Frederic Seumas Ruadh Mac Domhnaill
(Slinne Comhan)
AURAICEPT NA N-ÉCES
THE SCHOLARS' PRIMER
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BEING THE TEXTS OF THE OGHAM TRACT FROM THE
BOOK OF BALLYMOTE AND THE YELLOW BOOK OF
LECAN, AND THE TEXT OF THE TREFHOCUL
FROM THE BOOK OF LEINSTER

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

BY
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A CHUM GLOIRE DHÉ
AGUS
MAR CHUIMHNEACHAN AIR MO BHRÁTHAIR
IAIN
NACH MAIREANN

NOTUS IN FRATRES ANIMI PATERNI
PREFACE

The appearance of the *Aurait celt* at the present time, however inopportune, is necessary, because long overdue.

Recent events have exercised, it is to be feared, an adverse influence at least temporarily on Celtic studies, and to my deep regret I find myself constrained materially to curtail this preface. But I beg of all friends who have assisted me in this undertaking, whether by encouragement or advice, to accept my heartfelt thanks. I am specially indebted to Mr E. C. Quiggin for his kindness in giving me his transcript of the Egerton MS., to Mr W. J. Purton for help in deciphering some difficult words in the MSS., to Prof. Lindsay for friendly criticism, chiefly on the extracts from his edition of the *Origines*, and to Mr Malcolm MacFarlane for the labour of verifying the references of the Indices to the Text, and for pointing out some errors.

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G. C.

GLASGOW,

*November 1916.*
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MSS. TRANSCRIBED OR COLLATED

FIRST FAMILY (Short Text).

BB., B. Book of Ballymote (308 p 44-333) 14th century, R.I.A.
L. Book of Lecan, R.I.A.
M., HM. Book of Hy Maine (Trefhocol, with examples), R.I.A.
B, E, L contain the mnemonic poem but not the Trefhocol.

SECOND FAMILY (Long Text).

YBL. Yellow Book of Lecan (219 a 23-241 b 13). T.C.D.
Eg. Egerton, 88 (63 i b 26-76 i a 41), British Museum.
YBL, Eg. do not contain the mnemonic poem or the Trefhocol.
T. H.4.22 (pp. 159-207) T.C.D. This MS. is intermediate between the first and the second family. It does not contain either the Trefhocol or the mnemonic poem, but it has a poem of about 200 verses on early Bible history.
LL. xii. century, T.C.D. The Trefhocol with examples.
Ed. MS. vii. ii b i-39, Advocates' Library, the beginning of a glossary of the Auraicept which closely resembles the Lecan glossary.
AUTHORITIES REFERRED TO OR QUOTED.


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

Arch. C. P. Archiv für Celtische Lexikographie.


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

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

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

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


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


CZ. Zeitschrift für Celtische Philologie.


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

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

Érin. The Journal of the School of Irish Learning, Dublin.
Fél. Óengusso, ed. Henry Bradshaw Society, 1905.
Hy. The Irish Hymns in TP. ii. or Ir. T. i.
Lee. The Lechan glosses, Archiv für Celtische Lexigraphie, i.
LL. Facsimile of the Book of Leinster, Dublin, 1886.
LJ. Facsimile of the Leabhar na hUidhe, Dublin, 1820.

AUTHORITIES REFERRED TO OR QUOTED

Med. Cl. Three Irish Medical Glossaries, Archiv für Celtische Lexigraphie, i.
Metr. Metrical glosses, Beesenberger, Beiträge, xix.
Mi. The Milan glosses on the Psalms, TP. i.
O'B. O'Brien's Irish-English Dictionary, Dublin, 1832.
O'C. Lect. O'Curry's Lectures on the Manners and Customs of the Ancient Irish, 1873.
O'Cl. O'Clery's Irish Glossary, Revue Celtique, iv., v.
O'D. O'Donovan's supplement to O'Reilly's Dictionary.
O'Dav. O'Davoren's glossary, Archiv für Celtische Lexigraphie, ii. 3, 4.
O'Mulc. O'Mulconry's glossary, Archiv für Celtische Lexigraphie, i, 2.
O'R. O'Reilly's Irish-English Dictionary.
PH. Passions and Homilies from the Leabhar Breac, ed. Atkinson, Dublin, 1887.
P. O'C. Peter O'Connel's MS. Dictionary.
Sg. Glosses on Priscian (St Gall), Thesaurus Palaeohibernicus, vol. ii.
SPA. Sitzungsberichte der kön. preuss. Academie der Wissenschaften.
SR. Saltair na Rann, ed. Stokes, Oxford, 1885.
St. Crit. Stokes' Criticism on Dr Atkinson's glossary to vol. i-v. of the ancient Laws of Ireland, London, 1903.
INTRODUCTION

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Rank</th>
<th>Name</th>
<th>Metre.</th>
<th>Reward.</th>
<th>Retinue.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>ollam</td>
<td>anamain</td>
<td>a chariot (= one bondmaid)</td>
<td>24 8 12 10</td>
</tr>
<tr>
<td>II.</td>
<td>anrad</td>
<td>nath</td>
<td>five cows</td>
<td>12 6 5 8</td>
</tr>
<tr>
<td>III.</td>
<td>cifu</td>
<td>anair</td>
<td>four cows</td>
<td>8 5 3 4 6</td>
</tr>
<tr>
<td>IV.</td>
<td>cano</td>
<td>emain</td>
<td>one horse</td>
<td>6 3 2 4</td>
</tr>
<tr>
<td>V.</td>
<td>doss</td>
<td>lidid</td>
<td>one milch cow</td>
<td>4 2 1 3</td>
</tr>
<tr>
<td>VI.</td>
<td>macfuirmid</td>
<td>setrad</td>
<td>one cow-in-calf</td>
<td>3 1 1 1</td>
</tr>
<tr>
<td>VII.</td>
<td>foclóe</td>
<td>dian</td>
<td>one three-year-old heifer</td>
<td>1 1 1 1  (?)</td>
</tr>
</tbody>
</table>
A brief study of the Auraicept is sufficient to convince one that the leading extraneous source is the Latin Grammarians. Some of them are cited by name, Priscian (A.D. 450), Donatus (A.D. 350), Pompeius, and Consentius.

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

Quaestio est, Gr. Lat. v. 537, 16, 29; 541, 20, 32. cest, Aur. 0, 57.
Quaesitum est, v. 228, 18
Quaeritur, v. 165, 27; 210, 38 | conagar, Aur. 1019, 1878.
De qua quaeritur, Origg, xvi. 10, 2

ut scias, v. 121, 15, 18; 173, 18: co fessar, Aur. 1577.

ut sciamus, v. 10, 16.
sciendum est, v. 180, 32: is soigti Aur. 3508, is fisid 3523.
scrire debemus, v. 277, 30.
scrire debes, v. 142, 15.

The matter itself of the Auraicept is largely identical with that treated of by the Latin Grammarians in their early chapters—the alphabet, classification of letters, sounds and syllables, consonant and vowel changes, gender and declension of nouns, comparison of adjectives, prepositions governing dative and accusative cases, the accent, artificial and natural, genus and species, and a few other incidental points. The omissions are almost equally significant. There is no classification of declensions, no declension of adjectives which are tacitly included with the substantives, no treatment of pronouns except as tokens of gender (auronnn, 585), or as emphasised by féin = met (726), and

the whole accidence of the verb is wanting. The similarity between Latin and Gaelic failed at this point. The paradigm of the verb is tentative and native (304, 653). An endeavour is made to show that, while there is a correspondence in meaning between the two languages, Gaelic is the more comprehensive (1081).

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

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

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

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

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

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

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

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

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

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

A few sporadic examples of Old Irish are here added:

1. THE ARTICLE.
   n.p.m. in multe 447, in tabomna tuissecha 918 in tri focail 2018, but ainm n, has art n.p.m. ind anmanda 4828.
   n.p.f. inna iii. alpgitri-sea 1132.
   For art. developed from projected n., v. condole, etargoire n-inchoise 647, in incoise 641.

2. NOUN STEMS.
   A. o-stems:
      n.p.m. arail cil crand 1149.
   B. io-stems:
      n.s.n. a mberla sain 1044.
      ds. oc nach ailiu 1044; a.s. fria arail 3106, ar arail 5613; gan arail 3105.
      n.s. 7 arail 3410; 'nas i n-aill 1272.
      quam i n-aill 4593, 4579 no da fhir-inail 338.
   C. n-stem:
      gach reim n-olc 2177.


4. THE VERB: ailsiuc 5319, adrodamas 135; copula verb, arniid 693, nadat 4588.

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

The excerpts from the Book of Cenn Faelad deal with:
- The origin of Gaelic (100).
- Divisions of the Latin alphabet (312), and of the Irish alphabet (392).
- Latin and Irish treatment of semivowels contrasted (445).
- Genders in Irish (520).
- Degrees of comparison in Latin, and qualitative and quantitative distinctions in Irish (639).

The excerpts from the Book of Ferchertne deal with:
- The seven elements of speech in Irish (739), and
- The formation and powers of Ogham letters (943).

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

The excerpts from the Book of Fenius (1102) deal with:
- The alphabets of Hebrew, Greek, and Latin (1129), hence probably the ascription to Fenius who was learned in those languages (160), and contemporary with the Exodus (1104).
- Verse feet or syllabic content of Irish words (1213).
- Consonant changes (1264).
- The five kinds of Irish (1302).
- The twenty-five inflections (1515).
- What is *ait*? (1577).

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

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

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

There seems no reason to question the ascription of the "Book of Cenn Faelad" to the author of that name. He is a well authenticated person. He died A.D. 679. His pedigree is found in the genealogy of the Cenél nEogain. His poems, dealing to a large extent with the wars of his kinsfolk, the Northern Ui Néill, are quoted largely in the annals. The curious tradition about his "brain of forgetfulness" (77) had no doubt a foundation in fact. Possibly he got a good education in youth, but developed a "brain of forgetfulness" by turning from learning to soldiering. He certainly fought in the battle of Moira A.D. 637, where he was wounded.
Returning again to civil life and his early pursuits, "poetry, words, and reading" (78), he laid the foundation of that reputation which as "Cenn Faelad, the Learned" he still enjoys (O'C. Lect.). His period as an author therefore extends over the forty-two years between the battle of Moira and his death, and quotations from him must take rank among the oldest dated specimens of the language. But he refers to still older Irish writers, angdair na nGaidel (79), who wrote on the subject of Irish grammar, or of Irish origins. He may refer to such works as the Irish Chronicon Ensebii (Erin, vii. 62) which came down to A.D. 609, and of which the lost portion at the beginning may well have contained the story of Fenius. Writing in 603, S. Columbanus refers to antiqui philosophi Hiberniae as experts in chronography. Thus that earlier than the seventh century a state of learning existed which was held in esteem by the writers of that century is proved, though the direct products of that earlier learning are no longer extant. If we assume Cenn Faelad to be really the author, and therefore that the Auraicept was begun about the middle of the seventh century, how did it happen that while the other Western nations were sunk in ignorance, the Irish enjoyed the light of learning? Zimmer (SPA., Dec. 1910, p. 1049) quoting the passage in Aur. 1859-1876 puts the question with great force:

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

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

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

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

Three centuries later we have this testimony respecting the

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

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

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

Stated briefly his hypotheses amount to this. The exodus from Gaul to Ireland (A.D. 419-507) was caused by the Homoousian persecution. Aquitania and the modern Baskish territory suffered like other parts, and Ireland was then the only haven of orthodoxy. Among the refugees from that region was the 

\textit{fatus homunculus} who was so called by his fellow-countryman the deacon Ennodius (A.D. 473-521) but who called himself \textit{Virgilius Maro, Grammaticus}. He found an asylum with a native prince as was the fashion for learned men in those days, settled, and taught grammar, nay more, gained for himself fame, recognition, and a place among the native poets, being in fact none other than \textit{Ferchertne fiili}.

The \textit{Auraicept} bears abundant evidence of the influence of two Latin authors, Isidore and Maro. The latter Zimmer laboured to identify with \textit{Ferchertne fiili}. It can be shown that the \textit{Auraicept} lends no support to this proposed identification. This \textit{Ferchertne fiili} (\textit{CZ.} iii. 13) is described in the tract as a contemporary of Conchobar mac Nessa (736), who, whatever reckoning be adopted, lived somewhere about the second century (cf. A.U. 484). According to this chronology, therefore, the identification of \textit{Ferchertne fiili} and Maro would place the latter at least a couple of centuries before his known \textit{floruit}. Again the matter treated of by \textit{Ferchertne fiili}—the seven elements of speech in Irish, and the formation and powers of Ogham letters—does not correspond to anything in Maro's pages. If it be proved also that, while Isidore's influence is felt chiefly in the earlier part of the \textit{Auraicept}, Maro's influence is confined entirely to the later, Zimmer's main contention that Maro was \textit{Ferchertne fiili} cannot succeed. Several centuries lay between the inception of the \textit{Auraicept} and its close.

Maro's tract had a profound influence on the \textit{Auraicept}, but none on its early stages. According to internal evidence Cenn Faedlad wrote the part ascribed to him about the middle or second half of the seventh century. That is the superior limit. The inferior limit lies in the eleventh century, or perhaps the tenth, and is determined generally by two facts—(1) that the \textit{Auraicept} is found in two families of MSS., the variations in which postulate many generations of scribes, and (2) the immense development which has taken place in the tract itself as it has advanced from crude statements to a prosody which is exceedingly complicated and difficult. But the argument does not rest entirely on general considerations.

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

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

I. \textbf{ISIDORE OF SEVILLE}, who died A.D. 636.

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

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

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

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

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


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

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

The cradle of letters was in Achaia, or by projection of d from art., Dacia, or by early French pronunciation, Asia.

Ubi fuit Athenae civitas.—Origg. xiv. 4, 10.

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

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

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

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

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

Moyses, Dares Phrygius, Herodotus, Pherecydes.

Vnde Sallustius ex historia, Livius, Eusebius et Hieronymus ex annalibus et historia constant.—Origg. i. 42; 44, 4.

