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AURAICEPT NA N-ÉCES

THE SCHOLARS' PRIMER
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THE SCHOLARS’ PRIMER

BEING THE TEXTS OF THE OGHAM TRACT FROM THE
BOOK OF BALLYMOTE AND THE YELLOW BOOK OF
LECAN, AND THE TEXT OF THE TREFHOCUL
FROM THE BOOK OF LEINSTRE

EDITED FROM
EIGHT MANUSCRIPTS, WITH INTRODUCTION, TRANSLATION
OF THE BALLYMOTE TEXT, NOTES, AND INDICES

BY

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EDINBURGH: JOHN GRANT
31 GEORGE IV. BRIDGE
1917
A CHUM GLOIRE DHÉ
AGUS
MAR CHUIMHNEACHAN AIR MO BHRÁTHAIR
IAIN
NACH MAIREANN

NOTUS IN FRATRES ANIMI PATERNI
PREFACE

The appearance of the *Auraicept* at the present time, however inopportune, is necessary, because long overdue. Recent events have exercised, it is to be feared, an adverse influence at least temporarily on Celtic studies, and to my deep regret I find myself constrained materially to curtail this preface. But I beg of all friends who have assisted me in this undertaking, whether by encouragement or advice, to accept my heartfelt thanks. I am specially indebted to Mr E. C. Quiggin for his kindness in giving me his transcript of the Egerton MS., to Mr W. J. Purton for help in deciphering some difficult words in the MSS., to Prof. Lindsay for friendly criticism, chiefly on the extracts from his edition of the *Origines*, and to Mr Malcolm MacFarlane for the labour of verifying the references of the Indices to the Text, and for pointing out some errors. Every facility has been given by the Librarians of the Universities of Glasgow and Edinburgh, the Advocates' Library, the Royal Irish Academy, and Trinity College, Dublin.

The Carnegie Trust has generously borne part of the expense of publication.

G. C.

Glasgow,
November 1916.
CONTENTS

MSS. Transcribed or Collated ........... xiii

 Authorities Referred to or Quoted ...... xv

 Introduction ........... xix

 I. Text with Translation ....... 2

 II. Text Untranslated ........ 171

 Trefhucul with Examples ............. 258

 De Duilib Feda ............. 270

 Ogam. Prologue and Examples, with Translation ........ 272

 Photographs of Ogham Alphabets, with Transcript of the Interlinear Explanations and Translation thereof ........ 300

 Glossarial Index ............. 315

 Index of Places, Tribes, and Nations ........ 362

 Index of Persons ............. 368
MSS. TRANSCRIPTION OR COLLATED

FIRST FAMILY (Short Text).

BB., B. Book of Ballymote (308 s 44-333) 14th century, R.I.A.


L. Book of Lecan, R.I.A.

M., HM. Book of Hy Maine (Trefhocul, with examples), R.I.A.

B, E, L contain the mnemonic poem but not the Trefhocul.

SECOND FAMILY (Long Text).

YBL. Yellow Book of Lecan (219 a 23-241 s 13). T.C.D.

Eg. Egerton, 88 (63 1 b 26-76 1 a 41), British Museum.

YBL, Eg. do not contain the mnemonic poem or the Trefhocul.

T. H.4.22 (pp. 159-207) T.C.D. This MS. is intermediate between the first and the second family. It does not contain either the Trefhocul or the mnemonic poem, but it has a poem of about 200 verses on early Bible history.

L.L. xii. century, T.C.D. The Trefhocul with examples.

Ed. MS. vii. 11 b 1-39, Advocates' Library, the beginning of a glossary of the Auraicept which closely resembles the Lecan glossary.
AUTHORITIES REFERRED TO OR QUOTED.


Anecd. Anecdota from Irish Manuscripts, Dublin, 1907-12.

Arch. C. P. Archiv füur Celtische Lexikonographie.


BB. (With Roman numeral) Beiträge zur Kunde der idg. Sprachen, herausgegeben von Bezenberger u. Prellwitz.

C. K. Meyer's Contributions to Irish Lexicography.

Cath Ruis R. Cath Ruis na Rígh, ed. Hogan, Dublin, 1892.

CC. In Cath Catharda, ed. Stokes, Irische Texte iv.


Cor. Anecdota from Irish Manuscripts, vol. iv., Dublin, 1912.


CZ. Zeitschrift für Celtische Philologie.


Donl. A Glossary to Donlevy's Catechism, Arch. C. P. ii., 1.

Ducange. Glossarium Mediae et Infimae Latinitatis.
AUTHORITIES REFERRED TO OR QUOTED

Éiriu. The Journal of the School of Irish Learning, Dublin.
Fel.1 Félie Óengusso, ed. Stokes, Dublin, 1880.
Fel.2 id. Henry Bradshaw Society, 1905.
Hy. The Irish Hymns in TP. ii. or Ir. T. i.
Lec. The Lecan glosses, Archiv für Celtische Lexikographie, i.
LL. Facsimile of the Book of Leinster, Dublin, 1880.
LU. Facsimile of the Leabhar na hUidhre, Dublin, 1870.
AUTHORITIES REFERRED TO OR QUOTED  xvii


Med. Gl.  Three Irish Medical Glossaries, Archiv für Celtische Lexikographie, i.


Metr.  Metrical glosses, Bezenberger, Beiträge, xix.


Mi.  The Milan glosses on the Psalms, TP. i.


O'C. Lect.  O'Curry's Lectures on the Manners and Customs of the Ancient Irish, 1873.

O'Cl.  O'Clery's Irish Glossary, Revue Celtique, iv., v.

O'D.  O'Donovan's supplement to O'Reilly's Dictionary.


O'Dav.  O'Davoren's glossary, Archiv für Celtische Lexikographie, ii. 3, 4.

O'Molloy Gr.  Grammatica Latino-Hibernica, Romae, 1677.

O'Mulc.  O'Mulconry's glossary, Archiv für Celt. Lexikographie, i. 2


O'R.  O'Reilly's Irish-English Dictionary.


PH.  Passions and Homilies from the Leabhar Breac, ed. Atkinson, Dublin, 1887.


P. O'C.  Peter O'Connel's MS. Dictionary.


Sg.  Glosses on Priscian (St Gall), Thesaurus Palaeohibernicus, vol. ii.


SPA.  Sitzungsberichte der kön. preuss. Academie der Wissenschaften.


St. Crit.  Stokes' Criticism on Dr Atkinson's glossary to vol. i.-v. of the ancient Laws of Ireland, London, 1903.
AUTHORITIES REFERRED TO OR QUOTED

ST. Stories from the Táin, ed. John Strachan, Dublin, 1908.

Stowe Gl. Stowe glosses, Archiv für Celtische Lexikographie, iii.


Three Med. Gl. Archiv für Celtische Lexikographie, i. 3.

TP. Thesaurus Palaeohibernicus, edd. Stokes and Strachan, Cambridge, 1901.


Tripl. Gl. The glosses from the Tripartite Life, Arch. C. P. iii.


T.T.² Togail Troi, ed. Stokes, Irische Texte ii.

Wb. The Würtzburg glosses, Thesaurus Palaeohibernicus, vol. i.

Wi. Windisch's Wörterbuch, Irische Texte, vol. i.

Z.² Zeuss's Grammatica Celtica, editio altera.

ZCP. = CZ.

MS. contractions, about which there may be doubt, are extended in italics. Interlinear additions to the texts are enclosed in round brackets, additions by the Editor in square brackets. Errors or peculiarities in the text are in some cases silently corrected in the translation. Where this is impracticable footnotes are added. Otherwise the reading of the MSS. is unchanged.
INTRODUCTION

The Handbook of the Learned, here edited for the first time, is a work that opens up many questions.

Eces is often equivalent to fili. Filidecht covered the whole field of poetry, romance, history, biography, geography, grammar, antiquities, and law. The poet-jurist, who, seated, gave judgments in verse, is probably referred to at lines 407,8. The Auraicept treats chiefly of the Ogham alphabet and grammar, but if the Trefhocul be included, it treats also of poetry in the strict sense.

The poets, filid, were a guild, making their own special laws, and exercising discipline upon their own members (2193). They claimed and used the right to quarter themselves and their retinue upon society (2221), and they exacted a fixed sum for their poetic compositions. In general this was cheerfully paid; the means for enforcing unwilling payment was satire. The exercise of this potent weapon was moderated by rule (1935), certain forms of satire, such as tamall n-aire (1932), being forbidden in the Trefhocul; and though the poets have been abolished by law for over a century, even at this day in certain districts the phrase, dheanamh aoir aير, to satirise one, is not without its terrors.

The poets were a secret society with a language peculiar and intelligible to themselves only. According to their literary tradition Fenius, at their request, devised this language for them (195), and its obscurity was essential (21).
INTRODUCTION

The people often rose up against the poets and attempted to repudiate their claims. One such rising was that at Drumketta, A.D. 590 (1472). About that time they numbered 15,000. Owing to the advocacy of St Columba, himself a fili, they were suffered to continue, but under restrictions.

The filid were a strictly professional class, undergoing a rigorous training to fit them for their position. The bards, on the other hand, were unprofessional, and more or less untrained, but they practised a large number of metres in which the filid also were required to become proficient.

The following tables (cf. the later scheme in Joyce's, Social Hist., i. 430), will show what place the Auraicept occupied in their studies.

The Fili, his Rank, Name, and Compositions, with the Rewards therefor, and his Retinue (2219-2254).

<table>
<thead>
<tr>
<th>Rank</th>
<th>Name</th>
<th>Metre</th>
<th>Reward</th>
<th>Retinue.</th>
<th>At Poetic Feasts</th>
<th>On Circuit</th>
<th>For Ordinary Needs</th>
<th>At Poetic Feasts or Contests</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>ollam</td>
<td>anamain</td>
<td>a chariot (=one bondmaid)</td>
<td></td>
<td>24 8 12 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>anrad</td>
<td>nath</td>
<td>five cows</td>
<td></td>
<td>12 6 5 8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>eli</td>
<td>anair</td>
<td>four cows</td>
<td></td>
<td>8 5 4 6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV.</td>
<td>cano</td>
<td>emain</td>
<td>one horse (=two cows)</td>
<td></td>
<td>6 3 2 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>doss</td>
<td>láid</td>
<td>one milk cow</td>
<td></td>
<td>4 2 1 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI.</td>
<td>macfuirmid</td>
<td>setrad</td>
<td>one cow-in-calf</td>
<td></td>
<td>3 1 1 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII.</td>
<td>foclóc</td>
<td>dán</td>
<td>one three-year-old heifer</td>
<td></td>
<td>1 1 1 1 (?)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## INTRODUCTION

The Yearly Studies of the *Fili*.
Each year included the studies of all preceding years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Description</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>foclóc</td>
<td>l. oghum, besides regular oghum; the <em>Auraircept</em> with its prologue and with its flexions; l. <em>drécht</em>; vi. <em>dian</em>.</td>
<td><em>Ir. T.</em> iii. 32.</td>
</tr>
<tr>
<td>2</td>
<td>macfuirmid</td>
<td>l. oghum, besides usual oghum; vi. detailed lessons of <em>filideocht</em>; xxx. <em>drécht</em>; x. <em>setruada</em>, <em>senamain</em>, and <em>snaithe senamma</em>.</td>
<td><em>Ir. T.</em> iii. 34, 9.</td>
</tr>
<tr>
<td>3</td>
<td>doss</td>
<td>l. oghum, besides <em>ebadach nIlmain</em>; vi. other detailed lessons of <em>filideocht</em>; xli. <em>lidiid</em>.</td>
<td><em>Ir. T.</em> iii. 34, 12.</td>
</tr>
<tr>
<td>7</td>
<td>ollam</td>
<td><em>brosnacha suad</em>, i.e. the bard metres which the poet ought to know, for that is the poet's lesson of the seventh year; e.g. l. divisions of <em>brosnacha</em>, i.e. <em>dechnad mór</em>, and two species of <em>dechnad mór</em> are there reckoned, viz. <em>snead</em> and <em>trebrad</em>.</td>
<td><em>Ir. T.</em> iii. 39, 32.</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td><em>fiscormaca fíled t. diúllí berla 7 clechhor choem 7 reicne roscadach 7 lide t. tetnhuidi a 7 inmas foressai 7 dichetai do chennubh na tuaithe 7 dinshenchus</em>, and all the principal tales of Ireland in order to relate them to kings, lords, and gentlemen. For the <em>fili</em> is not yet perfect.</td>
<td><em>Ir. T.</em> iii. 49, 91.</td>
</tr>
</tbody>
</table>
A brief study of the Auraicept is sufficient to convince one that the leading extraneous source is the Latin Grammarians. Some of them are cited by name, Priscian (A.D. 450), Donatus (A.D. 350), Pompeius, and Consentius.

If it be urged that the quotations from these authors are a late addition to the Auraicept by way of learned illustration, it is answered that in any case the general setting of the matter follows closely the didactic style of the grammarians, as the following examples, occurring passim, will show:

Quaestio est, Gr. Lat. v. 537, 16, 29; 541, 20, 32.
cest, Aur. 9, 57.
Quaesitum est, v. 228, 18
Quacritur, v. 165, 27; 210, 38
De qua quacritur, Origg, xvi. 10, 2
ut sciamus, v. 10, 16.
sciendum est, v. 180, 32: is soigti Aur. 3508, is fisid
scire debemus, v. 277, 30.
suire debes, v. 142, 15.

The matter itself of the Auraicept is largely identical with that treated of by the Latin Grammarians in their early chapters—the alphabet, classification of letters, sounds and syllables, consonant and vowel changes, gender and declension of nouns, comparison of adjectives, prepositions governing dative and accusative cases, the accent, artificial and natural, genus and species, and a few other incidental points. The omissions are almost equally significant. There is no classification of declensions, no declension of adjectives which are tacitly included with the substantives, no treatment of pronouns except as tokens of gender (aurlomn, 585), or as emphasised by féin = met (726), and
the whole accidence of the verb is wanting. The similarity between Latin and Gaelic failed at this point. The paradigm of the verb is tentative and native (304, 653). An endeavour is made to show that, while there is a correspondence in meaning between the two languages, Gaelic is the more comprehensive (1081).

The language is Middle Irish, but the basis, which has been much worked over, all belongs to the Old Irish period.

The composition consists of Text and Commentary, the latter forming the great bulk of the work. The text is the oldest portion; the commentary, in parts as old as the text, was in a process of continuous growth. The text, written in a large hand in most MSS., is printed in leaded type. BB, here followed, curtails the text. The Book of Lecan and T. make a much larger delineation of text. The question as to what is text and what is commentary will require further study for a satisfactory solution, but it may be here remarked that much of the primary material is embodied in the tract in the ordinary hand of the commentary so as to be indistinguishable from the commentary at sight, and that the commentary itself occasionally points to the text by the use of such expressions as Cid ara tuc-somh (97), Cid ara n-ebairt (378, 484, 512, 385), intan roraidh (421), ata acht lem (2973), amal asbert i curp in libuir (173, 241) where corp in libuir always means the text of the book under comment.

Another but a rather uncertain criterion is this. A passage which does not occur by way of commentary on any previous quotation, but which is itself made the subject of commentary, is in a sense primary material, though not necessarily so old as the principal text on which the commentary is written.

The use of conagar is generally to introduce commentary even though the passage so introduced is itself subjected to
INTRODUCTION

comment. In a word, there is a primary commentary used to explain the original text, and a secondary commentary developing the content of the primary commentary (e.g., 1072 on 1068, 1637 on 1515). The etymological glosswork belongs to this last stage, and is incorporated without any regard to the context.

The language even of the commentary is based on Old Irish usage. It explicitly recognises three genders in substantives and pronouns. In it airdibdad (1264) means the silencing of the consonants, f and s. In later usage this term becomes airdibad, urdubad (uirdhiughadh, O'Molloy, Gr. 61), and denotes eclipsis, obnubilatio. The tract before us takes no account of eclipsis. At the time the tract was written the combinations mb, nd, had evidently not yet become assimilated (but cf. Nembroth, Nemruad). For, if such assimilations had taken place, an account would have been given of the phenomenon under such questions as "What two consonants have the force of one consonant?" (1375).

As regards ng initial, the evidence is not so clear. The nasal infection may have produced (ng + g) and not ng simply (255). On the other hand the combination is an Ogham letter (442)—but even vowels of diphthongs were pronounced separately (1430)—and is, considered along with the example, uingi (4926), curiously suggestive of:

NT. N Latinum adiuncto Gamma Graeco significat semiunciam.—Origg. xvi. 27, 4.

The scheme of declension, also, distinguishes clearly between dative and accusative after prepositions (1651, 1770), a distinction not uniformly or often observed in Middle Irish, though a much later tract draws a distinction between acc. after a preposition importing motion, siubhal, and dat. after a preposition importing rest, comhnaidhe.
INTRODUCTION

(Ériu, viii. 17, § 72, 73). This last, however, may be merely a grammatical recrudescence, or an imitation of Latin.

A few sporadic examples of Old Irish are here added:—

1. The Article.

n.p.m. in muite 447, in tæbomna tuissecha 918 in tri focail 2018, but ainm n, has art n.p.m. ind anmanda 4828.

n.p.f. inna iii. aipgitri-sea 1132.

For art. developed from projected n., v. condele, etargoire n-inchoise 647, in incoise 641.

2. Noun Stems.

A. o-stems:

n.p.n. araile crand 1149.

B. i0-stems:

n.s.n. a mberla sain 1044.

ds. oc nach ailiu 1044; a.s. fria araill 3106, ar araill 5613; gan araill 3105.

n.s. 7 araill 3410; 'nas i n-aill 1272.

quam i n-aill 4593, 4579 no da fhir-inail 338.

C. n-stem:

gach reim n-olc 2177.


4. The Verb: ailsius 5319, adrodamas 135; copula verb, arnid 693, nadat 4588.

As to the native elements, we are told that Cenn Faelad—in English Kinealy—wrote the Prologue (80). As this preface is not likely to have been omitted by the compilers of the extant tract, one concludes that this must be the actual introduction (1-62). This view is confirmed by the displacement in version ii. of the section (63-78) which is the work of a commentator of Cenn Faelad; also by the particle tra in the first sentence quoted from Cenn Faelad, which follows the introduction in both versions.
INTRODUCTION

There are four authors of the Auraicept proper, Cenn Faelad, Ferchertne, Amergen, and Fenius.

The excerpts from the Book of Cenn Faelad deal with:

The origin of Gaelic (100).
Divisions of the Latin alphabet (312), and of the Irish alphabet (392).
Latin and Irish treatment of semivowels contrasted (445).
Genders in Irish (520).
Degrees of comparison in Latin, and qualitative and quantitative distinctions in Irish (639).

The excerpts from the Book of Ferchertne deal with:

The seven elements of speech in Irish (739), and
The formation and powers of Ogham letters (943).

There is a long excerpt from the Book of Amergen dealing with: the origin of Goedelg (1034). This passage is of earlier date and language than the general run of the tract. In substance it is an alternative prologue.

The excerpts from the Book of Fenius (1102) deal with:

The alphabets of Hebrew, Greek, and Latin (1129), hence probably the ascription to Fenius who was learned in those languages (160), and contemporary with the Exodus (1104).
Verse feet or syllabic content of Irish words (1213).
Consonant changes (1264).
The five kinds of Irish (1302).
The twenty-five inflections (1515).
What is *alt*? (1577).

The end of the text of the Auraicept is noted (1636).

Besides those four ancient books cited, the Book of Cenn Faelad, the Book of Ferchertne (735), the Book of Amergen (1028), the Book of Fenius, Iair mac Nema, and Gaedel mac Ethiuir (1102), two others are mentioned, the *Dhíle Feda* (5416), of which the Ogham tract is perhaps an expansion,
and the Cin Ollaman (1204, 4385) possibly an early form of the tract on Metrics. The quotations from the first four books are set forth as usual in large hand; but possibly other passages from them are embodied in the commentary in the normal hand. For wherever a passage in the commentary is afterwards explained in detail with the usual artificial etymologies, this is an indication that the passage probably belonged originally to the ancient text.

While the ascription of the Book of Cenn Faelad is probably genuine, the same cannot be said of the Books of Ferchertne, Amergen, and Fenius. The quotations may be from writings approximately of the time of Cenn Faelad, but of unknown authorship. A commentator (1019-1027) takes the view that the work of these authors were successive steps leading up to the grand consummation, the Trefhocul. By the statement also of a commentator that “what is first according to book order was invented last, to wit, the Book of Cenn Faelad” (66) may be meant that this author co-ordinated all the ancient material, and presented it as it now stands. This view is upheld by another commentator who says that Ferchertne composed the Auraicept but Cenn Faelad rewrote it, or copied it, along with the greater part of Scripture (2638).

There seems no reason to question the ascription of the “Book of Cenn Faelad” to the author of that name. He is a well authenticated person. He died A.D. 679. His pedigree is found in the genealogy of the Cenél nEogain. His poems, dealing to a large extent with the wars of his kinsfolk, the Northern Ui Néill, are quoted largely in the annals. The curious tradition about his “brain of forgetfulness” (77) had no doubt a foundation in fact. Possibly he got a good education in youth, but developed a “brain of forgetfulness” by turning from learning to soldiering. He certainly fought in the battle of Moira A.D. 637, where he was wounded.
INTRODUCTION

Returning again to civil life and his early pursuits, "poetry, words, and reading" (78), he laid the foundation of that reputation which as "Cenn Faelad, the Learned" he still enjoys (O'C. Lect.). His period as an author therefore extends over the forty-two years between the battle of Moira and his death, and quotations from him must take rank among the oldest dated specimens of the language. But he refers to still older Irish writers, angdair na nGaideal (79), who wrote on the subject of Irish grammar, or of Irish origins. He may refer to such works as the Irish Chronicon Eusebii (Erin, vii, 62) which came down to A.D. 609, and of which the lost portion at the beginning may well have contained the story of Fenius. Writing in 603, S. Columbanus refers to antiqui philosphi Hiberniae as experts in chronography. Thus that earlier than the seventh century a state of learning existed which was held in esteem by the writers of that century is proved, though the direct products of that earlier learning are no longer extant. If we assume Cenn Faelad to be really the author, and therefore that the Auraicept was begun about the middle of the seventh century, how did it happen that while the other Western nations were sunk in ignorance, the Irish enjoyed the light of learning? Zimmer (SPA., Dec. 1910, p. 1049) quoting the passage in Aur. 1859-1876 puts the question with great force:

"Das sind die 'Elemente der Kasus- und Numeruslehre,' wie man sie als Teil des über viele Jahre sich erstreckenden Studiums der irischen fili (Grammatiker, Metriker, Antiquare und professionsmässiger Dichter) in den nationalen Schulen Irlands traktierte, als Klemens der Ire an der Hofschule Karls des Grossen jungen Franken das abc beibrachte, als Dicuil in St Denis, Dungal in Pavia, Sedulius in Lüttich und Metz, Moengal in St Gallen, Johannes Scottus an der Hofschule Karls des Kahlen ätig waren; durch diesen
Unterricht ist Cormac mac Cuilennain gegangen (gest. 908), der nebenbei ganz auständige Kenntnis im Latein, Griechisch, Hebräisch, Altnordisch, Angelsächsisch und Kymrisch besass."

The high tide of learning at a very early period in ancient Ireland was beyond a doubt caused by the influx of learned men from the Continent. In his researches Zimmer came upon this passage:

Huni, qui ex nephario concubitu progeniti sunt, scilicet demonum, postquam praehunente caterva viam invenerunt per Meotides paludes, invaserunt Cothos quos nimium terruerunt ex improviso monstro quod in illis erat. Et ab his depopulatio totius imperii exordium sumpsit, quae ab Unis et Guandelis, Gotis et Alanis peracta est, sub quorum vastatione omnes sapientes cismarini fugam ceperunt, et in transmarinis, videlicet in Hibernia, et quocunque se receperunt maximum profectum sapientiae incolis illarum regionum adhibuerunt.

The first part of this statement relating to the Huns is taken from Jordanis, who wrote about A.D. 550, and fixes approximately the date of the depopulation of the empire and the rush of learned men into Ireland. We may assume that the migration had already continued for a time before this account was written. The intercourse between Ireland and the continent was certainly kept up.

Three centuries later we have this testimony respecting the

Natio Scottorum quibus consuetudo peregrinandi jam paene in naturam conversa est.

Quid Hiberniam memorem, contempto pelagi discrimine, paene totam cum grege philosophorum ad littora nostra migrantem!—(SPA., 1910, p. 1080).

Zimmer with great learning, breadth of view, and
mastery of detail builds upon these facts a history at once picturesque and surprising.

Stated briefly his hypotheses amount to this. The exodus from Gaul to Ireland (A.D. 419-507) was caused by the Homoousian persecution. Aquitania and the modern Baskish territory suffered like other parts, and Ireland was then the only haven of orthodoxy. Among the refugees from that region was the fatuus homunculus who was so called by his fellow-countryman the deacon Ennodius (A.D. 473-521) but who called himself Virgilius Maro, Grammaticus. He found an asylum with a native prince as was the fashion for learned men in those days, settled, and taught grammar, nay more, gained for himself fame, recognition, and a place among the native poets, being in fact none other than Ferchertne fili.

The Auraicept bears abundant evidence of the influence of two Latin authors, Isidore and Maro. The latter Zimmer laboured to identify with Ferchertne fili. It can be shown that the Auraicept lends no support to this proposed identification. This Ferchertne fili (CZ. iii. 13) is described in the tract as a contemporary of Conchobar mac Nessa (736), who, whatever reckoning be adopted, lived somewhere about the second century (cf. A.U. 484). According to this chronology, therefore, the identification of Ferchertne fili and Maro would place the latter at least a couple of centuries before his known floruit. Again the matter treated of by Ferchertne fili—the seven elements of speech in Irish, and the formation and powers of Ogham letters—does not correspond to anything in Maro's pages. If it be proved also that, while Isidore's influence is felt chiefly in the earlier part of the Auraicept, Maro's influence is confined entirely to the later, Zimmer's main contention that Maro was Ferchertne fili cannot succeed. Several centuries lay between the inception of the Auraicept and its close.
Maro's tract had a profound influence on the Auraicept, but none on its early stages. According to internal evidence Cenn Faelad wrote the part ascribed to him about the middle or second half of the seventh century. That is the superior limit. The inferior limit lies in the eleventh century, or perhaps the tenth, and is determined generally by two facts—(1) that the Auraicept is found in two families of MSS., the variations in which postulate many generations of scribes, and (2) the immense development which has taken place in the tract itself as it has advanced from crude statements to a prosody which is exceedingly complicated and difficult. But the argument does not rest entirely on general considerations.

The second text (3382) quotes native grammarians by name, *Ua Bruic, Ua Coindi, Ua Coirill* and *Ua Finn* (3391). They are named by their surnames (each being the acknowledged head of his family), a usage that is not found earlier than the tenth century, one of the earliest instances being that of *Ua Ruairc*, a.u. 953. *Ua Coirill* mentioned above may have been the professor of law and history, who died a.u. 1083. Hence the Auraicept was not completed before the middle of the tenth century, perhaps not till towards the end of the eleventh, when Maro's influence is still in evidence.

Let us now look at some excerpts from the works of the two Latin authors, Isidore and Maro.

I. ISIDORE OF SEVILLE, who died A.D. 636.

His *Etymologiae* or *Origines* in twenty books contain a vast amount of information of such a sort that one finds it impossible to resist the conclusion that the compilers of the Auraicept had this document before them. At least that Cenn Faelad and Isidore drew matter from a common
source is a certainty, for the facts (or alleged facts) and the phraseology are the same.

If we keep in mind that Isidore died the year before the battle of Moira, and that after that event Cenn Faelad began and pursued his studies with such success that he was popularly supposed to forget nothing (so one may interpret the words), and if we remember further that there was a constant coming and going of learned men, and a steady exchange of books between the continent and Ireland, there is no inherent improbability in the supposition that Cenn Faelad assimilated some of his material from the *Origines* published perhaps some twenty years before. True, the name of Isidore does not occur in the Auraicept, but no more does that of Eusebius from whom he probably made extracts, nor that of *Lucreth Moca Chiara* (*Ælteste irische Dichtung*, p. 51), from whose poem the passage about the seventy-two races (Aur. 215-227) was certainly taken.

There being no difficulty as to date or the omission of a name, full weight may be allowed to any other considerations tending to connect the two authors. The following quotations from many books of the *Origines* show how much the Auraicept was indebted to that source both in general structure and in detail.

Some references demonstrate that the Irish and Ireland were not unfamiliar to Isidore, at least as an author:

Horrent et male tecti cum latratoribus linguis Scotti.—Origg. xix. 23, 6.

INTRODUCTION

Time, place, person, and cause of writing (Aur. 63, 735, 1029), define the general plan and treatment of a subject, and are usually found in the introduction to any serious work in Irish.

Iam vero in elocutionibus illud uti oportebit, ut res, locus, tempus, persona audientis efflagitatur. — Origg. ii. 16, 1.

The cradle of letters was in Achaia, or by projection of d from art., Dacia, or by early French pronunciation, Asia. Ubi fuit Athenae civitas.—Origg. xiv. 4, 10.

Apud Eotenam (uel Athena) civitatem.—Aur. 214.

Fuit autem Isis regina Aegyptiorum, Inachis regis filia, quae de Graecia veniens Aegyptios litteras docuit. — Origg. viii. 11, 84.

These sentences show that, unless the Biblical Accad was introduced from some other source, Achaia (251) was probably the original reading; but the possibility that Achaia lay in Maeotidis Paludibus (CZ. x. 126) must not be overlooked.

Namque omnium ferocissumi ad hoc tempus Achaei atque Tauri sunt, quod, quantum conjicio, locorum egestate rapto vivere coacti.—Glossae Juvenalis (Sall. Fragmenta).

Authority, written authority, ugdaracht (131), perhaps includes the following authors of whom, however, only two, Moses and Hieronymus (q.v.), are mentioned by name:

Moyses, Dares Phrygius, Herodotus, Pherecydes.
Vnde Sallustius ex historia, Livius, Eusebius et Hieronymus ex annalibus et historia constant.—Origg. i. 42; 44, 4.

What are the names of the seventy-two races from which the many languages were learnt? (215, 263):

Gentes autem a quibus divis est terra, quindecim sunt de Japhet, triginta et una de Cham, viginti et
septem de Sem, quae fiunt septuaginta tres, vel potius, ut ratio declarat, septuaginta duae; totidemque linguae, quae per terras esse coeperunt, quaeque crescendo provincias et insulas impleverunt.
—Origg. ix. 2, 2.

In definition a bias existed towards the heptad or the octave, Aur. 639, 739.

De septem liberalibus disciplinis. Grammatica dialectica, etc., Aur. 51.—Origg. i. 2, 1.

Occasionally individual words are closely defined:


The importance of Hebrew is insisted on:

Illa lingua quae ante diluvium omnium una fuit, quae Hebraea nuncupatur.—Origg. xii. 1, 2.

The Hebrew language was in the world first and it will remain after doomsday (190).

Item quaeritur qua lingua in futurum homines loquantur.
—Origg. ix. 1, 13.

The following passage explains why Gaelic was deemed a worldly speech (46), not being one of the three sacred tongues in which was written the superscription on the cross (165).

INTRODUCTION

The early Irish rhythmical alliterative poetry, e.g.—

    arnin arding [d]éd,
    for sale for fot fedair,
    dinin disail for gair gabhaidh (1546),

extending up to and running into the eighth century, might almost be defined by the words:

    Huic adhaeret rythmus, qui non est certo fine moderatus,
    sed tamen rationabiliter ordinatis pedibus currit;
    qui Latine nihil aliud quam numerus dicitur.—Origg. i. 39, 3.

A verse of dithyramb or metrical rhythm is to be measured by a breath of the poet, five words to each breath (930).

    Periodos autem longior esse non debet quam ut uno
    spiritu proferatur.—Origg. ii. 18, 2.

Grammatical questions as to gender and comparison of adjectives find a like expression in Latin and Gaelic:

    Neutrum dictum quia nec hoc nec illud, id est nec
    masculinum nec femininum.—Origg. i. 7, 28; Aur. 614.

    Octo autem modis conparatio analogiae colligitur: id
    est qualitate, conparatione, genere, numero, figura,
    casu, extremitatibus similibus syllabarum, et simili-
    tudine temporum.—Origg. i. 28, 1; Aur. 639.

    Non est maius nisi ad minus referatur.

    Sic et parvum opponitur magno ita ut ipsud parvum ad
    magnum, cui opponitur, sit parvum.—Origg. ii. 31,
    4, 5; Aur. 676.

    Inde Ponticus sinus amplissimus a tergo Maeotidis
    paludibus; quod mare ex multitudine fluminum
dulcius quam cetera.—Sallust, quoted by Priscian
    Macrobius, Servius, and Origg. xiii. 16, 4.

    in dulci aqua xii. 6, 56; sive salsae sint sive dulces.—xiii.
    14, 1; Aur. 730.
Artificial etymologies carry their influence into the Gaelic text; *vir* is derived from *vīres*, *mulier* from *mollīties*, *fēmina* from *fēnur*:

Vir nuncupatus, quia maior in eo vis est quam in feminis.—Origg. xi. 2, 17; Aur. 605.

Mulier vero a mollitie, tanquam mollier, detracta littera vel mutata, appellata est mulier.—Origg. xi. 2, 18; cf. femina de flescda no maithchnechas, Aur. 610.

Femora dicta sunt, quod ea parte a femina sexus viri discrepet. Sunt autem ab inguinibus usque ad genua. Femina autem per derivationem femorum partes sunt, quibus in equitando tergis equorum adhaeremus.—Origg. xi. 1, 106.

Femina vero a partibus femorum dicta ubi sexus species a viro distinguitur.—Origg. xi. 2, 24; Aur. 608.

Consonants, semi-vowels, and mutes are treated similarly in the Gaelic and the Latin texts:

Et vocatae consonantes quia per se non sonant sed iunctis vocalibus consonant. Haec in duabus partibus dividuntur: in semivocalibus et in mutis. Semivocales dictas eo, quod quiddam semis de vocalibus habeant.

Mutae autem dictae quia nisi subiectis sibi vocalibus nequaquam erumpunt.—Origg. i. 4, 3, 4; cf. Aur. 358 et seq.; 367 et seq.; 468 et seq.

Vnde et legitimae nominantur illa ratione, scilicet vel quod ab E vocali incipiunt et in mutum sonum desinunt, ut sunt consonantes, vel quod a suo sono incipiunt et in vocalem E desinunt ut sunt mutae.—Origg. i. 4, 10; Aur. 488.

The active and the passive of verbs:

Etargaire persainni i ngnim (651); i cessadh (653).

In persona verbi agentis et patientis significatio est.—Origg. i. 9, 1.
INTRODUCTION

The *Origines* contain well-known quotations (and the above may be of this sort):

*Litterae autem dictae quasi legiterae, quod iter legentibus praestent, vel quod in legendo iterentur.*  
—Origg. i. 3, 3; Aur. 360.

Some quotations are hard to find elsewhere:

*Nam unum semen numeri esse, non numerum.*—Origg. iii. 3, 1; Aur. 688.

It is not time that is divided but our actions (93).

*Nam tempus per se non intellegitur, nisi per actus humanos.*—Origg. v. 31, 9.

These references I have not found.—Aur. 464, 517, 728.

The foregoing quotations are found in the portion of the Auraicept attributed to Cenn Faelad. They occur not only in commentary but often in the structure of the composition. Hence the conclusion that Cenn Faelad had before him the *Origines* or a document based thereon, and closely resembling it, is amply justified.

The use of the *Origines* is continued in the Gaelic text, after the portion attributed to Cenn Faelad ends. In the latter part of the book occur also some few suggestions of Ogham.

What is known as *nihilus*, Aur. 970, 8, is thus explained:

*V quoque littera proinde interdum nihil est, quia alicubi nec vocalis nec consonans est, ut quis. Vocalis enim non est quia I sequitur; consonans non est quia Q praecedit. Ideoque quando nec vocalis, nec consonans est, sine dubio nihil est.*—Origg. i. 4, 8.

A quotation common in the grammarians is:

*Nisi enim nomen scieris, cognitio rerum perit.*—Origg. i. 7, 1; Aur. 1099.
INTRODUCTION

A quotation not seen by me elsewhere:

Lapis autem dictus quod laedat pedem.—Origg. xvi. 3, 1; Aur. 3396.

Occasionally the Latin helps to decide the reading of the Gaelic text:

Incorporalia, quia carent corpus; unde nec videri nec tangi possunt, ut veritas, iusticia.—Origg. i. 7, 4; cf. Aur. 3238.

Occasionally the Gaelic is a running commentary on the Latin:

Perspicuæ voces sunt quæ longius protrahuntur ita ut omnem inpleant continuo locum, sicut clangor tubarum (stocaireacht no cornaireacht, Aur. 1477). Subtiles voces (cronan no certan bec, 1474) sunt, quibus non est spiritus, qualis est infantium vel mulierum vel aegrotantium, sicut in nervis (intan is cruit, 1484). Quæ enim subtilissimæ cordae sunt, subtiles ac tenues sonos emittunt (intan as bindi is tuii 7 is isliu ata na a n-ail, 1484). Pingues sunt voces, quando spiritus multus simul egreditur, sicut virorum (mod -i- or od -i- od ceol intan is mascul 1470). Acuta vox tenuis, alta, sicut in cordis videmus (traethait na ciulu isli na ciuil arda 1477). Dura vox est, quæ violenter emittit sonos sicut tonitruum, sicut incudis sonos, quotiens in durum malleus percutitur ferum (intan is torand no is crand 1479, tourand no caint 4575).

Caeca vox est, quæ, mox emissa fuerit, conticescit, atque suffocata nequaquam longius producitur, sicut est in fictilibus (tæ a ed intan is fod 1479, fouts 4578).—Origg. iii. 20, 10-13.

Occasionally the Latin determines the interpretation of the Gaelic, the latter being an almost literal translation of the former:

Superflui sunt, quorum partes simul ductae plenitudinem excedunt, ut puta duodenarius. Habet enim partes
INTRODUCTION

quinque: duodecimam, quod est unum; sextam, quod duo; quartam, quod tria; tertiam, quod quattuor; dimidiam, quod sex. Vnum enim et duo, et tria, et quattuor, et sex simul ducen xvi faciunt et longe a duodenario excedunt. . . . Perfectus numerus est, qui suis partibus adinpletur, ut senarius; habet enim tres partes, sextam, tertiam, dimidia tertia: sexta eius unum est, tertia duo, dimidia tres. Haec partes in summam ductae, id est unum et duo et tria simul eundem consummam perficiuntque senarium.—Origg. iii. 5, 9-11; Aur. 1443-1453.

Occasionally the Gaelic gives merely the gist of the Latin:

Primum enim diem a Sole appellaverunt, qui princeps est omnium siderum, sicut et idem dies caput est cunctorum dierum. Secundum a Luna, quae Soli et splendore et magnitudine proxima est, et ex eo mutuat lumen. Tertium ab stella Martis quae Vesper vocatur. Quartum ab stella Mercurii, quam quidam candidum circulum dicunt. Quintum ab stella Iovis, quam Phaethontem aiunt. Sextum ab stella Saturni, quae inter omnia sidera plus lucis habet. Septimus ab stella Veneris stella, quam Luciferum asserunt, quae inter annis furtur explere cursum suum.—Origg. v. 30, 5-7; Aur. 3531-9.

Titles of chapters or sections in the Origines appear as names of Ogham:

De homine xi. 1. daenogam 5709.
De avibus xii. 7. enogam 5692.
Oppida nobilia xv. 1, 6. dinnogam 5687.
De aedificiis sacr is xv. 4. ccallogam 5702.
De navibus xix. 1, 1. ogam n-eathrach 6132.
De instrumentis rusticis xx. 14. ogam tirda 5724.
De coloribus xix. 17. dathogam 5697.
INTRODUCTION

Bible names suffer change in passing into the Gaelic text through the Latin transliteration:

Nebuchadnezzar, Nabuchodonosar, Origg. v. 39, 18; Nabgodon, Aur. 127.
Nimrod, Nembroth, Origg. vii. 6, 22; Neamruad, Aur. 112.
Noah, Noe, Origg. vii. 6, 15; Nôe, Aur. 107.

Secrecy—the avowed purpose of Ogham—is outlined in a simple code similar to that which finds expression in Aur. 6011.

Caesar quoque Augustus ad filium, “quoniam,” inquit, “innumerabilia accident assidue quae scribi alterutro oporteat et esse secreta, habeamus inter nos notas si vis tales ut, cum aliquid notis scribendum erit, pro unaquaque littera scribamus sequentem hoc modo pro a b, pro b c, et deinceps eadem ratione ceteras; pro e autem redeundum erit ad duplex a a.” Quidam etiam versis verbis scribunt.—Origg. i. 25, 2.

This reference I have not found: Aur. 3244-8, but cf. Marò 24, 10-24.

II. VIRGILII MARO, GRAMMATICUS

The editor, Huemer, in his Praefatio, p. xi., after giving a list of blunders common to all the MSS. of Maro, concludes:

Atque archetypum illud litteris scoticis scriptum fuerit necesse est, cum a et u, e et t, r et s, s et f, p et f, saepe permutatae videntur.

The conclusion is irresistible. Whether the scribe was himself perpetrating these blunders, or, as his editor thinks, merely copying them from others, the sources of Maro, as we know him, are Irish.

Meyer, in two lists (SPA July, December 1912), gives,
from Maro's tract, a selection of forty-two names, which he considers to be of Celtic origin. They are as follows:

Aemerius p. (22).
Andrianus (173).
Arca rex (15).
Asp-orius (5).
Assianus (173).
Bi-entius (137).
Breg-undus (162).
Don (15, 30).
Fassica f. (123).
Gabr-itius (126).
Galb-arius (163).
Galb-ungus (10, 122, 133).
Gal-rius (146).
Gal-l-enius (129).
Gel-b-idius (36).
Gerg-esus (15).
Glengus (122, 133).
Gurg-ilius (173).
Iuu-anus (54).
Lap-idus (19).
Lassius (107).
Lato-mius (123).
Lugenicus (162).
Mart-ulis (92).
Mitterius (114).
Ninus (119).
Oss-ius (163).
Perrichius (163).
Plastus (151).
Prass-Ius (61).
Regulus (?)(133).
Rigas f. Rigadis (132).
Rithea Nini regis uxor (119).
Sagillius Germanus (17).
Samm-inius, Virgil's uncle (28).
Sarbon (122).
Sarr-icius (123).
Saur-inus (28).
Sedulus (138, 139).
Senenus (138).
Sulpita (24).
Ursinus (90).

Further examination may shorten the list without seriously disturbing the contention that if Maro had no connection with Ireland, his circle of Irish friends was unaccountably large.

Sua apte (116, 11 ; 81, 4) has been recognised as an Irish-Latin hybrid, su-aptc, which later came into common use in Irish Latin.

There is a sprinkling of the loci communes of Latin Grammar, e.g.:

Maro denies that Latinitas is derived from Latinus, preferring latitudo, p. 5, 6: Aur. 355.

litera ab ipsis etiam cerac caracteribus usque ad quassorum compositionem hosce ordines directat, p. 7, 10; Aur. 1756.
syllabae monades senas literas transcendere non debent ut scrobs, Maro, p. 11, 7; Aur. 1229.
INTRODUCTION

Grama est litteraturae peruidatio, quae quasi quacdam totius lectionis semitula est unde et a peritis litera interpretatur legitera quod est legendi itinerarium.—Maro, p. 19, 11: Aur. 1758.

A certain resemblance is discernible between Maro, 24, 10-23, and Aur. 3244, and between

Nec aperte masculinum nec absolute dicitur esse feminum.—Maro, 31, 13; Aur. 614.

verbam est omne quod lingua profertur et voce.—Maro, 88, 6, and Aur. 1924.

The device scinderatio fonorum, Maro declares (p. 76, 7), was resorted to in order to sharpen the wits, to adorn expression, and:

tertia (causa) ne mystica quaeque, et quae solis gnaris pandi debent, passim ab infimis ac stultis facile repperiantur.

The same reason, here called tertia, is alleged for the invention of Ogham:—

Co mbeth in bescna-sa ic lucht in eolais fo leth, sech lucht na tirdachta 7 na buicnechta, Aur. 5472.

One device consisted in breaking up a sentence into groups of letters, e.g.—

RRR. SS. PP. MM. NT. EE. OO. A.V.I., i.e., spes Romanorum perit.—Maro, 77, 12; cf. Aur. 3501-3.

Also, words may be broken up into syllables, and these again may be strewn about in the jingle of a so-called sentence, e.g.—

sic ut Lucanus edidit; ge. ves. ro. trum. quando. tum. a. fec. om. ni. libet aeuo, which is thus explained, quandolibel vestrum gero omni aeuo affectum.—Maro, 77, 6.

Or in single words, e.g. nodo for dono, nesi for sine, gemen
INTRODUCTION

for regnum.—Maro 78, 28. This process appears in Irish as delidin sillabacda, Aur. 5312.

Ainans may be transformed into manas (Maro, 79, 4), heri into hrei, is into si (78, 31); atat into tata (79, 10), a process which is called delitin litterda, metathesis of letters, Aur. 5308.

A meaningless syllable or disyllable may be introduced into a word, e.g. naviga-be-re for navigare, b-u-onum for bonum (Maro, 78, 17); forti-ost-ter for fortiter, compt-os-c for compte (Maro, p. 70, 6). A meaningless disyllable so introduced into Gaelic is called condall, Aur. 5317.

The unstressed syllable following an accented syllable is sometimes dropped, e.g. rogassem, rogasse for roguinseem, roguisse: rogarunt, rogarit for roguerunt, roguerit (Maro, 78, 10). In Gaelic poetry this is called cotut, Aur. 5287.

Still more does the influence of Maro emerge in the Trefhocul.

The name Trefhocul bears a resemblance to the heading of the chapter De trimodó dicendi genere, Orig. ii. 17 which may have suggested it. Similarly the twelve items composing the Trefhocul might have been originally suggested by the duodecin latinitates of Maro, p. 88, 22, e.g.

VI. lumbrosa, hoc est perlonga, cum pro uno usitato totus uersus scribitur, with perlonga, cf. (can) rofota, Aur. 5060; and for the matter, cf. Aur. 5943 where each letter besides being written is spelt.


VIII. belsauia, hoc est peruersa, cum casus nominum modusque uerborum transmutat. With peruersa, cf. (can) chloen.—Aur. 5057, 5086.

XI. spela, hoc est humillima, quae semper res terrenas loquitur, with humillima, cf. a irisel, used of an appended syllable, a.—Aur. 5079, 5346.
INTRODUCTION

XII. polema, hoc est superna quae de superioribus tractat. With superna, cf. a irard, an appended syllable, aib.—Aur. 5078, 5341.

II. Assena, hoc est notaria, quae una tantum littera pro toto sono contenta est, cf. Q for ceirt, Aur. 5816, and R for Ruis 5820.

These coincidences are too numerous to be accidental. Omitting other lesser similarities, to lay stress on which might be regarded as fanciful, we come to the solid ground of quotation. (Hereon Zimmer, not having the whole tract before him, could find no footing.)

V. metrofia, hoc est intellectualis, ut dictantabat, id est principium; sade, id est iustitia; gno utilitas; bora, hoc est fortitudo; ter hoc est dualitas coniugalis; rfoph, hoc est ueneratio; brops, hoc est pietas; rihph, hoc est hilaritas; gal, hoc est regnum; fkal, hoc est religio; clitps, hoc est nobilitas; mymos, dignitas; fann, hoc est recognitio; ulio, hoc est honor; gabpal, hoc est obsequium; blaqth, hoc est lux solis; merc hoc est pluuia; pal, dies et noct; gatrb, hoc est pax; biun, hoc est aqua et ignis; spax, longeuitas.

With the exception of y and z, which may have been added from another source, the explanation following hoc est, id est, is in each case identical with that given in Aur. 4211-4223.

Perhaps more important than all is the following:

De autem hoc dicendum est, quod semper inspirat, nunc ad fortitudinem, nunc ad motionem tantum. Nam cum semiuocalem praecesserit f, solum sonum pariter motabunt ut hfascon et faciunt f pro hf, si uero mutam c uel t uel p, suum sonum non amittit ut hcorda, htronus, hpalau, Maro, p. 10, 9-14.

This passage throws light on Aur. 432, 1264-1279. Bogad there means aspiration (and apparently on finals) ut cloch,
both. It has also another meaning, *fortitudo*, influenced by Ogham usage, where B + H = P, thus supplying the P which is non-existent in pure Gaelic. *Semignud*, again, means lenition and apparently on initials, but on this point the examples are inconclusive (cf. beith mo hsuidhe CZ. x. 266). Here the aspirating H precedes the consonant it aspirates, and thus Maro and the Auraicept are at one.

The warrantable conclusions to be drawn from the facts are few but very important. *Bigerro sermone cefabo* (Maro 8, 13) "in the speech of Bigorre," which Zimmer presses to show that Maro was a native of that district, though in the tenth century he is called *Tolosanus*, proves merely that Maro was more or less conversant with Baskish. He was acquainted with *viro athensi*, a man belonging to the town of Ate south of Limoges (Maro 141, 28). He mentions a *Sibylla Carginiensis*, belonging to the town of Carca, in the Department of the Iberian Bastitani (p. 48, 25), and he knew a great number of Irishmen. Except perhaps in the passage last quoted in which *h ad fortitundem* may be compared with *b cum aspiratione pro p ponitur* (432, 2879), no connection is traceable between him and *Ferchertne fili*, whose work belongs to a much earlier period than the Treshocul. The influence of Maro's book on Irish grammar is confined to the Treshocul, the last stage of the growth of prosody. The Auraicept proper, of which *Ferchertne fili* was one of the authors, or one under whose name ancient material was incorporated, shows no trace of Maro's influence.

Interesting questions arise in the text itself, some of which need only be mentioned, e.g.:—

The so-called mutes *l, n, r*, pronounced *el, en, er* in Latin, *le, ne, re* in Gaelic (490, 511, 2981).

The frequent absence of aspiration, or aspiration by omission, of *f* and *s*,

ni aimser fota 1576, æ aiges (408, 9).
INTRODUCTION

The confusion owing to the distance of the gloss from its text; e.g., 1515 is glossed at 1637, 1533-5 at 1675, 1577 at 1686, 1579 at 1687, 1591 at 1692, 1609-14 at 1695.

The tendency of words and phrases like *alt co fesear* (827, 1686), and *fogul* (1336, 1871) to become technical terms.

The French pronunciation of Latin, *sirqundimus* (4125), *sircuim* (4132), *sircumplex* (4784), *siicuitas* (2531), resulting in important changes in Gaelic, *isinn Asia* (2571) for *isind Achaidh* (251).

The rhymes, some apparently without sense (806), some without metre (1546), and some in metre but obscured by glosses (253, 4360, 5932).

The etymological reconstructions:

- co-fid for *cubaid* (1512),
- ciallabair for *ceileabar* (1594),
- fegait for *fichit* (4735), *for légait, sedhait* (4737), *segait* (4739),
- co, hógfégad for *cóic* (1637),
- ré huamma for *réim* (1638),
- so-fis for *seis* (479),
- æ gnithi for *aïned* (501),
- suad for *uad* (495),
- conod miait (508) for *conid mult* (495),
- dorrae for *trá* (573), *smitai, smit ai (=aue) for smita* (4649).

The constant modernising of the text:

- ceithri gne (872), *ceitheora gnee* (3747),
- moosom for *moarm* (658),
- lugusom for *lugam* (659),
- cinntechsom, *cinntichu son* (1258) for *cinntechem* (4368).

Syllable, the ultimate element of everything in Gaelic except gender (1457). Number, case, person, degree, tense, mood, are indicated by syllables, whereas there is no
INTRODUCTION

distinction of gender indicated in spelling; and *mod, tod, traeth, secundum, quosdam* is aurlond (1496) or leading word that indicates gender.

The ascription of the same poem to Colum Cille (938), and to Cormac (1596, 3867, 5351).

The repetition of the same passages 1487, 1502; cf. 2616, 2622, shows that the present text is made up from at least two versions which sometimes contained the same material in different order. Hence no doubt comes the disjointed character of many passages.

The following terms, however, are of importance in order to understand the text:—

The word *inroconiraircnigsiomairne* gives the key to the plan of inflection called *filltigthi*, prepositional cases (1515). These eight syllables are held to form one word. According to our present grammatical methods the basis or unity is the compound word of five syllables *comroircnigsemnar*. It is preceded by a relative pronoun *an-*, and by an enclitic or pre-verb *-ro-*, and it is followed by an emphasising pronominal suffix *-ni*. But the native Irish grammarians regarded all these syllables as parts of one word, and the scribes wrote the whole as one word. In their opinion proclitics were not separate words, but rather *filltigthi*, inflections, of the accented word. Accordingly, they wrote *frissinfer* as one word, an inflected form of *fer*, and gave it a distinct technical name. This also explains how *is fer* (1529) comes into the scheme. *Is* was an unstressed proclitic, and as such was treated as part of the word following. They did not observe that *is fer, a thúarascháil*, had already been dealt with under the head of *fer, a ainmningud*; nor did they recognise identity of case and inflection in the words which they wrote

*lafer, frissinfer; fosiar, iarfiur* (1525).
Classification of prepositions, or any explanation of infixed pronouns (653) was thus rendered unnecessary.

Another flexion is réim, which later means oblique case (786). Of this flexion there are three kinds outward, inward, and both combined: outward ut est, fer. There is no flexion in the word as it stands in the nom., but there may be flexion in the context, e.g., in the accus., lasin (bf) fer; fir is an inward flexion of fer; and in fer is capable of both, e.g., dond fiur.

Taebreim prosta -i-fadéin (795) is the side-flexion, i.e., the external flexion of mé, tú, etc.

Tréfhocul rhymes with glé-accur (2179), and hence has ē and ē. It means "three words" (2018), "and the knowledge of its secret," i.e., probably how it came to be so named, "is very hard," considering that "already thirty-six words have been found comprised under its species in Irish" (2021). Tréfhocul came to mean a collection of precepts for the correction of incorrect versification. For each of the twelve technical faults (anocht), there were two correctives, each having its technical name, one belonging to the class called sciath, the other to that called gnúis. Thus the whole system of correct versification would have been comprised under a set of mnemonics, each mnemonic consisting of three heads, the name of the fault and the name of its two correctives—in short, it was a three-word scheme, and accurately named Tréfhocul. The original scheme of two correctives for each error is commended (2010-3), and still adhered to in rudrach (2047), and in uathad fri hilar (2057). But later refinements led to overlapping in the application of the correctives. Hence we find in the poem that a particular fault may be corrected or avoided by having recourse to more than one device of each class, sciath or gnúis.

We read that the 24 helps are increased to 47 (2126). The first list (2035-2071) totals 48, not 47; the second list
The discrepancies may be purely scribal, and due to a misreading of the Roman numerals, e.g., iii. read as iv., ii. as v., a constant source of error.

What is the difference between the two kinds of corrective? It will be found that all those called scéith, except lugugud, the addition of a diminutive suffix, are purely artificial distortions of the words; whereas those called gnúisi, except cennfochrus tűis, airichill, dechned, and díchned, are in accordance with strict grammatical usage: e.g., the use metri causa of sofer instead of fer (sóerugud); dofer instead of fer (ðóerugud); the addition of two proclitic syllables (lorga fuach), or of one syllable (diált n-etaléme); the use of issé, issí, issed (urlonn inscé), where they might be omitted, e.g.—

issí ind ala gnúis dég dil,
urlonn insci ría hairim,

(where issí completes the number of syllables required but might be dispensed with, if the number were complete without it); the use of singular for plural (óen), e.g.—

creid uaim féin, is fíor mo rann,

"my quatrain," meaning (all the quatrains of) "my poem"; the use of plural for singular (lán), e.g.—

meni fhuilet (2198) = meni fuil.

There must be some distinction of ideas in the two terms. The gnúisi are or were originally the natural devices, and the scéith the artificial devices for avoiding metrical faults, and perhaps the words were adopted on that principle, gnúis being the natural part of the man on the outlook to ward off an enemy, scéith the artificial implement for the same purpose.

A similar touch of imagination emerges in regarding
head and heart as being supports of man, the male being (1808, 4994), and the further refinements of lánomna and their gene, mated pairs and their progeny. In the original notion doubtless the distinction was based on gender, but that fact was forgotten, and among the examples are lánomna deime (4999), mated couples (mas. and fem. in grammar), belonging to dem (a thing which is neuter in nature). This usage is even extended to quantity, which is still more remote from the original idea of gender.

The same tendency to personification appears in the suggested distinction among forcomét, frecomét, and degcomét (1818); forcomét, defensive armour, as kneecap on knee; frecomét, armament of offence, as knuckles; and degcomét, that which protects by supplying life and vigour.

Ogham.

Ogham alphabet was not of Irish origin (388, 2771).


According to MacNeill (p. 335) the origin of the Ogham alphabet must be placed after the Roman conquest of Gaul, because prior thereto the Western Celts of the continent used the Greek alphabet, and Ogham is based on the Latin alphabet.

In our knowledge of written Gaelic, Ogham inscription bounds the horizon, and the identity in value of the Ogham symbols with later MS. tradition is clear, with a few exceptions.

B Group.

Oghamists are agreed that F, the third letter of the group, must be read as V in inscriptions.
INTRODUCTION

H Group.

In the Kilkenny Arch. Journal, July 1874, p. 231, Mr G. M. Atkinson suggested that this group is named after the first five Gaelic numerals, haon, do, trí, ceathar, cuig. This suggestion, without touching on the origin of H, is open to the objection that óen in O.I. is used only in composition with a substantive; but in the meantime it furnishes a useful mnemonic, and, as it stands, it indicates a possible connection between this group and numerosa, No. IV. of the duodecim latinitates of Maro, p. 89,9.

The difficulty is with regard to H, the first letter of the group. According to Maro H has two powers, ad notat.ionem and ad fortitudinem, distinctions which correspond to the values in the text: (1) H non est litera sed nota aspirationis (767), and (2) B cum aspiratione pro p ponitur (433).

There is no demonstrated instance of H occurring in any of the Ogham inscriptions, and the sign may have originally been devised to represent a consonant value which became rare or obsolete before the time of the extant inscriptions; and the first value of H was attracted to, and became identified with, the symbol when the letter became familiar through Latin sources.

An endeavour is here made to establish the second or Ogham value of H from the following considerations.

A stop sibilant existed in Gaelic (cf. Ped. Gr. §51), corresponding to Gaulish Ð, which is sometimes written S, e.g., Lat. i-nunc-us, Ir. ò-ac, Cym. ieu-anc; also without c, Ir. òa, Cym. ieu. The sibilant representing ï appears also in Ir. as s-ò, s-ûn, s-ò-on. That this sound is represented by Ogham H is rendered probable by the occurrence of the form ihuinnês, Lat. juvenes, Érin, viii. 5.

But this sibilant sound is also written ð, e.g., Tadg = Tasg-os, and probably r, e.g., do-bide = -dibirc (cf. Brér
Garad for Brég Garad g.s. of Brí Garad). This value following B would give the Ogham B + H = P.

Again the three Ogham accents are represented in the text by the letters d, s, n, (4800). At lines 430, 2877, however, are found the three supplementa written h, s, n, except that at line 2878 for s = forsail is written the Latin sign of length (T has a sign that may be meant for s), and a particular sign is substituted for n. This leaves a probability that here H has the same value as D.

Téora fuillti ind Uraicepto (430, 2877) seem to be the three supplementa (cf. Origg. i. 3, 6), not of the Ogham but of the Auraicept, that is, they are additions made to the Ogham orthographic system by the grammarians of the MS. tradition. If this limitation be correct, examples of supplementa need hardly be looked for in the ancient Oghams. No opinion on this point is obtainable from modern Oghamists; for the word forbaid is hardly known, and Oghamists have hitherto ignored it. The word, however, occurs with definitions and examples in the Book of Ferchertne (810, 3633) one of the oldest parts of the text, and some of its provisions are exemplified, e.g., n (of cenn) is not doubled in Ogham (439) e.g. QENVENDANI, Peño-outrdòs (Ped. Gr. §357). On the other hand a large number of inscriptions contain double letters. While some of these, dd and s, may perhaps be accents as indicated in the Auraicept, others like cc (1358, 1825) and ll (4788) obviously are not. Rhys Pedersen (Gr. § 4), and others incline to think them signs of lenition.

M Group.

The fact that the third symbol has the effect of two letters ng proves nothing as to that combination (4925).

In Ogham inscriptions the letters, if they belong to different syllables, are written separately, Ir. Ep. i. 49.
The fourth symbol is said to represent **sr** or **str**, and the examples Stru 247, 2562, Streula 5690, Strannan 5795, seem sufficient to establish that sound. The other examples point to a rare or obsolete sound like English **z**, e.g., stmólach 5695, sréghuindeacht 5801, súst 5727, srorca 5700.

No authenticated instance of this symbol has been found in inscriptions.

A Group.

The simple vowels have the same order and value as in Latin.

In epigraphy no distinction of long and short vowels has hitherto been observed.

**Ea or Diphthong Group.**

The first and the last symbols **ea** and **ae** are interchanged.

The doubling of each letter in the explanatory script (1143) shows that the symbols stand for long vowels as well as diphthongs. Examples are given of **ē** and **ō** (2873), of **ē** and **e** (1285).

The symbol for **i** (1369) is also used for **p** (*Ir. Ep.* ii. 83; *cf.* MacNeill, p. 335,6) and for medial **y**.

The symbol for **æ** (1365,70) is also used for **x**, which is regarded as a double **c** (oo).

Prof. MacAlister (*Ir. Ep.* ii. 144-8) has called attention to an excellent example—perhaps two—of Nathair im Ceann (5821). Owing to his axiom that the Oghams were not Cryptograms (*Ir. Ep.* i. 66), he is unwilling to allow that the B and H groups were consciously interchanged (ii. 26, 140). But this interchange is contemplated (Aur. p. 306, 42), and since the study of the Oghams was elementary work prescribed for junior students, the wonder is perhaps that so many of the epigraphs are in regular Ogham.
A Harmony between the Two Families of Texts.

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
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</tr>
</thead>
<tbody>
<tr>
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</tr>
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<td>2356</td>
<td>564-6</td>
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<td>2380</td>
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<td>2382</td>
<td>571</td>
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<td>2573</td>
<td>595</td>
<td>3125</td>
</tr>
<tr>
<td>261, 1242</td>
<td>2576</td>
<td>621</td>
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</tr>
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<td>2584</td>
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### INTRODUCTION

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<td>1034, 174</td>
<td>3989, 2545</td>
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</tr>
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<td>4015-23, 4096-4101</td>
<td>1472</td>
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<td>4062-9</td>
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<td>1508-14</td>
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<td>4047</td>
<td>1515, 1637</td>
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<td>1517</td>
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<td>1637</td>
<td>4726, 4816</td>
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<td>4388</td>
<td>1650</td>
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</tr>
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<td>4619</td>
<td>1675-8</td>
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<td>4387</td>
<td>1692-4</td>
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</tr>
</tbody>
</table>
### INTRODUCTION

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
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#### Passages Misplaced.

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Araicept andso sis L.[305]
THE PRIMER

Incipit Primer of the Poets, that is, eraiccept, beginning of lessons, for every beginning is er. To what is this a beginning? Not hard. To the selection that was selected in Gaelic since this is the beginning which was invented by Fenius after the coming of the school with the languages from abroad, every obscure sound that existed in every speech and in every language was put into Gaelic so that for this reason it is more comprehensive than any language. Er then is every beginning, for this was the beginning with the poets, that every obscure sound should come in the beginning, to wit, the Beithe Luis of the Ogham on account of obscurity. Query, what is the reason why select language should be said of Gaelic? Not hard. Because it was selected from every language; and for every obscure sound of every language a place was found in Gaelic owing to its comprehensiveness beyond every speech. Query, then, did not Gaelic exist before it was selected? It did indeed, for the seventy-two languages are not otherwise. Query, in what land was Gaedel born? Not hard. In Egypt. And what particular place? Not hard. In the plain of Ucca in the South-Western division of Egypt. Who of the school went to it thither? Not hard. Gaedel son of Ether, son of Toe, son of Baracham, a Scythian Greek. Query, how much did he bring of it? Not hard. The whole of it except what poets added by way of obscurcation after it had reached Fenius.
duna di berlaibh scchtmgogat rotaisealbad do Fenius i tossuch? Ni ansa. Berla Feni ... ar is e ba tochu lais dia scoil 7 is e rodn-alt asa oetid 7 is e ba soom din scoil 7 ar a forleithi seach gach mbeascná 7 is e berla toisiseach rugad on tur. *Et robæ Eabra* 7 Greic 7 Laitin la Fenius riasu tissad on Scithia 7 ni rainig a leas a ndeimniughudh icon tur, conidh aire sin toisiseach rotaissealbad. Cest, nach raibi isna berlaib ilib ni bad uaisli du riachtain 30 i tossuch *quam* (-i- inas) in Gædelg? Ni ansa em. Ar a cuibdi, ar a edruma, ar a mine 7 a forleithiu. Cid ar nad leithiu *quam* (-i- inas) gach mbescna? Ni ansa. Uair is e cetna bescno rugad on tur, ba mede co mbad leithiu *quam* gach mbescna, conid an dia taiséal 35 bad i tossach. Caide loc 7 aismsear 7 perso 7 tugait din Gædelg? Ni ansa. Loc di in tor Neamrúa[i]d, ar is aga arricht in tossuch. Aismsear di aismsear chumtaigh in tur la claind Adaimh. Persu di Sachab mac Rochemhurcos 7 Gædel mac Etheoir mic Thoe mic 40 Barachaim do Grecab Scithia. Caidhe tugaid? Ni ansa. Tor Nemrua[i]dhi di cumtuch. Asberait ariail conid tugait Gæ-(315)-del du dul isin tir i rrugad, conidh he toisisech roscrb i taiblíbh 7 i llegaibh isin lug sondrud dianad ainh Calcanensis. Is and roscrb Gædel in 45 Gædealg. Cid ar a n-abar bescna domunda in Gædhlíg 7 nach di ata briathar lasna hegnadu colcha? Ni ansa. Arinni aisdnes du ceastaib 7 du chaingnib domundaibh eiter tuaith 7 eglaí. Cid ara n-eper comad borb fáidh Dia iní legas in Gædhlíg? Ni di ata briathar and eiter 50
Query, what language of the seventy-two was published by Fenius first? Not hard. The Irish Language . . . for it is he whom he preferred of his school, and whom he had reared from his youth, and it is he that was the youngest of the school, and on account of its comprehensiveness beyond every speech, and it was the first language that was brought from the Tower. Fenius had Hebrew, Greek, and Latin before he came from Scythia, and he had no need to establish them at the Tower, wherefore on that account it was published first. Query, was there not among the many languages something nobler to take precedence of Gaelic? Not hard. No indeed, on account of its aptness, lightness, smoothness, and comprehensiveness. Wherefore is it more comprehensive than any speech? Not hard. Because it was the first speech that was brought from the Tower, it was of such extent that it was more comprehensive than any speech so that it was the one to be published at first. What are the place, time, person, and cause of Gaelic? Not hard. Its place, the Tower of Nimrod, for there it was invented at first. Its time the time of building the Tower by Adam's children. Its person Sachab son of Rochemhurcos and Gaedel son of Ether, son of Toe, son of Baracham, a Scythian Greek. What is its cause? Not hard. The building of Nimrod's Tower. Others say the cause was that Gaedel went into the land in which he was born so that he was the first that wrote it on tablets and stones in the particular place which is named Calcanensis. There Gaedel wrote Gaelic. Wherefore is 'worldly speech' said of Gaelic, since it is not referred to by the learned sages? Not hard. On account of what it relates of worldly questions and cases both of laity and clergy. Wherefore is it said that he who reads Gaelic is rude before God? Not to it is refer-
acht do uilideataid na feallsamnachta eiter gramadaigh 7
dileachtaigh 7 rim, amal atbert in fili:

Foglaim, feallsamnacht is fas,
Legeand, gramadach, is gluas,
Litirdeacht leir oclus rim
Is beg a mbrig for nimh thuas.

Cest, nach fellsamnacht in Gáedhealg? Ni ansa em, acht
na ndenaid min-ughdair fri dereadh in domain ar thucat
a nderscnaighthi seach na n-ughdairn toisseacha, no is ed
as bescna domunda and 7 is fhellsamnacht dimhain; ind 60
eire[te]acht 7 ind aibres dorigni neach i n-aigidh na
firisdi diadha 7 daenda 7 is ed sin is borb fiad Dia and.

Caidi log 7 aimser 7 perso 7 tugait scribind in Urai-
cepta? Ni oenlog tra lasna cethri libro, amal atbert in fili:
 a n-as tuiseach, is ed is deghenach, is 65
 ed as toisseach ·i· a n-as toisseach iar n-urd lebhruda, is
 ed as dedhenach arricht ·i· lebor Cindfaeladh mic Oilella.
Log 7 aimser 7 perso 7 tucait scribind in libhuir sin
Cindfaeladh, log do Daire Luran, aimser do aimser Dom-
naill mic Æda mic Ainmireach. Perso do Cendfaeladh 70
mac Oilella, tugait a scribind a hinchind dermaid du beim
a cind Chindfaelad i cath Muighi Rath. Cethri buadha
in catha sin: Maidm for Conghal ina gæi re nDomnall
ina firindi; et Suibni i ngealtacht, acht is ar a mhed du
laidib duroni; in fear d’Albanachaib do breith in Erennaich
75 'na chois dar muir gen airugudh ·i· Dubhdiadh a ainn;
et a inchind dermaid du bhem a cind Cindfaeladh ar a mhed
do fhilideacht 7 do bhriathraibh 7 do legeand rothaisigh.

Asberat tra augdair na nGaideal: Cid ara n-ebairt-
scem, asberat na hughtair robadar remi? uair is e Cendfaelad 80

53-6 C.Z. ix. 470. 53 feallsamlachta E. 54 gramataogda gluas E.: gluas B.
56 gun rig fusa E. 56 toisechu E. 60 Origg. viii. 5. 28; 6, 1, 19 et seq.
61 amaires dogm E. 65 persa E. 63 iar n-urd leabur Ailella E.
67 ecc Domnall mac Aodha R[ig] E[renn] A.D. 642, marginal note by
Charles O’Connor 68, 70 persu E. 68 Luran Cuili Dremnigh T. 71, 72 bein E.
72 MR. 279, note e 73 rian Domnall E. 74 i ngeilt re geltacht E.
75 ag airtite caich o sin a leith. Et an fer do feraih Albun . . . slicht
liubuir aile seo T. do Albaconch B. 76 gen artrach E.
ence made here at all, but to the whole of philosophy, both grammar, dialectic, and metrics; as the poet said:—

Learning and philosophy are vain,
Reading, grammar and gloss,
Diligent literature and metrics,
Small their avail in heaven above.

Query, is Gaelic not philosophy? Not hard. (No) indeed save that which minor authors towards the end of the world make as a means for distinguishing themselves beyond the former authors: or this is what are worldly speech and vain philosophy, viz., the heresy and the unbelief which any one has shown against the truth, divine and human, and that is the meaning of 'rude before God.'

What are the place, time, person, and cause of writing the Primer? Not one place have the four books, as the poet says: What is first is last what is last is first, to wit, what is first according to book order was invented last; to wit, the book of Cennfaeladh, son of Oilill. As regards place, time, person, and cause of writing that book of Cennfaeladh: its place Derry Luran, its time the time of Domnall, son of Aed, son of Ainmire. Its person Cennfaeladh son of Oilill; cause of writing it, that his brain of oblivion was dashed out of Cennfaeladh's head in the battle of Moira. Four glorious events of that battle: Rout of Conghal in his lie before Domnall in his truth; and Suibne in madness, but it is owing to the quantity of poems he had made; the Scotsman bearing the Irishman along with him over sea without being noticed, Dubh Diadh was his name; and his brain of oblivion being dashed out of Cennfaeladh's head, owing to the extent of poetry, words, and reading that he amassed.

Now the authors of the Gael say: Why did he say that the authors who were before him 'say'? since
arainig in lebar-sa ·i· brollach ind Auraicepta. Ocus na ugdair na nGaedheal, roba he sein Fenius Farsaigh 7 iar na n-ilberla mac Nema. Ni ansa. Ar uaisli na haimsiri asrubairt ·i· aimsiri frecnairci uair gebidh in aimsir frecnairc arna huilib aimseraib, ut dicitur: Prescens tempus pro omnibus temporibus ponitur ·i· sam(l)aigther in aimsir frecnairc forna huilib aimseraib. Cinnas on 7 se ig a rádh int ãenfhocul i mbit in da shillab nach cantar i n-ãenaimsirs ut dicitur lego ·i· leghaim, quando dicis (col. β) le-, futurum est -go [quando dicis -go], preteritum est le- ·i· intan raide int shillailb toisich todachaiche chugut int shillab dedenach 7 seachmadhato seachat int shillab thoisench. Defr on amal asbert in Laidneoir: Tempus non dividitur sed opera nostra dividitur ·i· nochon i in aimsear fhogailter and acht ar ngnimradh-ne. Ni hi dno is frecra dona haugdataib robadar i n-ãenaimsirs ris fen tuc Ceannfualad intan roraidh, asbairt auctair na nGædeal. Cidh ara tuc-somh a ar tus sunda? ·i· uair is i j[s] sruthiu i fedaibh 7 is uaisli i nguthai/gib.

Co mbad si tugait in berla Feni (·i· berla Feniusa) 100 gnim n-inguad n-ndligtheach ·i· is gnim n-ingnadh ·i· ingnath ara aímençi, indlightheach ara uabrigi ·i· triall for ncam ina corpoib collaidib gan comairlechud fri Dia.

Forcamnacair and ·i· cumtach in tuir Neamruidaich. In Neamruadh sin tra trenfhear síl Adaimh 105 uile in[a] aimsir c, Neamruadh mic Cuis mic Caimh mic Noc. Ni bai iarabh ãenrigh for in doman gu haimsir Nin mic Bel acht mad comhairlíde 7 toisig nama badar and go sin anall. Da comhairlíidh sechtmogat iarabh robadar isin domun isin aimsir i 110

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81 oclus an L. E. 82 robathesein E. 83 cf. Gr. Lat, iii. 191, 2
82 samaigther E. 83 cf. Origg. v. 31, 9 84 dividuntur, fodlaiter E.
83 Nii B. no is E. 84 tucait airc E. 85 Nemruad E.: Nemruaidh B.
85 ina aimsir he L. 86 comairlig L.: comairlede E.
it is Cennfaeladh that invented this book, viz., the Prologue of the Primer. And the authors of the Gael, that was Fenius Farsaidh, and Iar of the many languages, son of Nema. Not hard [2nd Ans.]. Owing to the nobility of the time he said it, that is, the present time, for he puts the present time for all times: ut dixit: Praesens tempus pro omnibus temporibus ponitur, i.e., the present time is put for all times. How is that? since he says of the one word in which are two syllables, that they are not spoken at one time, ut dicitur, lego, I read, quando dicis le-subitum est-go [quando dicis-go] praeteritum est le- i.e., when you say the first syllable, the last syllable is future to you, and [when you say the last] the first syllable is preterite to you. That is natural as the Latinist said: Tempus non dividitur sed opera nostra dividuntur, i.e., it is not time that is divided there but our actions. This however, is not a reference to the authors who lived at the same time with himself which Cennfaeladh gave when he said 'the authors of the Gael say.' Why has he placed a first here? Because it is the eldest among letters and the noblest among vowels.

That this is the reason for the Irish Language (that is Fenius' speech); a deed wonderful, unlawful, that is, an unusual deed, unusual for its infrequency, unlawful for its pride, an attempt on heaven in their fleshly bodies without permission of God.

Which happened there, i.e., the building of Nimrod's Tower. Now that Nimrod was champion of all Adam's seed in his time, Nimrod, son of Cush, son of Ham, son of Noah. There was not then any king over the world till the time of Nin, son of Bel, but only counsellors and chiefs were in existence up till that time. Seventy-two counsellors accordingly were in the
ndernad in tor. Ba he dno in dara comairlib sechtmogat Neamruad. Trenfear sidhe dno 7 fer an i selg ·i· for aigibh 7 fiadhuch ·i· for mila muige 7 arrcheasaib ·i· for mucaib alltaib ·i· for enaib, co mbidis sochaidi do dhainibh ica leanmain samalaidh co mba lia ·i· hi sloghaib 115 7 co mba nertmairi oldas comhairlid samhlaidh. Conid he dorimtas ·i· rotimairg) na da comairlib sechtmogat sin i n-aencomairli do dhenum in tuir la hua brathar a athar ·i· la hiarma der[b]brathar a shenathar ·i· la Fallecc mac Ragua mic Arfaxat mic Sem mic Noe; 7 ba he sen in 120 dara comairlib sechtmogat cena go sin. Et asberatsomh iarum co mad ·aencomairli 7 inann tuismidh doib uile in Fallecc. Is imchomarc sund anmanda na da fhear sechtmogat lais a ndernad in tor, acht chena ni airmed scribenda acht anmanda na seacht fear ndeg ba haireg[d]ju 125 dib ·i· Fallecc, Neamruad, Eber, Latinus, Riabad Scot, Nabgodon, Assur, Ibath, Longbardus, Bodbus, Brittus, Germanus, Garath, Scithius, Gotius, Bardanias, Sardain. Acht chena is e in cetri iar ndilind iar n-aicniud ·i· Neamruadh. Is e sin in cetri iar n-eladhain in Fallecc remraite. 130 Is e done iar n-ugdaracht ·i· Nin mac Bel mic Ploisc mic Pluriris mic Agomolis mic Fronosis mic Gitlis mic Tiris mic Assur mic Semh mic Noe. Atcotaidh-seom dno anni sin. Et asberat Neamruadh co mbad a ainm-seomh forbeith in gnima sin. Adrodamas ·i· rodaimed) dno dosom 135 anni sin. Tredhe didiu ar a ndernad la claind nAdaim cumdach in tuir sin ·i· ar imuamhan na dileand duridhisi

111, 17, 22 comairlidh E. 112 i selg E. 116 oldas cack E.
118 i n-aencomairlid E. 119 St. Luke iii. 35: hiarmaudh E.
120 Rag E. 121 comairligh, conaigi sin E.
122 oentusidh E. 123 Fallecc sin. anmand E. 125 na xiii i fer E.
126 Eber ·i· mac Salai E. 128 Sgarath, Sgithus, Gotius, Sardaniius E.
131 ugdaras E. Orosius vii. 2, 13 132 Piliris, Ithlis E.
133 Acdotaite E.: ·i· rotechtaid-sium L. 136 ndamaimh B.
135 Adrodamus E.: Androdamas? cf. Origg. vii. 6, 22; xvi. 15, 8: passage corrupt, cf. 2418,9, which is translated.
world at the time in which the Tower was made. Now one of the 72 was Nimrod. A mighty man was he and a man famous in hunting, to wit, for stags; and in coursing, to wit, for hares; and in trappings, to wit, wild pigs; and in snarings, to wit, for birds. So that thus multitudes of men were following him so that he was more numerous, to wit, in armies and so that he was thus more powerful than a counsellor. So that it was he who united those 72 counsellors to one counsel to make the Tower with the grandson of his father's brother, to wit, with the great grandson of his grandfather's brother, to wit, with Peleg son of Ragau, son of Arphaxad, son of Shem, son of Noah. And he was one of the 72 counsellors, too, up to that time. And they say therefore that Peleg was the one counsellor and the same parent of them all. A question here is, the names of the 72 counsellors by whom the Tower was made, only that writings do not enumerate but the names of the 17 men who were most illustrious among them, to wit, Peleg, Nimrod, Eber, Latinus, Rabiath Scot, Nabgodon, Assur, Ibath, Longbardus, Bodbus, Brittus, Germanus, Garath, Scithius, Gotius, Bardanius, and Sardain. But at any rate after the flood the first king according to nature was Nimrod. That was the first king according to art, the Peleg aforesaid. According to authority, however, it was Nin son of Bel, son of Plose, son of Pluliris, son of Agomolis, son of Fronosis, son of Gitlis, son of Tiras, son of Assur, son of Shem, son of Noah. He obtains, then, that thing. Nimrod said that it was his name that should be on that work for ever. Adrodamas, i.e., that thing also was granted him. Three things, then, on account of which the building of that Tower was accomplished by Adam's children, to wit, for dread of the flood again, and that
7 do dul for neamh doib 'na corpaib don talmain 7 d' urdairciugud a n-anmandh dia n-eis, conid de sin asbert righ nimhi fri muintir nimi (316): Uenite ut nideamus 7 140 coniundamus linguas corum i i' tait co rosegam 7 gu romel-achtnaighem berla innani sin. Ba mor tra cumachta sil Adaimh 7 a uneart isin aimsir sin ic denum in tuir co festais iaramh [in] robh a cumachta righ nimhi uaso, conru-ammesec-sen i conremesc impu. In tan asberad neach 145 dib fri aroili 'tuc damh cloch' ba crand doberead i na lecca forsa suaithe in chre 7 na forchaid dia suaithe, is iat sin croined 7 clocha no-imluaighdis eturru. Dolodar tra filid asin Scithia riab cianaib iarsna gnimaib-sea du cuingidh fogluma na n-ilberla icon tur, air dorumenadar 150 (i rotoimtniged i dodochusaiged) magen asa fordailte 7 i [n.]arnechta na hilberla do shil Adhaimh, romerartis and iarna comlani. Dolodar iaramh gu mag Seannair dochum in tuir i mag n-Ucna no mag nDoraimh i n iarthurthuascert maigi Sennair aírn sonadrudach na 155 rrainíi forsata in tor. Coigiarar sechtmogai[í]t a líin na filed i fear gach berla 7 na tri saidh i sai gach primhberla dona tri primberlaibh i Eabra 7 Greic 7 Laidean. Ceithri berla sechtmogat as gach berla dib-sen, is ed rofadlad and.

Fenius Farrsaid, is ed ba hainm a tuisigh 7 ba sai 160 sen isna primberlaibh (cid siu na-tisad a tuaid asin Scithia). Is e fath ara cuirther primhdaich i lleith na tri mberla sin ara med do eladhnaibh dorighnedh estib

129 conad E. 140 Vulgate, Gen. xi. 7 141 ticidh E.
140 no is inaid E. 144 roide, conamessosen i conromesc impu E.
143 do cria suaithe 7 do mitmuin na clocha 7 na farcaidh dia suaitigh T.
144 no-imluaidis E. 149 rieb E. ree, fili T.
145 ar doraimnetar (i brethnag) H. T. 142 airecta B.: airdechta E.
147 do cria suaithe 7 do mitmuin na clocha 7 na farcaidh dia suaitigh T.
148 romerdais E. 144, 5 n-luchna, iarthur-tuisciurt E.
150 ar doraimnetar (i brethnag) H. T. 142 airecta B.: airdechta E.
151 ticidh E. 141 rofor/bailad E.
152, 5 n-luchna, iarthur-tuisciurt E.
153 romerdais E. 144, 5 n-luchna, iarthur-tuisciurt E.
154 raindi, a liin E. sechtmogat B. E. na fili T.
155 tri sudh i i' sudh E. 159 rofor/bailad E.
160, 1 ba suid sen E. The parenthesis follows in B. E. l. 165. notisis E.
they should go to heaven in their bodies from the earth, and to render their names illustrious after them, so that on that account said the King of heaven to the people of heaven (316): *Venite ut videamus et confundamus linguas eorum*, that is, come that we may see and confound those men's speech. Now great was the power of Adam's seed and their strength at that time in making the Tower, that they might know thus whether the power of heaven's King was over them, He confounded them, that is, He confused them. When one of them would say to another 'fetch me a stone' it was a stick he would bring, to wit, the slabs on which the mortar was mixed and the mallets by which it was mixed, these are the sticks and stones which they were talking about. Now poets came from Scythia a little time after these doings to seek to learn the many languages at the Tower since they thought i.e. they supposed i.e. they expected, of a place from which were dispersed and in which had been invented the many languages by Adam's children that they would remain there in perfection. They went therefore to the plain of Shinar unto the Tower, that is, the plain of Ucna or the plain of Doraimh in the North West of the plain of Shinar, a special name of the point on which is the Tower. The poets numbered seventy-five, that is, one for each language, and the three sages, to wit, a sage for each of the three principal languages, Hebrew, Greek, and Latin. Seventy-four languages, which is every one of these languages, that was what was dispersed there.

Fenius Farsaidh was the name of their chief, and he was a sage in the principal languages even before he came from the North out of Scythia. The reason why superiority is claimed on behalf of these three languages is owing to the amount of compositions that were made out of them,
7 arin cumasc rocumaiscit tri gach mberla, no dno is arin titul roscribad estib 'na triur i clar na croiche. O na fuair Fenius comhlainius na mberladh icon tur forfodhail a scoil 7 a desciąplu fo chaithrecha 7 fo cennadcha in talman ar gach leath du fhoghlaim na mberla 7 rosn-othrastar Fenius etir biathadh 7 etghudh i cen badar oca fhoghlaim ·i· secht mberla 7 ansais Fenius icon tur 7 adrotreb co torracht a scol ina dochum di each aird 7 bai ic forcedul hilchenel in domain icon tur inn ead sin. Conad de sin asbert i curp libair: is and roan Fenius fadesin icon tur 7 is and adrotheabh. Asbertar aroiil austair ni raibi neach di cloind Ionan mic Iafeth mic Noe dia roghenedar Greic 7 dia rochin Fenius ic cumtuch in tur.

Debthir on, ar ni raibi cland etir ic Ionan no ni raibi fen in mac sin oc Iafeth ut Hieronymus dixit. Cest, caite genelach Feniusa? Ni ansa. Farrsaidh didiu mac Baath mic Magogh mic Iafeth mic Noe. No Fenius Farrsaidh mac (Eogain mic L) Glunfind mic Laimfind mic Etheoir mic Agno[ma]in mic Toe mic Boib mic Semh mic Mair mic Ethecht mic Aurtecht mic Abodh mic Aoi mic Ara mic lara mic Sru mic Esru mic Boath mic Riafath mic Gomer mic Iafeth mic Noe 7r. Et dno i[s] Sgithegdha Fenius 7 cuga berthar Scithi 7 Gothi iarna ngenelchaib. Et robadar sil Næ ar ceana. Berla nEbraidi 'na tengtha robai isin domun ri araile cumhdach in tur [·i· Gorthigernd L.] 7 is ed dno bhias iar 190

165 Origg. ix. 1, 3 166 ericha E. (do an fine ·i· dia fine) T.
168 na n-ilberlad E. 169 do biud 7 d' etach T. 172 ic foresetar E.
172 conad iarsin doroeipe doib in Gaidealg T. 175 roaireabh, nach raibi E.
176 dia rogenetar E. 177 roegi E. T. 179 ut Macir(ine) dixit E.
181 Magoth E. 183 Adnom, Boibd E. 184 Abbo, Aoi E. 185 Iair E.
187 berfuir E. 188 Origg. ix. 1, i : 13. ceana [a]con tur E.
189 nEbraide immorro is ed E.: nEbruidh ·i· nEber a bruinnip T.
190 Gorthigernd ainter in berla robui ac mac De Deigerna 7 acsil Adaimh L. T.
and owing to the mingling wherewith they mingled with every language, or again it was owing to the superscription that was written out of the three of them upon the board of the Cross. Since Fenius did not get a perfection of the languages at the Tower, he dispersed his school and his disciples abroad throughout the cities and territories of the earth on every side to learn the languages, and Fenius supported them with both food and clothing whilst they were so learning, to wit, seven languages [1 years], and Fenius stayed at the Tower and dwelt till his school came unto him from every direction, and he kept instructing the many races of the world at the Tower during that space of time. Hence he said in the body of the book that Fenius himself remained there at the Tower and there he dwelt. Other authors say that of the children of Ionan son of Japheth son of Noah from whom the Greeks originated and from whom Fenius sprung, there were none at the building of the Tower.

That is natural for Jonan had no children at all, or Japheth had not that son himself, ut Hieronymus dixit. Query, What is Fenius' genealogy? Not hard. Farsaidh, then, son of Baath, son of Magog, son of Japheth, son of Noah. Or Fenius Farsaidh, son of Eogan, son of White-knee, son of White-hand, son of Ether, son of Agnoman, son of Toc, son of Bond, son of Semh, son of Mar, son of Ethecht, son of Aurtecht, son of Abodh, son of Aoi, son of Ara, son of Iara, son of Sru, son of Esru, son of Boath, son of Riafath, son of Gomer, son of Japheth, son of Noah, etc. And besides Fenius is a Scythian, and up to him are carried Scythians and Goths according to their genealogies. And they were all the seed of Noah. The Hebrew language is the tongue that was in the world before any building of the Tower, and it is it too that will be after doomsday, and
mbrath 7 asberat araile co mbad eadh nobeth la muintir nimhe. Iar tiachtain tra dona desciplaib co Fenius o foglaim 7 iar taispenad a cuarta (-i. a n-imdeachta) 7 a n- (col. β) gresa (-i. a foghluma) is andsin conaitchitar gusin saidh ·i. gu Fenius berla na beth oc neach eliu do 195 thebiu doibh asna hilberlaib acht comad acco a n-œnur nobeth, conad airi sin conairneacht doib in berla tobaidhi cona fortormaigib ·i. berla Feni 7 iarmerla 7 a mberla n-edarscartha eter na fedhaib airegdhaibh amal duiruirmi isin Duil Fedha Mair 7 berla na filed asa n-acáill/’ each 200 dib aróile 7 a ngnathberla fogni do cach o ilcena. Goedeal mac Etheoir mic Toe mic Baracaímhi dh Greaib in dara sa robai i coemtect Feniusa, conad uadh rohainmnìgead Gædealg ·i. ealg airdirc in sin ·i. Gædeall ros-irdarcaistar. Gædeal dno glas mac Agnoin no Aingin 205 mac senbrathar athar do Fenius 7 ba sai sen dno cid he. Is esside dorothlaigestar a mberla-sa gu Gædeall mac nEtetheoir conid Gædealg o Gædel mac Etheoir. Et Gædil o Gædel mac Agnon no Aingin. Berla Feni tra arricht sund 7 iarmerla 7 berla n-edarscartha etir na fedhaib 7 210 berla na filed a ceathramad 7 an gnathberla fogni do cach a coiced. Fenius Farsaidh tra mac Eogein 7 Iar mac Nema 7 Gædel mac Etheoir na tri saidh doreipsead na berlu-sa 7 apud Eotenam (vel Athena) civitatem arrictha.

Cest, caidhead a n-anmandh na da chenel sechtmogat 215 o rofoghlaímet na hilberlæ? Ni ansa. Beithin, Scithi, Scuit, Germain, Meid (no Moid), Sicil, Hircain, Guít,
some say that it was it which the people of heaven had
Now after the disciples came to Fenius from learning, and
after showing their journeys, to wit, their wanderings, and
their works, to wit, their studies, then they asked the
sage, to wit, Fenius to select for them out of the many
languages, a language that no one else should have but
which might belong to them alone. Wherefore on that
account for them was invented the Select Language with
its superadditions, the Language of the Irish, and the
Additional Language, and the Language Parted among
the principal letters as he has related in the Great Book of
Woods, and the Language of the Poets whereby each
one of them converses with another, and the Common
Language which serves for every one from many races.
Gaedel, son of Ether, son of Toe, son of Baracham,
a Greek, was one of the two sages in Fenius' com-
pany, so that from him was named Gaelic, to wit, *calt*
means noble, to wit, Gaedel ennobled it. Gaedeal Glas
also, son of Agnon or Aingin, son of Fenius' father's
ger brother; and he too was a sage, even he. It is he
that claimed this language for Gaedel, son of Ether;
wherefore Gaedealg is from Gaedel, son of Ether. And
Gaedil from Gaedel, son of Agnon or Aingin. Now
the Language of the Irish was invented here, and the
Additional Language, and Language Parted among the
trees, and the Language of the Poets is the fourth,
and the Common Language that serves everyone,
the fifth. Now Fenius Farsaidh son of Eugenius, and
Iar son of Nema, and Gaedel son of Ether are the
three sages who selected these languages, and they were
invented in the city of Eotenam, or Athena.

Query, what are the names of the 72 races from
which the many languages were learnt? Not hard.
Bithynians, Scythians, Scots, Germans, Medes, Sicilians,
Point, Morain, Lugoil, Circir, Gailli, Paimpl, Luidi, Oigii, Ciclaid, Creit, Corsic, Sardain, Sicil, Reit, Reicil, Roid, Romain, Inair, Massail, Mair, Maigidon, Morcain, Nairn, Narmais, Narboin, North, Nobith, Barais, Bethain, Bretain, Boid, Maguich, Armoin, Amuis, Goircc, Galaid, Achid, Athain, Tæasail, Ardair, Alain, Albain, Hircain, Itail, Esbain, Goith, Guith, Grind, Sarain, Frainc, Freisin, Longbaird, Lacidemoin, Lodain, Essill, Tracdai, Troiannai, Dordain, Dalmaic, Dacia, Ethioip, Bramain, Innecdaí. It e sin tra anmanda na da cenel sechtmogat lasa mbadar na da berla sechtmogat. Fer gach berla tra dona berlaibh-sea, ba he lin na scoile 7 tri suidh 7 rofaided gach fear dib fria berla 7 ni cach comceiniuil dochuaidh and dochum a comrichi dun fhoghlaim sin acht is cach comberlaibh amal rogab Cai Cainbrethch dalta Fanisusa in dara descipul sechtmogat na scoli. Ba do Ebraib a bunadhus 7 ba co hEgeftagda rofaidhedh fobith is and robatar a tusdidhe 7 ba hand rodn-alt 7 tuargabat fodesin as [a] actidh, conid desin asbeir-som i curp libair. Is cach comberlaib dochuaidh and 7 ni cach comcheneoil dochum a chrich. Seacht mbliadna tra robatar na descipuil forsin cuairt 7 teora bliadna doib ic taispenad a ngresa i fus iar tiachtain comdar a deich samlaidh, conid desin asbeir-som this i curp libhair: A cind (317) deich mbliadan iar scaillid doib on tur for gach leath durebeadh doib am berla-sa. Bai tra cuiguir ar xx ba huaisliu dib. It e a

217-23 Descriptive adjj. are supposed by the scribe to denote nations:—
muida = Moid, óig = Oigii, luind = Luid, nair = Nair, mair = Mair, brais = Barais, amuis = Amuis, gairc = Goirc, aird = Ardaire, grinni = Gruind, Ælt. Ir. Dichtung, p. 30. See, however, Origg. ix. 2, which cf. with Origg. xiv. 3-5: CZ. x. 131
218 Sicir E.: Circir, goirg, Alain L.
219 Sardan L. 230 Maigidon L. 221 Nombith L.
220 Ardain E. L. 224 Guit, Fresin L. 223 Traidai E.: Traeda, Troianda L.
225 Daicia E. 226 Dardain, Bragmain L. 227 Nectae E. Origg. ix. 2, 2
228-44 E. om. 230 comcheinel T.
233 B. na descipuil forsin cuairt 7 teora bliadna, repeated 238
237 comcheinel, amal rogabat lem a ndeismiracht T.
Hyrcanians, Goths, Pontians, Morini, Lyonese, Cyprians, Gauls, Pamphylians, Lydians, óig, Cycladians, Cretans, Corsicans, Sardinians, Sicilians, Rhetians, Rheginians, Rhodians, Romans, máir, Massilians, Moors, Macedonians, Morcain, náir, náir mais, Narbonians, Noricans, Nubians, brais, Bithynians, Britons, Boeotians, Magogians, Armenians, amuis, gaig, Galatians, Aquitanians, Athenians, Thessalians, aird, Alanians, Albanians, Hyrcanians, Italians, Spaniards, Goths, Getae (?), grinn, Saracens, Franks, Frisians, Langobards, Lacedemonians, Elisaevs (?), Thracians, Trojans, Dardanians, Dalmatians, Dacians, Ethiopians, Egyptians, Brahmans, and Indians. Those then are the names of the 72 races whose were the 72 languages. Now one man for each of these languages, that was the complement of the school, and three sages, and each one of them was sent to his own language, and unto their common district unto that learning went not every one of the same race but every one of the same language, as for example, Cai Cainbrethach, Fenius' foster-son, one of the 72 disciples of the school. He was a Hebrew by extraction, and it was to Egyptians he was sent because his parents had lived there, and there he was brought up and reared from his youth, so that hence he says in the body of the book: Every one of the same speech went there, but not every one of the same race, unto his own district. Now seven years were the pupils on the course, and they were three years in displaying their studies after coming home, so that they were ten [years] accordingly, wherefore it is of this he says below in the body of the book: At the end of ten years after their dispersion from the Tower in every direction this language was selected for them. Now there were 25 persons that were the noblest of
n-anmanda foratait feadha 7 táebomna in ogaim. It e and-seo a n-anmand ·i: Babel, Loth, Foraind, Saliath, Nab-gadon, Hiruad, Dabhid, Talamon, Cæ, Kaliap, Muiriath, Gotli, Gomers, Stru, Ruben, Achab, Oise, Urith, Essu, Iachim, Ethrocius, Umelicus, Iudonius, Afrim, Ordines.

Iss iat sin anmand in choigir ar xx ba huaisliu bai i scoil Feniusa. Asberait araili dno is i sin in aipgitir 250 arricht isind Achaïdh 7 ic Tochur Inibir Moir arraní Amairgin mac Miled in mbeithi-luis in ogaim.

'Cia litir, cia nin, cia son In nach forbaider focol?' (-i-dinin disoil no fern). 'Is cia son ger fogabar O nach tuach tren tind'scanar?' (-i- ernin getal). Na coic feadha aireghdai 255 immorro innoghaim, ba hon choiciur ba huaisliamh dib rohainmnighthea. Asberat araili dno it vii feadha aireghdda filet and 7 is on morshesiur ba huaisleamh and rohainmnighthea 7 it e in dana fidh duformaighet frisna cuic feda ugot.


| 260 |

i:in leithead amal asbert:—

Airimh in tuir togaidhi
Nemruaidh, ba din do dhainib,
Ceithri cemeand sechtmogat,
Coic cemend ar choic milib.
Da chomairlibh sechtmogat
Tugsat saithiu for sluaighedh;
Da berla for sechtmoga[í]t
Rothidhaic Dia fria mbauidhred.
them. These are the names of them after whom are named the Ogham vowels and consonants. Here are their names: Babel, Lot, Pharaoh, Saliath, Nebuchadnezzar, Herod, David, Talamon, Cae, Kaliap, Muiriath, Gotli, Gomers, Stru, Ruben, Achab, Oise, Urith, Essu, Iachim, Ethrocius, Uimelicus, Iudonius, Affrim, Ordines.

These are the names of the 25 persons, the noblest that were in Fenius' school. Others again say that that is the alphabet which was invented in Achaith, and at the Causeway of the Great Estuary that Amergen, son of Mil, invented, the Beithe Luis of the Ogham.

What letter, what character, what sound is that with which no word is ended? *dinin disail*, or *f*. And what sharp sound is found with which no strong word is begun? *ng.*

The five principal vowels of the Ogham however, it was from the five persons who were noblest of them that they were named, *a, o, u, e, i*. Others again say that seven principal vowels are there, and that it is from the seven persons that were noblest there that they are named, and the two vowels that were added to those five vowels are *ea, oi*.

Query, what are the definite numbers of Nimrod's Tower? Not hard. Eight of them, to wit, 72 counsellors, 72 pupils, 72 races of men, 72 languages, the languages in his school, 72 peoples whose were those languages, and the races, 72 artificers to work at it, 72 building materials including lime, bitumen, earth, and cement in equal layers, 72 paces in width, as he said:—

The number of the chosen Tower
Of Nimrod, it was a shelter to men,
Four and seventy paces,
Five paces, and five thousand.
Two and seventy counsellors,
They took companies on an expedition,
Two and seventy languages
God gave to confound them.
Da cenel sër sechtmogat
Dona dainib, ba dodhraing;
Da descipul sechtmogat
Frete Fenius fri foghlaím.

Da thuaithe sëra sechtmogat
Forofoglaid, fir talman;
Da primshær ar sechtmogait
Fri heladhain na n-adhbar.

Da aicde for sechtmogait,
Inna cumhat, roghnathaigh,
Estr ael is bitumain
Ocus talman is tathluibh.

Seacht cumat deg demnighthi
Ag nim suas im greth ngairigh,
Is da cheim ar sechtmogait
Inna leitheat fria airim. Airim in tuir.

Asberat araili immorro is noi n-adhbaire nama badar
isin tur ·i· cre 7 uisgi, oland 7 fuil, ros 7 ael 7 sechim 7 lin
7 bitumain, de guibus dictur:—

Cre, uisgi, oland is fuil,
Ross is ael is lin lanchuir,
Sechim, bitumain go mbuaidd
Nai n-adhbair in tuir Nemruaidh.

·i· ainm 7 pronommen 7 briathar 7 doibriathar 7 ramgabthach 300
7 comfhocal 7 reimshuidhiughudh 7 interiacht a n-
anmanda-seo: Nomen, pronommen, verb, adverbiun, participium, coniunctio, prepositio, interiectio ·i·
cetpearsu uathaid . . . sum ·i· ataim
persa tanaisti huathaid . . . es ·i· ata tu 305
treas persa uathaid . . . est ·i· ata se
cetlear (col. β) illda . . . sumus ·i· atamait
persa tanaisti . . . estis ·i· ata sibsi
tres persa . . . . sunt ·i· atait.

Sun, es, est, a uathad.

Sumus, estis, sunt, a illda.

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227 gn B. 278 fria dodraing E.: doghraing B. 292 forasodlait E.
281 da primshera sechtmogat E. 284 heladnaib L.: dia fadhnaid E.
286 inadbur E.: na hadbur co madognathaib T. 288 talum is tathlaibh E.
290 cubait L. E.: qubuit T. 290 re ngoith E. 296-9 RC. xii. 466
300-11 E. om 302 Gr. Lat. iv. 355, 2 307, 26, 28, 29 illraid L.
311 a illrad L.
Two and seventy free races
Of the men, it was hard;
Two and seventy pupils,
Fenius sends them to learn.

Two and seventy free peoples
He subdivided, men of the earth;
Two and seventy chief artificers
For the skilful working of the materials.

Two and seventy building materials,
In equal quantity, he used,
Including lime and pitch
And earth and cement.

Seventeen cubits certified,
Near heaven upwards with a roaring wind,
And two and seventy paces
In breadth to reckon it.

Others say, however, that only nine materials were in
the Tower, to wit, clay and water, wool and blood, wood and
lime, acacias, flax thread, and bitumen, de quibus dicitur:—

- Clay, water, wool, and blood,
- Wood, lime, and flax thread of a full twist,
- Acacias, bitumen with virtue,
- The nine materials of Nimrod’s Tower.

to wit, noun, pronoun, verb, adverb, participle, conjunction,
preposition, and interjection are their names: Nomen, prono-
men, verbum, adverbium, participium, conjunctio, interjectio,
to wit:—

1 person singular . sum atáim
2 „ ” . cs atá tú
3 „ ” . est atá sé
1 person plural . sumus atámaid
2 „ ” . estis atá sibse
3 „ ” . sunt atáit

Sum, cs, est, its singular.
Sumus, estis, sunt, its plural.
Attaat da earnail forsin n-aibgiteir Laitindai ·i-guttai 7 consain. Atait ·i. sunt a frithindleadhach La-tinda ·i. a bunadh forleanathan: lotus a bunadh ruidleasa ·i. dearbadh in sein ·i. freagra du thoit na haibgitrech 315 dobeir sund. Coich raind indsec in focul is sunt? ar itat viii randa insei and ·i. nomen, pronomen, uerbum, aduerbium, participium, coniunctio, prepositio, interiectio. It e a n-anmand lasin Laitneoir; aimn, 7 briathar, 7 pronomen 7 doibriathar, randghabthach, 7 remshuidhiugud, 320 comhfhocul 7 interiacht ocon Gædel. Is demin eimh conidh briathar in focul is sunt 7 ma seadh cia ball in brethir? air itait amh a tri i n-uathad ·i. sum, es, est; 7 a tri i n-illda ·i. sumus, estis, sunt ·i. cetperso in uathaid sum; perso thanaisti in uathaid, es; tres perso 325 in huathaid, est. Cetperso in illda, sumus; perso thanaisti, estis; tres perso in illda, sunt.

