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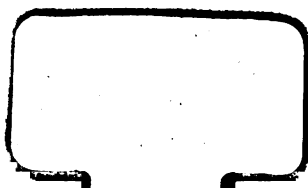
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THE
AMRA CHOLUIM CHILLI

OF

DALLAN FORGAILL:

NOW PRINTED FOR THE FIRST TIME FROM THE ORIGINAL IRISH

IN

lebor na huidre,

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WITH

A LITERAL TRANSLATION AND NOTES,
A GRAMMATICAL ANALYSIS OF THE TEXT,
AND COPIOUS INDEXES.

BY

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BY THE EDITOR.

scela na eserġe (TIDINGS OF THE RESURRECTION), from Lebor na hUidre, with a Literal Translation.—*For the Editor. Dublin, 1865.*

dam liac (DULEEK), ITS ORIGIN AND MEANING.—*For the Editor. Dublin, 1866.*

THE paeth fiada (GUARDSMAN'S CRY) OF ST. PATRIC, AND ITS ANCIENT PREFACE; from the Liber Hymnorum, T.C.D., with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for April, 1869.*

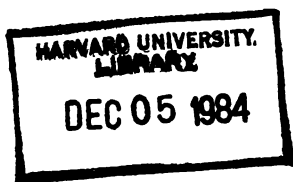
RELIGIOUS BELIEFS OF THE PAGAN IRISH, Essay on, *ib.*

aideb eacac maic mairebda (THE DESTRUCTION OF EOCHO MAC MAIREDA); from Leb. na hUidre, with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for January, 1870.*

tain bo praiċ (THE SPOIL OF THE COWS OF FROICH); from the Book of Leinster, H. 2. 18. T. C. D., with a Translation and Notes.—*Proceedings of the R. I. Academy (Irish MSS. Series), 1871.*

siabar-ċarpac con culaib (THE DEMONIAK CHARIOT OF CU CHULAIND); from Leb. na hUidre, with a Translation and Notes: and an appended Essay on the "Ancient Irish Chariot."—*The Journal of the Royal Historical and Archaeological Association of Ireland, for January, 1871.*

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THE EDITOR'S INTRODUCTION.

THE occasion of the composition of the *Amra*, or Elegy of Columb Cille, is fully stated in the ancient preface ; it is therefore unnecessary to repeat what is there already given. In order, however, that the reader may be able to carry with him from the outset a fair idea of both Author and Poem, I shall here quote a few passages from Colgan's Life of St. Dallan (*Acta Sanctorum*, p. 203, *et seqq.*).

"In the times of Aed,¹ son of Ainmere, monarch of Ireland, about the year of Christ 580,² there flourished in the same kingdom a man of illustrious ancestry, by name Eochaid, and by cognomen Dallan, who splendidly adorned nobility of race by great comeliness of virtues. He was born in a district of Connacht bordering on Ulster,

The following notes are Colgan's own : anything I add will be enclosed in brackets, and marked "Ed." Colgan introduces his notes with the remark, "Because the acts of this saint have not come to my hands, these things which have presented themselves about him as worthy of remark, I have taken chiefly from the history of the Acts of the Synod of Druimm Ceta, and from the Life of St. Columb."

¹ *In the times of Aed, Monarch of Ireland.* So is expressly held in the Preface to the Acts of the aforesaid synod of Druimm Ceta, and in the Life of St. Columb, cap. 218.

² *About the Year of Christ, 580.* King Aed, according to the common catalogue of the kings of Ireland, and the Annals of Donnegall [Four Masters], began to reign in the year 571, or, according to others, 576, and he reigned 27 years. With his time then, and so in the year 580, St. Dallan flourished, especially since he lived after the death of St. Columb, who died, according to Ussher, in the year 597, or at least after the year 590. [The year 597 is the true date. See Dr. Reeves's Introduction to his Adamnan's St. Columba, p. lxxviii].—Ed.

which the ancients called *Masrige*, and *Cathrige Sleacht*,³ but which the moderns name *Teallach Eathach*.

His mother's name was Forchella,⁴ from whom himself, too, it is thought, is called Dallan Forgaill,⁵ or Forcellius; and his father was Colla,⁶ son of Erc, of the race of Colla surnamed Uais,⁷ King of Ireland; his cousin-german was Maidoc of Ferns,⁸ the very renowned archbishop of Leinster, grandson of the same Erc from his son Sedna, or Sedonius.⁹

Colgan, after speaking of the great learning of Eochaid, and explaining the word *Dallan* (the blind), an epithet which he received from his having, through the severity of his studies, lost the use of his eyes, thus proceeds:—

“He wrote in the native speech and in ancient style several little works, which cannot in later ages be easily penetrated by many otherwise well-versed in the old native idiom and antiquity; and hence they are illustrated by our more learned antiquaries with scattered commentaries, and as rare monuments of our ancient language and antiquity, it is customary to lecture on them, and expound them in the schools of antiquaries of our nation.

“Among these is one panegyric or poem, now and

³ *Masrige*, &c. Thus it is held in the aforesaid Preface.

⁴ *His mother's name was Forchella*. Thus is it held in the same place, and is it gathered from Blessed Marianus Gormanus, and from the author of the Martyrology of Tamlacht, who calls him the son of *Forgall*. But his father was not called *Forgall* or *Forchella*, but *Colla*, . . . whence that was his mother's name.

⁵ *From whom himself, it is thought, is called Forgaill, or Forcellius*. So the same Preface testifies.

⁶ *But his father was Colla, son of Erc*. So the same Preface, and the Life of St. Columb, cap. 2, 18, and the Genealogical Menologium, cap. 12.

⁷ *Son of Erc, of the race of Colla Uais*. Thus it is held in the same place, but the

Genealogical Menologium says that this Erc was, from his son Feredach, grandson of King Colla. But the Life of St. Maedoc, and others, say that the same Erc was the grandfather of both St. Dallan and St. Maedoc; but the grandfather of St. Maedoc was not the grandson of King Colla, but many degrees removed from him. . . . And this opinion pleases me the more, because it is more likely that those who lived at the same time were the same distance of degrees from the common trunk, than that one of them should be many more.

⁸ [Here Colgan refers to his Life of Maedoc, whose day is the 31st January]. —Ed.

⁹ *Grandson of the same Erc from his son Sedna*. So the Irish Life of St. Maedoc, chapter 72, &c.

always held in great esteem, on the praises of St. Columb, and entitled *Amra Choluim Chille*,¹⁰ that is, "The Praises of Columb of the Churches." The occasion of the composition of this little work is recorded to be as follows: After St. Columb had come from Britain to Ireland to settle certain disputes which had arisen between the monarch of Ireland, Aed, his relative, and the chiefs of Dal Riata and Leinster, and other subjects; and after he had attended before the same king, and the nobles of the kingdom, in a certain synod of Druimm Ceta, assembled for this purpose in the region of Cianachta,¹¹ while the assembly was being broken up, and all things were succeeding according to the wishes of St. Columba, with the hope of general peace and concord, St. Dallan comes to St. Columb, and offers him a certain poem, which he had composed in his praise. But while that poem was being partly read, and the holy man was strongly feeling certain sudden emotions of vain complacency, he was admonished by St. Baithene, his disciple, then standing near, that a great troop of evil demons appeared scoffing above his head, and when the holy man with astonishment saw the troop, he was struck with compunction of heart, and immediately he forbids the praises written by St. Dallan to be further produced or published: adding that no one [should be praised] in life, which he might badly end; that he alone who had run well in the *stadium*, and had ended his race successfully, should be praised after his death. And when Dallan could by no

¹⁰ *Amra Choluim Chille*, that is, *the Praises of Columb of the Churches*. I have in my possession one copy of this work, beautifully written, but, putting aside a few scattered commentaries which it contains, it is penetrable to a few only to-day, and these most learned. [I shall try to make the present translation rank me as one of the successors, though *longo intervallo*, of Colgan's "*peritissimi*."]—Ed.

¹¹ *In the region of Cianachta*. Druimm Ceta is a place in the Diocese and County of Derry, at the River Roe, to-day and always venerable especially on account of the many pilgrimages, and the public Theophory which, on the festival of All Saints, in memory of the aforesaid synod there celebrated, is there annually made, with an immense concourse from all the neighbouring districts.

contrivance obtain the publication of the praises he had written, he insisted that he might be allowed to follow out his [St. Columb's] life, in case that it should be happily ended, with praises after his death: and this he accordingly obtained.

"The Saint accordingly, having returned to Britain, died after some years, and immediately as soon as he died, St. Dallan received by angelic ministry the announcement of his death, and composed that very learned little work which we have mentioned: and when he had finished this, he was regifted with the¹² immediately-lost light of his eyes, and further received a promise that the person, who would recite these praises from memory and from mind, would close his life with a happy end." Of the other works of Dallan, Colgan says:—

"He composed, also, another poem¹³ for the death and funeral praise of Senan, Bishop of Inis Cathaig (Scattery Island), which, on account of antiqueness of style and antique gracefulness, is among those fond of antiquity always in great esteem: and on account of the grace of preservation from blindness and other special indulgences, which are believed to be granted by God to him who recites it from memory, it is among devout persons held in great veneration.

He composed also a third little work in praise of St. Conall,¹⁴ surnamed Coel, Abbat of Inis Coel,¹⁵ in Tir Connail (now Iniskeel in Donegall). Of him also he

¹² [The meaning is that Dallan, to whom Columba allowed the use of his eyes while making the poem, lost that use immediately on finishing it, but was immediately regifted with it].—Ed.

¹³ *Also another poem.* I have in my possession this little work, which can hardly be taken in to-day without illustrations of antiquaries. [There is a copy of this

Amra in H. 2. 16: T. C. D.: and another in H. 3. 17: T. C. D., and fragments in various manuscripts].—Ed.

¹⁴ *In praise of St. Conall.* This is recorded in the aforesaid Preface, but whether it is still extant or not is unknown to me.

¹⁵ *Conall, Abbatt of Inis Coel.* This church is in an island, surrounded by the

begged strenuously that, by the intervention of his prayers and merits, he might deserve to enjoy the honour of a tomb the same with himself (that is, to be buried with him), and this, granted by the Divine goodness, he obtained."

The above extracts, regarding Dallan and his poetry, will be quite sufficient. I shall now proceed to give my reader the plan of publication I intend to adopt.

The work will be finished in two Parts. Part I. (the present) contains the Ancient Preface; the *Exordium*, or Prelude to the Amra and the Amra proper with their ancient commentaries, and a literal translation of the whole. Part II. will contain topographical, biographical, and historical notes; a critical and grammatical analysis of every word in the text, and copious Indexes. And as the Lebor Brec's¹⁶ Preface to the Amra supplies several important records omitted in that of Lebor na hUidre, this preface also will be given, together with the marginal notes and secondary glosses of the present copy, and with literal translations. The poetic characteristics of our poem will be examined in an Appendix, which will also say a word or two on Irish poetry in general. The text, to distinguish it from the commentaries, is given in large letters, and exactly as it stands in the original, and on the whole I have strong hopes that my Amra, when completed, will receive the approbation of my spiritual friends, St. Columb and St. Dallan above, as well as that of my literary friends here below.

DUBLIN, *August*, 1871.

J. O'B. C.

ocean, in the district of Tírconnail, which is called *Bugellaigh*, and in the diocese of Raphoe, and in this church St. Conall is venerated on the 12th May. [St. Dallan's day is the 29th January].—Ed.

¹⁶ A defect of one page in Lebor na hUidre is supplied from the Lebor Brec, which, though only a fragment, fortunately preserves the last leaf of the Amra, and the greater portion of the preface.]—Ed.

rem̃pocúl.

UOC do'nd rem[p̃]ocul-ra éetur Druimm Ceta, ar ip
ann doronad in mór-dáil Dromma Ceta : in alio locó
immoro, doronad corp ind immuin o fein immach, ut porp
apparet. In amríp Aedae meic Anmepech dorigned :
perro—Dallán Fongail do Mappaigib Maige Sleét :
tucait—ar roétain ríchid dó féin, 7 alíir per re. Trí
tucait uero ar a tanic Colum Cille a hAlbain in
hÉrind in tan rin .i. do fúarlucud Scannláin Móir, meic
Cind Fáelad, níg Oppaire, ppiur in deócuid ip rátaiger,
7 do arctud inna fíled in hÉrind (ar nobar ind innarba
ar a epomdaét, ar nobid .xxx. i cléir cac olloman, 7
aru. i cléir cac annaid) : 7 do ríudugud eter fíru
hÉpenn, 7 Alban im Dal Ríata. 7 ip ed atberat no con
acca Colum Cille É'pinn in tan rin, ár nobid bpéit dar
a ruilib : 7 ip ed potera fein, ar rogell nemi fein ic
dul tapir na fégbad Érind o fein immac, dicent :

Fil ruiln glair,
Fégbar Épinn dar a hair :
No con ácebá íarmothá
Fíru É'pend nác a mnna.

Cotudcaid iaram Colum Cille ip inn aipect ocur
conéppaét rocaide nemi do fáelti ppiur. Maó iap
pencar ele, immoro, ní eppaét neé nemi áét Dommnall
mac in níg, ar atpubairt in pí co ná heirped neé nemi :
ar poritir aní imm o tán:c, 7 ní p'ba maíe leir a
éictain, ar ní n'bo áil leir arctud na fíled, no tuarlucud

FORESPEECH.

THE place for this forespeech, firstly, is Druimm Ceta, for it is in it was made the great meeting of Druimm Ceta: in a different place, however, was made the body of the hymn from that forth, as appears after. In the time of Aed, son of Anmère, it was made: author—Dallan Forgaill of the Masraige of Mag Slecht: cause—for reaching of heaven for himself and for others through it. Now there are three causes for which Colum Cille came from Alba to Eriu that time—namely, for the releasing of Scanlann Mór, son of Cend Faelad, king of the Osrarians, with whom he went in pledgeship: and for the staying of the poets in Eriu (for they were in banishment on account of their burdensomeness, for there used to be thirty in the company of each *Ollom*, and fifteen in the company of each *Anrad*): and for pacification between the men of Eriu and of Alba about Dal Riata. And it is it they say, that Colum Cille by no means saw Eriu that time, for there used to be a bandage over his eyes; and it is it that caused that, because he promised before that at going past it, that he would not view Eriu from that forth, saying:—

There is a grey eye
That will view Eriu backwards:
By no means will it see afterwards
The men of Eriu or its women.

Colum Cille then came to the assembly, and several rose up before him for welcome to him. If it is according to another tradition, however, there rose not up one before him but Domnall, the king's son, for the king said that there should not rise up one before him; for he knew that about which he had come, and his coming was not thought

Scannlaín. Como and rein pobennac Culum Cille inni Domnall, ar pobo airmeta connici rein. So p'bu ole lar in pígain a bennachad, ar pobo ler-mac di é : so rofergaig in clépeç p'ria, con érbairt-ri p'riur in clépeç : "Romór in corraigeçt for a táí." "I' cet duitriu," ar in clépeç, "bíe for corraigeçt for a táí : i' cet duitriu," ar in clépeç, "bíe for corraigeçt." Como and rein poroad-ri i cuipr, co pagaid a hinaile for a'riugud in clépig, co poraid ríde hi cuipr ele : co pílet na dá cuipr rin o rein ille in Opuim Cheta, ut alii dicunt.

Táncatar íar rein na píliú i' inn aipeçt 7 dúan molta léo dó 7 aibri ainm in chiúil rin ; ocur ba céol depp-caigteç hé, ut Colmán mac Lénéne dixit :

Luin oc heolaib, uingí o[c] d'ipnaib,
Cpoçta bann áeteç oc cpoçhaib pígna,
Ríg ic Domnall, dopd ic aibri,
Aband oc cainnill, colc oc mo choile-pe.

7 in óen[p]eçt dozníçí in ceól rin. Cotánic míad men-man do'n clepeoch, co p'bo lán int áer húar a chind ó demnaib, co porailrigeo do báitín rein, 7 co pocharig ríde in clépeç, 7 co tuc in clépeç íar rein a chend fo choim, 7 con depna a'rige, 7 co túarigaib íar rein a chend ar a choim, 7 co róemid ceo mór di a chind, 7 co porcáilit ar na demna píar in céo rin. Da cét déc dan lín na píled, ut dixit quidam :—

Feçt do Mael Choba na clíap
Ic hlbup chind Tráçta éíar,
Da cét déc píled porpúar
Rep inn lbap aníar-thúaro.
Coinnmed teóram blíadanm bind
Dopar dóib Máel Coba in cing :
Mépaio co lá brácha báin
Do chenéol delbda Demáin.

well of by him, for the staying of the poets, or the releasing of Scannlan was not pleasing to him. So that it is then Columb Cille blessed this Domnall, because he was reverent to that extent. So that his blessing was thought ill of by the queen, for he was a stepson to her : so that the cleric grew angry towards her, so that she said to the cleric : " Very great is the craneing on which thou art." " Thou hast leave," says the cleric, " to be on a craneing on which thou art : thou hast leave," says the cleric, " to be on a craneing." So that it is then she was turned into a crane, so that her handmaid took to reproaching the cleric, so that she turned into another crane : so that those two cranes are from that hither in Druim Ceta, as some say.

The poets after that came into the assembly, and a poem of praising with them for him, and *aidbsi* (chorus) is the name of that music ; and a surpassing music was it, as Colman Mac Lenene said :—

Blackbirds beside swans, ounces beside masses,
Forms of peasant women beside forms of queens,
Kings beside Domnall, a murmur beside a chorus,
A taper beside a candle [is] a sword beside my sword.