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

Gentes autem a quibus divisa est terra, quindecim sunt de Japhet, triginta et una de Cham, viginti et
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The early Irish rhythmical alliterative poetry, e.g.,

"arnin arding [d]d féid,
foral for fédair,
dinín disail for gair gabhaidh (1546),

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

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

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

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

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

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

"Octo autem modis comparatio analogiae colligitur: id est qualitate, comparatione, genere, numero, figura, casu, extremitatis similitudinem similium syllabarum, et similitudine temporum.—Oriiga. i. 28, r; Aur. 639.

Non est maius nisi ad minus referatur.

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

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

in dulci aqua xii. 6, 56; sive salsea sint sive dulces.—xiii. 14, 1; Aur. 730.
Artificial etymologies carry their influence into the Gaelic text; *vir* is derived from *vires*, *mulier* from *mollitis*, *femina* from *femur*:

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

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

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

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

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

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

Mutae autem dictae quia nisi subiectis sibi vocalibus nequaquam erumpunt.—Origg. i. 4, 3, 4; cf. Aur. 388 et seq.; 367 et seq.; 488 et seq.

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

The active and the passive of verbs:

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

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

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

Litterae autem dictae quasi legiterae, quod iter legentibus praestent, vel quod in legendo iterentur.

—Origg. i. 3, 3; Aur. 360.

Some quotations are hard to find elsewhere:

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

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

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

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

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

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

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

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

A quotation common in the grammarians is:

Nisi enim nomen scieris, cognitio rerum perit.—Origg. i. 7, 1; Aur. 1099.
A quotation not seen by me elsewhere:

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

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

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

Occasionally the Gaelic is a running commentary on the Latin:

Perspicuae voces sunt quae longius prostrahuntur ita ut omnem inplean continued locum, sicut clangor tubarum (stocaireacht no cornaireacht, Aur. 1477). Subtiles voces (cronan no certan bec, 1474) sunt, quibus non est spiritus, qualis est infantium vel mulierum vel aegrotantium, sicut in nervis (intan is cruit, 1484). Quae enim subtilissimae cordae sunt, subtiles ac tenues sonos emissunt (intan as bindi is tuil is liu ata na a n'ail, 1484). Plagues sunt voces, quando spiritus multus simul egreditur, sicut vivorum (mod i mo od i od ceol intan is mascul 1470). Acuta voz tenuis, alta, sicut in cordis videmus (traethait na clu la isli na ciul arda 1477). Dura vox est, quae violenter emittit sonos sicut tonitrum, sicut incudis sonos, quotiens in durum malleus percititur ferum (intan is toran no is crand 1479, tourand no caint 4575).

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

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

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

Occasionally the Latin gives merely the gist of the Latin:

Primum enim diem a Sole appellaverunt, qui princeps est omnium siderum, sicut et idem dies capit est cunctorum dierum. Secundum a Luna, quae Soli et splendore et magnitudine proxima est, et ex eo mutuat lumen. Tertium ab stella Martis quae Vesper vocatur. Quartum ab stella Mercurii, quam quidam candidum circum circulum dicunt. Quintum ab stella Iovis quam Phaethontem aiont. Sextum ab Veneris stella, quam Lecerum asserunt, quae inter omnia sidera plus lucis habet. Septimum ab stella Saturni, quae sexto caelo locata triginta annis fertur explere cursum suum.—Origg. v. 30, 5-7; Aur. 1443-1453.

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

De homine xi. 1. dænogam 5709.
De avibus xii. 7. enogam 5682.
Oppida nobilia xv. 1, 6. dinnogam 5687.
De aedificis sacrar xv. 4. ceallogam 5702.
De navibus xix. 1, 1. ogam n-eachtach 6182.
De instrumentis rusticis xx. 14. ogam tirda 5724.
De coloribus xix. 17. dathogam 5697.
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Bible names suffer change in passing into the Gaelic text through the Latin transliteration:

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

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

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

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

II. VIRGILIUS MARO, GRAMMATICO

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

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

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

Meyer, in two lists (SPA July, December 1912), gives,

from Maro's tract, a selection of forty-two names, which he considers to be of Celtic origin. They are as follows:

Aemerius p. (22).
Andrianus (173).
Arca res (15).
Asp-nius (5).
Assianus (173).
Bi-entius (137).
Breg-andus (162).
Don (15, 30).
Fassica f. (123).
Gabriitus (126).
Galb-arius (183).
Galb-ungus (10, 122, 133).
Gal-iris (146).
Gab-rues (129).
Gelb-idius (36).
Gerg-esus (15).
Glengus (123, 133).
Gurg-litus (173).
Iun-anus (54).
Lap-idus (19).
Lassius (107).
Lato-mius (123).
Lugenicis (162).
Marti-us (92).
Mitterius (144).
Ninus (119).
Oss-lus (163).
Perrichius (163).
Plasitus (151).
Prass-lus (61).
Regius (5) (133).
Rigas f. Rigaldis (122).
Rithea Ninis regis uxor (119).
Sagillus Germanus (17).
Sammi-nus, Virgil's uncle (28).
Sarbon (122).
Sarr-icus (123).
Saur-lus (28).
Sedalus (138, 139).
Senenus (138).
Sulpita (24).
Ursinus (96).

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

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

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

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

litera ab ipsis etiam cerca cararibus usque ad quassorum compositionem hosce ordinum directat, p. 7, 10; Aur. 1756.

syllabae monades senas literas transcender non debent ut scrubs, Maro, p. 11, 7; Aur. 1229.
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Grama est litteraturae peruidatio, quae quasi quaedam totius lectionis semitula est unde et a peritis litera interpretatur legitera quod est legendi itinerarium. — Maro, p. 19, 11; Aur. 1758.

A certain resemblance is discernible between Maro, 24, 10-23, and Aur. 3244, and between
Nec aperte masculinum nec absolute dicitur esse feminum. — Maro, 31, 13; Aur. 614.

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

The device scindetatio fonorum, Maro declares (p. 70, 7), was resorted to in order to sharpen the wits, to adorn expression, and:

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

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

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

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

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

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

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

Or in single words, e.g. nodo for done, nest for sine, germin

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

Amanus may be transformed into manas (Maro, 79, 4), here into hreit, is into si (78, 31); atat into tata (79, 10), a process which is called delitin littera, metathesis of letters, Aur. 5308.

A meaningless syllable or disyllable may be introduced into a word, e.g. naviga-he-re for navigare, b-n-onum for bonum (Maro, 78, 17); forti-osi-ter for fortiter, compt-os-e for compte (Maro, p. 70, 6). A meaningless disyllable so introduced into Gaelic is called condall, Aur. 5817.

The unstressed syllable following an accented syllable is sometimes dropped, e.g. rogamen, rogas for ruganisse, rugatisse; rogarunt, rogarit for rogaurunt, rogarerit (Maro, 78, 10). In Gaelic poetry this is called cotut, Aur. 5287.

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

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

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


VIII. belsaunia, hoc est pertersa, cum casus nominum modusque verborum transmutat. With pertersa, cf. (can) childen. — Aur. 5057, 5086.

XI. speia, hoc est humillima, quae semper res terrenas loquitur, with humillima, cf. a irisel, used of an appended syllable, a. — Aur. 5079, 5946.
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XII. polema, hoc est superna quae de superioribus tractat. With superna, cf. a itard, an appended syllable, atb.—Aur. 5078, 5341.

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

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

V. metrofa, hoc est intellectialis, ut dictabant, id est principium; sade, id est iustitia; gno utilitas; bora, hoc est fortitudo; ter hoc est dualitas conjugalis; tfoph, hoc est ueneratio; brops, hoc est pietas; tirph, hoc est hilaritas; gal, hoc est regnum; fkal, hoc est religio; cltis, hoc est nobilitas; mymos, dignitas; famn, hoc est recognitio; ulio, hoc est honor; gabpal, hoc est obsequium; blaqth, hoc est lux solis; merc hoc est pluia; pal, dies et nox; gatrb, hoc est pax; biun, hoc est aqua et ignis; spax, longeuitas.

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

Perhaps more important than all is the following:

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

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

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

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

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

The frequent absence of aspiration, or aspiration by omission, of f and s,
i ni aimser fota 1576, à aigés (408, 9).
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The confusion owing to the distance of the gloss from its text; e.g., I515 is glossed at 1637, 1533-5 at 1675, 1577 at 1686, 1579 at 1687, 1591 at 1692, 1609-14 at 1695.

The tendency of words and phrases like alt co fesear (827, 1688), and fogul (1336, 1871) to become technical terms.

The French pronunciation of Latin, sirqundimus (4125), sircuim (4132), sircumplex (4784), siicuitas (2531), resulting in important changes in Gaelic, isinn Asia (2751) for isind Acaigh (251).

The rhymes, some apparently without sense (806), some without metre (1546), and some in metre but obscured by glosses (253, 4350, 5932).

The etymological reconstructions:

- co-fid for cubaid (1512),
- ciallabair for ceilebar (1594),
- fegait for fichit (4735), fér fégait, sedhait (4737), segait (4739),
- co, hóigfégad for cóic (1637),
- rí huamna for réim (1638),
- so-fis for seis (479),
- æ gnithi for aicned (501),
- suad for uad (495),
- conod miat (508) for conid muiti (495),
- dorræ for trí (573), smitai, smit ai (=aue) for smita (4649).

The constant modernising of the text:

- ceithri gne (872), ceitheora gnee (3747),
- moosom for moam (658),
- lugusom for lugam (659),
- cinntechsom, cinntichu son (1258) for cinntechem (4388).

Syllable, the ultimate element of everything in Gaelic except gender (1457). Number, case, person, degree, tense, mood, are indicated by syllables, whereas there is no distinction of gender indicated in spelling; and mod, tód, truth, secundum, quosdam is aurld (1496) or leading word that indicates gender.

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

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

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

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

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

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

Tábhreim prosta i-fadáin (795) is the side-flexion, i.e., the external flexion of mé, tì, etc.

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

We read that the 24 helps are increased to 47 (2126). The first list (2035-2071) totals 48, not 47; the second list (2083-2118) totals 51; the third list (2131-2176) totals 48. The discrepancies may be purely scribal, and due to a misreading of the Roman numerals, e.g., iii. read as iv., ii. as v., a constant source of error.

What is the difference between the two kinds of corrective? It will be found that all those called seclith, except lugnugud, the addition of a diminutive suffix, are purely artificial distortions of the words; whereas those called gnúisi, except cennfóicón tús, aircí, declined, and declined, are in accordance with strict grammatical usage: e.g., the use metrí causa of sofer instead of fer (sóerugud); dofer instead of fer (dóerugud); the addition of two proclitic syllables (forga fuach), or of one syllable (diált n-ètarlèime); the use of issé, issi, issed (urlonn insce), where they might be omitted, e.g.—

issi ind ala gnúisi dég dil,
urlonn insci ria hairim,
(where issé completes the number of syllables required but might be dispensed with, if the number were complete without it); the use of singular for plural (don), e.g.—

creid uaim féin, is fior mo rann,
"my quatrain," meaning (all the quatrains of) "my poem";
the use of plural for singular (litin), e.g.—

meni fhuilet (2198) = meni fuil.

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

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

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

OGHAM.

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


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

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

B GROUP.

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

H GROUP.

In the Kilkenny Arch. Journal, July 1874, p. 231, Mr G. M. Atkinson suggested that this group is named after the first five Gaelic numerals, haon, do, tri, ceathar, cuig. This suggestion, without touching on the origin of H, is open to the objection that den in O.I. is used only in composition with a substantive; but in the meantime it furnishes a useful mnemonic, and, as it stands, it indicates a possible connection between this group and numerosa, No. IV. of the duodecim latinitates of Maro, p. 89.9.

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

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

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

A stop sibilant existed in Gaelic (cf. Ped. Gr. § 51), corresponding to Gaulish D, which is sometimes written S, e.g., Lat. i-nuenc-ns, Ir. ᴼ-ae, Cym. ieu-anc; also without c, Ir. ᵀ-a, Cym. ieu. The sibilant representing i appears also in Ir. as ᴼ-b, s-b, s-om. That this sound is represented by Ogham 11 is rendered probable by the occurrence of the form dunnes, Lat. juvenes, Eriu, viii. 5.

But this sibilant sound is also written d, e.g., Tadg=Taig-ois, and probably r, e.g., do-bide=dibire (cf. Brér...
Garad for Bréag Garad (g.s. of Bri Garad). This value following \( B \) would give the Ogham \( B + H = P \).

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

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

**M Group.**

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

In Ogham inscriptions the letters, if they belong to different syllables, are written separately, *Ir. Ep.* i. 49.

The fourth symbol is said to represent \( sr \) or \( str \), and the examples Stru 247, 2562, Streflae 5690, Strannan 5795, seem sufficient to establish that sound. The other examples point to a rare or obsolete sound like English \( z \), e.g., stolach 5695, sréghnindeacht 5801, súst 5727, srorca 5700.

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

**A Group.**

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

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

**Ea or Diphthong Group.**

The first and the last symbols \( ea \) and \( ae \) are interchanged.

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

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

The symbol for \( oo \) (1365,70) is also used for \( x \), which is regarded as a double \( c \) (90).

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

A Harmony between the Two Families of Texts.

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## INTRODUCTION

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Passages in I. only.

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Passages Misplaced.

