. Il est bien certain que ces biographies n'étaient pas rédigées en vue de faire œuvre historique. Dire qu'elles l'étaient pour l'édification des fidèles n'est pas tout à fait exact. Elles l'étaient plutôt en vue de démontrer la sainteté du personnage et de faire ressortir sa valeur comme saint, dans l'intérêt de l'église ou du couvent qui le prenait pour patron. La biographie était comme la légende explicative des reliques que le couvent possédait et qui faisaient sa fortune2. Aussi cette biographie s'allongeait-elle de tous les miracles que le saint avait faits pendant sa vie, et de tous ceux qu'il produisait après sa mort. Ces Vies de Saints que chaque église conservait comme des titres de propriété, nous sont parvenues en grand nombre. Il est regrettable qu'elles n'aient pas encore été, sauf de rares exceptions, étudiées au point de vue de la critique du texte et de l'authenticité. On peut dire d'une manière générale que la Vie de chaque saint a été écrite par un de ses disciples ou un homme qui l'a connu, ou tout au moins sur les témoignages d'hommes qui avaient été ses familiers, mais que ce n'est presque jamais cette rédaction primitive qui nous est parvenue. Comme la biographie du personnage était lue de siècle en siècle, chaque siècle aussi la recopiait en y faisant des remaniements et des additions. Les rédactions faites avant les invasions des Normans et l'incendie des monastères ont toujours quelque valeur, parce que le rédacteur a eu sous les yeux le texte primitif. Mais encore est-il fort difficile de discerner dans une Vie de saint qui appartient à ce premier texte de ce qui y a été ajouté cent ou deux cents ans plus tard.

2 See infra, in the Life of Ciarán, ll. 4477-4481.
C'est ce qui fait que l'emploi de cette catégorie de documents demande une certaine prudence. Mais, à cela près, ils ont une très grande valeur. Quoique l'hagiographe n'ait songé qu'à faire un panégyrique, il n'en est pas moins vrai qu'il a décrit toute la vie d'un homme, et par la réunion de ces biographies nous voyons avec une grande sûreté ce qu'était la vie des hommes. Soyons certains que l'auteur n'a pas pu tout inventer; s'il a ajouté quelques vertus à son personnage, il n'a pas imaginé les petits détails de sa vie; il a dépeint des habitudes et des mœurs qui étaient vraies. Dans chaque miracle qu'il raconte, ce qui nous intéresse n'est pas le miracle, ce sont les détails qui l'entourent, c'est l'homme pour qui le miracle a été fait, c'est la physionomie de cet homme, son état civil, sa condition sociale, sa conduite.

Ce qu'il y a surtout de remarquable chez les saints du sixième et du septième siècle, c'est qu'ils n'étaient pas des solitaires. Ils n'ont pas vécu en recluse et loin du monde. Ils furent, au contraire, sauf quelques exceptions, fort mêlés à la vie du monde. On peut compter que plus de la moitié de ces saints sortaient des plus grandes familles, ont été élevés à la cour des rois, et ont exercé des fonctions civiles. Beaucoup ont été comtes avant d'être évêques. Il en est même plusieurs qui, en devenant évêques, n'ont pas cessé d'être assidus au palais des rois. Plusieurs se signalèrent comme administrateurs et hommes d'État. Ainsi une vie de saint n'est pas du tout la vie d'un moine; c'est presque toujours la vie d'un homme qui s'est occupé des affaires publiques et a été en relations incessantes avec les rois et les grands de la terre.

On voit par là combien la biographie de tels personnages fournit des lumières sur les institutions du pays. Qu'il s'y trouve souvent des erreurs de date, des transpositions des noms propres, que nombre de faits y soient altérés par les idées préconçues de l'hagiographe, cela importe assez peu. Ce qu'il y faut chercher, ce sont les habitudes, les faits généraux et permanents, et l'hagiographe n'avait aucun intérêt à les alterer. Il peut inventer un miracle, il n'en invente pas les circonstances. Je puis douter, par exemple, que Saint Amand eut opéré un miracle pour sauver du supplice un condamné à mort; mais je suis assuré par ce récit qu'une condamnation à mort a été prononcée, et je crois à la procédure qui y est décrite. L'auteur était tenu d'être exact sur ces points là; autrement ses contemporains n'auraient pas cru à son miracle. C'est ainsi que les Vies des saints nous instruisent sur les mœurs des hommes, sur le courant de la vie du temps, sur les pratiques judiciaires, sur l'administration même et le gouvernement.

As to the political history of Ireland, nothing, I think, can be found in these Lives which is not already known from older and better sources. A

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1 See especially the Lives of Colombcille and Finnchua.
2 See the Life of Colombcille, II. 748-750.
similar remark may be made as to the personal history of the nine Saints commemorated in this book. Their pedigrees and the credible incidents of their careers are given elsewhere, and in more trustworthy manuscripts, such as the Book of Leinster and the Lebar Brecc. But the Book of Lismore relates many miracles which, so far as I know, are not to be found elsewhere; and les détails qui entourent ces miracles (to use, with slight change, an expression of M. Fustel de Coulanges) are doubtless authentic, and therefore of value for the student of the social condition of the ancient Irish, and of their religious tenets and practices.

In mentioning the instances in which the Lismore Lives, and the Irish quotations in the Preface and Notes, throw light on these matters, I shall follow the arrangement adopted in Part V of the Introduction to the Rolls edition of the Tripartite Life of S. Patrick, namely:

A. External Nature.  
   i. Animals.  
   ii. Plants and trees.  
   iii. Minerals.  
   iv. Other things in external nature.

B. Man.  
   i. The Individual.  
      1. His bodily needs and the means of supplying them.  
      a. Food and drink.  
      b. Fuel, clothing, shelter and furniture.  
      c. Carriage by land and by water.  
      d. Healing.  
      e. Burial.  
      a. Amusement.  
      b. Literature.  
      c. Science.  
      d. Art.  
      e. Religion and superstition.

   ii. The Family.  
      1. Sexual relations.  
      2. Parent and child.  
      3. Fosterer and fosterling.  
      4. Master and servant.  
      5. Host and guest.

   iii. The State.  
      1. Civil.  
      2. Legal.  
      4. Ecclesiastical.

A. External Nature.

i. Animals.

Mammals.—First in importance and frequency of mention is the cow (bó, acc. boin l. 2701), of which a precious kind was ‘white, red-eared’ (find, au-derg, p. 314).
PREFACE.

Its male, the bull, is tarbh = Gaulish tarvos, and probably also Lat. taurus, and Gr. ταύς. When a cow has calved it is called loilgech 3350, and its calf is lóg, laegh 1276, 2700, 3270, or bóban. A milch-cow is bó-blicht 3394. An ox is dam 1495, 1941; a beef, mart 1055, 1058; 'cattle' is cethre (properly, 'quadrupeds') 633; a 'herd' is búar 2897 or indíle. A 'drove' is iáin, pl. táinte.

The sheep is caera 1554, corruptly, cúra 1473, 2321, cauru p. 328, or óí, corruptly ae (in ae-gháire 2899) = ovís, òis; the wether, molt 484, 1674, 2916, and its diminutive moltán: the lamb, uan 871, 1123, 3270. A flock is trét 1674.

The pig, mucc 153, 205, 3219, is = W. moch; orc (corruptly, arc 3270) is = the Lat. porcus; orcán, 'pigling,' 412; torc, 'boar,' 189, 412, 3204. A herd of swine is trét 1246.

The he-goat is boc, pl. n. buic 388, 391, spelt poc 1634.

'Horse' is ech 560, cognate with equus and ἵππος. The ech allmarda, 'foreign horse,' 3128, seems to have been better than the native breed. Gearrán (properly, 'gelding?') is used for a work-horse or hack, 1080.

The general name for dog is cù, gen. con, acc. coin 276. Special breeds are gadhur, 'mastiff,' 3655, and milchú, 'greyhound,' 2822, 4054.

The cat is cat 3654, 4081, whence the diminutive catín viii. The 'sea-cat,' murchat, 3745, 3793, seems = the French chat de mer, un des noms vulgaires de la chimère monstrueuse, poisson chondrotérygien, qui est la chimère arctique de certains auteurs, Littré, s. v.

Wild animals are the stag (ag allaid 4138, 4715, dam allaid 4136, or oss allaid 4341, where the adj. allaid, 'wild,' is added to the name of a bovine animal (oss, gen. oíss 4448, cogn. with Skr. ukshan-, Goth. aúhsa), in t-agh 4342, óc-dam 633. For 'deer' the word is fidá 4710, 4713.

The name of 'wolf' (cú allaid, 93, 4082, lit. wild hound, pl. coin allha 4428) is, like those of stag, formed with the aid of the adj. allaid. Older Irish names for this animal are brech = Skr. vṛka, and fael = Arm. gail.

The fox, sinnach 1655, 1657, 4044; the mouse, luch, pl. lochait 3744; the otter, dobar-chú xvii; the seal, rón 1640, 4829; the onchu, 'leopard'? 3749. The whale, mêl mor 3609, or bleidmil 3595. Loanwords are buaball = bubalus 3128, dracuin 3650, leo 348, 592, or leoman 3649, and tigir, pl. vigri 3650.

Birds (ethaite 799, eoin 1699, énluiithe 2515, and perhaps ethra 2227) are the eagle, iar xli; hawk, sébac 2505, 3651; swan, géis; crane, corr 4183; dove, colum 593, 1699, 3877; gull, failenn 3877; lon, 'ousel,' xli. The gribh 3651 (borrowed from gryphus?) is some kind of bird with talons.

The only fish (iásc) here mentioned is the salmon, bradán viii, xli, 4829.

Other animals are loiscinn, 'toads,' 1071; dael, 'stag-beetle,' 2962, 3652, crebar
'leech,' 3652, cuil, 'fly,' 3652; cruim, 'worm,' 2727; nathair or naithir, 'water-snake,' =natrix, 593, 1033, 1071; and the loanwords bheid 1729, 1737, and scoirp.

Names for parts of animals (some of which are common to human beings) are cenn, 'head,' 1630, adarc, 'horn,' 97, 1495, congna, 'antler,' 4137, seiche, 'hide,' 4118, olann, 'wool,' 1092, eile, 'wing,' 3898, clím, 'feathers,' 3877, airtrter, 'mane,' 2217, eithre, 'tail,' 2223, midbolg, 'belly,' 2223, craes, 'gullet,' 2229, 2230 (for which drant is found in B.), inathar, 'entrails,' 2229, guaire, 'hair,' 2212, 3798, garb-druich, 'bristles,' 2212, cos, 'foot,' 2220, 4358, ficuile, 'teeth,' 93, ingne, 'nails,' 2224, aisti, 'joints,' p. 313, cnáma, 'bones,' 1061, feoil, 'flesh,' 1063, laarg, gen. lairge, 'fork,' 2080, cara, 'haunch,' 2092, formna, 'shoulder,' 3604, druim, 'back,' 3609, gob, 'snout,' 3652.

**ii. Plants and Trees.**

For 'herb' we have luib, pl. luibi 3734, the collective losail 416, and the loanword clann=planta, pl. dat. clannaib 590, grass, fér, gen. feoir 562. A herb-garden is lubgoir 590, 1885. Grain is grán 897, 4323; a single grain, gráinde xxix, wheat, cruibhnecht viii, 4165, gen. cruibhnechla 2735, 4183, oats, corca, coirci 1506, 4163, 4168, barley, ceorna, 897, 2734, corn, arbha 1091, 1974, 4161, arbor 415, 1974, 3167, 3169, ith 1860. The fruits here mentioned are apples, ubla 919, 1224, and sloes, arní p. 326, the nut, cnó 754, and the blackberry, smér 1891. Other plants are cress, bilar, gen. bilair 4788, dulse, duilese 2331, brogaire 4585, acorns, mes xxvi, nettles, nenaid, gen. nenta, p. 302, l. 4, fachon 4583, luachair, 'rush,' gen. luachra, p. 339, glaisin, 'woad,' 4066, p. 356, lin, 'flax,' 1092, 4493, semmar, 'clover,' whence the adj. semrach 977, dris, 'bramble,' gen. sg. dresa 2607, and cùnnach, 'moss.' Parts of plants are stil, 'seed,' pl. síla 3734, frém, 'root,' acc. pl. frémha 1012 ruaissne, 'pod of flax,' xxix, and bláth, 'flower,' xxvi.

As to trees, the generic name is crann 1889, pl. acc. cronna 1428; a sacred tree is bile 2387; a wood is caill 826, 2552, or fid xxvi, a brake, muaine 1892, 2609. The kinds of trees mentioned are the oak, dair 940, whence doire, 'oakwood,' p. 305; apple, aball 2585, mountain-ash, caerthann 1887, elm, leim 2678, hazel, coll, gen. cuill 2381, 2387, yew, inbar xli, 3531, willow, sail, soilege, gen. pl. 577, thorn, scé, acc. sceich 2485, and vine, finemain 591, 1699, gen. finemna 2469. Parts of trees are branch, gég=W. cainc 2585, or gesca 590, 2469, or craeb 1748, bark, rúsc 943, leaf, duille 1888, leafage, duillebar 4809, blossom, bláth 1748, 1888, fruit, torad 2586, top, barr crainn 2515. Collectives are fidach, 'copse,' 895, and coelach, 'wattles,' 893. The words for rod, flese 2401, and pole, cuaille 2385 may here be noted.
ii. Minerals.

The metals mentioned in this book are the loanword *ór*, 'gold,' xxxiv, with the standing epithet *dérig*, 'red,' 2982, *bruth bír* 189, *tallann bír* 186: *argat*, *arcat*, 'silver,' 872, xxxiv, *iarann*, 'iron,' 2932, *umha*, 'copper,' 195, and *findruine* 317, which seems to have been a white bronze. Other minerals are salt, *salann* 1614, 2410, and coal, *gual* 3776, stone, *cloch* 51, flagstone, *lecc* 49. A precious stone is *lia* (or *lecc*) *lóghmar* 31, 38.

iv. Other things in External Nature.


B. Man.

Here we shall first collect the words relating to the Individual, his bodily and spiritual needs: secondly, those relating to the Family; and, thirdly, those relating to the State in its civil, legal, military, and ecclesiastical aspects.

i. The Individual.

1437, 3018, or sinnser 752, sennser 2950. The human foetus is gein 2520, 2820 or cointpert 2517.

The components of the human body (corp 1696) mentioned in this book are bone, cnám 3148, 3792, flesh, fēbīl, and blood, fuil, gen. fola 1389. The breath is andl 1398, the voice, guth 1808, the skin, enes 1092, croiccenn 1628, or lethar 3792: a limb or member is ball=phallós, pl. acc. bulla 4852. Special parts of the body are the head, cenn 2980, crown, mullach (from *muld=A.S. mulde, Skr. mūrdhan), 1629, 3152, or baithis 944, hair, mong 3407, or pudrall 4568, the eye, rosc 1072, 2627, pl. ruisce 1671, or stíl 1335, 3044, the ear, cluas, p. 304, cheek, grúaid 4186, face, agaid 1419, or aiced 757, gnúis 3408, drech 174 or einech 60, the nose, srón 1410, mouth, bél 4891, pl. n. beóil 2805, or gin 8, tooth, fiacl 2607, 3188, or dét 2973, the tongue, tena 4891, throat, bráge 2312, gullet, crás 1410, shoulder, formna 3680, or gúala 2860, back, muin 1467, 2572, or aiss, p. 307, side, tòeb 1763, rib, asna 2723, 2727, esnae 2723, breast, ucht 2907, 2910, gen. ochta 3337, or bruinne 1035, pap, cích 3012, 3680, pl. cétche 3337, armpit, ochsal, dat. ochsail 4308, heart, críde 1697, 4897, belly, tarr, p. 329, womb, brú, dat. broinn 1168, 2805, bowels, inathar 800, hand, lám 1763, or dúit 2974, or crobh 1049, palm, bas 2172, 4651, or derna, dat. acc. derrainn 1339, 4151, the hollow of the hand, glac 59, p. 344, fist, dorn 4269, pl. duirn 1278, finger, mér, 1337, 4421, gen. mór 4421, middle finger, mér mòdín 3682, thumb, orda 4419, forearm, ríg, pl. righthe 2974, knee, glán, pl. dat. glúintib 2860, foot, cos 826, 1279, or traig 462, heel, sál 1948, and sole, bonn 944, 1629, 2186.

The soul is anam 720, 1109, or ainim 1766, the mind menma 714, 1697, the understanding eall=W. pwyll.

I. BODILY NEEDS.

Man's bodily needs are food and drink; fuel, clothing, shelter and furniture; carriage; healing; and, lastly, burial, or some other mode of disposing of his dead fellow-creatures. Of these in their order.

a. Food and Drink.

Generic words for 'food' are biad=βότος, 314, tuara 4193, lón 3598, aír 2519, and esáir 1061. As flesh-foods we find beef, mart 1055, veal, laagh 2700, dam co tinne xxiii, 'an ox with a flitch,' mucc úr, 'fresh pork,' 205, saill, 'bacon,' 4179, gen. saille 1255, 1253, aisli sen-sailli, 'a joint of old bacon,' p. 313, molt, 'a wether,' 491, chūra, 'a sheep,' 1473, póc, 'a hegoat,' 390, 1635. Salt meat (biad saille 314, or goirt-biad) is often mentioned. The seal, rón, 1640, appears to have been eaten in Ireland, as it was till lately in Harris¹. So was fish (iasc 273), and especially salmon (bratan viii, 2736, 4829). Products of the milk of kine and

¹ See Reeves' Columbia, p. 78, note g.

The generic word for drink is *deog* 2734, gen. *dige* 1935. The drinks mentioned are water, *uisce* 2734, milk, *as* 1687, milk-and-water, *englás* 2701, the milk of kine and ewes, *blecht* xxxviii, 1860, p. 328, l. 31, *lemlacht* 117, 1199, 1201, 1369 = *lemnacht* 1370 and p. 332, *loinn* 87, 1661 and p. 332. Intoxicating liquors were *ale*, *coirm* 239, 1239, 1241, 2736, and *linn* 1378, 1718, 1932, *mead*, *mid* 1676, 2736, 4196, and wine, *fín*, gen. *fina* 316. The malt used in making ale was called *braich*, gen. *bracha* 1357, 2921, the old form of which was *mraich*, cognate probably with the Gaulish *bracé*, a kind of white grain, Pliny, H. N. xviii. 7, 'unde fit cervisia,' gloss cited by Ducange, s.v.

THE CONTENTS OF THE LIVES.

b. Fuel, Clothing, Shelter, and Furniture.

Fuel.

The term for this is connuth viii, gen. sg. brosna connaidh 80, brosna connaidh crin 82, where brosna (cognate with Lat. frustum) is the O. Irish brosne in the gloss brosne crin (gl. gremium, i.e. cremenium), Palat. 68, fo. 28 b. Coal is not here mentioned as a fuel. See 3776.

Clothing.

Generic words are étach 862, 991, tlacht 1752, erradh 3152, and bert 1610. The mantle is brat 793, 4493, sometimes ‘purple and five-folded,’ corcra cóideabhall xxxiv. The hair on it was brothairne 991, 2911, or finna 2911. The shirt is lène xxix, 1040. It was generally made either of flax (lin) or of wool (olann). Hence one of a saint’s austerities is to put neither flax (linen) nor wool against his skin, 1092, 4493. Cílicc 1753, borrowed from cilianium, ‘cloth made of goat’s hair,’ was his only wear. Sida, ‘silk,’ (from séd, the Fr. soie), sríc=‘serge’ (from séricum), and sról, ‘satin’ (from *fról, *flór, velours) will be worn by the wicked elders at the end of the world, 4574. A linen cassal=casula vestis cucullata, is mentioned in 4306, 4308. The brooch was delg or casair. The girdle was criss 885. ‘Shoe’ was asa, p. 313, l. 5 (cognate with the Hesychian πάκ and the Latin loanword baxea), or cuaran 943. ‘Sandal’ was iall-acrafin 1900, lit. ‘thong-shoe,’ where acrafin is W. archen. Obscure words which seem to mean kinds of head-gear, are cannadas 1213, and chupair, p. 310. The brédid ciartha, a waxed cloth worn by Columba over his eyes, p. 310, may here be mentioned.

The only word directly connected with the production of clothing is garmain, ‘weaver’s beam,’ p. 330=W. carfan gwydd. But we may here refer to the allusions to sheepwashing in 2921, to tanning in 940, and to dyeing cloth in 4063–4081.

Shelter.


Parts of the house are the door, dorus, pl. doraís xliii, which had sometimes an iron lock, glais iarnaide p. 315, the wall, fraig, dat. froigid 198, the hearth, tellach, p. 314,

1 In 3972 I have assumed that casair is from Old Fr. casure, ‘chasuble.’
pl. tellaige xliii, the threshold, tairrsech xi. There is no native word for ‘window,’ senistir 288 being borrowed from Lat. fenestra, and fiundeog from A.S. windeáge.

Lias, a hut for calves or lambs 1907, occurs in connexion with macha (acc. p. machadha 1907, but machanna, Laud 610, fo. 1 a), which I have rendered ‘farm-yard’ on the authority of O’Donovan.

Furniture.

A generic term is fointreb, ‘small gear,’ 72. ‘Bed’ is lebaid 4230, or tolg, p. 307. Pillow, adart xii or frilhadart 2739. Feathers (clúm from pluma) were sometimes used, but clúm, like colcaid=culcita 2738, 4575 is a loanword. The word for ‘chair’ (cathair, p. 302, W. cadair = cathedra) was also borrowed. ‘Caldron’ is coire or caire xxx, xlii, and it was sometimes made of copper (caire uma 195, coire uma 569, coire umaide 3797). Another cooking-vessel was aigen 4275, p. 302. The spit was bir, p. 404, col. 2: the quern, bró, acc. bróin 850. A generic term for ‘vessel’ is lestar 1358, 1686=W. llestr. Vessels used for holding liquids are the dabach 1615, p. 313, which had hoops, cercalla 2824: the dromlach, dronglach 1514, 1515, bóthar 1359, telchoma 4408, ian 2952, corn 2982, 3128, and crannoc p. 307. The sithal, sometimes made of silver, 3129, seems a loanword. For holding solids we have the bag or sack, bolg, pl. buile 4191; the basket, cliab 2401, 4833, rúsc 1277, 1424, rinde 2402; and the sieve, crúthar 1357, cognate with Lat. cribrum.

The word for ‘candle,’ caindeal 505, is borrowed; but léspair 342 (gen. lésboiri, Wb. 25 a 3) and lochran 1768 are native.

Miscellaneous articles are the ladder, árad xii, 954, mallet, farcha 3653, chain, slabrad xii, cord, tét, dual dá théit 4833; collar, muince xii, and tie, nasc 1908. The exact meaning of comnacal 1899, 1905, 1908 has not been ascertained.

c. Carriage by Land and by Water.

The most primaeval mode of carriage by land, namely, on a human being’s back, is exemplified in 107, where S. Patrick’s foster-father carries him home, in 1467, where a man carries his consumptive mother to S. Brigit to be healed, in 2570, where Muredach carries S. Findian over three fields, and in 4367, where S. Círín’s bearer (fer imchuir) is mentioned. S. Patrick employed his champion MacCairtheann for a similar purpose, Trip. Life, 174. But the usual mode of travelling was in the wheeled vehicle called carpat 261, 1807, drawn by a pair of horses, 4476. The carpat had a chief seat, primsuide 427, and two hind-shafts, fertais 3495. The chariot-builder is mentioned, l. 3947. I have rendered the plural ialla, 3411, by ‘reins,’ but perhaps it here means ‘traces,’ or perhaps ‘scourge’; cf. Lat. lora, 1. reins, 2. whip, lash, scourge. The driver was called cairpthech 2281, or aru, ara 425, 427, pl. araïd 2858; and his function araidechta 426.
Names for various kinds of roads and paths are sél 261 = W. hynt, slíge 397, conair 1119, and raen in the compound ceithur-raen 634.

Riding is less often referred to. 'Horseman' is marcach, p. 315, l. 3, whence marcachus 3154, 'horsemanship.' The bridle was srían, a loan from freen. From the phrase lengait for a n-cochu, 'they leap on their horses,' 319, we may infer the absence of stirrups.

A land-journey is turus 1559, or uide 1079, 2572. Its distance was measured by paces, mile céimenn 3419.

For carriage by water the following kinds of vessels were used: barc 2462, 3169, curach 243, ethar 4795, long, a generic term for vessel, 282, 274, 2070, and noi 2174, 2332, 2391. A fleet was coblach 1806 or murchoblach 1802. Irish vessels seem generally to have been built of wickerwork and covered with one or more layers of hide (codul, noi cen chodúil 2391). But we read of wooden vessels, longa crann da 3730. They were propelled by oars, raimh viii, ramada 3574, paddles (curach aenstuaiste 3163), or sails, seola 3575, brait: luid fo seol, 'went under sail,' 1007: an gaeth . . . isin bhruit, 'the wind in the sail,' brat 2083, and in S. Brendan's first expedition he had three vessels, each with three rows of oars and a sail of hide. The mast was called seol-chraimn or fern siuil: the anchor ancaire 3777, an obvious loanword. The crew (lucht luinge 2070) in the case of each of Brendan's vessels consisted of thirty men. The pilot or steersman was luamaire 2741, 4496.

Carriage through the air by angels 2582, or on clouds 2771, was a privilege confined to saints, and need not be further noticed.

d. Healing.

The verbs used for healing are iccaim 519, 2470, and slánaigim 1393, the former cognate with W. iachau and Gr. ákóvau, the latter with Lat. sal-vo-s. The word for physician is leágh 1386, gen. léga 1385, cognate with Goth. leikeis, Eng. leech; and 'healing' is léighius 1392.

Generic words for disease are sáeth or sbeth 870, p. 304, galar 825, 870, p. 304, aineces p. 304, teidim 876, and the loanword mortlaid 4060. Sick persons are called dbíni galair 825, or aes teisma 519. Special ailments or the persons suffering from them are as follows:—ailisi, 'gangrene,' 4843, ambrite, 'barrenness,' 335, amrit, 'a barren person,' 4787, amlabar, 'dumb,' 1389, 2473, p. 326, anfabrachta, 'consumptive,' 1440, att, 'a swelling,' 1456, bacach, 'lame,' 598, 2473, p. 326, baclám, 'mancus,' p. 328, balb, 'dumb,' 1444, 4860, bodur, 'deaf,' 2473, borbfad, 'a swelling,' 1456, buide connail, 'the Yellow Plague,' 876, 4798, cáech, 'blind of an eye,' p. 326, clair-einech, 'table-face,' 57, clam, 'leper,' 242, 598, 1442, claime, 'leprosy,' 944 (see the vivid description of a bad case, 1625), crecht, 'wound, sore,' 1391, dall,
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'blind,' 57, 598, 1440, 2473, daille, 'blindness,' 4092, dáisachtach, 'mad,' 1440, demnach, demnachda, 'demonic,' 4855, galar súla, some disease of the eye, 'ophthalmia?' 1383, p. 320, scairbidhe, 'scabrous,' 3255, serg, 'consumption,' 2794, slaetan, 'lung-disease,' xxvi, támh, 'plague,' 564, tregat, 'colic,' 564 (if this be the right reading), tromacht anála, 'heaviness of breath,' 2668.

The mediaeval Irish had a copious and not unscientific materia medica: see Revue Celtique, ix. 224–244. But there is nothing in the present book to illustrate it—the only cures mentioned being effected by holy water, 568, 1242, 1519, 4024; the water of holy wells, 59, 2711, p. 330; the water in which a saint's feet had been washed, p. 325; honey miraculously made out of water, 112; wheat made out of oats, 4218; hallowed water-cress, 4788; the sign of the cross, 90, 4190; a saint's word, prayer, or blessing, 107, 119, 833, 1030, 1267, 2026; a saint's breath, 1204, touch, 4853, blood, 1389, tears, 4652, shadow, 1469, and girdle, 1490.

e. Burial.

The corpse was wrapt in a shroud, recholl or racholl 1041 and p. 405, carried by a man, 2729, or on a bier, fuat 3546, with lamentations, and buried, as a rule, with chanting of psalms and hymns, 3841, in a consecrated graveyard, relec 790. Burial in a bog, x, or in the sea, 3768, or wherever two unbroken oxen stopped, 634, was exceptional. So was the burial of the invaders slain in battle, 3114. 'I bury' is adnaicim, corruptly adlaicim, 'burial' is adnacul. The grave is called lighe, 'bed,' or ferta, 335, 3115.

A requiem, écnairc (lit. 'intercession'), gen. écnarca, p. 307, seems to have been sung for the repose of the soul of the dead.

2. SPIRITUAL NEEDS.

These are amusement, literature, science, art, religion and superstition.

a. Amusement.

The chief amusements referred to in this book are feasting (fled, 'feast' = W. gweledd, 1928, 2817), intoxication (ian measctha L. do lind 2952), buffoonery (drúth p. 358, drúth, 'buffoons,' 481, crosan 3736), horse-racing (ech buada, 'race-horse,' 2090), and some kind of draughts (fídhíll xxx, 'draught-board,' 4573). Half the set of men (foirenn) of Crimthann Nia Nar's draught-board are said to have been of yellow gold, the other half of white bronze.

Hunting a fox is mentioned in 4054, and hunting wild swine and deer is mentioned in 3218, 3219. But here the object of the hunter was probably not amusement, but rather to obtain food or to destroy a noxious animal.
b. Literature.

The words in this book for the professional creators of literature are fili, ‘poet,’ xl, pl. filid 3022, éces, ‘a learned man,’ 3021, ollam, the first rank of poet, p. 309, anrud, the second, and cainte, ‘a satirist,’ 490. Aes dána is a collective name for poets in 3021, but in 479 it is applied, like dám in l. 2711, to a body of buffoons and satirists. The only words for poetical products are dúan xxxv, and láid 3499, the latter being divided into rainn 3500, or quatrains. A specimen of the ancient rhymeless poetry appears to be in ll. 2806–2811. A eulogy (molad) in rhythm (tre rithimm) is brought to a saint, 2672, and see p. 305, where this word is used for the Amra Coluimm chille. Rithoirg, borrowed from rhetorica, occurs in p. 312. The usual reward (dúas) for this was gold, silver, or precious raiment, 2673. ‘Proverb’ is árosc bréithre 4083. These are native words; and so are the terms for ‘ink,’ dub 1051, and ‘ink-horn,’ adairen 1050, 1053. But all the other words relating to literature are either borrowed from, or framed (like coibge = con-fige, con-textus) in imitation of, Latin words. Thus aibgitre, aicip, caibdel, caire, eipistil, fersa, focul, rem-focul, lebar, légaim, air-légaim, mac léginn, légign, liter, martralaic, pòlaire, petar-laic, salm, scol 4119, scolaidecht, scolaig, scribenn, scriptur, gen. sg. 182, sdair, taball etarththa, tiach liubar, trachtaire, ymmunn. For the places in which these words may be found, see above, pp. lxxii–xc. The book with leathern ledba, ‘straps,’ round its cover, 4052, is noteworthy. Compare the description of the case of the Book of Armagh, in Reeves’ Columba, p. 115, note c.

c. Science.

Here we may collect the words expressing divisions of time, viz. the year, bliadan 1787, the quarter, raithe 2995, the month, mít 1787, the fortnight, cóidiges xxxiii, the week, sechtmain 1788 (borrowed from septimana), and the day, laithe 1787, or lá 3691, and dia 3706, and the night, adáig, oideche.

The distinction between solar and lunar months was known, as we see from the expressions mít gréine 1787, and in dechmad écesa 4374.

The four seasons were called respectively errach, samrad 898, fogamar (gen. fogmair 4441) and gam or gaimird. There were names for the beginning of each quarter: beltrine, ‘mayday,’ lugnasad 899, ‘lammas,’ samain, ‘all-saints-day’ and imbolc ‘candlemass.’ The autumnal equinox seems to have been known, the term for this being, apparently, desebar na gréine 1885, where des is cognate with the dakshiṇa of the Skr. synonym dakshiṇāyana, ‘the going (of the sun) to the south.’ All these Irish words, with the exception of sechtmain, are native, and point to some knowledge of astronomy, though the term for this science, astrolaice xv, is borrowed. The practice of some kind of astrology seems evidenced by the story in 812–817.
The divisions of the day—antert (or prím 4118), tert, sest, nón, fescer (or espartain), midnocht (or iarméirge 861, 2377, 4118), and maten are for the most part taken from the Latin names of the canonical hours.

There is some evidence, too, of the existence of a system of weights and measures. The story in the Life of Findian, ll. 2613–2623 (infra, p. 225) shows that there must have been a standard ounce, though the Irish word for this weight, uinge, is, like the Welsh wns, borrowed from uncia. Measures of length are, as usual, fixed with reference to parts or actions of the human body. Thus traig, 'foot,' 3681, mile cémmenn, 'a thousand paces.'

d. Art.

On the permanent arts—sculpture, carving, jewel-work, embroidery, architecture, and painting—little light is thrown by the documents printed in this work. A diadem, minn, made by a famous goldsmith, is mentioned in p. xxxi, and a purple helmet, topped by a golden ball, and adorned by strings of carbuncle, twists of gold, and chains of white bronze, is described in p. xxx. In the Life of Brigit (ll. 1596, 1597) we read of a silver chain with a human form at one end and a ball of silver at the other. Kings' drinking-horns, too, were often elaborately ornamented. See l. 2982, where the horn is said to have a covering of red gold, and l. 4346, where we read of a 'royal quaigh with three golden birds.' The costly cup, airidech lógmar, mentioned in p. 324, was doubtless also a work of art.

The notices of architecture are still more scanty. We once (l. 3790) read of a church built of stone. In Tírechán's Memoirs of S. Patrick mention is twice made of an aeclessia terrena, which probably means a church built of mud. But the ancient Irish ecclesiastical, like their civil, buildings, were as a rule made of wattle or timber, thatched with reeds. Hence we read (ll. 893, 2583) of Columba and Findian sending their monks into the forest to cut wattles or trees for building churches; of Brigit sending her nuns to beg some of the peeled rods of which Ailill, son of Dunlaing, had a hundred horseloads (ll. 1571–1577). Hence, too, we read (l. 4379) of Ciarán planting the first stake (cleith) in Clonmacnois; for the wattles were woven between upright stakes. Of the form of Irish buildings we here learn nothing, save that the oratory (daurthech) had a conical top (bennchopur), p. 335.

Of the transitory arts—music, acting, dancing—only the first is referred to in this book. The word for 'music' or 'melody' is cér xv, pl. dat. céolbain 3972, for a 'strain' or 'tune,' adbonn, pl. adhunun xiv, cor, dat. pl. coraib 3972. 'Melodious' is binn xv. 'To make music' is airfítiud xv, or seinm xiii. Unless the bell, cloc 861, 2892, clog 4367, can be deemed a musical instrument, the only one mentioned is the cruil, or small harp, which could be carried in the hand, xiii, and which had a neck,

1 The earliest mention of a leaden roof is in the Annals of Ulster, A.D. 1008.
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bráge, acc. brágaí xiv, and a stoil, 'cover?' and which, when necessary, was tuned, gleṣla xiii. Of concerted music there is no mention, save in the Life of Brenáinn, 3749,—the quire-singing (cláseetul) of the angels calling a soul to heaven.

**e. Religion and Superstition.**

The documents in this book throw little new light on the form of Christianity which existed in Ireland in the early Middle Ages. The following points may be mentioned:—

For the Supreme Being we have the two words dia and fíadu, gen. fíadat 1289, both survivals from heathenism, the former being cognate with Skr. deva, the latter with Gr. eídós, Goth. veitvóds. From Christian missionaries comes the knowledge of the Trinity (Tríniotí) and the three Persons (persáiní). In these Lives island-monsters and devils are expelled in the name of the Trinity, 2231, 4856: Brigit divides her butter into three parts 'according to the number of the Trinity,' p. 321; and in the story told in p. xi, a disappointed worshipper reproaches the Trinity as if it were an oriental idol that had failed in its duties. The first Person, the 'Heavenly Father,' 4602, is often mentioned. He is called the Lord of the Elements, 1330, 4629. The second is called 'Mary's Son,' p. 321; 'the Virgin's Son,' 1329; 'the Son of the Living God,' 4601; 'the Prince of the world,' p. 321; 'Lord of seven heavens,' Fé. prol. 2; 'the true Light,' 27; 'the Sun of Righteousness,' 28, 4631; 'King of the white sun,' p. 361; 'Head of all things,' 4505. He was born through the crown of the Blessed Virgin, and she had been impregnated by the breath of the third Person. The Holy Spirit is mentioned in l. 100 as inspiring Patrick to resuscitate some dead cows. The 'fire of the Divine grace,' mentioned in l. 162, probably means the Holy Ghost.

The Blessed Virgin Mary, 'mother of the airdrí' xxi, is mentioned only once in the Lives, namely in the story (1260–1265) of Brigit entering an assembly, and being hailed by the host as the Mary of the Gael. The absence of any reference to the cultus of the Virgin is a strong argument in favour of the antiquity of the substance of these Lives.

Angels.—The munter nime, 'household of heaven,' is often mentioned; see 238, 4514. The hierarchy of the pseudo-Dionysius the Areopagite seems to have been well known to the Irish, and allusions to the nine orders of celestial beings, 'the nine ranks of heaven' (648, 1111, 2783, 4521), are frequent in these Lives and elsewhere in Irish literature. Angels, and even archangels, are industrious in their office towards our saintly heroes. One cleanses a hearth for Patrick, 124. Another acts as midwife towards Senán's mother, 1885. They grind at a saint's

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1 Saltair na Rann, 7529, 7530.
2 Is e dorinne Mac do gèinmain isin Oigh gan adbur daena acht o anail coiserctha in Spírtu Noéimh, Book of Lismore, 60 1. See Méilusine for 5 Oct. 1888, col. 222.
quern, 4100, change his oats into wheat, 4165, bring him letters, 550, teach him to pray, 156, dictate his Rule, 3544, hover over his dwelling, 4641, 4752, carry him and his household through the air, 2582, and, finally, escort his soul to heaven, 2493. Michael the Archangel, at whose command the general resurrection will take place, 620, comes in the shape of a radiant bird and sings to Brenainn from one canonical hour to another. Raphael heartens Senán, quoting a psalm from the Vulgate, 2061, and shows him the place of his resurrection, 2194.

Devils (demain).—The Irish, like other early Christians, not only believed in evil spirits, but held that they could take possession of the bodies and the souls of human beings. Hence S. Patrick is stated, in the Book of Armagh, fo. 9 a, 2, to have brought exorcists to Ireland. Two are mentioned in connexion with the monk Olcán, ibid. fo. 9 b, 2; and Mochua's exorcism of a devil is commemorated, infra, l. 4855. In the story cited supra, p. xix, devils pass through the air to carry off a sinner's soul. Satan himself, the Devil (in Diabul) par excellence, converses with Brigit, 1402-1423, 'his head down, his feet up, his smoke and his flame out of his gullet and out of his nose.' He smites with a deadly disease the son of one of Columba's converts. So he appears to Brenainn while at sea, and shows him the gate of hell, 3625-3633, or squirts forth waters which, though fair to see, are deadly to drink, 3707-3716.

Antichrist, xiii, and Doomsday, xviii, heaven and hell, are also mentioned in this book. But nothing is said of purgatory, and in two instances (3749, 3766) the soul of a dead man goes straight to heaven, in another case straight to hell, 4242.

Study of the Scriptures.—This is evidenced by the statements, 3449, 4647, that Brenainn and Mochua learnt or read 'the canon of the Old Law and the New Testament.' Colomb Cille, we are told, 1099, preached the Gospel. MacNisse reads his psalms with Patrick, l. 371. Senán does the same with Cassidan, l. 1957, and Brenainn with bishop Eirc, 3393. Ciarán reads S. Matthew's Gospel, 4142-4154. In the Book of Armagh, fo. 8 b, 2, S. Patrick is said to have carried across the Shannon the Old Testament (libros legis) and the Gospels (aevangelii libros); and in the same codex, fo. 14 b, 2, he is said to have given a Heptateuch (libros legis septem) to S. Mucne.

The Christian Sacraments.

1. Baptism (ord in baithis 63, baitsi 1216).—This was performed with water, l. 58, and generally in a well, 398, 2523, or a river, 1816. Triple immersion was practised, l. 4134 and p. 357. The head of the baptized seems to have been anointed¹, l. 1216, and blessed, l. 461. Belief in God and in S. Patrick, or belief in the Lord, is the only preliminary mentioned in the cases of Sescnech, 256, of Oengus, 450, and of Caiethinn, 497. But in that of Díchu, 280, we have congain críde, 'grief of heart,'

¹ See Warren, Liturgy and Ritual of the Celtic Church, p. 66, note 2.
and there is little doubt that in Ireland, as in Carthage, repentance and confession preceded baptism. The *aes foirfe* (i.e. *foirbhe*), 'perfect folk,' mentioned in the Life of Senán, like the *óis foirbhe* of the Würzburg Codex Paulinus, § 9 a, i1, seems to mean 'baptized Christians,' and to be an imitation of the Greek term τέλειοι. See the glossary to Dr. Littledale's *Offices of the Eastern Church*, s.vv. τελειοτωιν, τέλειος, τελείωσις. So after his baptism Findchua is called 'the perfect child,' *in macamh ógh*, 2840. A fee was paid to the person performing the ceremony: see 2832, where it amounted to seven golden pence, and 3376, where it was three purple wethers.

2. Confirmation (Ir. *cosmait* = consummatio) is not mentioned in these Lives.

3. The Eucharist.—Though only the Body is mentioned in l. 617, we have abundant proof that the Sacrament was administered in both kinds1. Thus Columb Cille offers Christ's Body and His Blood, 961, 1098, the monstrous maiden found by Brenainn partakes of the Body of Christ and of His Blood, 3689. So do the *crosán*, 3751, the smith, 3765, and the hermit, 3839. That water was mixed with the sacramental wine appears from l. 840, 2162, and see p. 303, *infra*. In one case, 2348, the communion is administered to children. The altar was in the east. For the altarservice we have the terms *comman* 4469, *sacarbaic* x, *oifrenn* viii, or *aifrenn* 517, and the verb *aifrīnntar* xiii. To these may be added the phrase *dul do churp Crist*, lit. 'to go to Christ's Body,' xiv, or *techt do láimh ind espuic*, 1630. The *mius* (altar-slab), the *paten* (*cailech*), 288, 1631, and the credence-table (*menistir*), the portable altar (*imaltóir*), 1633, and the *soscéla* 4356, 'gospelar,' the portions of the Gospels used in the Mass may also be mentioned in this connexion. That for the Paschal mass a consecrated fire was kindled appears from 268, 327.

Penance, Matrimony, and Holy Orders, are referred to in these Lives; but not as Sacraments. Connected with Penance, or repentance (*aithrigé* 1434, 2912, 3299, 3414, 3448, *aithrech* 3276), are confession (*coibse*, gen. *coibsen* 1634) and the soulfriend (*anam-chara*), spiritual director, or confessor mentioned in 2350, 2803, 4792, and many other places: his function, *anmcardius*, in 2480. Matrimony is referred to in 3335 (*coiblige digthech*), Holy Orders *passim*.

Whether the anointing (*ongad*), 2475, means Extreme Uction, or some other rite in which oil was used, I do not know. The earliest mention in Irish documents of extreme unction appears to be at the year 1105, in the case of Domnall, bishop of Armagh.

**Genuflexions and Prayer.**

Genuflexions are mentioned in 145, Patrick performing a hundred in the morning and the same number in the evening. Senán prostrates himself by a cross, 1950.

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1 See Warren, *ibid.* ch. ii. § 23.
PREFACE.

Prayer.—The ‘order of prayer’ is mentioned in 156, as being taught to Patrick by an angel. Prayer, as well as fasting and alms, is mentioned, 630, as part of the saint’s own teaching. For the miraculous effects of prayer, see 280, 1674, 2028, 3550, 4862.

AUSTERITIES.

By the austerities which they are said to have practised, Irish saints remind one of Hindu yogis, and, like the yogis, they seem to have believed that it was possible to wrest from God some portion of the Divine power. Finnchua, for instance, spent seven years suspended by iron sickles under his armpits, ‘so that he might get a place in heaven’ in lieu of one which he had given away, 2930, 2932. Like Ite, he caused his body to be eaten into by chafers or stag beetles (daelaih). Findian wore a girdle of iron that cut to the bone, 2725. Ciarán mixed his bread with sand. Columba and Ciarán slept on the ground with a stone for a bolster. Finnchua improved on this by choosing as his bedfellows corpses brought for burial. Mochua lived in a ‘prison of stone,’ i carcair cloich, 4751. He seems to have been an inclusus, walled up, with only a little aperture left for letting food down to him. See the Chronicle of Marianus Scotus, ad annos 1080, 1081, 1091.

PILGRIMAGE.

Pilgrimage, ailithre viii, was one of the three boons begged by Columcille, 835. As to the three kinds of pilgrimage, see 698–720, where the subject is handled with singular good sense. Ireland, like the Holy Land and Rome, seems to have been a resort of foreign pilgrims. Thus pilgrims to Ireland from the lands of Letha are mentioned in 2070, and in a litany in the Book of Leinster, p. 373, cols. 3, 4, and the Lebar Brecc, p. 23 b Roman, Saxon and British pilgrims are commemorated. Seven monks from Egypt are also mentioned in the same document.

RELIQUARIES.

The worship of human relics and the belief in their tutelary power, which have prevailed in Europe from the fourth century, is often evidenced by these Lives. Thus Patrick leaves venerable relics, martra sruiithi, with the people of Ossory 445. Columba chooses gold to cover reliquaries and shrines (minn 7 mainstreach) withal, 873. He leaves many reliquaries (minna) in Bregia, 952; and in compliance with a request for some tokens and minna, Ciarán leaves his gospel and his bell. Virgins entreat Senán that a dead monk’s body may be given to them ‘to be buried by us, so that his relics may be protecting us,’ 2481. Senán himself goes to pray at Cassidan’s

1 See the citation from Sir A. Lyall in Maine’s Village Communities, p. 401. As Padmávati says in the Kathá-sarit-ságara, tr. by Tawney, ii. 538: ‘There is nothing that austerities cannot accomplish.’
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relics, 2484. Findian's relics and remains (relce 7 thaisí) work miracles every day, 2776. Only once do we find something like a protest against relic-worship, namely, where Ciarán of Clonmacnois says to his monks, 4447: 'Go, and leave my remains as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to stay here by my relics.'

SUPERSTITIIONS.

Idolatry (adrad idal) is referred to in l. 374, and the destruction of idols and images (idal 7 arracht) in 600. But only one mention is made of a heathen god, namely in the story of Failge, 422–439, where Patrick's destruction of the idol Cenn Crúaich (apparently cognate with Pennocrucium), 'Failge's god,' is given as the reason for Failge's attempt to murder the saint.

The superstitions surviving the introduction of Christianity, and mentioned or referred to in this book, are as follows:

1. The belief in elves, aes (or dóini) súde, descendants, according to Irish tradition, of the vanquished Tuatha dé Danann. A female fairy, ben súde, is mentioned supra, p. xxx.

2. The belief in magic. The heathen magician or wizard, drúi, drai, gen. druid 1878, is often mentioned in the Lives. He prophesies, 300, 1170, 2660, 4007: and in 1194, 1195 fáidh=vates and drúi are used for the same person. He uses charms (séna) 2280, sings spells (brechta, better, brichtu) 2283, and can cause darkness, 2292, thunder and lightning, 2294, mist, 2301 and storm. He can make a fence over which whoever passes dies, p. xxxvii. He can summon demons to help him, 2304; though how he compelled them to obedience does not appear 1. He deals in deadly poisons. He and his art (dán) are consequently much honoured, the whole assembly on one occasion rising before him, 1878. There seem to have been official magicians. We read, 4008, of the wizard of a king, and king Brude's fosterfather was a wizard. There were magical sciences, eladain druidechta, which Patrick is said to have destroyed, 601, but which seem to have flourished long after his time. And we read, p. 315, of a drúi holding argument (fríhtagra) with Columba.

3. The belief in luchrapain, 3376, where devils are described as appearing in the forms of dwarves and luchrapain, with their faces as black as coal. As to the origin of the luchrapain, see Revue Celtique, i. 256, 257: LU. 2a: Rawl. B. 502, fo. 45 b. i.

4. The sacrifice of a human being to secure the safety of a building, etc. See the story of Odrán, 1007–1023, and the note in p. 309.

5. Revelation of the future by visions (físi) and dreams (aislinge). See pp. 153, 171, 174, 222, 248, etc. Of these the most striking is in p. 192, where the apostacy of the Irish after Patrick's death is prefigured.

1 Indian magicians confine them in flame.
6. Prophets fix lucky days by scanning the sky, 813. Astrology, of which the selection of days is a subordinate branch, is mentioned, supra, p. xv.

7. The charmed sword in whose presence no one could die, 921.

8. Battles may be won by taking to the field the body of a dead hero, 1153, and compare the story of Dathi in LU. 38 a, and O’Donovan’s Hy-Fiachrach, p. 22. A saint’s reliquary has the same effect, 3268.

9. A saint’s cowl worn in battle saves the wearer from death, p. 306.

10. Saints’ manuscripts and books resist water, 4360, 4141, 4321, and p. 358.

11. Light or fire is emitted by relics of saints, 473, 2611, and see p. 343.

12. Unborn saints can speak from their mothers’ wombs, 2820, 3298, and see p. 347.

13. Diseases may be transferred from human beings to inanimate objects, such as a bell or a crozier, 4880, 4884, and see p. 361.

14. Souls assume the form of birds, 3892, and p. 354.

15. Reciting the 119th Psalm (Beati Immaculati) gets a soul out of hell at the end of a year, p. 406, and immunity from hell-pains is secured by dying on the hide of S. Ciarán’s dun cow, 4262. Hence in the Annals of Inisfallen (Rawl. B. 503), ad a. 886, we find: Quies Táidg meicc Conchobair ri Connacht, farna imnochtai, for seche na huidre Ciarain, ‘The rest of Tadg, son of Conchobar, king of Connaught, completely stript (of his earthly goods) on the hide of Ciarán’s dun (cow).’

16. Seawaves can speak to human beings. Thus, in the story told in ll. 971–975 a wave informs Colomb cille of the danger and future arrival of Cairnech’s community. So in the introduction to the Dialogue of the Two Sages, LL. 186 a, Néde hears a wave lamenting, and having cast a spell (brítch) upon it, learns from it the death of his father Adna.

17. Philtres. The belief in the efficacy of philtres is shown by the story in ll. 1478–1487.


19. Holding a piece of rowan-tree during parturition, 1888.

20. The art of invisibility (a branch of Eastern magic) seems to have existed in Ireland, for mention is made of a cloak of darkness, cellchair (leg. cellair) dichlethi, 2828.

21. The inhabitants of the sea who pray for and expect resurrection, 3683. For more about submarine people, see the story of Inber nAilbine, BB. 355.

22. On Doomsday the Irish will be judged by Patrick, 627; but Ciarán of Clonmacnois, according to the Life of that saint, 4518, will be judge, along with Christ, ‘over the fruit of his teaching.’

1 Dr. O’Conor translates the last seven words thus: ‘Postquam aegrotasset quodam tempore, in Ciarani!’ As to imnochtai cf. the Rule of Colomb cille: Imnocha do sechim dogress ar Crist obsc ar na soiscela, Rawl. B. 512, fo. 40 b 2, and Reeves’ Columba, p. 343.
II. THE FAMILY.

The word for ‘family’ is fine 2947, a fem. iá-stem cognate with the Old Saxon vini, ‘friend,’ O.N. vinr, and the subject falls under the following heads: 1. Marriage and other sexual relations; 2. Parent and child; 3. Fosterer and foster-son; 4. Master and servant; and 5. Host and guest.

I. SEXUAL RELATIONS.

Marriage of some kind existed—one of words for ‘wife’ being ben 565, bainchél 2990, and sélitch 54, 381, 1289, cognate with sél, ‘way,’ just as A.S. ge-siēd, ‘comrade,’ is cognate with sēd. The married couple was called lánamain 220, 1876, 3335, matrimony, lánamrnus. A wedding was called banais, gen. bainde 172, the bride-price, tinnscra xxxv, 1159: sexual intercourse, coiblige 3335: birth-pangs, ìdain 2830. The kings at least were sometimes polygamists; see 2990, where we read of the two wives of a king of Leinster. But monogamy prevailed, and in one case we hear of a married couple living together for thirty years, 2791. That down to the end of the eleventh century the secular clergy sometimes had wives appears from the fact that Patrick’s grandfather was a deacon, 47, and may be inferred from the lines 4562–4565, in which the poet, contrasting the good old times with the present, says, ‘Folk of severe discipline, who served the King of the white sun, neither children nor wives used to be a hindrance (thairmes[c]dais) to them: their natures were pure.’ That a wife might enjoy property we know from the Brehon laws; from the joint offering made by Dáire and his wife, l. 577; and from the story in l. 2919, where a king asks what rent (cis) should be given to his queen and to himself out of certain land. That female chastity was prized appears from 3054. A widow is called fedb 3997, 4889, or bentrethach, p. 330.

2. PARENT AND CHILD.

The general word for ‘parents’ is tuistidi 2334, 3992. ‘Father’ is athair 47, ‘mother,’ máthair 48, ‘grandfather,’ senathair 47, 3990. The general word for ‘children’ is clann F. cognate, though apparently not identical, with W. plant. A child is lenab, an infant, nóidiu. The ‘son’ is mac=n. pl. meic 157=W. map: the ‘daughter’ is ingen, in primeval Irish iniguna, cognate with the Gaulish man’s-name Enigenus, or Enignus, the Latin ingeniums. ‘Grandson’ is haue, hua, cognate

1 Compare also the story in Rawl. B. 502, fo. 57 a 2, of the student in Armagh, temp. Columbae, who used to visit the wife of another cleric during mass: the mention made in the Annals of Ulster, A.D. 1077, of Dub esse, daughter of Amalgaid, Patrick’s successor: and the mention in the same Annals, A.D. 1095, of Aed, son of Mael Ísu, i.e. Patrick’s successor.  
2 It occurs in the bilingual of Eglwys Cymmun church, Carmarthenshire: AVITORIA FILIA CUNIGNI—Inigna Cunigni Avitoriges.  
3 C. I. L. xii. 23: eni=évi.  
4 C. I. L. iii. 3784, 3793.
with παῖς. 'Brother' and 'sister' are respectively bráthair 375, and siur 49, 86, uterine relationship being expressed by prefixing the adj. derb, as in derbšiur 3400, pl. derbšethrachá 4639. That girls sometimes received instruction in literature appears from l. 4128.

An Irish, like an Anglo-Saxon, father (Kemble, Saxons in England, i. 198), might reduce his children to slavery. See the story in ll. 1308–1331, where, however, the child was illegitimate. As to sales of children in time of famine, see l. 1862, and pp. 337, 405. To giving a girl in marriage, the consent not only of her parents, but also of some other relations, carait, seems to have been necessary. See 3992.

3. Fosterer and Fosterson.

The fosterfather was aite 102, 103, 836, cognate with Goth. atta. The fostermother, muimme 70, 95, 102, 3725, apparently cognate with Germ. muhme, as to which, see Kluge, s.v.: the fosterchild dalte 875 = de-altio, cognate with Lat. alo. 'Fosterbrother' was comalte 2793, pl. comhalladha 4676 = W. cyfaillt, and 'fosterage', altram 1 66. The fosterage-fee was called iarrad, gen. iarrarath, Laws i. 216, and sometimes consisted of land 2.


The master was called coimmdiu. For the servant there were the terms mogh 150, mogad 1814, fogantaíd 293, dôer 4884, timthirid 1036, 4403, gilla 1163, 1164, 4429, and scoloc 4234, 4424. Of these, timthirid, gilla, and scoloc bore the same relation to mogh and dôer that θέρατων bore to δωδόσ. Cumal is a she-slave, and in Irish currency was equivalent to three cows. Innailt, p. 311, is a handmaid.

The status of slaves was called dàire, better dóire. Their labours, at least of she-slaves, were grinding at the quern, p. 269, and foot-washing, p. 318. They had rations, acnabád 158, pl. agnabtha Rawl. B. 512, fol. 122 a 2: they were baptized, p. 202; they were married, and it is once said that they were emancipated every seven years, pp. 154, 168. But they could be sold, 141, 150, 195, a mother separately from the child of which she was pregnant, and it was an act of mercy to redeem them, 4267, 4884.

When Brigit's great-house was being built in Kildare, a local nobleman fed the wrights and paid them their wages (duilghena), 1577. This proves the existence of free servants capable of contracting.

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1 A cognate word, meaning apparently 'wet-nurse,' is banaltrann, gen. pl. 3014.
2 See the Tripartite Life of S. Patrick, Rolls ed. p. 80, l. 15.
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5. Host and Guest.

The words for guest are ógí and gres, p. 319. 'Hospitality,' is bégedacht. For 'host' we have only fer in tige, literally 'the man of the house,' p. 333. The regular period of guesting seems to have been three nights (Revue Celtique, ix. 495), and every monastery had a guest-house or tech biged.

III. The State.

This subject falls under four heads, 1, civil; 2, legal; 3, military; and 4, ecclesiastical.

1. Civil.

The airdrí, ri Éirenn, 'king of Ireland,' 928, 4004, 4267, 4385, or ri Temrach, 'king of Tara,' 2799, was the highest person in the State, if one may use such a word with reference to Ireland. Next to him was the airdrí cuicid, 'overking of a fifth' or province, xxxv. Of these there were the ri Laigen, 'king of Leinster,' 1314, 1536, 1596, 2990, the ri Muman, 'king of Munster,' 448, 2815, 2890, 3331, the ri Connacht, 'king of Connaught,' 2814, 4692, 4791, the ri Ulad, 'king of the Ulaid,' xxxiii, and, lastly, the ri Midi, 'king of Meath,' 2941. Seventeen smaller kings are mentioned in the Lives, those, namely, of Ciarraige 3157, Coirpre 2715, Corco-Baiscinn 1520, the Déisi 2929, Eoganacht of Loch Léin 2918, Fir Maige 2817, 2825, Fir Roiss 1394, 2836, Fotharta 2620, Húi Cennselaig 3054, Húi Dunlainge 2605, Húi Cairbri 3212, Húi Failgi 440, Húi Fidgente 477, 2152, Húi Néill 4001, Muscraige 2149, Raithliu 1801, and Tethba 1314, 1536, 1596, 2990.

The royal dignity seems to have been hereditary (see 350, 369), though no custom of primogeniture existed. The king's heir apparent was called ríg-damna 296, 3214, i.e. 'king-material.' His queen was rígan 1595 or banrígan, p. 330. His sway was ardríge 515, ríge, flathius and forlamus xxxii, xxxiv. Under the king were various nobles (sberclann, áes grada 3017) and officers called flaith1, codnach 308, 1883, 3207, oirí, 'governor,' gen. pl. oirrig 3209, ruire, dat. pl. ruirechaib 3346, tigene, 'lord,' xxxvii, tuisech na tuaithe 2015, rechtaire, 'steward,' 400, 2252, maer (=maior) 2466, and roonnaire 2466.

The tenant or peasant was aithech xxxvii, 1880, a word derived, apparently, from aithe, 'fenus,' and quite different from aithech in the expression aithech tige, which is the Irish equivalent of the Breton ozech, the Gr. ποτίκος in διοσποτικός.

The king had royal raiment (étach ríga 4270), a palace (rígthech 122), from which his retainers were supplied with food, 408; a throne (rígstuide 625, 626), and a

1 In 4751 flaith seems used as synonymous with rí: flaith clann bhFiachrach.
drinking-horn covered with red gold, 2982. He was entitled to tribute (cís, arra 2088), payable apparently in kind, e.g. curd and butter: see 127, where the king was Cymric. When the tribute was too heavy (rotró), the subject went to some other territory, 4002. Seven charges (dolaidi) on land are also referred to, 2982. The king’s dues were collected for him by a máer, a rechtaire and a ronnaire 2466.

The king maintained his authority by taking hostages (géill, etire). Thus king Loegaire had at Tara nine hostages from Díchú. So universal was this practice that during the reign of the blameless king Conaire, even the Irish wolves gave him seven wolf-hostages for the observance of the rule that not more than one bull-calf should be carried off in each year from each byre: so at least says the veracious author of the Brudan Da Derga, LU. 86 b. Hostages were sent either voluntarily or under compulsion of war, l. 355. They were not allowed to bear arms, LU. 90a, and the cruelty with which they were sometimes treated is exemplified by the stories of Díchú, 307–321, and Scannlan, infra, p. 310. ‘Hostageship’ was called giall nae or eitirecht, p. 310, l. 5.

The population of Ireland, ‘Góedel’s many clans,’ 2466, was divided into tribes and kindreds,—tuatha (sg. tuath, gen. tuaithe 2015) and cenél 4002,—with nothing to bind the island into a State, save the existence of the overking, coupled with the biennial Feis Temra, ‘Feast of Tara,’ xxxiii, and the annual fair of Telltown (Oinach Taillén), where there was a gathering of the men of Ériu (coimthínol bhfér n-Eirenn 1449). These institutions had some analogy to the Althing in Iceland, the fair of Ohud in Arabia, and the Isthmian games in Greece.

The tribe had its public meetings, airecht 1876 (=Mid.W. areith, ‘speech’): airectus 1877, airechtais 1451, gen. airechtais 1458, dál 102 (=O.W. daíl), comhdaíl 2309, or mórdhaí 1875. They were sometimes convened by the king, 2309. Women attended them, 1450; but do not appear to have spoken or voted.

The relations between Ireland and the Fir Alban or eastern Dál-Riata (rigfota), the colony which, under stress of famine, was sent from Munster to Scotland¹, are touched on in p. 314. The meaning appears to be that the colonists were independent as regards tribute and maritime warfare; but in land-expeditions they must obey the mother country.

Social Observances.—Of these we find: rising up (uréirge, coimeirge) as a mark of respect, 1880, 3132: prostration or genuflexion (slechtain) 381, 2929, 4348, 4693, and carrying on the back over three fields, 2572. Honorable titles are coirmnìu and

¹ Dál Riata ocus Fir Alban. Do súl Choirpri Rigfota meic Conaire meic Moga, a Mumain doib imalle. Gorta mor tanic isin Mumain, co tancutar súl Choirpri Rigfota esti, co ndeachaid ind a raí réind dhínb i nAlbain 7 cororís in rend aile a nErinn, a quo Dal Riata inidi, L.B. 238 b. col. 2, l. 16, and see H. 2. 16, col. 684.
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papa 426: the latter, though borrowed from a Latin word meaning an inferior kind of priest, is applied to laymen as well as to clerics.

2. Legal.

The only terms for 'law' and its related notions used in these Lives are recht 663, 2749, and bés atharda, 'patriarchal usage,' xxvii.

In the department of criminal law, the following crimes and criminals are mentioned: manslaughter (dun-orcaín 2165), and manslayer (dun-oirgnid 844), parricide (fingal 946), and a parricide (fingalach 946): poisoning, 54, 394, 1718: perjury (luighe eithich 388): treachery (fell, gen. fill 2799, 2801, the verb rofeall 195): thief (meirlech 1245, pl. meirlig 1493, or gataide 1673, the verb tallaim 387, 990), robbery (slat 1971), robber (dibergach, pl. dibergaig 2972, 3174), or latrainn (=latrones) 1971. Peculiar to Ireland was the coll gése 231, breach of one of the gesa ocus urgarta, 'prohibitions and tabus' (xxxi), so often mentioned in Irish romances and in the Book of Rights.

The punishments here mentioned or referred to are only drowning, 2312, and imprisonment in chains or fetters (slabrad 1525, cuibrech 1724, glas 3906). The captive was called címbid 1520, 1521, 1526. Compensation for crime was called éraic, p. 319, where Dubthach is said to have 'bound a good éraic' on the robbers who took his boars.

For some kind of contract we have the word cotach, spelt codach 2882, cadach 3266, for bargaining, cunnrad 1329. 'I buy' is cennaigim (cennechta 1389), 'to sell' is reic 1311, 1313, 'price' is lóg 895, where the price of some wood is a quantity of barley-grain; 'guarantee' seems rath, pl. ratha, xxxviii, where heaven and earth, sun and moon, and all the elements are made guarantees for the loyalty of the Irish 'so long as sea surrounds Erin.' The cognate abstract noun is rathaiges, 'surety-ship,' p. 310, l. 6. For 'indemnity,' slán, pl. slána, p. xl, where it is not very accurately rendered.

On the law of succession we find nothing save the statement in 2047, where Maedóc bequeathes (timnuid) his place after him and his crozier to Senán. The word for bequest is udhacht 2885.

A 'judge' was brethem, brethium 614, 628, gen. brethemon, whence the Anglo-Irish 'brehon:' an 'arbitrator,' brethem coitchenn 2532. The judgment was mes 622, 623, a derivative of the root mid, whence also the verb midfíd, 'he will pass judgment,' 627. Also fuigell brátha 629. The brehon's fee was called fola, Laws i. 232; and seems to have been sometimes a twelfth of the property in dispute.

1 Another legal formula seems inn-ed maras gaeth is grian, 'so long as wind and sun remain,' Rawl. B. 502, fo. 54 b, 2.
PREFACE.


The words here used for warrior are óc, gen. 349, 1805 (properly 'young;' used like juvenis in Vergil), mil=miles, pl. miled xxiv; cath-nil, 'battle-soldier,' pl. cathnilid 2998, cur, pl. curaid 2998, cathaige, 'battler,' 3082, 3221, cuingid catha 3211, and, lastly, laech (which is borrowed from the Lat. laicus), whence ath-laech xxvii. Female warriors (ban-gaiscedaig) are mentioned in 4832. A fighter's wargear was called trelam 3211. The weapons (arma irgaile 3107) here mentioned are the sword, claidhe=Skr. khadga, the spear or pike, gai 3654=Gaulish gaesum, the javelin, sleg 2974, carried in pairs, and sometimes barbed, xxxiv, and the shield, scith. To these may be added the battle-stone, called clochène in the poem cited above, p. xxxix, but usually lia lâime¹, as in the Book of Lismore, 135 b, 2. Flags (samlacha), banners (mergedha), and tents of satin are mentioned in ll. 3077-78.

Nothing is said expressly of the war-chariot, which plays such a part in the romances; but the horses mentioned in l. 2851 in connexion with charioteers (araid 2858), appear to point to something of the kind.

The words for collections of warriors are sluag (=W. llu), 'host,' cath, 'battalion,' 3042, airbre, pl. dat. airrrib 2493 (where it is applied to hosts of angels), lorc, gen. luirc 359; crech, dat. crech 2629, drong xliiv=Low-Lat. drungus; buiden (=W. byddin), and its compound caibden 1951, ceithern 2074, 4053, whence the Eng. kern, and sochraite 3020, 3228. The van was lús 3042, or tossach 349; the rear, dèrèd.

For warlike operations the words are cath d' fuaera, to proclaim battle, 3027, cath, 'battle,' 3110, cocad 2942, 2989, 3031, conghal 3297, maidm, 'rout,' 3112, immairecc xxiii, and the loanword coinblichíi xxiii. A foray was sluagad 1911, the Anglo-Irish 'hosting,' innred, 'incursion,' 1913, 1915, crechad, 'raiding,' 2947; the raiders were called lucht na creche 1934. The camp was called longphort 2562, 3074, and in one case we read of its being protected by iron palisades, suinn iarraidí 3147.

Of the mode of fighting we naturally learn little from these Lives. The troops on each side were arrayed (cabraight in cath 3040), and then, after harangues by the leaders², the onset was delivered (ro cuired iarsin in cath 3048), with much shouting, 3107. The nature of the formation called cippe catha 3101 is not clear. O'Donovan rendered it by 'phalanx.' The Ulaid are described as stooping when charging, 3109, and a leibhinn da scithait, literally, 'a deck of their shields,' is men-

¹ M. Loth has lately equated this with the Welsh llechwaew, Rev. Celt. x. 354.
² Compare the Brut y Tywysogion ad a. 1020: Ac yna y duc Rein Yscot lu yn dilesc, a herwyd defaeth yr Yscoiteit yn valch syberb, annoc awnaeth y wyr y ymlad, ac yn ymderedus adaeth a wnaeth udunt mae ef aerwydei, thus rendered by Ab Ithel: 'And then Rein the Scot boldly led on his host, and after the manner of the Scots, proudly and ostentatiously exhorted his men to fight, confidently promising them that he should conquer.'
toned 3250. The victors sometimes beheaded their captured foes, 3253, and either carried off the heads as trophies, or made a cairn of them, 2980. Selling war-captives as slaves is not here mentioned; but see the Annals of Ulster, ad ann. 985. A truce is osad 2563.

For military buildings we have the words: ráith 579, 2816, an earthen fort, cognate with Gothic airþa, and Greek ἐπ-ατεί, the dún 396, 928=W. din, Gaulish dúnam, A.S. tán, and the caisel 447, 3789, borrowed from Lat. castellum, and always meaning a fortification of stone.

4. Ecclesiastical.

There is little to be gathered from these Lives as to the organisation of the Irish church. The kinds of ecclesiastics (fir graid 1632, clérig, p. 306) hereinafter mentioned are as follows:

1. The bishop, espoc (Old-Irish epsec?).
2. The archpresbyter, uaslšacart 736, 811, 1865, 3995, 4345.
3. The priest, sacart 752, prespiter 217, and crumther xv. The sacart méise 4659, may have been a domestic chaplain.
4. The deacon, deochan 480, 1006, 1865, 2406, 3995.

In 95f srüthi seems the Irish equivalent of presbyters. The amicha, ‘soulfriend,’ ‘a spiritual director,’ 2350, was always a bishop or a priest.

Officers connected with monasteries (cathraig 849, 1570, in Irish latinity, ciuitates) are the abbot, abb 4353, the prior, secnabb, 2553, 2557, the lector, fer légind, p. 323, whose pupil was called mac légind 1006, and the warden, coiméituide, 925.

A nun is cailech xxvii, pl. cailecha 828, a derivative of cille=pallium, or mainches xv=W. mynaches. A young nun is mac-cailech, just as a young monk is mac-clérech, supra, viii. A prioress is called ban-airchinnech 1436; see Reeves' Columba, p. 404 n. f.

The Céli Dé, anglicised Culdees, are once mentioned, namely in 1584.

Ordination.—The ordination of bishops is referred to in 216, 230, 235, and 1346. Fiacc is ordained, 421, as bishop of the province. Ordination of 'folk of every grade,' 518. Priest's orders (gradha sacairf) are mentioned in 1466.

The duties of a bishop appear to have been preaching, 1498, 3403, administering the sacrament, 1630, conferring holy orders, and consecrating churches. He also taught. Thus bishop Fortchern (= Vertigernos?) reads the psalms and the ecclesiastical order with Findian, 2525, and see 4128, 4142, and Brenainn reads his psalms

1 There can be little doubt that the first word of the inscription on the menhir of Poitiers—Ratin brivation Frontu Tarbeisonios ioeru—is the acc. sing. of the Gaulish cognate of ráith.
2 In the Annals of Ulster a bishop is also called pontifex, or in Irish drochtech: see at the years 731, 751.
with bishop Eirc, 3393. In one case, 1464, we read of a bishop baptizing. When a bishop was attached to a monastery his functions were peculiar. Thus Mochua of Balla appoints three bishops ‘to consecrate his graveyards and his great-churches, and to allot the land to his monks,’ or tenants of church-lands, 4785, 4786.

The duties of a priest are referred to in 821 (ord sacairf). Columba (who was never more than a priest) founds churches, 951, and goes on preaching-rounds, 995, 1024. Preaching and celebration on Easter-day are specially mentioned, 1607.

Tonsure.—For this we have the expressions berrad manaig 213, the ‘monk’s clipping,’ which S. Patrick is said to have received from Martin of Tours, 213. So Ciarán clipt (roberr) his successor Enna, 4354. That the tonsure was coronal might be argued from the verb rocórónaiged used in l. 2631. But there can be no doubt that the ancient Irish form of tonsure was that stigmatised as the tonsure of Simon Magus, in which all the hair in front of a line drawn over the crown from ear to ear was shaved off or clipt. Hence the old nickname for a Christian cleric, táilchenn 313, literally ‘adze-head.’

Vestments.—The cowl (cochull=cucullus) is mentioned in 827, 2394. Mass-cows (cocaill oifrinn) are mentioned, 305; a chasuble (casal) 2400, a linen chasuble (casal lin) 317. In 2381 casal and cochull seem synonymous. From 4308 it seems that Ciarán wore nothing but a brat, ‘mantle,’ or a chasuble. A monk’s girdle, crís, is mentioned, p. 315.

The crozier.—The bishop had a pastoral staff, bachall F. from a Low-Lat. *bacilla, which was furnished with a spike, fograín 461.

In consideration of the ‘communion, baptism, food and teaching,’ 4059, which they provided for the community, ecclesiastics were supported—

1. By offerings, 496 (imat inmuis) 1596, (gift of a silver chain), first-fruits, 1857, alms (almsana) 1811, 1857, 2033, dúthrrachta (benevolences?), 2033, a chasuble (casal) 2400, an annual gift of seven milch-cows, 2869, a hundred of every kind of cattle every seventh year, 2052, a cow from every enclosure from one place to another, 3133; see also 3151-52, 3197, 3204, 3270-3272, 4102, 4273-4276.

2. By fees for celebrating baptism, 2832, fiach baisti 3377, 4033, and administering the eucharist, 4471. Also, no doubt, for solemnising marriages and for burials.

3. By fixed payments called cána, eísa, and cúarta. Instances may be found in l. 2987, 3151, 3197, 3270, and 4773-4780. To these may perhaps be added tithes (dechmada), which are mentioned in l. 1857, along with firstfruits and alms, but which according to the Annals of Loch Cé, i. 268, were not [regularly?] paid until the reign of Cathal Crobderg, who died a.d. 1224.

4. By agriculture and keeping cattle. Thus we read of Columba’s barley-seed, 897, of Ciarán sowing seed, 4322, collecting a band of reapers, 4220, and drying
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corn in the kiln, 4297. The 'calves of the church' are mentioned, 1960. We also read of Finnchua's kine (búar), droves (táinte), and cattle (indíle), 2897, 2899.

The nature and consequences of the 'union' (bentú, gen. bentad), so often made between Celtic ecclesiastics, have not been ascertained. In these Lives it is mentioned in ll. 2035, 2057 (S. David and Senán) 2528, 2882 (Ailbe, Comgall, and Finnchua), 4281 (Findian and Ciarán), 4438 (Ciarán of Clonmacnois, and Ciarán of Saiger), 4468 (Ciarán and Coemgen), 4687 (Feíchín and Mochua).

Ecclesiastical Buildings and Fittings.

The terms for these are as follows:

'Church,' cell 2474, the Latin cella, eclas = ecclesia, and recles (=ro-ecles) which seems to mean 'great church,' 558, 866, 2346, 2474, 2691, 2694, the eclas mór of 866, the tech mór of 1576, as distinguished from the eclas becc, 'little church,' 4459, 4465: or nemed, p. 307. The derthach, 'oratory,' p. 319 had a bennchopur or conical top. A 'monastery' was called cathair 4215, 4278, congail 419, 4254, or mainistir 600, 2474. The kitchen was cuicenn 2361, or eicchtair 4426. The refectory, proinntech 2091, 4116; and there was a liun proinntige in which the monks' hands and dishes seem to have been washed. That mentioned in l. 2091 was large enough for a horse to be drowned in it. As in other Irish habitations, there was an upper room or gríanan 4116, which word seems derived from grían, 'sun,' as Lat. solarium from sol.

All these buildings appear to have been made of wood 1 (cf. 2553, 2583); upright stakes being set in the ground, 4379, 4399, and wattles (cóelach, findchoelach) woven between them, 893, 1570-1578. But a surrounding stone-wall (caisel = castellum) is mentioned, xxviii. 1, and an earthen fort (ráith) in 579.

The altar was altóir, the altarslab mías = mensa (was lecc, 'flagstone,' 357, 2710, another name for the mías?). They seem to have been, as a rule, at the eastern end of the church. A part of the altar called coss, 'foot,' is mentioned in p. 323. Crosa, 'crosses,' and aidhrme eclasda, 'ecclesiastical implements,' are stated, 968, to have been made by Columba.

The consecration of the site of a monastery is mentioned in 2238.

Having thus described the manuscript from which the following Lives are taken, mentioned the leading features of the language in which they are written 2, and pointed out the instances in which they throw some

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1 Only in one instance, 3789, and that not in Ireland, do we read of a church of stone.
2 In p. lxxvi cancel line 12, and in p. lxxix. ll. 1, 2, dele the words in parenthesis.
scattered lights on the social condition, the religion, and the superstitions of the early Irish, I have now to acknowledge, with gratitude, the kindness of His Grace the Duke of Devonshire, who deposited the Book of Lismore for my use in the British Museum, and allowed it to remain there for about three years. My best thanks are due also to the officials of the Museum for the facilities which they afforded me while transcribing the text and comparing the proofs with the manuscript: to the librarians of the Royal Library in Brussels, where I collated six of the Lives with the copies in Michael O'Clery's handwriting: to Professor d'Arbois de Jubainville for procuring me a photograph of the Irish Life of Brenainn, preserved in the Bibliothèque Nationale, Celt. et B i: to Professor Windisch and Dr. Kuno Meyer for useful criticism and welcome encouragement; and to Mr. S. H. O'Grady for help in deciphering some almost illegible passages in the Book of Lismore. I fear that the result of my long labour on that codex is far from being an adequate return for the kindesses thus acknowledged. But I can truly say that I have done my best to give accurate texts¹ and translations²; and I hope and believe that the description of the Book of Lismore will be of some use to future students of that manuscript, and that, so far as it goes, the glossary³ will be found a trustworthy contribution to Irish lexicography.

W. S.

¹ In l. 534 *for* cen nach *read* cennach. In l. 565 ríaruidh (sic MS.) should be ríaraigh. In 3399 *for* bleagonn *read* bleagon.
² In p. 189, l. 16, 17, *for* hast not waited to *read* delayedst not, and yet thou dost not. P. 195 l. 3 *for* should *read* will. l. 9 *for* because of (our) *read* our. l. 10 *for* 'thou gavest to' *read* 'got it for.' P. 235, l. 31, *for* evils *read* violations.
³ Dele the articles *cathréim*, p. 386, and *tardot*, p. 400: in p. 394, col. 2, *for* indalim *read* indlaim; and in p. 401, col. 2, s.v. *toichim*, *for* tu + *read* to +.
[fo. 1. a. 1.]

Be(ttha) Patraic inso, 7 tabrad g(ach a)on legfas bennacht for a(n)mannaibh na lanamhna dar’sc(ribad in lebhar so).

Populus qui sedebat in tenibris uidit lucem magnum 1 in pobul dessidh i ndorcaibh atconnaire soillse (mór), et in foireann robui i bhfosudh (báis) fuarutar soillsi dia tainig a (inhorn)cugud. IN Spiritu Naemh 5 immorro 1, an Spiritu (as) uaisli cech spiritu, in Spiritu dorinfidh 2 (7 ro) thecuisc in eclais ceachtardhai, petar(l)aice 7 nufhiadhnaisi, o rath hectic 7 fhaitsine, IS he in spiritu sin roraidh na briatra-so [tria gin in prímfather Ysaias mic Amois, de cuius laude loquitur Hieronymus] dicens: Potius dicendus 3 est propheta quam evangelista. IS dia molad sidhe atbeir Cirine faidh conadh cora 10 suiscelaigthe do radha friss ina faidh, ara foillis 7 ara imchuibhdhe frisin nua-fiadnaise ro innis scela Crist 7 na hecailsi noemh, cuna budh doig la nech cu mbadh taircetul rofhet [todochaide] etar doneth 4, acht aisinse ret rem-thechtach cena iar bhforbhthiugud in gníma.

Oen didiu dia taircetluib foilisigthib inni itsiadhar sunn tria aisinse 15 sechmannda 5. 'Populus qui sedebat in tenebris uidit lucem magnum 6.' IN pobul didiu dessidh i ndorcaibh atconnaire soillsi moir. IS e didiu leth atoibe in n-aisneis-sea lasin bhfaidh cu du i n-debairst remhe in suiscelaigthe ctnai: 'primo tempore eleuata 7 est terra Stabulon et terra Neptalim.' Tainic didiu la hathnuadhugud na haimsire gloiri mhor 7 inodcail do treib 20 Zabulon 7 do treibh Neptalim. Conudh for slicht na haisnesean-sin atbeir: 'Populus qui' et cetera. IN (popul) deissidh i ndorcaibh. Madh iar sdair[fo. 1. a. 2] cipinnus popul Israel sin roboi i ndorchata na deiri la hAsardhaibh. atconnaire soillis na taithchreca don deiri-sin. I. Estrus 7 Nemias 7 Isuex 7 Zorbobel. Madh iar sians immorro 1 is e popul itberur sunn, popul na 25 ngennte robui a ndorcaibh aineoluis ic adhradh idhal 7 arracht, cu ro artraigh in fhirshoilsis doibhu 7. Isu 7 Crist cona papsalai, air bui dorchaith mhor for cridhib na ngennte cein co roscail grian na firinne 7. Isu 7 Crist a ruithne fo ceatra hairdib in domain dia inshorchugud.

Oen iarum dona ruithnibh ro eisreid grian na firinne isin ndomun-sa, in 30 ruithen 7 in lasair 7 in lia loghmhar 7 in locrand lainderdha roshoillsigh

1 MS. ò, i.e. uero, et sic passim. 2 MS. rorinfidh. 3 MS. pocius dicendum. 4 MS. doneoch. 5 leg. sechmadachte (?) 6 MS. magnum. 7 MS. ih.u, et sic passim.
iarthar in bhetha, inti uasal dia ta lith 7 foraithmet a n-ecmhong na ree-sea 7 na haimsire .i. noemh-Patraic mac Calprainn, airdesbul iarthair domuin, athair bathais 7 creitmhe bhfer nEirenn.

IS ann iarum cheleabrait lucht na hecailsí lith 7 foraithmhet intí noem-Patraic, 7 innister ni dia fertoibh 7 mhirbhuilib ind hécealsaib na Cristaidi, isin séise la dec kl. April arai laithe mis grene isin bliadain i tam cippinnus, in margreit 7 in leg loghmhar isa lithlaithe so .i. sanctus Patricius episcopus.

Adsiadhat ind éolaig ba do Iudaidib do iar mbunadus, air is follus

apasna mirbhuilib dorinne Dia airsium conad do clainn Israel dó, air is dibh robatar Iudaídi arcena; air intan tucad in digal la Tit 7 Vesperan¹ rohesreideth Iudaídi fon mbith 7 tainic a chinéil bunaíd-haired-sium Patraic cu Bretnu, 7 dogabhadh foibr leo ann, uair atfet Patraic fein sin in n-aroili leabur dia epistilibh: 'Nós dispersí sumus per multas regiones terrarum propter peccata nostra eo quod Domini praecepta et mandata eius non custodiuimus.'

Cunad don eisreideth sin dorocht a chenel bunaíd-haired-sium cu Bretnu.

Patraic didiu do Bretnaib Alcluaide² a athair, Poduig deochain a shenan-thair, Conches ainm a mhathar, ingen Ochmais do Frangaid [fo. 1. b. 1] 7 siur do Mhartan hí, 7 i Nemhtor roghenair, 7 in leac fors-rogenair intan doberar lugha n-eithig foithi dofussim usqui amal bhidh oc caíneadh in gufhoircall. Madh fir immorro in lugha tairisidh in cloch 'na haićnidé fein.

Ceitfhir Patraic inso 7 a mbroinn a mháthar doroine .i. mac righ Bretnaib tainic co haimr i mbui in ben, coro innsil si dho 7 roghabh greim eisdi: co tuc a shetich-siumh dig neme do Choichmais tria ét, conus-ibh, cu-roghab Patraic in neim ina ghlac, 7 dorighbne cloich di ina laimh, conidh amhlaid sin rucadh-sum. Romorad aímn De 7 Patraic desin.

O roghenair didiu Patraic rucadh dia bhaithius cusin mac ndall claireinech, Gornias a ainm, et ni bui usce oca asa ndingned in bathius, cu tard sigin na croichi do laim na nuidhin tarsin talmain cur' mebaidh topur as;

7 níghidh Gornias a cinech assin topur, 7 roerrlaic a ruscu dho; 7 ró erleigh in mbaithius, inti na rofhoghlaim litir riam. Dorine Dia tra firt trieda annsin .i. topar asin talmain 7 a rusca don doll 7 airleghiunn uird in bhaithis donti nach faca litir riamh. Rosothaiged immorro eclais forsin topar sin in robaistedh Patraic, ocus is ann ita an topar ocunn altoir, 7 teichtaidh fuath na croichi, amál itsfiadhat ind éolaig.

Ron-gabh dano siur a mháthar ind altramh, áir ba haimrit hi fein.

¹ The initial u is interlined. ² MS. alcluaige.
Ronalt iarum Pátraic i Nemptor cur’bhó gilla, et is lia a tuirium 7 a aisneis a ndorindí Dia do fertuibh 7 mhírbhuiilb aire ina naidin 7 ina gillaighecht; ár bui rath Dé ’na comuideacht in cech áis.

Fect didiu do Phatraic a tigh a muime a n-aimsir gheimrid dothoet tola 70 mor 7 linad usce forsin n-árus i rabutar, cur’bhaidh in tene, cu mbatar na leastra 7 fointreabh an tighi for snamh. Rochai-sium dano for a mhuime, oc cuinghidh bhidh amal is bes do noidinuibh. ‘Ní he sin snim fil oruinn,’ ol in muime. ‘Donsfuil didiu ní is toisechu dhuin inas biadh do denumh duitois, áir ní beo cidh in tene.’ O rachuala Pátraic sin, rocunntig loc isin tigh 75 in bhail nach rained in t-uisqui, 7 rothum a laimh isin n-uisqui. Na coic banna iarum do bruinndis asa merub batar clíoc oible teinéd focéoir [fo. 1. b. 2]. Rolas didiu in tene, 7 ní roartraigh iarsin. Rom(órad) aínm Dé 7 Pátraic don moirmirbuíl-sin.

Feacht a n-aimsir geimrid conaitchecht a muime brosn(a) connaidh 1 cur’ 80 tinoil lan a urtlraig do phisibh oighridh, 7 tuc lais dia thig (c)o a muime. ‘Robad fhhearr dhún,’ ol a muime, ‘brosna connaid chrin do thabairt diar ngorad inas a tucuis.’ Asbert-som fria muime: ‘Creitsi conad sochma do Dhia curo lasat na pisi amal crinach.’ Amal rosuidhighed forsin teiníd rolassat focéoir. . . .

Feacht do Phatraic 7 da shiar Lup(ait ocingaire) caeirach. Atnaigset na huain cuh(opunn, amal) ba bes doibh, document a (ma)ithrech d(ó ól lomma.) O’tconnuic Pátraic 7 a shiúr inni-sin, roreithset codi(an) dia terpadh. Adrochair an ingen, 7 roben a cenn fria cloich cur’bo comhfhocús bas di. Luidh Pátraic dia saigíd cu tard airrdhi na croíoch iarsin crecht, 7 ba slán focéair. 90

Feacht aili do Pátraic ocna cearrib co ruc in cu allaíd chéirig uadhd, curo chéirig a muime gumor. Luíd didiu in cu arabháruch cusín maigín cétña, 7 in chuá imlan leis ; et fa hingnad in ní-sin 1. aisce a fiaclaib in con allaíd immon mbiadh ngnathach. Morthar aínm Dé 7 Pátraic desin.

BETHA PATRAIC.

Buí dal mhór la Breathnu. Luidh-sium don dail-sín la aidi 7 laa muime. Tecmaing tra co n-erbait aite isin dail-sín. Roshchosat na huili dhesin, 7 rochisét a connesomh, 7 rochí a commam, 7 adubairt: 'A gill(i), cídh umar' leicis h'amarchoir thigh 1 do cc?' Luid iarsin Patraic docum a aidi 7 dorad a lama ima brag(u)ait 2 [fo. 3. a. 1] 7 atbért fris: 'Eirigh co ndighsium asso.' Atraigh foc'toir la breitir Patraic ruc for a muin dia thig inní Patraic.

Feacht n-aill dobertis meic beca in phuirt mil dia maítríbh asna miltenaibh. Co n-debairt a muime frissium: ‘Ni thabraisi mil dams, a meic, amal dobearruit meic in baili dia maítríbh.’ Teit-sium iarumh docum in uisqui, 7 leastar lais, 7 senais an t-uisqui cur’bo mil, 7 co n-dernta cretre don mhil-sín, 7 noic(ad c)ech teidm.


Feacht aili dochauidh rechtaire in righ da fhuaítra for Patraic 7 for a muime co ndighsitis do glanad th(e)allaig in righthigh i n-Alcuaide. Teit iarum Pátraic 7 a muime, co tainic in t-aingeal co Pátraic, co n-debairt fris: ‘Guidh 3 in Coilme, 7 ni ba heicin düit in tobar-sín cubrath.’ Glanais in t-aingel in teallach iarsin, 7 atbeir ce noloiscthea a bhfil do chonnudh i mbretnaib isin tealluch ni bheth luaithne anabharach ann, 7 comuillter fos sin.

Feacht aile diidu doidhùi rechtairi in righ do chuignidh chuisa grotha imme co muime Patraic, 7 ni raibhi aici ní doberad ind isin gaimrèadh. Is and sin dorighne Pátraic gruth 7 imm don t-snechta co rugad don righ, 7 o rotaisilbhadh don righ (r)osoadh a n-aicned snechta doridisi. Ro(m)ai-thedh iarsin do Phatraic on righ in cis-sín.

Becc tra de mhor annso do macfertuibh inní noem Pátraic.

IS he tra tuirthiudh toidhechta 4 Pátraic docum nEirenn. Batar. IIII. meic rig Bretan for longius. Rancatar [fo. 3. a. 2] cu ndernsat orcuin inn Uímarc Leathu, 7 doricmaing lucht do Bretnaib Alcuaidhí for turus a

1 MS. himarchoir thighh.
2 Here comes a misplaced leaf.
3 MS. guigh.
4 MS. tuirthiugh toighechta.
BETHA PATRAIC.


Bai tra do dhichracht in fhoghnuma i mbaí Pátraic co toimniudh cecach dona cethcora muinteruib dia bhfoghnad cumad do a oenar foighneth, et bai gidh in anmcairdine ele faisium .1. céit slectain matan 7 céit fescor 7 145 oenproind on trath co araili.

Batar didiu .111. hanmanna fair .1. Sucait a ainm o thuistidhibh 2 : Cothraighi 3 dia mbui ic foighnum do cheathrar: Magonius oc German: Patricius .1. athair na caitherdha, a ainm la Selistinus .1. comarba Petuir.

O’tconnuic Miliuc gur’bo mogh irisiuch, rocennuigh on triur aili cu 150 fognadh dó a oenar, 7 rofoghain [f]o bes n[a u-]Ebraidhi 4 fria re .111. mbliadne, uair ba deithber dhó iar n-ailí genealaig; et iss ed roherbadh do, ingaire muc; 7 rocesair món n-imned i nditribh Sléib Mis, amail itset fein i liubar a eipisteach.

IS lia tra tuiriumh 7 aisneis a ndoroine Dia airsium isin ditribh. 155 IS ann sin don-athuiged som Victor aingel 7 nfhorchanan im ord n-ernaigthi. Tictís dono chuicisium meic 7 ingena Milcon cona cnamat do, 7 nos-forchanadh im chrabud cristaidh doreir fcostuil in aingil.

ISinn inbaidh-sin itconnuic Miliuc fis .1. Cothraighi 3 do thuidhecht cuca, 7 lasair theined as a ghion, cu roláí-seom uadh in teinid na roloiscedh, 7 160 roloiscce a meic 7 a ingina comdar luathred, 7 rohesried a luaith fo Eirinn. Ruc iarum Cotraigi breith [fo. 3. b. 1] forsin n-airisling, 7 abert ba be tene in raith diadha asaomlaifed uadsum iardain co Miliuc, 7 ni creitsfedh do. Noloisesed immorro pechta a mac 7 a ingen, 7 nocreitisfitis, 7 bidh irdraiicce a n-ainm fo Eirinn.

I N-araili aidchí 5 didiu isin du sin rocualal guth in aingil, 7 abert fris i fis: ‘Bene, serue Dei, ieanus et oras, et cito exiturus eris ad patriam tuam.’ Rocomhthaicsigh tra ainsir fuaslaicthi Patraic a daire, air nochtatais na gennte soerad a moga cecha sechtmad bliadne. Roimraidih iarum Miliuc cinnus no mhastfadh a mhogad ocai .1. Patraic. Crenaidh didiu chumhail 170

1 MS. cothruighi. 2 MS. thuistigibh. 3 MS. cothraighi. 4 MS. nebraighi. 5 MS. aigthi.
BETHA PATRAIC.


O robui Patraic isin dithrub atcualadh guth in aingil ica radh: ‘IS fuiridhe didiu in long co ndigh is innti cusín nEatail do fhoghlu na scréiptra noime.’ IS ed roraidh Patraic frísín aingel: ‘In duine dia bhfoghnaimís fria re .uir mblíadnach is i sharcabhsa he cén a airle dam.’ ISpert didiu in t-aingel: ‘Eircsi 185 co bhfésair.’ Doroine Patraic amlaid sin. Asbert Milíuc na comarleicfeadh muna thardadh tallann oir dia chinn. ‘IS tu’laing Dia cidheadh on,’ ol Patraic. Doriacht Patraic isin dtreibh 7 atcualadh don aingel bríatra Milcon. Atbert in t-aingel frís du in taf foilichta in aingel: ‘Coinhetsa amarrach araili torc i claidh in talman, 7 doceirfe bruth oir dhuit ass, 7 190 tabhuir ar do sháire.’ Rocomailed amlaid 7 roleicedh [fo. 3. b. 2] Sucait do imthecht soer iarsin. Aithrech immoró la Milcoin deonugud dia mhogad im thecht, 7 fuaidhuis a muinntir ‘na dhegaid dia thabairt forculai; sech ni tharra-sum Patraic 7 ni tharraidh in t-or ar n-impod.


Luid Patraic iarsin la gulla for muir 7 dus-fóbar ainbhthine moir. Roghuidh Patraic a Dhia leo 7 ba ráethinach in muir. IAr ngabail tiri dóib dobobhatar tredenus ind oine iar scithlim al-loin. Guidhset Patraic iarum 205 im cuinghidh bídh doibh co Dia. IArsin dorat Dia dhoibh muic n-uair

1 MS. aighthe. 2 MS. aighthi. 3 MS. atconnuic p. fochunn in crechta eurhiafraigh. 4 MS. aidhigheacht. 5 MS. Roghuigh. 6 MS. Guighset.
fhonaithi, et dobreath mil choilliði do Pátraic amal Iohain Babtaist. Scarais friusaidh 7 dolluidh co Nemptor. O rainic iarum a athardha roghuidhset 1 he im anad acu, ocus ni frith uadh, uair cech tan atcodlad indar-lais ba hi inis na nGaeidel2 atceth co cluineth claiscetul na macraidi o Chaill Fochlad.

Doluidh didiu tar muir n-Icht i n-airrterdeiscirt na hEтаlli docum German .i. saieascop na hEorpa uili intansin, cu rolegh in canoin n-eclusdai lais. Doluidh co Martan iarsin cuTorinis, cu tart berrad manaig fair.

.XXX. bliadne didiu a aoes intan rosiacht gu German, xxx. bliadne oc foghlaim oca iarum, 7 xl. bliadne ic proiecept a n-Eirinn.

Rofhaidh German iarsin inhí Patraic do Roimh do airidin graidh espòic fair, 7 senoir sruth lais .i. Egedius prespiter, dia theastugud fiadh Romanchu.

Luidh iarum for muir, nonbur a lin, co-rala an innsi cu n-fhaca in tech nua [f.4.a.1] 7 lanamain ann; 7 atbert frisín oclach bui isin tigh, cia fot robatar2 annsin. 'O aimsir Íssu,' ar se, 7 is c ron-bennach conar tegduis, 7 bemait amlaid cobrath, et timarnai Dia duitsi,' ol in t-oclaich, 'dul do proiecept i tír nGaeidel3, et forfacaibh Íssu bhacaill lindi dia tabhairt duitsi.' Dobreart iarum Patraic bachaill Íssu leis, 7 doluidh co Germán forcula. (As)pert Victor fris. ‘Timarnai Dia doitsi du(l do) proiecept i tír Ghoidel4.’ ‘Dia 225 cloisinn dam,’ ol Pátraic, .ad dó nofreiceruind (l. noraguinn).’ ‘Tairsi,’ ol Victor, ‘dia acallaim-seom i sliab Herimon.’

LUID Pátraic iarsin, 7 ronecaín fri Dia dúrcraidhitaid na nGaoidel5. Asp(ér)t Dia: ‘Biatsa,’ ol se, ‘oc furtaicht duid.’

LUID iarum Pátraic do Roim co roet gradh esbuic o comarba Petair .i. 230 Selestinus .xl.u. oPhetur. IS e rofaidh Palladiam espuc docum nEirenn, acht ni rogabsat Gæidil6 a proiecept side, ár ni dó rocinn Dia a comhshódh, acht is do Patraic. Luidh iarum Palladius forcula co n-erbailt a m-Bretnaib. Luidhset a ceimthechedhí co Roim.

INtan luidh Pátraic fo gradh n-espuic is ann dobreth in t-ainm is Patri- 235 cius fair. Doradad grad for Pátraic iarsin o German 7 o Shelistinus 7 ó Mhatha o righ Romhan. INtan tra robas occ tabuirt graid espuic fair rofreacairset na teora classai .i. class muinteri níme 7 class na Romanach 7 class macraidihí cailli Fochlaid. Et is cd rocansad uile: ‘Ibernienses omnes

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1 MS. roghuighset.  2 MS. nobatar.  3 MS. gæigel.  4 MS. goigiel.
5 MS. durcraiditaig nangaoigel.  6 MS. Gæigil.
BETHA PATRAIC.

240 clamanth ad te puer.' Rofaidh didiu comarba Petair inith Pátraic do proicept do Ghaeideluib 1.

A mbai Pátraic for mur ic aseamh docum nEirenn conacai an clamh forsin carraic oc cuinchidh inaidh ar Dia isin curach. IS ann sin rola Pátraic a leic isin muir resin clam, acht intan dorochtatar Eirinn fuaratar in lec aracind isin purt.

Luidh iarum Pátraic co ngeibh Innber De i Crich Cualunn, 7 nibdar failtigh na hiascaire tris. IS ann sin dorad-sum breithir forsin n-innbhír cu nach biadh torad ann cubrath. Et is e thainic anagaid Pátraic r. Sínell mac Finnchada . is he cedna fer dochreid [fo. 4. a. 2] do Dia 7 do Pátraic. 250 Et facbhuidh bennachtuin fair 7 for a shil.

.XL. bliadne on ló tainic Pátraic a n-Eirinn co la a etseachtai.


Teit iarsin a coemtheacht Pátraic co Ferta bhFer bhFeic i Muig Breg adaig 5 chasc. IS annsin roceleabaír Pátraic ord na cas, 7 adaiter tene cosecartha acu do ofsreann. Ba hi sin aidhche 4ethe Laeghuiri meic Neill, ár rognithe la Læguiri feil a gene dogres gach bliadne i Temraigh Breg, 7 270 ni lamhtha la Læguiri tene d'fatudh in Eirinn resiu nohaduigthea tene laissium in Temraigh.

IS annsin romhallach Pátraic Innber nDomann 7 Innber nDe, 7 robennach Innber mBoi[n]ne ar fuair iasc ann.

LUIDH iarsin co hInnber Slainghe cu rofholuigh a lunga isin du-sin.

1 MS. gheigelaib. 2 MS. aidigeacht. 3 MS. aoidhigheacht. 4 aíthi. 5 MS. aghaid.


LUID Pátraic do proíceipt do Míliuc mac hui Bhuáin, 7 ór lais ar gabail in chreidme uadh, áir roshhidir cur’bhó sanntach um crudh 5 7 um ór he dosunnraíd. O’tcuaila Míliuc Pátraic do techt cuigi nir’bo failid dhe, ar ba meabhul lais creidium dia mogh 7 dia fhogantaidh 6. IS i didi comairlí ro-aslag Demon fáir.1 tene do tabairt fáir ina thighe bodein, cu roloished ann 7 co ndechaid dochum n-ithfírín. Rosoillsiged do Pátraic inní-sín, 7 is ed róraid: ’Ní bia rí na righdmhna uadh, 7 is ac fochum dhaíne ele bias a shil 7 a seimeth dogres, 7 ni tharga a aníin a hífírín cu bráth na iar mbrath.’

IS i sin aimser dorala rí fоеchair for Eirinn.1 Læghaire mac Neill. IS ann didi bai a shosad 7 a greim rigda i Temraige. Teora blíadhni re tuidhecht7 do Pátraic inn Eirinn roteraic ina druithi a taídhecht8 300 305 .1. Luccatmháel 7 Luccra. Et is ed róraidhset:

Ticéfsait tailcinn tar muir meireann,
a mbrúit (.1. a cocaill oifrind) toillecann,
a craínn (.1. a mbachla) croimecann,
a misa (.1. a n-altóire) a n-airter a tigi,
friscerat uile amen.

IArsín ispert Pátraic ria Díochin: ’Eirg uaim,’ ar se, ‘co Lægairí mac Neill co n-ebre mo aithiusc frís, cu rabh flaith 7 eclais isin tir.’ ’Dia ndeochussa

1 MS. Trechimh. 2 MS. Sadull. 3 MS. claidhium. 4 MS. athnuaiged. 5 MS. crugh. 6 fogantaigh. 7 tuidhecht. 8 MS. taigecht.
BETHA PATRAIC.

cu Læguiri,' ol Dichu, ‘itat .ix. ngeill damsca occa i Temraig. Muirbhfíter
310 mo geill 7 nom-muirbhfíter fein in lín raghat. ‘Ternaifesa fein 7 ternaífeat
do geill [fo. 4. b. 2] . . . sum . . . mid . . . ge . . . gingu terno,’ ol Dichu,
‘ragat ar do bennachtain.’ Luidh iarum Dichu co Temhraig. ‘IS e trá in
fer,’ ol Læguiri, ‘ceta rocreit don tailcenn ria féir Eirenn. Beridh,’ ol se,
in fer-so a n-ánteche re gia(l lu), 7 tarbuidh biadh sailtI doibh 7 na tarsaid
315 di(uisíu).’ Doronad samlaid. Dois-ainic . . . macdhacht 7 dobreath
drolmuigh fhina dhóib . . . ò Pátraic 7 . . . dái doib 7 dobreth soillsi
. . . doibh . . . Dois-ainic cleirech cu casal lin e 7 tall (na) glasa 7 na slabh-
rada dib, 7 tuc a n-eochu . . ba forlár in lis ina srianuíbh, 7 rooslaic doirris( ea)
(na)Temrach reompa. Leangait iarsin fora n-eochu 7 ti . . . co Pátraic i tir
320 nUlaid. Atfet iarum Dichu a scel do Pátraic. ‘IS doigh,’ ol Pátraic, ‘ní ictu
fáithe na ithfesa in fer sin fer rísa fein.’

O rocomfocsg so(l lumun) na casc romidír Pátraic nach raibhi balli in bu(d)
cora dhoibardshollumun na bliaudne do cheileabraíd ina i Muig Bregh baile imbui
cenn druidechta 7 idlachta na hÉirenn 7 in, arddingna nahÉirenn 1. i Tem(raig).
325 Rocheleabair do Dhichoín, 7 dorad a luigf for muir, 7 luidh co hIndber
Colptha 7 co Ferta bFer bFeic for tir, 7 saidhídh a phubull ann, 7 robean(ad)
in tene chascda coisecarta lais. Ba hí(sin) aimser noceileabraíts na gennte
in tsol(lomun) sin, 7 ba geis do righ Temhra tene d’futd re teiníd na Temrach
in adain sin. Ni fhidir didiu Pátraic (in) geis-sin, 7 cia rofasadh ní tairmiscfsed.
330 A( mb)atar ann lucht na Temhra co bhfacatar in ten(id) roatta Pátraic, air
rosuillsigh Mag mBreg . . Roraidh in ri didiu: ‘IS coll cana 7 gesi dham, sud,
7 finnta dhun cia dorine in tene u(t).’ ‘Atciam in tene,’ bhar na droidhe, ‘7
rafíetam(ar) in aidhche 2 a ndermad hi acht mina didbhug(ther re) maduin ni
baithfíter cobrath.’ Rogab f(erg) in ri iarsin, 7 rohinnled a carpet do, 7 dodech-
335(aid) co Ferta bFer bhFeic. Doraidset na d( ruid) fria Læghaire: ‘Na heircsi
cusna fíra uci air doragat-som cuic.’ Dodeochaid . . cu hairm i mbui. Atbert . .
(Here are lost two leaves.)

[fo. 5. a. 1] Luidh iarum Pátraic co Sith nÁeda (et ro)bennach Conall
7 Fergus a mac. IS annsin do . . ar a lamhá for cenn an meic. Ingnaid
la Conoll innisín. Asbert Pátraic :

Gignidh macan dia fine,
bidh saí, bidh failidh, bidh file,
inmhain lespaire glan glé,
nat ebera imarbhe.

1 MS. agaid.
2 MS. aighthi.
BETHA PATRAIC.

Colomb cille mac Feilimthe insin.

Robennuch Patraic didiu Conull mac Neill 7 a celen, 7 forfácuibh 345 bennacht fora ndáinibh 7 fora n-innberuibh 7 for a ceallaib.

Luidh Patraic i tír nEogain 7 asbert fria muinir 'Fomnid1 nach for-tairin in leo uathmhar .1. Eogan mac Neill.' IMatarraidh doib frísin set .1. Muiredach mac Eogain robuid i tosach luirc na n-occ, Sechnall immorro dohbhi i ndereif luirc na clérench. IS ann asbert Sechnall fria Muiredach. 'Rat-fha359 a logh leam da creidi h’athchair do Dhia.' 'Cia logh?’ ol se. 'Righi uait,’ ol Seannall. 'Doghena amh,’ ol Muiredach. A bhFidh 2 Mhor is ann containic Muiredach 7 Eogan fria Patraic. Rocreit didiu Eoghan do Dia 7 do Patraic. 'Damadh a tigh nocreittea,’ ol Patraic, ‘doticsfatis geill Eirenn dod tigh. Uair nach edh, ni ticfáit co tísat tria nert airm.' 355

Luidh Patraic cu hOiliuch na Righ curo bennuch (in dún,) 7 forfácuibh a lice ann, 7 rotarrngair righi 7 ordan re hedh for Eirinn a hAilech, 7 dorat beannachtain gaiscidh for Eogant, 7 atbert Patraic:

Mu bheannacht fora tuatha
dobiur o Bealach Ratha,
ocus for Cine Eogain
deoraidh co laithi mbratha.

Cein bes macha fo toruibh
beit a catha for feruibh,
cenn sluag bhfer bhFail dia maigin,
saighidh daibh for ceech tealaigh.

Luidh Patraic iarsin a nDail Araidhi cu da macuibh déc Caelbaidh, 3, 7 dorat beannachtain foraib acht Sarán a oenar, 7 dorat mallachtain fair sein cu nach gabhtha righi uadh cuibrath.

Luidh Patraic i nDail Araidhi cu robaist espac Olchon fil in Airrter 379 Maigí Cobhái, 7 cu rolegh Mac Nisse Conaire a shalma lais.

Luidh Patraic co hEochaig mac Muiredaigh, co righ Ulad, dia mbui oc damnad [fo. 5. a. 2] 7 oc pianad da námhogh roedbradair a n-oighi do Dhia, ica ... urgud il-lanamhnuis i n-adhrad idhal. Roghuigh4 Patraic itghi leo arna rophiandais, ocus ni etas. Dorat didiu Cairill mac Muiredaigh .1. brathair 375 in rig, impidi la Patraic, 7 ni roæmh in ri fair. Athbert Patraic fria hEochaig: 'Ni bhiat righ nait rigdamna uait cobrath ocus a n-oidhidh 5 fort bhudhein. Do brathair immorro .1. Cairill bhidh ri é budhein 7 beit righa uaidh 7

1 MS. fomnig. 2 MS. abhfhig. 3 MS. Cælbaigh. 4 MS. Roghuigh. 5 MS. anoighidh.
flaithi os do claiudsi 7 os Ulltaib uili cobraith, conud iat sin sin na righi. Il. sil Demmain meic Cairill tre breitir Patraic.

Luidh didiu seitig in righ 7 slechtais fo chosaib Patraic. Dorat Patraic bennacht d'f, 7 robbenaig in gein bui ina broinn, conud he Domhanghart mac Eochach insin. IS e forfacaiib Patraic ina churp fesin i Sleibh Slanga 7 blaid ann cobraith. Uair is he sin in sechtmad fer forfacuiib Patraic ana bhethaid oc coimet hEirenn.

Luidh Patraic iarsin a Dail Araidhi tar Fertaís Tuama co hUaibh Tuirtre. Dodechaid iarsin a n-Uaibh Meith Tire. IS ann tallsatar triar do Uaibh Meith ind-ara boc nobidh oc tabhairt usci do Patraic, 7 dodechatar do luighi eithich do Patraic cu romheichlestar in bocc fesin a bragait in tres fear dos-tall. 'Mo de broth,' ol Patraic, 'aisneidhidh in boc fes(in) a bhaile ar'hithd. Et o aniu cubrath,' ol Patraic, 'leanat buic fort claind 7 chenel,' 7 is ed on comalltur fos.

LUID Patraic co Firu Rois iarsin. IS ann sin rosoe in clochu na faiscre grotha cosin nemh. Et robaitheata isin ath uile laich romhidhatar orcain Patraic.

LUIDH Patraic iarum tar Magh mBreg i crich Laigh(en) co dun Nais. Ata lathrach pupla Patraic i snaighthi fria sligid anair, et ita tipra fria dun atuaidh du in-robaisd Patraic da mac Dunlaing. Il. Ailill 7 Illann 7 di ingin Ailill. Il. Mugain 7 Fedhelm ro i(d)ber(tatar) [fo. 5. b. 1] a n-oighi do Dhia, 7 senais Patraic cailee for a cenn. IS ann sin docuas o Phatraic for cenn rechuire Náis, Faillén a innm. Rodoilbh-sein cotlud fair, 7 adubhradh bai in rechta 'na chodlud. 'Modhebrath,' ol Patraic, 'ni hingnadh cidh tiu[g]chatlud,' Dochuatar a muinnter iarsin do duscud in rechtairi. Et frith marb he ar an anumal'doit dorine do Patraic, conid desin is athiuse mbreithri la Gædelu: codlud Faillein i ndun Nais.

Dricriu didiu is e ba ri O nGarrcon forcinn Patraic intansin, et inghen Lægaire meic Neill do mnai oca. Et doiliotsat fre Patraic immon bhfleidh 2 oc Raith Inbhir. Et dorat Cilline foilti dhó, 7 romarbh a ænboin do, 7 dorat dó i n-airmitin foghebadh dia shulung i tigh in righ. IS ann sin atbért Patraic fria mnai shuine, 7 si oc derchainedh a meic:

A ben, taisigh do macan!
totæt torc mor do orcán:

1 A recent hand has made Aitt into Ailbi.  
2 MS. bhfleigh.
BETHA PATRAIC.

is do aibhell dotæt breo,
bid beo, bidh slan do macan.

IN t-arbur
is¹ dech dolosail talman:
is se Marcan mac Cillín
duini bus dech d'ibh Garrcon.

Fothaighis Patraic iarum cealla 7 congbala imdha i Laignib, ocus for-
facuib bennachtain forru 7 for Huibh Censelaig sainriudh, 7 forfacuibh 420
Huasailli i cill Huasailli 7 Mac Tail i cill Cuilinn, et ro oirdnestar Fiachu
Finn in Sleibtib in espocoidi in cuicid. Romhaidh dano Failge Berialadh
co muirbhsedh Patraic du i comhraidsef fris a ndighuil an idhail Cinn
Croich, ar is eisidh roba dia do Fhailgi. Roceilset tra a muinnter ar
Patraic inni roraidh Failghe. Laa n-ann asbert Odhran a aru fre Patraic: 425
'Ol atusa fri re cian og aruidecht duitsi, a popa, a Patraic, nom-leics-
sea isin prim'suidi inniu, 7 ba tusu bus ara.' Dorine Patraic samlaid.
Luid Patraic i crich Ua Failghi iarsin. Teit Failghe cu tard fuamadh
tria Odran i rict Patraic. Nir'cian iarum co n-erball Failghe co ndecheaid
a ainim a n-ithfern. Teit iarsin Demun i curp Failghe co mbui eter 430
dainibh [fo. 5. b. 2] amal b... Teit Patraic iar céin mair iarsin co
Failghe, 7 rothoiris an dorus in dunaídh i muigh, curo shiafraig do ñen do
mhoghuibh Failghi cait i m-bui Failghi. 'Rofhachassa ina thigh,' ol in
mogh. 'Raidh fris,' ol Patraic, 'tuidecht dom acallaim.' Teit in mogh
arcenn Failghi, 7 ni fuair dhe isin tigh acht a cnamha lomai cen fhuil, cen 435
foit. Tic in mogh co Patraic cu mbron 7 toirrsi 7 atfet dó amal doconnuic
Failghi. Asbert Patraic: 'On lo roghon Failge mo araíd am shiaidhnuisi
dochuaidh a ainim a n-ithfern isin gnim dorinne, 7 dochoidh demun ina
corp.' Conid hi oíded² Fhailghi insin.

Failghe Rois immorro isí a clann fil isin tir inniu, 7 robennuch 440
Patraic, 7 is uadh flaithius in tire cobraith.

LUIDH Patraic iarsin for Bealuch nGabrain i tir nOsraigí, 7 forfothaig
cella 7 congbhala ann, 7 adubaírth nobhethis oirdnidi leach 7 clérech dibh
cobraith, 7 ni biadh furail nach coicid forru cein nobeitis doreir Patraic.

Ceileabhráis Patraic dhoiibh iarsin, 7 forfacoiibh martra sruthe ocu 7 445
foireann dia muntir du ita Martrach³ inniu i Muigh Raighne.

LUIDH Patraic iarsin i crich Mhuman do Chaisiul na Righ. Co tarla do

¹ MS. repeats. ² MS. oiged. ³ leg. Martarthech.
Ænghus mac Natfraich ri Muman, 7 sertuis failtí fris, 7 nos-beir lais dia thigigh don dun cusin maigin i ta Leac Pátraic inniu, 7 creitis Ængus do Dia 7 do Pátraic annsin, 7 robaisdeadh he 7 moran d'fhrábha Muman maille fris.

IS ann sin tra tìnnscnamh baithis bhfhr Muman, conadh ann asbert Pátraic:

Muimhnigh dianom-sáruighe
um Chaisil cenn a mbaithis
imghuin leo ar lar a tire
beit a righí fo aithis.
A Caisil robennachus
Eirinn conic a hura:
comdhí² laimh robennachus
connabia cen maith Mumha.


Eisseirgi Pátraic a nDun,
a ordan a n-Ard Macha,
i telchan Chaisil cheolaig
rodheonaig trian a ratha.

Luidh Pátraic a Muscraihi² Breoghan. Laa n-ann didiú boi oc innlat a lamh i n-áth ann cu torchair fiacail asa chinn sin in n-áth. Luidh iar sin isin telcha frisin ath anair, 7 dotiaghgar uadh do cuinghidh na fiaclu, et doraitne focétoir in fiacail isin ath amal grein. Et Ath Fiacla ainm inn atha et Ceall Fiacla ainm na cille i farcaibh in fhiacuil. Et rofshacuibh cethrar dia muntir ann t. Cuirche 7 Loscan, Caileach 7 Beoan.

Luidh iarum i tir Ua Figinti co nderna Lonan mac Erca ri O Figeinti fheidh³ do Pátraic, 7 deochain Mantain do muntir Pátraic leis ica fur. Dolluidh cliar aesa dana co Pátraic do cuinghidh bídh. Fuidhhius Pátraic techta uadh co Lonan 7 co Deochain Mantain do chuinghidh neich⁴ don oes dana. Asbertatar side napdis druiath no bernfad a bhfleidh⁵ artus.

¹ MS. comadha. ² MS. muscraidh. ³ MS. flegh. ⁴ MS. neith. ⁵ MS. bhflegh.
Asbert Pátraic na biadh rí na espoc o Lonan 7 na biad ard conghail\(^1\) deochain Mantain i talmain. IS ann sin do dechaid araili moethoclach, Nesan a aimin, 7 molt 7 tanag\(^2\) 7 tri faiscre grotha for a mhuin do Pátraic. Asbert Pátraic:

\[
\begin{align*}
\text{IN macan dotoet atuaidh} \\
is do doberbadh in bhuaidh, \\
con a moltan foru muin \\
docum Cotraighi dofoil. \\
\end{align*}
\]

Conus-tuc Pátraic dona caintibh. Amal batar iarum na cainti oc ithe in 49\(^o\) muilt notas-sloicc in talam fucedair cu lotar i fudoman ithfrinn, 7 marait fos na faiscre iarna sodh i clocha. Dober iarum Pátraic bennachtuin do Nesan, 7 dobert gradh deochain fair, 7 is e fil i Mungharait.

Luidh Pátraic iarsin i Findine fri Domnach Mor aniar tuaith, telach asa n-aicter in tuath fri Luimnech atuaidh, co tart bennachtain for Thuad-495 mumain ar a dhuthrachaighi dodechatar co n-imat innmhuis leo arcinn Pátraic. Cairthenn macC Blait, [fo. 6. a. 2] sen clainne Tairrdealbhui, rocreit don Choimdhidh, 7 robaist Pátraic i Saingil .1. sain aingil dodechaid dia acallaim annsin, 7 ni he Victor. Ni berthe dano clann do Cairthenn co sin. IS ann sin rucadh Eochu Baillei do Cairthenn. Pátraic dochruthaig.500 don phairt croa, et co rabha in ball sin in a charp do comhartha ind fherta. Ni dhechaid Pátraic fesin isin tir acht atceth o Luimnech siar 7 budh thuaid, 7 bennachais ind airet adconnaic. Et prophetauit de sanctis qui in eis fierent\(^3\), nominibus et tempore quo peruenissent.

'IN t-ailen gras tiar,' ol Pátraic, 'i mbelaibh in mhara ticfa caíndeal do 505 muntiv Dhe ind bus cenn athchomhairc dona tuathai-sea'.1. Senan innsi Cathaig . diagh .lx. vel vi. xx bliadne iarum Senan mac Gerrginn meic Dhubhthaig.

Ni dhechaid dano Pátraic dar Luachair ind Iarmhumhain. Prophetauit de Brenainn mac hua Alte, qui nascetur .cxxx. anno. Quo[d] impletum est.510

LUID Pátraic i Musraighi\(^4\) Thiri baptisare et fundare fidem. Ibi inuenit tres fratres .1. Fuirc 7 Muinech 7 Mechar, tri meic Forait meic Connla. Creitidh Muinech protinus, et rom-beir as Pátraic 7 ron-bennach 7 forfhacuibh oirdnidi læch 7 clerech uadh cubrath 7 airdrighi a thiri uadh dogres.

Robhui tra.u11. mbladnai i Mumain, 7 iss ed dorimet ind eolaig co nderna aifreann cacha sechtmad imaire doneoch imrulai\(^5\) i Mumain. IArsanni tra

\(^1\) MS. congmhail. \(^2\) MS. tanad. \(^3\) MS. fierant. \(^4\) MS. musraidhi. \(^5\) MS. imrulaigh.
rofhothaigestar Pátraic cealla 7 cong bhala la Mumain, 7 rooir dniesdar aés cecha graidh, 7 rofccc aé cecha tedhma, 7 rothodhuisigh marbh.  
520 Ceileabhrais doibh iardain, 7 facbhhus bennachtain forru. 

LUIDH iarsin co hEile. Lotar fir Muman inadhiaidh feib donucasat cach dibh dialaile indegaid Pátraic. IS ann sin do airtetar fir Mumhan, feruibh, macuibh, mnaibh, inhi Pátraic. 1 oc Brosnachaibh, cu rolasat morghair 7 morbrosar ar fhailti fheghtha for Pátraic. Et is de sin rohainmníged Brosnachu Ele. 

IS ann sin roceileabuir d'feruibh Muman, 7 dobert bennacht forru: ut dixit: 

[fo. 6. b. 1.] Beannacht De for Mumain,  
feruibh, macuibh, mnaibh,  
bennacht forsin talumh  
dobeir taradh dhaibh.  
Bennacht for cech n-innmhas  
gignes for a mbrughaibh,  
cen nach fori cobair  
bennacht De for Mhmain.  
Bennacht fora mbennu,  
fora leacu loma,  
bennacht fora nglenna,  
bennacht fora ndroma.  

Gainiumh lir foa longuibh  
roppat lir a tealluig,  
i fanuibh, i reidhhibh,  
i sleibhibh, i mbennuib. Ben.  

Luidh Pátraic for cul co Firu Rois curo thriall congail in Druim Mor.  
545 IS ann sin tainic in t-ängel 7 atbert fris: 'Ni sunn doraid Dia friut airisiumh.'  
'Ceist, cia hairm?' ola Pátraic. 'ISin Mhacha thuaidh,' ola in t-ängel.  
Dolluid Pátraic iarsin do Ard Pátraic fria Lughbhadh 2 anair, 7 rotríall congail ann.  
Ticedh Pátraic cech dia o Ard Pátraic, 7 ticedh Mochta o Lughbadh aniar cu comraicdis imacallaim cech dia oc Lic Mhochta. Laa n-oen ann tuc in t-ängel eipistil eatarra. Airleghuidh Pátraic hi, 7 iss ed bui innti: 

Mochta craíbhdeach credhal  
bidh airm in rogabadh,  
Patraice la breithir in righ  
hi Macha nonanadh.  

555  

1 MS. inadhiaigh.  
2 MS. lughmhagh.

IS amlaid immorro rothoraind Pátraic in raith, 7 in t-aingel reme 7 esiumh ’nadhiaidh 2 cona muntir 7 cona shrùithibh, 7 in Bhachall Issu il-laimh 580 Pátraic.

At é annso na sruiethe atcuaidh ferta Patraic 1. Colum cille 7 Ultan 7 Adhomhnan mac Tinde, 7 Airenan ind ecna, et Ciaran Bealaig Duin, et espoc Airmedach o Clochar, et Colman Uamach, 7 Crimthan 3 Collait o Druim Relgech.


1 MS. fergaigther.  2 MS. nadhiaigh.  3 leg. Cruimther.  4 MS. deolaighecht.
finemna co tairthigi. Tene thæidhlech co ngris ngairthe 7 tesaigechta na mac mbethad um fhatudh 7 t-soillsuighadh dhesherce. Leo ar mharnirt 7 chumachta. Colum ar chenansa 7 diuite. Naithir ar thuachli 7 treabaire. Fer maeth, cennais, umal, aílgen ria macuibh bethad : ainmin, ecennuis fria maccb bais. Mogh sæthair 7 foghnama do Christ. Ri ar ordan 7 cum-
achta fri cuibriuch [fo. 7. a. 1] 7 tuaslucud, fria soerad 7 dhocrad, fria beth-
ugud 7 marbad.

IARna moirmhirbuiib-si, tra, 7 iar todhuscud marbh, ar n-ic dhall 7 clambah 7 
 duscah 7 aosa cacha tedhma olcena, iar bhforceul bhfer nEirenn 7 iar 
bambithius, iar fothugud cheall 7 mainisdreich, iar coscred idhal 7 arracht 7 
ealadhan ndrudhechea, rochmoicrsigh laithi a eitschta inhi noebh Pa-
traic 7 a dhula dochum nime. Et iss ed rotriall, dul do Ard Macha ar 
cumad ann nobeth a eiseirghe. Doriacht Victor aingel chuige, 7 is ed roraihd 
fris: 'Eirc fortculai don bhaili asa tuidhcaduis .r. don tSabhall, är is ann 
atbela 7 ní a nArd Macha dorat Dia duit h'eiseirghi. Th'ordan 7 th'oirechus, 
do chrabudh 7 t'forceul amal dothethea beo a nArd Macha. Dogealluis do 
Dichoin comad aigi nobeth h'eiseirghi,' ol in t-aingel. Doraith Patraic: 'as 
in dæri co crích damsca intan nach cumngaim mo adhnacl isinn inad 
is tol dam.' Roraith in t-aingel: 'Ná bidh bron fort, a Pátraic, ór biaidh 
odh'ordan 7 h'oirechus a n-Ard Macha, gid a n-Dun bias h'eserghe; 7 dorat Dia 
maithiusa imdha duit. Or dorat duit nemh do Dhichoin cona clainn. Dorat 
duit moirseser gacha sathairrn d'feraibh Eirenn do breith o phéin docum 
nimhe. Dorat duit gach xen ghebh uso ymorn il-laihi a eitseachta conach 
bé ind Ithfern. Dorat duit cumba tu bus breithium bratha ar sfeuibh Eirenn.'

Doroine Patraic comairle in aingil, 7 rothoiris i crich nUlaid.

INTan tra tainic uair a eitsechta Pátraic dorat es poc Tassach corp Crist 
do, 7 roshaidh a spirut docum nimhe isind-ara bliadain .xxx. ar cét a aoisí. 
Tancatar immorro aingil nime arceand anma Pátraic 7 rucsat leo he docum 
nime gu n-anoir 7 airmitin moir. Et gidh mor a anoir coleic bidh mo a 
ndail bratha intan adreset fir dhomain la forcongrai Michil archaingil. Et 
raghait fir Eirenn a comhdail Pátraic co Dun Lethglaisi co ndicset maroen 
friss co Sliabh Sion, baili i ndingne [fo. 7. a. 2] Crist mes for clainn nAdhaimh 
isin laiti-sein : intan, didiu, suedfes Crist for righsuidhi a mhiadamla ac meas 
na tri munnter .r. munnter nimi 7 talman 7 ithfern. Et suidhfit in da esbal 
 déc imaille fris for dibh righsuidhribh dec oc mes for dibh trebaibh dec 
clainni Israhel. Suidhsfhidh didiu Pátraic intan sin for righsuidh a bæthemh-
nachta 7 midhshidh for féruidh Eireann, ár is e Pátraic is esbal for Eirinn, 7 is atuair focetuil 7 ird doibh, 7 is e bus brethamh forru il-lo bratha. Et is maille fris ragait iar bhfuighiull bratha in fhaireann rocomhaillset a timna 7 a fhóircetal an aíntibh, a n-errnaigthi, a n-almsanuibh, a trocuire, a cennsa, 630 a ndilghitaigh 1 7 isna timnaibh diadhaibh olcena isin bhfialth nemhdhái.

Rofhacuibh in t-aingil comhairle la Pátraic amal nohadhnachta, 7 is ed asbert fris: ‘Tuchtar,’ ar se, ‘da ócdam dhiscíri do cethrib Connall a Finna-bair ,i. o Clochar, 7 suidigter do corp a cethurraín, 7 cibe leith dhighset 7 i tairiset a n-áenur bidh insin nodadhnaichta.’ Et doronad amlaid iarna 635 eitsecht. Et fri re da oidhchí2 dhéic ,i. aíret robatur sruthi Eireann ica aire, ni raibhi [a]daig i Maiginis acht soillsi aingelaídaann. Atberat araili is co cenn mbliaadne robuí in t-soillsi ann. Conid de ita Tricha cét na Soillsi.

Bui tra triall cuiblingi moirí 7 cata itir Ulltu 7 Hua Neill ica cosnam do Ard Macha 7 Ulaíd ica fhasud acu fein. IS ed didiu tarfas doibh 6i60 breith in cuirp do cáth dibh docum a thiri, cu ro etarscar Dia fonn innus sin tria rath Pátraic.

Arroé didiu comunn 7 sacarbaic o espac Tassach, 7 roshaidh a spirút docum níme isin tSabhall.

Rohadhnacht immorro Pátraic a nDun da Lethglas co n-anoir 7 co 645 n-airmhitin, co bhfertaibh 7 mirbhuilib ceachlaithidhi. Cidh mor, didiu, a anoir colleic, bidh mo a ndail bratha ind oentuidh 3 apstal 7 descipul Íssu, ind oentuidh 3 .ix. ngradh nimhe, i n-áentuidh 3 dheachta 7 dánacht Meic De, a n-áentaid na námtrinoidi ,i. Aithair 7 Mac 7 Spirut Nám.

Ailim trocuire De ulicumhachtaigh co risium ind aentaid sin IN saecula 650 saeculorum, amen.

1 MS. andilghitaigh. 2 MS. oighthi. 3 MS. oentuigh.
Beth(a) Coluim Cille annso
7 tabrad gach legfas a bheannacht for anmannaib na lanumhan
docuir da scribenn hi.

655 'EXI de terra tua et de domo patris tua, et uade in terram quam tibi
monstrauero' .1. Facoibh do thir 7 do thalamh 7 do coibnesom
collaidi 7 t'atharda ndilis eramsa, 7 eirc isin tir faillsigetsa duit.

IN Coimdhí fein dorat an comairle cairdemail sea do chenn na hirsi
goirphthe 7 na creitme comlaine .i. do Abraham mac Thara, curo fhabad a
660 thir fesin .1. tir Caldea 7 cu tised dia ailithri 1 isin tir nfhailisighed Dia dho
1. tir tarrngaire. Moysi, immorro, mac Amhrai taisech tuathi De, in fear
rolinad o rath 7 o deolaidecht in Siptia Nóbhm, is e roscribh in coibdhe
coisecartha tall i nGenisis in Rechte cu ro maradh dogres ocon eclais in
chainchomhairle cairdemail-sea in Coimdéd fadesin, do Abraham, do erail
665 ailitre fair, co n-epert fris: 'Exi de terra tua.' Facoibh do thir 7 do talmain
erumsa.

IS ed scel erdaicighter on Coimdíd fein da irail for Abraham facbáil tire
Caldæa rop athardha dhiles do 7 toidhecht da ailithre i tir tharrngaire
ardaigh in mhaithiusa nobhiath do fein de 7 dia clainn 7 dia cineadh da eisi.
670 IN fer immorro dia tard Dia in comhairle-sea .1. Abraham, IS esidhe
airmhighter 2 isin scriptur mar athair dona huilib irisceachaib, amal deimnighes
in t-apstal co n-apair: 'AS iat meic Abraham iar bhfhr,' ar in t-apstal, 'na
haili nos-inntsamhlaighet o iris forbhthi.'

IN mhaith didiu roerail Dia sunn for athair na n-irisech .1. for
675 Abraham, dleghar da mæcuibh na dhiaid3 .1. dona hirisceibaib uile a
comhall .1. a tir 7 a talam, a n-innmhus 7 a n-airfited sághulla d'facbail ar
in Coimdí in ndula, 7 nul [fo. 7. b. 2] i n-ailithre fhoirbhthi iarna innt-
samail-som.

Ó thrí moduibh immorro tochuirter na daine co haithnius 7 co muinn-
680 terus in Coimdéd. IS e in céitna modh, gresacht 7 adhannadh na ndaine on
rath diadha co tecait do fhoghnam don Coimdí iar ndeismirecht Phoil 7

1 MS. ailithir. 2 leg. airmither. 3 MS. dhiaig.
Antoin manaig 7 na n-úilí manach n-irisceach olcna nosfhognad do Dia thall isin Eghipt. Tochuirter na daine on mudh thanusti tria proíceptoiriubh noemaíbh pritchait in scriptur ndiadhai dona dainib iar ndeismireacht Poil apstail ropritchai do genntibh conus-tuc tre lin in t-soscéla docum puirt 685 bethad. Tochuirter dano na daine on tras tre ecentaídh 1.1. intan coimeicniger fria foghnum De tria treahlaiteibh 7 tre guassachtaíbh betho, no tre deiliugud frisna maithibh aimsardaíbh i mbh, iar ndeismirecht sin popuíl Israel rocomshoí cusín Coimde o adhrad idhal 7 arracht iarna coimeicnigud ona treablaítibh 7 ona documhaíb fuair cach a cínélaíb echtrannaíb, amal 690 innster isin scriptuir. Conid da forcell sin atbeir in faid Dáuid: O foghebut popul Israel treablaide 7 guassachta mora not-gessiut 7 not-aitcet in Coimde cu soerad in Coimde iarsin iat ona documlaib sin.

Abraham, didiu, cenn na hírsí forbhthi 7 na creidmhe cómlainé, o ragreisidh on rath diadha rocomail an timna roforcongradh fair on 695 Coimdid 1.1. dochuid i tir Caldea co rainic aimir a n-derbailt a athair, 7 tainic asside i tir tarnngaire.

Atait immorro tri hernaili o bhfacuibh duine a athardha intan teit ind aillithrí, et ít a én dibhsidí arna fagur focraíce o Dhia, 7 ata a dho ara fagur. Uair tan ann facaibh nech a athardha o curp namá, 7 ni etarscarann a 700 menma ria pechaibh 7 duailchib, 7 ni sanntaígh sualach na soghnimh do denamh. IN aillítri, iarum dogniter amlaid sin ni fhasann torad na tarba don anmuín, acht séthar 7 imluadh cuirp codimhain, áir is suaill a tharba do neoch deirghi a atharda mina dorna maith 'na hecmais. Uair cid Abraham fein [fo. 8. a. 1] is iar bhfacbhail dó a thire dílsi 7 iar n-éatar- 705 s[c]arád fris iar curp dorat in Coimdi in comairlí so co ndeabairt: ‘Exi de terra tua’: Ben do cheill budhesta dot tír 7 dot talmain, 7 na bidh do menma re himpódh fris doridhisi. Amal bidh edh atbreamadh Dia fein cu follus re hAbraham: Imgaibh o churp 7 o anmain o sunn immach it aillítri. pectha 7 duailche in tire in ro aitreabuis anallana iar curp, uair is inann 710 do neoch 7 noaitreabadh ana atharda dia n-indtsamhlaíghí bes a athardha ina aillithre, uair nochon ó shet nach o coimimludh curi opomhoichighs nech do Dia, acht is tria denuim sualach 7 soghnimh. Feacht aillí immorro facbaidh nech a athardha o duthracht críidhi 7 o mhenmain cencú facaibh o curp, amal docuirethar dôna hoirdnídhíb tóchaithiumh a m-715 bethad ina tiribh fein cu bas ar ros-fastaí tuatha 7 hecalsa isna ferannaíb

1 MS. ecentaigh.
i m-bit, ar mhéit a tarbha dhoibh, uair nach ar chollaidécht tairismhight 'na n-athardha, gebidh a cæin nduthracht greim n-ailltre dhoibh icon Coimdhí.

720 Feacht aili facoibh neach a athardhai cuomhlán o curp 7 o anmain, feibh rofhasat in da apsţal dec 7 lucht na hailitre foirbhthi dar' tarrngair in Coimmde mormaith dia n-ebairt isin t-soscé: Dénuid áirithe dhe so, ár ó uathad co sochaidh retreciseabhuir orumsa bar tir 7 bar coibhnesa collaidh, bar sealbh 7 bar n-áibhnis saeghulla co bhfuighbhidh a cét coibhis do mhaith uaimsi ibhus isin t-soegul 7 in betha shuthain tall iar bhfuighiull bratha.

IS iat so lucht na hailitre comlaine iar bhfír isa persaínn atbeir in faidh: 'Berim a buidí riut, a Dhe, is ailltre 7 is deoraidecht dam in soegul iar n-íntsamail na srúithe remthechtach.'

730 Sochaide, tra, do mhoghaibh dílsi in Coimdhedh, itir petarlaic 7 nufhiad-níissí, ro comullsat coforbhthi in comairlí cendutrachtachsa 7 forfhacuithset a tir 7 a talmain 7 a n-athardha 7 a coibnes collaidh ar in Coimdid na ndula, 7 dochuatar ind ailltre i tirisb ciana comuíghthi. Feibh rocomoill 7 rofhasoibh a duthchus talmanna ar gradh 7 uamun in Choimdhedh 1 [fo. 8. a. 2] an t-ardnoebh 7 in t-airdechruidh 7 in mac togaidi do Dia diata lith 7 foraithmet i n-ecmong na ree-sea 7 na haimsire.1. uasalshacart innsi Góidel2, in choer commair rohecradh o thaillníabh 7 o danuibh ecsamla in Spírta Néim.1. inti noemColuim cille mac Feidhlimid.

IS ann ceileabrait na Cristaidí lith 7 sollomun eitsechta Coluim chilli, 740 hi cingtídh Iuin arai laithi mis grene cach a bliadne isin laithi-sea inniu 7 rl.

INdisit hecnaidi na nGóidel2 ind inbaidh-sin cach a beiadne becan cumair d'foillsiugud shochair 7 shoeclannndachta Coluim cille, 7 dona fertoibh 7 dona mirbhuiibh diairmhidh doroine in Coimdhíaire ibhus isin tsöegul, 745 7 don fhobadh 7 don fhicicenn shainemail dorat fadeoidh3 for a rith mbuadhai.1. rochtain coa fhírathardhai 7 coa dhuthchus fein.1. cu haitreibh parrduis i frecnarcus De tre bithu sir.

