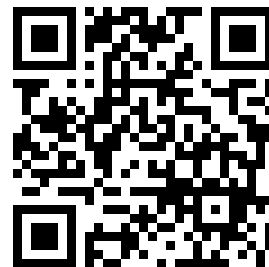

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Handwritten text in a medieval script, likely Gothic or similar, arranged in two columns. The text is dense and appears to be a manuscript page. The script is dark and somewhat faded, with some ink bleed-through visible. The layout consists of two columns of text, with a small square mark at the bottom left of the left column. The right column is partially obscured by a dark, irregular shape, possibly a shadow or a tear in the paper.

SPECIMEN PAGE OF RAWL. B. 512

(FO. 45 a)

Anecdota Oxoniensia
HIBERNICA MINORA

BEING A FRAGMENT OF
AN OLD-IRISH TREATISE ON THE PSALTER

WITH TRANSLATION, NOTES AND GLOSSARY

AND AN APPENDIX

CONTAINING EXTRACTS HITHERTO UNPUBLISHED FROM MS. RAWLINSON, B. 512
IN THE BODLEIAN LIBRARY

EDITED BY

KUNO MEYER

WITH A FACSIMILE



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INTRODUCTION

THE value of the Fragment of an Irish treatise on the Psalter, which is here edited for the first time, is mainly linguistic, and consists in its being a copy, though a late and often corrupt one, of an Old-Irish original written, as I shall endeavour to show, in the eighth century.

The Fragment has reached us, so far as I know, in two MSS. only. By R I denote the copy contained in the well-known Bodleian codex Rawlinson B. 512, for a detailed description of which see the Rolls Edition of the Tripartite Life, vol. i. pp. xiv-xlv, and compare the additions and extracts in my Appendix below. Our text begins at the top of fol. 45 a, 1 and ends abruptly in the middle of fol. 47 b, 2. It is written in a large and clear hand of the fifteenth century, I think. The transcript is, on the whole, a careful and accurate one, free from bad mistakes, and offering a very readable text. Several corrections and additions, many of them modernizations, made by a later hand, are easily distinguishable by the paler ink used. I have made R the staple of my edition, printing it as nearly as possible as it stands, merely extending contractions and indicating these extensions by italics. The later corrections and additions are printed in small type. Among these the marks of so-called aspiration are particularly noteworthy. For while the scribe always uses the sign † with a bold flourish of the horizontal stroke, the corrector employs either the dot or a sign somewhat like v. I denote these marks by *h* and *k* respectively.

A second copy of the Fragment, which I designate by the letter H, is preserved in the British Museum MS. Harleian 5280, foll. 21 a-24 b. The whole of this codex was written in the sixteenth century by Gilla

Riabach O'Clery, as appears from the following entry on fol. 76 a: *Oraid ar anmain an truaghain scribas an cuilmen so dó fen .i. Gilla Riabach mac Tuathail maic Taidc Caim i Clerich 7 tabrad cech oen dia foigena in oraid don scribuid, i.e. 'A prayer for the soul of the poor wretch who is writing this volume¹ for himself, viz. Gilla Riabach, son of Tuathal, son of Tadg Cam O'Clery, and let every one whom it will serve bestow a prayer on the scribe.'* The date of Gilla Riabach's death is not mentioned, so far as I know, but his father Tuathal died in 1512, and his brother Tadg in 1565. See O'Donovan, Tribes and Customs of Hy Fiachrach, p. 81 and pp. 391-398. Gilla Riabach was an erratic and often careless scribe, nor did he understand much of the older language, while he seems to have had next to no knowledge of Latin. Hence his copy abounds with blunders and is on the whole very inferior in value to R. It is right to say, however, that not infrequently he has preserved the original reading more faithfully than the scribe of R. A list of such cases will be found on p. 19. I have confined myself to giving the variants only of H.

The text offered by R and H is the same. Both copies end abruptly with the same word. That H cannot have been copied from R is evident, among other things, from its containing a passage (ll. 396-7) carelessly omitted by the scribe of R. By a large number of identical peculiarities and mistakes occurring equally in both transcripts, it is abundantly proved that they are derived from one common source. Of such peculiarities it will suffice to mention a few. Both copies agree in either preserving or changing Old-Irish forms in the same place, e.g. *inna* ll. 3, 72, 135, 321; *ina* 395; *na n-* 53; *lucc* 202; *oenlucc* 97; *hoin* 56; *noib* 75; *noib* R, *noibh* H 158; *noim* R, *noib* H 72, 87; *denaib* R, *dinoib* H 229; *dinaib* R, *donoib* H 236; *dona* R, *dena* H 136; *tosugh* R, *tosag* H 36; *mbrechtnaighib* R, *mbrectnaidhib* H 226. Again, the same words occur either fully written out or abbreviated in the same places, e.g. *amail*, written out in both R and H in ll. 188, 436, 448, while it is abbreviated in ll. 49, 402, &c. We find *Hir.* = *Hieronymus* in l. 49, while *Cirine* occurs in ll. 336, 342, &c. Further, the same corrupt spellings of Latin words occur in both copies, e.g. *misteris* 27, *spicies*

¹ *cuilmen* 'volume,' cognate with *colmnéne* gl. nervus, Sg. 221 b, and W. *cwlm*, Bret. *koulm* 'knot, tie.' The word is glossed by *lebar* in H. 3. 18, p. 603 a. As to its use by later scribes cf. *promha pind o Ferghal mac Uilliam for in cuilmend oll*, l.Br. p. 60, marg. inf.

semplex 80, *none* 117, *cecenise* 140, *pautantur* 141, *augtorem* 143, *difinitio* 382, 387, 389, *consulationis* 387, *apocolipsis* 399. Though some of these forms may be peculiarities of Irish Latinity, yet the following are mere blunders: l. 362 *asudua* R, *astutia* H for *ad studia*, l. 105 *addiuidimus* R, *adiuidiimus* H for *audiuimus*, ll. 180, 193 *exultabo* for *exaltabo*. Both copies share the mistake in l. 418, where instead of *fochétdir* the original had without doubt *fó chethir*. See my note on this passage.

It is evident from the character of these mistakes that they are no mere coincidences, but that they were all or nearly all contained in a common source, from which they passed directly or indirectly into both R and H. And it is equally clear that this common source, which I will call X, cannot have been the original MS. of our text, nor can have stood in any close relation to the original. For it must have been written at a time when Old-Irish had ceased to exist and was no longer fully understood, and by a scribe who had a very indifferent knowledge of Latin, if indeed he had any. When this was, there are no means of saying, but I think the fragmentary character of X plainly tells its own story. Whether the Irish Notker completed his commentary on the whole Psalter on the same scale as the fragment on the first psalm, it is impossible to say; but that the short fragment which has reached us was not the whole of his work, seems pretty certain. Remembering the wholesale destruction of Irish MSS. during the Viking-age, we may assume that a volume containing the Commentary on the Psalter shared the fate of the mass of Old-Irish books at the hands of the Norse, and was either burnt or 'drowned,' only its first few leaves escaping by some chance from this destruction¹. I therefore regard X as a copy derived either directly or indirectly from the fragment thus saved.

It will not be out of place here to consider the methods followed by the majority of Irish scribes in copying texts written in the older language.

At all times, in the oldest copies that have reached us—not excepting even the continental glosses—no less than in the latest, the endeavour of the scribes is often apparent to transcribe as much as possible into

¹ If we consider that the fragment fills six pages in R and eight in H, it seems natural to assume that the first quaternion of the volume was preserved.

the language of their own time. But this was never carried out consistently. As far as mere orthography is concerned, it would have been easy to adopt and follow a uniform standard. But even this few scribes chose to do. Guided apparently by nothing but the mere whim of the moment, they now retain the old spelling, now replace it by the modern one, or, worse than that, run through all the intermediary stages that lie between these two extremes. This is the practice of the scribes of both R and H, and such a word as Old-Irish *nóib* 'holy' is a good example of their inconsistency. We find not only the Old-Irish form and the modern *naomh*, but also *noibh*, *noebh*, *noeb*, *noem*, *naem*, *naeb*, &c. Thus for Old-Irish *áiss* 'aetas' we have *oes* 206 H, *aes* 438, *aos* 206 R; we find such late and corrupt spellings as *p* for infected *b*, in *lipuir* 2 R, *lipur* 25 R, *lepur* 30 R &c., and such phonetic spellings as *salim* 106 R, *psalam* 289 R, *taidibsea* 181 R, *taidibsiv* 265 R, &c.

But some scribes do worse than this. Bewildered perhaps by the difference between the older forms and the practice of their own day, they sometimes adopt a compromise between the old and the new. Thus Gilla Riabach, instead of writing either *fili* or *file*, escapes from the dilemma by writing *filie* (l. 157); instead of either *stoir* or *stair* he writes *stoair* (l. 315), instead of *foir* or *fair*, *foair* (l. 342), &c. Indeed, he seems to take delight in piling on meaningless letters, a practice which reaches its climax in such monstrosities as *spalmbouinh* (380) for *salmaib* or *salmaibh*, *claciniue* (327) for *clóine* or *cláine*, forms that I think may be described as sham archaisms¹.

Even the best scribes are never quite consistent. Michael O'Clery, for instance, certainly one of the most careful, and one who knew the older language well, never quite succeeds in his endeavour to give the old texts he copies a modern look. Such Old-Irish spellings as *athir* for mod. *athair*, *domun* for mod. *domhan*, *úgaire* 'shepherd' for *aoghaire*, &c. constantly occur with him.

With regard to the grammatical forms of the older language, the desire of the scribes to change these into modern forms is, I think, equally apparent, though few had sufficient knowledge of the older

¹ There can be no doubt, I think, that the delight of the Irish mind in quaint and obscure forms of language, examples of which may be found in the *Revue Celtique*, xiii. p. 220, often induced the scribes to affect a sort of archaic spelling and even to invent sham-archaic forms.

language to enable them to do so correctly. The later the period, the less Old-Irish was understood, the greater their difficulty of dealing intelligently with extinct forms. As long as the old form was transparent in structure and meaning, as was the case with most declensional forms, it was no difficult task to put down its modern equivalent. But even here blunders occur frequently. The difference between an intelligent and careful scribe and his opposite may be seen from an example which I take from l. 196 of our text. Here the MS. had *forsna psalmu*. The scribe of R changes this rightly into *forna psalmu*, while Gilla Riabach has an impossible *forsan psalmu*. In those cases where the scribes did not understand the original, they were often content with copying mechanically, and were then liable to confuse similar letters, wrongly to extend contractions, and the like. Thus in l. 449 R we find *asalucc* for *afolud*, the scribe having mistaken the *f* and *d*, l. 431 H *beatha* for *beatusa*, l. 418 *fochetoir* for *fochethir*, &c.

But the worst offence of which the scribes were guilty remains yet to be mentioned. This consists in their tagging on a modern ending to an old form, a practice mostly found with verbal forms. Thus veritable ghost-forms arose, which never had any existence in the living language. Such a form as *lotarsat*, for instance, which occurs somewhere in Harl. 5280 (*Tochmarc Emire*) arose from Gilla Riabach clapping the ending of the 3rd plur. preterit *-sat* on to the old perfect *lotar*; *topachtur* in LU 73 b, 2, which from the context must mean 'that I may cut off,' can only be explained by assuming that the scribe added the ending of the 1st sing. of the present deponent *-ur* to the stem of the t-preterit of *do-fo-bongim*. Such another form is probably *doromenathar* in l. 473 in our text for Old-Irish *doroménair*.

Now considering these various practices of the scribes, it will often be impossible to say which of them has been adopted in a particular instance. If, for example, in a late copy we find the form *rechto* (gen. sing. of *recht*), as we do in l. 26 H, this may be due to the scribe having here retained the Old-Irish form, or it may be a mere vagary of the scribe, for he often uses a final *-o* for *-a*, e. g. *arnechto* 252, *teoruo* 100. Again, if we find in our text such later forms as *rúinib* (l. 28) for Old-Irish *rúnaib*, or *tituil chenelcha* (l. 282) for *tituil chenelgaig*, we cannot therefore say that the original contained these late forms. In a piece of poetry there are often alliteration, assonance and metre to guide

us towards a re-establishing of the original form, but in a prose text we are without such helps.

Still I think that if in a late copy we find among modern surroundings Old-Irish forms almost or entirely unchanged occurring with any frequency, we may safely assume that we have then a copy which is ultimately derived from an Old-Irish source. And in cases especially where we have two or more MSS. of the same text, it will always be possible from a careful consideration of the habits of the scribes to arrive at a definite conclusion as to the original form of the text. This I have attempted to do in the case of our Fragment, and the result at which I have arrived is embodied in the critical text (pp. 20-36) which I have made the basis of my translation. It would be idle to deny that an attempt like this must have in it much of fallible conjecture. Taken as a whole, it is the outcome of my belief that R and H go back to an original composed in the eighth century. This, I think, is evident from the character of the Old-Irish forms which I have collected from both R and H, and of which I will now give a list.

First, as to sounds and their notation.

e in auslaut for later *a*: *brundedhe* 18 H, *dechde* 19 H, *saingnuiste* 93 H.

i for later *ai* (Zeuss, p. 6): *uaslib* 28, *coicit* 122 H, *obil* 336 H, 339 H.

*íi*¹ for later *éi* (Z. 31): *oin* 56, *noib* or *noim* 72, 75, 87, 158, 419, *coicait* 115 R, *clóine* 327 R, *torroighu* 277 (for *dorbígu*), *toiniuda* 196.

éú for later *eó* (Z. 35): *leu* 60, 231, 232, 234, *lev* 56 H, *ceul* 174 H.

Doubling the vowel to mark its length: *ataat* 62, 178, *ataa* 347, *dee* 324 H, *ceetna* 460 R.

ru for *ro* (Z. 441): *rucetau* 186 H, *ruilaighte* 275 H. *du* for *do*: *dvaircellaithir* 106 R.

Non-infection: *maghin* 59 H, *ali* 434, *arale* 451 (*i* added by the corrector), *alie* 405 H, *athinne* 270 R, *sesib* 379, &c.

lh for *d* in auslaut (Z. 71): *ingnath* 154, *etarscarath* 306, *móraith* 326 R, *nognathaigeth* 167 R.

d for *lh* (Z. 73): *ernaigde* 155 R, *gud* 383 R.

ch for *g* in auslaut (Z. 71): *cathraich* 93 R.

g for *ch* (Z. 74): *tosag* 36 H = *tosugh* R, 208 R, 242 R, *toiseghu* 199 R, 212 R, *cursaghtai* 384 H, *traghtairi* 43 R.

¹ *íi* is miswritten *ó* in *doriv* 209 R, *dore* 212 R; cf. *indori* Ml. 125 b, 7. 125 c, 2; *donais drochdonib*, ib. 31 c, 3.

n for later *nn*: *fochoin* 268 H.
m before *r* for later *b*: *mbrechtnaig*[th]ib 226.
gg for *ng*: *distiggadh* 262 H, *ime fulaggar* 432 H, *iggair* 470 H.

DECLENSION.

Neuters: *a n-ainm* 10, *ainm n-* 42, *a n-deda* 348, *a treide n-airdirc* 89, *a treide* 380, *a n-dliged* 149.

Dative sing. of *o-* and *jo-*stems: *tosugh* 36, *lucc* 97, 202, 204, *libur* 107, *oenur* 128, 163, *esercciu* 323 H, *esergv* 203 R, *suidiu* 22, *suidev* 412 R, *do indorbou* 325 H, &c.

Accusative plur. of *o-*stems: *salmu* 11, 122, 127, &c., *libru* 47.

Genitive sing. of an *u-*stem: *rechtu* 26 H.

The vocative plural *a braithre* occurs l. 406.

In the article notice forms like *forsin* 30, 63, 78, *resin* 125, *lasind* 210, *tresin* 132, *resna* 272, *frisna* 316, 318, *lasna* 75, 245, *isnaib* 52, 380, the neuter nom. sing. *a n-* 10, 89, 149, 348, 380, the feminine gen. sing. *inna* 61 H, 164, the gen. plur. *inna n-* 3, 54, 166, 321, the acc. plur. *inna* 135, the dat. plur. *donaið* 94, the masculine dual *in da* 71.

In the adjective notice the full forms of the dat. plur. *huaslib* 28, *uilib* 94, *ilardaib* 225, *reimepert*[h]aib 137, 170, &c.; the comparatives *firiù* 358, *toiseghu* 199, *toisichu* 358.

The feminine *teora* occurs 62, 100.

PRONOUNS.

dondi 282, 284, *arinni* 5 (*arundt* H), 286, 351, *isnahib* 52 H, the relative *tresu* 11, *forsa* 148, 191, the feminine gen. sing. *cacha* 71, *cecha* 326, 327, *nacha* 219, 224.

Infixation—*d*: *nodseind* 38, 40, *nodlabrathar* 370, 373, *fodracaib* 463.

n: *denraut* 156 H, *dinraut* 175 H, *dinrat* 342 H.

dn: *do-dn-ucsut* 355.

da: *dodaairinal* 214, *rodacachain* 108, 239 H, *atarimim* 76, *atarurmius* 83, *nadascribithar* 247, *condascrib* 99, *condascribad* 102.

s: *rusgab* 171, *ruscachoim* 135 H.

id: *nachidfarcaibsom* 462.

relative: *amal rongabsat* 70, *cindus rombatur* 207, *nadnaccombura* 431, *intan domberdis* 55 H.

PREPOSITIONS.

The distinction between *dí* and *do* is well preserved: *denaib ruiniib huaslib* 'de supernis misteriiis' 27, *dí* 10, 24, 61, 77, 88, 277, 322, &c., *do* 2, 14, 25, 89, 90, 92, 412, &c.

H frequently has the old form *dou*, later *dó*: 99, 265, 281, 285, 305.

la and *fri* govern the accusative: *lasna psalmoe* 245 H (*lasna psalmaib* R), *frisna persannu* 315 R (*risna personaib* H).

foaib 'under them' 157, 175, *inde* 'in her' 221, *airi* 'for it' 234.

CONJUGATION.

Independent (orthotonic) and dependent (enclitic) forms are distinguished: *doairchechain* 85, *-tirchan* 321; *doberar* 286, 288, *-taphair* 191, *doaisilbthar* 135, 169, *-laisilbthar* 159.

Present indicative sing. 1: *imthiag* 474, *atarimim* 76; sing. 3: *asbir* 177, *frisgair* 411, *a[i]rbir* 129, *nodseind* 38, 40, *arfoim* 300, 308, *donintai* 441, *alcobra* 426, 430, *-laine* 2, *-dène* 302, *doríme* 164, *sechta* 365, 394.

relative: *gonus* 340, *theiti* 472, *teiti* 473.

plural 3: *asberat* 194, *dorimeat* 42, *isperait* 232, *fogniat* 466, *immacomracat* 21; relative: *reta* 'qui currunt' 178.

Secondary present sing. *nognathaigeth* 167, plur. *doberdis* 55.

Perfect sing. 3: *doruaraidh* 30, *rochachain* 108, 110, 127, &c., *doairchechain* 85, *-tirchan* 321, *dorochar* 168, *-lainic* 211, *roír* 213, *dodechaid* 212, *torroighu* 277; plur. 1: *rochualamar* 107.

T-preterit sing. 3: *asbert* 453, *dorermat* 340, *dorormacht* 337, *imrulaid* 468.

S-preterit sing. 1: *atarurmius* 83; sing. 3: *rodersaig* 155, *dorat* 156, 175, *dorinfidh* 173, *roorddaig* 215, *rogab* 222, *roscriph* 215; plur. *rongabsat* 70.

Passive pres. ind. sing. *sennair* 18, 23, 37, 41, *berair* 460, *canair* 284, *tiagair* 297, *-taphair* 191; *condelgdar* 445, *immefolangar* 432, *doberar* 286, 288, *tarmi-berar* 24, *asberar* 300, 309, *rosechar* 352, *etercertar* 300, 343, *arecar* 89, 91, *indairecar* 90, *-laisfentar* 92, *scriphthair* 232, 456, *suidigthir* 305, *gnathaigthir* 282, 284; plur. *gabthair* 231, *gaibthir* 234, *duaircellaitir* 106.

Present subj. sing. *asperthar* 226; pl. *arnaragbatar* 244.

Secondary present sing. *ispertha* 84; plur. *doloigdis* 206.

Preterit sing. *rocet* 188, 199, &c., *arricht* 282, *rohainmniged* 10, 456, 466, *rosuidiged* 180, *elarros'rad* 312, *romalartad* 334; plur. *roceta* 176, 177, 182, 186, &c., *rohilaigthi* 275 R, *dorurmihe* 86, *airichla* 265, *airnechta* 256, 261.

S-future sing. *adfesar* 289.

Deponent present sing. 3: *-larsidar* 20, *-lairisidar* 25, *docoscethar* 257, 264, 267, *imdaigedar* 351, 358, *labrathar* 370, 373; plural 3: *labratar* 370.

Preterit sing. 3: *roorddnestar* 164, *roorddaigestar* 215.

The following Old-Irish particles occur:

didv 366 R, *didu* 428 R, *'diu* 81 H, *'divo* 428 H.

ceric 264 H.

indul 85, 330.

Lastly, notice the form *nufiadnuise* 86 R (*nuafiadnaise* H), the construction *amal ro[n]gab* 'ut est' 65, *amal rongabsat* 'ut sunt' 70; and the occurrence of such words as *imbúaruch* 83; *cesu* 170, and *masu* 230.

From this list of undoubtedly Old-Irish forms I draw the conclusion that the Commentary on the Psalter was written about the same time as the Milan Glosses, i. e. about 750¹. The language of our text bears a close resemblance to that of these glosses, a resemblance enhanced by the similar character of the contents. The verbal forms, so far as they go, seem to me to offer the most conclusive evidence. I would especially draw attention to the fact that the verbal particle *ro* is, with one exception (*asbert*, l. 453), always found prefixed to past tenses, and to the non-existence of such a form as *dobert*, the verb *dobiur* being used only in the present and future, and not in the past tenses, where *dorat* takes its place (see ll. 156, 175, 342), two facts, which Thurneysen (Rev. Celt. vi. pp. 322 and 328) has shown to be characteristic of Old-Irish before the end of the eighth century. I regret that my knowledge of patristic literature is not such as to enable me accurately to infer the date from the contents. But perhaps the circumstance that Bede (†735) is the last commentator mentioned in our Commentary, is worthy of consideration.

The Fragment, then, I take it, is one of the few scanty and garbled remains that have reached us of the earliest literature of Ireland. The need for such a Commentary in the vernacular must have been early felt in the Irish schools; for the Psalter was the first book put into the hands of the clerical student².

It remains to say something on the arrangement of this book. By

¹ See Thurneysen, *Revue Celtique*, vi. p. 318, whose conclusions I endorse.

² Thus Fiacc, son of Erc, having just had an *abgitir* or abecedarium given him, *légaid a salmu i n-benlú* 'reads his psalms on the same day,' see Trip. Life, p. 190, 8.

a mistake the Notes and Glossary have gone to the end of the book instead of immediately after the text which they are to illustrate. In the notes I have collected the passages from the Latin commentators, which the Irish commentator quotes. It will be seen that in several cases I have been unable to trace these quotations, and that the name of one of the authorities mentioned which in R¹ reads *Sap.*, generally the contraction for *Sapaist* or *Sabaist*=Sebastianus, is obscure to me.

In the Glossary I have collected all the words and the most important forms, adding a few references and *Belegstellen* where that seemed desirable. If I have added hardly any references to the Old-Irish glosses, the reason is that these can now be easily found in Ascoli's great work, to which I here refer once for all.

I hope that the Appendix will be interesting not only to Irish scholars, but also to students of folklore.

In conclusion I wish warmly to thank two friends, who have throughout encouraged me by their interest, and frequently aided me by their advice, Mr. Whitley Stokes and Professor John Strachan of Owens College.

K. M.

UNIVERSITY COLLEGE, LIVERPOOL,
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¹ H omits the name.

ADDENDA AND CORRIGENDA

TEXT.

P. 26, last line, for *esreud* read *essrédiud*.

P. 28, l. 12, for *ernaigh efil* read *ernaighthe fil*.

P. 30, l. 23, for *co n-déne* read *co n-déni*.

P. 32, l. 18, for *dotagar* read *dothagar*.

As to the use of *do-aitnim* 'I shine' (l. 1) in the metaphorical sense of 'I please,' compare *donaitni* gl. ubi dies opportunus arriserit, Bed. Carol. fol. 44 b, and see the first quotation on this passage by Zimmer, *Glossae Hibernicae*, p. 251.

With *mórrath cecha firinne* (l. 326) compare L.Br. 261 a. 18:

Mórad cecha firinne

issed dlegar duit.

With the quotations from Isidore and Cassiodore (ll. 420, 446) compare Félire, p. clxxx, 36: *Beatus autem dicitur quasi bene auctus (vel aptus), ar ba cain in tormach dó-sam.*

APPENDIX.

The first story in Rawl. B. 512 (see Trip. Life, p. xiv) is the conclusion of *Gein Branduib mic Aedain ocus Aedain mic Gabrain*, of which there is a complete copy in Rawl. B. 502, foll. 47 a, 2-47 b, 1.

P. 53, l. 14, for *slúraig* (MS.) read *slúag*.

P. 65, l. 13. I now think that *cen cop fial fri fínechas* should have been rendered: 'though he be not liberal in hospitality.' Cf. *féine* .i. brughaidh, O'Cl. and see Windisch, *Ir. Texte*, iii, p. 272.

P. 68, note 1, after *mennata* insert *.i. tigerna for cech feronn*.

GLOSSARY.

airm 'locus.' This seems to have been a neuter stem in -man. The nom. plur. *armand* occurs in LU. 134 b, 38:

Indid dam-se citn armand

hi fil chend erred Ul[ad].

Tell me which are the places

In which there is a head of an Ulster chariot-chief.

retae 'qui currunt.' Cf. *inriuth retae inna airndrethcha*, Bed. Carol. fol. 18 b, 12.

**screptair*. I now think that *screptra* is borrowed from Lat. *scriptura*, the *i* having become *e* as in *screpúl, discipul*. The dat. sing. occurs in the Book of Fenagh, p. 200, 9: *géin marus 'san screptrai*; ib. p. 204, 21: *céin no marad litir i screptra 7 i scribend*.

tlagaim. The form *dolagat* occurs in LU. 65 b, 11.

Duld David. Cf. LL. 14 b, 47: *i n-amsir Dúida maic Iase*.

MS. RAWLINSON B. 512.

fo. 45 a l.