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AURAICEPT

BB. 314 a 16
E. 19 B 14


Auricept andro sis L. [395]

ur E. 5 robh, besenu E. 6 ar (= quam) in MSS, asin Gaedel, ar gach mberla E. 7 lsisin filid E. 9 cest written out Gaedel, aer gach mberla E. 10 ar a n-eiper, teopide E. 11 rotopad ae E. 12 ana rugad E. 16 remare E. 18 dacumidh E. 19 Barraeimh, Sgoitbegla E. 20 L. dunuch B. 22 rotoormactar E. : dotormachtadar L.
Query, what language of the seventy-two was published by Fenius first? Not hard. The Irish Language ... for it is he whom he preferred of his school, and whom he had reared from his youth, and it is he that was the youngest of the school, and on account of its comprehensiveness beyond every speech, and it was the first language that was brought from the Tower. Fenius had Hebrew, Greek, and Latin before he came from Scythia, and he had no need to establish them at the Tower, wherefore on that account it was published first. Query, was there not among the many languages something nobler to take precedence of Gaelic? Not hard. No indeed, on account of its aptness, lightness, smoothness, and comprehensiveness. Wherefore is it more comprehensive than any speech? Not hard. Because it was the first speech that was brought from the Tower, it was of such extent that it was more comprehensive than any speech so that it was the one to be published at first. What are the place, time, person, and cause of Gaelic? Not hard. Its place, the Tower of Nimrod, for there it was invented at first. Its time the time of building the Tower by Adam's children. Its person Sachab son of Rochemhurcos and Gaedel son of Ether, son of Thee, son of Barachaim, a Scythian Greek. What is its cause? Not hard. The building of Nimrod's Tower. Others say the cause was that Gaedel went into the land in which he was born so that he was the first that wrote it on tablets and stones in the particular place which is named Calcanensis. There Gaedel wrote Gaelic. Wherefore is 'worldly speech' said of Gaelic, since it is not referred to by the learned sages? Not hard. On account of what it relates of worldly questions and cases both of laity and clergy. Wherefore is it said that he who reads Gaelic is rude before God? Not to it is refer-
ence made here at all, but to the whole of philosophy, both grammar, dialectic, and metrics; as the poet said:

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

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

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

Now the authors of the Gael say: Why did he say that the authors who were before him 'say'? since
It is Cennfaeladh that invented this book, viz., the Prologue of the Primer. And the authors of the Gael, that was Fenius Farsaidh, and Lar of the many languages, son of Nema. Not hard [2nd Ans.]. Owing to the nobility of the time he said it, that is, the present time, for he puts the present time for all times: ut dixit: Praesens tempus pro omnibus temporibus ponitur, i.e., the present time is put for all times. How is that? since he says of the one word in which are two syllables, that they are not spoken at one time, ut dixit: le-, futuro tempus est-go [quando dicis -go], praeteritum est-le-, int int rhain raide int shillab toisich todachaine chugut int shillab dedenach 7 seachmadh le seachat int shillab theisenach. Defir on amal asbert in Laidneoir: Tempus non dividitur sed opera nostra dividuntur: ni nothin' sen otla bstrai di'd'ar, i.e., it is not time that is divided there but our actions. This however, is not a reference to the authors who lived at the same time with himself which Cennfaeladh gave when he said ‘the authors of the Gael say.’ Why has he placed a first here? Because it is the eldest among letters and the noblest among vowels.

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

Which happened there, i.e., the building of Nimrod’s Tower. Now that Nimrod was champion of all Adam’s seed in his time, Nimrod, son of Cush, son of Ham, son of Noah. There was not then any king over the world till the time of Nin, son of Bel, but only counsellors and chiefs were in existence up till that time. Seventy-two counsellors accordingly were in the
world at the time in which the Tower was made. Now one of the 72 was Nimrod. A mighty man was he and a man famous in hunting, to wit, for stags; and in coursing, to wit, for hares; and in trappings, to wit, wild pigs; and in snarings, to wit, for birds. So that thus multitudes of men were following him so that he was more numerous, to wit, in armies and so that he was thus more powerful than a counsellor. So that it was he who united those 72 counsellors to one counsel to make the Tower with the grandson of his father's brother, to wit, with the great grandson of his grandfather's brother, to wit, with Peleg son of Ragau, son of Arphaxad, son of Shem, son of Noah. And he was one of the 72 counsellors, too, up to that time. And they say therefore that Peleg was the one counsellor and the same parent of them all. A question here is, the names of the 72 counsellors by whom the Tower was made, and that writings do not enumerate but the names of the 17 men who were most illustrious among them, to wit, Peleg, Nimrod, Eber, Latinus, Rabiath Scot, Nabgodon, Assur, Ibath, Longbardus, Bodbus, Brittus, Germanus, Garath, Scithius, Gotius, Bardanius, Sardain. Acht chena is e in cetri iar ndihrd iar n-aeladhai in Fiallec. Is e sin in cetri iar n-cladhain in Fiallec remraite. Is e done iar n-ugdaracht -i. Nin mac Bel mic Ploisc mic Pluriris mic Agomolis mic Fronosis mic Gitlis mic Tiris mic Assuir mic Semh mic Noc. Acataidh-seom dno ann sin. Et asberat Neamruadh co mbad a ainn-seomh beith in gnima sin. Adrodamas (i.rodamained) dno dosom 135 anni sin. Tredhe didiu ar a ndernad la claind n'Adam cumdach in tuir sin-i ar imuamhan na dileand duridhisi ...
they should go to heaven in their bodies from the earth, and to render their names illustrious after them, so that on that account said the King of heaven to the people of heaven (316): *Veneit ut videamus et confundamus lingas eorum*, that is, come that we may see and confound those men's speech. Now great was the power of Adam's seed and their strength at that time in making the Tower, that they might know thus whether the power of heaven's King was over them, He confounded them, that is, He confused them. When one of them would say to another 'fetch me a stone' it was a stick he would bring, to wit, the slabs on which the mortar was mixed and the mallets by which it was mixed, these are the sticks and stones which they were talking about. Now poets came from Scythia a little time after these doings to seek to learn the many languages at the Tower since they thought i.e. they supposed i.e. they expected, of a place from which were dispersed and in which had been invented the many languages by Adam's children that they would remain there in perfection. They went therefore to the plain of Shinar unto the Tower, that is, the plain of Ucna or the plain of Doraimh in the North West of the plain of Shinar, a special name of the port on which is the Tower. The poets numbered seventy-five, that is, one for each language, and in which had been invented the many languages by Adam's children that they would remain there in perfection. They went therefore to the plain of Shinar unto the Tower, that is, the plain of Ucna or the plain of Doraimh in the North West of the plain of Shinar, a special name of the port on which is the Tower. The poets numbered seventy-five, that is, one for each language, and in which had been invented the many languages by Adam's children that they would remain there in perfection. They went therefore to the plain of Shinar unto the Tower, that is, the plain of Ucna or the plain of Doraimh in the North West of the plain of Shinar, a special name of the port on which is the Tower.

Fenius Farsaidh was the name of their chief, and he was a sage in the principal languages even before he came from the North out of Scythia. The reason why superiority is claimed on behalf of these three languages is owing to the amount of compositions that were made out of them,
and owing to the mingling therewith they mingled with every language, or again it was owing to the superscription that was written out of the three of them upon the board of the Cross. Since Fenius did not get a perfection of the languages at the Tower, he dispersed his school and his disciples abroad throughout the cities and territories of the earth on every side to learn the languages, and Fenius supported them with both food and clothing whilst they were so learning, to wit, seven languages [7 years], and Fenius stayed at the Tower and dwelt till his school came unto him from every direction, and he kept instructing the many races of the world at the Tower during that space of time. Hence he said in the body of the book that Fenius himself remained there at the Tower and there he dwelt. Other authors say that of the children of Ionan son of Japheth son of Noah from whom the Greeks originated and from whom Fenius sprung, there were none at the building of the Tower.

That is natural for Ionan had no children at all, or Japheth had not that son himself, ut Hieronymus dixit. Query, What is Fenius' genealogy? Not hard. Farsaidh, then, son of Baath, son of Magog, son of Japheth, son of Noah. Or Fenius Farsaidh, son of Kogan, son of White-knee, son of White-hand, son of Ether, son of Agnoman, son of Toa, son of Bonb, son of Semh, son of Mar, son of Etchecht, son of Abo_dh, son of Aoi, son of Ara, son of Iara, son of Sru, son of Esru, son of Boath, son of Riafarm, son of Japheth, son of Noah, etc. And besides Fenius is a Scythian, and up to him are carried Scythians and Goths according to their genealogies. And they were all the seed of Noah. The Hebrew language is the tongue that was in the world before any building of the Tower, and it is too that will be after doomsday, and
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Now after the disciples came to Fenius from learning, and after showing their journeys, to wit, their wanderings, and their works, to wit, their studies, then they asked the sage, to wit, Fenius to select for them out of the many languages, a language that no one else should have but which might belong to them alone. Wherefore on that account for them was invented the Select Language with its superadditions, the Language of the Irish, and the Additional Language, and the Language Parted among the principal letters as he has related in the Great Book of Woods, and the Language of the Poets whereby each one of them converses with another, and the Common Language which serves for every one from many races.

Gaedeal, son of Ether, son of Toe, son of Baracham, a Greek, was one of the two sages in Fenius' company, so that from him was named Gaelic, to wit, ealch means noble, to wit, Gaedel ennobled it. Gaedeal Glas also, son of Agnon or Aingin, son of Fenius' father's elder brother; and he too was a sage, even he. It is he that claimed this language for Gaedel, son of Ether; wherefore Gaedealg is from Gaedel, son of Ether. And Gaedil from Gaedel, son of Agnon or Aingin. Now the Language of the Irish was invented here, and the Additional Language, and Language Parted among the trees, and the Language of the Poets is the fourth, and the Common Language that serves everyone, the fifth. Now Fenius Farsaidh son of Eugenius, and Iar son of Nema, and Gaedel son of Ether are the three sages who selected these languages, and they were invented in the city of Eotenam, or Athena.

Query, what are the names of the 72 races from which the many languages were learnt? Not hard. Bithymians, Scythians, Scots, Germans, Medes, Sicilians,
Point, Morain, Lugoil, Circir, Gailli, Paimpil, Luidi, Oigii, Ciclaid, Creit, Corsic, Sardain, Sicil, Reit, Reicil, Roid, Romain, Inair, Massail, Mair, Maigidon, Morcain, Nairn, 220 Narmais, Narboin, North, Nobith, Barais, Bethain, Bretain, Boid, Maguich, Armoin, Amuis, Goirec, Galaid, Achid, Athain, Taasail, Ardair, Alain, Albain, Hircain, Itail, Esbain, Goith, Guith, Grund, Sarain, Fraise, Freisin, Longbaird, Lacedemoen, Lodain, Essil, Traedai, Troiannai, 225 Dordain, Daltain, Dacia, Ethioip, Egpet, Bramain, Immecai. It e sin tra anamnda na da cencel sechtmogat lasa mbadar na da berla sechtmogat. Fer gach berla tra dona berlaibh-sea, ba he li na scoile 7 tri suidh 7 rofaided gach fear dib fria berla 7 ni each comenciul dochuidh and dochum a comerich dun fitoghlaim sin acht is each comberlaidh ama1 rogab Cai Cainbrethch dalta Feniusa in dara descipul sechtmogat na scoil. Ba do Ebraib a bunadhus 7 ba co Hegestagda rofaidedh fobith is and robatar a tudsiche 7 ba hand rodn-alt 7 tuargabat fodesin 235 as [a] xetidh, conid desin asbeir-som i curp libair- i Is each comberlaib dochuaidh and 7 ni each comcheneil dochum a chrie. Seacht mliaimda tra robatar na desceipul forsin cuairt 7 teora bliadna doib ic taispenad a ngresa i fus iar tiachtan comdar a deich samlaidh, conid desin asbeir-som 240 this i curp libhair: A cind (317) deich mbliaidan far scallind doib on tur for gach leath durebeadh doib am berla-sa. Bai tra cuiguir ar xx ba huaislilu dib. It e a

Hyrcanians, Goths, Pontians, Morini, Lyonese, Cyprians, Gauls, Pamphylians, Lydians, oig, Cycladians, Cretans, Corsicans, Sardinians, Sicilians, Rhetians, Rhenighians, Rhodians, Romans, mair, Massilians, Moors, Macedonians, Morcain, nair, nair mais, Naborians, Noricans, Nubians, brais, Bithynians, Britons, Bocotians, Magogians, Armenians, amuis, gaing, Galatians, Aquitanians, Athenians, Thessalians, aird, Alanius, Albanians, Hyrcanians, Italians, Spaniard, Goths, Getae (?), grinn, Saracens, Franks, Frisians, Langobards, Lacedemonians, Elissaeans (?), Thracians, Trojans, Dardanians, Dalmatians, Dacias, Ethiopians, Egyptians, Brahmons, and Indians. These then are the names of the 72 races whose were the 72 languages. Now one man for each of these languages, that was the complement of the school, and three sages, and each one of them was sent to his own language, and unto their common district unto that learning went not every one of the same race but every one of the same language, as for example, Cai Cainbrethch, Fenius' foster-son, one of the 72 disciples of the school. He was a Hebrew by extraction, and it was to Egyptians he was sent because his parents had lived there, and there he was brought up and reared from his youth, so that hence he says in the body of the book: Every one of the same speech went there, but not every one of the same race, unto his own district. Now seven were the pupils on the course, and they were three years in displaying their studies after coming home, so that they were ten [years] accordingly, wherefore it is of this he says below in the body of the book: At the end of ten years after their dispersion from the Tower in every direction this language was selected for them. Now they were 25 persons that were the noblest of
n-anmanda forait feadha 7 taibonna in ogám. It e and-
seo a n-anmando: Babel, Loth, Foraind, Saliath, Nab-
gadon, Hiruad, Dabhid, Talamon, Cae, Kaliap, Muiriath,
Gotli, Gomers, Stru, Ruben, Achab, Oise, Urith, Essu,
Iachim, Ethrocius, Uimelicus, Iudonius, Affrim, Ordines.

Iss iat sin anmand in choigir ar xx ba hauisliu bai i
iscoil Feniusa. Asberait araili dno is i sin in aippigir 250
arricht isind Achaidh 7 is Tochur Inbhir Moir arranig
Amairgin mae Miled in mbeithi-luis in ogaim.

"Cia litir, cia nín, cia son In nach forbaider focol?" (i-
diniz disoil no fern). "Is cia son ger foigabá O nach fuach
tren tinscanna?" (i-ermin getal). Na coic feadhá aíreghdá 255
immorro inn ogaim, ba hon choicír ba hauisliamh dib
rohaimnigthea. Asberait araili
dno it viii feadhá aíreghdá filet 7 is on mesheasur
ba hauisleamh og rohaimnigthea 7 it e in dana fídh
duformaighet frisna cuic feda ugot. 260

Cest, caidet [airme L.] cinnteachta tuir Nemruaidh? Ni
ansu. A viii ñ da comairlibh sechtmogat, da descipul
sechtmogat, da chenel sechtmogat na nádne, da berla
sechtmogat du berlaibh ina scoil, da thuath sechtmogat
lasa m[bar]ár na berla sin 7 na cénta, da saer sechtmogat 265
fría ghním, da aic[mh]í sechtmogat éter ael 7 bitumain 7 tal-
mairn 7 tathlib ina comhegur, da cheim for sechtmoga[í]
izna leitheat amal asbert:-

Airimh in tuir togaidh
Nemruaidh, ba din do dhainib,
Ceithre ceméad sechtmogat,
Coic ceméad ar choic mhib.
Da c'íomhairib sechtmogat
Tugat saithubh fi fuaighdhe.
Da berla for sechtmoga[í]
Rohaidhnaic Dha ríe maóinadhred.