Uasal immorro a ceneol Choluim cille il-leath risin soegul, uair do ceneal Conaill maic Neill atacomnaic. Toich dó righe nEíreann iar ngenelach, 7 750 tarcas dó mina leiged uad ar Dhia. Follus cumba mac togha do Dia hé, ár robhata suithi Eíreann ica thairchetal ríana gheinemhuin.

1 MS. repeats an choimdhéad. 2 MS. goigel. 3 MS. fadeolgh.
BETHA COLUIM CHILLE.


Máca gníthe\textsuperscript{1} atuaidh
turca\textsuperscript{2} na mbithó
toírthnigh\textsuperscript{2} Ere in brea
ocus Alba dhainne dhó.

Dorairngert immorro athair baitsi 7 forcetuil na nGoidel\textsuperscript{3} .i. noem-Phatraic, dia mbui occ bennachad Conuill a sidh Ædha in tan roshuirim a dhi laim for Conuill 7 for a mac, for Ferghus .i. a lamh dhes for cenn Ferghusa 765 7 a lam chlé for cenn Conuill. Romhachtad Conall sin, 7 roshfairgh de cídh ar roshamhuigh a lamha amhlaid sut. Rogabh Patraic in rann-sa:

[fo. 8. b. 1].
Geinfidh macan dia fhíne
bidh sai, bidh fáidh, bidh file,
inmhain lespaire glan gle,
na hevena imarbh.

Bidh sui \textit{ocus} bhídh craibdeach,
bíd bháidh la righ na ríghrath,
bíd buan \textit{ocus} bhiph bithimhaith,
ron-fia in bithfhlaithe dí dhrídhna\textsuperscript{4}.

Rathirchan dano Bec mac De dia ndeibairt:

Macan Eithne toebhfhota
sech is bail is bláthugd,
Colum cíllecan cen on
nir'bo romh in ráthughadh.

Dorairngert dano esboc Eogan Arda Sreach co n-ebairt:

Mac beruir do\textsuperscript{5} Fhelimid
bidh mi\textsuperscript{5} for cech cléir,
Felimid mac Fergusa,
maíc Conuill, maíc Neill.

\textsuperscript{1} MS. gníthe\textsuperscript{1} atuaidh. \textsuperscript{2} MS. toírthnigh. \textsuperscript{3} MS. ngoidel. \textsuperscript{4} MS. dhrídhna. \textsuperscript{5} MS. di.
Dorairngert Baide mac Bronaigh a n-uair a eitsichta inti Colum Cille, co n-eibirt ria muintir: 'Rogenair isinn aighchí1-sea innocht mac n-ucasal n-airmheitríoch fhadh Dia 7 daine, 7 doragha sunn i cinn .xxx. bliadne [ónnocht.] dá fhéin dheac a lín, 7 is e fhoillsighfes mu lighi-sea 7 toirrnéibh 790 mu reic, 7 bhiaidh ar n-enta in nimh 7 i talmain.'

Amal rotirchanad o sruthib Eireann gein Coluim cille, is amlaid rofuirgradh i bhfísibh 7 i n-airshlingibh feibh rofuirgrad isin taidhbhisi tarfas dia máthair1. dar-le brat mord o tabairt di cu rocht o indsi Modh2 co Cær nAbrocc, 7 ni bhui dath nat bhi ann: co n-acca óglach ind étach thaitnemach cu ruc 795 uaithe in brat isin n-ær, 7 ba toirsech Eithne dhe sin. Et atar-le tainic in t-oclach céitina adochom doridisi, co n-ebairt ria: 'A ben mhaith, ni rice a leas bron na toirrse do denam, acht is cora duit subháin 77 forbhsailt: uair in brat-sa is ed doforne co mberasa mac, 7 bid lan Ere 7 Alba dia forcetul.'

Atconnuic dano a ben imthasi aisingi eathaithe i aear 7 na talman atar-800 le do breith inathair Eithne fo crichaib Eirenn 7 Alban. Ruc Ethne breith na haislingi sin: 'Beratsa mac,' ol si, '7 rosia a forcetal fo crich Eirenn 7 Alban.'

Amal rotirchanad iarum o sruthib Eirenn 7 amail ítces i bhfísibh, rogenair Coluim Cille amlaid sin. Gortan dano ainm an inaidh in rogenair. 805 Hi septit Decimír dano arai laithi mis grene, 7 dardain ara[i] laithi secht-mhuine.


O tainic tra aimser leiginn dó, luid in cléireach co araili faid bhi isin tir da faraigí dhe cuin bud choir tinncetéal don mhac. O rofhegh in faidh in nemh is ed roraidh: 'Scribh innosa dho aibhgitir.' Roscribíad in aibghitér 815 i mbairgin 7 [is amlaid doromailt Coluim cille in bairgen .1. a leth fri hui sce anair 7] a leth fria huiisci aniar. Asbert in faidh tría rath faitsine: 'IS amlaid bias ferann in meic-si, a leth fri muir anair 7 a leth fri muir aniar' .1. ind Eirinn.

Nír’ chian iarum, luid 7 a aidi ar nothluc gu Brogach mac Degaíd cusán 820 eboch do Rathaíabh Enuigh a tír Enna. Roherbadh ria aidi-sium risín cléireach

1 MS. aighthi. 2 MS. moigh. 3 MS. corpraidhi.

Feacht aili luid-sium 7 a aidi do thoruma dhuine galair. Ic dul doibh tria chaillit tuisilidh cos in cléirigh don carraic, gu torchair co n-erbailet cuhobunn. Dorat-somh a cochull fo cinn in cléirigh ár ni shiti r nach ina choolud robui. Et roghabh for mebhraghadh a aicepta cu cualatur araile cailleche a urleighiunn corice a recléts. IS ed dorimhet ind eolaig, mile co leith do beth etarra, et cluinti comenic fogur a ghotha in airet-sin. Tancatar na caillecha iarsin, 7 súií fuaratair in cléirech marbh aracinn, 7 roraidset riscomh dúscad in cléirigh doibh. Docuaidh-sium acétor docum in cléirigh da dhuscud. Atracht dano in cléirech a bas la breitir Colum cille amail bidh 'na choolud nóbeth.

IS AND sin ron-edbair Colum cille don Coimdid na ndula 7 conatuigh teora itghi uadh .1. oighi 7 hecna 7 ailithri. Doratait do na triur cucomlan. Ceilibrais iar sin dia aidi, 7 dorat in t-aidi deonuchud 7 bennachtain do codicra. Luidh iar sin d'foghlaim eena cus an uasalshachart .1. cus an esboc, co Finn Í na Mhaighi Bile.

Feachtus ann teasta sin 7 bairgen ar Fhinnen ocon oifriunn. Benna-chais Colum cille [fo. 9. a. 1] in t-usqui cu rosoidheth i bhfin cu tart isin cailech n-oifrinn. Ramorad ainm De 7 Colum cille tresan bhfirt-sin.

Ceilibrais iar sin do Fhinnen i Maigh Bile ocus luidh cu Maighister. Fectus oc denamh aicepta aic German conaccatur ingin 'nan-dochum oc teiched re araili dunoirgnid, cu torchuir 'na bhfhidhne se gur'bhó marbh. Ros huirim Colum breitir n-escaine fair co n-erbailet foceindor.

Ceilibraidh iar sin do German 7 luid co Finn Í Cluain hedhairt (sic). Rosafaighis d'Finnen cia airm in n-dingned a bhoith. 'Denaínd a ndorus na cille,' ar Finnen. Doghni-sium a bhoith, 7 nírbó dorus na cilli inauirsín. Atbert-sum cena robud he dorus na cathach iardain. Et iss edón rocomoilëd.


Taídesi tarfas fechtus do Finden .1. da esca do turbhail o Cluain traírd .1. esca órdhuidhí 7 esca aircidi. Luid in t-esca orduidí i tuaiscert na hindsí .1. cu rolas Ere 7 Alba de. Luidh an t-esca aircidi gu roghabh 855

1 MS. éimigh. 2 MS. ailithir. 3 MS. ordhuiighi.
o Shinainn, gur’rolas Ere ar medhon. Colum Cille sin cona rath soeineoil 7 ecna et Ciarán co taimnemh a shualach 7 a shognim.

Ceileabrais iarsin Colum cille do Finden 7 luidh co Glais Naiden, ár robui coeca oc foghlaim isin inadh-sin ac Mobhi im Chainnech 7 im 860 Comgall, 7 im Ciaran. A mbotha fria huisqui aniar. Adhaig¹ ann robeanad in cloch im iarmérghi. Luid Colum cille don eclais. Lia mor isinn abuin. Luidh araidhi Colum cille cona étach trethé. ‘IS calmac teic ar annsin inocht, a Huai Neill’ ar Mobhi. ‘IS tuallang Dia,’ ol Colum cille, ‘in soetar do dingbáil dinne.’ Icc tiachtuin doib didiu isin eclais conacatar na botha fria 865 huisqui anair re comhfhocraibh na hecclaisi.


875 Adubhurt Mobhi re dhaltuibh derge ann inaid ir-rabhutar, ár donicfadh teidm anaithníd ann 1. in Buidhe Conaill. Adubairt dano ra Colum cille na roghabadh ferann cu ro deonuiged-som.

Luidh Colum cille a cenel Conaill. Dochuaid tár an abhuninn dianad ainm Biur. Annsin adubairt-sium: ‘Bir tri fochaide;’ 7 ni luid in teidhm secha 880 sin, et is firt bithideo beous sin, ar cech teidhm acht co tiagur tairis ni lean secha sin tre breithir Coluim cille.

Luid iarsin do Daire re dun Aeda meic Ainmirech: as eside ba ri for Eirinn intansin. Roidhbair in ri in dun-sin do Colum cille. Roob-side foibh timna Mobhi. Ac toidecht immorro dó asin dun amach conric fria dis 885 do muntir Mobhi, 7 criss Mobhi acu dhosom, 7 deonugud ferainn do ghabáil iar n-ec Mobhi. IS ann adubhurta Colum:

Cris Mobhi
nipdar simne imm lo:
nír’ hosglad um shaith,
nír’ hiadhadh im ghó.

¹ MS. aghaidh.
Gabais *Colum cille* iarsin dúin *Àda* 7 fothaighis eclais ann co bhfertuibh imdha do denum inti.

**FEACTHUS** ann rofhaidh-sium a manchu isin chaillid do bein cælaig do cumhdaich eclais acu i n-Daire. IS ann roboingedh, a bhferunn araili oglaiach ba comhfhocraibh don eclais. Ba tocradh do sidhe in fidhach 1 do bein ina 895 fherann cin deonugud dó fein. O rachuala *Colum cille* inni-sin doraídh re mhuinntir: 'Beridh lógh a fhidhaich 2 dó do gran eorna, 7 cuirid isin talmain.' Dochuaidh inni-sin samhraid intansin. Rucad iarsin in gran don oclach. Rolai-side isin talmain. Roshas cur'bó abuidh am lugnasadh.

**FEACTHUS** dosum an Daire dobreth leanamh bec cuigi da bhaísded [fo.9.b.1]. 900 Ni raibhi uisce i comhfhocus do, co tard-som sigin na croiche tarsin carraic bai na fhriadhaisi, cu romhuid 3 tobar uisce eisdi 7 gur' baisded in leanamh as.

**FEACTHUS** dosum a nDaire, noimraidhe'dh dula do Roimh 7 do Iarusalem. Luíd-sium fechtus iarsin a Daire cu Toirinis Martain, co tuc in soiscel bai for Martain cét bliadne i talmain, conus-facaib i nDairi.

**MOR,** tra, do fertuibh 7 do mhirbhuilíb doroine Dia ar Cholum i nDairi. Rocharsom cumor in cathraig sin, co n-ebairt:

> ISaire caraím Dairi, 
> ara reidhi, ara ghlaini, 
> ár is lomlan aingeal bhfínn 
> on chinn coric araile.

Fothaigidh iarsin Raith mBotha. Annsin rothodhuisce-seomh in soer iarna bhadhadh a linn in muilinn.

**FEACTH** ann i Raith Bhoth, teasta socca ona mhuinntir, cu robennach-som lama in meic bhic boi 'ná shhraid, Ferghna a ainm, co nderna sidhe in soc; 7 915 ba heoluch ngaibnecht a he osin amach trena bennachad som.

**LUÍD** iarsin for cuairt co righ Tefa, co tard sein do an t-inad danad ainm Dermach iniu, et doroine recles ann. A nDermhuigh dano tuctha ubla serbha dhosom, cu robhennach' iat comdar soimhillsi.

**IS e Dermhaig** ructha uadhhasom claidhiub 4 senta do Cholman Mor 920 mac Diarmada. **IS e rath robui fair na h apladh nech ina freacnarcus, con-atuich iarum araili duine buí a n-galar in claideb. Tucad do cu mboi oca. Bliadain 5 tra don claideb oca sech nírbó beo, nírbó bó marbh in airt-sin. Co rucadh in claideb uadh iarsin co n-erbaitl focétoir. **IArsinní tra robhean-

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1 MS. fighach.
2 MS. fhíghaich.
3 MS. romhuigh.
4 MS. claidium.
5 MS. Bliagain.
nach-som Dermach, et forfacuib coimeduidhí¹ da munír ann Cormac uLiathain.

Luid-siumh iarsin co hÆd Slaine mac nDiarmada. Taraill cusin maighin risa raitter Cenannus inniu. Dún rig Eirenn eisein intansin.¹ dun Diarmada meic Cerhluill. O rafhuririg diidíi Colum Cille indorus in duine doghabh for tairchetul in nech² doibiad don baili iardain, [fo. 9. b. 2] co n-ebairt iarsin fria Bec mac nDe.¹ saidh Diarmada meic Cerbaill:

A Bhic an, innisi dhamh, 7 rl.

Roraídh Bec:

Cleirigh fileat forar lar, 7 rl.

Toirnidh³ iarum in cathraig, 7 bennachais hi doleir, et adubaír robad hi congbaoil budh airdi nobhiadh aca is na talmandaibh gengub innte nobeth a eiseirghi. Oc denam na faitsine sin dosom dorat a aghaid siardhes, 7 roshaitbeasdar cumor. Rosfaíraig Baithin fath na foílti. ‘L. mac bethad,’ ar Colum cille, ‘gheinfes i n-æn oidhchi ⁴ don Coimdhí isinn imarach so thiar.’

Grafann Cille Scire rothircan annsin feib rocomuilled iardain. Dair mhór immorro foa raibhi Colum cille cein robai isin maigin sin romhain cusna haimsera déidhinchà⁵ cu torchair tria dheilm ngiethíe moire, co ruc araile duine nó dia rúíc do coirteadh chuaran. O raphabh immorro na cuaranu uime robendadh o claime o bhonn coa bhaithís.

Luid-siumh iarum co hOedh Slaine conderna faitsine do, co n-ebairt fris robad slàn saeghlach acht munbhat finghalach. Da nderna finghal ní bhia acht ceatra bliadhni i mbethaid. Roshenastar dano cochall do, 7 doraídh nat gonsaithí cein nobeth in cochall uime. Doroine immorro Æd Slain finghal tar breítír Coluim cille for Suibne mac Colmain i cinn cethra mbliadan.⁶

Luid-siumh for fecht: dermatus a chochull: marbhthar isin lo-sín.

Fothuigius Colum Cille cealla imda i mBreaghaibh, 7 fachbus sruthí 7 minna imda inntibh. Facbus Ossene mac Ceallaig i Cluain Mor bhFer nArdaí. Luidh iarsin do Mainistir. IS ann sin robén abachall-som risinn arradh nglainidhí fris rofrèasghabh Bóiti docum níme, cu clos a fôghar fon cill uili, et rofhoilisigh lighí mBoiti 7 dorinne amail dorarngert Báide fadhsein il-lo a eitseachta. Ba mor, tra, do cheallaib dothorainn-sium 7 do leabraibh roscribh 1. ccc. ceall 7 .ccc. lebur. IN leabur roscribhadh a lamh, cídh foda nobeth fo úisce ní básitce cíd ãnliter ann.

¹ MS. coimeádúighi. ² MS. nèith. ³ MS. Toirnigh. ⁴ MS. oighthi. ⁵ MS. deighincha. ⁶ MS. mbliagan.
BETHA COLUIM CHILLE.


LAA n-oen bui Colum cille 7 Cainnech for bru bru. Bui anfadh mor forsin fairrce. Asbert Cainnech fri Colum: 'cid chans in tonn?' Asbert Colum: 'Do munter-sa bai i n-gabhudh anallana forsin bhfairge co n-erbhait aen dibh, 7 dos-bera in Coimdi cucainne isin maduin imarach isin purtsa i tam.'

FEACHT do Bhrighid oc imthecht Churrig Life. O'tconnaic in noemhogh in magh aluinn scoithshemrach 'na fiadhnuse, is ed roraid aice 'na menmain, da mad le comus in muighi conidh-berad don Coimdid na ndula. Rafoillsiged do Cholum cille 7 se 'na recles i Surd, co n-eabirt o ghuth mhor: 'As inann di ocon Coimdid 7 comad le fein do dilius an ferann do 980 idbair dhó.'

LUID Colum iarsin cu Laighnib co farcaibh cealla imda iarna bhfothugud leo im Druim Monach 7 im Mæn 7 cealla imda aile.

LUID iarsin cu Cluain mac Nois cusinn imainn do Chiaran lais, uair doríni molta imda do munter Dhé, amail roraid an file:

Soer tri coecca uaisli ina gach apostal,
at lin ferta fér,
aill tri Laidin do[ba]soebail,
aill² tri Gàideilg, cain³ in scel.

IS a Cluain immorro doluidh mac bec 'na dhocum-somh cur' thall brotairne beg da etach cen airiugud do. Rafaillsiged [fo. 10. a. 2] o Dhia do Cholum innisin, 7 dorarrngair don mac cu mba sui 7 comad craibhdeach. Et iss e Einnin Cluana Deocra insin.

¹ MS. teinntighi. ² MS. dosoeb aillill. ³ MS. bacain.
BETHA COLUIM CHILLE.

LUID Colum iarsin i crich Connacht for cuairt procepta gur'fhothaig cealla ile 7 congabala isin coiced sin im Es meic Eirc 7 im Druim Cliabh, 7 fabhais acu in bachall dorine fesin.

LUID Colum dar Es Ruaid, 7 fothaigis cealla ilarda la Conall 7 la hEogan, 7 fothaigis [eclais] a Toraigh, 7 fabhais fer sruth dia muintir innti.

1000 O ROLA Colum cuairt Eirenn uili, 7 roshilasdar iris creidmhe, 7 robaisd sloigh imda, 7 rofhothaig cealla 7 congabala, 7 roshacaibh sruthi 7 minda 7 mairtire intibh, tainic iarsin for a meunmain an cinnedh rocinn o thosach a bethad, techd a n-ailithri. Roimraith iarum dul tar muir do procept bréthre De do Albancaibh. Luidh iarum for sect. xlu. bliadne do inn Alpain .lxxuii. mbliadne a aeis comhlan. IS e immorro lin dochuaidh. 1. xx. espoc, .xl. sacart, .xxx. deochan, .l. mac leighind.

LUIDH iarum fo sheol shoinmech cu rocht an t-inad danad ainm Hi Choluim cille anlu. Agaid cingcdis is i immorro rosiacht. Tangadar da espoc batar isin tir do ghabhall a lamha ass. Acht rofhaillsigh Dia do COLUM cille napdar esbaic iar bhfr, conad aire sin forfhacoibhset an indsi o ro indis a tinnrum ndilis 7 a tuirthecht. Adubhairt Colum cille rea muintir: ‘IS maith dhun ar fremha do dul fon talmain sunn,’ 7 doraídh: ‘As cead duib nech eicin uaibh do dul fon talmain sunn, no fo huir na hinnsi-sea, dia coisecrad.’ Adracht suas Odran erlathad, 7 is ed adubairt: Diam-gabthasa,’ ol se. ‘As errlam leam sin, a Odhrain,’ ar Colum cille. ‘Rat-fia a logh. Ni tibirter idge do neoch icom lighi-se minab fortsa iarfaigter ar tos.’ Luid iarum Odran docum nime. Fothaigis Colum eclais aice iarsin. Tri l. ri teoir a máinchine aicisium in Hi, 7 .xl. ri achtail, amail adubairt in file:

1020 Amhara ocbhudh bai in Hi,
tri cúirt a mainchini,
ima (sic) curchaibh iarsin ler,
oc imram tri fichít fer.

O rofhothaig Colum Cille [fo. 10. b. 1] Hií, luidh for cuairt proicipta fo Albain 7 Bretnu 7 Saxanu, 7 dos-fuc docum n-irsi 7 creidme iar bhfertuibh ile 7 iar toduscud marb a bás. Bai immorro araili duine isin tir dia ropritcha Colum cille cora creit cona muintir uili don Coimbid. Ba formut la Demon inni-sin, cu roben-se mac in duine út o galar thomm, co n-erbhailt de.

1 MS. toraidh.
Robadar na gennti og ecnach Crist 7 Choluim cille. Luid Colum iarsin a n-ernaighthi dicra co Dia, co roduhisich in mac a bas.

DIA MEAI Colum i n-araili laithi ic proceapt dona sloghuibh, luid arali duine tanan abhuinn bui i comshfosus doibh, ria mbeith oc eisleacht re mbreitir nDe. Nos-benann in naithir he isin nusqui 7 nos-marbhunn focétoir. Doberuir in mac i bhfiadnusí Choluim. Dos-beir-sein crois dia bhachaild dara bruinne co n-erracht focheadair.

GALAR trom tainic dia thimtid-seom .1. Diarmait a ainm, co n-erbaile, co nderna-som ernaghthi leis cu rothodhuisc a bas. Et ni nama acht rochuinigh soegul .11. mbliadne do dara cis budhesin.

FEACHT ann tainic Caineche uadhla somh a Hi. Dermatais a bhachailltair. Intan tainic ille fuair a bachaill arachinn abhus, 7 lene Coluim cille maille 1000 ria .1. cuid Cainnigh sin dia rachallsom i, et is airi dorighne sium sin ár roshitir cur'bhfo comshoibrigh dia eitsecht.

LOISE mor tainic dosum fecht an Hi. Rosfirfocht desium fath na loisi. 'Tene Dhe do nim,' ar eisium, ‘tainic for teora catrach[a] isin Etail, cu romarbh teora míli dferuibh cenmotat mna 7 macu 7 inghena.'

GAIMR rochuala sum fechtus a purt Hi. Ann sin atbert-sum:

Bachlach1 'san purt
cona bachaill 'na chrub,
doaidhlebha mh' adhaircín,
do dohoirtfe mo dhubh.
Taighnisdh-som sis
d'innsaiged mu pháx,
is benuidh f'riamh' adhaircín,
nos-faisebha fass.


1 MS. Bathluch.
Feacht do Cholum cille i mís Máí luidh d’fios scel na n-airemhon i tuaisciurt na hindsí. Robhui ica comdhídnad 7 ica forscetul. ‘Maith,’ ol se, ‘fon caisc dochuaidh i mís Aipril, is ann sin doib ail damsa thecht docum níme. Acht nir’ail dam bron na toirrse duibhisi iar bhur soethar, conadh aire sin roanass acuibh o caisc gu quíngeidis.’ O rochualatar na manuigh na briatra-sín, roptar toirrsigh comor.

Rossosí tra iarsin a agaid siar, 7 atbert, ‘Robhennacha in Coímdhe an innsi cona haitreabhthaíb, 7 roinnarbu loiscinn 7 natracha aisdí. O rabennach immorro an innsi, tainic da recles. Nir’ bó cian iarum tancatar cricha na saboidi 7 tóisach in domnaig, et o rothocuibh a roc a n-aírdí táiníc loisí mor dia ghnúis 7 agaid, 7 atconnccatar na braithre sin. Aingil De immorro tarasair ann sin osaccin.

Luid-Siumh iarsin do bennachad in t-sabhaill et atbert fria Diarmuid co n-escomluífeadh 1 adhaig 2 domnuigh docum níme. Rosbuidh iarsin an senoir airmiúnech 1. Colum cille for or na conaire; air tainic scís do, ger’bhó gairit a uaidhe, áir .lxxuii. mbliadné a ás in inbhaid sin.

Luid adhocum in gerran doibí occ na manchuibh annsa n-inis, 7 cúidh a n-ucht in cleirigh cor’bo flíuch a etach. Rotriall in fos 1. Diarmuid innarba in gerrain udh. ‘Leicc dhó,’ a Diarmait,’ ol Colum cille, ‘gu n-derna a dháthain der 7 toirrse acom cháíódhss.’

Is Lia tra tuírm 7 aisneis a ndoróirne Dia do shertuibh 7 do mirbúilígh isna tallmannaíbh ar Colum cille, uair ni fil nech conicfeadh a thuiríum coleir acht mina thisadh a ainim fein, no aingil do nimh dia n-aisneis. Conadh lor, didiu, duin so do thabait ar dheismerecht.


1 MS. escomluíghfedh. 
2 MS. aghaid. 
3 MS. Atraiged.
soiscelu. Nobhaisted, nochoisecrad. No iccad clamhu 7 dullu 7 bachacha 7 oes cacha tedma arcena, 7 nodhuisced marbhú.

O THAINICC gusna déidhenchuibh¹ do Colum cille, et o robenadh clocc iarmerghí adhaigh² domnaigh cingedhighisi, luid-siumh ria cach docum na hecailsi, 7 doroine slechtain 7 ernaighthí dhicra iconn áltoír. Rolín intansin soillsi ainglecdha in eacrais uime da gach leith, 7 rofhaidh ann sin in srúith airmhitnech a spirút dochum níme i subhá 7 i bhfailte mhuintiér³ nimhe. Ata immorro a chorp i talmain abhus cu n-anoir 7 cu n-airmhitin o Dia 7 o dhainibh, co bhfertuibh 7 co mirbhuilibh cech laithi. Et gidh mor a anoir coleic bidh mo a ndail bratha intan taitnebhus³ amail ghrein nemhthruailnidi a chorp 7 a anum.

IS ann, immorro, bias in morghloir sin 7 in morinnocbail dosomh,1110 a n-aontuidh⁴ nai ngradh nimhe na tairmdhechatar, i n-aontuidh⁵ apstal 7 deiscibul Ísís Crisd, i n-aontuidh⁶ deeachta 7 dænachta Mheic Dé, [fo. 11. a. 2] isinn-æntuidh⁷ is uaisli cech æntaidh, i n-æntaid na næmh-Trinoids uaisli airmhitnighi 1. Athair 7 Mac 7 Spirút Nocbh.


¹ MS. deighenchuibh. ² MS. aghuidh. ³ MS. taitnemhus.
⁴ MS. aontuigh. ⁵ MS. aontaigh. ⁶ MS. ISinnæntuigh.
II SUNT QUI SECUNTUR AGNUM QUOCUMQUE IERIT. IT iat so lucht leanuit in t-Uan neimelndi cipe conair dech.

1120 Eoin mac Zebedei, bruinnedhatal Ís-su, comarba na hOighi, is é roscribh na briatra-sa 7 roshacuibh a cuimne lasin n-Eclais don fhochraic 7 don logh rothidnaic Dia don tres grad na hÉcalsa [.1.] do lucht na hoighe .1. tochoisceim inn uain neimhelnidhe.

IS e immorro leth ataoibhi in n-aisneis-sea la hÉoin cu dú a ndeibaírth: [Nemo potest dicere canticum nisi illa c.xl. iiiii milia qui redempti sunt de terra.] Ni thic do neoch molad na claiscteach [do denum] don Coimdhíd acht [nech écin] do comhlanus na hÉcalsa rocongbehad 2 a n-genus 7 a n-oighe 7 docennád do logh folá Crist.

Áir is iat sin na hogha codeimhin. Conad for slickt na mbriathar-sin.

1130 roraidh Eoin: ‘Hil sunt qui secuntur agnum’.1. is iat lucht leanait in t-Uan [cipe] conair theit.

IS e leanmhain in Uain, Crist do intsamail 7 do thcoisceim tria comallad rechta 7 t-soscella gan sainnt na talmandai, gan grad na n-erchraidhe, imghabhail na hanoire, dinsium in domhain, tarmnugd dona huilibh, neimhdhenum indlighidh na aincriadhdi do neoch, fulang cufoïdhidech 3 na n-amnum dianechtain, dilghudh do tabairt do lucht na hingreama. Gach maith done nech gurub ar metughud De doghne 7 narup ara anorugud budein [fo. 11. b. 1]. ‘INTsamlaid, didiu,’ ar an t-econaid, ‘amail bis an t-uan neimhelnidhe ind oigi colla, as inann on 7 corp neimthruailndi Meic in Athar Noeibh. INTsamlaid, dano, in t-uan rundai .1. Crist, a n-oighi 7 a náibhe 4 menman amail roraidestar fein: ‘Bidh cunoeb 5 7 cugenmnnaidh,’ ar in Coimdi, ‘ár am noebh-sa fein 7 am ennac.’ Áir ni ferdi genus an cuirp madh anfhoirbhthe 7 mad eilndi ind ainim.

Sochaidhe tra do noebuibh 6 7 do fhirenuibh rocomuillset in timna-sa na hoighi a nufhiadhnuisi feibh rocomuill in noebhóg 7 dia tá lith 7 foraithect in n-ecmhong na ree-seo 7 na haimse .1. Sancta Brígida uirgo Dei .1. noebhBrigit 8 ochg in Coimheadh na ndula.

1 In lower margin: Tabrad gach nech legfus in bethasa Brigdi bennacht for anman-
naibh na lanomna(r'scribad in lebar-so).
2 MS. rocongmrhad. 3 MS. cufoïdhidech. 4 MS. náimhe. 5 MS. cunoem.
6 MS. noemhuibh. 7 MS. noembhógh. 8 MS. noembhbrigit.
IS and iarum ceileabhrait na crísaidhi 1 feil 7 lítlaithi na hí noembh-2 Bríghdí, i kálainn Febraí araid laithe mis grene isí iniú araid laithí seacht mhüni isin bliadain 3 i tam.

IN níster sunn iarum ní do fhertaibh 7 do mhírhubhíbh na hí noembh-Bríghdí, 7 dia ginealach collaidi 1. Brígh ingen Dubthaig, meic Dhemre, meic Bresail, do slicht Echach Finn Fuath nait.


Tiagait iarsín chum a tighi, 7 doignisét altugud buide díblínaibh.

Ba suaíchnidh 5 tra gradh na híngine ag Dia, ár dódhechatar da espec 1175 do Bretnaib otha Elpu dia taircetul 7 dia bennachadh, Mel 7 Melchu 6 a nanmanna. Dorat Dubhthach failti dhoibh, 7 doroin in chumal umhuloi 7 timterecht doib. Ba bronuch 7 ba toirrsich seitig Dubthaig. IMcomaircíd espec Mel di fath a toirrsi. Doraidh in ben: ‘ár doriosc Dubhthach a chumail dóm.’ Róraidh espec Mel: ‘Dethber 7 ge no dhrerseaighed, ár foige-1180 naidh do sil-sa do sil na cumhaile, acht tarmaighfídh a sil-si dot shil-sa.’ Ba

1 MS. crístaighi. 2 MS. noemh. 3 MS. bliagain. 4 MS. námbrígít. 5 MS. suaíchnigh. 6 A letter is erased before e. 7 MS. xber.
BETHA BHRIGHDHI.

fergach si de sin. IS and sin dorala file de hUaib meic Cuais o thochur maine do thig Dhubthaig. O rofhitir in fili fochunn feirgi na mna adubairt: 'In reai in cumail? 'Reacfat,' ol Dubthach, 'ár is eicen damh.'

Roraidhset na hespuic: 'Ren in cumail 7 na ren in coimpert.' Doroine samhlaid. Teit as an file cona chumail. I N-adaig 1 iarum rainic in fili a thech, is ann dorala fer noeb 2 isin tigh og atach in Coimhdeaf 7 oc ermaígti. Roraidhset na hespuic: 'Ren in cumail 7 na ren in coimpert.' Doroine

Roraidhset na hespuic: 'Ren in cumail 7 na ren in coimpert.' Doroine

Roa крайd nach modhud 4 na cumaile. Rorec in file ris in chumail 7 ni roreac in coimpert bai ina broinn. Teit in drai cona chumail leis dia thig.

[fo. 12.a. 1] IS ann dorala don drai fleadh 5 mhor do dhenuim a Conaille, cu rogart an ri cuice dom na sleidi 6. IS ann rop aimser tuismeda do mnai in righ. Boi saidh i comaideacht in righ, cu rofhiafraig cara don righ dhe, 'cuin bud maith sen don righain tasmheád?' Atrubhuitr in drá: 'Gein notuisimhthea imaruch la turcail grene na bud imuich na itigh noberta noshoruaislighfead cech ngein in island. Reimhdeachaid tra tasmhead na signa inuairsin, co ruc mac marbh. INtan immorro dochaidh in cumal aramharuch la turcail ghrene, 7 leastar lan do leamhlacht 'na laimh, intan tuc indara cosceim tara tairrisiuch an tighi 7 a cos aili imuich, is ann ruc inn ingin i. noebBrigit 7. Ronigset na bantairsi inhif noebBrigit don lemlacht bii illaimh a mathar. Ba cubaid immorro sin re hairiilluidh mBrigte 1. re deallrad 7 re taitnium a hoighi. Rucadh an ingin acétair iarna breith cu mac marbh na signa, 7 o rasiact anal na hingine in mac adracht a bas.

LUIDH iarsin in drai cona chumail 7 cona ingin i crich Connacht, ár do Connachtuibh a mháthair, a athair immorro don Mumain.

I N-araili laithi doluid in cumal do bleagun a bo, 7 forfacuiub an ingin 'na hoenar 'na cote mu ina tigh. Atconnca tar araili comhoicsig in tegduis i raibhe an ingin for lasad, co nderna ænbroe dhi o thaimain co nem. INtan tancatar do cabair an tighi ni ro artraig in tene, acht roraidset ba lan do rath in Spîrta Nœibh an inghean.

Laithi n-ann deisidh in drái cona chumail i n-araili inadh, conacatar in cannadas bui forcedn na hingine for lasadh. O roshînetar a lama cuige, néro artraigh an tene.

FEACHT ann rocotal in drai co n-aca triar cleirech ind etuighibh taitne-

1 MS. agaid. 2 MS. noemn. 3 MS. tenntighi. 4 Read Roluaigh modhud (?) 6 MS. fleagh. 7 MS. fleighi. 1 MS. i. i. noembrigit.

I N-araili lo róclos guth na naidhen oc diucaire, 7 iss ed roraidh: deum erit hoc' .i. bidh leam so. O rochuala an drai sin iss ed roraidh: 'Comaill-fider inní atbeir an ingen .i. bidh leam an ferann iardain,' et iss ed on rocomhailled. O rachualutar aitreabhthaigh an feruinn sin roshuacratar in drai asin tir, gu ndechaid-siumh dochum a athardha fein.

Roalt tra in nocibingen 2 -so .i. Brigit, o chomairbhirt bid ecsamail fria 1225 a comaosu, áir bithe ina cech náidhi. Ni thoimhleith biadh n-eisidan. Nofrithbhruidheadh biadh in druadh 7 nosceidhed. Ro imraith in drai cidh rombui an ingen. Doigh lais ba hinglaine 7 corpad a bhidh. Roerbh iarsin bhoin n-oideirg do bleagun foileith do Brigit, 7 roleic bhannscail nirisigh dia bleagun. Toimleith an ingen noebh sin, 7 ni seceilhed. 1230


Nír’bho cian iarsín tainic áighe 4 uasal do tigh Dubthaig, co ndernad 1250

1 MS. noembrigit. 2 MS. noeimingen. 3 MS. fleagh. 4 MS. aidhe.


FEACHT ann dorothluigh araili bannscal irisech co tised Brigit le i Magh-Life, ár robui coimhthínol senaid Laigen ann. Rosoillsighedh d'espoc Ibhair bai isin dail Muire Ingen do thecht isin dail. Teit in bannscal arnamharach, Brigit maille fria, docum na dala. IS ann roairdh espoc Ibhair: 'As i so in Mhuire adconnacsa.' Robennachsat in uile shlógh inhi noemh-Brigit, conad hi Brigit Muire na nGæidel 4 o sin ille.

IArsin dochúaid Brigit do torruma a máthar bui i ndoire. IS amlaid robhui in máthair a n-indlobrai aracindsi, 7 bui for airghi, 7 da bai dhec aice, 7 si oc tínlom ime. Rosfhoghuin immorro an ingen cohumail tar eis a máthar, 7 roghabh for leasugud na hairghi. In maisdred doghnith norannadh a ndibh cuibhrennaibh dec i n-anoir in da esbal dec in Coimhnedh, 7 roshuidhiged in tres cuibrinn dec [fo. 12. b. 2] cu mba mo inás cech cuibhrenn i n-anoir Crist, 7 do bereadh dho bochtuiibh 7 do aigheadhuiib 5. Ar abhreachd-si bidh Crist i persoin cech aighedh 6 irisigh. Ba hingnad lesin mbúachail sin condechaid la do acallaim in druadh. Rosfhiafraig in draig 7 a ben: 'In maith leasaighius an ingen?' Tainic ann na bu. 'IS maith,' ar an buachail. 'Am buidhech-sa cipinnus 7 at reamra na laeigh,' ar ni rolamhair cassait Brigte 'na hecms. Dochuaidh in draig 7 a sheitig don airghi, 7 rusc mor leo a rabhutar ocht nduirnn dec dia linad do im. Dorine Brigit foilte friu, 7 roinnail a cosa, 7 dorat biadh doibh. IS ann adubairt séitigh in druadh re Brigit: 'IS do thancamur dia fhis in robab greim inni roherbad friu. Cid fil ocut do im?' Ni raibhi immorro aicsi ind erluime acht torad culeith maistertha. Dochuaidh iarsin Brigit isin cuilinn, 7 iss ed roairdh:

A mo ruire-sea
coni inna huili-sea

1 Read foighdhi (?) 2 MS. áighidh. 3 MS. rofoghladh. 4 MS. gæigel. 5 MS. aidheadhuib. 6 MS. aidhedh.
bennuch, a Dhe, nuall gan gheis, 
cot laim dheis mo cuili-se? 
Mo chuili-sea! 
cuile Fiadhat finn, 
cuili robennach mo Rí, 
cuile ica m-bí imm. 
Tic Mac Muire mo chara 
do bennachad mo chuile, 
flaithe in domain co himéal 
ron-be immet la suidhe.

Et tuc leathtorad maistharta aniar. Roshaitbheastar ben in druadh, 7 iss ed 
roraídh: ‘IS maith do linadh ruisc mhoir in cobhes ime-sea.’ ‘Linaidh 
bhur rúsc,’ ar Brígit, ‘7 dobera Dia ní inn.’ Notheigheadh si beus ina 
cuilinn 7 doberead leathtorad gacha fechtais le aísid, 7 dogheibedh rann dona 
rannuibh út ag dul siar. Dia tucdais dano a raibhi do ruscuibh oc feruibh Muman 
di nolinfad iat uile. Roadhamhraig an drais 7 a ben an fhírte adconn-
catar. IS ann abert in drais re Brígit: ‘In t-imm-sea 7 na bu roblishis 
eadpruim-si duit, et ni bhia og foghnam damsai, acht foghuin don Choimdhídh.’ 
Roraídh Brígit: ‘Ber-si na bu, 7 tuc damsá soer(i) mu mháthar.’ 
Doraídh in drais: ‘Acsud do máthair soer dhuit 7 na ba, 7 cibedh atbera dog(énsa).’ 

[fo. 13. a. 1] Roshodhuil 1 Brígit iarsin na bu do bhochtaibh 7 aidhilcne-
cháib, 7 dobaistedh in drais, 7 ba hirísech 7 ba i comhuidhecht Bríghdi coa bhas. 

Tainic Brígit iarsin 7 a máthair le co teh a hathar. Cacha bhfagbhhaitis 
imorro a lamha-si do chrudh 2 7 bhiaidh 7 airilliudh a hathar doberedd do 
bhochtaibh 7 aidilcnecháib in Coimdhrid, curbhó dimdhuch a hathásr dhi aire sin, curo acobhrastar a reic na hi noebhBrígidh 3. 

Luidh i carbad 7 a ingen malle fris, 7 adubairt: ‘Ní ar anoir ná ar chataidh 4 duit dot-berur isin 
carput, acht is dod breith dot reic 7 do bleth bron do Dhunlaing mac Enna, 
do righ Laigen.’ O rancatar co dun in righ, luid Dubhtach isin ndun cúsín 
righ 7 fåchtais a claidhiub 5 i bhfáil Brígite isin carput. Dothoet clámh co Brígit, 7 aitchíd ainm nDe re Brígit um ní do tabairt do. 

Tairberidh Brígit claidiub 5 a hathar dhó. Raidhidd Dubthach risin righ iar toidhecht 
anunn: ‘In cennechtha mh’ingen dím?’ ‘Cidh ara reccai h’ingin fein?’ ar 
Dunlaing. ‘Ní anse,’ ar Dubthach, ‘ar bheith ac reic mh’indmhais 7 ica 
thabairt do drochdhainibh truagha.’ ‘Tucthar cucainn con nfhacamar,’ ar 

1 MS. Rofhoghuil. 2 MS. chrugh. 3 MS. noemhbríghdi. 
4 MS. chataigh. 5 MS. claidium.
BETHA BHRIGHDI.


I n-ochtmadh uathaíd rogenair Brigit, i cedain sainriudh: i n-ochtmad dec rogabh caille: i n-ochtmad .lxxx. dochoidh docum nime: i n-ochtmad rocoisecradh Brigit fo lin ocht mbiaidi in t-soiscela rocomallastar, 7 biaid in trocaire doroeaga Brigit dibsaidhe.

¹ MS. fhacaidh. ² MS. claidium. ³ MS. ghuighi. ⁴ MS. crogh. ⁵ MS. gruaigh. ⁶ MS. deiginach. ⁷ MS. teinntighi. ⁸ MS. noem.

Fecht ann doluidh araile clamh co Bríogta do chuインghidh bhó. Doraidh Bríogta ris: ‘Cia dhibh is ferr lat, bó do breith leat, no h’ic don claimhe?’ Doraidh in clamh ba ferr leis a ícc on claimi ina dobertha righe in domuin 1365 dó. Doroine Bríogta ernaighthi co Dia, curois-ic in clamh, 7 rofhoghuin do Bríogta iarsin.


O dhocuaid immorro clu 7 oírrdhercus Bríogta fo Eirinn, tancadar da dhall do Bretnaibh 7 clam ica remthus dia n-íc co Bríogta. Doraidh Bríogta: ‘Bídh imuigh colleic cu roa in ceileabhrad,’ ar déimnnedhaigh iatseinn. ‘Ro-fíais daine dot cheniul fein ancé, 7 ni rofuirighis cenco n-ící sinne 1375 inniu.’ Dorighne Bríogta ernaighthi, 7 rohíctha a triur focéitair.


ISAnn aimsir céitna tainíc galar sula do Bríogta, 7 ba tiachair le a cenn cumor. Ó rochualá espoc Mel sin, íss c’d roraith: ‘Tiagham aroen do cuingidh legha [fo. 13 b. 2] cu rot-léicter fort cenn.’ Doraidh Bríogta: 1385 ‘Min badh anumhaloit duítsi, ni bhudh ail damsá liaigh córpdai etir, òcht araidhe doghenam anní atbera-sa.’ O robatar oc imthecht dorochair Bríogta asa carput co tarla a cenn fria cloich cu rocrechtenaiged cumor 7 curo theipex in shuil. Rohicta dano don fuil-sín di bannscaí amhlabraí robatar for-in

1 MS. Rofoghlad.
2 MS. shoshorrtan.
3 MS. fuigheall

G
BETHA BHRIGHDI.


‘Ni chumngaim, a chaillécht!’ ar an Deman, [fo. 14. a. 1] ‘gan fregra duit, a coimeiduidhe timnai De, 7 a[t] trocaireach fri bochto 7 fri muindtir an Choimhdehdh.’

1415 ‘INdis duinn iarum,’ ar Brigit, ‘cid dia tangais cugaind ’nar cailechtaib?’

‘Araile og craibdech fil sund,’ ar Deaman, ‘is ’na coimiteacht atussa ag furail leisce 7 maindeachtnaige uirre.’


Araile bannscal tuc rúsc lan d’ubhluibh co Brigit. IS ann sin doraldur

1 MS. fleigh. 2 MS. rothnuaidhed.

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1 MS. fleigh.

2 MS. rothnuaidhed.
BETHA BHRIGHDI.


FEACHT ann doluidh Brigit co Tefa, 7 sloigh mora ’na comhaideacht, 7 dá clamh ’na diaidh 1 cu tarla deabhaid etarra. Intan rob ail do clamh dibh araile do bhualad roshec a lamh uasa 7 rocrap lamh indalanai. Doronsat aitrígh i arum 7 ros-le Brigit dia claimhe.

Dochuaidh Brigit co arail eclair a tór Thesa do cheileabhraid na casc. Doraid banairchinneach na hecalsa fría hinghenaibh neach dhibh do umhaloít dia dhardáin cennla dona seoiríbh 7 dona dainib fannaibh inlobhraibh batar isin recles. Ni frith nech dhibh don umhaloít. Doraidh Brigit: ‘Dogensa anú in umaloit.’ Cethrar do dhairníb galair batar isin recles .1. anbhfhabractha 7 dasachtach 7 dall 7 clamh, 7 dorighne Brigit a fos a 1440 cethrar, 7 rohicheta o gach teidm bui forru.


IS AND dorala coimthinol b'fher n Eirenn i Tailltin, airm i raibhe Patraic 7 senadh Eirenn uime. Dociuata dociu duna dala Brigit 7 espoc Mel, 1450 7 fuaratar caingín doilígh aracinn 'san oirechtus 1. araile ben ruc leanbh ann, 7 is cd roraidh, cor’bhó la hespoc mBron do muintir Patraic, an leanp. Rodiult espoc mBron nar’bo lais. Tucadh in ceist-sin co Brigit dia tuaslucud. Rohfiafraig Brigit don mhnaí, cia o raocomprestar a gein, 7 doraidh ria ná habradh breic. Doraidh in ben: ‘is ó espoc Bron.’ Rolín 1455 att 7 borrfad a tenga ina cinn cu na cæmnaicair labhra. Dorat Brigit airdhí na croichi dar ghn na náidhúin 7 rofafraig: ‘Cia h’athair?’ Dofregair in náidhi: ‘Duine duthair deroil fil a n-iméal ind airechtais, is e sin m’athair-si.’ Cu rosærad espoc Bron amlaid sin tre rath Bríte.

1 MS. diaigh. 2 MS. aidhigheecht. 3 MS. áidhig. 4 MS. haideghaibh.

G 2
BETHA BHRIGHDI.

1460 IS AND sin dochuaidh fer arcenn Brígte co ndighsedh do coisecrad tighi nua dorighned aige. O ro erlamhaimh biadh do Brígit is ed roraídh Brígit re a hínenga: ‘Ni hadha dhúin biadh ind fhir genntlídí sea do tomaitl, ár rofhaillisigh Dia damsá na robaísteid étir he.’ O rochualá in fer maith sin ron-gaibh congain crídh, 7 robaist espee Bron. Iarsín róforcongaír Patraic for Brígit 7 for a comharba co nach beth dogres gan fer graidh ’na comhuidecht. IS aire roghabh Nat Fraich gradh sacairt.

ISinn aímsir cétna tuc fer do dheiscert Breagh a mháthair for a mhuin co Brígit dia híc, ár ba hánshabrachta, co ros-lai dia mhuin for foscad mBrígdi, 7 o tharaíl in foscudh rob óghshlán acétair.


1475 uadh.’ O thairnic do Phatraic in proicept tucad an biadh co Brígit dia roinn, 7 robennach, 7 rosasta in da phopul De .i. samad Brígte 7 samad Pátraic, 7 roba mhó cumor a bhfuidheal 2 ina in t-adbar robhai ann artús.

Araílí fer robhai i cill Lassaire, 7 robui a ben occá fhacbhail, 7 nís-geibheadh cuit na codlad imaillí fris, cu tainic co Brígit do chuínghidh eptha cu rocharadh a bhen he. Robennach Brígit usquí dhó 7 is ed atbert: ‘Tabair in t-uisci-sin tar in tech 7 tar bhíadh 3 7 tar digh dhuibh fein 7 tar an leapuid a n-écmais na mna.’ O doráine amhlaid dorat in ben shiorn nfhúnhoir dosim conná faghbhadh bheith ’na ecmáis cídh il-leath in tigí fris, acht fora leathlaim eiccin. Láa n-ann dochuaidh-síom for turus 7 rofhucuibh in mnai ’na codladh. O radhuisigh in ben atracht cohaoisfhail 7 dochuaidh a ndegaid an fhir cu bhfascuidh uaithe hé 7 gabhal mhara etarra. Roghairm sí a fer, 7 iss ed roraíl, noragad isin fáirréce mina thised som cuice.

Araílí bannscal d’Uib Maic Uais tainic do fhaighdhe co Brígit, 7 bui i tercu dogres roime sin. Co tard Brígit a criss di, 7 adubairt Brígit, gibe teidm nó galar cosa mbertha nóisfad; 7 doronta samlaid, conadh amlad isin doneth a bethamhnu osin imach.

Feacht ann tancatur caraíd co Brígit araíle solumun 7 edhpairt leo, co

1 Here a word is erased.
2 MS. bhfuigheall.
3 The words 7 tar bhíadh are repeated.
farcabhsat a teach dianis cen choimhetteuidh. Tancatar merligh iar sin, 7
talltatar na damhu robhatar isin tigh. Adracht abhunn Life friu, cu tardsat
a n-eduighi for adharcuibh na ndam, cu ra impasat na daim otha sin cus an 1495
inad a mbui Brigit cusna hétaighibh leo.

Feacht aili luith Brigit: Magh Lemna do acallaim Patraic. Bui ic
procept shoscela and [fo. 14. b. 2]. IS ann sin rochtuili Brigit risin
proicept. Atbert Patraic: ‘Cidh ar rocolais?’ Roslecht Brigit fhotri 7
roraidh: ‘Fís atconnac,’ ol sí.

‘Innis in fhís,’ ol Patraic.

‘Atconnac,’ ol Brigit, ‘cethra harathra anairdeas roairsetar an indsi
uile; 7 resiu thatirseadh a silad, roaipthighedh in bhuan, 7 tancatar topuir
gheala 7 srotha taitneamacha asna hetrighibh. Eduighi geala um na
siltoiribh 7 um na haireamnaitb. Atconnac cethra harathru aili atuaidh, 1505
roairset an indsi tarsna, 7 rosocset an bhuan doridhisi, 7 rofhas in corcai
roshilsat fochedair gur’bo habaidh, 7 tancatar srotha duba as na heitreichibh,
7 eduighi dubha um na siltóiribh 7 um na hairemnaitb.’

‘Ni doiligh sin,’ ol Patraic. ‘Na .iii. harathru toisecha adconnacais,
misi 7 tusa sin, silmaid cethirleabur in t-soiscéla co silad írsi 7 creidmhe 7 1510
crabhuidh. An bhuan atconnacais, na hí thecat docum n-írsi 7 creidmhe
sin trianar fhoircetal-ne. Na ceatra harathra adconnacais atuaidh, na
séabh foircetlaidí 7 na bregaire sin, laifid darcenn in force tul shílmuidd-ne.’

Feacht do Brigit a n-Nard Macha dolluidh dias secce 7 dromlach
uisce forro. Tancatar do bennachadh do Brigit. Dorochair in dronglach dianis, 7
dochuaidh druim tarais otha dorus ratha co Loch Laphán. Acht ni robrisedh 7 ni thorchar banna aisdi. Ba follus do chach bennachadh
Brigte forro. Iarsin adubairt Patraic: ‘Fodhail 3 ind uisquí for Ard Macha
7 for Airthera,’ 7 roicadh gach ngalar 7 gach n-aince buí isin tir.

Luid Brigit i crích bhFe Rois d’fuascalad chimedh[a] buí isin crích. 1520
Doraidh Brigit: ‘In lece orumsa in cimíd út anach?’ Asbert in ri:
‘Gia nobertthea damsá righ bhFe mBreagh uili, ni thibhrinn duí in cimíd
acht na dighis-sea fú era doberthur amchoimhet oenoidhec 4 erutsa dhó.’
Roartraigh Brigit deodh 5 lai don cimíd 7 doraidh fris: ‘Intan tuaslaicfíter
in slabradh dhit geibh in n-ymonn so, 7 ela for dha laimh dheis.’ Do- 1525
gniter amlaid. Elaid in cimíd la breithir mBrigdi.

1 MS. choimhetteuidh. 2 MS. anairneas. 3 MS. foghail.
4 MS. oenoidhe. 5 MS. deogh.

‘Ni cumngaim,’ [or se] ‘gan umhaloit duit, ár it trocar fria muintir in Coimde dtir truagha 7 bhochta.’

IS ann sin doraídh in dasachtach: ‘Car in Coimdi, a chaillech, 7 not-carfa cach. Airmhitnigh in Coimdihe 7 not-airmhitnighfeach cach. 1535 Ataigh in Coimdid 7 not-atuighfeach cach.’

Feacht doghuidh 1 a hathair næbh-Brígité 2 co ndighsed co righ Laigen .1. co hAillill mac nDunlaing do chuimghidh dilsighthe in claidhib 3 dorat dó fecht aile. Dothoet Brígít ar forcongra a hathair. Tainic mogh don righ do acallaim Brígite 7 adubairt: ‘Dianom-soertha don fhognamh ica tu don righ robudh am cristaidhi, 7 nofhghenaind duitsi 7 don Coimdhuidh.’

Luidh Brígít isin dun 7 conatuigh di ascaidh cusan righ .1. dilsiugud in claidib 4 do Dubhtach 7 sóire don mhogaid.

‘Cidh ara tiber-sa sin duitsi?’ ar an righ.

‘Dobórthar clann t-soineamhail duit,’ ar Brígít, ‘7 righi dot macaib 1545 7 nemh duit fein.’

Adubairt in ri: ‘Flaith nimhe, ár ní is-faicim, nísh-чуingim. Righi dano dom macaib ni chuimghim ar am beo fein araird ann, ár gniat cach a aimsir. Tabair dhamh cena fot soeghuil a righi, 7 cathbhuadhaighi for Leth Cuinn, ár is menic cocadh eadrainn.’


Feact do Brígít ica cærchuibh isin Currach con-acai 5 mac leighinn 1550 ana rith sece .1. Nindedh scolaighi esein.

‘Cidh dot-gní anbhshorusta, a meic leiginn!’ or Brígít, ‘7 cidh innsaighi amlaid sin?’

‘A chaillech,’ ol in scolaighi, ‘teigim 6 docum nime.’

‘Rofhit/r Mac na hInghine,’ ar Brígít, ‘is moghenar theit in turnus, 7 1560 ar Dhia dena ernuighthi leamsa curab reich dham dhul.’

1 MS. doghuigh. 2 MS. næmhbrigte. 3 MS. claidhím. 4 MS. claidim. 5 MS. conacaidh. 6 MS. teidhim.
'An chaílech,' or an scoláigí, 'nochán-uín dam, ár atat [fo. 15. a. 2] doirrsi nimhe osruithe innosa 7 adághur a ndunadh fríum. No mas acom thairmesc dhuit, guídh 1 in Coimdhé leam gurub soraidh dhamh dul docum nime, 7 guídhfet-sa 2 Dia for.tsu curob reidh dhuit, 7 forruca 3 ilmhile lat docum nime.'

Roghabh Brígit pater leis, 7 ba craibhdeich osín imach, 7 is he dorad comman 7 sacarbhaic dhi iardain. Coníd assein dorala cumthanus mac leighinn in domuín re Brígit, co tabair in Coimdhí doibh tría atach Bríte gach maith fhoirbhtí chuimghid.

Luidh Brígit co hespoc Mel co tised do thorainn a cathrach dhi. O 1570 dochuarlar iarsin co dú i ta Ceall Dara inniu, ba hí sin inbhuidh dorala Ailill mac Dunlaing 7 cét marclach do fhinnchactuch leis dar lar Cille Dara, Tancatar dán inghena o Brígit do chuimghidh neich 4 don cælach, et doratad era forro. Roibeanaid na heich foa marclaighibh tríu lar. Roghbantha iarum suinn 7 slípredha dhoibh, 7 ní errachtatur nogur' cadbair Ailill in cét 1575 marclach do Brígit. Coníd de doronad tech mor sancta Bríte i Cill Dara, 7 is e Ailill ros-bhíath na soeir 7 ros-íc a ndulghena 5. Facbhais Brígit cu mbadh o Ailill mac Dunlaing nobheth righti Laigen cobraíth.

Feacht ann tancatar da clann co Brígit do chuimghidh almsaine. Ní rabha araill isin coitcenn acht ãenbhó. Dorat Brígit dona clamaibh in 1580 mboin sin. Dorinne indara clám atlugud buide don Coimdhídh. Dimdach immorro in clám aile, ár ba diumsach. 'Dochoideh,' ar sé, 'cid mh'airi-si m'óenar ria boin. Cúnicé anfú, dán, nirom-comhairmeadh-sa riam etir celiuda Dé 7 bhochta 7 lobhraí. Ní bhíu dán i commaidh imon mboin-sea.' Doraidh Brígit risin clann n-umhal: 'Ansa ibhus co bhfishgáthar ní dhuit, 1585 7 teit as in clám diumsach út gnuí bhoín.' IS ann sin tainic fer co Brígit gu mboin leis dí, co tard don clám umal. O dochuaidh immorro for set in clám diumsach forsheimidh 6 imáin a bhó a oenar, co tainic forcula co Brígit 7 co a fher cumtha, co raibhí ic glamhudh 7 ic imdergad Bríte. 'Ní ar Dhia,' ar se, 'doratus t'eadhpairst, [fo. 15. b. 1] acht is ar lisdacht 7 1590 tromdhacht ro-taibh fríumsa.' Tiaghuit iarsin in da clann cum na Bhróba. Adracht inn abunn friú. Elaidh in clann umal cona bhoin trí a bennachtain Bríte. Tuitid in clám diumsach cona bhoin for a tharr risin n-ábhuinn cor'baithedh.

1 MS. guigh.  
2 MS. guighfetsa.  
4 MS. neith.  
5 leg. dulchinne (?).  
6 MS. forsheimigh.
FEACHT ann tainic righan Crimhthain mheic Enna Cennsealalig ri Laigen, 7 slabrad aircit le i n-edhpairt do Brigit. Fuath deilbhe duine isindara cenn de 7 ubhall aircit isin cinn n-aile. Dorat Brigit dona hoghuibh. Rothaisceset na hoga gan fhis do Brigit, ár ba mor noghatadh a crodh 1 7 dobeireadh do bochtuibh. Doriacht clamh co Brigit, cu tad Brigit in slabhrad dhó cén fhis dona cailleachaib. O roshedatar na hoghu is ed roraidhset co bhfheirg 7 lonnus: ‘Bec a mhaith duinne,’ ar siat, ‘do trocaire-si do chach, 7 sind fein i riachtanús a leas bhídh 7 ednigh!’


FEACHT ann tainic ri Laigen d’éistecht re proicept 7 3 ceilleabhradh dia casc cu Brigit. Iar bhfhorbhudh an cheilleabhradh dochuaidh in ri for sed. Intan dochuaidh Brigit do chaithimh a proinne adubairt Loman clamh Brigte nach caithfadh ní nogu tuctha dhó armghaiscedh 4 righ Laigen, etir ghái 7 sciath 7 claideb, cona bheirt foithibh. Dochuaidh teictaire o Brigit andiaidh 5 in righ. O mhedhon immorro cu nonai 6 don righ for merugud, 7 ní rancatar oenmhile ceimenn co tuc in t-armghaisced uadh 7 co tucadh don clamh.

FEACHT ann atconnaic Brigit araili duine secce 7 salann for a mhuin.


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1 MS. crogh. 2 leg. andachad (?), andagud (?). 3 MS. repeats 7. 4 The m in recent hand. 5 MS. andiaigh. 6 MS. nonaidh.
claime: ‘Atar leamsa,’ ol se, ‘is oeible teined mhoidhid triam croicenn.’ Rolnadh he do claime o mhullach coa bhonn ara anumaloit.


Feacht ann tancatar áighidh co Brigit: at iat uaisli craibdecha.1 na secht n-espuic fileat a tílaigh ind aírrte Laigen. IS ann sin forcongair Brigit for araili fer dia muinntir techt dochum in mhara co udernad iasgach dona haigheduibh. Teit in fer a mhurgha lais 7 tecmhaing ron dó.1640 Saidhidh inn in rónghai 7 cenglaid a theit dia laim. Tairrrgihd in roin leis in fer tar in bhsfairri co traigh mari Breatan, cu bhsaruibh annsin he fer carraic iar mbrisiudh na téta. Rcuirede dano in ron forculaí, 7 a ghai ann, cu rolaa in mhuir he forsin traigh ba comhfochráibh do Brigit. Doratsat immorro isaisce Breatan curach do isaisce Brigte o roindis a scela dhoibh.1645 Tainic iarsin tar muir co bhsfuair a ron i traigh mhara Laigen iibhus, co ruc leis co háigeda Brigte. [fo. 16. a. 1]. ISin maduin dochuaidh tar muir 7 dorocht dar muir MBreatan doridisi dochum Brigte medhon lai. Romhorsat na háighedha 7 in slúag arcena ainm De 7 Brigte triasan bhfír-sin 7 triasan n-adhamhra.

Feacht ann doghabh mian araile cailech do muinntir Brigte im shalann. Doroine Brigit ernughte cu rosoudh na clocha i salann, 7 rohiced in cailech.


Feacht ann tancatar espuc co Brigit, 7 ni raibhe aice ni doberad doibh ’ar mbleagun na mbó fádhó. Tucait na bai in treas fecht don baili rop uilli leo in loimm annsin inas cech mbleagun.

1 MS. mhoighid. 2 MS. áidhidh. 3 MS. háideda. 4 MS. háidhedha. 5 MS. bathlach. 6 MS. bathlach. 7 MS. taighecht.
Feacht ann robuí meithiul ag Brigit ic buain. Feraid fleochud mor i Muigh Life uile 7 nir' tuit banna ina gort-si.

Ba dia fertaibh immorrom, robennach in dall clairenec hco tuc a súili dó.

Feacht ann dorala Brigit cusin mbaintreabthaigh, cu romarb lægh a bo do Brigit 7 roloisc a garmain fai. Dorfne Dia ar Brigit ba hoghslan in garma arnamharach 7 bhi a mabhair og lighi in laig.


Feacht do Brigit oc inghaire chearach. Tainic gataidhi chucie 7 tall .uii. multa uaithe. Aróí rohaimhedh in tret, 7 frith na multa a n-oighe tre 1675 ernoighthi Brigte.


Feacht ann tancatar na .uii. n-espuic a hÚaibh Bruiin Cualunn o Thealaig na n-Espac, co bhfuaratar Brigit il-luc re toebh Cilli Dara atuaidh. Dofhiafraig Brigit da coic .i. do Blathnait, in raibhe biadh aice. Adubhairt nach raibhe. Bár nár la Brigit gan biadh aice dona noemhuibh, 7 roghuidh 1 in Coimdhie codicra co ndeabairt in t-aingel ria na bai do bleaghan in tres fecht. Doblígh ² Brigit fein na bu, gur' linsat na dabhcha donn ass, 7 rolinfatis cidh leasra Laigen uili, co n-dechaid in loim tar na leasraibh imach, co nderna loch dé, unde Loch in Ais .i. Loch Leamhnachtu inniu. Romorad ainm De 7 Brigte dhesin.


¹ MS. roghuigh. ² MS. doblidh. ³ MS. connaighedh. ⁴ interlined. ⁵ MS. foighidech.
De. Ba ríghshuidi tairismhe don Spírút Noebh a cridhe 7 a menma. Ba diuid 7 ba toirrsech do truaghaibh. Ba hedorcht i bhftuibh 7 mirbuilibh. IS airi sin is é a hainm itir duilibh,olum etir enuibh, finenmain itir fhedhaibh\(^1\), grian etir rennuibh. IS é athair na noeboighi-sin\(^2\), in t-Athair nemh-\(^{1700}\)dhai. IS é a mac, Ísu Crist. IS é aoidí, in Spírút Noeb\(^3\) [fo. 16. b. 1], coníd aire sin doighi in noebhógh-sa\(^4\) na mirbuile mora 7 na ferta diairme.

IS í furtachtai\(g\)es da gach \(\rangle\)n bis a cuimgi 7 a nguasacht. IS hi traethus na tedhmana. IS í tairnes feirg 7 anfadh an mhara. IS í bantaircetlaíd Crist. IS í righan in deiscirt. IS slí Muire na nGaidhel\(^5\) 1705

IS e Colum cille dorchghne an imann-sa do Brigit, 7 is a n-aimsir Ædha mic Ainmerech doroine hi. Et ba fe thath a demhla. Anfud mor tainic do Cholum cille intan dochoid tar muir, co tarla i Caire Breaican, cu roatuigh Brigit co tised feth dó, 7 co n-ebairt 'Brigit be bhithmhaith.' Nó is e Brocan Cloen doroine, 7 as inann aimer sa ndernad 7 ' Ni char Brigit puadaich bith.' No as triur do muintir Brígrte doroine hi intan dochtatar do Roim cu rochtatar Blasantiam. Co tarla fer do muintir na cathrach dhoibh imuig, cu ros-fiafraig dibh in rancatar a leas aighidhecht\(^6\). Adubratar-somh cu rancatar. Rous-fuc leis iar sin dia thigh, co tarla doibh scolaigi ar toidhecht\(^7\) o Roimh, cu roshfiafraig dibh can as tangatar, 7 1715ced ara tancatar? Adubratar-somh conadh ar aighidecht\(^8\). 'IS pudhar sin,' ar se, 'ar is hé bés in fir-sea marbad a aighedh\(^9\), 7 roshfiafraighset som sin tria thinchos in scolaigi. Tucadh tra neimh doib i linn, cu romholsat Brigit dia soerdadh 7 cu rochansat 'Brigit be bhithmhaith.' 7 rl. Atibhset an linn cusán neim, 7 ní derna pudhur\(^10\) doibh. Tainic iarun fer in tighi 1720dia fegad dus in ros-marbh in neim, 7 atonnaic iat 'na mbethaid, 7 adconnac ingin t-sochraid etarru. Tainic iarsin isin tech, 7 robui for iarair na hingine, 7 ni fhuair, 7 roshfiafraig dibh dich dochtihdhu an ingen, 7 adubratar-som ni facadur etir hí. Doratad tra cuibreach forrosom co marbhdais iarnamharach mina foilsighdis an ingin. Tainic dano in scolaigi cétna 1725chuca arnamharach\(^11\) dia bhfis, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt.

No cumad he Brenainn [fo. 16. b. 2] dorchghne in n-imunn-sa. Tainic dano Brenainn co Brítit co bhfesadh cuidh ara tuc in bheist isin mhuir anoir

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\(^{1}\) MS. fheghaibh.  \(^{2}\) MS. noemoighisín.  \(^{3}\) MS. noem.  \(^{4}\) MS. noemhoighsa.

\(^{5}\) MS. ngeighil.  \(^{6}\) MS. aithighacht.  \(^{7}\) MS. toigheacht.  \(^{8}\) MS. aithigheacht.

\(^{9}\) MS. aithde'.  \(^{10}\) MS. pughur.

\(^{11}\) MS. arnabharach.
1730 do Brigit sech na noebhu¹ arcena. O rosiacht tra Brenainn co Brigit rochuinnigh² co tartad a coibhsina cinnus robhai gradh Dé oice. Adubairt Brigit: ‘Tabair, a cléirigh, do coibhsena prius 7 dober-sa iarsin.’ Adubhuirt Brenainn: ‘on lo roghabhus-sa crabhudh nocha dechadh us tar ,uii. n-im-mairibh cen mo menmain i nDia.’ ‘As maith in coibhsen,’ ol Brigit. ‘Tabair-
1735 si dano, a chaillech,’ ol Brenainn, ‘do choibsen.’ ‘Dofhítir Mac na hIngine,’ ar Brigit, ‘on uair doratus-sa mu menmain i nDia ni thucus ass.’ ‘Dar-linn, a chaillech,’ ol Brenainn, ‘as cóir do bhistaibh gia noberut anoir duít sechainne.’

No is é Ulltan Arda Breacain doroe an ymonn-sa ar molad do Brigit. Ár ba do Dail Concubair dosom, 7 rop edh dano do máthair Brigte .1. 1740 Broicsech ingen Dallbronaigh. I n-aimsir immorro da mac AEdha Slaine doronad fesin, ár it e romarbhsat Suibhne mac Colmain Moir, for lethlaim Ulltain, doronad:

Brigit be bhithmhaith, bruth ordhai oibbolech,
don-fé don bhithfhlaith an ghrian tind toidlech.
Ron-séara Brigit sech dhrunga demhna,
roræna remhainn catha gach tedma.
Dorodhbha indonn ar colla cissao
an chraebb co mblathâib, an máthair ìssu.
An fhirógh in_main go n-ordan adhbhuil,
bum sér gach n-inbaid lam næmh do Laighnibh.
Lethcolbha flatha la Pátraic primhdhai,
an tlacht uas lighaib, an ríghan righdha.
Robet iar sinet ar curip a cîlíc
dia rath ron-bréno, ron-séra Bright³. B.

1755 [fo. 17. a. 1]. Mor tra do fertuibh 7 do mhírbuilb fon n-innus sin
dorighne in Coimde ar Bhrigít. IS sé a mhet cunná cumhaing nech a fhais-
neis acht mhin thised aspal fein no aingel De dia fhaisneis: acht cena is lor
so ar dheismirecht dibh.

O thainic tra cusna deidhinchaihb⁴ do Brigit, iar fothugud 7 iar
1760 bhfurtacht cheall 7 eclas 7 altorach⁵ n-imdhá i bhfertuibh 7 i mirbuiibh
imdhá at lir gainemh mara no renna nimhe, iar ndeshiirc 7 trocuire, doruacht
iaisín Nindedh Laimhidhán o Roim Letha. IS aire dano atberthea Nindidh
Laimhidhán frissein, ár ni tard a laim fria thæbh o roghabh Brigit pater leis.
Cunad he dorat comman 7 sacarbaic do Brigit 7 roghaidh a spirut dochum
1765 nimhe. Atait a taisi isna talmandaibh gu cataidh⁶ 7 gu n-ordan 7 gu

¹ MS. noemhu. ² MS. rochuinnidh. ³ In the MS. this poem is written in round
majuscules. ⁴ MS. deighinchaihb. ⁵ ‘7 altorach’ interlined. ⁶ MS. gucaitigh.
BETHA BHRIGHDI.

n-airechus, gu bhfertuibh 7 mirbhuilibh. Ata a hainim amal grein isin bhflaith nemhdha etir claiscetal aingel 7 archaingel. Et gidh mor a hanoir abhus coléic bidh mó gumor intan adræ ina lochrann lainnerdha i comlanus cuirp 7 anma i mordail lai bratha, ind oentuidh 1 hyruphin 7 saruphyn, in æntuidh Mic Mhuire Óighe, ISann æntuidh is uaisli cech n-æntuidh, ind 1770 æntuidh na noeib 2- Trinbte, Athair 7 Mac 7 Spirit Noeb.

Ailim trocuire De uasail uilecumactaig tre impidi noeibh 3-Brigte: roairiltngim uile in æntaidh sin, ra-issam, ra-aitrebam, in saecula!

1 MS. indoentuigh. 2 MS. noeim. 3 MS. noeimh.
Mirabilis Deus in sanctis suis et caetera. In Spiritu naob
[do roisce cech spirat, in Spiritu] roleasaigh in eclais cechtardhaí
1. petetaic 7 nufhiadhnaí o rath ecna 7 fhait sine, is he roraídh na bríathra-
sa a gin in righfatha Dáibid meic Iese don molad 7 don adhamhrughadh fil
do Dhía triana noebhu 3 7 triana fhirenu, amal atbeir 'Mirabilis Deus in
sanctis.'

[fo. 17. a. 2]. Oen didiu dona nábhuibh 4 7 dona fírnuibh triasa tainic
molad 7 adhamhrughadh in Choimdechéadh dáith dáinibh triasna fertuib 7 triasna
mirbhuilib doroine Dia aire i talmain, IN noebh 6 uasal [oirdnigi] airmitnech
dia ta lath 7 foraithe in n-ecmón na ree-so 7 na haimhsire. 1. sanctus Senanus
espous 8.

IS ann didiu erdharcaigí in crístáidi lath 7 sollumun [a eitseacht] inti
noeimh Shenan in ochtaí Kalainn Marta arai laithe mís grene, isindí arai
laithe sechtmaine isin bliadain frecnairc i tam. Atfadhath na heolaig [ní] do
bunad 7 do gheinemain anti noebh 7-Shenan, o ghuidhes 8 7 o forcetall do rath
in primfatha 7 in airdspuic insi hEirenn .1 noeimh 5-Patraic, gein t-Senan
7 [dona fertaib 7] dona mirbhailibh doroine Dia aire .1.

Seanan mac Gerrginn 9 meic Cobhthaig meic Buíle meic Dece meic
Imchada meic Cuirp 10 meic Roodun meic Luigdech meic Ailílla meic
Echadha meic Ænghusá meic Fiachra Find meic Coirpri Bhaschain meic
Conaire meic Mogha Lamha meic Luigdech Allaid meic Coirpri Croimcinn
meic Daire Dornmair meic Coirpri Finnmhair meic Conaire meic Eterscooil
meic Eogain. Coimgheall didiu ingen Ernaig meic Govline mithair Shenain,
do Alltraighiu. Dorairngaire immorror in primfháidh 7 in primapstal ro-
fháidh Dia do proícept d'fearáib Eireinn .1 noeibh 5-Patraic, gein t-Senan. Air
1800 intan bái Pátraic ic proícept de huaib Figeinti 7 ic a mbaithius i n-Domhnach
Mor [Cheiniuil Dúe] tancatá Corcubheascind gona righ .1. Boc mac
Dece, murchoblach mor tar Luimnech atuaidh cu Patraic, 7 roguidhsecat 11
Pátraic fa proícept doibh in la-sin 7 a mbaisted fcedair. Doraidh Pátraic
fríusom airisiumh co mduin ár ba scith in la-sin. Roraídhse Corcubheascind

1 In this Life the words and letters in brackets have been taken from the Life of Senán,
in the Paris MS. Celt. and B. 1, formerly Ancien Fonds. 2 MS. naom. 3 MS. noemhu.
4 MS. naimh. 5 MS. noemb. 6 MS. eșbus. 7 MS. noem. 8 MS. ghuidhí.
9 MS. errginn. 10 leg. Coirpri (?). 11 MS. roguidhseat.
re Patraic: 'Ni cumhgamait, ar is fas ar crich dareis cen ocu ica him-1805
choimhet, 7 ita ar cobalach cen nech oca [coimét 7] recmaid a leas
tindenus [arcúla] docum ar criche.' Doluidh Patraic irsin ina carput
co faicid cach he 7 cu rocluindis a guth 7 proicept bretri De uadh, [fo.
17. b. 1] et rocreitset annsin do Dhia 7 do Patraic. Canuid didiu Patraic
in baithius doib foresin abhuninn bui a comhfhocus doibh, 7 baistter innte na 1810
sluaigh uile. Et doratsat almsana mora do Patraic. Bendachaid Patraic
iatsomh, 7 doraith cu mbiadh imad ana 7 inmhusa i crich Baiscinn cobrath.
Roáilset Corcabadaiscinn for Patraic toidhecht leo do bendachadh a criche
7 do baisted a mban 7 a leanamh 7 a mogad forfhacsat dianeis. Roraithd
Patraic friu: 'Nidam uain-siu do thuidhecht libh 7 imluadh mu mhuinteri 1815
tarin sruth-sa inunn.' Roraidset Corcobaiscinn: 'Ata,' ar siat, 'cobalach mor
linne do timochar tar in muir, 7 not-berum tairrsi cot uile mhuinteraib
cosaihb tirmaibh, 7 dot-berum aris forculal. Roop Patraic aris dul leo, 7 ro
raidh: 'Ni fetaimsi,' ar se, 'facbhail na criche i tu nogu tair a coisercadh 7
a mbennachad uile.' Et dorat Patraic bennachtain for Corcabadaiscinn, 7 1820
forfhacaib buaidh cabluigh forro. [Conid de sin rochan Patraic in rann so:

Ní ró
do Chorccobaiscind, ní gó;
gen beth cloidim fara cliu
ni géhtar riú ní beas mó.]

Doraithd Patraic re Corco-baiscinn: 'In fil i focus duin airm as budh reill
damhsha bar crich corosfeg-ainn fein om shuidhi 7 corus-bennachainn asin
maigin-sin?' 'Ata eicin,' ar siat, 'in tealach thall' 1. Findine. Luid
Patraic leo iarum for mullach Findine 7 roraithd [friu:] 'An hí so bar crich
fria Luimnech i tuaidh corice in n-oician siar?' 'As si,' ar iatsom. 'In 1830
roich,' ar Patraic, 'in sliabh tall tuaidh 1. sliabh Ellbe, i crich Corcamruadh
in Nindois?' 'Ni roich,' ar siat. 'Rosia re mbrath,' ol Patraic. 'In roich
dano bur crich in sliabh thall tair 1. Echtgi i crich ua n[D]esa?' 'Ni roich,'
ar siat. 'Rosia iar cein,' ar Patraic. Beannachais Patraic iarum Corca
Baiscinn 7 doraithd riú: 'Ni richthe a leas teocht damsas libh anbhar tír, ár ita 1835
gein ocuibh i mbroinn mhna, 7 is dó doradadh o Dia bur tís-si: is iarna-
chul bheithi, is dó fhoighntai 7 foighenus in cenel-sa ua Figennte. IS e bus
Patraic duibh. Et bidh mór a cata in gein gignither1 lib. Mogenar bias 'na

1 MS. gignighter.
aircill. Et ann inis tall tiar ambeluibh in mara, in fil [fo. 17. b. 2] aitreabh înnte?’ ar Pátraic, .r. inis Cathaigh. ‘Ni fil,’ ar siat, ‘ar itá peisd adh-uathmur innte nach leicc a haitrebad .r. Cathach a hainm.’ ‘IS amra,’ ar Pátraic, ‘an mind ordain 7 in lia loghmur 7 in mogh airmítnech sainshercach oc Dia 7 oc dainibh [.r.] in macan gignither¹ ocaibh, ár is arachinn coiméttar talam na hinni út i n-óighe, ár is ann bias a eiseirghi 7 eiserghi śloigh moir 1845 do noebuibh ² maille fris.’ IS ann sin roraidh Pátraic oc taircetal gene Senain:

Gignidh macan ’san tir thiar
isin oilen os aician,
biaidh Corcabaiscinn fo láimh,
feruibh, macaibh ocus mnaibh.

Bid án, uasal, ordnidi³
ac Dia ocus ag dáfniúb:
moghenar tuath ocus ceall
bias arcul in meic-sin.

Bidh urdraic airmhitnech in mac sin ⁴, ar Pátraic, ‘uair dobhera dhoibh sídh
có n-imat gacha maithiása ⁵ dchur gach teadhma indlighthigh dia ndernat reir in meic sin .r. noibh⁶-Shenán gu ndechhmadaib ⁷ primít[ib] ⁷ almsa-nuibh do Dia 7 do Shenán. Mairg dia manchaib immorro doghanat aimhreir in meic-sin, ár dobera Dia dighla troma forro intansin, cu mbia dith fora ndaínibh ⁷ fora n-indilibh, ⁸ bérthar íth ⁷ blicht ⁷ gach torad uathuibh iarsin, co mbite fo gorta ⁷ dith, chu recfa cach a mac ⁷ a ingín a crichaib ciana ar a mbethugud, mina rabhut dorair Shenán. Bidh urgna, oirdnidi³ a clanna isin bith freacnairec dia rabhut da reir.’

O roraidh Pátraic na briatra-sa, oc tairchetal gene Senáin, ⁷ o raben-nach crich Corcabaiscinn, fæidhis usalšacart ⁷ deochan do Romanchaib batar maille fris, Maculatus ⁷ Latius a n-anmanna, immaille re Corca-Baiscinn mbaithiús. Et i n-adaig⁶ dorochtatar co Pátraic, it é sin aímsir dopritchaiset ⁷ iris ⁷ creidium Crist ⁷ doronsat baithius ⁷ comna i crich Corco-Baiscinn. IS ann dano rothoghsat na noeibh⁸-sin recles doibh ⁷ port a n-eiseirghi do théibh puirt Innsí Cathaig donlevh tuaidh i n-ercomair Reilgi Aingil Dé, ár fosheitar ba hi Relic in Aingil i n-Inis Cathaig nobiath esseirghi Shenáin, ⁷ ba maith leosom a n-eiseirghi do beith i comhfhocús d’eiseirghi

1 MS. gignighter.  2 MS. noemuihb.  3 MS. ordnidi uasal.
4 This and the preceding five words come in the MS. next after the first of these quatrains.
5 MS. noimh.  6 MS. agaid.  7 dopritchaiset.  8 MS. noeimh.


INtan tra thainc aimer ghene in meic-sin i. Senán, tairisidh a mhathair [i] na hoenar ina lubhghort fría deiseabhair na grene, 7 tainic aingeál Dé dia furtacht cona raibhí do a tuismed a meic, 7 bennachais in t-angel in mac rucad ann. IN t-uaitne caerthuinn bai [i] na laimh oc tiluned a meic gabail taslam, cu mbai fo blath 7 duille facaidir, 7 maraidh beus in crann-sin.

Nír’bho cian [dóib] iar ngein in meic-sí luidh a máthair do uscúis 7 a 1890 mac le ‘na hucht. Tarasair iarum in mháthair for lomrad a smer don mhuine bui i comfóisc in topair, ár ba i tus fhoghamhair rogenair Senán. Doraidh [dono] in mac remhraidte [fría máthair] asa hucht: ‘An de sin, a mháthair, ár is proinn riana trath coir insin.’

Oc Muig [Lacha] dano robhái artus aras 7 orba do thustidhíbh 1 1895 Senán [raisiú rogenair Senán]. Bai 2 dano orba n-aíll doibh oc Tracht Termainn. Ata didiu ré cian eter in da fhorba sin. INtan dano ba hál 3 do thustidhíbh 1 Senán imeirghi do dhenam nothicedh Senán la no da la rempaibh do denamh thigí 7 lias 7 mhachadh 7 gach comhnacal cena ricdis a leas da bheith uurlamh aracinn. Senán immorro is ed rognith-saidhe ar 1900 dhesheire cabhair da gach oen ricedh a les, 7 nobith urlam ar cinn a muintí tech nua aigisium.


1 MS. thustighibh. 2 The i in modern ink. 3 MS. hal.
machadha 7 na nascu 7 ind uile comnacal rancatat a leas forfacaibset isin baili asa tancatat. Cu rofuirmeadh na bhfiadnuis isin maighin robo des leo a 1910 suidhiugud. Romoradh dano ainm De 7 Senán triasian firt-sin.

Feacht dano lotar Corca-baiscinn for sluagad a Corcamruadh i Ninduis. Beridh dano nert foireicnech na flatha Senán isin crich sin. O rosiantadur na sluag crich Corcamruadh geibid for inrend na criche. Senán immorro is ed doroine: teit i sabull n-arbha bai i comhphoc só, 7 cotlaidh ann cein batar na 1915 sluag oc inrend an tire. IMpoit na sluag docum a tire fein [i]ar n-indredh Corcamruadh doibh. Facuibter Senán isin t-sabhull ana chodlad ait a raibhe. O thainic tra cach isin crich des in t-sluag [dí nduthaig fein] is amhlaid atces in sabhull i mbuí Senán, ina thor teineith for lasad. O atces inni-sin tainic socraithe mhor dia thesarcain. O thancat i bhfocús don t-sabhall i mbuí 1920 Senán connacatair ba slan don teinid. Lotar araile dibh isin t-sabhull conn-facatair ind oclach [i]na chotlud. Rotriallsat arail dibh a ghuin [focétóir]. 'Anaidh fris,' ol in fer maith [issin t-saball], 'bes is cara no is coibhdealach [dúnn] fil ann, 7 is he ros-anacht in sabhull.' Rosiafraigset can dó. Doraídh Senán ba don t-sluaig roinnredset in tir do, 7 ni bui cara na 1925 coibhdealach dohó isin tir. O ro airigset iarum cur'bo duine cu rath De he ro anaicset 7 ro idhnaicset uatha asin crich co himlan [é]. Luidh-sium co tech araili fir mhaith i crich na n-aicme do chuinghidh dhighi, ar ba scith 7 ba hitadach oc imdeacht andiaidh 1 in t-sloig. Bui dano fleadh 2 urlamh isin tigh sin [do ri] na tuaithi. Roheradh dano Senan 7 luidh cen brad cén dig 1930 asin tigh. Tainic [dono fócétóir] in ri [docum an baile] do chaithimh na feldhi [fo. 18. b. 1] 'ar n-imtheacht 3 do Senán. INTan dono atcós dó taispeann an bhíd 7 in leanna [is amlaid] frith, na uisg ci bren 7 na bidh bren. Roinguntaighset na sluag in gnim-sin. Doraid in ri: 'Inn dechaid nech uabhb fo era bhíd nó leanna?' 'Ni dhechaíd,' ar siat, 'acht oen gilla do lucht (no aí) 1935 na creach tainic sunn do chuinghidh dighi, 7 ni tardad dho.' Doraidh in ri: 'Tiaghar andiaidh 1 in duine sin, ár is duine co rath De he.' Docuas andiaidh 1 Senán, 7 tucaidh dochum an tighi, 7 robenach in bidh 7 in linn, 7 do-dheachaid a mblas coir dhoibh, 7 roingantaighset na huili doconnuic in mirbuil-sin.

1940 Laa n-aill doluidh Senán co ndamhaib a athar leis a hUrrus aniar da mbreith sais do Mhaigh Locha co nfaca in muir lan arachinn. Ba focus dano

1 MS. andiaigh. 2 MS. fleadh. 3 MS. inithecht.
BETHA SHENAIN.


Aidche 7 n-aill doluidh Senán do cuinghidh cainnel cæsin coic do bleith 1995 in arbh. 'Ni fhileat coinnle tumtha agam,' or an coic, 'acht ænchainneal, 7 ber-si lat coleic, 7 berthar cainnli duit acht co tumthar.' Luid as Senán dia muilinn 7 a ænchainel lais. Focerd dano memna in coca thairis cur'bhá slán a sechtmain. IS ann doraidh in coic: 'IS machtnad linn na tic in muilleoir do cuinghidh cainnal 7 se ic bleith gach n-aidhchí 8.' Luid didiu 2000 i tosach aidche 9 dia fhis cinnus nomeileadh cech n-aidhchí 8, 7 fegaidh tria tholl na comlad co n-acca in cainnealbra ocra 7 in muilenn for bleith a oenar, 7 sesiun oc denam a leiginn. Luidh as in coic iarsin d[i]a thigh. Dothoet dano arís arabaruch im iarmheirgí dia fhis cinnus dom both isin mhuilinn. Con-acca in cainneal cetna fora cainnealbra feibh robhui tosach aidhchí 9. 2005 Luidh dano in coic dia thigh in fecht-sin, 7 dotoet doridisi co n-acca samlaid. Roscaich la sodhain in bleith, 7 scoires in muilenn a oenar 7 doberur in cainnel don coic. Ba derbh immorro lasin coic [ann side] ba sí in cainnel tucaadh uad robhui oc Senán ar caithimh cech n-oidhchí 10 co cenn sechtmaine 7 ní ro didhbbadh. Teit in coic dano 7 atfet do Notail inní sin. 'As mac

1 leg. do dénum (?) 2 MS. ndiaigh. 3 MS. dormitait. 4 MS. dormiat. 5 MS. ipsi. 6 MS. æntaigh. 7 MS. Aigthe. 8 MS. naighthi. 9 MS. aighthi. 10 MS. noighthi.
raith do Dia,' ar Notail, 'in fer isae scela sin. Timaircheidh muinntir do Dhia. Dogena Dia mor do fertoibh 7 do mhírbuilib aire. As coir bheith 'na fhait-chius, air bidh mairg donti dogena a aimreir. Mogenar dontl bus riarach dhó.'


Roleth tra clú Senáin fona críche da gach leith ara mhet d'fertoibh 7 do mirbúiliubh doighni Dhaí aire. Ticdis na tuatha 7 na cenela as gach aird ina dhócum: foireann dibh co n-almsanaibh 7 co nduthrachtaibh, foirenn aile do chuinghidh almsan, foirenn do cuinghidh a n-ictha o gallraib, foirenn do ghabhail in anncairdiúsa, foirenn da cur a n-æntad 1 fris 7 do ail cu roghabad inad reampaibh. O roairigh Notail innisne roraigh fria Senán: 'A brathair inmain, as mithig duill dul do ghabhail ináidh riasidh popul fuil 'god togha.' Doráidh Senán [dano fria Notáll]: 'A athair, a Notail, ni coir inni itberi[d,]ár ni hede sin domidar-sa acht bheith i mainchine acutsa dogres.' Doraidh Notail: 'Ni hamhlaid bias, acht círgh 7 geibh baile [fo. 19. b. 1] risin popul fil 'gut furnaidhi.' 'A athuir thogaidh,' ar Senán, 'cídh norag 7 cia hairm i n-gebh inadh?' Doraidh Notail: 'A meic inmain, faillsighfidh duill intí fil 'gud togha [.1. Dia] in maigín a n-gebha.'

LUIDII Senán [iorsin] do comhairli a aidi (.1. Notail) i cenn shéid 7

1 MS. anánta.
BETHA SHENAIN.

2045 dobeir Notail a bennachtain dó, 7 geibhidh Senán a n-Inis Coirthe\(^1\) do thaeibh na Slaine i crich Ua Censilaig. Doghní dano \(\text{ántaidh}\)\(^2\) 7 Moedhoc Ferna Moire. Timnuid Maedoc a baili dáis do Senán 7 a bachaill, 7 geibhidh aipdine Ferna déis Moedoc.

Teit asa apdhaine do Roim. Teit [\(\text{dono}\)] o Roim d'acalduim Martan cu Torinis. IS ann robhui Martan oc scribhhiunn t-soscelai arachinnson. IS ann roraídh Senán: 'Ropadh amra lium comtais iat na lamha ut atcím ocon scribenn doberad sacarbaic dam i laithe mo éitsechta.' 'Bidh iat ecin,' or Martan. Et doghniat a n-\(\text{ántaid}\) ann sin, i. Senán 7 Martan, 7 dobeir Martan do Senán i comartha a n-\(\text{ántad}\) in soiscelá roscríbh aracinn. 2055 IS essidhe soscéil Senán inniu.

Luidh Senán iarsin do saiged Eirenn [co torach] cu Cill Muine co Dáid. Doronsat a n-\(\text{ántaid}\) annsin Dáid 7 Senán, 7 dorat Dáid a bachaill do Senán a comartha a n-\(\text{ántad}\).

Luidh iarsin Senán for muir do shaiged Eirenn, 7 gabais ind ailen Arda Neimidh\(^3\) i crich Ua Liathain, 7 anaidh annsin fria re xi. la 7 aidhchí\(^4\), gur' fhaíllsigh Dia do inad a eisergi. Tainic dano Raphel archaingel d'agallaim Senán, 7 doraíd frís: 'Virílliter age\(^5\) et confortetur cor tuum, quía ad te Dominus tantam familiam congregabít. Eírg dano, 7 geib inad risin morpopul fil [a]gut fornuidí.' 'Ceist, [\(\text{dono},\)] ol Senan, 'cia leth norag, 7 cia baili 2065 i m-bia mo eisergi?' 'Ni tainic duit cu sodhain, arín t-\(\text{aingel},\) 'ar íta do lín in popul dorinolat chucat cu nach tallat ocut ind oenbhaili. Comudh aire sin gebha-sa congabhala imdha artús, 7 roseis iarsin cu maighin i m-be h'eisergi.'

Facbus Senán drecht dia muntir ann sin, 7 luid for forcongra in aingil cu rainic Inis Cara i toibh Luae, 7 fothaigis eclaíd do Dia ann. IS ann tancadar lucht luinge a tiribh Letha dia n-oilitre ind Eirinn, coicca fer\(^6\) a lin uili [fo. 19. b. 2] do xes faire. Rotog didiu gach dechnebar dib a menmarc do náebub\(^7\) Erenn, 7 rolaiset fora muinterus riasiu tistais asa n-duthaíg fein, 7 rolaiset forro ainecrús a n-indtíge 7 a n-imtechta co toirsístis Eirinn. i. la co n-oidce do gach ceitirn gusa naob\(^8\) asa mu[n]dterus notogad do luamairecht 2075 a n-imramo co roised cach gusa noeb\(^9\) doraega\(^10\). It e dono naob doraegat\(^11\) i. Findia 7 Senan 7 Brenainn 7 Ciarán 7 Bairrei. Al-lá dono doralo do mu[n]dtrí t-Shenain eenchrus an imrama, roraíd an luamaire: 'Cuich\(^12\) an la-

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1 Inis-conirthe, Colg. 532, col. 2.  2 MS. \(\text{ántaigh}.\)  3 Ardmenedh, Colg. 532, col. 1.
4 aigthi.  5 MS. agite.  6 MS. \(\text{x.ar}.\)  7 MS. \(\text{námib}.\)  8 MS. naom.
9 MS. noem.  10 MS. doraga.  11 MS. naom doragat.  12 MS. cuith.
so aniu?' 'Lá muindtère Senain,' ar siat. 'Torced cobair coluath uadaib mata ocaib nech nos-toire, ar dorala an gæth [cohamnus] anarnagaid.' At-racht espoc umal dibfocéoir, 7 ased doralo ana laim cnaim na lairge air, air as 2080 l uair robatur ag proindechad; 7 bendachuis in aer 7 atbert: 'A t-Senain,tiged cobair coluath, 7 tæt an gæth ina coir.' O roraidh espoc Mula na briathra-so tarla in gæth [i]nandiaidh2 isin bhrut, conus-tarla 'na feth choir, cu roghabhsat ic Corcaig. Anuit a mhuindter la Barrae. Lotar olcena cu Senán, co hInis Cara, 7 ba foilid friu, 7 ansat aice a muinter fein .1. espoc (Ioh)ain 7 espoc 2085 Mula a ndeichenbur, 7 tiagur uadh la muintir co Finnia 7 Ciaran 7 Brenainn.

IS AND sin tancus o righ Raithlind .1. o Lugaid Cíchech, do cuingidh arrad co Senán. Doraídh Senán frisna techta nach biath fo chis do righ talmanda. Ba lonn la Lugaid ind aithesc-sin, 7 doraídh re muinter: 'Beirídh mo each mbuadha cusin cléirech, 7 biattar ar arbar aice hi.' 2090 Tucadh iarsin in t-ech co Senán, 7 tucadh a lind in proinntighi dia fothracad, 7 baitter a céitir in t-each isin linn, con náces di acht a cara uasin lind; conadh de dogarar [an baile .1.] Inis Cara, ar ba Tuaim n-Aba a hainm cosin.


Aeinis Senan tes ind ailen Arda Neimidh, 2105
fria crubbudh ceart, cdid nach commaith ba feacht feidhil.
Feidhligius ann cethrach a la la fir-Fladhait
nogu tainic Raphel aingel cruth adfiadhait.
Asrubart ris Raphel aingeal ro ataire
ára tesseadh, taghraim sonæ, do Tuaim Aibhe.
Fothaighius altoir iar suidhi isin tuaim-sin
la breithir nDe feidhligius ré 3 isin ruaim-sin.
Raitti rissium o Lugaid lonn lith co maithgrim
farath 4 co mbriogh cen nach drochrainn do righ Raithlenn.
Asbert Senán frisna techtaibh tograim n-allmhar

1 leg. Mula (?) 2 MS. diaigh. 3 MS. se. 4 leg. arradh (?)
BETHA SHENAIN.

2115 nach beth fo chis, na fa foghnam do righ talmhan.
Lotar a techta co Luguidh cosin n-authesc:
sochais forro cen nach n-aithinisc coir a cleithescc.
[Búi ech amra lassin Lugaid, fer co ndéine,
aille da each ni ñith arambeth and-Eire.]

2120 'Beiridh mh'ech-sa cusin cléiche, lith nolabhrad,
tré breithir mbrais cu robiattar lais ar arbur.'
Cosin anall ba hedh a hainm, Tuaim na hAbha,
conudh de ata iar suidhí, Inis Cara.
Doluid anes riu ri Raithlenn, ruathar nuallach,
arbeluibh caich gur-rabáidh fria Senán siugach.
IS edh is bert risin cléirech Lugaid Cicheach tre
labhra lonna a bhreith a n-uisci trom thirech.
Fobith a n-asbert fria Senan, sasadh nallmhar:
'ní seol sidhe, ni gebhthar uait righi talman.

2130 Ni gebhthar uait righi ratach, ruathar creachach,
tre breithir næib ni bat suthach ar ib Eachach.
Acht mina thabra mo reir-sea, gnim gun glanhail,
radh asrobhart gétad 7 orat nemh is talmain.'

2135 'Nocha maith doghni-si, a Lugaid, gnim gu ngartghail,
Senán soer sreiddh tabair do a reir,' ar a daltaibh.
Tabair a oighreir don cléiche, cruth rotechta,
cen labra len, curap scl co deireadh mbeatha.'
Dorad Lugaid reir do Sheanan ara bhfuighlaid,
dobreth fir ordan fonn foghlaich do clainn Luigdeach.

2140 [fo. 20 a. 2.]
O doronsat ógrefr Senain, sássad sanraicht,
in dís mårren Êd ocus Lægaire laindealh.]
O doronsat oighreir Shenáin rointe aiffrinn
dobert doibh la sidhe is sochlainn righe Raithlinn.
Asrubhairt briathar ind apstail shærus sætha

2145 righi nat bæth d'Edh is do Læguire læchdha.
O roclai-sium cath for deman ni len claoine
mór do ghradhaibh doradad dhó daltaibh aine. Ainius.

FORfacuibh Senán iarsin ochtur dia muintir a n-Inis Caro im Cillín
7 im Fheichin, mac saidhe righ Múscaighí 10 7 dalta do Senán hé. LUID
2150 Senán iarsin la forcongra nDe cu roghabh a n-Inis Luinge, 7 fothaigis eclais
innti. IS ann sin tancatar na noebhóga 11 adhochum r. ingená Brenainn
righ o bhFigeinte, 7 ros-idbrait do Dia 7 do Shenán. Ba hi sin primit

1 MS. sedh. 2 MS. caigh. 3 MS. ciheach. 4 leg. fris(?). 5 MS. næim. 6 leg. ar in beatach(?)
7 leg. gétar. 8 leg. sloindti (?). 9 leg. sídh. 10 MS. müscaidhi. 11 MS. noemhógha.
BETHA SHENAIN.

LUID Senán asside co hInis Moir ind Irrus Deiscirt. Nous-beir in gáth 2155 seice cu rogabsat a n-Inis Tuaisceirt. Anaís dano Senán i suidhii 7 fothaigis eclais do Dhia innte 7 facbais drecht dia muintir innti.


Doraídh Libern: 'Ni má dhun cia nobeimis inn aice neich im usce sunn 3.' 'IS araflad duitsi,' ar Senán, 'ár íta tipra fot cosaibh isin bhaile i táí. Saidh 2180 do bhachaill ra tábh do coisi isin talmain 7 dothepersea usce duit.' Saidhid Libern a bhachaill la tábh a choisi isin talmain, 7 doeiprinn focétoir topur firuisce asin maighin-sin, 7 is he a hainm, Tipra Libernn.

Doraídh espoc Dalann: 'As criata brisc in talam[-so]: nochnaife in muir 7 beraid leis ar reilgi-ne: ni maith in baili eiseirghi dún.' 'Nib amlaid sin 2185 bias,' ar Libern, 'acht tabhair mu da bhonn-sa frisin muir intan doghenaídh mo adnacal, 7 nom-bia-sa o Dhia na brísfe in muir in talmain sin osin amach,' et rocomailled amlaid.

FACBAIDH Senán espoc Dalann 7 espoc Setnai 7 espoc Eirc 7 Libern

1 MS. nidhe. 2 MS. ndiaigh. 3 This is corrupt: see the various readings.
BETHA SHENAIN.

2190 mac in Daill 7 arail i fr noebu maille friu a n-Inis Moir, et doluith Senán cor'ghabha a n-Inis Céirech [Céoil.] 7 facbuidh drecht dia muintir indti. Doluith Senán assin cu roghaibh a n-Inis Conna la crich Ua Setna, 7 fothaigis eclais ann, et facbaidh dis dia muintir ann i. espec Fiannai 7 espec Findein.

IS AND sin tainic Raphael arcaingel d'acallaim Senán, 7 roraid: 'Tair leam co rofaillsigious duit bhaile i mbia h'eescirghi, ár is mithig la Dia a rochta in duid.' Lotar iarum Senán 7 in t-angel cu mbatar for mullach Feis. IS annsin doraidh in t-angel fris: 'Feg lat in n-innsh tall is inni bias h'eescirghi [fo. 20. b. 2] 7 eisearghi sloligh mhoir do næbhuiub maille frit. Ní fhil a n-iarthar betha ailen is noeibe. Ni dernad tocradh Dé ann. Rofhaidh Día péisd adhuathmhur da imchoimhet lona ro aitreabdaiss coraidh náit meic mallachtan innti. acht gu mbeth a næibe ardochindsa. Docuirfither romatsa in bhéisd út asinn ailen na rocuraide do muintir [a] comhairdhih frie, áf is mithig la Dia do dhul-sa do chumhaidh ecalsa isin n-oilen sin. Bidh uasal airmheitnech an eclais-sín. Bidh cenn crabhuidh 7 bidh topur ecna iarthair betha. [Bíd dínattaig do Gallai 7 do Gædealaib].’ Roraid Senán frisin n-angel: 'As mithig leamsa inni is mithig la Dia, ár is ed connaimim-sí dógres, inni is tol do Dia.' La sodhain tochbait na haingil leo he cusin lice cloichi for a mbidh [i] na shuaidh do Mhullach Fessi, cu rofuirmuit for tulaig aird a medon in hindsi, conudh de sin itá Ard na nAingel 7 Lec na nAingel a n-Inis Cathaig. Canait molad do Dhia isin maighin-sín .i. Senán 7 na haingil, 7 lotar iarsin do shaigid na piasda cusán inad a raibhe an péisd.


1 MS. noemnu. 2 Tese, Colgan. 3 MS. ãamhuib. 4 MS. noime. 5 MS. néime. 6 MS. conaidimsi. 7 MS. teinntighi.
talmhan leo in convuir notheighdis andeghaidh na pásta. IS cuma noimthi-2225 ghedh muir 7 trí intan ba hal dh. Roshiuchad didiu in fairrce ar mhét a brotha 7 ara n[d]eimhnígi intan nocingedh innite. Ní is n-efaitis ethra, ni tórnaí uaithi ósin inall nech atfessed a scéla. O dorocht iarum an péisid cufeochair cusín maigin i mbuí Senán, oslaicidh a craes cu mbó reill a hinathar [d’haic-sin] tar in croes docum in cléirig. Dothocuib Senán a laimh la sodhuin, 7 2230 dobert sigín croichi Crist [i]na haghaidh¹. Sochteas in pheisd iarsin, et is edh so raraid Senán fria: ‘Atberim friut,’ ar sé, ‘índ ainm an Athar 7 an Maic 7 in Spírto Nórb, facuibh an n-indsi-sea, 7 ni derna urchoit isin crich tarsa raghai na isin crich cosa ríca.’ Luidh acedair in pled la breithir Senáin asind aílen gu riacht Dubloch Sleibí Collain, 7 ni derna urcóid do neoch 2235 co rainic sin na iar rochtain, ár ni lamhair techt tar breithir Senáin.


[Is ann atbert in t-aingil in rann-so:

Muir n-ard n-ánbtheach seoch a táb
debrad nocha rigda dúil
ní blais[fe] pendaíd acht ecc
íntí tara tét a húir.]

O Roclos fona tuathá an scel-sin.1. Senán do aitreib a n-Inis Cathaig 7 d’innarba na péiste aisidi, O Rocuala immorro Mac Tail, ri Hua Figeinti, an 2250 scel-sin, rosherguigh [gumor,] 7 is ed roraídh: ‘Cia rolamhair,’ ar se, ‘aitreib mo thire-sea cen deoin dámh?’ Faidhis a rechtert uadh cu roghaibh ar braithribh Sendín .1. ar Chel 7 ar Liath, co ndingbhaits a mbrathair donn² innsi. Lotar-saidhe don inndi co Senán, 7 doraídhset fris: ‘IS dot breith-si asin innsi-si thancamur-ne,[fo. 21 a. 2] ar rothubh ri Hua-Figennte 2255 frind. Atbeir is leis an inndi-sea 7 innse Luímnigh olcena.’ ‘IS deimhin,’ ol Senán, ‘ni ba leis an inndi-sea, 7 ni ba mó a chuit dona hinnsibh olcena oldas mo chuid-si.’ ‘IS deimhin, tra,’ ar a braithri frissium, ‘is eicen duinne do bhreit-si asin indsi.’ Geibidh iarsín cechtar dhe a lámha 7 rotaírngit leo

¹ MS. hadhaid.
² leg. asinn (?)

LUIDH dano a rechtaire co Mac Tail, 7 atfet a scéla dho. Ba bronach Mac Tail dona scelaib-sin, 7 roraid: 'IS saoth lium,' ar see, 'in bachlach ut do ghabhair form ar éicín.' Adubairt a dhruídh frisín righ: 'Ní rice a leas a shnímh fort, ar dober-sa sén chuigi, 7 atbela no fuicídhd do thir latsa.' Ba faeild i ri don aithiúsc sin, 7 luidh in drai iarum, 7 dobeir dá chuirpthechin in righ i n-eccor for Senán, 7 scorais isin maighin ba togha lais isinn innsi. Luid iarsin co hairm [fo. 21. b. 1] i mbai Senán, 7 rochan brechta [i] na agaidh, 7 dóraidh: 'Facuib an tír lasin sén-sa.' Dóraidh Senán [frisseom]:

'Doro at cenn do shena.

is fortsa bus mela.

ba at tru cen deilim ndina.

is tusa not-béla.

'IS treisi an sen tucus-sa lim,' ar Senán, '7 is ferr mo dhan.' 'Biaidh ní dia fesamur,' ol in drai, 'ár doghen-sa inousa ní nach dingne-siú.' 'Ní dingne-sa ní do maith etir,' ar Senán, 'nach dingen-sa. Cech olc doghena cuirfí cic leamsa forculai.' Dorat in drai doirche darsin ngrein conach faicéadh nech aighedh a chéli isind innsi. Senais Senán na dorcha co ndechatar as focétoir cumba solus. Dorat an drai tournich saignnud imdha 7 cumasc mor isind ãr. Senais Senán sin uili, 7

1 MS. addliaigh.

2 MS. inbathlach.
BETHA SHENAIN.

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berthe forculai. O nar'chumhaing in draitra ní do Senán, luidh asind inis 7 doridaí re Senán: 'Nachat-aicim-sea armochinn sunn intan tioso arís.' 'Cidh theighi-siu?' or Senán. 'Il-leth téigim', ol in drait, 'ni fherdraissi 7 ni sheisir cun ticabh, [7 can dorrag do doícum arís]. 'Má rofhetar-

sa,' or Senán, 'ni ticfa tusas arís 'san tír asa téighi, 7 ni ba soimhech duit 2300 isin tír i ricfa.' LUIDH as iarsin an drait la feirg, 7 dolbhaís chiaigh uime ar na haiceasda cu mbai in nDairinis. inis bui arbelath Innsi Cathaig anairdhes. IS airi dochuaidh inti, [ardáig] co ndighsedh i formnai a dhana innti, 7 cu rothochuireadh demhna dia fhoiridhin, ár nir'lamhsat demhnaí techta dia fhoiridín indagaid Senáin. O rosiaict tra an drait cu mbai isind 2305 inis tic in muir tairrisi 7 bai'tter in drait cona muintir innti, conad hicin Carrac na n-Druadh anú. Atces do Mac Tail an drait do bhádhadh, 7 rofhergaig de cohadhbhal.

Boi dano intansin comhdhal forsin righ i Corcamruadh. Taraill lais co hINnis Cathaig, 7 raidhis frait Senán: 'IN tusas gheibhes mo thir frimsa 2310 ar eicín, 7 romharbh mu drait? IS deimhin bidh inann adnacul daib, áir leicfiter clóch fot braghait i fudhomhuin na fairrgi do dighul 3 fort in gnima doronuis.' 'Ni leat a chomus,' ol Senán. Doridaí dnon an ri [fo. 21. b. 2] frait Senán: 'Na tiaghat mu eich i mudhat 4 ocút. ' Ni ba misi bus éachaidh duit,' ol Senán. 'IS chuigusa tucus-sa mo eocha cu tisar dom thurus.' 'IS tualcaing 2315 Dia,' or Senán, 'connach ticfa-sa arís is-tir-sea, 7 cun ná rís cenn do sheta.' Sluicid dano in talam na heoch isin maighin a mbatair [intan sin], i bhFán na n-Each, a n-iartur Innsi Cathaig. Dohindised don righ innisin, 7 ni ba ferdi lais a menma. 'Nír'choir duit,' ar a mac frís in righ, 'a ndene frís in rís leirech, 7 dofhetamur doghebhas díghail fort ind.' 'Ni no leim a brigh,' ol 2320 in ri, 'inas cúra mháel lachtnai.' 'Gin ghub nertmr sin,' or Senán, 'as tualcaing Dia co ticfa haidh-adh-sa 5 dhi.'

Luid iarsin in ri i cenn t-seda la feirg 7 diomus. INtan dano rosiacht cu mbai oc imtecht ra tábhb n-aille i tuaiscirt chríche Baiscind, foceird in cura mháel labhána bedh go chosaibh na n-each batair fon carput, co ndernais 2325 na heich cuclaigh moir fon carput roim in cearad, cun rala in ri asin carput, cur'ben a cenn fría cloich, co n-eipilt de, 7 co n-dechaidh la miscaidh Senáin fo dhimhuidh martra domc ithfrinn isin maigín-sin, la dílsi a thire do Senán ó sin imach.

1 MS. teidhim. 2 MS. teidhi. 3 MS. didhuil. 4 MS. imugha. 5 MS. haigeda.

TANCATAR dano Brenaind 7 Ciaran cu roghabsat Senán do anmcharuid doibh, ár ba sine inait fein, 7 ba hauisli a gradh .1. espoc Senan, 7 sacaírt in dias aile. Ni raibhi dano biadh indairithi isin coitcenn intan doríachtadar. Robhátar dano tredhenus cin bhiadh idir xeigeda 3 7 mhuinntir, 7 ni thoract biadh o neoch. Rohindised dano do Nechtain Cennfhada, do righ Ua-Fighenntti, Brenainn 7 Ciaran a n-Inis Cathaigh oc acallaim Senain, 7 ba lan a treidhíthin cin biadh. Roraídh Nechtain fria rechtaire: 'IN tairnic ocot fúr na fleidhi 4 oca rabhadhuis denumh damsa?' 'Tairnic,' ol in rechtaire. 'Beir lat culeír do Senán cona xeigedaib 5 fileat cin biadh a n-Inis Cathaigh.' Doronad amhlaid sin, 7 tainic in ri fein cu mbai i purt na hindsí, ár ni lamhair in ri techt on purt cen deonugud Senáin. Rotaispenad in fhled don choic, 7 rofuc leis cu m-bui isin cuicind. Rothochariad na cléirgh dano d'agallaim an righ cu port na hindsí, 7 iss ed roraídh friu: 'IS eadh is ail damh más aircithte mo dhuthracht curub aircithte mo manche la Senán.' Slechtuid Nechtain do Senán intan sin, 7 roudhpair[éfein] conasih [i]nadhiaidh 6

1 MS. tustighi. 2 MS. tuistighibh. 3 MS. xeideda. 4 MS. leighi. 5 MS. xeidedaib. 6 MS. dhiaigh.
i mbithdilsi cu brath do Dia 7 do Senán i bhfiadhnaísi Brenainn 7 Ciarán. Doratsat na cleirig iarsin bennacht uin for Nechtain 7 for a shil cein nocomaldaí reir Senán, 7 doraidhset [na cléirig]. Brénaínd 7 Senán,] ná roiséd righi na airechus na feibh thochusa inte do shil Nechtain ná dingned reir Senán. Luid iarsin in ri dia eric, 7 berid bennachtain [fo. 22. a. 2] ona noemhuih. Tancatara dano na cléirigh [do]chum a recleá, 7 robannchasat in fhleidh thucaid dhoibh. IS annsin doraidh Brenainn: ‘As deimhin,’ ol se, ‘biaidh digal Dé ibhús 7 tall forsinti tomchla torad ãine 7 urnaighthi Senán codeolaidh intan is damhsa a caithium 7 Ciaran na rocomarleiced co n-dermsam a laugh do ãine 7 urnaighthi artus.’


Bright ingen Con-cathrach de Húaibh mac Tail, næbh'-ingen ógh, 1 MS. noemhuih.  2 MS. næmb.
BETHA SHENAIN.

2400 gabhais reicles i Cluain Inide for bru Shinna. Robuí aiciside casal i n-almseain do Senán, 7 ni bhui aice techtaire leis, co nderna cliab beoc do fhleasc-caib cuil 7 co tart cúanach friss, 7 co tuc an casal inn, 7 cu tard a rinde do chuainghidh shacarbaice, 7 foceird iarsin in cliabh for Sinainn, 7 atbert: ‘As ced duit sin do breith let co hInis Cathaig.’ IN la iarum rainic in casal

2405 co hInis Cathaig raraid Senán fria deochain: ‘Is cead duit má fogheibhe ni isin traigh a tabhuint lat.’ Luidh in deochain co bhfuair in cliabh isin traigh, 7 dobeir leis co Senán. Benaidh as in casal 7 nus-geibh Senán uime. Doberar iarsin dá cloich t-salainn isin cliabh cétna, 7 doberar in rinde co sacarbaic, 7 cuirter for an uisgúi cetna, 7 doraídh Senán frís: ‘As ced duit so do breith cu rothaispenu an rinde 7 an salann cu Bright, cu Cluain Inisdhe, 7 [co tada] in salann aili do Diarmait, co hInis Clothrann.’ O rasiacht in cliabh co Cluain Inisdhe, luidh Brigid chuigi 7 geibhidh chuoic as an rinde 7 inara salann. Doberir sruth Sinna leis uaithe forsin cliabh co[nid] farcuibh oc Diarmait a n-Inis Clothrann. Doghni dano Bright 7

2410 Diarmait altughadh buidhe do Dia 7 do Sheanan iarsin.

CANIR craibhdech, næbhógh¹ do Benntraighe deisceirt Eireann, gabhuis disert ina crích fein. Bai adáig² òn iar n-iarmeirghi oc ernaigthi co tarfas dí cealla Eireann uili, 7 tor teined dá cech cill dibh docum nime. In tene thurgaibh a hInis Cathaig as i ba mó dibh, 7 ba hedrochta, 7 ba dirgha docum nime. ‘IS caín in recles ut,’ ar si: ‘iss ed ragat-sa curub aice bias mo eiseirgi.’ Tainic roimpi acétair cen eolús acht in tor teined atcoannaí oc lasad cen cumsanad etir la 7 aidhič³ [inafadnaisi] co toracht cuice. O dhorocht immorro cu m-bai for bru Luimnigh andes luid iarum [tar muir] cosabi bhtrimaibh amal bid ar talamh [fo. 22. b. 2] réidh, cu mbai in purt

2420 Innsi Cathaig. Rosfhirid dano Senán inni sin, 7 luidh cu mbui isin purt aracind, 7 feruidh failti fria. ‘ISs ed dorochtus-sa,’ ol sí.

‘A Chanir, eirigh,’ ol Senán, ‘docum mo máthar do shethar fil isin indsi út tair, co ndernar h'áighidhecht⁴ ann.’

‘Ni hedeor dorochtamar,’ ol Canir, ‘acht is aire dorochtus, co nám-raibh aighidhecht⁵ latsa isin indsi-seo.’

‘Ni thiaig mna a n-indsi-sea,’ ol Senán.

‘Cid dia ta latsa sin?’ ol Canir. ‘Ni messa Crist, ar ni lugha thainic do thathcreic ban inás do thathcreic sfer. Ni lugha roces ardaigh ban inás

¹ MS. naemhógh.
² MS. agaid.
³ MS. aighthi.
⁴ MS. haidhighecht.
⁵ MS. aidhighecht.
BETHA SHENAIN.

ardaigh fhéin. Robhatar mná oc umaloid 7 oc timterecht do Crist 7 dia aps[t]alaib. Ní lugha, dano, thiaghuit mna isin bhfhaisle nemhdha inaite fhir. 2435 Cidh, dano, arna gebhtha-sa mná cucat at indsi?

'IS talchar atá,' ar Senáin.

'Cidh on,' or Canir, 'in roa inní consaigim', inat mo tháibh isin indsi-sea 7 sacarbhaic uaitsi damh?'

'Dob thrar,' or Senán, 'inat eiscirghi duit sunn for brú thuindi, 7 is ecal 2440 lim in mhuir do breith do taisse as.'

'Rom-bia-sa la Dia,' ol Canir, 'ni ba hedh toisech bhras an mhuir as don inis in maighin a mbiu-sa.'

'IS cet duitisi, tra,' ol Senán, 'techt a tir.'

Ár is amhlaid robuí sisi cein robatar oc imacallaim, 7 sí 'na sesamh 2445 fós in tuindi, 7 a troisdon fo a bruinne amal bidh for tiral roibheth. Tic iarum Caneir for tír, 7 deorur sacarbhaic di, 7 teit doic nimhe [foro'toir]. Roir 2 Día Canir cibe thaidhles a recles ria ndul for in mhuir ni baithfíder nogu ti aris.

IS lia, tra, tuirium 7 aisneis a ndoroine Dia do fhertuibh 7 do mhírbuilib 2450 ar Shenan, ár ni fhil nech dia tissed a fhaisneis uile, acht mina tissed aingel Dé dia fhaisneis. IS lór tra in bec-so dhibh ar deismirecht .1. a betha inmhedhonach, a airbhirt bhithbhuan cech laithe, a umhla, a chenhna, a cæin-fhir[u]raighighi, a ainmne, a aílghine, a dhoine, a dhoicruithe, a dhoilghidheche, a òine, a apstanait, a ernaighi, a frithaire gresach, a menma inds-fitheamch in 2455 Día dogres. Ni fil nech dofhre?id a innisi acht nech o Dé.

[fo. 23. a. 1] Bat[ar] ile tra buadhá Senán. Ba hé in topur glainide triasa nightéar ind uile popuil roerb Dia fris do glaine a fhoircet. Ba he, dano, in neil nemhdhaí triasa bhfursanntar talam na héalsa 7 annumna na frien o bréan a forcetuil co n-astudh sualach. IS hé, dano, in locrann órdha rohadnad 2460 on Sprut Noebh triasa teicht dorcha cinudh 7 targabhal a tegdais Eculsa Dé. IS é in barc bithbhuaighchat berius slóghu na frien tar ainbhthine in domnín cu tracht na hÉalsa nemhdha. IS é so in fetai [.1. mincús] coisecarthta in Righ nemhdha docháidh sídh 7 set 7 coræ eturro 7 meic dháine. IS é so méar 7 rechtaire 7 roinnre rosfhaidh in t-Airdrí nemhdhao thabhach 2465 císa sualach 7 signíomh do ilclannuibh Gáidhil 3. IS é in lia loghmhar o cumhduighter an richeadh nemhda do slioghuibh na talman. IS é in leastar glan triasa ndailter sin breithre Dé dona popluibh. IS é in morbriughaidh

1 MS. conaidim. 2 MS. Rofhir, with a punctum delens under fh. 3 MS. Géaidhil.
sona sofhoircetul noshasad bochta 7 nochta. IS e gesca na fír-shinemna
tuairdh bheathaíd 7 sasad don domon. IS e in fír-liaigh icas gallra 7 teadma
anma cech dhuine irisigh isin eclus cristaidhe.

O ROchomhsfhoicsigh tra laithi a eitseacta in noib 1-sin .1. Senan, 'ar
n-lc dall 7 bodhur 7 bacach 7 amhlabhar 7 gacha haimhreidhí arcena, IAr
fothugud cheall 7 recles 7 mainistreach do Dhia, 7 iar n-oirdnedh indtibh-sein
espoc 7 t-sacart 7 és gacha graídhi arcena fo ongad 7 coisecrad 7 bennachadh
tuath, tainic ina mhenmain do Senán techt do dhenam ernaighthi oc relcibh
Cassaidain a aidi 7 sethar a athar .1. Scath craibhdheach ingen Dubhthaigh.
Luidh iarum in leth-sin 7 airdleadh leis co Cill [E]ochaille d' acallaim ingen
Neir robatar ann .1. nábhogha 2 craibhdhecha roghabsat caille fo láimh
Senán 7 robatar for a amncairdiús. Ailit-sidhe dano do Senán co tardta
corp manaigh umhail dá mhuinntir cucasomh 'da adhmacal ocainn co rabdais
a reilce oc ar n-imcoimeto. ' Dobérthar cucaibh [eiccin], ar Senán, 'nech dia
targha bar n-imcoimeto na bídhi a shnim foruíth.' [fo. 23. a. 2] Ceileabhraidh
iarsin dona noebhóghuíbh 3, 7 tész 7 doghni ernaighthi oc relcibh Cassaidain, 7
tic arís cu torocht in sceach fil isin fiadh re cill Eochaille anf.ar. Cu cualta
annsidhe in guth fris dona nemhaibh, 7 is ed roariahill: ' A Shenáin noeibh 4!
tair docum nimhe.' Dofhrecair Senán, 7 is ed roariahill: ' Cex,' ar sé. Deisidh
focéoir isin maigín-sin. IS annsin rotocbait aingil De Martan o Toirinis
i neoll nemhdha, 7 fuirmidhset isin maigín a mbui Senán, 7 dorat comna 7
sacarbaic dhó. Amar thairnic dó sin rodheonuigh Dia rotocbaiset na
haingil Martan manach isin neoll cetna cu roshacuíbset i Toirinis isin ló
cetna. Roraídh dano Senán fria mhuinntir: 'Bídhi mu corp-sa sunn cu
mochtrath.' Et saididh Senan a spirut docum nime etir airbhribh aingel
for cuiredh na Trinoidi i medhon lâi i kl. marta. Báí dano corp Senán innsin
co aramharach 5, 7 gia theasta soillsi na grene in aidhchi 6-sin uatha
som ni theasta frecancarcus aingeal na soillsi nemhdha uathaih. Tancatar tra ar
madain a muinter assan indsi arcenn cuirp Senán .1. Odhran 7 Mac Inill 7
espoc n-Iuil 7 espoc Mula Segda mac Baith 7 na noeibh 4 arcena, 7 roadh-
aicitéi corp Senán gu n-anóir 7 airmhitin móir, 7 rucsat aingil a ainim cusán
2500 cumsanad suthain a n-áentaidh na náib 7-Trinoidi 7 muinteri nime.
Ailim trocaire Dhé tre impídi Senán co roisem in ãentuidh-sin 8. In saecula saecu-
lorum. Amen.

1 MS. noim. 2 MS. námhogha. 3 MS. noemhoghuibh. 4 MS. noeimh.
5 MS. arbarach. 6 MS. aighthi. 7 MS. náim. 8 ãentuidhsin.
Batha Fhindein Cliúna hEraird.

A TFIADAR didiu a cumaír ferta 7 mirbúilli in craibhdhígh-seo 7 in

Rugadh iarum inti noeib 2-Finden cu hAbban mae Húi Chormaicic cu rombail. Batar didiu dá thopar isin mag in ro baisted-somh, Bal 7 Dimbal a n-anmanna. Asan tópar dia n-aímn Bal robaisted-som amail ba cubaidh dia airilliudh. O roforbair inti noeib 3-Fhinden rucad co hеспoc 4, cu Fortchernn, cu rolegh salma 7 in t-ord n-ecclasda occa. Rofhathaig-siumh immorro tri 2525 hecalsa asa ghillaícht.1 Ros Cuire 7 Druim Fiaid 7 Magh nGlas.


1 The first i seems in a later hand. 2 MS. noeim. 3 MS. noeimh. 4 cohespec in marg. 1. 6 MS. trictaidhi.
O'tconnaic immorro Cathmhæl noebh 1-Finden roshegh cohipnfeithech: [fo. 23. b. 2] 'Cia hinnithemh romhor,' ar Daibhith fria Catmæl, 'dóberi forsan oclach n-anaithnid dodechaid isin tech?' 'Rath mor,' ar Cathmhæl, 'airighim air.' 'Ma ata,' ar Daibhith, 'rath far, labradh innousa asin bérla bretnach et etercertad in caingin ima táim-ne.' Dorat Finden airrdhe na croiche tara ghin, 7 rolabair asin mbretnais amail bhud hé a berla bunaid, et dorat an indse do Daibid ar senserecht.


LAA n-ein ann lotar manuigh isin caíllead do bhuaín chrann 'chum ecalsa. Ni roleicset Finden leo ar chadhús dó. Tainic in secnap taraneis co Findén, co n-ebert friss: 'Cídh rombai,' or se, 'ná dechadais isin caíllead?' 2555 'Cídh o chianaibh,' ar Finnén, 'atberthea frind noraghmais: intan dano atberur frind noragam acht fogabhur a comadhbhur dhún.' 'Atat,' or in secnap, 'dá ógdhamh amuigh isind achad ; timairec-si lat iat 7 eirg isin caíllead.' Luidh Finnén leo isan caíllead, 7 ba he feidhm toisech doriacht an ecleis a fheidhm. Ni fes immorro dil in t-secnap rota-cursaigh-seom. Romorad aínm Dé 7 Findén tresin moirmirbuil sin.


TAINIC iarsin tocra do Fhinnen dula do Róimh iar forbadh a fhoglama.

1 MS. noemh.
Tainic aingel Dé chuigi co n-ebert fris: 'A ndoibetha dhuit icc Roim,' ol sé, 'doberthar ibhos. Eirg 7 athnuidhig iris 7 creidium a n-Eirinn tareis Patraic.' Dodhechaidh iarum Finnún do thoil De dochum n-Eirinn. 2570 Luidh Muiredach mac ṢEnghusra ri Laigen dochum puirt ana frithshet co n doshuc foramhuin a tri huidedaib tarna tri háthu1 roptar nesa don phurt. Annside abert sir do mhuinntir in righ: 'Is tromdai atai, a cleirig, forsin righ. 'Easpach sin,' ar Finnún, 'ár in lín fechtus nom-gebhudh-sa for a mhuin nobhiaith in lín righ sin for an cuicid dia shil. Uair as fortri dana,' ar 2575 se, 'nom-gabh, gebuit tri rig dia shil coiced Laigen.' Robennach Finnún iarsin Muiredach bhadein, 7 abert: 'Amaill fuair,' ar se, 'mogh De fæilti ocut, cu bhfagbhui-sa fæilti ac muinntuir nimhe i Tír na mBeo.' Robennach dana broind a sheitche co ruc-side mac sainemail, Eochu a ainm i. athair Branduibh2 iarsin. Abert in ri re Finden: 'Gebe inadh,' ar sé, 'i Laighnib 2580 bus maith lat doberthar dhuit do dhenam do reclesa.' Tainic aingel Dé ria bhFinnen cusain sliabh danad ainm Condal. Roimchairset aingil Dé hé co na muinntir in n-Adaigh3-sin do mhullach in t-sliabh isin glinn ba nesa dhó. Abert-somh isin maduin ria muintir techt isin caillid do bhúin crand do cumhdach reclesa. Dodhechaidh xen dibh cuicisium arcula, 7 geg do abhuill 2585 co na toradh 'na láimh. Luidh-siumh amalle trisside cusain inadh i m-bai in abhall. 'Dentar,' ar essium, 'in recles isunna.' Dia mbataí forsná briathraib-sin co n-fhaccatar chuca Bresal mac Muiredaig 7 Cremhthann espe a bhrathair. Luidh Bresal co ragaibh [fo. 24. a. 2] coslatra laimh in cléirig do deoin in espuc. Feargaighter iarum in cléirich, co ndeibairt: 'In 2590 láimh,' ar se, 'rosinedh do dlomad damsai, resiu4 dorua in trath so imarach ind ingníb seabea, curo fuirmidtr am fhiadhnaisi. In t-espe dana dia 2595 derndhadh deoin, ni ba hard a congbeal isna talmandaibh, 7 ni festar cidh inadh a eiseirghi.' Tangatar immorro Osraighi5 for creich isin tir 'arann-mharach. Luidh Bresal dia fuapairt, cu rombarad and, cu tucad lasin sebac2595 a lamh, co rus-fuirim in bhfiadhnaise Findén, cu romórad ainm De 7 Finnein don mhóirmhirbuil-sin.

TAINIC iarsin Muiredach athair Bresal, gu tard do Finnún in magh as radlomh Bresal dó. Roleasaiged laissium, conad he Achadh Abhall anú. Bai-sium.uir. bliadhni dec isin inadh-sin oc foighnum don Coimdeid na n-dula, 2600 co ndeibert an6 t-aingl6 fris: 'Ni hé so inadh h'eiseirghi,' ar se. 'Bid he

1 MS. hachu. 2 'i. athair' and the i of 'Branduibh' are inserted in a later hand. 3 MS. aghaidh. 4 Interlined in later ink. 5 MS. osraidh. 6 in margin.
cena inadh do comdhal riath mhancheabh il-lo brath: conudh desin ita Sliabh Condail. sliab comdhal Finnein ria manchaib il-lo brath.

Ceileabhraidh Finnén iarsin dia mhancheaub 7 tainic i crích Hua-2605 nDunlainge. IS annsidhe roedhbair in ri Coirpri Mugna Salcain dosum. Bui-siùm se bliadhni annsidhe. Tainic iarsin co hAchadh Fhiacla: annside do-rochaib faical¹ asa cind-som, cu rofholais i muine dresa. Is tiachtain doibhsium iarsin as cunaitcheta na braithre uadh comurtha² d'fachbhall acu, cu n-debaire-seomh friú: ‘Eirgidh,’ ar se, ‘cusin muine ndreasa út 2610 atchic, 7 tuaidh as in fhiacul forfachbhasa ann.’ Dothiaghath iarum 7 fuairtur in muine ar lasad, 7 tucaidh in fhiacul leó, 7 is uaithe rohaimhiniged in baile. I. Achadh Fiacla.


Crech dodheachaid an inbhaid-sin a Feruibh Tulach seach recles an clegirig, co tarla d’áraide gilla don creich cu n-dechaíd i sorn na hatha bui i 2630 fóccas in reclesa. Rosailigsig do Finnén innísín. Luid-side 7 aidhme in berrtha leis, cu rocorinaithedh aca in duine-sin fon n-eosc n-eclaisda, cu rolégh ac Finnén, co tart gradha fair iarumh, conad he sposc Senaigh i. ceduna comharba roghadh iar Finnén.

FEACTUS d’Finnén oc glanad thiprat oice. Tainic aingeal cuigí co n-ebairt: 2635 ‘Ni he so inad na tiprat.’ ‘(Do)beruinn,’ ar Finnén, ‘gusan inad a ndelligur.’

¹ Interlined. ² Interlined in place of afhiacuil, which is cancelled. ³ MS. conaidheas. ⁴ The words 7 frith uingi oir are interlined in a recent hand.
Luidh in t-aingel roim Finnén seal soir on eclais gu rosoillsigh dhó inadh na tipraití. 1. 'A mo coimdhí,' ar Findén, 'in saethar-sa doronsam-ne o chianuibh cídh bias de?' 'Cibe tara ragha in uir roclaidhís,' ar an t-aingel, 'dogeba trocaire on Coimhdhíl.'

TANCATAR iarsin nóéibh 2 Eirenn cucasom as gach aird d'foghlaim eccna 2640 oca, cu mbatár trí mile do náebuíb 3 imalle frís, conad dibhsidhe rothogh-sum na da airdespec dec na hEirenn, amail dofhiadat ind eolaigh. Ocus atfiadhat ind eolaig 7 na scribenna conva dechaid nech dona trí mhíle-sín uadhhasom cen bhachail no soiscéil no comartha suairchnidh eiccin, cunadh impaibhsín rogabsat a reclesa 7 a cathracha iardain.

FEACHTUS roaidh-sium a dhalta 1. espoc Senaigh, do taiscelad for lucht a scoile dus cídh doighnítis. Ba sain, tra, an ní ica bhfaghbhaithe each dibh, acht battís maith uile. Frith, tra, Colum mac Crimhthain 7 a lama a sinedh [fo. 24. b. 2] úadh, 7 a menma indíthmheach a nDia, 7 eoin oc tairisium for a lamhu 7 for a cenn. O'teuas do Fhînnin innísín abert: 2650 'Lámha ind fhir-sín,' ar se, 'dobra comunn 7 sarcarbhaic (sic) damsara frísná déidhencu 4.'

TAINIC aingel De co Finnén co n-cbaírfris: 'Ní he so inadh th'eis-eirghe, ár biaidh duine maith dot muindtir i sund 5. Tainic aingel co Findén, cu Ros Findchuill, is éisidhe Les in Memra inniu. Ann sein gabhus Finnén in fersa fathachda, Hec requisce mea 6. Annsin tainic Fraechan druí adoicumsom. Rosfharfocht-sum: 'In ó Dí, ar se, 'ata dhaitisi in fis fil ocut?' 'A fhromhudh doítsi, or Fraechan. 'Abair cetamus, ar Findén, 'inadh mo eiseirghi-sea. Atcim a nímh 7 ní fhaciam in talmain.' Atracht Finnén. 'In t-inadh asa n-errachtair innósá, or Fraechan, 'is as adreis do mórdhail bratha.'

TANCATAR iarsin a dha shiair co Finnén 1. Righnach 7 Richenn, 7 a mathair 1. mathair Ciarain, cu ragaibhset i Cill Righnaíghi. Luid Finnén 7 Ciaran dia torrúma. Batar na cailecha oc acaíne beith cen usce. 'A choimdhé, ar Finnén fría Ciarán, 'cait i bhfhuighbhíum usquí doibh súr? ' IN budh leasc latsa,' or Ciaran, 'eirghi asan inadh i tae?' Atract Finnén. 'An t-inadh 2665 asa r'eirghís, ar Finnén, 'as é inadh na tiprat.' Rosfharfocht Finnén do Righnaígh cindus bai in chaillch a mathair. 'Ní cumang ar nd(ul) 7 i naicisghudh 8 di ar tromdhacht a hanala.' Roimderg cumor imon cleisech 7 abert-sómh:

1 From ' (Do)beruinn' to 'tipraití' (inclusive) is in the lower margin. 2 MS. nóéimh. 3 MS. námuib. 4 MS. deighenchu. 5 From Tainic to sund (inclusive) is in the upper margin. 6 MS. requies cam me. 7 In lower marg. 8 Between n and a a dotted / interlined in a recent hand.
'In Coimdhe,' ar se, 'airchesas cecen don chinedh dæna dia hairchisect l'
Luidh Rigchnach iarsin dia taigh. Fuair a mæithair n-óghshlain la breiti in noeib.
Molad thuc Geman maighister fechtus donti noibh-Fhinden, iarna dhenum tria rithimm. 'Ni hór tra, ná airget, ná étach loghmar,' ar Geman;
'chuingim-si fort ar an molad-sa, acht oen ni, ferann bec fil ocam, is he étainthech, co ndernta-sa ernughthe curub toirthech.' 'IN t-immann do-righnis, ol Finnén, 'geibh ind uisqui, 7 sreith in t-usisci-sin tarsin bhferann, 7 bidh toirthech.' Dorighnedh samhlaid, 7 ba toirtch in ferann.


1 Altered in recent hand into inóghshlaini.  
2 MS. noeim.  
3 Altered in same hand into German.  
4 MS. noimh.  
5 Altered in same hand into German.  
6 abetha interlined in later hand.
BETHA FHINDEIN.

mhathair. Romorad ainm De 7 Finnéin triasín moirmhirbuil-sín. Roedbair iarsin Múisi 1 7 Ainmire a reclés do Día 7 d'Finnen.


