LIVES OF SAINTS
FROM
THE BOOK OF LISMORE
EDITED
WITH A TRANSLATION, NOTES, AND INDICES
BY
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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\(^1\), O'Curry\(^2\), Mr. Gilbert\(^3\), Sir Henry Yule\(^4\), and Professor d'Arbois de Jubainville\(^5\); 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\(^6\). 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

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

**PREFACE.**

vellum, 15\(\frac{1}{2}\) inches by 10\(\frac{1}{2}\) 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 \(\dot{f}\), but for the medialized \(f\) (bh-f). They use the digraph ts, not only for the eclipsing \(t\) (t-s), but for the aspirated \(s\) (\(\dot{s}\)).

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

\(^1\) In one instance—aghaidh for Old Irish adaig; 'night'—both these blunders are made in the same word.


\(^3\) 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., i56a, 1. 62—157 b, l. 29, and begins thus:

[Ar ba ferr leo a thinud oltas bethugud n]a n-Iudaide de, ar daigh co n-eplitis do gorta, áir ba he mian na crechaire Romha-anda gu (n-)eplitis na hIudaidi uile do ghorta, air 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. xxxui and f. xxxuii). Continuation from fo. 1 of the Homily on S. Patrick.

Two leaves are here lost.

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

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

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


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 Brí Gobann (now Brigown). Printed infra, pp. 84–98. At the end is the following scribe’s note: In brathair oBuagachain roscribh an betha so as Leabhur Mainestrech Buiti ‘the friar O’Buagachain wrote this Life from the Book of Monasterboice.’ Folios 27 a and 28 a are respectively numbered in an old hand lxii and lxiii.


fo. 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. 42 b, 1. A story entitled Sgela an trir mac cleirech annso sis, ‘Tidings
of the three young clerics here below.' This legend is also found in the
Book of Leinster, p. 283, whence it has been published, with a French
translation and notes, by M. Henri Gaidoz in Mélusine, t. iv. cols. 6–11.

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

Tryr macsleirech di fhearuibh Eireann do-
chotar dia n-ailithre. Ba dicra 7 bá
criadheachair docos. Ni rucad ann do lon
for muir acht teora bairling (sic)

'Beratsa in caitin,' ar fear dhíbh. O ro-
siactadar formnai na faire ceimmorro, 'a
n-aín Crist, tra,' or iat, 'leicium ar raimh
isin muhir uann 7 fo[n]certam il- leth ar
Tigerna.' Doronat[h] on. Ni bá cian
iarum la furtacht Crist condatrala docum
n-indsi aílli: condath n-imdhha inde, usci
imdhí. 'Denam tra eceilis for lar ar
n-indsi.' Doghniat on. Teit in caitin
udhaibh. Dos-srengai bratan friesc
dhoibh conice teora bratana cech tratha.

'A Dé,' or iat, 'ni hailitre ar n-ailitre
efchtsa. Tucsam lon linn, ar caitin
diar n-airbiathad. As diic iefchtsa, to-
mhailt a urthoraidh. [Ni chaithfem torad
in caitt.']) Batar se trath iarsin cen
tuara, cein cu tainic timtreacht o Crist
cu mbui forsin altoir i. lethbairghnun
ceithneachta cech fir 7 orda eisc. 'Maith
tra, findadh cach duris dia madh'\(^1\) don
fhir ardon-biatha.'

'Gebatsa cetamus,' ar fer dhibh, 'na tri L.
cech dia, la ceileabhrad mo trath 7 la
hoifrem.'

'Gebutsa didiu,' or araili, 'na tri L. ur-
aigathi, la ceileabrad mo trath 7 la ho-
freann cech láí.'

'Gebutsa,' or in treas fer, 'LLL \(^3\). Imnum

\(^1\) The Book of Lismore is here corrupt. Read, with LL., Maith, tra, finnad cach úaind a mod.

\(^2\) i.e. the 150 psalms.

\(^3\) MS. inserts do.
dicit (cech dia), la ceileabrad mu trath
la hoifrinn.'
Dogniter on tra ̆ tria re thoda. Marb iarumh
in tres fer. Rogabadh a ecnairec 7 rohad-
acht.

[42 b. 2.] 'Maith, traw, or siat, 'na tesbhadh
ni don urd cetna isin eclais. Ramam
erainn ord ar [co]cele' i. fer na tri L.
[5al] is é atbhach ann. Rannaid etarr modh in
tres fir.

Nir'bo cian iarum cu mba marb araili.
Adhlaicter [side dano i.] fer na tri L.
urnaighthi. Trumai-di lasin xensor
didi: ba soethar mor dosm na .LLL.
salm 7 na .LLL. urnaighthi 7 na .LLL.
Imnum dicat, lasna tri hoifrannaib cech
dia 7 la ceileabhradh na trath. 'Fir,'
or seisium, 'moo sere na dei ucut la
a Tigerna innusa: forroces chuice:
rom-racuiibhsa. Mad troscud frisiumh
dogentar-6n, ar nach ferr a n-airillire
innussa.' Don-iic in t-aingel. 'IS bair-
nech do Tigerna friutsa,' or in t-aingel,
'do troscud indlightech, ar ni bia cen
aircisech [uad]'. 'Cid dosum didiu cen
mu chesadh-sa lia mhuinntir?' 'IS tu
dora[e]ga,' ol in t-aingel 'i. iant do-
rannsaidh bar n-urdu i. in fer doroea
na .LLL. as duthain 7 is nime: is air
dofucadh i tosach. Fer na .LLL urna-
igheti, ni thimdhibh ni thabair seugul.
Innn immorro rothoghuis .i. LLL. Im-
num dicat, sirshagul do saidhe 7 flaith
nime.'

and fifty Hymnum dicats every day, with
celebrating my hours and with mass.'
So this is done for a long space of time.
Then the third man died. His requiem
was sung and he was buried.

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

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

1 St. Hilary's hymn in praise of Christ, Todd, Liber Hymnorum, pp. 151-161.
2 co ré, Ll.
3 assind, Lll.
4 Trummu-te, Ll.
5 Rosuc, Lll.
6 Dogentar troscud frisseom on, Ll.
7 is duthain. 7 nime. nus-menicedar is aire fosroithi to sossag, Ll.
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 macceleirech di sheartu bh Eirenn dochotar dia n-allithre. Ba dicra 7 bá cridheachair docos. Nic rucad ann do lon for muir acht teora baigin (sic)
‘Beratsa in caitin,’ ar fear dhíibh. O ro-
‘A Dé,’ or iat, ‘ni hailearre ar n-allitbre ifechtta. Tucsum lon linn, ar caitin diar n-airibhathad. As diic ifechtta, to-
hailt a urthoraidh. [Ni chaithfem torad in caitt.’] Batar se trath iarsin cen tuara, cein cu tainic timtiireacht o Crist cu mbui forsin altoir i. leithbaighuin cruithneachta cech fir 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 cseleabhrad mo trath 7 la hoifrenn.’
‘Gebhutsa didiu,’ or araili, ‘na tri .L. ur-
naighthi, la cseleabrad mo trath 7 la ho-
freann cech lái.’
‘Gebutsa,’ or in tres fer, ‘.LLL 3. Imnum

1 The Book of Lismore is here corrupt. Read, with LL., Maith, tra, finnad cach úaind a mod.
2 i.e. the 150 psalms.
3 MS. inserts do.

Three young clerics, of the men of Ireland, went on their pilgrimage. It was fer-
vently and heartily they went. There was no provision taken to sea save three cakes.
‘I will bring the little cat,’ says one of them. Now when they reached the shoulders of the main, ‘In Christ’s name,’ say they, ‘let us cast away our oars into the sea, and throw ourselves on the mercy of our Lord.’ This was done. Not long after-
wards they came with Christ’s help to a beautiful island. Plenty of firewood was therein, plenty of water. ‘Let us build a church in the midst of our island.’ This they do. The little cat goes from them. It draws to them a veritable salmon, up to three salmons for every (canonical) hour. ‘O God,’ say they, ‘our pilgrimage is no pilgrimage now! We have brought provision with us, our cat to feed us. It is sad now to eat his catching. We will not partake of the cat’s produce.’ There-
after they abode for six watches without food, until a message came from Christ that (some) was on the altar, to wit, half a cake of wheat for each man, and a piece of fish. ‘Well, then, let each of us make known his work for Him who feeds us.’
‘I will sing, first,’ says one of them, ‘the three fifties2 every day, with celebrating
my hours and with mass.’
‘I will sing, then,’ says another, ‘the thrice fifty prayers, with celebrating my hours
and with mass every day.’
‘I will sing,’ says the third man, ‘a hundred
THE BOOK OF LISMORE. ix.

dicat¹ (cech dia), la ceileabr̄d mu trath 7 la hoisfr̄unn.‘

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

[42 b. 2.] ‘Maith, tr̄a,’ or siat, ‘na teshbdadh ní don urch ña isin³ ecls̄afs. Rannam edrainn ord ar [co]cele⁴ i. fer na tri .L. [salm] is é atbath ann. Rannaid etarŗa modh in tres fir.

Nir’bo cian iarum cu mba marb araili. Adhlaicter [side dano i.] fer na tri .L. urnaigthi. Trumai - di⁵ lasin zínfer didiu: ba soethar mor dosom na .LLL. salm 7 na .LLL. urnaigthi 7 na .LLL. Innum dicat, lasna tri hoifreannab cech dia 7 la ceileabr̄d na trath. Fir,’ or seisium, ‘moo serc na deisi ucut la a Tigerna innusa: forroces⁶ chuice: fom-racuibhsea. Mad troscaíd frisiumh dogentar 6n⁶, ar nach fer a n-airilliuð innussa.’ Don-ic in t-angel. IS bair-nech do Tigerna friutsa,’ or in t-angel, ‘do troscaíd indligteach, ar ni bia cen aircisecht [uad].’ Cid dosum didiu cen mu chesadh-sa lia mhuinntir?’ ‘IS tu dor[a]ga,’ ol in t-angel ‘i. intan do-rannsaidh bur n-urdu .i. in fer doroega na .LLL. as duthain 7 is nime: is air dofucadh i tosùch⁷. Fer na .LLL. urnaigthi, ni thimdihibh ní thabair sàgul. Inni immorro rothoghuis .i. .LLL. Innum dicat, sírshàgul do saidhe 7 faith nime.’

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

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

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

‘It was not long before another was dead. He, then, is buried, to wit, the man of the thrice fifty prayers. It was the heavier for the onesurvivor: it was great labour to him, the thrice fifty psalms and the thrice fifty prayers and the thrice fifty Hymnum dicats, with the three masses every day and with celebration of the hours. ‘Of a truth,’ says he, ‘their Lord hath a greater love for you 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.’

¹ St. Hilary’s hymn in praise of Christ, Todd, Liber Hymnorum, pp. 151-161.
² co ré, LL.
³ assind, LL.
⁴ Trùmmu-te, LL.
⁵ Rosuc, LL.
⁶ Dogentar troscaíd frisseom ón, LL.
⁷ is duthain. 7 nime. nus-menicedar is aire fosroíi i tossaig, LL.
'A blessing on the Lord from whom thou hast come. I am thankful to Him.'

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

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

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

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

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

fo. 42 b, 2. Story of a young nun who waited on S. Molaisse of Leighlin, was seduced by a clerical student, and became pregnant. She tells her lover to flee from the wrath of the saint. 'It is enough,' she says, 'that I should be ruined' (as lor, ar si, mu mhudhugudh sa). The saint curses her and deprives her of heaven. She dies in childbirth and is buried in a bog outside 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 tánìc Fursa craibhdéch doìc un n-aingel isin monaid don lighi. 'Maith, a Molaisi,' ar Fursa, 'cia noemh fil isin mhonaid?' 'Idhul fil ann,' or Molaisi, '.i. deman cailligi.' 'Décha, a Mholaisi,' ar Fursa. Dechait andis, con facatar timthireacht na n-aingel don lighi doìc nime.

Tucadh iarum in corp asin moin cu roadhacht isin relic. Con dìerna Fursa fesom in cleirig, cu mba noemhdha iarsin, 7 co n-dechaid doìc nime.

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

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

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

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

\textbf{Dias macclérech batar} i comuidh [43 a, 2] oc leghiunn comdar comhaltada optar meic beca. Ba he a n-imrath ina mboithniu. ‘IS tuagh in turús i tiagait\textsuperscript{3} ar coeim 7 ar caruít uainn nach teguit doridhisi cu bhás scel duin in tíre a tiaghat. Tathonn comairli, nechtar noternoithe artús cu tuideal\textsuperscript{4} cu sceluith dia cheli.’ Firthar inni immangaibhter ime. Imaraigb doibh ime. ciapate [leg. ciapad] dhe roteised itosaigh \textit{co tised} ria cinn mis co físc seul diaílaí.


Two clerical students had been reading together\textsuperscript{1} so that they were comrades\textsuperscript{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.’ 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\textsuperscript{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.

\textsuperscript{1} Lit. in partnership at reading. \textsuperscript{2} Lit. fosterbrothers: cf. W. \textit{cysallt}. \textsuperscript{3} in turusa tiagait, LL. \textsuperscript{4} Denam comairle, nechtar de uáid dig artús co tí co scélaib dia cheliu. Dentar ám. Imaraigb doib cípe díb nodigeds li tosaig co tised ria cind mis co físc séil diairilu, LL. \textsuperscript{5} fordomus, LL. \textsuperscript{6} \textit{taidhread}, ‘a dream, a vision,’ P. O’ C. LL. has \textit{Buí oc tadbriúd}. \textsuperscript{7} oc beáim in chluic, LL. \textsuperscript{8} co, LL.

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

‘Rot-cluinim innosa,’ ol sesium.
‘Na to,’ ol a celi: ‘h’ainim nama as i fil ann. Is ret choluinn fesin itai occ imeiched. Ár-rogad comanarladh dhuinne. Con fail on iarum. Maig doghni ole, cein mair [i.] mogenar, dogni maith. [43 b, 1] Eirg arcenn do colla resiu dorattar isin deirc.’

‘Cubrath ni con ragsa innti doridhisi ara grain 7 ara homun.’
‘Noragha ém, 7 bia bliadan i mbethaid. In biait cech dia ar m’anmain-sí, ár is e ardadh 7 slabhrad 7 muince is treisi do thabairt anna [dune] a hithfern in biait.’

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

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

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

‘I will never enter it again, because of the horror and the fear of it!’
‘Truly thou shalt go, and thou wilt be a year alive. (Say) the Beatus every day for my soul, for the mightiest ladder and chain and collar to bring man’s soul out of hell is the Beatus.’

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

1 Noageib, LL.
2 co, LL.
3 MS. ar.
fo. 43 b, i. Story of S. Brenainn maccu Altai of Clonfert, the young harper and the bird-like angel. Another copy in Rawl. B. 512, fo. 142 a, b.

[F]eacht do Brenuinn mac hui Altai a Cluain Ferta, dia casc n-adhbunn rena eitsict, celebarthar isin eclaís lais 7 pritchaighter 7 aifíntar. O tainic in medon lai immorro tigait na manaig da próinntigh. Do bhi macclèreich istigh 7 cruít ina laim oca gabais for a n-airfíted, 7 doratsat a mbennacht dó.

Robo meallach lim anosa,' ol in clèreich, 'dia mbeith Brenainn astigh1 cu seinninn tó hadbuinn do.' 'Ni leicfadh cuigí thú,' ar na manaig, 'ár is secht mbliadna do Brenuinn nar' thíbhid 7 na cóla ceol do cheolsaid domuin; acht da ubhall ciar[th]a2 7 snáithi etarra [7, 7 nobítis] ara belaibh forsin leabar, 7 inan roculín ceol dobeir na hubla ina oúibh.'

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

Teit as 7 a chruít glesta lais. 'Osluic,' or in clèrech. 'Cia so?' ol Brenuinn. 'Macclèreich duitisí do seinn cruiti duit.' 'Seinn imuigh,' ol Brenainn. 'Mun bhadh doiligh latsa,' ol in clèrech, 'robudh buidh3 lim mu leicen for lar na hecalsa do sheinn tresi4.' ['Maith leim,' ol Brenainn. Osluic remam,' ol in macclèrech.] Os- luicíd Brenainn roimhé. Dobeir in clèrech a cruít aniar5. Dobeir Brenainn a dha ubhull chiarthta ina oúibh. 'Ni maith leamsa,' ol in macclèrech, 'h'airfítedh mina ghata in ceir as t'óibh.' 'Dógéntar; [didin] ol Brenainn.

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

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

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

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

1 danam-leiceth Brenainn for lar na heclaise, R. 2 ciarach, R. 3 MS. buighi. 4 tri n-adhbunn, R. 5 Dobeir in macclèrech a cruít iter a di laim for lar na heclaise, R.
Doboir didiu forsin leabur. Seinnidh trí hadhbuinn dó. ‘Beannacht fort, a mac-cleiríg!’ or se, ‘laat cheol, 7 neam duit aire!’


Doboir Brenainn in stoil darsin mbragait 6. ‘In binn latso, a maccleiríg?’ or se. ‘Dobhiursa mo breithir fiadh Dia,’ ol

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

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

Brenainn puts the stole (t) over the neck (of the harp). ‘Deemest thou (that) melodious, O student?’ saith he. ‘I give my

1 ol Brenainn, ‘ocus ro[ft]nia ceol nime tara eisi sin,’ (and thou shalt have heaven’s music in lieu thereof,) R. 2 MS. ccsaninigh. 3 MS. andiaigh a leth, R. 4 MS. atnaid, 5 eitigh, R. 6 inda stoil forsin mbraghait, R.
Brenainn, 'nach binde lium ceol do cheoluibh domuin andiaigh an ceoil-sin inas in stoil-sea darsin mbraghuid; 7 as bec tarbai lim a cluinisin. Beirsiu bendachtain, a macceleirig! 7 biaidh neam ocat aran airfitiud-sin,' ol Brenainn.

Cunad hi an dithramhacht Brenainn.

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

Colum cilli 7 Comghall 7 Caindech dochutar do thig Cruimthir Dathi ar aigh-dheacht iar caithimh a proinne don mhuinntrr.

fo. 44 a, 1. 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, 1. 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 Becán, was with another monk discussing astrology. Afterwards, as he slept, he saw coming towards him a gospel-nun who had died six days before that, and great plaining she had. He remembered her death.

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

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

1 in da stoil sin for sin mbraghait, R.
2 dithramecht, R; leg. dithreamhacht?
3 Perhaps the Cruimther Nathi of Achad cain Conairi commemorated at 9 August, see Martyrology of Donegal, p. 214.
4 MS. aidhighecht.
5 MS. mainisistreach.
6 Read perhaps soiscélida, 'evangelical.'
Other copies of this legend are in *Lebar na hUidre*, p. 116, in Rawl. B. 512, fo. 141 a, 2, and in some MS. (to me unknown) cited by Dr. Todd (*Lib. Hymn.*, p. 87). The LU. copy is printed and translated infra, p. 304. fo. 44 b, 2. Story of Mochuta of Raithen. Begins:

Mochuta Raithin doroine roinn dia com-thinol 7 dona hæignedhaib¹ 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 (*Timulleren*). 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 Feradhuigh, meic Luigdech, meic Dalann, meic Breasail, meic Maine Moir, a quo Hui Maine Connacht. Doghnidh didiu Cairpre ulca imdha fria cach.

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

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

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

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

Bai Brenainn mac Finnloghaí a nDubh-dhoire, a Tuadhmhumain, oc fognamh don Coimindid. Is e ba nesa dhó ar tuaith .i. Dobhurchu o bhfuilí I Dóbharchon.

Brenainn son of Finnlug was in Dubdaire, in Thomond, serving the LORD. He that was next to him in the district was Doburchu, from whom descend the Húi Doburchon.

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

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

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

This curious composition is a dialogue between the sapientes Ebreorum and the spirit of Philip the Apostle, who is called by the household of heaven the ‘Evernew Tongue,’ because when he was preaching to the heathen, his tongue was cut out nine times ¹, 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 Íuda dó, co rocrochad hé iar mbein a thengad fo secht asa chind isin cathraig in Eripoli, L. B. 181 e.
O'Curry, Lectures, 532, says that a MS. called Liber Flavus Fergusorum contains a 'tract on the greatness of God, &c. (commonly called Teanga Bithnua).

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

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

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

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

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

Brath, ni ba bec a bresim
intan loisces in doman:
ba cóir, a Crist gu ngradhuiibh,
do shil Adhumh a oman.

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

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

Mithid dhamsa toirired
do triall 6 Thoraig theglaig
ascnam amal oiliithir
dar tuind muid 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.3 Begins:

Capitulum primum i. ar ndul d'esbuluibh
7 do deiscipluibh Crist a rannuibh in
domnui mar innter, dochuid in t-esbal
glormhar i. San Sem artus isin Gailinnsi
7 dorindi semmora inti.

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.

1 Cf. It e danu nomina na n-erech ndualachae, Rawl. B. 512, fo. 396, 2.
2 A Welsh version of the Pseudo-Turpin is contained in the Red Book of Hergest, and was edited in 1883 by Professor Powell, of Cardiff. Another version entitled Campeu Charlymaen, was published from Rhydderch's White Book, by the late Canon Williams, in 1878.
3 Lit. made sermons.
It will be remembered that Charlemagne is said to have been the first pilgrim to the shrine of S. James of Compostella. See Gaston Paris, *La Littérature Française au moyen Age*, § 34.

fo. 60 a, 61 a are numbered lxxxvu, lxxxvui; fo. 64 a is numbered lxxxvuiii.

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

**Begins:**

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. *tegduis na n-uiil 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. i, fo. 15 b, 2.

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

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 *Sgél ar Cainnech naom annso*. It begins:

Another copy of this legend, entitled *Aco 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, i.

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

It was on Passover day that David son of
Jesse used to distribute his tithes to the poor and the needy of the Lord.

Another copy in Egerton 92, fo. 26, has been published with an English translation by Mr. S. H. O’Grady, in *Melusine*, 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 *heoinbréithre* cor *intsamhlai* 7 l. *bretheaman oca himradadh artás* conidh iaram nobereadh-somh forciunn *fuirri*.

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

Feach[t] n-oen dia rabhutar da lenabh a Frangeaib oc *conmcluiche* (i. lenamh cristaida) 7 lenamh iudaide, in araili la so-(llamnuch. At)bert in leanumh cristaida: ‘Tiaghm (i cumai caich isin tempul,’ ar) se. Tiagart *iar sin amai* do orduig ...... .... pall. Fiafraigs in leanab iudaidi: ‘Cret (in de)albh *croiche* ut 7 in *crochaire* innti?’ ‘Ar Tig(erna is)e sut,’ ar in leanbh cristaida, ‘7 do muinter-sa (r)-ocroch 6, ar *fuath* 7 ar *format*.’ ‘Dar-linn is ole (i)n gníomh doronsad,’ ar in leanamh iudaidd. (‘I)s ole *immorro,’ ar in leanab cristaida.

Fiafraigs in *lenab ludaidd*: ‘Cia in dealbh bainntigerna anoraighi ûd atchiam 7 in leanamh beg ana *huchd*?’ ‘Dealbh *Muire máthar* sud,’ ar an lenab cristaida, ‘7 dealbh a Meic dodrochabairsi, ana nóidhendacht1 sud ana huchd.’ Iar n-aíseis morain do comradh doibh amlaidh sin, ‘Tiagam cusin n-altoir,’ ar in *lenab cristaida,’7 caithem bairghin coisrictha.’ Tiagart iaram. Iar scailed don pobul asin tempul [fo. 69, b 2] amach, sguailit in da leanamh o chele .... caíem arain cho .... doibh, 7 teit each dhibh dia tigh

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

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

1 MS. seems, corruptly, micd. The Paris MS. has *naidentacht.*
Et tresan mirbuil moir sin do creideastar a athair 7 a mhathair, 7 tucadar a n-ule coibhsina do Dhia uillichumbachtach 7 do Mhuire mhathair Isu. Ocus is mor in mhirbuiil do Muire, co nach fetann bean iudaidi tuismheth a leinimh intan bis co n-idhnuibh nogu n-aitechenn Mhuire et reliqua.

budein iarsin. Fiafraigis a athair don lenab iudaidi: ‘Caíte a rabudhuis cus-tratsa, a meic?’ ar se, ‘Dobhadus farrad fhir cumum 1 dam . . . idhein,’ ar in mac iudaidi, ‘7 dochuamar a templ na baintig(erna) i. Maire mhathair, 7 rochaithsium bhairein coisrictha ann.’ (Rofergaig 7 rolonnaig a athair fris 2,) 7 is ed in cetna dorigne a máthair, 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 n'derna[d] min 7 luathred 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 Mary 4; and so forth.

1 Fhir companaig, Paris MS.
2 Rofergaig 7 rolonnaig 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 Jüdenknabe, Halle, 1879, mentions thirty-three versions in Greek, Latin, French, Spanish, German, Arabic, and Ethiopic. 'In the French versions,' says M. Gaidoz, 'the tale is localised, oftenest at Bourges and sometimes in Egypt.' So four of the Latin versions (including that in the Legenda Aurea) have 'in ciuitate Bituricensi;' No. 18 has 'apud Bituricas;' and No. 19, 'apud Bituriges.'

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

do choimhshinedh crabuid fria Comghall to contend in devotion with Comghall of Beannchair.

fo. 70a, r–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,' 'Teodoricii ri Gotorum,' 'Clodo- uius,' 'Beda anorach,' 'Rathordus ri Francce,' Petronilla's relics (74 b, 1), 'Loduicus,' 'Alcunius,' 'Lotarius,' 'Gregoir Mor,' 'Henricus dux Bauarie,' 'Lotagarius,' 'Conradus,' etc. It begins:

Do SDAIR na Lumbardach and so. a n-ainm De 7 Phelagius papa 7 na heglaistLC cucoi- chenn. Ocus dothi in Pelagius sin 'na phapa 7 a næmtecht foirbthe 7 a mbethaid inmolta.

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

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

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

rigubh 7 taisechaib na cathrach sin. Bai brathair righ a n-aibit 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
hilbherlaibh, Fransiscus a ainm.. Berur iarum dum a mbatar na maith ucut, 7 cuinghit fair in leabhur do clodh forcual o thengaith na Tartaireadh cusin tengaidd laitianda. 'IS omun leamsa,' ol se, 'sæthar na menmanradh do chaithimh fria gnîmhraidd idhui 7 ainchreitmech.' Guidhit he fá an cèitha doridisi. 'Do-gentar,' or se; 'ár gîdh scéla aincristaidí fhaisneighter sunn, mirbhhuil in fhir-Dhia iatsaidhe; et gach xen docluine in t-imut-sa anagaid na hirsi coimdeta guidhfidh 2 codicra faa cloadh-sum forcual, 7 in nech nach guidhfe 3 caithfidh calma[cht] a cuirp fhraí clodh. Nisam omhnach-sa riasin leabur-sa Mharcais, or ni ùil gò ann. DothadhaILL mu rosc-sa he ac tabhairt mhind na heclasí naíme lais, 7 rofagaibh fria blaisec mbais gur fhir son, 7 ba diadha inti Marcus.'

Cidh fil ann tra acht ros-tinnta Proniscus in leabar-so Mharcus a Tartairidh a laitin, et fa híat bliadhna in Tigema in-tansin .u. bliadna dec 7 da fícit 7 4 .cc. 7 mile bliadhan.

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 right dimhor iside, co secht righaibh sairre .iii. righa dhibh oc adhrad don fhir-Dhia, 7 cros dór a tul eduin gach xin dibh; 7 as fertha a cathuabh iat, ár is frúi ronn-altadh oc imairecc fria geinntiu. Na teora riga aile 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. guighit.  2 MS. guighfidh.  3 MS. guidhfe.  4 MS. 77.
Et rigi Aden .i. soudan is ri forro sum.

Conad hi airc menman forfhuair ri Abascia feacht n-xen, triall cu hairm ir-raibhe Jesus arna adlucadh. ‘Nato idir,’ ol a mhaithte 7 a mhilid fris; ‘ár robudh omhun linne genni dot marbad for an conair, ár is tritha noghebhtha. Fil escop námhtha lat,’ ol siat, ‘ocus cuir co hadhnucul Jesus he co n-imut oir lais.’ . . .

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

And a king of Abascia 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 Jesus’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:

In the time of Diarmaid son of Fergus Wrymouth, son of Conall Creimthann, 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 that green should be cut down: for they (the descendants of Niall) deemed it idle that they should have so much land without house or cultivation upon it, and without service of the hearth of Tara thereout. For at the end of the seventh year they were bound to the service of supporting the men of Ireland, and of feeding them, to the end of seven days and seven nights.

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

1 MS. breadh.
2 MS. fodhnum.
THE BOOK OF LISMORE.

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 dín’) and p. 8 b (‘Coic uranna Herenn etir muir 7 tír’). See also the Book of Ballymote, p. 21 b (‘Heriu cia fiasaigear dim’). 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 rabat inde?’ ar Ceandfaolad. ‘Ni ansa,’ ar Finntan. ‘Iarrus’

fís . tuathús cath . airthús blath . teasaus [for thus] faith. A fis . a forus . a forshaidh . a coimhne . a comuirle . a bágha 3 . a breitheannus . a senchus . a sinodscene . a saoirse . a saidhbre . a saidtgighe . bá asa hiartur , [ar foiride fo iatmaige morghlana] co ndendáis a fileda forfe arna treighibh noda-neimthegar 5 . i. imbas forosna 7 tenm laogha 7 dicetel docennábh 4 [coll co ndentais a brithemnas bronnsa hetha no bertis fírbretha a sirinni frithhib].

‘Can as a hiartur?’ ar Cendfaolad. ‘Ni ansa,’ ar Fíndtán. ‘A Corann, a Cera, a Cruachain, a hUmall, a hÉaba, a hAídhniu, a Maonmaig, a Muircse, a Mucrumha, a hAoi, a Tennmuidh, a Tarbga, a Boirind, a Badna, a Berraimain.’

This is the beginning of a tract in Laud 610, fo. 57 b, 58 a, thus entitled: INcipit interrogacio Cinnfaelad do Fintan mac Bochrai meic Lámach. No Bécc mac Déd Deád cécinit, ut allii dicunt.

The words in brackets are inserted from this MS.

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

Feacht n-oen dorala Oissín 7 Cailtì a n Dún Clithair oc Sliabh Crott. IS hí sin aimerseit antrim Patraic docum n-Eírenn. IS ed domhair d’iarsma na Feinde i. Oissín 7 Cailtì 7 tri nèinburn 5 ina bhfharrad, Once upon a time it came to pass that Oissín and Cailité were in Dún Clithair at Sliabh Crott. That was the time that Patrick came to Ireland. This is what continued of the remnant of the Fíann, even Oissín and Cailité and thrice nine along with them.

1] Iarrus i. iartar H. 3, 18, p. 170, col. 3.
2] MS. badha.
3] See as to these, O’Curry’s Lectures on MS. Materials, 240.
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, r—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, r. A story beginning thus:

Aed Baclam, gilla gai Diarmaeda meic Cerbaill, rogadh slaotan tromghaluir he, robh bliadhan a sergsirgaluir, cu bhfuair slainti iarum, co ndeachaide d'agalluimh Dhiarmaeta 7 abert fris: 'Cinnus ata coruchud do smachta 7 do shidha 2 frisin mblaidain sea i t-a sa im loighi?' 'Ni airghim-si turbhr6dh fair,' ar Diarmait. 'Ata ni ara bhfindab-sa sin,' ar ÆEd Baclam.

Aed Baclam 1, 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 8,' 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, i), 'Mairg thachrus frí clerchib ceall' = Mairg thochras ri clerchib cell, Book of Leinster, p. 149 b, Mairg 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 4.

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

Olc bith . aru[m]pta . daora fir . saora mná.
Mes fas . fidh 5 cain . olc blath 6 . ile ga[th].
Samh fluch . ith glas . imdha buar . tearc ass.
Mi[d]bhaidh 7 trom . in cec[h]tfr . ceil tuirg . uile righ.
Ffr n-olc . guin ghnath . bith erion . lion rath, 7 reliqua.

1 i.e. mancus. 2 MS. shigha.
3 turbhr6dh, weakness, faintness, pressure, crushing, P. O'C.
4 See O'Curry, Manners and Customs, ii. 337. 5 MS. figh.
5 See O'Curry, Manners and Customs, ii. 337. 6 MS. bith.
7 Miodhbhaidh i.e. eineachlann, a mulct or fine, atonement or amends for a crime, P. O'C.
This is followed by a quatrain:

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

fo. 94 b, r. 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.

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 (1) in the sanctuary of Kells. So Bresal went to buy it and offered therefor seven kine and a bull. And the nun refused, and Bresal took the cow perforce and gave the feast to his father in Kells. When they were happy carousing, then came the nun to complain of Bresal to the king, and she screamed out.

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

Then Bresal is killed.

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

1 MS. Fleagh.  
2 MS. fleigh.  
3 The words conaib nitha, which I do not understand, appear to have been ineffectually erased.
O rancatar iarum is ed fuaratar Becan occ
denumh chaisil 7 cuiche fluch uimme,
[7 ic irnaigthi simul.] O rodech Becan ar
Diarmait, is ed asbert fris: 'Fon talmain,
a fhinghalaig!' or se, co ndeachaid conice
a ghluimh isin talmain. 'As cen anad in
chomairce, a Becain,' or Colum cille,
'ár is ed tháinic in ri chugatsa, d'iarraidh
dilghudha 7 d'aithbeouadh a mheic duit.'
Tochbhu Beccan in laimh ndeis, 7 doghni
urnaigthi fo tri d'aithbheoadh Bresail
mheic Dhiarmata, co tuc .L. Bresal la
gach n-urnuighthi a hithfern, 7 tainic
Bresal mac Diarmata, leisin urnaigthhe
ndéidhinnach ¹ leisin lucht ndéidhinnach ²
dhibh.
IS ann sin rofocht Becan scela dhe 7 rofer
failt fris.

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

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

Dognither feis Temra la Diarmait mac
Cerbaill, Marbhais didiu Curnan mac
Aedha meic Echach Tirmcharna, o fhuilit
sil Mhaeil ruain la Connachtta, duine ocon
feildh ³ sin, 7 luidh for comuire da mac
Mhuircertaigh meic Erca .i. Ferghas 7
Domhnall.

Fergus and Domnall put Curnan under Colomb cille's protection. Nevertheless
Diarmait slays him. The Connaughtmen then attack Diarmait to avenge Curnan;
and Colomb cille, with the northern Húi Néill, join them. The hostile armies meet
at Cúil Dremne, and Diarmait's wizard makes an aibe druad ('druid's fence')
between the two armies. Colomb cille chants three stanzas beginning A Dhe, cíd
dach 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.

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 parri-
cide!' 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.
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 benruaisnì) and a mantle made of one fleece (d’oluinn oenchacraich 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 Fergusu Ceirrbeoil.

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

Diamad mheisi budh rí réil
nocha beruinn² ceim tar cert.

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

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

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

Cert gach righ co reil . do clannaíb 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 Ordnie, overking of Ireland from A.D. 793 to 817.

fo. 95 b, 2. The following quatrain:

Toirrsi nocha maith in modh
um gach ní coimmsí rom-car
acht rom-tá rom-bí rom-bia

fach ní rodheonaíg Dia dham.

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

BÁI FINGHEIN MAC LUCHTA ADHAIGH³ samna
i nDruim Fingein. Brathair sein do
Thigernach Tétbuillech mac Luchta
da ta Coiced maic Luchta.

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

¹ The cae nywol of the Mabinogion.
² chingfand, 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:

'Cus cidh buaid n-aile?' for Fingein. 'Ni anse,' or an ben. 'Teora primhaied Eirinn innocn fofoitheo. 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:

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

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

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

1 deacar i. i ongnadh, 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 Laegz/zVi meic Liur/z/a Laimfhinn
The diadem of Loeguire, son of Luchta

dorighne Len Linfhaclach mac Banbolga
Whitehand, which Lén Linfhaclach, son
Banna 1 foruaratar innoch teora hingina
of Banbulg Banna made, and which the
Faindle meic Dubroith a sidh Findachain
three daughters of Faindle, son of Dub-
arna b^/h fo dhicleith o ghein Conchubair
rooth, found to-night in Sid Findachain,
Abhirtruaid gz^anocht.

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 publi-
ished by the Celtic Society in 1847. The Lismore copy is preced-
d 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 mbug 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 noebh sil Conuire .1. Seanach mac Cairill, Eolangan a nAithbi Bolg a
Muscaoidhi Mhitaine, etc.

The verse begins:

Nonbur sin sil Conuire o nach berur ní ndeolulgh.

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

A Chaisil, as dimbrig soin
O Cashel, this is weakness
gan Feidlimid mac Grimthoin !
Without Feidlimid son of Grimthan!
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

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

Airdri oirrdirhirc airdmhenmach roghabhstar flaithus 7 forlamus for dha choiged Mu-man, dar' ainm Airtri mac Catail meic Finguine. IS re linn rogabhatar Loch-lannaig nert artús for Eirinn. Acht roshuaradar catha 7 coinblichta o aimsir Airtri gu cæm-aimsir 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 anaísgidh.

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

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

Feacht n-aon dia m(bai Tadg) mac Cein meic Aililla Óluim . . . . righdamhna a n-iarthar Mu(man) 7 a bhráithri bunaidh maræ(n) ris.

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

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

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

1 i.e. Thomas, eighth earl of Desmond.
THE BOOK OF LISMORE.

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Crinna, 7 legthar 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 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.

Andiaigh an catha so dod láimh dheis ata an chuid ele don echtra so Thaidhg meic Cein, uair ní [fjuar]us a n-aoinecht re sribadh hi.

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

Bái ri amhra for Eirinn .i. (Cormac) ua Cuinn. Bui ri for Ultáiib in(d in)baid sin .i. Fergus Dubhdhded(ach). Batur da bra-thair la Fergus .i. Fergus Foftieabhar 7 Fergus Tene fo Bregu. As and bui tech Cormaic i Temraig intansin, 7 tech gach airdrigh i n-Eirinn ardaighin feisi Tem-rach do dhenomh .i. cæcidhiges ria sam-fhuin 7 laithi na samhna 7 cæcidigius iarum. As airí nothinolduis cacha samna, ar is ann ba haipte meas 7 toirthi 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 fort-night 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 quatrain 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'Echtra Thaidhg meic Cein, 7 ni meisi is cintach, 6r ní fhaurus ar suidhiughudh choir isin tseinleabor hi, 7 gebe bhias ag leghadh no ag sribadh an sceoil, fechadh an t-inadh isin Eachtra a mbia samull 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. Crimthlan Cass was then king of Connaught. They remained that night in the assembly. Early on the morrow they arose, and they saw the man (coming) towards them through the mist. A purple, five-folded mantle around him. Two five-barbed spears in his hand. A shield with a boss of gold upon him. A gold-hilted sword on his girdle. Golden yellow hair over his shoulder.

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

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

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

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

1 MS. aigthe.
2 Cf. Old Norse bóla f. the boss on a shield.

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 célduan doradai i n-Éirinn, 7 cia dorine, 7 cia dia ndernad, 7 cia baili i ndernad?

IS ann, tra, doradai in célduan, a n-Inis Tighi for Loch Orbsiu a n-iartar Eirenn; 7 is e dorine, Ai mac Ollaman meic Delbaeth, 7 is do dorine, d’Fhiacha mac Delbaith do righ Eirenn, do brathair a athar. Ocus is i so in dúin:

Mo brug, mo baili. cuach, carbut, claidèb.
trícha bo odhercc. ech croderg claidèb (?)
Esca coemh cumhul. seisreach toeb treabar.
coire, cuad, ceile. bro dheigfir dleagar.
Romtoircet uilli. o righ na maighi.
daigh dulugh don duini. mo brug, mo baili.

This is followed by some verses beginning:

Ailim bairc mbrañaig fo ramuibh, fo bhuadhaib.

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

fo. 126 a, 1–140 a, 2. 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 shaorclaind shochoneoil batar ind Eirinn. 
As iat luitter o sunn amach i. Fiacha Muilleathan mac Eoguin dalta Mog Ruith 7 Cormac mac Airt mheic Cuinn; 
Ocus i n-oenlo romarbait a dhá n-athair i cath Muclairime. Ind oenlo ámhn doronuit .i. in Mhairt re ndul a cath Muighi Muclairime. Ind benlo aili rucait .i. in Mhairt i cind *secht* mis on Mhairt-sin, 7 dano dá shechtehmisagh iat dlib línáibh.

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 Muclairime. On one day, moreover, they were begotten, that is on the Tuesday before going to the battle of Muclairime. On one other day they were brought forth, that is, on the Tuesday at the end of seven months from that Tuesday; and so they were both of them seven-months children.

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

*Crichadh an cailli gu cruaid*

in bhfhuil uaibh nech no imluaidh?
tucad do mac sonaisc sin
ar an forbhais d’foiridhín, et cetera.

The prose begins thus:

Na dá *triuchadh* robor àn tè sin suil tucadh hi do Mhogh Ruith, 7 ocht tuatha a ngach *triuch*; et asì so roinn in da *triucha* sin .i. mar ghabus glaisi muilinn Mairteil i Sleib cain 7 Loch Luiningi ar an machaire 7 Gleann *nanDibergach* ar *Monaith* Moir.

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

Feacht n-aon dorala Cormac mac Cuilindain ri Muman co Cenn Clairi, conid he ní ara tarla, a *menma* beith ac foraithmet gacha maithiusa dorónadh and, *ocus do- roine* an laidh occa indisiuedd.

Once upon a time Cormac, son of Cullenán, 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  
riphort na slogh salmagrad.  

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

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

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

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

fo. 142 a, i  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.

The vassals of Ireland murmured much in the time of Ireland's three kings, even Fiacha Findfholach, and Feic son of Fidhec the One-eyed, and Bres son of Ferb. Now there were three vassals who were chiefs of counsel for the vassals of Ireland at that season, even Monach and Buan and Carpre Cat-head. Then according to the desire of those three the vassals of Ireland formed a plan, and this was the plan on which they determined: to prepare a feast for their lords and to kill them at that feast. Now the vassals of Ireland were for three years preparing that feast. A third of the produce of each year they be stowed for that preparation. In Magh Cro the Connacht is ann doronudh in fleidh. Do lotur iarumh fir Eirenn dí dí cach leith. Batur immorro trí bliadhna oc foi chill na fleit in la haithечu Eirenn. Trian toraid gacha bliadhna doratsat forsin turcnom sin. I Maigh Cro la Con naicha is ann doronudh in fleidh. Do lotur iarumh fir Eirenn dí dí cach leith. Batur immorro .ix. nona ic tomhailt na fleidh. Doberthea leanna somesca sain emhla dhoibh isin nonai deidhinaig dibh. Romarbtha soerclanna Eirenn ocon fleid-sin triana meisce, cu rodh hind dait uili acht na tri meic batar i mbrondubh a maithreach . . .
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, then it was known
that in Scotland were those three heirs
of Ireland, even Feradach Find fechtnach
and Corp Bare-ear and Tipraite Tirech.
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.

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

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

Særclanna Eirenn uili
marbthta cusun ãen nduine
[of. 142 b, 1.] acht na tri meic, 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 Crimthainn, in twenty-three quatrains,
of which the first is:

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

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

Maithi Muman, ba fir soin
im Fheidhlimid mac Crimthainn
cech domnach teigdis re hedh
cò Haireadh do cheilebrad.

1 MS. dídhail.
2 MS. źegha.
3 i.e. there was no fish in the rivermouths, mast on the oaks, grain in the corn, or milk in the
udders of the kine.
4 Cf. the legal formulae in Grimm’s *Deutsche Rechtsalterthümer, 2* te ausg. s. 38, also *lang als die*
fo. 143 a, i. Poem in eighteen quatrains beginning:

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

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

Cormac cofecht roba 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 Flaitheartach hua h-Inmhoinen, on the battle-stone of Cormac hua Cuirc. The first quatrain is:

IN cloichen bec fuil im laimh,
a Ardruiire in betha báin!
rola mor do dhainibh dhe,
ocus laidhfhidh 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, i. 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' ailltri, ceim dh' eaclais.

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

fo. 143 b, i. 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 uasal rabhais i Clúain mac Nois, A noble bishop abode in Clonmacnois, Cain-
Caoncomrac a ainm, 7 Mochta a ainm comrac was his name, and Mochta was
artús. Mac oighi hé 7 comarba Dé, 7 his name at first. A son of virginity
da oilitri dochoidh co Cluain. was he, and an heir of God, and on his

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

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

Bai ri uasul oirdnidhe\(^1\) for Airghiallaib fact n-ail . i. Aed mac Duach Dhub. En-aimser do sein 7 d’Aed Fhinn mac Fergna meic Fearthusa meic Muireadaig Mhail, ri Brefne. Et dobhatar in diass sin cohimresnech. Gach ni maith do-ghnidih fear dhibh rob ail don fhir aile a imurcra do dhenumh do fein.

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

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

**fo. 151 b, r, 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 Baiscne. Naenbur 7 ocht fichit do righfeinedaib co tri nonburaib la cech fer dib.

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

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

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

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

Bliadhuin don chuailli.

.i. bliadna don gurt.

tri saeguil in guirt don coin.

.i. saeguil na con don eoch.

.i. saeguil an eich don duine.

.i. saeguil an duine don dam allaid.

.i. saeguil in daim don lon.

.i. saeguil in luin don ilar.

.i. saeguil in ilair don bradan.

.i. saeguil in bradain don iubhur.

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

Deach . . . . .

A year for the stake.
Three years for the field.
Three lifetimes of the field for the hound.
Three lifetimes of the hound for the horse.
Three lifetimes of the horse for the human being.
Three lifetimes of the human being for the stag.
Three lifetimes of the stag for the 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, Rhy’s, Hibbert Lectures, 555, and a paper by Professor Cowell in *Y Cymyrodor* 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.):

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'Εννέα τοις γενεσις λακέρυξα κορώνη
άνδρων γηρώντων. Ἑλαφος δὲ τε Τέτρακόρωνος·
τρεῖς οἱ ἔλαφοι οἱ κόραξ γηράσκεται. Αὐτῶρ ὁ φοίνιξ
ἐννέα τοὺς κόρακας· δέκα οἱ ἡμείς τοὺς φοίνικας
νύμφαι, ἐνπλόκαμοι, κοῦραι Δίως αἰγάχιοι.
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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:

Banseal darala hí tracht n-Alban isin bliadain-so; da thraig déc ar .ix. fichtib a fot, a .xui. fot a trilse, .uui. traigid fot méir a láme, a .ui. fot a sróine, 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.

For it was they themselves that built a hut for them that night, and an indeonad \(^1\) ('gridiron?') was made by them. And Cailte and 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 Mòrrgain's cooking-place; and it was not made without water (near at hand); and five sons of Eochaid of the Red Eyebrows made (it), even Fat and Fet, Flann and En 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 Senbrach ('The Dialogue of the Ancient Men,' Oisín and Cailte). Begins:

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

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

\(^1\) P. O'Connell's inneonadh, 'a striking on an anvil,' (inneobin) seems a different word.
Feindi, roscailset iarsin ina ndrongaibh
7 ina mbuidhnhib f6 Eirinn, co nár
mhair re hamm na huaire sin dibh acht
madh da Óclach mhairthe do dereadh na
Feinde j.i. Oisín mac Find 7 Cailte mac
Crundchon mhc Ronain.

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

Ends (fo. 197 b. 2):
‘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 Connacht ... Coic triucha 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 ceremo-
nies 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. Finnbarr, 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: depraccait 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, céit-arc 3270, fodhard 4338.
a for post-tonic u: rogha 3058, togha 3755, salma 371, fira 1978, pectha 164, gulla 202 (where the umlaut points to Old-Irish gullu), dorchara 23, bulla, runna.
a for atonic ia: ar n-ic 598 = O. Ir. iar n-ic.
a for tonic oi: aifreann 517, faiirenn 629, gairbhnecht 3784, 3785.
e for post-tonic i: soillse (acc. sg.) 4, daire (dat. sg.) 168; for post-tonic iu: coimde 4164.
ei for tonic ai: meic 3094.

ea for e, whether tonic or post-tonic: leabur 43, fearr 82, foireann 4, aisnéean 21.
i for atonic a: itconnac 159, itfet 153, ispert 184.
i for atonic o: ica 181.
i and iu for post-tonic e: daeri (gen. sg.) 23, Etaillí 211, tipraith 2637, airléigíann 62, eisbíudh 118, toimníudh 143, irísiuch 150, angísl 3356, taeidhlíuch 4632.

iub, ium for eb, em, are particularly frequent: ceiliubrais 842, creidium 282, breithium 614, risium 650, tuirim 1085, tainnium 1203.
o for post-tonic u: bochto 1413.

oi for tonic ai: oílíthreacha 3847.
u for post-tonic a: ro-bennuch 356, clochú 393, fedhbhú 4889, fiaclu 473, fuarutar 5, itberar 25, mu-na 186. So mu for the umlaut of post-tonic a: rechtaíre 400.
u for atonic i: um 291, umar’leicis 105 where the u may be due to the m.
In the case of long vowels we have:

- \( eo, eu \), for \( é \): deórub 4651, beólu 4652, seut 2930.
- \( io \) for \( ì \): fíos scél 1064; for \( i' \): fíon 4505 (but fín 4506), fíor 4384, lión 4493 rioghd 4473.

Atonic \( i \) is lost: 'nan haicníd 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 \( ìn \) or \( ìn \) and \( ìn ìr \). So naídhiu 118 = O. Ir. nbídhiu; aidhe 1250 = O. Ir. bígí, aidígecht 263 = O. Ir. bígecht; Gaedelu 404 = O. Ir. Góidelu; soeth 870 = O. Ir. sáeth; soethar 3699 = O. Ir. sáthar; loechdacht 3058 = O. Ir. lóechdacht.

In sai-eascop 212, and drai 287, \( ai \) is for O. Ir. \( ìi \). The modern ao for \( aë \) appears in aos 3723, oosa 599, comaosu 1226, saoth 2278, naom 2074. We even find aoe (ae 6 2). So atóidh hecht 255 = O. Ir. òighidecht, ataobhí 1124, atóibhí 4298, naoim 2075. In five lines we have Coimhgen 4465, Caoimhgen 4467, Coeimhgen 4468, and Caeimhgen 4469.

aei, oei, the umlaut of ae, oe, is frequent: noemhíe 12, daciri 23, coemthecht 266, cæirib 91, caveirig 101, ceitile 77.

For ae, oe, we sometimes have long \( u \): cára 43, 1473, 2321, 2920 = O. Ir. cárá. So cúnach 2402, for cónnach. The umlaut of this \( á \) is \( ìu \): fuidhíus 479, nuídhiuin 59, buidh 1096 = báidh 2743. In én-bhaile 2918, én-shníité 2930, the diphthong \( òi (oe) \) 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 \( s \): bannscal 1229, sennser 2940, 2950, bannscaile 113, baíndsi 172; before \( t \): sainnt 1690, innnt 97, tenntidhí 1188; or becomes \( nd \): ind 36, 66.

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

The liquids \( r, l \):

\( r \): doubled before \( s \): ro-errslaic 60, doirrsi 1562, toirrsech 1698; before \( dh \): airrdhí 90, 177; before \( th \): airrrter 1638, aírrth[er]-deiscirt 211; before \( n \): tairrn-gidh 1641, sathairrn 612, errnaigthi 1187; before \( c \): fáircce 1487, 2226; before \( l \): urrlamh 1900.

\( l \) is doubled: Etaillí 211; before \( t \): allt 4834.
\( ll \) becomes \( ld \): bachaild 1043.
The labials $p$, $b$:

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

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

$b$ (in loanwords) for $p$: pobul (populus) 3, pubull (papilio) 326, esbul (apostolus) 33. $bh$ for $f$: buthuaidh 4722, bhar 332; for $mh$: mebaidh 59, coibnesom 656.

$b$ doubled to denote the absence of infection: a bhas 100.

The dentals $t$, $d$:

$t$ inserted after $n$: aein-t-ibh 630, tán-t-i 2897, glenn-t-a 3663; after $l$: ilmhul-t-ib 4477; after $bh$: sléb-t-i 3656; after $s$: tanais-t-i 683; assimilated to $s$: apsalaib 27.

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


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

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

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

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

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

$cc$ for $g$: focraicc 699, occ 1080, leicc 1082, eaccaide 1088, lánice 1089, toccbhaís 3604.

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

$g$ for $cc$: beg 1904.

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

$ng$ for $nc$: Frangaib 48.

$ge$ for eclipsed $c$: na gcléirech 4462, a gcléirig 4463.
The velar guttural $q$ occurs in the noun Quiaran (= Corn. Pirari) 4438, 4440, 4470, 4477, 4485. So in the Naemogam, 'saint-ogam,' Book of Ballymote, p. 311b:  
1. ainn in naim i tinnscafa gabar ar in fid.  
1. Brenaind, Laisreann, Finden, Sincell, Nesan, Hadamman, Donnan, Tigernach, Cronan, Quiaran, Manchan, Giurgu, Ngeman, Zannan, Ruadan, Aed, Oena, Ultan, Ernen, It.; 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: quelenn, guert, Quorann, quere, quiar, Quell dara, qual, quisenacht. But here, except in the case of quiar, the $q$ is written for $c$.

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

Prothetic $f$ occurs in $f$-oirb 43, $f$-aca 63, $f$-ainne 2618, ro-$f$-iafraigset 3669, don-$f$-air 4149, $f$-aisc 1622.  
$v$ when following $d, n, r, or l$ is regularly represented by $bh$ (Meadbh, banbh, tarbh, dealbh). When it arises from nasal infection of $f$ it is represented by $bhf$. Thus bhfaidh 18, bhforbthiugud 14, bhfoscd 5, bhfognaim 183, bhfesair 185. But sometimes also by $fh$, as in i fhaighthi 397, in fhiacuil (dentem) 475, trianar fhoircetal-ne 1512, in fhis (visionem) 4293, an-fhaitech 1395, an-fhoirbhthi 1143.

$v$ before an unaccented vowel is often represented by $b$ or $bh$: thus buthaidh 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 thirfheghadh 4868, a tSenain 2081, dá cloich tsalaimn 2408, ocus tsacart 2475, cinn tslebhé 2796, Crimthain tsréib 3216, amail tsnechta 3338, grian tsolusta 4631, clann tsnechtaibh 3218, gein tSenain 1790, oc scribhium tsochleibh 2050.

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

$h$ is constantly inserted to prevent hiatus after the verbal prefixes $no$ and $ro$: no-h-adhnachta 632, ro-h-adhnacht 645, ro-h-orta 136, ro-h-icha 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 $h$-aisnesan 21, na h-Éirenn 324, na h-úain 87, na h-uili 673, dona h-uilib 671, dona h-irisechaibh 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-bíghi 4176, a h-ainm 4695);

(c) after the interrogative pron. cia (cia h-aimh, 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-Eochaig 376, fria h-anbhforus 4894, re h-impódh 708, re h-Abraham 709, re h-tuir 4492, re h-Íssa 4518, la h-Asardaibh 23;

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

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

IRRATIONAL VOWELS.

Examples are domuin 1365, uamun 1529, iarainn 2725, 2932, forùnn 1336, and the loanwords ymonn 613, ymonn 1525 = immann 2675, columan, soltamán 1355, sacarbaic, senister, sigen, rithimm 2673, Herimon 227, Petar 3324, leampul.

METATHESIS.

of r: bérla 2536 = Old-Ir. bélre, ro fiafraig 432 (from ro-iar-faig), sedraissi (for fetair-si), funnraidhí 1945 = f-urraidhí 2064, sathrann (dies Saturni) 4374, coisercad (consecratio) 1819, martralaic (martyrologium) 3754.

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

of s: baisdim (from baisim, baptizo), ro-baisd 398, robaisdeth 450, lascc 4663 (laxus), esboc 837 (episcopus), especóidi 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 bhíc 915, in ailithre fhoirbhíthi 677, ón mudh thanusti 683, cruithnecht chaoín 4165, a tigh fhír mháith 255, a ben mháith 796, eclas mhóir 866, ó ghuth mhóir 979, fo sheol shoinmech 1007, ó galar thromm 1028, cot láim dheis 1287, do ghabail chaille 1341, manuigh dhfísí 3196.

3. Where a noun follows and is governed by a noun which ends, or once ended, in
a vowel. Examples are: mheicc Dhé 4522, a dhuine Dhé 3359, aidchi fhéle 268, a n-aimsir ghéimrid 70, oc cuingidh bhidh 73, do chuingidh chísa 127, do glanad theallaigh 122, a tigh fhir mhaith 255, ac foghnam dhaíne ele 296, do thorruma dhuine 825, a glaic Dhiabuil 4602, uas teinid dhrátha 3329, i miss medhonaigh fhoghmhuir 4441, d' foillisugd shochar 743, iar fothugd cheall 600, in óentuidh dhéachtta 648, dá cloich tsalainn (i.e. skalainn) 2408, meic dhaíne 2464.

So after the nom. sg. of -stems: dorcharta mho? 27, tene <r.ascda 327, tene <r.æid-lech 591, tene Dh& 1044, betha jutham 725, betha dhubach 3637.

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

5. After the possessive pronouns mo, do, and a, 'his' or 'its': mu thínnsceal 1159, mu shéitig 1169, do mhní-sa 1170, a cenél 46, a shenathair 41, a shhair 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/tíollus 4604.

7. After active verbs governing the accusative: tuiceabh bháile 4688, dolbhaísh chíaisgh 2301.

8. After prepositions which end, or once ended, in a vowel: amal chaíreig 101, amal Phól 589, amail ghráin 1188, amal chult 3877, amail fhacbaither 4448, ar dheismeireacht 1758, do thabairt 82, im chrubad 158, cén fhuíl 435, gan fhis 1598 = cen fhís 1600, ó mhenmain 714, tria dheilm 945, seoch thegduis 1161.

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

10. After the negative particles ní and nad: ní 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, nó, and 6: cia mhíscniged 4878, ocus fhaitisine 7, ocus mhírbuilib 36, is mhíni 4770, nó fhailinn 3877, ó dhóróine 1657.

12. After the interjection a: a charailech 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-dhalta 1120, nuall-ghuba
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Adjective with adjective: glé-gheal 3356, 3877, 4360, sir-bheogolach 3647, sir-shilti 3666, uilli-chumachtach 3164, 3190, sain-shercach 1842, lán-shaethrach 3847, all-mharach 3164, 3190.


Inseparable particles: so-chenél 3334, so-chenélach 1332, so-chenélaige 852, sowmhille 919, so-mheaschta 3162, so-charthanach 3856, so-gh nóimh 3943, nemh (O. Ir. neb) nemh-chumhscaigthe 3769, neimh-dhénium 1135, nemh-thoirrsech 3858.

Instances of inorganic vocalic infection are—

1. In substantives and adjectives:—in the gen. sg. fem.: daenachta mheicc Dhé 4522; in the gen. sg. of a consonantal stem: mogh rígh mhórchumachtaig 199; after g 2
nouns in the accusative sg.: muic n-úir *fhonaithi* 206, aimsir *shamraidh* 4845, drolmuigh *fhìna* 316, ar fhailit *fhéightha* 524, i tr *thairngaire* 668; in the gen. dual: inad dá ech *charpuì* 4476. After the numeral *tri*: *tri ghillì* 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 *mhòr* 940, cúra *mhab* 2321, 2325, oenchura *fìnn* 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 *chuïr* Crist 3689, a chineil bunaidium *Phathairc* 42, do chuïngidh fair *chumail* 4267, 'ni ro dhech gnuis *fheriscal* 1693; gen. pl.: sinnser *shacart* 752, secht n-ollumain *ghabunn* 2931; acc. sg.: cu ruc in cú allaíd *chaelirg* 91, crenaidh diidu *chumhail* 170, forfarbaíb Ísúu *bhacaill* 223, co-n-acca óglaich ind étach *thaitnemach* 794, dorat in ben sheirc ndfìnìr 1482, doroine ... eraighthi dhicra 1103, rorec ... in chumuil 1190, coCill *Mhòir* 2031. So after the voc. sg.: a athair *thogaidh* 2041. Here the infection change is syntactical rather than phonetic.


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

**Nasal Infection.**

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

Here too we find inorganic infection. Thus the initial of genitives plural is nasally
infected, though the prehistoric ending of the preceding word was s or a vowel. For instance, athair bthais 7 creitmhe bhfer n-Érend 34, 6 rígh bhfer Tesa 2836, i cluain mor bhFer n-Ardaí 952; sennser noemh bhfer mBreg, 2940. An early example of this is uptha inban, '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 { } { } { }
    fem. ind, inn, an, int { } { } { }
    neut. a-n { } { } { }
Gen. masc. neut. ind, inn, ann 875, int. { } { } { }
    fem. na { } { } { }
Dat. -(s)inn -(s)in { } { -(s)na.}
Acc. masc. and fem. (s)inn, (s)ind, (s)int { } { } { }
    neut. (s)a-n { } { } { }

Only examples of the rarer forms need be quoted:

Sing. masc. and fem. acc. int: { in t-uan 1140, in t-saill 1255, in t-uiši 1481, 2676, = an t-uišqui 111, in t-ord-n 2625, an t-inad 1007. }
    neutr. acc.: al-lá (from an-lá) 2076.
Dual nom.: in dá phopul 1476, in dá clamh 1591.
    acc.: ér in dá fhorba 1897, ér in dá espoc dhéic 4111.
Plur. masc. nom.: ind eolaig 516, 829, 2642, ind irisigh 3948.

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

Declension of Substantives.

(a) Vowel-stems.

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

The transported n also occurs regularly after the acc. sing. Thus: mac n-dall 57, mac n-Daibid 3320, biadh n-gnáthach 94, canoin n-eclusdai 212, muic n-fuir 205, Innebr n-Domnann, n-Dé, m-Bóinne 272, 273, aidheadh n-gona 465, Pól n-apstal 589, cenn m-blaidne 638, clainn n-Adhaimh 622, scriptuir n-diadhai 684, rith m-buadhaimh 745,
cailech n-oifrinn 841, breit[h]ir n-escaine 845, breit[h]ir n-De 1033, 2720, arradh
n-glaimidh 954, bannscail n-irisigh 1229, leestar m-brisde 1398, torathar n-gránna
1420, espoc m-Bron 1453, seirc n-dimhoir 1482, clamh n-uasal 1492, mac n-uasal 787,
isin cinn n-ailse 1504, i coit-n-ailse 1508, i coit-n-aile 1592, innsi 3704;
The u of the acc. pl. of masc. o-stems is still found in ruscu 60, feru (= Lat. viros)
313, eochu (= Lat. viros) 318, Gaedelu 404, manchu (= Lat. monachos) 893, cuaranu
943, clamhu 7 dullu 1099, marbhu 1100, damhu 1494. But this u has become -a in
mancha 3338, fira 1078, damha 1497, saebchoiredh 3618, uaiscedha 3665, cairedha
4101, cridhedha 4875; gen. techtairedh n-uasal 2952, gen. techtairedh 3713; dat. a tri h-uidedaib 2572,
ramhaidh 3574; acc. celiuda 1584.
Feminine stems in i are inis, ‘island,’ sg. gen. indse 3697, innsi 370 (but also inis
3700), dat. innsi 3704; acc. innsi-n 3570, and sétig, ‘wife,’ 381, sétich 54; sg. gen.
sétiche, dat. sétich 576; acc. sétich 1157.
Fem. u-stems are deog, ‘drink,’ sg. gen. dighi 95, 1239, 1927, acc. digh 54, and
muc, ‘pig,’ 1248, pl. dat. mucaib 1245, nom. acc. muca 1246, 1247.

Diphthongal stems.

bó, ‘cow,’ sg. gen. bó 4358, acc. boin 97, 409, pl. nom. bai 1660, 4357, gen. bó 95,
1660, acc. bó; dual nom. dá bháis déc 1267.
nóib, ‘ship,’ 4302, 4303, nui, nai 2332, 2391, 2392, acc. nai 2174, nae 2331, naoi 4298.
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(c) Consonantal Stems.

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


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

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


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


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


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bréntu, ‘stench,’ dat. bréntaidh 3634.

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

coidhuit, ‘lord,’ coimmdhe 722, sg. gen. coimdheth, coimdedh 3688, 3694, coimdheadh 1147, dat. coimdhidh 3547, 4245, coimdhi 719, acc. coimde 4861, voc. a mo choimdh 2637, a choimdé 4164.


dorchata, ‘darkness,’ sg. dat. dorchata 23.

dúrchraidhitu, ‘hardheartedness,’ sg. acc. dúrchraidhitaídh 228.


fraigh ‘wall,’ 4749, sg. dat. fraighidh 195, fraighidh 198.

ita, ‘thirst,’ 3707, 3714, sg. gen. itadh 4408, dat. itaidh 4402, 4404.

léne, ‘shirt,’ 1040, sg. gen. léned.

mil, ‘soldier,’ pl. n. cath-míthidh 2998.

bentu, aenta ‘union,’ 790, sg. gen. áentadh 4468, dat. bentuidh 647, 648.

óighi, óigh 1250, óigh 1257, ‘guest,’ sg. dat. óighidh 1254, pl. dat. aoighedaib 3830, acc. aighedha 1649, where it is used for the nom.

bitiu, ‘youth,’ acc. bítíudh 286.

rig, ‘fore-arm,’ pl. acc. rigide 2974.

seche, ‘hide,’ 4117, sg. dat. seichidh 4118, 4261.

slighe, ‘road,’ pl. acc. slighthi 3664, where it is used for the nom.

sui, ‘sage,’ sg. dat. sui 2749, pl. dat. suidhib 2750, acc. suithe 2529.

tene, ‘fire,’ 71, 78, 267, 1044, sg. gen. teinen, teinedh 1918, teinedh 77, na teinedh 2902, dat. teínidh 84, acc. tene 332.

tenga, ‘tongue,’ sg. gen. tengad, acc. tenga 1456.

traigh, ‘foot,’ sg. acc. traighidh 462, pl. acc. traighthe 3681 (where it is used for the nom.), traighthe 4131, gen. traiged 3682.

uaim, ‘cave,’ sg. dat. uamaidh 3416, acc. uamaidh 3415.

d-stem: drui, ‘wizard,’ 2656, 4008, but draí 287, 1162, sg. gen. druadh 1162, 1166, dat. druaidh 4007, draí 1192, acc. draí 1223, 2311, pl. gen. druadh 2307, acc. druidh 300, where it is used for the nom. Perhaps dé, ‘smoke,’ 1409, 3329, belongs to this declension.

nt-stems: bráge, ‘gullet,’ sg. dat. brágaíth 389, 2312.

cara, ‘friend,’ 1194, anm-chara, 4792, sg. dat. anm-carait 4793, pl. n. carait 3547, caraid 1492, dat. cairdib 3201, acc. cairde 4878.
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fiadha, ‘God,’ sg. gen. fiadhat 1289.
námha, ‘enemy,’ 3447, sg. gen. námhat 3444, pl. nom. námhait 3436, gen. námhut 3045, acc. náimidh 4877.
típra, ‘well,’ 397, sg. gen. típrat 2385, 2634, 2635 (but típrait 2637!), dat. típrait 2162, 2383, acc. típrail 967, 2386, 2711.
ndmha, ‘enemy,’ 3447, sg. gen. ndmhat 3444, pi. nom. ndmhait 3436, gen. ndmhut 3439, ace. ndimdiu 4877.
tipra, ‘well,’ 2385, 2634, 2635 (but tiprait 2637!), dat. tiprait 2162, 2383, acc. tiprait 967, 2386, 2711.


almsa, ‘alms,’ 3272, sg. gen. almsan 2034, but also almsaine, (with passage to the vocalic decl.), 1428, 1579, dat. almsain 2401, 4102, pl. acc. almsana 1811, 3395, dat. almsanuidh 1857.
bró, ‘quern,’ 4098, sg. gen. brón 1313, 4099, 4126, acc. brón 850, 4127, 4269.
Cruachu, sg. acc. Cruachain 3140.
cú, ‘hound,’ 90, 278, 1253, 4036, sg. gen. con 93, acc. coin 276, 4034, 4035, pl. nom. coin 3655, 4428, dat. (mil-)chonuibh 4054, acc. cona 1658, conu 4081.

ealadh, ‘science,’ pl. gen. ealadhan 601.

itu, ‘pang,’ pl. n. tithain 2830, 3004.
mallacht, ‘curse,’ sg. acc. mallachtain 368.

menma, ‘mind,’ 708, 2649, sg. gen. menman 4896, dat. menmain 714.
onchu, ‘leopard,’ sg. gen. onchon 3799.
orda, ‘thumb,’ 4419, gen. sg. ordan 4420.
náidiu, ‘babe,’ 3349, naéidhi 1458, sg. gen. náidhen 1220, náidhion 1457, nuidhin 59, dat. náidin 68 = naóidhín 3392, voc. a náidhiiu 118, pl. dat. nóidhinn 73.

The following are stems in -tín:

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. gobuinn 4101, but gaibhne 2936, gen. gabhunn 2931, acc. gaibhne 2934: guala, 'shoulder,' sg. dat. gualainn 3118, acc. gualuinn 2860:


Neuter stems in -men:

aimm, 'name,' 78, sg. dat. aimm 3267, 4853, pl. n. anmannua 147, 1867, 2530.
béimm, 'blow,' sg. dat. béim 3195, acc. béim 3195, pl. n. (braith-)béimenna 3120.
boim, 'bit,' 'mouthful,' 2734.
cuirm, 'ale,' sg. gen. corma 1242, dat. cormaim 2736, coirmh 1239, cuirm 1359, acc. coirm 1381, in chuirm (!) 1360.
deilm, 'noise,' sg. acc. deilm 942. dürim, 'multitude,' 'crowd,' sg. dat. dürim 2881.
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.
sruaim, 'stream,' pl. dat. sruaim 3637.
teidhm, 'disease,' 799, sg. gen. tedhma 1100, teadhma 1856, dat. teidhm 1441, acc. teidhmannu 112, 1490, pl. acc. tedhmannua 1704.
toghairm, 'invocation,' sg. acc. toghairm 119, dat. toghairm 3765.

Neuter stem in -én: arba, sg. gen. arba 1091, arbha 1357.
S-stems: agh, 'a bovine animal,' sg. acc. agh n-allaid 4715, pl. dat. 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.
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glenn, 'valley,' sg. dat. glinn, 560, 2583, pl. nom. gleanna 3656, glenn-t-a 3662.

glún, 'knee,' pl. dat. glúinibh 2860, 2876, 3111.

gné, 'form,' 'countenance,' 3895.

gruadh, 'cheek,' sg. dat. gruaidh 1337, 4186.

leth, 'side,' 'half,' 17, 1124, sg. gen. lethi 2177, acc. sg. leth 1324, 1326, 3566, dat. lethi 829, 1282.

lógh, '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 nemhaidh 2486, with passage to the o-declension.

ruithen, 'ray,' 4632, sg. acc. ruthen 3402, pl. gen. ruithne 3248.

sáil, 'sea,' sg. gen. sáile 3771.

sliabh, 'mountain,' sg. gen. sliabh 2562, sliabh 2583, dat. sliabh 383, 1528, 3573, acc. sliabh 1527, 2565, 2582, pl. nom. sliabh-tí 3656, gen. sliabh 3643, dat. sliabh 543.

tech (= réos) 'house,' sg. gen. tígh 72, 122, dat. tígh 70, 81, 255, 409, 2838, 2840, taigh 2670, toig 1092, acc. tech 1187, 1252, tegh 1308, pl. n. tígh 2927.

tir, 'land,' sg. gen. in tìre 441, 710, in tìri 3848 (but thire dílsi f. 705), dat. tìr, acc. tìr-n 442, pl. dat. tìribh 716.

A solitary stem in ns is mí, 'month,' sg. gen. mis 2996, mís 4441, in mí 3784, dat. mí 1064, 1066, pl. nom. míis 4367.

Nouns ending in -ach often decline in the sg. like o-stems; in the plural like s-stems. Thus:

domhnach, 'Sunday,' sg. gen. domhnaigh 1077, domhnaigh 1102, pl. dat. domhnaighibh 2735, domhnuighibh 4534.

étach, 'garment,' 2673, sg. gen. édúigh 1602, acc. étach 2723, pl. nom. édúigh 1504, dat. édhúighibh 1215, édúighibh 1496, acc. édúighi 1495, 1508.

fásach, 'desert,' pl. dat. fásaighibh 3218.

marclach, 'horseload,' pl. gen. marclach, 1572, dat. marclaihbh 1574.

otrach, 'excrement,' pl. nom. otráighi 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, slíghe mór 1431), and that the labial ending of the dat. pl. is frequently omitted. This ending, however, is still found in the
following instances: timnaibh diadhaibh 631, proiceptoiribh noemaibh 683, maithibh aimserdaibh 688, cenélaibh echtrannaibh 690, étuighibh taitnemachaibh 1215, dáinibh fannaibh inlobraibh 1437, maithibh imdhaib 4513, sruithibh Breatnachaibh 2551, cosaibh firmaibh 1818, 2424, aimseraibh fodaibh 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=-sep- there are two or three instances: gilithir 3679, 4075, and méidithibh (MS. meidightir) 3697, sithiter 2217. Other comparatives end in -i (for -iu), as in uaisli 6, 1329, uilli 1661, náraighi 1691; but also in -e and -a: eacnaide, soiceinéilce, inísle, beccda, humla, 1088–1090. Irregular comparatives are:

Positive. | Comparative.
---|---
fern (=supernus?) | 
maith, ‘good,’ 1339 | 
ili, ‘many’=Goth. filu. | 
lugh, é-láthús | 
mór, ‘great,’ 2543 | 
olc, ‘bad’ | 
trén, ‘mighty’ | 
f-ocus, ‘near’ | 
comfhocus 2901 | 
sir, ‘long’ | 

The comparative of equality is exemplified by meidightir, airdigtir fria seol prímluinge 3183.

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

With di, ‘eo,’ we have fer[r]-di 1142, 2319, mbi-di 2727.

Numerals.
a. Cardinals.

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


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Gen. oc pianadh da naemh-ogh 373, ré da oidhech dhec.
Dat. dibh 625, 4255. A corrupt don dhá n-iascaib occurs in 3599.

3. Nom. and acc. trí with all genders, trí h-ecalsa, 2525, trí cathrachá 2549, trí mile 2641, trí tonna 4134, trí h-ingena 4000. With fem. nouns also teora: teóra cathrachá 1044, teóra mili 1045, teóra ingena 3996, teóra bliadnui 299. Also teóra tighi 834, gen. trí-n 3168, dat. here the labial ending is lost: ó thri modaib 679, co trí henuib 4346, cona trí macaib 3115.


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

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

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

6. se (leg. sé) 2606.
7. secht-n: secht m-bliadna 2959, dat. sechtuibh, sectaibh 3192, 3196.
8. ocht-n, ocht n duirn 1278.
10. deich-n, a deich 4619, deich m-bliadnui 3404.
11. aen ... déc: aeinfher dec 3836.
12. dá ... déc: in da espol déc 624, da fear dec 3833.
17. secht ... dec: secht n-ecalsaibh dec 1360.
20. fiche, sg. gen. fichet, dat. fichit, pl. n. fichit 1023.
21. bliadnai ar fichit 4745.
30. tricha 638.
40. cethrachá 2106, 4695.
50. coeca (from *coecacha) 859, caeca 4113, pl. acc. coëcta 1097.
60. trí fichit 1023.
100. celt 4398, pl. gen. tricha celt 638.
150. caeca for celt 4113.
1000. mile 3599.
3000. trí mile 2641.

b. Ordinals.

1. celt 4596, celt: ceitshirt, 52, prím: prímh-fáith 1790, prímh-gein 3994.
2. tanaisti 3994, indara 617.
3. tres, treas 3994, 3997, 4769.
4. cethramad 3994, cethrumad 3926.
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5. cóiced 1253.
6. sésed.
7. sechtmad 169, 384.
8. ochtmadh uathaid 1351, 4452.
9. naemhadh.
10. dechmadh.
13. treas ... dec 1271.
18. ochtmadh dec 1351, 4452.
88. ochtmad lxxx. (ochtmogat) 1352.
132. indara bliadan xxx. ar céit 617.

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

d. Multiplicative expressions.
2. fa dhó 4619. 3. fo tri 3104. 5. fa chúic 4815.

e. Fractions.
\[ \frac{1}{3} \text{ leth 816.} \quad \frac{1}{3} \text{ trian 3060, 4217, 4491.} \quad \frac{1}{3} \text{ cuiced 4721, gen. coicidh 4799.} \]

Pronouns.

a. Absolute personal pronouns.

Sg. 1. mé 178, mi-si 178, acc. misi 3492, mhí-si 3438.
2. tú 3453, thu 3495, tu-sa 3386, acc. tú 3439, thu 2893.
3. masc. sé 3406, 4315, é 3498, 4316, ba h-é 3457, acc. hé 3551, 4315, 4658.
   fem. sí 2445, 3456, ba hí 3065, sisi 2445, acc. hí 3384.
   neut. ed 2080.

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

b. Infixed personal pronouns.

Sg. 1. no-m-muirbfitis 310, no-m-lenaidh-si 3048, no-m-leic-sea 426, no-m-bia-sa 2187, do-m-berur 3751, ro-m-leicid 262, dian-om-sáruighet 453, nacha-
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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-gnt 2726, nacha-tgeibhédh 2864, no-t-caruim 4205, do-t-ria 4206.

3. Masc. d: ro-d-rír 195. For this t seems written in no-t-gessiut, no-t-aiteat 692.

n: ro-n-fia 775, ro-n-all 67, 2842, ro-n-baisd 2843, ro-n-bennach 513, ro-n-gabh 66, ro-n-gaibh 1464, ro-n-ebair 834, do-n-athlon 156, ro-n-greis 4345; changed into m before b: ro-m-beir 513, ro-m-bais 2521.

s: no-s-beir 448, do-s-fíanic 564, no-s-inntsamhlaithe 673, conu-s-facaib 905, ro-s-ic 1366, ro-s-bennach 1370, ro-s-anacht 1923, no-s-melífa 2268, ro-s-toifnetar 4054, no-s-gormadh, 4080, ro-s-marbh 4230, ro-s-tairbhair 4873.

ta: ro-ta-cursaigh 2559.

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

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

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

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


tas: no-tas-sloíce 491, ro-tas-gabh 3800.

c. Suffixed personal pronouns.

Sg. 1. cucam-sa 3453, dam-sa 109, 3673, dim 1318, eram-sa, erum-sa 657, 666= orumsa 1521, oramsa 1400, form-sa 4661 = orumsa 723, 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, cucatt 117, cuch 336=cugut 3416, dhíl 1159, 1525, duil, dhuit 611,
657, 3385, 3457, 3570, duis, 229, duis-si 222=dois-si 225, eadrat 3345, erulsa 1523, oral 2133, fort 609, 4661, fort-sa 1016, frill, frill 118, 545, 2198, 2894, 3496, 3570 =rint 728, innat 3489, let 2404=leat, let 114, 2406, 3453, 3494, 3571, ocuit, ocuit-sa 1281, 3459, 4642, ogut-sa 3492, romat-sa 2201, uait 351, 1159, 2130, 4086=uald 3622, uait-sa 2241.

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

Fem. di, eisdi 53, 902, aisdi 1071, 1517, foi-th-i 50, foilhe 2220, fuire 2221, 3401=uirre 1418, fria 1263=ria 796, fria-si 1324=rias 1334, 1337, impe 1356, innti 3417, 4676, le 3398, le-si 1254, oice 1731=aici 128, roime 4685=roimhe 2421, 4079, seece 1555, seece 1514, 1614, fairrrst 1817, 4190 (but tairris 880), tre-th-e 862, uaithe 1486, 1674.

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

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

3. chucu 4061, dib 3597, doibh 3670, dhoibh 445, 2347, 3595, 4829, dhaibh 5321, etarru 1722=etarrá 550, 4847, forrru 444, 3596=orra 4806, but foraibh 4699, friu 2609, 3573, 4463, impuibh 1063, impaibh 2645, innitibh 952, 3619, leo 43, 3549, ocaibh 2079, ocu 2102, acu 268, 3627, reompa 319, rompa 1553, 1877, 1878, 2965, rempaibh 1899, sech 4833, farrsa 2222, trompa 4609, uadaibh 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’aime 7 th’urnaigti 4295; before infected f: tforceutel 606. For th we have h: h’eiseirghi 3496=h’eiseirghi 605, h’inaidh 3196, h’egnach 3456, h’athardha 3686, 4661, h’faicsin 3701, h’imarchoirthidh 105.
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3. Masc. a chene l 46, a shenathair 47, a mhdthar 48.
   Fem. a h-adharc 97, a h-athair 3412, a h-bighi 4176, a h-ainm 4695.

Pl. 1. 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. 1. am (for im) 871, 1058, com 1625, coam 1624, gum 4467; fom[f]or[m]no
   4458, lem 3282, ocum 3765=acom 1083, acum 3387, icum 4449, but
   tarmo 177, triam 1628, umam 2865.
   2. cot 1287, 3972, god 2037, gut 2041, gud 2043, dot 1544=dod 1817, 3410,
      fort 391, 1615, 1617, fot 2024, 2180, friat 3360, ill 1987, it 3492=at
      1335, ad-daidh 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 tsuilib
      1420, umat 2865.
   3. Masc. ara ii, asa 77, 160, 1410, cena 184, coa 746, 1307, 3573, foa 1094,
      2025, 4651, fora 72, 3396, fria 4493 = ria 787, 820, rea 1011, tarna
      492, 635, 4650, ica 181, imma 3969 = ima 106, umma 563, ina 55, laa
      102, òa 1629, 3362; but òna 914, 4230, occá 1478, ríana 751, tara 3087,
      triana 4892=trena 916.

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

Pl. 1. conar 221, diar n-gorad 82, diar n-ailithri 3833, iarnar n-esreideadh 179, oc-
   ar n-imcoimet 2482, trianar 1512.
   2. dabar 3928, iar-bhur 1067, inbhar 3852, anbhar tir 1835, anbhar n-dainibh
      3928.
   3. asa n-duthaigh 2072, cona n-oidcheibh 3779, fora n-echu 319, fora n-daltuibh
      4699, fora n-flaidh 4404, tarna 492, 982, trena n-atirighi 200.

‘Own’ or ‘self’ is expressed by fein 43, 51, 153, 716, 896, 980, 3125, 3130, hi
   fein 66, féisin 383, 389, 502, 2519, 2795, 2914, 2920, 3106, 3134, 3139, 3275, or
   bodhein 294, 4697, budhein 377, 378, 3193, bhadein 2577, fasdesin 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.
PREFACE.

This.

sin 1265, 1430, 1495, üt 1028, 1158, 1300,
1543, -sein 401, 2816, 1586, 1844, 2051,
-san in riu-san 4437, 2161, 2202, 2267,
ön 186, 849, 1139, 1254, 2278, 2857, 3705,
1550, 4193, 4294, 4300,
-sodhain 1963, 2065, 2207, 3142, 3438, ac-sud 1305.
-seo 1146, 197, 1139, 1254, 2278, 2857, 3705,
-sidhe 197, 1989, saidhe 186, 849, 1139, 1254,
207, 2149, 2341.
-somh, -samh, -siumh 927, 945, -seomh 227, 912.

ade, són and sucut do not occur in these Lives. Demonstrative adverbs are:

ann, therein, ‘then,’ 43, 64, 220, 273, 471, 561, 700, ann-so 132, 582, 2901, ann-
sen 172, and-sin 3087, ann-sidhe 2606, ann-sin 243, 247, 267, 272, 522, 807, 862,
2905, feacht ann 1039, feactus ann 839 = fechlus ann 866. Cf. Sloven. ondi, ‘dort,’
Lith. ándai, ‘jenismal’ (Bezzenberger).

sunn, ‘here,’ 25, 545, 788, 2297, ria sunn 577, o sunn im-mach 709, sund 1417.

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

Sg. nom. int-í 32.

int-í 35, 1786, ant-í 17: fem. na hí 1148, 1151, na hí 1311.

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

inann, ‘the same,’ 710, 980, 1139, 1710, 2311, 2342. inann 1816.

The noun ní, ‘thing,’ ‘somewhat’ (36, 128, in ní-sín 93, cach ní 1689, cen ní 2674,
neph-ní, nef-ní, ‘nothing’), which Zimmer (K. Z. 30, 456) supposes to have been de-
duced from the neuter an-í, is rather, perhaps, a phonetic spelling of gníthe, ‘factum.’

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

comlaifed 163, di-a táinig 5, di-a bhfoghnadh 144, ri-sa-raitter 928, fris-rofreasgabh 954, ri-si-comruicedh 1231, fo-a-raibhi 941, ocan-dernadh 1240, ic-a tu 1539, icá-r’heimdhed 1243, tria-sa tánic 1781, tria-sa bhfégnann 4614, tria-sa tuiceabha 4668, tar-a ragha 2638, um-am-bi& 2868, um-tf-r-leicis 105.

The forms in, in whom, in which (perhaps for *t sn, *en-san): z>z-dingne 622, tm-bit 688, zm-be 2067.

The forms dianad^ est/ 878 = danad 917, 967, 1007, dian 253, dan 577, Old-Irish dian-íd, come from a primaeval *to-san-ití.

The form zVz^Tz occurs: innan-dernws 4242. This is = zVz/ztf/z in the Rolls Tripartite Life, p. 258, 1. 28: innan-dernat, where also it is followed by the enclitic form of the verb.

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

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

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

h. Interrogative Pronouns.

cá (what?) 2919.
caid-e (what is?) 19891, caidhi 3224.
can (whence?) 1923, can às’ 1715.
c’áil (what place? áil) 433, 1446, 2664, 3493, 3631, 4152.
c’ré (what thing? ré) 3711.
cuich (who?) 2841, 3669 (whose?), 1165, 2077.
cuin (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.
ci-p-e (whatever is) 1119, ci-p-innus (howbeit, anyhow) 23, 37, 1276.
ciá (who?) 1457, 2903, 4253: ciá ó 1454, ciá . . . asa 2903, ciá . . . i 4086.

i. Indefinite Pronouns.

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

1 This is the corrupt caighe of O’Donovan’s Grammar, p. 134.
aile, 'other,' 121, 150, = ele 145, 296, 1254, neut. aill 108, orban-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, pi. araili (some) 1920, 1921, 2190, 4247, 4253. Neuter sg. nom. arail 1580.

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


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

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

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

nech, 'some one, something,' 12, 700, 921, 1933, neach 720, sg. gen. 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 r-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-infis 6, do-r-ecmaing 135, timma-r-nai (by metathesis for timm-r-anai) 222, 225, do-r-atine 473, do-r-airngert 763 = do-r-arngert 95, do-r-arngair 992, co
fa-r-cabsat 1493, do-r-airngair 1798, do-r-inolat 2066, do-r-imartus 3619, ni tho-r-chair 1517. In ro-tecmaing 175, however, it is prefixed to the first element.


For occurs with verbs beginning with fo. Thus for-facaibh 223, 514, for-facaidh 345, for-facaidh 445, pl. for-facaitset 1010, for-facaitset 1908, for-fothaig 442.

No (= Gr. νό) occurs with the secondary present: no-chaithinn 1050, no-berthea 115, no-ceitlesta 354, no-oircedh 1528, no-ceilebrailis 327. Do for no occurs in Dochei-leabraitis 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-clu, and also perhaps e-verbs, of which the only example is do-gnú, conj. do-gnó.

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

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

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

<table>
<thead>
<tr>
<th>Non-enclitic.</th>
<th>Enclitic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>do-rát 1764, dorálsat 1811, dorádadh 1836</td>
<td>co tárt 2632, ni tárd 1763.</td>
</tr>
<tr>
<td>do-r-ái-r-n-gair 1798</td>
<td>táirngire.</td>
</tr>
<tr>
<td>dobéra 1859</td>
<td>in tíbhirt, ni tíbirter 2273.</td>
</tr>
<tr>
<td>adrácht 1877, adrésset 1882</td>
<td>eirigh 2167, éirg 2040.</td>
</tr>
<tr>
<td>atbért 1881, an-álbere 2018</td>
<td>ábair 2336.</td>
</tr>
<tr>
<td>dognúu-sa 1881, doghnút 2046, 2484, doghnúlt 1991, a ndóróin, doró-nad, dorónuis 2312, dorónsat 2518</td>
<td>a ndénaim 1604, déna 1905, ni dèrnad 2199, ina ndérnuis 4242, co ndérsat 2325.</td>
</tr>
<tr>
<td>atcím 1671, 2051</td>
<td>con-áccatar 1907.</td>
</tr>
<tr>
<td>forácaib</td>
<td>co fárcuibh 1954.</td>
</tr>
<tr>
<td>atbélim</td>
<td>co n-éipilt 2327.</td>
</tr>
</tbody>
</table>

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 i-preterite. The sigmatic aorist. The preterite in ai and í.

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

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, *eadpruim* 1303, *cumngaim* 1412, *teigem* 1538, belong to the first: *caraim* 908, *leghaim* 4149, to the second; and to the third *dílim* 1772, *at-ciu* 1406 = *atcím* 1671, 2051, *atcím* ... *ni fsaicim* 2659, *niis-faicim* 1546, and *do-ghníu* 1881, unless indeed this last verb belongs to the é-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 ò-verb.

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

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

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

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

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

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

So in the plural: we have in the first person at-damam 2166, but also r-ecmail 1806, and ni cumhgamait 1805; in the second person do-ghniaid 1972, dia n-adhraidh 2017, but also r-icthe 1835; in the third person do-berat 1349, 4028, at-berat 637, at-fiadat 39, t-eat 2829, but also do-bear 681.

Deponental forms are sg. i, adágur 1562; pl. 3, cu n-aítechetar 3208.

Present Conjunctive.

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

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

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

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

Pl. i. co n-accamar 2378 = con-nfhasamar 1320, ro-airiltnigem 2785.

2. ra ghnéithe 3918.

3. cu ro-lasat 84, céin doghnéat 2102, co tecaí 681.
Here, as in Old-Irish, the stress is always on the first element of compound verbs:

Sg. 1. *nach-a-t-áícim-sea*, ‘let me not see thee,’ 2297.


A 2nd sg. in *-ta* is *fínta* 332 = *findtæ*, Corm. s. v. *Orc fréith*. The form *pritchái* 1530 is obscure. The 3rd sg. *gnat* 1547, which is probably a mistake for *gntath*, 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:


3. *atcheid 2737 = iceth 3382, atcheid 3384, do-n-athuiged 156, no-shorchananad 156, no-oircedh 1528, teched 4833, toimniudh 143, foghndad 144 = foighndeth 144, na hapladh 921, na habradh 1455, co tartad 1731, do-r-uirmeadh 4484."

Pl. 2. *raghnéthe* 3918.


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

Here the ending of the 2nd sg. is explained by the Skr. middle secondary ending *

-ihās*; the ending of the 3rd sg. by the Skr. middle secondary ending *

-la* (Gr. *

-ro*); and the ending of the 3rd pl. by the Skr. middle primary ending *

-ante* (Gr. *

-ovrau*) with a suffixed *s* which is still obscure. The Skr. middle primary ending *

-le* (Gr. *

-rau*) explains the absolute forms of the 3rd sg. secondary present active, such as *foaid*...
THE LANGUAGE OF THE LIVES. Ixxiii

(dormiebat), canaid and cachnaith (canebat), íccaid (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 -áné.

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 elarscarann 700, ni fhasann 702, mina faemhann 2923, ni tegann 3934, nos-aiteabhann 4343, tríasa-bhféghann 4614.

It seems to have been originally a middle participle comparable with Latin forms like secumnus (usually secundus), from *secommos = épóµeos, ferundus = φερόµeos, and Oscan upsannam = Lat. operandum.

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-dnínc 20, táinig 5, t-air-'níc 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 794, conf-acai 1636; pl. 1. conf-acamar 1623; pl. 3. con-ac-catar 1907, con-ac-catur 893, co bhf-acatar 33, at-conaic pl. at-conncatar 964, is due to a confusion with the forms from /derk, infra.

kens, 'suffer', ro-césair 153.

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

2. kud, 'utter', sg. 3. con ecidh 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-chúalatar 3206.

derk, 'see', sg. 3. at-con-nairc 4, 34, 962.

gad, 'ask', pl. 3. ro-gádata 2692, ro n-gáidetar 2682.

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

gus, 'choose', sg. 3. do-roe-ga 1354.

1 Windisch, Kuhn's Zeitschrift xxvii. 157.

2 Bréal, Mémoires de la Société de Linguistique vi. 412.

k
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-so 3225.
mat, ‘break,’ sg. 3. ro-mhebhaidh 3001, 3288, cur’mhebhaid 4134; pl. 3. ro-
mhebhatar 1 2972. For -memhaidh, -memhaadatar.
med, ‘think,’ sg. 1. do-míd-ar-so 2039; sg. 3. ro-mídir 322; pl. 3. ro-midhatar 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. πεπόνος, επιφάνης.
skvag, sg. 3. ro-scáích 2006, 4191. AS. scóca.
sed, ‘sit,’ dessidh 4, 17, deissidh 22, conessidh 2512.
swand, pl. 3. ro-s-tois-fnetar 4054.
tek, ‘beg,’ (Jok according to Windisch, Kuhn’s Zeitschrift xxiii. 216), pl. 3, cun-
ai-áchtar 2608. Cf. AS. thigian, O. Sax. thiggjan?
tark, ‘desire,’ sg. 3. du-thrácair 1355.
Fuar, ‘found,’ pl. 1. fuaramur 3821; pl. 3. fuarat 244, fuaratar 5, is also, probably, a perfect, but its root has not been ascertained. The same may be said of
dorala 4692, 4741, tarla, pl. 3 doralatar 4662, conus-tarlatar 4096.

The Simple Aorist.

To this tense the following forms appear to belong:

Sg. 3. tall 317, 1673, ni char 1710, bha 3368.
Old-Irish examples of this tense seem combach (gl. fregit), congab, conggab (consedit),
facab, fáccab (reliquit), cu-t-secar (consecravit eum)—all from the Book of Armagh. Perhaps also ches (passus est), Mil. 44b 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-thiągat 2610, ro-tairrngit 2259, ro-tochait 2488, ro-adhnaicit 2498, ro-
fuirmít 2207.

With deponential endings: ro-edbradair 373, ro-thocail(h)etar 173, ro-shinetar
1213, ro-imretar 1216, ro-fhuacratar 1223, r’indisetar 4791.

1 From such forms the mediaeval Irish inferred a root mebh, whence mebhais 4051, mebhais
4401, ro-mebsat 3497, euro-mhebhatar 2972, euro mhebadh, 1553, nomhebdais, Corm. s. v. prull.
The T-preterite.

The origin of this tense has been discussed by Siegfried¹, Windisch², Strachan³, and Zimmer⁴. Some of the forms, at-bath (periit), do-breth (dedit), dith (suxit), im-ru-laid, ro-cet (cecinit), LU. 40 b, 8, from *ro-canto, ar-ro-ét (accept) from *are-ro-emto. do-r-ét (velavit) from *to-ro-yemto, ro-dél (passus est) from *ro-damto, may be compared with Greek non-sigmatic aorists middle like ὧν-πα-το, ἅπ-όνυ-το, γέντο, κέντο, and perhaps ἀλτο, ἀρτο. Others may be sigmatic aorists middle, like δέκτο, λέκτο, ζικτο, πήκτο (from δεκ-σ-το, λεκ-σ-το, ζικ-σ-το, πηκ-σ-το), τάλτο (from παλ-σ-το)—the sound-groups kst, gšt, ršt, lst regularly becoming, in Irish, cht, rt, lt⁵. 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.
✓ anak, 'protect': ro-anacht 1923.
✓ al, 'nurture': ro-n-alt 2842.
✓ ba, 'die': at-bath 113, 2761, 2762.
✓ bal, 'perish': er-bailt 103, 233, 826, con-éipilt 2327.
✓ 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.
✓ em, 'take': ro-et 230, aro-et 253, ar-ro-él 643.
✓ gar, 'call': do-r-air-n-gert 763.
✓ rag: adracht 1204, at-racht 1343, 1485, con-er-racht 1035.
✓ veg, 'say': ro-fiar-facht 570, ro-fiar-focht 1043, ro-fhiar-facht 2657.

Examples of the 3rd pl. are:
dorochnatar 2968, cu rochnatar 3001, 3022.
asbertadar, 'they said,' 3159.
adrachtadar 2338, adrechtadar 2386, 3046, adrechtadar 2379, ni errachtag 1575.
riachtadar 3226, riachtadar 3073, dorriachtadar 2954, dorriachtadar 2352.

Examples of the other persons are rare in these Lives.

Sg. 2. errachtair 2660, perhaps an error for errachtair.
Pl. 1. dorochtamar 2429.
2. dorochtambair 3102.

The Sigmatic Aorist.

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

¹ Kuhn's Beitraege vi. 15, 16.
² Ibid. viii. 442-470.
³ Bezzenberger's Beitraege xiii. 128.
⁴ Kuhn's Zeitschrift xxx. 198-217, 456-459.
⁵ Siegfried, ubi supra.
appears to have been placed between the s and the root. In the third (still living) the tense-sign seems to be ss, and is, perhaps, the reflex of the Lat. ss in forms like amasso, and even of the Skr. sish-.

The following (most of which were collected by Zimmer\textsuperscript{1}) are instances of the first variety:

\begin{align*}
ar-\text{-cm-}a\text{ingim}: & \text{ar-r-e\text{-}caim}, \text{‘it came to pass,’ LL. 53 b, 3.} \\
com-bongim: & \text{do} \text{combai (i.e. dobris) iarom Aifi a arm ar Coinc} \text{ulainn (then Aifi broke his weapons for Cúchulainn), Tochm. Emere, Stowe MS.} \\
con-icim, ‘I can’: & \text{Lingis \textit{in demun i féic in rígthighe suas 7 ni r’ choem in tene ní dó \text{‘(the Devil leapt up on the rooftop of the palace and the fire could do nothing to him) LB. 219 c. 5.}}}
\end{align*}

\begin{align*}
dlígim, ‘I owe’: & \text{amal dlté, LU. 36 a, 43.} \\
do-\text{-cm-}a\text{ingim}: & \text{do-r-\text{-}caim, ‘it happened,’ LL. 54 b, 36.} \\
for-\text{-cm-}a\text{ingim}: & \text{bar-r-\text{-}caim, LL. 174 b, 26, 176 a, 24.} \\
for-ríthim, ‘I succour’: & \text{ra\text{-}fóir, LL. 80 b, 43.} \\
for-maidim, ‘I break’: & \text{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-\text{-cm-}a\text{ingim}: & *\text{imm-r-\text{-}caim} = \text{imreaccuibh \text{‘I teaghmial, O’Cl.}} \\
suídim, ‘I sit’: & \text{seiss, ‘he sat,’ LL. 108 a, 22, etc.}
\end{align*}

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

Deponential forms are -\text{-arlasair, ‘he called’ (*ad-ro-glad-s-air), siasair (‘he sat’), and the compound tarrasair, tarasair 1075, 1891, from *to-air-ro-si\text{-}asair.}

The forms \textit{c6em (ex *cúm-i-ang-s-t), siasair from *si-sed-s-ar-t, and possibly mebais (ex *mi-mad-s-r) should perhaps be regarded as the simple aorists of old desideratives\textsuperscript{2}.}

The above forms all belong to the \textit{ò-class.}

Of the second variety the only quotable instance is\textit{fetar, ‘I know,’ which Thurneysen\textsuperscript{3} explains as from *vidsar, *vid-e-sa-\text{r}. The following occur in these Lives:}

\begin{enumerate}
\item \textit{Sg. 1. rofhetar-sa 1447, 2299, ni f\text{-}hetar 2906, ni f\text{-}etur-sa 4455.}
\begin{enumerate}
\item ni f\text{-}hetraissi (for ni f\text{-}hetair-si) 2299.
\item rofhiliir 3451, 4039, ni f\text{-}hilir 827 (f\text{-}hilir) 329, dof\text{-}hilir 1735, rof\text{-}hilir 2425, ro-du-s-fdir 2733.
\end{enumerate}
\item \textit{Pl. 1. ra f\text{-}hetamar 333, 4244, dof\text{-}hetamur 2320.}
\begin{enumerate}
\item rof\text{-}hetidh.)
\item rof\text{-}hetatar 1871, rof\text{-}hedatar 1600.
\end{enumerate}
\end{enumerate}

\textsuperscript{1} Kuhn’s \textit{Zeitschrift} xxx. 129-134, 149.

\textsuperscript{2} See as to \textit{siasair} Zimmer in Kuhn’s \textit{Zeitschrift} xxx. 127, 128. Whitney, § 1033, quotes two aorists, \textit{irtsis and acikitsis, as being desiderative forms.}

\textsuperscript{3} See Kuhn’s \textit{Zeitschrift} xxvii. 174, xxviii. 151.
The third, or ss-preterite, is found only with the ā-, ē-, and ī- verbs.

The double s is here found written in dorónaiss (secisti) 2271 and feraiss 3725. The tense-sign is absent from the conjoined form of the third person singular (which may perhaps be a relic of the simple aorist active), but is found in the absolute form of the same person. Thus anais 1342, benais 1246, bendachais 285 (bennachais 100, 503, 935, 1886, bennuighis 568), ceileabhrais 445, 520, creitis 253, 449, cuiris 261, dermatais 1039, fæidhis 1865, feraiss 3275 (feruis 448), fergaighis 1903, fothaighis 429, 560, 891, fuidhis 479, gabhais 891, 1395, (gabhuis 258, 822), glanais 124, scarais 207, secais 279, sléchtai 3736, sėnais 111. The tense-sign is also present in conjoined deponentsal forms, such as ro-fhothaigestar 518, ro-oirdnesdar 518, ro-failbeastar 1296 (rofailbeasdar 938), ro-shénastar 947, ro-shlaster 1000, ro-raidestar 1141, acobhrastar 1311, ro-opastar 1333, ro-fherastar 1361, ra-coim-prestar 1454.

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

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

The ss-preterite replaces the l-preterite in ro-edbairset 576, ro-freacairset 238, ro-anaisset 1926, ro-airceset 1952.

The ss-ending is added to the l-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, dechadais 2554, tuedhdais 604, tánacais 2904 (tangais 1415), ránacais 4145; pl. 3, do-n-ucset 521, rucset 2499.

The Preterite in -ai, -i.

Of this ending, which has been equated with the Welsh -aud, now -odd, ex -ʌyat = Lith. -ojo, only five instances are found in these Lives:

ro-pritchai 172, 685 = raproitche 2720, timarnai 222, 225.

5. The Reduplicated Future.

Sg. 1. Conjoined forms: no-rag 2041, 2064, i ngébh 2042, dogén-sa 1439, foighén 4364, dobhér 4222, atbér 4383.

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


Absolute: gebha-sa 2067.

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

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


Absolute (used for conjoined): *foghébhthai* 1604, 3700, *foighénai†* 1837, 4697.


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

Secondary forms of this tense are:


Pl. 1. *no raghmai†* 2555.

3. *doghéndais* 2935, 3924.

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

The Sigmatic Future and Conjunctive.

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

In the following instances they are futures, comparable, apparently, with Greek forms like ἰδίω, ἀρτείω.

Sg. 1. *intan t-iós* 2297.

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


Pl. 3. *ad-reset* 620, *ad-r esset* 1882.

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-thiasainn 4455.
2. tista 2263.
3. co fesadh 2909 = co bhesadh 1729, ro-fesadh 329, mina thised 1487, athesed 2228, roised 2367, roised 2075, tersedh 4461 = tairseadh 4050, comhair-sedh 2738.

Pl. 3. tistais 2072, loirsitis 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 a and i verbs. The following examples will suffice:

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

Absolute: suidhfidh 626, midhfidh 627, geinfidh 768, tarmnaighfidh 1181, airchisfidh 4309.
Relative: suidhfes 623, fhoillsighfes 789, gheinfes 939, thaitnighfes 1171, gnifes 3778, doirtfes 3778.

Pl. 1. Absolute form: anfamit, 4372, 4446.
2. t-icfaidhi 3699, where the absolute is used for the conjoined form.
3. rof himfat 3935.

Secondary forms of this tense are:

Sg. 3. no-fhasfadh 170, no loiscfeadh 164, comarleicfeadh 185, no chaifedh 259, asa comlaifedh 163, escomluifedh 1077, conicfeadh 1085, noforuaiislifedh 1196.

Pl. 3. do-t-icfatis 1354, do tinnscaifitis 2936, no creiftitis 164.

THE PASSIVE.

In the present indicative we find the following:

Sg. 1. do-m-berur 3751.
2. do-t-berur 1312.
3. berar 2831, 3009, beruir 782, berur 2391, doberar 2408, 2832, 2837, 4251, doberar 2447, asberar 3007, atberar 4600, 4607 = atberur 2556, 2827,
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4507 = aderar 4508, itberur 25, frisin-apar 3075 = frisin-abar 3142, atfiadar 2504, 2915, atfiadar 2505, itfiadh 15, ifogabhur 2556, 4617, facabar 3404, tecar 862 = teacar 2836, tlagh 2855, tiagh 1243, dleghar 2874, dogar 2093.

With the tar-suffix: comuillter 126 = comallter 392, adaiter 267, asan-aicter 495, fergaighter 563, 2917, erdraicighter 667, airmighter (i.e. áirmither) 671, innister 691, raiter 928, marbh 950, loisc 2873, ni tibirter 1016, slánaigter 1340, foilisgter 1632, 2880, bairter 2092, 2306, cuirter 2409, triasa nighter 2458, dohnighter 2799, doghter 4076, dichuirter 2800, 2887, idlaicter 2813, 2814, azTfer 2837, lonnaighter 2854, imdergthar 2862, triasa bhsusamnlar 2459, cumbhdugter 2467, triasa ndailler 2468, cosmailighter 2745, ferthar 3034.

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

Conjunctive, sg. 3: cu tiagh 4825: with the tar-suffix: co ro sentar 1345, co faghthar 1585, co tumthar 1996, curo-biattar 2121, co nederntar 2428, cu nach derntar 3456, curo fuirmidter 2592.

Examples of the imperative are:

Sg. 1. no-m-berur 4452.

3. doberur 263, tabhur 572, 2952, leagar 2848, 3177, tiagh 3082: with the tar-suffix: baistter 263, tuchtar 633, 1320, suaidigter 634, biattar 2090, adnaiter 2274, robentar 4660, dentar 2587, 3494, fuillter 2953.

Examples of the secondary present are:

Sg. 3. doronta 1490, co n dernta 111, ni berthe 499, no berthea 115, 1522 = nobertha 3706, doberth 1689, do bertha 2341, asa tabartha 2159, fora tabartha 4219, aithbertha 1762, 2555, 3257, dia marbhtha 3095, noloschea 125, rohietha 178, ro gnitha 269, ni lamhitha 270, ro-haduighthea (i.e. aduietha) 270, cu nach gabhitha 369, baitte 958, cusa mbertha 1490, nach ebertha 1338, dobertha 1365, 2919, no gu tuchth 1609, arna haiceasda 2302, co tarda 2480, co mblighthe 3398, cluinti 3419, do cluinti 3419, but acluintea 3425, raitli 2112, coro socirte 3441, nohairlige 3706, curo gairdighthe 4473.

Perfect.

Sg. 1. ro-m-comhlairmheadh 1583, rcaithedh 1677, cor baithedh 1594, rocuiiredh 1643, tucaid 41, 261, dobreth, dobreath 206, 235, 900, dornad 635, 866, a neder 333, a r-hithed 390, adubhradh 401, frith 403, ro soud 2688, 1381,
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1652 = dosoud 2686, rocrechtnaigedh 1388, roslánaigedh 1393, dogabadh 1396, rofiusaloiced 1400, curo saerad 1459, roforbhudh 1377, rosorud 1339, ro hesreideth 42, dogabhadh 43, rofothaiged 63, rosuidhighed 84, rosinedh 2591, robaistedh 64.

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

Where the root ends in a dental or s: do-cuas 565, 1936, at-cós 1931, at-cuas 2969, 3215, o'tcuas 2650, at-ces 1918, 2307, conn-áces 2092, na aices 3355, ni facus 3804, tarfás 640, 792, 853, 1630, 2417, ro clos 1220, 2249, clos 954, at-clos 3418, fes 2559.

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

Pl. 3. ro-horta 136, ro tinoiltea 171, robaithle 394, tuctha 561, 2333, rohicta 1389, roberthea 2626, ro-hedpartha 2547, dorónta 1616, ro sása 1476.

doratait 835, tucait 1660, rucaid (for rucait) 3993, robennaid 1574 = robenuit 4092, robaidhit 2333, roshaidhit 2853, rofrithailit 2954, romóraid 3192, na-r-leicit 3097.

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

Reduplicated Future.

Sg. 3. gignither 759, 1838, 1843, bérthur 1860, 3907, dobérthar 2482, 2569 =

dobértar 1523, 1544, 2440, dobérta 4251, dogéntar 1474, ni condéntar 1953, ni gébhthar 2129, 2130.

Secondary forms: na gébhtha 2096, dobértha 2568 = dobérthi 4080.

S-Futuretha and Conjunctive.

Sg. 3. ni feslar 2593, dia tistar 4223, ni tadhbhaister 3504.

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

B-Future.

Sg. 1. no-m-muirbhfiter 310.

3. ni baithfiter 334 = ni baithfider 2241, ni baithfider 2448, baidhfider 4299, loisfider 4299, 4300, connuillfider 1221, tuaslaicfiter 1524, docuirfither 2201, leicfiter 2311, nocha piansfiter 4262, sásfuder 4295.

Pl. 1. non-sásfailter 1474.

Secondary forms: gonfaithi 948, no-baistfithe 4019, leicfithe 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.**

angeaire 3782, 3785. From Lat. anchora (W. angor), but with the addition of the -ta suffix, which we find also in the loan-words cainneilbra, caemra, cista, coca (boat, W. cuwh, Lat. concha), ferza, lunga, taiberne, sita.


Antón, gen. Antój 682.


apstanait 2455, 4900. From Lat. abstinencia. A later form apstainent occurs in the Martyrology of Donegal, p. 164.

earc, sg. acc. airc 3327. W. arch. From Lat. arca.

archangel, gen. pl. 1767. From Lat. arch-angelus.

Asardhai 23. From Lat. Assyrii.

**B.**

Babtaist 206, bauptaist 3967. From Lat. baptista.


baistim, ro baistid 64, baister 256, baister.

For batsim. From Lat. *batizare, whence, also apparently, W. betydde, z, i.e. sd, becoming dd.

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

bære 2462. From Lat. barca.

bathais, baithis, gen. sg. 34, dat. baithius 57,
seems, like W. *bedydd*, abstracted from the verb *batizare*.


Benén 265, Benian 4478. From Low-Lat. *Bennegnus*, the classical *Benignus*.


biaid 1353, sg. gen. biaide 4846, gen. pl. biaidi 1533. From Lat. *Beatii*.

bledhe, sg. gen. bledhi 4419. From A.S. *bledu*.


C.

cabdel, pl. gen. caibdel 1095. O. Ir. *caiptel*. From Lat. *capitulum*.

caillech, colleac 288, dat. calliuch 1631, acc. caliach 840, pl. dat. collcibh 4575. From Lat. *calicem*.


cairt sg. dat. cairt, Mi. 119 n 6, compound droch-chairt 4527. From Lat. *charta*, as Cam, *charachtr, Crist, coir*, from Cham, character, Christus, chorus. So scol from schola, and *Enoch* from *Enoch*.

caisel, dat. caisul 447, pl. dat. caislibh 3789. W. *castell*. From Lat. *castellum*.