And together they used to make that music. Dignity of mind came for the cleric, so that the sky above his head was full from demons, so that this was manifested to Baithene ; and that he rebuked the cleric, and that the cleric after that brought his head under cover, and that he did penance, and that he raised after that his head from its cover, and that a great fog sprang from his head, and that the demons scattered from it before that fog. And twelve hundred was the number of the poets as a certain one said :—

As Mael Choba of the companies was once
At Ibar Chind Trachta in the west :
Twelve hundred poets—he them found
By the Yew in the north-west,
Refection of three melodious years
Mael Coba the chief gave to them :
It shall live to the day of pale judgment
For the well-formed race of Deman.

Co roþort Colum Cille iar þein na þiledu 7 con erþairt
þri hAed :

Cormac cain buic neoit,
Nua molta, crína þeoit:
Iþ eo þolegur þot-craed—
Ceinmair moltair, maigr æþtair, Aed!
Cáin in rúg ar a þær-[þ]aigræb þugthair;
Maigr in íat ecnairc æþtair!
Aþað clot : cáin in þéim þiadair bí:
Doþúarþet máim moltair.

Doþónað coindmed na þiled iar þein þo Eþind 7
þodígbair iar þein a clíara .i. xxi. i cléir ind Olloman
7 xii. i cléir ind ánnair.

Iþ iar þin báí Colum Cille i cuincio Scandlái þor
Aed, 7 ni tapðað dó; con erþairt þium dan þri Aed, iþ
é nongébað a arpa imme imm iarmergi ce bé bale nobet,
7 þocomallað amlair. Colmán macc Comgellái, immoþo,
iþ é þuc imm bþeít etep þipu Eþeno 7 Alban, 7 do Dál
Ríata do þibe; 7 iþ þír doþigni Colum Cille inm báide
in tan þopo lenam béc in Colmán, ut dixit :

A chubur con : a anim glan;
Aþo þoíc duit : dale þoíc þam.

7 arþert Culum Cille iþ é doþénað ríþugub etep
þipu Eþeno 7 Alban : 7 iþ i bþeít þuc, “a þect
7 a þlógeo la þipu Eþeno doþnéþ,” ar iþ [r]lógeo la
þonnaib doþnéþ : “a cain 7 a cobac la þipu Alban;” no,
“am muir-coblaç nammá la þipu Alban: ó þein immac,
immoþo, la þipu hEþenn.”

Támic iarþam Dállan, aþo-ollom hEþenn in tan þin
do acallaim Cholu[i]m Chilli, conid and þogab in þem-
þocul dó : 7 ni þeléc Colum Cille dó a dénaim þec a-
þein, con þerþað in amþir a éirþecta, ar arþert þri

So that Columb Cille after that stayed the poets, and that he said to Aed :—

Cormac well broke battle,
 New [his] praisings, withered [his] jewels :
 It is it I have read wheel-poetry—
 A blessing that one is praised, woe that one is satirized,
 Aed !
 Fair the juice which from its free lawns is sucked :
 Woe the absent land that is satirized !
 Renowned ladder : fair the course they living drive ;
 The treasures of praisers remain.

The refection of the poets was after that made over Eriu, and their companies were diminished after that—namely [only] twenty-four in the company of the Ollom, and twelve in the company of the Anrad.

It is after that Columb Cille was making the demand of Scandlan upon Aed, and he was not given to him ; so that he said accordingly to Aed, that it is he [Scandlan] who would get his shoes about him [Columb] about midnight, whatever place he should be, and it was so fulfilled. Now, Colman, son of Comgellan, it is he who gave the judgment between the men of Eriu and of Alba, and he was of Dal Riata ; and it is with him Columb Cille made the embrace the time the Colman was a little infant, as he said :—

O tree of hounds : O pure soul !
 This is a kiss to thee ; deal thou a kiss to me.

And Columb Cille said, it is he who would make pacification between the men of Eriu and of Alba : and it is the judgment he gave, " Their expedition and their hosting with the men of Eriu always," for there is hosting with territories always : " their tribute and their exaction with the men of Alba ;" or, " their sea-gathering only with the men of Alba, but from that forth with the men of Eriu."

Then Dallan, chief Ollom of Eriu that time, came to converse with Columb Cille, so that it is then he recited the forespeech for him : and Columb Cille did not allow him the making of it beyond that, that he should make it

marb bar chubaid : 7 ip do cendnaib poṛpíall Dallán
a dñain do dénam. Dorairngere tría Colum Cille do
Dallán inmappa 7 corṛe in talman ar in molad-ra,
7 ní pagaib, acṛ nem dó féin 7 do ceṛ oén non-
gebad cac díá, 7 dopucébad etep chéill 7 fōgur,
ut quidam dixit :—

Amra Colum—cac dia
Cep é noṛgeba co pollan,
Roríá in fīno-[f]laṛ fīa,
Roír Dia do Dallán.

Trí comarṛa, immoro, dorat Colum Cille dó in tan
doḡénad .i. marcac eic alaid noinnrped dó étreṛṛ
Colum Chill, 7 in cétna foccul noṛáirped in marcac
commad hé corac in molta, .7 a ruile do léud dó cén
nobṛ ic a dénam. Ic At Féne dan im Mide doronad
in molad-ra, ut Mael Suchain dixit : adfét, immoro,
ferdomnach, comarba Colu[i]m Chill, ip íar Slige
Arrail pocanad, ó tá Dún nan Airbed cor in cpoir ic
Tis Lommá[i]n. Anamain etep dá nin inpo .i. nin i
corpuṛ in molta 7 nin in a deṛiud .i. “Ní dī [r]céoil”
7 “Nimúain.” No ip gobul dī .i. pecne de-chubaid .i.
dá ron no a trī do tinnrcetul o aén fīd beor .i. diaid
indaid, 7 ron o fīd ip écramail in a díad rīde.

Dia, Dia, 7c. Ip airi emnar in cét focul ar abela,
no ar lainni in molta, ut ept, Deur, Deur meur, 7c.
Ip é, immoro, a ainm fein lar in Fōedel “aṛepuṛ
in guén gnát,” ar bíti tri quale cormaile labartha ic
pilevaib na Fōedeilge .i. aṛepuṛ in guén glát, 7
ainri-mod, 7 adíabul, 7 ip í po aicne ceṛai díb. Ip é
int aṛepuṛ quidem emnad óen-focul in oen-inud ip ino
punn 7 cen lenamain dé ó fein immac. Ip é, immoro,
ainre-mod a innirṛein o mud inund .i. int óen-focul do ráo

in the time of his death ; for he said, to one dead it was fitting : and it is of headlets [*capitula*] Dallan proceeded to make his poem. Now Columb Cille promised to Dallan the gifts and products of the earth for this praising, and he did not take them, but heaven for himself and for every one who would recite it each day, and would understand it between sense and sound, as a certain one said :

Columb's Amra—every day
Whoever will recite it completely,
Will reach the good bright kingdom
Which God granted to Dallan.

Now three signs Columb Cille gave him the time he should make it—namely, a rider of a speckled steed would announce to him the death of Columb Cille, and the first word the rider would utter, that it was to be the beginning of the praising, and that his eyes would be allowed to him, while he should be at the making of it. At Feni's Ford again in Mide [Meath] this praising was made, as Mael Suthain said : Ferdomnach, however, successor of Columb Cille, declares it is behind Assal's Way it was chanted, from where the Fort of the Balustrades is to the Cross at Lomman's House. *Anamain* between two *Ashes* this ; that is, *Ash* in the beginning of the praising, and *Ash* in its ending ; namely, *Ni dis* [*s*] *ceoil* and *Nimuain*. Or it is *fork of two*, that is, bi-rhyming narration ; that is, to begin two sounds or three from one tree still ; that is, one after another ; and a sound from a tree which is different after that.

"God, God," &c. It is why he doubles the first word—on account of the rapidity and avidity of the praising, as is, *Deus, Deus meus*, &c. But the name of that with the Goedel is "return to a usual sound ;" for there be three similar standards of expression with the poets of the Goedel ; that is, *re-return to a usual sound*, and *renarration mode*, and *reduplication*, and this is the mark of each of them. The "return," indeed, is a doubling of one word in one place in the round, without adhering to it from that forth. The "renarration mode," again, is renarrating from a like mode ; that is, the one word—to say it frequently in the

commenic ip ino puno con etartaibeēt pocul ele
etarru, ut ept hoc .i.

Ric in riēbe rielar maḡ,
Ric in dam epí coēcait glono :
Ric in gilla gurmar, ḡano,
Foracaib Cú Dínipe donn.

Ip é, immopo, adíabul .i. apílliud .i. do-emnad, ut
ept hoc, .i.

Agur, águr, iar cén cén,
Dit i péin þein, ní ríe riē :
Amal cás cás, co brát brát,
In cec epát epát, cid ríe ríe.

Da epnail díb po ip ino remþocul-po—ateppuc in
ḡuēn ḡnát, ocur ainnri-moð : ainnre-moð, immopo, nammá
fogabar i curp ino immuin.

DIA, DIA—DORROḠUS RIA TIAS INN A
ḠNU'IS .i. atagur Dia, no ḡuðim Dia, ríarpu thíar in
a ḡnúir, no in tan, no ino inðbaib tíar.

CULU TRÍ'A NEIT.—Forþced, no þormolao pil
híc : 7 con na biþir ḡnee þorþceda, þoir in diēned 7
doēned 7 cennacþor, ut quidam dicunt. Dio dan néit .i.
ḡuin, ut dicuntur :—

Rob é do leēt i þarþe
Iar do néit réol ríarícte :
Rucþar i capp inðiaib pill
Do [f]þacc, a ríail, di á coem-chill.

.i. Amal réit cappat þerþa epé cat, co þop amlaib
deē m' annre-a epía catn [ð]emna doēm nime.

CULU .i. þorþced puno incondilid, ap ip “cul” in pocul
ḡnátac, acē poēuill in pilí .u. puno do línac na
þilideēta ; no, do vúaiēnḡuð na pocul epía díḡbaib ocur
epia tórmach ocur epía inēumrḡuḡuð do dénam inēib.
7 acát epí ḡnee þair .i. díēned 7 doēned ocur cennacþor.

round, with an intervention of other words between them, as is this :

Came the foam [which] the plain filters,
 Came the ox through fifty warriors ;
 [So] came the keen, active lad,
 [Whom] brown Cu Dinisc left.

But "reduplication" is, namely, "refolding;" that is, "bi-geminating," as is this :

I ask, I ask, after long, long,
 To be in pain, pain, not peace, peace :
 Like each, each, till judgment, judgment,
 In each time, time, though fatigue, fatigue.

Two divisions of these in this forespeech : "return to a usual sound," and "renarration-mode;" but "renarration-mode" only in the body of the hymn.

GOD, GOD—I HAVE ASKED HIM ERE I COME TO HIS FACE.
 .i. I implore of God, or I ask of God ere I come to his face, or the time, or the period I come.

FOR CHARIOTS THROUGH BATTLE.—"Obscuration," or "superabundance," here ; and that appearances of "obscuratation" might not exist, the "be-heading," and "bi-heading," and "head-changing" have been established, as some persons say. "Neit" also means, that is, *wound*, as is said :

May thy monument at dawn-breeze be
 After thy death-wound a sail ever to be driven ;
 Borne may [she] be in a chariot after a horse
 Thy wife, O hero, to her beautiful church.

That is : as a serrated chariot goes through battle, may it be so my soul shall go through the battle of demons to heaven.

"Obscuration" here in a special way, for *cwl* is the usual word ; but the poet added *.u.* here for filling of the poetry ; or for making the words hard to be known through diminution and through increase and through immutation being made in them. And there are three forms on it, [on "obscuratation,"] that is, "be-heading," and "bi-heading," and "head-changing." The "be-heading" is—to cut its own head

Ír é in díchneó a cheno do gairt do'nó [p]ocul 7 cen ní ele in a inab, ut dixit poeta :—

Dál roválur—mór in baer—
Ír ino arur huar Druimm :
A mmo Chomdiu, a ní ní pá,
bui biu ba bér ni éiar.

“Rú pá”—Ír é in deirmepeéct and rein : ar ír “rún rán” robleéct. Ír e, uero, in doéneó da cenó fair .i. a cenn péin 7 cenó ele ; 7 commad é a díler in litteir de-benac ino [p]ocuil do emnad, amal dogetea “benn” do'nóí ar “ben,” ut dicitur :—

Lainn fír néit fadb corcra ;
Téit dáig De demin ni tepcda ;
Foppuim teno do éruo óctga ;
Gnat cenn i epúb Chon ectga.

Commad hi péct nobéct in deirmepeéct híc .i. a cheno péin fop ino [p]ín út 7 cenn neic ele in a láim ; acé céná ír in eplabna fégtair inna hairti 7 ní hi péct. Commad hé in deirmepeéct híc “ní tepcda,” ar rocuilleo “da” fopp in focul cept : acé céná inpeéctar rein, ar ní “deicneó” iarn dílrí corpmac pillai, acé ír “fopmolao fíleo ;” 7 ír é ro a deirmepeéct ríoe :—

Céim o locaib do linn ól
Co glocuib clú naó gano ón :
Téct pec eoú i cino éríce—
Maíe bethu im bite annón.

Cade din in deéneó ír ino rundo acpubrummar. “Lainn fír 7c. Nim. “Tenn” do dénam do'nó ni ar “ten” .i. tene, ar daig go ro[p]neccao do “chenn” : ocup décneó iarn dílrí rein. Ír amlao ro, immoro, deirmepeéctair na hepnaili-rea in alir libuir .i. díchneó amal atá “dochuirin” .i. tellao a cheno dé .i. ‘n “et,” ar ír “docuir[i]net” pobui de ppiur. Ír e, immoro, in deicneó, ut ept “maelan” .i. “án” in cenó ele : ír é in cenóacrop, ut ept “penchar,” ar ír “penchar” pobúi de ppiur. Ír e ro inpechao nan deirmepeéct-rea .i. ni díchneó iarn dílrí digbail pillai 7 ni díchneó iarinó ino ar[r]ade cipéo arié. Araiill and dan, ír

off the word and without anything else in its place, as some one said :

A meeting I appointed—great the folly—
 In the stand above Druimm :
 O my Lord, O king of noble mysteries !
 &c.

“Ru ra”—it is the example there ; for it is “run ran” that was lawful. But the “bi-heading” is—two heads on it, that is, its own head and another head ; and that its propriety may be the doubling of the last letter of the word, as if *benn* were made of what is *ben*, as is said :

The desire of a man of battle [is] purple spoil ;
 God's fire comes gloomy, not rare ;
 A strong stroke [is] from a shaft of eight hands ;
 Usual a head in the fist of Cu of deadliness.

So that it be in matter the example may be here, that is, his own head on that man, and the head of another one in his hand ; but yet it is in speech these proprieties are viewed, and not in matter. So that it be the example here, “*ni tercda*,” for “*da*” was added to the proper word ; but yet that is criticized, for the increase of a syllable is not “bi-heading” according to propriety, but it is a “superabundance of poets ;” and this is the example of that :

Advance from lakes for a net of twists,
 With celebrities—a fame not narrow this :
 Coming past horses in the end of a territory—
 Good the life in which there is plentiness.

What, then, is the “bi-heading” in the round we have spoken. “*Lainn fir*, &c.” Not difficult. To make *tenn* of that which is *ten*, that is, *fire*, with a view that it may answer to *cenn*, and that is “bi-heading” according to propriety. The following, however, is the way these divisions are exemplified in other books, that is, “be-heading” as is *dochusin*, that is, cutting its head off it ; that is, the “et,” for it is *docuis[i]net* it was formerly. But the “bi-heading” is as is *maelan*, that is, *an* is the other head : the “headlet-changing” is as is *senchas*, for it is *fenchas* it was formerly. The following is the criticism of these examples, that is, diminution of a syllable is not

íat na focail gnáta indiu “docuipin,” 7 “maelán,” 7
 “penchar.” Iar n arpaib dín atá deirnepecta punt :
 ar nortar íat na focail gnáta acu ríde “docuipinet” 7
 “mael” 7 “penchar.” Ír é, immoro, in cennaépor indiu
 “penchar” do denam do nd [p]ocul ar “penchar :” ar ír
 é in gnátaí indiu “penchar,” ut dicitur :—

Fégraíe filio Fáil ípor
 Penchar co feiz la Fergor :
 Maó íar mal cá macaige immaí,
 Dorróiríe dóine Dubtaí.

“Penachar :” ír é in deirnepect ann sein .f. ar .f. and.
 Ír cumma doghíter i coruc 7 in deirub pocuil in díched
 7 in cennaépor : in deirub, immoro, pocuil namma ar
 gnát dóched do dénam. Ní aiccem dan ic píleadaib na
 Gaedeilge ainm ráin por dígbail lictir 7 pillabí
 amal atchiam por cormac lictir 7 pillabí .i. “dóched”
 cormac lictir 7 “pormolad” cormac pillabí.

DIA NIME NIMREILGE IL LURȝ IN EIG-
 THIAIR AR MUICH DI Á MEIT .i. Ar pélao
 pírimí atber “Día nime,” no di á pí con nac Dia ar
 ídal. “Nimpeilge il lurȝ nan demna oc an dentar égem
 ar méat am muice.”

DIA MAR MO ANACCOL DE MU'R TEIND-
 TIDE DI'U-DERCN DE'R .i. Mór-Día do mm 'anaccol
 ar immed in tened, bale i teilgítir déna co cían ic o
 déicirín .i. ar píe mup immed, ut dicitur :

Múr immed tall ír ind pect,
 Cóp búaid ír bríathar lán-chept :
 Dú bale, dú dúthaig lat,
 Cul comet, ír cul carpat.