IS lia, tra, tuiremh 7 aisneis a ndéarna in Coimdhé do feruibh 7 mhfrbh-2730 aîlib ar noebh 2-Fhindéin: áir mina thisadh á spicíocht fein no aingel de nim dia n-indisi, ní cæmhnaír nech aile a mhíadhhamhla, a bheatha inmhéidonach, a comhairbirt bithbhuan in cech lithlaithe, achí is Dia nama rodús-fidír. Ba sí immorro a proinn lai .1. boim do aran eorna 7 deogh do uisce: i n-domhnaighibh immorro 7 i sollumnaibh boim do aran cruthnechta, 7 orda 2735 do bradan fhonaithe, [fo. 25. b. 1] 7 lán copain do mhídh 3 ghlan no do chormaim. Nochairighedh na daine atceth ac craesachad 7 nociedh 7 na 4

1 in marg. l. moxsi. 2 MS. noemh. 3 MS. mhígh. 4 ‘ciedh 7 na,’ in a recent hand.
pendedh a pecad. Ni choolad for clúimh na for colcaidh, co comhairseadh a thoebh re huir noicht, 7 cloch do fhrithadharc fo chind.

2740 Glanedbhartach do Dhia amal Aibel mac Adhaimh. Diprocoitech amal Enoc mac Iareth. Luamhaire lantoltnaightech do airc mac no do hollam-nacht na hecaalsa eitir tonnaibh in tséguil amal Noe mac Laimhiach. Firaillitir amal Abraham. Buidh bláith amal Moysi mac Amra. Feidil fodhailtech amal Iop. Eacnaid eoluch amal Sholam mac nDaibhíth. Primh-proiceptoir coitcenn 7 leastar togaide amal Pol apsta. Et cosmailighter o mhodhaibh imdhaibh fria Pol, áir amal rogenair Pól tes a tir Cannan, a cenel 7 a bhunadas tuaidh a tir Caldea, as amhlaíd sin rogenair Finnen ibhus, i Laighnìb, a cenel 7 a bhunadus tuaidh a n-Ullta bó. Et amal rolegh Pól ic Gamaliel, ic suí in reachta, firi re .xxx. bliadne cur’bhó suí, as amlaid rolegh 2750 Finnen ag na suidhí Bretnachaibh adubramar fria re .xxx. bliadne cor’bó suí. Et amal ratairmsc an t-aingel Pól na dighsed do Damaisc, acht cu tised do shiladh irsi 7 creitmhe do chách, is amlaid sin roтаirmisc in t-aingel Finden na dighsed do Róimh, acht co tised do shiladh irsi 7 creitmhe do frruibh Eirenn. Et amal rontugh[ad] o Dhia Pól, iar fothugud ceall 7 eolas 7 cathrach isin athdardha in rogenair, co tisedh do forceatal irsi 7 creidmhe do Roimh, as amlaid rogressedh o Dhia noeibhFhinnen, iar fothugud ceall 7 cathrach ’na athdardha, co tised do mhúnud 7 d’foircetal noeibh 2 Eirenn gu Cluain Iraird. Et amal rotharrngair aingel do Pól na bhadh ithfrinach cubráth 3 nach an noragad a n-uir Romha, as amhlaíd rotharrngair in t-aingel 2760 do Finnen na bhadh ithfrinach iar mbrath cach an tara ragad uir Arda Relic. Et amal atbath Pól i Roimh darcenn in popuil Críostaíú thar a chuid in iacair, arna herbailtis uili a pianaibh 7 i todhernaibh ithfrin, as amlaid atbath Finnen i Cluain Iraird darcenn popuil na nGaeidhel, 4 arna heplitis uili don Buidhi Chonnaill.

2765 [fo. 25. b. 2]. Et is annsin rotharrngair in t-aingel dosomh co n-indarbfad gach teidm 7 gach galar coitcenn a Cluain Iraird tre irnaighthi Íntsamhail 7 co n-indarbsfadh a hÉirinn uili tre troiscudh shá mhaid Finneín inis pupull ic Ard Relic 7 ic Achad Abhull 7 i Condail.

O dodechaíd immórro cusna deidhcinchaibh 5 dontí noeibh 6-Fhinnen, 2770 rofhaidhestar a aingel comuidechta co hInis Mac 7 nIndeirc fri Luimnech, co tuc-side Colum mac Crímhthain cona theigh liubhar fo dhuiubhnellaíb

1 MS. colcaigh.  2 MS. noemh.  3 MS. cubrach.  4 MS. nangeighel.  5 MS. deighinhaichaibh.  6 MS. noeimh.  7 In a recent hand.
BETHA FHINDEIN. 83

cu Cluain Iraird, cun roghaibh Finnen coman 7 sacarbhaicc dia láimh, cu roshaidh a spirut dochum nimhe i cinn .xl. ar cet bliadne.

Ata immorro intí nocibh¹-Fhinnén i n-aibnes 7 in-airfitedh etir muntir nimhe i bhfhiadhnaísi Dhe dia rofhoghain. ITat a relce 7 a thaisi gu 2775 n-anoir 7 gu n-airmhidin i talmain, co fertiibh 7 co mirbhuilíb gach laithe, co traeth gach aen tic friu 7 coimhedaid gach aen cungnus leo.

Gidh mor immorro intí nocib²-Fhinnen i n-etarscarad a chuirp 7 a anma on mhudh-sin colleic, bidh mo a anoir iar n-eiseirghi ind oentuidh noebh³ nemtruaillnídí, i mordhail bratha, intan bus bretheamh for fheraibh Eirenn 7 2780 for a mnaibh imalle fria Patraic [7] Issu Crist. Taitnighfidh insin amal grein. Biaid isin mhormhaith-sin, ind aentuidh⁴ noebh 7 noebogh⁵ in domuin, i n-aentaidh næi ngradh nimhe na dernsat imarbhhus, isan æntaid is uaisli ccch n-aentaid, i n-aentaid na næibh⁶-Trinoidi, Athair 7 Mac 7 Spirit Noeb.

Ailim trocaire Dhé, roairiltnigem in æntaid sin! In saecula saeculorum. 2785 Amen.

¹ MS. noéimh. ² MS. noéim. ³ MS. noémh. ⁴ MS. aéntuigh. ⁵ MS. noémh 7 noémogh. ⁶ MS. næimh.
[fos. 25. b. 2—26. a. 1.]

Betha Finnchua Bri Gobunn inso.


Is ann sin dorala Mèl tuile mac Cuilchi, anmchara Findlogha, 7 failisghter dhó an ingen do bheith torrach, 7 cumad gein amra diamad lán beoil bhfer nEirenn in gein bai ’na broinn; 7 atbert Mèl tuile:

Indsaighfidh gala,
trathfaidh bidhghaid,
saighfidh mindrigha,
bidh crann cuisc Temra,
lesaighfes Life,
fhoirfes Laighne.

Iaraidh immorro an cleirech an gein bai i mbroinn na hinghine do idpait do Dhia 7 a thabairt docum leiginn, 7 geallait-sium dosom sin. ÍDlaicter iarum iat cu righ Connacht, cu hÉochaíg Tirmcarna, 7 idlaicter o Éochaíg

1 MS. findlodh.


Beárar iarsin in macethairrngaith co hAilbhe Imlech Ibhair dia baistedh, 7 doberar sceraball dó ara bhaised .1. sect pinginne oir. Bennachais Ailbe iarsin in ghein, 7 doberar ainm far .1. Finnchua, 7 atrubairt Ailbhe a thabairt fria leighenn i cind a secht mbliadne. LOtair iarum lucht in bhaistte 7 in mac leo cu Raith Ua-Cuile.

Teacar iarsin o Chumuscaigh mac Cuind, o righ bhfer Tefa, mac sethar d’Finnchua e fein, do cuinighidh in meic dia altram; 7 doberar dó, 7 ailter an mac i tigh Cumascaigh a n-Ard na Rigraidhi os brú Locha Ri, gu cenn secht mbliadne, cu toracht Comhghall for cuairt clainní Neill, co tarla do thighe Chumuscaigh, co facaid in macamh óg isin tigh arachind 7 spirít 2840 aingil ’na comaidecht. Dobreth Comghall gradh do, 7 imchomaircíd cuich he? ‘Fhindchua sin,’ ar siat, ‘mac Findlogha.’ ‘Ocus misi ron-alt,’ ar Cumuscaigh, ‘7 Ailbhe ron-baisd.’ Cuinighidh Comhghall in mac for a aidi, 7 doberur dó he. Dorad in mac seic do Chomghall, 7 teit leiss co árus, co Bennchar Ulad, 7 doghni leiginn oca amal cech ndalta ele.

Bui didiu ferghost cluana intansin ac Comghall, 7 mogaid nobhidis ica coimet cu toracht Fhindchua. Or’ptar toirrisigh iarum na mogaid atbert Findcua: ‘Leagar duinne ’mar ndaltuibh in ferghost do choimhet gach lai timcheall.’ Atbert Comgall: ‘Coimhet-sa anfu 3 he ria cach.’ Teit iarum

1 MS. fleagh.
2 MS. rochuinnidh.
3 MS. anfhugh.
BETHA FINNCHUA.

2850 Findchua do coimet in fheoir. Tic ri Ulad 1. Scannlan mac Dunadhaigh, cona sluag do Bennchar, [fo. 26. b. 1] 7 cuirit a n-eocha isin bhfergurt co Findchua. Díochuirís Findchua fòirí uada iat. Feargaighther1 friu fadeoidh2; 7 escainid iat, cu rosoudhait na heich i clocha, conad Gort na Liag atberur fris ósin ille. Férgort na Mogad hé cosín. Lonnaighter in ri de sin, 7 tiaghra uadh arcenn Comhaill dia fhis uadh cia dogenad in gním út. Tic Comgall guna dhaltaibh cusin righ, 7 Findchua i cuma chaich. Dobreth in ri aithne fairsiumh, conud hé doroine in gním út triasín tuaraschbáil tucsat na haraid do fair, 7 ruamnais rosc in righ 'na cinn comtar derga teinntidhí3. Rathaigius Finnchua inní sin 7 feresaighius frisín righ, cu roeirig in talam uimi, cu riact coa ghluinibh. Adchi Comhghall inní sin, 7 sillaid tara ghualuinn, 7 atbert fria Finnchua: 'As fearr latsa do beith fein mor innúsa,' ar Comgall. Imerghtar im Findchua dhe sin; 7 cuiris a cheann fa chochall Comgaill, cu roloisc in cochull. 'Ar Dia rit, a meic bic!' ar Comhgall, 'nachat-geibhedh ferg, 7 rat-fia do breith fein o righ Ulad 7 uaimsi.' 'Cidh ar nacham-gebhudh ferg,' ar Finnchua, 'umam shárugud-sa 7 umam sharugud fein don ãengurt gabala bui ocuinn? Beir-si do breith,' ar Findchua fria Comgall. 'Berat,' ar Comhgall, 'acht gurbhath buideach-sa.' Sillis Comgall fòrisin righ, 7 atbert an ri: 'Gach ni uma m-bia biat-sa fair.' 'IS. sí mu breith,' ar Comhgall, 'na seacht fchít bo blichta doberur damsa uaitsi gacha bliadne a tabairt do Fhindchua cu cenn .xxx. bliadne tar-mheissi, 7 abdhaine Bennchair, 7 darabh a cinnind do dhula il-leith n-aili leath na cuarta-sin dosom 7 a leith n-aili ibus.' Ba bhuideach Finnín de sin, 7 cuird in talam on righ tarais ana áit, 7 loiscte uili cochall Comgaill, conad aire sin nach dleghar cochall um4 comharba Comghaill. Cunadh iat tri ferta Finnchua iar rochtain co Bennchar 1. liaga cloch do dhennamh d'échaibh righ Uludh, [fo. 26. b. 2] 7 an talam dh'eirghí imon righ cóa gluinibh, 7 cochall a aidi do loscud tria bruth a fheirge.

Bai Comghall iarsin a mBennchar co cenn ix. mbliadne. Et foillsighter dó bás do beith 'na ghoiri, 7 tiagait teachta uadh arceann Ailbhe co Imlinch Ibhair, comad dia láimh nodhighsed dochum níme. Foillsighter do Ailbhe inní sin, 7 teit-sein cona dhíirim cleirech cu rocht Bennchar. Et doghniat a n-enta 7 a codach ann sin a triur 1. Ailbhe 7 Comgall 7 Finnchua. Teit Comghall docum nimhe innsin do laimh Ailbhe, 7 facetbhaidh Finnchua i n-apdhaine Benncair taraeisi co cenn secht mbliadne, 7

1 MS. feargaidher. 2 MS. fadeoigh. 3 MS. teinntighi. 4 Interlined.
erbaidh do Ailbe co mbeth Finnchua ria udhacht ceb é tan no ghebhudh dia 2885 lámh fair.

IAr caithimh na secht mbliadna dichuirter Finnchua o Bennchar 7 a hUlltaib uili tria cuimhgi fherainn. Tic iarsin Finnchua a hUlltaib atuaiddh cu toracht la greasacht aingil cu fira Muman 7 coa righ .i. co Cathal mac Ædha, gu Caiseal, et feruidh in ri failte fris, 7 ordaidhich a rogha feraíonn a 2890 Mumain dó. ASbert Finnchua: 'Ni cetuighter dhamh ferunn acht in bhaille a freicera mu cloc mhe a n-oenar gan cungnum duini aigi.' Atbert Cathal: 'Sir-si Mumain cu rofreagra do clocc thu, 7 in bhaille a n-gebha rat-sia gan imrisan friut.' Tic Finnchua roime o Chaiseal co crích Fer Muighi .i. hi cenn iarthurach Maigi Maistertha, et siridh cain in maighi dúis in freicerad 2895 a clocc he, et dofreaig air isin maduin arnaminharach i bhFáin Muilte. Scoirit a n-eochu annsin, 7 leicit a foroire dhibh, 7 scailit a mbour 7 a tainte fona ferannuibh ba coimnesa dhoib. Dogniter iarum comhaighthes friu 7 diulad, 7 gerrtur a n-indile 7 buailter a n-aèghairedha 1. Acaínt a mhuintre fria Finnchua. Asbert Finnchua fria coic .i. Dronan mac Dronbic: 'Eirg 2900 cusan mbaili as comhfhocal duinn annso, 7 tabair tene lat ass.' Luid iarum an coic arcenn na teined cu tech rechtairi righ Muman .i. Bæth Brughai 7 Som ingen Mhothla a bhaincheli. IMcomhaircis in rectaire: 'Cia hairm asa tanacaíse arcenn teined?' Asbeart an coic: [so. 27. a. 1] 'O Fhinnchu, o dhalta Comhghaill. ‘In annsin bia fuirech fair?’ ar an rechtairi. ‘Ni 2905 fhetar anmh, ar an coic, et cuinghidh an tene. Dobreath an rechtairi tria thoghdacht urchar d’aithinne dho. Gabhuidh in coic ana ucht, 7 iss ed bui uime, cochall Finnchua. Timaircind-sium in cochall imon teinid, 7 beiridh lais hí. Cuiridh in rechtairi nech dia muintir cen fhis don coic co fesadh in lioscèdh an cochull. Cuiridh in coic asa ucht an tene a fiadhnhuse Finnchua, 2910 7 ní roloisc finna na brothairne don cochall. Indisidh an techtaire anní sin don rechtairi gur’ tháidhligh a mhenma ind aithirig, co n-ebairt cu tibhred failti dho gengu tucadh nech aili. Lotar iarsin in rechtairi 7 a bainche d’agallaim an cleirigh fesin, 7 ria rake hit he, 7 slechtait do, 7 bhiathait an cleirech in adaig-sin 2 da gach bhiudh acht linn nama. Atfiadar do righ Mum- 2915 an conidh ann roghabh Finnchua, i Fan Mhuilte, etir a portaibh-sium 7 a airgeda. Fergaighther bainchel in righ desin .i. Mughain ingen Fhiachrach Finn ri Eoghanachta Locha Lein. Atbert si na toilloisic a n-enbhaili .i. muindter Finnchua 7 a muinter-si. Fiasraighis in ri cá cís dobertha don

1 MS. anadhairseaha. 2 MS. inagaidhsin.
BETHA FINNCHUA.

2920 righain 7 do fesin asin ferann-sin. 'Ni anse,' or an ri: 'oenchúra fhinn 7 a furrthain d'fholcadh 1 7 dunadh, 7 airmhed bracha as gach baili do náí mbaililib at coimhnesa dhamh. Eirgedh techtaire uainn,' ar in ri, 'cu Finnchua, dia fhis in bhfámhann an cis-sin, 7 mina fámhann eirgead leibh n-naili.' Fámhuídh Finnchua in cis-sin 7 geallaid a thabairt uadh, áir is ann sud rofaill-
2925 siged do a árus do beith 7 a thaisi 7 a eiseirghi il-laithi bratha. Torainnder iarum in baili la Finnchua 1. Cuil Muilt, 7 orduighter a airles, 7 cumhduighter a thíghi, 7 fodhailter 2 a muindtera do na náí mbaililib ele batar ind árus ag righ Muman. Feidligid iarum Finnchua gu cian isin baili-sin. Cu tainic Conaing mac Marcain, ri na nDeisi, do [fo. 27. a. 2] slechtain do, 7 2930 co tart Finnchua a sheut ammcharat a inad fein ar nímh dhosomh.


1 In marg. In the text dfolcadh is rewritten in recent hand.  
2 MS. foghailter.  
3 MS. xenagaid.  
4 MS. noemh.  
5 MS. noem.
BETHA FINNCHUA.

fris.' Doriachtatar na cleirig iarsin, 7 rofrithailit amal asbért Finnchua. Et ní thormaílt Ronán ní don bhuidh-sain nogu tised Finnchua dia chorranaibh chuice, dia acallaim. O rosíacht a fhís co Finnchua Ronan do beith i troscadh, aildíth Finnchua in Coimhth. [fo. 27. b. 1] cumhachtach cu roghaillísigh do an ní bhudh coir do déanamh, uair nír’bo ál dó dhula dia corranaibh comtais comhlana a shecht mbliadna forro. Tic iarsin spirít aingil do nertad Finnchua co n-dechad d’agallaim an cleirig aili do ced Issu Crist. Luidh iarum Finnchua am trath proinne d’acallaim Ronain, gér’ immár lais a corp tretholl iarna treaghadh 7 iarna thollad do dhèiligh 7 do phiasdúib d’iáiscín do neoch etir; et féairdeach dhibh failtí frí araili, et atfé Ronan d’Finnchua in toisc imma tainic. ‘Bidh am umhal-sa frisín toisc-sín,’ ar Finnchua. Lotar iarsin rompa cu rancatar tuatha Teamra. 2965 O atconnait clanna Néill na cleirig chuca doibhi do mhett a n-eicne cu r’eirighset uile ar fhailti fría Fhinnchua. IN adag¹ immorro dorchadh Findchua co Temraig ba sí adag¹ dorchadatata na dírbéagha, 7 tucas agaid a long gu clannaibh Neill an deisceirt co Dubhcomar. Atcuas inínín do righ Temhrach 7 d’Finnchua. Eirghid iarum idir lèach 7 cleirích, 7 impóit ar 2970 desíl tria theasc Finnchua, 7 tecait rompa ina forbaird is co n-acatar na dírbéagha uatha. Eirghidh iarum aicned an cleirig fríu cu romhaimhatar² spongaíbh le teinded trichemhruidhí asa dhetaibh sechtair, cu roloisc in tene-sín cronna na sleg 7 doite 7 rithte na ndibercach, gur’bo toí tuaidh-gerrtha iat. ‘Eirghit,’ ar Finnchua, ‘fesa uaiibh dia saigíd da fhís in tibritis 2975 slán dia bhfoghail.’ Lotur na teatha cuca. Asbértas na tibritis slán doibh trí bhithu. Lonnuighter Finnchua don aitheasc-sin na n-allmureach. Eirghit iarum a n-eínseachta chuca, etir lèach 7 cléreach, conadh he olc déidh-eanach dorónsat fríu a n-gilladh do mhárib 7 a longa do loscud 7 carn dia ceannaibh 7 dumha dia n-eduiwighebh; conadh amlaidh sin rodhíchuir 2980 Finnchua na dírbéagha. Doberur a bréth fein d’Finnchua.1. Dun Dubhchomhair cusna seacht ndolaídhib batar fríis, 7 corn láma righ cotha thinnacht do or derg, 7 a thabairt sin dó gacha seachtmad bliadne o righ Mide. Gealltar sin uili d’Finnchua, 7 ceileábraidh do clannaibh Neill iarsin, 7 facbhaidh bennachtain acu, 7 tic [fo. 27. b. 2] dia árus fein iardain. Conadh hisin 2985 fóiridhín Fhinnchua ar clannaibh Neill 7 ar fheruíbh Midhe, 7 cain uatha som d’fhír a inaidh da eis cu brath.

Fosaigín Finnchua ’na inad fein fríu ré cian.

¹ MS. agaid. ² MS. curomhebhatar.
BETHA FINNCHUA.

IS ann sin doéirig cogad for Laighnibh fria linn Finnchua. Sen-Nuada
2990 Eicius fa ri Laigen intansin. Batar da bainchele ocon righ-sin .1. Alfe
ingen Rosa Failge 7 Anmet inghen Colmain meic Crimhthain do Huibh
Cennsealaig, et annsa lasin righ issi inas in bhanFhalgech, 7 ba torrach sein
uadh. Cuinghamh in ben Chennselach in toirrchius bai ocon mhnaí Failghigh
do tabairt ar comus di. Gia roghell in ri disi sin ní rocomui. Cuiridh
2995 in ri fis focleith cusán mban-Fhalgilgigh, 7 atbert fíra dhul isin Mumain sín
ar comaire Finnchua Shlebhe Cua, uair comaire mís 7 raithi 7 bliadh
aicesein sech gach noebh 1 aili da gach duine dar sarugud bhí nEireann,
áir ni lamhdaí sloigh náit sochaide, curaidh náit cathmiliid ní do Finnchua
ar mhéid a aicnídh, 7 ar saire a cheiniul, 7 ar mét a bhrotha 7 a bhrighe.
3000 Luidh iarum an inghin for set i crich Muman, triar for 7 nonbhar ban cona
cairptheb leó, cu rochtatar iartar Maighi Maistertha, cu romhemaídh 2 fertaís
carpait na hinghine, conadh Áth in Carbait ainm inn atha osín ille. Ur-
dhaingnighter in carpat re hadh, 7 scailid doridisi 7 leathnaígid, conadh ass
rohainmníged Druim Leathan 7 Ceal Droma anú. Gabsait iarsin idhain
3005 diana an ingin, et faillsigter esein do Finnchua 7 sé ica fhothracadh a
n-dabáigh uarúisci .1. ben righ Laigen do thecht chuige ar chomairci. Et
asberar uadhá fíra gan techta asan inadh a raibhe co rucadh a toirrches, áir
ni ghnáthaighdis mna náit bandála teacht ar eclais Finnchua intansin.
Beridh ingen mac mochtrath aramáchar 3, 7 berar uaiithi he dia bhaísdid co
3010 Finnchua. Baisdter iarsin an mac 7 doberar ‘Findtan’ fair .1. Finntan
mac Sen-Nuadha Eices meic Breasail Bric, meic Fiachach Foíbric. Oilfer
in mac oc Finnchua, 7 dobeir a chích des dó, cu roshas bainne innti, 7
fogarshar damhradh im theacht ’na tór féin. Dobhí biséch [fó. 28. a. 1] ar an
mac sin nách bliadh oca mháthair féin sin dia mbeitis noenbur banaltrann faí.
3015 Fortamhlaignidh iarsin in cocad thair for Laighnibh o Chennsealach mac
Dunlaing meic Dunadhágh, o raitter Húi Cennsealáig. Tectait iarsin a ρς
gradha co Sen-Nuadha Eiceas da fhis cidh dogendais risin cocad-sín, ár ba
sénóir in drait ann. Asbert in ri: ‘Ata cathaighi conghaluch i cinn Shlebhí
Cua .1. Findchua o Bri Ghobhann, 7 itá mac domhsha aígi, 7 ticfaidh am
3020 shocráiti tre bháidh doigh am inmhain leis allois mo meic, 7 eirgedh airechus
co noenbur eces lais aracenn, ár itá do mhéid a naire na tibhre ér a for an ρς
dana.’ Lotar na filid fora séit cu rochtatar i cómhscí baile Finnchua .1,
cusan abuind fíra cill anair. Faillsigter sin do Finnchua 7 se i ndabhuigh

1 MS. noemh. 2 MS. curomhebaídh. 3 MS. arabáilrach.
uaruisi, 7 luidh gusan ãs dana na tistaí cuigí co táirseadh dhóisomh a fhothruicd. Fergaighit na filid frissium uimi sin, 7 fergaighidh-som frisna fileduibh. Conna dlegur ãs dana do theachta taran abhuinn anóir cusan mbaile o sin cen ceadugud, et is dimbuaidh doibh da nducat, conadh Sruth na n-Eces ainm na habhunn o sin ille. Conná dlegur do righ Laighean techtaire file

do cur uadh osin ille, 7 is dimbuaid dia cuire. Doroich tra in t-ãs dana co Finnchua aithle a fhothruití, et asberut fris: ‘Ardochenda tancamar-ne o righ Laigen,’ ar siat, ‘co n-dighiss dia fhóiridhin don cocad fuil fair.’ ‘Ragat-sa fris sin,’ ar Finnchua, ‘cen imrisain, 7 nidham leac uime.’ Luidh Finnchua cumoch arnamhárach ina dhírim cleirech, 7 mac righ Laigen lais, 7 in t-ãs dana, cu rangatar cusan righ cu dún uas Berbha. Ferthar failti fria Finnchua, et tairisis menma in righ fria mac, 7 fa buidheach don lesugud tucadh fair. Dogniter a freastal comaithe. Asbert Finnchua frisin righ comha shidha do bhreath uadh do Chennsealach, 7 muna gabad cath d'fhuaicra fair. Ge rucadh coma shidha gu Censsilach nir' ghabh nach ni acht dun os Berba dh'arguin arnamhárach.1 Gabais ferg 7 fuasnaid an clerech dhe sin, 7 dobadh fhearr lais cu faghbhadh cath in uair-sin. Córaightér iarum a chath la cechtar dhe, cur' bat comdlúththa, [fo. 28. a. 2] comharda iat. Teit Finnchua i tús in chatha, 7 roeirig a barann 7 a bhearrfadh, 7 roíninastar toinn danatais a cliche 7 a cheiniuil 'mon am-sin, et roghabh a cosa 7 a lamha 7 a súili for slogh Ceindsealaig, cu nat' thualuing n-imghona iat anagaid a námhut. Tic iarsin toinn diadhachta co Finnchua, 7 asbert friu gialla 7 aidide do tabairt do righ Laigen, 7 nír'fháthaimhsat inní sin eitir. Adrachtatár Laigin a n-oenfecht lasin clerech isin cath, et asbert Finnchua: ‘Na b. so, a Laighne, nom-lenaighis-si,' et religua. Rucuirred iarsin in cath gan choicill, 7 nír'fagbhudh mac righ 'na shesamh ann acht Cennsealach a oenar, et tucadh L. mac righ dhibh cu dun os Berbha, conadh Dinn Righ ainm an inaid sin osin ille. O rahaincedh Censsilach roedhbair dilsi a clainne 7 a cheiniuil 7 a iardaighi do Finnchua, 7 ced da gach chrudh gacha sechtmad bliadne do fein 7 d'fir a inaid o righ Laigen 7 o Huibh Censsiláig dogres. Facbhuidh Finnchua buadhá do righ Laigen 7 do righ Ua Censsiláig 1. genus ina righnuibh 7 ana mnaibh, 7 naire 'na n-ingenaih, 7 firinde 'na bferuibh.

Cuinghes ri Laigen for Finnchua Finntan a mac d'fhabail aigí ina crich fesin, et ceduighius Finnchua dó sin, 7 tuc bennacht dia dhalta, et dobert a dhalta i fosugud ann, 7 dobert a roghá dia dhalta in loechnacht no an

1 MS. arabharach.  
2 MS. iardraidhi.  
3 MS. buagha.
cleircheacht, et ruc in dalta do roghain in cleircheacht, et dobert ferann dó 
3060 iarsin .i. Cluain Irarrois frisa n-apar Cluain Eidhnech inniu, et cumthar trian 
cuarta in bailli-sin d'Finnchua dogres.

Conad iat sin gnimartha 7 ferta Finnchua i Laighnib, 7 doroich iarsin 
co adhbhá fein i Mumain.

IS é ba ri for Ulltaib intan sin, Eochu Croibhederg mac Scannlain meic 
3065 Dunadaigh, et ba hi a bainclee, Moinginn ingen Daire meic Finnchaid d'fheuribh 
Mumhan; et nírbhábh óa fer gan techt a Mumain do cosnumh righi dia 
macuibh .i. Cas 7 Cian 7 Cingid, 7 gabhaidh in ri do laim sin. Foillsihtear 
d'Finnchua inni sin .i. aslach Diabuil do tabaist da mnai for righ Ulad um 
thoidheacht i cenn catha i Mumain cén fhotha. Et gabais ceim conalbais 
3070 Finnchua annsin uma crich fein gur'cúir fesa inagaidh [so. 28. b. 1] righ 
Uladh, uair nír'ial dó a mharbad i crich Mhiman tria linn, 7 dia tised tara 
sharugud cu fuighbhdh bas 7 aídhedh^1 anabuidh. Tancatar arai sin 
Ulaid tria gresach na mna cu riachtadar Mairtine Mor Muman gan airiugud 
do righ Muman, corr'ghabsat sosad 7 longphort a n-Ard na Righraidí frisi 
3075 n-apar Cnoc Samna inniu. IS ann immorro dobi Cathal mac Ædha Fláind 
Catrach ri Muman 7 Mumun ingen Fiachrach a bainclee a nDun Eochair-
mhaighi^2 intansin, 7 atciat ar n-eirghi doibh na samhlacha i Cnuc na 
Righraidí riu anes .i. na mergedhá ana etarbhuasacha 7 na popla do breac-
roll righda isin tulaig 'arna tocbhail. Lotar fesa o righ Muman dus cia 
3080 robháin isin tulaig. 'Rí Ulad, ar siat, '7 Moingfhinn ingen Daire ic iarraid 
righi Muman dia macuibh.' O ra'hindised do righ Muman sin atberat a 
chomhairlig^7 7 maiti Muman: 'Tiachar uainn arcenn in chathaigh mharbh-
thaigh-sea rind anes .i. Finnchua Bri Gobann, uair dogheall damsca geb e 
tan nobheth éicen catha form co ticfa'd a cenn catha leam dom chabhair 7 
3085 in Cennchathach lais .i. a bhachall fesín.' Lotar na fesa gu Finnchua .i. 
Ger 7 Tualaing 7 Turscur, tri ghille in righ, 7 a'dhaideat dó ri Ulad do 
tiachtain tara sharugud-sumh isin Mhiman. Gluaisis Finnchua andsin ana 
shomhulrith charpuit, 7 a bhachall 'na laimh, gan airisim ria cleirchibh 
idir, cu riacht Dun Eochair Maighi^2, baile a raibhi Cathal mac Ædha. 
3090 Ferthar failti fris on righraid. Asbert in ri annsin fria Finnchua dul do 
tabaist comhadh do Ulltaib, 7 o nar' thoich dó righi MumanNach fuighbhdh 
hi. Luid in chléirch frissín, 7 dobert Moingfhinn aithne fair uaithe, et atbert

1 MS. aigheidh.
2 MS. maidhi.
fria macuib deabaidh logaisi (.i.bregi) do dhenamh ardaigh co tised in cléech dia n-étrain, 7 cu romharbdais a meic-si he, uair dob egal leo in cléech do bhriosed chatha forro, 7 dia marbhtha-som robo bec brigh Muimnech leo. O 3095 dhorocht Finnchua cusan longphort roshfiafraig: ‘Cia deabaidh sut dociam’ ar se. ‘Mo meic-si sут, ar Monginn, [fo. 28. b. 2] ‘oc deabaidh um righi Muman, 7 eirg-si dia n-étrain.’ ‘Ni thó emh,’ ar Finnchua, ‘áir bat sidhaigh meic Moinginne.’ Ni rofoemhad tra o Finnchua in comha frissa n-dechaid co righ Ulad, et geibhidh ferg 7 fuasnad he, 7 tic co righ Muman, 7 atfet 3100 na rogabhudh comha uadh etir. ‘DENUIHI,’ ar Finnchua, ‘cippe2 comdhaingen catha dhibh o dorochtabair oenmhaigin.’ Teit iarum Finnchua i tus in chatha-sin, 7 in Cenn catach ina laimh .i. a bachall, 7 tennaidh in comhairle 7 nertaidh in cath, 7 tic fotri deisiul in t-sluaigh, 7 a bhachall ‘na láimh, 7 cia rocuindigh in rí in bachaíl ‘na láimh tí tart Finnchua dho. Cumad 3105 air in 7 in Catha. O’tconnaic Finnchua sin tarraid iat fon suidgud-sin, 3110 conair leic eirghi dboibh sech a ngluinib suas etir, 7 moidhid an cath forro anagaind an aird. Cor’hiacuibh Finnchua do Muimhnechaib maidm rempa inagaind in aird o sin amach cobráth3 anagaind allmurach, 7 gach sloop arccen, 7 iss ed chomalltar iarfar. Dorochuir ri Ulad 7 a shetig Moingfhinn cuna tri macuib leo isin cath-sin, co fuilet a bhferta 7 a lighi isin tulaig 3115 daneisi.

Tecait a tri daltada co Finnchua iarsin .i. Coimde 7 Conmhach 7 Con- craidh, 7 doberat a lamha for a gualainn, 7 atbertsat fris: ‘As dith fine, as forba fás, as sechna thire 7 talman duínt a n-doronaí aniu, 7 inní rob aíl duit do dhenamh .i. do bhraithbhheimena do bein for Ulltaib.’ Tairris iarsin 3120 menmha in cléigh 7 tairisad a ainced, 7 ainicer in tsluaigh, co ndechatar da einech imlan uadh. IMpoidh iarsin co feraubh Muman co tarladur dhó arachinn i crolighi .i. Cairthenn Finn 7 Cairthenn Donn, 7 secht meic Forannain de Huibh Cassin, 7 Ferrac 7 Ifernan, 7 aitchit in cléech uma chabhuir, [fo. 29. a. 1] 7 doberat a bhreith féin dó. IMpóidh iarum 3125 Findchua friu, 7 bennachais iat, 7 slánaighidh triana sheartubh 7 adhamh- raibh cor’bhat slaincreachtaigh diaeis, et ordaighit sein a cuarta dhó .i. .L

1 Interlined.  
2 MS. cispe.  
3 MS. cobraich.
BETHA FINNCHUA.

ech allmardha a Huiib Toirr(del)baigh 7 .L. corn buabhaill a Huiib Caisín
7 .L. sitheal airdidi o mhaithibh Dail Caisín. Doroich iarsin Finnchua cosin
righ, 7 doberur a bhreith féin do .i. bó cech lis on Ardchnoc .i. Cnoc Bremuinn, co Dairinis ic Imlinuch, 7 bo bhithibhchto cléirech a bhachla cech
tan bérthar i ceann catha hí, 7 coimeirghe re bhfear a inaibh dogres ó righ
Muman. Fachhais Findchua bennachtain ocon righraid 7 oc feruibh Muman,
7 tic roime dia abda finsin iar mbuaibh bhfert 7 mirbuile.

EIRGHEAS iarsin cogadh allmuraich i coicedh Connacht re linn Phinnchua.
Tomaltach mac Muiredhaigh ba rí Connacht intansin. A n-indmhsa immorro
nobertis allmharaid uatha gachta bliandu tar muir sair, gur' fhacuibhset gorta
7 terce bidh isin coiceadh. Lotar fesa o Thomaltach co Finnchua cu ro-
ndhingbad1 na hallmuraig dhe 7 a breth fisin do. Luidh Finnchua lasna
teachaibh gu Cruachain Maigí hAi. Batur failtigh Connacht roime. Batur
dono na hallmuraig i bhfosadhlar longpuirt ina bhfarrad i Cuil Fedha2,frisi
n-abar Cuil Cnamrois inniu. ‘Cidh as ail dúibh friu sut?’ ar Finnchua.
‘Cath do thabhairt doibh,’ ar Connacht. ‘Dingebhut-sa in cath,’ ar Finn-
chua, ‘darcenn mu riara.’ Geallait Connacht a breith fein dosum. Teit
Finnchua leo a ceann in catha 7 acd1 na hallmuraigh uadha. Geibhidh
iarum teasbach dermhair na hallmuraig annsin tria cumachtaibh an cléirig
a medhun a longphuirt dona sonubh Éarnaidibh batur i timcheall an long-
phuirt imacuairt, conná thraith dibh aramharach3 acht a cnama 7 a taisi a medhun
a longphuirt, 7 frasa dia n-armaib 'na bhfarrad: canadh Cuil Cnamhrois aínm
ann inaíd o sin ille. Tairisnighit Connacht iarsin [fo. 29. a. 2] a mhirbuiabh
an cléirig, 7 ordagh ch a cana 7 a cuarta dho, 7 ech gach deagduine 7 screabal
gach annduine 7 erradh righ Connacht o mhullach co lar gachta bliandu dhó.
Fachhais Finnchua iarsin buaid catha la righ Connacht, 7 buaid ngnima 7
buaid marcachuis, 7 nach gebhadh nert allmharach crich Connacht cu brath
3155 daeisi, conud he sin fotha Finnchua a Connachtaibh tria bhithu. Ceilibraid
Finnchua do Connachtadba iarsin, 7 tic cóa mennat finsin i Feraibh Muighi.

AS e ba ri Ciarrage intansin, Mothla mac Floinn meic Ænghusa. Bai
mac brathar aigisein .i. Ciar Cuircheach o raidhter Ciarrag i Ciurcheach.
Ocus asbertadar comaltada in righ marbad an meic-sin a bhfaradh conach
tised fris, et cedaigius in ri a mharbad amuich intan nobhiadh oc seilg.
Acht ní rosiacht leo gia rogabsat dolaimh. Afiadhgar sin don righ, 7 doberar
linn somheasctha soola gusan ngilla .i. Ciar Cuircheach, gur’ cuired 'na chodlad

1 MS. eurodchingmad. 2 MS. Fegha. 3 MS. arabaibhach.
BETHA FINNCHUA.

hé, 7 docuiredh a curach aeshluaisti for muir, 7 seolaid gáeth é gu hInis Fualmaighi, bhaile i raibhe Maghor Dubloingsech do allmharchaibh. Gabhar aigisein Ciar Cuircheach isin curach 7 innisidh a imthusa do Mhagar, 7 aineicis Magar hé o'tcuala a scela, 7 ise luach anacuil rochuinnig fair .1. eolus cus an crich asa taínic cu roaigeadh hi, ar ni bhídh arbhur na treabhad aige 'na innisb eidir. Lotar iarun i Ciarraigh fri re tri bhfaghmhar, gu rucsat a harbhur eisdì ana mbarcaibh iarna crechad, co rophas gorta mor a Ciarraige uili dhesin. Asbert Mothla mac Flainn: 'Eircter uainn arcenn ar mbráthar bunadhineoil 1. Finnchua Sléibí Cua, cu ros-foire sinne amail fhoires each.'

Teacat na tehta aniar co Finnchua, 7 attiadhát dó a tosca. LUID Finnchua i Ciarraigh iarsin d'fóiridhin a bunachuinuill, et ba si sin adaig 1 thangatar na dibercaigh isin tìr, 7 gabhsat a bhFindictracht Cind Maghair. Fiafraigidh in ri d'Finnchua, cídh dogenduis friu [fo. 29. b. 1]. Fiafraigidh Finnchua 3175 don righ cia holc doghnítis gacha bliadne isin tìr? 'Ni fhacbaít,' ar in ri, 'a bec do arbur isin crich dianeis.' 'Leagur scaled dhoib,' ar Finnchua, 'cu roghabhat a n-oireda forru, 7 tecam-ne isin traigh taraneis, 7 is ced limsa gan ar bhfaicsin doibh cu titis chucaíin 'narcenn.' Nir'bó cian iarum gu bhfacatur cuca iat isin traigh, 7 a n-oireda furmda forra. Roeirigh immorro 3180 a bharrann 7 a bhorrfad in cleirig, amail lanna derglasrach no amail thoichim tuindi fria tìr. Ba he trice 7 tindisnigí dothoet Finnchua a cath a brathar in lá-sin tre bhaidh cur'bho meaidt'ir airdigtir fria seol primhluinigi uas fhethfharrrgí ferta 7 cumachta De tre ghuidhí in neibh 2 inaigaid na n-allmurach in la-sin, cu roergetar tonna Eireann frí. Roghhabh tra scemhdhacht 3185 7 leadarthaighi chon he ina gaiscedh in la-sin. Gengu betis leáich ag cur in chatha acht esiumh a ãenur is roime nomhoidhseachdh, áir is cuma nothesac da arm 7 da fhiaclaibh na hallmurchu. Conadh de rolil Finnchú de .1. amail choin in la-sin he. Et tucsat in sluagh Ciarraighech a n-aigti uili re hagh 3 re gaisced intansin, cu ná terna dona hallmharachb cen ghabail no cin marbad 3190 acht Ciar Cuircheach a ãenar. Et is he Finnchua roainc esein. Rocommaidh an gnúmh-sin acu iarsin, 7 romóraid ferta De 7 Finnchua cuna gabann nert allmurach gana duthaig budhein inti acht gu cuimnedar Finnchú oc tabairt in catha 7 a thabhuit a n-aím Dhé 7 Finnchua 7 a chana dh'fir a inaid daeis.

A'Spert in ri frís: 'Beir do breith, a cleirig, 7 ben do beim císa orainn 3195 infechtsa, uair bidh manuigh dhilsi duitse 7 d'fir h'inaidh inne dogres.' 'As i mo breith,' ar Finnchua: 'miach brach a gacha baile dhamh, cona furthain do

1 MS. agaid.
2 MS. ghuighi inneim.
3 MS. hadh.
bhiudh cacha bliadh. Rochinnset-som cu tibríteis. A Spert iarum in ré nach fuighbheadh Ciar Cuirchech failtí oca 7 nocheaduighfed d'Finnchua a bhreith laiss. [fo. 29. b. 2] Luidh iarum Ciar Cuircheach la Finnchua xxx.1.a bhfuair dia chairdibh 7 dia choiseilib isin tir. Ceileabhrais Finnchua iarsin don righ 7 don righraidh, 7 fabais bennachtain acu, 7 teit góa aras fesin. Et cuiris Ciar a Ciarragí Cuirchech, conadh uadh rosloinne. Et dilgid Finnchua gacha bliadhn.xxx. torc o Ciarragí Cuirchech.


1 MS. noem. 2 MS. nám. 3 MS. τριτεί (the b in different ink). 4 MS. bhfeguibh. 5 7 aigib interlined in different ink. 6 MS. námáibh. 7 MS. Dorúmenarsa.
Finnchua fir Mhuman, 7 adubaír nach leicfíthe baile dia bfrunn doibh damad locad leo. Doraídhset fir Muman: ‘Atait Clanna Néill ar trí coimlín-ne.’ ASpért Finnchua a n-imarcaídh do shlaidh 1 comtis coimlín, et o robheitis coimhln cach do mharbhadh a fhir chomhlin iarsin. Cidh trá, 3245 rogress 7 ronert Finnchua 7 Cairbri Crom fir Mhuman ’cum an chatha, áir ni raibhe Cairpre ara imghabáil. Rozemsat fir Mumhan in cath trá niare 7 tría nertadh Finnchua 7 Cairbri. IS ann sin rochoraighset clanna Neill iat sein ’cum an chatha, 7 tancatar a ndail fher Muman cudian 7 cudasachtach .í. doiri dia n-armaiubh uasa cennuibh 7 leibheann da sciathaibh 3250 ’na timcell. Eirghit Muimníg ’nanagaid iarum 7 a nèib 2 leo, et ger’set liu do Clannaíb Néill rosræmadh in cath forra a nertuibh nèib 3 7 curadh, 7 leantar in maidm, 7 díchenntar móran dibh, 7 tinoilto a cind a n-aenadh, 7 doberur il-Loch Silenn frisa n-abar Loche Cenn anú. Et riththar Cairbri Crom mac Crimhthain for Mhumain. Et aitchidh Finnchua Dia 3255 um deiibh mhaith do thabairt fair, uair ba scairbighi a dhenamh, 7 fuair Finnchua ó Dhia a rogha dealbha dó, conad Cairpre Céimh atberthea fris iarsin iar n-aithhearach crotha 7 datha. A Cill Cromghlaise rohailed in Cairpre sin ac Sceallan Chéal, conad de rolean Cairpre Crom dhe, amail 3260 asbért:

Fa direch o chinn go bonn
ge atbertea fris Cairpre Crom:
as de ron-geibh aim re ais
ara alramh a Cromglais.

Beannachaidh Finnchua fir Mhuman 7 rí Caisil annsin i1. Cairbre [fo. 30. 3265 a. 2] cona shil, 7 dorinne in rí cadach trí Finnchua do sein 7 da shil, 7 sræmad catha ria clainn Cairpre intan dobertais a n-aimm Dhe 7 Finnchua, no minn dia mhinnuiubh oca ag dul a ndeabaidh, 7 bhidh leo a buaidh; et geallais Finnchua nach cuireadh cath osin amach. Cinnit Muimnígh ima ríggh cana Finnchua forru i1. in cetlægh 7 in cétuan 7 in cétarc d’Finnchua 3270 7 d’fir a inaidh o Feruib Muman, 7 coimhet a inaidh ar clannaíb Cairpri dogres. Et almsa as cech sroín o Feruib Muighi d’fir a inaidh, 7 a ghuidhí 4-sium dhoibsium in dam eaine, 7 guidhsed 5-sium Dia um shhlicht Coipri 7 Chathail d’foirthin iar bhfír.

Teit Finnchua iarsin dia mhennat fesín; 7 teit iarsin do Roim, uair rob 3275 aithreach leis na catha dochuir 7 na gníma doine ar connailbhce 7 ar bhaidh brathairsi. Ocus rochan na runna-so sis:

1 MS. animarcaígh doshlaighi. 2 MS. náim. 3 MS. námh. 4 MS. ghuighi. 5 MS. guighfed.
BETHA FINNCHUA.

Seacht catha rochuires-sa,
as me Finnchua cin meabhul,
o chath Duine Dubhchomair
gu cath Finntraicht Cinn Maghair.

Cath i Temhraig thucus-sa,
cath i Laignib lem crabhad,
cath a Mumain mhedhonaigh
doradus he cen gabhadh.

Cath Locha cenn comramhach
ar clannuibh Neill cin mheabhail,
cath Gruachna Ai ollbladhach
as romamsa romheamaidh 1.

Mu thachar fria Muimhnechaib
le mac Ædha lem fhertuibh,
mu chatha re cuimnnechaib
coir a n-airimh ’na sechtuibh.

Go Roim Letha mh’aiitr
for sligid Poil is Petair,
i mainistir Bronaidi 2
rom-airmiditer ’na sectaibh.

Conadh iat sin gnimhradha 7 geinemain Finnchua 7 a chatha 7 a conghala
7 a thurusa o dolabuir a mbroinn a mháthar nogu ndecheaid do Roim
Letha, cu raibhi fria re mbliadne innti oc aithrighi, amail roscribh fesin i
leabhur Mainistreach Baidhi meic Bronaig.

In brathair oBuagachain roscribh an Betha-so as[in] leabhur Maines-
treach Baidhi.

Finit re Fionnnchua 3.

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1 MS. romheabaidh.  
2 .i. Buidi meic Bronaigh.  
3 In lower margin, in a recent hand.
[fo. 30. b. 1.]

Betha Brenainn meic Fhinnlogha.

BEATUS UIR QUI TIMET DOMINUM, IN MANDATIS EIUS uioet nimis. IS fechtnach 7 as firén soirbhthe in fer forsas mbi ecla 7 imuamon an Coimded cumachtaigh 7 accobhras codermhair timna 7 forceatal De do comallad, amail luaitter i canoin petralaice 7 nuishadnissi in t-aithiusc-so.

Sochaidhi tra do uasalaithribh 7 d'faidibh 7 d'aps[t]alaib 7 do deisciplaib in Choimdheadh, frisi ndebhradh i petralaie 7 i nuishadnissi in t-aitheasc-sa .I. a bheith fechtnach firen forbhthe forasta ar accobor 7 ar aigius leo na timna 7 in forcteutil diadha do comhallad, 7 ar imecla in Coimdedh cofoirbhthe 'na cridibh 7 'na menmannaibh cen scrutain aili acht mad sin [namá].


A n-aimsir immorror Ængusa meic Nat-fræich righ Muman, is ann rogenair intì noebh6-Brenainn. Do Chiarraigi 7 Luacra dhó .I. do Alltraigi Caille doshainnred.

1 In this Life the words and letters in brackets are taken from the copy in the Paris MS. Celt. et B. 1, p. 2 Ps. cxi. 1. 3 MS. dia ata. 4 MS. noem. 5 MS. bru.dalta. 6 MS. noemh. 7 MS. chiarraidi.


A n-adaig 3 immorro ghene Brenainn adconnaic espoc Eirc Alltraigi 3350 cailli fo áenlasair dermhair amail na aics riabh roime, 7 timtíreacht examuil na n-aingiul i n-edáighibh glegheala imon t’ir immacuairt. Eirghios espoc Eirc gumoch aramharach 4, 7 tainic gu tech Finnlogha, 7 roghabht in mac ina laim, 7 adubhairt fris: [fo. 31. a. 1] ‘A duine Dhé ’ .í. duine fhoigenus do Dhia, ’gabh mhísi cu-cat amail mhanach ndílius; et cidh sochaidí is forbhfhaéilid 3355 friat ghein as forbhsailid mu cridi-si 7 mh’ainim,’ ol espoc Eirc. Iarsin roshlecht ’na fhidhannusí 7 rochí codermhair i comurtha fhaeilí, 7 ron-baist iarsin, 7 tugad Mobhlí fair mar ainm artús ois thútishidhíb 5 [ut díxt poeta:

Mobhi a ainm-sium artus
o thútishidhíb, caomh a rus;
macaom sluaghach, sirthech, seng,
ba cobair d’fheraib Erenn.]

IArsin [tra] rospherastar broen find .í. ciabhor fhínn [and], cu rolín in

1 MS. oc. 2 aghairísín. 3 agaid. 4 MS. arabarach. 5 MS. thustighibh.
fhianann uili. As de sin bha Broenfinn a ainm-sium. Finn immorro
doradh fris, ar ba find o churp 7 o anmain [ut dixit:

Braonfind a ainm-sium iarsin
o curp ocus o anmain
on braon sin fuair slain
o episcop Eirc a aon rain.]

IS ann sin rosccennset tri muilt core a asin topur fiac[ha] baistigi
Brenainn [ut:

Tri muilt core a, suaire in tred,
fiacha baistigh Brenainn beg,
rosgeinset, ba caom an cor,
asin topur an aonor.]

Rucsat a mhuinnter leo he cu mboi bliadan occa iarsin [ica altrum. 3380
I cind bliadne iarsin] ruc espoc Eirc lais he aramus a mhuime fein .1. Íta, 7
bai coic bliadne oc Íta, et tuc in chaillech gradh [n]dermair dou, áir iceth
timtirecht na n-angel huasa 7 rath in Spiritu Nóib fair cofollus, et [is amlaid
sin] nobhith Brenainn, oc sirghaire frisín caillig cech tan atcidh hí. ARAILI
la [immorro] roshiarfaig Íta dhe: 'Cidh dogní faeílti dhuit, a náidhi[u] 3385
noebh 1?' ol si. 'Tusa,' ol se, 'atcím oc labra frim choidhchi 7 ogha imdha
[dfairmthi] ele amail tusa, 7 siat acum comhaltram as cech laímh diachéle.'
Aingil immorro batar ann sin i ndealbhuibh na n-ogh:

[Aingil i ndealbhaibh 6gh find
badar ic altram Brenainn,
as cech laim inachieile
don naoidhin cin mormheile].

Iarsin rolegh oc espoc Eirc a shalma cogressach [i cinn .u. mbliadne], 7 ba
fada la hÍta beith 'na ecmais. Ni rabha immorro bó bliocht oc espoc Eirc,
ár ní gabhudh almsana [o neoch] achta becan o dhaínibh riaghalda. Roboí- 3395
siumh tra i n-araile la occ iarrad bainne fora aidi. 'IS tualaing Dia ón, [a
mic!'] ar espoc Eirc. IS iarsin ticedh ind agh allaid cech láí do Shleibh
Luachra cóna laegh le, co mbliighthe dosum hi, 7 teighedh ahoenar isin sliab
iarna bleagonn.

IS annsin boi Bríg inna farrad-sum .1. derbhshuir dhó [í] 7 ba dermhair 3400
méd a grada lais, ár ba follus dó timtirecht na n-angel fuirre, 7 rofhegadh
gnúis a aidi amail ruithen [n]grene samhrata.

1 MS. noemh.
A RA I LI la dochuaidh¹ es poc Eirc do proicept. Luid-seom [fo. 31 a. 2] lais isin carput, 7 ba hæsach deich mbliadne Brenainn intansin. Facabar-somh a ãenar isin charput iar ndul don cléirech don proicept. Suidhîus Brenainn isin carput 7 se oc gabail a shalm a ãenar. IS ann sin doriacht ingen min macachta² mongbhuidhe, do cenel rígda, gusan carpat cuicisiumh, 7 sillis fear, 7 feghaidh a ghnúis aluinn ed-rocht, 7 fuabrais leim chuice isin carpat fochedoir 7 a chuiche do denamh ris. IS ann aspert[-som] ³ fria:

³410 'Imthigh [dod tigh] 7 beir mhiscaidh cídh dod-fucc ille,' 7 geibhidh-sium ialla in carpaich, 7 gabhuidh fora sraeighled³ cucruaidh cu raibhi ic cai 7 occ diucair, cu riacht gu haimr a raibh a máthair 7 a hathair 1. in rí 7 in rigon. IMPoidius iarsin es poc Eirc, 7 gabhidh ica cairiughudh-sum cugér im bualad na hoighi neimelnidhi. ' Dogen-sa aitrighi inn,' ar Brenainn, '7 abair-si hí.'
³415 'Tair isin uamaidh-sea co maduin,' ar es poc Eirc, '7 bi at ãenar inntí cu torus-sa cugúr imarach.' Suidhis Brenainn isin uamaidh iarum, 7 gabhais a shalma 7 a immna molta don Coimdhid inntí. Oirisidh es poc Eirc i bhfarrad na huamadh ic eisteacht ra Brenainn cen fhís dó. Atclos tra foghur gotha Brenainn ag gabail a shalm mile ceimeann for cech leth. Dochluintí foghur gotha Coluim cille in comhfhadh cetna intan nobhith ic cantain a shalm 7 a immunn:

[Foghar gotha Brenainn bhinn
isinn uama 'con ãíannaíd,
mile ceimend in cech dinn
atcluintea a ardghu alainn.]

³420 IS ann sin adconnuic in cléirech buidhne⁴ aingel súas cu nemh 7 anúas co talmain immon uamhaid co maduin. Osin imach immorro nír'chumhaing nech gnúis Brenainn d'faicsin ar imad na ruithned ndiadhach acht Finan Cam a ãenar, áir ba lán do rath in Spírta Nóib éisidhe, [7 is edh fodera do a fáicsin-sium seoch cach, ut díxit:

Silledh for aghaidh mBrenainn
ni cumgaid nech a n-Eirind
acht Finan Cam, caom an modh,
ar met a ratha a aonor.]


¹ MS. dochuadh. ² leg. macdachta (?). ³ MS. sraeighled. ⁴ MS. buighne.
BETHA BRENAINN.

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bathur aigh dhó .1. moirsheser laech, 7 gabhais ecla mhor in t-oclach, 7 adubairt: 'Muirbhfit sud mhisi innosa.' [fo. 31. b. i] ‘Eirg beac[a]n ar scath in chairthi cloich ucut,' ar Brenainn, '7 sin ára scath tú.' Doghnisium tra amlaid sin, et tocbauidh Brenainn a lama fria Dia, 7 doghní 3440 ernaighthi, co rosocí trea in t-óclach i rict coirthi cloichi. Teacait iarum a namhait-sium cosin coirthi, 7 benuid a cenn de ina richt-som, 7 gonait in coirthi 'na thoebh, 7 facchbait in cloch 'arna dicennad, 7 berait in cenn leo a rict cinn a namhat. Et maraidhte beos in cloch sin isin luc cetna [amail aderid na heolaig]. Conudh ann sin doroiine Brenainn cloich don duine 7 3445 duine don cloic. 'Denaidh aithrígí, ar escup Eirc, 'uair ceann na cloiche fil occuibh, 7 ro imthigh bur namha imshlan uaih.' Dogniáit iarum aithrígí ndicra fo riaguil espuic Eirc osin immach [tre bithu].

IAR bfogluim immorro canone petarlaice 7 nuifiadnaisse [colleir] do Brenainn, dob ail dó riagla noeb1 n-Eirenn do scribadh 7 d'fogluim. 3450 Cedaighis tra espoc Eirc dosum dul d'fogluim na riagla-sin, ár rofhitrí gurup o Dhia robui dosomh in comairli-sin. Et adubairt espoc Eirc [fris]: 'Tar doridhisi cucamsa, 7 na riagla-sin leat, cu roghabha tú gradha uaimsi.' IAR ndul dosom d'agalluim a muime .1. Is ed adubuirt in cedna fris .1. riagla náeb2 n-Eirenn d'fogluim, 7 adubhúirt ris: 'Na dena fogluim ag 3455 mnaibh na ac óguibh cu nach derntar h'égnach. Imthigh,' ar sí, '7 teicemhaid laech suaichndí3 sochenelach dhuit ar an sligid.' Ecmaing, dano, ba hé mac Lenin in laech-sin. IAR n-imthecht immorro do Brenainn dorala mac Lenin dó. IS ann doraidh Brenainn fris: 'Dena aithrígí, ar itá Dia ocut toghaim, 7 baat mac dilius dó o sunn amach.' IS ann sin rosocí Colman 3460 mac Lenin cusan Coimhdi, 7 cumhduighter eclas lais focédaír, ut díxit Colman:

**BRENUINN** breo betha buadhaig
beim in æl aimh amnigh
siar cu hairbhire in amnigh
thíre tairngirre tábhuigh.

[fo. 31. b. 2]

Ní tábh frí fann na feles,
coemh a cland cubhaidh ires,
mac fial Finnlogha re[a] bas
dim cech dindrogha diliges.

Dlighidh midh4 modh nad maidim,
ainbh modh mag nat senaim,

1 MS. noem. 2 MS. næmh. 3 MS. suaithidh. 4 MS. migh.
ardurdaig Mhuman magda
cli cumdadh Banba Brenainn. Br.

3475
Mu chin bhias ina dhfrim
lir lebinn domhun dedhunin,
fr Eirenn tar ler litil
co Bright is co Brenainn. Brenainn.

3480
Colum cilli ceall ualann
inmhain inne ina shenaill,
rud bfer nEirenn a hinnair
in faith a bhirraib Brenainn.
Brenainn, breo.

IARSIN rosiaict Brenainn crich Connacht fo clú araili fir craibdhigh
bai ann .n. Iarlaithie mac Logha, meic Trena, meic Feic, meic Macta, meic
Bresail, meic Sirachta, meic Fiachach Finn. Et ros-foglaím-sium .i.
Brenainn, na huili riagla [naob¹] Eirenncha aicisein. Et asbert fria Iarlaithi:
‘Ni hann so bias h’éiséirghi etir,’ ar se. ‘A meic noeib ²,’ ar Iarlaithi, ‘cid
uma bhfolcai forainn ratha diadháin in Spírta Nóibh filet innat cuifollus 7
cumachta d’airimhidi in Choimhdheá cumachtaígh fil guhincleithe it menmain
neimellnidi? TUSA tra doracht cucamsa do fhoghlaim occum,’ ol Iarlaithi.
Misi immorro bias ogutsa osunn amach, acht geibh misi it mhancheine
trí bithu na bethad. Act cena,’ ar Iarlaithi, ‘abuir fríom cait i mbia mo
eiseirghi?’ Atbert Brenainn [fris]: ‘Dentar carput nu a leat,’ ar se, ‘ár is
senoir thu, 7 eirg inn foran sligid. Ocus cipe inadh i meb[s]at dá fhertais an
carpait, is ann [sin] bias h’esseirghi 7 eiseirghe shochuidhí imaille frít.’
IArsin tra teit in seanóir isin carput, et ní cián rainic intan rómbsat dá
fhertais in carpait; et as é ainm an inaidh-sin, Tuaim da Ghuailann. IS ann
sin doronsat a n-dís in laidh-sea eturra, ic feghudh na reilgi uathaibh, 7
timtirecht na n-aingel cuifollus dí; 7 asbert Brenainn na .u. cérainn dí 7
asbert Iarlaithi iarsin:

ARĐ reileac na n-aingel n-an
atcim tar mo shuill,
ní tadhbhaister ithfern uar
anas tardtar ana huir.
Comad oin iar tairceall cros
[fo. 32. a. 1.]
doro infotan glas
niba haitreabh dheaman ndór

¹ MS. naom.
² MS. noeim.
taithfentar dhun ass.
Bidh airdceall cu n-imut clair
i m-bflat senadh mor,
bidh lighi tren ocus truagh,
bidh sligi do shlog.
Diultfait do manaig do cill,
bid beir tabair treall,
oic in comha ros-bia inn
tadhall ithfrinn tall.
Ticfat do braithre blaidh uair
doroichset do chein,
bidh tusa bhus fuighleoir dhoibh,
dogenat doreir.
IN airet donet mu riar
mairet\(^1\) in da clar,
cuirfit\(^2\) a naimdhi i cein,
lasfaid amail grein.
IN airet donet mu reir
budh fir dhhamh an rann,
betit a maic taranéis,
i ni biat i pein tall.
Mogenar thoghsfas in clar
ard na n-iubur n-úr,
i ba hitfernach iar mbrath
neach rosia 'na huir.
Ni budh bairnech a mheic Dhuach
rot-fia limsa a luach,
neam ocus tuile cen tlah,
mo chuile cen crich\(^3\).
Buaidh\(^4\) righ is cleirech dod shil
i cein bed dom reir;
nocha cirrfa nech do giall
cindfet tar gach reir. et reliqua.

IAR bfacail Iarluitehe annsin do Brenainn gabais roime foramus Mhuighi hAi. Dorala immorro aingel do for an sligid, 7 is ed asbert fris: 'Scribh,' ar se, 'briatra in crabhaid uaimsi.' Scribhais Brenainn annsin oconn aingel ind uili riagail n-eclusdai noebdha\(^5\), et maraid bheous in riagol sin. 3545 INtan immorro batar oc imthecht in muighi conaicet in fuat, 7 duini marbh fair, 7 a charait icá cháinindh. 'Tairisnigid isin Coimdhid,' ol Brenainn,

\(^1\) MS. 7 mairet. \(^2\) MS. cuirfitit. \(^3\) This quatrain is corrupt.
\(^4\) MS. Buaigh. \(^5\) MS. noemdha.
'ocus bidh beo in duine fil oscuib.' IAr ndenum ernaighthi co Dia do Brenainn eirghes in t-ocláech acedoir, 7 berait a muinnter leo he co bhfhléití gndermhair. IArsin tra geibhidh cach ica fhegad-somh cumor, 7 berait leo hé cu righ in mhuighi. Et tairgidh in rí ferann do in bhaile in bhudh ail do isin maigh-sin, 7 nír' ghabh uadhá, ár nír'b ail leis beith isin magh-soin.

IAr scribeann tra riaghlait ind aingil 7 riagla noèbh¹ n-Eirenn cona mbesaibh 7 cona crabud do Brenainn, impaís co hespec [fo. 32. a. 2] Eirc, 7 gabais gradha uaidh. IS ann atcualaidh-siumh isin tsoscéala: Qui relingquit patrem aut et matrem aut² sororem aut agross centuplum in procenti accipiet et uitam eternam posidebit. IS iarsin tra rofhás gradh in Coimhdeh codermhair ina cridhi-siumh, 7 ba hail dó a thur 7 a talam 7 a thustidhi³ 7 a atharda dh'facbail, 7 rothothlaigh coduthrachtach ar an Coimbid cu tarda thalmain nderrit ndiamhair n-inill n-aluind n-etarscartha dhó o dhainib. IAr codlad immorro dosum in adaigh-sin ⁴ cu cail a guth in aingil do nímh 7 atbert frís: 'Eirigh, a Brenainn,' ar se, '7 dorad Dia duit inní rocuinghis.1. tir tairngire.' Eirghis Brenainn iarum, 7 ba maith 3565 lais a menma on aitheasc-sin, 7 teit a aenar i Sliabh nDaidche, 7 feghais ind aicen ndermair ndosholachta uadh foch leith, et is ann sin atconnuic-sium an innsi n-aluind n-airegda co tímirecht[aib] na n-aingel di. IArsin tra anaidh-siumh tredhenus annsin, 7 codlais doridhisi. Tic [tra iarsin] aingeal in Coimhdeh dia acallaim annsin, 7 atbert frís: 'Biat-sa,' ar se, 'o sunn imach maroén friut tria bhithu na betha, 7 múimlet[-sa] duit an innsi n-dálainn atconnarcais 7 is mian lat d'fagbail.' Cíís Brenainn annsin codermhair ara fháéiltighi leis aitheasc in aingil frís, 7 doighni ataíghthi buidi do Dia.

Eirghis iarsin Brenainn asin tsleibh, 7 tic coa muíntir, et atbert friu: 'Dentar tri longa mora libh,' ar se, '7 tri sretha do rámadhuibh for cech luing, 7 tri seola do croicnibh, 7 tricha fer an cach luing,'acht nír'bhat cleirig uile, [ut dixit poeta:

Tri longa seolais in saoi
tar tonngar mara romaoi
tricha fer in cec'h luimg lais
tar treathan mara mongmais.

Tri sretha do ramaib leo
ar gach luing dib, caom an gleo,
BETHA BRENAINN.

seol croicenn go loinne[ó]lais
isna tri longaib seolais.

Nochu cleirchiu luid uile
for loinges, caom in chaire,
munter huathad (?), lom a lí,
isna tri longaib seolai.]

Seolais tra Brenainn mac Finnlogha annsin for ton[n]ghor in mara mongruaidh 7 for treathan na tonn toebhuaeine 7 for beulibh ind aicein 3590 ingantaigh adhualtmhair agairbh,airm a bfacatar ilar na mbiast [mbruthmur,] mbeilder [co n-imad na mbleidhmil mor] muiridhi; et foguebhdís ailena aille ingant[ach]a, 7 ní tairistis inntibh [sin] beos.

Batur tra amlaid sin fria re .u. mbliadan 1 [fo. 32. b. 1] for an aicein n-ingantach n-anaithnídh n-aíncolach dhoibhisum; et ní tharlú duine doibh 3595 frisin re-sín, 7 ní roibhi esbáidh dhuiini dia popul forru, 7 ní rostríorthadh corp na anum duini dib; et ba hingnadh inní sin, ar ní roleice Brenainn doibh lon do breith leo, acht atbert ba tualuing Dia biadh doibh in cech dhú i mbeitis, amal roshasastar na .u. mile dona .u. aranaibh 7 don dhá n-iascaib.

INtan immorro ba comfhocraibh don chaise, batar a munter icca radh fria Brenainn dula for tír do cheileabhdh na casc. ‘As tualang Dia,’ ol Brenainn, ‘talam do thabairt [duin] in gach inadh bus ail dó.’ IAr toidhecht immorro na casc tocchbhais in mil mór muiridh a fhormna a n-airdi uas treathan 7 uas tonnghar in mara, cur’bho talam com trom cobsaidh 3605 amal faichthe choimhreidh chomhaird. Et tiaghait-sium forsin talmain-sin, 7 ceileabrait in caisc ann .i. oenla 7 da oídchí 2. Iar ndul doibsium ana longuibh sceinneas an bledmil fon muir fochaidh. Et ba hamlaid sin do-ceileabraitis in chaise co cenn secht mbliadnse for druim in mil moir, amail atbert [Cundedan]:

Carais Brenainn buanchrabadh
doreir shenuid is shamhaidh:
secht mbliadnse ar druim in mil mhoir
ba docair in coir chrabadh.

Uair intan ba comfhocraibh don chaise cacha bliadnse no thocabhadh in mil 3615 mor a druim comba talam tirim techtaidhe.

1 MS. mbliagan.

2 MS. oighthi.
BETHA BRENAINN.

Araithi laithe dhoibh for an aicen n-ingantach co bhfacadar srotha doimne [acgarba 7 saobchoiredha dermaire] dubha in mara mongrauidh, 7 as inntibhsin dorimartus a longa dia mbadhudh ar mhet na hainbthine. Gabhuidh cádh iarsin ic fegad inagain Brenainn, ár ba dermhair met in gabhuidh ir-rabatur. Tocbus Brenainn a ghuth cuhard, 7 atbért: ‘AS lor duít, a mhuir mor-sa,’ ar se, ‘mhisí m’oenar do badhadh, 7 leicc uaid in lucht-so.’ IS ann sin tra rofhethnig in mhuir, 7 toirnes fethedha na soebchoire focetoir. O sin imach [fo. 32. b. 2] iarum ní roerchoitsi do neoch aile.

Araithi laithi batar forsin muir. Tainín Diabol a ndeilbh shenta adhuathmhair aidheidig inglainn ithfernáidi conesidh for seol na luinge a bhfiadhmuise Brenainn, 7 ní fhaca nech acusom he acht Brenainn a oenar. Fiafraighis Brenainn de cidh má táinic riana aimsir choir, ria n-aimsir na hesseirghi moiri. ‘IS airi tanac,’ ar Diabol, ‘dí aírad mu phianta i clusaluibh doimhne in mara duibh dorcha-sa.’ Iarfaigius Brenainn dosum: ‘Cídh on, caí i bfuil in locc ithfernáidi sin?’ ‘Truagh sin,’ ar Diabol, ‘ní chumaing nech a faicín 7 beo iarsin.’ Cídh tra [acht] foilsighis Diabol annsin dorus ithfrinn do Brenainn. ET fegais Brenainn in carcar ngairbh nguirm [sin] lan do bernaidh, lan do lasair, lan do mhosair, lan do longportaibh na ndeman neimhnech, lan do ghol 7 d’eighiumh 7 d’urchoit, 7 gaire truagha 7 nuallghotha mora 7 golfadach, 7 basgairi na tuath pechtach, 7 betha dhubach bronch a cridhibh pene, i carcar aibh teneadh, i sruamuibh na sreath[h] sírtheined, i cailluch bithbhrón, i lathachuibh dubha dorcha, i cathairibh tromlas-rach, i n-imut brón 7 bais 7 riagh 7 cuibrech 7 tromithres ndichumhaing cu mblaedhad adhuathmur na ndeman neimhnech, i n-aite bhithdorchá, bithfhuar, bithbrein, bithshalaig, bithciamaír, bhithghairbh, biththoda, bithmhúichnig, marbhthaigh, mhalartaigh, muchna, mhoingteinn-tidhi 5 ichtair adheitig 6 ithfrinn. For sleasaibh sliabh sírtheined, cen anad, cen airisim, acht sluagh dhemhna ica tarraing i carcar aibh [truagha,] troma, [tenna,] teinntidhi, dorcha, doimne, diamra, [dimoine,] doera, dubha, deinmeacha, [salcha, senta, senbrena,] sirdheabtach, sirtrotacha, sircithaigh, sirmarbhthaigh, sirbheogholaigh, [géir, garg,] gæthaig, golfartach, grechtha geranach, goachtachghoirt, ghudhamhach, cruma, crom, cruaidhe, calma, cendmhora: 7 biasta buidhi, [bana,] belmhora [fo. 33. a. 1]. Leomain lonna léitimcha. Dracuin derga [dubha, donna,] demhnaedha. Tigrí tre na tangnach.

1 MS. fechedha.  2 leg. co ndesidh (?).  3 MS. nu.  4 Perhaps mblaedháil.  5 MS. mhoingteinn-tidhi.  6 MS. adheitid.  7 MS. teinntidhi.

IS annsin rofiafraighset a muinteir do Brenainn: 'Cuich agailli?' ol iat. Doinnis Brenainn doibh curub Diabul boí oca agalluimh, 7 roindis3670 doib becan dona pianuibh adconnaic, a-mail adubhramar [doreir] amal frith i seinscribheannuibh na petarlaici.

IS annsin asbert fer dia muintir ra Brenainn: 'Leicc domsai,' ar se, 'cun nfacar ni dona pianuibh-sin.' IArna chéitugud do ithforn cona ilpianteib d'faicin ba marbh acétóir, et is ed asbert íe ecc: 'Mairg, Mairg, 3675 Mairg,' ar se: 'tainic 7 ticfa 7 ticic isin carcair-sí!' Iarsin tра dogn [fo. 33. a. 2] Brenainn ernaghthe, 7 aithbeoaighter ín fer sin ba marbh da muintir.

Nírbhó cian dochuarat assin íntan fuaradar an inghín min, macadachta, mongbhuidh. Gílithir snéchta nó uan tuinne, 7 sí marbh iar tabairt buille do ghat trena formna, con deachaidh itír a da cíoch. Ba dermhair immorror 3680 mèt na hingini sin J. cét traiged ína hairdi 7 nai traighthe itír a da cíoch 7 secht traighidh2 i bhfot a meor medóin. Taithbeoaighi Brenainn hí fochad-7 robaist iarsin, et rofhaístraigh a cenel di. 'Do aitreachtachubh in mhara damhsa,' ar si J. don lucht oilit 7 ernagíit3 eiseirgi doibh. Fiafraigis Brenainn di cídh ba hail le: 'In docum nimhe raghá fochadair, nó in docum 3685

1 MS. teinntighi.
2 MS. tra.
3 leg. ernaidit (?).
h’athardha?’ Dofreagair an ingen tre berla nar’t huic nech aili acht Brenainn, 7 is ed adubairt: ‘Docum nime,’ ar si, ‘uair docluinim gotha na n-aignel oc molad an Choimde th cumhachtaig. IAr caithium immorro chirp Crist 7 a fola don ingin abath cen nach snimh, [7 adnaicter coho-3690 norach] hi la Brenainn anssin. 

Araile la dobatar forsín muir cosoinmhech, 7 siat oc imramh, conaccatar arailí inís álaind, 7 si arid, acht cena ní fhuaratair port reidh [aise dia hinatocht]. Batar cu cenn da la dhéac uimpi immacuir, 7 nír’ fhéatsat dula inntí frisín re-sín. Atcualatar immorro gotha dainé inntí ag molad in Choimde, 7 adconnucatar eclais n-àird n-airegda n-aibinn 1 inntí. IAr cloistecht doibhsiumh fhoghuir [gotha] lochta na hinnisi, cotlaidh Brenainn cona mhuintir acedoin ina suan spirlata. Uair nar’leicit-sium tra docum na hindse cuirthear clar ciartha dhoibh anuas 7 se scribtha, 7 is ed bai ann: ‘Na denaid soethar frisín innisi-sea do tiachtain inntí, ár ní ticsaidhi dogres, acht an inís iarrrthai fogebhthai, 7 ni hí so hi, 7 eirg dód thir fein 7 dód talmain, ár ítá sochuidhí ann ocut iarrad, 7 las bhudh ail h’faicsin, 7 túir na scriptuire noebdha 2, quibus dictum est mansiones 3 Dei multae 4 sunt. Amal bidh edh abereadh: [fo. 33. b. 1] as imdha aitti 7 adba aili ocon Coimdhí a n-ecmais na hindsí-seo.’ IArsin tra impait[-sium] on innsi-sín, 7 berait leo in tabhuild ciartha út i comartha failti 7 deithíen lochta na hinnisi thuc dhoibh, et nohairleghtha cach dia acasum amal bidh o Dia nobertha dhoibh. 


IAR m-beith immorro do Brenainn secht mbliadaini for loingius, impáis doridhisi coa thir 7 coa thalmain fein amal roforcongradh fair isinn innsi. IS annsin dochuatar lucht a thire 7 a thuaithe fein ‘na agaid, 7 batar

1 MS. ard airegda aibinn.  
2 MS. noemdha.  
3 MS. mansionis.  
4 MS. multi.
BETHA BRENAINN.

Ica fhiafraigid de cídh poind bo Dhó dia loingiuis; 7 tucsat máine 7 ascadha 3720 dhó amal dobherdais do Dhia. Iar bhfacbált immorro in tséguil do ilibh dhibh leanait iarsin Crist, 7 doghnisium ferta 7 mirbúil imdha annsin, 7 doshlanaigh aos galair 7 cuimhrighthi, 7 roinnarb demhna 7 duailche.

Accaillis iarsin a aidi .í. espoc Eirc. Tainic iarsin co du a mbe a mhuime .í. Íta, 7 iarfaiguis di cídh doghenadh fría loingiuis. Feraiss Íta 3725 foéiltí frís amal noferadh fría Crist cona apstalaíb. Et is ed atbert fris:
‘A meic inmhain, cídh dia ndechadhais for longais cen a chomhairle triúmsa, uair in talam ica tát iaradh ar Dhia nocha nfhaghbhái hi iarsna croicnibh marbháibh mochlaigibh-sin. Uair talam noebh 1 cosecartha hí, 7 ni ro-doirted fuil duine riam innti. Acht cena,’ ar si, ‘dentar longa crannda lat, 3730 [fo. 33. b. 2] 7 is doigh is amhlaid sin fagheba in talamh shire.’

IAR SIN tra luidh Brenainn i crích Connacht, 7 dogniter long mor mhírbulla aice ann sin, ’si derscaightech dermair, 7 teit innti cona mhuindtir 7 cona phopol, et beruit luibhí 7 síla ecsamhla leo da cur innti, et dano beruit soera 7 gobhuin leo iar n-atach Brenainn doibh ima leconn maroen 3735 ris. IS annsin tainic in crosan cu Brenainn, 7 sléchtais ina fhiahdhuisi, 7 is ed atbert fris: ‘A Brenainn,’ ar se, ‘geibh ar Dhia mhé, 7 airchis dom troighi co ndighser lat.’ Beris Brenainn lais he iarsin; 7 teit isin luing leo .LX. fer immorro ba seadh al-lín, 7 batar uili ic molad in Coimdhed 7 a menmana cu Dia, amail atberat na scribhinn.

IS e, immorro, leath tóiseach roghabsat, foramus Áirne, co dú i mbui Enne 3740 7 Pupu [7 Rochath]; 7 batar re hedh míis ana bhsfarrad.

IAR NDULA, immorro, doibh sealad siar o Araind atciat in t-ailén mor n-ard n-airegda n-alainn. IS AND sin immorro robatar lochait amail mhurchata, 7 linuit in tracht focetoír dia slucudh-som. IArfaighit, immorro, 3745 na braitre do Brenainn: ‘Cídh aígidit na lochait-si?’ ar siat. ‘Ar n-ithi-ne 7 ar slugud, ar Brenainn. IS annsin dano atbert Brenainn frisín crosan: ‘Eirg,’ ol se, ‘7 caith corp Crist 7 a fhuíl, 7 eirg iarsin ducum na bethad suthaini, ár atcluimid-si clascetal aingeil icot togairm cuca.’ Ba maith laissium sin, 7 is ed asbert: ‘A Thigernaí’ ar se, ‘cia maith doronus 3750 intan dom-berur acedair ducum níme?’ IAr caithiumh tra cuirp Crist 7 a fhola don crosan, lingidh fochedair co fælilti dhermhair, co nduatar na murchata he uile acht beg dia chnamuibh. Ét adhluicter leosum sin, 7 scribhthar a aimn a martralaic, ár ba mairtír amra hé. IS follus assin connaircle in

1 MS. noemb.
BETHA BRENAINN.

Coimdhed ar in folluspectach tháinic fadheoidh isin luing do thogha artus dochum nimhe. IS amhlaid sin tra bias cech cenduthrachta thicfa isin eclais cu ragha artus docum nime tre imarcaidh cenduthrachta sech in lucht batar rompa: ut Christus ait: nousimí primi, [primi] nousími.

IAR Bhfacbáil immorro doibh na hindisi-sin gabais galar opunn in gabhuinn cumba comshoc bas. Atbert Brenainn fris: [fo. 34. a. 1.] 'Cidh mhachtnuighi, ar sé, 'eirg dochum na flatha nemhdha amal rothúiris duid cusaniu, nó mad ail lat beith isin tséigul beous, dogen-sa ernuiighthe fort co Dia, 7 foghebha slainti.' Atbert [immorro] in gobha: 'Atcluinim, 'ar se, 'guth in Coimded ocum togairm,' et iar caithimh cuirp Crist 7 a fola dhó, teit docum nime. Bai, tra, ceist mor itir na braitribhe 'mon corp do beith gan adhnacl, ar ni raibhi talam 'na bhfarrad. IS annsin doraídh Brenainn a adnaclul idir tonnaibh in mhara, ár in t-é doróine nemh 7 talmain 7 na duili arcana, is tualang he tonna in mara dh'fastúdhe in cuirp inntibh comen-chumhscaighthi. Cidh tra acht adhnaicit-sium in gobainn itir tonnaibh in mara, cen rochtain cu talmain, sis, cen eirghi ar uachtar shaile, cen chumscugud anunn nó ille, acht amal bidh a talmain nobeth; et biaidh annsin cen truaillnedh cu tora la an mesraighthe.

IAR bhfacbáil immorro dhoibhshium an inuidh-sin adconnacata talmain 3775 mbic nderoil. IAr ngabail doibh phuirt annsin líntar in port forru do demnaibh i ndealbhuiabh abhac 7 luchrapan, 7 a ngnuisi comdhubh fria gual. IS annsin atbert Brenainn: ‘Cuiridh ind ancaire imach, ár ni fhéidh na chlach isin tir-sí, acht intí gnífes catha [daonda] fria demhna 7 doirtfes fola toraibh.' Batar tra annsin cu ceann secht la cona n-oídhchibh, 7 nír fhéidh.

3780 a n-ancaire do thobail anís. Et fabruit annsin he idir na cairrbh i leanmain, 7 imthight ass iarsin. Batar som, tra, a ndocumal mor d'esbaidh an ancuiri 7 d'ec in gabunn, ár ni raibhi acu angcaire na gobha doighhe doibh he. IS ann sin adubaírt Brenainn fria sacart da muíntir: ‘Dena-sa feidm gabunn gu ceann in mís so.' Beannachais tra Brenainn lamha in té-sacairt, 3785 ar ni rofhoghlaí ann gaibhnecht. IS annsin doroine in sacart angcaire [n]der-secaightech nach f'fíth roime na dheagaid a comtaith.

[fo. 34. a. 2.] IMR[a]it iarsin fòrsin aicen seal siar, et foghhabit an indsi mbic n-aibinn n-aluinn co n-imat eisc aireghdha [intí] iarna fhacbhail

1 MS. fadheoi. 2 MS. deighnach. 3 MS. imarcaidh. 4 MS. cusaniugh. 5 MS. conanoighthibh.
BETHA BRENAINN.


Dia do betha, a Brenainn, sunn 6
[for creatha denaim na tonn:
fota atú 'cot farraed ann,
bruide lem t'iahadh 'mun fonn.
Di feraib dec bamur sunn,
docuadar ec in samad sunn:
acht misi rofacbad dib
ba maith in lín badur ann.
Lodamur-ne d'iarraed nimhe,
dirim a h'Eirinn ili,
tar tonnaib in mara mir,
conair robad coal d'iarraid.
Fuaramur innsi nfuair n-aidr
uas trillsib na tonn trengairg,
seisem innti sealait sealg
errrmaid eséirghi a haonaird.

1 leg. cusalaibh(?) 2 MS. aidhethbhban. 3 MS. nandiaigh. 4 MS. dorcha. 5 MS. atlaidhi. 6 For the rest of the poem the Book of Lismore has only 7rl.
Dabuesum linn in cat mbec,
rinne ní tainic cén cor lac:
darobair for cnamaibh eisc
angbaid in beist amlaid rofást.

Féilidh mo craidhe co ndruacht
frisna haoirghedaib dom-riacht:
mithig damsá tocht fó lia
imthiges dáid for a sét. Díal.

'Do fheruibh Eireann damhsa,' ol in seinór, '7 da fhéar dec dodechamar diar
n-ailítri, 7 doratsam in murchat [m]biasdaídí ut linn án éin bhic, 7 ba
hinmain linn he cumor, 7 rosfhobair iarsin cumor, 7 ní roerchoit duinne
riam, [fo. 34. b. 1] et isat marbha ainhfhur dec dhibh, 7 itu-sa sunn m'aoenar
[a]gt imaidhi-sí cu tarda corp Crist [7 a fuil] dam 7 dula iarsoduin docum
nime.' Foillsighiús immorro in seoir doibsiomh in talmain icca rabor 하나
iaraid 1 . tairngairi. IAr caithimh tra cuirp Crist 7 a folá don t-seinór, luidh
docum nimhe, 7 adlaicter annsin he maroen ría braitribh cu n-oinoír
[co n-]airmhitin móir [acu] cu salmaibh 7 cu n-imnaibh, ñd ainm in Athair
7 in Maic 7 in Spíra Nóibh.

IArsin tra rosíachtatar-som in talmain ica rabor aiarad fria re
secht mbliadna 1 . tair tairngire, amal ita in prouerbio, qui quaerit inuenit.

IAr rochtain immorro doibsiomh i comfhocráibh in tiri-sín, 7 ba hail doibh
port do ghabail ann, atcualatar guth araile seorach, 7 is ed atbert friú: 'A
dhainne lansaethracha, a oilithreacht a noebhdha 2 , a lucht ernaghtí na logu
nemhdha, a bheatha bithscith ic ernaidí in tiri-sea, ernaidhid 3 bican dabar
séathar coleic.' Iar mbeith immorro doibsiomh seal annsin ina tost atbert in
senoir ut friú: 'A braithre inmuini,' ar se, '[hicCrist.] cídhe nach fáicthi-sí in tal-
main n-airégda n-alaind-sea arnara'doirtdh fuil duini riám, 7 nach imchubaidh
do adhnacul pectach na drochdhaine ann. Facbhuidh didiu[uile]inbhar luing
cech ni fíl ocuibh cennmódh becc n-etuigh umaibh nama, 7 tecaidh anís.'
IAr tiachtain immorro doibsiomh for tir pocais each dibh a chele, 7 cíis in
senoir cumor fria met na fáilíti. 'Siridh 7 feghaidh,' ar se, 'brughe parthais 7
muighi milidhi in tiri solusta, suaicheadh, socharthanais, soc[h]airchín, n-aírd,
n-airéghdha, n-aluinn, n-oeibhinn. Tir boladhmhair, blathmhin, bennachtach.
Tir ilcheolach, airphetech, nualfháiltech, nemhthoirrisiuch. Airm i bhfuigh-
bhidh,' ar in seoir, 'slainte cen galar, aeibhnes cen imrisan, aoenta cen
3860 tachor, flaithes cen scáiledh, sámhe [fo. 34. b. 2] cen dímhaine, soeire cen

1 leg. Dahuesam (?), Dafuesam (?). 2 MS. noemhdha. 3 MS. ernaghid.
BETHA BR ENA INN.
saethar, senta sok/i-ta aingel, air^rdha parrthais, timthirecht aingeal, fleadh-

ugud cen airdhidhbhadh, seachna phene, aighthe

firen, tochaithium na
chumdaighthe, moir, mhilidhi, saeir, saim,
sorcha, cen dubhai, cen dorchai, cen pec^^, cen aimnert, corpaibh edrochtaibh nemhtriiailn/<^i[b,] sostaib aingeal ior bruighibh tiri tarr;/^/W.
IS
adhbhul a soillsi 7 a suthaighi na hindsi-sin, a saimhe, a s^rcaighi, a caeimhe,

morcasc, betha hcnnachidich.,

coir,

i

i

3865

a chohhsaidi, a fostacht, a loghmaire, a reidhi, a ruithnz^i, a glaine, a gradhmhaire, a
haille,

Mogenar,
find

gile,

a cheolbinni, a noeimhe, a niamglaine, a soeire, a sadhaile, a

a hailgine, a hairdi, a hedrochta, a hairmhidiu, a lanshidh, a lanaenta.
tra, bias

;2d^chghnim<7z^ \ 7 gairfeas Braen 3870
co ndeghairilhV/<^ 7
ina aentaidh^ isin k/h-sin,' ar in senoir [ct'/na], 'do

mac Findlogha

bhithaitreibh na hindsi

lAr

i

tarn tre bithu na bethi?.'

hh^aics'm \m7norro doibhsium in pharrthais sin ctzr tonniiibh in

mhara, machtnuighit 7 ingantaighit cumor mirb?///i De 7 a cum^r///a, 7 anoraighit [7 glormz/raighid] in Coimdhi cumor iar bhfaicsin na moirmirbal-sin.
IS 3.m\aid immorro bai in senoir noebh^ sin, cen etiich ndccnna et/r, acJit
ba Ian a corp uili do clumuibh gleghealaibh amail cholum no fhailinn 7 ba
Ceileabharthar in teirt leo iar mbein a
herlabra aingil ac/tt bee bui aice.
cluicc.
Canait* atlaighi buidhi do Dhia 7 a mcnmana tudmidi ind. Ni ralaimset [immorro] ni do íhia.rí'm^i, 7 no aemdais a n-anmcairdine dho la

3875

;

3880

t?/rcbhail soiscela.

ba mcncs. dognith Petar 7 Vó/ 7 na hcLpstail noebhdha ^
olceana, in proicept-so na pian 7 na fochraice, ar roaibhsighthea dhoibh
fon cuma c//na. IS e da;^^' ^roicept dorindi Siluest<7r ab Roma do 6i???santin
mac Elena, d'airdrigh in domain, isin mordail dia vocáhair Ro[i]mh do
IS e so ^^roxccpt dorighne Fabian comiarba Vctair do Pilip
Vetar 7 do
m^c Gordian, do righ Romhan, [fo. 35. a. i] dia rocreid in Coimdhi[dh] 7
dia rocreitsett ilmhile aili annsin
et ba hessidhi ceidri do Romanch<7/^
docreit in Coimdi \ssu Crist.
IS e so, da;/i>, proic^// gnathaighi^/j- Hely do
dhenumh do anmunnuibh na bhfiren [7 é] fo chrunn na hctaá
VdiVrihns.
INtan iarum osluicis Hely an leabur don proicr// tecuit annsin anmunna
na bhfiren rechtuibh en nglegheal cuice da ccch aird. Indisid da;2<? dhaibh
artús fochraice na firen, aibnes 7 air^ra ^athdi nime, et at forbhfhaeiltigh-sium
IS e

da,7io proic<^/^

38S5

;

i

i

ind airet-sin.
1

MS.

Indisidh

dethgnimiz/b.

2

iar^?;^
^io^

doib piana 7 todernama itfrinn 7 erbhadha
^

gentaigh.

^

canait atlaighi.

Q

3

* MS.
noemh.
MS. noemhdha.

cunatlaighi.

P. has

3890


BETHA BRENAINN.

3895 laithi bratha. IS follus cumor gne mbroin forrasom fesin annsin .1. [for] Heli 7 [for] Enoc, conad he sin Da Bron Flatha Nime. IAdhuidh Heli iarum a leabar proicepta. Doghniat ind coin nuallghubai dermhair in uair-sin, 7 tennait a n-eittiu fria curpu co tecat srotha fola eistibh ar omun pian ithfrinn 7 laithi brátha. INtan iarum is iat anmunna na noeb1 dianad erdhalta sirai-

3900 triubh flatha nime dogniat an gubai sin, ba[d] deithbhir do dhainibh in domain ciamdais déra fola doghnetis oc airichill laithe bratha, [in quo die mala erunt.] Bete immorro uilc imdha 7 imnedha isin laiti sin .1. il-laithi bratha, [in quo die Iudex iustus sua suis reddet, impis9 penas, praemia iustis.] IS andsin icfus in Coimdi a commain sein ria cach æn nduine isin domun: pian

3905 lais donapectachuibh, fochraic dona firenuib. Cuirfitir iarum na pec-thaigh annsin i fudhomhain na pene suthaine fordos-iadhta glas breitri De fo mhiscaidh bretheman bratha. Berthar iarum na næib3 7 na fireoin, lucht na desheirci 7 na trocuiri, for deis De Athar, do bithairtribh flatha nimhe. Beit iarum isin morglor sin ind aontaigh dheeachta 7 daonachta Meicc De, ISind aontaith4 is uaisli cech æntaid .1. ind æntaid na naoibh5-Trinoiti uaisli uilcumachaithighi, Athar 7 Maic 7 Spinta Nbibh.

Ailim trocuiri De uasail uilcumachtuigh tre impidhe noeibh6-Benuinn, roairiltnighium uile ind æntaid-sin, ro issam, roaitreabum, in saecula sae-
culorum!

1 MS. noem. 2 MS. redet impeas. 3 MS. næim. 4 MS. aontaigh. 5 MS. naoimh. 6 MS. noeimh.
OMNIA QUE CUMQUE UULTIS UT FACIANT\(^1\) HOMINES UOBIS ITA ET uos faciatis illis \(i\). Cech maith as ail libh do dhenamh dhuibh o dhainibh bidh amlaid sin raghnéthe dhoibh. Haec est enim lex et prophetae, uair is é sin rect \(7\) faitsine.

Taírmneasaidh cecha huile immorro, fuacarthaigh\(^2\) cecha maithiusa, sídhuiigh Dé \(7\) dáine, Issu Crist mac Dé bhi, sláinichd ind uili dhomain, IS é róraidh na briatra-so do thinchosc a apstal \(7\) a deiscipul \(7\) na huili ecalsa im comhlud na desherce \(i\). \(co\ n\)-derndais na daine do mhaith \(7\) do dheirc fria coibnesom ind uile doghendais doibh sein. IS do sin atbeir Issu: Omnia quae cumque uultis. Matha immorro mac Alfei, in sui \(3925\) forbhrurach de Ebhraib, in cethrumad fer adcuaidh in soséla coimdheta, is e roscribh na briatra-so i curp shoscela, \(co\ n\)-apair for slicit a maigistreach \(i\). Issu: Omnia quae cumque \(i\). Mad doberthi-si anbhar ndainibh maithe da-bar clannuibh as mo cumor dobera in t-Athair nemhdha maith dia macaibh non-guidet, \(conad\) for slicit na mbriathar-sa doráidh Issu in comairli-si. \(3930\) Omnia que cumque et reliqua. Uair aithnigh rect \(7\) faitsine gradh do tabairt do Dia \(7\) don coibnesam. Uair as é clethe \(7\) forair in sforceuilli diadha in derc, uair is si in derc sualach dhillus na cristaidi, uair na suailche arcena bite ocdegdhaínibh \(7\) oc drochdhaínibh. Ni tectann immorro in deirc acht degdaíne nama, \(conadh\) air sin atbeir Issu: ‘IS ann rofhinnfat na huili \(3935\) daine \(conidh\) dom muinnitir-si dhuibh, dia cara cach uaibh araili amal rocarus-sa sibhsi.’

Sochuidhí immorro do macaibh bethad, etir apstala \(7\) desciplu in Coimdeidh, osin ille rocomhaillset cuduthrachtach \(7\) culeir in comairli-sin tuc Issu doibh [fo. 35. b. 1] um comhallad na derce feibh rocomuill \(7\) tuc \(3940\) saingradh don deirc sech gach sualuigh in t-apstal uasal oirimnacht, in t-anmchara, in oibeltéoir\(^3\), in der dia rolas iarthar in betha a bhfertuib \(7\) a mirbhuiilibh, a suailcibh \(7\) a soghnimhaib \(i\). Sanctus Ciaranus sacerdos et apostulus Christi, In t-uaalsacart \(7\) in t-apstal, inti noeib\(^4\)-Ciaran mac in

\(^{\text{1 MS. faciunt.}}\)

\(^{\text{2 MS. fuacarthaigh.}}\)

\(^{\text{3 MS. inoeibel teoir.}}\)

\(^{\text{4 MS. noeim.}}\)
t-sæir. Mac ón in t-sæir doroine nemh 7 talmain cusna huilib filet inntib, mæd iarsan geinealach nemhdha. Mac in t-sæir demhna carpat 7 cech særísi arcena he iarsin ngenealach talmanda.

IS ann didiu airmitnight ind irisigh lithlaithi in uasail-sin, i quingtidh 1 septimper arai laithi mis grene, isin laith-si inu arai laithi sechtmaini.

Atsiadhad didiu taithmet cumair dia fertuib 7 dia mhirhuilib in craibhdhig-sin ar airtfied anma na n-iriscech, 7 dia ghenelach collaidi 7 dia coimpert bhith...caith2 7 don fhorbadh dorat for a rith mbaudha isna talmandaibh. Fer didiu onoiri móire icon Coimdhid in fer-so. Fer dia rocongair Dia a chathreim .L. bliadne rian a geinemin. Fer fil a n-urd apstal la Crist isin domun-so, amal rórdídh Colum cille: Quum tu Christi apostulum mundo missisti hominem. Locharn didiu he for lasadh co soilli ecna 7 forcetuil amal rórdídh Colum cille: ‘Lucerna huius insole, lucens .L. mirabili.’ Fear rofhothaighistair airedeclais asa rucad greim riagla 7 ecna 7 forcetuil do uillib ecalsaibh na hEirenn amal rórdídh in t-econdaí cetna: Custodiantr regmina et caetera .1. Coimhettar oc srúithibh na gcathrachso na riagla 7 na forcetla 7 na bésa arichta on maighster, o Ciaran, conid iatsaidhe riagla 7 besa roscailtea 3 7 ruchta do uillib cathrachuibh noebh Eirenn, ár is aisti berar riagla 7 besa fo Eirinn uili.

Fer fil a n-urd na primhshaithe ocon Coimdid isin domun-so amal rórdídh in fáidh céitna: Profeta qui nouisimus, et cetera, ár bai dia uaisli 7 dia [fo. 35. b. 2] aimhritnigi ocon Coimdhid curo tirchanadh o fhaidhib foda riana genemain, amal rothrichan Ysac 7 Eoin Bauptaist Issu, et a n-is uaisli and. Rotircan cetus Patraic mac Calpuirn i Cruchan Oighli, iar ndunad in crainn imma thaisib isin inad i ta an cathair-sin aniu. Rothrichan Brighit o’tconnaic in lasair 7 in t-áingel 4 .L. bliadne ria Ciarán isin inadh i tat crosa Brighdi indiu. Rothrichan Bec mac De co ndeibairt: ‘Andsin, a maic in tseir, it casair chæimh cot clasaibh, cot coraibh, cot cairpithibh, cot ceolaibh.’ Rothrichan Colum cille i n-Ard Abla do Ædh mac Brannuib no Brenainn 5.

IS e so didiu genelach Ciarain: Ciaran mac Beoit meic Olchain meic Dichon meic Cuirc meic Cuindenn meic Cuinneadh meic Feic meic Mæil Catrach meic Lairi meic Lairne, meic CUILTRI meic Gluinig meic Coirpri

1 MS. quingtigh. 2 The h seems added and is followed by a mark of abbreviation. 3 The -tea added in later hand. 4 The words 7 intaingel are in the upper margin. 5 The word Brenainn is added in the right margin.
BETHA CIARAIN.

meic Logai meic Meidle meic Duibh meic Lugna meic Feidlimid meic Echach meic Bresail meic Deghadh meic Reo-soirche meic Reo-doirche meic Tighearnmhais meic Follaigh meic Eithreoil meic Ireoil Fáidh meic 3980 Eirimhoin meic Mhiled Esbaine.

Beoid dano mac Olchain do Latharnaibh Maighi Molt do Ulltaiib a athair talmanda inti Ciarain. Darerca ingen Ercain meic Buachalla a mathair-sium, ut dixit Ciarán:

Darcera mu máthair-si,
nírbó bannseal olcc,
Beoit soer mo athair-si,
do Latharnaibh Molt.

Do Chiarraiíg Irluacra didiu dia máthair .1. do Glasraiíg insainnríud. Glas fili didiu a senathair. Ba hi fochonn a n-acomail na deisi sin. Dia ndeachd 3990 Beoid do thorruma a brathar batur i Crich Cenezoil Fhiachrach, o'tconnac-sium an ingin .1. Darerca, foracinn rochuingidh for a tuisidhibh 1 cu tucad dó hi iar bhfír. Et ruc coicc macca dhó iarsín, 7 is e so ord ara rucaid .1. Lucoll a primhgin, Donnan in tanaisti, Ciaran in tres, Odran in cethramad, Cronan an cbiced, 7 ba deochain, uasalshacairt immorro na cethra meic 3995 aili. Ruc didiu teora ingena do, 7 batar di óigh dibhsaidhi .1. Lugbec 7 Rathbeo. Pata immorro in tres ingen, 7 ba feadhbh craibhdech iside. IT e inso relge i tat taisi na næbh2-sin .1. Lucholl 7 Odhran i n-Isil Ciarain; Donnan 7 Ciaran i Cluáin mac Noiss. Cronan deochan [fo. 36. a. 1] 7 Beoit 7 na tri hinghena i Tigh Meic in t-sær.

Bål, trá, ri ecrabhidech intansin i Crich hua-Neill .1. Ainmiri mac Colgan a aínm-sidhe. Noordaighedh-sidhe na tuatha 7 na cenela fo chiss rotrom. Luidh didiu Beoid for teched in righ-sin i crich Connacht cu Creithhainn mac Lughdach meic Dallain .1. ri Eirenn, co Raith 3 Creithhainn 4 a Muigh Ai.

IS ann rocoimpredh Ciaran, i sexkalainn Iuin, 7 rogenair i sexkalainn Marta. Rotirchanad gein Ciarain o Lugbrann .1. o druidh in righ remhraidhti. Dixit in drui:

Ró ic gabair Ænhusa
dia raibh i cris i cliaban
tucad i sog n-ænam
o Dhia in firt-sin do Ciaran.

1 MS. tuisdighibh. 2 MS. næmh. 3 The original scribe seems to have written O rai:: trá. 4 The ò is inserted by a later hand.
BETHA CIARAIN.

O rochuala in draí i n-aráilí lo fogar an¹ carpait, 'Fogur¹ carbaí²t fo rig annso,' [ar se.] O’tcotar na gille imach ni fhacatar acht Beoid 7 Darerca isin carpút.

O rosaitbís na gille imon ndraidh, is ed róraídh: 'In mac fil i mbroinn na bannscailí,' ol se, 'bidh ri mor he, et amal doaitne grian idir renda nimhe doaitnnebha-sum i bhfertuibh 7 i mirbhuiúb diaisnéidhí isna talmandaíbh.'

Rogenair didin iarsin noebh²-Ciaran i Maigh Ai icc Raith Cremtainn. Robaisted o deochain Iustus, uair rob inmúbaíd cumad o fhírean nobaístfithe an firén.

I N-aráilí lo atbath ech Ænghusa meic Creimhthainn cu rogaíbh toirsi moir do ecbuí a eich. O rochotuil tra Ænghus iartraig aíngil De dhó ind aíslíngi, 7 is ed róraídh ris: 'Ticfa Ciaran mac in t-sáer³, 7 toduaiscse h'ech dhuit;' 7 is ed on rocomhailled, ar tainic Ciaran la breithir ind aíngil 7 ro-

bennach uisce co tucadh darsind each, 7 adracht focótoir a bas. Dorad immorro Ænghus ferann mor do Dhia 7 do Chiaran ar thoduscadh an eich. Tír na Gabráin ainm in fherainn.

I N-aráilí lo rochairigh a mháthair esium. 'Doberat, tra,' ol si, 'gille bheaca in baile mil leó amuich asna miltenuibh dia muidtearaitb, 7 nocha tabrás-si dhuinne.' O’tcuahla Ciaran innísín, luidh co arailí topur, 7 línaíd a leastar as, 7 bennachaidh cur’bhó mil togaíde, 7 dobeir in mil-sin dia mháthair cur’bo buidhech. Et as i sin mil-sin rucadh do deochain Uis i lógh a bhathis-sium.

[fo. 36. a. 2] I N-aráilí lo roghresset drochdhainne coin fhéochair⁴ co Ciarán da letrád. O’tconnaic Ciaran in coin, rochan in fersa-so: Ne tradas bestís animam confitentem⁵ tibi. Et o róraídh-seom sin adrocuir in cú focetoir 7 nocho n-eracht o sin.

Ba he immorro monur dobertis a thustidhi fairáisim .i. ingaire, fo cosmaíthus Dabad meic Iese 7 Iacop 7 na srúthi anall, ár rofhitir Dia cumad bhuchail treabhur do moiritreubh eisium .i. treta na n-irisech. IArsin forcaemhnaicuir ní adhamhraighthí icc Raith Creimhthainn i Muigh Ai, eisiumh oc coiméit indile a aidi .i. deochain Uis oc Fidharta, 7 sist fhoda etarra. Roquíneadh-som immorro inni itbérachd a aidi amal nobetis toebh fria toebh. IS ann sin táínic sindach co Ciarán asin coill, 7 gníth censua fris. Do athaighedh co menic chuigi, cu ro eraill fair umaloit do dhenamh dhó .i. a leabar salm dh’imochet etarra 7 a aidi .i. deochain Uis.

¹ Interlined. ² MS. noemh. ³ The t interlined. ⁴ Added in the right margin. ⁵ The second e is written on an erasure.
Uair íntan atbereadh oc Fidharta: abair so a n-ainm ind Athar 7 in Maic 7 in Spírta Nóibh docluineadh Ciaran ic Raith Creiththainn otha sin cu deredh in aicepta, 7 nobhídhe in sinnach guhumul oc irnaidí in aicepta, co tairseadh a scribhinn i ceir cu tabhradh lais iarsin cu Ciaran. Feacht adh 4050 mebhais a thangnacht aicinta triasinn sinnach gur fhobair for ithe a luibhair, uair ba sanntach um na leadhbuibh batar uime dinechtair. O robhaisium oc ithi in luibair, is ann tainic Ænghus mac Cremhthainn gu céitheirn 7 gu milconuibh cuici, cu rois-toifnetar he, cu nach fúair a dhín a n-inad, co ndeachaidh fa chochull Ciarain. Romorad ainm De 7 Ciarain tre anacul 4055 in luibair ar in sinnach, 7 tria anacul in tsiannaig ar na conuibh, et is e in leabar-sin Polaire Ciarain aniu.

IS friu as cuibhdhí sin fria drochdhainib bite i comfhocraise don eclais, 7 fogabut torba na hecalsa, eter comhmuin 7 baithis 7 bhiadh 7 forcetul, 7 arai ni anat-sum oc ingreim na hecalsa, cu tic mortlaid 1 7 galar 4060 anaithnigh chucu, [fo. 36 b. 1] conadh andsin . . . seicid 2 doibh tuideacht fo diten na hecailsi, amal dochuaidh in sinnach fo cochull Ciarain.

I N-araili la do mbáthair Ciarain oc denumh glaisne cu rosiact co tabuirt edui g innti. IS ann roraith a mbáthair fris: ‘Amach duit, a Ciarain! Ni hada leosum fir a n-aeintigh fria dathugud edui gh.’ ‘Sriabh odhur annsumh 4065 on,’ ol Ciaran. Doneoch tra do educ tucaid isin glaisin ni raibhi nach n-etuich dibh cen scréibh n-uidir ann. Dogníthir dorisi inn glaisin, co ndeabairt a mháthair frissium: ‘Eirc-si imach dano infechtsa, a Ciarain, 7 na bidh sriabh odhur ann, a Chiarain nósa.’ IS annsin doraith-sium:

Alleluia Domhna, 4070
roib geal glaisin mo muime!
chech tan ti am laimh
roib gilither cnáimh,
cack [tan] ti a bruth
roib gilithir guthh! 4075

Cech edach, didiu, doratad innti rob ãngeal iarsin. Dogníthir an troise will in glaisin. ‘A Chiarain,’ ol a máthair, ‘na mill umam innosa in nglaisin, acht bennachthar lat hi.’ O ros-bennach immoró Ciarain ni dernad roimpi na ’nadiaidh 3 glaisin bhudh commaith ria, ar cídh edach Ceniuil Fiachrach uili doberthi ina hiarcaín nos-gormfadh; 7 nogormadh fadeoidh 4 4080 na conu 7 na catu 7 na 5 crunda frisa comhraicéd.

1 MS. mortlaig. 2 A b seems to precede this word. 3 MS. nadiaigh.
4 MS. fadeóigh. 5 MS. ina.
FEACHT dosum oc inghaire bhó. Dotáet cu allaid rotrúagh\(^1\) cuici. Iss e arosc mbreithre nobidh aicesium i. ‘don-fair trocuire!’ ‘Eirg 7 tomuil in lágh, 7 ná bris 7 na hith a chnámha.’ - Dochuaidh in cu 7 dorighne amhlaid. O rogheis in bó oc iaraidh in láeg, is ed roraídh a máthair frissium: ‘Innis, a Chiarain, cia airm i ta láeg na bo-so, toircedh uait in láeg cibe aided\(^2\) i n-dechaid.’ Dochóidh Ciaran cusán inad a n-duaidh in cú iu lág, cu rotinoil cnama in láegh, 7 dorat i fiadhnuí na bo, 7 adhcat in lág 7 ro sheasaimh.

In araili [lo] tancatar foghlaid a Huaibh Failge do mharbad daíne chinéoil\(^3\) Fiachach, cu bfuaratur inti náeb\(^4\)-Chiaran oc leighinn ica indilib, cu rotriallsat dia marbhad, acht cena robenuit-som o dailli, [fo. 36. b. 2] 7 ni cæmhnacair cor do cos na do láimh doibh nogu ndernsat aithrighi, 7 cur rotuasluicthea tre breithir nDe Ciarain iat.

FEACHT aili rofhaidh a athair eisium do idhnaicul coiri don righ i. do Fhurban, conus-tarlar boicht dó forsin conuir 7 atnaig cairi in righ dhóibh, cor’cuiibrighed-som annsin, 7 tucid dæiri fair acun righ, 7 ba he monar noherbtha fair, bró do bleith. Forcæmhnacair mirbhuiili mora annsin i. intan rotriall-som bleith na bron no impa a hænar, 7 dognith samlaid dogres, et ba hiat aingil in Coimdhéadh nömheiled dia raith-seom. Nir’bhó cian iarsin cu tancatar gobuinn a tiribh Muman, 7 teora cairedha leo do Chiaran a n-almsain, curub amhlaidhsin rosaerd Ciaran o fhognum in righ.

IArsna hiibh sin, tra, ba mithig la Ciarain teact for scolaidhecht d’fhogluim eena cu Finden Cluana hÍraird. Rochuinnig immorlo bhoin for a máthair 7 for a athair dia breith lais dia fhoglaim. Atbert a mháthair na tibhred do. Robeannach-som boin dona bualib i. Odhur Ciarain a haíin o sin amach, et dodhechaid cona láegh andiaidh\(^5\) Chiarain otha sin gu Cluain Íraird. Dorat-som iarum tí dia bhachaill eatarra, ár ní roibhi aírbhe eatarra, 7 nobhith in bo oc lighi in láegh, 7 ní ticeadh cechtar dhibh tarsin toraind. Loim immorro na bo-sin norannta etir in da espe, dhec-sin cona muinterubh 7 cona n-áigheadhaibh\(^6\), 7 nos-folartnaiged uili iat, ut dixit\(^7\):

Cxca for cet comlana
nobiatadh Odhar Ciarain,
la haidhib, la lobhrana,
la lucht proinntigi is griana[i]n.

\(^1\) MS. rotruaich interlined, re-written and are obscure.  
\(^2\) MS. aige.  
\(^3\) This and the preceding word have been  
\(^4\) MS. næim.  
\(^5\) andiaigh.  
\(^6\) MS. conanaidheadhaibh.  
\(^7\) In marg. r, (i.e. rann).
Ata immorro sece na hUidhre i Cluain mac Nois, 7 gebe anum scarus ria corp don t-seichid-sin aitreaba in bethaid suthain.

BA tar didiu da esboc dec na hEirenn a scoil Findain i Cluain Iraird, ut dixit:

Da Fhinnen, da Cholum caidh,
Ciaran, Cainneach, Comghall cain,
da Brenainn, Ruadhan co li, 
Nindedh, Mobi, mac Nat fræich 
i. Molaisi Daminnisi.

IS e ord nobhith acu. I. cech espoc dibh do bleith na bron a la. Aingil didiu nomheilled in mbroin doraith Ciarain in la ba leis.


TANCATAR didiu dá clamh dhéc ce Finnen, dia n-ic. Faidhis Finnén iat cu Ciaran. Ferais Ciaran failtu fríu, 7 luidh leo on cill siar, 7 beanaid fótt asin talmain cur'mhemhaid2 sruth uisqui glain as. Dorat-sumh tri tonna donn usqui tar cceh bhfer dibh, comtar óghshlana fochedoir.

ISin scoil-si beous noathaigned damh allaid cu Ciaran, cu tabrad-sum a leabar for congnaibh an daimh. Laithi ann atcualá Ciaran an clocc. Adraigh suas cohopunn risin cloic, araidhe ba dene adracht3 in t-agh allaidh, 7 luidh as cona leabhar fora congnaibh. Ciar’bhó flíuch in la-sin 7 inn adaig4, 7 cíar’bho oslaicthi an leabar, ni roslíuchad oenliter ann. Adracht in clérech iarnamharach, 7 doricht in t-agh allaidh cona libur imshlan do.

ISin scoil-sin didiu tainice Nindedh Säbhruisc o Lochuibh Eirne do legadh cu Finnen, 7 ní raibh leabar oca. ‘Essidh leabar,’ or Finnen. Rola Nindedh cuairt for an scoil, 7 ní fuair o neoch dhibh libar. ‘In ranacais in moethóclach fil i tuaisciurt na faighthe?’ or Finnén. ‘Raghat innousa,’ or Nindedh. Intan iarum rainic Nindedh, is ann luid Ciaran tar teistemain medhonach liubuir Matha: Omnia quecumque uultis ut faciunt homines ubiis ita et uos faciatis illis. ‘Tancas do iasacht liubhur,’ ar Ninnedh. ‘Don-fair trocuire,’ ar Ciaran, ‘as fris leghaim-si 7 iss ed asbeir in teistemain fríu cceh ni budh maith dam do dhenaith dhamh co n-dernaind5 doneoch. Beir-si in leabar,’ ol Ciaran. Rosiarfhocht a æs cumtha

1 In marg. r. (i.e. rann). 2 MS. curmhebhaid. 3 In marg. 4 MS. agaid. 5 MS. seems to have been touched by modern hand.
de aramáracch\(^1\) occ denamh in aicpta, caít i m-bói a leabar? [fo. 37. a. 2]\(^2\)

'Dos-fuc dhamhsa,' ar a muinter, 'bídh Ciaran leth-Matha a aíim, ar féid don rícib ale, ar Finden, acht Ciaran leth nEirenn . . . e uili,' ut díxít Finnéin:

\[\text{Oc Finnen roleghastur}\\\text{Ciaran craíbdech gu ŋgreische,}\\\text{leath liubair leis cin léginn,}\\\text{leith Eirenn dó da esse.}\]

\text{IS uadhain rucadh in mbreithir n-urdraic co Röim co hAlexander .i. non legam Marcum\(^3\) quo usque compleuera[m] Mattheum\(^4\).}

Doralra tra iarsin teirci arbha, 7 fhuluing don scoil-sein, cu mba heicen \(\text{for maith dhibh for timcheall do choimet in buile arbha doberthea don mhuileann.}\\\text{Doralra do Chiaran iar n-urd timchill, bolc corcai do breith don mhuilinn.}\\\text{Roraidh-siumh oc oscailt in buile-sín: 'A Choimdhe,' ol se,}\\\text{robadh maith lium cumad cruithnecht chéin, 7 comad shásad adhbhul,}\\\text{ailghen, oírmhitech so dona srúithibh.'}\\\text{Forcæmhnacair amhlaid sin .i. aíngel De rotairbired in muilenn ina laim-sium, 7 eisum oc gabhail a shalm gu n-glaine crídhí 7 menman, 7 in coirici doberthea inn ba cruithnecht togaide oc toidhecht as.}\\\text{Tic didiu inghen airchinnigh in muilínn cu raibhi ic saichthin for Ciaran, 7 cu tart gradh dhó, ár ba haillí a dhealbh oldas cech duine a comóis. . . didiu duit,' ol Ciaran, 'nách edh doberi dot aire\(^1\) ercra in tséguil 7 laithi bratha 7 píana ithubrinn ara n-imghhabail 7 fochtairc níme ara rochtuín?'}\text{O dochuaidh an ingen dia tigh innisidh in scel-sin dia hathair 7 dia máthair. Tancatar saidhe 7 tarcatar an ingin do Ciaran. 'Dia n-edbra a hoighi do Dhia,' ol Ciaran, '7 dia bhfoghna dhó, baam ántadach-sa fria.'}\\\text{Roidpair didiu an inghen a hoighi do Dhia 7 do Chiaran, 7 roidhbuir-sum a muinntir uili a mbithfhoghnuin 7 a m-bithdilsi do Chiaran osin amach. O dochuaidh dia tigh tucaid cuibrenn uata do Chiaran .i. tri baigéna cruithnechta \(\text{con}a\) bhfurrthain do . . . 7 d'fhoile leo, 7 leastur lan do (mi)d [fo. 37. b. i] 7 roshcaobhset na timthirigh sin, 7 o rucset bennachtain, roraidh-sium:}\\\text{Don-fair trochuirí,' or se, 'ni cubhuidh dúinne so do caithimh seach na braitribh aíil.'}\\\text{Foceird iarsin an biadh uili iarna mhinìugud cusin muilenn, 7 foceird in linn co ndearna min cruithneachta dhibh uili. O roairigh Ciaran in timthirid ica forchoimhnet frisin cleith, dorait breithir fair co n-debuirt fris:}\\\text{Rom-bera corr,' ar se, 'do shuíl as do cinn!' Forcæmnacair amhlaid iardain,}

\(^1\) MS. arabarach. \(^2\) The first two lines of this column have been retouched and are very obscure. \(^3\) MS. marcam. \(^4\) MS. mathium.
uair benais postea currí a shuil asa chinn cu rabha fora gruaidh\(^1\) oc dul dia thigh dhó. Tainic in t-aircinnech acedair maille frisin timthirid\(^2\) cu roshlechtsat do Chiaran, \(7\) roedbuir in muilenn cona fherann uili do Ciaran ar ícc in gilla. Tard Ciaran a dernoinn frisin súil cu rola ’na hínad, \(7\) tard sign na croichi tairrisi cur’bho oghshlán.  

O roscaich tra meilt in arba frith cethra buícl lána do cruithneacht cossecartha annsin tria rath De \(7\) Ciarain. O rosiact-sum dia thigh cona arbhur laisse dorighne tuara dona sruthibh. Tuara on ba fhearr thucad daoibh riamh. Or or aimsir frith an mainn rundai tall ic macuibh Israel ní frith samail in tuara-sin, ár is amlaid robói, gu mblas cachá deghbidh\(^3\), etir mhidh \(7\) fhín, cu roshas \(7\) cu roslanaíg iat uili. Uair gach duine galair bai isin cathraig uili di neoch rocaith ní dhe ba haghshlan fochedair. 

Ni roairigset na sruthi ind iarmeirghí in adaig\(^4\)-sin cu primh iarna-marach. O rofiafraíg Finnén do Ciaran in mhirboill forscéimnaír ann ro innis Ciaran uili o thosach co tidhnaíl in mhui linn \(7\) in fherainn cona aidhmibh (no cona dhainib) dhó a n-idhbaír, ’et acsin duitsi in fherann-sin uili, a Fhindein!’ ar Ciaran. IS annsin dorat Findén a bennacht codúthrachtach do Chiaran. Ut dixit Findén:—

\[
\begin{align*}
\text{A Ciarain, a crídhican!} \\
\text{ar do noeibe}^4 \text{ not-caráim,} \\
\text{dot-ría rath a dhílícian} \\
\text{imut flathá ocs férüinn.}
\end{align*}
\]

\[\text{[fo. 37. b. 2].} \]

\[
\begin{align*}
\text{A Ciarain uais ollbladaigh}^5! \\
\text{duit rop soma gach treacra,} \\
\text{curáib í thíl combrámhaigh} \\
\text{imut orduin is ecna.}
\end{align*}
\]

Doratad tra in bennacht-soin codúthrachtach do Chiaran tria rogradh \(7\) tria meisci spíralta. Conad annsin forshacuib leth derce \(7\) ordain \(7\) ecna fírú Eireann do Chiaran \(7\) da cathrath. Forshacuib didiu Ciaran ana aisce-sium \(7\) ara cathraig, conadh de sin ata ana Fhindein. Forerlangair didiu in \(7\)-árbar-soin samhad Findén gu cenn xl. La cona n-oídhchibh\(^6\), et rotaíscedh a trian do ìsíl galair, ár ro ícadh cech \(7\) n-aínnes, \(7\) ni rolamh luch na peist a mhilled co n-derna cre dhe fadheoidh\(^7\), \(7\) no ícad cech ngalar fora taburtha.

\(^{1}\) MS. gruaigh. \(^{2}\) MS. deithbidh. \(^{3}\) MS. inagaid. \(^{4}\) MS. noeime.  
\(^{5}\) MS. ollblagháigh, written over oírdnidi. \(^{6}\) MS. oídhchibh. \(^{7}\) MS. fadheoigh.
Laithe n-oen do Chiarain oc tinol meithli buana cu tarla dhó arailí ocláech dár' aimn Clúain. 'Tabair cabhuiir dhún icon\(^1\) buain\(^1\) amarach,' ol Ciaran. 'Dobhér,' ar Cluain. O dhochuaidh immorro Cluain dia thigh, atbert fria munntir: 'Abraidh-si,' ar sé, 'mo bheith-si a ngalar dia tistar armochenn o Ciaran.' O ro hindised don gilla do dhechaid aracennsom sin, atchuaidh do Ciaran inní sin. Faitbes Ciaran ica cluinsin, 7 rotuic conadh for togás robh Cluain, uair rob fhaidh De iarbhfsír Ciaran. O dochuatur tra munnter Cluana dia dhuscad is amhlaid fuarutur he, cin anmain. Rochainset a mhuindter cumór he, 7 tancatar lucht an imfhóraidh fai cur' fhiafraighset dibh fochnu na haccaine. 'Cluain,' ar siat, 'dochuaidh imshlán ina leabhaid\(^7\) marbh anosa he, 7 is é Ciaran ros-marbh ona breithir, o nach dechaid don bhuaín lais.' Tiaghuit in lucht-sin uili do etarghuidhi\(^2\) Ciarain um thaithbheogud\(^2\) in mhairbh. 'Doghenum-ne uili,' ar siat, 'buain duítsi, 7 doberam ar mainchine 7 ar bhosghnamh duit\(^7\) do Dia cubrath, dia nduisce dhun in marbh.' IS annsin atbert Ciaran fria scoloic: 'Eirg-si,' ol se, '7 beir mu bhachaill lat docum in mhairbh, 7 tabair sighin na croiche don bhachaill for a ucht, 7 geibh in rann so:—

Rodháil Cluain
aníu cuccansa do bhuaín,
ar is galar án forrich
beo ina thigh marbh fofohuiar.'

[fo. 38. a. 1.] Adracht iarumh Cluán acedair, 7 doriacht\(^3\) coluath dochum Ciarain. 'Bendacht fort, a nábh\(^4\)-Ciarain,' or se: 'is maith ina n-dernuis frírm, ar is buidhi lium tuidhecht ó ilphianuib ithfrínn. Anois roshetamar tarbha na humaloíte, 7 etarba na hanumaloidí, 7 roshetamar in morcataíd fhuil ocon Coimidid fortsa, 7 fil ic muintir níme cucoitcheann.' Roshlect iarsin do Ciaran, 7 dorat a mhainchine dhó.

Rofhiafraigset arailí dona cleirchibh do Fhinnen cia no taipspenfadh in imaigthi intan nach beth Finnen íbhus. 'In t-ocláech út,' ar Finnén, \(1\). Ciaran, 'esidhe.' 'Abdhaine dobere dhó,' ar Brenainn seoch chach. 'Doradad, doberar, doberar,' or Finnén. Format didiu lasna nábhu\(^5\) innisin cennmota Colomb Cille.

IS ann roshfraig arailí dibsum cia dona nábuibh\(^6\) budh mo focharc a nimh. 'Don-fair trocuire!' ar Ciaran, 'rofinnaigter inar congbaluibh ar

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1 Interlined in a later hand.  
2 MS. etarghuighi.  
3 In marg. fofohar.  
4 MS. náemh.  
5 MS. náemh.  
6 MS. náemhu.
talmain." IS ann sin dorighne Brenann Birra faitsine dhó: 'Gebmait-ne da congbail for Brenainn, for dib srothaibh iti' primchathraíb 1, 7 indethbir 4255 bias etir na da sruth biaidh etir met na cathrach.'

INTan immorro ba mithigh 2 do Chiaran toidhecht o Cluain Iraird iar bhfoghlúim léiginn 7 ecna, forshacuib in Uidhir oc Ninded noebh 3, acht asbért-som a seche do rochtuin dó iardain, et atbert Ciaran foss: 'Gidh sochuidh dochabair dia blicht robudh liu dia tibhreadh a seiche cabair.' Et 4260 asbert-som: 'Cech ainim raghus asa churp do sheichid na hUidhre nocha pianfaider a n-ithfren.'

Atconnuic Finden aislingi dosum 7 do Colum Cille 1. da esca isin aier co n-dath oir forru. Dochuaidh indalana for fairrce sortuaidh os mhidon Eirenn. Colum cille sin cu taitnemh a shéiri 7 a socenelche et Ciaran 4265 cu taitnem a derce 7 a trocuiri.

Teit Ciaran iarsin d'acallaimh [fo. 38. a. 2] righ Eirenn 1. Tuathail Mèil gairbh, do cuingidh fair chumhaili bai aigi. Dorat tra Ciaran a dhorn imon mbroin ar deirc, 7 roghedal bh bhfoighenadh deis na cumaile. Rodruluic Tuathal iarum in cumail do Dia 7 do Chiaran, 7 dorad fos a etach 4270 rígda, 7 dorat Ciaran do bochtaib focchóir.

Feacht ann doluidh Ciaran do cuingidh cumuili aili cusin righ 1. cu Furbaidi. IS annsin tuc fer ele boin dosum a n-edbairt: tuc araili brat dó, tuc araile aighen. Dorat-sum uilí do bhochtuibh fochtóir isin lo cetna, et dorat Dia trí hedburta roptar ferr do Ciaran 1. coiri deis a aighin, da brat 4275 dec deis a ãenbroit, da bai dec a n-inad a ãenbhó. O'tconnuic in ri innísin dorat 4 in cumail dó.

O thainic tra co celeabhradh dosum 5 dia aiti targaid-siumh a chathraig do fhoghnum dho. 'Acc,' ar Finden, 'nir-ben do chathraig-si 6 fri nech aili acht fri Dia dorat sainseirc duit sechainne uili.' Cidh Ciaran, ar ba haucht 4280 lais a aite do thaircsin a chathrach dhó. 'Biaidh dano ãenta edrann cena,' ar Finnén, '7 ni ba nimhidh 7 na talmanda intí millfeas ar n-ãentaidh.' 'Bidh amlaid,' ar Ciaran. Doimthig Ciaran roime iarsin. Et is ann tuc Colum cille in test-si fair 8

Amhra ocldech teit uann siar,
Ciaran mac in tshair:
cen saint, cen uail, cen ecnach,
cen etradh, cen ãir.

1 MS. primthathaibh, with a slanting stroke over the first h. 2 MS. mithidh.
3 MS. noemh. 4 MS. repeats. 5 Here begins a different hand, and continues to end of fo. 38. b. 6 MS. chathsi. 7 Read nimhidhech (?). 8 In marg. rann.
BETHA Ciarain.


4305 O dódheachaid Ciaran a hAruinn tachraídt bocht dó arín conair. Atnaig1 Ciaran a chasal lín dó 7 doteót co hInís Cathaigh do bennachad do Shenan. O robhui-sium ina ãenbhrut rofoillsiged do Senán innsín, 7 dochaíð mag choine, 7 casal lín fó ocsail, 7 doraídh re Ciaran: ‘Nach nar,’ ar se, ’sacart do imthecht cen chochull.’ ‘Don-fair trocuiri!’ ar Ciaran, ‘airchisfíd Dia atá cochull donama fo choim mu sonorach.’ O dorócht Ciaran gu Cliúin mac Nois dob ail dó co ructha casal eli uadh do Senan. Roleicedh in casul fri sruth na Sinna, 7 ro siacht gen fhluichad gu port Innsí Cathaig. Adbairt Senan re mhanchaib: ‘Eirgid don muid 7 fógheahaidh ãeighidh2 ann, 7 tucaidh libh co n-anoir 7 co n-airmhitin.’ O dhachuatur imach na manaigh, fuaratar in casul forsin muir, is se tirim, 7 tucsat leo he co Senan, 7 rognai-sium atlugudh buidhí don Coimfída, 7 as e sin casal Senan inniu.

Dódheachaid iarsín coa braitribh co hÍsill, 7 dorat Cobhthach mac Brecain Isel do Dia 7 do Ciaran, 7 do-aibreabh annsin maile na braitribh. Et doibri la ic denuim a aiciúpta immuich forin achad, dochaídh-sium do thorruma a ãeighed3, 7 forfacuibh a leabur oslaíthi co matabh fon fliuchad, 7 ni rainic banna fluch in lebur.

Fechtus doibri Ciaran ag cur sìl an Ísill. Dotáid bocht cuí. Atnaig1 Ciaran mam don gran ’na ucht, 7 rosotheadh fòcétòir in gran a n-or.

1 MS. atnaid. 2 MS. ãeighd. 3 MS. ãeidhed.
BETHA CIARAIN.

Tucadh carpat *cona* echaib do Ciaran o Aenghus mac Grimmthtuin. Dorat Ciaran don bocht ar in ór, 7 rosoe in t-ór a ngrán, 7 rosioladh an gort de.

Robui *immorro* loch ifarradh Ísill, 7 noaitreabdaí ñe tuaithi 7 dásaorslíag an innis bui fair, 7 dothairmisedh nual 7 fogur in lochta-sìn adtarbh a um na clerchiu. Roghuidh 1 Ciaran in Coimdi cor'alta asa hinad in innsi, 7 doronad in nß-sìn, 7 atcither beos an t-inad a roibi isin loch re cuimnigud in ferta-sìn.

O ná cămnacatar *immorro* na braitri fulang deerci Ciarain ara mé, 7 o ron-gaibh format, doraidhset frís: ‘Eirg uann,’ ol sìat, ‘ár ni ruibem a n-áin inad.’ Doraíd Ciaran: ‘Diamad sunn,’ ar se, ‘nobleinn-si gidh Isel an t-inad-so arai luic, robadh ar arai n-anoi 7 n-aírníten.’ [fo. 38. b. 2.]4335

As an roraid-sium so:

‘Ciarsa isiul robadh ar dín ñe tuaidhe in sodhard:
in sodhard mina thisedh
robadh ar dír sa ñisel.’

Dorat Ciaran annsin a liubhair for oss n-alláid. Rocomaithig-seom iarum in n-os n-alláid cech a tiged. Dochuaid in t-agh roimesium co hInis n-Angin. Doçuid-sium isin innis 7 nos-aïtreabhann.

Dodechadur iarum a braitri cuigisium as gach aird. Robhui araili uasalshacart isin innsi. Dainel a ainm, do Breatnaid dhó, 7 ron-greis Diabul4345 gu roformdigh re Ciaran. Rucadh iarum cuach rigda cí tri henuib ordha o Chiaran dosum i comartha ndíligidh. Roingantaigh an sacart innisin, 7 dorñe aìtrighi, 7 doshlecht do Ciaran, 7 dorat an innsi dò.

Fecht do Ciaran an Inis Añgín gu caula in gáirm isin purt. Roraidh risna braitribh: ‘Eirgidh,’ ar se, ‘arcenn adbhair bur n-abadh.’ O rancatur4350 an port ni ñuaradur ann acht moethgláech tuata. Raidhitt sìri Ciaran innisin: ‘Eirgidh arai sin arachenn arís. Follus damsas for a ghuth comba he bhús abb daibsi amdegaidh.’ Tucadh iarum in t-oglach isin innisi co Ciaran, 7 robherr Ciaran he, 7 rolegh aigi, 7 ba he sin Enna mac Hui-Laigsi .í. fer noebh adhamraigithi ’con Coimdidh, 7 is e rob ab iar Ciaran.

Dorala cu torchuir soscaila Ciarain isin loch o araili brathuir anphhaitech, 7 robhui cufo ta fon loch. I n-araili laithi a n-aimsir samhraid ducuadur bai isin loch gu rolen iris an tsoscaila do cois bó dhibh, co tuc le gu port tirim.

1 MS. Roghuigh.
As de sin ata Port in tSoscéil a n-Inis Aṅgin. O rahoslaiced immorro in soscel, is amlaid robúi, gleghéal, tirim, gan dith litri tre rath Ciarain.

Tainic araili fer do Corcabaiscinn co Ciaran, Donnan a ainm, mac brathar do Senan mac [G]errginn, 7 inann māthair dó 7 do Senan. 'Cidh accobrai nō cidh theigi?' ol Ciaran. 'Do chuimgidh inaídh i tairisiur 7 i foighén do Dia.' Forfacuibh Ciaran Inis Angin la Donnan. Roraidh Donnan: 'Uair as condéirc duit frium, facuibh nīd dod comurthaib 7 dot minnaib agum.' Facbaíd h Ciaran aigí a soiscél i. an soiscél frith asin loch, 7 a clog 7 a fher imechuir i. Mældroan. Tri bliadne immorro 7 tri mís robui Ciaran a n-Inis Angin. Et is ed tainic iarsin co hArd Manntain ifarrad na Sinna. O'tconnuic-sium aibhne an inaídh-sin, iss edh roraid: 'Madh annso thairismit,' ar se, 'bidh imda saidbreas in tsægul aguinn, 7 bid uaithti anmunna docum nimi as.' Tainic iarsin cusín mbaile-sa. Ard Tiprat a ainm intansin. 'As sund immorro anfam Ṛ, uair bat imdha anmain docum nimhe as, 7 biaidh torromá o Dia 7 o dhainib coidchí forsin inad-so.' I N-ocht kalainn Febra roghabh Ciaran i Cluain, in dechmad esca, i sathrann. Ochtur immorro dochuaidh leis i. Ciaran, Ængus mac Nisse, Cáelcholum, Mulioc, Lugna mac hui Moga Laim, Colman mac Nuin. Amhra tra rogabadh an conghbail-sin la Ciaran i Cluain cona ochtur iar ddaidhecht 1 do thonnaib adusce feibh roghabh Noe mac Laimhiach in domain 2 cona ochtar iar tuidhecht do thonnaib na dilenn. As annsin roclann Ciaran an cétcleath i Clúain 7 Diarmaid mac Cerbaill maile ris. Atber Ciaran re Diarmaitic sádhudh na clethi: 'Leic, a læich, mu laimh uas do laim, 7 bia-sa uas féarib Eirenn i n-airdrighi.' 'As ced lium,' ar Diarmaid, 'acht cotuca comarda dam aire sin.' 'Atber immorro,' ol Ciaran. 'Cid at uathad-sa inniu baat ri Eirenn in trath-sa imarách.' Ba fiør-son, dano, ar rombaradh Tuathail Mælgarb rí Eirenn in oidchi-sin, 7 rogab Diarmaid righ Eirenn aramhárách 3 [fo. 39. a. 1] 7 roedhbuir cét ceall do Ciaran. Conad dia forcell sin asbert:

\[
\begin{align*}
\text{Atber coif} & \text{ foirgldidh} \\
\text{cid uathad} & \text{ do dream dhámhach} \\
\text{bát rí} & \text{ æbhda oirdniddhi} \\
\text{Eirenn} & \text{ in trath-sa imáraich.} \\
\text{Marbadh} & \text{ Tuathail togaidhe} \\
\text{Mælgarbh} & \text{ bá gairm gun gloire,}
\end{align*}
\]

1 MS. ddaighecht.
2 Sic in MS., should come after adusce (?).
3 MS. arabharach.
BETHA CIARAIN.

as de itá in rádh roghaidi
ba he a écht Máel móire.

Gen mhaídín is gan eirsclaidí
roghab Úisnech nár iar ndál,
dorat Diarmaid derrascáighthi
cét ceall do Dhína 's do Chiarán.

IArnín roshaideadh in clech, 7 adubaír Ciarán ica sáthad: 'Ac so,' ar se, 'i rosc Tríuin' Tren mac-sidhe robhui in Duna Cluana Ichtair rothríall anumaloit dosum. Mebhuis focéait a ãensuil 'na cinn la breitir Ciarán.