IShe titul fil indreich ind
lipuirsi taitnea domenmannaib
innalegnidhi IShe aainm isindeb
ro hespertalim .i. uolvmen ymnorum amal asperar liber
5 psalmorum arinni is psalmus is lus
vel imnus eterchertar. Ceist ciahainm in
libuirsi aebra agreic allaitin. niansa. nab
la inebra psalterivm isingreic lauda
torivm vel organum isinlaitin. Ceist can
10 rohainmnigedh do anainmsi. niansa. din
croit tresarocachain duid napsalmv .i.
nabla aainmsithi isinnebra psalterivm
ingraeco lavdatorivm vel organum inlaitiu
aranni isorganum isainm cenelach do
15 gach chiul araairechus Nabla immorru
niainm cenelach docach croit achtis cithara
ainm cenelach cacha croiti. Cythera .i. pec
toralis inbhruinnidhi .i. iarsanni sendair
forbruinnibh. Nabla didiu cruit deichdi
20 .i. cotarsidar o .x. tetaib sinnair o .x.
[mé]raib. immacomracat nadeich tim
na furi anuas bid abolg disuidiu
7 isanuas sennair nodforndither
aceol indi. Tarmiberar disuidiu

[IV. 8]

B

25 *condid ainm donlipursv contairisidar o*
deich tetaib indrechta feturlicci doinf
dir de supernis misteris spiritus sancti .i. den
aib ruinib hvaslib inspirvtanaim.
psalterivm songreccdu insein ised ainm
 30 *doruaraidh forsinepursv. Arrecaiter*
nacetri suin comcobnesta .i. psa
lmus psalterivm psalmista psalmo
divm psallo. Ceist can dorroich in
tainmnigudsv. niansa. ised ispeir esodir bid
 35 *psaltis anim ciuil. ψ gredda inna*
tosugh psalmus seinim huad psa
lterivm annsendar and psalmista
ainm indfir nodseind psalmodi
vm anim inchiuil sennair and psallo
 40 *briathar indfir nodseind. || tair innv*
[C]EIST ciasi animnairme fil isintsal

fo. 45 a 2:

athad fo annilar. ISSed dorimeat al
aile trachtairi comtis .u. libuir intpsaltair
vt dicit elair psalterivm dauid in .u. libros
 45 *diuiditur ubi fiat fiat fiat finis*
sit. Saltair duid fodailter icóic
libru combad forcind libuir nachmai
gen imbi fiat fiat. ISSed immorru ispeir
hironimus amal nach forcend lipair nach
 50 *maigain imbi amén amén isintos*
cela Ni forcenn libuir dana nachmai
gen imbi fiat fiat isnaib psalmaib
ISSed dana fortét ingnmaib nanap
stal. 7 inandescipvl 7 inades
 55 *merachtaib .i. intan doberdis des*
meracht asin chanoín bahoinlebor leo
intsaltair vt dicit petrus scribturn est in libro
psalmorum 7 nieda namma dana nach
maigin inairimther [in dá lebor fichet fetarlicce
 60 *isind áirim óinlibuir atrínter] intpsailm leu.*

CEIST cisi erndail diernailib nacanoine
 forta napsalma. Arataat deora
 erndaili forsin canoin feturlicci .i. torath 7
 profetia 7 agiografa. Torath amal
 65 rogab .u. liubra moise .i. genis ex
 tific leuiticic *númerus* diuitornimium
 .iiii. libuir nafastinei .i. libuir iesu ben
 nun. soptim samuel. dabriemin
 esiaias heremias etzicel. tar
 70 as tra profetia amal rongabsat na
 .III. primfaith. 7 indaminfaith dec
 agiografa innanoimscribenda vt est le
 bor ioib 7 trélebro solomon .i. proue
 rbia *eclesiastes* 7 soirim. *canticum canticorum*
 75 7 intailim lasnаноibscribinna
 atarimim amal sodhain. *CEIST* cisi gnu
 is dignúsib nacanone forta naps
 almo. Aratat cetri gnuse forsin can
 one feturlicci .i. historia profetia
 80 prouerbialis spicies simplex do
 ctrina. Profetia didiu isi gnuis forta
 nasalma 7 cindus ón 7 is la noeb
 scripinna atadrurmius himbvarvch.

fo. 45 b 1:

Ni animarcidi dono cia ispertha disi pro
 85 fetia indul doaircæchain do christ 7 do
 nufiadnuse ni animarcidæ cia doru
 rmithe la noimscribinna arnifil
 din canoin feturlicci nrbes nobim. ET a
 treidæ nairdirc arrecar docach hsairsi
 90 indairecar dontsairsisea .i. loc 7 ai
 mser 7 persu. arecar eim. loc dó iudea
 atir mac nisrael 7 nitaisfentar donach
 cathraich saingnustai fobáith isforcitvl
 cinelvch donaiba uiliph duiniph indomain
 95 docaoisin ann 7 nipv techta inbriathar
 diadhai spirtuidai do tairchill 7 do scri

*phund indoenlucce utest uerbum spiritale
comprehendi 7 scribi invno loco nondebut.*

Aimser do duid 7 ishe *conascriph.* arite

- 100 teora *aimserai* arrechaiter dinchan
oin feturlaice .i. *aimser* rig 7 *aimser* breitmapan
7 *aimser* sacairt. IN *aimser* rig didiu *conascri*
bad .i. *aimser* duid. persan *immorru* isildna amal as
beir hisidor. psalmus *dauid* quinquam inuno volumine
105 *concluduntur* .x. uiros ce-cinise addi
uidimus. *Salim* duid ced *dvaircellaitir*
indoenlibur *rochualamair* is .x. *nembor*
rotacachain .i. moisi *dauid* *salemon* asab
idadun eman assar abisar filii *cho*
110 re *aggius* *zacarias* *Ceist* *cislir* *rocach*
ain *cechfer* *disuidib* *niansa* *maisi* da ps
alm .i. *exurgat* 7 *domine* *refugivm.* *Duid* c.xui.
salamon *dasalm* .i. *deus* *iudicium* 7 *nisi* *dominus*
Asab .xii. otha *quam* *bonus* *hisrael* non *acht* uoce i
115 *cocetul* *fruidadun* 7 *deus* *deorum* *asincoicait*
toisech. idadun *dasalm* .i. *dixi* *custodium*
7 none deo *hicocetul* *fria* *asab.* eman
domine *deus* *salutis* *hicocetul* *fria* *macca* *choir*
7 uoce. *Ethan* .i. *salm* .i. *misericordi*
120 *as filii* *chore* .i. *damac* *chore* .i. *asar* 7
abisar .xii. *psalmus* no psalmos otha *quem* *admodum*
corrici *deus* *deorum* .iiii. *salmu* *asin* *coecait*
medonach *hicocetul* *frieman* .i. *quam* *dilecti*
7 *dixisti* 7 *fundamenta* 7 *domine* *deus* *salutis*

fo. 45 b 2:

- 125 *aggius* 7 *sacarias* *nahocht* *sailm* *resin*
mbiait 7 na *lavda* *Huair* *tra* is *deich*
nemur *rochachain* in *apsalmu* *cid* *ara*
curther *anugturas* *hilleith* *duid* *aoenur.* ar in
tan *arbir* *bith* *inscribtur* oc *deimniugud* *nach*
130 *dligid* do *deisimbrecht* *asnapsalm*
aib *isilleith* *duid* *aoenar* *focert* *anug*
turras Ni *hingnadh* *annisin* *tresinngn*

uis cenelaich asinechtoche .i. totum pro
 parte 7 pars prototo. ISmenunn is duid
 135 aoenar rocachain innapsalmv acht do
 aisilbthar alaile dib dona persunnaib
 reimepertaib. Arimairceta aceille 7
 anintliuchta friu ut dicit helairius non est
 ab no obscuris innostra fide solum dauid totos
 140 psalmos cecinise. Sed propter conveni
 entiam opervm illorum alii psalmi pav
 tantur alis personis Sapaist Certum
 est dauid augtorem esse omnivm psalmorum
 peruenentia opervm alii psalmi alis per
 145 sonis deputantur. Grigoir Personam
 unam inpsalmis affirmare nonpos
 sumus propter tractatorum discripantiam
 Nam alii dauid tantum Atta ni forsætæt
 andligedsa 7 nidianehtair acht isin
 150 tsaltair immedon .i. intitul aspeir defici
 erunt lavdes dauid INCipit psalmus
 assab ised dicit hisindisein islaaa
 sab inpsalm 7 alaili psailim olcena
 Ni hingnath annisin hisinasab ro
 155 dersaig inspirut noeb indidim 7 ernaig
 de napsalm 7 dorat duid bindius 7
 cupdius foaib arbafaith arbafile
 forlân dorath inspirutanoib. ISsed
 cethardaa arataisilbthar intpsa
 160 ilm alis personis. Airecc intliuchta
 7 gnathugad cetail imaircideta gnima
 7 ruin ainmngtir. IS gle isdeimin
 is duid aoenur rogab no rocachain na psalmu 7 ised
 didiu dorime insenchus inna feturlicci roordd
 165 nestar duid cethrur nairechdai fricetvl na

fo. 46 a 1:

psalm dothus innacclas .i. assab eman ithi
 tum ethan 7 alailiv leo olchena Anni nogn
 athaigheth cach forcach clais dorochair ind

- ilsita do 7 anainmnivgud ISaire eim doaisil
 170 bthar intpsailim dona persunnaib remepertaib ce
 su duid aoenur rusgab ISmenvnn isfir dib lin
 uib is la hasab inpsalm 7 isduid rochachain
 .i. inspirat næm dorinfidæ immenmain nasaib
 incivl 7 innintliucht fil isintpsalm 7 isduid
 175 dorat cuibdius foaib. CEIST intre prois
 fa in tre metur roceta intailim. Tre metur tra
 raceta .i. meturdacht alacda. acht asbir
 cirine. ataat .u. psailim retæa tremetur
 saingnustai .i. noli 7 confitebor 7 beatus
 180 uir resinmbiáit dono 7 exultabo. Rosuidiged
 iarum aibgitir ebra forcach næ dotaidibæsea is
 tremetur roceta isindebra 7 ni tre óinmetur ro
 ceta omnes psalmos apud ebreos metrico car
 mine constant esse compositos. psalmii iam
 185 bico carmine currant alii exámetro pede.
 CEIST in tre metur fa treprois ro ceta intpsai
 lm. nicum dabairt fricirine is tre metur .i. metur
 dacht alacda. amail is tre metur ro cet inchan
 taicc solomon 7 indlamcomairt libuir
 190 ierimie. Atat immorru .u. psailim sainreth
 cha isintsaltair forsataphair indapgitir
 ebra .i. nolii 7 confitebor 7 beatus uir resin
 beat 7 inbiat 7 exultabo te deus meus. dothai
 dibsín dun is tre metur ro ceta 7 asberat combad
 195 eiligia cummetrum .i. metur eligiecda no dactalda
 CEIST ciasi ord fil forna psalmu innord toiniv
 da fa intord frescabala fa indord ceta
 il. ninachæ. acht isordd ruine 7 imairc
 idetaid. Aris toisegav rocet incoecat
 200 mad psalm .i. miserere mihi deus. oldas rocet
 intrepsalm .i. domine quidæ. imaircideta
 cid isín tresslucc nobeith anpsalm ad
 indet donesergv iartredhius. IMmairc
 idæi dana cidæ isín cæcatmadæ lucc no
 205 beith inpsalm naitirigæ fouaitæ isico

ictaigdi do loigdis cinaith la haos rechta.

fo. 46 a 2 :

- CEIST* cindus rombatu*r* intpsailm hi
 tosugh. Niansa. imblogaib 7 esre*vd*
 cosindoriv baibilonde *condeochatar*
 210 mud*h*aig*h* hitempul lasind canoin
 ol chena cotainic incethramath
 toisich adamra do dechaid asin dore
 .i. estras is do ro*l*r inspirut naom anath
 nugud treagivn. 7 isé dodaairinal ind
 215 oen lebar 7 ro scriph 7 ro orddaig
estar atitul re cach psalm. IS*v*
 atata tra 7 isilda indleborsa .i. for
 gnuis oenlibuir dianechtair 7 ilpsa
 ilim himmedon focosmailis nacha
 220 catrach tonimcella oemur dianecht
 air 7 iltegdaisi imedon indde
 IS foannindussin rogab intsaltair
 .i. forgnuis oenlibuir dianechtair 7 ilps
 ailimb himedon foacosmailis nacha
 225 tegdasi adamra coscrinaib ilardaib
 conitsadaibh mbrecht*h*naig*h*ib coneochraib
 saingnustaib doerslocad cachai. Ata
 didiu eochair saingnusta re cachpsalm
 .i. atitul. *CEIST* indenaib psalmaib
 230 intitail Masui dinapsalmaib*h* cid*h*
 arnagabtair lev Minip dinaibpsalmaib
 cidarscriphthair lev ISperait alaili
 comdis dinaibsalmaib intitail 7 is
 airi nadgaibtir lev fouith nach airnaig
 235 thi fil innib Olsodain nadmaith fri
 cirine ciasperthar arnidinaib psalmaib
 intituil. Aris duid aoenur rochachain
 innapsailm 7 apsalmchetlaidi imbi
 INTitail immorru estras rochachainidhi vel com
 240 tis ailiu trachturi olc*h*enai. Ata dedi ara
 scribatar intituil tria derg arbatriaderg no

scripthar intpsailim he tosvgh uli ria
 nairnecatain duib iar narnecatain duib didiu scripthar intpsai
 lim triadub 7 intituil tria derg arnaragba
 245 thar lasnapsalmaib. Ata coicthi ona
 idilcnigtair ecna 7 latar napsalmb
 adó dianechtair nadascribthar .i. argv

fo. 46 b 1:

mainte 7 erndail. Atri dib imed-
 on scripthar .i. titulus 7 diapsalma
 250 7 sinsalma. CEIST cid ani isaigrv
 manti. niansa. acute mentis inuentvm
 airecc menman aith no acutum inuentum
 no aithairecc. bid briathar argvmoy
 .i. ostendo. Argumentvm didiu .i. os
 255 tencio taidibsiv. CEIST ciatarb
 atv frisindairnechta argumenti
 .niansa. defasnes naceilliu docosceth
 ar tria cumbre mbriathar ut dicit hisidor
 Argumenta sunt quae causas rerum osten
 260 dunt exbreuitate sermonum longum
 sensvm habent. CEIST cia torbata fri
 sinairnechta erndaile niansa do dist
 engad naceille dodestengadar vel
 do coscethar. CEIST caiti deochor etir in
 265 argumaint 7 intitail. niansa. isdo airicta
 nahairgomainti dofaisneis nace
 ille do coiscethar ut diximus. Titulus
 de fursandvd natucaiti 7 indfoch
 aind frisarocheit inpsalmb. CEIST can
 270 ata anní istitalus. niansa. bid titio atinne
 7 titulus huada 7 titan grian titalus uada
 Atat tra cethri tituil chenelcha resnaps
 almo cénmotha nasaingnustai .i. psal
 mus canticum. psalmus cantici. Canticvm
 275 psalmi. CEIST ciacruth rohilaigthi 7
 caiti deochor eturru. niansa. issed derigne duid fri
 a dedencha. Torroighv .iiii. mile togaitthi di

maccaib hisrael friacetal 7 gnathagvd na
 psalam dogres cen nach tairmesc netir
 280 *Trian* dib *friaclais trian friacroit trian*
etir clais 7 croit. IS do isdir anni
 ipsalmus dondi arricht 7 gnathagtir
 hicroit. IS do isdir *inni iscanticum*
 dondi gnathagtir *friaclais 7 canair*
 285 *hicroit.* IS do isdir *inni ipsalmus can*
ticil arandni doberar acroit hiclais
 IS do isdir *inndi iscanticum psalmil*
dindi doberar aclais hicroit. INTail

fo. 46 b 2:

saingnusta adfesar dosuidib arcind
 290 *innalocaib sainredachaib.* Diapsalma 7
sinpsalma. Cate deochor *eturru Madiar*
ceill cirine diapsalma cetumus semper
interpretatur significans alterna esse uicina. Sin
 psalma doincosc morolusa. IShed *immorru*
 295 *aspeir augustin diapsalma interuallum uel in*
psallento. Sinpsalma *uocum coniun*
ctio .i. accomal ngotha. CEIST *cinnus tiagh*
air inanindidi. niansa. arrecar ainm nevturd
ai gredda psalma psalmatis iunctio
 300 *ised etercertar.* Arfoim *intemodigvd*
ngredda asperar dia. Coceill *etarscartha*
condene diabsalma 7 disiunctio ised
eitircertar immorru .i. eatarscarad naceille 7
indintlichta 7 napersaindi 7 nafor
 305 *gnuse bis isintpsalm.* IS do *suidigthair*
anni isdiapsalma doetarscarath
neich adrocomallnad triamierlegend
 Arfoim *dana anainm cetna indremsuidiugud*
greddai asberar sin 7 con. ised etercertur condene
 310 *sinpsalma 7 coniunctio ised etercertar.* is do
suidigthir anni assinpsalma doaccomal neich
etaroscrad triamierleginn. Ata *cethar*

[IV. 8]

c

dai as toiscidai isnapsalmaib .i. cet
 nastoir 7 stoir tanusti siens 7 morolus
 315 Cetnastoir friaduid 7 friasolomon frisnaper
 sannv remeperta frisaul friabisolon fris
 nahingrintidi olcæna. Stair tanusti
 frizeciam frisinpopul frisnamachabda
 Siens fricrist frisinneclais talmandai 7 nema
 320 dhai. Morolus friacach noeb. CEIST cid
 diatirchain fáitsinei innapsalm. niansa.
 digein christ 7 diabaitais 7 diachesada 7
 diaergai 7 fresgabail dlasuide fordeis
 dé athar indnim. Dotachuireda gen
 325 tiu aniris. De indarba Iuda inham
 iris. Domórat^h cecha firinde. Do
 dinsim cecha clóine. Domallachada
 pecthach. Do thaid^hecht christ domesim
 necht forbiu 7 marbv CEIST ciatintud

fo. 47 a 1:

330 forata napsalmv indul ata coic tin
 tud foraib .i. Tintud^h septin. Tintud^h simm
 aigh. Tintud^h theothais. Tintud^h aquil. Tin
 tud^h cirine. Tintud septin eim is he fil
 fornapsalmaib 7 ishé romalartad
 335 oco. Tintúd^h asindebre isinngreic isinlaitin
 Corocertaigh cirine foobail 7 aistrisc
 .i. nachní dorormacht septin nad
 rabi ifirinne nanebraide dorat cirine
 obail (+) fair. Obail didiu .i. uirga iugal
 340 ans .i. flesc (+) gonus. Nachní immorru dorer
 mat septin robui hifirinne nanebraide
 dorat cirine astrisc fair.. Aistrisc
 no |: didiu stella diens etercertar. Cetnai
 psalm indso. CEIST cetta arocetai
 345 dinapsalmaib. [I]Sed asperat sési natra
 chtaire combad te decet. asperat ar
 aile combada benedicti. ataa ani
 asfiriu oldas andedasa .i. istoisichv

- 350 rocet *pusillus eram.* 7rl. *CEIST* cidariⁿne
 indpsalmsa remitet nahuile psal
 ma. *niansa*. arindni imdaigedar bestata
 7 morolus and. aris *retrocuri* rosechar
 firinne 7 cresine. IS foidirc dvine
 dicornail centuir aritgnima a
 355 *trocuri* dodnucsvt hifirinne 7 *cresine*
 Huair didv is *tre trocui* 7 hifirinne
 dotægar hicresiniu. ImMaircidæ didiu
 insalm indimdaigedar gnim 7 bes
 tata 7 morolus cidhé nobeith hirem
 360 *thechtus* napsalm. *CEIST* caiti argvmant in
 tpsailimsi. *niansa*. inhocpsalmo omnes
 gentes genaraliter hortantur asdvdia
 uirtutum incitat simules docet quae
 merces bona pena mala *consequitur*.
 365 *CEIST* cidarnatechia insalmsa titul
niansa ideo *primus* psalmi non habet titulum quia
 titulus omnium psalmorum est. *Primus* psal
 mus olbeid titulum nonhabet quia capiti
 nostro domino saluatori. De quo absolute
 370 loquitur non debuit proponi. Arcenod
 fo. 47 a 2 :
 labrathar intailim desium nilabrat
 ar psalm dia comairbiurt bith amal
 nodlabrathar insalmsa. Nam
 licet alii psalmi deipso multa
 375 diqunt. Nemo tamen de eius conuersati
 one quae fuit interris sic loquitur hic psa
 lmus caput totius operis ponitur 7 adevm
 quae dicenda sunt cuncta respiciunt
 Asberat tra fairind dosesib natrachturæ
 380 atreidæi congaibther isnaib psalmaib
 congaibther isintpsalmsa aoenar
 .i. vox difinitionis guth erchoilte.
 vox consulationis gud comdidanta.
 vox increpationis guth cursachta.

- 385 Primus psalmus titulus est omnium ps
almorum quia in eo continentur tres voces
omnium psalmorum .i. vox definitionis. uox con
sulationis. uox increpationis. IShe uox
definitionis and otha beatus uir usque die ac
390 nocte. IS he vox consulationis and o
tha die ac nocte vsque prosperabuntur
IShe vox increpationis and otha prosper
abuntur usque in finem .x.ii. fersa ann
CEIST cid arnatechta anpsalmsa
395 brethir fochosmailis inanoebcān
one olchena. niansa. [Ut non habet liber Isaiae .i.
Isaiae filii Amos ut non] habet liber mathei .i.
liber generationis vt non habet liber mairc .i. in
itium euangelii 7 apocolipsis iohannis
400 7 liber apostolorum .i. paulus apostolus 7rl. ISfo
annindussa nitechta inpsalmsa brethir
.i. beatus uir amail aspeir hisidor. Moris est sc
ripturæ sancte instrumenta uerborum diui
tare legendvm vt sonat. consuetv
405 dinem indiget. Aspert dana grigoir ceill na
ile and abraithre. Aspert dana ci
rine ceill nailiu and uerbum spiratuale
humano ol grigoir. Nithechta duinne tu
illed noibscreptra dianechtair ol
410 nach tan do surgaib intaugtur brethir for
agin sechtair bid briathar foramenmain fris
gair dosuidev vt dicitur illud uerbum quod foris
fo. 47 b 1:
protullit illi uerbo quod intus latebat
coniuncit.|| combadedā aainm psalmi
415 CEIST cia hainm indlibuirsi. niansa. dicunt ali
dauid uel .v. libri psalmorum .i. combad
forcind libuir beuss nachdu hifil fiat
fiat. fochetair didu atason is
napsalmaib. Nicoir didu annisin
420 acht ised aainm liber psalmorum. CEIST caiti

saigid *inne isinni* as *beatus isi saigid*
 inde *asbeir isidor* and *beatus quase bene av*
ctus scilicet abendo quod uelit 7 non
 patiendo *quod nolit*. Ata ani as be
 425 *atus amail* bid *caintorm-machtaid*
arindni techtus na hi atcobra. ille
enim uere beatus qui habet omnia quae uult bene 7
non uult male. de his *enim* duobus *bea*
tus homo eficitur. IShe infirfindba
 430 *thach no infirion* atcobra nahui
 le *beatusa inemlai 7 nadnacom*
bra indulcc isonedasa immefo
langar cach dune findbathach
 Dorrime *dono seregius inninali nand*
 435 *.i. beatus quasi uiuatus*. Ata *anni asb-*
eatus amail bid *beoagti eo quod sci*
licet uita eterna fruitur. Aranni
arbarbith innaesa dilmain onbeta
 440 *aid sauthain*. Airrecor *ainm neccom*
tig hisincethramad ceniul* na sul
baire romanta .i. bes 7 uita donin
tai. Bid *verbum ase .i. beo excepti*
dichobedin tanaise forcetnacobedin. *Beatus*
arandgabail sechmadachta. Bid *anim nadiecht-*
 445 *forcetal randgab 7 condeldar tr*
esnatarigrad. Dorime *dano casi*
odorus inninaile nand .i. beatus quasi
bene aptus .i. amail bid *cainullmai*
gthe nadasaigti. Dorime *dono am*
 450 *bros beatus quase bene felix. 7 bid ceca*
tur de araraile .i. beatus is caintorm
achtæ. *isbeoagti inducsa infech*
tnach .i. uir. Cid *nach homo asbert*

fo. 47 b 2:

455 *niansa. nachairm* ata *homo his isin scrip*
tuir is do tormach aprisce doen
 da *scripthuir* ar is *abumo rohai*

nmnigid. Uir *immorru* auirtute anima
intriblacioneis. rohainmnigedson dono cid
 asalucc cetharda. *Friahaimsir duid*
 460 *berair ceetnastoir napsalm. Frii*
esu irechtis instairiud ishesidai
nachidfarcaibsom indaimsir indin
gremma cedfodracaib cach. IS find
bathach didiu infer qui non abiit combet
 465 *inconsilio. Arisbriathar saigthetaid*
docum luic abeo 7 is friasidæ fogn
iat intrachturi ceill naile .i. qui non abiit
iseside nadimrulaid artiagait cid
na fireoin hicomairli napecdvch no
 470 *inahingoir 7 nisethligid indi. Hab*
eo didiu as do as diles anbriatharsain
do fir theiti corig 7 dotæt huad
7 doromenathar ni dorad fris 7 teiti
qgi doridæisi. Habeo didiu vad imtlag.

VARIOUS READINGS FROM MS.

HARLEIAN 5280.

[fo. 21 a] 1 [Is] titol drech anliuboirse 2 taitne ~~mem~~monduib 3 inalegnide e
 isandep~~tre~~ 4 uoliume~~n~~ *uminorum* 5 arundí laus 6 ainm anliupoirse aeprau
 agreg illatin 8 indepru 9 isanladin 10 roainmniged indainmsen 11 rocachoin
 nasalmo 12 ahainm isendebru 13 inlatin 14 arindi ainim ceneluch de cech
 ciul aroairechus 16 hainm cech *cithera* 17 cecha *cruite* 18 brunded~~he~~
 iersanni sendor 19 prúindib didiu *om.* cruit dechde 20 cotarissethar sennair
 22 furrie induass disud~~hiu~~ 23 enduas sennoir notfornither iciul inde 24 tarm-
 beror disside 25 conud denliuborso contarissethar 26 anrechtó fetorloice
 27 dinib~~h~~ 28 rúnip uaislib ans~~pir~~ta noib 29 *gregda* insen issed 30 deruaroid~~h~~
 forsen liborsa arecaiter 31 coic com~~cun~~nestae 33 doroi~~ch~~ antainmnicudso.
 34 issed essodir bit 35 ainm 36 to sag senim uad psalmista ainm anfir notseind
 psalterivm indi sendoir ann 40 notsendair 41 ciaso 42 indilor dirimet alali
 43 trachtaire comdis 46 psalterium fogailter a 47 commad forcend liuhuir
 nachmag~~hin~~ 48 ambi 49 *hironymus* amail nachmaigen ambi amen amen isatsos-
 ce~~h~~ nachforcend libuir 51 dno 52 ambi isnahib 53 dno angnimib nanapstal
 7 innandessmprectaib 55 antan domperdis desmbrecht 56 asan canoin hoin-
 libor lev 57 petrus si scriutus lipro 58 namá dno 59 maghin indairmigh~~ther~~
 indalevbor *fichet* fetorloice 7 isandairim oinlibuir atrimter intpsailm lev 61 cisse
 ernail diernailib innacanoine 62 psalmo [fo. 21 b] arut teora 63 ernaile torud~~h~~
 64 7 *om.* 65 moesie geniss extic 66 leuitic *numerus* diuitornimium 67 ocht
 nafastine iessu 68 sobhtim 69 esaisas herimias etzichel tarus 71 cetri prim-
 fatha 7 nada minfaith .x. 72 innanoibscriuhenna 73 ioip tre lebaru 74 eclesi-
 astes rosrim canoin canticorum 75 lesna noibscribendou 76 amal sodoin cise
 gnusse 77 dignusib canoine *ierum fortae* 78 arietat cetri gnuse forsan canoin
 80 spicies simplex 81 diu ígnus 82 7 *om.* cindus on is lia noeb scribinda
 83 atrimtim ambuaroch 84 hanimaircide dono *om.* esbertha disse 85 andoúl
 doarcechain 86 nuafhiadnaise hanimaircide dno dorurmithea lie noibscribonda
 88 don fetorloce ni bus noibe Et 89 treide noirderc airecoir cechsoirse
 90 inairecor dentsoirseso 91 *persae* airiucor em dii loc iudae 92 atr *taspentor*
 de 93 locc sainradhach *no* saingnuiste es forcet~~ul~~ 94 dinib uilib doinib 95 do-
 coissen bod~~h~~ 96 dotairceld scribend 97 anenlucc *uerbi spiritale* 99 dou

aimser isse condascrib 100 teoruo arreceiter 101 aimser brethimon 7 aimser
 rig 102 sagairt dno condoscrib^h 103 persoin 104 isper ir. psalmos qun-
 quam in uolumine 105 cecenisse adiuidiimus 106 sailm cedoaircellaitir
 107 rocolomor dechenbor 108 rodacachoin moisis salimon 109 apissar filicore
 111 dossideb mois 112 exuirget duid trisailmb .x. 7 .c. 113 salmon diepsalmb
 ed 114 assap dapsalmb decc ota hi non acht 115 frie idadún isancevacoid
 116 toisech die cusdodiat 117 none dno [sic] assabb 118 ria maccaib core
 119 etan missericordias 120 assar 121 psalmos ota qvem at modum 122 cor-
 ruce cetrie psailmbe isancoicit 123 medonaic^h fria qvam dilecta 124 bene-
 dixisti 125 aigius salmo riesanmbiaid 126 7 lauda deichenpor 127 rocain
 [sic] nasalmba 128 cuirethor anugdaras illet oenar [fo. 22 a] 129 airbir scrib-
 tuir demniugud 130 desimbrechtaib 131 isaleith oenor focerd anugdaras
 133 assanechtodoche 134 menonn diu 135 oenor ruscachoin inasalmo doasel-
 b^hter 136 alalie denapersandaib 137 ocacellie 138 indinntlechteae friu .i.
 139 abscurmis [sic] totós 140 cecenise conuenentiam 141 opera ali pau-
 tantur 142 alis sap om. 143 licet add. 144 per conuenentium alff psalmi
 affirre non posuimus propter trachtatorum discribanciam 148 toet 149 so
 150 armedon deficerunt 151 psalmos 152 isanfsen islie assab. 153 arolie
 alcena 154 ingnad indisen hisen asabb dedeirscn- 155 indidium^h ernoict^he
 156 denraut 157 foob arbofaith bafilie 158 forlán dirath spirtu nóibh 159 cet-
 hortae arutaiseluktar 160 alis arecor indtlichta 161 immairectid ae 7 gnim^ha
 162 ainmni^g- glee dem^hin 163 oenor rogaub napsalmo 164 derime nafed-
 dorloice roordnestarside dauid^h 166 dethús naclas ituthum 167 aroilie alcena
 168 forcechclaiiss dorochoir asaindilseta 169 airenen dosaselbtar 170 dinaib
 171 menonn isadfir 173 noeb amenmoin nassaib dorinfid anceul 174 fil isant
 (psalim) 7 duid 175 dinraut cuibdes foib fa antre 176 fan intrie metor
 177 roctav dactalda atber 178 reta 179 confitepur 180 riesanmbiait 7
 inbiaid dna 7 exultabo 181 ditaidbse 183 epreos metrica carmina 184 constat
 compositum psalii 185 currunt [fo. 22 b] 186 fá intreprois rucetau
 187 conntabairt rie edon 188 dachtal^hda amoil roctetu incantoicc 189 solamon
 190 ataid imorú coicc psalim isant psaltair forsata aibgiter 192 noli riesambiaiet
 193 anbiaid exultabo dotaidbssen 194 isberad comad 195 elicciacum edon
 dachtalc[d]a 196 ciaso forsan anord toineda 198 nachai rune imaircetad
 aris toisechu roced 201 tresailmb imaircide 202 nobedh anpsalm cid indet
 203 eserc^he iertredenus imaircide cid 204 luoc 205 beth acoictide doligdis
 206 lie hoes rectgæ 207 itosoich 209 doire 210 muga 212 toisech do-
 coidh doeiree 213 athnuaugud 214 gion dodaairinail 215 roordaicistar
 216 rie cech sailmb uatota 217 so 219 cosmoiles na 220 catrach donimci-
 elloa 221 indte 225 scrinib ingaibb^h ilorduib 226 consistodoib mbrectnaid^hib
 227 cechaei ata diu 228 saingnuste 229 dinoib 230 mas dinaib 231 gaib-
 ter levo 232 cidorascrf^hutor levo asperad alalie 234 airie nachgabtor levo
 ernaigte 235 nat 236 ciaisberor ardonoib [sic] 237 duid oenor 238 na-
 psalmo imbee 239 imoru rodacachoin^hside 240 alalie dedie 241 atituil
 242 scribindis itosuch hylie 243 rienairrechtain duoib iernairrechtain duib im-