Díu-depc dan nomen compopritum ó Latín ocup Scotie.

"beheading" according to propriety, and anything else is not "be-heading" according to the antiquity. Another thing in the case too—the usual words at present are—*dochusin* and *maelan*, and *senchas*. According to the ancients then examples are here ; for the usual words with them were *docuisinet*, and *mael*, and *fencas*. But the "head-changing" at present is to make *fencas* of the word which is *senchas* ; for the usual at present is *senchas*, as is said :

The poets of Fal have viewed here

The Fencas with illumination by Fergus :

If it is in reference to the poet of every plain forth—

Dubthach has surpassed men.

"Fenachas:" the example there is *.f.* for *.s.* It is alike in the beginning or in the end of a word the "be-heading" and the "head-changing" are made ; but in the end only of a word it is usual to make the "bi-heading." We do not see again with the poets of the Goedelic a different name for diminution of a letter and of a syllable, as we see for increase of a letter and of a syllable, that is, "bi-heading" increase of a letter, and "superabundance" increase of a syllable.

THE GOD OF HEAVEN—MAY HE NOT ALLOW ME INTO THE HOST IN WHICH THERE IS CRYING ON ACCOUNT OF SMOKE FROM ITS GREATNESS .i. For the manifestation of truth he says, "God of heaven," or from his knowledge that he is not a God who is an idol. "May he not allow me into the host of the demons, with whom crying is made on account of the greatness of their smoke."

GREAT GOD MY PROTECTION FROM THE FIERY RAM-PART OF LONG EYES OF TEARS! .i.—Great God for my protection against the fence of the fire, a place in which are shed tears for a long time a-looking on it. That is, for *mur* means *fence* (*immed*), as is said :

"Mur" [means] *fence* beyond in the law.

"Coph," *victory*, and a full-right word.

"Du" [means] *place*, "du" *inheritance* with thee.

"Cul," *protection*, and "cul," *chariot*.

"Diu-dere" accordingly is a noun compounded from

Óiu .i. incían : deic .i. rúil, ut dixit Thánni ingen Cor-
maic fpi Fíno :

Fil dune,
Rírm [b]ad bude lem diu-deic,
Ar a tribrino in bié ule,
A meicc Maire, cio diúberr!

ΔΙΑ ΠΙΡΕΝ, ΠΙΡΟCΥC, CΛΥΙΝΕC ΜΟ ΔΟ.
ΝΥ'ΑΙΛ ΔΟ ΝΙΜ-Ι'ΑΤ ΝΕ'Ι .i. Δία πέρóεν, no
Δία na πέρén. "Pir-ocur" .i. quia est Deus ubique et
prope omnibus inuocantibus eum. Μο do-nyáill .i. mo
do nyáill .i. nýall mo éuirp γ m'anma iar nelaiob co íath
nime : no, nýall petaplaice γ nu-φinad. No, "mo do-
nyáill" .i. mo dó nýall .i. mo nýall dó .i. do Δία. bío dan
"íath" mindo γ "íat" φerand, ut dicitur :

Ρό αιnm do maié ip do míaδ,
Ρί αιnm d'ule ip d'anpíad :
Α'n pír ip ní φopur φano,
Íath mindo γ íath φerand.

Latin and Scotie. “Diu,” that is, *long*; “derc,” that is, *eye*: as Granne, daughter of Cormac, said to Find:

There is a person,
For a long look at whom I should feel grateful,
For whom I should give the whole world,
O Son of Mary, what a privation!

GOD RIGHTEOUS, TRULY NEAR, WHO HEARS MY SAD WAIL TO THE HEAVEN-LAND OF CLOUDS .i.—Righteous God, or God of the righteous. “Truly near,” that is, because God is everywhere, and near to all who invoke him. “Mo do nuail,” that is, my two wails; that is, the wail of my body and of my soul behind clouds to the land of heaven: or, the wail of the Old Law and of the New Testament. Or, “mo do nuail,” that is, “my to him wail,” that is, my wail to him, that is, to God. “Iath,” again, means a *diadem*, and “iath,” a *territory*, as is said:

“Fo” [is] a name for *good* and for *honor*,
“Fi” [is] a name for *bad* and for *disobedience*:
“An” [means] *true*, and it is no weak knowledge,
“Iath” [is] a *diadem*, and “iath” is a *territory*.

amra choluim chilli.

[CAPITULUM I.]

DE MÆSTITIA OMNIUM RERUM IN MORTE COLUMBAE, VEL DE
EXITU COLUMBAE.

1. **N**Í DÍ[ſ] SCEOIL D'UAE NEILL, .i. Ní cen
rceál, no ní dí[ſ] in rceál, no ní dí[ſ] in rceál d' Uíb
Néill Colum Cille do éc : no, "D'Uae Néill" .i. do innui
Néill. No, ní dí[ſ] rceóil .i. ní d'úte rceóil .i. ní ba rceál
do duió .i. cloéaigpítear.

2. NÍ UCHTAT O'EN-MAIGE MO'R-MAIRĠ,
MOR-DEILMN DÍ[ſ]OLAINĠ, .i. Ní do oen maig ar
uch, no ar íactad, áct tó[ſ]í[ſ] camp[ſ]í[ſ]. Ír maig mór
epte[ſ]t Colum Cille. "Deilm" .i. ír mór in ep[ſ]í[ſ]h 7 in
cump[c]ugud támc ír inn Éirín la hepte[ſ]t Colum Cill
.i. ar pí[ſ]t deilm .i. to[ſ]pand, no é[ſ]p[ſ]ort, ut dicitur :

Atá ben ír t[ſ]í[ſ],
Ní apar a hai[n]m,
Maib[ſ] e[ſ]í[ſ] a deilm,
Amal cloic a t[ſ]ailm.

3. RIS RE' ASNETO COLUM CEN BEITĠ, CEN
chill.

Rí[ſ] ná[ſ]o fí[ſ]í[ſ],
O' pí[ſ]pa co t[ſ]e[ſ] a pí[ſ]g :
Cóic bar lugu inn [ſ]í[ſ]a fí[ſ]í[ſ]
Inná fí[ſ]mía fí[ſ]í[ſ]o f[ſ]e[ſ]c[ſ]í[ſ]o ?

.i. Ír dí[ſ]olainĠ d[ſ]ín in rceál ír ino pé in aipnétear d[ſ]ín
Colum Cille do épte[ſ]t. "Cen bit" .i. cen[ſ] a be[ſ]t in

THE AMRA OF COLUM CILLE.

[CHAPTER I.]

OF THE SORROW OF ALL THINGS IN THE DEATH OF
COLUMBA, OR OF HIS DEPARTURE.

1. NOT A TRIFLE OF A STORY ABOUT THE DESCENDANT
OF NIALL. .i. Not without a story, or not trifling the
story, or a poor thing is the story for the descendants of
Niall—Colum Cille to die: or, “d’Uae Neill,” that is,
for the posterity of Niall. Or “ni di[s] sceoil,” that is, not a
folly of a story, that is, it is not a story about a fool, that
is, it shall be celebrated.

2. SINGLE PLAINS SIGH NOT GREAT WOE, GREAT
RINGING UNBEARABLE. .i. It is not for one plain that sighing
is, or that shouting is, but for all plains. A great woe is
the death of Colum Cille. “Deilm,” that is, great is the
trembling and the commotion that have come into Eriu
with the death of Colum Cille: for “deilm” means that
is, *sound*, or *noise*, as is said:

There is a woman in the land,
I do not tell her name:
Her ringing bursts out of her
Like a stone from a sling.

3. WHEN THE TALE RELATES COLUM WITHOUT BEING,
WITHOUT CHURCH.

A tale which is not true:
When he will have come to the house of his king,
Of what will he be less that day,
Than Finnia fair, the sage?

That is, the tale is unbearable to us in the time in which
it is related to us that Colum Cille is dead. “Cen bith,”

bið, no im beðaid : “cen chill” .i. cen a beir i cill. Rír .i. ríel, ut erit in Immacallaim in da Thúarad .i. áil rís ríri rédi : no, im ðreðaid Nemed, ut dicitur—ní díl dáimí ríri .i. ní píil aipíriud dáimí do ríelaid oca. No, combad ed bad choir and—cen díl dáimí ríri .i. cen díl óegidecta in ríelaidi : ar bíd ríri .i. ríelaidi, ut díxat Corppre mac Etain ír ind áir doirígní do ðreð mac Eladan :

Cen òile ar cráib ceirínne,
Cen gert ferbba for an arra aipíri ;
Cen adba ríri forruba díroici,
Cen díl dáimí ríri : nob ren ðrípre.

ḡ ír í reir cét áer doirígní in Eirinn.

4. COI INDIA DUÍ DO? .i. Coi .i. quomodo : “india” [.i.] innípre .i. cia críut innípre díí de? No, “cói” .i. conar .i. cia conar innípre díí de? No, nobo díí cec dune in a condelg-rom co Indía.

5. SCEO NERA. .i. Sceo ḡ céo ḡ neo trí comae-comail ḡóedelge .i. cio Nera mac Moraind, no Nera mac Fínd-chuill a Síuib—ní óóemrad a arnéir : no nobo díí ríde in aipégað Choluim Chilli.

6. IN FAITH DE’ DE’DE S’ION SUDIOTH, IS NU NAD MAIR. .i. Ír nu atbach in faith Dé norubertar for deir in Sion nemdai : no, dan in faith Dé noairneded in rudigud biar in íat Sion : ño, in faith norubertar for deir Dé in Sion.

7. NI MARTHAR LENO. .i. Ní marthar ocund ; no, ní píil mórad ocund hí pect-ra ; no, ní píil nech dí ar mórad ocund.

8. NI LES ANMA AR SUI, AR DONCON-DI’ATH. .i. Ní píil ocund nech leppaiger, no roillpiger arn anmain i pect-ra, ar aipullái úain in íath cáin ar

that is, without his being in the world, or in life; "cen chill," that is, without his being in a church. "Ris," that is, a *story*, as is in the Dialogue of the Two Sages: "A king's delight is smooth stories;" or, in the Bretha Nemed, as is said, "Not a sufficiency of a company's stories," that is, he has not a company's delighting of stories. Or that it may be it that were right in it—"Cen dil dami risi" (without a sufficiency for a company's story-teller), that is, without a sufficiency for the entertainment of the story-teller: for "risi" means, that is, a *story-teller*, as Corpre mac Etain said in the satire he made for Bress, son of Elada:

Without fruit on branch of *cernine*,

Without a cow's milk on which a calf may grow,

Without a man's residence may he wander lightless;

Without a sufficiency for a company's story-teller;

Be it the prosperity of Bress!

And this was the first satire that was made in Eriu.

4. HOW WILL A SIMPLE ONE TELL OF HIM? .i. "Coi," that is, *how*: "india," [that is], *will tell*: that is, what manner will a simple one tell of him? Or, "coi," that is, *way*: that is, what way will a simple one tell of him? Or, every person was a simpleton in comparison with him to India.

5. EVEN NERA. .i. *Sceo* and *ceo*, and *neo*, (are) three conjunctions of Goedelic. That is, even Nera, son of Morand, or Nera, son of Find-choll, from the Sidè—he would not master the relation of it; or, he was a simpleton in comparison of Colum Cille.

6. THE PROPHET OF GOD, WHO BY SION TOOK HIS SEAT, IT IS LATE HE LIVED NOT. .i. It is lately died the prophet of God, who took his seat on the right of the heavenly Sion: or again, the prophet of God who used to relate the sitting which will be in the land of Sion: or the prophet who took his seat on the right of God in Sion.

7. THERE IS NO MAGNIFYING WITH US. .i. He is not magnified with us, or there is not a magnifying with us this time, or there is not any for our magnifying with us.

8. SOUL'S LIGHT, OUR LEARNED ONE IS NOT, FOR HE HAS BEEN HIDDEN ON US. .i. There is not with us any who benefits or illuminates our soul in this time, for our learned

pui. No, "condio" .i. pallim .i. intí nospailled o porcetul
bréntad ar cinad 7 ar tarrgabál. No, ní lepaigend
arín anmain ar rúi, ar nospoilgeo epono .i. condi[ur].

9. CONROETUR BIU BATH. .i. Intí nochoi-
neted, no nocométad arín biu aetbat: no intí nochoi-
eted arín biu co can, aetbat.

10. AR DONBATH BO ARN AIRCEND A
DILG[e] .i. Aetbat aríund intí o'm. bá aircend arín
áilgiur dílgtheç, arí dobered dún ced ní bá áil dún co
gligtech. No, intí bá aircend fíri aircepeçt arín ablaige,
aetbath.

11. AR DONBATH BÀ FIADAT FOIDIAM.
.i. Aetbath epund intí nodpáidmír co arí Fiadat .i. co
arín Dia maith .i. arí teged a rípiur fop nem ced
darpáin.

12. ARA NÍ 'N FISSID FRISBERED OMNU
HUAIN. .i. Ar ní beped intí dobered fíri-ríe dún: nò,
fíri áie co ná bí imecla ocund. Nò, in fíriú teged úain
in l'a.

13. AR NÍ 'N TATHRIT DO SLUINED FOCUL.
FÍR .i. Ní aitépetend cocund intí nopened úain 7 noplúined
fíri focul; no, ní éic di ár tathreor .i. di ár rérugud.

14. AR NÍ 'N FORCETLAID FORCANAD
TUATHA TOI. .i. Ar ní maí in forcetlaíd nonpor-
canad ná túata com bítir inn a tope: no, nonporcanad
túatha im denam toi: no, in forcetlaíd nonporcanad ná
túata batár im Tai .i. ainm ppotha in Albain.

15. HUILE BITH BÀ HAE HE. .i. Robo lepreom
intí ule bíe. No dan ír intípeçt pégtáir ánd .i. "hé" .i.
trúaig. .i. ír trúaig atat atrebtáide in betha nobo le-
preom: ír epot cen céir íatride 7 ír cell cen abaid.

16. IS CRUIT CEN CEIS, IS CELL CEN
ABAIÐ. .i. Céir ainm do cruit bic bír i comáiteçt
cruite mópe hi compinn: no, ainm do'n belgain bic

one has gone from us to a fair land. Or, "condio," that is, "*I salt*": that is, he who used to salt from instruction the stench of our crimes and of our transgressions. Or, our learned one does not enlighten our soul, for he has been covered on us .i. "conditus," (he has been buried).

9. WHO USED TO PRESERVE ALIVE, HAS DIED. .i. He who used to indulge, or who used to guard our living, has died; or, who used to kindly indulge our living, has died.

10. FOR HE HAS DIED ON US, WHO WAS OUR CHIEF FROM RIGHT. .i. He has died on us, from whom was certain our lawful importunity, for he used to give us everything that was pleasing to us lawfully. Or, he who was sure for the commiseration of our vilenesses, has died.

11. FOR HE HAS DIED ON US WHO WAS GOD'S MESSENGER. .i. He has died on us, whom we used to send to our *Fiada*, that is, to our good God: that is, for his spirit used to go to heaven every Thursday.

12. FOR THE SEER IS NOT, WHO USED TO ATTACK FEARS FROM US. .i. For he brings not who used to bring knowledge of peace to us: or, quick knowledge, so that there be not terror with us. Or, the seer who used to go from us to Hi.

13. FOR THE REPREHENDER IS NOT, WHO USED TO EXPLAIN TRUTH OF WORDS. .i. He re-runs not to us, who used to run from us, and used to explain truth of word: or, he comes not for our reprehension, that is, for making us wise.

14. FOR THE TEACHER IS NOT, WHO USED TO TEACH THE TRIBES OF TOI. .i. For the teacher lives not, who used to teach the tribes until they used to be silent: or, who used to teach tribes about the making of silence: or, the teacher who used to teach the tribes who were around Tai: that is, the name of a river in Alba.

15. WHOLE WORLD—IT WAS HIS. .i. The whole world was his. Or again, it is an interjection that is viewed in it; that is, "he," that is, "*wretched*," that is: A wretched thing are the inhabitants of the world which was his; a harp without a base-chord are these, and a church without an abbat.

16. IT IS A HARP WITHOUT A BASE-CHORD, IT IS A CHURCH WITHOUT AN ABBAT. .i. *Ceis* is a name for a small harp which does be in accompaniment of a large

poeta in téit him mude na croce, no do na coblaigib :
no, ainm do'n croim-éet. No, is í in éir is in éruit am
éongbar in léirinn con a técaib iní, ut dixit poeta—
Ror mac Finn cecinit, no Perceptne File :

Ni celt ceir ceol de cruit Crabene

Co relartar for pluagu ruan-bar :
Consept coibnuy eter reeo Mam
Morraet macdaet Morra :
Da mo lé cech lóg Labraio.
Da binnu cec ceól in éir,
Arrete Labraio Loingreá Lorc :
Cia rba doct for pune in í,
Ni rocelt ceir Craiprim.

Primum capitulum hinc usque canitur.

[CAPITULUM II]

DE ASCENSIONE EIUS IN CÆLUM.

1. ATTRUIC ROARD TRATH DE' COLUM
CUI TEËTA. .i. Atrapaet co roard Colum in tan
támic cuiteëta Dé ar a cend .i. angl Dé.

2. FINN-[F]ETAL PRESTAT. .i. Is finn, no is
tairnemaet in petal di á táncatar pperet : no, is finn
in ríó-[f]laet támic i pperet Cholumm Cilli .i. Ahal
angel cum ceteris angelis.