Arailli lâ dothadhur na braitri a n-ítaid mhóir 7 sìat ic buain in Cluain. Foidhit arailli taimtiridh uathaibh cosín clerech co ruchta usqui doib isin gurt, conad ann ispert Ciarán dia roghabhduis inniu fora n-ítaidh noimfualaisfedh saidbreas mor in tsaeguil dona braitrib thificlatis dárneis. As dorbh eimh, ar na braitri, 'as férinn linnne ainmne ara tibertrar sochraithe dhuin fein do denamh, 7 dia ticea les dona braitribh 'narndegaidh, inas saisad ar n-ítaid inniu.' Tucaid telcoma lan d'in otha tire Franc cosín mbaili do Ciarár i logh na hainmne-sin, 7 romhair blagh don telcumu-sin sunn co haimsera déidhincha. O thainic immorro in fescur robennach Ciarán lestur lan d'usqui, 7 rosoudh in fin togaídhí, 7 rodáileadh forna manchaib cona bai flaith roderrscáig don flaith-sín. Ár dodechadur muintear Colimin Cille o Hí iar n-aimsearaibh fodaib cosín cathraig-si. Rofuiréadh flaith doibh, 7 roherdurcaiged triasin cathraig uili nach raibh roimpi nach 'nadegaid flaith a commaithe. As annsin aspert senoír robuí i tich bruith: 'Rofetur-sa,' ar se, 'flaith ba fér indas. Ferr in flaith doríne Ciarán dia mhanchaib dia mbatar a n-ítaid mhóir, cu rosoi-sium in t-usqui i fin doibh. Narub scel cern comurda duaibhsí sin,' ar in senoír, 'misí fein rodail in fin-sín, 7 teighd mh'orda dar oe mair in bledhí isin fin taiscid-sí, 7 finnaidh innosa boladh mh'ordan ara tuma isin fin antansín.' Tancatar 7 ro rasasta uili o bolad in meoir-sín. Adrubratar: 'As férí, ar iat, 'in fhlaith-sa ina cech flaith in flaith isá bolad mharus iar n-aimsír rofoda for meoir. Bennacht,' ar siat, 'for Ciarán, 7 bennacht for in Coirmidid rodhannaigh do cech maith.'

Crichidh Clíana, scoloc Ciarán, docuaidh co Saigir, cu roseidhligh fri re cian inntí, cu rosalaigh Deman fair in tene senta buí ícna manchaib isin cuchtair do bhadudh. Itbert Ciarán Saigri na caithsead biadh co tistais ãéighid dobhéradh teine dhó. Luid immorro Críchídh uaidib sealad bec sechtair in cathraich gur'marbsat coin allta 7 nochur' mhiliseth a corp.

1 MS. deighincha.
2 MS. ãéighid.
O racauala Ciarán mac in tsair bas a ghilla, luidh co Ciarán Saigri dia chuimghidh. O rasiacht is ed aspért Ciarán Saigri: 'Is ed tóisech ricthi a leas usquí dar bur cosa, acht ní fil tene ocuinn do thégaadh usquí dhuibh, acht tucaidh-sí bur n-aídeadh tened dùin, ar is dæibh rocinn Dia.' IS annsin tuarcoibh Ciarán mac in tsaeir a lamh docum nime, 7 doróine ernaigthi ndicra. Iar forbadh na hernaigthi tainic tene do nim co n-esid fora ucht. Rothimarc a uct imon tenid 7 dus-fúc lais cosin mainistir. Foceird uadh in teinid for lar, 7 ni romill cid brothairne don casal bui ime. Rotathbhheodaig danno a gilla atbath roime sin, 7 rocaith proinn malle innsan. Doronsat a n-áintaidh annsin na da Quíarán. 'Saidbrius an tséguil,' ar Quíarán mac intséir, i Saigir moir. 'Écna 7 ordan cen ercra i Chuain mac Nois;' ar Quíarán Saigri. Nocu raibhii anim Ciarán isin baili-sín acht fri re. iii. mis 7 . . a, co ndecharaídh docum ními isin nomad la i mis [fo. 39. a. 2] medhonnaigh fhoghmhuir.

O rofídir immorar Ciarán guir'chomhfoicisigh laithi e etsicha, doroine faitsine gu toirrsi móir. Adubart robudh mhór ingreim a cathrach o drochdhainib fri deredh ndomain. 'Cedh, immorar, doghenun-ne ind amsir in lochta-sin?' ol na manaigh, 'in ocut thaisibh-si anfamait nó in leadh n-aílili raghmaid?' 'Eircidh,' ol Quíarán, '7 faicbuidh ma thaisi amhail facbaither cnama oiss re grein, daigh as ferr dhuibh aitreabh immalle fiumsa in nim innás feidhliugud icum thaisibh ibhos.' O rochomhfoicisigh tra aímer s a etsicha don tí noibh Quiaran ind eclais bic, isin tres bliadain. a eisi, hi quincid September arai laithi mis greine, hi satharn arai laithi sechtmaine, in ochtmadh decc arai esca, as ann adrubairt-sium: 'Nom berur in dinn bec,' or se. Et o naféghastar in nemh 7 ind är n-ard uasa cinn, is ed aspért: 'AS aghasta in set-sa suas.' 'Nidait as aghustas,' ar na manaigh. 'Ni fetur-sa emh,' ar se, 'nach ni do thimna De d'ar mhoir thiasáin ãacht cena roimeclaigh cid Daibhith mac Iesse 7 Pol apstal in seut-sa.' As annsin rucad in t-adhcart cloiche uadh ara haine. 'Acc,' ar eisions, 'tabair somorno. Qui enim perseueraueretur usque in hiis e.²' Rolinsat tra aingil idir nem. 7 lar i frithshét a amna-som. Tucaid iarsin ind eclais bic, 7 tuarcuibh a lamha, 7 robenduch a popul, 7 adubaírt risna braithriu ind eclais do dhunad fair gu torsedh Coeimgen o Glinn da Lacha. O dorocht Coeimhgen iar tredenus ni uair lancenina na gcleíreach fochetaír, uair robatar i mbron 7 i toiríí mhoir deis a gcleigrí. Roraídh Coeimhghen friu: 'Forcslí gruam-

1 In upper margin. ² Matteh. x. 22. ³ MS. nemum.
BETHA CIARAIN.

133.

dhachta,' ar se, 'foruib dogres.' Roghabh imecla iarsin na sruiithe, 7 doronsat reir Coimhgen, 7 rooслаicsit ind eclais becc reme. Dodechaid 4465 focétair spirit Ciarain dochum nimhe, 7 tainic aris ina churp do agalluimh Chaoimhgen, 7 rofer failti friss, 7 badur on trath co araile andsin ic imacalduim 7 oc denumh an àntad. Bennachuis Ciaran iarsin Coeimhgen. Bennachuis danno Cæimhgen uisqui, 7 dogní commán do Quiarán, conad anns dorat Quiarán a clog do Cæimhgen i comurtha a n-oentad 7 i screpul 4470 a chomnæ. As eisde Boban Coeimhgin inniu.

Noeib Eirenn tra rofoirmdechsat re Quiarán ara ñeabhus, co n-dechadar i muinighín Riogh níme cu rogardighthe a sèghal-som. Rop é met in formait ros-gabsat frís co ndeibairt cídh a fèrchumthach fein .1. Colum cilli: 'Bennacht for Dhia,' ar se, 'rúc inti noeib Quiarán, daig da maradh combadh 4475 senoir ni fuicfed inad da ech charpuit ind Eirinn na bhudh leis.'

IS suinn tra ata Quiarán cosin ochtur ròráidh-sium co n-àlmhiltib naobh 1 archema. IS sund itat taisí Poil 7 Petuir forfacuibh Benian 7 Cumlach isin crund chochai ibhos. IS sund itat taisí in meic dháill .1. deiscipul Peça. IS sund danno ita scrín 2 ind aiged .1. Peça, is eisde itcoon'nair araili craibdech 4480 d'imorchur d'ainglib co hadnacul Ciaraín. Tri inganta [fo. 39. b. 1] ibhoss in oidche-sin, in tech n-àigidh 3 gan teinidh, gan ãigidh 4, gan ernaighthe, ár robu lóir Peça do theinidh 7 d'aeighidh 5 7 d'ernaighthe.

Ni fil, tra, doruirmeadh guleir a ndóróine Dia di fertaibh 7 mìrbhuilíb ar ìnhìl noeib Quiarán, daig as liach 6 tu irem 7 aisneiss dib. Daigh ni 4485 rogénair iar taidhecht Crist i cuilinn nech budh mho déirc 7 trocuire, budh mó sèthair 7 aíne 7 ernaighthi, bhadh mo umhla 7 canduthracht, badh mò cènnsa 7 aìglaine, bhadh mho deithitin 7 irit 7 im ecclus nDe, bad mo sèthair laithidh 7 fritaire aìdhchí. IS é na tarat nach n-inmar no nach nì mese ina chirp riam o roghabh crabud. IS e na heissibh loim na linn nogu mbeth 4490 a trian d'uisqui. IS e nar'chaith aran nogu mbeth trian do ghaineam trit. IS e nar'cotuil co comuirsedh a thèbh re húir nacht. IS fo chinn na raibhi acht cloch doghnath do adhurt. IS fria chnes na rochomhraic lion ná olunn. Fer écu lanparaib toghaidhi toltaochaidh don Choimididh, a-mail Aibel mac n-Adaim. Fer co ndepracoitibh dichraibh don Dia, a-mail Henocc mac n-4495 Iareth. Luamuire lanfòlarntnaighthech do airc na hEcuilsi etir thonnaibh in

1 MS. naomh. 2 There is here the mark (Λ) shewing that something is to be inserted. 3 MS. nàidhedh. 4 MS. ãididh. 5 MS. ãididh. 6 Read lià (?). 7 ìret is in margin; there is a blank after 7.
Riaghail Patraic inso.

Soerad eclasi De co mbaithus 7 gcomnai 7 gabhail n-ecnairce, co macuibh do leighiund, co n-edbairt cuirp Crist for each n-altoir. 
Ni dleagur dechmadá na bó cennaithe, na trian annoiti, ná dire séit do mhainib, manebhe a frithfolad na heclasi do baithius 7 chomnai 7 gabail n-ecnairce a manach itir biuu 7 marbhu, 7 coraibh oifriunn i sollumnaib 7 domnuighib, 7 co rabhut aidhme og gach n-altoir dib mar aderu r 7rl.

Cosc moColmoc maic ui Beöna.


[As doilghi leam iná in t-écc.]

AS doilghi leam ina in t-écc
dotecht idir adám dét
an cuire ticfus arméis,
a mbeth uíi for aínséis.

Olc in aimser thiefs ann,
format, finghal, forách fann,
toidecht gach uile cohéimech,
gan fiarlach, gan fiarcléirech.

Gan righ damus cert ná cóir,
gan espoet bg uas altóir,
gan brugaidh gebhus dechmaidh
da crudhaibh, dá choemchethruibh.
AS DOILGHI LEAM INÁ IN T-ÉCC.

Sruithi bitis do dheoin Dé
i tosach na haimsire,
cesloma clama cechra,
nirseát bailce bloingeacha.

Lucht na foghluma feighi
fognítis do Righ grene,
ni thairmesdais mec nait mná,
robsat glana a n-aicenta.

Leinti beca, bruit mhora,
cridhi triamura trogha,
pudralla gerra garbha,
ocus riagla rogharbha.

Doticfad sunn iar sodhuin
sruithi deridh in domuin
co mbrait, co mbuar, co mbennuibh,
co failghibh, co fítheallúab.

Co sida is siric is srol,
gu coilechb cámha iar n-ol,
co ndimhes ecna Dhe dil,
beit i seilbh dilis Diabuil.

Atberim fri siol nAdhuim
ticfé lucht an fhuaighraibid:
gebait orra dealbha De
na sleamna, na sladuighé.

INann luas imthighit ass
fér ocus fochon fonnghlás:
amhlaíd raghuit immale
ocus blath na mbrogaire.

Bregaire deridh dhomain
ragháit uili i n-áen conair,
inlaisch dhiabuil do dheoin Dé,
a bphianuib dorcha doilge. A. d.
Betha Mochua Balla.

HOMO PROFICISCENS UOCAUIT SERUOS SUOS TRADIDIT ILLIS bona sua. O dhochuaidh in fer maith for turus rocongair a mhogada 7 rofhodhail daib a indmusa. Ocus as ecsamail amuil rofhodail¹ doibh na hinnmáis sin .1. dorat cuic tallne dh'fir, 7 a dhó dh’fhir aili, 7 a'ntalland don fhir déidhinach².

Matha immorro mac Alpei, in sui Ebhraidhi, in cétna fer roscribh in soscélá coimdhíta, is é roscrib i curp soscélá ind aisneis noeim-si dia chummingud don eclairis amail dailius Mac in Athar nemhdha dána ecsamhla in Spírta Nóibh da cech Ísin as eclairis.

IS e immorro in duine atberar do dhul il-leith aili ann .1. Issu Crist ⁴⁶0⁰ Mac Dé bhi dodhechaid do chabair in chinid daenna curos-ben a glaic Dhiabnúil 7 cu rofreasghbh iarsin for nimhibh noehdha³ aramsus in Athar neamhdha, 7 rocongair cuice a astpola curo fhodhuiil doibh dana écsamhla in Spírta Nóib amail rop fhollus do chách isin cincdighis. Ocus cu tidhnaic na dana cetná dona noebaibh⁴ 7 dona firenuibh fo indtsamail na n-abstul tría ⁴⁶0⁵ forceatul na sceaptra ndiadha.

Na cuic tallanda immorro atberar sunn iar siens coic cettáda cuirp 7 anma sin rotidhnaicedh o Dhia don cineadh doenna dia fhoghnamh fein 7 d’fegad De trompa.

Na da thalland immorro itberur sunn, iss ed dofhornt in t-etarcnugud ⁴⁶1⁰ 7 in tuicsinugud doberut na noeibh⁵ 7 na fireoin for an Coimdhíd gu cumaid a n-deghchnima ⁶ fon n-etargned sin.

IN oen talland immorro iss ed doforne, in dilged derrcaightech fil isin anmain doena, triasa bhseghann hi fein 7 na duili aili filet i talmain 7 reanna 7 firmamint 7 in sosad ainglecda 7 in Trínoit [fo. 40. a. 2] uilichumachtach. ⁴⁶1⁵

No as iat na cuicc tallanda atberur sunn .1. coic liubair rechta Moysi; ár foghnaidh a nemhforbunn-side do luct nuíshíadhmuísi, ár fogabur amlaidso ànta petarlaici fria nuíshíadhmuísi .1. rechta fria soscélá: uair dia tarta nech leis na coic fadhó is a deich fhásas dhibh. Dia tucchta dano na deich foce-

¹ MS. rofhogail. ² MS. deighinach. ³ MS. noemhdha. ⁴ MS. noemaibh. ⁵ MS. noeimh. ⁶ MS. andethghnima.
BETHA MOCHUA BALLA.

4620 thair is .xI. fhásas dibh. As inann sin iarfrí 7 coic liubair Moysi co ndeich timnuibh in rechta diadhá do accomhal do ceithirlubhar in t-soiscéla dia bhfoghnum don duine theorises on cethardhúil 7 cu bhfoghuin an duine-sin don fhirDhia dorat rechta 7 riaghlá ecsamla dona hecnaidib.

A haithid immorro rechta 7 riaghlá na coic n-aimsír remtechtach tainic 4625 lus sun isin domun cu rochum-sidhe rechta 7 riaghlá tria forcaetis soiscéla don chinnid doena 7 dona hapstalaíb seoch chách, 7 roforchansat-sidhe a foithoscaighthe 7 a n-deisciplu noebhu 1 taraneisi imna riaghlubh-sin.

Sochaidh, tra, do noebuibh 2 7 d'fhirenuibh rocomailset na rechta-sin 7 na riaghlá in Coimdhed na ndula 7 na roleicset i mudha a tailné. Amhail 4630 rocomuill in noeb 3 uasal oírmhheitnech dí d'a lúth 7 foraitheimh i n-ecmonng na ree-sea 7 na haimsír i. in gríon tsolústa 7 in réitla loinnerda 7 in tene tháedhilich 7 in ruithen rathmuir rofhaidh Grian na Firindí isin domun cu roshoillsigh i bhfhertuib 7 i mhirbhuiilib coiced Connacht i. Muchua Balla. I teirtd-Kallaínd Mharta immorro gacha bliadna indister ní dia fhertuib 7 dia mir-4635 bhuiilíb 7 dia ghenealach collaíd 7 don fhobadh dorat for a rith mbuadha ibhus isin tsèagul fseincaír i. Muchua (Cronan a ainm díiliú) mac Becain mic Bairr mic Nathí mic Luighdhech 5, o taat I-Luigdech, mic Dalann do Ultaibh. Cumme immorro ingen Conamhail mic Machdain, do Dhail mBúain, a mháthair. Bruinseach 7 Lucait [fó. 40. b. i] 7 Tuideall a tri derbhshethracha.

4640.  I N-araili amsíir immorro tainic Comghall [Bendchair] do thugh Becain remraidht, et atconnaí timtirecht aingiuí oscinn in tigh, 7 rofhiarfaig do Bhécán: 'Cidh fil ocutsa do macuíubh?' 'A dho doneoch is airmhghithi,' ar Becán, '7 macán lasc feil fil ocna cearib, 7 ni haimhghithi he.' 'Tabar isin tech confhasamar hét,' ar Comgall. [Tucaid on]. IS ann sin róraisid Comgall: 4645 'As forbhfaileid m'aman-sa resan mac-so, ár ita rath in Spíerta Nóbh 'na comuidecht.' Ruc iarum Comgall Muchua leis cu Bennchar, cu rolegh canoin phetarlairici 7 nuifiadnissi ann, 7 ind ord n-eclusdai, et doghnhíd-somh sifra 7 mhirbuiilí isin inad-sin, ina gillaidheacht.

FACT ann tainic ben aimirit dia atach-som dia soerad ar an airmrite. 4650 IS ann sin doraíl dosum bheith oc cáí iarna bualad dia oidi, 7 ni thuc freacra fuirri. IS eadh doróini in ben, dochuir a bas foa dheorub-siúm cu tard ina beolu, cu rothuisim focéstoir, 7 co ruc mac .i. Dabiú mac esidhe iardain.

1 MS. noemhu. 2 MS. noemhuibh. 3 MS. noem. 4 The words in parenthesis are interlined. 5 In marg. Caimdeach immorro mac Luighdech mic Liligdech mic Dalann.

Rosiacht iarsin Muchua co Fobhar Feichín. IS i sin aimsir a ndéarna muileann ac Feichín, 7 ni raibhi uiscí aigi, 7 as i comairlí dorosnat na cleirig: 4680 ‘O dorócht,’ ar sias, ‘Muchua cucaínn, tiaghaim gu Loch Lebinn dús in bhfuighibim uiscí as.’ ‘IS torathar comhairlí sin,’ ar in soer, ‘ará ita in sliab lanmhor eatraidh.’ ‘IS tualuing Dia cidh edh on,’ ar Muchua. O rosiacht-bhara tra na cleirig in loch rolá Muchua a bhachaill isin loch, gu rotholl roimpe in sliabh. Doróine dano Feichín in cétna 7 na cleirig arcena, co 4685 frith amlaidh uisqúí don mhuilinn. Dorosnat a n-áentuidh 3 iarsin Feichín 7 Muchua.

1 MS. coimnesta.  2 MS. inandiaig.  3 MS. anáentuiigh.
TEIT iarum Muchua assin cu Tech Telle i termann Durmaighe, et iss ed rob ail dosom cathair d’fothugud i farrad an inaidh-sin, 7 araidhe nir’hetadh, 4690 ar ní rothoirinn in topur.


IMthigis uathaibh iarsin, 7 facbhus bennacht foraibh 7 fora ndaltaibh 4700 fora macuibh sethar, sicut atbert:

Bendacht fora ndaltaibh
da mbeat doreir riaghla:
mu bennacht cudermhair
ara ndeghmhnaibh diadh.

Gach gilla is gach garmac
bias dom réir curoghar,
biaidh doibh ‘s ni bhá falumh,
talam cona thorad.


1 MS. radalluigh. 2 ri connacht interlined. 3 MS. fiagh. 4 MS. nadhiaigh. 5 MS. in d’haidh infiagha.
BETHA MOCHUA BALLA.

Luidh Muchua iarsin tar Odhbha buthuaidh i crich Cera, cu riact cu Ros Dairbriuch, ut díxit:

Ros nDairbhrech cathair Muchua
re n-abur Balla bithnua,
inmain dos ainglech idhan

Ros nDairbrech na noebhibur.
Balla ag dainibh noebhdha anú
in t-ainm coitechenn gu coemhelú:
Ros nDairbrech rob edh a ainm
re linn Tuathail Treathanghairbh.

O crich Benneuir na n-ath n-uar
gu clar Cera na cemhshlúagh,
a tír Fher nDomhnann na ndos
rofraidh Comghall gu coem-Ros.

IS and doraídh scoloc íriu: ‘Ata topur Ballaluinn tisana.’ ‘Bidh uadha sin ainmneghthar in baili,’ ar Mucua: amail asbert fesín:

Bidh Balla ainm in bhaili
ár dorala for mh’ airi;
bid he a ainm osin imach
cu tí in dine déidinach.

Roaltuigh-sium do Dhia inad [a]recl’sa dh’hoillsiugud dó. Coic bliadni trichat immorro robo slan do Muchua intansin, 7 bliadain ar fichit do oc 4745 foghnum don Choimdhid isinn inad-sin, co ndechaid docum nime:

Rann. Bliadain ar trichait gan acht
do Muchua a coiced Connacht,
fraigh uiri ic tarainn a tháibh
fa dúire crabhuidh cnescháil.

Tainic immorro Eochaidh Minnech, fáith clann bhFiacrach, do diultadh resin cléirch. Rofoillsiged, dano, dhó aingil ós cind in daír [ir-roibi Muchua], 7 ó’tonnaic in cléirch rothairinn dó fochoedoir. As amlaid immorro do bhui Muchua intansin, i carcair cloichi. Doriacht Eochaid aramus in cleirig 7 céit do maithibh a muinntiri ’na fharrad 1. Maine cona secht 4755

1 MS. noeimhibur. 2 MS. noemhdha. 3 MS. agaidh. 4 MS. deiginach.
macaibh 7 Domhnall 7 Feradhach 7 Mæl Cathaigh 7 Ronan 7 Suibhne 7 Finntan Finn 7 maithi clann Fiacrach. Et cidh marbad in cleirig rottrialsat isí a reir dorónsat, ár rothaitnighset na ruinte spirtaldai 7 in doghuma diada asa gnuis. Roidbairset dó in baili iarsin cona crich 7 cona ferann do dheoin 4760 Cheallaig mic Raghallaig, conadh dia fhothugud sin rochan in seanchaid:

O Clugh chuiri Calgaigh cruaidh
co Móin tri hAdhradh atuaidh,
o Mhuigh Moetla cona moin
gu Croít Cualacht claethmhoir.

IS amhlaid thuccsat a tfr
clanna Rosa gu roibrigh
gan ainbhthine ‘na n-anmain,
ga mainchine moradhbhail.

Gu cuairt gach treas bliadan balc,
itir shir is mhnáí ocus mhac,
do Chua na carcrach caíili
re atach, re ecaíne.

Bo gach fir feramail uili,
idir righ is roduhine,
do Chua chedach na fharrad,
edach gacha hollaman.

Muc mhor gacha tighi thuaidh.
o Traigh Eothuili cu Muaidh,
screpul gach teineadh cin tart
do neimeadh coicidh Connacht.

Robo le Muchua gan ces
o Odhba na ndrong ndiles,
roba tarptech a tuili
cu traigh n-aínbhtech n-Eothuili.

ROfhothaighesdar amhlaid sin a cheall 7 a congbaíl, et tuc tri hespáic
do coisecrad a releac 7 a reclés 7 do roind in 1 feruinn dia manchaíb.

BA do fertuibh Muchua. [Aroile] ben aimrit tainic cuigi, cu robennach
da ghas bilair dhi, 7 cu rocoimper focétoir mac 7 ingin .1. Luicenchair
craibdech 7 Scannlan iatsaidhe.

4790 FIRT amra aili bheous .1. Muchua dodechuidh gu Loch Cime,
gu r’indisétar na tímtrígh do Cindfhéiladh mac Colcan, ár is e ba rí

1 For do roind in the MS. has something like nuiimr dann, rewritten in a vile modern hand.
BETHA MOCHUA BALLA.

Connacht intansin: 'Ata,' ar siat, 'anmhchara Cheallaig mic Raghallaig amuigh.' 'Ni dochaidi linn he,' [ar Cendsfoaladh,] 'a bheith 'na anmcarruit ag Ceallach [mac Ragallaig,] 7 ní thargha isin n-innsi-si.' IS ann sin tuc Muchua in loch tarsin n-indsi. Dochuaidh in ri areicin a n-ethar andegaíd Muchua. 4795 7 tuc he fein 7 a mac 7 a ua a n-dæiri dhó, 7 inn inis do shoerad, 7 ro soerdadh iarsin.

BA do fertuib Muchua 1. Sil Muiredhuigh robui isin Buidhi Connaill, cu roshirset cleirigh coicidh Connacht dia bein dib, 7 ní fhuaratara, cu tancatar airm i m-bui Muchua, curo ic-sidhe iat, 7 cu tuc in dath bai orra for a 4800 bhachuil, et tucsat iarsin a maincine dhó: conudh dia fothugud sin asbert in senchaid:

ROshirset sil Muiredaig
tuatha Eirenn isalla
da ndin aran duinebaidh
cu tancatar cu Balla.

Rogheallsat sil Muireadhaig
riar an cleirigh gil glanna
cumadh lir fri duilleabur
a n-indmhussa do Balla.

[fo. 41. b. 2.]

Dorat fora nabhbachail 1
galar na tuaithi uile,
conadh edh forcéamhnacair
is de ata in Bachal Bhuidhe.

'Cuic cét fachúic thancabar
d'teruibh armghlana uailche,
cu brath dianam-riaraidh-si 2
nì bete nì bus uaitte.

Gach eicen dos-ficfa-si
guidhidh m'ainm co Dia
choidhe che nu-bar-ricfa-si
amforlunn 'nadhiaidh 3.

BA do fhertaibh Muchua. Fecht dochuaidh a crich Muaidhi cu riacht

1 MS. námhbachail. 2 MS. riaraighsi. 3 MS. nadhiaigh.


Aillsi dano robai for Taithleach mac Cindfhaslad. Rofc Mucua he, 7 ros-cuir ara cloc fein, 7 ata fair fos do derbhadh na mormirbúile-sin.

[fo. 42. a. 1.] Araili aímsir shamraidh docuíred Mucua do coimhth na n-uán. Robús-sium immorro ic gabhair a Bhiaide ina bhfarradh. Rochoimhrithsat na huain aramus a maithrech, ár ní raba fal eatarra. Tainic Muchua 7 rotarraing a bhachail ’nadhiaidh forsin talmain, 7 ní rolamh uan dona huanáib toct tar slict na bacla, acht cach dhe oc dechsoin a cele tarsin slict anunn.

I N-araili la tucaidh gu Muchua gilla anshabrachtaiti nar’fhet a lamh na a cosa na a uile bulla arcena do gluaasacht. Rotadaill Muchua ola laimh a uili bhall [ind gilla,] 7 adubairt fris: ‘Eisirg a n-aimn Issu, 7 fegh in ngrein, 7 imthigh ;’ 7 roeirg focétair 7 roimthigh, 7 romorad aimn De 7 Muchua desin.


I N-araili aidhchí thainic araili merleach do ghait cruithnechta Muchua. O rotocuibh in merlech in t-oire fair rosheodhaigh focétair, 7 ní rofhet imtheacht na a oiri do cur dhe, nogur’bennach Mochua iarsin.

FEACT aili tháinic fer sáeggula 7 mac balbh bodur lais cu Muchua, 7 roghuidh he cu roslanaimed a mac dhó, 7 roguigh Muchua in Coimdhefair,

1 nadhiaigh. 2 MS. aighthi. 3 MS. roguigh. 4 MS. roghuigh.
7 ba slan in mac do chumachtaibh Dhé 7 do guidhi\(^1\) Muchua, 7 romorad ainm De 7 Muchua dhe sin.

IS e immorro in fer-so i. Muchua dorat a uili fhoghnuma o thosach a bethad fria ecna 7 crabhudh. IS e roimeaclaig in Coimdhí asa naindínacht.\(^4\)\(^8\)\(^6\) IS e rotraeth cech pecad. IS é [dano] robhaidheadh tar ann fein airsítedh in tsæguil frencúir. IS e rotraeth fuailfedh a cholla. IS e rodermuit na haibhniúsa freacnain. IS e ná ruc a menmain na a innsheitimh o thsirfheghadh na flatha neamhdha. IS e romíséigh na maith a imseard marbhís othraigh. IS e roimghabhudh onoir in domiun amail bás. IS e roadhuathaig na hind-\(^4\)\(^8\)\(^7\) mhusa [fo. 42. a. 2] 7 na maine. IS e nocomainsíghedh in t-airfitech collaidi mar badh neim. IS e na tuc gradh don brentataidh collaidi. IS e dorat loghudh da gacháin do gníith ols fris. IS e rotraeth a corp 7 ros-tairbhír frísín bhfoghnúm ndiada. IS e rohadhannadh o theinid gradha Dé 7 noadhannadh-som on teindh [céit] crídhedh na ndainne aili. IS e\(^4\)\(^8\)\(^7\) nocharad in comhfhocus amail hé fein. IS e notarmnaighed do corpuibh 7 d' anmeanuibh na ndainne [aíli]. IS e nocharadh a naimdu, amail nocharadh a cairde. IS e noernedh na maithiúsa doneoch cia mhíscnigh bhach é. IS e do gníith tarcéin lochta a ingreama 7 a aithisighthe. IS e ba foídhidechu\(^2\) fria fulang cech imnídh\(^3\) 7 cech fochaid.\(^4\)\(^8\)\(^0\) IS é dobreadh na máine diadha 7 doen[n]a da gacháin non-athchuinged. IS e nosurtachtaiged do cecháin nobhith a n-eicín amail athair. IS e nothorramad cecháin nóbídh i carair no i cuibréch, 7 nos-tuasluiced. IS e dobeireadh crodh\(^4\) do shoerad cech dair 7 cech mogad. IS e dobereth etach do bhochtúib 7 aidilcnechaib in Coimdhed [cé fein]. IS e ba soma 7 ba saidhbre\(^4\)\(^8\)\(^5\) dona bochtúibh cair' bo bocht fein 7 cair' bhó aidhilgnech. IS e dobreadh biadh dona gortachuíb 7 deogh dona hitaduchaibh 7 etach dona nochtuib 7 failte còitcenn dona háighedhaib\(^5\) 7 do cecháin ricedh a leas. IS e nodhitnedh na deibhlena 7 na fédhbu truagha. IS e noshoerad na bochtu 7 na hamhfhanna o cumhachtaibh in tsæguil. IS e na rogradhuigh br 7 arcat acht\(^4\)\(^8\)\(^9\) amail clocha no luaithred. IS e naroghluais a bhél na a thengaíd riamh cudimhain. IS e na roilech nach n-anairchius chuice riam triana eisteochtúibh. IS e nothaisced 'na crídhí cech ní noraidheidh Dia fris. IS e na facaidh ní nar'bhhuir dir dhó do fhaisin. IS e na ruc colorseim fríra hanbhshhorus riam. IS e rotraeth a cefuidh o shanntugud na rét talmanda [fo. 42. b. 1]. IS e\(^4\)\(^8\)\(^9\)\(^5\)  

1 MS. guighi. 2 MS. foighidechu. 3 imnigh. 4 MS. crogh. 5 MS. haidhedhaib.
nocengail (*sic*) indeithium a menman isna nimhib noebhdhai. IS é na roleic uadh nach n-uair dimhain cen toradh. IS e na roleic da cridhi dhul o Dhia. IS e romhianaigh cu bhfoghníadh cech ni ar Crist, ardhaig gu roissed cus an athardhai nemhdhai. IS é nofhuired an chumsanad suthain do fein tria 4900 tréthad a cholla ind œine, ind apstanait, quia crucifixus est mundus illi et ipse mundo.

1 MS. noemhdhai. 2 MS. qui. 3 MS. ipsi. 4 See Galatians vi, 14.
TRANSLATION.

(The figures refer to the corresponding lines of the Text.)
LIFE OF PATRICK.

This is Patrick's Life; and let every one who shall read give a blessing to the souls of the couple for whom this book hath been written.

*POPULUS qui sedebat in tenebris uidit lucem magnam*. The people that sat in darkness beheld a great light, and they that were biding in the shadow of death found a light whence came their illumination. Now the Holy Spirit, the Spirit which is nobler than every spirit, the Spirit which inspired and which taught both the churches of the Old Law and the New Testament with grace of wisdom and prophecy, that Spirit it was which spake these words through the mouth of the chief prophet Isaiah son of Amos, *de cuius laude loquitur Hieronymus dicens: Potius dicendus est evangelista quam prophetâ*. To praise him Jerome saith, that it were meeter to call him an evangelist than a prophet, because of the clearness, and of the harmony with the New Testament, wherewith he told tidings of Christ and of the holy Church, so that one would not think that it was a prophecy of things to come he was making, but a declaration of things already bygone, the act having been completed.

15. Now one of his manifest prophecies through a declaration of what has passed is that which is here set forth. *Populus qui sedebat in tenebris uidit lucem magnam*. The people, then, that sat in darkness beheld a great light. Now the context of this declaration by the prophet is as far as the place where previously the same evangelist had said, *primo tempore elevata est terra Zabulon et terra Nephtalim*. There came, then, with the renewal of the time great glory and elevation to the tribe of Zabulon and to the tribe of Nephtali, wherefore it is after that declaration that he says, *Populus qui, etc.*, the people that sat in darkness, etc. Howbeit if we go according to history, that was the people of Israel who abode in the gloom of the Captivity in Assyria. It beheld the light of the redemption from that captivity, to wit, Esdras and Nehemiah, Jeshua and Zerobabel. But if we go according to the spiritual sense, the people mentioned here are the people of the Gentiles, who were biding in the darkness of ignorance, worshipping idols and images, until the true Sun arose unto them, to wit, Jesus Christ with his Apostles. For there lay great darkness

1 Isai. 9. 2. Matth. 4. 16. 2 Isai. 9. 1.
upon the hearts of the heathen, until the Sun of Righteousness, even Jesus Christ, scattered His splendours throughout the four quarters of the world to enlighten it.

Now one of the splendours which the Sun of Righteousness shed into this world, the splendour, and the flame, and the precious stone, and the shining lamp which enlightened the west of the world, the noble one for whom there is a festival and commemoration on the occurrence of this time and season, was Saint Patrick, son of Calpurn, the pearl and the precious stone whose festival day this is, to wit, Sanctus Patricius, episcopus, chief apostle of the west of the world, father of baptism and belief of the men of Ireland.

35. Now the time when churchfolk celebrate the festival and commemoration of this holy Patrick, and when some of his miracles and marvels are related in the churches of the Christians, is the sixteenth of the calends of April, as regards the day of the solar month, in the year in which we are.

39. The learned declare that he was of the Jews by origin, since it is manifest from the miracles which God wrought for him, that he was of the children of Israel, for of them were the Jews besides. For when the vengeance was inflicted by Titus and Vespasian, the Jews were scattered throughout the world, and Patrick's original kindred came to Britain, and there a heritage was gotten by them, for in a certain book of his epistles Patrick himself declares that Nos dispersi sumus per multas regiones terrarum propter peccata nostra, eo quod Domini praecepta et mandata eius non custodiimus. Wherefore from that dispersion his original kindred came to Britain.

47. Now as to Patrick, of the Britons of Ail-cluade was his father; Potitus, the Deacon, was his grandfather; Concess was the name of his mother, daughter of Ochmas of France, a sister of Martin was she. And in Nemptor was he born; and when a false oath is taken under the flag-stone on which he was born, it sheds water as if it were bewailing the false declaration; but if the oath be true, the stone abides in its own nature.

52. This is Patrick's first miracle, and in his mother's womb he wrought it. A son of the King of Britain came to the place in which the woman dwelt, and she washed (his feet) for him, and he received entertainment from her. Wherefore his wife through jealousy gave a drink of poison to Concess, who drank it. And Patrick seized the poison in his grasp, and made thereof a stone in his hand, and thus was he born. God's name and Patrick's were magnified thereby.

57. Now when Patrick was born he was brought to be baptized to the blind flat-faced youth named Gornias. But Gornias had not water wherewith he could perform the baptism; so with the infant's hand he made the sign of the Cross over the

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1 In the MS. the words corresponding with 'the pearl...episcopus' are misplaced; see II. 37. 38.
2 'Rock of Clyde,' i.e. Dumbarton.
LIFE OF PATRICK.

ground, and a well-spring brake therefrom. And Gornias washes his face from the well, and it opened his eyes for him, and he read out the baptismal office, he who has not previously learnt a letter. So then God wrought a triple miracle, to wit, the well-spring out of the ground, and his eyes to the blind man, and reading out the order of Baptism by him who had never seen a letter. So a church was founded over that well wherein Patrick was baptized, and there stands the well by the altar, and it hath the form of the Cross, as the wise declare.

66. Then his mother's sister took him in fosterage, for she herself was barren. Then she fostered Patrick in Nemptor till he was a lad; and overmany to recount and declare are the miracles and marvels which God wrought for him in his childhood and in his boyhood, for God's grace accompanied him at every age.

70. Now once, as Patrick was in his foster-mother's house in winter-time, there came a great flood and fulness of water on the dwelling wherein they were biding, and it quenched the fire; and all the vessels and gear of the house were aswim. So he cried to his nurse, a-seeking food as is the manner of children. 'That is not the trouble that is on us,' saith his foster-mother: 'truly we have something to do before making food for thee, for not even the fire is alive.' When Patrick heard that, he sought a place in the house into which the water had not come, and he dipt his hand into the water. The five drops which were trickling from his fingers forthwith became five sparks of fire. So the fire blazed and the water appeared not thereafter. God's name and Patrick's were magnified by that great miracle.

80. Once in winter-time his foster-mother asked for a faggot of firewood, so he gathered the full of his lap of bits of ice and brought them with him to his house to his foster-mother. 'It had been better for us,' saith his foster-mother, 'to bring a faggot of withered firewood to warm us, than that which thou hast brought.' He said to his foster-mother: 'Believe that it is possible to God, that these icicles should flame like withered wood.' When they were set on the fire, they blazed forthwith.

86. Patrick and his sister Lupait were once herding sheep. The lambs ran suddenly, as is their wont, to their dams for a drink of milk. When Patrick and his sister saw that, they ran swiftly to separate them. The girl fell down and struck her head against a stone, so that death was nigh unto her. Patrick went to her, made the sign of the Cross over the wound, and it was healed at once.

91. Another time, as Patrick was with the sheep, the wolf carried off a sheep from him, so his foster-mother blamed him greatly. But on the morrow the wolf came to the same place, having the sheep quite safe; and that was a marvel, to wit, restitution from the teeth of the wolf as regards the usual food. God's name and Patrick's are magnified thereby.

95. Once, then, his foster-mother went to milk her cow. He went along with her
to drink a draught of milk. Now the cow goes mad in the byre, that is, the Devil entered her; and she drives her horn into the cow that was next her and kills her. Then she killed the five best cows in the milking-place, and afterwards went into the wilderness. Then the saint, even Sucat, goes, through the counsel of the Holy Ghost, to the five cows, and brings them to life out of death. Then he blessed the mad cow yonder, and thereafter she was gentle as a sheep.

102. The Britons held a great folk-mote and thither he went with his foster-father and his foster-mother. Now it came to pass that his foster-father died at that folk-mote. All were silent thereat, and his neighbours wept, and his wife wept, and she said: 'My lad, why hast thou let thy bearer die?' Then Patrick went to his foster-father and put his arms round his neck, and said to him: 'Arise, that we may go hence.' Straightway at Patrick's word he arose and carried Patrick on his back to his house.

108. At another time, the little boys of the place were bringing their mothers honey from the comb. So his nurse said to him, 'Thou bringest no honey to me, my boy, even as the boys of the hamlet bring it to their mothers.' Then, taking a vessel, he goes to the water, and sained the water so that it became honey; and relics (?) were made of that honey, and it used to heal every disease.

113. Once upon a time there died the child of a certain woman, who used to work along with Patrick's foster-mother, milking her cow. Then Patrick's foster-mother said, 'Bring with thee thy child to-day, into the milking-place as he used to be brought every day.' She doth so. Now while the women were a-milking, with the dead child on the floor of the byre, his foster-mother gave new milk to Patrick and said to him, 'Call unto thee the other boy that he as well as thou may drink it.' 'Come, my child,' saith he, 'hither.' Straightway at Patrick's call the boy arose from death, and then they drank it equally. God's name and Patrick's were magnified thereby.

121. At another time, the king's steward went to summon Patrick and his foster-mother to go and cleanse the hearth of the palace in Ail-cluáide. Then Patrick and his foster-mother go, and the angel came to Patrick and said to him: 'Entreat the Lord, and it will never be needful for thee to do that work.' Then the angel cleansed the hearth, and said that though all the firewood in Britain were burnt in the hearth, there would be on the morrow no ashes therein. And that is still fulfilled.

127. At another time, the king's steward went to Patrick's foster-mother to demand tribute of curd and butter; and it being winter she had nought to give him therefor. Then of the snow did Patrick make curd and butter, and they were taken to the king; and when they were shewn to the king, they were turned again into their nature of snow. Thereafter that tribute was remitted to Patrick by the king.
132. Now these are a few of the many miracles of holy Patrick, wrought in his boyhood.

133. Now this is an account of the coming of Patrick to Ireland. Four sons of the king of Britain were in exile. They came and wrought havoc in Armorica; and there happened to be then folk of the Britons of Ail Cluaide on a journey in Armorica, and they were slain in that havoc. First then Calpurnius, the son of Potitus, Patrick’s father was slain, and his mother, even Concess. They seized Patrick and his two sisters, even Lupait and Tigris. This, then, is the direction in which the sons of the king of Britain went, round Ireland to the north; and they sold Patrick to Miliuc Maccu-Buain with his three brothers (he was the king of Dalaradia); and they sold Patrick’s sisters in another quarter; and they (the children) knew nothing of each other. Thence then the name Cothraige clave to him, because of his service unto the four households.

143. Now such was the zeal of the service in which Patrick abode, that each of the four households which he used to serve supposed that it was to it alone that he was a servant; and yet he was subject to the other spiritual direction, even a hundred genuflexions in the morning, and a hundred at evening, and (but) one meal from the one watch to the other.

147. Now he had four names, to wit, Sucat, his name from his parents, Cothraige while he was serving the four; Magonius, (while he was) with Germanus; Patricius, that is, ‘father of the citizens,’ was his name from Celestinus, even Peter’s successor.

150. When Miliuc saw that he was a faithful thrall, he bought him from the other three, that he might serve him alone; and Patrick served after the custom of the Hebrews, for he had a right to that according to another genealogy; and this was entrusted to him, the herding of swine. And he suffered many tribulations in the wilderness of Slemish, as he himself declares in the book of his epistles.

155. What God wrought for him in the wilderness are over-many to recount and declare. Then used the angel Victor to visit him, and teach him concerning the order of prayer. Then used also Miliuc’s sons and daughters to come to him with a ration, and he used to instruct them concerning Christian piety according to the teaching of the angel.

159. At that time Miliuc beheld a vision, to wit, that Cothraige came to him with a flame of fire out of his mouth; and Miliuc put from him the fire that it might not burn, and it burned his sons and daughters so that they became ashes, and their ashes were scattered throughout Ireland. Then Cothraige interpreted the vision, and said that it was the fire of the Divine grace, which would come forth from him afterwards unto Miliuc, and that he (Miliuc) would not believe in him. Howbeit, that it would burn up the sins of Miliuc’s sons and his daughters, and that they would believe, and that their name would be renowned throughout Ireland.
166. Now on a certain night in that place, Patrick heard the voice of the angel, saying to him in a vision, Bene, serue Dei, jejunas et oras, et cito exiturus eris ad patriam tuam. So the time for Patrick's release from bondage drew near, for the heathen used to free their thralls every seventh year. So Miliuc considered how he should retain with him his bondsman, even Patrick. So he buys a bondmaid, even Lupait, Patrick's sister. Miliuc gave her to his bondsman. They were brought together in a house apart on the night of the wedding. Then Patrick preached to the bondmaid, and they spent the night in prayer. In the morning, on the morrow, Patrick saw the white scar in the bondmaid's face, and he asked her the cause of the scar. Said the bondmaid, 'When I was in Nemptor, in Britain, it came to pass that my head struck against a stone, so that death was nigh unto me. When my brother Sucat saw the wound, he made with his hand the sign of the cross over my head, and it was healed straightway.' Said Patrick: 'I am thy brother, and it is I that healed thee, and it is God's mercy that causeth us to meet again after our scattering abroad.' Then they gave thanks to God, and afterwards they went into the wilderness.

181. When Patrick was biding in the wilderness he heard the voice of the angel saying to him: 'The vessel is prepared that thou mayest go therein unto Italy to learn the holy Scripture.' This said Patrick to the angel: 'The man whom I am serving for the space of seven years, I will not leave him without his consent.' So the angel said: 'Go, that thou mayest know.' Patrick did in that wise. Miliuc said that he would not permit him (to go) unless he should give a talent of gold for his head. 'God is able to do even this,' saith Patrick. Patrick went into the wilderness and told the angel Miliuc's words. The angel said to him, in the place wherein are the angel's traces: 'Take heed to-morrow of a certain boar a-digging the ground, and he will put forth for thee a mass of gold, and give thou it for thy freedom.' Thus was it fulfilled, and Sucat was then allowed to go free. Miliuc, however, repented of allowing his servant to go, and he sent his people after him to bring him back; but they did not overtake Patrick, and the gold being changed did not remain.

194. Then Patrick went into the territory of Húi Néill, a-guesting to Sen-Chianan; but he betrayed Patrick and sold him for a cauldron of brass. He sets the cauldron on the wall of his house, and his hands then clave to the cauldron. His wife went to help him. Her hands clave to the cauldron. The whole household went to the cauldron, and all their hands clave thereto, and the cauldron clave to the wall. Then they said: 'He whom we have sold is servant of a most mighty King. Let him be called back to us.' Thereafter Patrick went to them, and owing to their repentance released their hands; and they returned the cauldron.

202. Thereafter Patrick went with foreigners to sea, and a great storm fell upon them. Patrick besought his God for them, and the sea became calm. When
they reached land, they continued for the space of three days after their provisions had come to an end. So they besought Patrick to ask food for them from God. Then God gave them a fresh cooked swine, and wild honey was brought to Patrick like John the Baptist. He parted from them and went to Nemptor. Now when he came to his fatherland, his people besought him to stay with them, and this was not got from him. (For) whenever he slept it seemed to him that it was the isle of the Gael that he saw, and that he heard the chanting of the children from the wood of Fochlad.

211. Then he went over the Ictian Sea into the south-east of Italy to Germanus, sage bishop of all Europe at that time, and with him he read the ecclesiastical canon.

213. Thereafter he went to Tours to Martin, who put the monachal tonsure upon him.

214. Thirty years, then, was his age when he went to Germanus, thirty years then was he learning with him, and forty years a-preaching in Ireland.

216. Thereafter Germanus sent Patrick to Rome to be ordained a bishop, and an aged elder with him, even Egidius, the presbyter, to bear witness of him before the Romans.

219. Then he went to sea with nine in his number; and he came to the island where he saw the new house and a married pair therein. And he asked the young man who dwelt in the house, how long they had been therein. 'From the time of Jesus,' saith he; 'and He blessed us, together with our house, and we shall be thus till Doom; and God hath enjoined thee,' saith the young man, 'to go and preach in the land of the Gaels, and Jesus left with us a staff to be given to thee.' So Patrick took the staff of Jesus with him, and went back to Germanus. Said Victor to him, 'God hath enjoined thee to go and preach in the land of the Gael.' 'If I should hear,' saith Patrick, . . . I would go.' 'Come,' saith Victor, 'to converse with Him on Mount Hermon.'

228. Then Patrick went and complained to God of the hard-heartedness of the Gael. Said God: 'I,' saith He, 'will be thy helper.'

230. Then Patrick went to Rome, and received the rank of bishop from Peter's successor, to wit, Celestinus, the forty-fifth from Peter. He it is that had sent bishop Pelagius to Ireland; but the Gael accepted not his preaching, for not to him but to Patrick had God decreed their conversion. So Pelagius went back and died in Britain. His companions went to Rome.

235. When Patrick received the rank of bishop, the name of Patricius was conferred upon him. Orders were then given to Patrick by Germanus and by Celestinus, and by Matha, king of the Romans. Now when they were conferring the rank of a bishop upon him, the three quires answered, to wit, the quire of heaven's household, and the quire of the Romans, and the quire of the children of the wood of Fochlad.
This is what they all sang, *Hibernenses omnes clamant ad te, puer.* So Peter's successor sent Patrick to preach to the Gael.

242. When Patrick was at sea, travelling to Ireland, he saw the leper on the rock seeking for God's sake a place in the boat. Then Patrick cast his flag-stone into the sea before the leper, but when they reached Ireland they found the flag-stone ahead of them in the harbour.

246. Then Patrick went on till he got to Inver Dé, in the district of Cualann; and the fishermen did not welcome him: so then he set his word on the Inver, that there should never be produce therein. And he who opposed Patrick, even Sinell, son of Findchad, he is the first man who believed in God and in Patrick, and on him and on his seed Patrick leaves a blessing.

251. Forty years from the day that Patrick came into Ireland to the day of his decease.

252. He steered his vessel after that past Ireland eastward to Inispatrick. He went on land. There a certain man received him in hospitality, and believed in him. Patrick went to his vessel to converse with Loeguire, to Tara. He went thence to Inver of the Barks, and there he becomes the guest of a worthy man named Sescnech. To him Patrick preaches God's word, and he believes in God and in Patrick. He is then baptized. He had a little son, who was well-pleasing to Patrick, and who loved Patrick much. The boy took Patrick's foot into his bosom; and that night he would not sleep with his mother nor his father, but was mournful and would have wept, had he not been allowed to stay along with Patrick. Now in the morning, when Patrick went to go on his way, his chariot was brought to him. Patrick put his foot into the chariot, and the little boy clasps his two hands round Patrick's foot, and this he said: 'Let me be along with Patrick, for Patrick is my own father!' Said Patrick: 'Let the boy be baptized and put into the chariot.' And Patrick afterwards said: 'That boy will be a successor of mine.' And Patrick bestowed a name on him, Benignus, that is Benén.

266. Then he goes in Patrick's company to the Grave of Fíacc's Men in Magh Bregh, on the eve of Easter. It is there that Patrick celebrated the order of Easter, and consecrated fire is kindled by them for mass. That was the night of the feast of Loeguire son of Niall. For the feast of his birth was always celebrated by Loeguire, every year in Tara of Bregh. And no one dared to kindle a fire in Ireland before a fire had been kindled by him in Tara.

272. Then Patrick cursed Inver Domnann and Inver Dé, and blessed Inver Boyne, for he found fish therein.

274. After that he went to Inver Slainghe, and concealed his vessel in that place.

1 This sentence is misplaced.

2 This sentence, also, is misplaced.
There he found a swineherd of Díchu son of Trechem, in the place where Sabull Pátraic stands to-day, who told it to his master. Díchu went and set his hound at the clerics. Then Patrick chanted the verse, *Ne tradas bestiis animam confitentem tibi*, etc. Thereafter the hound became silent. When Díchu saw Patrick, he bared his sword to slay him. His arm shrivelled above him at once. But Patrick made prayer, and grief of heart seized Díchu, and he believed, and Patrick baptized him after that, wherefore he was the first who in Ulster received baptism and belief from Patrick. Then Díchu offered the Barn to Patrick. Now at that time Díchu was an old man. Patrick gave him his choice, to be renewed in the age of thirty or to go at once to the Kingdom of Heaven. ‘I prefer,’ saith he, ‘to be renewed in the age of thirty.’ Patrick blessed Díchu, so that he passed after that into youth.

287. Once Patrick was in the Barn at mass, when a certain wizard went by the church. He flung his horse-rod over the window of the church into the chalice. The earth straightway swallowed up the wizard.

290. Patrick went to preach to Miliuc Maccu-Búain, having gold in order that Miliuc might accept the faith from him; for he knew that Miliuc was greedy as to goods and especially as to gold. When Miliuc heard that Patrick was coming to him, he was not glad thereof, for it seemed a shame to him to believe in his slave and in his servant. This, then, was the counsel to which the Devil tempted him, namely, to bring fire into his own house; and he was burnt therein, and he went to hell. That was manifested to Patrick, and he said this: ‘Of him will be neither king nor crown-prince; and his seed and his offspring will always be serving some other man; and his soul will not come out of hell either before or after the Judgment.’

298. In that time there happened to be a fierce king over Ireland, namely Loeguire son of Niall. In Tara, then, was his station and his royal hold. Three years before Patrick came into Ireland the wizards, even Lucait Mael and Luccra, had foretold his coming. And this is what they said:

‘Adzeheads will come over a furious sea:
Their mantles (i.e. their mass-cowls) hole-headed:
Their staves (i.e. their croziers) crook-headed:
Their tables (i.e. their altars) in the east of their houses:
All will answer, “Amen!”’

307. Then said Patrick to Díchu: ‘Go,’ saith he, ‘from me to Loeguire son of Niall, and say my message to him, that there be both kingdom and church in the land.’ ‘If I go to Loeguire,’ saith Díchu, ‘there are nine hostages for me with

1 Psalm. 73. 19.
2 Compare 1 Kings 13. 4.
3 *Saball* = stabulum.
4 Literally ‘King-material.’
5 Lochru, in the Book of Armagh.
him in Tara. My hostages will be slain, and I myself shall be slain when I shall go. 'Thou thyself wilt escape and thy hostages will escape.' Saith Díchu: '... blessing ... Lord ... whether I escape or not: I will go for thy blessing.' So Díchu went to Tara. 'This, then, is the man,' saith Loeguire, 'who first believed in the Adze-head before the men of Ireland. Take ye this man,' saith he, 'into one house with his hostages, and give them salted food, and do not give them drink.' Thus was it done. But unto them came a maiden fair, mature, and brought them a pitcher of wine through Patrick's miracles, and dealt it out to them, and brought them ... light. And a cleric came to them with a linen chasuble round him, and he took from them the fetters and the chains, and brought their horses which were bridled in the midst of the enclosure, and opened the gates of Tara before them. Then they leap on their horses and go to Patrick into the land of Ulster. Then Díchu tells his tale to Patrick. 'It is manifest,' saith Patrick, 'neither prophets nor wise men will save that man until I go myself.'

322. When the high tide of Easter drew nigh, Patrick judged that there was no place wherein it would be fitter for them to celebrate the chief high tide of the year than in Magh Bregh, at the place wherein was the head of the wizardry and idolatry of Ireland, and in the chief fortress of Ireland, to wit, in Tara.

325. He bade farewell to Díchu, and he put his ship to sea and went to Inver Colptha and by land to the Grave of Fiac's Men; and he pitches his tent there, and the consecrated Paschal fire was struck by him. That was the time at which the heathen were celebrating that high tide; and the king of Tara had a prohibition, that no fire be kindled on that night before the fire of Tara. Now Patrick knew not that prohibition, and if he had known, it would not have hindered him. When the folk of Tara were biding there, they beheld the fire which Patrick had kindled; for it illumined all Magh Bregh. Then said the king; 'That is a breach of a law and prohibition of mine, and find out for us who hath made yon fire.' 'We see the fire,' say the wizards, 'and we know that unless it is quenched before morning, on the night in which it has been made, it will never be quenched.' Then anger seized the king, and his chariot was harnessed for him, and he went to the Grave of Fiac's Men. The wizard said to Loeguire: 'Go not thou to yonder men, for they will come to thee.' Then Patrick went to the place, in which Loeguir dwelt. Said Loeguire:

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1 The MS. is here illegible. Compare Tertia Vita, c. 35; Sexta Vita, c. 38, in Colgan's Trias Thaumaturga.
2 The MS. is here corrupt. I read: fáithe nait fir fessa.
3 The mouth of the river Boyne.
4 A geiss or tabu.
5 The two leaves which are here lost probably contained an account of Patrick's triumph over the wizards, and his missionary journey to Connaught.
337. Then Patrick went to Síd Aeda and blessed Conall and his son Fergus. Then he laid his hands on the son’s head. That seemed strange to Conall. Said Patrick,—

‘A child will be born of his family,
He will be a sage, he will be a prophet, he will be a poet,
A loveable, clear, pure lamp,
Who will not utter falsehood.’

That is Columb cille, son of Fedlimid.

345. Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

347. Patrick went into Tyrone, and said to his household: ‘Beware that the terrible lion, even Eogan son of Niall, do not come to you.’ He overtook them on the way. Muiredach, son of Eogan, was in the van of the band of the warriors. Sechnall, however, was in the rear of the band of the clerics. Then said Sechnall to Muiredach: ‘If thy father believes in God, thou shalt have from me a guerdon therefor.’ ‘What guerdon?’ saith he. ‘Kingship shall descend from thee,’ saith Sechnall. ‘He shall do it, indeed,’ saith Muiredach. It was at Fid Mór that Muiredach and Eogan met with Patrick. So Eogan believed in God and in Patrick. ‘If thou hadst believed inside thy house,’ saith Patrick, ‘to thy house the hostages would have come. Since this is not so, they will not come, until they come through might of arms.’

356. Patrick went to Ailech of the Kings, and blessed the stronghold, and left his flag-stone therein, and prophesied kingship and rank for a space over Ireland out of Ailech. And he gave a blessing of valour to Eogan, and Patrick said:—

‘My blessing on the tribes,
I give from Belach Ratha,
And on Eogan’s kindred,
(God’s) grace to Doomsday.

‘So long as field shall be under crops
Their battalions shall be over men,
The head of the hosts of the men of Fál to their place,
... to them on every hill.’

368. Then Patrick went into Dál Araide to Caelbad’s twelve sons, and he gave a blessing to them (all) save Sarán alone, and he gave a curse to him, that kingship should never be inherited from him.

370. Patrick went into Dál Araide and baptized bishop Olchon, who is in Airthir Maige Cobai, and Mac Nisse of Conaire read his psalms with him.

1 Bishop Secundinus.
2 And not here in Fid Mór.
3 i. e. whose relics are.
372. Patrick went to Eochaid, son of Muiredach, king of Ulster, when he was condemning and punishing two holy virgins who had offered their virginity to God, [and] constraining them to marriage, (and) to worship of idols. Patrick begged a boon for them, that they should not be punished, and it was not obtained. Then Cairill, son of Muiredach, the king’s brother, made intercession along with Patrick, and the king consented not. Said Patrick to Eochaid: ‘There will never be either kings or crown-princes from thee, and their . . . on thyself. Thy brother, however, even Cairill, he himself will be king and there will be kings and princes from him over thy children, and over all Ulster for ever.’ Wherefore those are the ‘seed of the kingdom,’ even the seed of Demmán, son of Cairill, through Patrick’s word.

381. So the king’s wife went and prostrated herself at Patrick’s feet. Patrick gave her a blessing, and blessed the child that was in her womb, and he is Domangart, son of Eochaid. He it is that Patrick left in his own body, on Sliab Slanga, and he will abide there for ever; for he is the seventh person whom Patrick left alive safeguarding Ireland.

386. After that Patrick went from Dál Araide over Fertais Tuama to Húi Tuirtre. After that he went into Húi Meith Tire. Then three of the Húi Meith stole one of the two goats which used to be carrying water for Patrick; and they went to swear a false oath to Patrick, and the goat himself bleated out of the gullet of the third man that had stolen it. ‘My God’s doom!’ saith Patrick, ‘the goat himself declares the place in which he was eaten! And from to-day for ever,’ saith Patrick, ‘goats shall follow thy children and kindred.’ And this is still fulfilled.

393. Thereafter Patrick went to Fir Rois. There he changed into stones the poisoned cheeses of curd; and all the warriors who intended to slay Patrick were drowned in the ford.

396. Then Patrick went over Magh Bregh, into the province of Leinster, to the fort of Naas. The place of Patrick’s tent is in the green to the east of the road; and to the north of the fort is a well wherein Patrick baptized Dunlang’s two sons, namely Ailill and Illann, and Ailill’s two daughters, namely Mugain and Fedelm, who had offered their virginity to God, and Patrick blessed the veils on their heads. Then messengers went from Patrick to the steward of Naas, Faillén by name. He feigned that sleep was upon him, and they said that the steward was asleep. ‘My God’s doom!’ saith Patrick, ‘no wonder if it be a final sleep.’ His household then went to waken the steward, and he was found dead because of the inhumility he shewed to Patrick. Wherefore thence have the Gael the proverb, Failén’s sleep in the fort of Naas.

406. Dricriu, he was king of Húi Garrchon at that time before Patrick, and he had to wife a daughter of Loeguire, son of Niall. And they refused to invite Patrick to the feast of Rath Inbír; but Cillíne made him welcome, and killed his only cow for him,
and gave him the measure of meal, which he got for his support in the king's house. Then Patrick said to the cooking woman, whilst she was bewailing her child:

'Oh woman . . . thy child!
A great boar comes from a pigling,
And from a spark comes a flame,
Thy child will be hale.
'The corn
Is best of earth's herbs,
Marcán, son of Cilline,
Is the one who is best of Húi Garrchon.'

419. Then Patrick founded churches and monasteries in plenty in Leinster, and left a blessing on the Leinster men, and on Húi Censelaig especially, and left Auxilius in Cell Uasalli, and Mac Tail in Cell Cuilinn, and ordained Fiachu the Fair in Sletty, as bishop of the province.

422. Then Failge Berraide boasted that he would kill Patrick wherever he should meet him, in revenge for the idol Cenn Cruaich, for it was Failge's god. So his people hid from Patrick what Failge said. And one day Odrán, his charioteer, said to Patrick: 'Since for a long time I have been charioteering for thee, O master, O Patrick, let me to-day be in the chief seat, and do thou be charioteer.' Patrick did so. Thereafter Patrick went into the district of Húi Failgi. Failge came, and gave a thrust through Odrán in the form of Patrick. Not long afterwards Failge died, and his soul went into hell. Then the Devil entered Failge's body, so that it dwelt amongst men as if it were alive. Then Patrick after a long while came to Failge, and tarried outside before the fortress, and asked one of Failge's slaves where Failge was biding. 'I left him in his house,' saith the slave. 'Tell him,' saith Patrick, 'to come and speak with me.' Then the servant goes to fetch Failge, and found of him in the house nought save his bare bones, bloodless, fleshless. The slave comes to Patrick in grief and sorrow, and tells him how he had seen Failge. Said Patrick: 'From the day when Failge slew my charioteer, in my presence, his soul went to hell for the deed he had done, and the Devil entered his body.' And that is the tragical death of Failge.

440. As to Failge Rois, however, it is his children who are in the land to-day, and Patrick blessed him, and from him is the sovranity of the land for ever.

442. Then Patrick went by Belach Gabrain into the land of Ossory; and there he founded churches and monasteries, and he said that of them (the Ossorians) there would always be famous laymen and clerics, and that no province would prevail over them, so long as they were obedient to Patrick.

1 *Airmed mine* is obviously the true reading. The *airmitin* of the MS. is nonsense.
2 A mistake for *Place*? 
3 The MS. is here obscure, I think I see b. b. . . . a.
445. Then Patrick bade them farewell and left ancient relics with them, and some of his household, in the place where Martar-thech stands to-day, in Magh Raigne.

447. After that Patrick went into the province of Munster, to Cashel of the Kings. And Oengus, son of Natfraich, king of Munster, met him, and made him welcome, and brings him with him to his house, to the fort, as far as the place wherein Lecc Pátraic is to-day. And Oengus there believed in God and in Patrick, and he was baptized and a multitude of the men of Munster along with him. There, then, was the beginning of the baptism of the men of Munster. And then said Patrick:—

‘If Munster-men outrage me
Regarding Cashel the head of their baptism,
They shall have mutual slaughter amidst their land,
Their realm will be in disgrace.
‘From Cashel I have blessed
Ireland as far as its borders.
With my two hands have I blessed,
So that Munster will not be without good.

461. Now when Patrick was blessing the head of Oengus, the spike of the crozier went through his foot. So, after the end of the benediction, Patrick saw the wound in Oengus’s foot. Said Patrick: ‘Wherefore didst thou not tell me?’ ‘Meseemed,’ saith Oengus, ‘that it was a rite of the faith.’ ‘Thou shalt have a reward for this,’ saith Patrick. ‘From to-day to the Judgment thy successor shall not have a death by slaying, save one man only.’ Patrick saith that his grace would abide in Cashel, ut dixit [poeta]:—

‘Patrick’s resurrection in Down,
His primacy in Armagh,
On the hillock of musical Cashel,
He granted a third of his grace.’

471. Patrick went into Muscraige Breogain. One day, then, he was washing his hands at the ford, when a tooth fell out of his head into the ford. He then went on the hill to the east of the ford, and sends to seek for the tooth, and straightway the tooth shone in the ford like a sun. And Áth Fíacla 2 is the name of the ford. And Cell Fíacla 3 is the name of the church wherein he left the tooth. And he left four of his household there, to wit, Cuirche and Loscán, Cailech and Béonán.

477. Then he went into the land of Húi Figeinte. And Lonán, son of Erc, king of Húi Figeinte, made a feast for Patrick, and deacon Mantan, one of Patrick’s household, was with Lonán preparing it. A troop of artists went to Patrick to ask for food.

1 Cenngecán was slain A.D. 897. 2 Toothford. 3 Church of the Tooth.
Patrick sent messengers to Lonán and to deacon Mantan to ask something for the artists. But they said that it should not be buffoons who should first break into the feast. Patrick said that neither king nor bishop should spring from Lonán, and that Deacon Mantan’s cloister should not be high on earth. Then came a certain youth named Nessán, with a wether and a tanag 1 and three curd-cheeses on his back for Patrick. Said Patrick:—

‘The youth who comes from the North
For him the victory hath been entrusted,
With his little wether on his back
He comes to Cothraige.’

So Patrick gave them to the satirists. Now as the satirists were eating the wether the earth swallowed them up straightway, and they went to the depth of hell, and the cheeses still remain, turned into stones. Then Patrick gave Nessán a blessing, and conferred the order of deacon upon him; and it is he who is 2 in Mungret.

494. Thereafter Patrick went into Findine, to the north-west of Domnach Mór, a hill from which is seen the country to the north of Luimnech. And he gave a blessing to Thomond, because of the willingness with which the people had come bringing abundance of goods to meet Patrick. Cairthenn, son of Blat, senior of the children of Toirdelbach, believed in the Lord. And Patrick baptized him in Saingil, that is to say a different (sain) angel (aingel) went to converse with him there, and it was not Victor. To Cairthenn up to that time no children had been born. Then was Eochu Redspot born to Cairthenn. Patrick had formed him of a clot of gore, and that spot was on his body as a sign of the miracle.

502. Patrick himself did not go into the land; but he saw it from Luimnech, west and northward, and blessed the extent which he beheld. *Et prophetauit de Sanctis, qui in eis fierent, nominibus et tempore quo pervenissent.*

505. ‘The green island in the west,’ saith Patrick, ‘in the mouth of the sea, a light of God’s household will come into it, who shall be a chief of counsel for these tribes, even Senán of Inis Cathaigh.’ After sixty or six score years, came Senán, son of Gerrgenn, son of Dubthach 3.

509. Now Patrick did not go over Luachair into West Munster. *Prophetauit de Brenainn Maccu Alte qui nascetur cxx anno. Quod implectum est.*

511. Patrick went into Muscráige Tire, *baptizare et fundare fidem. Ibi inuenit tres fratres, namely, Fuirc and Muinech, and Mechar, three sons of Forat son of Connla. Muinech believes protinus, and Patrick took him thence, and blessed him, and left (as his blessing) distinguished laymen and clerics from him for ever, and the overkingship of his country to be always (inherited) from him.

1 Apparently some kind of hard cheese. 2 i.e. whose relics are. See infra pp. 202–204.
516. So he abode seven years in Munster, and the wise reckon that he celebrated mass on every seventh ridge which he passed over in Munster. After this then Patrick founded churches and cloisters in Munster, and ordained folk of every grade, and brought the dead again to life. Then he bade them farewell, and left a blessing upon them.

521. Then he went to Eli. The men of Munster went after him, as if each of them would outstrip the other following Patrick. Then the men of Munster, men, women, and children, overtook Patrick at Brosnacha, and they uttered a great cry and great clamour for joy of looking on Patrick, and thence Brosnacha Eli was named.

526. Then he bade farewell to the men of Munster, and bestowed a blessing upon them, ut dixit:—

'God's blessing on Munster,
Men, boys, women!
Blessing on the land
That gives them fruit.

'Blessing on every treasure
That shall be produced on their plains,
Without any ... of help,
God's blessing on Munster!

'Blessing on their peaks,
On their bare flagstones,
Blessing on their glens,
Blessing on their ridges.

'Like sand of sea under ships,
Be the number of their hearths:
On slopes, on plains,
On mountains, on peaks.'

544. Patrick went back to Fir Rois, and proceeded to set up at Druim Mór. Then came the angel and said to him: 'It is not here that God hath granted thee to stay.' 'Question, what place?' saith Patrick. 'In the Macha to the north,' saith the angel. Thereafter Patrick went to Ard Pátric, to the east of Louth, and proceeded to set up there. Every day Patrick used to come from Ard Pátric, and Mochta used to come from Louth in the west, and they met to converse every day at Lecc Mochta. One day there an angel put an epistle between them. Patrick reads it out, and this is what was therein:—

'Mochta pious, believing,
Let him bide in the place wherein he has set up;
Let Patrick at the King's word
Stay in Macha.'
556. Thereafter Patrick, at the angel’s word, went to the Macha, to the place wherein Raith Dáiri stands to-day. There was a certain wealthy and venerable man, named Dáire, at that time in Oriors. Patrick asked this Dáire to give him a site for his church on Druim Sailech, the stead whereon Armagh stands to-day. Dáire said that he would not give him the hill, but that he would give him a site in the valley, where the Ferta stands to-day. So Patrick founded [his cell and stayed] there for a long while. One day two horses of Dáire’s were brought to graze in that place. Patrick was angered thereby, and slew 1 the horses straightway. Dáire is angered at the killing of his horses, and told his men to kill the cleric. Illness and sudden colic 2 came to Dáire, so that death was nigh unto him. ‘Vexing the cleric is the cause of that,’ saith the wife that he had. ‘And do ye his will,’ saith she. Then they went to seek holy water 3 from Patrick for Dáire. . . . Saith Patrick, ‘Had it not been for the woman Dáire would not have had resurrection till Doom.’ Patrick blessed the water and said that it should be given to Dáire and [sprinkled over] the horses. Thus it is done, and Dáire with his horses straightway arose. Then a brazen cauldron was brought in offering to Patrick from Dáire. ‘Deo gratias,’ saith Patrick. Dáire asked of his household what the cleric had said. ‘Gratiam,’ say the household. ‘That is a bad reward for a good cauldron,’ saith Dáire. ‘Let it be taken again from him,’ saith Dáire. They took back the cauldron from him. ‘Deo gratias,’ saith Patrick. His household tell Dáire what Patrick had said. ‘That is a first word with him, the Gratiam,’ saith Dáire—‘Gratiam 4 when giving it to him, Gratiam 4 when taking it from him.’ Dáire and his wife afterwards went wholly in accordance with Patrick’s will, and they offered him the cauldron, and the hill for which he had previously asked, which is named Armagh to-day, and Ard Sailech had been its name till then.

579. Now thus did Patrick mark out the Raith: the angel before him and he behind with his household, and his elders, and the Staff of Jesus 5 in Patrick’s hand.

582. These are the elders who set forth Patrick’s miracles, namely, Colmman-cille and Ultan, and Adamnán, son 6 of Tinne, and Aíreren of the Wisdom, and Ciarán of Belach Duín, and Bishop Aírmédach from Clochar, and Colmán of the Cave, and Presbyter Collait from Druim Relgech.

586. A true man, surely, was that man from purity of nature, like a patriarch. A true pilgrim, like Abraham. Gentle, forgiving of heart, like Moses. A praisefull psalmist, like David. A student (?) of wisdom and knowledge, like Solomon. A chosen vessel for proclaiming righteousness, like Paul the Apostle. A man full of

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1 I suppose curbo to be a mistake for cur-ro.
2 Tregat. The MS. has tregdad.
3 Literally ‘prayer-water.’
4 This is grázaíamh (i.e. gratias agamus!) in the Book of Armagh.
5 Supra, p. 155.
6 This should be grandson or descendant.
the grace and favour of the Holy Spirit, like John. A fair garden with plants of
virtues. A vine-branch with fruitfulness. A flashing fire with the fervour of
the warming and heating of the sons of Life, for kindling and illuminating charity.
A lion for great strength and might. A dove for gentleness and simplicity. A ser-
pent for cunning and prudence. A man mild, gentle, humble, tender to the sons of
Life; (but) rough, ungentle to the sons of Death. A slave in labour and service to
Christ. A king in rank and might for binding and loosing, for freeing and en-
slaving, for quickening and killing.

598. Now after these mighty miracles, and after raising the dead; after healing
blind and lepers and halt, and folk of every disease besides; after teaching the men
of Ireland, and after baptizing; after founding churches and monasteries; after de-
stroying idols and images and the knowledge of wizardry, the day of the decease of
this holy Patrick and of his going to heaven drew nigh. And he proceeded to go to
Armagh in order that there his resurrection might be. But Victor the angel came to
him, and said this to him: 'Go back to the place whence thou camest, even to the
Barn; for it is there thou shalt die, and not in Armagh hath God granted thee to arise.
Thy dignity and thy primacy, thy piety and thy teaching shall be in Armagh as if
thou wert alive. Thou didst promise to Dichu¹ that with him thy resurrection would
be,' saith the angel. Said Patrick: 'In slavery unto the end am I, since I cannot be
buried in the place that I desire.' Said the angel: 'Let not sorrow be on thee,
O Patrick, for thy dignity and thy primacy will abide in Armagh, though thy resur-
rection will be in Down; and God hath granted thee good things in abundance. For
He hath granted thee heaven for Dichu and his children. He hath granted thee to
bring seven of the men of Ireland every Saturday from torment to heaven. He hath
granted thee that every one that shall sing thy hymn² on the day of his decease shall
not be in hell. He hath granted to thee that thou shalt be the judge of Doom for the
men of Ireland.'

615. Patrick did as the angel counselled and tarried in the province of Ulster.

616. Now when the hour of Patrick's decease arrived, Bishop Tassach gave him
Christ's Body; and he sent his spirit to heaven in the hundred and thirty-second year
of his age. Howbeit heaven's angels came to meet Patrick's soul, and took it with
them to heaven with great honour and reverence. And though great be his honour at
present, greater will it be at the meeting of Doom, when the men of the world will arise
at Michael the archangel's command. And the men of Ireland will go to meet Patrick
to Down, and wend along with him to Mount Zion, where Christ will deal judgment
to Adam's children on that day; when, moreover, Christ will sit on His throne in

¹ The donor of the Barn, supra, p. 157.
² i.e. Secundinus' hymn in praise of Patrick.
glory judging the three households, even the household of Heaven, and the household of Earth, and the household of Hell. And the twelve apostles will sit along with Him on twelve thrones judging the twelve tribes of the children of Israel. And then will Patrick sit on his throne of judgment and judge the men of Ireland. For Patrick is the apostle for Ireland, and he is the father of teaching and faith for Irishmen, and he will be judge over them on Doomsday. And after the sentence of Doom, those who have fulfilled his command and his teaching, in fastings, in prayer, in alms, in compassion, in gentleness, in forgiveness, and in the other divine commands, will go along with him into the heavenly kingdom.

632. The angel left counsel with Patrick as to how he should be buried, and this he said to him: 'Let,' said he, 'two unbroken oxen, of the cattle of Conall ¹ be brought out of Finnabair, that is from Clochar, and let thy body be set at cross-roads, and whithersoever they shall go, and wheresoever they stay by themselves, be it there that thou be buried ².' And thus was it done after his decease. And for the space of twelve nights, that is, the time the elders of Ireland were waking him, there was no night in Magh-Inis, but angelic radiance therein. Some say that the light abode therein till the end of a year, whence is the name, the Cantred of the Light.

639. Now there was an attempt at a great conflict and battle, between the Ulstermen and the Húi Néill, contending about the body of Patrick, the Húi Néill trying to take it to Armagh, and the Ulstermen retaining it with themselves. This then is what seemed to them all, that the body was borne by each of them to his own country. So God separated them in that wise through Patrick’s grace.

643. So he received communion and sacrifice from bishop Tassach, and in the Barn he sent his spirit to heaven.

645. Now Patrick was buried in Down with honour and with reverence, with daily miracles and marvels. But though great be his honour at present, greater will it be at the assembly of Doom, in union with the apostles and disciples of Jesus, in union with the nine ranks of heaven, in union with the Godhead and Manhood of the Son of God, in union with the Holy Trinity, even Father, and Son, and Holy Ghost.

650. I beseech the mercy of Almighty God that we may reach that union in saecula saeculorum! Amen.

¹ i. e. Tirconnell.
² The adnachis in the MS. should of course be adnasta, the pass. 2dy s-fut. sg. 3 of adnacim.
COLOMB CILLE'S LIFE HERE.

And let every one who shall read give his blessing to the souls of the couple who caused it to be written.

655. *Exi de terra tua et de domo patris tua, et uade in terram quam tibi monstravero*. 'Leave thy country and thy land, and thy neighbour in the flesh, and thine own fatherland for My sake, and get thee into the country that I will shew thee.'

658. The Lord Himself gave this friendly counsel unto the head of the perfect faith and of the complete belief, even unto Abraham son of Terah, that he should leave his own country, to wit, the country of Chaldea, and that he should go for his pilgrimage into the land which God would shew him, to wit, the Land of Promise.

661. Now Moses, son of Amram, leader of God's people, the man who was filled with the grace and with the favour of the Holy Ghost, it is he that wrote that consecrated text in Genesis of the Law, that there might abide constantly with the Church this friendly counsel of the Lord Himself to Abraham, in enjoining pilgrimage upon him, when He said to him, *Exi de terra tua*, 'leave thy country and thy land for My sake.'

667. This is the tale that is made famous: the Lord himself enjoining Abraham to leave the country of Chaldea which was his own fatherland, and to go on a pilgrimage into the Land of Promise, because of the good which was to accrue therefrom to himself and his children, and to their offspring after them.

670. Now the man to whom God gave this counsel, even Abraham, it is he that is accounted in the Scripture as father to all the faithful: as the apostle certifies when he says, 'Verily,' saith the apostle, 'the sons of Abraham are all who resemble him in perfect faith.'

674. Now the good counsel which God enjoined here on the father of the faithful, to wit, on Abraham, it is incumbent on his sons after him, namely on all the faithful, to fulfil it, that is, to leave their country and their land, their wealth, and their worldly delight, for the sake of the Lord of the Elements, and to go into perfect pilgrimage in imitation of him.

679. Now, in three ways are men summoned to the knowledge of the Lord and to the membership of His family.

680. This is the first way: the urging and kindling of men by the divine grace to

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1 Gen. 12. 1.
2 This is a paraphrase of the Latin 'Omnes qui sunt ex fide, hi sunt filii Abraham,' Gal. iii. 7.
serve the Lord after the example of Paul, and of Anthony, the monk, and of the other faithful monks who used to serve God there in Egypt.

683. Men are summoned in the second way (by a human being), to wit, by holy preachers who preach the divine Scripture to men after the example of Paul the Apostle, who preached to the Gentiles until he brought them by the net of the Gospel to the harbour of Life.

686. Men are summoned in the third way by necessity, that is, when they are constrained to serve God by tribulations and by the dangers of the world, or by separation from the temporal goods wherein they sojourn: after that example of the people of Israel, who turned to the Lord from the worship of idols and images when constrained by the tribulations which each of them found in foreign nations, as is related in the Scripture. Wherefore to declare that saith the prophet David: 'Whenever the people of Israel shall undergo tribulations and great hardships, let them beseech and pray unto the Lord, that the Lord may thereafter free them from those hardships.'

694. Abraham therefore, the head of the perfect faith and of the complete belief, when he was urged by the divine grace, fulfilled the command which had been enjoined upon him by the Lord, that is, he went into the country of Chaldea till he reached the place where his father died; and he came thence into the Land of Promise.

698. Now, three ways there are in which one leaves his fatherland when he goes into pilgrimage; and there is one of these for which no reward is gotten from God, and two for which it is gotten. For when one leaves his fatherland in body only, and his mind doth not sever from sins and vices, and yearneth not to practise virtues or good deeds, of the pilgrimage, then, that is made in that wise, there groweth neither fruit nor profit to the soul, but labour and motion of the body idly. For it little profiteth any one to leave his fatherland unless he do good away from it. For even unto Abraham himself on leaving his own country, and after separating from it in the body, the Lord gave this counsel, and said: Exi de terra tua, 'Take thy mind henceforward from thy country and thy land, and let not thy thoughts be turning to it again.' As if what God would clearly say to Abraham were: 'Shun both in body and soul henceforward in thy pilgrimage the sins and vices of the country wherein thou hast hitherto dwelt in the body; for it is the same to anyone, as if he were still dwelling in his fatherland, should he copy in his pilgrimage the custom of his fatherland. For it is not by path [of feet], nor by motion of body that one draws nigh to God; but it is by practising virtues and good deeds.'

1 A paraphrase of the Latin—'Et invoca me in die tribulationis: eruum te, et honorificabis me.' 2 Haran.
713. Now, at another time, one leaveth his fatherland in desire of heart and in mind, though he leaveth not in body; as happens to the ordained, who spend their lives in their own countries until death, for laymen and clerics detain them in the lands wherein they dwell, because of their great profitableness to them. Since it is not for the sake of the body that they continue in their fatherland, their good will avails them with the Lord as a pilgrimage.

720. At another time one leaves his fatherland completely in body and in soul even as the twelve apostles left, and those of the perfect pilgrimage, for whom the Lord foretold great good when he said in the Gospel: ‘Take heed of this, for from a few to a multitude ye have forsaken for my sake your country, and your carnal kindred, your wealth and your worldly happiness that ye may receive a hundredfold of good from Me here in the world and life everlasting yonder after the sentence of Doom.’

726. These, in sooth, are they of the perfect pilgrimage, in whose person the prophet speaks: ‘I give thee thanks for it, O God: I have pilgrimage and exile in the world even as the elders who went before.’

730. Now, a multitude of the faithful servants of the Lord, both in the Old Law and the New Testament, fulfilled perfectly this benevolent counsel, and left their country and their land, and their native place and their kindred in the flesh, for the sake of the Lord of the Elements, and went in pilgrimage into far off foreign countries. Even as he fulfilled it, and left the land of his birth for the love and fear of the Lord, he the high saint and the high sage, and the son chosen of God, for whom there is a festival and commemoration on the occurrence of this season and time, even the archpriest of the island of the Gael, the brand of battle set forth with the divers talents and gifts of the Holy Ghost, to wit, the holy Colomb Cille.

739. The time at which the Christians celebrate the festival and hightide of Colomb Cille’s decease is the fifth of the ides of June as regards the day of the solar month every year on this very day, &c.

742. The wise men of the Gael relate at that season in every year a small abridgment of the setting forth of Colomb Cille’s privilege and noble lineage, and of the marvels and miracles innumerable which the Lord wrought for him here in the world, and of the completion and special end which He gave at last to his victorious career, namely the attaining to his true fatherland and to his own heritage, even to the abode of Paradise, in the presence of God for ever and ever.

1 This is a paraphrase of the Latin, ‘Et omnes qui reliquerit domum vel fratres aut sorores, aut patrem aut matrem aut uxorem, aut filios aut agros propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.’—Matth. xix. 29.

2 This is a paraphrase of the Latin, ‘Advena sum apud te, Domine, et peregrinus sicut omnes per mundum.’—Ps. xxxix. 12.
748. Noble in sooth was Colomb Cille’s kindred as regards the world; for of the kindred of Conall, son of Nfall, was he. By genealogy he had the natural right to the kingship of Ireland, and it would have been offered to him had he not put it from him for sake of God.

750. It is manifest that he was a chosen child of God, for Ireland’s elders had been prophesying of him before his birth.

752. Firstly, the eldest of the priests of Ireland, Old Mochta of Louth, foretold Colomb Cille a year before his birth. For once upon a time his cook, named Macrith, came to him with a mug of nuts in his hand, and Mochta said to him: ‘Not to me,’ saith he, ‘belongeth the land whence these nuts have been brought. Lay them by till he whose land it is shall come.’ ‘When will he come?’ saith the cook. ‘At the end of a hundred years,’ saith Mochta.

756. Now Mochta was wont to turn his face to the north when praying. His household asked him wherefore he did that. Mochta said:

‘A manchild will be born in the North,
At the uprising of the...
Ireland... the flame
And Scotland... to him.’

763. Now the father of the baptism and teaching of the Gael, even Saint Patrick, foretold him while he was blessing Conall on Sídh Aedha, when he laid his two hands on Conall, and on his son Fergus, to wit, his right hand on the head of Fergus, and his left on the head of Conall. Conall wondered thereat, and asked him why he placed his hands in that wise. So Patrick sang this stave:

‘A manchild shall be born of his family,
He will be a sage, a prophet, a poet,
A loveable lamp, pure, clear,
Who will not utter falsehood.
‘He will be a sage, he will be pious,
He will... with the King of the royal graces,
He will be lasting, and will be ever good,
He will be in the eternal kingdom for his consolation.’

776. Moreover Bec Mac Dé prophesied when he said:

‘The manchild of longsided Ethne,
He is..., he is a blossoming.
Little Colomb Cille without blemish,
It was not oversoon to perceive him.’

781. Moreover Bishop Eogan, of Ardstraw, foretold him when he said:

‘A son will be born to Fedlimid,
He will be a diadem on every train,
Fedlimid, son of Fergus,
Son of Conall, son of Niall.’
786. At the hour of his death, Baite, son of Brónach, foretold Colomb Cille, when he said to his household: 'There hath been born this very night a child noble, venerable, before God and men; and he will come at the end of thirty years from to-night with a company of twelve men; and it is he that will make manifest my grave, and mark out my cemetery; and in heaven and on earth our union shall abide.'

791. Even as Colomb Cille's birth was foretold by Ireland's elders, so was it figured in visions and in dreams. Even as it was figured in the vision which was shewn to his mother, to wit, it seemed to her that unto her was given a great mantle, which reached from Insi Mod to Caer Abrocc, and there was no hue that was not therein. And a youth perceived the radiant vesture and took the mantle from her into the air, and Ethne was sorrowful thereat. And it seemed to her that the same youth came again unto her, and said to her, 'Oh, good lady, thou hast no need of grief or sorrow, but meeter for thee were joyance and delight. For what this mantle portendeth is that thou wilt bear a son, and Ireland and Scotland will be full of his teaching.'

799. Moreover her... woman beheld a vision. The birds of the air and of the earth seemed to her to bear Ethne's bowels throughout the districts of Ireland and Scotland. Ethne interpreted that vision. 'I shall bear a son,' she said, 'and his teaching shall reach throughout the districts of Ireland and Scotland.'

803. As, then, was foretold by Ireland's elders, and as was seen in visions, so was Colomb Cille born. Now Gortan was the name of the place in which he was born, on the seventh of the ides of December, as regards the day of the solar month, and on Thursday as regards the day of the week.

807. Wonderful in sooth was the child who was born there, a child of the King of heaven and earth, even Colomb Cille, son of Fedlimid, son of Fergus, son of Conall Gulban, son of Niall of the Nine Hostages. Of the Corprague of Leinster was his mother, namely Ethne Ollmane, daughter of Dimma Mac Náí. Then the child is baptized by Cruthnechán, son of Cellach, the archpresbyter, who fostered him afterwards, being so bidden by angels of God.

812. Now when the time for reading came to him, the cleric went to a certain prophet who abode in the land, to ask him when the boy ought to begin. When the prophet had scanned the sky, he said: 'Write an alphabet for him, now.' The alphabet was written in a cake. And Colomb Cille consumed the cake in this wise, half to the east of a water, and half to the west of a water. Said the prophet, through grace of prophecy: 'So shall this child's territory be, half to the east of the sea, and half to the west of the sea, that is, in Ireland.'

819. Not long thereafter, Colomb and his fosterer went at Christmas to
Brogach, son of Deg, the Bishop, to the ramparts of Enna, in Tír Enda. It was entrusted to his fosterer, the cleric, to perform a priest’s duties in that place at the hightide. But bashfulness seized him, so that he was unable to chant the psalm that came to him; Misericordias Dei was that psalm. Howbeit the man of grace, Colomb Cille, chanted the psalm in his behalf, and yet he had not read till then aught save an alphabet. God’s name and Colomb Cille’s were magnified by that miracle.

825. At another time, he and his fosterer went to visit a sick person. As they were wending through a wood, the cleric’s foot slips on the rock, so that he fell and died suddenly. Colomb Cille put his cowl under the cleric’s head, for he knew not that he was not asleep, and he began rehearsing his lessons so that certain nuns heard his reading aloud, as far as their chapel. The learned compute that there was a mile and a half between them, and the sound of his voice was often heard at that distance. Thereafter came the nuns and found the cleric dead before them, and they told Colomb Cille to bring the cleric back to life for them. He went forthwith to the cleric to bring him to life. The cleric then arose out of death at Colomb Cille’s word, even as if he had been asleep.

834. Then Colomb Cille offered himself to the Lord of the Elements, and begged three boons of Him, to wit, chastity, and wisdom, and pilgrimage. The three were fully granted to him.

836. Then he bade farewell to his fosterer, and the fosterer gave him leave (to go) and a blessing fervently.

837. Then to learn wisdom he went to the archpresbyter, even to the bishop Finnén of Movilla. At a certain time wine and bread were lacking unto Finnén at the mass. But Colomb Cille blest the water, and it was turned into wine and put into the chalice of offering. God’s name and Colomb Cille’s were magnified by that miracle.

842. Then he bade farewell to Finnén in Movilla and went to Gemmán the Master. Once while he was doing a lesson with Gemmán, they saw a girl fleeing towards them from a certain manslayer. And she fell down before them and died. Colomb Cille set a word of bannering upon him, and he perished forthwith.

846. Then Colomb bids farewell to Gemmán, and went to Finnén of Clonard. He asked Finnén in what place he should build his booth. ‘Make it in front of the church,’ said Finnén. So he makes his booth, and it was not the door of the church at that time. He said, however, that it would afterwards be the door of the monastery, and this hath been fulfilled.

850. Each man of the bishops used to grind a quern in turn. Howbeit an angel from heaven used to grind on behalf of Colomb Cille. That was the honour which the Lord used to render him because of the eminent nobleness of his race.

1 Ps. 82. 2?
852. Once there appeared to Finnén a vision, to wit, two moons arose from Clonard, a golden moon and a silvery moon. The golden moon went into the north of the island, and Ireland and Scotland gleamed thereby. The silvery moon went on till it stayed by the Shannon, and Ireland at her centre gleamed. That was Colomb Cille with the grace of his noble kin and his wisdom, and Ciarán with the refulgence of his virtues and his good deeds.

858. Then Colomb Cille bade farewell to Finnén, and went to Glasnevin, for there were fifty studying in that place, with Mobí, including Cainnech, and Comgall, and Ciarán. Their huts were to the west of a water. One night the bell was struck for nocturn. Colomb Cille went to the church. There was a great flood in the river. Nevertheless Colomb Cille went through it in his clothes. ‘Boldly comest thou there to-night, O descendant of Níall!’ saith Mobí. ‘God is able,’ saith Colomb Cille, ‘to take the hardship from us.’ As they were coming out of the church, they beheld the huts to the east of the water close to the church.

866. Once upon a time a great church was built by Mobí. The clerics were considering what each of them would like to have in the church. ‘I should like,’ saith Ciarán, ‘its full of church-children to attend the (canonical) hours.’ ‘I should like,’ saith Cainnech, ‘to have its full of books to serve the sons of Life.’ ‘I should like,’ saith Comgall, ‘its full of affliction and disease to be in my own body, to subdue me and to repress me.’ Then Colomb Cille chose its full of gold and silver to cover relics and shrines withal. Mobí said it should not be so, but that Colomb Cille’s community would be wealthier than any community whether in Ireland or in Scotland.

875. Mobí told his pupils to quit the place wherein they abode, for that an unknown pestilence would come there, even the Buide Conaill. Then he said to Colomb Cille that he should not take territory until he was permitted.

878. (So) Colomb Cille fared into Tirconnell. He went across the river named Biur. Then he said, ‘Biur against tribulations,’ and the pestilence did not go past that. And it is an everliving miracle; for every pestilence, even if it go over it, follows no further, through Colomb Cille’s word.

882. Thereafter he went to Derry, the royal fort of Aed, son of Ainnmire, who was king of Ireland at that time. The king offered that fort to Colomb Cille. He refused it because of Mobí’s command. Now, as he was coming forth out of the fort, he met with two of Mobí’s household having Mobí’s girdle for him, and permission to take land after Mobí’s death. Then said Colomb:

‘Mobí’s girdle,
Rushes were not round hair,
It never was opened round a surfeit,
It never was closed round falsehood.’
Then Colomb Cille took Aed's fortress, and founded a church there, and wrought many miracles therein.

893. Once upon a time he sent his monks into the wood, to cut wattling to build a church for them in Derry. The wood was cut in the territory of a certain warrior, who dwelt near the church. He was vexed that the wood was cut on his land without his own consent. So when Colomb Cille heard that, he said to his household: 'Take ye the price of his wood in barley-grain, and put it into the earth.' Now at that time it was past midsummer. Then the grain was taken to the warrior, and he cast it into the ground, and it grew, and was ripe on Lammas-day.

900. Once in Derry, a little child was brought to him to be baptized. There was no water near him; so he made the sign of the cross over the rock that lay before him, and a well-spring of water brake therefrom, and therewith the child was baptized.

903. Once as he was in Derry, he bethought him of going to Rome and to Jerusalem. He went at another time afterwards to Tours and brought away the gospel that had lain on Martin's breast a hundred years in the earth, and he leaves it in Derry.

906. Many were the marvels and miracles which the Lord wrought for Colomb in Derry. He loved that city greatly, and said,

'For this do I love Derry,
For its smoothness, for its purity,
Because it is quite full of white angels
From one end to the other.'

912. Then he founds Raphoe. There he brought to life the wright who had been drowned in the mill-pond.

914. In Raphoe, moreover, his household lacked a ploughshare; so he blessed the hands of the little boy, named Fergna, who was biding with him, and Fergna made the share, and he was skilful in smithwork thenceforth, through Colomb's blessing.

917. Then he went on a round to the king of Teffia, who gave him the place which is called Durrow to-day. And Colomb built a chapel there in Durrow. Moreover bitter apples were brought to him, and he blessed them so that they became quite sweet.

921. It was from Durrow that a sained sword was taken from him to Colmán the Great, son of Diarmait. The virtue that lay in that sword was that no one could die in its presence. And afterwards a certain man who lay in sickness begged for the sword. It was taken to him and he had it. A year, then, was that sword with him, and during that space of time, he was not alive, he was not dead. Wherefore the sword was afterwards taken from him, and he died straightway. Afterwards then Colomb blessed Durrow, and left therein as warden one of his household, even Cormac descendant of Liathán.
927. Then he went to Aed Slaine, son of Diarmait. He came to the place which is called Cennannus to-day. It was the king of Ireland's stronghold at that time, the stronghold of Diarmait, son of Cerball. Now when Columb Cille delayed before the fortress, he began to prophesy what should befall the place afterwards, and he then said to Bec, son of Dé, the prophet of Diarmait, son of Cerball:

'O Bec! stay, tell me,' etc.

Said Bec:

'The clerics who are amidst it,' etc.

935. Then Columb measures out that city, and blessed it fervently, and said that it would be the loftiest cloister he should have on earth, although his resurrection would not be therein. As he was making that prophecy, he turned his face to the southwest and smiled greatly. Baithín asked the cause of the gladness. 'Fifty sons of life,' saith Columb Cille, 'will be born in one night to the Lord, in that solitude (?) to the west.' It was Grafann of Cell Scire whom he foretold there, as was afterwards fulfilled.

940. Now there was a great oaktree under which Columb Cille dwelt while he was in that place, and it remained to these latter times, when it fell through the crash of a mighty wind. And a certain man took somewhat of its bark to tan his shoes withal. Now when he did on the shoes he was smitten with leprosy from his sole to his crown.

945. Then Columb Cille went to Aed Slaine, and made prophecy for him, and said that he would be healthy and aged unless he were parricidal. If he should commit parricide he would only be four years alive. Then Columb Cille sained a cowl for him, and said that he would not be slain so long as that cowl should be on him. Howbeit Aed Slaine wrought parricide, contrary to Columb Cille's word, on Suibne, son of Colmán, at the end of four years. He went upon a raid. He forgot his cowl. He is killed on that day.

951. Columb Cille founded many churches in Bregia, and left therein elders and abundant reliquaries. He left Osséne, son of Cellach, in Clonmore of Ferrard.

953. Then he went to Monaster (Boiti). It was there his crozier struck against the ladder of glass whereby Boite had ascended to heaven, and its sound was heard throughout the whole church; and he shewed forth Boite's grave, and did even as Boite himself had prophesied on the day of his decease.

956. Many, then, were the churches he marked out, and the books he wrote, to wit, three hundred churches and three hundred books. Though the book that his hand would write were ever so long under water, not even a single letter therein would be washed out¹.

¹ Literally, 'drowned.'
959. He founded a church in Lambay in the east of Bregia, and left deacon Colman therein. Once Colomb Cille, and Comgall, and Cainnech were in that church. Comgall said that Colomb Cille should make the offering of Christ's Body and of His Blood in their presence. Colomb ministered unto them as to that. Then Cainnech beheld a fiery pillar above Colomb Cille so long as he was at the offering. Cainnech told that to Comgall, and they both beheld the pillar.

965. Colomb founded a church in the place where Swords standeth to-day. And he left an ancient man of his household there, even Finan the Feeble, and he left the gospel which his own hand had written. Then he marked out the well, named Sord, that is 'pure,' and sained a cross. For it was his wont to make crosses, and writing-tablets, and book-satchels, and other church-gear. Now he sained three hundred crosses, and three hundred wells, and a hundred tablets, and a hundred croziers, and a hundred satchels.

971. One day Colomb Cille and Cainnech were on the brink of the sea, when a great storm was driving on the main. Said Cainnech to Colomb: 'What is the wave singing?' Said Colomb: 'Thy household were in peril some time ago on the sea, and one of them died, and the Lord will bring it to us to-morrow morning, in the place wherein we are standing.'

976. Brigit was once wending through the Curragh of Liffey. When the holy virgin saw before her the delightful plain, covered with clover-blossom, she said in her mind that if she had power over the plain, she would offer it to the Lord of the Elements. This was made manifest to Colomb Cille while he was in his chapel at Swords, and he said with a loud voice: 'It is the same to her with the Lord, as if the land which she offered to him were her own of right.'

982. Thereafter Colomb went to Leinster, and left many churches which he founded with them, including Druim Monach and Maen and many others.

984. Then he went to Clonmacnois with the hymn he had made for Ciarán. For he made abundant praises for God's household, as said the poet:

‘Noble thrice fifty, nobler than every apostle,
The number of miracles are [as] grass,
Some in Latin which was beguiling,
Others in Gaelic, fair the tale.’

990. Now it was in Cluain that a little boy went to him, and stole a small hair from his raiment without his perceiving him. Howbeit that was manifested by God to Colomb Cille, and he prophesied to the boy that he would become a sage, and that he would be pious; and he is Ernín of Cluain Deochra.

994. Thereafter Colomb Cille fared into the territory of Connaught on a preaching round, and he founded many churches and monasteries in that province,
including Ess Mac Eirc and Drumcliff, and left with them the crozier which he
himself had made.

997. Colomb Cille went over Assaroe, and founded many churches in Tir-
connell, and Tyrone, and he founded a church in Tory Island, and left therein an
aged man of his household, even Ernín.

1000. Now when Colomb Cille had made a round of all Ireland, and sown
faith and belief, and baptized abundant hosts, and founded churches and monasteries,
and left elders and reliquaries and relics therein, the determination which he had
resolved on from the beginning of his life came upon his mind, even to go into
pilgrimage. So he bethought him of wending over sea, to preach God's word to
the men of Scotland. So he fared forth on the journey. Forty-five years was
he in Scotland, seventy-seven years was his full age, and the number that went
with him was twenty bishops, forty priests, thirty deacons, fifty students.

1007. So he went under prosperous sail till he reached the place to-day called
'Hí of Colomb Cille.' On the night of Pentecost he reached it. Two bishops
who dwelt in the land came to expel him from it. But God revealed to Colomb
Cille that they were not bishops in truth. Wherefore they left the island when he
told them of their own conclusion and their account.

1011. Said Colomb Cille to his household: 'It is well for us that our roots
should go under the ground here.' And he said: 'It is permitted to you, that some one
of you should go under the earth here or under the mould of the island to consecrate
it.' Odrán rose up readily, and this he said: 'If I should be taken,' saith he, 'I am
ready for that.' 'O Odrán!' saith Colomb Cille, 'thou shalt have the reward
thereof. No prayer shall be granted to any one at my grave, unless it is first asked
of thee.' Then Odrán went to heaven. Colomb founded a church by him
afterwards.

1018. Thrice fifty monks had he for contemplation and sixty for active life,
as said the poet:

'Wondrous the warriors who abode in Hi,
  Thrice fifty in monastic rule,
  With their boats along the main-sea,
  Three score men a-rowing.'

1024. When Colomb Cille had founded Hí, he went on a preaching round,
through Scotland, and Britain, and Saxonland, and after many miracles, and after
raising the dead out of death, he brought the people to faith and belief.

1026. Now there was biding in the country a certain man to whom Colomb Cille
preached, and he, with all his household, believed in the Lord. The Devil was

1 Literally, faith or belief.
envious of that thing, so he smote yon man’s son with a sore disease whereof he died. The heathen were reviling Christ and Colomb Cille. Thereafter Colomb went in fervent prayer to God, and he raised the son out of death.

1031. Now when Colomb Cille was one day preaching to the host, a certain person fared from them over the river that was near them. Before he had been to hear God’s word, the snake strikes him in the water, and kills him at once. The boy is brought before Colomb and he makes the cross with his crozier over his breast, and the boy arose at once.

1036. A sore disease befell his servant, and Colomb made prayer for him, and not that alone, but he asked for a life of seven years for him afterwards.

1039. Once upon a time Cainnech came away from him out of Hí. He forgot his crozier in the east\(^1\). When he came on this side\(^2\), he found his crozier ahead of him, and Colomb Cille’s shirt along with it, even Cainnech’s share for his winding-sheet. And therefore he did that, because he knew that he was nigh to his decease.

1043. A great flush came to him once in Hí. He was asked the cause of the flush. ‘God’s fire from heaven,’ saith he, ‘hath even now come on three cities in Italy, and slain three thousand men, besides women, and boys, and girls.’

1046. At another time he heard a call in the port of Hí: then he said:

\[
\begin{align*}
&'A churl in the port, with his staff in his fist, \\
&He will come to my little ink-horn, and spill my ink, \\
&He will stoop down to visit my pax, \\
&And will strike against my little ink-horn and leave it empty.'
\end{align*}
\]

1055. At another time Colomb Cille was left cooking an ox for the reapers. With them was a whilom-hero of the men of Ireland, to wit, Mael Uma, son of Baedán. Colomb Cille asked him, ‘how much his meal had been when he was a warrior.’ ‘When I was a warrior,’ saith Mael Uma, ‘I used to consume a fat ox to my full meal.’ Colomb Cille ordered him to eat his fill. Mael Uma did that for him. He consumed the whole ox. Afterwards Baithín came, and asked if the food were ready. So Colomb Cille ordered Mael Uma to gather into one place all the bones of the ox. Thus was it done. Colomb blest the bones, and their own flesh was around them, and (the ox) was given to the reapers.

1064. Once, in the month of May, Colomb Cille went for tidings of the ploughmen in the north of the island. He was comforting them and instructing them. ‘Well,’ saith he, ‘at the Easter that went in the month of April, then was I fain to have gone to heaven. But I did not wish you to have grief or sorrow after your toil; wherefore

\(^1\) i.e. in Scotland. \(^2\) i.e. in Ireland.
I have stayed with you from Easter to Pentecost.' When the monks heard those words, they were sorrowful exceedingly.

1070. Then he turned his face westward, and said, 'May the Lord bless the island with its indwellers!' And he banished toads and snakes out of it. Now when he had blest the island he came to his church. Not long after came the ends of the Saturday and the beginning of the Sunday; and when he raised his eyes on high there came a great glow to his countenance and face, and the brethren beheld that. An angel of God, moreover, tarried above him then.

1076. Then he went to bless the barn; and he said to Diarmait that on Sunday night he would depart to heaven. Then the venerable old man Colomb Cille sat down on the edge of the path, for weariness had come to him, though his wayfaring had been short: for seventy-seven years was his age at that time.

1080. And the nag, which the monks used to keep in the island, came to him, and weeps in the breast of the cleric, so that his raiment became wet. The servant Diarmait sought to drive the nag away from him. 'Let him be, O Diarmait,' saith Colomb Cille, 'until he sufficeth himself with tears and sorrow in lamenting me.'

1084. Overmany to recount and declare are the marvels and miracles which God wrought on earth for Colomb Cille. There is no one who could recount them fully, unless his own soul, or an angel from heaven, should come to declare them. But we think these enough of them to give as a sample.

1088. Now there never was born to the Gael offspring nobler or wiser, or of better kin than he. There hath not come of them another who was meeker, or humbler, or lowlier. Surely it was great lowliness in Colomb Cille that he himself used to take off his monks' sandals and wash their feet for them. He often used to carry his portion of corn on his back to the mill, and grind it, and bring it home to his house. He never used to put linen or wool against his skin. His side used to come against the bare mould. A pillarstone used to be under his head for a bolster, and he slept only so long as Diarmait his fosterling was chanting three chapters of the Beatus. He would rise up at once after that, and would cry and beat his hands together, like a loving mother lamenting her only son. He would chant the three fifties on the sand of the shore before the sun would rise. In the day he attended to the Hours. He offered Christ's Body and His Blood. He preached the Gospel, he baptized, he consecrated. He healed the lepers, and the blind, and the halt, and folk of every other disease, and he raised the dead.

1 The 150 psalms.
1101. Now when Colomb Cille came to his ending, and when the bell for nocturn was struck on the night of Pentecost Sunday, he went before the rest to the church and made prostration and fervent prayer at the altar. Then an angelic radiance filled the church around him on every side, and there the venerable old man sent forth his spirit to heaven, into the delight and into the joyance of heaven’s household.

1106. His body is here on earth with honour and with reverence from God and menfolk, with marvels and miracles every day; and though great be his honour at present, greater will it be at the assembly of Doom, when his body and his soul will shine like an unsullied sun. There in sooth shall he have that great glory and great elevation in union with the nine orders of heaven that have not transgressed, in union with the apostles and disciples of Jesus Christ, in union with the Godhead and Manhood of God’s Son, in the union that is nobler than any union, in the unity of the holy, noble, venerable Trinity, even Father, Son, and Holy Ghost.

1115. I beseech the mercy of Almighty God through the intercession of holy Colomb, that we may all reach that union. May we reach it, may we dwell therein, in saecula saeculorum! Amen.
LIFE OF BRIGIT.

Hi sunt qui sequuntur Agnum quocumque ierit. These are the folk that follow the undefiled Lamb whatsoever way He may wend.

1120. John, son of Zebedee, Jesu's bosom-fosterling, successor of the Virgin, he it is that wrote these words, and left them with the Church in remembrance of the reward and of the guerdon which God hath given to the third grade of the Church, even to the virgins, that is, the following of the undefiled Lamb.

1124. Now the context of this declaration by John is as far as when he said Nemo potest dicere canticum nisi illa centum quadraginta quatuor millia qui empti sunt de terra. It cometh to none to make unto the Lord praise or quire-song, save only one of the all-fullness of the Church, who hath been brought up in chastity and in virginity, and hath been redeemed with the ransom of Christ's blood.

1129. [Virgines enim sunt,] for those are the virgins assuredly. So on the track of those words John said, Hi sunt qui sequuntur Agnum. These are the folk that follow the Lamb whithersoever He goeth.

1132. This is to follow the Lamb; to imitate Christ and to follow Him by fulfilling the Law and the Gospel, without the desire of earthly things, without the love for perishable things, to avoid honour, to despise the world, to be profitable to all, never to do injustice or wrong to anyone, patiently to suffer temptations from without, to grant forgiveness to the persecutors: that every good thing that one doth be done for the magnifying of God and not for the glorifying of oneself. 'Imitate then,' saith the wise man, 'as is the undefiled Lamb in the virginity of the flesh, so is the undefiled body of the Son of the Heavenly Father. Imitate then the mystical Lamb, even Christ, in virginity and holiness of mind, as He himself said: 'Abide holily and chastely,' saith the Lord, 'for I am holy and I am innocent.' For not the better is the chastity of the body, if the soul is imperfect and defiled.

1144. Now a multitude of holy and righteous men fulfilled this commandment of virginity, even as the holy maiden fulfilled it, for whom there is a festival and com-

1 Let every one who shall read this Life of Brigit give a blessing to the souls of the couple for whom this book has been written.
2 Apoc. 14. 4. 3 Apoc. 14. 3. 4 Levit. 11. 44.
memoration on the occurrence of this season and time, even Sancta Brigida, virgo Dei, that is Saint Brigit, the virgin of the Lord of the Elements.

1148. Then it is that the Christians celebrate the feast and the festal day of the holy Brigit, on the calends of February as regards the day of the solar month, and to-day as regards the day of the week wherein we are.

1151. Here, then, is related somewhat of the miracles and marvels of the holy Brigit, and of her genealogy according to the flesh, to wit, Brigit, daughter of Dubthach, son of Demre, son of Bresal, of the sept of Echaid Find Fuaithnairt.

1154. That Dubthach, then, when holy Brigit was born, bought a bondmaid named Broicsech. She was a daughter of Dallbrónach of Dál Conchobair in the south of Bregia. Dubthach joined himself in wedlock to that bondmaid, and she became with child by him. Jealousy of the bondmaid seized Dubthach's consort, and she said to Dubthach: 'Unless thou sellest yon bondmaid in distant lands, I will exact my dowry from thee and I will leave thee.' Howbeit Dubthach was not desirous to sell the bondmaid.

1161. Once upon a time he and the bondmaid along with him went in a chariot past the house of a certain wizard. When the wizard heard the noise of the chariot he said, 'My boy,' saith he, 'see who is in the chariot, for this is noise of chariot under king.' Quoth the boy: 'Dubthach,' saith he, 'is therein.' The wizard went to meet him, and asked whose was the woman who was biding in the chariot. 'Mine,' saith Dubthach. Now Maithgen was the name of the wizard, and from him Ross Maithgin is named. The wizard asks if she was pregnant by anyone. 'She is pregnant by me,' saith Dubthach. Said the wizard: 'Marvellous will be the child that is in her womb: her like will not be on earth.' 'My wife compels me,' saith Dubthach, 'to sell this bondmaid.' Said the wizard through grace of prophecy: 'The seed of thy wife shall serve the seed of the bondmaid, for the bondmaid will bring forth a daughter conspicuous, radiant, who will shine like a sun among the stars of heaven.' Dubthach was thankful for that answer, for till then no daughter had been born to him.

1174. Then they go to their house, and both gave thanks. Well known, now, was the love that God had for that virgin. For two bishops of the Britons, named Mél and Melchu, came from Scotland to prophesy of her and to bless her. Dubthach gave them a welcome, and the bondmaid did tendance and service upon them. Sad and mournful was Dubthach's consort. Bishop Mél asked her the cause of her sadness. Said the woman: 'Because Dubthach preferreth his bondmaid to me.' Said Bishop Mél: 'Reason hath he though he should prefer her, for thy seed shall serve the bondmaid's, but her seed shall be profitable to thine.' She was angry at that. Then came to Dubthach's house a poet of Húi Meic Úais from gathering treasures. When the poet knew the cause of the woman's anger, he said: 'Sellest
thou the handmaid? 'I will sell,' saith Dubthach, 'for I must needs do so.' Said the bishops: 'Sell the bondmaid, do not sell the offspring.' He did so. The poet went forth with his bondmaid. Now on the night that the poet reached his home, a holy man happened to be in the house entreating the Lord and praying. To him was manifested a flame and a fiery pillar rising from the place where the bondmaid was biding. A certain wizard went from Tirconnell to the house of the poet aforesaid. He bought the service (?) of the bondmaid. The poet sold him the bondmaid, and did not sell the offspring that lay in her womb. The wizard goes home with his bondmaid.

1192. Then it came to pass that the wizard made a great feast, and bade the king of Conaille to the feast; and it was then the time for the king's wife to bring forth a child. There was a soothsayer along with the king, and a friend of the king's asked him when it would be lucky for the queen to bring forth. The wizard said, 'that the child which should be brought forth on the morrow at sunrise, and neither within the house nor without, would out-go every child in Ireland.' Now the queen's lying-in came before that hour, and she brought forth a dead son. But on the morrow, when the bondmaid went at sunrise with a vessel full of milk in her hand, and when she put one of her two footsteps over the threshold of the house, the other foot being inside, then she brought forth the daughter, even Saint Brigit. The maidservants washed Saint Brigit with the milk that was still in her mother's hand. Now that was in accord with Brigit's merit, even with the brightness and sheen of her chastity. The girl was taken straightway after her birth to the queen's dead son, and when the girl's breath came to the son, he arose out of death.

1205. Thus the wizard went with his bondmaid and her daughter into the province of Connaught, for her mother was of Connaught, but her father of Munster.

1207. On a certain day the bondmaid went to milk her kine, and left the girl alone sleeping in her house. Certain neighbours beheld the house, wherein the girl lay, ablaze, so that one flame was made thereof from earth to heaven. When they came to rescue the house, the fire appeared not, but they said that the girl was full of the grace of the Holy Spirit.

1212. One day the wizard was sitting with his handmaid in a certain place, and the cowdung which lay before the girl they beheld ablaze. When they stretched their hands out to it, the fire appeared not.

1215. Once upon a time when the wizard was sleeping, he saw three clerics in shining garments, who poured oil on the girl's head; and they completed the order

1 Uection of the head seems to have been part of the baptismal rite, as well as of the rite of confirmation.
of baptism in the usual manner. Those were three angels. Said the third angel to
the wizard, that the name of the girl was Sancta Brígida, that is, Saint Brigit. The
wizard arose and related what he had beheld.

1220. One day the infant’s voice was heard crying, and this she said: ‘Meum
erit hoc;’ that is, this will be mine. When the wizard heard that, he said, ‘What the
girl declares will be fulfilled,’ that is, the land will be mine afterwards, and this hath
been fulfilled. When the indwellers of that land heard this they ordered the wizard
out of the country, so he went to his own patrimony.

1225. Now this holy virgin Brigit was reared on food different from that of
children of her own age, for she was more... than every infant. She would
not consume unclean food. She rejected the wizard’s food, and used to throw it up.
The wizard meditated why the girl was thus. It appeared to him that it was
because of the corruption and impurity of his food. Then he entrusted a red-eared
cow to give milk separately to Brigit, and he let a faithful woman milk her. The
holy girl used to consume that (milk), and did not throw it up.

1231. Then this holy virgin was reared till she was a handmaid. And everything
to which her hand was set used to increase. She tended the sheep, she satisfied the
birds, she fed the poor. When boldness, and strength and size came to Brigit, she
desired to go and visit her fatherland. The wizard sent messages to Dubthach, that he
should come to meet his daughter. The messengers go to Dubthach, and relate the
maidens’s miracles and marvels. Dubthach came, and was joyous. The wizard made
him welcome, and gave his daughter to him free. Then Dubthach and Brigt go to
their country in the province of Offaly. And her nurse was along with Brigit, and
illness seized her nurse as she was wending her way. So Brigit and another girl
were sent to ask a drink of ale for her from a certain man named Baethchu, who
was making a mighty feast. He refused Brigit. Then Brigit went to a certain well,
and filled her vessel thereat, and blessed (the water), so that it turned into the taste
of ale, and she gave it to her nurse, who straightway became whole. As to the feast
at which she was refused, when they go to drink it, not a drop thereof was found.

1244. Once when Dubthach went on a journey, he left his daughter with his
swine. And two robbers came to her, and carried off two boars of the herd. When
they had gone a little while after that Dubthach met them. He took the swine from
them, and then he came to Brigit. ‘Do the swine remain, my girl?’ saith Dubthach.
‘Count them thou,’ saith Brigit. Dubthach counted the swine, and not one of them
was lacking.

1250. Not long after that came a noble guest to Dubthach’s house, and hospita-
tality was shewn to them1, and five pieces of bacon were given to Brigit to be boiled.

1 To the guest and his retinue.
And a miserable hungry hound came into the house to Brigit. Brigit out of pity gave him the fifth piece of bacon. The hound was not satisfied with that. So Brigit gave him another piece. She thought that the guest was asleep, but this was not so. Then came Dubthach and said to Brigit: ‘Hast thou boiled the bacon? and do the portions remain?’ ‘Count them,’ saith she. Dubthach counted them. Not one of them was wanting. The guest told Dubthach what Brigit had done. The guests did not consume that food, for they were unworthy thereof; but it was dealt out to the poor and needy.

1260. Once upon a time a certain faithful woman invited Brigit to go with her into Moy Liffey; for a gathering of the synod of Leinster was held there. It was manifested to Bishop Ibhair, who was in the assembly, that Mary the Virgin was coming into the assembly. The woman goes on the morrow, Brigit being alone with her, unto the assembly. Then said Bishop Ibhair: ‘This is the Mary whom I beheld;’ and the whole host blessed Saint Brigit. Wherefore Brigit is henceforth (called) ‘the Mary of the Gael.’

1266. Afterwards Brigit went to visit her mother who was in bondage. Thus was her mother, in sickness before her, and she was at a mountain-dairy having twelve cows with her, and she collecting butter. Now the virgin served humbly after her mother, and began setting the dairy to rights. The churning that was made was divided into twelve portions in honour of the Lord’s twelve apostles. And the thirteenth portion was set so that in honour of Christ it was greater than every (other) portion, and it was given to the poor and to the guests. For she used to say that Christ was in the person of every faithful guest. That seemed a marvel to the neatherd, and he went to converse with the wizard. The wizard and his wife asked: ‘Hath the virgin cared well for the dairy?’ Then he came to the kine. ‘It is well,’ saith the neatherd, ‘I am thankful anyhow, and the calves are fat.’ For he did not dare to blame Brigit in her absence. The wizard and his consort went to the dairy, having with them a great hamper eighteen hands high to be filled with butter. Brigit made them welcome, and washed their feet, and gave them food. Then said the wizard’s consort to Brigit: ‘We have come hither to know whether that which hath been entrusted to thee hath profited. Of butter, what hast thou?’ None in readiness had she save the making of one churning and a half. Then Brigit went into the kitchen, and this she said:

‘Oh, my Prince,
Who canst do all these things,
Bless, O God,—a cry unforbidden,—
My kitchen with thy right hand!

‘My kitchen,
The kitchen of the white God,
A kitchen which my King hath blessed,
A kitchen that hath butter.

'Mary's Son, my Friend, cometh
To bless my kitchen.
The Prince\(^1\) of the world to the border,
May we have abundance with him!'  

\textbf{1296.} And she brought the half making of her churning from the back of the kitchen. The wizard's wife mocked thereat and said: '\textit{This} quantity of butter is good to fill a large hamper!' 'Fill your hamper,' saith Brigit, 'and God will put somewhat therein.' She still kept going into her kitchen, and bringing half a making every time thereout, and singing a stave of those staves as she went back. If the hampers which the men of Munster possessed had been given to her, she would have filled them all. The wizard and his wife marvelled at the miracle which they beheld. Then said the wizard to Brigit: 'This butter and the kine which thou hast milked, I offer to thee; and thou shalt not be serving me, but serve the Lord.' Said Brigit: 'Take thou the kine, and give me my mother's freedom.' Said the wizard: 'Behold thy mother free for thee, and the kine; and whatsoever thou shalt say, that will I do.'  

\textbf{1306.} Then Brigit dealt out the kine to the poor and the needy; and the wizard was baptized, and he was full of faith; and he remained till his death in Brigit's company.  

\textbf{1308.} Thereafter Brigit went with her mother to her father's house. Of her father's wealth and food and property, whatsoever her hands would find or would get, she used to give to the poor and needy of the Lord. Wherefore her father was displeased with her and desired to sell the holy Brigit. He and his daughter along with him went in a chariot, and he said: 'Not for honour or for reverence to thee art thou carried in the chariot; but to take thee to sell thee, that thou mayst grind at the quern of Dunlaing, son of Enna, king of Leinster.' When they came to the king's fortress Dubthach went into the fortress to the king, and left his sword near Brigit in the chariot. And a leper came to Brigit, and besought Brigit in God's name to bestow something upon him. Brigit hands him down her father's sword. Saith Dubthach to the king after he had come inside: 'Wilt thou buy my daughter from me?' 'Wherefore sellest thou thine own daughter?' saith Dunlaing. 'Not hard to say,' saith Dubthach: 'because she is selling my wealth, and bestowing it on wretched worthless men.' 'Let her be brought to us that we may see her,' saith Dunlaing. Dubthach goes for her. When he came he was looking at the chariot and he saw not his sword. He asked Brigit what she had done with his sword. 'I gave it,'

\textit{\textsuperscript{1} Flaithe, a mistake for faith.}
saith Brigit, 'to a poor man who came to beg of me.' Dubthach was mightily enraged with her for having given the sword away. When Brigit came before the king, he said: 'Why dost thou steal thy father's property and wealth, and, what is worse, why hast thou given the sword away?' Then said Brigit: 'The Virgin's Son knoweth, if I had thy power, with all thy wealth, and with all thy Leinster, I would give them all to the Lord of the Elements.' Said the king to Dubthach: 'It is not meet for us to deal with this maiden, for her merit before God is higher than ours.' Thus then was Brigit saved from bondage.

1332. Not long thereafter came a certain man of good kin unto Dubthach to ask for his daughter (in marriage). Dubthach and his sons were willing, but Brigit refused. A brother of her brethren said to her: 'Idle is the pure eye in thy head, not to be on a bolster beside a husband.' Saith Brigit: 'The Son of the Virgin knoweth, it is not lively for us if it bring harm upon us.' Then she put her finger under the eye and plucked it out of her head, so that it lay on her cheek. When Dubthach and her brethren beheld that, they promised that she should never be told to go to a husband save the husband whom she should like. Then Brigit put her palm to her eye, and it was healed at once.

1341. Brigit and certain virgins along with her went to take the veil from Bishop Mél in Telcha Mide. Blithe was he to see them. For humility Brigit stayed so that she might be the last to whom a veil should be given. A fiery pillar rose from her head to the roof-ridge of the church. Then said Bishop Mél: 'Come, O holy Brigit, that a veil may be sained on thy head before the other virgins.' It came to pass then, through the grace of the Holy Ghost, that the form of ordaining a Bishop was read out over Brigit. Mac-caille said, that a bishop's order should not be conferred on a woman. Said Bishop Mél: 'No power have I in this matter. That dignity hath been given by God unto Brigit, beyond every (other) woman.' Wherefore the men of Ireland from that time to this give episcopal honour to Brigit's successor.

On the eighth (of the month) Brigit was born, on a Thursday especially: on the eighteenth she took the veil: in the eighty-eighth (year of her age) she went to heaven. With eight virgins¹ was Brigit consecrated, according to the number of the eight beatitudes of the Gospel² which she fulfilled, and of them it was the beatitude of mercy that Brigit chose.

1355. Once when the hightide of Easter drew nigh, she desired through charity to brew ale for the many churches that were around her. And there was a scarcity of corn at that time in Meath, and Brigit had only one sieve of malt. Brigit's household, moreover, had no vessels save two troughs. They put the malt into one of the

¹ The text of the Book of Lismore (in octavo) is here corrupt.
² Matth. v. 3–11.
two troughs. They fill the other vessel with the ale. Then the ale was distributed by Brigit to seventeen churches of Fir Tulach, so that the produce of one measure of malt supplied them through Bridget's grace from Maundy Thursday to Low Sunday.

1363. Once there came a certain leper unto Brigit to ask for a cow. Said Brigit to him, 'Which seemeth best to thee, to take away a cow or to be healed of the leprosy?' The leper said that he would rather be healed of the leprosy than be given the kingdom of the world. Brigit made prayer to God and healed the leper, and he afterwards served Brigit.

1368. A certain nun of Brigit's household fell into sore disease and desired milk. There did not happen to be a cow in the church at that time, so a vessel was filled with water for Brigit, and she blessed it, and it was turned into milk. She gave it to the nun who at once became quite well.

1372. Now when the fame and renown of Brigit had gone throughout Ireland, there came to Brigit two blind men of the Britons and a leper to be healed. Said Brigit: 'Stay outside at present till the celebration be over.' [Said the Britons], for they are impatient: 'Thou healedst folk of thine own kin yesterday, and thou hast not waited to heal us to-day.' Brigit made prayer, and the three of them were healed at once.

1377. When the hightide of Easter was fulfilled, Brigit asked of her maidens whether they still had the leavings of the Easter ale. Quoth the maidens: 'God will give,' say they. Then came in two maidens having a pail full of water. 'The Virgin's Son knoweth,' saith Brigit, 'that there is good ale there.' It seemed to her that it was ale. As she said that (the water) was straightway changed into choice ale. It was afterwards given to Bishop Mél, and also to the virgins.

1383. At the same time came a disease of the eyes to Brigit, and her head seemed exceeding weary. When Bishop Mél heard of that he said: 'Let us go together to seek a physician, that thou mayest have thy head cured.' Said Brigit: 'If thou hadst not been disobedient, I should not have desired any bodily physician; howbeit we will do what thou shalt say.' As they were faring forth, Brigit fell out of her chariot and her head came against a stone, and she was greatly wounded and the blood gushed out. Then with that blood were healed two dumb women who were lying on the road. After that, the leech whom they were seeking chanced to meet them. When he saw the wound he said: 'Thou shouldst not seek any other physician from this time forward, save the Physician who healed thee on this occasion; for though all the doctors of Ireland should be doctoring thee, they could do nothing better.' So in that wise Brigit was healed.

1394. Once the king of Teffia came into their neighbourhood for a banquet. There was a covered vessel in the king's hand. A certain incautious man took it out
of his hand, and it fell and fragments were made thereof. The man was seized by the king of Teffia. Bishop Mél went to ask for him, and nought was got from the king save his death. So Bishop Mél begged for the broken vessel, and took it with him to Brigit. Then Brigit put her breath round it, and it was renewed in a form that was better than before. Then it was taken back to the king, and the captive was released. And Bishop Mél said, ‘Not for me hath God wrought this miracle, but for Brigit.’

1402. Once upon a time Brigit went to the house of another virgin, even Brigit daughter of Conaille. The water that was put over Brigit’s feet after she had arrived, healed a certain virgin who was lying sick in the house. Now when Brigit with her virgins went to eat their dinner, she began to look for a long while at the table. The other Brigit asked, ‘What perceivest thou?’ Said Brigit, ‘I see the Devil on the table.’ ‘I should like to see him,’ said the other virgin. ‘Make Christ’s Cross on thy face, and on thy eyes,’ saith Brigit. The virgin made it, and she beheld the Satan beside the table, his head down and his feet up, his smoke and his flame out of his gullet, and out of his nose. Said Brigit: ‘Give answer to us, O Devil!’

‘I cannot, O Nun,’ saith the Demon, ‘refuse to answer thee, for thou art a keeper of God’s commandments, and thou art merciful to the poor and to the Lord’s household.’

‘Tell us then,’ saith Brigit: ‘why hast thou come to us among our nuns?’

‘There is a certain pious virgin here,’ saith the Devil, ‘and in her companionship am I, enjoining upon her sloth and negligence.’

Brigit said to that virgin: ‘Put the Cross of Christ over thy face, and over thine eyes.’ She put it at once; the virgin beheld the hideous monster. Great fear seized the virgin when she beheld the demon. Said Brigit: ‘Why dost thou shun the fostering whom thou hast been tending for so long a time?’ The virgin then made repentance and was healed of the demon.

1424. A certain woman brought unto Brigit a hamper full of apples. Then lepers came to Brigit begging for apples. Said Brigit: ‘Give the apples to them.’ When the woman heard that, she took back her hamper of apples, and said: ‘To thee thyself I brought the apples, and not to lepers.’ It was an annoyance to Brigit that her alms should be forbidden, and she cursed the trees from which it had been brought. When the woman went home, she found not a single apple in her barn, although it had been full when she left, and (the trees) were barren thenceforward.

1431. Once upon a time Brigit went to Teffia with great hosts accompanying her; and there were two lepers behind her between whom a dispute arose. When one of the lepers desired to smite the other, his hand withered and the hand of the other of them shrank. Then they repented, and Brigit healed them of their leprosy.

1435. Brigit went to a certain church in the land of Teffia to celebrate Easter.
The prioress of the church said to her maidens that on Maunday Thursday one of them should minister unto the old men and to the weak and feeble persons who were biding in the church. Not one of them was found for the ministering. Said Brigit: 'I to-day will minister unto them.' (There were) four of the sick persons who were biding in the church, even a consumptive man, and a lunatic, and a blind man, and a leper. And Brigit did service to these four, and they were healed from every disease that lay upon them.

1442. Once upon a time Brigit went into a certain house a-guesting. It came to pass that all the household went forth except one little consumptive lad, and he was dumb, and Brigit knew not that he was so. Then came guests unto Brigit into the house to beg for food. Brigit asked of yon dumb lad, where was the key of the kitchen. Said the lad: 'I know the place in which it is.' Said Brigit: 'Go and fetch it to me.' He rose at once and attended on the guests.

1449. Then came to pass an assembly of the men of Ireland in Teltown, a stead wherein were Patrick and the synod of Ireland along with him. Brigit and Bishop Mél went to the meeting, and they found a difficult case before them in the meeting, to wit, a certain woman brought forth a child there, and said that the child was by Bishop Brón, one of Patrick's household. Bishop Brón denied that the child was by him. That question was brought to Brigit to be resolved. Brigit asked the woman by whom she had conceived the child, and told her not to utter falsehood. Said the woman: 'It is by Bishop Brón.' Tumour and swelling filled her tongue in her head, so that she was unable to speak. Brigit made the sign of the Cross over the infant's mouth, and asked: 'Who is thy father?' The infant answered: 'A wretched, miserable man who is in the outskirts of the assembly, that is my father.' Thus Bishop Brón was saved by Brigit's favour.

1460. Then came a man for Brigit that she might go to consecrate a new house which had been built for him. When he had prepared food for Brigit, Brigit said to her maidens: 'It is not lawful for us to eat the food of this heathen man, for God has revealed to me that he has never been baptized.' When the Goodman heard that, grief of heart seized him, and Bishop Brón baptized him. Thereafter Patrick ordered Brigit and his successor that they should never be without an ordained person in their company: therefore Nat-fraich took priest's orders.

1467. At the same time a man from the south of Bregia bore his mother on his back to Brigit to be healed, for she was consumptive; and he put her from his back on Brigit's shadow, and when the shadow touched her, she was whole at once.

1470. At another time they saw Patrick coming to them. Said Lassair to Brigit: 'What shall we do for the multitude that has come to us?' 'What food have ye?' asked Brigit. 'There is nought,' saith Lassair, 'save one sheep, and twelve loaves,
and a little milk.' Said Brigit: 'That is good: the preaching of God’s word will be made unto us and we shall be satisfied thereby.' When Patrick had finished the preaching, the food was brought to Brigit that she might divide it. And she blessed it; and the two peoples of God, even Brigit’s congregation and Patrick’s congregation, were satisfied; and their leavings were much more than the material that had been there at first.

1478. There was a certain man biding in Lassair’s church, and his wife was leaving him and would not take bit nor sleep along with him; so he came to Brigit to ask for a spell to make his wife love him. Brigit blessed water for him and said: 'Put that water over the house, and over the food, and over the drink of yourselves, and over the bed in the wife’s absence.' When he had done thus, the wife gave exceeding great love to him, so that she could not keep apart from him, even on one side of the house; but she was always at one of his hands. He went one day on a journey and left the wife asleep. When the woman awoke she rose up lightly and went after the husband, and saw him afar from her, with an arm of the sea between them. She cried out to her husband and said that she would go into the sea unless he came to her.

1488. A certain woman of Húi Meic Úais came unto Brigit to beg; and before that she had always been in poverty. So Brigit gave her girdle to her, and Brigit said that it would heal whatsoever disease or illness to which it was applied. And it was so done, and thus the woman used to make her livelihood thenceforward.

1492. Once on a certain hightide friends came to Brigit, having with them an offering, and they had left their house behind them without care-takers. Thereafter came robbers, and carried off the oxen that were biding in the house. The river Liffey rose against them, so they put their garments on the horns of the oxen, and the oxen with the garments turned back thence to the place in which Brigit was biding.

1497. Once upon a time Brigit went into Magh Lemna to converse with Patrick. He was preaching the Gospel there. Then Brigit fell asleep at the preaching. Said Patrick: 'Why hast thou fallen asleep?' Brigit prostrated herself thrice and answered: 'It was a vision I beheld,' saith she.

1501. 'Declare the vision,' saith Patrick. 'I beheld,' saith Brigit, 'four ploughs in the south-east, which ploughed the whole island; and before the sowing was finished, the harvest was ripened, and clear well-springs and shining streams came out of the furrows. White garments were on the sowers and ploughmen. I beheld four other ploughs in the north, which ploughed the island athwart, and turned the harvest again, and the oats which they had sown grew up at once, and was ripe, and black streams came out of the furrows, and there were black garments on the sowers and on the ploughmen.'
1509. 'That is not difficult,' saith Patrick. 'The first four ploughs which thou beheldest, those are I and thou, who sow the four books of the Gospel with a sowing of faith, and belief, and piety. The harvest which thou beheldest are they who come unto that faith and belief through our teaching. The four ploughs which thou beheldest in the north are the false teachers and the liars who will overturn the teaching which we are sowing.'

1514. Once when Brigit was in Armagh two persons passed her, bearing a tub of water. They went to be blessed by Brigit. The tub fell behind them and went round and round from the door of the stronghold to Loch Laphain. But it was not broken, and not a drop fell out. It was manifest to every one that Brigit's blessing was upon them. Thereafter Patrick said: 'Deal ye of the water to Armagh and to Airthir.' And every disease and every ailment that was in the land were healed.

1520. Brigit went into the district of Fir Rois to release a captive who was in the district. Said Brigit: 'Lettest thou yon captive out for me?' The king replied: 'Though thou shouldst give me the whole realm of Fir Breg, I would not give thee the prisoner. But lest thou shouldst go with a refusal, for one night thou shalt have the right to guard his soul for him.' Brigit appeared to the captive at the close of day, and said to him: 'When the chain shall be opened for thee, repeat this hymn [Nunc populus] and flee to thy right hand.' It is done thus; the captive flees at Brigit's word.

1527. Once Brigit went over Sliab Fuait. There was a madman biding on the mountain who used to harry the congregations. When the nuns beheld him, fear and great dread seized them. Said Brigit to the madman: 'Since I have come to thee here, preach thou God's word unto us.'

'I cannot,' saith he, 'avoid ministering unto thee, for thou art merciful unto the Lord's household, both the miserable and the poor.'

1533. Then said the madman: 'Love the Lord, O Nun! and every one will love thee. Revere the Lord and every one will revere thee. Pray unto the Lord, and every one will pray unto thee.'

1536. Once her father entreated holy Brigit to go to the king of Leinster, even to Ailill, son of Dunlang, to ask for the transfer of the ownership of the sword which he had given to him (for a time) on another occasion. Brigit went at her father's commands. A slave of the king came to converse with Brigit, and said: 'If I should be saved from the bondage wherein I abide with the king, I should become a Christian, and I should serve thee and the Lord.' Brigit went into the fortress and begged two boons of the king, to wit, transfer of the ownership of the sword to Dubthach and freedom to the slave.

1543. 'Why should I give that to thee?' saith the king.

'Excellent children will be given to thee,' saith Brigit, 'and kingship to thy sons, and heaven to thyself.'

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Said the king, 'The kingdom of heaven, as I see it not, I ask it not. Kingship for my sons, moreover, I ask not, for I myself am still alive, and let each one work in his time. Give me, however, length of life in my realm and victoriousness in battle over Conn's Half; for there is often warfare between us.'

1550. 'It shall be given,' saith Brigit. And this was fulfilled; for through Brigit's blessing thirty battles were broken before Ailill in Ireland and nine in Scotland. The Húi Néill invaded Leinster after his death. The Leinstermen carried his body to the battle, and their foes were at once routed before them.

1554. Brigit was once with her sheep on the Curragh, and she saw running past her a son of reading; to wit, Nindid the scholar was he. 'What makes thee unsedate, O son of reading?' saith Brigit, 'and what seekest thou in that wise?'

'O nun,' saith the scholar, 'I am going to heaven.'

'The Virgin's Son knoweth,' saith Brigit, 'happy is he that goes the journey, and for God's sake, make prayer with me, that it may be easy for me to go.'