Kallainn 1787. From Lat. *kalendae*, the 1 being doubled as in *talland*. W. *calan* M.


canoin, acc. 212, sg. gen. canone 3449. W. *canon*. From Lat. *canon*. The gen. sg. cane in Mi. 35b 17 is a mere scribe’s error for *canone*, Mi. 60 c 5.


cat, pl. cait 3654. Compounds : *mur-chata* 3752, cat-phaist 3802. From Lat. *cattus*, as W. *cath F. from *catta*.

cathair, like W. *caer* is perhaps borrowed from Lat. *castra*.


céist 546, 1453, 3766, cex 2487. From Lat. *quaestio*. Hence cestaigthe, gen. 4540.

celebrainment 35, ro celebar 267, celliubrais 842. From Lat. *celebro*. The verbal noun is celebbrad 1374, gen.-aidh 1607.


cenn-16 1437 lit. ‘supper-day,’ a hybrid, in which the *cenn* is from Lat. *cenno = cenna*.

cercall, pl. cercalla (ciorda B) 2824. W. *cyrchell* F. from *circella*, pl. of Med. Lat. *circellum*.

cilico 1753 in chilic, Mi. 49 c 12. From Lat. *cilicum*.

cincdighis, better cincidges 4604, gen. cingidges, 1008, cincdighis 1102, acc. quincacids (leg. quingeagis) 1068. From Lat. *quinquagesima*.
cinct-idh 740. See quingt-idh.
cippe, pl. acc. 3101, seems a deriv. of cepp, which comes from Lat. cippus, as enim, fell-
sub, sec, senod from innocuous, philosophus, siccus, synodus. W. cyff. The pl. cyffion
means 'stocks.'

Grine 3321 = Hieronymus.
cis 131, 2919, gen. cis 127, 3195, dat. 2088,
cis 4002, acc. pl. *cisu (rhyming with Ísuu)
1748. From Lat. census.
clann, pl. dat. clannab 590. W. plant. From
Lat. planta. Cf. W. planu, 'to plant.'
class 239, sq. gen. claisse, Ml. 107 b 3, pl. nom.
classai 238, pl. acc. classe (pl. choros) Ml.
116 d.c. Compound : class-cetul 209. From
Lat. classis.
cléirech 317, sg. gen. cléirigh 4463, pl. gen.
cléirech 4462. Compounds: fir-cléirech 4552,
mac-cléirech 1670. From Lat. cléricus. Hence
cléirchecht 3059.
ciar 479, dat. clire 783. From clérus.
cloce, 'bell,' sq. dat. cloch 4844, acc. cloch 4470.
W. cloch, is perhaps not borrowed from Low-
Lat. cloca, clocum.
clúmh for clúimh 2738, pl. dat. clúmuibh 3877.
O.W. *plum in plumam, Mod. W. pluf, Corn.
plufoc. From Lat. plūma.
clusai, pl. dat. clusalui 3729, 3789. From
Med. Lat. clausula, clausula, 'cella in qua in-
cclusi, seu eremita, morabantur.' For u from
Lat. au cf. clusenair, Muric, ugdair.
cochull, sq. acc. 827, pl. n. cocaill 303. W.
cwccoll. From Lat. cucullus.
coisbe, pl. acc. coibhinsa 1731, coibhsena 1732.
W. coffers, Br. coffes. From Lat. confessio, the
f becoming b (i.e. v) owing to the preceding
nasal.
coil, coic 756, sg. gen. cocn 1997, dat. coic 1682.
O.W. coc now cog or cogyd. From the gen.
sq. of Lat. coquus. Cf. Ulis.
coiseoraim, ro coisecrad 1553. W. cysgru.
From Lat. consecor. Hence coisecartha 327,
663, cooscartha 4102 and coisecrad 2475.
colcaidh 2738, pl. dat. coic[th]ib 4575. O.W.
cilchet, now cylehed. From Lat. culehta.
coloma 1188, colbha 1751. W. colofen. From
Lat. columna. Hence columnat (gl. columna).
colum, M. 593. W. cuivum M. colomen F.
From Lat. columbus, columba.
commn 1567, 4469, 4697, commn 644. W.
cymun. From Lat. communia, whence also
commn, commnai 1868, 2489, 4529, 4532, gen.
commnae 4471.
Constanntin 3884. W. Cystenyn. From Lat.
Constantinus.
copán, gen. copain 2736, dim. of *cop. W.
cupan. From Lat. cupa.
corn, pl. gen. 3128 W. corn. From Lat. cornu.
corónaitgin 2631. From corón = Lat. corona.
corp, sg. gen. cuirp 712, dat. cup 383. W.
corph, pl. cyph, and in Mid. Welsh also cor-
phoroed. From Lat. corpus. Hence corpái 1386.
cosait, cassait 1276, cossoit, Wb. 5 a, 23. From
Lat. causatio.
credhal 552. From Lat. credulus.
Crist 12. W. Crist. From Christus. Hence
cristaide 158.
croch, sq. gen. crochi 59. W. crog. From Lat.
crucem.

cros, sq. acc. crois 1034, 1408, but cros 1419, pl.
. n. crosa 968, gen. crosa 969. From Lat. nom.
sq. crox as Ir. ts from Lat. thus. Hence also
crosan 3736 = W. croesan.
cuach 4346; W. cawg, 'a jug.' From Lat. caucus.
cuicenii, sq. dat. cuicind 2361; W. cegin. From
Lat. coquina.

D.

dalbith 4456. W. Dewi, Dasydd. From
Dwîd, Daîð, Æðelô.
damnad 373, verbal noun of damnaim, bor-
rowed from Lat. damnou.
December 806. From Lat. december.
deismireocht 2452, desemreocht Wb. 12 c 35.
*de-sembrecht : perhaps an imitation of a Low-
Latin *ad-sembratio = assimilatio : cf. Ital.
sembrare, assembrare, rassembrare. Güttel-
bock, 31, however, regards desmrecht, Vorbild, eigtl.
wohl, 'the rightest law,' as from *dessim, a
superlative formation from the stem of dest, and
recht. But the duplication of the m is fatal
to this etymology.
demon 96, acc. pl. demhna 2304. From Lat.
daemon. Hence demhnach 4855, demnacda
3650.
deochain 47. From gen. sq. of Lat. diaconus.
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deprocoitit 2699, pl. dat. depracoitibih 4495: better deprocoit, Corn. s. v. Edil. From Lat. deprecātio. Hence diprocoitech 2740.
descipul 647, pl. nom. descipuil Ml. 122 c 2, gen. deiscibulis, 1112, acc. deiscipln 4627, W. discyb. From Lat. discipulus, the first i becoming e owing to the following double consonance.
diabul 3625, diabhul 2274: gen. diabull 4588. W. diaiol, the chief of the devils. From Lat. diabolus.
delim, gen. dilemn 3327. W. diluw. From Lat. diluvium.
disert 2417. W. diserth. From Lat. desertum. The di- is due to the analogy of native words compounded with di-
domnach, 'Sunday,' gen. domnhaigh 1102, domnigh 1077, pl. domnhaighbhb 2735, domnighbhb 4534, with passage to the s-declension. From Lat. dominica.
draco, pl. dracuin 3650. W. draig F. From Lat. draco.

E.


Ebraido 151, Ebhraidhi 4596.

echtrann, pl. nom. echtráinn (gl. externi) Ml. 119 a, 141 dat. -aib 690. W. estron, 'a stranger.' From Lat. extrāneus.

eclais 63, gen. ecailsi 12, 35, pl. dat. ecalsais 36, ecludai 212. W. eglwyis. From Lat. ecclesia (not ecclesia). Hence ecludai 968.

Eilgipt 4674: O. Ir. Egipt; W. Aipt. From Lat. Aegyptus, the ae being treated as in ares, eretic, ethier, ecenocht, prelai respectively from haeresis, haeretic, aether, aquecinium, praealatus. The Welsh Aipt points to an *Aigiptus. Compare O. Ir. septhiein Ml. 103 d 26.

eipistil, sg. gen. eipistle Wb. 14 d, 2, acc. 550, pl. gen. eipistlech 154. W. epistol. From Lat. peistula, with passage to the e-declension.

ennac 1142, annac 1694. From Lat. *innoquus, innocuus.

Eoim 1120, 1124, 1130, interchanges with Iohain, Iohen, Toin. All from Lat. Johannes.

estadh 4501, estudh 588, pl. n. istoda, Mesca Ulad.

Etail, sg. gen. Etailli 211, dat. 1044, acc. Eetail 182. W. Eidal, Eidual. From Italia, with the same fraction of long i that we have in Ir. trédan, from Lat. trīduana.
etrain, dat. sg. 3094. W. ethrywyn 'to conciliate.' From Lat. intervenire.

F.


fēil 1148. W. gwŷl. From Lat. vigil.

fensa, '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. gwin. From Lat. vinum.

fīrmamint 4615. W. ffurfafen F. From Lat. firmamentum.

fīrt 611, 880, gen. ferta 501, acc. pl. ferta 582, fearta 1235, dat. fertaib 68. W. gwyrth, 'miracle.' Br. berzut, Corn. barthus, marthus.

From Lat. virtus ('ideo virtiles operantur in eo,' Matth. xiv. 2). Compounds: cŷt-fhirt 52, mac-fertaib 132.

fīs, sg. dat. 167, pl. dat. fīsibh 792, 803. From Lat. vīsio.

fiugraim, roflugradh 791. From Lat. figuro.

fōsaie 1622, for ósac. From Lat. obsequium.


fromhūd 2658 = O. Ir. promad, the verbal noun of *fromaim, O. Ir. promain, from Lat. probo. So Mod. Ir. faircha, O. Ir. pairche, from Lat. parochia.

G.

genelach 152, 749, dat. 1152. From Lat. genealogia.

Gennte 169, gen. pl. 28. From Lat. gentes.

glōir, mór-glōir 1110, dat. 3909. From Lat. gloria: whence also
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lebar 2, gen. liubhair 4051, sing. dat. liubar 154, pl. dat. leabhrubh 869. From Lat. liber.
léghaim 4149, légas 1, ro-ro-légh 61, légad, ‘to read,’ 1958. léghenn, gen. léghinn 812, léghind 1006, aírléghiuinn 62, eirléghiuinn 1346, uirléghiuinn 828. W. lleu, ‘to read,’ leen. From Lat. legeo, legendum. The lengthening of the e may be due to the length of the i in scribo.
leo 348, 592, pl. gen. inna leon Mi. 75 b 2. W. llew. From Lat. leo.
leoman (gen. sing.) 3799, leomain 3649. pl. n. inna leomain, Mi. 80 a 10. From Lat. leōnem.

M.

madan, dat. maduin 173, 974, re maduin 333.
—O. Ir. maten, infra s.v. teirt. From Lat. matutina.
maighster 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 (gl. mannae, dat. sq.) Mi. 124 d 1. From Lat. manna.
mairtire, acc. pl. 1003; 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. melldith. From Lat. maledictio.
manach, gen. manaigh 2213, 2481, gen. pl. 682, dat. manchuibh 1080. From manachus with an unexplained change of o to a. Perhaps it comes immediately from W. manach. Hence mainchine 4233, 4246, maincine 4801, 4842.
margreit 38. W. mererid, myrerid. From Lat. margari/a.
Martan 49, 2049. From Lat. Martinus.
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martralaic 3754 = martarlaic Fél. Ep. 140. From Lat. martyrologium.
Matha 3324. From Matthaeus, as Tatha from Thaddaeus.
mebhragadh 828, the verbal noun of mebraign, a denominative from mebnur = Lat. memoria. So W. myffyr is from memur.
missa, sg. gen. méise 4659, méisi 1409, pl. n. missa 355. From Lat. mensa.
minister, pl. gen. mainisdrech 873, a mistake for minisdrech. Old-Ir. menstr. From Low-Lat. ministerium, 'credence-table.'
mirbhuil, sg. acc. 824, mirbhuiill 4199, pl. n. mirbuiill 1236, dat. mirbhuiilibh 68. From Lat. minibile. Hence mirbhuill 3773.
mod 680, sg. dat. modh 4516, pl. dat. moduloibh 679, moduloibh 2746, il-moduibh 4505. W. modd. From Lat. modus.
molt 484, sg. gen. muil 491, pl. n. muil 3374, acc. multa 1674. Hence moltan 488. W. molt. From M. Lat. multo, 'vervex.'
mortlaid 4060 = mortlaith, Corm. From Lat. mortalitas.
Moysi 3321, Moyse 4499. W. Moysen. From Movs, Movsyr.
mullan, dat. 1092. W. melin, Corn. belin. From Lat. molina.
münster 197, acc. -tir 192. An early loan from Lat. monasterium.
Muire 1264, 1265. W. Mair. From Lat. Maria.

N.
Naei, Noei 3327, 3326. From Nó, Nóe. nón. From Lat. nóna (hora). The acc. sg. nonai, 1611, comes from an in-stem.
Notál, from *notbhál = notäbilis, as focol from *focbhl = vocabulum.
notlaic. W. nodolyce. From Lat. natálícia.

O.
ob 124, ocpair Ml. 121 d, 16. W. g-ober. Either from Lat. opera, or from Lat. opus, operis.
ocht-kalaim 4374 (ante diem) octavum calendas.
cician 1830. From Lat. oceanus.
oifrend, aifrenn 517, gen. oiffrind 303, oifrinn 841, dat. oifriunn 839. From Lat. offerenda.
oilén 1848; see ailen.
óine, sg. dat. 204, pl. aecintibh 630, from *iúnum, a Low-Lat. form of juxnum, from which comes the Sp. a-yumar. Dárdain, 'Thursday,' 1437, is = etar-dd óin, 'between two fasts;' i.e. dia cétainde, 'Wednesday,' Ml. 113 d 3, and dia oine dditéine, 'Friday,' Ml. 113 c 1.
ola, sg. acc. 1216. W. olew. From Lat. oleum.
ongad 2475, verbal noun of ongaim = Lat. ungua.
onóir, F. sg. gen. onóiri móire 3953. From Lat. honor. See anoir.
ordan 357. From Lat. ordinem. Hence the verb ordnir, ro oirdnestar 421, oirdnidi 443.

P.
páirt 501. From Lat. pars, partis.
parthus, gen. parthais 3855, 3861, 3872, parrdhus 247. W. pavdysis.
pater 1566, 2712. W. pader. From the Lat. voc. sg. pater(noster).
Pátraic 1. From Lat. patricius. The first a of Pátraic is long by position.
páx 1053, 'instrumentum, quod inter Missarum solemnia populo osculandum praebet,' Du-cange, and see Cleasby-Vigfusson, s. v. pax-
spjald.
peccead, pecad, sg. acc. 3864, pl. acc. pechta 164, dat. pechtaibh 701. W. pechd. From Lat. peccâmum. Hence pechtach 3852, pl. n. pec-
thaigh 3905, dat. pechtachuibh 3905.
péisad. See béist.
pendaim, ropendh 1635, napendh 2738. From Lat. poeniteo.
pennait 2166. From *pentit, Lat. poenitentia.
persa, sg. dat. persainm 727, persoin 1273. From Lat. persôna, changing to the n-declension.
peta 1654, 4186 (where it is misprinted postea). This must be a loan-word cognate with Eng. pet and Fr. peton, petit. But its source is not clear.
petralaic 7, 730, gen. petralaise 71, petralaci 4618. O. Ir. petralae from Lat. *veter(is) leg(is).*
dian, dat. pén 612, pl. piana 3667, dat. pianaeb 2762, pianuith 3671, i-Iphianuith 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.
Filip 3885. From Philippus, but ph usually becomes f in Irish.
pasing, pl. n. pasingne 2832 = penning, L.L.
54b. 2. From O.N. penningr.
poc, gen. puic 1630, 1632, 1634. From Teut. boc.
pound 3720. W. pun = pondus.
Foil, gen. Póil 681, 4478. From Paulus, as br from aurum.
pólaire, pl. n. 668, gen. 969. O. W. poulloraur, from Lat. pugillares.
popa 426. From Lat. popa, 'an inferior priest.'
popol, pubul 3, 17, sg. gen. populi, Ml. 123 a, n, dat. pl. populiüb 2468. Compound: mor-
populi 2063. W. pobl. From Lat. populus.
port, gen. puirt 685, dat. purt 2359, acc. port 2362. W. and Corn. port. From Lat. portus.
prespitier 217. From Lat. presbyter. An earlier loan from a Low-Lat. form of the same word
—presbyter—is cruimthir 2705, 2710.
prím, 8, 427, 4198. W. prif. From Lat. primus.
primit(is)b 1857. From Lat. primitiae.
pritechaim, O.Ir. pridchim, predchim, ro pritchai 172, 685. From Lat. praeclico, the diphthong
being shortened as in ceist, demon, Egypt, pendaim, pennaith.
pregoth. From Lat. praecipient.
probce'toir 2745. O. Ir. preceptoir, Ml. 38 c, pl. dat. -ibh 683.
proind, proinn 1894, 2734, 2953, gen. proinne 296, 1405, acc. proin 4437, oen-proind 146.
W. prain, 'feast.' Mid. W. cyd-breiniawg, 'feeding together.' From Lat. prandium.
Hence the verbal noun proindechad 2081. Compound: proindech-t, 'refectory,' gen.
proinatigh 2091.
pudhur 1336, 1716. W. puâr (?) From Lat. pudor or from Lat. putris?
pupall, pubull 326, gen. pulpa 397, pl. n. publa 3078. W. pabell, pl. pebyll, 'tents.' From Lat.
papilio, 'pavilion.'
putrall 4568.
Q.
quingt-idh 3948, quinc-id 4451; cingt-idh 740 (ante diem) quintum idus.
R.
relee 790, reileac, 'graveyard,' 3502, sg. gen.
reilig 3499, pl. n. relce, 'relics,' 2775, 4514,
relce 2482, relge 3998, dat. relegi 2476, relegiib 2484. From Lat. reliciae. W. relyw is from
Lat. reliquium.
riaghail 4528, riagul 3336, pl. n. riagla 3962, 3963, gen. pl. riagla 3451, acc. pl. riagla
Roim 234. From Röma.
Hence romanach, pl. dat. Romanchaid 3888.
rueam, 'cemetary,' dat. rueam 2111. Also from
Röma, as the burial-place of S. Peter: cf. the
Divina Commedia, Par. ix. 140, xxvii. 25.
S.
saboit, gen. saboidi 1073, pl. n. sapati. From Lat. sabatam, or rather from its gen. sabbati.
Cf. coic, Us from Lat. coqui, Iusti.
sacarbaic 643, 1567, sacarbaic 2347, gen.
sacarbaic 2403. From Lat. sacrificium.
sacart, gen. sacart 821, pl. gen. sacart 752. From Lat. sacerdos. Cf. usal-sacart 736.
saegul, saegul 725, gen. saegul 4438, saeghull 1548. From Lat. saeculum. Hence saeghullau
946, saeghulla (O. Ir. saegulda) 676, 724.
salm 822, pl. dat. salmaib 3841, acc. salma
salm. From Lat. psalmus.
saruphyn 1769. From Hebr. seraphim.
satharn, gen. sathairn 612, dat. sathann 4374.
W. Sadourn. From Lat. (dies) Saturni.
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scairbhith 3258. See infra in the Index of Irish words.
screul 4470, 4779, screaball 2832. O.W. scribl. From Lat. scriptulum.
scribadh 3450. From A.S. screpan, scrupan, Eng. scrape.
scribaim, scribh 3543, ro-scribad 2. From Lat. scribo. W. ysgrif. 'manuscript.'
scribhenn 2052, pl. n. scribhenna 2643. scrubih, 3740. O. Ir. scribend. W. ysgrifen. From Lat. scribendum.
scriptur 671, gen. scretpra 182, scriptnire 3701, pl. gen. scretpra 4606, nom. scripturi, Ml. 3a, 6. W. yscrythur. From Lat. scriptura.
scrutain, sg. acc. 3313. From Lat. scrutinium. The sg. dat. o scrutunt (gl. scrutino), Palat. 68, fo. 7b, comes from a different stem.
sdair 22. From Low-Lat. storia.
secaim, sea cus 279. W. sychu. From Lat. sicco.
sechtmain, gen. sechtmuine 805, from septimana, the christian week of seven days as distinguished from the heathen week of ten days, dechmad.
secanap 2553, 2557, acc. secanapaid 4539, pl. dat. sechdaphthib (gl. actoribus) Wb. 19 d, 2. From Lat. secundus abbas.
sén 2280, 2284, 2289, acc. pl. sena 2285. From *segna = Lat. signum, the i becoming e owing to the following double consonance. Cf. W. svyn, incantatio, incantamentum, svynogl (= Lat. signaculum), 'an amulet, a charm.'

nenadh 3510, gen. senaid 1261, sennuidh 3612. W. wenedd. From Lat. synodus.
sénaim, sénais 111, 400, ro shénastar 947. A denominative from sén.

senister 288, pl. n. senistri (gl. catarectas), Ml. 62b, 18. W. fenester. From Lat. fenestra.

senóiribh 1437. From Lat. acc. seniorem as preceptóir from præceptórem, etc.


septimer 3948. From Lat. septemper.

sept-it 805 (ante diem) septimum idus.

sex-kailainn 4006 (ante diem) sextum kalendas.
sians 25, siens 4607. From Lat. sēnsus, whence also O.Ir. sēs.

sida 4574, O. Ir. sita, W. sidan. An ia-stem formed from Lat. sēta, whence also Fr. soie.
sigen, acc. sg. sign 59, 901. From Lat. signum.
sfric 4574. W. sirig, 'silk.' From Lat. sērica, as sita from sēta.
sitheal 3129. From Lat. situla, whence also Germ. seidel.
slechtaim, slechtait 2914, slechtais 381, roshlecht 3361, 4720, do shlecht 4348, roslecht-sat 4693. See Ml. 115a, 3 and 10. From Lat. flecto.

slechtain, sg. dat. 2929 = slechtun, Ml. 115e, 3, acc. 1103, pl. gen. 145. From Lat. fissionem.
socc 914, soc 915. W. swch, 'ploughshare, snout.' From Lat. soccus.
sollemne 323, pl. dat. sollumnaibh 2735. From Lat. sollemnis.
sorn 2629, sg. gen. in tsirn (gl. foci) Ml. 121c, 14. W. shorm. From Lat. furnus.
sprítalda 3697. From Lat. spirituālis.
sponge, 'tinder,' 2973. This word is probably identical with sponge, 'sponge,' W. yspong, from Lat. spongia. For the connexion of ideas, cf. the German Feuerschammm.
sraeighledh 3411. O.Ir. siroigled, verbal noun of sroiglim a denominative of srogell (gl. flagrum) Sg. 40b, 3 = W. ffireyll. From Low-Lat. fragilium (cf. ϕραγγλων, N. T.). The diphthong in the modern form seems due to the quiescence of the gh.
srfa, pl. dat. srianuibh 318. From Lat. frēnum. The W. ffireyll N. is from the pl. frēna.
srole 4574, sroll 3079. From *frol, Corn. flour = Fr. velours.
Stabulon 19. From Zabulon, Zaβουλών.
suit, W. fust F. From Lat. fustis.
T.


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. r. antert, tert, sest, noon, fescer, midnoct, maten, quod convenit, quia septies in die cadit iustus.'

teirt-kallaind 4633 (ante diem) tertium Kalendas.
teistemain 4150, acc. 4147. W. testun. From Lat. testimonium.

t6ir 1018. From Lat. theoria.
termann 4688. From Lat. termo, termonis (?), as W. tewyn, from Lat. terminus.

tiach, tiagh, sg. dat. teigh 2771, pl. n. tiagha 968, gen. tiagh 970. From Lat. theca (θηκη), whence also W. twyg anictus.
tigri 3650, pl. of *tigir. W. tiger. From Lat. tigris.

Tit 41. From Lat. Titus.

Toirinis 2488. From Turonensis.

traacht 1806, 1946, 2334, 3745, pl. acc. trachtu, Mi. 121a, 17. W. traeth. From Lat. tractus. trachtaire 3325, a deriv. of trachtaim, borrowed from Lat. tracto, whence also W. traethu.

treblait, pl. dat. treabhlaithb 687, 690, acc. treblaide 692. From Lat. tribulatio.

trinoit, gen. 3910 (naem)-trinaidi 649. O. Ir. trindít. O.W. trintaunt, now trindod. From Lat. trinštātem.
trosdan 2446, dimin. of tróst=W. traustr(θ), from Lat. transtrum.

U.


Uis 4032 4042, 4046, like the adj. uis i. coir, Leb. Voc. is from the Latin gen. sg. of Iustus 4019. So in the Togail Troi the names Alaxandir, Cáic, Nepttin, Oirc, Patrocail 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. ufyll or ufell. From Lat. humilis. Hence umhla 'humility,' 2453. 4487.


V.

Vespesan 41. From Lat. Vespasianus. In Uespiain infra, p. 293, from the gen. sg. Vespasiain (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 Coulanges\(^1\), 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 fortune\(^2\). Aussi cette biographie s'allongeait-elle de tous les miracles que le saint avait faits pendant sa vie, et de tous ceux qu'il produisait après sa mort. Ces Vies de Saints que chaque église conservait comme des titres de propriété, nous sont parvenues en grand nombre. Il est regrettable qu'elles n'aient pas encore été, sauf de rares exceptions, étudiées au point de vue de la critique du texte et de l'authenticité. On peut dire d'une manière générale que la Vie de chaque saint a été écrite par un de ses disciples ou un homme qui l'a connu, ou tout au moins sur les témoignages d'hommes qui avaient été ses familiers, mais que ce n'est presque jamais cette rédaction primitive qui nous est parvenue. Comme la biographie du personnage était lue de siècle en siècle, chaque siècle aussi la recopiait en y faisant des remaniements et des additions. Les rédactions faites avant les invasions des Normans et l'incendie des monastères ont toujours quelque valeur, parce que le rédacteur a eu sous les yeux le texte primitif. Mais encore est-il fort difficile de discerner dans une Vie de saint ce qui appartient à ce premier texte de ce qui y a été ajouté cent ou deux cents ans plus tard.

\(^1\) *Histoire des Institutions Politiques de l'ancienne France, La Monarquie Franque*. Paris, 1888, pp. 9–12.

\(^2\) See infra, in the Life of Ciaran, II. 4477–4481.
PREFACE.

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 enclus 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 exercés des fonctions civiles. Beaucoup ont été comtes avant d'être évêques. Il en est même plusieurs qui, en devenant évêques, n'ont pas cessé d'être assidus au palais des rois. Plusieurs se signalèrent comme administrateurs et hommes d'État. Ainsi une vie de saint n'est pas du tout la vie d'un moine; c'est presque toujours la vie d'un homme qui s'est occupé des affaires publiques et a été en relations incessantes avec les rois et les grands de la terre.

On voit par là combien la biographie de tels personnages fournit des lumières sur les institutions du pays. Qu'il s'y trouve souvent des erreurs de date, des transpositions des noms propres, que nombre de faits y soient altérés par les idées préconçues de l'hagiographe, cela importe assez peu. Ce qu'il y faut chercher, ce sont les habitudes, les faits généraux et permanents, et l'hagiographe n'avait aucun intérêt à les 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.

1. Animals.
2. Plants and trees.
4. Other things in external nature.

B. MAN.

1. The Individual.
   a. His bodily needs and the means of supplying them.
   b. Food and drink.
   c. Fuel, clothing, shelter and furniture.
   d. Carriage by land and by water.
   e. Healing.
   f. Burial.

2. His spiritual needs.
   a. Amusement.
   b. Literature.
   c. Science.
   d. Art.
   e. Religion and superstition.

3. The Family.
   a. Sexual relations.
   b. Parent and child.
   c. Fosterer and fosterling.
   d. Master and servant.
   e. Host and guest.

4. The State.
   a. Civil.
   b. Legal.
   c. Military.
   d. Ecclesiastical.

A. EXTERNAL NATURE.

i. Animals.

Mammals.—First in importance and frequency of mention is the cow (bó, acc. boin l. 2701), of which a precious kind was 'white, red-eared' (find, au-derg, p. 314).
Its male, the bull, is *tarbh* = Gaulish *tarvos*, and probably also Lat. *taurus*, and Gr. *tauros*. When a cow has calved it is called *loilgech* 3350, and its calf is *loig*, *laegh* 1276, 2700, 3270, or *bóbán*. A milch-cow is *bo-blícht* 3394. An ox is *dam* 1495, 1941; a beef, *mart* 1055, 1058; 'cattle' is *cethre* (properly, 'quadrupeds') 633; a 'herd' is *búar* 2807 or *indíle*. A 'drove' is *táin*, pl. *táinte*.

The sheep is *caera* 1554, corruptly, *cúra* 1473, 2321, *cauru* p. 328, or *bí*, corruptly *ae* (in *ae-ghaire* 2899) = *ois*, *óis*; the wether, *molt* 484, 1674, 2916, and its diminutive *moltán*: the lamb, *uan* 871, 1123, 3270. A flock is *tré*t 1674.

The pig, *mucc* 153, 205, 3219, is = W. *moch*; or *crdn*, pigling/ 412; *tore*, boar/ 189, 412, 3204. A herd of swine is *tré* 1246.

The general name for dog is *cú*, 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 *caitin* viii. The 'sea-cat,' *murchat*, 3745, 3793, seems = the French *chat* de mer, un des noms vulgaires de la chimère monstrueuse, poisson chondropterygien, qui est la chimère arctique de certains auteurs, Littre, 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. *ois* 4448, cogn. with Skr. *ukshan-*, Goth. *auhsa*), *in t-agh* 4342, *oc-dam* 633. For 'deer' the word is *fiad* 4710, 4713.

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

The fox, *sinnach* 1655, 1657, 4084; the mouse, *luch*, pl. *lochait* 3744; the otter, *dobar-chú* xvii; the seal, *rôn* 1640, 4829; the onchu, 'leopard'? 3749. The whale, *mil mor* 3609, or *bleidmil* 3595. Loanwords are *buaball* = *bubalus* 3128, *dracuin* 3650, *leo* 348, 592, or *leoman* 3649, and *tigir*, pl. *tigri* 3650.

Birds (*elhaite* 799, *eoin* 1699, *énluithe* 2515, and perhaps *ethra* 2227) are the eagle, *ilar* xli; hawk, *sebac* 2595, 3651; swan, *géis*; crane, *corr* 4183; dove, *colum* 593, 1699, 3877; gull, *failenn* 3877; *lon*, 'ousel,' xli. The *gribh* 3651 (borrowed from *gryphus*) is some kind of bird with talons.

The only fish (*iasc*) here mentioned is the salmon, *braddn* viii, xli, 4829.

Other animals are *loiscinn*, 'toads,' 1071; *dael*, 'stagbeetle,' 2962, 3652, *crebar*
THE CONTENTS OF THE LIVES. xcv

'leech,' 3652, cuil, 'fly,' 3652; cruim, 'worm,' 2727; nathair or naithir, 'water-snake,'=natrix, 593, 1033, 1071; and the loanwords bést 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, eitle, 'wing,' 3898, clúm, 'feathers,' 3877, airtter, 'mane,' 2217, eithre, 'tail,' 2223, midbolg, 'belly,' 2223, cruas, 'gullet,' 2229, 2230 (for which drant is found in B.), inathar, 'entails,' 2229, guaire, 'hair,' 2212, 3798, garb-driuch, 2212, cos, 'foot,' 2220, 4358, fiacuil, 'teeth,' 93, ingne, 'nails,' 2224, eithre, 'tail,' 2223, midbolg, 'belly,' 2223, cndma, 'bones,' 119, feozl, 'flesh,' 1063, laarg, gen. lairge, fork,' 2080, cam, 'haunch,' 2092, formna, 'shoulder,' 3604, druim, 'back,' 3609, gob, 'snout,' 3652.

ii. PLANTS AND TREES.

For 'herb' we have luib, pl. luibí 3734, the collective losail 416, and the loanword clann=planta, pl. dat. clannaib 590, grass, fér, gen. feoir 562. A herb-garden is lubgort 590, 1885. Grain is grán 897, 4323, a single grain, grdinde xxix, wheat, cruilhnecht viii, 4165, gen. cruithnecha 2735, 4183, oats, corca, coirci 1506, 4163, 4168, barley, corna, 897, 2734, corn, arbha 1091, 1974, 4161, arbhur 415, 1974, 3167, 3169, ith 1860. The fruits here mentioned are apples, ubla 919, 1224, and sloes, amí p. 326, the nut, cné 754, and the blackberry, smér 1891. Other plants are cress, bilar, gen. bilair 4788, dulse, duilesc 2331, brogair 4585, acorns, mes xxvi, nettles, nenaid, gen. nenta, p. 302, l. 4, fachon 4583, luachair, 'rush,' gen. luachra, p. 330, glaisin, 'woad,' 4066, p. 356, lín, 'flax,' 1092, 4493, semmar, 'clover,' whence the adj. semrach 977, dris, 'bramble,' gen. sg. dresa 2607, and cúnnach, 'moss.' Parts of plants are stil, 'seed,' pl. sila 3734, frém, 'root,' acc. pl. frémha 1012 ruaisne, '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, muine 1892, 2609. The kinds of trees mentioned are the oak, dair 940, whence doire, 'oakwood,' p. 305; apple, aball 2585, mountain-ash, caerthann 1887, elm, lem 2678, hazel, coll, gen. cuill 2381, 2387, yew, iubar xli, 3531, willow, sail, soilech, gen. pl. 577, thorn, scé, acc. scéich 2485, and vine, finemain 591, 1699, gen. finemna 2460. Parts of trees are branch, gég=W. cainc 2585, or gésca 590, 2469, or craeb 1748, bark, rúesc 943, leaf, dUILLE 1888, leaffage, duillebar 4809, blossom, bláth 1748, 1888, fruit, torad 2586, top, barr crainn 2515. Collectives are fidach, 'copse,' 895, and coelach, 'wattles,' 893. The words for rod, flesc 2401, and pole, cuaille 2385 may here be noted.
iii. Minerals.

The metals mentioned in this book are the loanword 6r, 'gold,' xxxiv, with the standing epithet derg, 'red,' 2982, bruth bir 189, tallann bir 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) lògmar 31, 38.

iv. Other things in External Nature.

Such objects are the world, bith 12, or domun 33, the elements dúli 677, land, ttr 1834, the ground, talam 2097, gen. talman 2115, water, usce 2183: the sea, muir, gen. mara 1486, 1704, 1761, or fairge, fairerce 2226, the ocean, bochna. Here the loanwords oician (oceanus) 1830, and dúliu 3329 (diluvium) may also be mentioned. Connected with the sea are the words for estuary, inbher 247, wave, tonn 1948, brink, bru 971, strand, traigh 2406, or tracht 1945, 1946, 2334, sand, gainem 1761, and inlet, gabul mara 1486. Heaven is nem 2097, air, aer 2081, sun, grian 1700, e scae moon, 854, star, réitla 4631, or rinn 1700, pl. renna 1761, light, soitse 4, splendour, ruther 28, shadow, scáith 1468, foscad 5, darkness, dorcha 22, dorchaith 27, thunder, torann p. 305, toirnech 2294, lightning, tene gelain p. 305, or saignén 2295, mist, ceo 2301, 3329, ciabor, 3367, and dé 3329, snow, snechta 3338, wind, gaeth 2079, cloud, nell 2459, mountain, stiab 1831, 2562, hill, telach 1828, or cnoc 3108, summit, mullach 1829, peak, benn 536, plain, mag 977, valley, glenn 2583, slope, fán 542, ridge, druimm 539, cliff, all, gen. aille 2164, or alt 4834, rock, carrac 2169, stone, cloch 2261, well, topar 2183, or tipra, gen. tiprat 2385, lake, loch, river, abann 861, 1494, or sruth 1816, flood, tola or lia 861, cataract, ess 895, island, inis, or indsi 2256, 2257 or ailén 505, fire, tene 162, flame, lasair 31, or breo 413, spark, oibell 413.

B. Man.

Here we shall first collect the words relating to the Individual, his bodily and spiritual needs: secondly, those relating to the Family; and, thirdly, those relating to the State in its civil, legal, military, and ecclesiastical aspects.

i. The Individual.

The human being is called duine 825, 1458, pl. dòini, man fer or ferscal, woman, ben, gen. pl. ban 1804, or banscal 2160, boy, mac or macán 340, girl, ingen, infant, nóidiu, gen. muidin 59, child, leanbh 1451=leanamh 1814, lad, gilla 67, an elder, senór 283,
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1437, 3018, or sinnser 752, sennser 2950. The human foetus is gein 2520, 2820 or cointert 2517.

The components of the human body (corp 1696) mentioned in this book are bone, cnám 3148, 3792, flesh, féibil, and blood, fuil, gen. fola 1389. The breath is anáil 1398, the voice, guth 1808, the skin, cnes 1092, croiceenn 1628, or lethar 3792: a limb or member is ball=φαλάξ, 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 pudirall 4568, the eye, rose 1072, 2627, the ear, cluas, p. 304, cheek, gruaid 4186, face, agaid 1419, or aiged *j tf, gn 3408, or aird 4199, throat, brdge 2312, gullet, rianbh 1410, shoulder, formna 3680, ex guala 2860, back, wítitf 1467, 2572, or aiss, p. 307, side, tobh 1763, rib, asna 2723, 2727, esnae 2723, breast, ucht 2907, 2910, gen. ochta 3337, or bruinne 1035, p. dche 3337, armpit, ochsal, dat. ochsail 4308, heart, críde 1697, 4897, belly, tarr, p. 329, womb, brú, dat. breinn 1168, 2805, bowels, inathar 800, hand, láim 1763, or doit 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. meá 4421, middle finger, méir médon 3682, thumb, orda 4419, forearm, rig, pl. righthe 2974, knee, gián, pl. dat. glúin 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 clall=W. pawll.


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=βιότος, 314, tuara 4193, lón 3598, aírver 2519, and esair 1061. As flesh-foods we find beef, mart 1055, veal, laegh 2700, dam co tínne xliii, ‘an ox with a flitch,’ mucu úr, ‘fresh pork,’ 205, saill, ‘bacon,’ 4179, gen. saíl 1255, 1253, aisli sen-sailí, ‘a joint of old bacon,’ p. 313, molt, ‘a wether,’ 491, chúra, ‘a sheep,’ 1473, puc, ‘a hegoat,’ 390, 1635. Salt meat (biad saílle 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 (tasc 273), and especially salmon (bratan viii, 2736, 4829). Products of the milk of kine and

1 See Reeves' Columba, p. 78, note g.

The generic word for drink is *deog* 2734, gen. *dz* *ge* 1935. The drinks mentioned are water, *uisce* 2734, milk, as 1687, milk-and-water, *eoglas* 2701, the milk of kine and ewes, *Uicht* xxxviii, 1860, p. 328, 1.31, *lemacht* 117, 1199, 1201, i^q*lemacht* 1370 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 *brach*, gen. *bracket* 1357, 2921, the old form of which was *mraith*, cognate probably with the Gaulish *brac* e, a kind of white grain, Pliny, *H.* *N.* xviii. 7, ‘und e fit cervisia,’ gloss cited by Ducange, s.v.

b. Fuel, Clothing, Shelter, and Furniture.

Fuel.

The term for this is *connuth* viii, gen. sg. *brosna conaidh* 80, *brosna conaidh crin* 82, where *brosna* (cognate with Lat. *frustum*) is = the O. Ir. *brosne* in the gloss *brosne crin* (gl. *gremium*, i.e. *cremium*), Palat. 68, fo. 28 b. Coal is not here mentioned as a fuel. See 3776.

Clothing.

Generic words are *etach* 862, 991, *tlacht* 1752, *erradh* 3152, *bert* 1610. The mantle is *brat* 793, 4273, sometimes purple and five-folded, *corcra c6icdiabha.*

The hair on it was *brothairne* 991, 2911, or *finna* 2911. The shirt is *lene* xxix, 1040. It was generally made either of flax (*lin*) or of wool (*planri*). Hence one of a saint’s austerities is to put neither flax (linen) nor wool against his skin, 1092, 4493–

*Cilice* 1753, borrowed from *cilicium*, cloth made of goat’s hair, was his only wear. *Sida*, silk, (from *seta*, the Fr. *soie*), *s?ric* = *serge* (from *sericum*), and *srol*, satin (from *fr6l*, *flor*, velours) will be worn by the wicked elders at the end of the world, 4574. A linen *casal* = *casula* vestis cucullata, is mentioned in 4306, 4308. The brooch was *delg* or *casair*1. The girdle was *criss* 885. ‘Shoe’ was *asa*, p. 313, 1.5 (cognate with the Hesychian πάξ and the Latin loanword *baxeia*), or *cuaran* 943. ‘Sandal’ was *iall-acrann* 1090, lit. ‘thong-shoe,’ where *acrann* is = W. *archen*. Obscure words which seem to mean kinds of head-gear, are *cannadas* 1213, and *clupait*, p. 310. The *bréd 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 gwéydd*. 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. *dorais* xliii, which had sometimes an iron lock, *glais iarnaide* p. 315, the wall, *fraig*, dat. *froigíd* 198, the hearth, *tellach*, p. 314,

1 In 3972 I have assumed that *casair* is from Old Fr. *casure*, ‘chasuble.’

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pl. tellaige xliii, the threshold, tairrsech xi. There is no native word for 'window,' senistir 288 being borrowed from Lat. fenestra, and fuindeóg from A.S. windeýge.

Lias, a hut for calves or lambs 1907, occurs in connexion with macha (acc. p. machadha 1907, but machanna, Laud 610, fo. 1 a), which I have rendered 'farm-yard' on the authority of O'Donovan.

Furniture.

A generic term is fointreb, 'small gear,' 72. 'Bed' is lebaid 4230, or tolg, p. 307. Pillow, adart xii or frithadart 2739. Feathers (clúm from pluma) were sometimes used, but clúm, like colcaid=culcita 2738, 4575 is a loanword. The word for 'chair' (cathair, p. 302, W. cadair = cathedra) was also borrowed. 'Caldron' is coire or cair xxxv, xliii, and it was sometimes made of copper (caire umai 195, coire uma 569, coire umaide 3797). Another cooking-vessel was aigen 4275, p. 302. The spit was bir, p. 404, col. 2: the quern, bró, acc. bróin 850. A generic term for 'vessel' is lestar 1358, i686=W. llestr. Vessels used for holding liquids are the dabach 1615, p. 313, which had hoops, cercalla 2824: the dromlach, dronglach 1514, 1515, lóthar 1359, telchoma 4408, ian 2952, corn 2982, 3128, and crannoc p. 307. The sithal, sometimes made of silver, 3129, seems a loanword. For holding solids we have the bag or sack, bolg, pl. builc 4191; the basket, cílab 2401, 4833, rúsc 1277, 1424, rinde 2402; and the sieve, críathar 1357, cognate with Lat. cribrum.

The word for 'candle,' caindeal 505, is borrowed; but lés耙ire 342 (gen. lésboiri, Wb. 25 a 3) and lochrann 1768 are native.

Miscellaneous articles are the ladder, árad xii, 954, mallet, farcha 3653, chain, slabrad xii, cord, tél, 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. Çlarán's bearer (fer imchuir) is mentioned. S. Patrick employed his champion MacCairthenn for a similar purpose, Trip. Life, 174. But the usual mode of travelling was in the wheeled vehicle called carpat 261, 1807, drawn by a pair of horses, 4476. The carpat had a chief seat, primsuide 427, and two hind-shafts, fertais 3495. The chariot-builder is mentioned, l. 3947. I have rendered the plural ialla, 3411, by 'reins,' but perhaps it here means 'traces,' or perhaps 'scourge'; cf. Lat. lora, i. reins, 2. whip, lash, scourge. The driver was called cairpthech 2281, or aru, ara 425, 427, pl. araid 2858; and his function araidecht 426.
Names for various kinds of roads and paths are set 261=W. hynt, slige 397, conair 1119, and raen in the compound celhur-raen 634.

Riding is less often referred to. ‘Horsemanship’ is marcach, p. 315, l. 3, whence marcachus 3154, ‘horseman’. The bridle was srian, a loan from frenum. From the phrase lengait for a n-eochu, ‘they leap on their horses’, 319, we may infer the absence of stirrups.

A land-journey is turus 1559, or uide 1079, 2572. Its distance was measured by paces, mite cémentn 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 noí 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, nóí cen choínhil 2391). But we read of wooden vessels, longa crannnd 3730. They were propelled by oars, raimh viii, ramada 3574, paddles (curach aensluaiste 3163), or sails, seola 3575, brait: luid fo sol, ‘went under sail’, 1007: an gaeth . . . isin bhru, ‘the wind in the sail’, brat 2083, and in S. Brendan’s first expedition he had three vessels, each with three rows of oars and a sail of hide. The mast was called seol-chrann or fern siuil: the anchor ancaire 3777, an obvious loanword. The crew (lucht luinge 2070) in the case of each of Brendan’s vessels consisted of thirty men. The pilot or steersman was luamaire 2741, 4496.

Carriage through the air by angels 2582, or on clouds 2771, was a privilege confined to saints, and need not be further noticed.

d. Healing.

The verbs used for healing are iccaim 519, 2470, and slánaigim 1393, the former cognate with W. iachau and Gr. axiopac, the latter with Lat. sal-vu-s. The word for physician is liaigh 1386, gen. léga 1385, cognate with Goth. leikeis, Eng. leech; and ‘healing’ is léighius 1392.

PREFACE.

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 li ghe, 'bed,' or ferta, 335, 3115.

A requiem, énairc (lit. 'intercession'), gen. énarca, p. 307, seems to have been sung for the repose of the soul of the dead.

2. Spiritual Needs.

These are amusement, literature, science, art, religion and superstition.

a. Amusement.

The chief amusements referred to in this book are feasting (fled, 'feast' = W. gwledd, 1928, 2817), intoxication (ian measca L. do lind 2952), buffoonery (druth p. 358, druth, 'buffoons,' 481, crosan 3736), horse-racing (ech buada, 'race-horse,' 2090), and some kind of draughts (fidchell xxx, 'draught-board,' 4673). Half the set of men (foirenn) of Crimuthann 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.
THE CONTENTS OF THE LIVES.

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 duan xxxv, and laid 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 arose breithre 4083. These are native words; and so are the terms for ink/dub 1051, and ink-horn/adaircin 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 aiögiter, aicpt, caibdel, cairt, eipistil, fersa, focul, rem-focul, lebar, légaim, air-légaim, mac léginn, légignid, liter, martralaic, pôleire, petarlaic, salm, scol 4119, scolaidecht, scolaigi, scribhenn, scriptur, gen. sg. 182, sdair, taball ciartha, ttach liubar, trachtair, ymmonn. For the places in which these words may be found, see above, pp. lxxii-xc. The book with leathern ledba, 'straps,' round its cover, 4052, is noteworthy. Compare the description of the case of the Book of Armagh, in Reeves' Columba, p. 115, note c.

c. Science.

Here we may collect the words expressing divisions of time, viz. the year, bliadan 1787, the quarter, ratithe 2995, the month, mí 1787, the fortnight, céidiges xxxiii, the week, sechtmain 1788 (borrowed from septimana), and the day, laithe 1787, or lá 3691, and dia 3706, and the night, adaig, oídche.

The distinction between solar and lunar months was known, as we see from the expressions mí greine 1787, and in dechmad esa 4374.

The four seasons were called respectively errach, samrad 898, fogamar (gen. fogmaír 4441) and gam or gaimred. There were names for the beginning of each quarter: beltine, 'mayday,' lugnasad 899, 'lammas,' samain, 'all-saints-day' and imbole '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 dakshināyana, '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, nob, 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, ulings, 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 cémunn, '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. xxi, 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 Tirechán's Memoirs of S. Patrick mention is twice made of an ecclesia 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 Aill, son of Dunlaing, had a hundred horseloads (ll. 1571–1577). Hence, too, we read (l. 4379) of Cfarán planting the first stake (cleth) in Clonmacnois; for the wattles were woven between upright stakes. Of the form of Irish buildings we here learn nothing, save that the oratory (daurthech) had a conical top (bennchopur), p. 335.

Of the transitory arts—music, acting, dancing—only the first is referred to in this book. The word for 'music' or 'melody' is ceōl xv, pl. dat. ceólabh 3972, for a 'strain' or 'tune,' adbonn, pl. adbuinn xiv, cor, dat. pl. coraib 3972. 'Melodious' is binn xv. 'To make music' is airfshitud xv, or seinm xiii. Unless the bell, cloe 861, 2892, clog 4367, can be deemed a musical instrument, the only one mentioned is the cruit, or small harp, which could be carried in the hand, xiii, and which had a neck.

1 The earliest mention of a leaden roof is in the Annals of Ulster, A.D. 1008.
bráge, acc. brágaíl xiv, and a stoil, 'cover?' and which, when necessary, was tuned, glésta xiii. Of concerted music there is no mention, save in the Life of Brenainn, 3749,—the quire-singing (clascetul) of the angels calling a soul to heaven.

e. Religion and Superstition.

The documents in this book throw little new light on the form of Christianity which existed in Ireland in the early Middle Ages. The following points may be mentioned:—

For the Supreme Being we have the two words dia and fiadu, gen. fiadat 1289, both survivals from heathenism, the former being cognate with Skr. deva, the latter with Gr. éidós, Goth. veitvöds. From Christian missionaries comes the knowledge of the Trinity (Trinúi) and the three Persons (persainn). In these Lives island-monsters and devils are expelled in the name of the Trinity, 2231, 4856: Brigit divides her butter into three parts 'according to the number of the Trinity,' p. 321; and in the story told in p. xi, a disappointed worshipper reproaches the Trinity as if it were an oriental idol that had failed in its duties. The first Person, the 'Heavenly Father,' 4602, is often mentioned. He is called the Lord of the Elements, 1330, 4629. The second is called 'Mary's Son,' p. 321; 'the Virgin's Son,' 1329; 'the Son of the Living God,' 4601; 'the Prince of the world,' p. 321; 'Lord of seven heavens,' Fél. 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 níme, 'household of heaven,' is often mentioned; see 238, 4514. The hierarchy of the pseudo-Dionysius the Areopagite seems to have been well known to the Irish, and allusions to the nine orders of celestial beings, 'the nine ranks of heaven' (648, 1111, 2783, 4521), are frequent in these Lives and elsewhere in Irish literature. Angels, and even archangels, are industrious in their office towards our saintly heroes. One cleanses a hearth for Patrick, 124. Another acts as midwife towards Senán's mother, 1885. They grind at a saint's

1 Saltair na Rann, 7539, 7530.
2 Is e dorinne Mac do geinmain isin Oigh gan adbur daena acht o anail coiserctha in Spíirtu Noemh, Book of Lismore, 60 b, 1. See Mélusine for 5 Oct. 1888, col. 222.
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_PREFACE._

quern, 4100, change his oats into wheat, 4165, bring him letters, 550, teach him to pray, 156, dictate his Rule, 3544, hover over his dwelling, 4641, 4752, carry him and his household through the air, 2582, and, finally, escort his soul to heaven, 2493. Michael the Archangel, at whose command the general resurrection will take place, 620, comes in the shape of a radiant bird and sings to Brenainn from one canonical hour to another. Raphael heartens Senán, quoting a psalm from the Vulgate, 2061, and shows him the place of his resurrection, 2194.

Devils (demain).—The Irish, like other early Christians, not only believed in evil spirits, but held that they could take possession of the bodies and the souls of human beings. Hence S. Patrick is stated, in the Book of Armagh, fo. 9 a, 2, to have brought exorcists to Ireland. Two are mentioned in connexion with the monk Olcan, ibid. fo. 9 b, 2; and Mochua's exorcism of a devil is commemorated, infra, l. 4855. In the story cited supra, p. xix, devils pass through the air to carry off a sinner's soul. Satan himself, the Devil (in Diabul) par excellence, converses with Brigit, 1402-1423, 'his head down, his feet up, his smoke and his flame out of his gullet and out of his nose.' He smites with a deadly disease the son of one of Columba's converts. So he appears to Brenainn while at sea, and shows him the gate of hell, 3625-3633, or squirts forth waters which, though fair to see, are deadly to drink, 3707-3716.

Antichrist, xix, and Doomsday, xviii, heaven and hell, are also mentioned in this book. But nothing is said of purgatory, and in two instances (3749, 3766) the soul of a dead man goes straight to heaven, in another case straight to hell, 4242.

Study of the Scriptures.—This is evidenced by the statements, 3449, 4647, that Brenainn and Mochua learnt or read 'the canon of the Old Law and the New Testament.' Colomb Cille, we are told, 1099, preached the Gospel. MacNisse reads his psalms with Patrick, l. 371. Senán does the same with Cassidan, l. 1957, and Brenainn with bishop Eirc, 3393. Ciarán reads S. Matthew's Gospel, 4142-4154. In the Book of Armagh, fo. 8 b, 2, S. Patrick is said to have carried across the Shannon the Old Testament (libros legis) and the Gospels (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, baiisi 1216).—This was performed with water, l. 58, and generally in a well, 398, 2523, or a river, 1810. Triple immersion was practised, l. 4134 and p. 357. The head of the baptized seems to have been anointed, l. 1216, and blessed, l. 461. Belief in God and in S. Patrick, or belief in the Lord, is the only preliminary mentioned in the cases of Sescnech, 256, of Oengus, 450, and of Cairthenn, 497. But in that of Díchu, 280, we have congain eride, 'grief of heart,'

1 See Warren, _Liturgy and Ritual of the Celtic Church_, p. 66, note 2.
and there is little doubt that in Ireland, as in Carthage, repentance and confession preceded baptism. The *aes foirfe* (i.e. *foirbthe*), ‘perfect folk,’ mentioned in the Life of Senán, like the *bis foirbthe* of the Würzburg Codex Paulinus, 9 a, 11, seems to mean ‘baptized Christians,’ and to be an imitation of the Greek term *tēleioi*. See the glossary to Dr. Littledale’s *Offices of the Eastern Church*, s.vv. *tēleioi, tēleios, tēleīsws*. So after his baptism Findchua is called ‘the perfect child,’ in *macamh* 6g, 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 kinds. 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 ll. 840, 2162, and see p. 303, *infra*. In one case, 2348, the communion is administered to children. The altar was in the east. For the altar-service we have the terms *comman* 4469, *sacarbaic x, oifrenn* viii, or *aifrenn* 517, and the verb *aifrínntar* xiii. To these may be added the phrase *dul do churp Crist*, lit. ‘to go to Christ’s Body,’ xiv, or *techt do láimh in* espuc, 1630. The *mias* (altar-slab), the *paten* (cailech), 288, 1631, and the credence-table (*menistir*), the portable altar (*imaltōir*), 1633, and the *soscēla* 4356, ‘gospelar,’ the portions of the Gospels used in the Mass may also be mentioned in this connexion. That for the Paschal mass a consecrated fire was kindled appears from 268, 327.

Penance, Matrimony, and Holy Orders, are referred to in these Lives; but not as Sacraments. Connected with Penance, or repentance (*aithrige* 1434, 2912, 3299, 3414, 3448, *aithrech* 3276), are confession (*coibse, gen. coibsen* 1634) and the soul-friend (*anam-chara*), spiritual director, or confessor mentioned in 2350, 2803, 4792, and many other places: his function, *anmeardius*, in 2480. Matrimony is referred to in 3335 (coiblige *dligthech*), Holy Orders *passim*.

Whether the anointing (*ongad*), 2475, means Extreme Unction, or some other rite in which oil was used, I do not know. The earliest mention in Irish documents of extreme unction appears to be at the year 1105, in the case of Domnall, bishop of Armagh.

**Genuflexions AND Prayer.**

Genuflexions are mentioned in 145, Patrick performing a hundred in the morning and the same number in the evening. Senán prostrates himself by a cross, 1950.

*1* See Warren, *ibid*. ch. ii. § 23.
Prayer.—The ‘order of prayer’ is mentioned in 156, as being taught to Patrick by an angel. Prayer, as well as fasting and alms, is mentioned, 630, as part of the saint’s own teaching. For the miraculous effects of prayer, see 280, 1674, 2028, 3550, 4862.

Austerities.

By the austerities which they are said to have practised, Irish saints remind one of Hindu yogis, and, like the yogis, they seem to have believed that it was possible to wrest from God some portion of the Divine power 1. 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 (daelaib). 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 carcar cloichi, 4751. He seems to have been an inclusus, walled up, with only a little aperture left for letting food down to him. See the Chronicle of Marianus Scotus, ad annos 1080, 1081, 1091.

Pilgrimage.

Pilgrimage, ailiithre 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.

Relics and Reliquaries.

The worship of human relics and the belief in their tutelary power, which have prevailed in Europe from the fourth century, is often evidenced by these Lives. Thus Patrick leaves venerable relics, martra sruithi, with the people of Ossory 445. Columba chooses gold to cover relics and shrines (minn 7 mainistrech) withal, 873. He leaves many relics (minna) in Bregia, 952; and in compliance with a request for some tokens and minna, Ciarán leaves his gospel and his bell. Virgins entreat Senán that a dead monk’s body may be given to them ‘to be buried by us, so that his relics may be protecting us,’ 2481. Senán himself goes to pray at Cassidan’s

1 See the citation from Sir A. Lyall in Maine’s Village Communities, p. 401. As Padmávatí says in the Kathá-sarit-ságara, tr. by Tawney, ii. 538: ‘There is nothing that austerities cannot accomplish.’
relics, 2484. Findian’s relics and remains (reke 7 thaisi) work miracles every day, 2776. Only once do we find something like a protest against relic-worship, namely, where Ciarán of Clonmacnois says to his monks, 4447: ‘Go, and leave my remains as the bones of a deer are left in the sun, because it is better for you to dwell along with me in heaven than to stay here by my relics.’

SUPERSTITIONS.

Idolatry (adrad 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 Creaich (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 dómni) síde, descendants, according to Irish tradition, of the vanquished Tuatha dé Danann. A female fairy, ben síde, is mentioned supra, p. xxx.

2. The belief in magic. The heathen magician or wizard, druí, drai, gen. druaed 1878, is often mentioned in the Lives. He prophesies, 300, 1170, 2660, 4007: and in 1194, 1195 fáidh=vates and druí 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 druí holding argument (srihtagra) 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. 1.

4. The sacrifice of a human being to secure the safety of a building, etc. See the story of Odran, 1007-1023, and the note in p. 309.

5. Revelation of the future by visions (físí) 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.
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, 2880, 2611, and see p. 347.
13. Diseases may be transferred from human beings to inanimate objects, such as a bell or a crozier, 4880, 4884, and see p. 361.
14. Souls assume the form of birds, 3892, and p. 354.
15. Reciting the 119th Psalm (Beati Immaculati) gets a soul out of hell at the end of a year, p. 406, and immunity from hell-pains is secured by dying on the hide of S. Ciarán's dun cow, 4262. Hence in the Annals of Inisfallen (Rawl. B. 503), ad a. 886, we find: Quies Táidg meicc Conchobair rí Connacht, farra imnochtaí, for seche na huidre Ciarain 1, 'The rest of Tadg, son of Conchobar, king of Connaught, completely stript (of his earthly goods) on the hide of Ciarán's dun (cow).'</n>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 Cairnach's community. So in the introduction to the Dialogue of the Two Sages, LL. 186 a, Néde hears a wave lamenting, and having cast a spell (bricht) upon it, learns from it the death of his father Adna.
17. Philtres. The belief in the efficacy of philtres is shown by the story in ll. 1478–1487.
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 imnochtae cf. the Rule of Colomb cille: IMnochta do sechim dogress ar Crist ocus ar na soiscela, Rawl. B. 512, fo. 40 b 2, and Reeves' Columbia, p. 343.
II. THE FAMILY.

The word for 'family' is fine 2947, a fem. iā-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.

1. SEXUAL RELATIONS.

Marriage of some kind existed:—the words for 'wife' being ben 565, bainchfe 2990, and sétich 2987, cognate with sét, 'way,' just as A.S. ge-sið, 'comrade,' is cognate with sid. The married couple was called lánmain 220, 1876, 3335, matrimony, lánannus. A wedding was called banais, gen. bainde 172, the bride-price, tinnscra 3335: birth-pangs, ëdain 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 (cís) should be given to his queen and to himself out of certain land. That female chastity was prized appears from 3054. A widow is called fedb 3997, 4889, or bentrebthach, p. 330.

2. PARENT AND CHILD.

The general word for 'parents' is 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, nōdiu. The 'son' is mac=n. pl. meic 157=W. map: the 'daughter' is ingen, in primeval Irish inigina 2, cognate with the Gaulish man's-name Enigenus 3, or Enignus 4, the Latin ingenuus. 'Grandson' is haue, hua, cognate

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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 era, 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—Inigina Cunigni Avitoriges.

3 C. I. L. xii. 23: eni = ēni.

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. derbšethracha 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 dálte 875 = de-altio, cognate with Lat. alo. ‘Fosterbrother’ was comalte 2793, pl. comhalladha 4676 = W. cfaiill, and ‘fosterer,’ altam 1 66. The fosterage-fee was called iarradh, gen. iarraighe, Laws i. 216, and sometimes consisted of land 2.


The master was called coimmediu. For the servant there were the terms mogh 150, mogad 1814, fogantaid 293, dōer 4884, timhirid 1036, 4403, gilla 1163, 1164, 4429, and scoloc 4234, 4424. Of these, timhirid, gilla, and scoloc bore the same relation to mogh and dōer that θερπων bore to δῶλος. Cumal is a she-slave, and in Irish currency was equivalent to three cows. Innailt, p. 311, is a handmaid.

The status of slaves was called dáire, better dōire. Their labours, at least of she-slaves, were grinding at the quern, p. 269, and foot-washing, p. 318. They had rations, acnabadh 158, pl. agnabtha Rawl. B. 512, fol. 122 a 2: they were baptized, p. 202; they were married, and it is once said that they were emancipated every seven years, pp. 154, 168. But they could be sold, 141, 150, 195, a mother separately from the child of which she was pregnant, and it was an act of mercy to redeem them, 4267, 4884.

When Brigit’s great-house was being built in Kildare, a local nobleman fed the wrights and paid them their wages (dulghena), 1577. This proves the existence of free servants capable of contracting.

1 A cognate word, meaning apparently ‘wet-nurse,’ is banalltrann, gen. pl. 3014.
2 See the Tripartite Life of S. Patrick, Rolls ed. p. 80, l. 15.
5. Host and Guest.

The words for guest are 6igi and gres, p. 319. ‘Hospitality,’ is begedacht. 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, i, civil; 2, legal; 3, military; and 4, ecclesiastical.

1. Civil.

The airdri, rí Éireann, ‘king of Ireland,’ 928, 4004, 4267, 4385, or rí Temrach, ‘king of Tara,’ 2799, was the highest person in the State, if one may use such a word with reference to Ireland. Next to him was the airdri cuicid, ‘overking of a fifth’ or province, xxxv. Of these there were the rí Laígen, ‘king of Leinster,’ 1314, 1536, 1596, 2990, the rí Muman, ‘king of Munster,’ 448, 2815, 2890, 3331, the rí Connacht, ‘king of Connaught,’ 2814, 4692, 4791, the rí Ulad, ‘king of the Ulaid,’ xxxiii, and, lastly, the rí Midi, ‘king of Meath,’ 2941. Seventeen smaller kings are mentioned in the Lives, those, namely, of Ciaraige 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 Caíbri 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 rig-damna 296, 3214, i.e. ‘king-material.’ His queen was rígan 1595 or banrígan, p. 330. His sway was ardriuge 515, ríge, flatius and forlamus xxxii, xxxiv. Under the king were various nobles (sberclann, áes grada 3017) and officers called flaithe1, codnach 308, 1883, 3207, oírri, ‘governor,’ gen. pl. oírrig 3209, ruire, dat. pl. ruirechaib 3346, tigérne, ‘lord,’ xxxvii, tuisech na tuaithe 2015, rechtaire, ‘steward,’ 400, 2252, maer (=maior) 2466, and ronnaire 2466.

The tenant or peasant was aithech xxxvii, 1880, a word derived, apparently, from aithe, ‘fenus,’ and quite different from aithech in the expression aithech tige, which is the Irish equivalent of the Breton ozech, the Gr. ὀσεχ in δεσσωσκός.

The king had royal raiment (étach rigda 4270), a palace (rigthech 122), from which his retainers were supplied with food, 408; a throne (rigsuide 625, 626), and a

1 In 4751 flaithe seems used as synonymous with rí: flaithe clann bhFiachrach.
drinking-horn covered with red gold, 2982. He was entitled to tribute (cfs, arra 2088), payable apparently in kind, e.g. curd and butter: see 127, where the king was Cynric. When the tribute was too heavy (rotrom), the subject went to some other territory, 4002. Seven charges (dolaidi) on land are also referred to, 2982. The king’s dues were collected for him by a mather, 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 Brúden Da Derga, LU. 86 b. Hostages were sent either voluntarily or under compulsion of war, l. 355. They were not allowed to bear arms, LU. 90 a, and the cruelty with which they were sometimes treated is exemplified by the stories of Díchú, 307-321, and Scannlan, infra, p. 310. ‘Hostageship’ was called giallinae or eitrecht, 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 cenélta 4002,—with nothing to bind the island into a State, save the existence of the overking, coupled with the biennial Feis Temra, ‘Feast of Tara,’ xxxiii, and the annual fair of Telltown (Oinach Taillten), where there was a gathering of the men of Ériu (coimthinol bhfer n-Eirenn 1449). These institutions had some analogy to the Althing in Iceland, the fair of Ohud in Arabia, and the Isthmian games in Greece.

The tribe had its public meetings, aircéith 1876 (=Mid.W. areith, ‘speech’): aircéititis 1877, aircéithas 1451, gen. aircéitais 1458, dál 102 (=O.W. dathl), comhddhab 2309, or mór-dhabal 1875. They were sometimes convened by the king, 2309. Women attended them, 1450; but do not appear to have spoken or voted.

The relations between Ireland and the Fir Alban or eastern Dál Riata (rigfota), the colony which, under stress of famine, was sent from Munster to Scotland1, are touched on in p. 314. The meaning appears to be that the colonists were independent as regards tribute and maritime warfare; but in land-expeditions they must obey the mother country.

Social Observances.—Of these we find: rising up (uréirge, coiméirge) as a mark of respect, 1880, 3132: prostration or genuflexion (slechtain) 381, 2929, 4348, 4693, and carrying on the back over three fields, 2572. Honorific titles are coimmdiu and

1 Dál Riata ocus Fir Alban. Do shl Choirpri Rigfota meic Conaire meic Moga, a Mumain doib imalle. Gorta mor tanic isin Mumain, co tancutar shl Choirpri Rigfota esti, co ndechaid ind als rénd dib i nAlbain 7 cororis in rend aile a nEirinn, a quo Dal Riata índiu, L.B. 238 b. col. 2, l. 16, and see H. 2. 16, col. 684.
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popa 426: the latter, though borrowed from a Latin word meaning an inferior kind of priest, is applied to laymen as well as to clerics.

2. Legal.

The only terms for ‘law’ and its related notions used in these Lives are reocht 663, 2749, and bés alharda, ‘patrimonial usage,’ xxvii.

In the department of criminal law, the following crimes and criminals are mentioned: manslaughter (dun-orcain 2165), and manslayer (dun-oirgnid 844), parricide (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 gese 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 cimbid 1520, 1521, 1526. Compensation for crime was called éraic, p. 319, where Dubthach is said to have ‘bound a good éraic’ on the robbers who took his boars.

For some kind of contract we have the word cotach, spelt codach 2882, cadach 3266, for bargaining, cumrad 1329. ‘I buy’ is cennaigim (cennechta 1389), ‘to sell’ is reic 1311, 1313, ‘price’ is lbg 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 bretem, breithium 614, 628, gen. brethemon, whence the Anglo-Irish ‘brehon’: an ‘arbitrator,’ brethem coitchemn 2532. The judgment was mes 622, 623, a derivative of the root mid, whence also the verb midfid, ‘he will pass judgment,’ 627. Also fuigell brátha 629. The brehon’s fee was called 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.

The words here used for warrior are be, gen. 349, 1805 (properly ‘young,’ used like juvenis in Vergil), mil=miles, pl. milex xxiv; cath-nil, ‘battle-soldier,’ pl. cathnilid 2998, cur, pl. curaid 2998, cathaige, ‘battler,’ 3082, 3221, cuingid calha 3211, and, lastly, laech (which is borrowed from the Lat. laicus), whence ath-laech xxvii. Female warriors (ban-gaiscedaig) are mentioned in 4832. A fighter’s wargear was called trelam 3211. The weapons (arma irgaile 3107) here mentioned are the sword, claideb=Skr. khadga, the spear or pike, gai 3654=Gaulish gaesum, the javelin, sleg 2974, carried in pairs, and sometimes barbed, xxxiv, and the shield, sciath. To these may be added the battle-stone, called clochêne in the poem cited above, p. xxxix, but usually lia laime, 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. illu), ‘host,’ cath, ‘battalion,’ 3042, airbre, pl. dat. airbrib 2493 (where it is applied to hosts of angels), lorc, gen. luirc 359; crech, dat. creich 2629, drong xliv=Low-Lat. drungus; buiden (=W. byddin), and its compound caibd{e}n 1951, ceithern 2074, 4053, whence the Eng. kern, and sochraite 3020, 3228. The van was tús 3042, or tossach 349; the rear, dêred.

For warlike operations the words are cath d’ fuacra, to proclaim battle, 3027, cath, ‘battle,’ 3110, cocad 2942, 2989, 3031, cong’hail 3297, maídhm, ‘rout,’ 3112, immairecc xxiii, and the loanword coinblicht xxxii. A foray was sluagad 1911, the Anglo-Irish ‘hosting,’ innred, ‘incursion,’ 1913, 1915, crechad, ‘raiding,’ 2947; the raiders were called lucht na creche 1934. The camp was called longphort 2562, 3074, and in one case we read of its being protected by iron palisades, suinn iarnaide 3147.

Of the mode of fighting we naturally learn little from these Lives. The troops on each side were arrayed (côraighther in cath 3040), and then, after harangues by the leaders 2, the onset was delivered (ro cuiretd iarain in cath 3048), with much shouting, 3107. The nature of the formation called cippe calha 3101 is not clear. O’Donovan rendered it by ‘phalanx.’ The Ulaid are described as stooping when charging, 3109, and a leibenn da sêithaith, 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 Brût y Tywysogion ad a. 1020: Ac yna y duc Rein Yscol lu yn dilesc, a herwyd defa6 t yr Yscoiteit yn valch syber6, annoc awnaeth y wy y ymlad, ac yn ymdiredu ada6 a wnaeth udunt Mae ef aorvydei, thus rendered by Ab Ithel: ‘And then Rein the Scot boldly led on his host, and after the manner of the Scots, proudly and ostentatiously exhorted his men to fight, confidently promising them that he should conquer.’
tioned 3250. The victors sometimes beheaded their captured foes, 3253, and either carried off the heads as trophies, or made a cairn of them, 2980. Selling war-captives as slaves is not here mentioned; but see the Annals of Ulster, ad ann. 985. A truce is osad 2563.

For military buildings we have the words: rāith 579, 2816, an earthen fort, cognate with Gothic airpa, and Greek ἄρπα, the dūn 396, 928=W. din, Gaulish dūnum, A.S. tūn, 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, cléirig, p. 306) hereinafter mentioned are as follows:

1. The bishop, espoc (Old-Irish epscop²).
2. The archpresbyter, usal sacart 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 951 sruíthi seems the Irish equivalent of presbyters. The anmchara, 'soulfriend,' 'a spiritual director,' 2350, was always a bishop or a priest.

Officers connected with monasteries (cathraig 849, 1570, in Irish latinity, cuitates) 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, coiméltuide, 925.

A nun is caillech xxvii, pl. caillecha 828, a derivative of caille=pallium, or mainches xv=W. mynaches. A young nun is mac-caillech, just as a young monk is mac-clech 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 sacairl) 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 brivatium Frontu Tarbeisonios ieurn—is the acc. sing. of the Gaulish cognate of rdíth.
² In the Annals of Ulster a bishop is also called pontifex, or in Irish drochtech: see at the years 731, 751.
with bishop Eirc, 3393. In one case, 1464, we read of a bishop baptizing. When a bishop was attached to a monastery his functions were peculiar. Thus Mochua of Balla appoints three bishops 'to consecrate his graveyards and his great-churches, and to allot the land to his monks,' or tenants of church-lands, 4785, 4786.

The duties of a priest are referred to in 821 (ord sacairt). Columba (who was never more than a priest) founds churches, 951, and goes on preaching-rounds, 995, 1024. Preaching and celebration on Easter-day are specially mentioned, 1607.

Tonsure.—For this we have the expressions berrad manaig 213, the 'monk's clipping,' which S. Patrick is said to have received from Martin of Tours, 213. So Ciarán dipt (rober) his successor Enna, 4354. That the tonsure was coronal might be argued from the verb rocorSnaiged 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 dipt. Hence the old nickname for a Christian cleric, tdilchenn 313, literally 'adze-head.'

Vestments.—The cowl (cochull=cucullus) is mentioned in 827, 2394. Mass-cowls (cocaill oifrin) are mentioned, 303; a chasuble (casal) 2400, a linen chasuble (casal lín) 317. In 2381 casal and cochull seem synonymous. From 4308 it seems that Ciarán wore nothing but a brat, 'mantle,' or a chasuble. A monk's girdle, cris, is mentioned, p. 315.

The crozier.—The bishop had a pastoral staff, bachall F. from a Low-Lat. *bacilla, which was furnished with a spike, fograin 461.

In consideration of the 'communion, baptism, food and teaching,' 4059, which they provided for the community, ecclesiastics were supported—

1. By offerings, 496 (imat inmuis) 1596, (gift of a silver chain), first-fruits, 1857, alms (almsana) 1811, 1857, 2033, dúthrachta (benevolences?), 2033, a chasuble (casal) 2400, an annual gift of seven milch-cows, 2869, a hundred of every kind of cattle every seventh year, 2052, a cow from every enclosure from one place to another, 3133; see also 3151-52, 3197, 3204, 3270-3272, 4102, 4273-4276.

2. By fees for celebrating baptism, 2832, fiach baísti 3377, 4033, and administering the eucharist, 4471. Also, no doubt, for solemnising marriages and for burials.

3. By fixed payments called cáná, éisa, and ciarta. Instances may be found in ll. 2987, 3151, 3197, 3270, and 4773-4780. To these may perhaps be added tithes (dechmada), which are mentioned in l. 1857, along with first-fruits and alms, but which according to the Annals of Loch Cé, i. 268, were not [regularly?] paid until the reign of Cathal Croibderg, 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 (indile), 2897, 2899.

The nature and consequences of the 'union' (bentu, 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 (Feichín and Mochua).

Ecclesiastical Buildings and Fittings.

The terms for these are as follows:

'Church,' cell 2474, the Latin cella, eclas = ecclesia, and recles (= ro-eclés) 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 cuchtair 4426. The refectory, proinntech 2091, 4116; and there was a linn proinntige in which the monks' hands and dishes seem to have been washed. That mentioned in l. 2091 was large enough for a horse to be drowned in it. As in other Irish habitations, there was an upper room or grínan 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 (c bölach, findch bölach) 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 aidme eclasda, 'ecclesiastical implements,' are stated, 968, to have been made by Columba.

The consecration of the site of a monastery is mentioned in 2238.

Having thus described the manuscript from which the following Lives are taken, mentioned the leading features of the language in which they are written 2, and pointed out the instances in which they throw some

1 Only in one instance, 3789, and that not in Ireland, do we read of a church of stone.
2 In p. lxxvi cancel line 12, and in p. lxxix. ll. 1, 2, dele the words in parenthesis.
scattered lights on the social condition, the religion, and the superstitions of the early Irish, I have now to acknowledge, with gratitude, the kindness of His Grace the Duke of Devonshire, who deposited the Book of Lismore for my use in the British Museum, and allowed it to remain there for about three years. My best thanks are due also to the officials of the Museum for the facilities which they afforded me while transcribing the text and comparing the proofs with the manuscript: to the librarians of the Royal Library in Brussels, where I collated six of the Lives with the copies in Michael O’Clery’s handwriting: to Professor d’Arbois de Jubainville for procuring me a photograph of the Irish Life of Brenainn, preserved in the Bibliothèque Nationale, Celt. et B 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 kindnesses thus acknowledged. But I can truly say that I have done my best to give accurate texts and translations; 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 glossary will be found a trustworthy contribution to Irish lexicography.

W. S.

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1 In l. 534 for cen nach read cennach. In l. 565 riaruidh (sic MS.) should be riaraigh. In 3399 for bleagonn read bleagon.
2 In p. 189, ll. 16, 17, for hast not waited to read delayedst not, and yet thou dost not. P. 195 l. 3 for should read will. l. 9 for because of (our) read our. l. 10 for ‘thou gavest to’ read ‘got it for.’ P. 235, l. 31, for evils read violences.
3 dele the articles cathrìim, p. 386, and tardot, p. 400; in p. 394, col. 2, for indalim read indlaim; and in p. 401, col. 2, s.v. toichim, for tu + read to +.
[fo. 1. a. 1.]

**BE(THA)** Patraic inso, 7 tabrad g(ach a)on legfas bennacht for a(n)mannaibh na lanamhna dar'sc(rfbad in lebhar so).

**POPULUS** qui sedebat in tenibris uidit lucem magnam. In popul dessidh i ndorchaibh atconnaire soillse (móir), et in foireann robui i bhfoscudh (bái) suarutar soillsi dia tainig a (inshor)cugud. IN Spirut Naemh immorro, an Spirut (as) uaisli cech spirut, in Spirut dorinfidh (7 ro) thecuisc in eclais ceachtardhai, petar(la)ice 7 nufhiadhnaisi, o rath hecnai 7 fhaitsine, IS he in spirut sin roraídh na briatra-so [tria cin in primfatha Ysaias mic Amois, de cuius laude loquitur Hieronymus] dicens: *Potius dicendus est propheta quam euangelista.* IS dia molad sidhe atbeir Cirine faidh conadh cora suiscelaigthe do radha friss ina faidh, ara soillsi 7 ara imchuibhdhe frisin nua-fiadnaise ro innis scela Crist na heacailsi noemine, cuna budh doig la nech cu mbadh taircetul rofhet [todochaide] etar doneth, acht aisneis ret rem-theacht cena iar bhforbhthiugud in gnúma.

Oen didiu dia taircetluib fóillsighthib inni itfíadh aran tria aisneis 15 sechmannda. *'Populus qui' sedebat in tenebris uidit lucem magnam.* In popul didiu dessidh i ndorchaibh atconnaire soillsi moir. IS e didiu leth atoibe in n-aisneis-sea lasin bhfaidh cu du i n-deba'irt remhe in suiscelaigthe cetnai: *'primo tempore eleuata est terra Stabulon et terra Neptalim.* Tainic didiu la hathnuadhugud na haimsire gloiri mhor 7 indocbail do treib 20 Zabulon 7 do treibh Neptalim. Conudh for sliocht na haisnesean-sin atbeir: *'Populous qui' et cetera.* IN (popul) deissidh i ndorchaibh. Madh iar sdair[fo. 1. a. 2] cipinnus popul Israel sin roboi i ndorchata na dairi la hAsardhailb. atconnaire soillsi na taithchrec an dairi-sin. 1. Estras 7 Nemias 7 Isue 7 Zorboel. Madh iar sians immorro 1 is e popul itberur sunn, popul na 25 ngennte robui a ndorchaibh aineoluis ic adhradh idhal 7 arracht, cu ro artraih in shirshoillsi dhoibh .1. Íssu 7 Crist cona apsalaib, air bui dorchara mhor for cridhib na ngennte cein ro rascal griain na firinne .1. Íssu 7 Crist a ruithne fo ceatra hairdib in domain dia inshorchugud.

Oen iarum dona ruithnibh ro eisreid griain na firinne isin ndomun-sa, in 30 ruithen 7 in lasair 7 in lia loghmhar 7 in locrand lainderdha roshoilligh

1 MS. u, i.e. uero, et sic passim. 2 MS. rorinfidh. 3 MS. pocius dicendum. 4 MS. doneoch. 5 leg. sechmadachte (?) 6 MS. magnum. 7 MS. ih,u, et sic passim.
iarthar in bhetha, inti uasal dia ta lith 7 forraithmet a n-ecmhong na ree-sea 7 na haimsire.1 noemh-Patraic mac Calprainn, airdesbal iarthair domuin, athair bathais 7 creitmhe bhfer nErenn.

IS ann iarum cheleabrait lucht na hecailsí lith 7 forraithmhet inti noem-Patraic, 7 innister ni dia fertuibh 7 mhirbhuiilb ind hecalsaib na Cristaidi, isin séised la dec kl. April arai laithe mis grene isin bliadain i tam cipinnus, in margreit 7 in leg loghmhar isa lithlaithe so .1. sanctus Patricius episcopus.

Adfadhat ind eolaig ba do Iudaidib dho iar mbunadus, air is follus asna mhirbhuiilb dorinne Dia airsium conad do clainn Israel dó, air is dibh robatar Iudaidi arcena; air intan tucaíd in digal la Tit 7 Vespesan1 rohesreideth Iudaidi fon mbith 7 tainic a chinél bunaidh-sium Phatraic cu Bretnu, 7 dogabhadh forib leo ann, uair atfet Patraic fein sin i n-aroili leabur dia épistlibh: ‘Nos dispersi sumus per multas regiones terrarum propter peccata nostra eo quod Domini praecepta et mandata eius non custodiemus.’

Cunad don eisreideth sin dorochti a chenal bunaidh-sium cu Bretnu.

Patraic didiu do Bretnaib Alclauide2 a athair, Poduig deochain a shenathair, Conches ainm a mhathar, ingen Ochmais do Frangaib [fo. 1. b. 1] 7 siur do Mhartan hí, 7 i Nemhtor roghenair, 7 in leac forsenair intan doberar lugha n-eithig foithi dosussim uisqui amal bhidh oc caíneadh in gufhoircill. Madh fir immorro in lugha tairisidh in cloch ’na haicnidið fein.

Ceitfhirt Patraic inso 7 a mbroinn a mháthar dorone .1. mac righ Breatan tainic co haimr i mbui in ben, coro innail si dho 7 roghabh greim eisdi: co tucaid a shetich-siumh dig nemo do Chochmais tría ét, conus-ibh, cu-roghab Patraic in neim ina ghlaic, 7 dorighne cloich di ina laimh, conidh amhlaid sin rucadh-sum. Romorad ainm De 7 Patraic desin.

O roghenair didiu Patraic rucadh dia bhaithius cusin mac ndall clair-cinech, Gornias a ainm, et ni bui usce oca asa ndingned in bathiuis, cu tard sigin na croichi do laim na nuidhin tarsin talmain cur’ meaiidh topar as; 7 nighidh Gornias a cinech assin topar, 7 roerslaic a ruscu dho; 7 ro erleigh in mbaithius, inti na roshoghlaím litir riam. Dorine Dia tra firt treda annsin .1. topar asin talmain 7 a rusca don doll 7 airleighiunn uird in bhaithis donnti 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, amal ifsiadhat ind eolaig.

Ron-gabh dano siur a mháthar ind altramh, áir ba haimrit hi fein.

1 The initial u is interlined. 2 MS. alcuaige.
Ronalt iarum Patraic i Nemptor cur’bhó gilla, et is lia a tuirium 7 a aisneis a ndorindí Dia do fertoibh 7 mhírbhuiileb aire ina naidín 7 ina gillaigheacht; ár bui rath Dé ’na comuidecht in cecht éis.

Fect didiu do Phatraic a tigh a muime a n-aimsir geimrid dothoet tola 70 mor 7 linad usce forsin n-árus i rabutar, cur’bhaidh in tene, cu mbatar na leastra 7 fointreach an tighi for snamh. Rochai-sium dano for a mhuime, oc cuinghidh bhuidh amal is bes do noidinuíubh, ‘Ní he sin snim fil oruinn,’ ol in muime. ‘Dousfull didiu ní is toisechu dhuin inas biadh do denumh duitsi, áir ni beo cídh in tene.’ O rachuala Pátraic sin, rocunng Loc isin tigh 75 in bhail nach rainic in t-uisuí, 7 rothum a laimh isin n-uisquí. Na coic banna iarum dobruinn dis asa meruib batar cóic oeible teinaid foctoir [fo. r. b. 2]. Rolas didiu in tene, 7 ni roartraigh iarsin. Rom(órad) aimn Dé 7 Pátraic don moirmuir-sin.

Fecht a n-aimsir geimrid conaithecht a muime brosn(a) connaidh1 cur’80 tinoil lan a urtlaig do phisibh oighridh, 7 tuc lais dia thig (c)o a muime. ‘Robad fhéarr dhún,’ ol a muime, ‘brosna conaidh chríin do thabairt diar ngorad inas a tucuis.’ Asbert-som fria muime: ‘Creitsi conad sochma do Dhia curo lasat na pisi amal crinach.’ Amal rosuidhiged forsin teinid rolassat foc'toire... 85

Feacht do Phatraic 7 da shiair Lup(aít ocingaire) caerach. Atnaigset na huain cuh(opunn, amal) ba bes doibh, docum a (ma)íthrech d(o ól lomma.) O’tconnuic Pátraic 7 a shíur inni-sin, roreithset codi(an) dia terpadh. Adrochair an ingen, 7 roben a cenn fria cloich cur’bo comhfhocus bas di. Luidh Pátraic dia saigid cu tard airrdhi na croichi tarsin crecht, 7 ba slan foc’toir. 90

Feacht aili do Pátraic ocna cæirib co ruc in cu allaid chæirig uadh, curo chæirig a muime gumor. Luid didiu in cu arabháurch cusin maigin ctóna, 7 in chúra imlan leis ; et fa hingnadh in ní-sín 81. aise a fiaclaib in con allaid immon mbidh mgnáthach. Morthar aimn Dé 7 Pátraic desin.


1 MS. connaigh.

B 2

FEACHT N-AIIL DOBERTIS MEIC BECA IN PHUIRT MIL DIA MAITRÍBH ASNA MIL-TÉNAIBH. CO NDEBAIRT A MUIME FRÍSSÍUM: ‘NI THABRAISI MIL DAMSA, A MEIC, NÍ MHÁL DOBEARUÍT MEIC IN BAILÍ DIA MAITRÍBH.’ TEIT-SÍUM IARUHM DOUM IN UISQUÍ, 7 LEASTAR LAIS, 7 SENÆIS AN T UISQUÍ CUR’BO MIL, 7 CO N-DERNTA CRETRE DON MHIL-SIN, 7 NOIC(AD C)ECH TEIDM.


FEACHT AÍLL DOCHUAÍDH RECHTAIRE IN RIGH DA FHUACRA FOR PATRAIC 7 FOR A MUIME CO NDIGHSÍTIS DO GLANAD TH(E)ALLAIG IN RIGHTHIGI I N-ALCUAIDE. TEIT IARUM PÁTRAIC 7 A MUIME, CO TAINIC IN T-AINGEAL CO PÁTRAIC, CO NDEBAIRT FRIS: ‘GUÍDH 3 IN COIMHDI, 7 NI BA HEICIN DUIT IND OBAR-SÍN CUBRATH.’ GLANÁIS IN 125 T-AINGEL IN TEALLACH IARSAIN, 7 ATBEIR CE NOLOISCTHEA A BH菲尔 DO CHONNUDH I MBRETHNAIB ISIN TEALLUCH NI BHETH LUAITHNE ARNABHARACH ANN, 7 COMUILLLTER FOS SIN.

FEACHT AÍLL DIDIU DOLOVIDH RECHUÍRI IN RIGH DO CHUINGHIDH CHISA GROTHA 7 IMME CO MUIME PATRAIC, 7 NI RAIBHÍ AICI NI DOBERAD IND ISIN GAIMREDH. IS AND SIN DORIGHNE PÁTRAIC GRUTH 7 IMM DON T-SNECHTA CO RUGAD DON RIGH, 130 7 O ROTAISILBHADH DON RIGH (R)OSOADH A N-AICNED SNECHTA DORIDISI. RO(M)AI-THEDH ÍARSAIN DO PÁTRAIC ON RIGH IN CIS-SIN.

BECC TRA DE MHOR ANNISO DO MACFERTUÍBH INNI NOEM PÁTRAIC. IS HE TRA TUIRTHIUDH TOIDHECHTA 4 PÁTRAIC DOUM NŒIRENN. BATAR IIII. MEIC RIG BRETRAN FOR LONGIUS. RANCATAR [FO. 3. A. 2] CU NDERNSAT ORCUIN INN 135 URMARC LEATHU, 7 DORECMAING LUCHT DO BRETHNAIB ALCLUAIDH FOR TURUS A

1. MS. himarchoirthigh.
2. Here comes a misplaced leaf.
3. MS. guigh.
4. MS. tuirthiugh toigheath.
BETHA PATRAIC.


Bai tra do dhichraitfh in fhoghnuma i mbaí Pátraic co toimiudh cechae dona ceitheora muinteruib dia bhfoisgnadh cumadh do a oenar foighneth, et bai gidh in anmcairdine ele fairsium i. cét slectain matan 7 cét fescor 7 145 oenproind on trath co araili.

Batar didiu IIII. hanmanna fear i. Sucaít a ainm o thuistidhibh2: Cothraighi3 dia mbaí ic foghnum do cheathrar: Magonius oc German: Patricius i. athair na caithrerdha, a ainm la Selistínus i. comarba Petuir.

O’tconnuic Míliuc gor’bo mogh irisiuch, rocennuigh on triur aili cu 150 fognadh dó a oenar, 7 roshoghair [f]o bes n[a n-]Ebraidhi4 fria re.1111. mbliadne, uair ba deithber dhó iar n-aill genealaig; et iss ed roherbadh do, ingaire muc; 7 rocesair mór n-imned i nditribh Sléibí Mis, amail itfet fein i liubar a eiplistech.

IS lia tra tuiriumh 7 aisneis a ndoroine Dia airsium isin ditribh. 155 IS ann sin don-athuiged som Victor aingel 7 nofhorchanad im ord n-ernaighthi. Tictís dono chuicisium meic 7 ingena Milcon cora cnamat do, 7 nos-forchanadh im chrabadh cristaidi doire forecetui in aingil.

ISinn inbaidh-sin itconnaic Míliuc fíos.1. Cothraighi3 do thuidhecht cuca, 7 lasair theined as a ghion, cu rolái-seom uadh in teinid na roloisedh, 7 160 roloisce a meic 7 a ingina comdar luaithred, 7 rohesreided a luaith fo Eírinn. Ruc iarum Cotraigi breith [fo. 3. b. 1] forsin n-aisling, 7 atbert ba he tene in raith diadha asacomlaísed uadsam iardain co Míliuc, 7 ni creitfedh do. Noloiscof immorro pectha a mac 7 a ingen, 7 nocreitfitis, 7 bidh irdraicc a n-ainn fo Eírinn.

I N-araili aidchi5 didiu isin du sin rocualá guth in aingil, 7 atbert fris i fis: ‘Bene, serue Dei, ieiunas et oras, et cito exiturus eris ad patriam tuam.’ Roconmhfaicsigh tra aimsir fuaslachtaí Patraic a daire, air nolechtatais na gennte soerad a moga cecha sechtmad bliadne. Roimraidh iarum Míliuc cinnus no fhastfadh a mhogád ocai i. Patraic. Crenaidh didiu chumhail 170

1 MS. cothruisn. 2 MS. thuistidhibh. 3 MS. cothraighi. 4 MS. nebraighi. 5 MS. aigthi.
BETHA PATRAIC.

.1. Lupait siur Patraic. Dos-bert Miliuc dia mhogad. Rotinoiltea i teach foileth aidhche¹ a mbaindsi. IS annsen roprüitchai Pátraic don cumail cu rothocaitetar in aidiachi² oc ernaigthi. ISin maduin iarnamharach atconnuic Pátraic in gelchrecht i ndreic na cumaile, cu rofhiásraigh³ fochunn in crechta. 175 Asbert in cumal: ‘Intan robhasa i Nemtorp i mBretnaib rotecmainta gur’ben mu cheann re cloich gur’bho comfhocus bas damh. O atconnuic mu brathair Sucait in crecht dorat airrdhe na cro[iche] cona laimh tarmo cenn, 7 rohictha focóir.’ Roraídh Pátraic: ‘Misi do brathair, 7 is me rot-‘lc, 7 is trocaire De fodera ar n-acomal doridhisi iarnar n-esreideadh.’ Roghniset 180 iarsn ataíghi buidhi do Dhia, 7 docuatar isin ndíthrub iarsin.


Luid Pátraic iarsin la gulla for muir 7 dus-fobair anibhthine moir. Roghuidh⁵ Pátraic a Dhia leo 7 ba réithinach in muir. IAr ngabail tiri dóib dobhatar tredenüs ind oine iar scithlim al-oin. Guidhset⁶ Pátraic iarum 205 im cuinghidh bídh doibh co Dia. IArsin dorat Dia dhoibh muic n-uir

¹ MS. aiththe. ² MS. aighthi. ³ MS. atconnuic p. fochunn in crechta curofhiásraigh. ⁴ MS. aidhighecht. ⁵ MS. Roghuigh. ⁶ MS. Guighset.
**BETH A PATRAIC.**

fhonaithi, et dobreath mil choillidi do Pátraic amal Iohain Babtaist. Scarais friusaidhe 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 hí inis na nGaeidel 2 aceth co cluineth claisctet na macraidi o Chalh Fochlad.

Doluidh didiu tar muir n-Icht i n-airrterdeiscirt na hEtaillí docum Germáin .1. saieascop na hÉorpa 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 proicept a n-Eirinn.

Rofhaidh German iarsin inhí Pátraic do Roimh do airidin graidh espoic fair, 7 senoir sruth lais .1. Egedius prespiter, dia theastugud fiadh Romanchu.

Luidh iarum for muir, nonbur a lin, co-rala an insi cu n-fhaca in tech nua [fo.4.a.1] 7 lanamain ann; 7 atbert frisín oclach bui isin tigh, cia fot robatar 2 annsin. ‘O aimsir Ísíu,’ ar se, 7 is e ro-bennach conar tegduis, 7 bemáit amlaid cobrath, et timarnai Dia duitsí,’ ol in t-oclach, ‘dul do proicept i tír nGaeidel 3, et forfacaibh Ísíu bhacaill lindi dia tabhairt duitsí.’ Dobreat iarum Pátraic bachaill Ísíu leis, 7 doluidh co Germán forcula. (As)pert Victor fris. ‘Timarnai Dia doítsí du(1 do) proicept i tír Ghoidel 4.’ ‘Dia 225 cloisinn dam,’ ol Pátraic, .ad dó nfreiceruind (l. noraguinn).’ ‘Tairsi,’ ol Victor, ‘dia acallaim-seom i sliab Herimon.’

**LUID Pátraic iarsin, 7 ronecain fri Dia dúrcraidhitaid na nGaoidel 5.** Asp(ér)t Dia: ‘Biatsa,’ ol se, ‘oc furtacht duid.’

**LUID iarum Pátraic do Roim co roet gradh esbuic o comarba Petair .1. 230 Selestinus xlú. oPhetur. IS e rofáidh Palladiam espuc docum nEirenn, acht ni rogabhsat Gaeidil 6 a proicept side, ár ni dó rocinn Dia a comhshódh, acht is do Pátraic. Luidh iarum Palladius forcula co n-erbait a m-Bretnaib. Luidhset a cæimuthaidhí co Roim.**

INtan luidh Pátraic fo gradh n-espuic is ann dobreth in t-aimm is Patri- 235 cius fair. Doradad grad for Pátraic iarsin o German 7 o Shelistinas 7 ó Mhatha o righ Romhan. INtan tra robas occ tabuirt graíd espuc fair rofreaicairset na teora classai .1. class muinteri nime 7 class na Romanach 7 class macraidi caillí Fochlaide. Et is ed rocansad uile: ‘Ibernienses onnes

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1 MS. roghuighset. 2 MS. nobatar. 3 MS. gægel. 4 MS. ghoigel. 5 MS. dúcraiditaig nangaoigel. 6 MS. Gæg'il.
BETHA PATRAIC.

240 clamant ad te puer.’ Rofaidh didiu comarba Petair inlín Pátraic do proicept do Ghaedeluib 1.

A mbai Pátraic for muir ic asnamh 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 fbris. IS ann sin dorad-sum breithir forsin n-innbhír cu nach biadh torad ann cubrath. Et is e tháinig anagaidh Pátraic. Sínell mac Finnchada. is he cedna fer dochreid [fo. 4. a. 2] do Dhia 7 do Pátraic. 245

Et fachuidh bennachtuir fair 7 for a shil.

.XL. bliadne on ló tainíc Pátraic a n-Eirinn co la a ectscahtai.


Teit iarsin a coeimthechd Pátraic co Ferta bhFer bhFeic i Muig Breg adaig5 chasc. IS annsin roceleabair Pátraic ord na casc, 7 adaíter tene cosecartha acu do oifreann. Ba hi sin aidhchí4 fhele Laeghuirí meic Neill, ár rognithe la Læguiri feil a gene dogres gacha bliadne i Temraí Breg, 7 270 ni lamhtha la Læguiri tene d’fatudh in Erinn resiu nohaduighthea tene laissium i Temraí.

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. ghaeigelaib. 2 MS. aidigecht. 3 MS. aoidhighecht. 4 aighthi. 5 MS. agaid.


LUID Pátraic do proiect do Miliúc mac hui Bhuain, 7 ór lais ar gabail in chreidme uadh, áir rofishdir cur’bhó sanntach um crudh 7 um ór he dosunnaíodh. O’tcual a Miliúc Pátraic do teacht cuigí nir’bo failid dhe, ar ba meabhal lais creidium dia mogh 7 dia fhogantaíád. IS i didiú comairli ro-aslag Demon fair. tene do tabart fair ina thigh bodein, cu roloisced ann 7 co ndechaoid dochum n-íthfhrin. Rofoillsiged do Pátraic inn-sin, 7 is ed roraidh: ‘Ní bia rí na righdámhna uadh, 7 is ac foghnum dhaine ele bias a shil 7 a séimhch dogres, 7 ní tharga a ainim a hifirn cu bráth na iar mbhrath.’

IS i sin aimsir dorala ri feochair for Eirginn 1. Lághaire mac Neill. IS ann didiú bai a shosad 7 a greim rigda i Temraig. Teora bliadn re tuidhecht do Pátraic inn Eirinn roterchansat na druidhi a taidhecht do Luccatmhael 7 Luccra. Et is ed roraidhset:

Ticcfat tailcinn tar muir meirceanna,
a mbrúit (.1. a cocaill oifírind) toilcéanna,
a crainn (.1. a mbachla) croimcenn,
a misa (.1. a n-altoire) a n-airrter a tigí,
friscerat uile amen.

IArsin ispért Pátraic ria Dichoin: ‘Eirg uaim, ar se, ‘co Lægairi mac Neill co n-ebre mo aithiúsc frís, cu rabh faith 7 eacrais isin tir.’ Dia ndeochoussa

1 MS. Trethimh. 2 MS. Sadull. 3 MS. claidhium. 4 MS. athnuaidged. 5 MS. crugh. 6 fogantaigh. 7 tuighecht. 8 MS. taigecht.
cu Læguiri,' ol Dichu, 'itáit .ix. ngeill damsá occa i Temraigh. Muirbhisfír mo geill 7 nom-muirbísfer fein in lín raghat. 'Ternaífsa fein 7 ternaisfír do geill [fo. 4. b. 2] ... sum ... mdid ... ge ... gingu terno,' ol Dichu, 'ragat ar do bennachtain.' Luidh iarum Dichu co Temhraígh. 'IS e tra in fer,' ol Læguiri, 'ceta rocreit don tailcenn rí na fér u Eíreinn. Beridh,' ol se, 'in fer-so a n-aentech re gia(llu), 7 tarduidh biadh saillí doibh 7 na tardaid di(uscú).' Doronad samlaid. Don-sainic ... macdhacht 7 dobreath drolmhuiigh fhína doibh ... a Pátraic 7 ... dál doib 7 dobreath soillois ... doibh ... Dóns-an Înic cleirech cu casal lín ... e 7 tall (na) glasa 7 na slabh-rada dib, 7 tuc a n-eochu ... ba forlár in lis ina srianuibh, 7 rossaíc doírrs(ea) (na)Temrach reompa. Leangait iarsín fora n-eochu 7 tí ... co Pátraic i tí nUlad. Atfet iarum Dichu a scel do Pátraic. 'IS doigh,' ol Pátraic, 'ní icfut fathé na ithfesa in fer sin co ríss sin.'

O ro commodisg so(llumun) na cascromidir Pátraic na bhaili in bu(d) cora dhoibhardshollumun na bliadne do cheileabrad ina i Muig Bregh baile i mbuí cenn druidechta 7 idlacafia na hEíreinn 7 in, arddingna nah Eíreinn 1. i Tem(raig). Rocheleabair do Dhichoin, 7 dorad a luing for muir, 7 luidh co hIndber Colptha 7 co Ferta bFer bFeic for tír, 7 saidhídha a phubull ann, 7 robean(ad) in tene chasca idoírcoiscarta lais. Ba hi(sin) aímsier noceileabraítis na gennte in tsol(lomun) sin, 7 ba geis do righ Temhra tene d'fatud re teinid na Temrach in adaig1 sin. Ni fhídir didiu Pátraic (in) geis-sín, 7 cia rofesadh ní tairmiscféd.

P(ng)catar ann lucht na Temhra co bhfacatar in ten(id) roatta Pátraic, air rosoíillsigh Mag mBreg ... Roraídh in ri didiu: 'IS coll cana 7 gesí dham, sud, 7 finnta dhun cia dorine in tene u(t).' 'Atciam in tene,' bhar na druidhe, '7 rafhétam(ar) in aidhc he 2 aíndrain hi acht mina didbhug(ther re) madoin ni baithfír cobrath.' Rogab f(erg) in ri iarsín, 7 rohinnled a carpat do, 7 dodech-(aid) co Ferta bFer bhFeic. Doraidset na d(ruid) fíra Læghaire: 'Na heircsi cusna fíra u ci air doragat-som cuac.' Dodeochaid ... cu haimh i mbuí. Atbert ..

(Here are lost two leaves.)

[fo. 5. a. 1] Luidh iarum Pátraic co Sith nÉda (et ro)bennach Conall 7 Fergus a mac. IS annsin do ... ar a lamha for cenn an meic. Ingnad la Conoll innisin. Asbert Pátraic:

Gignidh macan dia fine,
bidh saí, bidh faíth, bidh file,
imhain lespaíre glan glé,
nat ebera imarbhe.

1 MS. agaid.
2 MS. aighthi.
Colomb cille mac Feilimthe insin.
Robennuch Pátraic didiu Conull mac Neill 7 a cenel, 7 forfácuibh bennacht fora ndáinibh 7 fora n-innberuibh 7 for a ceallaib.


LUID Pátraic cu hOiliuch na Righ curro bennuch (in dún,) 7 forfacuibh a lìcc ann, 7 rotarrngair righi 7 ordan re hedh for Eirinn a hAilech, 7 dorat beannachtain gaiscidh for Eogan, 7 atbert Pátraic:

Mu bheannachd fora tuatha
dobiur o Bealach Ratha,
ocus for Cinel Eogain
deraidh co laithi mbreach.

Cein bes macha fo toruibh
beit a catha for feruibh,
cenn sluag bhfer bhFàil dia maigín,
saigidh daibh for cech tealaigh.

LUIDH Pátraic iarsin a nDail Araidhí cu da macuibh déc Càlbaidh, 7 dorat beannachtain foraib acht Sarán a oenar, 7 dorat mallachtain fair sein cu nach gabhtha righi uaidh cubrath.

Luidh Pátraic i nDail Araidhí cu robaist espac Olchon fil in Airtir Maigi Cobhàis, 7 cu rolegh Mac Nisse Conaire a shalma lais.

Luidh Pátraic co hEochaig mac Muiredaigh, co righ Uład, dia mbui oc damned [so. 5. a. 2] 7 oc pianad da námhogh roedbradair a n-oighi do Dhia, ica…urgud il-lanamhnuis i n-adhradh idhal. Roghuigh Pátraic ítghí leo arna rophiandais, occus ni etas. Dorat didiù Cairill mac Muiredaigh 1, brathair in rig, impidi la Pátraic, 7 ni roëmh in ri fair. Atbert Pátraic fria hEochaig: ‘Ni bhìth righ nait rigidamna uait cobrath occus a n-oidhidh fort bhuidein. Do brathair immorro 1. Cairill bhìdh ri é bhuidein 7 beit righa uaidh 7

1 MS. fomnìg. 2 MS. abhfhìgh. 3 MS. Càlbàigh. 4 MS. Roghuigh. 5 MS. aonighidh.
flaithi os do claindsi 7 os Ultlaib uili cobrath, conud iat sin sil na righi r. sil Demmain meic Cairill tre breitir Pátraic.

Luidh didiu seitig in righ 7 slechtais fo chosaib Pátraic. Dorat Pátraic bennacht dí, 7 robennaig in gein bui ina broinn, conud he Domhanghart mac Eochach insin. IS e forfacaibh Pátraic ina churp fres in Sleibh Slanga 7 blaid ann cobrath. Uair is he sin in sechtmad fer forfacuih Pátraic ana bhethaid oc coimet hEirenn.

Luidh Pátraic iarsin a Dail Araidhi tar Fertais Tuama co hUaibh Tuirtre. Dodechaíd iarsin a n-Uaibh Meith Tire. IS ann tallsat triar do Uaibh Meith ind-ara boc nobidh oc tabhait usci do Pátraic, 7 dodechatar do luighi eithich do Pátraic cu romheichleastar in bocc fres in a bragait in tres fear dos-tall. ‘Mo de broth,’ ol Pátraic, ‘aisneidhíd in boc fes(in) a bhaile ar’hithed. Et o aniu cubrath,’ ol Pátraic, ‘leanat buic fort claind 7 chenel,’ 7 is ed on comalltur fos.

LUID Pátraic co Firu Rois iarsin. IS ann sin rosoe i cloch na faiscre grotha cosin nemh. Et robaithte isin ath uile laich romhidhatar orcaín Pátraic.

LUIDH Pátraic iarum tar Magh mBreg i crich Laigh(en) co dun Nais. Ata lathrach pupla Pátraic i fhaighthi fria sligid anair, et íta tipra fria dun atuaidh du in-robaísd Pátraic da mac Dunlaing .í. Ailill 7 Illann 7 di ingin Ailill 1.1. Mugain 7 Fedhelm ro i(d)ber(tatar) [fo. 5. b. 1] a n-oighi do Dhia, 7 senais Pátraic caille for a cenn. IS ann sin docuas o Phatraic for cenn rechuirre Náis, Faillén a ainm. Rodoilbh-sein cotluid fair, 7 adubhradh bai in rechtaire 'na chodlud. ‘Modhebrath,’ ol Pátraic, ‘ni hingnad cidh tu[g]chotlud,’ Dochuatar a muínter iarsin do duscud in rechtairi. Et frith marb he ar an amunaldoit dorine do Pátraic, conid desin is athinsc mbreithtri la Gædelu:

Dricriu didiu is e ba ri O nGarrcon forcinn Pátraic intansin, et inghen Lægaire meic Neill do mnaí oca. Et dodiultsat fre Pátraic immon bhfleidh2 oc Raith Innbhir. Et dorat Cilline foitli ·dhó, 7 romarbh a sënboin do, 7 dorat dó i n-airmitín foguebadh dia fhulung i tigh in righ. IS ann sin atbért Pátraic fria mnaí fhuine, 7 si oc derchainedh a meic:

A ben, taisigh do macan!
totæt torc mor do ocan:

1 A recent hand has made Aitt into Ailbi.
2 MS. bhfleigh.
**BETHA PATRAIC.**

is do aibhell dotæt břeọ,
bid beo, bidh slán do macan.

IN t-arbur
is¹ dech dolosail talman:
is se Marcan mac Cillín
duini bus dech d'ibh Garrcon.

Fothaighis Pátraic iarum cealla 7 congubala imdha i Laignib, ocsus for-
facuib bennachteín forru 7 for Huibh Censelaig sainriudh, 7 forfacuibh 420
Huasailli in cill Huasailli 7 Mac Tail i cill Cuilinn, et ro oirdnestar Fiachu
Finn i Sleitib in espocoidi in cuicid. Romhaidh dano Failge Berraideh
co muirbhsedh Pátraic du i comhraicfed fris a ndghuail an idhail Cinn
Croich, ar is eisdhe roba dia do Fhailg. Roceilset tra a muinnter ar
Pátraic inni roraídh Failghe. Laa n-ann asbert Odhran a aru fre Pátraic: 425
‘Ol atusa fri re cian og aruidecht duitsi, a popa, a Pátraic, nom-leic-
sea isin primshúidí inniu, 7 ba tusu bus ara.’ Dorine Pátraic samlaid.
Luid Pátraic i crich Ua Failghí iarsin. Teit Failghí cu tard fhasmadh
tría Odran i rict Pátraic. Nir’cian iarum co n-erbail Failghí co ndechaid
a ainim a n-ithférn. Teit iarsin Demun i curp Failghe co mbuí eter 430
dainibh [fo. 5. b. 2] amal b... Teit Pátraic iar cén mair iarsin co
Failghí, 7 rothoirís an dorus in dunaidh in muigh, curo fhiafraig do zén do
mhoghuíb Failgí caid in m-buí Failgí. ‘Roshabássna ina thígh,’ ol in
mogh. ‘Raidh frís,’ ol Pátraic, ‘tuidecht dom acallaim.’ Teit in mogh
arcnenn Failgí, 7 ni fuair dhe isin tigh acht a cnamha lomai cen fhuill, cen 435
feoil. Tic in mogh co Pátraic cu mbron 7 toirrís 7 atfet do amal doconnuic
Failgí. Asbert Pátraic: ‘On lo roghon Failge mo araíd am fhiaundraisi
do chuaidh a ainim a n-ithfhern isin gnim dorinne, 7 dochoidh demun ina
corp.’ Conid hi oíded² Fhailgí iarsin.

Failgí Rois immorro issi a clann fil isin tir inniu, 7 robennuch 440
Pátraic, 7 is uadh fhaithius in tire cobrath.

LUIDH Pátraic iarsin for Bealuch nGabrain i tir nOsraíghi, 7 forsothaig
cella 7 congubala ann, 7 adubaírt nobhréis, oirdnídí lǽch 7 chleóch dibh
cobrath, 7 ni biadh furail nach coicíd forru ceín nobeitís doire Pátraic.

Ceileabhrais Pátraic doibh iarsin, 7 forfacuibh martra sruithe ocu 7 445
foírinn dia muntir du ita Martrach³ inniu i Muigh Raighne.

LUIDH Pátraic iarsin i crich Mhumháin do Chaisiul na Righ. Co tarla do

¹ MS. repeats.
² MS. oiged.
³ leg. Martarthech.
BETH A PATRAIC.

ÁEnghus mac Natfrích ri Muman, 7 feruis failti fris, 7 nos-beir lais dia thigh don dun cusin maigin i ta Leac Pátraic inniu, 7 creitis ÁEngus do Dia 7 do Pátraic annsin, 7 robaisdeth he 7 moran dsraibh Muman maille fris. IS ann sin tra tinnscnamh baithis bhír Muman, conadh ann asbert Pátraic:

Muimhnigh dianom-sáruighet
um Chaisil cenn a mbaithis
imghuin leo ar lar a tire
beit a righi fo aithis.
A Caisil robennachus
Éirinn conic a hura:
comdhí1 laimh robennachus
connabia cen maith Mumha.

INtan tra robai Pátraic oc bennachad cinn ÁEnghusa luidh foghrain na bacla trena traigheidh. Iar bhfoirchinn immorro in bennachaíd conaccai in crech i cois ÁEnghusa. Asbert Pátraic: 'Cidh rombai nad ebris frium? ' Atar-lem,' ol ÁEngus, 'rop he corus in creitmhe.' 'Rat-sia a logh,' ol Pátraic. 'Ni ragha do chomharba [fo. 6. a. i] aidheadh ngona onni cubrath acht oenfer nama.' Asbeir Pátraic co mbiad arath iCaisil, ut dixit:

Eisseirgi Pátraic a nDun,
a ordan a n-Ard Macha,
i telchan Chaisil cheolaig
rodheonaíg trian a ratha.


Luidh iarum i tir Ua Fioginti co nderna Lonan mac Erca ri O Figeinti fiedh3 do Pátraic, 7 deochain Mantain do muntir Pátraic leis ica fur. Dolluidh ciar aesa dana co Pátraic do cuinghidh bídh. Fuidhins Pátraic techa uadh co Lonan 7 co Deochain Mantain do chuimghidh neich 4 don oes dana. Asbertatar side napdis druith no bernsadh a bhfeidh5 artus.