Attaat ·i. ata æ i n-aít ·i. ata æ dligidh i n-aít in ollaman a inne: no attaat ·i. atai æ uait, ar in descipul frisin maigistir.

A inne beos attaat a tuítead doaítnet doaigbead dotiagat. A airbert ·i. atat i n-aígniudh na guttaighi 7 na consaini. Dotuíttead i litrib ·i. tinntuit asinn aígnudh sin i lilitrib. Doaítnead ·i. taitnit asna litrib sin i foclaib. Doaíhdhbead ·i. du-aíspenait do eolchaib eistib ·i. a cialla 335 7 a caireachtaí ·i. fuatha na litir. Dotiaghat asna foclaib sin i comighib 7 i sreathaibh roscaigh 7 vàsaigh 7 aircetal.

313 a frithindlech T. 314 ruighlesta T. 315 haibitleach doberisiumh E.
316 Examples of parsing, Gr. Lat. iii. 459: in fhocul E.
317 Gr. Lat. iv. 355, 2 320 rangabtach E. 321 comfoceumhul E.
322 don breithir E. 324 i n-illradh E. 325 thanaisi E.
326, 7 in ilair E. 328 frisin in B.
329 doaidhbead L.; doaidhbhet E. 332 in aínced ·i. na guttau 7 na consaighi E.
330 eisib E. 336, 7 isna, coibigib E. 337 aireactail B.; aircetail E.
There are two divisions in the Latin Alphabet, to wit, vowels and consonants. There are, *attat*, to wit, *sunt*, its Latin equivalent, to wit, its very general origin: *totus*, its particular origin, to wit, a proof there, to wit, a reference to the whole of the alphabet he gives here. What part of speech is the word *sunt*? For there are eight parts of speech, to wit, *nomen, pronomem, uerbum, aduerbhium, participiu, coniunctio, prepositio, interiectio*. Those are their names with the Latinist; noun and verb, pronoun and adverb, participle and preposition, conjunction and interjection with the Gael. It is certain in truth that the word *sunt* is a verb; and if so, what part of the verb? For there are in fact three of them in the singular, to wit, *sum, es, est*; and three of them in the plural, to wit, *sumus, estis, sunt*, to wit:—

| 1st person singular | .   | .   | *sum* |
| 2nd                | .   | .   | *es*  |
| 3rd                | .   | .   | *est* |
| 1st person plural  | .   | .   | *sumus* |
| 2nd                | .   | .   | *estis* |
| 3rd                | .   | .   | *sunt* |

*Attaat*, i.e., there is science in place, i.e., there is science of law in the chief poet's place is its meaning: or *attaat*, that is, there is science out of thee, quoth the disciple to the master.

Its meaning further, *attaat*, who fall, shine, show, come. Its use, that is, of *attaat*, in the nature of the vowel and the consonant. They fall into letters, i.e., they are converted out of that primary nature into letters. They shine, i.e., out of these letters into words. They show to the learned out of them, to wit, their meanings and their characters, i.e., the forms of the letters. They come out of those words into texts, and series of proverb, commentary, and poetic composition.
Da ernail -i- da fhirinpell, no da fhir-inaill, no da fhir-dhual, no da erdhul, no da erd hail, no da erdhual, no da orru-dhul, no da orru-dhedhail, no da orru-dhail. 340 Iss iat sin a tri or, 7 a tri er, 7 a tri fir nUraiceapta. Cadiad da dual 7 tri duail 7 cethri duail 7 coic duail in Auraiceapta? Ni ansa. Lanfogur 7 defogur da dual na nguta: leathgutta ocus mudi 7 tinfeedhaigh-the tri dual na conson -i- intan is a ceathair immorro 345 -i- da dual na nguta 7 da dual na conson -i- leathguta e 7 muiti, air is muit h. Intan is a coic dno -i- da dual na nguta 7 tri dual na conson.

Forsin n-aibgitir -i- forsin epe audair no forsin epe ic duar -i- ic foclaitb no forsin epi ic tur: no ondi as apigitorium 350 -i- in tinsecedul: no is ed aibbiges a mbesca do chach: no aipgitir -i- abcor: no is ed aipbiges a Gaedhelg, incipit a Laitin, apix a Greic, a be ce de dybum a Ebra.


Edun -i- ed a oen erniud no ed a oen an eolaig.

Gutta -i- guth fotha -i- fotha in ghota in sein no guth fuiti iarsani fuidhit gotha treothu: (318) no guth-seta iarsinni at seta gotha, ut Priscianus dixit: Litera quaussi 360 legittima eo quod iter legendi prebeat -i- in litir amal intech legend iarsinni fuires set in legind: no guth aite -i- doghniat

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328 da fhirindeal no da firnail E.
329 a tri, a ceithri, a cuic E.
330 e 7 L. om.: -i- dual na ngutta 7 tri dual na conson E. adds
331 auctair L. E.
332 aipgidas L. a n-ibis do cach E.
333 ailt- B.: a Laiten E.
335 lethe E.: Virg. Maro Gr. 4, 23
360 etait guth a n-zener L.: Gr. Lat. ii. 6, 12: Origg. i. 3, 3
361 legisitus praebet E.
341 ind Auraicepta E.
344 tinfedai gigh tridual E.
350 -i- i foilaib E.
352 is aipgitir E. L. abcd (?)
354 Latima B.: Latine E.
362 leigind, thuirges E.
Two divisions, i.e., two true arrangements, or two true other things, or two true folds, or two intensive goings, or two intensive divisions, or two supreme folds, or two goings on them, or two divisions on them, or two distributions on them. These are the three or and the three er and the three fir of the Primer. What are the two, three, four, and five folds of the Primer? Not hard. Full tone and diphthong, the two folds of the vowels: semivowels, mutes, and aspirates are the three folds of the consonants, to wit: when there are four of them, however, two folds of the vowels and two of the consonants, i.e., semivowels and mutes, for h is a mute. When there are five of them, however, that is, two folds of the vowels and three of the consonants.

On the alphabet, i.e., for an “author’s selection,” or for “selecting of words,” i.e., of vocables: or on the “selection at Tower”: or from the word abecedarium, i.e., the beginning: or it is that which “ripen” their speech for every one: or alphabet, that is, placing a b: or it is “that which ripens” in Gaelic, incipit in Latin, apix in Greek, a be ce de dybum in Hebrew.

Latinda, that is, they speak the thing, i.e., the words: or Laitinda, i.e., from Laitindacht, i.e., a latitudine, i.e., from the extent of the speech: or from Latinus, son of Faunus.

Edón, that is, “it” its one explanation: or it is the one [:i:] of the learned man.

Gutta (vowel), i.e., voice foundation, i.e., foundation of the voice is that: or voice sent, in respect that voices are sent through them: or voice ways, in respect that they are ways of voices, ut Priscianus dixit: Dicitur autem litera vel quasi legitera quod legendi iter praebet, that is, the letter is as a road for reading inasmuch as it prepares a way for the reading: or a
guth i n-aítt: no guthetait ·i· iarsinni doetait guth treothu a n-áenur, ut Donatus dixit: Vocales sunt quæquidem profertur et per se sillabam faciunt ·i· atat na guthacha is iat- 365 side dourgbad treothu fein 7 dogniat sillaib a n-áenur.

**Consain** ·i· cainsuin ·i· suin tainnemacha, no consain onni is **consonantes** comhfhograightheacha ·i· fograigit malle fri guthacha: no consain ·i· com a sain ·i· tercfograightheacha ar bec a fogair a n-áenar. Cid ara n-eibert-sium 370 guta ·7 consain, uair guta uathaíd 7 consainilda? Ni ansa. Guttai 7 consain is maith and. Cidh ara n-ebairt guth fotha no guta guth fuidhit, ar ni fotha in guth do fein, 7 ni fuigheand guth trit fein. Cid ara nd-ebairtsium consain comfograighthid, uair ni comhfhogur in 375 consain fría fein no fría guth? Cest, caite in condelg in etechtu in cheternail ind Auraicept[a]? Ni ansa. **Fors** is ser[r] a fis is edehta sain, ar ni maith anfhis. Cid ara n-ebairt guta ·i· guth shet, ar ni set is i fen.

Caide ruidhles 7 dileas 7 coitchind 7 indles in focail is 380 guta? Ni ansa. Ruidhles di guth shet, uair etaidh guth a hænur. Diles di guth fuit, uair nos·foidend fein. Coitchind di ·i· guth fotha, uair is fotha hi isna foclaib. Indles di immorro guth fotha, uair ni fota hi inti fein. Cid ara n-ebairt aibgitir epe ic tur, ar ni tindscaín- 385 tea na h-aibgitri amal asbert Fenius ba sai isna tri berlaibh cid siu tisad a tuaid 7 ni saithi cen aipgitri.
voice place, i.e., they make a voice in place: or they vocalise, i.e., in respect that voice comes through them alone, *ut Donatus dixit*: Vocales sunt quae *per se proferuntur et per se syllabam faciunt*, i.e., the vowels are those that are pronounced by themselves and alone form a syllable.

Consonants, i.e., beautiful sounds, i.e., bright sounds: or consonants from the word *consonantes*, sounding together, i.e., they sound along with vowels: or consonants, i.e., delicate their sounds, i.e., scantily sounding owing to the smallness of its sound by itself. Why did he say vowel and consonants, since vowel is singular and consonants plural? Not hard. Vowels and consonants is proper there. Why did he say a vowel is a voice foundation, or a vowel is a voice which they utter, for the voice is no foundation to itself, and it does not find a voice through itself. Why did he say a consonant is sounding along with, since the consonant does not sound with itself or with its vowel? Query, what is the comparison of the unallowable of the first part of the Primer? Not hard. *Fors*, chance, knowledge of it is better, that is unallowable, for ignorance is not good. Why did he say a vowel, i.e., a voice path, for it itself is not a path?

What are peculiar, proper, common, and improper of the word vowel? Not hard. Peculiar to it, voice path, since it finds voice by itself. Proper to it, they express a voice, for it expresses itself. Common to it, i.e., voice foundation, for it is a foundation in the words. Improper to it, however, is voice foundation, when it is not a foundation in itself. Why did he say alphabet was a selecting at Tower? for the alphabets were not begun, as Fenius said, who was a sage in the three principal tongues even before he came from the North,

Atat dano di ernail forsin beithi-luis-nin in oghaim i. feedha 7 tæbomnai. Dano i da n-ui in sein uea caingen -i. in caingean forsin beithi-luis-nin in ogaim -i. inn oguamma no forsin bitheolus litterdha inn oghaim. Fedha: fidh 395 immorro, dorimter da gne for suidiu -i. fidh særđha 7 fidh aicenta. Fid særđa -i. fid inn oghaim 7 fid aicenta fid na caille. Fid særđa immorro feghthair da gne do bunad oca. Fidh didiu ondi as funo [φοβεω], sograigim: no ondi is fundamentum -i. fortha 7 is coithend do fhid særđa 7 do 400 fidh aicenta in bunad sin -i. fundamentum. Fid dono fo edh a inde eter særđa 7 aicenta. Fotha dno a airbert eter særđa 7 aicenta. Inngad cíd foder a na da bunadh icon fid særđa 7.vn.bunadh icon fid aicenta -i. funo 7 fundamentum? Ni ansa. Funo a dualus soghair 7 fundamentum a dualus 405 fortha 7 caitchend do fhid særđa 7 do fidh aicenta -i. fortha.

Fidh -i. fedh ë uair itat coic ë and -i. ë ailes 7 ë chanas 7 ë aiges 7 ë mides 7 ë suides. Ë ailes dno -i. i cein mbis for meunmain, 7 ë chanas ica gabail 7 ë aighes ic

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389 7 7, auraicept B. 391 teite in fccail E. ins B. 392, oguim E.
392 nae caingen -i in caingen remund 7 [n] nai inar ndiaid -i. L. ind ui E.
393 forsin mbethi luis E. 394 dorimthar E. 395 sectair E.
396 cia dichned B. 402, 8 sær E. 403 i ceim E.
404 fora, aga fhagbail L.
and there are no sages without alphabets. In Achaia, then, were invented the alphabets of the world. The first   and the first dichned of the Primer here, to wit: Its first   is for, that is, ar is the word: Its first dichned, again, i.e. epe, cutting of author, i.e. tepe is the word itself.

There are, then, two divisions in the Beithe Luis Nin of the Ogham, i.e., vowels and consonants. Dano i· da n-ui, two of them, that is, da n-ui, two questions are there. N-ae is question, that is, the question on the Beithe Luis Nin of the Ogham, that is, ind oguamma of the perfect alliteration, or on the undying literary knowledge of the Ogham. As to fedha, wood vowels, moreover, two kinds are reckoned of them, to wit, artificial tree and natural tree. Artificial tree, i.e., the tree of the Ogham; and natural tree, the tree of the forest. As regards artificial wood, moreover, they are regarded as having two sorts of origin. Fidh, wood, then, is from the word funo [φονέω], I sound, or from the word fundamentum, i.e., foundation, and that derivation, to wit, fundamentum, is common to artificial and natural wood. Now, as to fid, wood, good law is its meaning, both artificial and natural. Foundation, however, is its use, both artificial and natural. It is strange what makes the artificial wood have the two derivations, and the natural wood one, to wit, funo, and fundamentum. Not hard. Funo in respect of sound, and fundamentum in respect of foundation; and common to artificial and to natural wood is foundation.

Fid, wood, that is, fidh ae, extent of them, since five forms of ae are in existence, ae that nourishes, ae that sings, ae that sues, ae that judges, and ae that sits. Now ae that nourishes, i.e., while it is on the mind, and ae that sings at giving it, and ae that sues while
cuinchnidh a lloige 7 æ midheas ima meit no imma 410 laighedh 7 æ suidheas iar n-icc a loigi.

Tæbomnai ·i- tæbuaim n-ai; no do thæbhaib na n-omnadh bit ·i- do thæbaib na fidh n-aireghdha biit; no tæb- (col. β) omnai ·i- toba damna ·i- iarsinni teipiter damna na focul eistib. Cid dia n-ebairt tæbuaim n-ui ·i- tæbuaim 415 n-airchedeall, air ni fíl int aircetul inna n-ecmais na tæbomnna. Cid ara n-ebarthar do tæbhaib na n-omnadh ·i- na feedha, ar ni do tæbhaib bit acht rempu no 'na ndhiaidh isna foclaib bit na tæbomnna. Toba ndamna immorro, is e a ruidhles in focail sin. Freagra du breithir tug isin 420 aibgitir Latinad íntan róraidh ·i- Itat da ernail forsín aibgitir Latinad. Fregra du aicniúd immorro tuc íntan róraidh: Atait da ernail forsín beithi-luis in ogaim.

Cuin is ænda in beithi?

Ni ansa. [A] huile. Cuin as deda·i·fedá 7 tæbomnna. Cuin 425 as treda·i·fedha 7 forfedha 7 tæbomnna. Cuin as ceathair ·i- tri aicmi na tæbomnna 7 na x feedha airegdha. Cuin as choicdi ·i- fedha 7 forfedha 7 tri aicmi na tæbomnna. Cuin a[s] sedha ·i- na tri foilcheasta in u ogaim ·i. Cuin a[s] seachta ·[i-] teora fuilte ind Auraicepta ·i- huath 430 7 Forsail 7 arniú.

Huath cetumus: is ed fhuirleas b co ngeib greim p amal asbert in Laitneoir: b cum aspiratione pro p ponitur ·i- samhaighthir b cu tinfudh ar p conid fuilleas h, ar is p
THE PRIMER

asking the reward for it, and ae that considers about its greatness or its smallness, and ae that sits after being paid his reward.

_Taebomnai_, consonants, that is, _taebuaim n-ai_, side seam of them; or to the sides of the oaks they are, that is, to the sides of the chieftain wood they are; or _taebomnai_, i.e., cutting of material, from the fact that material for the words is cut out of them. Why did he say _taeb uaim n-ai_, that is, side harmony of poetry, for there is no poetry without the consonants? Why is it said of the sides of the oaks, i.e., the vowels, for it is not at the sides they are, but before or behind them in the words that the consonants are? Cutting of material, however, that is the peculiar meaning of that expression. There is a correspondence to a word which he gave in the Latin alphabet when he said: _There are two divisions in the Latin alphabet_. It was a correspondence to nature, however, which he gave when he said: _There are two divisions in the Beithe Luis of the Ogham_.

When is the Beithe Luis one?

Not hard. The whole of it. When is it two things? Vowels and consonants. When is it three things? Vowels, diphthongs, and consonants. When is it four things? The three groups of the consonants and the ten principal vowels. When is it five things? Vowels, diphthongs, and the three groups of the consonants. When is it six things? The three composite letters of the Ogham _ng, sr, qu_. When is it seven things? The three additions to the Primer, _h, forsell_, and _arnin_.

_H_ first. It increases _b_ till it acquires the force of _p_, as the Latinist said: _b cum aspiratione pro p ponitur_, i.e., _b_ with aspiration is put for _p_, so that _h_ increases it, for _p_ is the aspiration of the Gael. _Forsail_ is the second
tínfedh in Gáedhil. Forsail [is e L.] in fuilleid eile. Dobeir 435 cumang fedha forin son dia fòt amal ata sròn, slóg 7rl. Arnin, is e in tres fuilled. In baile a reagar a leas da thábomna geibidh greim indala n-ai arnin, ut est ccand 7rl., ar ni bhi eamhnad in n-ogam. Tri foilcheasta inn oghaim i ceirt 7 gedal 7 straiph. In baile i mbi e ria 440 n-u is queirt is scribhtha and, ut est cuilcand 7rl. In baili i mbi n ria g is gedul i[s] scribhtha and, ut est uingi 7 cuing 7 cingit 7rl. In baile i mbia s ria d [is] straiph as scribhtha and amal ata st an stial, 7rl.

Da earnail forsa consainib laisin Laitneoir i. lethgutta 445 tai 7 muttii. Inna lethgutai ceatamus, a tuistidi rempu. In muite immorro, a tuistidi ina ndiaid do suidib.

Da earnail dno i- da firdedail didiu forsa consainib cumaidh lasin Laitneoir -i- lasin litertreoidh no lasin legtreoidh no lasin leat[h]anthoirnidh -i- lethgutta 7 450 multti; lethgutai -i- leth gotha facertad dia fagainud; no luithguith; no lethguthait no lethguth[sh]et no lethguth fotha: 7 ni hiarsan[n]i co mbad leth gotha co cert nobeith intibh acht nad roichet lanfoghr; unde Priscianus dixit: Quicquid in duas partes dividuntur altera pars dicitur 455 semis -i- secip ni fodhlaidir i ndibh randuib, raiter in dara rand gu rub leath, ut Priscianus dixit: Non qui demedian partem habent deorum uel uiuorum sed qui pleni dii uel uiri non sunt -i- cia raithiter iarum lethfir 7 leithtii ni arsinni bhatis [dii] leithfir no batis lethfir dìi 460 acht nach at comlana. Is amlaid sin na leathghuta nida[t] comfhocail, ut Donatus dixit: Semioucales sunt que per se

437 arragar E. 438, 9 cenannan, in oguim E. 439 ngetar E.
440 nin ria ngort is ngiadar E. 442 ria t E. is straiph L. E. 444 stan 7 E.
445 frisna soinib E. 449 Laitneoiraid E. 450 fodoccaradh diar E.
448 luthguth E.: lulti T. leathgutaidh no lethguitedh E. 452 foddadair E.
449 cen col cert leth T. Gr. Lat. ii. 9, 19 460 nocon iarsindi batis E.
450 nach at L.: na- ic B. 462 Gr. Lat. iv. 368, 5: Sg. 5^a 4: nida comlana E.
addition. It adds a vowel power to the sound to make it long, as s'rød, s'lóg, etc. *Arnín* is the third addition. Where two consonants are required, *arnín* takes the force of one of them, e.g. *ceann*, etc.; for there is no doubling [of letters] in Ogham. Three composite letters of the Ogham exist, *qu*, *ng*, and *sr*. Where *c* stands before *u*, it is *queirt* that is to be written there, e.g. *cuíleand*, etc. Where *n* stands before *g*, it is *gedul* that is to be written there, *ut est*, *ningi*, an ounce, *cuting*, a yoke, *cingit*, they step, etc. Where *s* stands before *d*, it is *straiph* that is to be written there, such as *st in stial*, the belt, etc.

There are two divisions in the consonants according to the Latinist, to wit, semivowels and mutes. The semivowels first, their parent vowels before them. The mutes, however, have their parent vowels following them.

Two divisions, then, to wit, two true separations in the common consonants according to the Latinist—to wit, according to the letter guide, or the reading guide, or the broad marker — that is, semivowels and mutes; semivowels, that is, half the voice is thrown out in order to sound them; or stammering voice; or half-voice place; or half-voice way; or half-voice foundation: and it is not because it would be half a voice exactly that would stand in them, but that they do not reach a full tone; *unde Priscianus dixit*: *Quicquid in duas partes dividitur, altera pars dicitur semis*, i.e., whatever thing it be that is divided into two parts, one of the parts is said to be a half *ut Priscianus dixit*: *Semideos et semieiros appellamus non qui dimidiam partem habent deorum vel virorum sed qui pleni dii vel viri non sunt*, i.e., though they are thus called half-men and half-gods, it is not because the gods might be half-men, or half-men gods, but that they are not complete. Similarly the semivowels are not full sounds, *ut Donatus dixit*: *Semivocales sunt quae per se
quidem proferuntur et per se sillabam non faciunt •-atat na leathghutai nahi dourgabtar treothu fen. *Qu[c]quid asperum dicitur anditus expellit •-i. innarbaid int eisteacht 465 (310) secib ni raiter co hagarb.

Muiti •-i. mifothai no maitha no maidthi •-i. bec caithte a foghur; no mette, no moite na gotha a mbeith marœn friu; no onni as mutus •-i. amlabar 7 ni airśni batis amlabar di raith, air itat a fhoghuir intib cídh diat becca, *ut Priscianus 470 dixit: *Informis multier dicitur non quia caret forma sed male formata est •-i. atberar in bannscal dodheilb 7 ni iar-sinni seachmallas d dheilbh acht midhealb fuirri nama. Is amlaidh sin iarum na multi nidat nemfograigh acht is terc fogur intibh tantum. *Unde mute •-i. mifotha dicuntur ut 475 Donatus dixit: *Mute sunt que per se nec proferuntur et per se sillabam non faciunt •-i. atat na multi 7 it e na denat in sillab treothu fen 7 noco turcbait treothu 7rl. *Na leathgutai chetamus •-i. in cetna æ for seis •-i. iar fofis no in cetna fis no in cetna amus forsin n-asneis. *A tustidi 480 remibh •-i. in lucht ota a tusmiud •-i. na feada L.]. *Na multi immorro a tustidi ina ndialdh i suidhibh •-i. isna feederbaib dlightheachaib. A tustighthidi •-i. in lucht ota a teasar-gain no a tinscital •-i. a nguthaidhe. *Cid ara n-ebaírt a tustidhe 'na ndialdh maso thustin' tinscital, uair 485 ni gnath in tinscedul fo dheoidh. *Ni hedh eimh as ail dosum sund ar ma[d] tustidi in tinscudul etir, acht mad æ roscichestar inna menmain •-i. dilged gotha fil i tosuch na leathguta do airsisim leis fo dheoidh 7 in dilged consonata fil intib fo deoidh do chur uad 490 prins.

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464 daurgabdar E. 465 inarbanait E. asperuntur T. 466 hacarb E. 467 maithia E. 468 morgen B. a focus E. 469 amlabar •-i. ainn do mnaí baib T. 470 Cor. 9 937 470 cid becca L.: cid dat, ut dicitur E.: Lat. Gr. ii. 9, 25: Sg. 5*7 471 Gr. Lat. iv. 368, 5 477 •-i. tait L. 479 iar fofis, only L. sup. lin. 1. sofhis 451 na feda i suidib •-i. dona haidheilbib 7 dona caingnib T. 496 ni gnath L. om. 487 ar ma B. 488 roseachestar L.: rosecichestar E. 489 airisin B. 490 consonacta E. indti L. E. do churu T. 491 ar tus E.
quidem proferuntur sed per se syllabam non faciunt, i.e., the semivowels are those that are pronounced by themselves. Quicquid asperum dicitur auditus expellit, i.e., the hearing rejects whatever thing is spoken roughly.

Mutes, i.e., bad foundations, or feeble ones, or sonorous, i.e., little spent is its sound; or weighty, or the greater the vowels when they are along with them; or from the word mutus, i.e., speechless, and not because they would be speechless altogether, for their sounds are in them even when they are small, ut Priscianus dixit: Informis dicitur mulier non quae caret formâ sed quae male est formata, i.e., a woman is called unshapely not because she is devoid of shape, but only because she has an ill shape. Thus, therefore, the mutes are not soundless but a scanty sound is in them tantum. Whence they are called mutae, i.e., foundationless, ut Donatus dixit: Mutae sunt quae nec per se proferuntur nec per se syllabam faciunt, i.e., the mutes are these letters which do not make a syllable by themselves, and are not pronounced by themselves, etc. The semivowels first, i.e. the first science for learning i.e. according to good knowledge; or the first knowledge; or the first hit upon the mention. Their parent vowels before them. The mutes on the other hand have their parent vowels after them, i.e., in the proper vowels. Their parent vowels, i.e., those whence is their deliverance or their origin, i.e., their vowels. Why did he say the parent vowels are after them, if beginning be parents, since it is not usual that the beginning is last? That certainly is not his intention here, that parent vowels should be the beginning at all, but that science will be perceived in his mind, i.e., the law of voice which is at the beginning of the semivowels should remain with it to the last, and the consonantal law that is in them to the last should be uttered forth first.
Nírbu immaircidi son lasin nGaedel, ar mbadh aicnead doib dib linaib a nguth remib 7 ina ndiaid air is ed rob imaircidi la suidi co mbadh an toseach doairesedar lais 7 an dedhinach du chur uadh conid muiti uili 495 beithi-luis-nin in oghaim acht feedha nama ·i· nir bo im(airgidi seon) ·i· nir bu em á aireic son; no nir bo eim aireachtain suad son; no nir bo imuca urasa soon; no nir bo uca immorro soon lasin nGaedel; no nochor do reim im gothaidhi ·i· lasin ngéadh dul ·i· lasin fear iga raibi in 500 dul gæth; ar mad aicneadh; no ar mad á gníthi doibh diblinaib ·i· duna lethguthaibh 7 dona mutebh a ngotha remibh 7 ina ndiaid ·i· remib 7 ina ndhiaid ·i· remib dona lethguthaibh 7 ina ndiaidh dona mutebh: acht ata acht leam and cheana 7 is ed rob e em aircneadh suad la sen co mbadh 505 ind á rosechastar ina menmain ·i· in guth fil isin leathguthaibh no-airiséd las su dhoideadh, 7 a ndeidenach fuach do chór á into shuadh ·i· in teabomai do choir ar tus co nóirnacht in vitheolas litta in ogaim: acht feedha nama per inistrophen a ainm sin ·i· traide den impsoud ·i· 510 amal ata 1 co mbadh le nobeith and, 7 n co mbadh ne nobeth and. Cid ar mad fear leis-sium a mbith comtis muiti huili quam (·i· inas) a baoithe leathguthaibh 7 muiti amal robatar icon Laitneoir? Ni ansa. Ar sechem Grec, ar ni filet leathgutai la suidibh 7 robá do 515 Grecaib do Feinius; no dno is ar uaisli uird na nGrec ut dicitur: Omne uile priusponitur, omne bonum postponitur

492 air nir bud L. 
494 robó, and toisech doairisetar E. 
497 ·i· nírbem se aireidi son E. 
498 acht ata E. om. 
494 deidemnach E. 
510 perinistrophen E.: per anastrophén Sg. 4b 8: Gr. Lat. v. 309, 16. 
512 sleisim L. 
515 lethguth- E. 
505 la saine E. 
506 guthaidh L. 
508 conad imatt E. 
509 litt- B.: lit- da L. 
514 B. has ata before robatar 
516 fobith soire ceneuil innangrec Sg. 40 8 4
The Gael did not think that appropriate that the nature of them both should be to have their vowel before them and after them, for this he thought appropriate that it should be the beginning of them that should remain firm with him and that their closing vowel should be put away, so that the Ogham Beithe Luis Nin were all mutes save vowels only, to wit, that was not appropriate, to wit, that was not indeed a cause of finding; or that was not indeed a sage's finding; or that was not an easy choice; or that was not a choice, however, in the opinion of the Gael; or there was not a course with respect to a vowel, to wit, with the wise satirist, to wit, with the man who had the wise course; that it should be nature; or that it might be a matter to be done to them both, i.e., to the semivowels and to the mutes, their vowels before them and after them, i.e., before them and after them, before them in the case of semivowels and after them in the case of mutes: but there is a doubt with me there still, and this was in truth a sage's finding with him so that it was the course which he followed in his mind, i.e., the vowel which exists in the semivowels should remain firm with him to the last, and as their last word should be put the sage's knowledge, to wit, the consonants should be put first so that it may not be a misplace of speech of the undying knowledge of the Ogham: save vowels only, per anastrophon is the name for that, to wit, a quickness of the turning, as e.g. I, so that there it becomes le, and n becomes ne. Why should he prefer them to be all mutes to their being semivowels and mutes, as they were with the Latinist? Not hard. In order to follow the Greeks, for there are no semivowels with them, and Fenius was a Greek; or again it is on account of the nobility of the order of the Greeks, ut dicitur: Omne uile prinsponitur, omne bonum postponitur
i- sámaightr gach ndereoil (col. β) ar tus 7 gach sainemail co forbu.

Innsci tra cis lir innsci dochuisin la Feni (i- ifín che). 520 Ni ansa. A tri i- ferinnsi 7 baninnsci 7 demhinsce lasin nGaidel i- mascul 7 femen 7 neodar lasin Laitneoir. Cest, caide deochair eturru? Ni ansa. Nosdeochratar a tri urluimi indse i- hic hec hoc i- ise isi ised i- ise in fear, isi in bhean, ised in neam. 525

Cest, cuin immairigh eter in innsci 7 in duil dia n-innisiin? Ni ansa. Intan feadair a hínisci choir fuirri iar n-aicniudh. Ni imaircidi immorro eturru intan feadair innsci for a n-ail i- ferinsci for baninnsci no baninsci for ferinisci no deiminsci for neachtar n-aei. Feadair em 530 ferinse for baninnsce intan asberar ise in banhmac-sa, ut dicit poeta:

Dia mbadh missi in banmacan,
Nocechrainn cach felmacan;
Fer nad fíntar gu gcuintner,
Slancheill chein duib, a münnder.

Fedair dno baninnsi for fearinnsi intan asberar
isi in gabur:
Isi in gabuir uair is each,
Ise in gabur cid meighleach,
Ise in choir cid reil nos-rel,
Ise in mintan cid buan.

Fedair dno deiminnsci for ferinnsi no baninnsi intan asberar is ed a cheann sechis ceann fir on no mna, ut dicitur:

Ceand mna romannair mo mod,
Dos-fair[ɾ]aidh don, ni deilm ndil,
Is ed ceand is grannium sain
Do neoch fil for muin fo nim.

520. 9 insenci E. 522 Gaidele (c added later) B: lasin nGoidel, neumtúr E.
524 urland L.: urland E. 524 imaric E. eter in leit T: dia n-indis L. E.
528 ni himaireidh T. 528 cechtaid n-ae, cechtair n-ái T.: cechtar L. E.
533 Da ba misi E.
534 No ceachlaind cach felmacan L. E.: ni charchuinn nach felmaccháin T.
539 gabar E. 540 meidlech L. E.
541 i- fo feghthair B. margin. nos-rel B.: nos-raeil E. 542 mindtán L. E.
544 ir oin E. 546-9 HM. 135 a w.
546 mo mogh E. romaimair B.: romandair E.
548 graindiu L.: granum sin E. 548 fo muin L.
i.e., every mean thing is placed first, every distinguished thing to conclude.

Now as to genders, how many are there with the Irish? (that is, gooseberry (i) way). Not hard. Three of them, i.e., masculine, feminine, and neuter gender with the Gael, to wit, masculine, feminine, and neuter with the Latinist. Query, what is the difference among them? Not hard. Their three leading words of gender differ, to wit, hic, haec, hoc; i.e., he, she, it; he, the man; she, the woman; it, the heaven.

Query, when is there harmony between the gender and the element to describe them? Not hard. When its proper gender by nature is applicable to it. There is no harmony, however, between them when one gender may be applied for another, i.e., masc. for fem., or fem. for masc., or neuter for either of them. Now masc. may be used for fem. when a female child is called he, _ut dixit poeta_.

*If I were a female child,*
*I should love every young student;*
*A man that is not discovered till he is heard of,*
*Perfect sense for a while to you, O people.*

Also fem. may be used for masc. when the horse is called she:

*The gabur is she, when it is a horse,*
*The gabur is he, if it be bleating,*
*The heron is she, though clearly it reveals itself,*
*The titmouse is he, though a female bird.*

Also neuter gender may be used for masc. or fem. gender when it is said "it is his head," no matter whether that one is a man's head, or a woman's, _ut dicitur_:

*A woman's head that has destroyed my work,*
*It has gained ground, no dear sound,*
*It is a head that which is the most horrible*
*Of any that is on a neck beneath heaven.*
Fedair dno baninnsce for deiminnscé intan asberar 550
is i in chloch, *ut dicitur*:

Is he in lìo, lìth rolas,
Iar srithaib suadh in senchas;
Is ed orn iar n-aicneadh ail,
Is i in cloch iar sàrdataid.

555

Is e i daigh dòrg dìghid dath
Frisna gèibhthi cath na cìth;
Is ed ceand is chàmu cruth
Fàcl gu mbruth forsmòbreading bìth.

Samail a dealba caox chleith
Ealbha ingine Ìdhaídh;
Fri goir ngnéir glaine ar gurt,
Is frìs samlain a cèantucht.

Mad iar n-urd choir na ndula, immorro, ni ainm
ferinnscé no baninssci acht du neoch dufuisium 7 o 565

560

deme chena aicneadh na huile.
Duepenar dno deminnsce a ferinnsci no a baninnsi.
Duepenar dno ferinnsce 7 baninnsi a deiminnscé, amal
ata isna [(rannaibh), 7 it he sin na deime tebede 7 na
lanamna deme 7 a ngeni-se.

Insci ·· scientia (-i· ecna) a bunadh Laitne.
Scothegna a airbert. Inische a inn· ·· innsiu iar cai iar conair:
conar ·· ceangar · tra ·· dòrrae cucunno dur·e uaini ··
im asncis; no tra ·· a tri ·· na tri hinnsci ·· ferinnci
7 baninss 7 deiminnscé. **Ferinnsce** immorro forinnsce 575

580

no firinns ci no fo[[]]herinss ci no freinninss ci no ferdha
innss ci no fér inss ci inmn ci [bis indss ci in fr L.]
o ferinss ci nama bis. **Baninnsce** dno ·· baninnci ··
ba fr no buan innci no boneninnsi no *bona scientia*

552-2 Cor. Tr. 12 : lìthar rolas E. : HM. 135, b : 1 : RC. xx. 264
553 i sencas E. . 556 der· daigí E. . 557 gachthi L. : gabhthi E. : gaphuir si T.
559 fil, bréinu E. · fòrm B. L. E. in bìth T. . 560 gan chìth E.
560-3 HM. 135 a. 42
561 ingeine Ìdaig E. : Fhíodhührich T.
563 caemuchuic L. : caemucht E. . 565 Gr. Lat. v. 159, 22 ; 160, 8
564· 624 tusimthi L. : tuisimter E. . 627 Doepenar L.
571 indscid oracio no sciencia T.
572 Indis cec E. · a airbert ·· airlapra no radh T.
573· uand L. : dòrce uainid E. : trath ·· dorroi ·· d' iarraid indsci cùguinn T.
576 fo erindsci L. . 570 ban fir B. : ·· bá fir L.
Also fem. gender may be used for neuter gender when a stone is called she, ut dicitur:

The flagstone is he, a feast that has flamed,
According to the threads of sages is the history;
A block is it, according to nature, a rock,
A stone is she according to artificiality.

The red flame is "he," a prayer of colours,
Against which will not prevail battle or shower;
A head is "it" of fairest form,
A place whereon with a glow the world distills.

The likeness of her form, without concealment,
Of Elba, daughter of Idad,
To a bright sun's fire on a field
Thereto I liken her beauteous shape.

If it be according to the proper use of the elements, however, there is no term of masc. or fem. gender save for what generates or for what is generated from; and neuter were else the nature of the whole. On the one hand neuter gender is derived from masc. and fem.; on the other, masc. and fem. are derived from neuter, as it is in the verses, and these are the derived neuters and the neuter couples and their pairs.

Speech that is scientia, knowledge, from a Latin root. Word-wisdom, its use. Speech-way, its meaning, i.e., a narration along the way, along the path: conar, that which is trodden: tra, that is, let it come unto us, or let it go from us, that is, the saying; or tra, i.e., the three of them, i.e., the three genders, masc., fem., and neuter gender. Masculine gender is, however, added gender, or true gender, or goodman gender, or male gender, or manly gender, or better than the woman gender, or man gender only that it is. Feminine gender, again, i.e., woman gender, i.e., it were true, or lasting gender, or female gender,
i. dagfis no (320) fo innsi in fir bis innsi na mna. 580 Demindsci dno i. deim insci, no deme insci, no deiminsci fuirri no in dem is onni as dem[o] i. dighbaim ita: no dibeco insci i. insec dimbeoaighthi i. ni hinness sluinnes du biu.

Cuin is erlunu? Is erlunn em intan dosbere fri a 585 n-aill, ut est, is e in fear 7rl. Is etargaire dno eter fhemen 7 mascul insin: no is etargaire intan deifriche fri neach' n-aill co n-anmait a athar senrud. Innsi intan asberar is e nama gen eraill maille fris, ut Priscianus dixit: Oratio est or[di]natio congrua[n] dictionni perfectani 590 [que] sententiam demonstrans i. ata in innsi ordugud comimaircide na n-epert failliges in ceil[] foirbthi. Erlunn inund eter da erlunn nach it inund i. fri se no fri sed, air ni erlond is sed, is remshuidiugud.

Ferinnsi aicnid, is e in fer: ferinnsi sërda, is e an 595 neam. Baninnsi aicnid, is i in bean: baninnsi sërda, is i in chloch. Deminnsci aicnid, is ed an neam: deminnsi sërda, is ed in ceand. Aicneadh caem and 7 aicned etigh. Aicned caem etumus is i a stron no a suil na mna. Aicned n-eitigh immorro, is i a fhiacail 600 no a bhel na mna 7 is cail gotha fodera sin i. ni ni acht neamgnathugudh amal atat na focail berlai na athgenumar i. nit binde lenn uair nis-gnathaigem. Mascol 7 femen 7 neodur lasin Laitneoir i. mas fear 7 cul comet: no comhiscol i. moo a fis 7 a col quam col na mna; no is onni 605 is masculinus i. masculini. Femen dno i. femder i. feme
or *bona scientia*, to wit, good knowledge, or inferior to the gender of the man that the woman's gender is. **Neuter gender**, again, that is, dark gender or darkness gender or dark gender on her, or the *dem* is from the word *demo*, i.e., *dighaím*, I deprive: or unliving gender, i.e. gender inanimate, i.e., it is not a gender that applies to quick.

When is it *erlonn*, leading word? Well, it is *erlonn* when it refers to another thing, *ut est*, he is the man, etc. There is then a comparison between the fem. and the masc. there: or it is a comparison when it differentiates from any one else, with his father's name especially. Speech, when it is said it is he only, with no other along with him, *ut Priscianus dixit*: Oratio est ordinatio congrua dictionum perfectamque sententiam demonstrans, i.e., speech is an appropriate order of the words that shows the perfect sense. *Erlonn* is the same between two *erlonn* that are not the same, to wit, *fri se* or *fri sed*; for *is sed* is not *erlonn*, it is an anteposition.

Natural masc. speech, "he" is the man: artificial masculine speech, "he" is the heavens. Natural feminine speech, "she" is the woman: artificial feminine speech, "she" is the stone. Natural neuter speech, "it" is the heaven: artificial neuter speech, "it" is the head. There is beautiful nature and ugly nature. Beautiful nature first: It is her nose or her eye—the woman's. Ugly nature on the other hand: It is his tooth or his mouth—the woman's; and quality of voice causes that, that is, nothing but want of use, as are the words of a language which we do not know, i.e., we do not think them sweet because we do not use them. Masculine, feminine, and neuter with the Latinist, that is, *mas*, a male, and *cul*, keeping: or *com-fis-col* knowledge, lust, i.e., *major ejus scientia, et major ejus quam feminac luxuria*; or it is from the word *masculinus*, i.e., masculine.
Graece, uirgo Latine: ander gach slan. Femdeir didiu i-ogh-ingén; no fíen quasi fíer i. a fíere i. fíemur i. síasat, air is and is ben-si intan fognaithir dia síasat; no fíen i. físe to maitnechas unde fíemina de fíescdá no 610 maithchnechas dicitur; no is onni as fíemína, fíemina i. banda no banécosda no bangnethach no bangnimach. Neudur i. ni fetur cia cenel, uair nach si no se; no neutar onni as neutrúm neimhneachtardha i. nec hoc nec illud i. nec masculíum nec fíemíntíarn. Cest, onni a[s] seiscór, 615 com[a]ircim. Caite deochair eturru? Ni ansa. Nas-defrigidar a tri urlundinnsi i. a iiii remslonndh i. sloínti rempu i. riasa hínsceibh i. ise isi ised: acht ata urlaind sin a tindscedul a nd-edargnu remsluínd dona focaib ina ndiaidh; 7 insce fíen 7 mascul 7 neutar tuicthear trethu. 620

Etardheilghther dno eter na tri cenelaibh. Cest, cuin imaric (-i. cuin as ænaircetaín suad) eter in insci 7 in duil dia n-innisen? Ni ansa. Intan fogabhar a hínsce choir fíuirri. Acht do neoch dofuisim 7 o tuísimar atad at thuísmíudh and, tuísmíudh aícenta 7 tuísmíudh sàrda. 625 Tusmiudh aícenta geine i. mac seco ingean o mnai: tusmiudh sàrda -i. fíer o thálmain, amal asbeir Uaícept: mor easba in talman meáí tusmedh clanda. Cetheora fóidhla sàrdhatadh -i. deífr rainede 7 tugait bindíusa 7 illugud labartha 7 cuímrí raid. Deífr rainni, ut est, is e in 630 banmac-sa -i. din rained ogí fil and isin ingin is (col. β)

607 der Graecce for lan, lan femder didiu i.-og-ingén E.: der Grecia, id est, filia Latine T. 608 Origg. xi. 1, 106; 2, 21, 24 609 fíognus T. dia shlíasat B.
613 se nombatur E. 614 Origg. i. 7, 28: Gr. Lat. viii. 82, 25. íscisctcoir E.
615 l. Cesc 616 nodefríghar E.
617 a se remhslóindhíd rosloíndí rompo E.: remsluíndé T.
618 ndeadarg i.-L.: a tetargnu i.-E. 625 immírc É.
623 indesend E. fogabair E. 625, 7 ñsér i.-feur E. 628 mana tuístimís T.
629 deífr inde E. 630 illud, cumra É. Deíthbir L.: Deífr a indi E.
631 Origg. xi. 2, 24
Next feminine, to wit, fem-der, to wit, feme in Greek, virgo in Latin: ainder every intact one. Femdeir, then, is a pure virgin; or fomen quasi fomer, i.e., a femore, i.e., femur, thigh, for it is then she is a woman quum femori ejus servatur; or fomen, i.e., a root of fighting, or contentiousness, unde femina dicitur de, a sheltered one, or tender skinned one; or it is from the words feminina, femina, i.e., womanly, or of womanly form, or womanly activities, or womanly deeds. Neuter, that is, I do not know what gender, since it is not she or he; or neuter from the word neutrum, neither one nor other, i.e., nec hoc nec illud, id est, nec masculinum nec femininum. Cesc, query, is from the word scisor, I enquire. What is the difference among them? Not hard. Their three leading words of gender distinguish them, i.e., their three antedenotations, i.e., denotations before them, i.e., before the genders, i.e., he, she, it: but these leading words stand at the commencement to indicate the antedenotation of the words following them; and masculine, feminine, and neuter gender is understood through them.

There is distinction, then, among the three genders. Query, when is there agreement (i.e., when is there a philosopher’s one invention) between the gender, and the element for telling them? Not hard. When its proper gender is found upon it. But of all that generates and is generated from, there are two generations, a natural and an artificial generation. A natural generation of birth, to wit, son and daughter out of woman: an artificial generation, i.e., grass, out of the earth, as the Primer says: Great is the uselessness of the earth unless it bring forth progeny. There are four subdivisions of artificiality, to wit, Difference of Part, Cause of Euphony, Amplifying Speech, and Brevity of Terminology. Difference of Part, ut est, “he” is this female child, that is, the
aim: Tucait bindiusa, *ut est*, is i in ghabair 7 d' eoch ban is ainm *i- goar* i- solus isin *Fenic[h]us* (n0 isin Breatai
nais) co tuc in file be fris ar tucait mbinniusa: Hilugud labartha, *ut est*, is ed a cend 7 is liate in da urlabra: 635 Cuimri raid, *ut est*, rusc immi 7 criathar arba; uair ropad emilt rusc im imim 7 criathar im arbor do rad. Air íte e da modh labartha fil and *i- modh n-aicenta 7 modh sàrdataidh.

Secht n-eatargaire tra dochuisneat *-i- a ngrad condeilig lasin Laitneoir is eatargoirí a n-ainm lasin filid. Etargoiri in incoisc i persainn, etargaire n-inchoisc persainni, etargoire persainni i ngnim, etargoire persainne i cessadh. Etargaire derscaigti i nderscugud *i- possess 7 comparait 7 superlait lasin Laitneoir *i- fothugudh 7 forran 7 formoladh lasin filid: maith 7 fearr 7 fearrson 645 lasin nGàdeal; etargoire meite i mmetughudh, etargoire lughaghtthe i lugugud. Etargoire n-inchoisc hi persaind cetumus: unnse (*-i- in fer) unnsi (*-i- in ben) onnar (*-i- i[n] nem): etargoire in inchoisc persainni, me faden, tu faden, he faden, sinni fadesin, sibsi fadesin, 650 sìat-som fadesin. Etargaire persainni i ngnim: darignius, darignis, darigne, darignisam, darignesaib, darigensad. Etargaire persainni i cessadh: rom-char-sa, rot-char-su, rocharsom, roinchar-ne, rom-charabair-si, roscarsad. Etargaire derscaigthi i nderscugud *i- maith 655 7 fearr 7 fersson* (*i- lasin nGàdeal coitcheid a n-ecmais in filed, fothugad immorro la sidhe). Etargaire mete i mmetugud: mor 7 moo 7 moosom. Etargaire lugh- haighthi i llugh[ug]udh: bec 7 lugum 7 lugusomh.

633 Feineachus L.: gobur *i- solus isin Fhenacus E.: Cor. 675
634 Hilugud L. 630 cuimredh T. 637 emilta, Air íte E. 642 persainde E.
647 lugaide E. 648 uindse, uindse L.: uindsi E. 651 dorignius E.
637 cf. 3359, rom-charthar, etc., which is translated: darignetar sìat E.
640 rom-car-ne, robar-carabar-si, rocarsom L.: romcaraisit, romcarni, robarcarsi, roducarsum, rodomcarsum E.
645 *i- ndersgnaigacht E. 658 luguthi E. 659 lugum-son L.
name arises from the part of virginity which is there in the girl: Cause of Euphony, *ut est*, she is the *gabair*, steed, and it is a name for a white horse, that is, *goar*, that is, *solus* in the *Feinechus*, or in the Welsh, so that the poet put *b* to it for the sake of euphony: Amplifying of Speech, *ut est*, it is her head, and the two expressions are the more lengthy: Brevity of Terminology, *ut est*, a bark of butter, and a sieve of corn; for it were tedious to say a bark round about butter, and a sieve round about corn. For these are two modes of speaking that exist, the natural mode and the artificial.

Now there are seven inflections, to wit, the comparative degree of the Latinist is named inflection by the poet. Inflection of meaning in a person, inflection of meaning of a person, inflection of person in active, inflection of person in passive. Inflection of distinction in distinguishing, to wit, positive, comparative, and superlative with the Latinist: foundation, aggravation, belaudation with the poet: good, better, and best with the Gael; inflection of greatness in increasing, inflection of diminution in diminishing. Inflection of meaning in a person first: *unnse*, here is the man; *unnsi*, here is the woman; *onnar*, here is the thing: inflection of meaning of a person: I myself, thou thyself, he himself, we ourselves, ye yourselves, they themselves. Inflection of person in active: I did, thou didst, he did, we did, ye did, they did. Inflection of person in passive: I am loved, thou art loved, he is loved, we are loved, ye are loved, they are loved. Inflection of distinction in distinguishing, that is, good, better, best (i.e., with the common Gael in contradistinction to the poet: it is foundation, however, with him). Inflection of increase in increasing: great, greater, greatest. Inflection of diminution in diminishing: small, less, and least.
Secht n-etargoire ·i· i[s] soighthi dia mbe inna eolus; 660 no is saighthi dia mbe i n-aineolus. Etargoire ·i· isinn etechtu ata ·i· isin sechtmad ernail in sechta ita in condelg uile at est: Pars pro tota 7 tota pro parte ·i· in rand dar eis na toiti 7 in toiti dar eis na rainni. Etargoire ·i· etardheilighthi i treidhib 7 etargairi ·i· gair guth ·i· 665 etarghnugh[ud] in ghotha andsin; no etargleodh ·i· iar ngleodh a fheassa etarru.

In chondealg lasin Laitneoir is etargoiri lasin filid: filidh ·i· fialsaighi no fialshuighi: no fi ani ærais, 7 li ani molais: no fili onni is philosophus ·i· fellsamh ar dliled in 670 filed guru fellsumh. Cidh ar nach treidhi lasin Laitneoir in condelg amal as treidhi lasin nGædel inu edarghoiri ·i· meid 7 inni 7 inchose? Dedhe immorro lasin Laitneoir ·i· meid 7 inni namma ·i· bonus et malus is i in indi: magnus et minus is i in meid. Is ed a inni lasin nGædel ·i· maith 7 675 olc innalle. Is i a meid ·i· mor 7 beg: 7 is mor lais-siumh a mbeg i coneilg in neich is lughu. Inchose immorro agon fhilid, ni condelg eside etir lasin Laitneoir, acht pronomen et uerbum.

Cidh fodera dosumh a radh a ngradh conde[1]g lasin 680 Laitneoir is edargoiri a ainm lasin filid 7 ni fuil acht tri graidh condeilig lasin Laitneoir, 7 atat secht n-etargoire icon filid? Ni dia chufrumugud cim dosum dno, acht ita etargoire lasin filid is condelg lasin (321) Laitneoir ·i· etargoire derscaigthi i nderscugud. Ni cach etargoire is 685 condeilig 7 is cach condealg is etargoire. Cidh ar madh condelg las-[s]ium posit? Ni ansa. Ar is i as fotha, 7 ata

660 soighthi ambæ E. 661 saigithi E. inna eolus B. E.
662 isin etu E. instechema ita in congeal- B. E.
663 Origg. i, 37, 13. tar es no toidi 7 in toit tar es na rainde E.
664 comrait dombeir-sium arin coinneilg uile T.
665 etardheilighi B.: etardeilighthi i treib E.
666 etargneod ·i· iar nglese E.
667 etargneod ·i· felsai ·i· foglaim 7 sa fogluma heisum iarsani bid foglum aici ie foglaim L.: i felsui E.: fel foglaim T.
671 go rob L. 673 L. Deighi D.
672 inn inne E. 677 in beac L. 678 esen L. 680 in grad L. 682 i condeilig E.
680 Ni cach etargoire B. repeats. etargnegugud inderscaigtech, In gach E.
687 fotta E.
Seven inflections, that is, it is to be sought out whence it is in his knowledge; or it is to be sought out whence he is in ignorance. Inflection, i.e., it stands in the unlawful, to wit, in the seventh part of the heptad is the whole comparison, ut est: Pars pro tota et tota pro parte, the part for the whole and the whole for the part. Etargaire, i.e., it is to be separated into three, and etargaire, i.e., gāír is voice, i.e., interpretation of the voice is there; or interdecision, i.e., after the deciding of his knowledge between them.

The comparison of the Latinist is inflection with the poet: filidh, poet, that is, generous seeking, or generous sitting: or fi, that which satirises, and li that which praises: or fili from the word philosophus, philosopher, owing to the duty of the poet to be a philosopher. Why is not comparison a triad with the Latinist, as inflection is a triad with the Gael, to wit, quantity, quality, and meaning? Well, with the Latinist it is two things, quantity and quality only, to wit, good and bad, that is the quality: great and less, that is the quantity. With the Gael, however, this is its quality, to wit, good and bad together. This is its quantity, to wit, great and small: and with him the small is great in comparison with that which is less. The poet's inchesc, signification, however, is with the Latinist not comparison at all, but pronomen et verbum.

What makes him say that comparative degree with the Latinist is named inflection by the poet, seeing there are but three degrees of comparison with the Latinist, and the poet has seven inflections? It is not indeed to equate them does he do so now, but that which is inflection with the poet is comparison with the Latinist, i.e., inflection of distinction in distinguishing. Not every inflection is comparison, but every comparison is inflection. Why is positive with him a comparison? Not hard.
derscughudh di, *ut dicitur*, airim fri unair, *ut est*: Unus non est numerus sed fundamentum numeri ·i- nochon fhil int an co mbad airim, acht ata conidh fotha airim, 7 amal ita alt 690 icon Gædhel, 7 ni dech fadesin, cidd la deochu adrimther, 7 tria sêrdataid insin ·i· int alt aicenta immorro de posit.


Unse chugut in gillgugan,
*Mæ r[æ]rrugugan;*
Bid cach maith lat ar cinguigan,
A ceallgugan.

Sluind cenuil immorro amal ata is e in fear, 7 ni fes cia sainruidh, acht is fer tantum. Cidh foderat ind
Because it is that which is the foundation, and there is distinction for it, \textit{ut dicitur}, a number is opposed to a unit, \textit{ut est}: \textit{Unus non est numerus sed fundamentum numeri}, i.e., one is not a number, but it is a basis of number, and as the Gael has \textit{alt}, joint, and it is not a metrical foot itself, though it is numbered with feet, and that through artificiality, to wit, the natural \textit{alt} stands for positive.

Why is it not the name of comparative that they apply to all comparison? Not hard. Positive first: Now it does not surpass anything. The superlative, again, is not surpassed. The comparative, however, surpasses, is surpassed by something, so that it is for that reason comparison is an inclusive name.

What is comparison of sense without sound, and comparison of sound without sense, and comparison of sound and sense together? Comparison of sense without sound, \textit{ut est}: \textit{bonus, melior, optimus}. Comparison of sound without sense, \textit{ut est}: \textit{bonus, bonior, boninus}: which it might be according to sound, though it does not exist according to sense. Comparison of sound and sense together, \textit{ut est}: \textit{magnus, maior, maximus}, that is the proper comparison. Yet there is good, and nothing to surpass it, \textit{ut est, Deus}.

What is the difference between \textit{se}, it is he, and \textit{nine}, here he is? \textit{Uindse} first: the denotation of a particular person is there, \textit{ut dicitur}: here he is, this man in particular, with his name, \textit{ut dixit poeta}:

Here comes to thee the dear little fellow,
Son of a dear little black-bird [Mac Lonáin].
Have thou every good prepared for him,
Dear little Cellach.

[\textit{Se}] is a denotation of gender, however, as he is the man; and it is not known who in particular, but it is a man.
irland conidh inusci 7 conidh etargoire ·i· intan is innsi is ac sluind innsi b's, acht isa oen; 7 atberat is e 715 in fer uair is erlond i suidhiu. Is ann is etargoire intan asberar unse. Sluind ceneoil amal ata in etargairi inchoisc ·i· persaing ·i· isin persaing fein ita a hinchosc co n-aichniter trit ic sluind cetsersainghe 7 persainge tanaisti 7 tres persainge atat na hetargaire uili.

Cidh ar nar ba leor leis-[s]ium a rad me i n-etargaire inchois persaing? Ní anasa. Etargaire deifrighudh na persainge tria hinchosc di fadein ·i· in chetpersu uathaid, conar bo leor a radh me co n-abair me fadein, air is demniti 7 is deligidh fri each persaing a radh me fadein, ut 725 dicitur; impoundo cegemot [ipse enim ego feci 7 non alius cum dicitur cegemot L.] uair is me fein 7 ni neach chl intan asberar cegemot. Quicquid iteratur ut firmus fiat ·i· biad corob demnite gach ní athairrigthir. Fogabar dno in comparait cen phosit, ut est: Dulceins est mare Ponti[c]um quam cetera 730 maria ·i· if[s] somillsi muir Point andat na muiri ar chena, 7 condelc in etechta in siu. Condelc in etechta dano in cetna ernail in Auraicepta ·i· fers ·i· ferr a shí. Is etecta insin; ar ní maith int anfís. Finit primus liber.


**Seachta frisa toimsiter Gaedhelg ·i· fid 7 deach, reim 7 forba[1]dh, alt 7 indsci 7 etargoiri.** 740

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715 is æn, isberar E. 716 oir is reimsluinne T. 717 uindsi E. 726 ata E. 724 nar bo for E. 725 etardethrugud E. 723 uathad E.

725 demnidi 7 is delithghi E. 726 in pronomine T.: cf. Gr. Lat. ii. 590, 26
demigthi, delithghi, a taragtir L.: aitirgidir E.: aithri nigthir T.

729 co mbá poisit T. Origg. xiii. 16, 4: Gr. Lat. ii. 92, 15; iv. 374, 29;

viii. clxxxii. 8 731 Pointt anait E. 729 inducta E.

721 fers ·i· is ferr a fas don fitir (l. fur) rofitir inas don fir na fitir T. isechna E. 714 ni ar B. **Finit Amen L.** 737 borb l. 729 toimster E.
What makes the *irlond*, leading word, become *indsci*, gender, and *etargaire*, inflection? When it is *indsci*, gender, it stands as denoting gender, but of which it is one; and they say “he is the man” when it is *irlond*, leading word, there. It is inflection there when it is said *unse*, there he is. A denotation of gender such as is the inflection of meaning in a person, i.e., it is in the person itself wherein is its meaning, so that it is known thereby as denoting first, second, and third person, wherein are all the inflections.

Why did he not deem it sufficient to say “I” in inflection denoting person? Not hard. Inflection is a differentiating of the person through its own defining of itself, to wit, in the first person singular it was not enough to say “I,” so he says “I myself”; for it is more definite, and distinct from every person to say “I myself,” *ut dicitur: imponendo egomet*, since it is I myself and not another person when it is said *egomet*. *Quicquid iteratur ut firmus fiat*, i.e., it will so be that everything which is reiterated is confirmed. There is found also the comparative without a positive, *ut est: Dulcius est mare Ponticum quam cetera maria*, i.e., sweeter is the sea of Pontus than all the seas, and that is an improper comparison. An improper comparison, too, is the first part of the Primer, to wit, *fors*, chance, i.e., better its knowledge. That is not proper; for ignorance is not good. *Finit primus liber.*

**Incipit** to Ferchertne’s book. The place of this book, Emain Macha. In the time of Conchobar MacNessa. The person to it, Ferchertne, the poet. Reason for making it, to bring weak and rude folk to science.

**Seven things according to which Gaelic is measured,** letter and verse-foot, declension and accent, syllable and gender, and inflection.
Seachta ·i· septim a bunadh lasin Laitneoir. Seacht n-ae a hinni ·i· seachta da aeib doimiter and. A airbert ·i· a airimh ·i· vii primeillge na filideachta; no brosnacha bairdne; no vii n[d]eich na filidheachta i n-ecmais dialta, ar ni fil in seachta annside: is aire rofacbadh. Coitcheand 7 diles 7745 ruidhles conadar don focal is seachta: Coitcheand do each airimh seachta Diles do a seacht diuidib. Ruidhles do in cetairimh sechta fris a nd-ebradh ·i· fri seachth laithdh na seachtmaine. Innleas a tabairt for airimh n-aili acht for a seacht. Tomus ·i· mensura a bunadh lasin Laitneoir. 750 Toimes a hinni. Toimhes a airbert ·i· to tenga 7 meas ari fen ·i· meas doghnither o theangaidh. In gne no in cenel tomhus? Is cenel eimh. Cest, câitet a gnee? Ni ansa. Tomus filideachta 7 tomus bairdni 7 tomus prost. Cadé ruidhles 7 diles 7 coitcheand 755 7 indles hi tomus? Ni ansa. Ruidhles do filideachta ·i· a breith ria seacht. Diles do bairdni ·i· a tomus fri cluais 7 fri coir n-anala. Coitcheand immorro de prois o dhialt immach.

Indles do sen immorro, air ni fil alt and. Seachta fo 760 vii for sechta inso sis.

Fidh ·i· fundamentum a bunadh Laitne: Fo edh a hinni: fotha, no fidh æ a airbert. Ruidhles 7 diles 7 coitcheand indiles do fedhaib ·i· ruidhles do fhedhaib aireghdhaibh, diles do forfheadaib. Coitcheand immorro do thàebonnaib 765 acht huath. Indles do sen immorro, air ni taebonna etir, ut est: h non est litera sed nota aspirationis ·i· nocho n[fr]uil h co mbad litir acht ata conidh noit tinfidh. Tinfedh ·i·

745 airem, no a vii primeilge, no vii brosnacha E. 746 7 hinnles T.
747 diles dona vii ndechaih na filidheachta T. atecht diuiti E. l. ndiuiti
748 fris a ndubrad L.; i nd-ebrad E. 749 airem E.
750 do thenga 7 me is ari fein E. 751 no in gnm do tomus? is gnm emh E.
755 coint B. = coitcheand 757 am briathar seachta E. 756 do E. L.
760 do sein e, Secta fo vii-a andso sis E. 765 taeboimna B.
766 ni a toebonnaib E. 767 Gr. Lat. ii. 35, 24; 8, 22; 12, 20; sed est E.
768 nod tinfild L.
Seachta, heptad, i.e., septem its root according to the Latinist. Seven sciences is the meaning of it, i.e., a heptad of sciences are measured there. Its use, to wit, its number, that is, seven prime metres of the poetic art; or incitements of bard poetry; or seven metrical feet of the poetic art apart from monosyllable, for the heptad is not therein: on that account it was left out. Common, proper, and peculiar are asked for the word heptad: Common to it is each number of seven. Proper to it are its seven simples. Peculiar to it is the first number of seven to which it might be applied, to wit, the seven days of the week. Improper, its application to a number other than seven. Measure, i.e., mensura is its root according to the Latinist. Measure, its meaning. Tomus, measure, its use, i.e., to, tongue, and meas, estimate on itself, i.e., an estimate which is made by tongue. Is measure a species or a genus? It is a genus certainly. Query, what are its species? Not hard. Measure of poetry, of bard poetry, and of prose. What is peculiar, proper, common, and improper in measure? Not hard. Peculiar to poetry, that is, its being referred to its seven kinds. Proper to bard poetry, i.e., its measure to suit the ear, and proper adjustment of breathing. Common, however, to prose from a monosyllable onward. Improper thereto, however, for alt, juncture, does not exist there. Septus, seven times for a heptad from this time forward.

Fid, letter, that is fundamentum its Latin root. Under law, its meaning: foundation, or wood of science its use. Peculiar, proper, common, and improper to vowels, i.e., peculiar to principal vowels, proper to diphthongs. Common, however, to consonants except h. Improper to it, however; for it is not a consonant at all, ut est: h non est litera sed nota aspirationis, h is not a letter but it is a
tiniudh feadh ·i· nemnigudh feadhda do, radh friu sin uili. Is ed is ruidhles 7 is diles 7 is coitcheind doib.


Reim dano ·i· re huamma ai a hinn intan is filideacht, 780 re huam intan is bahrdni ·i· ni huaim tomais digthig. Reim dano ·i· raid uaim intan is phrois. Reim dano a airbert, diall no tuiseal a bunadh: no reim onni as robannus ·i· comhshuidhiughud a bunadh. Ruidles do reim do fid for fid i filideacht: diles do taibreim ceatharcubaid 785 filideacha 7 Bairdne. Coitcheind immorro do reim suin cen cheill 7 do reim suin 7 cheilli immaille: diles do prosi: indles immorro do reim suin namma, uair ni filltir.

Cid dosum nar bo lor lais a radh me namma co nn-earbairt me fadein, ut supra? 790

Ceithri gnei immorro for prosi o (322) reim ·i· reim suin, amal ata fer. Is as remnigther. Reim ceilli, amal ata Patraic. Ni airicar a reim suin, air is ændeaib

701 minugud (?) E.
722, 2 dibuaidhthir, a airbert E.
776 each ni dib, i araile E.
790 uamma L.: reim, huama E.
784 ruidlesta E. 785 ceithrecubait E.
771 ar it indledach L.
774, 8 deechaib E.
777, 8 deich, deech E.
781 re huaim E. tomach L.
780 leor L. 790 co n-abair L.
mark of aspiration. *Tinfeadh*, aspiration, i.e., a vanishing of letters, i.e., annihilation of a letter to apply to all these. That is peculiar, proper, and common to them.

Then deach, metrical foot, or because it is synonymous, prosody foot, from a Latin root. Good word or double word, then, its meaning: from them is linked its use, however, when it is a series. What are peculiar, proper, common, and improper in the metrical feet? Peculiar to them to apply their own names to them, such as *dioll*, monosyllable. Proper to them, to apply monosyllable to each of them, for it is a monosyllable that each one of them adds to another. Common to them is to apply feet to each of them. Improper to monosyllable, however, is to apply to it [the name of] one of the other seven metrical feet, for no juncture is contained in it.

Reim, course, that is, time of composition of *æc*, sciences, is its meaning when it is poetry: time of alliterations, when it is bard poetry, that is, it is not composition of a legitimate measure. Reim, then, that is, *raid-uaim*, speech-stitching when it is prose. Reim, then, its use: *dioll*, declension, or *tuiscal*, case, its root: or *reim* from the word *robamns*, i.e., its root is a compound. Peculiar to *reim*, alliteration, of letter by letter in poetry: proper to a side [or end] *reim* through the quatrains of poetry and bard poetry. Common, however, to declension of sound without sense and to declension of sound and sense together: proper to prose: improper, however, to declension of sound only, for they are not inflected.

What caused him to deem it insufficient to say "I" only, and to say "I myself," *ut supra*?

Four species in prose, however, out of *reim*, declension to wit, declension of sound such as *fir*. Thence it is declined. Declension of sense such as *Patraic*. Its declension of sound is not found, for there is one form for its
fora ainmnid 7 fora genitil: reim suin 7 ceilli amal ata Fland Flaind. Tæbreim prosta -i- me fadein, ar is 795 tæbreim cach ni nach lanreim. Treda ara togarar reim -i- reim as, ut est, fer, air is as remnigther. Reim ind, ut est, fir, air is ind remnigther. Reim as 7 ind malle, ut est, in fer -i- a ainmnìugud 7 a inchosc ann malle. Reim dario ceim a airbert:

Bellat mathair Niu[i]l neinnigh
Do chloind Laitin langeimligh
Fuair bas i llo grene glain,
Cele Feniusa Farsaidh.

-i- reim do fidh for fidh ut est:

Sian sleibi sùrlata serind
Senshaili senim snechta snac
Slisiu slice samad saball
Snaithe snithe snalnd sacc.

**Forbaid** dno -i- aiccentus lasin Laitneoir, a bunad onni 810 is firmarius -i- ilghnuiseach : forbid (-i- forin focul) no for fut no for cumair. Forboaid no forboideh no forbaidh a inne. Forbeoidh intan is forsaill -i- sail fair; no forsaill -i- is for fuilliuadh, iarsanni sothaighes in focul for fut. Forboaidh dno forboaidh intan is dinin dishail -i- sech nin ni sail acht duir; 815 no dinin dishail -i- dissein di-fuilliuad -i- nemhshuiliudh. Forboaidh dno -i- fair bidh intan is erinn -i- ernid nin, no fair-nin. Forboaidh dno -i- for [fh]idhbait a airbert: ruidhleas do forsaill: diles do erinn a beith for fut no for gair.

Coitchend do dinin disail, no dona huile forbaidibh 820 forbaid do radh friu. INdles immorro do forbaid dib dul i lloc araili -i- do da forbaid na nguthaige

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704 for an ainmnig L. 710 a tæbrem E. 801 Belaid L. 801-0 E. om. 706 gloine T. 806 Sian sleibi slata seiscind L.: seiscend T.
806 v Ir. Texte, iii. 30 809 L. saland B. om. 810-1 aicent E.
811 Formarius T. 815 acht is E. 816-17 nemfùilledh, arnin E. 817, 38 erned, -i- forbaid E. 820 disel L. 819 forbaidibh B.
821 inles uadh E. 822 na nguth E.
nominative and its genitive: declension of sound and sense as Fláidh, Fláind. Side declension in prose, that is, “I myself,” for everything that is not full declension is side declension. Three things after which reím, declension is called: Declension out of, ut est, fer, for it is out of it that declension is declined. Declension into, ut est, fer, for into it is it declined. Declension out of and into together, ut est, in fer, i.e., its nominative and its accusative are there together. As to reím, too, its use is céim, pace:

Bellat mother of envenomed Nél
Of the children of full-fettered Latinus
Died on the bright day of the sun,
Spouse of Fenius Farsaidh.

Now as to forbaid, i.e., accentus with the Latinist, from the root of the word formarius, i.e., many-faced: “it is upon” (to wit, on the word) either on a long or on a short. Accent, either “it vivifies,” or “it perfects” its meaning. It vivifies when it is forsail, that is, s is upon it; or forsail, that is, it is adding to, because it establishes the word as a long. Forbaidh, then, “perfects” when it is dinin disail, that is after n comes not s but d; or dinin disail, to wit, from that unadding, i.e., not adding. Forbaidh, then, to wit, “thereon it is,” when it is ernin, that is, it gives n, or on it is n. Forbaid then, i.e., “on wood,” is its use; peculiar to forsail: proper to ernin, its being on a long or on a short.

Common to dinin disail, or to all the accents to say forbaid, accent, of them. Inappropriate, however, for any accent of them to go in place of another, i.e., for the two
7 d'enforbaid na taebomna ·i· forbaidh uathaíd 7 forbaidh ilair no ilair for uathaíd, no forbaidh fuit for cumair: no indles gan a fuath do sgribeand.

_Alt_ onni as _altus_ ·i· uasal a bunad lasin Laitneoir: alt dano onni alteir ina menmain a inne. Alt co feser immorro a airbert ·i· co feser cia halt aircetail bera fri sechta ·i· if[n] nath, inn anair, inn anamain, in laidh, in setrad, in sainemain. Alt in anma prosta in re n-aimsire bis eter in da _shillaidh_ a 830 inni: [alt L.] co feser a airbert. Caite ruidhles 7 diles 7 coitchend, indles alta? Ni ansa. Ruidhles ·i· do aiste do alt filideachta: diles immorro do alt bairdne ·i· do aiste. Coitchend indles do fhoclaibh na proise ·i· coitchend do cach focul i mhiat alta; indles immorro do dialt, ar ni bi alt and. 835

_Indsee_ dano ·i· _se[c]entia_ a bunad Laitne: in deschæ a inne: scothecna a airbert: no insci, co feser in aisti uralalta ·i· co feser in si no in se in aisti _bera_ fri sechta _amal_ roghabh is e in nath, is i in laid. _Indsci_ in anma prosta ·i· ferindsci 7 banindsci 7 deminsci. Cate ruidles 7 diles 7 coitchend, 840 indles, na hinsic? Ruidles don insci aicenta _cæmh_ : diles don insci aicenta _cæm_ : coitchend indles don insci _særd_ ·i· coitchend ara gnathugud, indles immorro ara aindilsi.

_Etargaire_ dno onni is etargradimus ·i· foruaslaigeach:

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823 taobomnad L.
825 gach fuat B. 833 d’fhili immorro E.
835 inde dono ·i· ail fuit T. 836 indischæ L.
841 ceim E. 842 aceim E. do indsci L.: _indseni_ E.
844 etargreim ·i· foruaisligtech (?) E.
accents of the vowels, and for the one accent of the consonants, i.e., the accent of the singular [on the plural] and the accent of plural on the singular, or the accent of a long upon a short: or inappropriate not to write its form.

**Alt** from the word *altus*, i.e., noble, its root according to the Latinist: *alt*, then, from that which is nurtured in his mind is its meaning. *Alt co feser*, however, is its use, i.e., that thou mayest know what *alt*, limb, of poetry applies to seven, that is the *nath*, the *anair*, the *anamain*, the *laidh*, the *setrad*, the *sainemain*. As to *alt an anna*, joint of the name, in prose, the space of time that is between the two syllables is its meaning: *alt co feser* its use. What are peculiar, proper, common, and inappropriate of *alt*? Not hard. Peculiar, that is, to metre of *alt*, limb, of poetry: proper, however, to *alt* of bard poetry, that is, to metre. Common, inappropriate to the words of prose, that is, common to each word in which there are *alta*, intervals; inappropriate, however, to a monosyllable, for no *alt*, joint, exists there.

Now *indsee*, gender, that is, *scientia*, from a Latin root: *in deschae*, the right way, is its meaning: word-wisdom its use: or, *indsee*, that thou mayest know the definite metre, i.e., that thou mayest know whether "she" or "he" is the metre that applies to seven, as for example the *nath* is "he," the *laid* is "she." *Indsee*, gender, of the prose name, that is masculine, feminine, and neuter. What are peculiar, proper, common, and inappropriate of *indsee*, gender? Peculiar to natural kindly gender: proper to natural unkindly gender: common, inappropriate to artificial gender, i.e., common owing to its being used, inappropriate, however, owing to its inappropriateness.

Now *etargaire*, inflection, from the word *intergradimus*,
etargnaghudh gotha a inne: etardeliugud a airbert. Cate 845
ruidles 7 diles 7 coitchend 7 indles etargaire? Ruidles
do etargaire derscighthigi i nderscughud, air is i frecras
in condele. Diles immorro do etargaire inchoisc i
persaind, uair if[s] sloinniudh persainn saisredaigi. Coi-
chend indles immorro dona etargairid ar chena i: coitchend 850
in uird comairme: indles immorro do neoch dib na frecair
condelg.

Cest, in gne (col. β) no in cenel in fidh? Is cenel emh:
7 masa chenel, cadet a gnee? Ni ansa. Fid særda 7 fid
aicenta i- fid særda fid inn ogaim; fid aicenta immorro 855
fid na cailli. Et fid inn ogaim, in gne no in cenel? Is
cenel ecín, ar techtaid gne i- fid aireagda, 7 forfidh, 7
tébomnna. Is e insin in cenel cenelach gneach i- fid.
Cest, in gne no in cenel in deach? Is cenel emh, ar
techtaidh gne i- secht ndeich na filideachta. Is e sin in 860
cenel gneach baghabhat ocht n-ernáilí c[e]achtar ngne na
filideachta.

Cest, in gne no in cenel in rem? Is cenel i- techtaid
da gne i- filideacht 7 bairdne i- reim do fidh for fidh 7
tébreim do fidh for fidh, ut est:

865

Coluim caid cumachtach 7rl.

Tébreim immorro ut est:

A [Fh]laind at luam in gaiscidh grinn
Co Maistin maill.
At glan, at gæth, is garg do rind,
At laech, a [Fh]laind.

847 derscaigti L. 849 sandradaigi L. 851 an urd L.
857 fedá, forfedá L. 861 bangabat, cacha dara gne L.
868 tehtaig L. B. om. 869 RC. xx. 146: Ir. Texte, 56
868-72 cf. Irish Metrics, p. 19: Ir. Texte, iii. 9, 14; 40, 19
870 gart B. L.: garg E. T.
i.e., dominating: interpreting of voice is its meaning: a distinguishing is its use. What are peculiar, proper, common, and inappropriate of *etargaire*? Peculiar to *etargaire* of distinguishing in distinction, for it corresponds to comparison. Proper, however, to *etargaire* of meaning in a person, since it is the denoting of a particular person. Common and inappropriate, however, to all the *etargaire*, that is, common to the ordinal numbers: inappropriate, however, to any of them that do not correspond to comparison.

Query, is *fidh*, wood, a species or a genus? It is a genus certainly; and if it be a genus, what are its species? Not hard. Artificial wood and natural wood, to wit, artificial wood is the Ogham letter; natural wood, however, is wood of the forest. And as to wood, letter, of the Ogham, is it a species or a genus? It is a genus necessarily, for it has species, to wit, principal wood, vowels; cross wood, diphthongs; and side-woods, consonants. That is the genus generic and specific, i.e., wood. Query, is *deach*, verse-foot, a species or a genus? It is a genus certainly, for it has species, to wit, the seven verse-feet of poetry. That is the specific genus which the eight sorts of each of the two species of poetry have got.

Query, is *réim*, run, a species or a genus? A genus, i.e., it has two species, to wit, poetry and bard poetry, i.e. *véim*, alliteration of letter by letter, and *taebreim*, side alliteration of letter by letter, *ut est*:

Columba, pious, powerful, etc.

*Taebreim*, side alliteration, however, *ut est*:

Fland, thou art the pilot of pleasant valour
Unto gentle Mullaghmast;
Art pure, art wise, rough is thy point,
Thou art a hero, Fland.
Ceithri gne for prosi o reim ·i· reim suin cen cheill, 7
reim suin 7 ceilli, 7 tæbreim prosta, 7 reim suin namma.
Reim suin cen cheill cetumus ·i· fer fr : reim suin 7 cheilli
·i· Fland Flaind : reim suin tantum Patraic Patraic : 7 875
tæbreim prosta ·i· fadein. Tri gne ara togarar reim ·i· reim
ind, 7 reim ass, 7 reim ind 7 ass malle : reim ass ut est fer ;
reim ind ut est fir isin reimniugud : reim ind 7 ass ·i· in
fear ·i· [ind L.] teit 7 ass teit a lanreim ind i ndualus fghor
huathaid 7 ina dualgus fghar ilair. Reim ind 7 ass 880
maille ·i· ind a dualgus fghur uathaid 7 ilair immalle
inna dualus ceilli : no reim ind ·i· Patraic, ar ni fil
ind iar ceill : reim ind 7 ass malle ·i· Fland Flaind,
ar ita ind iar ceill 7 ita ass iar suin.

Is e sin in cenel cenelach gneach cenelach rochumadh 885
sund forsna secht remendaib 7rl. Cest, in gne no in
cenel ind forbaidh? Is cenel, ar techtaidh tri gnee. Is
e e sin in cenel for a tarrassa tri gnee na Gædelge. Cest,
in gne no in cenel int alt? Is cenel ecin, ar itat tri gnee
fai ·i· alt sarada 7 alt aicenta 7 alt co feser. Int alt co feser 890
techtaid coic ngne 7 coic cenela. Cest, in gne no in cenel
indsce? Is derb conid cenel 7 techtaid na tri indsce. Is
saincenel deochraides in doman. Cest, in cenel no in gne
in etargoiri? Is cenel eim, uair dianairmídi a gnei. Iss
e in cenel etardefriges na huili 7rl.

Cest, caide eise in sechtu frisa tomsgither in Goe[de]lgh?
Four species in prose arise out of *reim*, flexion, *reim* of sound without sense, and *reim* of sound and sense, and prose *taebreim*, side flexion, and *reim* of sound only. *Reim* of sound without sense first: *fer fir*; *reim* of sound and sense, and prose *taebreim*, side flexion, and *reim* of sound only. *Reim* in and out of, *ut est fir*, of a man, in the declining: *reim* in and out of, *in fer*, the man, i.e., into which goes and out of which comes its full inflection in respect of singular sounds and of plural sounds. *Reim* in and out of together, that is, in, with respect to sounds singular and plural together: in, as regards meaning: or *reim* in, *Patraic*, for there is not in, according to meaning: *reim* in and out of together, *Flann*, *Flainn*, for it is in, according to meaning and it is out of, according to sound.

That is the genus, generic and specific which was formed here on the seven flexions, etc. Query, is *ind forbaid*, the accent, a species or a genus? A genus, for it has three species. That is the genus in which were found the three species of Gaelic. Query, is *int alt* a species or a genus? It is a genus certainly, for three species underlie it, to wit, artificial *alt*, natural *alt*, and *alt co feser*. The *alt co feser* has five species and five genera. Query, is *indsce*, gender, a species or a genus? It is clear that it is a genus and it has the three genders. It is a different genus that differentiates the world. Query, is *etargaire*, inflection, a genus or a species? A genus certainly, for its species are innumerable. It is the genus that differentiates among all things.

Query, what is *esse*, essence, of the seven by which Gaelic is measured? Not hard. *Esse*, essence, *feda*, of letter, first: that is the fragment of cut off air
Ni ansa. Esse feda cetamus · i. in blog aoir tebide gebhes in fid i n-elluch focail, unde poeta dixit:

Esse feda is fretede
Ferr duib a aicne occaib
In blog aerir thepide
Techtas in n-elluch focail.


Cate tomhus fri sechta? Ni ansa. In fid tuisseach bis isin rand (323) 7 in tæbomna tuissecha do thabairt ar aird, 7 co festar na feda bes isin tæbchubaidh in raind, 7 gu robe in fidh cetna bes isind imrecru na tarmhorth-920 cheand, 7 gu rub inund a lin do thæbomnaib bes impu, 7 co festar cia deach donach ocht nedeachaib daroigh i n-aisti, 7 co festar in tæbreim no in reim do fid for fidh, 7 co festar
which the vowel takes in composing a word, _unde poeta dixit_:  

> Esse 

**Esse feda,** essence of a vowel, it is to be studied,  
Better for you to have the knowledge of it,  
The fragment cut off of air  
Which it possesses in composing a word.

What is _esse_ of verse-foot? Not hard. The whole or one of the individual self-sustaining sounds which are reckoned from one to eight syllables, both included. What is _esse reime_, essence of flection? Not hard. The inflected, voiced, articulate change which obtains from the nom. sing. to the abl. pl. What is _esse_ of accent? Not hard. The increase or diminution of time which an accent marks in co-extension with a sound.

What is _esse alta_, essence of interval? Not hard. The tongue silence which rests on the poet in passing from one letter to another if it be _alt saorda_, or from one syllable to another if it be _alt aicenta_. What is _esse_ of gender? Not hard. The just and perfect essential which is seen in the three kinds. What is _esse etargaire_? Not hard. The consideration of size, smallness, quality, denotation, difference, variety or distinction which God hath fashioned among created things.

What is measure with respect to heptad? Not hard. To bring under notice the leading vowel that is in the verse, and the leading consonants, and that the vowels that stand in the caesura rhyme of the verse may be known, and that the same vowel may stand in the corresponding part of the endings, and that the number of consonants about them may be the same, and that it may be known which of the eight verse-feet enters into the metre, and that it may be known whether it is side alliteration, or alliteration of letter by letter, and that
cia forbaidh bes for son ceneoil ind imfrecrai, 7 co festar cia halt dona seacht n-altaibh ind aircetaib i· na filideachta. 925 Inse i· co feasar in se fo in si inu aisti. Etargaire i· co feser cia gne in aircetaid do gne do thomus fri sechta. Ei intan ba roscadh na toamaiste and, cindas nothomhsidhe? ar ni bidh lancubaidh no tæchubhaid and. Ni ansa. Do focul forba anaile no-taispenta don choiceadh 939 focal, uair is coic focal romesadh i n-anail in filed. Cate sechta in ochta ind Auraicepta? Ni ansa. Intan is ocht ndialta i mbright is and is secht n-alta. Cate in focul oenchongbhalach dechongbalach treconngbalach? A[nn]- mnigther o trian: 7 ni ruidhils do in trian o n-aímnigh- 935 ther nadat na da trian o n-aímnighther iarcomarc.

Caitiat na da tæbomna gabhair greim guthaige? i· c 7 r ar essi a, ut est : Coluim Cille cecinit :

Im ba sessach im ba seng,
Im ba tresach, tuirme glonn,
A Christ ! in congebha lind
O thi co teacht ar lind long?

Caite tomus fri ûid! Ni ansa. Co feisear a llin 7 a n-uaite, a met 7 a laiget, a cumung 7 a n-ecumung, a neart 7 a n-aímneart. Is ed a lín: coic aicmi ogaim 945 i· coicfear cacha aicmi, 7 oen co a coic cach æ, condadelligtar a n-airdi. It e a n-airdi : deasduim, tuath-

\[924\] forbadh E. for focal in imfreghaid L.: forin focul in imrecra E.
\[925\] aircetaib B. 167 cf. line 1687
\[929\] na toimsidi L.: notomhsaid, ni bad E.
\[930\] secht n-alta L. ndialta B.
\[937\] Cade iad L.
\[939-42\] Translated in Ancient Ir. Poetry, p. 94; cf. Zeitschr. x. p. 46, § 9
\[944\] cuiger L.: 7 cuiger E. cona dheligter E.
it may be known what accent stands upon a word of the corresponding sort, and which it is of the seven *alta* of trisyllabic poetry, i.e., of poetry. *Infæc*, gender, i.e., that thou mayest know whether the metre is he or she. *Etargaire*, i.e., that thou mayest know what is the species of poetry as regards measure with respect to seven. And when dithyramb or metrical rhythm was present, how was it measured? for there is not couplet rhyme or caesura rhyme in it. Not hard. By a word completing a breath which was indicated by the fifth word, for five words are adjudged to be a breath of the poet. What is a heptad of the octave of the *Auraitcept*? Not hard. When it is eight syllables in *bricht* that are present there are seven *alta*, intervals. What is the word containing one, two, and three syllables? It is named from one-third: and not more peculiar to it is the one-third from which it is named than are the two-thirds from which *iairemore* is named.

What are the two consonants that take the force of a vowel? To wit *c* and *r* after *a*, *ut est*, Coluim Cille *occinit*:

Whether it will be firm, whether it will be yielding,
Whether it will be warlike with numbers of deeds,
O Christ! wilt thou keep with us
When it will come to fare on a sea of ships?

What is measure with regard to *fid*, Ogham letter? Not hard. That thou mayest know their number and their singleness, their size and their smallness, their power and their want of power, their strength and their weakness. This is their number: five Ogmic groups, i.e., five men for each group, and one up to five for each of them, that their signs may be distinguished. These are their signs: right of stem, left of stem,
druim, leasdruim, tredruim, imdruim. Is amlaid imdreangair crand i- saltrad fora freim in croind ar tus 7 do lam dess reut 7 du lam cle fo deoid. Is iarsin is 950 leis 7 is fris 7 as trit 7 as imi. It e a ndeiligte feada 7 forfheda ut est: 7

Cest. cid ara n-ebertar feda fri suidiu? Ni ansa, fobith domiter friu 7 co’n-uaigiter condaib, ut dicitur luis ailme, beithi ailme. Cindas domiter frisna taebomna 955 amal fidu? Ni ansa. Cach da thæbomna ar fid hi cubaid, cach da cobfíd i cubaid: is ed is cubaid iarum co robe an fid cetna beas isna focaly in imfreccrai, 7 co rob inud a lin du taebomna beas intib, ut est, bas 7 las: 7 bras 7 gras: ceand 7 leand: dorn 7 960 corn: dond 7 cond.

Caite tomus fri fid? i- co fesser a lin 7 a n-uaiti i- a lin a coic aicmib 7 a n-uaiti i n-ænaicmi; a met 7 a llaiget i- a met hi coic flescaib 7 a llaiget i n-ænlescaib. Caite deochair eter a cumang 7 a neart? 965 A cumang cetamus: Intan gabaid guth a n-ænur i- a no o no u. [A L.] nert immoroo intan dos-bere primshuidhingud i sillaib, amal ata bais 7 las. Caite deochair eter a n-egumang 7 a n-aimnert? Ni ansa. Ecumang intan bithi (col. β) fo nihilus ina guthaige amal 970 rogab find. Fir em, air ni thuicter na feda dedhencha filet isna deghfoghraibh sin triana cantain fochetoir: aîmnert

948 Is amlaid imdrengair ogum amal imdrengair crand E.
949 romut E. 951 as rut 7 ass imme E. 953 Origg. xix. 19, 4
948 fontaib ut, domidditer E. 956 a cubut E.
958 gu rupeadh E. 959 a llin do taebomnaib E.
952 a llin L. 958 bas 7 las L. E.
959 bid fo inillius, na nguth- L.: bit fo nilnius ina nguth- E.
971 ni thuicatar, deidenaca E. 972 deorcaib E.
athwart of stem, through stem, about stem. Thus is a
tree climbed, to wit, treading on the root of the tree
first with thy right hand first and thy left hand
after. Then with the stem, and against it, and
through it, and about it. These are their various vowels
and diphthongs, \( \text{ut est} \).

Query, why are those called woods, vowels? Not
hard. Because they are measured by them and sewed
with them, \( \text{ut dicitur, la, ba} \). How are they, as vowels,
measured with the consonants? Not hard. Every
two consonants for a vowel in rhyme, every two corre-
sponding letters in rhyme: that is rhyme, therefore,
that it should be the same vowel that stands in the
 corresponding words, and that the number of consonants
that may stand in them should be the same, \( \text{ut est, bas and las} \): \text{bras and gras}: \text{can and lcan}d: \text{dorn and corn}: \text{dond and cond}.

What is measure with respect to \( \text{fid}\), Ogham letter?
To wit, that thou mayest know their number and their
singleness, i.e., their number in five groups and their
singleness in one group; their size and their smallness,
i.e., their size in five strokes and their smallness in
single strokes. What is the difference between their
power and their strength? Their power first: when
they utter voice alone, that is, \( \text{a, o, or u} \): Their strength,
however, when a prime position brings them into a
syllable, such as \( \text{ba}i\text{s}, \text{la}i\text{s} \). What is the difference
between their want of power and their weakness?
Not hard. Want of power when the vowels are under
nullifying, as for example \( \text{f[o]nd} \). True indeed, for the
last letters that stand in these double sounds are not
understood, through their being pronounced at once:
weakness, however, when they stand in combinations
immorro intan bit i comsuidigthib cutrumaib na defogair
7 isna forfedaid amal ata fer 7 ben.

Coic feadha each aici : 7 is oen co a coic cach æ : i. 973
aenleisce co coic fleiscaib, ut est, beithi a ænur, nin a coicur : 
no dno gne ele? Ni ansa. Ecumang cetamus : intan bite 
fo nialus ut quoniam quidem lasin Laitneoir, no intan bite 
tri Guthaighe a n-ænshillaib lasin nGædel, ut Briain,
gliadh, feoil, beoir, lasin nGædel. Aimnert immorro in- 
980 
tan bite fo consonacht, ut serius, ululrus lasin Laitneoir, 
ut iarum cian 7 ceir 7 uul 7 aball lasin nGædel 7rl.

Lanchumang dano intib etir fedha 7 tæbhomna co nd-
urba uath. Conda-delighetar tria n-airde (i.- tria n-
ecose) i.- is caindeifriges a n-aradu. It e a n-airde : 985
Deasdrüim i.- bethi do deas in droma, is ed aicmi beithi : 
Tuaithdrüim i.- don leith atuaidh din druim b's aicme uatha : 
Lesdrüim i.- leas uait [7fris] cucut, no leatarsna darin 
druim b's aicmi muine : Tredruim, is ed aicmi ailm:
Imdruim i.- andiu 7 anall aicmi na forfdh. Is amlaid 
990 
imdrengar i.- is amhlaidh eimh ceimnighthir isinn ogam 
amal cemngih isin crand i.- do lamh des ceut i.- aicmi 
beithi : 7 do lamh chle foi diudh i.- aicmi h : 7 iarsin is 
leis 7 is fris aicmi m -i.- les uait 7 fris cucut : trit immor
aicmi a : tairis immorro 7 immi aicmi na forfdh. Is 995
amhlaid sin imdheilighter na fedha 7 na forfed 7 na 
Fobith domiter na tæbomna friu 7 cainuaigter na focail

972 cutrumaib na defhoguir isna F. : cf. Gr. Lat. v. 104, 16 ; viii. 189, 1
974 7 (isna) B. om. 7 : fear 7 bean L.
975 no fleisca gacha haicmi E. : co coic L. : gu coic gacha haæ E.
977-80 Gr. Lat. iv. 367, 19
980 Amner: B.
981 con tur uath L. : cona-deligter L. : cona-deligter E.
983 caindeifriges anaraduit a n-airde E.
988 taru hivadrüim E.
988, 94 m B. : muine E. : assiu 7 anall L. : aindiu (no all) 7 anall E.
992 cainfuaigter E. : domidigter, cainfuaigter E.
equivalent to the diphthongs, and in the Ogham diphthongs such as *fer* and *ben*.

Five letters for each group: and there is one up to five for each of them, that is, one stroke up to five strokes, *ut est*, *b* one only, *n* five of them: or again another kind? Not hard. Want of power first: when they stand under nullity, *ut quoniam quidem* with the Latinist, or when three vowels stand in one syllable with the Gael, as *Briain*, of *Brian*, *gliaid*, a fight, *fectil*, flesh, *beoirc*, beer with the Gael. Weakness, however, when they are consonised, *ut servus*, *volus* with the Latinist, *ut iarum*, therefore, *cian*, far, *ceir*, wax, *null (ubull)*, apple, and *aball*, appletree, with the Gael.

Full power, too, is in them, both vowels and consonants, with the exception of *h*. So that they are distinguished through their signs, i.e., through their appearance, to wit, clearly do their conditions differ. These are their signs: Right of stem, that is, *b* to right of the ridge, that is the *b* group: Left of stem, to wit, to the left side of the stem, which is the *h* group: Athwart of stem, to wit, athwart is from thee, and against is to thee, or half athwart the stem, which is the *m* group: Through stem, that is the *a* group: About stem, that is on this side and on that, the diphthongs group. It is thus it is climbed, to wit, it is even thus it is graduated in the Ogham as it is graduated in the tree, to wit, thy right hand first, that is, group *b*: and, thy left hand after, that is, group *h*: and after that it is athwart and against, group *m*, to wit, athwart is from thee, and against is towards thee. Through, however, is group *a*: over, however, and about is the diphthong group. Thus are distinguished the vowels, the diphthongs, and the consonants. Why are those called vowels? Not hard. Because the consonants are measured against them,
Amal iaraíthe fidh aire[gh]dha nama ica breith fri sechtu *sic* iaraíthe in tæbhomna bhis and, cach da tæbomna ar fidh, *ut dicitur*:

Marcach atchomnac anne,
Etach uainne co ndath cro,
A dath is gilitheas geis,
Uan tuinni dath a do o

Deda airegar and: ãntugud co ndeliugud amal ata bas 7 las 7 is iar comardadh n-airchetal [ata L.], air is inand fidh aireghdha fil intib, 7 is inand tæbomna 1010 degheanach. Sain *immorro* in tæbomna tæsach -i- *el*. Cindas toimsiter na tæbomna imna fedaibh? Ni ansa. Cach da tæbomna dib imon fidh. Is e in comfhot coir (-i- lancubaid insin), *ut est*, bas 7 las. Is e sin int ãntughud co n-inannus, 7 int ãntugud cen inannus: 7 is iar comh- 1015 ardugud n-airchetal ata, uair is inund fidh aireghdha fil intibh, 7 is comlin do thæbomnaib; 7 is *ed* a choir n-airchetal.

Conagar *do* isin *aip[g]itir* bunad o ãen, 7 airic o deda, 7 a cor a tredhe, 7 a comhuaim fri ceathardu, 7 a com- 1020 dhluthadh fri cuict[h]i; a moradh a seda, a fogail a sechta, a riagail fri ochta, a încosc a næde, a asadh a ndeichethe. Is e int ãen thuas -i- Fenius Farrisaidh; in dedha -i- mac Etieoir fris; in tres mac Aingen; in ceathramadh Cæ; in coiced Amairgen mac Naende mic Nenuail; in sesedh Ferchertne; 1025

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1000 ni- am. B. L. : cf. line 3945
1001 in amna L.
1001-11 E. om.
1004-7 Arch. C. P. i. 481
1009 i- e 7 r i n-âígid a; bas 7 las 7 lancubaid insin. Taebcubaid bras 7 las 71L. 1012 tomaister, tæbomnai E.
1013 is iar comardadh L.
1014-27 E. om.
1015 a fasdád L.
1017 is coir a n-aircetal E.
1019-27 E. om.
1020-27 Aingin T.
and the words are fairly woven out of them, *ut est* 1 a, b a, to wit, la, ba. That is the artificial possessive without rhyme save rhyme of vowels only. Not hard [2nd Ans.]. As a principal vowel only is required to refer it to seven, so the consonants that exist are required, every two consonants for a vowel, *ut dicitur*:

A rider I saw yesterday,
Round him a cloak with hue of blood,
White as a swan his colour is,
Foam of wave his two ears’ hue.

Two things are found there: identity combined with difference, as *bas* and *las*, and it is according to the correspondence of trisyllabic poetry, for the principal vowel that stands in them is the same, and it is an identical final consonant. Different, however, is the initial consonant, to wit, 1 [and b]. How are the consonants about the vowels measured? Not hard. Each two consonants of them are about the vowel. That is the proper proportion, to wit, that is perfect rhyme, *ut est, bas, las*. That is the unity with identity, and the unity without identity: and it is according to poetic correspondence, for the principal vowel that stands in them is the same, and there is an equal number of consonants; and that is the proper arrangement of trisyllabic poetry.

Now in the alphabet there is required origin from one, and its invention from two, its placing by three, its confirmation with four, and its binding together with five, its amplifying from six, its division from seven, its rule with eight, its demonstration in nine, its establishment in ten. The one is above, to wit, Fenius Farsaidh; the two, Mac Etheoir with him; the third Mac Aingin; the fourth Cae; the fifth Amirgen son of Naende son of Nenual; the
in sechtmad a delta; int ochtmd Ceandfialad; in nomad a dhalta; in dechmad a asdadh i n-æn ·i· in trefocal.

Is e seo a thosach in Uraiceapta [i]ar nAmairgein nGlungeal. Locch don libur-sa Tochur Inbhir Moir i crich hUa nEnehglaís Cualand: Et aimers do aimsear 1030 mac Miled (324). Perso do Amairgein Glungeal mac Miled. Tuaid a denma mc Miled dia tothlugnd fair amal ata 'nar ndiaidh:

Cia arranic a mberla-sa 7 cia airm i n-arnëacht 7 cissi aimers i n-arnacht? Ni ansa. Arranic Fenius Farrsaidh 1035 oc tur Nemrua[i]d i cind dech mbliadan iar scailludh on tur for cach leath, 7 is cach comberlaid dochuidh and dochum a crichi 7 ni cach comcheniu[i] amal rogab Cai Cainbreathach, dalta Feniusa Farr[s]aidh, in dara descipul secht mogat na scoili. Ba do Ebraibh a bhuindhús 7 co 1040 Eighipt rofuidhedh. Ocus is and roan Fenius fodhesin ocon tur, 7 is and roaitreabh, conid andsin conaitchetar chue in scoil berla tobaidi do theipu doib asna hilberlaibh tucsat leo di muich conná beith oc nach [a]íliu a mberla sain acht occaib-seomh a n-ænur, no ic neoch no-foglainfedh leithiu 1045 dorisi. Is andsaín dorepedh a mbelra asna hilberlaibh, 7 rotaiselbad do ænir dib, conid a ainm-seu forta a mbelra-sa. Ba he in fer hisin ·i· Goedel mac Angein, conid Gaédil de-side o Gáedel mac Angin mic Glunfind mic Laimfhindh mic Agnumain do Gregaibh. Inan[d] tra 1050 Gáedel mac Aimersgín 7 Gáedel mac Etioir ·i· da ainm
sixth Ferchertne; the seventh his pupil; the eighth Ceandfaelad; the ninth his pupil; the tenth its establishment in one, to wit, the Trefocal.

This is the beginning of the Primer according to Amairgen Whiteknee. Place of this book, Tochur Inbir Moir in the territory of Hy Enechglas Cualann: And its period the period of the sons of Milesius: the person of it Amairgen White-Knee, son of Milesius. The reason for making it that the sons of Milesius demanded it of him as is after us.

Who invented this speech, and in what place was it invented, and at what time was it invented? Not hard. Fenius Farsaidh invented it at the Tower of Nimrod at the end of ten years after the dispersion in every direction from the Tower, and it was every one speaking the same language that went there unto its territory and not every one of the same stock, as e.g., Cai Cainbreathach, pupil of Fenius Farsaidh, one of the 72 scholars of the school. He was a Hebrew by origin and he was sent to Egypt. And there Fenius himself remained, at the Tower, and there he dwelt so that there the school asked of him to select for them a select language out of the many languages which they had brought with them from abroad so that that speech might not be in the possession of anyone else but of themselves alone, or of anyone who should learn it with them again. Then was selected their language out of the many languages, and it was attributed to one man of them so that it is his name which is upon this language. That man was Gaedel, son of Angen, so that Gaedil, Gaels, is derived from him, from Gaedel son of Angen son of Whiteknee son of Whitehand son of Greek Agrtumon. Now Gaedel son of Aimergen is the same as Gaedel son of Ether, to wit, his father bore
robadar fora athair ·i· Aingin 7 Etheoir. Is and iaramh doriaghladh in mberla-sa. I mba ferrar iarum do cach berla 7 a nba leithiu 7 a mba caem, is ed darepedh isinn Goedilc; 7 cach son do na airnecht cairechtaire isna 1055 aipgitríbh ailibh ol chena arrichta carechtaire leosumh doibh isin beithi-luis-nin in ogaim, ut est:

Rolatha iarumh a fedha for leith 7 a tabomna dno for leith, co fil cach æ dibh fo leth o ’rlaile (sic). Ni fail leathgutai amal na fail la Grego acht na muíte namma. 1060 Cach duil do na rabha aimniugud isna berlaib ailib airchta aimmnighthi doibh (isin Gaedilg), ut est grus 7 cloch 7 linn.

A nba ferr 7 a nba leithiu 7 a nba caimiu cach berla, is ed dora[ta]d aco isinn Gaedelg ·i· i nba socair caimiu fri radh ·i· socarcaíne leosum gutta 7 multi oca and inat leathgutta 1070 7 multi 7 guttai amal ata aticon Laitneoir.