'O nun,' saith the scholar, 'I have no leisure; for the gates of heaven are open now, and I fear they may be shut against me. Or if thou art hindering me, pray the Lord that it may be easy for me to go to heaven, and I will pray the Lord for thee, that it may be easy for thee, and that thou mayest bring many thousands with thee unto heaven.'

1566. Brigit recited a paternoster with him. And he was pious thenceforward, and he it is that gave her communion and sacrifice when she was dying. Wherefore thence it came to pass that the comradeship of the world's sons of reading is with Brigit, and the Lord gives them, through Brigit's prayer, every perfect good that they ask.

1570. Brigit went to Bishop Mél, that he might come and mark out her city for her. When they came thereafter to the place in which Kildare stands to-day, that was the time that Ailill, son of Dunlang, chanced to be coming, with a hundred horseloads of peeled rods, over the midst of Kildare. Then maidens came from Brigit to ask for some of the rods, and refusal was given to them. The horses were (straightway) struck down under their horseloads to the ground. Then stakes and wattles were taken from them, and they arose not until Ailill had offered the hundred horseloads to Brigit. And therewith was built Saint Brigit's great house in Kildare, and it is Ailill that fed the wrights and paid them their wages. (So) Brigit left (as a blessing) that the kingship of Leinster should be till doomsday from Ailill, son of Dunlang.

1579. Once upon a time two lepers came to Brigit to ask an alms. There was nothing in the convent except a single cow. Brigit bestowed that cow on the lepers (jointly). One of the two lepers gave thanks to the Lord, but the other leper was

1 The northern half of Ireland.

2 i.e. a student.
ungrateful, for he was haughty. 'I alone,' saith he, 'have been set at nought as regards a cow. Till to-day I have never been counted among Culdees and the poor and feeble, and I should not be in partnership as regards this cow.' Said Brigit to the humble leper: 'Stay here, till somewhat be found for thee, and let yon haughty leper go off with his cow.' Then came a man to Brigit having a cow for her, and she gave it to the humble leper. Now when the haughty leper went on his way, he was unable to drive his cow alone; so he came back to Brigit and to his comrade, and kept reviling and blaming Brigit. 'It was not for God's sake,' saith he, 'that thou madest thy offering; but it is because of (our) impor-theand oppression that thou gavest it to me.' Thereafter the two lepers go to the Barrow. The river rose against them. Through Brigit's blessing the humble leper escapes with his cow. The haughty leper falls with his cow prone against the river and was drowned.

1595. Once upon a time the queen of Crimthan, son of Enna Censelach, king of Leinster, came with a silver chain as an offering to Brigit. The semblance of a human shape was on one of the ends thereof, and an apple of silver at the other end. Brigit gave it to the virgins. The virgins stored it up without her knowledge, for greatly used Brigit to take her wealth and give it to the poor. A leper came to Brigit, and Brigit gave him the chain without the nuns' knowledge. When the virgins knew this they said with anger and bitterness: 'Little good have we,' say they, 'from thy compassion to everyone, and we ourselves in need of food and raiment!' 'Ye are sinning (?),' saith Brigit: 'Go ye into the church in the place where I make prayer, and there ye will find your chain.' They went at Brigit's word. Though it had been given to a poor man, the nuns found the chain.

1606. Once upon a time the king of Leinster came to Brigit to listen to the preaching and celebration on Easter Day. After the celebration was ended, the king fared forth on his way. When Brigit went to eat her forenoon meal, Lomman, Brigit's leper, declared that he would eat nothing until there was given to him the king of Leinster's armour, both spears and shield and sword, with his ... under them. Brigit sent a messenger after the king. From midday till evening the king was a-straying, and they did not attain one thousand paces: so he took the armour from him and bestowed it upon the leper.

1614. Once upon a time Brigit beheld a certain man passing her with salt on his back. 'What is on thy back?' saith Brigit. 'Stones,' saith the man. 'They shall be stones then,' saith Brigit. Straightway stones were made of the salt. The same man came again past Brigit. 'What is on thy back?' saith Brigit. 'Salt,' saith he. 'It shall be salt then,' saith Brigit. Salt was at once made of the stones through Brigit's word.
1620. Once upon a time two lepers came to Brigit to be healed of the leprosy. Brigit bade one of the two lepers to wash the other. He did so. 'Do thou,' saith Brigit to the other leper, 'tend and wash thy comrade even as he hath ministered unto thee.' 'Save the time that we have seen,' saith he, 'we will not see one another. What, O nun, dost thou deem it just that I, a healthy man, with my fresh limbs and my fresh raiment, should wash that loathsome leper there, with his livid limbs falling from him? A custom like that is not fit for me.' So Brigit herself washed the lowly miserable leper. Said the haughty leper who had first been cleansed from the leprosy: 'Meseems,' saith he, 'that sparks of fire are breaking through my skin.' He was filled with leprosy from his crown to his sole, because of his disobedience.

1630. Once upon a time when Brigit was going to the bishop to receive the Sacrament, a he-goat's head seemed to her to be in the mass-chalice. Brigit refused the chalice. 'Wherefore dost thou refuse it?' saith the ecclesiastic. 'A he-goat's head is revealed to me therein,' saith Brigit. The bishop called the lad who had brought the credence-table, and bade him make his confession. 'I went,' said the gillie, 'into the house wherein goats are kept, and I took a fat goat thence, and I ate up my fill of him.' The lad did penance, and repented. Thereafter Brigit went to communion and saw not the semblance.

1637. Once upon a time guests came to Brigit: noble and pious were they, even the seven bishops who are on the hill in the east of Leinster. Then Brigit ordered a certain man of her household to go to the sea and catch fish for the guests. The man goes, taking with him his harpoon; and a seal chanced to come to him. He thrusts the seal-spear into it, and ties the string of the spear to his hand. The seal drags with him the man over the sea unto the shore of the sea of Britain, and, after breaking the string, leaves him there on a rock. Then the seal was put back with his spear in it, and the sea cast it on the shore that was near to Brigit. Howbeit the fishers of Britain gave a boat to Brigit's fisherman, when he had told his tales to them. Then he crossed the sea and found his seal here on the shore of the sea of Leinster, and took it with him to Brigit's guests. In the morning he went over sea, and passed again over the sea of Britain to Brigit at midday. The guests and the rest of the host magnified God's name and Brigit's through that miracle and through that prodigy.

1651. Once upon a time a certain nun of Brigit's community conceived a longing for salt. Brigit prayed, and the stones were turned into salt, and the nun was cured.

1653. Once upon a time a churl of Brigit's household was cutting firewood. It happened to him that he killed a pet fox belonging to the king of Leinster. The churl was seized by the king. Brigit ordered the (wild) fox to come out of the
wood; so he came and was at his feasts and playing for them and for the king by Brigit's orders. When the fox had done his deeds, he went safe through the wood, with the host of Leinster, both foot and horse and hounds, pursuing him.

1659. Once upon a time bishops came to Brigit and she had nothing to give them, the cows having been milked twice. The cows came a third time to the place, and the milk they had then was greater than every other milking.

1662. Once upon a time Brigit had a band of reapers reaping. A rain-storm pours on the whole plain of Liffey, but not a drop fell on her field.

1664. Now (this) was (another) of her miracles. She blessed the blind table-faced man, and gave his eyes to him.

1665. Once upon a time Brigit went to the widow, who killed the calf of her (only) cow for Brigit, and burnt the beam of her loom thereunder. God so wrought for Brigit that the beam was whole on the morrow, and the cow was licking her calf.

1668. Once Brigit and Bishop Eirc were in Leinster. Said Brigit to Bishop Eirc: 'There is battling among thy people, and to-day they contend.' Said a clerical student to Bishop Eirc's household: 'We do not think it likely,' saith he, 'that that is true.' Brigit sained the eyes of the clerical student. Thereafter he said: 'I perceive,' saith he, 'my brethren slaying them now.' And he made great repentance.

1673. Once Brigit was herding sheep. A robber came to her and took seven wethers from her. Howbeit the herd was counted, and through Brigit's prayer, the wethers were found complete.

1676. Once a certain man of Brigit's household made mead for the King of Leinster. When they came to drink it not a drop was found, for it had been consumed before Brigit. Brigit arose to save the wretched man, and she blessed the vessels, and the mead was found in fulness, and that was a wonderful miracle.

1680. Once upon a time the seven bishops came out of Húi Briuin Cualann from Telach na n-Espac, and they found Brigit in a place on the northern side of Kildare. Brigit asked her cook, even Blathnait, whether she had any food. She said she had none. Brigit was ashamed not to have food for the holy men, and she besought the Lord fervently. So the angels told her to milk the cows for the third time (that day). Brigit herself milked the cows, and they filled the tubs with the milk, and they would have filled even all the vessels of Leinster. And the milk overflowed the vessels, and made a lake thereof, whence Loch in Ais, that is the 'Lake of Milk' to-day. God's name and Brigit's were magnified thereby.

1689. For everything that Brigit would ask of the Lord was granted her at once. For this was her desire: to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful, or more modest, or more gentle, or more humble, or sager, or more harmonious than Brigit. She
never washed her hands or her feet, or her head among men. She never looked at the face of a man. She never would speak without blushing. She was abstinent, she was innocent, she was prayerful, she was patient: she was glad in God’s commandments: she was firm, she was humble, she was forgiving, she was loving: she was a consecrated casket for keeping Christ’s Body and his Blood: she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was simple (towards God): she was compassionate towards the wretched: she was splendid in miracles and marvels: wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father: this is her son, Jesus Christ: this is her fosterer, the Holy Ghost:—wherefore this holy virgin performs the great marvels and the innumerable miracles.

1703. It is she that helpeth every one who is in a strait and in danger: it is she that abateth the pestilences: it is she that quelleth the anger and the storm of the sea. She is the prophetess of Christ: she is the Queen of the South: she is the Mary of the Gael.

1706. It is Colomb Cille that made this hymn for Brigit, and in the time of Aed, son of Ainmire, he made it. And this was the cause of making it. A great storm came to Colomb Cille when he went over sea, and he chanced to be in Corryvreckan, and he entreated Brigit that a calm might come to him, and said, Brigit be bithmaith.

1709. Or it is Brocan Cloen that made it, and it was made at the same time as Ni char Brigit buadach bith.

1711. Or it is three of Brigit’s household that made it when they went to Rome, and reached Placentia. And a man of the people of the city came to them outside and asked them whether they needed guesting. They said that they did. Then he brought them with him to his house, and they met a student who had come from Rome, and who asked them, whence they had come, and why they had come. They said that it was for guesting. ‘That is a pity,’ said he, ‘for this man’s custom is to kill his guests;’ and they asked that through the student’s teaching. So poison was given to them in ale; and they praised Brigit that she might save them, and they sang Brigit be bithmaith, etc. They drank the ale with the poison, and it did them no harm. So the man of the house came to see whether the poison had killed them. And he beheld them alive, and he beheld a comely maiden amongst them. Thereafter he came into the house, and was seeking the maiden, and found her not, and he asked them: ‘Why has the maiden gone?’ And they said that they had not seen her at all. So a chain was put upon them that they might be killed on the morrow unless they would disclose the maiden. So the same student came to them on the morrow to
visit them, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt.

1728. Or it may be Brenainn that made this hymn. Now Brenainn came to Brigit to know why the monster in the sea had given honour to Brigit beyond the other saints. So when Brenainn reached Brigit, he asked her to confess in what wise she had the love of God. Said Brigit: 'Make thou, O cleric, thy confession first, and I will make mine thereafter.' Said Brenainn: 'From the day I entered devotion, I never went over seven furrows without my mind being on God.' 'Good is the confession,' said Brigit. 'Do thou now, O nun,' saith Brenainn, 'make thy confession.' 'The Son of the Virgin knoweth,' saith Brigit, 'from the hour I set my mind on God, I never took it from Him.' 'It seems to us, O nun,' saith Brenainn, 'that the monsters are right, though they give honour to thee beyond us.'

1738. Or it is Ultan of Ard Brecain that made this hymn for praise of Brigit. For he was of the Dál Conchubair, and so it was with Brigit's mother, even Broicsech, daughter of Dallbronach. In the time of the two sons of Aed Slaine itself was made. For it is they that slew Suibne, son of Colmán the Great, on one hand of Últán. (In Ard Brecain moreover) it was made:—

'Bright, excellent woman, a flame golden, delightful,
May (she), the sun dazzling, splendid, guide us to the eternal Kingdom!
May Brigit save us beyond throngs of demons!
May she break before us (the) battles of every disease!
'May she destroy within us our flesh's taxes,
The branch with blossoms, the mother of Jesus!
The true virgin, dear, with vast dignity;
May I be safe always, with my saint of Leinster!
'One of the columns of (the) kingdom with Patrick the pre-eminent,
The vesture over liga, the Queen of Queens!
Let our bodies after old age be in sackcloth:
With her grace may Brigit rain on us, free us!'

1755. Many miracles and marvels in that wise the Lord wrought for Brigit. So many are they that no one could declare them, unless her own soul or an angel of God should come to declare them. Howbeit this is enough as a sample of them.

1759. Now when it came to the ending days for Brigit, after founding and helping cells and churches and altars in abundance, after miracles and marvels whose number is as the sand of sea, or stars of heaven, after charity and mercy, then came Nindid Pure-hand from Rome of Latium. The reason why he was called Nindid Pure-hand

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1 The Book of Lismore has here brath (mass). All the other MSS. have breo (flame).
2 For the i bhfertuih i mirbuilidh read iar bhfertuih iar mirbuilidh.
was that he never put his hand to his side, when Brigit repeated a paternoster with him. And he gave communion and sacrifice to Brigit, who sent her spirit to heaven. Her relics are on earth with honour and dignity and primacy, with miracles and marvels. Her soul is like a sun in the heavenly Kingdom among the choir of angels and archangels. And though great be her honour here at present, greater by far will it be, when she shall arise like a shining lamp in completeness of body and soul at the great assembly of Doomsday, in union with cherubim and seraphim, in union with the Son of Mary the Virgin, in the union that is nobler than every union, in the union of the Holy Trinity, Father, Son, and Holy Ghost.

1772. I beseech the mercy of High, Almighty God, through holy Brigit's intercession, may we all deserve that unity, may we attain it, may we dwell therein. in saecula!
LIFE OF SENÁN, SON OF GERRGENN.

1775. MIRABILIS Deus in Sanctis Suis, et caetera. The Holy Spirit who excels every spirit, the spirit that bettered each of the Churches, that is of the old Law and of the New Testament, with grace of wisdom and prophecy, it is He that spake these words out of the mouth of the royal prophet David, son of Jesse, of the praise and of the magnifying that there is unto God, through his saints and through his righteous ones, as he saith, Mirabilis Deus in sanctis.

1781. One, then, of the saints and of the righteous through whom came the praise and the magnifying of the Lord before men, by reason of the miracles and the marvels which God wrought for him on earth, was the holy, noble, venerable saint for whom there is a festival and commemoration on the occurrence of this time and season, even Sanctus Senanus Episcopus.

1786. Now the Christians celebrate the festival and high-tide of the decease of this holy Senán, on the eighth of the calends of March as regards the day of the solar month, which is to-day as regards the day of the week in the present year wherein we are. Those who know (then) declare somewhat of the origin and birth of the holy Senán, from prayer and from teaching of the grace of the chief prophet and the archbishop of the island of Ireland, that is Saint Patrick, Senán’s birth and of the miracles and of the marvels which God wrought for him, to wit:

1792. Senán, son of Gerrgenn, son of Cobthalch, son of Bolc, son of Dec (Dece ?), son of Imchath, son of Coirpre, son of Rodonn, son of Lugaid, son of Ailill, son of Eochaid, son of Oengus, son of Fiachra Find, son of Coirpre Fair-palm, son of Conaire, son of Mugh Lama, son of Lugaid Allaid, son of Coirpre Crook-head, son of Dire Great-fist, son of Coirpre Finnmar, son of Conaire, son of Eterscéél, son of Eogan. Coimgell¹, then, daughter of Ernach son of Golbine, of the Alltraige, was Senán’s mother. Now the chief prophet and the chief apostle whom God sent to preach to the men of Ireland, even Saint Patrick, prophesied Senán’s birth. For when Patrick was preaching to the Húi-Figeinti and baptizing them in Domnach Mór of Cinél Díue, the Corco-Baiscinn came with their king, even Bolc, son of Dec (Dece ?) in a great sea-fleet over Luimnech from the north unto Patrick, and they

¹ Ercanus et Coemgella are the names of Senán’s parents, according to the poetical Life. Colgan, p. 602 (recte 512).
besought Patrick to preach to them on that day and to baptize them at once. Patrick told them to wait till the morning, for on that day he was weary. Said the Corco-Baiscinn to Patrick: 'We cannot, for our district is empty after us without warriors protecting it, and our fleet has no one to guard it, and we must needs hasten back to our district.' Thereafter Patrick went in his chariot, so that every one might see him, and that they might hear from him his voice and the preaching of God's word by him. And then they believed in God and in Patrick. So Patrick repeats the order of Baptism to them on the river, which was anear them, and all the hosts are baptized therein. And they gave great alms to Patrick. Patrick blesses them, and said that there would always be abundance of treasures and wealth in the district of Baiscenn. The Corco-Baiscinn entreated Patrick to go with them to bless their district and to baptize their women, and their children and their slaves, whom they had left behind. Patrick said to them: 'I have no leisure to go with you, and to move my household over this river yonder.' The Corco-Baiscinn said: 'We have,' say they, 'a great fleet to carry thee over the sea; and we will take thee over it, with all thy servants dry-footed, and we will bring thee back again.' Patrick again refused to go with them, and said: 'I cannot,' saith he, 'leave the district in which I am, until the consecration and blessing of them all shall end.' And Patrick gave a blessing to the Corco-Baiscinn, and left upon them excellence of shipping. So of that Patrick sang this stave:

'I will not go
To Corco-Baiscinn, no falsehood,
Though there be no sword on their left side,
Nothing more will be taken from them.'

1826. Patrick said to the Corco-Baiscinn: 'Is there a place anear us, whence your district will be clear to me, so that I myself may descry it from my seat, and may bless it from that spot?' 'There is forsooth,' say they, 'the hill there,' that is Findine. Patrick then went with them to the top of Findine, and said to them: 'Is this your district to the north of Luimnech, as far as the ocean in the west?' 'It is,' say they. 'Doth [your territory],' saith Patrick, 'reach the mountain there in the north?' even Sliab Ellbe, in the district of Corcomruad in Ninnus. 'It reacheth not,' say they. 'It shall reach before the Judgment,' saith Patrick. 'Doth your territory reach that mountain there in the east?' that is, Echtge in the territory of Húi Desa. 'It reacheth not,' say they. 'It shall reach after a long while,' saith Patrick. Then Patrick blessed Corco-Baiscinn, and said to them: 'Ye need me not to go with you into your country, for ye have a child in a woman's womb, and unto him your country hath been given by God. After him shall ye be, and him shall ye serve, and ... this race of the Húi Figennte. It is he that will be a Patrick to you, and great will
be the honour of the child that will be born to you. Happy he who shall be in his keeping! And the island there in the west, in front of the sea, that is Inis Cathaigh, 'is there any dwelling in it?' saith Patrick. 'There is none,' say they, 'for there is a terrible monster therein named Cathach, who doth not allow it to be inhabited.' 'Marvellous,' saith Patrick, 'is the diadem of dignity, and the precious stone, and the venerable servant specially lovable to God and to men, even the child that will be born with you. For it is for his sake that the soil of yon island is preserved in virginity, for it is there that his resurrection will be, and the resurrection of a great host of saints along with him.' Then said Patrick, prophesying Senán's birth:

'A manchild will be born in the west,  
In the island over the ocean.  
The Corco-Baiscinn will be under his hand,  
Men and children and women.

'He will be splendid, noble, dignified,  
With God and with men.  
Happy the folk and the church  
That will be under that child's protection.'

1855. 'Renowned and revered will that child be,' saith Patrick; 'for he will bring to them peace with abundance of every good thing, and banishment of every unlawful disease, if they do the will of that child, even Saint Senán, with tithes, and first-fruits and alms to God and to Senán. But woe to his monks who shall not do that child's will, for God will then inflict heavy vengeances upon them, so that there shall be ruin on their men and on their cattle. And corn and milk and every produce shall then be taken away from them, so that they shall abide in famine and ruin, and every one will sell his son and his daughter in far-off territories that they may be fed, unless they are obedient to Senán. Wise and dignified will their children be in the present world if they are obedient to him.'

1864. When Patrick had uttered these words, foretelling Senán's birth, and when he had blessed the district of Corco-Baiscinn, he sent an archpresbyter and a deacon of the Romans, who were along with him—Maculatus and Latius were their names—along with the Corco-Baiscinn, to baptize them. And on the night that they (Maculatus and Latius) came to Patrick, that is the time that they preached the faith and belief of Christ, and celebrated baptism and communion in the district of Corco-Baiscinn. Then did those saints choose a church for them(selves), and a place for their resurrection, beside the harbour of Inis-Cathaig northwards overagainst the Graveyard of God's Angel. For they knew that in the Graveyard of the Angel, in Inis-Cathaig, Senán's resurrection would take place, and they desired that their resurrection should be near Senán's resurrection, so that they might go along with Senán to the great assembly of Doom.

D d 2
1875. It was not long afterwards when there was a great gathering of the Corco-Baiscinn in one place. So a married couple came to the assembly. As they reached the assembly the wizard who was at the meeting arose before them. When every one saw that, the whole assembly rose up before them, for great was the honour that they had for the wizard at that time. Then the assembly laughed at the wizard, and said to him, 'It seems to us good!' say they. 'Gergenn, the peasant, and his wife have come to thee, for whom thou makest thy uprising.' Said the wizard, 'It is not to a peasant that I make uprising, but it is to the child that is in the womb of the woman there, for the Corco-Baiscinn will all arise before him. Him will they serve, it is he who will be their prince for ever.'

1884. Now when the time came for the birth of that child, even Senán, his mother tarries alone in her garden, in autumn 3. An angel of God came to help her, so that the bringing forth of her son should not be difficult; and the angel blessed the child that was there born. The stake of rowan that was in her hand when she was bringing forth her son took the earth, and burst at once into flower and leaf; and still that tree remains.

1890. Not long after the birth of this boy, his mother went for water having the child in her bosom. Then the mother tarried, stripping the blackberries from the brake that was near the well, for Senán was born at the beginning of autumn. So the aforesaid child said to his mother out of her bosom: 'Stay from that, O mother, for that is reflection before the proper hour.'

1895. At Magh Lacha, then, at first were the dwelling and farm of Senán's parents before Senán was born. They had another farm at Tracht Termainn. Now there is a long space between these two farms; so when Senán's parents desired to make a removal, Senán would go a day or two days before them to make a house and sheds and farmyard and every needment besides, which they required to be ready before them. Now Senán used to do this for love of helping every one who needed it, and he used to have a new house ready for his family.

1903. Once upon a time his mother was angry with him about that matter, and she said this to him: 'O son of clan and kindred,' saith she, 'thy profit to us is small.' 'O mother,' saith he, 'be at rest, and thou shalt have what is needful.' 'That will arise to us,' saith the mother. 'Verily it will arise,' saith Senán. When they were saying these words, they beheld coming towards them in the air the sheds and the farmyards, the ties and all the needments which they required, and which they had left in the place from whence they came. And these things were laid down before them in the place in which it seemed right to them to settle. So God's name and Senán's were magnified by that miracle.

1 'Tempore autumnali,' Colgan, 613 (recte 53).
1911. Once, then, the Corco-Baiscinn went on a hosting into Corcomruad in Ninnus. Now the violent force of the prince takes Senán into that territory. When the hosts reached the territory of Corcomruad, they begin ravaging the territory. But this is what Senán did. He enters a barn of corn that was near him, and there he sleeps while the hosts were ravaging the country. The hosts turned to their own country after Corcomruad had been ravaged by them. Senán is left in the barn asleep where he was. So when every one in the district came after the host (had gone back) to their own country, the barn in which Senán lay seemed thus, as a tower of fire flaming. When that was seen, a great multitude came to rescue him. When they came near to the barn in which Senán lay, they perceived that he was safe from the fire. Some of them went into the barn and beheld the youth asleep. Some of them proceeded to slay him at once. 'Stay,' saith the good man in the barn; 'mayhap it is a friend or kinsman of ours that is there and it is he that has saved the barn.' They asked whence he was. Senán said that he was one of the host which had ravaged that country, and that he had neither friend nor kinsman in the country. So when they perceived that he was a man with the grace of God, they protected him and dismissed him from out of the district all unhurt.

1926. He went to a certain house of a worthy man in the territory of the tribes, to ask for a drink, for he was weary and thirsty with travelling after the host. Now a feast was ready in that house for the king of the territory. Senán was refused, and he went out of the house without food or drink. Straightway then came the king to the place to consume the banquet after Senán had departed. Now when he was told that the food and the ale were set forth, thus was it found: with the water foul and the food putrid. The host marvelled at that deed. Said the king: 'Did any one go from you after being refused food or ale?' 'No one has gone,' say they, 'except one lad of the folk of the plundering party, who came here to ask for a drink, and none was given him.' Said the king: 'Let some one go after that man, for he is one with grace of God.' They went after Senán, and he was brought to the house, and he blessed the food and the ale, and their proper flavour went to them; and all who saw that miracle marvelled.

1940. On another day Senán went with his father's oxen out of Irrus in the west to bring them eastward to Magh Lacha; and he saw the sea full in before him. Now night was then near, so he went to Dún Mechar (Mechar's fortress), which was at hand, to ask for a guest-house. Now Mechar was not in his fort on that night, and in his absence his household refused Senán. So Senán went back to the sea to await the ebb, and there was no other house near him to which he might then go. As his oxen went before him, on the shoře of the sea, he saw the sea-strand before him. Then he drives his oxen over the strand. Then as Senán lifted his feet
up over high-water-mark on the land, he heard the wave behind him striking against his heels. His mind changes then, and this he said, 'Sufficient for me is the length of time that I have been at this layman’s work.’ Then he breaks the spear that was in his hand, and makes a cross thereof, and sets it into the ground, and thrice he prostrates himself by it to God. Then a troop came, and that night destroyed Mechar’s fortress, and they slew his son, and his wife was carried off in the plunder. And the fortress has not been inhabited from that to this, and this will never be done.

1954. So Senán went and left his oxen with his father, and goes afterwards and receives tonsure from Cassidand who had a church in the district of Irrus. Of the Ciarraige Cuirchi was this Cassidan. Then Senán reads his psalms and his ecclesiastical discipline with Cassidan.

1958. Then to read Senán went to Notál, to Cell Manach Droichit in the district of Ossory. Now this was the rule at the school. Each man of the school used to go, on the day that it would fall to him, to herd the calves of the church. Now on the day that it was Senán’s turn to go and herd the calves, when he was driving his calves before him on this side, the cows would come after them, and when he was driving the cows on the other side, the calves would come after them. This is the plan that Senán carried out against this. He made the mark of his staff between the cows and the calves and over the field in which they were, and neither of them ventured to go to the other across that mark; and in that wise Senán acted every day that it fell to him to herd the calves. Then Senán used to go and do his reading until the hour came for driving the cows to their milking-yard.

1968. When Senán heard the saying of Christ to his apostles, 'Si quis inter vos uult maior fieri, sit uester minister (et servus)’, he took in hand to visit the mill. Now that year was a year of dearth and great famine, and there were two robbers in the district attacking every one. On a certain night they said: ‘What do ye to-night to seek something for us?’ ‘We will go,’ saith one of them, ‘to the mill of Cell Manach; for there is (only) one man there every night grinding corn, and we will slay that man, and bring the corn (home), to us.’ Then they went till they were before the mill. They look through the hole of the door, and they saw two in the mill, one of the twain areading and the other attending to the mill. Then they said to one another: ‘What shall we do? Shall we attack the men?’ ‘We will not attack them,’ say they; ‘for the man who is grinding is the owner of the corn which he grinds, and they have not the same household; and he will go to his house as soon as his grinding comes to an end; and we will go after him, and slay him, and carry

2 ‘Alterum curam molae agentem,’ Colgan, 614 (recte 532).
off his corn and his raiment, and then we will go to the miller and slay him, and carry off his corn from him.’ Then they stayed until the grinding ended, and the youth who had been grinding the corn in the mill ceased. Then Senán closed his book and slept. Howbeit his companion was without sleep. The robbers stay before the mill till morning. Now when the morning came Senán opens the mill. The robbers come straightway to him into the mill and say to him: ‘Who was with thee whilst thou wast reading and sleeping?’ ‘Marvel not,’ saith Senán, ‘though it were He of whom it was said, Non dormilabit neque dormiet qui custodit Israel?’ ‘Who is He?’ say they. ‘He is at hand,’ saith Senán, ‘ut dicitur: Praesto est Dominus omnibus invocantibus se.’ Howbeit the robbers made repentance, and went into union with Notál, and afterwards continued in his company so long as they remained alive. And it is they themselves that told that story.

1994. On a certain night Senán went to the cook to ask a candle (which he needed) for grinding the corn. ‘I have no dipped candles with me,’ saith the cook, ‘save one candle; and take it with thee just now, and candles will be given to thee, provided they are dipped.’ Senán went forth to his mill having his single candle. Then the mind of the cook reflected (?) that his week was complete. Then said the cook: ‘It seems strange to us that the miller does not come to ask for candles, and he is grinding every night.’ So he went at nightfall to find out how Senán used to grind every night. And he looks through the hole of the door, and he saw the candlestick by Senán, and the mill grinding alone, and him adoring his reading. Then the cook went thence to his house. He came again on the morrow at nocturn to know how things were going on in the mill, and he saw the same candle on its candlestick just as it had been at nightfall. Then the cook went that time also to his house, and came again and saw likewise. With that the grinding ended, and the miller departs alone, and the candle is given to the cook. Howbeit it seemed certain to the cook that the very candle which had been given by him remained with Senán after being consumed on every night to a week’s end, and it was not diminished. Then the cook goes and tells that to Notál. ‘A son of grace unto God,’ saith Notál, ‘is the man of whom those tidings are told. He will constrain a household unto God. Many miracles and marvels will God perform for him. It is proper to be cautious about him, for woe will be to him who shall act against his will, and happy is he who shall be obedient to him!’

2013. Senán went one day with his tutor Notál on a journey to Cell Mór Arad Tíre. When they reached the door of the church they saw a great multitude wailing and sorrowing; for the only son of the chief of the territory had died and the chief was carrying him to his grave. When they saw the clerics coming to them, they stopped

1 Ps. cxx. 4.  
2 Ps. cxliv. 18.
to meet them, and the woman said to them: 'For the sake of the Lord whom ye adore, O clerics, bring me my dead son to life!' 'Alas for thee, what thou sayest, O lady,' saith Notál: 'God, and not man, hath power to do that deed.' 'For sake of lovingness and mercy,' saith the lady, 'entreat that Lord for me to bring me my only son to life!' And the boy was then carried into Notál's presence. 'Do not bring the boy hither,' saith Notál, 'but take him to Senán.' 'O Sir,' saith Senán, 'what thou sayest is not meet.' 'Verily it is meet,' saith Notál; 'for unto thee God hath granted to bring the boy to life; and take the boy under thy protection, for this is permitted unto thee.' Senán durst not resist Notál his tutor. So he takes the boy under his protection, and clasps him to his heart, and makes for him fervent prayers together with tears. It was not long after that they heard the boy talking under Senán's keeping, and Senán gave the child alive to Notál. Notál gave him into his mother's hand. God's name, and Notál's and Senán's were magnified by this miracle. Then the clerics went to their own church, when they had completed the work for which they had come.

2031. So Senán's fame spread abroad throughout the territories on every side, because of the greatness of the miracles and the marvels which God was working for him. The tribes and the kindreds used to come from every point unto him. Some of them with alms and offerings, others to seek alms, others to seek their cure from diseases, some to obtain his spiritual direction, some to bring about union with him and to ask him to take up a place before them. When Notál perceived that he said to Senán: 'My dear brother, it is time for thee to go and take up a place before the people which is choosing thee.' Then said Senán to Notál: 'O father Notál! what thou sayest is not right; for that is not what I have intended, but to be in monkdom with thee continually.' Said Notál: 'Not so shall it be; but go thou and take up a place before the people which are awaiting (?) thee.' 'O chosen father,' saith Senán, 'whither shall I go, and in what stead shall I take my place?' Said Notál: 'My dear son, He who is choosing thee, even God, will manifest to thee the place which thou shalt take.'

2044. Thereafter Senán went on his way, by the counsel of his tutor, even Notál; and Notál gave him his blessing, and Senán sets up in Inniscorthy beside the Slaney in the province of Húi Censelaig. Then he and Maedhóc of Ferns make a union. Maedhóc bequeaths his place and his crozier after him to Senán, and Senán takes the abbacy of Ferns after Maedhóc.

2049. Senán goes from his abbacy to Rome. Then he goes from Rome to Tours, to commune with Martin. Then was Martin writing a gospel before him. So Senán said: 'I should deem it wonderful if yonder hands which I see writing

1 'S. Senanus allegata sua indignitate, ait se non audere Dominum tentare,' Colgan, 614 (recte 532).
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would give me the Sacrifice on the day of my decease.' 'They shall indeed,' saith Martin; and then they, even Senán and Martin, make their union, and Martin gives to Senán, in token of their union, the gospel which he wrote before him. This is to-day [called] Senán's Gospel.

2056. Thereafter Senán went towards Ireland, and he came to Cell Muine unto David. Then David and Senán made their union, and David gave his crozier to Senán in token of their union.

2059. Thereafter Senán went to sea towards Ireland, and he took up (his abode) in the island of Ard Némidh in the district of Húi Liathain. And there he remains for the space of forty days and nights, until God manifested to him the place of his resurrection. Then Raphael the archangel came to converse with Senán, and said to him: 'Viriliter age et confortetur cor tuum', quia ad te Dominus tantam familiam congregabit. Go then and take a place from the great folk which there is awaiting thee.' 'Question, then,' saith Senán, 'on what side shall I go, and in what place will be my resurrection?' 'This hath not come to thee as yet,' saith the angel: 'so great is the multitude of the folk that has been gathered unto thee that they will not fit with thee in one place; wherefore thou shalt first establish many monasteries, and then thou shalt reach the place wherein thy resurrection will be.'

2068. Senán left a portion of his household there, and went according to the angel's command till he came to Inis Cara beside Lua; and there he founded a church unto God.

2069. Then came a ship's crew from the lands of Latium on a pilgrimage into Ireland. Five decades² were their number, all of perfect folk. So each decade of them chose its favourite of the saints of Ireland; and they cast themselves on his favour before they would come out of their own country, and they cast on him the safeguarding of their way and of their journey until they should reach Ireland, that is, a day with a night to every band with the saint whose favour it should choose to pilot their voyage until each should come to the saint he had chosen. These are the saints whom they chose, namely Findia, and Senán, and Brenainn, and Ciarán, and Baire. Now the day that it happened to Senán's household to safeguard the voyage, the pilot said: 'Whose is this day?' 'The day of Senán's household,' say they. 'Let help come quickly from them, if they have any one who can help us, for the wind hath come bitterly against us.' One of them, a humble bishop, rose up at once; and there happened to be in his hand the bone of the thigh, for it was the hour at which they were dining. And (with the bone) he blessed the air and said: 'O Senán, let help come quickly, and let the wind become favourable!' When bishop Mula had spoken these words, the wind came aft into the sail, and they had a fair breeze till

¹ Ps. xxx. 25.
² I read, with the Brussels MS., coice deichneabhair.
they made land at Cork. His household remained with Bairre. The rest went to Senán to Inis Cara, and they had a welcome; and with him stayed his own household, even bishop Iohann and bishop Mula with their decade. And from him their respective households go to Findia, and Ciarán, and Brenainn.

2087. Then messengers came from the king of Raithlenn, even from Lugaid the Breasted, to demand taxes from Senán. Senán said to the messengers, that he would not be under tribute to an earthly king. That answer was displeasing to Lugaid, and he said to his people: ‘Take ye my racehorse to the cleric, and let it be fed on corn with him.’ Thereafter the horse was brought to Senán and he was put into the pool of the refectory to be washed, and the horse was immediately drowned in the pool, so that nothing save its leg (*cara*) was seen above the pool. Wherefore thence the place is called Inis Cara\(^1\), for Tuaim n-Aba had been its name until then.

2094. When Lugaid was told that his horse had been drowned, he went with anger and fierceness to Senán and threatens him greatly. Senán grew angry with Lugaid, and said that the kingship over Húi Echach would never be inherited from him; and he said, moreover, to Lugaid that he (Senán) would deprive him of heaven and earth unless he should give him his desire. Now Lugaid had two foster-sons, namely Aed and Loegaire. And they said to him: ‘Give the cleric his full desire.’ Then Lugaid gave them and Senán their full desire. And Senán leaves dignity continually on Lugaid’s children. Then Aed and Loegaire gave Senán his full desire, and Senán left them the kingdom of Húi Echach with them continually without quarrelling, so long as they should do Senán’s will. Wherefore of that the poet with God’s grace, even Colmán, son of Lenin, sang the lay:

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2104 Senán fasted south in the island of Ard Nemid:
Though not equally good with just devotion, it was an enduring battle.
He tarried there forty days with God’s truth\(^2\)
Until Raphael the angel came, as they declare\(^3\).
Raphael the angel said to him . . .
That he should go—happy utterance—to Tuaim Abae.
He founded an altar after this on that mound,
With God’s word he tarried a space in that Rome.
It was said to him by fierce Lugaid—festival with good hold—
‘Rent with value, without any bad part, belonged to the king of Raithliu.’
Said Senán to the messengers—a mighty utterance—
That he would not be under tribute nor service to an earthly king.
Lugaid’s messengers went (back) to him with the answer;
He said to them without any reply (to Senán),—just his . . .
A wonderful horse had Lugaid, man with swiftness,
A more beautiful horse than his was not found . . . in Ireland.

\(^1\) ‘Quod enim Latinis armus dicitur, hoc Hibernis *cara* nuncupatur,’ Colg. 533.
\(^2\) *la fir Fiadhat*, B.
\(^3\) *at* Fiadhat B.
2120 'Take my horse to the cleric'—... which he spake
   Through a boastful word—'that it be fed by him on corn'!
Up to that, this had been its name, Tuaim na hAbha:
   Wherefore afterwards it is Inis Cara.
   The king of Raithliu went from the south to them—haughty onrush—
   In front of every one till he was with hostful Senán.
   This did Lugaid the Breasted say as to the cleric,
   With fierce utterance, that he should be cast into... water.
   Because of what Senán had said to him—vast satisfaction—
   'This is not the way: not from thee shall an earthly kingdom be inherited.'

2130 Not from thee shall a prosperous kingdom be inherited—raiding onrush—
   Through a saint's curse, thou shalt not be everlasting over Húi Echach.
   Unless thou do my will—deed with pure goodness—
   A saying which he uttered—'I will snatch from thee heaven and earth.'
   'Not good is what thou dost, O Lugaid!'—deed with liberal valour—
   'Noble... Senán, give him his desire,' say his fosterlings:
   'Give his full desire to the cleric, as is very lawful,
   Without affliction of speech, that it may be a tale to the world's end.'
   Because of their speaking Lugaid gave Senán his desire;
   True dignity—a... country was given to Lugaid's children.
   When they did Senán's full will,... satisfaction,
   The twain together, Aed and radiant Loiguire,

2142 When they did Senán's full will... of offering,
   He gave them, with peace and goodly children, the realm of Raithliu.
   Said the word of the apostle who ennobles labours,
   That a realm not rude should be unto Aed and heroic Loiguire.
   When he had routed the Devil in battle—no wrong follows—
   Many benevolences were bestowed on him by fosterlings of fasting.

2148. After that Senán left eight of his household in Inis Cara with Cillín and
   with Feichín. A son was he of the king of Muskerry, and a pupil of Senán's.
   Thereafter Senán went by God's order, and set up in Inis Luinge, and founded a
   church therein. Then came the holy virgins to him, even the daughters of Brenainn
   king of Húi Figeinte, and offered themselves to God and to Senán. That was the
   first-fruits of the Eoganacht Gabra to Senán. Then Senán leaves that church with them.

2155. Thence Senán went to Inis Mór in Irrus Desceirt. The wind bears
   them past it so that they set up in Inis Tuaiscirt. So herein Senán stayed and founded
   a church to God in it, and he left in it a portion of his household.

2158. Thereafter Senán went and set up in Inis Mór, and therein he founded

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1 Here a verse, describing the drowning of the horse, seems lost.  
2 For suthach B has suthain.  
3 getadh = getat B, is the 1st sing. redupl. fut. act. of gataim.  
4 Much of this 'historia metrice conscripta' is as unintelligible to me as it seems to have been to Colgan. The chevilles are more than usually obscure. I had better, perhaps, have followed Colgan's example and left it wholly untranslated.
a church. To a well whence water was wont to be drawn by them, a woman of the folk of the island went to wash her son's clothes. So bishop Sétna saw that and said: 'Evil is yon deed.' 'What is that deed?' saith Libern, son of Dall. 'A woman washing her son's clothes in the well out of which the water of Mass is brought to us.' 'Her son,' saith Libern, 'hath gone from her over the edge of Ireland.' At that time the child was playing on the edge of the cliff in his mother's presence. The boy fell down the cliff. The woman wailed after her child. 'It is wicked of you to commit the manslaughter,' saith Senán. 'We admit penance upon us,' say they. Quoth Senán: 'Go thou, O bishop Sétna, for thou art the cause of killing the boy, and take with thee Libern, and leave him on the rock, so that God may pass judgment upon him, and do thou take her son to the woman.' Bishop Sétna went and left Libern on his rock; and (then) he went a-seeking the child, and he found him in the trough (?), in which he was, playing with the waves. For the waves would reach up to him, and laugh around him, and he was laughing at the waves, and putting his palm to the foam of the waves, and he used to lick it like the foam of new milk; and the child remained there from one watch to another. Bishop Sétna takes the child to him into the boat, and gives him to Senán, and Senán gives him to his mother. Senán said to bishop Sétna: 'Go and fetch Libern from the rock, for I see that his Judge is compassionate unto him. The sea cometh not to him within the length of his crozier on every side.' Then bishop Sétna went and fetches Libern from the rock to the place where Senán was biding.

2179. Said Libern: 'What would be better for us than anything would be that we should be near water here.' 'It is close by,' saith Senán, 'for there is a well under thy feet in the place wherein thou art. Thrust thy crozier beside thy foot into the earth, and water will well forth to thee.' Libern thrusts his crozier beside his foot into the earth, and at once a well of pure water springs out of that place; and this is its name, Tipra Libirn ('Libern's Well').

2184. Quoth bishop Dalann: 'This land is clayey and brittle; the sea will eat it away and carry with it our remains. Not good is the place for our resurrection.' 'So shall it not be,' saith Libern; 'but when ye shall bury me, put my two soles towards the sea, and I shall obtain from God that the sea will not break that land thenceforward.' And thus was it fulfilled.

2189. Senán leaves bishop Dalann, and bishop Sétna, and bishop Eirc, and Libern, the son of the Dall, and other holy men along with them in Inis Mór. And Senán went and set up in Inis Caerach Céoil and leaves a party of his household

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1 'Ex quo aquae ad tremenda mysteria sacrificij missae soleant desumi,' Colgan, 533.
2 From the effects of Sétna's and Libern's angry imprecations.
3 Lit. 'more.'
4 'blind.' B omits the article before Datll.
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therein. Thence Senán went and set up in Inis Connla¹, in the district of Húi Sétna; and there he founded a church, and left therein two of his household, even bishop Fiannai and bishop Findein.

2194. Then came Raphael the Archangel to commune with Senán, and he said: 'Come with me, and I will shew thee the place in which thy resurrection will take place; for unto God it seems time for thee to reach it.' Then Senán and the angel went till they were on Mullach Feis. Then said the angel to him: 'Behold the island there. Thy resurrection shall be therein, and the resurrection of a great host of saints along with thee. In the west of the world there is no more sacred island. No outrage to God hath ever been committed there. God sent an awful monster to keep it, so that neither sinners nor sons of cursing should dwell therein, but that it should remain in holiness awaiting thee. Yonder monster shall be put forth from the island before thee, so that dwelling along with it may not annoy thy community. For unto God it seemeth time for thee to go and build a church in that island. Noble and venerable will that church be. It will be a head of devotion and a well of wisdom of the west of the world. It will be a protection of prayer to foreigners and to Gael.' Said Senán to the angel: 'What seems timely to God seems timely to me; for this is what I seek continually, that which is the will of God.' With that the angels lift him up along with the flagstone on which he was sitting, from Mullach Fessi, and set him down on a high hill in the middle of the island; and thence is Ard na n-Aingel ('the Angels' Height'), and Lec na n-Aingel ('the Angels' Flagstone') in Inis Cathaigh. They sing praise to God in that spot, even Senán and the angels, and then they went to seek the monster, to the place in which it abode.

2212. When the monster heard them, it shook its head, and its hair stood up upon it, and its rough bristles; and it looked at them, hatingly and wrathfully. Not gentle, friendly, mild, was the look that it bestowed upon them, for it marvelled that any one else should come to visit it in its island. So it went to them strongly and swiftly, insomuch that the earth trembled under its feet. Hideous, uncouth, ruthless, awful, was the beast that arose there. Longer was its body than Inis na h-Urclaire². A horse's mane had it; an eye gleaming flaming in its head, and it keen, savage, froward, angry, edged, crimson, bloody, cruel, bounding. Any one would think that its eye would go through him when it looked upon him. Two very hideous, very thick feet under it; behind it a mane. Nails of iron on it which used to strike showers of fire out of the rocks of stone wherever it went across them. A fiery breath it had which burnt like embers. A belly it had like the bellows of a furnace. A whaie's tail upon it behind. Iron, rending (?) claws upon it, which used to lay bare the surface of the ground on the path they came behind the monster.

¹ Cunnlo, B.
² This seems to mean 'The isle of the great trench' (clad).
Equally did it traverse sea and land when it so desired. Then the sea boiled from the greatness of its heat and from its virulence when it entered it. No boats could catch it: neither from that day to this has any one escaped from it who could tell tidings of it.

2228. Now, when the monster came savagely to the place where Senán was biding, it opened its maw so that, as it drew nigh the cleric, its entrails were clearly seen over the maw. Thereat Senán lifted up his hand and made the sign of Christ’s Cross in its face. Then the monster was silent, and this is what Senán spake to it: ‘I say unto thee,’ saith he, ‘in the name of the Father, and of the Son, and of the Holy Ghost, leave this island and hurt no one in the district over which thou wilt go, nor in the district unto which thou wilt come.’ The monster went at once at Senán’s word out of the island till it reached Dubloch of Sliab Collain. And it did no hurt to any one, till it came there, nor after arriving; for it durst not oppose Senán’s word.

2237. Now after that Senán and the angels went righthandwise round the island till they came again to the Height of the Angels, after they had consecrated the island. Senán said to the angel: ‘Savage is the sea that there is around the island: there seemeth a troubled people therein.’ ‘Though it be savage,’ saith the angel, ‘whatever monk with humbleness of heart shall go from thee . . . he will not be drowned until he shall come back to thee again.’ ‘God hath granted to thee,’ saith the angel, ‘that he over whom the mould of this island shall go, shall not be after Judgment an inhabitant of hell.’

2244. Then the angel uttered this stave:

‘A sea high, stormy, past its side,
. . . not a royal element:
No penance but death shall he taste,
He over whom its mould goeth.’

2249. When those tidings were heard throughout the territories, to wit, that Senán was dwelling in Inis Cathaigh, and had expelled the monster from it, and when Mac Tail, king of Húi Figente, had heard that story, he was very wrathful, and this he said: ‘Who hath dared,’ saith he, ‘to inhabit my land without my leave?’ He sent off his steward to desire Senán’s brothers, even Coel and Liath, to thrust forth their brother from the island. They went to the island to Senán and said to him: ‘It is to take thee out of this island we have come, for the king of Húi Figente has opposed us. He says that this island belongs to him as well as the other islands of Luimnech.’ ‘It is certain,’ saith Senán, ‘that this island doth not belong to him, and that his share of the other islands is no greater than my share.’ ‘It is certain then,’ say his brothers to him, ‘that it is necessary for us to take thee out of the island.’ Thereafter each of the
twain takes his hand and dragged him with them perforce down over the rock. Then Coel grew angry with him, hauling him against the stones till he was all broken. 'Why is this,' saith Coel to Liath, 'that thou dost not drag this man along with me?' 'I will not do it,' saith Liath. 'I regret what I have done to him.' 'If,' saith Coel, 'thou shouldst go to do any other deed thou wouldst do it thus.' 'Why,' saith Coel, 'shouldst thou prefer to forfeit thine own land than to take this lad out of the land which does not belong to him?' 'It seems easier to me,' saith Liath, 'even to leave Ireland than to outrage this man.' 'It is not necessary,' saith Senán (to Liath), 'for thy children will inhabit the land after thee. Yon man who loves the land, neither he nor his children after him will inhabit the land, and it is thou that shalt enjoy it.' Then they went away and leave Senán in his island. As Coel reached the door of his dwelling in Ochtar Maige Fochaillech, he went to sudden death. When Liath saw that he returned to Senán and repented. Senán saith to Liath: 'It is no mistake which thou hast made in not uniting with Coel, for (hadst thou done so) thy life would not have been longer than Coel's, and thy children would have perished.' Said Liath to Senán: 'Shall the body of yon wretched man be brought to thee?' 'It shall not be brought,' saith Senán, 'for it is not meet that the Devil should have his soul and that I should have his body; but let him be buried in the hill on which he fell.' So Coel was buried in that place, and his children after him perished, and Senán hath his land.

2277. Then his steward went to Mac Tail and tells him his tidings. Mournful was Mac Tail at those tidings and said: 'I am grieved that yon churl should have taken (my land) from me perforce.' Said his wizard to the king: 'Thou needest not be anxious about this, for I will take a charm to him, and he shall either die or leave thy land in thy possession.' Glad was the king at this answer; and then the wizard went and put the king's two charioteers in order on Senán, and unyoked in the place that he chose in the island. Then he went to the spot where Senán was biding and sang incantations against him, and said: 'Leave the land with this spell.' Said Senán to him:

'I will resist thy spell.
Disgrace shall be on thee.
Thou shalt be wretched without a noise... .
It is thou that shalt perish.'

2289. 'Stronger is the spell that I have brought with me,' saith Senán, 'and better is my lore.' 'It will be something if we know [it], saith the wizard, 'for I will now do something that thou canst not do.' 'Thou wilt not do any good,' saith Senán, 'that I shall not do, and every evil that thou shalt do, God will, by means of me, put away.' Thus the wizard brought darkness over the sun, so that no one in
the island could see his comrade's face. Senán charmed the darknesses, so that they went away at once and it was bright. The wizard brought thundering and abundant lightnings, and great confusion into the air. Senán charmed all that and he puts it away. Now when the wizard could do nothing to Senán, he went out of the island, and said to Senán: 'I shall not see thee before me here when I shall come again.' 'Whither goest thou?' saith Senán. 'I go,' saith the wizard, 'to a place that thou knowest not, and thou shalt not know when I shall come and whence I shall go to thee again.' 'I know well,' saith Senán, 'thou wilt not come again into the land out of which thou goest, and it will not be lucky for thee in the land unto which thou shalt betake thyself.' Then the wizard went away in wrath, and he conjured a mist around him, so that it might not be seen that he was in Dairinis, that is, an island that lay opposite Inis Cathaigh in the South-east. This is why he went into it, in order that he might get to the apex (?) of his art therein, and that he might summon demons to help him, for demons durst not come to help him in opposition to Senán. Now when the wizard had reached the island and dwelt therein, the sea comes over it, and the wizard is drowned therein with his people; so it is (called) Carrac na nDruad (the Rock of the Wizards) to-day. Mac Tail was told that the wizard was drowned, and at that he was exceeding wrathful.

2309. Now at that time the king held a meeting at Corcomruad. He came to Inis Cathaigh and said to Senán: 'Is it thou that takest my land from me, and that slewest my wizard? It is certain that he and thou shalt have the same burial, for a stone under thy neck will be cast into the depth of the sea to avenge on thee the deed thou hast done.' 'Thou hast not power to do so,' saith Senán. So the king said to Senán: 'Let not my horses be injured with thee.' 'Tis not I that will be thy horse-keeper,' saith Senán. 'It is to thee,' [saith the king,] 'that I have given my horses until I come again from my journey.' 'God is able,' saith Senán, 'to keep thee from coming again into this land, and from reaching the end of thy way.' So the earth swallows up the horses in the place in which they were then, in Fán na n-Ech (the Slope of the Horses) in the west of Inis Cathaigh. That was told to the king and his mind was not the better. 'Not meet for thee,' saith his son to the king, 'was what thou didst to the cleric; and we know that he will take vengeance on thee for it.' 'I do not value him more,' saith the king, 'than a hornless swarthy sheep.' 'Though that is not mighty,' saith Senán, 'God is able to cause thy death to come from it.'

2323. Then the king went his way in wrath and pride. Now when he had got so far that he was going beside a cliff in the north of the district of Baiscenn, the hornless swarthy sheep started up under the feet of the horses that were drawing the chariot, and the horses made a great stumbling (?) under the chariot before the sheep, and the king fell out of the chariot and struck his head against a stone, and
thereof he perished, and went in that spot through Senán’s curse, in defeat of martyrdom, to hell; and his land belongs thenceforward to Senán.

2330. Then Donnán, son of Liath, a pupil of Senán’s, and two little boys who were reading along with him, went to cut seaweed for Senán on the shore (of a rock in the sea). (Donnán returned to Inis Cathaigh and) the sea carries off his boat from him, and he had no boat for the boys, and there was no other boat in the island to succour the boys. So the boys were drowned on the rock. Then on the morrow their bodies were borne (on the tide) till they lay on the strand of the island. Then came their parents and stood on the strand, and asked that their children should be given to them alive. Said Senán to Donnán: ‘Tell the boys to arise and converse with me.’ Said Donnán to the boys: ‘Ye are permitted to arise and converse with your parents, for so saith Senán to you.’ They straightway arose at Senán’s orders, and said to their parents: ‘Ill have ye done unto us, bringing us out of the land which we had reached.’ ‘Why,’ saith their mother to them, ‘would ye rather stay in that land than come back to us?’ ‘Oh mother,’ say they, ‘though the power of the whole world should be given to us, and its delightfulness and joyance, we should deem it the same as if we were in a prison, compared with being in the life and in the land which we reached. Delay us not; for it is time for us to go back to the land out of which we have come; and for our sakes God will cause that ye will not suffer sorrow after us.’ Then their parents give them their consent, and they went along with Senán to his convent, and the Sacrifice was given to them, and they go to heaven; and their bodies are buried before the convent in which Senán abode. And those are the first dead folk that were buried in Inis Cathaigh.

2350. Then Brenainn and Ciarán came to get Senán for their soul-friend 1, for he was elder than they themselves, and his rank was higher, Senán (being) a bishop and the other two priests. Now there was no food to be seen (?) in the convent when they arrived. So they were for the space of three days without food, both guests and community, and no food came from anyone. So Nechtán Longhead, king of Húi Figennte, was told that Brenainn and Ciarán were in Inis Cathaigh conversing with Senán, and that their three days’ fast without food was complete. Nechtán said to his steward: ‘Hast thou finished preparing the feast which thou wast making for me?’ ‘It is finished,’ saith the steward. ‘Take it with thee diligently to Senán and his guests who are without food in Inis Cathaigh.’ Thus was it done, and the king himself came, and waited in the port of the island, for he durst not go from the port without Senán’s permission. The feast was displayed to the cook, and he took it into the kitchen. The clerics then were summoned to the port of the island to converse with the king. And this he said to them: ‘This is my desire if my wish be

1 Spiritual director.

F f
perceived that my service be . . . by Senán.’ Then Nechtán kneels to Senán and, in presence of Brenainn and Ciarán, offered himself, with his seed after him, in perpetual ownership for ever unto God and to Senán. Then the clerics bestowed a blessing on Nechtán and on his seed so long as they should fulfil Senán’s will. And the clerics, even Brenainn and Senán, said that neither kingship nor primacy, nor goodness of wealth (?) therein, would come to Nechtan’s seed which should not do Senán’s will. Then the king went to his province and bears a blessing from the saints. So the clerics came to their church and blessed the banquet that had been given to them. Then said Brenainn: ‘It is certain,’ saith he, ‘that God’s vengeance will lie, here and beyond, on him who shall consume gratis the fruit of Senán’s fasting and prayer . . . since it hath not been permitted to me and Ciarán to consume it until we had first made its price by fasting and prayer.’

2375. Thereafter came a year of great drought. His household lament to Senán that they have no water. Then an angel of God came to converse with Senán after that he had been praying at nocturns, and this he said: ‘Greatly do thy household complain to thee that they are without water, go that we may see the place wherein there is water near them.’ Senán and the angel arose at once and went to the spot in which the water is to-day. The angel said to Senán: ‘Dig thou here,’ saith he. Senán takes a stake of holly which was near him, and digs the earth as the angel had said to him. As Senán dug, the angel cleansed. The angel said: ‘Sufficient is its depth which thou diggest; there will be no want of water in this well so long as there shall be habitation in this church, and it will heal every illness which shall be brought to it.’ Then Senán sets the stake which was in his hand on the brink of the well, and it took the soil at once. On the morrow, as the brethren arose, they beheld the well full of water and the (full-grown) tree of holly on its brink.

2388. Once upon a time Ciarán went to converse with Senán, and lepers came to him on Ochtair Sceith: they made an urgent request of him, so he gave his chasuble to them. Then he went in his single thread till he was on the shore, to the north of the island. It was manifested to Senán that Ciarán was in the harbour. Then a boat without a hide is brought for Ciarán, for there was no other boat on the island that could be brought for him. Senán went till he was in the harbour, having his chasuble in his keeping, in order to give it to Ciarán lest he should be ashamed at being without a chasuble. As Ciarán reached the port, Senán said laughingly: ‘Cowlless Ciarán!’ saith he. ‘Short will be my nakedness,’ saith Ciarán: ‘there is a cowl for me in thy keeping.’’ Ciarán takes the cowl around him, and in that wise they came to the church; and that is Ciarán’s cowl to-day.

2399. Brigit, daughter of Cú Cathrach, of the Húi Maic Tail, a virginal holy maiden, set up in a church on Cluain Inside, on the brink of the Shannon. She had
a chasuble as alms for Senán, and she had no messenger, so she made a little basket of rods of holly, and she put moss to it, and placed the chasuble in it, and put her . . . to ask for the Sacrifice, and then she set the basket on the Shannon, and said (to the river): ‘Thou hast leave to bear that with thee to Inis Cathaig.’ On the day, then, that the chasuble came to Inis Cathaig, Senán said to his deacon: ‘If thou findest aught on the strand, thou hast leave to bring it hither.’ The deacon went and found the basket on the strand, and carries it to Senán. Senán takes out the chasuble and puts it upon him. Thereafter two stones of salt are put into the same basket, and the box containing the Sacrifice is (also) put in, and the basket is set upon the same water, and Senán said to it: ‘Thou hast leave to carry this to Cluain Iniside and display the box and the one piece of salt to Brigit, and thou take the other piece of salt to Inis Clothrann to Diarmait.’ When the basket reached Cluain Iniside, Brigit went to it and takes thereout the box and one of the two pieces of salt. The stream of the Shannon then swept away the basket (containing the other piece of salt) and left it in Inis Clothrann with Diarmait. So after that Brigit and Diarmait gave thanks to God and to Senán.

2416. Canair the Pious, a holy maiden of the Benntraige of the south of Ireland, set up a hermitage in her own territory. There one night, after noontoons, she was praying, when all the churches of Ireland appeared to her. And it seemed that a tower of fire rose up to heaven from each of the churches; but the greatest of the towers, and the straightest towards heaven, was that which rose from Inis Cathaig. ‘Fair is yon cell,’ she saith. ‘Thither will I go, that my resurrection may be near it.’ Straightway on she went, without guidance save the tower of fire which she beheld ablaze without ceasing day and night before her, till she came thither. Now, when she had reached the shore of Luimnec, she crossed the sea with dry feet as if she were on smooth land, till she came to Inis Cathaig. Now Senán knew that thing, and he went to the harbour to meet her, and he gave her welcome.

2426. ‘Yea, I have come,’ saith Canair. ‘Go,’ saith Senán, ‘to thy sister who dwells in yon island in the east, that thou mayest have guesting therein.’

‘Not for that have we come,’ saith Canair, ‘but that I may have guesting with thee in this island.’

‘Women enter not this island,’ saith Senán. ‘How canst thou say that?’ saith Canair. ‘Christ is no worse than thou. Christ came to redeem women no less than to redeem men. No less did He suffer for the sake of women than for the sake of men. Women have given service and tendance unto Christ and His Apostles. No less than men do women enter the heavenly kingdom. Why, then, shouldst thou not take women to thee in thine island?’
'Thou art stubborn,' saith Senán.

'What then,' saith Canair, 'shall I get what I ask for, a place for my side in this isle and the Sacrament from thee to me?'

'A place of resurrection,' saith Senán, 'will be given thee here on the brink of the wave, but I fear that the sea will carry off thy remains.'

'God will grant me,' saith Canair, 'that the spot wherein I shall lie will not be the first that the sea will bear away.'

'Thou hast leave then,' saith Senán, 'to come on shore.' For thus had she been while they were in converse, standing up on the wave, with her staff under her bosom, as if she were on land. Then Canair came on shore, and the Sacrament was administered to her, and she straightway went to heaven.

2447. God granted unto Canair that whoso visits her church before going on the sea shall not be drowned between going and returning.

2450. Overmany, now, to reckon and set forth are the miracles and marvels which God wrought for Senán. For there is none who could declare them all, unless an angel of God should come to declare them. Howbeit this little of them is enough for an example, even his inner life, his constant use of every day, his humility, his gentleness, his clemency, his patience, his mildness, his charity, his mercifulness, his lovingness, his fasting, his abstinence, his prayer, his continual watching, his mind constantly in contemplation of God. There is none who could set him forth save one from God.

2457. Now the virtues of Senán were many. He is the glassy well whereby all the folks which God entrusted to him are washed by the purity of his teaching. He moreover is the heavenly cloud whereby the earth of the Church and the souls of the righteous are illumined by the rain of his teaching with the holding fast of virtues. He, moreover, is the golden lamp which was lit by the Holy Ghost, by reason of whom the darkness of sins and transgressions flee from the house of the Church of God. He is the ever-victorious bark that beareth the hosts of the righteous over the storm of the world to the shore of the Heavenly Church. He is the consecrated emblem of the Heavenly King, which maketh peace and likeness and harmony between Him and the sons of men. He is the mayor and steward and spencer, whom the Heavenly Overking sent to exact tribute of virtues and good deeds from Goedel's many clans. He is the precious stone whereof the heavenly palace is built for the hosts of the earth. He is the pure vessel by which the wine of God's word is dealt out to the people. He is the great and happy hospitaller of goodly teaching, who used to satisfy the poor and naked. He is the branch of the true Vine which pre-

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1 For the bhithbhuan of the MS. read bhith bhuan.  
2 rightech, B.  
3 John xv. 1.
pareth life and satisfaction for the world. He is the true leech that healeth the ailments and diseases of the soul of every faithful man in the Christian Church.

2472. Now when the day of the decease of that saint, even Senán, drew nigh—after healing blind and deaf, and halt and dumb, and every other disorder; after founding cells and churches and monasteries for God, and ordaining therein bishops and priests and folk of every other rank, with anointing and consecrating and blessing of tribes, it came into Senán's mind to go and make prayer at the relics of Cassidan his tutor, and his father's sister Scath the Pious, the daughter of Dubthach. So he went on that side, and he visited Cell Eochaille to commence with Ner's daughters who were dwelling there,—pious, holy virgins, who had taken the veil at Senán's hand, and who were under his spiritual direction. Then they entreat Senán that the body of (some) lowly monk of his community might be given to them, 'to be buried by us, so that his relics may be protecting us.' 'Verily,' saith Senán, 'this shall be granted to you. Be in no distress as to one from whom your protection shall come.'

2483. Then he bids farewell to the holy virgins, and goes and makes prayer at Cassidan's relics, and comes back till he reached the thorn which is in the wood to the west of Cell Eochaille. There he heard the voice calling to him from the heavens, and it said: 'Come, O holy Senán, come thou to heaven!' Senán answered and said: 'Question,' said he. He at once stopt in that place. Then God's angels uplifted Martin from Tours in a heavenly cloud and laid him down in the place where Senán was biding, and gave him communion and sacrifice. When all that God permitted was finished for him, the angels uplifted Martin the monk in the same cloud, and left him in Tours on the same day.

2492. Then said Senán to his household: 'Let my body be here till dawn.' Senán sendeth his spirit to heaven among bands of angels, at the summons of the Trinity, at noon on the calends of March. Now Senán's body lay there, and though on that night the light of the sun was absent from them, the presence of the angels of the Heavenly Light was not wanting to them.

2496. So on the morrow, out of the island for Senán's body came his household, even Odrán and Mac Inill, and bishop Iuil, and bishop Mula, (and) Segda son of Baeth, and the other saints; and they buried Senán's body with honour and great reverence, and angels carried his soul to the eternal rest in the union of the holy Trinity and heaven's household.

2500. I entreat God's mercy, through Senán's intercession, that we may reach that union (and that we may dwell therein) in saecula saeculorum. Amen.
LIFE OF FINDIAN OF CLONARD.

2504. Here now are briefly set forth the miracles and marvels of this pious one, and the completion which he gave to his victorious career in the present world: that is set forth for the delight of the souls of the faithful, to wit, Findian, son of Finntan, son of Concrad, son of Dairchell, son of Senach, son of Diarmait, son of Aed, son of Fergus, son of Ailill Tauldub, son of Celtchar, son of Uithechar. That Finntan, then, whom we have mentioned, took a wife of good kin named Telach. It happened that she became with child by him. In the time of her pregnancy there appeared to her a flame of fire which came into her mouth and went back in the form of a bright bird, by the same way, and the bird went and sat on the branch of a tree, and all the birds and birdflocks of Mogh’s Half came to it on that tree and stayed with it there. And the bird then went into Conn’s Half, and sat there upon the branch of another tree. The birds and the birdflocks of Ireland came to it and it kept them with it. So she told that vision to her husband. ‘Verily, thou hast somewhat pious in thy womb,’ saith he; ‘let us sleep apart so long as thou shalt be in that condition.’ They did so. Telach herself used not to eat rich meats, but only mild herbs and light victuals, until that gifted offspring was born.

2521. Now the holy Findian was taken to Abban, son of Húa Cormaic, to be baptised. Now there were two wells in the field in which he was baptised; Bal and Dimbal were their names. He was baptised out of the well named Bal, as was meet for his merits. When the holy Findian grew up, he was taken to a bishop to Fortchernn, and read the Psalms and the ecclesiastical order with him. Howbeit in his youth he founded three churches, namely Ross Cuire, and Druim Fiaid, and Magh Glas.

2527. Now when he reached the age of thirty he went over sea. He came to Tours. There he found before him an elder named Caeman. They were for a time together and they made a union. After that Findian went to Cell Muine. There he found before him three sages named David, and Gildas, and Cathmael. This was the cause of their being gathered together there—a contention for the headship and abbacy of the island of Britain between two of them, that is between David and

1 The southern half of Ireland.  
2 The northern half of Ireland.
Gildas. They agreed that Cathmael should be arbitrator between them. Now when Cathmael beheld St. Findian he looked at him meditatively.

‘What is that great attention,’ saith David to Cathmael, ‘that thou bestowest on the unknown youth that is gone into the house?’

‘Great grace,’ saith Cathmael, ‘I perceive upon him.’

‘If,’ saith David, ‘there is grace upon him, let him now speak in the British tongue, and let him decide the cause in which we are engaged.’

Findian made the sign of the cross over his mouth and he spake in British as if if it had been his mother-tongue, and he awarded the island to David because of his seniority.

2540. Then went Findian and Catmael, and David and Gildas to parley with the king (and) to ask him for the site of a church. He said that he had none. Howbeit a certain man in the house said boldly: ‘If the clerics like,’ saith he, ‘let them put this great lake away from the side of the fortress, and let them build their church in its place.’ ‘If they do that,’ saith the king, ‘they shall have even this stronghold beside the place of the lake.’ Howbeit Findian went with a torch in his hand, and he dipped it into the lake, and the lake fled before him into the sea; and God’s name and Findian’s were magnified by that great miracle. So those lands were offered to God and Findian. He gave them to the British elders who were along with him. Three monasteries were founded by them thereon. Of these is Lann Gabran to-day.

2550. Now Findian was for thirty years studying together with the British elders who were along with him.

2552. Now one day the monks went into the wood to cut trees for the church. They did not let Findian (go) with them because of (their) honour for him. After they had gone came the sub-prior to Findian, and said to him: ‘Why was it,’ saith he, ‘that thou wentest not into the wood?’ ‘We should have done long ago,’ saith Findian, ‘had we been told to do so: now when it is said, we will go provided the means are found by us.’ ‘There are,’ saith the sub-prior, ‘two young stags there in the field: yoke them and go into the wood.’ [Then Findian went to the service. Two angels of the God of heaven met him and constrained the stags.] Findian goes with them into the wood, and his load was the first load that reached the church. Unknown, however, is the end of the sub-prior that reproached him. God’s name and Findian’s were magnified by that great marvel.

2561. Once upon a time Saxons came to ravage the Britons. They pitched a

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1 Luid iarum Finden frisin umaloit. Dodeochatar da aingel De nime ina frithsett co rotimaircsett na duma, B.
camp on the side of a lofty mountain. The Britons betook themselves to Findian to ask a truce for them from the Saxons. Findian went on the service. The Saxons gave him a refusal. Findian gave a blow of his staff on the mountain, so that the mountain fell on the Saxons, and not a man of them escaped to tell the tale.

2567. There came a desire to Findian to go to Rome after completing his studies. (But) God's angel came to him and said: 'What would be given thee at Rome,' saith he, 'will be given to thee here. Go and renew faith and belief in Ireland after Patrick.' So Findian went to Ireland according to God's will. Muiredach, son of Oengus king of Leinster, went to the harbour to meet him, and carried him on his back on three journeys over the three fields\(^1\) that were nearest the harbour. Then said a man of the king's household, 'Thou art oppressive, O cleric, on the king.' 'That is idle,' saith Findian, 'for the number of times that I have been taken on his back will be the number of kings of his race over the province. Now since he took me thrice, three kings of his race will take the province of Leinster.' Then Findian blessed Muiredach himself and said: 'As God's servant,' saith he, 'found welcome with thee, so shalt thou find welcome with heaven's household in the Land of the Living.' Then he blessed the womb of the king's wife, and she brought forth a famous son named Eochu, afterwards father of Brandub.

2580. Said the king to Findian: 'Whatsoever place in Leinster thou shalt like will be given thee to build thy church.' God's angel came before Findian to the mountain called Condal. God's angels carried him with his household on that night from the top of the mountain into the glen that was nearest to him. In the morning he told his household to go into the wood to cut trees to build a church. One of them returned to him with a branch of an apple-tree and its fruit in his hand. Findian went along with him to the place in which the apple-tree was standing. 'Let the church,' saith he, 'be built here.' [Howbeit Bécan, Muiredach's swineherd, was in that place making excuses to the clerics; for the pigsty was in the stead whereon the church was (afterwards) built\(^2\).] While they were thus talking,\(^3\) they saw coming towards them Bresal son of Muiredach, and bishop Cremthann his brother. Bresal went and, at the bishop's desire, boldly seized the cleric's hand. Then the cleric grows wroth, and said: 'Before this hour shall come to-morrow the hand,' saith he, 'that was stretched forth to refuse me (shall be) in a hawk's talons and laid before me. As to the bishop at whose desire this was done, his monastery shall not

1 achdu, B.
2 Bai chéna Bécan muaidh Muiredhaigh isin ionadh sin ic erchoitimhedh frisna cléirichibh, ar is ann bóin in muccal in bhail i ndernadh ind ecclus, B.
3 Literally, 'on these words.'
be high on earth, and not even the place of his resurrection shall be known.' Now, on the morrow the Ossorians came on a raid into the country. Bresal marched to attack them, and was slain; and his hand was brought by the hawk, which laid it down in Findian's presence at Cross Sailech. So God's name and Findian's were magnified by that great miracle.

2598. Thereafter Bresal's father, Muiredach, came and gave Findian the field which Bresal had refused him. It was improved by him, and is (called) Achad Aball ('Field of Apple-trees') to-day. He dwelt sixteen years in that place, serving the Lord of the Elements, till the angel said to him: 'This is not the place of thy resurrection,' saith he: 'howbeit this will be the place of thy meeting with thy monks on Doomsday.' Whence is the name Sliab Condala, that is the mountain of Findian's comdál ('meeting') with his monks on the Day of Judgment.

2604. Thereafter Findian bids farewell to his monks and went into the district of Húi Dunlainge. There the king Coirpre offered Mugna Sulcain to him. He dwelt there for six years. Then he went to Achad Fiacla. There a tooth fell out of his head and (he) hid (the tooth\(^2\)) in a brake of brambles. When afterwards he was going away from them, the brethren entreated him to leave a sign with them, so he said to them: 'Go,' saith he, 'to yon bush of brambles which ye see, and bring thereout the tooth which I left there.' Then they go, and they found the brake flaming, and they brought away the tooth, and from it the place hath been named Achad Fiacla ('Tooth-field').

2613. Thereafter Findian came to Kildare to Brigit, and remained there for a time attending to reading and teaching. Then he bade farewell to Brigit, and Brigit gave him a ring of gold. He was not greedy about worldly things, (and so) he did not take the ring. 'Though thou shouldst refuse,' saith Brigit, 'thou wilt need it.'

2616. Findian afterwards came to Fotharta Airbrech. He met with a water; he washed his hands in the water, and on his palm he brought out of the water the ring which Brigit had offered to him. Afterwards came Caisin, son of Neman, with great joy to Findian, and offered himself to him, and complained to him that the king of Fotharta was demanding gold from him for his freedom. 'How much,' saith Findian, 'doth he demand?' 'He will take an ounce of gold,' saith Caisin. Then he weighed the ring and an ounce of gold was found therein. Caisin gave this for his freedom.

2624. Findian went after that over the Boyne to Eiscir Branain, the stead in which Ard-Relec stands to-day. He founded a church in that place. To him came a merciless man named Baeth. He said to the cleric that they should not dwell

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1 B adds: ac crois sailech.  
2 eurofholaigsiumh an fiacail, B.
in that place. His sight was straightway taken from him. Thereafter he made repentance and his eyes were given to him again.

2628. At that time a raid out of Fir Tulach passed by the cleric's church. And a certain lad of the raiding party happened to go into the furnace of the kiln which was near the church. That was manifested to Findian. He went with the implements of shaving and tonsured that man in the ecclesiastical fashion, and he read with Findian, who then conferred orders upon him, and he is bishop Senach, the first successor who took (the bishopric) after Findian.

2634. Once Findian was cleansing a well which he had. An angel came to him and said, 'This is not the place of the well.' '(Go) forward,' saith Findian, 'unto the place where it ought to be.' The angel went before Findian a certain space east of the church and shewed him the place of the well. 'Oh, my lord,' saith Findian, 'this pains that we have taken for a long time, what will come thereof?' 'He whoever he be, over whom shall go the mould which thou hast dug,' saith the angel, 'will obtain mercy from the Lord.'

2640. Thereafter the saints of Ireland came to Findian from every point to learn wisdom by him, so that there were three thousand saints along with him; and of them, as the learned know, he chose the twelve high bishops of Ireland. And the learned and the writings declare that no one of those three thousands went from him without a crozier, or a gospel, or some well-known sign; and round those reliquaries they built their churches and their monasteries afterwards.

2646. Once he sent his pupil, even bishop Senach, to find out what the folk of his school were doing. Different, in sooth, was that at which each of them was found, yet all were good. Colomb, son of Crimthann, was found with his hands stretched forth, and his mind contemplative in God, and birds resting on his hands and on his head. When that was told to Findian he said: 'The hands of that man,' saith he, 'shall give me communion and sacrifice at the ending days.'

2653. An angel of God came to Findian and saith to him: 'This is not the place of thy resurrection, for here there will be a good man of thy household.' The angel came to Findian to Ross Findchuill, which to-day is (called) Less in Memra. There Findian sang the prophetic verse, 'Haec requies mea.' There Fraechan, the wizard, came to him. Then Findian asked: 'Is it from God,' saith he, 'that thou hast the knowledge thou possesst?' 'Prove it,' saith Fraechan. 'Tell me first,' saith Findian, 'the place of my resurrection. I see it in heaven, and I see it not on earth.' Then Findian rose up. 'The place from which thou hast now risen,' saith Fraechan, 'from thence thou wilt arise to the great assembly of Doom.'

2661. Thereafter his two sisters came to Findian, even Rignach and Richenn,
and their mother, that is Ciaran's mother, and they set up in Cell Rignaige. Findian and Ciaran went to visit her. The nuns were lamenting their want of water. 'My lord,' saith Findian to Ciaran, 'where shall we find water for them here?' 'Wouldst thou be loath,' saith Ciaran, 'to rise from the place in which thou art?' Findian rose up. 'The place from which thou hast risen,' saith Findian, 'that is the place of the well.' Findian asked of Rignach how was the nun, her mother. 'Great is her infirmity,' say they: 'one cannot go near her,' [saith Rignach,] 'because of the heaviness of her breath.' The cleric was greatly ashamed, and he said: 'The Lord,' saith he, 'that hath pity on every one of the human race, have pity upon her!' Rignach then went to her house. She found her mother perfectly well through the saint's blessing.

2672. Gemmán the Master once took to Saint Findian an eulogy made in rhythm. 'Neither gold, nor silver, nor precious raiment,' saith Gemmán, 'do I ask thee for this eulogy, but one thing only: the little land which I have is barren; wouldst thou make prayer that it become fruitful?' Saith Findian: 'Put the hymn which thou hast made into water, and scatter that water over the land.' Thus was it done, and the land became fruitful.

2678. Rúadán of Lothra had a lime-tree, a tree from which there used to drop a sweet-tasted fluid, in which every one would find the flavour which he desired; and the monks used to benefit their guests thereby: wherefore the monks of Ireland were yearning to Rúadán. His pupils came to Findian and were lamenting to him that his pupils were leaving him. They entreated him to go with them to Rúadán, so that Rúadán might be in community of life like every one. Findian went along with them to Lothra. What they first went to was the tree, and Findian made a cross with his crozier over the tree, and not another drop dropped from it. When Rúadán heard that, he ordered water of his well to be brought to him. He made prayer. The water of the well was turned into the taste of the fluid [of the lime-tree]. When the fluid was brought to Findian and his saints, he made the sign of the cross over it. It was at once turned (back) into its nature of water. 'What profit is that,' say the clerics to Findian, 'unless thou correctest the well?' 'O dear brethren,' saith Findian, 'why are ye [giving trouble] to Rúadán? For if he wished to change into sweet ale all this water beside the church, God would do it for him.' Then both Findian and the saints entreated Rúadán that his life should be like (that of) every one. Rúadán said he would do that for the sake of his tutor Findian. He complained, however, that the little land that lay round the church was barren. So Findian blessed that land and it became fertile.

2696. After that, Findian went into the province of Connaught to Drum Eir

1 'Mòr a lubhre;' ar isidhe, 'ni cuma[n]gar cedh comhoiccisungudh,' B. 2 in limh, B.
Dá Loch ['ridge between two lakes']. He found Moses and Ainmire there before him, and they were sad at the death of their sister on that day. When Findian perceived that, he entered the house wherein the sister's corpse was lying, and he made fervent vehement prayer unto God, and brought the nun to life out of death. And then she acted as his house-steward, and killed the calf that was under her only cow, and brought him a pail of milk-and-water, and Findian blessed the milk-and-water, so that it turned into the taste of wine. Then on the morrow the calf was found alive under its mother. God's name and Findian's were magnified by that great miracle. Thereafter Moses and Ainmire offered their church to God and to Findian.

2705. After that, Findian went into the Corann, in the district of Luigne. Presbyter Dathi came and remained along with him. An angel of God came and said to him: 'In the place,' saith he, 'in which a man of thy household shall say to thee, "Fair is this field," there found a church.' It was not long till a man of his household said: 'Fair,' saith he, 'is this field.' After that Findian founded a church in that place. He left presbyter Dathi in that place. Findian's well and his flagstone are there. whatsoever sick man shall go into that well will come healthy out of it. Though a troublesome party shall come to the prior, his honour will not be taken away provided he repeat his pater-noster at that flagstone: sic TipraFHinnéin ['Findian's Well'] and Lec in Pupaill ['the Flagstone of the Tent'] at Achad Abla.

2714. After that, Findian went into Coirpre Mór. Oengus was king at that time in Coirpre. His son Nechtan came to refuse the cleric, and the feet of his household clave to the earth, and he himself died. Then Oengus came and gave the cleric his desire, and Findian raised the boy to life out of death, and [Oengus] bestowed upon him a site for a church. He left Grellan, son of Natfraich, there.

2719. Now when Findian had founded churches and monasteries in that wise, and when he had preached God's word to the men of Ireland, he went to his church to Clonard. Now, one day there bishop Senach his pupil was gazing at him, and beheld his meagerness and his great wretchedness, so great that his ribs could be counted through his inner raiment. Moreover, Senach saw the worm coming out of Findian's side, and this was the cause—from the cold girdle of iron which he wore around him as a penance for his body, and which cut to his bone. Then bishop Senach wept. 'What maketh thee sad?' saith Findian. 'Thy meagerness,' saith bishop Senach. 'That meagerness will bring much increase on thy ribs,' saith

1 I do not see the force of amach here. Perhaps it should come after thaebh in l. 2724.
2 Here the Book of Lismore is very corrupt. The Brussels MS. has: 'Fofirfe forbaid truim for th'asnaib-se:' the Latin Life, c. 32: 'Ista macies, fili, quam vides, uberrimam carnem super costas tuas prestabit.'
Findian. All the more bishop Senach wept. 'It is the same then for thee,' saith Findian, 'to be sad for that. One man will carry thy body to the grave.'

2730. Overmany, then, to recount and declare are all the miracles that the Lord wrought for Saint Findian. For unless his own spirit, or an angel of the God of heaven ¹ should come to relate them, no one else could set forth his nobleness, his inner life, his constant use on every festival-day. But it is God alone that knows them. Now this was his daily refection—a bit of barley-bread and a drink of water. On Sundays, however, and on holydays, a bit of wheaten bread and a piece of broiled salmon, and the full of a cup of clear mead ² or of ale. He used to upbraid those whom he saw eating glutonously, and weep and do penance for their sin. He used to sleep neither on down nor on flock-bed, so that his side would come against the bare mould, and a stone for a bolster was under his head.

2740. One who made pure offerings to God like Abel, son of Adam. Fervently prayerful, like Enoch, son of Jared. A pilot fully inclined to find or to steer the Church among the waves of the world, like Noah, son of Lamech. A true pilgrim like Abraham. Dutiful, gentle, like Moses, son of Amram. Enduring . . . ., like Job. A wise man full of knowledge, like Solomon, son of David. A universal chief teacher and a chosen vessel, like Paul the apostle. And he is likened in many ways to Paul. For as Paul was born south in the land of Canaan, but his race and his origin were north in the land of Chaldea, so then was Findian born here in Leinster, but his race and his origin were north in Ulaid. And as Paul read with Gamaliel, the sage of the law, for a space of thirty years till he became a sage, even so read Findian with the British sages whom we have mentioned for a space of thirty years till he became a sage. And as the angel forbade Paul to go to Damascus, but desired him to go and cast the seeds of faith and belief to every one, even so the angel forbade Findian to go to Rome, but desired him to go and cast the seeds of faith and belief to the men of Ireland. And as Paul was strengthened by God, after founding churches, and cells, and monasteries in the fatherland in which he was born, to go and teach faith and belief to Rome, even so Saint Findian was urged on by God, after founding churches and monasteries in his fatherland [in which he was born ³], to go to Clonard to teach and instruct the saints of Ireland. And even as the angel promised to Paul that no one who should go into the clay of Rome should after Doom ⁴ become an inhabitant of hell, even so the angel promised to Findian that no one over whom the mould of Ard Relic should go would be an inhabitant of hell after the Judgment. And as Paul died in Rome for the sake of the Christian people, lest they should all perish in the pains and punishments of hell, even so Findian died in Clonard for sake of the people of the Gael, that they might not all perish of the Yellow Plague.

¹ Read with B, nime. ² medc, 'whey,' B. ³ irrogenair, B. ⁴ iarmbráth, B.
2765. And then the angel promised to him that he would banish every pestilence and every common illness from Clonard through the prayer of the congregation\(^1\), and that he would banish it from the whole of Ireland through the fasting of Findian’s congregation in the pavilion at Ard Relic, and in Achad Abhall and at Conail.

2769. Now, when it came to the ending days of this holy Findian, his guardian angel sent him to Inis Mac n-Eirc on\(^2\) Luimnech, and brought Colomb, son of Crimhthan [with his gillie\(^3\)], with his book-satchel, on two\(^4\) clouds to Clonard. And Findian received communion and sacrifice from his hand, and sent his spirit to heaven at the end of a hundred and forty years.

2774. Now, Saint Findian is in the delight and joyousness amongst the household of heaven, in the presence of God whom he served. His relics and his remains are on earth with honour and reverence, with miracles and marvels every day. And he overwhelms every one who opposes them, and protects every one who works along with them.

2778. Now, though great is Saint Findian in that wise at present, while his body and his soul are separated, greater will be his honour after the resurrection in the holy, spotless, unpolluted union in the great assembly of Doom, when he will be judge over the men of Ireland and over its women, along with Patrick and with Jesus Christ. There he will shine like a sun. He will abide in that great goodness, in the unity of the saints and the holy virgins of the world, in the unity of the nine ranks of heaven that have not committed sin, in the unity that is nobler than every unity, in the unity of the Holy Trinity, Father and Son and Holy Ghost.

2785. I beseech the mercy of God, may we [reach, may we] deserve [may we dwell in] that union\(^5\), in saecula saeculorum! Amen.

\(^1\) int samtha, B. 
\(^2\) co hInis mac n-Eirc for, B. 
\(^3\) cona gillu \(\ddot{j}\), B. 
\(^4\) for dibh nellaibh, B, 
\(^5\) roisam, roairiltngem, roatreabam, B.
LIFE OF FINDCHUA OF BRÍ-GOBBANN THIS.

2788. There was once a famous hospitaller in Ulaid—of the Mugdoirn was he in especial—to wit, Findlog, son of Setna, son of Abrann, son of Branan, son of Dubda, son of Oengus, son of Erc the Red, son of Brian, son of Eochaid Muigmedon. He had a wife for the space of thirty years, and death then overtook her, even Cóimell, daughter of Aed Fogart of Fir Breg. His friend and his own foster-brother, even Fiacha Suigde, son of the king of Ireland, enjoined him to go and woo another wife, so that he might not continue in wasting disease, as he was, owing to grief for his own wife. And that (other) was Idnait daughter of Flann Redside, of the Ciannacht of Glenn Geimin from Comar Cinn Sléibe. So Findlog woos that girl till she became with child by him. Now Findlog with his people instigates his foster-brother, and Fiacha Suigde, to practise treachery on the king of Tara, even on Blathmac son of Aed Slaine. The treachery is perpetrated, and Diarmait son of Aed Slane takes the kingdom of Tara after his brother. Then from the north the traitors are expelled, even Fiacha son of the king of Tara, and Findlogh his foster-brother, and a thousand . . . with him.

2803. Then came Mael-tuile son of Cuilche, Findlog’s soul-friend, and it is revealed to him that the girl was pregnant, and that the child that lay in her womb would be a famous child, of whom the lips of the men of Ireland would be full. And Mael-tuile said:

He will attack the valourous,
He will overwhelm the guilty,
He will seek crowned kings,
He will be the tree of Tara’s correction,
Who will benefit Liffey,
(And) profit Leinster.

2812. Then the cleric asks that the child which lay in the girl’s womb might be offered to God and devoted to study; and they promise that to him. Then they are bestowed on the king of Connaught, on Eochaid Dryflesh, and they are bestowed by Eochaid on the king of Munster, that is on Oengus Mac Natfraich

1 For ‘Fiacha Suigdhe’ we should certainly read ‘i. for Fiacha Suigdhe.’
2 Spiritual director.
to Cashel, and he ordains a land for them in the province of Mugh Ruith\(^1\), and he marks out a wonderful rath there, even Rath Húa Cuile. Then his household make a great banquet for the king of Fermoy, that is for Melenn, son of Torc, on the height to the west of Rath Húa Cuile. Findchua’s mother, during her pregnancy, went and asked a drink of the ale from the brewers\(^2\), for desire of the ale seized her, and she was refused. The child that lay in her womb spake and said this then, ‘\textit{Gerthit},’ etc.

2824. Then the girl went home, and straightway the hoops slipped off the vats and the ale went abundantly throughout the floor. The king of Fermoy, even Melenn, came to the house in which the ale lay, and when he heard the story, he gets him with his band with him on the track of the girl to slay her. But through the grace of the child that was in her womb a cloak of darkness is put round the girl, so that she reached Rath Húa Cuile in safety. After that the girl’s time came to her, and the pangs come to attack her, so that she brought forth the innocent (?) child that lay in her womb.

2831. After that the prophesied child is taken to Ailbe of Imlech Ibair to be baptized, and a scruple, that is seven pennies of gold, is given to him for baptizing the child. Ailbe then blest the child, and a name, even Findchua, is conferred upon him; and Ailbe said that he should be devoted to study at the end of his seven years. So the folk of the baptism\(^3\) went away, taking the boy with them to Rath Húa Cuile.

2836. Afterwards messengers come from Cumuscach, king of the men of Teffia, himself the son of Findchua’s sister, to ask for the child to be fostered; and it is given to him, and the child is reared up in Cumuscach’s house on Ard na Rígraide over the brink of Lough Rí, to the end of seven years. When Comgall went on a circuit of the Children of Niall and came to Cumuscach’s house, and saw the perfect child in a house ahead of him and a spirit of an angel guarding him, Comgall gave love to him and asked who he was. ‘That is Findchua,’ say they, ‘the son of Findlog.’ ‘And it was I that fostered him,’ saith Cumuscach, ‘and Ailbe baptized him.’ Comgall asks the child from his foster-father, and it is assigned to him. The boy gave love to Comgall and goes with him to his residence, to Bangor of Ulster, and studies there with him like every other pupil.

2846. Now, at that time Comgall had a meadow in a bog-island, and until Findchua came slaves used to be guarding it. Now, when the slaves were weary, Findchua said: ‘Let the meadow be left to us as pupils to guard it every day in

\(^1\) The southern half of Ireland.

\(^2\) \textit{Scoairrib} is the reading of the Brussels MS. (2324–2340), part II, fo. 7a—not the unintelligible \textit{sdaadoiribh} of the Book of Lismore.

\(^3\) Baptismal party.
Life of Findchua of Brí-GoBann.

Turn.' Comgall replied: 'Do thou guard it to-day before every one.' Then Findchua goes to guard the grass. The king of Ulaid, even Scannlán son of Dunadach, comes with his army to Bangor, and they put their horses into the meadow to Findchua. Findchua drives them away thrice. At last he grows wrathful against them and curses them, and the horses were turned into stones. Wherefore from that time to this the field is called Gort na Liac ('the field of the flagstones'). Férgort na Mogad ('the Slaves' Meadow') it was till then. Thereat the king is enraged. And he sends to Comgall to learn from him who had done that deed. Comgall goes to the king with his pupils, and Findchua like every one else. The king recognised him, through the declaration which the charioteers made concerning him, that it was he that had done yon deed. And the king's eyes in his head were ensanguined and became red and fiery. Findchua perceived that, and grew angry with the king, so that the earth rose up around the king and reached to his knees. Comgall beholds that, and looks over his shoulder, and said to Findchua: 'It is better for thee to be even as I am,' saith Comgall. Thereat Findchua is ashamed, and put his head under Comgall's cowl, and burnt the cowl. 'For God's sake, my little son,' saith Comgall, 'let not anger seize thee, and thou shalt have thy own award from the king of Ulaid and from me.' 'Why should not anger seize me,' saith Findchua, 'when thou art outraged, and when I myself am outraged concerning the only grazing-field (?) that we have? Do thou deliver thy award,' saith Findchua to Comgall. 'I will deliver it,' saith Comgall, 'but so that thou shalt be thankful.' Comgall looked at the king, and the king said: 'Everything thou shalt award I will make good to him.' 'This is my award,' saith Comgall: 'The seven milch cows which are given to me every year by thee are to be given to Findchua until the end of thirty years after me, and (also) the abbacy of Bangor; and when he decides on going to another part, half of that due to him and the other half thereof here.' Findchua was thankful for that, and he puts the earth away from the king back into its place; but all Comgall's cowl is burnt; wherefore it is not lawful for Comgall's successor to wear a cowl. So these are Findchua's three miracles after he came to Bangor, to wit, making flagstones of the horses of the king of Ulaid; and raising the earth around the king to his knees; and burning his tutor's cowl by the fury of his anger.

2878. Thereafter Comgall dwelt in Bangor to the end of nine years, and it is manifested to him that his death was at hand, and he sends messengers for Ailbe to Imlech I Bair so that he might go to heaven after receiving the eucharist from him. That thing is revealed to Ailbe, and he goes with his crowd of clerics till he reached Bangor, and there the three make their union and their covenant,

1 Reddened.
2 Compare I. 3060, when 'a third of a due' (trian cuarta) is mentioned.
even Ailbe and Comgall and Findchua. Comgall then goes to heaven after receiving the eucharist from Ailbe, and he leaves Findchua in the abbacy of Bangor after him to the end of seven years, and he entrusts to Ailbe that Findchua should be at his bequest whenever he should receive the eucharist from him.

2887. After spending the seven years Findchua is expelled from Bangor and from the whole of Ulaid because of the scarcity of land. Then Findchua comes from Ulaid, from the north, till he came, through the urging of an angel, to the men of Munster and to their king, even to Cathal, son of Aed, to Cashel; and the king gives him a welcome and ordains to him his choice of land in Munster. Said Findchua: 'Tis not permitted to me to have land save in the place in which my bell will answer me without the help of any man.' Said Cathal: 'Search Munster till thy bell answers thee, and the place in which thou shalt set up, thou shalt have without contention with thee.' Findchua goes forward from Cashel to the territory of Fermoy, that is to the western end of Mag Maistertha, and he searches the . . . of the plain if perchance his bell would answer him; and on the morrow in the morning it answers him on Fán Muilt ('Wether's Slope'). They unyoke their horses there, and send out their watchmen, and scatter their kine and their droves throughout the lands that are nearest to them. Then they meet with unneighbourliness and refusal, and their herds are diminished and their shepherds are beaten. Findchua's household complain to him. Findchua said to his cook, even Dronán, son of Dronbec: 'Go to the place that is nigh unto us here, and thence bring fire with thee.' So the cook went for the fire to the house of the king of Munster's steward, even Baeth Brugaid; and Som, daughter of Mothla, was his wife. The steward asked: 'Whence hast thou come for fire?' The cook replied: 'From Findchua, from Comgall's pupil.' 'Is it there that he will stay?' (?) saith the steward. 'Verily I know not,' saith the cook, and asks for the fire. The steward through wilfulness flung a firebrand to him. The cook catches it in his bosom, and this is what he was wearing, Findchua's cowl. The cowl protects him from the fire, and he carries it off with him. The steward sends one of his household, without the cook's knowledge, to see whether the cowl would burn. The cook puts the fire out of his bosom in Findchua's presence, and it had not burnt a hair or a thread of the cowl. The messenger relates that to the steward, and his mind grew radiant 1 in repentance, and he said that he would give Findchua welcome though no one else should give it. Then the steward and his wife go to converse with the cleric himself, and they do his will, and prostrate themselves to him; and on that night they feed the cleric with every food, save ale only.

2915. The king of Munster is told that Findchua had set up there on Fán Muilt

1 For thaidhligh the Brussels MS. has thaduill.
among his storehouses (?) and his cow-yards. The king's consort is enraged at that, even Mugain, daughter of Fiachra the Fair, king of the Eoganacht of Loch Lein. She declared that they would not fit in one place, that is, Findchua's household and her household. The king asked what rent was given to the queen and to himself out of that land. 'Not hard to say,' saith the steward: 'one white sheep, all the washing and cleansing they wanted, and a measure of malt out of every townland of the nine townlands that are nearest me.' 'Let a messenger go from us,' saith the king to Findchua, 'to know whether he will agree to that rent; and unless he agrees, let him go to some other place.' Findchua agrees to that rent and promises to render it, for it had been manifested to him that his abode should be there, and his relics, and his resurrection on Doomsday. Then the place is marked out by Findchua, even Cúil Muilt ('Wether's Recess'), and his enclosure is arranged, and his houses are covered, and his households are allotted to the nine other townlands which the king of Munster had in residence. So Findchua continues for a long while in that place, and Conaing son of Marcán, king of the Déisi, came to prostrate himself to him, and Findchua gave him, as a soul-friend's jewel, his own place in heaven.

2931. So then there came to him seven master-smiths who dwelt near him, and they made for him seven iron sickles whereon he might abide to the end of seven years, so that he might get a place in heaven; for he had given his original place to the king of the Déisi. He blesses the smiths of that place, and left them continually the gift of handiwork, provided that they should perform or begin it in that place, and palm of masters to them. The smiths ask him to give their name to the place in reward of their work, that is, Brí Gobann ('Smiths' Hill').

2937. Findchua spends seven years on his sickles, save one night only; and this it is which caused that; to wit, Ronán the Fair, of Mag Lainne, a son of a sister of Findchua's mother, a holy elder of Fir Breg, came to entreat him to come and help the children of Niall of the Nine Hostages and the king of Meath, to wit, Sechnasach, son of Aed Slaine. For foreign foes had attacked them from the sea. And Findchua had the skill to succour them. And it was these that made that warfare, Bresal Harelip, Buaid-eltach and Tuire Tort-buillech, and Tinne the Strong. Of Britain they were by origin. And these were the evils which that fleet (of pirates) used to inflict every year on the territory of the southern Híi Néill: burning the harbour of every vessel, and ravaging every country, and carrying off a hostage from every family. So the clans of Niall give a blessing to him who should go to Fermoy for Findchua to assist them. Ronán the Fair of Mag

1 The rt ('king') of the MSS. should apparently be rechaire.
2 Literally; their sufficiency of washing and of cleansing (d'únadh).
Lainne undertook that service. It is revealed to Findchua, while he was still on his sickles, that a holy elder of the children of Níall was on the road coming towards him; and he enjoins upon his pupils to do service and tendance to those noble messengers. 'Let,' saith he, 'a vessel of ale that can intoxicate fifty be given them, and of food the dinner of a hundred, and if they deem that little, let it be added to.'

2954. Thereafter the clerics arrived, and they were attended as Findchua had said. And naught of that food did Ronán consume until Findchua should come to him from his sickles to converse with him. When Findchua came to know that Ronán was fasting, Findchua entreats the mighty Lord to shew unto him what it was meet to do, for he did not desire to go from his sickles until his seven years upon them were complete. Thereafter comes the spirit of an angel to comfort Findchua, so he might go to converse with the other cleric, Jesus Christ permitting. So Findchua went at the hour of refection to converse with Ronán, although he was sorely ashamed that his perforated body, pierced and holed by chafers and by beasts, should be seen by any one else; and each of them gives welcome to the other, and Ronán declares to Findchua the business whereon he had come. 'I shall be serviceable for that business,' saith Findchua.

2965. Then they went forward till they reached the tribes of Tara. When the clans of Níall perceived the clerics coming towards them, so great was their need that they all arose for welcome to Findchua. Now the night that Findchua reached Tara was the very night that the marauders arrived, and they brought the bows of their vessels to the southern Húi Néill, to Dubchomar. That was told to the king of Tara and to Findchua. Then they arise, both laymen and clerics, and by Findchua's instructions they turn righthandwise and march forward rapidly(?) till they saw the marauders before them. Then the cleric's nature arises against them, so that sparks of blazing fire burst forth out of his teeth. And that fire burnt up the shafts of the spears, and the wrists and forearms of the marauders, so that they were...... 'Let,' says Findchua, 'messengers go from you to them to find out whether they will give a guarantee (?) from their plunder.' The messengers went to them. They said they would never give them a guarantee. Findchua is enraged at that answer of the outlanders. Then they all, both laymen and clerics, march at once towards them. And this was the last evil which they did to them; slaying their gillies, burning their ships, and making a cairn of their heads and a mound of their garments. So in that wise Findchua expelled the marauders.

2981. His own award is (then) given to Findchua, to wit, Dún Dubchomair, with the seven charges to which it was subject; and a king's drinking-horn with its covering of red gold, and that to be given to him every seventh year by the king.
of Meath. All that is promised to Findchua, and thereafter he bids farewell to the
clans of Niall, and he leaves a blessing with them, and goes then to his own habitation.

2985. So that is (the story of) Findchua's help to the clans of Niall and the men
of Meath, and the tribute from them to his successor after him for ever.

2988. Findchua abides in his own place for a long time.

2989. Warfare on Leinster arose in Findchua's time. Old Nuada the Sage
was king of Leinster then. That king had two queens, even Aife daughter of Ros
Failge, and Anmet daughter of Colmán, son of Crimthann of Húi Cennselaig. And
dearer to the king was Anmet than the Failgian woman, and she was with child by
him. The Censelian woman asks that the offspring which the Failgian woman
had might be given to her into her power. Though the king promised that to her, he
did not fulfil (his promise). The king secretly sends information to the Failgian
woman, and told her to go into Munster westward, on the safeguard of Findchua of
Sliab Cua. For he had a safeguard of a month and a quarter and a year beyond every
other saint... men of Ireland. For neither hosts nor multitudes, champions nor
battle-soldiers durst do aught to Findchua, because of the greatness of his nature,
and the nobility of his race, and the greatness of his fury and of his virtue. Then
the girl went on her way into the province of Munster, with three men and nine
women and their chariots, till they reached (a ford in) the west of Mag Maistertha.
There the shaft of the girl's chariot broke, so that Áth in Carpait ('The Ford
of the Chariot') is the name of that ford thenceforward. The chariot is
mended (?) for a time, and breaks asunder again, and spreads (?); wherefore hence
Druim Lethan and Cell Droma (Lethain) have been (so) named to-day. Thereafter
swift pangs seized the girl, and that is revealed to Findchua while he was
bathing himself in a tub of cold water, even that a wife of the king of Leinster
was coming to him for safeguard. And he sends a message to her not to come out
of the place in which she was biding till she had brought forth her babe, for at that
time neither wives nor women used to come to Findchua's church. The damsel brings
forth a boy at an early hour on the morrow, and he is taken from her to Findchua to
be baptized. Thereafter the boy is baptized and (the name) Finntan is given to him, even
Finntan son of Old Nuada the Sage, son of Bresal the Speckled, son of Fiacha Fobrecc.
The boy is reared by Findchua, who gives him his right breast, and milk grew therein,
and his mother is warned to go into her own country. That boy throve as he would
not have thriven with his own mother if he had had nine wet-nurses under him.

3015. Thereafter the warfare in the east, by Censelach son of Dunlang, son
of Dunadach—from whom Húi Censelaig are named—prevails over the Leinster-
men. Then his nobles come to Old Nuada the Sage to know what they should do

¹ fogartha da mháthair imtheacht, as the first three words of l. 3013 should have been printed.
against that warfare, for the druid was an old man. Said the king: 'There is a valiant warrior at the end of Sliab Cua, even Findchua of Brí-gobann; and he hath a son of mine; and he will come in my host through fondness, for I am dear in his eyes because of my son; and let a company consisting of nine sages go to meet him. For so great is his shamefastness that he will not give a refusal to the artists.' The poets went on their way till they came into the neighbourhood of Findchua's place, even unto the river to the east of his church. That is revealed to Findchua while he was in a tub of cold water, and he sent a message to the artists not to come to him till he had done bathing. The poets are angry with him because of that, and he is angry with the poets. Wherefore artists have no right to cross the river to that place without permission, and they fail if they go—wherefore Sruth na n-Éces ('the Stream of the Sages') is the name of the river thenceforward. And the king of Leinster has no right from that day to this to send poets as messengers, and he fails if he sends them. So the artists came unto Findchua after he had done bathing, and say to him: 'We have come to thee from the king of Leinster,' say they, 'that thou mayest come to help him from the warfare that is upon him.' 'I will go to him,' saith Findchua, 'without dispute, and I am not loath about it.'

3032. Findchua went early on the morrow in his crowd of clerics, and having with him the king of Leinster's son and the artists, till they came to the king at his fortress above Barrow. Findchua is welcomed, and the king's mind clave to his son, and he was thankful for the improvement that had been given the boy. Attention is well paid to him. Findchua told the king to send a present of peace to Cennselach, and if he would not receive it to proclaim battle against him. Though a present of peace was taken to Cennselach, he accepted nothing save the destruction on the morrow of the fortress over Barrow. Thereat wrath and rage seized the cleric, and he preferred to have (?) battle at that hour. Then each of the twain arrays his battalion, so that they were equally dense and high. Findchua marches in the van of the (Leinster) battalion, and his wrath and his fierceness arose; and the 'wave of boldness' of his territory and his race filled him at that time; and he seized the feet and hands and eyes of Cennselach's host, so that they were unable to strike a blow against their enemies. Then came 'a wave of godhead' to Findchua, and he told them to give hostages and pledges to the king of Leinster, and in nowise did they accept that. (Then) the Leinster-men arose at once with the cleric in the battle, and Findchua uttered these words:—

'Follow me, O men of Leinster!' &c.

3048. Then the battle was delivered without sparing; and no son of a king was left standing, save only Cennselach. And of them fifty sons of kings were taken to the fortress over Barrow; wherefore Dinn Rígh ('Fort of Kings') is the name of that place from that day to this.
3051. Since Cennselach was protected, he offered the ownership of his clan and his race and his posterity (?) to Findchua, and a hundred of every (kind of) cattle, every seventh year to Findchua himself and to his successor, from the king of Leinster and from Húi Cennselaig continually.

3053. Findchua leaves gifts to the king of Leinster and to the king of Húi Cennselaig, to wit, chastity in their queens and in their wives, and modesty in their maidens, and righteousness in their men.

3056. The king of Leinster asked Findchua to leave his son Finntan with him in his own territory; and Findchua consented to that, and gave a blessing to his pupil, and put his pupil in residence there. And he gave his pupil his choice between the life of a layman and that of a cleric, and the pupil chose the life of a cleric. And Findchua afterwards gave land to him, even Cluain Irarrois, which is to-day called Cluain Eidhnech, and a third of the dues of that place is bestowed on Findchua continually.

3062. So those are Findchua’s deeds and miracles in Leinster; and afterwards he proceeded to his own abode in Munster.

3064. Eochu Redfist, son of Scannlán, son of Dunadach, he was at that time king over Ulaid, and Moingfshinn, daughter of Daire, son of Finnchad of the men of Munster, she was his consort. And nought she accepted from her husband save the invading of Munster to win the kingship for her sons, even Cas and Cian and Cingid. So the king takes that in hand. This is revealed to Findchua, that a diabolic temptation had been put on the king of Ulaid by his wife, to make war on Munster without cause. And Findchua then took a . . . round his own territory, and sent messengers to meet the king of Ulaid—for he liked not that the king should be slain in his time in the province of Munster—and (to say that) if the king should come in spite of his prohibition he would find death and premature destruction. Howbeit, through the woman’s urging, the men of Ulaid marched on till they reached Mairtine Mór Muman, without the king of Munster perceiving them; and they set up a station and camp on Ard na Ríghraide (‘the Height of the Kingfolk’), which is to-day called Cnoc Samna. Now, at that time the king, Cathal son of Aed Fland-cathrach, king of Munster, and his consort Mumu daughter of Fiachra, were dwelling in Dún Eochairmaige, and when they arose they beheld the flags on Cnoc na Ríghraidhe, to wit, the splendid banners floating (in the air), and the tents of royal speckled satin pitched on the hill. Messengers went from the king of Munster to find out who was biding on the hill. ‘The king of Ulaid,’ say they, ‘and Moingfshinn, daughter of Daire, a-seeking the kingship of Munster for her sons.’ When this was told to the king, his counsellors and the nobles of Munster say: ‘Let us

1 The obscure ceim conailbais of the Book of Lismore is taein connailbe in the Brussels MS.
send to the slaughterous warrior to the south of us, even to Findchua of Brí-gobann: for ' (said the king) 'he promised me that, whenever stress of war should be on me, he would come with me to battle to help me, having with him the Cennchathach, even his own crozier.'

3085. So to Findchua went the messengers, even Gér and Tualaing and Turscur, the king's three gillies, and they make known to him that the king of Ulaid had invaded Munster in spite of his prohibition. Findchua then drove in his . . . . chariot, with his crozier in his hand, without waiting for any of his clerics, till he got to Dún Eochair-Maighe, the stead where Cathal son of Aed abode. Welcome is made to him by the kingfolk. Then the king told Findchua to go and give a present to the (king of) Ulaid, and (to say that) since he had no natural right to the kingship of Munster he should not get it. The cleric went for that (purpose), and Moingfhinn recognised him, and told her sons to get up a pretended quarrel so that the cleric might come to separate them, and that her sons might (then) kill him; for they (the Ulaid) feared that the cleric would rout them in battle, and if he were killed they deemed the Munstermen of little worth. When Findchua reached the camp he asked: 'What is yon quarrel that we see?' saith he. 'My sons yonder,' saith Moingfhinn, 'quarrelling about the kingship of Munster; and go thou to separate them.' 'Truly it is not so,' saith Findchua, 'for Moingfhinn's sons are peaceful.' So the present respecting which Findchua had come to the king of Ulaid was not accepted from him, and anger and rage seize him, and he comes (back) to the king of Munster, and declares that no gift whatever would be taken from him. 'Make ye,' saith Findchua, 'a strong palisade of battle, when ye have got to one place.' Then Findchua marches in the van of that battalion, with the Cennchathach that is, his crozier, in his hand, and he strengthens the counsel, and heartens the battalion, and comes thrice righthandwise round the host, with his crozier in his hand. And though the king asked for the crozier in his hand, Findchua gave it not unto him, so that on himself might be the glory of routing the foe after him. The Ulaid then prepare themselves to meet the Munstermen, and seize their arms of valour. They roared and bellowed like stags in heat (?), and charge from the top of the hill. The cleric seeks the slope beyond them and leaves the hill to them. The Ulaid bent down eagerly to deliver the battle. When Findchua perceived that, he took them in that position and allowed them not to rise up beyond their knees, and breaks the battle upon them against the height. Wherefore Findchua left to Munstermen, from that time forward till Doomsday, to defeat foreigners and every host besides when charging down a height; and verily this is fulfilled.

3114. The king of Ulaid and his consort Moingfhinn fell with their three sons in that battle, and their graves and their beds are on the hill after them.
3117. Thereafter came to Findchua his three pupils, even Coimde, and Connach, and Conrraid, and they put their hands on his shoulder, and said to him: 'It is ruin of family, it is a waste heritage, it is losing earth and land for thee, what thou hast done to-day, and that which thou hast desired to do, even to strike thy mighty strokes on the Ulaid.' Then the mind of the cleric grew humble, and his nature stays, and the hosts are saved, and they went from his presence unharmed. Then he turns unto the men of Munster, and there came maimed to meet him Cairthenn the Fair, and Cairthenn the Brown, and seven sons of Forannan of the Húí Caissín, and Fermac and Ifernan, and they entreat the cleric for his help, and they give him his own award. So Findchua turns towards them, and blesses them, and heals by his miracles and wonderful deeds, so that they were cured of their wounds, and they ordain his dues to him, to wit, fifty foreign steeds out of Húí Toirdelbaig, and fifty bugle-horns out of Húí Caissín, and fifty silver pails from the nobles of Dál Cais. Then Findchua went to the king, and his own award is given to him, to wit, a cow for every enclosure from Ard-chnoc (that is Cnoc Brenainn) to Dairinis at Imliuch, and a milch-cow to the cleric carrying his crozier whenever it shall be borne into battle, and that the king of Munster should always stand up before Findchua's successor. Findchua left a blessing with the kingfolk and with the men of Munster, and went forward to his own abode, after victory of miracles and marvels.

3135. Then a war of foreigners arose in the province of Connaught during Findchua's time. Tomaltach, son of Muiredach, was then king of the Connaught-men. Now, every year foreigners used to take from them their goods over sea to the east, so that they (the foreigners) left famine and scarcity of food in the province. Messengers went from Tomaltach to Findchua (entreating) him to expel the foreigners, and (offering him) his own award. Findchua went with the envoys to Cruachan of Mag Ái. The Connaughtmen rejoiced to see him. Then the foreigners were encamped near them in Cúil Feda, which is to-day called Cúil Cnámrois. 'What wish ye to do to, them yonder?' saith Findchua. 'To give them battle,' say the Connaughtmen. 'I will repel the battalion, if ye consent to do my will!' The Connaughtmen promise his award to him. Findchua marches with them to battle, and the foreigners perceive him. Then through the mighty powers of the cleric a terrible heat seizes the foreigners there, in the midst of their camp, from the iron posts that stood all around the camp, so that on the morrow there was found of them nought save their bones and their remains amidst their camp, and showers of their weapons near them. Wherefore Cúil Cnámrois ('Recess of Bone-wood?') is the name of the place from that to this. Then the Connaughtmen trust in the miracles of the cleric, and ordain his tributes and his dues to him,
and a horse (to be given) by every gentleman, and a *screbal*\(^1\) by every one, and the king of Connaught's raiment from crown to ground every year to Findchua. Then Findchua left with the king of Connaught victory in battle, and victory of deed, and victory of horsemanship, and that might of foreigners should never seize the province of Connaught after him. So that is 'Findchua's feed' in Connaught for ever and ever. Then Findchua bids farewell to the Connaughtmen, and comes to his own residence in Fermoy.

3157. Mothla, son of Flann, son of Oengus, he was king of Ciarraige at that time. His brother's son abode with him, even Ciar Cuirchech, from whom Ciarraige Cuirchech is called. And the king's foster-brothers declared that that son of his brother should be killed, so that he might not oppose him. And the king consented that he should be killed when he should be out hunting. But they did not succeed, though they took it in hand. That is told to the king, and intoxicating liquor pleasant to drink is given to the lad, even Ciar Cuirchech, and he was put when asleep into a coracle with one oar on the sea. And the wind blows him to Inis Fuamnaige, a place wherein Magor Dub-loingsech, one of the foreigners, was dwelling. By him Ciar Cuirchech is taken out of the coracle\(^2\), and Ciar tells his adventures to Magor, and Magor, when he had heard his tales, protected him. And this is the price of protection which Magor demanded of him, even guidance to the territory whence he had come; so that Magor might ravage it, for he had no corn or cultivation whatever in his islands. So for the space of three autumns they invaded Ciarraige, and carried its corn out of it in their ships after raiding it, so that a great dearth increased in all Ciarraige thereby.

3170. (Then) said Mothla, son of Flann: 'Let some one go from us to our brother of original kindred, even to Findchua of Sliab Cua, that he may help us as he helpeth every one.' The envoys come from the west to Findchua and declare to him their desire. Findchua then entered Ciarraige to help his original kindred, and that was the night that the marauders entered the country and encamped at Finnracht ('White Strand') of Cenn Magair. The king asks Findchua what they should do to them. Findchua asks the king what evil they were wont to do every year in the country. Saith the king: 'They do not leave behind them the little corn that it has.' 'Let them alone,' saith Findchua, 'till they take their loads upon them, and let us march on the strand after them, and I have permission that they shall come to meet us without their seeing us.' Not long afterwards they saw them coming towards them on the strand, with their burdens laid upon them. So the cleric’s wrath and indignation arose like flakes of red flame, or like the rush of a wave to the land. Such was the urgency

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1 Said in l. 2832 to be seven pennies of gold.

2 For the *isin* of the Book of Lismore, the Brussels MS. has *asin*. 
and haste with which Findchua marched on that day, in his brother's battalion, through affection, that as great and as high as the sail of a mighty ship over the smooth sea were God's miracles and might through the Saint's prayer against the foreigners, and Ireland's waves arose against him. So the howling and rending of a hound possessed him in his valour on that day. Although no heroes save himself alone were fighting the battle, the foes would have been routed before him, for he cut off the foreigners equally with his weapons and his teeth. Wherefore the name Find-chú clave to him, that is, like a cú (hound) on that day was he. And the host of Ciarraige then set all their faces to battle and to valour, so that of the foreigners none escaped without capture or without slaying, save only Ciar Cuirchech, and he it is whom Findchua protected. Then they (the men of Ciarraige) boasted of that deed, and the miracles of God and of Findchua were magnified, so that no foreigner gets power therein outside his own heritage, provided Findchua is remembered in delivering the battle, and it is delivered in the name of God and of Findchua, and his tributes are paid to his successor after him.

3195. Said the king to him: 'Deliver thy judgment, O cleric, and strike thy stroke of tribute upon us now, for we will always be own monks to thee and thy successors.' 'This is my award,' saith Findchua: 'For every homestead a sack of malt to me, with a corresponding supply of food in every year.' They decided that they would give this. Then the king said that Ciar Cuirchech would not find welcome with him, and that he would consent to Findchua taking him away with him. So Ciar Cuirchech went with Findchua. Thirty was his number, that is all he found of his friends and of his comrades in the country. Then Findchua bade farewell to the king and the kingsfolk, and left a blessing with them, and went to his own abode. And he put Ciar into Ciarraige Cuirchech, wherefore from him it has been named. And Findchua is entitled every year to thirty boars from Ciarraige Cuirchech.

3205. Thereafter during Findchua's time the clans of Niall of the North come to seize the kingdom of Munster, for they had heard of the land in its fatness, and that Mugh's Half was in woe concerning its kings and its lords, and had no proper king over it. So they pitched their camp at Loch Silenn in (what is called) to-day Gort Clainne Néill ('the Field of Niall's clan'), and no one hindered them, for there was no over-king in Munster at that time, but (only) chieftains equal in rank. The Munstermen, however, entrusted themselves to their saints, to win the victory from the Children of Niall, since they (the Munstermen) had no champion of battle against them.

3211. Now they had then a king's son, even Scannal son of the king of Húi

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1 Something seems omitted here.
2 Literally 'with its sufficiency.'
3 A lion, B.
4 The southern half of Ireland.
Cairbri. A reverend patron of the seed of Eogan was he; and he declared that seven saints would come to deliver battle, provided there were before him one hero of the clans of Eogan, of the sons of kings or crown-princes. He was told by the men of Munster that there was a valiant man of Munster, even Cairbre the Bent son of Crimthan Stripe, son of Eochaid, son of Oengus, son of Natfraech, and that he was son of a king and a queen, and that he was the makings of a king, provided the tribes and families crowned him; and it was stated to them that he was a-hunting in difficult places and in wastes and in forests, to wit, for (wild) swine and deer. And messengers went from them to meet him, and they told him that they would give the kingdom to him if he would go to battle along with them. He replied that he would not go until the valiant warrior who dwelt in Munster should come with him, even Findchua of Sliab Cua. Thereof yon saints are informed, and they come to Findchua with the nobles of Munster to bring him to the battle. 'Who are they,' saith Findchua, 'that have undertaken the battle?' 'They have no might till thou art delivering it with them along with Scannal.' 'I think (I will go) with him,' saith Findchua, 'though I am loath.' And he went with them till they came to Loch Sílenn, to the gathering of Munster.

3227. And Cairbre the Bent, when he heard that Findchua had arrived there, joined them with his host as he had promised. And rising early on the morning, they saw before them the clans of Niall in their camp, in their vast, many-coloured company. The Munstermen, save Findchua only, flinch from the fight in horror of the Children of Niall, and because of the abundance of their heroes and their accoutrements. And Findchua gave counsel to the men of Munster, and said that not a homestead of their territory would be left them, if there was any flinching. The Munstermen said: 'The children of Niall are thrice our number.' Findchua told them to slay the surplus till the numbers were equal, and, when they were equal, that each of the Munstermen should then slay his opponent. Howbeit, Findchua and Cairbre the Bent heartened and strengthened the Munstermen to the battle, for Cairbre was not for shunning it. The Munstermen accepted the battle through shame and through the encouragement of Findchua and Cairbre. Then the clans of Niall set themselves in battle-array and came to meet the Munstermen fiercely and furiously, and there was a forest of their weapons over their heads, and a bulwark of their shields around them. Then the Munstermen with their saints rise up against them; and though the Children of Niall were more numerous, they were routed in the battle by the strengths of the saints and the champions; and the routed men are pursued and a multitude of them is beheaded, and their heads are gathered into one place, and put into Loch Sílenn, which to-day is called Loch Cenn (Lake of Heads).

1 a fhír chomhlainn, as should have been printed in l. 3245.  
2 Literally 'oakwood.'
3254. And Cairbre the Bent, son of Crimthan, is made king of Munster, and Findchua entreats God to bestow a goodly form upon him, for his skin\(^1\) was scabrous. And Findchua obtained from God his choice of form for him, so that he was called Cairbre the Fair, after the change of shape and colour. In Cell Cromglaise ('Church of Bent-stream'), that Cairbre had been fostered by Scellan, so that the name Cairbre the Bent clave to him, as (the poet) said—

\[
\begin{align*}
&\text{'He was straight from head to sole} \\
&\text{Though he was called Cairbre Crom;} \\
&\text{Hence he received the name} \\
&\text{Because of his fostering in Crom-glais.'}
\end{align*}
\]

3265. Findchua then blesses the ruler of Munster and the king of Cashel, to wit, Cairbre, with his seed; and the king made a covenant with Findchua for himself and for his seed, and battles are broken before Cairbre's clan\(^2\) when they are delivered in the name of God and Findchua. Or if one of his relics go with them into the contest that they will have the victory. And Findchua vowed that from that day forward he would not cause a battle. The Munstermen with their king determine Findchua's tributes upon them, to wit, the first calf and the first lamb, and the first pig to Findchua and his successor from the men of Munster, and protection of his place from Cairbre's children always, and an alms from every nose in Fermoy to his successor. And his prayer for them in harm of need, and that he would entreat God to help in truth the race of Cairbre and Cathal.

3275. After that Findchua went to his own residence; and then he went to Rome, for he was repentant of the battles which he had fought and the deeds which he had done for friendship and for love of brotherhood. And he sang these staves below:

\[
\begin{align*}
&\text{‘Seven battles have I fought—} \\
&\text{I am Findchua without disgrace—} \\
&\text{From the battle of Dún Dubchomair} \\
&\text{To the battle of Finntracht Cinn Maguir.} \\
&\text{A battle at Tara I delivered,} \\
&\text{A battle in Leinster, with my devotion,} \\
&\text{A battle in middle Munster,} \\
&\text{I gave it without danger.} \\
&\text{The contentious battle of Loch Cenn} \\
&\text{Against the clans of Niall without disgrace;} \\
&\text{The renowned battle of Cruachan Ai} \\
&\text{It brake before me.}
\end{align*}
\]

\(^1\) Literally 'make.' \(^2\) i.e. their foes are routed. \(^3\) i.e. I routed my foes.
My fight against Momonians,
With Aed's son, with my miracles,
My battles for the mindful,
Meet to reckon them in their sevens.

To Rome of Latium is my pilgrimage,
On the road of Peter and Paul,
In Brionaide's monastery
I have been reckoned in their sevens.'

3297. So those are Findchua's deeds and birth, and his battles and his contests and his journeys, from the time that he spake in his mother's womb till he went to Rome of Latium. And therein he abode for the space of a year in repentance, as he himself wrote in the Book of the Monastery of Buite son of Brónach.

3301. (It is) the friar O'Buagachain who wrote this Life out of the Book of Monasterboice.

Finit with Findchua.
LIFE OF BRENAINN SON OF FINNLUG.

3305. Beatus vir qui timet Dominum, in mandatis eius uoleat nimis\(^1\). Blessed and righteous (and) perfect is he in whom are the fear and dread of the mighty Lord, and who desireth mightily to fulfil God’s commands and teachings, even as this declaration is uttered in the canon of the Old Law and the New Testament.

3309. Now there was a multitude of the patriarchs and prophets and apostles and disciples of the Lord, unto whom, in the Old Law and the New Testament, this declaration was uttered, even that they are blessed, righteous, perfect, advanced, because of the desire and extreme longing which they have to fulfil the commands and the divine teaching, and because of the fear of the Lord perfectly in their hearts and in their minds, without considering aught else save this alone.

3315. One of those of the New Testament, to wit, of that happy blessedness, he for whom there is a festival and commemoration on the occurrence of this season and time, the seventh of the calends of June, was Brenainn, son of Finnlug, of the race of Ciar, son of Fergus. The head of the belief and the great devotion of all the world was this holy Brenainn; like unto Abraham, the faithful; a chief-prophetic psalmist like David, the son of Jesse; a distinguished sage, like Solomon, son of David; a law-giver, like Moses, son of Amram; a gifted interpreter, like Hieronymus, the prophet; a marvellous man of intellect like Augustine; a great reader of chief congregations like Origen; a virgin was he like John, the Lord’s bosom-fosterling; an evangelist like Matthew; a teacher like Paul; a chief apostle of forgiveness, like Peter, the high apostle; a head of hermits, like John of the Baptism; a commentator like Gregory of Rome; a prudent guide over sea and land, like Noah, son of Lamech. And as Noah raised up the ark over the wave-voice of the flood on high, so then will Brenainn raise up his monks and his households on high over the fire of Doom, so that neither smoke, nor mist, nor spark will reach them, through the powers and fair devotion of Brenainn, son of Finnlug.

3331. Now, in the time of Oengus, son of Natfraech, king of Munster, then was this holy Brenainn born. Of Ciarraige Luachra was he, of Altraige Caille in especial.

\(^1\) Ps. cxi. 1.
3334. A man free and of good race, devout and faithful, even Finnlug, was the father of that child. Thus then was that couple, in life and in lawful connexion under the rule of Bishop Eirc. Now Brenainn's mother beheld a vision before Brenainn was born, to wit, she had the full of her bosom of pure gold, and her breasts shining like snow. After that vision had been related to Bishop Eirc, he said that of her would be born a mighty birth, which would be full of the grace of the Holy Spirit, even Brenainn.

3341. A certain wealthy man dwelt in a residence far from Finnlug's house: Airde, son of Fidach, was his name. The chief prophet of that time came to Airde son of Fidach's house, Bec Mac Dé was he. Airde asked of Bec: 'What thing is nearest us to-night?' Said Bec: 'Thine own worthy king will be born to-night between thee and the sea, and there will be a multitude of kings and of princes who will adore him, and whom he will take with him to heaven.' In that night of Brenainn's nativity thirty cows brought forth thirty calves at Airde son of Fidach's. Thereafter early on the morrow Airde arose and kept asking for the house in which the little child had been born; and he found Finnlug's house, and the babe therein, and he knelt eagerly in his presence and offered him the thirty cows with their calves. And that was the first alms that Brenainn received. Then the hosteller took the boy in his hand and said: 'This boy will be my fosterling for ever and ever.'

3354. Now, on the night of Brenainn's birth, bishop Eirc, of Alltraige, beheld a wood under one vast flame, the like whereof had never before been seen by him, and the manifold service of the angels in bright-white garments all around the land. Bishop Eirc rose early on the morrow, and came to Finnlug's house, and took the boy in his hand, and said to him: 'O man of God!'—that is, man who will serve God—'take me to thee as (thy) own monk, and though a multitude be glad at thy birth, my heart and my soul are glad,' said bishop Eirc. Then he knelt before him, and wept exceedingly in token of gladness, and then he baptized him, and 'Mobhi' was given him at first for a name by his parents, as the poet said:

'Mobhi, his name at first
(Given) by (his) parents—fair his face;
A youth hostful, seeking, slender,
He was a help to the men of Ireland.'

3367. Thereafter a white rain (broen finn) that is, a white mist, poured there and filled all the Fenet. Thence was Broen-finn his name, find 'white' was said of him, because he was white in body and in soul, as (the poet) said:

1 i.e. Finnlug and his wife.
2 A townland in Kerry. See the Annals of the Four Martyrs, ed. O'Donovan, A.D. 1600, p. 2177.
'Braon-find' his name after that,
In body and in soul,
From that shower he found . . .
From bishop Eirc . . . .'

3374. Then three purple wethers leaped out of the well as the fees for
baptizing Brenainn, as [the poet said:]

'Three purple wethers, pleasant the herd,
Baptismal fees for . . . Brenainn,
Sprang—fair was the compact—
Out of the well alone.'

3380. His family took him with them, and he was then a year with them, being
fostered. At the end of a year then bishop Eirc took him with him to his own foster-
mother, even Íta, and Brenainn remained five years with Íta. And the nun gave
him exceeding love, for she used to see the service of angels¹ above him, and the
grace of the Holy Spirit manifestly upon him; and it is thus that Brenainn used to be,
calling continually to the nun whenever he would see her. Now on a certain day Íta
asked of him: 'What is it causes thee joy, my holy child?' 'Thou,' saith he,
'whom I see speaking to me continually, and many other innumerable virgins like thee,
and they together fostering me from one hand to another.' Now those were angels
in the forms of the virgins.

'Angels in the forms of white virgins
Were fostering Brenainn
From one hand to another,
Without much disgrace to the babe.'

3393. Thereafter to the end of five years, he constantly read his psalms with
bishop Eirc, and it seemed long to Íta to be apart from him. Now bishop Eirc had no
milch cow, for he used not to get alms from any one except a little from men under
rule². Now on a certain day, Brenainn was asking milk from his foster-father: 'God is
able (to do) that, my son,' saith bishop Eirc. Thereafter every day came the hind from
Sliab Luachra with her fawn, and she was milked by him, and after her milking she
used to go (back) alone to the mountains.

3400. Then dwelt Brig with him; she was an own sister of his, and exceeding
was the greatness of his love for her, for manifest to him was the service of the angels¹
over her, and her foster-father used to see her countenance as it were the radiance of
a summer sun.

3403. On a certain day bishop Eirc went to preach the word of God³. Brenainn,
who was then aged ten years, went with him into the chariot. He is left

¹ i.e. angels ascending and descending.
² Regular clergy, monks.
³ The Brussels MS. here adds breithre Dé.

K k
alone in the chariot after the cleric had gone to the preaching. Brenainn sat in the chariot singing his psalms alone. Then a fine full-grown, yellow-haired girl, of royal race, came to the chariot to him, and looked on him, and sees his beautiful bright countenance, and attempts to jump at once into the chariot and play her game with him. Then he said to her: ‘Go home, and curse whoever brought thee here;’ and he takes the reins of the chariot, and begins flogging her severely, so that she was crying and screaming, and went to the place where her father and mother, the king and the queen, were biding. Then bishop Eirc returned and begins rebuking him severely for beating the stainless maiden. ‘I will perform penance for it,’ saith Brenainn, ‘and do thou tell me what I shall perform.’ ‘Go into this cave till morning,’ saith bishop Eirc, ‘and stay there alone till I come to thee to-morrow.’ Then Brenainn sat down in the cave, and therein he began his psalms and his hymns of praise to the Lord. Bishop Eirc tarries near the cave listening to Brenainn without his knowledge. Now the sound of Brenainn’s voice singing his psalms was heard a thousand paces on every side. The sound of the voice of Colombcille was heard to the same distance when he was chanting his psalms and his hymns.

‘The sound of the voice of melodious Brenainn,
In the cave at the Fenit,
A thousand paces on every height
His high delightful voice was heard.’

3426. Then the cleric beheld troops of angels up to heaven and down to earth around the cave until the morning. From that time forward no one save only Finan the Bent could look at Brenainn’s face, because of the abundance of the divine radiances, for Finan was (himself) full of the grace of the Holy Spirit. And this it is which caused him rather than others to look at Brenainn.

‘To look on Brenainn’s face
No one in Ireland is able,
Save Finan the Bent, dear the champion,
He alone, because of the greatness of his grace.’

3435. On a certain day Brenainn and bishop Eirc were travelling on the road. A certain young man came on the road into their company. It happened then that enemies were near him, even seven warriors, and great fear seized the youth, and he said, ‘Those yonder will slay me now.’ ‘Go on a little on the shadow of that pillar-stone there,’ saith Brenainn, ‘and stretch thyself on its shadow.’ So he acts in that way, and Brenainn raises his hands to God, and makes prayer that the young man might be saved ¹ in the form of a pillar-stone. Then his enemies come to the pillar-stone, and they cut its head off it in his shape, and they wound the pillar-stone in its side, and leave the stone beheaded, and carry the head with them, in the shape of the

¹ Co rosoeirtea, = co ro særtha, B.
LIFE OF BRENAINN.

head of their enemy. And still, as the wise say, that stone remains in the same place. So that there Brenainn made a stone of the man, and a man of the stone. 'Repent ye,' saith bishop Eirc to them, 'for the head of the stone that ye have, and your enemy hath gone whole from you.' Then they make fervent repentance under bishop Eirc's rule, thenceforward for ever.

3449. Now, after Brenainn had learnt the canon of the Old Law and the New Testament, he desired to write and to learn the Rules of the saints of Ireland. So bishop Eirc consented that he should go and learn those Rules, for Eirc knew that it was from God that Brenainn had that counsel. And bishop Eirc said to him: 'Come again to me when thou hast those Rules, that thou mayest take (ecclesiastical) orders from me.' After Brenainn had gone to commune with his foster-mother Íta, she said the same to him, that is, to learn the Rules of the saints of Ireland, and she (also) said to him: 'Do not study with women nor with virgins, lest some one revile thee. Go,' she saith, 'and a famous warrior of noble race will meet thee on the road.' It happened, then, that Mac Lenín was that warrior. After Brenainn had travelled (some distance) Mac Lenín met him. Then said Brenainn to him: 'Repent, for God is calling thee, and thou shalt be His own child to Him from henceforward.' Then did Colmán Mac Lenín turn to the Lord, and a church is built by him at once, as Colmán said:

'Brenainn, flame of a victorious world?'

3484. After that Brenainn visited the province of Connaught, drawn by the fame of a certain pious man who dwelt there, even Iarlaithe, son of Lug, son of Trén, son of Fiacc, son of Mocha, son of Bresal, son of Siracht, son of Fiacha the Fair. And with him Brenainn learnt all the Rules of the Irish saints. And Brenainn said to Iarlaithe: 'In no wise shall thy resurrection be here.' 'My holy son,' said Iarlaithe, 'why dost thou hide from us the divine graces of the Holy Spirit which are manifestly in thee, and the innumerable powers of the mighty Lord which are secretly in thy spotless mind? Thou forsooth hast come to me to learn from me,' said Iarlaithe; 'but it is I who shall be thine henceforward: only take me into thy service for ever and ever.'

3494. Said Brenainn to him: 'Let a new chariot be built by thee,' saith he, 'for thou art an old man, and go in it on the road. And wheresoever the two hind-shafts of the chariot shall break, there thy resurrection will be, and the resurrection of a multitude along with thee.' So then the old man enters the chariot, and he had not gone far when the two hind-shafts of the chariot broke, and this is the name of the place: Tuaim dá Gualann ('Mound of two shoulders'). Then the twain made this

1 B adds fein.
2 Of the rest of this poem (which does not occur in the Brussels MS., and of which I have no second copy) I can only translate a few words.
lay between them, while gazing at the graveyard and the train of angels manifestly (rising) from it. And Brenainn spake the first five staves, and then Iarlaith spoke:

'Lofty the graveyard of the splendid angels.'

After leaving Iarlaith there Brenainn went on toward Magh Ai. Now an angel met him on the road, and this he said to him: 'Write,' saith he, 'the words of the devotion from me.' Then Brenainn wrote from the angel's mouth the whole sacred ecclesiastical Rule, and that Rule still remains. Now when they were traversing the plain they see the bier with a dead man upon it, and his friends bewailing him. 'Trust ye in the Lord,' saith Brenainn, 'and the man whom ye have will be alive.' After prayer to God was made by Brenainn, the youth arose straightway, and his family take him with them with exceeding gladness. So after that each begins to gaze at him, and they take him to the king of the plain. And the king offers him land wherever he liked in that plain, and Brenainn accepted it not, because he had no desire to dwell on that plain.

3554. Now after the Rule of the angel and the Rules of the saints of Ireland, with their usages and with their piety, had been written by Brenainn, he returned to bishop Eirc and received ecclesiastical orders from him. There he heard in the gospel: 'Every one that hath forsaken father or mother or sister or lands (for my name's sake) shall receive a hundredfold in the present, and shall possess everlasting life.' After that, then, the love of the Lord grew exceedingly in his heart, and he desired to leave his land and his country, his parents and his fatherland, and he urgently besought the Lord to give him a land secret, hidden, secure, delightful, separated from men. Now after he had slept on that night he heard the voice of the angel from heaven, who said to him, 'Arise, O Brenainn,' saith he, 'for God hath given thee what thou soughtest, even the Land of Promise.' Then Brenainn arose, and his mind was glad at that answer, and he goes alone to Sliab Daidche, and he saw the mighty intolerable ocean on every side, and then he beheld the beautiful noble island, with trains of angels (rising) from it. After that he remains there for the space of three days, and again he fell asleep. So then the angel of the Lord came to commune with him, and said, 'I will be along with thee,' saith he, 'henceforward for ever and ever, and I will teach thee how to find the beautiful island which thou hast seen, and which thou desirest to obtain.' Brenainn then wept exceedingly, because of his delight at the angel's answer to him, and he renders thanks unto God.