morru 244 *arnaragbaiter* 245 *lasnapsalmoe coicde onadilgniter* 246 *lathor*
 247 *nadscrittar argomanta* 250 [fo. 23 a] *argumentam* 252 *arec inmenmon*
 253 *arecc briathar organo* 254 *diu .i. ostentia* 255 *taidbse torbotae frisanar-*
nechto 257 *defaisnes in[na] cellie decoiscethar* 258 *issidor* 261 *sensom toru-*
hata risanarnichta 262 *dedistiggadh nacellie decoiscethar* 264 *ceric cati dechoir*
 265 *antitul dou irricta* 266 *dofassnes* 267 *titulus immorru* 268 *an fochoin*
 269 *risroced intpsalm canus* 270 *niansa pititio .i. aithindie* 271 *grian 7 huad*
 272 *itat cetrie cinelacha* 273 *cenmotta napsalmo nonasaingnustao* 274 *canticii*
 275 *ruilaigte* 277 *torroeccho cetrie milie togaide* 279 *cen[n]ach toirmiusc etir*
 280 *clauis* 281 *dou* 284 *dinf canar* 285 *ocroit is dou isdir andi is canticum*
psalmus dinf beror acroit haclais 287 *psalmi* 288 *dondnf* 289 *atfesor archind*
om. 290 *sainradachaið* 291 *etoroib* 292 *cetamus om.* 294 *immorru om.*
 296 *psallendo coniunctio uocum* 297 *acomal nagotha tiagor* 298 *inanindie*
airecor ainim neotardai 300 *arfoeimh and remsuidiugud* 301 *die coiceill etor-*
scarthae 303 *immorru om.* 304 *ind om.* 305 *mbios isnapsalmoib dou sui-*
dicter [fo. 23 b] 307 *ne[i]ch atrocmaildiogad* 308 *diu inanim cedna remsuidigte*
 309 *sen et condene* 310 *isndo* 311 *sughiter isinpsalmo die acomol*
 312 *etaroscârod* 314 *tanaistie morulus* 315 *cetnostoair risnapersonnaib*
 316 *remepertaið* 317 *hincnaithe tanaise* 318 *riezechiam machapdae* 320 *mo-*
ulus cech 321 *diatarcain faidsene* 322 *degen crisd baites 7 die esercciu*
 323 *7 die resgauhail 7 diasuide des* 324 *dee animb dotoicuiret* 325 *indiris .i.*
doindorbou iudan inhamires 326 *demoruodh* 327 *dinsem gacho claefniue*
 328 *peccacta ditigect mesamnocht* 330 *fortau itaut tindtudo* 331 *simmoicc*
 332 *teotais* 333 *em* 334 *ise romalortoic occo gorucertaic cirine fo obil 7 astrix*
 337 *nat* 338 *naneprua dereir cirine deraud* 339 *obil foair opil diu uirgo uigalans*
 340 *imoru derermot* 341 *roboi* 342 *dinrat cirene astrix foair* 343 *diu stealla*
grandiens etercertur ut oriion poetes 344 *inso ciacetuo rocedau* 345 *dinaib*
psalmbaið aspert 346 *combote desed alalie* 347 *commat benedictus* 348 *firie*
aldás indedesie astaoisecho 349 *roctou erum ciesc [sic] cie dorinde* 350 *an-*
ψalmsau remetheid psalmo 351 *arindediu imdhaiccther bestatu* 353 *eresene*
fodeirc duinne 354 *arithgnamo* 355 *didnucsatd eresene* 356 *diu* 357 *7*
[sic] ditecor acresene diu 358 *anψalmb andimdaiccther gnim 7 morulus 7 bestata*
 359 *cede* 360 *ψalm cade* 361 *in[h]oc* 362 *generailter hortantor astutia*
sim[fo. 24 a]muli quos docet 366 *ideo om. psalmus no[n] quam* 368 *oilbeid*
habed capite 369 *qou obsolute* 370 *debuid arcenolabraiter* 372 *pith* 373 *na-*
labrathar sau 374 *liced multi* 375 *nemo tendes conuersacione* 376 *inturris*
locitur 378 *dicenta cuntarespondid norespicunt* 379 *Asperoid tra sese natrach-*
toirie 380 *congabter isnaspalmboiuh [sic]* 381 *congaibtiur* 382 *difinitionis*
.i. guth ercoiltio 383 *consolocionis guth* 384 *curtaghtai* 385 *titalus* 386 *quam*
[sic] tris 387 *difinitionis consulationis* 388 *isee* 389 *difin [sic] adn ota*
 390 *ised consulationis* 391 *proserapuntur* 392 *increptationis ann ota prospe-*
rapuntur 393 *infinens enferso ann* 394 *ces [sic] arnatechtau* 395 *brethir ni-*
ansa focosmoilius inanoibcanoine alceno qui non habet liber iessaie .i. iessaie fili amois
ut non habet 398 *generatio [sic]* 399 *euangeli apocolipsis* 400 *.i. apaulus*

[IV. 8]

D

401 sen 402 *amail* isper Moris est *scribtura* 403 *sanctae* deuitare 404 ud
 405 asper *grigoir* diu nalie 406 asper cirine 407 nolie *spirituali* ummana ol
gricoir 410 defuarcoib forogion 411 fricsair 412 dossoide illut 413 proxid
 cesc ciev ainm anliboirse 416 no coic 417 forcendd liboir duo afil 418 som
 419 divo 420 *assed* aainm ierfir psal[m]orum cesc cade 421 isandii is issf
 422 andii *quasi* 423 abhabendo 424 paciendo 425 caintormachtaidh
 426 [fo. 24 b] *aranni* tectuss adcopru 427 bona 428 mala 429 isee fiorfinba-
 tach 430 firioin 431 *beatla* soinmlou nadnacouhra 432 isonindedoso
 imefulaggar 433 cec[h] finbatach 434 dierime seregus andii nalie and
 435 edon uiuitas 436 amoil pidbeoaiete 438 airbir anoesau dilmoin onbetaig
 439 airiegar 441 romanda edon bess isuita dinindtai 442 ase 443 *dichoibedin*
 444 fornocetna [sic] coibedin 444 *arinangā* [sic] anim nadiechf 445 *forfetal* [sic]
rangā condelgtor riasna [sic] 446 *cassedorus* 447 *anninad* elie and 448 amoil
caintormachtaid [sic] saiged 449 dienrime dno ambroiss 450 *quasi* 451 ara-
 nalie 452 beoaiete ancainausa [sic] fechtanach 453 uair [sic] cid arnachomo
 454 *homo* isanscribtuir 455 dotorand apriscie 456 abhomo roaimnied
 457 imoro anima intribulationes 458 dno 459 afolad cethardai Prie aimser dā
 dieberor 460 cetnoastair hissu 461 *ireichidis* antanrf isesede dna 462 na-
 chadfarcoibsem anaimser 463 cefodfacaib cac[h] findbotach 464 abit 465 con-
 cilio *Aspriathar* saigetaic 466 fasidie fognied 467 ceil nalie abit 468 esede
 469 firioin inapecodh no 470 inamiggair fedligit indib 471 is do isainm
 diles sen 472 teit coricch 7 dietoed uadh 473 dieromnathar derad ris tet
 474 cucee arrise div huad imthiag

In order to utilize space otherwise vacant, I here put together some of those cases in which the readings of H are so plainly better than those of R, that their adoption did not seem to demand justification in the notes.

H	R
5 laus	lus
12 ahainm	ainm
17 <i>cruite</i>	<i>croiti</i>
18 brundedhe	bruinnidi
31 coic	<i>ceiri</i>
47 } forcend, forcendd	forcind
47 }	
54 innan	ina
61 inna	na
72. 87 noib	noim
78 canoin	canone
84 hanimaircide	animarcidi
88 noibe	nobim
94 doinib	duiniph
99 condascrib	conascrib
104. 121 psalmos	<i>psalmus</i>
106 sailm	salim
123 dilecta	dilecti
124 benedixisti	dixisti
126 lauda	nalavda
129. 438 airbir	arbir, arbar
134 menonn diu	menunn
143 licet	—
144 per conuentium	peruenentia
158 di	do
170. 230. 345 dinaib	dona, dina

H	R
180 7 in biaid	—
181. 255 taidbse	taidibsea, taidibiv
185 currunt	currant
201 imaircide	imaircideta
203 tredenus	tredhins
206 coictide	coictaigdi
228 saingnuste	saingnusta
245 coicde	coicthi
269 roced	rochet
287 psalmi	psalmif
296 psallendo	psallento
300 remsuidiugud	remodigvd
317 <i>tanaise</i>	<i>tanusti</i>
318 riezechiam	frizeciam
323 esercciu	erghi
330 itaut coic tindtudo	ata coic tinthud
336. 339 obil	obail
348 dede	deda
351 bestatu	bestata
353 fodeirc duinne	foidirc dvine
371 labraithe	labrathar
403 deuitare	dinitare
422. 450 quasi	quase
449 ambroiss	ambros
469 ina	na
470 inaniggair	inahingoir

1. Is hé titul fil i n-dreich ind libúir se taitni do menmanaib inna légnide. Is hé a ainm isind ebru *Sepher Tehallim* .i. 'volúmen hymnorum,' amal asberar *Liber Psalmorum*, arindí as *psalmus* is 'laus' nó 'hymnus' etcercatar.

6. Ceist. ^{ceit} ~~Ó~~ hainm ind libúir se, a ebre, a gréic, a latin? Ní anse. *Nabla* isind ebru, *Psalterium* isin gréic, *Laudatorium* vel *Organum* isind latin.

9. Ceist. Can rohainniged dó a n-ainm si? Ní anse. Din chruitt tréa rocha-chain Duíd inna salmu .i. *nabla* a hainm sídi isind ebru, *psalterium* in græcco, *laudatorium* vel *organum* isind latin, arindí as *organum* is ainm cenélach do chach chiúil ar a airechus. *Nabla* imurgu ní hainm cenélach do chach chruitt, acht is *cithara* ainm cenélach cacha cruitt. *Cithara* .i. 'pectoralis,' in 'bruinnide' .i. farsindí sennair for bruinnib.

19. *Nabla* didiu crott deichde .i. cotairissedar ó deich tétaib, sennair ó deich méraib, immacomraccat inna deich timmna fuiri. Anúas bíd a bolg di súidiu, ocus is anúas sennair. Nodforndither a ceól inde: Tarmiberar di súidiu, condid ainm dond libur so, cotairissedar ó deich tétaib ind recho tétarlice, doinfider de supernis mysteriis Spiritus Sancti .i. denaib rúnaib úaslib in Spiruta Nóib.

29. *Psalterium*, son grécca in sin. is ed ainm dorúaraid forsind libur so. Airecaiter in cóic suin comcobnestæ .i. *psalmus*, *psalterium*, *psalmista*, *psalmodium*, *psallo*.

33. Ceist. Can doróich int ainmnigud so? Ní anse. Is ed asbeir Essodir, bíd *psaltis* ainm ciúil. ψ grécca ina tosug. *Psalmus* 'seinm' húad, *psalterium* aní sennair and, *psalmista* ainm ind fir nodseinn, *psalmodium* ainm in chiúil sennair and, *psallo* brfathar ind fir nodseinn.

1. This is the title there is in front of this book which shineth to the minds of the readers. This is its name in the Hebrew, *Sepher Tehillim*, that is 'volumen hymnorum,' as is said *Liber Psalmorum*, because ψαλμός is, being interpreted, 'laus' or 'hymnus.'

6. Question. What is this book's name, its Hebrew, its Greek, its Latin? Not difficult. *Nebel* in Hebrew, ψαλτήριον in the Greek, *Laudatorium* or *Organum* in the Latin.

9. Question. Whence was that name given¹ to it? Not difficult. From the harp to which David sang the psalms, to wit, *nebel* is its name in the Hebrew, ψαλτήριον in graeco, *laudatorium* or *organum* in the Latin, for *organum* is a general name for any musical instrument on account of its excellence. *Nebel*, however, is not a general name for any harp, but κιθάρα is a general name of any harp. Κιθάρα, i.e. 'pectoralis,' because it is played upon the breast.

19. *Nebel*, however, is a tenfold harp, to wit, it consists of ten strings, it is played with ten fingers, the ten commandments unite on it. Its belly is downward, and it is played from above. Its music is denoted in that. Hence it is transferred, so that it is the name of this book, which consists of the ten strings of the Old Testament, which is inspired de supernis mysteriis Spiritus Sancti, that is by the sublime mysteries of the Holy Spirit.

29. Ψαλτήριον, a Greek word, is the name that has remained on this book. The five cognate words are found, to wit, ψαλμός, ψαλτήριον, ψαλμίστης, ψαλμοψαλμία, ψάλλω.

33. Question. Whence came this name? Not difficult. This is what Isidore says, ψάλτις is the name of a musical instrument. A Greek ψ in its beginning. From it (is derived) ψαλμός, 'playing,' ψαλτήριον, that which is played on it, ψαλμίστης, the name of the man that plays on it, ψαλμοψαλμία, the name of the music that is played on it, ψάλλω, a verb of the man who plays it.

¹ Lit. named.

41. Ceist. Ciasi ainm n-áirme fil isint saltair, inn úathad fa inn ilar? Is ed dorfmét alailli tragtairi comtfs cóic libuir isint saltair. Ut dicit Elair 'psalterium David in quinque libros dividitur, ubi fiat fiat finis sit.' Saltair Dúsd fodailter i cóic libru, co m-bad forcenn libuir nach magen i m-bí fiat fiat. Is ed immurgu asbeir Hieronymus, Jamal nach forcenn libuir nach magen i m-bí amen amen isint sóscélu, ní forcenn libuir dano nach magen i m-bí fiat fiat isnaib salmuib.

53. Is ed dano forthét i n-gnímib inna n-apstal ocus inna n-descipul ocus ina n-desmrechtaib .i. intan dombertfs desmrecht asin chanóin, ba hóinlebor leú in saltair, ut dicit Petrus 'scriptum est in Libro Psalmorum.' Ocus ní ed nammá dano. Nach maigen ind-áirimter in dá lebor fichet fetarlicce, is ind-áirim óinlibuir atárimter int sáilm leú.

61. Ceist. Cisi ernail di ernailib inna canóine fortá inna salmu? Ar ataat teora ernaille forsin canóin fetarlicce .i. torah ocus prophetia ocus hagiographa. Torah, amal rogab cóic libru Móise .i. Genis, Exodus, Leuitic, Numerus, Diuilornimium. Ocht libuir inna fáitsine .i. libuir Iesu Ben Nún, Sophtim, Samuel, Dabreiamin, Isaias, Ieremias, Ezechiel, Taresra, 'prophetia,' amal roggabsat inna cethri prímfáithi ocus in dá minfáith déec. Hagiographa, 'inna nóibscríbenda,' ut est lebor Ioib ocus trélebru Salomón .i. Proverbia, Ecclesiastes ocus Sirasirim .i. Canticum Canticorum. Ocus int sáilm lasna nóibscríbenda atarfíim amal sódain.

76. Ceist. Cisi gnúis di gnúsib inna canóine fortá inna salmu? Ar atát cethri gnúse forsin canóin fetarlicce .i. historia, prophetia, proverbialis species, simplex doctrina. "Prophetia didiu is í gnúis fortá inna salmu. Ocus cindas ón, ocus is la nóibscríbenda ataruirmius himbúaruch? Ní animmaircide cia asbertha disi prophetia, indul doairchechain de Chríst ocus de núfiadnisi. Ní animmaircide dono cia dorurmithe la nóibscríbenda, ar ní fil din chanóin fetarlicce ní bes nóibiu.

88. Ocus a tréde n-airdire airecar do chach sáirsi indairecar dont sáirsi sea .i. locc ocus amser ocus persán. Airecar ém locc dó Iudea i tír mac n-Israél, ocus ní taisfentar do nach chathraich saingnustai, fobíth is forcital cenélach donaib uilib dóinib in domuin dochoissin and, ocus ní bu théchte in brfathar dífada spirtaide do thairchiull ocus do scríbund ind-óinlucc, ut est: 'verbum spiritale comprehendi et scribi in uno loco non debuit.'

Ceist 76? ceist
gnúis
adrimin
loc

gnúis (f) species
pl. nom gnúis
cindas (cinna)
on = 88
Comp of noib?
pass praes. s.
indairrii
= invenio

41. Question. What is the number ¹ (of books) there are in the Psalter, one or many? This is what some commentators reckon, that there are five books in the Psalter. Ut dicit Hilarius: 'Psalterium David in quinque libros dividitur, ubi *fiat fiat* finis sit.' The Psalter of David is divided into five books so that there is an end of a book wherever *fiat fiat* occurs. However, what Jerome says is, that as there is no end of a book everywhere where *ἀμήν ἀμήν* occurs in the Gospel, so there is no end of a book wherever *fiat fiat* occurs in the Psalms.

53. Moreover, the following in the Acts of the Apostles and of the Disciples and in their examples supports (this), to wit, whenever they brought an example from the Canon, the Psalter was counted as one book by them, ut dicit Petrus: 'Scriptum est in Libro Psalmoreum.' And further, not this only. Wherever the twenty-four books of the Old Testament are enumerated, the Psalms are reckoned as one book by them.

61. Question. To which division of the divisions of the Canon do the Psalms belong? For there are three divisions in the Canon of the Old Testament, to wit, *Torah*, and *Prophetia* and *Hagiographa*. *Torah*, that is, the five books of Moses, to wit, *Genesis*, *Exodus*, *Leviticus*, *Numeri*, *Deuteronomium*. Eight books of Prophecy, to wit, the books of Joshua Ben Nûn, *Shophetîm*, Samuel, *Dibre Hayyamîm*, Isaias, Jeremias, Ezechiel, *Thare Asra*, 'propheta,' as there are the four chief prophets and the twelve minor prophets. *Hagiographa*, 'the sacred writings,' ut est: the book of Job, and the three books of Solomon, to wit, *Proverbia*, *Ecclesiastes* and *Shîr Hashîrîm*, i. e. *Canticum Canticorum*. And thus I reckon the Psalms with the sacred writings.

76. Question. To which kind of the kinds of the Canon do the Psalms belong? For there are four kinds in the Canon of the Old Testament, to wit, *historia*, *propheta*, *proverbialis species*, *simplex doctrina*. *Propheta*, then, that is the kind to which the Psalms belong. And how is this, when just now I reckoned them with the sacred writings? It is not inconsistent though it be called *propheta*, in so much as it prophesied of Christ and of the New Testament. Nor is it inconsistent though it be reckoned with the sacred writings, for of the Canon of the Old Testament there is nothing more sacred.

88. And the three well-known things that are found for every composition, are found for this composition, to wit, place and time and author. The place, then, is found for it, Judea in the land of the Sons of Israel, and it is not assigned to any special town, because it is a general teaching to all men of the world that is in it; and it was not meet that the divine spiritual word should be confined and written in one place, ut est: 'verbum spiritale comprehendi et scribi in uno loco non debuit.'

¹ Lit. the name of the number.

99. Aimser dóu aimser Duífd, agus is hé condascríb. Ar it é teora aimsera aire-caiter don chanóin fetarlicce .i. aimser rífg agus aimser brithemon agus aimser sacart. I n-aimsir rífg didiu condascríbad .i. aimser Duífd. ✓

103. Persan immurgu is ilde, amal asbeir Isidorus : ‘ psalmos David, quanquam in uno volumine concludantur, decem viros cecinisse audivimus.’ Saim Duífd ced doaircellaitir ind-óinlibur, rochúalamar is deichnebor rodacachain .i. Móise, Duífd, Salomon, Asaph, Idithún, Eman, Assar, Abisar, filii Chore, Haggus, Zacharias.

110. Ceist. Cislir rochachain cech fer di súidib? Ní anse. Móise dá salm .i. *Exurgat* agus *Domine refugium*. Duífd cxiii. Salomón dá salm .i. *Deus iudicium* agus *Nisi Dominus*. Asaph dá salm déec óthá *Quam bonus Israel*, acht *Voce* i cocetul fri Idithún, agus *Deus deorum* asin chóicait tóisech. Idithún dá salm .i. *Dixi custodiam* agus *Nonne Deo* hi cocetul friá Asaph. Eman *Domine Deus salutis* hi cocetul fri maccu Choir agus *Voce*. Ethán óin salm .i. *Misericordias*. Filii Chore .i. dá mac Chore .i. Assar agus Abisar duodecim psalmos óthá *Quem admodum* corrici *Deus deorum* : cethri salmu asin chóicait medónuch hi cocetul fri Eman .i. *Quam dilecta* agus *Benedixisti* agus *Fundamenta* agus *Domine Deus salutis*. Haggus agus Zacharias inna hocht salmu résin m-biáit agus *Lauda*.

126. Húair tra is deichnebor rochachain inna salmu, cid aracurther a n-augturas alleith Duífd a óinur? Ar intan airbir biuth in scriptúir oc demnigud nach dligid do deismrechaib asnaib salmaib, is alleith Duífd a óinur fochert a n-augturas. Ní hingnad aní sin trésin n-gnúis cenélaich as sinechdoche .i. totum pro parte et pars pro toto.

134. Is menunn didiu is Duífd a óinur ruscachain inna salmu, acht doaisilbtar alailí dób donaib persanaib reméperthaib ar immaircidetaid a céille agus a n-intli-uchta friu, ut dicit Hilarius : ‘ non est obscurum in nostra fide solum David totos psalmos cecinisse ; sed propter convenientiam operum illorum alii psalmi putantur aliis personis.’ Sabaist (?) : ‘ Certum est David auctorem esse omnium psalmorum, licet per convenientiam operum alii psalmi aliis personis deputantur.’ Grigoir : ‘ Personam unam in psalmis affirmare non possumus propter tractatorum discrepantiam.’ Nam alii David tantum.

148. Atá ní forsætet a n-dliged sa, agus ní dianechtair, acht isint saltair immedón .i. in títl asbeir : ‘ defecerunt laudes David, incipit psalmus Asaph.’ Is ed dicit isindí sin, is la Asab in salm agus alailí sailm olchena. Ní hingnad aní sin. Is i n-Asab rodersaig in Spirit Nóib indidim agus ernaigdi inna salm, agus dorat

99. Its time is that of David, and it is he who wrote it. For these are the three times that are found for the Canon of the Old Testament, to wit, the time of Kings, the time of Judges, and the time of (High) Priests. In the time of Kings then it was written, viz. the time of David.

103. The author, however, is plural, as Isidore says: 'psalmos David quamquam in uno volumine concludantur, decem viros cecinisse audivimus.' 'The psalms of David, though they are comprehended in one book, we have heard that ten persons have sung them,' viz. Moses, David, Solomon, Asaph, Jeduthun, Heman, Asar, Abisar, filii Core, Aggaeus, Zechariah.

110. Question. How many did each man of these sing? Not difficult. Moses two psalms, to wit, *Exurgat* (Ps. 67) and *Domine refugium* (Ps. 89), David one hundred and thirteen, Solomon two psalms, to wit, *Deus iudicium* (Ps. 71) and *Nisi Dominus* (Ps. 126), Asaph twelve, from *Quam bonus Israel* (Ps. 72), but *Voce* (Ps. 76) in unison with Jeduthun, and *Deus deorum* (Ps. 49) in the first fifty. Jeduthun two psalms, to wit, *Dixi custodiam* (Ps. 38) and *Nonne Deo* (Ps. 61) in unison with Asaph. Heman *Domine deus salutis* (Ps. 87) in unison with the sons of Korah, et *Voce* (Ps. 76). Ethan one psalm, to wit, *Misericordias* (Ps. 88). Filii Core, to wit, the two sons of Korah, Asar and Abisar, twelve psalms from *Quemadmodum* (Ps. 41) unto *Deus deorum* (Ps. 49); four psalms from the middle fifty in unison with Heman, to wit, *Quam dilecta* (Ps. 83) and *Benedixisti* (Ps. 84) and *Fundamenta* (Ps. 86) and *Domine Deus salutis* (Ps. 87). Aggaeus and Zacharias the eight psalms before the *Beati* (Ps. 118) and *Lauda* (Ps. 145).

126. Now, since it is ten persons that sang the psalms, why is their authorship referred to David alone? For when the scripture in confirming some law uses examples from the psalms, it refers their authorship to David alone. That is not wonderful, through the general figure which is (called) *συνεδοχή*, that is, totum pro parte et pars pro toto.

134. It is clear, however, that it is David alone who sang the psalms, but some of them are ascribed to the aforesaid persons, because of the agreement of their sense and meaning with them. Ut dicit Hilarius: 'Non est obscurum in nostra fide solum David totos psalmos cecinisse. Sed propter convenientiam operum illorum alii psalmi putantur aliis personis.' Sebastian (?): 'Certum est David auctorem esse omnium psalmoreum, licet per convenientiam operum alii psalmi aliis personis deputantur.' Gregory: 'Personam unam in psalmis affirmare non possumus propter tractatorum discrepantiam.' Nam alii David tantum.

148. There is something which supports this point, and not from without, but in the Psalter itself, to wit, the title which says: 'defecerunt laudes David (Ps. 71, 20) incipit psalmus Asaph.' This is what he says therein, this psalm and other psalms besides are by Asaph. That is no wonder. In Asaph the Holy Spirit awakened

[IV. 8.]

E

Dúid binnius ocus cuibdius foaib, ar bá fáith, ar bá fili forlán di rath in Spiritu Nóib.

158. Is ed cetharda arataisilbtár int šailm aliis personis, airec intliuchta ocus gnáthugud cétail, immaircidetu gníma ocus rún ainmnigthe. Is glé is demin is Dúid a óinur rogab inna salmu, ocus is ed didiu dorfmi in senchas inna fetarlicce. Roorddnestar Dúid cethrar n-airechda fri cétul inna salm do thús inna class .i. Assaph, Eman, Idithún, Ethán, ocus alaili leú olchena. Aní nognáthaiged cách for cach claiss, dorochair i n-dilsetu dó, ocus a n-ainmnigud. Is aire ém doaisilbtar int šailm donaib persunnaib reméperthaib, cesu Dúid a óinur rusgab. Is menunn is fír dšb línaib is la hAsab in salm ocus is Dúid rochachain .i. in Spiritu Nóib dorinfid im-menmain n-Asaib in ciúl ocus in n-intliucht fil isint šalm, ocus is Dúid dorat cuibdius foaib.

175. Ceist. In tré próis fa in tré metur rocéta int šailm? Tré metur tra racéta .i. metur dachtalacda. Acht asbeir Cirine : ataat cóic šailm reta tré metur saingnusta .i. *Noli* ocus *Confitebor* ocus *Beatus vir* résin m-Biáit, in Biáit dono, ocus *Exallabo*. Rosuidiged šarum abgitir ebre for cach n-ái do thaidbse is tré metur rocéta isind ebru. Ocus ní tré óinmetur rocéta. ‘Omnes psalmos apud Hebraeos metrico carmine constat esse compositos. Psalmi alii iambico carmine currunt, alii hexametro pede.’

186. Ceist. In tré metur fa in tré próis rucéta int šailm? Ní cumtabairt fri Cirine is tré metur .i. metur dachtalacda, amal is tré metur rocét in chantaic Solomon ocus ind Lámchomairt libuir Ieremiae. Atát immurgu cóic šailm sainrethaig isint šaltair forsatabair ind abgitir ebre .i. *Noli* ocus *Confitebor* ocus *Beatus vir* résin m-Biáit ocus in Biáit ocus *Exallabo te Deus meus*, do thaidbsin dún is tré metur rocéta. Ocus asberat co m-bad elegiacum metrum .i. metur eligiecda nó dachtalacda.

196. Ceist. Ciasi ordd fil forsna salmu, in ordd tóiniuda, fa in ordd frescabála, fa in ordd cétail? Ní nach ái. Acht is ordd rúine ocus immaircidetad. Ar is tóisequ rocét in cóicatmad salm .i. *Miserere mihi Deus* oldás rocét in tressalm .i. *Domine quid*. Immaircide cid isin tresslucc nobeith in salm asindet dond ésergu far trédenus. Immaircide dano cid isin cóicatmad lucc nobeith in salm aithrige, fobíth is i cóictidi doluigdfs cinaith la hóes rechtgæ.

207. Ceist. Cindas rombátar int šailm hi tosug? Ní anse. I m-blogaib ocus esreud cosin dóiri baibilóndi, co n-deochatár mogaid hi tempul lasin canóin

the meditation and prayer of the psalms, and David added melody and harmony to them, for he was a prophet, for he was a poet full of the grace of the Holy Spirit.

158. These are the four things on account of which the psalms are assigned aliis personis: invention of meaning, and practice of singing, congruity of action, and mystery of naming. It is clear it is certain that David alone sang the psalms, and this is what the history of the Old Testament relates. David appointed four chief persons for the singing of the psalms, to lead the choirs, to wit, Asaph, Heman, Jeduthun, Ethan, and others with them besides. What each one was used to do in each choir, fell to him specially, and they¹ were named from them. Therefore, truly, are the psalms assigned to the aforesaid persons, although David alone sang them. It is clear that it is true both ways, that the psalm is by Asaph, and that David sang it, to wit, the Holy Spirit inspired in Asaph's mind the music and the sense that are in the psalm, and David added harmony to them.