Ferr i ceill leosum ·i· a v fri fat 7 a v fri gair, 7 a v fri buga 7 a v fri cruas, 7 a v fri lanfogur 7 a v fri deghfogur, anda a haen-choic fothibh uili amal ata icon Laitneoir 7 is ed asbecir in Laitneoir: Gabaidh a chuic guthaige-sium an greim sin 1075 uili, ut est Latine he omnes vocales produci 7 corripi pos[s]unt ·i· itat na huili guthaige Laitinda ·i· co cæmnachtar co regdar 7 co timairceter. Leithiu i llitrib ·i· ar ni fil a fhregra sin

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1052 Is amlaid L.
1054 caimiu E. 1055 Goedilc E. do na airnechtair L.: donernacht E.
1056 arriachta E. 1059 leathguthaige, fuil L. 1060 aimnnigti E.
1062 gruis E. 1068 caimiu E. 1069 socharcaimiu L.: socharcantu E.
1070 leosum fri rad gusta amal ata at L. 1072 leosum ·i· ailm E.
1073 defogur L. 1074 futhaib L. 1076 Gr. Lat. iv. 367, 20: hee E. = hae
1077 co regthar 7 co timairguit L.: ragdar, timairceter E. 1078 i llethet E.
two names, Aingen and Ether. It was there accordingly that this language was regulated. What was best accordingly of every language and what was widest and finest was selected for Gaelic; and for every sound for which no characters were found in all the other alphabets, characters were by them found for these in the Beithe Luis Nin of the Ogham, ut est: 

Therefore its vowels were placed apart and its consonants also apart, so that every one of them stands apart from the other. Semivowels do not exist, as they do not exist with the Greeks, but only the mutes. For every element, for which there was no name in the other languages, names were found in Gaelic, ut est, grus, curds; cloch, stone; and linn, pool.

I beheld the lis
Past which would come a stream,
In which its curds were many
Though milk was not abundant.

What was best, widest, and finest of every language was put by them into Gaelic, to wit, what was easier and pleasanter to say, to wit, they thought having vowels and mutes in it easier and pleasanter than semi-vowels, mutes, and vowels as the Latinist has.

Better in reason with them, to wit, five of them for a long and five of them for a short, and five of them for soft sounds and five for a hard, and five for a full sound and five for a diphthong than the one five underlying all of them as it is with the Latinist, and this is what the Latinist says: His five vowels all take that effect, ut est: *Latine vocales omnes et produci et corripi possunt*, that is, all the Latin vowels are such that they can be lengthened or shortened. Broader in letters, to wit, for there is nothing
lasin Laitneoir : leithiu a ciallaibh 7 foclaib 7 litrib · i · 1 leth
a litribh. Ni fil a fregra lasin Laitneoir : leithi 1080
i foclaib · i · grus 7 cloch 7 lind, ni fil a fregra sin lasin
Laitneoir : grus · i · tanach : galmula lasin Laitneoir, gruth
lasin n.Goedel : dia fregra galmarium lasin Laitneoir faiscre
lasin n.Gædel : galmalam lasin Laitneoir, gruthrach lasin
n.Gædel : grus lasin n.Gædel, ni fil a fregarthacha-side lasin 1085
Laitneoir : lapis lasin Laitneoir, cloch lasin n.Gædel : petra,
lasin Laitneoir, ail lasin n.Gædel : stropula lasin Laitneoir,
carrach lasin n.Gædel. (Cloch (no æl) 7 onn 7 aile an
immorro (col. β), is iat sin cenela cloch do na fuit
freacarthaich icon Laitneoir : aqua lasin Laitneoir, usce 1090
lasin n.Gædel ; annuis lasin Laitneoir, aband lasin n.Gædel ;
piscina lasin Laitneoir, iachlinn lasin n.Gædel ; linn,
immorro, lasin n.Gædel, ni fil a fregra lasin Laitneoir.
Leithiu didiu in Gaedel i foclaibh 7 i llitribh desin anda
in Laitneoir. Is ed asbeir in Laitneoir cid leithiu i foclaib 1095
7 i llitrib in Gaedel; ni leithe i ciallaibh; ar cia bet
ilanmann icon Gaedel ic sluinu na ræt, tic in chiall
relait asin uathadh focul fil icon Laitneoir. Ni fr on,
amal asbert in Laitneoir fein : Nisi sciris nomen, cognitio
rerum perii · i · atbail int aichnium inna ræt meni aichnigh
t 1100
int ainh.

Is e seo a thossach in libhair-sea iar Fenius 7 iar
n.lair mac Nema 7 iar n.Gædel mac Ethiuir. Is iat sin
a persainn ; 7 is i a aimer · i · aimer tancatar mic
Israel uili a h.Eigipht. nDacia arricht ci asberatar alii 1105
co mbad i mmaigh Sennair. Tucait a scribind · i · a

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1070 grus · i · tanach galmula lasin Laitneoir (uacal) with punica del : o
ciallaib B.
1071 ciallaib B. 1081 gruth T.
1082 galmula lasin Laitneoir (uacal) with punica del : o
1083 gruth T.
1084 no galgalam T. : galmath, gruthran E. : gruthrach T.
1085 lapis, lia E.
1086 stropula L. : Origg. xvi. 3, 5
1087 carraca E. : ail 7 ord L.
1088 piscina, iasc E.
1089 ge betha laninand E.
1090 Origg. i. 7, x : scueris E. : nomen L. om.
1091 nil prohit with (s) over d E. : aichniged L.
1093 asberait L. : asberat E.
the Latinist has to correspond with that: broader in respect of meanings, words, and letters, to wit, broader in letters [redacted]. The Latinist has nothing to correspond with it: broader in words, to wit, *grus*, curds; *clock*, stone; *lind*, pool, the Latinist has nothing to correspond with those; curd, that is a cheese: *galmula* with the Latinist, curds with the Gael: to correspond with the Latinist's *galmarium* is the Gael's cheese: *galmetal* with the Latinist, *gruthrach* with the Gael: "stirabout" with the Gael, there is nothing answering to that with the Latinist: *lapis* with the Latinist, stone with the Gael: *petra* with the Latinist, rock with the Gael: *scopulis* with the Latinist, sharp pebble with the Gael. *Cloch, onn, and ailene*, however, these are kinds of stones to which the Latinist has nothing corresponding: *aqua* with the Latinist, water with the Gael; *amnus* with the Latinist, river with the Gael; *piscina* with the Latinist, fish-pool with the Gael; to the Gael's pool, however, the Latinist has nothing corresponding. Hence then, the Gael is wider in words and letters than the Latinist. What the Latinist says is that though Gaelic is wider in words and letters, it is not wider in meanings; for though the Gael has many names in denoting the things, the relative meaning emerges out of the paucity of words which the Latinist does have. That is not true, as the Latinist himself says: *Nisi scieris nomen, cognitio rerum perit*, i.e., the knowledge of the things perishes, unless the name is known.

This is the beginning of this book according to Fenius, and according to Iar mac Nema, and Gael son of Ether. These are its persons; and this is its period, to wit, when all the children of Israel came out of Egypt. In Dacia it was invented, though others say it was in the plain of Shinar. The reason for writing it, because it
thothlugud do scoil mhoir co Fenius 7 co Iar 7 go Goedel mac nEitheoir a thepe doibh inna nUraicept iarna idnacul do Maissi 7 iar foglaim do Chae Cainbreathach occa; conad iarsin arriachta n[a] aip[g]itri a n-aentabail, 1110 amal asbeir: Cat iat aib[g]itri 7rl. Aur each toisearach; aicceacht dano icht aicce (i· gnim), air iss i n-aicci bis in descipal icon aidi: no aicce it· acceptus i· airiten i· chucut neach nach fil agut: na nd-egeas i· na ndai cen cheass i· na fileadh.

Se primthaisigh lasi ndernad in tor·i· Eper mac Saile 7 Gregus mac Gomer otait Greic, 7 Laitin mac Puin otait Laitinda, Riabad Scot mac Gomer, 7 Nemruadh mac Cuis, 7 Fenius Farsaidh. Da bliadain coccat o scaled in tuir co flaithius Nin mic Bel, a do coccat [a] righi: ceithir 1120 bliadhna deac ar tri fichtib ar secht cetaib o flaithius Nin mic Bel co deredh flaithiusa Tutaines righ in domain. Is re linn rotoghladh in Træ fo dheoidh: secht mbliadna ingen Laitin mic Puin: conad tri bliadna ceithorchat ar noí cetaibh o scaleadh in tuir co tuc Æneas Lauina 7 1125 Laitin fen doroin a caingen fris. Is follus as sin co nach certtiaghait lucht in Uraicepta-sa co mbad e Laidin in sechtmadh primthuiseach in tuir.

Cest, caiteat Aipgitre na tri primberla eter ainmniugud 7 charechtair? Ni ansa, em. Aipgitir 1130 Ebraidi cetamus.
THE PRIMER

was by the great school requested of Fenius, Iar, and Gaedel son of Ether that it should be selected for them as their Primer after it had been given by Moses and learned with him by Cae Cainbreathach; so that after that the alphabets were invented on one table, as he says: What are the alphabets, etc. *Aur* is every beginning: also *aicee-acht*, lesson, is *icht aicee*, child nurture, i.e., a deed, for it is in nurture that the disciple is with his fosterer: or *aiceect* that is *acceptus*, that is, of acceptance, to wit, unto thee of something that thou hast not: *nda nd-egeas*, of the sages, of the men without doubt, to wit, the poets.

Six principal chiefs by whom the Tower was made, to wit, Eber Mac Saile, Grecus Mac Gomer whence are the Greeks, and Latinus son of Faunus whence are the Latins, Riabad Scot son of Gomer, Nimrod son of Cush, and Fenius Farsaidh. Fifty-two years from the dispersion of the Tower till the reign of Nin son of Bel with his reign of fifty-two. Seven hundred and seventy-four years from the reign of Nin son of Bel to the end of the reign of Tothmes king of the world in whose time Troy was at length sacked. Seven years old was the daughter of Latinus son of Faunus: so that there are nine hundred and forty-three years from the dispersion of the Tower till Aeneas married Lavinia, and Latinus himself made his covenant with him. From that it is evident that the people of this Primer do not advance accurately, that Latinus was one of the seven chief rulers of the Tower.

Query, what are the alphabets of the three principal languages, both name and character? Not hard indeed. The alphabet of the Hebrews first, that is, Aleph Hebraeorum.
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| enacasse. |

(Sampi) 900, ἐννακέσιον.
Is e in fer cethna tra Fenius Farsaidh arainig inna ceithri aipgitri-sea i- aipgitir Ebraidi 7 Greceda 7 Laitinda 7 in beithi-luis-nin in ogaim 7 is airi is certiu in dedenach i- in beithe air is fo deoidh arricht. Bai coiciur ar fichit 1135 isin scoil ba huaisliu dib 7 it e a n-anmand for- (325) ta in beithi-luis-nin eter fedha 7 tæbomna.

7 bai morshesser ba huaisliu do suidhibh o ranainmnighthea na seacht fedha aireghdha inn ogaim, 1140 conadh oiri rolaithi for leith. Asberat araili it deich feda airegda filet ann 7 it e indso a n-anmand: 7 it e a tri doformagat sen frisna secht thuas conid aire sin rolatha a fedha 7 a tæbomna for leith 1145 7 it e a n-anmand soin fordotaif iarumh.

Asberat immorro araile co nach o dhainibh itir ainnmnighter fedha inn n-ogaim isin Gædhelg acht o chrandaibh gen gu haichinter anniu araile crand dibh. Air atat ceithri hernaile for crandaib i- airigh fedha 7 1150 athaig fedha 7 lossa fedha 7 fodhla fedha; 7 is uairibh thin a ceathrur ainnmnighter fedha in ogaim. Airigh fedha quidem i- dur, coll, cuileand, abhull, uindsiu, ibur, gius. Athaig fedha i- fern, sail, bethi, lemh, see, crithach, cærthand. Fodla fedha andso i- draighen, trom, feorus, 1155

Now Fenius Farsaidh is the same man that discovered these four alphabets, to wit, the Hebrew, Greek, and Latin alphabets, and the Beithe Luis Nin of the Ogham, and it is for this reason the last, to wit, the Beithe is more exact because it was discovered last. There were in the school twenty-five that were noblest among them, and these are their names, which are upon the Beithe Luis Nin both vowels and consonants:

And there were seven that were most noble among these, from whom the seven principal vowels of the Ogham have been named, so for that reason they have been placed apart:

Others say that ten principal vowels stand in it and these are their names:

And these are the three that increase those to the above seven, to wit, , so on that account their vowels and consonants have been set apart, and these are their names which are thus upon them.

Others, however, say that it is not from men at all that the Ogham vowels are named in Gaelic but from trees, though some of these trees are not known to-day. For there are four classes of trees, to wit, chieftain trees, peasant trees, herb trees, and shrub trees; and it is from these four that the Ogham vowels are named. Chieftain trees, quidem, to wit, oak, hazel, holly, apple, ash, yew, fir. Peasant trees, to wit, alder, willow, birch, elm, white-thorn, aspen, mountain-ash. The shrub trees here, to wit,
craond fir, fedlend, fidhat, fincholl. Lossa fedha ·i· aitean, fraech, gileach, raid, lecla ·i· luachair 7rl. Beithe dno on beithe rohainrnigheadh ar cosmaillius fri cois in bheithe

ut dicitur:

Feocos folchain in beithi,

7 is aire sin is i mbeithi roscribadh in cethainm ogaim tucaidh a nErind ·i· secht mbeithi tugad do Lugh mac Ethlenn ·i· berthair do bean uait nisi eam custodi[e]ris (·i· mine derna tu a ceimét L. om.). Is aire sin beos scribthar beithi a tosach aipgitre in ogaim. Luis dno, is o chrand 1165 rohainmniged ·i· o cairtheand ·i· uair luis ainm cærthaind isint shenGaedelg ut dicitur: Li sula luis ·i· cærtheand ar ailleacht a cær. Fernd dono, o chrand rohainmniged ut dicitur: Airenach Fianu ·i· fernd, air is di na sgeith. Sail dno, is o chrand rohainmniged ut dicitur: Li ambi 1170 ·i· nemli lais ·i· ar cosmaillius a datha fri marb. Nin dno, is o chrand rohainmniged ·i· o uindsind ut dicitur: coscad sida nin ·i· uimnias, ar is di doniter craind gae triasa coscainrther in sidh: no cosdudh sidha uinds. Nin ·i· ginol garmana dognither do uindsind ·i· isin aimsir 1175 sidha togaiibter garmana. Huath dono, is o chrand rohainmniged ·i· see [ut dicitur: comdal cuan huath ·i· see L. om.]: no ar is uathmar hi ara deilghibh. Duir dono, is o chrand rohainmniged, ut dicitur airde doss-aib duir. Tinne dono, is o chrand rohainmniged ·i· 1180 cuileann [trian roith tindi L] ·i· ar is cuileand in tres

1156 ethleand, idat T.
1163 aibgidreach L.
1169 fiada fearn fear ·i· is di dognithear na sgiatha lasna Fiaaib T.: is di na sgeith B. L.
1173 aliter RC. xxvi. 24, § 72. coscraith sida T.
1174 coscraidthea L.
1169-97 cf. Aene. iii. 43. 45
1167 sala T.
1168 datha a caer H.
1170 Li ambi mairb soil T.
THE PRIMER

black-thorn, elder, spindle-tree, test-tree, honeysuckle, bird-cherry, white-hazel. Herb trees, to wit, furze, heather, broom, bog-myrtle, lecla, to wit, rushes, etc. Now beithe has been named from the birch owing to its resemblance to the trunk of the birch, ut dicitur:

Of withered trunk fairhaided the birch,

and therefore on the birch was written the first Ogham inscription that was brought into Ireland, to wit, seven birches were brought to Lugh son of Ethleann, to wit, thy wife will be taken from thee nisi eam custodieris, to wit, unless thou watch her. It is on that account b is still written at the beginning of the Ogham alphabet. Then as to luis, it is named from a tree, to wit, from mountain-ash, i.e., because luis is the name of mountain-ash in old Gaelic, ut dicitur: Delight of eye is mountain-ash, i.e., rowan, owing to the beauty of its berries. Fern, alder, again, is named from a tree, ut dicitur: The van of the Warrior-bands, that is, alder, for thereof are the shields. Sail, willow, again, is named from a tree, ut dicitur: The colour of a lifeless one, i.e., it has no colour, i.e., owing to the resemblance of its hue to a dead person. Nin too is named from a tree, viz., ash, ut dicitur: A check on peace is nin, viz., ash, for of it are made the spear-shafts by which the peace is broken: or, A check on peace is nindis. Nin, that is a maw of a weaver's beam which is made of ash, that is, in time of peace weavers' beams are raised. Huath, again, is named from a tree, viz., white-thorn, ut dicitur: A meet of hounds is huath, viz. white-thorn; or because it is formidable owing to its thorns. Duir, oak, again, is named from a tree, ut dicitur: Higher than bushes is an oak. Tinne, again, is named from a tree, i.e., holly, a third of a wheel is holly, that is, because holly is one of the three timbers of the chariot-wheel. Coll, again, is named
fidh roith in carbait. Coll dono, is o chrand rohainmni-
ed *ut dicitur* cainfidh *i*. coll *i*. cach ac ithi a chno, Queirt dano, is o chrand rohainmnighed *i*. abhull *ut
dicitur*: clithar boaiscille *i*. elit gelt quiet *i*. aball. 1185
Muin dono *i*. finemhain, *ut dicitur*, airdi masi muin *i-
iarsinni fhasas a n-airde *i*. finemhain. Gort dono *i-
edead

Giaisiu geltaibh gort

*i*. edind. Ngetal dono *i*. gilcach no raith *ut dicitur*: 1190
luth lega getal *i*. cilcach no raith. Straiph dono *i-
draighen, *ut dicitur*: aire srabha sraiibh *i*. draighin.
Ailm dono *i*. crand giuis *i*. ochtach. Onn *i*. aiten. Ur
*i*. fraech. Edhadh *i*. ed uath *i*. crand fir no crithach. 1195
no edind. Uilleand *i*. edleand. Iphin *i*. spinan no ispin
7rl.

Anmand fidh tra sin uile amal fogabar isna Duilibh
Fedha inn ogaim 7 ni ho dainib *ut alii dicunt.*

Cest, cis lir a cumang? Ni ansa. Lanchumang intibh
tilibh eter fedha 7 taebomna co nd-aurba huath *i-
conas-

1195

1190

1185

1188
cuir L. Eithieand L.

1192

draigean L. sreabhudh sraibh T.: sraibh B. ruisc T.

1191
dono *i*. aiten, onn *i*. ochtach T.

1194

1199
dainib L. Fini T.

1203-10

E. om.

1204

Is amhlaidh huath, cethir sliocht L.: gach sliocht B.

1205

7 taebomnaib L.

1206

lencumang L.

1209

tre licht L.
from a tree, *ut dicitur*: Fair wood, that is, hazel, i.e., every one is eating of its nuts. *Queirt*, again, is named from a tree, i.e., an apple tree, *ut dicitur*: Shelter of a *boiscill*, that is, a wild hind is *queirt*, i.e., an apple tree. *Muin*, again, that is, a vine-tree, *ut dicitur*: Highest of beauty is *muin*, that is, because it grows aloft, that is, a vine-tree. *Gort*, again, that is, ivy:—

"Greener than pastures is ivy."

*Ngetal*, again, that is, broom or fern, *ut dicitur*: A physician's strength is broom, to wit, broom or fern. *Straiph*, again, that is, black-thorn, *ut dicitur*: The hedge of a stream is *sraibh*, that is, black-thorn. *Ruis*, again, that is, elder, *ut dicitur*: The redness of shame is *ruis*, i.e., elder. *Ailin*, again, i.e., a fir tree, to wit, a pine tree. *Omn*, that is, furze. *Ur*, that is, heath. *Edhadh*, that is, *ed uath*, horrible grief, to wit, test-tree or aspen. *Ido*, that is, yew. *Ebhadh*, that is, aspen. *Oir*, that is, spindle-tree, or ivy. *Uilleand*, that is, honeysuckle. *Iphin*, that is gooseberry, or thorn, etc.

Now all these are wood names such as are found in the Ogham Books of Woods, and are not derived from men, *ut alii dicunt*.

Query, how many are their powers? Not hard. Full power is in them all both vowels and consonants, with the exception of *h*, that is, that *h* might be truly sunk, that is, as their nature may be, whether it be great or small. It is so set down in the Book of Ollams, to wit, four divisions that are seen on vowels, viz., power and want of power, full power and half-power. Full power in vowels, power in diphthongs, want of power in mutes, and half-power in semivowels. Others say that three divisions are proper there, viz., full power in vowels, power in diphthongs, and want of power in mutes; for no semivowel exists with the Gael. Query, what is long in vowels and diphthongs, and
fil leathguta la Gædel. Cest, cate fot i fedhaibh 7 i forfedh-
1210 aibh 7 gair hi tæbomnaib ·i· gair suidigud, air is leath-
aimser for tæbomnaib do gres a corus forsed.

Cest, cis lir dech docussin? Ni ansa. A ocht: dialt
7 recomrac 7 iarcomrac, felis 7 cloenre 7 luibenchosach 7
claidemnas 7 bricht. Oenfidh airegda i ndialt, a da i 1215
recomrac, a tri i n iarcomrac, a ceithri i filis, a coic
hi cloenre, a se i luibenchosach, a secht i claidemnas, a
ocht i mbricht, cennota tæbomna. Cest, cia roig
dialt i mmeit 7 i llaiget ·i· dialt co cell coic litri and a
n-as mode: rosaigh i llaiget co oenlitir 7 is focal son, ut 1220
est a, o, i, amal ata á (·i· ard) slebhi. Amal ita Ard
(Á) Cuis, 7 Ard (Á) Cartaind, a Slebh Luachra ·i·
anmand slebhe saindriudh ut dixit Mac Da Cerd[a]:—

Damh conngair eter da a,
Fon-gluaisi gretgh golbanda,
Is uallach int arganda
Re trichait sed lurganda

7 o (·i· cluas) for cind 7 [i] inis Coluim Cille. Rosaigh
didiu i mmeit co a coic litri, ut est, bracht tract druct
scalp. Scríuthair 7 ni hairimther uath isna foclaib dedenach-
1230 aib arna litrib, acht nod tinfid. Cach ndialt iarum na
tormaig fri araili comcumung cach æ focail. Deich co a
ocht a mbricht 7 is e met 7 laigett cacha Gæidelti o dealt

1211 gair(de) i tæbomnaib E. : Gr. Lat. v. 112, 28 1213 deich dochusin L.
Margin, pp. 325, 326: Aspiratio H, dassien [daʊəeɪn] ·t·, scilein [ʃələn] ·t·.
cf. Thes. ii. 51, 68 : Gr. Lat. iii. 520, 14 ; v. 33, 33 : 132, 28 ; viii. 230, 15 :
Origg. i. 19, 9
1220, 8 rosig E.
1231 isna litrib L.
short in consonants? that is short by position, for the law of Ogham diphthongs is half-time on consonants always.

Query, how many verse-feet are there? Not hard. Eight of them: dialt, one syllable; recomrac, two syllables; iarcomrac, three; felis, four; cloenre, five; luibenchossach, six; claidennas, seven; and bricht, eight syllables. One principal vowel in dialt, two of them in recomrac, three of them in iarcomrac, four of them in felis, five of them in cloenre, six of them in luibenchossach, seven of them in claidennas, eight of them in bricht, besides consonants. Query, how far does a syllable extend to in greatest and least? To wit, a syllable with a meaning, five letters are in it, which is the greatest: it reaches an inferior limit at one letter, and that a word, ut est, a, o, i, viz. such as á, that is, a mountain height. Such are Á (Ard) Cuis, and Á (Ard) Cartaind, in Sleeve Luachra, to wit, names of particular mountains, ut dixit Mac Da Cerda:—

A stag bells between two heights,
A piercing wind tosses us,
Proud is the stalker (?)
Before thirty long-shanked deer.

and o, on a head, to wit, an ear; and (I) Colum Cille's Island. Then it reaches a superior limit up to five letters, ut est, bracht, fat; tracht, strand; drucht, dew; scalp, gap. H is written and is not counted among the letters in the last words, but it is a mark of aspiration. As to every syllable, therefore, that does not add to another, each of them is the equivalent of a word. Verse-feet up to eight of them are in bricht. And that is the superior and inferior limit of all Gaelic from dialt, one, to bricht, eight, syllables, both included, to wit, that there may be power
co bric[h]t cona n-athgabail diblinaib -i- co cumangar du gach dialt iarna tinol deach. Is bricht a mbith ocht sillaba. 1235 Is ed bunad cacha Gædelge dialt acht mod 7 toth 7 traeth. Domiditer alta uad fri alta duine amal domiditer fri cach n-indsci. Cest, cindus domiditer fri cach n-indsci? Ni ansa. Corop cacha dialt friscara di araili, ut est, tis tuas tair tiar tes tuaid; gu rub recomarc friscara di araili, ar 1240 is cubaid a comfid 7 a comdeich.

Coig airmi cinteach in tuir -i- da tuaith secht mogat 7 da comairlig secht mogat acco 7 da berla secht mogat for fodaill doib 7 da deiscipul secht mogat tancadar la Feinius do foglaim na mberla sin 7 da ceimend secht mogat in 1245 airdi in tuir.

Cest, caidi deifir eter indeall 7 tindell? Ni ansa. Innell int imcomurc 7 tinnell int eiriud.

Seacht primtoisigh lasi ndernad in tor -i- Ebrcr mac Saili, Grecus mac Gomer a quo Greci, Laitin mac Puin 1250 a quo Laitini, Riabath Scot a quo Scotti, Nemruadh mac Cuis mic Caim mic Noi, 7 Faiilech mac Ragau mic Arafaxat mic Seim.


Cia hænfocul gebes forna ceit[h]ri ernaili ind Aurai- 1260 cepta cen deifir tomuis no tarmforcind no feda no focail

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The marginal gloss (v. p. 94 note) is almost opposite. The glossator thought Eabraide should be aspirated to Hebraide.
to every syllable, after they are gathered into verse-feet. It is bright in which are eight syllables. Dialt, syllable, is the foundation of all Gaelic except mod, toth, and traeth. Alta, joints, of science are measured with a man's joints as they are measured with every speech. Query; how are they measured with every speech? Not hard. That each syllable may correspond to another, ut est, down, up, east, west, south, north; that one disyllable may correspond to another, for the like vowels and the like verse-feet of them rhyme.

Five certain numbers of the Tower, to wit, 72 peoples, and 72 counsellors with them, 72 languages divided among them, and 72 pupils that came with Fenius to learn those languages, and 72 paces was the height of the Tower.

Query, what is the difference between indell, yoking, and tindell, unyoking? Not hard. Indell the question, and tindell the solution.

Seven chief leaders by whom the Tower was made, to wit, Eber son of Saile; Grecus son of Gomer, a quo Gracci; Latinus son of Faunus, a quo Latini; Riabath Scot, a quo Scotti; Nimrod son of Cush, son of Ham, son of Noah; and Peleg son of Ragau, son of Arphaxad, son of Shem.

Query, what are the different significations between definite, more definite, and most definite? Not hard. Definite is the Greek alphabet, for it is more exact than the Hebrew alphabet. More definite, however, the Latin alphabet than the Greek alphabet. More definite than the Latin alphabet is this, to wit, the Beithe Luis Nin of the Ogham for it was invented last.

What single word comprehends the four divisions of the Primer without regard to difference of measure, termination, letter, word, or form? Not hard. The
na forgnuisi? Ni ansa. In focul is aipgitir, ar gebid ar aipgitir Ebraide 7 Greceda 7 Laitianda.

Treiði doghni uath ·i· bogad 7 semigudh 7 airdibdad. Bocad cetumus: for taebomnaib 7 is 'na ndiaidh doeg· 1265 maing doib ·i· do p 7 do e [7] do t ut cloch, both. Iarsin Laitneoir bidh tinfid iar cach taebomna isin Gædic. Semigudh immorro forna taebomnaib chena 7 is rempo doec·maing doib ·i· for coic taebomnaib ·i· for b, c, d, t, g. Bogad beithi cetamus ·i· sop 7 lop ·i· amal ata B[h]atraig. Uath 1270 bogas in beithi fil and, ar ni bi p isin Gædic. Semigud amal ata a Batraig, uath and ifs] semiu 'nas i n-aill. Bogad cuill ·i· clach 7 ach; bogad d ·i· sodh 7 odh. Bocad for tinni ·i· tath 7 ath. Bocad for gort ·i· magh 7 agh. Seimigud b immorro ·i· a bhen, a bhan, a bhe binn. 1275 Seimigud c dono ·i· o chiun, do chein, o chianaibh, o chetoir. Seimigud d ·i· d[h]amsa, d[h]uitsiu. Seimigud t ·i· a thir, a thuaih. Seimigud g ·i· a ghradh 7 a ogha.

Airdibdad immorro forta [dâ] taebomna ·i· for sailig 7 1280 for ferna ( ·i· taebomna amal fedaib) ·i· orro dibdudh ·i· a mbrecht ass di raith amal ata airdibdad sailech ·i· a s[h]al, a s[h]uil. Airdibdad ferna ·i· a fhind, a f[h]ir, ind f[h]eda.

Is sain so frisna cubaid ·i· euad 7 1285 edadh in' dorusa uerbi ( ·i· tabair esemplair) gur uinge 7 cingit 7 cuing is ecen di lîttir Latianada ica scribind na consani ·i· n 7 g. Ni hecen acht ·i· a oenur ar son
word alphabet, for it comprehends the Hebrew, Greek, and Latin alphabets.

H causes three things, to wit, bogad, lenition of final (?), sémigud, lenition of initial (?), and airdíbdud, extinction. Bogad first: it falls on consonants and follows them, viz.: p, c, and t, ut cloch, stone; both, booth. According to the Latinist, aspiration is usual after every consonant in Gaelic. Sémigud, lenition of initial, however, falls upon the consonants in general and precedes them, that is, on five consonants, b, c, d, t, g. Bogadh of b first, viz. sop and lop, such as Pátraig. It is h that softens the b that stands in it, for p does not exist in Gaelic. Sémigudh, such as a Phátraig, h is there, which is softer than the other example. Bogad of c, viz. clach, stone, and ach, alas! of d, viz. sódh, turning, and odh, music: of t, viz. táth, dissolution, and áth, ford: of g, viz. magh, plain, and ogh, cow. Sémigud of b, however, a bhen, his wife, a bhán, its blank space, a bhe binn, O sweet woman: of c also, viz. o chiunn, since, do chein, from afar, o chianaibh, just now, o chetoir, immediately: of d, viz. dhamsa, to me, ãhuitsiu, to thee: of t, viz. a thír, his land, a thuaigh, [to] his axe: of g, viz. a ghrádh, his love, and a ógha, his virgins.

Airdíbdud, extinction, however, comes upon two consonants (i.e., consonants become like vowels), that is, the letters s and f, that is, extinction is on them, that is, their being deleted altogether, such as the extinction of s, to wit, a shál, his heel; a shúil, his eye. Extinction of f, to wit, a fhínd, his hair; a fhír, O man; ind fheda, of the letter.

This is different from the rhymes euad, and edadh of the beginning of a word (give examples) that in uinge, cingit, and cuing there is need for two Latin letters to write the consonants n, g. There is no need but of only for these two letters in Gaelic,
in da litter sin isin Gàedile, *ut est*, \textsuperscript{1290} uinge, \textsuperscript{1291} cuing, \textsuperscript{1292} cingit. Ni 1290 dat inunna dno suin fris nad cubaid cach \textsuperscript{1293} dib-seo \textsuperscript{1294} *ut est*, seeit in teinid, tria \textsuperscript{1295} a scribind. Seit (\textsuperscript{1296} i-) conar tria \textsuperscript{1297} a scribind. Neim nathrach \textsuperscript{1298} a scribind: min (\textsuperscript{1299} i- beic) iphi and; min arba \textsuperscript{1300} and. Nemh im talmain, neamh im usce \textsuperscript{1301} andsen. 1295 Air i[t] trega ar a tugad forfeda eter isin aib[g]itir in ogaim \textsuperscript{1302} do fregra do defoghur amal \textsuperscript{1303} adberar isna breathaibh nemedh \textsuperscript{1304} genmota forfeda a fail defoghur na nguta 7 dno do sainigedd foghur forsna fedhaibh, air is buga fogair bis isna forfedhaibh, *ut est*, neamh \textsuperscript{1305} \textsuperscript{1306} 1300 and: næmh \textsuperscript{1307} and: nem \textsuperscript{1308} \textsuperscript{1309} and. 

It e coic gne in berla tobaidi \textsuperscript{1310} i- berla Fene 7 fasaige na filed 7 berla etarsgarta 7 berla forttide na filed triasa n-agaillicit cach dib a chele 7 iarmentla amal rogab: Cuic \textsuperscript{1311} i- ruin. \textsuperscript{1312} Et ballorb \textsuperscript{1313} ball do forbau na filideachta \textsuperscript{1314} 1305 aicee; no is do chawaid is ainm. \textsuperscript{1315} Et muirne \textsuperscript{1316} i- miruín no miruine. Gne n-aill do iarmentla \textsuperscript{1317} i- iarum 7 dno 7 atat 7 tra 7 immorro 7 edon 7 iar 7 ar 7 cest 7 cair 7 cisne 7 caidat 7 ni ansa 7rl. Gne n-aill dno \textsuperscript{1318} i- forsna (\textsuperscript{1319} i- feraib) 7 fona 7 esna 7 tresna, sec[h]na. It e na lorga fuach in sin \textsuperscript{1320} 1310 lasin filid. Gne n-aill dano \textsuperscript{1321} i- he es em co tre tair do o fo

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\textsuperscript{1290} frisna decubaid L.
\textsuperscript{1291} anusce E.
\textsuperscript{1292} om. E. om.
\textsuperscript{1293} fortchide L.
\textsuperscript{1294} bal dorb T. forbu L.: forban E.
\textsuperscript{1295} chanaig L.
ut est, i.e., 期刊, ounce, i.e., 期刊, yoke, i.e., 期刊, they step. Now sounds are not the same with which each one of these does not rhyme 期刊, ut est, seeit, they blow the fire, is written by 期刊. Seit, a road, by writing 期刊. Neim, poison of a serpent, is written by 期刊. Min, that is, small, is 期刊 there. Min, meal of corn, i.e., 期刊. Nemh, heaven round earth: neamh, with reference to water 期刊 is there. For there are three things for which diphthongs were introduced at all into the Ogham alphabet, viz. to correspond to a diphthong as is said in the nemed judgments, that is, except Ogham diphthongs in which there are two sounds of the vowels; and also to differentiate sounds upon the Ogham vowels, for it is a softness of sound that exists in the Ogham diphthongs, ut est, neamh, heaven, 期刊 ae is there: neamh, saint, 期刊 ae is there, nem, poison, 期刊 i is there.

These are the five species of the Selected Language, viz. — Language of the Irish, Commentaries of the Poets, Parted Language, Obscure Language of the Poets through which each of them addresses his fellow, and iarmbërila such as: Cuiric, a secret. Et ballorb, to wit, he has a member for completing poetry; or it is the name for a cano. Et muirne, spears, to wit, ill-will, or of ill will. There is another kind of iarmbërila, to wit, therefore, now, there are, indeed, moreover, even, after, on, query, pray, how many, what are, not hard, etc. Another kind also, on the (men), under, out of, through, past them. These are the staves of words with the poet. Another kind too, to wit, he that, indeed, unto, through, over, to, from, under, on. That is an interloping syllable with the
fair. Díalt n-ætarlemmi in sin lasin filid. Iarmberla tra
ocosin annuas. Is aire raiter iarmerla de ·i· ara se[c]dacht
amal iarunn, da ñedtar a thaitheach: no iarmerla ·i-
berla ranig iar mac Nema fo dheoidh 7 ni fetar a thaithe-
meach.

Ocus berla n-edarsgarta eter na fedaibh aíreghdaibh
·i· berla tresa fuli deliugud na fid n-æire[gh]da isin ænfhocul
triana n-inde thaitheach, ut est, amal rogabh ros ·i· roi
oiss quando (·i· intan) as roi celli 7 rass iar lidn intan
as ros usec ·i· rofhus mad for marbusce no (col. β) roidh
ass mad for thruth 7 ro as intan as ros lin ·i· ar a luas 7 ar a
thigi asas. Ocus am berla forteidi ·i· fordorchu no
ruamanta inna filideacht, amal asrubairt in file hi scuil
Feniusa: Etaill ar o ni anfem de ·i· i inis; etall ·i· uasal
7 ar o ·i· imramh ·i· ni anfem de imram co risam in inni
n-usail ·i· Eiri no Espain, no is Espain eicin amal rogas
i n-Imagallaim na Da Thuar: Brimon smetrah.[h] Berla
na filed so ·i· in gne deidinach [s] sund ·i· bri ·i· briathar,
mon ·i· cleas, 7 smit ·i· cluas, 7 forrach ·i· rigi: no bri ·i·
braithar, 7 mon ·i· cleas, 7 smetrah ·i· smit forrach ·i-
co forrgidis neach. Cleas brathardha sin donidis na filid
oc ecnuch ·i· smit a cluaisi do gabail ina laimh ·i· amal
nac[h] fil cnaim sund ni raib eneach iconti egnageas
in fili.

Iss e in coic(ed) gne in gnat[h]berla fogni do cac[h],
poet. Unaccented Language, then, down to this point. It is for this reason that Unaccented Language, tarm-bérla, is said of it, to wit, on account of its hardness like iron, iarunnn, if it is possible to analyse it; or iarmbérla, that is, the speech which Iar Mac Nema discovered last, and it is not possible to analyse it.

And Language Parted among the principal vowels, that is, language through which there is distinction of the principal vowels in the individual word through analysing their meaning, ut est, for example ros, that is, roi oiss, plain of deer, quando (when) it is rois caelli, copses of wood, and ross, duck meat, along a pool when it is ross of water, duck weed, rofhos, great rest, if it be on stagnant water, or roidh ass, . . . out of it if it be on a stream, and ro ãs when it is ros lin, flax seed, i.e., on account of the swiftness and density wherewith it grows. And the Bérla Fortchide, Obscure Language, fortchide, that is, the great darkness or obscurity of poetry, as said the poet in the school of Fenius: Etaill aro ni anfemde, to wit, i, island; Etall, that is, noble; and aro, that is, rowing; to wit, we shall not cease from rowing till we reach the noble Island, that is Ireland, or Spain; or it is definitely Spain, as is found in the Conversation of the Two Sages. Brimon smetrach. This is the Language of the Poets that is, the last kind here, to wit, bri, word; mon, feat; and smit, ear, and forrach, that is, stretching; or, bri, word, and mon, feat, and smetrach, that is, ear-lobe compression, that is, that they might injure some one. A brotherly trick is that which the poets used to do in satirising, viz., to take the lobe of his ear in his hand, that is, as no bone exists there, the individual whom the poet satirises could have no honour-price.

The fifth kind is the Usual Language which serves for every one; for others say of the Bérla Féine that it is the
(ar) asberad araili comad e in berla Feini fasaigi na filed, 7 conach berla fo leith etir.

Cest, caide fot 7 gair intib 7r? Ni ansa. Amal ata neam, forfid fil and. Nem immorro in fid aire[gh]da fil 1340 and 7 is cruaidiu in fid airegh[d]a fil and 7 is buigi in forfhid -i- neam; no didiu is gair n-aicnid 7 fot suidigh th a fedaib 7 gair suidig[th]i i forfedai 7 fot n-aicnid; no dono na feda fileat sund it inunda 7 na guthaigi. Na forfeda immorro it inunda 7 na deosfhoghair, IN defhoghur 1345 fil intib iarum, amal ata bean, bein dogenta de meni beith deosfhoghur. Is amlaid na forfeda. Cindus on 7 ebad a forfhid ind anma intan asberar fer? Ni codarsna anni sin arin defoghur. Is cumair sin 7 ni bi fair acht aimsear co leith tantum (-i- nama) a n-as modhe. Da aimsir im-1350 morro forsin nguthaige fota. Cia bad gairit iarum in defoghur remunn inrathaigte. Ceinmota didiu in fid conice comardugud fuit 7 gair indib, amal asbert in Lait-neoir: [circumplex] forsna sillabaib fotta amal ata do, si: 7 amal adberat acuit forsna sillabaib cuimri ut est pox -i- 1355 bacc. Is fion indus [s]in dobei in Gaedel forshail for fot amal rogab sron 7 slog 7rl. et ernin arding dead amal rogab leacc 7 ceand 7rl. Cid timarta iarum ebad isinni is fer ni la Greco as defoghur in sain. Cid fotera in codarsna sin 7 na coic fedha 7 n(a secht) fedha 7 na 1360 deich fedha iar fuilliuc[h]t aili? Ni ansa. Na coic fedha cetamus: ic frecra duna coic Guthaigib tug na secht fedha
Commentaries of the Poets, and that it is not a separate language at all.

What is short and long in them, etc.? Not hard. In such as *neam*, heaven, it is a diphthong that stands there. In *nem*, poison, however, it is the principal vowel that stands there, and the principal vowel that stands there is harder and the diphthong is softer, to wit, *neam*; or, again, it is short by nature and long by position in vowels, and short by position in diphthongs and long by nature; or, again, the Ogham vowels that stand there are the same as the vowels. The Ogham diphthongs are, in fact, the same as the diphthongs. As to the diphthong that stands in them, therefore, such as *bean, beín* would be made of it were it not a diphthong. Thus are the Ogham diphthongs. How is that, since *čbad* is the diphthong of the name when *fer* is spoken? That instance is not contrary to the diphthong. That is a short, and there is not upon it save a time and a half only at the most. There are two times, however, on the long vowel. That the foregoing diphthong was short therefore must be perceived. Besides, too, the vowel is able to adjust itself to long and short in them as the Latinist said: A circumflex is on the long syllables such as *do*, I give; *si*, if; and in the same way they say an acute accent is upon the short syllables, *ut est, pax*, a kiss. Thus the Gael puts *forsail* on a long, such as *srón*, nose, *slóg*, host, etc.; and *ernín* which compresses a final such as *leacc*, stone, *ceand*, head, etc. Therefore, although *e* is short in the word *fer*, it is not according to the Greeks that it is a diphthong. What causes the contrary of that, and the five Ogham vowels, and the seven Ogham vowels, and the ten Ogham vowels, according to another version? Not hard. The five Ogham vowels first: answering to the five vowels he gave the seven Ogham vowels, however.
immorro. Na deich fedha immorro ·i· iphin ar defoghur ata: emoncoll ar a n-emnaidi ata intan sin condat a deich samlaid. Pin immorro ar p ata 7 amancoll ar x ata conid 1365 a seacht samlaid. Iar n'Auraicept Muman in so.

Gne aili asberait araili ebad 7 oir is ar fedaib [fod] a itat. Uilleann immorro is ar y ata, 7 is ar u intan bis fo medontaig. Iphin is ar h-· fo meodontaicht, no is iphin is coir and ar p. Emuncoll didiu is ar x ata ·i· for foimdin 1370 na focul nGrecda no Laitinda do thabairt isinn Gaidelg, 7 is aire raiter eamancoll ris, ar is coll indarna tæbomna fil ind x, 7 is airi is coll adberar d' emnad and, 7 ni sail ; ar is taisechu coll in x ina sail.

Conadar didiu is[in] bethi-luis-nin: Caidi [in fid gabus] 1375 greim tæbomna 7 in fid gabus greim da tæbomna 7 in fid gabus greim focail (327) 7 in fid na geibh greim tæbomna na feda na focail? Is e in fidh gabus greim tæbomna quidem ·i· fid a ndiaid araila 7 fidh bis for primfhid a focail no aræn re deshoghur a n-ænsillaib, ut est, 1380 beoir scoil Briain 7rl., no fidh teit a consanacht ·i· u. Fid gabus greim dá tæbomna ·i· ænfhidh fregras in tomus do dhib tæbomnaibh, ut dicitur: cach da tæbomna ar fidh. Fid gabus greim focail ·i· fidh labhras a ænur. Fidh na ghabhand greim tæbomna na fedha na focail ·i· u nihelsa ut 1385 dicitur: · nec vocales nec consonantes habentur ·i· nach gutai 7 nach consoini iat) no fidh bhis a ndiaid araila ut diximus (mar adubramar).

Conadar dono isin beithi-luis-nin tæbomna gabus
Moreover the ten Ogham vowels, that is, *iphin*, which stands for a diphthong: *emancoll* is doubled then, so that there are thus ten of them. *Pin*, moreover, stands for *p*, and *emancoll* for *x*, so that there are seven of them thus. This is according to the *Auraicept* of Munster.

Some say there is another kind, *ebad* and *oir* that stand for simple long vowels. *Uilleann*, moreover, stands for *y*, and for *u* when it is medial. *Iphin* stands for *i* medially, or it is the proper symbol there for *p*. *Emancoll*, again, stands for *x*, that is, to allow of Greek or Latin words being introduced into Gaelic, and on that account it is called *Emancoll*, twin *c*, for *c* is one of the two consonants that stand in *x*, and therefore *c* is said to be doubled there, and not *s*; for in *x*, *c* is earlier than *s*.

It is demanded, too, in the *Beithe Luis Nin*: What is the vowel that takes the force of a consonant, and the vowel that takes the effect of two consonants, and the vowel that takes the effect of a word, and the vowel that does not take the effect of a consonant, vowel, or word. It is the vowel that takes effect of a consonant, *guidem*, to wit, a vowel after another, and a vowel that usually stands on the primary vowel of its word, or along with a diphthong in one syllable, *ut est, beoir, beer; fcoil, flesh; Briain, of Brian, etc.;* or a vowel that becomes consonised, to wit, *u*. A vowel that takes the effect of two consonants, to wit, one vowel that answers the measure of two consonants, *ut dicitur*: Every two consonants for a vowel. A vowel that takes the effect of a word, that is, a vowel that speaks alone. A vowel that does not take the effect of a consonant, vowel, or word, viz., *u* of nullity, *ut dicitur: Nec vocales nec consonantes habentur*, that is, which are not vowels and which are not consonants, or a vowel which stands after another, *ut diximus*, as we have said.

There is asked for, too, in the *Beithe Luis Nin* a
I08 BB. 327 a 10 AURAICEPT E. 27 a 18


Tæbomna gabus greim coic fed 7 se tæbomna -i- duir i n-inad dinse disoil. Ni machtad intan ghabhhus greim na coic fidh 7 na se tæbomna ge gabhaidh greim da fidh 7 da tæbomna. Tæbomna gabus greim tri fidh 7 ceithri tæbomna -i- sail a n-inad forsail. Tæbomna gabus greim 1405 focail -i- tæbomna congeb greim forbaidhe. Tæbomna na geb greim tæbomna na feda na focail -i- tæbomna dia togaib uath ceand doraith.

Cest, císlír deich dochuisin? Ni ansa. In traigh lasin Laitneoir, in dech lasin filid, ut Donatus dixit: pes cst 1410 sillabarum et temporum certa dinumeratio -i- ata in traigh conid armidetu demin inna sillab 7 inna n-aimser. Ata dono airmidetu derb sillab 7 traighed 7 aimer ocon Gaidhiul o dhialt co bricht: sillab foríthe cach deach dibh di arailiu isin Gædile conid a hocht samlaidh 1415

\[\text{\footnotesize \textsuperscript{108}}\text{ BB. 327 a 10 AURAICEPT E. 27 a 18} \]

- \[\text{\footnotesize \textsuperscript{120}}\text{ gaband L.}\]
- \[\text{\footnotesize \textsuperscript{1201}}\text{ tri tæbomna L.}\]
- \[\text{\footnotesize \textsuperscript{1206}}\text{ congeib forbaidi L.}\]
- \[\text{\footnotesize \textsuperscript{1209}}\text{ tri tæbomna L.}\]
- \[\text{\footnotesize \textsuperscript{1210}}\text{ Gr. Lat. iv. 369. 17: dicit L.: denuntiacio E.}\]
- \[\text{\footnotesize \textsuperscript{1214}}\text{ sillab for cach ndeich E.}\]

\[\text{\footnotesize \textsuperscript{1207}}\text{ no da tæbomna L. om.}\]

\[\text{\footnotesize \textsuperscript{107}}\text{ no da tæbomna L. om.}\]
consonant that takes the effect of a vowel, and a consonant that takes the effect of a consonant and a vowel. And a consonant that takes the effect of two vowels or of two consonants. And two consonants that take the effect of a vowel. And a consonant that takes the effect of five vowels and six consonants. And a consonant that takes the effect of three vowels and four consonants. And a consonant that takes the effect of a word. And a consonant that does not take the effect of a consonant, vowel, or word. The consonant that takes the effect of two vowels or two consonants is ng. This is the consonant that takes the effect of a vowel, to wit, q. It takes the effect of a consonant and a vowel, to wit, c, and u of nullity. And a consonant that takes the effect of a vowel, to wit, every two consonants for a vowel in a measure.

A consonant that takes the effect of five vowels and six consonants, that is d in the place of dinia disail. No wonder, when it takes the effect of the five vowels and the six consonants, though it takes the effect of two vowels and two consonants. A consonant that takes the effect of three vowels and four consonants, to wit, s in place of forsaill. A consonant that takes the effect of a word, that is, a consonant that sustains the effect of an accent. A consonant that does not take the effect of a consonant, vowel or word, that is, a consonant along with which h constantly appears.

Query, how many verse-feet are there? Not hard. The foot with the Latinist: the verse-foot with the poet, ut Donatus dixit: Pes est syllabarum et temporum certa dinumeratio, the foot is a definite counting of the syllables and the times. The Gael also has a sure counting of syllables, feet, and times from dialt, one, to bricht, eight syllables: each verse-foot of them from one to another is a perfect syllable in Gaelic, so that thus there
I mbricht conid airmidetu dearb sain o oensillaib co a ocht. Dialt ·i· di fo dhuladh co nach fil alt and. Recomhrac ·i· re i comhraiget na di shillaib immon alt. Iarcomrac ·i· iarum comraigit ·i· iar each ndedenach ·i· comrac na tri sillab forsna da sillabaib 1420 tuiseachá. Feleas ·i· fi les na lama no fo las cibeadh dib bers ·i· lesin filid, uair is cudruma. Clænre, uair ar a re (·i· clæn a rind) is a dho ar indara leith 7 a tri forin leth n-aili. Luibenchossach ·i· in choss cona luibnih ·i· na coic meoir 7 in traigh in sessed. Claidemnas ·i· claidebh 1425 manus ·i· manus lamh 7 claidebh na laimi in slindean: 7 is e in sechtmad dialt. Bricht ·i· bri ocht ·i· ocht mbriathra and, no bricht iarsinni brigtair ocht sillaba and. Cest, cate deochair eter dialt 7 a dheach? Ni ansa. In trath is forfhidh in dialt alt eter deshogur and. Intan immorro is 1430 tæbomna 7 primfìdh alt eter in tæbomna 7 in fid and. Intan immorro is ænguthaige amal ata a, o, alt eter da aimsir and. Ænfìd i ndialt, a do i recomarc 7rl. ·i· primfìdh no forfìd. Is airi sin ni talla in trefoghur i n-endialt.

Ocht sillaba isan focul is mo isan Gàidhlig, ut est, fiannam- 1435 ailcecheterdarai 7 anrocomrai[r]ticsiumairne, 7rl. Tri sillaba deg immorro isin focul is mo isin Laitin ut est tincditrubiludinictaitibus.

1418 i comraigend L. foecomarc ·i· ræ ·i· comraiced na di sillaib imenalt E.
1419 iarcomrag ·i· iarcomraicet F.
1422 uair isindara ræ is a dho air indara leith E. 1423 ar L. om.
1425 meir E. claidem L. E. 1427 in vii. dialt B.
1426 brídhthair L. 1425 i n-endialt viii. u. tri L.
1435 fiannamalecharadaræ Cor. 2 447 : T. 1435-8 E. om.
1438 Gr. Lat. viii. 164, 17: Love's Labour's Lost Act v. Sc. 1: Dr Murray of The Oxford Dictionary is said to have got this transmitted as one word through the Postal Telegraph Office.
are eight in *bricht*, so that that is a definite counting from one syllable to eight of them. *Dialt*, a syllable, that is, *di*, to deny that any *alt*, joint, exists there. *Recomrac*, dissyllable, that is *re*, the course in which the two syllables meet about the *alt*. *Iarcomrac*, trisyllable, i.e., afterwards they meet, i.e., after each last, i.e., a meeting of the three syllables with the two previous syllables. *Felcas*, tetrasyllable, that is, bad profit of the hand; or he, the poet, is satisfied whichever of them he will give, for it is even. *Claire*, pentasyllable (that is, uneven its termination), for with respect to its course two of them are on one half and three on the other. *Luibenchossach*, hexasyllable, that is, the foot with its digits, the five toes; the foot being the sixth. *Claide-

*mnas*, heptasyllable, that is, sword-*manus*, to wit, *manus*, hand, and the word of the hand is the shoulder-blade: and it is the seventh syllable. *Bricht*, octosyllable, i.e., *briot*, i.e., eight words are there, or *bricht* because eight syllables are shown there. Query, what is the difference between *dialt*, syllable, and a *dheach*, its verse-foot? Not hard. When the syllable is an Ogham diphthong, there is *alt* between (the vowels of the) diphthong in that case. But when it is a consonant and a primary vowel, there is *alt* between the consonant and the vowel. When, however, it is a single vowel such as *a*, *o*, there is *alt* between two times. One vowel in *dialt*, two of them in *recomrace*, etc., that is, a primary vowel, or a diphthong. It is on that account the triphthong is not contained in one syllable.

Eight syllables are in the biggest word in Gaelic, *ut

*est, fiannamailcecheterdarai, Fiann-like-every-second-one* of-them, and *anrocomrairenciciumairne, all-the-mistakes-* which-*we-have-committed*, etc.

Thirteen syllables, however, are in the biggest word in Latin, *ut est ab his honorificabilitudinitatibus*. 
Iss e int aímn aírmí ·· a tri no [a] ceithir. It eat (col. ß) na hanmanda uird aírmí immorro primus et sequundus et tercius ·· an mand a n-áirmí iar prois 7 a n-an mand uird aírmí immorro iar n-aínced.

Is i sin an deochair, aírm anforbthe amal ata a iii no a v, ar nocho nfuillter (fogailter) o choitibh. Aírm forbthe, ut est, a se, a aen fo se, a do fo thri, a tri fo do. Aírm forbthi in sin, uair airissid o choitibh co coir. Aírm ollforbthe ut est a do dec ·· a hæn a haile dec, a do a sessed, a tri a ceathramthu, a cethri a trian, a se a ceirtleath samlaidh, amal rogabh a do dec ·· a aen 7 a do 7 a tri a se sin; 7 a ceithri iarsin conid a deich sin; 7 se iarsin conid a se dec samhlaid. Conid airimh in sain is fuilliu anda coit tria taithmet a lethe. Is each coitidi is randaídhi, 7 ni each randaíghi is choitide, 7r.

Cest, cia roaig diáilt i mmeit 7 i llaiget? Ni ansa. Diáilt co ceill ·· coic litri a n-as mode: aenlitir immorro a n-as lughude ·· ic sluinu cheilli comlaine amal ata o no i. Diáilt didiu bunadh cacha Gaidelge acht mod 7 tod 7 troth. Cid fodera nach bunadh doibh-sein? Ni ansa. Ar is diáilt cach ai dhíbh, 7 ni bunadh in réit do fen, no dono is bunadh cach Gaidelge diáilt acht mod 7 1460 tod 7 troth. Acht is momo lem a chena ni dat bunadh Gaidelge acht is bunadh ceilli. Caite in cenel dianad bunadh? Ni ansa ·· mod cach ferda ·· gach ball ferda 7 cach comna ferda; 7 todh cach mbanda ·· cach ball banda 7 cach comna banda; 7 troth cach neoturda ·· 7 1465

1441 a n-áirmí L. om. 1442 aírm B. : aírmí L.
1443 amal ata is e L. 1445-53 Origg. iii. 5; 9-11 1444 coitibh, aírmí L.
1446 uair is ed o coitib E. 1447 a hæli E. 1452 a da choit E.
1453 randaídh T. 1454 Sg. 26.ii: i lайдet E.
1456 an is lughu de L. : lugu dhe ·· ic sluin E.
1457 amal ata alt E. 1459 Gaidelge diáilt E.
1461 iss ed momo lem anu cheana ciasa bunadh Gaidelg is bunadh gn· · i.
1463 cach congáib banda L.
This is a cardinal number, to wit, three or four. These are the ordinal numbers, however, *primus et seconfus et tertius*, to wit, the names of their number in prose; and their ordinal names, moreover, according to nature.

That is their difference, an imperfect number, such as three or five; for they are not multiplied from factors. A perfect number, such as six, contains one of it six times, two three times, three twice. A perfect number is that, for it properly consists of factors. A quite perfect number, *ut est*, twelve, to wit, one is its twelfth, two its sixth, three its fourth, four its third, six exactly its half, thus, as for example in twelve, to wit, one, two, and three, these are six; and four after that, these make ten; and six after that are thus sixteen. So that that is a number which is greater than its factors through telling its halves. Every factor is a part, but not every part is a factor, etc.

Query, how far does *dialt*, syllable, extend in greatest and least? Not hard. A syllable with a meaning, that is, five letters are in it, which is its superior limit: one letter, however, which is its inferior limit, to wit, denoting perfect sense, such as o, ear, or i, island. Therefore *dialt*, syllable, is the origin of all Gaelic save *mod*, *tod*, and *troth*. What is the reason why it is not an origin for those? Not hard. Because each of them is a *dialt*, syllable, and a thing is not an origin for itself, or again *dialt* is the origin of all Gaelic save *mod*, *tod*, and *troth*. But I much prefer there certainly that they are not an origin of Gaelic but that it is an origin of meaning. What is the gender to which it is an origin? Not hard, to wit, *mod* is everything male, viz. — every male member and every male condition; and *todd* is everything female, to wit, every female member and every female condition; and *troth* is every thing neuter, to wit, which
nach neachtardæ i· each comun nemegusdæ: no dano nidat dialta etir 7 nidat bunad Gaëdelge iarum mod 7 dod 7 træt acht ad bunada cenuiul ut dicitur acht atat aræ sin araile Gaëdelge dianad bunad amal roghabh mod ·i· mo a ed i n-airde; no mod ·i· mo od ·i· od ceol 1470 intan is mascal ·i· moo in ceol. Is moo quam in ceol is lughu amal roghabh ind aidbsi i nDruim Ceata ·i· tood no to od, tæ a ed intan as femen: no tod ·i· to od ·i· tod in ceol ·i· in ceol bec ·i· cronan no certan bec i n-aith[fh]egad in moir ·i· in ceol is mo). Traeth ·i· treith 1475 a ed no a odh fri fedhadh mascal 7 femen: no træth iarsinni træthait na ciulu isli na ciuil arda ·i· stocairecht no cornairecht. Gne n-aile no mod ·i· mo a ed i n-airdintan is torand no is crand. Todh ·i· tæ a ed intan is fod, ... son aile is taitiu innas in aill. Traeth ·i· træthait, 1480 a thraethas intan is fet; fo bith is cæli 7 is cruaidhi inas inni eli is træt. Asperaí araili comdis anmand aidmi ciuil. Caidi a ndemnigud? Ni ansa. Mo a od intan is cruit. Tod ·i· tai a od: intan as bindi is tuiu 7 is isliu ata na a n-aill. Traeth ·i· træthaid in dis cili 1485 intan [s] stocc, fo bith is airdi a [fh]aidh. Is airi is træth doib. No done mod 7 tod 7 træth ·i· anmanda ball ferda 7 band[a] 7 neudarda sin amal asbert in Laitneoir: nomen membri uiri vel nomen membri mulciris vel nomen membri neutri; 7 it focail Grecda sin 1490

114 BB. 327 β 23 AURAICEPT E. 27 a 54
are neither one nor other, viz., every impersonal condition: or again they are not dialta, syllables, at all, and mod, tod, and traeth are not therefore an origin of Gaelic but they are origins of gender, ut dicitur, but there are for all that other Gaelic matters to which they are an origin, such as mod, to wit, greater its distance upwards; or mod, that is, mo, greater, is od, i.e., od, music when it is masculine, i.e., greater the music. It is greater than the music which is less, as, for example, aidbsi, choral song, in Drum Ceat, that is, tod: or to od, tae a ed, silent its law when it is feminine; or tod, that is, to od, that is, tod (is) the music. that is, the small music, that is, humming, or a little crooning in comparison with the great, i.e., the music which is greater. Traeth, that is, weak its extent or its music in comparison with masculine and feminine: or traeth from the fact that the loud kinds of music, trumpeting or horn-blowing, overpower the low kinds. (Another genus) or mod, that is, greater its distance up when it is thunder, or when it is a tree. Tod, that is, tae, silent its law when it is a foetus, and it is . . . another sound which is more silent than the other. Traeth, i.e., they overwhelm, which overwhelms when it is a whistle; because it is shriller and harder than the other thing it is træct (tre fet). Others say that they might be names of instruments of music. What is their proof? Not hard. Greater its music when it is a harp. Tod, that is, tai a od, silent its music: when it is sweetest, it is more silent and lower than the other. Traeth, that is, it overwhelms the other two when it is a trumpet, because higher is its mournful cry. On that account it is traeth to them. Or again mod and tod and traeth, to wit, those are names of masculine, feminine, and neuter members, as the Latinist says: Nomen membri viri vel nomen membri mulieris vel nomen membri neutri; and those are Greek words although it is in Latin that
ciasu *Laitine* ata deismireacht dib 7 na[h] dad dialta, ar nis-filet o neoch 7 ni fuilter uaitib acht mine derntar mod for mod 7 tod for tod 7 traeth for traeth. *Secundum quosdam* cumad etarscarad indsci: Isse, issi, issed, iar Macaib Miled: uindius, uindsi, ondor, iar Feraib Bolg: 1495 mod, tod, traeth, iar Tuathaib De Danand. Iss e so tra a cumair (328) -i- is e bunad gach Gædelge -i- dalt -i- o recomrac co bricht; 7 ni bunad he d'ænsillaib amal (rogab) mod 7 tod 7 traeth; 7 iar cach dalt tucad-side sund, 7 is aire rotathmetaid-side sech gach dalt, ar dochuaidh 1500 menma friu comtis recomraig: air fogabar a condaill -i- a caindeligud, *ut diximus*. No dno mod 7 tod 7 traeth a n-anmd na mball ferda 7 banda 7 neoturda amal asbert in Laitneoir: *Nomen membri uirilis et nomen membri muliebris 7 nomen membri neutri, 7 it focail Gredisin cidh i 1505 Laitin ata desmireacht dibh: 7 is airi nach at dialta, ar ni fil[et] o neoch 7 ni filter uaidibh acht meni derntar mod for mod 7 tod fri tod 7 traeth fri traeth. Domiditer alta uad -i- toimsiter aisti inn aircetail fri haltaibh na ndæni amal toims[i]ter fri cach indse.

Cindas toimsiter fri cach insci? -i- corop cach dalt frecras-[s]a di araili amal ata tis tuas, air is ed a chubhaidh intan is coibhidh, 7 is coibhidh in focal ind imfrecra 7 is comdeach in tarmfortcend.

1492 fria troth, fria traeth E.  
1494-1508 E. *om.*  
1495 uindsi insi ondur L.  
1499 recomarcc L.  
1500 tucait T.  
1500, 11 ndialt L.  
1503 recomaire L.  
1503 caindeliugud L.  
1502 gid i Laitin, is aire nach at, ni filet L. E.  
1505 7 formod B. domiter L.  
1506, 11 tomaister E.  
1503 coibidh L.: coimfidh 7 as coibidh, inimfrecra E.  
1514 intairemforcend E.
an example of them occurs, and they are not syllables, for they are not derived from anything, and nothing is derived out of them save that there might be formed mod, upon mod; tod, upon tod; and traeth, upon traeth. Secundum quosdam, it is a distinction of speech: "He, she, it," according to the sons of Milesius: Uindius, uindsi, ondar, according to the Fir Bolg: Mod, tod, traeth, according to the Tuatha de Danann. This is, then, the short of it: this is the origin of all Gaelic, to wit, dialt, syllable, that is, from recomrac, two, to bright, eight syllables; and it is not the origin of an individual syllable as, for example, mod, tod, and traeth; and after every dialt, syllable, they have been set down here, and it is on that account they have been mentioned beyond every dialt, syllable, for attention was directed to them that they are dissyllabic: for their condail is found, to wit, their fair division ut dixinus. Or again mod, tod, and traeth are the names of the masculine, feminine, and neuter members as the Latinist has said: Nomen membri uirilis et nomen membri muliebris et nomen membri neutri, and those are Greek words though it is in Latin that an example of them occurs: and it is on this account that they are not dialta, syllables, for they are not derived from anything, and nothing is derived from them unless there might be formed mod for mod, tod fri tod and traeth fri traeth. Alta uad, joints of science, are measured, to wit, the metres of the airchetal, trisyllabic poetry, are measured with the joints of men as they are measured with any part of speech.

How are they measured with any part of speech? To wit, that every dialt, syllable, may correspond to another such as down, up, for that is its rhyme when it is the same in vowel, and the word made to correspond is the same in vowel, and the ending is the same in verse-foot.
Coic filltigthi fichet hi remim amal ros-gabh and- 1515 so sis:—

Fer a aimmniugud. Fír a sealbad.
I flur a aitreib. Ar fear a airicheall.
Co fer a ascnam. In fer a inchosc.
A fir a togairm. Hi fer a innothacht. 1520
Sech fer a sechmall. Oc fir a furmiud.
O fhír a foxaul. For fer a fortud.
Fri fer a freslige, In fer a tustidhi.
Po flur a fothud. Do flur a dhanad.
De flur a digbhail. Iar flur a thiamoracht. 1525
La fer a thæebtu, Im fer a imthimcheall.
Ar flur a fregabhail. Dar fer a thairsce.
Prisín fer a thormach. Tre fer a thregdhadh,
Is fer a thuarasgadh. Ri flur a remiudh.

Fedar dno a n-illar ·í. fir [a] aimmnnigud, na fir a tuar- 1530 ascbhail, ac feraib a inchosc (sic), na fer a shealbad, dona feraib a danadh, sic in sequentibus.

Fear didín ebadh a fhidh in anma asberar fer; e a guta; dialt a diach ·í. son oencongbalach cen alt etir. Dichongbhail and ió no iphin a fhidh ina remim no ina 1535 shealbhadh intan asberar fir ·í. ar bit in dis ina reim ió and amal ata fir iphin and amal ata do fir ió amal ata a fir; iphin amal ata o fhír. Is aire nach airimh ebadh ina reim ce beith in n-araileib and amal ata co fer, 7rl., air ni fil acht reim ceilli namma in gach baile i mmairend in fhidh 1540 bis isin ainmniid. Isna filltib as ió no iphin bhis intib
There are twenty-five prepositional flexions in declension, as is exemplified here below:

- **Fir** its nominative.
- **I flur** its locative.
- **Co fer** its advancive.
- **A fir** its vocative.
- **Sech fer** its neglective.
- **O fhir** its ablative.
- **Fri fer** its desidative.
- **Fo flur** its fundative.
- **De flur** its private.
- **La fer** its comitative.
- **Ar flur** its ascensive.
- **Frisin fer** its augmentative.
- **Is fer** its descriptive.

- **Fir** its possessive.
- **Ar fear** its defensive.
- **In fer** its accusative.
- **Hi fir** its ingressive.
- **Oc fir** its depositive.
- **For fer** its invocative.
- **In fir** its parentative.
- **Do flur** its dative.
- **Iar flur** its progenitive.
- **Im fer** its circumdative.
- **Dar fer** its trespassive.
- **Tre fer** its trajective.
- **Ri flur** its adversative.

Also their plural may be:

- **Fir** its nominative.
- **Ac feraib** its depositive.
- **Dona feraib** its dative.

- **Na fir** its descriptive.
- **Na fér** its possessive.
- **sic in sequentibus.**

Now as to *fuar, ebhaid, ea* is the Ogham vowel of the noun which is pronounced *fer; e* its vowel; *diait,* syllable, its verse-foot, to wit, one constituent sound without *alt,* division, at all. Two constituents are in *io* or *iphin,* its Ogham vowel, in its declension or in its possessive, when it is pronounced *fir,* to wit, because the two are there in its declension, *io*; e.g. *fir, iphin,* is there, e.g. *do fir, io,* e.g. *a fir, iphin,* e.g. *o fhir.* It is on that account that he does not reckon *ebhadh, ea,* as a declension, though it might be present in some cases such as *co fer,* etc. For there is but declension of meaning only in every position where there remains the Ogham vowel which stands in the nominative. In the inflections it is *io* or *iphin* that stands in them in every place where the nominative does not remain, so that on that account *io* or *iphin* is declared...
in gach baile nach mairend conid aire sin adberar ò no iphin a fhidh ina reim no 'na shealbhad 7rl.

Dinin disail a forbaidh -i- a aicníd lasin Laitneoir; air it e teora fuirbhthe dochuisnet -i- arnin 7 dinin dishail 7 1545 forsail -i- arnin arding [d]ed, forsail for fot fedair, dinin disail for gair gabhaidh:

Arnin, ut est glonn 7 donn 7 crann 7 glenn: forsail, ut est, sron 7 slog 7 mor: dinin disoil, ut est, fer 7 cor 7 ler 7 tor 7 cach timarta ar chena. Intan 1550 scribthar int ainm ogaím is and scribart na forbaide-sea uasu fri realadh fuid 7 gair no fri tennad, ar ni tuigíthea cheana: uair amal dobeir in Laitneoir acuit forsná sillabaib cuimre, ut est, pax 7rl, 7 circumplex forsná sillabaib fota, ut, res, sic dobeir in Gædel dive dishoil 1555 arna cuimribh, ut est, fer; 7 for[sh]ail forna fodaib amal rogab (col. β) lamh; 7 amal bis graib in gach aonbert ilfoclaig la acuit no la circumplex, sech is arnin aran re dive disail no aran ri forsail i n-xenfocul ut ceann 7 sron. Airmn iarum ernid nin: no airnin -i- fair nin, air is nin 1560 scribthar ag fuacra na forbaidi sin -i- nin ainm coitcheand do gach litir eter feadaib 7 tábomnaib. Forsail dano sail fair air i[s] sail scrib[h]ar ig incosce na forbaide sin ar is for fut bis forsail, 7 i[s] siniud na haimsire do forin sail: no forsail -i- foruillid in focul conad foda: no for- 1565 sail -i- furail seach in cumair. Dini[n] disail -i- di fo diultad and co nach nin 7 co nach sail acht is duir scribthar ac incoshc na forbaidi sin -i- ar is digbail na haimsire toIrnes duir amal as tormach tormaiges sail: no dine disail de sin dofuilliud -i- nemfuilliud. Asberait araile is aire 1570 scribthar duir ar dine disoil, air is duir fil ar d[t]us an dine

1546 ardinged L.: ardivg dead diarmachd E. 1549 dishail L. 1550 lean L.
1550-76 E. om. 1552 teandad L. 1554, 5 Gr. Lat. iii. 521, 6, 8
1555 amal ut, dinin L. 1558 sech bis L. 1559 dinin L.
1561 air is nin, ag incchos (jgr. ine.) L.: inmcosce B.
1565 forfuilliud in focail conid L. 1566 dinin L. 1569 didbail B.
1570 atberait L. 1571 ar duir fil ar tus L.
its Ogham vowel in its declension or in its possessive, etc.

*Dinin disail*, its accent, to wit, *accentus* with the Latinist; for these are the three accents which exist, to wit, *arnin, dinin disail*, and *forsail*, to wit, *arnin* compresses a final: *forsail* on a long is borne: *dinin disail* on a short takes (effect).

E.g. *arnin, ut est, glonn, deed, donn, dun, crann, tree, glenn, glen: forsaill, ut est, srôn, nose, slög, host, mór, great: dinin disail, ut est, fer, cor, ler, tor, and all short words whatsoever.* When the Ogham inscription is written there are written these accents above them to make clear long and short or to express tension, for they would not be understood otherwise: because as the Latinist puts an acute on the short syllables, *ut est, pax, etc., and a circumflex on the long syllables, ut est, rés*, so the Gael puts *dinin disail* on the short, *ut est, fer*; and *forsail* on the long, e.g. *limh, hand*; and as there is a grave in every single dictum of many words with an acute or a circumflex, that is to say *arnin* is along with *dinin disail* or along with *forsail* in one word, *ut, ceann, head, and srôn nose.* *Airmín, therefore, it purchases n*: or *air nin, that is, upon it is n, for it is n that is written to mark that accent. Nin is a name common to all letters either vowels or consonants. *Forsail, too, means sail upon it, for it is s that is written to denote that accent, for it is upon a long that forsail rests, and there is a lengthening of the time by it upon the s: or forsail, that is, it magnifies the word till it becomes long: or forsail, that is, furail, overflow, beyond the short. *Dinin disail*, that is, *di*, for negation therein, inasmuch as it is neither n nor s that is written but d to denote that accent, i.e., because it is a diminution of the time that d denotes, as it is an addition that s adds: or *dinin disail, de sin* from that, i.e., unadding, that is, non-addition. Others say the reason why d is written for *dinin disail* is that d stands at the
disoil, 7 is aire scribhθar nin air nin ar is nin fil fo deoidh and, 7 is aire scribhθar sail ar forsail ar is sail fil a medon inte; no ut aliθ dicant ail ι- aimser furail seach in cumair. Dic ι- dinin ι- ni nin ι- ni fíd acht is forbaid. Di[sh]ail 1575 ι- ni aimsir fota no di[sh]ail ι- nemhfhuilid no nemfurail.

Alt co fesear cia halt huad dona seacht n-altaib ι- anamain, nath, anair, cemain, laid, setrud, soinemain, dian cona nduanaib. O sein inund is o dheachaib sluintir alta nau huad ar na rob indsci cumascda. Nath ι- 1580 noaid anair. Anamain ι- an somain. Læd ι- laitir no luaitir: no leoaid intan is air: no is onni as haus ι- moladh. Sedradh ι- sed raid; no raith air set. Sainemain ι- sain a maine risin aisti reamaind. Dian ι- di air: no dian ι- adbol an no ni ain. O sin anund ι- ota na 1585 seacht primaisti amach is o deacaib is ni de na deachaibh foricfa 7 is uaidibh ainmniugud doib a forba gacha rainde a nduain, 7 recomrac a forduaín, 7 iarcomarc bairdne, ar na rop indse cumaisci ar na ro[b] prois amal aisti na ndærbard.

Lorga fuach ι- lorg ua focul ι- amal bite lorga i llamaib duine for portaibh sesga og immtheacht o purt do phurt ar na torchrad inna light, imtha is amlaidh it he in so na lorga biti a ciallabair no i ngenaib na filed ic fosugud o focul co focul. Lorca fuach iarum ι- rem- 1590

1574 aimser L. 1575 Di[sh]ail . . . nemfurail L. om.
1576 in B. 1579 is fo decaid E.
1580 na- huad L. B.: nanhuad 7 na rob E.
1580-10 E. om. 1581 nóidh an aor T.
1582 lecaidh (i), aeir L. 1583 Sedraidh, sed L.
1585 abran no ni aon no adbal an T.: adbal in domain L.
1588 recomarce L. 1589 7 na ro prois L.
1592 daíse E. 1581 laigi E. is L. om.
1594 no a n-ingenaib L. ciallabair E. T. om.
1595:1008 E. om.
beginning of *dinin disail*, and the reason why *n* is written for *nin* is that *n* stands at the end in it, and the reason why *s* is written for *forsail* is that *s* stands in the middle of it; *vel ut alii dicunt, ail*, that is, time excess past the short. *Dine*, that is, *dinin*, that is, not a letter, that is, it is not an Ogham vowel but it is an accent. *Di[sh]ail*, that is, not a long time or *di[sh]ail*, that is, non-addition or non-overflowing.

*Alt co fesear* that thou mayest know what *alt huad*, limb of science, it is of the seven *alta*, to wit, *ananain*, *nath*, *camain*, *laid*, *setrud*, *soinemain*, *dian* with their duans. From that onward, it is from verse-feet that *alta na huad*, the limbs of science, are named, that it might not be mixed speech. *Nath*, i.e., it praises from the front. *Ananain*, i.e., *án somain*, glorious profit. *Laid*, i.e., it is sent or *hastened*: or *léaid*, it wounds when it is satire: or from the word *laus*, praise. *Sedradh*, i.e., path of saying; or surety on a valuable. *Sainemain*, i.e., special its treasures with respect to the foregoing measure. *Dian*, two satires: or *dian*, huge and splendid; or *ni án*, something of splendour. From that onward, i.e., from the seven principal metres forth it is from verse-feet, it is something of the verse-feet that thou wilt find and it is from them they have their name at the close of every part of their *duan*, and *recomarc* of their *forduan*, and *iarcomarc* of bard poetry, that it may not be mixed diction, that it may not be prose like the measure of the Daerbards.

*Lorga fuach*, staves of words, i.e., a staff out of a word, i.e., as there are staves in the hands of a man on barren places as he goes from place to place that he might not fall prostrate, even so are these here the staves that are in the reasonable speech (?) or in the mouths of the poets halting from word to word. *Lorga fuach*, staves of words, therefore, that is the interposition of two syllables between the two
suigeadad da sillæibh eiter in da comuaim, ut Cormac bard eccinit:
Im ba seasach, im ba seang 7rl.

·i. in ba in lorga fuach.

A dialt n-etarleme ·i. ãensillab eiter in da comuaim, 1600

\textit{ut est} :—

\begin{quote}
Cia leth gu brat[h] iar cuairt cros
Cosluidfeo mo coblach creas?
In ba sair ba siar ri suail,
In ba tuaid no in bodes?
\end{quote}

1605

Cia eter lond 7 leath in dialt n-etarleme; 7 ata lorga fuach 7 dialt n-etarleme isin rand ar medon ·i. in ba 7 is ba.

Fertot a thelgud noe ·i. a telgud duine, ar is næ duine, \textit{ut est} dia ndama næ for tir ·i. duleice in duine 1610 cessad fair, teit iarum dia fothrugud din uisciú, dolece don bruch sis isin usce, tot ol in pond fæ ·i. fa tot dno a ainm in foghair sin doghni in pond: tott; tott dano a ainm forcmachta (no forcumascda) di suin, \textit{ut est}, bu bo go ged: no in guth trom digni in dæ oca lecon forsin 1615 usce. O fodhar na genemna rohainmnigthea go go i fogur, no bu bo ·i. tot: no dano arfoem in duine a etach immi o nae[h] ailliu. Is ed asber-sum i suidi fertom (-i. ferdo dam ·i-) feartot ar du chele frit, briathar chesta sin ·i. feartot ar a chele (329) fris, briathar gníma so.

1620

Aurlond dno ainm d' oreill gæ ·i. ind adarc dub bis mon gai, is di arsisidar in gai, imtha is amlaid arsisidar in indsc don trediú-sa ·i. ise isi ised: no dona deich n-urlandaib-sea ·i. se da tri cethre ·i. urlanda ferinsci sin ·i-

\textsuperscript{1292} remsuídlichad, da sillæbaib L. : remsuigeacad B.
\textsuperscript{1293} ar cuairt L. \textsuperscript{1292-5} Translated, Ancient Ir. Poetry, p. 94
\textsuperscript{1296} gusa lua T. \textsuperscript{1293} duleiche in duine gesat E.
\textsuperscript{1295} i n- uisciú doleiced on bruch sis isin usce dobert o lin tond, fothrath dano a ainm E. \textsuperscript{1296} forcumachta L. : formachta di suind E.
\textsuperscript{1297} fhoag L. \textsuperscript{1295} arfoen B. : arsaen L. : arfoem E.
\textsuperscript{1298} i suidiú L. E. fertoicin fertoth ar du ceiliiu E. \textsuperscript{1297} l. ferte dam, give me mon gæ ar is, imtha samlaid L.
alliterations, as Cormac the bard "cecinit: Im ba seasach im ba seang, etc., i.e., im ba is the lorga fuach.

A *dialt n-eterleme*, its interloping syllable, is one syllable between the two alliterations *ut est*:

To what side for ever after a course of crosses
Shall I beat my narrow fleet?
Shall it be east or shall it be west for a short while,
Shall it be north, or shall it be south?

*Cia* between *loud* and *leth* is the *dialt n-eterleme*, the interloping syllable; and *lorga fuach*, staves of words, and *dialt n-eterleme* occur in the middle of the stanza, viz., *in ba*, and *ba*.

*Fer tot*, its *telgud noc*, its flinging of a man, for *nae* is man, *ut est*, if a man suffer on land, i.e. the man allows suffering on him, he goes afterwards to bathe himself in the water, he lets himself down the bank into the water, *tot saith* the wave under him, i.e., *tot* was the name of that sound which the wave makes: *tott; tott*, then, is its onomatopoetic name, or mixed name from sound, *ut est*, the *bu* of cows, the *go* of geese: or the heavy voice the man utters dropping himself on the water. From the sounds of birth have been named *go go* in sound, or *bu bé*, i.e., *tot*: or again, the man takes his garment about him from some one else. What he then says is *fertom* (i.e. give ye to me, i.e.) it serves me, *feartot* it serves thee, quoth thy companion to thee, that is a passive verb, *feartot* quoth his companion to him, this is an active verb.

Now *urland*, haft, is the name for a spear-bed, to wit, the black horn that is round the spear, it is that on which the spear rests, even as gender rests on these three, he, she, it: or on these ten *urlaind*, to wit, sé he, dá two, trí three, *cethir* four men. That is, these are *urlanda*, prefixes,
ise · i· in fear, da · i· da fear, tri · i· tri fir, ceithri · i· cethri fir : 1625
no urlonn indsci slondud reimmi · i· ferinsci 7 baninsci 7
deiminsci. Inunda immorro urlann ferinsce 7 baninsce o
sin amach. Is aire nach indister seach a ceathair.

Si di teora cetheora urlanna baninse andsin. Is i · i·
in bean, di · i· di mnai, teora · i· teora mna, cetheora · i· 1630
cetheora mna. It e 7 at iat immorro urlanna coitcheanda
eter banindsci 7 ferindsci. Is ed immorro urlann demind-
sci ut dicitur is ed a cheann. Fri hurlainn ferindsci dono
antaigis demindsci a n-urlandaib ilair · i· da nem ut dicitur
da fear 7rl. No urland indsce · i· ferindsce 7 banindsce 7 1635
demindsce. Conige seo corp ind Auraicepta.

Coic filltigithi fichet i reim · i· a coic gu hogfegad na
filed i filliulid re uamma na hai 7 fiche gne særda
olchena. Et in fiche gne særda catead a n-araide foraib?
Im berat cach æ dibh dochum a ndilis fen? Berait ecin, 1640
uair [it] dealba filltecha. Is ed a lin a tri i n-uathad 7 a
tri i n-ilar conad a se amlaid. In fichi gne særda prosta is
deimin is e so a n-araide, a do dec dibh i forgnuis ainmneda
7 ainsida, a oen dibh i forgnuis genidli 7 togartada, a secht
i forgnuis tobar tarda 7 foixlan : no aon dec dibh a'ndelbh ain-
1645
mnedha 7 ainsida 7 a tri a ndelbh genidi 7 togartada 7
a tri a ndelbh tobar tarda 7 foixlacha · i· tri fil[i]ti a n-uathad
· i· fer, fir, ic fir ; a tri a n-ilar na fer, na fir, na firu. In

1625 slondud L. E. reime L..: reimhe E.
1626 Inund ainm L. 1627-36 E. om.
1630 rememim E.
1631 re uama L.
1632 o ilchenela B.: olchena L.
1642 illar, samlaid L.
1643 a viii. E.
1644 foixlan E.
1645 E. om.
1646 genidi-, togorm L.
1647 foixlai, a ndelb L.
of masculine gender, to wit, *is ét*, it is he, the man, *dō* two men, *trī* three men, *ceithri* four men: or *urland indscī* is a sign of declension, masc., fem., and neuter. Masc. and fem. *urland* are, however, the same from that onward. Therefore they are not mentioned beyond four.

*Sī* she, *dī* two, *teora* three, *ceitheora* four women, are feminine *urlanna*, leading words, there. *Is ēt*, it is she, the woman, *dī* two women, *teora* three women, *ceitheora* four women. *It ēt* and *it iat*, they are, however, are common *urlanna* both fem. and masc. *Is ed*, it is, however, is neuter *urlann, ut dicitur*, it is his head. With masculine *urland*, again, neuter coincides in plural *urlanda*, to wit, two heavens, *ut dicitur*, two men, etc. Or *urlann indscī*, that is, masc., fem., and neuter gender. Thus far the body of the Primer.

Twenty-five prepositional flexions in declension, that is, five for full consideration of the poets in flexion while composing the *ài*, poem; and twenty artificial species besides. And the twenty artificial kinds, what is characteristic of them? Do they each of them conform to their own proper form? They do necessarily, for they are inflected forms. This is their number, three of them in the singular, three of them in the plural, so that thus there are six of them. As to the twenty artificial prose sorts, it is certain that this is their characteristic that there are twelve of them in the form of nominative and accusative, one of them in the form of genitive and vocative, seven of them in the form of dative and ablative: or eleven of them in the form of nominative and accusative, and three of them in the form of genitive and vocative, and three of them in the form of dative and ablative, i.e., three flexions in the singular *fer, fir, ic flur*; three of them in the plural *na fer, na fir, na firu*. As to the twelve flexions of them that pass into the
da filliud deg dibh tiaghait i forgnuis aímneda 7 aínseda it é andseo a n-anmand í.

Ar [fh]er [a] airceall; co fer [a] ascnamh; i fer a inotacht; seach fher a sechmall; for fer a fortudh; fri fer a freisligé; la fer a thäbtu; im fer a imthimcheall; dar fer a thairrsci; frisin fer a thormach; tre fer a tregdad; is fer a thuarasceail, ut díxit poeta:

Is iat sain da filltech deg,
Anndar leam nocho lanbhrec,
Tiaghait i forgnuis feda
Aímneda ocsus aínseda.

Na secht filltigh immorro tiaghait i forgnuis tobartadha 7 1660 foxlada, i flur a aitreibh; oc flur a furmidh; fo flur a sothudh; do flur a digbail; iar flur a thiarmoracht; ar flur a fregabhail; ria flur a remid, ut díxit poeta:

Is iad so na seacht fillti,
Nit ernàiil admilti,
Tiagait i ngnusibh glana
Tobarta ocsus foxlada.

Oenfilltech immorro teit i forgnuis togarthada 7 geníill, ut díxit poeta:

In fhir a thustidhi thair thair
Do sealbhadh do thogartaídh
Ocsus doibh ar aen ni rích
Acht mad int aen don ficht.

Is iad sin in fiche gne saerda cona n-aradnaibh 7rl.

1652 indotacht L. 1653 in fer B. L. a timchell E. 1656 sin L. E. decc E.
1657 Andar L. 1658 seda E. 1659 7 aímsara B. : ismera E.
1660 filltigthi E. 1661 foxlan E. fuirmiud L. 1662 remidh L. : remud T.
1664 sin L. 1665 Ni hernaili L. 1666 i forgnuis L. 1667 is E.
1668 teid L. om. togartacha L. 1670 a tuisdui E.
1669 do selba E. thogartaig L. 1672 7 doib archena ni f[i]c E.
1674 co n-aradnaib E.
form of nominative and accusative, these are their names here:

- ar fer its defensive.  
- i fer its ingressive.  
- for fer its invocative.  
- la fer its comitative.  
- dar fer its trespassive.  
- tri fer its perforative.  
- co fer its advance.  
- seach fer its neglective.  
- fri fer its desidative.  
- im fer its circundative.  
- frisin fer its augmentative.  
- is fer its descriptive.

*iit dixit poeta:—*

Twelve flexions are these  
Which methinks are not quite deceiving,  
They pass into the letter form  
Of nominative and accusative.

The seven flexions, however, that pass into the form of dative and ablative are:—

- i fur its locative.  
- fo fur its fundative.  
- iar fur its progenitive.  
- ria fur its precessive.  
- oc fur its depository.  
- do fur its privative.  
- ar fur its ascendive.

*iit dixit poeta:—*

These are the seven flexions  
Which are not kinds to be destroyed,  
They pass into pure forms  
Of dative and ablative.

One flexion, however, goes into the form of vocative and genitive, *iit dixit poeta:—*

-In shir* its parentative to all time  
For possessive, for vocative,  
And to them alone there comes not  
Save it be the one form from the score.

These are the score of artificial forms with their characteristics, etc.

I
Fer didiu, ebadh a fíd, iò no iphin ina reimim no 'na 1675 shealbad 7rl. ·i· is idad inna selbad 7 ina thoghairm. Is iphin immorro ina thobartaid 7 ina foxlaid. Euad immorro ina n-aímnnidh 7 'na ainsid.

Cate diles fedha i fedhaibh, 7 dilis feda i fídh, 7 dilis fídh i fedhaibh? Diles fedha i fedhaibh cetamus ·i· a 1680 riasna ceithri Guthaigib, ar is i cetlabrad each bi 7 iachtad gach maírb. Dilis fed i fídh dno ·i· is dilis in forfídh ogaim secepe fíd i scribthar. Dilis fídh i fedhaibh ·i· (col. 7) amal ata in forfídh as defogur ·i· is ed as diles and in foghr tuiseach, ar ni aírímhtear in fogur dedhenach. 1685

Alt co fesear ·i· co festar in n-aisti dona seacht primellgibh na filideachta do ghne do thomhus. Osein inunn is du deachaih sluinter alta uad ar na bonadh inse chumascda ·i· o sin inunn isna deighuachaib ·i· is do dadfoclaib sluinter aisti aircheltail ar na rabi in indsci cumascda amal doinacht 1690 na dárbaird.

Lorga fuach ·i· lairc e lorchaíne ·i· remshuidighthi desillæbaig biith riasna foclaib ica sárad ar da n-ernail ·i· rogaír 7 clánre (no clán celle).

Ferthot a thelgud noé. Ét bh u bo 7 go ged ·i· anmand 1695 sin tria eladain rancaídar na filid do reir a fògair ·i· fertoft ·i· fer rothoit and; 7 bo a uerbe boo no buo ·i· fograigim ·i· on geimim nobeth 7 ged go mbadh on geig gotha dober

1675 din euad E. ina reim L.
1676 togarmaig L.
1678 aímnig, aínsed L.
1680, 1 L.L. 188a 17
1682 oge- sechepe E.
1683 airm airmither E.
1684 ·i· co feiser L.
1688 ar na bad E.
1689 is da, is da dagfhoclaib E.
1692 lorghaine, do sillæbaig biit E. ·i· lairci no lorcaime T. 1696 el-ad E.
1697 bo ·i· cumudh on buo T. rathoith, fogruagaim E. Gr., Lat. ii, 6, 5; v. 239, 6 1698 ged ge mbad on geim nobeth, nober as E.; nobeiredh T.
Now as to \textit{fer}, man, \textit{ebadh}, \textit{ea}, is its Ogham vowel; \textit{io} or \textit{iphin} in its declension, or in its possessive, etc., to wit, \textit{idad}, \textit{i}, is in its possessive and vocative. It is \textit{iphin}, \textit{io}, however, in its dative and ablative. \textit{Ebad}, \textit{ea}, however, in its nominative and accusative.

What is proper of \textit{fedha in fedaibh}, of \textit{fedha i fidh}, and of \textit{fidh i fedaib}? Proper of \textit{fedha i fedaibh}, a vowel among vowels, first, to wit, \textit{a} before the four vowels; for it is the first expression of all living and the last sigh of all deceased. \textit{Dilis fed i fidh}, proper of vowels in a vowel, that is, proper is the Ogham diphthong whatever be the \textit{fid}, vowel, in which it is written. \textit{Dilis fidh in fedaibh}, proper is a vowel among vowels, to wit, such is the Ogham diphthong which has two vowels, to wit, what is proper there is the first vowel, for the last is not reckoned.

\textit{Alt co fescar}, i.e., that it may be known whether it is a metre of the seven primary combinations of poetry as regards measure. From that onward it is by verse-feet that \textit{alta}, limbs of science, are expressed that it might not be mixed speech, that is, from that onward in the good words, that is, by good words the metres of \textit{airchetal} are expressed that it could not be the mixed speech such as the Daerbaird use.

\textit{Lorga fuach}, staves of words, that is, \textit{lairce lorcaina}, full comely legs, to wit, disyllabic interpositions that stand before the (alliterating) words, saving them from two kinds, to wit, \textit{rogair}, overshortness, and \textit{claenre} or perversion of sense.

\textit{Fertot a telgud noc}, its man-throwing. And \textit{bu bó} and \textit{go géd}, names these which through science the poets have invented according to their sound. \textit{Fertot}, that is, a man has fallen there; and \textit{bó}, cow, from the word \textit{boo} or \textit{buo} [\textit{Boù}], I sound, that is, it would be from the \textit{gèim}, roar; and \textit{géd}, goose, would be from the goose-voice which
ass nobeth, amal asbert in Laitneoir: *No[n]e* de *sono* factum est -i- forcaemnacair int ainm don fogur *ut est* 1700 connall *stip* is ed a fogur ica loscudh. Is de sin ranic *stipula* do anaimh do icon Laitneoir.

Aurlonnd no insce dno d'oreill in gai is ainm. Caidi int erlonn særda fogabar conad aiciud? Ni ansa. Erlonn in gæ. Cate int aurloonn indsci do nach asand insci acht 1705 insce bais -i- graini in gæ. Cate int aurloonn is iarlonn 7 int iarlonn is urloonn 7 int urloonn 7 int urloonn -i- urloonn -i- in gai -i- urloonn fadesin iarlonn dotess, ar is iar each ndedenach; conid he sin int urloonn is iarlonn 7 is urloonn int urloonn is remloonn -i- intan rosaig lar ind airiall. Cate urloonn 1710 urlainn urlainni i n-urlonn -i- urloonn serurloonn banurloonn nemurlonn: urlainni *ben* in fir: urlunna a ndis i n-urlaind -i- i nem no i n-ifern.

Aurlunna ilair mascul 7 femen in so sis: se, da, thri, cet[h]ri: si, di, teora, cetheora. Inunna insci airme 1715 o sin imach. Is ansdaín fogabar comrorco ilair neodair -i- cena urlanna ilair oca acht i n-uathad tantum. Cate insce særda fogabar co n-aicned? Ni ansa. Is ed in ceand air is særda a radh 7 se for in duine. Is aicenta immorro a radh fris iarna buain de. 1720

Cia hænfocl recombracach isna remendaib gebes ingrecus -i- greim na ceithre n-ernaili du remendaib -i- in focul as treghad ar geibit arin *focul* is tregdad 7 as aitreib
it utters, as the Latinist has said: *Nomen de sono factum est*, i.e., the name has happened to the sound, *ut est, connall*, stubble, *stip*, that is its sound as it burns. Thence *stipula* has come to be the name for it with the Latinist.

Then as to *aurlonn*, haft, or *msce*, speech, it is a name for the spear-bed. What is the artificial *urlonn*, haft, which is found to be nature? Not hard. The spearhaft. What is the *aurlonn indsci*, haft of speech, from which groweth no speech, but speech of death? The spear-point. What is the *aurlonn*, haft, which is *iar lonn*, after blade, the after-blade which is haft, and the haft which is *remlonn*, before blade, to wit, *urlonn*, haft, that is, the spear, to wit, haft itself that will come after blade, for *iar* is everything final; so that that is the *urlonn*, haft, which is after blade, and the *urlonn*, haft, is the haft which is *remlonn*, before blade, to wit, when the *airiall* reaches ground. What are *urlonn*, *urlainn*, *urlainni* in *urlond*? *Urlonn*, that is, *urlonn*, haft, leading word, mas., fem., and neut.: *urlainni*, the wife of the man: *urlanne*, the two in *urlond*, i.e., in heaven or in hell.

The *urlanne*, indices of gender, mas. and fem. plural are as follows: (mas.) *sé*: *dá*, *trí*, *cethri*: (fem.) *si*: *dí*, *teora*, *cetheora*. From that onward the genders of number are the same. It is there is found an error of the plural neuter, to wit, its not having *urlanne* plural but in the singular *tantum*. What is artificial speech which is found with nature? Not hard. "It" is the head, for it is artificial to say "it" while it is on the man. It is natural, however, to apply "it" to it after striking *cenn* off him.

What single disyllabic word in the declensions will take the place, to wit, the effect of the four parts of declensions? The word perforative, for it includes the words perforative,
7 is innuttacht 7 as ascnam; ar ni bia in tregdad cen (ind) aitreib, ni bia inn atreib cen in innotacht, ni bia int inutacht 1725 cen inn ascnam, conid tregdad o thuind co tuind teachtas. Cia bricht i mbit ocht feda ocon filid co ngeb int ænguta greim a leithi ut est sliachta 7 is ogleith in sin ni certleath ·i· a haenar a n-agaid na secht litir. Cia baili inn Auraiccepta ata in sealbadh særda cen reim acht reim 1730 remraití, ut est, alme alme ·i· in selbhad ata do forín 7 for T.

Cia baili i fogabar comtoth consan cen tinfed treothu? Ni ansa. In baili i mbi n rìa g cen gutaiga eturu, ut est uinge. Cia baili i fagabar in fidh forthormaigh iar forbu 1735 na n-ocht sillab isin focul is bricht? Ni ansa. In baili i mbia defogur isin ochtmad diait is fidh forthormaigh indara fogur.

Ocht sillaba dno isin focul is mo isin Gaedilg, ut est, fiannamaile-(330)-chardaai: tre sillaba dec immorro in 1740 focul is mó isin Laitin, ut est, tenerificabilitudinitatibus.


Cate bunad ruidles[t]a in focail is aipgitir? Ni ansa. 1745 A b e c e d i b o n i· copulatio literarum per se ·i· ata isin aipgitir comhthinol na litir cona fialus.

Ocus littir fodesein, cia bunad o fil? Ni ansa. Onni
locative, ingressive, and advancive; for the perforative will not exist without the locative, and the locative will not exist without the ingressive, the ingressive will not exist without the advancive, so that it is perforative which holds from end to end. What bricht is it in which stand eight Ogham letters according to the poet wherein the one letter will contain the force of half of it? ut est, sliachta, and that is a virtual half, not an exact half, to wit, it alone is against the seven letters. In what place of the Primer stands the artificial possessive without rhyme save rhyme of vowels only, ut est, la ba? That is, the possession which a has over the l and over b.

In what place is found a couple of consonants without a breath through them? Not hard. Where n stands before g, with no vowel between them, ut est, uinge, ounce. In what place is found the augmenting Ogham vowel after the completion of the eight syllables in the word bricht? Not hard. Where a diphthong will stand in the eighth syllable, one of the vowel is an augmenting vowel.

There are eight syllables in the biggest word in Gaelic, ut est, fiannamailechardaai. Thirteen syllables, however, form the biggest word in Latin, ut est, tenerificabilitudinitatibus.

What consonant will take the force of a vowel, word and consonant? Not hard. Q. What consonant will not take the force of vowel, word or consonant? Not hard. H.

What is the peculiar origin of the word aipgitir, alphabet? Not hard. A be ce, dibon, i.e., copulatio literarum per se, to wit, there exists in the alphabet a collection of letters with their relationship.

And as to letter itself, what is the origin from which it is? Not hard. From legitera, to wit, a name for
as ligitera ·i· ainm tighi araili anmand aitrebhas i traigh mara dianadh ainm Molosus 7 gibeadh neach atchi tegh- 1770 dhais in anma sin foillsigter do fis cen eledain. Amadhl [s] set iarum faillsighthi eolais 7 fessa do neoch aiscin in tighi sin, is amlaidh sin as set faillsighthi eolais do fis 7 aiscin littri, conid airesain tugadh int ainm is lettera o ainm tighi in anma remrait i for littir in gach baili ita. No 1755 lettera a litora ·i· on foillgiud ·i· on chomait doberdis na harsata forsna claro ciartha, ar intib nacet scribhtha leo: no litera ·i· inteach legind ·i· set legind. 

Do bhunadhaibh na remend andseo sis.

In *tiasa* di fedaihbh 7 deachaibh 7 remendaibh 7 1760 furbhthi 7 altaibh 7 inscibh 7 etargairib amal rosaidighthi la filedu ina scuili cetna robhadar 7 la Fenius Farsaidh iar tebiu na Gaedelge asna di bherlaibh scchtmogat. Co taiselbad do Goediuil mac Angein iar is e sen dorothlaigh tepe na Gaedelge ·i· int aenberla ba aillin 7 ba cainiu each berla 1765 conid aire fognith 7 conid iarum dotaiselbad conidh aire dogairther Gædelc 7 Gaidhil. Nel (no Nin) mac Fenius dothuc Scotai ingen Foraind conidh dia ainm-sie dogairther Scuit.

*Fer* a ainmnid uathaid.

*Fir* a shealbad uathaid.

*Do fir* a radh n-uathaid.

*In fer* a inchosc uathaid.

*A fhir* a thoghairm uathaid.

*O fir* a oxail uathaid.

*Og fir* a thurmeadh uathaid.

*Fir* a ainmnid ilair.

*Na fer* a shealbad ilair.

*Do feralbh* a rad n-ilair.

*Inna firu* a inchosc ilair.

*A fhiru* a thoghairm ilair.

*O feralbh* a oxail ilair.

*Oc feralbh* a fhuirmid ilair.

1729 ondi ailigt· E. 1759 nolusus T. cibed L. : gibe nech E.

1731 in amanna sin, cech ealadan L. : ind amannda E.

1732 faillsiges eolus E. fessa L. E. em. faiscin L. E.

1733 do fhiss 7 do aicsin E. 1754 o anmam L. : on ainmnigthi E.

1735 tig L. in amanda L. E.

1740 a literatura ·i· on foillsiugud (no on fhollidug) E. : Virg. Gr. p. 7, 10 ar is intib L. rosgribtha T. 1728 legitera E. leang ·i· set leang L.

1756 forbalbh T. : furibib L. E. 1762 i rlabare E.

1756 na nGaedel B. : tebi na Goed- L. : teipiu naGæd- E. tairillfed E.

1757 dorathaghl E. Gaedel L. 1765 na nGaedel B. ba hállembh, caimem L.

1760 donaiselbad L. : dotaiselbad do E. 1760 Goedelg 7 Goedil L.

1770 dofuc, Scoti L. : dia hanmam-sein L. E. 1760 firi E. adds

1770 ainmniguad, na fir L. 1770-1807 cf. Stokes, Goidelica, 72-4

1771 Do fir a selbad ilair L.
a certain animal lair that dwells on the seashore [in litore] named Molossus, and whosoever sees the lair of that animal, to him is revealed knowledge without study. Therefore as it is a way for revealing wisdom and knowledge for anyone to see that lair, so the knowledge and sight of letters is a way for revealing knowledge to him, so that on that account the name littera from the name of the lair of the animal aforesaid is applied to letter in every place where it occurs. Or littera is from litura, rubbing, i.e., from the smearing, i.e., from the rubbing which the ancients used to apply to the waxen tablets, for thereon they (the letters) were first written by them. Or litera, i.e., path of reading, i.e., way of reading.

Of the origins of the declensions here below.

The beginning of letters, verse-feet, declensions, accents, intervals, genders, and comparisons as they were established by poets of the same school in which they dwelt, and by Fenius Farsaidh after the selection of Gaelic out of the 72 languages. Hence it was attributed to Goedel son of Angen, for it was he that desired the selection of Gaelic, to wit, the one language that was more beautiful and excellent than any language, so that for this reason it used to serve, and therefore it was attributed, so that hence Gaelic and the Gacl are named. Xel, or Nin, son of Fenius it was who married Scotia, daughter of Pharaoh, so that it is from her name they are called Scots.