1 MS. comadha. 2 MS. muscraidhi. 3 MS. flegh. 4 MS. neith. 5 MS. bhfeigh.
Asbert Patraic na biadh rí na spoc o Lonan 7 na biad ard congabhail\(^1\) deochain Mantain i talmain. IS ann sin do dechaid arail moethchach, Nesan a ainm, 7 molt 7 tanag\(^2\) 7 tri faiscre grotha for a mhuin do Patraic. Asbert Patraic:

\[
\text{IN macan dooet atuaidh} \\
\text{is do doberbadh in bhuidh,} \\
\text{cona moltan fora muin} \\
\text{docum Cotraighi dofuil.}
\]

Conus-tuc Patraic dona caintibh. Amal batar iarum na canti oc ithe in 49° mult notas-sloicc in talam fosedair cu lotar i fudoman ithfrinn, 7 marait fos na faiscre iarna sodh i clocha. Dobert iarum Patraic bennachtuin do Nesann, 7 dobert gradh deochain fair, 7 is e fil i Mungharait.

Luidh Patraic iarsin in Findine fri Domnach Mor aniaruath, telach asa n-aicter in tuath fri Luimnech atuaidh, co tart bennachtain for Thudaidh 495 mumain ar a dhuthrachtaigh dodechatar co n-imat innhuis leo arcinn Patraic. Cairthenn macc Blait, [fo. 6. a. 2] sen clainne Tairrdealbhui, rocreit don Choimdhidh, 7 robaist Patraic i Saingil .1. sain aingil dodechaide dia acallaim anssin, 7 ni he Victor. Ni berthe dano clann do Cairthenn co sin. IS ann sin rucadh Eo chu Baillderg do Chairthenn. Patraic dochruthaigh 500 don phaírt croa, et co rabha in ball sin in a churp do comhartha ind fherta. Ni dhechaid Patraic gesin sin tir acht atteth 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 glas tiar, ol Patraic, `i mbelaibh in mhara ticfa caindeal do 505 muntir Dhe ind bus cenn athchomhairc dona tuathaib-sea` .1. Senan innsi Cathaig . diagh .lx. vel vi. xx bliadne iarum Senan mac Gerrginn meic Dhubhthaiag.

Ni dhechaid dano Patraic dar Luachair ind Iarmhunmhaín. Prophetauit de Brenainn mac hua Alte, qui nascetur .cxx. anno. Quo[d] impetum est.\(^5\) 510

Luidh Patraic iMuscuraighi\(^4\) Thiri baptisare et fundare fidem. Ibi inuenit tres fratres .1. Fuirc 7 Muinech 7 Mechar, tri meic Forait meic Conlla. Creitidh Muinech protinus, et rom-beir as Patraic 7 ro-bennach 7 forfhacuibh oirdnidi læch 7 clerech uadh cubrath 7 airdriigh a thiri uadh dogres.

Robhui tra.u11. mbliadni 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. muscraidhi. \(^5\) MS. imrulaigh.
rofhothagestar Pátraic cealla 7 congbhala la Mumain, 7 rooirdhnesdar aes cecha graidh, 7 roiic aes cecha techma, 7 rothodhuisigh marbhqi.

520 Ceileabhrais doibh iardain, 7 fabhbus bennachtain forru.

LUIDH iarsin co hEle. Lotar fir Muman inadhiaidh\(^1\) feib donucsat cach dibh dialaile indegaid Pátraic. IS ann sin do airtetar fir Mumhan, ffeuribh, macuibh, mnaib, inhi Pátraic .i. oc Brosnachaiibh, cu rolasat morghair 7 morbrosar ar fhaithi fheghtha for Pátraic. Et is de sin rohainmn\(i\)ged\(^5\) Brosnachu Ele.

IS ann sin roceileabuir d'feruibh Muman, 7 dobert bennacht forru: ut dixit:

[fo. 6. b. 1.]

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>530</td>
<td>Beannacht De for Mumain, fferuibh, macuibh, mnaibh, bennacht forsin talumh dobeir taradh dhaibh. Bennacht for cech n-innmhas gignes for a mbrugaibh, cen nach foiri cobair bennacht De for Mhumain. Bennacht fora mbennu, fora leacu loma, bennacht fora nglenna, bennacht fora ndroma. Gainiumh lir foa longuibhroppat lir a tealluig, i fanuibh, i reidhibh, i sleibhibh, i mbennuib. Ben.</td>
</tr>
<tr>
<td>535</td>
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<td>540</td>
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<td>545</td>
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</table>

Luidh Pátraic for cul co Firu Rois curo thriall congball in Druim Mor.

IS ann sin tainic in t-aingel 7 atbert fris: ‘Ni sunn doraid Dia frui airisiumh.’ ‘Ceist, cia hairm?’ ol Pátraic. ‘ISin Mhacha thuidh,’ ol in t-aingel. Dolluid Pátraic iarsin do Ard Pátraic fria Lughbhadh\(^2\) anair, 7 rotriall congball ann. Ticedh Pátraic cech dia o Ard Pátraic, 7 ticedh Mochta o Lughbadh aniar cu comraiadis imacallaim cech dia oc Lic Mhochta. Laa n-oen ann tuc in t-aingel eipistil eatarra. Airleghuidh Pátraic hi, 7 iss ed bui innti:

<table>
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<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>550</td>
<td>Mochta craibhdech credhal bigh airm in rogabad, Pátraice la breithir in righ hi Macha nonanadh.</td>
</tr>
<tr>
<td>555</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) MS. inadhiaigh. \(^2\) MS. lughmhagh.
BETHA PATRAIC.


IS amlaid immorro rothoiraind Patraic in raith, 7 in t-aingel reme 7 esiumh 'nadhiaidh 2 cona muntir 7 cona shruithibh, 7 in Bhachall Iss- 3 il-laimh 580 Patraic.

At é annso na sruthe atcuaidh ferta Patraic .1. Colum cille 7 Ultan 7 Adhomhnan mac Tinde, 7 Airenan ind ecna, et Ciaran Bealaig Duin, et espoc Airedach o Clochar, et Colman Uamach, 7 Crimthan 3 Collait o Druim Relgech. 585


1 MS. fergaidther.  2 MS. nadhaigh.  3 leg. Cruimther.  4 MS. deolaidecht.

I Arna moirmhirbuilb-sí, tra, 7 iar todhascu dáithbhar 7 clabh 7 bacach 7 aosa cacha tadhma olcena, iar bhforcéit bhír nÉireann 7 iar mbaithius, iar fothugud cheall 7 mainisdreach, iar coscrad idhal 7 arracht 7 ealaíadh ndrudheachta, rocomphoiscigh laithi a eitscitha inhi noebh Patraic 7 a dhula dochum níme. Et is ed rotriall, dul do Ard Macha ar cumad ann nobeth a eiseirghe. Doriacht Victor aingeal chuige, 7 is ed róraidh frís: 'Eirc tortculúi don bhallí asa tadhcalluis.1. don tSabhall, ár is ann atbela 7 ní a nArd Macha dorat Dia duíth h’eiseirghe. Th’ordain 7 th’oirechus, do chribudh 7 t’forcéit amal dobhthea beo a nArd Macha. Dogeallús do Díochan comad aigi nobeth h’eiseirghe,' ol in t-aingeal. Doraídh Patraic: 'as in daisri co crích dámsa intan nach cumngaim mo adhnacul isinn inaíd is tol dam.' Róraídh in t-aingeal: 'Ná bidh bron fort, a Patraic, ár biadh h’ordain 7 h’oirechus a n-Ard Macha, gid a n-Dun bias h’eserghe; 7 dorat Dia maithiúsa imdha duíth. Or dorat duíth nemh do Díochan cona clainn. Dorat duíth moireser gach saithairr d’fearaibh Éireann do breith o péine doccum nimh. Dorat duíth gach xéen ghebhús do ymonn ill-laithe a eitscachta conach bé ind Ithfhrn. Dorat duíth cumba tu bus breithium bratha ar feriubh Éireann.'

Doroíne Patraic comairle in aingeal, 7 rothoirís i crich nUlad.

INtan tra tainic uair a eitsechta Pátraic dorat espace Tassach corp Crist do, 7 rofhaídh a spirít doccum nimhe isind-ara bliadain .xxx. ar cét a aoísi. Tancatar immoróin aingeal níme arceand anma Pátraic 7 rucsat leo he doccum níme gu n-anoir 7 airmín moir. Et gidih mor a anoir coleic bidh mo a ndail bratha intan adreset fir dhomain la førcongrai Michil archaingil. Et raghait fir Eíreann a comhdail Pátraic co Dun Léaglaísi co ndichead maroen fríss co Sliabh Sion, baili i ndingne [fo. 7. a. 2] Crist mes for clainn nAdhaimh isin laiti-sein: intan, didiu, suídes Crist for ríghsuidhi a mhiadamla ac meas na tri muinnter .1. muinter ními 7 talman 7 ithsírn. Et suidhfit in da esbal déc imaille frís for díbh ríghsuidhibh déc oc mes for díbh treabaidh déc clainn Israíbel. Suidhfhidh didiu Patraic intan sin for ríghsuidhi a brethemh-
Nachta 7 midhfidh for féiribh Eirenn, ár is e Pátraic is esbal for Eircín, 7 is athuir fórtchúil 7 irsi doibh, 7 is e bus brethearn forru il-lo bratha. Et is maille fris ragait iar bhfuighiull bratha in fháireann rocomhaill tsa timna 7 a fhóircetal an aéintibh, a n-ernaíghth, a n-almsanuibh, a trocuire, a cennsa, a ndilghitaidh 1 7 isna timnaibh diadhaibh olcena isin bhífaith nemhdaí.

Rofhacuibh in t-aingel comhairle la Pátraic amal nohadnachta, 7 is ed asbert fris: 'Tucuchar,' ar se, 'da ócdam dhiscúri do cethrib Connacht a Finna- bair. o Clochar, 7 súidí ag do corp a cethur-sáin, 7 cibe leith dhighbheag 7 i tairis a n-aenur bidh insin nodadhachta.' Et doronad amlaid iarna eitsecht. Et fri re da oídhche 2 dhéac. i. airt robatur sruthi Eirenn ica aire, ni raibhi [a]daig i Maiginis acht soillsi aingelacdaann. Atberat araili is co cenn mbliadne robuí i t-soillsi ann. Conid de ita Trícha cét na Soillsi.

Bui tra triall cuiblingi moiri 7 cata itir Uilltú 7 Hua Neill ica cosnam do Ard Macha 7 Ulaid ica fhastud acu fein. IS ed didiu tarfas doibh uili 640 breith in cuipr do cádh dibh docum a thiri, cu ro etarscar Dia fonn inns sin tria rath Pátraic.

Arroét didiu comunn 7 sacarbaic o espac Tassach, 7 rofhaidh a spirit docum níme isin t-Sabhall.

Rohadhacht immorro Pátraic a nDún da Lethglas co n-anoir 7 co 645 n-airmhitin, co bhfer naíbh 7 mirbhuiilíb eacchaithidhí. Cidh mor, didiu, a anoir colleic, bidh mo a ndail bratha ind oenteidh 3 apstal 7 descipul Íssu, ind oenteidh 3 i. ix. ngradh nimhe, in n-entuidh 3 dheachta 7 dánachta Meic De, a n-antaid na námtrinoidi. i. Athair 7 Mac 7 Spirit Néam.

Ailim trocuire De ulicumhachtaigh co risium ind antaid sin IN saecula 650 saeclorúin, amen.

1 MS. andilghitaigh. 2 MS. oighthi. 3 MS. oenteuigh.
[fo. 7. b. 1.]

Beth(a) Colm Cille annso

7 tabrad gach legfas a bheannacht for anmannaib na lanumhan
do curi da scribhinn hí.

655 'Exi de terra tua et de domo patris tua, et uade in terram quam tibi monstrauero'.

IN Coimdhí fein dorat an comhairle cairdemail sea do chenn na hírsi foirphthe 7 na creimte comlaine. do Abraham mac Thara, curo h'achbad a thir fesin. tir Caldea 7 cu tised dia ailithri isin tir nofhaillslighfed Dia do.

Moysi, immorro, mac Amhrai taisech tuaithi De, in fear rolinad o rath 7 o deolaidhecht in Spírta Nóimh, is e roscribh in coibdhe coiseartha tall in nGenisí in Rechta cu ro maradh dogres ocon eclais in chainchomhairle cairdemail-sea in Coimdéd fadesín, do Abraham, do erail ailitre fair, co n-expert fris: ‘Exi de terra tua.’

Facoibh do thir 7 do talmain erumsa.

IS ed scl erdraicighter on Coimdíid fein da irail for Abraham facbáil tire Caldea rop athardha dhílri do 7 toidhecht da ailithre i tir tharrnghaire ardaigh in mhaithiusa nobhíath do fein de 7 dia cláinn 7 dia cineadh da eisi.

670 IN fer immorro dia tard Dia in comhairle-sea. Abraham, IS esidhe airmhighter isin scriptur mar athair dona huilib iriseachaib, amal deimnighes in t-apsal co n-apair: ‘AS iat meic Abraham iar bhfar,’ ar in t-apsal, ‘na huili nos-inntsamhlaighet o iris forbhthi.’

IN mhaith didiú roerail Dia súnn for athair na n-irisech. for Abraham, dleghair da macuibh na dhiaid. dona hirisechaibh uile a comhall. a a tir 7 a talam, a n-innmuí 7 a n-airisfet saèghulla d’facbail ar in Coimdíid na ndula, 7 nul [fo. 7. b. 2] i n-ailithre fhoirbhthi iarna innt-samaid-som.

Ó thrí moduibh immorro tochuirter na daine co haithnius 7 co muinn-terus in Coimdéd. IS e in céitna modh, gresacht 7 adhannadh na ndáine on rath diadhca co tecait do fhoghnam don Coimdíid iar ndeisimirecht Phoil.

1 MS. aillithir.
2 leg. airmither.
3 MS. dhiaig.
Antoin manaig 7 na n-uli manach n-irisèch olcena nofhognad do Dia thall isin Eghipt. Tochuirter na daine on mudh thanusti tria proiceptoiribh noemaibh pritchait in scriptur ndiadhain dona dainib iar ndeismirecht Poil apstail ropritchai do genntibh conus-tuc tre lin in t-soscéla docum puirt 685 bethad. Tochuirter dano na daine on treas tre ecentaidh 1.1. intan coimeicniger tria foghnum De tria treabhlaiteibh 7 tre guassachtaibh betho, no tre deiliugud frisna maithibh aimsrdaibh i mbit, iar ndeismirecht sin popuil Israel rocomshoi cusin Coimdh e o adhrad idhal 7 arracht iarna coimeicnigud ona treablaitibh 7 ona documhlaib fuair cach a cinélaib echtrannaib, amal 690 innister isin scriptuir. Conid da forcell sin atbeir in faid Daviúd: O foghebut popul Israel treablaide 7 guasachta mora not-gessiut 7 not-aitect in Coimdhe cu soerad in Coimde iarsin iat ona documlaib sin.

Abraham, didiu, cenn na hirsi foirbhthi 7 na creidmhe comlaine, o ragreishedh on rath diadhain rocomaill an timna roforcongradh far on 695 Coimdid 1.1. dochuaid i tir Caldea co rainic airm a n-derbailt a athair, 7 tainic asside i tisir fhothrighaire.

Atait immorro tri hernaili o bhfacuibh duine a athardha intan teit ind ailithri, et ita ãen dibhside arna fagur focraicc o Dhaia, 7 ata a dho ara fagur. Uair tan ann facaiibh nech a athardha o curp namá, 7 ni etarscarann a 700 menma ria pecthaibh 7 duailchib, 7 ni sanntaigh sualach na soghnimh do denamh. IN ailitri, iarum doogniter amlaíd sin ni fhasann torad na tarba don amnuin, acht sêthar 7 imluadh cuirp codimhain, är is sauill a tharba do neoch deirghi a atharda mina derna maith 7na hecmais. Uair cid Abraham fein [fo. 8. a. 1] is iar bhfacbhail dó a thire dilsi 7 iar n-etar-705 s[c]arad fris iar curp dorat in Coimdi in comairli so co ndebar: ‘Exi de terra tua;’ Ben do cheill budhesta dot tiri 7 dot talmain, 7 na bidh do menma re himpôdh fris doridhisi. Amal bidh edh atbereadh Dia fein cu follus re hAbraham: Imgaibh o churp 7 o anmain o sünn immach it ailltri. pectha 7 duailch in tire in ro aitreabuis anallana iar curp, uair is inann 710 do neoch 7 noaitreabadh ana atharda dia n-indtsamhlaigi bes a athardha ina ailithre, uair nochon ó shet nach o coimimluadh cuirp comshoicshges nech do Dia, acht is tria denum sualach 7 soghnimh. Feacht aili immorro facbaidh nech a athardha o duthracht cridhi 7 o mhenmain cencu facaibh o curp, amal docuirethar dona hoirdmibh tóchaithiumh a m-715 bethad ina tiribh fein cu bas ar ros-fastat tuatha 7 hecalsa isna ferannaib

1 MS. ecentaigh.
Feacht aill faicobh neach a athardhai cuomlán o curp 7 o anmain, feibh rofhacsat in da apstal dec 7 lucht na hailitre soirbhthi dar’ tarrngair in Coimmde moraith dia n-ebairt isin t-sosceò: Dénuid áirithe dhe so, ár ó uathad co sochaidi retreciseabhuir orumsa bar tir 7 bar coibhnesa collaidi, bur sealbh 7 bar n-aihnis saegulla co bhfuighbhidh a cét coibheis do mhaith uaimsi ibhus isin t-soegul 7 in betha shuthain tall iar bfuighiull bratha.

IS iat so lucht na hailitre comlaine iar bhfír isa persaínn atbeir in faidh: ‘Berim a buidi riut, a Dhe, is ailitre 7 is deoraidecht dám in soegul iar n-intsamail na sruithe remtheachtach.’

Sochaide, tra, do mhoghaibh dilsi in Coimhde, itir petarlaic 7 nufhiadnissi, ro comultsaí cosforbhthi in comairli céndutrachtachsa 7 forfhacuibhset a tir 7 a talmain 7 a n-athardha 7 a coibnes collaidi ar in Coimhde na ndula, 7 dochuatar ind ailitre i tirisbh ciana comuignithi. Feibh rocomuill 7 roshacoibh a dutchus talmanna ar gradh 7 uamun in Choisimshedh 1 [fo. 8. a. 2] an t-ardnoebh 7 in t-airdecalladh 7 in mac togaídi do Dia diata lith 7 foraithmet in n-eicmong na ree-sea 7 na haimsire.1. uasalshacart innsi Goidel 2, in choer comraic rohecradh o thaillnibh 7 o danuibh ecsamla in Spirta Nóim .1. inti noemColuim cille mac Feidhlímid.

IS ann ceileabrait na Cristaíidí lith 7 sollomun eitsechta Coluim chilli, hi cingtidh Iuin arai laithi mis grene cacha bliadne isin laithi-sea inniu 7 rl.

INdisit hecnaidi na nGóidel 2 ind inbaidh-sin cacha bliadne becan cumair d’foillsiugd shochar 7 shoerclanndachta Coluim cille, 7 dona fertuibh 7 dona mirbhuilibh diairmhidi doroine in Coimhdi aire ibhus isin tsoegul, 745 don fhóireadh 7 don fhóircenn shainemail dorat fadeoidh 3 for a rith mbuadhai .1. rochtain coa fhírathardhai 7 coa dhuthchus fein .1. cu haitreibh parrduis i frencarcus De tre bithu sir.

Uasal immorro a ceneol Choluim cille il-leth risin soegul, uair do ceneel Conaill maic Neill atacmonaic. Toich dó righi nEirenn iar ngenelach, 7 tarcas dó mina leiged uad ar Dhia. Follus cumba mac togha do Dia hé, ár robhatar suithi Eirenn ica thairchetal ríana gheinemhuin.

1 MS. repeats an choimhde. 2 MS. goigel. 3 MS. fadeoigh.

Macan gignither¹ atuaídh
ic túc[a]bail na mbíthó
toiríthnigh² Ere in breo
ocus Alba dhainech dhó.

Dorairngert immorr° rothair baitsi 7 forcetui na nGoeidel³ .1. noem-Phatraic, dia mbuí occ bennachad Conuill a sídh Ædha intan roshuirim a dhi laim for Conull 7 for a mac, for Ferghus .1. a lamh dhes for cenn Ferghusa 765 7 a lam chlé for cenn Conaill. Romhachtad Conall sin, 7 roshiafraígh de cídh ar roshamuigh a lamha amhlaid sút. Rogabadh Patraic in rann-sa:

[fo. 8. b. 1].

Geinfidh macan dia fhine
bidh sai, bhidh faidh, bidh filé,
inmhairn lespaire glan gle,
na hebhe ra imarbhe.
Bidh sui ocus bhidh craibdech,
bidh dalbh la righ na righrath,
bidh buan ocus bidh bithmhaith,
ron-fia in bithfhaith dia dhídhnád⁴.

Rathirchan dano Bec mac De dia ndebeairt:

Macan Eíthe toebhfhota
sech is bail is bláthugud,
Colum cillecan cen on
nír’bo romh in ráthughadh.

Dorairngert dano esboc Eogan Arda Sreath co n-ebairt:

Mac bereir do⁵ Fhelimid
bidh mi[n]n for cech cleir,
Fhelimid mac Fergusa,
maic Conuill, maic Neill.

¹ MS. gignighther. ² MS. toirichnigh. ³ MS. ngoeigel. ⁴ MS. dighnad. ⁵ MS. di.
Dorairngert Baide mac Bronaigh a n-uaire a citsichta inti Colum Cille, co n-ebirt ria muintir: 'Rogenair isinn aidhchí1-sea innocht mac n-uausal n-aírthimeanach fiadh Dia 7 dainé, 7 doragha sunn i cinn .xxx. bliadne [ónnocht.] dá fher dhec a lín, 7 is e fhoillsighfes mu lighi-sea 7 toirsnebhús mu reicle, 7 biaidh ar n-áenta in nimh 7 i talmain.'

Amaill rotirchanad o srúithiob Eirenn gein Coluim cille, is amlaid rofuigradh i bhfísibh 7 i n-aíslíngibh féibh rofíugrad isin taidhbhhsin tarfas dia máthair .1. dar-le-brat mord do tabairt di cu rocht oíndsi Modh2 co Cæirn Abrocc, 7 ni bhui dath nat bhi ann: co n-acca óglach ind étach thaitnemach cu ruc 795 uaithe in brat isin n-áer, 7 ba toirsech Eithne dhe sin. Et atar-le tainic in t-oclach cégna adochum doridisi, co n-ebairt ria: 'A ben mhaith, ni rice a leas bron na toirrse do denam, acht is cora duict subhail 7 forbhfailti : uair in brat-sa ís ed doilorme co nberasa mac, 7 bid lan Ere 7 Alba dia forcecul.'

Atconnuic dano a ben imthaíslí ingíla eathaite in aer 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 forcefalo crich Eirenn 7 Alban.'

Amaill rotirchanad iarum o srúithiob Eirenn 7 amail ítces i bhfísibh, rogenair Colum Cille amlaid sin. Gortan dano aín an inaidh in rogenair.805 Hi septit Decimbr dano arai laithi mis grene, 7 dardain ara[i] laithi secht-mhuine.


O tainic tra aímsir leiginn dó, luid in clérech co arailí faid bhi isin tír da fiarfaigí dhe cuin bud choir tinnscetl don mhaic. O rofhegh in faidh in nemh is ed róraidh: 'Scribhinnosa do aibghitir.' Roscribhad in aibghiter 815 i mbaírin 7 [is amlaid doromailt Colum cille in baírge .1. a leith fri huisce anair 7] a leith fri huisci aniar. Asbert in faidh trí a rath faitsine: 'IS amlaid bias ferann in meic-si, a leith fri muir anair 7 a leith fri muir aniar .1. ind Eirinn.

Nír' chian iarum, luid 7 a aidi ar notluic gu Brogach mac Degaid cusans 820 esboc do Rathaibh Eunigh a tír Enna. Roherbad'h ria aidi-sium risin clérech

1 MS. aighthi. 2 MS. mogh. 3 MS. corpraidhi.


IS and sin ron-edbair Colum cille don Coimidid na ndula conatuigh teora itghi uadh.₁ oíghi 7 hecna 7 ailithri.₂ Dorataid do na triur cucomlan. 835

CEILIBRAIS iarsin dia aidi, 7 dorat in t-aidi deonuchud 7 bennachtain do codicra. Luidh iarsin d’foghlaim ecna cusun uasalshacart.₁ cusun esboc, co Finnen Mhaighi Bile.

Feactus ann teasta fin 7 baírgen ar Fhinnen oconn oifíunn. Benna-chais Colum cille [fo. 9. a. 1] in t-uisqui cu rosoidheth in bhfin cu tart isin cailech 840 n-oifíunn. Ramorad ainm De 7 Colum cille tresin bhfirt-sin.

CEILIBRAIS iarsin do Fhinnen i Maigh Bile ocus luidh cu German Maighister. FECTUS oc denamh aicepta ac German conaccatur ingin ‘nandochum oc teichned re araili dunoirgnid, cu torchuir ‘na bhfadhnuise gur’bhó marbh. Rofhuirim Colum breitrí n-escaíne fair co n-erbhalt fucedoir. 845

CEILIBRAIDH iarsin do German 7 luid co Finnen Clúana hedhairy (sic). Rosfraigsium d’Finnen cia airm i m-dingmed a bhoith. ‘Denaíd a ndorus na cille,’ ar Finnen. Doghni-sium a bhioit, 7 nir’bó dorui na cilli inuaisrin. Atber–sum cena robud he dorui na cathrach iardain. Et iss ed on rocomhallld.


TAIDBSI tarfas fechts do Finden.₁ da esca do turchbail o Cluain traird.₁ esca órdhuidhi 7 esca aircidi. Luid in t-esca orduidi i tuaiscert na hindsi.₁ cu rolas Ere 7 Alba de. Luidh an t-esca aircidi gu roghabh 855

₁ MS. éimigh. ₂ MS. ailithir. ₃ MS. ordhuighi.
BETHA COLUIM CHILLE.

o Shinainn, gur'rolas Ere ar medhon. Colum Cille sin cona rath socoineoil 7 ecna et Ciardán co taitnemh a shualach 7 a shognim.

CEILEABRAIS iarsin Colum cille do Finden 7 luidh co Glais Naiden, ár robui coeca oc foghlaim isinn inadh-sin ac. Mobhi im Chainnech 7 im 860 Comgall, 7 im Ciaran. A mbotha fria huisqui aniar. Adhaig \(^1\) ann robbeanad in cloc im iarmérghi. Luid Colum cille don eclairis. Lia mor isinn abuinn. Luidh araidh Colum cille cona étach trethe. 'IS calma tecar annsin inocht, a Huai Neill!' ar Mobhi. 'IS tualang Dia,' ol Colum cille, 'in soetar do dingbáil dinne.' Icc tiachtuin doib didiu isin eclairis conacatar na botha fria 865 huisqui anair re comhfhocraibh na hecclaisi.


ADUBHUIRT Mobhi re dhaltuibh derge ann inaíd ir-rabhutár, ár donicfas teidm anaithníd ann .i. in Buidhe Conaill. Adubairt dado ra Colum cille na roghabadh ferann cu ro deonúgad-som.

LUIDH Colum cille a cenel Conaill. Dochuaid tar an abhुinn dianad aimn Biur. Annsin adubaírt-sium: 'Bir fri fochaide,' 7 ní luid in teidhm secha sin, et is firt bithbeo beous sin, ar cech teidhm acht co tiagur tairis ní lean secha sin tre breithir Coluim cille.

LUID iarsin do Daire re dun Aeda meic Ainmirech: as eside ba rí for Eirinn intansin. Roidhbair in rí in dun-sin do Colum cille. Roob-side fobith timna Mobhi. Ac toidecht immorro do asin dun amach conric fria dís 885 do muntir Mobhi, 7 criss Mobhi acu dhosom, 7 deonugud ferainn do ghabáil iar n-ec Mobhi. IS ann adubhuitr Colum:

Cris Mobhi
nipdar simne imm lo:
nfr' hosglád um shaith,
nfr' hiadhadh im ghó.

\(^1\) MS. aghaidh.
Gabais Colum cille iarsin dún Æda 7 fothaighis eclais ann co bhfertuibh imdha do denum innti.


FEACHT dosum an Daire dobreth leanamh bec cuigi da bhaisded [fo.9. b.1]. 900 Ni raibhi uisce i comhshocus do, co tard-som sigin na croiche tarsin carraic bai na fiadhnaisi, cu romhuid 3 tobar uisce eisdi 7 gur’ baisded in leanamh as.

FECHTUS dosum a nDaire, noimraideth dula do Roimh 7 do Iarusalem. Luidh-sium fechtus iarsin a Daire cu Toirinis Martain, co tuc in soiscel bai for Martain cét bliadne i talmain, conus-facaib i nDairi. 905

MOR, tra, do fertuibh 7 do mhirbhuiiltrb doroine Dia ar Cholum i nDairi. Rocharsom cumor in cathraig sin, co n-ebairt:

ISaire caraim Dairi,
ara reidhi, ara ghlainí,
ár is lomlan anigeal bhfinn
on chin coric araille.

Fothaiginidh iarsin Raith mBotha. Annsin rothodhuisc-seomh in soer iarna bhadhadh a linn in muilinn.

FEACHT ann i Raith Bhoth, teasta soccaona mhuinntir, cu robennach-som lama in meic bhic boi ’na fharrad, Ferghna a ainm, co nderna sidhe in soc; 7 915 ba heoluch ngaibnechta he osin amach tre na bennachad som.

LUID iarsin for cuairt co righ Tefa, co tard sein do an t-inad danad ainm Dermach iniu, et doroino recles ann. A nDermhuigh dano tuctha ubla serbha dhosom, cu robhennach iat comdar soimhillsi.

IS e Dermhaig rcutha uadhasom claidhiub 4 senta do Cholman Mor 920 mac Diarmada. IS e rath robui fair na hapladh nech ina freacnarcus, con-
ataich iarum araili duine bui a n-galar in claideb. Tucaid do cu mboi oca. Bliadain 5 tra don claideb oca sech nír’bó beo, nír’bo bó marbh in airet-sin. Co rucadh in claideb uadh iarsin co n-erbaillt focetoir. IArsinní tra robhean-

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1 MS. fighach. 2 MS. fhighaich. 3 MS. romhuid. 4 MS. claidium. 5 MS. Bliagain.
BETHA COLUIM CHILLE.

925 nach-som Dermach, et forfacuib coimeduidh1 da muintir ann Cormac uLiathain.

LUID-SIUMH iarsin co hÆd Slaine mac nDiarmada. Taraill cuset maighin risa raitter Cennanns inniu. Dún rig Eirenn eisein intansin r. dun Diarmaida meic Cerbhull. O rafhurig didiu Colum Cille indorus in duine doghabh for taichetul in nech 2 dobid don baili iardain,[fo. 9. b. 2] co n-ebairt iarsin fria Bec mac nDe .r. faidh Diarmaida meic Cerbaill:

A Bhicc an, innisi dhamh, 7 rl.

Roraídh Bec:

Cleirigh fileat forar lar, 7 rl.

935 Toinridh 3 iarum in cathraig, 7 bennachais hi doleir, et adubairt robad hi congfhail budh airdh nobhdiadh aca isna talmandaibh gengub innte nobeth a eiseirghi. Oc denam na faitsine sin dosom dorat a agaid siardhes, 7 roshhaitbeasdar cumor. Roifiasraig Baithin fath na foilti. ‘L. mac bethad,’ ar Colum cille, ‘gheinfes i n-æn oidhchi 4 don Coimhdi isinn imarach so thiar.’

Grafann Cille Scire rothircan annsin feib rocomuilleid iardain. Dair mhor immorro foa raibh Colum cille cein robai isin maigin sin romhair cusna haímsera déidhinch ò cu torchair tria dheilm ngiathethe moire, co ruc araile duine ní dia rúsc do coirteadh chuaran. O raghabh immorro na cuaranu uime robenadh o claime o bhonn coa bhaithis.

945 LUID-SIUMH iarum co hOedh Slaine conderna faitsine do, co n-ebairt fris robad slan saeghlach acht munbhat finghalach. Da nderna finghal ní bhia acht ceata bliadhni i mbethaid. Roshenastar dano cochall do, 7 doraídh nat gonfaithi cein nobeth in cochall uime. Doroine immorro Æd Slain finghal tar breitir Colum cille for Suibne mac Colmain i cinn cethra mbliadan6.

Luid-sium for fecht : dermatus a chochull : marbhhtar isin lo-sin.

FOTHUIGIUS Colum Cille cealla imda i mBreaghaibh, 7 facbhus sruthi 7 minna imda intibh. Facbus Ossene mac Ceallaig i Cluain Mor bhFer nArdai. Luidh iarsin do Mainistir. IS ann sin roben a baccall-som risinn arradh nglainidhi fris rofreasghabh Bóiti docum nime, cu clos a foghar fon cill uili, et rofoilisigh lighi mBoiti 7 dorinne amail dorarnert Báide fadhresin il-lo a eitseachta. Ba mor, tra, do cheallaib dothorainn-sium 7 do leabraibh roscrib 1: ccc. ceall 7 .ccc. lebur. IN leabur roscribhadh a lamh, cídh foda nobeth fo uisce ni bátte cid ænlider ann.

1 MS. coimeduighi. 2 MS. neth. 3 MS. Toinrigh. 4 MS. oighthi. 5 MS. deighinch ò. 6 MS. mbliagan.

LAA n-oen bui Colum cille 7 Cainnech for bru mara. Bui anfadh mor forsin fàirrce. Asbért Cainnech frí Colum: ‘cíd chánus in tonn?’ Asbért Colum: ‘Do munter-sa bai i n-gabhudh anallana forsin bhfaisirge co n-erbhaitl aen dibh, 7 dos-béra in. Coimíd cucainne isin maduin imaradh isin purtsa i tam.’

Feacht do Bhrightid oc imtheycht Churriug Life. O’tonnaic in noemhogh in magh aluinn scoithshemrach ‘na fiadhnuse, is éd rórad aice ‘na menmain, da mad le comus in muighí coindh-berad don Coimíid na ndula. Raoilísíged do Cholom cille 7 se ’na recles i Surd, co n-ebairt o ghuth mhór: ‘As inann di ocon Coimíd 7 comad le fein do dilíus an ferann do ídbair dhó.’

Luid Colum iarsin cu Laighnib co farcaibh cealla imda iarna bhfothugd leo im Druim Monach 7 im Mèn 7 cealla imda aile.

Luid iarsin cu Cluain mac Nois cusinn imainn do Chiaran lais, uair doréini molta imda do muntir Dhé, amail rórad an file:

Soer trí coecca uaisli ina gach apstal,
at lin ferta fér,
ail trí Laidín do[ba]soebail,
ail ² trí Gaeideil, cain ³ in scel.


1 MS. teinntighi.
2 MS. dosoeb aíill.
3 MS. bacain.
LUID Colum iarsin i crich Connacht for cuairt procepta gur'fhothaig
cella ile 7 congabela isin coiced sin im Es meic Eirc 7 im Druim Cliabh,
7 facbhais acu in bachaill dorine fesin.

LUID Colum dar Es Ruaid, 7 fothaigis cealla ilarda la Conall 7 la
hEogan, 7 fothaigis [eclais] a Toraigh 1, 7 facbais fer sruth dia muintri inti
.1. Ernine.

O ROLA Colum cuairt Eirenn uili, 7 roshilasdar iris creidmhe, 7 robaisd
sloigh imda, 7 rofhothaig cealla 7 congabela, 7 rofhaicbhu sruthi 7 minda 7
mairtire intiibh, tainic iarsin for a menmain an cinnedh rocinn o thosach a
bethad, techd a n-allithri. Roimraith iarum dul tar muir do procept bréithe
De do Albanchaib. Luidh iarum tor fect .xlu. bliadne do inn Alpain .lxxuii.

mbliadne a acis cormhlan. IS e immorro lin dochuaidh.1. xx. es poc, .xl. sacart,
.xxx. deochan, l. mac leigheadh.

LUIDH iarum fo sheol shoinmech cu rocht an t-inad danad ainm Hí
Choluim cille aníu. Agaid cingcedise is i immorro rosiacht. Tangadar da
es poc batar isin tir do ghabhair a lamha ass. Acht rofhaillsigh Dia do
Colum cille napdar esaibc iar bhfir, conad aire sin forfhacoibhset an índsi
o ro indis a tinnrum ndilius 7 a tuirthecht. Adubhairt Colum cille rea
muintri: 'IS maith dhun ar fremha do dul fon talmain sunn,' 7 doraídh:
'As cead duib nech eicin uabhair do dul fon talmain sunn, no fo huir na
hinnsi-sea, dia coisectad.' Adracht suas Odran erlathad, 7 is ed adubairt :

'Diam-gabthasa,' ol se. 'As errlam leam sin, a Odhrain,' ar Colum cille.

'Rot-fi a logh. Ni tibirtre 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 Hí, 7 .xl. ri achtail, amail adubairt
in file:

Amhara ocbudh bai in Hí,
tri cócailt a mainchini,
ima (sic) curchaibh iarsin ler,
oc imram tri ficht fer.

O rofothaig Colum Cille [fo. 10. b. 1] Híí, luidh for cuairt proicipita 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 coma muintir uili don Coimidíd. Ba formut
la Demon inni-sin, cu rob-en-se mac in duine út o galar thromm, co n-erbhailt de.

1 MS. toraidh.
BETHA COLUIM CHILLE.

Robadar na gennti og ecnach Crist 7 Choluim cille. Luid Colum iarsin a n-ernaighthi dicra co Dia, co roduction in mac a bas.

DIA MBl Colum i n-araili laithi ic procept dona sloghuibh, luid arali duine taran abhuuid bai i comphocus doibh, ria mbeith oc eisdecht re mbreitir NDe. Nos-benann in naithir he isin nusqui 7 nos-marbhunn focloir. Doberuir in mac i bhfiadnusí Choluim. Dos-beir-sein crois dia bhachaild dara bruinne co n-erracht fochedair.

GALAR trom tainic dia thimtid-seom 1. Diarmaid a ainm, co n-erbaillt, co nderna-som ernaghthi leis cu rothodhuisc a bas. Et ni nama acht rochunigh soegul 11. mbliadne do dara eis budhesin.

FEACHT ann tainic Cainnech uadha somh a Hi. Dermatais a bhachailltair. Intan tainic ille fuair a bachaill arachinn abhus, 7 léne Coluim cille maille ria 1. cuid Cinnagh sin dia rachallsom i, et is airi dorighwe sium sin ár rofhitir cur’bho comphocraibh dia eitsecht.

LOISE mor tainic dosum fecht an Hi. Rosiarfocht desium fath na loisi. ‘Tene Dhe do nim,’ ar eisium, ‘tainic for teora catrach[a] isin Etaill, cu romarbh teora mili dferuibh cenmot mna 7 macu 7 inghena.’

GAIRM rochuala sum fechtus a purt Hi. Ann sin atbert-sum:

Bachlach 1 'san purt
cona bachaill 'na chrub,
doaidhlebh a mh’ adhaircin,
do doirtte mo dhubh.
Tairnfidh-som sis
d’insaiged mu pháx,
is benuidh tramh’ adhaircin,
nos-faisebha foss.


1 MS. Bathluch.
Feacht do Cholum cille i mís Máí luidh d'thos scel na n-airemhon i tuaisciurt na hindsí. Robhuí ica comdhíonnadh 7 ica forscetul. ‘Maith,’ ol se, ‘fon caisec dochuaidh i mís Aipril, is ann sin doib ail damsa thecht docum níme. Acht nir’ail dam bron na toirrse duibhsí iar bhur soethar, conadh aire sin rohanass acuibh o caisec gu quingcides.’ O rochualatar na manuigh na briatrasín, roptar toirrsegh comor.

Rossóir tra iarsín a agaid siar, 7 atbert, ‘Robhennacha in Coim dhe an innsi cona haitreabhthaibh, 7 roinnarba loiscinn 7 natracha aisidh. O ra-bennach immorro an innsi, tainic da recles. Nir’ bó cian iarum tancatar cricha na saboidi 7 tossach in domnaig; et o rothocuibh a rosc a n-airí a tainic loisi mor dia ghnúis 7 agaid, 7 atconnacar na braithre sin. Aingeál De immorro tarasair an sin osacáin.

Luid-siumh iarsín do bennachad in t-sabhaill et atbert fáth iarum na manuchaibh co n-escomluifedh, adhaig' domnuigh docum níme. Roshuidh iarsán an senoir airmitneach. I. Colum cille for or na conaire; airtinac scis do, ger’bhó gairit a uidhe, áir .lxxuill. mbliadne a òs in inbhai sin.

Luid adhochum in gerran doib i occ na manuchaibh annsa n-inis, 7 cíidh a n-ucht in cleirig cor’bo fluich a etach. Rotriall in fos .1. Diarmuid innarba in gerrain uadh. ‘Leicc dhó,’ a Diarmait, 7 ol Colum cille, ‘gu n-déarna a dhathain der 7 toirrse acom chaínedhsa.’

Is Lia tra tuirium 7 aisneis a ndoroine Dia do fhortuibh 7 do mitbuilíbh isna talmanaibh ar Colum cille, uair ni fil nech conicfedh a thuirium coleir acht mina thisadh a ainim fein, no aingeál do nimh dia n-aisneis. Conadh lor, didiu, duin so do thabairt ar dheismreacht.


1 MS. escomluighfedh. 2 MS. aghaid. 3 MS. Atraided.
BETHA COLUIMCHILLE.

soiscelu. Nobhaistean, nochoisecrad. No iccad clamhu 7 dullu 7 bachacha
7 oes cacha tedma arcena, 7 nodhuisced marbhu.

O THAINICC gusna déidhenchuibh1 do Colum cille, et o robenadh clocc
farmerghí adhaigh2 domnaigh cingedhhighisi, luid-siumh ria cach docum
na hecailsi, 7 doroine slechtain 7 ernáighthi dhicra iconn altóir. Rolín
intansin soillsi ainglecdha in eacrais uime da gach leith, 7 rofhaidh ann sin
in sruth airmhitnec a spirut dochum níme i subhái 7 i bhfailte mhuintír
nimhe. Ata immorro a chorp i talmain abhus cu n-anoir 7 cu n-airmhitín
o Dia 7 o dhainíbh, co bhfertuíbh 7 co mürbhuiłbh cec ceithi. Et gidh mor
a anoir coleic bidh mo a ndáil bratha intan taitnebhus3 amail ghrein
nemhthruailnídí a chorp 7 a anum.

IS ann, immorro, bias in morghloir sin 7 in morinnocbhail dosomh,4
a n-aontuídh4 naoi ngradh nimhe na tairmdhechatar, i n-aontuídh5 apstal 7
disceibal Íssu Crisd, i n-aontuídh6 deeachta 7 dænachta Mheic Dé, [fo. 11.
a. 2] isinn-æntuídh6 is uaisli cech æntaidh, i n-æntaid na næmh-Trinoidi uaisli
airmhitnighi.1. Athair 7 Mac 7 Spirut Noebh.

Ailim trocuire Dhe uilechumachtuigh tre impidhe noemh-Choluium, coro-5
sium uile in æntaid sin. Rosisse, roaitreabhum, in saeucula saeculorum! Amen.

1 MS. deighenchuibh. 2 MS. aghuidh. 3 MS. taitnemhus.
4 MS. aontuigh. 5 MS. inaontuigh. 6 MS. ISinnæntuigh.
[fo. 11. a. 2]

Betha Bhriadhdi 1.

II SUNT QUI SECUNTUR AGNUM QUOCUMQUE IERIT. IT iat so lucht leanuit in t-Uan neimelni di cipe conair dech.

Eoin mac Zebedei, bruinnedhalta Ísli, comarba na hOighi, is é roscribh na briatra-sa 7 roshacuih bh a cuimne lasin n-Eclais don fhochraic 7 don logh rothidnaic Dia don tres grad na hEcalsa [.1.] do lucht na hoigh .1. tochoisceim inn uain neimheilidhe.

IS e immorro leth ataoibhi in n-aisneis-sea la hEoin cu dú a ndeibait: 1125 Nemo potest dicere canticum nisi illa .c.xl. iiiii milia qui redempti sunt de terra.] Ni thic do neoch molad na claiscetul [do denum] don Coimdhidacht [nech écin] do comhlannas na hEcalsa rocongbhad 2 a n-genus 7 a n-oígh 7 docennagad do logh fola Crist.

AIR is iat sin na hogha codeimhin. Conad for slight na mbriathar-sin roraíd Eoin: 'Híi 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 thocoisceim 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 aincridhí do neoch, fulang cufoighidech 3 na n-ammus dianechtair, dilghudh do tabairt do lucht na hingreama. Gach maith done nech gurub ar metughud De doghne 7 narup ara anorugud budein [fo. 11. b. 1]. 'INTsamlaíd, didiu, ar an t-ecnaid, 'amail bis an t-uan neimheilnidhe ind oígi colla, as inann on 7 corp neimthruailnidi Meic in Athar Nocibh. INTsamlaíd, dano, in t-uan rundai .1. Crist, a n-oíghi 7 a næibhe 4 menman amail roraíde star fein: 'Bidh cunoeb 5 7 cugenmnaidh,' ar in Coimdi, 'ár am noebh-sa fein 7 am ennac.' Ár ni ferdi genus an cuirp madh anshoirbhthe 7 mad eilnidi ind ainim.

Sochaidhe tra do noebuibh 6 7 do shirenuibh rocomuillset in timna-sa na hoighi a nusfiadhnuisi feibh rocomuill in noebhóg 7 dia tá lith 7 foraithmet i n-ecmhong na ree-seo 7 na haimsire .1. Sancta Brigida uirgo Dei .1. noebhBrighti 8ogh in Coimheadh na ndula.

1 In lower margin: Tabrad gach nech leghus in bethasa Brigdis bennacht for anman-naibh na lanoman da(r'scribad in lebar-so).
2 MS. rocongbhad. 3 MS. cufoighidech. 4 MS. næimhe. 5 MS. cunoem.
6 MS. noemhuibh. 7 MS. noemhógh. 8 MS. noemhbrightit.
BETHA BHRIGHDI.

IS and iarum ceileabhrait na crístaighdhi 1 feil 7 lithlaithi na hí noebh-2 Brighdi, i kalainn Febrai arai laithe mis grene iss iniú arai laithi secht-mhuini isin bliadain 3 i tam.

INnister sunn iarum ní do shertaibh 7 do mhirbhuilíbh na hí noebh-Brighdi, 7 dia geinealach collaidi .1. Brigit ingen Dubthaig, meic Dhemre, meic Bresail, do slickt Echach Finn Fuath nairt.


Ba suaicnighd 5 tra gradh na híninge ag Dia, ár dodhechatar da espoc 1175 do Bretnaíb otha Elpu dia taircetul 7 dia bennachadh, Mel 7 Melchu 6 a nannanna. Dorat Dubthach failit dhoibh, 7 doroine in chumal umhuloit 7 tinterechtdoib. Ba bronuch 7 ba toirrsech seitig Dubthaig. IMcomaircid espoc Mel di fath a toirrse. Doraidh in ben: ‘ár doroisc Dubthach a chumail dím.’ Roraidh espoc Mel: ‘Dethber 7 ge no dherrascaighed, ár foige-1180 naidh do síl-sa do síl na cumhaile, acht tarmnaighfíd a síl-si dot shil-sa.’ Ba

1 MS. crístaighi. 2 MS. noemh. 3 MS. bliagáin. 4 MS. nambrigit. 5 MS. suaicnigh. 6 A letter is erased before e. 7 MS. xber.
fergach si de sin. IS and sin dorala file de hUaib meic Cuais o thochur maine do thig Dhubthaig. O roshitir in fili fochnun feirig na mna adubaír: 'In recaí in cumail? 'Reacfát,' 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 iarum rainic in fili a thech, is ann dorala fer noeb isin tigh og atack in Coimhde 7 oc erannaigti.

Rosoillsiged dosomh lasair 7 colomna tenntidhi don inad a mbai in cumal. Dodhechaid arail dráí a crich Conaill do thigh an fhiled remhraitte.

Roluaidh moghud na cumaile. Rorec in file ris in chumail 7 ni roreac in coimpert bai ina broinn. Teit in draí cona chumail leis dia thig.

[fo. 12.a. 1] IS ann dorala don draí fleadh mhor do dhenuin a Conaille, cu rogart an ri cuice docum na fleidi. IS ann rop aimser tuismeda do mnaí in righ. Boi faidh in comraidacht in righ, cu rof hiafraig cara don righ dhe, 'cuinin bud maith sen don righain tasmhedh?' Atrubhuiirt in dráí: 'Gein notuisimhthea imarach la turcabail grene na bud imuich na itigh noberta nofhoriuaislighsead cech ngein ind Eirinn.' Reimhdeachaid tra tasmhed na signa inuirísín, co ruc mac marbh. INtan immorro dochoidh in cumal aramharach la turcabail ghrene, 7 leasfar lan do leamhlacht 'na laimh, intan tuc indara coiseim tara taírisiuch an tighi 7 a cos aili imuich, is ann ruc inn ingen .i. noebBrigit. Ronigset na bantairsi inhi noebBrigit don leamlacht bui illaimh a mathar. Ba cubaid immorro sin re hairilliudh mBrigit .i. re deallrad 7 re taitnium a hoighi. Rucadh an ingen acétair iarna breith cu mac marbh na signa, 7 o rasiact anal na hingine in macadracht a bas.

LUIDH iarsín in draí cona chumail 7 cona ingen i crich Connacht, ár do Connachtuibh a mháthair, a athair immorro don Mumain.

I N-araili laithi duloid in cumal do bleagan a bo, 7 forfacuib an ingen 'na hoenar 'na cotlud ina tigh. Atconncatar araili comhoisig in tegduis i raibhe an ingen for lasad, co ndéarna ñenbreo dhi o thalmain co nem. INtan tancatar do cabair an tighi ni ro artraig in tene, acht roraidset ba lan do rath in Spírta Noeibh an inghean.

Laithi n-ann deisidh in draí cona chumail i n-araili inadh, conacatar in cannadas bui forcenn na hingine for lasadh. O roshínétar a lama cuige, néro artraigh an tene.

FEACHT ann rocotail in draí con aca triar cleirech ind etuighibh taitne-

1 MS. agaid. 2 MS. noemh. 3 MS. tenntighi. 4 Read Roluaigh modhud (?) 5 MS. fleagh. 6 MS. fleighi. 7 MS. .i. .i. noembrig.


Nir'bho cian iarsín tainic áighe 4 uasal do tigh Dubthaithe, co nderndad 1250

1 MS. noembrígít. 2 MS. noeimingen. 3 MS. fleagh. 4 MS. aidhe.

FEACHT ann dorothluigh arailí bannscal irisech co tised Brigit le i Magh-Life, ár robuí coimhthinol senaid Laigen ann. Rosfoillsighedh d’espoc Ibhair bai isin dail Muire Ingen do thecht isin dail. Teit in bannscal arnamharach, 7 Brigit maílle fria, docum na dala. IS ann róraidh espoic Ibhair: ‘As ix so in Mhuire adconnacs.’ Robennachsat in uile shlógh inhi noemh-Brigit, conad hi Brigit Muire na nGæidel 4 o sin ille.

IArsín dochúaidh Brigit do torruma a máthar bui i ndoíre. IS amlaid robhui in máthair a n-indloibrui aracindsí, 7 buí for airghi, 7 da bai dhecc aice, 7 si oc tinol ime. Rofshoghuin immorro an ingen cohumail tar eis a máthar, 7 roghabh for leasugadh na hairghi. In maisdred doighnith norannadh 7 ndíbh cuibhreannaibh dec i n-anoir in da esbal dec in Coimdhed, 7 roshuidhígíed in treas cuibrinn dec [so. 12. b. 2] cu mba mo inás cech cuibhrenn i n-anoir Crist, 7 do bereadh do bochtuibh 7 do aighedhíuib 8. Ar atberadh-si bidh Crist i persoin cech aighedhí 6 irisigh. Ba hingnadh leisín mbúachail sin con dechaid la do acallaim in druadh. Rofhiafraig in drai 7 a ben: ‘In maith leasaighius an ingen?’ Tainic ann na bu. ‘IS maith,’ ar an buchail. ‘Am buidhech-sa cipinnus 7 at reamra na lúgh,’ ar ni rolamhair cassait Brigte ‘na hecamais. Dochúaidh in drai 7 a sheitig don airghi, 7 rusc mor leo a rabhutar ocht nduirnn dec dia linad do im. Dorine Brigit foiltí friu, 7 roinnail a cosa, 7 dorat biadh dhoibh. IS ann adubaír séitigh in druadh re Brigit: ‘IS do thancamur dia fhis in rogab greim inni roherbad friu. ‘Cid fil ocut do im?’ Na raibhi. immorro 7aisísi ind erluime acht torad culeith maistertha. Dochúaidh iarsín Brigit isin cuilinn, 7 iss ed róraidh:

A mo ruire-sea
coni na huilli-sea

1 Read foighdhi (?)  2 MS. aighidh.  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-se!
cuile Fiadhat finn,
cuili robennach mo Rí,
cuile ica m-bf imm.
Tic Mac Muire mo chara
do bennachad mo chuíle,
flaithe in domain co himeal
ron-be immet la suidhe.


1290

[fo. 13. a. 1] Rofhoghuil Brígit iarsin na bu do bhochtaibh 7 aidhilcnechaib, 7 dobaistedh in draí, 7 ba hirisech 7 ba i comhuitecht Brighdi coa bhas.

Tainic Brígit iarsin 7 a máthair le co tegh a hathar. Cacha bhfaghbhaitis immorro a lamha-si do chrudh 7 bhiadh 7 aimilluadh a hathar dobereadh do bhochtaibh 7 aidilcnechaib in Coimadh, cur’bhó dimdhuch a hathair dhí aire sin, curo acobhístar a reic na hi noebhBríghdi 8. Luídh i carbat 7 a ingen male fris, 7 adubaír: ‘Ní ar anoir ná ar chaítaidh 4 duith dot-berur isin carput, acht is dód breith dot reic 7 do bleth bron do Dhunlaing mac Enna, do righ Laigen.’ O rancatar co dun in righ, luid Dubhtach isin ndun cusín righ 7 fácbhais a claidhiub 5 i bhfais Brígí isin carput. Dothoet clámh co 1315 Bríghit, 7 aithchidh aínm nDhe re Brígit um ní do tabaírt do. Tairberídh Brígit claidiub 5 a hathar dhó. Raidhídh Dubthach risin righ iar toidhecht anunn: ‘In cennechta mh’ingen dím?’ ‘Cidh ar reccai h’ingin fein?’ ar Dunlaing. ‘Ni anse’, ar Dubthach, ‘ar bheith ac reic mh’índmhas 7 ica thabairt do drochdhaínibh truaigha.’ ‘Tuochtar cucaínn con nfhacamar,’ ar 1320

1 MS. Rofhoghual.
2 MS. chrugh.
3 MS. noemhbrighdi.
4 MS. chataigh.
5 MS. claidium.
Dunlang. Teit Dubthach araceann. O rainic dobhai oc fegad in charbait ocus ni fhacai\(^1\) a claidìum\(^2\). Rosfhiafraig do Brigit cid doroine don claidib. ‘Doratus,’ ar Brigit, ‘do bhocht tainic dom ghuídhi\(^3\). Roshergaigh Dubthach gu mor friasi ar an claideb do tabairst il-leth n-aile. O thainic Brigit\(^{1325}\) i fhadhnuis i rig raithis in ri: ‘Cidh ara ngatai crodh\(^4\) 7 airilliud h’athan, 7 anas mesa ann, cidh ara tucuis in claidib il-leth n-aile?’ IS ann roraidh Brigit: ‘Rofhitir Mac na hInghine, díamadh leamsa do commus-sa cot uile innmhus 7 cot Laighnibh uile dobherainn don Coimíd na ndulai.’ Doraidh an ri re Dubthach: ‘Ni comadhais dún cunnradh na hinghine-sea, ár is uaisli\(^{1330}\) a hairilluidh fiadh Dia innmáne.’ Conud amluidh sin rosroerdh Brigit dia dáire.


Lúid Brigit 7 araili ogha maille fria do ghabail chaille o espoc Mel i Telcha Mhidhe. Ba fæilid sein friu. Anais Brigit for umhaloit co mbad hi déidhinaic\(^6\) for a tartta caille. Atracht círum teintidhi\(^7\) dia cinn cu clethe na hecalsa. IS ann roraidh espoc Mel: ‘Tair, a noeb\(^8\) Brigit, co rosentar caille for do chenn riasna hoghuihb aill.’ IS edh dorala ann tria grasa in Spirto Nóibh gradh n-esbuic do eirleghiunn for Brigit. Asbert Mac-caille nar’bho ord gradh n-espuic for bannscail. Adubhairt espoc Mel: ‘Ni leam a commus. O Dhíia doratad in anoir-sin do Brigit seoch cach mbannscail,’ conidh anoir espuc doberat fir Eirenn do comarba Brigte osin ille.

I n-ochtmdadh uathaid rogenair Brigit, i cedain sainríudh: i n-ochtmdad dec rogabh caille: i n-ochtmdad lxxx. dochosdho docum nime: i n-ochtmdad rocoisecradh Brigit fo lin ocht mbiaidi in t-soiscela rocomallstar, 7 biaíd in trocaire doroga Brigit dibsaidhe.

\(^{1}\) MS. fhacaídh. \(^{2}\) MS. claidium. \(^{3}\) MS. ghuighi. \(^{4}\) MS. crogh.
\(^{5}\) MS. gruaígh. \(^{6}\) MS. deiginach. \(^{7}\) MS. teinntighi. \(^{8}\) MS. noem.
FEACHT o rochomfhoicsigh sollaman na casc duthracair tria dhesheirc 1355
coirm do denamh dona hecalsaibh imdaibh robatar impe, et robhui terca
arbha in inbhuidh-sin hi Midhe, 7 ni rothecht Brigit acht oencriathar bracha.
Doratsat a mbraich isindafa lothar. Rolinsat araila don chuirm. Ro-
fodhhlad 1 iarsin o Brigit in chuirm do .u.i. n-ecalsaibh dec bhFer Tulach, cu 1360
ro fherarastar toradh in oenmheich bracha iat tre shobharthan 2 Brigte o
chaplaic co minchaisc.

FECHT ann doluidh araila clamh co Brigit do chuininghidh bhó. Doraidh
Brigit ris: 'Cia dhibh is ferr lat, bó do breith leat, no h'i c don claimhe?'
Doraidh in clamh ba ferr leis a ícc on claimi ina dobertha righi in domuin 1365
do. Doroine Brigit ernaighthi co Dia, curos-íc in clamh, 7 rofhoghuin
do Brigit iarsin.

ARAILE caillech do muinntir Brigte doraala ngalar trom cu romhianaigh
leamhlacht. Ni tharla bo isin recleis ind inbhaidh-sin, cu rolinadh leasat lan
d'uisce do Brigit, cu ros-bennach, curo soudh il-leamhnacht. Dorat don 1370
cailig 7 ba hghosshlan hi fcedait.

O dhocuaid immorro chu 7 oirrdhercus Brigte fo Eirinn, tancadar da
dhall do Brétnaibh 7 clam ica remthus dia n-íc co Brigit. Doraidh Brigit:
'Bídh immuigh colleic cu roa in ceileabhrait,' ár deinmndhaigh iatsein.
'Ro-ícais daine dot cheniul fein ané, 7 ni rofuirighis cenco n-ícaí sinne 1375
inniu.' Dorighne Brigit ernaighthi, 7 rohúctha a triur focdair.

O roforbhudh sollaman na casc doshiafraig Brigit dona hinginaib in
roibhi fuidheall 3 acu o linn na cascc. Doraidhset na híngen: 'Dobera Dia,'
ol siat. IS annsin tainic dias ingen istech, 7 dronglach lan d'uisce leo.
'Rofhitir Mac na h'Intíe ata maith ann,' ol Brigit. Doigh leis comad 1380
coirm. Amal adubairt si sin rosoud a coirm toghuidi fcedait. Doratad
iarsin d'espoc Mel 7 dona hughuibh arcena.

ISAiNn aimsir cétna tainic galar sula do Brigit, 7 ba tiachair le a cenn
cumor. Ó rochuala espoc Mel sin, iss ed roraithd: 'Tiagham aroen do
cuimgidh legha [fo. 13. b. 2] cu rot-léicter fort cenn.' Doraidh Brigit: 1385
'Min badh anumhaloit duitisi, ni bhudh ail damsa liaigh corpdaí etir, acht
araidhe doghenam anni atbera-sa.' O robatar oc imthecht dorochair Brigit
asa carput co tarla a cenn tria cloich cu rocreachtnaiged cumor 7 curo theiper
in fhuil. Rohicta dano don fuil-sin di bannscaí amhlabrai robatar for-in

1 MS. Rofoghlad. 2 MS. shoshorrtan. 3 MS. fuigheall

G
BETHA BHRIGHDI.

1390 Conair. Doraí dhoíbh iarsín for a set in liaigh ica rabhatar iarraidh. O rofhegh-sidhe in crecht atbert: ‘Ni rochuingea-sa liaigh aní o so amach acht in liaigh rot-ic don cur-sa; ár cia nobheitis leagha Eireann icot leighius ni dingnídís ni bhudh threir,’ conad amhlaid sin ros-lanaighedh Brígít.

FECHT ann doraí ri Teafa i comfhoirceibh doibh ar fleidh 1. Bai lastar 1395 cumdachtta il-laim in rígh. Gabhais araíle fer anfhaiteach asa laimh cu withchair co ndéarna blogha dhe. Dó-gabhadh an fer la rígh Teafa. Do-chóidh espoc Mel dia cuinghidh 7 ni hetas on rígh acht a bhas, co n-atuigh espoc Mel in lastar mbíosde 7 tuc leis co Brígít. Dorat Brígít a hanal uime 7 rohathnuaidhed 2 a cruth ba ferr. Rucadh íarain don rígh, 7 1400 rofhuaslaiced in cimbid. Et adubairt espoc Mel: ‘Ni horamsa doroine Dia an firt-sa, acht ar Brígít.’


‘Ni chumngaim, a chaillech 1’ ar an Deman, [fo. 14. a. 1] ‘gan fregra duit, a coimeaduidhe timnai De, 7 a[t] trocaireach fri bochto 7 fri muindtir an Chomhdhédh.’

1415 ‘INdí dainn iarúm,’ ar Brígít, ‘cid dia tangais cugáin ’nar cailechaitb?’

‘Araíle og craiblech fil sund,’ ar Deaman, ‘is ’na coimiteacht atussa ag furail leisce 7 mai deachta naíge uirre.’


Araile bannscal tuc rúsc lan d’ubhluibh co Brígít. IS ann sin doraladur

1 MS. fleigh. 2 MS. rohathnuaidhed.
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claimh ic faighdhe ubhall co Brigit. Doraídh Brigit: 'Tabair dhoibh na 1425 hubla.' O'tcualã in bannscal sin ruc a rusc uball chruice, 7 ised roraídh: 'Duitsi fein tucas-sa na hubla 7 ni do chlamhaibh.' Ba tocradh do Brigit tairmeasc na halmsaine uimpe, 7 romallach na cronna dia tucad. O rainic in bannscal da tigh ni fhuair oenubhull ina hithlaign giar'bhó lan intan rofhaucuibh 7 batar etairthigh osin immach.

FEACHT ann doluidh Brigit co Tefa, 7 sloigh mora 'na comhaideacht, 7 dá clamh 'na diaidh 1 cu tarla deabhaid étarra. Intan rob ail do clamh déibh araile do bhualadh roshe a lamh uasa 7 rocrap lamh indalanai. Doronsat aírigh iarum 7 ros-fic Brigit dia claimhe.

Dochuaidh Brigit co araíli eclaí a tír Thefa do cheileabhraí na casc. 1435 Doraíd banairchinnech na hecalsa fría hinghenaibh neach dhibh do umhalóit dia dhardáin cennla dona senoírbh 7 dona dainib fannaibh inlobhraibh batar isin recles. Ni frith nech dhibh don umhalóit. Doraídh Brigit: 'Dogensa anú in umaloit.' Cethrar do dhainibh galair batar isin recles .1. anbhfhabracta 7 dasachtach 7 dall 7 clamh, 7 dorighe Brigit a fos a 1440 cethrar, 7 rohietha o gach teidm buí forru.


IS AND doraíl coimthinol bhfear n Eireann i Tailltin, aim i raibhe Patraic 7. senadh Eirenn uime. Dociatar docum na dala Brigit 7 espoc Mel, 1450 7 fuaratar caingin doilíg aracinn 'san oirechtus .1. araile ben ruc leanbh ann, 7 is ed roraídh, cor'bhó la hespoc mBrons do muintir Patraic, an leanp. Rodiult espoc mBrón nárbo lais. Tucadh in ceist-sin co Brigit dia tuaslucud. Rosfiafraigh Brigit don mhnaí, cia o racoimprestar a gein, 7 doraídh ria ná habradh breic. Doraídh in ben: 'is ó espoc Bron.' Rolfin 1455 att 7 borslaid a tenga ina cinn cu na cæmnacair labhra. Dorat Brigit airdhí na croichi dar ghin na náidhiun 7 rofiafraigh: 'Cia h’athair?' Dofregair in náidhi: ‘Duine duthair deroi fil a n-imeal ind airechtais, is e sin m’athair-si.’ Cu rosærad espoc Bron amlaid sin tre rath Brigte.

1 MS. diaigh. 2 MS. aidhighecht. 3 MS. áidhig. 4 MS. haideghaibh.
Is and sin dochuaidh fer arccen Brigit co ndighsedh do coisecrad tighi nua dorighned aige. O ro erlamaigh biadh do Brigit is ed roraidh Brigit re a hingena: ‘Ni hadha dhúin biadh ind fhir genntlidí sea do tomailt, ár rofhailisigh Dia damsna na robaisted etir he.’ O rochuala in fer maith sin ron-gaibh congáin crídhi, 7 robaist espoc Bron. Iarsin roforcongair Patraic for Brigit 7 for a comharba co nach beth dogres gan fer graidh ‘na comhuidecht. IS aire roghabh Nat Fraich gradha sacairt.

ISinn aimsir céána tuc fer do dheiscer Breagh a mháthair for a mhuin co Brigit dia hic, ár ba hanshhabrachta, co ros-lai dia mhuin for foscad mBrígdí, 7 o tharaill in foscudh rob óghshlán acétair.


Araile fer robaí i cill Lassaire, 7 robui a ben occá fhaibhail, 7 nís-geibheadh cuit na codlad imailli frís, cu tainic co Brigit do chuinginghídh eptha cu rocharadh a bhen he. Robennach Brigit usqui dho 7 is ed atbert: ‘Tabair in t-uisci-sin tar in tech 7 tar bhíadh 3 7 tar digh duibh fein 7 tar an leapaidh a n-éacmsa na mna.’ O dorín amhail ort in ben sheirce ndímhoir dosom conná faghbhaidh bheithe ‘na ecmais cídh il-leith in tigí frís, acht forsa leathlaim ecéin. Laa n-ann dochuaidh-síum for turus 7 rofhaicuíbh in mná ‘na codladh. O radhuísigh in ben atracht cohanbhfhal 7 dochuaidh a ndegaíd an fhir cu bhfuaicuídh uaithe hé 7 gabhal mhara etarra. Roghairm sí a fer, 7 is ed roraidh, noragad isin fearrce mina thised som cuice.

Araile bannscéil d’Uib Maic Uais tainic do fhaighdhe co Brigit, 7 bui i tercú dogres roime sin. Co tard Brigit a cris di, 7 adubaírt Brigit, gibe teidm nó galar casa mbertha noicfás; 7 doronta samlaid, connadh amhail sin doneth a bethamhnuis osin imach.

Feacht ann tancatur caraid co Brigit araile sollumun 7 edhpairt leo, co

1 Here a word is erased.
2 MS. bhfuigheall.
3 The words 7 tar bhíadh are repeated.
farcaibhsat a teach dianeis cen choimhnetuidhi¹. Tancatar merligh iar sin, 7 tallsatar na damhu robhatar isin tigh. 

Adracht abhunn Life friu, cu tardsat a n-eduighi for adharcuibh na ndam, cu ra impaset na daim otha sin cusan inad a mbui Brigit cusna hétáighibh leo.


‘Innis in fhís,’ ol Patraic.

‘Atconnac,’ ol Brigit, ‘cethra harathra anairdeas² roairsetar an indsi uile ; 7 resiu thairisedh a silad, roaipthighedh in bhuan, 7 tancatar topuir gheala 7 srotha taitneamacha asna hétrighibh. Eduighi geala um na siltóirribh 7 um na haireamnaibh. Atconnac cethra harathru aili atuaidh, 1505 roairset an indsi tarsna, 7 rosocilet an bhuaín doridhisi, 7 roshas in corcai roshilsat fochedair gur’bo habaidh, 7 tancatar srotha duba as na hétrighibh, 7 eduighi dubha um na siltóirribh 7 um na hairemnaibh.’

‘Ni doiligh sin,’ ol Patraic. ‘Na .i.ii. harathru toisecha adconnacuis, misi 7 tusa sin, silmaid cethirleabur in t-soiscéla co silad 1rski 7 creidmhe 1510 crabhuidh. An bhuaín atconnacais, na hí thecat docum n-irsi 7 creidmhe sin trianar fhóircetal-ne. Na ceatra harathra adconnacais atuaidh, na sǽbhfoircetlaiddi 7 na bregaire sin, laifid darcenn in forcecetul shílmid-ne.’


¹ MS. choimhnetuighi. ² MS. anairneas. ³ MS. fighail. ⁴ MS. oenoighthe. ⁵ MS. deogh.

'Ni cumngaim, [or se], 'gán umhaloit duit, ár it trocar fria muinntir in Coimde d'ir truagha 7 bhochta.'

IS ann sin doraídh in dasachttach: 'Car in Coimdi, a chaillech, 7 not-carfa cach. Airmhitnigh in Coimdhe 7 not-airmhitnighfeach cach. 1535 Ataigh in Coimidid 7 not-atuighfeach cach.'

FEACHT doghuidh 1 a hathair næbh-Brigite 2 co ndighsed co righ Laigen .1. co hAilill mac nDunlaing do chuinghidh dilsighthe in chlaidhib 3 dorat do fecht aile. Dothoet Brigit ar forcongra a hathair. Tainic mogh don righ do acallaim Brigte 7 adubairt: 'Dianom-soertha don fhognamh ica tu don righ robudh am cristaídh, 7nofhoighenaind duitsi 7 don Coimdhidh.'

Luidh Brigit isin dun 7 conatuigh di ascaidh cusion righ .1. dilsugud in claidib 4 do Dubtach 7 sóire don mhogaid.

'CIDH aír tiber-sa sin duitsi? ' ar an righ.

'Dóbhrathar clann t-soineamhail duit,' ar Brigit, '7 righi dot macaib 1545 7 nemh duit fein.'

Adubairt in ri: 'Flaithe nimhe, ár ní is-faicim, níis-chuingim. Righi dano dom macaib ni chuinghim ar am beo fein ar aírde ann, ár gníat cach a aimsir. Tabair dhámh cenat fot soeghuil a righi, 7 cathbhuaídaighi for Leth Cuinn, ár is menoc cocadh eadrainn.'

1550 'Doberthar,' ar Brigit, 7 isedh ón rocomailled, ár .xxx. cath romhebadh roime ind Eirinn 7 a ná a n-Albain tria bennachtain Brigte. Tancatur Hui Neill i Laignnih iarna ecaiúb-sium. Tacsat Laighin a corp docum in chatha, euro mhebadh rompa focedair. 

FEACT do Brigit ica cærchuibh isín Currach con-acai 5 mac leighinn 1555 ana rith scece .1. Nindedh scolaighi essein.

'CÍDHDot-gní anbhffhoruesta, a meic leiginn! ' or Brigit, '7 cidh innsaighi amlaid sin?'

'A chaillech,' ol in scolaighi, 'teighim 6 docum nime.'

'Rosfhitir Mac na hInghine,' ar Brigit, 'is moghenar theit in turnus, 7 1560 ar Dhia dêna ernuighthi leamsa curab reidh dham dhul.'
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'A chaillech,' or an scolaigt, 'nochan-uain dam, ár atat [fo. 15. a. 2] doirrsi nimhe osluicthe innosa 7 adágar a ndunadh trium. No mas acom thairmesc dhuit, guidh 1 in Coimdhle leam gurub soraidh dhamh dul docum nime, 7 guidhfe-t-sa 2 Dia fortsu curob reidh dhuit, 7 forruca 3 ilmhile lat docum nime.'

Roghabh Brigit pater leis, 7 ba craibhdhech osin imach, 7 is he dorad comman 7 sacarbaic dhí iardain. Conid assein dorala cuminhas mac leghinn in domuin re Brigit, co tabair in Coimdhí doibh tria atach Brigté gach maith fhoirbhthi chuinhid.

LUIDH Brigit co hespoc Mel co tised do thorainn a cathrach dhí. O 1570 dochuatar iarsin co dú i ta Ceall Dara inniu, ba hí sin inbhuidh dorala Ailill mac Dunlaing 7 cét marclach do fhinnchaeluch leis dar lar Cille Dara, Tancatar dano inghena o Brigit do chuinhidh neich 4 don cælach, et doratad era forro. Robeanaid na heich foa marclaighiubh fría lar. Rogabthha iarum suinn 7 slípredha doibh, 7 ni errachtatur nogur' eadbair Ailill in cét 1575 marclach do Brigit. Conid de doronad tech mor sancta Brigté i Cill Dara, 7 is e Ailill ros-biath na socir 7 ros-ic a ndulghena 5. Facbhais Brigit cu mbadh a O'Ilill mac Dunlaing nobheth righi Laigen cobraith.


Doraíadh Brigit risin clambah n-umhal: 'Ansa ihubus co bhfaghthar ní dhuit, 1585 7 teit as in clambah diamsach út guna bhoin.' IS ann sin tainic fer co Brigit gu mboin leis di, co tard don clambah umal. O dhochuaidh immorro for set in clambah diamsach forfheimidh 6 imáin a bhó a oenar, co tainic forcula co Brigit 7 co a fher cumtha, co raibhi ic glamhuch 7 ic imdergad Brigté. 'Ni ar Dhia,' ar se, 'doratuis t’eadhpait, [fo. 15. b. 1] acht is ar lisdacht 7 tromdhacht rot-gaibh friumsa.' Tiaghuit iarsin in da clambah cum na Berbha. Adrecht inn abunn triu. Elaidh in clambah umal cona bhoin tria bennachtain Brigté. Tuitid in clam diamsach cona bhoin for a tharr risin n-abhuninn cor’baithedh.

1 MS. guigh. 2 MS. guighfetsa. 3 leg. cor-ruca (?). 4 MS. neith. 5 leg. dulchinne (?). 6 MS. forfheimigh.
1595 Feacht ann tainic righan Crimhthain mheic Enna Cennseal aig 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. Rothaiscset na hogha gan fhs do Brigit, ár ba mor noghadadh a crodh 1 7 dobeireadh do bochtuibh. Doriacht clamh co Brigit, cu tard Brigit in slabhrad dhó con fhs dona caileachaib. O rofhedatar na hoghu is ed roraidhset co bhfeirg 7 lonnus: ‘Bec a mhaith duinne,’ ar siat, ‘do trocaire-si do chach, 7 sind fein i riachtan uas bhidh 7 eduigh!’


Feacht ann tainic ri Laigen d’éisteacht re proicept 3 céileabradh dia casc cu Brigit. Iar bhfhobhthud an cheileabhradh dochuaidh in ri for sed. Intan dochuaidh Brigit do caiththimh a proinne adubairt Loman clamh Brigte nach caithfheadh ní nogu tuctha dhó armghaiscedh 4 righ Laigen, etir ghai 7 sciath 7 claidhe, cona bheirt foithibh. Dochuaidh techtair o Brigit andiaidh 5 in righ. O mhiedhon immorro cu nonal 6 don righ for merugud, 7 ní rancatar oenmhile céimenn co tuic in t-armghaisced uadha 7 co tucadh don clamh.


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 1 triam croicenn.' Rolinadh he do claime oa mhullach coa bhonn ara anumaloit.

FEACHT ann do Brigit oc techt do laimh in espuic cu tarfas di cenn puic 1630 do beith annsa chailliuch oifrinn. Roopastar Brigit in cailech. 'Cidh ara n-opai?' ar an fer graidh. 'Cenn puic foillsighter dam ann,' ar Brigit. Roghaim in t-espic in gilla tuc ind imaltoir, 7 adubairt ris tabhairt a choibhsean. 'Dochuadhus,' ar in gilla, 'i tech a n-gabhar puic, cu tallus poc méth as 7 aduadhus mo sáith de.' Rophend in gilla 7 doroine aithrige.1635

Dochuaidh iarsin Brigit do laim 7 ni confacai in fuath.

FEACHT ann do Brigit oc rochtra in gilla a dhrochta theit a roghaidh. 7 feicte in fer 7 a mhurgha lais 7 tectmaing ron dó.1640 Saidhídh inn in rónghai 7 cenglaídh a theit dao laim. Tairrgidh in rón leis in fer tar in bhfaírrce co traigh mara Breatan, cu bhfarcuith annsin he for carraic iar mbrisiudh na téta. Rocuired dano in ron forculai, 7 a ghai ann, cu rolaa in mhuir he forsin traigh be commhocraibh do Brigit. Doratsat immorro iscaire Breatan curach do iscaire Brigte o roindis a scela dhoibh.1645 Tainic iarsin tar muir co bhfhuaire a ron i traigh mhar Laigéin ibhus, co ruc leis co háigeda 3 Brigte. [fo. 16. a. 1]. ISin maduin dochuaidh tar muir 7 dorocht dar muir mBreatan doridisi dochum Brigte medhon lai. Romhorsat na hásighedha 7 in slúag arcena ainm De 7 Brigte tríasan bhfirt-sín 7 triasan n-adhamhra.

FEACHT ann doghabh mian arailé caillech do muíntir Brigit im shalann. Doroine Brigit ernuighthi cu rosoudh na clocha i salann, 7 roicad in caillech.


FEACT ann tancatar espuic co Brigit, 7 ni raibhe aice ni doberad doibh 'ar mbleagun na mbó fádhó. Tucait na bai in treas fecht don baili 7 rop 1660 uilli leo in loimm annsin inas cec mbleagun.

1 MS. mhoighid. 2 MS. áidhidh. 3 MS. háideda. 4 MS. haeidhedha. 5 MS. bathlach. 6 MS. bathlach. 7 MS. taighhecht.
FEACHT ann robui meithiul ag Brigit ic buain. Feraid fleochud mor i Muigh Life uile 7 nir' tuit banna ina gort-si.

Ba dia fertaibh immorro, robennach in dall clairenech co tuc a súili dó.

FEACHT ann dorala Brigit cusin mbaintreabthaighch, cu romarb lægh a bo do Brigit 7 roloisc a garmain fai. Doríne Dia ar Brigit ba hoghslan in garma arnamharach 7 bui a máthair og lighi in laig.


FEACHT do Brigit oc inghaire chærach. Tainic gataidh chucie 7 tall .uii. multa uaithe. Arói rohaimhREDh in tret, 7 frith na multa a n-oighre tre 1675 ernaighthi Brigithe.

FEACHT doríne araile fer [fo. 16. a. 2] do mhuinntir Brigte midh do righ Laigen. Intan tancus dia ol ni frith bainne ann, ar rocaithed re Brigit. Adracht Brigit do thesarcudh an truaigh, 7 ros-bennach na leatra, 7 frith an midh a comhlanus, et ba firt amhra eisín.


1 MS. roghuigh. 2 MS. doblidh. 3 MS. connaighedh. 4 interlined. 5 MS. foighidech.
De. Ba righshuidi tairismhe don Spirit Noebh a cridhe 7 a menma. Ba diuid 7 ba toirrsech do truaghaibh. Ba hedrocht i bhfertuibh 7 mirbuilbh. IS airí sin is é a hainm itír duilibh, columna etír eunibh, finemain itír shedhaibh\(^1\), griam etír rennuibh. IS é athair na noeboigh-sin\(^2\), in t-Athair nemh-dhai. IS é a mac, Ísu Crist. IS é aoidi, in Spirit Noeb\(^3\) [fo. 16. b. 1], cníid aire sin doighní in noebhógh-sa\(^4\) na mirbuile mora 7 na ferta diairme.

IS í furtachtaiiges da gach xen bis a cuimigh 7 a n-guasacht. IS hi traethus na tedhmanna. IS í tairnes feirg 7 anfadh an mhara. IS í bantaircetlaíd Crist. IS í righan in deiscirt. IS sí Muire na nGseidhel. 1705

IS e Colum cille dorchigh an imann-sa do Brigit, 7 is a n-aimsir Ædha mic Ainmrech doroine hi. Et ba he fath a denmha. Anfud mor tainic do Cholum cille intan dochoid tar muir, co tarla i Caire Breacan, cu roatuigh Brigit co tised feth dó, 7 co n-ebairt ‘Brigit be bhithmhaith.’ Nó is e Brocan Cloen doroine, 7 as inann aimser a ndernad 7 ‘Ni char Brigit 1710 buadach bith.’ No as triur do muintir Brigte doroine hi intan dochunar do Roim cu rochtatar Blasantiam. Co tarla fer do muintir na cathrach doibh imuig, cu ros-fiafraig dibh in rancatar a leas aighidecht\(^6\). Adubratar-som cu rancatar. Rous-fuc leis iar sin dia thigh, co tarla doibh scolaí ar toidhecht 7 o Roimh, cu roshiafraig dibh can as tangatar, 7 1715 ced ara tancatar? Adubratar-somh conadh ar áighidecht\(^8\). ‘IS pudhar sin,’ ar se, ‘ar is hé bés in fír-sea marbad a áighedh\(^9\),’ roshiafraighset som sin tría thinchosc in scolaí. Tucadh tra neimh doibh i linn, cu romholsat Brigit dia soeradh 7 cu rochansat ‘Brigit be bhithmhaith’ 7 rl. Atibhset an linn cusán neim, 7 ní derna pudhur\(^10\) doibh. Tainic iarum fer in tighi 1720 dia fegad dus in ros-marbh in neim, 7 atcoonac iat ’na mbethaid, 7 adcoonac ingin t-sochraid etarru. Tainic iarsin isin tech, 7 robui for iarair na hingine, 7 ni fhuaír, 7 roshiafraig dibh cídh dochoidh an ingen, 7 adubratar-som ni fasadur etír hi. Doratad tra cuibreach forrosom co marbhdais iarnmaharach mina foilsighdis an ingin. Tainic dano in scolaígí cétna 1725 chaucha iarnmaharach 11 dia bhfís, et inuent cos in uinculis, et interrogauit eos quomodo euasarunt et cur ligati sunt.

No cumad he Brenainn [fo. 16. b. 2] dorighne in n-imunn-sa. Tainic dano Brenainn co Brigit co bhfesadh cídh ara tuc in bheist isin mhuir anoir

1 MS. fhéighbaibh. 2 MS. noemoighisín. 3 MS. noem. 4 MS. noemhoghsa. 5 MS. ngeáighil. 6 MS. aidhigheacht. 7 MS. toigheacht. 8 MS. aidhigheacht. 9 MS. aidheacht. 10 MS. pughur. 11 MS. arnabharach.
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1730 do Brigit sech na noebhu¹ arcena. O rosiacht tra Brenainn co Brigit rochuinnigh² co tartad a coibhhsina cinnus robhai gradh Dé oice. Adubaírt Brigit: ‘Tabair, a cléirigh, do coibhhsena prius ⁷ dober-sa iarsin.’ Adubhuir Brenainn: ‘on lo roghabhhus-sa crabhudh nocha dechadh us tar u. n-im-mairibh cen mo menmain i nDia.’ ‘As maith in coibhhsen,’ ol Brigit. ‘Tabair-
1735 si dano, a chaillech,’ ol Brenainn, ‘do choibsen.’ ‘Dofhitir Mac na hIngine,’ ar Brigit, ‘on uair doratus-sa mu menmain i nDia ni thucus ass.’ ‘Dar-linn, a chaillech,’ ol Brenainn, ‘as coir do bhiastuibh gia noberut anoir duirt sechaine.’

No is é Ulltán Arda Breacain doroine 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 immorror da mac ÆEdha Slaine doronad fesin, ár it e romarbhsat Suibhne mac Colmain Moir, for lethlaím Ulltain, doronad:

Brigit be bhithmhaith, bruth ordhái oibhlech,
don-fé don bhithfhlaith an ghrian tind toidlech.
1745
Ron-séara Brigit sech dhrunga demhna,
rorxena remhaínn catha gach tedma.
Dorodbhha indonn ar colla cissao
an chraebh co mblathainb, an máthair Ísuss.
An fhirógh inmain go n-ordan adhbuil,
bum sér gach n-inbaid lam náemh do Laignnibh.

1750
Lethcolbha flatha la Pátraic prímhdhai,
an tlacht uas lighaib, an righan righdha.
Robét iar sinet ar cuirp a cílice
dia rath ron-brenó, ron-séara Brigit³.

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 mina thised aspal fein no aingel De Dia fhaisneis: acht cena is lor
so ar dheismirecht dibh.

O thainic tra cusna deidhinaibh⁴ do Brigit, iar fothugud ⁷ iar
1760 bhfurdacht cheall ⁷ ecallas ⁷ altorach⁵ n-imdha i bhfertuibh ⁷ i mhirbuihb
imdha at lir gainemh mara no rena nimhe, iar ndsheirec ⁷ trocuire, doruacht
iarsin Nindedh Laimhidhan o Roim Letha. IS aire dano atberthea Nindedh
Laimhidan frissein, ár ní taid a laim fria thábh o roghabh Brigit pater leis.
Cunad he dorat comman ⁷ sacarbaic do Brigit ⁷ rofhaidh a sprít dochum
1765 nimhe. Atait a taisi isna talmandaibh gu cataidh⁶ ⁷ gu n-ordan ⁷ gu

¹ MS. noemhu. ² MS. rochuinnidh. ³ In the MS. this poem is written in round
majuscules. ⁴ MS. deighinchaibh. ⁵ ‘7 altorach’ interlined. ⁶ MS. gucataigh.
n-áirechus, gu bhfertuibh 7 mírbhuílibh. Ata a hainim amal grein isin bhfhlaith nemhdha etir claiscetal aingel 7 archaingel. Et gidh mor a hanoi 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 ãentuidh Mic Mhuire Òighe, ISann ãentuidh is uaisli cech n-ãentuidh, ind Í770 ãentuidh na noeib 2-Trinbítte, Athair 7 Mac 7 Spírut Noeb.

Ailim trocuire De uasail uilecumachtaig tre ímpidí noeibh 3-Brigte: roairiltnigim uile in ãentaidh sin, ra-issam, ra-aitrebam, in saecula!

1 MS. indoentuigh, 2 MS. noeim. 3 MS. noeimh.
[fo. 17. a. 1].

Betha Shenain meic Geirrginn.  

1775  
Mirabilis Deus in sanctis suis et caetera. In Spiritu naob [do roisce cech spirat, in Spiritu] rolesaiigh in eclair cechtardhaí. I. petarlaic 7 nufhiadhnaí o rath ecna 7 fhaitsine, is he roraidh na briáthrasa a gin in ríghfatha Dáibid meic Iese don molad 7 don adhamhrughadh fil do Dhia triana noebhu 3 7 triana fhirenu, amal atbeir 'Mirabilis Deus in sanctis.'

[fo. 17. a. 2]. Oen didiu dona nábhuibh 4 7 dona firénuibh triasa taínic molad 7 adhamhragud in Choimdedh fiadh dainibh triasna fertuib 7 triasna mirbhuilib doróine Dia aire i talmain, IN noebh 5 usal [oirdnigi] aimitneach dia ta lith 7 foraitheanath i n-eomnaong na ree-so 7 na haimísire i. sanctus Senanus 1785 espus 6.  

Is ann didiu erdharcáig in cristaidí lith 7 sollumun [a eitseachta] inti noemhShenan in ochtaí Kalainn Marta arai laithe mis grene, isindiu arai laithe sechtmaine isin bliadain frecnairc i tam. Atsdhath na heolaig [ní] do bunad 7 do gleimhmain anti noebh 7-Shenan, o ghuideáth 7 7 o forcetal do rath 1790 in primfatha 7 in airdspuic insí hEirenn 1. noemh 5-Patraic, gein t-Senan 7 [dona fertaib 7] dona mirbhailibh doróine Dia aire 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 Anciën Fonds.  2 MS. naom.  3 MS. noemhu.  4 MS. námhuibh.  5 MS. noemh.  6 MS. espus.  7 MS. noem.  8 MS. ghuighi.  9 MS. errginn.  10 leg. Cuirpri (?).  11 MS. rohuighseat.
re Pátraic: 'Ni cumhgamait, ar is fas ar crich darneis cen ocu ica him-1805 chomhthet, 7 ita ar coblach cen nech oca [coimét 7] recmaid a leas tindens [arcúla] docum ar criche.' Doluidh Pátraic iarsin ina carput co faiced cach he 7 cu roculindis a guth 7 proicept bretri De uadha, [fo. 17. b. 1] et rocreiseta annsin do Dhia 7 do Pátraic. Canuid didiu Pátraic in baithinus doib forsin abhuinn bii a cormhfhocus doibbh, 7 baistter innte na 1810 sluigh uile. Et doratsat almsana mora do Pátraic. Bendachaid Pátraic iatsomh, 7 doraideh cu mbiadh imad ana 7 innmhusa i crich Baiscinn cobrath. Roáilset Corcabhaiscinn for Pátraic toidhecht leo do bendachadh a criche 7 do baisted a mban 7 a leanamh 7 a mogad forfhacsat dianeis. Roraidh Pátraic friu: 'Nidam uain-siu do thuidhecht libh 7 imluadh mu mhuinnteri 1815 tarin sruth-sa inunn.' Roraidset Corcobaíscinn: 'Ata,' ar sit, 'coblach mor linne dod timochar tar in muir, 7 not-berum tairrsi cot uile mhuinnteraib cosaibh tirmaibh, 7 dot-berum aris forculai. Roop Pátraic aris dul leo, 7 ro raidh: 'Ni fétaimsi,' ar se, 'facbhaill na criche i tu nogu tair a coisercadh 7 a mbennachadh uile.' Et dorat Pátraic bennachtain for Corcabaiscinn, 7 1820 forfhacaib buaidh cabluigh forro. [Conid de sin rochan Pátraic in rann so:

Ní ró
do Chorchocaíscind, ní g6;
gen beth clodim fora cliu
ni géhtar riu ni beas mó.]

Doraidh Pátraic re Corco-baiscinn; 'In fil i focus duin airm as budh reill damhsa bar crich corosfeg-ainn fein om shuidhi 7 corus-bennachainn asin maigin-sin?' 'Ata cicín,' ar sit, 'in tealach thall' .1. Findine. Luid Pátraic leo iarum for mullach Findine 7 roraidh [friu.:] 'An hí so bar crich fria Luimnech i tuaidh corisc in n-oician siar?' 'As si,' ar iatsom. 'In roich,' ar Pátraic, 'in sliabh tall tuaidh .1. sliabh Ellbe, i crich Corcamruadh in Nindois?' 'Ni roich,' ar sitat. 'Rosia re mbrath,' ol Pátraic. 'In roich dano bur crich in sliabh thall tair .1. Echtgi i crich ua n[D]esa?' 'Ni roich,' ar sitat. 'Rosia iar cein,' ar Pátraic. Beannachais Pátraic iarum Corca Baiscinn 7 doraidh riu: 'Ni riche a leas techt damsia libh anbhar tair, ár ita 1835 gein ocúibh i mbroinn mhna, 7 is dó doradadh o Dia bur tair: is iarna-chul bheithi, is dó fhoighentai 7 foighenus in cenel-sa ua Figentte. IS e bus Patraic duibh. Et bidh mór a cata in gein gignithe.1 lib. Mogenar bias 'na

1 MS. gignighter.
BETHA SHENAÍN.

aircill. Et ann inis tall tiar ambeluibh in mara, in fil [fo. 17. b. 2] aitreabh innte?' ar Pátraic, .i. inis Cathaigh. 'Ni fil,' ar siat, 'ar itá peisd adh-uathmur innte nach leicc a haitreabad .i. Cathach a hainm.' 'IS amra,' ar Pátraic, 'an mind ordain 7 in lia loghmur 7 in mogh airmitnech sainshercach oc Dia 7 oc dainibh [.i.] in macan gigníthear 1 ocaibh, ár is arachinn coiméatar talam na hinni út i n-óighe, ár is ann bias a eiseirghi 7 eisergighi sliogh moir do noebuibh 2 maille fris.' IS ann sin roraídh Pátraic oc taircetal gene Senain:

Gignídh mac an'san tir thiar
isin oilen os aicián,
biaidh Corcabaiscinn fo láimh,
feruibh, macaibh ocus mnaibh.

Bid án, uasal, ordnídí 3
ac Dia ocus ag dainibh:
moghenar tuath ocus ceall
bias arcul in meic-sín.

Bidh urdraic airmitnech in mac sin 4, ar Pátraic, 'uair dobhera dhoibh sídh co n-imat gacha maithiusa 7 dichur gach teadhma indlighthigh dia ndernat reir in meic sin .i. noibh 5-Shenán gu ndechmhadaiób 7 primit[ib] 7 almsanuibh do Dia 7 do Shenán. Mairg dia manchaib immorro doghenat aimhreir in meic-sín, ár dobera Dia dighla troma forro intansin, cu mbia dith fora ndáinibh 7 fora n-indilíb, 7 bérthar ith 7 blicht 7 gach torad uathuibh iarsin, co mbeir fo gorta 7 dith, chu recfa cach a mac 7 a inger a crichaib ciana ar a mbethugud, mina rabhut dor trách Shenán. Bidh urgna, oirdnídí a clanna isin bith freacairc dia rabhut da reir.'

O roraídh Pátraic na briatra-sa, oc tairchetal gene Senáin, 7 o rabennach crích Corcabaiscinn, fáidhíis usálsacart 7 deochan do Romanchaib batar maille fris, Maculatus 7 Latius a n-anmanna, immaille re Corca-Baiscinn da mbaithius. Et i n-adaig 6 dorochtaír co Pátraic, it é sin aimser dopritchaidset 7 iris 7 creidiaim Crist 7 dorosat baithius 7 comna i crích Corco-Baiscinn. IS ann dano rothogsat na noeibh 8-sín recles doibh 7 port a n-eiseirghi do tháibh puirt Innis Cathaig don leith tuaidh i n-ercomair Reiglé Aingil Dé, ár rofhetatar ba hi Relíc in Aingil i n-Inis Cathaig nobiath esseirghi Shenán, 7 ba maith leosom a n-eiseirghi do beith i comhfhocús d'eiseirghi

1 MS. gigníthar. 2 MS. noemúibh. 3 MS. ordnídí usal.
4 This and the preceding five words come in the MS. next after the first of these quatrains.
5 MS. noimh. 6 MS. agaid. 7 dopritchaidset. 8 MS. noeimh.
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57


In tan tra thainic aimsir ghene in meic-sin i. Senán, tairisidh a mhaithair [i]na hoenar ina lubhghart frí a deiseabhair na grene, 7 tainic aíngel 1885 De dia súrtacht cona raibhi docair di a tuismed a meic, 7 bennachais in t-aíngel in mac rúcad ann. In t-úaitne cærthuinn bai [i]na laimh oc tuismed a meic gabais talam, cu mbai fo blath 7 duille fcedair, 7 maraidh beous in crann-sin.

Nir’bho cian [dóib] iar ngein in meic-sí luidh a máthair do uisg 7 a 1890 mac le ’na hucht. Tarasair iarum in mháthair for lomrád a smer don mhuine bai i comfóir in topair, ár ba i tus fhoghamhair rogenair Senán. Doraidh [dono] in mac remhraidte [frí a máthair] asa hucht: ‘An de sin, a mháthair, ár is proinn riana trath coir insin.’

Oc Muig [Lacha] dano robhaid artus aras 7 orba do thustidhibh 1 1895 Senáin [riasiu rogenair Senán]. Bai 2 dano orba n-aill doibh oc Tracht Termainn. Ata didiu ré cian eter in da fhorda sin. In tan dano ba háil 3 do thustidhibh 1 Senáin imeirigh do dhenam nothicedh Senán la no da la rempaibh do denamh thiugh 7 lias 7 mhachad 7 gach comhnaic cena ricdis a leas da bheith urrlamh aracinn. Senán immorro is ed rognith-saidhe ar 1900 dhesheirc cabhair da gach oen ricedh a les, 7 nobith urlam ar cinn a muinter tech nua aigisium.


1 MS. thustighibh. 2 The i in modern ink. 3 MS. hal.
machadha 7 na nascu 7 ind uile comnacal rancatar a leas forfacaibset isin baii asa tancatar. Cu rofuirmeadh na bhfianwusi isin maighin robo des leo a 1910 suidhiugud. Romoradh dano ainm De 7 Senán triasin firt-sin.


1940 Laa n-aill doluidh Senán co ndamhaib a athar leis a hUrrus aniar da mbreith sair do Mhaigh Locha co nsfa in muir lan arachinn. Ba focus dano

1 MS. andiaigh.
2 MS. fleadh.
3 MS. inithecht.


1 aghaidh. 2 aíadh. 3 agaidh. 4 MS. saidhidh. 5 MS. aighthi. 6 leg. ancharad (?) 7 MS. nandiaigh. 8 MS. teidhed. 9 MS. aighthi. 10 MS. neith. 11 MS. naighthi.

Aidché 7 n-aill doluidh Senáin do cuinghamháin cainnel cusin coic do bleith 1995 in arbhá. ‘Ni fhileat coinnle tumtha agam,’ or an coic, ‘acht ãnchainneal, 7 ber-sì lat coleic, 7 berthar cainnli duit acht co tumthar.’ Luid as Senán dia mhuillinn 7 a ãnchainn leis. Focerd dano menma in coca thairis cur’bha slan a sechtmain. IS ann doraídh in coic: ‘IS machtnad linn na tic in muilleoir do cuinghamháin cainnéal 7 se ic bleith gach n-aidhchí 8.’ Luid didiu 2000 i tosach aidché 9 dia fhis cinnus nomeileadh cech n-aidhchí 7, 7 fegaidh tria tholl na comlad co n-acca in cainnealbra occa 7 in muilleann for bleith a oenar, 7 sesium oc denam a leighinn. Luidh as in coic iarsin d[i]a thigh. Do thermo dano arís arabaruch im iarmheirghi dia fhis cinnus dom-both isin mhuillinn. 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 muilleann a ãenar 7 doberur in cainneal don coic. Ba derbh immorro lasin coic [ann side] ba sí in cainneal tucadh uad robhui oc Senán ar caithimh cech n-oidchí 10 co cenn sechtmaine 7 ní ro didhbhadh. Teit in coic dano 7 attit do Notail inni sin. 1 As mac

1 leg. do dénum(?) 2 MS. ndiaigh. 3 MS. dormitait. 4 MS. dormiat. 5 MS. ipsi. 6 MS. ãntaigh. 7 MS. Aigthe. 8 MS. naighthi. 9 MS. aighthi. 10 MS. noighthi.
raith do Dia,’ ar Notail, ‘in fer isa scela sin.’ Timaircfdh muinntir do Dhia. 2010
Dogenic Dia mor do fertuibh 7 do mhirbuiilibrium aire. As coir bheith ‘na faite-
chius, áir bídh maire do domhagaina a aimreir. Mogenar donchain bus riarach dhó.’

Luid Senán laithe lá aidi, la Notail, for tirus [fo. 19. a. 2] co Cill Mhóir
Arad Tire. Amal rancatar dorus na cille con h'acatair in sochraite ndeurhainair
oc caine 7 oc toirrisí. Ænmac tuisigh na tuaithe robo marb acu 7 se ica 2015
breith dia adhnacual. O'tconnatar na cleirig andocum ansat aractín, 7
roraíd in ben fria: ‘Ar an Coimhí dia n-adhráidh, a cléirchu, todhúiscidh
[damsa] mo mac marbh!’ ‘Monuar dhuit, a bain,’ ar Notail, ‘a n-atabh: is
la Dia a chomhacht in gnima sin 7 ni la duine.’ ‘Ar bháid 7 ar trocaire,
ar in ben, ‘áillidh-se lemsa an Coimhí-sín cu ro thodhuisce damsai mh'ánmac; 2020
7 do ber[ad] i mac a bhfhiadhnuí Notail [iarsín]. ‘Na tuc ille in mac,’
ar Notail, ‘acht tabair do Shenan.’ ‘A mo shruth, ‘ar Senán, ‘ni coir a
-ntabhair.’ ‘As coir eicín,’ ar Notail, ‘ar is duit rocuruigh Dia todúscadh in
mheic, etgeibh i mac iol coint, ar as ced duit.’ Ni lamhair dano Senán
frithhairisium [fri Notáil] friaí aidi. Gaibhiddh [dano] in mac sco coim, 7 ro-
2025 dhluthaig fria cridhe, 7 doghni erainghthi ndicra [air] maille dervuibh. Nir'bhó
Cian tra gu cualatar in mac oc labhra fa coim Senán, 7 dorat [Senán] in mac beo do Notail. Dorat Notail il-láimh a mháthar. Romorad aimn
Dé 7 Notail 7 t-Senáin triasín bhfirt-sin. Lotar iarum na cleirig dia cill
fein o roglese in les frísa tancatair.

Roloth tra clú Senán siona cricha da gach leith ara mhet d'fertuibh 7
do mhirbuiilibrium dochtáin Dia aire. Ticdis na tuatha 7 na cenela as gach aird
ina dhócumsa: foireann díbh co n-almsanaibh 7 co ndúthreachtaibh, foireann aile do
chuinghdh almsan, foireann do cuinghdh a n-icthá o galltaib, foireann do
ghabhail a amncairdiúsa, foireann da cur a n-entad 1 fríos 7 do ail cu roghabad 2035
inad reampaibh. O roairigh Notail innisin roraídh fria Senán: ‘A brathair
inmain, as mithig duit dul do ghabhail inaidh riasín popul fuil 'god togha.'
Doráidh Senán [dano fria Notáil]: ‘A thaird, a Notail, ni coir inni itber[i,d,]ár
ni hedh sin domidar-sa acht bheith i mainchne acutsa dogres.’
Doráidh Notail: ‘Ni hamhlaidh bias, acht cairg 7 geibh baile [fo. 19. b. 1] risin popul 2040
fil 'gut furnaidh.' ‘A athuir thogaidh, ‘ar Senán, ‘ciodh noraig 7 cia hairm
i n-gebh inadh?’ Doráidh Notail: ‘A meic inmain, failisighidh duit inti fil
'gud togha [.1. Día] in maignin a n-gebh.'

LuidH Senán [iarsín] do comhairlín a aidi (.1. Notail) i cenn shéta 7

1 MS. anáenta.
dobeir Notail a bennachtain dó, 7 geibhidh Senán a n-Inis Coirthe 1 do thaeibh na Slaine i crich Ua Censilaig. Doghni dano ãentaidh 2 7 Moedhoc Ferna Moire. Timnuaid Maedoc a baili dia eis do Senán 7 a bachaill, 7 geibhidh aipdine Ferna dés Moedoc.


Luidh Senán iarsin do saiged Eirenn [co toracht] cu Cill Muine co Dabid. Doronsat a n- ãentaid annsin Dabid 7 Senán, 7 dorat Dabid a bachaill do Senán a comartha a n- ãentad.

Luidh iarsin Senán for muir do shaiged Eirenn, 7 gabais ind ailen Arda Neimídh 3 i crich Ua Liathain, 7 anaidh annsin fria re .xl. la 7 aidhcí 4, gur’ fhaillsigh Dia do inad a eiserghi. Tainic dano Raphel archaingel d’agallaim Senán, 7 dorad fri: ‘Viriliter age 5 et confortetur cor tuum, quia ad te Dominus tantam familiai congregabiti. Eirg dano, 7 geib inad risin morpopul fil [a]gut fornuidi.’ ‘Ceist, [done,’] ol Senan, ‘cia leth norag, 7 cia baili 7 i m-bia mo eiserghi? ’ ‘Ni tainic duit cu sodhain,’ arin t-aingel, 7 ar ita do lín in popúl dorinolat chucat cu nach tallat ocut ind oenbhaili. Comudh aire sin gebha-sa congbhala imdha artús, 7 roseis iarsin cu maighin i m-be h’éiserghi.’

Facbus Senán drecht dioc muntir ann sin, 7 luid for forcongra in aingil cu rainic. Inis Cara i toibh Luae, 7 fothaigis eclus do Dia ann. IS ann tancadar lucht luinge a tiribh Letha dia n-oilibre ind Eirinn, coicca fer 6 a lin uili [fo. 19. b. 2] do Æs foirfe. Rotog didiu gach dechnebar dib a menmarc do n-eubib Senán, 7 rolaiset fora muinterus riasiu tisait ase n-duthaig fein, 7 rolaiset forro ainecru a n-indtige 7 a n-imtechta co toirsitis Eirinn .1. la co n-oidece do gach ceittir gusa naob 8 asa muí[n]dtterus notogad do luamairecht a n-imramo co roised cach gusa noeb 9 doraega 10. It e done naob doraegatar 11 .1. Findia 7 Senan 7 Brenainn 7 Ciaran 7 Bairrei. Al-lá done doralo do muí[n]dtir t-Shenain enochrus an imrama, roraid anluamaire: ‘Cuich 12 an la-

1 Inis-conirthe, Colg. 532, col. 2. 2 MS. ãentaigh. 3 Ardmenedh, Colg. 532, col. 1.
4 aighthi. 5 MS. agite. 6 MS. .x.ur. 7 MS. næmuib. 8 MS. naom.
9 MS. noem. 10 MS. doraga. 11 MS. naoim doragatar. 12 MS. cuith.
so aniu?’ ‘Lá muindtere Senain,’ ar siat. ‘Torced cobair coluath uadaib mata ocaib nech nos-toire, ar dorala an gáth [cohamnus] anarnagaid.’ At-racht espoc umal dib fotéor, 7 as ed dorala ana laim cnaim na lairge air, áir as 2080 i uair robatur ag proindechadh; 7 bendachuis in aer 7 atbert: ‘A t-Senan, tiged cobair goluath, 7 tæt an gáth ina coir.’ O roraidh espoc Mula na briathra-so tarla in gáth [i]nandiaidh 4 isin bhrut, conus-tarla ’na feth choir, cu roghabhsat ic Corcaig. Anuit a mhuindter la Barræ. Lotar olcena cu Senán, co hInis Cara, 7 ba foilid friu, 7 ansat aice a 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 Céchech, 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: ‘Beiridh mo each mbaruadha cuin cléirech, 7 biattar ar arbur aice hi.’ 2090 Tucadh iarsin in t-ech co Senán, 7 tucadh a lind in proinntighi dia forthracad, 7 baitter a cétoir in t-each isin linn, con náces di acht a cara uasín lind; conadh de dogarar [an baile .1.] Inis Cara, ar ba Tuaim n-Aba a hainm cosin.


Aeinis Senan tes ind ailen Arda Neimidh,
fría crabadh ceart, cíd nach commaithe ba feacht feidhil.
Feidhligius ann cethrach a la la fir-Fiadhait
nogu tainic Raphel aingeal cruth adhlaith.
Asrubart ris Raphel aingeal ro ataire
ára teseadh, taghraidh sona, do Tuaim Albhe.
Fothaighius altoir iar suidhi isin tuaim-sin
la breithir nDe feidhligius ré 3 isin ruaim-sin.
Raitti rissium o Lugaid lonn lith co maithgreim,
farath 4 co mbriath cen nach drocharain do righ Raithlenn.
Asbert Senán frisna techaibh tograim n-allmhar

1 leg. Mula (?) 2 MS. diaigh. 3 MS. se. 4 leg. arradh (?)
BETHA SHENAIN.

nach beth fo chis, na fa foighnam do righ talmhan.
Lotar a techta co Lughuidh cosin n-aithesc:
sochtais forro cen nach n-aithiuse coir a cleithescc,
[Búi ech amra lassin Lugaid, fer co ndéine,
aille da each ni frith arambah and-Éire.]
‘Beiridh mh’ech-sa cusin clérech, lith nolabhrad,
tré breithir mbrais cu robiattar lais ar arbur.’
Cosin anall ba hedd\(^1\) a hainm, Tuaim na hAbha,
conudh de ata iar suidhiu, Inis Cara.
Doluid anes riu ri Raithlenn, ruathar nuallach,
arbeluibh caich\(^2\) gur-rabádh fria Senán sluagach.
IS edh isbert risin cleirech Lugaid Cícheach\(^3\)
tre labhra lonn a bhreith a n-uiisci trom thirech.
Fobith a n-ásbert fria\(^4\) Senán, sasadh nallmhair:
‘ní seol síde, ni gebhthar uait righi talman.
Ni gebhthar uait righi rathach, ruathar creachach,
tre breithir náib\(^5\) ni bat suthach ar Íb Eachach\(^6\).
Acht mina thabra mo reir-sea, gnim gun glanbhail,
radh asrobhart gétad\(^7\) orat nemh is talmain.’
‘Nocha maith doighnii-si, a Lugaid, gnim gu ngartghail,
Senán soer sreidh tabair do a reir; ar a daltaibh.
Tabair a oighreir don clérech, cruth roetchta,
cen labra len, curap scel co deireadh mbeatha.’
Dorad Lugaid reir do Sheanan ara bhfuighled,
dobrth fir ordan fonn foghlach do clainn Luigdech.

[fo. 20. a. 2.]
O doronsat bghreir Senain, sássad sainricht,
in dis márren Æd ocus Léagaire laindreach.]
O doronsat oighreir Shenán rointe\(^8\) aifrinn
dobert doibh la sidhe\(^9\) is sochlainn righe Raithlinn.
Asrubháirt briathar ind apstail shausu sathru
righi nat beth d’Edh is do Léagueir láchdha.
O roclai-sium cath for deman ni len cloaime
mór do ghradhailbh doratat dhó daltaibh aine. Aínus.

FORfacuibh Senán iarsin ochtur dia muintir a n-Inis Caro im Cillín
7 im Fheichin, mac saidhe righ Múscairigh\(^10\) 7 delta do Senán hé. LUID
Senán iarsin la forcongra nDé cu roghabh a n-Inis Luinge, 7 fothaigis eclais
innti. IS ann sin tancatar na noebhógha 11 adhochum .1. ingena Brenainn
righ o bhFigeinte, 7 ros-idbrait do Dia 7 do Shenán. Ba hi sin primit

\(^1\) MS. sedh. \(^2\) MS. caigh. \(^3\) MS. cigheach. \(^4\) leg. fris(?). \(^5\) MS. náim. \(^6\) leg. ar in beathach(?)
\(^7\) leg. gétar. \(^8\) leg. sloindti (?). \(^9\) leg. sidh. \(^10\) MS. múscraidhi. \(^11\) MS. noemhógha.
LUID Senán asside co hInis Moir in Írrus Deiscirt. Nous-beir in géith 2155 seice cu rogabsat a n-Inis Tuaisceirt. Anais dano Senán i suidhiu 7 fothaigis eclais do Dhia innte 7 facbais drecht dia muinntir innti.


Doraídh Libern : 'Ni mú dhun cia nobeimís inn aice neich im usce sunn3.' 'IS arafaíd duísi,' ar Senán, 'ár ita tipra' fot cosaibh isin bhaile i táí. Saidh 2180 do bhachaill ra taebh do coisi isin talmain 7 dotheperfea usce duíit. 'Saidhid Libern a bhachaill la taebh a choisi isin talmain, 7 doeiprinn focétoír topar firuise asin maighin-sin, 7 is he a hainn, Tipra Libernn.

Doraídh espoc Dalann : 'As criata brisce in talam[so] : nochnaífe in muir 7 beraid leis ar reiligí-ne : ni maith in baili eiseirghi dun.' 'Níb amlaid sin 2185 bias, ar Libern, 'acht tabhair mu da bhonn-sa frisín muir intan doghenaídh mo adnacal, 7 nom-bia-sa o Dhia na brísfe in muir in talmain sin osin amach;' et rocomaillead 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.
mac in Daill 7 araili fir noeibu 1 maille friu a n-Inis Moir, et doluidh Senán cor'ghabh a n-Inis Céireach [Céoil.] 7 facbuidh drecht dia muintir indti. Doluidh Senán assin cu roghaibh a n-Inis Connla i crich Ua Setna, 7 fothaigís eclais ann, et facbaidh dls dia muntir ann.1. espé Fiannai 7 espé Findein.  