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them. These are the names of them after whom are
named the Ogham vowels and consonants. Here are their
names: Babel, Lot, Pharaoh, Saliath, Nebuchadnezzar,
Herod, David, Talamon, Cae, Kaliap, Muiriath, Gotli,
Gomers, Stru, Ruben, Achab, Oise, Urith, Essu, Iachim,
Ethrocius, Uimelicus, Iudonius, Affrim, Ordines.

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

What letter, what character, what sound is that with
which no word is ended? diniz disoil, or f. And what sharp
sound is found with which no strong word is begun? mg.
The five principal vowels of the Ogham however, it was
from the five persons who were noblest of them that they
were named, a, o, u, e, i. Others again say that seven prin-
cipal vowels are there, and that it is from the seven persons
that were noblest there that they are named, and the two
vowels that were added to those five vowels are ea, oi.

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

The number of the chosen Tower
Of Nimrod, it was a shelter to men,
Four and seventy paces,
Five paces, and five thousand.
Two and seventy counsellors,
They took companies on an expedition,
Two and seventy languages
God gave to confound them.
Two and seventy free races
Of the men, it was hard;
Two and seventy pupils,
Feniú sends them to learn.

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

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

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

Others say, however, that only nine materials were in
the Tower, to wit, clay and water, wool and blood, wood and
lime, acacias, flax thread, and bitumen, de quibus dicitur:
- Clay, water, wool, and blood,
- Wood, lime, and flax thread of a full twist,
- Acacias, bitumen with virtue,
The nine materials of Nimrod’s Tower.

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There are two divisions in the Latin Alphabet, to wit, vowels and consonants. There are, atait, to wit, *sunt*, its Latin equivalent, to wit, its very general origin: *totus*, its particular origin, to wit, a proof there, to wit, a reference to the whole of the alphabet he gives here. What part of speech is the word *sunt*? For there are eight parts of speech, to wit, *nomen*, *pronomend*, *verbum*, *adverbium*, *participium*, *coniunctio*, *propositio*, *interiectio*. Those are their names with the Latinist; noun and verb, pronoun and adverb, participle and preposition, conjunction and interjection with the Gael. It is certain in truth that the word *sunt* is a verb; and if so, what part of the verb? For there are in fact three of them in the singular, to wit, *suum*, *es*, *est*; and three of them in the plural, to wit, *sumus*, *estis*, *sunt*, to wit:—

1st person singular  
2nd  , , , , , , , , , , , , , es 
3rd  , , , , , , , , , , , est 
1st person plural  
2nd  , , , , , , , , , , , estis 
3rd  , , , , , , , , , , , sunt 

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

Its meaning further, *attaat*, who fall, shine, show, come. Its use, that is, of *attaat*, in the nature of the vowel and the consonant. They fall into letters, i.e., they are converted out of that primary nature into letters. They shine, i.e., out of those letters into words. They show to the learned out of them, to wit, their meanings and their characters, i.e., the forms of the letters. They come out of those words into texts, and series of proverb, commentary, and poetic composition.
Two divisions, i.e., two true arrangements, or two true other things, or two true folds, or two intensive goings, or two intensive divisions, or two supreme folds, or two goings on them, or two divisions on them, or, two distributions on them. These are the three or and the three er and the three fir of the Primer. What are the two, three, four, and five folds of the Primer? Not hard. Full tone and diphthong, the two folds of the vowels: semivowels, mutes, and aspirates are the three folds of the consonants, to wit: when there are four of them, however, two folds of the vowels and two of the consonants, i.e., semivowels and mutes, for h is a mute. When there are five of them, however, that is, two folds of the vowels and three of the consonants.

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

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

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

Gutta (vowel), i.e., voice foundation, i.e., foundation of the voice is that: or voice sent, in respect that voices are sent through them: or voice ways, in respect that they are ways of voices, ut Priscianus dixit: Dicitur autem litera vel quasi legitera quod legendi iter praebet, that is, the letter is as a road for reading inasmuch as it prepares a way for the reading: or a
guth i n-aíth: no guthetait i iar-imí dochtait guth treothu a n-eínr, ut Donatus dixit: Vocales sunt quaeque per se proferuntur et per se syllabam faciunt, i.e., the vowels are those that are pronounced by themselves and alone form a syllable.

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

What are peculiar, proper, common, and improper of the word vowel? Not hard. Peculiar to it, voice path, since it finds voice by itself. Proper to it, they express a voice, for it expresses itself. Common to it, i.e., voice foundation, for it is a foundation in the words. Improper to it, however, is voice foundation, when it is not a foundation in itself. Why did he say alphabet was a selecting at Tower? for the alphabets were not begun, as Fenius said, who was a sage in the three principal tongues even before he came from the North,
and there are no sages without alphabets. In Achaia, then, were invented the alphabets of the world. The first doichned and the first dichned of the Primer here, to wit: Its first doichned is for, that is, ar is the word; Its first dichned, again, i.e. epe, cutting of author, i.e. tep, is the word itself.

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

Fidh, wood, that is, fedh ac, extent of them, since five forms of ac are in existence, ac that nourishes, ac that sings, ac that sues, ac that judges, and ac that sits. Now ac that nourishes, i.e., while it is on the mind, and ac that sings at giving it, and ac that sues while
cuinichd a lóige 7 e midheas ima meit n-oimm 410
laighthd 7 e suidheas iar n-icce a loigi.

Tæbomnai -i taebaim n-ai; no do thæbhaib na n-
omnadh bit -i do thæbhaib na fidh n-aireghdha bit; no
tæb-(col. β) omnai -i toba damna -i iarsinni teipiter damna
na focul eisth. Cid dia n-ebairt taebaim n-ai -i taebaim 415
n-aircheadail, air ni fil int aircetul inna n-eirmeis na
tæbomna. Cid ara n-ebairth do thæbhaib na n-omnadh -i
na feadh, ar ní do thæbhaib bit acht rempu no'n na ndhiaidh
isna focait bit na òtbomna. Toba ndamna immorro, is e
a ruidhles in focail sin. Freagra du breithir tug isin 420
aibgitir Latindai intan róaidh i- Ítat da ernail forsin
aibgitir Laitinda. Freagra du aicniud immorro tuc intan
róaidh: Ítat da ernail forsin beithl-luis in ogaim.

Cuin is senda in beithi?

tas treda -i fedha 7 forfedha 7 tæbomna. Cuin as ceathair
 indemn 7 aicm m na tæbomna 7 na x fedha aireghda. Cuin as
choicidi -i fedha 7 forfedha 7 tri aicm na tæbomna. Cuin
[a[s] sedha -i na tri folcheasta ina ogaim -i >#12C-

Cuin a[s] seachta [i:] teora fuiti ind Aurancepta -i huath
430 7 forsail 7 arnín.

Huath setumus: is ed fhuiileas b co ngeib greim p amal
asbert in Laitneoir: b cum aspiratione pro p ponitur -i
samhaighthir b cu tinhudh ar p conid fuilleas h, ar is p
askng the reward for it, and ae that considers about
its greatness or its smallness, and ae that sits after being
paid his reward.

Tæbomnai, consonants, that is, taebaim n-ai, side
scam of them; or to the sides of the oaks they are,
that is, to the sides of the chieftain wood they are;
or tæbomnai, i.e., cutting of material, from the fact
that material for the words is cut out of them. Why
did he say taeb naim n-ai, that is, side harmony of
poetry, for there is no poetry without the consonants?
Why is it said of the sides of the oaks, i.e., the vowels,
for it is not at the sides they are, but before or behind
them in the words that the consonants are? Cutting of
material, however, that is the peculiar meaning of that
expression. There is a correspondence to a word which
he gave in the Latin alphabet when he said: There are
two divisions in the Latin alphabet. It was a cor-
respondence to nature, however, which he gave when he
said: There are two divisions in the Beith Luais of the
Ogham.

When is the Beith Luais one?

Not hard. The whole of it. When is it two things?
Vowels and consonants. When is it three things?
Vowels, diphthongs, and consonants. When is it four
things? The three groups of the consonants and the ten
principal vowels. When is it five things? Vowels,
diphthongs, and the three groups of the consonants.
When is it six things? The three composite letters of
the Ogham ng, sr, qu. When is it seven things? The
three additions to the Primer, h, forsin, and arnín.

H first. It increases b till it acquires the force of p,
as the LatinIST said: b cum aspiratione pro p ponitur,
i.e., b with aspiration is put for p, so that h increases it,
for p is the aspiration of the Gael. Forsail is the second
tinedfadh in Gaedhil. Forsail [is e L.] in fuilled eile. Dobeir 435 cumang fedha forin son dia fot ama ata sron, slóg 7 rl.
Arnin, is e in tres fuilled. In baile a reagar a leas da thabhonna gelbidh greim indala n-ai arnin, ut est ceand 7 rl, ar ni bh eamhnad in n-ogam. Tri foilcheasta inu oghaim i- ceirt 7 gedal 7 straith. In baile i mbi e ria 440 n-u is queir is scribhta and, ut est cuileand 7 rl.
In baile i mbi n ria g is gedul [s] scribhta and, ut est uungi 7 cuing 7 cingit 7 rl. In baile i mbia s ria d [is] straiph as scribhta and ama at st an stial, 7 rl.

Da earnail forna consainib lasin Laitneoir- i- lethgu- 445 taí 7 mutti. Inna leithgualcceatumus, a tuistidi rempu.
In mute immorro, a tuistidi ina ndlaid do suidib.

Da earnail dao i- da firredail didiu forna consainib cumaidh lasin Laitneoir i- lasin litertrcoiraidh no lasin legtrcoiraid no lasin leat[h]anhoirmidh i- lethguttae 7 450 mutti; lethgualc i- leth gotha focertad dia flograigd; no luithguit; no leithgualc no leithguth[sh]et no leithguth gotha: 7 ni hiansan[n]i co mbad leabh gotha co cert nobeith intibh acht nad roichet lanfgobh; unde Priscianus dixit: Quicquid in duas partes dividitur altera pars dictur 455 semis i- secip ni sodhlaideir i ndibh randaib, rafter in dara rand gu rub leath, ut Priscianus dixit: Non qui dumedium partem habent deorum vel nurorum sed qui pleni dui vel viiri non sunt i- cia raithiter iarum leithfr 7 lehtii ni arsinni bhatis [dii] leithfr no batis leithfr dui 460 acht nach at comlama. Is amlaid sin na leathghuta nida[1] comfhocail, ut Donatus dixit: Seminocales sunt que per se

addition. It adds a vowel power to the sound to make it long, as sron, slóg, etc. Arnin is the third addition. Where two consonants are required, arnin takes the force of one of them, e.g. ceann, etc.; for there is no doubling [of letters] in Ogham. Three composite letters of the Ogham exist, qu, ng, and sr. Where c stands before u, it is queir that is to be written there, e.g. cuileand, etc. Where n stands before g, it is gedul that is to be written there, ut est, uungi, an ounce, cuing, a yoke, cingit, they step, etc. Where s stands before d, it is straiph that is to be written there, such is st in stial, the belt, etc.

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

Two divisions, then, to wit, two true separations in the common consonants according to the Latinist—to wit, according to the letter guide, or the reading guide, or the broad marker—that is, semivowels and mutes; semivowels, that is, half the voice is thrown out in order to sound them; or stammering voice; or half-voice place; or half-voice way; or half-voice foundation: and it is not because it would be half a voice exactly that would stand in them, but that they do not reach a full tone; unde Priscianus dixit: Quicquid in duas partes dividitur, altera pars dictur semis, i.e., whatever thing it be that is divided into two parts, one of the parts is said to be a half ut Priscianus dixit: Semideos et semiviros appellamus non qui dididiam partem habent deorum vel virorum sed qui pleni dui vel viiri non sunt, i.e., though they are thus called half-men and half-gods, it is not because the gods might be half-men, or half-men gods, but that they are not complete. Similarly the semivowels are not full sounds, ut Donatus dixit: Seminocales sunt quae per se
E. 22 \( \beta \) 17

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BB. 318 \( \beta \) 49

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quidem proferuntur sed per se syllabam non faciunt, i.e., the semivowels are those that are pronounced by themselves. Quidquid asperum dicitur auditus expellit, i.e., the hearing rejects whatever thing is spoken roughly.

Mutes, i.e., bad foundations, or feeble ones, or sonorous, i.e., little spent is its sound; or weighty, or the greater the vowels when they are along with them; or from the word mutus, i.e., speechless, and not because they would be speechless altogether, for their sounds are in them even when they are small, ut Priscianus dixit: Informis mutier dicitur non quia caret forma sed male formata est, i.e., to abandon in bane because it is not formed well 7 ni iarinni seachmallas o dheilbh acht midhealb fuidir nama. Is amlaidh sin iarum na mutii nidat nemfograigh acht is tich fogur intibh tantum. Unde mutae, i.e., milfotha dicitur ut 473 Donatus dixit: Mute sunt que per se nec proferuntur et per se syllabam non faciunt, i.e., atat na mutii 7 ite na denat in syllab treothu fen 7 noco turcbait// treothu Tre Na leathguilh chetamus, i.e., in cetna ae for seis, i.e., iar foss in in cetna fis no in cetna ausin gfoins n-asneis. A tustidi 480

reminibh [-i in lucht ota a tusmiud i-na feada L-]. Na multi

immorro a tustidi ina ndaidh i suidhibh, i.e., isna feadhaibh dligtheachaibh. A tustighthidh i in lucht ota a teasaargin no a tinscical a nguthaidhe. Cid ara e-ebairt a tustide na ndaidh maso thustidh tiueacal, uair 488 ni gnath in tinscical fo dheoidh. Ni hedd eimh as ail dosum sund ar ma[d] tustidi in tinscical etir, acht mad a rosichestar isna, menmain i, diliged gotha fil i tosuch na leathgut do airisim leis fo dheoidh 7 in digened consonata fil intib fo deoidh do chur uad 490 prius.