175. Question. Were the psalms sung in prose or in metre? They were sung in metre, to wit, the dactylic metre. But Jerome says, there are five psalms that run in a special metre, to wit, *Noli* (Ps. 36) and *Confitebor* (Ps. 110) and *Beatus vir* (Ps. 111) before the *Beati* (Ps. 118), the *Beati* itself, and *Exaltabo* (Ps. 144). The Hebrew alphabet was put on every one of them, to shew that they were sung in metre in the Hebrew. And not in one metre were they sung. 'Omnes psalmos apud Hebraeos metrico carmine constat esse compositos. Psalmi alii iambico carmine currunt, alii hexametro pede.'

186. Question. Were the psalms sung in prose or in metre? There is no doubt with Jerome that it was in metre, to wit, the dactylic metre, as it is in metre were sung the Canticum of Solomon and the Lamentation of the book of Jeremiah. There are, however, five special psalms in the Psalter on which the Hebrew alphabet has been put, to wit, *Noli* (Ps. 36) and *Confitebor* (Ps. 110) and *Beatus vir* (Ps. 111) before the *Beati* (Ps. 118), and the *Beati* and *Exaltabo te Deus meus* (Ps. 144), to show to us that they were sung in metre. And they say that it is elegiacum metrum, to wit, elegiac or dactylic metre.

196. Question. What order is on the psalms, the order of returning, or the order of ascending, or the order of singing? None of them. But it is the order of mystery and fitness. For the fiftieth psalm, to wit, *Miserere mihi Deus*, was sung before the third psalm, to wit, *Domine quid*. It is fit that the psalm which tells of the resurrection after three days should be in the third place. It is fit again that the psalm of repentance should be in the fiftieth place, because it was on the fiftieth day that sins were remitted by the men of law.

207. Question. In what state were the psalms in the beginning? Not hard to tell. In fragments and scattered until the Babylonian captivity, when the slaves

¹ i.e. the Psalms.

olchena, co táinic in cethramad tóisech adamra dodechaid asin dóiri .i. Estras. Is dó rofr in Spirit Nóib a n-athnugud tréa giun, ocus is é dodaairinól ind-óinlebor ocus roscríb ocus roorddaigestar a thitul ré cach salm.

216. Is úathata tra ocus is ilda ind lebor sa .i. forgnúis óinlibuir dianechtair ocus ilsáilm himmedón, fo chosmailius nacha cathrach donimmchella óinmúr dianechtair, ocus iltegdaise immedón indi. Is foa n-indas sin rogab in saltair .i. forgnúis óinlibuir dianechtair ocus ilsáilm himmedón, fo chosmailius nacha tegdaise adamra co scrínaib ilardaib co n-itsudaib mrechnaigdig, co n-eochraib saingnústaib do erslocud cach ái. Atá didiu eochair saingnúste ré cach salm .i. a thitul.

229. Ceist. In denaib salmaib in tituil? Massu dinaib salmaib, cid arnágabtair leú? Minip dinaib salmaib, cid arascrbtair leú? Asberait alaili comtís dinaib salmaib in tituil, ocus is airi nád gaibter leú, fobfth nach ernaigth efil indib. Olsodain nád maith fri Cirine ci asberthar, ar ní dinaib salmaib in tituil. Ar is Duíd a óinur rochachain inna salmu, ocus a sálmchétlaidi imbi. In tituil immurgu Estras rodacachain sidi, nó comtís aili trachtairi olchena.

240. Atá déde arascrbtair in tituil tria derg, ar ba tria derg noscrbftís int sáilm hi tosgug uli ría n-airechtain duib. Iar n-airechtain duib didiu scrbftair int sáilm tria dub ocus in tituil tria derg, arnáragbatar lasna salmu.

245. Atá cóicthe ón-aidilcnigthir ecna ocus láthar inna salm. A dó dianechtair nadascrbtair .i. argumainte ocus ernail. A trí dób immedón scrbftair .i. titulus ocus diapsalma ocus sinpsalma.

250. Ceist. Cid aní is *argumentum*? Ní anse. 'Acute mentis inventum,' 'airecc menman áith,' nó 'acutum inventum' nó 'áith-airecc.' Bíd brfathar *arguo* .i. 'ostendo.' *Argumentum* didiu .i. 'ostentio,' 'taidbsiu.'

255. Ceist. Cia torbatu frisind-airnechta argumenti? Ní anse. Do aissnéis inna céille dochoscethar tria cumbri m-brfathar, ut dicit Isidorus: 'Argumenta sunt quae causas rerum ostendunt. Ex brevitate sermonum longum sensum habent.'

261. Ceist. Cia torbatu frisín-airnechta ernailé? Ní anse. Do disteggad inna céille dochoscethar.

264. Ceist. Cericc-cate dechor etir a n-argumaint ocus in titul? Ní anse. Is dóu airechta inna hairgomainti do aissnéis inna céille dochoscethar, ut diximus. Titulus do fursundud inna tucaite ocus ind fochuin frisarocét in salm.

came into the temple with the canon, when the fourth famous leader came from captivity, to wit, Ezra. It is he to whom the Holy Spirit granted to renew them through his mouth, and he it is who gathered them in one book and wrote and arranged its title before every psalm.

216. This book is one and is manifold, to wit, the form of one book without, and many psalms within, like some city which one wall surrounds without, and many buildings within it. In such wise is the Psalter, to wit, the form of one book without, and many psalms within, like some glorious building with many shrines, with various treasure-houses, with special keys to open each one of them. There is however a special key before each psalm, to wit, its title.

229. Question. Do the titles belong to the psalms? If they do, why are they not sung with them? If they do not, why are they written with them? Some say that the titles belong to the psalms, and that it is for this they are not sung with them, because there is no prayer in them. Therefore it does not seem good to Jerome to say them, for the titles do not belong to the psalms. For it is David alone that sang the psalms, and his psalmists around him. The titles however, Ezra sang them, or there may have been other commentators besides.

240. There are two things for which the titles are written in red, for in the beginning before the invention of ink the whole psalms used to be written in red. After the invention of ink, however, the psalms are written in ink, and the titles in red, lest they be sung with the psalms.

245. There are five things which the knowledge and disposition of the psalms require. Two of them without, which are not written, to wit, arguments and division. Three of them within, which are written, to wit, *titulus* and *diapsalma* (*διάψαλμα*) and *sympsalma* (*σύμψαλμα*).

250. Question. What is *argumentum*? Not difficult. *Acute mentis inventum*, 'a sharp invention of the mind,' or *acutum inventum*, or 'a sharp invention.' There is a word *arguo*, that is, 'ostendo.' *Argumentum*, then, 'ostentio,' 'showing.'

255. Question. For what use were arguments invented? Not difficult. To set forth through short words the sense which follows, ut dicit Isidorus: 'Argumenta sunt quae causas rerum ostendunt. Ex brevitate sermonum longum sensum habent.'

261. Question. For what use were divisions invented? Not difficult. To distinguish the sense which follows.

264. Question. What then is the difference between the argument and the title? Not difficult. The arguments were invented to set forth the sense that follows, ut diximus. *Titulus* to illustrate the cause and occasion at which the psalm was sung.

269. Ceist. Can atá aní is *titulus*? Ní anse. Bíd *titio* 'athinne,' agus *titulus* húad, agus *tilan* 'grfan,' agus *titulus* úad.

272. Atát tra cethri tituil chenélaig réсна salmu cenmothá inna saingnústa .i. psalmus, canticum, psalmus cantici, canticum psalmi.

275. Ceist. Cia cruth ruhilaigthe, agus caite deochor eturru? Ní anse. Is ed dorigne Duíd fria dédenchu. Doróigu cethri mlii togaithe di maccaib hIsraél fria cétal agus gnáthugud inna salm dogrés cen nach tairmesc n-etir. Trían dfb fria claiss, trían fria cruit, trían etir claiss agus cruit. Is dóu is dír aní is *psalmus* dondí arricht agus gnáthaigthir hi cruit. Is dóu is dír aní is *canticum* dondí gnáthaigthir fria claiss agus canair hi cruit. Is dóu is dír aní is *psalmus cantici* araní doberar a cruit hi claiss. Is dóu is dír aní is *canticum psalmi* dondí doberar a claiss hi cruit.

288. In tituil saingnústa, adfesar dosuidib archiund innallockaib sainredchaib.

290. *Diapsalma* agus *sinpsalma*, cate deochor eturru? Mad far céill Cirini, *diapsalma* cétamus 'semper' interpretatur, significans alterna esse vicina, *sinpsalma* do inchosc morolusa. Is hed immurgu asbeir Augustinus: 'diapsalma intervallum psallendi vel in psallendo, sinpsalma vocum coniunctio' .i. 'accomol n-gotha.'

297. Ceist. Cindas tgar ina n-inni de? Ní anse. Airecar ainm neutarda gréda *psalma*, *psalmatis*. 'Iunctio,' is ed etercertar. Arfóim ind remsuidigud n-gréda asberar *dia*, co céill etarscartha, co n-déne diabsalma, agus 'disiunctio' is ed etercertar .i. etarscarad inna céille agus ind intliuchta agus inna persainne agus inna forgnúse bís isint sálm. Is dóu suidigthir aní is *diapsalma* do etarscaruth neich adrocomallnad tria mferlégend. Arfóim dano a n-ainm cétna ind remsuidigud n-gréda asberar *sin*, agus 'con,' is ed etercertar, co n-déne *sinpsalma*, agus 'coniunctio,' is ed etercertar. Is dóu suidigthir aní as *sinpsalma*, do accomol neich etarroscrad tria mferlégenn.

312. Atá cetharde as toiscide isnaib salmaib .i. cétna stoir agus stoir tánaise, siens agus morolus. Cétna stoir fri Duíd agus fri Solomon agus frisna persanna remépertha, fri Saúl, fri Abisolón, frisna hingrintide olchena. Stoir tánaise fri Ezechiam, frisín popul, frisna Machabda. Sfens fri Críst, frisín n-eclais talmandai agus nemdai. Morolus fri cech nóib.

320. Ceist. Cid diatirchan fáitsine inna salm? Ní anse. Di gein Chríst agus dia baithis agus dia chésad agus dia esérgiu agus dia fresgabáil agus dia súidiu for deiss Dé athar i nim; de thochuired gente i n-iris, de indarbu Iuda i n-amiris; de

269. Question. Whence is the word *titulus*? Not difficult. *Titio* is 'a fire-brand,' and *titulus* from it, and *tilan* is 'the sun,' and *titulus* from it.

272. There are, however, four general titles before the psalms, besides the special ones, to wit, *psalmus*, *canticum*, *psalmus cantici*, *canticum psalmi*.

275. Question. How were they multiplied, and what is the difference between them? Not difficult. This is what David did during his last days. He selected four thousand chosen men of the sons of Israel to sing and practise the psalms always without any cessation. One third of them for the choir, one third for the harp, one third both for the choir and the harp. The word *psalmus* applies to what was invented for the harp and is practised on it. *Canticum* applies to what is practised by the choir and is sung with the harp. *Psalmus cantici* applies to what is taken from the harp to the choir. *Canticum psalmi* applies to what is taken from the choir to the harp.

288. As to the special titles, they will be mentioned further on in their special places.

290. *Diapsalma* and *sympsalma*, what is the difference between them? If after the opinion of Jerome, *diapsalma* first, 'semper' interpretatur, significans alterna esse vicina, *sympsalma* to teach morality. This is however what Augustine says: 'diapsalma intervallum in psallendo, sympsalma vocum coniunctio,' that is, 'a combination of voices.'

297. Question. How is their meaning arrived at? Not difficult. There is found a Greek neuter noun, ψάλμα ψάλματος. 'Iunctio' is its interpretation. It receives the Greek preposition διά, with a sense of separating, so that it makes διάψαλμα, and 'disiunctio' is its interpretation, to wit, separation of the sense and the purport and the author and the form that are in the psalms. *Diapsalma* is put to separate anything that has been joined together by misreading. The same noun also receives the Greek preposition σύν, which, interpreted, is 'con,' so that it makes σύμψαλμα, which, interpreted, is 'coniunctio.' *Sympsalma* is put to join together anything that has been separated by misreading.

312. There are four things that are necessary in the psalms, to wit, the first story, and the second story, the sense and the morality. The first story refers to David and to Solomon and to the above-mentioned persons, to Saul, to Absalom, to the persecutors besides. The second story to Hezekiah, to the people, to the Maccabees. The meaning (refers) to Christ, to the earthly and heavenly church. The morality (refers) to every saint.

320. Question. Of what did the prophecy of the psalms foretell? Not difficult. Of the birth of Christ and of His baptism, and of His passion, and of His resurrection, and of His ascension, and of His sitting on the right hand of God the Father in Heaven, of the invitation of the heathen to faith, of the thrusting of Judah into

mórath cecha ffrinne, de dñsim cecha clóine, de maldachad pechtach, de thuidecht Chríst do messemnacht for bfu ocus marbu.

329. Ceist. Cia tintúd foratá inna salmu? indul atát cóic tintúdu foraib .i. tintúd Septin, tintúd Simmaig, tintúd Teothais, tintúd Aquil, tintúd Cirini. Tintúd Septin ém, is hé fil forsna salmu, ocus is hé romalartad oco. Tintúd asind ebru isin n-gréic, isin latin. Coruchertaig Cirine fo obil ocus astrisc .i. nach nř dorormacht Septin nad rabf i ffrinni inna n-Ebraide, dorat Cirine obil (+) foir. Obil didiu .i. 'virga iugulans' .i. flesc (+) gonas. Nach nř immurgu dorermat Septin robóí hi ffrinni inna n-Ebraide do réir Cirini, dorat Cirine astrisc foir. Astrisc nó :|: didiu 'stella radiens' etercertar, ut Orion poetes.

343. Cétna salm inso.

Ceist. Cia ceta rocét dinaib salmaib? Is ed asberat séssi inna trachtaire co m-bad *Te decet*. Asberat alailli co m-bad *Benedictus*. Ataa anř as ffríu oldás a n-déde sa .i. is tóisichu rocét *Pusillus eram* ocus araile.

349. Ceist. Cid arindf in salm sa remithét inna huili salmu? Nř anse. Arindf imdaigedar béstatu ocus morolus and. Ar is tré trócairi rosechar ffrinne ocus cresene. Is fodirc dúinni di Chornail centuir. Ar it gnřma a thrócaire dodnucsat hi ffrinni ocus cresini. Húair didiu is tré trócairi ocus ffrinni dotægar hi cresini, immaircide didiu in salm ind-imdaigedar gnřm ocus béstatu ocus morolus cid hé nobeith hi remthechtus inna salm.

360. Ceist. Cate argumaint int šailm si? Nř anse. 'In hoc psalmo omnes gentes generaliter hortantur, ad studia virtutum incitat, simul eos docet quae merces bona, quae poena mala consequatur.'

365. Ceist. Cid arnátechta in salm sa titul? Nř anse. 'Ideo primus psalmus non habet titulum, quia titulus omnium psalmorem est.' 'Primus psalmus' ol Béd 'titulum non habet, quia capiti nostro Domino Salvatori, de quo absolute loquitur, non debuit proponi.' Ar ce nodlabratar int šailm de-sium, nř labrathar salm dia chomairbiurt biuth amal nodlabrathar in salm sa. 'Nam licet alii psalmi de ipso multa dicunt, nemo tamen de eius conversatione quae fuit in terris sic loquitur. Hic psalmus caput totius operis ponitur, et ad eum quae dicenda sunt cuncta respiciunt.'

379. Asberat tra fairend di séssib inna trachtaire a tréde congabther isnaib salmaib congabther isint šalm sa a óinur .i. vox definitionis, 'guth erchoilte,' vox

unbelief, of the increase of every justice, of the spurning of every injustice, of the malediction of sinners, of the coming of Christ to judge the quick and the dead.

329. Question. What is the translation that is on the psalms? For there are five translations on them, to wit, the translation of the Septuagint, the translation of Symmachus, the translation of Theodotion, the translation of Aquila, the translation of Jerome. The translation of the Septuagint, truly, that is the one which is on the psalms, and this is the one which was altered by him¹. It is a translation from the Hebrew into the Greek, into the Latin. Jerome corrected it under dagger and asterisk. To wit, anything that the Septuagint added, which was not in the 'Hebrew Verity,' Jerome put a dagger on it. *Obelus*, however, to wit, 'virga iugulans,' that is, a rod that wounds. Anything, however, which the Septuagint forgot, which, according to Jerome, was in the 'Hebrew Verity,' Jerome put an asterisk on it. *Asteriscus*, however, means 'stella radians,' ut Orion poetes.

343. The first psalm this.

Which of the psalms was sung first? This is what numbers of the commentators say that it was *Te decet* (Ps. 64). Others say that it was *Benedictus* (Ps. 143). There is that which is truer than either of these, to wit, *Pusillus eram* &c. was sung first.

349. Question. What is it that makes this psalm precede all the other psalms? Not difficult. Because virtue and morality abound therein. For it is through mercifulness that righteousness and belief are attained. That is conspicuous to us from Cornelius the centurion. For it was the deeds of his mercifulness that brought him to righteousness and belief. Because, however, it is through mercifulness and righteousness that belief is arrived at, it is fit that the psalm in which action and virtue and morality abound should be in front of the psalms.

360. Question. What is the argument of this psalm? Not difficult. 'In hoc psalmo omnes gentes generaliter hortatur, ad studia virtutum incitat simul eas, docet quae merces bona, quae poena mala consequatur.'

365. Question. Why has this psalm no title? Not difficult. 'Ideo primus psalmus non habet titulum, quia titulus omnium psalmorum est.' 'Primus psalmus,' says Bede, 'titulum non habet, quia capiti nostro Domino Salvatori de quo absolute loquitur non debuit proponi.' For though the (other) psalms speak of Him, they do not speak of His life as this psalm speaks. 'Nam licet alii psalmi de ipso multa dicunt, nemo tamen de eius conversatione quae fuit in terris sic loquitur. Hic psalmus caput totius operis ponitur, et ad eum quae dicenda sunt cuncta respiciunt.'

379. Some of the numbers of the commentators say that the three things which are found in the psalms are found in this psalm alone, to wit, *vox definitionis*,

¹ i. e. Jerome.

consolationis, 'gud comdfdanta,' vox increpationis, 'guth cúrsagtha.' 'Primus psalmus titulus est omnium psalmorum quod in eo continentur tres voces omnium psalmorum .i. vox definitionis, vox consolationis, vox increpationis.' Is hé vox definitionis and, óthá 'Beatus vir' usque 'die ac nocte.' Is hé vox consolationis and, óthá 'die ac nocte' usque 'prosperabuntur.' Is hé vox increpationis and, óthá 'prosperabuntur' usque in finem. Dá fersa déec and.

394. Ceist. Cid arnátehta in salm sa bréthir? Ní anse. Fo chosmailius inna nóibchanóne olchena, ut non habet liber Isaiaie .i. Isaiaie filii Amos, ut non habet liber Matthaei .i. liber generationis, ut non habet liber Marci .i. initium evangelii, et Apocalypsis Iohannis et liber Apostolorum .i. Paulus apostolus, et reliqua. Is fo a n-indas sa ní techta in salm sa bréthir .i. *Beatus vir*, amal asbeir Isidorus: 'Moris est scripturae sanctae instrumenta verborum devitare &c.'

405. Asbert dano Grigoir céill n-ailli and, a bráithrea. Asbert dano Cirine céill n-ailli and. 'Verbum spiritale humana,' ol Grigoir. Ní théchte dúinni tuilled nóibscreptra dfanechtair, ol nach tan dofúarcaib int aughtur bréthir for a gin sechtair, bíd brfathar for a menmain frisgair dosuidiu, ut dicitur: 'Illud verbum quod foris protulit illi verbo quod intus latebat coniungit.'

415. Ceist. Cia ainm ind libuir si? Ní anse. Dicunt alii co m-bad ed a ainm *Psalmi David* nó cóic *Libri Psalmorum* .i. co m-bad forcenn libuir beus nach dú i fil *fat fiat*. Fó chethir didiu atá son isnaib salmaib. Ní cóir didiu aní sin, acht is ed a ainm far fír *Liber Psalmorum*.

420. Ceist. Cate saigid inne isindí as *beatus*? Is í saigid inne asbeir Isidorus and: 'beatus quasi bene auctus, scilicet habendo quod velit et non patiendo quod nolit.' Atá aní as *beatus*, amal bíd 'caintormachthe,' arindí techtas innahí adchobra. 'Ille enim vere beatus, qui habet omnia quae vult bona et non vult male. De his enim duobus beatus homo efficitur.' Is hé in fírfindbathach nó in fírfion adchobra inna huile beatusa sainemlai ocus nadnaccobra ind ulcc. Is ón dédi so immeffulgar cach dune findbathach.

434. Dorími dono Seregius inni n-ailli n-and, edón 'beatus quasi vivatus.' Atá aní as *beatus* amal bíd 'beóraigthe,' 'eo quod scilicet vita aeterna fruitur,' arindí airbir biuth ind óesa dífmain ón bethaid suthain. Airecar ainm n-écomtig hisin cethramud ceniul inna sulbaire rómánta, edón *bes*, ocus 'vita' donintái. Bíd verbum asé .i. *beo*, exceptid di chobedin tánaisi for cétna-chobedin. *Beatus* a randgabáil sechmadachta. Bíd ainm n-adiecht for cétna-randgabáil ocus condelgdar triasna thrí grád.

446. Dorími dano Cassiodorus inni n-ailli n-and .i. 'beatus quasi bene aptus' .i. amal bíd cain-ullmaigthe in dí saigthi.

'the speech of definition,' *vox consolationis*, 'the speech of consolation,' *vox increpationis*, 'the speech of rebuke.' 'Primus psalmus titulus est omnium psalmorum, quod in eo continentur tres voces omnium psalmorum, *i.e.* vox definitionis, vox consolationis, vox increpationis.' This is *vox definitionis* in it, from 'Beatus vir' usque 'die ac nocte.' This is *vox consolationis* in it, from 'die ac nocte' usque 'prosperabuntur.' This is *vox increpationis* in it, from 'prosperabuntur' usque in finem. Twelve verses in it.

394. Question. Why has this psalm no verb? Not difficult. Like other portions of the sacred Canon, ut non habet liber Isaiae, *i.e.* Isaiae filii Amos, ut non habet liber Matthaei, *i.e.* liber generationis, ut non habet liber Marci, *i.e.* initium evangelii, et Apocalypsis Iohannis et liber Apostolorum, *i.e.* Paulus apostolus, et reliqua. In the same way this psalm has no verb, viz. *Beatus vir*, as Isidore says: 'Moris est scripturae sanctae instrumenta verborum devitare &c.'

405. Gregory, however, gives another sense, O brethren. Jerome also gives another sense. 'Verbum spiritale humana,' (&c.) says Gregory. It does not behove us to add to the Holy Scripture from without, for whenever the author lets out a word on his mouth, there is a word in his mind that answers to it, ut dicitur: 'Illud verbum quod foris protulit illi verbo quod intus latebat coniungit.'

415. Question. What is the name of this book? Not difficult. Dicunt alii that its name is *Psalmi David* or five *Libri Psalmorum*, viz. that there is an end of a book wherever 'fiat fiat' occurs. This is found four times in the psalms. That is not right, however, but its true name is *Liber Psalmorum*.

420. Question. What is the etymology of *beatus*? This is the etymology which Isidore says is in it: 'beatus quasi bene auctus, scilicet habendo quod velit et non patiendo quod nolit.' *Beatus* is as it were 'well increased,' because he possesses that which he desires. 'Ille enim vere beatus, qui habet omnia quae vult bona et non vult male. De his enim duobus beatus homo efficitur.' He is truly blessed or righteous who desires all the various blessings, and does not desire them in an evil way. Of these two things each blessed man is made up.

434. Sergius, however, gives another sense, to wit, 'beatus quasi vivatus.' *Beatus* is as if it were 'vivified,' 'eo quod scilicet vita aeterna fruitur,' because the lawful people enjoy life everlasting. There is found a rare noun in the fourth kind of Roman rhetoric, to wit, *bes*, and 'vita' translates it. There is a verb from it, to wit, *beo*, an exception of the second conjugation by the first conjugation. *Beatus* (is) its past participle. There is an adjective noun on the same participle, and it is compared through the three degrees.

446. Cassiodorus, however, gives another sense, to wit, 'beatus quasi bene aptus,' that is, 'well adapted' as it were are the two etymologies.

449. Dorfmi dono Ambrois 'beatus quasi bene felix,' agus bíd cechtarde ar araile .i. beatus is caintormachthæ is beóraigthe isind lucc sa in fechnach .i. vir.

453. Cid ar nach 'homo' asbert? Ní anse. Nach airm atá 'homo' isin scrip-túir, is do thórund aprisce dóinde scríbhthair, ar is ab humo rohainmniged. 'Vir' immurgu a virtute animae in tribulationibus. Rohainmniged son dono cid a folud cetharda.

459. Fri aimsir Dufd berair cétna stoir inna salm, fri Iesu Sirechitis in tánaise. Is héside nachidfarcaib-som ind-aimsir ind ingremma ced fodracaib cách.

463. Is findbathach didiu in fer 'qui non abiit' co m-beth 'in consilio.' Ar is brfathar saigthetad dochum luicc 'abeo,' agus is friside fognfat in trachtairi céill n-ailli .i. 'qui non abiit' is éside nád immrulaid, ar tágait cid ind ffríoin hi comairli inna pecdach nó inna n-iggor, agus ní fedliget indi.

470. 'Abeo' didiu, is dó as dflés in brfathar sin, do fír théiti co rfg agus dothæt úad, agus doromenathar ní do rád fris, agus téiti cuci doridise. 'Ab eo' didiu, 'úad' imnfhag. . . .

449. Ambrose, however, says, 'beatus quasi bene felix,' and both of them agree (?), to wit, *beatus*, the blessed man in this passage is well-increased, is vivified.

453. Why did he not say 'homo'? Not difficult. Wherever 'homo' occurs in the Scriptures, it is written to mark human frailty, for it was named *ab humo*. 'Vir,' however, 'a virtute animae in tribulationibus.' He was called so, however, from a fourfold reason.

459. The primary story of the psalms refers to the time of David, the second to Jesus the son of Sirach. He it was that did not abandon him in the time of the persecution, though every one (else) abandoned him.

463. Blessed, however, is the man 'qui non abiit,' so that he is 'in consilio.' For 'abeo' is a verb of going towards a place, and the commentators give another meaning to it, to wit, 'qui non abiit' is he who has not gone away; for even the righteous go into the council of the sinners and of the impious, but¹ do not stay therein.

470. 'Abeo,' however, is a word properly used of a man that goes to a king and comes from him, and remembers something to say to him, and goes to him again. 'Ab eo,' however, 'from him' I go. . . .

¹ Lit. and.

APPENDIX

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*Supplement to Mr. Whitley Stokes' description of the contents of Rawlinson B. 512
in the Rolls Edition of the 'Tripartite Life,' pp. xiv-xlv.*
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P. xiv.—fo. 1 a, 1. Kailleuracht inso sis. This is a very old (tenth century?) poem on the eight winds blowing on the kalends of January. Hence kailleuracht=calendarium.

Tonfeid, a Christ, *conic muir*
i cuaird bethad¹ brigadbuil,
co n-ecius cid toirnes gair
gaithi hi *kalaind* Enair.

*Guide us, O Christ, that rulest the sea
Around the mighty vast world,
That I may tell what signifies the voice
Of the wind on the kalends of January.*

Solina chetchathach²,
is toirthech cid duinebthach,
dlomaid airchindchium *nammá*,
hit imda a galara.

*Solanus of a hundred battles,
It is fruitful though productive of plague,
It rejects (?) chiefs only,
Many are its diseases.*

Affrica anairdes ní saich,
dofoirni torad sainmaith,
iasc agus ith hed *congaib*,
is oen inna sainemlaib.

*Africus from the south-east, not bad,
It signifies specially good fruit,
Fish and corn, while it lasts,
It is unique in its excellences.*

¹ leg. betha.

² leg. chétach chathach.

Mad Saranica andess,
dofoirni fiadaib firmess,
mor immed toraid co lan,
iascroth amra hulimar.

*As for Saronicus from the south,
It signifies to you¹ a rich harvest,
A great quantity of full fruit,
Marvellous huge fish.*

Marba sommai, slicht nad chress,
mad hi Famonía aniardess:
doadbat cech ith fo clu,
cathu ocus goirtmessú.

*Goods will be destroyed, a track not narrow,
If it is Favonius from the south-west:
It signifies every corn crop laid low,
Battles and scant harvests.*

Sfuinnid bas rig mad anfar
bess Puinina immun ocian,
fuilriud mar, guin doine dno,
ocus plag for pecthacho.

*It denotes the death of a king² if from the west
It is P. around the ocean,
Great bloodshed, and slaying of men,
And plague on sinners.*

Pessima aniarthuid namma,
ascolt ocus tinorgna,
ocus tochur blath atbeir,
cen ani do huilicheil.

*Pessima from the north-west only,
Dearth³ and slaughters,
And fall of blossoms it says,
Without*

Ceth Faiccina bess antuaid,
bid torm catha claidebruaid,
bas na pecthach, teidm is tes,
tirmae ocus tromainness.