3. FIGUIS PUT BAI. .i. Dorigni figill in pot
nobái in uita .i. dá cét déc plectan leir cac laí, aet i
pollomnaib tantum, comtar léir a arnai trián a bla-lin,
ut dixit poeta:—

Ólé, nolaiged is inn geim,
In a ligu bá móir-ráet :
Sliet a arna trián a étac
Dá léir dána réted gáet.

harp in co-playing : or, a name for the small pin which holds the cord in the wood of the harp, or for the tacklings, or for the heavy chord. Or the *ceis* in the harp is, what holds the side-part with its chords in it, as the poet said—
Ros Mac Find sang, or Fercertne the poet :—

The base-chord concealed not music from the harp of
Crabtene,
Until it dropped sleep-death upon hosts :
It strew affinity between Main
And full-grown Moriaet Morca :
Greater with her than every price Labreid.
Sweeter than any music the harp,
Which delighted Labraid Loingsech Lorc :
Though sullen upon secrets was the king,
The base-chord of Craiptine concealed not.

The first capitulum is sung as far as this.

[CHAPTER II].

OF HIS ASCENT TO HEAVEN.

1. VERY HIGH ROSE GOD'S TIME COLUM OF COMPANY.
.1. Colum rose very high the time God's companies came to meet him .1. God's angels.

2. BRIGHT-SHRINE ATTENDANCE. .1. Bright is, or shining is the shrine to which they came an attendance : or, bright is the peace-prince who came to the attendance of Colum Cille ; that is, Angel Axal with the rest of the angels.

3. HE FIGULATED LONG AS HE WAS. .1. He made *figulum* the length (of time) he was in life ; that is, twelve hundred prostrations by him each day, except in great festivals only, so that his ribs were manifest through his sheet, as the poet said :

Clear, he used to be in the sand,
In his bed was much distress ;
The form of his ribs through his dress
Was manifest when the wind would blow it.

4. **BAI SA' EĞUL-SNEID.** .i. Robo garit a raegul
.i. pectm bliadna pectmogat, ut dixit in file :

Teora bliadna bóí cen lép

Colum in a dub-pécler :

Luid co hainglib ar a cáct

lar pé bliadna pectmogat.

5. **BAI SE'IM-SA'TH.** .i. ba becc a paré .i. ba bec
domeled, no ba bec a harad.

6. **BAI SAB SU'ITE CEC DIND.** .i. Roba rab
daingen nofoad cechn [a]iummur, no robo rui-abb : no
rabb cec denna .i. ceca aipecta cor a picced Colum
Cille. No, ba ro-abb i ruémlaet cec beplai co clethi :
no, robo neptmar ip int [r]uite co ríact co clethi.

7. **BAI DIND OC LIBUR-LEIGDOCT.** .i. Robo
dind porcetlada leigir Colum Cille.

8. **LAISSAIS TIR TU'AITH.** .i. Ropoillrig, no
poleraig tiri 7 túatha. No, polar de in tiri éuaio : no,
polaraipcar ip in tiri éuaio : no, poleraig in tiri éuaio :
no, ropo lair é.

9. **LEIS TUATH OCCIDENS.** .i. Lerrairgeir, no
roillrigir : no, robo leir tuat occidentir .i. Eriu 7 Inir
bó Finne porir ind [f]arige .i. cutruma poholrig, no
poleir-aíl aquilonem 7 occidentem.

10. **COTRO[m] LAS ORIENS.** .i. Cutrumma
poba leir oriens 7 occidenr.

11. **OC CLERIB CRI-DOCTAIB.** .i. Oc cleirchib
'n a epioib porcthi : no, o na cleirchib cor na epioib
porctib poroglaím. No dan ropo doct a epide im
cleirceet ppi cae.

12. **PO' OI'BAO.** .i. Maie a epileiu, ar pre díbad
7 bath 7 ba 7 teme ic plu[n]o epiltén.

13. **DE' AINGIL IRE ASSI[N]DROCHAIB.** .i.
Aingil Dé mme doodeochatar ar a cend in tan conuar-
gaib.

Secundam capitulum huc urque.

4. HE WAS LIFE-SMALL. .1. His life was short, that is, seventy-seven years, as the poet has said:

Three years was without light
Colum in his black church :
He went with angels from his prison
After six years [and] seventy.

5. HE WAS OF SLENDER FOOD. .1. Little was his sufficiency, that is, little was what he used to consume, or little was the satisfying of him.

6. HE WAS CHIEF OF SCIENCE IN EVERY HILL. .1. He was a firm chief, who used to repel every haughtiness ; or, he was a learned abbat ; or, chief of every hill, that is, of every assembly to which he used to go, was Colum Cille. Or, he was a good abbat in the knowledge of every language to perfection ; that is, he was mighty in the knowledge until he came to perfection.

7. HE WAS A FORT AT THE BOOK OF THE LAW LEARNED. .1. A fort of teachers of the law was Colum Cille.

8. HE INFLAMED COUNTRY, TERRITORY. .1. He illuminated or he benefited countries and territories. Or, the north country blazed from him ; or, he blazed in the north country, or he benefited the north country ; or, it was his.

9. THE WEST TERRITORY WAS HIS. .1. He benefited, or he illuminated ; or, the territory of the West was his, that is, Eriu and Inis Bo Finne on the ocean : that is, alike he illuminated, or he benefited North and West.

10. EAST WAS EQUALLY HIS. .1. Alike were his East and West.

11. WITH COMPANIES HEART-RESERVED. .1. With clerics in their hearts gloomy : or, from the clerics with the learned hearts he learned. Or, again, his heart was reserved about clericising with every one.

12. GOOD EXTINCTION. .1. Good his death ; for "dibad" "bath," and "ba," and "teme," are said in signification of death.

13. WITH GOD'S ANGELS ON HIGH HE DEPARTED. .1. The angels of the God of heaven who came to meet him when he ascended.

The second chapter as far as this.

[CAPITULUM III].

INCIPIT TERTIUM [CAPITULUM.] TITULUS : DE REGIONE AD
QUAM PERVENIT COLUM CILLE, 7 DE PLURIBUS GRADIBUS
EIUS.

1. RANIC axalu la arbriu archan-
geli. .i. Ranic-rom co du itá Axal aingel : no, "axalu,"
.i. auxilium. No, "axalu," .i. na[n] imacalam .i. pánic
reom típ in déntar immacallaim .i. molad na Trínote,
quia dicunt hlraphim 7 Saraphim : "Sanctur, rancetur,
rancetur Dominur Deur Sabaoth." No "axalu" .i. uca
7 polu .i. compuidigud ó Latin 7 o Goedilg .i. panic-reom
a oen-toğa .i. nem. No, Axal nomen ino aingil noaccallad
Colum Cille, 7 quod ert uepiur, ut ueniebat Uictor ad
Patricium. "La airbriu" .i. la immed, no la pluag.

2. RANIC íath nad adaiğ accestar.
.i. Ranic in perand nád aiciter adaiğ eter, aet lux.

3. RANIC TIR DO MOISE MUNEMAR. .i.
Ranic in tir i toimnem-mi Moiri do bié, ap 'r ecnaid cac
and. Ir coip Moire do bith and ap a [f]ebar.

4. RANIC maiğe mo's nad genetar
ciuil. .i. In id ber nem-genemain céol, red punt pempen
in re.

5. NAD ESTET ECNAIDE. .i. Nad eplet
ecnaide, quia mali pepibunt in futuro 7 non boni. No,
nad ertet ecnaide ppi apale, quia omnes pepiti punt in
coelo : no, ni etat ecnaide a airneir, No, ni etend nec
ppi écnac. No, ni cluinet ecnaide níad, ap ciuer celest-
er officio aurium corporalium non indigent, red cogita-
tiones suas interpretantur alterutrum.

[CHAPTER III].

THE THIRD [CHAPTER] BEGINS. THE TITLE : OF THE REGION TO WHICH COLUM CILLE CAME : AND OF ITS SEVERAL ORDERS.

1. HE HAS REACHED CONVERSATIONS WITH THRONGS—ARCHANGELS. .1. He came to the place where Angel Axal is, or, "axalu," that is, *auxilium* (help). Or, "axalu," that is: "of the conversations;" that is, he reached a land in which conversation is made; that is, the praising of the Trinity, because the Cherubim and Seraphim say, "Holy, holy, holy, Lord God of Sabaoth." Or, "axalu," that is, *uca* (choice), and *solu* (only): that is, a composition from Latin and from Goedelic: that is, he reached his only choice, that is, heaven. Or, Axal is the name of the angel who used to address Colum Cille, and what is truer, as Victor used to come to Patric. "La airbriu," that is, "with a multitude," or "with a host."

2. HE HAS REACHED A TERRITORY WHERE NIGHT HE SAW NOT. .1. He has reached the territory where night is not seen at all, but light.

3. HE HAS REACHED A LAND FOR MOSES WE DEEM. .1. He has reached the land in which we deem Moses to be, for every one in it is a sage. It is right that Moses be in it for his excellence.

4. HE HAS REACHED PLAINS WHERE IT IS A CUSTOM THAT MELODIES ARE NOT BORN. .1. In which non-birth of melodies is the custom, but they are always in it.

5. THAT SAGES DIE NOT. .1. That sages do not perish, because the bad shall perish in the future, and not the good. Or, that sages listen not to each other, because all are learned in heaven; or, sages are not capable of telling of it. Or, no one listens to oppression. Or, sages hear not a spirit, for the celestial citizens need not the office of bodily ears, but they look into their thoughts the one the other's.

6. asrala ri sacart saethu. .i. Rola ar ri na sacart a ráethu : .i. in ampri a etrecta, ut dicetur : τριτην ερτ anima 7c.

húc urque tertium [capitulum].

[capitulum iu.]

ET IN HOC QUARTO CAPITULO DE MARTIRIO EIUS COMMEMORATUR.

1. ROCEHAES ȝAIR COMBUIC. .i. Rocepar-tar ir in ȝarit-ré nobui ipor, co nobriertar cat for Demon 7 domon.

2. bāi hu'ath fri demal. .i. Roboi reom co r'bo húat hé fri Demon. No, "fri Demal" [.i.] fri dee mali: no "fri de-mal" .i. fri rí nan demna .i. "de" o'ndí ar demon, "mál," .i. rí. No "Demal" nomen pro-prium demoni nobit ic aimpiguo Colum Cille dogher.

3. DI AM BO ȝOISTE CELEBRAD. .i. Di am bo coi artuda celebrad Colum Chilli. No, ȝoiste aipi féin .i. aipet nochluned in demon ȝuth Colum Chilli i[c] celebrad, ni lamad cor de co tairced in celebrad : 7 con iarpaisir rcela dó iar rein o Cholum Chilli. No, nobo ȝoiste ȝabala do'n demon nobui ir in mac legind in Ard Macha .i. macc legind nothegead co mnai cléirig and .i. In tan dognítea celebrad 7 opprend ipr and nothegead cucí, co roairig Colum Cille pecht and in demon ic rnétiud for in mac legin, co rothairmirc Colum Cille imm ón mac légin dul immach. Robo ȝoiste ȝobála din de demon celebrad Colum Chilli and rein.

6. THE KING OF PRIESTS DISMISSED DISTRESSES. .1. The king of the priests sent off his distresses : that is, in the time of his death, as is said, "my soul is sorrowful, and so forth."

Hither so far the third [chapter].

[CHAPTER IV].

AND IN THIS FOURTH CHAPTER COMMEMORATION IS MADE OF HIS MARTYRDOM.

1. HE SUFFERED SHORT UNTIL HE WON. .1. He suffered in the short time he was here, until he broke battle on Devil and world.

2. HE WAS A HORROR TO THE DEVIL. .1. He lived until he was a horror to the Devil. Or, to "Dé mal," [that is], to the God of evil : or, "fri de-mal," that is, to the king of the demons, that is, "de," from the word *demon* ; "mal," that is, *king*. Or, "Demal" is the proper name of the demon that used to be tempting Colum Cille continually.

3. TO WHOM CELEBRATION WAS SUSPENSION. .1. To whom the celebration of Colum Cille was a way of arresting. Or, a suspension on himself : that is, while the Devil used to hear the voice of Colum Cille at celebration, he would not dare stir from him until he would finish the celebration : and until news used to be asked of him after that by Colum Cille. Or, it was a suspension of possession for the demon who was in the student in Ard Macha : that is, a student who used to go to a cleric's woman there. That is, the time celebration and offering used to be made, it is then he used to go to her, until Colum Cille on one occasion perceived the demon at beckoning on the student, so that Colum Cille made a prohibition about the student going out. The celebration of Colum Cille then at that time was a suspension of possession from the demon. For the space of a mile and half of a

Fri pé míle col leith míle ba pollur guth Col. C. i[c]
celebrad, ut dixit poeta :

Son a gotha—Colum Cille,
Mór a binne úar cach cléir :
Co cend cúic cet déc ceimmed,
Aíobla pemmaid, ed ba péil.

4. as a cheird cumachtaiḡ. .i. a cu-
maicta a chleipéicta doḡmō pom peim.

5. CONRO'ITER RECT ROBUST. .i. Cain
po[ph]itir, no pochomét in pect ponairt. No, pochomet
pecht .i. pectitudinem : poburt .i. poburtur .i. ponairt
hé i comet digneatad.

6. ROPES RU'aim, ROPE'S SE'is. .i. Roper
poim a hadnaicte, no roper ic Róim a ecna pom
ḡ a érabud. Serr .i. po-fir .i. fir ecnaí ḡ fáirine. him
[O]ún dan atberat araile eirreinge Choluim Chille do
bith, ut dixit poeta :

hi' con ilur a mmartra
Dí am ba Colum coem-dalta :
Dolluid eppi fó depeo,
Conid Dún a pen-nemed.

7. ROSUITHE DO' DA'ima DEACTA. .i. Ro-
ruitiged do airte na deachta ar tegeu cac dardain ad
Dominum. .i. Rodamad dó ruithe na deachta : ó macc
Dé róetarptar peim. No pobo in deact damtha
meic Dé.

8. DERB DAḡ IM BA. .i. Ir demin ir maic int
éc doctuid : no, im ba i .i. maic im ba íriu.

9. ba eola axaln aingel. .i. ba eolac in
immacalmaib aingel ; no, ba eolac in immacallaim
d' angil damd ainm Axal.

10. ARBERT bassil brathu. .i. In bpat
diummura dochúaid ind im mór-dáil Dromma Cetta,

mile the voice of Colum Cille at celebration was manifest, as the poet said :

The sound of his voice, Colum Cille's,
Great its sweetness above every company :
To the end of fifteen hundred paces—
Vast courses—it was clear.

4. FROM HIS POWERFUL PROFESSION. .1. From the power of his clericship he used to do that.

5. FIRM HE PRESERVED LAW. .1. Well he knew, or he guarded the firm law. Or, he guarded law, that is, *rectitude*: "robust," that is, *firm*: that is, firm he in guarding rectitude.

6. SEPULCHRE WAS KNOWN, WISDOM WAS KNOWN .1. The sepulchre of his burial was known: or, his wisdom and devotion were known at Rome. "Sess," that is, "so-fis," (good knowledge), that is, knowledge of wisdom and of prophecy. In Dun (Downpatric), again, some say the resurrection of Colum Cille will be, as the poet has said :

Hi with the multitude of its relics,
Of which was Colum, beauteous disciple :
He went out of it at last,
So that Dun is his blessed church.

7. THE SCIENCE OF DEITY USED TO BE LAID DOWN FOR HIM .1. The speciality of the Deity used to be laid down by him, for he used to go every Thursday to the Lord. That is, the knowledge of the Deity was granted to him: from the Son of God he received that. Or, he was in deity the taught of the Son of God.

8. TRULY, GOOD IS THE DEATH. .1. It is certain that good is the death he departed: or, "im bai," that is, good is this death.

9. HE WAS SKILFUL OF CONVERSATIONS OF ANGELS. .1. He was skilful in conversations of angels: or, he was familiar in conversation to an angel whose name is Axal.

10. HE EXPOUNDED BASIL'S JUDGMENTS. .1. The design of pride that entered him in the great convention of Druim

comó 'airi fein tuc báithin tērtēmain a bapil do
tróetad in diumair. No, noairbireo bŕetha brátha
a bapil.

11. ARĠAIR ĠNI'MU DE ADBSIB—AIRBORIB
AIDBLIB AIDBSIB. .i. Roerġair imme a menmain
do bih inn a Dia in molad dopatpat na rlois fair.
No, roerġart ġnimu .Dé de thaibŕin nan immedn dub,
duabŕech ; 7 ip ed arġarġ de reom fein in tērtēmain a
bapil, no na bŕetha. "Aidbŕi" ainm in chiuil, no in
crónain dognítir ermór fein Éirend in tan rin, cid ed
dopcanad immalle : 7 ip triar in ceol rin doponpat fir
Éirend do Cholum Chilliu im mórdáil Oromma Ceta
poár míad menman ind.

huc urque quartum [capiculum].

[CAPITULUM U.]

DE SCIENTIA EIUS IN OMNI PARTE [HOC QUINTUM CAPITULUM].

1. RAITH RITH RETHES. .i. Roraithertar, no
tappaio dó in rith ropetertar.

2. DAR CAIS CA'IN-DENAM. .i. do[ġ]nío cain-
ġnīm dap cend a mircŕen .i. ap fir cair .i. mircair.

3. FAIĠ FERB FITHIR. .i. Noŕúaged, no noŕíged
bŕethir ind fopcetail in fétġ-aéair. No, "fithir" .i. rír,
no amnar. Bio dan "ferb" ic plaino trí pét .i. "ferb"
briáthar, ut dicitur : "mao iar ferbaib fŕi-amraib
berlai biar bain ;" no, "ip far fénēchar ic ferbaib Dé." Bio dan
"ferb" bolc, ut dicitur : "Tupcbair ferba fop
a ġruadaib iar cŕl-bŕethaib" .i. iar cloén-bŕetaib. Bio
dan "ferb," ut dicitur : "théora ferba fŕiā dopnacht,"
.i. porimmaiz Arŕal ap Moġ Nuadat.