461 daurgabadar i. 465 inarbaeat E. asperuntur T. 466 haech E.
467 mutiin E. 468 morain B. a focus E.
469 aulbaire i aon in minut T. 470 ruics E. 471
cid hechc L.: cid dat, ut dicitur E.: Lat. Gr. ii. 9, 25: Sg. 52,7
472 Gr. Lat. iv. 368, 5 477 -t tas T. 479 iar foss, only L. sup. am. l. sofhis
481 na fedh a suidhib i dona haibealh 7 dona casoir T.
484 ni gnath L. am.
485 ar m B. 486 rosichestar L.: rosichestar E.
488 airisin B. 490 consonaeta E. inditl L. E. do chur T. 489 ar tus E.
The Gael did not think that appropriate that the nature of them both should be to have their vowel before them and after them, for this he thought appropriate that it should be the beginning of them that should remain firm with him and that their closing vowel should be put away, so that the Ogham Beithe Luis Nin were all mutes save vowels only, to wit, that was not appropriate, to wit, that was not indeed a cause of finding; or that was not indeed a sage's finding; or that was not an easy choice; or that was not a choice, however, in the opinion of the Gael; or there was not a course with respect to a vowel, to wit, with the wise satirist, to wit, with the man who had the wise course; that it should be nature; or that it might be a matter to be done to them both, i.e., to the semi-vowels and to the mutes, their vowels before them and after them, i.e., before them and after them, before them in the case of semi-vowels and after them in the case of mutes: but there is a doubt with me there still, and this was in truth a sage's finding with him so that it was the course which he followed in his mind, i.e., the vowel which exists in the semi-vowels should remain firm with him to the last, and as their last word should be put the sage's knowledge, to wit, the consonants should be put first so that it may not a misplace of speech of the undisputing knowledge of the Ogham: save vowels only, per anastrophon is the name for that, to wit, a quickness of the turning, as e.g. 1, so that there it becomes le, and n becomes ne. Why should he prefer them to be all mutes to their being semi-vowels and mutes, as they were with the Latinist? Not hard. In order to follow the Greeks, for there are no semi-vowels with them, and Fenius was a Greek; or again it is on account of the nobility of the order of the Greeks, ut dicitur: Onne nile prisponitur, omne bonum postponitor.
i.e., every mean thing is placed first, every distinguished thing to conclude.

Now as to genders, how many are there with the Irish? (that is, gooseberry (1) way). Not hard. Three of them, i.e., masculine, feminine, and neuter gender with the Gael, to wit, masculine, feminine, and neuter with the Latinist. Query, what is the difference among them? Not hard. Their three leading words of gender differ, to wit, hic, haec, hoc; i.e., he, she, it; he, the man; she, the woman; it, the heaven.

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

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

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

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

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

A woman's head that has destroyed my work,
It has gained ground, no dear sound,
It is a head that which is the most horrible
Of any that is on a neck beneath heaven.
Fedair dno baninnse for deiminnse intan asberar is i in chloch, \textit{ut dicitar}:

- Is he in lia, lìth rolas,
- Is ed om iar n-aicinadh aìl,
- Is i in cloch iar sàrdatad.
- Is e in daigh dèrg dìghdì dath
- Frìsna geòitì cath na cìth
- Is ed ceand is cheimù cruth
- Fall gu mòr thòr forsaibhchrèiù bith.

Samail a dealba caz chileith
Ealhba ingine Íthaithdù;
Fhì goir ngreni glàine ar gurt,
Is frìg samhain a càmnacht.

Mad iar n-uaid choir na ndula, immorro, ni ainn ferinnse nò baninnse acht du neoch dufaisium 7 o 565 tuisimar; 7 ba dome chena aicinadh na huile. Dùpeanar dno deminnse a ferinnse nò a baninnse. Dùpeanar dno ferinnse 7 baninnse a deiminnse, amal ata isna rannadh, 7 it he sin na deime tebede 7 na lanamna deme 7 a ngeni-se.

Insci ì- scìntia (ì- ecca) a bunadh Laitne. Scotheag a ainbert. Innnische a inch ì- inchisù iar cèi iar conair: conair ì- ceángar: tra ì- dorra cuccum no durac uain i- inn asneis; no tra ì- a tri ì- na tri hinnse ì- ferinnse 7 baninnse 7 deiminnse. Ferinnse immorro forinnse 575 no frìnnsi no fo[ ]ferinnse no frìnnsi no sèridh innse no sàrra ìnnse na mnma [bis îndisì in ìr L. no frìnnsi nàma bis. Baninnse dno ì- baninnse ì- ba frì no baun înnse no bòinnse ìnno bòth sciotta

Also fem. gender may be used for neuter gender when a stone is called she, \textit{ut dicitar}:

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

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

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

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

Speech that is sciotta, knowledge, from a Latin root.
Word-wisdom, its use. Speech-way, its meaning, \textit{i.e.,} a
narration along the way, along the path: \textit{conair,} that which
is trodden: \textit{tra,} that is, let it come unto us, or let it go
from us, that is, the saying; or \textit{tra, \textit{i.e.,} the three of
them, \textit{i.e.,} the three genders, masc., fem., and neuter
gender. \textbf{Masculine gender} is, however, added gender, or
ture gender, or Goodman gender, or male gender, or manly
gender, or better than the woman gender, or man gender only
that it is. \textbf{Feminine gender}, again, \textit{i.e.,} woman
gender, \textit{i.e.,} it were true, or lasting gender, or female gender,
or *bona scientia*, to wit, good knowledge, or inferior to the
gender of the man that the woman's gender is. Neuter
gender, against, that is, dark gender or darkness gender or
dark gender on her, or the *dēn* is from the word *demo*,
i.e., *dīghbaí*, I deprive: or unliving gender, i.e. gender
inanimate, i.e., it is not a gender that applies to quick.

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

Natural masc. speech, "*he*" is the man: artificial mascu-
line speech, "*he*" is the heavens. Natural feminine
speech, "*she*" is the woman: artificial feminine speech,
"*she*" is the stone. Natural neuter speech, "*it*" is the
heaven: artificial neuter speech, "*it*" is the head. There
is beautiful nature and ugly nature. Beautiful nature
first: It is her nose or her eye—the woman's. Ugly
nature on the other hand: It is his tooth or his mouth
—the woman's; and quality of voice causes that, that
is, nothing but want of the words of a
language which we do not know, i.e., we do not think
them sweet because we do not use them. Masculine,
feminine, and neuter with the Latinist, that is, *mas*, a
male, and *cal*, keeping: or *com-fis-col* knowledge, lust,
i.e., *major ejus scientia, et major ejus quam feminae
luxuria;* or it is from the word *masculinus*, i.e., masculine.
Græce, nürgo Latinæ: ander gach slan. Femdeir didiu i-ogbh-ingen; no fenem quasi femer i- a femore i- femur i- sliasat, air is and is ben-si intan fognaithir dia sliasat; no femer i- flec no mainnechas undue finnia de flesech na 610 mainnechas dicitur; no is onni as feminina, feminina i-bandá no banecoschá no bangnethach no bangnimach. Neudur i- ni fetur cia celen, uair ná ná se; no neutur onni as neutral neimhneachtardha i- nec hoc nec illud i- nec masculinum nec femininum. Cest, onni as se scisor, 615 com[a]ricin. Caite deochair eturu? Ni ana. Nas-derfrigair a tri urludinnsc i- a iii remsonmudh i- slointi rempu i- riasna hinsicbh i- ise isi ised: acht a tia urland sin a tindscedul a nd-eđargnu remsludh dona foclaib ina ndláidh; 7 insce femen 7 mascul 7 neutur tuicthbear trethu. 620

Etardheilgher dno eiter na tri cenealibh. Cest, cuin imaric i- cuin as aíneairctain suad eiter in ins 7 in duil dia n-innisen? Ni ana. Intan fogabhar a hinscin choir fuiri. Acht do neoch dofsín 7 o tuisimar atat da thúsimidh and, tuismídh aicenta 7 tuismídh sárda. 625 Tuismídh aicenta geine i- mac seco ingean o mnaí: tuismídh sárda i- fer o thalmain, amal asbeir Uraicpe: mor easba in talman meni tusmedh clanda. Cethoairr foddha sérhuchatadh i- deifir raide 7 tugait bindíusa 7 illugud labartha 7 cuimri raid. Deifir rainni, ut est, i e in 630 banmacc-sa i- din raide oíg fil and isin ingin is (col. 8)

Next feminine, to wit, fem-der, to wit, fene in Greek, nürg in Latin: ainder every intact one. Femdeir, then, is a pure virgin; or fenem quasi femer, i.e., a femore, i.e., femur, thigh, for it is then she is a woman quem fenori ejus servatuir; or femen, i.e., a root of fighting, or contentiousness, undue feminina dicitur de, a sheltered one, or tender skinned one; or it is from the words feminina, feminina, i.e., womanly, or of womanly form, or womanly activities, or womanly deeds. Neuter, that is, I do not know what gender, since it is not she or he; or neuter from the word neutral, neither one nor other, i.e., nec hoc nec illud, id est, nec masculinum nec femininum. Cese, query, is from the word scisor, I enquire. What is the difference among them? Not hard. Their three leading words of gender distinguish them, i.e., their three antedenotations, i.e., denotations before them, i.e., before the genders, i.e., he, she, it: but these leading words stand at the commencement to indicate the antedenotation of the words following them; and masculine, feminine, and neuter gender is understood through them.

There is distinction, then, among the three genders. Query, when is there agreement (i.e., when is there a philosopher's one invention) between the gender, and the element for telling them? Not hard. When its proper gender is found upon it. But of all that generates and is generated from, there are two generations, a natural and an artificial generation. A natural generation of birth, to wit, son and daughter out of woman: an artificial generation, i.e., grass, out of the earth, as the Primer says: Great is the uselessness of the earth unless it bring forth progeny. There are four subdivisions of artificiality, to wit, Difference of Part, Cause of Euphony, Amplifying Speech, and Brevity of Terminology. Difference of Part, ut est, "he" is this female child, that is, the
name arises from the part of virginity which is there in the girl: Cause of Euphony, ut est, she is the gobair, steel, and it is a name for a white horse, that is, goar, that is, solus in the Feinechus, or in the Welsh, so that the poet put b to it for the sake of euphony: Amplifying of Speech, ut est, it is her head, and the two expressions are the more lengthy: Brevity of Terminology, ut est, a bark of butter, and a sieve of corn; for it were tedious to say a bark round about butter, and a sieve round about corn. For these are two modes of speaking that exist, the natural mode and the artificial.

Now there are seven inflections, to wit, the comparative degree of the Latinist is named inflection by the poet. Inflection of meaning in a person, inflection of meaning of a person, inflection of person in active, inflection of person in passive. Inflection of distinction in distinguishing, to wit, positive, comparative, and superlative with the Latinist: foundation, aggravation, belaudation with the poet: good, better, and best with the Gael; inflection of greatness in increasing, inflection of diminution in diminishing. Inflection of meaning in a person first: unnee, here is the man; unnis, here is the woman; onnar, here is the thing: inflection of meaning of a person: I myself, thou thyself, he himself, we ourselves, ye yourselves, they themselves. Inflection of person in active: I did, thou didst, he did, we did, ye did, they did. Inflection of person in passive: I am loved, thou art loved, he is loved, we are loved, ye are loved, they are loved. Inflection of distinction in distinguishing, that is, good, better, best (i.e., with the common Gael in contradistinction to the poet: it is foundation, however, with him). Inflection of increase in increasing: great, greater, greatest. Inflection of diminution in diminishing: small, less, and least.
Seven inflections, that is, it is to be sought out whence it is in his knowledge; or it is to be sought out whence he is in ignorance. Inflection, i.e., it stands in the unlawful, to wit, in the seventh part of the heptad is the whole comparison, at est: Pars pro tota et tota pro parte, the part for the whole and the whole for the part. Etargaire, i.e., it is to be separated into three, and etargaire, i.e., gair is voice, i.e., interpretation of the voice is there; or interdecision, i.e., after the deciding of his knowledge between them.

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

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


Caite condelg ceilli cen son, 7 condelg suin cen cheill, 7 condelg suin 7 ceill mól? Condelg ceilli cen son, *ut est*: *bonus, melior, optimus*. Condelg suin cen ceill, *ut est*: *700-bonus, bonior, bonimus*; nobhiadh iar sun sain 7 ni fil iar ceill. Condelg suin 7 ceill mólle, *ut est*: *magnus, maior, maximus* is i in sin in condelg techta. Bid dao maith, 7 ni bi derscugud de, *ut est* Deus.


Unse chugut in gillugan,
Mac réargugan;
Bid each maith lat ar cingugan,
A ceillugan. 710

Sluind cenuíil immorro amal ata is e in fear, 7 ni fes cia saínrith, acht is fer tantum. Cidh fodera ind

Because it is that which is the foundation, and there is distinction for it, *ut dictur*, a number is opposed to a unit, *ut est*: *Unus non est numerus sed fundamentum numeri*, i.e., one is not a number, but it is a basis of number, and as the Gael has *alt*, joint, and it is not a metrical foot itself, though it is numbered with feet, and that through artificiality, to wit, the natural *alt* stands for positive.

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

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

What is the difference between *se*, it is he, and *unise*, here he is? *Unise* first: the denotation of a particular person is there, *ut dictur*: here he is, this man in particular, with his name, *ut dixit poeta*:

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

[Se] is a denotation of gender, however, as he is the man; and it is not known who in particular, but it is a man
What makes the *irlond*, leading word, become *insi*, gender, and *etargoire*, inflection? When it is *insi*, gender, it stands as denoting gender, but of which it is one; and they say “he is the man” when it is *irlond*, leading word, there. It is inflection there when it is said *insi*, there he is. A denotation of gender such as is the inflection of meaning in a person, i.e., it is in the person itself wherein is its meaning, so that it is known thereby as denoting first, second, and third person, wherein are all the inflections.