¹ Lit. 'before you.'

² Or 'of kings.'

³ Cf. Cormac, Transl. p. 1.

*If it is F. from the north,
There will be noise of red-sworded battle,
Death of the sinful, plague and heat,
Drought and heavy distress.*

Cain immed n-eisc, nasad suail,
mad Altina anairthuaid,
lobuir indi, cath co fi,
toirthi hili tonfethi. Ton.

*A fair multitude of fish, petty commemoration!
If it is Altanus from the north-east,
Sicknesses in it, battle with venom,
Many fruits it brings to us.*

P. xvi.—fo. 30 a, 2. Another copy of the *Crúchairecht na Mide* is found in the Stowe MS. 992, fo. 25 b. See Rev. Celt. xi. p. 435, n. 2.

P. xviii.—fo. 39 a. Another copy of the *Teist Choemáin* is found in LL. p. 371 c. Cell Achaid, now Killeigh, was in the present King's County (i n-úib Failge, Féil. p. cvii). Oc-Sinchell or Sinchell Oc was one of its abbots, and is so called to distinguish him from his predecessor Sen-Sinchell. See Mart. Don. March 26, June 25.

Teist Choemáin Cluana meic Treoin for scoil Oc-Sinchill Chille Ached inso¹.

Iss iat so cinte² 7 gnathaighthe bui oc scoil Ofc-Sinchill³. Crabath cen scís. Umla cen fodord. Eitiud⁴ cen forcraid. Aíne cen elniud. Ailithre cen tintudh⁵. Bidecht fri hespaib⁶. Beannachadh prainde. Praind cen fuidell. Fedli fri foglaim. Frithailim tratha⁷. Sirfrecar⁸ nime. Nertath cech faind⁹. Nemsnim¹⁰ don tsaegal. Sanntugadh oifrim. Eistecht fri sruitheib¹¹. Adrath do genus. Gabail ic fannaib. Faisidiud¹² menic. Michata¹³ cuirp. Catu do anmain¹⁴. Doennacht¹⁵ fri hecin. Torrama gallrach¹⁶. Croisfigeall hi toi¹⁷. Troige do deidnius¹⁸. Scrutach sgrepra¹⁹. Adscela do faisneis²⁰. Onair²¹ do senaib. Saire do²² sollamnaib. Cumbri canta²³. Coimed cairdesa. Mna do mórimgabail²⁴. Athuath dia n-érsclaib²⁵. Romiscáis dia²⁶ raidsechaib. Nem-rochtain a rocomraid²⁷. Cen [fo. 39 a, 2] oentaig an oentige²⁸. Cen escus dia n-acallaim²⁹. Idna isna feraib se, ferrdi dia n-anmaib³⁰. Inisli³¹ dia maigistir. A maigistir amodh³². Finid.

¹ Teist—inso om. L. ² crábuid add L. ³ scoile Sinchill sosis L. ⁴ étgud L.
⁵ impúd L. ⁶ bíthecht fri bésaib L. ⁷ tráth L. ⁸ Tírfrecor L. ⁹ cechoen L.
¹⁰ nefní L. ¹¹ uaslib L. ¹² foisitiu L. ¹³ michatu L. ¹⁴ cátu anman L.
¹⁵ oenucht L. ¹⁶ éscas co galaráib L. ¹⁷ cotoe L. ¹⁸ thinnius L. ¹⁹ scrutan screpra L.
²⁰ aismis forcail L. ²¹ onofr L. ²² i L. ²³ cantana L. ²⁴ mór om. L.
²⁵ aduath do airsclaib L. ²⁶ do L. ²⁷ cen rochtain ar rochomrad L. ²⁸ cen anoentaig oentaige L.
²⁹ cen escas dacallaim chobnesam L. ³⁰ idna—anmaib om. L. ³¹ isle L.
³² ammagistir ammog. Incomdiu atigerna L.

This is Coeman of Cluain mac Treoin's testimony as to the school of Sinchell the Young of Cell Achid.

These are the rules and customs that were at young Sinchell's school. Devotion without weariness. Humility without murmuring. Dressing without extravagance. Fasting without violation. Exile without return. . . . against frivolities. Blessing the meal. Dining without leavings. Perseverance in learning. Observance of the canonical hours. Cultivation of Heaven. Strengthening every weak one. Not caring for the world. Desiring mass. Listening to elders. Adoration of chastity. Standing by the weak. Frequent confession. Contempt of the body. Respect for the soul. Humanity in need. Attending the sick. Cross-vigil in silence. Pity to sickness. Searching the Scripture. Relating the gospels¹. Honour to the old. Keeping festival days holy. Brevity in chanting. Keeping friendship (or perhaps gossiped). Greatly avoiding women. Dread of their stories. Great hatred of their talk. Not to go to their great conversation. Not to be alone (with them, add. L.) in one house. Without . . . the conversation of neighbours. Purity in these men, the better for their souls. Humility to their master. Their master their servant. (The Lord their master, add. L.)

Then follow these sentences, which are also found in Harl. 5280, fo. 41 a:—

Dedi as mó ainces oeni: étrad 7 cræs. Tria cræs rohindarbad Adam a párdas. Tria cræs rommill Iesu a primgeindecht 7 rorec ria brathair ria² Iacob ar craibechan³. Finet.

Two things that are a greater evil than (any) one thing: lust and gluttony. Through gluttony Adam was expelled from Paradise. Through gluttony Esau destroyed his birthright and sold it to his brother Jacob for pottage.

P. xx.—fo. 42 a, 1. Múgrón's (+ A. D. 980) Invocation of the Trinity. Another copy of this is found in the Lebor Brecc, p. 74 d.

Múgrón comarba Coluim Cille haec verba composuit de Trinitate.

Airchis⁴ dfn a Dé atha[i]r⁵ uilicumaichtaig! A Dé na slóg. A Dé uasail. A t[h]igerna in domuin. A Dé dfaísneithe. A duilemuin⁶ na n-dúl. A Dé neamaicsidhe. A Dé nemc[h]orpdai. A Dé nemmiten⁷. A Dé nemt[h] inside. A Dé nemfoiditnich⁸. A Dé nemt[h]ruailnidhe. A Dé nemmarbdai. A Dé nemchumscaigthe. A Dé súthain⁹. A Dé foirpthe. A Dé trochair¹⁰. A Dé adhamraigthe¹¹. A Dé aduathmair¹¹. A maith forordai. A athair nemdai fail i nimib, airchis¹² din!

Airchis¹³ dfn, a Dé uilichumaichtaig, a Isu Críst, a meic Dé bí¹⁴! A meic rogenair fo díf¹⁵. A oengeinne¹⁶ Dé athar. [fo. 42 a, 2] A primgeinne¹⁷ Maire

¹ an leg. soscéla? ² ria brath MS. ³ H. adds sell. ⁴ erchis B. ⁵ om. B.
⁶ duilim B. ⁷ nemmitte B. ⁸ foidnig B. ⁹ hidain B. ¹⁰ trochair B. ¹¹ om. B.
¹² fil indnim erchís B. ¹³ erchís B. ¹⁴ bí B. ¹⁵ díf B. ¹⁶ eengine B. ¹⁷ rí mgeni B.

oighe. A meic Dauida. A meic Abráham¹. A t[h]osach² na n-uili. A forcend an domuin. A briathar Dé. A séd na flatha nemdai. A betha na n-uili. A fírinne tsuthain. A immhaighin³. A c[h]osmailes. A dealb Dé athar⁴. A lám Dé. A dóit Dé. A nert Dé. A deis Dé⁵. A fírecnai. A fírsóillsi cena⁶ sóillsiges cech n-dorchai⁷. A sólus tairchedaig⁸. A grian na fírinde. A réta matindai. A delrød na deachtha⁹. A t[h]aithneam¹⁰ na soillsi suthaine¹¹. A t[h]uicsi an betha rundai. A etirsidaigthe na n-uili duine¹². A t[h]airngertaig na hecaise¹³. A oegaire tairise an treoid. A fresciusiu na n-iresech. A aingil na comairli moíre¹⁴. A fírfaith¹⁵. A fírabstail. A fírforcetlaid. A uasalácairt. A maigistir. A Nasarda. A glanmongaich. A s[h]ásad bithbéo. A bile an betha¹⁶. A fírfínemain. A flesc do freim Iessé¹⁷. A rí Israel. A sláinicid¹⁸. A dorus an betha. A blath togaide an maige. A lil na n-gleann. A ail na sonairte. A cloch uillech. A Sion nemdai. A fotha na hirse. A uain ennaic. A mind. A choera cennais. A tadchrithidid in chiniud[a] daon[d]a. A fírdé. A fírdúine. A leo. A ocdaím. A aqil. A Críst crochdai. A brithem bratha, airchis dín!

Airchis dín, a Dé cumachtaig, a Spirit Naob! A Spirit as uaisle cech spirit. A mér Dé. A coimed na cristaide. A comdidantaid na toirsech. A coensuaraich. A etar [fo. 42 b, 1] guthid trocar. A thi[d]nachtaid ind fírecnai. A auctair na scribture naoibe. A airrehtaid na érlabrai. A spirit sechtdealbaig. A spirit in ecnai. A spirit inn intlechtai. A spirit na comairle. A spiruta na sonairte. A spirat ind fessa. A spirit na báide. A spirit ind uamain. A spirit na deirce. A spirit ind ratha. A spirit on ordnighther cech n-uasal!

Mugrón a successor of Columcille haec verba composuit de Trinitate.

Have mercy on us, O God father omnipotent! O God of hosts. O sublime God. O Lord of the world. O unspeakable God. O Creator of the elements. O invisible God. O incorporeal God. O unjudgeable God. O immeasurable God. O impatient God. O immaculate God. O immortal God. O immoveable God. O eternal God. O perfect God. O merciful God. O admirable God. O dread God. O golden good. O heavenly Father that art in Heavens, have mercy on us!

Have mercy on us, O omnipotent God, O Jesus Christ, O son of living God! O son that was born twice. O only-begotten of God the Father. O first child of Mary the Virgin. O son of David. O son of Abraham. O beginning of all. O end of the world. O word of God. O jewel of the heavenly kingdom. O life of

¹ abrahaim B. ² thoisig B. ³ ímagin B. ⁴ athar om. B. ⁵ a athair add. B.
⁶ cena om. B. ⁷ cech duine B. ⁸ taircedaig B. ⁹ diadachta B. ¹⁰ thaitnem B.
¹¹ a thopar in bethad bithbuain add. B. ¹² a thuicsi—duine om. B. ¹³ noim add. B.
¹⁴ n. add. B. ¹⁵ a fírfatha B. ¹⁶ na bethad. a fírneam B. ¹⁷ do réim Moysi B.
¹⁸ Here B breaks off, a leaf being lost between p. 74 and p. 75.

all. O eternal truth. O image, O likeness, O figure of God the Father. O hand of God. O arm of God. O strength of God. O right hand of God. O true wisdom. O true light that lighteth every darkness. O . . . light. O sun of truth. O morning star. O radiance of the Godhead. O splendour of the eternal light. O intelligence of the mystic world. O intermedialor of all men. O betrothed of the Church. O trusty shepherd of the flock. O expectation of the faithful. O angel of the great counsel. O true prophet. O true apostle. O true teacher. O high priest. O master. O Nazarene. O fair-haired one. O ever living satisfaction. O tree of life. O true vine. O sprout of the root of Jesse. O king of Israel. O Saviour. O door of the world. O chosen flower of the plain. O lily of the valleys. O rock of strength. O corner stone. O heavenly Zion. O foundation of faith. O innocent lamb. O diadem. O gentle sheep. O redeemer of mankind. O true God. O true man. O lion. O ox. O eagle. O crucified Christ. O judge of Doom, have mercy on us !

Have mercy on us, O omnipotent God, O Holy Spirit ! O Spirit that is nobler than all spirits. O finger of God. O guard of the Christians. O comforter of the sorrowful. O gentle one. O merciful intercessor. O giver of true wisdom. O author of Holy Scripture. O ruler of speech. O septiform spirit. O spirit of wisdom. O spirit of understanding. O spirit of counsel. O spirit of strength. O spirit of knowledge. O spirit of gentleness. O spirit of awe. O spirit of charity. O spirit of grace. O spirit by whom all high things are ordained !

P. xxiii.—fo. 51 b, r. A poem on twenty maledictive Psalms (*sailm escaine*) as arranged by Adamnan, followed by the names of twenty apostles and saints that are to be invoked with each Psalm. As to the use of these maledictive psalms see Trip. Life, pp. 114 and 476; *Silva Gadelica* I. p. 77, 9; also LL. p. 149 b, 51, where the dethroned king Diarmait mac Cerbaill complains :—

Air romdilsig[-se] mu rí,
mac maith Mairi ingini,
o ragabsat na curi
salma ardda escuine.

*For my King has cast me off,
The good son of Mary the Virgin,
Since the bands (of priests) have sung
Lofty psalms of malediction.*

The following are the psalms enumerated in this poem: Ps. 2, 3, 5, 7, 13, 21, 34, 35, 37, 38, 49, 51, 52, 67, 78, 82, 93, 108, and the 'canticum' (*in chantaic*) of Moses, Deut. xxxii, beginning 'Audite caeli quae loquor.' The apostles and saints invoked are: Peter, Paul, John, Philip, Bartholomew, Thomas, Matthew,

James, Simon, Thaddeus, Matthias, Mark, Luke, Stephen, Ambrose, Gregory (called *gin co n-ór*, i. e. *χρυσόστομος*), Martin, Old Paul, Antony (called *manach maith*, 'a good monk'), and George.

Sreth a salmaib suad slan
feib rohorddaig Adamnan,
do escaini, mod cen cleith,
ond eclais for cach m-bidbaid.

Drem do noebaib, mod cen táir,
do attach lá salmgabáil:
salm *cech* lathi, lathar soer,
ardapstal *no* uasalnóeb.

In cetna salm sobraig sefs,
'Quare fremuerunt gentés,'
'Domine quid,' cian roclos,
'Verba mea auribus.'

'Domne deus meus' moasech,
'Dixit insipiens' toisech,
in *sessed* salm, sorchá a gne,
'Deus deus meus respice.'

In sechtmad na bith dar eis,
'Iudica domine nocentes,'
ní coir a n-eisleis hi fus,
ocus 'Dixit iniustus.'

'Domine ne,' nert atchuas,
'in furore tuo arguas,'
'Dixi custodiam,' ni lonn,
ocus 'Deus deorum.'

'Quid gloriaris,' garg gle,
'Dixit insipiens' aile,
'Exurgat,' his segda in doss,
is 'Saluum me fac deus.'

'Deus, uenerunt,' ni dis,
ocus 'Deus quis similis,'
'Deus ultionum' na n-drenn,
in dremon 'Deus laudem.'

In chantaic co n-gléri gal,
 'Audite caeli quae loquar,'
 in fichetmad forainm n-glé
 do thogairm na srethe se.

Amail ata rith na rann
 isna salmaib, síd nad mall,
 atá *cach* noem nertmar mod
 for oen insint srethugad. S.

Petur apstal *ocus* Pol,
Iohann, Pilip, *Barthalon*,
Tomas *ocus* Matha mas,
Iacob, *Simon* somblas.

Tatha *ocus* Madian roclas¹,
Marcus, *Lucas*, *Stefanos*,
Ambrois, *Griguir*, gin co n-ór,
Martan soer *ocus* Sen-Pol.

Anton ropo manach maith,
 Giurgi cara dond ardflaith,
 ní tánic dia n-eis cose
 gabad seis na srethi si. S.

Ib.—fo. 52 a, 1. The first thirteen lines of this page beginning *muintire*. *Ollam dicit* are the continuation from the preceding page and the end of the *Immathcor Ailella* *ocus* *Airt*.

Ib.—fo. 52 a, 2. Dá Choca's poem. There is another copy in Egerton 88, fo. 14 b². Both copies were made from the Cin Dromma Snechta, a lost MS., on which see O'Curry, *MS. Materials*, p. 13.

Atberait araili co m-bad he Dá Choga in gaba o raitir *Bruiden* Dá Coga nochanad na runna sa aidchi toglá Bruighne Da Coca for Corbmac Connlongais oc indisin do ind fuiric fugebad. *Nó* in t-eicsine ait. Luid Banban an t-eices do tig Desnaiti na mná. Dosmbert Desnat fuirec dóib. *Aspeir* in t-eicess frisín eicsine bai ina cotlad: 'Atrai,' ol se, 'donánaic timtirecht.' *Aspert* Banban do fromad ind ecsine: 'Indis dún tria dliged do dana in fuirec sin doratad duin.' Is and ait in t-eicsine³:

'Fil and grian Glindi hÁi' 7 rl.

¹ *Leg.* roclos. ² [In]dciptar nunc Cin Droma Snechtai annsa iarna tolomradh do Giolla Comain truagh o Congalain anrobo deach lais innti. Banban an t-ecius dofusich an t-hecinea asa coltud. 'Atrai,' ol sé &c. *Eg.* ³ tré dliged do danai cisi timperrecht tucad ant, conad ant aspert-sim *Eg.*

'Ambí' .i. nidad beo na huighi. 'Beo acrav' .i. na cerca. 'Coro .c. c. rí' .i. maith lasna rígaib eat. 'Do síl ban' .i. ní bí [fo. 52 b, 1] míl ferrda do esconga[ib], *acht* banda vili. 'Dia fil nad luthaigt[h]er' .i. ar snám bí dogréss. 'Dér mna gile' .i. dobeir dera¹ a suil²óh³ an fir an chaindenn. 'Dea n-innart gach n-det' .i. adberat ind filid is de uball is comarta fiacla i cend caich. 'Ben dairi' .i. gæth, fobith is laisin n-gaith laighidh cach n-daíre. 'Dosnuic comainm [mná]' .i. Desnat ainm na mná dusnvc⁴ an timtírech⁵. 'Saill tuirc' 7 rí. Ní fil isin Cin Droma sin. 'Tuirc trethain' .i. [saill] muici mara. 'Tarraid eim' .i. iarna eimed .i. berbad. 'Fithrech' .i. dúilesc. 'Macall' .i. femnaighi. 'Maigi rein' .i. na fairrge. 'Trebthan' .i. criathar mela. 'Manach maighi Fail' .i. na m-bech.

Fil and grian^a Glindi háí^{4b},
aile taile^o trachtadh⁸ bi,
oirc^d erc^f ambi^g beo^h a crí¹,
cruinde coire cartus ríí.

Fil and aisil de⁶ síl ban¹,
diandath⁷ luthbasa imsnam,
fil and farruth^{8k} de⁹ sruth¹ glan^m,
atceas a glan^m a n-¹⁰inglanⁿ.

Fil¹¹ cend fir^o tuinde foltcha,
doceas hi¹² tuaraib^p uaraib¹³,
fil déir mná gile^q goirte
dobeir soglus do sluagáib.

Forcan^r dia n-indart^{s14t} gach n-det^{15u},
atcobrai^v cech tet[h]rai^w,
orcan^x cruind glas nat má^y mét^z,
cen abæ^{16aa}, cen methla^{bb}.

Daugar^{17oo} augrach ben daire
seirtiu^{dd} dibarran¹¹ croibe,

¹ déir *E.* ² suile *E.* ³ donug *E.* ⁴ aíl *E.* ⁵ trachtæ *E.* ⁶ do *E.*
⁷ diandad *E.* ⁸ farrtha *E.* ⁹ do *E.* ¹⁰ ind *E.* ¹¹ and *add R.* ¹² a *E.*
¹³ uarraiph *E.* ¹⁴ diandindart *E.* ¹⁵ cach *del E.* ¹⁶ auæ *E.* ¹⁷ dagur *E.*
¹⁸ dobarran *E.*

^a .i. uighi cerc. ^b .i. is and bit a uighi don circ imo ai (ima haoi *E.*). ^c .i. do cuibdius cena so.
^d .i. uighe. ^f .i. ilar. ^e .i. uighe *E.* ^h .i. cerc. ¹ .i. a cru na cercai *E.*
^j .i. escong. ^k .i. coirm (cuirm *Eg.*). ^l .i. nisci (d'uisce *E.*). ^m .i. ab aqva. ⁿ .i. i tresc.
^o .i. capat pices (capat piscis *E.*). ^p .i. tuara. ^q .i. fircaindenn *E.* ^r .i. uball.
^s .i. barr *E.* ^t .i. orgain *E.* ^u .i. dens *E.* ^v .i. mian *E.* ^w .i. ben *E.* ^x .i. nomen aliud don uball.
^y .i. maith *nó* mor *E.* ^z .i. sed *E.* ^{aa} *nó* oa *R.* .i. cin cluasa *E.*
^{bb} .i. mes *E.* ^{cc} .i. gaeth. ^{dd} .i. tascair.

dosnuic¹* [com]ainm mna^b soire
foluing sil cineoil daine².

Saill tuirc trethain tarraid eim,
fithrech macall moighe³ refn,
trebthan manach muighe⁴ Fail
nad⁵ condechar tar⁶ reir.

Fil canda tascrus⁷ be daire
la tobar⁸ án ferba faili⁹. Fil and.

Some say that it was Dá Choca the smith, from whom Bruiden Dá Coca is called, who on the night of the destruction of Bruiden Dá Coca sang these quatrains to Cormac Condlongais, telling him the repast that he would get. Or the apprentice bard sang them. Banban the bard had gone to the house of the woman Desnat, who prepared a repast for them. Said the bard to the apprentice who was asleep: 'Get up,' said he, 'we are served.' To test the apprentice Banban said: 'Tell us by the rules of thy art [i.e. through kennings] the repast that has been given us.' Then said the apprentice: 'Here is gravel of the glen of á' &c.

P. xxiv.—fo. 64 a, 2. The two stanzas in rinnard beginning *Cach noem robói fil bias* are from the Félire, Epil. 289 (with the variant *búadach* for *brígach*). The two lines added to the second stanza run thus:

A Isucan inmain,
rocomalltar amlaid.

*O beloved Jesukin,
Thus may it be fulfilled!*

P. xxv.—fo. 64 a, 2. The whole quatrain runs thus:

Cech noeb, cech noebuag, cech martir,
doruirnes, cech apstal ard,
a n-itge leam for Dia atagar,
romain ar gach n-gabud n-garc.

*Every saint, every holy virgin, every martyr,
That I have recounted, every high apostle,
I beseech their prayer for me with God,
May it protect me from every rough peril.*

P. xxx.—fo. 98 b, 2. The four quatrains on Belltaine (May-day), Lughnasad

¹ dsmuc E. ² foloing siol cineoil daoine. gap anunn. E. ³ muigi E. ⁴ maigi E.
⁵ na E. ⁶ a E. ⁷ turscus E. ⁸ topuran E. ⁹ faili E.

^a .i. timthrecht.

^b .i. Dessnat.

(Lammas-day), Samain (All Saints day) and Imbolc (Candlemas) are also found in Harl. 528c, fo. 35 b, 2, and run as follows :

Atberim frib, lith saine¹,
ada buada belltaine :
coirm, mecoin², suabais serig³,
ocus urgruth do tenid⁴.

*I tell to you, a special festival,
The glorious dues of May-day :
Ale, worts, sweet whey,
And fresh curds to the fire.*

Lugnassad⁵, luaid a hada
cecha bliadna⁶ ceimara⁷,
fromad cech toraid co m-blaid⁸,
biad lusraid la Lugnasaid⁹.

*Lammas-day, make known its dues,
In each distant year :
Tasting every famous fruit¹⁰,
Food of herbs on Lammas-day.*

Carna¹¹, cuirm¹², cnoimes, cadla¹³,
it e ada na samna,
tendal ar cnuc co n-grinde,
blathach¹⁴, brechtan urimme¹⁵.

*Meat, ale, nut-mast, tripe,
These are the dues of summer's end ;
A bonfire on a hill pleasantly,
Buttermilk, a roll of fresh butter.*

Fromad cach bíd iar n-urd¹⁶,
issed dlegair¹⁷ i n-Imbulc¹⁸,
dfunnach laime is¹⁹ coissi is cinn,
is amlaid sin²⁰ atberim.

*Tasting every food in order,
This is what behoves at Candlemas,
Washing of hand and foot and head,
It is thus I say.*

¹ lith ngaili R. ² mecon R. ³ seire R. ⁴ teine R. ⁵ lugnasaid R. ⁶ in cech bliadain R. ⁷ cenmara H. ⁸ fo nim R. ⁹ lasad lusrud lughnasad H. ¹⁰ Cf. the following scribe's note in Eg. 1782, fo. 56 a : Lá aipchi na n-ullí thorud immarach .i. la Lughnásad, id est satharn. ¹¹ carnna H. ¹² coirmb H. ¹³ cadlæ H. ¹⁴ blatach H. ¹⁵ urimbe H. ¹⁶ bis iud urd R. ¹⁷ dlegar R. ¹⁸ iar imbulc R. an imbuilg H. ¹⁹ om. H. ²⁰ sain H.

P. xxxi.—fo. 100 b, 2. This version of the *Comperl Conchobair* or Conception of Conchobar is identical with the one printed from the Yellow Book of Lecan and H. 3. 18 in the *Revue Celtique*, vol. vi. p. 178.

Neissi ingeun Echach Salbuide bui inda rigsuide amaig ar Emain 7 a rigingena uimpi. Dolluid an drai segi .i. Cathbad drai. Do Tratraigi Maige hInais dáo. Atbert an ingen fris: 'Cid dianat maith ind uair si indosa?' ol si. 'Is maith, ol se, do denum rig fri rigain.' Iarmafoacht ind rigan imba fir. Asnoi an drai tar dea, ba fir. Mac dogenta isin uair sin forbia Erinn co brath. Tocuirestar -som iarum an ingen ina dochum, o nach aca ferscal ind-ocus dí. Ba torrach an bean. Bai in gein fo brú trí misa for teora bliadna. Oc fl[e]ith Uit[h]ir ba halacht, *ocus araille*. Isin Luirig Iairn tic sin.

Neissi daughter of Echu Yellow-heel was on her throne outside before Emain, and her royal maidens around her. Cathbad the druid went past. He was from the Tratraige of Mag Inis. Said the maiden to him: 'What is this present hour good for?' saith she. 'It is good,' saith he, 'to beget a king upon a queen.' The queen asked whether it were true. The druid swore by the gods, it was true; the son that would be made at that hour (his name) would live in Ireland till Doom. Then the maiden invited him to her, as she saw no (other) male near her. The woman became pregnant. Three years and three months the child was in her womb. At the feast of Uither she was brought to bed, and so on, as it comes in the 'Iron Hauberk'.

¹ The name of a MS.

THE STORY OF MAC DÁTHÓ'S PIG AND HOUND.

I follow Windisch's numbering of paragraphs. See *Irische Texte*, pp. 96-106.

1. Báí brughaid amra do Laighnib, Mac Dathó a comainm. Baei cú occa no imthiged Laighniu uili a n-oenló. 'Ailbhe didiu ainm in chon sin, unde Magh n-'Ailbhe dicitur. *Ocus* is dó sin asrubrad :

Mesr[o]eda ainm Míc Dathó,
'gá m-bai in muc, ní himarghó,
is Ailbe a chú glan glic glé,
otá magh n-airrdirc n-Ailbé.

Bá lán tra Efrí do chlú 7 airrdircus in chon sin. Dotiaghat in tan sin techta o Meidhb 7 o Ailíll co Mac Dáthó do chuindghid a chon fair. Immalle *immorro* dodechatar 7 techta *Ulad* 7 *Conchobair* do chuinchid an chon cétna. Roferad failtí friú 7 ructha chuigi-sium isin m-bruidin¹ fat. Is hí sin an cufced bhruiden² hErenn an inbaidh sin .i. usce bruite nobfd innti dogrés, 7 bruidhen³ Dá Berga hi feraibh Cúalann hi Laighnib 7 bruiden² Forgaill Monach a taebh Luscaí 7 bruiden Dareo hi m-Brefne 7 bruiden Da Coga a n-farthar Midhe. Secht n-dorais tra nobfth for cech m-bruidin, *secht* sligedha trithe 7 *secht* tellaighi innti. Secht coiri isna secht tellaigib. Dam 7 tinne nothéged in cech coiri dfb 7 in fer nothéghed iarsin sligid dobered ind aeol isin coiri 7 inní dobered anís don *chélgabáil*, is ed no ithedh, 7 mine tuctha áenní anís don *célgabáil*, ní bíd araill dó.

2. Ructha na techta co Mac Dáthó isin lebaid³ do airec tuili dofb riassa dobertha a cuitig dóib. *Ocus* roraídset a n-aithesca. 'Do chuinchid in chon dodechamarne,' ar techta *Connacht* o Ailíll 7 o Meidhb, '7 doberthar tri *fichit cé* lulgach ina commain fócetoír 7 *carpat* 7 in da ech is ferr bes a *Connachta fáí*, 7 a commain i cind bliadna cenmotha sin uili.' 'Dia cuinnid tancamar-ne,' ar techta *Ulad* 7 *Conchabair*, '7 ni ba messa *Concobar* do carait oldas Ailíll 7 Meidhb. *Ocus* doberthar in coimest cetna atúaid co n-imarcraíd fair 7 biaid degcaratrad de dogrés.'

¹ bruigin MS.

² bruigen MS.

³ 'na imdai, LL.