Cetta, so that it is on account of that Baithine quoted a text from Basil for the subduing of the pride. Or, he used to expound the judgments of judgment from Basil.

11. HE FORBADE WORKS FROM CHORUSES—VAST THRONGS, CHORUSES. 1. He forbade, for his mind to be in God, the praising the hosts gave on him : or, he took charge of the works of God from the appearance of the black, hideous multitudes : and it is what excited that from him—the text from Basil, or the judgments. *Aidbsi* is the name of the music, or of the *cronan* most of the men of Eriu used to perform that time, whatever they would sing together : and it is through that music, which the men of Eriu made for Colum Cille in the great convention of Druim Cetta, pride of mind grew in him.

Hither so far the fourth [chapter].

[CHAPTER V.]

OF HIS LEARNING IN EVERY PART.

1. HE PERCEIVED THE COURSE HE RAN .1. He perceived, or the course he ran occurred to him.

2. FOR HATRED BENEFACTION. .1. He used to do benefit [in return] for hatred of him : that is, for “cais” means, namely, *hatred*.

3. THE TEACHER SEWED WORD. .1. The perception-father used to sow, or used to weave, the word of the doctrine. Or, “fithir,” that is, *continual*, or *difficult*. “Ferb,” again, is used to mean three things : that is, *ferb*, a word, as is said : “If according to the truly wonderful words of the white language it shall be :” or, “Fenechus is void beside the words of God.” “Ferb” is also *bolc* (a bag, a blotch), as is said : “Blotches rise on his cheeks after crooked judgments,” that is, after unjust judgments. “Ferb” also is, as is said : “Three white cows, he drove them off :” that is, Assal drove them on Mog Nuadat.

4. **ḡAIS ḡLUASA ḡLE'.** .i. ba gar hé ic epplocuo na[n] ḡluar : no pobo gaet sum ic ḡleoḡ ḡlepeppa. No ḡonair na ḡlúara co ḡlé .i. eochair ḡlé Colum Cille do réidiguo ḡlúar no cept.

5. **ḡUINSIUS SAḡMU.** .i. Roglinnig na palmu po obil ḡ arcpirc ; no, poḡoglaino na palmu.

6. **SLUINSIUS LE'ḡ LIBRU, LIBUIR UTCAR CASEON.** .i. Ropluinneptar na palmu ic a tiectain iarn a poḡlainm, ḡ ip úar in pluinn, piur po ipin. No, ric : ropluinneptar libru leig .i. ino pecta, amail pocta-riartar libru Eoin Caréoin. No, ní p'bo mo leirr libuir ino pecta do tiactain quam libuir Eoin Carreoin : no, poleg Eoin Carpioin libru legir.

7. **catha ḡulae ḡaelais.** .i. Rogailartar catha in cpóir. No Cúlai ar maie and .i. pobpiur cath na tri Cúl .i. cat Cúli Opemni for Connactu, ḡ cath Culi Peḡa for Colman Mor, mac Diarmata, ḡ cath Culi Rathin for Ultu ic cornam Roir Topothair eter Colum Cille ocup Comgall. No, ḡálair, pobpiurptar, ut dixit poeta:

Móir do chataib ḡaelartar,
For [a] athair palartar :
Macc in mail a main-marpen,
Rí per Fail adagartar.

8. **LIBRU SOLMAN SEXUS.** [.i.] No, porrach libru Solman. No, pexur .i. pēgiur, ut dicitur penchar ppo penchar.

9. **SINA SCEO IMRIMA RAITH.**—Impirna .i. donenna ḡ onoi ar imbér atá impirna : “raith,” .i. po-raidertar rein .i. doucad in tan ticpad ponend ḡ donend.

10. **RANNAIS RAINO CO FIGUIR ETET LIBRU LE'ḡ.** .i. Ropannartar raino co figuirdacht eter lebruib ino legind, no ino pecta .i. nobelized a rtair ḡ a pianr ḡ a moroil ḡ an anogaig.

4. HE PROBED GLOSSES CLEAR. .1. He was active at the resolving of the glosses: or, he was keen at deciding of conflicts. Or, he probed the glosses clearly: that is, a clear key was Colum Cille for unravelling of glosses, or of questions.

5. HE ILLUSTRATED PSALMS. .1. He illustrated the psalms under obelisk and asterisk: or, he learned the psalms.

6. HE EXPLAINED THE LAW'S BOOKS—BOOKS WHICH CASEON LOVED. .1. He explained the psalms at his understanding of them after the learning of them: and above the explanation: poetry under that. Or thus: He explained the Books of *Leg*, that is, of the Law, as Eoin Caseon loved books: or, of no greater importance was it with him to understand the books of the Law, than the books of Eoin Caseon: or, Eoin Caseon read the books of the Law.

7. HE FOUGHT THE BATTLES OF THE STOMACH. .1. He fought the battles of the gluttony. Or, "Culai" is what is good in it: that is, he broke the battle of the three *Cul's*, that is, the battle of Cul Dreimne on the Connachta, and the battle of Cul Feda on Colman Mor, son of Diarmait, and the battle of Cul Rathin on the Ulaid, at the contesting of Ros Torathair between Colum Cille and Comgall. Or, "galais," *he broke*, as the poet has said:

Much of battles he broke,
On [his] father he poured:
The son of the chief from Main-Maistiú,
The king of the men of Fal much dreaded.

8. THE BOOKS OF SOLOMON HE PURSUED. [.1.] Or he pursued the books of Solomon. Or, "sexus," that is, "*fegius*," (he examined), as *senchas* (law) is said for *fenchas*.

9. SEASONS AND STORMS HE PERCEIVED.—"Imrima," that is, "storms," and from "imber" (shower) imrima is. "Raith," that is, he perceived that. That is, he used to understand when calm and storm would come.

10. HE DIVIDED DIVISION WITH FIGURE AMONG THE BOOKS OF THE LAW. .1. He divided division with figuration between the books of the reading, or of the Law. That is, he used to separate their history, and their sense, and their moral, and their anagogue.

11. **le'gais ru'ne rochu'aid eter sco-**
laib screptra. .i. Roleg rúne in poputhe co pítir
 na rúne in tan pobui eter rcolaib ic foglaím na rcrep-
 tra. No, "popualt" .i. ainm do beirt bír ir ind [f]airci,
 7 ir iat ro a airde ríde .i. In tan rcear 7 a ageb
 friu tiri, domma 7 terna ir in tír rin co cend pectm
 bliadna, no ir in bliadain rin namma: mað rúar, domma
 7 moptlaib ir ind aeor rin: mað rír, domma 7
 moptlaib for míla in mapa. Noimíred iarum runa ind
 annanna rin do doimib, com betir inn a foimtin. Ropuale
 dan ann maile [ainmn aile?] do'n beirt rin.

12. **sceo eUacht immuaimn eisci**
imm rith. [.i.] Sceo .i. ocur. Roellged acce peom
 cohuaim petha erci im rié gréne .i. erci ría gréin o prím
 co cuicio déc, 7 íarí gréin o chúicio déc co prím.

13. **raith rith la greinn gescailg.** .i.
 Ropo peid dó eolar petha ercai la rith na grene tait-
 nemche. Ir airi arberar "gercaé" friu gréin, ar ir uathi
 atá pollri do na pennaib ailib.

14. **sceo re'in-rith.** .i. Robo éolaé ir rié pénir
 .i. mapir. No, commad "rían" bad choir and, ut dixit
 Rind hu baircne:

Scél lém dúib: dopdaib dam,
 Smigib gaim, ropaithe ram:
 Gáet arð, huar, írel grian,
 Gair appith, putlach rían.

Ropuad raé pocleth cruth,
 Rogab gnath giugrand gút:
 Rogab uacht ete én,
 Aighe pé, e, moyclé.

Scél lém dúib.

15. **rimpe'ith rind nime nech in'coi**

11. HE READ THE MYSTERIES OF THE GREAT REVELATION AMONG SCHOOLS OF SCRIPTURES. .1. He read the mysteries of the great wisdom, until he knew the mysteries, the time he was among schools at the learning of the Scriptures. Or, "Rosualt," that is, a name for a monster which is in the ocean, and these are its signs. The time it belches and its face towards land, poverty and scarcity in that land till the end of seven years, or in that year only: if it is upwards, poverty and mortality in the air that: if it is downwards, poverty and mortality on the animals of the sea. He used to relate afterwards the mysteries of that animal to people, that they might be in suspicion of him (on their guard against him). *Rosualt* accordingly is another name for that monster.

12. AND HE HARMONIZED MOON'S CO-CIRCLE IN REGARD TO COURSE. [.1.] "Sceo," that is, *and*. The co-circle of Moon's course about Sun's course was harmonized with him: that is, Moon before Sun from prime to fifteenth, and after Sun from fifteenth to prime.

13. HE PERCEIVED (ITS) RACE WITH BRANCHING SUN. .1. Easy for him was the knowledge of Moon's race with the race of the radiant Sun. It is why *branching* is said to Sun, because it is from it illumination is for the other constellations.

14. AND SEA-COURSE. .1. He was skilful in the course of "renis," that is, "*of the sea*." Or, that it may be "rian" that was right in it, as Find hU Baiscne has said:

A tale I have for you. Ox murmurs,
Winter pours, summer is gone:
Wind high, cold: sun low;
Cry is attacking, sea resounding.

Very red raying has concealed form,
Voice of geese [barnacles] has become usual:
Cold has caught wings of birds;
Ice-frost time: wretched, very wretched.

A tale I have for you.

15. HE WOULD COUNT THE STARS OF HEAVEN, THE

CECHN DIRUais o cholúim chíllíu
CUAAMAR. .i. No airmebad petlanna nime inti
noinnirped cac ní poúcor pochualammair o Cholúim
Chille : no, noinnirped Colum Cille di a triallad
pohúair do pennaib.

huc usque quintum [capitulum].

capitulum ui.

DE ADMIRATIONE ET CARITATE EIUS HOC SEXTUM
CAPITULUM.

1. COICH BOI, COICH b'á beo baob
amradair ar iathuib irdocht ir-
thuait. .i. Coich poboí, no cúich biar beó bad
chomuairal ppi, ná bad píp-porrtchíu por perrannaib in
típi túaith? "Ar iathuib irdocht" .i. bá erdocht ppi
thuaitib no thíp anectair, in tan conucaib a chill h
toruc .i. Eu : "Irthuait" .i. ppi anthuait. No "irdocht"
.i. ba erdocht h tuait .i. ba docht a cobair peom ppi nech :
no, ba docht im chobair neich.

2. ADPET CO NU' NECH NAD GOI' GEON.
.i. Noairneded copici nú inti na aithgeoin goi and fein.
No, ad "Pet" píl and, idem et uetup tertamentum, 7
an "nu" ip Nouum Tertamentum .i. noairneded dun
Petaplaic co Nú-píadnair, ut dixit angelus, uel mona-
chus :

Maccán umal, atber cet,
Deur ei indulget :
Porrtgella Nú ocup Pet,
Im bethaid ruthain purget.

PERSON WHO WOULD EXPOUND EVERY EXCEEDINGLY NOBLE THING WE HAVE HEARD FROM COLUM CILLE. .1. He would count the stars of heaven the person who would relate every very choice thing we have heard from Colum Cille: or, what Colum Cille would tell about his very high travelling to the stars.

Hither so far the fifth [chapter].

CHAPTER VI.

ABOUT THE ADMIRATION OF HIM AND ABOUT HIS CHARITY
THIS SIXTH CHAPTER.

1. WHO WAS, WHO SHALL BE ALIVE, WHO WAS MORE WONDERFUL OVER TERRITORIES THAN THE VERY LEARNED ONE OF THE NORTH-EAST? .1. Who was, or who shall be alive, who was co-noble with him, or who was more truly-learned over the territories of the north country? "Ar iathaib irdocht," that is, he was very reserved towards territories, or external country, the time he raised his church at first, that is, *Eu* (Hi): "irthuaith," that is, facing me on the north. Or, "irdocht," that is, he was reserved in a territory; that is, reserved was his association with any one, or he was reserved about the association of any one.

2. HE USED TO DECLARE TILL LATELY ONE WHO KNEW NOT GUILT. .1. He used to relate until lately he who knew not guilt in himself. Or, it is "Fet," that is in it, the same as *Old Testament*, and the "Nu" is *New Testament*: that is, he used to relate to us *Veter Lex* (Old Law) with *New Witness*, as an angel has said, or a monk:

An humble lad, prophecy says,
God to him will be kind:
He will testify *Nu* and *Fet*,
In life eternal he will rise.

3. **GRESS ROFER FECHTNAĆU.** .i. Rogher-
raig, no pochemnig immalle fpuir na fpuir .i. aingil. No,
ric .i. ba fechtnaću cać gher in gher roferpartar
Colum Cille.

4. **FRI A'RTHU AR CHATRU CO DOMUN
ORINGTIER.** .i. Fri aradu na catrach uairli
podringertar: "co domun" .i. co p'ba d ó a'romáin: no, "co
do mun" .i. co dá romain .i. cuipr ocur anma: no, "co
domun" .i. ad coelum. No, "fri arthu ar chatru"
.i. ar chatir nime, co pudnebraing in domun fri fidiu
riagla 7 dirminecta noeb; ar ic áriu dogairter, ut
dicatur: "scale uel coeli sunt panti."

5. **AR DEO DOENACHTHA** .i. Ar d[o]enacht
meic Dé rocherpartar .i. co pagbad gheim dó cerad
meic Dé. No, ar Dia dogno doenact .i. tionacul neich
ar Dia.

6. **AR [s]ASSA'IB RIGTIER** .i. Ir airi dogno
rom ar párad dó ir ind pichud huaral.

7. **RIRIR ACCOBUR A SULA** .i. Ropac ar Dia
cać ní rob' accobor ni ae puil: na mná 7c.

8. **SUI SLAN CREAS CRIST** .i. In lán-pui ren
rocheteertar Crist: no plan cen pheccad: no, "cheir"
.i. a nepbo "cherco" .i. roporbherpartar iapum i Crist:
no, doinat Crist forbairt fair.

9. **CEO NI COIRM, CEO NI SERC OLL-SAIĆ;
SEĆNAIS beoil** .i. Ocur ni ebed coirm, no ni capad
coirm, 7 ní p'bo repcad leir co oll-paith: dorechnad
dan in beoil.

10. **bai cath, bai cast** .i. Robai cath, no
poboi cat .i. Catholicur.

11. **bai carthait.** .i. Tóit: lán do déirc
ereom uli. No, ricthe Colum Cille ó deperic.

12. **CLOTHOND OC buaid.** .i. Robo ail i cat
he oc breit buada do cać. No, "cloth-onb," .i. clac

3. A COURSE HE MADE MOST FORTUNATE. .1. He walked, or he stepped together with the white, that is, angels. Or thus: More fortunate than every course was the course Colum Cille made.

4. WITH THE CHARIOTEERS OF GREAT-CITY TO PROFUNDITY HE WAS BROUGHT. .1. With the charioteers of the noble city he ascended: "co domun," that is, until its good gift was for him. Or, "co do mun," that is, to two good gifts, that is, of body and of soul: or, "co domun," that is, to heaven. Or, "fri arthu ar chatru," that is, to the city of heaven, that he might bring the world to the ways of rules and examples of saints, for it is ladders they are called, as is said: "the saints are ladders even of heaven."

5. BEFORE GOD MADE MAN. .1. For the humanity of the Son of God he suffered: that is, so that a persecution to him used to be the suffering of the Son of God. Or, for God he used to practise humanity, that is, the bestowal of a thing for God.

6. ON HIGH HE WAS KINGED. .1. It is why he used to do that, with a view to satisfaction for him in the noble heaven.

7. HE YIELDED THE DESIRE OF HIS EYES. .1. He exchanged for God every thing which was a desire to his eye: the women, and so forth.

8. A PERFECT SAGE, WHO BELIEVED CHRIST. .1. The blessed full-sage who believed Christ; or, perfect without sin. Or, "creis," that is, from the verb *cresco* (I increase): that is, he increased afterwards in Christ, or Christ gave an increase on him.

9. AND HE DESIRED NOT ALE, AND NOT A GREAT SUFFICIENCY: HE AVOIDED FLESH. .1. And he used not drink ale, or he used not love ale, and it was not with him a desire as far as a great sufficiency; he also used to avoid the flesh.

10. HE WAS LEARNED, HE WAS CHASTE. .1. He was learned, or, "roboi cath," that is, a Catholic.

11. HE WAS CHARITABLE. .1. Whole: full of charity he all: or, Colum Cille used to be boiled from charity.

12. A ROCK AT VICTORY. .1. He was a rock in battle at bearing away of victory from every one. Or, "cloth-ond," that is, a stone of subduing, for "ond" is a stone. A

cloithi, ar fít ond cloch : pobó cloc iapum cloithi các uile Colum Cille.

13. **BOI LES LÁN.** .i. bó epeom co tabpad a lán-
leir do các.

14. **BOI LEOR-LES OIGED.** .i. Robo leor nola
raiged aegeou.

15. **BOI OBEID.** .i. Auidur .i. lann.

16. **BAI HUASAL, BOI HUAS A BÀ'S.** .i. bá
porpail por bar .i. por Diabul, no peccad : no, pob' uair
a bár : no, porpail bár uara.