Why did he not deem it sufficient to say “I” in inflection denoting person? Not hard. Inflection is a differentiating of the person through its own defining of itself, to wit, in the first person singular it was not enough to say “I,” so he says “I myself”; for it is more definite, and distinct from every person to say “I myself,” *ut dictur: imponendo egomet*, since it is I myself and not another person when it is said *egomet*. *Quoquid iteratur ut firmus fiat*: ia blaid corob demniti gach ni athairrigthir. Fogabar dno in comparait cen phosit, *ut est: Dulciss est mare Ponti[c]um quam cetera* 730 maria i-[s] somillsi muir Point andat na muiri ar chena, 7 condele in etecha in sin. Condele in etecha dano in cetna ername in Auraicepta i-fors i-ferr a fhis. Is etecha insin; ar ni maith int anfas. *Finit primus liber.*


Seachta frisa toimsiter Gaedhelg i-fid 7 deach, reim 7 forba[1]dh, alt 7 insci 7 etargoiri.

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**Incipit to Ferchertne’s book.** The place of this book, Emain Macha. In the time of Conchobar MacNessa. Persu do Ferchertne fili. Tucait a denmeta du breith esa faind 7 boirb for seis (col. β). The person to it, Ferchertne, the poet. Reason for making it, to bring weak and rude folk to science.

**Seven things according to which Gaelic is measured, letter and verse-foot, declension and accent, syllable and gender, and inflection.**
Seachta, heptad, i.e., *septem* its root according to the Latinist. Seven sciences is the meaning of it, i.e., a heptad of sciences are measured there. Its use, to wit, its number, that is, seven prime metres of the poetic art; or incitements of bard poetry; or seven metrical feet of the poetic art apart from monosyllable, for the heptad is not therein: on that account it was left out. Common, proper, and peculiar are asked for the word heptad: Common to it is each number of seven. Proper to it are its seven simples. Peculiar to it is the first number of seven to which it might be applied, to wit, the seven days of the week. Improper, its application to a number other than seven. Measure, i.e., *mensura* is its root according to the Latinist. Measure, its meaning. *Tomus*, measure, its use, i.e., *to*, tongue, and *meas*, estimate on itself; i.e., an estimate which is made by tongue. Is measure a species or a genus? It is a genus certainly. Query, what are its species? Not hard. Measure of poetry, of bard poetry, and of prose. What is peculiar, proper, common, and improper in measure? Not hard. Peculiar to poetry, that is, its being referred to its seven kinds. Proper to bard poetry, i.e., its measure to suit the ear, and proper adjustment of breathing. Common, however, to prose from a monosyllable onward.

Improper thereto, however, for *alt*, juncture, does not exist there. *Sephas*, seven times for a heptad from this time forward.

*Fid*, letter, that is *fundamentum* its Latin root. Under law, its meaning: foundation, or wood of science its use. Peculiar, proper, common, and improper to vowels, i.e., peculiar to principal vowels, proper to diphthongs. Common, however, to consonants except *h*. Improper to it, however; for it is not a consonant at all, *ut est*: *h* non est litera sed nota aspirationsis. *h* is not a letter but it is a
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Darling of aspiration. That is peculiar, proper, and common to them. Then deach, metrical foot, or because it is synonymous, prosody foot, from a Latin root. Good word or double word, then, its meaning: from them is linked its use, however, when it is a series. What are peculiar, proper, common, and improper in the metrical feet? Peculiar to them to apply their own names to them, such as dialt, monosyllable. Proper to them, to apply monosyllable to each of them, for it is a monosyllable that each one of them adds to another. Common to them is to apply feet to each of them. Improper to monosyllable, however, is to apply to it [the name of] one of the other seven metrical feet, for no juncture is contained in it.

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

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

Four species in prose, however, out of reim, declension to wit, declension of sound such as fer. Thence it is declined. Declension of sense such as Patraic. Its declension of sound is not found, for there is one form for its mark of aspiration. Tinfeadh, aspiration, i.e., a vanishing of letters, i.e., annihilation of a letter to apply to all these. That is peculiar, proper, and common to them.

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

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

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

Four species in prose, however, out of reim, declension to wit, declension of sound such as fer. Thence it is declined. Declension of sense such as Patraic. Its declension of sound is not found, for there is one form for its
nominative and its genitive: declension of sound and
sense as Fland, Flaind. Side declension in prose, that is,
"I myself," for everything that is not full declension is side
declension. Three things after which reim, declension is
called: Declension out of, ut est, fer, for it is out of it that
declension is declined. Declension into, ut est, fir, for into
it is it declined. Declension out of and into together, ut
est, in, fer, i.e., its nominative and its accusative are there
together. As to reim, too, its use is sein, pace:

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

to wit, alliteration from letter to letter, ut est:

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

Common to dinin disail, or to all the accents to say
forbaid, accent, of them. Inappropriate, however, for any
accent of them to go in place of another, i.e., for the two
accents of the vowels, and for the one accent of the consonants, i.e., the accent of the singular [on the plural] and the accent of plural on the singular, or the accent of a long upon a short: or inappropriate not to write its form.

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

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

Now etargaire, inflection, from the word intergradimus,
etargnaghudh goth a inne: etardelilngud a airtbert. Cate 845 ruinl: 7 diles 7 coitche nd 7 indles etargaire? Ruidles do etargaire derscithigii i nderscughud, air is i frecras in condele. Diles immorro do etargaire inoisco i persain, uair irs sloinnuidh persainnisainredaigi. Coi- chend indles immorro dona etargairib ar chena i- coitche nd 850 in uird comaire: indles immorro do neoch dib na frecail condelg.


Cest, in gne no in cenel in rem? Is cenel i-teachtaid da gne i filideach 7 bairdne i-reim do fidh for fidh 7 tæbreim do fidh for fidh, ut est:

Columba caid cumachtach 7rd.

Tæbreim immorro ut est:
A [Fl]aind at luam in gaiscidh grinn
Co Maistín maill.
At glan, at gath, is garr do rind,
At laech, a [Fl]aind.

i.e., dominating: interpreting of voice is its meaning: a distinguishing is its use. What are peculiar, proper, common, and inappropriate of etargaire? Peculiar to etargaire of distinguishing in distinction, for it corresponds to comparison. Proper, however, to etargaire of meaning in a person, since it is the denoting of a particular person. Common and inappropriate, however, to all the etargaire, that is, common to the ordinal numbers: inappropriate, however, to any of them that do not correspond to comparison.

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

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

Columba, pious, powerful, etc.

Tæbreim, side alliteration, however, ut est:

Fland, thou art the pilot of pleasant valour
 Unto gentle Mulaghast;
Art pure, art wise, rough is thy point,
Thou art a hero, Fland.
Four species in prose arise out of *reim*, flexion, *reim* of sound without sense, and *reim* of sound and sense, and prose *taobream*, side flexion, and *reim* of sound only. *Reim* of sound without sense first: *fer* *fer*: *reim* of sound and sense, *Flann Flainn*: *reim* of sound *tantum*, Pàtric Pàtric: and prose *taobream*, side flexion, I myself. Three species by which *reim* is called, *reim* in, *reim* out of, *reim* in and out of together: *reim* out of, *ut est*, *fer*, *man*: *reim* in, *ut est*, *fer*, of a man; in the declining: *reim* in and out of, *in fer*, the man, i.e., into which goes and out of which comes its full inflection in respect of singular sounds and of plural sounds. *Reim* in and out of together, that is, in, with respect to sounds singular and plural together: in, as regards meaning: or *reim* in, *Pàtric*, for there is not in, according to meaning: *reim* in and out of together, *Flann, Flainn*, for it is in, according to meaning and it is out of, according to sound.

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

Query, what is *esse*, essence, of the seven by which Gaelic is measured? Not hard. *Esse*, essence, *feda*, of letter, first: that is the fragment of cut off air
which the vowel takes in composing a word, "unde poeta dixit:"

Esse feda, essence of a vowel, it is to be studied,

Better for you to have the knowledge of it,
The fragment cut off of air
Which it possesses in composing a word.

What is esse of verse-foot? Not hard. The whole or one of the individual self-sustaining sounds which are reckoned from one to eight syllables, both included. What is esse reine, essence of elision? Not hard. The inflected, voiced, articulate change which obtains from the nominative singular to the ablative plural. What is esse of accent? Not hard. The increase or diminution of time which an accent marks in co-extension with a sound.

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

What is measure with respect to heptad? Not hard. To bring under notice the leading vowel that is in the verse, and the leading consonants, and that the vowels that stand in the caesura rhyme of the verse may be known, and that the same vowel may stand in the corresponding part of the endings, and that the number of consonants about them may be the same, and that it may be known which of the eight verse-feet enters into the metre, and that it may be known whether it is side alliteration, or alliteration of letter by letter, and that
it may be known what accent stands upon a word of the corresponding sort, and which it is of the seven \textit{alta} of trisyllabic poetry, i.e., of poetry. \textit{Insce}, gender, i.e., that thou mayest know whether the metre is he or she. \textit{Etargaire}, i.e., that thou mayest know what is the species of poetry as regards measure with respect to seven. And when dithyramb or metrical rhythm was present, how was it measured? For there is not couplet rhyme or caesura rhyme in it. Not hard. By a word completing a breath which was indicated by the fifth word, for five words are adjudged to be a breath of the poet. What is a heptad of the octave of the \textit{Auraicept}? Not hard. When it is eight syllables in \textit{briicht} that are present there are seven \textit{alta}, intervals. What is the word containing one, two, and three syllables? It is named from one-third: and not more peculiar to it is the one-third from which it is named than are the two-thirds from which \textit{iarcmarc} is named.

What are the two consonants that take the force of a vowel? To wit e and r after a, \textit{ut est}, Coluim Cille cechtí:

\begin{quote}
\textit{Caite tomus fri fid}! \textit{Ni ansa}. Co feiscar a lín 7 a n-naite, a met 7 a laiget, a cumung 7 a n-ecumung, a neart 7 a n-aimeart. Is ed a lín: coic aiomi ogaim 945 -i: coicfeach cada aiomi, 7 een co a coic cach se, condolighet a n-airdi. It e a n-airdi: deasduaim, tuath-
\end{quote}

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Thus a tree climbed, to wit, treading on the root of the tree first with thy right hand first and thy left hand after. Then with the stem, and against it, and through it, and about it. These are their various vowels and diphthongs, ut est:

Query, why are those called woods, vowels? Not hard. Because they are measured by them and sewed with them, ut dicitur, la, ba. How are they, as vowels, measured with the consonants? Not hard. Every two consonants for a vowel in rhyme, every two corresponding letters in rhyme: that is rhyme, therefore, that it should be the same vowel that stands in the corresponding words, and that the number of consonants that may stand in them should be the same, ut est, bas and las: bras and gras: seand and leand: dorn and corn: dund and cond.

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

Coic fedhach each aicmi: 7 is eon co a coic each u:i: 975
renfleisc co coic flescaib, ut est, beithi a eunur, nin a coicur:
no dno gne ele? Ni ansa. Ecumang etamus: intan bite
fo nialus ut quontam quidem lasin Laitneoir, no intan bite
tri guthaige a n-aenhilllaib lasin nGaedhel, ut, Briain,
glaidad, feoil, beoir, lasin nGaedel. Aimirn immorro int:
980 tan bite fo consonacht, ut seruan, ulgus lasin Laitneoir,
ut iarum cian 7 ceir 7 uall 7 aball lasin nGaedhel 7ri.

Lanchumang dano intib etir fedha 7 teobhma co ndurba uath. Conda-delightentar tria n-aibre (i: tria n-
ecose) i: is caindeifriges a n-aradu. It e a n-aibre: 985
Deasdrum i: beithi do deas in droma, is ed aicmi beithi:
Tuaidhduim i: don leith atuaidh din druim bsi aicme uatha:
Lesdrum -i: leas uait [7 fris] cuicut, no leatasrna darin
duirn bsi aicmi muine: Tredruim, is ed aicmi ailm:
Imdruim i: andiu 7 anail aicmi na forfidh. Is anmail
990 imdrencgar i: is amhlaidh eimb ceimnighthr isin ogam
amil cennighthr isin crand i: do lamh dess reut i: aicmi
beithi: 7 do lamh chle foi diudh i: aicmi h: 7 iarsin is
leis 7 is fris aicmi m-i: leis uait 7 fris cuicut: trit immorro
aicmi a: tairis immorro 7 immi aicmi na forfidh. Is 995
amhlaid sin imdheilighetar na fedha 7 na forfedha 7 na
Fobith domiter na teobhma friu 7 caneimighetar na focail

---

equivalent to the diphthongs, and in the Ogham
diphthongs such as fer and ben.

Five letters for each group: and there is one up to
five for each of them, that is, one stroke up to five
strokes, ut est, b one only, n five of them: or again
another kind? Not hard. Want of power first: when
they stand under nullity, ut quontam quidem with the
Latinist, or when three vowels stand in one syllable
with the Gael, as Briain, of Brian, glaid, a fight, feoil,
Fles, beoir, beer with the Gael. Weakness, however,
when they are consonised, ut seruan, ulgus with the
Latinist, ut iarum, therefore, cian, far, ceir, wax, null
(ubull), apple, and aball, apple-ree, with the Gael.

Full power, too, is in them, both vowels and consonants,
with the exception of h. So that they are distinguished
through their signs, i.e., through their appearance, to
wit, clearly do their conditions differ. These are their
signs: Right of stem, that is, b to right of the ridge,
that is the b group: Left of stem, to wit, to the left side
of the stem, which is the b group: Athwart of stem, to wit,
athwart is from thee, and against is to thee, or half
athwart the stem, which is the m group: Through stem, that is
that group: About stem, that is on this side and on that,
the diphthongs. It is thus it is climbed, to wit,
it is even thus it is graduated in the Ogham as it is
graduated in the tree, to Nit, thy right hand first,
that is, group b: and, thy left hand after, that is,
the cliphthongs group. It is thus it is climbed, to wit,
it is even thus it is graduated in the Ogham as it is
graduated in the tree, to Nit, thy right hand first,
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and the words are fairly woven out of them, _ut est_ 1 a, _b a_, to wit, _l a_, _b a_. That is the artifical possessive without rhyme save rhyme of vowels only. Not hard [2nd Ans.]. As a principal vowel only is required to refer it to seven, so the consonants that exist are required, every two consonants for a vowel, _ut dictur_:

A rider I saw yesterday,

Round him a cloak with hue of blood,

White as a swan his colour is,

Foam of wave his two ears' hue.