3. Rola i socht mór Mac Dáthó 7 báí trí tráth cen cotlad 7 ni cæmnaicair biad do ithe ar med a snima, *acht* báí oc a immarchor on taeb co araili. Is ann sin roaccaillestur a ben hé 7 is *ed* asbert: 'Is fata in troscud atái,' or sí, 'átá bíad imda ocat gen cu hesta.' Conid ann asbert:

'Tucad *turbaid* cotalta
do Mac Dathó coa tech,' 7 rl.

4. Iarsin tra atracht Mac Dathó suas 7 nosbertaigenn 7 is *ed* asbert: 'Tabraid bíad dún tra,' or sé, 'co m-ba maith dún 7 dona haígedaib tancatar sund.' Anait side aigi-sium ré trí lá 7 trí n-aidchi 7 test leo for leith .i. la *techtaib* Condacht ar tús 7 atbert friu: 'Rombá-sa tra,' ol sé, 'a ceist 7 a *cumtabairt* móir, conidh edh rofás desidhe, co tartus in coin do Ailíll 7 do Meidb 7 teait ar a cend co soc[h]raid 7 co huallach an lín as lfa fogébat do churadaib 7 do degdaínbh 7 rosbia lind 7 biad 7 aisceda imda ar cena 7 berait in coin 7 is mochen dóib.' Tíagait ass na teachta sin 7 robtar buidigh.

Doluid *dano* lá *techta Ulad* 7 atbert friu: 'Doratus tra,' ar sé, 'in coin as mo *cumtabairt* do Conchobar 7 ticed co huallach ar a cend 7 formna in cóicidh 7 bera(i)t¹ aisceda imda eili 7 roforbfa failti.'

5. A n-oenló *immorro* rodáilestur-som fat uili. Ní rofailliged *didiu* leo-som innf sin. Doriachtatar tra farsin *dano* da choiced *Erenn* co m-batar a n-dorus bruidne² Mic Dáthó. Dochuaid-sium fefn ar a cinn 7 ferais failti friú. 'Is mochen dasb, a óca,' ol sé. 'Táitidh amuigh isin less.' Lotar *farum* anund isin bruidin³. Leth in tighi do Connachtaib 7 an leth eili d'Ulltachaið. Nirbo bec an tech ísin [sic]. *Secht* n-dorais air 7 *cóica* imda itir dá *dorus*. Nírbo heinighi carat cach im fleid in *lucht* bátar isin tigh sin, uair sochaide dib rofuáchnaig fri araili .i. trí *chéit bliadan* ria n-gein *Críst* báí *cocad* etorra. 'Marbthar in muc dóib!' ar Mac Dáthao. *Sesca* gamnach oc á bíathad co cend *secht* m-bliadan. Tría neimh *immorro* ro bíathad an muc sin, corolatha ár fer n-*Erenn* impe.

6. Tucad dóib iarum an muc 7 *sesca* dam dia tarraing na hénmuici, cenmótha a m-bíad archena. Mac Dátho fefn oc á feirthigis. 'Mochen dáib,' ar sé, '7 ni dabur *samail* frisin cutruma m-bíad sin. Ataat⁴ muca imda 7 aighi lá Laighniu 7 a testa dá bhar m-bíathad *anocht*, muir[b]fiter duib amárach.' 'Is maith in bíathad,' ar Conchabar. Nónbar *immorro* robái fón cleith for a raibe tarr na muici 7 báí a n-eiri and. 'Is maith in muc,' ar Conchabar. 'Is maith,' or Ailíll. 'Cindus roindfiter in muc, a Choncabair?' or Ailill. 'Cindus is áil duib a roind,' ar Bricriu mac Carbhaid anúas asin imdaidh, 'bali itát laich gaili fer n-*Erenn*, acht

¹ i added under the line.

² bruighne MS.

³ bruighin MS.

⁴ The corresponding passage in *Irische Texte*, p. 99, should be printed as follows: ni dabar samail rissin. Ataat, &c.

a roind ar comromaib gaiscid 7 doratt cach d'f builli dar sroin araile ár sin.' 'Dentar amlaid,' or *Ai'll*. 'Is maith lind,' or *Conchabar*, 'uaf'r atat gille dún isin tig roimthigset in coicr'ch mór fecht.'

7. 'Ricfiter a les anocht do gille, a *Chonchabair*,' ar senlæch amra a *Crúachnaib* *Conalath* anár. 'Bá meinic roda *Luachra* *Dedad*¹ for a tóin. Bá meinic agh méith do fácbail lim-sa beos.' 'Fa méith in t-ag forfacbais-siu lim-sa,' ol Muinremar *mac Geirrgind*, '.i. do brathair féin *Cruithne mac Ruáidlinde* a *Cruachnaib* *Connacht*.' 'Nírbo ferr side,' or *Lugaid mac Conrái*, 'inás *Irloth mac Fergusa mic Leiti forfácbad* la *hEchbél mac Dedad*¹ hi *Temair Luacra*.' 'Cindus fir lib,' ar *Celtchair mac Uithechair Conganchnes mac Dedad*¹ do *marbad* dam-sa fein 7 mé do bein a chinn de.'

8. *Immátormailt* cách d'f a chomrama a n-again araile, co *riacht* fodeóid² *cusin* oenfer *robr'is* for cach .i. *Cet mac Mághach* do *Connachtaib*. *Túarcaib* side *immorro* a gaisced don t-slúraig 7 rogab a scín ina lám co n-deisid ocon muic. 'Fogabar tra do féraib *Erenn*,' ol se, 'oenfer tairisme comroma dam-sa, *nó* léicid in muic do roinn dam.'

9. *Ní frith* in tan sin læch a tairisme ag *Ulltaib* 7 rolá socht mór *forra* in tan sin. 'An dam sin, a *Lægairi*,' or *Concabar*. 'Ni bá f'fir ón,' or *Loeghairi*, 'Cet do roinn na muici ar ar m-belaib-ne uili.' 'Mall biuc, a *Loeghairi*,' ar *Cet*, 'coromgladathar-sa. *Dáigh* is bés dáibh-si in bar n-Ulltachaibh cach *mac* acaibh gabhus *gaisced* is chucainne cenn a báire. *Dochúadais*-si isin coicr'ch 7 *immatárraid* dún isin coicr'ch, curfácbaisi in t-ara 7 in carpat 7 na heochu lim-sa. *Ocus* atrullais 7 gai tréot ár sin. *Nistoirchi* an muc fón *indus* sin.' *Deisidh Loegairi* ina súidhe ina lebaid.

10. 'Ni bá f'fir ón,' or *óclach* find mór do *Ulltaib*, 'Cet do roinn na muici,' oc tuidecht anúas asan imdaid³. 'Cfa so?' or *Cet*. 'Is ferr do loech inái-si,' or cách, '.i. *Oenghus mac Lámgubha* do *Ulltaib* ind sin.' 'Cid díatá *Lámgubha for* a *athair*?' or *Cet*. 'Ní fetamar éimh,' or cách. 'Rofetar-sa,' ar *Cet*. 'Dochúadus-sa sair,' or sé, 'fecht and. *Esgther* imum, conamtarraid *Lamguba* a cumma cáich. Teilcid urchar do gai mór form-sa. *Dusleicim*-si urchar don gai cétna fair-sium, gurben a lám de, coraib hi isind achad ina f'fadnaisi. Cid dobeir *mac* an f'fir sin do comroma chucam-sa?' or *Cet*. 'Arsin téit *Oengus* ina lebaid.'

11. 'In comroma do tairisim beos,' or *Cet*, 'no an muic do roind.' 'Ní ba fir a roind duit-si, a *Cheit*,' or loech find mór eili d'Ulltaib. 'Cfa annso?' or *Cet*. 'Eógan Mór *mac Durrachtá* sin,' or cách, '.i. rí *Fernmaighi*.' 'Atcondarc-sa ríam,' or *Cet*. 'Cait a facadais?' ar *Eogan*. 'A n-dorus do tigi féin ac tabairt tána bó uáit. *Rohéiged* imum isin tír. *Tarthusa* mé gur'chaithis sleig form,

¹ *degad* MS.² *fodeóig* MS.³ imdaigh MS.

coraibe as mo sciath. *Dusléicim-si duit-si in sleig cétna co n-dechaid triat cenn gurben do súil as do chind. Conusfaicit fir Erem co n-oénsúil osin alle.* Deisidh ina súidhi ár sin.

12. 'In comroma beos, a Ulltu,' ar Cet, 'no in muc do roind.' 'Ni roinnfir si bheos,' ar Muinremar *mac Geirrgind*. 'In é Muinremar so?' ar Cet. 'Is é,' ar firu *Erem*. 'Mé roglan mo lám fádeóidh innat, a Muinremair,' or Cet. 'Ní [f]uil tri tráth and ó tucus tri loechcind uáit um chend do cétnaic as t'ferand feisin.' Deisidh Muinremar ina súide.

13. 'In comroma beos,' ar Cet, 'no in muc do roind.' 'Rotffa-su ón,' ar laech liath mór do *Ulltaib* osé forgránda. 'Cía so?' ar Cet. 'Celtchair *mac Uithechair* sin,' ar cách. 'An biuc, a Celtchair,' ar Cet, 'minap dom tuarcain ticce. Ranac-sa, a Cheltchair, gu *dorus* do thighi-si. Roheighedh imam. Tánic cach im diáid'. Tanagais-[s]i a cumma chaich, co n-dechais ar berna for ma chinn curteilcis gai form. Roteilceis-[s]a gai eili fort-sa co n-dechaid trfat sliasait 7 tria uachtur do *magrailli* conitfili a n-galar fuail osin ille 7 conna *rucad mac* na ingen duit iarum.' Deisidh Cealtchair ina suidhe iarsin.

'In comroma béos,' or Cet, 'nó in muc do roind.' 'Rotffa-su,' or Mend *mac Salcada*². 'Cía so?' or Cet. 'Mend,' or cách. 'Cid lib,' ar Cet, 'mic³ na mbachlach gusna lesanmaib do tfachtain do chomroma cucum-sa. Uáir bá misi bá sacart baistidh an anma sin ar th'athair-si, uáir is mé tall a sal de⁴, connách *ruc acht* ænsal úaim leis. Cid *dobéradh mac* in fir sin do chomroma cucum-sa?' Deisid Mend ina súide.

14. 'In comroma béos,' ar Cet, 'no in muc do roind.' 'Rotffa són,' ar *Cumscraidh* Mend Macha *mac Concabair*. 'Cía so?' ar Cet. 'Cumscraidh sin,' ar cách. 'Is adbur rig arái delbha. Ni tuilli buidhe frit,' ar in gilla. 'Maith,' or Cet, 'cucaindi,' ar sé, 'tucais-si do cetchaiscedh ar tús. Immatarraid dún nar n-dís isin coicrich. Forfacbais-si trfan do muintiri lim-sa 7 is amlaid dochuadais-[s]i ass 7 gai triat bragait, connách tic focal a córai tar do chend, ó rogonad feithi do bragat, conid *Cumscraidh* Mend Macha do comainm ond uair sin ille.'

Dorat tra fon n-indus sin aithis 7 beim forsan cóicedh n-uili.

15. In tan rocertaigh oc in muic 7 a scian ina láim, connacatar Conall *Cernach* chuca isin tech. *Ocus roturblaing* for lár in tighi. Ferait *Ulltaig* fáilti móir fri Conall in tan sin. Is and sin rolá Conchabar a chathbarr dfa chend 7 nosbertaighend ina inadh feisin. 'Is maith lind,' ar Conall, 'ar cuit do *tárrachtain* dún i nerlaim. Cía roinnes dáib?' ar Conall. 'Ruc óenfer d'fearaib h*Erem* ar comromaib a roind .i. Cet *mac Mágach*.' 'In fir sút, a Cheit,' ar Conald, 'tussa do roind na muici?' 'Is fir co deimin,' ar Cett. Is and asbert Cet fri Conall:

¹ diáigh MS.

² nó Calccu.

³ Windisch prints mac; but the Facsimile has mic.

⁴ .i. co cloidem.

'Fochen Conall cridhe lícce
 londbruth logha luchair egha
 gus fland feirgi fo *chích curadh*
 crechtaig cathbudaigh atchim-si mac Findcháime.'

Is ann asbert Conall fri Cet:

'Fochen Cett
 Cet mac *Mágach* maighen churad
 cridhe n-egha¹ err trén tressa
 trethan ágach cain tarbh cruthach
 Cet mac *Mágach*.'

Bid meand inar comrac-ne ón,² or Conall, '7 bid mend inar n-imscaradh, beitt arscela la fer braitt, bid fiadhnaisi la fer manach, ar arcinget airg loman lonngliaidh na da fer eblaid *echt*arechragaitt fertair 'san tigh si *anocht*.'

16. 'Eirg on muic, a Cheit!' ar Conall. 'Cid *didiu* dotbera-su cuici?' or Cet. 'Is ffr,' or Conall, 'do chuinnid comroma chucam-sa sin. Dobér éim comroma deit,' ar Conall. 'Toingim a toingit mo túath, o rogabus gai *nó* [gaisce]d, nách rabha cen guin duine do Connachtaib cach láí 7 gan orgain cach n-oenaidchi 7 na rochodlus cen cenn *Condachtaig* fom glún.' 'Is ffr,' or Cet, 'at ferr do laech andú-sa amlaid. Dia m-beith Anluán mac Magach astigh,' or Cet, 'doberadh sidhe comhrama for araili duit 7 is ainimh nách fuil isin tig *anocht*.' 'Atá *immorro*,' ar Conall, la *tabairt* cinn Anluain asa cris 7 léicidh co Cet dar a bruinde dó, co roimidh a loim fola for a beolu. Deisid Conall oc in muic far sin 7 téit Cet úaithe.

17. 'Tægat don comroma hifechtsa,' or Conall. Ni frith ón la Connachtaib in tan sin laech a thairisme hi comromaib, ar roba lesc leo a marbad doráith. Doratsat Ulaid [d]amdabaig do sclathaib uime immácuáirt, ar boi drochcostad isin tigh, ar doteiltfs *lucht* in leithi si na clocha for *lucht* in leith aili. Luid iarum Conall do roinn na muici 7 gabaid cenn in tairre ina béolu curuscáich³ dó roinn na muici. Rosúig⁴ in tarr uili 7 eiri nonbair bai ann, *connárfácaib* banda de 7 rochuir a thuind 7 a srebhann úadh, ut *dixit* poeta:

Fiadna chrobaib for creit chairr,
 eiri nonbair a⁴ tromthairr,
 cen báí ac roind robailc co rath
 doromailt Conall *Cernach*.

18. Ní thard *immorro* do Chonnachtaib *acht* cethraime na muici *nó* da cois na muici fo braghait. Ba bec lá *Connachtaib* tra a cuit don muic.

¹ *nó* ela.

² scaith MS.

³ rosíid MS.

⁴ leg. 'na.

Atraghat side súass. Atraghat *didiu Ulaid* don leith eile co rfacht cách araili d'f. Robái tra builli tar cluáis 7 tar cend and sin, *gurbó* comard ré slis in tigi in *carn* do corpaib na laech robái *for* a lár. 'Ar romarbtha *ceithri céi* 7 mslí *fer n-armach iter* Ulltu 7 *Connachta* andsin, corom[a]idhetur *secht* srotha do fuil 7 do chrú amach dar na *secht* n-doirrsib. Maidhidh *didiu* amach dona slugaib tar na doirrsib sin, curolásat gáir mór *for* lár ind lis 7 cách d'f ac truastrad 7 ac marbad a cheili. Is and sin gabais *Fergus* dóib .i. do Con[n]achtaib in n-daraig móir báí 10r lár ind liss iarna befim dó asa fremaib. Atberat araili is é *Curí mac Dáiri* rogab in n-daraig dóib, 7 is ann sin doriacht *som* fat, ar ní raibi nech d'feraib *Muman* and reimhe sin, acht *Lugaid mac Conrí* 7 *Cetin Pauci*. O dorfacht *Curí* fat, ruc leth na muici *cona druim* ó *Leith Cuinn* a oenar. Maidid tra d'f asin lis amach. Dognfat cath i n-dorus an lis beos.

19. Is and sin dochúaid *Mac [Dá]thó* amach 7 in cú ina láim curolefc etorra hf *dús* cfa d'f notoghfad. Doraegha tra in cú Ulltu 7 *foríobair* *for* letrad *Connacht* co mór. Doc[h]óidh *Ailíll* 7 *Medb* ina carpat 7 a n-ara leo, gurléic *Mac Dátho* in coin ina n-dfaid¹ 7 atberat-som is a *Moigib Ailbe* rogab cú fertas in c[h]arpait báí fó *Oiíll* 7 fó *Meidb*. Is and sin dorat ara *Ailélla* 7 *Medba* builli don choin curolá a coland *for* leith 7 gur an in cend hi fertais in c[h]arpait oc *Ibhar Cinn Chon*, unde *Connachta* dicunt. 7 asberat-som *didiu* is ón coin sin rohainmngthea *Muighi Ailbe*, úair rob 'Ailbe ainm in chon.

20. Issí iarum conair tancatar *Connachta* andes .i. *for* *Belach Mughna*, sech *Roirinn*, sech 'Ath *Midbine* a *Maistin*, sech *Cill Dara*, sech *Ráith Imgán* a *Fid n-Gaibli* do 'Ath *Mac Lughna*, sech *Druim Dá Maige* *for* *Drochat Cairpri*. Is ann sin rolá cend in chon asin carpat oc 'Ath *Chind Chon* a *Feraib Bili*. Oc *techt* iar *fraechmagh Midhe* *sfar*, is ann sin *donnarlaic Ferloga* isin *fraech* .i. ara *Ailélla* 7 *forroleblaing* in carpat *far* cul *Conchobair*, corogaib a cenn tar a ais. 'Indarlem,' or sé, 'a *Conchabair*, nocha ragthar de.' 'T'uágreir deit,' or *Conchobar*. 'Ní ba mór uait itir ón,' or *Ferloga*, 'úair gébat mo breith lat co hEmain *Macha* 7 mná *Ulad* 7 a n-ingena macdachta do *gabáil* a chepoige² imum-sa cacha nona 7 co n-abrat uili: *Ferlogha* mo lennan' 7 rl. 'Rotffa són,' ar *Conchobar*. Ba heicen *didiu* do ingenaib *Emna* sin do dénam, ar ní lamhdafss cena lá *Conchobar* gen a dénam. 7 roléic dia *bliadna* *for* 'Ath *Luaín sair*³ 7 dá ech *Conchabair* imme *cona srianaib* ofr friú 7 ní ruc na cepóca cé ruc na heocha. Conidh hé sin *scaradh Ulad ocus Connacht* im choin *Mic Dáthó* 7 immá muic. Finit⁴.

¹ diaigh MS.² .i. a sianain.³ leg. síar.⁴ Finet MS.

P. xxxiii.—fo. 114 b, 1.

ERCHOITMED INGINE GULIDI INSO.

1. [R]i rogab Muman, edhón Feidlimid mac Crimthain. Luid side fecht and *for* mórcuairt Muman *con*[d]arala sár i n-Iarmumain *coroacht* 'Ath Loche. Ba handsén bai baili Gulide in cainti ba geru 7 ba gortiu 7 ba hamainsiu bai i n-Hériu ina aimsir. I n-dulig erraig *dono* dochotar siar na sloig. Feraid snechta mór foraib corofeimdetar na sloig *imthecht* ann. Dethbír ón, ar doroched gluni fer in snechta. Roffarfaig Feidlimid dona heolchaib: 'Cia is nesa dun sund?' ol se. 'Ni fetamar ém,' ol seat, '*acht* mad Gulide 'Atha Lóchi, do chara fein.' 'Fortgillim ém,' ol Feidlimid, 'más eisen fil ann, is gulbnide 7 is gér 7 is goirt 7 [fo. 114 b, 2] is amnus fichda feigbriáthrach feichemanda. Imfacus do ath-chuingith neich¹ co neoch, 7 ni maith fein dia tidnacul. Aráide *dono*, ar Fedlimid, 'cen cop fial fri fenechus, cen cop soichlech tidnacail, cen cop suarrach tabarta, atat ar commáine fair. Ruc ar n-ór 7 ar n-arget 7 ar n-escra, ruc ar n-eocha 7 ar sriana 7 ar sadli. Dlegmait de ar foirithin im aigedacht na haidchi.'

2. Lotar na slóigh iarsin corfachtatar an faighthi 7 sendait na cornairi a *curnu* 7 na stocairi a stucu *for* duæ na faigthi 7 ni raibe *for* a cind isin baili *acht* mad Gulide 7 a *ingen* nama. *Ocus* ba senoir crnliath Gulide in tan sin, ar batar slána a *secht* fichit bliadan.

3. Is amlaid *immorro* báí Gulide, co *m*-ba læch ar læchdacht 7 ar engnum 7 co *m*-ba feinnid ar feinnidecht 7 ba mflid ar militacht 7 ba brugaid ar brugamnus 7 ba cainti ar cainteocht .i. ar geri 7 gorti 7 amainsi. Is de sin rogiguil Gulide Cánti de.

4. Atracht súas Gulide iarsin 7 dorat a ulind fof 7 rodecustar imme 7 ní faca acht mad sé 7 a *ingin* namá isin tigh. 'Maith *tra*, a *ingen*,' ar Gulide, 'eirg amach 7 féig lat cóich inna cornairi si 7 na stocaire 7 cía ríasa sendat.'

5. Atracht suás ind *ingen* iarsin 7 luid amach. Dorinntóí *for* cula isin tech 7 asbert: 'Sloig móra sunn,' ar si. 'Is doig lem is é Feidlimid mac Crimthain co maithib fer Muman imme.' 'Maith, a *ingen*,' ar Gulide, 'eirc immach cosna sl-[fo. 115a, 1] ógaibh 7 déna segantus briáthar friu dús in sechendais dún ind

¹ neith MS.

oighthi.' *Atracht suas ind ingen ár sin 7 gabais a timtocht impe .i. brat corcra 7 lene srebnaide sída fríá gelchnes 7 minesc dergofr inna brut.*

6. Luid coriacht na slógu 7 asbert: 'Fo dia, a Feidlimid, cot slogaib archena l Acht is muiredaig caich a menduta. Is meisech caich co hadair, *acht* ni do fogain do flaithefnas immut namá. 'Ar ind *inbaid* is ferr cetaraba *Gulide* ríam, nírba ró dó airúacra treisi nó cóicthi nó dec[h]maidi no mfs no raithi no bliadna remut-sa ar méd do tarscuir 7 ar lin do daine. Olc ind *inbaid* tancabair. Is tregdaigt[h]i in gæth. It salcha na herdrochait. It malla na ferthigisi. It ainmecha na cúite. Sraitslige sochaide sund *dogrés*. Cerdcha gaband and. Cainti chonaire. Is cell for dib n-imairib. Is Ard Macha ar gnathchi. Is fer¹ bó ænmachaidh, is geilt ængeóid, is milide oenbeich. Tuargabtha ar n-æla, ni tarlaicthi ár lonide. Roscáichetar² ar seinbíd, ni tancatar ar nuabíd. Olc ind *inbaid* tancabair, ind *inbaid* randus in tsentond a tortin frisind ingen. Ard bót fíach ocaind, íseal bot *con*. Blichta srona ár m-ban. Englasa inar lilachaið iar n-díscá inar n-gamnachaið. Ar mna asiul, ar m-bæ ansiul. Tuarath lia in [fo. 115 a, 2] ar n-áthandaib, tart inar muillið, ascolt inar *conaib*, aithgera ar cait. Imda lochaid lefre luatha leochailli lind. Leghait lebenna liathcrúaidi cotata i n-diaid oidchi uáríota.

7. Acht ata ni and chena,' ar ind ingen. 'Ni missi bís ac agallaim degdaine sund *dogrés*. Cuil 7 Gaeloc 7 Grech tres fíliæ *Gulidi*. Gendud 7 Slipred 7 Lorgad tri doirreoire *Gulidi*. Dia m-bad í mo sindser siur nobeith and, atethad ní noraidfed rib-se. Mad meisi *immorro*, ni heol *dam* erchoitmead.'

8. 'Fortgillim eim,' ar Feidlimid, 'dia m-[b]ad hí nobeith and, noíuicfimis-ni an mír o Luachair star lea. *Ocus* osa tussu fil and, fuicfimit let *etir* Droing 7 Loch Lefn.'

9. 'Maith tra, a mic *Crimthain*,' ar ind ingen. 'Lud-sa adaigh ar aidhoighecht 7 nirbo rígda ind aidhoighecht *tucad* dam.' 'Cid *tucad* dit?' ar Feidlimid. 'Ni *ansa*,' ar an ingen, '.i. in cethramad rand cethrachat loirgi legtha liraighi do airbiuch cliu gamna scamche, la *cutruma* gerríne do lomasna lomartha, la selche salli seingbline, la tana táib na blinmuici, la ceithri scribline scremloiscthi do choirci iarmair airthir ichtair tuaiscirt athguirt lena frísna roben gæth 7 frisna rotaitin *gríán*, notgabtais riasfu nodusgeibthe, *menaigtis* riasiu nodus *menaigthe*, la *cutruma* ceithri scíath feitican do gallurad gallgruitni iarna lomantarraing [fo. 115 b, 1] tré cruáidbeól senballaín. Metrén fochæl fo[r]lethan a hind ferna fodluighthe a fotha íchtair drochais, *sríthirt* a huáchtar, athirt a híchtar, fas faulom a medón. Acht bá don as glas galraiges bai for ladargair in ichtair tuaiscirt in muide iarna malcad-maistred for mogadaib moglatrand im-merlaithib errchaidib. *Acht* ba don cétas inna cétbó cetnaconrainic ind inis inna cuicne maiten moch indé. Ni ba hed son dúib-si doberthar aigedhacht na haidhchi-si isind fescor

¹ leg. fér.

² roscaithtar MS.

i tancabair .i. fliuchcænna duib co bun cluás, tigi lethnochta, aran lethirim, lestair lethlána, colpdai lethloma.'

10. Atracht ind ingen suas iarsin 7 gabais laim Feidhlimidh lea inna tech. Bai Feidhlimidh and tri lá 7 teora aidhchi 7 ni fuair dfa rígi nach dfa flaites a oired ba ferr dó ar bánbiudh, 7 forfacaib Feidhlimidh bendachtain. Finit.

THE EXCUSE OF GULIDE'S DAUGHTER THIS.

[Translation.]

1. There was a king who took Munster, to wit, Fedlimid son of Crimthan. Once upon a time he went on a visitation of Munster and fared westward into West Munster, till he reached 'Ath Lóche. It was there was the stead of Gulide, the sharpest and bitterest and keenest lampooner that was in Ireland in his time. Now, in the hard time¹ of spring the hosts went westward. Great snow fell on them, so that the hosts were unable to proceed. That was no wonder, for the snow reached up to men's knees. Fedlimid asked of the guides: 'Who is nearest to us here?' saith he. 'We do not know indeed,' said they, 'unless it be Gulide of 'Ath Lóche, thy own friend.' 'Truly I declare,' saith Fedlimid, 'if it is he that is here, he is biting² and sharp and bitter and is fierce, furious, keen-worded, creditor-like. He is ready³ to ask anything of anybody, and he himself is not good at giving. But still,' saith Fedlimid, 'though he be not liberal to warriors, though he be not bountiful in bestowing, though he be not kind in giving, he is under obligations to us. He has accepted our gold and our silver and our goblets, he has accepted our horses and our bridles and our saddles. Hence we deserve to be helped in hospitality for the night.'

2. The hosts then went on until they reached the green, and the hornblowers sound their horns, and the trumpeters their trumpets on the rampart of the green. And there was no one before them in the stead save only Gulide and his daughter. And Gulide at that time was a withered grey old man, for his seven score years were complete.

3. Thus however had Gulide been, he had been a warrior in warriorship and in prowess, and a champion in championship, and a soldier in soldiership, and a landholder for the land he held, and a satirist for satire, even for sharpness and bitterness and acrimony. Hence (the name) Gulide the Satirist clave to him.

4. Then Gulide arose and resting on his elbow⁴ looked around him, and saw

¹ dulig = dolig, Wind. ba-so sulig midchuarta, ba-sam dulig irgaile, LL. 343 d. Superl. dulgium, LL. 61 b, 42.

² lit. beaked.

³ lit. it is near to him.

⁴ lit. put his elbow under him.

no one in the house save only himself and his daughter. 'Well now, daughter,' saith Gulide, 'go out and see who are these hornblowers and trumpeters, and who is he before whom they sound.'

5. Then the daughter rose up and went out. She returned into the house and said: 'Here are great hosts,' saith she. 'It seems to me it is Fedlimid son of Crimthan with the nobles of the men of Munster around him.' 'Well, daughter,' saith Gulide, 'go out to the hosts and make brave words to them to see whether they will pass us by to-night.' Then the daughter rose up and took her dress round her, to wit, a purple cloak, and a finespun smock of silk next her white skin, and a small brooch of red gold in her cloak.

6. She went till she reached the hosts and said: 'Hail, O Fedlimid, with thy hosts as well! But every one is master of his place¹, every one is . . . , but thy principdom has not served . . . For at the time when things went best with Gulide before, it was not too much for him to send an invitation to thee for three days or five or ten, or a month or a quarter or a year, however great thy retinue and however numerous thy men. Ye have come at a bad time. The wind is piercing. The front-bridges are miry. The stewards are slow. The . . . are . . . This is always a high-road for many. Here are forges of smiths, lampooners of the road. It is a church on two ridges. It is as frequented as Armagh. It is grass for a cow of one field, it is a pasture for one goose, it is a honey-ground for one bee. Our fleshforks are raised, our churn-dashes² have not been lowered. Our old food is gone, our new food has not come. Ye have come at a bad time, the time when the old hag shares her cakelet with the girl. The raven's tail³ stands high with us, the hound's low. The noses of our women are strained. There is water in our milchcows after our heifers have run dry⁴. Our women are pregnant, our kine barren. There is great dryness⁵ in our kilns, drought in our mills, dearth in our hounds, our cats are keen and greedy. We have many eager quick . . . mice. The grey hard stiff benches are rotten after a long cold night.