IS AND sin tainic Raphel archaingel d'acallaim Senín, 7 roraid: 'Tair leam co rofaillsigiuir duit bhaile i mbia h'eseirgighi, ár is mithíg la Dia a rochtain duid.' Lotar iarum Senán 7 in t-angel cu mbatar for mullach Feis 2. IS ansin doraíd in t-angel fris: 'Feg lat in n-indsí tall: is innti bias h'eseirgighi [fo. 20. b. 2] 7 eiseirgighi shlóigh mhoir do nábhuib 3 maille frit. Ni fhil a n-iarthar betha ainlen is noeibe 4. Ni dernd tocradh Dé ann.  

Día péisd adhruathmhur da imchoimhnet cona ro aitreabdaiss coraidh náit meic mallachtan innti, acht gu mbeth a nǽibe 5 ardochindsa. Docuirfhash romatsa in bhéis út asinn ailen na rocraida do muintir [a] comaitriubh frie, ar is mithíg la Dia do dhul-sa do chumhdach ecalsa isin n-oilen sin. Bidh usal airmheitnech an eclais-sin. Bidh cenn crabhuidh 7 bidh topur ecna iarthaí betha. [Bid dín attaig do Gallaiib 7 do Gaedelaib.]' Roraid Senán frisí n-angel: 'As mithíg leamsa inni is mithíg la Dia, ár is ed connaigm-si 6 droges, inni is tol do Dia.' La sodhain tochbha haingil leo he cusín lice cloichi for a mbídhi [j]na shuidhi do Mhullach Fessí, cu roshuirmit for tulaig aird a medon na hindsí, conudh de sin itá Ard na nAingel 7 Lec na nAingel a n-Inis Cathaig. 


1 MS. noemnu. 2 Tese, Colgan. 3 MS. námhuib. 4 MS. noeime. 5 MS. nǽime. 6 MS. conaidimsi. 7 MS. teinntighi.
talmhan leo in conuir notheighdis andeghaíadh na plasta. IS cuma noimthi-2225
ghedh muir 7 tír intan ba hal dí. Rofhuchad didín in fáirrce ar mhé-t a brotha
7 ara n[d]eimhniigh intan nocingedh innte. Ní is n-etsaitis ethra, ni téarnaí
uaithi ósin inall nech atfessed a scéla. O dorocht iarum an péisd cufeochair
cusín maigin i mbuí Senán, oslaicidh a craes cu mbó reill a hinathar [d’haic-
sin] tar in croes docum in cleiríg. Dothocuib Senán a laimh la sodhuin, 7 2230
dobert sigin croichi Crist [i]na haghaidh1. Sochtais in pheisd iarsin, et is edh
so raráid Senán fria: ‘Atberim friut,’ ar sé, ‘índ ainm an Athar 7 an Maic
7 in Spírto Nóib, facuibh an n-indsi-sea, 7 ni derna urchoit isin crich tarsa
raghai na isin crich cosa ricfa.’ Luidh acedair in péist la breithir Senáin
asind aileín gu riacht Dubloch Sléibí Collain, 7 ni derna urcúid do neoch 2235
co rainic sin na iar rochtain, ár ni lamhair teacht tar breithir Senáin.

LOTUR dano iarsin Senán 7 na hainigil for deisil timcheall na hindsí cu
rancatar aris Ard na nAingel. Iar coisecrad doibh na hindsí, doraídh
Senán trisind aingeal: ‘Is amhnuin in muir fil imon indsi, ar doigh popul
imnedach indtí.’ ‘Gidh amhnuin,’ ol in t-aingeal, ‘gebe manach co n-ulma
2240 craídhe raghus fri herlathar uaitsi ni baithfidir co tora cucat doridhisi.’
‘Roir Dia duit,’ or in t-aingeal, ‘ní ba hithfernach iar mbrath anti dara ragha
úir na hinnisi-si.’

[Is ann atbert in t-aingeal in rann-so:

Muir n-ard n-ánbtheach seoch a tāb
2245
debrad nocha rigda dúil
ní blais[fe] pendaid acht eac
intí tara tēt a húir.]

O Roclos fona tuatha an sceal-sin 1. Senán do aitreib a n-Inis Cathaig 7
d’innarba na pêiste aisidi, O Rocuala immorro Mac Tail, ri Hua Figeinti, an 2250
scel-sin, rofherguigh [gumor,] 7 is ed roaird: ‘Cia rolamhair,’ ar se,
‘aitreib mo thire-sea cen deoin damh?’ Faidhís a rechtaire uadh cu róghaíbh
ar braithribh Senáin 1. ar Chéal 7 ar Liath, co ndingbhaits a mbrathair donn 2
innisi. Lotar-saidhe don indis co Senán, 7 doraídhset fris: ‘IS dot
breith-si asin innis-si thancamar-ne,[fo. 21. a. 2] ar rothubh ri Hua-Figennte 2255
frind. Atbeir is leis an indsi-sea 7 innse Luimnigh olicena. ‘IS deimhin,
oí Senán, ‘ní ba leis an indsi-sea, 7 ni ba mó a chuit dona hinnisbh olicena
oldas mo chuid-si.’ ‘IS deimhin, tra,’ ar a braithri frissium, ‘is eicen duinne
do bhreit-si asin indsi.’ Geibidh iarsin cechtar dhe a lámha 7 rotairrngxit leo

1 MS. hadháid.

K 2

2 leg. asinn (?)
BETHA SHENAIN.


2285 ‘Doro at cenn do shena.
    is fortsa bus mela.
    ba at tru cen deilm ndina.
    is tusa not-béla.


1 MS. addiaigh.
2 MS. inbathlach.
berthe forculai. O nar'chumhaing in drai tra ní do Senán, luidh asind inis 7 doraidh re Senán: 'Nachat-aicim-sea armochinn sunn intan tós aríss.' 'Cidh theighi-siu?' or Senán. 'Il-leth téighim1;' ol in drai, 'ni fhe-draissi 7 ni fheisir cun ticabh, [7 can dorrag do dócum arís]. 'Má rofhetar-sa,' or Senán, 'ní ticfa tusa arís 'san tír asa tèighi2, 7 ni ba soinmhech duit 2300 isin tír i ricfa.' LUIDH AS iarsin an draí la feirg, 7 dolbhaí chiaigh uime ar na haiceasda cu mbai i nDairinis.1 inis bui la Druadain anú. Atces do Mac Tái an draí do bhádhadh, 7 rofhergaig de cohabhbal.

Boi dana intansin comhdhal forsin righ i Corcmaradh. Taraill lais co hInnis Cathaig, 7 raidhis fria Senán: 'IN tusa gheibhes mo thir frimsa 2310 ar eicín, 7 romharbh mu draí? IS deimin bidh inann adnacul daib, áir leicfiter cloch fot braghait i fudhomhuin na fairrghi do dhighuil3 fort in gnima doronuis.' 'Ni leat a chomhus,' ol Senán. Doraidh dono an ri [fo. 21. b. 2] fria Senán: 'Na tiaghat mu eich i mudha4 ocúit.' 'Ni ba misi bus echaire duit,' ol Senán. 'IS chugutsa tucus-sa mo cocha cun tisar dom thuras.' 'IS tualaing 2315 Dia,' or Senán, 'connach ticfa-sa arís is-tir-sea, 7 cun ná rís cenn do sheta.' Sluicíd dana in talam na heochu isin maigin a mbatar [intan sin], i bhFán na n-Each, a n-iartur Innsi Cathaigh. Dohindised don righ innisin, 7 ni ba ferdi lais a menma. 'Nír'choir duit,' ar a mac frisin righ, 'a ndene frisin cleirech, 7 dofhetamur doghebha dígail fort ind.' 'Ni mo lem a brigh,' ol 2320 in ri, 'inás cura mhæl lachtain.' 'Gin ghub nertmur sin,' or Senán, 'as tualaing Dia co ticfa h'aided-sa5 dhi.'

Luid iarsin in ri i cenn t-seda la feirg 7 diumus. INtan dano rosiacht cu mbai oc imtecht ra tábh n-aille i tuaiscirt chriche Baiseind, foceird in cura mhæl lachtain bedhgo chosaibh na n-ech batar fon carput, co ndernsat 2325 na heic cuilaighi moir fon carput roim in cæirig, cuin rala in ri asin carput, cur'ben a cenn fria cloich, co n-eipilt de, 7 co n-dechaid la misaidh Senán fo dhimbuaidh martra docum 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. haidgedsa.

TANCATAR dano Brenaind 7 Ciaraun roghbaisat Senán do amncharuid doibh, ár ba sine inait fein, 7 ba huaíslí a gradh 1. espoc Senan, 7 sacairt in dias aile. Ña raibh dhano biadh idairíthi isin coiteann intan dorlachtadar. Robhátar dano tredhenus cin bhiaidh idir xégeda 3 7 mhuinntir, 7 ni thoract biadh o neoch. Rohindised dano do Neachtain Cennfhada, do righ Ua-Fighennti, Brenainn 7 Ciaraun a n-Inis Cathaig oc acallaim Senain, 7 ba lan a treidhinus cen biadh. Roraídh Nechtain fria rechtaire: ‘IN tairnic ocut fúr na fleidhi 4 oca rabhadhuis denumh damsa?’ ‘Tairnic,’ ol in rechtaire. ‘Beir lat culeir do Senán cona xégedaib 5 fileat cin biadh a n-Inis Cathaig.’ Doronad amhlaid sin, 7 tainic in ri fein cu mbai i purt na hindsí, ár ni lamhairn in ri techt on purt cen deonugud Senán. Rotaipsenad in fhled don choic, 7 rofuc leis cu m-buí isin cuicind. Rothochoir dano cérigh dano d’agallaim an righ cu port na hindsí, 7 iis ed roraídh friu: ‘IS eadh is ail damh más airichthe mo dhuthracht curub airichthe mo manche la Senán.’ Slechtuid Nechtain do Senán intan sin,7 roudhpair[éfein] conashil [i]nadhaidh

1 MS. tuistigh. 2 MS. tuistighiibh. 3 MS. xíde. 4 MS. fleighi. 5 MS. xiídeabi. 6 MS. dhiaigh.
i mbithdilsi cu brath do Dia 7 do Senáin i bhfiadhnaisi Brenainn 7 Ciarain. 2365
Doratsat na clérig iarsin bennachtuin for Nechtain 7 for a shil cein nocom-
alldais reir Senáin, 7 doraídhset [na clérig .1. Bréaind 7 Senán,] ná roisied
rigi na airechus na feibh thochusa inte do shil Nechtain ná dingned reir Senáin.
Luid iarsin in ri dia crich, 7 berid bennachtain [fo. 22. a. 2] ona noehbhuibh.¹
Tancatar dano na cléirigh [do]chum a reclesa, 7 robennachsat in fhleidh thucad 2370
doibh. IS annsin doraídh Brenainn: ‘As deimhin,’ ol se, ‘biaidh dígal Dé
ibhús 7 tall forsiinti tomela torad xeine 7 urnaighthi Senáin codeolaídh
intan is damhsa a caithiúm 7 Ciarán na rocomar leiced co n-derensam a luaght
do xeine 7 urnaighthi artus.’

BIADAÍN tarta móir tháinig ann iarsin. Acainit a muinter re Senáin 2375
beith céin usc occu. Tainic iarsin angil De do acallaim Senáin iar n-e-
naighthi dó ina iarhmheirghi, 7 is ed atbert: ‘IS móir acainit do muinter fríut
beith céin uisqu [acu.] Eirigh co n-accamur in bhaile i ta uisqu i bhfocus
doibh.’ Adrachtatur focetoír Senáin 7 in t-aingel, 7 dochuator cusín maighín i tá
in t-usci inniu. Doraídh in t-aingel frí a Senán: ‘Tochul sunn,’ ol se. 2380
Geibhidh cuaille cuill bui i comhfhocus dó, 7 tochlaíd an talam amal róraídh
in t-aingel fris. Amal roclaidheadh Senáin doglanad an t-aingel. Doraídh
an t-aingel: ‘As lor a dhoimne thochlaí, ni bhia urcra ar uisí isin tiprát-si
cein bias aitreb isin cill-so, 7 ifcaidh cech ngalar doberthar cuici.’ Saididh
dano Senan an cuaillí bui [i]na láimh for bru na tiprat cu ragaibh talam 2385
focetoír. Amhuil adrachtatar na braithri ar maduin conshacatar an tiprát
lán d’uisqu 7 in bili cuill for a bru.

FEACHT ann luidh Ciarán d’agallaim Senáin cu tarla clamha dhó in
Ochtar Sceith. Gabhsat aiglius de cu tart a chasal doibh. Luidh iarumh
ina ensnaithi cu mbuí for bru na hindsi athuadaid. Rosaillsíged do Senán 2390
Ciarán do beith isin phurt. Borur dano ná ci chodhúil arcenn Ciaráin,
ár ní raibhí nó eli isin innsi [nobértha foracend]. Luidh Senáin cu mbuí
isin purt, 7 a chasal leis foa coim da thabáirt do Ciaráin, ar na budh im-
dergad do beith céin cochull. Amaíl doroch Ciarán in port doraídh
Senáin la faitbedh: ‘Ciarán cen cochull,’ or se. ‘Bidh gairit mu nóchta,’ 2395
or Ciarán, ‘ita casal damh fot coim-sí.’ Gabuidh Ciarán [fo. 22. b. 1]
in casal uime, 7 is amlaid sin tancatar cusán recles, et is e sin casal Ciaráin
inlu.

BRIGHT ingen Con-cathrach de Húaibh maic Tail, nábh²-ingen ógh,

¹ MS. noemhuibh.
² MS. námh.
BETHA SHENAIN.

2400 gabhais reicles i Cluain Inisde for bru Shinna. Robui aiciside casal i n-almsain do Senán, 7 ni bhui aice techtaire leis, co nderna cliab bec do fhneascaib cuill 7 co tart cúannach friss, 7 co tuic an casal inn, 7 cu tard a rinde do chuinghidh shcarbaice, 7 foceird iarsin in cliabh for Sinainn, 7 abert: 'As ced duit sin do breith let co hNis Cathaig.' IN la iarum rainic in casal

2405 co hNis Cathaig raraid Senán fria deochain: 'Is cead duit má fogueibhe ni isin traigh a tabhuriat lat.' Luidh in deochain co bhfuair in cliab isin traigh, 7 dobeir leis co Senán. Benaidh as in casal 7 nus-geibh Senán uime. Doberar iarsin dá cloich t-salainn isin cliabh cétta, 7 doberar in rinde co sacarbaic, 7 cuirter for an uisqui cétta, 7 doraídh Senán fris: 'As ced duit so do breith cu rothaispenu an rinde 7 an salann cu Brightit, cu Cluain Inisdhe, 7 [co tarda] in salann aili do Diarmait, co hNis Clothrann.' O ra-siacht in cliabh co Cluain Inisdhe, luidh Brigid chuij 7 geibhidh chuiche as an rinde 7 indara salann. Dobeir sruth Sinna beim uaithe forsin cliabh co[nid] farcuibh oc Diarmait a n-Inis Clothrann. Doghni dano Brightit 7 Diarmait altughadh buidhe do Dia 7 do Sheanan iarsin.

CANIR craibhdech, na bhógh1 do Benntraighe desceirt Eirenn, gabhuis disert ina crich fein. Bai adaig2 ann iar n-iarmeirghi oc ernaigthi co tarfas dí cealla Eirenn uili, 7 tor teined dá cech cill dibh docum nime. In tene thurgaibh a hNis Cathaig as í ba mó dibh, 7 ba hedrochta, 7 ba dirgha docum nime. 'IS Cain in recles ut, ar si: 'iss ed ragat-sa curub aice bias mo eiseirgi.' Tainic roimpi acéitair cen eolus acht in tor teined atconnaic oc lasad cen cumsanad etir la 7 aidchhi3 [inafdnaisí] co torachta cuice. O dhorocht immorro cu m-bai for bru Luimnigh andes luid iarum [tar muir] cosaibh tirmaibh amal bid ar talamh [fo. 22. b. 2] réidh, cu mbai i purt

2420 Innisi Cathaig. Roshidir dano Senán inní sin, 7 luidh cu mbuí isin purt aracind, 7 fermenth failti fria. 'ISs ed dorochtus-sa,' ol sl.

A Chanir, eirigh, ol Senán, 'docum mo módhar do shethar fil isin indsi út tair, co nderntar h’aighidhecht4 ann.'

'Ni hedd dorochtamar,' ol Canir, 'acht is aire dorochtus, conam-raibh

2430 aighidhecht5 latsa isin indsi-seo.'

'Ni thiagat mna a n-indsi-sea,' ol Senán.

'Cid dia ta latsa sin?' ol Canir. 'Ni messa Crist, ar ni lugha thainic do thathcreic ban inás do thathcreic féir.' Ni lugha roces ardaigh ban inás

1 MS. naemhógh.
2 MS. agaid.
3 MS. aighthi.
4 MS. haidhighecht.
5 MS. aidhighecht.
BETHA SHENAIN.

ardaigh fhener. Robhatar mná oc umaloid 7 oc timterecht do Crist 7 dia aps[t]alaib. Ní lughá, dano, thaghuit mna isin bhflaithe nemh dá inaír. 2435 Cidh, dano, arna gebhtha-sa mná cucait at indsi?'

'IS talchar atai,' ar Senán.

'Cidh on,' ar Canir, 'in roa inní connaigim', inat mo thaeibh isin indsi-sea 7 sacarbhacaita uaitse damh?'

'Dóberthar,' ar Senán, 'inat eiseirigh 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 hedd toiscech béras an mhuir as don inis in maighín a mbiu-sa.'

'IS cet duitse, tra,' ol Senán, 'teacht a tir.'

Ár is amhlaid robuí sisi cein robatar oc imacallaim, 7 sí 'na sesamh 2445 fórsaín tuind, 7 a trosdan so a bruinne amal bidh for tir nobheth. Tic iarum Caneir for tir, 7 doberur sacarbhacaiti di, 7 teit domcu nimhe [foc'tóir]. Roir 2 Día Canir cibe thaidhcles a recles ria ndul for in muir ni baithfider negu ti aris.

IS lia, tra, tuirim 7 aiseisneis a ndoroine Dia do shertuibh 7 do mhirbuilib 2450 ar Shenan, ár ni fhil nech dia tisaid a fhaisneis uile, acht mina tisaid ainigel Dé dia fhaisneis. IS lóir tra in bec-so dhiabh ar deismirecht i a betha inmhéidhöonch, a airbhirt bhithbhuan cech laithe, a umha, a chensna, a cain-fh[u]arraighi, a ainmne, a aileine, a dhesheirc, a trocuire, a dhilghidhche, a aéine, a apstanait, a ernaghthi, a frithaire gresach, a menma indfheithmech in 2455 Dia dogres. Ni fil nech dofhetlad a innisi acht nech o Dia.

[fo. 23. a. 1] Bat[ar] ile tra buadha Senáin. Ba hé in topur glainide triasa nighter ind uile popuil roerb Dia fris do glaine a foircetail. Ba hé, dano, in nell nemhdaí triasa bhfursanntar talam na hecalsa 7 anmunna na firen o bræan a forcetuil co n-astudh sualach. IS hé, dano, in lochann órdha rohadnád 2460 on Sp(trut Noebh triasa teicheth dorcha cinudh 7 targabhal a tegdais Eculsa Dé. IS é in barc bithbhuadach berius slóghu na firian tar ainbhthine in domuinn cu tracht na hEcalsa nemhda. IS é so in fétal [i. mincúís] coisecarthta in Righ nemhdaí dogní sídh 7 set 7 core eturro 7 meic dhaine. IS é so mór 7 rechtaire 7 ronnaire rofheidh an t-Airdri nemhdaí do thabhch 2465 císa sualach 7 sognímh do ilclannuibh Gáehil. IS é in lia loaghmar o cumhduighter an ríechdhe nemhdaí do sloghuibh na talman. IS é in leistar glan tríasa ndaitlé sin breithre De dona polpúibh. IS é in morbrúghaidh

1 MS. conaidim.  2 MS. Rofhir, with a punctum delens under fh.  3 MS. Gáehil.
BETHA SHENAIN.

sona sofhoircetuil noshasadh bochta 7 nochta. IS e gesc na fir-fhinemna
2470 tuaraidh bheatha id 7 sasad don domon. IS e in fir-liaigh icas gallra 7 teadma
anma cech dhuine irisigh isin eclairis cristaídeh.

O ROchmhofoicsigh tra laithi a eitseacta in noib 1-sin 1. Senan, 'ar
n-ic dall 7 bodhur 7 bacach 7 amhlabhar 7 gacha haimhreidhí arcena, IAr
fothugud cheall 7 recles 7 mainstrearch do Dhia, 7 iar n-oirdnedh indtibh-sein
2475 espoc 7 t-sacart 7 aes gacha raidh arcena fo ongad 7 coisecrad 7 bennachadh
tuath, tainic ina mhenmain do Senán techt do dhenam ernaighthi oc recibh
Cassidain a aidi 7 sethar a athar 1. Scath craibhdheach ingen Dubhthaigh.
Luidh iarum i leth-sin 7 aidhleadh leis co Cill [E]ochaille d' acallaim ingen
Neir robatar ann 1. näbhogha 2 craibhdecha roghabhsat callie fo láimh
2480 Senain 7 robatar for a anmcairdius. Ailrit-sidhe dano do Senán co tardta
corp manaigh umhail dá mhuintrí 7 cucasomh 'da adhnal 7 ocainn co rabdaí
a reilce oc ar n-imcoimé 7 'Dobérthar cuaiabh [eiccin], ar Senán, 'nech dia
targha bar n-imcoimé 7 na bídh a shin 7 forruibh.' [fo. 23. a. 2] Ceileabhaíadh
iarsin dona noebhóghuibh 3, [7 tór] 7 doighni ernaighthi oc recibh Cassidain, 7
2485 tic arís cu torocht in sceich fil isin fiadh re cill Eochaille anáir.
Cu cuida
annsidhe in guth fris dona nemhaibh, 7 is ed roraidh: 'A Shenán nocibh 4!
tair docum nimhe.' Dofhrecair Senán, 7 is ed roraidh: 'Cex,' ar sé. Deisidh
focétoir isin maigín-sín. IS annsin rotocbait aingil De Martan o Toirinis
i neoll nemhdha, 7 fuirmidset isin maigín a mbúi Senán, 7 dorat comna 7
2490 sacarbaic dhó. Amar thairnic dó sin rodheonuigh Dia rotocbaiset na
haingil Martan manach isin neoll catna cu rofhacuibset i Toirinis isin ló
cetna. Roraidh dano Senán fria mhuinntir: 'Bídh nu corp-sa sinn cu
mochtrath.' Et faididh Senan a spirit docum níme etir airbhríbh aingel
for cuireadh na Trinoidi i medhon lai i kl. marta. Báí dano corp Senán insin
2495 co aramharach 5, 7 gia theasta soillis na grene in aidhchi 6-sín uatha som ni
theasta freacnarcus aingeal na soillis nemhdha uathaibh. Tancatar tra ar
madain a muinter assan indsi arcenn cuipr Senán .1. Odhran 7 Mac Inill 7
espec n-Iuil 7 espec Mula Segda mac Baith 7 na noebhí 4 arcena, 7 roadh-
naicit corp Senán gu n-anóir 7 airmhitín móir, 7 rucsat aingil a ainim cusan
2500 cumsanad suthain a na-ántaidh na näib 7-Trinoidi 7 muinnteri níme. Aílim
trocaire Dhé tre impídi Senán co roisem in ãentuidh-sín 8. In saecula saecu-
lorum. Amen.

1 MS. noim. 2 MS. nämhogha. 3 MS. noemhoughigh. 4 MS. noeimh.
5 MS. arabharach. 6 MS. aighthi. 7 MS. näim. 8 ãentuighsin.
Betha Fhindein Cluana hEaird.

ATFIADAR DIDIU A CUMAIR FERTA 7 MIRBULLI in craibhdhigh-seo 7 in forbhadh dorat for a rith mbaudha ìbhos isin bith frecnairc: atfiadhar \[fo. 23. a. 2.\]


Rugad iarum inti noieib Finden cu hAbban mac Húi Chormaic cu rombaist. Batar didiu dá thopar isin mag in ro baisted-somh, Bal 7 Dimbal a n-anmanna. Asan toipur dia n-aímn Bal robaisted-somh amail ba cubaìdh dia airilliudh. O roforbair intí noieib \[fo. 23. a. 2.\]-Fhinden rucaid co hespec \[fo. 23. a. 2.\], cu Fortchernn, cu rolegh salma 7 in t-ord n-ecclasda occa. Roshothaig-siumh immorro tri \[fo. 23. a. 2.\] hecalsa asa ghillacht i. Ros Cuire 7 Druim Fiad 7 Magh nGlas.

O rasiact immorro co hæs trichtaighi luidh tar muir. Taraill co Tairinis. Fuair senoir aracind inntí, Cæmhan a ainm. Batar seal immalle 7 doronsat aentaid. Luid Finden iarsin cu Cill Muine. Fuair tri suithe aracind annsin 7. Dabid 7 Gillas 7 Cathmæl a n-anmanna. Robe fath a comthinoil \[fo. 23. a. 2.\] annsin, cosnum cennachta 7 apdaine innsi Bretain etir dis dibh i. etir Dabid 7 Gillas. Do bretheamh choitcenn roaentuighseatt eatarra Cathmhæl.

1 The first i seems in a later hand. 2 MS. noeim. 3 MS. noeimh. 4 cohespec in marg. i. 6 MS. trictaidhi.
BETHA FHINDEIN.

O'tconnaic *immorro* Cathmhéil noebh 1-Finden rosheg coinnseitheech : [fo. 23. b. 2] 'Cia hinnithemh romhor,' ar Daibhith fria Catmél, 'doberi forsan oclach n-anaithnid dodechaid inis tech?' 'Rath mor,' ar Cathmhéil, 'airighim air.' 'Ma ata,' ar Daibhith, 'rath fair, labradh innouasa asin bérla bretnach et etercerted in caingin ima taim-ne.' Dorat Finden airrdhe na croiche tara ghin, 7 rolabair asin mbretnais amail bhud hé a bérla bunaid, et dorat an indse do Daibid ar senserecht.


LAA n-æn ann lotar manuigh isin caillid do bhuan chrann 'chum ecalsa. Ni roileiseth Finden leo ar chadhús dó. Tainic in secnap taraneis co Findén, co n-ebert friss: 'Cidh rombair,' or se, 'ná dechadais isin caillid?' 'Cidh o chianaibh,' ar Finnén, 'atberthea frind noraghmáis: intan dano atberur frind noragam acht fogabhur a comadhbhur dhún.' 'Atat,' or in secnap, 'dá ógdhamh amuigh isind ached ; timairc-si lat iat 7 eirg isin caillid.' Luidh Finnén leo ison caillid, 7 ba he feidhm toisech doriacht an eclais a sheidhm. Ni fes *immorro* dil in t-secnap rota-cursaigh-seom. Romorad ainm De 7 Findén tresin moírmirbuil sin.


TAINIC iarsin tocre do Fhinnen dula do Róimh iar forbhadh a fhoglama.

1 MS. noemh.
BETHA FHINDEIN.


TAINIC iarsin Muiredach athair Bresail, gu tard do Finnéin in magh as radlomh Bresal dó. Roleasaiged laissium, conad he Achadh Abhall anú. Bai-sium u1. bliadní dec isin inad-sin oc foghnum don Coimid 2600 na n-dula, co ndebert an 6 t-aingel 6 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. osraidhi. 6 in margin.
cena inadh do comdhala riat mhanchuibh il-lo bratha: conudh desin ita Sliabh Condala. 1. sliab comdhala Finnein ria manchaib il-lo bratha.

Ceileabhraidh Finnén iarsin dia mhanchaib 7 tainic i crich Hua- 605 nDunlainge. IS annisidhe roedhbhair in ri Coirpri Mugna Salcain dosum. Bui-sium se bliadhni annsidhe. Tainic iarsin co hAchad Fhiaca : annside do-rochaire ficaal1 asa cind-som, cu rofholaig i muine dresa. Ic tiachtain doibhsium iarsin as cunaitcheta na braithre uadh comurtha2 d'facbhair acu, cu n-debairt-seomh fríu: ‘Eirgidh,’ ar se, ‘cusin muine ndreasa út 610 atciche, 7 tucaidh as in fhiacuil forfacbhassa ann.’ Dothiaghat iarum 7 fuaratur in muine ar lasad, 7 tucsat in fiacuil leo, 7 is uaithi rohainmniged in baile.1. Achadh Fiacla.


Creich dodhechaid an inbhad-sín a Feruibh Tulach sech recles an cleirig, co tarla d'ráile gilla don creich cu n-dechaid i sorn na hatha bui i 630 focus in reclesa. Rofaillsiged do Finnén innisin. Luid-side 7 aidhme in bertha leis, cu rocornaighedh aca in duine-sin fon n-ecosc n-eclasa, cu rolégh ac Finnén, co tart gradha fair iarumh, conad he escoc Senaigh.1. cetna comharba roghabh iar Finnén.

FEACTUS d’Finnen oc glanad thiprat oice. Tainic aingeal cuigi co n-ebairt: 635 ‘Ni he so inad na tiprat.’ ‘(Do)beruinn,’ ar Finnén, ‘gusan inad a ndlegur.’

1 Interlined. 2 Interlined in place of afhiacuil, which is cancelled. 3 MS. conaidheas. 4 The words 7 frith uingi oir are interlined in a recent hand.
Luidh in t-aingel roim Finnén seal soir on eclair gu rofoillsigh dhó inadh na tipraite ¹. 'A mo coimdhí,' ar Findén, 'in sèthar-sa doronsam-ne o chianuibh cídh bias de?' 'Cibe tara ragha in Bír roclaídhis,' ar an t-aingel, 'dògeba trocaire on Coimhdhíd.'

TANCATAR iarsin nóéibh² Eirenn cucasom as gach aird d'foghlaím eccna ²⁶⁴⁰ oca, cu mbatar trí mile do næuib³ imalle fris, conad dibhsidhe rothogh-sum na da airdespoc dec na hEirenn, amail dofhindat ind eolaigh. Ocus atfadhath ind eolaig ⁷ na scribenna conna dechaid nech dona trí mhile-sin uadhasom cen bhachail no soiscéil no comartha suaichnídh eiccin, cunadh impaibhsin rogabsat a reclesa ⁷ a cathracha iardain.

FEACHTUS rofaidh-sium a dhalta ¹. espoc Senaigh, do taiscéfor lucht a scoile dús cídh doighnítis. Ba sain, tra, an ní ica bhfaghbhaithe cach dibh, acht battás maithithe uile. Frith, tra, Colum mac Crimhthain ⁷ a lama a sinadh [fo. 24. b. 2] úadh, ⁷ a menma indíthmheach a nDia, ⁷ eoin oc tairisium for a lamhu ⁷ for a cenn. O'tcuas do Fhinnen innísín atbert: ²⁶⁵⁰ 'Lámha ind fhir-sin,' ar se, 'dobera commn ⁷ sarcarbhaic (sic) damsca frisna déidhchen ⁴.'

TAINIC aingel De co Finnén co n-ebairt fris: 'Ni he so inadh th'eis-eirghe, ár bhaídh duine maith do mhuintir i sund ⁵. Tainic aingel co Findén, cu Ros Findchuill, is cisidhe Les in Memra inniu. Ann sein gabhus Finnén ²⁶⁵⁵ in fersa fathachda, Hec requies mea ⁶. Annsin tainic Fraechan drui adocum-som. Rosfharfocht-sum: 'In ó Dí, ar se, 'ata dhaitsi in fis fil ocut?' 'A fhromhudh dui'tsi, or Fraechan. 'Abair cetamus,' ar Findén, 'inadh mo eiseirghi-sea. Atcim a nimh ⁷ ni fhaicim i talmain.' Atracht Finnén. 'In t-inadh asa n-errachtair innósá,' or Fraechan, 'is as adreis do mórdhail bratha.' ²⁶⁶⁰

TANCATAR iarsin a dha shiair co Finnén ¹. Righnach ⁷ Richenn, ⁷ a mathair ¹. mathair Ciarain, cu ragaibhset i Cill Ríghnaigh. Luid Finnén ⁷ Ciaran dia torruma. Batar na caillecha oc acaine beith cen usce. 'A choimdhé,' ar Finnén fria Ciaran, 'cait i bhfhuighbhium uisqi doibh sut?' 'IN buadh leasc latsa,' or Ciaran, 'eirghi asan inadh i tair?' Atracht Finnén. 'An t-inadh asa r'eirghis,' ar Finnén, 'as é inadh na tiprat.' Rosfharfocht Finnén do Righnaigh cindus bai in chaillech a máthair. 'Ni cumangar an nd(ul)³? in naicshighud ⁸ di ar tromdhaite a hana.' Roimderg cumor imon cleirech ⁷ atbert-somh:

¹ From '(Do)beruinn' to 'tipraite' (inclusive) is in the lower margin. ² MS. nóéimh.
³ MS. næuib. ⁴ MS. deighenchu. ⁵ From Tainic to sund (inclusive) is in the upper margin.
⁶ MS. requies cam me. ⁷ In lower marg. ⁸ Between n and a a dotted f interlined in a recent hand.
In Coimde, ar se, airchesas cechæn don chinedh daëna dia hairchisectl.  

Luidh Righnach iarsin dia taigh. Fuair a máthair n-ógshlhaín la breitir in noib.  

Molad thuc Geman maighister fechtus doínti noibh Fhinden, iarna dhenum tria rithimm. ‘Ni hór tra, ná airget, ná étach loghmar,’ ar Geman, ‘chingim-si fort ar an molad-sa, acht oen ni, ferann bec fil ocam, is he 675 étairthech, co ndernta-sa ernughthe curub toirthech.’ ‘IN t-imman do-righnis,’ ol Finnén, ‘geibh ind uisqui, 7 sreith in t-uisci-sin tarsin bhis ferann, 7 bidh toirthech.’ Dorighnedh samhlaid, 7 ba toirtech in ferann.


1 Altered in recent hand into inóghshlaimi. 2 MS. noeim. 3 Altered in same hand into German. 4 MS. noimh. 5 MS. noemhuibh. 6 abetha interlined in later hand.
míthair. Romorad ainm De 7 Finnín triasain moirmhirbuil-sin. Roedbair iarsín Múisí 1,7 Ainmire a reclés do Dí 7 d’Finnen.


IS lia, tra, tuiremh 7 aisneis a nderna in Coimdhe do feruibh 7 mhírbh-2730 ailib ar noebh 2-Fhinden: áir mina thisadh a spirút fein no aingel de nim dia n-indisi, ní caemhnaicr nech aile a mhiadhamhla, a bhetha inmhedhonach, a comhairbirt bithbhuan in cech lithlaithe, acht is Dia nama rodus-fidir. 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 cruithnechta, 7 orda 2735 do bradan fhonaithi, [fo. 25. b. 1] 7 lán copain do mhidh 3 ghlan no do chor-maim. Nochhairghedh na daine atceth ac craesachad 7 noiccedh 7 na 4

1 in marg. I. moxi. 2 MS. noemh. 3 MS. mhigh. 4 ‘ciedh 7 na’s in a recent hand.'
pendedh a pecad. Ni chodlad for clúimh na for colcaidh, co comhairse dh a thoebh re huir noicht, 7 cloch do fhírathadh fo chind.

740 Glanedhbartach do Dhia amal Aibél mac Adhaímh. Diprocoitech amal Enoc mac laren. Luamhaire lantoltnaightech do airec no do fhollamnacht na hecalsa eitir tonnaibh in tséguil amal Noe mac Laimhiach. Firlílitir amal Abraham. Buidh bláith amal Moysi mac Amra. Feidil foddailtech amal Iop. Eacnáid eoluch amal Sholam mac nDaibhíth. Prímhproiceptoir coitcenn 7 leasain tógaithe amal Pol apstal. Et cosmaiúighter o mhdodhaibh imdhaibh fíra Pol, aír amal rogenair Pobl tes a tir Cannan, a cenel 7 a bhunadas tuaidh a tir Calde, as amhlaidh sin rogenair Finnín ibhus, i Láighníb, a cenel 7 a bhunadus tuaidh a n-Ulltaib. Et amal rolegh Pól ic Gamalíel, ic súi in reacht, fíra re .xxx. bliadne cur'bhó súi, as amlaid rolegh Finnín ag na suidhí Bretnachaibh adubhmar fíra re .xxx. bliadne cor'bhó súi. Et amal ratairmesc an t-aingel Pól na dighseid do Đamaíse, achtm cu tised do shíladh íi 7 creitmhe do chách, is amlaid sin rotairmisc in t-aingel Finden na dighseid do Róimh, achtm co tised do shílaid íi 7 creite do féruidh Eirenn. Et amal ronertugh[ad] o Dhia Pól, iar fothugud ceall 7 ecls 7 cathrach isin aithardha in roghenair, co tisedh do forceatal íi 7 creidmhe do Roimh, as amlaid rogressedh o Dhia noeibhFhíinnen, iar fothugud ceall 7 cathrach 'na aithardha, co tised do mhúnud 7 d'foircetal noebh Eirenn gu Cluain Iraird. Et amal rotharrngair aingel do Pól na bhadh uthfírínach cubráth nach aén noragád a n-uir Romha, as amhlaidh rotharrgair in t-aingel do Finnín na bhadh uthfírínach iar mbrath cach aén tara ragád uir Arda Relec. Et amal atbath Pól i Roimh darcenn in popuí Cristaidí, arna herbailtis uíil a pianaibh 7 i tothernaibh uthfírinn, as amlaid atbath Finnín i Cluain Iraird darcenn popuí na nGáidhel, arna heplitis uíil don Buidh Chonnaill.

Et is annsin rotharrngair in t-aingel dosomh co n-indarbhad gach teidm 7 gach galar coitcenn a Cluain Iraird tre irnaighthí intsamhail 7 gco n-indarbhadh a hEirinn uíil tre troscudh sháimhaid Finnín isin pupull ic Ard Relic 7 ic Achad Abhull 7 i Conail.

O dodechaíd immorro cuína deidhinaibh dontfí noeibh-Fhíinnen, rof'saidhestar a aíngel comuidechta co hInis Mac nIndeirc fri Luimnech, co tuac-side Colum mac Crimhthain cona theigh liubhar fo dhuihbnellaib

1 MS. colcaigh. 2 MS. noemb. 8 MS. cubrach. 4 MS. nangáeighel.
5 MS. deighinchaibh. 6 MS. noeimh. 7 In a recent hand.
cu Cluain Iraird, cun roghaibh Finnen coman 7 sacarbhaicc dia lámh, cu rofhaiddh a spirut dochum nimhe i cinn xl. ar cet bliadne.

Ata immorro inti noeib\(^1\)-Fhinnén i n-aibnes 7 in-airfitedh etir muntir nimhe i bhfhiadhnaísi Dhe dia rofhoghain. ITat a relce 7 a thaisi gu\(^2\)\(775\) n-anoir 7 gu n-aírmhidin i talmain, co fértuibh 7 co mirbhuili\(b\) gach laithe, co traeth gach æn tic friu 7 coimhedaid gach æn cungnus leo.

Gidh mor immorro inti noeib\(^2\)-Fhinnen i n-étarscarad a chuíp 7 a anma on mhudh-sin colleic, bidh mo a anoir iar n-eiseirghi ind oíntuidh noebh\(^3\) nemtruaillnìdì, i mordhail bratha, intan bus bretheamh for fheraibh Eíreann 7\(^2\)\(780\) for a mnaíbhm ámalle fria Patraic [7] Issu Crist. Taitnighfidh insin amal grein. Biaid isin mhormhaith-sin, ind ãntuidh\(^4\) noebh 7 noebogh\(^5\) in domuin, i n-ãntaidh nài ngradh nimhe na dernsat imarbhís, isan ãntaid is uaislí cech n-ãntaid, i n-ãntaid na nàibh\(^6\)-Trinoidi, Athair 7 Mac 7 Spirut Noeb.

Ailim trocaire Dhé, roairiltignem in ãntaid sin! In saecula saeculorum.\(^2\)\(785\) Amen.

\(^1\) MS. noemh. \(^2\) MS. noein. \(^3\) MS. noemh. \(^4\) MS. ãntuigh. \(^5\) MS. noemh 7 noemogh. \(^6\) MS. nàimh.
[fos. 25. b. 2—26. a. 1.]

_Betha Finnchua Bri Gobunn inso._


_IS_ ann sin dorala Mèl tuile _mac_ Cuilchi, anmchara Findlogha, 7 faílsightear dhó an _ingen_ do bheith _torrach_, 7 _cumad_ gein amra _diamad_ lán 805 beoil bhfer _nEirenn_ in _gein_ _b‘na_ _broinn_; 7 atbert Mèl tuile:

INdsaighfidh _gala_,
trèthfaidh bidhbbhaid,
saighfidh mindrigha,
bidh crann cuisc Temra,
lesaighfes _Life_,
foirifes Laighne.

I Araidh _immorro_ an cleirech an _gein_ _bai_ i _mbroinn_ na hinghine do idpairt do Dhia 7 a thabairt _docum_ leiginn, 7 _geallait-sium_ dosom sin. IDlaicter iarum iat _cu_ rígh _Connacht_, _cu_ h_Eochaíg_ Tirmcarna, 7 idlaicter _o_ _Eochaíg_.

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1 MS. findlodh.
cu righ Muman i. gu hAEnghus mac Nat Fraeich, gu Caisiul, et orduighidh- 2815
sein ferann doibh i crich Mhogha Ruith, 7 toirrnid-siumh ráth amra ann i. Raith Ua-Cuile. Dogniat didiu a mhuindter fleadh1 mhor do righ Fer Muighi i. do Mhellow mac Tuirc, isin ard fria raith Ua-Cuile aniar. Luidh máthair Fhindchua, 7 si torrach, cu rochuinnigh2 digh don linn for na sdaadóiribh, ár ros-gabh mian don linn, et roherad hi. Rolabair in gein2820 bai 'na broinn, 7 itbert so ann: 'Gerthit gurthit eraillsium sala mor muincille melsedar Ulaidh uir amal melis milchu for mhil cu rossam.' Gertit.


BEarar iarsin in macthaírrgertaigh co hAilbhe Imlech Ibhair dia baistedh, 7 doberar screaball dó ara bhaisded i. sect pinginne oir. Ben-nachais Ailbe iarsin in ghein, 7 doberar ainm fair i. Finnchua, 7 atribaírt Ailbhe a thabairt sria leighenn i cind a secht mbliadne. LÓtar iarum lucht in bhaiste 7 in mac leo cu Raith Ua-Cuile.

Teacar iarsin o Chumuscach mac Cuind, o righ bhser Tefa, mac sethar d'Finnchua e fein, do cuinghidh in meic dia altram; 7 doberar dó, 7 ailter an mac i tigh Cumascaigh a n-Ard na Rigraidh os brú Locha Ri, gu cenn secht mbliadne, cu toracht Comghall for cuairt clainn Neill, co tarla do thigh Chumuscaig, co facaid in macamh óg isin tigh arachind 7 spirut2840 aingil 'na comaidecht. Dobreth Comgall gradh do, 7 imchomaircidh cuich he? 'Finnchua sin,' ar siat, 'mac Findlogha.' 'Ocus misi ron-alt,' ar Cumuscach, '7 Ailbhe ron-baisd.' Cuinghidh Comghall in mac for a aidi, 7 doberur dó he. Dorad in mac seirc do Chomhgall, 7 teit leiss co árus, co Bennchar Ulad, 7 doghni leiginn oca amal cech ndalta ele.

Bui didiu ferghort cluana intansin ac Comghall, 7 mogaid nobhidis ica coimet cu toracht Findchua. Or'ptar toirrsigh iarum na mogaid atbert Findcua: 'Leagar duinne 'mar ndaltuibh in ferghort do choimhth gach lai timcheall.' Atbert Comgall: 'Coimhet-sa anfu 3 he ria cach.' Teit iarum

1 MS. fleagh. 2 MS. rochuinnidh. 3 MS. anfugh.
2855 tiaghar uadh arcenn Comghaill dia fhis uadh cia dogenaí in gnim út. Tic Comgall guna dhaltai'dh cusín righ, 7 Findchua i cuma chaich. Dobreth in ri aithne fairsiumh, conud hé dorcóin in gnim út triasain tuarascbail tucsat na haraid do far, 7 ruamnais rosc in righ 'na cinn comtar dergo teinntidhí 3. Rathairíus Finnchua inní sin 7 fergaighius frísín righ, cu roeírig in talam uimi, 2860 cu riact coa ghluinibh. Adchi Comghall inní sin, 7 sillaíd tar-ghluinn, 7 atbert fría Finnchua: 'As fearr latsa do beith fein mor innusa,' ar Comgall. Imderg Úthair im Findchua dhe sin, 7 cuiris a cheann fa chochall Comgaill, cu roloisc in cochull. 'Ar Dia rit, a meic bic' ar Comhgall, 'nachat-geibhdeh ferg, 7 rat-fiá do breith fein o righ Uladh 7 uaimsi.' 'Cidh ar nacham-gebridh ferg,' ar Finnchua, 'umat sháragud-sa 7 umam sharugud fein don ángurt gabala bui ocuinn? Beir-sí do breith,' ar Findchua fría Comgall. 'Berat,' ar Comhgall, 'acht gurbhath buideach-sa.' Sillis Comgall forsin righ, 7 atbert an ri: 'Gach ni uma m-bia bhat-sa fair.' 'IS sí mu breith,' ar Comhgall, 'na secht ficht bo blichta doberur damsa 2865 uaitís gacha bliadhne a tabairt do Bhindchua cu cenn .xxx. bliadhne tar-mheissi, 7 abdhaine Bennchair, 7 darabh a cinníud do dhula il-leith n-aill leath na cuarta-sin dosom 7 a leth n-aill ibus.' Ba bhuideach Finnén de sin, 7 cuird in talam on righ tarais ana áit, 7 loisкр uili cochall Comgaill, conad airc sin nach dleghar cochall um4 comharbha Comghaill. Cunad iat tri ferta 2870 uais Cinnchua iar rochtain co Bennchar .i. liaga cloch do dhenamh d'e Chaibh righ Uladh, [fo. 26. b. 2] 7 an talam dh'eirgigh imon righ cóa gluinibh, 7 cochall a aidi do loscud tria bruth a shéirge.

Bai Comghall iarsín a mBennchar co cenn .ix. mbliadhne. Et foillsightér dó bás do beith 'na ghoiri, 7 tiagait teachta uadha arceann Ailbhe co 2880 Ímlíuch Ibhair, comad dia láimh nodhighsed dochum nime. Foillsightér do Ailbhe inní sin, 7 teit-sein cona dhfirim cleirech cu rocht Bennchar. Et doghniat a n-ánta 7 a codach ann sin a triur .i. Ailbhe 7 Comgall 7 Finnchua. Teit Comghall docum nimhe innis do lainm Ailbhe, 7 fac-bhaidh Finnchua i n-apdhaine Benncair taraceisi co cenn secht mbliadhne, 7

1 MS. feargaídh. 2 MS. fadeoigh. 3 MS. teinntighi. 4 Interlined.
erbaidh do Ailbe co mbeth Finnchua ríe udhacht ceb é tan no ghebhudh día 2885 lámh fair.

Iar caithimh na secht mbliadne dichuirter Finncla o Bennchar 7 a hUlltaib uili tríu cuimhigí fherainn. Tic iarsin Finnchua a hUlltaib atauidh cu toracht la greasacht aingil cu fíra Mumain 7 coa righ .1. co Cathal mac Ædha, gu Caiseal, et férudh in ri failte fáirs, 7 orgaidhird a rogha fherainn a 2892 Mumain dó. Asbert Finncla: 'Ní cetuigthe dhamh fherunn acht in bhailte a freicra mu cloc mhe a n-oenar gan cungnum duini aigi.' Atbert Cathal: 'Sír-si Mumain cu rofreagra do cloccth thu, 7 in bhailte a n-gebha rat-fia gan imrisan fhiúit.' Tic Finnchua roíme o Chaiseal co crich Fer Muighi .1. hi cenn iarthurach Maigi Maistertha, et siridh cain in maighi dús in freicered 2895 a cloccth he, et dofreagair isin maduin annamharach i bhFán Muilt. Scoirit a n-eochu annsin, 7 leicit a foroire dhíbh, 7 scailit a mbuar 7 a tainte fona ferannubh ba coimnesa dhoib. Dogniter iarum comhaighthes fhrí 7 diultad, 7 gerrtar a n-indile 7 buaitlter a n-aighairedhá 1. Acaínt a mhuiúnter fhrí Finnchua. Asbert Finnchua fhrí coic .1. Dronan mac Dronbic: 'Eirg 2900 cusán mbailí as comhchoc duinn annso, 7 tabair tene lat ass.' Luaid iarum an coic arcenn na teined cu tech rechtaír rígh Mumain .1. Bæth Brughai 7 Som ingen Mhoithla a bhaincheli. IMcomhaircis in rechaite: 'Cia hairm asa tanacais arcenn teined?' Asbeart an coic: [fo. 27. a. 1.] 'O Fhinnchu, o dhaltu Comhghaill. ' In annsin bia fuireach fair?' ar an rechtaír. 'Ní 2905 fhetar amh,' ar an coic, et cuinghidh an tene. Drobeath an rechtaír tríu thoghdacht urchar d'aithinne do. Gabhuidh in coic ana ucht, 7 iss ed bui uime, cochall Finnchua. Timaircidd-sium in cochall imon teiníd, 7 beirídhlais hi. Cuiridh in rechtaír nech dia muíntir cen fhis don coic co fesadh in loiscfeadh an cochull. Cuiridh in coic asa ucht an tene a fiadhnuse Finnchua, 2910 7 ní rolloisc finna na brothairme don cochall. Indisidh an techtaír anní sin don rechtaír gur' thaidhlich a mhenma ind aithrígí, co n-ebairt cu tibhred failtí do gengu tuccadh nech aili. Lotar iarsin in rechtaír 7 a bainchele d'agallaim an cleirig fesín, 7 riaraghít he, 7 slechtait do, 7 bhiaithait an cleirche in adalaisín 2 da gach bhuiúdh acht linn nama. Athsadar do rígh Mum- 2915 an conidh ann roghabh Finnchua, i Fan Mhuilt, etír a portaibh-sium 7 a airgeda. Fergaitheach baincheli in rígh desin .1. Mughair ingen Fhiachrach Finn ri Eoghanachta Locha Lein. Atbert sí na tóilfítis a n-enbhailí .1. muindter Finnchua 7 a muinter-sí. Fiafraighis in ri cá cís dobertha don

1 MS. anéadhaimh. 2 MS. inagaidísín.
righain 7 do fesin asin ferann-sin. ‘Ni anse,’ or an ri: ‘oenchúra fhínn 7 a furrthain d’hfolcadh 1 7 dunadh, 7 airmhed bracha as gach baili do náí mbailib at coimhnesa dhamh. Eirgedh techtaire uainn,’ ar in ri, ‘cu Finnchua, dia fhis in bhfaemhann an cis-sin, 7 mina fæmhnann eirgead leth n-naili.’ Fæmh-uidh Finnchua in cis-sin 7 geallaid a thabairt uadh, áir is ann sud rosaill-
2925 siged do a árus do beith 7 a thaisí 7 a eiseirghi il-laithi bratha. Torainnter iarum in baili la Finnchua .1. Cuil Muíl, 7 orduighter a airles, 7 cumh-duighter a thíghí, 7 fodhailter 2 a muindtera do na nai mbailib ele batar ind arus ag rígh Múnan. Feidligíd 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 amncharut a inad fein ar nímh dhosomh.
Tugad trá cuigisium annsin secht n-ollumain ghabhunn batar i comh-fhaicsi dó co ndersat secht corrana iarainn dó fora m-biadh co secht mbliadni co faghbad inadh a nímh, ár dorat a inad bunaídh do rígh na nDeisi. Bennachaid-siumh gaibhne in bhaile-sin, 7 facbhsais buaid lamdaí 2935 (.1. ngresa) dhoibh doghres acht cumad isin baili-sin doghendais no dotinsscaimithe he, 7 buaidh n-olluman dibh. Cuinghamh na gaibhne faisium a n-aimn foresin mbaile a lógh a n-gresa .1. Brí Gobhunn. Tochaithidh Finnchua secht mbliadni fora corranuibh acht xenadáig 3 nama. Et iss ed fodera eisein .1. Ronan Finn Maighe Lainde, mac sethar máthar do Finnchua, sennser noebh 4 bhfer mBreg do toidecht dia atach-somh co tised do chabair clainní Neill Naighiallaig 7 rígh Midhi .1. Sechnasach mac Ædha Slaine, áir robhui cogad allmharach don mhuir forro, 7 ba do Fhinnchua robó in dán a bhshfoiridhin. Et ba bhat doirone in cogad-sin, Breasal Bernbhél Buaidedaltach 7 Tuire Tortbhuiileach 7 Tinde Trenmhor:
2940 do Breatnaib iar mbunadus iatsein. Et ba bhat eicne doighnis an loingius-sin gacha bliadne i crích Ua Neill in deiscrit, port gach luin li do loscud, 7 crechad gacha tuatháth, 7 giall gacha fine do breith leo. Doberut iarum clanna Neill bennachta dóní dothi(fa)d arcenn Fhinnchua co feruibh Muighi dia cabair. Roghabh Ronan Find Maigi Lainde do laim an
2945 umaloit sin. Faillsighter d’Finnchua, 7 se for a chorranauibh, sennser noeb 5 clanni Neill do beith for slígid chuigí, et eraíldhid for a dhaltuibh freasal 7 frithailimh na techtairdhe n-usal-sin do dhéanum. ‘Tabhur,’ ar se, ‘ian measctha .L. do lind doibh, 7 proinn clít do biudh, 7 mad bec leo sin fuillter

1 In marg. In the text dfolcadh is rewritten in recent hand.
2 MS. foghailter.
8 3 MS. xanagaid.
4 MS. noemh.
5 MS. noem.
BETHA FINNCHUA.

frís.' Doriachtatar na cleirig iarsin, 7 rofrithailit amal asbert Finnchua. Et ní thormailt Ronán ní don biudh-sain nogu tised Finnchua dia chorranaíbh chuzione, dia acallaim. O rosiacht a fhís co Finnchua Ronan do beith i trescadh, aildh Finnchua in Coimhdu [fo. 27. b. 1] cumhachtach curo- fhailisíged do an ní bhuidh coir do dénamh, uair nír’bo áll dó dhula dia corranuibh comtais comhlan a shecht mbliaedna forro. Tic iarsin spirút aingil do nertad Finnchua co n-dechad d’agallaim an cleirig aili do ced 2960 Issu Crist. Luidh iarum Finnchua am trath proinne d’acallaim Ronain, gér’innár lais a corp tretholl iarna treaghadh 7 iarna tholladh do dhealuithe 7 do phiasduib d’faicín do neoch etir; et feruid cach dhibh failti fír araili, et attit Ronan d’Finnchua in toisc imma tainic. ‘Bídh am umhal-sa frísín toisc-sín,’ ar Finnchua. Lotar iarsin rompa cu rancatar tuatha Teamra. 2965 O atconnucatur clanna Néill na cleirig chuca dothi do mhett a n-eicne cu r’eirighset uile ar fhailti fírí Findchua. IN adaig1 immorro dorocht Findchua co Temraíg ba sí adaig1 dorochtatar na dibergaigh, 7 tucstaí agaid a long gu clannaíbh Neill an deisceirt co Dubhcomar. Atcuasinnís do righ Temhrach 7 d’Finnchua. Eirghid iarum idir lèach 7 cleirch, 7 impóit ar 2970 deisil tria theasc Finnchua, 7 tecait rompa ina foramrith co n-acatar na dibergaigh uatha. Eirghidh iarum aicned an cleirig fíruí cu romhemhatar2 sponcaibhle teined trichemhruidhí asa dhetaibh sechtair, cu roloise in tene-sin ioronna na sleg 7 doite 7 ríghthe na ndibercach, gur’bo toí tuaithegertha iat. ‘Eirghit,’ ar Finnchua, ‘fesa uaibh dia saigíd da fhís in tibritis 2975 slán dia bhfoghail.’ Lotur na techta cuca. Asbertsat na tibritis slán doibh trí bhithú. Lonnuighter Finnchua don aithheascain na n-allmurrach. Eirghit iarum a n-aínfheacht chuca, etir lèach 7 cléirch, conadh he ocle déidheanach doróisíat friu a n-gilladh do mharbad 7 a longa do loscud 7 carn dia ceannaíbh 7 dumha dia n-eduighibh; conadh amlaidh sin rodhichuir 2980 Finnchua na dibergaigh. Doberur a breth fein d’Finnchua.1 Dun Dubchomair cusna secht ndolaidhib batar frís, 7 corn láimha rígh cona thimthacht do or derg, 7 a thabairt síin dó gacha sechtmad bliadne o righ Mide. Gealltar sin uill d’Finnchua, 7 ceileabraidh do clannaíbh Neill iarsin, 7 facbhaidh bennachtain acu, 7 tic [fo. 27. b. 2] dia árus féin iardain. Conadh hisin 2985 fóiridhín Finnchua ar clannaíbh Neill 7 ar fheruibh Midhe, 7 cuain uatha som d’fhír a inaidh da eis cu brath.

Fosaigid Finnchua ’na inadh fein fria ré cian.

1 MS. agaid.

2 MS. curomhebhatar.
BETHA FINNCHUA.

IS ann sin doêrig cogad for Laighnibh fria linn Finnchua. Sen-Nuada
2990 Eicius fa ri Laigen intansin. Batar da bainchele ocon righ-sin .1. Afe
ingen Rosa Failge 7 Anmet inghen Colmain meic Crimhthain do Huibh
Censelaig, et annsa lasin righ issi inas in bhanFhailgech, 7 ba torrach sein
uadh. Cuinghidh in ben Chenselach in toirrchius bai ocon mhnaí Failghigh
do tabairt ar comus di. Gia rogheall in ri disi sin ní rocomaill. Cuiridh
2995 in ri fis focleith cusun mban-Fhailgigh, 7 atbert fria dhul isin Mumain slar
ar comairce FHinnchua Shlebhe Cua, uair comairce mis 7 raithi 7 bliadne
aicesein sech gach noebh¹ aili da gach duine dar sarugud bhfer nEirenn,
áir ní lamhdais sloigh náit sochaide, curaidh nait cathmilid ni do Finnchua
ar mhéit a aicnidi, 7 ar séire a cheiniuil, 7 ar mét a bhothra 7 a bhrighe.
3000 Luidh iarum an in ghin for set i crich Muman, triar fer 7 nonbhar ban cona
cairpthib leo, cu rochtatar iartur Maighi Maistertha, cu romhemaídh² fertais
carpait na hinghine, conadh Áth in Carapait aimn inn atha osin ille. Ur-
dhaingnighter in carpait re hedh, 7 scailid doridisi 7 leathnaigid, conadh ass
rohainmniged Druim Leathan 7 Ceall Dromach am fu. Gabsait iarsin idhain
3005 diana an ingin, et faillsigter eserin do Finnchua 7 sé ica fhothracadh a
n-dabaigh uaruisi .1. ben righ Laigen do thecht chuige ar chomairci. Et
asberar uadhla fria gan techta asan inadh a raibhe co rucadh a toirrches, áir
ni ghnáthaighdis mna nait bandala techt ar eclair Finnchua intansin.
Beridh ingen mac mochtrath aramáreach³, 7 berar uairthe he dia bhaísdid co
Finnchua. Baisdter iarsin an mac 7 doberar ‘Findtan’ fair .1. Finntan
mac Sen-Nuadha Eices meic Breasail Bríc, meic Fiachach Foibríc. Oilter
in mac oc Finnchua, 7 dobeir a chich des dó, cu rofhas bainne innti, 7
fogarthat damhmad im thecht ’na tór fein. Dobhí bisech [fo. 28. a. 1] ar an
mac sin nách bladh oca mháthair fesin dia mbeitis noenbur banaltrann fai.
3010 Fortamhaighidh iarsin in cocad thair for Laighnibh o Chennealach mac
Dunlaing meic Dunadhaigh, o raitter Húi Censelaig. Tecaít iarsin a òes
gradha co Sen-Nuadha Eiceas da fhis cidh dogendais risin cocad-sin, ár ba
senoir in draí ann. Asbert in rl: ‘Ata cathaighi conghaluch i cinn Shlebhi
Cua .1. Findchua o Bri Ghobhann, 7 ítá mac damhsa aígh, 7 ticfaidh am
3015 shocraíti tre bháidh doigh am inmhain leis allos mo meic, 7 eirgedh airechus
co nænbur eces lais aracenn, ár ítá do mhéit a naire na tibhre éar for an òes
dana.’ Lotar na filid fora sét cu rochtatar i comfhocús baile Finnchua .1.
cusan abuind fria cill anair. Faillsigter sin do Finnchua 7 se í ndabhuigh

¹ MS. noemh.
² MS. curomhebaidh.
³ MS. arabarach.
uaruisci, 7 luidh gusan ãs dana na tistais cuigí co tairsedh dhóisomh a fhothruicd. Fergaighité na fileid frisium uimi sin, 7 fergaighidh-som frisna 3025 fileduibh. Conna dleogur ãs dana do theacht ta ran abhúinn anóir cusin mbaile o sin cen ceadugud, et is dimbuaidh doibh da nducat, conadh Sruath na n-Eces ainm na habhun-na sin ille. Conná dleogur do righ Laighean techtaire filed do cur uadh osin ille, 7 is dimbuaidh dia cuire. Doroich tra in t-ãs dana co Finnchua aithle a fhothruicthi, et asberut fris: ‘Ardochendsa tancamar-ne 3030 o righ Laigen,’ ar siat, ‘co n-dighiss dia fhoiridhin don cocad fuil fail.’ ‘Ragat-sa fris sin,’ ar Finnchua, ‘cen imrisain, 7 nídhham leasc uime.’ Luidh Finnchua cumoch arnámháirach ina dhfrim cleirech, 7 mac righ Laigen lais, 7 in t-ãs dana, cu rangatar cusin righ cu dún uas Berbha. Ferthar failtí fris Finnchua, et tairisis menma in righ fría mac, 7 fa buidheach don lesugud 3035 tucadh fail. Dogniter a freastal comaith. Asbert Finnchua frísín righ comha shidhna bhreith uadh do Chennsealach, 7 muna gabad cad d’fhuaíra fail. Ge rucadha comha shidhna gu Cennsilach nir’ ghabh nach ni acht dun os Berba dh’arguin aramháirach. 1. Gabais ferg 7 fuasann an cleirech dhe sin, 7 dobadh fhearr lais cu faghbhadh cath in uair-sín. Córaithe 3040 iarum a chath la cechtar dhe, cur’ bat comdlútha, [fo. 28. a. 2] comharda iat. Teit Finnchua i tús in chatha, 7 roeirig a barann 7 a bhorrfaid, 7 rolínústar toinn danatais a crichthe 7 a cheiniuíil ’mon am-sín, et roghabh a cosa 7 a lamha 7 a súili for slogh Ceindsealach, cu nar’ thualuing n-imghona iat anagaid a námhut. Tic iarsin toinn diadhachta co Finnchua, 7 asbert fríu gialla 3045 aidide do tabairt do righ Laigen, 7 nir’shámhsat inní sin eitir. Advrachtat Laigin a n-oebinich lasin cléirech isin cath, et asbert Finnchua: ‘Na b. so, a Laighne, nom-lenaídigh-si,’ et reliqua. Rocuirid iarsin in cath gan choicill, 7 nir’fagbhudh mac righ ’na shesamh ann acht Cennsealach a oenar, et tucadh .L. mac righ dhíbh co dun os Berbha, conadh Dinn Righ aín an inaíd sin 3050 osin ille. O rahaincedh Cennsilach roedhbair dilsi a clainne 7 a ceiniuíil 7 a iaradaighi 8 do Finnchua, 7 ced da gach chrudh gacha sechtmaid bliadna dó fein 7 d’fir a inaíd o righ Laigen 7 o Huibh Cennsilait ag dogres. Faebhuidh Finnchua buadhá 8 do righ Laigen 7 do righ Ua Cennsilait .1. genus ina righnuibh 7 ana mnaibh, 7 naire ’na n-ingenaihb, 7 firinde ’na bferuibh. 3055

Cuinhse ri Laigen for Finnchua Finntan a mac d’faccail aígh i na crích fhesin, et ceduiighius Finnchua dó sin, 7 teic bennacht dia dhalta, et dobert a dhalta i fosugud ann, 7 dobert a rogha dia dhalta in lœochdacht no an

1 MS. arabharach.
2 MS. iarraidhí.
3 MS. buagha.
BETHA FINNCHUA.

cleirchecht, et ruc in dalta do roghain in cleirchecht, et dobert ferann dó
iarsin .1. Cluain Iarros frisa n-apar Cluain Eidhnech innfu, et cumthar trian
cuarta in baili-sin d’Finnchua dagres.

Conad iat sin gnimartia 7 ferta Finnchua i Laighnib, 7 doroich iarsin
co adhbbha fein i Mumain.

IS é ba ri for Ulltaib intan sin, Eochu Croibhderg mac Scannlain meic
Dunadaigh, et ba hi a baincele, Moinginn ingen Daire meic Finnchaid d’fearubh
Mumhan; et nir’ghabh’gaa fer gan techt a Mumain do cosnumh righi dia
macuibh .1. Cas 7 Cian 7 Cingid, 7 gabhaidh in ri do laim sin. Foillsighter
d’Finnchua inni sin .1. aslach Diabuil do tabairt da mnai for righ Ulad um
thoidhecht i cenn catha i Mumhain cen fhotha. Et gabais ceim conalais
Finnchua annsin uma crich fein gur’cuir fesa inagaidh [fo. 28. b. 1] righ
Uladh, uair nir’ai do a mharbad i crich Mhuman fria linn, 7 dia tised tara
sharugud cu suighbhedh bas 7 aidhedh 1 anabuidh. Tancatar arai sin
Ulaid tria gresacht na mna cu ricacht Mairtine Mor Muman gan airiugud
do righ Muman, cor’ghabsat sosad 7 longphort a n-Ard na Righraidd frisi
n-apar Cnoc Samna iniu. IS ann immorro dobi Cathal mac Ædha Flaind
Catrach ri Muman 7 Mumu ingen Fiacrach a baincele a nDun Eochair-
maighigh 8 intansin, 7 atciat ar n-eirghi doibh na samhlacha i Cnoc na
Righraidd riu anes .1. na mergedha ana etarbhuaasacha 7 na pupla do breac-
sroll righda isin tulaig ’arna tocbhall. Lotar fesa o righ Muman dus cia
robhais isin tulaig. ‘ Ri Ulad, ar siat, ’7 Moingfhinn ingen Daire ic iarrad
righi Muman dia macuibh.’ O rahindised do righ Muman sin atberat a
chomhairlig 7 maiti Muman: ‘Tiaghar uainn arcenn in chathaige mharbh-
thaigh-sea rind anes .1. Finnchua Bri Gobann, uair dogheall damsa geb e
tan nobheth éicen catha form co ticfod a cenn catha leam dom chabhair 7
in Cennchathach lais .1. a bhachall fesin.’ Lotar na fesa gu Finnchua .1.
Ger 7 Tualaing 7 Turscur, tri ghille in righ, 7 adsiadhat dó ri Ulad do
tiachtain tara sharugud-sumh isin Mhumain. Gluaisis Finnchua andsin ana
shomhulrith charpuit, 7 a bhachall ’na laimh, gan airisium ria cleirchibh
idir, cu riacht Dun Eochair Maighi 8, baile a raibhi Cathal mac Ædha.
Ferthar failti fris on righraidd. Asbert in ri annsin fria Finnchua dul do
tabairt comhadh do Ulltaib, 7 o nar’ thoich dó righi Muman nach suighbhedh
hi. Luid in cleach frissin, 7 dobert Moingfhinn aithne fair uaithe, et atbert

1 MS. aighedh.
2 MS. maidhi.
fria macuib deabaídh logaissi (.i.bregi) do dhenamh ardaigh co tised in cléreach dia n-etrain, 7 cu romharbdais a meic-si he, uair dob egal leo in cléreach do bhrised chatha forró, 7 dia marbhtha-som robo bec brigh Muimnech leo. O 3095 dhorocht Finnchua cusan longphort rofhiafraíg: ‘Cia deabaídh sut dociam1?’ ar se. ‘Mo meic-si sút,’ ar Monginn, [fo. 28. b. 2] ‘oc deabaídh um righi Muman, 7 eirg-si dia n-etrain.’ ‘Ni thó emh,’ ar Finnchua, ‘áir bat sidhaigh meic Moinginne.’ Ni rofoemhad tra o Finnchua in comha frissa n-dechaid co rígh Ulad, et geibhidh ferg 7 fasnadh he, 7 tic co rígh Muman, 7 attet 3100 na rogabhudh comha uadh etir. ‘DENUIDH,’ ar Finnchua, ‘cippe8 comdhaingin catha dhibh o dorochtabair oenmhaigin.’ Teit iarum Finnchua i tús in chatha-sin, 7 in Cenn catach ina laimh .1. a backall, 7 tennaídh in comhairle 7 nertaídh in cath, 7 tic fotri deiisil in t-sluaigh, 7 a bhachall ’na láimh, 7 cia rocuindigh in rí in bachaill ’na láimh ní taid Finnchua dho. Cumad 3105 air fesin nobeth maisi in catha do brísedh daraisi. INnlit Ulaíd iat fein anaghaid Muimhnech annsin, 7 gabhuit a n-arma irghaili. Robhúirset 7 robecset amal damhu dámghaire, 7 tiagait a mul[1]ach an cnuic. Saighidh in cléreach in fán tarsa, 7 leicidh in cnoc doibhuis. Cromsaít Ulaíd co dicra do cur in catha. O’tonnaíc Finnchua sin tarraid iat fon suidigued-sin, 3110 conair’leic eirgí dhoibh sech a ngluinib suas etir, 7 moidhid an cath forró anagaidh an aird. Cor’fhacuibh Finnchua do Muimhnechaib maidm rempa inagaidh in aird o sin amach cobráth 3 anagaidh allmurach, 7 gach sliog arccena, 7 iss ed chomalltar iarfrí. Dorochuir ri Ulad 7 a shetig Moingfhinn cona tri macuibh leo isin cath-sin, co fuilet a bhferta 7 a lighi isin tulaig 3115 daneisi.

Tecait a tri daltada co Finnchua iarsin .1. 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 duít a n-doronais aníu, 7 inní rob ail duít do dhenamh .1. do bhraithbhimenna do bein for Ulltaib.’ Tairnis iarsin 3120 menmha in cléirigh 7 tairisid a aicned, 7 ainicre in tsluaigh, co ndechatar da einech imlan uadh. IMpoidh iarsin co sruibh Muman co tarladur dhó arachinn i crolighi .1. Cairthenn Finn 7 Cairthenn Donn, 7 secht meic Forannain de Huibh Cassin, 7 Ferrmac 7 Ifernan, 7 aitchit in cléirigh uma chabhuir, [fo. 29. a. 1] 7 doberat a bhreith féin dó. IMpóidh iarum 3125 Findchuà friu, 7 bennachais iat, 7 slánaighdhih triana sheartuibh 7 adhamsraíb chor’bhat slaincrechtaigh diaeis, et ordaighit sein a cuarta dhó .1.. L.

1 Interlined. 2 MS. cispe. 3 MS. cobrach.
BETHA FINNCHUA.

ech allmardha a Huibh Toirr(del)baigh 7 .L. corn buabhaill a Huib Caisin 7 .L. sitheal aircdni o mhaithibh Dail Caisin. Doroich iarsin Finnchua cosin righ, 7 doberur a bhreth féin do .1. bó cec chís on Ardhncoic .1. Cnocc Benuinn, co Dairinis ic Inlínch, 7 bo bhithblicht do cléirech a bhachla ccech tan bérthar i ceann catha hí, 7 coimeirghe re bhfear a inaídh dogres ó righ Muman. Facbhais Findchua bernachtain ocon righraid 7 oc seruibh Muman, 7 tic roime dia aadbha fesin iar mbauidh bhfert 7 mirbuile.

EIRGHEAS iarsin cogad allmurch i coicedh Connacht re linn Fhinnchua.

Tomaltach mac Muiredhaigh ba rl Connacht intansin. A n-indmhusa immorro nortis allmhairaig uatha gacha bliadne tar muir sair, gur' fhacuibhset gorta 7 terce bidh isin coiceadh. Lotar fesa o Thomaltach co Finnchua cu rodhingbad' na hallmuraig dhe 7 a breth fesin do. Luidh Finnchua lasna techtaiibh gu Cruachain Maigi hÁi. Batur failtigh Connachta roime. Batar dono na hallmuraig i bhfosadhlar longpuirt ina bhfarrad i Cuil Fedha, fríisi n-abar Cul Cnamrois inniu. 'Cidh as ail dúibh fríu sú?' ar Finnchua. 'Cath do thabhairt doibh,' ar Connachta. 'Dingebhút-sa in cath,' ar Finnchua,' darcenn mu riara.' Geallait Connachta a breith fein dosum. Teit Finnchua leo a ceann in catha 7 adcl na hallmuraigh uadh. Geibidh iarum teasbach dermhair na hallmuraig annsin trua cumachtaibh an cleirig a medhon a longphuirt dona sonnuibh iarraidibh batur i timcheall an longphuirt imacairt, conná frith díbh aramharach 8 acht a cnáma 7 a taisi a medhon a longphuir, 7 frasa dia n-armaib 'na bhfarrad : conadh Cuil Cnamhrois ainm ann inaid o sin ille. Tairisnighit Connachtta iarsin [fo. 29. a. 2] a mhíribuíibh an cleirig; 7 ordairgit a cana 7 a cuarta dho, 7 ech gach degduine 7 scréabal gach ãnnduine 7 erradh righ Connacht o mhullach co lar gacha bliadne dho. Facbhais Finnchua iarsin bualaid catha la righ Connacht, 7 bualaid gníma 7 buaid marcaighus, 7 nach geabhadh nert allmharach crích Connacht cu brath daimis, conud he sin fotha Finnchua a Connachtaibh tria bhithu. Ceilibraid Finnchua do Connachtaibh iarsin, 7 tic cóa mennat fesin i Feraibh Muighi.


1 MS. curodhingmad. 2 MS. Fegha. 3 MS. arabharch.
BETH A FINNCHUA.

he, 7 docuíredh a curach ansbluaistí for muir, 7 scólaíd gáeth é gu hInis Fuamnaigh, bhaile i raibhe Maghor Dubloingeach do allmhardhaibh. Gabhar aigisein Ciar Cuircheach isin churuch 7 innisidh a imthusa do Mhagar, 7 ainicis Magar hé o’tcual a scela, 7 ise luach anacuill rochuinnig far .1. colús cusann crích asa tafnic cu roairgeadh hi, ar ni bhídh arbhur na treabhad aige ‘na insibh eidir. Lotar iarum i Ciarragí fria re tri bhfaghmhar, gu rucsat a harbhur eisid ana mbarcaibh iarna crechad, co roshas gorta mor a Ciarragí uili dheis. Asbert Mothla mac Flainn: ‘Eircter uainn arcenn ar mbráthar bunadcheiniuil, et ba si sin adaig thangatar na dibercaigh isin tirs, 7 ghabhsat a bhFindtracht Cind Maghair. Fiafraigidh in ri d’Finnchua, cidh dogenduis friu [fo. 29. b. 1]. Fiafraigidh Finnchua 3175 don righ chleachd gacha bliadne isin tirs? ‘Ni fhacbait, ar in rí, ‘a bec do arbor isin crích dianois. ‘Leagur scailead dhoib,’ ar Finnchua, ‘cu roghabhath a n-oireda forru, 7 tecam-ne isin traigh taraneis, 7 is ced limsa gan ar bhfaicsin doibh cu tisat chucainn ’narcenn.’ Nírbó cian iarum gu bhfacatur cuca iat isin traigh, 7 a n-oireda furmada forra. Roeirigh immorro 3180 a bharrann 7 a bhorrafadh in cleirig, amail lanna derglasrach no amail thoichim tuindi fria tirs. Ba he tricce 7 tindisnigí dothoet Finnchua a cath a brathar in lá-sín tre bhaidh cur’bhó meidhtir airdigtir fria seoí primhluineigh uas fhethshaírighi ferta 7 cumachta. De tre ghuidhí in náibh ina nall-murach in la-sín, cu roeirgetar tonna Eireann fris. Roghabh tra scemhdhacht 3185 leadarthaighi chon he ina gaiscedh in la-sín. Gengu betis leich ag cur in chatha acht esiumh a anur is roime nomhoidfheth, áir is cuma notheasach da arm 7 da fhiaclaisb na hallmachu. Conadh de rolil Finnchú de .1. amail choín in la-sín he. Et tuiscit in slagh Ciarraigheach a n-aigti uili re hagh 7 re gaisced intansin, cu ná terna dona hallmhrefaib cn ghabail no cin marbad 3199 acht Ciar Cuircheach a éanar. Et is he Finnchua roainic essein. Recomaidhead an gninth-sin cu iarans, 7 romóraid ferta De7 Finnchua cuna gabann nert allmurach gana duthaig budhein innti acht gu cuimnadar Finnchú oc tabairt in catha 7 a thabhuirt a n-aím Dhé 7 Finnchua 7 a chana dh’fhir a inaidh daeis.

ASpert in ri fris: ‘Beir do breith, a cleirig, 7 ben do beim císa orainn 3195 infechtsa, uair bidh manuigh dhilsi duítsi 7 d’fhir h’ainidh inne dogres.’ ‘As i mo breith,’ ar Finnchua: ‘miach bracha gacha baile dhamh, cora furrthain do(a) thangatar na dibéircaigh isin tir, 7 gabhsat a bhFindtracht Cind Maghair. Fiafraigidh in rid Finnchua, cidh dogenduis friu. Lotar iarum i Ciarragí fria re tri bhfaghmhar, gu rucsat a harbhur eisid ana mbarcaibh iarna crechad, co roshas gorta mor a Ciarragí uili dheis. Asbert Mothla mac Flainn: ‘Eircter uainn arcenn ar mbráthar bunadcheiniuil, et ba si sin adaig thangatar na dibercaigh isin tirs, 7 ghabhsat a bhFindtracht Cind Maghair. Fiafraigidh in ri d’Finnchua, cidh dogenduis friu [fo. 29. b. 1]. Fiafraigidh Finnchua 3175 don righ chleachd gacha bliadne isin tirs? ‘Ni fhacbait, ar in rí, ‘a bec do arbor isin crích dianois. ‘Leagur scailead dhoib,’ ar Finnchua, ‘cu roghabhath a n-oireda forru, 7 tecam-ne isin traigh taraneis, 7 is ced limsa gan ar bhfaicsin doibh cu tisat chucainn ’narcenn.’ Nírbó cian iarum gu bhfacatur cuca iat isin traigh, 7 a n-oireda furmada forra. Roeirigh immorro 3180 a bharrann 7 a bhorrafadh in cleirig, amail lanna derglasrach no amail thoichim tuindi fria tirs. Ba he tricce 7 tindisnigí dothoet Finnchua a cath a brathar in lá-sín tre bhaidh cur’bhó meidhtir airdigtir fria seoí primhluineigh uas fhethshaírighi ferta 7 cumachta. De tre ghuidhí in náibh ina nall-murach in la-sín, cu roeirgetar tonna Eireann fris. Roghabh tra scemhdhacht 3185 leadarthaighi chon he ina gaiscedh in la-sín. Gengu betis leich ag cur in chatha acht esiumh a anur is roime nomhoidfheth, áir is cuma notheasach da arm 7 da fhiaclaisb na hallmachu. Conadh de rolil Finnchú de .1. amail choín in la-sín he. Et tuiscit in slagh Ciarraigheach a n-aigti uili re hagh 7 re gaisced intansin, cu ná terna dona hallmhrefaib cn ghabail no cin marbad 3199 acht Ciar Cuircheach a éanar. Et is he Finnchua roainic essein. Recomaidhead an gninth-sin cu iarans, 7 romóraid ferta De7 Finnchua cuna gabann nert allmurach gana duthaig budhein innti acht gu cuimnadar Finnchú oc tabairt in catha 7 a thabhuirt a n-aím Dhé 7 Finnchua 7 a chana dh’fhir a inaidh daeis.

1. MS. agaid. 2 MS. ghuighi innseim. 3 MS. hadh.
bhiudh cacha bliadne.' Rochinnset-som cu tibritis. ASpert iarum in rl
nach fuighbhedh Ciar Cuircchech failti oca 7 noheaduighfed d'Finnchua a
bhreith laiss. [fo. 29. b. 2] LUIDH iarum Ciar Cuirccheach la Finnchua
.xxx.1. a bhfuair dia chairdibh 7 dia choiceilidh isin tir. CEILEabhrais Finnchua
iarsin don righ 7 don righraidh, 7 facbais bennachtain acu, 7 teit góa aras
fesin. Et cuiris Ciar a Ciarraigi Cuircchech, conadh uadh rosloinned. Et dligid
Finnchua gacha bliadne .xxx. torc o Ciarraigi Cuircchech.

Teacait iarsin re linn Finnchua clanna Neill in tuaiscirt do ghabail
righi Muman, uair atcualatar in tir ina folmairis 7 Leth Mogha 'ar bhfagail leoin
ima righuibh 7 ima codhnachuiubh 7 gan righ diles orra. Gabhaint iarum
longport oc Loch Sighleann i n-Gurt Clainní Neill anfu, 7 nífir'bacad dibh,
uair nír'bhe airdri for Mumain intansin acht comard oirrig. Docuadur
immorro Muimní a muinighn a noeb 1 um coscur Clainní Neill do breith,
uair ní rabhatur cuingid chatha acu 'nanagaid. Dobhí tri mac righ acu
intansin .1. Scannal mac righ Ua-Cairbre. Érlamh airmhitneach do shil
Eogain eseen, 7 adubairt gu ticfadh moirsheisí naeb 2 do cur in chatha acht
gu mbeth anlæch do clannaibh Eogain roime do mac righ no rigdanna.

Atcuas d'fhuith Muman cu raibhi fer calma don Mumain .1. Cairbre Crom
mac Crimthain t-Sreib 3 meic Echach meic Ængusa meic Nat-fraeich, 7 fa
mac righ 7 righna, 7 fa hadhbur righ acht gu righdais tuatha 7 fine é, 7
rohinniseadh doibhsium a bheith ac seilg a ndroibhluibh 7 a bfasaighibh 7
a bhfheduibh 4 .1. ar mhucaibh 7 aigib 5, 7 lotur fesa uathaibh arachenn,

adubratar frís nobherdais righi dó ar tiachtain a cenn chatha leo.
Atbert-sum fhríu ná raghadh nogu tised in cathaighi calma bai i Mumain
laís, .1. Finnchua Sléib Cua. Berar a fhis sin dona náeibh 6 út, 7 tecait
sein arceann Finnchua maithibh Muman leo da breith don chath.
'Caidhi,' ol Finnchua, 'in lucht ros-gabh do láimh in cath.
Ní nert leo itir

curabh aissi ica thabairt leo aroen fria Scannal. Doruménar-sa 7 ris, ol
Finnchua, 'gidh leasc leam;' [fo. 30. a. 1] et tainic leo cu riachtatar Loch
Silenn gu comthínol Muman. Et doracht Cairbre Crom chuca cona
shochraite amail rogheall intan aeduala Finnchua do teacht ann, et adconn-
catur Clanna Neill uatha ag eirigh gumoch isin matain ina longport ina

mbroin adhbhail ildataigh. Locuid fir Mhuman in cath re gráin Clainní
Néill 7 ar imut a laech 7 a trealaim, acht Finnchua a ænar. Et comairliged

1 MS. noem. 2 MS. næm. 3 MS. ÷[the b in different ink].
4 MS. bhféigibh. 5 7 aigib interlined in different ink.
6 MS. næmaibh. 7 MS. Dorúmenarsa.
Finnchua fir Mhuman, 7 adubairt nach leicfithe baile dia bferunn doibh damad locad leo. Doraidhset fir Muman: ‘Atait Clanna Néill ar trí coimlín-ne.’ ASpert Finnchua a n-imarcráidh do shlaighi 1 comtis coimlina, et o robheitis coimhlín cach do mharbhadh a thair chomhlin iarsin. Cidh tra, 3245 rogress 7 ronert Finnchua 7 Cairbre Crom fir Mhuman ‘cum an chatha, áir ni raibhe Cairpre ara imghabáil. Roámsat fir Mumhan in cath trí naire 7 tría nertadh Finnchua 7 Cairbri. IS ann sin rochораighset clanna Neill iat fein ‘cum an chatha, 7 tancatar a ndail firer Muman cudian 7 cu-dasachtach.1. doiri dia n-armaibh usas cennuibh 7 leibheann da sciathaibh 3250 ’na timeall. Eirghit Muimmigh ’nanagáid iarum 7 a nèib 2 leo, et ger’sat liu do Clannaib Néill rosrezadh in cath forra a nertuibh nèib 3 7 euradh, 7 leantar in maidm, 7 dichenntar mórán dibh, 7 tinoilter a cind a n-xeninadh, 7 doberur il-Loch Síleinn frisa n-abar Loch Cenn anú. Et righthar Cairbri Crom mac Crimhthain for Mumain. Et aitchidh Finnchua Dia 3255 um deibh mhaith do thabairt fair, uair ba scairbighi a dhenamh, 7 fuair Finnchua ó Dhia a rogha dealbha dó, conad Cairpre Cæmh atberthea fris iarsin iar n-aithhearrach crotha 7 datha. A Cill Cromghlaise rohaled in Cairpre sin ac Sceallan Chæl, conad de rolean Cairpre Crom dhe, amail asbert:

Fa direch o chinn go bonn
gé atbertea fris Cairpre Crom:
as de ron-geibh ainm re ais
ara altramh a Cromglais.

Beannachaidh Finnchua fir Mhuman 7 rí Caisil annsin 1. Cairbre [fo. 30. 3265 a. 2] cona shil, 7 dorinne in rí cadach fria Finnchua do fein 7 da shil, 7 sraemad catha ria cláinn Cairpre íntan dobertais a n-aínm Dhe 7 Finnchua, no minn dia mhinnuibh oca ag dül a ndeabaidh, 7 bhidh leo a buaidh; et geallais Finnchua nach cuirfedh cath osin amach. Cinnit Muimnigh ima righ cana Finnchua torru 1. in cetleagh 7 in céttan 7 in cétarc d’Finnchua 3270 7 d’fuir a inaidh o Fruib Muman, 7 comhnet a inaidh ar clannaibh Cairpri dogres. Ét almsa as cech sroin o Feruib Muighi d’fir a inaidh, 7 a ghuidh 4-sium dhoibsíum in dam eicne, 7 guídhsed 8-sium Dia um shlicht Cairpri 7 Chathail d’foirithin iar bhfír.

Teit Finnchua iarsin dia mhennat fesin; 7 teitt iarsin do Roim, uair rob 3275 aithreach leis na catha dochuir 7 na gnimhá doroinne ar connailbhe 7 ar bhaidh brathairsí. Ocus rochan na runna-so sis:

1 MS. animarcraigh doshlaighi. 2 MS. nèim. 3 MS. nèmh. 4 MS. ghuighi. 5 MS. guighfed. 6 MS. guighfed.
BETHA FINNCHUA.

Seacht catha rochuirí-sa,
as me Finnchua cin meabhuil,
o chath Duine Dubhchomair
gu cath Finntraicht Cinn Maghair.

Cath i Temhraig thucus-sa,
cath i Laigniub le crabad,
cath a Mumain mhedeonnaigh
doradus he cén gabhadh.

Cath Locha cenn comramhach
ar clannuib Neill cin mheabhail,
cath Cruachna Ai ollbladhaich
as romamsa romheamaidh.

Mu thachar fíra Muimhnechaib
le mac Ædha leam fhertuibh,
mu chatha re cuimnechaib
coir a n-airimh 'ná sechtuibh.

Co Roim Letha mh'ailitre
for slígid Poil is Petaire,
i mainistir Bronaidi
rom-aimidter 'na sectaibh.

Conadh iat sin gnimhradha 7 geinemain Finnchua 7 a chatha 7 a conghala
7 a thuulse o dolabuir a mbroinn a mháthar nogu ndechaid do Roim
Letha, cu raibhi fíra re mbliadna innti oc aithrighi, amail roscribh fesin i
leabhar Mainistreach Baidhi meic Bronaig.

In brathair oBuagachain roscribh an Betha-so as[in] leabhar Maines-
tsech Baidhi.

Finit re Fionnchua.

1 MS. romheabaidh.  2 .i. Buidi meic Bronaigh.  3 In lower margin, in a recent hand.
[fo. 30. b. i.]

Betha Brenainn meic Fhinnlogha.¹

BEATUS UIR QUI TIMET DOMINUM, IN MANDATIS EIUS uolet nimis.² ³ MS.

IS fechtnach ⁹ as firén foribhthe in fer forsa mbi ecla ⁷ imuamon an Coimded cumachteigh ⁷ accobhras codermhair timna ⁷ forceatal De do comallad, amail luaitter i canoin petarlaice ⁷ nufhiadnissi in t-aithiuse-so.

Sochaidhi tra do uasalaithribh ⁷ d'faidibh ⁷ d'aps[a]laib ⁷ do deisciplaib in Choimdhedh, frisi ndebhradh i petarlaic ⁷ i nufhiadnissi in t-aitheasc-sa.³ a bheith fechtnach firen foribhthe forasta ar accobor ⁷ ar aiglius leo na timna ⁷ in forcetul diadha do comhallad, ⁷ ar imecla in Coimdhedh cofoirbhthe 'na cridibh ⁷ na menmnannaibh cen scrutain aili acht mad sin [námá].


A n-aimsir immorro ÆEngusa meic Nat-fræich rígh Mumah, is ann rogenair intí noebh⁶-Brenainn. Do Chiarraidi ⁷ Luacra dhó. i. do Alltraigí Caille dosainnred.

¹ In this Life the words and letters in brackets are taken from the copy in the Paris MS.
² Celt. et B. i, p. ² Ps. cxi. i. ³ MS. dia ata. ⁴ MS. noem.
⁵ MS. bru.dalta. ⁶ MS. noemh. ⁷ MS. chiarraidi.

O ²
BÁ fer saer socheneoil craibhdech irisrch a athair in meic-sin.1
3335 Findlogh. IS amhlaid [dano] batur in lanamhain sin, i smact 7 i coibligi
dlíghthigh fo riagail espaic Éirc. Atconnaic [dano] máthair Brenainn aislingi
resiu rogenair Brenainn .1. lan a hochta dh’or glan do bheith aice 7 a ciche
do taitnemh amail t-sneachta. IA r n-indisi ná haislingi d’espoic Éirc adubaírt
gu n-geinfeith uaithe gein chumhachtach bhudh lán do rath in Spírta Nóibh
3340 .1. Brenainn.

ARAILI fer saidhbhir bá i n-aiteibh cofada ó1 taigh Finnlogha, Airdi
mac Fidhaig a ainm. Tainic príomhfaidh na hÈireann intansin co tech [in]
Airr dhe meic Fidhaig .1. Beg mac Dè [hisede]. Rofiafraigh Airr dhe do
Bec: ‘Cid ni is nesa dún innosa?’ Adubaírt Bec: ‘Geinidh do rí dilís
3345 dingbhala fein eadrat 7 muir inoacht, 7 bidh sochaidhi do ríghaibh 7 do
ruirechaibh aidheorus he, 7 berus leis do cum níme. ISinn adhaigh-sin2
gene Brenainn rucsat tricha bó tricha làeth ag Airr dhe mac Fidhaig.
IArsin roéirig [comoch arnabarach] Airdhi [mac Fidaig], 7 boi oc iarrad in
toigí a rucad in mac beag, 7 faírri tech Findlogha, 7 in naídhíu ann, 7
3350 roshlecht codthraichtach ’na fiadhnuisi, 7 ros-eabol in tricha loilgech cona
làethbhá dhó, et ba si sin cedalmsa Brenainn. Rogabh iarsin an brugaid
in mac ana laim, 7 adubaírt: ‘Bhid dalta damsia in mac-so tre bithu na
bethad,’ ol se.

A n-adáig3 immorro ghene Brenainn adconnaic espoic Éirc Alltraigi
3355 caílí fo aélasair dhrmaír amail na aíces riambh roime, 7 timtirecht examuill
na n-aingiul i n-edáighibh glegheala imon tír immacuait. Eirghius espoic
4 Éirc gumoch aramharach4, 7 tainic gu tech Finnlogha, 7 roghabh in mac ina
laim, 7 adubaírt frís: [fo. 31. a. i] ‘A dhuine Dhé ’ .1. duine foigénsus do
Dhia, ‘gabhb mhisi cuçat amail mhannach ndíilius; et cidh sochaidí is forbhfhæilikid
3360 friat ghein as forbhfaíid mu críid-si 7 mh’ainim,’ ol espoic Éirc. Iarsin
roshlecht ’na fiadhnuisi 7 rochí codermhair i comurtha fhæillt, 7 ron-baist
iarsin, 7 tugad Mobhí fair mar ainm artus on thustidhíb 5 [ut díxít poeta:

Mobhí a ainm-siúrt artus
o thustidhíb5 caomh a rus;
macaom sluaghch, sirthech, seng,
ba cobair d’f eraib Erenn.]

IArsin [tra] rosherastaí broin find .1. ciabhóir fhínn [and], cu rolán in
1 MS. oc. 2 aghaídhshin. 3 agaid. 4 MS. arabarach. 5 MS. thustighibh.
fhianann uili. As de sin bha Broenfinn a ainm-sium. Finn immorro
doradh fbris, ar ba find o churp 7 o anmain [ut dixit:
Braonfind a ainm-sium iarsin
  o curp ocus o anmain
  on braon sin fuair slain
  o epscop Eirc a aon rain.]

IS ann sin roscennset tri muilt corcra asin topur fiac[ha] baistigi
Brenainn [ut:
Tri muilt corcra, suairc in tred,
  fiacha baistigh Brenainn beg,
  roseinnset, ba caom an cor,
  asin topur an aonor.]

Rucksat a mhuiinnter leo he cu mboi bliadain occa iarsin [ica altrum. 3380
I cind bliadne iarsin] ruc epsec Eirc lais he aramus a mhuime fein .1. Ítha, 7
bái coic bliadne oc Ítha, et tuc in chaillech gradh [n]dertair dou, áir itceth
timtirecht na n-aingel huasa 7 rath in Spiritu Nóib fair cofollus, et [is amlaid
sin] nobhith Brenainn, oc sirghaire frisín caillig cech tan atceth hí. Araili
la [immorro] roshiarfaig Ítha dhe: ‘Cidh doign faeilti dhuit, a náidhí[u] 3385
noebh’1? ’ol si. ‘Tusa,’ ol se, ‘atcim oc labra frírn choindhichi 7 ogha imdha
[díairmiithi] 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 inacheile
  don naoidhin cin mormhille].

Iarsin roleigh oc epsec Eirc a shalma cogressach [i cinn .u, mbliadne], 7 ba
fada la hÍtha beith ’na ecmais. Ni rabha immorro bó blicht oc epsec Eirc,
áir ní gabhuds almsana [o neoch] acht becan o dhainibh riaghalda. Roboi-3395
siunm tra i n-araile la occ iarrad bainne fora aidi. ‘IS tualing Dia ón, [a
mic!’] ar epsec Eirc. IS iarsin ticedh ind agh allaíd cech lái do Shleibh
Luachra cona laeth le, co mblighthe dosum hi, 7 teighedh ahoenar isin skiab
iarña bleagonn.

IS annsin boi Bríg inna farrad-sum .1, derbhshiar dhó [í.] 7 ba dermhair 3400
méd a grada lais, ár ba follus dó timtirecht na n-aingel fuirre, 7 roshegadh
gnúis a aidi amail ruithen [n]grene samhrata.

1 MS. noemh.
BETHA BRENAINN.

ARAILI la dochuaidh¹ es poc Eirc do proicept. Luid-seom [fo. 31. a. 2] bais isin carput, 7 ba hæsach deich mbliadne Brenainn intansin. Facabar-³⁴⁰⁵ somh a aënar isin charput iar ndul don cléreach don proicept. Suidhius Brenainn isin carput 7 se oc gabail a shalm a aënar. IS ann sin doricht ingen min macachta² mongbhuidhe, do cenel rígda, gusan carpat cuicisiumh, 7 sillis fair, 7 féghaidh a ghnúis aluinn edrocht, 7 fuabrais leim chuoie isin carpat fochedoir 7 a chuiche do denamh ris. IS ann aspert[-som] fría:

3410 'Imthigh [dod tigh] 7 beir mhiscaidh cídh dod-fucc ille,' 7 geibhidh-sium falla in carpait, 7 gabhuidh fora sraeighled³ cucruaidh cu raibhi ic cai 7 occ diucairi, cu riacht gu hairm a raibe a máthair 7 a hathair .1. in rl 7 in rigon. ÍMpoidius iarsin es poc Eirc, 7 gabuidh ica cairrughudh-sum cugér im bualadh na hoighi neimelndhí. ' Dogen-sa aitrighi inn,' ar Brenainn, '7 abair-si hi.'

3415 'Tair isin uamaidh-sea co madauin,' ar es poc Eirc, '7 bí at aënar intní cu torus-sa cugut imarach.' Suidhis Brenainn isin uamaidh iarum, 7 gabhais a shalma 7 a immna molta don Coimhidh intní. Oirisidh es poc Eirc i bhfarradh na huamadh ic eistecht ra Brenainn cen fhís dó. Atclos tra foghur gotha Brenainn ag gabail a shalm mile ceimenn for cech lezh. Docluinti foghur ³⁴²⁰ gotha Colium cille in comhfhad cetna intan nobhith ic cantain a shalm 7 a immunn:

[Foghar gotha Brenainn bhinn
isinn uama 'con ìannaíd,
mile ceimend in cech dinn
atcluintea a ardghuth alainn.]

3425 IS ann sin adconnuc in cléreach buidhne⁴ aingel suas cu nemh 7 anuas co talmain immon uamhaid co madauin. Osin imach immorro nír'chumhaing nech gnúis Brenainn d'faicsin ar imad na ruithnead ndiadha acht Finan Cam a aënar, air ba lán do rath in Spírta Nób í lisidhe, [7 is edh fodera do a ³⁴³⁰ faicsin-sium seoch cach, ut dixit :

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.
BETH A BRENAÍNN.


IAR bfoiglúim immorro canóine petarlaice 7 nuifriadhaisse [colleir] do Brenainn, dob ail dó riagla noeb1 n-Eirenn do scríbhadh 7 d’fogluim. Cedaighs is tra espoc Eirc dosum duil d’fogluim na riagla-sin, ár roshwití gurup o Dhia robú dosomh in comairlí-sin. Et adubaír espoc Eirc [fris]: ‘Tar doridhisi cucamsa, 7 na riagla-sin leat, cu roghabha tú gradha uaim.’ IAr ndul dosom d’agallúim a muime .1. Ita, is éd adubaírt in cedna fris i riagla náeb2 n-Eirenn d’fogluim, 7 adubhúirt ris: ‘Na dena foghlúim ag mnaibh na ac óguibh cu nach dertar h’égnach. Imthigh,’ ar si, 7 teicemhaid laech suachnidi3 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 doraídh Brenainn fris: ‘Dena aithri’gí, ar ítá Dia ocut toghairm, 7 baat mac dílius dó o sunn amach.’ IS ann sin rosoei Colman 3460 mac Lenin cusí Coimdhí, 7 cumhduighter eclas lais focéadair, ut dixit Colman:

BRENUINN breo betha buadhaig
beim in æl airimb ænuigh
siar cu hairbhire in ænuigh
thitre tairngire tábhuigh.

[fo. 31. b. 2] Ní tøibh fri fann na feles,
coemh a cland cubhaidh ires,
mac fial Finnlogha re[a] bas
dim cech dindrogha dliges.

Dlíghidh midh4 modh nad maidim,
aibinn modh mag nat senaim,

1 MS. noem. 2 MS. náemh. 3 MS. suachtuidh. 4 MS. migh.
ardurdaig Mhuman magda
cli cumdad Banba Brenainn. Br.

Mu chin bhas ina dhfrim
lir lebinn domain dedhuinn,
fir Eireann tar ler lilit
co Bright is co Brenuinn. Brenainn.

Colum cilli ceall ualan
inmhain inne ina shenaim,
rad bfer nEirenn a hinnair
in faith a birraib Brenainn,
Brenainn, breo.

IARSIN rosiact Brenainn crich Connacht fo clú arailli fir craibdhigh
bai ann .I. Iarlaithe mac Logha, meic Trena, meic Feic, meic Macta, meic
Bresail, meic Sirachta, meic Fiachach Finn. Et ros-foglaim-sium .I.
Brenainn, na huili riagla [naob¹] Eirenncha aicisein. Et asbert fria Iarlaithi :
‘Ni hann so bias h’éiséirgi etir,’ ar se. ‘A meic nocib², ar Iarlaithi, ‘cid
uma bhfolcai forainn ratha diadhai in Spíra Nóibh filet innat cufollus 7
cumachta d’airmhidhí in Choimhdhe cumachtaigh fil guhinceithe it menmain
eimellnidi? TUSA tra doriacht cucamsa do fhoghlaim occum,’ ol Iarlaithi.
Misi immorro bias ogutsa osunn amach, acht geibh misi it mhancharine
tria bithu na bethad. Act cena,’ ar Iarlaithi, ‘abuir frim cait i mbia mo
eiseirghi?’ Atbert Brenainn [fris]: ‘Dentar carput nua 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’eeséirghi 7 eiseirghe shochuidhi immaille frit.’
IArsin tra teit in seanoir isin carput, et ni cian rainic intanromebsat da
fhertais in carpait; et as é ainm an inaidh-sin, Tuaim da Ghualann. IS ann
sin doronsat a n-dís in laidh-sea eturra, ic feghudh na reilgi uathaibh, 7
3500 timtirecht na n-aingel cosfollus dl; 7 asbert Brenainn na .u. cétrainn di 7
asbert Iarlaithi iarsin :

ARD reileac na n-aingel n-an
atcim tar mo shuil,
ni tadhbhhaister ithfern uar
anas tardtar ana huir.
Comad oin iar tarceall cros
doro infotan glas
niba haitreabh dheaman ndúr

[fo. 32. a. r.]

1 MS. naom.
2 MS. noeim.
BETHA BRENAINN.

...
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'ocos bidh beo in duine fil ocuibh.' IAr ndenum ernaighthi co Dia do Brenainn eirghes in t-ocláech acedoir, 7 berait a muinnter leo he co bhfáileti ndermhair. IArsin tra geibhidh each ica fhéiged-somh cumor, 7 berait leo hé cu righ in mhuighi. Et tairgidh in ri ferann do in bhaille in bhudh ail do isin maigh-sin, 7 nfr' ghabh uadh, ár nfr'b ail leis beith isin magh-soin.

IAr scribeann tra riaghla ind aingil 7 riagla noebh1 n-Eireann cona mbesaibh 7 cona crìb bud do Brenainn, impais co hespoc [fo. 32. a. 2] Eirc, 7 gabais gradha uaidh. IS ann atcualaidh-siumh isin tsoscélta: Qui relingquit patrem aut et matrem aut2 sororem aut agross centuplum in procenti accipiat et uitam eternam posidebit. IS iarsin tra rosfás gradh in Coimdhed codermhair ina crìdhi-siumh, 7 ba hail dó a thir 7 a talam 7 a thustidhi3 7 a athardha dh'facbail, 7 rothothlaigh coduthrachtach ar an Coimdid cu tarda thalmain nderrit ndiamhair n-inill n-aluind n-etarscartha dhó o dhainib. IAr codlad immorro dosum in adaigh-sin4 cu cuala guth in aingil do nimh 7 atbert fris: 'Eirigh, a Brenainn,' ar se, '7 dorad Dia duit innl rocuinghis .1. tir tairngire.' Eirghis Brenainn iarum, 7 ba maith lvais a menma on aitheasc-sin, 7 teit a eaner i Sliabh nDaidche, 7 feghais ind aicen ndermair ndosholachta uadh for cech leth, et is ann sin atconnuicsium an innsi n-aluind n-airegda co timtirecht[aib] na n-aingel di. IArsin tra anaidh-siumh tredhenus annsin, 7 codlais doridhisi. Tic [tra iarsin] aingeal in Coimdhed dia acallaim annsin, 7 atbert fris: 'Biat-sa,' ar se, 'o surn imach maroen friut tria bhithu na betha, 7 múinfet[-sa] duit an innsi n-ðlaimn atconnarcais 7 is mian lat d'faghbail.' Clís Brenainn annsin codermhair ara fhéiltighi leis aitheasc in aingil fris, 7 doghni atlaíghthi buidi do Dia.

Eirghes iarsin Brenainn asin tsleibh, 7 tic coa muintir, et atbert friu: 'Dentar tri longa mora libh,' ar se, '7 tri sretha do rámhadhuihb for cech luing, 7 tri seola do croíchnibh, 7 trícha fer an cach luing,' acht nfr'bhat cleirig uile, [ut dixit poeta :

Tri longa seolais in saoi
tar tonngar mara romaoi
trícha fer in cech luing lâis
tar treathan mara mongmais.

Tri sretha do ramaib leo
ar gach luing dib, caom an gleo,

Batur tra amlaid sin f'ria re .u. mbliadán 1 [fo. 32. b. 1] for an aicein n-ingantach n-anaithnídh n-aíneolach dhoibisum; et ní tharla duine dhoibh 3595 frisín re-sín, 7 ní roibhi esbaéidh dhuini dia popul forru, 7 ní rofríorthadh corp na anum duini dib; et ba hingnadh inní sin, ar ní roleicc Brenainn doibh lon do breith leo, acht abert ba tualuing Dia biadh doibh in cech dhú i mbeitis, amal roshasastar na .u. mile dona .u. aranaibh 7 don dhá n-iascaib.

In tan immorro ba comshocraibh don chaise, batar a muinter icca radh f'ria Brenainn dula for tír do cheileabhrad na casc. ‘As tualang Dia,’ ol Brenainn, ‘talam do thabairt [duin] in gach inadh bus ail dó.’ IAr toidhecht immorro na casc toccbhais in mil mór muiridí a fhormna a n-airdi uas treathan 7 uas tonnghar in mara, cur’hbo talam com trom cobhsaídh 3605 amal faichthe choimhreidh chomhaird. Et tiaghait-sium forsin talmain-sin, 7 ceileabraít in caisc ann .t. oenla 7 da oidhchi 2. Iar ndul doibhsium ana longuibh sceinneas an bledmil fon muir fochedair. Et ba hamlaíd sin do-ceileabraí tí in chaisc co cenn secht mbliadane for druim in mil moir, amail atbert [Cundedan]:

Carais Brenainn buanchrabudh
doreir shenuid is shamaidh:
secht mbliadne ar druim in mil mhoir
ba docair in coir chrhabaidh.

Uair intan ba comshocraibh don chaise cacha bliadne no thocbhadh in mil 3615 mor a druim comba talam tirim techt aidhe.

1 MS. mblíagan. 2 MS. oighthi.
Araithi laithe dhoibh for an aicen n-ingantach co bhfacadar srotha doimne [aig arba 7 saobchoireadh dermaire] dubha in mara mongruaidh, 7 as inntibitsin dorimartus a longa dia mbadhuadh ar mhet na hainbthine. Gabhuidh cáich iarsin ic fegad inagaid Brenainn, ar ba dermhair met in gabhuidh ir-rabutur. Toicbus Brenainn a ghuth cuhard, 7 atbert: 'AS lor duit, a mhuir mor-sa,' ar se, 'mhisi m'oenar do badhadh, 7 leicc uaid in lucht-so.' IS ann sin tra rofhethnuig in mhuir, 7 toirnes fethedha 1 na soebchoire focetoir. O sin imach [fo. 32. b. 2] iarum ní roerchoits do neoch aile.

Araithi laithi batar forsin muir. Tainic Diabol a ndeibh shenta adhuathmhair aidheid ingen ithfernaidi conesidh 2 for seol na lunge a bhfiadhnhuse Brenainn, 7 ní fhaca nech acusom he acht Brenainn a oenar. Fiafraighis Brenainn de cídh má tainic riana aimsir choir .1. ria n-aimsir na hesseirghi moirí. 'IS airi tanac,' ar Diabol, 'd'iarrad mu phianta in clusaluibh doimhne in mara duibh dorcha-sa.' Iarfaigius Brenainn dosum: 'Cídh on, cait i bfuil in locc ithfernaidi sin?' 'Truagh sin,' ar Diabol, 'ní chumaing nech a faicsin 7 se beo iarsin.' Cídh tra [acht] foillsighis Diabal annsin dorus ithfrinn do Brenainn. ET fegais Brenainn in carcair ngairbh nguirn [sin] lan do brenaidh, lan do lasair, lan do mhosair, lan do longportaibh na ndeman neimhnech, lan do ghol 7 d'eigíumh 7 d'urchoit, 7 gaire truagha 7 nuallghotha mora 7 golfadach, 7 basgairi na 3 tuath pectach, 7 betha dhubach bronach i cridhibh peine, i carcaibh teneadh, i srúamuibh na sreath[ ] sirtrotacha, in cathairibh tromlasrach, i n-imut brón 7 bais 7 riagh 7 cuibrech 7 troimthres ndichumhaing cu mblaedhad 4 adhuathmhor na ndeman neimhnech, i n-aite bhithdorchá, bithshuaire, bithbrein, bithshalaig, bithciamaire, bithghairbh, bithfoda, bithmhúichnig, marbhthaigh, mhalartaigh, muchna, mhoingteinntidhi 5 ichtair adheitid 6 ithfrinn. For sleasaibh sliabh sirtrotacha, cen anad, cen airisium, acht sluaiigh dhemhna ica tarraing i carcaibh [truaghag,] troma, 3645 [tenna,] teinntidhi 7, dorcha, doimne, diamaire, [dimaoine,] doera, dubha, deinmeacha, [salcha, senta, senbrena], sirdheachtach, sirrotacha, sircithaigh, sirmarbhthaigh, sirbhéoghalaigh, [géir, garg], gæathach, golfaiceach, grechtha geranach, gothachgoirt, ghudhamnach, cruma, croma, cruaidhe, calma, cendmhora: 7 biasta buidhi, [bana,] belmhora [fo. 33. a. 1]. Leomain lonna 1 MS. fechedha. 2 leg. co ndesidh (i). 3 MS. nu. 4 Perhaps mblaedhad. 5 MS. mhoingteinntidhi. 6 MS. adheitid. 7 MS. teinntidhi.

IS annsin rosiarnaighset a muinnter do Brenainn: ‘Cuich agailli?’ ol iat. Doinnis Brenainn doibh curub Diabul boi oca agalluimh, 7 roindis doib becan dona pianuibh adonnaic, amail adubhramar [doreir] amal frith i seinscribhheannuibh na petarlaici.


Nir’bho cian dochuatar assin intan fuaradar an inghin min, macdachta, mongbhuidhi. Gilithir snechta nó uan tuinne, 7 sí marbh iar tabairt buille do ghai trena formna, co ndeachaid itir a da cich. Ba dermhair immorro 3680 mét na hingini sin.1 cét traiged ina hairdi 7 nai traighthe itir a da cich 7 secht traighid 2 i bhfot a meoir medóin. Taithbeaigí Brenainnn hé fochedair, 7 robaist iarsin, et rofhiagraig a cenel di. ‘Do aitreabtaighubh in mhara damhsa,’ ar si.1 don lucht oilít 7 ernaigí 3 eiseirgi doibh. Fiafraigis Brenainnn di cidd bhail le: ‘In docum nimhe ragha fochedair, nó in docum 3685

1 MS. teinntighi. 2 MS. tra. 3 leg. ernaidit (?).
h’athardha?’ Dofreagair an ingen tre berla nar’thuic nech aili acht Brenainn, 7 is ed adubairt: ‘Docum nime,’ ar si, ‘uair dochluinim gotha na n-angel oc molad an Choimdeith cumbhachttaig. IAR caithium immorro chuirp Crist 7 a fola don ingin atbath cen nach snimh, [7 adnaicter coho-
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ica fhiafraigid de cídh poind boi dhò dia loingius; 7 tucsat máine 7 ascadha dhò amal doberdais do Dhia. Iar bhfacbáil immorro in ts改良 do ilibh dhibh leanait iarsin Crist, 7 doghni-sium ferta 7 mírbuíl imdha annsin, 7 doshlanaigh aos galair 7 cuimhrighthi, 7 roinnarb demhna 7 duailche.