17. **BOI LIEN.** .i. Lenir .i. ailgen.

18. **BOI LA CRIDE CECH ECHADA.** .i. Robo
laig lepaigthe cride cach echada : no, pobó chaimpigthe
do peir cride cec echada : o'noi ar ligo .i. cumpigim.

19. **AR MINON AXAL NACALLAD.** .i. Arn.
úapal no aicelled inn aingel di a p'bo ainm Axal : no,
"iap minon axaln accallaim" .i. iapn acallaim Dé
do-rom : ar ip éo minon aingel Cripit macc Dé. No, an
ar dech de ainglib—ba menic do rim an accallaim ríde:
ba tanairi dan do accallaim aingel a acallaim reom.

20. **BÁ AINMNE AR AM BEBÁ.** .i. Do staid
atbat .i. do lugu díge atbach : ar ni cáirdeo lind na
biad ip in bliadain atbach, áct i Satúrno, no in Dom-
mnuch.

21. **BÁ' BIND.** .i. bá bind a guth i[c] celebrad.

22. **BÁ O'EN A CHERD CLEIRCHECHTA.** .i.
Robo en di a eladnaib cleirchecht : ar ba rui, ba
fáith, ba file. No, pobó leor do các ind oén-cept
cleirpcehta baí oca, ut Participiur dixit :

Genpíó maccan di a fine,
bíó rui, bíó fáith, bíó file :
Inmain lepbairé glan, glé,
Nad ebera immarbé.

23. **BÁ DO DOINIB DISCRUTAIN.** .i. bá anpa
do doinib rcpútan a gnim fon. No, commad "discreít"

stone then of the subduing of every evil was Colum Cille.

13. HE WAS A FULL BENEFIT. .i. He was, so that he used to give his full benefit to every one.

14. HE WAS AN ABOUNDING BENEFIT OF GUESTS. .i. It was much he used to benefit guests.

15. HE WAS AVID. .i. "Avidus," that is, eager.

16. HE WAS NOBLE, HIGH WAS HIS DEATH. .i. He was superior over death, that is, over the Devil, or sin ; or, his death was high ; or, he knew death over him.

17. HE WAS GENTLE. .i. "Lenis," that is, gentle.

18. HE WAS A PHYSICIAN OF THE HEART OF EVERY SAGE. .i. He was a physician of the benefiting of the heart of every sage : or, he was bound according to the heart of every sage ; from that which is "ligo," that is, *I bind*.

19. OUR DIADEM WHO USED TO CONVERSE WITH AXAL. .i. Our noble who used to converse with the angel, whose name was Axal. Or, "iar mindn axaln acallaim" (after the diadem of angels' conversation), that is, after conversation with God by him : for Christ, Son of God, is the diadem of angels. Or, what is best of angels—frequent of number was the conversation of these: second, accordingly, to the conversation of angels was his conversation.

20. IT WAS ABSTEMIOUSNESS ON ACCOUNT OF WHICH HE DIED. .i. Of thirst he died, that is, from littleness of drink he died : for, he used not to take ale or food in the year he died, but in Saturday, or in Sunday.

21. HE WAS MELODIOUS. .i. Melodious was his voice at celebration.

22. HIS PROFESSION OF CLERICSHIP WAS ONE. .i. Clericship was one of his sciences, for he was a sage, a prophet, and a poet. Or, abundant for every one was the one profession of clericship which he had, as Patric said :

A child will be born of his tribe,
He will be a sage, will be a prophet, will be a poet :
Beloved the pure, clear lamp,
Who will not speak deceit.

23. HE WAS TO PERSONS INSCRUTABLE. .i. Difficult for persons was the conception of his deeds. Or, it may be

bao chóir and .i. Ní cluimed rceiret dune in bale in
dénad a crabud .i. ip in dicitur, no ip in dub-pecter.

24. **ba dín do nochtaib.** .i. Imm étac.

25. **ba díð do bochtaib.** .i. Immi biad.

26. **ba nua nochesað cach tromm-
di o pothuch.** .i. Cac trom-foacá no chérac—ba
amal núa leir-peom rem. No, “ba trummiu cac
[p]othaig dún in cerac nua-ra,” ar in dall.

27. **o cholum cosc tuath.** .i. O Cholum
nochoirctír na túatha.

28. **miad mar munemar mann.** .i.
Tiaγματ in a munigin in mor-airmicitig rin im nem
dúinn. No, dōmmunem doberthar airmicitu mór do do
chind na[n] gnom ro. “Miad mar” .i. imbed manna .i.
in maino. Ip ed atberctír meicc Ippael ppi a manchu
.i. Quid erit hoc nipi cibur celestir? Dōmmunimar íapum
doberthar airmicitu mor in bío nemda do-rom.

29. **NÓDGEILSIGFE CRIST ETER DLIG-
TECU.** .i. Nongeba rom Críste in a geilpine .i. in a
munterar eter na dligthechu [.i.] eter aingliu ocup
arch-aingliu.

30. **TRIAS NA CIANA COTAISLIA.** .i. Tpir
in pé cian pobui ic tairled ipor .i. oc crabud.

[capitulum iii.]

DE PRUDENTIA EIUS ET LECTIONE ET SAPIENTIA.

1. **ERIGNAID SUI SIACÉT SLICHT CETRAIR.**
.i. Ip erigna in pui popiact plict na cetpi puiact.

"discreit" (cryless) is what is right in it: that is, the place in which he used to make his devotion used not to hear the cry of a person: that is, in the desert, or in the Black Church.

24. HE WAS A SHELTER TO NAKED. .1. In regard to clothing.

25. HE WAS A CONSOLATION TO POOR. .1. In regard to food.

26. IT WAS [AS] NEW HE USED TO SUFFER EVERY HEAVINESS FROM ATTACK. .1. Every heavy attack he used to suffer—that was like a new one with him: or, "heavier to us than every attack is this new suffering," says the Blind (that is, Dallan).

27. FROM COLUM DISCIPLINE OF TERRITORIES. .1. From Colum the territories used to be disciplined.

28. LET US HOPE GREAT DIGNITY, MANNA. .1. Let us go to his trust, the great reverent one about heaven for us. Or, we hope great honour will be given to him on the head of these deeds. "Miad mair," that is, an abundance of "mann," that is, the *manna*. It is what the children of Israel used to say to their monks: "What is this but celestial food?" We hope therefore the great honour of the celestial food will be given to him.

29. CHRIST HAS ASSOCIATED HIM AMONG THE RIGHTEOUS. .1. Christ will receive him into his association that is, into his familyship among the righteous, [that is] among angels and archangels.

30. THROUGH THE LONG PERIODS HE WAS HUMBLING HIMSELF. .1. Through the long time he was at humbling here, that is, at devotion.

[CHAPTER VII.]

OF HIS PRUDENCE, AND READING, AND WISDOM.

1. A SAGE THE DOCTOR, WHO REACHED THE PATH OF FOUR.

.1. Sage is the doctor who reached the path of the four wisdoms.

2. COITLUID LA DOCETUL DO NIM-IAITH
IARN A CROICH. .i. Iy amlaid dolluid peom co íath
nime iarn a chepad i for co cetul muintipe nime 7
talman ; no i ti[n]-clair angel nime.

3. CET CELL CUSTOID TOND FO OGI
OIFFRIND. .i. Rochoemertan cet cell fo chomlain-
tiur tuinni cailig offpind. No cet cell cor a taet tond
mapa : 7 cinteche ap écintec and.

4. OLL NI' NI IDAL. .i. Iy oll in tpen-pep hé, 7
no con iolact dogmē. No, oll ani dogmē do maith,
7 nī iolact.

5. NI ELLASTAR CLOEN-CHLEIR. .i. Nī aileo
na cliara inoligteca.

6. DO[s]ELLAR FO INMUILC. .i. Nopegad eat fo
innib an uilc : no, notaidled eat co tappad a phennair
cóir for cach. No, ba gabail ella do'nd uapul na
cloen-cliaira, com do maith noimmuilged cpetim forpu.
No, norbliged do pallund .i. do denam pallaind.

7. NI FOET, NI PUACTNAD HERIS. .i. Nī
poroid nech uad do denam uilc, 7 ni poruac[et]naig fein
na heipir .i. ni rabi fir compair[c]nec aicce .i. heper : no
ni poarlais heipir for nec.

8. NI AENED NI' NA' BUI IR RECT RI'G.
.i. Nī dénad nī do aini act iarn [o]irgetaid Dé .i. nained
in domnaigib. No, ni aipdercaiged nī act do peip ríagla
Dé.

9. NANO ETSa bas bith .i. Ap nad etad, no na
bad iprad do bar tria bithu, no ip in bith.

10. beo a ainm .i. Ifor.

11. beo a anuaim .i. A aim tall.

12. ad imbudo podruair fo rechte
NOEB .i. Ropupertan com beith do fo dirgetaid na
noeb. No, ap a for podrubartair fo rechte noeb—ip
airi ap beo a ainm ifor : 7 a anim tall ap immed

2. HE WENT WITH MUSIC TO HEAVEN-LAND AFTER HIS CROSS. .1. It is how he went to the land of heaven after his suffering here, with the music of the family of heaven and of earth : or, in the chief-choir of the angels of heaven.

3. GUARDIAN OF A HUNDRED-CHURCHES UNDER FULLNESS OF WAVES OF OFFERING. .1. He guarded a hundred churches under the completeness of the wave of the chalice of offering. Or, a hundred churches to which goes sea's wave ; and finite for indefinite in it.

4. A MIGHTY CHAMPION NOT BY AN IDOL. .1. He is a mighty champion, and not with idolism he works : or, mighty what he works of good, and not idolism.

5. HE BROUGHT NOT UP AN INIQUITOUS COMPANY. .1. He used not nourish the unrighteous companies.

6. HE BROUGHT THEM UP UNDER MILK. .1. He used to view them under the meanings of their evil : or, he used to try them that he might give his fit penance on each. Or, a catching of a flock for the noble one was the unjust companies, so that it might be well he would milk belief upon them. Or, he used to milk them for salt, that is, for the making of salt.

7. HE SUPPORTED NOT, HE ATTACKED NOT HERESY. .1. He sent not any from him for the doing of evil, and he attacked not himself any heresy ; that is, he had not an erroneous knowledge, that is, heresy. Or, he persuaded not heresy upon any one.

8. HE TOOK NO AMUSEMENT WHICH WAS NOT IN THE KING'S LAW. .1. He used to make nothing of amusement but according to God's law : that is, he used to take amusement on Sundays. Or, he used to make nothing distinguished but according to God's rule.

9. THAT HE MIGHT NOT GET ETERNAL DEATH. .1. That he might not get, or that there might not be destined for him death for ever, or in the world.

10. LIVING HIS NAME. .1. Here.

11. LIVING HIS SOUL. .1. His soul beyond.

12. IT IS A GREAT NUMBER THAT HE PREPARED UNDER SAINTS' LAW. .1. He procured that it (the number) might be for him under the law of the saints. Or, on account of the length of time he stayed under the law of the saints—

fothuair .i. ar a fot: ar pit immed [imda?] .i. poeta,
ut dixit poeta:

Ir imtepc
Cor int abcan oc imthect:
Int aboc o Rup caem Chap,
No con é a taeb ar imda .i. poeta.

13. PRISBERT TINU A TŌEB .i. Rorith brúi
co ná p' bo thiuc a tōeb. "Prisbert tinu a tōeb" .i.
"romairnerpar," ut dixit poeta:

Nec prirbert a tigepra,
Ni p'ba ile a libepna,
Cor pucate namate a cheno,
A gabair ip a dub-ceno

.i. a ech ocur a claiweb: ar "colg" ocur "dub-ceno" duo
nomina gladii sunt ip int [r]en-Goebilg, ut dixit poeta:

Ni p' [b] for braigtib dam na bo
Promtair colg mo puanaoó:
For braigtib nīg foceipib feir
Indi Dub-ceno oc Oiarmaic.

14. TUIL A CUIRP CUIUSIUS .i. Roçoilleptar
toill a cuirp .i. ip e a milliud a nemdenam.

15. CUIU A NEOIT .i. Rochuilleptar in gainni, ut
poeta dixit:

In maich lib
In tan arberpar fip friob?
Appaiger repc paigie peoit:
Ni geib neoit fpi nec ar oil

16. NAO IN MACC MACC HUI CHUIND .i.
Cuié in mac? Nin. em: mac hui Chuind .i. Colum Cille. No

it is on that account that his name is living here : and his soul beyond on account of the number that he prepared .i. on account of its length : for "immed" means, namely, "*long*," as the poet has said :

Very thin is
The dwarflet's leg a-walking—
The dwarf from beautiful Ross Cas,
By no means is it his side that is long. .i. "*fota*."

13. DECAY ATTACKED HIS SIDE. .i. Great running of bowels until his side was not thick. "*Frisbert tinu a thoeb*," that is, "*romairnestar*" (betrayed), as the poet has said :

One who betrayed his lord,
His offspring were not numerous,
Until enemies carried off his head,
His "*grey*" and his "*black-head*."

That is, his *horse* and his *sword* : for "*colg*" and "*dub-cend*" are two names for a *sword* in the old Goedilic, as the poet has said :

Not on throats of oxen or cows
The sword of my hero is proven :
On throats of kings it darts power—
This same black-head with Diarmait.

14. THE DESIRE OF HIS BODY HE DESTROYED. .i. He destroyed the desire of his body, that is, its destruction is its non-performance.

15. HE DESTROYED HIS FIGHT. .i. He destroyed the power, as the poet said :

Are ye pleased,
When the truth is spoken to you ?
Who follows love treasures follow ;
He takes not fight against one who is dear.

15. IS NOT THE SON THE SON OF THE DESCENDANT OF COND ? .i. Whose is the son ? Not difficult indeed: the

ni bu in meic hui Chuind gainni, no neoti. No, nað maicc adnaet maicc hui ceo chuind .i. ni bui in maicc aet bá r porbte .i. maicc hui cheo chuind cit .i. ni bui iarmua aet ba hua Cuind : quari diçipret, " bá poep-cland cia popo-domair mói o Día."

17. CUIL DEIM DE EOT. .i. Ní deina de eot ní modígbad cuil .i. o'ndí ar demo .i. digbaim. No "de pót" ar choir and .i. de puachtain.

18. CUIL DEIM DE FORMUT. .i. Ní deina de formut ní digbar cuil.

19. FO LIB LIGE, A AI, AR CECH SAET SRETA SINA .i. I r maith lib, a eolchu, a lige Colum Cille, ar noicad a opuēt no a úi ar cachn galan, no[r]naetnaiged rair na rina .i. cac rín a [r]naethe.

20. TRIA THUATH IDLAIG DORUMEOIN RETU. .i. Ic eul dó tria thuath nan ídal popinnad am bibdanar ppi Día, co tabhad poppu cpetim do Día: 7 o'ndí ar "peatur" atá rétu.

21. AR CREOLA CAIRPTIU. .i. I r aipe dorat in meir-ra poppu ar in cairpat cpedal a cuip; no, ar a cleirchecht popec a cairptiu.

22. CATH SI'R SOICH FIR: PICHED PRI COLUAIM. .i. Ropo rathan a chath ppi Demon 7 Domun, "poich pír" .i. poreceptar ppinne : "piched ppi culuain;" .i. nofúactnaiged ppi á cholaind ipor.

23. CO NA REGA IN RI'G-MACC FOR DE'DE DE'. .i. No co raga mac in rí g .i. Colum Cille, for ind ara epnail píl ic Día.

son of the grandson of Cond, that is, Colum Cille. Or power or fighting was not the part of the son of the grandson of Cond : or, was not the characteristic of the son who was buried that of the son of the grandson of Cond : that is, there belonged not to the son but a perfect death, that is, to the son of the grandson even of Cond indeed : that is, he was not a great grandson but he was a grandson of Cond. As if he had said, "he was a noble offspring, though he suffered much from God."

17. HE PROFANED NOUGHT ABOUT JEALOUSY. .1. He did nothing about jealousy which would take away profanity : from that which is "demo," that is, "I take away." Or, "de fot" is that which is right in it, that is, "about aggression."

18. HE PROFANED NOUGHT ABOUT ENVY. .1. He did nothing about envy which takes away profanity.

19. GOOD IN YOUR ESTIMATION (HIS) GRAVE, O SAGES, AGAINST EVERY SICKNESS OF COURSE OF SEASONS. .1. "Good in your estimation, O learned, is the grave of Colum Cille," for its dew or its clay used to heal against every disease which the course of the seasons would extend, that is, every season its courses.

20. THROUGH AN IDOLATROUS TERRITORY HE MEDITATED CRIMINALITY. .1. When going through the territory of the idols he would know their criminality towards God, so that he used to give on them belief in God : and from what is "reatus," *retu* is.

21. FOR THE SAKE OF RELIGIOUS CHARIOTS. .1. It is why he gave this judgment on them for the religious chariot of their body : or, for his clerichip he exchanged his chariots.

22. WITH CONTINUOUS BATTLE HE SOUGHT TRUTH: HE USED TO FIGHT AGAINST FLESH. .1. His battle was continual against Devil and World : "soich fir," that is, he sought truth : "fiched fri culuain :" he used to commit aggression against his flesh here.

23. THAT THE KING-SON MIGHT NOT COME ON THE SECONDARY OF GOD. .1. By no means will the son of the king, that is, Colum Cille, come on the second division which is with God.

24. IN athguth, IN athpers. .i. Ír in guthn aigthe .i. "Íte, maledicti:" no, "in aigthe" .i. Ír in guth píle aithe gotha aile nemi. "In athpers" .i. ní ba Ír in pers tánaire pasar, áct Ír in céit pers .i. "Venite, benedicti, ꝥc."