7. But still there is one thing,' saith the girl. 'It is not I who am here always to address gentle folk. Cuil and Gaeloc and Grech⁶ are the three daughters of Gulide. Gendud and Slipred and Lorgad⁷ are Gulide's three doorkeepers. If it were my elder sister that were here, she would get whatever⁸ she would say to you. But as it is I, I am not skilled at an excuse.'

¹ Cf. *muredach cecha mennata .i. ni tibri nech tigernus di araili*, Harl. 5280, fo. 41 b; and see O'Cl. s.v. *muireadhach*.

² See *loinid*, O'R.

³ *bot tail*. dat. ar but, LU. 98 b, 14.

⁴ *disca*, from *disc barren, dry, not giving milk*, O'R. co n-dechaid a n-disca, Laws, II. 126-7.

⁵ *tuarath* = *turud*, Wind.

⁶ *i.e.* Fly, Smasher and Scream.

⁷ *i.e.* Wedging (*gendud*, from *geinn a wedge*), Caning (*slipred*), and Cudgelling (*lorgad*).

⁸ lit. something.

8. 'Truly, I declare,' saith Fedlimid, 'if she were here, we should leave the bit (of land) from Luachair east with her. And as thou art here, we will let thee have the land between Drong¹ and Loch Léin².'

9. 'Well now, son of Crimthan,' saith the maiden. 'I went one night for hospitality, and the hospitality that was given me was not kingly.' 'What was given thee?' saith Fedlimid. 'Not hard to tell,' saith the maiden, 'to wit, the forty-fourth part of a rotten jaundiced³ haunch of the left front-part⁴ of a mangy⁵ calf, with an equal portion of a belt⁶ of a bare stripped rib, with a snail⁷ of thin lean bacon, with the thin side of a lean⁸ pig, with four nasty⁹ burnt little scruples¹⁰ of oats left¹¹ in the low bitter north-east (corner) of a field on which wind never blew nor sun ever shone, which they reaped before it would be reaped and crushed before it would be crushed, with an equal portion of four . . . of Norse curds after they had been strained through the hard mouth of an old vessel. A little measure, narrow below and wide above, of the top of split alder-wood, its undermost bottom of bad milk, its upper part . . . , its lower part . . . , its middle empty and vacant. But it was of the blueish sickening milk, that was on the . . . of the lowest back-part of the churn, after having been churned to putrefaction¹² by pilfering servants in the mad days of spring. But it was of the first milk of the first cow that first came to the milking-place¹³ of the kitchen-yard in the early morning the day before. This is not the hospitality that shall be given you on the night that ye have come, namely wet . . . for you to the root of your ears, houses half-bare, bread half-dry, cups half-full, beds half-empty.'

10. After that the girl arose and took the hand of Fedlimid (and led him) into the house. There Fedlimid was three days and three nights and he had not in his kingship nor in his princely reign a time in which he fared better as regards white-meat. And Fedlimid left his blessing. Finit.

¹ Now Drung Hill, barony of Iveragh, co. Kerry.

² The lower lake of Killarney. ³ lírach, from lír gl. colera rubea, Bed. Carol. 35 a, 2.

⁴ airbech, dat. sg. airbiuch?

⁵ scamach adj. Cf. sgamh dross, dust; sgamhan refuse, dross, an appellation of supreme contempt, Highl.

⁶ gemine = geirmín a girdle, girth, O'R.

⁷ selche or sailche, Amra Col. muirselche sea-snail, Tochm. Em. seilcheóg a little snail, P. O'C.

⁸ blin lean. Cf. blian lean, starved, wanting flesh, Highl.

⁹ screm. Cf. sgreamh m. a loathing abhorrence, disgust, Highl.

¹⁰ scriblín, dimin. of screbul scruple. ¹¹ Cf. iarmair remnant, remainder, O'R.

¹² malcad-maistred. Cf. malcadh to rot, putrefy, become putrid; cause to rot, Highl.

¹³ inis f., see Stokes, *Lives*, s.v. indis. gen. sg. cacha indse, LU. 86 b, 22. nom. pl. indesai lána, Harl. 5280, fo. 41 b.

P. xxxiii.—fo. 115 b, 1.

THE DEATH OF THE THREE SONS OF DIARMAIT
MAC CERRBEÓIL (OR CERBAILL),

KING OF IRELAND A. D. 538-558.

The same tale is found in Rawl. B. 502, fo. 73 b and 74 b. Cf. also the Féilire, p. lxxxviii.

1. [L]otar¹ meic Dfármata mic Fergusá Ceirrbéoil fecht i tír Laigen for creich, cotarraid² Mælodran mac Dima Crofn. Dofarrt[h]atar mic Dfármata fair, uáir ropa dia cois robái, ár ní tárraid a gabair o Deóraid .i. o gillai. Luid *sen dono* for a gabair dfa tár[r]achtain-sium. Rorith an gabair fon slúag corubad in gilla. Rosceind in gabar fo gairm Mælodrafn, conuargaib a tæb fris iar fágbaill an gillai. Gaibthe iarum Mælodran for a gabair 7 roscúmais for in slúagh 7 dobeir [fo. 115 b, 2] tofand foraib. Roreithetar mic Diarmata reimhe dochum muilind *conndechatar* combátar im charr an moil isind fothaig.

2. Luid iarum cuccai iarsind [f]othaig. Báí caillech andsin ic bleith in muilind. Atroi a n-guin la tascad in muil. 'Léic airi, a chaillech!' ar Mælodran. Dos-

Rawl. B. 502, fo. 73 b, 2. Orgguin tri mac Diarmata mic Cerbaill la Mælodran i fothaich muilinn mic Dimmac. Dolotar tri meic Diarmata meic Cerbaill .i. Dunchad et Chonall 7 Mælodur cor fechtas hi crich Lagen for creich, conostarraid Mælodran húa Dimmæ Chroin. Dosfucsat meicc Diarmata co dichra 'na dochumm corongegnatar, uair is dia chois a m-bui. Ar ní arraid a gabair o Deoraid .i. o dee arad .i. o fiur glomair. Et luid *side* for in n-gabair dia thorachtain-seom. Ruithis co rot in gabair fon sluag, cororubad in gilla ann. Fosceinn in gabuir fo gairm Mælodrain iar facbáil a harad conidrogab a toeb fris. Gaibthi iarum Mælodran for a gabair conidnammasc for in sluag 7 dobeir thaphunn foraib, corosfodail hi scail. Raithset tri meic Diarmata co fothach muilind mic Dimmæ condeochatar combatar im chairr in moil 'sind fothaich.

2. Doluid chucco Mælodran ar in fothach. Sentair hic bleith isin muiliunn. Atroe a n-geguin la toescaich in moil. 'Leic aire, leic airé, a sentair!' ar

¹ Altered into batar by a late hand.

² cotarraig MS.

commart *tra* uman mol, ar *bátar* oca ind fír, co *torcratar* leis tri mic ríg *Erenn*,
día n-ebairt :

A muilind,
romeilt arba do tuirinn,
ní ba comailt *for* serblind
doromeilt *for* uib *Cerbh*aill.

An *gran* meiles in muilend,
ní corca, *acht* is *dergt*[h]uirend,
ba do géscaib in .c[h]roinn máir
fotha muilind *Mailodr*áin.

3. Luid *dono* *Díarmait* do dígail a *mac* *for* Laigniu co m-bái ic Loch Gobar co feraib *Erenn* immi. Et *atbert* co tibred slán do Laignib ar tidnacal *Mailodr*áin dó i n-giall cerdai. *Asbertatar* *immorro* Laignin na tidnaicfíss gé nomarbdaís uili. Nobith-som *immorro* oca m-brostad día tidhnacul. 'Ragat-sa m' énar,' ar eisim, 'ocus ní ba slán duib-si.' Ba fír són. Luid-sium co m-bái forsan slvág *for* brú Indsi Gabar. Lotar na ríg do sainól co m-batar isind indsi. Anaidh-som co haidhchi forsan *purt*. Antair *don* imrom. Teit-som isind lestar. Luid isin indsi. *Contolat* ind ríg. Bái-seom *for* dorus ind rígt[h]aigi.

4. Luid-sium *tra* .i. *Díarmait* amach a óenar cen fis do neoch do dul do fillid

Mælodran. Roscommarta 'moan mol *tri meic* rig *Herenn*. Unde Ultan *cecinit*: A muilind, Romelt anbba di thuirind; Ropo chommeilt *for* serblind In romeilt *for* huib *Cerbaill*. In gran meles in muilenn, Ní corcca, acht is dergthuirenn, Ba do gescaib in chraind [máir] Fotha muilind *Mælodrain*. *Asberat* araile is a do *tantum* romachtad ann .i. Conall 7 Dunchad.

Rawl. B. 502, fo. 47 b, 2. Doluid *Diarmait mac* *Cerbaill* fecht n-aile do digail a macc *for* Laigniu, co m-bæ hic Loch Gabur co feraib *Herenn* imme. *Ocus* *asbert* doberad slan *fri* Laigniu ar *Mælodran* do thidnaccal do hi n-giall cherdæ. *Asbertsat* Lagin *amail* bid o oengin na tidnastais *Mælodran* cia nosmarbtais huile. Nobid *Mælodran* ic¹ a m-brostud immoa thidnaccol. 'Menu thucaid |-se *immorro*,' ar se, 'regat-sa m'oenur 7 ní ba slan duib-se dim chind-sa.' Ba fír on. Luid-seom co m-bæ 'sin t-sluagud *for* bru Locha Gabur. Lotar ind rig do ol, co m-batar isind indsi. Anaid-sium chaidchi forsin phurt. Antair *dano* dond imram. Teit-seom isin lestar 7 luid isin n-inse. *Contolat* ind rig. Bui-seom *fri* dorus ind ríghige.

4. Doluid *dano* *Diarmait* immach a oenur cen fis di neoch do dul *for* aínsuide.

¹ cii MS.

a glún, co comráinic fri Mælo^{drán} a n-dorus in tighi. 'Tuc dlái dam lat,' ol Diarmait. 'Tó immorro,' ol Mælo^{drán}. Dobeir lán a duirn do nenaid¹ dó. 'Acso mo cloideb,' ol Diarmait. Rosgab Mælo^{drán}. 'Fe amai, romloisced! Cía th' ainm-si?' ol Diarmait. [fo. 116 a, 1] 'In 'com comaighthes atái?' ol seiseom. 'Mælo^{drán} mac Dima Croín sund iar marbad do mac 7 do beim do c[h]ind dí^t anosa,' lá gabáil a chinn cucai. 'T'ogréir, a Mælo^{drán}!' or Diarmait. 'Do rfar-sa dono uaim-si,' or Mælo^{drán}. T'fagait isin teg a n-dís. 'Tair-siu etrum-sa 7 crand, a Mælo^{drán}.'

5. *Amail* atcuáidh Mælo^{drán} isind imdaid² rogeís brú ina mná .i. Mumain ingen C[h]onchraidh mic Duách má^{thair} c[h]lainni Díarmata. 'Fé amai,' or in ben, 'cia hirchóit dodechaid isind imdaid²?' 'Fer dorat rígnacht Erenn duit-siu, a ben,' ar Diarmait, '.i. Mælo^{drán} mac Dima Croín.' 'Maith ém,' ol in ben, 'is deglæch frisrogeogain roanacht. Rombá-som dono lóg ind anacail, ar is ferr oldás a guin.' 'Cid dogéntar de sund?' ar Diarmait. 'Ni roainsium in fer ar in slúag.' 'Ni ansa,' or in ben. 'Congairter chucainn na rí^g do sainol 7 naiscther a fæsom for cech rí^g ar v^{air}.'

Co comfarnaic fri Mælo^{drán} i n-dorus in tige. 'Tobuig dlai dam,' ar Diarmait. 'To immorro,' ar Mælo^{drán}. Dobuig teora dlai^{thi} do .i. dlai do hurnenaid, dlaiⁱ di omthund, dlaiⁱ do athrathaid luaid. 'Aso mo chlaideb it laim,' ar Diarmait. Rongab Mælo^{drán}. 'Fe friut, a gillai!' ar Diarmait. 'Romguin dlai, romthesc dlai, romloisc dlai. Amæ a gillæ, cia t'ainm-siu?' 'Nimragbais fri baithis samlaid intan ninadaithgen mo ainm. N^ó in fil ainm aile inarithe lat dam? Mælo^{drán} sunn hua Dimmæ Chroin di Scorpraige Lagen iar marbad do thri mac 7 do beim do chind dit fessin indorsa,' la gabail a chind cucai. 'Do riar duit, a Mælo^{drán},' ar Diarmait. 'Do riar uaim-se duit-siu dano,' ar Mælo^{drán}. Tiagait d^{fb} l^{naib} iar corai 'sin tech. 'Tair-siu etrum-sa 7 chrann, a Mælo^{drán},' ar Diarmait.

5. *Amail* dochuaid Mælo^{drán} isin n-imdaid, rogeissi a bru na mna .i. Mugain [in]gen Chonchraidh mic Duach má^{thair} clainni Diarmata. 'Fe amæ,' ar in ben, 'cid aurchóit dothaet isin n-imdaid?' 'Fer dorat rígnacht Herenn duit-siu, a ben,' ar Diarmait, 'Mælo^{drán} húa Dimai Chroin.' 'Is buaid læch, is fo in fer atacualamar,' ar in ben. 'Is coir gnim do na rotgegna i m-bægul 7 amal rotanacht. Rombia-som a log ind anaccuil sin, ar is ferr do anda mo gegain-se.' 'Cid dogenam di sunn?' ar Diarmait, 'daig ni choemsem a anaccol Mælo^{drán} ar in slog.' 'Ni ansa,' ar sisi. 'Celtair Mælo^{drán}. Congairter iarum chucunn ar rí^g 7 ar ruirig ar oenaib. Ocus fonascar foisam Mælo^{drán} forthu, amal bad cucunn nodalad.'

¹ nenaigh MS.

² imdaig MS.

6. Dogníther ón, co m-báatar al-láma uili tairis riasfu ropa matan. Is amlaid iarum dochóid-sium (.i. co Laigniu) 7 deichelt Diarmata uime *cona* delg 7 a dá gabhair *cona* n-allaib óir friu. *Ocus* ba cathmílíd do Dfarmait on uair sin imach Maelodrán. Aided¹ tri mac n-Diarmata corici sin. Finit.

6. Dognither, co m-batar al-lama huili fris riasu matain beth. Is amlaid dano dochoid-sium co Laigniu arabárach² 7 delgc 7 deche[*l*]t Diarmata lais 7 a di gabair *cona* n-allaib 7 *cona* mullannaib oir. Cor *immorro* 7 foisam rig Herenn .i. Diarmata míc Cerbaill for Maelodran iarsuidiu. *Ocus* ba se cathmílíd 7 tuaircnid catha Diarmata o sun[*n*] immach. Finit. Amen. Finit.

THE TRAGICAL DEATH OF DIARMAIT'S THREE SONS.

[*Translation.*]

1. The sons of Diarmait son of Fergus Wrymouth, Dunchad, Conall and Maelodor, went once on a foray into the land of Leinster, where they chanced upon Maelodrán son of Dimma Crón. The sons of Diarmait overtook him, for he was on foot, and could not get his horse from Deoraid, his gillie (his bridleman, R. 502), who went however on the horse to his help. The horse ran (too far, R. 502) among the host, and the gillie was slain. At the cry of Maelodrán the horse started and raised his side to him, after leaving the gillie behind. Thereupon Maelodrán got on his horse, and mingled with the host and chased them. The sons of Diarmait ran before him towards a mill, and went and were about the *carr* of the millshaft in the millpool.

2. Then he went up to them along the millpool. There was an old woman there grinding in the mill. It occurred to him to kill them through the pressure of the shaft. 'Let it go, thou hag!' saith Maelodrán. They were crushed round the shaft, for the men were young, so that the three sons of the king of Ireland fell by him. Hence Ultan sang:

O mill
That hast ground corn of wheat,
This was not a grinding of oats (?)—
Thou groundest on Cerball's grandsons.

The grain the mill grindeth
Is not oats, but it is red wheat:
Of the branches of the great tree was
The feed of Mael-odrán's mill.

¹ adhaigh MS.

² arabaiarach MS.

3. Then Diarmait went to avenge his sons on the men of Leinster, and was at Loch Gabar¹ with the men of Ireland around him. And he said he would give freedom to the men of Leinster for delivering Maelodrán to him as a hostage. However, the men of Leinster said as it were with one mouth they would not deliver him up though they should all be killed. But Maelodrán himself was urging them to deliver him up. 'I will go alone,' saith he, 'and there shall be no freedom for you.' So it was done. He went till he came up with the host on the brink of the isle of Gabar. The kings had gone to a feast, and were on the island. Until night he waited at the port. They cease rowing (to and fro). He went into the boat, and came to the island. The kings are asleep. He stayed at the door of the royal house.

4. Then Diarmait went out alone, without the knowledge of any one, to go and bend his knees (to sit alone, R. 502). And before the house he met with Maelodrán. 'Bring (break, R. 502) me a wisp!' saith Diarmait. 'Indeed I will,' saith Maelodrán. He brings him a handful of nettles². 'Here is my sword,' saith Diarmait. Maelodrán took it. 'Woe is me! I have been burnt³! What is thy name?' saith Diarmait. 'Art thou making a stranger of me?' saith he. 'Here is Maelodrán son of Dimma Crón (of the Scorpraige of Leinster, R. 502), who has slain thy sons and who will strike off thy head now,' seizing his head and dragging it towards him. 'Thy full will, O Maelodrán!' saith Diarmait. 'And from me thy own will!' saith Maelodrán. (After having made peace, R. 502) they both go into the house. 'Come between me and the wood, Maelodrán.'

5. As Maelodrán was entering the chamber, the womb of the woman Mumain, daughter of Cúraid son of Dúach, the mother of Diarmait's children, gave forth a groan. 'Woe is me!' saith the woman. 'What bane has come into the chamber?' 'He who has given thee the queenship of Ireland, woman,' saith Diarmait, 'even Maelodrán son of Dimma Crón.' 'Good indeed,' saith the woman, 'he is a good warrior; whom he wounded he has saved⁴. He shall have his reward for sparing thee, for it is better than to slay him.' 'What shall be done about this?' saith Diarmait. 'We shall not save the man from the host.' 'Not

¹ Lough Gower or Logore near Dunshaughlin, co. Meath. The lake is now entirely dried up. O'Don.

² He broke three wisps for him, a wisp of fresh nettles, a wisp of thistle, a wisp of . . . , R. 502. *omthann* 'thistle,' now *fobhtan*, gen. *amail finn n-omthainn*, Rawl. B. 512, fo. 44 a, 1.

³ 'Woe to thee, lad! A wisp has wounded me, a wisp has cut me, a wisp has burnt me.' R. 502.

⁴ 'Thou hast not then held me at baptism since thou dost not know my name. Or hast thou another name ready for me?' R. 502. For *comaighthes*, see Stokes, *Lives*, Ind., and see below, p. 94, § 2.

⁵ 'He is the flower of warriors, he is good, we have heard of him,' saith the woman, R. 502.

hard to tell,' saith the woman. 'Let the kings be called to us to a special drink¹, and let each king in turn be pledged to protect him².'

6. This is done, so that the (pledged) hands of all of them were upon him before it was morning. Thus then he went back to the men of Leinster, with the dress of Diarmait about him with its brooch; and his two steeds with their bridles (and with their frontlets, R. 502) of gold. And from that hour forth Maelodrán was soldier in battle (and battle-striker, R. 502) to Diarmait.

So far the Tragical Death of Diarmait's three sons.

¹ *sain-dí*, see Aisl. MeicCongl. Ind. s.v.

² 'Let M. be hidden. Then let us call our kings and princes singly to us, and let them be bound to protect M., as it were to us the pledge were made.' R. 502.

Ib.—fo. 116 a, 1.

THE STORY OF THE DEATH OF MAELODRÁN MAC
(OR HÚA) DIMMA CHRÓIN.

Also found in Rawl. B. 502, fo. 47 b 1.

1. [L]oech amnas robái do Dáil Mosscorp Laigen .i. Mælodrán mac Díma Cróin. Is dó-som rochet :

Ni tét de
in cocad fri hOsraige
cen Mac *Connaid* for ech án,
cen Marcan, cean Mælodrán.

Ocus :

Mælodrán mac Dima Cróin
robith in fer is[find] móin,
tuirid na c[h]olainn aili
niconruba ængaine.

2. Comaithig dó-som hi Máil. Bá hóc *didiu* a chomaighthes friu. Is dó rochet :

Húi Máil,
tricha chét ba hed a lín,
nochanfarcaib Mælodrán
acht tri nónburu d[í]bh.

Samail lem-sa *húi* Máil
ocus muilend oc bleith *gráin*,
fálte *húi* Mail fria n-guin,
is cóir gach *bró* fri tuargain.

Rawl. B. 502, fo. 47 b 1. 1. Læch robatar do Laignib .i. Mac *Connaid* 7 Marccan 7 Mælodrán. Is de rochet : Ni thæt *didiu* de In cocad fri hOssairge, Cen Mac *Connaid* for eoch an, Cen Marccan, cen Mælodrán. Mælodrán *húa* Dimmæ Chroin Robi in fer isi moin, *Tuirid* na cholaind aile Niconrubæ oengaine. 2. Comaithig *immorro* do Mælodrán hui Mail, *ocus* ba hóc *immorro* a chomaithcess doib. Is de rochet : Hui Mail, Tricha cet ba *sed* a lín, Noconfargaib Mælodrán *Acht tri* nonburu dib. Anasrubart fodessin : 'Is cumma lim-sa *húi* Mail *Ocus* muilenn oc blieth *gráin*, It failte hui Mail fria n-guin, Is coir *cach* bro fria

3. Aithechda rí *húa Máil*. Dofuc-som *didiu* ingen Aithechda. Luid *sein for* fecht do t[h]ig a hathar. Dobert a hathair fuirri *brath* a fir .i. *Mælodrán* dóib. 'Maith,' ar in ben, 'anocht atá mo dál-sa fris. Atát *tri* huarbotha lais 7 nochanfetur-sa cfa díb i m-bia anocht. Rofetur-sa anas maith dáibh,' ar sf. 'Tucthar libh lán mo c[h]lera-sa do t[h]einid sinnaig, co n-érbar-sa is édach fil and. Bfátsa ina [inan MS.] diaídh 7 roindfet in teinid im' diáid. Taft-si form' slicht.'

4. Ba fir son. Tiagait co m-báatar immon uárboith. Congairet fair. 'To-tairchill, a Mailodrán!' 'Doig,' ar sé. 'Ná marbaid bar siair. Nosléicebh chucaib.' 'Fochen di,' ar ind ofc. Lasain lom[r]aid a cendchongraim din mnáí 7 dobeir a cendchongraim na mna fá c[h]enn agus luid sec[h]a. 'Robarbia imned' or seisium, 'ifechtsa.' Dúsfóbaír farom, corolá a n-ár. Dogní *didiu* Aithechda córai fris-sium.

5. Fecht ann bai-sium oc fothracad hi tig Aithechda. Bai for a menmنداib iarum a marbad. Ni bai Dubchron and, a gillai. Dallefci fer dib oighen lán do grisaig imma chend-som. Notclanna Aithegda in gai [fo. 116 b, 1] trft .i. a gai feisin .i. carr *Mælodrán*, co m-bái tríd, con[d]aromharbsat amlaid. Benait a chend de. Doberar for a dérgud 7 a brat tar a chend. Tic Dubchron for a gabair-sium. 'Taurblaing, a Dubchroin!' 'Cade *Mælodrán*?' 'Ata ina

tuarcaín.' 3. Aithechda rí *hua Mail immorro*. Contubert *Mælodrán* a ingen. Luid si *didiu* fecht do thig a [h]athar do chomfis am-mathar bæ i n-galur. Roaslacht a hathair fuirri-se brathtecosc a fir do. 'Maith,' ar ben, 'fil mo dail-se fris innocht. *Acht* ataat teora huarbotha lais. Ocus ni fetar-sa ciasu adba dib i fífa innocht. *Acht* rofetar-sa anas maith duib. Tucthar lib lan mo chlera-sa do thenid sinnaig, agus atbér-sa is e m'étach-sa fil ann. Ocus biat-sa ina diaid et laifet-sa in tenid im' diaid 7 toit-si iarmo slicht.' 4. Ba fir on. Tiagait co m-batar immun n-uárboith. Congairet fair. 'Innatfáil tall, a *Mælodrán*?' 'Cosmail mo bith,' ar *Mælodrán*. 'Ocus na marbaid for siair. Nosleicid [leg. léiciub] chucaib.' 'Mochen di,' ar ind oic. La sodain lomraid a chennchongraim nam-mna 7 dobeir immo chenn fesin 7 luid secco samlaid. 'Robartaissi imned,' ar eisseom, 'ifechtsa lim-sa. Mo ben-sa 7 for n-ingen fein romarbsaid.' Ocus rosfuabair corola a n-ar in tan sin. Dogni iarum *Mælodrán* 7 Aithechda corai diblinaib. 5. Fecht ann bæ *Mælodrán* ic fothrucud hi tich Aithechdaí. Ocus bæ for menmain doside a marbad-som. Ni bæ *dano* Dubchron gilla *Mælodrán* ann in tan sin. Muslec fer dib aigen lain *gríscha* moa suili 7 moa aigid 7 clannaid Aithechda a gæ fodessin ind .i. in Charr Mailodrán, co m-bai trit, conarromarbsat samlaid. Benait iarom a chenn de 7 doberar he for a dérgud 7 bratt dar a chenn. Dorooig Dubchron for Dubglais .i. for a gabair-seom. 'Tairling, a Dubchroin,' ar cach. 'Nitho,' ar

chotlud. Stata! nachandsusaig. Tair isin tech.' 'Ni doig lem cotlad dó, mina beinn-si oc á fairi. Gataidh an brat dia aghaid.' Gattair de. 'Fír ón,' ar Dubchrón.

'Deithbír don agaid cid bán
conránic fri fæbardán,
immarulaid ilar lam,
in cend fil for Mælodrán.'

La sodain luid uádaib.

6. Dobert iarsm Aithechda a mnái-sium Mælodrain. Al-laa sin a cind bliadna bai Aithechda for a dergud. Robai oc déscain na Cairre .i. carr Belaig Durgin. Is í romarb in trichait m-buden. Nobíd isin tsligid ocus gabal fóa bragait 7 cech oén ná fácbad ni lee, nolinged fothib co-cuired a n-ár.

7. Báí Aithechda didiu oc déscin na Cairri. 'Bliadan lán ó romarbus Mælodrán icon cairr ucut,' ar sé. 'Fe amai,' ar an ben, 'ni má-tæt fort beolu. Uáir dia n-díglad nech far n-écaib, bid he Mælodrán bud docha.' La sodain conacatar iarsind udrochat. 'Is eisium,' ar an ben. Atraig Aithechda dochum an gai. Luaithiu conránic Mælodrán, condotarat tria Aithechda, co m-bo marb de. Oc dul dó immach is and asbert:

'Imlech Ech
immá reithmis ar cech leth,
ge romáidi nech ronbf,
ni ba dú a Aithechdai.'

Dubchron. 'Cate Mælodran?' 'Ata inna chotlud. Sit sit, arnachandusca! Tairliñg 7 tair 'sin tech.' 'Ni doig limm a chotlud acht ma beind-se 'coa aire. Gataid in m-bratt dia aigid,' ar se. Gattair de. 'Fír, a Mælodrán,' ar se. Ocus díxi: 'Deithbír dond aigid cid bán, Condranic fri fæburdan, Immusroluaid ilar lam, In cenn fail for Mælodran.' 6. Dobert Aithechda a mnai-seom, ar ni ba hi hingen Aithechdai ba ben do Mælodran intan romarbad. Al-la sin hi cind bliadna bae Aithechda for a dergud 7 robæ ic descin na cairre ar a halchaill .i. in charr Belaig Duirgen. Is i nomarbad in trichait m-buiden dia figran 7 dia aureil 7 dia liugu co lar .i. nobid isin tsligid 7 gabul fo braigit. Nach oen arthiagdais secce meni facbaitis ni lee, nosluaded demun 7 nolinged foitheib co cuired a n-ár. 7. Bæ Aithechda dano 'coa deiscin na cairri. 'Bliadan lan cosin laithe se ó romarbus-[s]a Mælodrán diit, a charr ucut!' 'Fe amæ,' ar in ben, 'ni mutæt ar do beolu. Dia n-díglad nech iarna ecaib meite co m-bad Mælodrán bad dochom [sic] do i n-Herind.' La sodain commofaccatar Mælodrán iarsind aurochut ina n-dochum. 'Is seseom son,' ar in ben. Atraig Aithechda dochum in gæ. Luaithiu ardoscomsiacht Mælodrán, conostarat tria Aithechda conidromarb de. Ic dul do

Roadhnacht-som *didiu* a n-Glinn Dá Locha, [fo. 116 b, 2] *día n-ébrad*:

Ligi *Mælodhráin* isligi [leg. is glé]
 a n-glinn fri gaithe cluaa,
 ligi *Maic* Connaid ni cheil [leg. chél]
 'con linn i tigh Mochuaa. Finit.

immach is ann *asbert*: 'Imlech Ech Immareidmis ar *cach* leth, Ce ronmáidi nech ronbi, Nirbo du do Aithechdai.' Roadnacht-som *didiu* i n-Glind Da Locha, *día n-erbrad*: Lige *Mælodrain* is gle I n-glind *fri* gaithe clua, Lige *Maic Connaid* ni chail Fond laim i toeb Mochua.