Two things are found there: identity combined with difference, as _bas_ and _las_, and it is according to the correspondence of trisyllabic poetry, for the principal vowel that stands in them is the same, and it is an identical final consonant. Different, however, is the initial consonant, to wit, _1_ [and _b_]. How are the consonants about the vowels measured? Not hard. Each two consonants of them are about the vowel. That is the proper proportion, to wit, that is perfect rhyme, _ut est_, _bas_, _las_. That is the unity with identity, and the unity without identity: and it is according to poetic correspondence, for the principal vowel that stands in them is the same, and there is an equal number of consonants; and that is the proper arrangement of trisyllabic poetry.

Now in the alphabet there is required origin from one, and its invention from two, its placing by three, its confirmation with four, and its binding together with five, its amplifying from six, its division from seven, its rule with eight, its demonstration in nine, its establishment in ten. The one is above, to wit, Fenius Farsaidh; the two, Mac Ettheoir with him; the third Mac Aingin; the fourth Cae; the fifth Amirgen son of Naende son of Nenuail; the
sixth Ferchertne; the seventh his pupil; the eighth Ceandfaelad; the ninth his pupil; the tenth its establish-
ment in one, to wit, the Trefocal.

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

Who invented this speech, and in what place was
it invented, and at what time was it invented? Not hard.
Fenius Farsaidh invented it at the Tower of Nimrod
at the end of ten years after the dispersion in every
direction from the Tower, and it was every one speaking
the same language that went there unto its territory and
not every one of the same stock, as e.g., Cai Cainbreathach,
pupil of Fenius Farsaidh, one of the 72 scholars of
the school. He was a Hebrew by origin and he was
sent to Egypt. And there Fenius himself remained, at
the Tower, and there he dwelt so that there the school
asked of him to select for them a select language
out of the many languages which they had brought
with them from abroad so that that speech might not
be in the possession of anyone else but of themselves
alone, or of anyone who should learn it with them again.
Then was selected their language out of the many
languages, and it was attributed to one man of them
so that it is his name which is upon this language.
That man was Gaedel, son of Angen, so that Gaedel,
Gaels, is derived from him, from Gaedel son of Angen
son of Whiteknee son of Whitehand son of Greek
Agnumon. Now Gaedel son of Aimergen is the same
as Gaedel son of Ether, to wit, his father bore
robadar for a thair - Aingein Ettheoir. Is and iarshr dorachlaith in mberla-sa. 1 mba fhear iarun do each berla 7 a nba leithiu 7 a nba caimiu, is ed dardedh isinn Goedelg; 7 each son do na airnecht carechteir is na 1055 aiggitribh allibh of chena arricha carechteaire leosumh doibh isin beithi-luis-nin in ogain, ut est: 

Rolatha iarumh a fedha for leith 7 a tabonmaa dno for leith, co fil cach x dibh fo leith o’raile (sic). Ni fail leathgutaí amal na fail la Gregor acht na muice namma. 1060 Cach duil do na rabbha ainmniugud isna berlaib allibh arichta ainnighthi doibh (isin Gaedelg), ut est grus 7 cloch 7 linn.

Ateannac in lis
Seach a teged glas,
Inarb imda a grus
Gen gurb imda as.

A nba ferr 7 a nba leithiu 7 a nba caimiu cach berla, is ed dorat[a]l aco isinn Gaedelg. i nba socair caimiu fri radh -i- socarcaine leosum gutta 7 multi oca and inat leathguta 1070 7 multi 7 guttaí amal atat icon Laitneoir.

Ferr i ceill leosum -i- a v fri fat 7 a v fri gair, 7 a v fri buga 7 a v fri cruas, 7 a v fri lanfogur 7 a v fri dehfgogur, anda a haen-choic fothibh uili amal ata icon Laitneoir 7 is ed asbeir in Laitneoir: Gabaidh a chuc horuige-sium an greim sin 1075 uili, ut est Latinhe onus vocales produci 7 corripo pos[sunt]
-itat na huili gutaige Latind a-i co emnachtar co regdar 7 co timairceter. Leithiu in llibrib -i- ar ni fil a fhregra sin

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two names, Aingen and Ether. It was there accordingly that this language was regulated. What was best accordingly of every language and what was widest and finest was selected for Gaelic; and for every sound for which no characters were found in all the other alphabets, characters were by them found for these in the Beith Luis Nin of the Ogham, ut est:

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

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

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

Better in reason with them, to wit, five of them for a long and five of them for a short, and five of them for soft sounds and five for a hard, and five for a full sound and five for a diphthong than the one five underlying all of them as it is with the Latinist, and this is what the Latinist says: His five vowels all take that effect, ut est: Latinhe vocales ommes et product et corripo possunt, that is, all the Latin vowels are such that they can be lengthened or shortened. Broader in letters, to wit, for there is nothing

1062 Is amladh L. 1063 robiglaud in berlisa doibh, an ba E.
1064 cinniu E. 1065 Godelg E. do na airnechtair L.; donemacht E.
1066 arricha L. 1067 leithguthaige, full L. 1068 ainnighthi E.
1069 grus E. 1070 cinniu E. 1071 socharamchenti L.; socharantu E.
1072 leosum fri rad guta amal ata L. 1073 leosum -ai-ain E.
1074 defogur L. 1075 fathaih L. 1076 Gr. Lat. iv. 357, 20: hce E. = hec E.
1077 co regdar 7 co timairigir L.: mgdar, timairce E. 1078 i Helset E.
laisn Laitneoir: leithiu a ciallaibh 7 foclaib 7 litrib -i- lethe a litribh
nn- 3u{o+: AURAICEPT E. 25 y

I fil a frecra lasin Laitneoir: leithiu 1089 i foclaib -i- grus 7 cloch 7 lind, ni fil a freqra sin lasin Laitneoir: grus -i- tanach: galnula lasin Laitneoir, gruth lasin nGaedel: dia frecra galnaram lasin Laitneoir faiscre lasin nGaedel: galmalam lasin Laitneoir, gruthrach lasin nGaedel: grus lasin nGaedel, ni fil a fregarthach-side lasin 1085 Laitneoir: lapis lasin Laitneoir, cloch lasin nGaedel: petra, lasin Laitneoir, ail lasin nGaedel: srofula lasin Laitneoir, carragh lasin nGaeodel. Cloch (no ael) 7 onn 7 ailcne immorro (col. β), is iat sin cenela cloch do na fuilef freacartiachicon Laitneoir: aqua lasin Laitneoir, usce 1090 lasin nGadell; annis lasin Laitneoir, aband lasin nGaedel; piscina lasin Laitneoir, iachlinn lasin nGaeodel; linn, immorro, lasin nGaeodel, ni fil a frecra lasin Laitneoir.

Leithiu didin in Gaelde i foclaibh 7 i litribh désin anda in Laitneoir. Is ed asbeir in Laitneoir cid leithiu i foclaib 1095 7 i litrib in Gaelde, ni leithe i ciallaibh; ar a le feinann icon Gaedel ec sluin na raet, tie in chiall relait asin uathadh focul fil icon Laitneoir. Ni fir on, amal asbert in Laitneoir fein: Nisi sciris nomen, cognitio rerum periiit -i- atball int aichnus inna raet meni aichnighther 1100 int ainn.

Is e sco a thossach in libhair-sea iar Fenius 7 iar nlaor mac Nema 7 iar nGeadel mac Ethuuir. Is iat sin a persainn; 7 is i a aimesr -i- aimesr tanecatar mac Israel uili a NEigipth. In hDacia arricht ci asberatar alli 1105 co mbadh i mmaigh Sennair. Tucait a scríbint -i- a

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The Latinist has to correspond with that: broader in respect of meanings, words, and letters, to wit, broader in letters $\text{gg}$. The Latinist has nothing to correspond with it: broader in words, to wit, grus, curds; cloch, stone; lind, pool, the Latinist has nothing to correspond with those; curd, that is a cheese: galnula with the Latinist, curds with the Gael: to correspond with the Latinist's galnaram is the Gael's cheese: galmalam with the Latinist, gruthrach with the Gael: “stirabout” with the Gael, there is nothing answering to that with the Latinist: lapis with the Latinist, stone with the Gael: petra, with the Latinist, rock with the Gael: scopolus with the Latinist, sharp pebble with the Gael. Cloch, onn, and ailcne, however, these are kinds of stones to which the Latinist has nothing corresponding: aqua with the Latinist, water with the Gael; annis with the Latinist, curds with the Gael; piscina with the Latinist, fish-pool with the Gael; to the Gael's pool, however, the Latinist has nothing corresponding. Hence then, the Gael is wider in words and letters than the Latinist. What the Latinist says is that though Gael is wider in words and letters, it is not wider in meanings; for though the Gael has many names in denoting the things, the relative meaning emerges out of the paucity of words which the Latinist does have. That is not true, as the Latinist himself says: Nisi sciris nomen, cognitio rerum periiit, i.e., the knowledge of the things perishes, unless the name is known.

This is the beginning of this book according to Fenius, and according to iar mac Nema, and Gael son of Ether. These are its persons; and this is its period, to wit, when all the children of Israel came out of Egypt. In Dacia it was invented, though others say it was in the plain of Shinar. The reason for writing it, because it
thotlugul do scol mhior co Fenius 7 co Iar 7 go Goedel mac nEitheoir a thepe doibh inna nUraicept iarna idnacul do Maissi 7 iar foglaim do Chae Cainbreathach occa; conad iarsin arriachta n[a] alp[g]itri a n-entabailí, 1110 amal asbeir: Cat iat aib[g]itri 7rl. Aur each toisceach: aiceacht dano icht aice (i-gnim), air iss i n-aicci bos in descrips icon aidi; na aicect -i- acceptus -i- aircen -i- chucut neach nach fil agut: na nd-egeas -i- na ndai cen cheass -i- na fileadh.

Se primthaisgh lasi ndemand in tor i- Eiper mac Saile 7 Gregus mac Gomer otaid Greic, 7 Laitin mac Puin otaid Laitinda, Riabad Scot mac Gomer, 7 Nemruadh mac Cuis, 7 Fenius Farraidad. Da bliadain coecat o scaled in tur co flaithius Nin mic Bel, a do coecat [a] righi: eithir 1120 bliadhna deac ar tri fichtib ar seacht cetaib o sllaithius Nin mic Bel co deredh flaithius Tutaines righ in domain. Is re linn rothghladh in Trec fo dheoideh: seacht mblaíadna ingen Laitin mic Puin: conad tri bliadna cetborchat ar roi cetaibh o scaledh in tur co tuc Æneas Lavinia 7 1125 Laitin fen doroine a caingen fris. Is follus as sin co nach certtiaghait lucht in Uraicepta-sa co mbad e Laidin in sechtmadh primthuisceach in tur.


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

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

Query, what are the alphabets of the three principal languages, both name and character? Not hard indeed. The alphabet of the Hebrews first, that is, Aleph Hebraeorum.
Now Fenius Farsaidh is the same man that discovered these four alphabets, to wit, the Hebrew, Greek, and Latin alphabets, and the Beith Luis Nin of the Ogham, and it is for this reason the last, to wit, the Beith is more exact because it was discovered last. There were in the school twenty-five that were noblest among them, and these are their names, which are upon the Beith Luis Nin both vowels and consonants:

7 bai morshesser ba huaisliu do suidhibh o ran-
ainmnightea na seacht fedha aireghdha inn ogaim, 1140
conadh oiri rolaithi for leith

Asberat araili it deich feda airegda filet ann 7 it e indso

a tri doformagat sen frisna secht thusa

conid aire sin rolatha a fedha 7 a tæbomna for leith 1145

it e a n-anmand

a tri doformagat sen frisna secht thusa

conid aire sin rolatha a fedha 7 a tæbomna for leith 1145

it e a n-anmand

others say that ten principal vowels stand in it and

these are their names:

And these are the three that increase those to the
above seven, to wit, \( \text{\textregistered} \), so on that account

their vowels and consonants have been set apart,

and these are their names which are thus upon them.

Others, however, say that it is not from men at all that

the Ogham vowels are named in Gaelic but from trees,

though some of these trees are not known to-day. For

there are four classes of trees, to wit, chieftain trees,

peasant trees, herb trees, and shrub trees; and it is from

these four that the Ogham vowels are named. Chieftain

trees, \( \text{\textregistered} \), to wit, oak, hazel, holly, apple, ash, yew, fir.

Peasant trees, to wit, alder, willow, birch, elm, white-

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

Of withered trunk fairhaired the birch,

and therefore on the birch was written the first Ogham inscription that was brought into Ireland, to wit, seven birches were brought to Lugh son of Ethleann, to wit, thy wife will be taken from thee nisi eam custodieris, to wit, unless thou watch her. It is on that account *b* is still written at the beginning of the Ogham alphabet. Then as to *luis*, it is named from a tree, to wit, from mountain-ash, i.e., because *luis* is the name of mountain-ash in old Gaelic,*ut dicitur*: Delight of eye is mountain-ash, i.e., *rowan*, owing to the beauty of its berries. *Fern*, alder, again, is named from a tree, *ut dicitur*: The van of the Warrior-bands, that is, alder, for thereof are the shields. *Sail*, willow, again, is named from a tree, *ut dicitur*: The colour of a lifeless one, i.e., it has no colour, i.e., owing to the resemblance of its hue to a dead person. *Nin* too is named from a tree, viz., *ash, ut dicitur*: A check on peace is *nin*, viz., ash, for of it are made the spear-shafts by which the peace is broken: or, A check on peace is *uindsis*. *Nin*, that is, a maw of a weaver's beam which is made of ash, that is, in time of peace weavers' beams are raised. *Duir*, oak, again, is named from a tree, viz., *white-thorn, ut dicitur*: A meet of hounds is *duir*, viz., white-thorn; or because it is formidable owing to its thorns. *Duir*, oak, again, is named from a tree, *ut dicitur*: Higher than bushes is an *oak*. *Tinne*, again, is named from a tree, i.e., holly, a third of a wheel is holly, that is, because holly is one of the three timbers of the chariot-wheel. *Coll*, again, is named...
from a tree, *ut dicitur*: Fair wood, that is, hazel, i.e.,
every one is eating of its nuts. *Queirt*, again, is named
from a tree, i.e., an apple tree, *ut dicitur*: Shelter of a
boiscill, that is, a wild hind is *queirt*, i.e., an apple tree.
*Muin*, again, that is, a vine-tree, *ut dicitur*: Highest of
beauty is *muin*, that is, because it grows aloft, that is, a
vine-tree. *Gort*, again, that is, *ivy*:

"Greener than pastures is ivy."