**Per** its nominative sing.  
**Fir** its possessive sing.  
**Do fer** its dative sing.  
**In fer** its accusative sing.  
**A fhir** its vocative sing.  
**O fir** its ablative sing.  
**Og fir** its depositive sing.  

**Fir** its nominative plur.  
**Na fer** its possessive plur.  
**Do feralbh** its dative plur.  
**Inna firu** its accusative plur.  
**A fhiru** its vocative plur.  
**O firalbh** its ablative plur.  
**Oc feralb** its depositive plur.
Co fer a ascnam uathaid.
Sech fer a shechmall uathaid.
Tre fer a thregdad uathaid.
I fer a inotacht uathaid.
I fir a aitreb uathaid.
For fer a fhrotud uathaid.
Fo firu a fhrotudh uathaid ilair.
Tar fer a tharrsci uathaid.
Ar fir a fhrescail uathaid.
Fri fer a fhreslighti uathaid.
Feron a formoladh.
Feer a mhallrughudh.
Ser a chendfhochrus tuis.
Ni airgeair a dhiabhul -i- ferfer.
Sofer a shærughudh.
Ni airciar a urard -i- fera.
Et forsnai firu 7 fona firu et tresna firu (col. 9) a lórga fuach.
E, es, in, co, tre, tar, sech fer a dialt n-éatarleime.
Pertot a thelgad noe.

Co feraib (no co firu) a ascnam ilair.
Sech feraib (no sech firu) a shechmall ilair.
Tre feraib (no tre firu) a thregdad 1780 ilair.
I firu (no a feraib) a inotacht ilair.
I firu (no a feraib) a aitreb ilair.
For firu no for feraib a fhrotud ilair.
1785
Fo firu no fo feraib a fhrotud ilair.
Tar firu no tar feraib a tharrsci ilair.
1790
Ar firu no ar feraib a fhrescail ilair.
Fri firu no fri feraibh a fhreslighti ilair.
Feron a formoladh.
Feer a mhallrughudh.
Ser a chendfhochrus tuis.
Ni airgeair a dhiabhul -i- ferfer.
Sofer a shærughudh.
Ni airciar a urard -i- fera.
1795
Firiní a lúdhughudh.
Dofer a dhærughudh.
Feraib a aurisel.
1800
Fefrier a chonnail.
Fe a airchill calaid.

Ni airciar (a) arichill fuit no feir a airchill fuit, Ferr a 1805 dechneadh, Fe a dichneadh. Ise, issi, issed ; uinnse, unnse, onnar a urlunn indsci.

Ceand cridi fulang a3lhe demi tebidhi in firu. Suil 7 fiacail lanamain in chìnd. Srebann 7 cru lanamain

1732 illraig E.
1734 deilidnim (?) E.
1736 berfer, firim- E.
1738 a deimhi E.
1732 cotut E.
1736 ceimfocrus tar, deid E.
1730 forna E.
1804 thshelgad B.
1802 lanamoin E.
Co fer its advancive sing.  Co ferab (or co firu) its advancive plur.
Sech fer its neglective sing.  Sech ferab (or sech firu) its neglective plur.
Tre fer its perforative sing.  Tre ferab (or tre firu) its perforative plur.
I fer its ingressive sing.  I firu (or a ferab) its ingressive plur.
I firu its locative sing.  I firu (or a ferab) its locative plur.
For fer its attestive sing.  For firu (or for ferab) its attestive plur.
Fo firu its fundative sing.  Fo firu (or fo firab) its fundative plur.
Tar fer its trespassive sing.  Tar firu (or tar ferab) its trespassive plur.
Ar firu its ascensive sing.  Ar firu (or ar ferab) its ascensive plur.
Fri fer its desidative sing.  Fri firu (or fri ferab) its desidative plur.
Feron its hyperbole.  Fer its hardening.
Feer its retarding.  Refer its inversion.
Ser its change of initial.  Fel its change of final.
Ferfer its reduplication, is not found.  Fefre its doubling a final.
Sofer its ennobling.  Fe its theft of a hard.
Fera its exaltation, is not found.  Feraib its humiliation.
And, on, 'neath, through, in, past the men, its staves of words.
From, out of, in, to, through, across, past a man, its interloping syllable.
Pertot its man-throwing.  Fe its theft of a hard.
Its theft of a long is not found, or feir is its theft of a long.
Ferr its doubling a final.  Fe its losing a final.
Ise, etc., he, she, it, its prefix of gender.

Head, heart constituting the man's two neuter selected attributes. Eye and tooth the couple of the head.
Membrane and gore the couple of the heart. (The
(lanamain in srebuinn ·i· báinne 7 glaiss, lanamain in chru 1810 ·i· ruaidi 7 dergi) in cridi. Lurgu 7 traigh lanamain ind fhulaing. Gene dno na lanamaide deme ·i· ebrachtur ·i· abhrochtur (no incained) 7 malu, lanamain (no gene) na sula. Bun 7 lethet lanamain (no gene) na fíacaí. Croiceann 7 feich lanamain (no gene) na lurgan. Lith 7 1815 tond lanamain (·i· gene) na traiged. Alailiu dado, it e gene na lanamaide demi a forbthi, air it hi tri gne dochuisnet gein forcomeda 7 gein daghchometa [7] gein fricometa. Gein forcometa cetamus, ut est, ailimne for glun, imnta samlaiddh, ar is fair annuas ata gai ind [fh]ir forsail 7 is leis 1820 fochetoir geindir as do beolaibh i fut 7 i nn-airdi. Dimin disail biit amal roghabh fuil arrad feola 7 is isin feoil. Is amlaidh dinin dishail co ngaib lasin focul o thosuch gu dereadh gan urgabail gan airditin. Arnin amal roghabh cnaim mullaich 7 leicni 7 cuicce 7 find, 7 na hai nad 1825 genat lasin duine fochetoir, uair fo cosmaillius alta duini doniter alta huadh. Ni taidbet dno int airnin lasin focul fochetoir forsa tochradar co mbi fo deoidh arding in focul.

Ferdialt gu sin.

**Incipit bandialt.** Bean.

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mna. o mnaí (no o bein). tri mnaí.
n na mban. o mnaíb. tria mnaí (no mnaíb).
do bein. oc mnaí. i mnaí.
do mnaíb. oc mnaí (no oc mnaíb). i mnaí (no mnaíb).
in mbein (no in mnaí). co mnaí. for mnaí. 1835
inna mnaí. co mnaí (no co mnaíb). for mnaí (no mnaíb).
a bean. sech mnaí. tar mnaí.
a mnaí. sech mnaí (no sech mnaí) tar mnaí (no mnaíb).
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couple of the udder, that is, milk and streamlet: the couple of the gore, that is, redness and crimson.) Leg and foot the couple of supporting. A pair, too, of the correlated neuter, that is, eyelashes and eyebrow, i.e., abrochtur, upper eyebrow (or imcainead, treating superciliously) couple or pair of the eyes. Root and breadth, the couple or pair of the teeth. Skin and sinew the couple or pair of the shins. Activity and surface the couple, i.e., pair of the feet. In another respect, too, these are the pairs of the correlated neuter, its accents, for there are three kinds that are in existence, one for warding upon, one for good warding, and one for warding against. Gein forcométa, for warding upon, first, ut est, alinne for glán, cap on knee, similarly, for on it from above stands the spear of the true forsail, and it is therewith at once it is produced out of thy lips in length and in loudness. Dinu disail are in use as, for example, fail blood, which is along with feóil flesh, and blood which is in the flesh. It is thus that dinu disail permeates the word from beginning to end without arresting it, without stretching it. Arnin such as cnáin mullaich top bone, liceni jaw-bones, cnüicc knuckles, and find hair, and those that do not originate with man at first, for under the likeness of a man's limbs are limbs of science made. Now the arnin does not at once appear with the word on which it falls so that it is at the end that it compresses the word.

Masculine declension thus far.

Incipit feminine declension. Woman.

of a woman. from a woman. through a woman.
of the women. from women. through women.
to a woman. with a woman. in a woman.
to women. with women. in women.
the woman. unto a woman. on a woman.
the women. unto women. on women.
O woman. past a woman. over a woman.
O women. past women. over women.
benon a formoladh.
ben a codut.
been a mallrugud.
neb a delidind.
befrien a chondail.
ben a oen.
ben a lan.

no mna a lan.
ni airecair a dheibul .
benben.
ciaisberat araili ni bh
nach lan ina dheibul.
benine a lugudud.
soben a saerugud.

1840
1845

doben a dærugud, ni airicair a aurard (no i nn-uathad ·i-
benena). Mna i n-ilur a aurard. Ni airecar a airisel ·i-
(benaibh). Forsna, 7 fona, triasna, isna, sech na mna a
lorga fuach: o, do, sech, for, in, is ben a dialt n-etaerlemi.
Bentot a thelgud noe. Be a airichil calaid. Ni bhi a 1850
airicill fuit no ni airicair airicil (-i- fuit). Bel a cennfochrus.
Benn a deichneadh. Be a dichneadh. Cich 7 glun a
ndemi thepide, fair 7 sridit a llanamnai: blass 7 mills
a ngeni-side. Almæ 7 eacsait lanamnai in gluizi.
Cnaim 7 feoil a ngeni-side. No hit he a ngene a forbthe 1855
amal rom-ebhartmar.

Bandialt conigi sin.

Incipit do deim-dialt andseo sis.

Nem. Nemon a formolad. Nime a cotut. Neem a
mallrugud.

na nime, oc nim. tre nem. for nem.
do nim, oc nimibh. tria nime. for nime (no
do nimib. co nem. i n-nem. nimbib).
a n-nem. co nime. i n-nime. tar nem.
inn nime. sech nem. i n-nim. tar nime. (331)
o nim, o nimib. sech nime. i n-nimib. fo nim, fo nimib.

a lugugud (no a diabul). Ni fail a særugud, nach a
**THE PRIMER**

benôn its hyperbole. or mna its full.
ben its hardening. its reduplication, to wit, ben-
been its retarding. ben is not found.
neb its inversion. Though some say that there
befrien its internal division. is not any lin in its re-
ben its unity. duplication.
ben its full.

**doben** its enslaving; its exaltation is not found (or in the
singular, that is, benna). **Mna** in the plural its exaltation.
Its humiliation, to wit, benaib is not found. On, under,
through, in, past the women, its lorga fuach: from, to,
past, on, in, ’tis woman, its interloping syllable. **Bentot**
its man-throwing. **Be** its theft of a hard. Its airichill fuit
does not exist, or airicil (i.e., fuit) is not found. **Bel**
its change of final. **Benn** its doubling a final. **Be** its
losing a final. Pap and knee their selected neuter, **fair**
bearing, and sridit the passage of milk from the breast,
their couple; taste and sweetness, their pair. Cap and
hollow of knee, the couple of the knee. Bone and flesh
their pair. Or these are their pair, their accents, as
we have said.

Feminine declension thus far.

*Incipit* neuter declension here below.

**Nem** heaven. **Nemôn** its hyperbole. **Nime** its harden-
ing. **Neem** its retarding.

of the heaven. at heaven. through heaven. on heaven.
to heaven. at heavens. through heavens. on heavens.
to heavens. unto heaven. into heaven. over heaven.
the heaven. unto heavens. into heavens. over heavens.
the heavens. past heaven. in heaven. under heaven.
from heaven. past heavens. in heavens. under heavens.

**Nefriem** its internal division. **Nem** its unity. **Nem** its
full. Its diminutive is not found, nor its reduplication. Its
daerugud, nach a aurard. **Nimib** a airisel. Forsna, fona, tresna, isna, sechna nime, a **lorga fuach**: o, do, in, co, es, 1870 fo, for, [d]e, sech na nime a **dhialt n-etàrleme**. Ni fogná a thelgudh noe. **Ne a airichill (i- calaidh)** *ut est*, *nem* ind usce, no nem nathrach, *ut est*, *nem* im thalmain. Ni bi airichill (i- fuit). **Nel a chennfochrus. Nemn a deichhead. Ne a dichneadh. Ised, isi, ise; ondar, unnisi, unnse a 1875 erlonn indsci. [Ni] airecar a deimi tepidhi, ar is deimensci fadhesin. Nel 7 tuagh nimi a lanamnai demi: dath 7 airdi a ngeni-sen: no it he a fuirbhthi a ngeni.

Nemdialt co sin.


Doformaighet alaile dano a tri frisna hiin sin a dighbhail i- *den fir*; 7 a thuarascbail i- *in fer*; 7 a tustidi *in fir*: acht is inunn a dighbhail 7 a fhoxlaidh; is inund a 1890 thuaraschbhail 7 a inchosc; is inund a thuistiudh 7 a shelbhad.

**Incipit** do ernailibh in imchomairec in so sis.

Atat da aithfeghad for imchomarci- *i- imchomarc iar n-inni thoirni 7 imchomarc iar n-airbhirt nan-airbirenn 1895 bith. Atat ceithre ernaili fair *i- meit 7 inni 7 inchosc 7*
ennobling does not exist, nor its enslaving, nor its exaltation. Nimib is its humiliation. On, under, through, in, past the heavens, its staves of words: from, to, in, unto, out of, under, on, of, past the heavens, its interloping syllable. Its man-throwing may not serve. Ne its theft of a hard, ut est, nem of the water, or poison of a serpent, ut est, nem im thalmain heaven about earth. There is no airichill (i.e., fuit). Nel its change of final, nemm its doubling of final, ne its losing a final. Ised, etc., he, she, it, its prefix of gender. Its selected neuter is not found, for it is itself neuter gender. Cloud and bow of heaven its neuter couple: colour and height their pair, or it is their accents that are their pair.

Neuter declension thus far.


Now others add three to these, its privative den fir; its descriptive in fer; and its parentative in fir: but its privative is the same as its ablative; its descriptive is the same as its accusative; and its parentative is the same as its possessive.

Incipit to the divisions of analysis is this below.

There are two views of analysis, that is, analysis according to the meaning it denotes and analysis according to the method which it uses. There are four divisions of it, to wit, size, quality, denotation, and accent. Analysis according
AICNEAD. Imcomarc iar n-inni thóisne: Atat ocht fothoirnde fair 7 cethri printhoirnde na n-ocht fothoirnde. It he gabair fona iv printhoirndib conid ocht printhoirnde samlaid, cenmota comacomul 7 comfhíiltigh 7 comshuidhigthe ·i. 1900 comacomul ceilli 7 ceneol 7 cetfaidh cuirc 7 anma 7 folaidh 7 airmhi 7 aicenta. Is é eint aicned hisin adasramed uili. Is é e in met co fester in met no in laighth bis isin focul. Is i in inni co fester in inni uile no maithiusa bis fond focul. Is é int inchosc co fester coich 1903 indsci, in indsci no in rann indsci. Masa rann indsci cate defir eter raind 7 indsci. Maso indsci coich in indsci, in ferindsci no in baninindsci no in deimindsci. Maso ban-indsci ·i· indsci banda, ut est, nutrix ·i· muimech lasin Laitneoir, int uili gne feminda dachuisin dar beolo duine is nutricis in cenel sin, ar is nutrix is bhuiamech doaib uili. Maso ferindsci ·i· indsci ferdha, ut est, pater ·i· athair lasin Laitneoir, int uile gne mascul 7 femin 7 neodair dochuisin dar beolo nduine is pater is athair doib uili ·i· Dia Uilichumhachtach, Athair na n-uili dhula. Maso 1910 dhemindsci ·i· indsci dimbeaíghthi, ut est, caelum ·i· neam lasin Laitneoir, int uile gne neoturda dochuisin dar beolo nduine is o nim ainmnigter. Is inni in cetna diall 7 diall tanaiste 7 tres diall 7 ceithreamad diall 7 cuiced diall 7 rann 7 res 7 rece. [I]ssi in [res in] printhorand. Is i in rece in 1920 fothorand. In Íthotorand i sen, atath cethri ranna fuirri ·i· seacht n-aírm 7 seacht n-aicenta 7 secht ndescena a dheiscin iar ceill 7 iar (col. ß) ceniul 7 iar nguth 7 iar mbreithir 7 iar
to the quality which it signifies: There are eight subordinate parts in it, and four primary parts of the eight subordinate parts. These are included under the four primary parts, so that thus there are eight primary parts, besides conjunction, derivatives, and compounds, to wit, conjunction of sense and species, perceptions of body, soul, substance, number, and accent. That is the accent in which they have all been reckoned. That is the size, that the size or smallness which is in the word might be known. That is the quality, that it might be known whether it is a quality of evil or good that underlies the word. That is the denotation, that it might be known of what it is, whether gender or part of speech. If it be a part of speech, what is the difference between part and speech. If it be gender, what is the gender? masculine, feminine, or neuter gender? If it be feminine gender, to wit, female gender, ut est, nutrix, nurse, with the Latinist, the whole female species that passes over human lips, that genus belongs to nutrix, for nutrix is nurse to them all. If it be masculine gender, that is, male gender, ut est, pater, father, with the Latinist, the whole species of masculine, feminine, and neuter that passes over human lips, it is pater that is father to them all, that is, Almighty God, Father of all the elements. If it be neuter gender, that is, lifeless gender, ut est, caelum, heaven, with the Latinist, the whole neuter species that passes over human lips is named from nem, heaven. Quality is the first, second, third, fourth, and fifth declensions, and ramn, verse, and res, tale(?), and rece. Res is the first division. Rece is the subdivision. In that subdivision there are four parts, to wit, seven numbers, seven accents, and seven aspects, its aspects according to sense, species, voice, verb
labradh. Is do comachomol in gotha 7 na breithri sin 7 labartha asait ernaili imchomaire. 1925

Finit.


No (mar so) ita trefocul: cen chlaen, cen rudraigh, cen 1940 rofot, cen rogar, cen dimbrigh, cen forbhricg, cen ecairec fri fregnaire, cen uathad fri ilar, cen ecenel, cen ec[om]uaim, cen ecuibdias, cen anocht i da locht deg na hirlabra in sin.

Dia nditen-sidhe cethri cenela fiche: co[ra]baing : a formoladh, a codut, a mallrugud, a diabul, a deiliden, a oen, 1945 a lan, a lugugud, a saerughud, a daerughud, a aurard, a airisel, a dhichneadh, a dhoichnead, a chonnail, a chendfochus, a airchill fuit, a airchill calaid, a thelgudh noe, a urloun inse, a hinsce mod, a lamamna deimi, a demi thepidhe, a ngen-side, co ndath 7 tothucht, co tomus fri fidh 1950

1924 7 in da bhreithre 7 in da urlabrad T.
1925 cf. Origg. ii. 18: imcomraic E. T. ends with a poem of which the second line is: ae fadn- ni himurscel.
1929 Trefocul tachraid filid andso sis rocumsat E.
1928-40 Arch. C. P. iii. 293: cf. Origg. ii. 17
1930 comsumu E. 1931 cellgib B.: hellgib L.: hellgib E.
1932 faicth co, aicitene E. 1933 imsechbaidh, ecachina E.
1935 dofarce E. cen saebsuidigud E.
1937 Cona aichni cet[ha]r cuaila i cumait E. 1938 fordhudh E.
1940 cloen, rudraich, roat E. 1942 ecomuud E. 1943 andso inidsin E.
1944 corab and E. 1945 deibide E. 1947 dochned, condail E.
1949 mod E. 1950 a ngen-side contath i- tothucht E.
and language. It is for conjunction of the voice, and that word, and language that the divisions of analysis grow.

Finit.

This is trefocul as the bards and the patreni (?) have devised it, to wit, trefocul, without a heap of bones, without cramping of diction, without plagiarism, without sameness, without banishing ornament, without one of the dullbach, without one of the ellach, save a single ellach, without disgrace, without pause, without rhyming accident, without unrhyming accident, without their word which poets call friswalh, without regular repetition of diction, without narrative on another subject, without blasphemy, without detraction, without a word that exceeds derision, without metre (ne) on non-metre (an-ne), without wrongly placing single syllables to answer as a trisyllabic word in the use of bard measure, so that there be not the four-rhyming quatrains which bards compose, so that there be no violation of law upon the words if it be a measure that is kept up, as he said: Trefocul poets plead.

Or Trefocul is without wrongness, without too many rhymes, without an over-long, without an over-short, without want of emphasis, without over-emphasis, without an absent to a present, without a singular to a plural, without false gender, without false alliteration, without false rhyme, without error, to wit, those are the twelve faults of composition.

To guard against these are 24 kinds, to wit, corrall there: its hyperbole, its hardening, its retarding, its reduplication, its inversion, its singleness, its full, its diminutive, its ennobling, its enslaving, its exaltation, its humiliation, its losing a final, its doubling a final, its internal division, its change of initial or final, its theft of long, its theft of hard, its man-throwing, its prefix of gender, its mod speech, its neuter couples, its selected neuters, their pairs, with colour and properties,
7 dech, reim 7 forbad, alt 7 insci 7 etargoire ar each cenel labartha dotuisim ar beolu duine [dohuisimar L.], ar is a dealt domiter recomhrac, a recomrac domiter iarcomrac, a hiarcomrac dno feles, a feles domiter clænre, a clænre domiter luibenchosach, a luibenchosach domiter claidemnas, a 1955 claidemnas domiter bricht: ar comitier alta uad fri haltaib in duine, ar ita coic alta sescat ar tri cet in duine, a coic sescat ar tri cet aisti archetai, 7 coic laithi sescat ar tri cet isin bliadain 7 a coic sescat ar tri cet du luibib tre thalmain conastacmaing tlacht in trefocuil de quibus dicitur:

Trefocul tacrait filid.

**Trefocul** tacrait filid  
Do didin a n-indligid,  
Ni mo na lucht cuibrind cland  
Di neoch tuirimim notuigeand.  

Sceith *ocus* gnusi glana  
Aincit lochta linmara,  
Immar roscum Adna ogh,  
Ni tarba gen a tintodh.

Da anocht deg is derb libh  
Dlegait a fis na filid;  
A main nocho n-fuair Etain,  
Rofuaigh aib inn aircetial.

Da sciath dec is da ghnuis deg  
Roordaigh dia n-imchoimet  
Na lochta cen lomrim lac,  
Da da comlin noscobrat.

Na gnusi diten atbër  
Cotut is an nach aimgier,  
Særugud dærugud des,  
Na lorga fuach fria firmhes.

---

1951 etargairi cen 7 cen a lus labartha E.  
1952 dohuisin dar L.: douisiumar air E.  
1953 recomarc E.  
1954-60 Of the 613 Jewish precepts 365 are negative, which Rabbinical anatomy declares to be the number of the sinews—veins or small vessels—in the human body. They equal the days in the solar year and are governed by 365 angels. *The Zohar,* v. the Jewish Encycl. i. 565  
1957 *Ir. Texte,* iii. 66, 8
with measure as regards letter, verse-foot, run, and accent, interval, gender, and comparison for every sort of speech that is produced on human lips; for it is from syllable that dissyllable is estimated, from dissyllable that trisyllable is estimated, from trisyllable in turn quadrisyllable, from quadrisyllable pentasyllable is estimated, from pentasyllable hexasyllable is estimated, from hexasyllable heptasyllable is estimated, from heptasyllable octosyllable is estimated: for the limbs of science are equal to the limbs of man, for there are 365 limbs of man, 365 measures of poetry, 365 days in the year, and 365 herbs through the earth, so that the protection of the Trefocul encompasses them, de quibus dicitur:

Trefocul poets plead.

Trefocul which poets plead
To defend their lawlessness,
Is no more than a burden of a children's part
From something, I reckon, which they understand.

Shields and pure countenances
Ward off many blemishes
As perfect Adna has devised them,
It is no profit not to turn them.

Twelve "errors," it is clear to you,
The poets must know them;
Etain has found no profit of them,
She has woven the beauty of poetry.

Twelve shields and twelve countenances
She has appointed to guard oneself against them,
The blemishes without a weak bare rhyme,
They succour them with double their number.

The countenances of defence which I shall mention,
"Hardening" and "singular" that are not unsharp,
Right "ennobling," "enslaving,"
The "staves of words" for true measurement.
Dialt n-etartéin n og,
Airichill fuit, is fír on,
Airichill calaidh, ni cam,
Cendfochrus tuis ria thodall. 1985

Dichnéd tuis, dechnéd tuis tair,
Ins[c]e [mod L.] cona modhaib,
Is í dara gnuis deg dil,
Urlomn insci ria hairimh.

Na sceith ditin fon domun
Formolad is mallrugud,
Fuaradar senfilid sain
Da dellidin is condail.

A lan ni lan cen bunad
A diabal, a lugugud,
Memur fri cach sobard sen,
A florard, a floriseal.

Airmim telgud nè co nneim
Ocus cendfochrus derid,
Dichnèd derid (332), is docair
Dechnèd derid degfocail.

Is iat sin na da sciath deg,
Eolaig ica n-imcoimet,
Is na da gnuis deg rodet
Na ceithri fodla fichet. 2000

Na filid na fitir so,
Ni muin fedm eicsi forro.
Cindas fhailgit a n-ulcu?
Cindas aincit anuchtú?

In n-ængníuis no [in] enscliath arí 2010
Icas ar cach locht langarg,
No in dias im cach locht rolad?
Ni de bias olc dia imrad.

2002-5 Follow 1989 E.  2004 gnuis B.
2010 In oengníuis no ænsghath L. E.: densecliath B.
"Interloping syllable" entire,
"Theft of a long" it is true,
"Theft of a hard," it is not wrong,
"Change of initial" for its visitation.

"Apocope of initial," "doubling of initial" in front,
"Mod speech" with its modes,
It is a twelfth dear countenance,
"Prefix of gender" for reckoning it.

The shields of defence throughout the world
Are "hyperbole" and "retarding,"
Ancient poets have found out those
Two "metatheses" and "internal division."

Its "full" is not full without foundation,
Its "reduplication," its "diminutive,"
A memory to each noble old bard
Its "exaltation," its "humiliation."

I reckon "man-throwing," with venom,
And "change of final,"
"Apocope of final," it is troublesome,
"Doubling of a final" of a good word.

Those are the twelve shields,
The learned are in the habit of observing them,
And the twelve countenances which have been granted,
The four and twenty divisions.

The poets that do not know this,
No back to essay poetry is on them.
How can they conceal their wrongs?
How can they ward off "errors"?

Is it one countenance or one lofty shield
Which saves from each blemish full rough,
Or the twain that are thrown around every blemish?
Not thence, from considering it, will harm arise.
Cip he chanas cona cheill,
Tria intliucht n-amnas n-acbeil,
Is dulligh is is docaí
A tuirim in Trefocail.

Trefocul in tri focail,
Fis a ruine is riodocair,
Tricha ar a se cose
Fritha tria gne nGaedilge.

Da anocht ar a deich dib,
Ni cubaidh cen a comrim,
Nit carit a daini dam
Scarait maini for molad.

Cláen atberim dib ar tus,
Im colach ina imthus :
Ni hænchloen acht it tri clæin,
O nach særcaem (cach særchaem B. adds) cach særaild.

Cláen creiti rochuala cach,
Im rannaibh ni ba rognath,
Re tæb cach dullghiusa de,
Cláen cuibdiusa, cláen ceille.

Cláen crete ni cláen cen cheass,
Is at deich millti milles,
Taigit fiach in molta amaig,
Da sciath corcra 'na chomair.

In cláen cuibdiusa is cubaidh,
Da gnuis riasan gliaphudair,
Ocus da sciath 'na ndegaid,
Nocho liach a llandegail.

Da sciath, da gnuis in gelli,
Is ed ainces cláen ceilli ;
Cobigi ceilli, gan col,
Is ernail di anacol.

2915 int intlecht L. 2921 tre gne E. 2922 da octor E.
2924 caraid L. : carait E. 2927 Am L. Imeolach me na n-imtus E.
2928 L. Ni oenclæn acht it tri cloin B. : Ni hænclæn acht a[t] tri clain E.
THE PRIMER

Whoever he be that sings with his understanding,
Through his intellect rough and dangerous,
It is difficult and it is troublesome
To take account of the Trefocul.

Trefocul the three words
A knowledge of its secret is very hard,
Thirty-six up to this point
Are found through its species of Gaelic.

Twelve "errors" of them,
It is no rhyme without their common metrics,
No friends to me, O men, are they
Who separate rewards from praise.

A wrong of them I tell at the outset,
I am skilled respecting it:
It is not one wrong but it is three wrongs,
From which every noble lay is not nobly fair.

Of "wrong of body" everyone has heard,
In my verses it will not be very usual,
Besides every difficulty therefrom,
A "wrong of rhyme," a "wrong of sense."

"Wrong of body" is not a wrong without doubt,
It is ten injuries that it injures [works],
They levy a debt of praise outside,
Two purple shields over against it.

The "wrong of rhyme," fitting are
Two countenances against the clear defect,
And two shields behind them,
Not mean is their full protection.

Two shields, two countenances of the cheek,
It is that which protects "a wrong in meaning";
"A text of sense," without sin,
Is a species of protection.
Da ernail ainces rudrach,
Co nach be in gres glephudrach,
Tri sceith, tri gnuisi, gan glor,
Aincit in ro[fr]at romor.

Cuic sceith, tri gnuisi, gan goimh,
Is ed ainces ar rogair;
Oengnuis ainces dimbrig dib,
Is ængnuis ainces forbrig.

Oengnuis diten, na ron-da[r]t,
Ainces egnaire fri fre[n]aire;
Sciath mar[en] ocus gnuis glan
Aincit uathad fri h[ilar].

Nai sceith diten, co nduilgius,
Aincit uili ecb[uidhius];
Cia nach labair con a lu[r],
Ocus no-ainic ængnus.

Na tri gnusi, gruaid fri gruaid,
Is maith aincit ecommuaim;
Ocus da sciath, ni sæb lib,
Aincit ecommuaim n-e[itig].

Ecenel, nocho n-ord me[r],
Non-anaig ængnus diten;
Anocht no-ainct da sciath,
A beith ranocht is rolia[r].

Anocht aincit coitchend cubaid
Dolean do gach lanphudair;
Int anocht, ni hainn cen cheass,
Cia raloct dian ruidles.

Anocht mas ainm do cach locht,
Cid dia n-aidera d'en[n]locht?
Uair nocho n-aenlocht cen on,
Is tæbhnocht i Trefocul.

Trefocul.
Two kinds which defend "too many rhymes,"
So that the work be not clearly blundering,
Three shields, three countenances, without noise
Defend the excessive "overlong."

Five shields, three countenances, without anguish,
It is that which defends against "overshort;"
One countenance that wards off from you "want of emphasis,"
And one countenance that wards off "over-emphasis."

One countenance for defence, lest it cost us a heifer (?),
Which defends "an absent to a present;"
A shield also and a pure countenance
Defend "a singular" for "a plural."

Nine shields of defence, with difficulty,
Defend all "false rhyme;"
Though he does not speak with his good taste,
Seeing that one countenance defends it.

The three countenances, cheek by cheek,
Well do they defend "false alliteration;"
And two shields, ye do not think it deceitful,
Defend hideous "false alliteration."

"False gender," it is not a reckless use,
Which one guarding countenance defends;
Two shields defend "error"
Lest it should be too bare and too grey.

"Error" a common harmonious name
Has clung to every complete blunder;
The "error" is not a name without ambiguity,
Though it is great blemish to which it is peculiar.

"Error" if it be a name for every blemish,
Why shall it cleave to a single blemish?
Since it is not one blemish, without fault,
That is naked sided in Trefocul.

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2362 7 ix. L. E.
2363 non-aineet L. : non-ainct E.
2364 rolnach L. E.
2365 radiles L. : dia bo dileas E.
2366 n-aidera aenlocht L. : Cid ma ndubrad re aenlocht E.
2367 in Trefocul E.
Sceith is gnuisí fogeib daib 2080
Amal iccait cach n-anæbh;
Dingaid din, ní socht solam,
Da locht co fir formolad.

Oenicc ic catur, cen col, 2085
Is oenicc ic marrugud;
Ni gne mergnima midid,
Sei deigdina ic delidniid.

Aichnid dom’anmain, cen ail, 2090
Se cabartha ‘na condail,
Ar ãnlocht aínceas a hën
Ocus a lan co lanchaëm.

Diabull dingbad din, gu da[f]th 2095
Na trí lochta co lannaith;
Aincid, ní holc in monor,
Ar da locht a lugugod.

Aicid ar da locht, gen log, 2100
Særugud is dærugud:
Aicid da farlocht masead
A urard a uiriseal.

Aicid lorga fuach a bos 2105
Ar da locht gu lanfhollus:
Dialt n-etalreimn n-oll
Icaid da anocht aconn.

A thelgud ná, niamda a bhlas, 2110
Is ar da anocht icás;
Airichill fuit is ferr de,
Ni dingaib din acht deide.

A airchill calaid, can cheass, 2115
Ronn-anaig ar da ainges
No dos-dingaib gan tochrus
Amal atchi cendfochrus.

\[
\begin{align*}
\text{Sceith is gnuisí fogeib daib} & \quad 2080 \\
\text{Amal iccait cach n-anæbh;} & \\
\text{Dingaid din, ní socht solam,} & \\
\text{Da locht co fir formolad.} & \\
\text{Oenicc ic catur, cen col,} & \quad 2085 \\
\text{Is oenicc ic marrugud;} & \\
\text{Ni gne mergnima midid,} & \\
\text{Sei deigdina ic delidniid.} & \\
\text{Aichnid dom’anmain, cen ail,} & \quad 2090 \\
\text{Se cabartha ‘na condail,} & \\
\text{Ar ãnlocht aínceas a hën} & \\
\text{Ocus a lan co lanchaëm.} & \\
\text{Diabull dingbad din, gu da[f]th} & \quad 2095 \\
\text{Na trí lochta co lannaith;} & \\
\text{Aincid, ní holc in monor,} & \\
\text{Ar da locht a lugugod.} & \\
\text{Aicid ar da locht, gen log,} & \quad 2100 \\
\text{Særugud is dærugud:} & \\
\text{Aicid da farlocht masead} & \\
\text{A urard a uiriseal.} & \\
\text{Aicid lorga fuach a bos} & \quad 2105 \\
\text{Ar da locht gu lanfhollus:} & \\
\text{Dialt n-etalreimn n-oll} & \\
\text{Icaid da anocht aconn.} & \\
\text{A thelgud ná, niamda a bhlas,} & \\
\text{Is ar da anocht icás;} & \\
\text{Airichill fuit is ferr de,} & \\
\text{Ni dingaib din acht deide.} & \\
\text{A airchill calaid, can cheass,} & \quad 2110 \\
\text{Ronn-anaig ar da ainges} & \\
\text{No dos-dingaib gan tochrus} & \\
\text{Amal atchi cendfochrus.} & \\
\end{align*}
\]
Shields and countenances it finds for them
As they heal every unbeautiful thing;
From us, it is not a sudden silence,
"Hyperbole" wards off two faults truly.

One remedy has "hardening," without sin,
And one remedy has "retarding";
It is not a kind of mad act it meditates,
Six good protections has "metathesis."

Known to my mind, without reproach,
Six helps in their "internal division,"
Against one blemish which its "singleness" defends
And its "full" full gracefully.

"Reduplication" wards off from us, with colour,
The three blemishes full well;
Defends, not ill is the work,
Against two blemishes its "diminutive."

Against two blemishes defend, without decay,
"Ennobling" and "enslaving";
Against two veritable blemishes defend indeed
Its "exaltation" and "humiliation."

"Staves of words" protect here below
Against two blemishes full plainly:
A great "interloping syllable"
With us remedies two "errors."

Its "man-throwing," beauteous its taste,
It is against two "errors" that it heals;
"Theft of long" it is the better of it,
It does not ward off from us save two things

Its "theft of hard," without doubt,
Has saved us from two difficulties,
It wards it off, without winding up of yarn.
As it sees it, "change of initial and final."
Dingbadh dichhead tri phudra (col. 8)
D'ar n-anochtaib anumla
O dechhead gan tromsnimh tra
Foirther in comlin cetna.

Innse mod nocho mod n-olc,
Nocho n-aínigh acht tёмloch;
Aurlond insci, aínn cubaid,
Ni ainic acht tёмphudhair.

Is iat sin gnuisi is sceith,
D'icepsib nochen at anfheigh;
Ni ma teit du rigi rand
Cach fili nachasforband.

D'ice na da fichet, gan aíl,
Frith d'fhoglaib for anoctaib,
Adharta don righ dos-rat,
Secht g[c]abartha cethrachat.

Na filid tancadar tall
Maren re Tuaith De Danann,
Rob imda ollam ocaib
Ag tolladh in Trefocuil.

Da sciath ainces chlen creiti,
Uaim 'sin rand-sa is rochreti,
Deilidi fochach flebrach
Is deilidi sillebach.

A airchill fuit, is feidil,
Naroi cendochris uridh,
Codut mallrugud measa
Aincit in chlen cuibdhiusa.

Aincit ar in chlen ceilli
Lorga fuach, dialt deglemi,
Ocus cobfíghe, cén col,
Is ernail dia n-anacol.
"Losing a final" wards off three blunders,
Of our disobedient "errors,"
By "doubling a final," without heavy sorrow, too,
The same equal number is assisted.

"Med speech," it is not an evil mode,
Does not protect but one blemish;
"Prefix of gender," harmonious name,
Does not protect save one blunder.

These are countenances and shields,
To sages they are not unsharp;
Not well goes to stretch verses
Any poet that does not carry them out.

To pay the two score, without reproach,
Which are found of damages on blunders,
Worshippings to the King Who gave them,
Seven and forty helps.

The poets that came over
Along with the Tuath De Danann,
There was many an Ollave with them
Making holes in the Trefocul. 

Two shields which defend "wrong of body,"
From me in this verse it is greatly to be believed,
"Metathesis" of sharp-edged words
And "metathesis" of syllables.

Its "theft of a long," it is constant,
That there may not be its "change of a final;"
"Hardening," "retarding," of measure
Defend the "wrong of rhyme."

Against the "wrong of sense" defend
"Staves of words," "a well-leaping syllable,"
And "perfected sense," without sin,
Is a species of defending them.
Cach rand romileadh imnaig
A llus rudraighge i randaib,
Rudhrach noco n-airisead
Dar urard, dar uirisel.

Na da condail mar itclos
Na da airichill i fos,
Na dichneda, Dia dos-rat,
Tarso noco ria rofat.

Formolad, diabul, cen on,
Telgudh noe, ocus lugugud
Uaitighit cach rogair rib
Lorga dialta, deichnid.

Særugud doine in domain
Ar dimbrig is degcobair,
Dærugud gach duini dib
Nos-aincenn uili ar forbrig.

Æn ainces ar ilar ndan,
Ar uathad ainces a lan,
Ecnairc fri frecnairc co fir
Indsce modh ica mordhin.

Aincit ecuibdious a fir,
Formolad, da delidin,
Telgud noe, niamhda in monor,
Condail litri, lugugud.
Airichill calaid, mo chean,
A dichned, is a dheichnedh.

Da delidin, diabul des,
Foirit ecommuaim n-indles,
Ocus na-foiret hi fus
Deicned, dicned, cendsfochrus.

Ecenel airmidir andh,
Is luath non-anaigh aurland.
Aingit ar anocht ria head
Diabul, aurard, auriseal.

\[2145\] L. airis hed B.: nos-rihed E. 
\[2148\] fuair os B. 
\[2150\] dos-rot B. 
\[2152\] L. uili a B. 
\[2153\] E. 30 a 52 
\[2155\] L. airis hed B.: nos-rihed E. 
\[2156\] L. decobair B. 
\[2159\] ilar nan L.
Every verse has been destroyed utterly
With respect to "excess of rhymes" in verses,
"Excess of rhyme" would not abide
Despite "exaltation," "humiliation."

The two "internal divisions," as was heard,
The two "thefts" here below,
The "losings of finals" God gave them,
Beyond these "over long" will not reach.

"Hyperbole," "reduplication," without blemish,
"Man-throwing," and "diminutive,"
They make rare each "over short" before you
"Staves of syllables," "doubling of finals."

"Ennobling" of the world's men
Against "want of emphasis," it is a good help,
"Enslaving" every man of them
Helps them all against "over emphasis."

"Unity" defends against "plural" in the poems,
Against "singleness" its "full" defends,
"An absent to a present" verily,
"Med speech" for its great defence.

Against "false rhyme" defend, oh man!
"Hyperbole," "two metatheses,"
"Man-throwing," ornamental the work,
"Internal division" of letters, "diminutive."
"Theft of hard," O happy one!
Its "losing of final," and "doubling of final."

Two "metatheses," right "reduplication"
Help unlawful "false alliteration,"
And these help it here below
"Doubling," "losing," "change of final."

"False gender" is taken account of there,
Quickly aurland "prefix" defends it.
Against "error" to some extent protect
"Reduplication," "exaltation," "humiliation."

\[\begin{array}{llll}
202 & L. In se mod ica moroim B. : A innsi mod 'ca mordin E. \\
209 & diabail des E. 2170 & focrait E. 2173 & forfed E. i bus L. E. \\
2173 & airmithir L. E. 2174 & ar n-anaig E. 2175 & Aincit L. re L. E. \\
\end{array}\]
Milliud [remi L.] gach reim n-olc,
Do ni ainm ni acht anocht;
Lemm ni gleaccurr a gait
Asin trefhocul tacraí.

Do dhligegaibh dunta na nduan inso sis.

Dunta for nduan decid lib,
A ḍi in dana diigthig,
Cest, nocho caingen falaigh
In daingén ros·dunsabair.

Menip dunta cach duan drón
Cia locht ísin Trehocul?
Air is e tall rostecair
Lochta imda airchetail.

Mini dunta a duan ndremain
Cach fer dona filedaibh,
Cia heraic dlegair uaid ind,
On fir doni in laid lanbinn?

Cia ainm cach dunta dibh sein
Sluinnet na baird dia mbráithrib?
Caisted cach, cluined in fís,
Mení fhuilet 'na anúis.

Comindsma do Donchad Do,
Ascnam Donch, im cach deglo,
Saighid so, is e in slícht amra,
**Donchadh** int ainm ollamda.

Ascnam iar saigid suairc [modh L.],
"Donchad dia fích [in domon L.],"
Uaim do rind "Donchadh na ndrech
Dia fích in domun daightheach."

In inund dunad dlegair
Finntar ona filedaibh,
Ar curp na duaine 'na ndan
'S ar in iarcomar n·imslan.

**2177** Millid roíme E. : *remmi B.*
**2179** Lem gnínaib legair a ngait E. *accur L.*
**2180** dchaid lib L. **2181** dlíghthig L.
**2178** Do nach frith ainm F.
**2180** Isa E. **2182-2183** E. *om.*
**2188** sin i L.
Destruction of flexion is every bad flexion,
For it there is no name but "error";
I have no clear desire that it should be pilfered
Out of the Trefocul which they plead.

Of the Laws for closing Poems here below.

Consider the closings of your poems,
Ye people of the lawful art.
Query, it is not a question of concealing
Whether firmly ye have closed them.

Unless every compact poem is closed,
What fault is in the Trefocul?
For it is that which has put them away of old,
Many faults of poetry.

Each man of the poets,
Unless his vigorous poem be closed,
What fine for it is due from him,
From the man who makes the full pleasant lay?

What is the name of each close of these
Which the bards name to their brethren?
Let each one listen, let him hear the knowledge,
Unless he would remain in his ignorance.

The comindsma to Dondchadh (Duncan) is "Do,"
The ascnam, "Dond" on each fair day,
The saigid (is) this, it is the famous version,
Dondchadh the Ollave name.

Ascnam (approach) after full approach is a pleasant mode,
"Dondchadh through whom the world boils,"
Uaim do rind (alliteration at end) "Duncan of the many hosts,
Through whom boils the fiery world."

Whether the same close is due
Let it be found out by the poets,
For the body of the duan in their poem,
And for the complete conclusion.
Saighit[h], ascnam, uaim do rind,
Dunait curpu duan, derb lind;
Cach iarcomarc is gloir glan,
Comìudsma is coir dia ndunad.  
Dunta.

A Àes dana in domain tiar tair  
Eter Erinn is Albain,
Ni dieghait seoto sona
Cach duaine na ba dunta.  
d. d. d.  
Dunta.

Da cuincead neach a ndliged
Cia lin dam na sfhﬁiled
For feacht feili, for cai cuir,
For gnathlessaib, for fledaibh : (333).

Ceathrur ar ficht iar fir
Fecht feili ollaman righ,
Ochtur for cæi, cen chessa,
Da fer dec fria gnathleassa.

Deichenbhur fri ﬂeadha fuair
Dlegair do in ghleiri caemshluaigh,
It e sin fri bagha bladh,
Ceithri damha in ollaman.

Da fer dec d’ anruth donfa,
Coicfhiur fer fria gnathlessa,
Seissiur for coe, cemthuit cluidh,
Ochtar iar ﬁr fri ﬂeadaih.

Tobair do chli ar a dhan
Ochtar, uasal a fordamh,
Seser for ﬂeadaih na fessa,
Coicer cæ, cethrar gnathless.

Seissiur du canait, na ceil,
For cach feacht feili feithith,
Cethrar for ﬂeadaih fessa,
Triur cæ, dis fri gnathlessa.

\[2215\] is derb B: is L. om.  
\[2217\] seotu L.  
\[2233\] Coicer L.  
\[2234\] da L.  
\[2213\] in domain L. om.  
\[2214\] chuir L.  
\[2221\] cæ, chesa L.  
\[2239\] Seiser, cæ L.
"Full approach," "approach," "alliteration at end"
Close bodies of poems, it is plain to us;
Every concluding word, it is a pure glory,
Repetition of first syllable is due to their close.  Closed.

Ye poets of the world, West and East,
Both in Ireland and in Scotland,
They deserve no lucky treasures
For every poem that will not be [properly] closed.  Closed.

If any one ask the law
What is the number of a company of the true poets
On a journey of entertainment, upon the road of a circuit,
For customary needs, for feasts:

Twenty-four verily
[For] a journey of entertainment of a royal Ollave,
Eight for a circuit, without anguish,
Twelve men for customary needs.

Ten for prepared feasts
Are due to him, the choice of learned people,
For glorious contests are these,
The Ollave's four companies.

Twelve men will fall (?) to a poet of the second order,
Five men for their customary needs,
Six for a circuit, scholars of renown,
Eight verily for feasts.

Give to a poet of the third order for his song
Eight, noble his great company,
Six for feasts of knowledge,
Five for a circuit, four for customary needs.

Six to a poet of the fourth degree, hide it not,
For every journey of entertainment provide ye,
Four for feasts of knowledge,
Three for a circuit, two for customary needs.

\[2239\] Tabair L.  \[2240\] Seiser L.  \[2241\] Seachtnar (vii) B.  \[2242\] fethid L.  \[2242\] L. Triur cadaís B.
Ceathrur do dus, damh as deach,
Is triur fri fleada fried,
Dias for coe, ria meass dun mhal,
Is fria leass a xeanuran.

Triar for fecht feili dofhidh,
Dam thoga do mac fuirmidh,
Dias for fleadhailb, co fathach,
Oen coe, oen leas roghnathach.

Ni theis dar diis iar sin,
In da daim do fochlocain,
Æn for coe, oen for fleid fead,
Oen fria leassa: dia cuinged.

Dia cuincead neach a ndligedh cia.

\textit{Fiunt Amen finit Solamh ODroma nomine scripsit.}

L. Murchertach riabach O Cuindlis do scrib so da aide diles -i- do Mac Fhirbisig 7 ar mbennacht leis da thuilleadh.
Four to a poet of the fifth degree, a band which is best,
And three for feasts of poets,
Two for a circuit, to be adjudged to the poet,
And for his needs one alone.

Three for a journey of hospitality on which he goes,
A chosen company for a poet of the sixth degree,
Two for feasts, with cleverness,
One for a circuit, one for quite customary needs.

Thou shalt not exceed two after that,
The two companies to poets of the seventh degree,
One for a circuit, one for a feast provide thou,
One for his needs: if any one ask,
If any one ask the law what.

_Finit, Amen, finit, Solomon O'Droma nomine scripsit._

L. Muircheartach Riabhach O'Cuidlis wrote this for his faithful fosterer MacFirbis, and for his blessing besides.
AURAICEPT

YBL. 219 a 23

Eg. 63 i b 26


[Ticalód a hEbrad aird,
Is malot a Greig glegairg,
Legulus a Laitin le,
Tinoltach fir a fine.]

Eg. 2283 ineich 2286 don sgoil gusna berla amuig
In berla teipidi tric
Roleasog Gaoidel (col. 8) glanglic,
Uatha do tsiol Gaoidil gairg
Duine aga mbia a firainm.

Gaoidel aderaitim fris
Lucht aineolais is ainphis,
Ni neasa dho Gaoidel glic
Indas do gach ealg eirdeirc.

Ma hail dam a radh fri cach
Co (rubh) [co] follus an fath,
It iat re garmain gan gai
Cethri hanmanda an berla[i].  Eg. om.]

Caité Log et Aimsear et Persa et Tucait Sgríbhinn na 2320
Gaoidelg? Ni ansa. Tor Nemruaid cetus Locus Faci-
[e]ndi, ar is aici irriacht a tosaigh. Ocus aímsir di
aimseir cumdaigh an tuir la cloinn Adaim. Persa di
Sacap mac Ruicmorcus, uair is he rodus-fuca on tuair 7
Gaoidel mac Ethuiuir meic Táí meic BarraCHAIN do 2325
Gregaip Sgeithia. A tugait sgríbhinn tour Nemruaid
do chumadh. Esmerat araile conid tugait di Gaídel do
duola isin tir a rugadh he, fobith is he toisech rosriph a
dtaiphlibh 7 a lecaiph isin luce tsenr[ndach] dinet ainm
Calcaneinsis. Is and rosgríph Gaoidel in Gaídel, no dono 2330
is he Sacab mac Ruicmorcus rosgríbustar, 7 adberait
araile comad aonleapar int Uíraicp uile, 7 comad he.
so a lag-aimseir.

Cidh ara n-aparthar besgna doimanda don Gaídelg 7
nach di ata briathar lasna hecnadaibh eolchu? Ni ansa.
2335
Iersinní aisnedes do cestaibh 7 do caigních domundu iter
thuaith et eclais. Cid ar a n-abar co mad borb fie[d] Dia
inti leigius Gaídelc? Ni di ata briathar sund, acht do
uiledetaild ne feallsamnachta iter gramataigh 7 dilliochtaigh
7 rim, ut dixit poeta::

Foglaím feallsamnacht[a] is fas,
Leigeand, gramatach is gluas,
Literdacht leir ocus rim,
Is bec a mbrigh for nim tsaus.

C'est, nach feallsamnacht an Gaídelc? Ni hedh eter acht 2345
a ndrornaíd mion-(220) ughdair fri deredh an domain
ar tucait derscaighi sech na hugdaraiph toisecha. No
is ed is beusgna domunda and 7 is feallsamnacht dimain ·i
ind erritacht et an aimiris doghin nech a n-agaid na tirinn
diadh 7 daonra, 7 iss ed sin is borb fia[d] Dia [anti 2350
leigius Gaídelc no Eg. om.] andaidi. Cidh ar a ndeibert
aipcuir ·i ·eibi ioc duar ·i ic focul, ar ni hi iocus na foclu

sainredach and[ti]dthi (=and aridthi)
acht is iad na focail nus-icainn-si. Is he [focul Eg.] itbert sund ·i- rand, *ut est*:

Cie duar donesa nath.

**Aaspearat tra ughdair na nGaoidel dano.** Cidh ar a ndeipertsim: asberad na hugdair robatar roimhe, uair is he Cendfaolad arainic in leapar·sa ·i· Brolach i[n]d Uraič[e]pt[a] 7 ugdair [na nGaidel Eg.] dano, rob iad-siden Fenius Farsaidh 7 Iar mac Nema. Ni ansa. Ar uaisle na 2360 haimsire isrupart ·i· aimsir frecnairc, uair geipid an aimsir frecnairc for na huilib aimseraiph [*ut dicitur: present tempus pro omni tempore ponitur.* Samaigther in aimsir fhrecnairc for na huilib aimsirib Eg.].

Cinnus on 7 he da radha int aonfocal a mbít na da 2365 sillaba nach gcantar a n-aonaimsir, *ut dicitur, lego ·i· legaim, quando dicis le-futurum est ·go, preteiretum est le- quando dicis ·go ·i· intan raidhi in sillab toiseach, to-dochaidi cugut in sillab deighinach et sechmatu sechat in sillab toiseach. [Deitbir on Eg.] amal isbert in Lait-2370 nooir: *Tempus non dividitur sed opera nostra diuiduntur ·i· nocha n-i ind aimser fogailter and acht metugud aimsire bis iter na sillaba, no ar ngnimrad-ne feisin: no dano is frecre dona hugdaraiph robatar a n-aonaimsir ris fein tuc Cendfaolad in tan ispert asperat ughdair na nGaidel. 2375 Cid ar a dtugsom a sound ar tus sech na guthaigi aili? Ni ansa. Ar is i as sruthi a bfedhaib 7 is uaisle a nguthai-ghaiph 7 is i cetlapra cech pi ·i· a, 7 iachtadh cech mainph ·i· aich. Asperdis na cetughdair, asperat na hugdair deighencha: **Comba si tugait** airic in perla Feine gnim 2380 n-ingnath ·i· nemgnathach ar a ainminci, n-indligthech ·i· ar a uaiphrigi forcaomnaccair isin domun ·i· cumdach tuir Nemruaid ·i· do triall dola for neam ina gcorpaiph daonna gan comairleigud fria Die. Nemruad itsin dono

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2326 *blolach with r under first 1 2365 sillaeba 2329 *schmata 2372 n-i an
2373 *grimroigne 2376 i· YBL. aili Eg. om. 2382 *an tuir 2384 insin
treníer tsil Adaim uile ina aimsir fein e ·i. Nemruadh 2385 mac Quis meic Caim [meic] Nai. Ni pi ierum aonri forsin doman go haimsir Nin meic Peil acht mad comairlid 7 toisich namá batar and co sin anall. Da comairlid sechtmogat ierum robatar isinn aimsir sin isin doman a ndernad in tor 7 pa he indara comairlid sechtmogat 2390 Nemruad. Trenfear iaram ind [N]emruad sin, fer án occ seilg ·i- for aighiph ·i- coip Egs. 7 for [f]ieduch ·i- for milaib trachta muigi, 7 airrcheis ·i- for muaip allta, 7 airrnelaib ·i- for eunaiph. Co mbitis sochaide do daoínip oca lenmain, co m[a] a lie samlaidh ·i- a 2395 slogoibh 7 co mba nertmaire ·i- ima colaind fein samlaidh oldas cach, conid he dorimart in da comairlid sechtmogat isinn aoncomairli, do denam an tuir, la hua brathar a athar ·i- la Faillec mac Regua meic Arafaxat meic Seim meic Nai, 7 pa he sin an dara comairlid sechtmogat 2400 chena co sin anall, 7 isberatsum ierum co mba he an comairlid 7 co mba aontoisich doiph (col. β) uile in Faillec. Is imcomarc sund anmanda in da fer sechtmogat lasa ndernad in tor; acht chena ni airmit sgribenda acht anmanda na se bfer ndec ba airecam diph, edon Faillec, 2405 Nemruad, Eiber, Laiti[u]s, Ribat, Nabgaton, Asur, Ybath, Loncbrd, Bodbus, Britus, Germanus, Garad, Sgithus, Bardanius, Sardain. [Ier ndilinn 7 ier n-aicced acht chena is he Neamruad in cetri: is he cetri ier n-caladain in Faillec reimrait. Is he immorro Egs. om.] iar n-ughdaras in cetri 2410 Nin mac Peil meic Ploisg meic Piliris meic Agamolis meic Fronois meic Gitlis meic Trois meic Asur meic Seim meic Naei. Is he immorro flaitd lasa ndernad in tor ·i. Faillec mac Regua meic Arafaxat meic Seimh meic Noi: uel Faillec mac Eber meic Saile meic Arafaxat 2415 meic Naoi. Asan panaittti, id est, proprium nonem lipri tuccad in gluas coir. Adeuodsum dano indi sin [ad-
codastim dano anisin. Aspért Nemruad comad a ainm sin forbeith ant saoirsi sin go brath. Adrodimes dono dosum anisin [Eg.] o ua brathar a athar o fuillter go 2420 mad tor Nemruaid he ar chena. Tredni ar a 'ndernadh in tor la clouind [Adaim Eg.] ·i· ar uaman na dilend moire do thoigeacht doridhise, ar ni rocreisiot do derp- airdip De ·i· do sduaigh nime, 7 do del doiph ina gcórpaip daonda for nem do talmain ·i· comadh arad 2425 fresgaphala doip dochum nime 7 d' oirrdercugud anmand in fhialnaig lasa ndernad an tor dara n-eisi, conid e sin itbert Ri nime fri muinter neime: Ueniti ut vidamus et confoundamus lingas eorum ·i· taot co raufegam 7 co romelachtnaigem 7 co robuaidrem 7 co 2430 rasgaoilem a dtengta impo. Pa mor tra cumachta tsil Adaim 7 a nert ag denam in tuir cona festaois ierum in roibhi cumachta Righ neime uais·tis. Romesgaighth ierum impo int aonberla poi oca ·i· goirtíghern, cona roaithned nech dip berla aroile ·i· antan adbered nech 2435 dip 'tuc cloich dam' is crand doberti dho. [Dethbir on, ar ni do clochaib na do chrandaib doroigned an tor acht do crialadh tsuaiti 7 do bidmain. Cinnus on, oir intan adber[t] nech diph 'tuc cloich dam' is crann adberedh do. [Eg. om.] Ni ansa. Na leca fora suaiti in cre 7 na forchuda frie 2440 suite is iat sin clocha 7 cranra noimluaidis etorra.

Asbeir dono:

Da aice for sechtmogha[i]d
Arim suas frie gnim ngaphaid
Iter aol is bitomain
Ocus talmain is tathluib.

ut est:

Oel, ola and ocus fuil,
Cre, uisgi, ros, lin lancuir,
Tuis, mirr, bitomain co mbuaid,
Noi n-adhbair in tuir Nemruaid.

2422 dilinne 2433 uais·tib 2440 forquda 2446 Is (= ocus)
Dolotar tra filedha imda asin Sgeithia reib chianaiph iarna gnimaiph sin do foghlaim na n-ilperla ogcon tour, ar doruinnetar maigin as rofoghloidití accus a n-airneachta na hilberla do tsil Adaim, robatar and ier gcomloinntius. 2455 Doloutar ierum co magh Senair ·i· mag in rocumbacht in tor, coiccer sechtmogat lion na sgoile ·i· fer gech berla 7 saoi gacha primerbra diph sin dona [tri Eg.] primerlaib ·i· Eaphra, Greig, Laitin. Ceithri berla sechtmogat as gach primerbra dipsin, iss ed rofoghlaed and, 2460 co n-athgapail na primerla. Filid do radh riu, uair doboi filideacht osgarda acu cen co raibí filideacht eladnach: no is filideacht eladnach ropui acu in tan sin et is ierum aricht filideacht osgarda 7 is iadside doniat Gaidelcho.

Feinius Farrsaidh ainm a toisig ·i· mac Eogain meic Glunfind meic Lamfind [meic Agnamain Eg.] meic Toi meic Semair [meic Mair Eg.] meic Eiteachta meic Urtechta meic Abosth meic (221) Aoir meic Leser meic Seth meic Sru meic Esru meic Baith meic Ribath meic Goimeir meic Iaffeith meic Naol meic Laimfiach.

Pau saoi sidhein isna tri primerbra cídh riesiu tisad atuaidh. O na hairnig iarum Fenius comlainnis na n-ilperla agin tuor, forfodail a sgola et a deisgipla uad fo crichatb 7 fo cendadhachaibh bfer dtalman for gach leith do foghlaim na n-ilperla, 7 nosnothrustar ·i· 2475 adfoirithed uais, Fenius iet ider biathad et etugud in geein patar agin foighlam ·i· vii mbliadhna na foighlama 7 tri bliadhna in taispenta cona[d] deich samlaidh; occus anais Fenius icin tor in n-airit sin 7 roaítreb and co dtorrachtaed [a Eg.] sgola cuige as gach aird, conid desin asbersim i 2480 ccuip lipair: I gcionn deich mbiadhana iar sgaoile etd on tor for gach leith, is and dorciubed in Gaeidelg. Isperat araile ughdair nat pui nech do cloinn Ionain meic

\[2435\] comlainis
\[2450\] rocumboch
\[2464\] iside
\[2460\] Aboith
\[2463\] el-n, YBL. elads
\[2468\] Goili
\[2472\] taispenusa

M
Iafeth meic Nai die rocinetar Gregaig et die rochin Fenius a[c] cumdach an tuir et patar siol Nai olchena. Deithper 2485 oun, ar ni raiphe in mac sin ag Ieffeth mac Noi, 7rl. [Cest caiti gein Feinius? Ni ansa. Feinius mac Baath meic Maghach meic Iafseith meic Nai 7rl. Eg.] Berla nEpraide tantum roboi isin doman re cumdach an tuir 7 is si dano bies dano ier mbrath, et isberat araile co 2490 mad edh nobeth la muinntir nime. Pa haonberla boi isin doman intan rogabsat, da berla dec is tri fchit tan rosgarsat, ut est.:

Goirtigern aimn an berla
Rophui ag mac De [den Eg.] deghergna,
Oeüs ag sil Adaim uair
Rie cumdach an tuir Nemruaid.

Perla n-Ebraide dano cidh o rabainmnígé? Ni ansa. Is he Eber aimn in toisigh rocoiménta láir he iar sgaoladh na mberla, ar ba he an dara comairlid sechtmagat roboi ag 2500 deanam an tuir no aga cumdach, et is aca aonur doruaraid an berla dorad Die [dorat Dia Eg.] do Adam, conid de sin dogarar in berla nEbraidi ·i· berla nEberdoigí innsin: no Abraim ·i· siol Aprahaim ·i· berla nEbraide dono. Ier dtieachtain tra dona deisgioblaibh co Fenius on foghlaim 2505 ·i· ier dtaispenadh i gcuarta ·i· a n-imtheachta 7 a ngresa ·i· a bfoglama, is and conaitciotar cusin saoi ·i· go Fenius berla na beth ag nech aile do theipiu doibh as na hilperlaibh, acht comad acca a n-aonar nobeith, conid airesin aricht doiph in berla tobaidí cona fortorm[aicht]aihp ·i· berla Feine 2510 cona fortorm[aicht]aihp 7 iarmerberla et berla n-etarsgarta iter na fedhaiph airdhaibh amal doruirmisim isin Duil Fedha Mair, íd est, nomen lipri, 7 berla na bfiled asa n-aigillit cach diph a cheile 7 in gnathberla fogní do chach iter fíra 7 mhína. Gaidel mac Eitheoir meic Taoi meic 2515 Barachaíd do Gregaib Sgeithia in dara sai roboi ag coime-

2495 Dopoi, deghergna 2497 tur 2512 doruirmisum, Duile
tacht Feniusa, conid uad rohainmniged Gaedelc ·i· elg ·i· oirrderc indsin ·i· Gaedel ros-oirdercaigh. Gaoidel Glas mac Agnoín meic Gluinfind meic Laimfind [int en Eg.] brathair athar do Fenius 7 ba saoi sidien dono cídh edh e. Is edh 2520 sidhe dono dorothluigestar in berla so go Gaoidel mac Ethuiuir 7 conadh Gaoidelc o Gaidel mac Ethuiuir 7 Gaidelec o Gaoidel mac Aingin no go madh o Gaoidel Glas mac Niüil meic Feniusa Farsaidh rohainmniged Gaidel. Is he sin a thir. Berla Féine tra arriet so sound, et ēarmberla, 2525 berla n-etarsgarta iter [na Eg.] fedhaib airedaib ind ogaim, 7 berla na bfiled in cethramal, 7 in gnathperia fogni do chach in cuicced. Fenius Farsaidh tra mac Eogain et Ier mac Nema et Gaoidel mac Ethuiuir na tri saidhi doreisbit in berla-sa ocon lug tsainredach dianed ainm 2530 *Euotenu siicuitas aríacht prius.* Caitet anmanda in da cenel sechtmoigat o rafohlumíti na hilberla? Ni ansa: Ut sunt híc: Beithín, Sgeithín, Sgout, Germain, Gaill, Point, Paimpil, Moic, Morann, Luigdin oic, Ircair, Spill, Sicir, Ciclait, (col. 3) Coirsic, Creit, Sardain, Sigil, Reit, Reicir, Roait, 2535 Romain mas, Masgusa, Mair, Maicdoin, Morcain nair, már mais, Narmaint, Nombith brais, Britain, Boit mais, Magoig, Armaint, amuis gairg, Galus, Actain, Acain, Tesail airt, Allain, Alpáin, Ircair og, Eital, Espain, Guit, Goith, grimne sair, Affrainc, Freisin, Longbaird, Laidich, Laiedemoín, 2540 Eisil, Tragianda, Traig, Dardain, Dalmait, Daic, Ethiop, Eigtptda, Indeeda, Braghmaint. Perla sain tra cech cinel dip so, fer tra cech perla dhiph sin, iss ed rofoghlad and. Pa he lion na soigle, et na tri saidhe, rofaided o Fenius cech fer diph fria berla. Ni cech comchiniuil dono dochuaid 2545 and dochum a cricane don foghlaím acht is commberlaig, amal rogabh Cai Cainbrethkach, dalta Feniusa Farsaidh, in dara deisgipul sechtmoigat na soigle, pa do Eaphradaiaph a bunad et pa go hEcípta rofaided, fobith pa hand patar a tuisdigí 7 pa hand ron-alt 7 tuargpad asa aidich, conid aire 2550
[sin \text{Eg.}] asper i gcúrp lipair: Is cech comberla dochuaid dochum a cride 7 ni cech comchineoil. Secht mbliadna robatar na deisgipul forsín gcúairt sin, 7 teora bliadna doiph ag taipsendadh a ngresa a bos iar dtiacht comdar a \text{deich} samlaidh, conid desin asbertsim tsis i cúrp lipair: i 2555 cind \text{deich} mbliadan iar sgáileid doiph on tour for gach leth dorchib an berla-sa doib.

Poi tra crícear ar fíchit pa huaislem don sgoil [dono \text{Eg.}] et it e tra an ammanda-sidhe fordotait fedha 7 taobomna ind ogaim, \text{ut est:} Bobel, Loth, Forand, Saliath, Nabgodon, 2560 Hiruath, Dabhid, Tailimon, Caineaen, Calebh, Morch, Gadmer, nGomer, Stru, Ruben, Acap, Ose, Uriath, Etroichius, Iumelcus, Esu, Iaichim, Ordinos, Iudonius, Afrim. Is iet sin ammanda in cuiccin ar fíchit pa huaisli poi a sgoil Feniusa. Na coig fedha airdha ind ogaim 2565 dano, is on coigíar pa huaislé diph rohainmíghch iet \text{a ou e i} \text{(secundum alii tri in trop)}. Atberat araile it secht fedha [airegda \text{Eg.}] filit and, is on moiriseis pa huaisli 7 ba haredha diph rohainmíged. It e na da fídh
dofoirindet frísnna cuig tuas \text{XXX} [ea \text{oi}]. Itberat 2570 araile dano is i ind aigpitir aricht isinn Aisia, 7 ic Tochar Inbir Moir aranic Aimergin Gluingeal mac Miled an bethi-luis-nin an ogaim. ‘Cie litir, cie nin, cie son Ina forbaigther focul?’ -i. dinin disail no forsail, ‘Ar is son ger fogapar O nach fuach tre’n tinngsanar’ 2575 -i. airnin no ngetal gilcach -i. ngetal. Cest, caít iet airmé tur Nemruaid? A hocht. Da comairlid lxx, da deisgipul lxx, da cenel lxx na daine, da berla lxx ina sgoil, da thuath lxx lasa mbatar na berlada et na cenela. Da tsoar lxx frie gnim. Da aigdi ar 2580 lxx, iter aol is bi is bitamain 7 talthuib ina

\begin{itemize}
\item 2561 Calep
\item 2564 huaislim
\item 2566 coigir
\item 2567 \textit{secundum} alii tri trop, i. \textit{secundum} alios tri in trop
\item 2568 moirtseiser
\item 2570 an.b.l.n.a.n
\item 2574 i nach
\item 2580 cinela
\end{itemize}
AURACEPT

coimhecar. Da cheim lxx ina lethet amal atber hic:
Airem cinntech an tuir so:

Airim an tuir togaidd
Neamruaid, pa din do daoiniph,
Cethri ceimend sechtmogat,
Cet ceimend ar coig milib.

Da comairlid sechtmogat
Tugsad cuigi fri sluaiged;
Da berla for sechtmogait
Rothidhnaic Die dia mбуaidred.

Da chinel for sechtmogait
Dona daoinib frie dograind,
Da deisgipul sechtmogat
Fedoid Feiníus fria foglaim.

Da tuaith tsaora sechtmogat
Forofoglait fir thalman;
Da prim tsaora sechtmogat
Frie heladain na n-adpar.

Da aigdi for sechtmogait
Na adhpar comadh gnathach,
Iter ael is bitamain
Is talmain ocus tathlaiph.

Secht cubait dec deimnighti
Ag nini suas fri gaoith ngairig;
Is da ceim for sechtmogait
Ina lethet frie hairam.

Airim.

(222) Adberait aroile immorro is naoi n-adhpair nama
batar isin tour ·i: cre 7 uisgi, ola 7 fuil, ros et aol, seuchim, 2610
lin, bitamain de quipus dicitur:—

Cre, uisgi, ola, is fouil,
Ros, is aol, is lincuir lan,
Tuis, mirr, biodamain co mbuaid,
Naoi n-adhpair in tuir Nemruaidh.

2619 na dp- YBL. : na n-adb- Eg. 2601 na adbair 2610 seuchim
Caiti log 7 aimser et persa 7 tugait (sgríobh) ind Uairaisepto? Ni ansa. Haonlog eim is coir dona ceithrib leapraip sin, amal isber in file: In os toisechu is eadh is deighencu; in os dethencu is ed is toisichu. In us toisichu a gcurp lipair is eadh is deighencu ariecht i. leapar Cinn-2620 faolidh meic Oillella.

Log 7 aimser 7 persa et tucait sgríobh an lipair-si. Loc do ceudus: Doire Luruain, 7 aimsir di airmis Domnaill meic Aodha meic Ainmerech. Persa do Cendfaolaidh mac Ailella. A tucait sgríobh a inchind 2625 [dermaid Eg.] do bein a cind Cindfaolad i gcath Muighe Rath. Ceithri buadhá didiu in chatha sin i. maidim for Congall ina gaoe ri n Domnaill ina firinde; et Suiphe Geilt do dol or gealtacht ar médh do laidhiph doroine; 7 in fer d'fearaiph Alpan do phreith ind fir d'fearaiph Erenn 2630 ina chois leis gan airiugud i. Duip Die ainh in [fh]ir thall dono; et a inchind dermaid do bhreith a cind Cindfaoladh ar a mhed do filideacht 7 do bhreathmhnus 7 do leighend doleasaigh.


**Atat da erndail forsan aiggitir Laitianta** (i. coin-2645 dealc annsin, Eg.) i. guta 7 consain i. doaithned da firdegail asin fis foirithuicd for eibe ind ugtair luaidius in ai ier bfiordliged fothu an gotha uais toghaidhe lasa

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*file written out YBL. 2620 an libair 2628 goe 2631 Dubh Diad 2634 doleassi*
gcomhfoGRAIGT suin. Atat ·í· sunt a frithindlìdech Laitianto ·í· a bunad for lethon: totus a bunad ruidlista 2650 ·í· derpad andsin ·í· frecra do toit na haigpitre dobeirsim sund.

Ar atait tri hernaille for bunad ·í· bunad ier fogar nama, 7 bunad iar gceill nama, 7 bunad iar gceill 7 fogar: ic[r] bfogar amal ata modao a nomine quod est modus: iar 2655 gceill prius, id est, ab uno a bunad: iar gceill 7 fogar, ut est, quartus a quatuor, vel tereius a teirsio. Bunad ier gcósmailius foghair nama totus don focul is atat, ar is ainm totus, 7 briathar atat. Coic rand indsgi ind focail is atat, ar atat ocht randa indsgi and, id est: Nomen ·í· 2660 ainm. Pronomen ·í· ni ar son anna ·í· me, tu. Ucertom, atucerbium. Participium ·í· ni cruthaighther a hainm 7 a breithir. Coniungcio ·í· ni cenglus na focul re cheile. Propos[it]io ·í· ni geinter a breithir cieli preithri aici 7 cena beith "na prethair. Inteirjectio ni asa dtuigther toil 2665 na hinntindi 7 gan a peth 'na focul ·í· ac, ua, u. It e a n-anmanda laisín Laitneoir ·í· ainm, pronomen, briathar 7 dobraithathar, randgapal 7 comacomal, remsuídigud et interecht laisín nGaidel chena. Is deimin am is briathar in focul is atat ·í· sunt; 7 masa briathar ca ball do breithir? 2670 ar atat a tri a n-uathad 7 a tri a n-ilar and.

Sum ·í· ataim, es ·í· ata tu, est ·í· ata se, a tri a n-uathad. Sumus ·í· atamait, estis ·í· atathai, sunt ·í· atat siat, a tri a n-ilar. Ceudpersa uathaid sum, persa tanaise uathaid cis, tre persa uathaid est. Ceudpersa ilair sumus, persa 2675 tanusa ilair estis,(col. 16) tre persa ilair sunt.

A indi dano ·í· atat da ai a n-ait ·í· ai guta 7 ai consaini. Ata ai a n-ait ·í· ata dlíged a n-ait ind ollaman. No atat ·í· ata ai uait ar in deisgipul frisin maigistor. A inde beus ataat a tuided, doaithnet, doaidbed, doíagod. 2680 A airpert ·í· atat a n-aigne ·í· na guta 7 na consaine:
dotuidhret uait a lipriph [uaid a litrib, *Eg.*] ·i· tinntaidhid asinn aignedh sin i litriph: doaithnet asna litriph sin i bfoclaiph: dotiagat asna fochaib sin a sretha rosga 7 faraigh 7 aircetait on folidecht ·i· ros eolus 7 sgoth indsgi 2685 ·i· indsg eolais: dotiabet ·i· doaisbenad d'eocheathi ·i· a ciall 7 a caireachtaire ·i· suatha na litrech: no go mad totus a bunad Laitne in focail is atat *ud docent ali.* Da erndail ·i· da duer deil ·i· eur uasal 7 deil degail ·i· da degail uaisle indsin. Is cotearsna dono anisín arin bfail a 2690 mbth da degail uaisle bit vii randa and. Ní cotarsna dono, ar atat a secht indip iar sonaib cén co beith iar gceill. Da erndail ·i· da dul ferra no da ard dul ·i· da dul arda no [da *Eg.*] eur dul ·i· da uasal dul. Da ernduil ·i· da ·i· da fir-indeall nou da fínaill no da fírdul no da erdegail no 2695 erdail no da eurduais ·i· lanfogur 7 defogur 7 consanacht ·i· an u 7 an i it e da dual na ngutha no da orra dul no da orra dul no da orra degail no da orra dail. Is iat sin tri or 7 tri er 7 tri ir ind Uraicepto. Caidit de dual 7 tri duail 7 [ceithre duail 7 *Eg.*] v duail 7 vi an Uraicepto? 2700 Ní ansa. Lanfogar 7 defogar da dual na nguta, lethguta 7 multi et tinfedh, tri duail na consain; intan is cethair immorro, da dhual na nguta 7 da dual n[a] gconsaini; 7 intan is a cuig, da dual na nguta 7 tri duail na gconsaini; 7 intan is a se ·i· tri duail na consaini 2705 7 tri duail na nguta ·i· lánfogar 7 defoghar 7 consanacht ·i· in i 7 in u: lethguta 7 multi 7 tinfed, tri duail na gconsaini. Da dual na consaini, lethguta 7 multi; ar is multi hua.

Forsin aipcitr ·i· ondi is aipcitorium ·i· tíndsgetal: no 2710 epe actor no ebe ughdair: no ebe ioc dur 8040 no ic tur ·i· rohidcad ic an tor: no aipcitr ondi ·i· is 8045 i aipcidiúas a mbeusgna do chach: no aipcitr ondi is *apericus,* ar is hi

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2685 ro eolus 7 scoth innsci 2690 da erdeil 2695 fhirindell 2700 d'eocheaib ·i· a ciall, ducuic aili 2702 tinnfeidhach 2710 appcimh
sgailius a mbesgna do chach: no aipgitir ondá is aipe a Greig [-i- cindedh no toasach aipcitre a Gaidile, _incipit a 2715 Laitin, aipe a Greic _Eg._], aipe de deubam a hÉpра, no aipgitir _ab agitóirio, ut dixit quasi _a, b, c, d_, 7 _reliqua_ 7 aís e sin a main in duol coir, ar is lór do taithmech gacha focail a _bhreith_ co punad Laitne. Aipgitir _est copula con _vel literaram per se _í- ata ind aipgitir ina cointinol no com- _2720 cengal litrioch cona comfíelus archena, no dano aipgitir a Gaidile, _incipi a Laitin, apexa a Greig, apexade depham a hÉeapra, 7rl. Laitin o Laitin mac Puín meic Picc meic Sadairn _dictus est_. Latinatass, Laitianda uada-side: no Laitin _a latitudine dicta est_, ar is leithe i _[quam _2725 ceech mbesgna cennotha Gaidile ar is _Eg. om._] ier dtogail Troe ropoi Laitin, 7 is fada roime sin rofoghlait na berlada 7 ropui Latinatas o tsin ale. No Laitinnnda luaided inde na focal. Edon _í- ed aon a eirnedh _í- edh dlíged, 7 eirnedh _í- fuasgladh no _dlíged bis aenar _2730 ag fuasgladh: no edh ain a _aineoláis: no edh ind so on _í- is edh son a _bfuí remaind: no edhon _í- edh _dlíged 7 don [tidlocad no _Eg. om._] tidnocul _í- tidnocul _dlíthech dobecir se don _focal_ da cheile.

Guta _í- guth fhotha _í- fotha gotha iad-sidhén no _2735 guth fáit iersinni faoidit triotha: no guth sed _í- sed in gotha: no guth sed iersinni _féaidh guth ind aonar. _Ut Prisianus dixit_: _Littera quaelitio_ _co quod iter leginti predomin _í- ita in litir amal inntech in _leigind_ iersinni faoires séd an leighind: no guth-eth[ai]t iersinni _féaidh guth _2740 treotha a n-aonar, amal ata _a ard, 7 í inis, 7 o _cuas, 7 o forcend: no guth ait _í- dogniat guth a n-aít, _ut Donatus dixit_: _Uocaikis dicuntur quae per se_ _223) quidim proferuntur et per se _sillaam faciunt _í- ata na _guthaíghi doturgbat treotha fein 7 dogniat _sillaoba a n-aonar, _ut Prisianus dixit_: _2745

[Abbreviations used: abha 'abban, ghuth 'guth et, edha 'edha ain, ata 'stab, iss 'iss edh sao, Prisien 'Prisians dicitur]
Uocales dicuntur que per se voces esociuntur · i · is ed is uocales
and digni guth tretho fein, nel sine quibus vox
literailis profeirri non potest · i · litir na fetar guth do denam
'na hecmais. Consoin onni is consonantes compofigraightech
· i · iarsinni foigraided la guthagaibh do greas. No consoin · i ·
cuma suoin no caoin suin no caom tsocin · i · soin crama
ar is caimiti a n-irlapra foigaro na consaine maille fri
guthagaiph inti · no consain · i · coma tsuin · i · suin cumaidhi
· i · caomsuin · i · tainic [a Eg.] foigaro a n-aonur · no · i · comason
· i · focul et siomol fri guthaigí doignatsum focul. Cid 2755
ar a n-cipertsiun guta 7 consaine, uair guthaigí uathaíd 7
consaini iolair? Ni ansa. Guta 7 consaine is maith and.
Cid ar a n-epert guta · i · guth fotha no guth fouiti? uair
ni fotha in guth do fein, 7 ni faodhend guth trid fein.
Cid ar a nd-eupert consain compofigraightech? uair ni com-
2760 fogaigend in consain fria fein na frie guthaigí. Cid ar
a nd-epert guta · i · guth séd? uor ni sédh disi hi puddin.

Caiti ruidlius 7 dilius, coitecend 7 indlius in focail is
guta? Ni ansa. Ruidles di guth fet, uair fedhaig guth
a aonar. Diles di guth fuiti, uair nos-fuidhend fein. 2765
Coitecend di guth fotha, uair is fota cend dona foclaiph.
Indles di guth fotha, uair ni fotha is i innti fein. Cid ar a
nd-upart aipgitir · i · eipi ic tuor, ar ni agin tor rotaisiblenti
na haipgitri amal isbeir Feinius. Pa sai sidhe isna tri
primberlaib cid ruesiuis tisad atuaid 7 ni saithen cenhicepitrí. 2770
Is a nAisia dono aricht aipgitir ind oghaim amal
remebartmar. Cest, caiti in condelg n-eteictha? Ni
ansa. In cetna hernail ind Airaicepto. Fors, · i · ferr anfis
· i · etargaire comparaicio · i · fors hic tre forteiudh na
Gaideilgi · i · condelg n-edtechta · i · fors ferr fios · i · etechta 2775
indsin, ar ni maith ainbfios.

\[\begin{align*}
2750 & \text{fograidhi} \\
2756 & \text{uair guto} \\
2760 & \text{aipcitre} \\
2753 & \text{coma suin} \\
2771 & \text{forteed} \\
2765 & \text{siomul, l. simul} \\
2770 & \text{compofigruaidhend} \\
2775 & \text{conn-eteictha, for fid}
\end{align*}\]
YBL. 223 a 29

AURAICEPT

187

Cíd doichned, 7 ced dichned an Airaiceta sond? A ceddoichned fern arin focul is fers, no forail arin bfocul is for. A ceddichned -i- eipi ugdair, oir teibi in focul fein dono.

Atat dano da erndail forsan mbeithi-luis-nion an ogaim. Roraidius atad romaind. Dana -i- da n-ai indsin -i- ai caingen -i- in caingen remaind 7 an ai i n-ar ndiagh. Da ernail -i- da ier ndail forsan mbeithi-luis-nion an ogaim -i- foirithned in beithi luís -i- bioth ai eolus -i- eolus na hai 2785 isin mbith: no bithi leisna suidib nobith slonnad leis on -i- fedha 7 taobomna, id est, vocales et consonantes, uair doradus da erndail forsan aipgitir Laitianta. Da erndail dano forsan mbeithi-luis-nín an ogaim -i- in og uma -i- forsin mbitheolus leiterda ind ogaim -i- onní is Ogmu -i- 2790 nion ogaim 7 nion tond, ar is nin ainm da gach litir amal ispert in file:

Mell suide, dar mo niona Neidhi.

Ni fortgeallad ϟϟϟ ϟϟϟ la ϟϟ ϟϟ ϟϟ ϟϟ ϟϟ ϟϟ ϟϟ ϟϟ ϟϟ la heigius -i- filid.

Ailiter fortgellaid eiccius tar idha 7 ailm ceinelo lugha 2795 andsin. Idhedh is he a fídh is maum toarind dona v primfedhaip. Ailm didiu cetlapra gach pi 7 iachtad gach mairp. Is sruithe ierum in dedi sin. No bethi-luis-nin ainm d' aipgitir ind ogaim, ar is do is ainm aipgitri don ni doingsgain o a. Is airi itet beithe sech gach fídh, 2800 ar is and rosgrípad ogum 7 is hi in roscripad indi ϟϟϟ ϟϟϟ -i- in beithe rosgrípad do breith robad do Lug mac Ethlend im dala a mna 'na rugthá uad hi a sidhaip' -i- vii mbeithi a n-aonfleisg do beithi -i- 'berthar do ben uait fo vii a sith no a bferandaip aile muna (col. β) 2805 coimeta hi.' Bethi-luis-nión ainm aipgitir an ogaim, ar is o beithe doingsgain in ogum -i- in ogh uama, ar is de fuagither go hog a n-irlapra. No ogum -i- og uaim a

2781 mbeithi-luis-nion, written out
2782 doradais
2783 Oghma
2784 niono Nedh fortgella eolus Feine 7
2790 No fortgell geall a
bfoclaib cín anogh cugam a litribh. No occum i.- o Ogma mac Ealathan meic Dealphaith, ar is he rainig 2810 litri na Sgot cusna hanmandoiph filet forra aniuigh, ut est in Britannia, id est, libro isto nomine nocatur uel in lingua 7 amal isber in leapar leagim: Athair ogaim Ogma, mathair Ogaim lam no sgain [Ogma Eg.].

Fedha dano 7 fid, atat da gne for suidhe -i. 2815 fidh saorda 7 fid aiccenta : fidh saorda -i. fidh ind ogaim : fid aiccenta -i. fidh na coilled. Fid saorda cetamus: atat da gne do bunadh occa. Fioid dano on breithir is fundis -i. sothoigim, nel a nomine fundamentum -i. fotha uel a funo, fograidim. Feda ierum iersinni is fotha foghair isin 2820 Gaidlic in guthaigi 7 is coitect d'fidh saorda 7 aigenta in bunad sin -i. fundamentum. A indi immorro fidh fo fedh -i. maith a edh ag foghrugud. Ingnaid cid fodera na da bunadh agin fid saorda 7 aonbunad icon bfid aiccenta. Ag phfidh saorda -i. funo 7 fundamentum, funo a dualgus 2825 fogair, fundamentum a dualgus fotha, 7 is coitect doibh araon fotha. A airpert immorro -i. eipert airc -i. (focul) is aithcanta indas fein fair -i. coill no doire forin bfidh intan is fid aigenta: litir immorro no guthaigi no consain fair intan is fidh saorda: no go mad fotha a 2830 airpert iter saorda 7 aigenta. Coitechend dano a tapaír frie sloindedh saorda 7 aiccenta.

Indles dono a tapaír for losaith fedha intan is fidh aigenta, ut est int aitend no in fraoch 7rl.: no a tapaír for legtachad no for fonialus intan is fid saorda et is tehta 2835 in secht sin do iarraidh in gach focul Gaoidelce. Cic fodera comad iar q no g no st do beith nialsa for u sech gach consoin? Ni ansa. Ar is blod do q quidim u, ni hingnad cia mad solma tista di forsin nguthaigi iermo. Ata dano do med fogair s cona rathoighther fogaur u ierum, ut Ogrimus (?) 2840 dixit: s in principio uel ut sillabam sonat. Comacsi dano
AURAICEPT

Fg. 66 i a 45 189

luice beine g don guthaigi iermo no cid do u fein no ar a cairdias fri q. Fid aiccenta immorro fidh na coilled i: fo edh a airdi: no fo edh i: teine i suidhiu ina inne: no fo a edh i: a fosgadh no (fo) a suth i: a torad a indi 2845 i: is e sund a inne i: fedha fo edh a aei uair atat coic aoi and, aí allius, 7 aei canus, 7 aí shaighius, aoi modius, aoi suighius. Aí allius dano in gcein pis fora menmain: aí chanus i: oga gapail: aí saigius i: og cuinceed a laoge: aoi modius i: ima med no ima 2850 loiget: aí tsuigius i: ier n-ioch a loigi.  


Cuin is aonda in beithi-luis-nion? Ni ansa. Uile (224). Cuin is deda? i: fedha et taophomna. Cuin is treda? i: fedha 7 forfedha 7 taopomna. Cuin is cetharda? Ni ansa. Tri haiicme na taopomna i: b, h, m, 7 na cuig fedha aireadh in ògaim. Cuin is coicti? i: 2870 fedha 7 forfedha 7 taopomna i: tri haiicme na dtaopomna: no co mad hed bud coicti and i: seichimh nGreigda frisinni roraidius XQX· i: e fotó 7 o fotá. Cuin [is Egr.] 2814 ina arde, aedh 2845 fo a adh no a suth
seda? · i· tri foilcesta in ogaim

No comad hed pud seda and seichimh coicte in Gaoidil 2875 frisna · v· rannaiph ut est

Cuin is seachta? · i· teora fuilti ind Uraicepto · i·

No tri foilcesta in ogaim frisna se remaind · i·

H cetus is ed fuillius beth[ e] conngaip greim p, amal isbeir in Laitneoir: b 2880 cum aspiracione ante omnes vocales ponitur pro p · i·

remsamuigther b co dtinfed ar p conid fuilles h, ar is p tintfed a nGaidilc. Dicunt aili co na bi h araon re b do lucc p acht is b a aonar bis ar p, ut dixit Priscianus:

Amb pro ampo, buxus pro puxus: b inntib sin ar p 7 ni 2885 b co tintfed amail adberat araile.

Forsail is e in fuilled aile · i· dobeir cumang fedha forin son do fot · i· srón. Airnin is e in tres fuilled oile, bfail i recair a les da taobomna, gaibid airnin greim in dara n-ai, ut est cenn no glounu, ar ni bi emnad 2890 in ogaim.

Is aire gaibius airnin greim in dara taobomna. Teora fuilcesta inn ogaim · i· in bfail a mbiad coll ria · u· is q sgripta and amal ata

Coll cetus ar coll ndiuít ata. 2895 Cech baile i mbiadh nion re ngort is ngetol sgribtha);

and, ut est occus

Gort cetus ar gort ndiuít ata. Cech

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2874 str represented by only 3 cross strokes in YBL.
2875 seichem in Gaidil T.: sechim in in Gacedhail
2876 ranna
2878 T.
2883 ut dicunt
2885 Gr. Lat. ii, 20, 18 ; 142, 14
2890 as sgripta
bfaili i mbia sail rie tinne is sdaiph is sgrípta and amal ata. Sail cetus ar sail ndiuit ata; ar 2900 is iat sin treidhi is coir do imcisin isinn ogam. Is aire is coir teora foilcesta na formcesta [is coir Egd.] and.

Da ernail dano for consaibh lasin Laitneoir ·i· da firdegail ·i· lethguta 7 mui7i. Ina lethguta cetus ·i· f, l, m, n, r, s, x a ttuisdigi rempa. Cia adupramar gu rab 2905 lethguta f, ni fir sin acht is ed o guth 7 ni hedh o fogur. Na mui7i ·i· b, c, d, g, h, k, p, q, t a dtuistige ina ndeoig de suidhip. Di ernail dano ·i· da firdegail forna consaibph cumaidhi lasin Laitneoir ·i· lasin lethanfoirthin ·i· iarsinni foirius in Laitneoir gach red isin Laitin: no 2910 Laitneoir ·i· laithreoir ·i· iarsinni laithres co treorach: no Laitneoir ·i· onn is latinatas: no Laitneoir ·i· litir-threoraid no legh-treoraid no lethan-toirnt. Lethguta ·i· lethghotha focerdad dia fogrugad no luitguth no luaidhit guth no lethguthait no lethguthsédh no leth-2915 guthfotha 7 ni hiersinni co mad leth gotha go cert nobeith inntib acht nad roichit lanfogur, ut Priscianus dixit:

Seime dei seime uiri diciuntur sed [l. non] quia qui de-

nicidiain partim deorum uel uivorum habent sed qui pleni dei uel uiri non sunt ·i· cia raite r lethdei no lethfhir, ni hier-2920 sinni bairis lethdei no lethfhir acht na tot comhlan, sic na lethguta ni dot comlana ·i· amal ata a mbaili oile quicuit [in] duas partes dividitur altera pars semis dicit ·i·

secib ni foghaíthker a ndiph randaip raite in dara rand co-

rab leth (col. β) cin cob cudruma, sic na lethguta ni dot 2925 comlana, ud Donatus uel Priscianus dixit: Seme nocales sunt que per se quidim proferuntur et per se sillaebam non faciunt7rla: Atat na leth guta ni hi doturghat treothea fein et ni denait sillaib treothea fein. Quiquid asperum dicitur auditus expellit ·i· indarbaid int esticht secip ni raite 2930

2901 Gr. Lat. v. 100, 3
2902 en.
2903 toirnkle
2904 hierfin
2905 ata
2906 dech.
2907 YBL.
192 YBL. 224 β 6 AURAICEPT Eg. 66 2 a 35

co hacarp. Muiti · i. mi-aíti · i. bec ait a fogair: no a multi · i. muitid a n-aonur no multi · i. meto a n-aonar iet: no [muiti · i. moiti Eg.] muiti · i. muiiti in guth a mbeth maraon re guthaigáib: no muiti · i. onni is mutus, amlapar · i. ainm do mnai bailph, 7 uodhside for chat [cach Eg.] n-amlapar 7 as-

sidhie forsnahisi 7 ni ara ni batis amlabra doraith, ar atat a fogur inntib cid ad beca ut Priscianus dixit: Informis mulier dicitur non quia caret forma sed qui[a] male forma áit · i. adberat in bansgul dodhelpha 7 ni he sin ni tsechmallus o deilph acht drochdealph fuirre tantum.

Is amlaidh sin [iarum Eg.] na muiti ni tat nemiogair acht ar terci a bhogair inntib nàma. No muiti · i. misotha indsin ar thanacht 7 [ar Eg.] etroime a fogair, ut Donatus dixit: Mutae sunt quæ nec per se proferuntur et per se sillabam non faciant · i. atat na muiti acht nocha denaith int sillaib treothe fein 7 nocha turgbat treothe budeisin. Ina leithguta cetumus · i. in cetna mes brethemhnuis: no don cetna hamus forsinn aísnéis: no don cetna hai for seis: no don cetna hai fíis: no co na ba heiccen a taithmeh iter a menna thaitmigher in timarr o fil a[c] clusail na muiti ar is o quidem ata cechtar de. A tuisdige · i. an luchd ota a tuismed · i. na fedha oirechda do suidhph · i. dona haib adhaíp · i. dona caingedibh dilgtechaidh no for suidhph no do suidhph · i. doipsidhe. A tuisdige · i. an luchd o ata a tuisdhge · i. tesargain no a tinnsgna · i. na guthaig. Cid ar a nd-epertsum a tuistigie ina ndiaig masa tustaiga in tinsgetal, uair ni gnath in tinsgetal fa deoigh. [Ni hedh eimh is ail dosum ar mad tuisdishe acht madh in aei roseichiustar ina menmain · i. in dlidged gotha fil i dtocht na leithguta do airisim leis fa deoigh, Eg.] 7 an dliged 2960 consanachta fil inntib fa deoigh do chur uad prius. Nir po himairgidi son lasin nGaidel mac Eithiuir ar mad aiccenta

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doip diplinaiph an guth reimhph 7 ina ndiaig. Ar as ed roba himairgide laisium comad in tuisech do airisim lais 7 an deigenach do chúr uadh conid uile bethi-luis-nin 2965 an ogaim acht forsealha nama. Nír po himairgidi son ·i· nír ba himaruga son ·i· togaídi ·i· nír bo heim airec suadh son ·i· nír bo himaireachtain suadh son ·i· sillabh forstornaigh. Cid ar narpo himarccide son lasin nGaidéil ·i· lasin ngaoth dul ·i· an fer aga raibi in dul gaoth. Ar mad 2970 aigned no ar mad aigenti doip dib lionaiph ·i· dona lethgutaip 7 dona muitibh ·i· remaibh dona lethgutaib et ina ndiaigh dona muitibh. Ata acht leim and chena iss ed ropui eimh airechta suasd luisim on comad a ix rosheich-uhtar ina menmain ·i· in guthaige fil isin lethguta noairised 2975 lasi fo deoigh 7 an deigenach do chúr uadh ·i· in deigenach fuach do chóir ai int suad ·i· in tdáoponna do chúr ar tus co na m[ b ]a mait laimharta ata bitheolus literda in ogaim acht fedha nama. Per enístrafen a hainm sin lasin Laitneoir ·i· tria deigenach impod amal ata el, le nobeith and, 7 en 2980 comad ne nobeith and. Cid ar mad ferr laisim a mbeth comdis muiti uile ina mbeth comdis lethguta 7 muiti amal robatar agin Laitneoir? Ni ansa. Ar seichimh nGrec, ar ni filet lethguta leoside, ar robad do Greiágap do Feinius: no dono is ar uaisli uird na nGrec no na nguth-2985 uigedh fír suidiugad a-nuord focal, ut dicitur: Oimne uile prius ponitur et oimne bonum postponitur ·i· samaigther (225) 7 gach [ndereoil ar tús 7 cach E¡¡} maith fa deoig et gach saincmail go forbha ar mad aicentu ·i· ar mad dilged togaide no madh ai gníthi diphлинаiph ·i· dona lethgutaib 2990 7 dona muitibh. Ciárpo himaircide isna muitibh nir bo hédh isna lethgutaib. Roimhe isna lethguthaigest ’na ndeoigh ·i· isna muitiph nir bo himairgide son et nir puo coir son, et nir po hecoir son. Ar is ed roba himaircide lasuidhe comad touisech doairised lais, et in deigenach 2995

224 [airisiod
278 [sus fedha MSS.
270 Quíd MSS.
271 ar mo aigniti
279 l. per anastrophon a haim-sium

N
do chur uadh co na multi uile beithi-luis-nin an ogaim acht fedha nama: la suidhi ·i· lasin suidh ·i· la Gaidel mac Eithiur no comad o Gaoidel Glas mac Niuil [meic Feniusa Farsaidh Eg. om.] nohainmńigther Gaidelg: no la suidi ·i· laisidhe, co mad a tuisech do airisiodh las ·i· go mad 3000 indi is tuisech ·i· guthaigi agin Laitneoir isna lethguthagaib noairised las ·i· nobeth fo deoig inntip uile lethguthaigi 7 go mad isin guthaige nobeth forpa na cantana indiph 7 in deigenach do cur uad ar tus ·i· multi conach multi uile ·i· co nach a ngne multi uile. Ata bithelus literda an 3005 ogúim acht fedha nama ·i· a tinsgetal uadaibh fen 7 a forpa in nguthagaiph. Cinnus is fr sin, ar ni a nguthagoip forpaigter uile, ut est f, s, n, 7 reliqua, 7 is eídir na multi a tinsgetul uadaiph fein 7 a forpa a nguthagaib cídh uadhaithe fein tinsgantair [tinscaivter Eg.] Ni a nguthag 3010 aiph forpaigther. Ni insa. Ni thapair int ugdar in airmh a fil on guthaigi sis acht amal bid fhe ·i· fern, no ne ·i· nin, no saoi ·i· sail nopedh and, no ni mo ni ar [a] n-apar multi risna muitib quam ar a dtinsgetul uadaiph fein 7 ata do litriph an ogaim sin 7 ni heicen co mad aisdí 3015 do ierraídh do litrib ind ogaim 7 do muitibh na Laitne, ar is a nguthagoip forbaigter-side do gres. 'Na nguthagætbh immorro forpaigter f, s, n: forpaigter immorrio litri ind ogaim a nguthagaip, ut est beithi, tinne, 7rl; 7 a lethguta, ut est luis, fearn 7rl. A muitib, ut est uad, quert. 3020 Multi iat, ar is o multi tinsganait acht fedha nama; 7 mad iadside is o guthagaiph tinsganait. 

Insgi tra cíis ír insgi dociúsín? Ni insa. A tri ·i· fer-indsge banindsge demeindsge lasin nGaidel. Masgal 7 feimin 7 nemutur lasin Laitneoir. Cest, caiti deochair? Ni 3025 insa. Nus-deochrend a tri herlanna insge, id est hic, hec, hoc; is i, is e, is edh: is e in fer, is i in ben, is edh i[n] nem. Insge tra orasio uel sginnsia a bunad Laitní

3001 aní 3006 Nus-deochraigid
...a indi sgiensia, a inde fesa: no indi sin ier cai ier conair: no inniscai iei cai innisti neich a inue. A 3030 airpert iei erlapra no rad 7rl. Coitcend a thapairt for cech innsge iter ciallaide no neamciallaide, saorda 7 aigenta. Dilius a tapairt for gach [n-insec Eg.] n-aiccenta iter ferinngsi 7 baninnsgi. Ruidlius a tapairt for gach ferinngse aiccenta nama; ar is fer toisech do rad innsge 3035 iei. Adam dixit: Ecce ous de osibus meis et cara de carne mea iei adcimsus [iei adcimsi Eg.] cnaimh dom cnamhaibh 7 feol dom feoil. INDlius a tapairt for innsgi tsaorda. Tra iei dorae uain iei dorae innsge cuccaind iei aisneis ier n-indisin aipcitr: no tra ietri na tri hinngse—fer, 3040 ban, deme. Cis lir iei cia ler: no cia lin iei se himcomairsnig airme filet lasin nGaidel, a tri a n-ilar, a tri a n-uathad. [It e cetus na tri a n-ilar, cisilir, cidne, caidiet Eg. om.] It e dono a tri a n-uathad, cesc, cuin, cid, Docuisin iei douisim innsge: no docuisin iei do coi sin iei 3045 don conair sin: no don coi innsin: no d'his cuinngid fair, no disgnaitger, no tarrustar. Cia lion atat na hinngse (sin)? Ni ansa; iei ni handsa lasin saidh indsin: no ni anond said ag [saefin in Eg.] son: no ni handsa son iei ni doilih. A tri iei ier n-airem. Atat dano tri hernaile for 3050 nuimir iei iei nuimir anfoirphthi amal ata a tri no a cuig ar ni fasand o quoitibh. Nuimir foirpti immorro amal ata a se, ar tairisigh co coir a goeitibh iei aon a tseissed, a do a trien, a tri a leth. Ant aon ierum 7 na do et na tri, a se sin iei a haon fo se, a do fo tri, a tri fo do, 7 airemhit 3055 foirpti sin, uair airisid coir 'na coitibh. Nuimir oullforphthi immorro amal ata (col. β) a dó dec, oir is he i sé déc fasait estiph i ei a haon a oile dec, a do a seissed, a tri a cethrathime, a cethair a trien, a se a leth, amal rogaph a do dec a haon ierum 7 na do et [na Eg.] tri a se sin, a 3060 Vulgate, Gen. ii. 23 tri imcomairsnigh T

...
cethair iar [sin E.g.] conid [a E.g.] deich samhaidh et ina se iarsin conid a se dec samhaidh conid nuimir and-sin is uille ara bunad tria na coitidhecht n-airme -i- trie taithmech a lethac i coitidhe. Is cach coittí is rannaoigi et ni gach rannaighe is coitige dano.


Panindsge -i- buna indsge -i- indsge maith: no bo 3070 indsge [-i- fo indsc recl. E.g.] in feindsge: no bannaindsge: no bannaindsge iindsin: no banindsge -i- firindsge -i- banfirindsge -i- baninda indsín: no banndaindsge: no banndaindsge:

Deimindsge -i- deimin indsge: no doim insgsge fuirri o neoch oile: no do ouma indsge -i- indsge do duine, ar 3075 is duine raidius: no in deime fil and is on breithir is demo, digbaim, ata; ar rodigbait fuirre in dedha remainu: no demhge cec neotar lasin Laitneoir is deime lasin bfilid nGaoidelach. No deimindsge -i- indsge[cl] dembcoaighthi -i- ni hi hindsge sloinnius do phiu. Deimindsge dano -i- 3080 indsge neotur.

Masgul -i- mo a sgel no a sgoul quam in feimen: no [mascul -i- mas fer 7 cul coimet: no mascel mo a fis 7 a col quam an femen no E.g.] onni is masgulinus, masculdo.