25. ÆDRADNACHT RIAN A'ES, RIAN A IMNIURT. .i. Roadaect riariu tírad áer dó .i. riariu robo renoir ꝥ pob' amnertaec : ar ic ré bliadna .lxx. robo lán de.

26. AR IFFURNO IN albu o'mun .i. Ar omun iffurno dochuaid in Albain.
huc urque pextum [capitulum.]

[capitulum uii.]

IDEM DE COMMENDATIONE LAUDIS EIUS REGE NEPOTUM NEIL.

✓ 1. AED ATNOI ULE OLL-DOINE DROM-
CHETAL. .i. Aed, mac Ainmepech, doírat .uii. cumala do'n Dull air ainm do thabairt Ír in molad-ra Cholaim Chillí : ꝥ roiaitneartaí Aed do'n Dull commao driumu cec cetal in cetal-ra.

2. PECHT AFOR NIA NEM. .i. In tan nóregaí in tpen-per .i. Colum Cille ; ar píe nia .i. tpen-per, ut dicatur :

Píocell Cíemthaino Níaid Náir
Nírbear mac bec do leiráin:
Ueth a pópne d' ór buide,
Al leir aile d' [f]inopuine.
Oén-per dí a páirind namma
Noépenad re clánamna.

24. IN SECOND VOICE, IN SECOND VERSE. .i. In the fearful voice, namely, "Go ye cursed:" or, "in athguth," that is, in the voice which is after another voice before it. "In athfers," that is, it will not be in the second verse he will come, but in the first verse, that is, "Come, ye blessed, and so forth."

25. HE WAS BURIED BEFORE AGE, BEFORE HIS WEAKNESS. .i. He was buried before his age came to him; that is, before he was a senior, and was strengthless; for it is six years [and] seventy that was full from it [the age].

26. ON HELL IN ALBA A TERROR. .i. For terror of hell he went to Alba.

Hither so far the sixth [chapter.]

[CHAPTER VII.]

OF THE COMMENDATION OF HIS PRAISE BY THE KING OF THE
UI NEIL.

1. AED LAID DOWN OF ALL MIGHTY-POEMS A POET-SONG.
.i. Aed, son of Ainmere, who gave seven *cumals* for his name to be given in this praising of Colum Cille: and Aed laid down to the blind [Dallan] that more poetic than any song this song should be.

2. THE TIME WHEN THE CHAMPION WOULD REACH HEAVEN. .i. The time when the champion would come, that is, Colum Cille; for "nia" means, namely, a *champion*, as is said:

The chess-board of Cremthand Brave Champion—
A small child carries it not by little elbow:
Half of its party of yellow gold,
The other half of *findruine*:
One man of its party alone
Would purchase six couples.

3. NI ANDIL. .i. Ní p'bo nembil la Dia hé, aét pobo oil.

4. NI SUAIL. .i. Ní p[b'] bec hé. No, "ní hanbil" .i. ní poinbil 7 ní po[p]úais ní ban puail.

5. NI SUAIḠ. .i. Ní poruḡuais.

6. NI NIA NAO NUA PRI COTACH CONUAILL. .i. Ní tpen-fer nan nua inró ppi cotac .i. ppi glinnigud chotaig Conaill .i. eter tuatha Conaill armedon: no, ía denam a cotaig ppi tuathaib ailib dianechtaip. No, "ní nua" .i. no con[p]uil ocund in tpen-fer [p]uager ní nua ppi cotac Conaill: 7 "ní puais" torach na cille ríc. No, dan .i. ní píl ocund in tpen-fer athnuiger cotac Conaill: "ní nia" in torach ríc. "Ppi cotac Conuail" .i. íc rít eter corp 7 anmain.

7. CLUIDSIUS borb beolu bennacht bátar íc toí toíl riḡ. .i. Roḡloí beólu innam borb bátar íc apb-ríḡ Tóí, cío ed bad aíl léo olc do ráo, comó bennachao doḡnítir, ut fuit ḡalam.

8. O' DONIB DEIMTECTA, OC DEO DESSESTAR. .i. O' doimb doíḡbad, íc Dia tapparap.

9. AR ADBUD, AR ANI ATRONNAI AR-ḡART ḡLAN hu'a hí cathair CONUAILL. .i. Ar a ainmni 7 ar a áini poepnai ḡartn ḡlan hu'a Conuail inn a chatip. No, hua pom Codáip moip do laigmb il leth o mathaip. No, ar aobchlof ocur ar áini poepnai in ḡart ḡlan íc: ar ní dénao pom rein, ut faciunt hipocritae.

10. HIC UDBUD CAIN-SRUITH SCEO MA-ḡISTIR MUINTERE. "hic udbud" .i. "nomen dolo-rip" .i. ingu pechi. Robo chain íapum in ppuith co na toimled magre, co na ragbad in ḡalap rein hé: ocur dan pobo maigirtir muinterpe imm on cétna. No, "ingu pechi" .i. íp ípéctain pothogmaing a pechi hé ar immo

3. NOT UNDEAR. .1. He was not undear with God, but he was dear.

4. NOT TRIFLING. .1. He was not small. Or, "ni handil," that is, he prepared not, and he knitted not anything which was trifling.

5. NOT PROSPEROUS. .1. He did not plan well.

6. THE CHAMPION IS NOT WHO BOUND NEW THINGS FOR THE ALLIANCE OF CONALL. .1. The champion of the new things is not here for alliance, that is, for confirming the alliance of Conall, that is, between the territories of Conall within; or, at making their alliance with other territories externally. Or, "ni nua" (a new thing), that is, there is not with us the champion, who will knit a new thing for the alliance of Conall; and "ni suaig," is the beginning of the sense thus. Or again, that is, there is not with us the champion who will renew the alliance of Conall: "ni nia" is the beginning thus. "Fri cotach Conuail," that is, at peace between body and soul.

7. HE SUBDUED WITH A BLESSING THE MOUTHS OF THE FIERCE WHO WERE AT TOY WITH KING'S WILL. .1. He subdued the mouths of the fierce, who were with the high king of Toi, though it was what they wished—to say evil, so that it is a blessing they used to make, as Balam was.

8. FROM MEN WITHDRAWN WITH GOD HE HAS TAKEN HIS SEAT. .1. From men he was taken away; with God he has rested.

9. FOR ABSTEMIOUSNESS, FOR FASTING, THE DESCENDANT BESTOWED PURE GREAT HOSPITALITY IN [THE] CITY OF CONALL. .1. On account of his abstemiousness, and on account of his fasting, the descendant of Conall distributed pure hospitality in his city. Or, a descendant of Cathair Mor was he in the side from mother. Or, for pleasure and for amusement he distributed the pure hospitality, and so forth: for he used not to do that, as the hypocrites do.

10. AT DECIDING A FAIR SENIOR AND A MASTER OF FAMILY. .1. "Hic udbud," that is, a name of a disease, that is, "tightness of skin." The senior was accordingly fair, so that he used not to eat fish lest that disease should seize him: and likewise he was master of a family about the same matter. Or, "tightness of skin," that is, it is hardly his skin surrounded him on account of the abund-

a dan; no "ic udbuo" .i. ic pethuguo aobb ic éirniud chepte na canoni: No "ic udbuo" .i. ic dibuod [na]h goa: no, "ic udbuo" .i. ic foibaduod .i. ic baduod cuirp Cuirp fo a [f]uil ic offriundo: no, ainn do boith léigind, no ppoppiu loci i Ceneol Chonaill.

11. PRI ANGEL NACALLASTAR: ATGAILL
GRAMMATAIȚ ȚREIC. .i. Dognois angel d' accal-
laim, ocur popoglaino grammataiz amal Țpecu. No,
noaicilleo grammatacou ocur Țpécú.*

12. SOER SECH TUAITH SIN HINEDIM. .i.
Saer nopechtep pecht tuatha, 7 cinnrech ar écinntec
and, nó coic tuata Epend 7 di thuath in Albain. No,
nopechtea pectar-tuath: no, ba raer nopechtaip
pripinde ip in tip thuaid. "Sin metum" .i. ip amlaid rin
dognois a fairneip, ar pit rin .i. amlaid, ut dixit poeta:

Ipín teit in mal 'm a tēch rig,
In degiult cen cappaip tpic,
Con duib-ciund in a dag-rcip.

.i. cip (.i. lam) onof ar "capio."

13. MAC FEOLIMIO[E] FICH TUAITH FINN
OUT. .i. Mac Feolimio[e] dia fichtip, no dia fognatip
in pice tuath: 7 cindrech ar ecinnrech ann beor: no,
di a fich in tip tuais. "Finn ouit" .i. finem mundi; no,
popitip cpich 7 comlainer in popcetail, no a bar pén.
No, rin inedim mac Feolimio[e]. Finn .i. ip é indipim
amlaid rin mac Feolimio[e] ar in fich atuais.

14. NI TOICHES DO'N BITH BA SIR DO
CHROICHE CUMNI. .i. Ní ma túocaid pop bith che
ar gairde a amripe: nobo tpuchain do cumniuguo
cpoiche pop a corp. No, ní can cérrad docuaid do'n
bith do lucht Toi: no, ní nobo toi do lucht in' betha in

* With this word ends imperfectly the copy in Lebor na hUidre: the remainder is from Lebor Brecc.—[Ed.]

ance of his qualifications : or, "ic udbud," that is, at the perceiving of difficulties in explaining the questions of the Canon. Or, "ic udbud," that is, at destroying the falsehoods : or, "ic udbud," that is, at submerging, that is, at dipping the body of Christ under his blood at Mass : or, it is a name for a reading hut, or of a special place in Cenel Chonail.

11. TO AN ANGEL HE USED TO SPEAK : HE SPOKE GREEK GRAMMAR. .1. He used to address an angel, and he learned grammar like Greeks. Or, he used to address grammarians and Greeks.

12. A NOBLE ONE WHO SOUGHT NORTH : THIS ONE I RELATE. .1. A noble one who sought seven territories, and definite for indefinite in it, or, the five territories of Eriu, and two territories in Alba. Or, he used to seek extern territory : or, it was noble he followed truth in the north territory. "Sin inetum," .1. it is thus he makes its narration, for "sin" means, namely, *thus*, as the poet said :

In this manner the chief goes round his house of a
king,
In good raiment without a storm-shower through it,
With his black head (sword) in his good grip (in
his right hand).

That is, "cip," (hand) from the word *capió* (I hold).

13. FEDILMID'S SON IN THE NORTH TERRITORY KNEW END. .1. The son of Fedilmid for whom used to fight, or whom used to serve the twenty territories : and definite for indefinite in it still : or from whom the north country boiled. "Finn out," that is, the end of the world : or he knew the end and completeness of the doctrine, or his own death. Or, thus I relate the son of Fedilmid. "Find": that is, it is he I relate thus—the son of Fedilmid from the territory in the north.

14. THERE WENT NOT FROM THE WORLD [ONE] WHO WAS MORE CONTINUAL FOR CROSS'S REMEMBRANCE. .1. Not well he came on this world on account of the shortness of his time : he was everlasting for the remembering of a cross on his body. Or, not without suffering he went from the world for the people of Tay : or, there was not silence for the people of the world, when he suffered. Or, there came

tan nochearaí rium. No, ní éanac do'n bích hille bío rúthaine do cuimniúgud énochi Cúirt.

15. CONFIĞ FIZLESTAR O ĞNIM ĞLIN-DESTAR. .i. Inní nofíged, no nofuaideo, no nofeğao o fígill impaite do denam, no noglindaao o ğnim: no, noglindağ o ğnim quod ppebicaíet uerbo, ut dicitur: "Impleuit factur quod ppebicauit uerbis:" 7 dan cofeğao fígill do denam .i. da éet deac flechtain.

16. CONĞEIN DE ĞEINN AN hUA AIRT, NIS NEILL CO NERT. .i. Co rogein de rin co p'ba ğein orđnize he. No, rogenair ğeinn an de .i. hua Airt mic Cuind eííde, no hua Neill. No, ğein fíí rogenir de: ğein eíídaíre, paetmar, "Concept" [*recte* co nert] .i. robo nertmar. No, "nirneill co nirt" .i. ní fíí nertair claínni Neill doberaao toeb, aet fíí nertu in Spíruta noeib. No ríe: "hua Airt nír Neill co nirt" .i. ní a nirt Airt no Neill nobağao, cia p'ba paer-chland.

17. NAT fuich fecht dí am bathar. .i. Ní deíína fuachtain in buo chóir a bar dí am bad he fein nobetí do chena: no, ní deíína fuachtain fecht atbath .i. ní oc maííbaao neich ele atbath.

18. buich bron cerd cuind dul do druib meti maith. .i. Robuir bpon-cath for Chond .i. leith Cuind con a eladaí ap dul do Col. Cilli do chaííppín uaííob: no, robuí uch 7 bpon hí ceííro Chuind .i. in eladaí, no in écírí Chuind: no robuí bípííed 7 bpon hí caetair Chuind do'n druib robuí for Colum Cilli dían dechaíío anund: no, do'n bpon 7 coíííre éanac híí leith Cuind íapn éc Colum Cilli. "Meti maith" .i. íí moíí meííe in maííhúra buí do a truib buí faíí.

19. mac-ainm cruiche. .i. Dopat ainm do chpoich: no mac ríí buo chumain ainmm chpoiche Cúirt: no, íí aír-ainm eííróm duind in mac nochéí and.

not to the world hither [one] who was more everlasting for the remembering of the cross of Christ.

15. THE CONWEB HE FIGULATED FROM DEED HE FOLLOWED .1. The thing he used to weave, or he used to sow, or he used to view from figulation, he used to meditate to do, or he used to follow from deed: or, he illustrated from deed what he would preach in word; as is said: "he fulfilled in deeds what he preached in words," and also he used to view to make figulation, that is, twelve thousand prostrations.

16. SO THAT THERE SPRUNG FROM IT A NOBLE OFFSPRING, A DESCENDANT OF ART, NOT OF NIALL WITH STRENGTH. .1. So that there sprung from that that he was an illustrious offspring. Or, an illustrious offspring was born from it, that is, a descendant of Art, son of Cond, was he; or a descendant of Niall. Or, a true offspring was born from it; an offspring celebrated, full of grace. "Concert [*recte*, co nert], that is, he was strong. Or, "nis Neill co nirt," that is, not with the powers of the *Clanna* Neill he used to side, but with the powers of the Holy Spirit. Or, thus: "Hua Airt nis Neill co neirt" .1. not from the power of Art or of Niall he used to boast, though he was a noble offspring.

17. WHO COMMITTED NOT AN INJURY FOR WHICH ONE DIES. .1. He committed not an injury for which his death would be just, if it were itself that were for him already: or, he committed not an injury when he was dying, that is, it is not at killing another one he died.

18. THE PROFESSION OF COND BROKE GRIEF THROUGH HIS GOING FOR A STAY OF GREATNESS OF GOOD. .1. There broke a grief-battle on Cond, that is, Cond's Half, with its science on Colum Cille's going for a stay from them: or, there were wail and grief in the profession of Cond, that is, in the science, or in the poetry of Cond: or, there were misery and grief in the city of Cond from the stay which was on Colum Cille when he went over; or, from the grief and sadness which came into Cond's Half after the death of Colum Cille. "Meti maith," that is, large is the greatness of the goodness which was to him from the stay which was on him.

19. A SON-NAME OF CROSS. .1. He gave name to a cross: or, a son to whom was mindful the name of Christ's cross: or, a heavy back-blemish to us is the son who suffered in it.

20. CUICE AÍAS: ECE AER: CERTO INDÍAS

.i. Conice po a aer con epbailt. "Ece" .i. "ip pollup dam int aer hi cein atu oc denam huiur laudip:" ap dolecthea do a fuile cein bui oc denam in molta. "Certo indíar" .i. ip mor a chepti indírimm, no certaiwe indírim.

21. allíath leo bind hi [s]NECTO NU-DÁL. .i. Allíath .i. al-líth idem ocur líth a aille : amail gláeio leomain bind hi pnechta in táil nui aille ind leith .i. Colum Cille : ap in tan dorbepead in leo a gláeio app, tecaic na huli annunna futhi co tabair tíí di a epbul immo, con eplet ip in luc rin ped luch 7 rinbach. Tic in pelche chuice-pium iap rin co tabair penite imme-pium porc con epil. Sic Colum Cille. Incíí im a tabrad tíí a porcetail, ni theiged uao : tairpe ped andpéctaid tíí porcetail Mic Oe in a chimcéll rom. No, "all-íath" .i. hin íath hi nalla, ap teic in leo in íath in alla cein bip in coirne, co tabair a gláeio app iapn dul hi mach ip in dail nui. bind aille don dognio Col. Cille co durcad na manach him iapmergi poraichmentar hic. No "allíath" .i. apoile annunna 7 tri patríne occa .i. pperenr 7 ppetepitum 7 putupum, con indéamlairhep Colum Cille do rin, ap pobatar na tpepe rin occa. No, "bind do neoch do nu-dál" .i. ip bind i péct-ra hi nú-dál .i. in dál nua .i. aingil nucrat leo in leo ip in all-íath innéamlairgech .i. in coelum.