Accaillis iarsin a aidi .i. espeic Eirc. Tainic iarsin co du a mbui a mhuime .i. Ítha, 7 iarfaigius di cídh doghenadh fria loingius. Ferais Ít 3725 foeilti fris amal noferadh fria Crist cona apstalaib. Et is ed atbert fris: 'A meic inmhain, cídh dia ndeuchadhais for longais cen a chomhairle triumsa, uair in talam ica tái iarradh ar Dhia nocha nfhaghbhai hi iarsna croicnibh marbhaibh mochlaigibh-sin. Uair talam noebh 7 cosecartha hi, 7 ni rodoirt ful ù duine riam innti. Acht cena,' ar si, 'dentar longa crannda la, 3730 [fo. 33. b. 2] 7 is doigh is amhlaid sin fagheba in talamh shíre.'

IARSIN tra luídh Brenainn i crich Connacht, 7 dogniter long mor mhírbuala aice ann sin, 'sí derscaightech dermair, 7 teit innti cona mhuindtir 7 cona popul, et beruit luibhi 7 síla ecsamhla leo da cur innti, et dano beruit soera 7 gobhuin leo iar n-atach Brenainn doibh ima lecon maroen ris. IS annsin tainic in crosan cu Brenaimn, 7 sléchtais ina fhidhannsi, 7 is ed atbert fris: 'A Brenainn,' ar se, 'geibh ar Dhia mhé, 7 airchís 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 Coimhdedh 7 a menmana cu Dia, amail atberat na scribhhinn.

IS e, immorro, leath tóiseach roghbhasat, foramus Áirne, co dú i mbui Enne 7 Pupu [7 Rochath]; 7 batar re hedh mís ana bhfharrad.

IAR NDULA, immorro, doibh sealad siar o Raínaid atciat in t-aibín mor n-ard n-airegda n-alainn. IS AND sin immorro robatar lochait amail mhurchata, 7 linuit in tracht focétoir dia slucudh-som. IAR saighth, immorro, 3745 na bragdhe do Brenainn: 'Cídh áilgidit na lochait-si?' ar siat. 'Ar n-iithi-ine 7 ar slugud,' ar Brenainn. IS annsin dano atbert Brenainn frisin crosan: 'Eirg,' ol se, '7 caith corp Crist 7 a huil, 7 eirg iarsin docum na bethad suthaini, ár atcluinim-si clasctal aiangel icot togaim cuca.' Ba maith laissium sin, 7 is ed asbert: 'A Thigerna!' ar se, 'cia maith doronus 3750 intan dom-berur acedair docum nime?' IAR caithiumh tra cuirp Crist 7 a fhola don crosan, lingidh fochedair co fáeltili dermhair, co nduatair na murchata he uile acht beg dia chnamuibh. Et adhluicter leosum sin, 7 scribhthar a ainm a martralaic, ár ba mairtir amra hé. IS follus assin connaircle in

1 MS. noemh.
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3755 Coimdhed ar in folluspectach tháinic fadheoidh in isin luing do thogha artus dochum nimhe. IS amhlaid sin tra bias cech cænduthrachtach deidhínach thicfa isin eclais cu ragha artus docum níme tre ímarcráidh cænduthracta sech in lucht batar rompa: ut Christus ait: nouisími prími, [primi] nouisími.

IAR Bhfacbáil immorro doibh na hindsi-sin gabais galar opunn in gabhunn cumba comhchus bas. Abert Brenainn fris: [fo. 34. a. 1.] ‘Cidh mhachtnúighi,’ ar sé, ‘eirg dochum na fítha nemhdha amal rothúiríis duid cusaniu, nó mad aill laeth isin tsægul beous, dogen-sa ernuighthi fort co Dia, 7 foighbeha slainti.’ Abert [immorro] in gobha: ‘Atcluinim,’ ar se, ‘guth in Coimded ocum togaim;’ et iar caithimh curp Crist 7 a folá dó, teit docum níme. BAI, tra, ceist mor ítir na braitribh ‘mon corp do beith gan adhnaclu, ar ní raibhi talam ‘na bhfarrad. IS annsin doraíidh Brenainn a adhnaclu idir tonnaibh in mhara, ár in t-é doróine nemh 7 talmain 7 na duili arcens, is tualang he tonna in mara dh’fastúdh in curp inntibh conem-chumhscaithe. Cidh tra acht adhnaic-sítim in gobainn ítir tonnúibh in mara, cen rochtain cu talmain, sis, cen eirgí ar uachtar shaile, cen chum-scugnuíd anunn nó ille, acht amal bidh a talmain nobeth; et biaidh annsin cén truaillnedh cu tora la an mesráithi.


[fo. 34. a. 2]. IMR[a]it iarsin forsin aicen seal siar, et foggadhát an indsi mbic n-aibinn n-aluinn co n-imat eisc airegdha [inti] iarna fhacbhail

1 MS. fadheoigh. 2 MS. deighinach. 3 MS. ímarcráigh. 4 MS. cusaniugh. 5 MS. conanoighthibh.

Dia do betha, a Brenainn, sunn \(^6\),
[for creatha denaim na tonn: 3810
fota atú ’cot farrad ann,
buide lem t’iadhad ’mun fonnn.
Di feraib dec bamur sunn,
docuadar éc in samad sunn:
acht misi rofacsad dib 3815
ba maith in lín badur ann.
Lodamur-ne d’iarrad nimhe,
dirim a hEirinn illi,
tar tonnaib in mara mir,
conair robad coir d’iarraid.
Fuaramur innsi nfuair n-aird
uas trillsib na tonn trengairg,
seisem innti sealiba sealg
erramaid esèirigh a haonaírd.

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\(^1\) leg. cusalaibh(?).
\(^2\) MS. aidheòbhan.
\(^3\) MS. nandiaigh.
\(^4\) MS. dorcha.
\(^5\) MS. atlaidhi.
\(^6\) For the rest of the poem the Book of Lismore has only 7rl.

Q
3825 Dabucsum\(^1\) linn in cat mbec,
riin ni tainic cen cor lac:
darorbair for cnamaibh eisc
angbaid in beist amlaid rofást.
Fæilidh mo craidhe co ndrucht
frisna haoighedaib dom-riacht:
mithig damsas tochd fo lia
imthiges dia for a sét.  Día.

'D féruiubh Eireann damhsa,' ol in senoir, '7 da fhéar dec dodechamar diar
n-aillítri, 7 doratsum in murchat [m]biasdaí dhut linn ama én bhic, 7 ba
3835 hinmain linn he cumor, 7 rofhorbair iarsin cumor, 7 ní roerchoit duinne
riam, [fo. 34. b. 1] et isat marbhá aínsher dec dhíbh, 7 itú-sa sún m‘aoenar
[a]gut Írraidh-si cu tar ar corp Crist [7 a fuil] dam 7 dula iarsoduin docum
nime.’ Foillsighius immorro in senoir doibsiún in talmain icca rabutar iaraid
.í. trí tarraingaire.  IAr caithimh tra cuíp Crist 7 a fola don t-senoir, luidh
docum nimhe, 7 adlaicter annsin he maroín ria braithribh cu n-onoir 7
[co n-]áirmhíthin móir [acu] cu salmaibh 7 cu n-imnaiubh, ind ainm in Aithar
7 in Maic 7 in Spíra Núibh.

IArsin tra rosiachtatar-som in talmain ica rabatar iarraid fria re
secht mbliadna .í. trí tairngire, amal íta in pruobhio, qui quaerit inuenit.
3845 IAr rochtain immorro doibsiúin i comhrocraibh in tiri-sín, 7 ba hail doibh
port do ghabail ann, atcualatar guth arailse senorach, 7 is ed atbert friu: 'A
dháine lanshæthracha, a oilithrecha noebhdha\(^2\), a lucht ernaighit na logu
nemhdha, a bheatha bithcath ic ernaídh in tiri-sea, ernaídhí\(^3\) bican dabar
sæthar coleic.' Iar mbeith immorro doibshíum seal annsin ina tost atbert in
3850 senoir ut friu: 'A braithre inmuini,’ ar se, '[[hicCrist,] cídh nach faicthi-si in tal-
main n-airegda n-alaind-sea armr’doirtedh fuil duini riám, 7 nach imchubaidh
do adhnacl pectach na drochhdhaine ann. Facbhuidh didiu[uile]inbhar luing
cech ni fil ocuiubh cenmothá becc n-etuigh umaibh nama, 7 tecaidh anís.’
IAr tiachtain immorro doibhshúm for trí pocais cach díbh a cheile, 7 cis in
3855 senoir cumor fria met na fáilthi. 'Siridh 7 feghaidh,’ ar se, 'brughe parrthais
muighi milidhi in tiri solusta, suaichnídh, socharthanáig, soc[h]archain, n-áird,
n-aireghdha, n-aluinn, n-œibhinn.  Tir boladhmar, blathmhín, bennachtach.
Tir ilcheolach, airphetech, nuallfhseilt\(^c\), nemhthoirrsiuch.  Airm i bhuigh-
bhidh,’ ar in senoir, ‘slainte cen galar, aebhnes cen imrisan, aoenta cen
3860 tachor, fáithes cen scailedh, sámhe [fo. 34. b. 2] cen dímhaine, soéire cen
\(^1\) leg. Dahucsam (?), Dafucsam (?).
\(^2\) MS. noemhdha.
\(^3\) MS. ernaíghid.
sæthar, ãenta solusta aingel, airerdhâ parrthais, timthirecht aingeal, fleadh-ugud cen airdhidhbhadh, seachna phene, aíghthe firen, tochaithium na morasc, betha bennachtach, coir, chumdaighthe, moir, mhildhi, sær, saim, sorcha, cen dubhai, cen dorchái, cen pecad, cen aimnert, i corpaibh edrochtaibh nemhtrualnidhi[b, i] sostaib aingeal for bruighibh tiri tarrngiri. IS 3865 adhbhul a soillsi 7 a suthaighi na hindsi-sin, a saimhe, a sercaighi, a caéimhe, a chobhsaidi, a fostacht, a loghmaire, a reidhi, a ruithnigi, a glaine, a gradhmhaire, a gile, a cheolbinni, a noimhe, a niamglaine, a socire, a sâdhaile, a haille, a hailgine, a hairdi, a hedrochta, a hairmhidiu, a lanshidh, a lânzenta. Mogenar, tra, bias co ndegaighrib7 co ndechghnimaiib 1, 7 gairfeas Bræn 3870 find mac Findlogha ina àentalaid 2 isin leith-sin,’ ar in senoir [cétâ], ‘do bhithaibreibh na hindsi i tam tre bithu na betha.’

IAR bhfaicis immorro doibhsium in pharrthais sin etir tonnuibh in mhara, machtnuighit 7 ingantaighit cumor mirbuilí De 7 a cumactha, 7 ano- raigheid [7 glormuraighid] in Coimdhí cumor iar bhfaicis na moirmirbal-sin. 3875 IS amlaid immorro bai in senoir noebh 3 sin, cen etuch ndâanna etir, acht ba lan a corp uili do clumuibh gleghealaibh amail cholum nó fhailinn; 7 ba herlabra aingil acht bec bui aice. Ceileabharthar in teirt leo iar mbein a cluicc. Canait 4 atlaighi buidhi do Dhia 7 a menmana tudmidì ind. Ni ra-laimset [immorro] ní do fiarfaigua, 7 no âemdais a n-anmcairdine dho la 3880 turcbhail soiscela.

IS e dano proiceps ba menca doagníth Petar 7 Pól 7 na hapstail noebhda 5 olceana, in proiceps-so na pian 7 na focharaisce, ar roaibhsigthea dhoibh fon cuma cétâ. IS e dano proiceps dorindí Siluestar ab Roma do Consantin mac Elena, d’aídrigh in domain, isin mordail dia roedbair Ro[i]mhn do 3885 Petar 7 do Pól. IS e so proiceps dorighne Fabian comarba Petair do Pilip mac Gordian, do righ Romhan, [fo. 35. a. 1] dia rocreid in Coimdhí[dh] 7 dia rocreitseit ilmhile aili annsin; et ba hessidhi cedrid do Romancaib docreit in Coimdi Íssu Crist. IS e so, dano, proiceps gnathaighiis Hely do dhenumh do ammnuibh na bhfiren [7 é] fo chrunn na betad i Parrthus. 3890 INtan iarum osluicis Hely an leabhr don proiceps tecuít annsin ammunna na bhfiren i rechtsuibh en nglegeal cuice da cech aird. Indisidh dano dhaibh artús focharaisce na firen, aíbnes 7 aírera flaitha nime, et at forbhfhealtigh-sium ind airet-sin. Indisidh iarum doib piana 7 todernama itsrinn 7 erbhadha

1 MS. dethgnimairb. 2 MS. âentaigh. 3 MS. noemh. 4 MS. cunatlaighi. P. has canait atlaighi.

Q 2
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 eoin nuallghubai dermhair in uair-sin, 7 tennait a n-eitiu fria curpu co tecat srotha folia eistibh ar omun pian ithfrinn 7 laithi brðtha. INTOtan iarum is iat anmunna na noeb1 dianad erdHALTA siraì-3900 triubh flatha níme dogniat an gubai sin, ba[d] deithbhir do dhainibh in domain ciAMdais déra folia doghnetis oc airichill laithe bratha, [in quo die mala erunt.] Bete immorro uilc imdha 7 imneda isin laiti sin .1. il-laithi bratha, [in quo die Iudex iustus sua suis reddet, impiis2 penas, praemia iustis.] IS andsin icfus in Coimdi a commain fein ria cach an nduine isin domun: pian 3905 lais dona pectachuibh, fochraic dona firenuib. Cuirfitir iarum na pec-thaigh annsin i fudhomhain na pene suthaine fordos-iadhta glas breitri De fo mhiscaidh brethkeman bratha. Berthar iarum na næib3 7 na fireoin, lucht na desheirci 7 na trocuiri, for deiis De Athar, do bithaitribh flatha nimhe. Beit iarum isin morgloir sin ind aontaidh dheeachta 7 daonachta Meicc De, ISind aontaìdh4 is uaisli cech æntaid .1. ind æntaid na naoibh5-Trinoiti uaisli uilicumaächtaighi, Athar 7 Maic 7 Spirta Nóbh.

AILIM trocuiri De uasail uilicumachtuigh tre impidhe noeib6-Brenuinn, roairiltnishgh uile ind æntaid-sin, ro issam, roaîtreabum, in sæcula sæ-culorum!

1 MS. noem. 2 MS. redet impeas. 3 MS. næim. 4 MS. aontaigh. 5 MS. naoimh. 6 MS. noeimh.
[fo. 35. a. 2].

Betha Ciarain Clíona mac Nois.

OMNIA QUE CUMQUE ULLTIS UT FACIANT\(^1\) HOMINES UOBIS ITA et uos faciatis illis .\(^1\). Cech maith as aíl libh do dhenamh dhuibh o dhainibh bidh amlaid sin raghnéthe dhoibh. Haec est enim lex et prophetæ, uair is é sin rect 7 faitsine.

Tairmeascaidh cecha huile immorro, fuacarthaíd\(^2\) cecha maithiusa, \(^3920\) sídhuighi Dé 7 dáine, Issu Crist mac Dé bhi, slánicidh ind uili dhomain, IS é roraidh na briatra-so do thinchose a apostal 7 a deiscipul 7 na huili ecalsa im comhlud na desherce .\(^1\). co n-derndais na daine do mhaith 7 do dheirc fria coibnesom ind uile doghendais doibh fein. IS do sin atbeir Issu: Omnia quae cumque uultis. Matha immorro mac Alfei, in sui \(^3925\) forbhurach de Ebhraib, in cethrumad fer acuaidh in soscéla coimdheta, is e roscribh na briatra-so i curp shoscela, co n-apair for slict a maigistreach .\(^1\). Issu: Omnia quae cumque .\(^1\). Mad doberthi-si anbhar ndainibh maithne dabar clannuibh as mo cumor dobera in t-Athair nemhdaí maith dia macaibh non-guidet, conad for slict na mbriathar-sa doráidh Issu in comairli-si. \(^3930\) Omnia que cumque et reliqua. Uair aithnith rect 7 fáitsine gradh do tabairt do Dia 7 don coibnesam. Uair as é clethe 7 forair in forcteuil diadha in derc, uair is si in derc sualach dhilius na cristaídi, uair na suailche arcena bite oc deghdhainibh 7 oc drochdhainibh. Ni tectann immorro in deirc acht degdaine nama, conadh air sin atbeir Issu: 'IS ann roshinnfat na huili 3935 daine conidh dom muintir-si dhuibh, dia cara cach uaibh araili amal rocarus-sa sibhsi.'

Sochuidhi immorro do macuibh bethad, etir apostala 7 desciplu in Coimdech, osin ille rocomoillaíset cudthrachtaic 7 culeir in comairli-sin tuc Issu doibh [fo. 35. b. 1] um comhallaí na derce feibh rocomuill 7 tuc 3940 sëingradh don deirc seich gach sualuigh in t-apstal uasal oirimteach, in t-anmchara, in oeibelteoir , in fer dia rolas iarthar in betha a bhfertuib 7 a mirbhuilibh, a suailcibh 7 a soghnimhaib .\(^1\). Sanctus Ciaranus sacerdos et apostulus CHRISTI, In t-uasalsacart 7 in t-apstal, inti noeib\(^4\)-Ciaran mac in

\(^1\) MS. faciunt.  
\(^2\) MS. fuacarthaigh.  
\(^3\) MS. inoeibel teoir.  
\(^4\) MS. noeim.
BETHA CIARAIN.

3945 t-sæir. Mac ón in t-sæir doroine nemh 7 talmain cusna huilib filet inntib, mad iarsan geinealach nemhdha. Mac in t-sæir denmha carpat 7 cech særísí arcena he iarsín ngenealach talmanda.

IS ann didiu airmítnight ind Írisigh lithláithí in uasail-sín, i quingtídh septimper arai laithí mis grene, isín laithí-si inú arai laithí sechtmaini.

Atfiadhat didiu taithmet cumáir dia fertuib 7 dia mhirbuilib in craibhndhi-sín ar airfíted anma na n-írisích, 7 dia ghenelach collaídi 7 dia coímpert bhith...caith2 7 don fhórbadh dorat for a rith mbaudha isna talmaindaibh. Fer didiu onóirí móire icon Coimhdhíd in fer-so. Fer dia rocongair Dia a chathrúann .L. bliadhán rian a geiméin. Fer fil a n-úrd apstal la Crist.

3950 isin domun-so, amal róráidh Colum cille: Quum tu Christi apostulum mundo missisti hominem. Locharn didiu he for lasadh co soílísí ecna 7 forcuítil amal róráidh Colum cille: ‘Lucerna huíus insolae, lucens .L. mirabilí.’ Fear rothóthaighistair airdeclais asa rucad greim riagla 7 ecna 7 forcuíteil do uilbí ecalsaibh na hEirenn amal róráidh in t-echaind cétana:

3955 Custodiantur regmina et caetera .1. Coimhéttar oc srúithibh na gcathraich-só na riagla 7 na forcéitala 7 na bésa aríchta on maighister, o Cíaran, conid iatsaidhe riagla 7 besa roscaíte 3 7 ructha do uilbí chathrucháib noebh Eirenn, ár is aisti berar riagla 7 besa fo Eirinn uilí.

3960 Fer fil a n-úrd na primfhaithe ocon Coimhidh isin domun-so amal róráidh in fáidh céitna: Profeta qui nouisimus, et cetera, ár bai dia uaislí 7 dia [fo. 35. b. 2] airmhínigí ocon Coimhdhíd curo tirchanadh o shaídhib fóda ríana genemain, amal rothirchan Ysac 7 Eoin Bauplaitst Issu, et a n-is uaislí and. Rothircan cetus Patraic mac Calpuírinn i Cruachan Oíghlí, iar ndunad in crainn imma thaísib isin inad i ta an cathair-sín aniu. Rothirchan Brighit o’tonnaic in lasair 7 in t-áinigel 4 .L. bliadhán ria Cíarán isin híadh i tat crosa Brighdi indiu. Rothircan Bec mac De co ndebaírt: ‘Andsin, a maic in tséir, it casair chéimid cót claísaibh, cót coraibh, cót cairpthíb, cót ceolaibh.’ Rothirchan Colum cille i n-Ard Abla do AEdh mac Brannuib no Brenainn 5.

3965 IS e so didiu genelach Cíarán: Cíarán mac Beoit meic Olchain meic Dichon meic Cuirc meic Cuindenn meic Cuinneadhá meic Feic meic Mael Catrach meic Láiri meic Láirne, meic Cuiltri meic Gluinig meic Coirpri

1 MS. quingtídh.
2 The h seems added and is followed by a mark of abbreviation.
3 The -tea added in later hand.
4 The words 7 intaingel are in the upper margin.
5 The word Brenainn is added in the right margin.
meic Logai meic Meidle meic Duibh meic Lugna meic Feidlimid meic Echach meic Bresail meic Dethagh meic Reo-soirche meic Reo-doirche meic Tighernmhais meic Follaigh meic Ethreoil meic Ireoil Faidh meic 3980 Eirimhoin meic Mhiled Esbaine.

Beoid dano mac Olchain do Latharnaibh Maighi Molt do Ulltaib a athair talmanda inti Ciarain. Damerca ingen Ercaín meic Buachalla a mathair-sium, ut dixit Ciarán:

Damerca mu máthair-si,
nírbo bannscal olc,
Beoit soer mo athair-si,
do Latharnaibh Molt.

Do Ciarraí Irluacra didiu dia máthair .1. do Glasraí i insainnriud. Glas fili didiu a senathair. Ba hí fochonn a n-aomail na deisi sin. Dia ndechaid 3990 Beoid do thorruma a brathar batur i Crich Ceneoil Fhiachrach, o’tconnacsium an ingin .1. Damerca, foracinn rochúindigh 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 primhgein, Donnan in tanaisti, Ciarán in tres, Odran in cethramad, Cronan an cbiced, 7 ba deochain, usalshacait immorro na cethra meic 3995 aili. Ruc didiu teora ingena do, 7 batur di óigh dibhsaidh .1. Lugbec 7 Rathbeo. Pata immorro in tres ingin, 7 ba feadhbh craibhdech iside. IT e inso relge i tat taisi na næbh2-sin .1. Lucholl 7 Odhran in n-Isil Ciarain; Donnan 7 Ciaran i Cluain mac Noiss. Cronan deochan [fo. 36. a. 1] 7 Beoit 7 na tri hinghena i Tigh Meic in t-suir.

BAI, tra, ri ecrabhidhech intansin i Crich hua-Neill .1. Ainmiri mac Colgan a ainm-sidhe. Noordaighedh-sidhe na tuatha 7 na cenela fo chíss rotrom. Luidh didiu Beoid for teiched in righ-sin i crich Connacht cu Cremhthann mac Lughdach meic Dallain .1. ri Eirenn, co Raith 3 Cremthainn 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 druí:

Ró ic gabair Ænghusa
dia raibh i cris i cliaban
tucad i sog n-ánlosa
o Dhia in firt-sin do Ciaran.

1 MS. tuisidhibh. 2 MS. námh. 3 The original scribe seems to have written O rai :: tra. 4 The i is inserted by a later hand.
BETHA CIARAIN.

O rochuala in drai i n-araili lo fógar an' carpaí, 'Fogur' carbaí 1 fo rig annso,' [ar se.] O'tcotor na gille imach ñi hfacatar acht Beoid 7 Darerca isin carput. 4015 O rofaibisit na gille imon ndraidh, is ed roraidh: 'In mac fil i mbroinn na bannscailí,' ol se, 'bidh ri mor he, et amal doáitne griel irírenda nimhe doáitnebha-sum i bhfertuibh 7 i mhirbhulíd diaisnéidhi isna talmandaibh.'

Rogenair didiu iarsin noebh 2-Ciaran i Maigh Ai icc Raith Creimtainn. Robaisted o deochain Iustus, uair rob imcubaid cumad o fhirein nobaistfithe 4020 an firén.

I N-araili lo atbath ech Ænghusa meic Creimthainn cu rogaibh toírsí moir do ecuib a eich. O rochotuill tra Ænghus roartraíg aíngel De dhó ind aislingi, 7 is ed roraidh ris: 'Ticfa Ciaran mac in t-sceir 3, 7 toduisce h'ech dhuit;' 7 is ed on rocomhaillted, ar tainic Ciaran la breithir ind aingill 7 ro-bennach uisce co tucadh darsind each, 7 adracht focétoir a bas. Dorad immorro Ængus ferann mor do Dhia 7 do Ciaran ar thoduscadh an eich. Tír na Gabrái ainm in fhérainn.

I N-araili lo rochairigh a mháthair esium. 'Doberat, tra,' ol si, 'gille bheaca in baile mil leo amuich asna miltenuibh dia muindteraibh, 7 nocha tabrai-si dhuinne.' O'tcualá Ciaran innísín, luidh co araili topur, 7 línaid a leastar as, 7 bennachaidh cur'bhó mil togaide, 7 dobeir in mil-sín dia mháthair cur'bo buidhech. Et as í sin mil-sín rucad do deochain Uis i lógh a bhathís-síum.

[fo. 36. a. 2] I N-araili lo roghresset drochdhaine coin fhéochair 4 co 4035 Ciaran da letrad. O'tconnaic Ciaran in coin, rochan in fersa-so: Ne tradas bestís animam confístentem 5 tibi. Et o róráidh-seom sin adrocuir in cú focetoír 7 nocho n-ertach o sin.

Ba he immorro monur dobertís a thustidhi faisíum 1. inghaire, fo cosmaílhus Dábid meic Iese 7 Iacoip 7 na sruthi anall, ár rofhitrí Dia 4040 cumad bhuchail treabhuir do moirtreutibh eisíum 1. treta na n-irisíoch. IArsin forcemhnacair ní adhamhraighthi icc Raith Creimthainn i Muigh Ai, eísíumh oc coimét índile a aidi 1. deochain Uis oc Fidharta, 7 sist fhoda etarra. Rocluineadh-som immorro inni itbereadh a aidi amal nobetís toebh fria toebh. IS ann sin táinic sindach co Ciaran asin coill, 7 gníth 4045 cennsa fris. Do athaighedh co menic chuigi, cu ro erail fair umaloit do dhenamh dhó 1. a leabar salm dh'imochar etarra 7 a aidi 1. 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.
BETHA CIARAIN.

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Uair intan atbèreadh oc Fidharta: abair so a n-ainm ind Athar 7 in Maic 7 in Spírta Nóibh docluineadh Ciaran ic Raith Creimhthainn otha sin cu deredh in aicepta, 7 nobhíd in sinnch guhumul oc irnìdì in aicipa, co tairseadh a scribinn i ceir cu tabhradh lais iarsin cu Ciaran. 

FÉACHT ann 6050 mebhais a thangnacht aicinta triasinn sinnch gur fhóibhair for ithe a liubhair, uair ba sannacht um na leadhbuibh batar uime dianechtain. O robhaisium oc ithi in liubair, is ann tainic Ænghus mac Creimhthainn gu cèitheirn 7 gu milconuibh cuí, cu ros-toifnetar he, cu nach fúair a dhín a n-inad, co ndeachaid fa chochull Ciarain. Romorad aínm De 7 Ciarain tre anacol 6055 in liubair ar in tsinnach, 7 tria anacul in tsinnach ar na conuibh, et is e in leabar-sin Polaire Ciarain aniu.

IS friu as cuibhdhi sin fria drochdhainib bite i comfhocraib don eclus, 7 fogabut torba na hecalsa, eter comuinn 7 báithius 7 bhiafh 7 forscetul, 7 aràin nì anat-sum oc ingreim na hecalsa, cu tic mortlaid 1 7 galar 6060 anairtnidh chucu, [fo. 36 b. 1] conadh andsin . seaced 2 doibh tuidechte fo diten na hecailsi, amal dochuaidh in sinnach fo cochull Ciarain.

I N-araili la do màthair Ciarain oc demunh glaisne cu rosiact co tabuirt eduig innti. IS ann roraidh a màthair fris: 'Amach duít, a Ciarain! Nì hada leosum frí a n-àointigh fria dathugud eduigh.' 'Sriabh odhur annsumh 6065 on,' ol Ciaran. Doneoch tra do educh tucaid isin nglaisin ni raibhi nach n-etuch dibh cen sreibh n-uidir ann. Dognithir dorisi inn glaisin, co ndeibairt a mhàthair frissium: 'Eirc-sì imach dàno infechtsa, a Ciaraín, 7 na bidh sriabh odhur ann, a Chiarain 'nòsa.' IS annsin doraibd-sium:

Alleluia Domine,
rob geal glaisin mo muime!
cech tan ti am laimh
rop gilither cnáimh,
cach [tan] ti a bruth
rop gilithir gruth!

Cech edach, didiu, doratad innti rob òngeal iarsin. Dognither an tres fect in glaisin. 'A Chiarain,' ol a màthair, 'na mill umam innosa in nglaisin, acht bennachthar lat hi.' O ros-bennach immorro Ciaran ni dernadar roimpi na 'nadiaidh 3 glaisin bhudh commaith ria, ar cidh edach Ceniuil Fiachrach uili doberthi ina hiarcain nos-gormfadh; 7 nogormadh fadeoidh 4 6080 na conu 7 na catu 7 na 5 crunda frisa comhraiced.

1 MS. mortlaid.
2 A ò seems to precede this word.
3 MS. nadiaigh.
4 MS. fadeoigh.
5 MS. ina.
Feacht dosum oc inghaire bhó. Dotáet cu allaid rothrúagh¹ cuici. Iss e aros mbreithre nobidh aicesium₁. *`don-fair trocuire!´* 'Eirg 7 tomuil in léag, 7 ná bris 7 na hith a chnámha.' Douchaidh in cu 7 dorighne amhlaid. O roghéis in bó oc iaraidh in léag, is ed roridaid a máthair frissium: 'Innis, a Chiaraín, cia airm i ta léag na bo-so, toircedh uait in léag cibe aided² i n-dechaid.' Dáchóidh Ciaran cusán inad a n-duaidh in cú in lág, cu rotoinol cnama in léag, 7 dorat i fiadhnuisi na bo, 7 adrait in lág 7 ro sheasaimh.

**In araili** [lo] tancatar foghlaíd a Huaibh Failge do mharbad dáine chínéoil³ Fiachach, cu bfuaratur inti neáib⁴-Chiaraín oc leighinn ica indilib, cu rotrialisat dia marbhad, acht cena robenuit-som o dailli, [fo. 36. b. 2] 7 ni cæmhnacaír cor do coast na do láimh doibh nogu ndersat aithrígh, 7 cur ro-tuasluicthe a tre breithir nDe 7 Ciarain iat.

**Feacht aíli rosfhaidh a athair eisium do idhnacul coiri doin righ .i. do Fhurban, conus-tarlatar boich dé fòrsin conuir 7 ataig cairi in righ dhóibh, cor'cuibrighed-som annsin, 7 tucad dæiri fair acun righ, 7 ba he monar noherbtha fair, bró do bleith. Forcæmhnacair mirbhuili mora annsin .i. intan rotríall-som bleith na bron no impa a hænar, 7 dognith samlaíd dogres, et ba hiat aingil in Coimhdheídh nomheiled dia raith-seom. Nir'bhó cian iarsin cu tancatar gobuinn a tiriibh Muman, 7 teora cairedha leo do Chiaraín a n-almsain, curub amhlaid'sin rosaeraid Ciaran o fhognum in righ.

IArsna hiibh sin, tra, ba mithig la Ciaran teact *for scolaidhecht d'fhogluim eca* cu Finden Cluana h'Iraird. Rochuinníg immorro bhoin *for a máthair 7 for a athair dia breith bais dia fhoglaím. Atbert a mháthair na tibhred do.* Robeannach-som boin dona buaibh .i. Odhur Ciarain a hainm o sin amach, et dodhechaíd *cona* lághe andiaidh⁵ Chiaraín otha sin gu Cluain Iraird. Dorat-som iarum tí dia bhachaill etarra, ár ní roibhi airbhe etarra, 7 nobhith in bo oc lighi in léag, 7 ní ticeadh cechtar dhibh tarsin toraing. Loim immorro na bo-sin norannta etir in da espo dhiec-sin *cona* muinnteriuibh 7 *cona* n-áigheadhaibh⁶, 7 nos-folartnaiged uill iat, ut dixit⁷:

Cæca *for* cet comlana
nobiathadh Odhar Ciarain,
la háidhib, la lobhrana,
la lucht próinntigí is gríana[í]n.

¹ MS. rotruadh interlined. ² MS. aiged. ³ This and the preceding word have been re-written and are obscure. ⁴ MS. naeim. ⁵ MS. 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 aitrebá in *bethaid* suthain.

BATAR didiu da esboc dec na hEireann a scoil Findein i Cluain Iraird, ut dixit:

Da Fhinne, da Cholum caidh,
Ciaran, Cainneach, Comghall cain,
da Brenainn, Ruadhán co li,
Nindedh, Mobi, mac Nat fráich
.1. Molaisi Daminnisi.

IS e ord nobhith acu .1. cech espoc dibh do bleith na bron a la. Aingil didiu nomheiled in mbroín doraith Ciarain in la ba leis.


TANCATAR didiu dá clamh dhéac cu Finnen, dia n-ic. Faidhis Finnén iat cu Ciaran. Ferais Ciaran failtí friu, 7 luidh leo on cill siár, 7 beanaid fótt asin talmain cur’mhemhaid² thuth usisqui glain as. Dorat-sumh trí tonna donn *usqui* tar cech bhfer dibh, comtar óghslana fochedoir.

ISin scoil-si beou’s noathaigd *damn allaid* cu Ciaran, cu tabrad-sum a leabar for congnaibh an daimh. Laithi ann atcuála Ciaran an clocc. Adraigh suas cohopunn risin cloch, araidhe ba dene adracht³ in t-agh allaidh, 7 luidh as *cona* leabhar *fóra* congnaibh. Ciar’bhó fiuch in la-sin 7 inn *adaig⁴*, 7 ciar’bho oslaichti an leabar, ni rofluchhad oenliter ann. Adracht⁴ in *cléreach* iarnamharach, 7 doriacht in t-agh *allaíd* *cona* libur imshlan do.

ISin scoil-sin didiu tainicc Nindedh Sæbhruisc o Lochuibh Einne do legadh cu Finnen, 7 ni raibhí leabar oca. ‘Essidh leabar,’ or Finnen. Rola Nindedh caitr for an scoil, 7 ni fuair o neoch dhibh libar. ‘In ranacais in moethóclach fil i tuaisciurt na faigthe?’ or Finnén. ‘Raghat innowna,’ or Nindedh. Intan iarum rainic Nindedh, is ann luid Ciaran tar teistemain medhonaich liubuir Matha: Omnia quecumque uultis ut faciunt homines uobis ita et uos faciatis illis. ‘Tancas do iasacht liubhuir,’ ar Ninnedh. ‘Don-fair trocuire,’ ar Ciaran, ‘as friis leghaim-si 7 iss ed āsbeir in teistemain frium cech ni budh maith dam do dhenamh dhamh co⁴ at. 415 d n-deraind⁵ doneoch. Beir-si in leabar,’ ol Ciaran. Rosfiarshocht a ās cumtha

¹ In marg. .r. (i.e. rann). ² MS. *curmhebhaid*. ³ In marg. ⁴ MS. *agaid*. ⁵ MS. seem to have been touched by modern hand.
de aramárac¹ occ denamh in aicipta, caid i m-boi a leabar? [fo. 37. a. 2]² 'Dos-fuc dhamhsa,' ar a muinter, 'bidh Ciaran leith-Matha a ainm, ar fer don ricib ale, ar Finden, acht Ciaran leith NEirenn . . . e uili,' ut dixit Finnén:

Oc Finnen roleghastur  
Ciaran craibdhech gu ngreische,  
leath liubair leis cin léginn,  
leith Eirenn dó da esse.

IS uadhsin rucadh in mbreithir n-urdraic co Roim co hAlaxander .1. non legam Marcum ³ quo usque compleuera[m] Mattheum ⁴.

Dorala tra iarsin teirci arbha 7 fhuluing don scoil-sein, cu mba heicen fer maith dibh for timcheall do choimet in builc arba doberthea don mhui-leann. Dorala do Chiaran iar n-urd timchill, bolc corcaí do breith don mhuilinn. Rorraidh-siumh oc oscailt in builc-sin: 'A Choimdhé,' ol se,  

1⁵ robadh maith lium cumad cruithneccht chaín, 7 comad shásad adhbhul, ailghen, oirmhitech so dona sruithibh.' Forcaemnacair amhlaid sin .1. aiugel De rotairbired in muilenn ina laim-sium, 7 esium oc gabhail a shalm gu n-glaine críidh 7 menman, 7 in coirce doberthea inn ba cruithnect togaide oc toidhecht as. Tíc didiu inghen airchinnigh in mhuilinn cu raibhi  

4⁷ ic saichthin for Ciaran, 7 cu tart gradh dó, ár ba hailli a dhealbh oldas cech duine a comeis . . . didiu duit,' ol Ciaran, 'nách edh doberi dot aire ¹ ercra in tsægul 7 laithi bratha 7 piana ithfrinn ara n-imghabail 7 fochara nime ara rochtuin?' 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  

4⁷ a hoighi do Dhia,' ol Ciaran, '7 dia bhfoghna dó, baam ñeadach-sa fría.' Roidpair didiu an inghen a hoighi do Dhia 7 do Chiaran, 7 roidhbuir-sum a muinntir uili a mbithshoghnum 7 a m-bithdilsi do Chiaran osin amach. O dochuatair dia tigh tucad cuibrenn uata do Chiaran .1. tri bairgena cruithnechta ona bhfurrthain do . . . 7 d'feoil leo, 7 leostur lan do (mi)d [fo. 37. b. 1]  

4⁸ O rofhaicobhset na timthirigh sin, 7 o rucsat bennachtain, rorraidh-sium: 'Don-fair trocuiiri,' or se, 'ni cubhuidh dúinne so do caithimh seach na braitribh aili.' Focceird iarsin an biadh uili iarna mhiniugud cusin muilenn, 7 focceird in linn co nderna min cruithnechta dibh uili. O roairigh Ciaran in timthirid ica forchoimhlet frísin cleith, dorat breithir fair co n-debuirit frís:  

4⁸ 'Rom-bera corr,' ar se, 'do shuil as do cinn t.' Forcaemnacair 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 cuirri a shuil asa chinn cu rabha fora gruaidh 1 oc dul dia thigh dhó. Tainic in t-aircinnech acedair maille frisin timthiríd cu roshlechtsat do Chiaran, 7 roedbuir in muileann *cona* fherann uili do Ciaran ar *f@*c in gilla. Tard Ciaran a dernuinn frisin súil cu rola ’na hínad, 7 tard sigin na croichi tairris cur’bhó oghshlánd.

O roscaich *tra* meilt in arbha frith cethra buile lána do cruithneacht cossecartha annsin *tría* rath De 7 Ciarain. Ó rosiaict-sum dia thigh *cona* arbhur lais dorighne tuara dona sruithibh. Tuara on ba ferr thucad dhoibh riamh. Or on aimsir frith an máinn rundai tall ic macuibh Israel ní frith samail in tuara-sin, ár is amlaid roboi, gu mblas cacha deighbidh 2, etir mhíd 7 fhíin, cu roshas 7 cu roslanaig iat uili. Uair gach duine galair bai isin cathraíg uili di neoch rochaith ní dhe ba hoghshlan fochedair.

Ni roairigset na sruithi ind iarmeirghi in adaig 3-sín cu *primh* iarna-marach. O rofiastraig Finnén do Ciaran in mhirbhoill forcaemnacuir ann ro innis Ciaran uili o *thosach* co tidhnaclu in muilinn 7 in fherainn *cona* aidhmibh (no *cona* dhainib) dhó a n-idhbairt, ’et acsin duitsi in ferann-sín uili, a Fhindein’ ar Ciaran. IS annsin dorat *Findén* a bennacht coduthrachtach do Chiaran. Ut dixit Findén:—

A Ciarain, a *cridhican!* ar do noeibe 4 not-caruim.
dot-ria rath a dhilihan
imut flatha *ócs* feruinn.

[fo. 37. b. 2].
A Ciarain uais ollbladaigh 5!
duit rop soma *gach* freacra,
curab it cill comhramhaigh
imut orduin is ecna.

Doratad *tra* in bennacht-soin coduthrachtach do Chiaran *tría* rogradh 7 *tría* meisci spírtaíd. Conad annsin forfhacuib *leth* derce 7 ordain 7 ecna *fria* firu Eirenn do Chiaran 7 da cathraigh. Forfhacuib *dídiu* Ciaran ana aice-sium 7 *ara* cathraig; *conadh* de sin ata ana Fhindein. Forerlangair *dídiu* in 4315 t-arbar-soin samhad Findén gu cenn xl. la *cona* n-oídhchibh 6, et rotaiscedh a trian do f@es* g@alair, ár ro ícadh cech n-aínces, 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. dethbidh. 3 MS. inagaid. 4 MS. noeime. 5 MS. ollblaghaigh, written over oirdnidi. 6 MS. oighthibh. 7 MS. fadheoigh.
LAITHE n-oen do Chiaran oc tinol meithli buana cu tarla dhó araili ocléech dá'r ainm Clúain. ‘Tabair cabhuir dhún ionic₁ buain₁ amarách,’ ol Ciaran. ‘Dobhér,’ ar Cluain. ‘O dhochuaidh immorro Cluain dia thighe, atbert fria muintir: ‘Abráidh-si,’ ar sé, ‘mo bheith-si a ngalar dia tistar armochenn o Ciaran.’ O ro hindised don gilla do dhechaid aracensom sin, atchuidh do Ciaran inní sin. Faitbes Ciaran ica cluinsin, 7 rotuic conadh for togáis robái Cluain, uair rob fhaidh De fárbhfhír Ciaran. O dochuataur tra muinter Cluana dia dhusced amhlaíd fuarutur he, cin anmain. Rochéinset a mhuintder cumór he, 7 tancatar lucht an imshoraidh fai cur’ fhiafraighset dibh fochunn na haccaine. ‘Cluain,’ ar siat, ‘ dochuaidh imshlán ina leabhaird 7 marbh anosa he, 7 is é Ciaran ros-marbh ona breithir, o nach dechaid don bhuain lais.’ Tiaghuit in lucht-sin uili do etarghuidh₁ Ciarain um thaithbhheogud in mhairbh. ‘Doghenum-ne uili,’ ar siat, ‘buain duitsi, 7 dobéram ar mainchín 7 ar bhfoghamh duít 7 do Dia cubrath, dia nduisce dhun in marbh.’ IS annsin atbert Ciaran fria scoloic: ‘Éirg-si,’ ol se, ‘7 beir mu bhachaill lat docum in mhairbh, 7 tabair sighn na croiche don bhachaill for a ucht, 7 geibh in rann so:—

    Rodháil Cluain
    aniu cucamsa do bhuain,
    ar is galar án forrich
    beo ina thig marbh fofhuair.’

[fo. 38. a. 1.] Adracht iarumh Cluain acedair, 7 doriacht³ coluith dochum Ciarain. ‘Bendacht fort, a nábh⁴-Chiarain,’ or se: ‘is maith ina n-dernuis frim, ar is buidh lium tuidhecht ó ilphianuíb ithfrinn. Anois roshetamar tarbha na humaloite, 7 etarba na hanumaloídi, 7 roshetamar in morcataidh fhuíl ocon Coimfreid fortsa, 7 fil ic muintir níme cucoitcheann.’ Roshlect iarsin do Ciaran, 7 dorat a mhaichínne dhó. Rofhiafraigset araili dona cleirchibh do Fhinnen cia no taispensadh in irnaighthi intan nach beth Finnen ibhus. ‘In t-oclaech út,’ ar Finnén, 1. Ciaran, ‘esidhe.’ ‘Abdhaine dobere dhó,’ ar Brenainn seoch chach. ‘Doradad, doberar, dobertar,’ or Finnén. Format didiu lasna nábh₅ innisin cenhota Colomb Cille.

IS ann rofiafraigh araili dibsum cia dona nábhui₆ budh mo focharaí a nimh. ‘Don-fair trocure!’ ar Ciaran, ‘rofinnaigter inar congbaluíth ar

₁ Interlinded in a later hand.  ² MS. etarghuighi.  ³ In marg. fofuar.  ⁴ MS. námh.  ⁵ MS. námhu.  ⁶ MS. námuibh.
BETHA CIARAIN.

talmain:’ IS ann sin dorighne Brenainn Birra faitsine dhó: ‘Gebmait-ne da congail for Brenainn, for dib srothaibb itir primchathrachaibh 1, 7 indehbir 4255 bias etir na da sruth biaidh etir met na cathrach.’


Atconnuic Finden aislingi dosum 7 do Colum Cille i. da esca isin aier co n-dath oir forru. Dochuaidh indalanae for fairce sortuaidh os mhedon Eirenn. Colum cille sin cu taitinemh a sheiri 7 a socenelche et Chiaran 4265 cu taitnem a dervce 7 a trocuiri.

TEIT Chiaran iarsin d’acallaimh [fo. 38. a. 2] righ Eirenn i. Tuathail Mæil gairbh, do cuingidh fair chumaili bai aigi. Dorat tra Chiaran a dhorn imon mbroin ar deirc, 7 rogheall cu bhfoighenadhbh deis na cumaile. Roderluic Tuathal iarum in cumail do Dia 7 do Chiaran, 7 dorad fos a etach 4270 rígda, 7 dorat Chiaran do bochtaib focetóir.

FEACHT ann doluidh Chiaran do cuingidh cumaile ailli cusaí righ i. cu Furbaidí. IS annsin tuc fer ele boin dosum a n-edbairt: tuc araili brat dó, tuc arailí aighen. Dorat-sum uili do bhochtuibh focaloír isim lo cetna, et dorat Dia trí hedburtá roptar ferr do Chiaran i. coiri deis a aighen, da brat 4275 dec deis a ãenbroit, da bai dec a n-inad a ãenbhó. O’tconnuic in rí innisín dorat 4 in cumail dó.

O thaihc tra co celeabhrad dosum 5 dia aiti targaid-siumh a chathraig do fhoghnain dho. ‘Acc,’ ar Finden, ‘nir-ben do chathraí-si 6 tri nech aili acht tri Dia dorat sainseiric dúít seachainne uili.’ Clíidh Chiaran, ar ba huacht 4280 lais a aite do thaircsin a chathrach dhó. ‘Biaidh dano ënta edrann cena,’ ar Finnén, ‘7 ni ba nimhidh? na talmanda intí millfeas ar n-æntaidh.’ ‘Bidh amálaí’ ar Chiaran. Dóimhíní Chiaran roime iarsin. Et is ann tuc Colum cille in test-si fair 8

Anmhra ocleach teit uann siar,
Chiaran mac in tshàir:
cen saint, cen uail, cen ecnach,
cen etradh, cen xìr.

1 MS. primthaithaibh, with a slanting stroke over the first h. 2 MS. mithidh.
3 MS. noemh. 4 MS. repeats. 6 Here begins a different hand, and continues to end of fo. 38. b. 6 MS. chathsi. 7 Read nimhidhech (?). 8 In marg. rann.
Iarsín docuaidh Ciarán co hAruinn do agallaim Enna, 7 atcondcadur Eireann co ndidnad inis Eireann, 7 ros-dechaid a thorad tar muir bai imon innsi amuigh, 7 ticdis eoin an domain gu m-berdis ní dia thorad. Atcuaid Ciarán in fhis do Enna. Roraigh Enna: 'An crann mor atconnacuis tusa fein 'sin áir it mor [in marg. frí tua] 7 doenaib, bid lan Eiri don thanoir. Dítné-baidh fo scath do ratha an innsi-sea, 7 sasfuider sochaidi ó rath tháine 7 th’urnaígti. Eirg didiú la breithir nDé for ur srotha 7 fothaig eiclas ann.'

Fectus dosan a n-Aruinn ac tírdh isin áith, 7 Lonan Cerr malle fríis, 7 i frithbert nobhídhe go ceidhche fríi Ciarán, co facadur in naoi for nóchombáthad 'na bfhíadnásí. 'Ídar-lean,' ar Lonan, 'baidísfidh inniú in nób út, 7 loisgír in aíth-sea le mét na gáithi.' 'Acc,' ar Ciarán, 'in nób út loisgír, 7 as bádudh baidídh in aíth-sea [fo. 38, b. 1] cona habhurb.' Ocus iss edh ón rocomhailleadh, uair terlí lucht na nób 7 tucaidh in nou ifarradh na hatha. Gabuis tene in aíth 7 loiscte in nóú, atnaig 1 in gáith sétedh forsin áith cona harburb isin fáirti, gurbáidhí tre breithir Chiarain.

O dodheachaid Ciarán a hAruinn tachraidh bocht dó arin conair. Atnaig 1 Ciarán a chasal lín dó 7 dotruit co hInís Cathaigh do bennachad do Shenan. O robhui-sium ina ãenbruth rofoillsiged do Senán innísín, 7 dochauid 'na choimne, 7 casal linen fo ocsail, 7 doraidh re Ciarán: 'Nach nar,' ar se, 'sacart do imthacht cen chochull.' 'Don-fair trocuiri!' ar Ciarán, 'airchisfidh Dia atá cochull damsa fo choim mu senorach.' O dorócht Ciaran gu Cláin mac Nois dob aíl dó co ructha casal eli uadh do Senan. Roleicéadh in casul fri sruth na Sinna, 7 ro siacht gen fhiuchad gu port Innsí Cathaig. Adubaírt Senan re mhanchaíb: 'Eirgíd don muir 7 foguehbaídh aighdhi 2 ann, 7 tucaidh libh co n-anoir 7 co n-airmhitin.' O dhachuatur imach na manaiagh, fuaratar in casul forsin muir, is te tirim, 7 tucsat leò he co Senan, 7 roghnísium atlugudh buidhi don Coimidídh, 7 as e sin casal Senan innísín.

Dodheachaid iarsín coa braitríbh co hÍsill, 7 dorat Cobhthach mac Brecain Isel do Dia 7 do Ciarán, 7 do-aireabh annsin maille na braitríbh. Et dobhí la ic denum a aíccupta immuich forín achad, dochauidh-sium do thorruma a aíghedh 3 , 7 forfacuidh a leabur oslaicthi co matain fon fhiuchad, 7 ni rainic banna fluch in lebur.

Fechtus dothi Ciarán ag cur sil an Ísill. Dotæd bocht eugi. Atnaig 1 Ciarán mam don gran 'na ucht, 7 rosoudadh focstoir in gran a n-or.

1 MS. atnaid. 2 MS. xidhi. 3 MS. xidhed.
Dorat Ciaraín don bocht ar in ór, 7 rosoe in t-ór a ngrán, 7 rosíoladh an 4325 gort de.

Robuí immorro loch isarradh Ísill, 7 noaítreabdaíais aí tuaithe 7 dæscarshlúag an innsi buí fair, 7 dothaimiscedh nual 7 fogur in lochta-sín adtarbha um na clérchiú. Roghuidh 1 Ciaraín i Coimhdi cor'alta asa hínadh in innsi, 7 doronad in ní-sín, 7 atcither beos an t-inad a roibi isin loch re 4330 cuimníogadh in ferta-sín.

O ná cæmamatan immorro na braitri fulang deercí Ciaraín ara mèit, 7 o ron-gaibh format, doraídhsé fris: 'Eirg uann,' ol siat, 'ár ní ruibem a n-áin inad.' Doraídhi Ciaraín: 'Diamadh sunn,' ar se, 'nobeinn-si gidh Isel an t-inad-so arai luic, robadh ard arai n-anóire 7 n-aírmiten.' [fo. 38. b. 2.]

Dorat Ciaraín annsin a liubháir for oss n-allaid. Rocomaithigh-seom iarúin in n-os n-allaid cech 7 a tiged. Dochuaidh in t-agh roimesium co hInis n-Ainín. Docuaid-sium isin innsi 7 nos-aítreabhann.

Dodechadur iarum a braitri cuigisium as gach aird. Robhui araili uasalshacart isin innsi. Dainel a aimh, do Breatnaíb dhó, 7 ron-greis Diabul 4345 gu roaíormdigh re Ciaraín. Rucadh iarum cuach rigda co trí henuib ordha o Chiarán dosum i comartha ndilguigh'ha. Roingantaigh an sacart innisin, 7 dorísne aitrighí, 7 doshlechd do Ciaraín, 7 dorat an innsi dó.

Fecht do Ciaraín an Inís Ainín gu cuala in gairm isin purt. Roraídh risna brathrib: 'Eirgidh,' ar se, 'arcenn aídbhair bur n-abadh.' O rancatur 4350 an port ni fuaradur ann acht moethógladh tuata. Raidhit fri Ciaraín innisin: 'Eirgidh arai sin arachenn arís. Follus damsa for a guth comba he bhús abb daibsi amdeáraidh.' Tucadh iarum in t-oglach isín innis co Ciaraín, 7 rohbrón Chiarán he, 7 rolegh aigi, 7 ba he sin Enna mac Hui-Laigsi 1. fer noebh adhamraígthi 'con Coimhídigh, 7 is e rob ab iar Chiarán.

Dorala cu torchuir soscella Ciaraín isin loch o araili brathuir ansháiteach, 7 rohbrón cuíota fon loch. I n-araili laithi a n-aimsir samhraidhucadur bai isin loch gu rolen iris an tóscella do cois bó dhibh, co tuc le gu port tirim.

1 MS. Roghuigh.
As de sin ata Port in tSoscéoil a n-Inis Aingin. O rahoslaiced immorro in soscel, is amlaid robuí, gleghal, tirim, gan dith litri tre rath Ciarain.

Tainic arailí fer do Corcabaiscinn co Ciaran, Donnan a ainm, mac brathar do Senan mac [G]errginn, 7 innann mÓthair dó 7 do Senan. 'Cidh accobraí nó cídh theigí?' ol Ciaran. 'Do chuingingidh inaidh i tairisiur 7 i foighéin do Dia.' Forfacuibh Ciaran Inis Angin la Donnan. Roraídh Donnan: 'Uair as condeirc duit frium, facuibh ní dód comurthaíb 7 dot minnaíb agum.' Facbaidh Ciaran aigi a soscéil. i. an soscéil strith asin loch, 7 a clog 7 a fher imchuir. i. Mælodran. Tri bliadne immorro 7 tri mís robuí Ciaran a n-Inis Angin. Et is ed tainic iarsín co hÁrd Manntain ifarrad na Sinna. O'tconnuic-sium aibhne an inaidh-sin, is edh roraíd: 'Madh annso thairismit,' ar se, 'bidh imda saidbrea in tséguil aguinn, 7 bid uaithti anmunna docum nimhe as.' Tainic iarsín cusín mbaile-sa. Ard Típrat a ainm intansin. 'As sund immorro anfamisit, uair bat imdha anmain docum nimhe as, 7 biaidh torroma o Dia 7 o dhaínib coidchi forsín inad-so.' I N-ochtkalainn Feabra roghabh Ciaran i Cluain, in dechnad esca, i sathrann.

Ochtur immorro dochuaíd leis. i. Ciaran, Ængus mac Nisse, Cælcholum, Mulioc, Lugna mac hui Moga Laim, Colman mac Nuín. Amhra tra rogabadh an congbhail-sin la Ciaran i Cluain cona ochtur iar ddaidhecht1 do thonnaib adusce feibh roghabh Noe mac Laimhiach in domain2 cona ochtar iar tuidhecht do thonnaib na dilenn. As annsin rocclann Ciaran an cétcleath i Cluain 7 Diarmaid mac Cerbaill maille ris. Atbért Ciaran re Diarmaidic sadhuddh na clethi: 'Leic, a léich, mu laimh uas do laim, 7 bia-sa uas féibh Eirenn i n-айдrighi.' 'As ced lium,' ar Diarmaid, 'acht cotua comarda dam aire sin.' 'Atber immorro,' ol Ciaran. 'Cid at uathad-sa inniu baat ri Eirenn in trath-sa imarách.' Ba fior-son, dano, ar romarbadh Tuathal Mælgarbh ri Eirenn in oidchi-sin, 7 rogab Diarmaid rigi hEirenn aramhárach3 [fo. 39. a. 1] 7 roedhbuir cét ceall do Ciaran. Conad dia forcell sin asbert:

Atbér cofir foirglidhi
cid uathad do dream dhámhach
bát ri æbhdha oirdnidihi
Eirenn in trath-sa imáchar.

Marbadh Tuathail togaidhe
Mælgarbh bá gairm gun gloire,

1 MS. ddaighecht.
2 Sic in MS., should come after adusce (?).
3 MS. arabharach.
BETHA CIARAIN.

as de íta in rádh roghaidi
ba he a écht Míl móire.

Gen mhaidm is gan eirsclaidi
roghab Uisnech nír iar ndáil.
dorat Diarmaid derrscáiththi
cét ceall do Dhia 's do Chiarán.

IArsin roshaídeadh in cleth, 7 adubairt Ciarán ica sáthad: 'Ac so,' ar se, 'i rosc Triuin' 1. Tren mac-sidhe robhui i nDun Cluana Ichtair rottriall anumáloit dosum. Mebhhus foctáir a aensuil 'na cinn la breitir Ciarán.

Araillí lá dobhadur na braitri a n-ítaidh moir 7 siat ic buain i Cluain. Foidhit arailí timtíridh uathaíbh cosin cléirech co ructha usqui doib isin gurt, conad ann ispert Ciarán dia roghabhduis inniu fora n-ítaidh noimfuaingfedh saidbreas mor in tséaguit dona braitribh thibhfeats dáineis. 'As derbh eimh,' ar na braitri, 'as farr linne ainmne ara tibertar fochaíocht dhuin fein do denamh, 7 dia ticfa les dona braitribh 'narndegaídh, inas sasad ar n-ítaid inniu.' Tucad telecoma lan d'in otha tire Franc cosin mbaílo id Ciarán i logh na hainmne-sín, 7 romhair blagh don telcomn-sín sonn co haimsera déidhíncha. O thainic immorro in fescur robennach Ciarán lestur lan d'in usqui, 7 rosoudh in fin togaídh, 7 rodaídeadh forna manchaíb cona bai flaith roderrscaig don flaith-sín. Ár docheadh muinter Coluim Cille o Hí iar n-aimseraibh fodaib cosin cathraigh-si. Rofuiríadh flaith doibh, 7 roherđurcaíged triasin cathraigh uili nach raibhí roimpi nach 'nadegaíd flaith a commaithe. As annsin aspert sonoir robuí i tich sruithi: 'Rofetur-sa,' ar se, 'flaith ba farr indas. Ferr in flaith dorine Ciarán dia mhanchaíb dia mbatar a n-ítaid mhoir, cu rosoi-sium in t-usqui in fin doibh. Narub scel cen comurdha duibhshí sin,' ar in senoir, 'misi fein rodall in fin-sín, 7 teighed mh'orda dar oe mair in bledhi isin fin taiscid-si, 7 finnadh innosa boladh mh'ordan ara tuma isin fin antansin.' Tancatar 7 ro rasasta uili o boladh in meoir-sín. A'drubratar: 'As farr,' ar iat, 'in fhlaith-sa ina cech flaith in flaith isá boladh mharus iar n-aimsir rofoda for meor. Bennacht, ar siat, 'for Ciarán, 7 bennacht for in Coimidí rodhanaigh do cech maith.'

Crichigh Cluana, scoiloc Ciardáin, docuaidh co Saigir, cu roeideadh fri re cian innti, cu roaslaigh Deman fair in tene senta bui icna manchaíb isin cuichtair do bhudadh. Itbert Ciaran Saigri na caithfre biadh co tistais æighid 2 dobhéadadh teine dhó. Luid immorro Crichidh uaidib sealad bec sechtair in cathrach gur'marbsat coin allta 7 nochur mhílset a corp.

1 MS. deighincha.
2 MS. xidhid.
O racuala Ciarán mac in tsair has a ghilla, luidh co Ciarán Saigri dia 4430 chuighidh. O rasiacht is ed aspért Ciarán Saigri: ‘Is ed töisech richi a leas usquí dar bur cosa, acht ní fil tene ocuinn do théggadh usquí dhuibh, acht tuaidh-si bur n-aidedha tened duin, ar is dæibh rocinn Dia.’ IS annsin tuarcoibh Ciarán mac in tseir a lamha docum nime, 7 doróine ernaigthi ndicra. Iar forbadh na hernaigthi tainic tene do nim co n-eisíd fora ucht.

4435 Rothimurc a uct imon tenid 7 dus-fuc lais cosin mainistir. Foceird uadh in teinid for lar, 7 ni romill cid brothairne don casal bui ime. Rotathbheoadaig dano a gilla atbath roime sin, 7 rocaith proinn malle innsan. Dorosat a n-aentaidh annsin na da Quiarán. ‘Saidbrius an tsæguil,’ ar Quiarán mac intseir, i Saigir moir. ‘Ecn 7 ordan cen ercra in Cluain mac Nois,’ ar Quiarán Saigri. Nocu raibhi anim Ciarán isin baili-sin acht fri re.111 mis 7... a, co ndechaidh docum nimi isin nomad la i miss [fo. 39. a. 2] medhon-aigh fhoghmhuir.

O rofindir immorro Ciarán gur'chomhfoicsigh laithi a eitsichta, doróine faitsine gu toirrse móir. Adubart robudh mhor ingreim a cathrach o 4445 drochdhainib fri deredh ndomain. ‘Cedh, immorro, doghenum-ne ind aimsir in lochta-sin?’ ol na manaigh, ‘in ocut thaisibh-si anfamait nó in leth n-aili raighmaít?’ ‘Eircidh,’ ol Quiarán, ‘7 facbhuidh ma thaisi amhail fianaithe cnama oiss re grein, daigh as ferr dhuibh aitreabh1 immalle friumsa in nim innás feidhliugd icum thaisibh ibhos.’ O rochomhfoicsigh 4450 tra aimer a eitsichta dontí noeibhQuiaran ind eclus bic, isin tres bliadain

.xxx. a æisi, hi quvincid Septimber arai laithi mis greine, hi satharn arai laithi sechtmaine, in ochtmadh decc arai esca, as ann adrubairt-sium: ‘Nom-berur in dinz bec,’ or se. Et o rafëghastar in nemh 7 ind ær n-ard uasa cinn, iss ed aspert: ‘AS aghasta in set-sa suas.’ ‘Nidait as aghusta,’ ar na manaigh. 4455 ‘Ni fetur-sa emh,’ ar se, ‘nach ni do thimna De darmo thiasainn acht cena roimeclaigh cid Daibhith mac Iesse 7 Pol apstal in seut-sa.’ As annsin rucad in t-adhart cloiche uadh ara haine. ‘Acc,’ ar eisium, ‘tabair fomorno. Qui enim perseuerauerit usque in hiis e.2 Rolinsat tra aingil idir nem 3 7 lar in frithshét a anma-som. Tucad iarsin ind eclus bic, 7 tuarcoibh

4460 a lamha, 7 robenduch a popul, 7 adubairt risna braithriu ind eclus do dhunad fair gu torseadh Coeimgen o Glinn da Lacha. O dorocht Coeimhgen iar tredenus ni uair lancennsa na gcleirech fochetair, uair robatar i mbron 7 i toirrse mhoir dei a gcleirig. Roraithd Coeimhghen friu: ‘Foircisi gruam-

1 In upper margin. 2 Matth. x. 22. 3 MS. nemum.
BETHA CIARAIN.

dhachta,' ar se, 'foruib dogres.' Roghabh imecla iarsin na sruthe, 7
doronsat reir Coimhgen, 7 rooslaicsit ind eciais becc reme. Dodechaid focéair spirít Ciarain dochum nimhe, 7 tainic arís ina churp do agalluím Chaoimhgen, 7 roër faíltí friss, 7 badur on trath co araile andsín ic imacalduim 7 oc denumh an æntad. Bennachuis Ciaraín iarsin Coimhgen. Bennachuis dano Cænimhgen uisqui, 7 dogní commán do Quiarán, conad annsin dorat Quiarán a clog do Cæimgen i comurtha a n-oentad 7 i screpul a chomná. As eiseid Boban Coimhghín inniu.

Noeib Eirenn tra rofoirmdechsat re Quiarán ara ñeabhus, co n-dechadar i muinighín Roigh níme cu rogairdighthe a sághal-som. Rop é met in format rosgabsat fris co ndeabairt cidh a firchumthach fein .1. Colum cíllí: 'Bennacht for Dhia,' ar se, 'ruc inti noeibQuiarán, daig da maradh cromadh4475 senoir ni fuíced inad da ech charpuit ind Eirinn na bhudh leis.'

IS sunn tra ata Quiarán cosin ochtuir roráidh-sium co n-ilmhíltib naobh¹ archeana. IS sund itat taisi Poil 7 Petuir forsacuibh Benian 7 Cumlach isin crund chocaí íbhos. IS sund itat taisi in meic dhaíll .1. deiscipul Peca. IS sund dano íta scrín ² ind aíged .1. Peca, is eiseid ìtconnaic arailí craibdèch4480 d'imorchur d'ainglib co hadnacul Ciaraíin. Tri inganta [fo. 39. b. 1] íbhos in oidche-sín, in tech n-éigedh ³ gan teinidh, gan ùigidh ⁴, gan ernaíghthe, ár robú lór Peca do theinidh 7 d'èighidh ⁵ 7 d'ernaíghthe.

Ni fil, tra, doruirmeadh guleir a ndoróíne Dia di fertaibh 7 mòrbhuiilib ar inhíi noeibQuiarán, daig as liach ⁶ tuiremth 7 aisneiss dib. Daigh ni ⁴⁴⁸⁵ roghenair iar taidhecht Crist i coluinn nech budh mho déirc 7 trocuire, budh mó ñæthur ⁷ aíne 7 ernaíghthi, bhadh mo umhla 7 ñeudhthraicht, badh mo censna ⁷ aíglíne, bhadh mho deithitin ⁷ íret ⁷ im ecclusi nDe, bad mo sæthur laithidhi ⁷ ñritairid aídhchi. IS é na tarát nach n-inmar no nach ní mesc ina churp riam o roghabh crabud. IS é 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'cotuill co cumuírsedh a thábh re húir nocht. IS fo chinn na raibhi acht cloch doighnath do adhurt. IS fria chnes na rochmharic lion ná olunn. Fer é cu lanpartaib toghaidhí toltanchaib don Choimdidh, amail Aibel mac n-Adaim. Fer co ndepracoitibh dichraibh don Dia, amail Henocc mac n- ⁴⁴⁹⁵ Iareth. Luamuire lanfolartnaíghtech do airc na hEcuilsi etir thonnaibh in

¹ MS. naomh. ² There is here the mark (A) shewing that something is to be inserted.
³ MS. xaidhedh. ⁴ MS. ùididh. ⁵ MS. xaidhidh.
⁶ Read lia (?). ⁷ íret is in margin ; there is a blank after ⁷.
t-shæguil\(^1\), amhail Noci mac Laimhiach. Frailithir co sonairte irsi7 creitmhe, amail Abraham mac Tharae. Fer búidh bláith dilghedhuch o crídh, amail Moyse mac n-Amhræ. Fer feidhil foiss i fulung sochaidhi 7 trebluidi, amail Iob sochadhach. Salmcetlaidh lanbhind lanairepeitech do Dhia, amail Dabid mac Iese. Estadh firecna 7 fireoluis, amail Solmain mac nDabid. Ail nem-chumhshcaighthe fora fothaigter ind Eclas, amail Petur n-apstal. Primhpro- ceiptoit coitcenn 7 lestar toghai ic focra firinni, amail Pol n-apstal. Fer lan do rath in Spírta Nóbh 7 d’óigi, amail Eoin mbronnalta. Fer lán do cos-

mailius o ilmoduibh re hÍssu Crist, re cenn na n-uile. Ar dorhne an fer-sa fion don usce dia mhuinntir 7 dia áigeduib\(^2\) isin cathraig-si amail dorhne Íssu fin togaíodh don usqui ic fleidh Cannan Galale. Mac seáir dano atberur frisin fer-sa amail aderar mac seáir re Crist isin soscel .i. hic est filius fabri .i. Ioseph. Tri bliadhna .xxx. i n-æis ind fhir-si amail asat .i11. bliadhna .xxx.

i n-æis Crist. Robuí eiseirghi dano don fir-sa iar tredenëis ibhus ina imdhai i Cluain do acallum 7 do comhdhindnad Chaimgen, amail robhui eiseirghi do Crist iar tredenëis asin adhnucul ind Iarusalem do comhhdindnad 7 do nertad a mhathar 7 a dheiscipul. Conid arna maithib-sín 7 arna maithibh imdhaih allib ata a ainim ag muinntir nimhe. Atat a réice 7 a thaisi ibhus co n-

anoir 7 co n-aimrheitin, co fertuibh 7 co mríbhuiilbh cechlaithidhe. Et cid mor a anoir coleic on mhudh-soin bidh mó a anoir i n-æntaidh\(^3\) naoibh nemhruallgíthi a chuip 7 a anna im-mordhal bratha, intan bus bríthim for toradh a foircetuil inti noibhQuiárán [fo. 39. b. 2] immálle re hÍssu Crist dia roforghain. Biaidh immorro isin ma...moir-sín, i n-æntaidh uasalathur .ix. ngrad n-aingel na tairmdhechadur, i n-æntaidh déechta 7 dænachta Mheicc Dhe, isin æntaid as uaisli cech n-æntaid, i n-æntaid na noicbTrinoidi, Athar 7 Meic 7 Spírta Noibh.

Ailim trocaire nDe uasail uilecumhmachtaigh tre impídi noibQuiárán in risem in æntaid-sín\(^4\). Ros-aitreambham in saecula saeculorum!

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1 MS. intsháeduil. 2 MS. áidadaidh. 3 MS. æntaigh. 4 MS. æntaig.
Riaghail Patrāic inso.

Soerad eclasi De co mbaithus 7 gcomnai 7 gabhail n-ecnairce, co macuibh do leighiund, co n-edbairt cuirp Crist for cach n-altoir.

Ni dleagur dechmada na bó cennaithe, na trian annoiti, ná dire sét do mhainib, manebhe a frithfolad na heclasi do baithius 7 chomnai 7 gabail n-écranairce a manach itir biuu 7 marbh, 7 coraibh oifriunn i sullumnaib 7 domnuighib, 7 co rabhut aidhme og gach n-altoir dib mar aderur 7rl.

Cosc moColmoc maic ui Beona.


[As doilghi leam iná in t-écc.]
AS DOILGHI LEAM INÁ IN TÉCC.

Sruithi bitis do dheoin Dé
i tosach na haimisiré,
cesloma clama cechra,
nírsat balce bloingeche.

Lucht na foghluma feighi
fognúsis do Righ grene,
ní thairmesdaís mec nait mná,
robsat glana a n-aicenta.

Leinti beca, bruít mhora,
cridhi triamurá trogha,
pudralla gerra garbha,
ocus riagla rogharbha.

Doticfad sunn iar sodhuin
sruithi deridh in domuin
co mbrait, co mbuar, co mbennuibh,
co failghibh, co fithchellaib.

Co sida is siric is srol,
gu coilcibh cemha iar n-ol,
co ndúmhas ecna Dhe dil,
beit i seilbh dilis Diabuil.

Atberim fri siol nAdhuim
ticfat lucht an fhuarhrabuid:
gebait orra dealbha De
na sleamna, na sladuighé.

INann luas imthighit ass
fér oculs fochon fonnghas:
amhlaid raghuit immale
onus blath na mbrogaire.

Bregaire deridh dhomain
raghait uili i n-án conair,
ìnglaic dhiabuil do dheoin Dé,
a bphianuib dorcha doilge. A. d.
HOMO PROFICISCENS UOCAUIT SERUOS SUOS TRAIDIDIT ILLIS bona sua. O dhochuaidh in fer maith for turus rocongair a mhogada 7 roshodhail daib a indmusa. Ocus as ecsamail amuil roshodail¹ doibh na hinnmais sin .1. dorat cuic tallne dh’fhir, 7 a dhó dh’fhir aili, 7 aentalland don fhir déidhinach².

Matha immorro mac Alpei, in sui Ebhraidhi, in cétna fer roscrib in soscela coimdheta, is é roscrib i curp soscéla ind aisneis noeim-si dia chuímninud don eclais amail daíllus Mac in Athar nemhdha dána ecsamhla in Spíra Nóibh da cech an sin ecleis.

IS e immorro in duine atberar do dhul il-leith aili ann .1. Issu Crist 4600 Mac Dé bhi dodheachaid do chabair in chinid daenna curos-ben a gálaic Dhiabúil 7 cu rofreasgabh iarsin for nimhíbh noebhdha³ aramus in Athar neamdhá, 7 rocongair cuice a apstola curo fhodhuiil doibh dana ecsamhla in Spíra Nóibh amail rop fhollus do chách isin cincdighis. Ocus cu tidhnaic na dana cétna dona noebaibh⁴ 7 dona firenuibh fo indtsamail na n-abstul tria 4605 forceatna na screaptra ndiadha.

Na cuic tallanda immorro atberar sunn iar siens coic cetsída cuirp 7 anma sin róidhnaicedh o Dhia don cinedh doenna dia fhoghnamh fein 7 d’fegad De trompa.

Na da thalland immorro itberur sunn, iss ed doforne in t-etarcnugud 4610 7 in tuicisinugud doberut na noebh⁵ 7 na fireoin for an Coimdhid gu cumaid a ndeaghghnima ⁶ fon n-etargna sin.

IN oen talland immorro is ed doforne, in dlíged derrscaightech fil isin anmain doena, triasa bhfeghann hi fein 7 na duili aili filet i talmain 7 reenna 7 firmamint 7 in sosad ainglecda 7 in Trínoit [fo. 40. a. 2] uilichumachtach. 4615

No as iat na cuicc talland atberur sunn .1. coic liubair rechta Moysi; ár fughnaidh a nemhforbunn-side do luct núifhiadhnuis, ár fogabur amlaídsuo àenta petarlaicí tria núifhiadhnuis .1. rechta tria soscéla: uair dia tarta nech leis na coic fadhó is a deich fhásas dibh. Dia tutcha 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.

thair is .xl. fhásas dibh. As inann sin iar fear 7 coic liubair Moysi co n deich timnuibh in rechta diadha do accomhal do ceithirliubur in t-soiscella dia bhfoghnum don duine theoirises on cethardhúil 7 cu bhfoghuin an duine-sin don shiR Dhia dorat rechta 7 riaghlacht ecasmala dona hecnaidib.

A haithli immorro rechta 7 riaglha na coic n-aímsir remteachtach tainic Issu sunn isin domun cu rochum-sidhe rechta 7 riaglha tria forcestal soiscella don chinnud doena 7 dona hapstalai 7 doech chách, 7 roforchansat-sidhe a fothoscaighthe 7 a n-deisciplu noebhu 1 taraneisi ímna riaghluibh-sin.

Sochaidhe, tra, do noebuibh 2 7 d’hirenuibh rocomaillset na rechta-sin 7 na riaghlach in Coimhde na ndula 7 na roleiscet i mudha a tailnne. Amhail rocomuill in noeb 3 usal oirmheiteach dia tá lirth 7 foraithmet i n-ecmgong na ree-sea 7 na haimsíri 1. in grian tsolusta 7 in rétla loinnerdha 7 in tene tháedhluich 7 in ruithen rathmúr rofhaídh Grian na Firindi isin domun cu roshoilisigh i bhfhaert 7 i mribhuilib coiced Connacht 1. Muchua Balla. I teirt-Kallaind Mharta immorro gacha bhfadh indister ni dia shertuiib 7 dia mirbhhuilib 7 dia ghnealach collaidh 7 don fhorbas dorat for a rith mbuadh ish ibhus isin tssegul treacnairc 1. Mucua (Cronan a ainm dílisius4) mac Becain mic Bairr mic Nathi mic Luighdech 5, o taat I-Luigdech, mic Dalann do Ualtaib. Cumne immorro ingen Conamhail mic Machdáin, do Dhail mBuáin, a mháthair. Briunsech 7 Lucait [fo. 40. b. 1] 7 Tuideall a tri derbhshethrachta.


Feacht ann tainic ben aimrít dia atack-som dia soerd ar an aimrite. IS ann sin dorala dosum bhchith oc cái iarna bualad dia oidi, 7 ni thuc freacra furiri. IS eadh doróini in ben, dochuir a bas foa dheoruiib-síum cu tard ina beolu, cu rothuisim focétoir, 7 co ruc mac 1. Dabiu mac esidhe iardain.

1 MS. noemhu. 2 MS. noemuirh. 3 MS. noem. 4 The words in parenthesis are interlined. 5 In marg. Gaindech immorro mac Luighdech mic Liligdech mic Dalann.
BETH A MOCHUA BALLA.


Rosiacht iarsín Muchua co Fobhar Feichin. IS i sin aimser a ndernad muileann ac Feichin, 7 ní raibh uiscí aigi, 7 as i comairli doronsat na cleirig: ‘O dhorócht,’ ar siat, ‘Muchua cucaínn, tiagham gu Loch Léibinn dus in bhfuighbim uiscí as.’ ‘IS torarath comhairli sin,’ ar in soer, ‘ár ita in sliabh lanmhór eatraíb.’ ‘IS tualuing Dia cídh edh on,’ ar Muchua. O rosiacht-tatar tra na cleiríg in Loch roilá Muchua a bhachaill isin loch, gu rotholl roimpe in sliabh. Doróin dào Feichin in céithna 7 na cleiríg arcena, co frith amlaidsin uisgí don mhuidinn. Doronsat a n-áentuidh iarsín Feichin 7 Muchua.

1 MS. coimnesta. 2 MS. inandiaigh. 3 MS. aántuigh.

T 2
**BETHA MOCHUA BALLA.**

Teit iarum Muchua assin cu Tech Telle i termann Durmaighé, et iss ed rob ail dosom cathair d'fothugud i farrad an inaidh-sin, 7 araidhe nir'hetadh, 4690 ár ní rothoirinn in topur.


IMthighis uathaibh iarsin, 7 facbhus bennacht foraibh 7 fora ndaltuibh 4700 7 fora macuibh sethar, sicut atbert:

Bendacht fora ndaltuibh
da mbeat doreir riaghlá:
mu bennacht cudermhair
ara ndeghmhaibh diadha.

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 dhaidh insfagh.
Luidh Muchua iarsin tar Odhbha bùthuaidh i crich Cera, cu riact cu Ros Dairbriuch, ut díxit:

Ros nDairbhrech cathair Muchua re n-abur Balla bithnua,
inmain dos áingeach idhan
[fo. 41. a. 2.]
Ros nDairbrech na noeibhibur 1.
Balla ag dainibh noebhdha 2 anú in t-aímn coltchenn gu coemhelú:
Ros nDairbhrech rob edh a aimm re linn Tuathail Treathanghairbh.

O crich Benncuir na n-ath n-uar gu clar Cera na cemshlúagh,
a tir Fher nDOMhnann na ndos rofhaidh Comhghall gu coem-Ros. Ros.


Bidh Balla aimin in bhaili
ár dorala for mh’ airí:
bid he a aimín osin imach
cu tí in dine déidinach 4.

Roaltuigh-sium do Dhia inad [a] reclésa d’h’hoillsiugud dó. Coic bliadni trichat immorro robo slán do Muchua intansin, 7 bliadan ar fichit do oc 4745 foghnum don Choimdhíid isinn inad-sin, con dechaíid docum níme:

Rann.
Bliadain ar trichait gan acht
do Muchua a coiced Connacht,
fráigh uiri ic tarainn a tháibh
fa dúire crabhuidh cnescháel.

Tainic immorro Eochaidh Minnech, faith clann bhFiacraich, do diultadh resin créirch. Rofoillsigeda, dano, dhó aingil ós cind in dairi [ír-roibi Muchua], 7 o’tconnáic in créirch rothairinn dó fochedoir. As amlaid immorro dobhui Muchua intansin, i carcair cloichi. Doriacht Eochaid aramus in cleirig 7 cét do maithibh a mumintri ’na fhharrad. i. Maine comeacht 4755

1 MS. noeimhibur. 2 MS. noemhdha. 3 MS. agaidh. 4 MS. deiginach.
macaibh Domhnall Feradhach Mael Cathaigh Ronan Suibhne Finntan Finn maithi clann Fiacrach. Et cidh marbad in cleirig rotriallsat is l a reir dorónsat, ár rothaitnighset na ruitne spíetaldai in doghuma diada asa gnuis. Roidbairset dó in baili iarsin cona crich cona ferann do dheoin Cheallaig mic Raghallaig conadh dia fhothugud sin rochan in seanchaíd:

O Chlugh chuiri Calgaigh cruaidh co Móin fri hAdhradh ataídh, o Mhuiigh Moetla cona moin gu Croit Cualachta clethmhoir.

4765 [fo. 41. b. 1.] clanna Rosa gu roibrigh gan ainbhthine 'na n-anmain, ga mainchine moradhbhall.

Gu cuairt gach tres bliadhan balc, itir fir is mhírá ocus mhac, do Chua na carcrach céili re atach, re ecaíne.

4770 Bo gach fir feramaíl uili, idir righ is rodhuine, do Chua chedaich na fharradh, edach gacha hollaman.

4775 Muc mhor gacha tighi thuaidh. o Traigh Eothuili cu Muaidh, screpul gach teineadh cin tart do neimeadh coicidh Connacht.

4780 Robo le Muchua gan ces o Odhba na ndróng ndíles, roba taipreach a tuili cu traigh n-aínbhtech n-Eothuili.

ROfhothaighesdar amhlaid sin a cheall 7 a congáil, et tuc trí hеспac do coisecrad a releac 7 a reclés 7 do roind in 1 fheruinn dia manchaíb.


4790 FAIRT amra aili bheous .1. Muchua dodechuidh gu Loch Cime, gu r'indisetar na tímtírigh do Cindfháeladh mac Colcan, ár is e ba rí

1 For do roind in the MS. has something like nuirimr dann, rewritten in a vile modern hand.
BETHA MOCHUA BALLA.

Connacht intansin: ‘Ata,’ ar siat, ‘anmhchara Cheallaig mic Raghallaig amuigh.’ ‘Ni dochaídi linn he,’ [ar Cendfaoladh.] ‘a bheithe ’na amncharuit ag Ceallach [mac Raghallaig.] 7 ni thargha isin n-innsi-si.’ IS ann sin tuc Muchua in loch tarsin n-indsi. Dochuaídh in ri areicin a n-ethar andegaid Muchua. 4795 7 tuc he fein 7 a mac 7 a ua a n-dærír dhó, 7 inn inis do shoerad, 7 ro soerad iarsin.

BA do fertoib Muchua .i. Sil Muiredhuigh robui isin Buidhi Connaill, cu roshirset cleirigh coicidh Connacht dia bein dib, 7 ni fhuaratar, cu tancatar airm i m-bui Mucua, curo ic-sidhe iat, 7 cu tuc in dath bai orra for a 4800 bhachuil, et tucsat iarsin a maincine dhó: conudh dia fothugud sin asbert in senchaid:

ROshirset sil Muireadaig
tuatha Eirenn isalla
da ndin aran duinebaidh
cu tancatar cu Balla.

Rogheallsat sil Muireadhaig
rir ar cleirig’ gl glanna
cumadh lir fri duilleabur
a n-indmhussa do Balla.

[fo. 41. b. 2.] Dorat fora næhbbachail¹
galar na tuaithi uile,
conadh edh forcemnacair
is de ata in Bachal Bhuidhe.

‘Cuic cét fachúic thancabar
d’fertoib armghlana uailche,
cu brath dianam-riaraidh-si ²
ní bete ní bus uaitte.

Gach eicen dos-ficfa-si
guidhidh m’ainm co Dia
choidhche ni bar-ricfa-si
anmforlunn ’nadhiaidh.³

BA do fhertaibh Muchua. Fecht dochuaídh a crich Muaidhi cu riacht
cu hInis Amhalghadh, 7 ni tucadh ethar cuigi. ‘Ni ba eicin feasda,’ ar
Muchua, ‘ethar d’iarradh inntí.’ Tuarcaibh iarsin an talam cu tiaghar do 4825
chois inntí osin cusaniu.

¹ MS. næmhbachail. ² MS. riaraighsi. ³ MS. nadhiaigh.
Feact n-oen dochuaidh-sium cethrar cu bru Mhuaidhi. Tucsat na hiascairidi era fair. ‘Dia m-beth, ar esium, ‘timthiridh Dé tis nobered ní dhuinne.’ As ann sin dochuir in ron ceter bradanai dhoibh sium for tfr.


Aillsi dano robai for Taithleach mac Cindfhiaidh. Roic Mucua he, 7 ros-cuir ara cloc fein, 7 ata fair fos do derbhadh na mormirbuiile-sin.

[fo. 42. a. 1.] Arailí aimser shamraidh docuíreid Mucua do coimhet na n-uan. Robui-sium immorro ic gabhail a Bhiaide ina bhfarrad. Rochoimhrithsat na huain aramus a maithrech, ár ní raba fael eatarra. Tainic Muchua 7 rotdaraing a bhachaif ’nadhiaidh1 forsaín talmain, 7 ní rolamh uan dona huanair toict tar sliocht na bacla, acht cach dhe o chead sin a cele tarsin sliocht.

4850 anunn.

I N-arailí la tucadh gu Muchua gilla anfhabrachtaití nar’fhet a lamha na a cosa na a uile bulla arcena do gluasacht. Rotadaill Muchua o a lamh a uili bhall [ind gilla,] 7 adubairt íris: ‘Éirig a n-aímn Issu, 7 fegh in ngrein, 7 imthigh;’ 7 roeirig’ focéitoir 7 roimthigh, 7 roimrad ainm De 7 Muchua desin.


I N-arailí aidhchí 2 thainíc arailí merleach do ghait cruithnechta Muchua. O rotocuirbh in merlech in t-oire fair rosheodhaigh focéitoir, 7 ní rofhet imtheacht na a oiri do cur dhe, nogur’bennach Muchua iarins.

FEACT aili tháiníc fer sàgulla 7 mac balbh bodur lais cu Muchua, 7 roghuidh3 he cu roslanaigéid a mac dhó, 7 roguigh4 Muchua in Coimdh-esfair,

1 nadhiaigh. 2 MS. aighthi. 3 MS. roguigh. 4 MS. roghuigh.
BETHA MOCHUA BALLA.

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7 ba slan in mac do chumachtaibh Dhé 7 do guidh1 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 Coimdhi asa naidinacht.4865 IS e rotraeth cech pecad. IS é [dano] robhaidhestar ann fein airfitedh in tsægil frecnairc. IS e rotraeth fuailfedh a cholla. IS e rodermuit na haibhniusa freacnairc. IS e ná ruc a menmain na a innfeitiumh o thsirfheghadh na flatha neamhdua. IS e romiscnigh na maithi aimer der mar bhadh neim. IS e na tuc gradh don brenntaithd collaidi. IS e dorat loghudh da gachæn doghnith olc fris. IS e rotraeth a corp 7 ros-tairbhfrisin bhfoghnumh ndiada. IS e rohadhannadh o theinid gradha Dé 7 noadhannadh-som on teinidh [céltna] crídheda na ndaine aili. IS e 4870 nocharad in comhfhocus amail hé fein. IS e notarnmaighed do corpúibh 7 d’annmanuibh na ndaine [aili]. IS e nocharadh a nimidui, amail nocharadh a cáirde. IS e noernedh na maithiuse doneoch cia mhiscniged neach é. IS e doghnith ernaighthi tarcenn lochta a ingreama 7 a aithisighthe. IS e ba foidhidech2 fria fulang cech immidh3 7 cech fochaide.4880 IS é dobereadh na máine diadh 7 doen[n]a da gachæn non-athchuigned. IS e nefurtachaiged do cechæn nobhith a n-eicin amail athair. IS e nothoramad cechæn nobidh i carcair no i ciubrech, 7 nos-tuaaluiced. IS e dobheireadh crodh4 do shoerad cech deir 7 cech mogad. IS e dobereth etach do bhoctuib 7 aidilcnechaib in Coimdhed [é féin]. IS e ba soma 7 ba saidhbre 4885 dona bochtuib cíar’ bo bocht fein 7 cíar’ bhó aidhilgnech. IS e dobereadh biadh dona gortachuaibh 7 deogh dona hitaduchaibh 7 etach dona noltuibo 7 failti coitcenn dona háighedhaib5 7 do cechæn ricedh a leas. IS e nodhitnedh na deibhlena 7 na fedhbu truagha. IS e noshoerad na bochtu 7 na hamhfhanna o cumhachtaibh in tsægil. IS e na rogradhuigh ór 7 arcat acht4890 amail clocha no luaithred. IS e naroghluais a bhel na a thengaíd riamh cudimhain. IS e na roleich naí anairchius chuíce riam tríana eisteachtuibh. IS e nothaiscndhi cech ní noraidheadh Dia fris. IS e na facaidh ní nar’bhuir dir dhó do thaicsin. IS e na ruc coisceim fria hanbhfhoruimh riamh. IS e rotraeth a cethuidh o shanntugud na rét talmanda [fo. 42. b. 1]. IS e 4895

1 MS. guighi.
2 MS. foidhidech2.
3 immigh.
4 MS. crogh.
5 MS. haidhedaibh.
nocengail (sic) indeithium a menman isna nimhib noebhdhai\(^1\). IS é na roleic uadh nach n-uair dimhain cem toradh. IS e na roleic da cridhi dhul o Dhia. IS e romhianaigh cu bhfoghladh cech ni ar Crist, ardaig gu roissed cus an athardhaid nemhaid. IS é noshuirid an chumsanad suthain do fein tria 4900 tréthad a cholla ind oeine, ind apstanait, quia\(^2\) crucifixus est mundus illi et ipse\(^3\) mundo\(^4\).

\(^1\) MS. noemhdhai. \(^2\) MS. qui. \(^3\) MS. ipsi. \(^4\) See Galatians vi. 14.
TRANSLATION.

(The figures refer to the corresponding lines of the Text.)
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 magnum*. 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 propheta*. To praise him Jerome saith, that it were meeter to call him an evangelist than a prophet, because of the clearness, and of the harmony with the New Testament, wherewith he told tidings of Christ and of the holy Church, so that one would not think that it was a prophecy of things to come he was making, but a declaration of things already bygone, the act having been completed.

15. Now one of his manifest prophecies through a declaration of what has passed is that which is here set forth. *Populus qui sedebat in tenebris uidit lucem magnum*. 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 Nephtali*2. There came, then, with the renewal of the time great glory and elevation to the tribe of Zabulon and to the tribe of Nephtali, wherefore it is after that declaration that he says, *Populus qui, etc.*, the people that sat in darkness, etc. Howbeit if we go according to history, that was the people of Israel who abode in the gloom of the Captivity in Assyria. It beheld the light of the redemption from that captivity, to wit, Esdras and Nehemiah, Jeshua and Zerobabel. But if we go according to the spiritual sense, the people mentioned here are the people of the Gentiles, who were biding in the darkness of ignorance, worshipping idols and images, until the true Sun arose unto them, to wit, Jesus Christ with his Apostles. For there lay great darkness

1 Isai. 9. 2: Matth. 4. 16. 2 Isai. 9. 1.
upon the hearts of the heathen, until the Sun of Righteousness, even Jesus Christ, scattered His splendours throughout the four quarters of the world to enlighten it.

Now one of the splendours which the Sun of Righteousness shed into this world, the splendour, and the flame, and the precious stone, and the shining lamp which enlightened the west of the world, the noble one for whom there is a festival and commemoration on the occurrence of this time and season, was Saint Patrick, son of Calpurn, the pearl and the precious stone whose festival day this is, to wit, Sanctus Patricius, episcopus¹, 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-cluade² was his father; Potitus, the Deacon, was his grandfather; Concess was the name of his mother, daughter of Ochmas of France, a sister of Martin was she. And in Nemptor was he born; and when a false oath is taken under the flag-stone on which he was born, it sheds water as if it were bewailing the false declaration; but if the oath be true, the stone abides in its own nature.

52. This is Patrick’s first miracle, and in his mother’s womb he wrought it. A son of the King of Britain came to the place in which the woman dwelt, and she washed (his feet) for him, and he received entertainment from her. Wherefore his wife through jealousy gave a drink of poison to Concess, who drank it. And Patrick seized the poison in his grasp, and made thereof a stone in his hand, and thus was he born. God’s name and Patrick’s were magnified thereby.

57. Now when Patrick was born he was brought to be baptized to the blind flat-faced youth named Gornias. But Gornias had not water wherewith he could perform the baptism; so with the infant’s hand he made the sign of the Cross over the

¹ In the MS. the words corresponding with ‘the pearl . . . episcopus’ are misplaced; see 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 summons Patrick and his foster-mother to go and cleanse the hearth of the palace in Ail-cluaidé. 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 Cluaidhe 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, serva Dei, jejunas et ras, et cito exiturus eris ad patriam tuam._ So the time for Miliuc'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.
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.

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.

Thereafter he went to Tours to Martin, who put the monachal tonsure upon him.

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.

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.

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.’

Then Patrick went and complained to God of the hard-heartedness of the Gael. Said God: ‘I,’ saith He, ‘will be thy helper.’

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.

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 Nfall. 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 Dichu son of Trechem, in the place where Sabull Patraic stands to-day, who told it to his master. Dichu went and set his hound at the clerics. Then Patrick chanted the verse, *Ne tradas bestiis animam confitentem tibi* ¹, etc. Thereafter the hound became silent. When Dichu saw Patrick, he bared his sword to slay him. His arm shrivelled above him at once ². But Patrick made prayer, and grief of heart seized Dichu, and he believed, and Patrick baptized him after that, wherefore he was the first who in Ulster received baptism and belief from Patrick. Then Dichu offered the Barn ³ to Patrick. Now at that time Dichu 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 Dichu, so that he passed after that into youth.

287. Once Patrick was in the Barn at mass, when a certain wizard went by the church. He flung his horse-rod over the window of the church into the chalice. The earth straightway swallows up the wizard.

290. Patrick went to preach to Miliuc Maccu-Buain, 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 ⁴; 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 ⁵, had foretold his coming. And this is what they said:

> 'Adzeheads will come over a furious sea:
> Their mantles (i.e. their mass-cowls) hole-headed:
> Their staves (i.e. their croziers) crook-headed:
> Their tables (i.e. their altars) in the east of their houses:
> All will answer, "Amen!"
>

307. Then said Patrick to Díchu: 'Go,' saith he, 'from me to Loeguire son of Niall, and say my message to him, that there be both kingdom and church in the land.' 'If I go to Loeguire,' saith Díchu, 'there are nine hostages for me with

¹ Psal. 73. 19.
² Compare 1 Kings 13. 4.
³ *Saball* = stabulum.
⁴ Literally 'King-material.'
⁵ Lochru, in the Book of Armagh.
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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 1 . . . 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 2 will save that man until I go myself.'

322. When the hightide of Easter drew nigh, Patrick judged that there was no place wherein it would be fitter for them to celebrate the chief hightide of the year than in Magh Bregh, at the place wherein was the head of the wizardry and idolatry of Ireland, and in the chief fortress of Ireland, to wit, in Tara.

325. He bade farewell to Díchu, and he put his ship to sea and went to Inver Colptha 3 and by land to the Grave of Fiac's Men; and he pitches his tent there, and the consecrated Paschal fire was struck by him. That was the time at which the heathen were celebrating that hightide; and the king of Tara had a prohibition 4, that no fire be kindled on that night before the fire of Tara. Now Patrick knew not that prohibition, and if he had known, it would not have hindered him. When the folk of Tara were biding there, they beheld the fire which Patrick had kindled; for it illumined all Magh Bregh. Then said the king; 'That is a breach of a law and prohibition of mine, and find out for us who hath made yon fire.' 'We see the fire,' say the wizards, 'and we know that unless it is quenched before morning, on the night in which it has been made, it will never be quenched.' Then anger seized the king, and his chariot was harnessed for him, and he went to the Grave of Fiac's Men. The wizard said to Loeguire: 'Go not thou to yonder men, for they will come to thee.' Then Patrick went to the place, in which Loeguire dwelt. Said Loeguire 5:

1 The MS. is here illegible. Compare Tertia Vita, c. 35; Sexta Vita, c. 38, in Colgan's Trias Thaumaturga.
2 The MS. is here corrupt. I read: fúithe nait fír fessa.
3 The mouth of the river Boyne.
4 A geiss or tabu.
5 The two leaves which are here lost probably contained an account of Patrick's triumph over the wizards, and his missionary journey to Connaught.
337. Then Patrick went to Síd Aeda and blessed Conall and his son Fergus. Then he laid his hands on the son’s head. That seemed strange to Conall. Said Patrick,—

‘A child will be born of his family,
He will be a sage, he will be a prophet, he will be a poet,
A loveable, clear, pure lamp,
Who will not utter falsehood.’

That is Colomb cille, son of Fedlimid.

345. Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

347. Patrick went into Tyrone, and said to his household: ‘Beware that the terrible lion, even Eogan son of Niall, do not come to you.’ He overtook them on the way. Muiredach, son of Eogan, was in the van of the band of the warriors. 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 Aillill and Illann, and Ailill's two daughters, namely Mugain and Fedelm, who had offered their virginity to God, and Patrick blessed the veils on their heads. Then messengers went from Patrick to the steward of Naas, Faillén by name. He feigned that sleep was upon him, and they said that the steward was asleep. 'My God's doom!' saith Patrick, 'no wonder if it be a final sleep.' His household then went to waken the steward, and he was found dead because of the inhumility he shewed to Patrick. Wherefore thence have the Gael the proverb, Faillén's sleep in the fort of Naas.

406. Dricriu, he was king of Húi Garrchon at that time before Patrick, and he had to wife a daughter of Loeguire, son of Niall. And they refused to invite Patrick to the feast of Rath Inbir; but Cilline made him welcome, and killed his only cow for him,
and gave him the measure of meal\(^1\), which he got for his support in the king's house. Then Patrick said to the cooking woman, whilst she was bewailing her child:—

'Oh woman . . . thy child!
A great boar comes from a pigling,
And from a spark comes a flame,
Thy child will be hale.'

'The corn
Is best of earth's herbs,
Marcán, son of Cilline,
Is the one who is best of Húi Garrchon.'

419. Then Patrick founded churches and monasteries in plenty in Leinster, and left a blessing on the Leinstermen, and on Húi Cennselaig especially, and left Auxilius in Cell Uasalli, and Mac Tail in Cell Cuilinn, and ordained Fiachu\(^2\) 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 Odran, 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 Odran 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\(^3\). 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.

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\(^1\) *Airmed mine* is obviously the true reading. The *airmitin* of the MS. is nonsense.

\(^2\) A mistake for *Flack*?

\(^3\) 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 Fíacula is the name of the ford. And Cell Fíacula 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 Cenngecan was slain A.D. 897.
2 Toothford.
3 Church of the Tooth.
Patrick sent messengers to Lonan 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 Lonan, and that Deacon Mantan’s cloister should not be high on earth. Then came a certain youth named Nessán, with a wether and a *lanag*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 (aingeál) went to converse with him there, and it was not Victor. To Cairthenn up to that time no children had been born. Then was Eochu Redspot born to Cairthenn. Patrick had formed him of a clot of gore, and that spot was on his body as a sign of the miracle.

502. Patrick himself did not go into the land; but he saw it from Luimnech, west and northward, and blessed the extent which he beheld. *Et prophetauit de Sanctis, qui in eis fierent, nominibus et tempore quo peruenissent.*

505. ‘The green island in the west,’ saith Patrick, ‘in the mouth of the sea, a light of God’s household will come into it, who shall be a chief of counsel for these tribes, even Senán of Inis Cathaigh.’ After sixty or six score years, came Senán, son of Gerrgenn, son of Dubthach ³.

509. Now Patrick did not go over Luachair into West Munster. *Prophetauit de Brenainn Macu Alte qui nascetur cxx anno. Quod impletum est.*

511. Patrick went into Muscraige Tire, *baptizare et fundare fideum. Ibi inuenit tres fratres, namely, Fuirc and Muinech, and Mechar, three sons of Forat son of Conna. Muinech believes prolinus, 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 the horses straightway. Dáire is angered at the killing of his horses, and told his men to kill the cleric. Illness and sudden colic 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 from Patrick for Dáire. . . . Saith Patrick, 'Had it not been for the woman Dáire would not have had resurrection till Doom.' Patrick blessed the water and said that it should be given to Dáire and [sprinkled over] the horses. Thus is it done, and Dáire with his horses straightway arose. Then a brazen cauldron was brought in offering to Patrick from Dáire. 'Deo gratias,' saith Patrick. Dáire asked of his household what the cleric had said. 'Gratiam,' say the household. 'That is a bad reward for a good cauldron,' saith Dáire. 'Let it be taken again from him,' saith Dáire. They took back the cauldron from him. 'Deo gratias,' saith Patrick. His household tell Dáire what Patrick had said. 'That is a first word with him, the Gratiam,' saith Dáire—'Gratiam when giving it to him, Gratiam 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 in Patrick's hand.

582. These are the elders who set forth Patrick's miracles, namely, Columb-cille and Ultan, and Adamnán, son of Tinne, and Aírérán of the Wisdom, and Ciarán of Belach Duin, 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 praiseful psalmist, like David. A student (?) of wisdom and knowledge, like Solomon. A chosen vessel for proclaiming righteousness, like Paul the Apostle. A man full of

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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 grasacham (i.e. gratias agamus?) in the Book of Armagh.
5 Supra, p. 155.
6 This should be grandson or descendant.
the grace and favour of the Holy Spirit, like John. A fair garden with plants of virtues. A vine-branch with fruitfulness. A flashing fire with the fervour of the warming and heating of the sons of Life, for kindling and illuminating charity. A lion for great strength and might. A dove for gentleness and simplicity. A serpent for cunning and prudence. A man mild, gentle, humble, tender to the sons of Life; (but) rough, ungentle to the sons of Death. A slave in labour and service to Christ. A king in rank and might for binding and loosing, for freeing and enslaving, for quickening and killing.

598. Now after these mighty miracles, and after raising the dead; after healing blind and lepers and halt, and folk of every disease besides; after teaching the men of Ireland, and after baptizing; after founding churches and monasteries; after destroying idols and images and the knowledge of wizardry, the day of the decease of this holy Patrick and of his going to heaven drew nigh. And he proceeded to go to Armagh in order that there his resurrection might be. But Victor the angel came to him, and said this to him: 'Go back to the place whence thou camest, even to the Barn; for it is there thou shalt die, and not in Armagh hath God granted thee to arise. Thy dignity and thy primacy, thy piety and thy teaching shall be in Armagh as if thou wert alive. Thou didst promise to Dichu that with him thy resurrection would be,' saith the angel. Said Patrick: 'In slavery unto the end am I, since I cannot be buried in the place that I desire.' Said the angel: 'Let not sorrow be on thee, O Patrick, for thy dignity and thy primacy will abide in Armagh, though thy resurrection will be in Down; and God hath granted thee good things in abundance. For He hath granted thee heaven for Dichu and his children. He hath granted thee to bring seven of the men of Ireland every Saturday from torment to heaven. He hath granted thee that every one that shall sing thy hymn 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 adnachtsa of the MS. should of course be adnasta, the pass. 2dy s-fut. sg. 3 of adnacim.
COLOMB CILLE'S LIFE HERE.

AND let every one who shall read give his blessing to the souls of the couple who caused it to be written.

655. *Exi de terra tua et de domo patris tua, et uade in terram quam tibi monstrauero*¹. 'Leave thy country and thy land, and thy neighbour in the flesh, and thine own fatherland for My sake, and get thee into the country that I will shew thee.'

658. The Lord Himself gave this friendly counsel unto the head of the perfect faith and of the complete belief, even unto Abraham son of Terah, that he should leave his own country, to wit, the country of Chaldea, and that he should go for his pilgrimage into the land which God would shew him, to wit, the Land of Promise.

661. Now Moses, son of Amram, leader of God's people, the man who was filled with the grace and with the favour of the Holy Ghost, it is he that wrote that 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 faith².'

674. Now the good counsel which God enjoined here on the father of the faithful, to wit, on Abraham, it is incumbent on his sons after him, namely on all the faithful, to fulfil it, that is, to leave their country and their land, their wealth, and their worldly delight, for the sake of the Lord of the Elements, and to go into perfect pilgrimage in imitation of him.

679. Now, in three ways are men summoned to the knowledge of the Lord and to the membership of His family.

680. This is the first way: the urging and kindling of men by the divine grace to

¹ Gen. 12. 1.
² This is a paraphrase of the Latin 'Omnes qui sunt ex fide, hi sunt filii Abraham,' Gal. iii. 7.
serve the Lord after the example of Paul, and of Anthony, the monk, and of the other faithful monks who used to serve God there in Egypt.

683. Men are summoned in the second way (by a human being), to wit, by holy preachers who preach the divine Scripture to men after the example of Paul the Apostle, who preached to the Gentiles until he brought them by the net of the Gospel to the harbour of Life.

686. Men are summoned in the third way by necessity, that is, when they are constrained to serve God by tribulations and by the dangers of the world, or by separation from the temporal goods wherein they sojourn: after that example of the people of Israel, who turned to the Lord from the worship of idols and images when constrained by the tribulations which each of them found in foreign nations, as is related in the Scripture. Wherefore to declare that saith the prophet David: 'Whenever the people of Israel shall undergo tribulations and great hardships, let them beseech and pray unto the Lord, that the Lord may thereafter free them from those 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: eruam te, et honorificabis me.'

2 Haran.
713. Now, at another time, one leaveth his fatherland in desire of heart and in mind, though he leaveth not in body; as happens to the ordained, who spend their lives in their own countries until death, for laymen and clerics detain them in the lands wherein they dwell, because of their great profitableness to them. Since it is not for the sake of the body that they continue in their fatherland, their good will avails them with the Lord as a pilgrimage.

720. At another time one leaves his fatherland completely in body and in soul even as the twelve apostles left, and those of the perfect pilgrimage, for whom the Lord foretold great good when he said in the Gospel: 'Take heed of this, for from a few to a multitude ye have forsaken for my sake your country, and your carnal kindred, your wealth and your worldly happiness that ye may receive a hundredfold of good from Me here in the world and life everlasting yonder after the sentence of 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 archpresbyter of the island of the Gael, the brand of battle set forth with the divers talents and gifts of the Holy Ghost, to wit, the holy Colomb Cille.

739. The time at which the Christians celebrate the festival and hightide of Colomb Cille's decease is the fifth of the ides of June as regards the day of the solar month every year on this very day, &c.

742. The wise men of the Gael relate at that season in every year a small abridgment of the setting forth of Colomb Cille's privilege and noble lineage, and of the marvels and miracles innumerable which the Lord wrought for him here in the world, and of the completion and special end which He gave at last to his victorious career, namely the attaining to his true fatherland and to his own heritage, even to the abode of Paradise, in the presence of God for ever and ever.

1 This is a paraphrase of the Latin, 'Et omnes qui reliquerit domum vel fratres aut sorores, aut patrem aut matrem aut uxorem, aut filios aut agros propter nomen meum, centuplum accipient, et vitam aeternam possidebit.'—Matth. xix. 29.

2 This is a paraphrase of the Latin, 'Advena sum apud te, Domine, et peregrinus sicut omnes per mundum.'—Ps. xxxix. 12.
748. Noble in sooth was Colomb Cille's kindred as regards the world; for of
the kindred of Conall, son of Níall, was he. By genealogy he had the natural right
to the kingship of Ireland, and it would have been offered to him had he not put it
from him for sake of God.

750. It is manifest that he was a chosen child of God, for Ireland's elders had
been prophesying of him before his birth.

752. Firstly, the eldest of the priests of Ireland, Old Mochta of Louth, fore-
told 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 uprisings 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 Sidh 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 lovestable lamp, pure, clear,
Who will not utter falsehood.

'He will be a sage, he will be pious,
He will be... with the King of the royal graces,
He will be lasting, and will be ever good,
He will be in the eternal kingdom for his consolation.'

776. Moreover Bec Mac Dé prophesied when he said:

'The manchild of longsided Ethne,
He is... he is a blossoming.
Little Colomb Cille without blemish,
It was not oversoon to perceive him.'

781. Moreover Bishop Eogan, of Ardstraw, foretold him when he said:

'A son will be born to Fedlimid,
He will be a diadem on every train,
Fedlimid, son of Fergus,
Son of Conall, son of 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 Corpraiage of Leinster was his mother, namely Ethne Ollmane, daughter of Dimma Mac Nái. 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\(^1\). Howbeit the man of grace, Colomb Cille, chanted the psalm in his behalf, and yet he had not read till then aught save an alphabet. God's name and Colomb Cille's were magnified by that miracle.

825. At another time, he and his fosterer went to visit a sick person. As they were wending through a wood, the cleric's foot slips on the rock, so that he fell and died suddenly. Colomb Cille put his cowl under the cleric's head, for he knew not that he was not asleep, and he began rehearsing his lessons so that certain nuns heard his reading aloud, as far as their chapel. The learned compute that there was a mile and a half between them, and the sound of his voice was often heard at that distance. Thereafter came the nuns and found the cleric dead before them, and they told Colomb Cille to bring the cleric back to life for them. He went forthwith to the cleric to bring him to life. The cleric then arose out of death at Colomb Cille's word, even as if he had been asleep.

834. Then Colomb Cille offered himself to the Lord of the Elements, and begged three boons of Him, to wit, chastity, and wisdom, and pilgrimage. The three were fully granted to him.

836. Then he bade farewell to his fosterer, and the fosterer gave him leave (to go) and a blessing fervently.

837. Then to learn wisdom he went to the archpresbyter, even to the bishop Finnén of Movilla. At a certain time wine and bread were lacking unto Finnén at the mass. But Colomb Cille blest the water, and it was turned into wine and put into the chalice of offering. God's name and Colomb Cille's were magnified by that miracle.

842. Then he bade farewell to Finnén in Movilla and went to Gemmán the Master. Once while he was doing a lesson with Gemmán, they saw a girl fleeing towards them from a certain manslayer. And she fell down before them and died. Colomb Cille set a word of banning upon him, and he perished forthwith.

846. Then Colomb bids farewell to Gemmán, and went to Finnén of Clonard. He asked Finnén in what place he should build his booth. 'Make it in front of the church,' said Finnén. So he makes his booth, and it was not the door of the church at that time. He said, however, that it would afterwards be the door of the monastery, and this hath been fulfilled.

850. Each man of the bishops used to grind a quern in turn. Howbeit an angel from heaven used to grind on behalf of Colomb Cille. That was the honour which the Lord used to render him because of the eminent nobleness of his race.

\(^1\) Ps. 82. 2?
852. Once there appeared to Finnén a vision, to wit, two moons arose from Clonard, a golden moon and a silvery moon. The golden moon went into the north of the island, and Ireland and Scotland gleamed thereby. The silvery moon went on till it stayed by the Shannon, and Ireland at her centre gleamed. That was Colomb Cille with the grace of his noble kin and his wisdom, and Ciarán with the refulgence of his virtues and his good deeds.

858. Then Colomb Cille bade farewell to Finnén, and went to Glasnevin, for there were fifty studying in that place, with Móbí, 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 Niall!’ saith Móbí. ‘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 Móbí. 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. Móbí 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. Móbí told his pupils to quit the place wherein they abode, for that an unknown pestilence would come there, even the Buide Conaill. Then he said to Colomb Cille that he should not take territory until he was permitted.

878. (So) Colomb Cille fared into Tirconnell. He went across the river named Biur. Then he said, ‘Biur against tribulations,’ and the pestilence did not go past that. And it is an everliving miracle; for every pestilence, even if it go over it, follows no further, through Colomb Cille’s word.