Feimen -i- foimin -i- fo fr: no femin onni is femur, 3085 sliasat, ar as and is ben [si E.g.] intan fogaighthe die sliasait: no feme Grecio, id est virgo Latina. Der Greco, id est, filla Latinice. Feimder dono -i- ogh ingen: no onni is femininus -i- feimenda: no feimder dono: no fleisgda: no maothcnesach dictur onni is femen: femexina -i- bannda, 3090 no banecusgda, no bangnimach, no bangneithech. Neutur -i- ni fidir cia cinel, uair nach se (no) nach si: no neutur
onni is *neutrum* ·i· nemnechtardar, *nec masgulionum* ··*nec feminionum*, *nec* [h]·*oc* ·*nec illat*: no *neumtor* ni masgal ni feimin.

Cesc, caiti deochair etorra ·i· cia hait ata etourra ·i· iter da aoi: no cia hait *ita degecorugnd* etorra ·i· iter da ai nos-deilighther ·i· nos-dedualoigthar. A *tri herlanda* *indsge*: is e, is i, is ed ·i· is he in fer, is i in ben, is ed in neum.

Cesc, ·i· cia haisg, onni i[s] *seiscor* ·i· *comarcim*. A *tri herloind ·i· a tri firloind*: no a tri erlandd: no a tri remhsloind. Cuin is urland, cuin is *indsge*, cuin is etargairi? Is he [isi, issedh: *indsci emh intan itberor* *Lg.*] nama *gau* araill imaille fris. *Ureland* eim *antan* dobeire *3105* fria araill, *ut est* is he in feur. Etargaire *dono* *iter feimen et* masgul 7 neutur: no is etargaire *dono* *intan dechraigi* fria nech aile co *n-anmain* a athar sainrud, *ut dixit* mac Lonain:

Uinnisi cugut in gillecuchan,
*Mac rergoccain,*
*Pid gach maith ara cionneccecan,*
*A chendgoccaín.*

*Ureland* ria *n-urland* 7 *urland* iar *n-urland* 7 *urland* inand *iter* da urland nach it inanda. *Ureland* rie *n-urland* *3115* *quidem*, ini rie se, no rie si, no re scéudh. *Erland* ier *n-urland ·i· in se*, no in si, no in sedh. *Ureland* inand *iter* da urland nach it inanda ·i· in *se* inand *fil* in gach focul, ni herlon is achd *reimtsuidugud*: no is fri se no fri sedh. *Tri herlonda* *indsge ·i· tri remsoind ·i· tri *3120* sloinnti rempa riasna hindsgibh ·i· is se, is si, is edh; achd at urlundd, it *indsgi*, it etargaire ·i· it remtsloinnti dona focaip ina *ndegaid* 7 *indsge feimin* 7 masgal 7 neuotur tig ina ndeogoich citirdeligtби treotha. *Ata* *dono* dedha in gach *indsge ·i· aiccenta 7 ealadh*. *Feirindsge* *3125* aigenta, is he in *fer: feirindsge tsaorda*, is he i[n] nemh:

*D. Origg. i, 7, 28; x. 187: Gr. Lat. viii. 82, 25 3095* YBL., is *cegar*
ba[n]indsí aigenta, is i in ben: bainindsí tsaoída, is i in cloch. Deimindsgí tsaoída, is ed i[n] nemh. Aigned caom and 7 aigned n-eitig (226). Aiccen caom cetumus: is i sron no suil 3130 na mna. Aiccen n-eitigh: is e (no is i) fiacail no bel na mna et cail gotha foder sin et ni ni ached nemhgnathugud, amal atat na focail perla nat-aithgeunar, ni bind lind uair nis-gnathoigim; ar ni bind la nech ni nach gnathoigend. No in deime fil and, is oni is demo ita, ar 3135 rodipad fuirre in dedha remain'd: no deme ceh neutur lasin bfilid nGaidelach. Deimhindsge ·i· indsge neutur. Insge tra sgoingsa a bunud Laitne. Sgotheca a airport. In inniscoi a hinne ·i· coi conair, conair indiste neich: conair ·i· gan fher no gan ar. Insge tra intan ismberar 3140 se nama cen araill imalle fris, ut Priscianus dixit: Oracio est ordinacio congruam dixionim prefectarum scentenciarum demonstrans ·i· ata indindsge ina bordugud comimaireccide na n-epert foillsigius in cheill foirpti. Cesc, cuin imaric iter indindsge ·i· an fóghar et in duil dia n-indís in ·i· an dial, 3145 et is he sin an red fomamoighti ·i· comaircim. Cuin is eimh irrochtain suad iter in indsge agus in duil dia n-indís? Ni ansa. Antan fedhair a hindsge coir fuirre ·i· ni himair- cceide immorro itír etourra intan fedhair indsge for araile ·i· ferindsge for banindsge, no banindsge for ferindsge, 3150 no deimindsge for cechtar n-ae. Imaric ·i· imaric ·i· eim airechtain a n-ai ·i· iter in indsge 7 in duil. Duil ·i· dial: fedair ·i· athtairgither: no fedhair ·i· fiadhair ·i· aisneter indsge coir, ut est.:—

Samail a dealpha, gan cleith, 3155
Elpa ingine Fidaith,
Fri gour grene glaine ar gurt,
Is fris tsamhlaim a caomhcuicht.

3129 scéinsiō
3141 Gr. Lat. ii. 53, 28
3142 attaircidhter
3139 coi conair conana indestí neich conana
3146 réit
3147 airechtain
3144 aisneidte
3156 Elbo, Fiduigh T.
Ni himaircide i. ni heim aireachta iter i n-ai · i. iter in indsge 7 in duil · i. indisí oile fair achd indisí coir. Fedhair 3160 eim ferindsge for banindsge antan adberar, is he in banmac-sa, ut dicitur:—

Die mad meisí in banmacam,
Ni cechraind nach fealmacan:
Fer nat-finntar go gcloinnter,
Slinceill cein dib, a muinter.

Fedith eim banindsge for ferindsge intan isberar ‘is i in gobur,’ ut dixit:—

Is i in gopar tan is each,
Is he in gabar cid meglech,
Is i in corr cid reil nus-reill,
Is he in menntan gid banen.

Fedith dano deimindsge for ferindsge no four ban-

indsge intan isberar ‘iss ed in cend,’ sech is cend fir

no mna. Deimindsge for ferindsge quidem, ut est:— 3175

Is e in daigh dergdige dath
Fris nach gapar cath no cloth;
Iss ed cend is caoime cruth
Fil go mbrath for braoine in bith.

Deimindsge for banindsge, ut dixit:— 3180

Cend mna romanáir mo modh,
Don-farraid duin, ni deilm ndil;
Is ed cend is grainde ind sin
Do neoch fel for muin fo nim.

Ferindsge for banindsge, ut dixit Colum Cille fri 3185

hincein Aodha mic Gaphrain:—

Alaind damna marphain bain
Doching tar aither in lair,
Mac marph et ua aroile,
Is maig recfus dia aire.

3166 ceilli no cein T. 3171 chorr. T. reill nus-reill 3177 cith 3178 caoime
3179 com mbuth forsmbruiinne mbith T. 3183 romanmhuir ar T.
3182 domfarruidh don T. 3186 hingin Aodhain 3187 damno
Fedair cí mh féirindsge et banindsge for demindsge intan isberar, ‘is i an cloch, is he an lia,’ ut est hic.:—

Is e in lia, lith rolas,
Iar srethaíb suadh in senchas;
Is ed òunni iar n-aicnneaid ail,
Ís i an cloch iar saoldait.

Ait a n-abar deime donn,
For founn feimhin fichtibh cland,
Ni cheil in ter a n-aicnneaid n-oll,
Iss ed [inond Eg.] in ingne and.

Ata tra amlaid sin (col. β) aigned et saordait in gach indsge, ar atae de modh laparða fil and ·i· mod aigenta et modh saorda. Atat dano ceithri fioda for tsaordaitad ·i· deichfer raindi, 7 tugait mbíndiúsa, 7 cuimre raid, 7 iolugnd laparða. Deichfer raínde cetumus amal rogph, is he an 3205 banmac so ·i· don roind oighil fil isinn ingin is ainm:

Tucaít mbíndiúsa amal ata, is i in gobar et d’eoch ban is ainm ·i· gooor, solus isin mBreítthus, go dtug an file b fris ar tucaít mbíndiúsa: Iolugnd laparða amal ata, iss ed in cend, sech is líaiti a n-irlapra: Cúimrí raid amal ata, 3210 rusg ime 7 criathar arba 7 leastar uisgie, ar robail cuidt rusg im imb 7 criathar im arpar 7 leustur im uisgi do rada. Gabar intan is trie ailm quaisi coper is ed rotrualled and;

gobar tría ònn ·i· don eoch is nomen son 7 is Combrec. Rotrualled goor, cach solus, a suidhe unde dicitur gotbar donn 3215 eoch giul. Cidh nach dath oile bes fair, is in eoch die mbe bec do giul and is gobar a nomen, ar is asan dath is airechdam bes and nominatur. Rotuill an file Gaoideálach b fair no and, ar rob aille leo gobar quam gooor undi dicitur gobar nominatur.

Atad dono indsge and ata coitcend iter ferindsce 7 ban-

indsge, ut est Flann no Cellach no Buodach. Phidh dono
indsgí qumusda isin [Gaidilc amal bis an cenel cumassu isin Eg.] Laitin, *ut est* in menntan *et* an truid 7 in coirr, *ut dicitur* :—

Is he in minntan cid boinend, cid ferend.

Mad iar n-aigned coir [immorro Eg.] na ndula ni hainn ferindsge na banindsge aíchd do neoch dofuisim ·i· fer, 7 o dtuismer ·i· beun 7 ba deime chena aiccen *nd* na ndul uili archena.

Atat dano da ernail for tuismiud ·i· tuismiud saorda 7 tuismiud aicgenta. Tuismiud saorda cetomus ·i· fer o toalmain 7 luibi ar is ní don talmain fein an fer, *ut est* espa in talman muna tuismed clanda 7 pa deime chena ·i· pa sloind neurtur int uile aiccenta ar chena, *ut est* Pompeus 3235 dixit: *Omnia rerum vocabulum aut corpora tum [aut incorporatum Eg.] sexu naturaliter carentium per artem Graeciam e[x]e ascribimus, hoc est ne utram i.e. nec magolinum nec femininum, *ut est* (?) h[a]ec insticia, h[a]ec nevitas.

Consinsius dicit: *Quiquid per naturam sexsus non assingnat* 3240 neutrum habere oportet set ars qui voluit gignere seu liquenda seu dicenda asgribisit ·i· iar saordataid. Cid iní is aiccenta raiter suond? Ni ansa. Foillsiugisgtair go n-apair: *Natura quae motatur per tempera nec uairitatur nec separabitur et natura non est quiquid motatur et non sdeire* 3245 nidetur et quaeestque extrinsecus accidundur sed quae constant in sé, ud sdabilitas in terra, surbitas in lopedobus, umeditas in aqua, claritas in aere, calar in ingue. Doepenar dano deimindsge a ferindsge no a banindsge. Doepenar dono ferindsge 7 banindsge a deimindsge amal 3250 ata isnahaib reimendouiph 7 it iat sin na deime teibidi 7 na lanomna deime 7 a ngeine-sidhe. It e andso deismerachta in deime teipighle isnahaibh reimendaibh ·i· cend 7 cride fulaing a deime deiphide a ndetbir diplinaib.

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2221 cumuscda 2224 truit 2226 toismer 2227 thalam, ar is ní don talam
2226 Baslondens dixit H. 2229 sunt sed haec terra hic pars T.
2214 Gr. Lat. v 343, 32 2217 constant 2219, 2 isnaib 2223 desmeirechto 2234 fulach
Lanamna in cind suil 7 fiecal: lanamna an críde sreband 3255
7 cru: lanamna in fulaing lurcca 7 troig: geine dono ina
lanamna deime: gene na sul ·i· abrachtur 7 malo; gene na
féical bun 7 leithe: geine int [s] rephaind tanoigeacht 7 dath
·i· baine et glaisi: geine in críde tig 7 dath beos ·i· ruade
7 deirge (227).

Secht n-etargairi tra dociusnet ·i· disgnaitg ·i· [in Eg.]
grad conne[i]g lasin Laitneoir, etargaire a ainm lasin
phfilid. Etargaire incuisg persainde. Etargairi persainde a ngnimh. Etargaire
persainde i gcèussadh ·i· caisacht antan is maith, cincht intan 3265
is oulc. Etargaire derrsgaigti a nderrsgugud ·i· poisit,
comparait, 7 superlait lasin Laitneoir. Fothugd et fourran
et fourmoulad lasin bfilid. Maith et ferr et fersoun, lasin
nGaidel. Etargairi meiti a meudugud ·i· mor et moo et
moosoun. Etargoire lugaidhe a lugugud ·i· pec et luga 3270
et lugasoun. [Etargoire incoisg persainde ·i· me budein,
tu budein Eg: om.] se budein, sib budein, sinde budeisin,
siphsí badeisin, siadsum padeisin. Sechta ·i· sciptim a
bunad Laitne. Secht n-ai a inde no sechtai, i[s] soigti
dia mbe a n-eolus, i[s] saigti dia mbe a n-aineolus. 3275
Etargaire ·i· isin etechtu ita ·i· isin sechtmad earnail in
Uraişoptou: no isin sechta ita in conndeic ·i· in
caindeilugud, ut est.: Pars pro toto et totum pro pairte
·i· in rand· tar eis na toiti et in toit tar eis na rainde.
Etargaire ·i· eitercoraigti ·i· eiterdeissfríti: no etargaire 3280
·i· eiterdeiligt a treidioph: no etargaire ·i· gair guth ·i·
etergnougt in gotha andsín: no etergleith ·i· gleas
etorro: no etargaire ·i· edargeodh iar ngleodh a fesa
etorra: in gradh onni is gradus ·i· ceim. Coindeilg ·i·
caindeiligti: no comhheilhte ar in gcoindéilg uile, ut 3285
est.: Pars pro toto et totum pro parte. Cid ar nach treide
lasin Laitneoir in coindeilg amal is tredi lasin phfilid in

3255 malo 3256 craidi, ruaighie 3279 tote 3280 eiterdeissfríti
etargoire? Is treidi eim lasin bfilid ·i- mét et inde 7 incosg; et adbeurait arole souirend and nach bfl acht deidhe nama agan Laitneoir ·i- inde et met et bonus et 3290 malus, is i in inde. [Is edh a inde immorro lasin nGaidel ·i- maith 7 olc Eg.] Magnus et paruns, is i an mét ·i- mour et bec ·i- is mor lais-sium in bec i geondeilg neich is lughia.

Incousg immorro icon pfilid ní conndelg side lasin Laitneoir acht pronomen 7 dopriathar. Cid fodera dossum 3295 a radh a ngrad conndeilge lasin Laitneoir, is etargoire a ainm lasin bfilid? Ar ni filit acht tri graid conndeilge agin Laitneoir, 7 atat secht n-etargoire icon pfilid. Ní da cudruoomugud eim dosum ani adbersiom [sin Eg.] acht is fior a mbeith amlaidh. Is ed [sin Eg.] ata etargoire lasin 3300 filid is conndelg lasin Laitneoir ·i- etargoire derrsgaighti a nderrsgugud, ar ni gach etargoire is grad conndeilglí acht etargoire derrsgoigti a nderrsgugud. Is cach grad conndeilge is eutargoire, no ar ni leithe conndelg oldas cutargoire.

File ·i- fel sai no fial sai: no file onni is filososubus ·i- fe fialsoum, ar dlegar don filid feallsamhnaacht aigi: no file ·i- fi ani aorus, 7 li anni molus: no file ·i- [it Eg.] fele ai, ar dlegar de ar is cd nodus-saora, feile dano indracus nos-ditne an file 7rla: no file a flechtendis carminibus: no file ·i- fel sai, 3310 sai fhoglama, amal ata felmac: no file ·i- fi a oumna 7 li a dauu fair: no file ·i- fial do aei: no file ·i- fi oulc 7 li maith ·i- moulad 7 aorad. Cubhaidh cia fhasus deisidhe ainm in fhilid dia fhognat.

Cid ar mad conelec las-sium in posit, uair nocha 3315 derrsgugud do ní? Ni ansa. Ar o is i is foutha 7 ata derrsgugud dhi, ut dicitur airim frie hunair, (col. ß) ut est: Unis non est numerus set fundamentum numeri ·i- nocha nfuli int aonni conid airim acht ata conid fotha airme; 7

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YBL. 227 a 24

AURAICEPT

Eg. 68 i b 27

2290 YBL. hounus, malus : cf. Gr. Lat. viii. 72, 24 2295 da cudruoom, ani om.
3290 fe, fellsom om. 3310 YBL. a flechtendis carminibus 3295 YBL. nuiiuerus 3315 YBL. conid airme
amal ata deach icon bfilidh ·i· dialt, ni deach side(n) fodheis 3320 sin cid la deach aiph atrimther. *Et tria taordatait ind sin ·i· int alt aigenta immorro do posit: posit *a positus ·i· suidhiugte. Cid ar mad ainm comparit doberitsim arin gcointeille c uile? Ni ansa. Posit *cetumus: ni dersgaig do ni. Comparit immorro seoch derssgaigid do neoich 7 3325 derssgaigther di. Superlait immorro ni derssgaigther di conid airisin is ainm foriata in conndelg uile. Atberar araile foirend connach derssgaigther do comparit acht do posit derssgaigit araon ·i· comparit et superlait. Bec brab-beirius comparit, mor brab-beirius superlait. 3330

Caiti conndelg cheille cine sonu? bonus, melior, optimus. Conndelg suoin cine cheill, *ut est:* Virgilus, Virglier, Virgilisiumus no-rad frie sin arai tsouin 7 ni bful connelg arai cheille and, ar ni conndelgter anmanda dils do gres, acht is cruthugud frie fousgadh andsin. Conndelg suoin 3335 gan cheill bonus, bonior, bouninus nobiad sin iar sonu et ni bful iar gceill. Conndelg suin 7 ceilli imalle, amal ata *fortis, fortior, fortissimus, 7 is hi sin in connelg techta. Conidealg tsoin 7 ceille imalle ·i· magnus, magior, maximus 7rlo. Pid dano maith 7 ni bi derssgugud di, *ut bonnus 3340 Deus, fo Die [maith Dia Eg.]. Bid dano conealg and et ni dia hinve fein dersgaigius, *ut est:* Mairic Pounticun duilsius es quam setera mairia ·i· is somillsi an muir Ponteca oldat na maire uile olchena; 7 ni hiarsani badis somillsi acht is lua a serbiu. Conndelg cotursna andsin 3345 don indsi dono.

Etargaire inchouisg i persainde *cetumus ·i· uindsi uindsie oundar: uindsi [no sonse Eg. ·i· uainse no sonuse: uinusi ·i· uainsi no suinnsi: ondar ·i· ander ·i· aund a fir isin nem, *id est Deus. Uindsi ·i· an fer: 3350 uindsi an ben: oundaí ·i· in dem.
Etargaire incoiusg persainde ·i· me budein, tu budein, se budein 7rlo, amal adubramar romhaind. Etargaire persainde an gnimh: dorignes, dorignis, dorigne; dorignesum dorighensat, dorighensait. Etargaire persainde i ceussad 3355 ·i· a soditen dia n·echtair ·i· nom-cartar-sa, not-cartar-si, carthar-sim; non-cartar-ne, nobar-carthar-si, carthar-sim.

Etargoire deurrgaighti a ndersgugud ·i· fouthugud in cetna gradh ·i· poisit: forran ·i· forrain fair in gradh tanaisi ·i· comparit: fourmolad ·i· formfulled fair in treas gradh 3360 ·i· formoulad ·i· molad for molad reimhtechtach ·i· brabh for in mbrabh toisiuch ·i· superlait [·i· Eg.] maith et ferr et feurrsoun laisin nGaoidel coithcend i bfeirmais in filed. Fouthugud, immorro, 7 forran, 7 fourmolad lasidhe. Etargaire meide a meudugud ·i· mour 7 mouo 7 moosoun: 7 3365 etargaire lugaiti a lugugadh ·i· bec 7 lugha 7 lughasoun. Atberait araili ni bfuil acht cuig etargoire and, ar is aon-etargaire leo na tri heraile deighencha ·i· edargoire mete 7 lugaide occus eutargaire dersgaigti a nderrsgugud. [Cie adberadsim eutargaire mete a metugud 7 eutargaire 3370 lugaite a lugagad is ionand (228) et etargaire dersgaigti a ndersgugud Eg. om.], ar is derrsgugud in meud et in laighet fil inntip beuos.

Etargnougud beurla et ni ar cheana, ar roghaphar na da perla lxx. ina fecmais fr don foird ceachtar sic. 3375 Gaidelcc ·i· guth calg ·i· guth ierdcaigti. Elg ·i· Eire ·i· guth Eirennuch andsin ·i· berla is gnath i nEirinn dano. Ni certtuirem na gcinedh ar ni phfilet do reir inn ugdardais. Secht bfeudhu oiredha filet and fo aisti an Gregaid ·i· ebo et oir suas. Itberat araili co mad aon-3380 lepar int Uraicp uile. Is iat adber sin an lucht-sa anuas dono ·i· ua Bruic cona tseitchib. Atbeurat dano in lucht-sa sis is liophair imda ·i· hua Coirill 7 ua Coindi

523 i fecmais 3367 cuicc 3371 fogabar 3376 Elc 3378 filet, ind ugdardais T. 3379 ugdais, feda oireghro 3392 cona seitchib, Bruic F.M. 1110: O’Coinne 1126
et na maithi ar cheana. Do thoit na h-áigpitrech dobeir frecrea sound et ni da hurbernadh ·i- is fairre uile liess da 3385 eurndail do beith fuoirre. Da erndail ·i- da fir n-áile, vocales et consauantes. Madh fo athargab beus ni [ni Eg. om.] con fil isin coipdi, iss ed bid foullus as sin go mbetis and guthaige na turgbadis per se 7 na tagendais sillaib per se. Go heiccintech is coir a beith ·i- connahi quidim. Atber 3390 ua Bruic is doibriathar. Adber ou Find immorim is comacoaml 7 ag frecre o da-n-imorr o fil ag clusail na nuimre primo freccrus. Atat tri heurnaile for fuirmed foucal. Patronoimic is leithe a fuirmed quam a inude ar ni hebertai do reir a indd acht risin patronomic dogentai a patre 3395 7 aderar riu uile cid a patribus uel a matriibus beit. Lapis dictur eo quod leidit peidim is cumga a fuirmed quidim deiside quam a inde. Robad dir deiside lapis do rada fri gach ni [fris tairtaigther Eg.] tarraigther cois.

Bonus is comforlethan a fuirmed et a inde, ar ni habar 3400 bonus acht bail a mbi caill bonitatis. Laitneoir ·i- lethan foires ·i- ara leithe fouirius cech ni a nLaitin : no Laitneoir ·i- ar feuphus a treorach isin Laitin. Ni lanceurt dochoidh in Gaidol i ssund ac deunam muiti dona taophomniaibh ar in fath sin ·i- ar a tosach do airisim occa 7 an dered 3405 do chur uada, sic est in beithi-luis, ar robdis muiti uile na feudha ar in bhath sin no ceudna. Ar is ed fil doipside tosach a n-anmandd do airisim ag nech do deunam foucaill et a nderedh do chur uadh, amal ata ailm ·i- a 7 onn o 7 araill and dano die ndenait muiti dona taobouarnaiph 3410 agon Gaidel i dtossach do airisim aice. Robtis muiti uile litri na haipgitre Ephraide 7 Gregda, ar is toiseach a n-anmandd-side do airis[m]ag nech et an deired do chur uad, ut est aleb [·i- a Eg.] agconne Ephraide, alpa [·i- a icon Eg.]

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206 YBL. 228 a 11 AURAICEPT Eg. 69 i a 36

d'airbernad T. 3387 atharcadh, an T. 3388 q军事, colbdi 3389 turbadis
3392 frecrea dò : ag fregrad dó:th T. 3390 Gr. Lat. v. 146, 19
3395 Oirg. xvi. 3, r 3396 tartaidhier T. 3400, 1 YBL. bonuus, bonnataitis
3402 isin Laitin T. 3403 feabas a treorach : treorui T. 3404 Gaidol
3406 chora 3410 derna T. 3413 deired focol
agcon Gregda, aíim agcon Gaoideil. Is amlaidh sin atat 3415 na tri haipgitri -i- i dtusach do airisim ag nech 7 an deredh do cur uad. Is ar seichim Gregda immorro 7 Ebraide bud couir don Gaoidei int ord dorinne et ni arai comdis muiti iar mbrigh na dtaobomna uile, sic nach dat muiti ag Ephradaiph 7 ag Gregaip na consaini 3420 uile cid i dtousach do airisim leo. Ma do reir [immorro Eg.] na sgrephtra naíbe 7 ughdair in leighind is [i Eg.] in aipgitir Ephraide is bunad don aipgitir Gregda 7 Laitianda 7 don bethe-luis-nion a n-ogaim cen co n-indísit ugdair in leighind, ut est aleb isinn Eabhra, alpa uadha-3425 side isin [Greic Eg.], a isin Laitin, aíim isin Goidelic ogaim. Inscie tra dano inde in focail is ndsge (col. β), ar is ind sgie fil iar gcomtach isinn is a sciensia, an ecna, i n-aendefoghair. Ni ceart dochuaid in Gaidel i sund -i- tiachtain dó o aipgitir co hindse cen taithmech sillaibi 3430 no-eperta rempe, ar is tousacha iat quam inusge. Fémín 7 reliqua -i- foimin -i- mion an ben i n-athfegad' in fir: no fo an bfer bis an ben. Mion for déisdhe an ben. Deithpir raindi (-i- idir da raind -i- ingen 7 mac) is he in banmacsa [d'airighti go ttugad as sin co nderna fermac co rannda 3435 de a ndeipir iter in mbanmac 7 in fermac Eg. om.]. Is he deismeracht na hetargaire is ssunda iarsin deudra remaind -i- irland 7 ndsge -i- taithmech deidhe and for aird -i- taithmeth masgail 7 feimin do neoch dofuisim et o ttuismitheir -i- a tuismiud and o mnaí et ata tuismiud di 3440 -i- in modh ar a tuismed si budein o neuch oile 7 dano an modh o dtuismend-si cloind uaithi pudein na triau 7rlo. Iss iarmo [si Eg.] tucc ercoiliud aiccenta hic. Ar tanic taithmech aigenta reime, quando dixit -i- tuismiud saorda 7 tuismiudh aigenta ideo dorad ercoiliud aigenta ar 3445 aird hic.

Incusg et innde et méud is amlaidh so is treidhe in
sechta remaind. Ina hetargaire incoisg persainde uile ig gabail fo incoisg, oir is incoisg fil inntib uile. Etargaire derrsgaighht i nderrsgugud ag gapail fo inde iter poisit 7 3450 comparit 7 superlait. Etargaire meidi a meudugud 7 etargaire lugaite i lughugud ig gaphail fo mét dip lionaibh. Conid hamlaid sin is treidhe in sechta remhaind. Adberat aroile immorro is deda dip lionaibh. Is amhlaid so beus oun ·i· eutargaire dersgaighhti a nderrsguccud ic gaphail fo 3455 indi, sicut dixit prius. Etargoire meidi a mheudugud 7 etargaire lugaite a lugugud ic gapail beos fo meud, is amlaid sin feughthr so conid deudo.

Caiti deochur ider is e 7 uindsi? Ni ansa. Uindsie cctomus: sloindedh persainde saindentdaige indsin ·i· ua- 3460 tuaslaictech, ut dixit: Dicitur uindse uait in fer saindentdaechcona anmain, ut dixit pocata: —

Uinnsi cugat in gillccuccan
Mac rerccuccain ·i· Lonain)
Bith gach maith agat ar a cináiguccan ·i· long brab inn)
A ceundgagain ·i· a Chind Geuccan.)

Sloinded coitcend immorro amal ata se in fer et ni feus cia
saintratedach acht is fer tantum, sic uindsie 7 si 7 oundar
7 sed. Cidh sodera in irland conid indsge 7 conid
edargaire ·i· intan is indsge is ag sloindedh indsge a 3470
haonur bioss, et itberat araila is e in fer, uair is rem-
tsloindedh i ssuidiu. Is and is etargaire intan isbeurar
uninde.

Sloinded cenil amal ata etargaire ioncoisg i persaind
·i· issin persaind fein ita a hinceosg co n-aithnitgher trit 3475
icc sloindedheutpersainde, et persainde tanuise ·i· triena
n-ioncosg doip budeine 7 tre persainde amal atat na
hetargaire aile. Cidh ar narbo lois-sium a n-etargaire
incoisg persainde a rad me nama con n-abair me budein?
Ni lor eim, uair is deimngite et is deiligte eimh rie cach 3480

3444 is d. k., bes son T.
3464 sloinde, sundroidhe T., uatusloigtech
3466 gecain
3472 bis, atberar, araile om.
persaind a rad me budein, *ut dicitur an pronomine egomet ipsi.* Nam ego feci et non alius cum dicitur egomet *i.* is me budein 7 ni nech aile intan isberar egomit. *Quisiquid iteratator infirmas fiat* *i.* biaid gurab deimnighi cach ni athraigther.

Fogaphar dano comparit cen posit amal ata: *Dulcis est mare Ponticum quam setera mairia* *i.* is somillsi an muir Pountiogda oldtait na muire oile ar cheuna 7 ni hiarsini batis somillsi acht is lugam a serbi. Coindealg in edtachtau son. Coindealg n-edteuchta in ceudna hernail (229) 3490 ind Airraiceptau *i.* *fors* ferr ansios: etoechta sin ar ni maith ind anbfsi. *Finis* don ceudliophar.


*Duiphithir daol dath a berrda*
*Ge raga co ngeog na craunn,*
*Caisithir casnaide a chul,*
*Glaisithir sul frie buigha mor.*

D.: b.: r. d. t. h.: br. t. sc.: th.: tt.: br.: n.: rbr t. n. f. c.: b. c. n.: *cuisnt:* rb.: r. t. s.: u.: ds.: n. gl.: cc. c. r.: ch.: mu. rt.

Sechtai frise toimsighther Gaidelec *i.* fidh 7 deach, reim *et forpaid,* alt 7 indsge *et* etargoire. Seuctu *i.* _septim_ 3505 a bunad Laitne: secht n-ai a inde: no sechtui i n-ai. Secht do aiph domiter and *i.* secht n-aisti na filidechta.

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3488 ol chena 3492 ant ambles 3493 lecc 3494 Nesa
3497 daipither dael, berra 3498 geog, crann 3498 3 cf. Virg. Gr. 77, 12 *et seq.* 3500 sechtai 3500 n-aisti ina

O
7 vii mbrousnacha na bairdre: no ai[s] soigti die mbe a n-eolus 7rl.

A airbert ·i· a airiom ·i· vii primeillgi na filidechta 3510 ·i· vii mbrousnacha na bairdre: no secht ndeichit na filidechta i nd-ecmais dialta, ar ni bfuil in sechta andsin is aire rosagpar.

Coitcend et dilius, ruidlius 7 indlius, connagar don focul i[s] sechta. Coitcend do cach uile airem sechta 3515 frisand-euprad. Dilius do vii ndiuitip na filidechta, Ruidlius don ectxirm vii frisand-euphradh ·i· fri vii laithib na sechtmaine. Indlios a thapairt for airem aile acht four a vii.

Tomus, id est mensura, a bunad Laitne ·i· tomeus a 3520 inde: no tomess ·i· to teunga a airbert 7 meus aire fein: no cudrumad a airpert ·i· meus doigither o theungaid. Is fisid an gne no in cinel in tomus. Is ceinel cimh. Cait eat a ngnee? Ni ansa. Tomus filidechta et toumus bairdne 7 tomhus prosta ·i· a breith frie seachda cach ae 3525 diph. Caiti ruidhlius 7 dilius, coitcend et indlius i tomus? Ni ansa. Ruidlius do filidecht a preith re sechta. Dilius do bair[d]ne a tomus re cluais et coir n-anala. Coitcend indlius do pros ·i· coitcend o dialt imach. Indlius do sidein, ar ni fil alt aund.

Cindus aithfeugthar in foucud is sechta fri vii laithibh na sechtmaine? Ni ansa. Grian mar Doumnach ·i· fiodh. Eusga mar Luan ·i· deach. Mars mar Mairt ·i· reim. Meurcuir mar Ceudain ·i· fourpaid. Ioib mar Dardain ·i· alt. Uenir mar Aoine ·i· indsge. Saturn mar Satharn 3535 ·i· eutargaire. Conid amhlaidh sin cuirter na vii n-airdrenda 7 vii n-aiste na filidechtu vii la na sechtmaine fri comuaim n-uad, a tri a ndialt, 's a tri a reumarc, 7 a haon a n-iargcomarc.

Gaidelec ·i· guth Elg ·i· Ealg Eire ·i· guth Eirennach ·i· 3540
berla Eireann: no Gaideicol ·i· ealg oirderc ·i· Gaaidel rus-oìrrdercaich, ar ni dut[h]cha do reir an indaithmige sin ina do cach ni dooirdhercaigh Gaaidel. In gach Gaideicol tomustar re sechta.

Is edh eim a secht diaict 7 cid edh oun touimsighter iar 3545 saordataid, uair adcodar a chondail amal ata fe-fri-er, 7 ni gach sechta domiter and, ar is aonseachta fil aund. Connaghchar dono a secht fo tsecht. A sechta ·i· punad 7 inde 7 airbert, coitchend 7 dilius 7 ruidhliuis 7 indliuis in gach focal don tsechta (col. 8).

Fid ceutumus ·i· fundamentum: uel a funo a bunad Laitne. Fo eadh a inde isna foclaìb. A airbert ·i· a thapairt for v fedhaìb fìchit inn ogaim: no airbert ·i· air epert ·i· eipert aire ·i· litir no Guthaighí no consaine fair. Ruidliuis, dilius, coitcend, indliuis, do feudhaiph. Coitcend 3555 doip uili fedha do radh riu. Ruidliuis do feudhaiph airdehaiph. Dilius do forfedhaiph. Coitcend immorro dona taobomnaib acht uath. Indliuis immorro doip-siden, ar ni taophomhna itir, ut est: h non est litera sed nota aspiracionis ·i· nochan fuil uath conid litir acht ata 3560 conid not tinfidh. Tinfedh ·i· tinugud feudha ·i· neimtniug-ud feda do radh riu sin uile acht is dilius 7 indliuis 7 coitcend daip ouile. Fid na filidechta ·i· in ceudna fiodh airedha phis a bfoicul an imfrecra, 7 an taophomna docuir-ither reisin bfoisin do thapairt ar aird, 7 go rab inand 3565 fidh oiredha beas a dtaopcuibdhiph an raìnd 7 a n-imfreca na dtarmartcend. Fid in anma prosta in cetna fídh airedha bis and 7 in taobomna docuireither reisin fid sin 7 deuoch ·i· traig i frithindlidhech Laitne. Deach ·i· di fuach intan is diaict: no daghfuach no defuach intan is recomrac: no 3570 is de fuaigther int aircetal ·i· coruige ocht sillaoba. Connagar dono bunadh 7 inde 7 airbert, coitcend 7 dilius 7 ruidhliuis 7 indliuis a ndeach. Punad quidem onni is tectum

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3542Eg. 70 a 29 211
YBL. 229 a 40

AURAICEPT
••• didiu arinni is ditiu in deach do [gach Eg.] round. A inde immorro daghfuach no defuach. A airbert -i- o dialt 3575 co bricht: no focal aile fair -i- sillab. A inde done diph suairgther intan is sruth. Coitcend doib uile dialt do rad riu, ar is dialt dofomhaigh for cach n-ai dibh fri arail. Dilius iar sun didiu: ruidlius iar cceill 7 son imale ina n-anma dilsi budhein do radh fria cach n-ai -i- rechomarc 3580 no iarchomarc 7rl. Indlius do dialt ainm deigh dona vii ndeachaibh aile do radh fris, ar ni soit alt and, ut dicitur cenib deach-side fo deisiu is la deachaib atsamaighther.

Deach na filidhecht -i- in lin sioill lab mbios isin rund. Deach in anma prosta in lion sillab mbios isin ainm -i- a 3585 fios cie deach do na hocht ndeachaib doroich int ainm.


Colum caidh comachtach.
Sian sleibi slatu seiscind, 7rl.

Taobhreimh amal ata sund:

A Flaind, a luam in gaisce grind
Co Maistin moill;
It glana, it goath, it gart, no it garg, do rinn, no it grind,
It laoch, a Flaind.

\[\text{3574 rund} \quad \text{3583 deachius de, atsamther} \quad \text{3606 glan}\]
Ceithri gne immorro for prois o reim ό- reim suin amal ata fer, ar is as reimmthar. Rem ceille dano amal at Patraic. Ni herecor a reim suin, ar is aondelb for a 3610 airmnigh for forais. Reim suin 7 ceille imale, amal ata Fland Flaind. Taobreimh prosta me budein, ar is taobhreim cach ni nach lanreim. Treide ara (230) togart reim ό- reim as amal ata fer, ar is as reimnighther: reim ind amal ata fir, ar is ind reimnighther. Reim ind 7 as 3615 imalle, ut est in fer, airmnleid 7 inchousg aund imalle.

Reim dano ceim a airbert:

Bellat mathair Niuil neimhnigh
Do claind Laidin langeimliigh,
Fuair bas a lo greine glain,
Ceile Feniusa Farsaidh. 3620

Cia taopomna na techt rain'd?
Imbeth-luis-niön an ogaim
On lo rocruta na ceoil
Is guta lasin Laitneoir ό- v consaini. 3625

Connagar dono i ssund bunad 7 inde 7 airbert, coitcheid 7 dilius 7 ruidlius 7 indlius. Bunad guidim oní as robamus amal adrubrumair. Re 7 uaim a inde. A airbert ό- ceim. Coitcheid dona huilib reimendaiph reim do radh riu. Diles a beith a n-uathad. Ruidles a beith a n-ilar; 3630 no diles do reim na bairdne. Ruidles do reim na filidhechta. Indlius do reim na proisi: no indlius [reim Eg.] inn uathaigh i n-ilar cen adcodar a ilar. Et forpaid ό- fair bith for in bfoicul no forsin rand ό- forail 7 airnin 7 dinion disail: no forpaid ό- fourbeoidh intan is forail: 3635 no forpaid intan is dinion disail: no fair bidh intan is airnion. Forbaidh ό- foirbeoidh ό- foirid in mbeo i dtuigsin ind anma dia dtapharthar in forbaidh no in rand dia breith re seacht.

Caiti bunad et inde 7 airbert, coitcheid 7 dilius 7 3640

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Note: The text contains Middle Irish and Latin, with some Latin words being translated. The meanings have been reconstructed to the best of the translator's abilities.

Alt onní is altus.: uasal a bunad Laitne: no onní 3670 ailter ina menmain no go feiser cia halt (col. β) aircheitail berar re seachta -i- i[n] nath, no ind anair, in laid, no

\[364\] lag \[3650\] fot \[3661\] i in dig \[3661\] MSS. taobóigmna
\[3662\] gardiges \[3671\] co fesar \[3672\] in anair
ind emain, in sethrad, [in seutrad Ep. om.], no in sainemain, in dian dona dianaiph o sin annon · i· ota na seacht primaiste inonn is o deach slouiniter. Alt · i· onni ailter ina men- 3675 main. Alt in anma prousta · i· in re n-aimsire bioss iter na da tsillaib a inde. Alt go bfeisser a airbert. Connagar dono bunad 7 inde 7 airbert, coitcend, dilius, ruidlius, indlius isin bfocul is ault. Bunad quidim oniss altus, ut diximus. A inde dano · i· ail fuit no oull ailid. Aairport · i· 3680 aigned saordatad. Coitcend do gach alt, alt do rad ris. Dilius do ault saord na do ault bauirdne. Ruidlius da ault aignid no filidechta. Indlius do dialt, ar ni bi ault and: no alt aiccenta a n-inad ailt saorda na no alt aiccenta a n-inad ault: no ruidlius 7 dilius, coitcend ct indlius 3685 7rl. Alta ruidlius do ault filidechta · i· aisti. Dilius immorro do alt bairdne · i· do aisti coitcend, no do foulaiph na proisi, 7 coitcend do gach focul i mbi alt.

Indsge · i· co bfeisser an aisti urdalta, no go bfeisser in se no in si in aiste beraid re seachta, amal rogaph: is e i[n] 3690 nath, is i an laidh. Indsge an anma prosta · i· firindsge no banindsge no deimindsge. Connagar dono bunad 7 inde 7 airbert, coitcend 7 dilius 7 ruidlius 7 indlius ind indsge. Bunad cetamus: oniss orarray a inde · i· invis coi · i· coi invisti [neich Ep.]. Airbert dono · i· irlapra. Coit- 3695 chend do ferindsge 7 do banindsge 7 do deimindsge: no indsge is coitcend do ferindsge 7 do banindsgi, ut cest Flann no Ceallach: no is couitcend dona huil/í masgal is se. Dilius antan raiteur, is si sron no suil an fir: no is he beul no fiacail na mna. Dilius is se an 3700 fer, is si in beun. Ruidlius intan raiteur, is e bel no fiacail an fir: no ruidlius is se an fer so, cona annaim sainfri- daig. Indlius is e do radha risin gerand na tuismid ní ier n-aicnnd no intan fedhair indsgi for araile. No bunad 7 inde 7 airrbert, coitcend 7 dilius 7 ruidlius 7 3705
indlius. Indsge, sgiecia, a bunad: indis coi a inde: sgouthecne a airbert.

Ruidlius do indsge aiccenta caom. Dilius do indsge aiccenta eucaom. Coitchend indiles don indsge saorda. Indlius ar indilsi. Couitchend ar a gnathugud: 7 3710 etargaire ·i· co feusair ind aisti eurdalta bera re seachta ·i· i[n] nath debrichta no in trebrichta, an laid ar a chair no in luipencoussach no in imrind bera re seachta. Etargaire an anma prosta, is se an fer urdalta no is si an ben urdulta. Caiti bunad 7 inde 7 airbert, coitchend, dilius 3715 7 ruidlius 7 indlius an e[targra]diamus ·i· foruasaigthech a inde ·i· euturgnod goutha qui fit gair ·i· guth. Airbert ·i· a breith re toimus no re seacht: no eipert aire ·i· deiliugud no de dualugud. Coitchend dona huilib etargairibh etargaire do rad riu ·i· couitchend i n-ord comairme. Dilius a rad 3720 risna seacht n-etargairip tuas: no do etargaire inchoisc i persain, uair is sloinded persainde sandrudaiige he. Ruidlius a rad fri hetargaire deurrgugud a nderrsgugud, uair is si frecrus in coindealg: no ruidlius a radh re hetargaire a tomus no frissan hetargaire iar ndilsi. 3725 Indlius ·i· etargaire inchoisg persainde: no a rad fri heutargaire aile cennota in sechta tuas do neoch dip na feo air coindleic. Coitchend indlius immorro dona heutargairib ar cheuna. Couitchend a n-uord comairme. Indlius do neoch dipth nat frisgair in coindeliecc: 3730

Cesc, an gne no in cinel in fidh? Is cenel eimh. Masa cinel, catet a gnee? Ni ansa. Fiodh saorda 7 fidh aigenta. Fidh saorda ·i· fidh ind ogaim. Fidh aiccenta ·i· fiodh na coille (231). Fidh in ogaim, an gne no in cinel e? Is cinel ciccen uair techtaig gne ·i· fid airechda et 3735 fourfiid et taobomna, is e sin in cinel cinelach gnethach ·i· an fiod.

Cesc, an gne no an cinel an deach? Is cinel eimh uair
techtáid gnee -i- secht ndeich na filideechta. Is e sin in cinel gneithech fogapaid [ocht] n-ernaili na filideechta. 3740 Cesc, an gne no in cinel in reim? Is cinel eim, uair techtáid gnee -i- da gne filideechta ct bairdne -i- reim d'híodh four fídhe 7 taopreim lanreim, ut est:

Coulum caid cumachtach 7ri.

Taobreim, ut est:

A Flaind, a luam an gaisgid grind.

Ceitheora gnee four proiss o reim -i- reim souin gan ceill, 7 reim soin 7 ceille imalle, 7 taophreim prosta, 7 reim soin nama. Reim suin gan ceill cétumus -i- fer, fr. Reim suin ct ceille imalle -i-. Fland Flaind. Taophreim prosta 3750 me pudein. Reim suin nama -i-. Patroig Patroig. Ni haircar a reim souin, ar is aondelph fora ainmniugud 7 fora ginitil.

Tri gneithi ara togtar reim ind, 7 reim aus, 7 reim ind 7 ass imalle. Reim as, amal ata fer, ar is as reimníghther. 3755 Reim [ind, amal] ata fir, ar is ind a reimniugud. Reim ind 7 ass imalle, amail ata in fer -i- ind teit í 7 ass tét á -i- reim ind ina dualgus foghair uathaid 7 reim as ina dualgus foghair ilair 7 ind imalle 7 ina dualgus ceille imalle: no reim ind -i-. Patraic ar ni bfil as iar souin. Reim as -i- fer 3760 fir, ar ni fil ind iar gceill. Reim ind ct ass imale -i-. Fland Flaind, ar ata ind iar gceill, 7 ata ass iar son.

Is e sin in cinel cinelach gneithech ceinelach rocoumad sound forsná reimendaib. Is e in reim -i- reim Laitne no Ebra no Grege no Gaidelce as a fogbad bunad an 3765 focail, uair ni bunad acht cechtar de (no dib) sin.

bfeisser immorro teuchtaid coig gne 7 coig cinela. Cesc, an gne no in cinel ind indsge? Is derp conid cinel tria chail na tri n-indsge sin 7 teachta na tri hindsgi. An cenel deochraigius daoine an domain. Cesc, an gne no 3775 in cenel inn etargaire? Is ceinel eim, uair is diairmhiti a gneithe. Is e sin in cenel etardeochraigius na huile.

Caiti eisi in tschta frisa dtoimsigther Gaoidelec? Ni ansa. Eisi feuda quidim i in blog aieoir teipidi gaibius an fhiodh i n-elluch in focail, ut dixit in file:—

3780

Eisi fedha is freitighe,
Ferr daiph a aithe ogaibh,
In blad eieoir theipiide
Techtas ind eallach foucaid.

eisi cruthoighthi : 7 is he a adpert sin nach bfil acht 3805 doinna arna geinemain and no go cruthoighther he o fhoglaim, ut dixit Plato.

Cret iat na tri hernaile ata agin Laitneoir frecrus na secht n-etargaire agon filid? Ni ansa. Coindealg 7 pronomen 7 doibriathar. Secht -i- sechta do aib domiter 3810 and -i- secht n-aisti na filidechta 7 secht n-aisti na bairdni domiter isi bfoocal is sechta -i- seiptim sin. Punadh (no capail) deside fri sechta do aibh and ai -i- secht n-aisneissi na secht n-aisneis (no focul so) anuas in seacht atat iar n-aisneis isin bfoocal is seiptim co fail deiside 3815 in sechta do aib ind ai -i- ind ainsis sic. Breith rie secht gach ai -i- focial na filidechta cach ac diph -i- focal do breith re secht an seuchtsa anuass do iairar and sic iarroigther i sidea aile -i- a bfoclaibh na bairdne 7 na proisi. Ruidlius do filidech 7 is air[e] is mo is ruidlius 3820 do filidech, ar is innti is moum recar a les im[sh]recra incupauid. Dligther comardad do beith iar beudaiph airedaiph, conid aire sin is ruidlius do filideacht. Dilius do bairdne, ar is lugam rig a less comardad incubaidh dligther do iairar innti acht conub binn re cluais 7 co rab 3825 comardad cheudna 7 in gach Gaid/lcc 7rl. Is douilg cetus dialt aontsillaopach do tomus fri sechta. Is amlaidh so eimh, uair fogabar deiiligud aimserrda cen go bfohabta deiiligud folpthaigi. Is amlaid sin toismigther dialt fri sechta 7 ni gach sechta frisa dtoimhiuster Gaoidelc, ar 3830 is fri haontsechta toismigther hi -i- frisin sechta romaind -i- fidh 7 deach sic a bfoclaib ailiph in tsechta. Iarroigter bunad 7 inde 7 airbert, coithchend 7 ruidlius 7 dilius 7 indlius.

Lorc Luocha hEgbric hui Briain,
Gourt a mbid botha brat seoil,
Aide Mide meic don Grein,
Sidhe na haoine im feil Eoin.

\[^{3805}\] Diog. Laert. v. 1, 19: Virg. Gr. 161, 5-7
\[^{3835}\] Gort a mbad botha brat sroill T. \[^{3835}\] um feil T.
Iarraigther isin rand so soudhcuiipdïus ·i· soad cuipdïusa, 7 cretcuiipdí[us] 7 lethcuibdïus; 7 iarraigther isin deigenouch beous salcuibdïis 7 cretcouibdïus, lancu- 3840 ibdïus, iarcuibdïus. Coitcend doip uile deich do rad riu. Dilïus iar sou dïalt do rad fri gach n-aintsillàib neamciallaïdi, sic est coax 7 ar a tsuin nemciallaïde sin: no dilïus a radh iar bïougar friu uile. Ruidïus iar gceill 7 souin imalle ·i· gach bfail i mbia deich ciellaïdi. 3845

Caiti tomus fri sechta ·i· an fiodh touisech biss isin ruond, 7 an taobomna toisech do tapairt ar airld; 7 go bfeisiur in da taophcupdïus an raind ·i· go raibe an fhidh cetna beass a n-im[fh]recra na da tarmochtend; 7 co rab inand a lion do taophomnaib beus impo; 7 go bfeiser cïa 3850 deach dona hocht ndeachaiph doroich an aisti; 7 go bfeiser in taophreim no in reim d'fhidh for fiodh; 7 co bfeisiur cïa forpaed bes a bfoclaip ind im[fh]recra; 7 co feusair ca halt dona secht n-altaibh an ercetail ·i· na filidechta.

Indsge ·i· go bfeiser an se no an si an aisti 7 eutargaire 3855 gne n-aircetail do gne do toimus re sechta, 7 intan ba rosgad no tomusti and cibindas notomhusti; ar ni bi lancubdïus no taobcupdïus and. Ni ansa. Do foclaidh forbta ainaile rotaisbenad ·i· don coicid focal, oir is coic focail romesad a n-anail in filed. Caiti secht an ochta in 3860 Airraiçeíp? Ni ansa. Intan is ocht ndialta i mbricht, is andsin is secht n-alto and. Caiti in focial aoncongaubalach, decongbalach, trecongbalach? Ainmnigther o triu(232). Ni rodilssi do an trian o n-ainmnigther ouldas in dá trian o nach ainmnigther ·i· iarcaomarc, tret sill- 3865 acbâch. Caitet na da taophomma gauphus greim Guthaige ·i· coull 7 ruis taur eis a, ut est Cuormac baurd:

Im pa seussach, im pa seung,
Im ba treusach, turme nglound,
A Criost l in congena friom?
O ti go techt tar forliond lound. 3870

\[220\] YBL. 231 \(\beta\) 27 AURAICEPT

\[221\] Gr. Lat. ii. 5, 15
\[223\] na feuda beus isin da taobhcubaid T.
\[224\] in fid deidnach T.
\[225\] tuirmibh T.
reimtsuidhiugad da tsillab iter da choumuaim fidhraid, is i sin an lourcc buddein bios uag imfulung an foucaill co auraile et ni louitend couir fiodraí:  

Cie leuth cou prath ier gcuairt chruos 3875
Cusala mo chouplauch creus:
Im ba souir no siar, ni suail,
Im ba bu-thuaidh nou bu-deus.

'Lound' 7 'leuth cou prath iar gcuairt crous,' a fidhraí freucuomail sin no gu dtainic dialt n-eiterleime etrimph. 3880
'Cia' iter 'lound' 7 'leuth' an dialt n-eiterleime -i. eiter deired in roind toisigh 7 toussach an round deighenaigh.
  
Cese, caiti toumus fri fiodh -i. caiti iat na feudha frisin a ndentar an toumus? Ni ansa. Co fesar a lion, a llion et a n-uaiti et a mét et a loighet, a gcumang 7 a n- 3885 eugcuomaung, a nert et a n-aimnert.
  
fougar isna forfeudhaíb, amal ata fer 7 beun. Cuicc fedho gaucha haicme 7 o aon go cuicc cach aí · i· oenfleise go coic fleisgaibh · i· amal ata beth[e] · na haonur 7 nion · na cuicciur doib. Gne aile: Ecgumong cetomus: antan piti fo nialis, ut est: quoniam, quidem, lasin Laitneoir: no intan 3910 biti tri guthaighe a n-aontsillaib lasin nGaidel, ut est Briain, gliaid, feoil, beoir. Caiti deochair iter an egeum- oung 7 an aimhnert? Eccoumong cetomus: intan na bit comung occai. Aimhnert immorro ni berar a comang uadhaibh aichd ni mor chuna i bfarrad na bfhí n-airdeha. 3915 Aimhnert immorro intan biti fo consanachd, ut est ser[u]: uulguis, lasin Laitneoir; ut est iarum, cian 7 ciar, uuall 7 auall lasin nGaidel. Lanchumang intith iter fedhaibh 7 taophoumnaiibh co nd-ouorba uath · i· co (col. β) ndofir-baidhe, no co n-irdiphand. Cuicc aicme 3920 ougaim 7 cuiccer gacha haicme cenmotha na forfeudha 7 o aon co cuic cach aí · o· o aonfídh co cuic fedha 7 o aonfleisg co coic fleisgaíph co ndod-deilighther · i· is cain-nus-deilighther triana n-airde · i· trian a n-egcosg 7 it e i n-airrde: Desdruim · i· bethe do deis an droma, is e 3925 aithne aicme bethe: Tua[th]druim · i· do leth tuaidh an droma, is e aithne aicmi uath: Tredruim aithne aicmi muin: Imdruim aithne aicme ailm adiu7 anaull. Aithne aicme na bforfiodh · i· on rand is mou rohainnioged · i· ouna tri feudhaíph 7 is iat shou am mounda dringtacha 3930 ind ogaim. Is amlaid (sin) imdrichaur ougam · i· amal imdrenghar crand · i· is amlaid ceiminngher isinn ogam aumail ceimnigher isin craund 7 iss ed is crand sound conair aipgítri ind ogaim. Is hi frem · i· frem na craoiphi · i· saltraíd four frem an crowind ar tus, 7 do lam dheuss 3935 remhat · i· aicme bethe, et do lam cleith fo deoigh · i· aicme uath. Iarsin is leiss · i· uait, 7 is fris · i· cuccut · i· aicmi muin, 7 is trit aicme ailm. Tairis 7 uime aicme na
bforfiodh. Is amlaid sin deiligter feudha e\textit{t} forfeudha 7 taophoumna. Cesc, cid ar a n-eibertar fedha friusidhe 3940 \textit{-i} frisna taopoumna amal fida? Ni ansa. Fobith domio\textit{-ter} na taoboumna friu \textit{-i} a n-a\textit{inim} prostu \textit{-i} iter fedha 7 taopomna 7 cainfuagter na fou\textit{cail} dip, \textit{ut est} luis ailmi 7 bethe ailme \textit{-i} \textit{la} 7 \textit{ba}. Is he sin in sealpad saorda cin reim acht reim remraithi \textit{-i} do fedhaih nama. Ita 3945 in comuaim amal ata fidh aire\textit{dha} in lethraind toisigh 7 in lethraind deirig i teit in dis fuai\textit{gedh} in rand. Cesc, cinnus domither frisna taopoum\textit{naib} amal fidh? Ni ansa. Cach da taopomna ar fidh a cu\textit{pad}. Is ed a cu\textit{paid} iarum cach da coib\textit{f}d a cubaidh co rab\textit{eth} a fidh 3950 cetno beus i bfoclaiph ind im[\textit{f}h]recra 7 corab inand a lli\textit{on} do taopom\textit{naib}, \textit{ut est} bas 7 las, frass bras, cend lend, corn dourn, dounu counu, nem cel. Cid ar a n-\textit{aubaur} feudha friusidhe \textit{-i} frisna taoboum\textit{naiph}? Ni ansa. Amal iarraigther fidh aire\textit{dha} in an\textit{na} icca bro\textit{th} re 3955 sechta, \textit{sic} sin iarroigther in taoboumna bis and \textit{-i} isin bfoucal cauch da taopoumna ar fiodh, \textit{ut dicitur}:

\begin{quote}
Marcach aut\textit{connda}rce ane, 
\textit{Eutach} u\textit{ime} co \textit{n}ndath \textit{cro}, 
A dath at gilithir geiss,  
\textit{Uan} tuinne dath a da \textit{o}.  
\end{quote}

\textit{-i} coll 7 ruis a n-agaid o\textit{nn}: no cro a cubaid fri honn \textit{tantum}. Bas lass, lancu\textit{aid} indsin. Taobcubaid \textit{-i} bras 7 lass: no is e ant aontug[\textit{ud}] co n-in\textit{an}dus 7 int aontug\textit{ud} cin in\textit{an}dus andsin. Dedha aire\textit{cor} and \textit{-i} 3965 aontug\textit{ud} co ndeiliug\textit{ud} amal ata bas 7 las, 7 is iar comardad n-aircetail ata, uair is inand fidh aire\textit{ghdha} fil intibh 7 is inand taobomna deighenoch; sain immorro taobhomna toisich.

Caite ruid\textit{lius} 7 dilus, coit\textit{chend} 7 ind\textit{lius} do fedo\textit{ibh} 3970 do tomos friu? Dilius do for\textit{fedhoibh}. Ruid\textit{les} do fedh-
uibh airdhoibh. Coitchend do taobomna. Inlius do taobomnaíb sé is na foclaibh aille ph in tsechta.

Conagur dono isin aipgitir bunath o aon, 7 airec o dedha, 7 a cor a tredhai, 7 a comaim fri ceathardha, 7 a 3975 comhdluigh fri cuicthi, a morudh fri sedhai, a soghail a sechda, a riaghul re hochta, a hínosc a noie, a fastad a ndeicthi. Is e tra int aon tuas ·í· Feinius Farrsaidh, in dedho mac Etheoir, in tredhath mac Aíngín, in cethruimhe Cae, in coicidh Aímergin mac Nóine meic Nionuail, 3980 an seinidh Fercheirtne (233), in sechtmad a dalta, int ochtmad Cendfaoladh, an noimad a dalta, an dechmad Cinaotha, a fostad a n-aon ·í· int uachdarach ·í· Feinius ·í· in trefocul. Iss e so tosach an Airaicepto iar nAímirgin nGluingeal ·í· Aímirgin a fearsa: a n-aímsir mic Miled 3985 arriacht: Tochur Inbir Moir a crich hui nEnechglas Cualund a loc: 7 tucaid a denma ·í·. Ir mac Miled dia tolugud go hevingen amal ata i n-ar ndeoigh.

**Ceasc cia rainig in beurla** Feine, 7 cia hairm a n-airrniocht, 7 cisi haimsír i rrioichd? Iss e immorro 3990 irrainic Feinius Farrsaidh ·í· in persa: ogin tour ·í· in loug: in dara deisgiopaí sechtmad na sgoilte. Pa do Ephradaiph a bunadhús 7 ba go hÉceptacta rofaoídeid, foibh iss annd batar a tusdige 7 pa hand Ron-alt. Is and roan Feinius feissin acan tour no go tdoorracht a sgoul cuigí 3995 as gach aird i cionn deich mbledhan i sgáilead oin tour four gach leth, connaitchend cusín sai ·í· gou Feinius berla na beith ag nech aile douiph asna hílperlaíb, achd comad ouca a n-aonur no beith, no ag nech nfofaglaimnedh leo doridisi. Is andsin doricped doip in berlu-sa asna hílper-4000 laiph rotaispenadh do aonfer diph, 7 pa he an fer sin Gaidel mac Aíngín, uair is he is mo darothlaíg, no torothlaíg, 7 is he rob fér diph conad he a aínm-sidhe for-

\[ \text{inlius} \quad 3972 \quad \text{dedhas} \quad 3975 \quad \text{l. a phersu} \quad 3980 \quad \text{leg. mac nGoimeir} \quad 3988 \quad \text{gu hAímirgin 71l. T.} \]
dota in berla sin, conid Gaidelc deiside o Gaidel mac Aingin meic Glunfind meic Laim[sh]ind meic Eithiur meic Aghno- 4005 maiu do Gregaiph. Inand tra Gaidel mac Aingin 7 Gaidel mac Eithiur i. da ainm patar four a athair i. Aingein 7 Eitheoir. Is andsin iarum doreiped in berlasa u mba ferr i. a n-edargna in gach berla, 7 u mpa caoine i. fri turgpail 7 u mba leithe i. i gciallugud, iss ed doreiped 4010 insin Gaidile. Gach souin do na hairniocht cairechtairi isna haipgitribh ailibh arnichta cairchtaire leosum doip isin mbethe-luis-nion an ogaim, ut est

It iet sin no huocht litri sechnait in Gaidile dona haipgitribh aile. Rolaiti iarum i feudha for leth 7 a dtaobomna 4015 for leth lasin nGaidel go bfuil each dip four leth (do) araile ge nacha cumusg atait agin Gaidel amal atat agin Laitneoir: cros ar ani is cruix Latine is croch agin Gaidel: grus ni fil a fregra lassin Laitneoir, ut est:—

Aithne dam an lios 4020
Sech a teit an glas
Inab imda grus
An gob imda auss.

Ceitheora randa forfogailti agin tour i. da deisgiopul sechtmogat, 7 da comairlech sechtmogat, da thuaith 4025 sechtmogat, da berla sechtmogat. Is e primthoissech lasin ndernad an tor i. Eber mac Saile, 7 Gregus mac Gomer otat Gregaig, 7 Laitin mac Puin otat Latianda, 7 Ribath Scout otat Scuit, 7 Nemruad mac Cuis meic Caim meic Nai F. F.

Brec dano a rad so i. Greccus mac Gomer do beith agin tour, ut est in parabulamb geniloga i. leapair geinealaige na nEapraidí i. ni rabatar acht tri meic ag Gomer, Aisc, Ncus [l. Aschenaz], 7 Rifath a n-anmanda 7 Togarma iarsin go rogenair Greccus o n-aímnigtir 4035
Greicc. Ni raibi immorro ingra ·i· ingar (col. β) go mad mac do Gouimer Grecus, co nnach raipe ic cumdach an tuir amlaid sin. Coumainsirad andso sis. Da bliadain coicat o sgailiud an tuir go flaithius Nion meic Peil, a do coicait dopoi a righe. Ceithri bliadna dec ar tri fichit ar 4040 secht cetaiph o flaithius Nion co deired flaithiusa Tutaveis ri an doumain. Is re lind rotoglad an Trai fa deigh secht mbliadna iarsin co dtug Ænias ingen Laitin meic Puin, conid deich mbliadna ar ochtmoid ar ocht cetaiph o sgailiud an tuir Lauina 7 Laitin fein dorinne 4045 a caingin fris.

Is follus assin co nnach cert-tiaghait oes ind Uiraicepto co na bou in sescatmad primhtoisch an tuir. Sgouta ingen Fouraind ri Eigipti o n-aímnichtir Scuit et as sou rofaus ·i·. Nel mac Feiníusa Farraisidh fer frichnaimhach 4050 he go dtainig asin Sgeithia go magh Seunair mar a rapatar na teungtha ar na sgailed 7 dob ail leis do dtuicced se na teungtha 7 docuala ri Eigipti Nell do beith ag sduidir inuto. Dotogairm cuige fein he co tecusgad se na hEigipti fo na tengtha 7 tug se a ingin fein do ·i· 4055 Scouta 7 onoir romor, conid uaiti ainmichtir Sguit, ut dixit poeta:

Feine o Feinius atbertai,
Brig gan douchta,
Gaidi o Gaidiul Glas garta,
Sguit o Sgota.

I mpau ferr 7 i mba lethe ina cach berla 7rlò ·i· ferr leosim a n-etargna a mbth coumdis muiti uile quam a mbeth comtis lethguta 7 muiti amal atat agin Laitneoir. A mba caoine ·i· caoine leis a cuig fo fut 7 a cuig fo lan 7 4065 a cuig fo cruaidh ·i· fedha airedha andsin. Caoine leosim dono a cuig fo gair, a cuig fo bugu, a cuig fo deghfogair, forfedha indsin, quam aon quig fuithibh uile amal ata agin

4044 YBL. ar ouchtmadad
4060 YBL. Gaid- o Gaidg
Laitneoir fo _dichronus_ i. nemcinnti no nemtsealpad. Iss _cd_ isbeir in Laitneoir gabait na cuig guthaige an greim 4070 sin uile, _ut est_: _Latini omneis sunt vocales producti_ 7 corrupci posunt i. _atat_ na huile guthaige Latiana da gcaomnagtar 7 co roecetar 7 co dtimairgter. Leithe i gciallaibh 7 a bfouclaib 7 a leitirph. Leithe i leitirph cetoumus:


Rolaiti irum a feudha four leith _et_ a thaophoumna four leth co bfil each ai dipth for leith ou'raile, ar ni bfil leuthguta and amal nach bfil la Grecca auxht multi nama. Gach duil do nach raibe _ainmuiccud_ isna beurlaibh ailihph

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4062 _l. scopulus_, Origg. xvi. 3, 2
4098 rellait
4088 _Nisi enim_
4099 Origg. xiii. 21, 1-3
4092 abond
4091 Gaide YBL.
arichta a ainmniugad doiph isin Gaidile, *ut est*, grus, cluoch, 4100 lind.

- an dara sillab deigenach oir is 'penuilt' is ainm do

*Cidh fuodera penuilt chumair*

laisin Laitneoir 7 'uilt' in sillab degenach *i* o circundas,

a 'siorcundamas,' et conat 4105

oir is on persain tanuusi uathaigh cruithir in cetpersa

on persaind tanaiste do-

ilair laisin Laitneoir ar cor 'mu' iter a 7 s na persainde
gnither tria 'mu' d'eturtsam-
tanuusi amal ata i 'circundamas': oir 'circunda,'

ugud iter 'a' et 's'? Ni ansa.

'circundis;' 'circundit,' poi and ar tus. Neoch ata

'Do,' 'dis,' 'did,' ropui
cumair rolean in cuimre (no coibhiti *Eg. om.*) sin.

Dobai ar 'circundimus' i tosach 'circundamas';

'de' ria 'm' fertar

ina aimsiread 7 is uime sin ita in penuilt
cuimre et 'dimus' don
tuas do beith cumair [oir dobai si cumair *Eg.*] a 'sircundimus'; i: is iat

ilur et rolen aimseradh 4120

na tri persanda *huathaoid:* 'sircundo,' 'sirqundas,'
nai cuimre sin a cet-

'sirqundad' 7 na tri persanda ilair: 'circun-
persain ilair tuas, gen gur-
damus,' 'sirqundimus,' 'cirqundercimus'.i:

len i litrip, ar ni lenand i 

nior doluidsi on a qumachtain -i ar 'do' do
acht do aonsillab.

bhi fada co nderna.

*Cid foudeura aiccent forin penuillt comair sen i.* 4130

'da' et nach ar 'cund' ata? Ni ansa. Ar ata do
met is luigtech in doibriathar is 'sirocum' rei 'do'

402 pindiult T. 410 sillad 410 conid 4107 tanusi 4109 d'etorsamugud
4112 bai 4113 robai 4114 rolen aimserud 4116 fethor
4118 fertur coibhfidh T. 4121 YBL. persandaná 4122 na coibhfidh T.
4124 cin go lenand T. 4126 aon tsiollaobha che T. 4130 aircin forin T.
conna romill uimpi a haimsered nach a haiccent amal na romill a 'cailirefacing.' Milldh immorro in 're' in suidiugud a rolagat. Is laigtech risin mbreithir.

Is ed ind son tosach ind Uraiciopta iar Feinius 7 iar nIar mac Nema 7 iar nGaidel mac Eitheoir no mac Aingin. Is iat sin a persanda 7 aimsir dano an amsir a tangadar meic Issrael a hEigipt. Is a nAisia aricht, cia isberait isa muig tSeunair doriacht. Tucait a sgriphind a touthlugud don sgoil moir go Feinius et co hIar mac Nema 7 go Gaidel mac Eitheuir a tepidhi doiph ind Uraiciopt[a] 7 iar dtiodnaucul (in) rechta do Maisi 7 iar bfoiglaim do Caci Cainbrethach oga, conid airi sin arriachta na haipgitri a n-aontapail amal isbeir: cuiteut aipgitri na dtri primerladh 7rla.

Se primtoisigh lasin dernad in tour -i. Eimer mac Saile, Greccus mac Goimer otat Gregaigh 7rlo, amal adrubrumair romaind. Partaloun mac Sdainm (col ß) meic Seura meic Sru meic Eusru cetnarogaph Eire rie [iar Eg.] ndilinn Neimruaid meic Aghnoumain meic Paim meic Seura meic Sru 7rlo.

Cest, caitiat aipgitri na tri primerla iter ainmnighe agus cairechtair? Ni ansa eim, aipgitir Ephraide cetamus andso sios:—

n aleph (H. Eg.) id est doctrina -i- forcetul.  
2 beth (-s- Eg.) i.e. domus -i- tech.  
3 gemel (-r-) i.e. plenum -i- lan.  
7 deleth (-ci-) tabalarum -i- clair.  
7 hec (-u-) i.e. ista -i- andssou.  
1 uau (-g-) i.e. prinncess (prinncps Eg.) -i- tigerna.  
1 sdaif[n] (-k-) hec i.e. is he.  
7 heth (-h-) i.e. uita -i- beutha.  
6 teth (n) i.e. bonum -i- maith.
ioth (i-) prinicipium ·i· tossach.
cap (S-) i.e. manus ·i· lamh.
lamiach (s-) sum cordis, disciplina.
mem (x-) i.e. excipsis ·i· uaitib.
[n]un (ci-) sempiternum ·i· co suthain.
samet (ri-) adintorium ·i· furtacht.
ith ·i· ri.
in, fons sum, oculus ·i· topur no suil.
fc, osa ab ore non ab osse (i- on bel 7 ni on chnaim).
sade (f-) iusticia ·i· coir.
cop (i-) uocacio ·i· gairm.
res (c-) capites ·i· cend.
sen dentium ·i· fiacla.
tau ·i· signa ·i· comarda.

Finit disin.

Aipgitir Grecda suonda :

Λ alpa (i).
β beta (ii).
γ gama (iii).
δ delta (iv).
E' ersion (v).
ζ steta (vi).
Η eta (vii).
Θ teta (8).
Ι iota (ix).
Κ kapa (x).
Λ luta (xx).
Μ imos (xxx).
Ν oz xl.
Ξ csi lx.

4186 The Digamma, vi, is omitted; and consequently the numerals there-
after are one place wrong up to xl.
Fi [\(\pi\)] lxxx. \(\tilde{5}\) [sampi] 900.

um [koppa] lxl us

pro [\(\rho\)] centum us

csima [\(\sigma'\)] centum ono [l. duo] us

uu [\(\tau\)] tri centum.

[ ] xc.

hi [\(\Pi\)] cuic cet us \(\phi\).

psi \(\tilde{5}\) [sampi] nai cet us

uio [\(\upsilon\)] seacht cet us

\(\tau\alpha\nu\) [da oo = \(\omega\)] uocht cet.

[Finit disin o Domnall ua Aoda 7 doberim mo secht mallacht 7 mallacht Dia dob[er]air air sin di ollomain Ó Maolchonaire. Is ole in cumain dam cuige so ê—

uile raot 7 is damsia is mo dobeir se cunain (?) aithigh uile Eg.]

Aipgitir Laitianda indso. a i.e. prinncipium -i- tossach.
b i.e. iusticia -i- indrucus. c i.e. utili[\(\iota\)]as -i- tarbdacht.
d i.e. fortitudo -i- nert. e i.e. duallitas -i- eathnadh (l. étrad).
f i.e. ueneracio -i- ogmoir [oinoir Eg.]. g i.e. pictas -i-
trocaire. h i.e. [\(\h\)]itaritas -i- subachas. i i.e. regnuoum -i- 4215
flaithemnus. k i.e. religio -i- craphacht. l i.e. nobilitais
-i- nertmairecht. m i.e. dignitas -i- diuiti. n i.e.
recongnitio -i- aithne. o i.e. onora (sic) -i- onoir. p i.e.
opsequiuni -i- umla. q i.e. lux solis -i- griansolustur. r
i.e. pulma (l. pluvia) -i- fertain. s i.e. dies et nox -i- la 7 4220
adaig. t i.e. par -i- sithchain. u i.e. aqua et ignis -i- uisgi
7 teine. x i.e. longa uita -i- betha fota. y i.e. aurum -i-
or. z presiositas -i- loghmaireacht.

Is e in feur cetna tra Fenius Farsaidh (rainic) na ceitheora haipgitri asrubartamírr -i- aipgitir Greccda 7 4225
aipgitir Ephraidhe 7 aipgitir Laitianda 7 in bethi-luis-nion
an ogaim 7 is aire is certi in deigenach ar is fa deoigh arichta in beithi-luiss-nion an ogaim.

\[\text{Eg. 71 2 a 16}\]

Asberat araile conid deich feudha aireadh filiit and 7 it e 4240 an tri dofhourmaghat frisna vii tuas, uilleand, isfin, emancoull, conidh aire rolagtái four leith (235). Ismerbait araile co mnach o dainiph itir ainmnigther aigpitir (no fedha) in ogaim isin Gaidilec acht o chrandaiph cin cob aithionta in[d]iugh araile croind diph, ar atat tri hernale for 4245 crandaiph \(i\) aire feudha, 7 aithig fedha, 7 losa feudha et uaitthibh sin ainmnigter feudha ind ogaim. Aire fedha quidim: dair, coull, cuillend, aball, uindis, ibor, gius. Aithig fedha: fern, [sail Eg.], bethe, lem, sceu, caorthand, crithouch, droigen, trom, feorus, cranf fir, feithlend, 4250 fidhout, fiondcoull. Lousa feudha \(i\) aitend, fraoch gilcach, rait, eidthend, driss, spin, leclo \(i\) luachair 7rlo. Beithi didiu o beithe rohainmnigther ara chousmalius fri cois an beithi, ut dicitur: 

Feochuus foltcain \(i\) beithi. 4255

7 is airi sin is a mbeithe rosgrípad in ceutna hainm ougaim tuccadh a nEirinn \(i\) secht mbeithe tugtha do Lug mac Eithlenn \(i\) bertar do ben fo shecht a
sidhaiph uait *nisi cam custodieris* ·í· muna coimhéta tu hi. *Et* is airi sin beoss sgript*hair* bethe i dtousach aip*gitri* ind 4260 ogaim. Luis dono is o *crand* rohainmnigther ·í· o caorthand uair luis ainm do chaorthand, isín tseun Gaidilce, *ut dicitur* li sula luis ·í· caouthand, ar ailleacht dath a chaor. Fern dono is o *crand* rohainmnigther ·í· fern, *ut dicitur* aireunach Fian fer ar is di dogniter na sgeith. 4265 *Sail didiu* is o *crand* rohainmnigther, *ut dicitur* li ambi soil ·í· nembi soil ara cosmalius a datha fri marph. Nin dono is o *crand* rohainmnigther ·í· o uimindsay, *ut dicitur* coscraíd sidhe nin ·í· uindís ·í· ar is di na croind gaei triesa cosgarthar an sith: no costad side uindís ·í· nin 4270 giniol garmano dogniter do uindís ·í· ar isinn aímsir tsidha togbaíther garmana. Huath dano is o *crand* rohainmnigther ·í· sge, *ut dicitur* comdal quan uath, ar is uath mor hi ar a deilgniph: no is minic la cach comdaí icsgáigh. Duir dono is o *crand* rohainmnigther ·í· dair, *ut dicitur* airdem 4275 dosaiph dair. *Tinne* dono is o *crand* rohainmnigther ·í· cuílend, *ut dicitur* trian roith tinne ·í· cuílend ar is cuílend in treus fídh roth in charpaíd. Coll dono is o *crand* rohainmnigther ·í· cuílend, *ut dicitur* ní oí druigh ·í· each ag íthe a cno ·í· cuílend: no 4280 caing each a druid: no caing each a druid. Queirt dono is o *crand* rohainmnigther ·í· apall, *ut dicitur* clíthour baisgell ·í· eilí. *Quiert* ·í· cli ·í· abull, *eilí* gelt queirt ·í· apall. Muin dano is o *crand* rohainmnigther ·í· finemain, *ut dicitur* airdem maisi muin ·í· finemain ·í· iarsani fásas a n-aird ·í· finemain. Gort 4285 *dono* eideand, *ut dicitur* glasibh geltaip gort ·í· eideand, Ngedal ·í· gilcach nuo raith, *ut dicitur* luth lego ngedal ·í· gilcach no raith, ar is luth laisna legaib 7 coibnes iter 9 7 7 7 *ng* : no miódach ice ·í· ar imad a ice no ·í· *Eg.* gilcach no raith. *Straif* dono ·í· droigend, *ut dicitur* aire sraba 4290 ssdraibh ·í· droigend no straif ·í· saididh nell ·í· a dhe

[Uch is tinn mo chorp *Eg. om.*]

(col.3) Anmanda fiodh tra sin uile amal foghaphar isin 4310 Duili Feudha, 7 is uadaiph ainmnigter feudha in ogaim isin Gaidile 7 nochan o dainip itir *ut aili dicunt*. Cesc, ciss lir a cumang? Ni ansa. Lancumang inntib uile iter fedha 7 taobomna co nd-ourba huath -i- amal bes a n-aigned cidh mor cidh bec iat. Is imne innister isin 4315 Cin Oullaman -i- ceithirtslochct fedhair for fedhaib 7 taobhoummaiph -i- cumang 7 ecumang lancumang 7 lethchumang: cumang a forfeudhaiph, ecgumang a muitibh, lanchumang a fedhaiph; lethchumang i lethgutaibh. Itberat araile is tretslicht is coir and -i- 4320 lanqumang a muitibh ar ni bfleit lethguta lasin nGaidel.

Trendhe dogni uath -i- *bogad et seimhugud* 7 urdipdad. *Bogad* cetamus: for taobonnaib 7 isna ndiaigh do-ecaip

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4294 *airedemh* 4295 *pill-, YBL. paml* 4300 *sinemh T.*
4314 *co ndurboi* 4315 *amne* 4320 *doecamni*
doibh ·i· do p 7 do e 7 do t 7 do duir 7 do gourt. Iersin Laitneoir, immorro, bidh tinfed ar gach taobomna don Gaidile 7 seimuigud for guthaigiph [7 Eg.] is rempa do-ecaiaph doiph. Boucad beithi, sop; boucad cuill, cloch; bogad tinde, ath; bogad duir, sodh; bogad guirt, magh. Seimuigud dono for taophomnaibh 7 is rempa do-ecaiaph doiph. Seimuigud uatha, Phatraig. Seimiugud d, dhamsa, dhuitsi. Seimiugud b, a bheun. Seimiugud c, a cheun. Seimiugud tinde, a thir. Seimuigud g, a ghrad, a oghda. Seimuigud ar gutaibh 7 is rempu do-ecaiaph doibh. Pidh dano tinfed ar gach taoboumna indsá Gaidilec.

Boccad b cetamus : amal ata Bhatraig, ar as uath bogas in b fil and; ar ni bi p lasin nGaidile. Seimuigud uatha amal ata a Phatraig: ar cia beith uath and, is scime ina [a] n-aill. Airdipdúd (i· o rodipad) sail immorro ·i· a shail: airdípdúd f, a fhind, a fhir, in f[h]eudha ·i· in taobomna do brícht as do raith, ut est [amal no Eg. om.] cindus domiter frisna taopoumnaíph amal fidha sic fidhau. Iis ed ropad chert and acht uath baudhíus in fern, conidh airdípdud fil and.

Seimuigud immorro amal ata a fher ·i· ni tét as air ec 7 ni bi luncumang ind. [Ar at e teora fuillti in Uiraicepto ·i· uath 7 forsail 7 airnin Esg.] Ni ansa. Huath cetumus. Is ed fuilius b conngaib greim p, ar ni bi p lasin nGaidel. Caiti a deimiugud? Ni ansa. Amal ata ogin Laitneoir: b cum aspiracione ponitur pro p ·i· samaigther b co tinfed ar p. Dieunt ali cona bi uath araon re b do [log Eg.] p acht bi a aonur ar p, ut Presens: buxus pro puxus, ambou pro ampo ·i· b inntib sin ar p. 7 ni b co tinfed amal adberait araila.

Forsail dono in fuilled tanaise ·i· doberat for in son dia fattugud, ut est sroun.

Airnin is e in tres fuilled ·i· in baile i recar a leuss da 4355
taopoumna gaipid airnín greim in dala n-ai, ut est cend; ar ni bi eumhnaíd in ogaim. [Teora foílcesta in ogaim Eg.] -i- quért, . Is iat sin treidhe is coir do imchisín isin ogam. Is aire is teora foírnicstú na imcesta is coir and ut dicunt ailií: ‘Cia haon fíc bog blath 4360 morbuan Bis ag ugdar [da imluad Eg. om.], Geiphius greim fedha is forpaí? Is consain [s] taophomna -i- huath.’

Caiti deochair iter indell 7 tindell? Ni ansa. Indell int imcomarc 7 tindell int ernedh.


Cesc, caiti fout et gair inntiph? Ni ansa. Fout i bfeudaip 7 a forfeudaibh 7 gair i taopoumnaíp -i- gairtshuídighi ar is lethaimser for thaophoumna do ghreus -i- a corus forfedh. Asin Cin Ollam touccad in 4385 blog-sa reumaind 7 ni do chourp ind Úraclepta.

7 e glain  uerbi  Gracia, ut est, seudu óir 7 sét conaire, 4390 
úa and: no seut i- lepaíd, is eugad icca sgrìbh-sidhce ar a 
cruaidhe. Is an e glain teid, is aire sgrìpbh eghad and. 
Sét an teinid immorro tre eughadh a sgrìpeud. Nemh 
im talmain, eua and. Neim nathrach, eghad and 'na 
sgrìphend. Mind, iphin and. Min immorro, beg, iphin 4395 
and. Min arba, immorro, idedh aund, ar deudha ar a 
dtucna forfedha itir isin n-áipgitir in ogaim ·i do fregra 
do defoghur amal ata isnahip brethaibh nemed geun-
mótha forfedha a bfi defoghur na nguta 7rlo, 7 dono do 
tseimugud foghair forsa feuadháibh, ar is buigi bis isna 
4400 
forfeudhaibh. Cruas immorro i bfeudaibh aireadháip: 
forfedha, ut est nem, eua and: naom, immorro, emhan-
coull and: nim in uisgi, idedh and: fourfeudha idio 
dicuntur ·i: foirithnic' na fedha im fòut, ar is ed ismbert 
araile is cuimre foghair fil isna feuadháibh 7 fot a forfeudhaib: 
4405 
no forfedha ·i: firfedha: no forfedhái ·i: fidh for fid intuib: 
no forfedhái ·i: for cudha ar no-sechantais iat: no forna 
feudhaip atat and for ail 7 ni for a n-aild: no forfeuda 
dono it inanda 7 na defoghair ·i: in defoghar fil intiph, 
amal ata peun, 7 bein dogeuntai de mina beth defoghur 
4410 
is amlaidh na forfedha. Cionnus on 7 ebai a fidh in anma 
intan isberar fer? Ni cotarsna inni sin arin defogur. Is 
cumair sidhe 7 ni bi far acht aímsir co leth nama anas 
mode. Di aímsir dono forsin nguthaige soufa. Cia bat 
gairit iarum in defoghar reamain inrathoighti. Ceun-
mota dono an fed, connice comardad fuit 7 gair inttib 
amal itber in Laitneoir: sircumplex four na sillabaib 
souaiph, ut est do, si 7rlo. acuit.four na sillabaib cuimribh, 
4415 
ut est pax 7rlo. 

Eba ·i: ceadhad pudhein, Oir ·i: ounn iar bfr. Uilleand ·i 4420 
u uile and. Ipin ·i: 1 budein. Emhancoll ·i: emhnoad col 
a fuath ·i: fuat cuoill emnairther and. Atmberat araile

4307 tacitha  4417 Gr. Lat. v. 128, 22  4422 emhnoigther
dono ebad 7 oir is ar fheudhaibh fotaibh atat: uilleand immorro is ar y fo meudontaig no is ar ú fo medhontaigh ita: ipin is ar i fo medhontaig ita: no is pin is coir and 4425 ar p. Emhancoll dono is ar x ata fri soimdin na focal nGregda no Laitne do thaphairt isin Gaidilc 7 is aire raider emhancoll friss, ar is coll indara taoboumna fil an x 7 is (col. β) aire is coll roheumnad and 7 ni sail ar is toissecha coll an ix quam sail.

Connaghar dono isin beithi-luis-nin an ogaim caiti in fidh gaipius greim taoboumna 7 an fidh ghaiphius greim da thaoboumna ·í· in fidh gaihiphius greim foucail 7 in fidh na geiph greim taopoumna na fedha na foucail. Is e in fidh gaiphius greim taopoumna quidem ·í· 4435 fidh a ndiaigh araile ·í· fidh bis araoon re primfidh a focuil no araoon re defogur in aontsillaib, ut est feoil, beoir, Briain, 7rl.: no fidh tet a geconsanacht, i 7 u. Fidh gaiphius greim di thaopoumna ·í· aonfidh frecrus i tomus do diph taopomnaibh, ut dictur gach da taopomna ar fidh. 4440 Fidh gaiphius greim focail ·í· fidh laphrus a cónar. Fiodh na geip greim taopomna na feudha na foucail ·í· u nialsa, ut dictur: nec vocales nec consonantes habentur: no fidh bis a ndiaigh araile, ut diximus. Connaghar dano isin beithi-luis-nin an ogaim taopomna gaiphius greim feudha 4445 7 taobomna 7 foucail, et taopomna gaiphius greim da fidh et da taopoumna, 7 da taopomnaí gaiphius greim feudha, et taopomna gapus greim quicc fed 7 se dtaopomna, 7 taopomna gaiphius greim foucail, 7 taobomna na gheiphe greim taopomna na feudha na foucail. [Ni ansa 4450 Egr.] Is i an taopomna gapus greim feuda 7 taopomna 7 foucail ·í·. q. Et taopomna gaibhius greim da fiodh 7 da thaoboumna ·í· ngedal. Et da thaopomna gaiphius greim fedha ·í· gach da thaopomna ar fidh a thomais. Taopomna gaiphius [greim] v bfedha 7 se dtaopomna 4455

na om. 4459 gaip
...duir i n-aith dinin disail. Ni machtnadh intan gaphus greim na coic bféidh 7 na se dtáphoumna, cia nogaphadh greim da fidh 7 da thaopomna. Taopomna gaphus greim trí bféidh 7 ceithri dtáphomna ·i· sail a n-inad for[s]ail. Taopomna gaphus greim focal ·i· taobomna congáib 4460 greim forpáidí. Taopomna na geibh greim taopomna na fedha na focail ·i· taobomna die dtógaíph h cend conad marbh do raith, no uath budein.

Cest, cis lír deach dochuisín? Ni ansa. A houcht ·i· dialt, recgcomrac, iarcomrac, feiles, claoire, luipenchoussach, 4465 claidemnus, brícht. Deach ·i· daghfuach ·i· focal intan is dialt: dagh ·i· maith: fuach ·i· focal inventitur. Daghfuach intan is recgcomrac, dib fuigther intan is sréith. Dialt ·i· di fo diultad co nnach bfúil alt and: recgcomrac re ·i· gcomraicíl in da tsillaib umann alt ·i· (no) re iarsin 4470 comarc int alt tanaise. Largcomrac ·i· iar comraigí ·i· iarsin comrac int alt iachtarach ·i· iar gach ndeighenach ·i· comarc in (tres) silláire da tsillaib taobomna toisseacha. Feiles ·i· fillis na lama ·i· filled luis ·i· lam ·i· baile ata filled an duirn: no filis ·i· fis fillti: no 4475 fo lais cébe dibuir ·i· leisín mbfílid, uair is cudrama di tsillaib di gach leith de, Claoire ·i· claoin índara re ·i· a do ar an dara leith 7 a tri ar in leith aile. Luipencoussach ·i· an coss cona luínib ·i· na coic meoir 7 in traig in seissedh daíb. Claidemnus ·i· claidem manus ·i· manus 4480 lamh, 7 claidem na laime in slindean, ar is he in sechtmad dialt claidemnus. Brícht ·i· brígh a hocht ·i· brígh briathar ·i· hocht mbriathar and: no brícht iarsanni brightar ocht silláire aí decháin in cntalma a taobomna agin bhfílid 7 consain agin Laitneoir. Aenfid a ndialt, a do a 4485 recomarc, a tri a n-iarcomrac, a cethair a fheilius, a cuig a claoire, a se a luipencoussach, a secht a claidemnus

4477 nogabad
4478 dibóirse: cf. 142
4479 YBL. da with punct. dél.: tres suí, bin.
4480 bríthor
a hocht a mbricht, ceinmóta taobhroma naisein dan\a.
Is aire sin ni tall\a in trefogur a nd-aonndialt.
Is e int ainm airme a tri no a ceithir. It iat na 4490
hanmanda uird airme primus, secundus, tersius: a tress
\-i. ammanda uird airme iar bproiss, 7 anmanda uird airme
immorro iar n-aigned. Is si sin in dethber airme anforbhthe
amal roghabh a tri no a cuig, ar nach fuillter o chouitibh.

Caiti sechta in ochta ind Uraicepto? Ni ansa. 4495
Intan is ocht ndialta a mbricht is and it secht n-alta
and \-i. dialt co gceill: cuig litri and a n-us moam de,
a\onlitir a n-us luighamh dei \-i. ig sloindedd ceilli
comhlaine. (237) Rosaig a lagat co haonfid. Cid
timarda iarum eba isini is fer, ni luga is defoughar ind sin 4500
chena. Ni la Gr\éugda iss defougair sin. Cidh foderin
cotarsanai 7 na coig feudha 7 na secht fedha 7 na x
bfeuda iar bfuill\ucht aile? Ni ansa. Na cuig fedha
c\étumus: ag fregra dona cuig guthaigib tuc na secht
fedha fregra dona defograiph tuc \-i. ea oi: na x feudha, 4505
ipin ar defougair, ata emhancoull ar x no ar emnad, ata
pin ar p, conid x saamraidh. Iar n-Uiraicecht Muimnig so.

Caiti bunad 7 inde et airbert, coitchend 7 diles, ruidles
7 indles isin bfoocal is deach? Ni ansa. Bunad quidem
oni is deach us Grecum nomen. Defuach a inde, ut 4510
diximus. A airbert \-i. troig o dialt go bricht, ut
prodiximus. An troigh lasin Laitneoir is deach a ainm
lasin b\f\ilidh, ut Donatus dixit: Pes est sillbarum et
temporum cert[a] enumeratio \-i. ita in troig \-i. an chous
conad airmideta derbh na sillab et na n-aimser icon 4515
Laitneoir. Ata dono airmideta derpta a sillab \-i. ceithri
troig desillebaig et a houcht tresillebaig 7 a se dec
emnaiti 7 troigid et aimsir agan Gaidel o dialt go bricht
\-i. sillab forbes cech deach dip di aralle isin Gaidilec, conidh

4489 tallot 4503 MSS. fuills
a hocht samlaidh a mbricht conid airdideta deurph sin 4520 o haontsillaib conicce a houcht.

Ocht sillaba (i- minabdis ecsamla) isin pfocul is mo isin Gaidile. *ut est* fíanamailecharadhartai 7 inrocomrain-nigsiomairne 7rö. Focail doilphdi so rodolphset *filid* na Gaidhilíce *et* na Laitne a n-agaid araile dia mbreith re 4525 sechtu. *Teora* sillaba x isin bfoicol is mo isin Laitin, *ut est* teincrifficabileudinetatibus.

Cesc, cia roich dialt a meut ogus a laighet? Ni ansa. Rosouich a laighet co haonfiodh i ag sloindedh cheille comlaine 7 is focul so, *ut est* a 7 i 7 o -i- a sleible 7 o 1530 forcinde 7 i inis -i- i. I Cholaim Cille, amal ata A' Chuisi 7 A' Chairted in Sliab Luachra -i- anmanda sleibhí saing-rind, *ut dixit* Mac Da Sedara:—

Dam congair iter da a,
Fongluais ghlaodh gulpanda,
Is uallach int arganda
La tricha segh (-i- os) lurganda.

(\(\text{\text{-i- dialt co ceill andsin, coic litri is mo do, lit[ir] is lua.}\)

Rosoich dano co a cuicc a mé, *ut est* fleug 7 triosg, brisg, sgailp, tracht, et bricht -i- epaid, et bracht -i- *ut est*:— 4540

Conberbta brachta
[A \text{\text{Eg.}}] n-eborn bru,
Feisi gan lachta
Nach fuor tu (i- teine).

Ni airmither n isna foclaib deighenchu, ar ni litir fiadh 4545 amal adbert in Laitneoir: *H non est litera seut nota spiracione* -i- nochin fuil uath conidh litir acht ata conid not tinslid. Tinsed -i- tinugud fedha -i- neimtngud -i- a chor as do raith. Gach dialt iarum imatormaig fria araile cocumaong cech aon focail. Deich co houcht [i] mbricht 4550 7 is he meud 7 laiget cecha Gaidilci o dialt conna n-

4520 dian 4524-4 cf. Laws i. 140, 47: Stokes' Crit. p. 24: Contrib. sub conberbaim 4515 airmend
athgapaill dipлинаiph ·i· co gcumangar do gach dialt dih fíarna tinol deach. Isin mbrecht a mbt ocht sillabha.

Etargairi a n-innseib: is e, is i, is eudh, iar macaib Miled: masgoult, feimin, neotor lasin Laitneoir: urniture, 4555 uindsi, oundar, iar bFeraib Bolg: moth, tooth, traothad, la Tuaith De Danann. Is e punad gach Gaidillici dialt acht moth toth traoth. Madh iadsidhe is iat fein ata bunad and, ar ni bfil nach focal Gaidillici na bud indip-sut dano. Mod (it) gach ferda, gach feirindsgi. Toth each 4560 banda, gach bandta indsgi. Traoth gach neotor, gach neotarda, iss ed bunad gach Gaidillici 7rlo ·i· ar ni dialt is buonadh dobrisidhe ar ni bunad aonreud do budein: nuo nit dat bunadh Gaidillici indso acht it bunad cecha ceninid. Masa cenel, caiti in cinel dianat bunadh? Ni 4565 ansa. Moth ·i· gach ball ferda 7 gach cuma ferda. Toth ·i· gach (col. β) mbannda no gach baull bannda et gach cuma bannda ouldcha. Traothad ·i· gach neutordai ·i· gach (no nach) nectorde ·i· gach cumai neimechtorda ·i· gach cuma neimecuscdai: no dano is bunad gach Gaidillici 4570 dialt acht mouth tooth traoth. Iss ed is moam lem cheuna ciasa bunad Gaidilgi is bunad ceini: no dono ni dat dialta itir amal ata moudh mo a odh ·i· in ceol is mo ina in ceol is luga amal rogarh ant aidhpsi a nDruim Cheutai: no mo a fedh a n-airdi intan is tourand no caint. Toth 4575 ·i· tai a oudh an ceol mbec a n-athfheugadh an ceoil is mo ·i· cronan no certan: no toth taoi a edh no a oudh intan is femin: no tai a edh intan is fouta ron-cluine no ron aile is tai et is isliu quam a n-ail. Toth ·i· ar ar- ni traothait na ciuil isli na ciuil ardai ·i· sdocairecht no 4580 cornairecht: no troeth ·i· traothaig, traotus intan is cruith fo bith is caile 7 is cruadhiquam ani aile is traoth: no traoth treith a eudh no a odh fria feugad feimin ·i·

4562 YBL., ni bun 4598 feimin
masguol: no dono moth 7 tooth 7 troath -i- anmanda ball ferrda et bannda 7 neotor amal itbeir in Laitneoir: Nomen 4585 membri uirilis et nomen membrí mulieris et nomen membri naturalis 7 is at focail Grecdu issin cias a Laitin ata deismerecht dip 7 is aire nadat dialta, ar ni failit o neoch 7 ni failter uathaib acht mina nderntar mot for moth 7 tot for toth 7 troeth for troath. Ismerat araile comdis 4590 anmand airdmí ciuil. Caiti a deimhniugud? Ni ansa. Moth mo a odh intan is cruit. Toth -i- tai odh intan is binde -i- is tai et is isliu quam i n-aill. Troeth -i- troathaíd in dias aile intan is stocairacht fo bith is airde a faidh is aire is traotha doiph. Is e so tra a chumair is he bunad 4595 gacha Gaidilci dialt -i- o regcomarc co bricht 7 ni bunad he do entsillaiò amal roghaph mot tot troath 7 is ar gach ndialt tugáit-sidhe i sonda 7 is aire rothogáit-sidhe sech gach ndialt, ar dochaidh menma friu comdis regcomrac, ar fogabar a chondaíl ut diximus.

Domiter alta uadh fri halta daíne -i- toimsigter alta an aircéitail fri halta duine amal toimisigter fri gach n-indsge, sic domiter fri gach n-indsge. Cesc, cindus domiter fri gach n-indsge? Ni ansa. Corab cach da dialt frísgara araile, ut est dair 7 cair, tár 7 cair, tís cís, tuas 4605 luas; 7 corab cach da regcomrac frísgara araile, ut est aingeal 7 daingen, lebhar 7 remhar, duine 7 mouine. Iss ed a cupaid intan is comfid -i- focal imfrí 7 is comhde[ch] -i- in tarmfortcind. Cidh ara dtugsum na foclu sin ar aird sech gach ndialt archena? Is aird eimh 4610 dus-fug-sidhe, ar ata tuigi ceinelach and (no inntib), cidhad dialta, 7 ni ceinelach dialt[a] archena ata andsin. Ni dialt dona cia madh iadsum adberdis ar aird suond, ar ni bunad in reut do budhéin. Is bunadh an dialt do gach Gaidilc uadh fein sechtair. Ni bunad immorro e 4615

4590 failt-, mona 4595, 9 recomar 4900 condail 4903 fri each indsci
4605 tair 4610 dialta arata -i- ar a cend
(no iat) do budein. Ismberat araile comad aire na budh bunadh Gaidilge, ar ni dialt itir he 7 ni bunadh Gaidilge araile acht dialt.

It e [v Eg.] gne in berla thoibaigi ·i· teipide ·i· berla Feine 7 fasoighge (238) 7 iarmerberla 7 beurla n-etarsgarta 4620 7 berla fortuide na bfiled tresinn aigillit gach diph araile. Berla Feine tra ·i· in Feinechus no araile berla robui ag Feinius ar leith.

Fasaigh ·i· fis oghai na bfiled ·i· dlíged fírfurtacht: no na lurga fuach ·i· forsa féroiph, fona, isna, tresna, 4625 fresna, sechna fíra 7rl.: 7 na dialt n-eterleime, ut est e, es, et, in, co, tre, tar, re, fo, fair 7rl. Iermerberla dono cuic (no coic) ·i· ruin, ballorb ·i· ball d'forpa na fílidechta occa muirrui ·i· miruinc 7 is do canaid is ainm ballorb. Gne n-aill do iarmerberla ·i· ierum, 7 dono, 7 tra, 7 hautem ·i· ouccus, 4630 acht, et gidhed chena, 7 atat, cesc, cisilir, cair, cisne, catiat. Is aire raiter iarmerberla de ara secucht 7 ara cruaidhí amal iarand, uair ni heidir a thaithmech. No iarmerberla Iar mac Nema arrainic fa deoigh 7 ni fedtar a thaithmech. Berla n-etarsgarta iter na fedhaibh airendaíb ·i· berla 4635 triasa bfiil deiliugud na bfiold n-airedha isinn aonfoucal tria na n-indaithmech, ut est (ros) re os intan is ros coille. Ros ·i· raíd as intan is ros uisgi: no rofhos intan is marbhusge forsa mbi ros ·i· roas intan is ros lin ·i· ar a luas 7 ar a tughe fasas. Berla fortidei na bfiled ·i· 4640 ford[or]chaidhe amal ismbert in fílidh a sgoil Feiniusá ·i· etaíl ·i· etaíll aro 7 í inis, etaíll uassal 7 ar a imrum ·i· ni avfam d'iomrad go risum an inis uasal ·i· Eire 7 amal rogaibh 'san Imagallaim in Da Suadh no in Da Tuarad: Brimow smítrach ·i· brigh briathar 7 mon cleas: smítrach 4645 ·i· smit forrach ·i· fourrach neich o smit a cluaisi ·i· cleas briatharda donidís na sáilid fo daigin ecnaig go bfourrghitis

4620 fasaid 4621 aicille 4629 rofhas 4649 tighi shasas
4641 fordorcaidhe 4644 an do taradh 4647 egnaidh
nech tria smiot a chluaisi do tarraining: no smidrach ·· smit cluas 7 rach rigi, forrach smit ai (?) aín in cleasa sin. Is e in coiged gne in gnathberla fogní do chach. Ismberat 4650 araile comad he in berla Feine fasoighe na bfiled, 7 co na ba berla fo leth eitir.

Alt go bfeiser cia halt dona secht n-altaib uad ·· i[n] nath, in anair, in laid, in anamain, in sétrad, in sainemain, in dian dona dianaiph. O ssen anond is o deachaibh 4655 tslointer alta ar na rob indsgé cumusgai. Nath ·· no fidh ·· indsgé ·· anaoar anair ·· a n-aor no an-air ·· aon a hiar. Laidh ·· laitir no luater intan is aor: no onni is lapus ·· moulad ·· no laid ·· li suad no leth fedh fedh co leith intan is luipencosach fo do reith. Anomain an a 4660 somainreisna haistibh roimpi. Setrud ·· sédraid no séd rith ·· rith iar scut cin cuibdios cosin lethrand ndeighenach. Sainemain ·· saine a maine risna aistib romaind. Dian ·· dion no dian ·· adpol an ·· di fo diultad connach cutroma a hai reisna haistibh oile. O sin anond ·· 4665 ono sechd primaistibh imach ios o deach adrimtar ·· is ni dona deachaib foricfa 7 is uathaip ata ainmneachad doip ·· diáltaí a forbai cech raingde in duain 7 regcomrac a forpaí a bforduaín, iarcomarc [a casbairdne Eg.] 7 bairdne ar na rob innsgi cumusgcedhai ar na rabprois amal 4670 aisdi na ndaorbard.

Lorga fuach ·· lourga focul arusc reire ·· amal biti lorga i lamhaip daoine iga n-imfoulang o port do port arna dtaoth- (col. B) satis ina lighe, samlaid (imthá) it e andso lorga biti a negeiniph na bfiled ig foussugud o 4675 focul d'foucul: lorga fuach ·· lorga foucul ·· remtsuid-ingud desillachbach biti iter da comuaim focul, ut est Cormac:—

Im ba sesach im ba seng 7rlo.
A dialt n-eterleime ·i· aontsillab iter da chomuaim, 4680

*ut dixit:* —

Cia leith co prath iar gcuaírt 7rlo.