22. CO EC CO ECUIAS INTECH HI COLUAIN CO HETHER : A ROGU ROFER SUBA SAM-SÍTH. .i. Co m' ec no con indírib ícela Colum Cilli : no quando, ut dicitur "co amm" .i. c' indur indípet co m' ec ícela Colum Cilli, ap ní tálla porp-ra an indur [r]in .i. intech dochuaid hi colaind co hether, amail dochuaid Pol : ocur ba he a roga rin, ap teiged céé dardain cein bui hi colaind ad coelum, ut perunt pepiti. "Rofer" .i. roferuprtar a roga cup in ríth hi píl ríth 7 ruba : no, roferuprtar co tarbad a rogu do co ram-

20. HITHERTO AGE : MANIFEST SKY : PROFESSIONS I HAVE RELATED. .1. Up to this his age until he died. "Ece," that is, "manifest to me the sky while I am at making of this praise:" for his eyes were allowed to him while he was at making of the praise. "Certo indias," that is, "great his professions I relate," or, "truthful I relate."

21. HE CRIED A MELODIOUS LION IN A SNOW'S NEW MEETING. .1. "Alliath," that is, "al-lith," the same as "lith a aille" (the vigour of his praise): like the roar of a melodious lion in snow in a new meeting is the praise of the strong one, that is, Colum Cille: for when the lion gives his roar out of him all the animals come at it, until he gives a coil of his tail around them, so that there die in that place a flock of rats and of foxes. The hunter comes to him then until he gives nets about him afterwards, so that he dies. Thus Colum Cille. The person around whom he would give the coil of his teaching would not go from him: the strong power of the coil of the instruction of the Son of God remains around him. Or, "all-iath," that is, "hin iath in alla" (in the land of the cave), for the lion goes to the land of the cave, while the frost remains, so that he gives his roar out of him after going out into the new meeting. The praise, then, which Colum Cille makes for the awakening of the monks about midnight, is commemorated here. Or, "Allhiath," that is, a certain animal and three prophecies with it, namely, the present and past and the future: so that Colum Cille is likened to this one, for he had these three. Or, "bind do neuch do nu-dal," that is, he is melodious this time "hi nu-dal," that is, in a new meeting, that is, angels that carried with them the lion into the comparative cave-land, that is, into heaven.

22. UNTIL DEATH HOW SHALL I RELATE A ROUTE IN FLESH TO HEAVEN? HIS CHOICE MADE A JOY CALM-PEACE. .1. Until my death I shall not by any means relate the tidings of Col. Cille, or *when*, as is said, "co amm" (what time?) that is, in what manner shall I relate until my death the tidings of Colum Cille, for that manner fits not on me: that is, a route he went in flesh to heaven, as Paul went: and that was his choice, for he used to go every Thursday while he was in flesh to heaven, as the learned say. "Rofer," that is, he effected his

píth .i. co píth int rampaid, ar ip and atbach. No, foruip píth di a tgramad in techt dóchoir hin ethep.

23. ROSOLUI SOCHLA SUIDE DODERB. .i. Ropuarlaic ruithe "Derb" .i. ip demin dopigne rin.

24. NI ONG OEN-TIGE, NI ONG OEN-TETI. .i. Ong .i. uch .i. ni huch oen-tige .i. ni an oen-tig ata a chainuid, ped in multir domibur. Sic in frequente. No "ong" .i. tadall: no ted .i. timmpain, no ted .i. plige: ni tadall oen-tige iapom, no ni tadall oen teti, no tadall oen-pliged dunn coired Colum Cillí. Ubi ept ong .i. tadall .min. hi Potha bpech, ut dicatur: "Ongair, corcaib caput" .i. ar óman a tabaill di a corp dia cairuib. "Ong" .i. ongain: Ni p'bo hongain oen-tige, ped, pob ongain ill-tige: no, ni p'bo hongain oen-pliged, ped multarum.

25. TROM-TUATH FOCUL FOTHUIND. .i. Ip tromm tuath, no ip tróm a chained oc na tuathair, 7 focul gonar nech fothuind. No, "focul fothuind" .i. fothuind cach uch: no potend .i. focul potendar cach in pcel-ra.

26. ARDLECHT DE LOCHARN IN RIG DORADBUO ROATHLAS. .i. Ip ard-pollur comid locharn. No "in locharn in rig," de podlechet dind in molad-ra for Colum Cille in pegno coelopum. Uel ric: cia podibad hiburr poatlapp tall. "Rodlecht do locharn in rig" .i. Colum "cia pobaided hic co poatlapp tall," 7 ric contigit ei.

27. AMRAD INSO IN RIG RODOMRIG—
FORDONSNAIDPE SIONE. .i. Ip amra in pad po, no ampa in path: no ampeid (.i. dobaing). No ampa in

choice to the palace in which are peace and joy: or, he effected that his choice was given to him until summer-peace, that is, to the peace of the summer, for it is in it he died. Or, the surety who went to heaven prepared peace for his congregation.

23. THE GOOD MAN RESOLVED UNCERTAIN WISDOM. .1. He resolved wisdom to them. "Derb," that is, it is certain he did that.

24. NOT THE WAIL OF ONE HOUSE, NOT THE WAIL OF ONE STRING. .1. "Ong," that is, "uch," that is, not the wail of one house, that is, not in one house is the wailing of him, but in many houses: so in the following. Or "ong," that is, *tribulation*; or, "ted," that is a *tympanum*, or "ted," that is, *way*: not the tribulation of one house then, nor the tribulation of one tympanum, nor the tribulation of one road for us, is crying Col. Cille. Where is "ong," that is, *tribulation*? Not difficult: in Fotha Breth, as is said: "Ongaib, coscaib carut" (with tribulations, corrections of friends), that is, for fear of their tribulation from the correcting of them by their friends. "Ong," that is, "ongain," (. . . .) : it was not an "ongain" of one house, but of many houses: or, it was not an "ongain" of one way, but of many.

25. OF HEAVY TERRITORIES IS A WORD OF NOISE. .1. The territory is heavy, or heavy is the crying for him with the territories, and a word which wounds one is "fothuind." Or, "focul fothuind," that is, soreish is every wail, or "fothend," that is, a word which presses every one is this news.

26. IT WAS DUE TO THE LAMP OF THE KING WHICH WAS EXTINGUISHED, THAT IT RELIGHTED. .1. He is high-bright, so that he is a lamp. Or, "the lamp of the king," from it was due to us this praising on Col. Cille in the kingdom of heaven. Or thus: though it was extinguished here, it relighted beyond. "It was due to the lamp of the king," that is, Colum, "though it was extinguished here, that it relighted beyond"; and thus it happened to him.

27. THIS IS THE ELEGY OF THE KING, WHO HAS KINGED ME—MAY IT CONDUCT US TO SION. .1. Wonderful is this saying, or wonderful the grace: or, "amreid," that is,

pié nan ala pil poi in uappana. No ip inano int "am" pil and 7 "morr" ap port mortem ppetium laudip datum ept coeco: ap ip inano int "am" 7 "nem" .i. nem-pach din, ap ip neam thucad do hil log a molta in pig. "Rotampisg-ra" .i. dopat nige dam-ra, ap ip ee Coluum Cille dopat ollamnar dam. "Fopdonrnaide Sione" .i. pprnaide co Sliab Sion .i. cup in cathraig nemdai.

28. ROTOMSIÖ-SA SECH RIAGU. .i: "Ropia pinde chuca pech in lucht bite oc piagad caih." .i: demna: "no pomuca pech demna in aeoir ad pequiem panctorum." No "pech riagu" .i. pech ingene Oipcc: tper filiae hopcci quae diueppir nominibur nominantur in coelo 7 in terna 7 inferno. In coelo quidem Schemio 7 Eupiale [7] Medura: in terna Clotho, Lacheir, Atropor: in inferno Alecto, Megaera, Teriphone.

29. ROREIO MENMA DUBA DIM. .i. "Robo ropaid dam dul pech na demna duba" .i. ubi sunt demoner: 7 mentitum .i. go, mentita .i. goa .i. Robo peid dampa dul pech na goa duba: no, poepredi dimm demna duba: no, pob' aporaid do na lochtai, no na goa duba hi menman do chop dimm. No, peidgrio 7 lapio dimm na bpeca duba liperr Demun porrm."

30. DOMCIPE CEN AINME HUA CUIRP[R]I CATHRA CON UAISLE .i. "Corab capa dam cen ainim hoa do Choipppi Nia-per do Laigrib:" ap ip hii Ethni, ingen Dimma meic Noe, a mathair, do Choippige Laigen, ut dicitur:

Ethni aipechda 'n a biu,
In pigan do Choippigiu,
Mathair Choluum, comalln gle,
Ingen Dimmai, meic Noe.

Ocup baba hua hinn Noe rin do Chathair Mor, mac

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan): for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollamnas* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

28. .1. MAY HE BRING ME PAST TORMENTS. .1. "May he bring us to him past the crew, who are tormenting every one," that is, demons: or, "may he waft me past the demons of the air to the peace of the saints." Or, "sech riagu," that is, past the daughters of Phorcus: these are three daughters who are named with different names in heaven, in earth, and in hell. In heaven, indeed, Sthenyo, and Euryale [and] Medusa: in earth Clotho, Lachesis, Atropos: in hell, Alecto, Megaera, Tesiphone.

29. MAY HE DRIVE MIND-GLOOM FROM ME. .1. "May it be easy for me to go past the black demons," that is, where demons are: and "mentitum," that is, *a lie*, and "mentita," that is, *lies*. That is, "May it be easy for me to go past the black lies; or, may he expel off me black demons: or, may it be easy for him to put off me the faults, or the black lies in my mind. He will loose and put off me the black lies which the demon will pour on me."

30. MAY THE DESCENDANT OF CORPRE OF THE CITY WITH NOBILITY SEE ME WITHOUT STAINS. .1. "May the descendant of Coirpre Niafer of the Laigne be a friend to me without stain": for Ethne, daughter of Dimma, son of Noe, is his mother, of the Coirprige of the Laigne, as is said:

Ethne principal when alive,
The queen of the Corprigi;
Mother of Colum—a clear fulfilment—
Daughter of Dimma, son of Noe.

And that Noe was a descendant of Cathair Mor, son of

Fedlimid Fín-uglaí, "Con uar[li]" .i. hua Chathair uarail in Coirpre fín.

31. OLL-RATHA RODIALL, OLL-NATHA NIME NEMGRÍAN NÍ DAM UAIN. NÍ DÍ[S] SCEOIL DO HUA NEILL .i. Ír moí in rodiall .i. in rogneiugud 7 in cpuchugud 7 in díol dónatur fopp na foclu-ra anuapp. "Oll-natha" .i. molad: no, ír uille na indar cac nath dónigned do nim 7 do gnein hin nime in nath-ro. No, ír oll in nath dognitir na filio fopp tur do gnein 7 do erca, 7 ní moo in deimniugad dobertir foppai oltar dónatur-[r]a pund: no, cío oll lind epdancur natha gneine 7 erca, ní moo lind, ol in file, oltar eppdancur etrechtá Choluim Cillí. "Ní dam uain" .i. ar coecatur ept iterum .i. ní huain dam .i. "ní [p] etaim in molad do denam rech apo, ar puctha mó fuile uaimm." No *sie*: "ní dam uain fí a denam hin natha cu holl, ar nírtaim nem na gnein. "Ní dí[r] pceoil" .i. ní can pcel do huib Neill fín anuapp.

PIN. IT. AMEN.

REMARKS ON TEXT, &c.

THERE are a few complete copies of the "Amra," besides that of Lebor na hUidre, which is the oldest and the best: in Part II. I shall occasionally refer to those copies.

Except in the Introduction I had intended to write the English form "Colum" invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation: the oldest Irish form is *Colomb*.

In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,

Fedelmid Fir-urglas. "Con uais[le]," i. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. i. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. "Oll-natha," that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. "Nidamuain," that is, for I am blinded again, that is, "ni huain dam" (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. "Ni dis[s]ceoil," that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of Leb. na hUidre, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur:

The *n* of *ruiln*, p. 8, line 17: the *m* of *teopam*, and of *bliaobanm*, p. 10, fourth line from foot: the *n* of *cng*, next line: the second *n* of *cenonarb*, p. 14, line 1: the *n* of *topairngept*, same page, line 2: the second *n* of *nongeban*,

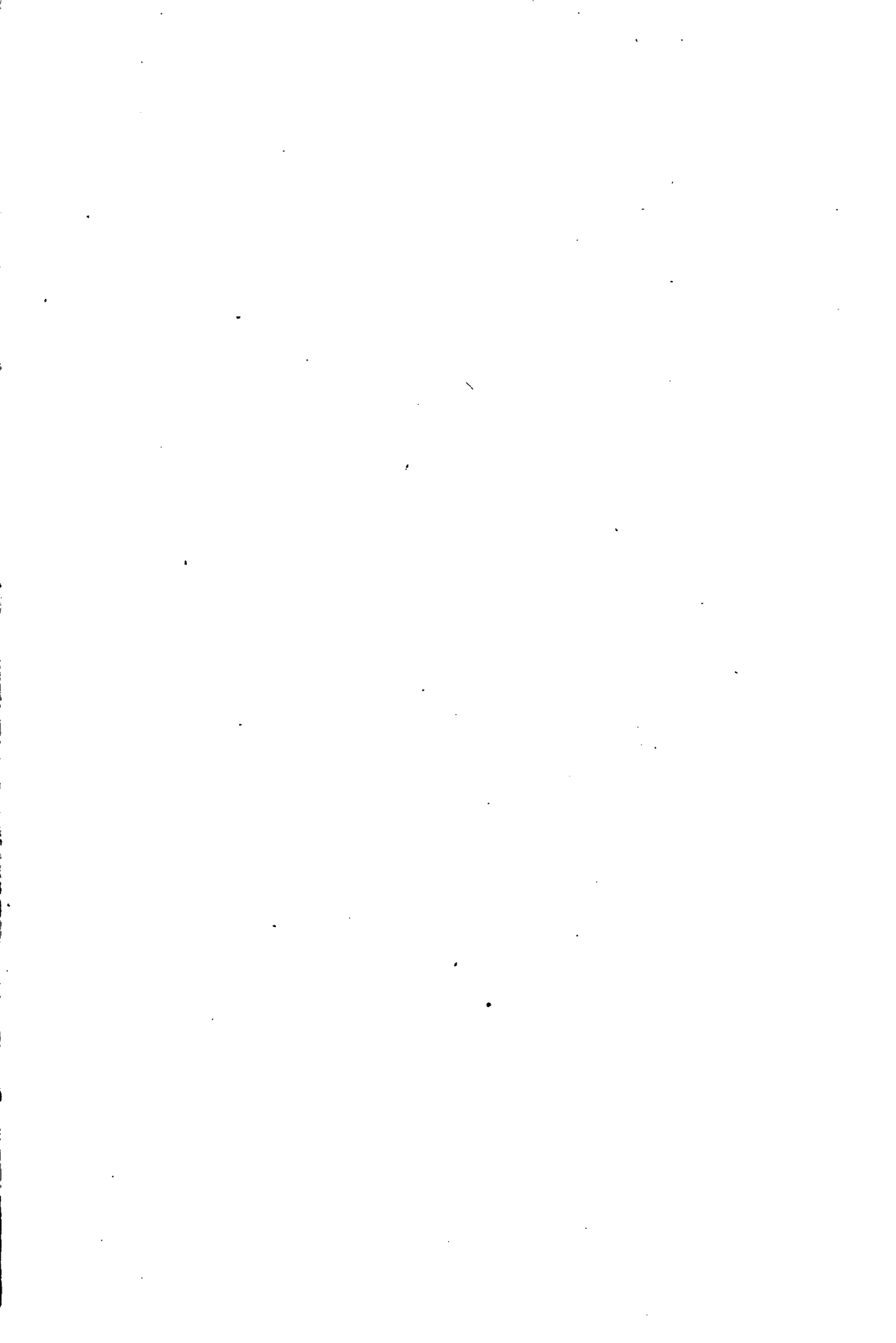
ib., line 4: the n of m in larp m góedel, ib., seventh line from foot: the n of m and guén, ib., sixth and fifth line from foot, and p. 16, line 13: the n of deilmn and v[*p*]olann, p. 24, Article 1, and again, Article 3: the m of apm bu, p. 28, Article 9: the n of angl Oé, p. 30, Article 1: the n of angl, p. 32, Article 13: the n of v'angl, p. 38, Article 9: the n of immedn, p. 40, Article 11: the n of angel, p. 64, Article 11.

Corrections of text.—mō innarba, p. 8, line 10 [*ms.* m cinnarba]: nuc, p. 12, line 9 from foot [*ms.* nuc]: rcíe, p. 16, line 12 [*ms.* rcíó]: i crúb, p. 18, line 15 [*ms.* ícrub]: dermepeccatigcū, p. 18, line 8 from foot [*ms.* der—] docuipinet p. 20, line 3 [*ms.* docuipmet]: rencáð, p. 24, Article 3 [*ms.* repcáð]: plunec, p. 28, Article 13 [*ms.* plunenð, with the second n dotted to indicate *deletion*]: omð, p. 32, Article 7 [*ms.* bmo]: 'n a cruib, p. 32, Article 11 [*ms.* nacruib]: angl Oé, p. 32, Article 13 [*ms.* angel Oé]: nochlunec p. 36, Article 3 [*ms.* nochlunec]: mte ec, p. 38, Article 8 [*ms.* mteéc]: ðorcanac, p. 40, Article 11 [*ms.* ðorcanac]: m ma, p. 62, line 6 [*ms.* nma].

Translation: For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifth line, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell:” p. 43, Article 7, *delete comma* after “Maistin:” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

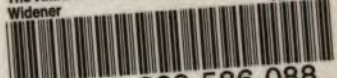
I find *one* error in the printed Irish—mobað [recte mbað] p. 16, line 18. For libup-leigðoct, p. 32, Article 7, read libup leig ðoct: *delete* hyphen in poler-aíl, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Brecc is from the back of fol. 110.



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