882. Thereafter he went to Derry, the royal fort of Aed, son of Ainmire, who was king of Ireland at that time. The king offered that fort to Colomb Cille. He refused it because of Móbí’s command. Now, as he was coming forth out of the fort, he met with two of Móbí’s household having Móbí’s girdle for him, and permission to take land after Móbí’s death. Then said Colomb:

‘Móbí’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 Colomb Cille delayed before the fortress, he began to prophesy what should befall the place afterwards, and he then said to Bec, son of Dé, the prophet of Diarmait, son of Cerball:

'O Bec! stay, tell me,' etc.

Said Bec:

'The clerics who are amidst it,' etc.

935. Then Colomb measures out that city, and blessed it fervently, and said that it would be the loftiest cloister he should have on earth, although his resurrection would not be therein. As he was making that prophecy, he turned his face to the south-west and smiled greatly. Baithín asked the cause of the gladness. 'Fifty sons of life,' saith Colomb Cille, 'will be born in one night to the Lord, in that solitude (?) to the west.' It was Grafann of Cell Scire whom he foretold there, as was afterwards fulfilled.

940. Now there was a great oaktree under which Colomb Cille dwelt while he was in that place, and it remained to these latter times, when it fell through the crash of a mighty wind. And a certain man took somewhat of its bark to tan his shoes withal. Now when he did on the shoes he was smitten with leprosy from his sole to his crown.

945. Then Colomb Cille went to Aed Slaine, and made prophecy for him, and said that he would be healthy and aged unless he were parricidal. If he should commit parricide he would only be four years alive. Then Colomb Cille sained a cowl for him, and said that he would not be slain so long as that cowl should be on him. Howbeit Aed Slaine wrought parricide, contrary to Colomb Cille's word, on Suibne, son of Colmán, at the end of four years. He went upon a raid. He forgot his cowl. He is killed on that day.

951. Colomb Cille founded many churches in Bregia, and left therein elders and abundant reliquaries. He left Osséné, 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 out.

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 Ernfn of Cluain Deochra.

994. Thereafter Colomb Cille fared into the territory of Connaught on a preaching round, and he founded many churches and monasteries in that province.
including Ess Mac Eirc and Drumcliff, and left with them the crozier which he himself had made.

997. Colomb Cille went over Assaroe, and founded many churches in Tirconnell, and Tyrone, and he founded a church in Tory Island, and left therein an aged man of his household, even Ernfne.

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 Hí,
Thrice fifty in monastic rule,
With their boats along the main-sea,
Three score men a-rowing.’

1024. When Colomb Cille had founded Hí, he went on a preaching round, through Scotland, and Britain, and Saxonland, and after many miracles, and after raising the dead out of death, he brought the people to faith and belief.

1026. Now there was biding in the country a certain man to whom Colomb Cille preached, and he, with all his household, believed in the Lord. The Devil was

1 Literally, faith or belief.
envious of that thing, so he smote yon man's son with a sore disease whereof he died. The heathen were reviling Christ and Colomb Cille. Thereafter Colomb went in fervent prayer to God, and he raised the son out of death.

1031. Now when Colomb Cille was one day preaching to the host, a certain person fared from them over the river that was near them. Before he had been to hear God's word, the snake strikes him in the water, and kills him at once. The boy is brought before Colomb and he makes the cross with his crozier over his breast, and the boy arose at once.

1036. A sore disease befell his servant, and Colomb made prayer for him, and not that alone, but he asked for a life of seven years for him afterwards.

1039. Once upon a time Cainnech came away from him out of Hú. * He forgot his crozier in the east. 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 Hú. 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 Hú: then he said:

'A churl in the port, with his staff in his fist,
He will come to my little ink-horn, and spill my ink,
He will stoop down to visit my pax,
And will strike against my little ink-horn and leave it empty.'

1055. At another time Colomb Cille was left cooking an ox for the reapers. With them was a whilom-hero of the men of Ireland, to wit, Mael Uma, son of Baedán. Colomb Cille asked him, 'how much his meal had been when he was a warrior.' 'When I was a warrior,' saith Mael Uma, 'I used to consume a fat ox to my full meal.' Colomb Cille ordered him to eat his fill. Mael Uma did that for him. He consumed the whole ox. Afterwards Baithfn came, and asked if the food were ready. So Colomb Cille ordered Mael Uma to gather into one place all the bones of the ox. Thus was it done. Colomb blest the bones, and their own flesh was around them, and (the ox) was given to the reapers.

1064. Once, in the month of May, Colomb Cille went for tidings of the ploughmen in the north of the island. He was comforting them and instructing them. 'Well,' saith he, 'at the Easter that went in the month of April, then was I fain to have gone to heaven. But I did not wish you to have grief or sorrow after your toil; wherefore

1 i.e. in Scotland.
2 i.e. in Ireland.
I have stayed with you from Easter to Pentecost. When the monks heard those words, they were sorrowful exceedingly.

1070. Then he turned his face westward, and said, ‘May the Lord bless the island with its indwellers!’ And he banished toads and snakes out of it. Now when he had blest the island he came to his church. Not long after came the ends of the Saturday and the beginning of the Sunday; and when he raised his eyes on high there came a great glow to his countenance and face, and the brethren beheld that. An angel of God, moreover, tarried above him then.

1076. Then he went to bless the barn; and he said to Diarmait that on Sunday night he would depart to heaven. Then the venerable old man Colomb Cille sat down on the edge of the path, for weariness had come to him, though his wayfaring had been short: for seventy-seven years was his age at that time.

1080. And the nag, which the monks used to keep in the island, came to him, and weeps in the breast of the cleric, so that his raiment became wet. The servant Diarmait sought to drive the nag away from him. ‘Let him be, O Diarmait,’ saith Colomb Cille, ‘until he sufficeth himself with tears and sorrow in lamenting me.’

1084. Overmany to recount and declare are the marvels and miracles which God wrought on earth for Colomb Cille. There is no one who could recount them fully, unless his own soul, or an angel from heaven, should come to declare them. But we think these enough of them to give as a sample.

1088. Now there never was born to the Gael offspring nobler or wiser, or of better kin than he. There hath not come of them another who was meeker, or humbler, or lowlier. Surely it was great lowliness in Colomb Cille that he himself used to take off his monks' sandals and wash their feet for them. He often used to carry his portion of corn on his back to the mill, and grind it, and bring it home to his house. He never used to put linen or wool against his skin. His side used to come against the bare mould. A pillarstone used to be under his head for a bolster, and he slept only so long as Diarmait his fosterling was chanting three chapters of the Beatus. He would rise up at once after that, and would cry and beat his hands together, like a loving mother lamenting her only son. He would chant the three fifties¹ on the sand of the shore before the sun would rise. In the day he attended to the Hours. He offered Christ's Body and His Blood. He preached the Gospel, he baptized, he consecrated. He healed the lepers, and the blind, and the halt, and folk of every other disease, and he raised the dead.

¹ The 150 psalms.
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.

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.

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 Fuathnait.

1154. That Dubthach, then, when holy Brigit was born, bought a bondmaid named Broicsech. She was a daughter of Dálbrónach 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 prophesie 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 Unction 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 maiden's miracles and marvels. Dubthach came, and was joyous. The wizard made him welcome, and gave his daughter to him free. Then Dubthach and Brigit go to their country in the province of Offaly. And her nurse was along with Brigit, and illness seized her nurse as she was wending her way. So Brigit and another girl were sent to ask a drink of ale for her from a certain man named Baethchu, who was making a mighty feast. He refused Brigit. Then Brigit went to a certain well, and filled her vessel thereat, and blessed (the water), so that it turned into the taste of ale, and she gave it to her nurse, who straightway became whole. As to the feast at which she was refused, when they go to drink it, not a drop thereof was found.

1244. Once when Dubthach went on a journey, he left his daughter with his swine. And two robbers came to her, and carried off two boars of the herd. When they had gone a little while after that Dubthach met them. He took the swine from them, and then he came to Brigit. 'Do the swine remain, my girl?' saith Dubthach. 'Count them thou,' saith Brigit. Dubthach counted the swine, and not one of them was lacking.

1250. Not long after that came a noble guest to Dubthach's house, and hospitality was shewn to them 1, and five pieces of bacon were given to Brigit to be boiled.

1 To the guest and his retinue.
LIFE OF BRIGIT.

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!'

1296. And she brought the half making of her churning from the back of the kitchen. The wizard's wife mocked thereat and said: 'This quantity of butter is good to fill a large hamper!' 'Fill your hamper,' saith Brigit, 'and God will put somewhat therein.' She still kept going into her kitchen, and bringing half a making every time thereout, and singing a stave of those staves as she went back. If the hampers which the men of Munster possessed had been given to her, she would have filled them all. The wizard and his wife marvelled at the miracle which they beheld. Then said the wizard to Brigit: 'This butter and the kine which thou hast milked, I offer to thee; and thou shalt not be serving me, but serve the Lord.' Said Brigit: 'Take thou the kine, and give me my mother's freedom.' Said the wizard: 'Behold thy mother free for thee, and the kine; and whatsoever thou shalt say, that will I do.'

1306. Then Brigit dealt out the kine to the poor and the needy; and the wizard was baptized, and he was full of faith; and he remained till his death in Brigit's company.

1308. Thereafter Brigit went with her mother to her father's house. Of her father's wealth and food and property, whatsoever her hands would find or would get, she used to give to the poor and needy of the Lord. Wherefore her father was displeased with her and desired to sell the holy Brigit. He and his daughter along with him went in a chariot, and he said: 'Not for honour or for reverence to thee art thou carried in the chariot; but to take thee to sell thee, that thou mayst grind at the quern of Dunlaing, son of Enna, king of Leinster.' When they came to the king's fortress Dubthach went into the fortress to the king, and left his sword near Brigit in the chariot. And a leper came to Brigit, and besought Brigit in God's name to bestow something upon him. Brigit hands him down her father's sword. Saith Dubthach to the king after he had come inside: 'Wilt thou buy my daughter from me?' 'Wherefore sellest thou thine own daughter?' saith Dunlaing. 'Not hard to say,' saith Dubthach: 'because she is selling my wealth, and bestowing it on wretched worthless men.' 'Let her be brought to us that we may see her,' saith Dunlaing. Dubthach goes for her. When he came he was looking at the chariot and he saw not his sword. He asked Brigit what she had done with his sword. 'I gave it,'

\(^1\) *Flaithe*, a mistake for *flaith*.
said Brigit, ‘to a poor man who came to beg of me.’ Dubthach was mightily enraged with her for having given the sword away. When Brigit came before the king, he said: ‘Why dost thou steal thy father’s property and wealth, and, what is worse, why hast thou given the sword away?’ Then said Brigit: ‘The Virgin’s Son knoweth, if I had thy power, with all thy wealth, and with all thy Leinster, I would give them all to the Lord of the Elements.’ Said the king to Dubthach: ‘It is not meet for us to deal with this maiden, for her merit before God is higher than ours.’ Thus then was Brigit saved from bondage.

1332. Not long thereafter came a certain man of good kin unto Dubthach to ask for his daughter (in marriage). Dubthach and his sons were willing, but Brigit refused. A brother of her brethren said to her: ‘Idle is the pure eye in thy head, not to be on a bolster beside a husband.’ Saith Brigit: ‘The Son of the Virgin knoweth, it is not lively for us if it bring harm upon us.’ Then she put her finger under the eye and plucked it out of her head, so that it lay on her cheek. When Dubthach and her brethren beheld that, they promised that she should never be told to go to a husband save the husband whom she should like. Then Brigit put her palm to her eye, and it was healed at once.

1341. Brigit and certain virgins along with her went to take the veil from Bishop Mél in Telcha Mide. Blithe was he to see them. For humility Brigit stayed so that she might be the last to whom a veil should be given. A fiery pillar rose from her head to the roof-ridge of the church. Then said Bishop Mél: ‘Come, O holy Brigit, that a veil may be sained on thy head before the other virgins.’ It came to pass then, through the grace of the Holy Ghost, that the form of ordaining a Bishop was read out over Brigit. Mac-caille said, that a bishop’s order should not be conferred on a woman. Said Bishop Mél: ‘No power have I in this matter. That dignity hath been given by God unto Brigit, beyond every (other) woman.’ Wherefore the men of Ireland from that time to this give episcopal honour to Brigit’s successor.

On the eighth (of the month) Brigit was born, on a Thursday especially: on the eighteenth she took the veil: in the eighty-eighth (year of her age) she went to heaven. With eight virgins¹ was Brigit consecrated, according to the number of the eight beatitudes of the Gospel² which she fulfilled, and of them it was the beatitude of mercy that Brigit chose.

1355. Once when the hightide of Easter drew nigh, she desired through charity to brew ale for the many churches that were around her. And there was a scarcity of corn at that time in Meath, and Brigit had only one sieve of malt. Brigit’s household, moreover, had no vessels save two troughs. They put the malt into one of the

¹ The text of the Book of Lismore (in ochtmad in octavo) is here corrupt.
² Matth. v. 3-11.
two troughs. They fill the other vessel with the ale. Then the ale was distributed by Brigit to seventeen churches of Fir Tulach, so that the produce of one measure of malt supplied them through Bridget’s grace from Maundy Thursday to Low Sunday.

1363. Once there came a certain leper unto Brigit to ask for a cow. Said Brigit to him, ‘Which seemeth best to thee, to take away a cow or to be healed of the leprosy?’ The leper said that he would rather be healed of the leprosy than be given the kingdom of the world. Brigit made prayer to God and healed the leper, and he afterwards served Brigit.

1368. A certain nun of Brigit’s household fell into sore disease and desired milk. There did not happen to be a cow in the church at that time, so a vessel was filled with water for Brigit, and she blessed it, and it was turned into milk. She gave it to the nun who at once became quite well.

1372. Now when the fame and renown of Brigit had gone throughout Ireland, there came to Brigit two blind men of the Britons and a leper to be healed. Said Brigit: ‘Stay outside at present till the celebration be over.’ [Said the Britons], for they are impatient: ‘Thou healedst folk of thine own kin yesterday, and thou hast not waited 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 Teßia 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
dughter 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 foster-
ling 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
myself 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 shrunk. 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 Aithir.’ 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: ‘Lestest thou yet captive out for me?’ The king replied: ‘Though thou shouldst give me the whole realm of Fir Breg, I would not give thee the prisoner. But lest thou shouldst go with a refusal, for one night thou shalt have the right to guard his soul for him.’ Brigit appeared to the captive at the close of day, and said to him: ‘When the chain shall be opened for thee, repeat this hymn [Nunc populus,] and flee to thy right hand.’ It is done thus; the captive flees at Brigit’s word.

1527. Once Brigit went over Sliab Fuait. There was a madman biding on the mountain who used to harry the congregations. When the nuns beheld him, fear and great dread seized them. Said Brigit to the madman: ‘Since I have come to thee here, preach thou God’s word unto us.’

‘I cannot,’ saith he, ‘avoid ministering unto thee, for thou art merciful unto the Lord’s household, both the miserable and the poor.’

1533. Then said the madman: ‘Love the Lord, O Nun! and every one will love thee. Revere the Lord and every one will revere thee. Pray unto the Lord, and every one will pray unto thee.’

1536. Once her father entreated holy Brigit to go to the king of Leinster, even to Ailill, son of Dunlang, to ask for the transfer of the ownership of the sword which he had given to him (for a time) on another occasion. Brigit went at her father’s commands. A slave of the king came to converse with Brigit, and said: ‘If I should be saved from the bondage wherein I abide with the king, I should become a Christian, and I should serve thee and the Lord.’ Brigit went into the fortress and begged two boons of the king, to wit, transfer of the ownership of the sword to Dubthach and freedom to the slave.

1543. ‘Why should I give that to thee?’ saith the king.

‘Excellent children will be given to thee,’ saith Brigit, ‘and kingship to thy sons, and heaven to thyself.’
Said the king, ‘The kingdom of heaven, as I see it not, I ask it not. Kingship for my sons, moreover, I ask not, for I myself am still alive, and let each one work in his time. Give me, however, length of life in my realm and victoriousness in battle over Conn’s 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 wattle 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-
tunity and oppressiveness that thou gavest it to me.' Thereafter the two lepers go to the Barrow. The river rose against them. Through Brigit's blessing the humble leper escapes with his cow. The haughty leper falls with his cow prone against the river and was drowned.

1595. Once upon a time the queen of Crimthán, son of Enna Cennselach, king of Leinster, came with a silver chain as an offering to Brigit. The semblance of a human shape was on one of the ends thereof, and an apple of silver at the other end. Brigit gave it to the virgins. The virgins stored it up without her knowledge, for greatly used Brigit to take her wealth and give it to the poor. A leper came to Brigit, and Brigit gave him the chain without the nuns' knowledge. When the virgins knew this they said with anger and bitterness: 'Little good have we,' say they, 'from thy compassion to everyone, and we ourselves in need of food and raiment!' 'Ye are sinning (?),' saith Brigit: 'Go ye into the church in the place where I make prayer, and there ye will find your chain.' They went at Brigit's word. Though it had been given to a poor man, the nuns found the chain.

1606. Once upon a time the king of Leinster came to Brigit to listen to the preaching and celebration on Easter Day. After the celebration was ended, the king fared forth on his way. When Brigit went to eat her forenoon meal, Lomman, Brigit's leper, declared that he would eat nothing until there was given to him the king of Leinster's armour, both spears and shield and sword, with his ... under them. Brigit sent a messenger after the king. From midday till evening the king was a-straying, and they did not attain one thousand paces: so he took the armour from him and bestowed it upon the leper.

1614. Once upon a time Brigit beheld a certain man passing her with salt on his back. 'What is on thy back?' saith Brigit. 'Stones,' saith the man. 'They shall be stones then,' saith Brigit. Straightway stones were made of the salt. The same man came again past Brigit. 'What is on thy back?' saith Brigit. 'Salt,' saith he. 'It shall be salt then,' saith Brigit. Salt was at once made of the stones through Brigit's word.
1620. Once upon a time two lepers came to Brigit to be healed of the leprosy. Brigit bade one of the two lepers to wash the other. He did so. 'Do thou,' saith Brigit to the other leper, 'tend and wash thy comrade even as he hath ministered unto thee.' 'Save the time that we have seen,' saith he, 'we will not see one another. What, O nun, dost thou deem it just that I, a healthy man, with my fresh limbs and my fresh raiment, should wash that loathsome leper there, with his livid limbs falling from him? A custom like that is not fit for me.' So Brigit herself washed the lowly miserable leper. Said the haughty leper who had first been cleansed from the leprosy: 'Meseems,' saith he, 'that sparks of fire are breaking through my skin.' He was filled with leprosy from his crown to his sole, because of his disobedience.

1630. Once upon a time when Brigit was going to the bishop to receive the Sacrament, a he-goat's head seemed to her to be in the mass-chalice. Brigit refused the chalice. 'Wherefore dost thou refuse it?' saith the ecclesiastic. 'A he-goat's head is revealed to me therein,' saith Brigit. The bishop called the lad who had brought the credence-table, and bade him make his confession. 'I went,' said the gillie, 'into the house wherein goats are kept, and I took a fat goat thence, and I ate up my fill of him.' The lad did penance, and repented. Thereafter Brigit went to communion and saw not the semblance.

1637. Once upon a time guests came to Brigit: noble and pious were they, even the seven bishops who are on the hill in the east of Leinster. Then Brigit ordered a certain man of her household to go to the sea and catch fish for the guests. The man goes, taking with him his harpoon; and a seal chanced to come to him. He thrusts the seal-spear into it, and ties the string of the spear to his hand. The seal drags with him the man over the sea unto the shore of the sea of Britain, and, after breaking the string, leaves him there on a rock. Then the seal was put back with his spear in it, and the sea cast it on the shore that was near to Brigit. Howbeit the fishers of Britain gave a boat to Brigit's fisherman, when he had told his tales to them. Then he crossed the sea and found his seal here on the shore of the sea of Leinster, and took it with him to Brigit's guests. In the morning he went over sea, and passed again over the sea of Britain to Brigit at midday. The guests and the rest of the host magnified God's name and Brigit's through that miracle and through that prodigy.

1651. Once upon a time a certain nun of Brigit's community conceived a longing for salt. Brigit prayed, and the stones were turned into salt, and the nun was cured.

1653. Once upon a time a churl of Brigit's household was cutting firewood. It happened to him that he killed a pet fox belonging to the king of Leinster. The churl was seized by the king. Brigit ordered the (wild) fox to come out of the
wood; so he came and was at his feats and playing for them and for the king by Brigit’s orders. When the fox had done his deeds, he went safe through the wood, with the host of Leinster, both foot and horse and hounds, pursuing him.

1659. Once upon a time bishops came to Brigit and she had nothing to give them, the cows having been milked twice. The cows came a third time to the place, and the milk they had then was greater than every other milking.

1662. Once upon a time Brigit had a band of reapers reaping. A rain-storm pours on the whole plain of Liffey, but not a drop fell on her field.

1664. Now (this) was (another) of her miracles. She blessed the blind table-faced man, and gave his eyes to him.

1665. Once upon a time Brigit went to the widow, who killed the calf of her (only) cow for Brigit, and burnt the beam of her loom thereunder. God so wrought for Brigit that the beam was whole on the morrow, and the cow was licking her calf.

1668. Once Brigit and Bishop Eirc were in Leinster. Said Brigit to Bishop Eirc: ‘There is battling among thy people, and to-day they contend.’ Said a clerical student to Bishop Eirc’s household: ‘We do not think it likely,’ saith he, ‘that that is true.’ Brigit sained the eyes of the clerical student. Thereafter he said: ‘I perceive,’ saith he, ‘my brethren slaying them now.’ And he made great repentance.

1673. Once Brigit was herding sheep. A robber came to her and took seven wethers from her. Howbeit the herd was counted, and through Brigit’s prayer, the wethers were found complete.

1676. Once a certain man of Brigit’s household made mead for the King of Leinster. When they came to drink it not a drop was found, for it had been consumed before Brigit. Brigit arose to save the wretched man, and she blessed the vessels, and the mead was found in fulness, and that was a wonderful miracle.

1680. Once upon a time the seven bishops came out of Húi Briuin Cualann from Telach na n-Espac, and they found Brigit in a place on the northern side of Kildare. Brigit asked her cook, even Blathnait, whether she had any food. She said she had none. Brigit was ashamed not to have food for the holy men, and she besought the Lord fervently. So the angels told her to milk the cows for the third time (that day). Brigit herself milked the cows, and they filled the tubs with the milk, and they would have filled even all the vessels of Leinster. And the milk overflowed the vessels, and made a lake thereof, whence Loch in Ais, that is the ‘Lake of Milk’ to-day. God’s name and Brigit’s were magnified thereby.

1689. For everything that Brigit would ask of the Lord was granted her at once. For this was her desire: to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful, or more modest, or more gentle, or more humble, or sager, or more harmonious than Brigit. She
never washed her hands or her feet, or her head among men. She never looked at the face of a man. She never would speak without blushing. She was abstinent, she was innocent, she was prayerful, she was patient: she was glad in God’s commandments: she was firm, she was humble, she was forgiving, she was loving: she was a consecrated casket for keeping Christ’s Body and his Blood: she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was simple (towards God): she was compassionate towards the wretched: she was splendid in miracles and marvels: wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father: this is her son, Jesus Christ: this is her fosterer, the Holy Ghost: wherefore this holy virgin performs the great miracles 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 bê bithmaith.

1709. Or it is Brocan Cloen that made it, and it was made at the same time as Ni char Brigit hudadach 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 bê 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
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,' said 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 Ultán. (In Ard Brecain moreover) it was made:—

'Brigit, excellent woman, a flame \(^1\) 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 \(^2\) 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 bruth (miss). All the other MSS. have breo (flame).

\(^2\) For the i bhfertuibh \(i\) mirbuilibh read iar bhfertuibh \(i\) iar mirbuilibh.
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 f
LIFE OF SENÁN, SON OF GERRGENN.

1775. MIRABILIS Deus in Sanctis Suis, et caetera. The Holy Spirit who excels every spirit, the spirit that bettered each of the Churches, that is of the old Law and of the New Testament, with grace of wisdom and prophecy, it is He that spake these words out of the mouth of the royal prophet David, son of Jesse, of the praise and of the magnifying that there is unto God, through his saints and through his righteous ones, as he saith, Mirabilis Deus in sanctis.

1781. One, then, of the saints and of the righteous through whom came the praise and the magnifying of the Lord before men, by reason of the miracles and the marvels which God wrought for him on earth, was the holy, noble, venerable saint for whom there is a festival and commemoration on the occurrence of this time and season, even Sanctus Senanus Episcopus.

1786. Now the Christians celebrate the festival and high-tide of the decease of this holy Senán, on the eighth of the calends of March as regards the day of the solar month, which is to-day as regards the day of the week in the present year wherein we are. Those who know (then) declare somewhat of the origin and birth of the holy Senán, from prayer and from teaching of the grace of the chief prophet and the archbishop of the island of Ireland, that is Saint Patrick, Senán’s birth and of the miracles and of the marvels which God wrought for him, to wit:

1792. Senán, son of Gerrgenn, son of Cobthach, son of Bolc, son of Dec (Dece?), son of Imchath, son of Coirpre, son of Rodonn, son of Lugaid, son of Ailill, son of Eochaid, son of Oengus, son of Fiachra Find, son of Coirpre Fair-palm, son of Conaire, son of Hugh Lama, son of Lugaid Allaid, son of Coirpre Crook-head, son of Dire Great-fist, son of Coirpre Finnmar, son of Conaire, son of Eterscé, son of Eogon. 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).

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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.
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 uprisings, 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 tarried alone in her garden, in autumn. An angel of God came to help her, so that the bringing forth of her son should not be difficult; and the angel blessed the child that was there born. The stake of rowan that was in her hand when she was bringing forth her son took the earth, and burst at once into flower and leaf; and still that tree remains.

1890. Not long after the birth of this boy, his mother went for water having the child in her bosom. Then the mother tarried, stripping the blackberries from the brake that was near the well, for Senán was born at the beginning of autumn. So the aforesaid child said to his mother out of her bosom: 'Stay from that, O mother, for that is refection before the proper hour.'

1895. At Magh Lacha, then, at first were the dwelling and farm of Senán's parents before Senán was born. They had another farm at Tracht Termainn. Now there is a long space between these two farms; so when Senán's parents desired to make a removal, Senán would go a day or two days before them to make a house and sheds and farmyard and every needment besides, which they required to be ready before them. Now Senán used to do this for love of helping every one who needed it, and he used to have a new house ready for his family.

1903. Once upon a time his mother was angry with him about that matter, and she said this to him: 'O son of clan and kindred,' saith she, 'thy profit to us is small.' 'O mother,' saith he, 'be at rest, and thou shalt have what is needful.' 'That will arise to us,' saith the mother. 'Verily it will arise,' saith Senán. When they were saying these words, they beheld coming towards them in the air the sheds and the farmyards, the ties and all the needments which they required, and which they had left in the place from whence they came. And these things were laid down before them in the place in which it seemed right to them to settle. So God's name and Senán's were magnified by that miracle.

1 'Tempore authumnali,' Colgan, 613 (recte 53).
1911. Once, then, the Corco-Baiscinn went on a hosting into Corcomruad in Ninnus. Now the violent force of the prince takes Senán into that territory. When the hosts reached the territory of Corcomruad, they begin ravaging the territory. But this is what Senán did. He enters a barn of corn that was near him, and there he sleeps while the hosts were ravaging the country. The hosts turned to their own country after Corcomruad had been ravaged by them. Senán is left in the barn asleep where he was. So when every one in the district came after the host (had gone back) to their own country, the barn in which Senán lay seemed thus, as a tower of fire flaming. When that was seen, a great multitude came to rescue him. When they came near to the barn in which Senán lay, they perceived that he was safe from the fire. Some of them went into the barn and beheld the youth asleep. Some of them proceeded to slay him at once. ‘Stay,’ saith the good man in the barn; ‘mayhap it is a friend or kinsman of ours that is there and it is he that has saved the barn.’ They asked whence he was. Senán said that he was one of the host which had ravaged that country, and that he had neither friend nor kinsman in the country. So when they perceived that he was a man with the grace of God, they protected him and dismissed him from out of the district all unhurt.

1926. He went to a certain house of a worthy man in the territory of the tribes, to ask for a drink, for he was weary and thirsty with travelling after the host. Now a feast was ready in that house for the king of the territory. Senán was refused, and he went out of the house without food or drink. Straightway then came the king to the place to consume the banquet after Senán had departed. Now when he was told that the food and the ale were set forth, thus was it found: with the water foul and the food putrid. The host marvelled at that deed. Said the king: ‘Did any one go from you after being refused food or ale?’ ‘No one has gone,’ say they, ‘except one lad of the folk of the plundering party, who came here to ask for a drink, and none was given him.’ Said the king: ‘Let some one go after that man, for he is one with grace of God.’ They went after Senán, and he was brought to the house, and he blessed the food and the ale, and their proper flavour went to them; and all who saw that miracle marvelled.

1940. On another day Senán went with his father’s oxen out of Irrus in the west to bring them eastward to Magh Lacha; and he saw the sea full in before him. Now night was then near, so he went to Dún 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 shore of the sea, he saw the sea-strand before him. Then he drives his oxen over the strand. Then as Senán lifted his feet
up over high-water-mark on the land, he heard the wave behind him striking against
his heels. His mind changes then, and this he said, ‘Sufficient for me is the length
of time that I have been at this layman’s work.’ Then he breaks the spear that was
in his hand, and makes a cross thereof, and sets it into the ground, and thrice he
prostrates himself by it to God. Then a troop came, and that night destroyed
Mechar’s fortress, and they slew his son, and his wife was carried off in the
plunder. And the fortress has not been inhabited from that to this, and this will
never be done.

1954. So Senán went and left his oxen with his father, and goes afterwards and
receives tonsure from Cassidan who had a church in the district of Irrus. Of the
Ciarraige Cuirchi was this Cassidan. Then Senán reads his psalms and his
ecclesiastical discipline with Cassidan.

1958. Then to read Senán went to Notál, to Cell Manach Droichit in the
district of Ossory. Now this was the rule at the school. Each man of the school
used to go, on the day that it would fall to him, to herd the calves of the church.
Now on the day that it was Senán’s turn to go and herd the calves, when he was
driving his calves before him on this side, the cows would come after them, and
when he was driving the cows on the other side, the calves would come after them.
This is the plan that Senán carried out against this. He made the mark of his staff
between the cows and the calves and over the field in which they were, and neither
of them ventured to go to the other across that mark; and in that wise Senán acted
every day that it fell to him to herd the calves. Then Senán used to go and do his
reading until the hour came for driving the cows to their milking-yard.

1968. When Senán heard the saying of Christ to his apostles, ‘Si quis inter uos
uult maior fieri, sit uester minister (et 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 2 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 dormitabit neque dormiet qui custodit Israel'1. 'Who is He?' say they. 'He is at hand,' saith Senán, 'ut dicitur: Praesto est Dominus omnibus inuocantibus se.'2 Howbeit the robbers made repentance, and went into union with Notál, and afterwards continued in his company so long as they remained alive. And it is they themselves that told that story.

1994. On a certain night Senán went to the cook to ask a candle (which he needed) for grinding the corn. 'I have no dipped candles with me,' saith the cook, 'save one candle; and take it with thee just now, and candles will be given to thee, provided they are dipped.' Senán went forth to his mill having his single candle. Then the mind of the cook reflected (? ) that his week was complete. Then said the cook: 'It seems strange to us that the miller does not come to ask for candles, and he 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).
would give me the Sacrifice on the day of my decease.' 'They shall indeed,' saith Martin; and then they, even Senán and Martin, make their union, and Martin gives to Senán, in token of their union, the gospel which he wrote before him. This is
to-day [called] Senán's Gospel.

2056. Thereafter Senán went towards Ireland, and he came to Cell Muine unto David. Then David and Senán made their union, and David gave his crozier to
Senán in token of their union.

2059. Thereafter Senán went to sea towards Ireland, and he took up (his abode)
in the island of Ard Nemidh in the district of Húi Liathain. And there he remains
for the space of forty days and nights, until God manifested to him the place of his
resurrection. Then Raphael the archangel came to converse with Senán, and said to
him: 'Viriliter age et confortetur cor tuum', quia ad te Dominus tantam familiam congre-
gabit. 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 decades 2 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 safe-
guarding of their way and of their journey until they should reach Ireland, that is, a
day with a night to every band with the saint whose favour it should choose to pilot
their voyage until each should come to the saint he had chosen. These are the
saints whom they chose, namely Findia, and Senán, and Brenainn, and Ciarán, and
Bairre. Now the day that it happened to Senán's household to safeguard the voyage,
the pilot said: 'Whose is this day?' 'The day of Senán's household,' say they.
'Let help come quickly from them, if they have any one who can help us, for the
wind hath come bitterly against us.' One of them, a humble bishop, rose up at once;
and there happened to be in his hand the bone of the thigh, for it was the hour at
which they were dining. And (with the bone) he blessed the air and said: 'O Senán,
let help come quickly, and let the wind become favourable!' When bishop Mula had
spoken these words, the wind came aft into the sail, and they had a fair breeze till

1 Ps. xxx. 25.  
2 I read, with the Brussels MS., coice deichneabhair.
they made land at Cork. His household remained with Bairre. The rest went to Senán to Inis Cara, and they had a welcome; and with him stayed his own household, even bishop Iohann and bishop Mula with their decade. And from him their respective households go to Findia, and Ciarán, and Brenainn.

2087. Then messengers came from the king of Raithlenn, even from Lugaid the Breasteed, 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, moreover, to Lugaid that he (Senán) would deprive him of heaven and earth unless he should give him his desire. Now Lugaid had two foster-sons, namely Aed and Loeghaire. And they said to him: 'Give the cleric his full desire.' Then Lugaid gave them and Senán their full desire. And Senán leaves dignity continually on Lugaid’s children. Then Aed and Loegaire gave Senán his full desire, and Senán left them the kingdom of Húi Echach with them continually without quarrelling, so long as they should do Senán’s will. Wherefore of that the poet with God’s grace, even Colmán, son of Lenín, sang the lay:

2104 Senán fasted south in the island of Ardl 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 quickness,
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 Fhadhat, B.*
3 *afiadhat B.*
LIFE OF SENÁN.

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 hostile Senán.
This did Lugaid the Breasted say as to the cleric,
With fierce utterance, that he should be cast into... water.
Because of what Senán had said to him—vast satisfaction—
'This is not the way: not from thee shall an earthly kingdom be inherited.'

2130 Not from thee shall a prosperous kingdom be inherited—raiding onrush—
Through a saint's curse, thou shalt not be everlasting² over Húi Echach.
Unless thou do my will'—deed with pure goodness—
A saying which he uttered—'I will snatch³ from thee heaven and earth.'
'Not good is what thou dost, O Lugaid!'—deed with liberal valour—
'Noble... Senán, give him his desire,' say his fosterlings:
'Give his full desire to the cleric, as is very lawful,
Without affliction of speech, that it may be a tale to the world's end.'
Because of their speaking Lugaid gave Senán his desire;
True dignity—a... country was given to Lugaid's children.
When they did Senán's full will,... satisfaction,
The twain together, Aed and radiant Loiguire,

2142 When they did Senán's full will... of offering.
He gave them, with peace and Goodly children, the realm of Raithliu.
Said the word of the apostle who ennobles labours,
That a realm not rude should be unto Aed and heroic Loiguire.
When he had routed the Devil in battle—no wrong follows—
Many benevolences were bestowed on him by fosterlings of fasting⁴.

2148. After that Senán left eight of his household in Inis Cara with Cillín and
with Feichín. A son was he of the king of Muskerry, and a pupil of Senán's.
Thereafter Senán went by God's order, and set up in Inis Luinge, and founded a
church therein. Then came the holy virgins to him, even the daughters of Brenainn
king of Húi Figeinte, and offered themselves to God and to Senán. That was the
first-fruits of the Eoganacht Gabra to Senán. Then Senán leaves that church with them.

2155. Thence Senán went to Inis Mór in Irrus 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.

2156. Thereafter Senán went and set up in Inis Mór, and therein he founded

³ Here a verse, describing the drowning of the horse, seems lost. ² For suthach B has suthain.
³ getád=getat B, is the 1st sing. redupl. fut. act. of gatáim.
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 waited 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 Dalill.
thither. Thence Senán went and set up in Inis Conna,¹ in the district of Húi Sétna; and there he founded a church, and left therein two of his household, even bishop Fiannai and bishop Finnein.

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-Urclaire.² A horse's mane had it; an eye gleaming flaming in its head, and it keen, savage, froward, angry, edged, crimson, bloody, cruel, bounding. Any one would think that its eye would go through him when it looked upon him. Two very hideous, very thick feet under it; behind it a mane. Nails of iron on it which used to strike showers of fire out of the rocks of stone wherever it went across them. A fiery breath it had which burnt like embers. A belly it had like the bellows of a furnace. A whale's tail upon it behind. Iron, rending (?) claws upon it, which used to lay bare the surface of the ground on the path they came behind the monster.

¹ Cunnlo, B.
² This seems to mean 'The isle of the great trench' (clad).
Equally did it traverse sea and land when it so desired. Then the sea boiled from the greatness of its heat and from its virulence when it entered it. No boats could catch it: neither from that day to this has any one escaped from it who could tell tidings of it.

2228. Now, when the monster came savagely to the place where Senán was biding, it opened its maw so that, as it drew nigh the cleric, its entrails were clearly seen over the maw. Thereat Senán lifted up his hand and made the sign of Christ’s Cross in its face. Then the monster was silent, and this is what Senán spake to it:

I say unto thee,’ saith he, ‘in the name of the Father, and of the Son, and of the Holy Ghost, leave this island and hurt no one in the district over which thou wilt go, nor in the district unto which thou wilt come.’ The monster went at once at Senán’s word out of the island till it reached Dubloch of Sliab Collain. And it did no hurt to any one, till it came there, nor after arriving; for it durst not oppose Senán’s word.

2237. Now after that Senán and the angels went righthandwise round the island till they came again to the Height of the Angels, after they had consecrated the island. Senán said to the angel: ‘Savage is the sea that there is around the island: there seemeth a troubled people therein.’ ‘Though it be savage,’ saith the angel, ‘whatever monk with humbleness of heart shall go from thee . . . . he will not be drowned until he shall come back to thee again.’ ‘God hath granted to thee,’ saith the angel, ‘that he over whom the mould of this island shall go, shall not be after Judgment an inhabitant of hell.’

2244. Then the angel uttered this stave:

'A sea high, stormy, past its side,
. . . not a royal element:
No penance but death shall he taste,
He over whom its mould goeth.'

2249. When those tidings were heard throughout the territories, to wit, that Senán was dwelling in Inis Cathaigh, and had expelled the monster from it, and when Mac Tail, king of Húi Figente, had heard that story, he was very wrathful, and this he said: 'Who hath dared,' saith he, 'to inhabit my land without my leave?' He sent off his steward to desire Senán’s brothers, even Coel and Liath, to thrust forth their brother from the island. They went to the island to Senán and said to him: 'It is to take thee out of this island we have come, for the king of Húi Figente has opposed us. He says that this island belongs to him as well as the other islands of Luimnech.' 'It is certain,' saith Senán, 'that this island doth not belong to him, and that his share of the other islands is no greater than my share.' 'It is certain then,' say his brothers to him, 'that it is necessary for us to take thee out of the island.' Thereafter each of the
twain takes his hand and dragged him with them perforce down over the rock. Then Coel grew angry with him, hauling him against the stones till he was all broken.

"Why is this," saith Coel to Liath, "that thou dost not drag this man along with me?" "I will not do it," saith Liath. "I regret what I have done to him." "If," saith Coel, "thou shouldst go to do any other deed thou wouldst do it thus." "Why," saith Coel, "shouldst thou prefer to forfeit thine own land than to take this lad out of the land which does not belong to him?" "It seems easier to me," saith Liath, "even to leave Ireland than to outrage this man." "It is not necessary," saith Senán (to Liath), "for thy children will inhabit the land after thee. Yon man who loves the land, neither he nor his children after him will inhabit the land, and it is thou that shalt enjoy it." Then they went away and leave Senán in his island. As Coel reached the door of his dwelling in Ochtar Maige Fochaillech, he went to sudden death. When Liath saw that he returned to Senán and repented. Senán saith to Liath: "It is no mistake which thou hast made in not uniting with Coel, for (hadst thou done so) thy life would not have been longer than Coel's, and thy children would have perished." Said Liath to Senán: "Shall the body of yon wretched man be brought to thee?" "It shall not be brought," saith Senán, "for it is not meet that the Devil should have his soul and that I should have his body; but let him be buried in the hill on which he fell." So Coel was buried in that place, and his children after him perished, and Senán hath his land.

2277. Then his steward went to Mac Tail and tells him his tidings. Mournful was Mac Tail at those tidings and said: "I am grieved that yon churl should have taken (my land) from me perforce." Said his wizard to the king: "Thou needest not be anxious about this, for I will take a charm to him, and he shall either die or leave thy land in thy possession." Glad was the king at this answer; and then the wizard went and put the king's two charioteers in order on Senán, and unyoked in the place that he chose in the island. Then he went to the spot where Senán was biding and sang incantations against him, and said: "Leave the land with this spell." Said Senán to him:

"I will resist thy spell.
Disgrace shall be on thee.
Thou shalt be wretched without a noise. . . .
It is thou that shalt perish."

2289. "Stronger is the spell that I have brought with me," saith Senán, "and better is my lore." "It will be something if we know [it], saith the wizard, "for I will now do something that thou canst not do." "Thou wilt not do any good," saith Senán, "that I shall not do, and every evil that thou shalt do, God will, by means of me, put away." Thus the wizard brought darkness over the sun, so that no one in
the island could see his comrade's face. Senán charmed the darknesses, so that they went away at once and it was bright. The wizard brought thundering and abundant lightnings, and great confusion into the air. Senán charmed all that and he puts it away. Now when the wizard could do nothing to Senán, he went out of the island, and said to Senán: 'I shall not see thee before me here when I shall come again.' 'Whither goest thou?' saith Senán. 'I go,' saith the wizard, 'to a place that thou knowest not, and thou shalt not know when I shall come and whence I shall go to thee again.' 'I know well,' saith Senán, 'thou wilt not come again into the land out of which thou goest, and it will not be lucky for thee in the land unto which thou shalt betake thyself.' Then the wizard went away in wrath, and he conjured a mist around him, so that it might not be seen that he was in Dairinis, that is, an island that lay opposite Inis Cathaigh in the South-east. This is why he went into it, in order that he might get to the apex (?) of his art therein, and that he might summon demons to help him, for demons durst not come to help him in opposition to Senán. Now when the wizard had reached the island and dwelt therein, the sea comes over it, and the wizard is drowned therein with his people; so it is (called) Carrac na nDruad (the Rock of the Wizards) to-day. Mac Tail was told that the wizard was drowned, and at that he was exceeding wrathful.

2309. Now at that time the king held a meeting at Corcomruad. He came to Inis Cathaigh and said to Senán: 'Is it thou that takest my land from me, and that slewest my wizard? It is certain that he and thou shall have the same burial, for a stone under thy neck will be cast into the depth of the sea to avenge on thee the deed thou hast done.' 'Thou hast not power to do so,' saith Senán. So the king said to Senán: 'Let not my horses be injured with thee.' 'Tis not I that will be thy horse-keeper,' saith Senán. 'It is to thee,' [saith the king,] 'that I have given my horses until I come again from my journey.' 'God is able,' saith Senán, 'to keep thee from coming again into this land, and from reaching the end of thy way.' So the earth swallows up the horses in the place in which they were then, in Fán na n-Ech (the Slope of the Horses) in the west of Inis Cathaigh. That was told to the king and his mind was not the better. 'Not meet for thee,' saith his son to the king, 'was what thou didst to the cleric; and we know that he will take vengeance on thee for it.' 'I do not value him more,' saith the king, 'than a hornless swarthy sheep.' 'Though that is not mighty,' saith Senán, 'God is able to cause thy death to come from it.'

2323. Then the king went his way in wrath and pride. Now when he had got so far that he was going beside a cliff in the north of the district of Baiscenn, the hornless swarthy sheep started up under the feet of the horses that were drawing the chariot, and the horses made a great stumbling (?) under the chariot before the sheep, and the king fell out of the chariot and struck his head against a stone, and
thereof he perished, and went in that spot through Senán's curse, in defeat of martyrdom, to hell; and his land belongs thenceforward to Senán.

2330. Then Donnán, son of Liath, a pupil of Senán's, and two little boys who were reading along with him, went to cut seaweed for Senán on the shore (of a rock in the sea). (Donnán returned to Inis Cathaigh and) the sea carries off his boat from him, and he had no boat for the boys, and there was no other boat in the island to succour the boys. So the boys were drowned on the rock. Then on the morrow their bodies were borne (on the tide) till they lay on the strand of the island. Then came their parents and stood on the strand, and asked that their children should be given to them alive. Said Senán to Donnán: 'Tell the boys to arise and converse with me.' Said Donnán to the boys: 'Ye are permitted to arise and converse with your parents, for so saith Senán to you.' They straightway arose at Senán's orders, and said to their parents: 'I have ye done unto us, bringing us out of the land which we had reached.' 'Why,' saith their mother to them, 'would ye rather stay in that land than come back to us?' 'Oh mother,' say they, 'though the power of the whole world should be given to us, and its delightfulness and joyance, we should deem it the same as if we were in a prison, compared with being in the life and in the land which we reached. Delay us not; for it is time for us to go back to the land out of which we have come; and for our sakes God will cause that ye will not suffer sorrow after us.' Then their parents give them their consent, and they went along with Senán to his convent, and the Sacrifice was given to them, and they go to heaven; and their bodies are buried before the convent in which Senán abode. And those are the first dead folk that were buried in Inis Cathaigh.

2350. Then Brenainn and Ciarán came to get Senán for their soul-friend¹, for he was elder than they themselves, and his rank was higher, Senán (being) a bishop and the other two priests. Now there was no food to be seen (?) in the convent when they arrived. So they were for the space of three days without food, both guests and community, and no food came from anyone. So Nechtán Longhead, king of Hú Figennte, was told that Brenainn and Ciarán were in Inis Cathaigh conversing with Senán, and that their three days' fast without food was complete. Nechtán said to his steward: 'Hast thou finished preparing the feast which thou wast making for me?' 'It is finished,' saith the steward. 'Take it with thee diligently to Senán and his guests who are without food in Inis Cathaigh.' Thus was it done, and the king himself came, and waited in the port of the island, for he durst not go from the port without Senán's permission. The feast was displayed to the cook, and he took it into the kitchen. The clerics then were summoned to the port of the island to converse with the king. And this he said to them: 'This is my desire if my wish be

¹ Spiritual director.
perceived that my service be . . . by Senán.' Then Nechtán kneels to Senán and, in presence of Brenainn and Ciarán, offered himself, with his seed after him, in perpetual ownership for ever unto God and to Senán. Then the clerics bestowed a blessing on Nechtán and on his seed so long as they should fulfil Senán's will. And the clerics, even Brenainn and Senán, said that neither kingship nor primacy, nor goodness of wealth (?) therein, would come to 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 Ochtar 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: 'Cowless Ciarán!' saith he. 'Short will be my nakedness,' saith Ciarán: 'there is a cowl for me in thy keeping.' Ciáran takes the cowl around him, and in that wise they came to the church; and that is Ciarán's cowl to-day.

2399. Brigit, daughter of Cú Cathrach, of the Húi Maic Tail, a virginal holy maiden, set up in a church on Cluain Infide, on the brink of the Shannon. She had
a chasuble as alms for Senán, and she had no messenger, so she made a little basket of rods of holly, and she put moss to it, and placed the chasuble in it, and put her . . . to ask for the Sacrifice, and then she set the basket on the Shannon, and said (to the river): ‘Thou hast leave to bear that with thee to Inis Cathaig.’ On the day, then, that the chasuble came to Inis Cathaig, Senán said to his deacon: ‘If thou findest aught on the strand, thou hast leave to bring it hither.’ The deacon went and found the basket on the strand, and carries it to Senán. Senán takes out the chasuble and puts it upon him. Thereafter two stones of salt are put into the same basket, and the box containing the Sacrifice is (also) put in, and the basket is set upon the same water, and Senán said to it: ‘Thou hast leave to carry this to Cluain Infide 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 Infide, 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 nocturns, she was praying, when all the churches of Ireland appeared to her. And it seemed that a tower of fire rose up to heaven from each of the churches; but the greatest of the towers, and the straightest towards heaven, was that which rose from Inis Cathaig. ‘Fair is yon cell,’ she saith. ‘Thither will I go, that my resurrection may be near it.’ Straightway on she went, without guidance save the tower of fire which she beheld ablaze without ceasing day and night before her, till she came thither. Now, when she had reached the shore of Luimnech, she crossed the sea with dry feet as if she were on smooth land, till she came to Inis Cathaig. Now Senán knew that thing, and he went to the harbour to meet her, and he gave her welcome.

2426. ‘Yea, I have come,’ saith Canair.

‘Go,’ saith Senán, ‘to thy sister who dwells in yon island in the east, that thou mayest have guesting therein.’

‘Not for that have we come,’ saith Canair, ‘but that I may have guesting with thee in this island.’

‘Women enter not this island,’ saith Senán.

‘How canst thou say that?’ saith Canair. ‘Christ is no worse than thou. Christ came to redeem women no less than to redeem men. No less did He suffer for the sake of women than for the sake of men. Women have given service and tendance unto Christ and His Apostles. No less than men do women enter the heavenly kingdom. Why, then, shouldst thou not take women to thee in thine island?’
'Thou art stubborn,' saith Senán.

'What then,' saith Canair, 'shall I get what I ask for, a place for my side in this isle and the Sacrament from thee to me?'

'A place of resurrection,' saith Senán, 'will be given thee here on the brink of the wave, but I fear that the sea will carry off thy remains.'

'God will grant me,' saith Canair, 'that the spot wherein I shall lie will not be the first that the sea will bear away.'

'Thou hast leave then,' saith Senán, 'to come on shore.'

For thus had she been while they were in converse, standing up on the wave, with her staff under her bosom, as if she were on land. Then Canair came on shore, and the Sacrament was administered to her, and she straightway went to heaven.

2447. God granted unto Canair that whoso visits her church before going on the sea shall not be drowned between going and returning.

2450. Overmany, now, to reckon and set forth are the miracles and marvels which God wrought for Senán. For there is none who could declare them all, unless an angel of God should come to declare them. Howbeit this little of them is enough for an example, even his inner life, his constant use\(^1\) 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\(^2\) 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\(^3\) which pre-

\(^1\) For the bhithbhuan of the MS. read bhith bhuan.

\(^2\) rightech, B.

\(^3\) John xv. 1.
LIFE OF SENÁN.
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\(^1\) came to it on that tree and stayed with it there. And the bird then went into Conn's Half\(^2\), 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

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\(^1\) The southern half of Ireland.
\(^2\) The northern half of Ireland.
Gildas. They agreed that Cathmael should be arbitrator between them. Now
when Cathmael beheld St. Findian he looked at him meditatively.

'What is that great attention,' saith David to Cathmael, 'that thou bestowest
on the unknown youth that is gone into the house?'

'Great grace,' saith Cathmael, 'I perceive upon him.'

'If,' saith David, 'there is grace upon him, let him now speak in the British
tongue, and let him decide the cause in which we are engaged.'

Findian made the sign of the cross over his mouth and he spake in British
as if it had been his mother-tongue, and he awarded the island to David because of his
seniority.

2540. Then went Findian and Cathmael, and David and Gildas to parley
with the king (and) to ask him for the site of a church. He said that he had none.
Howbeit a certain man in the house said boldly: 'If the clerics like,' saith he, 'let
them put this great lake away from the side of the fortress, and let them build
their church in its place.' 'If they do that,' saith the king, 'they shall have even this
stronghold beside the place of the lake.' Howbeit Findian went with a torch in his
hand, and he dipped it into the lake, and the lake fled before him into the sea; and
God's name and Findian's were magnified by that great miracle. So those lands were
offered to God and Findian. He gave them to the British elders who were along
with him. Three monasteries were founded by them thereon. Of these is Lann Gabran
to-day.

2550. Now Findian was for thirty years studying together with the British elders
who were along with him.

2552. Now one day the monks went into the wood to cut trees for the church.
They did not let Findian (go) with them because of (their) honour for him. After
they had gone came the sub-prior to Findian, and said to him: 'Why was it,' saith
he, 'that thou wentest not into the wood?' 'We should have gone long ago,' saith
Findian, 'had we been told to do so: now when it is said, we will go provided the
means are found by us.' 'There are,' saith the sub-prior, 'two young stags there in
the field: yoke them and go into the wood.' [Then Findian went to the service.
Two angels of the God of heaven met him and constrained the stags1.] Findian goes
with them into the wood, and his load was the first load that reached the church.
Unknown, however, is the end of the sub-prior that reproached him. God's name
and Findian's were magnified by that great marvel.

2561. Once upon a time Saxons came to ravage the Britons. They pitched a

1 Luid iarum Finden frisin umaloit. Dodeochatar da aingel De nime ina frithsett co rotimaircesett
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 Becan, Muiredach's swineherd, was in that place making excuses to the clerics; for the pigsty was in the stead whereon the church was (afterwards) 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

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1. \(\text{achdu, B.}\)
2. \(\text{Bai chena Becan mucaidh Muiredhaigh isin ionadh sin ic erchoimhdedh frisna cléirchibh, ar is án bói in mucáil in bhail i ndernadh ind ecleas, B.}\)
3. \(\text{Literally, 'on these words.'}\)
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 command (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) 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 curofholaigsiumh 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 who 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 possessest?' 'Prove it,' saith Fraechan. 'Tell me first,' saith Findian, 'the place of my resurrection. I see it in heaven, and I see it not on earth.' Then Findian rose up. 'The place from which thou hast now risen,' saith Fraechan, 'from thence thou wilt arise to the great assembly of Doom.'

2661. Thereafter his two sisters came to Findian, even Rignach and Richenn,

1 Romhann (lit. 'before us'), B. 2 Psalm cxxxi. 14.
and their mother, that is Ciaran's mother, and they set up in Cell Rignaige. Findian and Ciaran went to visit her. The nuns were lamenting their want of water. 'My lord,' saith Findian to Ciaran, 'where shall we find water for them here?' 'Wouldst thou be loath,' saith Ciaran, 'to rise from the place in which thou art?' Findian rose up. 'The place from which thou hast risen,' saith Findian, 'that is the place of the well.' Findian asked of Rignach how was the nun, her mother. 'Great is her infirmity,' say they: 'one 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 Rúadan that his life should be like (that of) every one. Rúadán said he would do that for the sake of his tutor Findian. He complained, however, that the little land that lay round the church was barren. So Findian blessed that land and it became fertile.

2696. After that, Findian went into the province of Connaught to Druim Etir

1 'Mor a lubhræ, ar isidhe, nu cunta[en]gar cedh comhfoiccsiugudh,' 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. Whateover sick man shall go into that well will come healthy out of it. Though a troublesome party shall come to the prior, his honour will not be taken away provided he repeat his pater-noster at that flagstone: *sic* Tipra Fhinnéin ['Findian's Well'] and Lec in 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 meagreness 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 meagreness,' saith bishop Senach. 'That meagreness will bring much increase on thy ribs,' saith

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1 I do not see the force of *annach* here. Perhaps it should come after *thaebb* in l. 2724.

2 Here the Book of Lismore is very corrupt. The Brussels MS. has: 'Fofirfe forbaid truim for th'snaib-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 gluttonously, and weep and do penance for their sin. He used to sleep neither on down nor on flock-bed, so that his side would come against the bare mould, and a stone for a bolster was under his head.

2740. One who made pure offerings to God like Abel, son of Adam. Fervently prayerful, like Enoch, son of Jared. A pilot fully inclined to find or to steer the Church among the waves of the world, like Noah, son of Lamech. A true pilgrim like Abraham. Dutiful, gentle, like Moses, son of Amram. Enduring . . . , like Job. A wise man full of knowledge, like Solomon, son of David. A universal chief teacher and a chosen vessel, like Paul the apostle. And he is likened in many ways to Paul. For as Paul was born south in the land of Canaan, but his race and his origin were north in the land of Chaldea, so then was Findian born here in Leinster, but his race and his origin were north in Ulaid. And as Paul read with Gamaliel, the sage of the law, for a space of thirty years till he became a sage, even so read Findian with the British sages whom we have mentioned for a space of thirty years till he became a sage. And as the angel forbade Paul to go to Damascus, but desired him to go and cast the seeds of faith and belief to every one, even so the angel forbade Findian to go to Rome, but desired him to go and cast the seeds of faith and belief to the men of Ireland. And as Paul was strengthened by God, after founding churches, and cells, and monasteries in the fatherland in which he was born, to go and teach faith and belief to Rome, even so Saint Findian was urged on by God, after founding churches and monasteries in his fatherland [in which he was 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.
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, and that he would banish it from the whole of Ireland through the fasting of Findian’s congregation in the pavilion at Ard Relic, and in Achad Abhall and at Condail.

Now, when it came to the ending days of this holy Findian, his guardian angel sent him to Inis Mac n-Eirc on Luimnech, and brought Colomb, son of Crimhthan [with his gillie], with his book-satchel, on two 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.

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.

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.

I beseech the mercy of God, may we [reach, may we] deserve [may we dwell in] that union, in saecula saeculorum! Amen.

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1 int samtha, B.  
2 co hlnis mac n-Eirc for, B.  
3 cona gillu, B.  
4 for dibh nelaibh, B.  
5 roisam, roairirltnigem, roatreabam, B.
LIFE OF FINDCHUA OF BRÍ-GOBBAN 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 Cianacht of Glenn Geimín from Comar Cinn Sléibe. So Findlog woos that girl till she became with child by him. Now Findlog with his people instigates his foster-brother, and Fiacha¹ Suigde, to practise treachery on the king of Tara, even on Blathmac son of Aed Slaine. The treachery is perpetrated, and Diarmait son of Aed Slane takes the kingdom of Tara after his brother. Then from the north the traitors are expelled, even Fiacha son of the king of Tara, and Findlogh his foster-brother, and a thousand . . . with him.

2803. Then came Mael-tuile son of Cuilche, Findlog’s soul-friend ², 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 ‘j for fiacha Suidhe’ 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, 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, for desire of the ale seized her, and she was refused. The child that lay in her womb spake and said this then, ‘Gerthit,’ etc.

2824. Then the girl went home, and straightway the hoops slipped off the vats and the ale went abundantly throughout the floor. The king of Fermoy, even Melenn, came to the house in which the ale lay, and when he heard the story, he gets him with his band with him on the track of the girl to slay her. But through the grace of the child that was in her womb a cloak of darkness is put round the girl, so that she reached Rath Húa Cuile in safety. After that the girl’s time came to her, and the pangs come to attack her, so that she brought forth the innocent (?) child that lay in her womb.

2831. After that the prophesied child is taken to Ailbe of Imlech Ibair to be baptized, and a scruple, that is seven pennies of gold, is given to him for baptizing the child. Ailbe then blest the child, and a name, even Findchua, is conferred upon him; and Ailbe said that he should be devoted to study at the end of his seven years. So the folk of the baptism went away, taking the boy with them to Rath Húa Cuile.

2836. Afterwards messengers come from Cumuscach, king of the men of Tefia, himself the son of Findchua’s sister, to ask for the child to be fostered; and it is given to him, and the child is reared up in Cumuscach’s house on Ard na Rígraide over the brink of Lough Rí, to the end of seven years. When Comgall went on a circuit of the Children of Niall and came to Cumuscach’s house, and saw the perfect child in a house ahead of him and a spirit of an angel guarding him, Comgall gave love to him and asked who he was. ‘That is Findchua,’ say they, ‘the son of Findlog.’ ‘And it was I that fostered him,’ saith Cumuscach, ‘and Ailbe baptized him.’ Comgall asks the child from his foster-father, and it is assigned to him. The boy gave love to Comgall and goes with him to his residence, to Bangor of Ulster, and studies there with him like every other pupil.

2846. Now, at that time Comgall had a meadow in a bog-island, and until Findchua came slaves used to be guarding it. Now, when the slaves were weary, Findchua said: ‘Let the meadow be left to us as pupils to guard it every day in

1 The southern half of Ireland.
2 Scoairib is the reading of the Brussels MS. (2324–2340), part II, fo. 7 a—not the unintelligible sdaadoiribh of the Book of Lismore.
3 Baptismal party.
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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. Theret the king is enraged. And he sends to Comgall to learn from him who had done that deed. Comgall goes to the king with his pupils, and Findchua like every one else. The king recognised him, through the declaration which the charioteers made concerning him, that it was he that had done yon deed. And the king's eyes in his head were ensanguined¹ and became red and fiery. Findchua perceived that, and grew angry with the king, so that the earth rose up around the king and reached to his knees. Comgall beholds that, and looks over his shoulder, and said to Findchua: 'It is better for thee to be even as I am,' saith Comgall. Theret Findchua is ashamed, and put his head under Comgall's cowl, and burnt the cowl. 'For God's sake, my little son,' saith Comgall, 'let not anger seize thee, and thou shalt have thy own award from the king of Ulaid and from me.' 'Why should not anger seize me,' saith Findchua, 'when thou art outraged, and when I myself am outraged concerning the only grazing-field(?) that we have? Do thou deliver thy award,' saith Findchua to Comgall. 'I will deliver it,' saith Comgall, 'but so that thou shalt be thankful.' Comgall looked at the king, and the king said: 'Everything thou shalt award I will make good to him.' 'This is my award,' saith Comgall: 'The seven milch cows which are given to me every year by thee are to be given to Findchua until the end of thirty years after me, and (also) the abbacy of Bangor; and when he decides on going to another part, half of that due² to him and the other half thereof here.' Findchua was thankful for that, and he puts the earth away from the king back into its place; but all Comgall's cowl is burnt; wherefore it is not lawful for Comgall's successor to wear a cowl. So these are Findchua's three miracles after he came to Bangor, to wit, making flagstones of the horses of the king of Ulaid; and raising the earth around the king to his knees; and burning his tutor's cowl by the fury of his anger.

2878. Thereafter Comgall dwelt in Bangor to the end of nine years, and it is manifested to him that his death was at hand, and he sends messengers for Ailbe to Imlech Ibair so that he might go to heaven after receiving the eucharist from him. That thing is revealed to Ailbe, and he goes with his crowd of clerics till he reached Bangor, and there the three make their union and their covenant,

¹ Reddened. ² Compare l. 3060, when 'a third of a due' (trian cuarta) is mentioned.
even Ailbe and Comgall and Findchua. Comgall then goes to heaven after receiving the eucharist from Ailbe, and he leaves Findchua in the abbacy of Bangor after him to the end of seven years, and he entrusts to Ailbe that Findchua should be at his bequest whensoever he should receive the eucharist from him.

2887. After spending the seven years Findchua is expelled from Bangor and from the whole of Ulaid because of the scarcity of land. Then Findchua comes from Ulaid, from the north, till he came, through the urging of an angel, to the men of Munster and to their king, even to Cathal, son of Aed, to Cashel; and the king gives him a welcome and ordains to him his choice of land in Munster. Said Findchua: 'Tis not permitted to me to have land save in the place in which my bell will answer me without the help of any man.' Said Cathal: 'Search Munster till thy bell answers thee, and the place in which thou shalt set up, thou shalt have without contention with thee.' Findchua goes forward from Cashel to the territory of Fermoy, that is to the western end of Mag Maistertha, and he searches the . . . . of the plain if perchance his bell would answer him; and on the morrow in the morning it answers him on Fán Muilt ('Wether's Slope'). They unyoke their horses there, and send out their watchmen, and scatter their kine and their droves throughout the lands that are nearest to them. Then they meet with unneighbourliness and refusal, and their herds are diminished and their shepherds are beaten. Findchua's household complain to him. Findchua said to his cook, even Dronán, son of Dronbec: 'Go to the place that is nigh unto us here, and thence bring fire with thee.' So the cook went for the fire to the house of the king of Munster's steward, even Baeth Brugaid; and Som, daughter of Mothla, was his wife. The steward asked: 'Whence hast thou come for fire?' The cook replied: 'From Findchua, from Comgall's pupil.' 'Is it there that he will stay?' (?) saith the steward. 'Verily I know not,' saith the cook, and asks for the fire. The steward through wilfulness flung a firebrand to him. The cook catches it in his bosom, and this is what he was wearing, Findchua's cowl. The cowl protects him from the fire, and he carries it off with him. The steward sends one of his household, without the cook's knowledge, to see whether the cowl would burn. The cook puts the fire out of his bosom in Findchua's presence, and it had not burnt a hair or a thread of the cowl. The messenger relates that to the steward, and his mind grew radiant 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

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1 For theidhligh the Brussels MS. has thaduill.
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among his storehouses (?) and his cow-yards. The king’s consort is enraged at that, even Mugain, daughter of Fiachra the Fair, king of the Eoganacht of Loch Lein. She declared that they would not fit in one place, that is, Findchua’s household and her household. The king asked what rent was given to the queen and to himself out of that land. ‘Not hard to say,’ saith the steward¹: ‘one white sheep, all the washing and cleansing they wanted ², 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 Cuil 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 Slaíne. 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-builliche, and Tinne the Strong. Of Britain were they by origin. And these were the evils which that fleet (of pirates) used to inflict every year on the territory of the southern Húi Néill: burning the harbour of every vessel, and ravaging every country, and carrying off a hostage from every family. So the clans of Niall give a blessing to him who should go to Fermoy for Findchua to assist them. Ronán the Fair of Mag

¹ The rl (‘king’) of the MSS. should apparently be rechtaire.
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.’

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 chaifers 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.

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.

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 Æth 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 Cennselach son of Dunlang, son of Dunadach—from whom Húi Censelaig are named—prevails over the Leinstermen. Then his nobles come to Old Nuada the Sage to know what they should do

1 fogarthar da mhdthair 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 Bri-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 Moingfhinn, daughter of Daire, son of Finnchad of the men
of Munster, she was his consort. And nought she accepted from her husband save the
invading of Munster to win the kingship for her sons, even Cas and Cian and Cingid.
So the king takes that in hand. This is revealed to Findchua, that a diabolic tempta-
tion 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 Moingfhinn,
daughter of Daire, a-seeking the kingship of Munster for her sons.’ When this
was told to the king, his counsellors and the nobles of Munster say: ‘Let us

1 The obscure ceim conalbais of the Book of Lismore is tam 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 Turscuir, 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.
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3117. Thereafter came to Findchua his three pupils, even Coimde, and Connach, and Concrad, 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 clerk grew humble, and his nature stays, and the hosts are saved, and they went from his presence unharmed. Then he turns unto the men of Munster, and there came maimed to meet him Cairthenn the Fair, and Cairthenn the Brown, and seven sons of Forannan of the Húi Caissín, and Fermac and Ifernan, and they entreat the clerk for his help, and they give him his own award. So Findchua turns towards them, and blesses them, and heals by his miracles and wonderful deeds, so that they were cured of their wounds, and they ordain his dues to him, to wit, fifty foreign steeds out of Húi Toirdelbaig, and fifty bugle-horns out of Húi Caissín, and fifty silver pails from the nobles of Dál Cais. Then Findchua went to the king, and his own award is given to him, to wit, a cow for every enclosure from Ard-chnoc (that is Cnoc Brenainn) to Dairinis at Imluch, and a milch-cow to the clerk 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 kingsfolk and with the men of Munster, and went forward to his own abode, after victory of miracles and marvels.

3135. Then a war of foreigners arose in the province of Connaught during Findchua's time. Tomaltach, son of Muiredach, was then king of the Connaughtmen. Now, every year foreigners used to take from them their goods over sea to the east, so that they (the foreigners) left famine and scarcity of food in the province. Messengers went from Tomaltach to Findchua (entreating) him to expel the foreigners, and (offering him) his own award. Findchua went with the envoys to Cruachan of Mag Ái. The Connaughtmen rejoiced to see him. Then the foreigners were encamped near them in Cúil Feda, which is to-day called Cúil Cnámois. '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 clerk 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 Cnámois ('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* 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 Fuaonnaige, a place wherein Magor Dub-loingsech, one of the foreigners, was dwelling. By him Ciar Cuirchech is taken out of the coracle, and Ciar tells his adventures to Magor, and Magor, when he had heard his tales, protected him. And this is the price of protection which Magor demanded of him, even guidance to the territory whence he had come; so that Magor might ravage it, for he had no corn or cultivation whatever in his islands. So for the space of three autumns they invaded Ciarraige, and carried its corn out of it in their ships after raiding it, so that a great dearth increased in all Ciarraige thereby.

3170. (Then) said Mothla, son of Flann: 'Let some one go from us to our brother of original kindred, even to Findchua of Sliab Cua, that he may help us as he helpeth every one.' The envoys come from the west to Findchua and declare to him their desire. Findchua then entered Ciarraige to help his original kindred, and that was the night that the marauders entered the country and encamped at Finntracht ('White Strand') of Cenn Magair. The king asks Findchua what they should do to them. Findchua asks the king what evil they were wont to do every year in the country. Saith the king: 'They do not leave behind them the little corn that it has.' 'Let them alone,' saith Findchua, 'till they take their loads upon them, and let us march on the strand after them, and I have permission that they shall come to meet us without their seeing us.' Not long afterwards they saw them coming towards them on the strand, with their burdens laid upon them. So the cleric's wrath and indignation arose like flakes of red flame, or like the rush of a wave to the land. Such was the urgency

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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*.
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and haste with which Findchua marched on that day, in his brother's battalion, through affection, that as great and as high as the sail of a mighty ship over the smooth sea were 1 God's miracles and might through the Saint's prayer against the foreigners, and Ireland's waves arose against him. So the howling and rending of a hound possessed him in his valour on that day. Although no heroes save himself alone were fighting the battle, the foes would have been routed before him, for he cut off the foreigners equally with his weapons and his teeth. Wherefore the name Find-chú clave to him, that is, like a cú (hound) on that day was he. And the host of Ciarraige then set all their faces to battle and to valour, so that of the foreigners none escaped without capture or without slaying, save only Ciar Cuirchech, and he it is whom Findchua protected. Then they (the men of Ciarraige) boasted of that deed, and the miracles of God and of Findchua were magnified, so that no foreigner gets power therein outside his own heritage, provided Findchua is remembered in delivering the battle, and it is delivered in the name of God and of Findchua, and his tributes are paid to his successor after him.

3195. Said the king to him: 'Deliver thy judgment, O cleric, and strike thy stroke of tribute upon us now, for we will always be own monks to thee and thy successors.' 'This is my award,' saith Findchua: 'For every homestead a sack of malt to me, with a corresponding supply 2 of food in every year.' They decided that they would give this. Then the king said that Ciar Cuirchech would not find welcome with him, and that he would consent to Findchua taking him away with him. So Ciar Cuirchech went with Findchua. Thirty was his number 3, that is all he found of his friends and of his comrades in the country. Then Findchua bade farewell to the king and the kingfolk, and left a blessing with them, and went to his own abode. And he put Ciar into Ciarraige Cuirchech, wherefore from him it has been named. And Findchua is entitled every year to thirty boars from Ciarraige Cuirchech.

3205. Thereafter during Findchua's time the clans of Niall of the North come to seize the kingdom of Munster, for they had heard of the land in its fatness, and that Mugh's Half 4 was in woe concerning its kings and its lords, and had no proper king over it. So they pitched their camp at Loch Silenn in (what is called) to-day Gort Clainne Néill ('the Field of Niall's clan'), and no one hindered them, for there was no over-king in Munster at that time, but (only) chieftains equal in rank. The Munstermen, however, entrusted themselves to their saints, to win the victory from the Children of Niall, since they (the Munstermen) had no champion of battle against them.

3211. Now they had then a king's son, even Scannal son of the king of Húi

1 Something seems omitted here.
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 Cairpre the Bent son of Crimthann 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 Silenn, 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 Cairpre was not for shunning it. The Munstermen accepted the battle through shame and through the encouragement of Findchua and Cairbre. Then the clans of Niall set themselves in battle-array and came to meet the Munstermen fiercely and furiously, and there was a 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 Silenn, which to-day is called Loch Cenn (Lake of Heads).

1 *afhir 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—

‘He was straight from head to sole
Though he was called Cairbre Crom;
Hence he received the name
Because of his fostering in Crom-glais.’

3265. Findchua then blesses the ruler of Munster and the king of Cashel, to wit, Cairbre, with his seed; and the king made a covenant with Findchua for himself and for his seed, and battles are broken before Cairbre’s 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:

‘Seven battles have I fought—
I am Findchua without disgrace—
From the battle of Dúin Dubchomair
To the battle of Finnrach Cinn Maguir.

A battle at Tara I delivered,
A battle in Leinster, with my devotion,
A battle in middle Munster,
I gave it without danger.

The contentious battle of Loch Cenn
Against the clans of Niall without disgrace;
The renowned battle of Cruachan Ai
It brake before me\(^3\).

\(^1\) Literally ‘make.’  \(^2\) i.e. their foes are routed.  \(^3\) i.e. I routed my foes.
LIFE OF FINDCHUA OF BRÍ-GOBANN.

My fight against Momonians,
With Aed's son, with my miracles,
My battles for the mindful,
Meet to reckon them in their sevens.

To Rome of Latium is my pilgrimage,
On the road of Peter and Paul,
In Bronaide's monastery
I have been reckoned in their sevens.'

3297. So those are Findchua's deeds and birth, and his battles and his contests and his journeys, from the time that he spake in his mother's womb till he went to Rome of Latium. And therein he abode for the space of a year in repentance, as he himself wrote in the Book of the Monastery of 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 FINNLAG.

3305. *Beatus uir qui timet Dominum, in mandatis eius uolet nimis*. 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. i.*
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.

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.’

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.’

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 angels\(^1\) 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 rule.\(^2\) 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 angels\(^1\) 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 God.\(^3\) Brenainn, who was then aged ten years, went with him into the chariot. He is left

\(^1\) i.e. angels ascending and descending.
\(^2\) Regular clergy, monks.
\(^3\) The Brussels MS. here adds breithre Dé.
alone in the chariot after the cleric had gone to the preaching. 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 Columcille 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 in the form of a pillar-stone. Then his enemies come to the pillar-stone, and they cut its head off 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 rosceirte, = co ro særtha, B.
head of their enemy. And still, as the wise say, that stone remains in the same place. So that there Brenainn made a stone of the man, and a man of the stone. 'Repent ye,' saith bishop Eirc to them¹, 'for the head of the stone that ye have, and your enemy hath gone whole from you.' Then they make fervent repentance under bishop Eirc’s rule, henceforward for ever.

3449. Now, after Brenainn had learnt the canon of the Old Law and the New Testament, he desired to write and to learn the Rules of the saints of Ireland. So bishop Eirc consented that he should go and learn those Rules, for Eirc knew that it was from God that Brenainn had that counsel. And bishop Eirc said to him: 'Come again to me when thou hast those Rules, that thou mayest take (ecclesiastical) orders from me.' After Brenainn had gone to commune with his foster-mother Íta, she said the same to him, that is, to learn the Rules of the saints of Ireland, and she (also) said to him: 'Do not study with women nor with virgins, lest some one revile thee. Go,' she saith, 'and a famous warrior of noble race will meet thee on the road.' It happened, then, that Mac Lenín was that warrior. After Brenainn had travelled (some distance) Mac Lenín met him. Then said Brenainn to him: 'Repent, for God is calling thee, and thou shalt be His own child to Him from henceforward.' Then did Colmán Mac Lenín turn to the Lord, and a church is built by him at once, as Colmán said:

'Brenainn, flame of a victorious world².'

3484. After that Brenainn visited the province of Connaught, drawn by the fame of a certain pious man who dwelt there, even Íarlaithe, son of Lug, son of Trén, son of Fiacc, son of Mochta, son of Bresal, son of Siracht, son of Fiacha the Fair. And with him Brenainn learnt all the Rules of the Irish saints. And Brenainn said to Íarlaithe: 'In no wise shall thy resurrection be here.' 'My holy son,' said Íarlaithe, '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 Íarlaithe; 'but it is I who shall be thine henceforward: only take me into thy service for ever and ever.'

3494. Said Brenainn to him: 'Let a new chariot be built by thee,' saith he, 'for thou art an old man, and go in it on the road. And wheresoever the two hind-shafts of the chariot shall break, there thy resurrection will be, and the resurrection of a multitude along with thee.' So then the old man enters the chariot, and he had not gone far when the two hind-shafts of the chariot broke, and this is the name of the place: Tuaim dá Ghualann ('Mound of two shoulders'). Then the twain made this

¹ B adds fein.
² Of the rest of this 'poem (which does not occur in the Brussels MS., and of which I have no second copy) I can only translate a few words.
lay between them, while gazing at the graveyard and the train of angels manifestly (rising) from it. And Brenainn spake the first five staves, and then Iarlaithe spake:

‘Lofty the graveyard of the splendid angels!’

After leaving Iarlaithe there Brenainn went on toward Magh Ai. Now an angel met him on the road, and this he said to him: ‘Write,’ saith he, ‘the words of the devotion from me.’ Then Brenainn wrote from the angel’s 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 accipiat we should of course read in praesenti accipiet.
4 For the ndosholachta of the MS. I read ndofholachta.
and said to them, ‘Let three great vessels be built by you,’ saith he, ‘and three rows of oars for each ship, and three sails of hides, and thirty men in each ship.’ But they were not all clerics, as said the poet:

‘Three vessels, the sage sailed
Over the wave-voice of the flowing (?) sea.
Thirty men in each vessel he had
Over the storm of the crested sea.
Three ranks of oars had they
For every vessel, fair the decision,
A sail of hides, with a powerful knowledge,
In the three vessels which sailed.

They were not all clerics who went
On the voyage, fair the host!
A family . . . . bare its . . . .
In the three sailing vessels.’

3589. So Brenainn, son of Finnlug, sailed then over the wave-voice of the strong-maned sea, and over the storm of the green-sided waves, and over the mouths of the marvellous, awful, bitter ocean, where they saw the multitude of the furious red-mouthed monsters, with abundance of the great sea-whales. And they found beautiful marvellous islands, and yet they tarried not therein.

3594. Thus they abode for the space of five years on the ocean marvellous, strange, unknown to them. And during that time not one of them departed, and they suffered loss of none of their people, and body or soul of not one of them was injured. And that was a marvel, for Brenainn had not let them take provisions with them; but he said that God was able to feed them wheresoever they might be, even as He fed the five thousand with the five loaves and the two fishes.

3601. Now when the Easter was nigh, his family kept saying to Brenainn that he should go on land to celebrate the Easter. ‘God,’ saith Brenainn, ‘is able to give us land in any place that He pleases.’ Now after the Easter had come the great sea-beast raised his shoulder on high over the storm and over the wave-voice of the sea, so that it was level, firm land, like a field equally smooth, equally high. And they go forth upon that land and there they celebrate the Easter, even one day and two nights. After they had gone on board their vessels, the whale straightway plunged under the sea. And it was in that wise they used to celebrate the Easter, to the end of seven years, on the back of the whale, as Cundedan 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-stiffling, 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 ) bais cen crich, cen feircenn. 2 aidchí 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 tortments 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 tortments.' On being permitted to behold Hell with its many tortments, 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 the dead stained skins, for it is a holy consecrated land, and men's blood hath never been spilt therein. Howbeit,' she saith, 'let

1 Should we read *isna ... sin* 'in those?'
wooden vessels be built by thee, and it is probable that thus thou wilt find the land later.'

3732. So after that Brenainn went into the district of Connaught. And there a great marvellous vessel is built by him, and it was distinguished and huge. And he embarks in her with his household and his people, and they carry with them various plants and seeds to put therein; and then they take wrights and smiths who had entreated Brenainn to let them go along with him. Then came the buffoon to Brenainn and prostrated himself before him, and said, 'O Brenainn,' saith he, 'take me for God's sake, and have pity on my misery, so that I may go with thee.' Brenainn then took him with him, and he enters the vessel with them. Now sixty men, this was their number, and they were all praising the Lord, and their minds were towards God, as the writings declare.

3741. Now this is the direction they first took, towards Aran, to the place wherein Enda dwelt, and Pupu, and Rochath; and in their company they remained for the space of a month.

3743. Now, after they had sailed for some time westward from Aran, they see the island great, lofty, remarkable, beautiful. Now therein dwelt mice like sea-cats, which filled the strand at once to swallow them up. Now the brethren ask of Brenainn, 'What do these mice desire?' say they. 'To eat us and to swallow us up,' saith Brenainn. Then Brenainn said to the buffoon: 'Go,' saith he, 'and partake of Christ's Body and His Blood, and go then to eternal life, for I hear the quire-singing of angels calling thee to them.' That seemed good to him, and he said, 'Lord,' saith he, 'what good thing have I done, since I am taken at once to heaven?' So after the buffoon had partaken of Christ's Body and His Blood, he leaps at once (ashore) with exceeding joy, and the sea-cats devoured him all save a few of his bones. And he is buried by the brethren, and his name is written in a martyrology, for he was a wonderful martyr. It is manifestly from the mercy of the Lord, that the notoriously sinful man who came last into the vessel should be chosen to go first to heaven. Even so then will every well-meaning person who shall come last into the Church go first unto heaven, through his excess of goodwill beyond those who had been before him: as Christ saith, 'The first shall be last, and the last first.'

3760. Now after they had left that island, a sudden illness seized the smith, so that death was nigh him. Brenainn said to him, 'Why marvellest thou?' saith he: 'go to the heavenly kingdom as thou hast sought till to-day, or if thou desirest to abide still in the world, I will make prayer for thee unto God, and thou wilt find health.' Howbeit the smith said, 'I hear the voice of the Lord calling me;' and after partaking of Christ's Body and His Blood, he goes to heaven. So there was a great question amongst the brethren as to the body being without burial, for there

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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 smithing. 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: furry 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, *Qui quærit invenit*. Now, after they had come nigh that land, and they desired to take harbour there, they heard the voice of a certain old man, and this he said to them: ‘O ye toilsome men, O hallowed pilgrims, O folk that entreat the heavenly rewards, O ever-weary life expecting this land, stay a little now from your labour!’ So after they had been for some time silent, yon old man said to them: ‘Dear brothers in Christ,’ saith he, ‘why do ye not take this noble, beautiful land, wherein a human being’s blood hath never been spilt, and wherein it is unmeet to bury sinners or evil men? So leave ye all in your vessel everything that ye have, except a little raiment round you, and come from below.’ Now after they had landed, each of them kissed the other, and the old man wept exceedingly with the greatness of the joy. ‘Search ye and see,’ saith he, ‘the plains of Paradise, and the delightful fields of the land radiant, famous, lovable, profitable, lofty, noble, beautiful, delightful. A land odorous, flower-smooth, blessed. A land many-melodied, musical, shouting for joy, unmournful. A place wherein ye shall find,’ saith the old man, ‘health without sickness, delight without quarrelling, union without wrangling, 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: impius pænas, præmia justis*. Then will the Lord pay to every human being in the world his own wage. Punishment He hath for the sinful, reward for the righteous. Then the sinful will be cast into the depth of the eternal pain, and the lock of God's word will shut them up under hatred of the Judge of Doom. Then the saints and the righteous, the folk of charity and of mercy, will be carried to the right hand of God the Father, to inhabit the kingdom of heaven for ever. Then they will abide in that great glory, in the unity of the Godhead and the Manhood of the Son of God; in the unity that is nobler than any unity, the unity of the holy, noble, almighty Trinity, Father, and Son, and Holy Ghost.

3912. I beseech the high, almighty God, through saint Brenainn's intercession, may we all deserve that unity, may we reach it, may we dwell therein for ever and ever!
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3916. *Omnia quaecunque vultis ut faciant homines vobis ita et vos faciatis illis*¹, that is, every good thing that ye desire to be done to you by men, let it be so that ye do unto them. *Haece est enim lex et prophetae*, for that is law and prophecy.

3920. Now, the prohibitor of every evil, the proclaimer of every good, the peace-maker of God and men, Jesus Christ, Son of the living God, the saviour of the whole world, He it is that spake these words to instruct His apostles and disciples, and the whole Church as to the ... of charity, to wit, that men should do all such good and charity to their neighbour as they would do unto themselves. Of that, saith Jesus, *Omnia quaecunque 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 quaecunque*. [Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris; quanto magis Pater vester celestis dabit bona potentibus se².] 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 quaecunque 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 catērā virtutes bonis et malis possunt esse communes.] For the other virtues may belong (both) to good men and to evil men. [Caritatem autem habere nisi perfecti non possunt.] But no one save only a good man hath charity. [Unde Jesus ait:] Wherefore Jesus saith: [*In hoc cognoscent omnes quod discipuli mei estis si dilexeritis inuicem.*] Then will all men know that ye are of my household, if each of you loves the other as I have loved you.³

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

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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 the.ein. 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 insule.
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 regmina, etc.,

that is, Let the elders of this monastery keep the rules and the teachings and the customs which have been received from the master Ciarán: so that these are the rules and the customs which have been scattered abroad and brought to all the monasteries of the saints of Ireland, for out of it are carried rules and customs throughout the whole of Ireland.

3964. A man who is in the order of the chief prophets with the Lord in this world, as said the same prophet,—

Propheta qui novissimus, etc.,

for it was from his nobleness and his venerableness in the eyes of the Lord of the 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 chathraigh ndfils.
3 B inserts nandula.
4 I here translate from B: amal rotirchanadh, Isaac γ Eoin Babtais γ anus uaisle ann amal roterchanadh Isu.
after the tree had closed round his relics in that place where the monastery stands to-day.

3969. Brigit prophesied him when she beheld the flame and the angel fifty years before Ciarán, in the place whereon Brigit's crosses stand to-day.

3971. Bec Mac Dé prophesied of him, and said, 'There, O son of the wright, in thy beautiful chasuble, with thy choirs, with thy melodies, with thy chariots, with thy songs.'

3973. Colombcille on Ard Abla prophesied of him to Aed, son of Brandub or Brenainn.

3975. Now this is Ciarán's genealogy. Ciaran, son of Beoit, son of Olchan, son of Dichu, son of Corc, son of Cuindi, 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 Ethriall, 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. 'Darerca was my mother,
She was not a bad woman.¹
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 ² her parents to give her to him, and sooth she was given to him. And afterwards she bore him five sons, and this is the order in which they were born, to wit, Lucholl, her firstborn, Donnán, the second, Ciarán, the third, Odrán, the fourth, Cronan, the fifth, and he was a deacon, but the other four sons were archpresbyters. Then she bore ³ three daughters to him, and two of them were virgins, even Lugbec and Rathbeo. Now Pata was the third daughter, and she was a pious widow. These are the graveyards in which are the relics of those saints, to wit, Lucholl and Odrán in Isel Ciarain. Donnán and Ciarán in Clonmacnois. Deacon Cronán and Beoit, and the three daughters in Tech Meic int-saér.

4001. Now at that time there was an impious king, in the district of Húi Néill. Ainmire, son of Colgan, was his name. He imposed on the tribes and the kindreds

¹ i.e. according to the Irish idiom, she was an excellent woman.
² B inserts: for a caraitt i.
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 Cremthainn, in Magh Ai.

4006. Ciarán was conceived on the sixth of the calends of June, and he was born on the sixth of the calends of March. Ciarán's birth was foretold by Lugbrann, the wizard of the aforesaid king. The wizard said:

' He healed Oengus' steed
When he lay swaddled in a cradle,
From God that miracle to Ciarán
Was given . . . .

On a certain day, when the wizard heard the noise of the chariot, he said this, 'Look,' saith he, 'my lads, who there is in the chariot; 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 Cremthainn. He was baptized by deacon Justus, for it was very meet that the righteous should be baptized by a righteous one.

4021. On a certain day the horse of Oengus, son of Creimthainn, 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 wight 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 confi-
tentem 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: Féghaidh, ar se, 'a gille, cia fil isin carpat, ar is.'
2 B. inserts ni.
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 Creimthainn 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 Creimthainn 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 Crimthann, 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 Póilaire Ciaráin ('Ciarán's Tablets').

4058. That is most proper for these, for the wicked men who dwell near to the Church, and who get the benefit of the Church, both communion, and baptism, and food, and teaching, and nevertheless they cease not persecuting the Church till a king's 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:

'Aleluia Domine!
May my foster-mother's dye-stuff be white!
Every time it shall come into my hand,'
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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 bestowed 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

1 ceech tan ti, B.
2 hiarccáin, 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 črích, B.
5 Ciaran, B.
6 no impdoh, 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 Loch 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 scérns, B.
3 For ait treaba, etc., B. has: ni ba hifernach iarumh aittrebait in mbethaid suthain.
4 apstal, B. 5 cenmotat, B. 6 boingíd, B. 7 sruth sainemail, B. 8 asa aithle B.
saith Ninnid. So when Ninnid came, Ciarán had arrived at the middle text of Matthew’s Gospel: *Omnia quaecumque ullis ut faciant homines ubis 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. 2. 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 2 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 3, to the elders.’ Even so it came to pass. An angel of God was sent down (into) the mill by his 4 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 5. ‘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 6. 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 damsa,’ ar Ninnid. ‘Bid Ciaran leth-Matha a ainm,’ ar fer don scoil. ‘Acc,’ ar Finden, acht Ciaran leth nEirenn, uair bidh leis leth Érenn y a leth ailie 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 y a denam oldas cech duine a chomaóisi.

6 atfet dia muinntir a scela, B.
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the permanent ownership of them to Ciarán, from that time forward. When they had gone home a ration was brought from them to Ciarán, even three loaves of wheat with their proportion of bacon¹ and of flesh, and a vessel full of ale². When the servants had left that, and when they had taken a blessing, he said: 'Mercy come to us!' saith he, 'it is not meet for us to consume this apart from the other brethren.' After that he made all the food into little bits, and cast it into the mill, and cast in the ale (also), and made wheaten meal of them all. When Ciarán perceived the servant keeping it secretly, he set a curse upon him and said to him, 'May a crane take thine eye out of thy head, and may it be on thy cheek when thou goest home³!' Thus it came to pass afterwards, for a pet crane picked his eye out of his head, and it lay on his cheek as he was going home. Then the master (of the mill) came at once along with the servant, and they prostrated themselves to Ciarán, and he (the master) offered the mill with all its land to Ciarán for healing the gillie. So Ciarán set his palm against the eye⁴ and put it into its place, and made the sign of the cross over it, so that it was every whit whole.

4191. Now when the grinding of the corn was ended, there were found four sacks of consecrated wheat there, through grace of God and of Ciarán⁵. When he reached home with his corn, he made food for the elders. That was the best food that had ever been given to them. For from the time that the mystical manna was found by the children of Israel, nothing like unto that food hath been found. For thus it was: with the taste of every goodly viand, both mead and wine, so that it satisfied⁶ and healed them all. For every sick man in the monastery, who partook of aught of it, became at once whole every whit.

4198. The elders did not observe the nocturn that night until prime on the morrow. When Findian asked Ciarán about the miracle that had happened there, Ciarán related it all, from the beginning to the gift of the mill and of the land with its implements (or with its men) to him as an offering. 'And behold, all that land is for thee, O Findian,' saith Ciarán. Then Findian gave his blessing fervently to Ciarán, as Findian said:

'O Ciarán, O heartlet,
For thy holiness I love thee!
Grace will come to thee, my darling,
Abundance of heritage⁷ and land.

'O Ciarán noble, greatly-famous!
To thee let every answer be wealth,
So that there be in thy trophied Church
Abundance of dignity and wisdom.'

¹ do shaill, B., and ... aill 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 gruaid ag dol dod tigh,' B.
⁴ B. adds: gan fuirech, 'without delay.'
⁵ nzimhciarain, B.
⁶ B. inserts: 'j corobuidhigh.
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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 monstery. 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 7 romhair fri ré fhoda co ndernadh cré, B.
4 sé, B.
5 For meithlitt B. has lochta.
6 For sin B. has: a bheith i ngalar.
7 Here B. has: tancatar drem sunradach chuca, ‘a special party came to them.’
8 anforrach, B.
9 fortruair, B.
10 B. has: morpianuib.
4247. Certain of the clerics asked Findian who would give out the prayer when Findian would no longer be on earth. 'Yonder youth,' saith Findian,—that is, Ciarán,—'he it is.' 'Thou givest the abbacy to him,' saith Brenainn, 'in preference to every one.' 'It hath been given, it is given, and it will be given,' saith Findian. Now that caused envy to (all) the saints, excepting Colomb Cille.

4253. Then one of them asked him (Ciarán) which of the saints would have the greatest reward in heaven? 'Mercy come to us!' saith Ciarán, 'it will be known in our convents on earth.' Then Brenainn of Birr made a prophecy for him, 'We will take two convents,' saith Brenainn, 'on two streams between chief cities, and the difference that will be between the two streams will be (the difference) between the size of the convents.'

4257. Now when it was time for Ciarán to go from Clonard, after learning reading and wisdom, he left the Dun with holy Ninnid, but he said that her hide would come to him afterwards. And Ciarán said besides, that though a multitude would be helped by her milk, there would be more to whom her hide would give help. And he said: 'Every soul that shall go out of its body on 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 Ciarán.

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 rocobair a bloicht, robadh lia rocoibhéadh a seithe (sic, leg. seiche).
2. Literally 'from.'
3. do Chiaran fo cettoir, B.
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for any other but God alone, who hath bestowed special affection on thee beyond us all. 'My monastery (I give) to thee,' saith Findian 1. Ciarán weeps, for it seemed noble 2 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 3 shall be so,' saith Ciarán.

4283. Then Ciarán went his way, and then Colomb cille bore this witness upon him:

'A marvellous hero goes from us westward,
Ciarán, son of the wright,
Without greed, without pride, without reviling,
Without lust, without satire.'

4289. Thereafter Ciarán went to Aran to commune with Enna. And the twain, even 4 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 5 that surrounded the island, and the birds of the world came to carry off 6 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 7 and men, and all 8 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 9, 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 10 was drowned through Ciarán's word.

4305. When Ciarán went out of Aran, a poor man meets him 11 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 12 was revealed to Senán: and (so) he went to meet him 13 with a linen robe under his armpit, and he said to Ciarán: 'Is it not a shame,' saith he, 'for a priest to go about without a robe?' 'Mercy come

1 Mo chathairsi ritsa, ol Finden, B. 2 huasal, B. 3 sin, B. 4 andis raminlingi, i., B. 5 rosoichedh a thoradh tar an muir, B. 6 ' a etaide co mbristis, B. 7 fiadh Dia, B, corresponds with the meaningless 'fri tua' of the Book of Lismore. 8 uile, B. 9 ar terná, B. 10 hi, B. 11 docuirethar, B. 12 ina (f)rithséd, 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 Senán ('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

1 do ma-nochta-so, B. 2 co ro látæ, B. 3 nar cumaingset, B. 4 rosgaibh, B. 5 cech conair notheighedh, B. 6 Teidsiúm ina dhiaigh iarsin in oighe, B.
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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 Sosceoil (‘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, Oenguus, Mac-nisse, Cael-colombe, 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

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1 roslecht, B. 2 Oenu, B. 3 For iar Ciarán, B. has aca som deis Ciarain.
4 im chois araile bó, co tuc le anfios an soscele, B. 5 andiu, B. 6 Clonmacnois.

N n 2
eight (companions) after they had come from the waves of the water. Even as Noah, son of Lamech, took the world 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 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 Móir.'

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

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1 in uisce, B.  
2 domhan, B.  
3 bidhat, B.  
4 For 'a icht Mael moire' B. has 'echt Móile móire.'
LIFE OF CIARÁN OF CLONMACNOIS.

that excelled that feast 1; for after long times Colombcille's household came from Hí to this city 2. 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 3, 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 4, 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 6 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 7 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 8 he was wearing. Then he brought to life his gillie who had previously died, and partook of dinner along with them 9. Then the two Ciaráns made their union. 'The wealth of the world,' saith Ciarán, son of the wright, '(be) in great Saigir!' 'Wisdom and dignity without decay in Clonmacnois!' saith Ciarán of Saigir.

1 conach raibhe nach fledh rodherscnaighedh an fhledh sin, B.
2 That is, Clonmacnois, where this Life of Ciarán was composed.
3 For a n-tuaid mhóir, B. has in a tigh mór, 'in their great house.'
4 B. has: no teighd 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-iolaismioraíbh for an méor, B.
6 dobertaís, B. 7 acht tabraidhsi in bhar n-áidhedhaibh tene, B.
8 B. inserts here: Lin gil, 'of white linen.' 9 riusan misprinted inusan, p. 132.
Howbeit Ciarán remained in that place for the space of seven months only, when he went to heaven on the ninth day of the middle month of autumn.

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.’

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, then he said: ‘Let me be carried to the little height,’ saith he. And when he looked at the sky, and the lofty air above his head, he said, ‘Awful is this way above.’ ‘Not for thee is it awful,’ say the monks. ‘I know not indeed,’ saith he, ‘aught of God’s commandment which I have transgressed, 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.’ Qui enim perseveraverit usque in finem hic salvus erit. Then angels filled all between heaven and earth in order to meet his soul. Then he was carried into the little church, and he raised his hands, and blessed his people, and told the brethren to shut him up in the church until Coimgen should come from Glendalough.

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 of his communion. This is to-day ‘Coimgen’s Bobán.’

Now the saints of Ireland envied Ciarán for his goodness, and they

1 Nasc raibhi immorro Ciaran isin baili sin fré seacht mis namh, B.
2 do, B. 3 aoisi esca, B. 4 For in dinu 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 bice, B. 9 the fee. 10 roshoirmtighset, 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: goro timdibhthe.
2 For chocai ibhos B. has attin for, 'I still see.'
3 aidchidhe, B.
4 n-ionmesc, B.
5 For the lanpartaib of the Book of Lismore we should certainly read lainedpartaib. B. has: go lainedhbartaibh tol tanachá.
6 B. adds: na ndula, 'of the elements.'
7 B. inserts: risan ecclais, 'regarding the Church.'
8 B. inserts degdhuírín.
9 B. inserts: risan ecclais, 'regarding the Church.'
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.\footnote{For mbronndalta B. has mbruinde.}

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\footnote{That is, the injured or faded.} manuscript.

1 For mbronndalta B. has mbruinde.
2 B. has: isin muinntr; the Book of Lismore: isin mai(thius), 'in the goodness.'
LIFE OF MOCHUA OF BALLA.

4591. *Homo proficiscens uocauit seruos suos, tradidit illis bona sua*¹. When the good man went on a journey he called² his servants, and divided among them his goods. And he divided those goods among them differently, to wit, he gave five talents to one man, and two to another man, and one talent to the last man.

4596. Now, Matthew, son of Alphæus, the Hebrew sage, the first man who wrote the Gospel of the Lord, he it is that wrote in the body of the Gospel this holy declaration, to remind the Church how the Son of the heavenly Father distributed the various gifts of the Holy Spirit to every one in the Church.

4600. Now this is the man who is there said to have gone to foreign parts, even Jesus Christ the Son of the living God, who went to help the human race³, and struck them from the Devil's grasp, and then rose up to the holy heavens unto the heavenly Father, and called to Him His apostles, and divided amongst them the various gifts of the Holy Spirit, as was manifest to every one on the Pentecost. And He bestowed the same gifts on the saints and on the righteous after the manner of the apostles, through the teaching of the divine scriptures.

4606. Now, the five talents which are here mentioned are, mystically, the five senses of the body and the soul, which have been bestowed by God on the human race for His own service, and that by means thereof⁴ it may see God.

4610. Now, the two talents which are here mentioned this is what they signify: the cognising and the understanding which the saints and the righteous direct to the Lord with equality of their good deeds under that wisdom.

4613. Now, the one talent, this is what it signifies: the pre-eminent law which is in the human soul, whereby it beholds itself, and the other elements which are on earth, and the stars and the firmament, and the angelic station, and the almighty Trinity.

4616. Or these are the five talents which are here mentioned, to wit, the five books of the law of Moses. For their unsevere command (i.e. the decalogue) serveth those who are under the New Testament. For thus is found the oneness of the Old Law with the New Testament, that is, of the Law with the Gospel. For if anyone multiply⁵ the five by two it is ten that groweth thereout. If, then, the ten be multiplied by four,

¹ Matt. xxv. 14. ² rogairm, B. ³ an chinedha, B. ⁴ trempa, B. ⁵ Literally, 'bring with him.'
it is forty that growth 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, 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 (Cronan was his proper name), son of Becan, son of Barr, son of Nathi, son of Lugaid (from whom are the Húi-Luigdech), son of Dalann of Ulaid. Now his mother was Cumne, daughter of Conamail, son of Machdan, of Dál Búain, (and) his three sisters were Briunsech and Lucait and Tuidell.

4640. Now, at a certain time Comgall of Bangor came to the house of the aforesaid Becan, and he beheld a train of angels above the house, and he asked of Becan, 'How many sons hast thou?' 'Two,' saith Becan, 'who are to be counted, and a little lame child who is with the sheep, and he is not to be counted.' 'Bring him into the house that we may see him,' saith Comgall. He was brought. Then said Comgall: '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. At that time he happened to be crying after being beaten by his tutor, and he gave her no answer. This is what the woman did. She put her palm under his tears and poured them into her mouth, and at once she conceived, and she afterwards brought forth a son, even Da-Biu was that son.

1 Literally, 'times.' 2 hionáirmhe, B. 3 B. inserts: iar ttabairt an mhic astegh. 4 ona haimriteacht, B.
4654. Diversely, now, and variously do the wise relate the ground of Mochua's coming out of Ulaid. For some say that it was a certain place which Comgall took from him, which was the cause of their dispute. Or this verily is the cause, to wit, on a certain time Mochua's mother took him with her to visit her fatherland, even Dál Buain and her kinsfolk; and when they beheld him, they honoured him, and left every one for him. Now, there was a noble ancient man of that kin, even Coman, the table-priest of Fiachna, son of Baetan; and this he said to Mochua, 'Let the honour of thy fatherland be taken away from thee, as thou hast taken it from me!' Now when Mochua and his mother were going back to Bangor, the sons of Fiachna, son of Baetan, met them, and were mocking at the cleric. And this they said: 'Lame cleric!' 'Sons without instruction!' 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 Lebinn 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,

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1 The point of the retort depends on the rhyme (lasc, case), which cannot be reproduced in English.
2 dus an bfuighbimis, B.
and this was his desire, to found a monastery near that place. Howbeit he was not able to do so, for he had not marked out the well.

4691. After that Mochua went across the Shannon into the province of Connaught. Cellach, son of Ragallach, was king of Connaught at that time. Now it happened to Mochua to go into Sogan Ua Maine, and they all prostrated themselves to him out of affection, because their origin is from the 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 hUltaibh tangatar ó thosach.
2 B. inserts laithe.
3 Imthighis Mochua, B.
4 Forfalumh B. has rogar.
4722. Thereafter Mochua went over Odba northwards into the district of Cera, till he reached Ross Dairbrech, as (the poet) said:

Ross Dairbrech, Mochua's monastery,
Which is called ever-new Balla,
Dear the bush (?), angelic, pure,
Ross Dairbrech of the holy yew-trees.

Balla with sainted men to-day
(Is) the common name with lovable renown;
' Ross Dairbrech,' this was its name
In the time of Tuathal Rough-foot,

From the district of Bangor of the cold fords,
To the plain of Cera of the fair hosts,
Into the land of Fir Domnann of the bushes,
Comgall sent (Mochua) to fair Ross.

4736. He stays a night in that place. Now on the morrow, when the comrades looked up, they did not see the fountain. Mochua told them to seek it. Then said a farmer to them: 'The fountain Ball-áluinn is below.' 'From that let the place be named,' said Mochua. As he himself said:

'Let Balla be the name of the place,
For it hath come under my heed:
Let this be its name henceforward
Till the last age shall come.'

4744. He entreated God to manifest to him the place of his church. Five-and-thirty years, then, Mochua had completed at that time, and one-and-twenty years was he serving God at that place, when he went to heaven.

'One-and-twenty¹ years without exception
Was Mochua in the province of Connaught.
A wall of mould marking out his side
Was the hardship of his slender-skinned devotion.'

4751. Then came Eochaid Minnech², prince of the clans of Fiachra, to gainsay the cleric. Now angels were manifested to him over the wood wherein Mochua dwelt, and when he saw the cleric he humbled himself to him at once. Now thus was Mochua at that time, in a prison of stone. Eochaid came to the cleric, having along with him a hundred of the nobles of his family, to wit, Maine with his seven sons, and Domnall and Feradach and Mæl-cethaig and Ronan and Suibne and Finnstan the Fair and the nobles of Clann-Fiachrach. And though they attempted to kill the cleric, they did his will, for the spiritual radiances and the divine service³

¹ fichit, B. ² Binneach, B. ³ Í nd foghnamha diada, B.
shone out of his countenance. Then they offered him the stead, with its district and land, Cellach, son of Ragallach, consenting. Wherefore of founding that the historian sang the staves:

‘From Clad Cuirre\(^2\) of hard Calgach
To Món, to the north of Adrad;
From Mag Moethla\(^3\), 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\(^4\), of the narrow prison,
At prayer, at wailing.

‘A cow for every landholder\(^5\),
Both king and nobleman;
To my Chua the hundreded\(^6\) 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.\(^7\)

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\(^8\) 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 cédaich, 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 Aitrebrach. And this is the unreasonable game which they used to play.

1 forro, B. 2 For the *fothugud*, ‘founding,’ of the MS., we should probably read *dathugud*. 3 bheithe, B. 4 anforlann, B.
Whoever passed by them, they would put him into a basket with two ropes out of it, and swing him over the awful precipice. It was revealed to Mochua that his gillie was put into the basket. Mochua went till he reached the place. Lithben, daughter of Aitreathach, 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

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 con-
stantly 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 every thing for Christ's sake, in order that he might attain to the heavenly fatherland.
He prepared the eternal rest for himself by abating his flesh in fasting, in abstinence,
quia crucifixus est mundus illi et ipse mundo.

1 For the foghniadh of the Book of Lismore = foghmadh of the Brussels MS., we should certainly
read fodhmadh.
NOTES.

** The bare numbers refer to the lines of the text. Numbers in parenthesis refer to the pages of the translation.
NOTES.

I. LIFE OF PATRICK.

2 (p. 149). The ‘couple for whom this book was written’ were Fingen (Mac Carthaig Riabach) and his wife Catherine Fitzgerald, daughter of Thomas, the eighth earl of Desmond. This Fingen, son of Diarmait, was lord of Húi Cairbri (Carbury), and died, according to the Four Masters, in 1504 or 1505.

39 (p. 150). As to the alleged Jewish origin of S. Patrick, see Dr. Todd, St. Patrick, p. 362, the Rolls edition of the Tripartite Life, p. 357, note 5, where a similar legend is quoted from the Book of Leinster, p. 353, col. 4, and the following extract from Lebar Brecc, 13 c:

Do macuib Israel tra iarfar do Patraicc. acht dia rohesreeta maic Israel o Thid 7 o Uespiain, in di cónsul rómanaíg, fochetharaidh in domain a ãidigil fola Crist, is ann dorácht bunad Patraic co Bretnu, conid aire-sín at-berar bretnach de ara tailechait a ãdairte inte. Truly, then, of the children of Israel was Patrick; but when the children of Israel were dispersed by Titus and Vespasian, the two Roman consuls, throughout the four quarters of the world, in vengeance for the blood of Christ, then did Patrick’s stock come to Britain, wherefore it is called ‘British’ because of its coming in slavery thereinto.

46. S. Patrick’s genealogy is thus given in the Book of Leinster, p. 347, col. 1:

Patraic Mac Calpnuind, Maic Fótaide, Maic Odisi, Maic Corniuth, Maic Leoburid, Maic Ota, Maic Muric, Maic Oirc, Maic Leo, Maic Maximi, Maic Cencreti, Maic Philisti, Maic Ferini, Maic Britni, [in marg.: vel Briti filii Alani, qui primus de semine Iaeth in Europam venit], a quo Bretnaig, Maic Fergusa Lethdeirg, Maic Nemid 1, Maic Agnomain, Maic Phaim, Maic Thait, Maic Sera, Maic Sru, Maic Esru, Maic Brainind, Maic Fatech, Maic Magoth, Maic Iaeth, Maic Noe.

The pedigree in the Lebar Brecc, p. 13, col. 2, runs thus:

Patricius filius Alpruind, Maic Hoddaige, Maic Hoddisse, Maic Corniuil, Maic Liberiuad, Maic Mercuit, Maic Hoda, Maic Orice, Maic Muric, Maic Leo, Maic Maxime, Maic Encreti, Maic Erise, Maic Peliste, Maic Farine, Maic Britain a quo Bretnaig, Maic Fergusa Lethdeirg, Maic Nemid, Maic Agnomain, Maic Paim, Maic Thait, Maic Sera, Maic Sru, Maic Esru, Maic Pramint, Maic Aithechta, Maic Magoc, Maic Iafeth, Maic Noei, Maic Lamiach.

Of these names, the second and third seem to represent the Roman names Calpurnius and Potitus; the fourth and fifth seem Odysseus and Cornelius. Compare the pedigrees in the Franciscan Liber Hymnorum and in the Lebar Brecc homily on Patrick printed in the Rolls Tripartite Life, pp. 412, 432.

47. Conches, the name given here as that of Patrick’s mother, seems a corruption of

1 Here ends the pedigree in the Book of Ballymote, p. 215, col. 5. There is a metrical pedigree, ibid. p. 229, col. 5, l. 46, and another (attributed to Flann Manistrech) in the Annals of the Four Masters, A. D. 432.
NOTES.

Concessa. In the Book of Leinster, p. 372 a, three aliases are mentioned. Ondba iuin no Gomba uin do Bretnaib māthair Pátric 7 a choic sethar, no Conches no Cochmas a ainm.

52 (p. 150). This antenatal miracle is told also in Latin by Colgan, Trias Thaumaturgae... Acta, p. 117 a; and in Irish in Egerton 93, cited in the Rolls Tripartite Life, p. xlv.

57, 70, 80, 86, 91, 95, 102, 121, 127 (pp. 150–152). The miracles of the boy Patrick here related are told also in the Tripartite Life, pp. 8, 10, 12, 14, and in the Lebar Brecc homily, printed in the Rolls edition of the Tripartite Life, pp. 432, 434, 436, 438. The miracle related in 113–120 is also in the Lebar Brecc homily, ubi supra, p. 436.

147–149 (p. 153). As to Patrick’s four names, see Lebar Brecc, 13 c:

Succait, tra, ainm baiste Patraic. Cothraige immorro a ainm a ņdóire: inand on 7 fer no-fógnadh do cether a n-oenfecht. Magonius a ainm oca ņoglaimm. Patricius a ainm la Romanchu: ut dixit:

Succait a ainm baiste iar mbutaid, Cothraige a ņdóire dimbauní, Patricius il-Letha luind, Magónius 'ca ņoglaimm.

Succait has been equated by Schuchardt with W. hygad, 'warlike': Cothraige is = the Gaulish Caturigios, 'battle-kingly:' Magónius (= W. Maun) seems cognate with Skr. Maghavan, a name for Indra, and Gr. Μάξαων.


159–165 (p. 153). The story of Miliuc’s vision is told also in an extract from the Tripartite Life, preserved in H. 3. 18, p. 521, and printed in the Rolls edition, p. xlviii. See Colgan’s paraphrase, ibid. pp. 19, 20. One of Miliuc’s daughters is thus commemorated in the Book of Leinster, p. 372 d:

Brónach ingen Milchon maic Buain ’ca mbé Pátraic i ndáire, māthair Mochaí Noendroma oc Loch Cuan, 7 Colmain Chomraire oc Uisniuch,ocus Colmáin Mulind oc Daire Chæchain in Dal Riatai, 7 episcóp Maic Erca o Domnuch Mór Maige Coba, 7 Dammanat Slēbe Betha, 7 Fursu craibdig in Perona.

Brónach daughter of Miliuc, son of Buan, with whom Patrick dwelt in bondage, mother of Mo-chæ of Noendruim at Loch Cuan, and of Colmán of the Casket at Usnecch, and of Colmán of the Mill at Daire Caechain in Dál Riata, and of Bishop Mac Erca of Domnach Mór Maige Coba, and of Dammanat of Sliab Betha, and of Fursu the Pious in Peronne.
166-1 (p. 154). Compare the versions of this pretty story in H. 3. 18 (Trip. Life, p. xlviij) 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 rodoirt an coileach, ‘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
NOTES.