‘Cia’ iter ‘lound’ 7 ‘leth’ an dialt n-eterleime. Ita
dono lorga fuach 7 dialt n-eterleime isin rand, ‘im ba’
is he in lorga fuach 7 in ‘ba’ in dialt n-eterleime. 4685

Fertot a tealgud nae ·i· a tealgud duine, ar is nae
duine, *ut dicitur.* Dia ndamad nai for tir ·i· dia ndamad
in duine for tir, dolleici in duine ceusadh fair. Teit
iarum dia fothrugud donn aphaind, doleigi sis don
bruach isinn uisgi. Arfaomsi eutach imat o neoch aile 4690
i ssuidi. Iss ed isbeir-sim dano fertom ·i· ferde dam,
 briathar cesta uoch (no och) indsin. Fertot ara cheile
fris, briathar gnimach son ·i· gnim fairsium o nach aile
ailiter. Tét in duine iarum dia fuotrugud don uisgi,
dolleici don bruach sis isinn uisgi. Tot tot, ol in tond 4695
fai ·i· ainm don floghar sin doigh an tound frisín duine,
tot ua buo bo, go ged an anmanda foremachta do soun
·i· do floghar in geinemnai rohainmngter.

Aurland dano ainm d‘airell in gai. In adharc duph bís
fonn gai, is di arsisider in gai, imtha samlaidh arsisiodhar an 4700
indsge dona deich n-airlondaib-si: no arsisider gach indsge
dona tri hirlondai-p-si ·i· is e, is i, is ed. It e andsin
irlanda ferindsgi 7 banindsgí 7 deimingsgi *hic, hec, hog, lasin
Laitneoir.* Se, daí, tri, ceithri urlanda ferindsge indsin.
Se ·i· is he an fer, da ·i· da fher, tri ·i· tri fir, ceithri ·i· 4705
ceithri fir. Inanda immorro irlanda ferindsge 7 banindsge
o tsín imach. Is aire nach sinter sech a ceithri. Si, da,
teora, ceitheora urlanda banindsgí andsin ·is i ·i· is si in bean,
di ·i· di mnai, teora mna, ceitheoram ·i· ceitheora mna.
It he 7 atat immorro irlanda *quitecenda* iter ferindsge 7 4710
banindsge indsin. Is ed immorro irlanda deimindsge, *ut
dicitur* iss ed in ceund fir; herlond ferindsgí dano

4689 don abaind
aontaighius deimindse a n-urlandaibh ilair i da nem, ut dicitur da fher: no urland indsge -i- remslondud in indsi -i- banindsge no ferindsge no deimindse: urlanda 4715 -i- airslinnen -i- ainn bis a rind ria slinnen an gai: airell didiu -i- iarial -i- iarn bis, ar is do is ainn cro in gai, is de airsiodor in gai fo deredh. Is e urland indsge andsin, ar ni bi erland gan iarland. Gne n-ail: Se, da, tri, cethair, -i-.da masgal iter uathad 7 ilar: Si, di, tri, ceitheora 4720 -i- di feimin iter uathadh 7 ilor: hic, hec, hoc -i- do nemtor iter uathad 7 ilar. Coitecnd immorro doib iter masgal 7 feimin 7 neutor o cethair imach, ut est v fir, v mna, v anmando occu: freisligi foghair no ercro erlapra aroile indsin.

Cuig fillte xx a reim -i- a cuig.

gó hogfegait na filid re uama na hai (239) [7 xx gne saordha olchena. Caite iat ammonda na n-inadh asamerat cach aí diph do coma dilis budhein? Ni ansa. A nai dib a ndeilb ainmned 7 ainseda, 7 a tri 4730 a ndeilb geinitli et togarto, a secht a ndeilb togarto 7 foxlada -i- tri a n-ilor (-i- fillti) 7 a tri i n-uathad: fer, fir, og fir a n-uathad: na fir, na fer, na fira a n-ilor. Cuig fillti xx tri reim -i- reimmigind an amno do filliud ina v xx ta v fhégait na filid. Is edh reidhe inde cach anma 7 4735 xx gne olchena. Tre brecrad ciall remsuighfer friu no is ed sedhait ac eimniugad fillti na fuach -i- na focla -s- cin aïmnimugad a n-airemh, 7 xx pro feugait andsin -i- segait ut dixit -i- fer diall ata andso sis. Eg.]. Fer a aïmnimugd, in fir a selpad, ar fer a aircill, a fíur a aitrebh, 4740 do fior a dhanfad, a fír a togairm, o fír a foxal, co fír a
asgnam, an fer a incousg, i fer a inotacht is inand 7 ainmnechad, og fer a fuirmind, for fer a fortad, fri fer a freisligi do, o for a foxxal ·i· digbail, la fer a thaophda, iar bfer a tiarmoirecht is inand 7 a inotacht, im fer a timcell, 4745 frisin bfer a tormach is inand 7 a dhanuddh, tre fer a tregdad, dar fer a tairrsge. Is fer a tuarusgbail ·i· ainmniugud, fo fer a fouthud ·i· a ciall inotachta uathaid, re feur a remudh, ar fer a fregabail. Feughthar dono a 7n-ilar na delp-sai fon gcuma ctnai ·i· fir a 7n-ainmniugud, 4750 na fir a tuarusgbail, it fir a incosg, na fer a selpad, dona feraibh a danad, uair ainmningud ag ainmnechad, geinitil ag selpad, tobarthid ag tinndlocud, ainsid ag faicsin, togarmaun ag gairrm, foxla ag dibail no ag fagail, sic in sequentibus: fer didiu eba a fidh an anma, e a guta, dialt 4755 a deach. Son aonconngbalach cin alt and iter in da sillaid: idedh no iphin in tselpad no ina reimeh intan is-merbar fir, ar bit a ndis and ina reim, idhedh and (amal) ata a fir, iphin and o fiur, sic in sequentibus.

Is aire didiu na hairim eubhai ina reim cia dobeith i 7n- 4760 aroilph and, ut est co fer, ar ni bfil acht reim ceille nama i [in each Eg.] mbaile a marand in fid bis a 7n-ainmniugud isna filltib tsios.

Idedh immorro no iphin bis inntib each baile na marand, conid aire sin itmerbar idheth no iphin, a fidh ina 4765 reim no ina tselpad.

Dinin disail a forbaid ·i· aiccent lasin Laitneoir. Ar at e teora forbaidi docuisin lasin nGaidel ·i· airnin 7 forsail 7 dinin disail. Airnin arding defid ·i· deredh na bfoctal: no. defidh ·i· nemhfhidh, acht is taobomna: no is 4770 forbaid. Forsail for tout feudhair ·i· tairgither fair conit fota: no forsail ·i· sail (no ail) fair ·i· aimser sech an qumair.

Dinin disail ar gair geipid ·i· gaibid fair conid gairit. Airnin arding defidh ·i· dered na focal no defidh ·i· 4775
nemfidh, acht is taobhonna: no is forbaid _forsail_ for fot feghair i- tairgither. Arnin arding defid: _ut est cend_, glend _7rl_: _forsail for _fot fada_, _ut est slogh_, sron. Dinin disail ar gair geibid, _ut est_ fer, ler, 7 gach timorta olcheana. Intan sgripthar ainm ogaim, is and _4780_ sgripta na forbaidhe so uasa fri rellugud fuit no cuimre no fri tendad, ar ni tuicipitis chena; uair amal itber in Laitneoir acuit for na sillaba cuimbre, _ut est_ _pax_, bac, 7 sircumplex for na sillaba foutaibh, _ut est res_, sìc dober an Gaidel dinin _disail_ forsna cuimrìb, _ut est_ (col. _β_) fear, _4785_ forsail 7 for na fotaib, _ut est_ _lám_; 7 amal bis graf ar gach aoneipertz ilfoclaich la hacuit 7 la sircumplex, sìc bis airnin araoen re forsail 7 re dinin disail, _ut est cend_, sroll _7rl_. Airnin i- eirnìd nion: no airnin i- nion fair, ar is nin sgriphthar ag incosg na forbaidhe sin, ar is nin ainm _4790_ coitcheadh da gach litir iter feudha 7 taophoumna: no airnin i- nin fair, ar is he nin cettaopomna riam in rohaircead in forbaid sin. Forsail i- sail fair, ar is sail sgript[h]ar ag incosg na forbaidi sin, ar is for fot feghair forsail. (Is) sinedh n-aimsire doforne s amal is tiumortad _4795_ tornes duir: no forsail i- forfuìllid an fouail conid fouda: no forsail sech in qumair.

Dinin disail i- di fo diultad and connach nion connach sail sech is duir: no dinin disail dinis difuìllind i- nemh- fuìllind. Ismbeurat araile as aire sgriphthar duir a ndinín _4800_ disail, ar is duir fil ar tus a ndinín disail 7 is aire sgribthar nion ar ainnnín, ar is nin fil fa deoigh and 7 is aire sgribhthar sail ar forsail, ar is sail fil ar medhon and, _nel ut alií dicunt_: Ail i- aimser furail sech in qumair. Dinin disail i- ni fìdh, ni nin, acht is forbaid. Disail i- ni _4805_ haimsir fota no diall i- nemforail i- nemhfuìllind.

Cesc, in ar tomus tucait í suound in fouail is feur? Iss ed eim, ar gen go dtoiimsigther iar n-aicced, toim-

4776 nemfidh YBL. 4780 dinin YBL. 4780 fota no 4805 gin
sighther iar saordataid, ar atcoutar alt saorda and ·feasriar a chouinail. Atmerat araile na budh ar tomhus doberta sound acht ar deo[c]hair iter fedha 7 forfeudha ·i. fot n-aignid 7 gair suidhighti a bforfeudaib, amal ata fer. Fot suighighti 7 gair n-aicencid a bfeadaib airdhaibh, amal ata alt co bfeisser cia holt dona secht n-altaib an airchetail ·i. go bfeisair if[n] nath, in anuir 7rlo.

Gne n-ail do ferindsge 7 do banindsge andsou. Cuicc fillti fichit a reim ·i. a cuig go hhegfheughait na filid a bfillind re uama na hai 7 fiche gne saordu dono in xx gne saord sin. Cesc, caitiet a n-aradnai foraib o mberar gach aip cum a dhilis fein? Berat eiccen uair delpait filltecha. Iss cd a lion: a tri a n-uathad, 7 a tri a n-ilar, conid se samraid ·i. fer, fir, og fir, a tri a n-uathadh: a tri a n-ilar ·i. na feur, na fir, na fiora. An xx gne saordai sin is deimin eim is he so a n-aradhnaí. A do x dibh a forgnuis ainmeda 7 ainseda, 7 aon diph a forg[n]uis geinitlí 7 toghartada, 7 a seacht a ndeilph thobartha 7 foxlaidae, in da fillind dec dibh tieghait a bforfgnuiss ainmeda 7 ainseda. It e andso ind anmanda ·i. ar fer a aircioll, go fer a asgnamh, i feur a inoutacht, sech fer a tsechmall, for fer a fourtadh, fri feur a freislige, iar bfer a tiarmoracht, im fer a timecall, da[r] feur a thairrsgí, frisin bfer a thormach, tre fer a tregdadh, is fer a tuar-usgbail, ut dixit in file:—

Na secht bfillti, immorro, tiaghait a bforfgnuiss thobartada 7 foxlada ·i. a fior a aitreuph, og fior a fuirmed, fo fior a

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| 250 | YBL. 239β 17 | AURAICEPT | Eg. 74 b 23 |

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fouthad, do fir a danadh, do fir a dighpail, iar fir a thiar- 
omairacht, fri fir a fhresgabail, ria fir a reimningud, 
*ut poeta:*——

Is iat so na secht fillti, 
Nítearnaíadhmillt, 
Tiagait a ngnuisíbh glana, 
Tobharta oclus foxladha. 4845

Aonfilltech immorro teit a forgnuis togharta 7 geinitli, 
*ut díxit in fil:*——

In fer a tusdighe tiar tsoir 
Do tsealpad, do toghartaídh, 4850 
Ogus doib ar aon ní ricc 
Gus mad int aon don féic (240).

Is iat sin in fiche gne saerda con a n-aradhnaib corraib 
forra 7rlo. Fer didiu, ebadh a fiod, idedh no iphin ina 
reim no ina tsealpad, no is idhedh ina tsealpad 7 ina 4855 
thogairm, ipin ina togartaídh 7 ina foxlaid. Eba immorro 
a fidh ina ainunid 7 ina n-ainsid ar chena. Cidh ini is ipin 
and (?) i: guthaige inna comacconal frisna guthoighíbh oile. 
Ciníus didiu a radh comadipin fidh in auína Ís fir, ar 
is ididh glan fil and? Ní anáis eim, qumusg nobeith 4860 
and i: dinin disail a forbaid ina tsealpad i: in fir, 7 iphin 
a fidh ina reimim i: don fir, ar is reim gach tuissel on 
ainunid sis: no dono int ipin isbír i suond, is ar 
idhedh ata, ar is o idhedh doinsgain ip[h]in.

Caiti dilius feudha a bfeudhaibh, 7 dilius feuda a bfhí, 7 4865 
dilis fid i bfédaibh? Dilis fedha i bfédoibh cetumas i: a 
riasna ceithri guthagaibh oiliph, ar is hi celtabra gach bi 
a 7 iachtad gacha mairb ach: dilis fedho i fidh dono i: is 
dilis in forfidh ogaim secip fid ina sgripthar. Dilis fidh 
a bfédaibh i: amal ata in fidh is defoghar i: is cd is dilis 4870 
and an foghar toisech, ar n[i] hairmither in fghar 
deighenach.

4840 a danadh YBL. 4844 aidhmilte 4847 geinitli written out 4852 coraib forra 
4854 fid oiredha, oiredha with *punct., del.*, no ispin YBL. 4856 foxal-
Alt go bfeisear · i· go bfeor an aisti dona seacht n-aisti bprímanda na filidhechta do gne do thomhús. O tsin anond is o deachailleaib tsloinnter alto uadh · i· na rab indsge 4875 cumusgda · i· o sin anound is do defuachaib · i· is do deghfocaib, Eg.] tsloinnter aisti in aircetail, ar na rab indsge cumusgda · i· amal donniat na daorbaírd.

Loircce fuach · i· lairge no lourgaidhe: reimtsuigiegad detsillæbach bis riasna da chomuaim ica saorad ar da gne 4880 [ernail Eg.] · i· fogair 7 claon ceille.

Fertout a teállcud nea. Et buo bo [7 Eg.] go ged · i· anmanda sin rangautar na fileadh tre ealadain doib do reir foughair. Fertout · i· fer dotuit aund 7 bou comad a buo on geim nobeith 7 gedh comad on gedh ghoutha 4885 dobir as nobeith, amal isber in Laitneoir: Nomen de suono factum est · i· fourcaomnagair int ainm don foughar, amal itá condall, sdip, stip. Iss ed a foghar ica luosgadh. Is aire sin rainicc stipula do annm do icon Laitneoir. Tout dano nomen de suono factum · i· in guth trom doni an 4890 duine oga legad for an toind.

Aurland indsge · i· do airell gai is ainm. Caiti int eurland saorda foghapar conid aiccen? Ni ansa. Uurland in gai. Caiti in erland indsge do nach bsasand indsge acht aonindsge · i· indsge in bais? Ni ansa. Indsge 4895 graine in gai. Caiti int erlond is iarlond, 7 int iarlond is uurland, 7 int uurlond is remlond? Ni ansa. Uurland in gai · i· urlond Eg.] fodeisin, iarlond doteis, ar is iar gach ndeighheunach, conid he sin int irlound is iarlound 7 int uurlond is remlond · i· antan rosauigh lar co hairiell. 4900 Caiti uurland urlainne a n-urlaind? Ni ansa. Ferurlond, beunurlond, nemurlond. Uurlond uorlainde a n-urlond? [Ni ansa Eg. om.] · i· beun an fir. Aurland a ndis ind urlond · i· ind eum [a nemh Eg.] nou a n-iffern. Aurlanda ilair masgail et feimín andso sis: Se, dha, tri, ceithre: Si, 4905

4878 cumuscdai 4879 reimsuigh 4883 dib- 4887 forcaomnacair
di, teora, ceitheora; inanda insge airmec o tsin imach.
Is andsin fogabar comarargai ilair neutuir i. cen urland
iolair ogaib acht i n-uathati nama. Caiti ind ndsge
tsaorda fogbur conid aiccenta? Ni ansa. Iss ed in cend,
ar as saorda a radh, 7 se for in duine. Is aiccenta
immorro a radh ris iarna buain de. Cia haonfoucal
regcomarach isna remend- (coli. β) aiph gebes eunradius
i. greim ceithri n-eraile dona reimeundaib? Ni ansa. In
foucal is treghdad 7 is aitrioph 7 indotouacht 7 is asgnam:
ar ni bi in tregdad gan int aitrep; ni bi ant aitrioph cin
int indotacht; ni bi int inotacht cin int asgnamh; ni bi
int asgnamh cin an treghdad, conid treghdad o tuoind
go tuoind trechtus. Cia bricht a mbit ocht bfeudha ocon
bfilid congeiph an aonguta greim a leithe, ut est sliachta
et is ogleth andsin 7 ni certleth i. a aonar a n-aghaidh
na secht litrioch aile.
Cia baile in Uraicept[a] idta in sealpad saordu cin reim
acht reim reimrait, ut est luis ailme no bethe ailme
i. sealpad ita do ailm isin bethe 7 isin luis? Cia baile
i bfoghapar comtath condsained cen tinfed threothaip?
Ni ansa. An bail a mbi nin ria ngourt gan guthaigie
eutorra, ut est uinge.
Cia baile i bfoghapar in fidh fourtormaigh iar bfourpa
na n-ocht sillab isin bfoocal is braocht? Ni ansa. In
baile a mbi deulougar isinn ochtmad dialt, is fidh four-
tormaigh indala foghar.
Cie taopoumna gapus greim taopoumna et seudha
et foucail? Ni ansa. Quert. Cia taobomna [na] gabh
greim taoboumna na seudha na foucail? Ni ansa, h.
Caiti bunad ruidliusta in foucail is aipgitir? Apexedebam.
Aipgitir, id est: copula con literarum per se i. ita in
ajpecitir ina comtinol litir cona comfialus: a litera oni is
legitera i. ainm tiege aroile anmanda aitreupus a dtraigh
4008 a n-uatha
4010 sliachtai
4913 n-erailedh
4930 defoir
4035 fedhai
4030 taobomna na geb
maura dienad hainm Molosus 7 gibe nech adchi tegdus a n-anmanda sin foillsigther do fis cecha healadna. Amal 4940 i[s] seud iarum fouillsigius eolus do noech faicsin na teghduse sin, is amlaid is edh fouillsigius do noech fiss 7 aicsin litir, conid airesin tuccad int ainm is litir o annaim tige an anmanda sin reimrait for litir cah baile ita: no litera a literatura ·i· on fouilliugud 7 on coimilt 4945 doberdis arsanta forna claraib ciarta, ar inntib nosgripta ar dtus.

Condagar bunad 7 inde 7 airbert, coichend 7 diles 7 rudlius 7 indles don foucal is aigpitir Bunad eim di epe ugdair: no eipe icon tor. A hairpert dano a 4950 tapairt four ni nach inde, ut dictur: Aigpitir dno ·i· tossach 7rlo.

Cach tan tiaghait na foucail sech a n-inde toirne amach co ni nach ni is inde inntib: no comad i in airbert [foucail aithnitge eile ar an focal aithnitge ·i· tinsetetol 4955 no tosach no comad i a n-airbert Eg] réim dia rosuigidh na foucail ut. Beurla n-airperta: coitchend dona litriph uile: diles dona consainib: rudlius do guthagaibh: indlius a tapairt for lethgutaib intan legait 7 for ni as lugaide as a inde.

IN tiasca do fedhaibh 7 deachaibh 7 reimeundaib 7 for forbaidh 7 altaibh 7 indsgibh 7 eutargairip amal roshuidhigti la filedaib na sgoile ceuta robautar ag Feinius Faurrssaidh ia[r] dteipe na Gaidilci doip asna di berlaiph lxx co rotaissealpad do Gaidel mac Angin. Ar is he sin 4965 rototbustar ant aonbeurla do teipe asna hilberlaiph dona mba haille 7 pa caine in gach berla dona dib berlaibh lxx. Conid airesin doraissealpad do, conid de dogarar Gaidele 7 Gaidil. Nel mac Feiniusa Farrisaidh dia dtar-thar Sgouta, ingen Foraind, conid dia hainmside raiter 4970 Sguit amal adrupromar. Fer a hainmnigud uathaidh, fir
a sealpad uathaíd, fir a ainmneachd ilair, na fir a sealpadh ilair, do fíor [a danodh uathaíd, do fherdib Eg.] a danodh ilair, in fer a incousg uathaíd, na fir a incosg ilair, a fir a toghairm uathaíd, a fhir a thogairm ilair, o fer a foxal uathaíd, o 4975 feraibh a foxal ilair, oc fir a fuirmid uathaíd, og feraib a fuirmid ilair, co fer a asgnam uathaíd, co feraiph a asgnam ilair, sech fir a sechmall uathaigh, sech fera a sechmall ilair, tre fer a tregdad (241) uathaíd, tre fera a tregdad ilair, a fer a inotachta uathaigh, a fera a 4980 inotacht ilair, fo fer a fortud uathaigh, for feura a fortud ilair, fo fior a fouthud uathaíd, fo fera a fouthud ilair, tar fer a tairrsge uathaíd, tar feura a tairrsge ilair, fri a fir a fresgapail uathaíd, fri fira a fresgapail ilair, fri fear a freislighe uathaíd, fri feura a freislighe ilair, sic in sequentibus: 4985 feron a formoulad, fer a códud, feacar a mallrugud, rer a deilidin, fesfriar a chonáill, fer a aon, fer a lan, ser a chendfochrus tuois, fel a chendfochrus deirid. N[i] aircor i diabál ·í- ferfír, firína lugugad, sofer a saorugud, dofer a daoíugud, ní hairecor a urard ·í- fera, feraibh a urisiol, 4990 feurtot a téicúil naí, fe a aircill calaidh, ní hairecor a aircell fuit, fír a deichned, fe a dichned, 7 is é iurlond insge.

Cend crídhe fuolach deime teibidi in fír. It e sin deismerecht na ndeime teibidi in fír is na reimendoibh: 4995 no lanamna an cind, suil 7 fiacail: lanamna in cride srephand 7 cru: lanamna in fulaing, luorga 7 traghaíd: lanamna in chind, suil 7 fiacail.


ge2 YBL. fo fíora
Araile dono it e geine na lanomna deime a fuoirpdaí. 5005 Ar at e trí geine docuisnet i.e. gene forcometa 7 gen frithchometa 7 gen decomhéta. Gen forcoiméta cetumus: amal rogap faircle for glun.

Imtha samlaid is fair anuas ginither forsail is focetoir geinither as do belaihp i fiout 7 gairdi. Gen decométa 5010 dinin disail amal rogap fuil ar dh' feoil agus isin feoil. Is amlaidh donin dinin disail congnaib lasin bfoocal o tousach go deired cin urgabail cin urditeun. Gen frecometa airnin amal rogab cnaim mullaíoch 7 leicne 7 cnúic 7 find 7 náth naír geiniter lasin dune fochothair, uair is fo cousmal eius 5015 alta duine domiter alta uad. Ni taídbeut dono in fócail is airnin lasin bfoocal forsa dtouchrauthar focetoír co mbi fair fo deoigh ardingidh in fócail. Ferdialt co sin anuas.

In tiasca do bandialt andso siss: ben, mna, do bein, na 5020 mban, dona mnaib, in mnaí, ina mna, a ben, a mna, on mnaí, ona mnaib, oc mnaí, og mnaib, co mnaí, co mnaib, sech mnaí, sech mnaib, tre mnaí, tre mnaib, im mnaí, im mnaib, for mnaí, for mnaibh, tar mnaí, tar mnaiph. Benon a formoulad, bein a coutud, beean a 5025 maullrugud, ben a aoú, ben a lan, ni hairechar a diabal i.e. beanbean, gia isberat aroile ni bi nach lan cin a diabal, beinín a lugugad, sobeun a saorugud, doben a daorugud. Ni hairecar a urard i.e. beana: airecar immorro mnaa. Ni hairecar a urisil i.e. benaib, bentot a telccud nae, be a 5030 aircealla calaith. Ni hairechar a aircealla fuirt, bel a cendfochruis deirid, beund a dichned, len a chendfochruis tuis, be a dichned, si 7 uíndsi a urland indsge; oig 7 glun a deime teipidi; fair 7 sríthití a lanomna; blas 7 millsi a geinsidhe; faircli 7 esgat a lanomna in gluin; 5035 [cnaim Eg.] 7 feoil a ngeinid-sidhe: no it e i fuirmthe a ngeinsidhe amal reimeipertmor (col. β). Banndialt co sin.

5005 fuil ar dh' feoil as i sin feoil: cf. line 1822
5007 tochratur
Don deimdialt so sis.
Nem, nime, na nime, do nim, do nimibh, in nim, in nimip, o nimh, o nimibh, oc nim, oc nimiph co nemh, 5040 co nimip, sech nem, sech neimibh, for nemh for neimibh, tre nem, tre nimibh, tar nem, tar nimiph. Nemon a formolad, neimh a cotud, neemh a mallrugud, nefriam a chondail, nem a aon, nemh a lan. Ni hairecar a diabal, na a tsaorugud, na a daorugud, na [a] urard, na 5045 [a] urisiol.

Forsna, fona, esna, isna, tresna, sech na nime a lourga fuach: o, do, im, co, es, fo, for, e, sech nime a dialt n-eitarleime e. [Ni fogabar a thelga nue. Ni hairecar a air- Eg.] cell fuit, nel a cheundfsouchrus deridh. Nemm 5050 a deichned, nea a dich[ned], is ed 7 oundar a urlanda indsge. Ni hairecar a deime teipidi, ar is deime fo-deisin: nell 7 sduag neime a lanamna deime; dath 7 airdi a ngeinidh-sidhe: no is he is a foirbti an gen.

Dialt cou sin anuas. Finit. Amen. 5055
TREFHOCUL

Ll. 37 a r

4. Can rofota. 10. Can ecenelas. 5060

[At he sin na XII annuas.
Corraib immorro co ndath 7 co tothucht. H.]

Co ndath 7 tôthocht cona thomus fri fid 7 deach 7 reim 5065
7 forbaid 7 alt 7 insci 7 etargaire. Cor[r]aib and:

A formolud. A thelgud noe:
A chotut. noe, duine -i- in tan tuttes
A mallrugud. in duine forsin tuind, is e
A delidin. son imme foccul eturru 5070
A chonnail. insin, tot.
A oen (-i- a uathad). A airichill fuit.
A lan (-i- can dichned, can A chendfhochrus.
A diabul. [dochned]. A dichned.
A lugugud. A dochned. 5075
A shaerugud. A indse mod.
A doerugud. A erlond indsci.
A irard. A demi thepidi.
A irisel. A lanamna demi.
A lorgga fuach. A genis de -i- gcín 5080
A dialt n-estarleme. ón lanamain for each
cenel labartha docussin
o dialt co bricht.

5058 In marg. -i- can 7 rocir uch L.
5065 In marg. ill in aireth find ilar ecc ifaar 5061 Cain dimrig L.
258 5076 mad L.
HAEC SUNT EXEMPLA PRAECEDEDENTIUM 259

HAEC SUNT EXEMPLA PRAECEDEDENTIUM

1. Can cloen cuibdiusa.

Gabiam la seise soirche
Seotu sochraide soirthe,
Ria ndul issin fargge
Gleam ar lessu re n-aidche.

7. soirthe 7 aidche exemplum.

[A lanamna demi a geni-side cen claen cetus, ut est in
hoc -i- ata andseo -i-

Gabam la sesi soirche
Seotu sochraid soirthi
Re ndul dun as is fairthi
Gleam ar les ria n-aidhchi.

Soirthi oclus aidchi is e in cloen and mana derntar oidche
de i n-aigidh soirthi. Atat dano tri ertnail for cloenadh
-i- cret cloen 7 cloen ceilli 7 cloen cuibdiusa. Claen 5100

cuibdiusa fil hic -i- andseo. H. 143 i b 6.

Cloen cretti. Fland mac Lonain d’Ua Delbna

ccinit:—

Tir da Locha forsiunf fotha,
Fond fochrotha, cricha cuan,
Caille callfota, cuibrend buadach,
Barec reil rohetrocht riamach ruad.

2. Can rudrach. Mac Da Cherda ccinit:—

Mo thipran i Collamair
Ni cachatarodamair,
Inti atarodomain
Atib cona commadair.

5981 scirthe L. 5102 lonaire L.
[Mo tipran i Collamhain
Ní each atarommadair,
Intí rodas-rommadair
Attib conna commadair.

Mac Da Cerda *dixit* in rand-sa annuas. Desmirecht aile dano for rudrach, *ut dixit* Cellach Corrach:—

Roscathatar mo longa
Ocus mo glonna uile,
Imid acum contuill
In fer robí Moeltuile.  

3. Can rogair.

Is caígen
Bith frísín less n-imdaígen
Ocus gairm neich 'na dorus raromus.


Atá sund os chhind int shlúaig
Eo find fota fo néim,
Focheird fáid ngluaire ngrind cloc bind
I cíll Choluim huí Néill.

[Cen root, *ut dixit* Mac Lonain i nduain Delmna. Cert cloen 7 root inso:—

Tír da Lacha fairsiung fotha,
Fond fochrotha, cricha cuan,
Cailli cèlfhota, culbrend buadas,
Barc rer n-oen etrocht ruamach ruadh.


Root rogair inso:—

Ata sund os chhind int láidh
Heo find foda fath fo néim,
Focert find grind cloc blaiith bind
Hi cíll Colu[j]m hi Neill.  

5124–7 *Ir. Texte*, iii. 18, § 48  5133 Delmna L. 1. cret
5. **Can dimbrig.** Fer Muman *cecinit*:

Ind hue issind assgandfhir (?)
Fo tarrrib tæbleirg tuignech,
Deoraid *amal* cech Laignech,
Maignech *amal* cech Munnech.

[Fer Muman *cecinit*. Cen dimbrig, *ut est*:

Ind uea innd ra sgaindaire (?)
Fo tharraib tæbleirg tuignech,
Deoradh *amal* cach Laignech,
Maignech *amal* cach Munnech. H. 143 I b 23.]

6. **Can fhorbrig.** Rechtgal hua Siadail i nduaín 5155

Oengusa mic Domnaill *cecinit*:

Badbrí Chuicid h*Erenn* uile
Ard bara, brass bile,
Dobádi síis, ni síd chena,
Cach ríg acht ríg nime.

[Cen forbrigh dano, *ut díxit* Rechtgal hua Siadail:

Gemtís ganna fir betha
Otha Líphi gu Letha,
Nasfurfead ol niaptais ga[i]nn
Digi do *dernaind* Domnaill.

Desmirecht aile:

Badbrí Cuicidh h*Erend* huili
Art bara, bres bile,
Dobbádi síis, ni síd chena,
Cach ríg acht ríg nime.

H. 143 I b 26.] 5170

7. **Can ecnairec fri frecnairec.**

A Fhlaind Locha línib same,
At fond flatha fine,
Gnath la Fland, lathar n-áne,
Ba re secha dine.
8. Can uathad fri ilar.

Maelcainnigh hua Tolaig ·i· mac Lairi Láidig.

Cormac síí amrá dess,
In dagda imma-radim,
Mac Culennáin can écnach,
Có cetlaibh mora alaind.

[Cormac sin, amra legind,
D’eis in daghda norraidhím,
Mac Cuilennáin, can ecnach,
Có cetlaibh mora alaind.]


Oengus mac Oiblen cecinit.:

Oc cuingid na féile
Asa fortrén taitnem
Túir la féige frithgnam
Có lèir ord na caibdel.

[Cen cuibdiius, ut dixit Ængus ·i·

O cuingid na fele
Is a forthren taitnem,
Túir la fegi frithgnam
Có lèir ord na caibdel.]


Tanic sund de muntir Dé
Cleirchéin gelbán, cáin a lí,
Ni ñhetar císi rún
Bud messu dún oldas dú.

[Cen ecenelus ·i· na dertar [l. derntar] ferinsci do baninsci,
no baninsci dferinsci, ut est.:

Tanic sund do muintir De
Cleareach gelban, glan a lí,
Nucu n[fh]etar ciasa run
Bad meassu dún oldas di.]
HAEC SUNT EXEMPLA PRAECEDENTIUM 263

LL. 37 c 1


Is hé ri Senchae same,
Gel cloe gaile iar crud chuile,
Do[rat] feolairecht ñgona
For Eoganacht fer Maige.

[Cen ecomuaim fidraid do beith and, ut:—

Is e rig Sencua Saní,
Gel chlie gaili cruth cu ri,
Dorat feolairecht ñgona
For Eoganacht fer Muigí.  

H. 143 i b 41.]

12. (Can anocht ·i· cia locht ·i· a nda nocht iarna diriuich
don diligud LL. margin.)

Fogonar airchetul i n-anocht n-ellag, ar is coitchend-
sium uile son.

[Cen anocht ·i· cen nocht and sicut (?) asberat na
hugdair, Fogonar airchetul i n-anocht, ut est:—

Imcomarc flatha Femín,
Fotait mail Macha im Mumain,
Torc atchiu argair gabair
Fiu Corc no Lorc no Lugaidh.

5225

"Argair" and cen ni fris cia rodlish co fil nocht and
foesin. 

H. 143 i b 44.]

Co ndath 7 tothucht, ut dicitur: Tlachtga na n-uath . . .
dub a n-aerthar, brec i fochanar, find i mmoltar, ut cos . . . 5235

Ciaptis ganna fir betha
Ótha Liphe co Letha,
Nosfirf oí niptis [gainn]
Ol dige di dernaínn Domnaíl.

Maelruanaid ruad imma rind
Arching dorair âdualaig
Is caill tón bo can buaraig
For aill son cherr Maelruanaid mic Flaind.

5230

5240

5215

5220

5230

5235
[Corraib co ndath 7 co tothucht. Att e tri datha na hec[se] sin ·i· find 7 dub 7 brecc. Find ua moltar: dub ua n-aerthar: 5245 brecc ua focarar mad comsan, *ut dixit* Fingen mac Flaind:—

Dosronusaa doib droing mbind bairdni briathar glesi,
Gniim cen tláisi ni tartatsom duais da hesi.

Brecc i fochanar, *ut dixit* Fingen mac Flaind:—

Darounusa doib droig bind bairdne brethir glei[si]
Gniim can tláisi nisartatsum duais dar es.
Nislen ecnach ond cés chetlach cruth roncuala
Ar ar ōdála acht na tuscatsum duas for duana.

*Tothocht* dano ·i· amal beit a bésa, corop amlaid moltair ·i· molad laich do læch 7 molad clerich do chlerech.

[Tothucht dano ·i· beit a mbes, corob amlaid molar cach ·i· moladh laich for læch, molad clerigh for clerich, molad mna for mnaí. Moladh laich do læch, *ut dixit* Urard mac Coisi:—

Crithir crithes crothas cuan
Riches rochas corc buan
Ua rig Lemna leotha cend
Bres Illerba buille dilend.

Molad clerigh for clerich:—

Tuthal dlúim do deirc De dil
Huas Chonaill mic Amirgin
Huasal escop Insí Fail
Comarba cathrach Ciarain.

Molad mna for mnaí:—

Ciall cruth cenel cén chairi
Gaes gart genus co ndruin cland,
Compert cen grain gailí
Atat ic dingbail uili.
HAEC SUNT EXEMPLA PRAECEDENTIUM 265

L.L. 37 c 18

Sechta fris tomsiter Goedlg, fidh 7 insci 7 etargaire.
Is ed a fid as gu ·i· cona thomus fri fidh ·i· in cetna fidh 5275
ind focail as guthas. Is ed as deach a traig. Is ed a reim
a thuisel. Is ed a forbaid a aicent (verso). Is ed a alt int
alt airchetal 7 ni he int alt bis etir cach da dealt isna
deachaibh. Is ed a insci na teora insci docoisnet ·i· ferinsci
7 baninsci 7 deminsci. Is ed a etargaire a deligud 5280
n-indsci. Corraib and, a formoladh, ut dixit Mac Lonain.
Feron a formolod.

Cenn o lochaib do lindol
Co clothaib, chu ndadh gandon,
Techt for cocho i cind crichi,
Maith bethu bithi annon. 5285

A chotut, ut Fer Muman dixit:—
Goth gruice golfad breice
Beth criche crich co ndorthor,
Iar mbeithsiu sèb a thigthol
Taistel Milcon mic Oncon. 5290

[A cotot ·i· timorcain fri aicnead no i cind) dano, ut
Fer Muman dixit so sis:—
Goth gruice golfad mbreice
Beth criche crich iar torthor
Iar mbeith sund saob a thigthol
Taistel Milcon mic Oncon. 5295

A mallrugud, ut Cormac cecinit do Inis Cáin:—
Nech nobiad bliadain láin
I taig aiged Indsi Cain,
Rahad glebán a nìab
Oc dul dar sliab Sion sáir. 5300

[A mall[ ]rugud dano ·i· fri haicnead ·i· a rad co mall,
Nech nobiad bliadain lain
For cuit aiged Inse Cain,
Robad áinglaidi a máin
Ic dul tar sliab Sioin sáir. 5305

H. 143 2 a 7.]

H. 143 2 a 10.]
A delidin litterda, *ut dixit* . . .

Glainidir gol co amson
Súi dian sosad siloicha
Sínc' . . . Ínse Cathaígc cóir.

A delidin sillabacda, *ut Mac Lénní díxit* .—

O bi mac cleib caindlech
Sær sert cach n-aím ainm . . . gossa fer (i-) Fergossa.

[A delidin, *ut díxit* Mac Lenin:

O bi mac cleib caindlec sersit cach. H.]

A chondail. Cormac dona Cnoib Segsa:—

Æd Ailig ollchathach,
Ailsius deir idianim dubach
As goam gilidir gési Locha Leín.

A diabul:—

A’gur águr iar céin beith
1 péin péin, ní sid sid,
Amal cách cách co bráth bráth
In cach thráth thráth cid scít scít.

A lugugud, *ut Fland mac Lonain:*—

Mo chara-sa Cnáméne
Car aslach n-Eile n-achtach,
Bid fállid frim Dáméne,
Cia dom-fhacced cét marcach.

A oen, *ut Clothna mac Oengusa díxit* .—

Imchomarc roruad rogda
D’fhir imdích soshluag sadha,
A iath na trenfher tigba,
U’aim do threnfher gleleg gabla (*margin triadi*).

A doerugud. Mac legínd fri gilla rig Resad:—

Ar corrucan cumraide,
Ollurgbail ar ńglanbaile,
Nis-fuar caem a chondile,
Cíaso déar is dagduine.

5310

5315

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5335

5340

529 cf. RC. xx. 144, 27-8: *Goed* 158
5227-30 *Ir. Texte*, iii. 63

5326 l. Caras iath
HAEC SUNT EXEMPLA PRAECEDENTIUM 267

I.L. 37 c 40

A urard:—

Frim graud corcra ma chora,
Dom-ruacht bochta fom-bera;
Ni chelim, uair it cara,
Feib atberim atbera. 5345

A irísel, in ben side cecinit:—

Secht mbliadna lána o noc[h]t
Fotgluaisfither on oenphort,
Feraib mnaaib mairg róshi
Im in Dond cathach Cualúgi. 5350

A lorgga fuach. Cormac cecinit issin tririg:—

In tocéb mo churchan cíar
For in n-ocian n-ucht-lethan n-án?
In rag, a Rí richid rél,
As mo thoil féin ar in sál?

Im ba sessach, im ba seãg,
Im ba fressach, torgib droíng,
A Dé in cuíngene frimm,
O thí oc techt for lind lond?

Lorgga fuach eter da focul ·i· sal 7 sessach; im ba, is í 5360
in lorga fuach.

A deail n-etaléime ·i· remshuidigud òenshillaibe eter
da chomfhuaím fhidraid, ut idem in codem:—

Ced leith co brath iar cuaird chross
Coslafte mo bachlach cress,
Im-bá-sair, im-bá-siar, ní súail,
Im-bá fo thuaid, im-bá fo dess. 5365

Is í in desmerecht andsin ·i· ced eter dered ind raing
toesig ·i· lond 7 tossach ind raing tan[aisi].

A thelgud noe:— 5370

Orddan na rrig recht as gleo céin ba beo bert
fogní
Særthot slantot cech . . . sa tathot rota rodáti. tisat.

5352-69 cf. Ælfr. Ir. Dichtung, p. 9 5357 l. tressach, cf. 940
A urachil calaidi:—

Cen cob delb alaind mo drech
Nimthá a chleith ceil na guth
Deithbir dam cid diuir mo dath
Uair nach i rochuir ma chruth -i rochiguir.

(LL. 38 a)

A airichil fuit.

Colum Cille cén nom-bó
Bid mo dú can da co feir[rc].
Fri cach águas ge radat
No molur méit mo de[i]rc.

Cendfochrus.

Fegsat filid Fail i fúis
Fenchas co feig la Fergus,
Mad tar mal cach maige immach
Doróscib dónib Dubthach. A Dia a ri.

[A dichned.]

Dal rodalus, ba mor in bágs,
Issinn arus os Druim Lías.
A mmo Chomdu, [a ri] ru ra (i- dichned littri)
Cach mbi bui (i- di sillaib) ba bas ni thias.

A dechned.

La mac fir neit fadb corcra,
Teit daig demin ni tercdu,
[Forruim] tenn co cruid ochtga,
Gnath cend i crub Con Echtga.
Cellach cemind inmain fer
... febra ... eise...
mac ríg rigi tuir la ... as dilid dam X ...

A demi thepidi.

Is hé daig derg dige dath
f ... gaidther ca ...
chainem cruth fisotr. ...

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5375 5375.5 In marg. a demí
5380 5390-3 Amra C.C. (Stokes’ Gool. 2: 158: RC. xx. 144)
5381-2 RC. xx. 150 5387. denn L.
5385-8 cf. 556-9 of Auraicept
HAEC SUNT EXEMPLA PRAECEDENTIUM 269

A lanamna demi.
indsci no banindsci do thabairt isin ndemi ... ut quidam cocinit;—

Is he a bna is a ri fuair
lass ... gruad gland amal grain
sein sith fri silbad rig co. ...

A genus de. Quidam dixit;—
Is he mac milis ne tar cach triath ... 
issí ímcaín imchess caich
fri fath a finchruib ar fuach.
DE DUILIB FEDA

BB. 305 β 10

Incipit do, L. De, duilib feda na forfid, L. fored, lasin filid, L. la filidaib. Is aen, L. oen, dialt fri righe, L. rigi, is a do fri timargain, L. dári timmargain.

Corus forfid fedat filid, L. Ca ri fored fegait fuid, 5420 fírthar do, L. dá, eo ✠, aire ✎, ar aen, L. oen, ✠, uair ✮, iar ✠.

Æd uird na forfed, L. hetir, (-i- etis B.) bail 7 baile, ata L. om. L. da emancoll, ✠, bairc, L. bairg, ✠, L. baire ✠, is bair (-i- suid B.) 7 brai 7 brais 7 braund 5425 (-i- mna), L. bran, 7 bairt (-i- ingen), L. bairi, bairend, 7 bau B., 7 bai 7 bail, L. baile, 7 bale it emuncholla nosbenand, L. id emanchuill nodabenadar, uile 7rl. Beoil [7 bcoit ✠, eo 7 ceo it ✠, L. om.] 7 bcoir, 7 gleoir L. om., 7 treoir, i[t] tria ebaid, L. ✠. Beid 7 teid 7 reid 7, sgleit L. om., 5430 L. geid, 7 seid, L. 7 gleid, dead 7 scead, L. stead, 7 treat, L. tread, it ✠ nodusbenadar, L. nodabenadar, uile.

Líag, L. lian, 7 Brian 7 grian, L. 7 trian, 7 triall 7 srian 7 cliar, L. 7 riar 7 mian 7 tiar 7 miad, fin, L. ifin, a feda uile.


5423 etis over bail B. 5430 L. corr.

270
Buidle (i· dall B.) 7 buidlen arem, L. 7 airemh ard, da 5440 Buaid 7 druaid it, L. da, 305^21; duar (i· focul, L. feoil), cruan (i· trefocul) mual (i· mulenn, L. muilend) fuar (i· muir, L. dilend ·i· muir) nuall (i· err, L. om.) fuam (i· muis, L. muir) 7 duan 38/321 a fid, L. fida, uile. Cual is 305, ceol, L. coel, is 305, boaid 5445 (i· eblud B.) boar 7 boa, boilglan, om. L. 7 boilban, (i· banefes B.), guit, L. cuitti, 305; coich is 305, buar is 305, boir, is oir, L. 305, boairech, L. boairig, is 305, L. 305, nodusbendai, L. nodambentar uile. Ocus rai 7cai 7 mai 7 lai 7 gnai, L. Dói 7 rói 7 cói 5450 7 mói 7 lóí 7 gnóí, is 305, L. adds dabendar uile. Nær, L. noer is, 305, nuar (i· gabad), L. suad (i· gabud), is 305, muad (i· med), L. muag is, 305 [L. om. maid is 305, suad is 305 druad 7 suad 305 nodus-bentar].

Lanchumang a firfedaib, L. i forshedaib, cumang i forfedaib, L. hforshedaibh, fegthair do thaeboinaib. Téit dede i n-æn, L. n-oen, ata-boing, L.-bong, tui teachtad fili, L. file, fad, L. fath, nad fubai. Is e in lanchumang, teid, L. eter, in da fid aireghda i coimfrecru. Is, L. é in, cumang 5460 immorro in bail[e L.] i mbí in da guttaí, L. gutta, isin ãnsillaib ·i· in bail[e L.] i tochradar, L. tochdar, i forfíd L. in da fhorid [i· 305 L. om.].
OGAM

BB. 308 β 44

Caide loc 7 aimser 7 persu 7 fath airic in ogaim? Ni 5465 ansa. Loc do Hibernia insola quam nos Scoti habitamus. I n-aimsir Brese mic Elathan rig Erenn dofrith. Persu do Ogma mac Elathan mic Delbeth derbrathair do Bres, ar Bres 7 Ogma 7 Delbeth tri mic Elathan mic Delbeth andsen. Ogma didiu, fer roeolach a mberla 7 a filidecht, 5470 is e rainic int ogam. Cuis airic (309) derbad a intlechta 7 co mbeth in bescna-sa ic lucht in eolais fo leth, sech lucht na tirdachta 7 na buicnehta. Can as fuair ainm iar sund 7 ret int ogam, 7 caide mathair 7 athair in ogaim, 7 cia cetainm roscribad tri ogam, 7 cia fid in roscribad, 7 cuis ar 5475 roscribad, 7 cia dia roscribad, 7 cid ara remtet bethi ria cach, (hic voluuntur omnia).

Ogam o Ogma suo inuentore primo ria sunn quidem; iar ret, immorro, ogum og-uaim ·i- og-uaim, doberait na filid forsín filideacht tríd, ar is fri šedaib toimsither 5480 Gædelg icna šedaib: athair ogaim Ogma, mathair ogaim lám no scian Ogma.

Is e so immorro in cetna ni roscribad tri ogam, [[[I]]] ·i- in beithi roscribad, 7 do breith robaid do Lug mac Etlenu roscribad im dala a mna na ru[ca]tha uada hi 5485 i šidaib ·i- secht mbethi i n-ænhlesc do bethi: Berthar fo secht do ben uait i sid no a ferand ali manis-cometa

505-9 O’D. Gr. xxviii, note e 5477 Margin
5473 sund written out (= sun) 5490 arris B.
OGHAM

What are the place, time, person, and cause of the invention of the Ogham? Not hard. Its place Hibernia insula quam nos Scoti habitamus. In the time of Bres son of Elatha king of Ireland it was invented. Its person Ogma son of Elatha son of Delbæth brother to Bres, for Bres, Ogma and Delbæth are the three sons of Elatha son of Delbæth there. Now Ogma, a man well skilled in speech and in poetry, invented the Ogham. The cause of its invention, as a proof of his ingenuity, and that this speech should belong to the learned apart, to the exclusion of rustics and herdsmen. Whence the Ogham got its name according to sound and matter, who are the father and the mother of the Ogham, what is the first name that was written by Ogham, in what letter it was written, the reason why it was written, by whom it was written, and why b precedes every letter, hic voluntur omnia.

Ogham from Ogma suo inventore primo in respect to its sound, quidem; according to matter, however, ogum is og-uain, perfect alliteration, which the poets applied to poetry by means of it, for by letters Gaelic is measured by the poets; the father of Ogham is Ogma, the mother of Ogham is the hand or knife of Ogma.

This moreover is the first thing that was written by Ogham, \( \overline{LLL} \), i.e. (the birch) b was written, and to convey a warning to Lug son of Ethliu it was written respecting his wife lest she should be carried away from him into faeryland, to wit, seven b's in one switch of birch: Thy wife will be seven times carried away from thee into faeryland or into another country, unless birch guard
bethi. Is aire immorro remitet bethi, ar is a mbethi ro-cetscribad ogam.

Cis lir fogla ogaim 7 caiteat? Ni ansa. A iii : bethe 5490 a v, uath a v, muin a v, ailme [a] v, forfedha olcena.

Cis lir aicme ogaim? Ni ansa. A iii :-vii n-airigh fedha, 7 vii n-athaigh, 7 viii fidlosa. Ocht n-airigh cetus:—fernu, dur, coll, muin, gort, straif, onv, or. Ocht n-athaig :i- bethi, luis, sail, niu, huath, tinue, quert. Ar 5495 chuit a feda is athaig feda fidlosa olchena.

Quot sunt genera in ogaim? Ni ansa. CL, et figuras eorum et potestates secundum ordinem nuttiabinus, asnedim primus do fedaih na crann o tuchta annaad for fedhaibh in ogaim secundum alios et alios nominantur. Cesc, mased, can asin-aínmi[g]ter feda 7 tæbomna in ogaim? Ni ansa. Secundum alios quiden is o scoil Feniusa Farsaidh :i- scol na filideachta rofad Fenius fon domun d' fhoglaim na mberla. Bai xxv ba huaisliu di[b] conid iat a n-anmann-saide tuchta for bethi. 5505 luis-nin in ogaim eter feda 7 tæbomna; 7 bai cethrur ba huaisli dibh-side iterum, conid iat a n-anmann-side tuchta forna vii fedaih aire[g]daib 7 rotuillset triur eli friu, conid uaidib-side ainmnigter na tri forfedha aile, conad aire deglaitfer ar leth 5510

Secundum alios is o fedaih na caillle tuchta anmann for fedaih in ogaim trin-troip. Beithi immorro o bethi na cailli forsin cetna fid for set na aipgitri in ogaim. Luis -i-
her. On that account, moreover, b, birch, takes precedence, for it is in birch that Ogham was first written.

How many divisions of Ogham are there, and what are they? Not hard. Four: b five, h five, m five, a five, besides diphthongs.

How many groups of Ogham? Not hard. Three, viz., eight chieftain trees, eight peasant trees, and eight shrub trees. Eight chieftain trees first:—alder, oak, hazel, vine, ivy, sloe, furze, heath. Eight peasant trees, viz., birch, quicken tree, willow, ash, whitethorn, whin, apple tree. As to their letters all other shrubs are peasant trees.

Quot sunt genera of the Ogham? Not hard. CL, et figuras eorum et potestates secundum ordinem nuntiabimus. I shall speak primum of the woods of the trees whence names have been put for the Ogham letters, secundum alios et alios nominantur. Query, well then, whence are the Ogham vowels and consonants named? Not hard. Secundum alios quidem, it is from the school of Fenius Farsaidh, to wit, the school of poetry which Fenius sent throughout the world to learn the languages. There were five and twenty that were noblest of them so that it is their names that were put for the Bethe Luis Nin of the Ogham, both vowels and consonants; and there were four who were the noblest of these again, so that it is their names that were given to the seven principal vowels:—

and they added other three to them so that from these are named the other three diphthongs, wherefore are classified apart. Secundum alios it is from the trees of the forest that names were given to the Ogham letters metaphorically. Moreover beithu, b, is from the birch of the forest for the first letter on the path of the Ogham alphabet. Luis, 1, that is, elm in the forests.
lemh sin isna cailltib. Fern ·i· fearn sin isin caill. Sail in ogaim ·i· sail dono sin isin caill. Nin in ogaim ·i· 5515
ginol garments no nenhaid isna seadaib. Uathh in ogaim
crand fr no sce ar a delgaighe insin. Dur in ogaim dair
dono isin caill. Tinne in ogaim ·i· quulend no trom isin
caill. Coll in ogaim ·i· coll isin caill. Quert in ogaim
quulend isin caill no cairthend no crithach. Muin ·i· 5520
midiu. Gort ·i· gius. Getal ·i· gilcach. Straif saildrong
isin caill. Onu ·i· aiten no uinius. Ur ·i· draighen. Edad
·i· eu. Ida ·i· ibhar. Ebad ·i· elend. Oir ·i· feorus.
Uilleann ·i· edlend. Pin in ogaim, pin dano isin caill,
De atbertar cera pinne; ifin dano secundum alios ainm in 5525
feda sin. Emancoll dono ·i· coll emnaide iar ret no iar
fuath ·i· coll dar coll ina fuath.

Briatharogam Moraind mic Mhain andso. Feocus
foltchain ar beithi sen isin briatharogam, uair an-
mand tuc (col. β) Morand uaidh fen for fedaib in 5530
ogaim is iat gabus greim feda isin briatharogam.
Feocus foltchain ar son beithi, ar at e sin da egosc
in bethi, 7 tucad uadsan for fidh in ogaim rogar ainm
uad.

Li sula ·i· luis sin ·i· in luisiu.

Airinach Fian ·i· sciath ar fern aigiseom sin ar a
ndergi ar æurian: no air is i in fern adbur in sceith tucad

5520 Aene. iii. 43
5535 Origg. xvii. 9, 93
Fern, f, that is, alder in the forest. Sail, s, of the Ogham, that is, willow, again, in the forest. Nin, n, of the Ogham, to wit, maw of spear, or nettles in the woods. Cath, h, of the Ogham, that is, test-tree or whitethorn, on account of its thorniness. Dur, d, of the Ogham is oak, again, in the forest. Tinne, t, of the Ogham, to wit, holly or elderberry in the forest. Coll, e, of the Ogham, to wit, hazel in the forest. Quert, q, of the Ogham is holly in the forest, or quicken tree, or aspen. Muin, vine, m, to wit, mead [from it]. Gort, cornfield, g, to wit, fir. Getal, ng, to wit, broom. Straif, str, willowbrake in the forest. Onn, o, to wit, furze or ash. Ur, u, to wit, thorn. Edad, e, to wit, yew. Ida, i, to wit, service tree. Ebad, ea, to wit, elecampane. Oir, oi, to wit, spindle tree. Ullkann, ui, to wit, ivy. Pin, io, of the Ogham, pine, again, in the forest. Hence are named caera pinne, gooseberries; ifin, again secundum alios is the name of that letter. Emancoll, witch hazel, ae, again, to wit, e doubled according to fact or according to form, to wit, e across e in its form.

Word Ogham of Morann Mac Main here. Feocus foltechain, faded trunk and fair hair, that is for birch, b, in the Word Ogham, because names which Morann gave of himself to the Ogham letters, these are they which take the effect of letters in the Word Ogham. Feocus foltechain for b, for these are two aspects of the birch, and it was hence put for the Ogham letter which has taken a name from it.

Li súla, delight of eye, that is luis, quicken tree, l, to wit, the flame.

Airinach Fian, i.e., shield of warrior-bands, i.e., shield for fern, f, with him owing to their redness in the same respect: or because the alder, the material of the shield
o fernæ forsin fid ogaim rogbab ainm uaidhi. Airenach Fian ·i· sciath fern sin aigisium.

Li n-aimbi ·i· li mairb ·i· am fo diultad conach beo 5540 acht is marb. Li nambi dono ·i· sail aigiseom sin, 7 tugad uaidisium forsin fid n-ogaim.

Cosdad sida ·i· nin sen: ginol garmna fri fid e: aird de sida sin. Cosdad sida aigi sin o nin na garmna.

Conal cuan ·i· uath sin, ar is uath la nech conal chon 5545 alladh. Conal cuan do rad re huath in ogaim ar coibnius in anma, ar uath iat ar ãenrian.

Ardam dossaibh ·i· dur sin a dualus a feda isin caill. Trián ·i· aill in/de sin aniu.

Cainiu fedaib ·i· coll sin ar a chaíni a fedaibh. 5550

Clithar mbaiscaill ·i· buaili ·i· boscell ·i· gelt ·i· baseall ·i· is and tic a ciall do in tan degas a bas. Clithar boiscell dono ·i· quert sin: no boscell ·i· elti ·i· edruma iat. Clithar boiscell dono ·i· gelti no elti : quert a dualus a feda.

Tresim fedma ·i· muin leis-sium sin ·i· ar ãentaidh anma 5555 fri muin duine no daim, ar is iat is tresi feidm ann.

Millsiu feraiib ·i· gort leis-sium sin ar ãentaidh [in] anma frisin gort arba. In tan (quum) bis ina fuachonu, is
was from *ferme* given to the Ogham letter which has taken a name from it. *Airenach Fian*, i.e., shield, that is *fern*, *f*, with him.

*I n-aimhí*, hue of the lifeless, i.e., hue of one dead, to wit, *am* for denial, so that he is not living but is dead. *Li n-aimhí*, again, to wit, that is *sail*, willow, *s* with him, and hence it was put for the Ogham letter.

*Cosdad sida*, checking of peace, that is *nin*, ash, *n*: it is the maw of a weaver's beam as applied to wood: a sign of peace is that. A checking of peace with him is that from the ash of the weaver's beam.

*Conal cuan*, pack of wolves, to wit, that is *nabh*, thorn *h*, for a terror to any one is a pack of wolves. *Conal cuan* said of the Ogham *h*, owing to the affinity of the name, for they are a thorn, in the same way.

*Ardam doasaibh*, highest of bushes, that is *dur*, oak, *d*, with respect to its wood in the forest.

*Trian*, *t*, another thing the meaning of that to-day.

*Caimiu fedaib*, fairest of trees, that is hazel, *c*, owing to its beauty in woods.

*Clithar mbaiscaill*, shelter of a hind, i.e., a fold: to wit, *boscell*, lunatic, that is *bas-colla*, death sense, it is then his sense comes to him when he goes to his death. *Clithar boiscell*, again, that is an apple tree: or *boscell*, that is, hinds, to wit, they are light. *Clithar boiscell*, again, i.e., lunatics or hinds: *quert*, an apple tree, *q*, with reference to its letter.

*Tresim fedma*, strongest of effort, that is *muin*, vine, *m*, with him, i.e., owing to identity of name with *muin*, back of man or ox, for it is they that are the strongest in existence as regards effort.

*Millsiu fórarib*, sweeter than grasses, that is *gort*, ivy, *g*, with him owing to the identity of the name with the corn-field. When it is in the blade, sweeter than any grass is that grass, to wit, the cornfield. Hence for that letter in Ogham
millsi na gach fer in fer sin ·i· in gort arba. Uad-side forsin fid ut i n-ogam ar comántaidh in anma atura. 5560

Luth legha getal sen ·i· ar is luth lasna leigib, 7 coibnins etir cath 7 getal.

Tresim ruamna ·i· straif leis-sium sin i n-ogam. Straif iar ræt; ar isin straif is tresi ruamna ic dathadh na ræt, ar is i dogni in airget ngeal conad gorm ic denum 5565 airgit decht de. Is i berbthar tresin fual isin or mban condene derg de. Tresim ruamna in straif ia[r] ræt.
Tugad uaid-side isin fid dianad ainm straif ar æntaid anma aturu ·i· straif ainm cechtar de.

Tinnem rucæ ruis sin ·i· on ruidiudh no on ruis iar 5570 ret, ar is tre ruis scribthair, 7 is ruidhiud fasas a n-aigid in duine tri sug in lossa do cuimilt fæthi. Tindi rucæ dono do rad frisin ruis o rus no on ruided, ar is tri ruis scribtair-side fen.

Ardam iactadh ·i· mactad ·i· ailm aigisium sin; ar is 5575 ailm (no a) adber in duine ac iachtad i ngalar, no ic machtd ·i· ag ingantugud secip ræta.

Congnamaigh echraide ·i· onnaid in carpait ·i· na roith ·i· onn leis-sium sin, ar is tri onn scribthar onnaid in carbait. Aliter comguinidech ·i· aiten. Tucad uad-side 5580 forsin fid ut dianad ainm onn ar æntaid ataru ar is ainm onn do cechtar de; 7 is on aiten tucad int ainm is onn frisin fidh n-ogaim secundum alios.
owing to the complete identity of the name between them.

_Luth legha_, a physician's strength, that is broom, _ng_, to wit, because it is strength with the physicians, and there is an affinity between _cath_, panacea (?), and _getal_, broom.

_Tresim ruanna_, strongest of red, to wit, that is _str_ with him in Ogham. _Straif_, sloe, according to fact; for in the sloe red for dyeing the things is stronger, for it is that makes the pale silver become azure, making it genuine (?) silver. It is it which is boiled through the urine into the white gold so as to make it red. _Tresim ruanna_ is the sloe according to fact. Hence it was put in the letter named _str_, owing to identity of name between them, i.e., _straif_ is the name of each of them.

_Tinneum rucce_, intenpest of blushes, that is _ruis_, elder-berry, _r_, to wit, from the reddening or shame according to fact, for by _r_ it is written, and it is a reddening that grows in a man's face through the juice of the herb being rubbed under it. _Tindí rucce_, an ingot of a blush, again, said of the _ruis_, elder-berry, from shame or from reddening, for it is by _r_ that it is itself written.

_Ardam iochtadh_, loudest of groanings, that is wondering, to wit, that is _ailm_, fir, _a_, with him; for it is _ailm_ or _a_ a man says while groaning in disease, or wondering, that is, marvelling at whatever circumstance.

_Conguainaid echraidé_, helper of horses, to wit, the _bonnaid_ of the chariot, i.e. the wheels, to wit, that is _onn_, furze, with him, for it is by _onn_, _o_, that the wheels of the chariot are written. _Aliter, conguainidech_, equally wounding, i.e. whin. Hence it was put for that letter which is named _onn_, _o_, owing to identity between them, for _onn_ is a name for each of them; and it is from whin that the name _onn_ was put for the Ogham letter _secundum alios_.

Etiud midach ·i· cath. Tucad ua-side for getal.

Uaraib adbaib ·i· ur aegisium sin ar is do uir in talman 5585 is ainm uaraib adbaib. Tucad uada-side forsin fídh dianad ainm ur in ogaim, ar ãentaid anma aturu ·i· ur cechtar de, 7 tre ur scribhair.

Ergnaid fíd ·i· edad (310) aegisium sin, ar is don crunu crit[h]aig is ainm ergnaid fíd. Tucad uada-side forsin 5590 fídh ogaim dianad ainm edhadh, ar is uad tucad edad fair.

Siniu fedhaib ·i· idad aigiseom sin; ar is do iber as ainm siniu fedaib. Tucad uad-side forsin fíd ut i n-ogam dianad ainm idad, ar is uad tucad int ainm is idad fair; 5595 ar is do iber is ainm idad.

Snamchain fheda ·i· ebad les-sium sin, ar snamchain fíd ·i· don bran mor is ainm sen. Tucad uad-side forsin fíd dianid ainm ebad in ogaim, ar is ainm do bratan é 7 is tri ebad scribh[ar side amal] aipgitir in betha ·i· 5600 tre seg ·i· os), eo(i·)tre eonasc ·i· lon).

Sruiem aicdi ·i· or iar ret. Tucad uad-side forsin fíd ar ãentaid in anma fil aturu ·i· or ainm cechtar de.

Tutmur fíd uilleann ·i· uilleann leis-[s]ium sin, ar is do edlenn is ainm. Tucadh uad-sidhe forsin ogam dianad 5605 ainm uilleann, ar is uadh tucad uilleann fair, ar is do edlinn is ainm.

Millsim feda ·i· pin sin aegisium, ar is don chrunu dianid ainm pin is ainm millsium feda. De atbertar caera piune. Tucad uad-side forsin fíd dianad ainm pin, ar is 5610 uadh tucad pin no ifin air.
Etiud midach, robe of physicians, to wit, cath, panacea (?). Hence it was put for getal, broom, ng.

Uaraib adbaib, in cold dwellings, to wit, that is ur, fresh, with him, for from ur, the mould of the earth is the name uaraib adbaib. Hence it was put for the letter named ur, heath, in Ogham, owing to identity of name between them, to wit, each of them is ur, and it is written by u.

Ergnaid fid, distinguished wood, to wit, that is aspen with him, for ergnaid fid is a name for the trembling tree. Hence it was put for the Ogham letter named edad, aspen, for hence was edad, e, put for it.

Siniu fedaih, oldest of woods, to wit, that is idad, yew, with him; for siniu fedaih is a name for service-tree. Hence it was given to that letter in Ogham named idad, yew, i, for hence the name idad was put for it; for idad, yew, is a name for ibur, service-tree.

Snavicfain feda, most buoyant of wood, to wit, that is ebad, aspen, with him, for fair swimming is wood: to wit, that is a name for the great raven. Hence it was put for the letter named the Ogham ebad, for é is a name for salmon, and it is written by ea like the alphabet of the fauna: i.e., by stag (deer), eo by conasc (ousel).

Sruiem aidi, most venerable of structures, i.e., oir, oi, spindle tree, according to fact. Hence it was put for the letter owing to the identity of the name that is between them, to wit, oir is the name of each of them.

Tutmur fid willevann, juicy wood is woodbine, that is woodbine with him, for it is a name for honeysuckle. Hence it was put for the Ogham named woodbine, ui; for hence was woodbine put for it, for it is a name for honeysuckle.

Milsem fedaih, sweetest of wood, that is gooseberry with him, for a name for the tree called pin is milsem fedaih. Gooseberries are hence named. Hence it was put for the letter named pin, for hence pin, or ifin, io, was put for it.
Luad sæthaig ·i· ach no uch, emancoll leis-[s]ium sin, ar gabair emuncoll ar ach gia gabar ar araill. Finit Briatharogam Moraind.

Margin.: Abgiter briathairogam Mic ind O[i]c annso 5615 sis.

Graisium cnis ·i· beithi sin in ogaim o bethi na cailli, ar is uad tucad bethi fair; sic in reliquis sequentibus.

Cara ceathra (·i· lem). Cara ·i· dil lasna ceathra in lem ar a blath 7 ar canach. Tucad uad-side for luis in ogaim, 5620 ar is uad tucad luis fair.

Comet lachta ·i· ferrn in ogaim sin o fern na cailli, ar is i coimetas in lacht, ar is di doniter lestair imon lacht.

Lut[h] bech ·i· sail sin ar a blath 7 ar a canach. Tucad uad-side ara fid coibhnesa in ogaim.

Bag ban ·i· niu garma ·i· ginol garma. Uad-side fora fid coibnese.

Banadh gnuisi ·i· uath, ar is ban gnuis in duine in tan doberar uat[h] no uamun uimi. Uad-side for fid in ogaim ar æntaid anma aturu fen ·i· uath cechtar de.

Gres sair ·i· daír. Tucad uad-side fora fidh coibnese in ogaim.

Smir guaili ·i· cuillenn sen. Uad-side fora fidh coibnese in ogaim ·i· tinne secundum alios; ar is ainm tindi do cuillenn, ut ali dicunt.

\[5615-58\] cf. \textit{Anec.} iii. 44, 7-25

Lower margin col. 1 A Dhia a libair bai 5633 guailli B.
Luad sēthaig, expression of a weary one, i.e., ach, ah! uch, alas! that is emancoll, ae, with him, for emancoll is taken for ach, though it may be taken for something else. Finit Word-Ogham of Morann.

Alphabet of word-oghams of Mac ind Óic here below.

Glaísium cnis, most silvery of skin, to wit, that is the birch of the Ogham from birch of the forest, for hence birch, b, was put for it; sic in reliquis sequentibus.

Cara ceathra, friend of cattle, to wit, elm. Cara, to wit, dear to the cattle is the elm for its bloom and for down. Hence it was put for the Ogham luis, quicken tree, l, for hence was quicken tree, l, put for it.

Comet lachta, guarding of milk, to wit, that is the Ogham alder, f, from alder of the forests, for it is it that guards the milk, for of it are made the vessels containing the milk.

Luth bech, activity of bees, to wit, that is willow, s, for its bloom and for its catkin. Hence it is put for the cognate Ogham letter.

Bag ban, fight of women, to wit, ash, n, of weaver's beam, i.e., maw of weaver's beam. Hence for its cognate letter.

Banadh gnuisi, blanching of face, to wit, fear, huath, h, for blanched is a man's face when he is encompassed with fear or terror. Hence for the Ogham letter owing to identity of name between the same two, to wit, uath stands for each of them.

Gres sair, carpenter's work, to wit, oak, d. Hence it was put for its cognate Ogham letter.

Smir guaili, fires of coal, to wit, that is holly. Hence for its cognate Ogham letter, i.e., tinne, t, secundum alios; for tindi is a name for holly, ut alii dicunt.
Cara bloisc ·i. [coll]. Uad-side fora fidh coibnesa in ogaim.

Brigh anum ·i. quert. Uad-side fora fidh coibnesa.

Aruusc n-arrligh ·i. muin duine. Uad-side fora fidh comainmnig[th]ech.

Mednercc, ·i. gort. Uad-side fora fidh comainmnigthech.

Moridrun ·i. straif. Tucad uad-side fora fidh comainmnigthech.

Ruamna drech ·i. sug in rois doní ruamna na ndrech co mbi ruidead intib. Ruamna drech dano do rad fri ruis in ogaim on ruidead no on rus, ar is tri ruis scribthar side fen.

Tosach fregra ·i. aílm sin; ar is i cetlabra gach duine iarna genemain a.

Fethim saire no fedem ·i. onn ·i. o.

Siladh clann, ur les-[s]ium sin, ar is i uir in talman dogni silad na clann cuirtir inti. Silad clann dano do rad o uir in talman do radh frisin fid n-ogaim rogab comainm fria ·i. ur cechtar de.

Comainm carat ·i. edadh isin caill. Uad-side fora fidh comainmnigthech i n-ogaim.

Crinem feada no claidem ·i. ibar. Uad-side forin fidh n-ogaim, rogab ainm aile uadh ·i. idadh.

Cosc lobair (col. β) ·i. elenn for in fid in ogaim, rogab 5660 ainm uad ·i. ebad.
Cara bloisc, friend of cracking, to wit, coll, hazel, c. Hence for its cognate Ogham letter.

Brigh an duine, force of the man, to wit, queirt, q, apple tree. Hence for its cognate letter.

Arusc n-airlig, condition of slaughter, to wit, a man's back, m. Hence for its synonymous letter.

Med nerce, to wit, ivy, g. Hence for its synonymous letter.

Morad run, increasing of secrets, to wit, sloe, str. Hence it was put for its synonymous letter.

Ruamna dreach, redness of faces, to wit, sap of the rose which causes the redness of the faces, so that blushing is in them. Ruamna dreach, again, said of the Ogham ruis, elder, r, from the blush or from the reddening, for it is by elder, r, it is itself written.

Tosach fegra, beginning of an answer, to wit, that is ailin, a; for the first expression of every human being after his birth is a.

Fethini saire, smoothest of work, or fedem, to wit, own, stone, o.

Silad clann, growing of plants, that is ur, heath, u with him, for it is uir, the soil of the earth, that causes the growing of the plants that are put into it. Growing of plants, again, said of the soil of the earth, is said of the Ogham letter which has taken the same name with it, to wit, each of them is ur.

Comainim carat, synonym for a friend, to wit, aspen, e, in the forest. Hence for its synonymous Ogham letter.

Crinem feda, most withered of wood, or sword, to wit, service tree, i. Hence for the Ogham letter, which has taken a name other than it, to wit, idad, yew.

Cosc lobair, corrective of a sick man, to wit, woodbine for the Ogham letter, which has taken a name other than it, to wit, ebad, aspen, ea.
Li' crotha -i- or. Uad-side fora fid comainmuigthech -i- or in ogaim.

Cubat n-oll -i- uilleann -i- edlenu. Uad-side forsin fid in ogaim rogab uaide -i- uilleann.

Amram blais -i- pin no ifin. Uad-side forsin fidh rogab aihm uaid -i- pin no iphin.

Mucogam in so. Aicme bethi so prius.

Finn (b), liath (l), loch (f), cron (s), forglas (n)

Aicme huat[ha] -i- cetoth find (h), cetoth leithe (d), cetdoth 5670 loichi (t), cetoth cron (o), cetoth forglaisi (q).

Aicme muine: indoth finni (m), indoth leithe (g), indoth loichi (ng), indoth cron (str), indoth forglaisi (r).

Aicme ailmi: orc a cru finni (a), orc a cru leithi (o), orc a cru loichi (u), orc a cru cron (e), orc a cru 5675 forglaisi (l). Foraicmi annso:

Fororc a cru findi (ea), fororc a cru leithi (oi), fororc a cru loichi (ui), fororc a cru cron (iphin), for[or]c a cru [forglaisi] (cc).

Linnogam. - Aicmi bethi in so prius -i-.

Berba (b), Luimnnech (l), Febal (f), Sinand (s), Nid (n).

Aicmi huath[a]: hon (h), Derg (d), Tearc (t), Teith (t), Catt (e), Cusrat (q).

Aicme muine -i- Muinten (m), Gabal (g), nGrian (ng), Strur (str), Rigi (r).

Aicme ailme -i- Aru (a.), Eobul, Uisiu, Erbos, Indiurnn.

Dinnogam -i-.

Aicme bethi -i- Bruiden, Lifi, Femin, Seolæ, Nemthend.

Aicme huatha: h-Ochæ, Dindrigh, Temair, Ceræ, Quorann.

Aicme muine: Mide, Gabar, nGarmon, Streulæ, Roigni. 5690

Aicme ailme -i- Æ, Ogba, Uisnech, Emain, Iliu.

Li crotha, beauty of form, to wit, heath. Hence for its synonymous letter, to wit, the Ogham oi.

Cubat n-oll, great equal-length, to wit, woodbine, i.e., honeysuckle. Hence for the Ogham letter which it has taken from it, to wit, woodbine, ui.

Amram blais, most wonderful of taste, to wit, pin or ifin, gooseberry. Hence for the letter that has taken its name from it, to wit, pin or iphin, io.

This is Sow Ogham. This is group B prius.
White b, grey l, black f, amber s, blue n.

Group H. Accompanying litter of a white (i.e. milch-) sow h, grey d, black t, amber c, blue q.
Group M. Litter of a white sow m, grey g, black ng, amber str, blue r.
Group A. Pig-in-pen of a white sow a, grey o, black u, amber e, blue i. Diphthong group here:
Hog-in-pen of a white sow ea, grey oi, black ui, amber io, blue ae.

River-pool Ogham. This is Group B prius, to wit,
Barrow b, Lower Shannon l, Foyle f, Shannon s, Nith n.

Group H. h Othain (Fahan) h, Dergderg d, Teith t, Catt c, Cusrat q.
Group M. Muinten m, Gaval g, Graney ng, Sruthair str, Rye r.
Group A, to wit, Aru a, Eobul, Uissen, Erbus, Indiurnn.

Fortress Ogham, to wit,
Group B. Bruden, Liffey, Femen, Seolæ, Nephin.
Group H. h-Ocha, Dinn Ríg, Tara, Cera, Corann.
Group M. Meath, Gabur, nGarman, Streulae, Roigne.
Group A. Æ(Cualand), Odba, Usney, Navan, Islay.
Enogam ·i·
Aícme bethi : besan, lachu, fælinn, segh, näscu.
Aícme uatha : hadaig, droen, truiteoc, querc.
Aícme muine ·i· mintan, geis, ngeigh, stmolach, rocnat. 5695
Aícme ailme ·i· aidhircleog, odoroscrach, uiseoc, ela, illait.

Dathogam.
Aícme bethi ·i· ban, liath, flann, sodath, necht.
Aícme huatha ·i· huath, dub, temen, cron, quiar.
Aícme muine ·i· mbracht, gorm, nglas, srorca, ruadh. 5700
Aícme ailme : alath, odhar, usgdha, erc, irfind.

Ceallogam.
Aícme bethi ·i· Beanchar, Liath, Fearna, Saigear, Nændruim.
Aícme huatha : hIrard, Durmach, Tir-da-glas, Cluain 5705
maccu Nois, Quell dara.
Aícme muine ·i· Mugna, Sruthair, Raithen, 7rl.
Aícme ailme ·i· Ard macha, 7rl.

Dænogam ·i·
Fer no læch ar aicmi bethi : i fer, ii fer, iii fir, iiii fir, v fir. 5710
Minna (no mna) no clerig ar aícme uatha : i bean, ii
mna, iii mna, iiii mna, v mna.
Oglach ar aícme muine : i oglach, ii oglach, iii oglaihc,
iiii oglaihc, v oglaihc.

5002 Origg. xii. 7, 1
5003 Origg. xix. 17
5004 nycticorax (?) Origg. xii. 6, 41
5005 cf. Maro Gr. pp. 7, 14 et seq.
OGHAM

Bird Ogham, to wit,
Group B. besan pheasant (?), lachu duck, fælinn gull, seg hawk, nescu snipe.
Group H. hadaig night raven (?), droen wren, truith starling, quere hen.
Group M, i.e., mintan titmouse, géis swan, ngéigh goose, stmólach thrush, rócnat small rook (?).
Group A. aidhircleóg lapwing, odoroscrach scrat (?), uiscéóg lark, ela swan, illait eaglet (?).

Colour Ogham.
Group B, i.e., bín white, liath grey, flann red, sodath fine-coloured, necht clear.
Group H, i.e., huath terrible, dub black, temen dark grey, cron brown, quiar mouse-coloured.
Group M, i.e., mbracht variegated, gorm blue, uglas green, sorcha bright, ruadhd red.
Group A. alad piebald, odhar dun, usgdha resinous, cre red, irfind very white.

Church Ogham.
Group B, i.e., Bangor, Liath, Ferns, Saigear, Noendruim.
Group H, h-Irard (Cluain), Durrow, Terryglass, Clonmacnois, Kildare.
Group M, i.e., Mugna, Shrule, Rahen, etc.
Group A, i.e., Armagh, etc.

Man (Human Being) Ogham, to wit,
Man or hero for group B, one man, two, three, four, five men.
Minna nobles (or women) or clerics for group H, i.e., a woman, two, three, four, five women.
Youth for group M, one youth, two, three, four, five youths.

T 2
OGAM

Mac no gille ar aicme ailme: i mac, ii mac, iii mic, 5715
  iiii mic, v mic -i- ænumae ar ailme, a ii ar onn, a iii
  ar ur, sic in reliquis.

Dænogam: Laechaesar aićme bethi iarsin imræt (no imirt)
  cetna -i- a i ar bethi, 7 a ii ar luis, mar sin sis uili.

Caillége ar aicme huatha similiter.

Macdachta ar aicme muine similiter.

Ingena bega ar aicme ailme similiter -i- oen ar ailm, a
  do ar ur.

Ogam tirda.

Aicme bethi annso -i- biai[l], loman, fidba, strathar, nasc. 5725

Aicme huatha -i- huartan, dabach, tal, carr, qual.

Aicme muine: machad, gat, ngend, sust, rusc.

Aicme ailme -i- arathar, ord, usca, epit, indeoin.

Rigogam -i.

Bran, Labraidh, 7rl. 7 mar sin uile, -i- ainm in righ 5730
  tinnscanas on fid do gabail ar in ainm.

Ogam usceach -i.

Glais ar aicme bethi: -i- æ nghlais ar bethi, v n.

Soud ar aicme huatha: i soud, ii soud, iii suid, iiii suid, v
  suid.

Abann ar aicme muine: i abann, ii abainn, iii aibne, iiii
  aibne, v aibne.

Tipra ar aicme ailme: i tipra, ii tiprait, iii tiprait, iiii
  tiprait, v tiprait.

Conogam -i.

Archu ar aicme bethi: i archu [ii archu], iii archoin, iiii
  archoin, v archoin.

Milchua ar aicme huatha: i milchua, ii milchu, a tri
  milchoin, iiii milchoin, v milchoin.
Boy or lad for group A, one boy, two, three, four, five boys, to wit, one boy for a, two for o, three for u, sic in reliquis.

Woman Ogham: heroines for group B after the same procedure (or method), to wit, one for b, two for l, thus all down.

Nuns for group H similiter.

Maidens for group M similiter.

Girls for group A similiter, to wit, one for a, two for u.

Agricultural Ogham.

Group B here, i.e., biail axe, loman rope, fidba hedge-bill, srathar pack-saddle, nasc ring.

Group H, i.e., huartan, dabach cask, tal adze, carr waggon, cual faggot.

Group M machad, gat withe, ngend wedge, sust flail, rusc basket.

Group A, i.e., arathar plough, ord hammer, usca heather-brush, epit billhook, indeoin anvil.

King Ogham, to wit,

Bran, Labraidh, etc., and so all, to wit, to take for the name, the name of the king that begins with the letter.

Water Ogham, to wit,

Rivulet for group B, to wit, one rivulet for b, five for n.

Weir for group H, one weir, two, three, four, five weirs.

River for group M, one river, two, three, four, five rivers.

Well for group A, one well, two, three, four, five wells.

Dog Ogham, to wit,

Watch-dog for group B, one watch-dog, two, three, four, five watch-dogs.

Greyhound for group H, one greyhound, two, three, four, five greyhounds.
Conbuachaill ar aicme muine: i conbuachaill, ii conbuachaill, a tri conbuachaille, iii conbuachaille, v conbuachaille.

Oirci ar aicme ailme: i oirci, a dho oirci, a tri oirci, iii oirci, v oirci.

Damogam ·i.

Tarb ar aicme bethi: i tarb, a do tarb, a tri tairb, iii tairb, v tairb.

Dam ar aicme huatha: i damh, ii dam, iii daim, iii daim, v daim.

Colpthach firenn ar aicme muine: i colpthach, ii colpthach, a tri colpthacha, iii colpthacha, v colpthacha.

Dartaid ar aicme ailme: i dartaid, ii dartaid, a tri dartaide, iii dartaide, v dartaide.

Boogam ·i.

Lilgach ar aicme bethi: i lilgach, ii lilgaig, a tri lilgacha, iii lilgacha, v lilgacha.

Gamnach ar aicme huatha: i gamnach, ii gamnaig, iii gamnacha, iii gamnacha, v gamnacha.

Samaisc ar aicme muine: i samaisc, ii samaisc, iii samaisce, iii samaisce, v samaisce.

Dairt ar aicme ailme, 7rl.

Caechanogam ·i.


Loscogam ·i.
inann iat ·i: fogail in anma.

Macogam ·i.

ogam ban torrach ·i: ainm na mna fodhailter ann mani bera lenum roime. Dia mbera, immorro, lenum, is e.
Herd's dog for group M, one herd's dog, two, three, four, five herds' dogs.

Lapdog for group A, one lapdog, two, three, four, five lapdogs.

Ox Ogham, to wit,

Bull for group B, one bull, two, three, four, five bulls.

Ox for group H, one ox, two, three, four, five oxen.

Bullock for group M, one bullock, two, three, four, five bullocks.

Steer for group A, one steer, two, three, four, five steers.

Cow Ogham, to wit,

Milch cow for group B, one milch cow, two, three, four, five milch cows.

Stripper for group H, one stripper, two, three, four, five strippers.

Three-year-old heifer for group M, one three-year-old, two, three, four, five three-year-old heifers.

Yearling heifer for group A, etc.

Blind man Ogham, to wit,

the man's name is divided, to wit,

Group B. to the right side.

Group H. to the left side.

Group M. to the right side.

Group A. to the left side.

Lame Ogham, to wit,

they are the same, viz., a division of the name.

Boy Ogham, to wit,

pregnant women Ogham, that is, the name of the woman is divided there unless she bear a child previously.

If, however, she bear a child, it is the child's name
ainm in lenim fอดailter ann; 7 dia mbe litir forcraidh ann, is mac. Mad coimlin, bud ingen berthair don toirrhchus.

Cossogam ·i.
mera da laime ar son na feadh imon lurgain 7 a tabairt  5780
don leth deis imon lurgain ar aicme beithi. Don leith cli ar aicme huatha. Fiartharsna na lurgan ar aicme muini. Cearttharsna ar aicme ailme ·i· ænmer ar in cethidh na n-aicme, a dho ar in fid tanaise, co soised a coig ar in coiged fid scep aicme.

Sronogam ·i.
mera na lam imon sroin ·i· similiter do deis 7 do chli, co fiar, cear[t]arsna.

Basogam ·i.
manus aliam percutit lignorum (col. β).

Næmogam ·i.
ainm in naim i tinnscanfa gabar ar in fid ·i·,
Brenaind, Laisreanu, Finden, Sinchell, Nesan.
 h-Adamnan, Dounan, Tigernach, Cronan, Quiaran.
 Manchan, Giurgu, nGeman, Strannan, Ruadan.
 Aed, Oena, Ultan, Ernen, Ite.

Danogam.
Bethumnacht, luamnacht, filideacht, sairsi, notaireacht.
H-airchetul, druidheacht, tornoracht, cruitireacht, quis-lenacht.

Milaideacht, gaibneacht, ngibæ, sreghuindeacht, ron-naireacht.
Airigeacht, ogmoracht, umaideacht, enaireacht, iascair-eacht no ibroracht.

Biadogam ·i.
bairgen, leamnacht, sic usque in finem.
that is divided there; and if there be a letter over, it is a boy. If it be an even number, it would be a daughter that will be born of that pregnancy.

Foot Ogham, to wit,
the fingers of the hand about the shinbone for the letters and to put them on the right of the shinbone for group B. To the left for group H. Athwart the shinbone for group M. Straight across for group A, viz., one finger for the first letter of the groups, two for the second letter, till it would reach five for the fifth letter of whichever group it be.

Nose Ogham, to wit,
the fingers of the hands about the nose, viz., *similiter* to right and left, athwart, across.

Palm of hand Ogham, to wit,
*manus aliam percutit lignorum.*

Saint Ogham, to wit,
the name of the Saint with which it will commence is taken for the letter, viz.,
Brenainn, Laisren, Finnen, Sincheall, Neasan.
H-Adamnan, Donnan, Tighearnach, Cronan, Ciaran.
Manchan, George, nGeminus, Strannan, Ruadhan.
Aed, Oena, Ultan, Ernen, Ita.

Art Ogham.
Livelihood, pilotage, poetry, handicraft, notary work.
Trisyllabic poetry, wizardry, turning, harping, fluting.
Soldiering, smithwork, modelling, deer-stalking, dispensing.
Sovereignty, harvesting, brasswork, fowling, fishing, or yew wood work.

Food Ogham, to wit,
Bread, sweet milk, *sic usque in finem.*
Lusogam ·i.

ainm secip nach losa do ga[ba]il ar in fidh a tindscanfa. 
\(_{ut est,\text{ braisech ar bethi, 7rl.}}\)

Cend a muine ·i. 5810

tairisem fo fid i tosach in anma ·i. in fad as a hainm frisa cosmailligeacht tosach secip anma, in fidh sain do scribhinn i tosach in anma ar son a anma fen; 7 deredh in anma do scribenn iarsna fedaib dilsib. Ocus ogum n-airismech ainm ele in ogaim-sea, \(_{ut est, 5815}\)

\(\text{Certle.}\)

Cend fo muine dono:

Cotarsna int ogaim remut ·i. tairsem fo fid i nderid in anma, a tosach do scribenn iarna fedaib dilsib, \(_{ut est 5820}\)

\(\text{Mæl R ·i. ruis.}\)

Nathair im ceann ·i.

in fid toisech in anma do scribenn i medon na craibi, 7 int ainm do scribenn co direach uada co dered na craibi; 7 a scribenn frithrusc co tosach na craibi conid inann ni bis i tosach 7 a nderedh na craibi ·i. dered in anma 5825 issed bis a cechtar de, \(_{ut est in hac figura,\text{ Ceallach, coimdes a airlegind sis 7 suas, 7 is asa medon airlegthar int ainm, ar is ann ita in fid tosach in anma, ut est,}}\)

\(\text{Fr. Eb. ii. 145-8, 159}\)
Herb Ogham, to wit,
to take the name of whatever herb it be for the letter with which it will commence, *ut est*, *braisech*, kale, for *b*, etc.

Head in Bush, to wit,
consisting of a letter at the beginning of the word, i.e., as far as the name of it (the letter) resembles the beginning of whatever word it be, to write that letter at the beginning of the name for its own name; and to write the end of the name according to the proper letters. And persisting Ogham is another name for this Ogham, *ut est*, i.e. *cert-łe*, ball of thread.

Head under Bush, again:
The opposite of the foregoing Ogham, to wit, consisting of a letter at the end of the name, to write the beginning of it according to its proper letters, *ut est*, i.e., Mael R, to wit, Ruis.

Serpent about Head, to wit,
to write the first letter of the name in the middle of the stem, and to write the name straight thence to the end of the stem; and to write it backwards to the beginning of the stem, so that it is the same thing that stands at the beginning and at the end of the stem, i.e., it is the end of the word which stands on each of them, *ut est in hac figura*, *Ceallach*, indifferent to read it up or down; and it is from the middle of it that the name is read, for there stands the first letter of the name, *ut est* (p. 300 β. 29).
FORMS OF THE OGHAM ALPHABET, ETC.

1 Aradach Finn andso sis.—Ladder (Ogham) of Fionn here below.

2 et reliqua sic foraicme i n-ar ndeigh.—etc. sic diphthong group behind us.

3 Luthogam andso.—Hinge Ogham here.

4 Tredruimnech so.—This is three-ridged (Ogham).

5 Trelurgach Find.—Three-stemmed (Ogham) of Fionn.

6 Ladogam.—Canal Ogham.

7 (Unnamed.)

8 Ceathardruimnech Cruteni.—Four-ridged (Ogham) of Crutine.

9 Aliter bethi, mar so uili.—Aliter b, so all.

10 Osogam i- dam ar aicme beithi, elit ar aicme h, iarnu ar aicme m, laeg ar aicme ailme i- aen dib ar in cetfid na aicme, a do ar in fid tanaise, 7 mar sin uile co raised ar in fid dedenach i- a v.—

   Stag Ogham, i.e., hart for group B., hind for group H., fawn for group M., calf for group A., i.e., one of them for the first letter of the group, two for the second letter, and so on till it would come to the last letter, i.e., five.

11 Runogam na Fian.—Secret Ogham of the warrior-bands.

12 (Unnamed.)

[of Ilann.]

13 Ebadach Ilaind.—Ebad-fashioned, (Ogham)

14 Ogam Bricrenn i- in doimni i mbi in fid isin aipgitir is e lin flesc scribthar ina uath ut in figura i- aen do 5855 beithi, xx do idad.—

   Ogham of Bricriu, i.e., the depth in which the letter stands in the alphabet, that is the number of strokes which are written in its formation ut in figura, viz., one for b, twenty for i.

   (Then follows a composition in this Ogham.)

301
15 Ogam uird: int ord bis for na fedhaib i n-aipgitir i· in fidh is toseachu quam aile i n-aipgitir is e is tosecf[h]u scribthar ac denam anma; dedencha, dedencha he isin ainm ut est in hac figura, b n r a · i· Bran; 5865 b l d r a a i, Labraid.—

Order Ogham: the order which the letters have in an alphabet, i.e., the letter which is earlier than another in an alphabet is written earlier in forming a name; and the last, last in the name ut est in hac figura, b n r a, i.e., Bran; b l d r a a i, Labraid.

16 Ogam ar a mbi añ· i· ænflies forcrayd do scribend la gach fid: et reliqua go v gach.—

Ogham on which is one, i.e., one stroke too many to be written with every letter, etc., up to five of each. 5875

17 Ogam adlenfid.—Letter rack Ogham.

18 Gleselgi [gles selge] · i· da ainm do scribend · i· each trina cele dib · i· tosach in cetnamna do scribend connigi a leth, 7 tosach in anma elc ina dhiaidh, 7 dered in cetnamna ina dhiaidh, 7 dered in anma ele postea; 5880 7 ita anmanda a ndentar, sin anma tosaigh, sin 7 derid, inund, amal atait isin da craib and.—

Hunt-track, i.e., two names to be written, i.e., each of them through the other, i.e., the beginning of the first name to be written up to half of it, and the beginning of the other name after it, and the end of the first name after it, and the end of the other name postea; and wherein are names which are formed identically, those of a first name and those of a last, as they stand in the two stems there. 5890

bec-an,ler-an: gleselgi · i· da ainm.—A little, a small sea: gleselgi, to wit, two names. feth-nat, seg-nat, aliter gleselge. — A little calm, a small deer, aliter hunt-track.

19 Crad cride ecis.—Anguish of a poet's heart. 5895

20 Armogam · i· gai ar aicme bethi. Sciath ar aicme h. Claidim ar aicme m. Calgadeg (sic) ar aicme a · i· ãen dib ar in cetfíd gibe aicme, a da ar in tanaise.—

Arms Ogham, i.e., spear for group B. Shield for group H. Sword for group M. Tusk-hilted sword for group A., i.e., one of them for the first letter of whatever group, two for the second.

21 Ogam ac[c]omaltach · i· in fidh is nesa don fidh do scribend ímaille fris gan toirmisc.—

Conjunct Ogham, i.e., the letter which is next the letter to be written along with it without interruption.

5861 d-gidencha B.
5882 cf. conlisio. Orig. i. 32, 9: Gr. Lat. v. 387, 26
22 Ogam camnach ñ da fídh inúnda ar in fhíd ñ da bethi ar ñ sic.—

Twin Ogham, i.e., two identical letters for the letter, i.e., bb for ñ sic.

23 Do foraicmib 7 deachaib in ogaim andso air na cumai[n]g brogmoir lasna biat a deich 7 a forairem 7 a forbethi, 7rl.—

Of extra groups and syllables of the Ogham here according to the excessive powers whereby there are syllables, extra groups, and extra alphabets of them, etc.

Sigla.—Abbreviations, (1) bacht, lact, sect, nect: huath, drong, sect, quiar: maï (MS. nai), gãeth, ngel, strmrect, rect: ai, oíng, ur, eng, ing.

24 Sigla.—Abreviations, (2) cai no ai, c no onn, no no ui, ñol on, no no no, ach ui oi ai ai, air cair, s, bran, tri, bran, true, crã, COLUMCille, Ceallach, Cuilibadh.

25 goach, tucht, ic, miliu, uili, eth, can.


27 Bethi, luis, fernn, soil, nin: huath, dur, tindi, coll, quiet: muin, gort, ngedar, staíraph, ruis: ailm, onu, ur, edadh, idad; ca, oí, uí, ia, α.

28 (Unnamed.)

29 Saitheach fochrom, clu co mboil,
Dodaìng foluaich lucht asmbir.
Brec oc forglais, derg (gl. mithofthiind 7rl.), oc find,
Mãelsem (gl. ardoch findi 7rl.), fuird (gl. derg mansm), leitheal, branu (gl. sætech).
Cruithean fororcan so sis: dodaìng brec.

30 Mucogam: find, liath, loch, cron, forghlas: cedoth fin[n]i, cedot[h] leithi, 7rl.—

Sow Ogham white, grey, black, amber, blue: accompanying litter of a white, grey sow, etc.

Is i so apgitir in ogaim-sea ·i· scribthar in fid iarsin lin litir bis isin ainm in duine.—

The Ogham which confused Breas son of Elatha who was under a prohibition not to pass on without reading it. This Ogham was afterwards thrown into his bosom as he went to the battle of Moytura. Afterwards he lost the battle while he was reading the Ogham. This is the alphabet of this Ogham, to wit, the letter is written with all the letters that stand in the person's name. (Each letter, besides being written, is spelt.)

32 Ogam dedenach ·i· in litir deghinach don ainm scribthar ar son in feda ·i· edad ar bethi, sail ar luis, nin ar fern, luis ar sail (sic L), nin ar nin: x, no da cc, no ch.—

Final Ogham, i.e., the last letter of the name (of the letter) is written for the letter, viz., e for b, s for l, n for f, f for s, n for n, 7rl.: x, or cc, or ch.

33 Cend ar nuaili ·i· in fidh dedinach do gach aicme scribthar ar in fidh toisech, 7 in fidh toisech do gach aicme ar in fid nedenach ·i· nin ar bethi, 7 bethi ar nin, 7 gach fid ara cele isin aicme uili, 7 gach ni d'impodh inti fein uile frithosc: ia no p: æ, no cc, no ch.—

Head on Proscription, i.e., the last letter of every group is written for the first letter, and the first letter of every group for the last letter, i.e., n for b, and b for n, and every letter for its fellow in the whole group, and everything to be turned all backwards into itself: ia or p: æ, or cc, or ch.

34 Ogam ar abairtar cethrur ·i· ceathar feada nama labairtar and ·i· duir, 7 tinni, luis, fern ·i· duir ar bethi, a v; tinni ar uath, a v; luis ar luis [L. muin], a v; fern ar all[m], a v ·i· duir ar bethi, da duir ar luis, 7 mar sin uili. duir, ii duir, tri duir, iii duir, v duir: tinne, da tinni, iii tinni, v tinni, 7rl.—

Ogham which is called a foursome, i.e., four letters only are spoken in it, i.e., d and t, l, f, i.e., d for B, five; t for H., five; l for M., five; f for A., five; i.e., d for b, dd for l, and so all. d, dd, ddd, dddd, ddddd: t, tt, ttt, tttt, ttttt, etc.

35 Ogam buaidir foranua ·i· in cetna fid do gach aicme ar bethi, a v; in fid tanaise do cach aicme ar uath, a v; in tres fid do gach aicme ar muin, a v, 7rl.: æ, no cc, no ch.—

Ogham of uproar of anger, i.e., the first letter of
every group for B., five; the second letter of every group for H., five; the third letter of every group for M., five, etc.: a, or cc, or ch.

36 (Cf. 70.) Ogam rind fri dierc · i· fraech frit[h]rose · i· aicme ailme frit[h]rose ar aicme bethi · i· idad ar bethi 7 bethi ar idad: aicme muine ar aicme uath[a] · i· ruis ar uath 7 uath ar ruis 7rl. Aicme bethi ar aicme ailme frithrasc 7 aicme uath[a] ar aicme m frithrose.—

Point-to-eye Ogham, i.e., mane (?) backwards, i.e., group A. backwards for group B., i.e., i for b, and b for i; group M. for group H., i.e., r for h, and h for r, etc. Group B. for group A. backwards, and group H. for group M. backwards.

37 (Cf. 71.) Ogam maignech · i· maigin iter gach da fid · i· cocrich nanna don fidh fen.—

Enclosed Ogham, i.e., an enclosure between every two letters, i.e., a limit only to the letter itself.

38 Fræch frithrose.—Mane (?) backwards, secundum alios.

39 (Unnamed.)

40 Brec mor.—Great dotting.

41 Ogam cumusgda · i· gach dara fid d’aicme bethi 7 huatha do scribend cumasgda; gach dara fid d’aicme muine 7 ailme, in cedna.—

Mixed Ogham, i.e., every second letter of groups B. and H. to be written mixed; every second letter of groups M. and A., the same.

42 Ogam imarbach · i· aicme h re aicme b, 7 aicme ailme re aicme muine.—

Combative Ogham, i.e., group H. before group B., and group A. before group M.
Sluagogam ‒ in fid fen do scribend ter (i.- ina thri) aire fen
         i.- bethi ter (ina thri), luis ter (ina thri), 7rl.—
         Host Ogham, i.e., the letter itself to be written
         thrice for itself, i.e., b thrice, l thrice, etc.

Ogam ind co ind ‒ i. do ind na craibhi do ae[ec]omal ‒
         aicme ailme do mesc frithrosc ar aicme bethi ‒ i.-
         idhad eter b 7 l, 7rl.; aicme m do mesc ar aicme h. Na
         foraicme mar sin.—
         End to end Ogham, i.e., the two ends of the stem
         to be joined, i.e., group A. to be mixed backwards with
         group B., i.e., i between b and l, etc.; group M. to
         be mixed with group H. The extra groups similarly.

Ogam leni da reib ‒ i. riab eter gach da fid i certogam.—
         Two stroke smock Ogham, i.e., a stroke between
         every two letters in regular Ogham.

Ogam sesmach, ar is a medon inonn, ar is and forbaither,
         7 as a leth deginaigh leghthar prius, ar is and bis
         aicme b 7 h, ar is ina medon ata forba na ceithri
         n-aicme.—
         Steadfast Ogham, for its middle is the same, for
         there it is completed, and from its latter half it is
         read prius, for there are the B. and H. groups, for in
         its middle is the completion of the four groups.

Gort fo lid, ar na bet da fid for ænlit[ir] ‒ i. tri feda eter
         gach da fid d’ aicme bethi.—
         Corn-field under colour, that there might not be
         two Ogham letters for one letter, i.e., three letters
         between every two letters of group B.

Coll ar guta ‒ i. aicme b 7 aicme m gan cumscugud, 7 coll
         ar aicme ailme, a v ‒ i. aoncholl (sic l.) 7 da choll 7 tri
         cuill 7 ceithri cuill 7 coig cuill.—
         Coll, c, for a vowel, i.e., group B. and group M. with
         no change, and c for group A., five, i.e., c, cc, ccc,
         cccc, ccccc.

Brecor beo.—Lively dotting.

Ceand imreasan.—Strife head.

Ogam Deded.—Ogham of Dedu.

Ceand debtha.—Head of dispute.

(Inamed.)

Insnitheach.—Infilleted.
55 Didruim.—Ridgeless.
56 Ogam focosach.—Well-footed Ogham.
57 Ogam negladae (l. ndedlaide) ·i· in cuiged fid fod-
    ailter.—
    Separated Ogham, i.e., the fifth letter is severed.
58 Ebadach ·i· ebad etar gach da fid.—
    Ebad-fashioned, \[
    \frac{\text{r}}{\text{i}} \quad (\text{Ogham}), \text{i.e., an Ebad}
    \]
    between every two letters.
59 Ogam Feniusa ·i· in fid benai [l. benas] in fid ara-
    gualaind do buain imaille fris gan fognum fair.—
    Ogham of Fenius, i.e., the letter which touches the
    letter on its shoulder to be taken off along with it
    without making use of it.
60 Indiupartach ands[o] ·i· diupairt gach aicme ar aile
    imon chtfdh. Is e chtfdh na haicme tanaise, ut cst.—
    Fraudulent (Ogham) here, i.e., each group's
    defrauding another of the initial letter. It is the
    initial letter of the second group (which ends
    the first group), ut cst,
61 Taebogam Tlachtga ·i· d'æntæb uile na fega-sa sis.—
    Side Ogham of Tlachtga, i.e., on one side all these
    letters below.
62 (Unnamed.)
63 Ogam Erimoin.—Ogham of Erimon.
64 Snait[h]i snimach.—Interwoven thread.
65 Ogam fordunta.—Foreenclosed Ogham.
66 Nathair fria fraech.—Snake through heath.
67 Bacogam.—Bend (or angle) Ogham.
68 (Cf. 36.) (Unnamed.)
69 Ogam tregdae.—Pierced Ogham.
70 (Unnamed.)
71 (Cf. 38.) Locogam.—Place Ogham.
72 Fiaclach Find, 7 is ar cuimri nach scribthar acht da fid
    do gach aicme.—
    Toothlike [Ogham] of Fiown, and it is for brevity
    that there are but two letters of every group written.
73 Ogam airenach.—Shield Ogham.
74 Rothogam Roigni Roscadhaig
bethi a v, huath a v, muin a v, ailm a v.—
Wheel Ogham of Roigne Roscadach
B. five, H. five, M. five, A. five.