3573. Thereafter Brenainn went from the mountain, and comes to his family,

1 I cannot translate the greater part of these verses, which are not in the Brussels MS., and of which I have no second copy.
2 A gion an aingil, B.
3 For in procenti accipiati we should of course read in praesenti accipiet.
4 For the ndosholachta of the MS. I read ndosholachta.
and said to them, 'Let three great vessels be built by you,' saith he, 'and three rows of oars for each ship, and three sails of hides, and thirty men in each ship.' But they were not all clerics, as said the poet:

'Three vessels, the sage sailed
Over the wave-voice of the flowing (?) sea.
Thirty men in each vessel he had
Over the storm of the crested sea.
Three ranks of oars had they
For every vessel, fair the decision,
A sail of hides, with a powerful knowledge,
In the three vessels which sailed.
They were not all clerics who went
On the voyage, fair the host!
A family . . . bare its . . .
In the three sailing vessels.'

3589. So Brenainn, son of Finnlug, sailed then over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves, and over the mouths of the marvellous, awful, bitter ocean, where they saw the multitude of the furious red-mouthed monsters, with abundance of the great sea-whales. And they found beautiful marvellous islands, and yet they tarried not therein.

3594. Thus they abode for the space of five years on the ocean marvellous, strange, unknown to them. And during that time not one of them departed, and they suffered loss of none of their people, and body or soul of not one of them was injured. And that was a marvel, for Brenainn had not let them take provisions with them; but he said that God was able to feed them wheresoever they might be, even as He fed the five thousand with the five loaves and the two fishes.

3601. Now when the Easter was nigh, his family kept saying to Brenainn that he should go on land to celebrate the Easter. 'God,' saith Brenainn, 'is able to give us land in any place that He pleases.' Now after the Easter had come the great sea-beast raised his shoulder on high over the storm and over the wave-voice of the sea, so that it was level, firm land, like a field equally smooth, equally high. And they go forth upon that land and there they celebrate the Easter, even one day and two nights. After they had gone on board their vessels, the whale straightway plunged under the sea. And it was in that wise they used to celebrate the Easter, to the end of seven years, on the back of the whale, as Cundedan ¹ said:

'Brenainn loved lasting devotion
According to synod and company:
Seven years on the back of the whale:
Hard was the rule of devotion.'

¹ This seems a mistake for Cumine (of Connor).
3615. For when the Easter of every year was at hand the whale would heave up his back, so that it was dry and solid land.

3617. On a certain day, as they were on the marvellous ocean, they beheld the deep bitter streams, and the vast black whirlpools of the strong-maned sea, and in them their vessels were constrained to founder because of the greatness of the storm. Each then begins to look towards Brenainn, for exceeding was the danger in which they were biding. Brenainn raised his voice on high and said, ‘It is enough for thee, O mighty sea! to drown me alone, but let this folk escape from thee!’ Then the sea grew still, and the calms abated the whirlpools at once. Thenceforward then they harmed no one else.

3625. On a certain day they were on the sea, the Devil came in a form inveterate, awful, hideous, foul, hellish, and sat on the sail of the vessel before Brenainn; and none of them saw him, save Brenainn alone. Brenainn asked him why he had come before his proper time, that is, before the time of the great resurrection. ‘For this have I come,’ saith the Devil, ‘to seek my punishment in the deep closes of this black dark sea.’ Brenainn enquired of him, ‘What is this, where is that infernal place?’ ‘Sad is that,’ saith the Devil; ‘no one can see it, and remain alive afterwards.’ Howbeit the Devil there revealed the gate of hell to Brenainn. And Brenainn beheld that rough, hot prison, full of stench, full of flame, full of filth, full of the camps of the poisonous demons, full of wailing, and screaming, and hurt, and sad cries, and great lamentations, and moaning, and handsmiting of the sinful folks; and a gloomy mournful life in cores of pain, in prisons of fire, in streams of the rows of eternal fire, in the cup of eternal sorrow and death, without limit, without end: in black dark swamps, in forts of heavy flame, in abundance of woe, and death, and torments, and fetters, and feeble, wearying combats; with the awful shouting of the poisonous demons; in a night ever-dark, ever-cold, ever-stinking, ever-foul, ever-misty, ever-harsh, ever-long, ever-stifling, deadly, destructive, gloomy, fiery-haired, of the loathsome bottom of hell.

3642. On sides of mountains of eternal fire, without rest, without stay, but hosts of demons dragging the sinners into prisons, wretched, heavy, strong, fiery, dark, deep, occult, empty, base, black, void, foul, stale, musty, constantly contentious, quarrelsome, wearying, deathful, and lamentable: sharp, rough, windy, full of wailing, shrieking, lamentation, and crying: keen, spectral. Worms curved, hard, valiant, big-headed, and monsters yellow, white, great-mouthed; lions fierce, greedy; dragons red, black, brown, demoniac; tigers mighty, treacherous; scorpions blue; hawks red, and tall; vultures rough, and sharp-beaked; stag-beetles black and hump-backed; flies sharp and beaked; leeches crooked, bone-mouthed; mallets heavy, iron; flails ancient, old-rough; sharp swords; red spears; black demons;

1 B inserts 7 bás cen crich, cen foircenn.  
2 aidchi B.  
3 B has oc tarraing na pectach.
stinking fires; streams of poison; cats scratching; hounds rending; dogs hunting; demons yelling; stinking lakes; great swamps; dark pits; deep glens; high mountains; hard crags; a hosting of demons; a filthy camp; punishment without ceasing; a greedy host; frequent fray; quarrel without ceasing; demons punishing; abundance of torture; a sorrowful life; a place wherein there are streams frozen, bitter, ever-stinking, rushing (?), extended, mixed, lamentable, corrupt, melted, fiery, bare, swift, of full fire; straits hard, craggy, sharp-headed, long, cold, deep, wind-swept, little, great; plains bare, flaming; hills pointed ...; glens hard, full of reptiles; bogs rough, thorny; woods dark, fiery; roads foul, monsterful; seas thickened surface-stinking; nails huge, iron; waters dark, unsweet; places (?) abundant, various; an assembly foul, ever-gloomy; winds bitter, wintry; snow frozen, ever-dropping; flakes red, fiery; faces base, darkened; demons swift, greedy; tortures vast, various.

3669. Then his people asked of Brenainn: 'With whom art thou conversing?' say they. Brenainn told them that it was the Devil was conversing with him, and he related to them a few of the torments which he had seen, as we have said, even as hath been found in the old writings of the ancient law.

3673. Then said one of his people to Brenainn, 'Let me,' saith he, 'behold somewhat of those torments.' On being permitted to behold Hell with its many torments, he died forthwith, and this he said when dying: 'Woe, woe, woe,' saith he, 'to him who hath come, and will come, and cometh into that prison!' Thereafter then Brenainn makes prayer, and that man of his people who died is brought again to life.

3678. It was not long after they had gone thence when they found the maiden smooth, full-grown, yellow-haired, whiter than snow or the foam of the wave; and she was dead, the blow of a spear having gone through her shoulder and passed between her two paps. Huge in sooth was the size of that maiden, to wit, a hundred feet in her height, and nine feet between her two paps, and seven feet in the length of her middle finger. Brenainn brought her to life at once, and then he baptised her and asked her concerning her kindred. 'Of the inhabitants of the sea am I,' saith she, 'that is, of those who pray and expect their resurrection.' Brenainn asked her what she desired: 'Wilt thou go at once to heaven, or wilt thou go to thy fatherland?' The girl answered in a language which no other save Brenainn understood, and this she said: 'To heaven,' saith she, 'for I hear the voices of the angels praising the mighty Lord.' So after the girl had partaken of the Body of Christ, and of His Blood, she died without any distress, and she is buried honourably there by Brenainn.

3691. On a certain day when they were prosperously on the sea and they were rowing, they beheld a certain beautiful island and it was lofty. Howbeit they found no easy harbour or port in it for entrance. They continued going round about it to the end of twelve days, and during that space they were unable to land upon it.
Howbeit they heard men’s voices therein praising the Lord, and they beheld therein a church high, famous, delightful. When they heard the sound of the voice of the folk of the island, Brenainn with his people straightway slumber in their spiritual sleep. Now since they were not allowed to land on the island, from above a waxed tablet is cast down to them, and it was inscribed, and this was thereon: ‘Spend no toil in trying to enter this island, for ye will never come therein; but the island which ye seek ye will find, and this is not it. And go to thy country and to thy land, for there is a multitude seeking thee, and who would fain see thee. And search the holy scriptures wherein hath been said: *Mansiones Dei multae sunt,*—as if this were what was said: ‘The Lord hath many places and other mansions apart from this island.’ Thereafter then they turn from that island, and in token of the welcome and care of the folk of that island, they take with them yon waxed tablet which it had given to them, and they used to read it every day as if it had been given them by God.

3707. Now on a certain day they were voyaging over the sea. An exceeding great thirst seized them, so that death was nigh unto them. Then they beheld the beautiful pure-brinked streams of water dropping and flowing out of the rock. The brethren asked, ‘Shall we drink the water?’ say they. ‘Bless it first,’ saith Brenainn, ‘in order to know what thing it is.’ Now after blessing the water, and after singing hallelujah over it, suddenly yon streams ebb away, and then they beheld the Devil, squirting the waters from him, and killing those that would drink them. So then they are saved through Brenainn’s powers, and their thirst disappeared straightway. Howbeit that place is shut upon the Devil, so that from that time forward it did no ill to man or to other animals.

3717. Now after Brenainn had been for seven years a-voyaging, he turned again to his own country and land as he had been ordered in the island. Then came the folk of his country and his own tribe to meet him, and they were asking him how much he had from his voyage; and they brought him treasures and gifts as if they were giving them to God. Now after many of them had left the world, they then follow Christ; and he (Brenainn) then performs many miracles and marvels, and healed the sick and [freed] the bound, and expelled devils and vices.

3724. Thereafter he communed with his foster-father bishop Eirc. He then came to the place wherein his foster-mother Íta dwelt, and he asked her what he should do as regards voyaging. Íta made welcome to him as she would have made it to Christ with His apostles, and this she said to him: ‘My dear son, why didst thou go on a voyage without taking counsel with me? For the land which thou art seeking from God, thou wilt never find it after ¹ those dead stained skins, for it is a holy consecrated land, and men’s blood hath never been spilt therein. Howbeit,’ she saith, ‘let

¹ Should we read *isna . . . sin* ‘in those?’
3732. So after that Brenainn went into the district of Connaught. And there a great marvellous vessel is built by him, and it was distinguished and huge. And he embarks in her with his household and his people, and they carry with them various plants and seeds to put therein; and then they take wrights and smiths who had entreated Brenainn to let them go along with him. Then came the buffoon to Brenainn and prostrated himself before him, and said, 'O Brenainn,' saith he, 'take me for God's sake, and have pity on my misery, so that I may go with thee.' Brenainn then took him with him, and he enters the vessel with them. Now sixty men, this was their number, and they were all praising the Lord, and their minds were towards God, as the writings declare.

3741. Now this is the direction they first took, towards Aran, to the place wherein Enda dwelt, and Pupu, and Rochath; and in their company they remained for the space of a month.

3743. Now, after they had sailed for some time westward from Aran, they see the island great, lofty, remarkable, beautiful. Now therein dwelt mice like sea-cats, which filled the strand at once to swallow them up. Now the brethren ask of Brenainn, 'What do these mice desire?' say they. 'To eat us and to swallow us up,' saith Brenainn. Then Brenainn said to the buffoon: 'Go,' saith he, 'and partake of Christ's Body and His Blood, and go then to eternal life, for I hear the quire-singing of angels calling thee to them.' That seemed good to him, and he said, 'Lord,' saith he, 'what good thing have I done, since I am taken at once to heaven?' So after the buffoon had partaken of Christ's Body and His Blood, he leaps at once (ashore) with exceeding joy, and the sea-cats devoured him all save a few of his bones. And he is buried by the brethren, and his name is written in a martyrrology, for he was a wonderful martyr. It is manifestly from the mercy of the Lord, that the notoriously sinful man who came last into the vessel should be chosen to go first to heaven. Even so then will every well-meaning person who shall come last into the Church go first unto heaven, through his excess of goodwill beyond those who had been before him: as Christ saith, 'The first shall be last, and the last first.'

3760. Now after they had left that island, a sudden illness seized the smith, so that death was nigh him. Brenainn said to him, 'Why marvellest thou?' saith he: 'go to the heavenly kingdom as thou hast sought till to-day, or if thou desirlest to abide still in the world, I will make prayer for thee unto God, and thou wilt find health.' Howbeit the smith said, 'I hear the voice of the Lord calling me;' and after partaking of Christ's Body and His Blood, he goes to heaven. So there was a great question amongst the brethren as to the body being without burial, for there

L. I
was no land near them. Then Brenainn declared that it should be buried among
the waves of the sea: for that He Who had made heaven and earth and the rest of
the elements was able to constrain the waves of the sea, to keep the body in them
immovably. So, without reaching the land, they bury the smith amongst the waves
of the sea, down, without rising to the top of the brine, without moving hither or thither,
but as it were on land; and he will abide there without corrupting till the day of
the Judgment shall come.

3774. Now after they had left that place they beheld a little insignificant land.
After they had taken harbour there, the harbour is filled with devils in the shape of
dwarfs and pigmies, with their faces as black as coal. Then said Brenainn, ‘Cast
out the anchor, for no one will be able to enter this country, save he who ‘shall fight
human battles against devils and shall spill blood over them.’ So they remained there
to the end of seven days and their nights, and they could not hoist up their anchor
from below, and there they leave it sticking among the rocks, and then they pass away.

3781. Now they were in great distress from the want of the anchor and the death
of the smith, for they had neither an anchor nor a smith who would make one for
them. Then said Brenainn to a priest of his household, ‘Do thou smith’s work to
the end of this month.’ So Brenainn blessed the hands of the priest, for he had not
learned smithyng. Then the priest made an anchor so excellent that none equally
good was ever found before it and will not be found after it.

3787. Then they voyage on the ocean for a space westward. And they find
the small, delightful, beautiful island, and therein abundance of excellent fish which
had left the seashore and were in the enclosures and in the cashels of that lofty island.
So while they were going round about the island, they behold therein a church built
of stone, and a penitent white-faced old man praying therein. Thus was that old man,
bloodless, fleshless, only a thin wretched leather on those hard-bare bones.

3792. Then said yon old man: ‘Flee swiftly,’ saith he, ‘O Brenainn! There
is a great sea-cat here like a young ox or a three-year-old horse, overgrown by feeding
on the fish of this sea and this island. Avoid ye him,’ saith the old man. They
get at once into their vessel, and then row rapidly over the ocean. As they were
biding there they beheld the monstrous sea-cat swimming after them. Bigger than
a brazen cauldron was each of his eyes: a boar’s tusks had he: furzy hair upon him;
and he had the maw of a leopard with the strength of a lion, and the voracity
of a hound. Then each of them began to pray unto God because of the greatness of
the fear that seized them. Then said Brenainn, ‘Almighty God,’ saith he, ‘order
the monster away from us that he may not devour us!’ Then a huge sea-whale
arose between them and yon monstrous sea-cat. And each of them began drowning
the other, and battling savagely, till each of them drowned the other in the depth of
the sea, and neither of the twain was seen thenceforward. Then Brenainn and his people render thanks to God, and turn again to the place wherein the old man dwelt. And the old man made them welcome, and wept for the greatness of the joy, and in making welcome to Brenainn composed these little staves:—

'God thy life, O Brenainn, here!', etc.

3833. 'Of the men of Ireland am I,' saith the old man, 'and we were twelve men when we went on our pilgrimage; and we brought yon monstrous sea-cat with us, as a little bird, and he was very dear to us, and after that he waxed greatly, and never did any hurt to us. And eleven men of them are dead, and I am here alone, entreating thee to administer unto me Christ's Body and His Blood, and that I may then go to heaven.' Now the old man revealed to them the land which they were seeking, even the Land of Promise. So after the old man had partaken of Christ's Body and His Blood, he went to heaven, and he is buried there in the island along with his brethren, with honour and great reverence, and with psalms and hymns, in the name of the Father and the Son and the Holy Ghost.

3843. After that, then, they reached the land which they had been seeking for the space of seven years, even the Land of Promise: as it is in the proverb, *Quarit invent.* Now, after they had come nigh that land, and they desired to take harbour there, they heard the voice of a certain old man, and this he said to them: 'O ye toilsome men, O hallowed pilgrims, O folk that entreat the heavenly rewards, O ever-weary life expecting this land, stay a little now from your labour!' So after they had been for some time silent, yon old man said to them: 'Dear brothers in Christ,' saith he, 'why do ye not take this noble, beautiful land, wherein a human being's blood hath never been spilt, and wherein it is unmeet to bury sinners or evil men? So leave ye all in your vessel everything that ye have, except a little raiment round you, and come from below.' Now after they had landed, each of them kissed the other, and the old man wept exceedingly with the greatness of the joy. 'Search ye and see,' saith he, 'the plains of Paradise, and the delightful fields of the land radiant, famous, lovable, profitable, lofty, noble, beautiful, delightful. A land odorous, flower-smooth, blessed. A land many-melodied, musical, shouting for joy, unmournful. A place wherein ye shall find,' saith the old man, 'health without sickness, delight without quarrelling, union without wrangling, princedom without dissolution, rest without idleness, freedom without labour, luminous unity of angels, delights of Paradise, service of angels, feasting without extinction, avoidance of pain, faces of the righteous, partaking of the Great Easter. A life blessed, just, protected, great, loveable, noble, restful, radiant, without gloom, without darkness,'

1 The translation of the rest of the poem cannot be safely attempted until a second copy is found.
without sin, without weakness, in shining, incorruptible bodies, in stations of angels, on plains of the Land of Promise. Vast is the light and the fruitfulness of that island, its rest, its lovableness, its dearness, its stability, its security (?), its preciousness, its smoothness, its radiance, its purity, its lovesomeness, its whiteness, its melodiousness, its holiness, its bright purity, its nobleness, its restfulness, its beauty, its gentleness, its height, its brightness, its venerableness, its full peace, its full unity! Happy he who shall be with well-deservingness and with good deeds, and whom Brain-find, son of Findlug, shall call into union with him, on that side,' saith the same old man, 'to inhabit for ever and ever the island whereon we stand!'

3873. Now after they had seen that paradise among the waves of the sea, they marvel and wonder greatly at the miracles of God and His power, and they greatly honour and glorify the Lord after seeing those mighty miracles.

3876. Now thus was that holy old man: without any human raiment, but all his body was full of bright white feathers like a dove or a sea-mew, and it was almost the speech of an angel that he had. After the striking of his bell the tierce is celebrated by them. They sing thanks to God with their mind fixed on Him. They durst not ask anything, and they receive their spiritual instruction of him at the uplifting of the gospel.

3882. This then was the preaching that Peter and Paul and the other holy apostles most often used to make, this preaching of the punishments and of the rewards, for they were displayed to them in the same manner. This, then, is the preaching that Sylvester, Abbot of Rome, made to Constantine, son of Helena, to the over-king of the world, in the great assembly when Constantine offered Rome to Peter and to Paul. This is the preaching that Fabian, Peter's successor, made to Philip, son of Gordian, King of the Romans, when he believed in the Lord, and when many thousand others believed there; and he was the first king of the Romans who believed in the Lord Jesus Christ. This, then, is the preaching which Elijah is wont to make to the souls of the righteous under the Tree of Life in Paradise. Now, when Elijah opens the book for the preaching, then come the souls of the righteous in shapes of bright white birds to him from every point. Then he first declares to them the rewards of the righteous, the happiness and delights of the kingdom of heaven, and at that time they are exceedingly rejoiced. Then he declares to them the pains and punishments of hell and the banes of Doomsday. Manifest exceedingly is a countenance of sorrow upon themselves then, to wit, on Elijah and on Enoch: wherefore those are called the Two Sorrows of Heaven's Kingdom. Then Elijah shuts his preaching-book. The birds then make an exceeding great wailing, and beat their wings against their bodies till streams of blood come out of them for dread of the pains of hell and of Doomsday.
3899. Now since it is the souls of the saints, whose lot it is to inhabit for ever the kingdom of heaven, that make that lamentation, it were meet for the men of the world, though they should shed tears of blood expecting Doomsday, *in quo die mala erunt.* Now there will be many evils and tribulations on that day, that is, on the Day of Judgment, *in quo die Judex justus sua suis reddet: impiis pœnas, prœmia justis.* Then will the Lord pay to every human being in the world his own wage. Punishment He hath for the sinful, reward for the righteous. Then the sinful will be cast into the depth of the eternal pain, and the lock of God’s word will shut them up under hatred of the Judge of Doom. Then the saints and the righteous, the folk of charity and of mercy, will be carried to the right hand of God the Father, to inhabit the kingdom of heaven for ever. Then they will abide in that great glory, in the unity of the Godhead and the Manhood of the Son of God: in the unity that is nobler than any unity, the unity of the holy, noble, almighty Trinity, Father, and Son, and Holy Ghost.

3912. I beseech the high, almighty God, through saint Brenainn’s intercession, may we all deserve that unity, may we reach it, may we dwell therein for ever and ever!
THE LIFE OF CIARAN OF CLONMACNOIS.

3916. Omnia quacunque vultis ut faciant homines vobis ita et vos facatis illis, that is, every good thing that ye desire to be done to you by men, let it be so that ye do unto them: Hac est enim lex et propheta, for that is law and prophecy.

3920. Now, the prohibitor of every evil, the proclaimer of every good, the peacemaker of God and men, Jesus Christ, Son of the living God, the saviour of the whole world, He it is that spake these words to instruct His apostles and disciples, and the whole Church as to the . . . of charity, to wit, that men should do all such good and charity to their neighbour as they would do unto themselves. Of that, saith Jesus, Omnia quacunque vultis. Now Matthew, son of Alphæus, the eminent sage of the Hebrews, the fourth man who declared the gospel of the Lord, he it is that wrote these words in the body of (his) gospel, so that he said according to his Master, even Jesus, Omnia quacunque. [Si ergo vos, cum sitis mali, nositis bona data dare filiis vestris; quanto magis Pater vester celestis dabit bona potentibus se.] If ye as men give good things to your children, much more will the heavenly Father give good to His children who beseech it. Wherefore, according to these words, Jesus spake this counsel; Omnia quacunque et reliqua. For law and prophecy enjoin us to give love to God and to the neighbour. [Finis enim precepti caritas est.] For the roof and end of the divine teaching is charity. Quia caritas propria et specialis virtus est Christianorum. For charity is the proper virtue of the Christians. [Nam ceteræ virtues bonis et malis possunt esse communes.] For the other virtues may belong (both) to good men and to evil men. [Caritatem autem habere nisi perfecti non possunt.] But no one save only a good man hath charity. [Unde Jesus ait:] Wherefore Jesus saith: ['In hoc cognoscent omnes quod discipuli mei estis si dilexeritis inuicem.] Then will all men know that ye are of my household, if each of you loves the other as I have loved you.

3938. Now, a multitude of sons of Life, both apostles and disciples of the Lord, from that time to this have fulfilled desirously and piously that counsel which Jesus gave them, as to fulfilling the charity even as He fulfilled it; and a special rank was given to charity beyond every virtue by the apostle high, venerable, the soul-friend, the

1 Matt. vii. 12.
2 Matt. vii. 10 from the Brussels MS. (xi, 4190-4200, fo. 149 a).
3 The Brussels MS. here adds, Et iterum dixit Jesus as edh atbeir Iosa bheos: Hoc est preceptum meum ut diligatis inuicem sicut dilexi nos. Is ñ mo chomhairle dáibh go rochara cach uaibh araile amal rocharasa sibhse.
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wonder-worker, the man by whom the west of the world blazed in miracles and
marvels, in virtues and in good deeds, even sanctus Ciaranus sacerdos et apostolus
Christi, the high-priest and the apostle, the holy Ciarán, son of the wright. As regards
the heavenly genealogy, he was the son of the Wright Who made heaven and earth,
and all that are therein. According to earthly genealogy, he was the son of the
wright who built chariots, and (practised) every art besides.

3948. Then do the faithful reverence the festival of that noble one, on the fifth
of the ides of September as regards the day of the solar month. On this day to-day
as regards the day of the week.

3950. So, for the delight of the souls of the faithful, they set forth a brief
memorial of the miracles and of the marvels of that pious one, and of his carnal
genealogy, and of his use in every festival, and of the completion which he gave to
his victorious career upon earth. A man, then, who had great honour with the Lord
was this man. A man for whom God kept his monastery fifty years before his birth.
A man who was in the rank of one of Christ’s apostles in this world, as Colombcille
said: Quum tu Christi apostolum mundo misisti hominem. A lamp, then, was he,
blazing with the light of wisdom and instruction, as Colombcille said,—

‘Lucerna hujus insulae.
Lucens lucerna mirabilis.’

A man who founded a lofty church whereout was brought profit of rule, and wisdom,
and instruction to all the churches of Ireland, as the same sage said,—

Custodiantur regina, etc.,

that is, Let the elders of this monastery keep the rules and the teachings and the
customs which have been received from the master Ciarán: so that these are the
rules and the customs which have been scattered abroad and brought to all the
monasteries of the saints of Ireland, for out of it are carried rules and customs
throughout the whole of Ireland.

3964. A man who is in the order of the chief prophets with the Lord in this
world, as said the same prophet,—

Propheta qui novissimus, etc.,

for it was from his nobleness and his venerableness in the eyes of the Lord of the
Elements that he was foretold by prophets long before his birth, even as Isaac was
foretold, and John the Baptist, and, what is still nobler, as Jesus was foretold

3968. First of all, Patrick, son of Calpurn, prophesied him, on Cruachan Aigli,

1 Lism. is here corrupt. B also, but less corrupt, has: dia comhairbert bith in gach aighi. Here
for aighi we should doubtless read lithlaithi: compare l. 2733, supra, p. 81.
2 B has: fer didiu dia rochongaibh Dia a chathaigh ndilis. 3 B inserts nandula.
4 I here translate from B: amal rotirchanadh, Isaac 7 Eoin Babtais 7 ann uaisle ann amal
roterchanadh Isu.
after the tree had closed round his relics in that place where the monastery stands to-day.

3969. Brigit prophesied him when she beheld the flame and the angel fifty years before Ciarán, in the place whereon Brigit's crosses stand to-day.

3971. Bec Mac Dé prophesied of him, and said, 'There, O son of the wright, in thy beautiful chasuble, with thy choirs, with thy melodies, with thy chariots, with thy songs.'

3973. Colombcille on Ard Abla prophesied of him to Aed, son of Brandub or Brenainn.

3975. Now this is Ciarán's genealogy. Ciaran, son of Beoit, son of Olchan, son of Dichu, son of Corc, son of Cuindiu, son of Cuinnid, son of Fiac, son of Maelcatrach, son of Laire, son of Lairne, son of Cuiltre, son of Gluinech, son of Coirpre, son of Lug, son of Meidle, son of Dub, son of Lugna, son of Feidlimid, son of Eochu, son of Bresal, son of Degha, son of Reo-soirche, son of Reo-doirche, son of Tigernmas, son of Follach, son of Eithrial, son of Irial the prophet, son of Eremon, son of Mfl of Spain.

3982. Now Beoit, son of Olchan, of the Lathairn, of Mag Molt of Ulaid, was the earthly father of this Ciarán. Darerca, daughter of Ercan, son of Buachaill, was his mother, as Ciarán said:—

3985. 'Darcerca was my mother,
    She was not a bad woman.?
    My father was Beoit, the wright,
    Of Lathaim Molt.'

3989. Of Ciarraige Irluachra, then, was his mother, that is, of Glasraige in particular. Now Glas, the poet, was her grandfather. This was the cause of the union of those twain (even Beoit and Darerca). When Beoit went to visit his brothers, who dwelt in the district of Cenél Fiacha, and when he saw the girl Darerca before them, he asked her relations and her parents to give her to him, and sooth she was given to him. And afterwards she bore him five sons, and this is the order in which they were born, to wit, Lucholl, her firstborn, Donnán, the second, Ciarán, the third, Odrán, the fourth, Cronán, the fifth, and he was a deacon, but the other four sons were archpresbyters. Then she bore three daughters to him, and two of them were virgins, even Lugbec and Rathbeo. Now Pata was the third daughter, and she was a pious widow. These are the graveyards in which are the relics of those saints, to wit, Lucholl and Odrán in Isel Ciarain. Donnán and Ciarán in Clonmacnois. Deacon Cronán and Beoit, and the three daughters in Tech Meic int-saer.

4001. Now at that time there was an impious king, in the district of Húi Néill. Ainmire, son of Colgan, was his name. He imposed on the tribes and the kindreds

1 i.e. according to the Irish idiom, she was an excellent woman.
2 B inserts: for a carait 7.
3 Ruccad, B.
a very heavy tribute: so Beoit went fleeing from that king into the province of Connaught to the king of Ireland, to Crimthann, son of Lugaid, son of Dallan, unto Rath Creimuthainn, in Magh Ai.

4006. Ciarán was conceived on the sixth of the calends of June, and he was born on the sixth of the calends of March. Ciarán's birth was foretold by Lugbrann, the wizard of the aforesaid king. The wizard said:

'He healed Oengus' steed
When he lay swaddled in a cradle,
From God that miracle to Ciarán
Was given . . . .

On a certain day, when the wizard heard the noise of the chariot, he said this, 'Look,' saith he, 'my lads, who there is in the chariot; for here is 'noise of chariot under king.' When the gillies went out they saw nothing save Beoit and Darerca in the chariot. When the lads laughed at the wizard, he said this: 'The child that lies in the woman's womb,' saith he, 'will be a mighty king; and as the sun shineth among the stars of heaven, so will he shine on earth in miracles and marvels that cannot be told.'

4018. So after that Saint Ciarán was born in Magh Ai at Rath Creimuthainn. He was baptized by deacon Justus, for it was very meet that the righteous should be baptized by a righteous one.

4021. On a certain day the horse of Oengus, son of Creimuthann, died and he felt great sorrow. Now when Oengus slept an angel of God appeared to him in a vision, and said this to him: 'Ciarán the son of the wright will come and will bring thy horse for thee to life.' And this was fulfilled; for at the angel's word Ciarán came, and blessed water, which was put over the horse, and the horse at once arose out of death. Then Oengus gave much land to God and to Ciarán for bringing the horse to life. Tír na Gabra ('the Land of the Steed') is the name of the land.

4028. On a certain day his mother blamed him: 'So,' saith she, 'the little lads of the hamlet bring honey out of the honeycombs home to their households, and thou bringest none to us.' When Ciarán heard that he went to a certain well, and fills his vessel out of it, and blesses it, so that it became choice honey, and gives that honey to his mother, and she was thankful. And that is the honey which was given to deacon Justus as his fee for baptizing Ciarán.

4034. On a certain day wicked men set a savage hound at Ciarán to rend him. When Ciarán saw the hound he chanted this verse, 'Ne tradas bestiis animam contingentem tibi.' And when he said this the hound fell forthwith and did not arise thenceforward.

4038. Now this was the work that his parents gave him to do, even herding

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1 B. here inserts: 'is edh roraidh: Féighaid; ar se, 'a gille, cia fil isin carpat, ar is.'
2 B. inserts ní.
3 Literally 'took.'
4 rofeochair, B.
5 dorochair, B.
(cattle) after the manner of David, son of Jesse, and of Jacob, and of the ancients afterwards. For God knew that he would be a prudent herdsman to great herds, that is, the herds of the faithful. After that there came to pass something marvellous at Rath Cremthainn in Magh Aí while he was keeping the cattle of his foster-father, deacon Justus at Fidarta, and there was a long distance between them. Howbeit he used to hear what his tutor had to say as if they had been side by side. Then came a fox to Ciarán out of the wood, and Ciarán dealt gently with it; and it used to visit him often, until at last he enjoined upon it to do him a service, namely, to carry his psalter between him and his tutor, deacon Justus. For when it was said at Fidachta, 'Say this in the name of the Father, and of the Son, and of the Holy Ghost,' Ciarán at Rath Cremthainn used to hear from that to the end of the lesson. And the fox used to be humbly attending the lesson till the writing of it on wax came to an end, and he then would take it with him to Ciarán. But once his natural malice broke through the fox, and he began to eat his book, for he was greedy about the leathern bands that were about it on the outside. While he was eating the book, then came Oengus, son of Crinthann, to him with a band of men and with greyhounds. And they hunted him, and he found no shelter in any place till he came under Ciarán's cowl. God's name and Ciarán's were magnified by saving the book from the fox, and by saving the fox from the hounds. And that book is to-day called Pólaire Ciarán ('Ciarán's Tablets').

4058. That is most proper for these, for the wicked men who dwell near to the Church, and who get the benefit of the Church, both communion, and baptism, and food, and teaching, and nevertheless they cease not persecuting the Church till a king's persecution, or a mortality, or an unknown illness comes to them; and then they must needs go under the protection of the Church, even as the fox went under Ciarán's cowl.

4063. On a certain day Ciarán's mother was making blue dye-stuff, and she was ready to put the cloth into it. Then said his mother to him: 'Out with thee, O Ciarán!' They did not deem it right or lucky to have men in the same house in which cloth was getting dyed. 'Let there be a dark-grey stripe in it then,' saith Ciarán. So of all the cloth that was put into the dye-stuff, there was none without a dark-grey stripe therein. The dye-stuff is again prepared, and his mother said to him: 'Go out now this time, Ciarán; and, O Ciarán, let there not be now a dark-grey stripe therein!' Then he said:

'Alleluia Domine!
May my foster-mother's dye-stuff be white!
Every time it shall come into my hand,

1 B. has: buachail-sium lantreabhuir. 2 ledba, B. 3 in nach inudh, B.
4 B. inserts: ingerim righ no. 5 as eiccen doibh, B.
7 roraidh, B. 6 fo choim, B. 8 glaisen, B.
Let it be whiter than bone!  
Every time it shall come out of the boiling  
Let it be whiter than curd!

4076. Every cloth then that was put into it became all white afterwards. The dye-stuff is prepared the third time. ‘O Ciarán,’ says his mother, ‘do not now spoil the dye-stuff for me; but let it be blessed by thee.’ So when Ciarán blessed it there never was made, before or after, dye-stuff as good as it; for though all the cloth of the Cenél Fiachrach were put into its iarcáin, it would make it blue, and finally it made blue the dogs, and the cats, and the trees against which it came.

4082. Once he was herding kine. A most wretched wolf came to him. This is a phrase which he used to have: ‘May mercy come to us! Go and eat the calf, and break not and eat not its bones.’ The wolf went and did so. When the cow lowed a-seeking the calf, his mother said to him: ‘Tell me, O Ciarán, in what place is this cow’s calf? Let the calf come from thee, whatsoever death it suffered.’ Ciarán went to the spot in which the wolf had devoured the calf, and he gathered the calf’s bones, and put them in front of the cow, and the calf arose and stood up.

4090. On a certain day robbers came out of Offaly to kill people in the district of Cenél Fiachrach, and they found the holy Ciarán with his herds, reading; and they proceeded to kill him. Howbeit they were stricken with blindness, and they could not put forth foot or hand till they made repentance; and (then) they were loosed by God’s blessing and Ciarán’s.

4095. At another time his father sent him to present a caldron to the king, even Furban. And poor men met him on the way, and Ciarán bestows the king’s caldron upon them. So then he was bound, and slavery was imposed upon him by the king, and this was the work that was entrusted to him, to grind at a quern. Then mighty marvels came to pass! When he proceeded to grind at the quern it turned of itself, and it did so continually; and they were angels of the Lord that ground for his sake. Not long afterwards there came out of the lands of Munster smiths having three caldrons as alms for Ciarán; and so Ciarán was saved from the service of the king.

4103. After these things, then, it was time to Ciarán to go as a scholar to Findian of Clonard in order to learn wisdom. So he asked his mother and his father for a cow, that he might take her with him when he went to learn. Ciarán’s mother said she would not give him (the cow). So he blessed a cow of the kine,—Odar Ciarán (‘Ciarán’s Dun’) was her name thenceforward,—and she went thence with her calf after Ciarán to Clonard. Then he drew between them a line with his staff, for there was no

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1 cech tan ti, B.  
2 iarcáin, B. O’Curry, Manners and Customs, iii. 121, explains this word by ‘after-dye [i.e. the mother-liquor of the dye-vat];’ but gives nothing to support his explanation.  
3 Rogorm fochettoir, B.  
4 hi crích, B.  
5 Ciarán, B.  
6 no impodh, B.
fence between them, and the cow was licking the calf, and neither of them would come over that mark. Now the milk of that cow was parted among those twelve bishops with their households and with their guests, and it used to be enough for them all: as (the poet) said:

4113. 'Full fifty and a hundred
   Ciarán's Dun used to feed,
   Both guests, and weaklings,
   And folk of the refectory and upper room.'

4117. Now the Dun's hide is in Clonmacnois, and what soul soever separates from its body on that hide inhabits eternal life.

4119. Now the twelve bishops of Ireland abode in Findian's school in Clonard, as (a poet) said:

   'Two Findians, two chaste Colombs,
   Ciarán, Cainnech, fair Comgall,
   Two Brenainns, Ruadán with beauty,
   Ninnid, Mobí, Nat-fraeich's son,'

   i.e. Molaisi of Devenish.

4126. This is the rule which they had, each bishop of them to grind his day at the quern. Now angels used to grind at the quern for sake of Ciarán on the day that was his.

4128. Once upon a time the king of Cualann's daughter was brought to Findian to read her psalms, after having dedicated her maidenhood to God. Findian entrusted the girl to Ciarán, and with him she used to read her psalms. Now, so long as they remained together, Ciarán saw nothing of the girl's body, save only her feet.

4132. Then twelve lepers came to Findian to be healed. Findian sent them on to Ciarán. Ciarán made them welcome, and went with them westward from the church, and cuts a sod out of the earth, whereupon a stream of pure water brake forth. He poured three waves of that water over each of the men, and they were at once every whit whole.

4136. In this school, moreover, a stag used to visit Ciarán, and he used to put his book on the deer's horns. One day there Ciarán heard the bell. He rose up suddenly at the bell; howbeit the stag arose more swiftly, and went forth with the book on his horns. Though that day was wet and (so was) the night after it, and though the book was open, not a single letter in it was moistened. On the morrow the cleric arose, and the deer came to him with the book all safe.

4142. Into that school, then, came Ninnid Slant-eye of Locha Eirne to read with Findian, and he had no book. 'Ask for a book,' saith Findian. Ninnid made the round of the school, and got no book from any of the scholars. 'Hast thou gone to the tender youth who is in the north of the green?' saith Findian. 'I will go now,'

1 sin, B.  2 scérus, B.

For aitreaba, etc., B. has: ni ba hifernach iarumh; aitrebait in mbethaid suthain.

4 apstal, B.  5 cénmotat, B.  6 boingid, B.  7 sruth sainemail, B.  8 asa aithle B.
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saith Ninnid. So when Ninnid came, Ciarán had arrived at the middle text of Matthew's Gospel: Omnia quaecumque uultis ut faciant homines uobis ita et vos faciatis illis. 'I have come to borrow a book,' says Ninnid. 'Mercy come to us!' saith Ciarán, 'it is for this I read, and this the text saith to me: that I should do unto every one what I desire to be done to me. Take the book,' saith Ciarán. His companions asked him on the morrow, while doing the lesson, where was his book? 'He gave it to me,' saith Ninnid. Saith one of the school: 'Let "Ciarán Half-Matthew" be his name.' 'Nay,' saith Findian, 'but "Ciarán Half-Ireland," for half of Ireland will be his, and ours will be its other half.' As Findian said:

4155.

With Findian read
Ciarán the pious with constancy.
Half a book had he without reading,
Half of Ireland to him for it.'

4159. From that the famous word was taken to Rome to Alexander, to wit, Non
legam Marcum quo usque compleueram Mattheum.

4161. Thereafter, then, came to pass a scarcity of corn and sustenance for that
school, so that it was necessary for a good man of them in turn to protect the sack of
corn which was carried thence to the mill. It happened to Ciarán in his turn to carry
to the mill a sack of oats. He said when opening that sack: 'O Lord,' saith he, 'I
should like this to be beautiful wheat, and that this were a satisfaction great, pleasant,
delightful to the elders.' Even so it came to pass. An angel of God was sent down
(into) the mill by his hand while he was singing his psalms with purity of heart and
mind, and the oats that were put in became, when coming out, choice wheat. Then
comes the daughter of the master of the mill, and she was seeking Ciarán, and he
found favour in her eyes, for his form was more beautiful than that of anyone of his
own age. 'That is most hard for thee,' said Ciarán. 'Is it not this whereof thou
shouldst take heed—the perishableness of the world, and Doomsday, and the pains of
hell, in order to avoid them, and the rewards of heaven, in order to obtain them?' When
the girl had gone home, she tells those tidings to her father and to her mother. These
came and offered the girl to Ciarán. 'If she offers her maidenhood to God,' saith
Ciarán, 'and if she serves him, I will be at union with her.' So the girl offered her
maidenhood to God and to Ciarán, and all her household their continual service, and

1 The Book of Lismore is here so faded and ignorantly retouched as to be unintelligible. The
translation of this and the following two sentences is made from the Brussels MS., which has:
'Dosfuc dhamsa,' ar Ninnid. 'Bid Ciaran leth-Matha a ainm,' ar fer don scoil. 'Ace,' ar Finden,
'acht Ciaran leth nÉirenn, uair bigh leis leth Íreñ n a leth aile duinne.'
2 uatha, B. 3 airpeitech, B. 4 For ina, 'in his,' B has lea.
5 The Brussels MS. here has: ba hailli a dhealbh Í a denam oldas cech duine a chomaóisi.
6 Annsam duit,' ol Ciaran, etc.
the permanent ownership of them to Ciarán, from that time forward. When they had gone home a ration was brought from them to Ciarán, even three loaves of wheat with their proportion of bacon and of flesh, and a vessel full of ale. When the servants had left that, and when they had taken a blessing, he said: ‘Mercy come to us!’ saith he, ‘it is not meet for us to consume this apart from the other brethren.’ After that he made all the food into little bits, and cast it into the mill, and cast in the ale (also), and made wheaten meal of them all. When Ciarán perceived the servant keeping it secretly, he set a curse upon him and said to him, ‘May a crane take thine eye out of thy head, and may it be on thy cheek when thou goest home!’ Thus it came to pass afterwards, for a pet crane picked his eye out of his head, and it lay on his cheek as he was going home. Then the master (of the mill) came at once along with the servant, and they prostrated themselves to Ciarán, and he (the master) offered the mill with all its land to Ciarán for healing the gillie. So Ciarán set his palm against the eye and put it into its place, and made the sign of the cross over it, so that it was every whit whole.

4191. Now when the grinding of the corn was ended, there were found four sacks of consecrated wheat there, through grace of God and of Ciarán. When he reached home with his corn, he made food for the elders. That was the best food that had ever been given to them. For from the time that the mystical manna was found by the children of Israel, nothing like unto that food hath been found. For thus it was: with the taste of every goodly viand, both mead and wine, so that it satisfied and healed them all. For every sick man in the monastery, who partook of aught of it, became at once whole every whit.

4198. The elders did not observe the nocturn that night until prime on the morrow. When Findian asked Ciarán about the miracle that had happened there, Ciarán related it all, from the beginning to the gift of the mill and of the land with its implements (or with its men) to him as an offering. ‘And behold, all that land is for thee, O Findian,’ saith Ciarán. Then Findian gave his blessing fervently to Ciarán, as Findian said:

‘O Ciarán, O heartlet,
For thy holiness I love thee!
Grace will come to thee, my darling,
Abundance of heritage and land.
‘O Ciarán noble, greatly-famous!
To thee let every answer be wealth,
So that there be in thy trophied Church
Abundance of dignity and wisdom.’

1 do shaill, B., and ... all is still visible in the Book of Lismore.
2 lind, B.
3 ‘Ronbena corr,’ ar se, ‘do shaill as do cinn, go rabha for do gruaiad ag dol do aig hith,’ B.
4 B. adds: gan fuirech, ‘without delay.’
5 neimhciarain, B.
6 B. inserts: τ corobuidhigh.
7 forba, B.
So that blessing was given fervently to Ciarán through great affection and through spiritual intoxication. So there he left the half of the love, and dignity, and wisdom, as regards the men of Ireland, to Ciarán and to his monastery. And Ciarán left treasures with him, and in his monastery. Wherefore thence are Ana Findéin (‘Findian’s treasures’). Now that corn supported Findian’s congregation to the end of forty days with their nights. And a third of it was laid-up for sick folk, for it used to heal every ailment. And neither mouse nor beast dared to spoil it. And it remained for a long time, until at last clay was made of it, and it used to heal every disease whereon it was put.

4220. One day Ciarán was collecting a band of reapers, and he met a certain young man whose name was Cluain. ‘Give us help to-morrow at the reaping,’ saith Ciarán. ‘I will give (it),’ saith Cluain. Now when Cluain went home he said to his household: ‘If,’ saith he, ‘messengers come for me from Ciarán, say that I am in sickness.’ When that was told to the gillie who came for him, the gillie declared it to Ciarán. Ciarán smiled at hearing it, and he understood that Cluain was defrauding him, for of a truth Ciarán was a prophet of God. Now when Cluain’s household came to wake him, it is thus they found him without life. His household bewailed him greatly, and the hirelings (?) came and asked them the cause of the lamentation. ‘Cluain,’ say they, ‘went into his bed all well, and now he is dead; and it is Ciarán that hath killed him with his curse, since he did not go with him to the reaping.’ All that folk go to intercede with Ciarán as to bringing the dead man back to life. ‘We all,’ say they, ‘will reap for thee, and we will give our monkdom and our service to thee and to God for ever, if thou wilt awake the dead man for us.’ Then said Ciarán to his farmer, ‘Go,’ saith he, ‘and take my crozier to the corpse, and put the sign of the cross with the crozier over its breast, and repeat this stave:—

‘Cluain delayed
To-day (to come) to me to reap,
For an oppressive disease
Caused the living to be dead in his house.’

4241. Then Cluain arose at once and went quickly to Ciarán: ‘A blessing on thee, O holy Ciarán,’ saith he: ‘good is what thou hast done to me, for I am thankful to come from the many pains of hell. Now we know the profitableness of obedience, and the unprofitableness of disobedience; and we know the great honour that the Lord and the household of heaven generally have for thee.’ Thereafter he prostrated himself to Ciarán, and gave his service to him.

1 ina, B. 
2 fororlongair, B. 
3 ṭromhair fri ré mhoda co ndernadh cré, B. 
4 sé, B. 
5 For meithlí B. has lochta. 
6 For sin B. has: a beith i ngalar. 
7 Here B. has: tancatar drem sunradach chuca, ‘a special party came to them.’ 
8 anforrach, B. 
9 fortruair, B. 
10 B. has: morpiannib.
4247. Certain of the clerics asked Findian who would give out the prayer when Findian would no longer be on earth. ‘Yonder youth,’ saith Findian,—that is, Ciarán,—‘he it is.’ ‘Thou givest the abbacy to him,’ saith Brenainn, ‘in preference to everyone.’ ‘It hath been given, it is given, and it will be given,’ saith Findian. Now that caused envy to (all) the saints, excepting Colomb Cille.

4253. Then one of them asked him (Ciarán) which of the saints would have the greatest reward in heaven? ‘Mercy come to us!’ saith Ciarán, ‘it will be known in our convents on earth.’ Then Brenainn of Birr made a prophecy for him, ‘We will take two convents,’ saith Brenainn, ‘on two streams between chief cities, and the difference that will be between the two streams will be (the difference) between the size of the convents.’

4257. Now when it was time for Ciarán to go from Clonard, after learning reading and wisdom, he left the Dun with holy Ninnid, but he said that her hide would come to him afterwards. And Ciarán said besides, that though a multitude would be helped by her milk, there would be more to whom her hide would give help¹. And he said: ‘Every soul that shall go out of its body on² the hide of the Dun will not be punished in hell.’

4263. Findian beheld a vision of himself and of Colomb Cille, even two moons in the air, with a hue of gold upon them. One of the twain went by sea to the north-east: [the other went to the Shannon and shone] over the middle of Ireland. Those were Colomb Cille [in Iona] with the radiance of his nobleness and his high birth, and Ciarán [at Clonmacnois] with the radiance of his charity and his mercy.

4267. Then Ciarán goes to parley with the king of Ireland, even Tuathal Mael-garbh, to ask of him a slave-girl whom he possessed. So Ciarán put his fist on the quern out of charity, and promised he would serve in lieu of the slave-girl. So Tuathal released the slave-girl to God and to Ciarán, and gave (Ciarán) besides, his royal raiment, and Ciarán straightway gave them to the poor.

4272. Once upon a time Ciarán went to the king, that is, to Furbaide, to ask for another slave-girl. Then one man brought Ciarán a cow as an offering, and another brought him a mantle, and another brought a kettle. He gave them all at once to the poor on the same day. And God gave Ciarán three offerings that were better, to wit, a caldron in lieu of his kettle, twelve mantles in lieu of his one mantle, and twelve cows in place of his one cow. When the king saw that, he at once bestowed the slave-girl on Ciarán³.

4728. Now when the time came for bidding farewell to his tutor, he offers his monastery to serve him. ‘Nay,’ says Findian, ‘do not deprive thyself of thy monastery

¹ B. has: cid sochaide rocober a bliocht, robadh lia rocoibhéradh a seithe (sic, leg. seiche).
² Literally ‘from.’
³ do Chiaran fo céitoir, B.
for any other but God alone, who hath bestowed special affection on thee beyond us all.'  'My monastery (I give) to thee,' saith Findian.  Ciarán weeps, for it seemed noble to him, that his tutor should offer his monastery to him.  'There, then, will be unity between us,' saith Findian, 'and he who shall spoil our union will have neither heaven nor earth.'  'That shall be so,' saith Ciarán.

4283. Then Ciarán went his way, and then Colomb cillé bore this witness upon him:

'A marvellous hero goes from us westward,
   Ciarán, son of the wright,
   Without greed, without pride, without reviling,
   Without lust, without satire.'

4289. Thereafter Ciarán went to Aran to commune with Enna.  And the twain, even Ciarán and Enna, beheld the same vision, to wit, a great fruitful tree beside a stream in the middle of Ireland; and it protected the island of Ireland, and its fruit went forth over the sea that surrounded the island, and the birds of the world came to carry off somewhat of its fruit.  Ciarán related the vision to Enna.  Said Enna:  'The great tree which thou beheldest is thou thyself, for thou art great in the eyes of God and men, and all Ireland will be full of thy honour.  This island will be protected under the shadow of thy favour, and multitudes will be satisfied with the grace of thy fasting and thy prayer.  Go then with God's word to a bank of a stream, and there found a church.'

4297. Once when Ciarán was in Aran drying (corn) in the kiln, Lonan the Left-handed was along with him, and he was always in opposition to Ciarán.  And they saw a ship foundering before them.  'Meseems,' saith Lonan, 'that yonder ship will be drowned to-day, and that this kiln will be burnt by the greatness of the wind.'  'Nay,' saith Ciarán, 'yonder ship will be burnt, and a drowning will drown this kiln with its corn.'  And this was fulfilled.  For the ship's crew escaped, and the ship was cast on shore beside the kiln.  The kiln catches fire, and the ship is burnt.  But the wind gave a blast on the kiln with its corn into the sea, where it was drowned through Ciarán's word.

4305. When Ciarán went out of Aran, a poor man meets him on the path.  Ciarán gives his linen chasuble to him, and goes to Inis Cathaig to bid farewell to Senán.  Since he had nothing on but his one mantle, that was revealed to Senán: and (so) he went to meet him with a linen robe under his armpit, and he said to Ciarán:  'Is it not a shame,' saith he, 'for a priest to go about without a robe?'  'Mercy come

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1 'Mo chathair tirsta,' ol Finden, B.  2 huasal, B.  3 sin, B.  4 earms eneislingi .i., B.
5 rosoichedh a thoradh tar an muir, B.  6 y a ethaide co mbrisit, B.
7 fisadh Día, B, corresponds with the meaningless 'frí tua' of the Book of Lismore.
8 uile, B.  9 ar terná, B.  10 hí, B.  11 docuirethar, B.  12 ina (f)risásed, B.
to us!'] saith Ciarán, 'God will take pity on my nakedness'. My elder hath a robe for me in keeping.' When Ciarán came to Clonmacnois, he desired to send another robe to Senán. The robe was sent down the stream of the Shannon, and it went on without getting wet to the harbour of Inis Cathaig. Senán said to his monks, 'Go to the sea, and ye will find a guest there, and bring it with you, with honour and veneration.' When the monks went out, they found the robe on the sea, and it was dry, and they brought it to Senán, and he gave thanks to the Lord. And that is to-day the Cassal Senáin ('Senán's Robe').

4317. Then he went to his brethren to Ísel; and Cobthach, son of Breccan, granted Ísel to God and Ciarán; and there Ciarán dwelt along with the brethren. And one day he was doing his lesson out on the field, when he went to visit his guests, and left the book open till morning, under the wet. And not a damp drop came to the book.

4322. Ciarán was once sowing seed in Ísel. A poor man came to him. Ciarán flings a handful of the grain into his bosom, and the grain was at once turned into gold. A chariot with its horses was given to Ciarán by Oengus son of Crimthann. Ciarán gave it to the poor man for the gold, and the gold turned into grain, and therewith the field was sown.

4327. Now near Ísel there was a lake, and heathens and rabble were dwelling in the island that was upon it. And the shouting and noise of that unprofitable folk used to disturb the clerics. Ciarán entreated the Lord that the island might be moved out of its place, and that thing was done; and still for remembrance of that miracle is seen the place wherein the island was in the lake.

4332. Now when the brethren were unable to endure Ciarán’s charity because of its greatness, and when envy seized them, they said to him: 'Go from us,' say they, 'for we cannot endure thee in the same stead.' Said Ciarán, 'If it were here,' he said, 'that I were, though this stead were Ísel (“low”) as regards place, it would be high as regards honour and reverence.' Then he said this:

'Though it be Ísel (“low”) it would be high,
Unless the murmuring should come:
The murmuring, unless it should come
It would be high, although it were Ísel (“low”).'

4341. There Ciarán put his books on a stag. Now the stag used to accompany him on every path by which he used to go. The stag went before him to Inis Angin. Afterwards he goes behind the stag. He entered that island and dwells therein.

4344. Then his brethren came to him from every point. There was a certain archpresbyter in the island. Daniel was his name. Of Britain was he; and the Devil egged him on to envy Ciarán. Then a royal cup with three golden birds was

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1 do ma-nochta-so, B.  2 co ro látæ, B.  3 nar cumaingset, B.  4 rosgaibh, B.  5 cech conair notheighedh, B.  6 Teidsiumh ina dhiain iarsin in oighe, B.
given to him by Ciarán in token of forgiveness. The priest wondered at that, and made repentance, and prostrated himself to Ciarán, and gave the island up to him.

4349. Once Ciarán was in Inis Angin, and he heard a noise in the harbour. He said to the brethren: ‘Go,’ saith he, ‘to meet the makings of your abbot.’ When they reached the harbour they found no one there but a heathen youth. They tell that to Ciarán. ‘Go nevertheless again for him, (for) it is manifest to me by his voice, that it is he who will be your abbot after me.’ Then the youth was brought into the island to Ciarán, and Ciarán tonsured him, and he read with him; and that was Enna Mac-Húi-Laigsi, a holy man admirable to the Lord; and it was he who became abbot after Ciarán.

4356. It happened that Ciarán’s gospel was dropped into the lake by a certain careless brother, and it remained for a long while under the lake. On a certain day in summer-time cows went into the lake, and the strap of the gospel stuck to the foot of one of the cows, and from below she brought with her the gospel dry to the harbour. Hence is (called) Port in Soscoleil (‘the Harbour of the Gospel’) in Inis Angin to-day. Now when the gospel was opened, thus it was: bright-white, dry, without destruction of a letter, (and all) through Ciarán’s grace!

4361. A certain man of Corco-Baiscinn came to Ciarán: Donnán was his name: he was a son of a brother of Senán, son of Gergenn, and he and Senán had the same mother. ‘What dost thou wish, or why dost thou come?’ saith Senán. ‘To seek a place wherein I may abide and serve God.’

4364. (So) Ciarán left Inis Angin with Donnán. Said Donnán: ‘Since thou art affectionate to me, leave some of thy tokens and of thy reliquaries with me.’ Ciarán leaves with him his gospel, even the gospel that was got out of the lake, and his bell, and his bearer, even Mael Odran. Three years, then, and three months dwelt Ciarán in Inis Angin; and after that he came to Ard Manntain, beside the Shannon. When he saw the delightfulness of that place he said: ‘If we tarry here,’ saith he, ‘we shall have abundant wealth of the world, and but few souls will go hence to heaven.’ After that he came to this place. Ard Tiprat (‘the Height of the Well,’) was its name at that time. ‘Here then we will stay, for many souls will go to heaven hence, and there will be a visit from God and from men for ever on this place.’

4374. On the eighth of the calends of February Ciarán set up in Cluain, on the tenth of the moon, on the tenth of the lunar month, on a Saturday. Now eight went with him, to wit, Ciarán, Oengus, Mac-nisse, Cael-colomb, Mobeoc, Mo-lioc, Lugna Mac-húi-Moga-Laim, Colmán, son of Nun.

4376. Marvellous, then, was that monastery which was set up by Ciarán with his
eight (companions) after they had come from the waves of the water 1. Even as Noah, son of Lamech, took the world 2 with his octad after coming from the waves of the deluge. Then Ciarán planted the first stake in Cluain, and Diarmait, son of Cerball, was along with him. Said Ciarán to Diarmait when setting the stake, 'Let, O warrior, thy hand be over my hand, and thou shalt be in sovranity over the men of Ireland.' 'I agree,' saith Diarmait, 'provided thou givest a sign to me as regards that.' 'I will say it then,' saith Ciarán: 'though thou art alone to-day, thou wilt be 3 king of Ireland at this hour to-morrow.' Now that was true, for Tuathal Maelgarb, king of Ireland, was killed on that night. And Diarmait took the kingdom of Ireland on the morrow, and offered a hundred churches to Ciarán: wherefore to witness that (the poet) said:

4387. 'I will bear witness truly
Though thy multitudinous train be only one,
Thou wilt be a delightful, dignified king
Of Ireland at this hour to-morrow.'

The killing of the chosen Tuathal
Maelgarb was a cry without glory.
Thence is the choice saying:
'This was the deed of Mael Mór.'

Without rout and without slaughter
He took Usnach; it was not after an assembly.
Diarmait, the distinguished, gave
A hundred churches to God and to Ciarán.

4399. Thereafter the stake was set, and Ciarán said when setting it: 'Lo, this,' said he, 'into Trén's eye!' Now Trén was a youth who dwelt in the fort of Cluain-Ichta, and who had attempted to be disobedient to him. Straightway at Ciarán's word Trén's one eye brake in his head.

4402. On a certain day the brethren were sore athirst as they were reaping in Cluain. They send off a certain attendant to the cleric to ask that water might be brought to them in the field; whereupon Ciarán said that if they would for that day endure their thirst, this would produce great worldly wealth to the brethren who should come after them. 'Verily, it is certain,' saith the brethren, 'that rather than satisfy our thirst to-day we prefer to have patience for which reward will be given to ourselves, and from which benefit will accrue to the brethren after us.' A cask full of wine from the lands of the Franks was brought to the place to Ciarán, in reward of that patience, and a fragment of that cask remained here until the latest times. Now when the evening came Ciarán blessed a vessel full of water, and it was turned into choice wine, and was dealt out to the monks. And never was there any feast

1 in uisce, B. 
2 domhan, B. 
3 bidhat, B. 
4 For 'a icht Mœl móire' B, has 'eucht Móile móire.'
that excelled that feast; for after long times Colombcille’s household came from Hí to this city. A feast was prepared for them, and it was proclaimed throughout the whole city that there never had been before nor (would there be) after a feast as good as it. Then said an ancient man who was in the house of the elders: ‘I know,’ saith he, ‘a feast that was better than this. Better was the feast that Ciarán made for his monks when they were sore athirst, and he turned the water into wine for them. Lest that should be a tale without token for you,’ saith the ancient man, ‘twas I myself that dealt out that wine, and my thumb would go over the edge of the cup into the wine. Come ye, and know now the odour of my thumb from its having dipt into the wine at that time.’ They came and they were all sated by the odour of that finger. They said: ‘Better,’ say they, ‘is this feast than every feast, the feast whose odour remains after a very long time on a finger.’ ‘Blessing,’ say they, ‘on Ciarán, and blessing on the Lord that granted him every good thing!’

4424. Crichid of Cluain, Ciarán’s farmer, went to Saigir, and remained for a long time therein. And the Devil seduced him to quench the hallowed fire which the monks kept in the kitchen. Ciarán of Saigir said that he would not partake of food until guests should come and bring him fire. Then went Crichid from them a little distance outside the monastery, and wolves killed him, but they did not destroy his body. When Ciarán, the wright’s son, heard of the death of his gillie, he went to Ciarán of Saigir, to ask for him. When he arrived, Ciarán of Saigir said: ‘This is the first thing ye need, (warm) water over your feet. But we have no fire to heat water for you. But give ye as guests fire unto us, for unto you hath God decreed it.’ Then Ciarán, the wright’s son, raised his hands towards heaven, and made fervent prayer. After completing the prayer, fire came from heaven and rested on his breast. He protected his breast from the fire, and brought it with him to the monastery. He cast the fire on the floor, and it had not hurt even a hair of the robe he was wearing. Then he brought to life his gillie who had previously died, and partook of dinner along with them. Then the two Ciaráns made their union. ‘The wealth of the world,’ saith Ciarán, son of the wright, ‘(be) in great Saigir!’ ‘Wisdom and dignity without decay in Clonmacnois!’ saith Ciarán of Saigir.

1 conach raibhe nach fleadh rodherscaighedh an fhleadh sin, B.
2 That is, Clonmacnois, where this Life of Ciarán was composed.
3 For a n-laid mhoir, B. has in a tigh mór, ‘in their great house.’
4 B. has: no teighed mh’orda tar eochair an bleidhe isin fion sin. Teccaid si, B. The oemair of the Book of Lismore is doubtless a scribal error for eochair.
5 iar n-olaimsiaraibh for an méor, B.
6 dobertáis, B.
7 acht tabraidhsi in bhar n-áidhedhaibh tene, B.
8 B. inserts here: 1in gil, ‘of white linen.’
9 riusan misprinted inusan, p. 132.
4440. Howbeit Ciarán remained in that place for the space of seven months only\(^1\), when he went to heaven on the ninth day of\(^2\) the middle month of autumn.

4443. Now, when Ciarán knew that the day of his decease was at hand, he made prophecy with great sadness. He said that there would be a great persecution of his monastery by evil men towards the end of the world. ‘What then shall we do in the time of that folk?’ say the monks. ‘Shall we stay by thy relics? or shall we go to another place?’ ‘Go,’ saith Ciarán, ‘and leave my relics as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to remain here by my relics.’

4449. When the time of his decease drew nigh to the holy Ciarán in the little church, in the thirty-third year of his age, on the fifth of the ides of September, as regards the day of the solar month, on a Saturday, as regards the day of the week, on the eighteenth as regards the age of the moon\(^3\), then he said: ‘Let me be carried to the little height\(^4\),’ saith he. And when he looked at the sky, and the lofty air above his head, he said, ‘Awful is this way above.’ ‘Not for thee\(^5\) is it awful,’ say the monks. ‘I know not indeed,’ saith he, ‘aught of God’s commandment which I have transgressed\(^6\), and yet even David son of Jesse, and Paul the Apostle dreaded this way.’ Then the stone-pillow was taken from him for his comfort (?) ‘Nay,’ saith he, ‘put it under my shoulder\(^7\).’ _Qui enim perseveraverit usque in finem hic salus erit._ Then angels filled all between heaven and earth in order to meet his soul. Then he was carried into the little church, and he raised his hands, and blessed his people, and told the brethren to shut him up in the church until Coimgen should come from Glendalough.

4461. When after three days Coimgen arrived, he did not at once receive the full courtesy of the clerics, for they were in grief and in great sorrow after their cleric. Coimgen said to them: ‘A look of moroseness be on you always!’ saith he. Then great fear seized the elders, and they did Coimgen’s will, and opened the little church before him. Ciarán’s spirit at once went to heaven, and came again into its body to commune with Coimgen, and made welcome to him; and they were there from the one watch to another, in mutual conversation, and making their union. Then Ciarán blessed Coimgen, and Coimgen blessed water and administered the communion to Ciarán. And then Ciarán gave his bell to Coimgen in sign of their unity, and as the scruple\(^9\) of his communion. This is to-day ‘Coimgen’s Bobán.’

4472. Now the saints of Ireland envied\(^10\) Ciarán for his goodness, and they

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1 Nocu raibhi immorro Ciaran isin baili sin fri re seacht mis namá, B.
2 do, B.
3 aoisí esca, B.
4 For in dinn B. has amach, ‘out.’
5 Ni duitsi, B.
6 tara tiósaind, B.
7 fóm fhormna, B. The _fomorno_ of the Book of Lismore is a corruption of _fóm formno_.
8 bicc, B.
9 the fee.
10 rof hoirtmighset, B.
betook themselves to the King of Heaven that his life might be shortened. So great was the envy which they had for him, that even his own comrade, Colomb cille, said: "Blessing on God," said he, "who took this holy Ciarán! for if he had remained until he was an ancient man, he would not have found the place of two chariot-horses in Ireland that would not have been his."

4477. Here then is Ciarán with the eight whom we have mentioned, with many thousands of saints besides. Here are the relics of Paul and Peter which Benian and Comlach left in the hollow tree here. Here are the relics of the blind son, to wit, Peca's disciple. Here then is the shrine of the guest, even Peca. It is he whom a certain pious one saw carried by angels to Ciarán's tomb. Three marvels (were) here on that night: the guest-house without fire, without hospitality, without prayer, for Peca (himself) was full of fire, and of hospitality, and of prayer.

4484. Now, there is none who could accurately recount all the miracles and marvels which God wrought for this holy Ciarán, because they are too many to be reckoned and declared. Because, since the coming of Christ into flesh, there never hath been born one whose charity and mercy were greater, whose labour and fasting and prayer were greater, whose humility and goodwill were greater, whose gentleness and mildness were greater, whose care and watchfulness (?) concerning God's Church were greater, whose daily labour and nightly vigils were greater. It is he that never put rich food or any intoxicating liquor into his body since he began to lead a devout life. It is he that never drank milk nor ale until a third of it was water. He never ate bread until a third of it was sand. He never slept until his side touched the bare mould. Under his head there was usually nought save a stone for a pillow. Against his skin there never came linen nor wool. He was a man with full choice voluntary offerings to the Lord, like Abel, son of Adam. A man with fervent entreaties to God like Enoch, son of Israel. A fully sufficient pilot for the ark of the Church, among the waves of the world, like Noah, son of Lamech. A true pilgrim, full of firmness of faith and belief, like Abraham, son of Terah. A man loving, gentle, forgiving of heart, like Moses, son of Amram. A man enduring, and steady in supporting sufferings and tribulations, like Job the Sufferer. A psalmist most melodious and delightful to God, like David, son of Jesse. A shrine (?) of true wisdom, and true knowledge like Solomon son of David. An immovable rock whereon the Church is founded, like Apostle Peter. A universal

1 B. adds: g’go ro timdibhtie. 2 a fher cumtha, B.
3 For chocaí idhos B. has atcif fos, 'I still see.'
4aidchbhidhe, B. 5 n-ionmesc, B.
6 For the lanpartaib of the Book of Lismore we should certainly read lánedpartaib. B. has: go láinedhbartaibh toltača.
7 B. adds: na ndula, 'of the elements.'
8 B. inserts degdhuirn. 9 B. inserts: risan ecclais, 'regarding the Church.' 10 oc fulung, B.
chief-teacher, and chosen vessel proclaiming righteousness, like Paul the Apostle. A man full of the grace of the Holy Spirit and of virginity, like John the bosom-fosterling.

4504. A man full of likeness in many ways to Jesus Christ, to the Head of all things. For this man made wine of the water for his household and for his guests in this monastery, even as Jesus made choice wine of the water at the feast of Cana in Galilee. This man, moreover, is called a wright's son, even as Christ is called a wright's son in the Gospel, that is *Hic est filius fabri,* even Joseph. Thirty and three years in the age of this man, as there are thirty and three years in the age of Christ. This man, moreover, had a resurrection after three days here in his room in Cluain, to commune with, and to comfort Coimgen, even as Christ after three days in His sepulchre in Jerusalem, had a resurrection to comfort and to strengthen His mother and His disciples.

4513. Wherefore for those good things and for abundance of other good things his soul is with the household of heaven. His relics and remains are here, with honour and with veneration, with miracles and with daily marvels. And though great be his honour at present in that wise, greater will be his honour in the holy incorruptible union of his body and his soul at the great assembly of Doom, when St. Ciarán will be judge over the fruit of his teaching along with Jesus Christ whom he served. So he will abide in that great household, in unity of patriarchs and prophets, in the unity of the apostles and disciples of the Saviour Jesus Christ: in the unity of the nine orders of angels who have not transgressed: in the unity of the Godhead and Manhood of the Son of God: in the unity that is nobler than every unity, in the unity of the holy Trinity, Father, and Son, and Holy Ghost.

4524. I beseech the mercy of noble almighty God, through St. Ciarán's intercession, that we may all attain to that unity. May we dwell therein for ever and ever!

[Scribe's note:]

It is not I that am answerable for the meaningless words that are in this Life, but the bad manuscript.

1 For *mbronndaíta* B. has *mbruinde.*
2 B. has: *isin münntir*; the Book of Lismore: *isin mai(thius),* 'in the goodness.'
3 That is, the injured or faded.
LIFE OF MOCHUA OF BALLA.

4591. *Homo proficiscens vocavit servos suos, tradidit illis bona sua*. When the good man went on a journey he called his servants, and divided among them his goods. And he divided those goods among them differently, to wit, he gave five talents to one man, and two to another man, and one talent to the last man.

4596. Now, Matthew, son of Alphæus, the Hebrew sage, the first man who wrote the Gospel of the Lord, he is that wrote in the body of the Gospel this holy declaration, to remind the Church how the Son of the heavenly Father distributed the various gifts of the Holy Spirit to every one in the Church.

4600. Now, this is the man who is there said to have gone to foreign parts, even Jesus Christ the Son of the living God, who went to help the human race, and struck them from the Devil’s grasp, and then rose up to the holy heavens unto the heavenly Father, and called to Him His apostles, and divided amongst them the various gifts of the Holy Spirit, as was manifest to every one on the Pentecost. And He bestowed the same gifts on the saints and on the righteous after the manner of the apostles, through the teaching of the divine scriptures.

4606. Now, the five talents which are here mentioned are, mystically, the five senses of the body and the soul, which have been bestowed by God on the human race for His own service, and that by means thereof it may see God.

4610. Now, the two talents which are here mentioned this is what they signify: the cognising and the understanding which the saints and the righteous direct to the Lord with equality of their good deeds under that wisdom.

4613. Now, the one talent, this is what it signifies: the pre-eminent law which is in the human soul, whereby it beholds itself, and the other elements which are on earth, and the stars and the firmament, and the angelic station, and the almighty Trinity.

4616. Or these are the five talents which are here mentioned, to wit, the five books of the law of Moses. For their unsevere command (i.e. the decalogue) serveth those who are under the New Testament. For thus is found the oneness of the Old Law with the New Testament, that is, of the Law with the Gospel. For if anyone multiply the five by two it is ten that groweth thereout. If, then, the ten be multiplied by four,

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1 Matt. xxv. 14. 2 rogaim, B. 3 an chinedha, B. 4 trempa, B. 5 Literally, 'bring with him.'
it is forty that growtheth thereout. That is, the same then truly as the five books of Moses with the ten commandments of the Divine Law to be combined with the four books of the Gospel, for the service of the man who consists of the four elements, so that that man may serve the true God who gave various laws and rules to the world.

4624. Now, after the laws and rules of the preceding five ages\(^1\), Jesus came here into the world; and He made laws and rules through the teaching of the Gospel to the human race, and to the apostles beyond every one; and these taught their successors and their holy disciples after them concerning those rules.

4628. So a multitude of saints and of righteous ones fulfilled those laws and rules of the Lord of the Elements, and did not let their talents go to waste. As the noble, venerable saint, for whom there is a festival and a commemoration on the occurrence of this season and time, fulfilled them, to wit, the bright sun and the shining star, and the blazing fire, and the gracious radiance which the Sun of Righteousness sent into the world to illuminate in miracles and marvels the province of Connaught, even Mochua of Balla.

4633. Now, on the third of the calends of March in every year, there is related somewhat of his miracles and of his marvels, and of his genealogy according to the flesh, and of the completion which he gave his career of victory here in this present world; to wit, Mochua (Cronán was his proper name), son of Becan, son of Barr, son of Nathi, son of Lugaid (from whom are the Húi-Luigdech), son of Dalann of Ulaid. Now his mother was Cumne, daughter of Conamail, son of Machdan, of Dál Búain, (and) his three sisters were Briunsech and Lucait and Tuidell.

4640. Now, at a certain time Comgall of Bangor came to the house of the afore-said Becan, and he beheld a train of angels above the house, and he asked of Becan, ‘How many sons hast thou?’ ‘Two,’ saith Becan, ‘who are to be counted, and a little lame child who is with the sheep, and he is not to be counted\(^2\):’ ‘Bring him into the house that we may see him,’ saith Comgall. He was brought. Then said Comgall\(^3\): ‘My soul rejoices greatly at this boy, for the grace of the Holy Ghost is in his company.’ Then Comgall took Mochua with him to Bangor, where he read the canon of the Old Law and the New Testament, and the ecclesiastical order; and in that place, while still a youth, he wrought miracles and marvels.

4649. Once upon a time came a barren woman to entreat him to save her from her barrenness\(^4\). At that time he happened to be crying after being beaten by his tutor, and he gave her no answer. This is what the woman did. She put her palm under his tears and poured them into her mouth, and at once she conceived, and she afterwards brought forth a son, even Da-Biu was that son.

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\(^1\) Literally, ‘times.’  
\(^2\) hionáirmhe, B.  
\(^3\) B. inserts: iar ttabairt an mhic astegh.  
\(^4\) ona haimriteacht, B.
4654. Diversely, now, and variously do the wise relate the ground of Mochua's coming out of Ulaid. For some say that it was a certain place which Comgall took from him, which was the cause of their dispute. Or this verily is the cause, to wit, on a certain time Mochua's mother took him with her to visit her fatherland, even Dál Buain and her kinsfolk; and when they beheld him, they honoured him, and left every one for him. Now, there was a noble ancient man of that kin, even Coman, the table-priest of Fiachna, son of Baetan; and this he said to Mochua, 'Let the honour of thy fatherland be taken away from thee, as thou hast taken it from me!' Now when Mochua and his mother were going back to Bangor, the sons of Fiachna, son of Baetan, met them, and were mocking at the cleric. And this they said: 'Lame cleric!' 'Sons without instruction!' saith Mochua. Then he was mightily angered against them, and he put them under the earth. Then Coman and Fiachna, son of Baetan, complained to Comgall of that deed. So Comgall said that Mochua should not abide in Ulaid. And it is Coman's word that caused that. 'Since I am expelled by thee,' saith Mochua, 'give me a token by which I can get a place, whereon I shall found a church.' 'I have no token,' saith Comgall, 'unless thou take with thee this fountain.' 'God is able to do even this,' saith Mochua. Now when Mochua went out of Bangor his comrades looked behind them, and they beheld the watery cloud following them, whatsoever side they went. 'Yon is the fountain,' saith Mochua; 'and let us entreat it to stay before us, and to be a guide unto us.' And he said that like Moses, son of Amram, before whom there was a shining cloud as he went forth from Egypt. Thence Mochua journeyed to Gael, a monastery in Fir-Rois; and Gavrin, a bishop from Britain, was therein, and he offered the church to Mochua, for they were foster-brothers. Now a drop fell out of that cloud, and thereof in sign of their unity a fountain was formed in the stead.

4679. After that Mochua journeyed to Fobar-Feichín. That was the time at which a mill was a-making by Feichín, and he had no water (for the mill), and this is the advice which the clerics gave: 'Since Mochua hath come to us,' say they, 'let us go to Loch Lebin if peradventure we may get water thereout.' 'That is a monstrous advice,' says the mill-wright, 'for there is the huge mountain between you (and it).' 'God is able even for this,' saith Mochua. Now when the clerics reached the lake, Mochua cast his crozier into it, and the crozier bored through the mountain. Then Feichín did the same, and the rest of the clerics. And in that wise water was got for the mill. Thereafter Feichín and Mochua made their union.

4688. Then Mochua came thence to Tech Telle in the precinct of Durrow,

1 The point of the retort depends on the rhyme (last, casc), which cannot be reproduced in English.
2 dus an bfuighbimis, B.
and this was his desire, to found a monastery near that place. Howbeit he was not able to do so, for he had not marked out the well.

4691. After that Mochua went across the Shannon into the province of Connaught. Cellach, son of Ragallach, was king of Connaught at that time. Now it happened to Mochua to go into Sogan Ua Maine, and they all prostrated themselves to him out of affection, because their origin is from the Ulaid. Then a pious queen named Ball-gel (‘white-limbed’), who dwelt in the country, did him great honour. Now Mochua abode in that country for the forty days of Easter, and they attempted to keep him with them always. ‘There will, however,’ saith Mochua, ‘come from you yourselves a son of Life whom ye will serve.’ Comman was foretold in that.

4699. Mochua went away from them, and left a blessing upon them and on their fosterlings and on their sisters’ children, as he said:

‘A blessing on their fosterlings
If they abide according to rule.
My blessing exceedingly
On their divine good women.

‘Every lad and every nephew
Who shall live very piously according to my will,
They shall have—and it will not be empty
Earth with its fruit.’

4709. Then Mochua went to Lough Cime. There was Cellach, son of Ragallach, king of Connaught, a-hunting. The deer entered the lake, and remained there on a great stone, and no one durst go after it, for in the lake there dwelt a monster that used to be very hurtful to human beings. Then said the king to Mochua: ‘If thou wouldst allow (?) a man of our household to go after the deer under thy safeguard against the monster, he would go.’ ‘God is able even for this,’ said Mochua. Then the man went into the lake and killed the deer that was biding on the flagstone, and this he said: ‘Good,’ saith he, ‘was this place of an island.’ Then the warrior came swimming till the monster swallowed him as one morsel, wherefore the king reproached Mochua. Now the cleric waxed wroth with the monster, so it threw up the warrior every whit whole in the presence of the hosts, and never did hurt to anyone afterwards. God’s name and Mochua’s were magnified by that miracle, and the king and the greater part of the hosts prostrated themselves to Mochua. And that was the beginning of his high grace in the province of Connaught.

1 B. has: ar fa a hUtaibh tangatar ó thosach.
2 B. inserts laithe.
3 Imthighis Mochua, B.
4 For falumh B. has rogar.
4722. Thereafter Mochua went over Odba northwards into the district of Cera, till he reached Ross Dairbrech, as (the poet) said:

Ross Dairbrech, Mochua's monastery,
Which is called ever-new Balla,
Dear the bush (?), angelic, pure,
Ross Dairbrech of the holy yew-trees.

Ball with sainted men to-day
(Is) the common name with lovable renown;
'Ross Dairbrech,' this was its name
In the time of Tuathal Rough-foot.

From the district of Bangor of the cold fords,
To the plain of Cera of the fair hosts,
Into the land of Fir Domann of the bushes,
Comgall sent (Mochua) to fair Ross.

4736. He stays a night in that place. Now on the morrow, when the comrades looked up, they did not see the fountain. Mochua told them to seek it. Then said a farmer to them: 'The fountain Ball-álúinn is below.' 'From that let the place be named,' said Mochua. As he himself said:

'Let Balla be the name of the place,
For it hath come under my heed:
Let this be its name henceforward
Till the last age shall come.'

4744. He entreated God to manifest to him the place of his church. Five-and-thirty years, then, Mochua had completed at that time, and one-and-twenty years was he serving God at that place, when he went to heaven.

'One-and-twenty\(^1\) years without exception
Was Mochua in the province of Connaught.
A wall of mould marking out his side
Was the hardship of his slender-skinned devotion.'

4751. Then came Eochaid Minnech\(^2\), prince of the clans of Fiachra, to gainsay the cleric. Now angels were manifested to him over the wood wherein Mochua dwelt, and when he saw the cleric he humbled himself to him at once. Now thus was Mochua at that time, in a prison of stone. Eochaid came to the cleric, having along with him a hundred of the nobles of his family, to wit, Maine with his seven sons, and Domnall and Feradach and Mæl-cethaig and Ronan and Suibne and Finntan the Fair and the nobles of Clann-Fiachrach. And though they attempted to kill the cleric, they did his will, for the spiritual radiances and the divine service\(^3\)

\(^1\) fichit, B.  
\(^2\) Binneach, B.  
\(^3\) Í nd foghamha diada, B.
shone out of his countenance. Then they offered him the stead, with its district and land, Cellach, son of Ragallach, consenting. Wherefore of founding that the historian sang the staves:

'From Clad Cuirre of hard Calgach
To Món, to the north of Adrad;
From Mag Moethla, with its bog,
To great-staked Crot Cualachta.
'Thus they gave their land,
The clans of Ross, with great virtue,
Without tempest in their minds,
With vast service.
'With a circuit every third strong year,
Both man and woman and boy,
To Mochua, of the narrow prison,
At prayer, at wailing.
'A cow for every landholder,
Both king and nobleman;
To my Chua the hundreded in his company
A garment for every ollave.
'A great pig for every house in the north,
From the strand of Eothuile to Muad;
A scruple for every fire without thirst
To the chapel of the province of Connaught.
'This Mochua had without sorrow
From Odba of the loyal throngs.
Strong was his flood
To the stormy strand of Eothuile.'

4785. Thus he founded his church and his monastery, and he gave three bishops to consecrate his graveyards and his great churches, and to allot the land to his monks.

4787. This was one of Mochua's miracles. A certain barren woman came to him, and he blessed two sprigs of watercress for her, and she at once conceived a son and a daughter, to wit, Luicenchair the Pious and Scanlan were these.

4790. Yet another marvel! Mochua went to Lough Cime; and the attendants said to Cennfaelad, son of Colcu, for he was then king of Connaught: 'The soulfriend,' say they, 'of Cellach, son of Ragallach, is outside.' 'It is nothing to us,' saith Cennfaelad, 'that he is a soulfriend of Cellach's: he shall not enter this island.' Then Mochua brought (the waters of) the lake over the island. The king went perforce

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1 na roind, B. 2 Ochladh cuirre, B. 3 sic, B. 4 domchua, B. 5 fir ferainn, B. 6 dom chua cédach, B. 7 B. omits 'do roind in feruinn dia manchaib.' 8 ni tochaite, B.
in a boat after Mochua, and he surrendered himself and his son, and his grandson in bondage to him, and the island to be freed (from tribute); and afterwards it was freed.

4798. It was one of Mochua's miracles, to wit, Sil Muiredaig was suffering from the Yellow Plague, and the clerics of the province of Connaught sought to banish it from them, and they succeeded not. So they came to the place where Mochua was dwelling, and he healed them, and put the colour which was on them upon his crozier, and then they gave their service to him. Wherefore of that colouring spake the poet:

The Sil Muiredaig sought
Ireland's tribes and rocks
To protect them against the mortality,
And they came to Balla.

The Sil Muiredaig promised
To do the will of the white pure cleric,
And that as numerous as leaves would be
Their treasures given to Balla.

On his holy crozier he put
The disease of the whole people,
So that this came to pass:
Hence is the 'Yellow Crozier.'

'Ye have come five times five hundred
Men pure-armed, haughty,
Till Doomsday, if ye obey me,
Ye will be no fewer.

Every need that shall come to you
Utter my name in prayer to God.
Never will come to you
Overwhelming force after it.'

4823. This was one of Mochua's miracles. Once he entered the district of Muad, and came to Inis Amalgaid, and no boat was brought to him. 'It is not necessary now,' saith Mochua, 'to seek a boat to go into it.' Then he raises up the earth, so that one fares on foot into the island from that time till to-day.

4827. Once he went with four persons to the brink of Muad. The fishermen gave a refusal to him. 'If,' saith he, 'there were a servant of God below, he would bring us somewhat.' Then the seal cast on shore four salmon for them.

4830. Another time Mochua sent his servant to commune with Faelán. When he came to All in Cléib ('the Cliff of the Basket') there came to him two female warriors, who dwelt in the land, namely, Bec, daughter of Conchorach, and Lithben, daughter of Aitrebrthach. And this is the unreasonable game which they used to play.

1 forro, B. 2 For the fothugud, 'founding,' of the MS., we should probably read dathugud.
3 bheithe, B. 4 anforlann, B.
LIFE OF MOCHUA OF BALLA.

Whoever passed by them, they would put him into a basket with two ropes out of it, and swing him over the awful precipice. It was revealed to Mochua that his gillie was put into the basket. Mochua went till he reached the place. Lithben, daughter of Aitrebrthach, obeyed him at once; but Bec would not let the gillie go until the cleric gave her his cowl. It blazed up in her hands, and then she obeyed the cleric. And the girls communed with both their fathers, and brought them to Mochua, and Mochua afterwards baptized them. Now that Bec came and remained seven years serving Mochua. One time she was lamenting that she was childless, and Coel, son of Aed, an elder of the kindred of Aed, was saying the same thing, and both of them came and gave their service to Mochua for ever.

4843. Now Taithlech, son of Cennfaelad, suffered from a gangrene, and Mochua healed him, and put the disease on his own bell, and thereon it is still, to certify that great miracle.

4845. On a certain time of summer, Mochua was put to guard the lambs. Howbeit he was repeating his Beatus while with them. The lambs ran together towards their dams, for there was no fence between them. Mochua came and drew his crozier between them after him on the earth; and not a lamb of the lambs ventured to cross the trace of the crozier, but each of them stood looking at the other over the line.

4851. On a certain day there was brought to Mochua a consumptive lad who could not move either his hands or his feet, nor any of his other limbs. With his hand Mochua touched all the lad’s limbs, and he said to him: ‘Arise in Jesu’s name, and look at the sun, and go.’ And at once he arose and went; and God’s name and Mochua’s were magnified thereby.

4855. At another time a demoniac was brought to Mochua. He expelled the devil from him at once in the name of the Trinity.

4857. On a certain night there came a certain robber to steal Mochua’s wheat. When the robber raised up the load, he withered and stiffened at once; and he could neither move on nor put his burden from him, until afterwards Mochua blessed him.

4860. Once upon a time a secular man, having a deaf and dumb boy, came to Mochua, and he besought him to heal his son for him, and Mochua entreated the Lord for him, and the boy became whole, from the powers of God and the prayers of Mochua; and God’s name and Mochua’s were magnified thereby.

4864. Now this man, even Mochua, from the beginning of his life, gave all his service to wisdom and devotion. He it is that from his infancy feared the Lord. He it is that overwhelmed every sin, and he it is that quenched in himself the delight of

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1 B. inserts ettorra.  
2 anbhrachtaidhe, B.  
3 bhalla, B.  
4 demhnachdha, B.  
5 B. inserts: 7 rosheac.  
6 do saighid, B.
the present life. He it is that overcame the concupiscence of his flesh. It is he that forgot the pleasures of the present. He never took his mind nor his meditation from constantly gazing at the heavenly kingdom. He hated the temporal goods as if they were dungheaps. He avoided the honours of the world like death. He abhorred wealth and treasures. He despised the carnal delight as if it were poison. He never gave love to carnal corruption. He forgave every one who used to do evil to him. He subdued his body and bent it to the divine service. He was kindled by the fire of God's love, and with the same fire he used to kindle the hearts of other men. He loved the neighbour as himself. He was profitable to the bodies and the souls of other men. He loved his enemies even as he loved his friends. He gave good things to every man, even though that man should hate him. He used to pray for those who persecuted him and insulted him. He was most patient in enduring every tribulation and every suffering. He used to bestow the divine and human treasures on every one who would ask for them. He used to help like a father every one who was in need. He used to visit every one who was in prison or in bonds, and loose him. He used to give property to set free every slave and every bondsman. He used to give raiment to the poor and needy of the Lord. He was riches and wealth to the poor, though he himself was poor and needy. He used to give food to the hungry and drink to the thirsty, and raiment to the naked, and a general welcome to the guests, and to every one who wanted it. He protected the feeble, and the wretched widows. He saved the poor and the weak from the powers of the world. He never loved gold or silver, except as stones or ashes. He never moved his lip or his tongue idly. He never let aught unseemly (come) to him through his hearing. He stored up in his heart everything that God used to say to him. He never saw aught which it was not right for him to see. He never took a step towards ignorance. He abated his sense from coveting the things earthly. It is he that bound the meditation of his mind in the hallowed heavens. He never let any idle hour pass from him without fruit. He never let his heart go from God. He desired to endure 1 everything for Christ's sake, in order that he might attain to the heavenly fatherland. He prepared the eternal rest for himself by abating his flesh in fasting, in abstinence, quia crucifixus est mundus illi et ipse mundo.

1 For the soghniadh of the Book of Lismore = sfoghmadh of the Brussels MS., we should certainly read sodhmadh.
NOTES.

** The bare numbers refer to the lines of the text. Numbers in parenthesis refer to the pages of the translation.
NOTES.

I. LIFE OF PATRICK.

2 (p. 149). The 'couple for whom this book was written' were Fingen (Mac Carthaig Riabach) and his wife Catherine Fitzgerald, daughter of Thomas, the eighth earl of Desmond. This Fingen, son of Diarmait, was lord of Húi Cairbri (Carbury), and died, according to the Four Masters, in 1504 or 1505.

39 (p. 150). As to the alleged Jewish origin of S. Patrick, see Dr. Todd, St. Patrick, p. 362, the Rolls edition of the Tripartite Life, p. 357, note 5, where a similar legend is quoted from the Book of Leinster, p. 353, col. 4, and the following extract from Lebor Brecc, 13 c:

Do macuib Israel tª iarfr† do Patraic. acht dia rohesretia maib Israel o Thid 7 o Uespiaín, in di ebrusul rómánaig, fochetharaidr in domain a ãdígail ãile Crist, is ann dorieacht bunad Patraic co Bretnu, conid aire-sin at-bear ar bretnach de ara taidecht a ãdíaire innte.

Truly, then, of the children of Israel was Patrick; but when the children of Israel were dispersed by Titus and Vespian, the two Roman consuls, throughout the four quarters of the world, in vengeance for the blood of Christ, then did Patrick's stock come to Britain, wherefore it is called 'British' because of its coming in slavery thereinto.

46. S. Patrick's genealogicaly is thus given in the Book of Leinster, p. 347, col. 1:

Patraic Mac Calpraind, Maïc Fôtaide, Maïc Odisi, Maïc Corinith, Maïc Leoburid, Maïc Ota, Maïc Muric, Maïc Oirc, Maïc Leo, Maïc Maximi, Maïc Cencreti, Maïc Philisti, Maïc Ferini, Maïc Britini, [in marg.: vel Briti filii Alani, qui primus de semine Iateth in Europam venit], a quo Bretnaig, Maïc Fergus Lethdeirg, Maïc Nemid¹, Maïc Agnomai, Maïc Phaim, Maïc Thait, Maïc Sera, Maïc Sru, Maïc Esru, Maïc Braimind, Maïc Fatechta, Maïc Magoth, Maïc Iateth, Maïc Noe.

The pedigree in the Lebor Brecc, p. 13, col. 2, runs thus:

Patrickus filius Alprüind, Maïc Hoddas, Maïc Hoddennis, Maïc Corniuil, Maïc Liberiuil, Maïc Mercuit, Maïc Hoda, Maïc Oric, Maïc Muric, Maïc Leo, Maïc Maxime, Maïc Encreti, Maïc Erise, Maïc Peliste, Maïc Farine, Maïc Britain a quo Bretnaig, Maïc Fergus Lethdeirg, Maïc Nemid, Maïc Agnomai, Maïc Paim, Maïc Thait, Maïc Sera, Maïc Sru, Maïc Erù, Maïc Pramint, Maïc Aithechta, Maïc Magoc, Maïc Iateth, Maïc Noei, Maïc Lamiach.

Of these names, the second and third seem to represent the Roman names Calpurnius and Potitus; the fourth and fifth seem Odysseus and Cornelius. Compare the pedigrees in the Franciscan Liber Hymnorum and in the Lebor Brecc homily on Patrick printed in the Rolls Tripartite Life, pp. 412, 432.

47. Conches, the name given here as that of Patrick's mother, seems a corruption of

¹ Here ends the pedigree in the Book of Ballymote, p. 215, col. 5. There is a metrical pedigree, ibid. p. 229, col. 5, 1. 46, and another (attributed to Flann Manistrech) in the Annals of the Four Masters, A. D. 432.
Concesa. In the Book of Leinster, p. 372 a, three aliases are mentioned. Ondbaiuin no Gomba uin do Bretnaib máthair Pátric 7 a choic seithar, no Conches no Cochmas a ainm.

52 (p. 150). This antenatal miracle is told also in Latin by Colgan, Trias Thaumaturgae... Acta, p. 117 a; and in Irish in Egerton 93, cited in the Rolls Tripartite Life, p. xlvi.

57, 70, 80, 86, 91, 95, 102, 121, 127 (pp. 150-152). The miracles of the boy Patrick here related are told also in the Tripartite Life, pp. 8, 10, 12, 14, and in the Lebar Brecc homily, printed in the Rolls edition of the Tripartite Life, pp. 432, 434, 436, 438. The miracle related in 113-120 is also in the Lebar Brecc homily, ubi supra, p. 436.

147-149 (p. 153). As to Patrick's four names, see Lebar Brecc, 13 c:

Sucait, tra, ainm báiste Pátraic. Cotraige imemorro a ainm a údóire: inand on 7 fer nofognd do cethr ar n-oesnecht. Magonius a ainm oca foglaimm. Patricius a ainm la Romanchu: ut dixit:

Sucait a ainm baiste iar mbuaid,
Cotraige a údóire dimbuain,
Patricius il-Letha luind,
Magónius 'ca fogluimm.

Sucait, now, was Patrick's baptismal name. Cotraige, however, was his name in slavery—that is the same as 'one who used to serve four persons at once.' Magonius his name when studying. Patricius his name with the Romans: ut dixit [poeta]:

Sucait his baptismal name, after victory,
Cotraige in temporary bondage,
Patricius on fierce Letha (the Continent),
Magonius when studying.

Sucait has been equated by Schuchardt with W. hygad, 'warlike.' Cotraige is = the Gaulish Caturgios, 'battle-kingly.' Magónius (= W. Maun) seems cognate with Skr. Maghavan, a name for Indra, and Gr. Μάχαων.


159-165 (p. 153). The story of Miliúc's vision is told also in an extract from the Tripartite Life, preserved in H. 3. 18, p. 521, and printed in the Rolls edition, p. xlviii. See Colgan's paraphrase, ibid. pp. 19, 20. One of Miliúc's daughters is thus commemorated in the Book of Leinster, p. 372 d:

Brónach ingen Milchon maic Buan 'ca mbé Pátraic i ndáire, máthair Mochae Noendromma oc Loch Cuan, 7 Colmain Chomraire oc Uisnuiach, ocus Colmáin Mulind oc Daire Cháechain in Dal Riatai, 7 epesceip Maic Erca o Domnuch Mór Maige Coba, 7 Damnatan Slébe Betha, 7 Fursu craidbig in Perona.

Brónach daughter of Miliúc, son of Buan, with whom Patrick dwelt in bondage, mother of Mo-chae of Noendruim at Loch Cuan, and of Colmán of the Casket at Uisnech, and of Colmán of the Mill at Daire Cæcháin in Dal Riata, and of Bishop Mac Erca of Domnach Mór Maige Coba, and of Damnatan of Sliab Betha, and of Fursu the Pious in Peronne.
LIFE OF PATRICK.

166-1 (p. 154). Compare the versions of this pretty story in H. 3. 18 (Trip. Life, p. xlviii) and the Lebar Brecc homily (ibid. pp. 440, 442). It must be read in connexion with the tale told in lines 86-90 (p. 151), of which it is the sequel.

181-201 (p. 154). These legends of Patrick’s release from bondage are also found in the Franciscan Liber Hymnorum, whence they are printed in the Rolls Tripartite Life, pp. 414, 416.

202-210 (pp. 154, 155). Abridged from the stories paraphrased by Colgan, Tr. Thaum. p. 121, which were founded on the statements of St. Patrick himself in his Confessio.

211-214 (p. 155). As to Patrick’s visits to SS. Germanus and Martin, compare Colgan’s paraphrase (Tr. Thaum. p. 121) printed in the Rolls Tripartite, p. 25.


242-245 (p. 156). This story of the leper is found also in the Lebar Brecc homily, pp. 447, 449 of the Rolls Tripartite. As to the origin of the devotion bestowed on lepers in the Middle Ages, see ibid. p. cxcvi, and Farrar’s Life of Christ, 12th ed. p. 149, n. 3.

246-250 (p. 156). In the Tripartite Life, p. 32, Nathi Macc Garrchon is said to have opposed Patrick, and Sinell Mac Finchada to have believed in him.

252-265 (p. 156). This story of Benén is here told more fully in the Tripartite Life, p. 36, and the Lebar Brecc homily, p. 454.

266-271 (p. 156). The statement that Loegaire’s birth-feast was kept on Easter eve, is, so far as I know, found only in the Book of Lismore.

274-286 (p. 157). The story of Dichu is also in the Tripartite Life, p. 36. But the choice proposed to him is peculiar to the Book of Lismore.

287-289 (p. 157). This story of the impious wizard occurs also in the Brussels MS. 2324-2340, fo. 15b, where, after coileach, we have the words: aifrinn, co rodóirt an coilech, ‘of offering, so that the chalice poured forth (its contents).’

290-297 (p. 157). This account of Miliuc’s self-cremation occurs also in the Book of Armagh, fo. 3 a 1 (p. 276 of the Rolls Tripartite Life) and the Tripartite Life, pp. cxlii, 38, where I have conjectured that it may be an instance either of a kind of dharna or of propitiatory self-sacrifice. It is more probably a case of suicide as a mode of vengeance, of which we find an example in a Finnish tribe on the right bank of the Volga: ‘Chez les Tchouvaches quand on veut se venger d’un ennemi on va se pendre à sa porte’ (Henri Gaidoz, Mélusine, iv. 10, citing A. Rambaud, Revue politique et littéraire, 28 avril, 1877, p. 1031 b), the object being that the ghost of the deceased may persecute the offender.

298-306 (p. 157). This account of king Loegaire and his wizard’s prophecy of the
Christianizing of Ireland is an abridgement of the story in the *Tripartite Life*, pp. 32–34.

307–321 (pp. 157, 158). This story of Dichu is found, so far as I know, only in the Book of Lismore.

322–336 (p. 158). Patrick’s visit to Tara and his striking the paschal fire are described more fully in the *Tripartite Life*, pp. 40–42. It seems to have been an established custom in the Western Churches to produce fresh fire on Easter eve: ‘in sabbato paschae extincto veteri novus ignis benedicatur et per populum dividatur,’ Leo IV (*Hom. de Curia Past. c. 7*), cited in Smith’s *Dictionary of Christian Antiquities*, s.v. Fire, kindling of. The use in the *Tripartite Life* of the expression *roben in tenid chasc[d]ae* (he struck the paschal fire), and in the Book of Lismore of *robenad in tene chasadae chos carcatha lais* (the consecrated paschal fire was struck by him) seems to show that the fire was struck from a flint or crystal.

337–346 (p. 159). After the lacuna of two leaves, the Lismore Life resumes the legend of Patrick with an account of his visit to Mullaghshee (a little place to the north of Ballyshannon), and here corresponds with the *Tripartite Life*, p. 150, of the Rolls edition.

347–355 (p. 159). This corresponds with the *Tripartite Life*, pp. 150, 152.

355–367 (p. 159). This abridgement of the account of Patrick’s visit to Ailech of the Kings, now Grenan Ely in the county of Donegal, corresponds with the *Tripartite Life*, pp. 152–154.


370, 371 (p. 159). *Olchon* here is a scribal error for *Olcán*, the story of whose baptism, after his birth from a dead mother, is told in the *Tripartite Life*, p. 160.


384 (p. 160). The other six persons whom Patrick is said to have left alive for ever in Ireland to guard its inhabitants are, ‘a man at Cruachan Aigle, and a man at Benn Gulbain, and a man in Sliab Bethad, and a man in Sliab Cua, and the married pair at Cluain Iraird.’ See *Lebar Brecc*, 28 b, 29 a.

386–392 (p. 160). This silly story of the stolen goat bleating from the belly of the thief (which is said to have disgusted Carlyle with the study of Irish history) is told also in the *Tripartite Life*, p. 180.

393–395 (p. 160). This miracle of converting poisoned cheeses into stones is found also in the *Tripartite Life*, p. 182. Poison, it may be observed, seems to have been as freely used by the Irish as it is by the Hindus. See for another instance the *Tripartite Life*, p. 54. In the *Faed Fiada* (‘Deer’s cry’), ibid. p. 50, Patrick prays Christ to protect him, *ar cech neim* ‘from every poison.’
396–405 (p. 160). This story of Faillén's death-sleep in the fort of Naas is also in the *Tripartite Life*, pp. 184–186.


419–439 (p. 161). This striking story of Odrán and Failge is told, but less completely, in the *Tripartite Life*, p. 218. The entrance of the Devil into Failge's dead body reminds one of Mr. R. L. Stevenson's story of *Thrawn Janet*, with the 'bogle in her clay-cauld flesh.' In a MS. in the University Library, Cambridge, marked Ff. 127, f. 462, b. 2 (which is a copy of the Tertia Vita without chapters i–ii and 94), the legend is thus related in Latin:

Inuenit autem uirum pessimum nomine Failge, a quo orti sunt i. nepotes\(^1\) auí Foílgi, qui aurigam Patricii iugulaux coram eo in curre suo, et statim in eodem mense mortuus est Foílge; et anima eius portata est in infernum. Et statim intrauit dyabolus in corpus illius et habituit in eo quasi homo uiuens inter homines spatium unius anni. Post autem multum tempus uenit Patricius ad domum Foílge, cuum que est Patricius ante ianua interrogauit unum de seruis eius dicens: 'Ubi est Foílge?' Ile respondit: 'Nunc reliqui eum in domo sua.' Dixitque Patricius: 'Voca eum ad me.' Cum ille intrasset domum, inuenit ossa arida Foílge in domo sua; et reuersus\(^2\) cum tristicia, nunciauit hoc Patricio. Dixitque Patricius: 'ex eo tempore quo iugulaux Foílge aurigiam [sic] meum coram me, ille positus est in inferno, venitque dyabolus ut ludificaret in corpore eius, ut non tantum anima eius infer[n]o cruciare tur, sed etiam corpus eius inter homines demone repleretur.'

The story is also told by Jocelin, Colgan's *Sexta Vita*, c. 73.

442–446 (p. 161). This is in the *Tripartite Life*, p. 194.

447–470 (p. 162). This story of Patrick's visit to Cashel, and of Oengus's baptism, is also told in the *Tripartite Life*, pp. 194, 196, which, however, omits the three quatrains.

471–476 (p. 162). This story of Patrick's tooth is also in the *Tripartite Life*, pp. 196, 198.

477–493 (pp. 162, 163) is an abridgement of the tale told in the *Tripartite Life*, pp. 202, 204.

494–510 (p. 163). This account of Patrick's visit to Findine, the birth of Echu Red-spot, and the prophecies of Senán of Inis Cathaig, and of Brenainn Maccu Alti is given in the *Tripartite Life*, pp. 206, 208.


516–520 (p. 164). The first sentence is in the *Tripartite Life*, p. 196. The rest is in the same work, p. 214.

521–543 (p. 164). The account of the origin of the name Brosnacha and the metrical blessing on Munster are given also in the *Tripartite Life*, p. 216.

544–555 (p. 164). Patrick's return to Fir Roiss, his interview with the angel, and the

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\(^1\) Here *nepotes* is obviously a Latin gloss on the Old-Irish *ani*, which Colgan or his printer (*Trias Thaum.* 25, col. 2) has made into the Latin *alii*.

\(^2\) Here the MS. inserts *est.*
celestial letter about Mochtae and Patrick are described more fully in the *Tripartite Life*, p. 226.

556–578 (p. 165). This story of Dáire's grant of the site of Armagh is told not only in the *Tripartite Life*, pp. 228, 230, but also in the *Book of Armagh*, p. 6, b. 2.

579–581 (p. 185). This account of the measurement of the Raith, or earthen rampart, of Armagh is also in the *Tripartite Life*, p. 236.

582–585 (p. 165). This list of the recorders of Patrick's miracles is also in the *Tripartite Life*, p. 56.

586–597 (pp. 165, 166). Compare the *Tripartite Life*, pp. 256, 258.

598–614 (p. 166). Compare the *Tripartite Life*, pp. 252 and 258. The passage is obviously misplaced. St. Patrick is here compared in certain respects to the apostles John and Paul. But the favourite comparison is with the apostle Peter.

So in the hymn of Secundinus we have

> Constans in Dei amore et fide immoblis,
> super quem aedificatur, ut Petrus, aeclesia,
> cuiusque apostolatum a Deo sortitus est
> in cuius porta[e] adversus inferni non praeualent.

So also in the following list of Irish saints compared with apostles, hermits, popes, &c. (*Book of Leinster*, p. 370, columns 3 and 4):

> Hic incipiunt sancti qui erant bini¹ unius moris:

<table>
<thead>
<tr>
<th>St.</th>
<th>Apostles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iohannes baptiza</td>
<td>Episcop Ibar.</td>
</tr>
<tr>
<td>Petrus apostolus</td>
<td>Patricius.</td>
</tr>
<tr>
<td>Paulus apostolus</td>
<td>Finnian Cluana (Iraird).</td>
</tr>
<tr>
<td>Andreas apostolus</td>
<td>Colum cilli.</td>
</tr>
<tr>
<td>Iacobus apostolus</td>
<td>Finnian Maigi bile.</td>
</tr>
<tr>
<td>Iohannes apostolus</td>
<td>Ciaran Cluana maic Nöis.</td>
</tr>
<tr>
<td>Pilippus apostolus</td>
<td>Cainnech.</td>
</tr>
<tr>
<td>Bartholomaeus apostolus</td>
<td>Brendinus senior.</td>
</tr>
<tr>
<td>Tomas apostolus</td>
<td>Brenainn Cluana Ferta.</td>
</tr>
<tr>
<td>Matheus apostolus</td>
<td>Colum Tiri da glas.</td>
</tr>
<tr>
<td>Iacobus apostolus</td>
<td>Comgall Bennchoir.</td>
</tr>
<tr>
<td>Simon apostolus</td>
<td>Molassi Daminsi.</td>
</tr>
<tr>
<td>Tatheus apostolus</td>
<td>Sinchellus Junior.</td>
</tr>
<tr>
<td>Mathias apostolus</td>
<td>Ruadanus Lothra.</td>
</tr>
<tr>
<td>Maria</td>
<td>Brigita.</td>
</tr>
<tr>
<td>Martinus</td>
<td>Episcop Hercc Slani.</td>
</tr>
<tr>
<td>Paulus heremita</td>
<td>Coemgen Glinne dé(locha).</td>
</tr>
<tr>
<td>Antonius monachus</td>
<td>Fechini Fobair.</td>
</tr>
<tr>
<td>Augustinus sapiens</td>
<td>Lonígarad.</td>
</tr>
<tr>
<td>Ambrosius imnodicus²</td>
<td>Mac ind eicis.</td>
</tr>
</tbody>
</table>

¹ The lithographic facsimile of the *Book of Leinster* has bun.

² i.e. hymnodicus. The facsimile has here imm[18].
II. LIFE OF COLUMBA.

616–631 (pp. 166, 167). Compare the Tripartite Life, pp. 258, 260. In attributing to St. Patrick the age of 132 years, the Lismore Life agrees with Colgan's Quinta Vita. Most of the other Lives give him 120 years, a number obviously suggested by the desire to make the saint resemble Moses (Deut. xxxiv. 7).

632–638 (p. 167). The legend of Patrick's burial is also in the Tripartite Life, p. 252.

639–642 (p. 167). The account of the contention for Patrick's body is not only in the Tripartite Life, pp. 254, 256, but also in the Book of Armagh, fo. 8, b r.

643, 644 (p. 167). This sentence is obviously misplaced; and as it does little but repeat what we have been told in ll. 616, 617, it was probably inserted by the scribe of the Book of Lismore from a second manuscript.

655–741 (pp. 168–170). The text is from Genesis xii. 1, where the Vulgate has 'Egre-dere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi.' The rest of the commentary agrees generally with the opening of the homily on Saint Columcille in the Lebar Brecc, pp. 29 b–30 b.

742–751 (pp. 170, 171). These passages are also in the Lebar Brecc, p. 30 b.

752–762 (p. 171). Old-Mochtta of Louth's prophecy, is also in the Lebar Brecc, p. 31 a.

763–775 (p. 171). Patrick's prophecy is also in the Lebar Brecc, p. 31 a.

776–780 (p. 171). Bec Mac Dé's prophecy is also in the Lebar Brecc, p. 31 a. The pedigree of this prophet is thus given in the Book of Leinster, 347 c:

Bec mac De druad, Maic Gnoe, Maic Lugdach, Maic Dallain, Maic Bresail, Maic Mane, Maic Neil Nóigiallaig.

Nó Bec mac De druad, Maic Noe, Maic Conaill Échluáith, Maic Lugdach Mind di Mumain.
NOTES.

781–785 (p. 171). Bishop Eogan of Ardstraw’s prophecy is also in the Lebar Brecc, p. 31 a.

786–790 (p. 172). Buite son of Bró Nach’s prophecy is also in Lebar Brecc, 31 a. It is thus given in Latin in his Life, Cod. Clar. 39, Add. No. 4788, fol. 73 (cited by Bishop Reeves, Columba, lxix. n.).

Hodie, inquit, natus est infans cui nomen Columba, qui coram Deo et hominibus gloriouis existet, quique post xxx* annos abhinc hoc ueniet, et meum sepulcrum revelabit, et cemeterium designabit.

Buite’s death and Columcille’s nativity were celebrated on the same day, viz. Dec. 7.

Compare the Calendar of Marianus Gorman (p. 131 of the Brussels MS.):

7. e. Do Andreas, Octaues, gein Choluiin ² chaid caemgiil,
     Martain, Sauin ¹ saerdruin, feil Buiti ³ bain brigmair,
     ordned Ambrosir firglain, Agatho cen tobeim,
     Ollan, Colman, Cutlach, Aromein de rigrain ⁴.

791–798 (p. 172). This account of the vision of Columcille’s mother is also in the Lebar Brecc, p. 31 a.

799–802 (p. 172). Compare Lebar Brecc, p. 31 a. The statement that Columba’s birthday was the seventh of December and a Thursday, points to the years 517 and 523, Reeves, Columba, lxix. But Bishop Reeves thinks a.d. 521 ‘most likely to be the true period.’


Columcille’s pedigree is also given thus in the Book of Leinster, 347 b:

Colum cille Maic Feidlimid, Maic Fergusu, Maic Conaill Gulban, Maic Neil Noigiallaig, Maic Echach Muidmedoin, Maic Muredaig Tirig, Maic Fiachach Sroptine, Maic Corpri Liphechhair, Maic Cormaic Ulfoita, Maic Airt Oenfir, Maic Cuind Cétchathaig, Maic Feidlimid Rechtair.

As to his mother Ethne, see the Book of Leinster, p. 354, col. 3:

Eithne ingen Dimmæ Maic Noe, Maic Fechin, Maic Corpri filed, Maic Ailella Máir, Maic Breccain, Maic Feic, Maic Dare Barraig, maic Cathair Móir, ic Ros Tiprat. Derbhind Belfota aîn huir dis.

And again in p. 372 a:

Ethni ingen Dimmæ maic noe quae et Derbhind Belfota, de Chorpraig Fanat, máthair Choluiin cille.

Colum Cille, like his mother, had a second name, Crimhann (‘fox’): see the Book of Leinster, p. 354, col. 4, where the following list of the aliases of eighteen Irish saints is given:

Crithrand aîn huir Coluim cille. Moeca aîn huir Fechin Fabuir.
Cunnid aîn huir Maic Culind Lusca. Dachua aîn huir Dachualen.
Carthach aîn huir Mochutu Lis múir. Darerca aîn huir Moninni Cilli sîbe.

¹ i.e. Sabinus or Savinus ‘in Spolitana urbe.’
² MS. superscribes ‘chille.’
³ MS. superscribes ‘.i. Buite mac Brónaigh, episcop Mainistrech.’
⁴ This eight-lined stanza (in which lines 3, 6, and 8 rhyme together) is in the metre rinnard múir.

I have been unable to identify the Aromein of line 8.
LIFE OF COLUMBA.

301

Carthach aín mn Cennmni.
Cunnid aín mn Coluim maic Crimthainn.
Tairchell aín mn Molling.
Fer da chrich aín mn Maic Cairthind.

See Bishop Reeves’ note, Columba, p. 6, where he suggests that one of the two names was baptismal, the other secular.

The origin of the name Colum cille, ‘Dove of the Church,’ is thus stated in the Lebar Brecc, p. 236, col. 2:

Colum cille mac Fédlímid meic Fergus Cendfota meic Conall Gulban, meic Neill Nóbígailaig i. Column pro simplicitate eius dictus est. Cille i. ar a mince tided on chill in rolég a salmu hi comdail na lenab comfocus. Ocus ba hed atberdis-sen atarru fessin: ‘In tánáic ar coluim bec-ní indiu on chill?’ i. o Thelaig Dubglaise i tít Lúgdach hi Cineol Conaill.

Cremthan didiu a ainm batsi Coluim cille. Ethne didiu ingen Dimma meic noe, meic Echin, meic Coirpri shiled, meic Oilélla mair, meic Braccain, meic Daire Barraig, meic Cathair Mór, mdháir Coluim cille.


Rocomulta didiu sin i. dochoid-siám dia oilithre, 7 ba hócc intan ba marb, 7 is do ghorta at-

Aed aínm Mældoid Mucuama.
Colman aínm Maic Lenin.
Æd aínm Moedoc Ferna.
Lasren aínm Molassi.
Finnbarr aínm Finn (éoin) Maige bili.

Colum cille, son of Fedlimed, son of Fergus Longhead, son of Conall Gulban, son of Niall the Nine-hostaged, to wit, Colum ('Dove') pro simplicitate eius dictus est: cille ('of a church') from the frequency with which he would come from the church in which he read his psalms into the company of the neighbouring children. And this is what those used to say among themselves: ‘Has our little Colum come to-day from the church?’ i.e. from Telach Dubglaise in Tír Lúgdach in Cenél Conaill.

Now Cremthan was Colum cille’s baptismal name. And Ethne, daughter of Dimma mac noe son of Echen, son of Coirpre the Poet, son of Ailill the Great, son of Braccan, son of Daire Barrach, son of Cathair the Great, was Colum cille’s mother.

It is that Colum who from his youth gave exceeding love to God. Once upon a time an angel of heaven came unto Colum cille (Axal was the name of that angel, quasi auxil, ab auxilio), and said to him: ‘Take virginity around thee,’ saith the angel. ‘I will not take it,’ saith Colum cille, ‘till a reward therefor be given me.’ ‘What reward dost thou ask?’ saith the angel. ‘I declare not one reward,’ saith Colum cille, ‘but four.’ ‘Say them,’ quoth the angel. ‘I say,’ quoth Colum cille, ‘Death in pilgrimage—for I have coveted it from my youth—and death in penitence, and death of hunger, and death in youth—for in old age the bodies are ugly.’ ‘Even more than that shall be given thee,’ saith the angel: ‘thou shalt be a prophet in heaven and on earth.’

So (all) that was fulfilled. He went on his pilgrimage, and he was young when he died.

1 Facs. simplicitate.
2 Compare the story in Lebar Brecc, p. 89.
bath, *acht* ba gorta tholtanach sin chena. 
*Ocús* is* ed* *lodhèra* in gorta sin *dòsum*. 
*Fecht didiu* dosrala *sum* oc *timchell* i *n-Hìi consa* acca in chailech oc bein nennta do chum *bràisce* di. ‘*Cid imfulinges sin, a *thròg*’ ol *Colum* cille.

‘A bùid athair,’ ol si, ‘*ràbó* fil ocum, 7 *indleg* hi, 7 *is* *ed* so *fògnas* dam oca *hurnaide 2 cian uad.’

Cinnid *Colum* insin comad *praisceh* nennta is *mòo noleigenad* do còn ba beo, *díce*ns: ‘*Intan,* ol se, ‘*is* ar sailechit na hènbo atathar isin morghorta-sa, ba dethbìr* duinne cemad trom in gorta i mbeàis, ar is *fèrn* in *ní *sàil- 
mit i.e. *règnum* perenne.’ *Ocús* a*teir* fria a *thimthi*rid: ‘*Bràischtch,* ol se, ‘*cech* n-*oidche* uait, 7 *ni thuc* in loim 3 lee.’ ‘*Dogèntar,*’ ol in coic. Tollaíd-side *crand* suaithe na *bràisce cu mbò* fedán, 7 *nodhoided* in *mbeoil* isin fedan sís cu suaithe *trìasin* braissig. Coimètaid sin *fèth* in clerig. Rathaitig na *manig dégfeith* in clerig co *r*’iumraidset *àtartu* buden:

*Faillsichthir* *dùsam* sin, *con-depert:* ‘*Fodhord iè lucht* bar *n-inaid* do*grèrs.*’ ‘*Maith didiu,*’ ol *Colum cille,* ol *esium,* fria *thimthi*rid, ‘*cret* dobere-sí damsca *cech* dìa?’

‘*It fhàdnuise,*’ ol in coic, ‘*acht* mina thi asind iùrn in aighin *nò* asin *crand* di a suaithe in mbraigsig, nì *fètur-sa* ní *ele* ind *acht* brais-*sech* namá.

*Faillsichthir* *dùsam* sin, *con-depert:* ‘*Sonas* 7 *degfeith,*’ ol se, ‘*trìa* bithu *d’ìr* th’ inaid *do*grèrs.’ *Is* *ed* sin *chomaillter.*

*Andsin didiu* ro-*indis* Bòethine dò in aislinge errdairc i.e. *tri* cathaire do aicsin do hi nim i.e. cathair oir 7 *cathèir* ar*gait 7 *cathèir* gloine.

*Ruc* *Colum cille* *breith* na haislinge. ‘*Cíarán* mor *mac* in tsàir in *cathèir* oir, ar mèit a dérci 7 a thòcàir. Molaisse in *chadhèir* argait, ar mèit a *cena 7 a chràbuid.* Mise

and he died of hunger, howbeit that was voluntary hunger. And this is what caused that hunger to him. Once, then, he happened to be going round in Iona, and he saw the old woman cutting nettles to make potage there- of. ‘What is it causes that, O wretched one?’ saith *Colum* cille.

‘O darling Father,’ saith she, ‘I have (only) one cow, and she is in-calf, and this is what serves me while expecting it for a long time.’

*Colum* cille then determines that potage of nettles should serve him more so long as he was alive, saying: ‘Since,’ saith he, ‘it is only for expectation of the one cow that she is in this great hunger, meet were it for us though sore be the hunger in which we should be: for better is that which we expect, even *Règnum* perenne.’ And he saith to his servant: ‘*Pottage,*’ saith he, ‘*from* thee every night, and bring not the milk with it.’ It shall be done,’ saith the cook. He bores the *mixing-stick* of the *pottage,* so that it became a pipe; and he used to pour the meat-juice into the pipe down, so that it was mixed through the *pottage.* That preserves the cleric’s appearance. The monks perceive the cleric’s good appearance, and they talked (about it) among themselves. That is revealed to *Colum* cille, so he said: ‘*May your successors be always murmuring!*’ ‘Well then,’ saith *Colum* cille, saith he to his servant, ‘*what dost thou give me every day?*’

‘*Thou art witness,*’ saith the cook, ‘*unless it come out of the iron of the pot or out of the stick whereby the potage is mixed, I know of nought else in it save only potage.*’

That then is revealed to the cleric, and he said: ‘*Happiness and good appearance to thy successor for ever continually!*’ And that is fulfilled.

So then Boethine related to him the famous vision, to wit, three chairs seen by him in heaven, even a chair of gold and a chair of silver and a chair of glass. *Colum* cille explained the vision. ‘*Cíarán* the Great, the wright’s son, is the chair of gold, for the greatness of his charity and his mercy. Mo-

1 MS. a *thròg*.  
2 MS. hurnaige.  
3 MS. inolim.
buden in cathāir gloine, ar meit mo chondailbe, ar is docha lium Goedil oldait fir dhomhain, 7 cenël Conaill oldait Goedil, oclus cenël Lugdach oldait cenël Conaill, 71.

laisse is the chair of silver, because of his wisdom and his piety. I myself am the chair of glass, because of my affection; for I prefer Gaels to (the other) men of the world, and the Kindred of Conall to the (other) Gaels, and the kindred of Lugaid to the (rest of the) kindred of Conall.

812–818 (p. 172). The legend here told of Columba’s learning to read from an alphabet written on a cake, has been studied by M. Henri Gaidoz in a pamphlet entitled *Les gâteaux alphabétiques*, Paris, 1886. He finds an allusion to the practice in Horace, Sat. I. i. 25:

‘ut pueros olim dant crustula blandi
Doctores, elementa velint ut discere prima.’

819–824 (p. 173). This miraculous reading out of the 100th Psalm, the reader having only learned his alphabet, is also related in *Lebar Brecc*, 31 b. Compare the story of Gornias’ reading out the baptismal office, l. 58.

825–833 (p. 173). The resuscitation of the dead cleric is also told in *Lebar Brecc*, 31 b.

837–841 (p. 173). This changing into wine of the water used for mixing in the chalice is related in *Lebar Brecc*, 31 b. The practice of mingling water with the sacramental wine is referred to also in the Book of Armagh 14, b 2: the Stowe Missal, and L. U. 127 a.

842–845 (p. 173). The Saint’s visit to Gemmán (not ‘German’ as the Book of Lismore corruptly has it) the Master, and his fatal curse, are also told in *Lebar Brecc*, p. 31 b. Other instances of cursing will be found in lines 272 and 369.

The instances of cursing inanimate objects in 272 and elsewhere were probably suggested by the miracle of the fruitless figtree in Matt. xxii. 19, 20.

846–849, 850–852 (p. 173) are also in the *Lebar Brecc*, p. 31 b.

852–857 (p. 174). Findian’s vision of the two moons, also in *Lebar Brecc*, p. 32 b, is told more fully in the *Martyrology of Donegal*, p. 160.

858–865 (p. 174). This story is told also in the *Lebar Brecc*, p. 31 b.

This story of Colom cille fording the flooded river at night is told also in *Lebar Brecc*, p. 31 b.

866–874 (p. 174). Also in *Lebar Brecc*, p. 31 b. A very similar legend is told of Cummain or Cummine, the Tall, king Guaire of Aidne and Cáimine of Inis Celtra, in the *Lebor na hUidre*, p. 116, in Rawlinson B. 512, fol. 141, a 2, and in some MS. (to me unknown) cited by Dr. Todd in his edition of the *Liber Hymnorum*, p. 87. Of these versions that in *Lebor na hUidre* being the oldest will here be quoted:

1 An illogical reason! According to a candid note on the Calendar of Oengus, June 9 (*Lebar Brecc*, p. 89), the chair of glass was Colum cille because, though his devotion was delightful, he was camal (collaide) and often frail (aibbrisce comenic) even as glass is fragile. Compare the *Martyrology of Donegal*, pp. 162–164.
Lotár iarom a triur isin n-eclais. i.e. Camminī 7 Guari 7 Cumminī Fota. Ecles mór dorónad la Cámmin is inti bátar. Batar iarom na clérig oc tabairt a chobséna for Gúari. 'Maith, a Guar[i],' ar iat, 'cid bad maith lat do linad na ecaisí-sea hí tám?'

'Ropad maith lim al-lán di or 7 d'argut, 7 ni ar [p. 116 b] saint in tséigal, acht dia thidnaicul ar m'anmain do némaib 7 ecaisib bochtaib in domain.'

'Dorata Dia fortacht duit, a Gúaire!' ar iat. 'Dob'ærthar in talam duit doidnais ar t' anmain, 7 bát nimidech.'

'Is bude lend,' or Guaire. 'Ocus túsu, a Chamminī,' or Guaire, 'cid bad maith lat día linad?'

'Ropad maith lim a linad do s'éth 7 galar 7 cech aingeis bad messo duini, co mbad for mo chorp dobertais uli.'

'Ocus túsu, a Chamminī,' or Guaire, 'cid bad maith lat día linad?'

'Ropad maith lim al-lán di lebraib i. dia tu-decht do éis légind 7 do silad brethre De hi clúasaib cach duine dha thabairt a lurg Diabail dochum nimi.'

Rofirtha tra uli a n-imrati dóib. Doratad in talam do Gúaire. Doratad ecna do Chamminī. Dorata sóetha 7 galra for Camminī, conna deochaid cnaim de fír araille hi talam, acht rolegai 7 rolobai ri aingeis cech galar 7 cach threblaiti; co ndeochatar ule dochum nimi lia n-imratiab.

So the three of them, even Cámmine and Guare and Cummine the Tall, entered the church. A great church that had been built by Cámmin, therein they were. Now the clerics were giving Guare spiritual instruction. 'Well, O Guare,' say they, 'what wouldst thou wish to fill this church wherein we are?'

'I should like it to be full of gold and of silver; and not for secular covetousness, but to bestow them for my soul's sake on the saints and the churches and the poor of the world.'

'May God give aid to thee, O Guare!' say they. 'Unto thee will be given the earth which thou wilt bestow for thy soul's sake, and thou wilt be a dweller in heaven.'

'We render thanks,' saith Guare. 'And thou, O Cámmine!' saith Guare, 'what wouldst thou like to fill it?'

'I should like to fill it with disease and sickness and every ailment that is worst to man, so that they might all be inflicted on my body.'

'And thou, O Cummine!' saith Guare, 'with what wouldst thou like it to be filled?'

'I should like it full of books, for them to go to students, and to sow God's word in the ears of every one, (so as) to bring him to heaven out of the track of the Devil.'

Now all their musings were made true. The earth was given to Guare. Wisdom was given to Cummain. Diseases and sicknesses were inflicted on Cámmine, so that no bone of him joined another in the earth, but melted and decayed with the anguish of every disease and every tribulation. So that they all went to heaven according to their musings.

875–892 (p. 174). These stories are also in Lebar Brecc, p. 32 a, and the quatrain about Mo-bi's girdle is given thus in the Trinity College Liber Hymnorum, fo. 13 b (Goidelica, p. 104):

Cris Mobi  
i roídad im lua:  
sech ní rooslaicced ria sáith,  
ní rodunad im gua.  

Mobi's girdle  
Never was closed round fulness (?):  
It was not opened before satiety,  
Nor was it shut round lies.

After the sentence corresponding with 891, 892, the Irish Life of Columba in the

1 Read with the MS. cited by Dr. Todd, annchairdesa.

2 See Martyrology of Donegal, p. 274.
Edinburgh MS. (translated by Mr. Hennessy in Skene's *Celtic Scotland, II. 468–507*) has:

[p. 18 a] Loiscis Colum cille an baile iarna fagh-bail on righ casa[n] neach bai ann uili. ‘Easbach sin,’ ol in ri, ‘ar mona losicthe ni biadh tacha braith no bid [ann co brath]. ‘Ni bia neach oídche troisci da ainddeoin ann,’ or Colum cille. Tarmart tra an teine ar[a]méd losic an doire uile, co nderna Colum cille imann ar anacal an doire i. Inóli Pater induile geiri [sic]; [p. 18 b] 7 canair fri gach tinidh¹ 7 fri gach toruinn o soin ale, Ocus gidh be gabus fo lighi 7 fo éirghi nos-anuic ar tinidh¹ ngelain, 7 aincidh an nonbar is ail do simul².

Colum cille burnt the stead after getting it from the King with all that was therein. ‘That is idle,’ said the King, ‘for if it had not been burnt there would never be want of flesh (?) or of food therein.’ ‘No one shall ever be a night fasting there against his will,’ saith Colum cille. Now the fire was like for its greatness to burn the whole oakwood: so Colum cille made a hymn to protect the oakwood, to wit, Noli Pater indulgere; and it is sung against every fire and against every thunder from that time to this. And whosoever repeats it on lying down and on rising up, it protects him from lightning, and it protects simul the nine persons whom he likes.

893–899 (p. 175) = *Lebar Brecc*, p. 32 a, ll. 19–28. It is taken from Adamnán’s chapter thus headed in the Schaffhausen codex: ‘De segite post medium aestatis tempus seminata et in exordio Agusti mensis, sancto orante, mesa in Ioua conuersante insula’—the scene being shifted from Hi to the neighbourhood of Derry. Note the mention of *coelach* (wattling or hurdles) as the material of a church, and compare *Mart. Donegal*, p. 176. The wattles were woven between upright stakes (*elí*). The story seems taken from Adamnán’s *Life of Columba*, pp. 54 b, 55 a, of the Schaffhausen codex, = p. 106 of Bishop Reeves’ edition, where he gives a number of illustrations of the use of *virgarum fasciculi* for building purposes. The barley (*eo-rama*, cognate with *yava* and *œd*) here mentioned was grown to make malt. See the Senchas Mor, *Laws*, ii. 238.

900–902 (p. 175). *Lebar Brecc*, p. 32 a, ll. 28–32.

903–905 (p. 175). It is unnecessary to say that there is no authority for Columba’s visit to *Torinis* (by volksystemologie for *Turônes*), which took place, according to our Life, 100 years after St. Martin’s death, i.e. about 497, i.e. thirty years before Columba was born.

906–911 (p. 175). This pretty passage about Derry is also in *Lebar Brecc*, p. 32 a, ll. 37–40.

912–926 (p. 175). The three wonders here commemorated are also told in *Lebar Brecc*, p. 32 a. The miraculous conferment of skill in smithying is paralleled by the story in the Life of Brenainn, 3781–3786 (p. 258). The story of the enchanted sword in whose presence none could die, is not, so far as I know, found elsewhere.

¹ MS. tinigh.
² See this story printed from the Trinity College *Liber Hymnorum*, in Goidelica, p. 104.
NOTES.

927–934 (p. 176). The metrical dialogue with the prophet Becc Mac De is given thus in *Lebar Brecc*, p. 32 a–b:

'A Bice, indissiu damsai,
Cenandus lethun férglan,
citne clerig notrefet,
citne oic notn-deirget?'

Ut dixit Bec:

'Clere filia for a lar
canta molta Maic Thigirmd:
scredait a óicc trí tairsech,
biaid aimser bas inill.'

'O Becc, tell thou to me
Kells, the wide, pure-grassed,
Whether clerics (will) dwell in it,
Whether warriors (will) abandon it?'

So Becc said:

'Trains who are amidst it
Shall sing praises of the Lord's Son;
Its warriors shall depart from its threshold:
There will be a time when it will be secure.'

935–940 (p. 176). Columba's smile here commemorated reminds one of the Buddha's predictive smiles; see the *Indian Antiquary*, February 1882, p. 47, and the *Revue Celtique*, v. 393–394. The passage about 'Grafann chille scire' is very corrupt. It probably refers to Dub dá leithe na graifne ('D. of the writing'), abbot of Cell scire, who died, according to the Four Masters, a.d. 745.

940–944 (p. 176). Also in *Lebar Brecc*, 32 b, ll. 13–17. Note the reference to the use of bark for tanning: see the extract from a brehon law-tract in O'Donovan's *Grammar*, p. 448; and consider the following passage from the *Perigrinatio Sancti Brandani Abbatis*, ed. Schröder: coopuerunt illam coriiis bovinis atque rubricatis in cortice roborina.

945–950 (p. 176). = *Lebar Brecc*, p. 32 b, ll. 17–25. As to the death (A.D. 604), of Aed Slane, otherwise called Aed mac Ainmerez, see Reeves' *Columba*, p. 42, and the following extract from the *Book of Leinster*, p. 303 b et seq.:

IS andsain atbert Æd mac Ainmerez ra gilla:

'Tuc lett cocholl Choluiim chelli dam, coraib immum innocht, corop din dam é for Laigniu.'

Uair rogell Colum cille dósmon na maifside é asa chocholl.

Fecht aile iarum roifarfaig Æd do Cholum cille:

'Cia lin, a chleig,' ar se, 'dóneoch tharradais féin do rigaib ragas dochom nimi?'

ISs ed roiral Colum cille: 'IS demin,' ar se, 'nach fetar acht trí rig nammá i. Daimin Damargait rí Airgiall, 7 Aílll Banda rí Connacht, osus Feradach Find mac Duich, de Chorco Láigde, rí Ossaire.'

'Cia maith dorìngset-saide?' for Æd, 'sech na rigaib aile?'

'Ní ansa,' ar Colum cille. 'Daim Damargait,
tra, ní dechaid clerech fa éra úaid, 7 ni

Then said Aed son of Ainmire to his gillie:

'Bring me Colum cille's cowl, that it may be on me to-night, and be my safe-guard against the Leinstermen.' For Colum cille had promised him that he should not be killed while he wore his cowl.

Now at another time Aed inquired of Colum cille: 'What number of kings, O cleric, hast thou thyself met with who will go to heaven?'

Colum cille said this: 'It is certain,' saith he, 'that I know three kings only, even Daimin Dam-argait king of Oriel, and Aílll Banna king of Connaught, and Feradach the Fair son of Duo of Corco Láigde, king of Osory.'

'What good,' saith Aed, 'did these do more than the other kings?'

'Not hard (to say),' saith Colum cille. 'As to Daimin Dam-argait, no cleric ever left him
ra imderg cleret 7 ni ra cráid chill na ne-
med, 7 rotidnaic mór don Chomaid. Ro-
chuaíd-sium iarum dochum ními ar in cens-
sain doringni ri muntír in Chomaid, 7 atát
na clerig ac gabail a écnarca-sum.

Ailíll Banda immorro, IS asso fóaur-sede cens-
da in Chomaid. Cath Chula Conaire rochuir-
seom ra Clannaib Fiachrach, cor-roemid fair-
sium 'sin cath-sín. Co n-erbaír-sium fria
araid carpaí: 'Féig dún dar th’ aiss, 7
finta latt in mór in marbad, 7 in faccus dún
lucht in marbha?’

Rotéig in t-ara daraíí, 7 iss ed roráid: ‘Is
doolechta in marbad marbtair do muntír-su,’
ar se.

[p. 304 a] ‘Ni hé a n-aithser féin téit forró;’ ar
se, ‘acht aithser m’ uabair-se 7 m’ anifiríí. Oc-
us impá dún in carpat ‘na n-aígid,’ ar se,
‘uair dá marbthar misse arfuídub (?) tesar-
con do sochaide.’

Roimpad in carpat iartain inagíd na námát, ocus
dorigní in t-Ailíll díán-athírgi iartain, ocus
dorochair la námít. ‘Fuair dán in fer-sain
censá in Comaid,’ ar Colum cille.

Feradach Find mæ Duach, immorro, rí Ossairge,
fear santach dhuicheach ataconomac-sede. Oc-
us cin co cluínt acht mad oenscrepul óir
no argit ac duine ‘na thir dobeired ar écin
chuice féin, co cuired i cumtaigib corn 7
crandoc 7 claideb 7 fidchell.

Rogab iarum treblait do[fo]lochta iartain é.
Ratmòilí chuíse a séoit co mbátár 'na thuilg
áice féin. Tancatar a námait (i.e. clanda Con-
a) iartain do gabail tige fair. Tancatar im-
morro a maic chuciseom do brith na set leis.
‘Ni berthai, a maccu t’ ar se, ‘uair rochaí-
disa sochaide im na séitaib sin. Is toil lim ar
Dia mo chráid féin ifus impu, 7 a mbreith
dom deóin dom námít uaim, ardáig narom-
chraithidea in Chomdúi thall.’

Ra imthicset a maic úadsom iartain, ocus rogab

with a refusal, and he never rebuked a cleric,
and never aggrieved church nor chapel, and
bestowed much on the Lord. So he went to
heaven because of that clemency which he
shewed the household of the Lord; and the
clerics are singing his requiem.’