Finit.

THE DEATH OF MAELODRÁN MAC DIMMA CHRÓIN.

[*Translation.*]

1. There was a fierce warrior of the Division of Mosscorp of Leinster, even Maelodrán, son of Dimma Crón. Of him was sung:

The war against Ossory
 Does not succeed¹
 Without Mac Connaid on a noble steed,
 Without Marcan, without Maelodrán.

And again:

Maelodrán, son of Dimma Crón,
 Killed the man in the bog,
 (Neither) lords nor other bodies
 Slew a single slaughter.

2. Neighbours to him were the Húi Máil, and his neighbourhood was ill for them. Hence was sung:

The Húi Máil,
 Thirty hundred was their number;
 Maelodrán left
 But thrice nine of them.

And he himself said:

'The Húi Máil to me are like
 As a mill that grindeth corn,
 The Húi Máil are welcome to their slaughter,
 Any quern is right to crush them?'

¹ Lit. go off.

² It is interesting to note the variants of this quatrain in the two versions. Rawl. B. 512 retains the original form of the verses dating from a time in which *húi* counted as a dissyllable.

3. Now Aithechda was the king of the Húi Máil. Maelodrán had taken his daughter to wife. Once she went to her father's house to visit her mother who was in sickness. Her father tempted her to betray her husband, even Maelodrán, to them. 'Well,' saith the woman, 'I am to meet him to-night. But he has three bothies¹, and I know not in which of them he will sleep to-night. However, I know what is good for you. Let the whole of my wallet² be filled by you with rotten wood³, and I will say that I have my dress in it. I shall then go after him and scatter the wood behind me; and do ye come on my track.'

4. So it was done. They go until they were around the bothy. They raise a cry over him. 'Art thou yonder, O Maelodrán?' 'Tis likely I am,' saith he. 'Do not kill your sister! I will let her out to you.' 'She shall be welcome,' said the men. With that he strips her head-gear from the woman, and putting the woman's head-gear about his own head went past them. 'Now,' he said, 'you shall have trouble by me.' Then he attacked them and made a slaughter of them. However, after that Aithechda made peace with him.

5. Once Maelodrán was bathing in Aithechda's house, who had it in his mind to kill him. Dubchrón, Maelodrán's gillie, was not there at the time. One of them puts a pan full of embers over his eyes and face, and Aithechda thrusts Maelodrán's own lance, even the Carr⁴, into him and through him, and thus they killed him. Then they cut off his head, and placed him on his couch with a cloak over his head. Dubchrón comes on Dubglas, Maelodrán's steed. 'Dismount, O Dubchrón,' they all said. 'Not so,' said Dubchrón, 'where is Maelodrán?' 'He is asleep. Hush, lest thou wake him. Dismount and come into the house.' 'I do not think it likely that he should sleep, unless I were watching him. Take the cloak from his face!' It is taken off. 'Indeed, it is true,' saith Dubchrón. And he said:

'No wonder the face is pale
That hath met with sword's play,
Round which many hands have gone,
The head that is on Maelodrán.'

With that he went from them.

The form of the quatrain in Rawl. 502 dates from a time when *húi* having become a monosyllable, it was necessary to insert words (*is, í!*) in order to obtain the requisite number of syllables.

¹ Lit. 'cold bothies,' perhaps so called because no fire could be lighted in them.

² clera. See O'Don. Suppl. s. v. cleara.

³ Tene sinnaig, lit. 'fox's fire,' *i. e.* phosphorescent rotten wood, as appears from the following passage in Eg. 1782, fol. 53 b, 2, to which Mr. Whitley Stokes draws my attention. *Cid fodera sund cose Soillsi 'sin crund is brenche?* This is glossed as follows: *dia rotirig Críst asa adnocul, ised rocht: saltair for crann crin, ut est tene sinnaig.*

⁴ carr .i. sleagh, O'Cl.

6. Then Aithechda took Maelodrán's wife; for it was not Aithechda's daughter that was wife to Maelodrán when he was killed. On that day a year Aithechda was on his couch and was looking at the Carr on its rack, even the Carr of Belach Durgin¹. It would kill thirty bands with its point or with its front-edge², and by falling to the ground, for it used to be in the road, and a fork under its neck. And whenever any one went past without leaving anything with it, a demon would move it, and it would leap among them and make a slaughter of them.

7. Now Aithechda was looking at the Carr. 'A full year to-day since I killed Maelodrán with thee, O Carr yonder!' saith he. 'Woe is me,' saith the woman, 'no good comes on thy lips. For if ever a man was avenged after death, it is most likely Maelodrán will.' With that they looked along the outer bridge. 'It is he!' saith the woman. Aithechda sprang towards the lance. Quicker did Maelodrán reach it and drive it through Aithechda, and he killed him. As he went out he said:

'Imlech of steeds³
 Around which we used to race on every side,
 Though he who slew him has boasted,
 It was not right for Aithechda.'

He was buried, however, in Glendalough, whence was said:

Maelodrán's grave is conspicuous
 In the glen against the whirling wind⁴,
 Mac Connaid's grave I shall not hide
 At the pool in Timahoe⁵.

Finit.

¹ The name of some high road or mountain pass, not identified, as far as I know. See its *dinnsenchas* in LL. 194 a = BB. 364 b, and Lec. 461 a.

² Aur-eil, dat. of aur-ul. For this meaning of *ul* (*aul*) cf. secht traigid iaram etir di aul in *biela*, 'seven feet between the two edges of the axe,' Cennach ind Rúanado, Edinburgh version. See Rev. Celt. xiii. p. 30, l. 9 = xiv. p. 452, l. 19. The same word seems to occur in the Old-Irish charm in Zeuss, p. 949: Ar ul loscas tene, ar ub hithes cú, *i. e.* 'ab acie quam urit ignis, a cuspidate quam edit canis.' It is cognate with *ule* 'elbow' and *ulind* 'angle, corner.'

³ Imlech Ech, now Emlagh in the barony of Costello, co. Mayo. See O'Don. FM. A. D. 757.

⁴ *gáithe clua* = *clói gáithe whirlwind*, Rev. Celt. xiii. p. 385, l. 3.

⁵ In Queen's County.

P. xxxiv.—fo. 116 b, 2.

THE DIALOGUE BETWEEN KING CORMAC AND FÍTHEL.

Fithel roc[h]an inso iar n-ol fleidi bici bríghmairi do Cormac secha 7 rofrecart Cormac eisium .i. fecht báí Cormac ac ól *fleidi* brigmaire i Temraig. Báí *dono* Fithel féigbriathrach isin baili 7 ní *rucad* d'ól na fleidhe hé. *Dorsacht* Cormac arabárach ina tegh rígh 7 atbert Fithel fris: ‘Ol atibis sec[h]am-sa aréir, a C[h]ormaic,’ ar Fithel. ‘*Ised,*’ ar Cormac. ‘Nocha n-ibed h’athair sech m’aiti-si,’ ar Fithel. Conid de rochan Fithel 7 rofregair Cormac.

‘M’aiti-si fíal Finngaine,
brethem robái ic Art Ainfer,
secha ní rachad d’ól
ar ór Gall *ocus* Gaidel.’

‘Isam gáithi ina Art,
ised bís mo smacht do sír:
is ferr mo c[h]ert is mo chfall,
is mo berim breth co fr.’

Conidh and dorónsat na rvnna.

- F.¹ ‘Nvcua mé
lilfes do neoch dar a tráth:
gel gach núa, lonn cach sgíth,
ní hinnann frith fogeb cách².’
- C. ‘A Fithail,
an biucán *gurdar* síthaig,
ní fad dochar ar rathaib,
fáthaig cid fir nach fithail.’
- F. ‘A C[h]ormaic
co méit váilli *ocus* orrdírc,
cid einech rígh rontidnaic,
atar dimdaig di air torbairt.’
- C. ‘A Fithail,
ebur cid linn far lithaibh.

¹ Here begins a copy in LL. 149 a, and another in H. 3. 18, 40 b.
The same lines occur in a poem in LL. 147 b, 40.

- bíd *contract* ar in muir mór,
bíd itv iar n-ól, a *Fíthail!*'
- F. 'Is dom fváth
sloinnfet-sa deit cv lefrluáth:
ised is mesa fvair læch,
beith ac *tigerna* gæth gvach.'
- C. 'Gid meisi ní céil ar nech,
bid vasal gid airdeibech,
ised is messa tic tech,
amus inafll oirbirech.'
- F. 'Ni hail dam
serc dvinę nachamcara,
nvga tornem ort mo *bríg*,
cid cían om' t[h]fr domrala.'
- C. 'Is gnáth o tosach domain
ór oc rígaib va *rogain*,
nirb aíl dam beith gan amos,
ocus roc[h]aros m' *folaid*.'
- F. 'Cian gardi caither mo ré
oc ríghaib in domain ce,
arm choemv ór *ocus* ech
ce gaba nech, ní ba mé.' N.

[Translation.]

Fíthel sang this after Cormac had enjoyed a substantial little feast without him, and Cormac answered him. Once Cormac was enjoying a substantial feast in Tara. Fíthel of the sharp words was in the place, and was not invited to the drinking of the feast. On the morrow Cormac came into his king's house, and Fíthel said to him: 'Thou wast drinking without me last night, Cormac.' 'It is so,' saith Cormac. 'Thy father never drank without my foster-father,' saith Fíthel. So then Fíthel sang and Cormac answered.

[Fíthel.] 'My generous foster father Finngaine,
The judge that was with Art Oinifer,
Without him he would not go to drink
For the gold of Galls and Gaels.'

[Cormac.] 'I am wiser than Art,
This is my authority ever:
My justice and sense are better,
I give better judgment justly.'

So then they made the quatrains, &c.

P. xxxviii.—fo. 122 b, 2.

FRAGMENT OF THE STORY OF BAILE BINNBÉRLACH.

See O'Curry, MS. Mat. p. 472 and Rev. Celtique, xiii. p. 220.

Baile Bindbérlach mac Búain 7 rl. Trí hui Chapa maic Cinga maic Rossa maic Rudraighi .i. Monach 7 Buan 7 Fercorb, a quibus Dál m-Bvain 7 Dal Cuirb 7 Monaich Arad. Aenmac Buain .i. Baile Bindbérlach. Bá sainserc som do *cech* oén atchídh 7 nocluined *itir* fir 7 mnái ar a avrscélaibh. Ba sainserc som *dano* do Aillinn inghin Lugdach maic Fergusa Fairrgi, *nó* do inghin Eoghain maic Dathi. Corongradaich o cach *brígh*, co n-imt[h]igtfss fessa 7 techta eturra 7 bá samlaid o Baile. Corodálsat coir coinne hi Rus na Rígh oc Laind Mælduib ar brú Bóin[n]e Breghe. Tainic *didiu* an fer atuáidh dfa *torachtain*-si o Emain Macha tar *Sláab* Fuaft, dar Muirt[h]emne co Trafg m-Baili. Roturnait a carpait

On fo. 126 a, 2 the following scribe's note is found:—

[Be]nnacht do tabairt ar [a]n anmain dosgríbh e, oir as bec aní as buaine 'nan dvine 7 ní bec sin do drochliter di. Ata .x. *fer* orm 7 do be annail a[n] Tigerna an tan sin .i. 1560. *go* hoidche nolloc do bí chugainn fan am sin .i. la fheil Peadair *go* sonnrad 7 agCircius dun sin, *i. e.* To give a blessing on the soul (of him) who wrote it, for it is a little thing that is more lasting than man, and that will suffice as a poor inscription for it. I am in haste (.x. *fer* = deithbir), and the year of the Lord at that time was 1560; to Christmas eve coming at that time, viz. the day of the feast of Peter more particularly, and in Circius (?) we were then.

P. xli.—The story of Columba in Aran is printed and translated in the Gaelic Journal, vol. iv. p. 162.

Ib.—The story of a monk and S. Comgall of Bangor is also in the Book of Lismore, fo. 69 b, 2. It is printed and translated in the Gaelic Journal, vol. iv. p. 229.

P. xliii.—The story of Baithín and Colomb-cille is printed and translated in the Gaelic Journal, vol. iv. p. 229.

Ib.—fo. 143 b, 1. Story of Cúchulinn and Senbecc. Cf. Rev. Celt. vi. p. 182. The following readings are noteworthy:—

l. 4. *fri[h]roisc na Boinne* (Stowe)=*fria frithrosc na Boinne* (Rawl.), 'against the current of the Boyne.' Cf. *co n-accai comraid craind frithrosc int šrotha chucai*, 'he saw a wooden box (floating) towards him against the current of the river,' LL. 281 b, 12.

l. 5. *dotrala* St.=*tarrla* R.

l. 7. After *búaqa* R. adds *maithi*.

l. 8. *cein* St.=*in g[c]ein* R.

Ib. *imbá m-bia* St.=*uma m-bít* R.

l. 11. *gin* St.=*in g[c]en* R.

l. 12. *a cuil* St.=*a cul* R. Translate 'they are in the hollow (lit. back) of my hand.'

l. 15. *mer* St.=*mera* R.

l. 16. Instead of *goltraiges* &c. R. has the forms *goltraighles*, *genntraighgles*, *suantraighgles*, as if the last element were the word *glés*. Cf. the still more corrupt spellings *suantorrhglés*, *geantorrhglés*, &c., in O'Curry, iii. p. 223.

l. 18. *nombera breig an durnn Conculaind* R. which is to me as obscure as the reading of St. R. does not contain the poetry.

NOTES

Line 2. *taitni*. Perhaps leg. *thaitni*. See Stokes, Rev. Celt. vi. p. 282.

3. *légnide*. Perhaps leg. *légnid*, from *légenn*, as *scribuid* from *scribenn*.

Ib. *isind ebru*. H has *isand ephre*, which seems to be meant for the feminine = in hebraica lingua (cf. l. 335 = *isind ebrae*, Ml. 2 d, 11) while I take *isind ebro* (R) to be neuter = in hebraico; cf. in graeco 13.

4. *Sepher Tehallim* = ספר תהלים. Hieronymus, Praefatio in Psalmos, ed. Ascoli, *Il codice Irlandese dell' Ambrosiana*, p. 6: Nam et titulus ipse hebraicus Sephear Theallim, quod interpretatur volumen ymnorum.

5. *Laus vel hymnus*. Baeda, In Psalmorum Librum Exegesis, praef. (Migne, vol. 93): Hymnus est proprie laus Dei metricè scripta. Cf. imnos .i. laudes, LBr. 238 b.

7. *Nabla*. Isidorus, Etym. vi. c. 2: Psalmorum liber graece psalterium, hebraice nablum, latine organum dicitur.

14. *Organum*. Isidorus, Etym. iii. c. 21: Organum vocabulum est generale vasorum omnium musicorum. Cf. Ml. 89 a, 8: it hæ didiu ind aidmi asmbeir-som .i. organa .i. it hæ ind organ innahf asber inna diad .i. timpanum et chithara.

17. *Cithara .i. pectoralis*. Isidor. Etym. iii. c. 22: Forma citharae initio similis fuisse traditur pectori humano, quod uti vox de pectore, ita ex ipsa cantus ederetur, appellataque eadem de caussa. Nam pectus dorica lingua *κίθαρα* vocatur.

19. *Crott deichde*. Isidor., l. c.: Psalterium lignum illud concavum [= *bolg*, 22], unde sonus redditum, superius [= *anúas*] habet, et deorsum feriuntur chordae et desuper sonant [= *anúas sennair*, 23]. Psalterio autem Hebraei decachordo usi sunt propter numerum decalogorum legis.

23. *Nodforndither*, leg. *nothórnðither*?

24. *Tarmiberar disuidiu*. Cf. Ml. 2 b, 17: Psalterium .i. cenelae ciuil inso 7 trimirucad disuidiu co n-eper libro psalmorum. Wb. 8 a, 5: tremiberar disuidiu conid ainm dun chrunn.

28. *Rúnaib*. The MSS. have *rúinib*, *rún* (an *ā*-stem in Old Irish) having passed into the *s*-declension in Middle Irish.

35. *Psaltis* = ψάλτις.

44. *Ut dicit Elair*. Hilarius, Migne, vol. 9, col. 233: Nam aliqui Hebraeorum eos in quinque libros divisos volunt esse . . . ob quod hi omnes psalmi in consummatione sua habeant 'fiat, fiat.'

47. *Nach magen*. I doubted whether to write *nach magen* (nom.) or *nach magin* (acc.). But the former seems more usual in such constructions. Cf. *mad forcenn libuir nach magen* i m-beth amen indib, *MI*. 2 d, 1; *ib*. 17 a, 10; in *magen* i n-déntar in filliud, is immedón dogníther, ní fadeud, *Pr. Cr.* 63 a, Z. 983.

48. *Asbeir Hieronymus*. Hieron., l. c., p. 6: Si enim 'fideliter' 'amen,' pro quo Aquila trastulit *πειριστωμένως*, in finem tantum librorum ponitur et non interdum aut in exordio aut in calce sermonis sive sententiae, nunquam et Salvator in evangelio loquere-
retur 'amen amen dico vobis.'

52. *Isnaib salmaib*. H has *isnahib*, R *isnaib*. Perhaps leg. *isnaibht*.

57. *Ut dicit Petrus*. Hilarius, l. c.: Ita enim in Actis Apostolorum [I, 20] dictum meminimus: 'Scriptum est in libro Psalmorum.'

58. *Nl ed nammd*. Hieron., l. c., p. 6: Nos autem Hebraeorum auctoritatem secuti et maxime apostolorum, qui semper in novo testamento psalmorum unum librum nomi-
nant, unum volumen adserimus.

63. *Ar ataat teora ernaili forsin canbin fetarlice*. *Isid.* vi. c. 1: Hebraei autem vetus testamentum Esdra auctore iuxta numerum litterarum suarum in xxii libris accipiunt, dividentes eos in tres ordines, legis scilicet et prophetarum et hagiographorum . . . Hi sunt quinque libri Moysi quos Hebraei *Thorat* vocant, Latini legem appellant . . . Secundus ordo est prophetarum, in quo continentur libri octo, quorum primus Iosue Ben Nun . . . secundus Sophtim . . . tertius Samuel . . . quartus Malachim . . . quintus Esaias, sextus Hieremias, septimus Ezechiel, octavus Taresra qui dicitur prophetarum . . . Tertius est ordo Hagiographorum, id est sancta scribentium.

103. *Amail asbeir Isidorus*. *Isidor.*, Migne, vol. 83, col. 163: Liber Psalmorum quanquam uno concludatur volumine, non est tamen editus uno eodemque auctore. Decem enim prophetae sunt qui eos diverso tempore scripserunt, id est, Moyses, David, Salomon, Asaph, Eman, Ethan, Idithun et filii Core, Asir, Elcana, Abiasaph sive Edras. Nonnulli etiam Aggaei et Zachariae esse existimantur.

133. *Sinechtoche*. *Isidor.*, *Etymol.*, lib. 1, cap. 37: Synecdoche est conceptio quum a parte totum, vel a toto pars intellegitur.

138. *Ut dicit Helairius*. *Hilar.*, l. c., col. 233: Ex quo absurdum est psalmos David cognominare, quum tot auctores eorum ipsis inscriptionum titulis edantur.

158. *Is ed cetharde*, &c. Cf. *Baeda*, l. c., col. 483: Horum autem quattuor prae-
centorum nominibus Esdras quosdam psalmos intitulavit, vel quia ipsi adiutores in ipsorum melodia fuerunt, vel, quod melius est, quia ipsa nomina secundum interpreta-
tionem et mysterium suum [*rún ainmnigthe*] psalmis ipsis conveniunt. Propter quam
causam quidam psalmi quibusdam aliis nominibus, ut Aggaei, Zachariae, Moysi sunt
intitulati: non vero, ut quidam dicunt, quod illi psalmos composuerint, quos omnes
solus David composuit.

182. *Is tré metur roceta*. Cf. *fubith* is tré metur roceta int sailm, *MI*. 30 a, 9.

183. *Omnes psalmos*. *Isidor.*, *Etym.*, vi. c. 2: Omnes autem psalmi apud Hebraeos
metrico carmine constant esse compositi. Nunc alii iambo currunt, nunc elegiaco
personant.

199. *Is tóisequ rocét in cóicatmad salm*. Hilarius, l. c., col. 238: Psalmus enim
tertius secundum historiam quinquagesimo psalmo posterior est.

203. *Immaircide*. Hilarius, l. c.: Sed quinquagesimi numeri virtus et perfectio exigebat . . . ut remissio peccatorum in numero quinquagesimo collocaretur . . . Nam quum in quinquagesimo, in quo est sabbata sabbatorum secundum Jubilei anni praeformationem, peccatorum remissio sit constituta, competenter hic psalmus, in quo paenitentia antelata peccatorum remissio postulatur, in ordine est huius numeri collocatus.

211. *Esdras*. Baeda, l. c.: Esdras enim scriba quum de Chaldaeorum captivitate cum populo Israelitico redisset in Iudaeam, et civitatem regiam Ierusalem invenisset . . . hanc prophetiam, id est Psalterium, ut multa alia memoriter integre repetivit, et psalmos ut nunc sunt ordinavit, et titulos tam toti libro quam singulis psalmis apposuit.

219. *Fo chosmailius nacha cathrach*. Hilarius, l. c., col. 247: Nam liber omnis similis est urbi pulchrae atque magnae, cui aedes complures diversaeque [*illegdaisi*] sint, quarum fores propriis clavibus diversisque claudantur, &c.

251. *Acute mentis inventum*. The same etymology is found in the Milan glosses (42 b, 9), where *argumentum* is glossed *aiithairec nó thaidbsin*.

253. *Btd briathar arguo*. R has *argumon*, H *organo*. I think *arguo* is meant. Cf. Isid., l. c., x.: *argutus* quod *argumentum* cito invenit in loquendo.

258. *Ut dicit Isidorus*. Isid., Etym. xi. c. 1: *Argumentum* est quod in principio libri breviter caussam pandit.

263. *Vel docoscethar R*. The 'vel,' as generally in Irish MSS., is meant to cancel the preceding word.

276. *Dorbígu cethri míli*. Cf. 1 Chron. xxiii. 5.

285. *Is dó as dír ant as psalmus canticum*. Cassiod., Migne, vol. 70, col. 16: Psalmo canticum erat quum instrumento musico praeciente canens chorus vocibus acclamabat . . . canticum psalmum erat quum choro ante canente ars instrumenti musici in unam convenientiam communiter aptabatur verbaque hymni divini suavis copula personabat.

295. *Asbeir Augustin*. August. iv. n. 4: Diapsalma . . . graecum, quo significatur intervallum psallendi, ut psalma sit quod psallitur, diapsalma vero interpositum in psallendo silentium; ut quemadmodum sympsalma dicitur vocum copulatio in cantando, ita diapsalma distinctio earum.

314. *Siens ocus morolus*. Cf. is samlid léicfimmí-ní dóib-som aisndís dint sens 7 din *moralus* manip écoir frisín stoir adfiadam-ní, gl. illis [i. e. lectoris] relinquentes maioris intellegentiae si voluerint aliqua addere, quae tamen a praemissa interpretatione non discrepent, Ml. 14 d, 10.

331. *Tintúd Septin*. Perhaps leg. *septien*, as in the Milan codex, fo. 2 a, 6. 15. 2 b, 3 &c.

337. *Nach nt dorormacht Septin*. Hieron., l. c., p. 3: Notet sibi unus quisque vel iacentem lineam vel signa radiantia, id est vel obelos vel astricos, et ubicumque viderit virgulam praecedentem, ab ea usque ad duo puncta quae impressimus sciat in Septuaginta translatoribus plus haberi; ubi autem stellae similitudinem perspexerit, de Hebraeis voluminibus additum noverit aequae usque duo puncta.

339. *Obil .i. virga iugulans*. Cf. Isid., Etym. i. c. 21: Obelus, id est, virgula iacens.

341. *Hi strinne inna n-Ebraide* = in Hebraica veritate, Hieron. l. c., p. 7.

[IV. 8]

N

343. *Stella radiens*. Cf. signa radiantia, Hieron. ed. Ascoli, p. 3.
 Ib. *Ut Orion poetas*. Cf. Isid., Etym. iii. c. 70: Orion astrum . . . Hunc Latini iugulam vocant eo quod sit armatus ut gladius et stellarum luce terribilis atque clarissimus.
349. *Pusillus eram*. This is the psalm beginning *Μικρὸς ἦην ἐν τοῖς ἀδελφοῖς μου*, placed at the end of the Psalms in the Septuagint. It refers to the victory of David over Goliath. Hence, chronologically, it was 'sung first.'
352. *Is tré troccairi rosechar firinne ocus cresine*. Cf. is tri chaingnímu rosegar 7 arosailcther ind hires foirbthe do engnu, Ml. 14 c, 19; arosailcther hires tri degnfm, ib. 15.
361. *In hoc psalmo*, &c. This quotation, like those following, is taken from Bede, Migne, vol. 93, col. 483: Omnes generaliter ad studia virtutum incitat, simul adiungens quae merces bona, quae mala gesta sequatur.
366. *Primus psalmus*, &c. Bede, l. c.: Primus psalmus duabus de caussis caret titulo, vel quia ipse titulus et principium est aliorum, vel quia, &c.
367. *Primus psalmus*, &c. Bede, l. c. (who here copies from Cassiodorus, Migne, vol. 70, col. 25): Primus psalmus ideo non habet titulum, quia capiti nostro Domino Salvatori, de quo absolute dicturus est, nihil debuit praeponi.
373. *Nam licet alii*, &c. Bede, l. c.: Nam licet et alii psalmi de ipso multa dicant, nemo tamen de eius quae fuit in terris conversatione sic loquitur, et quoniam ad hunc quae dicenda sunt cuncta respiciunt, merito caput sancti operis ponitur.
402. *Moris est scripturae sanctae*. I cannot find this quotation in Isidore.
412. *Illud verbum*, &c. I do not know whence this quotation is taken.
418. *Fó chethir*. There can be no doubt that *fochetair* of the MSS. should be thus emended. 'Fiat, fiat' is found at the end of psalms 40, 71, 88 and 105. With the construction cp. fo chóic sechtmogat ata diabpsalma isint saltir, Ml. 2 c, 2.
422. *Asbeir Isidorus*. Isid., Etym. x: Beatus dictus quasi bene auctus, scilicet ab habendo quod velit, et nihil patiendo quod nolit. Ille autem vere beatus est, qui et habet omnia quae vult bona [inna huile beatusa 430] et nihil vult male. Ex his enim duobus beatus homo efficitur.
434. *Sergius* (Seregius R, Seregius H). This can hardly be meant for the grammarian Sergius or Servius, for the phrase 'quod vita aeterna fruitur' points to a Christian writer.
440. *Isin cethramud ceniul inna sulbairé rómánda .i. bes*. *Bes* may be meant for *βίος*, but what 'the fourth kind of Roman eloquence' or 'rhetoric' may be I know not.
442. *Exceptid di chobedin tánaisi*. The writer means that *beo*, ending in *-eo*, might be expected to belong to the second conjugation. The words *beo*, *creo* and the like seem to have puzzled the early grammarians. Cf. Commentum Seduli in Eutychem (Keil, Grammatici Latini, supplement, pp. 8, 9). Priscian (ed. Keil), ii. 469. 27.
443. *For chétina-chobedin*. Cf. Ducatus a rangabáil (arngabail Fcs.) chésta. Ducatus dano ainm trén for deilb ran[n]gabála for .iiii. diull. 'Ducatus its passive participle. Ducatus also a noun substantive, in the form of a participle, by the fourth declension,' LBr. p. 238 b; sailte a uerbo condio condis for quartchoib[edin], 'by the fourth conjugation,' ib.; putrent .i. a uerbo putro for cethoibedin, ib.

444. *Bid ainm n-adiecht.* Cf. Priscian, lib. iii. p. 597 : Sed quando comparantur participia transeunt in nominum significationem. This is glossed in the St. Gall codex, p. 39 b : it anmann hisuidiu inna rangabala.

446. *Dortmi dano Cassiodorus.* Cassiod., Migne, vol. 70, col. 27 : Beatus ergo vir dicitur, sicut nobis maiorum tradit auctoritas, quasi bene aptus, cui omnia desiderata succedunt.

449. *Dortmi dano Ambrois.* I cannot find this explanation in Ambrose.

454. *Homo.* The *his* which R adds after *homo* may be meant for the genitive *hominis*, or it may be a mistake for *is* which the scribe omitted to expunge.

456. *Ab humo.* This etymology is taken from Isidore : Sicut homo ab humo, unde proprie est appellatus. And again : Homo dictus quod ex humo factus est.

457. *A virtute.* Isidore has only : Vir a virtute, and Vir nuncupatus quod maior in eo vis est quam in feminis, unde et virtus nomen accepit, sive quod vi agat feminam.

466. *Is fri side fogniat.* Perhaps leg. *fo side* with H.

470. *Abeo, &c.* I do not know whence this explanation of *abeo* and the etymology *ab eo* is derived.

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