75 Fege Find.—Fionn’s Window.

76 Traig (sic l) sruth Ferchertne -i- coig feda in gach
snaithi.—Stream strand of Ferchertne, i.e., five letters
in each thread.

77 Sigla.—Abbreviations.
iul, og, ech, ind, lii, rii, lii, fii, ict, arb, insci, ruidriug
di ailm, fict, dacht, gart.
These are ten expressions above.

Additional letters. 6115

80 Forfeda: —
Additional letters. 6120

81 Forfeda: —
Additional letters. 6125

82 Forfeda: —
Forfeda: —
Forfeda: —
83 Traigsruth Ferchertnei.
monere nemnig nuaill brethaigh dian Ogam ni dan n-inraigea. rosluinni di rig dian indscib gau irrund. Ogam anaichnid i ceastaib coirib comairci ar is crand 6130 fo loch ler ceartach. Ill n-ogam n-ilarda dorada fri huair irscrudain.
Ogam n-eathrach -i- barc fri beithi, a v.
Long fri huath -i- a v. No fri muin, a v.
Curach fri ailm, a v. ÆEn dib ar in cetfid, a do ar 6135 in fid tanaise co roised a v, in fid deginach secip na n-aicme.—
Strand stream of Ferchertne. . .
Boat Ogham, i.e., barque for B., five:
Full-rigged ship for H., five: 6140
Ship for M., five:

312
Coracle for A., five. One of them for the first letter, two for the second till it reach five, the last letter of whatever group it be.

84 Forcas.- Aipgitir Egipta andso.—Egyptian (read, Hebrew) Alphabet here.

85 (Unnamed.)

86 Apgitir Afraicda.—African Alphabet.

87 Suag Ogam.—Rope Ogham.

88 Ogam cuidec[h]tach:—bachlaid, laichesa, Fianna, senada, 6150 noeim, mar sin uili.—
Company Ogham: — Priests, heroines, Fian, Synods, Saints, thus all.

89, 90 (Unnamed.)

91 Ogam Lochlannach andso.—
Scandinavian Ogham here.

92, 93 Gallogam.—Anmand na feda ·i· fca, ar, turs, or, raid, caun, hagal, naun, isar, sol, diur, baugann, mann, langor, eir.—Viking Ogham.—Names of the letters, i.e.

Finit dona hogmaib. Incipit dona huraicptaib.—
End of the Oghams. Beginning of the Primers.

In dei nomine Amen.

Cinnus sin, a peinu? 7 dar lim is maith.—
How is that, pen? and methinks it is good.
GLOSSARIAL INDEX

á a height, -i ard 1221, 2, 4, 4530, 1, 4.
Metr.
aball f. apple-tree 982, 1153, 1185, 4248, 4285. C.
aband f. anmis 1091, 4092, 5736
acarb bitter, rough, co hagarb 466, co hacarp 2931
accor hunger, desire, ni gleac; 2179.
accur doubt, uncertainty 504, 2973.
acht brave, doughty, energetic 5328.
acht-i gnim, Cor. Tr. 114: SR. 2881, 7093
acuit an acute accent 1355, 1553, 8, 4418, 4783
ada due, lawful, right, dona haib adhaip 2953
adaig night, raven (?) 5694
adbae f. a dwelling, a house, uaraib 5585, 6. Fel. 2
adbaib 5585, 6. Fel. 2
ad-ci sees, i s. pres. atchiu 5230; with prefixed pronoun adcinus 3037 -i adcinisi, Eg.; 3 s. fut. pass. ros-cechstar 488. Str. Gl.: Thur. § 654
ad-com-ta obtains, 3 s. pres. with pronoun prefixed adcotaidi-seom 133; 3 s. pres. pass. adcoadar 3546, atcouar 4809
ad-daimin I acknowledge, recognise, grant, 3 s. pret. atarodamair 5110, 1; 3 s. perf. pass. adrodamas 135. adroghmus -i rodamad, Ed. 11 b1, 32; adromus, Stowe Gl., hence probably r-aronus 5126
adem f. instrument, g.s. anmand aidmi 1482, 4591
adfoirithim uais I succour, relieve, nos-nothrustar -i adfoirithed uais 2476. Cf. adfoirichin, Laws
ad-giádur I speak to, address, 3 pl. pres. trias a na-gaillit 1304
adlenn f. rack for spears, bookshelf, adlenf 5876. C.
ad-míduir I try, attempt, 3 s. pret. atarammadair 5114, rojas-rommadair 5115
adoraim I adore, love, follow, cling to, 3 s. fut. cid dia n-aídeir d' oen[ll]ocht 2076. C.
adrad m. a worshipping, n.p. adharta 2125
ad-rímid I number, count, reckon, 1 s. pres. airmim 1998; 3 s. pres. pass. airmidir 2173; 3 s. pret. pass. adasarmed uili 1903. ataraimhet, T.
ad-tibim I laugh, 3 s. pret. atib 5112, atibh 5116
áel time, cloch (no al) 1088
áen, óen (1) one: (2) a singular -i a uathad 5072, 1844, 67, 1945, 2089 2159, 5331, e.g. do threith, margu triad[ll] 5335
áenta m. unity, xenda 424, 2866, ar aentadh 5555, 7, ar aentaid 5568. Wi.
áentaigim I coincide, agree, 3 s. s-pret. abs. aentaigis 1634, 4713; inf. aentugud m. coinciding, identity 1008, 14, 5
áeraí the air, g.s. blog acoir 901
áer f. a satire, lampoon, air 1582, di air 1584
áeraí / satirist, 3 s. rel. aní xerais 669; pass. dub a n-aerthar 5235

315
GLOSSARIAL INDEX

águr I fear 5322
ái possession, òe suidheas 408, 411, 2848, 51
ái a swan, òe chanas 407,9, 2847,9. íeala, O"C1.
ál f. knowledge, science, art 488, 742, 2958, oe 1938; òes òe mided 408, 410, 2847,50; g.s. taoph uaim na haoi 2852, cá hult huad 1577, alta huadh 1827; òes òe for an-òe 1935; d.p. da áib 742. òei-í-eala, Ed. vii. 11, 21: O"Cl.
ái cause, òe ailes 407,8, 2847,8. òe ariec 497
ái f. question, suít 2782,3; òe aiges 408,9, 2847,9, òi, òe caingen 393; g.s. eolus na haoi 2785. òei-í-eala, Ed. 11, 21
aiigítir f. Lat. abecedarium, alphabet, apigitirius 350, aipgitirium 2710; òes aiigíthis 2717,9. 2720,1, 2771; g.s. aipcitir 2715, du thoit na haigítireach 315; d.s. forsín aíigíthis 349, aíigíthis 2710; aip. cen aíigíthe 387, aíigíthe 2770
aiice deed, housekeeping -í- gnim 1112. gnim-í-tigedus, Stowe Gl.
aiice fosterage 1112, 2261. O"Dav. 157: Cor. Tr. 14
aiiceachta, aiicht instruction, teaching, lesson 1112, 2261. Laws
aiicent m. accent 4150,3, 4767; g.s. aicenta 1902; n.p. seacht n-aicenta 192. Sc. 220,6, 7
aiiccept a lesson 1113. acept bliaidna, Tr. T. ill. 31. 10: Lism.
aiicde f. material, aiice 2443, 266, da aigdi 2580, 2600
aiicenta natural 397, 911, aicenta 2816, 3443.5
aiichnes m. knowledge, int aichnus 1100. C.
aiicme m. a tribe, group 5658; g.s. 946, 975; n.p. 945, cis lir aiicme 5492; g.p. secip na n-aicme 6137. Wi.
aiicned m. accent, a forbaidh í- a aicned 1544, int aicned 1902; a.s. fri aicned 5292. Cf. Gr. Lat. iii. 466, 1
aidbse f. a choral song ind aicdsi 1472. RC. xx. 181. 49 note
aidircleóig f. a lapwing 5696
ail f. Lat. petra 554, 1087, 4082
ail a time, a long time, ì- aiimser furail sech in qumair 1574, 4804, aill fuit 3680, dì-all ì- ni haimhir fota 1575, 4805. aill ì- aimir, Ed. vii. 11,43: Lec.
ailcne a small rock, splinter, stone 1088, 4083. C.
aild (?), ni for a n-aild 4408. Cf. dut-aild, Thur, Hdsf. and Litt. 38, 8
aille deé one-twelveth 1448. Laws
aill noble 5243. O"Dav. 65
ailleachta f. beauty 1168, 4263
ailm a palm-tree, ì- quasi palm 4295
ailm (1) a first-tree, n.s. 1194 í- oichtach 4293: (2) the letter a, is ailm 5575, 5649, 2795, 2797; g.s. aiciem ailm 989, luis ailm 999, 5491, 5674
ailm-ger unsharp 1979
ailm-neri weakness 969, 972, 980
ailmserad m. a timing, duration 4133, 4117. a. na cuimre 4120. Sc. 5,10
ailn f. a driving 2731
ailness pain, strait, difficulty, ar da ainges 2108
ailn-dilse inappropriateness 843
ailm m. (1) a name, doroich int aicn 3586: (2) a noun, an adjective 2659, 319, 1533, 2667: (3) a combination of letters, inscription, in certain ogaim 1161, int aicm oguim 1551, 4780: (4) a numeral, cardinal number, int aicm aírme 4490, 1439
ainmence infrequency 102, 2381
ailmnnechad m. a naming, nominative case 4667, 4972
aillmnid the nominative case, n.s. 1770, otha in ainmuil 906; g.s. i forgnus ailmnida 1643, 1645 9, 1659; d.s. ina ailmnind 1678
aillmnrugud m. (1) a naming 4752: (2) nominative case 799, 1517, 1530, 1880
vaisid the accusative case, g.s. vaisida 1644, vaisida 1649, 1659; d.s. 'na vaisind 1678
GLOSSARIAL INDEX

aipgigim I ripen, 3 s. rel. pres. aibgigis 351,2, aipcidhius 2712
airbért use, practice 332, 742, 818, 1805, 2681, 2827
airbhir bhith I use, practise, 3 s. pres. iar n-airbhir nan-airbireann bhith 1895. Cf. C. 113
airceallad m. (1) a phendering: (2) abhregtice case aircealladhas 1886. Laws: airceallad -i- goid, H. 4. 18: for airichell q.v.
aircheall calaid theft of a bard, dropping of a final hard consonant 1948, aircheall c. 1984, 2167, a urachal calaidi 5374: e.g. fer, fe a airchill calaid 1804, 2107, 4991; ben, be a airchill 1850, a aircealla calaithe 5360; nem ne a airchill 1872; ceil na guth 5376
aircheall fuit theft of a long, inserting i, airchill fuit 2135, 1948, airchill 1851, airchill fuit 1874, 1983, 2105, 5074, 5379, aircealla f. 5031, na da aircheall 2148, a airchill f. 5379: e.g. feir a airchill fuit 1805, deire 5238
airchetal trisyllabic poetry, poetry, n.s. hairchetul 5799; g.s. 337, 2685; 1973, 1509, 2190. C.
airde a height 1246, a n-airde aloft 1187, 1479,8
airidbhd m. (1) an extinguishing, quenching: (2) leition of f and of s 1264, 1280, 2,3, 4322, 4338, 4342
airidtu f. (air-d'f) a stretching, producing, n.s. gan airiditin 1824, urditem 5013. Z.2 979, note
aire m. a chief, prince, n.p. airigh fheidh 1150, 2, 5492, aire 4247,7
aire a dam, fence, hedge 1192, 4290. -i fal, ut est aire srapha sraith, O'Dav. 180: Anrec, iii. 43: aire -ime no fal, O'Dav. 60
airec a finding, inventing, n.s. airec 3074, airic 1019
airechtau a finding, invention, n.s. airechta 2974, aireachtain 498, 595, 622. Hib. Min.
airéll, airall f. a bed, n.s. intan rosaigh lar ind airiall 1710, airell 4716,7; d.s. d' oreil 1703, d' airell 4999, 4892; co hairell 1900. C.
airicheall a guarding, preparing for, defence; defensive case, e.g. ar fear a airicheall 1518, airceall 1651, aircheallad 1886 q.v., aircioll 4829, aircill 4740
airigeacht i. sovereignty 5803. O'Br.: O'R.
air-inech (1) the rain, beginning (O.R.): (2) a shield, airenach Fiann -i- fernd 1169, airenach Fian -i- scath 5536,8, ogam airenach 6097. C.: Lee.
airisel, aurisel (1) very low: (2) humiliation, the addition of ail to the word 1947, a irisel 5079, 5346, a fhoriseal 1997, a urisal 2098, 2146, aurisel 2176; e.g. fer-ail 1793, 4990; ben-ailth 1847; nim-ib 1869; Fer-ail mna-ail 5349
airismech persisting, continuous, ogum n-airismech 5815
airittu f. acceptance, reception, g.s. airiten 1113, airití 2263
airlech a acceptance, reception, g.s. airiten 1113, airití 2263
airlech a a chief, prince, n.s. airigh fheidh 1150, 2, 5492, aire 4247,7
airlech a a chief, prince, n.s. airigh fheidh 1150, 2, 5492, aire 4247,7
airmidetu a counting, enumeration 1412,3,6, 4520
airndel a trap for birds, fornelaib 114, airmelaib 2394. Arch. C. P. i. 474
aisce reproph, cia haís 3101
aiste f. (1) a meter, ind aisti 3711; 832,3,7,8, 926, 1685; n.p. aisti 1509, 1958; d.s. risin aisti raomad 1584: (2) pattern, fo aisti an Gregaid 3379. C.
atenn m. furze, aitean 1156, int aitend 2834, 4251; 1194, 5522, 5580,2. Laws
aitheanta known, characteristic 2828
aithngte known, familiar 4955- aithnimg, CC.
atttreb m. f. (1) a habitation: (2) locative case, inn ataireb 1725; 1518, 1661, 1723, 1783, 1884, int aitioph 4915
alad piebad, stockled, alath 5701. C.
arganda m. stalker (?) 1226, 4536. Cf. argg, argan, C.
ar-garim I forbid, prevent, check, s. s. argarí 5330.2
ar-légrim I read aloud, airlegthar 5828; inf. airlegthind 5827
arín II an Ogham accent, which compresses a final letter, and the sign of which is n 1566, int arín 1827, arinn is e in tres fuilled 4378, 1545, 1558, 1824. arinn 2888, 9, 5624, 4565, 4768, airnion 3637
ard a storage, racoon; i. immarn 1226, 4442. Stowe Gl.
áros m. abode, dwelling, d.s. issinn arus 5314
arsata odd, ancient 1757, arsanta 4946
ar-sissiar, aríissim I remain, rest, 3 s. pres. arissaid 1446, 3056; is di aríissir 1622, 4700.1
aruse n. a population 5639. Laws
aruse réire Lat. verbum voluntatis, for example 4672. TP. Suppl. p. 25, 521.
asa, isá whose is 5194
ascnam m. (ad-com-mi) (1) an advancing, seeking, attack; (2) the repetition at the close of a medial stanza in a poem of half the accented opening word of the form 2200.3.11. Ir. T. iii. 30.1: Ir. Metr. s. 28: (3) the advanced case 1519, 1651, 1724.6, 1777, 1882, 4742, instangannah 4916.7, 4977
ass milk, as 1097, aus 4023
astad m. a holding fast, settling, establishing: asadh 1022.7, fastad 3977, a fastad 3983. Wi
a-ta-boint proclaims, ata-boing, ata-tong tuí 5358. Ped. Gr. s. 668
áth m. turf 1274, 4328
átharragim I repeat, reiterate, gach ní aitharrithir 729, athraítheir 3485
áth-denam doing again, repeating, a n-aíl (denam) 2312
áthech m. a tenant-at-will who pays interest (áithe) for the land lent him by his chief, a peasant, charl, n.p. atáig fedha 1151.4, 5493.6, aithig 4246.9
athfógad m. a regarding, considering, comparing 913, 1475, 1894. C. 148
ath-forgab m. a weapon, strife, syncope, madh fo athargab 3387. Cf. C.: Flan.; Wi.
athgabáll f. a retaking, including, cona n-athgabail dibhnáib 904, 1234, 4552
ath-nuaigim I renew, make a copy of (MSS.), 3 s. pret. dep. doathnuaigíthe 2629. Cf. ros-atnuideh, Ir. T. iii. 66.3
ath-tairceim I reproduce, refer to, fedair i-athtairgíthir 3153. attairidhtr, Eg.
auraicept m. a primer, first lesson, a grammatical treatise, n.s. int Uraicr 3381, eraicr 2260; g.s. coic duail in auraicreta 343, 733, 2699, auraicrte 2773; uraicreta iar n-Amairgein 1028; a.s. iar n-uraicrtech Muimh 4507; d.p. dona huraicrteba 6161. a. na n-eisine, Ir. T. iii. 32.3
aurla a breaking, exception, co ndaurla 1262, co nd-urba 983, co nd-aurla 4314
bace a kiss, Lat. pax 1356. póg, HSD.
bace croser, crook, shelf, bac Ogam bend or angle Ogham 6088. hinge or staple Ogham, Kilk. Arch. fr., p. 225
bachlach m. cleric, priest, monk, n.p. baclaid 6150
bachlach m. a crowd, crew 5365. Din.
badb, bodb a war goddess, badbra a war king 5157.67
bádím I drown, merge, elide, rel. baidhius 4342; conas-fir-bade 1202, co ndolir-baidhe 3920. O'Molloy Gr. 149
báes m. folly, vanity, lust 5390
báeth a fool, baeth cíche 5289.95
báig f. a fight 5626. Wi.
bail excellence, prosperity, success, clu co mboil 5932
baile place, township, monastery, g.s. ar ághlanaíle 5338
baldrne f. bard poetry, g.s. 743, 754; d.s. 757
baitrend f. piece of rock, stone 5426. 
Thc. : C.
bairt d. ingen daughter, girl 5426
ball a member 1305
ballorb (1) a member or faculty for
perfectingpoetry 1305 : (2) a name for
a cano 1306, 4628. -i. in bard ica full
ball don Bairdnes agas Bairdne ar
fioldecht sin, i.e. a bard who has the
member for hardship, and hardship is
the name for that poetry, O'D.
ban a blank space 1275. O'Br.
bane- female; banda womanly 1464,5;
1503; ban-ecosida of womanly form,
ban-gnethach of womanly activities,
ban-gnimach of womanly deeds 612;
bannen a female bird 542; banmac
m. a female child 531, banmac 631,
3162, banmacan m. id. 533, ban-
macam 3163
banad a blanching, making pale 5628
bar a sage, heir -i. suid 5425. C.
bara anger, wrath 5168. C.
barcc f. a boat, barque, barc 6133
barc e. a stronghoId 5107
bargen f. a cake, bread, bargen 5806
be a woman 1275. C.
becc small, little, compar. lugha 677,
1472, luga 3270; sup. lugum, lugusomh
659, lugam 3489, lugasoun
3271, lughude 1456, 3369
benaim I strike, 3 s. pres. nos-benand
5427, benai (l. benas) 6069; 3 s. perf.
robi 5122, rosi-bi 5349
beó living, alive, g.s. cellabrad cach bi
1681, cach iibhi bii 5393; d.s. du
biu 584
beóir f. beer 980, 1381, 5429
berbalm I boil, 3 s. pass. rel. berbhar
5566. Wi.
beirla n. f. m. a speech, language, berla
n'epraide . . . is si 2488 90,8, 1044,
in mherla-sa 1053, int aonherla 2434,
1765, 4966; n.pl. berlada 2579
berrad m. tunsure, hair of head, g.s.
duth a berrda 3497
bert f. clothes, robe of a king 5371. C.
besan a kind of bird, a pleasant (?)
5693
bésca a speech, language, besigna
2268, besigna 2270, 2317, in besca-
sa 5472. -i. sith no berla, Ed.: -i.
gach tir na gach talamh a mhíb berlada, H.
4. 18
bethe m. (1) the birch-tree, g.s. fri cosin
bethe 1158, 1154, 1160, 2419 : (2)
the letter b, n.s. in beithe 2802, 5486:
(3) alphabet, forbeithi 5912
bethe-luis-nín the ogam alphabet,
beth-luis-nion 2806, 5505
bethumacht livelihood 5798. Cf.
bethummas, C.
bíall f. an axe, hatchet 5725. C.
bile rim, border, tip 5158,68. C.
bith m. world, fauna, aipgitir in betha
5600. C.
bith-eolus the everliving knowledge
395, 2790, 2978; g.s. 509
bitumain bitumen 287, 298, 2438,
2445
bláth bloom, ar a bláth 5620,4. Wi.
blog f. a piece, fragment 901, is blod
2838, in blad 3783, 4386. Fel
bloc a noise, report, cracking, cara
bloisc 5636. -i. guth, H. 3. 18, p.
626 : C.
boaid -i. eblud a rearing, bringing up
5445. Cf. buannann nurse, Meir.
bo-aire cow-chief, boirech 5448.
Laws
bocad m. (1) a softening, unvoicing : (2)
lenition (of a final consonant) 1264,5,9,
1273,4; 4322,37,8, 4335, confused
with (3) the Ogham II following its
consonant e.g. B+H=P 1270, 4335
bochtá f. poverty 5343. Wi.
bogaim I soften, rel. bogas 4335 ; inf.,
 bogad, bocad g.s. Cf. C.
boiscel a mad hind g.s. boisceile -i.
elit gelt 1185, 5554, básgeil -i. eilit
4282, Ed. vii. 11b39, baseall 5551,
boiscell 5555, boiscell 5552. probably
a folk etymology, bo-asa-cell. Metr.
brab supremacy, superlative -i. bárr
néithe the top or point of a thing,
P. O'C., molad -i. brabh 3361,2, bec
brah-beiris comparit, mor trab-
beiris superlait 3329,30, brab ifin
3465. Mod. Ir. brabach m. in-crease, ta b. air an oldiche cheana. the night is already lengthening (after midsummer).

bracht (1) fat, meat-juice 1229; 4540; pl. brachta 1451. Laws: Cor. 942.
bracht (2) variegated, mbracht (O.I. mecht) 5700.


bran a razor 5598. Wi.
brann a woman, braind -i- mna 5425. Metr.
brann gl. sextheach weary 5956. Cf. bran -i- bocht. Metr.

bras, bress great, big; brisk, eager 5158; n.p. bras 2537.
bratán a salmon 5599.
brátharda brotherly, [a] b. feat of sympathetic magic (i) 1332. Cf. bri, Cor. Tr. 22.

brécc f. a lie, deceit, a.pl. breice 5288, 94.
brecc a dotting 6010.
brec speckled, variegated, chequered 5235.

brechtrad m. variety 4736. Wi.
breocr a dotting 6055. Ir. 7. iii. 84, 8; for mrec-corr.

bress sharply, beautiful 5168, 5263.
bréith f. a judgment, decree, is na breathaí nemeth 1208, 4380, 4398.

Bretnas f. the British language, Welsh, isin Bretnais 633, Bretns 3208.
bri a word -i- briathar 1330, brigh 4482, 4645; n.p. bri ocht -i- ocht mbriathra 1427.
brian a word 5433, 3912. O'Cl. : H. 318, p. 624.

briathaí, m. f. (1) a word, reference 50, Pll. 3148; (2) a written word 1924: (3) a verb, n.s. 2657, 2670, 319; g.s. breithri 2664, ball in breithir 322; d.s. do breithir 2670, 'na prethair 2665.
bricht a charm -i- epaid 4540. Wi.
bricht a foot or verse of eight syllables, octosyllable 901, 1218, 4482, 1727, 1736; 1233, 4, 4550, 3; 1414, 1427, 1956; i mbricht 933.
bricht ass dotting out, deletion, a mbricht ass di raith 1252, 4339. v. bracht (2).
brigaim I declare, adjudge, bright iarssinní brightair ocht sillabha and 1428, 4484.
brimon smetach 'a deadly operation performed by poets on those who refused their demands' 1328, 4645. brimon s., RC. xxvi. 14: Cor. Tr. 22.
brisc friable, frail 4539.
bróen a jin / drop, distil, forsmbroeniu bith 559.
brogmar excessive, mighty, air na cumaing brogmar 5912.
brolach a prologue 2358, brolach 8f.
brosnachaidh bairgne incitements of bard poetry 743, b. na b. 3511. d.p. Ir. 7. iii. 66, 22.
brúud m. a bruising, crushing, articulation 905, 3788.

búachail m. a cowherd, herd, con-buaichail watch-dog 5745, n.p. con-buaichaille 5746 : Laws.
búaidir a disturbance, uproar, b. foranna 5986. Wi. Cf. buadir-mesc, C.

búchara n. a spancel for cattle, spanceling, can buaraig 5242.
búe original, well-descended, steadfast, virtuous, g.s. bui 5393. C.: cf. Boi.
buga a soft sound 1072, ar is buigí bis is na forfeudhaibh 4400, 1300. Sg. 3b13.
buge n. a bluebell, hyacinth, bugha 3500. C.
buienecht f. a herding, lucht na buienechta 5473.
buidle? blind -i- dail 5440.
buidlen? a number, a high number 5440.
bunad orign, basis, one of the 7 heads of definition, viz., bunad, inde, airbert, ruidles, diles, indles, coitchech 741, 810, 3548, 3626, 40, 3678.

caéchán m. a blind man, caechanogam 5767. Cf. C.

cáem (1) fair, beautiful, indugse aicente caom 3708, caimti 2752, socair caimiu
GLOSSARIAL INDEX

cara m. a friend, n.s. 5326, 5619; g.s. comainn carat 5656
caraim I love, 3 s. pret. rom-char-sa, etc. (paradigm) 653, 3356; 1 s. pret. of fut. nocechrainn 534
carechtar character, letter, pl. carachtar 336, 2687, 4011,2
carpat m. a chariot, lidh roith in carbaith 1182
carr m. a waggon, cart 5276
carrac f. Lat. sculpula, l. scopulus
carrach 1088, 4083
casnad a white, particle, pl. casnaide chips, shavings 3499
cass quick, active, rash, passionate, rochas 5261
cass curvy, equiv. caissithir 3499
cath panacea (?) 5562,84. O'Mule. 210
cathach having battles, warlike 5318, 5350
cathair f. city, monastery 5268
céim (1) a pace, n.d. na ceimend 1245: (2) grade, rank, order; gradus i. ceim 3284; secht ngrad immarn i. gradus grad no gradus ceim i. secht ceimena na filidechta, Ed. vii. 6: (3) the airbert of réim, phps. perfect alliteration in each line of a quatrain, with uaimm do rind 80, 3560, 3617. Cf. O'Dav. 392
céimngim I pace, graduate, ceimnighthir 991,2
céir f. wax 982
ceirt (1) an apple-tree, quert 1185: (2) the ogham letter q 440, queirt 441; 1184, 4281,7,3
ceitheoram i. ceitheora mna 4709
cendfochrus f. a change of (a) an initial, c. tuis 1985, 4988, 5032: e.g. fer, ser 1795, 4987; ben, ben 5032; senchas, fenchas 5386; diicht i. sliocht i. cendfochar, Ancr. v. 22; (b) a final letter of a word 1947, 2110, 2172, 5073, 5384, c. derid 1999, 2736, 4988, 5032, c. deidh 1795; e.g. fer, fe/ 1795, 4988; ben, bel 1851, 5031; nem, nel 1874, 5050; doróisib 5388, doróisce, RC. xx. 152

cara m. a friend, n.s. 5326, 5619; g.s. comainn carat 5656
caraim I love, 3 s. pret. rom-char-sa, etc. (paradigm) 653, 3356; 1 s. pret. of fut. nocechrainn 534
carechtar character, letter, pl. carachtar 336, 2687, 4011,2
carpat m. a chariot, lidh roith in carbaith 1182
carr m. a waggon, cart 5276
carrac f. Lat. sculpula, l. scopulus
carrach 1088, 4083
casnad a white, particle, pl. casnaide chips, shavings 3499
cass quick, active, rash, passionate, rochas 5261
cass curvy, equiv. caissithir 3499
cath panacea (?) 5562,84. O'Mule. 210
cathach having battles, warlike 5318, 5350
cathair f. city, monastery 5268
céim (1) a pace, n.d. na ceimend 1245: (2) grade, rank, order; gradus i. ceim 3284; secht ngrad immarn i. gradus grad no gradus ceim i. secht ceimena na filidechta, Ed. vii. 6: (3) the airbert of réim, phps. perfect alliteration in each line of a quatrain, with uaimm do rind 80, 3560, 3617. Cf. O'Dav. 392
céimngim I pace, graduate, ceimnighthir 991,2
céir f. wax 982
ceirt (1) an apple-tree, quert 1185: (2) the ogham letter q 440, queirt 441; 1184, 4281,7,3
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cendfochrus f. a change of (a) an initial, c. tuis 1985, 4988, 5032: e.g. fer, ser 1795, 4987; ben, ben 5032; senchas, fenchas 5386; diicht i. sliocht i. cendfochar, Ancr. v. 22; (b) a final letter of a word 1947, 2110, 2172, 5073, 5384, c. derid 1999, 2736, 4988, 5032, c. deidh 1795; e.g. fer, fe/ 1795, 4988; ben, bel 1851, 5031; nem, nel 1874, 5050; doróisib 5388, doróisce, RC. xx. 152
GLOSSARIAL INDEX

clóen (1) slapping, inclined, perverse; (2) m. a wrong, cen clóen 1940, can clóen 5057, clóen 2026, 2031, 459; c. cehili a wrong of sense 2139, 5100; n.p. tri clóen 2028. O'Dav. 49

clóen cretti m. a wrong of body or frame, a change in the form of a word metri causā 5102, clóen cretti 2031, 2131; e.g. forsíuig 5104, fairsíuig 5135

clóen cuibidusa m. a terong of rhyme, the change of vowel, e.g. e to i, or i to e metri causā, clóen cuibidusa 2034, 2138; 5086, 5098, 5100: e.g. 5088-90, 5095-7

clóenad m. a perverting, falsifying 5099

clóenre (1) a word or verse of five syllables, penultimate 1214, 1422, 1954. 4477: (2) perversion of sense, clóenre (no clóen celle) 1691. Ir. T. iii. 21, 16

cloth (1) n. fame, honour, g.s. caenthuit clúidh 2233; (2) famous, co clothaib 5284. Cf. C. n.

clusais f. a termination, final, ending, fil ac clusail na muint 2950, 3392

cnoc m. a hill, lump, knuckle 5014

cnú f. a mlt, cach ac ithi a chno 1183, d.p. cnóib 5317

cobair f. help, n.s. is degcobair 2156; a.p. seacht gcaibartha 2126

cobfíge f. a weaving together, text, context, concatenated sense, n.s. 2141; i comghibh 337, isin coipdh 3388, coibhidh 4114; coibghi celli the same sense in the narrative from beginning to end of the quatrain 2045. Ir. T. iii. 30, 6

coblach m. a fleet, a boat 1603. Æ. 253, 428

cóir n. a proper arrangement, the right way, coir n-anala 3528, 3589, coir fodrathiad 3874, a choir n-airchetaill 1017

coitheend common use 380, 745, 2763, 6

coitide a part, factor 1452, 3064-5; cote enim dividere, O'Mulc. 258

coitideocht f. partition, division, triana c. n-airme 3063

col n. incest, lust, sin 605

colg dét task-hilted sword, calga deg 5897. C.
coll m. (1) hazel 1153, 4248, 5494, 5519: (2) the ogham letter e 1182, 3427, 5102, 4280; 2895, 1372, 3; g.s. 1273, 4377. Proc. Brit. Acad., p. 26

colphach firen m. two-year-old bullock 5755. Laws

com-accomal (1) a conjoining, connection, co-ordinating 1900, 1, 1924: (2) an adjunct 3391: (3) a conjunction 2668. Z. 9911

com-aentaidh m. complete identity, ar commentaidh 5560

com-aímsrad m. a synchronising 4038. Trif. xxviii.

com-altm n. a synonym, c. carat 5636

com-aímnigtheinch synonimous 50, 10, 13, 5057

com-aírem f. a computation, coitheend in uird comairme ordinals 851, 3720, 9

comairlid m. a counsellor 109, da comairlig 1243, comairlib 111, comairlech 4025; n.p. comhairlidhe 108. S. Mol.

comarbae m. heir, successor 5268. Fid.

comardad m. a correspondence, rhyme, adjustment 3822, 6, c. imeubaidh 3824, iar c. n-airchetaill 1009, 3967; 1353, 4416. O'Don. Gr. 415

comardugud m. a corresponding, adjusting 1015, 1353

comberlaid m. one using the same speech, each comberlaidh 232, comberlabh 237, comberlaid 1037, comberlaig 2546, comberla 2551
<table>
<thead>
<tr>
<th>Glossarial Index</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>combért, compért</strong> f. conception 5272</td>
</tr>
<tr>
<td><strong>Combré, the Welsh language, Cymric</strong> 3214. isin Combric, O'Mulk. 266</td>
</tr>
<tr>
<td><strong>comcengal</strong> a joining together, c. litroch 2720</td>
</tr>
<tr>
<td><strong>comchenúil</strong> m. one of the same race, each comchenúil 2307, 1038, 2545; cf. dechenúil C.</td>
</tr>
<tr>
<td><strong>comchumung</strong> an equivalent, c. each as facoil 1232, coomraong eor 4550</td>
</tr>
<tr>
<td><strong>comdáil</strong> f. a meeting, meil. c. cuan 1177, 4273</td>
</tr>
<tr>
<td><strong>comdeach</strong> the same verse-foot, n.s. 1514, 4509; n.p. 1241</td>
</tr>
<tr>
<td><strong>comdes</strong> equally right, equally ready, indifferent, comdes 5827. C.</td>
</tr>
<tr>
<td><strong>comdíle</strong> f. a flooding together, great concorse 5339</td>
</tr>
<tr>
<td><strong>comfhlíteach</strong> a co-inflection, derivative, n.p. com-hillitighe 1900</td>
</tr>
<tr>
<td><strong>com-fhot</strong> com-fot m. equal length, proportion, is e in c. coir 1013, cubaí m 5644. Cf. Ir. T. iii. 30, w.</td>
</tr>
<tr>
<td><strong>com-fhrecra</strong> an answering, corresponding, i coimfreac 5460. C.</td>
</tr>
<tr>
<td><strong>com-fílaithe</strong> m. relationship 4937, 2721</td>
</tr>
<tr>
<td><strong>comfíd</strong> m. the same or corresponding vowel or letter, each da coibid cubaid 957, 5350, is cubaid a comfíd 1241, 1513, 4608</td>
</tr>
<tr>
<td><strong>comfofraighthid</strong> m. a consonant 375</td>
</tr>
<tr>
<td><strong>comfofraigim</strong> f. sound along with, ni comfofraigend 2760</td>
</tr>
<tr>
<td><strong>comfofraightheach</strong> a consonant 2749, 2760; n.p. comfhfofraightheach 368. Sg. 221 a 1, 15 a 4</td>
</tr>
<tr>
<td><strong>comforlethan</strong> equally broad, of the same extent 3400</td>
</tr>
<tr>
<td><strong>comguinidech</strong> equally wounding 5580</td>
</tr>
<tr>
<td><strong>comh-fochul</strong> m. (1) a conjunction 321: (2) a full sound, nidat comhfochail 462</td>
</tr>
<tr>
<td><strong>commaireide</strong> appropriate 592</td>
</tr>
<tr>
<td><strong>com-indsma</strong> a repetition: the repetition at the end of the final stanza in a poem of a syllable (or a part thereof) of the first accented word occurring at the opening of the poem 2109, 2214. Ir. T. iii. 30, 4</td>
</tr>
<tr>
<td><strong>comláintius</strong> m. perfection, completion, ier geolomaintius 2455</td>
</tr>
<tr>
<td><strong>comlán</strong> complete, nach at comlana 461, 1156, ni do comlana 2922</td>
</tr>
<tr>
<td><strong>comlín</strong> an equal number, 1017, 1977, in comlin 2114</td>
</tr>
<tr>
<td><strong>commalait</strong> f. (con-mel) a rubbing together, on foilgiúid · i · on chomailt 1756, on coimilt 4945, do coimilt 5572</td>
</tr>
<tr>
<td><strong>commann</strong> a community, company, plagiarism (?) 1929. C.</td>
</tr>
<tr>
<td><strong>comma</strong> condition, function 1464, 5, 6, comuna 4566, 8, 9, 4750. do coma dílis budhein 4729. Cro li bais o tri modaib-i-o · · 7 o has 7 o atharach gnee 8 o tri tondaib-i-tend s'hola 7 tend comna 7 tend sceithraigdi, Ed.: cf. Fel. 2, 228</td>
</tr>
<tr>
<td><strong>comoccus</strong> near, compar. comaci 2841</td>
</tr>
<tr>
<td><strong>comparait</strong> f. the comparative degree 644, 659, 729, g.s. ainm comparaiti 693</td>
</tr>
<tr>
<td><strong>comraícm</strong> i meet, join, unite, re i comraiget 1418, comraigt 1419</td>
</tr>
<tr>
<td><strong>comrim</strong> (1) an equal number: (2) the same metrics 2023</td>
</tr>
<tr>
<td><strong>comroíntigur</strong> (denom. from comrocon error, inf. of com-air-origim). I err, make a mistake, perf. 1 p. a-n-ro-comrairnicisiumair-ne 1436, i-na-ro-comaairnch-iomaíre 4523. i.e. Lat. debita nostra</td>
</tr>
<tr>
<td><strong>comroirec</strong> f. an error, mistake, comroco 1716, comaragai 4907. Str. Gl.</td>
</tr>
<tr>
<td><strong>com-shíned</strong> an equal stretching, equal duration, co-extension, same quantity, i comshiniud fri fogur 908, 3791. C. Z. iii. 18, 22</td>
</tr>
</tbody>
</table>
comshuidiugud m. a compound, combination 784, comshuidhigthe 1900, i comsuidighthiob 973

comsiud equality, sameness 1930.

comson the same or a similar sound, consman 5246

comtoth a couple, union, c. consan 1733, comthath consdained 4925, iar gcomtach 3428. Cf. Hail Bright, n. 8

comuaim n. m. (1) a stitching together, composition, fri comuaum n-ud 3538, cen comuaum tomuis 3588,1020: (2) alliteration 1596, 1600, c. fidhraidh 3872, 4880, 5303: (3) correspondence, rhyme 3946,75

conberbaim I boil, conberstar 4541

condail, connail f. an internal division, the insertion of two meaningless syllables into a word, connail 5071, 1947, a chonnail 4810, condail 1993; 2147, 2166, 5317, connail 1501, se carbartha 'na condail 2088: e.g. fer, f-esri-er 1801; ben, b-esri-en 1843; nem, n-esri-em 1867; as-geoam-gilidir 5320

condál f. a meeting, pack (of hounds), conal cuan 5545,6. condal con, Anec. iii. 43

condelg n. f. a comparison, the comparative degree, n.s. in chondealg 668; 662, 687, 698,9, 700,2, 732, in condelg n-etedichta 2772, is i in sin in condelg techta 703, i- condelg n-etedichta 2775, condelg 686, coindelg 2645; g.s. a ngrad condelg 639, condelige 3504; d.s. i coneilg 677, forin condelg 693

con-gairlu, con-garim I cry, bell, 3 s. pres. conngair eter da a 1224,4554. Metr. sub á

congbalach supporting, having constituents or syllables (con-gbál, a literal translation of συσ-λαβή), son n-coneongbalach 904, focul enc. 934, 1534,3786, 3862,4756, decongbalach 934, 3863, trecongbalach 934, 3863. O'Dav. 381

congnamaid m. a helper, congnamaigh echoraidhe 5578. C.

con-gniú I help, 2 s. fut. in cuigene frínn 5538

con-midluir I adjudge, measure, equal, am able for, 3 s. perf. commadair 5112,6; 3 pl. pres. pass. comititer 1956

connal a stalk, stubble, Lat. stipula 1701, 4888

con-scaraim I scatter, destroy, tiaasa coscairther 1174, 4270; inf. coserad 4269

con-slaidim I beat, make for (?), 1 s. fut. coslaide 1603, coslafe 5365, cussalua 3876, cossalua, Afl. Ir. Dicht., p. 9. Cf. con-sla goes, Ped. Gr. ii. § 816.

conson f. a consonant, n.s. conson 367, 2753, conson 2750; n.p. consaine, -i 2757, consoini 1387; g.p. tri duail na conson 348, na consonae 2702, 2752

consonacht f. consonantisation 2706, consonanacht 2696; g.s. an dilged consonanacht 2961; d.s. fo consonanacht 981, 3916; a.s. teit a consonanacht 1381, 4438

consonata consonantal, dilged c. 490

con-tulim I sleep, contuili 5121

cor f. a hound, n.s. urad, ma chor-a 5342. Fel2

corc a clan 5261. Metr.

cornaireacht f. horn-blowing 1478

corr m. f. a heron, in chorr 541, in coilr 3224

corraib the 24 poetical licences, the seóith and the gnúise of the Trefocul 1944, 5064,6, 5244,81

orrucán small little corner 5337.

corruc a corner, Acal. C.
córus m. an arrangement, law 1212, 4385,5420

cosc a corrective (medicine), cosc lobair 5660. Cf. C.: Laws

cosmaillgeacht f. a resemblance 5812

costud m. (con-suidim) a restraining, checking, costad sida 4270, 1173,4, 5543,4. Cf. RC. xxvi. 24
cotarsna  the opposite 5818, cotarsanai 4502

cotut a hardening, loss of weak syllable following accent, and consequent de-
tention, a-timorcin fri aitnenn no i cind a shortening at an accent or at an end 5292; 1945,79, 2137, 4986, 5068: e.g. fer a chodad 1793, ben a codut 1840, nime a cotut 1859; fer a cadhud 4986, ben a couthud 5025, ne'mh a cotud 5043; 5287; torthor (= torathor) 5289, 5295: cadad, Friu viii. p. iv.

crád torture, anguish 5895

crand tree, musical tree 1479. Lect. iii. 323

crand fir test-tree 1156, 4250; 1195, 4298, 5517. Laws iv. 102, 1: St. Crit., p. 38

crap a cramping, shrivelling, cen craip cainti 1929. Cf. C.

cress narrow, slender, coblach cres 1603, bachlach cress 5365

crechtuidiús (1) an internal rhyme: (2) an end rhyme 3839,40

crett f. a body, trunk, framework, form, cret cloen 5100. 4. creas ascept, visage, countenance, complexion: also a skin, shell, or wind, P. O'C.

criathar a siar 636,7

crin withered, superfl. crinem feada 5638

crithach an aspen 1154, 4250; 1195,6. 4298, 5520; don crunn crithaig 5590, Laws

crithim I tremble, shiver, rel. crithes 5260

crithir f. a spark 5260

cró (1) the metal hoop of a lance, socket, is ainm cro in gai 4717. C.: (2) a f. pen, pig-sty, a cru 5074,57. Wi.

crob a hand, d.s. i crus 5398

crón saffron-coloured, amber, nut-brown 5699,71,3,5; 5699

cronán a crowning, humming 1474

cross f. a cross, g.p. 5364. 1602

crothalam I shake, cause to tremble, crothas 5360

crú m. gore 1809, g.s. lanamain in chru 1810

crúad i. trefocul 5442

cruas hardness, a hard (i.e. voiced) sound, fri c. 1073

crud a destroying, iar crud chuile 5214. C.

cruittireacht f. a harping, cruittireacht 5799

Cruth m. shape, manner, as adv. how, as, cruth roncula 5252, 5219. C.

cruithaigim f. form, create, 3 s. pass. pres. 2662, no go cruthoigither he o fhadlaim 3806; inf. cruthaiged; g.s. as adj. ese cruthoigtí creative 3799, 3802,4. Laws

cúal a faggot, bundle, heap 5445, cen cuil ncam 1029, qual 5726. C.

cúan f. ait, army, Lat. pugnus 5260. host Laws: Sg. 50,12, note

cúan a haven 5105

cúan f. pack or litter of hounds or of wolves 1177, cond chon alladh 5545,6. C.

cubaid (1) harmonious, ainm c. 2117: (2) rhyme, the same vowel flanked by the same number of consonants of which the closing ones are the same 957, 5950; 1241, 1285, 1291, 1512, 2039

cubat m. a cubit, an ell, secht cubuit dec 2604, secht cumat deg 289. C.

cudnud a hastening, cudnoudh eich 4296. C.

culbde suitableness, ar a culbdi 32, 2315

culbrend a part, share, portion 5106, 1964

cuic f. a run a secret 1305, no coic 4628. Slowc Gl.: Cor. 2 300, 388, 698

cuidechtaigh having or forming a company 6150

cuilenn m. holly, cuileand 1153, 1181, cuilenn 5633,5; 4248, quilen 5518

cuimbre f. (1) brevity, cuimbr raid 630,6, 6093: (2) a short syllable, arna cuimbrdh 1556

cuing f. a yoke 1287, 1290

cuislenacht f. a fluting, flute-playing, quislenacht 5799
GLOSSARIAL INDEX

cuit f. (1) a share, portion; (2) an arithmetical factor, n.p. cuit 1452; d.p. o choitibh 1444, 4494, o quoitibh 3052, a goitibh 3053, 'na goitibh 3056. cuit grace diuissio, O'Mulc. 258

cuitbiud m. a deriding, contempt 1935

cul a guarding, protecting, cul coimet 604. Metr.

cumaido common 449, 2909. Laws

cumair (1) short, forin penuit comair sen 4130: (2) a short, a short syllable 812, 1349, 4413, reach in cumair 1566: (3) a summary, sum 1497

cumang power, force of individual vowels 965, 5: 1201, 4313, doibhe cuminu fedha forin son dia fot 435, 2887. Cf. Sg. 18° 1

cummaid I shape, compose, 3 p. pres. cummaid 1937; pret. immur ros-cum 1968, rochuman 1928

cummasseda mixed, indgí quimusda, cenel cummusu epicene gender 2223

cumraide sweet, fragrant 5337. C.
cumseugud m. a moving, change 6049
cumung narrow, compar. is cumga a fuirmed 5397

curach m. a coracle 6135; dim. curchán 5352. C.
cutruma having equal weight or proportion, indifferent, cutruma 1422. C.
cutrummgugud m. an equating, balancing, comparing 683, 3209. C.
dae, doè m. a human being, man, n.s. in dae 1615; g.p. na ndáèi cen cheass 1114, na nái 2263. Metr.
dáen, dónen a man, human being, denogam 5709, 18. do gach dáen, Ancs. v. 23, 2: O'Dav. 342

dag- good, dag duine a good man 5340, dag-fis good knowledge 580, dag-fuach a good word 5570

dagda m. a hero 5183,7. Dagdae a mythological hero, C. In dagda one of the XIIii. staraide Gael rochuman in lebor n-airise, a sdaráib, 7 a n-annalai, BB. 308,32: Éiriú viii. 62

daig f. a flame, fire 556, 5396, 5403

daigthech fiery, in domun daigh-theach 2206

daimim I grant, allow, pl. pass. rodét 2003, rodomed 135

dairt l. a yearling heifer 5766, 2055

dál f. meeting, tryst 5390
dálim I meet, tryst, 1 s. pret. rodalus 5390. Thc.
dallbach a rhymed reproach or satire not conforming to ordinary metrics 1930,1. H. 3, 18, 69°, 635°: i-dallluach, Cor. Tr. 61

dám f. a company, party, retinue, eia lin dam 2220, ceithri damha 2230, damh as deach 2243, dam thoga 2248, in da daim 2252

dam m. a short, ox 5750, 5842

dán m. a poem, poetry, art, craft, g.s. a as in dana 2184, aes dana 2215; ar ílar ndá 2159, ar a dhán 2255; danogam 5797
dana tua 259. Laws i. 230: dána, St. Crit., p. 9

dándad m. dative case 1524, 1532; damhad 4741, danodh 4973
darignius, darignis, etc. (paradigm) 651
dartaid m. a year-old bull 5757. CC.: Laws

dasia et psile the rough and the smooth breathing, dassiun, scilen p. 91, note. Gr. Lat. v. 132, 28: Sg. 5° 10, 17° 3

dath (1) a colour, g.s. datha 1171: (2) poetic colouring, co ndath 5064,5, 5234,44. Ancs. v. 23, 1, n.: dath-i- uaire ut dicitur dath air non-molum, H. 3, 18, p. 635

dé f. smoke, fume 4291

déalch m. a verse-foot; in poetry the number of syllables in the verse, in prose the number of syllables in the noun 3584,5; 771, 859, 922, 1414,29, 5276, dech 691, 1213, 1410, 1951, diach 1534; n.p. vii ndeich 744, 777, 860, 1232, 1409, 4550, vii ndeichit (?) 3511; g.p. 1235, 4553; d.p. 778, 922, 1579, 1688, 1760; a.p. id deochu 691
deán, deod n.f. an end, a final, the end of a word 1357, deid 1546, so deoidh 1828
debricht m. a verse-fool, a verse consisting of a double monosyllable, g.s. in math debricht 3712
dechenbor m. a set of ten persons, deichtenbhur 2227
dechned, dochned m. a bi-heading, a doubling of (a) the initial, dechned this 1986; or (b) the final letter of a word, dechned deirid 2001, e.g. tenn 5297, firr 4992, nenn 5050: dochned 389, 390, 1947, 2168, 2777, dechned 1866, 2113, deichenbhur 1852.74., dochned 5074.5; n.p. 21541, g.s. deuchnada, Ir. 7. iii. 39
decht pure, genuine, airdid techt 5566.
P. O'C.
déesuit u. a looking at, regarding, view, n.s. délesin; n.p. délesin 1922
déde m. two things, a pair 5458, in déil sin 2798, déita 425, 1019, 2867, déide 673, deide 2106
déidlaith / separate, sever, 3 pl. pass. déghaith at leth 5510; p. pass. ogam neghadh 6063
defid m. two letters, arding déifdd 3661, 4769,757
defogur m. a dephthong 343, 1298, 1661, 2666, 2706, déphoogur 1073, deóphiogur 1347; do deóphiogur 1297; n.p. 1345; d.p. isna dephooghrabh sin 972; g.p. 973
defuacha a dissyllable, d. intan is reomrac 3570
deg-good, díalt deglemi a well-leaping syllable 2110; mac De dégeragn na goid wisdom 2495
dechthe ten things, decade, a ndechthe 1022, a ndechtha 3978
defír a difference, d. raimin 630, cen déifir 1261, déifir 1907
defrígim / sever, differentiate, distinguish, 3 s. rel. ciundelfriges 985; 3 s. pres. subj. intan défriche 587; 3 s. pres. dep. nas-defrigidar 516
déill a separation, déil dégail 2689
delmi a noise, din, retort 547.
deime tepide a selected neuter 569, 1808, 1853, 1876, 5078, 5402; e.g. is ed canm 558
delb f. form; declension 1641,4750; Z° 983
delg a thorn, ara deilighb 1178, ara delgimph 4274
delgalge / a thorniness 5517
delildin (1) a metathesis (a) of letters, e.g. silochta, siochta 5210; gelli, gelli 2023; (b) of syllables, gossafar, Fergossa 5314; n.s. delildi 2133, delildin 5308,12,5, delibidden 1945; d.s. da delildin 1993, ic delildin 2086; n.d. da delildin 2164.9, 5070: (2) writing a word backwards and forwards, fer, refer 1794; ben, neb 1842.
Cor. Tr. 126
deochar f. a distinction, difference 523, 616, 1429, 3025; is isin an d. 1443
deocharalgim / differentiate, deochar-raides 893, 3775, deocharigter 1254
deochr(a)im / differ, 3 s. pres. mus-deocharond 3026; 3 s. pl. pass. ind. nos-deochratar 523
deórad m. an exile, outler, stranger, n.s. deóradh 5153; n.p. deórad 5148
der f. a daughter, n.s. der Croch 3087; as. ailsius dei 5319.

derc n. (1) a grave, g.s. 538.3; (2) an eye 5994
dernu f. the palm of the hand, d.s. do dermaid 5165
derón /work, feebles, dereol 518, 2988.
Wi.
derseugud m. a distinguishing, excelling 643, 655, 685,8, 704, 847; g.s. derscaigt 643, 685, 847
dethbir difference, distinction 4371, in dethiber 4493; l. deifir
diabul (1) a double, doubling, reduplication, ferfer 1796, benben 1841: (2) the repetition of accented words in a quatrain 1945, 5074.; 1995, 2091, 2151, 2169, 2176, 5321, e.g. 5322-5
difall m. a deviating, declension 753; in ceta d. 1918.9.
Wi.
dif-alt n. (1) a monosyllable, syllable 759, 1231, 4549; 1497.9; 835, 1414.7, 1429, 1454, 4528; 994, 1534, a
dealt 1953; n.p. dialta 933, 1491, 1506: (2) a declension, feridia 1829, handialt 1857, deimidialt 1858, nem- dialt 1879
dialt n-etarlemme n. a syllable leaping between, interposing; an unaccented syllable occurring between two alterations 1312, 1600, 677, 1803, 1849, 1871, 1982, 2101, 680, 5081, 5362; n.p. na dialt n-eter’éine 4626; e.g. Lond. Céd 5364. Lec. 363, 177 M.
dian f. a metre proper to a fochlo(an) 1579, 4655. C.: fr. T. iii. 112, 162
dianairmide innumerable 894, a confusion of di- and an-
dianim spotless, unblemished 5319. C.
di-bed unliving, neuter 583
dichned n. (1) a beheading: (2) the dropping of (2) an initial, dichned tuis 1986, e.g. tepe 390, feiti 2779, or (b) a final letter of a word 389, 390, 2777, 9, 1947, 2111, 68, 72, 5074; n.p. na dichned 2149; dichned derid 2000, e.g. fer, fe 1806; ben, be 1852; nem, ve 1875; ru na 5392. RC. xx. 150
dichongbail f. two syllables, two constituents 1535
dichronus a word having two quantities, uncertainty i. nemcinint, or non-possessive i. nemsealpad 4069. Gr. Lat. i. 424, 1, 14, 25
di-druim ridgeless, without arris 6061
di-fuillidud m. non-adding, non-addition 816, 3654
di-gabim, digbaim I take away, Lat. demo 582
digbail f. (1) a taking away, diminishing 908, 1568: (2) a private case 1525, 1662, 1887, 8, 1890. digbál, C. 643
digde f. prayer, blessing, dighdi dath 556. O'Dav. 590
dil dear, beloved, fond 547, 5619; g.s.m. 5265
dile f. deluge, g.s. dilend 5263. diliu, Aén.
dileachtaig f. dialectics 52, 2339. C.
diles the proper use 745, 819, dileas 380, 2, dilius 2763
dimbeoaithe immate, dead 583, 1916
dim-brig f. powerlessness, weakness, want of emphasis, cen d. 1941, 5061, 5145; 2053, 2156; e.g. amal eich (?) 5148, 9. C.
dine a group, a generation, stock, tribe 5175, 9
ding difficulty, want, arding deidh rid- ding fil and is teicre faeda fodera a difficulty which is there is caused by a scantiness of letter 5661
dingbaim I ward off, repel 2081, dos-dingaib 2109; inf. ic dingbail 5723. Wi.
dinin disail the Ogham accent on a short syllable, the sign for which is d 254, 815, 9, 820, 1544, 6, 9, 1566, 1821, 3, 2574, 4767, dine disoil 1402, 1555, 9, 1569, 1571, 5, dinion disail 3535, 6, duir i n-ait dinin disail 4456, duir a ndinin d. 4800
dir due, proper, fit, meet, robad dir deiside 3398. C.
direach an uncovering, stripping 5322. C.
ditiu f. protection, shelter, n.s. 3574; g.s. na gnuisi diten 1978; d.s. dia nditen-sidhe 1944, do didin 1963
di-ud-rethim I remain ever, 3 s. pret. doruaraid 2501
duir small, mean, trifling 5377. Hy. v. 31
diúit simple 2895, 8, 2900, do a seacht diúildib 747
diúite f. simplicity, Lat. dignitas 4217, midiuiti want of dignity 4307
diupart f. a depriving, degrading, deprivation 6074
dinigur I am, exist, docuisnet i. disgnaitger 3261, 3047
digtech right, lawful, proper, isna feadhaibh dlightheachtaib 483, 2184, 2953
do-ar-rethim I overtake, seize, find, 3 s. pret. dos-farraidh don 547; 3 p. pret. pass. for a tarrasa tri gnee 888; pres. subj. foura diaurrustar 3769. O'D.
do-ar-sisuir I stand fast, remain, 3 s. pres. subj. doniresadar 494; impf. doarised 2995
do-ath-com-icelm I reach round, encompass, conas = taiming 1960. tachmale sheatha ferna fer, Cor. sub v. ferend: TP. i. 493, 21: O'D.
do-baidim I drown, extingush, 3 s. pres. doobaid 5159,69; inf. dibdud m. 1281
do-benaim I cut, destroy, pres. pass. nodusbenadar 5432,8, nodabenadar 5428,8, -dabenadar 5451, nodusbenatar 5455, nodambentar 5449, nodusnedar 5449, 3 s. pret. o rodipad 4338, ar rodipad fuire 5156

dobriathar an adverb 2668, 320
doicha. 1. tightness, closeness, niggardliness, gan douchta 4059. Acall.
dohuisein exists (with acc.) 520, dohuisneat 639, 1545, 1817
dohusaiquir I seem likely, I expect, doohusaiugedhar 151
do-dhaging difficult, variegated, dohaging treac 5938, 5933. CC. 2308

dodeilb unshapely, doheilb 472
dodraing hard, difficult, doghraing 278: (2) a difficulty, frie dograind 2593. CC.
doerbar m. a hard of the second class, n.p. derbarraid 1691; g.p. doerbard 1590. Ir. T. iii. 107, 14
doerugad m. an enslaving, a prefixing do to the word 1899, 1946, 1980, 2056; e.g. do-fer 1797, do-ben 1845, doer 5340
do-ess-benaim I cut, select, derive, 3 s. pass. duepenar 567, doepenar 568; is ed darepped 1054, don teib rotebed 3, 2274; 3 pl. perf. na tri saith doreispasad na berli-sa 213, 212; iarsiinni teipiter damna na focul eistib 414
do-eis-benaim I go, 3 s. pres. dothidh 2247. Ped. Gr. § 716
dofomaiigm I add, increase, 3 s. pres. is dialt duformarsh 776, 5578; na tormaig 1232; rel. tormaighe 1569; 3 pl. act. doformagh 1888, doformagit 1144, dohourmaghat 4241; pass. duformagh 260; subj. toormach, q.v.
do-for-od-gaibim I raise, 3 s. impf. pass. dourghad 366; 3 s. impf. subj. pass. na turgbadis 3389

do-fuiliim I add, 3 s. pret. routill 3218
do-gnifu I do, make, natagendais (naddogenta) 3389
do-im-orgim I compress, unite, shorten, 3 s. pres. dorimtas : rotimairg 117; 3 s. fut. in timarr 2950, da-n-imorr 5392; 3 s. pret. dorimart 2397; pass. co timairceter 1078; inf. fri timargain, timmargain 5419

do-(in-com-icelm) I chance, happen, 3 s. pres. do-eagmaing 1265,8, do-ecairp 4323,6,9. doecom, Eg.
dobim I form, fashion, derive, charm, focail doilphead sorodolpset filid 4524, dalbhidha : doibha : druidheacht, II. 4. 18
domidliur I judge, measure, consider, domidliter 1237,8, 1508, doimiter 742, domiter 954, 998, 1953
do-moinur I think, 3 pl. perf. dorumnadar 150, ar dorumunaeta 2454, dorumunadar : doshailedar, Ed.
doumanda worldly 60, besgna doumanda 2334,6. mundaing, Origg. viii. 5, 28
don a gift, don tidnocul 2733. Lec.
don f. place, ground, dos-faraidh don 547, duin 3182. Cf. nad tairile don, gl. non cedentem, Mi. 131b2; ca dudfallce don, gl. cesserit, Mi. 111b23; co duilage don, gl. inciderel, Mi. 35c2: don terra, O'Mulc. 320

GLOSSARIAL INDEX
Glossarial Index

donfa (2) 2231

do-od-salgim I nurse, hoard, sustain, 3 s. pret. rothaisigh 78

dorar f. battle, conflict, a.s. arching
dorair ndualaig 5241. Wi.

do-ro-salgim I stretch to, reach, go, 3 s. fut. dorrac cucunn no dure uaini

573, dorroi, T.: 3039

doroscaim (di-ro-od-scuich) I surpass,
excel, 3 s. pret. a cendfochrus, dorosch 5388. dorosce, RC. xx. 152

dorus, dos m. a bush, ardam dossaib
5548, 4276

doss m. a poet of the fifth rank, do dus
2213. Ir. T. iii. 112: Cor.

doth a litter, cpds. indoth finni 5672,3, cetho (=cet-doth) 5670,1, 5039,40, midoth, had litter 5934, ardooth 5936. Cf.
doth in cu, Cor. s. Mugme: inf. dothad. Ériu, ii. 153: doth a
hatching, Laws: Triads: inddoth, inddoth offpring, RC. xii. 122

do-tuitim I fall, 3 p. sec. fut. arna
dtaothsal 5747

draigen a blackthorn 1155, droigen
4250; 1192, 4290; 5522. Laws

drech f. face, D. na ndreach D. of the
many faces or hosts 2205

dremun sudden, vehement, vigorous, a duan ndremain 2191. Wi.

dringtach relating to advancing, compas-
sing, defining, climbing, RC. xiii.
120: annamunda ringtach 3930

droën a wren 5604: droleon, St Molog.
73

Drug abundance 5247,50. Lec.

Drucht (1) dew; (2) a rising, elevation
1229. Metr.

Druideacht f. wizardry 5799. Wi.

Drum n. a ridge, stem, arris of Ogham,
deadsrum right of stem 947, 986,
tuadhrum left of stem 947, 987,
leasdrum athwart stem 948, 988,
tredrum through stem 948, 989,
imdrum about stem 948, 990; do
dees in droma 986, darin druin
99

druin clever, co ndruincland 5271.
-L.- glice, Lec.

dú a place 5381

dúal m. a fold 339, 344, 2697, 2701,3 ;
n.p. duail 342, 2700,2. Wi.

dúal m. a cause, origin, derivation, in
duol coir 2718. The.

dualus right, due; a dualus in right
of, in respect of 405, a dualus 2825,6.

Laws

duan m. f. a poet, n.s. 2187; g.s. an
duan 1588; a.s. a duan ndremain
2101, na duaine 2209, each duaine
2218; g.p. dunda na nduan 2182,3,
cona nduanaib 1579; a.p. for duana
5253

duar a word a- focal 2352, 5441, 2355,
2711

Duir f. elements, means, in duil dia
n-innisin 526, 623, eiter duilib 916,
duil d-dial 3152

duil a book, isna Duil Fedha Mair
200, isna Duilib Fedha 1918, isna
Duilib Fedha 4311, De duilib feda
5416,7. O'Dav. 601, 369, 1286

duiligus m. a difficulty 2059

duir (1) oak 1180. dur 1153, 5494,
dair 4248, 4275,6: (2) the Ogham
letter d 815. 4274, 1401, 1567,9.

1571

dul m. a satirist 500, 2970. P. O'C.: O'Cl.

dünad m. a closing, close of poem, n.s.
2207; g.s. ainm gach dunta 2195;
g.p. do dhiilgeaibh dunta na nduan
2182; a.p. dunta 2183

düthail fit, due, compar. ni duthcha
3542. Laws

6 salmon 5599. Metr.

Ebad f. (1) an aspen 1196, eba 4300, -i-
elend 5523, 5597,9, 5600, 5661: (2)
the Ogham diphthongs beginning with e,
ebad 1347, 1358, 1367, 1533,8, 1675,
euad 1677, euad 4379, eubhai 4760,
tria ebad 5430: adj. ebadach 5853,
6066

Eblud m. a rearing, bringing up 5446.

ST.
Ebra f. the Hebrew tongue, Hebrew, n.s. 2281, 2311, Eaphra 2459; g.s. Ebra 3765; d.s. a Ebra 353, a Hebrew 2716

ebrón iron 4542. Cor. 7r. 67: O'Dav. 1026; eabron pan, cabbron, O'Br.

écenael a false gender 1942, 2067, 2173, can ecenelas 5060, 5201; e.g. diu 5205, di 5211

ecces m. a poet, sage, n.s. eiccius 2795; a.s. la heigius 2794; g.s. cride ecis 5895; g.p. na nd-aged 1114, na n-eiges 2263; d.p. d' e'esib 2120. eices -a-æ can eas, aircetal -i- fildech. no usual cantain, Ed.

eych-thlesc f. horsewhip, horselash, echaísig 4297. Wi.
echta pare, d'eochtaip 2686. CC.

éénach n. a satirising, reviling, blasphemy, n.s. 5252, oc ecnuch 1333; cen ecnach 1934, 5184.8. Wi.

écnaid m. a learned man, philosopher, lasna hennadaibh 2335, hennadu 47. Wi.

écnáigim I satirise, egaigeas 1334. Wi.

écnairde, écnaire (1) absent: (2) a past tense, an absent for a present 1941, 2065, 2161, can ecnairi frecnam 5057, 5171; e.g. At-Ba 5173.5, 2215-8

écnuad detraction 1935. éendag, O'Mulc. 357

écomuaim a false alliteration 1942, 5061, écomuaim 5212, écomuaim 2064.6, 2170, écomuaim fidraid 5217; e.g. 5215.6

ecor an overlaying, adornment, g.s. 1930. The.

écssait hollow of knee, kough 1854, egsat 5035. Lor. Gild. 180, 4

éesse f. learning, poetry 2007, 5244. Wi.

écuelbidiuus m. a false rhyming 1943, 5059, 5190, 2060, 2163; e.g. 5192-5

écuimang want of power, weakness 969, 970.7, 1205.7, 4317.8

éd fire, fo edh i- teine 2844. Æed, Metr.

ed law i- ed dliged 2730, 1479, 4577, fo fedh i- maith a edh 2823. Loc.
ed a space, extent, mo a ed 1470.8, treith a ed 1476, f-edh ae 407, mo a fedh a n-airdi 4575, ria head 2175. CC.
ed grief, ed uath 1195. 4298. O'Dav. 762

ed protection, shelter, fo a edh i- a fosghad 2815. O'Cl.
ed (1) an aspen: (2) the Ogham letter e 1195, 4298, 5591, 556. edad i- eu 5522. O'D. Gr. xxi.
edenn irry, edeand 1188.90, eideand 4286, edind 1197. O'Mulc.
edend honeysuckle, gl. uilleand 1197, 4301.3, 5521, 5605.6, eithlend 4202


eireteacht f. heresy 61, 2349

eal span 5696. Ir. Gl. 509

eladnach artistic, trained, professional, fildeacht e. 2462.3

eladu f. art, skill, craft, g.s. do fis cecho healadna 4940; a.s. cen eledain 1751

elend elecampane, woodbine 5523, 5660. Hog., p. 31

elet f. a kind, dair, elit 1185, eilit 4282.3

eíg noble -i- oirrderc 2517, 2294, 3541. O'Dav.
elach n. (1) a union, combination, composition, i n-elluch foical 902, 3780, Sg. 25b.3: (2) a metre, n.p. vii primeillge 743, 3570; g.p. i n-anocht n-ellag 5224; d.p. dona vii primell-gibh 1686. Ir. T. iii. 28, 28: O'Dav. 765

emain f. metre proper to a cano, eamain 1578, ind eamain 3673. Ir. T. iii. 112

emancom (1) witch hazel: (2) Ogham double e. x 4421.6, 5526, 5612, emancom 1364. emancom 1365, emancom 1370, 5613, emancom 1372

emfit prefix, stellums 637

emnach double, twin 5907

emnad a doubling 439, 2809, 1373, Lat. dualis 4213. Sg. 3s, 16b7
emnaide (1) doubled, coll e. 5526: (2) a doubling, a se dec emnaii 4518; emoncoll ar a n-emnaide 1564
emnaim I double, 3 s. pres. pass. emnaither 4422
énaiirecht f. a fouling 5803. énaire, Din.
enech honour, honour price 1334
engracus place, effect, ingrecus -i- greim 1722, eungradus -i- greim 4912. Sg. 12#4, 30#16, 61#5
enistrafen v. anastrophe
ennacosse Sampi 900, Gk. εννακοσιον, p. 86. TP. ii. 285, note h
eó a yew-tree, a tree, iobhar -i- eo barr semper 4303, 5130, eu 5523. Metr.
edach learned, skilled, im eola-íi 2027, eolaig 2033, fer roeolach a miberna 5470. Laws
éonasc ousel -i- lon 5001
epaid f. Lat. veneficum, a philire, charm, bricht -i- epaid 4540. TP. ii. 248, 7
epe a cutting, apocope, selecting, selection 349, 350, 385, 2711, a dichned, epe -i- tepe 390. Laws
epert f. a word, d.s. 1557; g.p. 592
epscop m. Lat. episcopus, bishop, escop 5267. Fel.2
ér noble -i- eur uasal 2689, 2694. Metr.
er a beginning, er gach toiseach 1, 2270. ur, Metr.
ered red, speckled 5701. O'Mulc. 414: excr, O'Br.
érchoilud m. definition 3443,5
erchra a withering away, decay 4299, ercro erlapra 4724. Wi.
er(ah)-di-báidim I submerge, destroy, eilde, 3 s. pres. eo n-irdiphand 3920; inf. airdibhad 4338, urdipdad 4322
erghnaid distinguished 5589,90. Gor.: cf. Wi.
eric f. a fine, penalty, cia herica 2193. Wi.
erlabra f. (1) speech, expression urlabra 633: (2) a composition, da locht deg na hirlabra 1943
erlonn f. m. (1) a haft, shaft of spear, spear-bed, aurland 1621, erlonn 1704, aurland 4699: (2) a preceding word indicating the gender of the noun following; it comprises the pronouns é, i, ed 618, 1623,4, and the numerals dâ di, trí teora, ceithri ceithheora 1625,9; aurlon no inisce 1703, int aurlonn indsci 1705, ised, isi, ise 1876, 585, 593,4, 1626,7, 1632,5, irlond 714, urlonn 1949, caith int eurland 4893; a.s. fri hurlainn 1633; n.p. urlanda 1624,9, 1651, 1717, aurlunna 1714; d.p. urlandaib 1624, 1634; erlond indsci 5077, urlonn inisce 1949, 2174, aurlond inaci 2117
ernail f. kind, species, division 2046, d.p. ernailib 1893; n.p. 3368, ernaili imehomair 1925 partitiones, Gr. Lat. iii. 459: carnal -i- gne, BB. 302, margin
erned m. an opening, analysis, explanation, a oen erniud 357, 1248, ed aon a eirnedh -i- fuasgladh 2729,30. Loc.
ernin the Ogham accent on final double consonants marking an apparent vowel lengthening, the sign for which is n 255, 817,9, 1357, 1547, auirinn 2576, nion ar auirinn 4802, q.v.
esba uselessness 628. Wi.
esca moon, etusga mar Luan 3533
esse f. (1) a zone, track (vix subst. esse status, locus, Z. 657), cf. for set na shibitrí 5513, 1751,5,8; the meaning is strongly influenced by (2), 896,7,9, 903,5,7,9, 911,3, 3778,9, 3781,5,7; esse ab esce -i- piscis, Cor. Ty. 70; esce from zodiac (sc. zona). Pisces, the 12th sign of the zodiac, represented by two fishes tied together by the tails, reproduced in the Ogham aris >—— (2). Cf. Origg. iii. 45: RC. xxx. 416: (2) Lat. esse, essentia 3798, eisi aibarra causal esse 3800,4, eisi cruthoighti creative esse 3799, 3803,5. SR. 25
etall noble -i- uasal 1325, etail 4642
etardefrigtm I differentiae, etardefrigès 895; inf. etardefrigud 914
etardeltugud m. a distinguishing, distinction 845, 915
etardeochraigim  I distinguish between, etardeochraigius 3777
etarderrascaigiu  m. a distinguishing 915
etargaire  f. (1) Lat. comparatius, etargaire . . . ar is i frecras in condele 817, 2774, 586, 587, 643.6, 3276; d.p. 850; (2) inflection, n.s. etargoiri 640, 740; 848, 3280; desismeracht na hetergaire 3437
etargnugud  m. an interpreting, interpretation, etargnaghulth 845, etargnugud 3282, 3374
etargradimus  (phps. Lat. intergredimus see intervene) separation i-foruaslaigheach 844, etargreim, E.; foruaslaigthech 3716. Lec.
etarsgarta parted, separated, bertha n.e. 210, 1317, 2526, 4635
étechta improper, unallowable 2772, 586, edechta 378; as subst. isinn etechtu 662, in etechta 732
éthaim I go, find, take, 3 p. pres. guthe-erat 363, 2740; 3 s. ? do-erat 363. Ped. Gr. § 716
éthar  f. a book, ogam n-cathrach 6133. Lism. 2227, 4795, 4825; p. 310: Wi.
etig hateful, hideous, base, ugly 2066, aigned n-etig 3130
étrir (in-ta) is cidir 3008, L. hetir i-eris B. which are found, i.e. which might have 5423. Cf. Ped. Gr. § 838
éttud clothing, vesture, robe 5584. Wi.
etrad eathrach 4213 L. dualtis conjugalis, Maro 89. 18
étrocht glaring, bright, lustrous, roehrotch 5107
étruime lightness, delicacy 2315, 2943
faebhach keen-edged, sharp 2133
fáed f. a cry, loúd 1486, 4594, faid 5131
faiin the seagull 5093. foilenn king-fisher, Wi.
faic is an accident (?), f. co cuibdlius 1932. aicid, C.
fair a hearing, littering, litter 1853, 5034. foir, O'Dav. 360, 1010
fairele a knee-cap, f. for glun 5008, 5035. Thc.: Acall. 7803; 4
faiscre Lat. galmarium 1083. f. caise no mulchán cheese, O'Cl.: Lism.
farcha a mallet, n.p. na forchail 147, na forchula 2440
fásach n. m. a commentary, g.s. fasaigh 337, 2685; n.p. fasaige 1303, 1337, fasoigh 4620, 4631, fasaigh 4624
fáth a garment, covering, shelter 5443.
O'Dav. 855
fáthach cleverness 2249. fáth i-fáthach i-giocas, O'Cl.: cf. O'Dav. 916
fé fé alas ! fe fe flesce 4299, v. feath
fecht a journey, company on a journey, for feacht feili 2221.4, 2240.7. Wi.: cf. Laws
fedem a stone 5651
fedil constant, steady 2135
fedim I lead, send, put, 3 s. pres. fedoid 2595; fedaid 2737,40, with affixed pronoun sete 280; ipv. 2 s. fed 2253, 2 p. feithith 2240; 3 s. pres. pass. antan fedhair a hindsge coir tuirre 3148, 3153. feadhair 4771, feghair 4777
fedlend honeysuckle 1136, feithlend 4250. Three Med. Cl. ; C. 82
fedm an effort, junction 2007. 5556. Laws
féidaim I look on, regard, fethhair do-thébomnaíi are regarded as consounds 5457
fége f. keenness 5194. Fel?
fége, féice a ridgepole, window 6102. quia præstat lucem domni, Cor. Tr. 81: Tr. T. iii. 76. 1: RC. xi. 120
félil f. a feast, hospitality, feacht feili 2221.4, 2240; d.s. im feil Eoin 3837; g.p. féile 5192
fels f. a pig, sow, n.pl. feisi 4543. Metr.
féith a sinete, feich 1815. Cf. Laws
fel poetry 3306, 3310, 1. 1. eigsí, O'Cl.
fele po.ory, feile ai 3308. Cor. Tr. 74
féile f. honour, uprightness, modesty, feile dano indracus 3309. Wi.
feles a word or verse containing four syllables, tetrasyllable 1214, 4474; 1421, 1954
GLOSSARIAL INDEX

fellesamnacht f. philosophy 53,7, 2341,5,8, 3307 ; g.s. do uiledegaidh na feallamnachta 2339
fellsamh m. Lat. philosophus, a philosopher 671, fellsamh 670, 3307. Wi.
felmac m. a young student, pupil 3311 ;
dim. felmacin 534. Cor. Tr. 74 : O'Cl.
femder a virgin 606 i. ogh-ingenn 607, 3088
fene Lat. virgo 606, 3087
femen i. fleec, q.v. 610. Cf. femen i. bean ; seach ba femen ba feindidh besides being a woman she was a champion. O'Cl.
femen feminine gender 522, 603,6,8, 610, 620, 1714, feimin 3025, 3085 ; g.s. 1913
fenchas v. senchas
Féne, Féine the ancient Irish, berla F. 2525, 1302. Fene i. do rad dib o Fenius Farsaid, Hy. ii. 40 n.
Pénichus m. the old Irish laws, customs, and language, n.s. in Feinechus 4622 ;
d.s. isin F. 633
fechus having withered foot, or trunk 1160, fechus 4255, feoccus 5528,52.
feochta, feochad, Din. : feoalagin / wither, Lisn. : Anc. iii. 43
feolairecht f. fleshiness, butchery 5215,20
feorus a spindle-tree 1155, 4250 ; 1196, 4301. Laws
feraim / give, serve, suffice, fit (i) ; 3 s. pres. feraid + pron 1st and 2nd sing.
ferim it serves me 1618, 4697, feartot it serves thee 1619, 4692. Cf. Thur. § 428 : foirim, Din.
ferda manly, masculine 1463,1, 1503, 1912. Thc.
fern f. (1) an elder, air i in fern 5537, fern 1154, 4499, fernim 5494, 5622, in fern 5536 : (2) the Ogham letter f, fernad 1168,9, 4264, airdildad ferna 1283, for ferna 1281, tuacud o fernce 5538, fern i. fearn sin isin caill 5514
ferrdris a dogbrier, cur-brier 4295.
Three Med. Gl.

ferthain Lat. phavin, rain 4220
féth i. fe re, alas! 4294,9. Cor. 2
§ 606 : Tr. 75
feth smooth, sup. fethim saire 5651. O'Dav. 1004
fi poison, venom, fi a oonna 3311. Cor. Tr. 79
fi bad, fi oule 3312, 1421. Metr.
fi anger, indignation, fi ani aerais 669, 3308. aimríar, Metr. 4
faclach toothlike 6093
fiad f. honour, g.s. litir fiadha 4545
fiadach game, hunting, for fiadach 113, 2392
flalus m. kindred, relationship, cona f. 1747. Laws
feannamallecheaterdaraí the biggest word in Gaelic 1435, 1740, 4523
fiar crooked, awry, co fiar athcarí 5788
fichim I ball, 3 s. pres. dia fich in domun 2204,6. Wi.
fd m. (1) wood 853,4,5,6,7,8, 1182 : (2)
a vowel 917, 1340,1 ; n.p. fedha 919 ;
d.p. 764, 1343 ; a.p. frisna cuic feda 260 : (3) a letter, an Ogham letter, one of the 7 heads of accident or structure, i.e. fd, deach, réim, forbaid, alt, innsce, etargoire 739, 762,3 ; g.s. feadh 769 ; g.p. feadh 769
fdat bird-cherry (i), fidhat 1156, fidhout 4251. fidhach cope, shrubs, brushwood, Lisn. : Hog.
fdba hedge-bill 5725. Ir. Gl. 797
fdbad f. wood, for fhdhbait 818, 3644. Thc.
fdrad coll. vowel letters, letters, n.s.
3879 ; g.s. cour fhdraid 3874, cen ecomuaim fhdraid 5317, 5363. Cf. co n-inuaim fnadrug, Ir. T. iii. 29, 12
fdrad freecomail an alliteration between the last word of a stanza and the first (stressed) word of the following stanza, fhdraid freecomail, e.g. found. Cie féith 3879, comfhuaím fhdraid 5363. Cf. Fel, p. 14 x : Ir. T. iii. 29, 24 ; 39 y
filideacht f. the art of the poet, poetry
5798 ; g.s. vii ndeich na filideachta 860
fillim I fold, bend, inflect, 3 s. rel. fillis 4474; impf. subj. filled 4474; pass. ni filltir 788, 3596; inf. filled m. 4475; d.s. i filltiud 1638; n.p. fillti 1664, 4732, isna filltib 1541; part. pass. fillti inflected 905, 3788

filltech (1) inflected, dealba filltechta 1641: (2) m. inflection 1656; n.p. filltechigh 1660; oenfilltech 1668

filltiugud m. an inflection, a prepositional case, n.p. filltiugudh 1515, 1637

fin L. ifin q.v. 5434

find, finn white, muc finn milk-sow 5660,70; g.f. finn 5672,47; irfind 5701. Metr. Dinds. ii. 42, 20

findchol white-hazel 1156, 4251

fine f. a family, tribe, g.s. 2286

finemain f. a vine-tree 1186,7, 4284,5

fir-dinggam I truly press, compress, arin bfoicul fir-dinggeas 3664

fisid Lat. scientiam 3523. Wi.

fiss m. knowledge g.p. fess 2237

fíu worthy, worth, like (with accus.) 5231, na feor air coindelec (?) 3782. Cf. a forbhio fio from perfections of goodness, RC. xxvi. 16: i. coisail, li. 3. 18, p. 625

flathius m. a reign, g.s. co deredh flathiusa 1122; d.s. o flathius 1121

flann red, blood-red 5698. Wi.

flesc f. a rod, line, a stroke or score for an Ogham letter or part thereof 964, oenflesc 976

flesc hun fich a root of fighting, Metr. E. 13; femen i-flesc 610, Lat. vimen

flesedá sheltered, delicate 610, 3089. flesc a fence, hedge, O'D. 870

fó good i. maith 2822; 580, 1421, 4476, 2844,5, fó Die 3341; in composit. fochosach well-footed 6602, fond fochrotha 5105, iar fosí 479, fótherines 576. Asclo, ccxxxiv.

fo-berim I attack, seize, catch, 3 s. fut. fombera 5343

fo-chanaim I sing to, brec i fochanar 5235,46. TP. ii. 290, 7, 8, 9

fochearrd throws, 3 s. pres. 5131, focert 5143; p. pass. focertad 451, 2914

fochloc, m. dim. fochlocán a poet of the seventh rank; do fochlocain 2252. Ir. T. iii. 112: Laws: Cor.

fo-chrom slightly bent 5932

foclach having words 3133; d.s.f. ilfoclaig 1558

fod Lat. foetus 1479. O'Mulc. 561, 587

fodali f. a division, n.s. fogail in anna 5772; n.p. fodla 2005; fogla 5490, fodla fedh shrubs 1151,5. Laws, sub fid

fodá(lim) I divide, 3 s. pass. fodailter 6064, setip ni fothhaidhir 456

fodallt a dividing, division, for fodailt doib 1244

fodb n. arms, spoils, fadb 5395

fogal f. injury, damage, d'Icohglalba 2124. O'Dav. 929

foglaim f. learning, vii bliadhna na foghlama 2477

foglaimim I learn, o rofoghlaimet na hírbera 216. Laws

fo-glíun I learn, 3 s. impf. subj. nofoighlaedh 3999; 3 s. fut. pret. nofoighlaedh 1045; 3 s. pret. pass. rofoghlointi 2454. Wi.

fogluaisim I move, disturb, disquiet, 3 s. pres. fon-gluaisí 1225, 4535; 3 s. fut. pass. fogluaisfeth 5348. Triads: Wi.

fo-gonaim I wound, destroy, 3 s. pass. fogonar 5224,7

fofraigim I sound, 1 s. pres. fofraigim 399, 2820; 3 s. pres. fofraigí 368, fofraiged 2750; inf. dia fofraigud 451, 2823, 2914. Cf. Laws

fogurda roofed 906, 3788

fóidim I send, 3 s. pres. nos-foindend 382, 2759; 3 p. pres. fuidhit 359, 2739; pret. pass. rofuidhedh 1041, 2544; p.p.p. guth fuiti 359, 382, faithe 2736, fouti 2758

foilechta the composite Ogham letters qu, ng, sr 429, 439, 2874,8, 2893, 2904, 4357

folliguid (fo-sligim) a smearing 1756. Fel.2: Éria vii. 194

folintiu f. a consenting, allowing, admitting, for foindin na focul 1370, 4426. Laws
forbaid | perfect, complete | 592, 1414, airim forbaid 1445, 6
foririm | I help, 3 s. pres. foririd 3637, pass. forirthe 2114, rel. fouirius 3402; 3 p. pres. foririt 2170, foiret 2171; sec. fut. 3 s. nasfurlead 5164, nosfirf 5238
forirthe | nech helpful 2647, 4404. Laws
fo-línim | I make full, supply, multiply, nocho nfuillter 1444, nach fuillter 4494
folleucht | (fo-slicht) track, version, recension, iar fuilleucht aili 1361, 4503. Wi.
folletain | having white hair 5529, 32
foluaach | m. a small whale (?), n.p. foluaich (fobluaich) 5933. broach, O'Cl.
folud | m. substance 912
fo-luigim | I hide, conceal, cindas shailgit a n-ulu 2008; inf. folach, caingen falaigh 2185
fond | m. field, land 5105. CC.
fo-nialus | slight nullity, for fionalus 2835
foraíme | an additional or diphthongal group 5676
forál | an excess, addition 2778. Wi.
forba | an end, completion, n.s. a forpa i nguthagaip 3006, 3003; g.s. do focul forba anale 930; d.s. a forba 1587, iar forbu 1735, co forbu 519, do forbau 1305. Fel. 2
forbaid | f. an accent, n.s. is forbaid 1575, 740, 810, 3, 5, 7, 8, 821, 2, 3, 4, 924, 1544, 3633, 4767; g.s. 1406, ag fuacra na forbaidi sin 1561, ig incosc na forbaide sin 1563, 1568, esse fuirbhthe 907, 3789; a.s. fri forbad 1951; n.p. scriba na forbaide-sea 1551, forbaid 4768, a forbhthi 1817, fuirbhthe 1545, 1878, forbhe 1855, a fuoirpdal 5005, i fuirmhte 5036; d.p. forbaidib 820
forbaim, forbim | I complete, perfect, achieve, 3 s. pres. forbaid 812, 5, nachas-forband 2122; rel. forbes 4519; pass. forbaider 253, forbaither 6036. Gor.
forbedim | I vivify, forbeoidh 812, 3, 3635, 7
for-brig | f. overstrength, overemphasis, overstress, cen f. 1941, 5062, 5155, 2054, 2158; e.g. in 5157-9 the last syllables of uile, chena, are stressed to begin the next line, with no elision before vowels (?): so hétha 5162
forbriste | broken up, articulate 906, 3788
foremacha | factious, onomatopoetic, ainm f. 1614, 4697. Sg. 3071
for-dám | f. a great company or party 2236
forderingim | I compress, 3 s. pres. fri forbaird fordingi 3647, v. ardingim
fordúnta | foreclosed, fore-enclosed 6086
forfid m. | (1) a diphthong, n.s. 1340, in forfihd 1342; n.p. na forfeda 1344, 5491, 5510; g.p. na forfíd 5417; d.p. do forfheadhab 765; (2) forfeda additional letters 6112, 6; 6121.5
forfuaillim | I add to, fill up, 3 s. pres. foruillid 1565, 4796; inf. forfuilled 4796
forglas | blue, dark blue 5669; g.s.f. forglaí 5671, 3, 6; d.s.f. oc forglais 5934. Cf. Thc.
foriadad | m. a shutting up, g.s. foriata inclusive, 697, 3327. Thc. PH.
forinnse | added gender 574
forleithe | breadth, comprehensiveness 12, 2226, 2316
formarius | many-faced, vigilant 3642, 811. Dignitas in Monasterii. Qu in bonis sit forma, qui caeteris monachis vitae suae ratione praebuit, qui potius qui monachorum spiritualitati invigilat. Senior qui aptus sit ad lucrandas animas, qui super monachos omnino curiose intendat et sollicitus sit.—Ducange
formecsta | f. composite Ogham letters 2902, teora foirmcesti no imecesta 4359
formolad m. | (1) a belauding, hyperbole, superlative degree 645, 3268; (2) the
GLOSSARIAL INDEX

addition of a syllable, on, to a word 1945; 5627, 1991, 2082, 2151, 2164; e.g., fer-on 1793, bend-on 1839, nem-on 1859, ir-on 1983, in-ann-on 3394, 6; an i-tormach silla-ide (i-tormolad), Cuir An.: RC. xx. 150

foro-fodlaim and for-fodlaim I subdivision, 3 s. pres. forofoglaíd 282, forofoglaí 2597, 3 s. pret. forofodail 2473; pp.p. forofailgití 4024. forodail subdivision, Laws: Str. Gl. 6, 20

forore m. a hog 5677,8; dim. fororcín 5937

forach a stretching ñ- rigi 1330, 4646

forrán (I) aggravation, anger, oppression, violence, e.g., bauid foranna 5986: (2) comparative degree 645, 3627; for-ran ñ-sfríbrised, Triads, 186, gl.

forrgim I injure, hurt, co forrgidís 1332, 4667. Wi.: CC. 5681: Asil.

fors chance 377, 733, 7773-4; 5, 8; ñ-toch, TP. ii. 362; ñ-casus ñ-toím, O'Mulc. 579, 578; cf. Origg. xvii. 15, 1 f.

forsail the accent on a long syllable, the Ogham sign of which is on 1405, 1573, gai ind thir forsail 1820, sail a n-inad forsail 4459, for sail for fou feudhair 4771, sciribhar sail ar forsail 4803, 435, 813, 19, 1356, 1546, 1555, 9, 62, 4, 4, 3634, 5, 4769, 93

fortá is upon 1156, foroda 4005, 4237, 9, forseta 156, foruladh 811; 3 p. forsetait 214, forsetaí 1146, 2559; impl. subj. 3 s. forleith 2419

fortciud m. a covering, obscuration, tre 3. 2774; g.s. bhera fortciud ñ-for- dorcha no ruamanta 1323, forciud 4640, 4621. fortuigm, ñ-for-ôch, RC. xx. 148, x : forchide, Ml. 294 14, fortgaidí, 90 d 2

fortgellaim I declare, express, pres. 3 s. fortgellaid 2795; pass. ni fortgellaid 2794. Asil.

fortómach m. an addition, a super-addition, g.s. in fídh forthormach 1735, 7, 4928, silla-fothormach 2968; forthormacht f. id., cona forthormach-áith 2510, 1

fortud invocative case (I) 1522, 1652, 1784, 1884, 1981

foruaslaigeach an intervening, dominating, etargradimus ñ-f. 844, foruaslaightheach 3716. Cf. funsglaid, fuaslaichteach a loosening, Lc., sub edargradimus

fossugm m. a resting, halting, ic fosugm o focol co focol 1595, 4675. Thc.

fot n. m. (1) length, in fad as far as 5811: (2) a long syllable 1339, fot na-icenta 4374; g.s. fuit 824, 1353, fuid 1552; d.s. for fut 812, 1564, for for fut 1546, fri fat 1707; d.p. forna fodait 1556. Sg. 5 9, 12

fotach long, n.p. fotait 4378

fotaigmt m. make long, lengthen, iar-sinni fouaigés 3652; inf. dia fattugd 4354

fotha m. a foundation, basis 687, 690, 2735, 58, 9. Wi.

fothaígm I found, fothoigim 2819; 3 s. rel. fothaiges 814

fothorand f. a subordinate part, subdivision 1897, 8, 1920, 1

fothud fundative case 1524, 1662, 1786, 1885, 4982. Cf. feinne forud, Wi.

fothugud m. a founding, positive degree 644, 657, 3267

foxul ablative case, n.s. foxal 4741, foxal 1522, foxla 4754, foxlaith 1882, 1890; g.s. foxlan 1645, foxlachá 1647, foxlada 1661, 7; d.s. ina foxlaid 1677; a.s. co foxlaid 906

fráech, fróech m. (1) heath, heather, n.s. in fraoch 2834, 1157, 4251; 1195: (2) hair, mane, fraech frithrole 5994, 6008 Metr.; Fian.

freencar interrogative case 1886. Gr. Lat. iii. 133 et seq.

frencdaire, freencaire a present person or tense 1942, 2056, 2161. Sg. 167b

fregarach m. an answering to, corresponding to, equivalent 1085; n.p. freearach 1090, 4084

fresgabál f. (1) an ascending, ard fresgaphaí 2426: (2) ascensive case, fresgabail 1527, 1663, frescail 1789,
fresghail 1886, fresgapail 4984, Laws
freslige (1) a lying down, subsiding, freisligi foghair 4724: (2) desidivative case 1523, 1653, 1791, 4985; Wi.
fricasmach diligent, careful, attentive, keen 4050; Din.
fris-oiglim I violate, break, cona fri[th] ortud tepta (?) 1938. Ped. Gr. § 791
frith has been found 2124; 3 pl. fritha 2021
frithgnan m. diligence 5194. Fel:
frithindleadach a counterpart, equivalent 313, 771, frithindldech 2649, f. Laitne 3569
frithride backwords 5824, 5968, 5994, 6008. frithros, Lism.: frithroise, Accall. 3570: frithroise i ni o-agaid tsrotha, Anc. v. 25, 7 n.
frith-saigm I attack repeatedly, frequent, study, part. needx. is fretede 809, is freitighe 2781
frithrisuide retaliation, reprisal, frisithic 1933. focul i frithsuide, Arch. C. P. i. 160: Laws: O’D.: O’Dav. 1547
fuach a word 254, di fuach 3569, daghfuach 3570
fuachonn, fochna a blade of corn, braird 5558. Fel: fochnan, HSD.: fochn, Lism.: cf. folchne, Triads
fuam sea a muir 5444
fuar sea a muir, B.; i dilend i muir. L. 5443
fuibel (lo-ben) error, fault, fad nad fuibal 5459. cen fuibae, Sc. 26*8; cf. Wi.
fuirid (?) gl. derg maesem 5936
fuirmid (1) a placing: (2) depository case 1776, 4976, 7
fuirmim (lo-ririm) I place, set, 3 s. pret. forruim 5397
fulang supporting 1808, fuolach 4994
furail excess, too much, overflow 1566, 1574

gabul f. a fork, branch of a family, g.s. gabla 5335. Wi.
gabur m. a goat 540, gabar 3170; a.pl. gabair 5230. Cor. Tr. 83
gae, gá m. a spear, g.s. craind ge 1173, airell gá 4892
gaeis f. acuteness of mind, wisdom 5271
gatho voice, goeth 5001, 2970
gair n. a short syllable 819, 1072, 1339, 1547, gair n-aigenta 4375, 6; g.s. 1552
gair f. a shout, voice, gair guth 665, 3281: i- guth 3177. Fel:
gaird gim I shorten, 3 s. rel. co nach sail gairdgium in foucal 3665
gait f. (inf. of gataim) a taking away, stealing, a gait 2179
galmalam lasin Laitneoir pressed cards 1084, gourmarium 4078. galmilla, galbanum, genus pigmenti vel succus vel lac ferule, Ducange, Suppl.: galmulum, Pl. Vit. Sanct. ii. 382: galmirum (galmarium), BB. xviii. 68
gannanch f. a milking cow with a year-old calf, a stripper 5762. Wi.: Laws
gann, gand sparse, scanty, a formolad, gand-on 5284, am-on 5286
garmain f. a weaver’s beam, g.s. gínol garman 1175, 4271, 5543, 5626, o nin na garman 5544; n. togaibter garman 1176, togbaither garmana 4272. Wi.
gart hospitality, generosity, honourable conduct 5271. Death Tales
garta well-faced, comely 4060. gart-i. eineach, O’Cl.
gat a wthie, tie 5727
géd a goose 1608, 4885, ngeigh 5695, d.s. on geig gotha 1698. Wi.
gelt (O.L. gleith) a grazing, pasture, d.p. geitalb 1189; inf. of gelim
géim n. a roar, shout, d.s. on geimim 1698, on geim 4885. The.
gein n. (1) birth 616, 2487: (2) pl. gene generations, younglings, offspring, glossed as couple, pair 570, 1812, 345, 6, 1854, 5, 1878; a gensilde 1950, a gens de i-géin 5080, 5412. Cf. O’Dav. 1034
géint f. a wedge, ngend 5727. Wi.
géis a swan, gilthir geis 3960, 5695, gildir gési 5320
gelt mad, wild 1185, 4283, 5551; n.p. gelti 5554. CC.
GLOSSARIAL INDEX

Genas m. chastity 5271
Genemain a birth, iarna g. 5650. Wi.
Genitil f. genitive case, a ndelb genidli 1644,6, 1668, genitili 4847, for a
genitil 3611. Laws
Ges, gels a ban, prohibition, tabu, ba
ges 5943. Wi.
Getal (1) a reed, the broum plant i.
gilracch 1190,1, 2576, 4287, 5521: (2)
the Ogham letter ng 255, 442, 2896,
5584, ngedar 5929. O'D. Gr. xxxii.
Giall m. lower jaw, mandible, cheek, g.s.
a delidin litterda, da gnuis in gelli
(=geill) 2043
Gibe a modelling (in gyspsum), uigibe
5801. O'Mulc. 651 : Ms. 59,7 : cf.
Origg. x. 119
Gilraceach the broum plant 1157, 4252 ;
1190,1, 4287,8 ; 2576, 5521. TP. ii.
46, 16
Gille m. a lad 5715 ; triple dim. in
gilliguran 708, in gilleuccan 3463
Gin m. mouth, i ngenaib 1594. Wi.
Ginol man, g. gamma 1175, 5516,
5543, 5626, ginol gamma 4271.
Fel.2
Gius a fir-tree 1153, 4248 ;
5521 ; g.s.
grand gius 1194
Glasia f. a stream, rivulet 1810, glais
5733
Glais a stream 1065, teit an glas 4021
Glais groen, grey, sibery nglas 5700 ;
compar. glaisiu 1189, glaisium cnis
5617 ; equat. glaisitir 3500
Gléim I make clear, set in order, 1 pl.
imper. gleam 5090. Wi.
Gleol a fight, n.s. 5371 ; a.s. glaidh 980
Gleodro splendour 5429
Gléire f. choice, elite, flower, n.s.
in
ghleirí 2228
Gleasa track, pursuit 5877, eetgleithi
i-gleas etar ro 3828. glette-i-slicht,
Tbc. 712 ; v. geil
Gleasa f. brightness, g.s. 5247,50. Fel.2
Glór Lat. gloria is glist glan 2213.
Glionn m. a deed 1548 ; g.p. 940. Wi.
Glionn m. champion, hero 5120. RC.
xx. 144, 23 : i. gaiscech, H. 3, 18,
p. 626c
Glór a noise, sound, gan glor 2049,
Wi.
Glúar pure, clear, bright 5131. Wi.
Glulas f. a gloss, n.s. gluas 54, 2342,
2417. Z.2 22b
Gnáthach usual, leas roghnathach
2250
Gnáthugud m. a using, usage 843
Gnáchach specific 528, 861, gnethach
3736
Gnim m. (1) a deed : (2) active voice, i
ungnim 642, 651 ; g.s. briathar gnima
1620. torand gnima 7 cesta, Sg.
26b15
Gobur f. a horse, a white horse, is i
in ghabur 539, is i in ghabair 632, gopar
3169, gobar 3207,15. Metr.
Golbnecht f. smithwork, gaibneacht
5801. Laws
Góidele f. the Gaelic language, gaidile:
3504, 3541. gaidelc 2517. gaidelc
2482, gaidedl 2282 ; g.s. filid na
gaidhilc 4525, gaidilc 4964, gaid-
dele 2836 ; d.s. isin gaidile 4011
Golm f. pain, anguish, gan goimh 2051.
TSh.
Golaim I weal, weep, 3 s. pret. fut-
golfad 5288, gulfad 5294. Fel.2
Gouur, gouor light, solus isin mbretnus
3208, eath solus 3215. O'Cl. : cf-
gabar bright, Lec. : Metr.
Gorm blue 5700 ; sup. ? guiremhl dal
4297
Gort (1) ire i. edeand 1187, ekheand
4286, 5494, i. gius 5521 : (2) the
letter g 2896,8 ; g.s. bogad guirt
4328 ; d.s. do gourt 4324
Gort m. a corn-field, n.s. in gort 5559 ;
d.s. ar gurt 562, frisín gort arba
5558, 6044. do ghearr a nguirt uile,
A.U. 1412
Gortigernd the language of heaven
190, goirtigern 2494, goirtigthern
vortegernos, Ir. Fortchern overlord
Grád m. rank of the poets, in gradh
onni is gradus i. ceim 3284. H. 4,
22, 4,6 : nemid fí graidaib fíled, LL.
38b37
GLOSSARIAL INDEX

graif a grave accent, amal bis graif 4786, graib 1557, in graph fil and is ondi is granit, Cor. 2 708: graif, Sg. 220*4, 220*8, 213*2
gránne a point, pin, graíni in gce 1706, 4896. Arch. C. P. i. 479: Wi.
gramadach grammar, n.s. 54, 2342, eiter gramadaigh 51, 2339
grande hateful, hideous, super. grannium
Grec f. the Greek tongue, Greek, n.s. Greig 2281, 2311, 2459; g.s. Grege 3765; d.s. a Greic 353, 2716
grés a work, handicraft 239, 2554, gres sair 5631. Wi.: Beath. Col.
grinne a bundle, band, company, grinne sair 5239. Gor.
gruc a hero, g.s. goth gruce 5288, gruice 5294. —Iaoch go garb, ut dictur, guth gruce cruth mbirege 711, Cor. Tr. 90: grúig á leach, H. 3. 18, p. 625
gruth curds, Lat. galbula 1082, gour-maulo 4077. Wi.: Beath, Col.
gruthraich Lat. galbala 1084, gour-maum 4079. gruthlach curdled milk, P. O'C.
gual coal, g.s. smir guaili 5633. Wi.
guas danger, peril 5382
gulbanda beaked, piercing 1215, 4535. Cf. gaeth guibelta, Acall. 383
gus strength, power, high spirit, g.s. gossa 5314. CC.
guthas wording, vocalisation 5276
gutta f. m. (1) a vowel, 358, ni sídh disi hi puinnein 2762, 8, aux guta 1534, guta 2755; n.p. gutai 1071, gutai 1596: (2) a letter, int enguthe the one letter, i.e. s, = sail 1727
1 f. (1) an island 2741, 4642: (2) the old Norse name of Iona, the latter being a misreading of Adamnan's *Iowa (insula), i inis Coluim Cille 1228. Metr.