Christianizing of Ireland is an abridgement of the story in the Tripartite Life, pp. 32–34.  
307–321 (pp. 157, 158). This story of Dichu is found, so far as I know, only in the Book of Lismore.  
322–336 (p. 158). Patrick’s visit to Tara and his striking the paschal fire are described more fully in the Tripartite Life, pp. 40–42. It seems to have been an established custom in the Western Churches to produce fresh fire on Easter eve: ‘in sabbato paschae extincto veteri novus ignis-benedicatur et per populum dividatur,’ Leo IV (Hom. de Cura Past. c. 7), cited in Smith’s Dictionary of Christian Antiquities, s. v. Fire, kindling of. The use in the Tripartite Life of the expression roben in tenid chasc[ae] (he struck the paschal fire), and in the Book of Lismore of robenad in tene chascdae chosecarthae 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.’
LIFE OF PATRICK.

396–405 (p. 160). This story of FAILLE'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 THRATEN JANET, with the 'bogle in her clay-cauld flesh.' In a MS. in the University Library, Cambridge, marked Fl. 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 auil Foigii, qui aurigam Patricii iugulauit coram eo in curru suo, et statim in eodem mense mortuus est Foilge; et anima eius portata est in infernum. Et statim intrauit dyabolus in corpus illius et habituit in eo quasi homo uiuens inter homines spaciun uuius anni. Post autem multum tempus ueniit Patricius ad domum Foilge, cumque esset Patricius ante ianuam interrogauit unum de seruis eius dicens: 'Ubi est Foilge?' Ille respondit: 'Nunc reliqui eum in domo sua.' Dixitque Patricius: 'Voca eum ad me.' Cum ille intrasset domum, inuenit ossa arida Foilge in domo sua; et reuersus 2 cum tristicia, nunciauit hoc Patricio. Dixitque Patricius: 'ex eo tempore quo iuguluit Foilge 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 cruciaretur, sed etiam corpus eius inter homines demone repleretur.'

The story is also told by JOCELIN, COLGAN's Sexta Vita, c. 73.

442–446 (p. 161). This is in the Tripartite Life, p. 194.

447–470 (p. 162). This story of Patrick's visit to Cashel, and of OENGUS's baptism, is also told in the Tripartite Life, pp. 194, 196, which, however, omits the three quatrains.

471–476 (p. 162). This story of Patrick's tooth is also in the Tripartite Life, pp. 196, 198.

477–493 (pp. 162, 163) is an abridgement of the tale told in the Tripartite Life, pp. 202, 204.

494–510 (p. 163). This account of Patrick's visit to FINDINE, the birth of ECHU REDSPOT, and the prophecies of SENÁN of INIS CATHAIG, and of BRENAIMN 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

1 Here nepotes is obviously a Latin gloss on the Old-Irish auil, which Colgan or his printer (Trias Thaum. 25, col. 2) has made into the Latin ali.

2 Here the MS. inserts est.
NOTES.

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.


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

Constat in Dei amore et fide immobili,
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):

Híc incipiunt sancti qui erant bini ¹ unius moris:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iohannes baptiza</td>
<td>Epscop 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>Ioannes apostolus</td>
<td>Ciaran Cluana maic Nbis.</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>Mattheus 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 Herc Cslani.</td>
</tr>
<tr>
<td>Paulus heremita</td>
<td>Coemgen Glinne do(cha).</td>
</tr>
<tr>
<td>Antonius monachus</td>
<td>Fechini Fobair.</td>
</tr>
<tr>
<td>Augustinus sapiens</td>
<td>Lonngarad.</td>
</tr>
<tr>
<td>Ambrosius immodicus ²</td>
<td>Mac ind eics.</td>
</tr>
</tbody>
</table>

¹ The lithographic facsimile of the Book of Leinster has bún.
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 1.

643, 644 (p. 167). This sentence is obviously misplaced; and as it does little but repeat what we have been told in ll. 616, 617, it was probably inserted by the scribe of the Book of Lismore from a second manuscript.

II. LIFE OF COLUMBA.

655-741 (pp. 168-170). The text is from Genesis xii. 1, where the Vulgate has 'Egredere de terra tua, et de cognitione 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-Mochta 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 druid, Maic Gnoe, Maic Lugdach, Maic Dallain, Maic Bressail, Maic Mane, Maic Neil Nóigiallaig.

No Bec mac De drudad, Maic Noe, Maic Conaill Echluáith, Maic Lugdach Mind di Mumain.

Q q 2
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 Brónach’s prophecy is also in Lebar Brecc, 31 a. It is thus given in Latin in his Life, Cod. Clar. 39, Add. No. 4788, fol. 73 (cited by Bishop Reeves, Columba, lxix. n.).

Hodie, inquit, natus est infans cui nomen Columba, qui coram Deo et hominibus gloriosus existet, qui quique post xxx\textsuperscript{a} annos abhinc hoc ueniit, et meum sepulcrum revelabit, et cemiterium designabit.

Buite’s death and Columcille’s nativity were celebrated on the same day, viz. Dec. 7. Compare the Calendar of Marianus Gorman (p. 131 of the Brussels MS.):

7. e. Do Andreas, Octauus, Martain, Sanin\textsuperscript{1} xérdruin, ordned Ambrois fírglairn, Ollan, Colman, Cutlach, gein Cholui\textsuperscript{2} 2 chaid cængil, feil Buiti\textsuperscript{3} 3 bán brìgmair, Agatho cen tobeim, Aromein de rigraid\textsuperscript{4}.

791-798 (p. 172). This account of the vision of Columcille’s mother is also in the Lebar Brecc, p. 31 a.

799-802 (p. 172). Compare Lebar Brecc, p. 31 a. The statement that Columba’s birthday was the seventh of December and a Thursday, points to the years 517 and 523, Reeves, Columba, lxix. But Bishop Reeves thinks A.D. 521 most likely to be the true period.

803-806 (p. 172). Equal Lebar Brecc, p. 31 a.


Columcille’s pedigree is also given thus in the Book of Leinster, 347 b:


As to his mother Ethne, see the Book of Leinster, p. 354, col. 3:

Ethni ingen Dimma Maic Noe, Maic Fechin, Maic Corpri filed, Maic Ailella Máir, Maic Breccain, Maic Feic, Maic Dare Bárraig, maic Cathair Moir, le Ros Tiprat. Derbfhínd Belfota aín níle dl.

And again in p. 372 a:

Ethni ingen Dimma maic nöe quae et Derfínd Bellota, de Chorpaigi Fanat, m\textsuperscript{á}thair Choluim cille.

Colum Cille, like his mother, had a second name, Crimthann (‘fox’): see the Book of Leinster, p. 354, col. 4, where the following list of the aliases of eighteen Irish saints is given:

Crimthand aín n Columcille. Moeca aín n Fechin Fabuir.
Cunníd aín Maic Culind Lusca. Dachua aín n Dachuaílen.
Carthach aín n Mochutu Lis moir. Darerca aín n Moninn Cilli slébe.

1 i.e. Sabinus or Savinus ‘in Spolitana urbe.’
2 MS. superscribes ‘chille.’
3 MS. superscribes ‘i. Buite mac Brónaigh, epo\textsuperscript{c}op Mainistrech.’
4 This eight-lined stanza (in which lines 3, 6, and 8 rhyme together) is in the metre rinnaír mbr.

I have been unable to identify the Aromein of line 8.
Carthach ainm Cummini.
Cunnid ainm Coluim maic Crimthainn.
Tairchell ainm Molling.
Fer da chrích ainm Maic Cairthind.

See Bishop Reeves' note, *Columbia*, 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 maic Fédlimid meic Fergus* Cendfota
meic Conaill Gulban, meic Neill Nóbgiallaig
.i. Colum pro simplicitate 1 eius dictus est.
Cille i. ar a mince ticed on chill in rolég
a salmu hi comdail na lenab comfocas. *Ocus*
ba hed athderdis-sen atarru fessin: 'In tání ar
colum bec-ni indu on chill?'.i. o Thelaig
Dúbglaise in tír Lúgdach hi Cineol Conaill.

*Cremthan didiu a ainm batsi Coluim cille.
Ethne didiu ingen Dimma meic noee, meic Echin, meic Coirpri fihled, meic Oilella mair,
meic Braccain, meic Daire Barraig, meic Cathaír Móir, máthair Coluim bárre.

IS e in *Coluim cille* sin dorat grád dermair do Dia
asa [ó]jide. Angil do nímb ticed cu Colum
*cille fecht* and i. Axal ainm in aingil-sín
quasi auxil [ab] auxilio, condeperfris: 'Gab
immat óige,' ol in t-aingel. 'Ni géb,' ol
*Colum cille,* 'co tucair a lóg dom.' 'Cia
lóg condige?' ol in t-aingel. 'Agtillum mi
hénlóg sin,' ol *Colum cille,* 'acht a cethair,'
'Abair eat,' ol in t-aingel. 'A tberim,' ol
*Colum cille:* 'bás ollithre, ar rosanntaiges
hi as mo áitiú, [7 bás aithrige 2] 7 bás gortai, 7
éc hi n-áitiú, ar it gráanna na cuirp hi séumtaid.'
'Dobérthar duit cid tuillé frissin,' ol in
t-aingel-, 'i. bidat fúd hi nim 7 hi talmuin.'

Rocomulta didiu sin i. dochoid-sium dia ollithre,
7 ba hóc intan ba marb, 7 is do ghorta at-

*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 neigh-
bouring 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 Coirpré 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 ex-
ceeding 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 re-
ward,' saith Colum cille,'but four.' 'Saythem,'
quoth the angel. 'I say,' qneth 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 pil-
grimage, and he was young when he died,

1 Facs. simplicitate.
2 Compare the story in *Lebar Brecc*, p. 89.
NOTES.


‘A bód athair,’ ol si, ‘ænbó fil ocum, 7 indléag hi, 7 *iss ed* so fognas dam oca hurnaide 2 *cian* uad.’

Cinnid Colum indsín comad *praissech* nennta is moo *nógoi*genad do céin ba beo, *díceus*: ‘Intan,’ ol se, ‘is ar sillech’tu na hénbo *atat*ar isin morgorta-sa, ba *dethbír* dunme cemad trom in gorta i mbémís, ar is ferr in ní *shai-*lmit i. *régnum* *perene.’ *Ocus atbeir fria a thimthírid: ‘Braisceh,’ ol se, ‘*cech* n-oidche uált, 7 ni thuc in loim 3 lee.’ ‘*Dógéntar,’ ol in coic. Tollaíd-side crand suaithe na *brasce* cu mbó fedán, 7 *nodhoirtd* in mbeoil isin fédán sis cu suaithe *trásin braissig.* Coime-taid sin féth in clerig. Rathaigít na manig *dégúth* in clerig co r’súmuaidset atarv u buden: Faillsichthir *dusum* sin, *con-depert:* ‘Fodhord ic *lucht* bar n-*inaid* dogréis.’ *Maith didiu,* ol Colum *cille,* ol esium, fria thimthírid, ‘*cet dober-sí* damsa *cech* *día*?’

‘*It hadnisse,* ol in coic, ‘*acht* mina thi asind iurn in aghin *no* asin crand di a suati in *mbraisig,* ni *fetur-sa* ni ele ind *acht* *brais-* sech namá.

Faillsichthir *don* don clerich indsín, 7 *atbert:* ‘Sonus 7 dégléth,’ ol se, ‘tría *bithu* d’ *fhr* th’ *inaid* dogréis.’ *Iss ed* sin *chomaillter.

Andsín didiu ro-indis Bóethine dó in aislíng errdairc i. *tri* cathaire do aicisn do hi nim i. cathair oir 7 *cathdir* argait 7 *cathdir* gloine. Ruic *Colum cille breith* na haislinge. ‘Ciarán mor mac in tsáir in *cathdir* oir, ar méit a *dérei 7* a thrócaire. Molaise in chathaír argait, ar méit a ecna 7 a *chráfuid.* Mise and he died of hunger, howbeit that was voluntary hunger. And this is what caused that hunger to him. Once, then, he happened to be going round in Iona, and he saw the old woman cutting nettles to make pottage 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 pottage of nettles should serve him more so long as he was alive, saying: ‘*Since,* saith he, ‘it is only for expectation of the one cow that she is in this great hunger, meet were it for us though sore be the hunger in which we should be: for better is that which we expect, even *Régn-* num *perenne*.’ And he saith to his servant: ‘*Pottage,* saith he, ‘*from thee* every night, and bring not the milk with it.’ ‘It shall be done,’ saith the cook. He bores the mixing-stick of the pottage, so that it became a pipe; and he used to pour the meat-juice into the pipe down, so that it was mixed through the pottage. That preserves the cleric’s appearance. The monks perceive the cleric’s good appearance, and they talked (about it) among themselves. That is revealed to Colum *cille,* so he said: ‘May your successors be always murmuring!’ ‘*Well then,*’ saith Colum *cille,* saith he to his servant, ‘what dost thou give me every day?’

‘Thou art witness,’ saith the cook, ‘unless it come out of the iron of the pot or out of the stick wherewith the pottage is mixed, I know of nought else in it save only pottage.’

That then is revealed to the cleric, and he said: ‘*Happiness and good appearance to thy succes-* sor for ever continually!*’ And that is fulfilled. So then Boethine related to him the famous vision, to wit, three chairs seen by him in heaven, even a chair of gold and a chair of silver and a chair of glass. Colum *cille* explained the vision. *Ciarán* the Great, the wright’s son, is the chair of gold, for the greatness of his charity and his mercy. Mo-

1 MS. a thróig.
2 MS. hurnaige.
3 MS. inolim.
budën in cathdair gloine, ar meit mo chon-dailbe, ar is docha lium Goedil oldait fr
dhomhain, 7 cenël Conaill oldait Goedil, oéus
cenël Lugdach oldait cenël Conaill, 7rl.¹

laisse is the chair of silver, because of his
wisdom and his piety. I myself am the
chair of glass, because of my affection; for
I prefer Gaels to (the other) men of the
world, and the Kindred of Conall to the
(other) Gaels, and the kindred of Lugaid to
the (rest of the) kindred of Conall.

812–818 (p. 172). The legend here told of Columba’s learning to read from an
alphabet written on a cake, has been studied by M. Henri Gaidoz in a pamphlet
entitled Les gâteaux alphabétiques, Paris, 1886. He finds an allusion to the practice
in Horace, Sat. I. i. 25:

‘ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima.’

819–824 (p. 173). This miraculous reading out of the 100th Psalm, the reader having
only learned his alphabet, is also related in Lebar Brecc, 31 b. Compare the
story of Gornias’ reading out the baptismal office, l. 58.

825–833 (p. 173). The resuscitation of the dead cleric is also told in Lebar Brecc, 31 b.

837–841 (p. 173). This changing into wine of the water used for mixing in the
chalice is related in Lebar Brecc, 31 b. The practice of mingling water with the
sacramental wine is referred to also in the Book of Armagh 14, b 2: the Stowe

842–845 (p. 173). The Saint’s visit to Gemmán (not ‘German’ as the Book of
Lismore corruptly has it) the Master, and his fatal curse, are also told in Lebar
Brecc, p. 31 b. Other instances of cursing will be found in lines 272 and 369.
The instances of cursing inanimate objects in 272 and elsewhere were probably
suggested by the miracle of the fruitless figtree in Matt. xxi. 19, 20.

846–849, 850–852 (p. 173) are also in the Lebar Brecc, p. 31 b.

852–857 (p. 174). Findian’s vision of the two moons, also in the Lebar Brecc, p. 32 b,
is told more fully in the Martyrology of Donegal, p. 160.

858–865 (p. 174). This story is told also in the Lebar Brecc, p. 31 b.
This story of Colom cille fording the flooded river at night is told also in Lebar
Brecc, p. 31 b.

866–874 (p. 174). Also in Lebar Brecc, p. 31 b. A very similar legend is told of
Cummian 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 carnal (collaide) and often frail (aibbrisc comenic) even as glass is fragile. Compare the
Martyrology of Donegal, pp. 162–164.
NOTES.

Lotár iarom à tríur isin n-eclais i. Cammini 7 Guari 7 Cummini Fota. Eclais mór dorónad la Cámmin is inti bátar. Batar iarom na cléirig oc tabairt a chosbéna 1 for Guari.

‘Maith, a Guari[í],’ ar iat, ‘cid bad maith lat do linad na ecais-sea hi tám?’

‘Ropad maith lim al-lan di or 7 d’argut, 7 ni ar [p. 116 b] saint in tságaíl, acht dia thidnacul ar m’anmain do némaitb 7 ecaisib 7 bochtaib in domain.’

‘Dorata Dia fortacht duit, a Gúaire!’ ar iat.

‘Dóberthar in talam duit doídnais ar t’ anmain, 7 bát nimidech.’

‘Is bude lend,’ or Guaire. ‘Ocus tís, a Chhammini,’ or Guare, ‘cid bad maith lat dia linad?’

‘Ropad maith lim a linad do séth 7 galár 7 cech aingcis bad messo do duini, co mbad for mo chorp dobertais uli.’

‘Ocus tís, a Chummine,’ or Guare, ‘cid bad maith lat dia linad?’

‘Ropad maith lim al-lán di lebraib i. dia tu-decht do ís légind 7 do silad brethre De hi clúasaíb cach duine dìa thabairt a lurg Diabail dochum nimi.’

Rofirtha tra uli a n-imrath doib. Doratad in talam do Gúaire. Doratad eca do Chummin. Dorata sóetha 7 gallra for Cammine, conna deochaid cnaim de fí araille hi talam, acht rolegail 7 rolobai ri aingces cech galair 7 cach threblaiti; co ndeochatar ule dochum nimi lia n-imratib.

So the three of them, even Cammine 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 Cámmin!’ 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 Cummín. Diseases and sicknesses were inflicted on Cámmín, 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-bf’s girdle is given thus in the Trinity College Liber Hymnorum, fo. 13 b (Goidelica, p. 104):

Cris Mobi
ni roíadad im lua:
sech ni roslaicced ria sáith,
i ni 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, amnchairdesa.
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 ñagh-bail on righ cusa[n] neach bai ann uill. 'Easbach sin,' ol in ri, 'ar mona loisethe ni biadh tacha bruith no bid [ann co bráth]. 'Ni bia neach oidhche troisci da ainneoin ann,' or *Colum cille*. Tarmart tra an teine ar[a]méd loisci an doire uile, co níeorna *Colum cille* imann ar anacal an doire i. Inóli *Pater* indulíc geiri [sic]; [p. 18 b] 7 canair fri gach tinidh 1 7 fri gach toruinn o soin ale. *Ocus* gidh be gabus fo lighi 7 fo éirghi nos-anuíc ar tinidh 1 ngelain, 7 aincidh an nonbur is ail do simul 2.

Colum cille burnt the stead after getting it from the King with all that was therein. 'That is idle,' said the King, 'for if it had not been burnt there would never be want of flesh (?) or of food therein.' 'No one shall ever be a night fasting there against his will,' saith Colum cille. Now the fire was like for its greatness to burn the whole oakwood: so Colum cille made a hymn to protect the oakwood, to wit, *Noli Pater indulgere*; and it is sung against every fire and against every thunder from that time to this. And whosoever repeats it on lying down and on rising up, it protects him from lightning, and it protects *simul* the nine persons whom he likes.

893-899 (p. 175) = *Lebar Brecc*, p. 32 a, ll. 19-28. It is taken from Adamnán's chapter thus headed in the Schaffhausen codex: 'De segite post medium aestatis tempus seminata et in exordio Agusti mensis, sancto orante, mesa in Ioua conuersante insula'—the scene being shifted from Hí to the neighbourhood of Derry. Note the mention of *coelach* (wattling or hurdles) as the material of a church, and compare *Mart. Donegal*, p. 176. The wattles were woven between upright stakes (*clét*). 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 (*co-rona, cognate with yawvā and xē♀a*) 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 *Turōnes*), 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 smithing 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:

'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 'Grafinn chille scire' is very corrupt. It probably refers to Dub dá leithe na graifné ('D. of the writing'), abbot of Cell scire, who died, according to the Four Masters, A.D. 745.

940-944 (p. 176). Also in Lebar Brecc, 32 b. ll. 13-17. Note the reference to the use of bark for tanning; see the extract from a brehon law-tract in O'Donovan's Grammar, p. 448; and consider the following passage from the Perigrinatio Sancti Brandani Abbatis, ed. Schröder: coopuerunt illam coriis bovinis atque rubricatis in cortice roborina.

945-950 (p. 176). = Lebar Brecc, p. 32 b, ll. 17-25. As to the death (A.D. 604), of Aed Slane, otherwise called Aed mac Ainmirech, see Reeves' Columba, p. 42, and the following extract from the Book of Leinster, p. 303 b et seq.:

IS andsain abtber Æd mac Ainmirech ra gilla:
'Tuc lett cocholl Cholaim chilli dam, coraib immum innoch, corop din dam é fer Laiginiu.'
Uair rogell Colum cille dósom na mairefde é asa chocholl.

Fecht aile iarum roíafail Æd do Cholum cille:
'Cia lín, a chlerig, ar se, 'doneoch tharradais féin do rigaib ragas dochom ními?'
ISs e'd roraid Colum cille: 'IS demin,' ar se, 'nach fetair acht trí rig namhá i. Daimín Damargait rí Airgliall, 7 Al'íll Banda rí Con-nacht, ocus Feradach Find mac Duach, de Chorco Láigde, rí Ossairge.'

'Cia maith doringset-saide?' for Æd, 'sech na rigaib aile?'
'Ní anse,' ar Colum cille. 'Daim Damargait, tra, ní dechaid clerech fa éra úaid, 7 ní

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 Daimín Dam-argait king of Oriel, and Alill Banna king of Connaught, and Feradach the Fair son of Du of Corco Laigde, king of Ossory.'

'What good,' saith Aed, 'did these do more than the other kings?'
'Not hard (to say),' saith Colum cille. 'As to Daimín Dam-argait, no cleric ever left him
LIFE OF COLUMBA.

ra imderg clerch 7 ni ra cráid chill na ne-
med, 7 rotidnaic mór don Chomdid. Ro-
chuid-sium iarum dochum nimi ar in censda 
sain doringni ri muntrir in Chomded, 7 atát 
a cléric ag cabail a écnareas-sim.

Ail/l Banda immorro, IS asso fóisair-sec 
cendsa in Chomded. Cath Chula Conaire rochuir-
seom ra Clannaib Fiachrach, cor-roemid 
fair-sim 'sin cath-sin. Co n-erbait-sium fria 
araid carpaite: 'Fég dúin dar th' aiss, 7 
finta latt in mór in marbad, 7 in faccus dúin 
lucht in marbtha?'

Rofég in t-ara daraiais, 7 iss ed roráid: 'Is 
dooolocha in marbad marbtair do muntrir-su,' 
ar se.

[p. 304a] 'Ni hé a n-aithfeir féin téit forró,' ar 
se, 'acht aithfeir m' uabair-se 7 m' anfrinni. 
Ocus impá dúin in carpat 'na n-algid,' ar se, 
'uar dár marbtar misse arfuidbud (?) tessor-
con do sochaide.'

Roimpad in carpat iartain inagid na námat, ocus 
dorigní in t-Ail/l dián-athirgi iartain, ocus 
dorochar la námhab. 'Fuair dano in fer-sain 
cendsa in Comded,' ar Colum cille.

Feradach Find mac Duach, immorro, ri Ossairge, 
fear santach dichuíbeach atacomnia-sede. 
Ocus cin co cluined acht mad oenscreplú óir 
no argit ac duine 'na thir dobeired ar écin 
chuise féin, co cuired i cunntaigib corn 7 
crandoc 7 claideb 7 fidchell.

Rogar iarum treblait do[fó]lochta iartain é. 
Ratinolit chuois a súíoth co mhdar 'na thuidig 
aice féin. Tancatar a námait (i. clanda Conla) 
iartain do gabail tige fair. Tancatar immor-
ro a maic chúciseom do brith na set les. 
'Ni bethal, a maicc an' ar se, 'nair rochra-
disa sochaide im na setaib sin. Is tol lim ar 
Dia mo chráid féin ifés impu, 7 a mbreith 
dom deóin dom námhab uaim, ardáig narom-
chraidea in Chomdiu thall.'

Ra imhigset a maic úadsom iartain, ocus rogab 
with a refusal, and he never rebuked a cleric, 
and never aggrieved church nor chapel, and 
bestowed much on the Lord. So he went to 
heaven because of that clemency which he 
shewed the household of the Lord; and the 
clerics are singing his requiem.'

But Ailill Banna, he found more easily the 
clemency of the Lord. The battle of Cúil 
Conairi he fought against the Children of 
Fiachra, and in that battle he was routed. 
And he said to the driver of his chariot: 
'Look behind thee, and let me know whether 
the slaughter is great and whether the slayers 
are near us?'

The charioteer looked behind him, and this he 
said: 'The slaughter of thy people is 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, unconscientious man was 
he. And if he heard of only one scriple of 
gold or of silver in the hands of any one 
in his country, it would be brought perforce 
to him and put in ornaments of horns and 
goblets and swords and draftboards.

So afterwards an unendurable tribulation attacked 
him. His treasures were gathered unto him, 
so that they lay with himself in his bed. His 
foes, the Children of Conla, then came to 
surprise him in his house. Howbeit his sons 
came to him to carry off the treasures. 'Ye 
shall not take them, my sons,' saith he, 'for 
I have aggrieved a multitude concerning those 
treasures. I desire, for God's sake, to agrieve 
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 dianaithrige, 7 fúair bás ó námtib
7 fogaib cendsa in Chommed.
'Messe fein dana,' ar Aed, 'in fagbaim cendsa in
Chommed?'
'Ni faigbu-su itir on,' for Colum cille.
A chlerig, dana,' ar esseom, 'fagaib ón Chomdid
dam can mo chuscor do brith do Lalgnib.'
'IS dolig limsa ón,' bar Colum cille, 'uair dib
mo máfhair, ocus tancatar Lagin chucum co
Daumag, ocus rofualpertar troscad form form
tucaind ascid maic sethar, 7 iss ed conmaigsetar
form cen chuscor do brith do rig echtrand
uadb, ocus rogellassa doibisium ón. Acht
chena aceeo mo chocholl daíte, 7 ni mairb-
fider thu ass dia mbe immut.'

IS é sin trá in cocholl roíarr Aed for a gilla
in n-dair út.
ISS éd immorvo abbert in gilla: 'Rafácsam,' ar se,
'ac Aílíuch in cocholl sin.'
Atbert dano Aed: 'Is dóchaite,' ar se, 'mílác-
bail-se innocht la Lagnib.'

951–958 (p. 176). Also in Lebar Brecc, 32 b, ll. 25–38.
Colum cille was born on
the day that 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.

959–970 (p. 177). Also in Lebar Brecc, 32 b, ll. 38–54.

971–975 (p. 177). Also in Lebar Brecc, 32 b, ll. 54–59.

After this, in the Edinburgh MS., p. 20 b, the following two paragraphs occur:

Dofaguibh Colum cille cleirech dia muinívé in
Doiri i. DaCuilin, ina comarbus i. cleirech
dia hatharda fein eisidhein, 7 dofaguibh do
Cinél Conaill segubuidheacht an baili cétina
7 cendus a sruithi.

Luidh iarsin gu Druim Cliabh, 7 bennachais an
t-inadh sin, 7 fagbus ter dia muinívé i. Mo-
thairen Droma cliab, 7 dofaguibh cendus 7
sruithghicheat 7 comarbus an baili sin ag
Cinél Conaill gu bráth.

976–1006 (pp. 177, 178). = Lebar Brecc, 32 b, l. 54–33 3, l. 27.
The story of Odrán's self-sacrifice, which Bishop Reeves calls 'curious and not very creditable,' is ignored by Adamnán. It may be an instance of the practice mentioned by M. Gaidoz in Mélusine, iv. 16: 'L'usage de tuer un homme pour que son esprit demeure attaché à l'endroit de sa mort et en soit le gardien se pratique dans de nombreux pays.' So in the copy of Cormac's Glossary, preserved in the Yellow Book of Lecan, s.v. Emain, that name is derived from ema (aιμα) 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.

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.

Here in the Edinburgh MS., p. 22 b, comes the following account of Columcille'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:

No is ar tri fathuibh tainic Colum cille anair i. do fosadh na filed a nErinn, ar badar mora an aincesa i. triacha (sic) fo lan cleir og ollamain, a còic deg ag anradh, 7 do sith itir tiru Exenn 7 Alban im Dail Riada. doigh do When Colum cille had been thirty years in Scotland, anxiety (?) seized the men of Ireland as to seeing him, and as to communing with him before he went to death; and they sent messengers to him that he might come to commune with him to the great convention of Druim Ceta; and he blessed them in that place, men, children, women, and .... their diseases and their pestilences.

Or for three causes, came Colum cille from the East, to wit to retain the poets in Ireland, for great were afflictions caused by them, even thirty for an ollamh's full train, and fifteen for an annraido's, and to make peace between the men of Ireland and Scotland as
NOTES.

bair dail catha itir firi u Eirinn 7 Alban impu
mina tisadh Colum cille anair dia sithugad, 7
d’uasalcad Scannlan maic Cinn faelad mic
righ Osraide .i. athair immorro tuic a n-
eidirech he a laim Ædha meic Ainmirech, 7
Colum cille a rathughes fris imma legad as
a cinn mbliadne no im braghuit offi do gabail
dia cinn. Ocus nir leiged as he, 7 nir gabad
braigh dia cind. Ocus do righnedher caeluigh
ume gan conair as acht colus a tuctha began
goirt bidh do 7 terci lenda. Ocus nobidis i.
lech oca coimed fan cro amuich, 7.ix slabradh
fairusim isin cro, 7 gach aen atcidh seocha
is ed adherdh: ‘Deoch,’ ol se.

Ocus atcua an ni sin do Colum cille gu Hi, 7
rochi gumor lasin ni-sin atcuala, 7 is ed sin
ros-fug anoir gudian.

IS amlaid immorro tainig Colum cille anoir, 7
breid ciartha tara sullibh 7 a clupait (sic)
tairis annuas, 7 at in cochall tairis anúas,
ar daigh nach faidhe firi u Eirinn nach a mna.
Uair rotairmgir reimi antan docoidh i n-
Albain artus; 7 adubairt an rann:

[23 a. 2.] Fil sull nglaps
fechas Eirinn tara hais:
nocha n-aich ìarmotha
firi u Eirinn nach a mna.

Conadh dia deimniugd sin asbert an fili:
Cia do dechaid Colum cain
anair an ethar tar muir,
ni faca ni an Eirinn ain
ar toidhecht 1 isin mordail.

Aducas immorro do Ædh mac Ainmirech Colum
cille do toidhecht 1 cum na dala, 7 dofergaidh 2
gumor lasa[n] a cuala, 7 doraithid gid be oga
fulghbhd cadhus isin oirechts gu n-aithfed
fair.

1 MS. toighecht.

2 MS. dofergaidh.

do Dál Riata, for there was a battle-meet-
ing between the men of Ireland and of
Scotland concerning them, had not Colum
cille come from the East to make peace,
and to loose Scannlan, son of Cenn-faelad,
son of the king of Ossory. His father, now,
had given him in hostagship into the hand
of Aed, son of Ainmire, and Colum cille
was surety to him that he would be released
at a year’s end, or that another captive
would be taken for him. And he was
not released, and no captive was taken
for him. And a hut of wattles was built
around him, without any path out of it save
a way (?) by which a little salt food and a scanty
supply of ale were given him. And fifty
warriors were guarding him outside the hut,
and nine chains were on him in the hut,
and to every one whom he saw passing by he
used to say this: ‘A drink!’ saith he.

And that thing was reported to Colum cille, in
Hi, and he went greatly at what he heard,
and it is this which brought him quickly
from the east.

Now it was thus that Colum cille came from the
east: with a cerecloth over his eyes, and his
dalmatic over it above, and the cape of the
cowl over it above, so that he might not see
the men of Ireland nor her women. For he
had prophesied it before, when he first went
to Scotland; and he uttered the stave:

There is a gray eye
That looks back upon Ireland,
It will never see afterwards
Ireland’s men, nor her women.

Wherefore to certify that the poet said:

Though fair Colum came
From the east in a boat over the sea,
He saw nothing in noble Ireland
After coming into the great convention.

Now Aed, son of Ainmire, was told that Colum
cille had come to the convention, and he was
greatly angered at what he heard, and he said
that vengeance would be taken on whomsoever
in the assembly should shew respect to Colum
cille.
Doconncadair iarsin Colum cille docum na dala, 7 ba he aiteacht ba nesu do 'aitecht Conail meic Aoedha meic Ainmirech, 7 fa mac ding-mala d'Aed eisidhe.

Mar doconmaic immorro Conall iat rogres dascarslua an aitecha futha, gur gabtha 7 gurus-bristea tri nonbuir dib. Rafra'raic Colum cille: 'Coich ora lait ecainn an lucht sa?' 7 atcua(s) do conadh o Conall. Ocus do escain Colum cille Conall, 7 do beuta tri nai ceolan fair, con-asbert aroili duine: 'Foghe Conall cloga, conadh uadh-sin ata 'Conall clogach,' 7 roben an cleirech righi fair, 7 a ciol 7 a inntleacht acht ancein nobeith ag imtelgadh a cuirp.

Docoidh Colum cille iarsin gu hairecht Domnall maic AEdha meic Ainmirech, 7 atrach[1] Domnall flocetoir roime, 7 dofer falltigh fris, 7 dorad poig dia gruai'dh [p. 24a], 7 dorat he 'na inad fein. Ocus dofaguibh an cleirech bria-thra imdha d0 .1. L. bliadan a righi n'etenn do, 7 cath bhuaidhaigh do frisin re-sin, 7 cahc briahtar atbered do comallad: bliadan gu leith do isin ngalar a n-ebeladh 7 corp Crist do caithim gachta domnaig do frisin re sin.

Atcuaus do AEd a mac do escaine 7 righi do Domnall. Atber in righan fris hinnailt: 'Eirigh gu h'AEdh, 7 abair fris dia faghta 3 an corncleirech ucat cadus aga ni bim sidhach-sa fris.' Atcua do Colum cille in ni sin, 7 docé-daigh don righain 7 dia innaill beith 'na da cuir an Druim Ceta on laithi sin gu laithi mbratha: ut poeta dixit:

Fasaidh ferg don righain de do Domnall isin righi.
geall righi do Domnall ann [i]sa mac fein gan ferann.

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 rabble 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 clocach.' 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.

Aed 2 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.

1 MS. nonmuir. 2 Read don rigain. 3 MS. Fasuigh feirg.
Cia corrsuighi
sin fuil fort?
a[ra]n]righan gu ro olic:
'ni bam sidhach fri AEdh, gan cleith
ar cadus duit, a cleirigh!

'IS ced duitsi gidh at corr,' 
ar an cleirech gu rolom,
'ar cneid dot innilt, gan acht,
bidh 'na cui[r]r at colmitecht.'
A hinnilt is ben Aedha
laiter a corruib lena :
maruit beos, donlat cneta,
da sen cuirr Dro'ma Cead.

[p. 24 b.] Agus abtcr Colum cille fri Domnall
dol doib immale do agalluim Aedha meic
[Anmirech], 7 dogab imecla Domnall im
agalluim an righ, 7 abtcr Colum cille:
'Ni ba himegach duit, ar biaid an Spirit
Naemh agat imeagul airli.' Docuadair
male do agalluim an righ. Dagab iarsin
imegl in ri [oc facsin in clerig] triasin mir-
bull moir sin dorighe 9 roime.

Tangadair na cleirigh isin airecht iarsin.
Atracht
in ri 7 dofer failti friu, 7 abtcr Colum cille:
'Rob si in failti, ar[r]i larugal do denamh.'

'Fogeba-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 clerach, 'nair is martanach
doit an molad dogenat, amal is martanach do
Cormac na Quinn an molad doronsat na filid
do, 7 robdar earcroidhech na maine tuctha
taracend, 7 marudh in molad dianeisi.' Ocus
docum an cleirech in rithoirg mbig-si .r.

Cormac cain.
butich neoit.

'Ni ba misi nos-dúcuirfi,' ar Aedh.
Fostuidhtir na filid tridsin.

'What is that . . . . . . that is on thee?'
Saith the queen very wickedly.
'I will not be peaceful towards Aed, with-
out concealment,'
For (his) respect to thee, O cleric!
'Thou hast leave to become a crane,'
Saith the cleric very fiercely,
'For a hurt to thy handmaid, without doubt,
She shall be a crane in thy company.'

Aed's wife and her handmaid
Are turned into marsh-cranes.
They still remain, they make groans,
The two old cranes of Druim Ceta.

And Colum cille said to Domnall that they
should go together to converse with Aed,
son of Atnimire, 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
butich 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.
‘Sgannlan d’fuaslugadh, ’ol Colum cille.

‘Ni dingen,’ ol an ri, ‘gu n-abla isin cro i fuil.’

‘Na 1 lenam [techt] tairsin,’ ol Colum cille. ‘Masa tol do Dia, gurab se frithaffle m’asa innocht iar n-iarmeirgh í gidh be baili i mbeth.’

Do imigh iarsin Colum cille asin oirecht gu rainic gusan Duib [p. 25 a] -reigles gu Duirí. Nir’ fada tareisi Sgannlan do fritheol do hasa do, 7 is ed asbert Colum cille: ‘Cia so?’

‘Sgannlan,’ ol se.

‘Sgela lat?’ ar Colum cille.

‘Dech,’ ol Sgannlan.

‘In tucais bennacht?’ ol Colum cille.

‘Dech,’ ol Sgannlan.

‘Innis cinnes tangadhais,’ ar Colum cille.

‘Deoch,’ ol Sgannlan.

‘Dloma 5 n-athuisc ar fer th’ inaidh 6 dogrès,’ ar Colum cille.

‘Na habair,’ ar Scannlan: ‘a cis 7 a cobach 7 a mbes duitri dogrès.’

‘Easpaic 7 righ dot sil dogrēs!’ ar Colum cille.

‘Hendigh duit,’ ol se, ‘.i. dabhach trir do linn.’

Tuarguib iarsin itir a di laim in dabeul, 7 do ibh ‘na endigh, 7 do caith iarsin a proim i.e. uli. n-aílslí saensallí 7 x. m[b]airgina do cruithnecht. Doluídh iarsín, 7 bai trí la 7

1 MS. Ni.

2 MS. coimhdeáighi.

3 for dolma, the opposite of solma.

‘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
trí oidhche 'na hainn codladh. Atracht iarum, 
7 do hídhlúicéd an morbachall leis gu hOs-
raídhi. IS e la do ba marb a' hathair 1. 
rí Osraide, dia cumaidh, 7 dogab-sum righi 
Osraídhí iarsín, 7 cuairt gach seachtad bliadna 
[p. 25 b] on ló sin do Colum cille la hOsraíde. 
Ocús is amlaid sin do fuaitscled Scannlan.

IS i an treas caingin, im Dail Riada. Colman 
mac Coimgillain is he rug an mbreith fri 
laim 2 Colum cille, amal dotaingir Colum 
cille feisin dia tarrla do tígh Coimheallain, 
7 ni fuair istigh acht da lenamh ar brú in 
tealluigh: gur ro dech indara mac ar gual-
luinn des Colum cille, 7 tarfas do Colum 
rath an Spírta Naim fair, ar Colum cille. 
Ra ghairm iarsín he, 7 dogab 'na hucht, 7 
dorighni rann do:

A cubuis con, a hainim3 glan, 
agso poig duit, tali poig dam!

Bendachais Colum cille iarsín he, 7 facbais rath 
egna fair, 7 atbert fris cumadh he noberadh 
breith[ h] itir friu Eseinn 7 Alban im Dail 
Riada; 7 dofradh sin.

Ba sí an breth, immorro, a fecht (7) a sloighed 
la friu Eseinn, ar as sloighedh la fonnuibh 
dogrés, 7 a cain 7 a cablach la friu Alban.

Tainic iarum Dallan d' acallam Colum cille, 
conadh ann dogab in remfocal, 7 adbert Colum 
cille gu nch dainn acht a n-aimsir a 
eitsechta, 7 is fri marb do bo cudhaigh 
(sic). Doraimgert tra Colum cille immusa 
7 toirthi in talman do Dallan tar-[p. 26 a] 
ceed an molta sin, 7 nír'gab Dallan acht nem 
do fein 7 da each 7en nod-gebad 7 dotulcfeadh 
itír céill 7 foghar.

"Cuin dofinmfa t'eg 7 tú a n-ailithri 7 mhisi a 
n-Eseinn?" ar Dallan.

1 MS. repeats.
2 Another instance of this idiom is in the Tripartite Life, p. 28: nobith fri urdu na hecaills fri 
laim Germain.

he went, and was three days and three nights 
in one sleep. Then he arose, and the great 
crozier was sent with him to Osraide. That 
was the day on which his father, the king of 
Osraíde, died of grief for him, and thereafter 
he assumed the kingship of Osraíde; and 
from that day Colum cille held a visitation 
every seventh year in Osraíde. And in that 
wise was Scannlan released.

This is the third cause, concerning Dál Riat.
Colmán, son of Coimgellán, is he who passed 
judgment in place of Colum cille, as Colum 
cille himself prophesied when he came to Coim-
gellán’s house and found no one within but two 
children on the edge of the hearth. And one 
of the two boys looked at Colum cille’s right 
shoulder, and to Colum the grace of the Holy 
Spirit appeared upon him. And Colum cille 
afterwards called him and took him into his 
bosom, and made a stave for him:
O clear conscience, O pure soul!
Here is a kiss for thee: give thou a kiss to me!
After that Colum cille blessed him, and left the 
grace of wisdom upon him, and said to him 
that it should be he who would deliver judg-
ment between the men of Ireland and Scotland 
concerning Dál Araide. And that was veri-
fied.

Now this was the judgment: their expedition and, 
their hosting with the men of Ireland—for 
hosting is always with the founders—and 
their tax and tribute with the men of Scotland.
Then came Dallan to commune with Colum cille, 
and there he repeated the foreword (to the 
Amra); and Colum cille said that he should 
only make it at the time of his decease; and 
that it was for a dead person that it was fitting. 
So Colum cille prophesied the wealths and 
fruits of the earth to Dallan for that eulogy. 
And Dallan accepted nothing save heaven for 
himself, and for every one who should repeat 
it and understand it, both sense and sound.

"When shall I know of thy death, thou being in 
pilgrimage and I in Ireland?"
Tri comartha immorro dorad Colum cille dó intan dodenadh a molad: an céin comartha guth madh mar cach eich aluidh no innised eitscheit Colum cille, 7 in cét focal doraídh-fidh cumad he tosach in molta, 7 a suili do legan dó in cén do beith ac denam in molta, 7 a mbreith uadh intan budh mithig. Ocus ba he ingantus na hinnisi.

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 convertens faciem.’

In the Edinburgh MS., after the line corresponding with 1083, we have the following sentence:

Dotechdeh trá Colum cille for nem gach darain icein doibui ‘na bethaid, intan doib ail leis.

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 Dallán’s eyes would be given him so long as he was making the eulogy, and be taken from him when it would be time. And this was the wonderment of the island.

Colum cille, moreover, used to go to heaven when he wished, every Thursday while he was alive.


After this, in the Edinburgh MS., p. 26b, 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 Brude, son of Mileu, and the door of the fortress was shut against him, and at once, through Colum cille’s prayer the iron lock of the place opened. Thereafter came the king’s son, even Mael-cu, and his wizard to argue against Colum cille, through heathenism, and forthwith, through Colum cille’s word, the king’s son and his wizard with him perished. God’s name and Colum cille’s were magnified thereby.

The miraculous opening of king Brude’s fort (identified by Bishop Reeves with

1 MS. dunaigh.  2 MS. umaidhthi.  3 MS. geinntlighecht.  4 MS. fo .c. c. oir.

S S 2
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 fatigatone iterineris ad regem Brudeum, cassu contegit ut idem rex, fastu elatus regio, suae munitionis superbe agens, in primo beati adventu uiri, non aperiret portas. Quod ut cognouit homo Dei, cum comitibus ad ualuas portarum accedens, primum dominicae crucis inprimens signum, tum deinde manum pulsans contra ostia ponit; quae continuo sponte, retro retrusis fortiter serris cum omni celeritate aperta sunt. Quibus statim apertis, Sanctus consequenter cum sociis intrat.

1084-1097 (p. 180), = Lebar Brecc, p. 33 b. After this in the Edinburgh MS. we have the following quatrains:

   Na tri coccat, trom an tairbe,
isin oidchi, ba mor pian,
isin ler re taeb Alban
   resiu donargbadh an grian.

Antan inmorrro nolighed isin gainim 7 lin¹ n-eduighthi uime, ba leir slicht a hasna trena
   fin², ut poeta dixit:
      Gle nolaighedh² isin gainem
        ina lighi, ba mor saeth,
      slicht a hasna trena edach
        ba leir gon[ld]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 ibhedh se coirm, 7 ni caithedh feoil, 7 ni
   ithed inmar, ut Dallan Forgaill dixit isin
   Amra:
      ‘Céo ni coirm, céo ni serc coll⁴ saith
        sechnis beoil.’
Ocus da .c. slechtuin dochnidh cach lai, ut Dallan
dixit:
   Fighlis fod bai.

Ocus ni bui gradh innmuis oga, amafl isbert
   Dallan:
      Bai sein saith.
nair ‘saith’ ainm do innmus, ut poeta dixit :
      Cedain luidh Iudas tar ord
        a lorg demain, [p. 27 b] dighal ngarg :
      cedain rogbah saint am saith,
      cedain robrath Isa ard.

¹ MS. un.
² MS. Treoa inu.
⁴ Read sercoll = serccol, as Crith Gablach, O’Curry M. & C. iii. pp. 483, 492, where it is rendered by ‘seasoned fowl,’ ‘salt fowls!’ In the Laws, iv. pp. 308, 318, serccol tarsain is rendered by ‘salted venison.’

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 wrap 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.’

³ MS. no luidhedh.
Now there are three places wherein is Colum cille's full habitation, to wit, Iona, and Down and Derry; as Berchan said:

'His grace in Iona without blame,
And his soul in Derry,
And his dear body under the flagstone
Under which are Brigit and Patrick.'

And to testify this the poet said:

'Iona with the multitude of its relics
Whereof Colum cille was a fair fostering:
Thence he went at the end,
So that Down is his old chapel.'

'A hundred churches which a wave frequents.'

This is the number of churches which he has on the shore of the sea. Or also a 'hundred churches with the fulness of the wave of the mass-chalice in every church,' as the poet testifies:

A land

Abbot of churches which a great wave reaches

'Mighty nia,' i.e. champion, i.e. a valiant man

was the champion Colum cille, for nia (means)

'champion,' as (the poet) testifies:

Crimthann Nia nár's draftboard.
A little boy would not carry it in his hand:
Half of its set of men of yellow gold
And the other half of white bronze.
One man only of its set
Would buy seven slave-girls.

1102 (p. 181). Bishop Reeves (Columba, p. 234, note a) thinks that the introduction of the word 'Pentecost' (cinciges=quinquagesima) is probably an error.

1 MS. ihi.
2 This quatrains is also in Lebar na hUidre, 10b, in H. 2, 16, and in the Liber Hymnorum, 34 b, 1, whence it is printed in Goidelica, p. 163.
3 The passage in brackets (part of which I cannot translate) is from H. 2. 16, col. 696.
4 This is the reading of H. 2. 16, col. 696. The Edinburgh MS. has, corruptly, nosberadh mac beg 'na leth laim.
III. LIFE OF BRIGIT.


On the other hand the Lismore Life does not tell how Brigit hung her wet cloak on the rays of the sun (Lebar Brecc, 66 a: Secunda Vita, c. 7: Tertia Vita, c. 92: Quarta Vita, l. 2, c. 15).

1152 (p. 183). Brigit's pedigree is thus given in the Book of Leinster, 347 a:

i.e. twenty-six generations up to Oengus Tuirbech, who died (according to the Four Masters) A.M. 4875.

1154–1173 (p. 183). The story of Dubthach's bondmaid and the wizard's prophecy is also told in the Lebar Brecc, p. 62 a.

1175–1181 (p. 183). This account of the visit of Bishops Mel and Melchu is also in the Lebar Brecc, p. 62 a, and is thus given in the Franciscan Liber Hymnorum, p. 40:

Fect dochuaíl epsecop Mél do tig Dubthaig. Acontaíaire sétig fo brón. Roinaífaig: 'ced dás in ben maith?' ar se. 'Ata limsa adbar, ar sí, 'ar is tochu la Dubthach in chumal sen fil íe indlat dubsi annas mese.' Is deithebír duitsiu on,' ar epsecop Mél, 'ar fogenaid do sil-su do síl na cumaile.'

Once upon a time bishop Mél went to Dubthach's house. He saw his wife in grief. Mél asked: 'What ails the good woman?' saith he. 'Cause have I,' saith she, 'for Dubthach has a greater liking for that slave-girl who is washing thy feet than he has for me.' 'Thou hast reason for this,' saith bishop Mél, 'for thy seed will serve the seed of the slave-girl.'

1201 (p. 184). The bathing of the new-born Brigit in milk may perhaps be the origin of the Irish practice mentioned by Benedictus Abbas, Gesta Regis Henrici Secundi, ed. Stubbs, at 1171. The infant was thrice dipt in milk; which was then thrown into the drains or some other unclean place.

1213 (p. 184). Cannadas boifor cenn na hmingine = 'pannum contingentem [leg. contingetem] 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, 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.

So a white, red-eared cow was entrusted to feed her, and she was whole thereby.

**Life of Brigit.**

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 mulct for his swine. Then he brought with him his two boars *ad domun 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 nummum*, 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 fitch 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 fitches) and found (them complete). Then *hospes* tells Dubthach *quod filia fecit.* ‘If after this,’ saith Dubthach [ ], ‘all the miracles she has wrought cannot be related.’ This then was done: that charge was distributed to the poor.

**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 Ibair related in the assembly the vision which he had seen

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1 MS. senior.

2 MS. do a.
NOTES.

se, ‘adcondarcc indnochht Mairi n-Ingein im chotluth, 7 asrubairt1 from alali clerch sruth : ‘Haec est Maria quae inter vos habitet.’

Is and doluid in challech 7 Brigit don dail.

‘Haec est Maria quae [31. b. 2] a me in somnis uisa est.’ Fordoeracht iarram aess inna dala 7 lotir dia[aca]llaim. Dobertatar ben-nacht furisi. Is ann didiu robói in dal ubi nunc est Cell dara, ibique episcopus Ibor fra-

tribus ait : ‘Hic locus caelo patet ditissimusque 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’ (Ulit. 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 :

Fecit tacit in t-ningel go Brigit coros-foid do fuaslucud a mathar icon druid i. mac Midrui esside; do Chonnachtai a mathair side, 7 do feraib Muman a athair, 7 im-Maig Fenamna i n-Arad (?) Cliach robói side ind inbaid-sin. INtan dano rosicct Brigit corrici sen, is and robal a mathair i a nulagar sula icond inis, co ndeocha[1]ld-si, 7 ara in drud é le, dochom a mmathair, cor-ragaib-si in cuinechta dahes, 7 co ndenad deirc moir dend arilund, 7 rochual a in drui sen.

Luid in t-ara dia thig. ‘Cinnas,’ ar in drui, ‘atathar icond inis?’ ‘Am budech-sa cetus,’ ar in t-ara, ‘7 at remra na loig, 7 it buidich na hoegid.’

Ocus robo olc lasin druid 7 la mnaí in dearc do denam do Brigit : co tancatar 7 ruse mor leo do gabail etma2 for Brigit 7 dia doerad larsein mani hetar im imda acce. Ocus ni rabe immorro accese acht torad col-leith : co raigbu-se in rand-sa :

1 MS. arrubairt.
2 This seems the gen. sg. of eitim. baaghal, P. O’C.

the night before. ‘Meseems,’ saith he, ‘that I beheld at night Mary the Virgin in my sleep, and a certain venerable cleric said to me:

“This is the Mary who dwells among you.’

Then went the nun and Brigit to the assembly, [and bishop Ibair said:] ‘This is the Mary whom I saw in my dream.’ Then the people of the assembly rose up and went to converse with her, and they gave a blessing to her. Now the assembly was held where Kildare is at present, ibique, etc.

The angel once came to Brigit and sent her to release her mother (who was) with the wizard, Mac Midrui was he. Of Connaught was her mother, and of the Munstermen was her father, and in Mag Fenamna in Arad Cliach was he at that time. Now when Brigit had got as far as that, there was her mother at the milking-yard, suffering from a disease of the eye. So Brigit went with the wizard’s charioteer to her mother, and took the cooking in her stead, and used to perform great charity with the (wizard’s) wealth; and the wizard heard that.

The charioteer went to his house. ‘How,’ saith the wizard, standeth it at the milking-place? ‘I am thankful in the first place,’ saith the charioteer, ‘and my calves are fat, and the guests are thankful.’

And the wizard and his wife were displeased with the charity performed by Brigit: so they came, having a large hamper, to get a chance at Brigit, and to enslave her afterwards unless plenty of butter were found with her. And yet she had only the produce of a churning and a half. So she repeated this stave:
At another time after that she wished to visit her mother who abode in bondage in Munster. And her father and her foster-mother almost refused to let her go. However she went. Her mother was then ... to milk (the kine of) her milking-stead; and she suffered from a disease of the eye. Brigit took her place, and the wizard's charioteer (was) tending the cattle. And of every churning that was made the produce, with the curd thereof, was parted into twelve parts, and the thirteenth portion was in the midst, and this was larger than any (other) portion.

'What profit is that to thee?' saith auriga.

'Not hard (to say),' saith Brigit. 'I have heard that there were twelve apostles apud Dominum, and He Himself the thirteenth. I shall have (this) from God,(that) every day twelve poor men will come (to me)—the same number 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.
NOTES.

'Is ansa damsai, ol Brigit, 'a biad feissin do gabail do Crist.'

Ba andsin dobrethá dissi ruisc dia linad o mnai in drud. Nis-bói acht maistrath imbe col-leith. Linta ind ruisc do súidin, 7 batarbud ind oigith i. in drui 7 a ben.

Asbert in drui fri Brigit: 'Bit lat do bae, 7 fodail an im do bochtáib, 7 ni bia do mathair ondini i fognam, 7 ni ba ecen a luag. Ocus num-baitsiféithr-sa, 7 nií sger fritsu semper.'

'Deo gratias!' ar Brigit.

1332-1340 (p. 188). This story has been compared (Rev. Celtique, iii. 443) with the story in the Káthársítrágsára, 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-arthige do thabair fuiri líud igitur co Cruachan Bri Ele i n-Uib Failge. O rochuala épsef Mél do bith and 7 morfessiur challech immalle fria, 7 intan rancatar, ni rabai in t-epsef araciund acht dochuald i Crích Ua Neill fothuath. Luid-si didin tarnabárach, 7 Mac Caille d'olus rempe dar Móin Faichnigl fothuath. Ocus dorigne Dia cor'bo mag minscoth[â]chach in mòin. O rancatar tra i comfoifáis cosin baile iarb-rip epsef Mel, asbert Brigit fri Mac Caille go rosudiged calle dar(a)ced arna diged cen fial dara cend cosna cleircib, 7 comad e sen caillé forathmentar. Iar riantain dissi daso issin tech ir-rabai epsef Mel, rolas column tentide asa cind co clethe na hecallse. Atcondaire tra epsef Mél sen, 7 roiarfaí: 'Caiche na caillecha! ' ar se. Asbert Mac caillé fris: 'Is hi sen,' ar se, 'in cailléch airdíre a Lainrib,' i. Brigit². 'Mocen di,' ol epsef Mel. 'Is mese dos-rairgert intan bòi

'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 Neill. So on the morrow she went, with Mac Caille as her guide before her, northward over the Bog of Faichnech. And God so wrought that the bog became a meadow covered with flowerets. Now when they drew nigh to the stead wherein was bishop Mel, Brigit bade Mac Caille to set a caillé (veil) over her head, so that she might not go to the clerics without a veil over her head. And that is the caillé which is commemorated. 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?' said 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-nair congab Mac-caille caillé os chinn sanct-Brigte.

² MS. cobrigit.
i mbroind ammathar, ‘ar sé . . . ‘Cid dia tancatar na caillecha ille?’ ‘ar episcop Mel. ‘Do thabairt grad aithridge,’ ar Mac caille. ‘Dobersa ón,’ ar episcop Mel.

Iarsen tra roerlegait grada fuirri, 7 is grad epsciúp dorala do episcop Mel do thabairt for Brigit; ciar’bo grad athri ge nama rop ail disi féin. Ocus is andsein rochoingaib Mac caille caille nas eind Brigte, ut ferunt periti; 7 is do sen diliges comarba Brigte dogres grad n-epsciúp fuirri 7 honoir epsciúp.

Cein robas ic erlegind grad fuirrise is amlaid robóib, 7 coss na haltore ‘na láim; 7 roloscthe sect n-eccalice for in chósis sein, 7 ni rolo sced hi and.

Dicunt alii commad i Feraib Telech nobeth ind eclas i tarla grada for Brigit. Nó is i n-Ardachud epsciúp Mel ata, ut alii dicunt. Iarsen tra ropridchai episcop Mel ocht mbiate evangeli doib an-octor caillech, far ndul doib uly fo gradaib, 7 doraiga cach ai dib a biait. Doraiga dano Brigit biait na trocare. Is and asbert na tomelad biad cen (praicept) di reme dogres, 7 . . . . . . . . robó fer-legind disi o šen immach dogres, 7 do Feraib Airbido 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 inebrataus 1 non cognouit quid in libro suo cantavit, in gradum enim episcopi ordinauit Brigitam 2. ‘Hee sola,’ inquit 3 Mel, ‘ordinationem episcopalem in Hibernia tenebit urigo.’ Quandiu igitur consecracetur columna ignea de u[er]tice 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:


1 The inebration referred to was perhaps only that referred to in Acts ii. 13, 15. But see Lebar Aile, 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

8 MS. inquid

T t 2
NOTES.

1383–1393 (p. 189). See Tertia Vita, cc. 24, 27, 28. The story is also in Rawl. B. 512, fo. 33 b 2, where the physician's name is stated to be Aed mac Bric, who touched the holy virgin's head and addressed her in these words: 'A medico tacta est tui, uirgo, uena capitis, qui me est melior satis.' This Aed is said to have been a bishop, and it appears from his Latin Life published by Colgan (Acta SS. pp. 418–423) from the Book of 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:

O rex, o rector regminis, o cultor caeli carminis
Aido mech prich benibula
ut refrigerat flumina
posco puro precamina
Curat caput cum reimbus
mei capitis calida.
cum oculis et genibus.
meis atque cum talibus
Cum incilitis euntibus
cum fistulis sonantibus
cum lingua atque dentibus
muem caput ut liberat
Sanctus Aid altus adjuvat
sanum atque vigilat.

1394–1401 (pp. 189, 190). This story is in the Tertia Vita, c. 29, and also thus in Rawl. B. 512, fo. 33 b 2:

Tiagait co Firu Tethbae do chéchtosgail epis-
coporum i. Ardachad. Báí ri Tethbai ce fleith i fochrub doib. Dorigenae atech a tigh ind rig bet mar. Decer airi aritech logmar ind rig, co-mnebaid trisin meis arabelaib ind rig. Ba ingnad a lestar, ba dia[c]etaib ingantaib ind rig. Argab iarum in tragh 7 ni con-báí
dó acht báis. Dotul indala epost do guidi
dond rigb. 'Nech ní tiber do neuch,' ar ind
dió: ní ririú dano acht a báis. 'Rom-bith lat,' ar in t-epscop, 'a lestar imbriithi.' 'Rot-bia
don immorre,' ar ind rii.

They go to the Men of Tefna, to Ardagh, the first
cloister episcoporum. The king of Tefna
was feasting near them. A charl 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 sought for him save
death. One of the two bishops goes to en-
treat 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

Dobert iarum in t-escop ina ucht cu Brigit,
narrans omnia sibi. 'Guid dúin in Coimíid'

1 Hymni Latinii 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 benevolu. I omit 'sanctus' after 'Aido.'
3 leg. pursa?
4 leg. refrigeret?
5 leg. cures?
6 glossed by cerebre. In the Lorica of Gildas, talias is glossed by Ir. inneda and by A.S. lendana.
But perhaps talibus is for talis, as genibus in the next line for genus.
7 leg. Cum anculus et ungubus? inclitis is glossed by nervibus: ancula = áγνολη.
8 MS. chetchoggbaib, where gg = ng, as in Greek and Gothic.
9 MS. siwi.
co ro athnuiigter a lestar. Fecit, et recuper- aut, et dedit episcopo. Ocus dotat in t-epscop arabarach cosa aradig ad regim, 7 madu tised t'aredeg slan,' ar in t-epscop, 'in lecide in cimbid?' 'Non solum, sed queacunque no-luerit dona conferrim ei.' Ostendit episcopus uas, et talia locquitur regi: 'Non ego hanc uirtutem, sed sancta Brigita fecit.'

1402–1423 (p. 190). These two stories are in the Tertia Vita, c. 30, and thus in Rawl. B. 512, fo. 33 b 2–34 a 1:


When Brigit's fame had sounded through Teffia, there was a certain devout virgin in Fir Tethbai, even Brig daughter of Coimloch, who sent a message that Brigit should come and commune with her. So Brigit went, and Brig herself rose up to wash her (Brigit's) feet. At that time a devout woman lay in sickness. When they were washing Brigit's feet she sent the sick person who was in the girl's house, to bring her out of the tub some of the water which was put over Brigit's feet. It was brought to her accordingly, and she put it on her face, and straightway she was every whit whole, and after having been in sickness for a year she was on that night one of the attendants.

When the dishes were brought before them Brigit began to look long at their dishes. 'Declare (?) to us,' saith Brig, 'thou holy virgin, what is perceived on thy dish.' 'I see,' saith Brigit, 'the Satan sitting on the dish before me.' 'If it be possible,' saith Brig, 'I should like to see him.' 'Truly it is possible,' saith Brigit, 'provided the sign of the Cross go over thine eye; for whoever sees Diabolus and does not sain (it) would go mad.' She takes Brig then, and Brig sees that monk there. His form seemed hideous to her. 'Inquire, O Brigit,' saith Brig, 'why he has come.' 'Give answer omnibus,' saith Brigit. Saith the Satan, 'O Brigit, I . . . . to thee: for not to hurt thee have I come.' 'Query, then,' saith Brig, 'what in especial brought thee on that dish?' Demon respondit, etc.

1 MS. indluth 2 The word indius here and in the following line seems a meaningless insertion. 3 MS. detit.

Cibum summitt: gratias agunt Deo.

1424–1430 (p. 190). Thus in Rawl. B. 512, fo. 34 a 2:

Fecht n-and disi i ndeurchruth for ur na hEthni.

Batir imda ubla 7 arni cumrae isin cill hisin.

Bore alali caillech dobert dan inbec disi hi rusc.

Induair dobert isa tech tancatar claim stātim for lār in tigi cucasi fa faghdhi.

‘Berid dub,’ ol si, ‘na hubla ucat.’


1431–1434 (p. 190). This story of the two quarrelsome lepers is also in the Tertia Vita, c. 31, and Rawl. B. 512, fo. 34 a 2.

1435–1441 (pp. 190, 191). Compare Tertia Vita, c. 35, and the following sentence from Rawl. B. 512, fo. 34 b 1:

Ba andsin dogeni-si ōsc do chaillechaib Cule Fobair, co n-ic iiiii. caillecha oc in oscic i.

bacach 7 caech 7 clam 7 daisechtach.

There she washed the feet of the nuns of Cúil Fobair, and at that washing healed four nuns, to wit, a lame one, and a blind, and a leper, and an insane.

1442–1458 (p. 191). So in Tertia Vita, c. 36, and in Rawl. B. 512, fo. 34 b, in Latin, with the following Irish sentence prefixed:

Ba andsin icais in mac mbacach n-amlabar oc tig maic Odrain.

It was there she healed the lame dumb child in Mac Odrán’s house.

1449–1459 (p. 191) = Tertia Vita, c. 39.

Dotiagat iarwm do Talti. Is and boi Patriceius.

Batar im cheist nach etargnaid and i. Doluid

Then they go to Teltown. There abode Patrick. They were discussing an obscure question,

1 MS. inquid. 2 MS. uidiet. 3 MS. faue fcae. 4 MS. lomet. 5 MS. bedi.

1460–1466 (p. 191)=Tertia Vita, c. 40.

35 a 2:

A mbatár i nderiuth lai iarwm luid cách a leith 8 asin dail d'oegadach. Bai fer maith for bru fluminis quod est Seir. Fóidis a mogh docum na dala uocare Brigitam, dicens contra familiam suam; "In noebingen 9 dorigini in

Thus in Rawl. B. 512, fo. 35 a 1–

Now at the end of the day every one went apart out of the assembly to get guesting. There dwelt a good man on the brink of the river Seir. He sent his slave to the assembly to invite Brigit, saying, in spite of his house-

1 leg. dénti.  
2 MS. commitantur clericí.  
3 MS. indoidiv.  
4 MS. furum.  
5 MS. partæ.  
6 MS. mertax.  
7 MS. agerta.  
8 MS. laeth.  
9 MS. indoebingen.
firt n-amrae in foro hodie, is maith limsa cosecrath dí mo tigi innocch. Ferais falti friæ. 'Tuchtar trá, ar a ingena fri Brigit, usci for ar lama, dofil biad dún.' 'Ni ba indossa,' ar Brigit, 'nam mihi hanc Dominus demonstratur esse gentilem domum, uno tantum excepto seruo qui nos uocauit. Fobith- sin ni praind[i]g]usba indosa.' Rafindadar in fer maith anísin i. trosced do Brigit co ro baitside som. 'Atrubarta em,' ol se, 'nacham-baitsifeth Patraic coma muntir. Creitfi immorro duitiu, fri Brigit. 'Is cumma limsa acht rot-baitsidersa,' ar Brigit. 'Ni tecnocnairc limsa,' ar Brigit, 'fer ágra id: tiagar úan co Patraic co tuichid episec no sacart do baitsed uiri istius.' Uenit Brón, et baptizauit ui[um] cum tota familia in ortu solis et medie die reficiuntur. Gratias agunt. Ueniunt ad sanctum Patricium. Patricius dixit: 'Non licet tibí sine prespetero ambulare: tuus semper auriga prespiter oportet fieri.' Idque observatum est abbatis bus Brigitæ usque ad tempora propinqua.

1467–1469 (p. 191) = Tertia Vita, c. 42. Bás iarsin icsais in sentine inbaclait forumad i fosscud in charpuit oc cill Suirdí in ndescúrt Brehg.

1470–1477 (pp. 191, 192) = Tertia Vita, c. 44. Thus in Rawl. B. 512, fo. 35 a 2–35 b i:


Iss ed aní tiágaith ino prantech hule Patraic 7 Brigit, 7 batar buidigh huli, 7 ros-ferastar 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 Lassair bestowed her church upon her, and therein there is adoration of Brigit.

1 MS. duo denis ex pedis.
On the morrow she remained at Cell Laisre. A certain man of Kells (?) by race, whom his wife abhorred, came to Brigit to help him. At Brigita, etc.

Anaiss arabarach ic-Cill Lasre. Dolluid alaile Cennenses genere, fora tarat sua uxor miscuis, co Brigit da chobair. At Brigit benedixit aquam. Ille secum portauit et, uxore aspersa, amaut eum protinus inpatienter.
the Musalman saint shekh Khwája Faríd, of Girar, in the Hinganghát tahsíl 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 Ciccú, in Laura Gonzenbach’s Siciliani sche Märchen, 197.

1620-1629 (p. 196). = Tertia Vita, c. 77.
1630-1636 (p. 196). = Tertia Vita, c. 94; Quarta Vita, c. 50.
1637-1650 (p. 196). = Tertia Vita, c. 74; Quarta Vita, lib. 2, c. 48.
1651, 1652 (p. 196), see Secunda Vita, c. 11; Tertia Vita, c. 106.
1653-1658 (pp. 196, 197). = Secunda Vita, c. 21; Tertia Vita, c. 128.
1659, 1661 (p. 197). This seems a mere abridgment of the story told infra, in ll. 1680-1688.

1662-1663 (p. 197). This is mentioned in the Franciscan Liber Hymnorum, p. 40:
Lathe i Tír na bennact i n-Airid Bóinne i toeb Cluana Iraird1 doronad in fírt-sa, nó ic Domnach More i toeb Cille dara i. flechud in each inud 7 turad i ígort 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:

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(eht) dorala Brigit do dun rig Breg im-Maig Coel, i Fine Gall hódie, co rodiult in banrígan fria . . . . . dorat alailí bentreb-tach robóí i toeb in dune immaig failtí di co . . . . . . . di 7 cors-loisce a garmain nui foé, 7 robatar og[ś]lana (ar)abarach, eter loeg 7 (gar)main, tria rath Brigte. O rochuala immorro in ri anisen i. Brigit do thiactain . . . . . . dia acallaim, co tarla Brigit once happened to go to the fortress of the king of Bregia in Magh Coel, in Fingal to-day, and the queen refused her hospitality. But a certain widow who dwelt beside the fortress outside gave her welcome (and killed her calf,) and burnt her new weaver’s beam under it; and on the morrow they were whole, both calf and beam, through Brigit’s grace. Now when the king

1 MS. irarid.
Life of Brigit.

Do in bantrebtaeh ut. Amal atcondaire in ri hi ros-c(arasta)r tria rath Brigte, 7 ros-fuc do mnáí, 7 is uade ata . . . . . aill, ut ferunt.

1668-1672 (p. 197). = Tertia Vita, c. 71.
1673-1675 (p. 197). = Secunda Vita, c. 8. Thus told in the Franciscan Liber Hymnorum, p. 41:

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:

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.

The same miracle is thus related in Rawl. B. 512, fo. 35 b 1:

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:

'Bishops,' i.e. seven bishops who came to Brigit out of Húi Bruin Chualann from Telach na n-Episcop 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 wine to Loch Lemnachta ('the Lake of New Milk') to the north of Kildare, to milk them, though they had been twice milked before. So the kine were taken (thither), and they were milked till the milk came over the vessels and even the vessels of the whole of Leinster would have been filled. And thence the lake received its name.

1689-1705 (pp. 197, 198). See Dr. Todd's commentary, Liber Hymnorum, pp. 65-70, on the corresponding passage in the Lebar Brecc, p. 66 a.

1706-1742 (pp. 198, 199). This preface to the hymn Brigit bē bithmaith seems taken from a copy of the Liber Hymnorum. The preface from the Trinity College copy, fo. 16b, has been published in Goidelica, pp. 133–1352. Here follows the preface (till now unprinted) in the Franciscan MS., pp. 38, 39:

Commad he Colum cille dogneath in n-immun-sa, 7 is i n-amsir Áeda meic Ainmirech dorόne.

It may be Colum cille that made this hymn, and in the time of Aed son of Ainmire he made it.

Ill his fath a denama.

Anfud mor tanic do Cholum cille intan do-
chuaid dar muir co tarlai i Coire Brecan, co rotaig Brigit co tisad feth do3, ocus co n-erbaire 'Brigit be.'

This is the cause of making it.

No is Brocan Cloen doronai he 7 is inund amser
i n-enderd 7 'Nicar Brigit be.'

Or it is Brocan Cloen that made it, at the same
time that he made (the hymn) Ní car Brigit.

No is triur do muintr Brigit doronai he. Docho-
tar do Roim co roactatar Blasantiam, co tarla
fer do muintr na cathach do(jib im)muig, co roiarfaig doib in rancatar a les oegedecht,
Atrubratar co rancatar. Ros-fuc leis iarscin
dia thaig, co tarla doib scolaise iarne thich-
tain o Róim4 illie, co roiarfaig doib canas

1 MS. unde stagnum.
2 In the second line of this preface as printed in Goidelica, for inasød read maso e, 'if it be he.'
3 MS. anfudo.
4 MS. corruptly: scolaise coriarfaig . . . 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 be bithmaith. They drank the ale with the poison, and it did them no harm. So the man of the house came to see if perchance the poison had killed them, and he beheld them whole, and he beheld a comely maiden among them. Thereafter he entered the house and was seeking the maiden, and found her not, and asked them why they had gone. And they said they had not seen her at all. So a chain was put upon them that they might be killed on the morrow if they should not disclose the maiden. So the same student came to them on the morrow to visit them, et, etc.

Or it is Broenainn that made this hymn, navigans, etc.

No is Broenaind dorigne in n-immun-sa, naugans mare et quaerens terram repromisionis. Auduit aliun bestiam clamantem et adiuaturem uoce humana bestiam aliun conuocantem et regantem Brendinum et ceteros omnes sanctos Hiberniae insolae, excepta Brigitta, ne sibi alia bestia noceret; et nihilominus tamen alia bestia uim faceret illi usque dum rogaret Brigitam. Euadentem uero postquam rogaret Brigitam et nihil mali a perseverante puerniment interim ut diceret alia quae eam perseveretur: 'Postquam Brigitam rogasti nocere tibi non possum.' Postquam uero Broenaind haec omnia et honorem quae Brigitae bestia praeceteris dedit, admiratus est, [et] Brigitam laudavit, dicens 'Brigit be bithmaith.'

Locus igitur mare.

Causa autem ad laudem Brigitae.

Tempus uero Diarmata meic Cerballi, rig Herend. Tanic dano Broenaind iarsein do Cill dara co Brigit co fesad cid ara ara tarat in beist in mare onoir do Brigit sech na noeb archena. O rosiacht tra Broenaind co Brigit rochuinnig chuice co tartad a coisbena cinnas roboi acce grad De. Atrustairt Brigit fri Broenaind: 'Tabair, a clerig, do chobais prius, 7 dober/sa postea.' Dixit Broenaind:

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 confessions, in what wise she had love of God. Said Brigit to Broenainn: 'Do thou, O cleric, make thy confession prius, and I will give.
NOTES.

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 Goidelica, p. 135, and in Windisch's Irische Texte, pp. 24, 25.

1763 (p. 199). It is said that this Ninnid was the Nindidd mentioned in l. 455, 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 Brec, p. 82, as a note to the Calendar of Oengus, Feb. 1. It has some of the marks of a genuine popular märchen. The list of nuns subject to Brigit is from the Book of Leinster, p. 353, col. 2.

I. Franciscan Liber Hymnorum, p. 40.

Plea i. Bl(asantia) i. cathir sen fil do Brigit in Italia. no Plea cathir fil do Brigit for muir Icht, 7 is e a hord-side fil ic muintir Brigte.

1 MS. rogabusda.

2 See Dr. Todd, Liber Hymnorum, pp. 60, 61.
Et sic factum est id. i. Brigit rofoid morfessiur uadi cor-Roim do foglaim uird Petair 7 Poil, ar na rocomleced de fein o Dia a techt. Intan doroactatar co Brigit ni romar oenfocal occu dia n-urd. ‘Rofitir Mac na h-Ingene,’ ar Brigit, ‘ni mor var tarba cid mor for saethar.’ Misit iterum alios uii. . . . . . . . . similiter . . . . . et . . . . misit alios uii. 7 a mac dall-se leo, ar cach [n]i nochlnued sede ba mebur leis focetoir. INtan tra rossiactatar co muir Ist tantic anfhud doib far cor-rlasat sis anchoram. Rolend ar bend-chopur in dtharhge, co rolaset tsandchor inter se im techt sis, conid don dall dorala tect sis, et exuit et absolut ille anchoram, et stetit andsean co cend hbliaide ic foglaim ind uird, co doruaactatar in hialach aile cucai anair, co tarla anfhud mor doib beus isin bale ctna, co rolaset anchoram sis adhuc, co tantic in mac dall leo anis co n-urd celebartha illius eclesiae secum ad se, 7 tuc leis clcc anis cucu, 7 is e clcoc in meic daill indu in clcoc sein ic muntir Brigte, 7 is e ord fil occu in t-ord tuc in dall leis o Plea.

which Brigit’s community have. Et sic factum est id. Brigit sent seven persons to Rome, to learn the order of Peter and Paul, for she herself was not permitted by God to go. When they came (back) to Brigit, not one word of the order remained with them. ‘The Virgin’s Son knoweth,’ says Brigit, ‘though great be your labour small is your profit!’ So she sent other seven in like manner . . . . . . . . . . . sent seven others and her blind boy with them; for everything that he would hear he straightway remembered. Now when they had reached the Ictian sea a storm came upon it to them, so they let down the anchor. It stuck on the conical top of the oratory, so they cast lots inter se as to going down (to loose the anchor), and it fell to the blind (boy) to go down. And he went and loosed the anchor, and remained there till the end of a year learning the order. And the rest of the party came back to him from the east, and a great storm again fell upon them in the same place, and again they let down the anchor, and from below the blind boy came up to them with that church’s order of celebration; and he (also) brought them from below a bell; and this is ‘the Blind Boy’s Bell’ which Brigit’s community possess. And the order which they have is the order which the blind (boy) brought with him from Plea.

II. Book of Leinster, p. 367.

Fainchi ingen Dallbronaiug, siur mather Brigit, setig do Neman. Bai dano Fanchi i n-ambriti co cian, co ndoluid co . . . . . . di. Ainis Brigit tredán i n-eclais i Cill dara, co toracht angel 7 co n-epert frin: ‘A sanct Brigit, ben-nach breind do sethar, 7 dofusema mac sainemail acci .i. Colman a ainm, 7 [co]rop é do lam-su for a mullach, 7 corop Finnian mac hui Tellaiug rom-baist é 7 rodn-aile frin eclais,’ Et rothussib Fannchi iar(sin tri maccu do) Neman .i. Conall 7 Eogan 7 Carpre; 7 issin tripat as-robaisted epscop Ibar robastit nam- maic-sin.

Fainche, daughter of Dallbronach, Brigit’s maternal aunt, was a wife of Neman’s. Now Fainche had long been barren, so . . . . . . from her. Brigit fasted a three days’ fast in the church at Kildare, and an angel came and said to her: ‘O holy Brigit, bless thine aunt’s womb, and she will bring forth a distinguished son’ (Colman was his name); ‘and let thy hand be upon the crown of his head, and let Finnian Maccu-Tellaig baptize him and rear him for the Church.’ And thereafter Fainche brought forth three sons to Neman, even Conall and Eogan and Cairepre; and those children were baptized at the well out of which bishop Ibar was baptized.
BRigitæ sanctæ subiectæ erant omnes hæ uirgines sanctæ, quarum loca et nomina enumerabimus.

C Ainer ingen Chruthechain i Cill Chulind i Cairpri.
Cainer ingen Airmind i Cluain Corind.
INdú már 7 Indú bec, dí ingin Breccáin meic Brénaind i Cill Dain dend.
Bróg ingen Fergusa i Cill Bríg.
Cetheora ingena Fergnai meic Fergusai il-Lethráith i. Delbnaet et Cainer, Deimlir 7 Fuin.
Fainder culcir i Cluain Brónaig.
Necht ingen Chommain i mBruig Broc.
Fedioirc iC. Boíth Roichníg.
I Ngena Choluim 7 ingena Bresail i Cill Chalaid 7 i Caill Lughmind.
Curchass i Tíg Curcháissí.
Lassar i Cill Lasra, in Húib Bressail. Is inti roloisc Brigit in úgarmuin oc funi ind loég.
Corpach ingen Fiachnai meic Nui i Cill Corpaigh.
Cronmúi taplaim i n-Ínis Crone for Loch Andind.
Findnait r-Rus maic Ceit.
Find ingen Mantain i Tracht Findí.
Aibind ingen Mani i Cluain Draignígi.
Fáittemail ingen Mælechdach i c Telaig Fúinechda.
Lúit 7 cramthir Lúita i Tíg Lúta i Fotartaib maraib.
Crumsech 7 Créd iC. Raith Gaisní 7 i n-Etgargabull 7 i Fordruim.
Ronsech iC. Tíg Maile achaíd.
Ciar ingen Duibrea i n-Arind.
Bicel 7 Bicsech i n-Ímlíuch na Leag.
Columb ingen Bernig i n-Ímlíuch már.
I Ngena Cetain i Cluain Ech.
I Ngena Fiachnai i C Tuaim Neill.
Caibell ingen Æda Bairr i Cill Lusca.
TRea ingen meic Cairthiud i n-Aird Treá.
Cethri ingena meic Iair i. Derbinill 7 Derinill et C. Corél 7 Cogell.
Caimell ingena Dermata i n-Disruit Brigét i Cill Suird.
Tri ingena Ernín meic Coluim Rruit i. [leg. 7? ] Darnișa 7 Sínech, 7 Crón a mbrathair i n-Enuch Dírmaige.
Brunsech ingen Chrimthaind im-Maig Thregá.
Ciar 7 Midan da ingin Cerain 7 Finnech ingen Senaig Frínd; do Chunál Chormaíc dóib uile. It e conghabat Ros Iaránglaís.
Scoth 7 Meingan, iund atair 7 máthair leó, 7 do Dál Messín corp dóib: it é sin fil i Cellab Maigi Uachtarchaib 7 Ictarchaib 7 i Cluain Moesceña.
Dochatti i n-Achud Chorcaigh.
Bríg ingen Amalgada 7 Cilliini 7 Cellan i n-Achud Æda.
IV. LIFE OF SENÁN.

Another copy (B) is in the Brussels MS. vol. iv (2324-2340), part ii, fo. 118 b, and a fragment in vol. xi (4190-4200), fo. 269 a. A third copy (E) is in Egerton 91, fo. 52 a–56 a. A Latin Life in prose is in Rawl. B. 505, fo. 201. Another, apparently, in the Codex Marshiensis, Dublin, fo. 76 b. A metrical Latin Life is in the Codex Salmanticensis, edd. De Smedt and De Backer, 1888, coll. 735-758, and see Colgan’s Acta Sanctorum, p. 512.

1775 (p. 201). Mirabilis Deus, etc. Psal. lxvii. 36.
1792 (p. 201). Senán’s pedigree is thus given in the Book of Leinster, p. 351, col. 2:
Senan Insí Cathaig Mac Eirgind, Maíc Dubthaig, Maíc Decce, Maíc Imchada, Maíc 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 scít B has sgithech somh.
1811. For Bendachaid B has Bendachais.
1817. For timóchar B has tiomachar.
1831. The words bar crích seem to have dropped out after roích.
1838. For a cata in gein gignighter B has a cháta na geine gignither.
1841 (p. 203). More about this monster Cathach in the Calendar of Oengus at March 8, and notes thereto in the Lebar Brecc, p. 83 a, Laud 610, fo. 63 b, and Rawl. B. 512, fo. 59 a 2. It is described in bardic fashion, ll. 2212–2227 (pp. 213, 214).
1847. For tir B has aird.
1854. For bias arcul E has beite iarcal.
1857. ‘With tithes and firstfruits and alms.’ Compare the Senchas Már, Ancient Laws, vol. i. p. 50, l. 27. Tithes do not appear to have been generally paid in Ireland till the twelfth century. See Lanigan, Eccl. Hist. of Ireland, iv. 284, and Giraldus Cambrensis, Topogr. Hib. Dist. 3, c. 19. (‘Nondum enim decimas vel primitias solvunt’). But they are mentioned in the Vision of Adamnán, L. U. p. 30 a, which must have been composed before A.D. 1100.
1861. For other cases in which Irish children might be sold, see Ancient Laws, iii. 402, 540.
1866. Of Maculatus and Latius nothing else seems known. Perhaps they had come
to Ireland with Palladius. The name Maculatus, like Contumeliosus (Le Blant, i. 177) and the Irish Mael-ochtraigh (Book of Ballymote, p. 228, col. 5. l. 35) may be one of a class of self-dispraising names used by early Christians. A Maculanus occurs in C.I.L. xiv. 3158. Latius would mean ‘ad Latium pertinens;’ it does not appear to occur elsewhere as a proper name.

1867. After adaig B has sin. The it after Patraic is a scribal error for is.
1885. For deisabhair B has taimemh.
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-νάκην.

1908. For comnacal B has comhnacul.
1911. For a Corcamruadh B has i Core mo druad, and so in 1916.
1926. For siumh B has seic. 1927. For seith B has sccitheach.
1931. For atcós B has atces.
1955. This Cassidán is otherwise called Cassan. 1957. For ecalsa B has ecclastacda.

1960. Before inghaire B has do.
1966. For Teighedh B has Notéighedh.
1968. ‘Si quis,’ etc. Thus translated in B:
.i. gibe haccaibh lenab ail bheith inas aibre inás cáidh ag mionastralacht da gach xen.

1973. For ar fer dhíbh B has ol a cheile.
1975. For Fegait tria tholl na comla B has Fosféghat tria tholl na comladh. A similar story is told of Adamnán in the Martyrology of Donegal, p. 254.

1978. For fira B has firu.
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 machtadh lim. So in 1988 B has machtadh.
2006. For scoires B has secuirris. 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 clérchu B has clérchiu.  
2021. For doberad B has dobheir.
2034. After gallraib B inserts examhlaih ocus o gach aingeis arcena.
2045, 2046. For these lines B has:

angal ag trendiórgadh gacha conaire do go rainisce go hInis Corrthe do thaoibh na Sláine hi Crich ua Ceinnselaigh. Ocus rola Notail a bhennacht la a dhalta ag etarscaradh fris .í. la Senán. Ocus as sóinmech doraala do, conid aire-sin as maith da gach dalta bennacht a oide d’faghbáil. Ocus doighi Senán aontaidh, 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 atdm B has atchiam.
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 coice deichneabhair.
2074. After luamairecht B inserts allonga 7. 2075. For gusa B has gusin.
2087. For Raithlind B has Raithlend.
2106. B has la fir fiadhat. 2107. B has atfiadhat.
2109. For taghrain B has tograim, E togairm.
2131. For suthach B has suthain, E suithech.
2133. For gedta B has getat, E getarsa (fort).

2142. For rointe E has sloindti. 2152. For primit B has primate.
2162. For tabarr usce iffriáid dün B has tfabhartar uisce an iffriáid duinn.
2164. For isind all B has isin aill.
2170. Compare the Vita S. Aidui, Cambro-British Saints, p. 236; Tunc misit David familiam suam ad litus et invenerunt plenum mare, et puerum jacentem in mare, et in circuitu illius mare sublevatum est, et in funiculo traxerunt eum in navem.
2171. For doroidis B has doroichtis. 2176. For Ni tic B has nt thainic.
2179. Sic B. The Paris MS. has:

Ni bud mó dona dún cēní bemaí inairece neích im uiscece isúnn isárfiaduitsi.

2181, 2182. For dotheperfa, doedprinn B has doreprininfe, doreprinn.
2190. For fir noebu B has furu nemhha. 2193. For facbaidh B has fáccbais.
2196. For Feis B has Féisi. 2212. For rocraith B has rocroith.
2213. For co hainsergach ainiardhai B has go hainseccach ainiarmartach.
2220. For urgrana B has urgránda. 2229. For a craes B has a drant.
2230. For *in croes* B has *a gioncráos*.
2237. The practice of walking *dextrorsum* is mentioned infra l. 3104.
2240. For *imnedach* B has *imshníomach*. 2241. For *baithfider* B has *báidhfidher*.
2242. For *dara ragha* B has *doragha fo*. 2252. For *aîtreb* B has *aîtreabhad*.
2259. For *rotairrngit* B has *rothairrngettar*.
2260, 2261. For *uile B has:*
2263. After *dogenta* B inserts *ar Céil*.
2266. B has: *ar aittrebfait do cland it dhiaigh isin tír*.
2270. For *arís B has affrithisi*. 2279. For *form B has *míferainn*.
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 ticfairsi*.
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 *tír B inserts gusa*. 2354. After *neoch B inserts *le 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*.
2402. For *cúnnach B has cáonnach*.
2412. After *Infidhe B inserts *7 in salann ele co Diarmait*. Alimentary salt seems to have been prized by the ancient Irish. The salt kept in a hospitaller’s house is thus mentioned in the *Senchas Már* (Harl. 432, fo. 9 b 2): *Im salund tigí brugad*
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1. nesam he in each inbaid. 1. mianach cach ain, ‘for the salt of the briuga’s house, i.e. it is a necessary at every time, i.e. desirable to every one.’

2416. This Canair is Colgan’s ‘S. Cannera Virgo,’ Acta Sanctorum, p. 174, at Jan. 28.

2419. For thurgaibh a B has tuarcaibh in.

2456. For a innisi acht nech o Dia B has:

innisin for talmain gach a nderna Dia d’fertaibh 7 do mhforbuilibh ar Shenan abhus ó aimsr a gheine go a bás acht muna tiseadh ainseal Dé dí faisnéis, cennotá a airmhittin fiadh Dia.

2462. For slobh B has slobh. 2470. For teadma B has tedhmana.

2473. For gacha haimhreidhi B has gach aingeal.

2478. For aiddleadh B has aiddhldh. 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 muimntire nime. And after sin B inserts:

ind aimsir ar n-eitsechta 7 go ro frith coimhetta ind inar mbiu ar indtledhaibh demhnu 7 ar gach ndoailche olchena.

‘Of the Ambra 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 Ambra Choluimb chille. The other copy, in the handwriting of Michael O’Clery, is in the Brussels MS. 4190–4200, fo. 269 *.
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Other copies are in the Brussels MS. vol. iv. (2324–2340) part ii, fo. 29 (here denoted by B), and vol. xi. (4190–4200), fo. 196 a. Latin Lives are in the Codex Salmanticensis, coll. 189–210, in Rawl. B. 485, fo. 54, in Rawl. B. 505, fo. 156 b, and in Colgan’s Acta Sanctorum, p. 393, at Feb. 23. Perhaps the ‘S. Fynanus’ of whom there is said to be a Life in the Codex Marshiensis, fo. 84 b, may be meant for Findian.

2506–2508. Findian’s pedigree is thus given in the Book of Leinster, p. 348, col. 8:

Finnian Cluana Eraird, Mac Findloga, Maic Fintain, Maic Conchraid, Maic Dairchella, Maic Senaig, Maic Diarmata, Maic Æda, Maic Fergus, Maic Ai/ella Duib, Maic Celtchair, Maic Cuthechair, Maic Fotaid, Maic Fir filed, Maic Rosa, Maic Rudraige, ut ante in genealogia Conaill Cernaig.

And thus in Lebar Brecc, p. 15, col. 5:


And after ‘Uithechuir,’ in l. 2508, B adds:

Maic Fir filedh, maic Glais, maic Rossa, Maic Rudraige a quo clamn Rudraige: do shiol na riogh i n-Ulltaiibh atacomhnaic.

2513. After magha B inserts Nuadhat.

2514. For craiinn-sin conasta B has chrand, corosasta, and in 2516 for cu ros-fhasta B has annside co ro[ś]astai. These readings are obviously better, and the translation (p. 222) should be corrected accordingly.

With Telach’s vision compare Taradatta’s dream, Kathásarit-ságara, trans. by Tawney, i. 239.

2516. After didiu B inserts Taileach (= Teluch 2509).

2517. For ocut B has it innibh, ‘in thy bowels.’

2521. As to this Abbán, see the Martyrology of Donegal, at 16 March.

2525. For ecclasda B has eclastacda.

2526. After ghillacht B inserts focétóir, ‘at once.’

2527. For Tairinis B has, wrongly, Dairinis.

2529. Before aentaid B inserts a-n. The triad of saints, Dabíd, Gillas and Cath-mael=the triad David, Gildas and Cadoc, who sent a British mission to Ireland to
restore the faith there, and from whom the secundus ordo of Irish saints received their Order of mass. See Haddan and Stubbs' Councils, i. 115, and the Codex Salmanticensis, col. 162, where Doco must be emended into [Ca]doco. David is said to have died A.D. 601: Gildas (Badonicus), A.D. 570, and Cathmael or Cadoc in the same year.

2530. For anmannu B has the older anmand.
2532. For bretheamh B has brithemhain.
2533. For cohinnfheithmech B has go hinnithmech.
2535. For anaichnidi B has anaichnidi.
2544. For rothiat cihd an dunadsa B has ros-hiadh cihd andún.
2549. For Rofothaiged B has rofóthaigthe.
2551. For sruthibh B has suidhibh, 'sages.'
2554. After ebert B inserts cohessamain, 'fearlessly.'
2559. For dil in t-secnap B has dil an tsecnapad.
2565. For indisidi seli dibh B has indisin scoil diph.
2567. For tocra B has toirm tocraí.
2569. 'Go and renew faith and belief in Ireland after Patrick.' This is part of the evidence to show that some, if not all, of the Irish apostatised after S. Patrick's death. See Dr. Todd, St. Patrick, p. 503, and Haddan and Stubbs, Councils, i. 155, note a.

2572. Carrying on the back as a sign of reverence may be added to the list of social observances given in the Tripartite Life (Rolls ed.), p. clxxii. So also the following from the Life of S. Cormac in the Book of Lecan: Tanic Dai ... 7 tuc a bel re lar ar umla do Chormac (Dai came and put his mouth to the floor out of humility to Cormac).

2573. For forsin B has frisin.
2577. For bhadein B has fodein.
2581. After reclesa B inserts ann.
2582. B has Roimurchuirset aingil Dé nime hé.
2583. For in-adhaigh sin B has ind-aidche-sin.
2589. For cosaltra B has (by metathesis) cosaltra.
2595, 2596. For cu ... lamh B has co tuc an sebac a laimh.
2610. For atiche B has atcidh.

2611. The flame was doubtless the radiance of the holy tooth. Compare the story of S. Patrick's tooth which fell into a ford and shone there, 'like a sun,' Tripartite Life, Rolls ed. p. 196. Other legends of light or fire emitted by the relics of saints will be found in the Book of Armagh, fo. 8 a 1: quando æcellia super corpus [Patricii] facta est, fodientes humum antropi [i.e. ἀνθρώπου] ignem a sepulchro inrumpere uiderunt: and in the Lebor Brecc, p. 174 b, where mention is made of the lochranna for lasad isin loch, 'lights blazing in the lake' wherein S.
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Paul's head was lying. As to the luminous fingers of a living saint, see Reeves' *Columba*, p. 226, note c.

2614. After *re* B inserts *innti*.

2616, 2617. For *Ce... leas* B has *Ce non-opæ, ar Brigit, rosficfa a leas*.

2619. For *fri* B has *ifrithshél*.

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 araile*.

2627. For *rosce* B has *ruisc*.

2631. For *eclasa* B has *eclastacdda*.

2632. For *co tart gradha fair iarumh* B has *conoroét gradha occa*. And for *Senaigh B* has *Senach*.

2634. For *glanad B* has *claidhe*.

2635. For *Ni he* B has *Nochan ét*.

2638. A like beneficial effect is produced by the mould from a saint's grave. See the Amra Choluimchille, LU. 14 a.

2639. For *dogeba trocaire B* has *dogentar trocaire fris*.

2642. For *airdespoc B* has *ardapstal*. And for *dofhindat B* has *rofetattar*.

2646. For *Senaigh B* has *Senach*, the bishop of Cluain-Foda Fine, Findian's successor, see *Mart. Donegal* at 21 August. More of Senach, infra ll. 2719-2729.

2647. For *bhfaghbhaithe B* has *faghaibhther*.

2649. For *a sineth B* has *hi siniuadh*. With this pretty story, compare the legend that birds built their nests in S. Coemgen's hands: *Ocus se cen chotiuad frisin re-sin, ut ferunt, inna crosfigill, co nderssat na heóin an-mitu 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 yogi lying in the sun, with the nails of his hands grown into his cheek, and a bird's nest upon his head.

2651. For *Lámha B* has *Lamh tra*.

2654. For *ar biaidh duine maith B* has *atre dano drem mór*; and for *co B* has *ria*.

2656. After 'mea' the Lat.*Life* adds: *in seculum seculi hic habitabo quoniam elegi eam*.

2660. For *errachtair B* has *erachtais*.

2664. For *bhfhuighbhium B* has *foigebam*.

2666. For *asa r' eirghis ar Finnén B* has *asa n-errachtais, ar Ciaran*.

2669. For *airchesas... dana B* has *airchises do cech oen in chiniudha danda*.
LIFE OF FINDIAN OF CLONARD.

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 Finnian, máthair Phintain Fochaille-chei 7 mo-Cholmóc Cluana Iraird 7 Garbain o Chill Garbain fiail Achaid Aball.
‘Rignach sister of Finnian, mother of Finntan of Fochaillech and of My-Colmóc (‘Dovelet’) of Clonard, and of Garbán of Cell Garbán near Achad Aball.’

And see the Martyrology of Donegal, pp. 43, 197.

2672. Gemmán the Master is mentioned also in the Lebar Brecc, p. 31 b, and see supra, p. 303.
2676. For ind B has ar.
2678. As to Ruadan of Lothra, see the Martyrology of Donegal, at 15 April. For crann o sileadh B has crand on asa sileadh.
2680. For na haighidh B has 7 in óidhigh, ‘and the guests.’
2687. After lenn B inserts in limh.
2689. For ar . . . tiprait B has ar a senad fri F. mani cosctar in tipra.
2695. After dano B inserts Finnen, and after toirtsech B inserts osin ille.
2697. For the ungrammatical toirrsech B has toirsigh.
2699. For depraccoit . . . ndedghhair B has dibéroitt . . . ndedoirn.
2703. For Roedbaire B has Roedbairst.
2705. After Tainic B inserts cuicce.
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 dhuilech B has duilidh.
2716. After abath B inserts som. 2721, 2726. For Senaigh B has Senach.
2724. For esne B has asnai. 2732. For caomhnacair B has coemsad.
2733. For rodusfidir B has rodafitir.
2737–38. For Nochairigedh . . . pecad B has:

Ni cursachadh, ni chairigedh na daine, nochfadh chena 7 nopinded a pectho d’iarráith.

2740. For Diprocoitech B has diprecoitech.
2741. For lantolnaightech . . . no B has lansholortnaigtech.
2754. For ronertugh B has ronertadh.
2757. For na athatdha B has isind athatdha ír-rogenair.
2759. For cu . . . uir B has Íar mbráith eoch oen dara rachudh úr.
2761, 2767. For indarbfad B has indarbthanar.
2770. For comuídechta . . . foí B has coemthechta co hinis mac nÉirc for.

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2772. For cun . . . sacarbhaice B has cona roëit [leg. con-aroléil] Findian comain 7 sacarfaic.

2773. For nimhe . . . bliadne B has:
An Choimhnedha na ndula dia ro-fhoghain i.e. accionn ocht-moghott ar cét bliadne, amail derbas in rann:

Se trichait bliadne co mblaidh
uas cech altóir aird altaig
iar cinnel a gréssa glain
séghal Findéin maic Finntain.

Crumine and Moninne also are said to have attained the age of nine score years. Abbán lived 317 years, Sînchell 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 óein 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, Maic Setna, Maic Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Eirc, Maic Briuin, Maic Echach Muidmedoin.

And thus in the Lebar Brecc, p. 14, lower margin:

Findchu o Bri Gaband, Maic Abrai, Maic Branain, Maic Dobtha, Maic Oengusa, Maic Erccai 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 Sétina, Maic Abrai, Maic Broin, Maic Dobtha, maic Ængusa, Maic Erccai Deirg, Maic Briain, Maic Echach Muidmedoin. Alter vel Findchu mac Find, maic Lógaí, maic Findbairr Máil, maic Messide (Meiside?), Maic Fergus, Maic Mind duach, 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 ciocla.

2825, 2826. For in fhlaith B has an fédh.

2830. A pun (idhain, idhan) seems meant here.


2841. For Dobreth and imchomaircidh B has Dobert and iarfaighis do càch.

2875. For rochtain B has richlain dó. 2910. For loiscefdhe B has loisce fidhe.

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.

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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 *Ceinnsealachaibh*.


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 *dakshiṇam kar*), see supra l. 2237. So S. Patrick goes righthand-wise round the *rath* of Armagh (*Lebar Brecc*, p. 28, col. 2); and according to Posidonius (cited by Athenaeus, iv. p. 142) the Gauls τοὺς θεοὺς προσκυνοῦν ἐπὶ δέξα στρεφόμενοι. Compare the *tawāf* 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. As to buffalo horns, cf. Loth, *Mabinogion*, i. 193, note 2.

3147. The iron stakes here mentioned as a defence of the camp were probably in the nature of *chevaux de frise*.

3255. Compare the *Book of Fenagh*, p. 82, note 5, as to miraculous changes of complexion.

3272. ‘An alms out of every nose in Fermoy.’ A nose-tax is also mentioned in the *Book of Rights*, p. 229; in the Life of S. Maignenn cited in O’Curry’s *Manners and Customs*, i. 240; and in *Wars of the Gaedhil with the Gaill*, ed. Todd, p. 50, where an Irish authority quoted in note 13 says in effect that failure to pay it was punished either by reduction to slavery, or by having the tip of the nose cut off. Dr. Todd (ubi supra, p. cliii) seems to think ‘nose-tax’ only another name for ‘poll-tax,’ and see Cleasby-Vigfusson’s Icelandic Dictionary, s.v. *nef-gildi*, which word no doubt is the source of the Irish expression.

3300. B adds:

As *leabhar Meg Cartaigh Riabaigh roscriobadh an Betha so Fionnchon i cconveint na mbrathar i tteagh mo laga 20. iunij 1629: i. e. ‘Out of the Book of Mac Carthy Reagh this Life of Finnchu has been written in the convent of the friars in the House of Mo-laga (Timoleague), the 20th June 1629.’

And see the *Martyrology of Donegal*, p. 318.
VII. LIFE OF 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 Salamanicensis, 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:


[In marg.] Vel aliter Brenaind Mac Findloga, Maic Olchon, Maic Gossa, Maic Gabli, Maic Ecni, Maic Allae Maic Ogamain, etc.

And thus in the Lebar Brecc, p. 16, col. 2:

Broen find Mac Findlogai, Maic Olchon, Maic Alltai, Maic Ogamain, Maic Fidchuri, Maie Delbnai, Maic Eoin, Maic Ausalaig, Maic Astomain, Maic Mogai Toeth.

Vel Brenaind Mac Findloga, Maic Findchada, Maic Gossa, Maic Gabli, Maic Ecni, Maic Alltai, amail ata romaind. Do Chiarrage Luachra do .1. do Allttraige Berai randai 7 do Chorco Duibne.

Hence it appears that in Adamnán's 'Brendenus mocu Alti' (Schaffhausen codex, p. 118 a) the mocu means 'great grandson.'

3324–3325. For Foirceallaíd... baisi B has:


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 Æltai, de Chiarrage Luachra do Alltraige chaille. I n-oen-amsir la Oengus mac Nad fraich rig Munman rogenair.

ISi a mdhair atchon[n]aire i fis andar lé timne de ór de [leg. do] tháirniud 'na hucht, 7 a dá [col. 2] cich do lassad for a brui[n]i. Brenaind son of Findlug, son of Elchu, son of Aelta, of the Chiarrage Luachra of Alltraige Caille. At the same time with Oengus son of Nat-fraich, King of Munster, was he born. His mother beheld (this) in a vision: It seemed to her that a bar of gold fell into her bosom, and her two breasts flamed on her bosom.
Atchuaid Findlug in fis sin dia anncharaít.
.1. do espsèp Erc mac Ogamuin maic Fidaig.
Et atbert site con genfed gein amra ón mnái atchonnaic in fis.

Atchonnaic dana espsèp Erc indair-leis níam theined dar crích Altraige, 7 ba lán do anglib ó nim co lár.

Luid espsèp Erc do thig Findingloga iarnabarach, 7 congab in mac ina ucht, et focheird a foesam 7 a oentaid fris.

ISí indsin aidhi immæstarla Bec mac Dé in fáid i tig Maic Arddæ maic Fidaig rig Ciarrage Luachra.

Immu'scomarcair in ri : 'Cid atchi dún innocht, a Bic?'
'Atchiu cōgenedar do rí etrut ańár 7 muir.'

'Ní féamar ém,' ar Mac Arda, 'síl sér notlessad ríge forn etruind 7 muir.'

Atbert Bec: 'Mac berair innocht do Findinglug, bod é do rí dogrès.'
Dothét immorro bróen dian do thopur Jordanen co rothinsan fair i ndenues a baiste. Conid de asrubradsom Brendinus .1. bróen dian diannas, no i ndenues a baisti.

Findlug related that vision to his soul-friend¹, even to Bishop Erc son of Ogaman, son of Fidach. And Erc said that a marvellous child would be born of the woman who had beheld the vision.

Then Bishop Erc saw (this). It seemed to him that a hue of fire was over the district of Altraige, and that it was full of angels from heaven to the ground.

Bishop Erc went on the morrow to Findinglug'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 Ardda son of Fidach, the king of Ciarrage 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 Findinglug 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 etratt et bochna, where bochna is a rare word, explained by Peter O'Connell as 'the sea or ocean.'
3347. For rucsat .xxx. bo B has rucatar .xxx. ferbu .1. bo.
3377. This line is corrupt in the Book of Lismore. The Egerton MS. is better: fiach baistigh Bréainn, ní bréc.
3394. For bó blicht B has loim nó blechtach.
3395. For bainne B has lomma.
3401. For furrie B has waisti.

¹ i.e. confessor, spiritual director.
3402. Heroines and heroes with radiant faces, breasts, and arms, are common in Indian and European folklore. See, in Maive Stokes' *Indian Fairy Tales*, London, 1880, the story of Phulmati Ráni, and note 2, to which add the following verse from the *Book of Leinster*, p. 210 b, ll. 16–18:

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Roscuəch in cuach corcra cain
dia cíchib síis cein sêntaid
cô mbënfaide frigde friss
istig ar soillsi a cæmchniss.
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The fair purple stomacher (?) went
Down from her breasts without old age,
So that a fleshworm could be struck out
In the house by the light of her lovely skin.

Add also the description of Balder's beauty in Sn. 26: Hann er svá fagr á litum
ok biartr svå at lysir af honum (he is so fair of face and bright that he shines of himself). So air and water shine with the brightness of Gerðr's arms. Saem. 81, Sn. 39.

3403. After proicept B inserts breithre De.
3407. One of the many proofs that the aristocracy of the ancient Irish were fair-haired.
3415. After intle B inserts cein.
3417. For Oirisidh B has Airisis.
3427. For na ruithne ndiadhá B has a ratha diadha, 'of his divine grace.'
3436. For doralá B has teccaimh, the enclitic form of the 3rd sg. s-aorist act. of do-ecmaingim. The Old-Irish form is do-r-écám (with infixed ro), LL. 54 b, 36, which Zimmer was the first to explain, Kuhn's *Zeitschrift*, xxx. 129, 130.
3442. For benuid a cenn de ina richt som B has benait a chenn don choirthe a richt a bfar fuatha.
3446. After Eirc B inserts friu.
3449. As to these Rules, see Reeves, *Columba Index* s. v. Rules.
3485. Iarlaithe, probably the bishop commemorated on 26 December. For Trena . . .

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Macta B has Treoin . . . Mochta.
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3488–3489. For cid uma hífolcaí forainn B has Cidh ara hífolc foirn.
3497. For cian B has fada.
3504. For thadhbhaister ́sth fern E has ladbastar do hífirn.
3544–3545. For oconn aingel B has a gion an aingil, 'out of the angel's mouth.'
3551. For tairgídh B has tairccís.
3552. After ghabh B inserts sin.
3562. After dhainib B inserts an account of a visit paid to Brendan by 'Barrintus mac meic Neill.'
3565. Perhaps daideche is another form of the adverb dadaig; if so, translate: 'he goes alone to a mountain (Brandon Hill?) at night.'
3583. For go lïmne F has co londi.
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).

Inde uesto ueniente nauimoque de portu ubi erant separatæ, illisque nauorum conspectu, postula magister ut sanctus Machu missam die illo cantaret, precabatur. Sed illo causante locum oportunum non esse. ecce insula modica apparuit. ad quam propteram perrexerunt. Et in illam ancoram ponentes atque descendentes, sancto Machu missam canente, celebraverunt. Et ad Agnum Dei uentum est, ecce locus ubi missa célébrabatur commotus est, et tunc omnes missam audientes tremente una uoce dicunt: Ó Brendane ecce nos omnes deglutimus. Tunc magister ait: Ó sancte Machu, dúsmus sé transfigurauit ut multos in interitum ducat. Tunc intrepide sanctus Machu dixit. Ó magister, nonne alis, me audiente, quod quondam Ionæ prophetae nolenti ad Niniiuen pergere, Dominus nobis preparatus est. Tunc pre[fo. 78 b]-cipiens ut omnes in nauem pergerent, missam compleuit. Et ille cum fiducia cocto sé sub pedes eius humiliter prehendit post illos nauem perrexit. Et exinde, ut illi narrauerunt, ipse [cetus] usque ad crastinum diei horam tertiam, inter illos et fluctus maris sé prehuit.

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.

Similar descriptions of Hell, composed of strings of alliterating adjectives, may be found in the Vision of Adamnan, 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:

For nualgghotha B has nualgghuba.

1 The origin of this marvel is, according to Lane (The Thousand and One Nights, iii. 79), El-Kazwini's 'Ajāib al-Makhluqat. Compare also the story of the tortoise in the Kitāb Ajāib al-Hind, c. 18.

2 MS. erat.

3 dusmus 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 básí cen crích, cen foircenn, ‘and of death without limit, without end.’
3643. For ichtair adheitig ichtfrinn. For slesaibh E has ichtaraigh. Imfuair adeitig hifernda hi slesaibh.
3650. For donna . . . tangnacha B has dronnora . . . tuathberthaigh.
3652. For Fare ha troma iarnaidhi B has Farchadha trena tromiarnnaidhe.
3665. For sirdhubach B has sirlótha.
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. Éinne, the ‘Enda’ of the Calendar of Oengus and the Martyrology of Donegal, at 21 March, is mentioned infra l. 4289. His pedigree is given in three different forms, in LL. 347, col. 8; in LL. 357, col. 4; and in LB. 14, col. 5.
3742. Pupu. This is the saint (also called Nem and Caelbe, and said to have been Pope of Rome) in whose honour Senán composed the following verses, Book of Leinster, p. 373, lower margin:

Abbas almus amabilis
Romae rector docibilis
Papa pastor probabilis
Caelbe custos regiminis.
3734-3735. This seems a reminiscence of some real emigration, to the Faeroes or Iceland perhaps.
3743-3759. The story of the 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 scurra, see Irish Nennius, p. 182.
3796-3805. Another story of a fight between sea-beasts is told in Latin, supra p. 333, ll. 28-35, and thus in Irish in the Franciscan Liber Hymnorum, p. 41, upper margin:


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 forrânic Brenaind arachind í tír tharngire cuína huilib noemaib torchratar in duib-insib ind ociaín.

The anchorite whom Brenainn found before him in the Land of Promise, with all the saints that have perished in the obscure isles of the ocean.

His 'feathers' may be a reminiscence of some hermit's dress of birdskins.

As to the Irish 'Land of Promise,' see Schirmer, Zur Brandanus Legende, p. 20. Ailbe's voyage in search of it is mentioned in the Book of Leinster, p. 373 d.

3882. Here the legend of Brenainn suddenly breaks off, and the Life concludes with a long passage copied from the Vision of Adamnán, Lebar na hUidre, 31 b, and Lebar Brecc, 256 a.

3892. The notion that souls assume the form of birds occurs constantly in Irish hagiography. See Revue Celtique, ii. 200.

1 The facsimile has 'huibb.' But the corresponding passage in the Lebar Brec, p. 23, col. 2, l. 43, has clearly 'duib.'
VIII. LIFE OF CIARAN OF CLONMACNOIS.


3920. For tairmescaidh B has tairmesethaidh, and for cecha maithiusa B has 7 force-laid cecha fitrinde.

3930. For doráidh B has dorat.

3938. For bethad B has raith righ nime.

3957. Lucerna, etc. These words form part of a hymn quoted by Colgan, Trias Thaum. p. 472, col. 1, and beginning thus:

Quantum Christe O Apostolum
Mundo misisti hominem:
Lucerna huius insulae
Lucens lucerna mirabilis, etc.

3960. Custodianur, etc. Thus in B:

Custodianur regimina
adcess[i]one edita
diuulgata reg[i]mina
per omnia sanctorum monasteria.