But Ailill Banna, he found more easily the
clemency of the Lord. The battle of Cuil
Conairi he fought against the Children of
Fiachra, and in that battle he was routed.
And he said to the driver of his chariot:
‘Look behind thee, and let me know whether
the slaughter is great and whether the slayers
are near us?’

The charioteer looked behind him, and this he
said: ‘The slaughter of thy people is unendur-
able,’ saith he.

‘It is not their own blame that comes upon
them,’ saith the king, ‘but the blame of my
pride and my unrighteousness. And turn the
chariot against them,’ saith he, ‘for when
I am slain . . . the multitude will have
deliverance.’

Then the chariot was turned against the foes,
and Ailill made swift repentance and fell by
the foes. ‘So that man found the Lord’s
clemency,’ saith Colum cille.

Now Feradach the Fair, son of Dua, king of
Ossory, a covetous, unscrupulous man was he.
And if he heard of only one scruple
of gold or of silver in the hands of any one
in his country, it would be brought perforce
to him and put in ornaments of horns and
goblets and swords and draughtboards.

So afterwards an unendurable tribulation attacked
him. His treasures were gathered unto him,
so that they lay with himself in his bed. His
foes, the Children of Conla, then came to
surprise him in his house. Howbeit his sons
came to him to carry off the treasures. ‘Ye
shall not take them, my sons,’ saith he, ‘for
I have aggrieved a multitude concerning those
treasures. I desire, for God’s sake, to aggrieve
myself here concerning them, and that they
be carried away from me, with my consent,
by my foes, so that the Lord may not aggrieve
me there.’

Then his sons went away from him, and he be-
fein for dianairighe, 7 fúair bás o námtib 7 fgoib cendsa in Chomdéd.

‘Messe féin dano,’ ar Æd, ‘in fagbaim cendsa in Chomdéd?’

‘Ni faigbu-su itir on,’ for Colum cille.

‘A chlerig, dano,’ ar esseom, ‘fagaib on Chomdíd dam can mo choscoir do brith do Laignib.’

‘IS dolig limsa ón,’ bar Cōlum cille, ‘aír dib mo máthair, ocus tancatar Lagin chucum co Daormag, ocus roíulaipertar trosced form co tucaind ascid maic sethair, 7 iss ed connaigsetar form cén choscoir do brith do ríg echtrand uadib, ocus rogellussa doibsius ón. Acht chena aceo mo chocholl dait, 7 ni mairb-fider thú ass dáílb mebe immut.’

IS é sin tra in cocholl roíarr Æd for a gilla in n-úair út.

ISs ed immorro atbert in gilla: ‘Ráfácsam,’ ar se, ‘ac Ailíuch in cocholl sin.’

Atbert dano Æd: ‘Is dóchaithe,’ ar se, ‘mín-cháchail-se innocht la Lagnib.’

951—98 (p. 176). Also in Lebar Brecc, 32 b, ll. 25—38. Colum cille was born on the day that Buite (a quo Monaster-boice) died. The ladder of glass by which Buite ascended to heaven is not mentioned in the fragment of the Latin Life of that saint preserved in the British Museum, Cod. Clar. xxxix (Add. No. 4788), ff. 73 b—80 b.

959—97 (p. 177). Also in Lebar Brecc, 32 b, ll. 38—54.

971—99 (p. 177). Also in Lebar Brecc, 32 b, ll. 54—59.

After this, in the Edinburgh MS., p. 20 b, the following two paragraphs occur:

Dofagfuibh Colum cille cleirech dia muíntir in Doiri i.e. DaCuilen, ina comarbus i.e. cleirech dia hatharda fein eisídeán, 7 dofaiguibh do Cinel Conaill segnabuidheacht an bailí cétina 7 cendus a sruthi.

Luith iarsín gu Druim Cliabh, 7 bennachais an t-inadh sin, 7 fagbus fer dia muíntir i.e. Moithairen Droma cliab, 7 dofaiguibh cendús 7 sruthighchecht 7 comarbus an bailí sin ag Cinel Conaill gu bráth.

Colum cille left in Derry a cleric of his household, even Da cuilen, in his successorship. A cleric of his own fatherland was he; and Colum cille left to Cinel Conaill the vice-abacy of the same stead and the headship of its seniors. Therefore he went to Drumcliff, and blessed that place, and left (there) one of his household, even Moithairen of Drumcliff, and left the headship and seniority and succession of that stead with the Cinel Conaill for ever.

976—1006 (pp. 177, 178). = Lebar Brecc, 32 b, l. 54—33 a, l. 27.
I007—1023 (p. 178). = Lebar Brecc, 33 a, ll. 29-44.

The story of Odrán’s self-sacrifice, which Bishop Reeves calls ‘curious and not very creditable,’ is ignored by Adamnán. It may be an instance of the practice mentioned by M. Gaidoz in Méthodsine, iv. 16: ‘L’usage de tuer un homme pour que son esprit demeure attaché à l’endroit de sa mort et en soit le gardien se prait dans de nombreux pays.’ So in the copy of Cormac’s Glossary, preserved in the Yellow Book of Lecan, s. v. Emain, that name is derived from ema (aímu) and uin (unus), ‘quia sanguis unius hominis [effusus est] in tempore conditionis e[i]us.’ See also Three Irish Glossaries, xli. note, and Irish Nennius, Additional Notes, p. xxiv.

I024—1030 (pp. 178-179). = Lebar Brecc, 33 a.

I031—1035 (p. 179). Lebar Brecc, 33 a. The incident of the watersnake is common.

I036—1038 (p. 179). Lebar Brecc, 33 a.

I039—1042 (p. 179). = Lebar Brecc, 33 a.

I043—1045 (p. 179). = Lebar Brecc, 33 a. This story seems founded on a rumour of a volcanic eruption in Italy. It is in Adamnán’s Columba, p. 56, of Dr. Reeves’ edition, where the learned editor quotes Notker Balbulus to shew that the event referred to was the destruction by an earthquake of the town now called Citta Nuova on the north of the river Quieto, in Istria.


I055—1063 (p. 179). = Lebar Brecc, 33 b.

Here in the Edinburgh MS., p. 22 b, comes the following account of Colum cille’s visit to Ireland, which appears to have been taken from the introduction to some copy of the Amra Choluim chille, and agrees pretty well with L. U. p. 5 a, b, and Lebar Brecc, pp. 238 c, 238 d:

O rabui Colum cille triacha (sic) bliadán inAlbain dogab inmuillí siriu Erenn immo decsin 7 imo acalluim ren dola ar cel, 7 docus uaidhib aracend da dechuin dia n-agalluim gu mordail Droma Ceta, gurus bennach [fo. 23, a 1] isin inadh sin, foruib, macuib, mnaibh, gur-nariar an gallra 7 a tedhmannna.

No is ar trí fathuibh tainic Colum cille anair i. do fosadh na filid a Neáin, ar badar mora an inesas i. triach (sic) fo lan sleir og ollamain, a cóic dég ag anrath, 7 do sith itir siri Erenn 7 Alban im Dail Riada. doigh do

When Colum cille had been thirty years in Scotland, anxiety (?) seized the men of Ireland as to seeing him, and as to communing with him before he went to death; and they sent messengers to him that he might come to commune with him to the great convention of Drum Ceta; and he blessed them in that place, men, children, women, and . . . . their diseases and their pestilences.

Or for three causes, came Colum cille from the East, to wit to retain the poets in Ireland, for great were afflictions caused by them, even thirty for an ollamh’s full train, and fifteen for an arrudh’s, and to make peace between the men of Ireland and Scotland as
baid dail catha itir firiu Ereunn 7 Alban impumina tisadh Colum cille anair dia sithugad, 7 d’huasluac’d Scannlain maic Cinn faelad mic righ Osraide i. athair immorro tu’c a neidirecht he a laim Ædha meic Ainmirech, 7 Colum cille a rathuighes fris imma legad as a cinn mbliadhe no im braghuit oili do gabail dia cinn. Ocus nir leiged as he, 7 nir gabadh braighdai cind. Ocus do rigsnaeth cro caeluiigh uime gan conair as acht colus a tuachta began goirt bidhi do 7 terci lenda. Ocus nobidis i. laech oca coimed fan cro amuich, 7 ix slabradh fairsium isin cro, 7 gach aen atcidh seocha is ed adberedh: ‘Deoch,’ ol se.

Ocus atcuas an ni sin do Colum cille gu Hi, 7 rochumur lasin ni sin atcual, 7 is ed sin ros-fug anoir gudian.

IS amlaid immorro tainig Colum cille anoir, 7 breid ciartha taru suilibh 7 a clupaith (sic) tairis annuas, 7 at in cochaill tairis anias, ar daigh nach faiced firiu Ereunn nach a mna. Uair rotaingir leimi antan docoidh i n-Albain artus; 7 adubairt an rann:

[23 a. 2.] Fil suil nglais
fechas Erinn tara hais:
nocha n-aifni farnmotha
firiu Ereunn nach a mna.

Conadh dia deimniugad sin asbert an gli:
Cia do dechaid Colum cain
anair an ethar tar muir,
ni faca n an Eirinn ain
ar toidhecht1 isin mordail.

Adeuas immorro do Ædh mac Ainmirech Colum cille do toidhecht2 cum na dala, 7 dofergaiagh2 gumor lasa[n] a cuala, 7 doraith gid be oga fuighedh cadhus isin oirechtus gu n-aithied fair.

1 MS. toighchecht.

2 MS. dofergaidh.
Doconnadair iarsin *Colum cille* docum na dala, 7 ba he airecht ba nesu do 'airecht Conall meic Aoedha meic Ainmirech, 7 fa mac ding-mala d’Aed eisdhe.

Mar doconnair *immorro* Conall iat rogres dacscarsnaig an airechta futha, gur gabtha 7 gurur-bristea tri nuanbhir1 dib. Rafiafraic *Colum cille*: 'Coich ora laiti cucainn an lucht sa?' 7 atcau(s) do conadh o Conall. Ocus do escain *Colum cille* Conall, 7 do benta tri nái ceolan fair, con-astert aróilí duine: 'Fogeib Conall cloga,' conadh uadh-sín ata 'Conall elegach,' 7 robé an cleirech righi fáir, 7 a ciall 7 a intlecht acht ancin nòbeith ag imelgadh a cuirp.

Then they saw *Colum cille* going to the convention, and the assembly that was nearest him was the assembly of Conall, son of Aed, son of Ainmire; and he was a worthy son of Aed’s.

As, then, Conall saw them he egged on against them the rabbles of the assembly, so that three enneads of them were taken and broken. *Colum cille* asked: 'Who is he by whom this set hath been hurled against us?' and he was told that it was from Conall. And *Colum cille* cursed Conall, and thrice nine bells struck against him: wherefore some one said: 'Conall gets bells,' so thence is (the name) 'Conall cloccach.' And the cleric struck the kingdom from him, and (also) his sense and his understanding save so long as he should be defecating his body.

Then *Colum cille* went to the assembly of Domnall, son of Aed, son of Ainmire. And Domnall at once arose before him, and made him welcome, and kissed him on his cheek, and put him in his own place. And the cleric left him many blessings, namely, that he should be fifty years in the kingdom of Ireland, and that he should be victorious in battle during that time, and that every word which he should utter would be fulfilled: that he should be a year and a half in the disease of which he should die, and that on every Sunday during that time he should partake of Christ’s Body.

Aed2 was told that his son was cursed, and that the kingship was (promised) to Domnall. Said the queen to her handmaid: 'Go thou to Aed and tell him if yonder crane-cleric finds respect with him, I shall not be peaceful towards him.' That was told to *Colum cille*, and he gave leave to the queen and to her handmaid to be the two Cranes of Druim Ceta from that day to the Day of Judgment; as the poet said:

Anger accrues to the queen therefrom, From Domnall being in the kingship; A promise of kingship to Domnall there, And her own son (left) without land.

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1 MS. nonmuir. 2 Read don rigain. 3 MS. sighachsa.

4 MS. nonmuir. 5 MS. Fasuiigh feirg.
NOTES.

'Cia corrsuighi ¹ sin fuil fort?'

'Is ced duitsi gidh at corr,'

A hinnilt is ben Aedha
laiter a ccorrub lena:
maruit beos, doniat cneta,
da sen cuir Droma Ceada.

[p. 24 b.] Agus atbert Colum cille fri Domnall
dol doib immale do agallium Aedha meic
[Anmirech], 7 dogab imecla Domnall im
agallium an righ, 7 atbert Colum cille;
'Ni ba himeglach duit, ar biaid an Spirit
Naemh agat imeagual airi.' Docuadair
imale do agallium an righ. Dagab iarsin
imegla in ri [oc facsin in clerig] triasin
mir-buil moir sin dorighne ² roime.

Tangadair na cleirigh isin aircight iarsin. Atracht
in ri 7 dofer failti friu, 7 atbert Colum cille:
'Rob si in failti, ar[r]jarugud do denamh.'

'Fogebra-sa on,' ol an ri.

'Na filid d'fostadh, ol Colum cille.

'Ni dingén,' ol an ri, 'ar it mora a n-aincesa
frinn.'

'Na habair,' ol an cleric, 'uair is martanach
doit an molad dogenat, amal is martanach do
Cormac ua Quinn an righ, 7 robbar earcroidhech na maine
	taracend, 7 maruidh in molad dianeisi.' Ocus
docum an cleiright in rithoirg mbig-si.1

Cormac cain.
buich neoit.

'Ni ba misi nos-dicuirfi,' ar Aedh.
Fostuidhtir na filid tridsin.

'What is that . . . . that is on thee?'

Saith the queen very wickedly.

'I will not be peaceful towards Aed, with-
out concealment,
For (his) respect to thee, O cleric!'

'Thou hast leave to become a crane,'

Saith the cleric very fiercely,

'For a hurt to thy handmaid, without doubt,
She shall be a crane in thy company.'

Aed’s wife and her handmaid
Are turned into marsh-crane.

And Colum cille said to Domnall that they
should go together to converse with Aed,
son of Ainnmire, and great fear seized Domnall
as to conversing with the king. So Colum
Cille said, ‘Be not afraid, for the Holy Spirit
will be protecting thee against him.’ Then
they went together to converse with the king.
Then fear seized the king, on seeing the
cleric, because of that great miracle which he
had previously wrought.

The clerics then entered the assembly. The king
arose and made him welcome; and Colum
cille said: ‘Let this be the welcome, to do
our will.’

‘Thou shall get that,’ saith the king.

‘The poets must be retained,’ saith Colum cille.

‘I will not do (this),’ saith the king, ‘for great
are their annoyances to us.’

‘Say not so,’ saith the cleric; ‘for the praise
which they will make shall be enduring for
thee, even as the praise which the poets made
for Cormac, Conn’s descendant, is enduring
for him, and the treasures which were given
for it were perishable, but the praise abides
after them.’ And the cleric composed this
little ‘rhetoric,’ to wit:

Cormac cain
buich neoit, etc.

‘It is not I who will expel them,’ saith Aed.
For that reason the poets are retained.

¹ Read perhaps (with Lebar Brecc, p. 238), corrsuide.
² MS. sighach.
³ MS. repeats.
⁴ MS. dingan.
LIFE OF COLUMBA.

'Sgannlan d'fuaslugd,' ol Colum cille. 'Ni dingen,' ol an ri, 'gu n-abla isin cro i fuil.'

'Na \(\text{Ni}\) lenam [techt] tairis,' ol Colum cille. 'Masa tol do Dia, gurab se frithailes m'asa innocht iar n-iarmeirghi 'gidh be baili i mbeth.'

Do imigh iarsin Colum cille asin oirecht gu rainic gus an nDuib [p. 25 a] -reigles gu Duiri. Nir' fada tareisi Coluim cille go tainic casar tinedh isin dail, gu tarsat uile a n-aichthi fri lar. Tainic iarsin dluiin solasta gu Sgannlan airm a roilh; 7 adbert an guth isin dluiin fris: 'Eirigh, a Sgannlain, 7 facuibh do slabraidh 7 do cro, 7 tair amach, 7 tuc do laim am laim-si.'

Tainic Sgannlan amach 7 an t-aingil roime; 7 do airighsid na coimhéduidhi an fuaim seachu, 7 is ed do raidhit na coimhetaidhi: 'Cia seo seochainn?' 'Sgannlan,' ar an t-aingil. 'Da madh he ni inneosta,' ar siad.

Do imighsit iarsin gu Doiri. Tan bai an cleirech im iarmerghi og dol tar crand caingen sair, is e Sgannlan do frithoil a hasa do, 7 is ed asbert Colum cille: 'Cia so?'

'Sgannlan,' ol se. 'Sgela lat?' ar Colum cille. 'Dech,' ol Sgannlan. 'In tucais bemacht?' ol Colum cille. 'Dech,' ol Sgannlan. 'Innis cinnus tangadhais,' ar Colum cille. 'Deoch,' ol Sgannlan.

'Dloma n-athuise ar fer th' inaidh dogres, ar Colum cille. 'Na habair,' ar Scannlan: 'a cis 7 a cobach 7 a mbes duitsi dogres.'

'Easpuc 7 righ dot sil dorgreis!' ar Colum cille. 'Hendigh duit,' ol se, 'i. dabhach trir do linn.'

Tuargib iarsin itir a di laim in dabaigh, 7 do ibh' na endigh, 7 do caith iarsin a proinn i. uii. n-aisli sensailli 7 x. m[b]airgina do cruithnecht. Doluidh iarsin, 7 bai tr' la 7

'Scannlan must be released,' saith Colum cille. 'I will not do this,' saith the king, 'till he dies in the hut wherein he is.'

'Let us not say more about him,' saith Colum cille. 'God willing, let it be he who attends to my sandals to-night after nocturn, where-soever he may be.'

Then Colum cille went out of the assembly, till he came to the Black Church, to Derry. It was not long after Colum cille left, that a hail of fire came into the convention, and they all put their faces to the ground. Thereafter came a luminous cloud to Scannlan where he lay; and the voice in the cloud said to him: 'Arise, O Scannlan, and leave thy chain and thy hut, and come forth, and put thy hand into my hand.'

Scannlan came forth, with the angel before him; and the guards perceived the noise passing them; and the guards said: 'Who is this passing us?' 'Scannlan,' saith the angel. 'If it were he,' say they, 'thou wouldst not declare it.'

Thereafter they went to Derry. When the cleric at nocturn was going westwards over the chancel-screen, it was Scannlan who attended to his sandals; and Colum cille said: 'Who is this?' 'Scannlan,' saith he. 'Hast thou news?' saith Colum cille. 'A drink!' saith Scannlan. 'Hast thou brought a blessing?' saith Colum cille. 'A drink!' saith Scannlan. 'Tell how thou camest,' saith Colum cille. 'A drink!' saith Scannlan.

'Slowness of answer be on thy successor continually!' saith Colum cille. 'Say not so,' saith Scannlan, 'their rent and their tribute and their custom thou shalt have continually.'

'Bishops and kings of thy race continually!' saith Colum cille. 'One drink for thee,' saith he, 'even a vat of ale for three.'

Then Scannlan lifted up the vat between his two hands, and drank it in one draught, and then consumed his dinner, even seven joints of old bacon and ten loaves of wheat. Thereafter

1 MS. Ni. 2 MS. coimhédúighi. 3 MS. coimhetaighi. 4 MS. caingen. 5 for dolma, the opposite of solma. 6 MS. inuigh.
tri oidhchí 'na hén codladh. Atraith iarum, 7 do hídhluicid an morbachall leis go hOssraidhí. Is e la do ba marb a¹ hathair. 1. ri Osraidhe, dia cumaídh, 7 dogab-sum ríghi Osraidhí iarsin, 7 cuairt gach secht a mbliadna [p. 25 b] on ló sin do Column cille la hOSSraidhe. Ocus is amhail sin do fuaslaide Scannlan.

IS i an treas caingin, im Dail Riada. Colman mac Coimgillain is he rug an mbreith fír iarm² Coluin cille, amal dotheaguin Colunn cille feisin dia tarla do tigh Coimgheallain, 7 ni fuair istigh acht da lenamh ar brú in tealluigh: gur ro deoch indara mac ar gualuinn des Coluin cille, 7 tarfas do Colun rath an Spírta Naim faír, ar Colunn cille. Ra ghaír m iarsin he, 7 dogab 'na hucht, 7 dothumin rann do:

A cubuis con, a hainmi³ glan, agso poig duil, taill poig dam!

Bendachais Colunn cille iarsin he, 7 feabhais rath egna faír, 7 atbor fíris cumadh he níobreachd breith[h] itiri fíriu Erenn 7 Alban im Dail Riada; 7 dothumin sin.

Ba sí an breith, immorro, a fecht (7) a sloighed la fíriu Erenn, ar as sloighedh la fornuibh dogrés, 7 a caín 7 a cablach la fíriu Alban.

Tainic iarum Dallan d' acallam Colunn cille, conadh ann dogab in remfocal, 7 adbor Colunn cille gu nach dornadh acht a n-aimisr a eitechta, 7 is he marb do bo cudhaigh (sic). Dorairngert tra Colunn cille inmmusa 7 toirith in talmann do Dallan tar-[p. 26 a] cend an molta sin, 7 nír'gab Dallan acht nem do fein 7 da cach aen nod-gébad 7 dotuiciedh itir céill 7 foghar.

'Cuinn doinne, d'eg 7 tú a n-aillíthri 7 mhisi a n-Erinn?' ar Dallan.

¹ MS. repeats.
² Another instance of this idiom is in the Tripartite Life, p. 28; nobith frí urdu na hecaísi frí laim Germain.
³ MS. hainmi.
Tri comartha immorro dorad Colum cille dó intan dodenadadh a malad: an cetha comartha gudh madh marach eich aluidh no innised eitschacht Coluim cille, 7 in eftocal doraich-fidh cumad he tosach in molta, 7 a sulli do legan dó in céin do beith ac denam in molta, 7 a mbreith uadh intan budh mithig. Ocus ba he ingants na hinisi.

So Colum cille gave him three signs, as to when he should make his eulogy. The first sign (was) that a rider of a piebald steed should relate Colum cille’s death, and (the second was that) the first word the rider should utter would be the beginning of the eulogy, and (the third was) that Dallan’s eyes would be given him so long as he was making the eulogy, and be taken from him when it would be time. And this was the wondert of the island.

1064-1083 (pp. 179-180). This pathetic account of the incidents immediately preceding Colum cille’s death is also in Lebar Brecc, p. 33 b. The statement in 1070 that the saint when blessing his island, turned his face westwards (siar), is at variance with Adamnán’s ‘ad orientem suam conuertens faciem?’

In the Edinburgh MS., after the line corresponding with 1083, we have the following sentence:

Dotegeadh tra Colum cille for nem gach dardain icein doibui ‘na bethaid, intan dob ail leis.

Colum cille, moreover, used to go to heaven when he wished, every Thursday while he was alive.

1084-1087 (p. 180)=Lebar Brecc, p. 33 b.

After this, in the Edinburgh MS., p. 26 b, we find the following three paragraphs:

A certain bad frantic man smote a monk of Colum cille's household, and he only cut the monk’s girdle, though the spear was sharp. Colum cille cursed the Saxon, and he died at once.

Bishop [Aedán?] and Colmán of Bophin Island, are they whom he, Colum cille, left with the Saxons, a-teaching God's word to them.

Now Colum cille went, once upon a time to the Pictish king, even to Bruide, son of Milcu, and the door of the fortress was shut against him, and at once, through Colum cille’s prayer the iron lock of the place opened. Thereafter the king’s son, even Mael-cu, and his wizard to argue against Colum cille, through heathenism, and forthwith, through Colum cille’s word, the king’s son and his wizard with him perished. God’s name and Colum cille’s were magnified thereby.

The miraculous opening of king Brude’s fort (identified by Bishop Reeves with
NOTES.

Craig Phadraic, about two miles south-west of Inverness) is thus related in the Schaffhausen codex of the *Vita Columbae*, p. 82 a:

De spontanea regiae munitionis portae subita apertione. Alio in tempore, hoc est, in prima sancti satiatione iteneris ad regem Brudeum, cassu contegit ut idem rex, fastu elatus regio, suae munitionis superbe agens, in primo beati adventi uiri, non aperieth portas. Quod ut cognouit homo Dei, cum comitibus at ualua portarum accedens, primum dominicae crucis inprimens signum, tum deinde manum pulsans contra ostia ponit; quae continuo sponte, retro retrusis fortiter serris cum omni celeritate aperta sunt. Quibus statim apertis, Sanctus consequenter cum sociis intrat.

1084–1097 (p. 180), = *Lebar Brecc*, p. 33 b. After this in the Edinburgh MS. we have the following quatrains:

Na tri coecat, trom an taibre,  
isin oidhch, ba mor pian,  
isin ler re taeb Alban  
resiu donargadh an grian.

Antan immorro nolighed isin gainim 7 lin¹ n-eduighthi uime, ba leir slícht a hasna trena  
lin², ut poeta dixit:  
Gle nolaighed³ isin gainem  
ina lighi, ba mor saeth,  
slícht a hasna trena edach  
ba leir gon[id]seited gaeth.

1098–1100 (p. 180), = *Lebar Brecc*, p. 33 b. After the words corresponding with l. 1100, the Edinburgh MS. contains the following:

Ocus ni ibheth se coirm, 7 ni caithedh foil, 7 ni ithed inmar, ut Dallan Forgaill dixit isin Amra:  
‘Céo ni coirm, céo ni serc coll⁴ saith sechnis beoil.’

Ocus da .c. slechtuin dognidh cach lai, ut Dallan dixit:  
Fighlis fod bai.

Ocus ni bai gradh innmuis oga, amail isbert  
Dallan:  
Bai sein saith.

uair ‘saith’ aínim do inmmus, ut poeta dixit:  
Cedain luithd Iudas tar ord  
a long demain, [p. 27 b] dighal ngarg:  
cédain rogarbh saht am saith,  
cédain robraith Isa ardh.

The three fifties, great the profit,  
In the night, much was the pain,  
In the sea beside Scotland  
Before the sun would rise.

Now when he would lie down in the sand with  
a sheet wrapt round him, the track of his ribs  
was apparent through his sheet, ut poeta dixit:  
Clear he used to lie in the sand  
In his bed—great was the distress.  
The track of his ribs through his raiment  
Was manifest when the wind would blow it.

And he used not to drink ale or partake of meat,  
or eat condiment, as Dallan Forgaill said in the Amra:  
‘And no ale and no fleshmeat; he shunned satiety  
(and) fat.’

And two hundred genuflexions he used to make  
every day, as Dallan said:  
‘He kept vigil while he lived.’

And he had no love of wealth, as Dallan said:  
‘Slender was his wealth.’

For *saith* is a name for ‘wealth,’ as the poet said:  
‘On Wednesday Judas transgressed order  
Into the Devil’s track, fierce vengeance!  
On Wednesday he conceived covetousness  
for wealth (*saith):  
On Wednesday he betrayed lofty Jesus.’

¹ MS. .un. ² MS. Treo ainn. ³ MS. no luidhedh. ⁴ Read sercoll = sercol, as *Crith Gablach*, O’Curry M. & C. iii. pp. 483, 492, where it is rendered by ‘seasoned fowl,’ ‘salt fowls!’ In the Laws, iv. pp. 308, 318, sercol tarsain is rendered by ‘salted venison.’
Now there are three places wherein is Colum cille's full habitation, to wit, Iona, and Down and Derry; as Berchan said:

'I His grace in Iona without blame,
And his soul in Derry,
And his dear body under the flagstone
Under which are Brigit and Patrick.'

And to testify this the poet said:

'Iona with the multitude of its relics
Whereof Colum cille was a fair fosterling:
Thence he went at the end,
So that Down is his old chapel.'

'A hundred churches which a wave frequents.'
This is the number of churches which he has on the shore of the sea. Or also a 'hundred churches with the fulness of the wave of the mass-chalice in every church,' as the poet testifies:

A land

.......

Abbot of churches which a great wave reaches

.......

'Mighty nia,' i.e. champion, i.e. a valiant man was the champion Colum cille, for nia (means)
'champion,' as (the poet) testifies:

Crimthann Nia nár's draftboard.

A little boy would not carry it in his hand:
Half of its set of men of yellow gold
And the other half of white bronze.

One man only of its set
Would buy seven slave-girls.

1102 (p. 181). Bishop Reeves (Columba, p. 234, note a) thinks that the introduction of the word 'Pentecost' (cincigés = quinquagesima) is probably an error.

1 MS. ihi.
2 This quatrain is also in Lebar na hUidre, 10b, in H. 2, 16, and in the Liber Hymnorum, 34 b, 1, whence it is printed in Goidélica, p. 163.
3 The passage in brackets (part of which I cannot translate) is from H. 2, 16, col. 696.
4 This is the reading of H. 2, 16, col. 696. The Edinburgh MS. has, corruptly, nosberadh mac beg 'na leth laim.
III. LIFE OF BRIGIT.

III7 (p. 182). This Life of Brigit corresponds generally with Colgan’s Tertia Vita (Trias Thaum. pp. 527-541), and with the Irish Life contained in the Lebar Brecc, 61 b-66 a, and printed with a translation in Three Middle-Irish Homilies, Calcutta, 1877. But the Lismore Life contains the following passages omitted by the Life in the Lebar Brecc : 1220-1224, 1467-1469, 1470-1477, 1478-1487, 1488-1491, 1637-1650, 1706-1754.

On the other hand the Lismore Life does not tell how Brigit hung her wet cloak on the rays of the sun (Lebar Brecc, 66 a: Secunda Vita, c. 7: Tertia Vita, c. 92: Quarta Vita, l. 2, c. 15).

III2 (p. 183). Brigit’s pedigree is thus given in the Book of Leinster, 347 a:


i.e. twenty-six generations up to Oengus Tuirbech, who died (according to the Four Masters) A.M. 4875.

III4-III73 (p. 183). The story of Dubthach’s bondmaid and the wizard’s prophecy is also told in the Lebar Brecc, p. 62 a.

III75-III81 (p. 183). This account of the visit of Bishops Mel and Melchu is also in the Lebar Brecc, p. 62 a, and is thus given in the Franciscan Liber Hymnorum, p. 40:

Feat dochuaid episcop Mél do tig Dubthaig.

Once upon a time bishop Mél went to Dubthach’s house. He saw his wife in grief. Mél asked: ‘What ails the good woman?’ saith he. ‘Cause have I,’ saith she, ‘for Dubthach has a greater liking for that slave-girl who is washing thy feet than he has for me.’ ‘Thou hast reason for this,’ saith bishop Mél, ‘for thy seed will serve the seed of the slave-girl.’

III01 (p. 184). The bathing of the new-born Brigit in milk may perhaps be the origin of the Irish practice mentioned by Benedictus Abbas, Gesta Regis Henrici Secundi, ed. Stubbs, at II71. The infant was thrice dipt in milk; which was then thrown into the drains or some other unclean place.

III13 (p. 184). Cannadas boi for cenn na hingine =‘pannum contingentem [leg. contingentem] caput puellae,’ Tertia Vita, c. 6, Quarta Vita, c. 10. The cann- in cannadas may possibly be a loan from pannus.
1225–1230 (p. 185). This story is also told in the *Tertia Vita*, c. 10 (*Trias Thaum.* p. 520), the *Quarta Vita*, c. 7, and thus in Rawl. B. 512, fo. 31 a, 2:

When it was time to take her from the breast, the wizard became anxious about her, for everything that he would give her she used to throw up at once, and (yet) her colour was none the worse. ‘I know now,’ saith the wizard, ‘what ails the girl, quia,’ etc.

**Roerbad iarum** bó fínd aduercc dia taiscid [leg. toischid], 7 ba slán di.

1244–1249 (p. 185). Thus told in Rawl. B. 512, fo. 31 b, 1:

One day Dubthach told her to herd swine. Of them robbers stole two boars. Dubthach went in his chariot from Moy Liffey, till he met them and recognised his two boars with them. He seizes the robbers and bound upon them a good mulet for his swine. Then he brought with him his two boars *ad domum suam*, and said to Brigit: ‘Is the herding of thy swine right in thine eyes?’ ‘Count them,’ saith she. So he counts them: *reperit perfectum numerum*, etc.

1250–1259 (pp. 185–186). Then in the same MS., fo. 31 b 1:

On another day there came a certain *hospes* to Dubthach’s house. Her father entrusted to her a flitch of bacon to be boiled for the guest. *Supervenit avidus canis cui puella partem quintam dedit, et iterum venienti partem alteram. Hospes* etc. ‘Hast thou boiled the food well?’ saith her father. ‘Well,’ saith she; and he himself counted (the flitches) and found (them complete). Then *hospes* tells Dubthach *quod filia fecit*. ‘If after this,’ saith Dubthach [ ], ‘all the miracles she has wrought cannot be related.’ This then was done: that charge was distributed to the poor.

**Compare Secunda Vita**, c. 4, and *Tertia Vita*, c. 13.

1260–1265 (p. 186). This story, taken from the *Tertia Vita*, c. 14, is told more fully thus in Rawl. B. 512, fo. 31 b, 1:

At another time an old pious nun who dwelt near Dubthach’s house asked Brigit to go and commune with twenty-seven (bishops) and the saints of Leinster in one assembly. That was the hour when bishop Ibaír related in the assembly the vision which he had seen

1 MS. senior.

2 MS. do a.
se, 'adcondarcc indnocht Mairi n-Ingein im chotluth, 7 arubairt1 frim alali clerech sruth: "Haec est Maria quae inter uos habitet."’
Is and doluid in challech 7 Brigit don dail.
‘Haec est Maria quae [31. b. 2] a me in somnis uisca est.’ Fordoeracht iarum aes inna
dala 7 lotir dia[a]callaim. Dobertatar bennacht furusi. Is ann didiu roboi in dal ubi
nunc est Cell dara, ibique episcopus Ibor fra-
tribus ait: ‘Hic locus caelo patet ditissimus-
que omnium tota insola erit, hodieque ad nos
puella cui a Deo praeparatus est ueniat quasi
Maria.’ Factum est ita.

Christ is accordingly called Brigit’s son (Brocc. h. 2): and Brigit is called ‘mother
of my Prince of Heaven’ (ibid. 4), ‘one mother of the great King’s Son’ (ibid. 63),
and ‘the mother of Jesus’ (Ult. h. 6).

1266–1305 (pp. 186–187). This story of Brigit’s butter-making is told also in the Tertia
Vita, c. 15: in the Franciscan Liber Hymnorum, p. 40, in Lebar Brecc, p. 63 a; and
in Rawl. B. 512, fo. 31 b, 2. Here follows the Franciscan version, which has
been sorely mutilated by the binder:

Fect tanic in t-angel go Brigit coros-fold do
fuaslcud a mathar icon druid i, mac Midrui
esside; do Chonnachtaib a mathair side, 7 do
feraib Muman a athair, 7 im-Maig Fenamna
i n-Arad (?)Cliach roboi side ind inbaid-sin.
INtan dano rosiact Brigit corrici sen, is and
robai a mathair i nggalur sula icond inis, co
ndeocha[d]si, 7 ara in drud le, dochom
a mamthair, cor-ragaib-si in cuenecht dahes,
7 co ndenad deirc moir dend ariuid, 7 rochuala
in drui sen.

Luid in t-ara dia thig. ‘Cinna,’ ar in drui,
‘ataathar icond inis?’ ‘Am budech-sa cetus,’
ar in t-ara, 7 at remra na loig, 7 it buidich
na hoegid.’

Ocus robo ocl lasin druid 7 la mnaí in dearc do
denam do Brigit: co tancatair 7 ruse mor leo
do gabail eitma2 for Brigit 7 dia doerdar iarsein
mani hetar im inda acce. Ocus ni rabe
immorro accese acht torad col-leith: co
raigaib-se in rand-sa:

1 MS. arrubairt. 2 This seems the gen. sg. of eitim 1. baoghal, P. O’C.

The angel once came to Brigit and sent her to
release her mother (who was) with the wizard,
Mac Midrui was he. Of Connaught was her
mother, and of the Munstermen was her father,
and in Mag Fenamna in Arad Cliach was he
at that time. Now when Brigit had got as far
as that, there was her mother at the milking-
yard, suffering from a disease of the eye. So
Brigit went with the wizard’s charioteer to her
mother, and took the cooking in her stead,
and used to perform great charity with the
(wizard’s) wealth; and the wizard heard that.
The charioteer went to his house. ‘How,’ saith
the wizard, standeth it at the milking-place?’
‘I am thankful in the first place,’ saith the
charioteer, ‘and my calves are fat, and the
guests are thankful.’

And the wizard and his wife were displeased with
the charity performed by Brigit: so they came,
having a large hamper, to get a chance at
Brigit, and to enslave her afterwards unless
plenty of butter were found with her. And
yet she had only the produce of a churning
and a half. So she repeated this stave:
'Mo cule-se
cule Findat find,
cule robennach mo Rí,
cule conni ind.'

Et dixit iterum:
'Ti Mac Mare mo chara
do benna(chad mo chule!)
staith in domain co immel
ror[n]be immed la sude.'

Et dixit tertio:
'Ammo ruri-se
connic na hule-se
bennach, a De, nuall cen geiss,
dot laim deis in cule-sa!'

Roraind in torod . . . . . . . . . . . . . . . . sub
numero Trinitatis: letorud tra tuic-si asin
chulid.

'Is maith,' ar ben in druid, 'do linad ruise moir
indsen.'

'Liaind-si lor rusc,' ar Brigit, 'ocus dobera Dia
ni ind.'

More briefly thus in Rawl. B. 512, fo. 31 b 2:

Fecht n-ale iarsin soloit ui[s]tare matrem bai i
ndoiri in tir Muman, 7 ba gair nis-leceth a pater
7 a mummi. Luid immorvo. Bae a mathair
ind inbaidis in n-airleba fri togaart a mago 2, 7
bói galar sula fuire. Boi Brigit taras heise
7 ara in drudh oc ingaireu na cetera. Ocus
nach maistre dognath naranad a toruth in
di rainn deac coma gruth; 7 nobith in tres
chuit dec im-medon, 7 ba mo suidiu [in-]ambui
cach cuit.

'Ceth torba lat insin?' ol auriga.
'Ni anse,' ol Brigit: 'rachualta robatar da apostal
dec apud Dominum, 7 hesom fessin in tres x.
Rom-biasa la Dia, tiefat xiii. pauperes in una-
quaque die, so chomlin Crist 7 a apostal.'

'Ocus cid na taisci ni dond immum?' ar auriga;
'ar iss ed dogni cach togartach.'

'My kitchen!
A kitchen of fair God,
A kitchen which my King has blessed,
A kitchen with somewhat therein.'

And she said again:
'May Mary’s Son, my Friend, come
To bless my kitchen!
The Prince of the world to the border,
May we have abundance by Him!'

And she said a third time:
'O my Prince
Who canst do all these things!
Bless, O God—a cry unforbidden,
With Thy right hand this kitchen.'

She parted the produce into three, according to
the number of the Trinity: a half-produce
then she brings out of the kitchen.

'That,' saith the wizard’s wife, 'is good to fill a
big hamper!'

'Fill ye your hamper,' saith Brigit, 'and God
will put somewhat therein.'

At another time after that she wished to visit her
mother who abode in bondage in Munster.
And her father and her foster-mother almost
refused to let her go. However she went.
Her mother was then... to milk (the kine of)
her milking-steal; and she suffered from a
disease of the eye. Brigit took her place, and
the wizard’s charioteer (was) tending the
cattle. And of every churning that was made
the produce, with the curd thereof, was parted
into twelve parts, and the thirteenth portion
was in the midst, and this was larger than
any (other) portion.

'What profit is that to thee?' saith auriga.
'Not hard (to say),' saith Brigit. 'I have heard
that there were twelve apostles apud Domi-
nunum, and He Himself the thirteenth. I shall
have (this) from God, (that) every day twelve
poor men will come (to me)—the same num-
ber as Christ and his apostles.'

'And why dost thou not store up some of the
butter?' saith the charioteer; 'for thus doth
every dairymaid.'

1 Here the bookbinder has cut away about an inch of the vellum.
2 sic; read macha.

TT
NOTES.

'Is ansa dams,' ol Brigit, 'a biad feissin do gabail do Crist.'

Ba andsin dobretha dissí ruisc dia linad o mnaí in druid. Nis-bóí acht maístreth imbe colleith. Línta ind ruisc do súidh, i batar budig ind oíghth i. in drui 7 a bene.

Asbert in drui fri Brigit: 'Bit lat do bae, 7 foidail an im do bochtaib, 7 ni bia do mathair ondú in fognam, 7 ni ba eecn a luag. Ocus num-baitsibfither-sa, 7 ní sger fritsu semper.'

'Deo gratias!' ar Brigit.

1332-1340 (p. 188). This story has been compared (Rev. Cellique, iii. 443) with the story in the Kathásartságára, ed. Tawney, i. 248; and with the legend of a Saint Lucia, cited in the Revue Celtique, v. 130.

1341-1344 (p. 188). The story of Brigit's consecration is told in Tertia Vita, c. 28, and thus in the Franciscan Liber Hymnorum, p. 40:

Intan ropo ál do Brigit grad n-athrive do thabairt fuíir luid igitur co Cruachan Bri Ele i n-Uib Failge. O rochual a epscop Mél do bith and 7 mórnessiur challech immalle fría, 7 intan rancatar, ní rabae in t-epscop aracund acht dochauid a Crich Ua Neil foethuath. Luid-si didiu iarnabáchar, 7 Mac Caille d'olus rempe dar Moin Faichníg fōtuaith. Ocus dorigne Dia cor'Sbo mag minscot[h]ach in món. O rancatar tra i cmoircraib cosín baile ir-rabae epscop Mel, asbert Brigit fri Mac Caille go rosuidged carla dar(a)end arma diged cen fíl dara cend cosna cleircib, 7 comad e sen caille forathmentar. Iar riactain dissi dano issin tech ir-rabae epscop Mel, rolais column tentide assa cind co clethe na hecalse. Acontaírc tra epscop Mél sén, 7 roirafgá: 'Caiche na caillecha?' ar se. Asbert Mac caille fris: 'Is hí sen,' ar se, 'in caillech airdirc a Laignib,' .i. Brigit'. 'Mocen di,' ol epscop Mel. 'Is mese dos-raigert intan bói

'It is hard for me,' saith Brigit, 'to take His own food from Christ.'

Then from the wizard's wife hampers were brought to Brigit to be filled (with butter). Brigit had only one churning and a half. With this the hampers were filled, and the guests were thankful, even the wizard and his wife.

Said the wizard to Brigit: 'Thy cows shall be thine, and deal out the butter to the poor; and from to-day thy mother shall not abide in service, and it will not be needful to ransom her. And I shall be baptized, and I shall never part from thee.'

'Thanks to God!' saith Brigit.

When Brigit desired to have the order of repentance conferred upon her, she went to Cruachan Bri Ele in Offaly. When bishop Mel heard that she was there, together with seven nuns, and when they arrived, the bishop was not there to meet them, for he had gone northward into the district of Húi Néill. So on the morrow she went, with Mac Caille as her guide before her, northward over the Bog of Faichneach. And God so wrought that the bog became a meadow covered with flowerets. Now when they drew nigh to the stead wherein was bishop Mel, Brigit bade Mac Caille to set a caille (veil) over her head, so that she might not go to the clerics without a veil over her head. And that is the caille which is commemorated1. So after she had entered the house wherein bishop Mel abode, a fiery column flamed out of her head up to the ridge of the church. And bishop Mel beheld that, and asked: 'Whose are the nuns?' saith he. Mac Caille said to him: 'That is the famous nun out of Leinster, even Brigit.' 'My welcome to her,' saith bishop Mel; 'it is I that

1 i.e. in Broccán's hymn, l. 15: Fo-uair congab Mac-caille caille os chinn sanct-Brigite.

2 MS. cobrigít.
i mbroind ammathar,' ar sé . . . 'Cid dia
tancatar na caillecha ille?' ar episcop Mel.
'Do thabairt grad altrigue,' ar Mac caille.
'Doberra ón,' ar episcop Mél.

Iarsein tra roerilegat grada fuirri, 7 is grad
epscuip doralaa do episcop Mel do thabairt for
Brigit, cia'r bo grad athrige nama rop ail disi
féin. Oc us is andsein rochongaib Mac caille
caille uas cind Brigate, ut ferunt periti; 7 is do
sen dilges comarba Brigaret dogres grad
n-epscuip fuirri 7 honoir epscuip.

Cein robas ic erlegind grad fuirrise is amlaid
robóí, 7 cos na haltore 'na láim; 7 roloscthe
sect n-eailse for in chóis sein, 7 ni rolosed
hi and.

Dicunt alii commend i Feraib Telech nobeth ind
eclas in tarla grada for Brigit. No is in n-Ard-
achud epscuip Mel ata, ut alii dicunt.

Iarsen tra ropridchai episcop Mel ocht mbiate
euangelii doib an-octor cailleach, iar ñdul doib
ule fo gradaib, 7 doraiga eoch ai dib a biait.
Doraiga dano Brigit biait na trocare. Is and
asbert na tomelad biad cen (praicept) di
reme dogres, 7 . . . . . . . . robó ñer-ñlegind
disi 0 ñen immach dogres, 7 do Feraib Air-
bido se.

See Fifth Life, c. 31. p. 574. The corresponding story in Rawl. B. 512, fo. 32 b,
1, thus accounts for the mistake in giving Brigit episcopal orders:

Ibi episcopus Dei gratia inebreatus\(^1\) non cognouit quid in libro suo cantauit, in gradum enim
episcopi ordinuít Brigitam\(^2\). 'Hec sola,' inquit\(^3\) Mel, 'ordinuonem episcopealem in Hibernia
tenebit urigo.' Quandoi igitur consecrare ted columna ignea de u[e]rtice eius ascendebat.

1372-1376 (p. 189). This story is told in Tertia Vita, c. 25, and thus in Rawl. B.
512, fo. 32 a, 2:

Duo demc (sic) Britones ceci cum par[u]ulo leproso de genere Echdach, uenerunt grauiterque
sanitatem postulant. Quibus Brigita ait: 'Sustinethe paulisper.' Et aint illi: 'Infirzos tu
ge[n][e]ris sana[u]isti et peregrinos neglegis curare. Sed saltim puerum nostrum tui generis sana.'
Ac per hoc inlumina[u]tur ceci, leprosusque mundatur.

\(^1\) The inebriation referred to was perhaps only that referred to in Acts ii. 13, 15. But see Lebar
Aicle, Ancient Laws, iii. 336, as to the precautions against the drunkenness of clerics and consequent
irregularity in celebrating the canonical hours.

\(^2\) MS. ordinis Brigitum

\(^3\) MS. inquid
1383-1393 (p. 189). See Tertia Vita, cc. 24, 27, 28. The story is also in Rawl. B. 512, fo. 33 b 2, where the physician’s name is stated to be Aed mac Bric, who touched the holy virgin’s head and addressed her in these words: ‘A medico tacta est tui, uirgo, uenam capitis, qui me est melior satis.’ This Aed is said to have been a bishop, and it appears from his Latin Life published by Colgan (Acta SS. pp. 418-423) from the Book of Kilkenny, that he was believed to be a specialist in curing headaches. This belief must be as old at least as the eighth century, the date of the Reichenau MS. from which Mone has printed the following charm:

1

O rex, o rector regminis, o cultor coeli carminis.
Aido mech purch benibula posco puro precamina.
Curat caput cum renibus meis atque cum talibus.
Cum oculis et genibus. cum auribus et naris.
Cum inclitis euntibus. cum fistulis sonantibus.
Sanctus Aid altus adjuvat meum caput ut liberat.

They go to the Men of Teffia, to Ardagh, the first cloister episcoporum. The king of Teffia was feasting near them. A churl in the king’s house committed a great fault. He let fall the king’s precious drinking-cup, and it broke against the dish before the king. Rare was the vessel, it was (one) of the wonderful treasures of the king. He then seizes the wretched man, and there was nought for him save death. One of the two bishops goes to entreat the king. ‘But I will not grant (his life) to anyone,’ saith the king; ‘I will bestow nothing save his death.’ ‘Let me have,’ saith the bishop, ‘the broken vessel.’ ‘Thou shalt have it, indeed,’ saith the king. Then the bishop brought it in his bosom to Brigit, telling her everything. ‘Entreat the

1 Hymni Latini Medii Aevi, iii. 181, 182. See also a paper by Bishop Reeves in the Proceedings of the Royal Irish Academy, Nov. 8, 1858.
2 i.e. Aido maic Bricc benevola. I omit ‘sanctus’ after ‘Aido.’
3 leg. pura?
4 leg. refrigerat?
5 leg. curet?
6 glossed by cerebre. In the Lorica of Gildas, talios is glossed by Ir. inneda and by A.S. lendana.
But perhaps talibus is for talis, as genibus in the next line for genis.
7 leg. Cum anculis et unguibus? inclitis is glossed by nervibus: ancula = ἀγκύλη.
8 MS. chetchoggaib, where gg = ng, as in Greek and Gothic.
9 MS. sinti.
co ro athnuigter a lestar. Fecit, et recuperavit, et dedit episcopo. Ocus dotaet in t-epscop arabarach cona aradig ad regim, 7 'madu tised t'aredeg slan,' ar in t-epscop, 'in lecside in cimbid?' 'Non solum, sed quaeunque voluerit dona conferr pat.' Ostendit episcopus uas, et talia locqitur regi: 'Non ego hanc uirtutem, sed sancta Brigita fecit.'

1402–1423 (p. 190). These two stories are in the Tertia Vita, c. 30, and thus in Rawl. B. 512, fo. 33 b 2–34 a 1:


When Brigit's fame had sounded through Teffin, there was a certain devout virgin in Fir Tethbíd, even Brig daughter of Coimloch, who sent a message that Brigit should come and commune with her. So Brigit went, and Brig herself rose up to wash her (Brigit's) feet. At that time a devout woman lay in sickness. When they were washing Brigit's feet she sent the sick person who was in the girl's house, to bring her out of the tub some of the water which was put over Brigit's feet. It was brought to her accordingly, and she put it on her face, and straightway she was every whit whole, and after having been in sickness for a year she was on that night one of the attendants.

When the dishes were brought before them Brigit began to look long at their dishes. 'Declare (? to us,' saith Brig, 'thou holy virgin, what is perceived on thy dish.' 'I see,' saith Brigit, 'the Satan sitting on the dish before me.' 'If it be possible,' saith Brig, 'I should like to see him.' 'Truly it is possible,' saith Brigit, 'provided the sign of the Cross go over thine eye; for whoever sees Diabolus and does not sain (it) would go mad.' She saith Brig then, and Bríg sees that monk there. His form seemed hideous to her. 'Inquire, O Brigit,' saith Brig, 'why he has come.' 'Give answer omnibus,' saith Brigit. Saith the Satan, 'O Brigit, I . . . to thee: for not to hurt thee have I come.' 'Query, then,' saith Bríg, 'what in especial brought thee on that dish?' Demon respondit, etc.

1 MS. indluth 2 The word indius here and in the following line seems a meaningless insertion. 3 The MS. here is hopelessly corrupt. 4 MS. detit.
NOTES.

Briga ait: 'Vocetur ista.' Dum vocata unuiset, 'Signa,' inquit¹ Briga, 'oculos eius, ut uideat² quem proprio nutriuit sinu.' Signatisque oculis [h]orridum consuerit monstrum. Timore et tremore pauefactae³ Brigita dicit: 'En quem multis fouseris annis et temporibus cernis!' 'A noebingen,' ar Brig, 'ar ni con tuidigh isa tech-sa iterum.' 'Ni con ticsa dano a tech-sa,' ar Brigit, 'co laa mbratha.' Cibum summunt: gratias agunt Deo.

1424-1430 (p. 190). Thus in Rawl. B. 512, fo. 34 a 2:


1431-1434 (p. 190). This story of the two quarrelsome lepers is also in the Tertia Vita, c. 31, and Rawl. B. 512, fo. 34 a 2.

1435-1441 (pp. 190, 191). Compare Tertia Vita, c. 35, and the following sentence from Rawl. B. 512, fo. 34 b 1:

Ba andsin doegeni-si ósc do chaillechaib Cule Fobair, co n-ic .iii. cailecha oc in osic .i. bacak 7 caech 7 clam 7 daiseachtach.

1442-1458 (p. 191). So in Tertia Vita, c. 36, and in Rawl. B. 512, fo. 34 b, in Latin, with the following Irish sentence prefixed:

Ba andsin icais in mac mbacak n-amlabar oc tig maic Odrain.

1449-1459 (p. 191) = Tertia Vita, c 39. The story is thus told:

Dotiagat iarum do Talti. Is and boi Patricius. Batar im cheist nach etaignaid and .i. Doluid

'O holy virgin,' saith Brig. 'let him not enter this house iterum!' 'He shall not enter this house,' saith Brigit, 'un-til Doomsday.' Cibum sumunt: gratias agunt Deo.

Once upon a time she was in . . . on the bank of the Ínny. Abundant apples and sweet sloes were in the church therein. There was a certain nun who gave her a little present (of the fruit) in a basket. When she brought (it) into the house lepers came straightway to her on the floor of the house to beg of her. 'Take,' saith she, 'yon apples.' Tum illa, etc.

There she washed the feet of the nuns of Cúil Fobair, and at that washing healed four nuns, to wit, a lame one, and a blind, and a leper, and an insane.

There was she healed the lame dumb child in Mac Odrán's house.

In Rawl. B. 512, fo. 34 b, 2, 35 a 1, the story is thus told:

Then they go to Teltown. There abode Patrick. They were discussing an obscure question,

¹ MS. inquit. ² MS. uidiet. ³ MS. faue fcae. ⁴ MS. obtulleris. ⁵ MS. bodi.

1 2 3 4 5

Thus in Rawl. B. 512, fo. 35 a 1–

1460–1466 (p. 191) = Tertia Vita, c. 40.

35 a 2:

A mbái i nderiuth lai iarum luid cádh a leith 8 asin dail d'ogedacht. Bai fer maith for bru fluminis quod est Seir. Fóidis a mogh doocum na dala uocare Brightam, dicens contra familiarium suam; 'In noebingen' 9 dorigni in namely: a certain woman went to put off a child on a cleric of Patrick's household, named Brón. 'How dost thou assure that to us?' saith every one. 'Not hard to say,' saith the woman. 'I went to Brón to get the veil blessed on my head and to offer my virginity to God. But this is what my cleric wrought, my debauchment, so that I bore him a son.' While they were talking thus Brigit came to the assembly. Then said Mel to Patrick: 'There is the holy virgin, Brigit, (coming) to the assembly. And she will make known to you, through the greatnes of her grace and through the nearness(?) of her miracles, whether this is true or false. For,' saith Mel, 'there is nothing, whether in heaven or on earth, which she would ask of Christ that would be refused to her. This, then, is what should be done,' saith Mel, 'to call her apart from the assembly (and consult her) about this question; for she worketh no wonders in Patrick's presence.' Then came Brigit. The host rose up, and she is straightway called apart from the assembly to speak with the woman, and all the clerics save Patrick accompany her. 'Whose is yon babe?' (saith Brigit) to the woman. 'Brón's,' saith the woman. 'It is not true,' saith Brigit. Brigit sained her face, and the head upon her, cum lingua, swelled up. Patrick then comes to them in forum magnum. Brigit, in presence of the people of the assembly, addresses the babe, which had not yet begun to speak. 'Who is thy father?' saith Brigit. Infans inquit, etc.

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1 leg. déntf. 2 MS. committantur cleri. 3 MS. indoidiv. 4 MS. furtum. 5 MS. parte. 6 MS. mertax. 7 MS. agerta. 8 MS. laeth. 9 MS. indoebingen.
NOTES.


1467-1469 (p. 191) = Tertia Vila, c. 42.
Bás iarsin icsais in sentíne mbaclaig forumad i fossced in charpuit oc cill Suird d i ndesciurt Brehg.

1470-1477 (pp. 191, 192) = Tertia Vila, c. 44. Thus in Rawl. B. 512, fo. 35 a 2–35 b 1:


Iss ed aní tiágaí ino prantech hule Patraic 7 Brigit, 7 batar buidigh huli, 7 ros-ferarstar Lasar di á cill, 7 ata adrad mBrigte and.

Thus briefly in Rawl. B. 512, fo. 35 a 2: It was afterwards she healed the lame old woman who was laid in the shadow of the chariot at the church of Swords in the south of Bregia.

Then Brigit went to Cell Laisre. Lassair was rejoiced to receive her. There was one milking ewe there, which had been milked for Brigit. When they were at the end of the day they saw Patrick coming towards the enclosure. 'God help us, Brigit!' said Lassair, 'give us protection!' Brigit replied: 'How much hast thou?' She says: 'There is no food save twelve loaves and a little milk which thou hast blessed, and one lamb which hath been made ready for thee.'

Then all, with Patrick and Brigit, came into her refectory. and they all were thankful, and Lasar bestowed her church upon her, and therein there is adoration of Brigit.

1 MS. duo denis ex pedis.
LIFE OF BRIGIT.

1478-1487 (p. 192). = Tertia Vita, c. 45. Quarta Vita, c. 47. Thus briefly in Rawl. B. 512, fo. 35 b i:

Anaiss arabarach ic-Cill Lasre. Dolluidalaile
Cennenses genere, fora tarat sua uxor miscuis,
coc Brigit da chobair. At Brigita benedixit
aquam. Ille secum portavit et, uxor aspersa,
amain eum1 protinus inpatienter.

On the morrow she remained at Cell Laisre. A
certain man of Kells [?] by race, whom his
wife abhorred, came to Brigit to help him.
At Brigit, etc.

1488-1491 (p. 192). = Tertia Vita, c. 46; Quarta Vita, c. 48.
1492-1496 (p. 192). = Tertia Vita, c. 47.
1497-1513 (pp. 192, 193). Tertia Vita, c. 57; Quarta Vita, lib. 2, c. 27.
1514-1519 (p. 193). = Tertia Vita, c. 62.
1520-1526 (p. 193). = Tertia Vita, c. 68.
1527-1535 (p. 193). = Tertia Vita, c. 65.
1536-1553 (pp. 193, 194). = Tertia Vita, c. 90; Quarta Vita, lib. 2, c. 10.
1554-1565 (p. 194). = Tertia Vita, c. 78.
1576 (p. 194). Tech-mór = Adamnán’s ‘magna domus,’ and ‘monasterium rotundum.’
The diameter of the tech-mór mentioned in the Tripartite Life, p. 236, was twenty-
seven feet.

1579-1594 (pp. 194, 195). = Tertia Vita, c. 79; Quarta Vita, c. 52.
1593 (p. 195). For a thá[ī]rr literally ‘on his belly.’ Better thus in Lebor Brecc,
65 a: Dofuit, immurro, isin sruth in clam diumsach, 7 a bó fo a thairr, co ros-
báided, ‘Howbeit the haughty leper fell into the stream, with his cow under his
belly (he was lying prone on the cow’s back), and was drowned.’
1595-1605 (p. 195). = Tertia Vita, c. 50; Quarta Vita, lib. 2, c. 18.
1606-1613 (p. 195). = Tertia Vita, c. 55.
1614-1619 (p. 195). Thus told in the Franciscan Liber Hymnorum, p. 41:

I cuirriuch Liphi dorónad in firt-so i. fer tanic
sech Brigit 7 saland for a muin, co n-erbairt
Brigit ris: ‘Cid fil fort?’ ‘Clocha,’ ol se.

Tanic dano it(erum) sech Brigit, et illa dixit ei :
‘Cid fil fort muin?’ ‘Saland,’ ol se. ‘Bid
ed,’ ol Brigit, 7 rofrad amlaid.

In the Curragh of Liffey this miracle wa
wrought, to wit: a man came past Brigit
with salt on his back; so Brigit said to him,
‘What is there on thee?’ ‘Stones,’ saith he.
‘Let it be so,’ saith Brigit. Thus was it ful-
filled . . .

Then again he came past Brigit, and she said
to him: ‘What is there on thy back?’ ‘Salt,’
saith he. ‘Let it be so,’ saith Brigit; and
thus it was verified.

See also Sexta Vita, c. 24 (Trias Thaum. p. 586, col. 2). This legend, like that
told in ll. 1332-1340, has an Indian parallel—a very similar story being told of

1 MS. sum.

U U
NOTES.

the Musalman saint shekh Khwája Faríd, of Girar, in the Hinganghat tahsil of
the Wardhá district, Central Provinces. See C. Grant’s Gazetteer of the Central
Provinces of India, 2nd ed., 1870. Compare also the story of Ciccu, in Laura
Gonzenbach’s Sicilianische Märchen, 197.

1620–1629 (p. 196). = Tertia Vita, c. 77.
1630–1636 (p. 196). = Tertia Vita, c. 94; Quarta Vita, c. 50.
1637–1650 (p. 196). = Tertia Vita, c. 74; Quarta Vita, lib. 2, c. 48.
1651, 1652 (p. 196), see Secunda Vita, c. 11; Tertia Vita, c. 106.
1653–1658 (pp. 196, 197). = Secunda Vita, c. 21; Tertia Vita, c. 128.
1659, 1661 (p. 197). This seems a mere abridgment of the story told in Fr., in ll.
1680–1688.

1662–1663 (p. 197). This is mentioned in the Franciscan Liber Hymnorum, p. 40:

Lathe i Tir na bennact i n-Airiu Bóinne i toeb
Cluain Iraird \(^1\) doronad in firt-sa, no ic
Domnach Mor i toeb Cille dara i.f. flechud in
each inud 7 turad i ñgort Brigit.

Compare Secunda Vita, c. 21; Tertia Vita, c. 100.

1664 (p. 197). The miracle thus curtly related is commemorated in Broccán’s hymn,
l. 42, and told more fully in Secunda Vita, c. 12; Tertia Vita, c. 102; and thus in
the Franciscan Liber Hymnorum, p. 41:

I Cluain Chorcaige i nUib Failge doronad in
firt-sa i.f. clam [leg. clárenech?] tucad co
Brigit, co n-erbaír brís in toom luachra robói
inna [\(^1\)]iard do thabairt asind inud ir-raba, co
tec ass dazo, co tanic topur uæsi assind inud
sin, cor-robroen fo[a]agid, cor’bo (sl)an.

In Cluain Corcaige in Ófahy this miracle was
wrought, i.e. a leper [leg. a table-faced man?] was brought to Brigit, and she told him to bring
the clump of rushes which grew by him out of the
place in which it was: so out he brought it, and
out of that place came a well of water, where-
with he sprinkled his face, and it was whole.

1665–1667 (p. 197). See Broccán’s hymn, ll. 73–76, and Secunda Vita, c. 27. This
miracle is told more fully in a note (now partly illegible) in the Franciscan Liber
Hymnorum, p. 42:

fe(cht) dorala Brigit do dun ríg Breg im-
Maig Coel, i Fine Gall hódis, co roðului in
banrígan fria . . . . . dorat alaili bentreb-
tach robói i toeb in dune immag failti dí co
. . . . . . . . . . . . . . . . dí 7 coras-loise a garmain nui
foé, 7 robatar òg[\(s\)]lana (ar)arabach, eter
loeg 7 (gar)main, tria rath Brigit. O
rochuala ìnmoar in ré aíse in i. Brigit do
thiactain . . . . . . . . . . dia acallam, co tarla

Brigit once happened to go to the fortress
of the king of Bregia in Magh Coel, in
Fingal to-day, and the queen refused her
(hospitality. But) a certain widow who
dwelt beside the fortress outside gave her
welcome (and killed her calf,) and burnt her
new weaver’s beam under it; and on the mor-
row they were whole, both calf and beam,
through Brigit’s grace. Now when the king

\(^1\) MS. iraid.
dó in bantrebtaich ut. Amal atendaire in rí hi ros-c(arasta)r tria rath Brigte, 7 ros-fuc do mná, 7 is uade ata . . . . . aill, ut ferunt.

1673–1675 (p. 197). = Secunda Vita, c. 8. Thus told in the Franciscan Liber Hymnorum, p. 41:

Ic Raith Derthaige in Húib Failge doronad in sirt-sa i. tainic merlech co Brigit fo secht co mbered molt czech[a]uare udi do chairchaib mná Dubthaig, co roathferad for Brigit, co n-erbairt Brigit: ‘Fegait[h]se for carecha dus in marat ule.’ Rosfegsat iarum i. Dubthach 7 a ben, 7 fuar[a]tar eat ule i comlane cem esbaid neich. At Rath Derthaige in Offaly this miracle was wrought, to wit: A robber came to Brigit seven times, and every time he carried away from her a wether of the sheep belonging to Dubthach’s wife. So Brigit was reproached, and she said: ‘Look at your sheep if peradventure they all remain.’ Then Dubthach and his wife looked, and they found them all complete, without the want of any.

1676–1679 (p. 197). Also thus in the Franciscan Liber Hymnorum, p. 43:

(In) lind roldlecht rí Lagen do rig Ua Culduib, co roldlecht-side do fir dia munntir, co tainic side co Brigit dia hatach coro cobrad hé, ar ni rabai oca ni doberad, ar dorat-som do Brigit in lind ann uair na ragaib ri Ua Culduib uadhe, et prouinde uenit ad Brigitam: necessitatem habuit co tucaid iarsen usce isna dabeib robo i farrad tigi Brige, 7 roben-nac[h] Brigit in usque sen corbo mid iarsen, 7 corruc in tuag hé leis iarsen, 7 ni rabai mid ba ferr andasa; 7 ni rabai plus nel minus acht amal roldlecht de misero.

The same miracle is thus related in Rawl. B. 512, fo. 35 b 1:

Liond roldlecht ri Lagen do fur dia muntir-si, co tainic an fer dia caine co Brigit cu ro chabrad he, ar ni raibe aigi ni doberad ind. Tuc iarsin usce isin dabeig ifail tigi Brige gu roben-nach Brigit in t-usque co raibi ina mid post, 7 co ruc in tuag hé dond righ, 7 ni rabí mid bud millsíu. Ni rabí plus ná minus and.

The ale to which the king of Leinster was entitled from the king of Hui Culduib, and to which the latter was entitled from one of his household who came to Brigit to entreat her to help him. For he had nothing which he could give, since he had bestowed on Brigit the ale . . . . . and thereafter water was brought in the vats that stood near Brigit’s house, and Brigit blessed that water, and then it became mead, and the wretched man took it with him afterwards (to his king), and there never was better mead than it, and there was neither plus nor minus, but just what was due de misero.

Ale to which the king of Leinster was entitled from a man of her household: so the man came to complain of it to Brigit that she might help him, for he had nothing which he could give in respect thereof. Thereupon he brought water in the vat beside Brigit’s house, and Brigit blessed the water and it afterwards became mead, and the wretched man took it to the king, and there never was sweeter mead. There was neither plus nor minus therein.
NOTES.

1680–1688 (p. 197). Thus in the Franciscan Liber Hymnorum, p. 40:

Epscop i. secht n-epscoip tancatar co Brigit a Huib Bruin Chualann, o Thelaig na n-Epscop sainrud, co Cill dara. Cor-rofarfaig Brigit dia coic. i. do Blathnait, in raba biad acci. Illa dixit non. 7 roboi im ... scud la Brigit ani hi sen. i. gen biad occi illis. Con n-erbairt in t-aingel fri Blathnait co tucad na bu co Loch Lemnacta, fri Cill dara atuaiith, dia mblegon, c[i]a robligte fodi reme. Tuchta didiu na bai, 7 robligtea co ndeochaid in loim dar na lestraib, 7 no-linfates cid lestru Lagen uli. Dobertais chucc, et inde stagnum 1 nomen accepit.

'Bishops,' i.e. seven bishops who came to Brigit out of Hüi Bruin Chualann from Telach na n-Epscop in especial, to Kildare. And Brigit enquired of her cook, even of Blathnait, whether she had food. She said, 'No,' and . . . . . . . . seemed to Brigit, i.e. her having no food for them. So the angel told Blathnait to take the kine to Loch Lemnacta ('the Lake of New Milk') to the north of Kildare, to milk them, though they had been twice milked before. So the kine were taken (thither), and they were milked till the milk came over the vessels and even the vessels of the whole of Leinster would have been filled. And thence the lake received its name.

1689–1705 (pp. 197, 198). See Dr. Todd’s commentary, Liber Hymnorum, pp. 65–70, on the corresponding passage in the Lebar Brecc, p. 66 a.

1706–1742 (pp. 198, 199). This preface to the hymn Brigit be biithmaiith seems taken from a copy of the Liber Hymnorum. The preface from the Trinity College copy, fo. 16b, has been published in Goidelica, pp. 133–135 2. Here follows the preface (till now unprinted) in the Franciscan MS., pp. 38, 39:

Commad he Colum cille dogneth in n-immun-sa, 7 is i n-amsir Áeda meic Aímirech doróne.

It may be Colum cille that made this hymn, and in the time of Aed son of Aímirech he made it.

Is hé fáth a demna.

Anfud mor tanic do Cholum cille intan dochaidi dar muir co tarlai i Coire Breccan, co roataig Brigit co tisad feth do 3,ocus co n-erba’r ‘Brigit be.’

This is the cause of making it.

No is Brocan Cloen doronai he 7 is inund amser i ndernad 7 ‘Nicar Brigit be.’

A great storm came to Colum cille when he went over sea; and he happened to be in Breccán’s Caldron, and he entreated Brigit that a calm might come to him, and he said Brigit be.

No is triur do munir Brigte doronai he. Dochatar do Roim co roactatar Blasantium, co tarla fer do munir na cathrach do (ib im)muig, co rofarfaig doib in rancatar a les ogedecht. Atrubratar co rancatar. Ros-fuc leis iarsein dia thaig, co tarla doib scoil na iarna thich-tain o Róim 4 illic, co rofarfaig doib canas.

Or it is Brocan Cloen that made it, at the same time that he made (the hymn) Ni car Brigit.

Or it is three of Brigit’s household that made it. They went to Rome and reached Placentia; and a man of the folk of the city met them outside, and asked them whether they needed guesting. They said that they needed (it). Thereafter he took them to his house, and a student on his way from Rome, met them illie,

1 MS. unde stagnum.

2 In the second line of this preface as printed in Goidelica, for inasol read maso l, ‘if it be he.’

3 MS. anfudo.

4 MS. corruptly: scoil na rofarfaig . . . oim.
and asked them whence they had come, and why they had come. They said that it was for
guesting. 'That is a pity,' saith he, 'for it is
the custom of this man to kill his guests.'
And they asked for that through the scholar's
Teaching. So poison was brought to them in
ale and they praised Brigit that she might
save them, and they sang _Brigit beth bithmaith._
They drank the ale with the poison, and it did
them no harm. So the man of the house
came to see if perchance the poison had killed
them, and he beheld them whole, and he be-
held a comely maiden among them. There-
after he entered the house and was seeking
the maiden, and found her not, and asked
them why she had gone. And they said they
had not seen her at all. So a chain was put
upon them that they might be killed on the
morrow if they should not disclose the
maiden. So the same student came to them
on the morrow to visit them, _et_ etc.

No is Broenaind dorige in _n-immun-sa_, nau-
gans mare et quarens terram repromisionis.
Auduit aliam bestiam clamantem et adiur-
atem uoce humana bestiam aliam conucacantem et rogantem Brendinum et ceteros omnes sanctos
Hiberniae insolae, excepta _Brigitta_, ne sibi alia bestia noceret; et nihilominus tamen alia bestia
uium _facere_ illi usque dum rogaret _Brigittam_.
Euandem uero postquam rogaret Brigittam et nihil
mali a perseuente patientem interim ut dicaret alia quae cam perseveretur: 'Postquam Brigitam
rogasti nocere tibi non possum.' Postquam uero Broenaind haec omnia et honorem quae _Brigitae_
bestia prae ceteris dedit, admiratus est, [et] Brigittam laudauit, dicens 'Brigit beth bithmaith.'

Locus igitur mare.
Causa autem ad laudem _Brigitae._

Tempus uero Diarmata _meic_ Cerbaill, rig Her-
end. Tanic _dano_ Broenaind iarscin do Cill
dara co _Brigit_ co _fesad_ cid ara tarat in beist
in mare onoirc do _Brigit_ sech na noebu
archena. _O rosiac_ _tra_ Broenaind co _Brigit_
orcuinnig chuce co tartad a coibsen gninas
roboi acce _grad_ De. _Atrubairt_ _Brigit_ _fri_
_Broenaind_: 'Tabair, a chlerig, do chobais
prius, 7 dobersa postea.' _Dixit_ _Broenaind_:

Or it is Broenainn that made this hymn, _navigans_,
extc.

Tempus, _vero_, of Diarmait son of Cerball, king
of Ireland. Now Broenainn afterwards came
to Kildare to Brigit to know why the monster
_in mare_ gave honour to Brigit beyond the
other saints. Now when Broenainn reached
Brigit he requested her to make her con-
fessions, in what wise she had love of God.
Said Brigit to Broenainn: 'Do thou, O cleric,
make thy confession _prius_, and I will give
NOTES.

1 Mr. lo rogabussa crabud notho dechu-dussa dar secht n-imaire cen mo memain i nDia. 'Is maith in chobais,' ol Brigit, 'Tabairsiu dano, a chaillech,' ar Broenaind, 'do chobais.' 'Dar Mac na h-Inigne,' ar si, 'ond uair doratussa mo memain ind ni thucus ass.' 'Dar Dia, a challech,' ar Broenaind, 'is cort do blastaib cia doberat honoir duit sechoinne.'


1743–1754 (p. 199). There is a much better copy of this hymn (the technique of which is admirable) in the Trinity College Liber Hymnorum, 16a–17b, whence it has been published in Goidelic, p. 135, and in Windisch's Irische Texte, pp. 24, 25. 1763 (p. 199). It is said that this Ninnid was the Nindidh mentioned in l. 1555, and that Brigit predicted that from his hand she herself would receive the viaticum on the day of her death. On hearing this prophecy, he enclosed his right hand in a brazen (some say a silver) case, which he kept continually locked, lest the hand destined to give the Holy Communion to S. Brigit should ever be defiled by anything unclean. Hence he was called Ninnid Pure-hand. See more in Quarta Vita, lib. 2, cc. 62, 63; Quinta Vita, cc. 57, 48.

These notes on Brigit's Life may fitly end with the following legends and list. The first of the legends is from the Franciscan Liber Hymnorum, and the second from the Book of Leinster. Of the first another copy is found in the Lebar Brecc, p. 82, as a note to the Calendar of Oengus, Feb. 1. It has some of the marks of a genuine popular märchen. The list of nuns subject to Brigit is from the Book of Leinster, p. 353, col. 2.

I. Franciscan Liber Hymnorum, p. 40.

Plea i.e. Bl(asantia), i. cathir sefil do Brigit in Italia. no Plea cethir sefil do Brigit for muir Icht, 7 is e a hord-side fil ic multir Brigte. Plea, i.e. Placentia (?), that monastery Brigit hath in Italy. Or Plea, a monastery which Brigit hath by the Ictian sea, and it is its order

1 MS. rogabudsa.
2 See Dr. Todd, Liber Hymnorum, pp. 60, 61.
Et sic factum est id. Brigit rofoid mor-fessiur uadi cor-Roim do foglaim uird Petair
7 Poil, ar na rocomleced di fein o Dia a techt. Intan doraactatar co Brigit ni romar oenfocul
occu dia n-urd. ’Rostir Mac na h-Ingene,’ ar Brigit, ‘ni mor uar tarba cid mor for saethar.’ Misit iterum alias uii. . . . . . . .
similiter . . . . . et . . . . misit alias uii. 7 a mac dall-se leo, ar cach [n]i nochluned
sede ba mebuir leis focetoir. Intan tra
rossiactatar co muir Ict taniic anfud doib fair
cor-ralsat sis anchoram. Rolend ar bend-
chopur in derthaige, co rolaset crandchor inter
se im techt sis, conid don dull dorala tect sis,
et exuit et absolut illie anchoram, et stetit
andsein co cend nubladine ic foglaim ind uird,
coroactatar in fiallah aile cucai anair, co
tarla anfud mor doib beus isin bale cethna, co
rolasat anchoram sis adhuc, co taniic in mac
dall leo anis co n-urd celebartha illius eclesiae
secum ad se, 7 tuc leis cloic anis cucu, 7 is e
cloce in meic daill indiu in cloce sein ic
muntir Brigit, 7 is e ord fil occu in t-ord tuc
in dall leis o Plea.

which Brigit’s community have. 

II. Book of Leinster, p. 367.

Fainchi ingen Dallbronag, siur mAthar Brigit,
setig do Neman. Bai dan o Fainchi i n-am-
briti co cian, co ndoluid co . . . . . . di. Ainis
Brigit tredán i n-echlaí Cill dara, co toracht
angal 7 co n-epert fria: ‘A sanet Brigit, ben-
nach broind do seithar, 7 dofase ma sin-Maill acci i. Colman a ainm, 7 [co]rop é
do lam-su for a mullach, 7 corop Finnian mac
huii Tellag roim-baist é 7 rodn-aille fธi echaís.’
Et rothussib Fannehi iar(sin tri macce du)
Neman .i. Conall 7 Eogan 7 Carpre; 7 issin
tipraid as-robaisted epesf Ibar robasit nam-
maic-sin.

Fainche, daughter of Dallbronach, Brigit’s ma-
ternal aunt, was a wife of Neman’s. Now
Fainche had long been barren, so . . . . . .
from her. Brigit fasted a three days’ fast in the
church at Kildare, and an angel came and said
to her: ‘O holy Brigit, bless thine aunt’s womb,
and she will bring forth a distinguished son’
(Colmán was his name); ‘and let thy hand be
upon the crown of his head, and let Finnian
Maccu-Tellag baptize him and rear him for
the Church.’ And thereafter Fainche brought
forth three sons to Neman, even Conall and
Eogan and Cairpre; and those children were
baptized at the well out of which bishop Ibar
was baptized.
III. Book of Leinster, p. 353, col. 2.

BRigitæ sanctæ subiectæ erant omnes hæ uirgines sanctæ, quorum loca et nomina enumerabimus.

CAiner ingen Chruthechain i Cill Chulind i Cairpri.
Cainer ingen Airmæs i Cluain Coriad.
INDú már 7 INDú bec, dí ingin Breccáin meic Brénaind i Cill Daindend.
Brig ingen Férgusa i Cill Brígi.
Cetheora ingena Fergnal meic Férgusa il-Lethráith .i. Delbnat et Cainer, Deimhir 7 Fúin.
Fánder cuicir i Cluain Brónaig.
Necht ingen Chommain i mBruiug Broc.
Fedbair ic Boith Roichnig.
INGena Cholum 7 ingena Bresail i Cill Chalaid 7 i Caill Lugmind.
Curchass i Tig Curchaissi.
Lassar i Cill Lasra, in Hüib Bresail. Is inti roloisc Brigit in úgarmuin oc funi ind loég.
Corpach ingen Fiachnai meic Nui i Cill Corpaigí.
Cronnúi taplain i n-Inis Crone for Loch Andind.
Findnat ir-Rus maic Ceit.
Find ingen Mantain i Tracht Findi.
Aibbon ingen Mani i Cluain Draignigi.
Faitemail ingen Melechdach ic Telaig Fuinechda.
Lút 7 crúmthir Lugæth ic Tig Lúta i Fotartaib maraib.
Crúnech 7 Créid ic Raith Gaisni 7 i n-Etargabuil 7 i Fordruim.
Ronsech icTig Maile achaíd.
Ciar ingen Duibrea i n-Airíud.
Bicell 7 Bicsech i n-Imliuch na Lega.
Columb ingen Beraig i n-Imliuch már.
INGena Cetain i Cluain Ech.
INGena Fiachnai ic Tuaim Neill.
Caibell ingen Æda Bairr i Cill Lusca.
TRea ingen meic Cairthind i n-Aiid Trea.
Cethri ingena meic Iair .i. Derbinill 7 Derinill et Coel 7 Comgell.
Caimell ingen Dermata i nDisiurt Brigithe i Cill Suird.
Tri ingena Ernín meic Coluim Rúid .i. [leg. 7 ?] Darnisa 7 Sinech, 7 Crón a mbrathair i n-Enuch Dirmaige.
Brunsech ingen Chrimthaind im-Maig Threga.
Ciar 7 Midan da ingin Cerain 7 Finnech ingen Šenaig Índ ; do Chenél Chormaic dóib uile. It e cogabat Ros Iarúglais.
Scoth 7 Meñgan, inund athair 7 máthair leo, 7 do Dál Messin corp dóib : it é sin fil i Cellaíb Maígi Uachtarchaib 7 Ictarchaib 7 i Cluain Moescnea.
Dochatti i n-Achud Chorcaígi.
Brig ingen Amalgada 7 Cillini 7 Cellan i n-Achud Ædra.
IV. LIFE OF SENÁN.

Another copy (B) is in the Brussels MS. vol. iv (2324–2340), part ii, fo. 118 b, and a fragment in vol. xi (4190–4200), fo. 269 a. A third copy (E) is in Egerton 91, fo. 52 a–56 a. A Latin Life in prose is in Rawl. B. 505, fo. 201. Another, apparently, in the Codex Marshiensis, Dublin, fo. 76 b. A metrical Latin Life is in the Codex Salmanticensis, edd. De Smedt and De Backer, 1888, coll. 735–758, and see Colgan’s Acta Sanctorum, p. 512.

1775 (p. 201). Mirabilis Deus, etc. Psal. lxvii. 36.
1792 (p. 201). Senán’s pedigree is thus given in the Book of Leinster, p. 351, col. 2:

Senan Insi Cathaig Mac Eirggind, Maic Dubthaig, Maic Decce, Maic Imchada, Maic Cuirb.

1798. For Patrick’s prophecy of Senán, see the Tripartite Life, Rolls ed. p. 206.
1800. For de B has, more correctly, do.
1804. For scith B has sgithec somh.
1811. For Bendachaid B has Bendachais.
1817. For timochar B has tiomarchar.
1831. The words bar crich seem to have dropped out after roich.
1838. For a cata in gein gignighter B has a cháta na geine gignithcr.
1841 (p. 203). More about this monster Cathach in the Calendar of Oengus at March 8, and notes thereto in the Lebar Brecc, p. 83 a, Laud 610, fo. 63 b, and Rawl. B. 512, fo. 59 a 2. It is described in bardic fashion, ll. 2212–2227 (pp. 213, 214).
1847. For tir B has aird.
1854. For bias arcul E has beite iarcarl.
1857. ‘With tithes and firstfruits and alms.’ Compare the Senchas Már, Ancient Laws, vol. i. p. 50, l. 27. Tithes do not appear to have been generally paid in Ireland till the twelfth century. See Lanigan, Eccl. Hist. of Ireland, iv. 284, and Giraldus Cambrensis, Topogr. Hib. Dist. 3, c. 19. (‘Nondum enim decimas vel primitias solvunt’). But they are mentioned in the Vision of Adamnán, L. U. p. 30 a, which must have been composed before A.D. 1100.
1861. For other cases in which Irish children might be sold, see Ancient Laws, iii. 402, 540.
1866. Of Maculatus and Latius nothing else seems known. Perhaps they had come
to Ireland with Palladius. The name Maculatus, like Contumeliosus (Le Blant, i. 177) and the Irish Mael-ochtraigh (Book of Ballymote, p. 228, col. 5. I. 35) may be one of a class of self-dispraising names used by early Christians. A Maculatus occurs in C.I.L. xiv. 3158. Latius would mean ‘ad Latium pertinens;’ it does not appear to occur elsewhere as a proper name.

1867. After adaig B has sin. The it after Patraic is a scribal error for is.

1885. For deiseabhair B has taitnemh.

1886. For cona raibhi docair di B has conach raibhe dochar dhi.

1887–89. A similar miracle is told of the hazel distaff in the hand of the mother of S. Maedhóc of Ferns, when she was bringing him forth, Martyrology of Donegal, p. 32. The stake of rowan was probably held by Senán’s mother as a safeguard against witches and demons.

1899. For comhnacal cena ricdis a leas B has neite archena norecdais a les. So in 1905 for rat-fia comnacal B has rot-fia gach ní ata d’esbaidh ort. Hence it would seem that comnacal means ‘needment,’ comes from *com-nanc-alo, and is cognate with Gr. ἀ-νάκη.

1908. For comnacal B has comhmacul.

1911. For a Corcamruadh B has i Corc mo druid, and so in 1916.

1926. For siumh B has seic. 1927. For seith B has secitheach.

1931. For atcós B has aces.

1955. This Cassidy is otherwise called Cassan. 1957. For ecalsa B has ecclasticida.

1960. Before inghaire B has do.

1966. For Teighedh B has Notéighedh.

1968. ‘Si quis,’ etc. Thus translated in B:

1... gibe haccabhit lenab áll bheith inas anár cada bith ag mionastralacht da gach án.

1973. For ar fer dhibh B has ol a cheile.

1975. For Fegait tria tholl na comla B has Fosfeghat tria tholl na comladh. A similar story is told of Adamnán in the Martyrology of Donegal, p. 254.

1978. For fira B has firiu.


1994–2012. This silly story shows, at all events, that when it was invented the Irish made candles by dipping wicks in grease or melted tallow. The wicks, no doubt, were the pith of rushes. See Cormac’s Glossary, s. vv. adann, itharna.

1998. For machtnad linn B has machtdadh lim. So in 1988 B has machtdadh.


2006. For scoires B has secuiris. 2009. For ro didhbhadh B has rodibhadh.

2013. After laithe B inserts n-aon, and for tirus B has turus. For the Notál (from Lat. notabilis) here mentioned, see Colgan, Acta Sanctorum, p. 169, at 27 January.
2017. For cléchui B has cléchru. 2021. For doberad B has dobheir.
2034. After gailraib B inserts examhlaibh ocus o gach aingeis arcena.
2045, 2046. For these lines B has:
aingel ag trendiógadh gacha conaire dó go rainice go hInis Corrthe do thaoibh na Sláine hi Crich 
ua Ceinnsealaigh. Ocus rola Notail a bhennacht la a dhalta ag etarscaradh fris i la Senán. 
Ocus as sónmeach dorala dó, conid aire-sin as maith da gach dalta bennacht a oide d'faghbáil. 
Ocus dogní Senán aón-taigh, etc.

2049-2055. As Martin of Tours died circ. A.D. 396, and Senán was born circ. A.D. 488, there is some chronological difficulty in accepting this story.
2051. For atírm B has achám.
2060. The period of forty days and forty nights is obviously suggested by Deut. ix. 9 
or Matth. iv. 2; and see the Rolls Tripartite Life, pp. 114, 474, 500.
2061. Raphael is selected as being the messenger of the Lord's help. See the Book 
of Tobit passim.
2069. Letha, which I have rendered by 'Latium,' may possibly be 'Letavia,' (W. 
Llydaw), i.e. Armorica.
2070. For the corrupt 'x. ur' of the Book of Lismore, B has coicc deichneabhair.
2074. After luamairecht B inserts allonga 7. 2075. For gusa B has gusin.
2087. For Raithlind B has Raithlend.
2106. B has la fir fiadhath. 2107. B has atfiadhat.
2109. For taghraim B has tograím, E togairm.
2131. For suthach B has suthain, E suihech.
2133. For gétad B has getat, E getarsa (fort).
2142. For rointe E has sloindti. 2152. For primit B has primitíe.
2162. For tabarr usce oiffrind dún B has ttabhartar usce an aiffrinn duinn.
2164. For isind all B has isin aill.
2170. Compare the Vita S. Aiduí, Cambro-British Saints, p. 236; Tunc misit David 
familiam suam ad litus et invenerunt plenum mare, et puerum jacentem in mare, 
et in circuitu illius mare sublevatum est, et in funiculo traxerunt eum in navem.
2171. For doroicdis B has doroichtis. 2176. For Ni tic B has ní thainic.
2179. Sic B. The Paris MS. has:
   Ni bud mó dono dún cēni bemaí inaice neich im uisce issunn isarfiaduitsi.
2181, 2182. For dotheperfa, doeiprinn B has doreprinnse, doreprinn.
2190. For fir noebu B has firu náemthha. 2193. For facbaidh B has fáechais.
2196. For Feis B has Féisi. 2212. For rocrathi B has rocroith.
2213. For co hainsergach ainniardhaid B has go hainsercach ainiarmartach.
2220. For urgrana B has urgránda. 2229. For a craes B has a drant.
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NOTES.

2230. For *in cros* B has *a gioncráos*.
2237. The practice of walking *dextrorsum* is mentioned infra l. 3104.
2240. For *innedach* B has *imshionach*.  2241. For *baithsider* B has *báidhsidh*.
2242. For *dara ragha* B has *doragha fo*.  2252. For *ailtreb* B has *ailltreabhad*.
2259. For *rotairrngit* B has *rothairrnegtar*.
2260, 2261. For *Ba . . . uile* B has:

   Ba ferccach thrá bói Cæl frissiumh occa hsreing frisna clochaibh gur brisedh.

2263. After *dogenta* B inserts *ar Cæl*.
2266. B has: *ar aittrebhfait do cland it dhiaigh isin t Gór.
2270. For *aris* B has *affrithisi*.  2279. For *form* B has *m'ferainn*.
2287. B has: ba trú gan deilm dian.
2292, 2293. Compare the darkness caused by the druid's incantation in the *Tripartite Life* (Rolls ed.), pp. 57, 284, 460.
2311, 2312. The meaning is that Senán will be cast into the deep sea with a stone fastened to his neck. Compare Helen MacGregor's execution of Morris in *Rob Roy*, chap. xxxiii.
2316. For *connach ticfasa* B has *cona tioafsairi*.
2321. For *inas cúra* B has *oldás caora*.
2332. For *arcenn na mac* B has *do tabhairt na mac lais*.
2340. For *ol a máthair* B has *ar a maithre*.
2344. After *tir* B inserts *gusa*.  2354. After *neoch* B inserts *ele chuca*.
2363. For *manche* B has *mainchine*.  2383. Before *ni* B inserts *et* (i.e. *ocus*).
2388. As to the cultus of lepers see supra, p. 295.
2391. A boat without hide, i.e. a coracle without any skin over its wicker framework. A similar miracle is told of Egbert in the Calendar of Oengus at Dec. 8: *do Christ cachain figil i curchán cen chodail*. And see the story of Enda and his monks, *Mart. Don. 82*; see also the Life of Cybi, *Cambro-British Saints*, p. 186.
2416–2446. A truly beautiful legend, vulgarized by Thomas Moore in his *St. Senanus and the Lady*.
2412. After *Infidhe* B inserts *7 in salann ele co Diarmaid*. Alimentary salt seems to have been prized by the ancient Irish. The salt kept in a hospitaler's house is thus mentioned in the Senchasas Máir (Harl. 432, fo. 9 b 2): *Im salund tigi brugad*
LIFE OF SENÁN.

.1. nesam he in each inbaid .1. mianach each ain, 'for the salt of the briuga's house, i.e. it is a necessary at every time, i.e. desirable to every one.'

2416. This Canair is Colgan's 'S. Cannara, Virgo,' Acta Sanctorum, p. 174, at Jan. 28.

2419. For thurgaibh a B has tuarcaibh in.

2456. For a innisi acht nech o Dia B has:

a innisin for talmain gach a nderna Dia d'fertaibh 7 do mhiorbuilibh ar Shenan abhus ó aimsir a gheine go a bás acht muna tisedh aingeal Dé dia faisnéis, cemotá a airmhittin fiadh Dia.

2462. For slóghu B has slogh. 2470. For teadma B has tedhmannu.

2473. For gacha haimhreadhi B has gach aingcisi.

2478. For aidhleadh B has aidhlidh. 2482. After imcoimet B inserts occoinn.

2487. For Cex B has Quis es tu.

2489, 2491. The use of clouds as vehicles for saints is common in Celtic hagiology. Compare Cambro-British Saints, p. 72.

2497. For assanindsi B has issininis. 2498. After Mula B inserts et.

2501. After Senain B inserts et muintire níme. And after sin B inserts:

ind aimsir ar n-eisechta 7 go ro frith coimhetta ind inar mbiu ar indtledhaibh demhnu 7 ar gach ndoailche olchena.

'Of the Amhra Senán of Dallan Forgaill,' says a writer in Smith and Wace's Dictionary of Christian Biography, iv. 602, 'we have now no trace.' There are two glossed copies, one in the Lebar Brecc, p. 241 a, which begins thus: Senan saer sidathair silem soailche, 'Senán noble, peace-father, sower of virtues.' The rest is in the wilfully obscure style of the Amhra Choluimb chille. The other copy, in the handwriting of Michael O'Clery, is in the Brussels MS. 4190–4200, fo. 269 a.
V. LIFE OF FINDIAN OF CLONARD.

Other copies are in the Brussels MS. vol. iv. (2324–2340) part ii, fo. 29 (here denoted by B), and vol. xi. (4190–4200), fo. 196a. Latin Lives are in the Codex Salmanticensis, coll. 189–210, in Rawl. B. 485, fo. 54, in Rawl. B. 505, fo. 156b, and in Colgan’s Acta Sanctorum, p. 393, at Feb. 23. Perhaps the ‘S. Fynanus’ of whom there is said to be a Life in the Codex Marshiensis, fo. 84b, may be meant for Findian.

2506–2508. Findian’s pedigree is thus given in the Book of Leinster, p. 348, col. 8:

Finnian Cluana Eraird, Mac Findloga, Maic Fintain, Maic Conchraid, Maic Dairchella, Maic Senaig, Maic Diarmata, Maic Æda, Maic Ærgusa, Maic Æilella Dubh, Maic Celtchair, Maic Cuthechair, Maic Fotaid, Maic Æir filed, Maic Rosa, Maic Rudraige, ut ante in genealogia Conaill Cernag.

And thus in Lebar Brecc, p. 15, col. 5:


And after ‘Uithechuir,’ in l. 2508, B adds:

Maic Æir file[th], maic Glas, maic Rossa, Maic Rudraige a quo clann Rudraige: do sôn na riogh i n-Ulltaibh atacomhnaic.

2513. After magha B inserts Nuadhat.
2514. For crainn-sin conasta B has chrand, corosásta, and in 2516 for cu ros-fhasta B has annside co ro[s]astai. These readings are obviously better, and the translation (p. 222) should be corrected accordingly.

With Telach’s vision compare Tárádattá’s dream, Kathásarit-ságara, trans. by Tawney, i. 239.

2516. After didiu B inserts Taileach (=Teluch 2509).
2517. For ocut B has it inniabh, ‘in thy bowels.’
2521. As to this Abbán, see the Martyrology of Donegal, at 16 March.
2525. For eclasda B has eclastacda.
2526. After ghillacht B inserts focetbóir, ‘at once.’
2527. For Tairinis B has, wrongly, Dairinis.
2529. Before aentaid B inserts a-n. The triad of saints, Dabíd, Gillas and Cathmæl=the triad David, Gildas and Cadoc, who sent a British mission to Ireland to
LIFE OF FINDIAN OF CLONARD.

restore the faith there, and from whom the secundus ordo of Irish saints received their Order of mass. See Haddan and Stubbs' Councils, i. 115, and the Codex Salmanticensis, col. 162, where Doco must be emended into [Ca]doco. David is said to have died A.D. 601: Gildas (Badonicus), A.D. 570, and Cathmael or Cadoc in the same year.

2530. For anmannu B has the older anmand.
2532. For bretheamh B has brithemhain.
2533. For cohinnfeithmech B has go hinnithmech.
2535. For anaithnindh B has anaichnindh.
2544. For rothiat cidh an dunadsa B has ros-biadh cidh andán.
2549. For Rofothaiged B has rofothaigthe.
2551. For sruthibh B has suidhíbh, 'sages.'
2554. After ebert B inserts cohessamain, 'fearlessly.'
2559. For díl in t-seenap B has díl an tseenapad.
2565. For indisdi seel dibh B has indisin sceol díph.
2567. For tocr a B has toirm toccrai.
2569. 'Go and renew faith and belief in Ireland after Patrick.' This is part of the evidence to show that some, if not all, of the Irish apostatised after S. Patrick's death. See Dr. Todd, St. Patrick, p. 503, and Haddan and Stubbs, Councils, i. 155, note a.
2570. Carrying on the back as a sign of reverence may be added to the list of social observances given in the Tripartite Life (Rolls ed.), p. clxxii. So also the following from the Life of S. Cormac in the Book of Lecan: Tanic Dai . . . 7 tec a bel re lar ar umla do Chormac (Dai came and put his mouth to the floor out of humility to Cormac).

2573. For forsíin B has frísín. 2577. For bhadein B has fodein.
2581. After reclessa B inserts ann. 2582. B has Roimurchuirset aingil Dé nime hé.
2583. For in-adhaigh sin B has ind-aidche-sin.
2589. For coslatra B has (by metathesis) cosaltra.
2595, 2596. For cu . . . lámh B has co lúc an sebac a lámh.
2610. For atciche B has atcidh.
2611. The flame was doubtless the radiance of the holy tooth. Compare the story of S. Patrick’s tooth which fell into a ford and shone there, 'like a sun,' Tripartite Life, Rolls ed. p. 196. Other legends of light or fire emitted by the relics of saints will be found in the Book of Armagh, fo. 8 a r: quando æclessia super corpus [Patricii] facta est, fodientes humum antropi [i.e. ωθρωποι] ignem a sepulchro inrumpere uiderunt: and in the Lebar Brecc, p. 174 b, where mention is made of the lochranna for lasad isin loch, 'lights blazing in the lake' wherein S.
Paul's head was lying. As to the luminous fingers of a living saint, see Reeves' *Columba*, p. 226, note c.

2614. After *re* B inserts *innì*.

2616, 2617. For *Ce ... leas* B has *Ce non-opæ, ar Brigif, rosficfa a leas*.

2619. For *fri* B has *i frithshél*.

2622. The story of the golden ring weighing exactly an ounce points to the time anterior to the introduction of coined money, when payments were made with bracelets or rings containing a determinate weight of some precious metal. See Prof. d'Arbois de Jubainville's paper in the *Revue Archéologique*, 1888, *Des Bijoux et de l'argenterie employés comme prix d'achat*.

2625. After *Tainic* B inserts *iarum araille*.

2627. For *rosce* B has *ruisc*.

2631. For *eclasda* B has *eclastacdha*.

2632. For *co tart gradha fair iarumh* B has *conoroét grádha occa*. And for *Senaigh* B has *Senach*.

2634. For *glanad* B has *claidhe*.

2635. For *Ni' he* B has *Nochan é*.

2638. A like beneficial effect is produced by the mould from a saint's grave. See the Amra Cholumchille, LU. 14a.

2639. For *dogeba trocaire* B has *dogentar trocaire fris*.

2642. For *airedspoc* B has *ardapstal*. And for *dofhindat* B has *rosetattar*.

2646. For *Senaigh* B has *Senach*, the bishop of Cluain-Foda Fine, Findian's successor, see *Mart. Donegal* at 21 August. More of Senach, infra ll. 2719–2729.

2647. For *bhfsaghbhaithe* B has *faghaibhther*.

2649. For *a sineadh* B has *hi siniadh*. With this pretty story, compare the legend that birds built their nests in S. Coemgen's hands: *Ocus sé cen chotlud frisin re-sin, ut ferunt, inna crosfigkill, co ndersnat na heóin an-nitu inna glacaib*, Franciscan *Liber Hymnorum*, p. 40, left margin. And see the story of the hen-blackbird that laid and hatched her eggs in the same saint's hand, Giraldus Cambrensis, *Top. Hib. Dist. ii. 28*. Such things are said to have actually happened in India. See Joseph Wolff's account, cited in Dr. Geo. Smith's *Life of John Wilson*, p. 126, of the *yogí* lying in the sun, with the nails of his hands grown into his cheek, and a bird's nest upon his head.

2651. For *Lámha* B has *Lamh tra*.

2654. For *ar bhiadh duine maith* B has *atre dano drem mór*; and for *co* B has *ria*.

2656. After 'mea' the Lat. Life adds: in seculum seculi hic habitabo quoniam elegi eam.

2660. For *errachtair* B has *erachtais*.

2664. For *bhfsuighbhium* B has *foigebham*.

2666. For *asa r' eirghis ar Fínnén* B has *asa n-errachtais, ar Ciara*.

2669. For *airchesas ... dàna* B has *airchises do cech oen in chiniudha dànda*. 
This Rignach is mentioned in the list of the mothers, etc., of Irish saints, Book of Leinster, p. 373, col. 1, l. 17:

Rignach siur Finnain, mabhair Phintain Fochaill- 
chei 7 mo-Cholmóc Cluana Iraird 7 Garbain 
o Chill Garbain ifail Achaid Aball.

‘Rignach sister of Finnian, mother of Finntan of 
Fochailléch and of My-Colmóc (‘Dovelet’) 
of Clonard, and of Garbán of Cell Garbáin 
ear Achad Aball.’

And see the Martyrology of Donegal, pp. 43, 197.

2672. Gemmán the Master is mentioned also in the Lebar Brecc, p. 31 b, and see 
supra, p. 303.
2676. For ind B has ar.
2678. As to Ruadan of Lothra, see the Martyrology of Donegal, at 15 April. For 
crann o síleadh B has crand on asa síleadh.
2680. For na haighidh B has 7 in bidhigh, ‘and the guests.’
2687. After lema B inserts in limh.
2689. For ar . . . tiprait B has ar a senad fri F. mani cosetar in tipra.
2695. After dano B inserts Finner, and after toirthech B inserts osin ille.
2697. For the ungrammatical toirrsech B has toirsigh.
2699. For depracccoil . . . ndedghair B has dibercóitt . . . ndedoirn.
2703. For Roedbair B has Roedbiaset.
2705. After Tainic B inserts cuice.
2708. For co . . . seom B has co n-erbairt oen dia mhanchaibh.
2710. For Dathi and Fhindein B has Nathi and Patraice.
2711. dám, a party of poets, buffoons, etc., entitled by custom to exact gifts on pain 
of dishonour. For dhúilech B has duilidh.
2716. After athbath B inserts som. 2721, 2726. For Senaigh B has Senach.
2723. For esnæ B has asnæi.
2732. For cemhuacaír B has cemmsad.
2733. For roðusfídir B has rodafírir.
2737–38. For Nochairigedh . . . pécad B has:

Ni cursachadh, ni chairigedh na daine, nochád chena 7 nopinded a pectho d’íarráith.

2740. For Diprcoitech B has diprcoitech.
2741. For lanfolnaightech . . . no B has lanfholortnaigtech.
2754. For ronertugh B has ronertadh.
2757. For na athardha B has isind athardha ir-rogenair.
2759. For cu . . . uir B has iar mbráth eech oen dara rachudh úr.
2765, 2767. For indarbfad B has indarbhthanar.
2770. For cumuidechta . . . foi B has coemthechta co hinis mac nEirc for.
NOTES.

2772. For cun ... sacarbhaicc B has cona roët [leg. con-aroëtt] Findian comain 7 sacarfaic.

2773. For nimhe ... bliadne B has:
An Choimdhedh na ndula dia ro-fhoghain i. accionn ocht-moghatt ar cét bliadne, aemail derbas in rann:

Se trichait bliadne co mblaith
uas cech altóir aird altaig
iar cinnel a gréssa glain
sághal Findéin maic Finntain.

Crumine and Moninne also are said to have attained the age of nine score years. Abbán lived 317 years, Sinchell 330! The longevity of Celtic saints may be compared with that of heathen heroes, such as Starkaðr, Goðmundr, the Servian Marko, etc. In some cases, however, it may be ascribed to confusion of two or more saints of the same name.

2777. For traeth B has troethad. And for 7 ... cungnus B has co moradh cach 6eín congbus.
VI. LIFE OF FINNCHUA.

Two copies of this strange Life are in Brussels, one in part i. of the MS. vol. iv. (2324–2340) fo. 35 a; the other in part ii. of the same MS. fo. 7 b. The latter (B) is, as we shall see, copied from the Book of Mac Carthy Reagh. I know of no Latin Life of Finnchua. He is commemorated in the metrical Calendar of Oengus at Nov. 25. Some of his austerities are mentioned in the notes to that poem, and in the Martyrology of Donegal, pp. 316, 318.

2789–2791. Findchu’s pedigree is given thus in the Book of Leinster, p. 352, col. 8:
Findchu Bri gobann, Mac Setna, Maic Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Eire, Maic Briuin, Maic Echach Muidmedoin.

And thus in the Lebar Brecc, p. 14, lower margin:
Findchu o Bri Gaband, Mac Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Ercca Deirg, Maic Briain, Maic Echach Muidmedoin,

where the saint’s father is omitted. And thus in the same MS., p. 21, col. 2:
Findchu o Bri Goband, mac Sétta, Maic Abrai, Maic Brion, Maic Dobtha, Maic Ængusa, Maic Erccai Deirg, Maic Briain, Maic Echach Muidmedoin. Aliter vel Findchu mac Find, maic Lógaí, maic Findbairr Mál, maic Messide (Meiside?), Maic Fergusus, Maic Mind duachch, Maic Bresail, maic Colla.

2793, 2798. For Suidhe, Suidhe B has Suighde, Suigde.
2799. Blathmac, according to the Four Masters, died of the Yellow Plague, a.d. 664.
2820, 3298. For other instances of children speaking out of their mothers’ wombs, see Martyrology of Donegal, p. 258; Mélusine t. iv, cols. 228, 272, 297, 323; Oman, Indian Life, p. 68.
2824. For cercalla B has ciorcla.
2825, 2826. For in fhlaith B has an ñédh.
2830. A pun (idhain, idhan) seems meant here.
2841. For Dobret and imchomaircidh B has Dobert and fiarfaighis do cách.
2875. For rochtain B has richtain dó. 2910. For loisfedh B has loiscedhhe.
2973. The sparks of fire bursting from the teeth of the furious saint remind one of Dietrich breathing fire when he was angry. See Rhys, Hibbert Lectures, 31.
NOTES.

2980. As to the Irish practice of beheading defeated foes, see Kuno Meyer, *Battle of Ventry*, p. 79.

2990. One of the many instances of polygamy among the ancient Irish.


3038. For *Cennsilach B* has *Ceninsealachaibh*.


3104. ‘He comes thrice righthand-wise round the host with his crozier in his hand.’

An interesting example of the recognition of pagan practices by Celtic Christianity. As to walking *desel* (the Indian *dakshinam kar*), see supra l. 2237. So S. Patrick goes righthand-wise round the *rath* of Armagh (*Lebar Brecc*, p. 28, col. 2); and according to Posidonius (cited by Athenaeus, iv. p. 142) the Gauls *tous theous proskynovous epi dezi atepefumoiv*. Compare the *tawaf* of the Arabs.

3105. After *dho B* inserts *hi*.

3121. For *ainicer in tsluaigh* B has *aincis an sluagh*.

3128. Foreign steeds and British steeds are mentioned elsewhere in Irish literature.


3147. The iron stakes here mentioned as a defence of the camp were probably in the nature of *chevaux de frise*.

3255. Compare the *Book of Fenagh*, p. 82, note 5, as to miraculous changes of complexion.

3272. ‘An alms out of every nose in Fermoy.’ A nose-tax is also mentioned in the *Book of Rights*, p. 229; in the Life of S. Maignenn cited in O’Curry’s *Manners and Customs*, i. 240; and in *Wars of the Gaedhil with the Gaill*, ed. Todd, p. 50, where an Irish authority quoted in note 13 says in effect that failure to pay it was punished either by reduction to slavery, *or by having the tip of the nose cut off*. Dr. Todd (ubi supra, p. cliii) seems to think ‘nose-tax’ only another name for ‘poll-tax;’ and see Cleasby-Vigfusson’s Icelandic Dictionary, s.v. *nef-gildi*, which word no doubt is the source of the Irish expression.

3300. B adds:

As leabhar Meg Cartaigh Riabaigh roscriobadh an Betha so Fionnchon i eonveint na mbrathar i teagh mo laga 20. iunij 1629: i.e. ‘Out of the Book of Mac Carthy Reagh this Life of Finnchú has been written in the convent of the friars in the House of Mo-laga (Timoleague), the 20th June 1629.’

And see the *Martyrology of Donegal*, p. 318.
VII. LIFE OF BRENAINN.

Another copy (B) of this Life is in the Brussels MS., vol. xi. (4190–4200), fo. 217 a–256 b; and there is a fragment in another Brussels MS., vol. iv. (2324–2340), fo. 73 a. See also Egerton, 91, fo. 26 a–30 b. The copy in the Irish MS. in the Bibliothèque Nationale begins at fo. 82 b 1, and runs on fo. 88 a 2. Latin Lives are in the Codex Salmanticensis, ed. De Smedt and De Backer, coll. 113–154, in Rawl. B. 485, fol. 72 b, and in Codex Marshianus, fo. 56 b (Reeves' Columba, p. 221 n). Excerpts in Colgan's Acta Sanctorum, pp. 723–4. The points of resemblance and difference between the Lismore Life and the Peregrinatio Sancti Brendani are clearly stated by Dr. Schirmer in his Zur Brandanus-Legende, Leipzig, 1888.

3317. Brenainn's pedigree is thus given in the Book of Leinster, p. 349, col. 1:

Brenaind ap stal mac Findloga, Maic Olchon, Maic Alttai, Maic Ogamain, Maic Fidhchuiri, Maic Delmnai, Maic Enne, Maic Fualascaig, Maic Azamain, Maic Moged qui dicitur Ciar, Maic Fergus, Maic Rosa. Do Chiarraige Luachra do [i. do] Altraige cind Bera 7 do Chorcu Duibni. [In marg.] Vel aliter Brenaind Mac Findloga, Maic Olchon, Maic Gossa, Maic Gibli, Maic Ecri, Maic Atae Maic Ogamain, etc.

And thus in the Lebar Brecc, p. 16, col. 2:

Broen find Mac Findlogai, Maic Olchon, Maic Alttai, Maic Ogamain, Maic Fidchuiri, Maic Delbnai, Maic Eoin, Maic Ausalaig, Maic Astomain, Maic Mogai Toeth.

Vel Brenaind Mac Findloga, Maic Findcha'a, Maic Gossa, Maic Gibli, Maic Ecri, Maic Alttai, amail' ata romaind. Do Chiarraige Luachra do .1. do Alltraige Beraí randai 7 do Chorcu Duibne.

Hence it appears that in Adamnán's 'Brendenus mocu Altí' (Schaffhausen codex, p. 118 a) the mocu means 'great grandson.'

3324–3325. For Forcettlaid . . . baíisi B has:


A teacher, he, like Paul a chief apostle: gentle, forgiving he, like Peter. A hermit like John Baptist.

In p. 298 supra Brenainn is likened to S. Bartholomew.

3331. This Oengus was slain, according to the Four Masters, a.d. 489.

3336–3340. This story is thus told in the Book of Leinster, p. 371, col. 1:

Brenaind mac Findloga, maic Elchon, maic Asltai, de Chiarraig Luchra do Altraige chaille. In oen-amsir la Oengus mac Nad fraich rig Muman rogenair.


Brenaind son of Findlug, son of Elchu, son of Aelta, of the Chiarraige Luachra of Alltraige Caille. At the same time with Oengus son of Nat-fraich, King of Munster, was he born. His mother beheld (this) in a vision: It seemed to her that a bar of gold fell into her bosom, and her two breasts flamed on her bosom.
NOTES.

Atchuaid Findlug in ñis sin dia anmcharait .i. do episcop Èrc mac Ogamuin maic Fidaig.
Et atbert side con genfed gein amra ón mnáí atchonnairc in ñis.

Atchonnairc dano episcop Èrc indair-leis niam theined dar crích Altraige, 7 ba lán do anglib ó ním co lár.

Luid episcop Èrc do thig Findloga iarnabarach, 7 congab in mac ina ucht, et focheird a foesam 7 a oentaid fris.

I Si insin aidgha immustarla Bec mac Dé in fáid i tig Maic Arddaí maic Fidaig rig Ciarraige Luachra.

Immuscomarcair in rí : ' Cid atchí dön innocht, a Bic?'
' Atchiu congenedar do rí etruin aniar 7 muir.'

' Ni ëtamar ém,' ar Mac Arda, 'síl sár notlessad ríge forn etrudned 7 muir.'

Atbert Bec : ' Mac berair innocht do Findlug, bod é do rí dogrés.'
Dothét immorro bróen dian do thopur Iordanen co rothinsan fair i ndenus a baiste. Conid de asrubadson Brendinus .i. broen dian dianuas, no i ndenus a baisti.

Findlug related that vision to his soul-friend¹, even to Bishop Èrc son of Ogaman, son of Fidaig. And Èrc said that a marvellous child would be born of the woman who had beheld the vision.

Then Bishop Èrc saw (this). It seemed to him that a hue of fire was over the district of Altraige, and that it was full of angels from heaven to the ground.

Bishop Èrc went on the morrow to Findlug's house, and took the boy into his bosom, and conferred his protection and his union upon him.

That is the night whereon Bec mac Dé the prophet chanced to be in the house of Mac Ardaí son of Fidaig, the king of Ciarraige Luachra.

The king asked him : 'What seest thou for us to-night, O Bec?'
' I see that thy king is born between thee in the west and the sea.'

' Truly,' saith Mac Arda, ' we know of no free race between us and the sea that would have a right to reign over us.'

Bec replied : ' The son that is born unto Findlug to-night, he will be thy king for ever.'

Now a swift rain came from the source of the Jordan, and dropt upon him at the time of his baptism. Wherefore he was called Brendinus, that is a drop (broen) swift (dian) from above (dianuas), or at the time (denus) of his baptism.

More as to the prophet Bec mac Dé in the Lebar Brecc, p. 263 b ; in Egerton 1782, fo. 38 a, 1 ; in the Book of Lismore, fo. 94 a, 2 ; in the Martyrology of Donegal, at October 12 ; and in the Annals of the Four Masters, A.D. 478, 557 (in which year he died), 825.

3345. For eadrat 7 muir inocht B has anocht estratt et bochna, where bochna is a rare word, explained by Peter O'Connell as ' the sea or ocean.'

3347. For rucsat .xxx. bo B has ruccatar .xxx. ferbu .i. bo.

3377. This line is corrupt in the Book of Lismore. The Egerton MS. is better: fiach baistigh Bréaninn, nf bréc.

3394. For bó bliocht B has loim no blechtach.

3395. For bainne B has lomma.

3401. For fiurre B has uaisi.

¹ i. e. confessor, spiritual director.
LIFE OF BRENAINN.

3402. Heroines and heroes with radiant faces, breasts, and arms, are common in Indian and European folklore. See, in Maive Stokes' Indian Fairy Tales, London, 1880, the story of Phulmati Ráni, and note 2, to which add the following verse from the Book of Leinster, p. 210 b, ll. 16–18:

Roscuch in cuach corcra cain
dia cichib sís cein šentaid
comboanid frigde friss
istig ar soillisì a cœmchniss.

The fair purple stomacher (?) went
Down from her breasts without old age,
So that a fleshworm could be struck out
In the house by the light of her lovely skin.

Add also the description of Balder's beauty in Sn. 26: Hann er svå fagr à litum ok biatr svá at lysir af honum (he is so fair of face and bright that he shines of himself). So air and water shine with the brightness of Gerír's arms. Saem. 81, Sn. 39.

3403. After proicept B inserts breithre De.

3407. One of the many proofs that the aristocracy of the ancient Irish were fair-haired.

3415. After innté B inserts cein.

3417. For Oirisidh B has Airisis.

3427. For na ruithne ndiadha B has a ratha diadha, 'of his divine grace.'

3436. For dórala B has teccaimh, the enclitic form of the 3rd sg. s-aorist act. of do-emaiamh. The Old-Irish form is do-r-écain (with infixed ro), LL. 54 b, 36, which Zimmer was the first to explain, Kuhn's Zeitschrift, xxx. 129, 130.

3442. For benuid a cem de ina richt som B has benait a chenn don choirthe a richt a bfr fuath.

3446. After Eirc B inserts friu.

3449. As to these Rules, see Reeves, Columba Index s. v. Rules.

3485. Iarlaithe, probably the bishop commemorated on 26 December. For Trena... Macta B has Treoin... Mochta.

3488–3489. For cid uma bhfolcaí forainn B has Cidh ara bfoilge foirn.

3497. For cian B has fada.

3504. For ladhbaister ithfern E has ladbastar do hiffirn.

3544–3545. For oconn aíngil B has a gion an aíngil, 'out of the angel's mouth.'

3551. For lairgitéd B has lairccis.

3552. After ghabb B inserts sin.

3562. After dhainiib B inserts an account of a visit paid to Brendan by 'Barrintus mac meic Neill.'

3565. Perhaps daidche is another form of the adverb dadaig; if so, translate: 'he goes alone to a mountain (Brandon Hill?) at night.'

3583. For go loinne E has co londi.
NOTES.

3601–3616. This story of celebrating mass on a whale’s back is thought by some to have been borrowed from a tenth-century version of Sindbad’s First Voyage, where the fish is mistaken for an island. But it occurs also in ch. xxvi. of Bili’s Life of S. Machut, or Malo; and in ch. xiii. of an anonymous Life of the same saint, both of which Lives were written in the ninth century. See Deux Vies inédites de Saint Malo, Rennes, 1884, pp. 52, 144.

The following is a correct copy of ch. xxvi. of Bili’s Life, Mus. Brit. Bibl. Reg. 13, A. x., a MS. of the tenth century:

De célébratione missæ in die paschæ super cetum (fo. 65 b).

(fo. 77 b). Inde uento uniente nauimque de portu ubi erant separante, illisque nauï[fo. 78 a]-gantibus usque mane die dominicz resurrectionis paschæ, sole oriente, tertia adpropinquante, populo orationem postulante, magister ut sanctus Machu missam die illo cantaret, precabatur. Sed illo causante locum oportunum non esse. ecce insula modica apparuit, ad quam properantes perrexerunt. Et in illam ancoram ponentes atque descendentes, sancto Machu missam canente, celebrabuerunt. et ut ad Agnus Dei ventum est, ecce locus ubi missa celerabatur commotus est, et tunc omnes missam audientes tremente una uoce dicent: Ó Brendane ecce nos omnes de glutimur. Tune magister ait: Ó sanctæ Machu, dushman se transfiguravit ut multos in interim ducat. Tune intrepidie sanctus Machu dixit. Ó magister, nonne aliis, me audiente, quod quondam Iose prophetæ nolenti ad Ninuen pergere, Domino uolente. coetus uitale sepulturam fuit, predicasti. Ecce simili modo nobis in auxilio hic a Deo preparatus est. Tunc præ[fo. 78 b]-cipiens ut omnes in nauim pergerent, missam compleuit. Et ille cum siducia coæto se sub pedes eius humiliter prebente post illos nauem perrexerunt. Et exinde ut illi narraverunt, ipse [cetus] usque ad crastini diei horam tertiam, inter illos et fluctus maris se prebuit.

A similar story is in Olaus Magnus, whence probably Milton’s lines about the Leviathan, Paradise Lost, book i.: .

Him haply slumbering on the Norway foam,
The pilot of some small night-foundered skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side.

3632–3668. Similar descriptions of Hell, composed of strings of alliterating adjectives, may be found in the Vision of Adamnán, LU. p. 30, and the Tidings of Doomsday, Rev. Celt. iv. 252. The variae lectiones here offered by B and E are numerous, but not important:

3636. For nuallghotha B has nuallghubha.

1 The origin of this marvel is, according to Lane (The Thousand and One Nights, iii. 79), El-Kazwini’s ‘Ajāib el-Makhluqāt. Compare also the story of the tortoise in the Kitāb Ajāib el-Hind, c. 18.

2 MS. erat.

3 dushman diabolus, Zeuss G. C. 1063, last line, may be cognate with the Gaulish dusii, as to which see Ducange s.v.

4 MS. nolente.
3637. For *teneadh* B and E have the adj. *teinntighib*.
3638. For *dubha dorcha* E has the compound *dub-dorchaib*, and after *bithbroin* B inserts 7 básis cen crích, cen foircenn, 'and of death without limit, without end.'
3643. For *ichtair adheitin ithfrinn*. For *sleasaibh* E has *ietcharaigh*. *Imfuair adeitin hiferna da hileasaih*.
3650. For *donna . . . tangnacha* B has *dronmnora . . . tuathbertaigh*.
3652. For *Farcha troma iarmaidhi* B has *Farchadh a trena tromiarmaidhe*.
3665. For *sirdhubach* B has *sirlotha*.
3680-3682. A similar female monster is mentioned supra in the Preface, p. xliii.
3698. As to waxed tablets (tabulae *ceratae*, *ceracula*), see Reeves, *Columba*, pp. 358, 359, and 454, col. 2.

3741. *Énne*, the 'Enda' of the Calendar of Oengus and the *MartYROLOGY OF DONEGAL*, at 21 March, is mentioned infra l. 4289. His pedigree is given in three different forms, in LL. 347, col. 8; in LL. 357, col. 4; and in LB. 14, col. 5.

3742. *Pupu*. This is the saint (also called Nem and Caelbe, and said to have been Pope of Rome) in whose honour Senán composed the following verses, *Book of Leinster*, p. 373, lower margin:

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Abbas almus amabilis
Romae rector docibilis
Papa pastor probabilis
Caelbe custos regimini.
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3734-3735. This seems a reminiscence of some real emigration, to the Faeroes or Iceland perhaps.

3743-3759. The story of the *crosán’s* voluntary self-sacrifice may be compared with that of Odhrán, supra p. 178. See Todd, *St. Patrick*, 459. As to the meaning of *crosan*, which glosses *scirra*, see *Irish Nennius*, p. 182.

3796-3805. Another story of a fight between sea-beasts is told in Latin, supra p. 333, ll. 28-35, and thus in Irish in the Franciscan *Liber Hymnorum*, p. 41, upper margin:

Bóí Brenainn .iii. bliadna for muir oc iarrair

Seven years was Brenainn at sea, seeking the Land of Promise. There was a monster following him at that time after the boat. Once upon a time another monster came to it to kill it; and the monster entreated Brenaind and the saints of Ireland besides (to protect it) from the other; and they protected it not till it entreated Brigit. So Brenaind then declared that he would stay at sea no longer until he should know why this miracle was wrought for Brigit rather than every other saint.
3876. This old man seems to be the anchorite mentioned in the litany contained in the *Book of Leinster*, p. 373, col. 4:

> IN t-anchara forráníc Brenaín Í arachind i tír tharngíre cusna huilib noemaib torchratar in duib-ínsib ind ocíain.

The anchorite whom Brenainn found before him in the Land of Promise, with all the saints that have perished in the obscure isles of the ocean.

His ‘feathers’ may be a reminiscence of some hermit’s dress of birdskins.

As to the Irish ‘Land of Promise,’ see Schirmer, *Zur Brandanus Legende*, p. 20. Ailbe’s voyage in search of it is mentioned in the *Book of Leinster*, p. 373 d.


3892. The notion that souls assume the form of birds occurs constantly in Irish hagiography. See *Revue Celtique*, ii. 200.

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1 The facsimile has ‘huibb.’ But the corresponding passage in the *Lebar Brec*, p. 23, col. 2, l. 43, has clearly ‘duib.’
VIII. LIFE OF CIARAN OF CLONMACNOIS.

Another copy (B), made by Michél O'Cléirigh, in Coill an Iubhair, in the convent of the friars of Athlone, from 'the Book of Aodh Óg Úa Dálaháin of Les Cluaine in Meath' is preserved in the Bibliothèque Royale at Brussels, vol. xi. (4190–4200), fo. 149 a. Latin Lives are in Rawl. B. 405, fo. 91, Rawl. B. 505, fo. 127 b, and Codex Salmanticensis, edd. De Smedt and De Backer, coll. 155–160, and perhaps in the Codex Kilkenniensis, fo. 106 b.

3920. For tairmescaidh B has tairmesethaidh, and for cecha maithiusa B has 7 forcelaid cecha firinde.
3930. For doraidh B has dorat.
3938. For bethad B has raith righ nime.
3957. Lucerna, etc. These words form part of a hymn quoted by Colgan, Trias Thaum. p. 472, col. 1, and beginning thus:

Quantum Christe O Apostolum
Mundo misisti hominem:
Lucerna huius insulae
Lucens lucerna mirabilis, etc.

3960. Custodianter, etc. Thus in B:

Custodiuntur regimina
adcess[i]one edita
diuulgata reg[i]mina
per omnia sanctorum monasteria.

For Coimhétar B has coimedaighter.

3963. For ár ... uili B has: ar as esti deghar riaghta 7 bestata do breith fo Erinn uile.
3965. For Profeta, etc. B has:

Prophetaque nouisimus
fuerit persagiminius,

where the last line should perhaps be

fuerat praesagminibus.

Z Z 2
NOTES.

3975. Ciarán’s pedigree is thus given in the Book of Leinster, p. 348, col. 8:


To which this note is added:

Don tsechtmad aici do Latharnaib Molt dó. Robái arts a athair i ndaire i mBretnaib. Tanic iartain i nHerinn co cenél Conail asside ar imgabaił císa truim corna Restore (?) co rogenair Ciaran ic Raith Chrimthaind im-Maig Æ.

Beo n-Æd ser nomen patris eius. Darerca nomen matris eiusdem.

See also Lebar Brece, p. 16, col. 1.

3992. For for a tuisdidhíc cu tucaid B has: for a carait 7 for a tuisdidhíc cottuictha do 7 tucaid.

3993. For ara rucaid B has iarsa rucctha.

3994. For Lucoll B has Luachall.

3995. After deochain B inserts sidhe.

3996. For Ruc B has Ruccad.

3997. For craibhdech B has irisech.

4013. ‘Noise of chariot under king,’ a common proverbial expression. Compare ‘Curris sub rege resonat aut sub gratia Dei,’ Vita Sancti Aidui, Cambro-British Saints, p. 233.


4034. For fheochair B has rofheochair.

4035. A similar miracle is told of S. Patrick. Tripartite Life, Rolls ed. p. 36.

4046. After salm B inserts: (is eiside polaire Ciarain anfu). So a ram used to carry Maignenn’s psalter and prayerbook, Martyrology of Donegal, p. 338.

4063–4081. This curious story is valuable, 1. as shewing that the Irish were at an early date acquainted with the art of dyeing, and 2. that some of the Irish deemed it a kind of female rite or mystery, from presence at which males were excluded. The glaisin (woad?) is mentioned also in the Ancient Laws, ii. pp. 370, 372.

4089. B adds: ut dixit:

Laithe n-æn occ ionghaire do Ciaran go tren tarraid
dorad aráí n-ionmuine lægh na bó don choim allaidh.
4096. After *atnaig* B inserts Ciaran.

4131. For *acht* B has *céimotat*. After *nama* B adds: amhal deimhнigther san rann:

Occ Ciarán roléghastair inghen ba seghda séuttaibh
et ní roshéghastar a cruth na a delbh na a dénamh.


4134. The ‘three waves’ are obviously suggested by the ‘three waves’ (triple immersion) of baptism. Compare the Würzburg Codex Paulinus, 27 a 14: *teora tonna torumni* in batbismo, *tredenus dosum* (three waves over us in baptism, three days to Him, Christ) in sepulchro. See also Roger Hoveden, Chron. at 1172, and in Wales: Seque ter in nomine sancte Trinitatis in unda submersit, Vita S. Cadoci, *Lives of Cambro-British Saints*, p. 27.

4136. Making a living stag’s antlers serve as a bookstand is a stock miracle in Celtic hagiology: see infra, l. 4341, and the Life of S. Aiduus, in *Lives of the Cambro-British Saints*, p. 234.

4148. For *Tancas* B has *Tanacs*.  

4154. Compare Reeves’ *Columba*, p. 336, note g.

4170. There are many other stories of the successful resistance of Irish saints to amorous Irishwomen. The most curious of these, perhaps, is that contained in the *Lebar Brecce*, p. 242, col. 2, Egerton 92, fol. 27 a, and Rawl. B. 512, fo. 140 b. This has been published, with a French translation, by M. Henri Gaidoz, in *Kpunriad*, vol. iv. See also the *Book of Leinster*, p. 278, col. i, ll. 21–36.

4186. The Irish seem to have made pets of many wild animals—wolves, foxes, deer, badgers, ravens, cranes, and perhaps others. See *Ancient Laws*, iv. 120.

4189. For the enclitic *Tard* B has the orthotonic *Dorad*.

4230–4231. For *ona breithir o nach* B has: 7 as f a briathar dosfarall ar na.

4234. For *nduisce* B has *thathbeaiga*.

4264. For *sortuaidh D* has *sairtuaidh*. Findian’s vision is thus related in the *Lebar Brecce*, p. 31 b, ll. 41–48.

Taibsiu tarfas tan ele do Finden. I. da esca do *turcabail* o Cluain Eraird. I. escai ordaige 7 escai aile airguide. Luid in t-escai ordai i tuaiscert na hindsi co rolas Heri 7 Alba desium. Luid in t-escai airguide co ro gab imon Sinaind co rolas Eri ar medon de. *Colu m cille co n-ór a sòcheneoil 7 a ecai. et Ciaran mac in tshair i nd airged co taitnem a shualach 7 a sògnim.

At another time a vision was shown to Findian, to wit, two moons rose from Clonard, even a golden moon, and another, a silver moon. The golden moon went into the north of the island, so that Erin and Alba shone thereby. The silver moon went and stayed by the Shannon, so that Erin in the midst thereof shone thereby. The golden moon signified Colomb cille with the gold of his noble birth and wisdom, and the silver was the wright’s son Ciaran, with the brightness of his virtues and his good deeds.
4275. For _coiri deis_ B has 2 _coire_ x. ['twelve caldrons'] _dar eisi_.

4297–4304. A Latin version of this story, from a MS. in Marsh's Library, Dublin, may be found in Bishop Reeves' _Columbia_, p. 88, note c.

4322–4323. Also in the _Martyrology of Donegal_, p. 240. The same miracle is performed by S. Aido, _Cambro-British Saints_, p. 247. A somewhat similar story is told of King Guaire of Aidne, whose proverbial generosity was displayed even after his death:

IS é doróni in firt n-amra hi Cluain mac Nóis, diá rucad-som dia adnocol di. Tánic in druth dia saigid, 7 rogab alghis de im athchuíngid fair. Dorat-som a laim darsin forbaid im-mach, 7 rogab lán a duimid don ganium, 7 rodibairc i n-uch in druad 1, co nderna bruth óir dé. _Conid_ hé sin eoneh dedenach Guairi.  

LU. 117 b. 13–18.

He it is that wrought the marvellous miracle in Clonmacnois, when he was borne thither to his grave. The buffoon came to him, and asked a boon of him repeatedly. (So the dead king) put his hand out over the ground, and took his fistful of the sand, and flung it into the buffoon's breast, and made a mass of gold thereout. _So that_ is Guaire's last deed of bounty.

Hátim et-Ṭáí is the Oriental counterpart of Guaire, and a tale of _his_ generosity after death is translated by Lane, _The Thousand and One Nights_, 1859, vol. ii. p. 295.

4342. For _in t-agh_ B has _an t-oss_.

4360. For _robui...litre_ B has: _frith é_, gan dith litre gan fliuchadh. See above, l. 4321, Bishop Reeves, in his _Columbia_, p. 117, note g, has collected other instances of the power of saints' manuscripts to resist the influence of water.

4413. For _Rofuiredh fraith_ B has _Rodóliledh fledh_.

4425. _In tene sénata_ 'the hallowed fire,' was perhaps the fire produced on Maundy Thursday from flint and steel, and kept unextinguished till Easter Eve. See the first Ordo Romanus, c. 32, p. 21, cited in Smith and Cheetham's _Dictionary of Christian Antiquities_, vol. i. p. 672. Other holy fires were kept alive in Ireland at Kildare and (I believe) in Inishmurray.

4426. Ciarán of Saigir. Of this saint there is a Latin Life in the _Codex Salmanticensis_, edd. De Smedt and De Backer, coll. 805–818, and a fragmentary Irish Life in Egerton 91, fo. 42 a. See also the _Martyrology of Donegal_, at March 5.

4435. Similar stories of carrying fire are told in the notes to the Calendar of Oengus, Jan. 2, and in the Lives of SS. Cadoc, Cybi, and Tathan. See _Cambro-British Saints_, pp. 29, 186, 261.

4472. See the note to the Calendar of Oengus at Sept. 9, Cormac's Glossary, s. v. cacaed, and the poem attributed to Ciaran in the _Book of Leinster_, P. 374 c.

1 Read _i n-uch in druith_.

NOTES.
4478. The story here referred to is told more fully in the *Tripartite Life*, Rolls ed. pp. 84, 556.

4500. For *lanairpeitech* B has *lanoirfitteach.*

4528–4534. More completely thus in *Lebar Brecc*, 11 b:

Soerad eclais De. co mbathis 7 comna 7 gabail n-ecnairce. co macaib do legend. co n-idpairt chuirp Crist for ceoch n-altoir.

Ni dligid dechmadu, na bo chendaith, na trian annoti, na dire seoit do mhainib, mina bet a frithfolaid tehta na heclasi inne do bathis 7 comnai 7 gabal n-ecnairce a manach etr biu 7 marbu 7 cor-roib ofisnd for altoir i ndom-naigib 7 sollamnaib 7 cor-rabut aidme oga ceoch altoir dib.

Nach eclais oc'na bia a tehta ni dlig landire eclaisi De, acht is uaim thagut 1 7 lat'rand a hainmm la Crist.

4535–4544. Two fragments of the piece of which there is a complete copy in Harl. 5280, fo. 39 b. The beginning, only, of another copy is in Rawl. B. 512, fo. 41 a 2. So far as I understand them, the Lismore fragments of this 'cose,' or direction, run thus:


Mo-cholmóc (otherwise Colmán) of Les-mór is commemorated on 22 January.

4545–4589. I know of no other copy of this pessimistic poem, the first line of which means 'More dolorous than death seems to me.'

1 tagut is = O'Clery's *tadhad* i gadaighe.
IX. LIFE OF MOCHUA OF BALLA.

Another copy (B) of this Life is in the Brussels MS. vol. iv (2324–2340), part ii. fo. 1 a, and a fragment (only two columns) in Egerton 91, fo. 56 b, which begins with the pedigree (l. 4636). Latin Lives are in Rawl. B. 485, fo. 114, and in Rawl. B. 505, fo. 93 b. And Colgan prints (Acta Sanctorum, pp. 789, 790) a Latin translation made by Philip O'Suillevan from Irish MSS.

4617–4622. The arithmetic is difficult. Perhaps the meaning is that 5 (books of Moses) multiplied by 2 (Law and Gospel) = 10 (commandments), and that this 10 multiplied by 4 (elements in a man) is 40. Even so the 5 (talents) multiplied by 2 (Law and Gospel) = 10 (commandments), and this 10 multiplied by 4 (gospels) is also 40 (the number of the days in Lent!).

4624. The five ages, according to Isidorus, are:

I. From Adam to the Flood;
II. From the Flood to Abraham;
III. From Abraham to David;
IV. From David to the Babylonian Captivity;
V. From the Captivity to Caesar's death.

4671. After coimmite B inserts no a lucht coimhidechta.

With this legend of the fountain travelling like a cloud compare the story in Cormac's Glossary, s.v. Ninus, of the wave that passed through the air and became a well. Compare also Burton's A Thousand Nights and a Night, v. 274: 'Now Almighty Allah had subjected to him [scil. a devout Jew] a cloud, which travelled with him wherever he went, and poured on him its water-treasures in abundance, that he might make his ablutions and drink.' The legend of the Estonian lake Eim 'which hastened through the air like a white cloud' to bless the pious farmers (Grimm, Deutsche Mythologie, 2te aufl. s. 566) furnishes a third parallel.

4679. This reference to a watermill is one of the arguments used by Dr. Petrie (On the History and Antiquities of Tara Hill, pp. 139, 140), to prove that such mills were introduced into Ireland at an early period. A tradition which, if true, throws back this period to the third century after Christ is contained in Cuan hua Lothchain's poem on Tara, Book of Ballymote, p. 351, ll. 18-25.
471. As to these 'aquatiles bestiae,' see Reeves, *Columba*, 140, note c.

4800. The transfer of the Yellow Plague to a crozier, and the transfer (infra, l. 4884) of a gangrene to a saint's bell are noteworthy. For though transfers of diseases to inanimate objects are frequent in folk-medicine (in India, e.g. a child's marasmus is sometimes transferred to a field of sugar-cane\(^3\)), these objects are not usually sacred.

4829. In like manner an otter brings a salmon to the hermit in the *Voyage of Mael duin*, c. 33 (*Revue Celtique*, x. 88).

4832. Mention of female warriors is often made in Irish literature. See Kuno Meyer's *Battle of Ventry*, pp. 76–77. I know not if the Irish ban-gaiscedaig find their British reflex in the *tair gwfrforwyn Fyys Prydain*, 'three viragos (or amazons) of the Isle of Britain,' Pughe s. v. Gwfrforwyn, or in the conquering sorceresses (*gwidonot*), with one of whom Peredur goes to learn horsemanship and the use of arms (*Mabinogion*, ed. Guest i. 257, edd. Rhys and Evans, p. 211).

4853. The direction to go in Jesu's name and look at the sun is curious. That Christ is 'King of the white sun,' that He is the 'white sun illumining heaven with much holiness,' see the *Calendar of Oengus*, Prologue 4–7. That the sun is emblematic of the person of the Saviour, see Mal. iv. 2 (*sol justitiae*), and John i. 9 (*lux vera*). But here we have, perhaps, a trace of the heathen notion of purification by the sun, which in India has given rise to the practice of laying new-born children in its rays. (See Oman, *Indian Life*, p. 69.)