Iachlinn a fish-pool, Lat. piscina 1092, 4093. iach (g.s. of eo) á bradan, Lec. 239
Iachtad m. a screaming, yelling, shouting 1681, 2378, 2797, 4568, 5575.6
Iarcomarc a concluding word of a poem, a repeating two-thirds of the first accented word of the poem 936, 3865, ar in iarcomarc n-inslan 2210, iarcomarc hairdne 1588
Iarcomrac a word or verse containing three syllables, trisyllable, á-tret-sillebach 3865, 1214, 4465; 1419, 1953; 4, d' iarcomrac 1936, a honn a n-iargcomarc 3539
Iarculbídus an end rhyme 3841
Iarmberla (1) unaccented words i.e. dialt n-etrlemme and lorga fionn 1307,13, 4620,30,2: (2) the speech of *Mar Nema, cryptic speech 1314, 1304, 4627,33; 2511,25. Cfl. RC. xii. 267
Iarnu a fáisen 5842. iarndoe, O'R.: iarndoe, Trpl. Gl. 31
Iarunna iron, amal l. 1314, iarand 4633
Iscaireacht f. a fishing 5803
Fath land, country 5328 34
Ibor a yew, service-tree, ibur 1153. ibor 4218; 1196, 4299, do ibar 5523, 5593.6, 5658
Ibroracht f. yeu wood work 5804. Petri R. T. 347
Ic a paving, d'icc na da fichet'1213
Ic a healing, remedy, oenice 2083,4. Wi.
Ichf progeny, children, race II12, 2261.
i-clann nó cenel, Cár An.: Cor. Tr. 98
Iadad (1) the yeu, aspen 5593,5: (2) the Ogham letter L, n.s. iadad 1676, 5659; iar iadha 2795, idho 1196, ida í-ibhár 5523, i-thadh 2796, 4299
Ifin m. (1) a gooseberry, a gooseberry bush 5666, 520, brab ifin 3465: (2) an Ogham diphthong or triphthong beginning with the letter i, int ipin 4863 5525, 5611, 5667. iphin, O'Br.
Ilar n. (1) multitude, plurality: (2) plural number, n.s. a n-illar 1539;
GLOSSARIAL INDEX 343

immair-icéim I meet, suit, fit, 3 s. pres. immairigh 526, imairic 622
immair as 1968. Thc.
impsoud (imb-sóim) a turning about, anastrophe 510. tre impúth esí, Sg. 4b8
im-ræt a business, method 5718
imrind mutual point, common rhyme or termination, no in imrind bera re seachta 3713. Thc.
imseechaid a regular repetition 1934
imthimchell circumulative case 1526, 1653, 1887
imthornaigim I increase, 3 s. pres. rel. imatornaig 4549, 1232 E.
imuca mutual choice, choice 498
innannus a sameness, identity 1015, 3964.5. Laws
inchosc m. (1) a meaning, signification, denotation of gender and person, etargóir in incosc 641,7,9, 673, ig incosc 1563,8, ise int inchosc 1905, a hinchosc 3977: (2) accusative case 799, 1519, ac fer síb (2) 1531, 1773, 1881, 1891
indaithmhech an analysis, explanation, do roi an indaithmige sin 5542, triana n-indaithmhech 4637
inde f. (1) a meaning 742, triana n-inde taitmheach 1319, inne 331, inni 831, 2680, 2729: (2) quality 673, is i in indi 674. Lec. 169
indell a yoking, question 1247, 4362. Wi.: O’Mull.
indédin an alev 5728. Wi.
indent, indnd in which is, when, since 5121. Eirn 1, 12; 120, 12: Thur. Habk. § 776
indilse inappropriateness, indilus ar indilsi 3710
indische speech-way 572
in-diupartach fraudulent, private 6074. diupartach fraudulent, Laws
indiles an improper use, Lat. barbarisms, Origg. i. 32, 4; 760,6, 821, indiles 764, indileas 749
indotacht m. (1) an entrance, beginning: (2) impressive case, ni bia int inutacht 1725, 1520, 1652, 1724,82, 1884. Laws

imfreccrai a mutual corresponding, a corresponding, cânal ind imfreccrai 924, 1513, isna foclaib in imfreccrai 958, 3564,6
immaireide fitting 492

imlugud m. an amplifying, multiplying, illugud labhartha 630, hilugud 634. Wi.
imlugud an eaglet (?) 5696. il-nat

imchomairc imcholmét imaigall aímaic im-ad-cíu ilugud "ad.
imchomairc imchomarc imcholmét immairigh

immairbhéim i. 1975’
imchomhairc

imchomarc

immairbhéim

immairbhéim i. 1975’
indscé m. (1) gender, indluis ind indsgé 3694. Innsi 5206, 7145, 740, 3023, ferinnsci 521,9,31, 543, 565,7, 595, 839, 3023, 3066, 1908, baninnsci 521,9,31, 543, 550, 565, 596, 840, 3024, 3070, 1908, demhinse 521, 530, 543, 550, 597, 829, 3024, 3074, 1876, 1908: (2) speech, i. cumasceda 1580, 1690, sumaicé 1589

indscé airme ordinal speech 1715, 4906

indscé mod narration mode, repetition of a word in the trautain 1949, 5076. E.g.—

Ric in sithbl sithlas mag;
Ric in dam tri coecat hglonn,
Ric in gilla gusmar gann,
Forfacab Cú dinisce donn.

RC. xx. 144

in-gram i. ingar unfulfil, impious 4036.
angar i. mac longhar nach bhfoghann da seno do rúr a dhualgaí an unfulfil son that is of no service to his father according to his due, Triads, 159, gl., 235; gl.: cf. O'Dav. 1102: ingor, Ascoli cccclx.

innisli f. a narration 572

innunn to that side, thither, inund 1579, anund 1585

inrathaigte to be perceived 1352, 4115

inrocomraireginisomairne the longest word in Gaélic 4523; cf. 1436; v. comroireginiu

insnitheach infilled 6060. snithe. Wi.

intech a sery, amal intech legend 361, inntech in leigind 2739; intech 1758. Wi.

interlacht an interjection 321, interrecht 2669

intshlucht, intlucht m. sense, invention, research, g.s. derbad a intlechta 5471; a.s. tria intlucht 2015

iphin m. (1) a gooseberry 1197, 4394, int ipin 4863: (2) the Ogham long 1, the Ogham diphthong 10, iphi 1294, 1363, 1535,7,8, 1541,3, 1675,7; 1 medial and p 1369, 4425

lsa whose is, of which it is, isa oen 715, 593

ithe an eating, ac ithi a chno 1183, 4280

labrad m. a speaking, speech, g.s. labarthra 1952

lacht milk, g.s. comet lachtá 5622, imon lacht; a.s. is ic oimetas in lacht 5623; a.p. gan lachtá 4543. Wi.

lachu a duck 5693. Wi.

laad a mill lead, canal 5837. O'R.

laiches f. a lay-woman, heroine, laichesa 5718, laichesa 6150. Éiriú vii. 194

laid f. a metre proper to a dosa 829, 1578, 3672, 4654, leód 1581, saerlad 2030, is i in laid 839; a.s. doni in laid 2194. Ir. T. iii. 116

laiget smallness, weakness 1455, 4528; 4551, a rolagat 4135

laigtech weakly, weak 4135, luigtech 4732

láirche lórchaine, gl. lorg lauch, q.v., 1692, laurgo louraidhe 4879.

láirf f. Lat. furca, Cor. cf. Thc.

Laitín f. the Latin language, Latin, do múirithe na Laitne 3016

Laitneoir m. a Latinist, n.s. 2010,7, lasin L. 449, 2909

lán (1) full: (2) a full, a plural for a singular i- can dhichened can dochned 5075, mna a lan 1839, ben a lan 1845, nem a lan 1867, 1946, 1994, 2090, 2160, e.g. meni thuilte 2108

lánaimain f. a couple, pair, neeter couple, n.s. 1809, 1810,1,3,4,5,6, lanamain 1852,4; n.p. lanamna demean 570,1, deimi 1949, 3257, 5079, 5406

lánamnaide a couple, correlated pair 1812, 1817. kinamanda, Laws

lanchubaid f. (1) a couplet rhyme 929: (2) perfect rhyme, ut est bas, las 1014, 3963

lán-chúibidius a rhyme at the end of the couples in a trautain 3840,58.
Ir. T. iii. 9, 8; 130, 20: Ir. Metr. § 10

lánchumang m. full power (or tone) in simple vowels 1201,5,6,8, 4313,7,9, is e in l. 5459
lethchumang a half-power in semi-vowels 1207, 4318,9
lethcuidius an internal half-rhyme 3839
lethgutta a semi-vowel, n.p. lethguttai 445, 450.1, na lethghuta 461, na lethghatui 479, 513.5, 1060.70, 1210. 2904.6,25,82.4 ; d.p. 1207
lethrand m. a couplet, half of aquatrain, g.s. fidh airdeha in lethrainl toisich 7 in l. deirig 3946.7 ; a.s. cosin l. ndeighenach 4662
li n. colour, beauty, li n-aimhi 5540.1, li ambi 1170, li crotha 5662, li a danu fair 3311
li delight, pleasure, li sula 4263, 5533, li suad 4659, li anns melus 3308, 669. O'Dav. 1157, 1197
li good, li maith 3312
lia more, compar. of il many, is lia-te the more 635
liail m. a physician, g.s. luth lega 1191, 4287, 5561 ; d.p. laisna laigaidh 4288, 5561. Wi.
liath grey 5698, roliath 2070 ; g.s.f. leithi 5672,4,7
lig beauty, colour, li fol 6044. -i dath, O'Dav. 1197 ; -i maise, Lec.
lige a lying down, inna lighi 1593
lim I accuse, charge, sue, 3 s. pres. rel. liess 3385
lilgach f. a milch cow 5760. lulgach, Wi. : Laws : leolighech, Din.
lin flax 297
lin m. a number 943.5, 959, 962, 5172
lith activity 1815. -i luth, O'Cl.
litr f. a letter, g.p. comcengal litrioch 2721
litrdeacht l. literature 55, 2343
litterda consisting of letters, literary 395, 2790, 5308
loco a place, locality 1029, dul i lloco 822. Wi.
loch hero, cenn o lochairbh 5283. do loch i- do loech, R.C. xx. 151
loch black 5669 ; g.s.f. loichi 5671,5,5. Cor.
log decay (?) 2095. logh hoising, dissolving, untying, O'R.
GLOS ARIAL INDEX

loman f. a rope, cord 5725. Wi.
lond fierce, bold 5359
long f. a ship, n.p. longa 5119; g.p. 942
loinn f. a blade, a sword, aur-, ur-, iar-
rem-loinn 1703,14,4699, 4719. dorat
beim don luinn i cloideb Conchobair,
The. p. 159
loire. long f. (1) a staff, handle, n.s.
1591; n.p. 1594: (2) longa fualch
staves of words, two unaccented short
syllables between alliterating words
1310, 1595, 9, 1906, 1692, 1849, 1870,
1981, 2099, 2140, 4672, lurga f. 4625,
larga diaolta 2154, 5080, 5351, e.g.
salim ba sessach, im ba seng 5355
lose lame, losogam 5771. i-bacach.
Ed. 11, 22: Lee.
luaidim I speak, mention, luaidit 354;
inf. luaid expression 6512
luam m. a pilot 868. Fel.2
luammacht f. pilotage 5798
laun (1) moon: (2) Monday, doomsday
(the Celtic world ends on a Sunday)
3553
lugugud m. (1) a diminishing, lessen-
ing 647, 659: (2) a diminutive 1868,
1946, 1995, 2094, 2152, 2166, 5075,
5326, e.g. firfin 1796, firin 4989,
benine 1844, beinín 5028; Cnamine
5327, Domhine 5329 [1950. Wi.
lubh f. a plant, herb, d.p. du lubib
luibenchosach m. a metrical foot or
verse having seven syllables, hexasyllable
1217, 1424, 1955, in luibenchosach
3713, 4478
luibne a digit, finger, toe, cona luibnibh
1424, 4479
luis a hand i. lám 4474. Metr.
luis (1) the mountain-ash, elm, i- o
caithchean 1165, 5495, 5513, i-
lemh : (2) the Ogham letter l 5535,
56201. Lee.
luisliu a flame, in l. 5535. O'Dav. 1185
lùth stammering, dumb, luithguth
452 luithguth 2914. Fel.3, Proli.
287 note, cen loti (i.- cen bailehe);
299 note, gen luithi i- gen bailehe:
löth, Songs of Summer
lurganda long shanked 1227, 4537
lurgu leg, shank, shiourue, n.s. 1811;
a.s. imon lurgain 5780,1; g.p. lana-
main na lurgan 1815, 5003. Wi.
lùs f. taste, good taste, cona luís 2061.
-i blais, O'Dav. 1195
luss m. a plant, herb, n.s. losogam
587; g.s. tug in losa 5572, ainm
secip nach losa 5808; n.p. losa
fedha 1151,6, 4251, vii fidlosa 5493,6,
for losaiph 2833. Wi.
luith strength, power, activity, l. legha
5561, l. bech 5624
maudacht f. a maiden, n.p. maudachta
5721. Wi.
mac fuirmid m. a poet of the sixth
rank 2248. Ir. T. iii. 112
maccu, moexcu a genitive, of the kindred
or race which follows, Cuanin maccu
Nois 5706; cf. Óenu (maccu Laigsi)
machad some kind of agricultural in-
strument 5727
machdad wonder, maedad 5575,
maedad 5577. Wi.
maed- well, ni ma teit 2121. ST.:
Thur. Hdb. § 383
mael bald, hairless suppl, mælsem,
5936,7
maeth delicate, feable, maitha 467
máidthe to be praised, glorified in,
praiseworthy, magnificent, sonorous 467:
aghlaodh ghuithbhinn mhaoidhte,
amaing f. an enclosed place, sanctuary
6004; adj. maingeach 5149, 5154,
6004. Laws: Wi.
maith good, compar. fearr, fearrson
614, 3268
maithchnechas a delicate complexion
611, cf. maithchnechas 3090
maiteachas contentiousness 610,
taidiluir i- maideach, Lee. 327: cf.
maiteachtaí, PH.
mál m. a prince, noble, lord, d.s. dun
mhal to the poet 2245; a.s. tar mal
5387; n.p. mail 5229. Wi.
mala an eyebrow, malu 1813, 4999
mallrudug m. a retarding, by (a)
diaeresis 1945, 1991, 2137, 5069,
malot a shepherd (?)
mandroim, manroaim I destroy, 3 s. pret. romannair 546. Wi.
marbhán a corps 5187. Din.
marb-usce stagnant water, for marbusce 1321, 4639
mascul masculine gender 522, 620, masgal 3024, 3082, mascul 603; g.s. 1913. Sg. 66h14, 18, 20
masculini masculine 606. TP. ii. 122. 24, Supp.
mass stately, handsome, n.p. Romain mais 2536, mais 2537. Wi.
mederc ivy i. gort 5641. Anec. iii. 41. 18
medontach a mediotal position, fo medontaitg 4242.5, fo meodontacht f. 1369. medonda, Ir. T. iii. 124
meighleach a beating 540. 3170. meálleach m. O'R.: méigollach, O'Br.: megill, AisL.
mélachtnaigim I disgrace, 1 p. pres. subj. co ro-mélachtnaigem 141, 2430. melacht, Wi.
mell f. ruin, destruction 2793. RC. xxvi. 14, § 8: Fel.² p. 10: Hail Bright, 3 n.
mér m. a finger, a toe, n.s. aenmer 5783; n.p. meru 5780,7
mét. méit f. size, greatness, meid 673.4,5,6; a s. meit 5383; ar ata do met is luigtech in dobhrathar for so weak is the adverb 4131
métugud m. a magnifying, increasing 646, 658
mi-aít a bad place, bad position, co na ma mi-aít laparath 2978
midach Lát. medicus, a physician, miochách ice 4289, etuid midach 5584. Cor. Tr. 113: O'D.
midiu a vine, gl. muín i. midiu 5521, midiu 5926
mí-diúite non-simplicity 4307; v. diúite
mióíeur I judge, estimate, mide 408, 410; romesad 931
mí-fotha a bad foundation, n.p. mífothai 467
míl an animal, beast, n.s. milchu grey-hound 5743; n.p. 5744; a.p. for mila muige hares 113
miladheacht f. a soldiering 5801
milis sweet, comp. millsí feráib 5557, millsí 5559; sup. millsí feda 5608,9
míllise sweetness, millsi 1853
min meal, m. arba corn meal 1294, 4396
mín smooth, fine 1294, 4395
mind n. a diadem 4395. Wi.
minn m. a noble, sage, n.p. minna 5711. mind i. uasal no súí, O'Dav. 1220
mintán m. f. a tituaise 3226, 542, 5695, menntan 3172. O'Br.: mintu, Tog. Tr.² 1356
mirr myrrh 2450, 2614. Pfl.: RC. xii. 466
mi-rún f. ill-will, ill-intent, g.s. miruine 1306, 4629. Acal.
mo chean well is he born, happy one ! 2167, originally 3 s. pret. cinim. Cf. mo chen gach fer, Ir. T. iii. 128 z, mo ghean-ar an bheair, Ivi.; v. mad
mod work 546 i. gnim O'Mulse.
mod everything male 1463, 2136, 1458, 1467, 1493,6,9, 1502,8, moth 4558
Molossus Molossis in Epirus 1750, 4939; the place or tribal name seems confused with the Molossian hounds; O'Molloy, Gr. 118, equates fearchu werewolf with Molossus. Cf. Ir. T. iii. 421, § 215: O'Mulc. 269: Origg. xiv. 4. 9
mon a trick, feat i. cleas 1331, 4645
monar a work, deed, in moner 2093, 2165. Wi.
mórad m. an amplifying 1021, morudh 3976, morad run 5643
mó-róir very great, 7.7. 1666; compar. mono 1461, moaim 4571, a n-us moaim de 4497; cf. a n-as moidhe 1350, moile 1456. móin, Cír Ar., mórshesser m. seven persons, bai mórshesser 1139, is on mórshesier 258, 2568
muad weighing-beam i. med 5453
mual a mill i. mulen 5442

Z
mumceh f. a nurse "nurex 1909, is
bhuimeach 1911
muen (1) a vine 1186, 4283; 4; 5555;
(2) the Ogham letter m 5491; g.s.
uine 5672
muine neck, back, for muin 549, fri muin
5556. Wi.
muine a bush, cend a muine 5810.
Laws
muirenn a spear, n.p. muirine 1366.
muint 4629. O'Dav. 1235: Cor.2
§ 882
muit m. f. a mute consonant, n.p. in
muite 447, mutti 446, miutt 451,
muii 467, 513, 2904, na muitii 2907,
2931, 2, 2982. cenith müt, Sg. 5, h1;
is müt si, 17 n3
náe, nóe, nál a man - 1e duine, noe
1609, 1605; 1948, nae 1609, 1610,
nae 4686, nae 4687. Lec.: Cor.2 93,
969
náed a nine things 1022, noie 3977
nasc a rinn 5725. Wi.
nath m. (1) the metre proper to an
ansuth 829, 1578, 1580, 4653, is e in
nath 839, 3690: (2) any metre - 1
aimn da each uill aisti, Ed., 11 x 1, 33 ;
i- ainn coitcheann don uile aiste
cigsib, H. 4. 18. O'Mule.
nathair f. a serpent 5821. Fel.2
nau, nó f. a ship 6134. Wi.: nóí,
nóí i- long, H. 4. 18
neam - 1 ball fearrda fi rinmah im
usce 1205, nin in uisgi 4403.
II. 4. 18: O'Cl.
necht clear, pure - i-glan 5698. O'Dav.
1286
neilm poison nem 1301, 40, neimnich
venomed 801. Wi.
néit, néoit fight, battle, wound; Neit
god of battle 5395. Wi.: RC. xx.
148
néill m. a cloud, saididh nell 4291. CC.
nem- nu- (denoting negation), nem-
eoc-erda impersonal, neuter 1466,
enníh illed non-adding 1570, 6, nem-
fluil ind 816; nemfurail non-overflow-
ing 1 76. nem-fograigh soundless 474,
nem-gnathach unusual 2381, nem-
gnathugudh want of use 602, nemli
lais it has no colour 1171
nemed m. a dignitary, privileged person,
isna breathíbh nemedh 1298, 4380
nemnigud m. an annihilating, anni-
kilation 769, nemntinguig 3561, 4548.
neimnig, O'R.
nenaid nettles 5516, ndaint 5926. Wi.
nert Lat. fortitudo 4213, power,
strength: of a vowel in a syllable
3893, 965, 7
nertmaireacht Lat. nobilitas 4217
neutur neuter gender 613, 626, neodur
604, nemutur 3025; g.s. noaid 1913;
adj. neoturda 1465, 1503, 1917,
neudarda 1488. Sg. 66, 20, 1, 2, 8
nib fibr, vivacity 5301. W. nyfj;
niba, Thc. 5790: adj. nibachth,
imniachaig, Ir. T. iii. 106, 19: SPA.
nihilus a nullifying, nullity, g.s. u
nialsa 4442, do beith nialsa 2837, u
nihelsa 1385, 1399; d.s. fo nihils
970, fo nialus 978, 3897, 3901, 10.
arthaidbim nihelsa, Sg. 6b5, dliged
nihelsa, 14 a 2, 3
nin (1) the ask 1173; 4, 4269, 5495,
nenaid 5515, 5626: (2) the Ogham
letter n 815, 7, 976, 1171, 4267,
1560, 7, 1572: (3) any letter 1561,
2791, 4790; a.p. dar mo niona 2793,
dar mo lìtte, RC. xxvi. 15, § 8
nin a wave, tond 2791. Metr.
nosim I renew, make conspicuous,
praise. kep, 3 s. pres. noaid 1581.
O'Dav. 1287, 1336: nóadh -i-
coimhleá, H. 4. 18
nocht (1) naked, bare, a beith ranocht
2070: (2) an internal assonance or
rhyme, a nda nocht 5222, cen nocht
5236, cia rodlig co fil nocht and
5232, e.g. argair 5230
nòescu a snake, nòescu 5693. náisco.
Cor.2 986: nóasca f., Din.
nòile nine things, a noile 3977
not f. a note, mark, n.s. not tinfadh
3561, 4548, nod 1231, noit 768.
inchoise, Sg. 3b17, na nota áram,
6b21
notaireacht f. notary work, marking a text to assist reading 5798. Origgi. i. 22, 2: cf. notaire, Wb. 27.16
nuall warrior (fighting in a chariot) i. err 5443
nuall a shout, weeping, proclamation of incapacity, proscription, cend ar nuail 5964. Laws: Fel. ii. 5-1 gul, O'Cl.

6 m. an ear i. clus 1228, 1457; g.s. smit ai (?) 4649: L.L. 187 a 2
ochta eight things, an octave, g.s. sechta in ochta 932, fri ochta 1022, re hochta 3977
ochtach f. a pine-tree i. ail 1194, 4294; g.s. co cruind ochtga 5397. Lat. pinus, habies, TP. ii. 362
ochtar m. eight persons, an octad 2234. Wi.
ocean ocean 5253. Wi.
omusic 1470.3, 1483.4, othd 1273, 1476, 4578.4, ould 4577, i. saothaid 4307, l. od saothaig, Anec. iii. 45. O'Cl.
odor-osraich a scrat (?) 5696. SPA.: odhar og f., O'R.
oegi m. a guest, g.p. aiged 5300.5. Wi.
oig an egg, n. du. f. oig mame (?) i. oig 7 glun 5033, cf. cich 7 glun 1852. Wi.: ogh i. cele, Lec. 96 M.: na huige. Lor. Gild. 209
óg leth the poetry which the anrad shared with the ollam; a virtual half, not an exact half 1728, 4920, v. leth, certleth. Ir. T. 71.66, w.
ogmoir m. an oghamist v. Morann
ógmorach, fógmaracht f. a harvesting 5803. Cf. fogharaich, O'R.
ogum n. m. ogham, n.s. ogum n- airismech 5815. rolad int ogam-sa 5944, 5471.4; g.s. fid ion ogaim 597

Names of the Various Alphabets:
accomaltach 5903
ad'enfid 5876
alpiguir Atraida 61.48, Fgipta 61.45
airenach 5697
ar a mbi aen 5872

Names of the Various Alphabets:—

ardach Finn 5830
arm 5896
bac 6088
bas 5789
biad 5805
bo 5759
brec mar 6010
brecor beo 6055
romesc Bres 5943
briatharogam Mic ind Oig 5615
briatharogam Moraind mic Mhain 5528

Briccren 5854
buaidir foranna 5986
cechan 5767
cell 5702
cendar a muine 5810
cendar ar nuail 5964
cendar dehtha 6058
cendar fo muine 5817
cendar imreasan 6056
cethrdruimnech Cruteni 5839
cethrua 5975
coll ar guta 6049
con 5740
coss 5779
crad cuide eis 5895
cuidechtach 6110
cumusgda 6011
daen 5709
dam 5750
dan 5797
dath 6097
Dedad 6057
deenach 5958
didruim 6061
dinn 5687
do foraicimh 7 deachab 5911
eamn-ch 5907
ebadach llaind 5853, 6066
en 5692
Erimoin 6084
fege Find 6102
Feniussa 6069
fiachla Find 6093
far 6126
fochosach 6062
GLOSSARIAL INDEX

Names of the Various Alphabets:—continued.
fordunta 6086
fraech frithrose 6008
Gall 6157
gleselgi 5877
gort fo lid 6044
imarbach 6017
ind co ind 6025
indupartach 6074
insnitheach 6060
lad 5837
leni da reib 6033
linn 5680
loc 6092
Lochlannach 6155
lose 5771
lus 5807
luth 5834
mac 5773
maignech 6004
muc 5939
nem 5791
nathair fri fraech 6087
nathair im ceann 5821
negladae 6063
os 5842
rig 5729
rind fri dere 5994
roth 6099
run 5851
sesmach 6036
suag 6021
snaithi snimach 6085
sron 5786
suag 6149
taebobog Tlachtga 6080
tirda 5724
traig sruth Ferchertne 6103, 6127
treduinmeach 5835
tregde 6090
trelurgach Find 5836
uird 5862
useceacht 5732

Oir (1) a spindle-tree: (2) the Ogham diphthong oī, i.e. fearus 1196, 4301, 5523: (3) a long vowel, ò, 1367

Ole (1) had: (2) m. an evil, wrong, wrongdoing, a n-uleu 2008

Oll great, cubat n-oll 5664; compar. uilliu, f-uilliu 1452, uille 3063; cpds, oull-aít (or 3 p. of verb ollaim) 5680; ollchathach 5318, ollforthe the Lat. superfluous, Origg. iii. 5, 9, 1147, olluargail 5338

Ollam m. a poet of the first rank, a chief poet, an ollatw, n.s. inda ollaman 2678; g.s. a n-aíd ind ollaman 2678, felii ollaman righ 2221, 2230; adj. ollama 2202

Omma a satire, fi a ommna 5311.

Laws

Omma an oak, g.p. do thaebhaib na n-omnadh 412, ommna 2853; -iáír -i crann, H, 4, 18

O:n n. a stone 554, 1088. Wi.

O:n (1) an ash, furze -i aíten nu uinius 5522: (2) the Ogham letter o i 1194, 5494; n.p. oinnaid wheels in carpait -i. na roith -i onn 5578,9

Or heath 5494, 5662,3, v. úr

Ore m. a pig 5674,5. Laws

Oree m. a lapdog. n.s. oirce 5748; ha marb in t-orci, Cor.2, sub Mug-orme

Ord m. method, use, custom, iar n-urd choir 564, nocho n-ord meir 2067, i n-urd bairdni 1937. -i- dilged, O'Dav. 1309

Ord m. a hammer 5728. Wi.

Ord arme m. an ordinal number, g.s. uird airmi 1441, 4492; d.s. i n-ord coimairme 3720, a n-ord c. 3729

Ordan rank, dignity, sovereignty, orddan 5371. Fell.2

Oscarada rude, untrained, unprofessional, filideacht osgarda 2462,4

Oss, OS a deer, g.s. rois oiss 1320, osogam 5842. Wi.

Othá from which is, from . . . to (co), ota 483, othá in ainmniud n-uathaíd 906, othá Liphe co ILetha 5237, otait 1117

Othur I tend, care for, support, rosnothtar 169, nosn-othrastar 2475, rothoratatar, roothorat, T.7,3 1258: othram, Tog. T.1

Oxail, oxlaid ablative case 1775, v. foxul
GLOSSARIAL INDEX

ré(a)lim I make clear, 3 s. pres. isi in chorr cid reil nos-rél 541; inf. fri realad fuid 1552, rellingud fuit 4781. Wi.
relat relative, cognate, Lat. relativa, in chiall relat 1098, an ciall reullait 4088
remiud adversative case 1529, a remid 1663
rémmigim I inflect, decline, 3 s. pres. pass. remmigther 792,7,8, 3614,5; inf. isin remmigud 878, 4734
remshuidlugud m. (1) a preposition 320, 2668: (2) an anteposition 594: (3) an interposition 1595, 4976; n.p. remshuidigli 1692. Sg. 2206.8
rem-tiagaim I precede, cid ara remet 5476, is aire remetid 5488
remunn foregoing 1352, reumann 4415, remaind 2732. Fel2: according to Meyer, a locutive use of the verbal noun rem-din, "in the front drive," "in the foremost rank," RC. xxxiii. 96
res f. (1) a tale (?) 1920, is i in réis, T: reisi i-racas, Ed. vii. 11, 29: Ir. T. iii. 21, w, y; 48 w, y; resach 25, 4: Thc. 6124: or (2) res i-ewed 4176. res hebreia litera est quae interpretatur caput. res ergo hoc est quod et primarium nomen, Maro Gr. v. 27, 12
resfu (conj. followed by subj.) before, resiu tisad 2770, ciud siu 387
rét m. a thing, matter, fact, g.s. secip raeta 5577; d.s. iar ret 5474,9, 5664, 5602; g.p. ic datadh na ræt. Wi.
riab f. a stroke, stroke, riab, da reib 6033. Din.: cf. red f. (rebe.). g. du. reib, W.: i-sriab, Ir. 7. iii. 443
riaglaim I regulate, dorlagadh 1053
riagul a rule, n.s. riagail 1022, riaghul 3977. Wi.
riched n. heaven, g.s. 5354
riches f. a live coal 5251. Wi.: ML. 405, 6
rige a stretching, lengthening, length, du rigi rand 2121, oen dialt fri righe, rigi 5418, rach rigi 4649, Ed. vii. 11b.42. Triads 116
ridge a reign, righi 1120
rim (1) a number: (2) metrics 55, 2343
rind a point, termination, front, clan a rind 1423, imma rind 5240, v. usaim do rind
robad a warning, g.s. do breith robaid 2802. 5484. Thc.
rócnat (f.) a small rook (?) 5695
ro-crínim I destroy, 3 s. fut. rochir f. rochiguir 5378
rofot m. an overlength, an overlong, in rofhat 2059, rofat 2150, cen rofot 1941, cen rofot 5060, 5128, root 5133, e.g. 5138
rogair overshortness, an overshort 1694, 1941, 2052, 2153, can rogair 5059, 5123, e.g. 5132, 5144, 5124,7
rogda chosen 5332. Wi.
réal f. a field, plain, ros i- roi oiss 1319, Fel2; phps. roi oiss very keen are deer, roe roaitha, Fel3, I. B. Ap. 26. Aug. 27
roith f. red dye plant (?) 1321, raidh 4638. O'Dav. 937
ronnareacht f. a dispensing, distribution 5801. O.R.
ros great knowledge eolus 2685, i-rofois, rosa i- rotheasa, O'Ch.: rus i-rofois, Triads 143, Gl.
ros a rose, sug in rois 5454. ros f., RC. xii. 467
ro-saigim I reach, extend, 3 s. pres. cia roich 4528, cia roag 1454. rosaig 4499, rosoicht 4529: 3 p. nad rochit 2917: 3 p. subj. pass. co regdata 1077, co roecet 4073
rosca a dithryambo 928, 3837
rosca a maxim, proverb, precedent, g.s. i sreathaibho roshaigh 337, a sretha rosga 2684. Laws
ross m. a wood, cope, rois caili 1320, ros coille 4537, ros 297, 2613
ross, rass buckweed, buckmait, rass 1320, ros usce 1321, 4638. Cor. Tr. 141: Med. Gl.
ross flav-seed, ros 1322, 4639. Laws
roth m. a wheel, g.s. trian roith 1181,2, 4277; g.p. in tres fith roth 4278
ruamna — redness, blush 1193, 4292, 5563,4,7, 5645,6
rudrach (1) a staying too long on a neighbour's land, prescription: (2) too many rhymes or roimda cuibadh ann over much rhyme there, O'Dav. 1345; n.s. 2047, 2145; g.s. rudraighe 2144; a.s. cu rudraigh 1940, rudrac 5058, 5108. rudrud, Cor.: O'D. : Fel. : rudhrach, O'Cl.
rulce f. shame, blush, g.s. ruamna ruice 1193, 4292; g.p. tinnem ruco 5570, tindi ruce 5572. Wi.
ruidiu2 m. a blush, redness 5570,1. gilded 5647. Wi.
ruidles m. peculiar use 747, 818, 2074, 380,1, rudlias 2763,4, is e a ruidhles 420, 2862; compar. ni ruidhils 925
ruidlista specialised, particularised 2650, ruidiesta 1745, ruidliasta 4935
ruis f. (1) an elder tree 5570,1.3, 5647: (2) the Ogham letter ṛ. — from 1193, 4292
run rán (ro-in) a very splendid secret, a dichned littri, ru rí 5572. Wi.
rúsc m. a bark, firkin, hamper 637, 5727
rus, rus face, shame, o rus 5573, on rus 5647. Wi.
saball 808
sace 809
sádud a thrusting in, invading, g.s. sadha 5333. Laws
sáeb false, deceitful, ni saeb hb 2065. Wi.
sáeb-suidiugud a placing wrongly 1936
sáerse a handicraft, sairis 5798
sáethach weary, exhausted, had saithach 5612, oud saothaid 4307. Wi.
saidid (1) a seeking, saididh in 4291: (2) full approach, the complete repetition at the end of a stanza in the body of a poem of the first accented word occurring at the beginning of the poem 2201,3. saighith 2211. Ir. T. iii. 29, X; 121
saigim I make for, seek, see, 3 s. pres. rel. ø aiges 408,9, ø shaighius 2847, ai saigim 2849; 3 p. sedhait: segait 4737,9
sail f. (1) willow 1154, 4249; 5495, 5624, 1373,4. 1405, 1563,7,9; (2) the Ogham letter s 813,5. 1170. 2899, 3668; g.s. 1282. Wi.
saidhrong a willow-brook (?)) 5521, 5926. Cf. Drong in place-names
sainemall especially good, distinguished 518, 2989
sainemain m. a metre proper to a mac fuirmid, in sainemain 3673, 829, 4654, 1578,83. Ir. T. iii. 116
saimiged m. a differentiating, separating 1299
sainredach peculiar, particular, g.s.f. 849, 3460,1
saithe m. a swarm, company, multitude, a.p. saithiù 374. Metr.
saitheach saìd 5932
sál f. a heed 1283, 4338. Wi.
salannius saltwort, saltand 809. Hog.
sal-chuibdius m. a rhyme at the end of the first and third verses of the quadrain, caesura rhyme, salcuibdis 3840. Ir. T. iii. 9; 25; 130, 20: Ir. Metr. s 10
saltrad m. a treading 949, 3435
samad sorrow 808. P. O'C.
samaigim i put, place, 3 s. pres. pass. samhaighirth 434, 518
samaisce f. a three-year-old heifer 5764. Wi.: Laws
sáme f. rest, quietness, pleasure, delight 5172,6, 5215. Wi.
Satharn Saturday, Saturn, mar Satharn 5535. dia sa thairind in . . . case, Godz?, p. 88
scalp f. a gap 1230, 5450. Wi.
sé a white-thorn 1154, scen 4249; 1178, sce 4273. Wi.: Laws
scith m. a shield, n.p. 2120
scoth a word insi 2685, scath 1935, sogsca the god-nouns 571, 837, 3138. A-innsee, H. 4. 18: St. Cris., p. 42
Glossarial Index

sechim (2) hardness, softness, leather, perfect, dim.
Laws s.
tbc. cf. 3

sechta (shittim) acacia, Gesenius, Dict.
the timber of which Noah's ark was made, O.R.: sechim m. shechemwood, Arms.

sechda (a) deer, geheeb 430, 2877, 741.5, 6, 7, 8, 760, 828, 838, 917, 932, fri sechtu 1001, sechda 3977

sechmain f. a week, vii la na sechtmaine 749, 3518, 3532.7

séda six things 429, 2874, 1021, fri sedhai 3976

ség a deer segh d. os 4537, 5601; g.p. re trichait sed 1227; dim. seg-nat 5892, Cor.

sélíg f. a culture, heath, segh 5693. i. seabhac, H. 4. 18: Wi.

séis a hand, a troop, a.p. la seise 5087, farseis 4393. CC.

séis learning, skill, knowledge, for seis i. iar fofis l. sofis 479, 738, 2638, 2948, 3496. gen. sése, RC. xxvi. 20, § 43: Metr. : Laws

séitig f. (1) wife ; (2) companion, follower, like, cona tseíchib 3382. for toshach a séití, lr. T. iii. 26, 25: ma séitiche digidh, CC. 414: Thbc.

selbad m. (1) a possessing 1731, 4924: (2) possessive case 1000, 1517, 31, 43, 1771, 1870, 1892: d.s. inna selbad 1536, 1676, do sealladh 1671

sémigud m. a smoothing, aspiration, elevation of an initial consonant, the Ogham H preceding its consonant H + B = Ph 1272, 1264, 1, 1271, 5, 6, 7, 8, 4322, 6, 8, 4330, 1, 2, 3

sen old, compar. siniu fedhaib 5593.4: super. sioneim 4300, senim (i) 807.

senim feda, Anec. iii. 44

sennchas m. ancient history, story 553, a cendfórich tus, fenchas 5386. Wi.

senod a synod, n.p. senada 6150

senshail 807

serblu bitterness 3345, serbe Eg., serbi 3489

serind 806. semhirin, seithir, Ilog.

sertim (i) I strengthen, pret. 3 s. saer sert 5314; 3 pl. ser[t]sit 5316. Fed.2

sesc dry, barren, for portaib sesga 1592, segsa (i) 5317

sesmach steadfast, stable 6036. CC.

sessach steadfast, strong 939, 1598, 5356, 5360

sessed one-sixth 1448. Laws

sesser m. six persons, a herd, seissiur 2233, 9, seser 2237. Wi.

sét m. a road, way, seif i. conar 1293, sed raid 1583, for set na ainphíri 5513

sét m. anything valuable, a treasure, chattel, raith air set 1583; a.p. seoto 2217, seoto 5088

sét a bed, seut i. lepáid 4391. sét bedding, Atisl.

sétim I blow, 3 p. pres. seeit 1292, sét 4393

sétrad m. a metre proper to a mac fuirmid 829, 4654, in setradh 3673, setrud 1578, sedradh 1583. lr. T. iii. 116
so-réid easy, ready, handy, g.p. f. soirthe 5091.5,8,9. soirthe i. soir-réidhe, O'C.
sossad a dwelling, abode 5310. Wi.
soud-cuipdius an internal rhyme 3838
spin f. (1) a thorn, spinan no ispin 1197: (2) gooseberry, spinan no spin 4305. PH. : RC. xii. 467
srábh m. a stream, g.s. aire srabha 1192, aire sraba ssdraibh 4290. SR. 6780: O'Dav. 180, 1491: Fr. T. iii. 336, 115: aliter cf. Betha Colín = Ætli. 23, 17
strathar f. pack-saddle, strathar 5725. Wi.
sreabann a membrane, udder 1809, 1810, 3255. srephand 3258. g.s. gene in tsrepaind 5001, 3258. ian a srebuinn, Sil. Gad. 90
sreguindeacht f. deerstalking (2) 5801. Cf. sreguindeacht, Æn.
srèith (1) a series, intan is srèith 3577, i srèithi 337, a srèith 2684: (2) a thread of alliteration, iar srèithi suadh 553, 3194. Cf. Ir. T. iii. 30, 14
srìthid f. the passage or stream of milk from the breast, stirid 1853; n.p. srìthiti 5034. coïl srìthide, Triads 75: srìthide folia, CC.
sroll light 4788. Cor. Tr. 148
srón f. nose, imon srón 5787
sro inertia, sorech bright 5700
srùith venerable, compar. is i as srùithi 2377, 2798; sup. srùithem aidi 5602, srùithem 4303. Wi.
stmòilach a thrush 5695. Agall., st = z
stoicairneacht f. a trumpeting 1477. Lat. clangor tubarum, Origg. iii. 20, 10
stoie m. a trumpet 1486. PH.
straphe, strangl (1) a slope-bush, n.s. in stráif 5557, 1191.2, 4290.1, 5494, 5563,8,9, 5543, saildronc 5521: (2) the Ogham letter str, sr 443, 2899
suad (?) danger: gabud 5452,4
suag a rope, cable 6149. Din.
suaill few, small, little, mean, ri suail 1604, ri sùail 5366
suath(a)im / knead, 3 s. impf. pass. 2440,1; p. part. pass. suait 2438. Wi.
sug sap, juice, tri sug lossa 5572, sug in rois 5645. Wi.
súi m. a sage, n.s. 5310, sai 386, 2769; g.s. suad 498, 508, 2967,8; n.p. saithi 387, saithi 2770; g.p. 555: 3194; g.du. 4644
suidim I sit, æ suides 408, 411, 2848, 2851
superlait the superlative degree 644, 3267
súst f. a flail 5272. PH.
taball a tablet, d.s. a n-xentabail 1110, 4230; d.p. taibhlibh 44, a dtaiplibh 2329
tacraim I plead, argue, 3 p. pres.
tacrait 1961,2, 2180, taobraid 1939
taebhuchaid side or end rhyme; (1) caesura rhyme of first and third verse-endings of a quatrains 919, 929, a dtaoibuidph an raind 3566: (2) a rhyme consisting of identical vowels and of identical consonants following the vowels, brass 7 lass 3963
taebhuchbdius m. the two end rhymes of a quatrains 3848, 3858
taebhcherberg a sloping plain, sloping land, g.p. 5147, 5152. Acal.
taebhonna f. a consonant, n.s. in t. 1396, 766, 1389, is i in taebhonna; gabhus greim 1397; g.s. 1376,8; n.p. taebhonnai 412; n.du. na da taebhonna 937; g.p. 1401; d.p. do thaoibhnaib 765, 921
taebhreim side or end run or declension; (1) in poetry, perfect alliteration 785, 923, 3743.5: (2) in prose, everything which is not full declension, external flexion 795.6, 876, 3750 v. réimm (θ)
taebtu (1) a siding with, trusting: (2) comitative case 1526, 1653
tái, táol, tó, tua silent, still, tae a ed 1473, tai a ol 1494. 4576,7 to od 1473; compar. tiiú 1494, taitiu 1479 n. tait no taoi i- tostach, O’Cl. táircim (i) effect, cause, refer to, feadhain i-tairgither fair 4771, feghair i-tairgither 4777. ni taircither, Ml. 1745 tairisem an abiding, consisting, taírisem fo fid 58118 tairisce (1) a trespassing: (2) trespassive case 1527, thairisc 1654, 1787, tharrisce 1885, tairrisg 4983. O’D.: Laws taisiselbaim àscribe, attribute, publish, rotaiselsbad 1447, dot. 1766, co taiselbad 1763 taistel a traversing, journey, voyage 52917. taistel, Sd Mol. taithmeach a looseness, explanation, derivation 13159, 2718, 2949, 3438, taithmet 3439 taithmet a mentioning, telling, counting 1452; denom. 3 s. pres. roththaithmetadside 1500. Pzl. tál an aos 5726. Wi. tamall a while, pause (?) 1932. Cf. tamall n-áire, Arch. C.P. i. 160: BB. 299 8 8 tanach f. cheese 1082. 4077. Aisl. tanacht f. thinness, slenderness, ar thanacht 2943 tanaigeacht f. refinement, fineness 5000, tanaigeacht 3258 tár contempt, disgrace, cen tar 1932. i. oíc, Cor.: cf. tair n-áire, Arch. C.P. i. 160: BB. 299 a 45 tarmforenn m. end of a verse, n.s. in tarmforenn 1514; g.s. tarmforenn 1261, 4609; n.p. 4609; g.p. immercu na tarmhortcheand 920, 3557; CATH RUS. R 168: IR. T. III, I 130 tarr f. belly, back, fo tarrib 5147. fo tharrib 5152 tarsona athwart, with gen. fiarhaitharna na lurgan 5782, ceartharhsna across 57838. dar fiarhaitharna thatwaithness, RC. xiv. 441: O’Molloy Gr. 137 táth dissolution; solder, glue, cement 1274. Aisl.: Thc. tathluibh cement 267, 288, 2446, 2581, 2603. tath luib herb, material, Laws tebede cut off, selected, deime tebede 509, telhdi 4994, teipidi 5052 tech n-oiged n. house of guests, hospice of an Irish monastery, i taig aigned 5300. Pl. Vit. Sanct. tecralt (to-oíth-cuiriú) I put away, s. pret. 3 s. ros-tecair 2189. Cf. Ml. imme-theerathar 6521: Str. Def. p. 95, n. 3 telgud noe m. manthowing, the addition of the syllable tot to a word, q.v. 1609, 1695, 1804, 1850, 1872, 1948, 1998, 2103, 2152, 2165, 4686, 4882, 4991, 5067, 5370, 3 temen dark, dark-grey 5099. Wi. ten fire, a dechned, tenn 5397. Wi.: RC. xx. 152, 1 tenn strong, intense, super. tinne, ruccae 5570 thenad m. an impressing, emphasising, expressing tension 1522, 4782. Wi. tepe a cutting, selection 391, 1764, 1108; d.s. don tebi 2, iar tebiu 1763 tere scarce, scanty, a a formalad, tere-du 5396. Cf. RC. xx. 150, where it is cited wrongly as a dechned, the ex. being tenn. terce sparseness, scantiness, ar terci 2942, teice feuda 3662 tessargon a saving, deliverance, teasargain 483, 2955 tiagalm bás I die, 3 s. pres. rel. in tan degas a bas, on tiagas Eg. 5552; 1 s. pres. subj. ba bas ni thias 5393. Wh. 15228 tiarmóraich f. (i) a following: (2) progenitive case 1525, 1662 tiasca a beginning, in tiasca 1760, 14961, 5020. Cf. O’Dav. 1564 ticalod Tiglath, the r. Tigris (?) 2283 tigbae last, with no survivor, tigba 5334. Wi. tige thickness, density 1323, 4640. Laws
338 GLOSSARIAL INDEX

timarta a short vowel or syllable, Lat. coreptum 1358, 1550
tindell an unvoicing, answer, explanation 1247,8, 4353,4

tinfed, tinfeth (1) a breath 1733, 4925 : (2) aspiration, n.s. 435, 768, 2883, tinid 1267, 4325; g.s. noit tinid 768, 1231, 4548; d.s. cu tinifushid 434, co dtnfed 2882. Cf. Metr.: tinfed aigud an aspirate 344
tinud m. an attenuating, vanishing 769. Trip.
tinne (1) holly; quelend no trom 5518, 1180, 14, 4276,7, 5495, 5634; (2) the Ogham letter t 2899; 1274, 4328; 3019
tinne an ingot, tindi ruce 5572. Fol.
tinnloind m. a giving up, delivering 4753. tidlacad, Laws

tinóltach m. a collector, founder, chief 2286

tinscetal a beginning, n.s. tindscéetal 485; in tindscedul 486, in tinsgetal 2957. Wi.
tinugud m. a becoming attenuated, a vanishing 3561, 4548
tipra a well 5738; dim. tiprán 5109,13. Wi.
tírda agricultural, rustic, ogam t. 5724
tírdacht f. agriculture, lucht na tir-
dachta 5473
titul a superscription, arin titul 165: L.U. 9b14
tiug-thol a last wish, a thighthol 5290, a thugthol 5296

tlacht protection 1960. Death Tales
tláise softness, timidity, weakness, feeble-
ness, cen tláisi 5248, cen tlási 5251. tlás, O'R.: Laws
tnú fire a-teine 4544. Metr.
töe f. silence, n.s. in toe tengadh 909, in toi 3791; a.s. ataboing tui 5458. d.s. is e dligead na mban beth i tai, Anec. v. 23: v. tái
tóe tongue 751. Lec.
tobartaid dative case, n.s. 4753; g.s.
tobartada 1645, 1660, 4838, tobar-
tacha 1647, tobara 1667, 4846; d.s. ina thobartaid 1677, 4856
tocharus a winding up of yarn, gan
tocharus 2109. Laws

töe
togairm (1) a calling, summoning: (2) vocative case, n.s. 1520, 1774, 1881, 4741, togarmann 4754; d.s. inna thogairm 1676, 4856
togarthid vocative case, g.s. togar-
tada 1644,6, 4826, togarthada 1668, toghorta 4847; d.s. do thogartaidh 1671, 4850. Wi

toglaism I sack, destroy, 3 s. p. pass.

toglaism m. a covering, toogladh in Táe 1123. Wi.
tolmsigim I measure, 3 s. pres. pass. toimsligheir 4808,9; 3 p. toimsigthein 4602; 3 s. impf. pass. no-thomh-
sidhe 929, notomhusti 3857. Cf. CC. 4062

tolmsim I measure, toimsiter 739, 1012, 1509,10,11

tolmtnigim I think, I am of opinion, toirmigedtar 151. denom. toimtiu, Wi.
tóirndim (do-fó rind) I mark out, signify, 3 s. pres. iar n-inni thoirni 1895,7, toirnes 1568. Wi.
törne a share, portion 3889. Laws: O'Dav. 1497

tóirníd m. a broad marker, measurer, leathan-thoirníd 450, 2913

toirchius m. pregnancy, don t. 5778.
toirches, Laws

toit f. the whole, Lat. totus, n.s. in toiti 664, in toi 3729; g.s. dar eis na toiti 664, 3279; d.s. do toiti 2651.
toit i- uiltaidhid no uilidhe, O'C.
tomaiste metrical rhythm 928, tomusti 3857. aircedal a-tomisidhe, Anc. v. 24, i, 10 n.
tomus m. a measure, Lat. mensura 750,3,4,5,6,8, 917, 943, 962, toimes 751; d.s. i tomus 1400, do thomus 927, 1687, 3856, co tomus 1950; a.s. anfadh fregras in tomus 1382.
eteacht chloiodh a definite number of syllables, O'Molloy Gr. 149

tón f. tail, Lat. podex, g.p. 5242. Wi.
tond f. skin, surface, end 1816, o thuind

to tuind 1726, 4917. Wi.
tórnd denial, signification, boundary, g.s. is moaim tórnd 2796. O'Mule. 823

torathor a monster, monstrously, a chotu, co ndorthor 5289, iar torthor 5295

tore a boar, a prince 5230

torg 5357 killing, destroying, O'R.: toorghn HB.

tormach m. (1) an increasing, in tormach 3790: (2) augmentative case 1528, 1654

tornóracht f. the turner's craft 5799. Laws

torrah pregnant 5774

to-sáigur I violate, injure, Lat. laedo, s. pres. lapis do rada fri gach ni tarragh cois 3599, fristartaigther Eg., lapis dictur eo quod leidit pedim 3396. O'D.

tot the onomatopoetic sound of a man's body falling on water 4890; e.g. ferto 1609, 1612-3-7-9, 1620, 1804, ferthot 1695-6. fertoit 4882, furrot 4991, bentot 1850, saerhot slantot 5373; n.p. caemthuit 2233. tot i-tormán i-tonn, II. 4. 18

toth everything feminine, toadh each mbanar 1465, 4560, 1236, 4558, tod 1459, 1462, 1493-6-9. 1502-8, dod 1468

tothlugud m. an asking, demanding 1032, 3988, 1107

tothocht (1) possession, property, adjunct: (2) property in poetic praising, e.g. a hero by a hero 5456, co tothucht 1950, 5054, 5234, 5244, 5254. Cf. Wi.: Triads: O'Dav. 1568: Tr. T. iii. 121

to-tluchur I ask, demand, 3 s. pret. is mo dorothlaig na torothlaig 4002

trá : do rae chugainn no rae uninn no trá : tri neithe, II. 4. 18: 573, 3039

tracht a strand, shore 1229, 4540; g.s. for mialaib trachta muigli 2393. Laws

tréath everything neutral 1465, 4561, 1236, 1475-6, 1480-5-7, 1493-6-9, 1502-8, troth 1458, 1461, tret 1468, tríoth i-nemn neachtanda, H. 4. 18: Cor.

trág, tráig f. strand 6103

traide f. quickness 510. ST.: Cor. Tr. 162

traig f. a foot, n.s. 1811, 1409-11, 5276, troich 771; g.pl. 1413, 1816

tre- in comp. three, trebrichta triple octosyllabic 3712, tredrümmech threeridged 5835. Thc., trelurgach threesstemmed 5836, tresillochach threesyllabled 3865

tréde three things 426, 2868, 2901; 1264, 4322; 671, 2, 796, 1020, 1296; d.p. i treidh 665, 3281

tré-hocul m. the laws of poetry negatively stated: (1) xii. laws of filidecht, chiefy as to form 1940-3, 5057-62; (2) xii. laws of bairdne, chiefy as to matter 1928-9; n.s. 1928-9, 1939, 1940, 2018, in trefoic 1027; g.s. tacht in trefoic 1960; 2017, 2150; d.s. i trefoic 2078, isin t. 2188, asin t. 2180

tregdae pierced 6090

tregtad m. (1) a trans piercing: (2) perforative case, in tregdad 1724, 16; 1780, tregdhadh 1528, 1654, treghad 1723, 1883. Wi.

treith weak 1475, 4583. Wi.

tréin strong, compar. tresi 5566, tresiu 5564; sup. tresim fedna 5555, ruamna 5563-7. Wi.

treoir n. strength, guidence, means, n.s. 5429; g.s. treorach 3403. Æm.

treóraid a guide, litirtreoraid 449, 2913, legitreoraid 450. treóraidhe, TSh.

tressach warlike 940, (sic l.) 5357

trian m. one-third, n.s. in trian 935, 1181, 1448; d.s. o trian 935; ndu. na da trian 936

trian (1) holly: (2) the Ogham letter t, trian 5549. trian i-euilen, Ane. iii. 43

triath m. king, lord, a oen, do threnfler, marginal gl. triadi[b] 5335. Metr.

triosg grains, refuse of malt 4539. O'R.
tríchech f. a lay, lyric, poem, issin 
tríaoire f. mercy, Lat. pietas 4214 
tróetham I overpower, suppress, 3 s. 
pres. tróethaid 1485; rel. a thréathas 
1481, 4581; 3 p. pres. tróethait 1477, 
1480. Wi. 
trom an elder tree 1155, 4250, 4292, 
5518. tromm m. Triads 
trop Lat. tropus, metaphor, figure of 
speech, a.s. tri in trop 2567, trin-trop 
5512. trop, Ml. 15°²: g.s. in trupa 
40°¹9 
trúid m. f. a staring 3224; dim. 
trúitríeoc 5694. Cor. Tr. 161: 
P. O'C. 
tuag f. an axe, d.s. a thuagh 1278. 
Wi. 
tuag f. a bow 1877. Wi. 
tuar a poet, sage, g.du. in I-Magallaim 
na Da Thuar 1328, in Da Suadh 
no in Da Tuarad 4644. RC. xxvi 8 
tuaraeball f. (1) a describing, description: 
(2) descriptive case 1529, 1530, 
1655, 1889, 1891 
tucait f. a cause, t. a demna 737, 
1032, 3987, tugait bindúsa 629, 
Lat. periphrasis Gr. Lat. v. 308, 15, 
tucait 632.4, tucait a scribind 1106, 
2320, 6, 2347. f. Hib. Min. 
tuigneoch robe, cloak, cape, as adj. 
sheltering 5147, 52 Acaill. 
tuirem f. a recounting, a number, n.s. 
ní rítear uaim na gcíneadh 3378; n.p. 
tuirme glonn 940 
tuíríom (do-sírím) I scrutinise, search, 
2 s. imper. tuir 5194. Fel? 
tuiscel m. a case (in grammar) 785, 
5277, tuisil 3591, tuissel 4862 
tuisiùd m. a begetting, origin 481, 
625.6 
tuistid m. a parent, n.p. tuistidi 446.7, 
480.3, 5, 2905.7; 2951, 4, 6.8. Wi. 
tuistide (1) a parent: (2) parentative 
case 1523, 1679, 1889, tuistidh 1891. 
tuistige, PH. 
tús f. Lat. tus, frankincense, incense, 
tuís 2450, 2614. PH.: RC. xii. 
468 
túithmar (1) juicy, O'Mulc. 870: (2) 
strong-smelling, fetid, CC.: O'Dav. 
1265: Death Tales, tutur 5604, 
tuithmar 4302.4 
uá m. a grandson, descendant, n.s. 
5262.6; n.p. ind hue 5146, ind uá 
5151 
úagim I sew, stitch, compose, 3 s. pres. 
pass. co n-unigeter 954, dib fuigther 
4468 
uáinn m. (1) a stitching, seam, union 
5335: (2) a composition, ni huaim 781, 
raid-unaim 782; g.s. re huamma 780, 
1638, 3587: (3) alliteration 5479, 781 
uáinn do rind alliteration at the end 
of a verse, the word in the second verse 
exceeding the alliterating word in the 
first by one syllable 2205, 2211, e.g. 
2205.6. Tr. T. iii. 30, c.; 121, c. 
uais m. poverty, slight poverty, ad- 
foirished uais 2476. is e in t-uais, 
O'Dav. 112 
uáis noble, ier bfiordliged fothu an 
gotha uais toghaulde 2648. uais-i- 
duine asal, H. 4. 18; O'Cl.: Gor.: 
O'Dav. 788: Laws 
u été f. singularity, singleness, oneness, 
inn uaithe 903, 944, 962,3 
uartan some agricultural instrument (?), 
huartan 5726. Cf. uairiteach -i-in bo 
blegar risin uartan a -risin salann no 
risin mbalglum, Laws v. 260: O'D.: 
fuartanach anodyne, HB. 
úas, úas over, 3 pl. uas 144, uais tis 
2433, l. uais tis above and below, cf. 
tiar tair 2215 
úath (1) white thorn, n.s. huath 432, 
766, 1176, 7, 4727: (2) the letter h 
1230, 1270, 4335 ; 1408, 5491; g.s. 
uatha 5699. Wi. 
úath (1) horror 5628.9, 5234: (2) 
horrible 1195, 5547, 5699. Thc. 
úathad (1) unity, fewness 1098: (2) 
singular number, a singular, g.s. 
325.6, 2756; d.s. 323, 1641.7, 2671.2, 
1846; a.s. 2058, cen uathad fis ilar 
without a singular with a plural 1942, 
5058, e.g. mora, alaind 5185,9
úatigim I make single, I make rare, 3 p. res. uaitighit 2153
uatauslaictech analytic, explanatory, demonstrative 3460. Cf. Laws
ugdaracht f. a (written) authority, 151. E.g. Eusebi Chron.
ugardas, aughtortas m. authority, history 3379. PH.
uiídecht f. totality 3798
uiídetu totality, n.s. a huiletaghie 2304; d.s. do uiídealaid 51, 2339.
Laws
uiileand (1) honeysuckle i. edlend 5524, 5664; (2) the Ogham letter ui 1197, 4303; (3) the Ogham y and a medial 1268, 4423
uinge f. an ounce 1286, 1290, 1735.
Ascoli cxxviii.
uiinnius f. an ash, n.s. uinnius 1173, uinius 5522, uindsiu 1153, uindis 4248, 4269, 1174; d.s. uindsind 1172, 4268.
uiiius, uinnse i. 1806, 3317: Origg, iii. 3. I
unse m., unssi f., onmar n. here is 648,9, uindse 705, unse 706, 717, uinnse 186, 1875, uindius, uindsi, ondoor 1495, uindse no sonse 3348. Metr.
úr, úir f. earth, mound, do uir 5585, is i uir 5652, o uir 5654. Wi.
úr (1) heath i. fraech (2) the Ogham letter 1194, 4297, 5587, i-draighen 5522. or, LL. 38h37
urard (1) very high: (2) exclamation, the addition of a to the word 1946, 2098, 2146, 2176, 5341, a thorard 1997, a irard 5078, e.g. fer-a 1798, sing. benn-a pl. mna 1847, ma chor-a 5342
ur-bernad a breach, gap, share, part, ni da hurbearnadh 3385
ur-dálta definite, in aisti u. 837. Wi.
urgabail f. (1) a capturing, seizing, arresting, gan urgabail 1824: (2) a receptacle, oilurgbáil 5338. Wi.
urluime readiness, preparation, leading words, a tri urluimi 524, cf. a tri herlanna 3026. erleime preparedness, Laws
urmór a great part 2640. fur-mhór m. Donl.
usca (1) heather brush (?) 5728. f-usgan, H.B. (2) grease Eg. Gl.
usce Lat. aqua 1090, 4092
usceach pertaining to water, watery, ogam u. 5732
INDEX OF PLACES, TRIBES, AND NATIONS

Ae Chualand Sliabh Chualand in Leinster, or (Cruachan) Ai 5691
Achaid Accad in the plain of Shinar, Gen. x. 10: isind Achaidh 251, confused with Achaia, Dacia, and later with Asia, q.v.
Achla Achaia, i nAchla 388
Achid Aquitani Aquitania, Origg. xiv. 4, 27: 223, Aetain 2538, Achuid, Ælt. 30, 46, Aict 55, 28
Afraicda African 6148
Alaíncd Gleana Ely on Isthmus between Innishowen and mainland, Co. Donegal, Æd Ailíg 5318
Alán Alani, Origg. ix. 2, 94: 223, Ælt. 30, 47, Allain 2539
Alba f. (Britáin) Scotland, in fer d’eraph Alpan 2630
Albaín Albani, Origg. ix. 2, 65: 223, Ælt. 30, 47, Alpain 2539
Albanach Scotsman, d.p. fer d’Albanachait 75
Ard Cartaind Carrtand in Westmeath 1222, A Chairtend i Sliabh Luachra 4532
Ard Cuis 1222, A Chuisi 4531
Ard macha Armagh 5708
Armóin Armenia, Origg. ix. 2, 61: 222, Armaint 2533, Arméin, Ælt. 30, 46
Aru Ara, a river flowing through the town of Tipperary (Tipra Arann) 5686
Asia Asia, isinn Aisia 2571, a nAisia 2771, 4139
Athain Athenienses, Origg. ix. 2, 76: 223, Ælt. 30, 46, Acain 2538
Bendchor Bangor on the south of Belfast Lough, Co. Down, Beanchear 5703
Berba the river Barrow 5263, 5681
Bethain Bithynia Bithynia, Origg. xiv. 3, 39: 221, Ælt. 30, 45, Beithin 216, 2533
Bold Boeotia Boeotia, Origg. xiv. 4, 11: 222, Boit 2537, Boet, Ælt. 55, 27
Bragmain Brachmanae, Bramain 226, Braghmaint 2542, Bragmain, Ælt. 31, 50
Breitain Brittones, Origg. ix. 2, 102: 222, Ælt. 30, 45, Britain 2537
Britania Britannia, Britannia 2812
Bruiden f. Buiden Da Derga in crích Cualann 5688
Calcanensis Calne in the land of Shinar, Chalanne, Origg. xv. 1, 13, the place where Gaedel wrote Gaelic 45, Calcanensis 2330
Catt a river-pool 5683
Cell dara Kildare, Quell dara 5706
Cera in barony of Carrra, Co. Mayo, Cere 5689
Cicólaíd Cyclades 219, Ælt. 30, 43, Cicólaít 2534
Circei Citi, id est, Cypri, Origg. ix. 2, 36: 218, Sicir 2534, Cicir, PH. 5388: Ælt. 30, 43, Cyprí 55, 25
INDEX OF PLACES, TRIBES, AND NATIONS 363

Cluain maccu nos Nil. Clunmacnois on the west border of the barony of Garrycastle and of King's Co., eight miles south-west of Athlone 5705
Collamair in Munster (?), i Collamair 5109, Collamair 5113
Corann a barony of Co. Sligo, but which of old included also Gallenga in Co. Mayo and Liguine in Co. Sligo, or (Bruiden Chéisi) Corann, Quarrann 5689
Corsie Corsi Corsica, Origg. xiv. 6, 41: 219, \textit{EtL} 30, 43, Coirisc 2535
Crett Cretes Crete, Origg. xiv. 6, 15-16: 219, 5235; \textit{EtL} 39, 43
Cualinge Cooley in Louth 5350
Cusrat a river-pool 5683

Dacia Dacia, i ndAicia 1105
Dalc Dalc, Origg. ix. 2, 90: 2541, \textit{EtL} 31, 49, Dacia 226
Dalmait Dalmeir Dalmatia, Origg. xiv. 4: 226, 2541, \textit{EtL} 31, 49
Dardain Dardani Dardanus, Origg. ix. 2, 67: Dardain 226, Dardain 2541, \textit{EtL} 31, 49
Delbna Delvin D. Tire ë Dó Loche in Connacht 5102, i nduain Delmena 5133
Derg the river Derg, Co. Tyrone, l. Dergdure L. Derg between Killaloe and Portumna 5682
Dind rig Burgage moat in townland of Ballyknockan south of Leighlinbridge on the west bank of the Barrow, an ancient palace of the kings of Leinster 5689
Doire Luran Derryloran, a parish near Coalstown, Co. Tyrone, where Lehär Cuidfadad was written, Daire Luran 26, 2643, Doire Luain 2623, i ndoir Luain 2639
Doramh a plain in the north-west of the plain of Shinar, mag nDoraimh 154
Druim Getha in Roé Park near Newton-Limavaddy, Co. Derry, Mordair held there A.D. 590 (or 587, or 574), d. Ceata 1472, 4574

Druim Lias Drumlissan, a parish in Dromihare, Leitrim 5391
Durmag Durnrow in Ossory, a parish and town in the barony of Claraagh, Queen's Co., part of the parish is in the barony of Galmoy, Co. Kilkenny, Durmach 5705

Ebra a Hebrew, d.p. do Ebrai 233, 1040
Ebraide Hebrew, aipgitir Ebraide 1263, berla n-Ebraidi 189, 2498, pa do Eaphradaiph 2548, 3993
Egept Aegypt, Origg. ix. 2, 39: 226, Egipta 2542; a.s. hEgipta 2549, hEgepta 3993, hEgetagda 234; ap. na hEgipti 4055, Egeipi, \textit{EtL} 31, 50
Egipt f. Egypt, g.s. Egipti 17, na hEgipti 2301; d.s. i n-Egipt 16, 2209, a hEgipti 1105; a.s. co Eipt 1041; adj. Aipgitir Egipta 6145
Elg f. Ireland 3376, Elg, Ealg 3340
Eile Ely in North Munster, comprising the baronies of Clonlisk and Ballybrito in King's Co., and of Ikerrin and Ellieogarty in Co. Tipperary, K.: 5328
Emain Macha Natan fort in the parish of Elish, barony and Co. of Armagh, two miles west of Armagh town 735, Emin Macha 2636, Emhain Macha 2649, Macha im Mumain 5229, Emain 5691
Bobul a river or lake 5686
Bogannacht a collective name of the septs descended from Eoghan Mor, son of Ollill Olom, C.z. viii. 303, 25, for E. 5216, 5221
Eotenam a city on the plain of Shinar where Fenius Faraid established his school of languages, apud E. 214, Euanetno 2531
Erbos the river on which was fought the battle of Cuil Fhabhair, K. ii. 120: 5686
Éirennach Irish, Irishman, g.s. 75, guth Eirennach 3540, 3377
2 A
INDEX OF PLACES, TRIBES AND NATIONS

Ériu f. Ireland, n.s. Eiri 1327, Eire 3376, 3540; g.s. Erenn 5157, 5167; d.s. i nÉirinn 3377; a.s. ceinárog Éire 4150

Ésbaill Hispani, Origg. ix. 2, 109: 224, Espain 2559, 1327, hEspain, Ælt. 30, 47

Essaill Elsaei, Origg. ix. 2, 34: 225, Esiil 2541

Etalla Italia 1325

Ethioip Aethiopes, Origg. ix. 2, 16: 226, Ethiop 2541, Ettheop, Ælt. 31, 50

Fál Ireland, filid Fail 5385, Insí Fail 5267

Péarna Ferus, a town, see, and parish in Co. Wexford, K.: 5703

Fébal Loch Foyle 5681

Femen a plain which extended from Cashel to Clonmel, Plath Femin 5228, dinn Femin 5688

Fir Bolg Firbolgs, iar Feraib Bolg 1495, iar bFeraib Bolg 4556

Fraínc Franci, Origg. ix. 2, 101: 224, Ælt. 31, 48, Alfrainc 2540

Freisin Fresin 224, 2540, Fresin, Ælt. 31, 48

Gabal the river of Fid Gaible, Feoguile, in King’s Co. 5684

Gabar f. Gorora, Gabhair Aichile, hill of Skreen, near Tara, K.: or the island fortress of Loch Gabor, “Lagore,” 5690

Gaall Galli, Origg. ix. 2, 104, 106: 218, Gaill 2533, Ælt. 30, 41

Galaid Galatae, Origg. ix. 2, 68: 222, Galus 2538, Galait, Ælt. 30, 46

Gall a Viking, Gallogam 6157

Garman Druim n-Airthir near the ford of Áth Luain, or eclipsed form of Carman, seat of Oenach Carman, nGarman 5690

Germain Germani, Origg. ix. 2, 97: 217, 2533

Goth Gothi a Magog, Origg. ix. 2, 27, 89: 224, 2539, Ælt. 30, 47, Gothi 187


Grian the river Graney which falls into L. Graneay, Co. Clare, Onom, nGrian 5684

Guith Gètar (?), Origg. ix. 2, 89: 224, Guit 217, 2539, Guich, Ælt. 30, 47

Hibernia f. Ireland 5466

Hrcain Hircani, Origg. ix. 2, 42, 43: 217, 223, Ælt. 30, 47, Ircair 2534, 9

hOn, Othain f. rivers, beco 7 mic, Fahan, Onom.: 5682

Ile f. Islay, the southernmost island of the inner Hebrides, Argyllshire, Scotland, Illu 5691

Indiurnn a river-pool 5686

Inis Cáin Ishtkeen in Louth and Monaghan, A.U.: do Inis Cán 5298. aiged Índsi Cán 5300, 5

Inis Cathaig Scattery Island in the Shannon, A.U.: Insc Cathaig 5311

Inis Fáll Ireland Insi Fail 5267

Inneadai Indi, Origg. ix. 2, 5: 227, Ælt. 31, 50, Inceda 2542

Irard Íochair Eráird, Conard, a parish and bishopric on the Boyne in Co. Meath and near Co. Kildare, hIrard 5705

Israel the children of Israel, mic Israel 1105, Israel 4139

Itail Itali, Origg. ix. 2, 85: 224, Etail 2539, Ælt. 30, 47

Lacedemoin Lacedaemones, Origg. ix. 2, 81: 225, Lacedemoin 2540, Ælt. 31, 49, Lacedemonnai 55, 31

Laignech a Leinsterman 5148, 5153

Latinda Latin, Latins 421, 2, Laitianta 1259, Laitianda 1263, 4028

Lemain in Leth Cuinn, near Clogher, Co. Tyrone, Típhp., g.s. Ua rig Lemna 5262
INDEX OF PLACES, TRIBES, AND NATIONS 365

Letha. Laium i.e. Italy, Rome, gu
Letha 5683, co Letha 5237
Liath Liath Mhanchin, parish of
Lenneghan, King’s Co. 5703
Liffe Liffe the Liffey, outh Liffi gu
Letha 5683, 5237, a hill over the
Liffey, K. ii. 284 : 5688
Loch g.s. A Fhliand Locha linis same
5172, Acha 5176
Loch lén Lake (s) of Killarney 5320
Lochlanach Scodanamna 6155
Lodain Laudiceni, Laudiceni, Laudelce,
Origg. xvi. 1, 14 : 225, Laudich. 2540,
Ladlach. Afl. 31, 48
Longbaird Langobardi, Origg. ix. 2,
95 : 225, 2540. Afl. 31, 48
Luigdin Liiugbusi 2534, Lugdoin,
Afl. 30, 42, Lugoil 218
Ludid Lutid, Origg. ix. 2, 3 : 218, Lid,
Afl. 31, 48
Lumneech Estuary of the Shannon at
Tulls of 5681
Mag Rath Moyra, a parish and town
land in the barony of Lower Iveagh,
Co. Down, g.s. i cath Muighi Rath
72, 2626
Mag Tuired Montrea East and Mont
terra West, barony of Tirerril, Co.
Sligo, K. : a cath Muige Tuireg
5045
Maguch Magoi ( ), Magog a quo
arbitratium Scythas et Gothos transisse
originem, Origg. ix. 2, 27 : 222,
Magoig 2537, Magoich. Afl. 30, 46
Maig the plain, fer Maige 5216, fer
Mungi 5221
Maigidon Macedonae, Origg. ix. 2,
78 : 220, Maicidoin 2536, Macidoin,
Afl. 30, 44
Máir Mairi, Origg. ix. 2, 118,9,
120, : 220, 2536, màir. Afl. 30, 44
Maistiu i. Mullaghmast 869, 3605
Massal Massyl, Origg. ix. 2, 123 :
220, Masgusa 2536, Masal. Afl.
30, 44
Mead, Med Moid, Origg. ix. 2, 46,7 :
217, Moi 2534
Mide Mreath 5690
Molossus Molosus 1750, 4939, v.
glossary
Morain Morini 218, Morann 2534,
Moraind. Afl. 30, 42
Morcan Marcomanni (?), Origg. ix.
2, 97 : 220, 2536, Afl. 30, 44, Mosin,
Mussin 55 26, =Mycenae (?), Origg.
xv. 1, 47
Mugna m. Monnmorius, Duanmogue,
a parish and townland three and a
half miles west of Castledermot, Co.
Kildare, On. : 5707
Muinten a river-orial: Poll- monty
river, which enters the Barrow north
of New Ross (?): Onom. sub. muntech
Muir Pontec the Black Sea 3343
Mumneech a Munsterman 5149, 5154
Nendrum Nendrum island and
church 5703
Narboin Narium, Origg. xvi. 1, 64 :
221. Afl. 30, 45. Narmaint 2537
Nemthend Mount Neopen, parish of
Addergoole, barony of Skirrleway, Co.
Mayo, K. iii. 302 : 5688
Nith river Nith of the Boyne, Nid
5681, Onom.
Nobith Nomith, Origg. ix. 2, 120-2 :
221, Nombith 2537, Nombithi, Afl.
30, 45, Numin 55, 27
North Norici, Noricus ager, Origg.
xiv. 45 : 221, Nordi, Afl. 30, 45,
Noric 55, 27
Ocha ochter Ochae in Leinster: or
Faughan, in the parish of Martry, south
of the Blackwater, three miles from
Teltown, Ériu viii. 75 : Ochae
5689
Odha a (non and) most near Navan
still called An Odha, Onom. : Ogha
5691
Paimpl Pamphylia Pamphylia, Origg.
xiv. 3, 44 : 218, 2533, Pampil. Afl.
30, 42
Point Pontis Pontus, Origg. ix. 2,
83 : 218, 2533, Afl. 30, 42
INDEX OF PLACES, TRIBES, AND NATIONS

Ponticum mare the Black Sea 3487, mairie Ponticum 3342, Ponteca 3344, Pountiogda 3488

Quorann 5689 v. Corann

Raithen Rahan near Tullamore, in barony of Ballycowan, King's Co. 5707

Receil Rhegini, Origg. ix. 2, 32: 219, Recir 2535, Recin, d.Elt. 30, 44

Reit Raeti Raetia, Origg. xiv. 4, 26: 219, 2535, d.Elt. 30, 43

Resad in Leinster, Onom.: gilla rig Resad 5336

Rige the river Rve which joins the Liffey at Leixlip 5685

Roid Rhoditi, Origg. ix. 2, 37: 219, Rouit 2535

Roline a plain in the barony of Kells, between the Siur and the Barrow 5690

Romain Romaini, Origg. ix. 2, 84: 220, 2536, d.Elt. 30, 44

Sailgear Saighir Chiarain, Saıırkeiran, four and a half miles south-east of Birr, Co. Tipperary: burying place of the kings of Ossory, K. : 5703

Sarain Saracen quasi a Sarra, Origg. ix. 2, 6; 57: 224, grinne sair 2539, grinne fairne, d.Elt. 31, 48

Sardain Sardi Sardinia, Origg. xiv. 6, 39, 40: 219, 2535, 128, 2408, d.Elt. 30, 43

Scithi Scytha, Origg. ix. 2, 27: 187, 216, Sgeithin 2533, d.Elt. 30, 41

Scithia Scytha 28, 41, asin Scithia 149, 162, Sgeithia 2452, 4051, do Ghegainp Sgeitha 2303, 2516, Scitie no Scithie 19, on Sgeithia 2312

Scotti m. the Irish 5466

Scuít m. Scetti, Origg. ix. 2, 103: 217, 1769, 4029, 4049, Sgouit 2533, Sguit 4056, 4061, a quo Scoiti 1251, Scotti 5466

Senchua township and parish of Shanough, barony of Tirerril, Co. Sligo, Senca 5218, Senchue 5213

Sennar the plain of Shinnar, g.s. mag Seannair 154,5, Sennair 1106, Seannuir 4051, tSeannuir 4140

Seóil a plain given by Ugaine to his son Eocha, g.s. Seolom 5688: Seolmag, Mag Seolalai, in barony of Clare, Co. Galway, Onom.


Sinand f. the river Shannon 5681

Sion Mount Zion, slib Sioín 5307, Sion 5302

SlábLuachra Slieve Logher mountains in Kerry and Cork, Onom.: 1222, 4532

Sruthair Shrule in the baronies of Kilmain and Clare, Co. Mayo 5707

Streulae Stirling in the Lothians 5690

Struur, Sruthair the river Blackwater between Mayo and Galway 5685

Teith river 5682

Temair f. Tura, Co. Meath 5689


Tir-da-glas Terryglass village, townland, and parish in the barony of Lower Ormond, Co. Tipperary 5705

Tir-da-Locha in Connacht between Lough Corrib and Lough Lurgan, Onom.: 5104, Tir da Lachai 5135

Tochar Inbír Móir at Arklow, in Ui Enechglas Cualand 251, 1029, 2572, 3986

Traedai Thraces, Origg. ix. 2, 82: 225, Traig 2541, Traic, d.Elt. 31, 49

Troe f. Troy, n.s. rotoglad in Troe 1123, 4042; g.s. dogail Troe 2727

Troianal Troiani, Origg. ix. 2, 67: 225, Tragianda 2541, Trojan, d.Elt. 31, 49, Troia 55, 31
Tuath Dé Danann the tribe(s) of Dana's gods, an invasion of Ireland after the Firbolgs. iar Tuathaíb d.d. 1496, marœn re Tuath d.d. 2128, la Tuath d.d. 4557

Ucca a plain in the south-west of Egypt, i mmaigh Ucca 17, Uga 2301, mag n-Ucna 154

Uí Enechglais Cualand in the barony of Arklow, Co. Wicklow 1030, 3986

Uisiu i. g.s. Uisuen, a river in Mag Uatha 5686

Uisnech Uisagh, Usna, a hill in the parish of Conry, barony of Rathcomrath, Co. Westmeath, K. 5691
INDEX OF PERSONS

Aboth son of Aor, *Eli.* 30, 38: g.s. Abodh 184, Abosth 2468
Abram Abram, Abraim i.-siol Aprahain 2504
Achab Ahab, Origg. vii. 6, 78: the eponym of the letter a 247, Acap 2562
Adam Adam, g.s. 39, 105, 136, 152, 2323, 2385, 2422, 2432
Adamnan St., son of Rodan and Rodnat: ninth abbot of Hii 5794
Adna mac Uthlaid, LL. 186*11, RC. xxvi. 8, a chief poet to Conchubar
Adna 1968
Aed Aed, of Ferns 5796
Aedan mac Gabhrain, King of Scotland, A.U. 589: g.s. Aeda fri hincein Aodha mic Gaphrain 3186
Ailigh King of Ireland 6779, A.U. 5318
Aneas of Troy 1125, Anias 4043
Oengus Oengus Ceile Dí, son of Oengoba, author of the Féitire, g.s. Oengusa epcoip hui Oibleain, Fel?, 5196, Oengus mac Oiblen 5191
Affrim the eponym of the diphthong ae 248, Afrim 2563
Agomolis son of Fronosis 132, Agamolis 2411
Aingen father of Goedel, Gaedhel mac Agnon no Aingen 209, mac Aingen 1024, Aingin 3979, 4062, 1052, 4965, Goedel mac Angein 1048, 1764, 2523, Angin 1049
Ainmeri King of Ireland, at Druim-Ceta, A.U. 574: g.s. mic Aitimirech 70
Aisnecus Ashkenaz 4031
Amairgen Conall mac Amirgin (i.e. Conal Cernach) 5266, Goedel mac Aimergin (i.e. mac Aingin) 1051
Amairgen mac Naede mic Nenuail 1025, Aimergin mac Noine meic Nionuail 5980
Amairgein Glungeal son of Mil 1028, Amairgein Glungeal mac Miled 1031, Aimergin Glungeal 2572, 3984, Amairgin mac Miled 252. CZ. iii. 16
Aor son of Ara, Aur, *Eli.* 30, 38: g.s. Aoir 2468, Aoi 184
Ara son of Iara, *Eli.* 30, 38 : 185
Arfaxat Arphaxat, Origg. ix. 2, 5: 130, 1253, Arafaxat 2399, 2415. Gen. x. 22
Assur a builder of Babel, son of Shun, Origg. ix. 2, 45: Assur 127, mic Assuir 133, mic Asuir 2412, Asur 2806. Assur builded Nineveh, Rehoboth, and Calah, Gen. x. 11
Aurthecht son of Ethecht, *Eli.* 30, 38: g.s. Aurtecht 184, Urtechta 2467
Baath son of Magog, Fenius mac Baath 181, 2487
Babel the eponym of the letter b 245, Bobel 2560
INDEX OF PERSONS

Barachaim a Scythian Greek, great
grandfather of Goedel, mic Barachaim
19, 202, Barachaim 2303, 2325, 2516

Bardaniius a builder of Babel 128, 2408

Bel son of Ploc 131

Bellat wife of Fenius Farsaid, mother
of Nél 801, 3618

Boath son of Riasath, Boad, \textit{Ed.} 30,
39; g.s. Boath 185, Baith 2469

Bodbus a builder of Babel 127, 2407

Bomb, Banb a son of Shen, Bobb, \textit{Ed.}
30, 37: g.s. Bamb 183: v. Pam

Bran 5730, 5865

Brénaínd \textit{St.} 5793

Bres mac Elathan rig Erenn King
of the Tuath De Dannan, n.s. 5469,
5943; d.s. 5468; g.s. i n-aimsir
Brese 5467

Brian 979, 1381, hui Briain 3834

Brécieric \textit{Bricri} mac Carbi in
bilteanga, CZ. iii. 16: g.s. Bricrenn
5854

Brittus a builder of Babel 127, Britus
2407

Buodach 3222

Caí Cainbrethach dalta Feniusa
232, 2547, Cæ 1109, do Cæi C.
4144, 1024, 3980; the eponym of
the letter c 246, Caimen 2561

Cam Ham, Gen. x. i.: Cham, Origg.
ix. 2, 13: g.s. Caím 106, 1252,
Caim 2386, 4029

Cellach 3224, Ceallach 3698, 5826,
5923, dim. 711

Cellach Corrac \textit{a poet} 5118

Cendfaélad the author of the \textit{Aurai ept}
80, Cendfaélad 2358, 75, 3982, Ceanna-
faélad 96, Cendfaélad 1026; g.s. i
cline Chendfaélad 727, Cendfaélad 67.9;
d.s. do Cendfaélad 70, i
leapar Ceinfaélad meic Oilella 2620.
1679, \textit{Ir. Metr.}

Cenn Gécalón goose head, a byname of
\textit{Fingiugine}, \textit{King of Munster}, deposited
by Cormac mac Cuilennáin, A.U.
1011: v.s. ar Cingugan 710

Ciárán \textit{St.}, abbot of Clonmacnois,
Quíaran 5794, combarach cathrach
Ciárain 5268

Cinaotha (I) Cínéad ua Hartacain
975, 3983

Cloth[\textit{g}]na mac Cengusa primfhili
Erenn, \textit{chief poet of Ireland} \textit{+1009},
\textit{Ir. Metr.} 5331

Cónain \textit{St.} 5327

Colum \textit{St. Columba}, Colum Cille
3185, 5380, 5923, Coluim caid 866, 3601,
i Colum 5144, i Cholaim Cille 4531,
Coluim Cille 938, 1228, cill Choluiu
hui Néill 5132

Conall, Tuthal hua Chonaill 5266

Conchobar mac Nessa \textit{King of}
Ulster 736, i n-aimsir Conchubair
meic Nessa 2637, Concapiar meic
Neusa 3494

Congal Claen, of the royal line of
the Cruithni of Dál Araid, cf. Skene,
\textit{Celt. Scot.} i. 198, 248, for Conghal
73, 2528

Consinsius, Consentius \textit{Grammatici-
us Latinus} 3240

Corc son of Luguidh, K. \textit{of Munster} 5231

Cormac dona Cnóib Segas 5317

Cormac mac Cuilennáin \textit{poet, bishop},
\textit{King of Cashel} \textit{+908}, 5182, 6, 1596,
3867, 4678, 5298, 5551

Crist Christ 3870

Cronán \textit{St.} 5794

Crutene \textit{Critteni fili}, CZ. iii. 16: g.s.
Cruteni 5839

Cú Echtse i crub Con Echiga 5398

Cuillbadh 5923 cf. Colabot, Cuill-
bat-as, Cillbat-igni, \textit{Ir. Ep.} ii. 75,
78, 81

Cuiss \textit{Cus}, Gen. x. 6: Chus, Origg.
ix. 2, 10, 13: mic Cuiss 106, 1119,
1252, 2386, 4029

Dabhad \textit{David}, the eponym of the
letter d 246, 2561

Dámhine \textit{dim. of Damianus, Damaine},
5326, \textit{Fel.} p. 70: but also an Irish
name, e.g. A.T. 785, 869

Danu \textit{f. g.s. Danann, Danand, v. Tutha-
Dé Danann}
Dedu eponym of Ogham, g.s. Ogam
Dedad 6057

Delbaeth son of Elatha, brother of Bres and Ogma, mic Delbaeth 5463,9

Deus 704. 3350

Donnall grandson of Aisnire, the hero of the battle of Magh Rath, A.U. 641: g.s. Donnall 60, 2624, 2643, do dernaind Donnall 5165, 5239; d.s. re nDonnall 73, 2628

Donnall na Aoda a scriber who wrote Eg., 4206

Donatus Grammaticus Latinus 364, 462, 476, 1410, 2712, 2943, 4513

Donnán St., of Esg 5794

Donnedad son of Dóinnall, king of Ireland, A.U. 797, 2199, 2202.4

Dubdiad Dub Diad, son of Dannan, MR. 282 u., Dubhdiadadh 76, Duip Die 2631

Dubthach 5385 v. Fergus

Ealba daughter of Idad or Fidail 561, Elpa ingine Faidhaid 5156

Eber ex Heber Hebraei, Origg. ix. 2, 38: a builder of Babel, Eber 126, 2415, 2499, Eper mac Saile 1116, 1249, 4027, Eiber 2406, Eimer 4147

Egbrech hul Britain 3834

Elatha father of Bres, g.s. Elathan 5467,9, 5943

Eogan son of Glenphul, g.s. Eogain 182, 2465, 2529, Eogein 212

Eóin the apostle John im feil Eoin 3837

Eremón son of Mil, Ogam Erémon 6084, Erémon, A.Elt. 29, 32

Eärn St., bishop, Gor. 5796

Ésru son of Bóth, Board., A.Elt. 30, 39: g.s. Ésru 185, 2469, Ésru 4150

Ésru Easú, the eponym of the eponym of the e 247, Ésú 2563. Éáúu, PH. 8400

Etan ingen Deneech in banfilli, Eítan, d. of Dianceech, the poetess, CZ. iii. 16: Etain g. Etne, RC. xii. 126: Etain 1972

Eethecht son of Aurthecht, A.Elt. 30, 38: g.s. Eethecht 184, Eiteacht 2467

Ether son of Agnoman, Fether, A.Elt. 30, 37: g.s. Etheoir 19, 40, 183, 202, 213, 1023, 1051.2, 1103, 3979, Eitheoir 1108, 2515, 4137, Ethuiuir 2303, 2325, 2529, 2962, 2998, 4008, Ethuiuir 2522

Eithlu v. Lug

Ethrucius the eponym of the diph-thong ea 248, Ethrioichus 2562

Faillee Peiq, a builder of Babel, Fallec 119, 130, Faillec 123, 6, 2399, 2493,59, 2414,5, Failleach 1252

Fauinus g.s. Poin 1117 v. Latin

Fénius Farsaidh son of Baath, Éogan, or Glenphull, Feniuss 166,9, 174,7, 187, 1102, do F. 516, la Feniuss 2266, 2312; 27g, g.s. Feniussa 100, 180, 203, 804, 6069, 5503; a.s. 22; Farsaidh 212, 1762, 2560, 2465, 2547, 3978, 4224, Farsaigh 82, Farsaid 160, 180, 1023, 1035,9, 4963,9. Farsaidh [Tharisee]. PH. 1, 953

Fer Muman Laigeach fil Muma eisic. CZ. iii. 16: Muine eisic, IR. T. iii, 66, 2 (?): Ir. Metr. 5145, 5150, 5287, 5293: iar auraicept Muman 1366, 4507

Fercharne poet, author of Auraicept, contemporary of Conchobar mac Nessu 735,7, 1025, 2637, 3493,5, 3981, 6103, 6127

Fergus Dubthach (or Cennfada) son of Cannaill Gulban, A.U. 586, 5386, a delidin sillabea, gossa fer i. Fer-gossa 5314. Dubthach may refer to another person

Fídad 3156 v. Idad

Finden St. 5793

Fingen mac Flaind poet, floruit circa 850, Ir. Metr. 5246,9

Finn mac Camaill na Buisce (?), 3rd cent., Ir. Metr. 5830,6, 6093, Fege Find 6102

Flann Flann, Flann Flaind 3750, Fland Flaind 795. 871,5, 883, 3612, 3761, 5236,9, a Flaind 868, 3604,7, Flann 3222, 3698
INDEX OF PERSONS

Fland mac Lonáin d’Ua (?), Delbna of the royal sept Ul Fiadhraidh Aldni 5102, mac Lonáin i nduain Delmna 5133, 5281, 5226, a Flaind Lochta 5172, Acha 5176. (Mac Laitheogé). 1918, Ir. Metr.

Foraind Pharaoah, the eponym of the letter f 245, 1758, 2560, v. Scotia

Fronosis son of Gittis 132, 2412

Gadmer 2562 v. Gotli

Garath a builder of Babel 128, Garad 2407

Gemmán St., nGeman 5735

Germanus a builder of Babel 128, 2407

Gittis son of Tiris 132, 2412

Giurges St., George, Giurgu 5795

Glas Goedel Glas, son of 416, 2518, 2523, 2598

Glunfind son of Lamfind, .Eilt. 30, 37: 182, 1019, 2466, 2519, 4005

Goedel eponym of Gaelic, Goedel 202, Gaeddel 2288, Goedel 15, mac Aingin 205, Gaedel 43, Gaedheal 204, lasin nGaidel 522, 646, 672, 675, 979, 982, 1083, 4078, Gaedel mac Aimergin 1051, Gaedel mac Ethoir 18, 213, 1051

Gomer son of Japheth, Origg. ix. 2, 25: Gen. x. 2: 4034; g.s. Gomer 186, Goimier 2469, Goimer 4148

Gomers the eponym of the Ogham letter ng 247, nGomer 2562

Gothius a builder of Babel, Gotius 128

Gottli the eponym of the letter g 247, Gadmer 2562

Grecus, Gregus son of Gomer 1117, 4027, Grecus 1250, 4037, Grecus 4031, 4148

Hieronymus St Jerome 179, Cirine, E.

Hiruad Herod, the eponym of the letter b 246, Hiruath 2561

Iachim the eponym of the letter i 248, Iaichim 2563

Iafeth Japheth, Gen. x. 1: Origg. ix. 2, 25: 2484, 176, mic Iafeth 181,6, meic Iafeth 2470, 2488, oc Iafeth 179, ag lefeadh 2486

Iar mac Nema 82, 212, 1103, 2360, 2529, co lár 1107, 4141

Iara son of Siru, .Eilt. 30, 38, 9: 185

Ibath a builder of Babel 127, Ybath 2406

Idad father of Eelah, g.s. Idaidh 561, Fidaidh 3556

Iland Ogham ebadach Haund 5853

Indiurnn a river-pool 5668

Ioib i.e. 5344

Ionan Javan, son of Japheth, Gen. x. 2; Origg. ix. 2, 28: 176, 2483

Ir son of Mu 3987

Ite f. St. 5796

Iudonius eponym of the diphthong io 248, 2563

Kaliap Caleb, the eponym of the letter q 246, Caleb 2561. Caleb, Origg. vii. 6, 52

Labraid 5730, 5866

Lamflach Lamech, father of Noah, Lamiach, .Eilt. 31, 52: g.s. Laimbach 2470

Lamfind son of Ether, .Eilt. 30, 37: g.s. Lamfind 182, 2519, 4005, Lamfind 2466

Latsreann St. 5793

Latin son of Fauns, mac Puin 356, 1117, 1124, 6, 1250 2723, 4028, 4043, de chloind Laitin 802, 3619

Latinus a builder of Babel, Origg. ix. 2, 84: 126, 2406

Laura Laevin, daughter of Latinus 1125, 4045

Leser son of Seth, g.s. Leser 2468

Liadain a portess, ban-ées di Chorco Duibne, 7th cent., Ir. Metr. 5139

Lonan father of Flann q.v.

Longbardus a builder of Babel 127, Loncabad 2407

Lorc Liugwine Lorc, son of Ugaine Mair, King of Ireland 5231
INDEX OF PERSONS

Lorc Luocha hEgbric hui Britain fosterer of Male 3534
Loth Lot, the eponym of the letter l, Origg. ix. 6, 9: 245, 2560
Lug mac Ethliend King of the Tuatha Dé Danann 2803, 4258, mac Eithenn 5484. Ethlenn 1162
Lugaid son of Lóegaire (?), FM. 478, 9: Lugaidh 5231

Mac Dá Cerda mac Máileochtraig mac Dírnertaig a poet, 7th cent., Ir. Metr.: 4533, 5117: Mac Da Cerda 1223, Mac Da Cherdha 5108. Tamall n-áire amal dorigni Mac Dá Cerda, BB. 299 3. 8. Possibly a late development of moccu Cherdha, of the Cerdraige (used as nom.); Maccu-lasrius, Lasrian, Góid: 62 n.; Dil mac Da Crecc = Dil moccu Crecca, of the Creccraige, LL. 290* 33; cf. Eriu iii. 42
Mac Fhhrbiseach Mac Fir Bisig, son of man of leap year, probably born 29th Feb, supplied MSS. to FM. 2258
Mac ind Óíc (ind Óc, according to Stokes, son of the two young ones) Oengus, son of the Dagda, eponym of Ogham, briathairogam mic ind Óc 5615. Anecc. iii. 44, 7: RC. xii. 127; x xvi. 31: Pl.
Mac Léinín a poet, Colmán mac Léinín 7604. Ir. Metr. 5315, Mac Léinín 5312
Macีainnig hua Tolaig l- mac Láiri Láidig a poet 5181
MacIruanaid 5240, MacIruanaid mic Flaind 5243: three princes so named, all of 10th cent.
Maelruis (?) 5820
Magog son of Japheth, Gen. x. 2: Origg. ix. 2, 27: Magogh 181, Maghach 2488
Maiissa Moses, do Maiiss 1109, Maisi 4143; g.s. Moysi, Origg. vii. 6, 44
Manchán St., of Liath 5795
Már son of Ethecht 184, 2467

Mars Mars 3533
Meurcuir Mercurius 3534
Mide son of the Sun 3836. O'C. Lect. ii. 191, 226
Miled Mil or Mileius, Mil, Tilt. 29: mac Miled 252, 1031, mic Miled 1032, 3985, iar Macab Miled 1495, 4554, Ir mac Miled 3987
Milibue g.s. talistel Milcon mic Oncon 5291.7
Móeltuile a poet, ua Burcháin, 8th cent., Ir. Metr. 5122
Morann mac Main int oghmór, the Oghamist, CZ. iii. 15: legendary judge of Coirpre Cinn Chait, CZ. iii. 16: n.s. Morand 5530; g.s. briatharogam Moraind 5528, 5614
Muirith Martha (?), the eponym of the letter n 246, Mosteth 2561. Origg. vii. 10, 3
Murchertach riabach O Cuindls the scribe of the Book of Lecan version, who wrote for Mac Firbis: 2257

Nabgodon Nebuchadnezzar, a builder of Babel, eponym of the letter n 245, 2560, Nabgaton 2406, Nabgodon 127
Naende son of Nenual 1025, Noine 3980
Nède son of the poet, Adna, g.s. Neidhi 2795. Nède mac Adna mac Gutháir, Cor. 300, 608: LL. 38* 40, 186* 2
Nél son of Fenius, no Nin 1767, 4050, 4969, Gaoidel Glas mic Nuii 2523, mathair Niuil 801, 3618
Nemruad Nimrod, a builder of Babel, Nemroth filius Chus, Origg. xv. 1, 13: 105 6, 112, 126.9, 134, 2391, 2406, 4029; g.s. Nemruaid 104, 261, 1036, 2321, 2451
Nenual father of Noine, g.s. Nenuail 1025, Nionuail 3980, cf. Ailt. 30, 35
Ness mother of Conchobar q.v.
Nessán St., Nesan 5793
Níin son of Bel 108, 131, 1120, 2, Nín mac Peil 2387, 2411, Nion meic Peil 4039
Noe Noah, Gen. x. 1: Origg. vii. 6, 15: Mic Noe 107, 120, 133, 186, 1232; sil Næ 188, Naï 2386, 2400, meic Naï 2413, meic Naí 2416, 2470

Noine son of Nionual 3980

Oengus mac Domnall 5156: A.U. 650: his father, Domnall mac Aeda, and his son, Loingsech, were kings of Ireland

Óên (maceu Laigsl) St., Abbot of Clonmacnois, Oena 5796. *Lisna.* 275

Ogma mac Balathan meic Dealphath the inventor of Ogham 2810, 5468 9, 5478, 81, Athair ogaim Ogma 2813, onis is Ogmu 2790. *CZ.* iii. 16: RC. xii. 128

Ogricus (?) 2840

OIiili father of Cennfaelach, Cindfaelch mac Oilella 67, 71, 2621, 2644, Ailella 2625, 2639

Oise *Hosra,* eponym of the letter o 247. Ose 2562. Ozee, Origg. vii. 8, 10: Osse, PHi. 3660

Onchú father of Milmar, mac Oncon 5291, 7. *Beatha Colm.* § 65

Ordines the eponym of the diphthong oi 248, Ordinos 2503

Pam son of Seira, meic Aghnoumain meic Paim meic Seura meic Sru 7rl. 4151. Probably the same as Banb, Bonb

Partolon mac Sdairn meic Seura meic Sru Partalon 4149, Bartholomaeus... Syrum est, non Hebraeum, Origg. vii. 9, 16

Patraic *Patricius* 875, 882, Bhatraig 4335, Bhatraig 1270, 2, Phatraig 4339, 7, Patraïc 3610, Patroig 3751

Pico Picus, son of Saturn 2723

Plato 3807

Ploisc son of Pluriris, CC.: g.s. Ploise 131, 2411

Pluriris son of Agomolis 132, Pilliris 2411

Pompelus Grammaticus Latinus 3235

Prisclanus Grammaticus Latinus 360, 454, 470, 589, 2917, 2926, 2937, 3141, Presens 85, Prisclanus 2718, 2745, Presens 4350

Puun Fauni 1117 v. Latin

Quliárán 5794 v. Ciarán

Quis 2386 v. Cuis

Ragau son of Arfaxat 1252, 120, Regua 2399, 2414. Ragau, Lk. iii. 35, for Reu, son of Peleg, Gen. xi. 18

Rechtał ga hua Sidail a poet, 7th cent., *Ir. Metr.* 5155, 5161


Rochemhurcos father of Sachab 40, Ruicimorucus 2324, 2331

Roigne Roscadaich a poet, mac Ugain Moir, *CZ.* iii. 16: 6098

Rúadán, Ródán St., abbot of Lothra 5795

Ruben R ít ben, the eponym of the letter r 247, 2562

Sachab son of Rochemhurcos 39, Sacap mac Ruicimorucus 2324, 2331

Saile son of Arphaxat, Salah, Gen. xi. 12: Sale, Origg. ix. 2, 5: g.s. Saile 1116, 1250, 2415

Sallath the eponym of the letter s 245, 2560

Sardain a builder of Babel 128, 2408

Saturn Saturnus 3355

Scithius a builder of Babel 128, Sgrithus 2407, Sgithegdha 187

Scota f. daughter of Pharaoh, King of Egypt, n.s. Scota ingen Foraind ri Eigor i 4048, 4056, 4970; a.s. Scotaí 1768, Sgota 4061

Sem Shem, Gen. x. 1: 120, mic Semh 133, 183, Seimh 2414, mic Seim 1252, 2399, 2412

Semar son of Mair, Sem Mair, *Ayll.* 30, 37: g.s. Semair 2467
INDEX OF PERSONS

Séth son of Adam, Edlt. 31, 54:
Seura son of Sdairen, g.s. Seura 4150
Sinchell St. 5793
Solamh O Droma a scribe 2256, v.
Irish Edn. xviii.
Strannan St. 5795
Stru the eponym of the Ogham letter str (according to MacNeill, originally z, which became st by metathesis of ts) 247, 2562, Sr, son of Esru, Edlt. 30, 39: Iaromic Sru 185, 2469, 4150
Suibne Geilt mad Suibne, I.T.S. xii.
p. xxx.: Suibni ingealtacht 74, Suiphne Geilt 2628
Talaman the eponym of the letter t 246, Tailimon 2561
Tigernach St., bishop of Cluain Euis 5794
Tiras son of Assur, g.s. Tiris mic Assuir 132. Tiras, son of Gomer, Gen. x. 2
Tlachtga na nUath daughter of the Archdruid Moigh Ruith, MS. Matt. 402: Ed. Dinds. § 73: 5434, taebogam Tlachtga 6080
Toe son of Bonb, of Barachan, Tai (mac) Badb, Edlt. 30, 37: 202; g.s. 183, Toe 19. Thoe 40, Toi 2466, Tai 2303, 2325, Thoi 2515
Togarma son of Gomer, Gen. x. 3: 4035
Tróis son of Assur, g.s. Trois 2412
Tuatha(ines) Tuahnes, g.s. righ in domain 1122, 4042, confused with the Tuatha?

Titans (?), Tanis metropolis Egypti ubi Pharao fuit, et Moyses cuncta signa fecit quae in Exodo scribatur. Hanc construxisse perhibentur Titans, id est, gigantes, et ex nomine suo nuncupaverunt, Origg. xv. 1, 32: Tuthin · Titan · grian. H. 4. 18: and Teutamus, Rex Assyriorum xxvi., Eusebi Chron.: Tautanes, rex mundi, Cz. x. 87
Tuthal hua Chonaill Tuathal comarb of Ciaran, i.e. abbot of Clonmacnoise, A.U. 970: 5265

Ua Bruid 3382, 3391, Irish Grammarian
Ua Coindi 3383, Irish Grammarian
hUa Coilir 3383, A.U. 1084, Irish Grammarian
Ua Find ou Find 3391, Irish Grammarian
Ua Maoilchonaire mentioned by the scribe of Eg. (FM. 1487), di ollomain O Maoilchonaire 4208
Uenir Venus 3535
Uimelicus eponym of the diphthong ui 248, lumenecus 2563
Virgilus, Virglior, Virgilisiumus 3332
Ultan St. 5796
Urard mac Coisi chief poet of Ireland, Airard mac Coissi primées frend 1990 A.U.: 5238
Urth Crielh, the eponym of the letter u 247, Uriath 2562
Urtecht 2467 v. Auirthecht

PRINTED BY OLIVER AND BOYD, EDINBURGH, SCOTLAND.
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