For Coimhétar B has coimedaigthier.

3963. For ár . . . uili B has: ar as esti dleghar riaghla 7 bestata do breith fo Erinn uile.

3965. For Profeta, etc. B has:

Prophetaque nouisimus
fuerit persagiminibus,

where the last line should perhaps be

fuerat praesagminibus.

Z Z 2
3975. Ciarán’s pedigree is thus given in the *Book of Leinster*, p. 348, col. 8:


To which this note is added:

Don tsechtmad aícmi do Latharnaib Molt dó. Robáí artús a athair i ndi ne i mBretnaib. Tanic iartain i nHerinn co cennl Conaill asside ar imgabail císa truim cormaé (?) co rogenair Ciaran ic Ráith Chrimthaind in-Maig Æ.

Beo n-Æd sér nomen patris eius, Darerca nomen matris eiusdem.

See also *Lebar Brecc*, p. 16, col. 1.

3992. For for a tuisidhíhch cu tucad B has: for a carait t séris he 7 for a tuisidhíhchcottucatha do 7 tucad.

3993. For ara ruaid B has iarwu rucctha.

3994. For Lucoll B has Luachall.

3995. After deochain B inserts sídhe.

3996. For Ruc B has Ruccad.

3997. For craibhdech B has irisech.

4013. ‘Noise of chariot under king,’ a common proverbial expression. Compare ‘Currus sub rege resonat aut sub gratia Dei,’ Vita Sancti Aidui, Cambro-British Saints, p. 233.


4034. For sheochair B has rofheochair.


4046. After salm B inserts: (is eisidhe 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 arái n-iommuine lèagh na bó don choín allaídhu.
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4096. After atnaig B inserts Ciaran.

4131. For acht B has cénmotat. After nama B adds: amhal deimhni gther 'san rann:

Occ Ciáran roléghastair inghen ba seghda séttaibh
et ní rothéghastar a cruth na a delbh na a d'éamh.


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 babtismo, 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 Tanacsa.

4154. Compare Reeves' Columba, p. 336, note g.

4170. There are many other stories of the successful resistance of Irish saints to amorous Irishwomen. The most curious of these, perhaps, is that contained in the Lebar Brecc, p. 242, col. 2, Egerton 92, fol. 27 a, and Rawl. B. 512, fo. 140 b. This has been published, with a French translation, by M. Henri Gaidoz, in KpVT Tadia, 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 í a briathar dosfaraill ar na.

4234. For nduisce B has tathbeoai ng.

4264. For sortuídh D has saírthiúidh. Findian's vision is thus related in the Lebar Brecc, p. 31 b, ll. 41–48.

Taidbhsin tarfas tan ele do Í Finden .1. da esca do turcaíail o Cluain Eraird .1. escaí ordaíge 7 escaí aile airgide. Luid in t-escaí ordaí i tuaiscirt na hindíi co rolas Heri 7 Alba desium. Luid in t-escaí airgide co rogáib ímon Sinaínd co rolas Eri ar medón de. Colum cílle co n-ór a shocneoil 7 a ecnáí. et Ciaran mac i tshair ind airged co taitnem a shualach 7 a shognim.

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 cílle 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.
NOTES.

4275. For *coiri deis* B has 2 *coire*.x. ['twelve caldrons'] *dar eisi*.

4297-4304. A Latin version of this story, from a MS. in Marsh's Library, Dublin, may be found in Bishop Reeves' *Columba*, p. 88, note c.

4322-4323. Also in the *MartYROLOGY of Donegal*, p. 240. The same miracle is performed by S. Aiduus, *Cambro-British Saints*, p. 247. A somewhat similar story is told of King Guaire of Aidne, whose proverbial generosity was displayed even after his death:

| IS é doróní in firt n-amra hi Cluain mac Nóis, | 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. |
| ———— | ———— |
| diá rucad-som dia adnocol di. Tánic in druth dia saigíd, 7 rogab alguis de im athchuimgid fair. Dorat-som a laim darsin forbaid im-mach, 7 rogab lán a duirnd don ganium, 7 rodibairc i n-uch in druad', co nderca bruth dír dé. *Conid hé sin enech dedenach Guairí*. | ———— |
| LU. 117 b. 13-18. | ———— |

Hátim et-Ṭái 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 fluchadh. See above, l. 4321, Bishop Reeves, in his *Columba*, p. 117, note g, has collected other instances of the power of saints' manuscripts to resist the influence of water.

4413. For *Rofuiredh flaith* B has *Rodáiledh fledh*.

4425. *In tene sênta*, '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. cacaid, and the poem attributed to Ciaran in the *Book of Leinster*, p. 374 c.

1 Read *i n-ucht in druth*. 
4478. The story here referred to is told more fully in the *Tripartite Life*, Rolls ed. pp. 84, 556.

4500. For *lanairpeitech* B has *lanoirfiteach*.

4528–4534. More completely thus in *Lebar Brecc*, 11 b:

Freeing of God's Church, with baptism and communion and chanting of requiems; with boys to read, with offerings of Christ's Body upon every altar.

It is not entitled to tithes, nor to a heriot (?) cow, nor to an *annoiit's* third, nor to ...... unless the proper reciprocal duties of the Church (are performed) therein, (namely) of baptism and communion and chanting requiems for her monks, both live and dead, and so that there be offering on altar on Sundays and high-tides, and so that there be complete implements on every altar of them.

No church that has not its proper (furniture) is entitled to the full fine of God's Church, but its name is, according to Christ, a cave of thieves and robbers.

4535–4544. Two fragments of the piece of which there is a complete copy in Harl. 5280, fo. 39 b. The beginning, only, of another copy is in Rawl. B. 512, fo. 41 a 2. So far as I understand them, the Lismore fragments of this 'cosc,' or direction, run thus:


Mo-cholmoc (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.'
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'Suilleven 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.
Ciarnad cumal Cormaic coir
mor-cét nobiathad a broin.
deich meich la each lèi do bleith,
nírb’opar duine denmeich 1.
Ros-tarraig aïce in ri ran
innai tigh a hàèrunan,
cors-toirrestair fo chleith :
iarsin foremidh robleith.
IARsin ros-oirchis ua Cuind,
tug sèr muilinn tar mor-thuind :
cét-mhuilenn Cormaic maic Airt
robo cobair du Ciarnait.

4711. As to these ‘aquatiles bestiae,’ see Reeves, Columba, 140, note c.

4800. The transfer of the Yellow Plague to a crozier, and the transfer (infra, l. 4884) of a gangrene to a saint’s bell are noteworthy. For though transfers of diseases to inanimate objects are frequent in folk-medicine (in India, e.g. a child’s marasmus is sometimes transferred to a field of sugar-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 gwyrforwyn Ynys Prydain, ‘three viragos (or amazons) of the Isle of Britain,’ Pughe s. v. Gwyrforwyn, 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. deinnheach -1. 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 Failgri, 161, 185, 267, 322, 330, 331, the present barony of Ophale, co. Kildare, and parts of King's and Queen's counties.

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Húi Garrchon, 160, 161, now the parishes of Glenealy, Killarid, and Rathnew, in the co. Wicklow.
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Sliab Funút, 193; the Fews mountain, near Newtown Hamilton, co. Armagh.
Sliab Hermion, 155, Mount Hermion.
Sliab Sion, 166, Mount Zion.
Sliab Slanga, 160, now Slieve Donard, co. Down.
Sogan na Maine, 284, in the N.E. of co. Galway.
Sord, 177, gen. Suirid, 328, now Swords, co. Dublin.
Spolitana, urb., 300, note l.
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St. Paul's Kloster, xvi.

Tailtiú, 191, 326, now Teltown, co. Meath.
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Tech mac Odráin, 326.
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Tech Mo-laga, now Timoleague, co. Cork, 348.

Tech Moling, xvi, now St. Mullin's, co. Carlow.
Tech Telle, 285, now Tehelly, near Durrow, King's County.
Telach Dubglaise, 301; Martyr. Don., 160.
Telach Fuinechda, 336.
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Temair, xv, xxiv, 156, now Tara in Meath.
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Tír Conaill, 167, 174, Tirconnell.
Tír dá Glas, 298, now Terryglass, io Lower Ormond.
Tír Enda, 173, 'the land of Enda,' sixth son of Conall Gulban, in the barony of Raphoe, co. Donegal.
Tír Eogain, 159, now Tyrone.
Tír Lugdach, 301, in the barony of Kilmacrenan, co. Donegal.
Tír Tarneri, 353, 354.
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Tuaim dá Gualann, 251, now Tuam, co. Galway.
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Umall, xxv, now the Owles, co. Mayo.
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** The bare Arabic numbers refer to the lines of the Irish Text; the Arabic numbers with p. prefixed, to the pages of the Notes; the Roman numbers to the pages of the Preface. Words found in Prof. Windisch's Wörterbuch have, as a rule, been omitted.

abac, s. m. dwarf, gen. abuic, BB. 351 b 50, now written abhaic, as in the proverb dhé drían abhaic a bhod, pl. gen. 3776. See quotation under íochrúpan. Another abac, cogn. with W. afange, 'Castor, fiber, Angelica a bever' (Davies), seems to be in the gloss abac.1. bec abe, ar is a n-aibníb bit (for it in rivers they are), H. 2. 16, col. 88.

acht, gan acht 4747. Acht is glossed by guin, 'deed' (Lat. actum, corp, 'body' and conntabart, 'doubt.' And O'Donovan in his Supplement explains it by 'condition,' 'stipulation' (Lat. pactum!). In the cheville gan acht it seems to mean 'doubt.'

acnabad, a ration, customary portion of food, sg. dat. acnamath k) 157. Compound: fri com-acnabad (gl. contra consuetudinem), Sg. 143 a 5, do chomaenubud, Ml. 21 a 11 huan chomaenubud, Ml. 96 a 8. Acnamacht also occurs in Corm. Tr. 16.

ac-seo, p. 308, l. 14, lo this! ac-sin 4201 lo that! ac-súit, ac-suít 1305 lo you!


adám dèit, my two teeth, 4547. So adhám brathair is mo ben, my two brothers and my wife, Lism. 124 b, 2.

adart, pillow, 1335, 4457, 4493; but in 1948, high-water-mark. See P. O'C.

adbar, material, cause, sg. gen. adhbach 4350, pl. n. adbara, Ll. 218 b.

ad-eitig 3943, aidhéidig 3626, abominable = aidh-eadhig.1 ugly, deformed, P. O'C. See eitig 2216.

ad-regim, I arise, the orthotonic form of irigim, s-fut. sg. 2, adrei, thou will arise, 2660.

ad-rírim, I number, the orth. form of dírimi: with prefixed pron. da, act. pres. sg. 3 ater-riimi, imperat. sg. 2 atai-riimi, p. 319, l. 19.

ad-rocur 4036, for adrochair, fell down.

ad-uathaigim: act. pret. sg. 3, ro-aduathaig 4870, a derivative from adhuath, horror, detestation, P. O'C., whence aduathmar, horrible.

adusce 4378, seems a scribal error for ind usci. aem for faem: ni ro aem in ri fair 376.

aesach 3404 aged, a deriv. of aes; 'age,' whence also aosadhadh, growing old, P. O'C.

agasta, aweful, 4454, a sister-form, aigesta: cf. mil . . . co n deilb aduathaith, is grann 7 is aigestu for anamnaib in betha, Kawl. B. 502, fo. 46 b, 2.

aibit, habit, xxii.

aibsígim 3883, cognate with taibsigim and aibsíor, a bragard, an ostentator, P. O'C.

aicipta, aicipt, a lesson, accept, O'Don. Supp. sg. gen. aicicpta 4049, aiciupta 4319, tech n-aiccepta, Mer. Uilix 143. This word (also aicicnt) must come from Low Latin accepturium: in meum accepturium.1. me lectionem, my lesson, Bodl. 572, fo. 47 b. And see Ducange, s. v. Acceptorius (major acceptorium duarum septimanarum).

aided gona 465, death by slaying; Tríp. 250, l. 3, aided for aided; gona, gen. sg. of guin, aigned-bán 3791, white-faced. Also in Mer. Uilix 52.

aigen 4275, gen. aighim, p. 302, l. 28, a brass kettle or pot, a copper boiler or caldron, P. O'C.

But on p. 302 it means an iron pot. Pl. dat. in aignib (gl. in patellis), Ascoli, Gloss. xlii. aígidecht, 194, 253, 1442, 1713, 1716, aoi gh tidecht 255, guesting, deriv. of oígí, a guest, gen. óigated.

áil 2035, to entreat, -1. iarraidh. O'C.

*álgidim, I desire, act. pres. ind. pl. 3 álghid, 3746. Seems cognate with álighius 2389, 3312, algces, craving, request.

aim-reide, literally unsmoothness, but in 2473 indisposition, disorder. A deriv. of amraid.

aim-riar, disobedience, sg. acc. aimhreir 1859.

Hence aimhirach, Four Masters, A.D. 1601.

aimrit (= an + brit?), barren, 4649, 4787, aimrid
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.1. tease, P. O'C., pl. n. dogniter na ferunda condad ambrile, LB., 38 b 32. Hence airmite, barrenness, 4049, airmide (i.) seisce, P. O'C., sg. dat. ambrilti, p. 335, l. 33.
aimechus 2073, eenchus 2077, seems to mean safeguard.
apihgim, I ripen, pass. pret. sg. 3, ro-aiptighghed, a denom. of apaipd, ripe.
air-biatadh, feeding, rejection, viii. l. 22, and Wb 29 b 18, ar-donbiatha, feeds us, viii. l. 28, ar-biathim nutrio.
airchill 1849, airchill or óirchill, a reserve or keeping: amh-airchill, in reserve or keep for me, P. O'C. airchill i. coimbhéd, O'R.
airchimneach in millimm 4169, the headman of the mill.
air-digbad 3862 (ms. airdhiddbhadh), lessening? airdighbhann, it lessens, O'Don. Supp.
ariec. a finding, 2741, airec menman, invention, conception, li. mental finding, xxiv.
ariechtas, -us 1877, assemblage, meeting, sg. gen. airechtais 1457, dat. oirechtus 1451.
arier, pl. -a 2519. airier : i. sasadh, satis, feel [moreover] biadh, food, victuals, P. O'C.
aricthe, -ch 2363, for airicthe, felt, noticed, perceived, P. O'C., part. pret. pass. of airigim, whence ro airigset 4108.
airigech, p. 324, l. 24, a scribe's mistake for airidech 'poculum, cratera' = areddog, p. 325, l. 4.
airilluid 1309, 1325, property? coro-loisced sum cona uli airilluid, LB. 26 b 29. In p. 30, l. 30, airilluid is perhaps a scribe's mistake for airilluid.
airle, counsel, acc. to P. O'C., will, consent, sg. acc. 184.
arileba, p. 321, l. 26, for airilebe, hillside, gen.
arislee, LL. 243 b 15.
ariles 2926, enclosure.
armed bracha 2921, a measure of malt.
airne, a sloe, pl. arne, p. 326, l. 13.
arrit, mane? forelock? 2217, iar n-airrit 2221.
aitennadas, furzy 3798, a deriv. of aitenn, furze = W. eithin.
aithe-béagaíim, I resuscitate, revivekin.
aithim, I revenge, 2 dy b- fut. act. sg. 3. aithfed, p. 310, l. 39. A denom. from aithe (gl. talio).
aithinne 2907, a firebrand or coal of fire, P. O'C. athinhe, aithnine (gl. torris, gl. fax), G. C. 765.
aithisigim, I abuse, affront, disgrace, reproach, act. pret. sg. ro aithisigh, 4717. aithisigid, LB. 229 a. The verbal noun aithisigud Wb. 28 a 9, aithisigud, LB. 167 a 13.
aithusc, answer, 2281, 2977, but in 308 declaration ; aithusc mbreithre 404 seems to mean proverb.
aitte 3665, for aitth buildings, structures.
alad, p. 315, l. 3, fiebald, 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, allmuir .i. 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.
anfann, very weak, acc. pl. acc. amh-fanna 4890.
amo éicne, time of need, 3273.
ammo, O my l. p. 321, l. 11.
an-abuidh, unripe, immature, 3072.
an-airchius 4802, unselsheness unsseemliness? the anoirches, gen. anoirchessa, of LB. 197 a 63, 617 b 7. Cognate with the adj. of which the compar. occurs in LL. 53 b 6, ni hairchisi th'o-par, or si, andá opar in lochta as a cuit seo.
anbail, very great, O'D.; vast, huge, P. O'C. But cohenbhfail 1485 must mean something like 'quickly.'
ancaire, anchor, 3777, 3780, angcaire 3782.
anfabrachta, consumptive, 1440, 1444, 1468.
Cognate with anfobacht, Corm., P. O'C.'s anforbrach, a wasting or consuming of the flesh.
anfabrachtaide, consumptive, 4851.
anforlann 4822, anforlond, overwhelming force, LL. 2223, O'Don. Four MM., A.D. 1225 (p. 224).
anforrach (?) 4239.
an-forus 4894, the opposite of forus = P. O'C.'s foras, sedateness.
an-forusta 1556, the opposite of forusta = P. O'C.'s forasta, sedate.
angbuid 2216, fierce, ruthless. Trip.Life, 482, l. 2, anm-chairdine, soul-friendship, spiritual direction, 145, 3880. A deriv. of the nt-stem anamchara, whence also
anm-chairdian, soul-friendship, spiritual direction, sg. gen. a, 2035, sg. dat. 2480.
anm-cholmet(anim + coimet)1523, soul-protection.
anmforlunn 4822, oppression. Seems a scribe's mistake for amnforlunn = immforlann.
annoit, a parent church? O'Don., Supp. sg. gen. trian annoite 4531, p. 358, l. 6. This word is written andoit, BB. 266 b 35, andoít, Book of Armagh, 18 a 2.
anssa, dear, compar. annsa, dearer, 2992. Hence ansnsacht, affection, P. O'C.
antacad 1603. Perhaps an error for andagud?
an-testa 4537. Cf. ainteist, 'a person not qualified to sufficient attestation,' O'Don. Supp.; ainteastach, not to be credited? P. O'C.
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apdhaine 2049, apdaine 2531, 2884, aipdine for abbdaine, abbbcay, 2048.
apstanait, abstinance, 2455, 4900.
araflad 2180, Colgan, Acta Sanctii. 534, renders is averaid duiitsi by 'est in tua manu isti necessiti
saccurre.' Similar phrases occur in Wb. 4 a 3 (is farafe dub), tr d 5 (barafe dub),
25 c 9 (is ara fie dunn), and in Palat. 68, fo. 4 a (isarasfa dom, gl. numquid manducabo
carnem?).
arai-de 862, 4689, for all that, nevertheless,
howbeit.
araidchecht, chariotering, 426, a deriv. of ara,
gen. arad, a charioteer.
aran, loaf, pl. dat. aranaibh, 3599, aran corna,
barley bread, 2734; a. cruthnechta, wheaten
bread, 2735.
ard, high, compounded in ard-dingna 324, ard-
claisnai 3985, ard-cenid 735, ard-esbul, chief
apostle, 33, ard-guth 3425, ard-noeb 735, ar-
menmach xxxii. ard-rath, high grace, 4721, ard-
sollomun, high festival, 323, ard-sollamain xix.
arm-glan, having bright weapons, 4816.
aroac mbrithre, a proverb, 4083=aithiusc brith-
tre, supra. Cf. ba ar [?]sc insin a ithrea (gl.
benedictio domini super vos de institutione
patria). ML. 136 a 5; and see Cormac's Gloss-
sary, s. v. Inrosc.
arra, payment, tribute, gen. arrad 2088.
as, milk, i. bainne, O'C, sg. gen. ais 1687. Cf.
Old-Lat. assir, 'blood' (?).
as-so, from this, p. 307, l. 6.
astrolacje xv, astrology (?), astrolugheacht, O'R.
at, a tumour, p. 327, l. 23, att boms, O'C. s.
cample, att 7 onfisi, LB. 142 b 45.
ataire, in the chevile ro ataire, 2108.
atar-le 795, 799, it seemed to her, atar-lemse 1628,
it seemed to me, atar (= ad-dar?) cogn. with
indar (?).
at-damin, I confess, I admit, atdramam pennait
forainn 2166. 'The encl. form is attain.
at-chuingid, p. 358, l. 10, re-asking, requesting
=athchunuid, LB. 248 b.
atlam 3796, i. esgaidh, O'C. nimble, active:
better, perhaps, athlom.
at-nuidigim, I renew, act. imperg. sg. 2, 2569.
at-naigim, I give, s. pret. pl. 3, anagait 865.
at'oibim, I am connected with, leth atoib, a con-
ected passage (literally 'side that adheres')
17-18, 1124.
auderc, re-redared, p. 319, l. 9; pl. nom. f.
oiderga.
ba, good, ba linn 1879.
bacaim, I hinder: nir bacad dibh 3208.
baccom, f. tonsure, sg. acc. 1955. 'Cid airm-
bertain lib?' ol Fiac. 'Dubthach do bachaill,'
ol seat, Trip. Life, p. 190, l. 4; do bachaill ,i.
do berrad, H. 3. 16, col. 526.
bac-lam xxvi, mancus, sg. dat. baclaim, Laws, i.
124; acc. fem. baclaim, p. 328.
bagaim fr, I quarrel with, bagaidh 2095.
baid, love, 3020, baid brathairsi 3277.
bail, place, 778, a by-form of baile.
bairnech, angry, viii, l. 23, 3534 = bairneach i.
fearagach, O'C. from bara, anger, gen. barann,
in Wind.
bal, white, bright (?), 2523, palos' levokos,
Hesych., Skr. bh allocate.
ban = gan, in compounds: ban-airchinnach,
priores, 1436; ban-altran 3014, ban-altram,
female fostering or nursing, P. O'C.; ban-
gaisgedach, amazon, heroine, 4831 and p. 360;
ban-taircletaid, prophetes, 1704; bantairsi
1201, midwives, is perhaps a corruption of
bantairismidi.
basugnd, to put to death, 2167 and LB. 6 b and
189 b =basaghadh, P. O'C.; verbal noun of
basagim, LL. 171 a 12.
bec (MS. beg, rhyming with fred, i.e. trid) 3377,
may be a scribal error for bréc.
bechtaim, I certify, assure, cindus rom-becht
inso (?), p. 327, l. 3, lit. how has this assured
itself?
bécim, I roar, shout, s-pret. pl. 3, robéiscet 3108.
The 'bécith' quoted by Windisch under
bécim is a mistake for léchti.
béile, bérla, bunaíd, language of origin, 2538.
bendochpur in derthaige, the conical cap of the
oratory, p. 335, l. 12.
beogolach 3647, seems a scribe's mistake for
boeagalach, dangerous, but may be a compound
of béo, alive, and golach, wailful.
beoil, meat-juice, p. 303, l. 10.
bert, a robe worn by kings or bishops, bert espaic
uiime, Lism. 66 a 2. dat. sg. beirt 1610.
bét, mischief, hurt, p. 324, l. 24.
bethannus, livelihood, 1491, food, provisions,
O'Don. Supp.
bethgud, feeding, nourishing, 1862 = P. O'C.'s
beathagadh.
bhait, the Beatitude, acc. biait p. 323, l. 25, pl.
acc. biate p. 323, l. 23.
bist-eat, monster-cat, 3797.
biaithaim, I feed, act. pres. ind. pl. 3, biaithait
1244, pret. sg. 3, inti rob-bith sib, LB. 162 a.
bile chuill 2387, a sacred tree of hazel.
bisheach, increase, profit, 3013.
bith, in compounds, ever: bith-alttreb 3872, 3908;
bith-béo, ever-living, 880; bith-blich 3131;
bith-brón 3641; bith-brón 3638; bith-buadach
2462; bith-ciarnar 3641; bith-dilse 2365, 4177;
bith-dorchra 3641; bith-fogann 4177; bith-fota
3642; bith-garb 3641; bith-muichnech 3642;
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bith-nua xvii; bith-sáalach 3641; bith-scith 3848; bith-uar 3641.
blaedad 3640 = blaoadhadh, shouting, babbling, hooting, P. O'C. W. bleidio.
blaissacht (from mlaisacht) xxiii, tasting.
bláth (from mláith) 2743, smooth, gentle.
blath (leg: bláth?) seems in p. 319, l. 5 to mean colour. So in the compound bláth-éadhach, Lism. 117 a 2.
bláth-min, flower-smooth, 3857.
blede 4419 = bledhe, gen. bleidheadh, a gold or silver cup, goblet or chalice, P. O'C. From AS. blédan, patera, phiala.
bleithech (from *mléithech) 1980, 1982 = bletheach, a kilncast, what is ground at once in a mill, P. O'C., deriv. of bleith, infin. of melim.
bloingeach, adj. fat (?), pl. n. bloingecha 4561 = P. O'C. delonacach, from blonac, fat, W. bleoneg; or OIR. blainiceach, from blainic.
bó cennaithe, a heriot (?) cow 4531 = bo chendaith p. 358, l. 6.
 bóban, 4471.
bochna, sea, p. 349, whence tarbhóchnach, transmarine, O'B.
boimn do arán, a bit of bread, 2734.
boithne, xi. ii. 8-9, hut, as, like bothán, a dimin. of both = Lit. butas.
boladmar, odorous, 3857, deriv. of bolad.
bolg arba, a sack of corn, 4162.
borrad, a swelling (?), 1456. In 3042 it is P. O'C's borradh, violence, rashness, ferocity.
braissech, praising, gen. braisse, acc. braissig, p. 302, ii. 5, 9, 16, 18, 20, (1) cabbage, (2) foliage. Like W. bresech, from Lat. brassica.
bráithbeinn, a mighty stroke, pl. n. braithbeim-en na 3120. Cf. P. O'C's braithbeartach.1. mór-bhuitiaiceach, appertaining to weighty blows or strokes, braithbeartach.1. mór-bhuitriathrach, 'lou'd-spoken.'
bras, quick, acc. sg. f. bras 2121.
bráthairse, brotherhood, 3277; báith brathairse, fraternal affection, MK. 186.
brecc-éroll, speckled satin, sg. dat. 3078.
bréid (breid) ciartha, cirecloth, p. 310, l. 19.
bréntatu, rottenness, sg. dat. bréntataidh, 4872.
bresim, breisim.1. gair, H. 3. 18, p. 51b, shout, uproar, xviii.
bréthim coitcenn, arbitrator, 2532.
bretnas, the British language, Welsh, sg. dat. bretnas 2538.
brogaire, pl. gen. 4585, the name of some plant.
broin F., 3230, a large company, O'R.
*broth, gen. bruth, p. 305, l. 6. This corresponds with the brat of LH. gen. of brat, mantle. Hence brothrac, brothrachón.
brú in tellaigh, edge of the hearth, p. 314, l. 12.
brugh 1964, i. baile, P. O'C.
bruth, gen. brotha, a mass, 199, i. caor, the mass, lump, cast or charge of glowing metal in the forge or furnace; also a wedge or piece of metal redhot from the forge, claidheamh seacht mbruth, i. seacht gcrao, 'a sword of seven heats or refinements,' P. O'C.
buaball, buffalo, corn buaball, a bungie horn, pl. gen. 3128.
buaille, the boss of a shield, xxxiv.
búan-charbud, constant devotion, 3611.
búidh 2743, grateful, thankful, dutiful, pious, P. O'C. O. Ir. bód or bán rather means 'fond.'
búirim, I roar, bellow, s-pret. pl. 3. robhúirset 3107. The verbal noun is buirrid, Saltair na Rann 877, whence bùreadh, LU. 91 a 3.
bunad-chonél, original kin, sg. gen. -eoil 3171, -iuil 3173.
cach-áin, whatsoever, 1308.
caer comraic, focus, 737. Cf. cumma leam, ol Medb, acht na robat isin chuir chomraic ita, LU. 57 a 7, in choer comraic, LB. 108 b 20.
caidben (= co + báidhen?), a troop, company, 1951., caibhdean, coibhdean.1. baidhean, P. O'C.
caiche p. 322, l. 37, who? coichet, whose are? LU. 104 b.
caidhi, who? 3224.
cailches, a twist (?), pl. gen. xxx.
cain in malge 2895, the tribute of the field (?).
cain-chrabud 3330, fair piety.
caire F., a host, 3586 = Goth. harjis.
cairtheach, charioteer, dual nom. 2281, from a stem caraite.
caitin, dimin. of cat, a cat, viii. 1. 9.
cannadas 1213, from Lat. pannus (?), seems some sort of covering for the head.
caplait 1362, Maundy Thursday, from capillatio, 'capillorum evulso,' Du Cange, clerics having, apparently, been tonsured on that day. Cf. Goth. kapillon, i Cor. xi. 6.
cara, armus, the shoulder of an animal, 2092, 2003, the leg, ham, or thigh, P. O'C., who cites cara muice, a ham of bacon, 'a gammon of bacon,' O'B., sg. acc. caraide.
casair, chasuble (?), 3972.
cassait for cassóit, complaint, 176.
cath-búdaige, victoriousness in battle, 1548, deriv. of cath-búdaich.
cath-coim, battle-career, 3954, caithréim, triumph, military rover, P. O'C.
cat-phláit, cat-monster, 3802.
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fot choim, LU. 75 b; calg det fo a choim, LU. 68 a
coim-lepaitd, a joint bed, 2517.
coimmithe 4471, 4736, attendants (?), comites (?).
P. O'C. has coimhde, a train or retinue, waiters or attendants,' with aspirated m.
cóir chráibid, arrangement (lit. justice) of devotion, 3913. The gen. seems corach (cong-
bala corach for in popul, LB. 160 a).
coisceil (= cos + céim) a footstep, 1200, 4899, pl. n. tri ccesschimenn, Mer. Ullix, 61, 67.
coitcenn, convenit (?), 1580, 2352. This word properly means communis, common, but here seems equivalent to coenobium, communio.
collaidecht, carnality, 717, sg. gen. collai-
dechta, LB. 164 a, deriv. of collinde, and this from collinm.
com, the waist or middle, the breast or trunk of the body. P. O'C. See coim.
com .i. coimhedh, covering, protection, p. 328, l. 35. The dat. sg. cóm (hi cóm airg'gil) occurs in LB. 233 b.
com, gift, brie, subsidy, 3037, 3038, in chóima, LU. 68 a, sg. gen. comhadh, P. O'C.
conauith, foreign, 733, seems a corruption of coraith. Cf. comaigh tart (gl. alienigena).
conauiths, 2898 seems to be a corruption of coramithc, foreignness, and then unfriendli-
ness, unneighborliness.
com-aírmim, I reckon, pass. pret. sg. 3, rom-
comhaireadh-sa, 1538.
com-aittreib, co-dwellong, LB. 39 b, sg. dat.
comaitriubh 2202, but comaitreib, LU. 33 a.
com-cluiche, xx. playing together.
com-dáil, a meeting, assembly, convention, 2309, gen. a 2601. So the simplex dál, gen. dál.
com-dlúthlia, equally closed, compressed, 3041.
com-lud, im comhluide na desherce, 3932, fri comlud a cath a 7 a comlud, LB. 123 b 29. The corres-
ponding word in LB. 66 b 11, is cordan.
commarbae 4539, meaning obscure.
comma = communio, 1868, 2489, 4529, 4532, gen. commae 4471, dat. comma p. 358, l. 2.
commacal, neendments (?), 1899, 1905, 1908, p. 338, necessary for dwelling in a place, Beatha
Sheanain, p. 10, P. O'C.
comramach 4210, trophied.
com-réd, equally smooth or level, 3606.
com-rithim, I run together, rocoimhrisat, 4846.
comroith, a running together, P. O'C.
com-sined, a stretching-out, continuation, but in xxii a contention.
com-throm, equally heavy, even, 3605. Hence the abstract nom. com-thrumma, Saltair na
Rann 5760.
condailbe p. 303, l. 1-2; connaillbe 3276, love, friendship, O'R.
condeire, 4365, affection (?). B. has go desire, and condeire seems a scriber's error.
confad 3799, 'confad, rage, fury, madness, voraciousness, rapacity, greedy appetite. Cú
confad, a mad dog; cún confaid, a vulture, raven, or other bird of prey; confad na fairge,
the raging of the sea.' P. O'C.
congain cridli, grief of heart, 280, 1464. O. Ir.
conguin chrídi, Ml. 32 c. 11, sg. gen. congaine, LB. 168 a.
connga, horn, antler, pl. dat. congnaib, 4137, 4139.
copán, cump, sg. gen. copain, 2736, dat. as in
chopan-sa, LB. 163 b 38, pl. dat. coppanáib, LL. 243 b, copanaib, LB. 233 b.
cor 3378, in the cheville ba caom cor, state (?), turn (?).
coraid, sinners, 2200. So in Fél. Proc. 66; deriv.
of cor, sin.
corónaigim, I tonsure, pass. pret. sg. 3, 2631.
corpán, p. 317, l. 6, and LB. 84, dimin. of corp, body.
corr, pl. corrta, 3662, epither for a hill, pointed (?).
corr-cléerech, p. 311, l. 29.
corrsuide, corssuigh, p. 312, l. 1 and note.
cortan, bohuren, beschafien, p. 327, l. 6. Cf. Lat.
sortum (?).
craesachad, eating glutoniously, 2737, cræs,
gluttony, craesach, glutonous, LB. 67 a, but
creis cupedia, Wb. 9 d.
craithim, I shake, for croithim: pret. sg. 3, rocraith, 2212; ru-s-craith in pelait uile, 'the
whole palace was shaken' (lit. shook itself),
LB. 7 b.
crann succa, a mixing-stick, p. 302, l. 18.
crannada, wooden, 3730.
crannoc, a goblet, gen. pl. p. 307, l. 30.
crapaim, I shriek, contract, act. pret. sg. 3,
rocrap 1433.
crebar, a leech, pl. crebair, 3652; crebhar, creadh,
creadhar, a woodcock, also a leech and a kind
of fly called a bloodsucker, P. O'C.
crech, host, army; pl. n. creaca, 3656, a scribal
error for creacha, pl. of creach, r. slugh, O'C.
Hence crechach 2130.
crífa, earthen, clayey, 2184, deriv. of cré, 'clay,'
gen. críad = W. pridd.
cridchaim, cordial, familiar, viii. l. 7.
cridcan, heartlet, 4204 = cridecan, SP. iii. 4.
croilige, agony (?), 3123 = crolige, croli, Laws,iii,
p. 472, ll. 8, 9, 13, 17, p. 474, ll. 5, 7, 9.
crosán, 3736, 3748, and p. 352, a mimic, jester,
buffoon, or scoffer; a lewd, obscene, ribaldrous
rymer, W. croesan, P. O'C.
crud-lomm, hard-bare, 3792.
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crumach, *full of worms or reptiles,* pl. crumacha, deriv. of *crum = W. *ryn, 3663.
crumther 2705, 2710, from *prebiter,* Low-Lat. form of *presbyter.*
cuarta 2872, 3360, 3127, 3151, a *due* (received on a circuit or visitation), *cuairt* (? p. 314, l. 5.
cuchta 4426, *kitchen,* biathadh mis ... on chuchtair, *Book of Rights,* 36; cuchtar (gl. caupona), Sg. 63 a.
cuilaige 2330, *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 áirirc testemain for cuilaige moir oca tabairt do Jerusalem. carpait hi cuilaigi, LU. 91 b, and the verbal *rachuedaiter ar a crideada,* LL. 176 b. Cf. the reduplicated pret. in Saltair na Rann 7765: *Ro-chichlaig each duil,* ‘every creature shook’ (not ‘walled,’ as erroneously rendered in the preface and glossary).
cucnecht, *cooking,* p. 320, l. 29 = cucneecht, LB. 49 a.
cudnod 4542, to obey promptly (? = cudh nósh = ‘in an instant’).
deneas no defir, haste, speed, hurry, readiness, willingness, promptitude, P. O‘C., who cites an chreach do chudh nósh na ngiail, inas deach do thriath na dtuath.
cuibhdí 4058, compar. of cubaidh, becoming.
cuile, cule, *storeroom,* p. 321, cuile finda, gl. uninaire cella, Sg. 35 a, 12: dat. sg. culid, p. 321, l. 17. cuilé (gl. culina), Sg. 51 b.
cuínche, narrowness = cuimhga, 3660, sg. acc. cuimhghi.
cumain, *form,* shape, devise, cumait, cumaid, 4611, rochum 4625; pret. part. pass. do hiern glas ro chummaid caithbhair, ‘of blue iron a helmet was formed,’ Salt. na Rann 5767; verbal noun: do chum p. 302, l. 4.
cumngaim, *I am able,* 608, 1412, 1531, the enclitic form of *conicit,* pret. sg. 3 nar-cumnaing 229 b.
cumrae, sweet, arni cumrae p. 326, l. 13; bolad craeab cunra, Lism. 118 a 1

cumtar, is bestowed, 3060, cognate with coma, gift.
cúnnaich (Brussels MS. caónnach), moss, 2402 = the Highland cónn, and cognate with cónn naus (gl. nauci quoque quod putamen nucis significat).
dag-éaraic p. 319, l. 16, a good eric or mulct.
daidhe p. 350, at night = d‘aidhe, as dadaig = d‘aig.
dáillim, I agree to meet, pret. sg. 3 rodhál = dalistar, O‘Don. Supp. 4427.
dalb, 773, 1. draodhbeacth, P. O‘C.; but this meaning does not suit here.
dám duilech, a greedy party, 2711. dám = dàmos, dòmos. Hence dámach 4388, *multitudinous* (?).
damgair xxxvi, 3108, a herd of stags, where –gair seems cognate with *dī-yopa,* grex, and Skr. grāma. The origin of the place-name Druin Damgair is thus given in the Book of Lismore, fo. 129 b 2: Dodechatar dano slúitig in cholticidh ar desid 7 ar tíarubh for cuocaibh 7 for tucluibh impibh dha bhíghad, 7 abert cach re chele dhiubh atá daimh dleann 7 claitheardnadha cét inniu i Cruca na Cenn, 7 tita damghaire shchoacaidh 7 forgnaire shluig, et bid hé a aính o aniu cu brath, Druin Damghaire.
dámrad 3013, a troop. Compound of dám, supra.
dana 4712, perhaps the ‘dane eabraice inducium’ 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.
dásachaigim, I go mad, pass. pres. indic. sg. 3: -agth 96, denom. from dásacht, ‘madness,’ dásachtach, ‘insane.’
dathgud, dyeing, colouring, 4056, infl. of dathaigim, a denom. from dath, colour.
deadr 2246, meaning obscure.
decar, a marvel, pl. dat. decraib xxx,
drechuth, dat. sg. p. 326, l. 12. The meanings given by the dictionaries to deachradh (anger, arbitration) do not suit here.
degdair, vehement (?), 2699, = O‘Clery’s deagh-dhair. 1. luath; P. O‘C.‘s deaghair, quick, nimble, agile, active. See Saltair na Rann 5598 (ba gnímdeg air me a naimteibh).
deg-féith, goodly appearance, p. 302, ll 21, 22, 32. deinnmeach, vain, 3645 = deimmheach. i. diamhaoin, O‘Cl.
delsebar na gréine 1885 = deseabar gréine, O‘Dav. 78, seems to mean the beginning of autumn (tus fogumhair, 1892), when the sun enters Libra. Cf. Skr. daksindvana, ‘the autumnal equinox.’
déithibir 1. adhbhair, 1. dlightheacht, P. O‘C., who compares W. destrfyd, verdict.
demnach, devilish, possessed by a devil, 4855.
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<td>demnachda, demonic</td>
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<td>demnachda</td>
<td>Saltair na Rann, 8329.</td>
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<td>dennnedh, hasty, pl.</td>
<td>1374</td>
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<td>dennnine</td>
<td>luas no dethbhir, P. O'C.</td>
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<td>denus</td>
<td>28, the space of a day, daytime, pl. gen. in adnacul cethri nedenos, Salt. na Rann, 7062.</td>
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<td>deolaid : co deolaid</td>
<td>2372 = in-deolid (gl. gratis), Wb.</td>
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<td>deoraidh</td>
<td>363, seems a mistake for deolaid, grace.</td>
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<td>depracoit = depracatio</td>
<td>4495, depracatio 2699.</td>
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<td>See diprocoitech.</td>
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<td>derb-sethchracha</td>
<td>4639, pl. of derbsiur, own sister, with passage to the e-declension.</td>
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<td>derg-lassair, red-flame</td>
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<td>dethbir, difference</td>
<td>4255, O'Reilly's deifr.</td>
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<td>dian-athige, swift</td>
<td>307, l. 22 = dianathirge p. 308, l. 1</td>
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<td>di-chéillessé, senseless</td>
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<td>dfichacht, fervour, ardour, 143, deriv. of dichra, fervent.</td>
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dun-orcuin, manslaughter, 2165, dunoignid, manslayer, 844.
dúr-chraidetu, hardheartedness, sg. acc. -aid 228.
   Cf. dúr-chride, hardhearted, LB. 172 b.
duthair 1458, the opposite of suthair, pleasant, cheerful, merry, P. O'C.
dúthach, good will, dat. pl. 2033, where it seems to
   mean voluntary gifts, offerings.
écaine, bewailing, 4772.
écainim, I bewail, complain, groan, ro-n-ecain, 228.
ec buada, 2090, a race-horse.
ecnaire, prayer, intercession, gen. écnairce 4529.
eicin, 1013, P. O'C.'s 'eigin, some, certain, duine eigin, some one.'
émidim, I refuse, icat' heimded 1243. Cf. for-
émidim.
eimech 4552, P. O'C.'s eimheach, quick, ready, will-
ing, from eimbe, quickness, readiness, and
this from éimh .i. esgaid, O'Cl.'
epistil = epistola, pl. gen. epistlech, 154.
eístecht, hearing, 4892, from éístecht.
etim .i. baoghal, P. O'C.; gen. etma, danger,
p. 320, l. 38.
eltirecht, eirdrecht, p. 310, l. 5, hostagiship. From
èrlici 4541, meaning obscure.
englaís, acc. 2701, gen. sg. englaisi 2701.
eanghlaís, poor, small, weak, raw drink, P. O'C., 'small mixed drink, as milk and
water, etc.' O'R. 'anaghlas É., 1. hogwash,
2. milk and water, Highland Soc. Dict.
én-snáithe 2390, a single thread.
cochair, edge, 4419, where oemair is a scribe's
mistake. Compounded : cochair-glàn, 3799,
pure-brinked, cochair .i. imeal, a brim, brink,
border or edge. Hence cochair maighe, P. O'C.,
and cochair-imlibh, Four MM., A.D. 1592.
eolus, often used for colussliged, seems in p. 310,
1.10, to mean vay, passage, or aperture.
epaid, a philtre, gen. eptha 1480, pl. n. aipthi (gl.
neunefinca), Wb. 20 b 20.
er-chaidech, ecaroidhech, p. 312, l. 32, perish-
able = ercradach, LB. 39 a. Cogn. with erchra,
irchre, urcra 2383, interitus, defectus, ircharlaid
3714, ar-chrinim I perish and erchrete, O'Cl.
er-lamaigim, make ready, prepare, act. pret. sg. 3
roerlamhaigh, 1461, denom. from erlam.
er-lathar 2241. Meaning obscure; cf. cubaid sin
fri erlathar 7 fri ruin na scerpta, LB. 56 b
41, itat irlathair diadha inntib, Lism. 67 b 1.
esbal (for apostal), apostle, 627, dual nom. 624.
esboc (for epscop), bishop, 820, pl. dat. espaicb
850, pl. n. esbaic 1019.
espoicde (for epscopoide), bishopric, 422.
essim, I seek, imperat. pl. 2, essid 4143; esseadh
   .i. gvidhe, P. O'C.
estud 558, estadh 4501, estud Trib. 256, l. 19.
etaim, I find, niisn-etfaisit, 2227. Root (f')ent,
Goth. finjan.
etar-cungud (= etar + gnagud) 4610, understand-
ing. Cf. ro-etar-naigostar(pl. notaut),ML.32 b5.
etargaíd, intelligible, p. 326, last line, coist nach
etargaíd, 'a question that is not easily solved,'
ethar, ferry-boat, but pl. n. ethra 2227, seems
ships or barks.
etla, penitence, 4541 (where occ etlai is misprinted
oc cetlai), etlla fri haes, LB. 7. 1 marg gen. cen
sil n-etla SR. 7199; pl. dat. iarna hettilba
athirghi 6876, etla and ealata, penitence and
prayer, P. O'C.
etlaide, 3790, penitent (?). Athcondaírcium na
múnaí gaidbána etlaiidí muintre, Mer. Ulix
51, 52, atbélá éc etlaiide SR. 8183, imriadat
cobáltaide 8391.
etran, dat. etrain 3094, eadran, interference, inter-
position, P. O'C. A formation from Ir. etar =
Lat. inter.
faigde, begging, 1425, 1488, O. Ir. foigde (= fo +
guide).
faiscere, some kind of cheese, (i. cáise no mulchan,
O'Cl.), pl. acc. faiscere gothra 393, nom. 484.
foil, hedge, fence, 4847, W. growol.
falum = folomm, empty, 4707.
fatha = fotha, ground, foundation, 4654.
fáthachda, prophetic, 2656, spiritu fáthachdai LB.
221 a, o fherribi firenaib fáthachdi, LB. 228 a.
fedraissi, knovest, 2298, a corrupt Mid. Ir. form,
from fetarais + siu. See Windisch Verbaformen
mit dem Charakter-R, where he divides fedraisi-si.
feibh thochusa, goodness of wealth (?), 61, 2368;
feibh .i. matheas no sallibhras na feabhas,
goodness, wealth, riches, P. O'C. loche.
feidil, constant, steady, 2105, 2743. Hence feidle
constancy, and feidligim, 2106, I persis.
feidim, effort (scitheidm, faifingh excetration; 
trénfeidm, a mighty effort). In 2528 a load,
pl. fedman, Ann. Ult. 821.
felsir, thou wilt know, 2209, s-fut. of fetar.
feodaigim, I wither, act. pret. sg. 3 rofhoedhaidh
4858. In feodaigid in teine in crand, LL. 150 a
21, it is transitive.
feraim, s-pret. sg. 3 ro ferastar 1361. This verb
generally means I pour, I give. But here,
apparently, I supply abundantly.
férggud, being angry, 4536, verbal noun of fer-
gaid, denom. from férg, anger.
fersa, verse, 275, 2656, 4035.
fertas, nom. dual; fertais, 3495, 3498, the kind-
shafts of a chariot (?).
fetal (leg. fethal as in B?) 2463, where it is
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glossed by mincuis, a word equally obscure to me. Can fetal be cogn. with fe tan and mincuis (rectius minchuis) mean a little pipe? féith, appearance, p. 302, l. 22. See degféith, olc feth fil fort, LL. 117 b.

fétheach 3661, meaning doubtful: cf. féith i. garbh, roughness, coarseness, rudeness, P. O'C.; or féth, a boggy stream, O'Don. Supp.
féith-faire 3184, a calm sea, féith, 1709.
féithnaigim, I grow calm, pret. sg. 3 rofethneug 3623, fethnaigit, LL. 218 b.

fiad (for fid?), forest, 2485.

fhichda 2218, and LL. 109 a = fiochda and fiochtar, boggy, roughness, P. O'C., co fiochda, furiously, LB. 161 b, deriv. of fioch.

fidach, shrubs, copse, brushwood, 895, sg. gen. fidaig 897.

find-cholchla, white wattling, peeled rods, 1572.

fir, truth, la fir Fidat, 2106 b.

fir, adj. = verus, in composition: fir-allithir 586, 2743, 4497, fir-thadairh 746; fir-arams 2219; fir-eilerce 4583; fir-chumthach 4474; fir-dia 4623; fir-fineam 2469; fir-lasc, gen. fir-disc viii, 18; fir-liaigh 2470; fir-uisce 2183.


fochadhach, having tribulations, deriv. of fochaidh.

fochair, i fochair 260, am fochair, along with me, a bhfoch a chéile, altogether, P. O'C.

fochon 4583 = O'R.'s fochan, young corn in the blate.

fochtais 2117, dixit, ro-focht, Lism. 97 b 1, veq. fodailtech 2744, patient (?), I have not met elsewhere.

fóebrach, soebrach, sharp-edged, 2218, pl. n. foebreacha, LB. 251 b 78.

fo-gabaim, I find, orth. form of fogbaim, ica bhfagbaithi 2647.

fo-gantaid, servant, 293, a corruption of fognam-thid, cognate with fognaim, I serve, s-pret. pl. 3 ra-fogaim, LB. 199 a.

foghlach. 2139, instructive, P. O'C. Cf. fogailim, I teach, instruct, O'R.

fograin na bcha, the point of the crouser, 461, rochomraic a fograin ri talmain, LL. 102 b 22. dara fograin, LL. 267 b 1. A deriv. foinairine occurs in Merugid Uillix 58. 72.

fóidh 1251, is = foighi (gl. epulum), Ir. Gl. no. 815.

foiditech, patient, enduring, 1694, 4880, for foi-ditech (?), a deriv. of the n-stem foididui, tolerario.

fo-intreab 72, small gear, furniture, Trip. 10, l. 12.

foirb, land, 43.

foircsi, look, appearance, 4463 = foircsiu, Laws, i. 238, l. 14.

foire 534, meaning doubtful.

folarntaigim, I suffice, act. 2dly pres. sg. 3, nsofolarntaiged 411; consuet, ni tholarntaingend, LB. 193 b.

follamacht, ruling, 2741 = follomacht, Laws, i. 26, l. 17.

follus-pectach, manifestly sinful, 3755.

fo-maisce 3206, opportunity (?), i. fail, O'R. forlahaise i. saill, fasting, etc., P. O'C., who perhaps misread fail, 'opportunity,' as saill.

fo-menim, I guard against, I beware, imperat. pl. 2 conmid, 347; conmid-si, Wb. 32 a 15, part. fut. pass. connimi, Trip. Life, 42, l. 19.

The verbal noun is foimtin, dat. do foimtin (gl. ad cauendum), ML. 43 b, 16.

for, in fixed pers. pron. pl. 2, nach-for-tair, 348.

forair, summuit, top, end, 3932. So in LB. 66 b, clethi 7 forair in forcetaill, and in Lism. 67 b 2, forair 7 suim na sualach fasas on firinne. forar (gl. finis est) ML. 56 b, 46.

foram-rith 3971. Here the foram seems = foram fagen (?). Windisch; forum, forum, O'Don. Supp., and foram in the chevilles foram ngle, foram ngrinn, foram ndil, P. O'C.

forasta, advanced, proficient (?), 3311, forasaim.


for-éinech, foréinech 1912 = forfréigeach, violent, forcible, P. O'C.

for-lámus xxxii, government, sway: forlámhus for leith Erinn, Book of Rights, p. 50. rogasbat ludaichi nert 7 forlamhus for Jerusalem, Lism. 2 b 2.

forlunn (in anmforlunn, q. v.) = forlann, 'force, power, crushing, oppression,' P. O'C.

for-luaimnoch, bounding, 2219, a deriv. of forluaim i. forléim, P. O'C.

formna, abundance, f. a dàna 2303.

formna, shoulder, f. na fairce, viii, l. 10, dat. formno 4458.

for-rúisc, 2224, upper wind (?).

for-saidhe xxv, meaning obscure.

fortamlaigim, I prevail, 3015, a denominative of fortamhail, strong, P. O'C., who gives the abstractions fortamhla and fortamhlaichi. The verbal noun fortamhlug occurs in LB. 168 b 62.

fóscaic for fóscaic = Lat. oscaunicum, in the sense of service, see Phil. 2. 30, foot-washing, 1622.

foseadr-lár 3141, f. longpairt seems to mean a stationary camp.

foasaigim, I rest, stay, dwell, pres. ind. sg. 3 fossaigid 2988; verbal noun, fosgud, resting, staying, 3058.

fostacht 3867, security (?), also in LU. 34 a 8.

fo-thoscaigid, successor, pl. n. fothoscaithe 4627; dat. fothoscaighthib, Trip. Life, p. 6, l. 25.

frige, fleshworm, p. 351, l. 7. This is the High-
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gairb-ünstuch, bristles, 2212; lit. rough (garb) hair: druich croicinn agas fionfaidh, the hair standing on end, P. O'C., Gr. ðπιτ, gen. τρυχος. gairtigim, I shorten, 4473; denom. of gairit, 'short.' gar-mac 4705 = gormac, 'nephew.' gart, Saltair na Rann, 2767, 3078, 6697. Hence gart-gal, sg. dat. gartghail 2134, and gart-goilr, SR. 4527, meaning doubtful. gas bilair 4788 = gas biorr, Fdl. lxxxix. : gas .1. gég, a stalk, stem, or sucker of an herb, P. O'C. gataida, thief (gaidaidh, P. O'C., gataige Wi. perperam?), 1673. geranach 3648, from gearán, complaint, groan, P. O'C., il-geranach, LB. 252 b. Ved. járate ertiemen, Ohg. quéran, sanscen. gerraim, I cut, hack, pass. pres. ind. sg. 3 gerrturr 2899. gilla gá xxvi, spear-gillie. gillacht, boyhood, 2526, Corm. s.v. colonna àisse; but also service, attendance, P. O'C. gillaideacht 4648, gillaigeacht 68, gliollaidheacht, the same as gillacht, P. O'C. gimach 3651, small-eyed, lobster-eyed, P. O'C. gimhach 3862, an epithet for hills, also in LB. 253 a; P. O'C. has glomh, 'the hair of the head.' glaadad, shouting, sg. dat. 3640, 3655, glaadad, P. O'C. Better perhaps spelt glaadod. Cf. the dat. pl. glaodaib, LB. 55 b. Cognate are gląd, SRann, 6794, and glædil, ibid. 1290, 6554. glaisin, wood, 4066, 4071, and p. 354, sg. gen. glaisne 4063. glan, pure, comp. glan-bail, 2132, pure goodness (?) ; glan-embhach, having pure offerings, 2740. gleo 3582, usually fight, here seems to stand for gleodh, decision, the verbal noun of gléim. glesta, tuned, xiii, part. pret. pass. of gléisaim ; see Ir. Gl. No. 719. glólre, glory, 20, 4322, a by-form of glóir, borrowed from Lat. glòria. goib-gér 3651, sharp-beaked ; comp. of gop, gob, beak. goibnecth 3785, a smith's trade, smithery, sg. gen. goibnleachta, 916. goirt-baid, salt food, gen. sg. goirt-bidh, p. 310, l. 11 ; goirt (gl. acidus), gortigim (gl. sallo). golfaiteach 3090, also in LU. 33 a. golfaiteach 3047, LU. 33 b, golfaiteach SRann. 876. This, like golfaiteach, is a compound of gol, 'wailing, 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. 4887, deriv. of gorta, hunger.
gothach-goirt 3648, sharp-voiced (?), gothach, vocal, echoing, resounding, P. O'C.
grádaire, loveliness, deriv. of grádhmhar, amiable, and this of grád, love, 3867.
gréachta 3647, a deriv. of gréach, shout, screech, shriek, outcry, P. O'C.
greim, in the expression rogach 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 quaestantia:' gebid . . . greim n-aithlire, has the profit of [=avails as] a pilgrimage, 718; facbaim gréim, Mer. Ullix 150; ni fuigbet Ulaid mo greim, LL. 109 a. See also maith-gréim.
greim riagla 7 cena 3958.
greim rigda 266, royal power (?). Cf. gremmaim (gl. vigore), MI. 31 c 18.
gres, guest, p. 319, i. 23, greas, a guest, visitor, P. O'C., who compares W. gressaw; pl. grease i. aoidheadha no lucht én-uaire, O'C.
grib, grif quadrupes pennata, H. 2. 16, col. 114, gen. gribi S. Rann, 921, from Gryphus, pl. nom. gribha 3051. The griffin and vulture each called griobh ingneach. The comp. gríbal and the adj. gríbda occur in S. Rann 938, 7195.
gris 2222, better griss (?). See S. Rann.
gruamdacht 4463, sullenness, gloominess, deriv. of gruamda (gl. acer), Ir. Gl. Nos. 384, 1065.
guaire, hair, bristles, 2212, 3798, i. folt, O'C.
guala, gen. dual gualann 3498, where it seems to mean not as usual shoulders, but shafts of a chariot.
gudamnacht, spectral (?), 3648, seems a deriv. of gudemain or guidemain i. fuatha 7 mórigna, Corm. Gl. and Rev. Celt. i. 36.
gu-forcelf, false declaration, witness, Wb. 13 b, sg. gen. -ill 51 = gu-forgill, LB. 165 a.
guilbneach, sharp-beaked, 3652, deriv. of guilbne, pl. acc. inna guilbni (gl. aceneos), MI. 122 b, 8.
ian 2952 i. soitheach, a vessel, P. O'C.; sg. gen. éine, Laws, i. 106; pl. n. éna, dat. énaib.
 iarcain 4080, the 'after-dye' (?).
 iaridaighe 3052 = iartaige, result, LL. 230 a, iar-daidhe and iarraidhe, remains, posterity, relics, remnants, vestiges, P. O'C.
 iarmerge 861, 4198, nocturn.
 irisma, remnant, xxv.
 iasacht 4148, a loan, gen. iasachtO, Corm. B. s. v.
 Grith.
iascacht, fishing (?), 1039, and Trp. Life, 146, 148. P. O'C. gives only the meanings i. fishy, fishlike, 2. fish.

idlacht, idolatry, xxiii., deriv. of idal.
id-laicim, pass. pres. ind. sg. 3 idlaictear 2813, 2814, verbal noun iodhlaicadh, 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, ne mpe pro Ciborio, quod altar i imminet, et altari portabili.'
immarch, immarch, 939 = iomarch, iomurach i.
imleach, bordering, edging, brinklike, P. O'C.
im-chor, a bearing or carrying, fer imnchur, a carrier, porter, bearer, 4367; fer imchar in leinibh (gl. pedagogus), Book of Lismore, 76 b 2. Hence the verb immcharum, I carry.
im-erige 1898 = imirge, imirice and imirige, a removing, a flitting, P. O'C.
imforaidh 4228, seems to stand for immforaidh, gen. sg. of immforadh a comp. of imm and foradh, gain, emolument (?), Highland Soc. Dict., O.R.'s. foraigh, wages.
immochar 4048, carrying = immochur LB. 188 b, 20.
immorchor 4481, carrying, verbal noun of immcharum.
im-remor, very thick, pl. n. imremra 2220.
imresnach xl = imresnach LB. 251 b, emulative, deriv. of imresan, imirsan 2894 = W. ymrysson, contention, dispute.'
im-theached xii, escaping.
im-namon 3306, great fear, dread.
imtha: a ben imtha-si 790: ben imtha glosses pellex in Sp. 68 b, 9. Cf. acc. pl. laichessa imtha, Rawl. B. 512, fo. 42 b, 2. 'The imtha is probably cognate with imda, 'bed-room,' 'bed,' so ben imtha in 799 may mean chamber-woman. Hence imthach, adulterous, SRann 3175:
in ait (for indait), than are, 2351, 2435.
in-bhar, in your, 3852. Cf. infar srathaib, MI. 20 d 9, where Ascoli has hfar srathaib.
ind-airithe 2352, manifestly, aitirthe i. delin no follus, O'Dav. 40.
ind-airitha 2352, manifestly, aitirthe i. delin no follus, O'Dav. 40.
in-dalim (?), I wash the feet, act. pret. sg. 3 ro innail 53, 1279, 2617; for ro indail, ionnaim, I wash, bathe, cleanse, P. O'C.
inedead, a cooking, xliii. Cogn. with inmein. As to the Dagda's inmein (cooking apparatus), see the Book of Lismore, 154 a, 2, and Petro's Tara, 190.
ind-feathmech, meditative, contemplative, 2455, indethmech 2649, deriv. of indfethem.
indis, innis, inis, a milking-place, 98, 115, 1967, p. 320, inis, a place where cows are brought to be milked, P. O'C., citing Beatha Sheanan.
ind-loeg, in calf, p. 502, l. 7.
ind-dorus, in front of, 929. See dorus.
ingantaigim, I admire, wonder at, xxi, l. 16.
inimarda, blada inmarra 2519, blad olardai in-
mairda, LB. 215 a, derived from inmar
(obsonium), Mart. Don. 1641, whence also
innaire: roirecht ho methi 7 inmairi, Ml. 20 a.
in-molta xxii, praiseworthy.
iret 4488, meaning obscure.
iris an t'soscéla 4358, the strap by which the satchel
containing the gospel was suspended: iris, a
suspender for hanging a load by, ex. le hirshib
a scéithe, P. O'C.
i-sunna, herein, 2587.
itadach, thirsty, 4887, deriv. of itu, 'thirst,' gen.
fitad.

Iaarg, fork, leg and thigh, P. O'C., sg. gen.
caim na lárge 2080; da loarc (gl. duarum
furcarum) Arm. 12 b i.
lachtna 2321, 2325, yellow, P. O'C., brat dub-
lachtna, LL. 112 b.
laechdacht, heroism, bravery, 3058, deriv. of laech-
da, 2145, and this from laech = Lat. latus.
laindrech, bright, shining, 2142, cogn. with
lainderda, lainnerda, S. Rann 2928, 2934, 3022,
8077. See Félire. Gloss. Index, s. v. lainnrech.
laithide, daily, 4489, deriv. of laithe, 'day.'
lám, hand, fri laim, in lieu of, as substitute for,
p. 314, l. 10.
lámdae, handiwork (?) gen. landaim. i. gresa
2934-5.
lán, full, compounded in lán-airpheitech 4500;
lán-bind 4500; lán-cennsa 4462; lán-edpairt,
a full offering; 4494, where lanfarthaib is
a scribal error for lán-edpairt: lán-folartain-
thech 4495; lán-sclacht 3847; lán-tene 3662;
-lán-tolntaithche 2741.
lasc 4643, from *lat- ce, as Lat. lassus, from *lat-to,
hence lasca, looseness, laxation, slackness, P. O'C.
latrann (from Lat. latro), pl. gen. latentrand, p.
358, l. 16, acc. latrando, p. 319, l. 16.
lebenn, leibhennia scathaith 3250, a bulwark
of their shields.
ledb 4052 = leadhb, a piece or patch, a leather
clout, P. O'C.
leitmech, eager, greedy, 3650, 3667 = léidmheach,
. i. mian [gh]lasach, P. O'C., who has also the
abstract léidmheighge. i. mian [gh]las = leitmige,
LL. 217 b.
lem, elm, sg. gen. leinm 2678 = lim, Trip. 84.
lén, hurl, len claoine 2146, acc. cen labra len
2137, cen len, cen erchfa forru, LB. 376, gen.
leoin 3206; léan and leon, destruction, ruin,
downfall, P. O'C. Hence luainm, liuinim,
S. na Rann 1726, 2686, 5267.

lesc 2665, 3032 (gl. piger) Ir. Gl. 382, loath,
P. O'C.
less, rogesset in les, 2030.
leutarhaighe 3186, deriv. of leatarthach, cogn. with
mod. leadradh, and leadairt, 'a striking, tear-
ing, cutting,' P. O'C.
lethnaigim 3003, I expand or spread, but here
I scatter.
letorud, p. 331, l. 16 = leth + torud, half-produc.
i. 3587, meaning obscure.
linn in mullinn 913; linn in proinntige 2091.
lisdacht, importance, 1095 = liostacht, Highland
Soc. Dict.
16 888, meaning doubtful ; lo . i. uisce, water, 10
. i. ribe olna, a lock of wool, P. O'C.
locaim, I flinch from: locuid . . . in cath 3320,
locadh, a flinching, failing, P. O'C.
lognúissi .i. brégl, 3093.
loilgech, a cow which has lately calved, pl. gen.
3350; also spelt leiltach and lughlach.
loinn-eolas, joyful guidance; lorn, joyful, glad,
merry, P. O'C.
loise, flame, 1043, 1694, also luise : loise and
loisne . i. lasair.
loisceanch, burning, blazing, 3662; loiseanch,
the same as loisechanta, 'fiery, blazing, burning,
P. O'C.
lonn 2089, 2112, 3649, i. diumsach o' Dvad. 102.
Hence lonnus 2095 = londas, Ml. 29 a i.
lossail, collective of lus, herb, sg. dat. 416.
lua (? p. 304. The gloss (.i. brat derg) stated
by Dr. Todd (Mart. Don. p. 274, note) to occur
on this word in LB. fo. 118 a, does not appear
in the facsimile (p. 235, lower margin).
luaigim, I buy, ransom; raluag-si in mac, LL.
226 b, l. 34; roluad moghd na cuman 1190,
should probably be roluag m. n. c.
luaithne, a particle of ask (luath), 126.
luaithred, ashes, 161; luaithreadh and luaith
reamh, P. O'C.
luamaire, pilot, 2077. Hence luamaireacht,
navigation, sailing, P. O'C., rather 'piloting,
directing.' Cf. comas luamairechta a tengad
LB. 160 b.
luchrapan 3776, a pygmy, pl. n. = luchrpuin,
LU. 23, luchorpain, Laws, i. 70, gen. line luchor-
pan leirda, Rawl. B. 502, fo. 45 b r, a dimin.
of luchorp, pl. n. luchuiri, Laws, i. 70, and cf. the
gloss Nan .i. bec, ut dicitur nanus .i. abac no
lucharban, O'Mulle. 828.
lucht, a charge, weight, p. 319, l. 33, and in Broc.
h. l. 27 (al-lucht saillé) and 47 (mir . . .
dind lucht); from *lucht = O. Welsh slith in or
maur-dlith-ruin (gl. mutlo vecte), Juv. p. 90.
mace-frit, a miracle wrought in childhood, pl.
dat. macfertuibh, 132.
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machtad, wondering, marvelling, 1988, 1998, ba maachtad mor lasin escop LB. 190 a, ba machtad le, LB. 193 b, commonly machnadh .i. longnad, O'Cl., who also has machtadh.
machtanigim 3762, 3874, I consider, verbal noun mächtanugt; Laws, i. p. 34, l. 11.
mago 321, l. 25, for macha, milking-place. Laws, l. 84, l. 32.
maidm, rout, but in 3253, a routed army.
maille, moille, delay, lateness, 4357, deriv. of deriv. of slow.
mainches nun, m. soscèla xv.
mainchne, service, 1018, 2039, 4233, 4246, 4801, 4842; manchaine 3492.
maindechtnaige, negligence, slothfulness, 1418, a deriv. of mainechtnach, 'negligent, slothful,' P. O'C.
maistreh, a churning, p. 321, l. 28.
maithgreim 2112. See greim.
mám, handful, 4323; mám, a fist, also a fistful or handful, P. O'C. C. W. mawaid, both handful.
manche 2363, Trip. Life, 344, l. 3; mainche, maintenance, sustenance, support, P. O'C.
maoi. See romaoi.
margreit, pearl, 38, from Lat. margarita.
martralica, martyrology, 3754.
mebais 4051, usually supposed to be a grammian's word like meabhadh .i. briseadh, P. O'C. But it stands for memais, which may be the aorist of a desiderative verb, root mat. So selais, im-selais may be aorists of a like verb, root slag.
meilaim, I enjoy, b-fut. 3 nos-melfa 2268; mealadh, enjoying, having, holding, P. O'C.
menmanrad, thought, xxiii; determination, Cogad Gaedel re Gallais, p. 72, l. 1.
merge, banner, 3078; meirge .i. bratch, O'C., an ensign, standard, or banner, P. O'C.
mi medonach fogmair 4441, lit. the middle month of autumn, September (?).
mi aig, aig, aign, aignadhr, P. O'C.
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neimed 4780 = nemed (gl. sacellum), Sg. 13 b.
neimnighe, virulence, peevishness, 2227, where the Paris copy has wrongly, nedeimmich, 'poisonous,' Wb. 7 c, LB. 251 b 70.
nem, neamh, the Mid. and Mod. form of the Old Ir. negative prefix neb; nem-forbann 4617; nem-thoirsech, unmournful, 3858.
net, nest, gen. nit, Arm. 17 a 2, pl. ace. nitu, p. 344, l. 25: W. nyth, from *nizdo-s, Lat. nidus.
niam, brightness, hue (?), niam theined p. 350, l. 6.
niam-glaine, bright purity, 3868, LU. 34 a.
nime, ix, l. 22, shortlived (?).
nimidech for nimidech, dwelling in heaven, p. 304, l. 13.
nó-chomháthad 4297, foundering, shipwreck, lit. ship-drowning.
noom, naemh, naomh, the Mid. and Mod. Ir. spellings of O. Ir. noeb, holy; comp. naemhbachal 4811; noem-chbar, holy yeuTre, 4727.
nós, usage, 1636; dat. sg. nous, pl. nosib, Laws, i. pp. 12, 208.
nuall, shout, cry; compounded: nuall-faeltech 3855, nuall-guth 3656. Hence perhaps naul-lach 2124.
oca, ica: oca rabbadhius demunh 2357, ica rabatar iarraid 1390, 3843 = ica rabutar iaráid 3838, ica tai lesgud 1422, ica tai iarrad 3728. óc-dam 3794, a young ox or stag.
occe p. 327, l. 11, meaning and reading doubtful.
centeime, celibacy, xxxiv, l. 23 = centeuma, LB. 187 b; oentamba, Lism. 124 a 2.
edbelteór 3942 = aibelteoir, O'Dav. 50, whence O' Donovan (Supp. s. v. aibhillteor) got the meaning 'thaumaturge.' But it comes from òibell, 'spark,' and seems to mean one who quasi per scintillam seu breviter elucidat. See Ducange s. v. scintillare.
oldaí, quam sunt, p. 393, ll. 2, 3, 4.
oll = πολλάς in compounds: oll-bladach, greatly-famous, 3288, 4280; oll-nia, a great champion, p. 317.
ollamain gobann, master-smiths (ollam, goba), 2931.
ómach, afraid, xxiii, deriv. of uamon, fear, pl. n.
bat homnaig dulli Dé dil, S. Rann 7763.
onchú, a leopard, 3799.
orba N., heritage, land, 1895, 1896 = forba 1897.
orcel 2170 = oircel, trough, Laws iii. 242.
orda do bradan, a piece of salmon, 2735; orda
de mhaide, a short thick stick, gen. ordan.
Tuc Caolite beim cloidhimh fo a cuim don chailigh go ndearna da ordain cottomra di, Feis Tighe Chodain, P. O'C.
ősí = obsequium, footwashing, p. 326, l. 31 = f-ösáie, supra.
othair, sick, duine othair, 2711.
pendaim, I do penance, act. pret. sg. 3 rophen. The corresponding noun pendant, gen. pendente, occurs in LB. 6 a.
peta sinnaig 1654, lit. a pot of a foz, peta cuirre, a pet crane, 4186 = petta cuirre, LB. 216 a 57. peata, a petted animal, P. O'C.; petai auium (gl. altilla), Harl. 1802, fo. 45 b; pettai sunt no inn aigi chena! LL. 67 a 41; indat pettai sunt no indat éoin chena! LL. 67 a 51.
pis, piece, pl. pisi 84; pisib 81. Either from W. bys, 'finger,' or from Fr. pièce, Low-Lat. pectia, pettium. P. O'C. has a dimin. piosan.
poc, buck-goat, sg. gen. puic 1630, 1632, acc. puc 1634, pl. n. puic 1632; P. O'C. has the dimin. pocín. The Old-Irish form is boc.
poid 3740, a point (of advantage, profit, use), from Fr. point. P. O'C. has poins, 'much, or great deal, abundance,' which seems wrong.
Compare: cen poind tarba do ann, LB. 145 b, ni boi poind doib ann, LB. 201 b, ni bia poind doib ann, LB. 202 a; ni bid didui poind don teichaid sin, Lism. 2 a 2.
pólaire, writing tablets, 968, 969, 4057. From pugillares, whence also Old-Welsh poulloraur.
pop a 426, or pura .1, maighistir, P. O'C. From Lat. popa, 'an inferior priest.'
prim, borrowed from Lat. primus, compounded in prim-aicde xxxx; prim-apstal; prim-chathair 4255; prim-coitcheann 3322; prim-fáith 1798, 3342; prim-fáthachaedi 3319; prim-long 3183; prim-proiceptoir 3744-5, 45c2.
priondechad, dining, 2081, from praind = prandium.
purcall, the hair of the head, 4568, .1, grug, O'Cl., pl. nom. pudralla, Lism. 119 a 1, dat. pudrallaib, LL. 268 a 1. P. O'C. has a dimin. puritllog, 'tuft.'
rachall, windingsheet, 1041, .1, bat mairbh, P. O'C. O'Clery's rachell; 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 (tarustal), O'Cl. but in 2113 rent (?), subsidy (?).
rebrad 4832 = reabhradh, gen. rebartha LL. 230 a, a skipping, playing, or sporting, P. O'C.
rechtaithe in 3320 seems to mean laugiver. In LB. it is an adjective meaning relating to the (Jewish) law.
reclés (= ro-ecles?) 2694, gen. in reclesa 2585. reilig, relics, 2185. relce 2775, pl. acc.
relm-dechaid, preceded, 1197, pl. 3 remidechatar, LB. 72 b.
renim, I give away, grant, sell (nepnyu), redup. fut. sg. 1 ririu p. 324, l. 30.
riachtanas a les, need, 1602; so in LB. 244 b, 75: riachtanas, want, distress, necessity, P. O'C.
riagaldai, duini 3395, monks, deriv. of riagail = regulas: monachi, Ducange.
riaraigim, I do one's will, act. pres. ind. pl. 3 riaraighit 2914, pret. sg. 3 roriarugh 4835, 4837. The verbal noun riarugud occurs in LB. 37 a, 29, riarach, occurs. submitted.
riaraim, I do one's will, imperat. pl. 2 riaruidh 565, nomin. of riar.
ri-rath, royal grace, pl. gen. 773.
rinde 2402, 2408, 2410, 2413, is = Nhgh. Rinde, and means (like russ) a basket made of bark. This word occurs in the Laws, i. 150, i. 10, where it is rendered by 'rods.' In O'Curry's Manners and Customs, ii. 117 it is explained as 'a round wooden bucket.'
rithimm = rhythmus, 2673, also spelt rithim.
ritholig, = rhetorica, p. 312, l. 34.
ro- (=pro) intensive prefix to substt. and adjj., ro-quine 4774, rodhune, 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, 4003.
ro-maoi 3578. Here ro- (=pro) seems the intensive prefix and maoi = O'R.'s maodh, moist, wet. Root miv (?).
roim, 2636, roime, before him, 2546, 3214; rolmpi, before her, 2421, 4079, 4685; rompa, before them, 2970; rommsa, before me, 3288.
roisc, cu roisc, till ends (?), 1979: con-roisc dí in taspéand sin do denam, LL. 280 b, 32.
roin-gae, seal-spear, 1641.
rúam, cemetery, sg. dat. ruaim 2111.
rúamnaí, I grow red, s-pret. rúamnáis 2858, rúamnd, LL. 244 a.
ruathar, orunwh, 2130, gen. sg. ruathair, LL. 240 b.
ruithen, radiance, acc. sg. 3402, gen. pl. 3428. Hence the denom. ruithnigim, S. na Rann 7537.

rúisc, hamper (made of bark), p. 320, l. 37, gen. rúisc p. 321, l. 18, pl. n. rúisc p. 322, l. 3. W. rhig, rhigen, Br. ruten, 'hive,' Fr. ruche.
sacarbhuic = sacrificium, 643, 1567, 2347, gen. sacarbaice 2403.
sáeb, false, comp. saeb-foircetlid, a false teacher, pl. n. 1513, saeb-ruisc 4142.
saeglach, aged, 946.
saegulda, secular, 4860 = saegulta, soegulta, LB. 35 b, 175 b.
Like saeglach, a deriv. of saegul = saegulum.
sái-escop 212, sage-bishop, sái = suí, gen. suad.
sain, separate, especial (= W. han), in compounds: sain-grad 3941; sain-richt 2140; sain-séircach 1842.
saith, wealth, p. 316, ionnmhas, O'C.
saithe 3367, a swarm, host, army, multitude, P. O'C. W. haid.
sál, sea, gen. saile, leg. sáile, 3771, a neut. s-stem, or is the nom. saile, W. helydd (?).
samlacha, semblances (?), banners (?), 3077, P. O'C. has samlach, similar, resembling; but this meaning does not suit here.
samrata, summery, 3402, deriv. of samrad, summer, ba hetrochta he oltás soláis gréini sámrata, LB. 232 b.
sámud 874, gen. sámtha 2767, sámhadh .1. coimthionol, a congregation, community, or society. santugud, coveting, desiring, verbal noun of santiagim, scáiled 3177, 3860, scattering, dismissal, dissolution. The former passage—leagar scaled doib, seems to mean literally, 'let scattering be left to them,' verbal noun of scáillim.
scairbhighe (scairbidhe?) 3256; P. O'C. has scairbh, scairbheacht and scairbhideacht, 'toughness, hardness, firmness,' but the context points to some skin-disease. Cf. perhaps Lat. scalar, scabreo, scabrosus, or Eng. scurf.
sceirded 3713 = scordadh, a squiring, issuing, or sailing forth, P. O'C. Seems cogn. with, or borrowed from, the English squirt, the etym. of which is obscure.
sceomdach 3185 = sceamach, yelping or barking like a fox or dog, P. O'C.
scoaire, brewer, pl. dat. scoairibh, 2820. From sco, linn, O'Day, 118.
scoirp, scorpion, 3651, the eighth sign of the 
zoodiac, Saltair na Rann, 219, 252.
scolaidecht, schooling, scholarship, 4103, from 
scolaige, scholasticus, p. 333.
scoloc 4234 a farm-servant; pl. scoloca G.C.? 
xxi.

screpul 4779, screball (=scriptulus) i. sect ping 
imne oir, seven pennies of gold, 2832, screabal 
3151; screpul commae 4479; s. oir no argit, 
p. 307; screball bathais, the feast for baptism, 
P. O'C.; screapul todhuisgidh, Lism. 45 b. 1. 
scripad, scratching, scraping, 3654.
sedda, 3659, 3666, dried up, withered: sechti (gl. 
furnace durata), ML. 48 b 3 = seacata, hard, 
frozen, P. O'C., who has also seacata, 'a 
hoar frost.' In the Tripartite Life, p. 222, l. 7, 
the dead Garván's people take the mantle from his 
face, conid-fuaratar sec, and the cognate verb 
occurs, coroscasat a lama imma claidhbu, 
tibid. 110, 2: seccais a lam immim claidheb, 
S. Rann 7105.

sechbaid 2271, error, mistake = sechfaid, sech 
maird, sechtaid, 566, for sechbaid. The phrase in 
566 and 2271 also occurs in the Tripartite Life, 
228, l. 25: Ni sechtaid a ndorigi an 
ben, no mistake is what the woman has done, 
and in the Voyage of Maedlunin, c. 12: Ni 
sechtaid ... in promad sin, no mistake (was), 
that trial. P. O'C. has seachnaidh i. dearmaid, 
forgetfulness; also error, mistake, digression.
seche, hide, 4259, sg. dat. sechid 4261.

sechna 3119, 3862 = seachnadh, an avoiding or 
shunning, P. O'C., where the dh seems an 
erroneous addition. Verbal noun of 
sechnaim.

sechtuibh 3292 = sectaibhe 3295, dat. of secth, 
seven.

secnap = secundus abbas, 2553, 2557, 4539. 
Hence segnabhuidheacht (i.e. secnabbaidhecht), 
p. 308, l. 33.

scémeth 297, offspring, ra an shil 7 ra a séim 
hed Forbais Droma Dangaire, Lism. 134 a, 2, 
is a fognam bias a shil 7 a semed' tre bithun, 
Tríp Life, 38, l. 17, where the contraction is wrongly 
extended. May be for *segmato cogn. with W. 
hau, 'serere,' heuadd, 'sevít,' and Lat. segs.

seis, ro-seis, 2067, act. s-fut, sg. 2 of ro-saligm.

selat, selad, 3743, 4427 = seolad, a time, a while, 
some time, sometime; seilad, P. O'C. 
Cogn. with sel, 2528, 3727, 3849.

sén, a charm, 2284, 2289, sean, blessing, prosp 
erty, P. O'C. From Lat. signum.

sen, old, in the following compounds: sen-brén 
3046; sen-garb 3653; sen-scribenn 3672.

seng, slender (?), stately (?), 3365.

senserecht, sinnserecht, seniority, 2539, deriv. of 
senar.
senta, inverterate, 3625; 3646, 3653.
seol, course, 2129.

seolas 3589, seolaid gaeth é, 3163.

sept-ii, seventh day before the tides, 805.

sercoll, p. 316, note 4, i. feoil, O'Cl., pl. sercla 
(gl. iririmenta gulae), Sg. 63 a ii.

ser galair 2794; searg, dryness, decay, withered 
ness, consumption, P. O'C., who cites nir dhe 
laigh taobh re dearadh dò, acht a searg sior 
ghalair, Caillebrn Chongail. A denom. verb 
sergaim, verbal noun sereggad, occurs in Saltair 
a na Rann, 7132, 7199, 8209.
sét, likeness; 2464.

sét (MS. seut) amacharat 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.

sídalgd, pacifier, 3921; corruptly, sithaigid, LB. 
66 b, sidaiddigh, LB. 248 a, should 
probably be sidaigidh. Cf. subairigithd (gl. 
lepos), Sg. 676. Cognate with the verb 
sidaigim, siodhach, pacific, siodhagadh, paci 
fication, P. O'C.

silim, p. 341, sower.

siltóir, a sower, pl. dat. siltóiribh, 1505, 1508.

sinte, stretched, extended, 3659, part. pret. pass. 
of sinim.

sir-, continual. Compounds: sir-beogolach 
3647, leg. -beogalch (?) sir-brén 3659; sir 
debtaigh 3646; sir-deciù, long-looking, sg. dat. 
-sin, p. 325, l. 28; sir-dubach 3655; sir 
feagad 4868; sir-gaire 3384; sir-marbhach 
3646-7; sir-shaegul, ix, l. 33; sir-schith 
3646; sir-sílte, continually árpt, 3666; sir 
thene 3638, 3643; sir-trotach, ever quarrlesome, 
3646.

síthe 3659, meaning obscure.
sírthech 3364; P. O'C.'s sírtheach, that begs, 
cries, seeks, asks, demands, co siriute, sollici 
tously, Rev. Celt. i. 38.

sithe 4539, meaning obscure.
síctan tromgallai, xxvi. Also in Laud 
610, fo. 145 b, 2, slaodan, cough or cold, O'R. 
Cf. treaghaid tromghalair, Lism. 152 a 1; 
serg galair 2794.

slain, acc. sg. 3372, meaning obscure.

slán, salve, comp. slán-crehchta, healed of one's 
wounds, pl. n. -aigh 3127.

slán 2976, indemnity, sg. gen. im tobach a slain, 
Laws, i. 192, l. 12.

slatra, bold, i. dana, Leb. Leci. Vocab. i. láidir, 
O. Cl. coslatra 2580. This glosses co mbrass, 
Pé, June 19. Samson slattra, S. Rann, 
5365, co slattra, 5573. Hence slatratru, bol.
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ness: tria slattrataid, through boldness, LU. 35 b.

slatt, to rob; oc slait 1971; roslaatsat, they plundered, Ann. Ulst. 836. Cognate with slatt, 'a rod' (W. lath); slat rioghdha, 'a sceptre'; slat bhroid, 'a goad'; slatadh, 'a switching'; slatath[?]m, 'I switch', P. O'C. Hence the Eng. slang word to slate.

slóasat, sg. gen. sluásti 3163, where it means a pledge, síuasat, 'a shovel for rigging clay or rubbish', P. O'C.

smér, blackberry, pl. gen. 1891, W. muyar.

snáth-ége xxx = snáth-éicéne, LU. 81 a, 17, snáth, thread, but what is écene?
sním 2483, 3689, distress. Hence the adj. snímaacht, S. Rann, whence the abstr. snímiche.

so-char, better so-chor, sg. gen. sochar 743, profit, advantage, emolument, benefit, P. O'C.

In the Laws, l. 52, l. 19, sochar is glossed by cor comloige.

so-charthanach 3856, amiable; carthanach, loving, friendly, affectionate, charitable, P. O'C.

so-chlann, goodly children, acc. sg. 2143.

so-chmacht, possibility, p. 325, ll. 33, 33, deriv. of sochmac, possible.

sóer-clandacht, noble lineage, sg. gen. -a, 743, so-fóircetal, good teaching, sg. gen. ult 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. sognailm, LB. 252 a, 252 b.

so-indscne xxy, oratory, innscne, speech.

so-mesacht, intoxicating, 3162.

somul, in somulrith carpait 3088 is obscure to me.

so-ólá, good to drink, 3162.

sord .i. glan, 967, from *sverdho-s, bright(?). som na hatha 2629, furnace of the kiln.

sor-túaidh 4264 for sair-túaid = soir ba thuaidh, north-east, P. O'C.

so-thoirsech 3660, lamentable.

sponge-áible 2973, pl. dat. sponcábliib, LL. 267 b; sponge, spunk, touchwood, tinder, P. O'C. Seems identical with sponge, sponge.

Cf. Nhg, feuer-schwamm.

sráimín, I rout, rosraedn in cath forra 3252. The verbal noun is sróined, sráined in LB. 40 a, 57, 72 b; sraedned catha 3267.

sreim, I cast, fling, scatter, pres. ind. act. sg. 3, sreidh (sreidh !), 2135.

sreith do rámáib, a row, or bench, of oars, 3574, 3581.

sriab, streak, stripe, 4065, 4069, acc. sreib 4067.

sron, F. nose, alma as cech sroin o feruib Muighi 3272.

sruithgeacht (i.e. sruithideacht) p. 308, l. 38, seniority.

stoll xiv, xv. The usual explanation—a stole, from Lat. stola—will not do here. Possibly stoll was the name for a harp-cover.

suaithe 3659, perhaps = P. O'C.'s suaithe, kneaded, tempered, mixed.'
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3991, 4320, 4657, torroma 4373. Verbal noun of torromaim, whence rothorromad 4882.

tosca 3172, cognate with toise, q. v. toscal eimíelta ele acum, Lísm. 44 a, 2.

trachtoire, commentator, 3325; one that treats or discourses on a subject, P. O'C. Hence tractaireacht, Sg. 145 a, 4.

trathaireacht 1976, handling, attending (?).

treblait = tribulatio, sg. gen. treblaiti, p. 298 1. 31.

tre-bliadnide, three-year-old, 3794.

tre-denus 357, l. 8, a space of three days. See denus, supra.

tregad 2962, piercing, boring, verbal noun of tre-gdain, cognate with tris-gataim (gl. foro), Sg. 54 a, trectam (gl. foro), MS. Lat. 11,411, (Bibl. Nationale) fo. 126 b. In 564 tregad seems a scribal error for tregat, colic.

trell = a white, 1246, gen. trill; in cind trill fodal, LB. 221 b.

trén, strong; comp. trén-dirgd p. 339, l. 4.

tres, flight, v. trointhres.

trethan, foot; comp. trethan-garb, rough-footed, 4731, trethan. i. troigh, O'C.

tre-tholl 2973, full of holes or graves; treatholl p. 317; tir treatholl. i. telec, Rawl. B. 502, fo. 58 b i. Cf. W. try-dyllw.

treóraige, guide, 4673. The cognate verb tre-oraigim (ro-m-treóraig, LB. 7 a) and its verbal noun treoraigud (LB. 162) also occur.

tríamair, pl. tríamara, 4697, sorrowful (?).

tricce 3182, activity, agility, P. O'C.; ar threisi 7 ar thrice, Three Fragments, 24; a deriv. of tricce, S. Rann 1926, 5325.

trichemruad 2973, LU. So a, 5, redly rushing (?), an epithet of fire and sparks.

troit 3658; troid, a quarrel or fray, P. O'C.; dognid troid, they encounter, Fr. Nennius, p. 116. See troit.

trom, heady; compounded: trom-lassair 3639, trom-thres 3639. Hence tromdacht 1591, 2608, LU. 5 a 15 = tromdacht, 'gravity, seriousness,' P. O'C.; and trommdae 2573, pl. n. msc. tromda, LB. 164 a; tromda, weighty, grave, sober, P. O'C.; com.

tromdáa LU. 82 b 8.

trompa, through them, 4069; so tromhat, through these, Lísm. 94 a, 1.

trostán 2446, a long staff or pole used by pilgrims, LB. 213 b and P. O'C., dimin. of trost, gl. trabs, Sg. 70 a 4, tres na trosti, LL. 236 a, from W. trost-en, which, again, may come from Lat. transtrum.

trot, quarrel, pl. trot 3658, pl. acc. trota, LB. 120 a 6, dimin. trodán, 'skirmish,' P. O'C. Hence trotach, 'quarrelsome.' LB. 251 b.

tuath-gerrtha 2975, badly mangled or mutilated (?); tuath in compounds: 'sinistrous,' 'awkward,' P. O'C.; as in tuath-chéard, 'the magic art,' tuath-chleas, 'an awkward prank or trick,' P. O'C. The gerrtha must be the pret. part. pass. of gerraim; cf. in-gerrtha (gl. lacerandum).

tuarraid 2470, seems act. pres. ind. sg. 3 of a verb *tuaraim, I provide, cognate with tuare, provision, food.

tubaim fri, I oppose, gainsay, rothubh frind 2255, cf. fo dág na ro tuaide fria eench, 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.'

tuiscinngud, cognate with tuisci, gen. tuiscen; tuigse, 'skill, judgment, understanding, tuig-seannach, intelligent, judicious, P. O'C.

tuimde, infixed 3879, tuimidhí (gl. infixae) Mi. 58 a; tuidhme. i. coimhcheangal, P. O'C.; fri tuimid na suanemun, S. Rann, 4278; co tuimidib na drumslaite, S. Rann, 452a.

tuill-brén 3664, epithet for seas of hell.

tuille 4783, prob. for tuile, flood.

turithid, an account, 1011 = tuirtheacht .i. airmheacht no scalaidheacht, P. O'C.; acc. pl. turitecha, LB. 33 a. Cognate with tuirithid.

tuirthid, story, account, O'C.'s tairthridh .i. scgla should perhaps be tuirthhidh. So dat. ni dia tuirthhidh, LB. 169 a.

tummhtha, dipt, pret. part. pass. of tummáin; cónaille tumtha 1995.

turad, dry weather, p. 330,1.16, .i. sin tirim, Corm. tur-bród xxvi, .i. brised, H. 3, 17, col. 27. turbro calide, breaking a truce.

turcnoom xxvii. Seems = turgnamh .i. toghbail no ullmughadh O'Don. Supp. and here to mean the preparation of, or collection of materials for, a banquet, cogn. with ur-gnam, frith-gnam.

uaimmbréchtad xxx., lit. stitch-variegation. uain, time, leisure, nochan-nain 1561.

uais, noble, 4208, .i. usal, O'C., who gives the compound uais-inghen. The dat. pl. occurs in O'Dav. 80, s. v. doctailcathar: ochtáib usai(b) .i. 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.

uais-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-
INDEX OF IRISH WORDS.

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<td>uisce ernagthe</td>
<td>566, water of prayer, holy water, usce oiffrind, 2162, water of mass, i.e. water used for mixing with the sacramental wine.</td>
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<td>umalóidit,</td>
<td>humble service ; luidh F. forsin n-umaloit 2564 ; roerail fair umaloit 4045.</td>
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<td>umad</td>
<td>to cleanse ; d'folcad 7 d'unad 2921 = d'unadh ocus d'folcadh, Book of Rights, ed. O'Don. 222. A cognate word unach (leg. ãnach?) is in Corm. Gl. Tr. 166.</td>
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<td>ur-char [ =</td>
<td>aurlchar, archar, erchar  ] d'aithinne, a cast of a torch, 2907.</td>
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<td>a great mound or dyke, gen. sg. urclaide, 2217.</td>
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<td>ur-daingnim</td>
<td>3002, I confirm, establish, O'R.; but in 3002 strengthen.</td>
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<td>ur-érige</td>
<td>rising up, 1880, 1881.</td>
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<td>ur-grána</td>
<td>2220, for urgránna, valde deforme, O'Moll. 99.</td>
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<td>ur-mor</td>
<td>the greater part, 4720, irim, Rawl. B. 502, fo. 57 b 1, sg. gen. ermoir 3318.</td>
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<td>uronna</td>
<td>(for ur-ronna, ur-randa?), portions, 1256.</td>
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<td>ur-chorad</td>
<td>viii, 1. 23, produce (?).</td>
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<td>urtlach,  lóth</td>
<td>sg. gen. urtlaiq 81 ; pl. n. urtlaiige, note to Féileire, Jan. 1.</td>
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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-éiric na colaiti.

P. xix, l. 3, add There is another and somewhat fuller copy of the Irish pseudo-Turpin in Egerton 1781.

P. xix, l. 18, after saints insert There is another copy in Egerton 92, fo. 31 b; and an abridgment in LB. 187 b.

P. xix, l. 20. There is another copy of this tract in Egerton 149.

P. xx, l. 7. This legend is better told in the Lebar Brecc, p. 37, col. 2: see Rev. Celt. ii. 382.

P. xx, l. 10. The Tale of the Two Children is also in Egerton 92, fo. 26 a 2.

P. xxii, l. 10. Another copy of this note is in Egerton 92, fo. 30 a 2–30 b 1.

P. xxii, l. 16, before 'Beda' insert 'Boetsius.'

Pp. xxiv, xxv. The Tellach Temrach, 'family of Tara,' here mentioned, is a bardic name for the people of Ireland. See Annals of Loch Cé, i. 474, n. 2; scél 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 Céitchathach; and the rest of the column is filled with five lines of prose beginning: Gebe lenadh all bheth maith denad comairli Arastotuil (Whosoever desires to be good let him act on Aristotle's advice).

P. xxxii, l. 2, add The note on the three Cries is from the Da Brón Flatha Nime (Two Sorrows of Heaven's Kingdom), Book of Leinster, p. 281, ll. 8–19.

P. xxxv, l. 16, after 106 insert and another in the Book of Ballimote, p. 247 a 1.

P. xxxvi, l. 5, after ii. insert 212–215.

P. xxxvi, after l. 20 insert: The story ends with the murder of Fiacha by Connla in order to heal himself of leprosy by bathing in the royal blood. See O'Mahony's Keating, p. 342.

P. xxxvii, l. 4. There is another copy of this poem in the Book of Ballimote, p. 172 a 9.

P. xxxvii, l. 10. The same story occurs in the Book of Ballimote, p. 255 a 34.

P. xliii, after l. 19 insert It is little but the prose framework of twelve poems, which begin respectively thus:—

Cuillemn, ba hadhba fiadhgh (fo. 152 a 2). Esteacht bec ón bim 'nar dtost (fo. 152 b 2).

Ar mallacht ar mhnaí Irgail (fo. 153 b 1).
ADDENDA.

Dámh trír thancatur ille (fo. 153 b 2).
Fulachtth na Morrighna anall (fo. 154 a 2).
Deichen dorín bir Deichin (fo. 154 b 2).
In fuil naib aderat frium (fo. 155 b 1).
Ac so in fét a ngénir Find (fo. 156 a 2).
Cnucha, mcoc os cind Life (fo. 157 a 1).
Ingadh in físh tarfás dam (fo. 157 b 2).
Baile na righ, Ros Temhrach (fo. 158 a 1).
Ni maith aniu mhí’ irlabrá (fo. 158 b 1).

Of the fourth of these there is an older copy in the Book of Leinster, p. 207 b.

P. lxxi, l. 4, add fo-cerd 1997 = O. Ir. focheird.

P. lxxvi, ll. 1, 28. Since these lines were printed, I have learned that Prof. Windisch dissents from Prof. Thurneysen, and regards fétar as resting on an old compound vid + dhá, comparable to Skr. formations like vidāṃ cakāra. The t in fétar would then correspond with the t in cretim, ‘credo,’ from *cred-dhámi, and in (do)-rat, ‘dedit,’ from *pro-dadáit.

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 [choch].

P. 59, l. 1948. After this the copy in Laud 610, fo. 1 a 2 has: Nos-fega tairis con-aicce ba lán in muir dia eis, ‘he looks over at it and sees that the sea was full in behind him.’


P. 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 uenatis malefcorrum hominum, obit. Flann episcope sapiens, abbas Inse Cín 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 toltio
Da un demonio, che poscia il governa
Mentre che l’ tempo suo tutto sia volto.

P. 303, l. 36. The MS. cited by Dr. Todd was probably the Book of Lismore, in which, fo. 44 b 1, there is a version of the legend.

P. 308, l. 39, add A scala aurea by which S. Aiduus ascended to heaven is mentioned in the Cambro-British Saints, p. 246.

P. 313, note 5, add See O’Clery’s Glossary, s. v. Dolinha.

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 cet [cell] custoit rothonn
cenn i cocholl sroil sechonn.

‘A grave-yard whereat kings leave a shroud: an abbot of a hundred churches whereto cometh a great wave: a head in a cowl of satin beyond us.’

P. 319, after l. 10 insert With the ‘white red-eared cow’ mentioned here and in many other places in Irish stories cf. the taru gwyn eskyvarlennyc of the Welsh Laws, i. 6.

P. 337, l. 4. There is a fourth copy (imperfect at the beginning) in Laud 610, ff. 1 a–5 b.

P. 337, l. 29, add They are also mentioned in the poem printed supra p. 135, ll. 4556–57, ‘without a brugaid (landholder?) who will give tithe of his herds, of his fair cattle.’

P. 337, l. 31. That children were actually sold under stress of famine see the Annals of Ulster, ad a. 964, and the Chron. Scotorum, ad a. 1112.

P. 340, l. 15, after Compare insert the murder of Emand a Burc, Annals of Loch Cé, i. 626, and
P. 340, l. 25, insert 2390, ‘in his single thread,’ i.e. as we should say, ‘with hardly a stitch of clothes.’ Cf. can én shnáthi, 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 srína* occurs in LL. ii. 111 b.

P. 361, l. 13, *add* One of them (an *ech uiscil*) had intercourse with a priest’s daughter, the result being the *mil Lettrech Dalldín*. See H. ii. 16, pp. 242, 243.

P. 368, *add* to article ‘womb;’ child speaking out of, 347.

P. 378. *In the article Dál Riata, after 314, insert* nearly coextensive with Argyle, the Irish Dál Riata is


P. 383, col. 1, *to the article adam dé* add *adam aed, adam braicc, adam rend my two eyes, my two hands, my two feet, LL. 238 a*. So *adar-n, our two*, LL. 186 a 23.


P. 385, col. 2, *to the article biait add* In pp. x, xii, and in lines 1095 and 4846, *biait* means the 119th Psalm, *Beati Immaculati*. See Rawl. B. 502, fo. 44 a 1, where that psalm is said to bring a soul out of hell at the end of a year (*dobeir in biat anmain a hiffurn hi cind bliadne*).

P. 386, col. 1, *insert bóbán, calf*, but in 4471 the name for a bell.

P. 387, col. 2, *to the article casair add* borrowed from Old-French *casure*. A similar native word is *casair, ‘brooch;’* in *de-chuilt cen chassair trit*, Rawl. B. 502, fo. 59 a 2.

P. 388, col. 2, *to the article confad add* Conbadh inna con, Ann. Ult. ad a. 775

P. 391, col. 1, *to the article erlathar add* From the following passage in Rawl. B. 512, fo. 66 b 1, *erlathar* seems to mean *dispensation*: air is tria érlatar 7 comairli nDé (gl. superna enim dispensatione). In p. 214, l. 19, therefore, *for... read* by dispensation.

P. 391, col. 1, *to the article estud add* This seems = *istad* in the compounds *istad-luc* (dat. sg.) LB. 219 a, and *prim-istad*, Battle of Moira, p. 198, l. 21, and *isdat*, 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. *Stadtl*?

P. 394, col. 1, *add* Idal, Idhal a few, x, l. 23. This word (O’Reilly’s *luil*) frequently occurs in the Irish Maundevile, pl. n. Idhail, gen. Idhal, *Rev. Celt*. vii. 75.

P. 399, col. 1, *to the article scoloc add*: In Mac Conglinne’s Vision, LB. 214 a, *scoloc* is used as synonymous with *timthirid* and *gilla*. It seems cognate with O.N. *skilkr*, A.S. *scealc*.
CORRIGENDA.

I. THE PREFACE.

P. x, 11. 23, 24, for An idol read A Jew.
P. x, 11. 33, 36, 41, and p. xii, 11. 33, 36, 41, for Beatus read Beati Immaculati, i.e. the 119th Psalm.
P. x, last line, p. xi, 1. 6 and elsewhere, for clerical students read young clerics. Pp. xiii, xiv, xv, for Beatus read Beati Immaculati, i.e. the 119th Psalm.
P. xix, 1. 6 and elsewhere, for clerical students read young clerics.
P. xxxiv, l. 30, for congaiter read congairter.
P. xxxvi, 1. 3, for another copy read short story; 1. 4, for et seq. and the story read col. 2, in which this event is mentioned, and the saga.
P. xliii, 11. 8, 9, for an indeonad (gridiron?) was made read cooking was performed.
P. xliii, 11. 35, for of Comuir read of Comar.
P. Ixxxii, col. i, and p. Ixxxvii, col. 2, dele the articles ailien, oilen, which, notwithstanding Prof. Zimmer’s opinion to the contrary, seems an unborrowed Irish word. See Rev. Celt. x. 368.
P. Ixxxviii, col. i, 1. 17, for W. pwn = pondus read From Fr. point.

II. THE TEXT.

LINE
5, for (inshor) read (n-inshor).
78, after roartraigh insert [in t-use].
152, for genealaig read genealach.
157, for cona 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)nachtuin.
315, for di(uisciu) read di(gh).
317, for .e read uime.
318, for . ba read doba.
321, for na ithfae read naith fesa (i.e. náit fesa).
324, for 7 in, read 7 in.
331, for . read uile.
336, for uci read ucu(t), and for the latter half of the line read Dodeochaid didiu Pdiraic cu haim i mbui Laghaire. Athert Leaghaire.
358, for for read for.
Corrigenda.

1. for suíthi read suíthi.

751, 757, 761, for No read Ro.

819, for Degaid read Dega.

854, for thaird read thaird, and for orduidi read orduidi.

900, for an Daire read a Daire.

902, for romhúid read romhúidh.

920, for IS e read IS o.

930, for nech read neich.

978, for conidh-béard read co n-ídheberad.

1008, for Agaid (the lection of the MS.) read Adai.

1033, for isin nusqui read isin usqui.

1068, for quingcidis read quingcigis.

1097, for an gainem read a ngainem.

1140, for Noisbh read nemdá.

1214, for nero read nír.

1251, dele the note.

1282, 1299, for cuilinn read cuilí.

1393, for ni read ní.

1413, for n[a]t read a.

1420, for tardot súibh read tar do tsúilib.

1442, for in arailé read i-arailé.

1446, for cuilne read cuile.

1476, for De read de.

1497, for : Magh read i Magh.

1669, for i tir read itir.

1735, for choibsen read choibsin.

1774, note, l. 2, for and read et.

1790, for noemh read neobh.

1802, note, for rohuighseat read roghuighseat.

1827, for corosfeg-ainn read coros-fegainn.

1867, for it read is.

1942, for Mechairbai read Mechair bai.

1951, for saighidh read saidhídhe and cancel the note.

2064, for tromuidhi read tromuidhi.

2070, for coicca fer read cóic deichnebur.

2106, for Fir-Fiadhait read fir Fiadhait (rectius fir Fladhait).

2113, for farath 4 read fa rath, and cancel the note.

2117, for scothais read fochtais.

2132, for gun glanbhail read gu glanbhail.

2133, dele the note 7.

2218, for lasamail read lasamain.

2227, for n[d]eimhni read neimhni.

2238, for Aingel. Iar coisecrad doibh na hindsi doraide read Aingel iar coisecrad doibh na hindsi. Doraidh.

2239, for ar read as.

2294, for toirnich read toirmeach.

2389, for Ochtar read Ochtur.

2442, for toiseach read toisech.

2460, for rohadnadh read rohadnadh.

2512, for n-essidh read nèidìdh.

2523, for dia n-ainn read dian (rectius dianid) ainm.

2533, for cohinneithechs read cohinneithmechs.

2572, for hathu read hachdu.

2667, for cumang ar nd(ul) i nicsighudh read cumangar ced d(ul) i n-aicsighudh.

2754, for rosenturgh[ad] read rosentadh [MS. rosenturgh].

2766, for intsamhail read in tsamhtha.

2767, for shámhaid read shámhtha.

2861, for mor read mór.

2872, for Finnghu read Finnchua.

2899, note, read MS. anáedhairda.

2921, for dunadh read dúnadh.

2964, for Bidh am read Bidham.

3013, for damhradh read theacht: read da mhíthair imtheacht.

3027, for nducat read ndecat.

3047, for Finnchua: ‘Na. b. so, a read Finnchua na briathra so: ‘A.

3080, 3348, 3396, 3629, 3701, 3811, 3817, 3843, for iarraid read iarraid.

3091, for nar’ read nár.

3120, for Tairnis read Tairís.

3224, for cath. read cath (?).

3225, for curabh aíss read cu rhabhais.

3245, for chomhlin read chomhlaínn.

3252, for rosraimad read rosraiméidh.

3267, for sreimad catha read sreiméid 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 rosoci trea read rosoci(t)ea.

3474, for cumlad read cúmadh.

3570, 3872, for betha read bethad.

3583, for loinne[0]las read loinne lais.
CORRIGENDA.

LINE
3587, dele (?).
3648, for , cruma, croma, read . Cruma croma.
3786, for na read [ná] na.
3789, dele the note.
3933, for sualach read sualag.
3953, for rocongair read roconagib.
3954, for chathreim read chathraig.
4061, for ... seiced read as eicen.
4091, for Fiachach read Flachrach.
4115, for haidhibh read háidhibh (rectius háighdhi?): for lobhrana read lobhrána.
4153, for a muintir read Ninnídh.
4154, for riocl ale read (sco)il. Acc.
4179, for ... read (sh)ail, and for (ml)d read (lin)d.
4186, for postea read peta.
4195, for deghbidh read deghbhidh.
4280, for huacht read huasal.

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. 286, l. 8; p. 265, ll. 4, 5; p. 278, l. 11; p. 282, l. 16.
P. 150, l. 22, and p. 153, l. 6, for Potitus read Potitius.
P. 152, l. 21, for he used to be brought, read thou wast wont to bring him.
P. 152, l. 30, see Index, s. v. greim.
P. 155, l. 3, for wild honey was brought read He gave wild honey.
P. 160, for goats, goat, read he-goats, he-goat.
P. 162, l. 1, for ancient read venerable.
P. 165, l. 12, for ... Saith, read 'No mistake,' saith.
P. 165, l. 33, for student read habituation.
P. 168, 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 (rectes).
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 cowdung which lay before read cloth cap (?) on the head of.
P. 186, 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.

TRANSLATION.

4378, for domain read doman, and cancel the note.
4437, for innsan read riusan.
4440-41, for .III. mis 7 ... a read VII mis nama.
4477, for róradh-sium read róradhsium.
4494, for lanpartaib read lánd[ed]partaib.
4497, for Fírrailthir read Fírrailther.
4526, for dichéillaidi read dichéillaid.
4541, for oc cetlai read oc etlai.
4637, note, for Liligdech read Luigdech.
4664, for Rofhergaig read Rofhergaige.
4744, for bliadnì read bliadna.
4758, for in doghuma read ind [f]ogh[ñ]uma.
4840, for mbliadnì read mbliadna.
4845, for aimer read amsir.
4885, transpose [é féin] to 4886 after aidhilgench.
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. 218, l. 28, for swiftly read vehemently.

P. 218, l. 36, for rending (?) read reverted; note 3, for trench read dyke.

P. 214, ll. 2, 3, ‘No boats (ethra) could catch it.’ For this rendering I am indebted to Mr. S. H. O’Grady; but the nom. pl. of ethar (gl. stlata) is ethair, H. 2. 16, col. 391, and I suspect that the true translation is ‘No birds could catch it,’ ethra being perhaps = W. adar, and cogn. with Skr. patria, 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 Slab Daidhe read early to a mountain.

P. 254, l. 24, for feeble read oppressive.

P. 255, l. 8, for windswept read boggy (?)

P. 257, l. 2, for later read thou seekest.

P. 257, l. 33, for Why marvelling 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. oebelteoir.

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 fortruir.

P. 272, penult. line, for 4728 read 4278.

P. 272, note 1, read rocobera.

P. 276, l. 25, for Ichta read Íchtar.

P. 276, note 4, for icht read écht.

P. 278, l. 30, for watch read canonical hour.

P. 279, l. 26, for Israel read Jared; l. 32, for shrine read habitation.

P. 281, l. 22, for equality of read so that they shape.

P. 284, l. 8, for Easter read Lent.

P. 285, l. 26, for exception read doubt.
CORRIGENDA.

NOTES AND INDEXES.

P. 293, l. 32, for Potitus read Potitius.
P. 301, l. 24, for Echin read [F]echin, and for Echen read Fechin.
P. 308, l. 3, before my insert the greatness of.
P. 304, col. 2, l. 33, for anguish read ailment.
P. 306, l. 20, read coopernerunt.
P. 307, col. 2, l. 7, for more easily read from this.
P. 309, col. 1, l. 7, for an gallra read a ngallra.
P. 310, col. 2, l. 23, for this read that.
P. 310, col. 2, l. 44, for vengeance would be taken read he would take vengeance.
P. 313, col. 2, l. 6, for sandals read shoes.
P. 314, col. 2, l. 12, before judgment insert the.
P. 314, col. 2, l. 27, for Araide read Riada.
P. 314, col. 2, l. 32, for tribute read fleet.
P. 316, col. 1, l. 12, for coecat read cecuit.
P. 317, l. 19, for trea tholl read treatholl.
P. 319, col. 1, l. 38, read fochruib; l. 39, acclaim; 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 airdiech (ms. airigech).
P. 325, col. 1, l. 11, for alaile read alali; l. 13 for di- read dia; l. 29, read Brig; l. 30, read Satan insa; l. 39, read hominibus; l. 40, for tir read dir and cancel the note; l. 43, for sin read siu; note 1, for indulth read indulth.
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 bcdi read bedi.
P. 327, col. 1, l. 3, read Ní anse; l. 6, read ani; l. 23, roáithat (?) 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 = frt).
P. 328, col. 1, l. 7, read Fobith; l. 8, praindi-[gu]bsa; l. 13, rot-baistsidersu; l. 17, bab-tizauit; l. 25, ñbachlaíon; l. 28, dixeras; l. 40, tiagait.
P. 328, col. 2, l. 5, for for read upon; l. 23, for lame read lame-handed (mancam).
P. 331, col. 1, l. 22, for uadhe read uad he, and after Brigitam insert cum; l. 33, read dabaig.
P. 331, col. 2, l. 23, for ... read when the king of Hái Cúlðuib 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 daidche: l. 36, for at night read early.
P. 363, col. 2, for Beatus read Bizat.
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 sigara.
P. 368, col. 2, l. 5, for 347 read 349, 348.
P. 387, nine lines from bottom, dele priesthood.
P. 389, ll. 2, 3, read daidche early, 3505 = daidchi, Títhin bó Dartada, p. 190, l. 30: cf. daiche .i. moiche, soinness, eartliness, P. O'C.
P. 390, last line, dele dloma and p. 313, l. 31.

THE END.
1875 òraí at the tribal meeting (mordhal, ainacht) of Cúile Baisceann
2465 mac µ ríocairt / roinneir, ... do thabhairt eis.

2620 gold ring given to a king for freedom.

2634 glactaid / man / riprat = claidhe B. ?

2657 a dráí with prophetic gifts.

2672f. reward for a melody by séamán maighistóir — receipt gold no silver

2832, a scedhAIL an / fee for baptiism.

2919f. went to the king to give him a specific for land taken over by saint.

2981f. ollamain ghadhbinn

2990f. the k. of Munster's two wives.

3132 the k. of Munster always to 'rise before' the successor of Fianna.-

3152 the clothes of the k. of Connacht every year to F. Cf. 4270

3904 / comain

3942 / ribbheoir ... dia tolas is thar in bith a bhfuair

4143 is airde leathair!

4169ff. a private own mill.

4470 i sceal cup a chomhnaig 'as the fee for his Communion' [Christian gave his]

4659 saorant melil 'chaplain'?

4769 land given w. the consent of the king.
Lives of saints, from the Book of Lismore