\(^1\) Cf. deinmheach ·i· diomháoin, O'Cl.

\(^2\) i. e. King Cormac, son of Art, son of Conn.

\(^3\) See Oman, *Indian Life*, p. 273, where the process is described. See also Tylor, *Primitive Culture*, II. 148, 149.
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Húi Meith Tire, 160, in the barony and county of Monaghan.

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Inis Clothrann, 219, now Inchcleraun, or Quaker’s Island, in Lough Ree, co. Longford.

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Tech Lúta, 336, and Martyr.

Tech mac in tseir, 264.

Tech maic Odrán, 326.

Tech Maile Achaid, 336.

Tech Molaga, now Timoleague,
co. Cork, 348.

Tech Moling, xvi, now St.
Mullin’s, co. Carlow.

Tech Telle, 283, now Tehelly,
near Durrow, King’s County.

Telach Dubhglaise, 301; Martyr.
Don., 160.

Telach Fuinechda, 336.

Telach na n-Epscop, 197, 332.

Telcha Mide, 188.

Temair, xv, xxiv, 156, now
Tara in Meath.

Tethbha, 189, 190, 232, 324,
325, a territory in the present
counties of Longford and
Meath.

Timoleague Abbey; see Tech
Melaga.

Tipra Fainnén, 228.

Tipra Libirm, 212.

Tir Conaill, 167, 174, Tir-
connell.

Tir dá Glas, 298, now Terryglas,

io Lower Ormond.

Tir Enda, 173, ‘the land of
Enda,’ sixth son of Conall
Gulban, in the barony of
Raphoe, co. Donegal.

Tir Eogain, 159, now Tyrone.

Tir Lugdach, 301, in the barony
of Kilmacrenan, co. Donegal.

Tir Tarnger, 353, 354.

Tir na Gabra, 205.

Torach, 178, now Tory Island,
off the N.W. coast of Donegal.

Torinis, 155, 175, 208, 222,
305, now Tours.

Tracht Eoithille, 286, now
Trawhohelly, a strand near
Ballysadare, co. Sligo.

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Tuam, co. Galway.

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ster, anglicised Thomond.

Uisnehch, xxx, now Usnagh Hill,
in Westmeath.

Ulaid, xxvii, 158, 167, 229, 282,
342, the eastern part of the
county of Down.

Umall, xxv, now the Owles, co.
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** The bare Arabic numbers refer to the lines of the Irish Text; the Arabic numbers with p. prefixed, to the pages of the Notes; the Roman numbers to the pages of the Preface.

Words found in Prof. Windisch's Wörterbuch have, as a rule, been omitted.

abac, s. m. dwarf, gen. abucic, BB. 351 b 50, now written abbaic, as in the proverb dhá dtrian abbaic a bhod, pl. gen. 3776. See quotation under lictearpan. Another abac, cogn. with W. afange, 'Castor, fiber, Anglice a bever' (Davies), seems to be in the gloss abacc 1. bec abac, ar is a n-ailnih bit (for it is in rivers they are). H. 2. 16, col. 88.

acht, gan acht 4747. Acht is glossed by guim, 'deed' (Lat. actum), corp, 'body' and containbaire, 'doubt.' And O'Donovan in his Supplement explains it by 'condition,' 'stipulation' (Lat. pactum). In the cheque gan acht it seems to mean 'doubt.'

acnabad, a ration, customary portion of food, sg. dat. acnamat(h) 157. Compound: fri conacnabad (gl. contra consuetudinem), Sg. 143 a 5, do chomacnubud, Ml. 21 a 11 huan chomacnubud, Ml. 96 a 8. Acnachacht also occurs in Corm. Tr. 16.

ac-seo, p. 308, l. 14, lo this! ac-sin 4201 lo that! ac-suit, ac-sud 1305 lo you!


adám dēt, my two teeth, 4547. So adhám brathair is mo ben, my two brothers and my wife, Lism. 124 b, 2.

adar, pillow, 1335, 4457, 4493, but in 1948, high-water-mark. See P. O'C.

adbar, material, cause, sg. gen. adhbbhair 4330, pl. n. adbara, LL. 218 b.

ad-éidigh 3943, aidheidigh 3626, abominable = aidh-edidh 1. granda, ugly, deformed, P. O'C. See étigh 2216.

*ad-réigim, I arise, the orthotonic form of éirgin, s-fut. sg. 2, adreis, thou wilt arise, 2660.

ad-rímid, I number, the orth. form of áirmiu: with prefixed pron. da, act. pres. sg. 3 atai-rími, imperat. sg. 2 atai-rim, p. 319, l. 19.

ad-rocur 4036, for adrochair, fell down.

ad-uathaigim : act. pret. sg. 3, ro-aduathaigh 4870, a denominative from adhuath, horror, detestation, P. O'C., whence aduathmar, horrible.

adusce 4378, seems a scribal error for ind usce.

aen for faem : ni ro aem in ri fair 376.

aesach 3404 aged, a deriv. of aest, 'age,' whence also aoasaghadh, growing old, P. O'C.

agaesta, awful, 4454, a sister-form, aigesta : cf. mil . . . co n deilb aduathmair is grannu 7 is aigestu for anmannan in betha, Rawl. B. 502, fo. 46 b, 2.

albit, habit. xxii.

albsigim 3883, cognate with taibsigim and albsceir, a braggart, an ostentator, P. O'C.

alciupt, alcipt, a lesson, accept, O'Don. Supp. sg. gen. alcipta 4049, aiciupa 4319, tech n-accepta, Mer. Uilix 143. This word (also alciucicht) must come from Low Latin accepturium: in meum accepturium 1. meam lectionem, my lesson, Bodl. 572, fo. 47 b. And see Ducange, s. v. Aceptorius (maior acceptorio duarum septimananum).

aïded gona 465, death by slaying; Trip. 250, l. 3, aïded for aïded; gona, gen. sg. of guin, aïged-bân 3791, white-faced. Also in Mer. Uilix 52.

aligen 4275, gen. aíghin, p. 302, l. 28, a brass kettle or pot, a copper boiler or caldron, P. O'C. But on p. 302 it means an iron pot. Pl. dat. in aighin (gl. in patellis), Ascoli, Gloss. xliii.

aïgidecht, 194, 253, 1442, 1713, 1716, aolghidhecht 255, guesting, deriv. of ògri, a guest, gen. òged.

ál 2035, lo entreat, l. iarradh. O'Cl.

*ailímidim, I desire, act. pres. ind. pl. 3 áilgidit, 3746. Seems cognate with aílgius 2389, 3312, aílges, craving, request.'

ail-reidé, literally unsmoothness, but in 2473 indisposition, disorder. A deriv. of amreig.

ail-riar, disobedience, sg. acc. aimhréir 1859.

Hence aimriarach, Four Masters, A.D. 1601.

aimrit (= an + bríth), barren, 4649, 4787, aimrid
INDEX OF IRISH WORDS.

.1. tease, P. O'C., pl. n. dogûíer na ferunda condait amhríte, LB., 38 b 32. Hence aithríte, barrenness, 4049, aímríte (i.) seisce, P. O'C., sg. dat. amhríte, p. 335, l. 33.
aínechus 2073, echechus 2077, seems to mean safeguard.
ailthigim, I ripen, pass. pret. sg. 3, ro-aílthigim, a denom. of aípaid, ripe.
air-biathadh, feeding, reflection, viii. l. 22, and Wb. 20 b 18, ar-donbiatha, feeds us, viii. l. 28, ar-bíathim nutrio.
airchill 1849, airchill or óirchill, a reserve or keeping; amh-airchill, in reserve or keep for me, P. O'C. airchill .1. coimhné, O'R.
airchinnche in mullíne 4169, the headman of the mill.
air-digbid 3862 (ms. air-dhîdhbhadh), lessening? airdíbhann, it lessens, O'Don. Supp.
airec, a finding, 2741, airec menman, invention, conception, lit. mental finding, xxiv.
airectas, us 1877, assemblage, meeting, sg. gen.
airectas 1457, dat. oirectus 1451.
aira, pl. -a 2519. airéar .1. sadadh, satiety, fos [moreover] biadh, food, victuals, P. O'C.
airchthe 2363, for airchthe, felt, noticed, perceived, P. O'C., part. pret. pass. of airgím, whence ro airgíse 4198.
airugeach, p. 324, l. 24, a scribe's mistake for airidech 'poculum, cratere' = aredeg, p. 325, l. 4.
airilluid 1309, 1325, property? coro- loosened sum eoná ulí arilluid, LB. 26 b 29. In p. 30, l. 30, airilluid is perhaps a scribe's mistake for arilluid.
airle, counsel, acc. to P. O'C., will, consent, sg.
acc. 184.
airleba, p. 321, l. 26, for airtleb, hillside, gen.
airelíbe, LB. 243 b 15.
airleis 2926, enclosure.
airmèad bracha 2921, a measure of malt.
airne, a sloe, pl. n. arne, p. 326, l. 13.
airrte, mane? forelock? 2217, iar n-airrte 2221.
aítenndae, furzy 3798, a deriv. of aitenn, furze = W. eithin.
aith-béaoígem, I resuscitate, requicken.
aíthim, I revenge, 2dy b-fut. act. sg. 3. aithfied, p. 310, l. 36. A denom. from aithie (gl. tallo).
aíthine 2907, a firebrand or coal of fire, P. O'C. aíthine, aithine (gl. torris, gl. fak), G. C. 2 765.

aithiusc, answer, 2281, 2977, but in 308 declaration; aíthiusc mbréithe 404 seems to mean proverb.
aíte 3365, for aíte buildings, structures.
ainle, p. 315, l. 3, píeblaid, 2164, 2324.
all, n. cliff, a stem in s, sg. gen. aille, dat. all 2164, better aill, as in LL. 115 b.
allmar, adj. 2114, 2128, meaning obscure.
allmarach, foreigner, pl. allmarag 3137, allmúir .1. fri muir anall, H. 2, 16, col. 89.
allmarda, foreign, 3128.
alt 4834, a steep, height, cliff, P. O'C., suide eoin in ailt, Brocc. h. 1.
amar, as, when, 2490. From immar.
am-fann, very weak, acc. pl. acc. amhfann 4890.
amn éiné, time of need, 3273.
ammo, O my! p. 321, l. 11
an-abuidh, unripe, immature, 3072.
an-airchus 4892, unselfishness? unseemliness? the anoircíthe, gen. anoircícha, of LB. 197 a 63, 617 b 7. Cognate with the adj. of which the compar. occurs in LL. 56 b 6, ní hairchisi th-ópar, or si, andá opor in lochta as a cuit seo.
anbail, very great, O'D.; vast, huge, P. O'C. But ccohainhfail 1485 must mean something like 'quickly.'
ancaire, anchor, 3777, 3780, angcaire 3782.
anfaicratha, consumptive, 1440, 1444, 1468.
Cognate with anfaicracht, Corm., P. O'C. anfaicracht, a wasting or consuming of the flesh.
anfaicrathaide, consumptive, 4851.
anforlann 4822, anforlond, overwhelming force, LL. 222, O'Don. Four MM., A.D. 1225 (p. 224). anforrach (?) 4239.
an-forus 4894, the opposite of forus = P. O'C.'s foras, sedateness.
an-forus 1556, the opposite of forust = P. O'C.'s forasta, sedate.
anfaicrathaide, spiritual direction, 145, 3880. A deriv. of the nt-stem anamchara, whence also
anm-charuis, soul-friendship, spiritual direction, sg. gen. -a, 2035, sg. dat. 2480.
anm-choiom (anim + coïmet) 1523, soul-protection.
anmforlann 4822, oppression. Seems a scribe's mistake for amnforlann = immforlann.
anmforlann (?) 1556, the opposite of forust = P. O'C.'s forasta, sedate.
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apdhaine 2049, apdaine 2531, 2884, aipdine for abbdaine, abbcy, 2048.
apstanait, abstination, 2455, 4900.
arafaith 2180, Colgan, Acta Sancti, 534, renders as arafrid duitsi by 'est in tua manu isti necessi-
tati succurrere.' Similar phrases occur in Wb. 
4 a 3 (is farafia diub), 11 d 5 (barfa ris diub),
25 c 9 (is ara fe dum), and in Palat. 68, 
so. 4 a (isaraia dom, gl. numquid manducabo 
carnem ?).
aráide 4689, for all that, nevertheless, 
howbeit.
araideacht, chariotereing, 426, a deriv. of ara, 
gen. arad, a charioteer.
arán, loaf, pl. dat. aránaibh, 3599; arán eorna,
barley bread, 2734; a. cruithnechta, wheaten 
bread, 2735.
arad, high, compounded in ard-dingna 324, ard-
eclais 3968, ard-écnuid 735, ard-esbul, chief 
apostle, 33, ard-guth 3425, ard-nóeb 735, ard-
menmach xxxii. ard-rath, high grace, 4721, 
ard-sollamain, high festival, 323, ard-sollamain xix.
ar-mbrec, having bright weapons, 4816.
arois mbreithre, a proverb, 4083 =athiusc bréi-
the, supra. Cf. ba ar[o]isc insin la aithrea (gl. 
benedictio domini super vos de institutione patria) ML. 136 a 5; and see Cormac's Gloss-
sary, s. v. Inrosc.
arrá, payment, tribute, gen. arrad 2088.
as, milk, .t. bainne, O'C., sg. gen. ais 1687. Cf. 
Old-Lat. assir, 'blood' (?).
ass-o, from this, p. 307, l. 6.
avslaice xv, astrology (?), astrolugheacht, O'R.
at, a tumor, p. 327, l. 23, att bron, O'C. s. v. 
comaille, att 7 onfist, LB. 142 b 45.
ataire, in the chevle ro ataire, 2108.
atar-le 795, 795, it seemed to her, atar-leisma 1628,
it seemed to me, atar (= ad-didar) cogn. with 
tindar (?)
at-damaim, I confess, I admit, atdamaim pennaid 
forainn 2166. The encl. form is attain.
av-thuingid, p. 358, l. 10, re-asking, requesting 
=athchunidh, LB. 248 b.
avthlam 3796, i. ésgaidh, O'C. nimble, active : 
better, perhaps, athlam.
av-nuidigim, I renew, act. imper. sg. 2, 2569.
av-naigim, I give, s-pret. pl. 3, atnaigset 86.
av-óibhim, I am connected with, leth atóibhe, a con-
ected passage (literally 'side that adheres') 
17-18, 1124.
auderce, red-cared, p. 319, l. 9; pl. nom. f. 
óderga.

bá, good, ba limn 1879.
bacaim, I hinder : nir bacad dibh 3208.
bachall, f. tonsure, sg. acc. 1955. 'Cid airm-
bertar lib?' ol Fiac. 'Dubthach do bachaill,' 
oi seat, Trip. Life, p. 190, l. 4; do bachaill .i. 
do berradh, H. 3. 16, col. 526.
bac-lam xxvi, muncus, sg. dat. baclaim, Laws. i. 
124; acc. fem. baclaim, p. 328.
bághaim fri, I quarrel with, baghaidh 2095.
baíd, love, 3020, baíd brathairsi 3277.
baile, place, 778, a by-form of baile.
baireach, angry, viii, l. 23, 3534 = bairneach .i. 
feargach, O'C. from bara, anger, gen. barrann, 
in Wind.
bal, white, bright (?), 2523, phalós' leucós, 
Hesych., Skr. bhahate.
ban = ynv³, in compounds: ban-airchinech, 
prious, 1436; ban-altrann 3014, ban-altram, 
female fostering or nursing, P. O'C.; 
bannaisgedach, amazon, heroine, 4831 and p. 360; 
ban-tairceitaid, prophetess, 1704; bantairsi 
1201, midwives, is perhaps a corruption of 
bantairismid.
básugd, to put to death, 2167 and L.B. 6 b and 
189 b = básaghadh, P. O'C.; verbal noun of 
basaim, LL. 171 a 12.
béc (MS. beg, rhyming with treid, i.e. tréit) 3377, 
may be a scribal error for bréi.
bechtain, I certify, assure, cindus rom-becht 
insa (?), p. 327, l. 3, lit. how has this assured 
itself?
béicim, I roar, shout, s-pret. pl. 3, robéicset 3108.
The 'béicthi' quoted by Windisch under 
béicim is a mistake for léicthi.
bél, bér, brel, brelia, language of origin, 2538.
bendchopur in derthaighe, the conical cap of 
the oratory, p. 335, l. 12.
beogolach 3047, seems a scribe's mistake for 
boagalach, dangerous, but may be a compound 
of beo, alive, and golach, whaleful.
beoil, meat-juice, p. 302, l. 19.
bert, a robe worn by kings or bishops, bert espaic 
uiume, Lism. 66 a. 2. dat. sg. beirt 1610.
bét, mischief, hurt, p. 324, l. 24.
bethannus, livelihood, 1491, food, provisions, 
O'Don. Supp.
bethugud, feeding, nourishing, 1862 = P. O'C.'s 
beathaghadh.
bíain, the Beatitude, acc. bíain p. 323, l. 25, pl. 
acc. biaite p. 323, l. 23.
bíast-cat, monster-cat, 3797.
bíathaim, I feed, act. pres. ind. pl. 3, biathait 
bile chull 2387, a sacred tree of hazel.
bisech, increase, profit, 3013.
bith, in compounds, ever: bith-nitreb 3872, 3908; 
bith-béò, ever-living, 880; bith-bliocht 3314; 
bith-bréin 3641; bith-brón 3638; bith-buedach 
2462; bith-clamar 3641; bith-dilse 3265, 4177; 
bith-dorchu 3641; bith-foghnam 1477; bith-fota 
3642; bith-garb 3641; bith-móichnech 3642;
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<td>bleadad 3640 = bladhadh, shouting, bawling, hooting, P. O'C. W. bloodio.</td>
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<td>blaisecht (from mlaisecht) xxiii, tasting.</td>
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<td>bláith (from mláith) 2743, smooth, gentle.</td>
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<td>blath (leg. bláth?) seems in p. 319, l. 5 to mean colour. So in the compound bláth-éadach, Lism. 117 a.</td>
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<td>bláith-min, flower-smooth, 3857.</td>
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<td>blede 4419 = bledhe, gen. bleidheadh, a gold or silver cup, goblet or chalice, P. O'C. From AS. bledu, patera, phiala.</td>
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<td>bleithech (from *mleithech) 1980, 1982 = bleitheach, a kiln, what is ground at once in a mill, P. O'C., deriv. of bleith, infin. of melim.</td>
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<td>bloatgech, adj. fat (?), pl. n. bloatgechea 4561 = P. O'C.'s blonacach, from blonac, fat, W. bloneg, or O'R.'s blainiceach, from blainic.</td>
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<td>bó cennaithe, a heriot (?) cow 4551 = bó chendraith p. 358, l. 6.</td>
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<td>bóban, 4471.</td>
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<td>bochna, sea, p. 349, whence tarbhóchnach, transm. nave-More, O'B.</td>
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<td>boimn do arán = a book of bread, 2734.</td>
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<td>boithne, xi, ll. 8-9, hut, is, like bothán, a dimin. of both = Lit. butas.</td>
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<td>boladmar, odorous, 3857, deriv. of bolad.</td>
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<td>bolg arba, a sack of corn, 4162.</td>
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<td>borbfad, a swelling (?), 1456. In 3042 it is = P. O'C.'s borriath, violence, rashness, fierceness.</td>
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<td>braissch, praisch, gen. braisce, acc. braissig, p. 302, ll. 5, 9, 16, 18, 20, (1) cabbage, (2) potage. Like W. breysch, from Lat. brassica.</td>
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<td>braithbeimm, a mighty stroke, pl. n. braithbeimmenna 3120. Cf. P. O'C.'s braithheartach = mór buaidhean, appertaining to weighty blows or strokes, braithheartach = mór buaidhrathach, 'loud-spoken.'</td>
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<td>bras, quick, acc. sg. f. brais 2121.</td>
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<td>bráithairse, brotherhood, 3277; básadh brathairsi, fraternal affection, MR. 186.</td>
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<td>brecc-sroll, speckled satin, sg. dat. 3078.</td>
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<td>bréit (breid) ciartha, cerelock, p. 310, l. 19.</td>
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<td>bréntatu, rotteness, sg. dat. bréntataidh, 4872.</td>
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<td>brestim, breisim =, a gair, H. 3. 18, p. 51b, shout, uproar, xviii.</td>
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<td>brethem coitcenn, arbitrator, 2532.</td>
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<td>bretnas, the British language, Welsh, sg. dat. bretnais 2538.</td>
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<td>brogair, pl. gen. 4585, the name of some plant.</td>
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<td>broin F., 3230, a large company, O'R.</td>
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<td>*broth, gen. bruith, p. 305, l. 6. This corresponds with the brat of LH. gen. of brat, mantle. Hence brothrac, brothrach.</td>
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<td>brú in tellaigh, edge of the hearth, p. 314, l. 12.</td>
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<td>bruth, gen. brotha, a mass, 189, l. caor, the mass, lump, cast or charge of glowing metal in the forge or furnace; also a wedge or piece of metal redhot from the forge, claidheimh seacht mb ruth. = caor, a sword of seven heats or refinements, P. O'C.</td>
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<td>buaball, buffalo, corn buaill, 'a bugle horn,' pl. gen. 5128.</td>
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<td>buail, the boss of a shield, xxxiv.</td>
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<td>buan-chrabud, constant devotion, 3611.</td>
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<td>b audible, grateful, thankful, dutiful, pious, P. O'C. O. Ir. bíd or báid rather means 'fond.'</td>
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<td>búirim, I roar, hellow, s-pret. pl. 3, rohbúirse 3107. The verbal noun is bùirrid, Saltair na Rann 877, whence bhredach, LU. 91 a 3.</td>
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<td>bunad-chenél, original kin, sg. gen.-eoil 3171, -iuil 3173.</td>
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<td>cach-an, whatsoever, 1308.</td>
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<td>caer comaic, focus, 737. Cf. cumama cem, ol Medb, acht na robat isin chair comaic ita, LU. 57 a 7; in cheor comaic, L.B. 108 b 20.</td>
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<td>caibden (= co + buidoin?), a troop, company, 1951. caibhean, coibhean = báidhean, P. O'C.</td>
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<td>caiche p. 322, l. 37, who? cochet, whose are? LU. 104 b.</td>
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<td>caidhi, who? 3224.</td>
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<td>cailches, a twist (?), pl. gen. xxx.</td>
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<td>cáin in maige 2895, the tribute of the field (?).</td>
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<td>cáin-chrabud 3330, fair piety.</td>
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<td>caire F., a host, 3586 = Goth. harjis.</td>
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<td>cairprthech, charioteer, dual nom. 2281, from a stem carpeito.</td>
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<td>caitin, dimin. of cat, a cat, viii, l. 9.</td>
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<td>cannadas 1213, from Lat. pannus (?), seems some sort of covering for the head.</td>
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<td>caplait 1362, Maundy Thursday, from capillatio, 'capillorum evulsio,' Du Cange, clerics having, apparently, been tonsured on that day. Cf. Goth. capillin, 1 Cor. xi. 6.</td>
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<td>cara, armus, the shoulder of an animal, 2092, 2093, the leg, ham, or thigh, P. O'C., who cites cara muice, a ham of bacon ('a gammon of bacon,' O'B.), sg. acc. caraid.</td>
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<td>casair, chasuble (?), 3972.</td>
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<td>cassin for cossiot, complaint, 1276.</td>
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<td>cath-bhiaidal, victoriousness in battle, 1548, deriv. of cath-búadach.</td>
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<td>cath-réim, battle-career, 3954, caithrém, triumph, military sway, P. O'C.</td>
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<td>cat-phiast, cat-monster, 3802.</td>
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céimm conalbais 3069.
cethern, a band of troops, sg. dat. 4953.
celtchair dichlethe 2828, celtair talman xxx.
cellar comga, LU. 79 b 20. P. O'C.'s celtair, 'a mask, hood, vizard, or disguise.' He cites cealtair draoideachta, 'a magic disguise,' and refers to dichleathair.
cenél, cinél, bunaid, original kin, 46, 42.
cenn (?), cóem-chú, gen. croimthecht, coicles celtchair cennus, ces-lom, cesnaigim, cethar-dúil, cex ciall, cillecan cingt-id, y?/?/!
cléirchecht, cleithesc 5871.
cenn-geór, sharp-headed, 3663.
cenn-lá, lit. supper day, dia dardáin cennla 1437, Maundy Thursday.
census, cendus, headship, p. 308, l. 37.
ceolan, a bell, p. 311, l. 11, deriv. of ceol, 'music.'
cercall, hoop, pl. n. cercalla 2824, dat. cernela, LL. 218 b, from circulus.
ces, sorrow, gan ces 4781. See O'Cl.
ces-lom, bare (?) 4560.
cesnaigim, complain, act. pret. sg. 3, 2694. P. O'C. gives the verbal noun as cesnaghadh, whence the adj. cesnaightheach. This cesnaigim seems cogn. with Lat. queror questus, as another cesnaigim, I question, is with quaero quasqestat.
cétach 4775. See O'Don., Four M'M., A. D. 1225 (p. 219) note, brugaid cédach.
cetaigim, I permit, act. pret. sg. 3, roceadug 2023, and see 2891, 3199, 3451, denom. from cet, ced, permission, 2337, 2404, 2444.
cether-duil, the four elements, 4622.
cether-raen, crossroads, 634.
cex 2487, for cesc = cest, cest = quaestat. P. O'C. has cesc.1. hafraighd, ceascadh, a questioning or enquiring.
ciabor 3367, a mist, haze. P. O'C. has ciabair cinneadh, misty, and the dimin. ciabháin, a light fog, mist, haze, drizzle.
ciall, sense, reason, ben do chéile 707.
cillecan 778, dimin. of cell, church, from Lat. cella. Cf. crídeccan and datiareccan, Reeves' Columba, 288.
cingt-id, fifth day before the ides, 740.
cippe 3101, palisade, deriv. of cepp = Lat. cippus.
clár ciartha, a waxen tablet, 3698 (cleór = κλῖτος).
cléirchecht, clericatus, priesthood, 3059.
cléthesc 2117, meaning obscure.
clethe 3932, upper part, roof, gen. sg. gol cecha clethi, Saltair na Rann 3939, clethe cenn, ib. 5871.
clethmor 4764, having princes or heroes, from cleth f. (gl. tignum), P. O'C.'s cleath, a pole, wattle or staff, metaphorically applied to princes and heroes.
clibán 4010, cradle. P. O'C. has cliabhán bun, a cage or bird-crib, dimin. of cliab 'corbis,' cliathan eite xiv, lit. breast of a wing.
cloccach, clogach, p. 311, l. 13, having bells.
clochín, pebble, xxxix, dimin. of cloch, stone.
clopeat p. 310, l. 14, and Lism. 167 b 1, for culpait, and so in Lism. 167 b 1, hood (?). W. cwof, or perhaps from coloib, dalmatic.
clusal = clausula, pl. dat. clusalaib 3629, 3789, clausulis (?) amal bid hualailiu chluaisul adbhloistu (gl. uelut in clausula pomptica, Ml. 40d 17, whence it would appear to have been masc. or neut. But in LB. 223 b 38, the acc. sg. clusail shews that it was fem.
cnáim, I gnaw, fret, corrode, act. b-fut, sg. 3, no-chnaife 2184, rocnai déal achoiss, Tripp. a 242. P. O'C. gives the verbal noun as cnághadh.
cnám-gobach 3652, bone-beaked, bone-sounded; cnám, bone, cogn. with κνίμη.
cnes-chóil 4759, thin-skinned.
coad cnó 754, a mess (dish) of nuts. cuadh 1. bidh, P. O'C.; or is cuadh borrowed from κνίω (7).
cobach, tribute, p. 313, l. 33; cobach 1. cios, O'Cl.
codnach, lord, 3207; gen. codnaigh, Mart. Don. 122; codnach, a lord, ruler, governor; a guardian, patron, protector, P. O'C., who gives also the deriv. abstract codnachas, and the verbal noun codnaghadh.
cóelach 572 = coelach. the roof-wattling of a house under the thatch; coelach slat; cro caelaigh, p. 310, l. 9, a prison, crib, or cage for malefactors, P. O'C.
cóem, dear, fair; comp. cóem-chethra, fair cattle, pl. dat. 4557; cóem-chlú, fair fame, 4729.
cóemthecht, travelling along with one, companionship, attendance, 466; coinmhecht, Wb. 16 d 2.
cóemthechtaid, fellow-traveller, companion, attendant, pl. n. -i 234, dat. ib. LB. 73 a 9.
cobdelach, kinsman, 1922, 1925, gl. consobrinus.
coibge 662 (where the MS. has coibhde), properly context (con-fige), but in 662 text.
coicce 4537, seems the pl. nom. of coic 1. rún, secret, Corm.
coicill, a spare, saving, 3048 = coigil and coigilt, P. O'C. Verbal noun of coicilm; conar' chose chose nech a mathair no[a] athair, Saltair na Rann 4141; coicles (gl. parcit), LB. 38 a; rocioileatar 1. roaireatar, O'Dav. 110.
coillide, sylvan; mil choolide, wild honey, 206.
coim, gebid in mac fo a c. 2025, 2027, 2393, 2396, 4318. P. O'C. has under con, 'waist,' fa ehoim, 'private'; a gcoim na hoidheche, folach fa choim, 'concealment.' Cf. do chlaidheb
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fot choim, LU. 75 b; calg det fo a choim, LU. 68 a
com-léipaid, a joint bed, 2517.
comnité 4671, 4736, attendants (?), comités (?). P. O'C. has comhinde, 'a train or retinue, waiters or attendants,' with aspirated m.
coir chráibh, arrangement (lit. justice) of devotion, 3613. The gen. seems corach (côngbala corach for in popul, LB. 160 a).
coisceim ( = cos + cém) a footstep, 1200, 4899, pl. n. tri coscéiménn, Mer. Úllix, 61, 67.
coitcenn, convert (?), 1580, 2352. This word properly means communis, kowîs, but here seems equivalent to comunibûm, kowîbîov.
collaidecht, carnality, 717, sg. gen. collaidecha, LB. 164 a, deriv. of collnide, and this from colln.
com, the waist or middle, the breast or trunk of the body. P. O'C. See coim.
com .i. coimhod, covering, protection, p. 328, l. 35. The dat. sg. cóm (hi cóm airgít gîl) occurs in LB. 233 b.
comar, gift, bribe, subsidy, 3037, 3038, in chómá, LU. 68 a, sg. gen. comnhadh, P. O'C.
comaigthe, foreign, 733, seems a corruption of comaithche. Cf. comaigtech (gl. alienigena).
comaiththes 2898 seems to be a corruption of comaithches, foreignness, and then unfriendliness, unneighbourliness.
com-áirmim, I reckon, pass. pret. sg. 3, rom-comhairmheadh-sa, 1583.
com-aítreib, co-dwelling, LB. 39 b, sg. dat. comaitribh 2202, but comaitreib, LU. 33 a.
com-cluiche, xx. playing together.
com-a-dál, a meeting, assembly, convention, 2309, gen.-a 2601. So the simplex dl, gen. dlía.
com-dítutha, equally closed, compressed, 3041.
comdúla, im comh na deshere, 3023, tri comlud a cath 7 a comlud, LB. 123 b 29. The corresponding word in LB. 66 b 11, is códthás.
commórbae 4539, meaning obscure.
comna = communio, 1868, 2489, 4529, 4532, gen. commnae 4471, dat. comna p. 358, l. 2.
commacal, needments (?), 1899, 1905, 1908, p. 338, necessary for dwelling in a place, Beatha Sheanán, p. 10, P. O'C.
comramach 4210, trophied.
com-reid, equally smooth or level, 3606.
com-rithim, I run together, rocoimheithisat, 4846.
coimrith, a running together, P. O'C.
com-sined, a stretching-out, continuation, but in xxii a contention.
com-sód, conversion, 232, sg. gen. comshôthli, LB. 249 a.
com-throm, equally heavy, even, 3605. Hence the abstract nom. com-thrumma, Saltair na Rann 5760.
condailbe p. 303, l. 1-2; connailbhe 3276, love, friendship, O'R.
condeirc, 4365, affection (?). B. has go deirc, and condeirc seems a scribe's error.
confad 3799, 'confadh, rage, fury, madness, voraciousness, rapacity, greedy appetite. Cú confadh, a mad dog; éan confadh, a vulture, raven, or other bird of prey; confadh na farrghe, the raging of the sea.' P. O'C.
congain críddi, grief of heart, 280, 1464. O. Ir. congúin chridi, Ml. 32 c. 11, sg. gen. congáine, LB. 168 a.
congna, horn, antler, pl. dat. congnaib, 4137, 4730.
copán, cep, sg. gen. copain, 2736, dat. as in chopan-sa, LB. 163 b 38, pl. dat. copánaib, LL. 243 b, copanaib, LB. 233 b.
cor 3378, in the cheville ba caom cor, state (?), turn (?).
coraid, sinners, 2200. So in Fél. ProL 66; deriv. of coir, sin.
coronaigim, I tonsure, pass. pret. sg. 3, 2631.
corpaín, 317, l. 6, and LB. 54, dimin. of corp, body.
corr, pl. corra, 3662, epithet for a hill, pointed (?).
corr-cléirech, p. 311, l. 29.
corrside, corrusigh, p. 312, l. 1 and note.
cortan, behuren, beschlafen, p. 327, l. 6. Cf. Lat. scortum (?).
craesachad, eating gluttonously, 2737, craes, gluttony, frayshach, gluttonous, LB. 67 a, but crois cupedia, Wb. 9 d.
craithim, I shake, for crothim: pret. sg. 3, ro-
craith, 2212; ru-sraith (in pelait uile, 'the whole palace was shaken') in shok (shook itself), LB. 7 b.
crann suite, a mixing-stick, p. 302, l. 18.
cranda, wooden, 3730.
crannoc a goblet, gen. pl. p. 307, l. 30.
crapiam, I shrink, contract, act. pret. sg. 3, rocrap 1433.
crebar, a leech, pl. crestair, 3652; crehabhar, creadharrow, a woodcock, also a leech and a kind of fly called a bloodsucker, P. O'C.
crech, host, army; pl. n. creca, 3656, a scrobicular error for creacha, pl. of creach, slaughe, O'Cl. Hence creachach 2130.
críaith, earthen, clayey, 2184, deriv. of cré, 'clay,' gen. criath = W. pridd.
cridechair, cordial, familiar, viii. l. 7.
cridicán, heartlet, 4204 = crídealan, SP. iii. 4.
crolige, agony (?), 3123 = croiligh, croli, Laws, iii, p. 472, li. 8, 9, 13, 17, p. 474, li. 5, 7, 9.
crosán, 3736, 3748, and p. 352, a mimic, jester, buffoon, or scoffer; a lewd, obscene, ribaldrous rhyme, W. crosan, P. O'C.
crudú-llomm, hard-bare, 3792.
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zeug, full of worms or reptiles, pl. crumacha, deriv. of cruiti == W. prys, 3663.
crumther 2705, 2710, from prebiter, Low-Lat, form of presbyter.
cuarta 2872, 3060, 3127, 3151, a due (received on a circuit or visitation), cuairt (?) p. 314, l. 5.
cuchta 4426, kitchen, biadhadh mís ... on chuchta, Book of Rights, 36; cuchtar (gl. caupona), Sg. 63a.
cuclaise 2326, stumbling (?). In LB. 130 b the word seems to mean the oscillation or upsetting caused by the stumbling of beasts of draught: boi tra in áircc testimain for cuclaise moir oca tabairt do Ierusalem. carpait hi cuclagi, LU. 91 b, and the verbal rachucailgtear a crideda, LL. 176 b. Cf. the reduplicated pret. in Saltair na Rann 7765 : Ro-chicilna ceth duil, 'every creature shook' (not 'wailed', as erroneously rendered in the prefix and glossary.
cucnecht, cooking, p. 320, l. 29 = cuineacht, LB. 49 a.
cudno 4542, to obey promptly (?) = cudhnoth. i. deneas no deif, haste, speed, hurry, readiness, willingness, promptitude, P. O'C., who cites an chreach do chudhnoth na ngiail, inas deach do thriath na dtuath.
cuibhi 4058, compar. of cubaid, becoming.
cuile, cuile, storeroom, p. 321, cuile finda, gl. uniairna cella, Sg. 35 a, 12 ; dat. sg. culid, p. 321, l. 17. cuile (gl. culina), Sg. 51 b.
cuimice, narrowness = cumhga, 3660. sg. acc. cuimhgh.
cumaim, I form, shape, devise, cumait, cumaid, 461 i, rochum 4925 ; pret. part. pass. do hitum glas ro-chummad cathbarr, 'of blue iron a helmet was formed,' Salt. na Rann 5767 ; verbal noun : do chum p. 302, l. 4.
cumhnaim, I am able, 608, 1412, 1531, the enclitic form of conicim, pret. sg. 3 nar-chummaing 229 b.
cumair, sweet, arni cumrae p. 326, l. 13 ; bolad craeb cumhra, Lism. 118 a 1.
cumtaigim, I build, pass. pres. sg. 3, cumthaighe 2467.
cumthanus, comradeship, 1567. Cf. fer cumtha, ben cumtha.
cumtha, is bestewed, 3060, cognate with coma, gift.
cunnach (Brussels MS. caonnach), moss, 2402 = the Highland cónneach, and cognate with coënna nucis (gl. nauci quoque quod putamen nucis significat).
dag-éric, p. 319, l. 16, a good eric or mulet.
daidche p. 350, at night = d'aidhe, as dadaig = d'adaig.
dáilim, I agree to meet, pret. sg. 3 rodhái = dalistar, O'Don. Supp., 4237.
dalbh, 773, i. draoídheadh, P. O'C.; but this meaning does not suit here.
dám douileach, a greedy party, 2711. dám = dàchos, dàchos. Hence dámhach 4388, multitudinous (?).
damhsaarsesxxxvi, 3108, a herd of stags, where -saire seems cognate with -yopa, grex, and Skr. gráma. The origin of the place-name Druim Damhais is thus given in the Book of Lismore, fo. 129 b 2: Dodechatar dana sliuaig in choicidh ar deisib 7 ar triairubh for cancoibhb 7 for tuchubh impibh dia bhfged, 7 atbert cach re chele dheibh atáirm diileann 7 cliaithberadha cét innin i Cnue na Cenn, 7 ita damghaire shochoide 7 fornghaire shldaig, et bid hé a ainn o ainiu cu brath, Druim Damghaire. Dámrád 3013, a troop. Compound of dámr, supra.
dana 4712, perhaps the 'dána eabraice icudium' of H. 2. 16, col. 99.
dánatas, boldness, daringness, dánatus, LB. 52 a, gen. dánatais, 3043.
dar-linn, it seems to us, 1376. Cf. atar.
Dásaehfgim, I go mad, pass. pres. indic. sg. 3, -ai 'agh 96, denom. from dáasacht, 'madness,' dáasachtch, 'insane.'
dathugud, dyeing, colouring, 4065, infin. of dathagim, a denom. from dath, colour.
debradh 2246, meaning obscure.
dear, a marvel, pl. dat. dearaib xxx.
dechruith, dat. sg. p. 326, l. 12. The meanings given by the dictionaries to deachraith (anger, arbitration) do not suit here.
dedgair, vehement (?), 2699, = O'Clerys deagadhair. i. luath; P. O'C. deagadhair, quick, nimble, agile, active. See Saltair na Rann 5598 (ba gníu dedgair co a naimteib).
deg-féith, goodly appearance, p. 302, ll. 21, 22, 32.
dennmach, vain, 3645 = deinnmachh. i. diamhaois, O'C.
Deisebar na gréine 1885 = desebar gréine, O'Dav. 78, seems to mean the beginning of autumn (tus fogumhair, 1892), when the sun enters Libra. Cf. Skr. dakshinayana, 'the autumnal equinox.'
déithbhir. i. adhbar, i. dlightheach, P. O'C., who compares W. dedryd, verdict.
déiththiú, déithdhe, i. fíochánmhaiconráumh, O'C., gen. déithlíten 3705, 4488. Hence deithdheach p. 319, l. 3, and the verb nom-deithdigníther-sa (gl. sollicitor), Ml. 29 d 7.
dennach, devilish, possessed by a devil, 4855.
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demmachda, demonic, diabolical, 3650; drong demmachda, Saltair na Rann, 8329.
demnach, hasty, pl. n. deinmnedhaigh 1374. demne, I. luas no dethbhir, O'C.
denus p. 349, l. 28, the space of a day, daytime, pl. gen. in adncul cethri ndenos, Salt. na Rann, 7626.
deolaid, co deolaid 2372 = in-deolid (gl. gratis). See diprocoitech.
dim-buaid, dimin. of buaid, 307.
dim-briog, dimin. of briog, 26.
dim-brid, dimin. of brid, 139.
dim-brig, dimin. of brig, 3640.
dim-brise, dimin. of brise, 1.
dim-brid, dimin. of brid, 139.
dim-brig, dimin. of brig, 3640.
dim-brise, dimin. of brise, 1.
demnachd, pl. 862. See diprocoitech.

derbh-seithracha 4639, pl. of derb-stuir, own sister, with passage to the c-declension.
derg-lasair, red-flame, 3181.
dess, right, proper, 1909.
dethbhir, difference, 4525. O'Reilly's definition.
dfán-athirge, swift or vehement repentence, p. 307, l. 22 = dianaithrige p. 308, l. 1.
di-chéilliidh, senseless, 4536.
dichracht, fervour, ardour, 143, deriv. of dichra, fervent.
di-chuiibsech, unconscientious, p. 367, l. 25.
di-chumaing, 3640. O'Donovan, Four Masters, A.D. 858, renders tried bith di-chumaing by 'oppressive sickness,' whence it seems that the di- here is intensive.
diic viii, l. 22. I. doilih, O'Cl., is perhaps = diing, 'impossible,' G. C. 862.
dil 2559 = dfol, I. críoich, P. O'Co., who has also degh-dhiol, 'a good end,' drio-ch-dhiol, 'a bad end.'
dilgheith, for forgiveness, 2454, deriv. of dilgudach.
dilgudach, 4206, dimin. of dil, 'dear.'
dilseigud, abandonment, transferring ownership in perpetuum, 1541, sg. gen. dilseigthe 1537; dat. du dilseiged cesta Crist, Ml. 74 d 13; verbal noun of dilseigim, a denom. of dilse 2328.
dim-bal, unwhite, dusky (?), 2522. See bal, supra.
dim-brig, weakness, xxxi.
dim-buaid mara 2348, the opposite of buaid mara, victory of martyrdom. The negative prefix dim has not yet been explained.
dina, gen. 2287; meaning doubtful.
dine dē đinách, 1947, the last generation or age.
diprocoitech, prayerful, 2740.
dire seos do mainb, lán-dire, p. 358, ll. 7 and 15. dire, dūe, fine, wages, payment, O'Don., is = W. dirwy, mult.
discire, fierceness, hastiness, 4537, from discir I. eascaidh, quick, nimble, sudden, P. O'C., who gives also a corrupt dirris.
dithramacht, dithrimchech, xv.
dolmad 2591; dolma, refusal, p. 313, l. 31; sg. dat. ica ndolmad, LB. 71 b, 291; ac dolmad LB. 169 b, verbal noun of dolaim.
dlúthaim, a luminous mass, p. 313, l. 10.
dlúthaim, I put close to, press, rodülthaim 2026. A cognate dlúthaim also occurs.
do-airthear 522, they overtook, the orthotonic form of tarthetar, LB. 175 a.
docair, difficulty, hardship, trouble, 1886; sg. dat. docair, LB. 7 a; acc. docair, LB. 196 a.
dóchaithe p. 308, l. 20, the more likely of dochú-de, where dochu is the compar. of doig.
do-findaim, act. pres. ind. pl. 3 dofindidat 2642, compound of do- and findaim, 'I know.'
do-idnaicim, I bestow, orthotonic form of Idnaicim, s-conj. sg. 2, doindais p. 304, l. 12.
do-imm-ure, I constrain, orthotonic form of timmacim, 2dy pres. pass. pl. 3, do-r-imartus 3619, where -tus is for Old-Ir. -tais.
dúim riagadail, regulars, religious persons, 3395.
doiré dia n-armaib 3250, a wood, or thicket, of their weapons.
dolaid, burden (?), charge, pl. dat. dolaidh 3982.
dolaidh, harm, injury, detriment, P. O'C.
dol-misil, unsweet, pl. gen. LB. 253 a.
do-oicha, p. 367, l. 14, for dofulachta, intolerable.
dorus, in-dorus, before, 2348.
do-solachta 3566, impalpable, v. solagtha, O'R., but leg. dofollachta (?).
drant, B., which usually means 'snarling,' corresponds with croes, 2229. Compare dram-tuir, Corn. s. v. orc treith.
droch-chairt 4527, a bad manuscript.
dromlach, a var. tub, LB. 63 b, 32, dromlach 1514; sg. acc. dromlugh 316, 2701; pl. n. dromlacha LL. 54 a, 34. P. O'C's drolbheach or drolmac. Deriv. of drolam, LU. 19 a.
dromglach, a water-vessel, 1379, 1515.
dronnor 3562, having great humps (?). Cf. dronnach, LB. 161 b 66, hump-backed, P. O'C.
drum tāis 1516, topsy turvy, lit. back over shoulder. Cf. druim dar druím.
dub, dark, obscure, compounded : dub-inis p. 353, l. 5; dub-néil, a black cloud, Trip. 246, l. 15, pl. dat. dubnálaibh 2771.
dúilech 2711, greedy, desirous, covetous, P. O'C., who has also dílach and the abstract dílacht. From dúil, desire.
duilsea, a kind of edible seaweed, gen. sg. duilisc, 2331, and p. 340. P. O'C has also duilseach abhaun[n], broad-leaved pond-weed, and duilseach cloch, stone-laver.
duililebar, leaves, 4809.
dulghena, remuneration, 1577 = duilgine, Ml. 56 b 11.
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dun-orcuin, manslaughter, 2165, dunoignid, manslayer, 844.
dür-chraidetu, hardheartedness, sg. acc. -aid 228.
  Cf. dür-chride, hardhearted, LB. 172 b.
duthair 1458, the opposite of suthair, pleasant, cheerful, merry, P. O'C.
dúthrecht, good will, dat. pl. 2033, where it seems to mean voluntary gifts, offerings.

écaime, bewailing, 4772.
écaim, I bewail, complain, groan, ro-n-eacain, 228.
ech buada, 2090, a race-horse.
écaire, prayer, intercession, gen. écaire ce 4529.
eicín, 1013, P. O'C.'s 'eigín, some, certain, duine eigín, some one.'
émínim, I refuse, icar' heiminded 1243. Cf. for-lámim.
éméch 4552, P. O'C.'s eimheacht, quick, ready, willing, from emhe, quickness, readiness, and this from éimh i. esgaid, O'C.
eipistil = epistola, pl. gen. eipistlech, 154.
éischt, hearing, 4892, from éitscht.
etim i. baoghal, P. O'C.; gen. etma, danger, p. 320, l. 38.
etirecht, eidirecht, p. 310, l. 5, hostageship. From etire, hostage, Laws, i. 118, aitire.
enech, an act of bounty, 357, l. 14.
enafsiú 4541, meaning obscure.
engáis, acc. 2701, gen. sg. engáisí 2701.
eangáisí, poor, small, weak, raw drink, P. O'C., 'small mixed drink, as milk and water, etc.', O'R. anaghas F., 1. hogwash, 2. milk and water, Highland Soc. Dict.
éin-snéithe 2390, a single thread.
eochair, edge, 4419, where oemair is a scribe's mistake. Compound: eochair-plan, 3709, pure-brinched, eochair i. imeal, a brim, brink, border or edge. Hence eochair maighé, P. O'C., and eochair-imlibh, Four MM., A.D. 1592.
colus, often used for colus sliged, seems in p. 310, l. 10, to mean way, passage, or aperture.
epaid, a philtre, gen. eptha 1480, pl. n. aipthi (gl. uenificia), Wb. 20 b 20.
er-chaideach, careroidech, p. 312, l. 32, perishable = ercradach, LB. 39 a. Cogn. with erchéra, ichre, urcrá 2383, interitus, defectus, irehráidis 3714, ar-chrimin I perish and erchréche, O'C.
er-lamaigim, make ready, prepare, act. pret. sg. 3 roeranmhaigh, 1461, denom. from erlam.
er-lathar 2241. Meaning obscure; cf. cubud sin frí erlathar 7 frí ruin na screptra, LB. 56 b 41, itát irlathair dhiadha inntib, Lism. 67 b 1.
esbal (for apostal), apostle, 627, dual nom. 624.
esboc (for epscop), bishop, 820, pl. dat. espaica 850, pl. n. esbaic 1019.
espocolde (for epscopoite), bishopric, 422.

essim, I seek, imperat. pl. 2, essid 4143; eiseadh i. guidhe, P. O'C.
estud 588, estad 4501, estud Trip. 256, l. 19.
étaim, I find, nísl-n-eftaitís, 2227. Root (p.,ent, Goth. finyan.
etar-cnuigud (= etar + ganugad) 4610, understanding.
  Cf. ro-etarcaisestar (gl. notaits), Mi.32 b5, etargnaid, intelligible, p. 326, last line, ceith nach etargnaid, 'a question that is not easily solved.'
ethar, ferry-boat, but pl. n. ethra 2227, seems ships or barks.
éttla, penitence, 4541 (where occ éttla is misprinted oc cettla), ettla fri haes, LB. 7. 1 marg gen. cen sil n-etla SR. 7199; pl. dat. iarna hettalb athirgí 6876, etálta and ealta, penitence and prayer, P. O'C.
étlaide, 3790, penitent (?). Atchondaircium na gnúisí agedbána elltlaide muintéire, Mer. Ulix 51, 52, atbélat ec etlaidhe SR. 5183, irmiadat cohéltlaide 8391.
etran, dat. etrain 3094, eadran, interference, interposition, P. O'C. A formation from Ir. etar = Lat. inter.

faigde, begging, 1425, 1488, O. Ir. foigde (= fo + guide).
faíscris, some kind of chees, (i. cásé na mulchan, O'C.), pl. acc. faíscrí grotha 393, nom. 484.
fál, hedge, fence, 4847, W. gswel.
falú = foillow, empty, 4707.
fatha = fotha, ground, foundation, 4654.
fáthachda, prophetic, 2656, spirut fáthachdaí L.B. 221 a, o fheraib firenaib fáthachdaí, LB. 228 a.
féadrissi, knowest, 2298, a corrupt Mid. Ir. form, from fetarais + su. See Windisch Verbalformen mit dem charakter R, where hedives fedraitsi.
feith thochusa, goodness of wealth(?), 61, 2468;
  feith i. maithneos na saibbhreares na feabhis, goodness, wealth, riches, P. O'C. loche.
feidil, constant, steady, 2105, 2743. Hence feidle constancy, and feidligim, 2190, I persist.
feidim, effort (scifheidem, fatiguung exertion; trénfeidim, a mighty effort). In 2558 a load, pl. fedman, Ann. Ult. 821.
feisir, thou wilt know, 2299, s-fut. of fetar.
feoaidigm, I wither, act. pret. sg. 3 rofheodbhaigh 4858. In feodaigim in tene in crand, LL. 150 a 21, it is transitive.
feraigm, s-pret. sg. 3 ro ferestar 1361. This verb generally means I pour, I give. But here, apparently, I supply abundantly.
fergugud, being angry, 4536, verbal noun of fergaligm, denom. from ferg, anger.
fersa, verse, 275, 2566, 4935.
fertas, nom. dual; fertais, 3495, 3498, the hind-shafts of a chariot (?).
fetal (leg. fetal as in B?) 2463, where it is
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glossed by mincuis, a word equally obscure to me. Can fetaf be cogn. with fetaun and mincuis (rectius minchuis) mean a little pipe?
féith, appearance, p. 302, l. 22. See déghéith, ote feth fil fort, LL. 117 b.
feithchech 3661, meaning doubtful: cf. féith i. gair-
bhe, roughness, coarseness, rudeness, P.O'C.; or fethch, a boggy stream, O'Don. Supp.
féith-fairghe 3184, a calm sea, féith, 1709.
féithnaig, I grow calm, pret. sg. 3 rofethnuig 3623, féithnaig, LL. 218 b.
fiad (for fid [?]), forest, 2485.
fichda 2218, and LL. 199 a = fiochda and fóch-
mh, angry, froward, peevish, P.O'C., co
fichda, furiously, LB. 161 b, deriv. of fích.
fidach, shrubs, copse, brushwood, 895, sg. gen.
fiadga 897.
find-choelach, white wattling, peeled rods, 1572.
fir, truth, la fir Fiadat, 2106 b.
fir, adj. = venus, in composition: fir-allither 586,
3743, 4407, fir-artharade 746; fir-annas 2219;
fir-chléirech 4553; fir-chumthach 4474; fir-dia
4623; fir-finmain 2469; fir-iasc, gen. fir-éisc
vii, 18; fir-liagh 2470; finaise 2183.
focernd menma theairis 1997. Cf. fohejheir a men-
main airi, L.U. 130 a 15, act. pres. indic. sg. 3 of fócherdeim.
fochadh, having tribulations, deriv. of fochoaid.
fochair, i fochair 260, am fochair, along with me, a
bhofochair a chéile, altogether, P.O'C.
fochon 4583 = O'R.'s fochan, young corn in the
blade.
fochtais 2117, dixit, ro-focht, Lism. 97 b 1, /veq.
fodailtech 2744, patient (?), I have not met else-
where.
fóebreach, fóebreach, sharp-edged, 2218, pl. n.
foebreacha, LB. 251 b 78.
fo-gabaim, I find, orth. form of fObsbaim, ica
bhfhabhbaite 2647.
fo-gantaid, servant, 293, a corruption of fOgnam-
thaid, cognate with fognat, 1 serve, s-pret. pl. 3
ra-fogainset, LB. 199 a.
foghlach. 2139, instructive, P.O'C. Cf. fogailim,
I teach, instruct, O'R.
fograin na bhachla, the point of the crozer, 461,
romhoiric a fOgrain ri talmain, LL. 102 b 22.
dara fOgrain, LL. 267 b 1. A deriv. fOgrainne
occurs in Merugud Ulia 58; 72.
fOidhe 1251, is = folghi (gl. epulum), Ir. Gl.
no. 815.
foiditch, patient, enduring, 1694, 4880, for foid-
ntech (?), a deriv. of the n-stem foiditi, 
tolerato.
fo-intreb 72, small gear, furniture, Trip. 10, l. 12.
forb, land, 43.
foirs, look, appearance, 4463 = foirs, Laws, i.
238, l. 14.
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forb, land, 43.
foirs, look, appearance, 4463 = foirs, Laws, i.
238, l. 14.
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land fride, dimin. frideag, Ir. frigít, LU. 90 b, frígéd, YBL. col. 320.
frith-bert, gainsaying, 4298, pl. n. frithberta, LL. 220 a, verbal noun of frisbiur, ʻobnitor,ʼ SG. 22 a. frithberry.1, cur inaghaidh, an objecting, O'C., frithbheartaem, I object or gainsay.
frith-folad, wages, 4532, frithfolia flor, right or due, wages, stipend, salary or pay, 1 pl. frithfolta fiora, P. O'C.
frith-rose 2224, seems to mean reversed, doslasa taro time 7 lordor a caither frithrose, Harl. 5280, fo. 67 a; tarrla frithrusc feicheannuis 7 ferghi ettero in oedeque sin gur marbhat a chelli hi fiadhna na féni, Eg. 1782, fo. 20 b, 2.
frith-sét 4459, obviam. So in LB. 175 a, docechaid i frithse tag na n-apstal.
frith-togra p. 315, l. 35, arguing against.
fuacarthaíd, proclaimer, 3920; fuagartha, pro-claimed, published, P. O'C.
fuacraim (lo-od-garaim), I proclaim, pass. pres. indic. sg. 3 fógarthar 3013.
uailfed 4867 = fuailfeadh.1, foluainin no luaimhighe, a loaping, skipping, O'C.
fuasclad (for fuasclad), to release, to ransom, 1520, fuascail, fuascailt, ransom, P. O'C., fuascladh, a redemption.
fuaslaicim, I open, but in connexion with a sword, I draw, 287.
fuigled, 2138 = fuighleadh.1, rádhadh, P. O'C., deriv. of fuigell, sword, judgment.
fuilide, bloody, 2219, ticha fleochadh fuilide SR. 8020, and see O'C. Cf. fuillidh.1, dearg amhail fuil, P. O'C., deriv. of fuil, blood.
fulacht, a cooking-place, xliii, and see Petrie's Tara 190.
funnaide, to stay, to await, 1945 = funnáide 1041,1. fuireach, P. O'C., and this for urnaide, irnaide, urnaide.
für, preparation, 2357, oc für m'anma dia breith i fliath Dé, ʻpreparing to carry my soul into God's kingdom,ʼ LB. 183 a 9.
furthtain, sufficiency, 2021, 3197, 4179, furthain and forthain.1, sásadh no daothain, P. O'C.
gabim, I give, I attribute, rot-gaibh 1591, gabsat allgios de 2389, geibh ind uisii 2676, ar mirbuil didiu as gabha do churph in Choimded dul isin tegais forritta LB. 195 a, 42. To this verb (cognate with Goth. giban), belong rugaith 1761, gabail salm 3406, and the forms given in Windsdig's Wörterb. under 'i. gabaim ich singe.' Cf. the Lat. use of do for announce, tell, relate.
gabul mara, a sea-inlet, 1486, also gabul faire.
Hence gabhblán mara, a small creek, nook, or inlet of the sea, P. O'C.
gairb-druich, bristles, 2212; lit. rough (garb) hair: druich croicinn agas fionnaidh, the hair standing on end, P. O'C., Gr. ðπις, gen. περις.
gairtigim, I shorten, 4473, denom. of gairit, ʻshort.'
gar-mac 4705 = gormac, ʻnephew.'
gart, Saltair na Kinn, 2767, 3078, 6607. Hence gart-gal, sg. dat. gartghail 2134, and gart-glóir, SR. 4527, meaning doubtfull.
gas bilair 4788 = gas biroir, Féil. lxxiiii.: gas.
. i, géag, a stalk, stem, or sucker of an herb, P. O'C.
gataide, thief (gadaidhe, P. O'C., gataige Wi. perperam?), 1673.
geranach 3648, from gearán, complaint, groan, P. O'C., il-geranach, Ll. 213 b. Ved. járate críon, OgH. guírann, seusfen.
gerraim, I cut, hack, pass. pres. ind. sg. 3 gerrtur 2899.
gilla gá xxvi, spear-gillie.
gillacht, boyhood, 2526, Corm. s.v. colomna áisse; but also service, attendance, P. O'C.
gillaidecht 4648, gillaidhecht 68, gillaidheacht, the same as gillacht, P. O'C.
gimach 3651, small-eyed, lobster-eyed, P. O'C.
gimhach 3862, an epithet for hills, also in LB. 253 a; P. O'C. has gleimh, ʻthe hair of the head.'
glasain, wood, 4066, 4071, and p. 354, sg. gen. glaisne 4063.
glan, pure, comp. glan-bail, 2132, pure goodness (?); glan-edbargacht, having pure offerings, 2740.
gleo 3582, usually fight, here seems to stand for glevel, decision, the verbal noun of glem.
glésta, tuned, xiii, part. pret. pass. of gleásaim; see Ir. Gl. No. 719.
glóire, glory, 20, 4322, a by-form of gólir, borrowed from Lat. glória.
goib-gér 3651, sharp-beaked; comp. of goip, goib, beak.
goibnecht 3785, a smith's trade, smithery, sg. gen. goibneachta. 916.
goirt-bd, salt food, gen. sg. goirt-bdih, p. 310, l. 11; goirt (gl. acidus), gortigim (gl. sallo).
golfadach 3036, also in LU. 33 a.
golfartach 3047, LU. 33 b, golphartach SRann. 876. This, like golfadach, is a compound of gol, ʻwailing, weeping.'
gorm, blue = Lat. formus, acc. sg. f. guirm 3633.
gormaim, I colour blue, I become blue, 4080.
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gortach, hungry (gl. famelicus), Ir. Gl. 620, pl. dat. 4587, deriv. of gorta, hunger.
goathch-goirt 3648, sharp-voiced (?), goathch, vocal, echoing, resonating, P. O'C.
grádmaire, loveliness, deriv. of grádmhhar, amiable, and this of grád, love, 3867.
gréiththa 3647, a deriv. of грёх, shout, screech, shriek, outcry, P. O'C.
greim, in the expression rogab greim esti, 53, lit. 'had profit out of her,' seems to mean 'fell in love with her.' Colgan has, for the corresponding passage of the Trip. Life, 'hospes autem eius formae captus praestantia,' gebid ... greim n-ailithre, has the profit of [=avails as] a pilgrinage, 718; facbaim greim, Mer. Ullix 159; ni fuigheit Ulaid mo greim, LL. 109 a. See also maith-greim.

грём rigla 7 ecn 3958.
грём rigda 296, royal power (?). Cf. gremmain (gl. vigore), Ml. 31 c 18.
gres, guest, p. 319, l. 23, greas, a guest, visitor, P. O'C., who compares W. gressaw; pl. greasa .i. aoidheadha no lucht én-uaire, O'C.
grib, grif quadrupess pennata, H. 2. 16, col. 114, gen. gribi S. Rann, 921, from gryphus, pl. nom. gribba 3651. The griffin and vulture each called griobh insceach. The comp. griobal and the adj. griobia occur in S. Rann 938, 7195.
gris 2222, better griss (?). See S. Rann.
gruamdaíth 4463, sullenness, gloominess, deriv. of gruama (gl. acer), Ir. Gl. Nos. 384, 1065.
guaire, hair, bristles, 2121, 3798, .i. folt, O'C.
guala, gen. dual gualann 3498, where it seems to mean not as usual shoulders, but shafts of a chariot.
gudamnach, spectral (?), 3648, seems a deriv. of gudemain or guidemain .i. fnatha 7 mórrigna, Corm. Gl. and Rev. Celt. i. 36.
gú-forcell, false declaration, witness, Wb. 13 b, sg. gen. -ill 51 =gu-forgill, LB. 165 a.
guilbnech, sharp-beaked, 3652, deriv. of guilbne, pl. acc. inna guilbniu (gl. aculeos), Ml. 122 b, 8.
ian 2952 .i. soiethach, a vessel, P. O'C.; sg. gen. éine, Laws. i. 106; pl. n. éna, dat. énaib.
ircaín 4080, the 'after-dye' (?).
irdaige 3052 =iartaige, result, LL. 230 a, iar-daidhe and iarraidhe, remains, posterity, relics, remnants, vestiges, P. O'C.
irmerge 861, 4198, nocturnum.
irarsa, remnant, xxv.
iasacht 4148, a loan, gen. iasachto, Corm. B. s. v. Grith.
iasiach, fishing (?), 1039, and Trip. Life, 146, 148. P. O'C. gives only the meanings 1. fishy, fishlike, 2. fish.

idlacht, idolatry, xxiii., deriv. of idal.
id-laicim, pass. pres.ind. sg. 3 idlaicter 2813, 2814, verbal noun iolithlachad, to bestow, P. O'C.
id-naicim, I bestow, s-pret. pl. 3 roidhnaicset 1926.
im-altóir 1633 =iomaltair, an outside altar, P. O'C. It probably represents the Latin superaltare, of which Ducange says: 'bifarium sumi videtur, nemen pro Cibiorio, quod altari imminet, et altari portabili.'
immarach, imarach, 939 =iomarach, iomarach .i. imeach, bordering, edging, brinklike, P. O'C.
im-chor, a bearing or carrying, fer imchuir, a carrier, porter, bearer, 4367; fer imchair in leinibh (gl. pedagogus), Book of Lismore, 76 b 2. Hence the verb immchuir, I carry.
im-eirge 1898 =imirge, imirce and imhirge, a removing, a flitting, P. O'C.
im-foradh 4228, seems to stand for immforadh, gen. sg. of immforadh a comp. of imm and foradh, gain, emolument (?), Highland Soc. Dict., O'R.'s foraigh, wages.
immochar 4046, carrying =immochar LB. 188 b, 20.
immchorch 4481, carrying, verbal noun of immchurim.
imm-remor, very thick, pl. n. immremra 2220.
imtresnech xl =imtresnech LB. 251 b, emulative, deriv. of imbresan, imrisan 2894, =W. ymryston, 'contention, dispute.'
imn-theiched xii, escaping.
imn-thruminne, pregnancy, sg. gen. 2511. A cogn. adj. immthromm occurs.
imn-uumon 3306, great fear, dread.
imtha: a ben imth-a-si 799: ben imtha glosses pellex in Sg. 68 b. 9. Cf. acc. pl. laichessa imtha, RAWL. B. 512, fo. 42 b, 2. 'The imtha is probably cognate with imda, 'bed-room,' 'bed,' so ben imtha in 799 may mean chamberwoman. Hence imthach, adulterous, SRann 3175.
in ait (for indait), than are, 2351, 2435.
in-bhar, in your, 3852. Cf. infar srethaib, Ml. 20 d 9, where Ascoli has his ar saethaib.
ind-airthe 2352, manifestly, airthe .i. deimin no follus, O'Dav. 49.
indalim (?), I wash the feet, act. pret. sg. 3 ro innail 53, 1279, 2617, for ro indail, innailam, I wash, bathe, cleanse, P. O'C.
indeonad, a cooking, xliii. Cogn. with inneoin. As to the Dagda's inneoin (cooking apparatus), see the Book of Lismore, 154 a, 2, and Petrie's Tara, 190.
ind-fethmec, meditative, contemplative, 2455; ind-themec 2649, deriv. of indethem.
indis, innis, inas, a milking-place, 98, 115, 1967, p. 320, inas, a place where cows are brought to be milked, P. O'C., citing Beatha Sheanáin.
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ind-loeg, in calf, p. 502, l. 7.
in-dorus, in front of, 929. See dorus.
ingantagim, I admire, wonder at, xxii, l. 16.
inmarda, biada inmarr 2519, biad olardai inmàrdai, L.B. 215 a, derived from inmar (obsonium), Mart. Don. 1641, whence also inmair : roachd ho methi 7 inmairi, Ml. 20 a.
in-molta xxii, praiseworthy.
iret 4488, meaning obscure.
iris an tsoscéla 4358, the strap by which the satchel containing the gospel was suspended: iris, a suspender for hanging a load by, ex. le hirsibh a scéith, P. O'C.
i-sunna, herein, 2587.
itadach, thirsty, 4887, deriv. of itu, 'thirst,' gen. itad.

tafr, fork, leg and thigh, P. O'C., sg. gen.
caim na lárge 2080; da loarc (gl. duarum furcarum) Arm. 12 b 1.
lachtna 2321, 2325, yellow, P. O'C., brat dub-
lachtna, LU. 112 b.
laechdacht, heroiwm, bravery, 3058, deriv. of laech-
da, 2145, and this from laech = Lat. laicus.
laindreach, bright, shining, 2142, cogn. with
lairdera, lainnerda, S. Rann 2928, 2934, 3022,
8077. See Féilire, Gloss. Index, s. v. lainnreach.
laithide, daily, 4489, deriv. of laithieth, 'day.'
lám, hand, fri laim, in lieu of, as substitute for,
for p. 314, l. 10.
lámáide, handiswork (¿), gen. lamdaí i.e. gresa
2934-5.
lon, full, compounded in lán-airphethech 4500;
lon-bind 4500; lán-cenna 4403; lán-edpairt,
a full offering, 4494, where lan-partaib is a scribal error for lán-edpairth; lán-folaraithecht 4496; lán-saethrich 3847; lán-tene 3662; lán-tolntaighthech 2741.
lasc 4643, from *lat-co, as Lat. lassus, from *lat-to,
hence lasca, looseness, taxation, slackness, P. O'C.
latrann (from Lat. latro), pl. gen. latrand, p.
358, l. 16, acc. latrandu, p. 319, l. 16.
léann, leibheann dia scíath aib 3250, a bulwark
of their shields.
ledb 4052 = leadhb, a piece or patch, a leather
clout, P. O'C.
léinté, eager, greedy, 3650, 3667 = léIRMheach,
. i. mian [gh] lasach, P. O'C., who has also the
abstract leidhmighie. i. mian [gh] as = léimige,
LL. 217 b.
lem, elm, sg. gen. leimh 2678 = lim, Trip. 84.
léin, kerf, len cloaine 2146, acc. cen labra len
2137, cen len, cen erchra forru, L.B. 376, gen.
leoin 3206; léan and león, destruction, ruin,
downfall, P. O'C. Hence léinám, liannám,
S. na Rann 1726, 2686, 5267.

lesc 2668, 3032 (gl. piger) Ir. Gl. 382, loath,
P. O'C.
less, rogeset in les, 2030.
leutarthaig 3186, deriv. of leatarthach, cogn. with
mod. leadradh, and leadairt, a striking,
tearing, cutting,' P. O'C.
lethaigim 3003, I expand or spread, but here
I scatter.
leturad, p. 321, l. 16 = leth + torad, half-produce.
li 3587, meaning obscure.
linn in muilinn 913; linn in proimntig 2091.
lisacht, importance, 1590 = liostacht, Highland
Soc. Dict.
lo 888, meaning doubtful; lo . i. usce, water, lo
. i. ribe olna, a lock of wool, P. O'C.
locáim, I flinch from: locuid . . in cath 3230,
locadh, a flinching, failing, P. O'C.
logáissi, i. brégi, 3093.
loighch, a cow which has lately calved, pl. gen.
3350; also spelt lauligach and luilgach.
loinn-eolas, joyful guidance; lorn, joyful, glad,
merry, P. O'C.
loise, flame, 1043, 1694, also luisce :oise and
loisne i.e. lasair.
loiscnech, burning, blasting, 3662; loiscneach,
the same as loiscaanta, 'fiery, blasting, burning,' P. O'C.
lonn 2089, 2112, 3649, . , diomsach, O'Dav. 102.
Hence lonnus 2095 = londas, Ml. 29 a 1.
losail, collective of lus, herb, sg. dat. 416.
lou (?) p. 304. The gloss (. i. brat derg) stated
by Dr. Todd (Mart. Don. p. 274, note) to occur
on this word in LB. fo. 118 a, does not appear
in the facsimile (p. 235, lower margin).
luagim, I buy, ransom; rulaig-si in mac, LL.
226 b, l. 34; roluahd moghud na cumail le 1190,
should probably be roluadig m. n. c.
luaithne, a particle of ash (luath), 126
luaithred, ashes, 161; luaithreadh and luaith
reamh, P. O'C.
luamare, pilot, 2077. Hence luamhaireacht,
navigation, sailing, P. O'C., rather ' piloting,
directing.' Cf. comes luamharetha a tengad
LB. 160 b.
luchrapan 3776, a pygmy, pl. n. = luchrpan,
L.U. 2 a, luchrpan, Laws, i. 70, gen. line luch-
pan lerd, Rawl. B. 502, fo. 46 b 1, a dimin. of
luchor, pl. n. lucuirp, Laws, i. 70, and cf. the
gloss Nan i. iec, ut dicitur nanus . i. abac no
lucharan, O'Mulc. 828.
lucht, a charge, weight, p. 319, l. 33, and in Broc.
h. l. 27 (a-lucht saille) and 47 (mir . . dind
lucht), from *thucht = O. Welsh luth in or
maur-luth-ruin (gl. multo vecte), Juv. p. 90.
mac-firt, a miracle wrought in childhood, pl.
dat. macfertuibh, 132.
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machadad, wondering, marvellng, 1988, 1998, ba
machadad mór lasin escop LB. 190 a, ba machadad
le, LB. 193 b, commonly machadh .1. iong-
nadh, O'C., who also has machnadh.
machnaigim 3762, 3874, I consider, verbal noun
machtnugud, Laws, i. p. 34, l. 11.
mago 321, l. 25, for macha, milking-place. Laws,
i. 84, l. 32.
maidim, rout, but in 3253, a routed army.
maille, moille, delay, lateness, 4357, deriv. of mall,
slow.
mainches mun, m. soscéla xv.
mainchne, service, 1018, 2039, 4233, 4246,
4801, 4842; manchaine 3492.
maindechnaige, negligence, slothfulness, 4412.
a deriv. of mainechnach, 'neglectful, slothful,'
P. O'C.
maistreth, a churning, p. 321, l. 28.
maith-greim 2112. See greim.
mám, handful, 4331; máin, a fist, also a fistful
or handful, P. O'C. Cf. W. mawaid, both
handfuls.
manche 2363, Trip. Life, 344, l. 3; mainche,
maintenance, sustenance, support, P. O'C.
maoi. See ramaoil.
margret, pearl, 38, from Lat. margarita.
martrala, martyrology, 3754.
mebas 4051, usually supposed to be a graamma-
rian's word like meabhadh .1. briseadh, P. O'C.
But it stands for memais, which may be the
orist of a desiderative verb, root mal. So
selais, im-selais may be aorists of a like verb,
root slag.
melaim, I enjoy, b-fut. sg. 3 nos-mefa 2268;
mealadh, enjoying, having, holding, P. O'C.
menmanrad, thought, xxiii; determination, Cogad
Gaedel re Gallairb, p. 72, l. 1.
menmarc 2071, desire meanmarc .1. smuaineadh,
Leb. Lec. Vocab. .1. aigne, mind, thought,
13.
merge, banner, 3078; meirge .1. brachait, O'Cl.,
an ensign, standard, or banner, P. O'C.
mí medónach fogmair 4441, lit. the middle month
of autumn (?).
mianagaim, I desire, pret. sg. 3 romianag 1368,
imperat. sg. 3 mianagaid gréin na firirde,
'let him desire the Sun of Righteousness,' LB.
250 b; mianach, longing, desirous, P. O'C.
midbaid, muelt, xxvi, where see note 7.
midbolg 2223, belly, midbulge, Rawl. B. 512, fo.
69 b i.
milide 3856, 3862, sg. dat. fem. milidí LU. 33 b.
pl. dat. cona mbolthaib milidib, S. Rann, 480.
min, 4183, meal, but in xxi. dust.
mínnastralacht, p. 338, a formation from the late
Latin ministerialis.
mínüis 2463; P. O'C. has mionchuí, a small cause
or motive, which cannot be the meaning here.
minugud 4182, mincing, commination. The
verbal noun of minigim, whence ro-minaig,
LB. 176 b, minigther, 196 a.
mín, reliquary, 3268, pl. dat. minnaí 4366.
mín-scothach (MS. min-scothach), smooth-flowery,
p. 332, l. 28.
miscaith, miscaid, curse, 2327. Corm. and
O'Dav. 110.
mochlaigib 3720 for moclaidhib (?), maculatis.
moch-trath, the dawn, 2493, 3009. So in Three
Fragments, p. 24; tainic madain mochtrath.
Hence mochtrathae, 'matutinus,' ML. 21 e, 6, 8.
modh, caom an modh 3433, modh, work, duty,
ix, l. 10.
móin, bog, n. pl. móinte, 3663. Cf. móintédn,
'a bog, or turbery, a moor or fen.'
moltan 4388, a small wether, a hogset, dimin. of
molt, P. O'C.
mong, hair, mane; comp. mong-mas 3580, having
beautiful hair, of the sea, crested: mooing-
tente, fiery-haired, 3642.
mór, már, great, enters into the following com-
ounds: — mór-adbl 4768; mór-bachall, great
crozier, p. 314. I. 2; mór-briugaid
2468; mór-brosca 524; mór-chatu, sg. acc.
-aich 4245; mór-chumachtach 199; mór-
mírebal 79; mór-dal 1875, sg. dat. mordal
1874; mór-ghair 523; mór-glór 1110; mór-
niocbail 1110; mór-léaguid 3322; mór-maith
2782; mór-méile 3392; mór-mírebal xxi;
mór-popul 2063; mor-tré 4040; már-nert
592, great strength.
moras, filth, sg. d. air 3634, cognate with mosach,
fithly, LB. 253 a. W. nus, 'fetid.'
muchna 3642, gloomy.
muðd, muðdha 2314, 4629 = muðd, LL. 81 b, 26.
uðdha .1. mu dughdhú na båsughdhú, O'C.
múichnech, adj. stilting (?), sg. dat. f. (bith-
muíchnig 3642.
uinne dresa 2607, 2609, a cope or thicket of
bramble.
muinter, I. familia, II. famulus, pl. dat. 1817.
muir, sea, comp. muir-mil, sea-heast, whale, 2223,
W. morvfil; mur-chat, sea-cat, 3745, 3752;
3793, 3834; mur-choblaich, sea-fleet, 1892;
mur-gae, sea-spear, harpoon, 1641; mur-traig,
sea-strand, 1946.
náit, nor are, before a pl. 377, 2200, 2998, 3008,
4564; náid, than they, P. O'C., is for inált.
nasc, pl. ac. nascu 1908, collar, chain, tie, band,
P. O'C.
nascim, I bind, perf. sg. 3 nenaice, p. 319, l. 16,
s-pret. pl. 3 naisseset, LB. 188 b.
petal
oca
deriv.,
compounded
pisib
ni
prim-chathair
footwashing,
ccn
LL.
uall-faeiltech
P.

nó-chombáthad 4297; foundering, shipwreck, lit. ship-drowning.
noem, naemh, naomh, the Mid. and Mod. Ir. spellings of O. Ir. noeb, holy; comp. naemh-bachal 4811; noem-thein, holy yewtree, 4727.
nós, usage, 1626; dat. sg. nous, pl. noisib, Laws, i.
pp. 12, 208.
nual, shout, cry; compounded: nual-faeiltech 383; nual-guth 3036. Hence perhaps nual-lach 2124.

oca, ica: oca rabhadhuis denumh 2357; ica rabatar iarraid 1390, 3843 = ica rabatar iarraid 3838, ica tai lesugud 1422, ica tai iarraid 3728.
oc, dam 3794, a young ox or stag.
ocse p. 327, l. 11, meaning and reading doubtful.
oentuime, celibacy, 1194, l. 23 = oentuim, L.B. 167 b; oentamha, Lism. 124 a 2.
oibelteoir 3942 = aibelteoir, O'Dav. 50, whence O’Donovan (Supp. s. v. aibhilleoir) got the meaning ‘thumaturge.’ But it comes from ibhell, ‘spark.’ and seems to mean one who quasi per scintillam seu breviter elucidat. See Ducange s. v. scintillare.
oldait, quam sunt, p. 303, ll. 2, 3, 4.
oll = róllós in compounds: oll-bladach, greatly-famous, 3288, 4256; oll-nia, a great champion, l. 317.
ollmain gobann, master-smiths (ollam, goba), 2931.
omnach, afraid, xxiii, deriv. of uamon, fear, pl. n.
bat homnaig duilih Dó dil, S. Kann 7763.
onchu, a leopard, 3799.
orba N., heritage, land, 1895, 1896 = forba 1897.
orcel 2170 = oircel, trough, L. laws iii. 142.
orda do bradan, a piece of salmon, 2735; orda
de mhaide, a short thick stick, gen. ordan.
Tuc Caolte beim cloidhimm fo a cuim don chailigh go ndearna da ordaincottroma di, Féis Tighe Chóndín, P. O'C.
ósce = obsequium, footwashing, p. 326, l. 31 = f-osac, supra.
othair, sick, duine othair, 2711.
pendam, I do penance, act. pret. sg. 3 rophend. The corresponding noun pendaite, gen. pendaite, occurs in LB. 6 a.
peta sinnaigh 1654, lit. a pet of a fox, peta cuirre, a pet crane, 4136 = petta cuirre, LB. 216 a 57.
peata, a petted animal, P. O'C.; petai auium (gl. altliia), Harl. 1802, fo. 45 b; petai not in ain aigi chena? LL. 67 a 41; indat petai not in indat éoin chena? LL. 67 a 51.
pis, piece, pl. piis 84; pisib 81. Either from W. bia, ‘finger,’ or from Fr. pièce, Low-It. pcia, petium. P. O'C. has a dimin. piosan.
poc, buck-goat, sg. gen. puic 1630, 1632, acc. poc. 1634, pl. n. puic 1632; P. O'C. has the dimin. pocún. The Old-Irish form is boc.
poind 3720, a point (of advantage, profit, use), from Fr. point. P. O'C. has points, ‘much, or great deal, abundance,’ which seems wrong. Compare: cen phoind tarba do ann, LB. 145 b, ni boi poind doib ann, LB. 201 b, ni bia poind doib ann, LB. 202 a; ni bid duit poind don teiched sin, Lism. 2 a 2.
pólaire, writing tablets, 968, 969, 9457. From puggilas, whence also Old-Welsh poullaur.
popa 426, or popa, i. máighistir, P. O'C. From Lat. popa, ‘an inferior priest.’
prim, borrowed from Lat. primus, compounded in prim-aide xxx; prim-apstal; prim-chathair 4255; prim-coitcheann 3323; prim-faith 1798, 3342; prim-fáthachaid 3319; prim-long 3183; prim-proiceiptor 2744-5, 452 2.
prondechad, dining, 2081, from praind = prandium.
putrail, the hair of the head, 4568, i. gruag, O'Cl., pl. nom. pudailla, Lism. 119 a 1, dat. pudrallaib, LL. 268 a 1. P. O'C. has a dimin. puirtiléig, ‘tuft.’
rachall, windingsheet, 1041, i. brat mairbh, P. O'C. O'Clery's rachall; but recholl in Rawl. B. 502, fo. 58 b 1.
rain: a aon rain 3373, meaning obscure.
rathach 2130, prosperous, deriv. of rath, gen. ratha, prosperity.
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rath, gen. raith 2113, wages (tuarustal), O'Cl. but in 2113 rent (?), subsidy (?).
rebrad 4932 = reabhardh, gen. rebartha LL. 230 a, a skating, playing, or sporting, P. O'C.
rechtaide in 3320 seems to mean lawyer. In LB. it is an adjective meaning relating to the (Jewish) law.
recles (= reo-ecles?) 2694, gen. in reclesa 2585.
rellgi, relics, 2185. relce 2775, pl. acc.
reim-dechaid, preceded, 1197, pl. 3 remidechatar, LB. 72 b.
renim, I give away, grant, sell (νευρμ), redupl. fut. sg. 1 riri u p. 324, l. 30.
riachtanus a les, need, 1602 ; so in LB. 244 b, 75: riachtanas, want, distress, necessity, P. O'C.
riaghdail, duini 3395, monks, deriv. of riagail = regula : regulares, monachi, Duangae.
riaraigim, I do one's will, act. pres. ind. pl. 3 riaraighit 2914, pret. sg. 3 roiaruighe 4583, 4837. The verbal noun riarugud occurs in LB. 37 a, 29, riarach, submitive.
riaraim, I do one's will, imperat. pl. 2 riaruidh 565, denom. of riar.
riaghdhb, royal grace, pl. gen. 773.
rinde 2402, 2408, 2410, 2413, is = Nhg. Rinde, and means (like rusc) a basket made of bark.
This word occurs in the Laws, i. 150, l. 10, where it is rendered by 'rods.' In O'Curry's Manners and Customs, iii. 117 it is explained as 'a round wooden bucket.'
rithimm = rhythmus, 2673, also spelt rithim.
rithoirg, = rhetorica, p. 312, l. 34.
ro- (= pro) intensive prefix to subst. and adj., ro-dunie 4774, rodhunne, nobleman, peer, P. O'C.; ro-garb 4569, very rough, pl. ro-garba, LB. 251 b; ro-lonn, very fierce, p. 312, l. 6: ro-techta, very lawful (techte), 2136; ro-trom, very heavy, 4032.
ro-maoi 3578. Here ro- (= pro) seems the intensive prefix and maoi = O'R. 's maadh, 'moist, wet.' Root mnuv(!).
roim, 2636, roime, before him, 2546, 3214; roimp, before her, 2421, 4079, 4685; rompa, before them, 2970; romanma, before me, 3288.
roisc, cu roisce, till ends (?), 1979; con-roisc do in taspnnd sin do denmn, LL. 280 b, 32.
ron-gae, seal-spear, 1641.
rúam, cemetery, sg. dat. ruaim 2111.
rúamnaim, I grow red, s-pret. ruamnaiis 2858, ruamnadh, LL. 244 a.
ruathar, onrush, 2130, gen. sg. ruathair, LL. 240 a.
ruithen, radiance, acc. sg. 3402, gen. pl. 3428.
Hence the denom. ruithnigim, S. na Rann 7537.
ruisc, hamper (made of bark), p. 320, l. 37, gen.
rueisc p. 321, l. 18, pl. n. ruisc p. 322, l. 3, W.
rhis, rift, gen. ruisc, 'hive,' Fr. ruche.
sacarbhuiuc = sacrificium, 643, 1567, 2347, gen.
sacarbach 2403.
sáeb, false, comp. saeb-focertlid, a false teacher, pl. n. 1513, saeb-ruisc 4142.
seaglach, aged, 946.
seagulda, secular, 4860 = saegulta, soegulta, LB. 35 b, 175 b. Like saeglach, a deriv. of saegul = saeculum.
sái-escp 212, sage-bishop, sái = suí, gen. suad.
sain, separate, especial(= W. han), in compounds: sain-grad 3941; sain-rich 2140; sain-sercach 1842.
saithe, wealth, p. 316, ionnmas, O'C.
saithe 3657, a swarm, host, army, multitude, P. O'C. W. haed.
sál, sea, gen. saile, leg. sáile, 3771, a neut. s-stem, or is the nom. saile, W. helydd (?).
samlacha, semblances(?), banners(?), 3077, P. O'C. has samlach, similar, resembling; but this meaning does not suit here.
samrata, summery, 3402, deriv. of samrad, summer, ba hetrochta he oltas solsi gréni sámrata, LB. 232 b.
sámud 874, gen. sámtha 2767, sámhadh i. coin-thionol, a congregation, community, or society.
santugd, coveting, desiring, verbal noun of sántugim.
scámleid 3177, 3860, scattering, dismissal, dissolution.
The former passage-leagar scámleid, seems to mean literally, 'let scattering be left to them,' verbal noun of scámli.
scáibghiche (scáibhidhe ?) 3256; P. O'C. has scáibhe, scáibheacht and scáibhidheacht, 'toughness, hardness, firmness,' but the context points to some skin-disease. Cf. perhaps Lat. scaber, scabredo, scabrosus, or Eng. scurf.
sceirred 3713 = scioradh, a squirting, issuing, or sallying forth, P. O'C. Seems cogn. with, or borrowed from, the English squirt, the etym. of which is obscure.
sceamacht 3185 = sceamhach, yelping or barking like a fox or dog, P. O'C.
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scoaire, brewer, pl. dat. scoairibh, 2820. From sco.
scoirp, scorpion, 3651, the eighth sign of the zodiac, Saltair na Rann, 219, 252.
scolaidecht, schooling, scholarship, 4103, from scoilaighe, scholaristic, p. 333.
socol 4234 a farm-servant, pl. scoiloca G. C.²
screpul 4779, scrapball (= scripulum) . i. sect pinginne oir, seven penguins of gold, 2352, scrapball 3151; scrapul commac 4470; s. oir no argit, p. 307; scrapball bathais, the fees for baptism, P. O'C.; scrapul todhuisgidh, Lism. 45 b. 1.
scripad, scratching, scraping, 3654.
secda, 3659, 3666, dried up, withered: sechti (gl. fornace durata), Ml. 48 b 3 = seacata, hard, frozen, P. O'C., who has also seaca, 'a hoar frost.' In the Tripartite Life, p. 222, l. 7, the dead Garvan's people take the mantle from his face, conid-fuaratar secc, and the cognate verb occurs, cro[i]escat a lama imma claidbun, ibid. 110, 2: seccais a larn immon claidеб, S. Rann 7105.
sechbaid 2271, error, mistake = sechfaid, sechmaid, error, 666, for sechbaid. The phrase in 566 and 271 also occurs in the Tripartite Life, 228, l. 25: Ni sechfaid a ndorfug, an ben, no mistake is what the woman has done, and in the Voyage of Maelduin, c. 12: Ni sechbaid ... in promad sin, no mistake (was), that trial. P. O'C. has seachmadh. 1. dearmaid, forgetfulness; also error, mistake, digression.
secne, hide, 4259, sg. dat. sechid 4261.
sechna 3119, 3862 = seachnadh, an avoiding or unswimming, P. O'C., where the dh seems an erroneous addition. Verbal noun of sechnaim.
sechtuibh 3292 = seictuibh 3295, dat. of secht, seven.
secnap = secundus abbas, 2553, 2557, 4539. Hence segnabuidhachta (i.e. secnabaidheachta), p. 308, l. 33.
séimeth 297, offspring, ra a shil 7 ra a séimeth Forbais Droma Damgaire, Lism. 134 a, 2. is a fognam bias a chil a seamed tre bithu, Trip. Life, 38, l. 17, where the contraction is wrongly extended. May be for *segmen cogn. with W. hau, 'serene,' heudd, 'sev't,' and Lat. seges.
seis, ro-seis, 2667, act. s-fut. sg. 2 of ro-saigim.
selat, selad, 3743, 4427 = sealad, a time, a while, sometime, somewhat, P. O'C. Cogn. with sel, 2528, 3757, 3849.
sén, a charm, 2284, 2289, seán, blessing, prosperity, P. O'C. From Lat. signum.
sen, old, in the following compounds: sen-brén 3649; sen-garb 3653; sen-scribenn 3672.
seng, slender (?), stately (?), 3365.
senserecht, sinnsirecht, seniority, 2539, deriv. of senser.
senta, inveterate, 3625, 3646, 3653.
seol, course, 2129.
seolais 3589, seolaid gaeth é, 3163.
sept-it, seventh day before the ides, 805.
sercoll, p. 316, note 4, .i. feoil, O'C., pl. sercla (gl. irritamenta gulae), Sg. 63 a 11.
serg galair 2794; searg, dryness, decay, witherenedness, consumption, P. O'C., who cites nir dhealaigh taobh re dearadh do, acht a searg siorghalair, Caithreim Chongail. A denom. verb sergain, verbal noun serggad, occurs in Saltair na Rann, 7279, 7294, 8209.
sét, likeness, 2494.
sét (MS. seut) amancharat 2930, a teacher's (or confessor's) present.
sid, peace, comp. sid-athair, p. 341, peace-father. Hence sidach, peaceful, p. 111, l. 29, p. 312, l. 3.
sidaigid, pacifier, 3921; corruptly, sithaigid, Lb. 66 b, sidaigidh, LB. 248 a, should probably be sidaigheid. Cf. sulbairighid (gl. lepos), Sg. 676. Cognate with the verb sidaigim, siodhach, pacific, siodhaghadh, pacification, P. O'C.
silem, p. 341, sower.
siltoir, a sower, pl. dat. siltoiribh, 1505, 1508.
sinte, stretched, extended, 3659, part. pret. pass. of simin.
sir, continual. Compounds: sir-beogolach 3647, leg. boegalach (?); sir-brén 3659; sir-debhat 3646; sir-deciu, long-looking, sg. dat. -sin, p. 325, l. 28; sir-dubach 3655; sir-fegad 4868; sir-gaire 3384; sir-marbhadh 3646-7; sir-sheagul, i.x. 33; sir-seitach 3646; sir-nilte, continually dropt, 3666; sir-thene 3638, 3643; sir-trotach, ever quarrelsome, 3646.
sirthe 3659, meaning obscure.
sirthech 3364; P. O'C.'s sirthech, that begs, craves, seeks, asks, demands, co sirtech, sollicitous, Rev. Celt. i. 38.
sithe 4539, meaning obscure.
slaetan tromgalair, xxvi. Also in Land 610, fe. 145 b, 2, slaodan, cough or cold, O'R. Cf. treaghait tromghalair, Lism. 152 a 1; serg galair 2794.
slain, acc. sg. 3372, meaning obscure.
slán, salus, comp. slán-crcachtach, healed of one's wounds, pl. n. -aligh 3127.
slán 2976, indemnity, sg. gen. im tobach a slain, Laws, i. 102, l. 12.
slatra, bold. .i. dana, Leb. Lec. Vocab. .i. lándir, O. Cl. coslatra 2589. This glosses co mbraisi, Féil, June 19. Samson slatra, S. Rann, 5365, co slattra, 5573. Hence slattratu, bold-
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ness: tria slatrataid, through boldness, LU. 35 b.
slatt, to rob; oc slait 1971; rosistsat, they plundered, Ann. Ulst. 836. Cognate with slatt, 'a rod' (W. llath); slat riogtha, 'a sceptre'; slat bhroid, 'a goad'; slatadh, 'a switching'; slata[-]m, 'I switch,' P. O'C. Hence the Eng. slang word to slate.

slútasat, sg. gen. sluasai 3163, where it means a paddle, slúasad, 'a shovel for ridding clay or rubbish,' P. O'C.

smér, blackberry, pl. gen. 1891, W. nuyar.

snáth-éigne = snáthéicne, LU. 81 a, 17, snáth, thread, but what is éine?

snim 2483, 3680, distress. Hence the adj. snimach, S. Rann, whence the abstr. snimhe.

so-char, better so-chor, sg. gen. sochar 743, profit, advantage, emolument, benefit, P. O'C.

In the Laws, i. 52, l. 19, sochar is glossed by cor comicio.

so-charthanach 3815, amiable; carthanach, loving, friendly, affectionate, charitable, P. O'C.

so-chlann, so-char, gen. acc. sg. 2143.

so-char, possibility, p. 325, Íl. 32, 33, deriv. of sochann, possible.

sóer-clandacht, noble lineage, sg. gen. -a, 743.

so-foirceil, good teaching, gen. acc. -il 2469.

sog 4011. Perhaps P. O'C.'s sogh, happiness; also, good cheer, good fare.

so-gnim, a good deed, a laudable action, 2466, 3943, pl. dat. sognaimba, LB. 252 a, 252 b.

so-indscne xov, oratory, innscne, speech.

so-mesctha, intoxicating, 3162.

somal, in somulith carpait 3088 is obscure to me.

so-ólta, good to drink, 3162.

sord i. glan, 967, from *sverdho-s, bright (?).

sorn na hatha 2629, furnace of the kiln.

sor-iúaidh 4264 for sair-iúaidh = soir ba thuaidh, north-east, P. O'C.

so-thoirseach 3660, lamentable.


sráimí, I rout, rosraíne in cath forra 3252.

The verbal noun is sráimín, sráíne in LB. 46 a, 57, 72 b; sráined catha 3267.

sráim, I cast, fling, scatter, pres. ind. act. sg. 3, sreidh (sreidh ?), 2135.

sreith do rámhaib, a row, or bench, of oars, 3574, 3581.

srib, streak, stripe, 4065, 4069, acc. sreib 4067.

srón, F. nose, almsa as cech sroin o feruib Muighi 3272.

sruithighacht (i.e. sruithideacht) p. 308, l. 38, seniority.

stoil xiv, xv. The usual explanation—a stole, from Lat. stola—will not do here. Possibly stroll was the name for a harp-cover.

suite 3659, perhaps = P. O'C.'s suaithe, 'kneaded, tempered, mixed.'

\[
\text{t in fixed pron. for s: rot-biat 2544.}
\]

\[
\text{taball clíatra, a waxed tablet, acc. sg. 3704, from Lat. tabella.}
\]

\[
\text{tachar 3658, I. deabhaidh no conhrac, a fight or fray, a battle or skirmish, P. O'C.}
\]

\[
\text{tachraid 4305, a verb corresponding with the doircuirthar of B.}
\]

\[
\text{tagut (leg. tadat ?), thief, pl. gen. p. 358, l. 16.}
\]

\[
\text{taghraim, a calling, 2109; tograim 2114, for togairm, O'Don. Supp.}
\]

\[
\text{taidbред, beholding, visioning, xi, l. 28, for taidbrìd, LL. 232 b, ni fetaid ar nderca-ne taidbrìd na tadhail forro, Lism.118 b 2, dat. dia taidbrìd 7 dia ndescin, LL. 234 b 14.}
\]

\[
\text{taire 2108, is perhaps = O'R.'s taireadh, praise, commendation (?). Cognate with an adj. of which the comparative is written tairiu in LL, 54 a.}
\]

\[
\text{tairís is menma fri 3035.}
\]

\[
\text{tairisnigim, I have faith or trust, tairisnigit 3150, imperat. pl. 2, 3547. A denominative from tairisin, faith, trust, confidence, P. O'C. Cf. tairisneach (gl. confidiens), MI. 58 c. 18.}
\]

\[
\text{tairmesfthaíd, hinderer, preventer, 3920 = tairmeschthaid, LB. 66 b, 251 b.}
\]

\[
\text{tairprech 2215, 4783, strong, mighty (?): dorad-sidhe turrach tairprech ar na treinfaibh, Lism. 117 b. I.}
\]

\[
\text{tairseach, lintel, xi, ll. 24, 25; but in 1200 and p. 306, threshold.}
\]

\[
\text{taiss (?), taise (?) a relic, pl. n. taisi 2775, 3148; gen. taise, 2441.}
\]

\[
\text{taithisc, answer, gen. taitheisc, 4538; acc. taitheisc, Wb. 27 c. 29.}
\]

\[
\text{tanag 484, a kind of cheese, grus i. tanoch, Leb. Lec. voc.; sg. gen. tainghe, LB. 215 a; dat. oc ithi blogi do thanaig, LL. 125 a, 19; pl. acc. tangea (gl. formellas), Regina 215.}
\]

\[
\text{tangnacht, trespasser, 3650.}
\]

\[
\text{tangnacht 4951, I. meabhal no fail, O'Cl. fraud, malice, or treachery, P. O'C.; written tagnacht in Ann. Ult., 914, 942, 963.}
\]

\[
\text{tarsair 1075, 1891, he stayed, from do-air-sIASAIR.}
\]

\[
\text{tarcaid, he offered, 4676; pl. tarcaitar 4174; pass. pret. sg. 3 tarcas 750. Here rc is from rg. tartad, over thy, 1420.}
\]

\[
\text{targabáal, transgression, trespass, pl. gen. 2461,}
\]
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sg. nom. targabáal, Wb. 9 c. 19, and acc. targa-gall, Corm. s. v. mat.
tarradás, thou hast met, lit. overtaken, p. 306, l. 30. See doairthear.
tart, drought, gen. tarta 2375.
tas, for das, infixed pron. them, 3880.
tathchor maic for, p. 327, l. 1, to return a child on someone. Cf. coro tathchuir, LB. 47 b.
tathónn, we have, xi, l. 12 and Félie, prol. 217.
So tatham, I have, tathad, they have, O'Cl.
techt pl. tecla 5645, an epithet for the seas of hell. In the Irish Maundevile mur tacht is the Deep Sea. O'R. has a teachd, 'in navigable,' which may be our word.
teachtáide 5610, seems pret. part. pass. of O'R.'s teachdaim, I condense, close.
tégad, warming, heating, 4431.
teicemaid, he will happen, meet, 3456, a redupl. fut. sg. 3 of a verb teicmait, whence technuid 3436, inferred by the mediaeval Irish from the s-forms of doicmaingim.
teistmain medónach 4143.
tene sónta 4425, hallowed (or charmed) fire.
tesbach 5146, heat, warmth; a formation from teast, gen. teasa, LB. 37 b.
tessaigecht, warming=P. O'C.'s teassaidheacht; sg. gen. a 591. Cognate is tessaighe, torrid, S. Kann 159.
tessarcud 1678, to relieve, save, deliver, teasargadh, P. O'C. Mid. Ir. verbal noun of do-essure, encl. tessaircim.
test, testimony, 4284, scribal error for teist (?).
testugud, bearing witness, 217; teastaghadh, P. O'C. Verbal noun of testaigim; pret. sg. 3, ro thestaig, LB. 184 b.
tiacair, troublesome, 1383; i. doiligh, O'Dav. 122, i. fearghach no teinín, O'Cl. peevish, angry, froward, sore, P. O'C. tichair Sg. 41 a, is probably a scribal error for tiacair.
tiactain etarru 2102 (=tichtain etorror, B.), lit. coming between them, falling out, quarrelling. Compare the phrases, batar cosidamail noco tarla etorro ... inman muc slanga, LU. 42 b; tarla etarru, LL. 242 a; dorala itir Luicet 7 Aed mac Morna isin chath, Rev. Celt. v. 197.
tid-naictech. bountiful, munificent; P. O'C.'s tiodhlaictheach.
*tim-ochar, to carry, 1817. Cf. imochar.
tinne de 6r, a chain or link of gold, p. 348, l. 3 from bottom.
tín[n]e salii, a fish (?) of bacon, p. 319, l. 23.
tínnesige, hastiness, 3182, a deriv. of tinnnesch (gl. festinosus).
tinnsera, bride-price, 1159, where, however, it seems to mean a payment to which a wife legally quitting her husband was entitled.
tinsanaim, I drop, pret. sg. 3 rothinsan p. 349, l. 28. The verbal noun seems tinsaitin; dat. tinsaitin, LL. 159 b, 2.
tintodach, translator, 3321 = tintathach, G. C. 25; deriv. of tintud, ML. 40 a, 14; gen. tintúda, ML. 45 d, 2.
tinud vii, l. 3, verbal noun of tainm, I vanish. To this belongs tinside, 'evanescent,' LB. 38 b.
tir na mbéo 2578, the land of the living.
tir urlann xxiv., demesne (?).
tirech, as an epithet for water, 2127.
tirus 2013 = turus 4592, a journey.
tisana, beneath, 4738, tip.
tochaiseim, following, 1123, 1132; acc. hi tochoisigm, ML. 37 a, 20. Cf. the verb dorchoisco, 'secutus est,' Rawl. B. 512, fo. 21 a 1.

The Irish Maundevile tochmarc, tochus, wealth, sg. gen. tochusa 2368, cona tochus teatha, Laws, i. 40, l. 18; encelann do cagh fo tochus, ibid. 42, l. 27.
tocra 2567, desire, togra, 2680.
todernab 2762, qy. for todernaimb, pl. dat. of todernam (gl. supplicium), Sg. 133 b, pl. acc. todernama 3894.
toeb, side, gen. taeibh 4749, but taeib in LB. 251 a 68, na taebi in the Irish Maundevile, Rev. Celt. vii. 363, l. 34, which points to the s-declension. So does the dat. sg. toló 2069, taeibh 2046, 2691. W. tu.
togart, herd, herding, togartach, herdsman, dairymaid, p. 321, last line.
toghdacht, choice, 2907, togaideacht, p. 321, l. 26; Fél. lxiii. Cf. toghtha, 'chosen.' P. O'C. tre toghthadhacht, 'willfully.'
toil 2974, silent, dumb.
toch 749, a natural claim or right, P. O'C., and see Wb. 9 a 13: 29 d 13.
tochim tuinne, advance of a wave, 3181, = tu + céim, as trichem from tri + céim.
toiriithgim, I relieve, act. pres. ind. sg. 3, toriithgim, 761; denom. from torithin, relief, toirithnus, relieving.
toirrchius, pregnancy, foetus, 2993, toirrchius 3007, deriv. of torrack 2804, = W. torrog.
toisc, business, errand, 2964.
toll na comad, 1975, keyhole, lit. the hole of the door-valve.
toltanaigim, toltnaigim, I please, incline to, consent, act. pret. sg. 3, rotilnaighg 257; ro-toltanaigestar (gl. placitum), Sg. 7 b.
tonn danatais 3043, tonn diedacht a 3045, tonn callig ofirinn, p. 317, l. 15.
torathar comairli 4682, lit. a monster of a counsel. torrume, to visit, to attend on, 1234, 1266, 2663,
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3991, 4320, 4657, torromad 4373. Verbal noun of torromaim, whence rothorromad 4882.
tosca 3172, cognate with toise, q. v. toscai eimilita ele acum, Lism. 44 a, 2.
trachtaire, commentator, 3325; one that treats or discourses on a subject, P. O'C. Hence
tactaireacht, Sg. 145 a, 4.
trahairecht 1976, handling, attending (?).
treblait = tribulatio, sg. gen. treblaiti, p. 304, l. 31.
tre-bliadnide, three-year-old, 3794.
tre-denus 357, l. 8, a space of three days. See
denus, supra.
tregdad 2962, piercing, boring, verbal noun of
tre-gdaim, cognate with tris-gataim (gl. foro),
Sg. 54 a, trectaim (gl. foro), MS. Lat. 11,411,
(Bibl. Nationale) fo. 125 b. In 564 tregdad
seems a scribal error for tregat, colic.
trell, a white, 1246, gen. trill; in cind trill fodai,
LB. 221 b.
trén, strong; comp. trén-dirgad p. 339, l. 4.
tres, fight, v. troithres.
trethan, foot; comp. trethan-garb, rough-footed,
4731, trethan i. troigh, O'Cl.
tre-tholl 3982, full of holes or graves; treatholl
p. 317; tir treatholl i. relec, Rawl. B. 502, fo.
treórage, guide, 4673. The cognate verb tre-
oraigim (ro-m-treórach, LB. 7 a) and its verbal
noun treorogud (LB. 162) also occur.
triamar, pl. triamur, 4567, sorrowful (?).
trice 3182, activity, agility, P. O'C.; ar threisi 7
ar thrice, Three Fragments, 24; a deriv. of
trice, S. Rann 1926, 5325.
trichemruad 2973, LU. 80 a, 5, redly rushing (?),
an epithet of fire and sparks.
troit 3658; troid, a quarrel or fray, P. O'C.;
dogmid troid, they encounter, Ir. Nennius,
116. See trott.
trom, heavy; compounded: trom-lassair 3639,
troim-thres 3639. Hence
tromdacht 1591, 2668, LU. 5 a 15 = tromdacht,
' gravity, seriousness,' P. O'C.; and
trommdae 2573, pl. n. msc. tromda, LB. 164 a;
tromdha, weighty, grave, sober, P. O'C.;
tromda LU. 82 b 8.
trompa, through them, 4609; so tromhat, through
thee, Lism. 94 a, 1.
trostán 2449, a long staff or pole used by pilgrims,
LB. 213 b and P. O'C., dimin. of trost, gl. trabs,
Sg. 70 a 4, tres na trastí, LL. 236 a, from W.
trost-en. which, again, may come from Lat.
transun.
trot, quarrel, pl. troit 3658, pl. acc. trota, LB.
120 a 6, dimin. trodán, ' skirmish,' P. O'C.
Hence trotach, ' quarrelsome,' LB. 251 b.
tuaird 2470, seems act. pres. ind. sg. 3 of a verb
* tuairim, I provide, cognate with tuare, pro-
vision, food.
tubaim fri, I oppose, gainsay, rothubh frind 2255,
cf. fo dáig na ro tubaide fria eneich, LU.
130 a, cognate with tubha, a contradiction or
opposition, P. O'C.; but cf. Ancient Laws, i.
269, 298: tuba slóig fo mendad, ' the attack [?]
of a host upon the house.'
tuicresingud 4611, cognate with tuisce, gen. tuiscen:
tuige, ' skill, judgment, understanding,' tuig-
seanach, intelligent, judicious, P. O'C.
tuimide, infixd 3797, tuimithi (gl. infixe) ML.
58 a; tuidhme i. coimhcheangal, P. O'C.; fri
tuimid na suanemun, S. Rann, 4278; co
tuimid na drumslaite, S. Rann, 4892.
tuill-brén 3664, epithet for seas of hell.
tuili 4783, prob. for tuille, flood.
tuirtheacht, an account, 1011 = tuirtheach i.
airmakeacht no secalaidheacht, P. O'C.; acc. pl.
tuirtechta, LB. 33 a. Cognate with tuirthiud.
tuirthiud, story, account. O'C.'s taifreacht.
MS. 1 sg. a.
tuimthth, dipt, pret. part. pass. of tuimmein;
coinnle tuimthth 1995.
turad, dry weather, p. 330, l. 16, l. sin tirim, Corm.
tur-bród xxvi, l. brised, H. 3. 17, col. 27. turbroth
caird, breaking a truce.
turcom xxxvii. Seems = turgmamh i. togbhail
no ullmhughadh O'Don. Supp. and here to
mean the preparation of, or collection of mate-
rials for, a banquet, cogn. with ur-gnam, frith-
gnam.
uaimbrechtrad xxx., lit. stitch-variiegation.
uain, time, leisure, noch-anuain 1561.
ua, noble, 4208, l. usal, O'Cl., who gives the
compound uais-ingen. The dat. pl. occurs in
O'Dav. 80, s. v. dociath lathar: ochaib uaisi(b).
uar, cold = W. oer (ex *ogro-) occurs in the
following compounds: uar-chrabud, cold piety,
4579; uar-chris, 2724; uar-uisce, cold water,
3006, 3024.
usal-sacart, archipresbyter, 736, 811, 837, 1865,
3944; 3995; 4345.
udacht, 2885, a will or testament, P. O'C. =
aidacht, edocht, Book of Armagh, 18 a 2: au-
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dacht, Corm.; sg. gen. aidechta, edectha, Ann. Ulst. 552, 1044.
uisce ernaigthe 566, water of prayer, holy water, usce offrind, 2162, water of mass, i.e. water used for mixing with the sacramental wine.
umaldóit, humble service; luith F. forsin n-umaloit 2564; roerail fair umaloit 4045.
únad, to cleanse; d’folcad 7 d’únad 2921 = d’unadh ocus d’folcadh, Book of Rights, ed. O’Don. 222. A cognate word unach (leg. únach?) is in Corm. Gl. Tr. 166.
ur-char [= aurchor, irchor, erchor] d’aithinne, a cast of a torch, 2907.

ur-clad, a great mound or dyke, gen. sg. urclaide, 2217.
ur-daingnim 3002, I confirm, establish, O’R.; but in 3002 strengthen.
ur-eirge, rising up, 1880, 1881.
ur-grána 2220, for urgránna, valde deforme, O’Moll. 99.
ur-mor, the greater part, 4720, irimor, Rawl. B. 502, fo. 57 b 1, sg. gen. ermoir 3318.
uronna (for ur-ronna, ur-randa?), portions, 1256.
ur-thorad viii, l. 23, produce (?).
urtlach, lap, sg. gen. urtlaig 81; pl. n. urtlaige, note to Féileire, Jan. 1.
**ADDENDA.**

P. xv, l. 15. There is another copy of this story in Egerton 92, fo. 30 b 2.

P. xv, l. 21. There is an imperfect copy of this story in the same MS, fo. 17 a 2.

P. xvii, l. 3, _add_ and a third in Egerton 92, fo. 30 a 1.

whence it was published by O'Donovan in the Journal of the Kilkenny Archaeological Society, 1858, p. 453.

P. xviii, l. 13, _after this insert_ fo. 53 a 2. A poem on the eight canonical hours, beginning Ocht _n-erí na _colataí_.

P. xix, l. 3, _add_ There is another and somewhat fuller copy of the Irish pseudo-Turpin in Egerton 1781.

P. xix, l. 18, _after saints insert_ There is another copy in Egerton 92, fo. 31 b; and an abridgment in LB. 187 b.

P. xix, l. 20. There is another copy of this tract in Egerton 149.

P. xx, l. 7. This legend is better told in the _Lebar Brecc_, p. 37, col. 2: see _Rev. Celt._ ii. 382.

P. xx, l. 10. The Tale of the Two Children is also in Egerton 92, fo. 26 a 2.

P. xxi, l. 10. Another copy of this note is in Egerton 92, fo. 30 a 2–30 b 1.

P. xxi, l. 16, _before_ 'Beda' _insert_ 'Boetsius.'

Pp. xxiv, xxv. The _Tellach Temrach_,'family of Tara,' here mentioned, is a bardic name for the people of Ireland. See _Annales of Loch Cé_, i. 474, n. 2; _scél Tellag Temra_, LL. 216 a 25.

P. xxvi, l. 24, _add_ It corresponds to some extent with the story in Egerton 1782, fo. 38 a 2–39 a 2, and with § 12 of the Vita S. Ruadani, Codex Salmanticensis, coll. 324–328; and see Petrie's _Tara_, pp. 101–103, and O'Curry's _Manners and Customs_, ii. 336–337.


P. xxix, l. 9. A fifth copy of this poem is, according to Dr. Kuno Meyer, in _H._ 3, 18, p. 41.

P. xxxi, _after l. 8 insert_ The piece ends with a description in prose and verse of the happiness of Ireland during the reign of Conn Céchathach; and the rest of the column is filled with five lines of prose beginning: _Gebe lenadh ail bhetha denad comairlí Arastotuil (Whosoever desires to be good let him act on Aristotle's advice)._}

P. xxxii, l. 2, _add_ The note on the three Cries is from the _Dá Brón Flatha Níme_ (Two Sorrows of Heaven's Kingdom), Book of Leinster, p. 281, l. 8–19.

P. xxxv, l. 16, _after 106 insert_ and another in the Book of Ballimote, p. 247 a 1.

P. xxxvi, l. 5, _after ii. insert_ 212–215.

P. xxxvi, _after l. 20 insert_ : The story ends with the murder of Fiacha by Conna in order to heal himself of leprosy by bathing in the royal blood. See O'Mahony's _Keating_, p. 342.

P. xxxvii, l. 4. There is another copy of this poem in the Book of Ballimote, p. 172 a 9.

P. xxxvii, l. 10. The same story occurs in the Book of Ballimote, p. 255 a 34.

P. xliii, _after l. 19 insert_ It is little but the prose framework of twelve poems, which begin respectively thus:—

_cuileann_, ba hadhbha fiadhcaigh (fo. 152 a 2).

Esteacht b connaît 'nar dtos (fo. 152 b 2).

Ar mallacht ar mhnaí Irgail (fo. 153 b 1).
ADDENDA.

Dámh trír thancatar ille (fo. 153 b 2).
Fulachtt na Morighña anall (fo. 154 a 2).
Deichen dorin bir Deichin (fo. 154 b 2).
In fuíl uib aderat frium (fo. 155 b 1).
Ac so in ferg a ngenir Find (fo. 156 a 2).
Cnucha, cnoc os cind Life (fo. 157 a 1).
Ingnadh in ñis tarfás dam (fo. 157 b 2).
Baile na righ, Ros Temhrach (fo. 158 a 1).
Ni maith aniu mh' irlabra (fo. 158 b 1).

Of the fourth of these there is an older copy in the Book of Leinster, p. 207 b.

P. lxxi, l. 4, add fo-cerd 1997 = O. Ír. focheird.

P. lxxvi, ll. 1, 28. Since these lines were printed, I have learned that Prof. Windisch dissents from Prof. Thurneysen, and regards feter as resting on an old compound vid + dhā, comparable to Skr. formations like vidām cākāra. The t in feter would then correspond with the t in cretum, ‘credo,’ from *cred-dhāmi, and in (do)-rat, ‘dedit,’ from *pro-dadāt.

P. lxxx, after l. 32, insert Pl. 3 dorimartus (leg.-tais) 3619.

P. 21, l. 686, after treas insert [mudh], and in l. 712, after shet insert [choss].

P. 59, l. 1948. After this the copy in Laud 610, fo. 1 a 2 has: Nos-fega tairis con-aicce bálán in muir dia eis, ‘he looks over at it and sees that the sea was full in behind him.’


P. 296, l. 6, add and in Jocelyn, Colgan’s Sexta Vita.

P. 296, l. 33, add There is a similar tale in the Life of S. Winifred, Cambro-British Saints, p. 521.

P. 296, last line, add and two remarkable cases are recorded in the Annals of Ulster, at the years 738 and 783. Fergus Glutt rex Cobho, sputis uenena[ts maleficorum hominem, obit. Flann episcopus sapiens, abbas Inse Cain Dego, ueneno mortificatus est.

P. 297, l. 7, after flesh’ insert and cf. the following lines in the Divina Commedia (Inf. xxxiii)—

Sappi che tosto che l’anima trade
Come fec’ io, il corpo suo l’ è tolto
Da un demonio, che poscia il governa
Mentre che ’l tempo suo tutto sia volto.

P. 308, l. 36. The MS. cited by Dr. Todd was probably the Book of Lismore, in which, fo. 44 b 1, there is a version of the legend.

P. 308, l. 30, add A scala aurea by which S. Alcuin ascended to heaven is mentioned in the Cambro-British Saints, p. 246.

P. 313, note 5, add See O’Clery’s Glossary, s. v. Dolmha.

P. 317, ll. 18–21. This obscure quatrain stands thus in Rawl. B. 502, fo. 58 b 1:

Tir tretholl
oca facbat rig recholl
abb cct [cell] custoit rothonn
cenn i cocholl sroil sechonn.

‘A grave-yard whereat kings leave a shroud: an abbot of a hundred churches whereto cometh a great wave: a head in a cowl of satin beyond us.’

P. 319, after l. 10 insert With the ‘white red-eared cow’ mentioned here and in many other places in Irish stories cf. the tarn gwyn eskyvarllenyc of the Welsh Laws, i. 6.

P. 337, l. 4. There is a fourth copy (imperfect at the beginning) in Laud 610, ff. 1 a–5 b.

P. 337, l. 29, add They are also mentioned in the poem printed supra p. 135, ll. 4556–57, ‘without a brugaid’ (landholder?) who will give tithe of his herds, of his fair cattle.’

P. 337, l. 31. That children were actually sold under stress of famine see the Annals of Ulster, ad a. 964, and the Chron. Scotorum, ad a. 1112.

P. 340, l. 15, after Compare insert the murder of Emand a Burc, Annals of Loch Cé, i. 626, and

P. 340, l. 25, insert 2390, ‘in his single thread,’ i.e. as we should say, ‘with hardly a stitch of clothes.’ Cf. can in sinhithi, Ir. Maundevile, Rev. Celt. vii. 76.

P. 348, l. 2, add In 2237 it seems used to mark out a boundary. So in Iceland, says Vig-
fusson, 'a man started at sunrise with a burning torch and followed the course of the sun round the piece of land he wished to claim.'
P. 348, l. 4, after 3012 insert There is a similar story in a note to the Annals of Loch Cé, i. 363.
P. 348, l. 30, add The expression *screpul each sróna occurs in LL. 111 b.
P. 361, l. 13, add One of them (an *ech uisce) had intercourse with a priest's daughter, the result being the *mil Lettrech Dalldin. See H. 2. 16, pp. 242, 243.
P. 368, *add to article 'womb:' child speaking out of, 347.
P. 378. *In the article Dál Ríata, after 314, insert nearly coextensive with Argyle, the Irish Dál Ríata is
P. 383, col. 1, *to the article adam déit add *adam aed, adam braicc, adam rend *my two eyes, *my two hands, *my two feet, LL. 238 a. So adar-n, our two, LL. 186 a 23.
P. 385, col. 2, *to the article bian *add In pp. x, xii, and in lines 1095 and 4846, *bianait means the 119th Psalm, Beati Immaculati. See Rawl. B. 502, fo. 44 a 1, where that psalm is said to bring a soul out of hell at the end of a year (dobeir in bian anmain a hifhurn hi cind bliadne).
P. 386, col. 1, *insert bóban, *calf, but in 4471 the name for a bell.
P. 387, col. 2, *to the article casair *add *borrowed from Old-French casure. A similar native word is *casair, 'brooch:' in de-chiult cen chassair trit, Rawl. B. 502, fo. 59 a 2.
P. 391, col. 1, *to the article erlathar *add From the following passage in Rawl. B. 512, fo. 66 b 1, erlathar seems to mean *dispensation: air is tria érlatar 7 comairli nDÉ (gl. superna enim dispensatione). In p. 214, l. 19, therefore, *for . . . *read by dispensation.
P. 391, col. 1, *to the article estud *add This seems = istad in the compounds istad-luc (dat. sg.) LB. 219 a, and prim-istad, Battle of Moira, p. 198, l. 21, and istad, O'Donovan's Hy Fiachrach, pp. 280, 282, where it is rendered by 'mansion.' O'Brien spells it phonetically *iosda, and explains it by 'house,' 'habitation.' Can it be a loan from a Teutonic stadi, whence Nhg. *Stad? 
P. 394, col. 1, *add Idal, Idhul a Jew, x, l. 23.
This word (O'Reilly's *Juil) frequently occurs in the Irish Maundevile, pl. n. Idhail, gen. Idhul, Rev. Celt. vii. 75.
P. 399, col. 1, *to the article scolóc *add: In Mac Conglinne's Vision, LB. 214 a, scolóc is used as synonymous with *timthirid and *gilla. It seems cognate with O.N. *skálkr, A.S. *sscaela.
CORRIGENDA.

I. THE PREFACE.

P. x, ll. 23, 24, for An idol read A Jew.
P. x, ll. 33, 30, 41, and p. xii, ll. 33, 36, 41, for Beatus read Beatii Immaculati, i.e. the 119th Psalm.
P. x, last line, p. xi, l. 6 and elsewhere, for clerical students read young clerics. Pp. xiii, xiv, xv, for clerical student, or student read young cleric.
P. xi, l. 33, for dreaming read beholding it.
P. xviii, ll. 27, 28, for Founded, apparently, on read Translated from.
P. xix, l. 24, for comurda read comurtada.
P. xxiv, l. 16, and p. xxv, l. 9, for manor read Family.
P. xxvi, l. 20, for I read she.
P. xxxiv, l. 30, for congaiter read congairter.

P. xxxvi, l. 3, for another copy read short story; l. 4, for et seq. and the story read col. 2, in which this event is mentioned, and the saga.
P. xliii, ll. 8, 9, for an indeonad (gridiron?) was made read cooking was performed.
P. xliii, l. 35, for of Comuir read of Comar.
P. lxxxii, col. 1, and p. lxxxvii, col. 2, dele the articles ailén, oilen, which, notwithstanding Prof. Zimmer's opinion to the contrary, seems an unborrowed Irish word. See Rev. Celt. x. 368.

P. lxxxiv, col. 2, last line and p. lxxxvi, col. 2, l. 30, for sq. read sg.
P. lxxviii, col. 1, l. 17, for ' W. pun = pondus' read From Fr. point.

II. THE TEXT.

LINE
5, for (inshor) read (n-inshor).
78, after roartraigh insert [in t-usce].
152, for geneal/aig read genealach.
157, for cons cnamat read co n-acnemat.
171, for mhogad read mhogaid.
192, for im thecht read imthecht.
311. Almost illegible in the MS. After this page had been printed off, the first three words seemed on a bright day to be: Fagaib do (be)nnachtuin.
315, for di(usciu) read di(gh).
317, for .. e read uime.
318, for .. ba read doba.
321, for na ithfesa read naith fesa (i.e. náit fesa).
324, for 7 in, read , 7 in.
331, for .. read uile.
336, for uci read ucu(t), and for the latter half of the line read Dodeochoaid didiu Patric cu hairm i mbui Laghaire. Atbert Laghaire.
358, for for read for.

LINE
374, for the former half read: ica timurguad il-lanamhús [7] n-adhrad idhal.
399, note, for Aitt read Aill.
446, note, for leg. read for.
459, for comdhí read co mo dhá.
471, for Muscreaiti read Muscreighi.
481, for bernfad read bernfad.
487, for doberbadh read doberbadh.
517, for imruitai read imruitaidh.
566, for sechmad read sechmaid.
568, for Dairi read Dhairi.
592, for t-soillsuighadh read tsoillsuighadh.
608, for in dairi read i ndairi.
630, for an aintibh read a n-aíntibh.
637, read aingelaca arn.
648, for n-étuaidh read n-oentuaidh.
677, for nul read dul.
687, for cnighe read cnigther, and for beith read bás.
723, for re read ro.
735, for t-airdechnuidh read t-airdechnuidh.
CORRIGENDA.

LINE
751, for suithi read súithi.
757, for No read Ro.
761, for toirithigh read toirithnighid.
819, for Degaid read Dega.
854, for traírd read Traírd, and for orduidi read orduidi.
900, for an Daire read an Daire.
902, for romhuid read romhuidh.
920, for IS e read IS o.
930, for nech read nech.
978, for conidh-berad read co n-idhberad.
1008, for Agaid (the lection of the MS.) read Adaig.
1033, for isin nusquí read isinn usquí.
1068, for quingcoidis read quingcgigis.
1097, for an gainem read a gainem.
1140, for Noibh read nemda.
1214, for nero read níro.
1251, dele the note.
1282, 1290, for cuilinn read cuili.
1393, for ní read ní.
1413, for a[t] read a.
1420, for tardot suilib read tar do t'suilib.
1442, for in araile read i n-araile.
1446, for culine read cuile.
1476, for De read dé.
1497, for : Magh read i Magh.
1669, for itir read itir.
1735, for choibsen read choibzin.
1774, note, l. 2, for and read et.
1790, for nóemh read noebh.
1802, note, for roghuishseat read roghuishseat.
1827, for corosfeg-ainn read coros-fegainn.
1867, for it read is.
1942, for Mechaidbain read Mechaid bain.
1951, for saighdigh read saidhídham and cancel the note.
2064, for fornuidhi read fernenuidhi.
2070, for colca fer & read cóc deichneibuir &.
2106, for fir-Fhaidhait read fir Fhaidhait (rectius fir Fhaidhat).
2113, for farath & read fa rath, and cancel the note.
2117, for sochtais read fochtais.
2132, for gun glanbhair read gu glanbhair.
2137, dele the note 7.
2218, for lasamail read lasamain.

LINE
2227, for n[ó]imhíghí read neimhíghi.
2238, for Aingel. Iar coisecrad doibh na hindsi doraídh read Aingel iar coisecrad doibh na hindsi. Doraídh.
2239, for ar read as.
2294, for toirnich read toirneach.
2389, for Ochtsn read Ochtsur.
2442, for toiseach read toisech.
2460, for rohadnadh read rohadnadh.
2512, for n-essidh read ndessidh.
2523, for dia n-ainm read dian (rectius dianid) aim.
2533, for cohiinnseitheach read cohinnseitheach.
2572, for háthu read hachdu.
2667, for cumang ar nd(ul) i naicseighd read cumangar ced (ul) i naicseighd.
2754, for roenrtugh[ad] read roenrtadh [MS. roenrtugh].
2766, for íntsamhail read in tsamhtha.
2767, for shámhaid read shámhtha.
2861, for mor read mór.
2872, for Finnúin read Finnchua.
2899, note, read MS. anrodhairdha.
2921, for dunadh read dúnadh.
2964, for Bith am read Bidham.
3013, for damhrad im theacht read da mháthair imteacht.
3027, for nducat read ndeacat.
3047, for Finnchua: 'Na b. s. so, a read Finnchua na briathra so: "A.
3080, 3348, 3396, 3629, 3701, 3811, 3817, 3843, for iarrad read iarraid.
3091, for nar' read nár.
3120, for Tairnís read Tairísís.
3224, for cath. read cath (?).
3225, for curabh aissi read cu rabhaissi.
3245, for chomhlin read chomhlainn.
3252, for rosraemadadh read rosraemadadh.
3267, for sraemad catha read sraeimad catha.
3273, for in dam read ind am.
3304, note, l. 2, for p. read ff. 82 b 1–88 a 2.
3428, for ruithned read ruithne.
3441, for rosoc trea read rosoc'feac.
3474, for cumadadh read cumadóg.
3570, 3572, for betha read bethadh.
3583, for loinne[o]lais read loinne lais.
CORRIGENDA.

LINE
4387, for domain read doman, and cancel the note.
4437, for innsan read riusan.
4440-41, for .III. mis 7 ... a read VII mis name.
4477, for róráidhsíom read róráidhsíum.
4494, for lanpartaib read lána[ed]potaib.
4497, for Fíralithlír read Fíralithár.
4526, for dichéillaidh read dichéillídh.
4541, for oc cetála read occ etlai.
4637, note, for Liligdech read Luigdech.
4664, for Rohergaig read Roherghaiged.
4744, for bládina read bládina.
4758, for in doghuma read [f]ogh[n]uma.
4840, for mbliadina read mbliadina.
4845, for aimiser read aimsir.
4885, transpose [é féin] to 4886 after aidhlignech.

TRANSLATION.

P. 149, l. 19, and p. 182, l. 8, for the context of read a passage connected with.
P. 149, l. 20, dele as far as the place.
P. 149, ll. 29, 30, for sun arose read light appeared.
P. 150, l. 12, for of read day before, and make similar changes in p. 170, l. 27; p. 172, l. 23; p. 201, l. 14; p. 247, l. 14; p. 263, l. 8; p. 265, ll. 4, 5; p. 278, l. 11; p. 282, l. 16.
P. 150, l. 22, and p. 153, l. 6, for Potitus read Potitus.
P. 152, l. 21, for he used to be brought, read thou wast wont to bring him.
P. 152, l. 30, see Index, s. v. greim.
P. 155, l. 3, for wild honey was brought read He gave wild honey.
P. 160, for goats, goat, read he-goats, he-goat.
P. 162, l. 1, for ancient read venerable.
P. 165, l. 12, for ... Saith, read ‘No mistake,’ saith.
P. 165, l. 33, for student read habitation.
P. 166, l. 12, for knowledge read sciences.
P. 170, l. 24, ‘brand of battle’ (Mr. Hennessy’s rendering), should perhaps be ‘focus’ (O’Curry’s).
P. 171, l. 9, for mug read mess (?).
P. 172, l. 1, for Baite read Buite.
P. 173, l. 11; p. 175, l. 28; p. 177, l. 23, for chapel read great church (recles).
Pp. 180, 288, for Beatus read Beati (Immaculati).
P. 182, l. 8, for as far as when read where.
P. 183, l. 14, for dowry read bride-price.
P. 184, l. 32, for cow dung which lay before read cloth cap (?) on the head of.
P. 185, ll. 36-37, for hospitality was shewn to them, read a feast was made for him, and cancel the note.
Pp. 186, 187, for kitchen read storeroom.
P. 189, ll. 27, 28, for If thou ... desired read If it were not disobedience to thee, I should not desire.
P. 192, l. 4, dele of God.
P. 192, l. 5, after satisfied insert thereby
P. 192, l. 9, for spell read philtre
P. 192, l. 15, for arm read inlet.
P. 196, l. 15, for credence table read portable altar.
P. 197, ll. 15-17, for clerical student read young cleric.
P. 197, l. 33, for Lake of Milk read the Lake of the Milk.
P. 199, l. 8, for furrows read ridges.
P. 204, note, after Colgan insert Acta SS. and for 53 read 653.
P. 205, l. 13, for mayhap read surely.
P. 206, l. 27, for attacking read plundering.
P. 210, l. 7, for was displeasing read seemed bold.
P. 210, l. 14, for threatens read quarrels with.
P. 211, l. 6, for was read contended with.
P. 213, l. 28, for swiftly read vehemently.
P. 213, l. 36, for rendering (?) read reverted; note 3, for trench read dyke.
P. 214, ll. 2, 3, ‘No boats (ethra) could catch it.’ For this rendering I am indebted to Mr. S. H. O'Grady; but the nom. pl. of ethar (gl. stlata) is ethair, H. 2. 16, col. 391, and I suspect that the true translation is ‘No birds could catch it,’ ethra being perhaps = W. adar, and cogn. with Skr. patra, Eng. feather.
P. 215, l. 2, for broken read bruised.
P. 216, l. 5, for I shall read Let me
P. 217, l. 4, for seaweed read dulse.
P. 218, ll. 19, 25, p. 219, l. 2, for holly read hazel.
P. 221, l. 9, for commerce read commune.
P. 223, ll. 26, 29, 33, for sub-prior read prior.
P. 224, l. 13, for have been read should be.
P. 224, l. 16, for will read would.
P. 228, l. 18, for prior read abbot.
P. 235, l. 32, for evils read violences.
P. 238, l. 2, for at the end of read hard by.
P. 240, l. 30, for in heat (?) read of a herd.
P. 243, l. 28, for its fatness read their opportunity.
P. 245, l. 11, for ruler read men.
P. 248, note 2, for Martyrs read Masters.
P. 249, l. 9, for compact read turn.
P. 252, l. 26, for to Sliab Daidhe read early to a mountain.
P. 254, l. 24, for feeble read oppressive.
P. 255, l. 8, for windswep read boggy (?).
P. 257, l. 2, for later read thou seekest.
P. 257, l. 33, for Why marvelldest read What thinkest.
P. 258, l. 30, for rapidly read nimbly.
P. 259, l. 34, for extinction read lessening.
P. 263, l. 1, ‘wonderworker.’ I greatly doubt the correctness of this rendering. See Index of Irish words, s. v. oibeltéoir.
P. 263, note 4, dele the comma.
P. 264, l. 27, for relations read relatives.
P. 266, note 4, for ingerim read ingreim.
P. 271, l. 24; p. 277, l. 14, for farmer read servant.
P. 271, l. 26, for delayed read agreed to come; note 9, read fotruair.
P. 272, penult. line, for 4728 read 4278.
P. 272, note 1, read rocobera.
P. 276, l. 25, for Ichta read Ichtar.
P. 276, note 4, for icht read écht.
P. 278, l. 30, for watch read canonical hour.
P. 279, l. 26, for Israel read Jared; l. 32, for shrine read habitation.
P. 281, l. 22, for equality of read so that they shape.
P. 284, l. 8, for Easter read Lent.
P. 285, l. 26, for exception read doubt.
NOTES AND INDEXES.

P. 293, l. 32, for Potitus read Poltius.
P. 301, l. 24, for Echin read [F]echin, and for Echen read Fechin.
P. 303, l. 3, before my insert the greatness of.
P. 304, col. 2, l. 33, for anguish read ailmant.
P. 306, l. 20, read cooperunrunt.
P. 307, col. 2, l. 7, for more easily read from this.
P. 309, col. 1, l. 7, for an gallra read a ngallra.
P. 310, col. 2, l. 23, for this read that.
P. 310, col. 2, l. 44, for vengeance would be taken read he would take vengeance.
P. 313, col. 2, l. 6, for sandals read shoes.
P. 314, col. 2, l. 12, before judgment insert the.
P. 314, col. 2, l. 27, for Araide read Riada.
P. 314, col. 2, l. 32, for tribute read fleet.
P. 316, col. 1, l. 12, for coecat read coecui.
P. 317, l. 19, for trea tholl read treatholl.
P. 319, col. 1, l. 38, read fochruib; l. 39, accal-laim; l. 41, a aslinge.
P. 321, col. 1, l. 25, read Boi; l. 27, héisi.
P. 321, col. 2, l. 1 and elsewhere, for kitchen read storeroom.
P. 321, col. 2, l. 27, for ... to milk (the kine of) read on a hillside at the herd of.
P. 322, col. 2, l. 30, for covered with flowerets read smooth (and) flowery.
P. 322, col. 2, l. 38, for ridge read top.
P. 322, col. 2, l. 40, for Whose read Who.
P. 323, col. 1, l. 37, for 32 read 33.
P. 324, col. 1, l. 24, for airitech read airidech (ms. airigeche).
P. 325, col. 1, l. 11, for alaile read alali; l. 13 for di- read dia; l. 29, read Brig; l. 30, read Satan ina; l. 39, read hominibus; l. 40, for tir read dir and cancel the note; l. 43, for sin read sinu; note 1, for indluth read inluth.
P. 325, col. 2, ll. 19, 20, for she sent ... house read that sick person who was in the house sent a girl; l. 42, for 'O Brigit, I ... to thee' read 'Nay, O Brigit, it is not due to thee; ' l. 44, for that read this.
P. 326, l. 21, for id[cir]co read idio (i.e. ideo); last line, for nach read nach; note 5, for bedi read bedi.
P. 327, col. 1, l. 3, read Ni anse; l. 6, read ani; l. 23, róithath (?); l. 25, Adgladadar; l. 39, for leth read leath, and cancel note 8; note 7, for agerta read agata.
P. 327, col. 2, ll. 3, 4, read How has this assured itself?; last line, for in spite of read to (contra = fri).
P. 328, col. 1, l. 7, read Fobith; l. 8, praindi-[gu]bsa; l. 13, rot-baitsidersu; l. 17, bab-tizauit; l. 25, mbacclaim; l. 28, dixeras; l. 40, tiagait.
P. 328, col. 2, l. 5, for for read upon; l. 23, for lane read lame-handed (mancam).
P. 331, col. 1, l. 22, for uadhe read uad he, and after Brigitam insert cum; l. 33, read dabaig.
P. 331, col. 2, l. 23, for . . . read when the king of Húi Cúlduib did not take it from him; and now in his necessity he came to Brigit; l. 24, for brought in read put into.
P. 332, col. 2, l. 8 from bottom, read that (the hymn) 'Ni car Brigit' also was made.
P. 335, col. 2, penultimate line, for at read in.
P. 349, penultimate line, for bar read chain (or link).
P. 351, l. 35, for dadaig read daidchi: l. 36, for at night read early.
P. 363, col. 2, for Beatus read Biasit.
P. 364, col. 3, l. 43, for 360 read 361.
P. 365, col. 2, for holly read hazel.
P. 365, col. 3, l. 26, for 347 read 348.
P. 367, col. 3, art. Tawney, read sígara.
P. 368, col. 2, l. 5, for 347 read 349, 348.
P. 387, nine lines from bottom, dele priesthhood.
P. 389, ll. 2, 3, read daidche early, 3565 = daidchi, Táin bó Dartada, p. 190, l. 30: cf. daidche 1. moiche, soonness, earliness, P. O'C.
P. 390, last line, dele dloma and p. 313, l. 31.

THE END.