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

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

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

Cest, cis lir dech docussinn? Ni ansa. A ocht: di alt 7 recomrac 7 iarcomrac, felis 7 cloenre 7 luibenhosach 7 claidennmas 7 bricht. Oenfidh airegda i ndialt, a da i 1215 recomrac, a tri i n iarcomrac, a ceithri i filis, a coic hi cloenre, a se i luibenhosach, a secht i claidennmas, a ocht i mbrecht, cennota taebonna. Cest, cia roig dialt 7 i mmeit 7 i llai,Jt/ .i. dialt co cciu coic litri aDd a n-as mode: roasigh i llaiet co oenlitir 7 is focal son, ut 1220 est a, o, i, amal ata a (i- ard) slebhi. Amal ita Ard (Á) Cuis, 7 Ard (Á) Cartaind, a Slebh Luachra i-anmand slebhe salnriudh ut dixit Mac Da Cerda[a]:

Damh conngair eter da a,
Fon-gluaisi gath gubhanda,
Is uallach int arganda,
Re trichaid sed luganda

7 o (i. cluas) for cind 7 [i] inis Colnim Cille. Roasigh didiu i mmeit co a coic litri, ut est, bracht tract druct scalp. Suriuair 7 ni hairimther uath isna focaib dedenach- 1230 aib arna litrib, acht nod tinfad. Each ndialt iarum na tormaig fri araili comcumung cach æ focail. Deich co a ocht a mbrecht 7 is e met 7 laigett cacha Gædelgi o dealt short in consonants? that is short by position, for the law of Ogham diphthongs is half-time on consonants always.

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

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

and o, on a head, to wit, an ear; and (I) Colum Cille's Island. Then it reaches a superior limit up to five letters, ut est, bracht, fat; tracht, strand; drucht, dew; scalp, gap. H is written and is not counted among the letters in the last words, but it is a mark of aspiration. As to every syllable, therefore, that does not add to another, each of them is the equivalent of a word. Verse-feet up to eight of them are in bricht. And that is the superior and inferior limit of all Gaelic from dialt, one, to bricht, eight, syllables, both included, to wit, that there may be power
co briet[h]t cona n-athgalair diblanaid -i- co cumangar du gach dialt iarna tinol deach. Is briet a mbith ocht sillaba. 1335
Is ed bunad cacha Gædege dialt acht mod 7 toth 7 traeth.
Domiditer alta uad fri alta duine anal domiditer fri each n-indsce. Cest, cindus domiditer fri each n-indsce? Ni ansa. Corop each dialt friscara di araili, ut est, tis tuas tair tiar tes tuaid; gu rub recomar friscara di araili, ar 1240 is cubaid a comhd 7 a comdeich.
Coig airmi cintecho in tuir -i- da tuaithe sechtmgat 7 da comairlig sechtmgat acco 7 da berla sechtmgat for fodaill doibh 7 da desccipul sechtmgat tancadar la Feinius do foiglaim na mberla sin 7 da ceimend sechtmgat in 1345 airdi in tuir.

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

Seacht primtoisigh lasi ndernad in tor -i- Eber mac Saile, Grecus mac Gomer a quo Greci, Laitin mac Puin 1235 a quo Laitini, Riabath Scot a quo Scotti, Neumraudh mac Cuis mic Caim mic Noi, 7 Faillech mac Ragau mic Arafaxat mic Seim.


Cia hanafoch gebes forna ceit[h]ri ernaili ind Aurai- 1280 cepta cen deifir tomus na tarmfoinch na feda na focail

The marginal gloss (v. p. 94 note) is almost opposite. The glossator thought Ebraide should be aspirated to Hebraide.
na forgnuisí? Ni ansa. In focul is aipgitir, ar gebid ar aipgitir Ebraide 7 Grecda 7 Laitianda.

Treidi doghní uath i bogad 7 semigudh 7 airdibdad. Bocad cetumus: for taebonnaíb 7 is 'na ndiaidh doeqmaing doib i do p 7 do c [7] do t ut cloch, both. Iarsin Laitneoir bidh tnfid iar cach taebonna isin Gaedle. Semigudh immorro forna taebonna íb chena 7 is rempo doeqmaing doib i do c for coic taebonnaíb i for b, c, d, t, g. Bogad beithi cetamus i sop 7 lop i amal ata B[h]atraig. Uath 1270 bogas in beithi fill and ar ni bi p isin Gaedle. Semigud amal ata a Batraig, uath and i[s] semiú 'nas i n-aill. Bocad cuill i clach 7 ach; bocad d i sodh 7 odh. Bocad for tinni i tath 7 ath. Bocad for gort i magh 7 agh. Semigud b immorro i a bhen, a bhan, a bhe binn. 1275 Semigud e dono i o chiun, do chein, o chianaibh, o chetoir. Semigud d i d[h]amsa, d[h]uitsiu. Semigud t i a thir, a thuaigh. Semigud g i a ghradh 7 a ogha.

Airidibdad immorro forta [dá] taebonnaíb for sailig 7 1280 for ferná (i-taebonna amal feadaí) i orro dibudh i a mbrecht ass di raith amal ata airdibdad sailch i a s[h]al, a s[h]uil. Airdibdad ferná i a fhínd, a f[h]ir, ind f[h]ída.

Is sain so frisna cubaid >M< i- euad 7 1285 edadh in dorusa uerbi (i-tabair esemplair) gur uinge 7 cinigt 7 cuing is ecen di littri Laitianda ica scribín na consaí: n 7 g. Ni hecen acht >M< a oenur ar son

- H causes three things, to wit. bogad, lenition of final (?), semigud, lenition of initial (?), and airdibdad, extinction. Bogad first: it falls on consonants and follows them, viz.: p, c, and t, ut cloch, stone; both, booth. According to the Latinist, aspiration is usual after every consonant in Gaelic. Semigud, lenition of initial, however, falls upon the consonants in general and precedes them, that is, on five consonants, b, c, d, t, g. Bogad of b first, viz. sop and lop, such as Pátraig. It is h that softens the b that stands in it, for p does not exist in Gaelic. Semigudh, such as a Phátraig, h is there, which is softer than the other example. Bogad of c, viz. clach, stone, and ach, alas! of d, viz. sódh, turning, and odh, music: of t, viz. tith, dissolution, and aith, ford: of g, viz. magh, plain, and agh, cow. Semigud of b, however, a bhen, his wife, a bín, its blank space, a bhe binn, O sweet woman: of e also, viz. o chiun, since, do chein, from afar, o chianaibh, just now, o chetoir, immediately: of d, viz. dhansa, to me, dhuisút, to thee: of t, viz. a thir, his land, a thuaigh, [to] his axe: of g, viz. a ghradh, his love, and a ogha, his virgins.

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

This is different from the rhymes >M< euad, and edadh of the beginning of a word (give examples) that in uinge, cinigt, and cuing there is need for two Latin letters to write the consonants n, g. There is no need but of >M< only for these two letters in Gaelic,
in da litter sin isin Gaedile, ut est, \(\text{\textit{\text Thiic}}\) \(\text{\textit{\text Thiic}}\) i-uinge, \(\text{\textit{\text Thiic}}\) \(\text{\textit{\text Thiic}}\) i- cuing, \(\text{\textit{\text Thiic}}\) \(\text{\textit{\text Thiic}}\) cingit. Ni 1290 dat inuanna dno suin fris nad cubaid cach a dib-seo \(\text{\textit{\text Thiic}}\), ut est, seeit in teinid, tria \(\text{\textit{\text Thiic}}\) a scribind. Seit (i-) conar tria \(\text{\textit{\text Thiic}}\) a scribind. Neim nathrach i- \(\text{\textit{\text Thiic}}\) a scribind: min (i- beic) iphi and; min arba i- \(\text{\textit{\text Thiic}}\) and. Nemh im talmain, neamh im usce \(\text{\textit{\text Thiic}}\) and. 1295 Air i[t] tregar ar a tugad forfeda eter isin aib[i]lit in ogam i- do fregra do defoghum amal adberer isna breathaibh nemedh i- genmota forfeda a fail defoghum na nguta 7 dono do saingedh foghur farsna fedhaibh, air is buch fogair bis isna forfedhaibh, ut est, neamh \(\text{\textit{\text Thiic}}\) 1300:
and: nemh \(\text{\textit{\text Thiic}}\) and: nem \(\text{\textit{\text Thiic}}\) and.

It e coic gne in berla tóibidí i- berla Fene 7 fasaige na filed 7 berla étarsgarta 7 berla fórttide na filed triasa n-aqallit cach dib a chele 7 iarberla amal rogar: Cuic i- ruin. Et ballorb i- ball do forbau na filideacha 1305. aicce; no is do chonaid is ainm. Et muirne i- miruan no miruine. Gne n-aill do iarberla i- iarum 7 dno 7 atat 7 tra 7 immor 7 edon 7 iar 7 ar 7 cest 7 cair 7 cinse 7 caidat 7 ni anu 7irl. Gne n-aill dno i- forsa (i- feraib) 7 forna 7 esna 7 tresna, sec[1]na. It e na lorga fuach in sin 1310. lasin filid. Gne n-aill dano i- he es em co tre tair do o fo

\(\text{\textit{\text Thiic}}\) 1310 frisna dechuaid L. 1320 anuisc E. 1320-1324 E. out. 1325 isber L. 1330 bairid ti- 1330 iarbur L. 1330 sigil L. re iarbur L. RC. xiii. 257 1330 bal doir T. forb L. forb E. 1330 chaunig L. 1330 miridi L. 1330 tra B. item L.

**THE PRIMER**

*ut est, \(\text{\textit{\text Thiic}}\) i-: i.e., wangi, ounce, \(\text{\textit{\text Thiic}}\) i-: i.e., cuing, yoke, \(\text{\textit{\text Thiic}}\) i-: i.e., cingit, they step. Now sounds are not the same with which each one of these does not rhyme \(\text{\textit{\text Thiic}}\), ut est, seeit, they blow the fire, is written by \(\text{\textit{\text Thiic}}\). Seeit, a road, by writing \(\text{\textit{\text Thiic}}\). Neim, poison of a serpent, is written by \(\text{\textit{\text Thiic}}\). Min, that is, small, is \(\text{\textit{\text Thiic}}\) there. Min, meal of corn, i.e., \(\text{\textit{\text Thiic}}\). Nemh, heaven round earth: neamh, with reference to water \(\text{\textit{\text Thiic}}\) is there. For there are three things for which diphthongs were introduced at all into the Ogham alphabet, viz. to correspond to a diphthong as is said in the named judgments, that is, except Ogham diphthongs in which there are two sounds of the vowels; and also to differentiate sounds upon the Ogham vowels, for it is a softness of sound that exists in the Ogham diphthongs, ut est, neamh, heaven, \(\text{\textit{\text Thiic}}\) ea is there: neamh, saint, \(\text{\textit{\text Thiic}}\) ea is there, nem, poison, \(\text{\textit{\text Thiic}}\) is there.

These are the five species of the Selected Language, viz.:—Language of the Irish, Commentaries of the Poets, Parted Language, Obscure Language of the Poets through which each of them addresses his fellow, and iarberla such as: Cuic, a secret. Et ballorb, to wit, he has a member for completing poetry; or it is the name for a cana. Et muirne, spears, to wit, ill-will, or of ill will. There is another kind of iarberla, to wit, therefore, now, there are, indeed, moreover, even, after, on, query, pray, how many, what are, not hard, etc. Another kind also, on the (men), under, out of, through, past them. These are the staves of words with the poet. Another kind too, to wit, he that, indeed, unto, through, over, to, from, under, on. That is an interloping syllable with the
fair. Dialt n-ctarlemmi in sin lasin filid. Iarmberla tra
cosin annuas. Is aire raiter iarmberla de -i ara se[l]acht
amal iarunn, da fedtar a thaitheach: no iarmberla -i
berla ranig iar mac Nema fo dheoiridh 7 ni fetar a thaitheach 1315
meach.

Ocus berla n-edarsgarta eter na fedaibh aireghdaibh
-i berla tresa ful delinged na fid n-aire[gh]da isin ænthocul
triana n-inde taithmeach, ut est, amal rogbh ro-s i- roi
oiss quando (i- intan) as rois calli 7 rass iar lind intan 1320
as ros usce -i rofos mad for marbusce no (col. β) roidh
ass mad for sruth 7 ro as intan as ros lin i- ar a luas 7 ar
thighe asas. Ocus am berla forteidi -i fordomcha no
ruamanta inna filideachta, amal asurbairt in file hi scuil
Feniusa: Etaill aru ni anfem de -i 1 inis; etal -i usal 1325
7 -ir i-imrahk -i ni anfem de imrah co risam in insi
n-usail -i Eiri no Espain, no is Espain eicin amal rogb
i n-Imagallaim na Da Thuar: Brimon smetra[h]. Berla
na filed so -i in gne deidinach [s] sund -i bri -i briathar,
mon -i cleas, 7 smit -i cluas, 7 forraich -i rigli: no bri -i
1330
brithair, 7 mon -i cleas, 7 smetraich -i smit forragh -i
corrigis neach. Cleas bratharda sin donidis na filid
oc cnuich -i smit a cluaisi do gabail ina laimh -i amal
nach[hi] fil cnaim sund ni raib eneach fiontai egnailgeas
in fili.

iss e in coic(ed) gne in gnath[hi]berla fogni do cac[h].

The fifth kind is the Usual Language which serves for
every one; for others say of the Bérla Féine that it is the
poet. Unaccented Language, then, down to this point.
It is for this reason that Unaccented Language, iarm-
bérla, is said of it, to wit, on account of its hardness like
iron, iarunn, if it is possible to analyse it; or iarmbérta,
that is, the speech which Tar Mac Nema discovered last,
and it is not possible to analyse it.

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

The fifth kind is the Usual Language which serves for
Commentaries of the Poets, and that it is not a separate language at all.

What is short and long in them, etc.? Not hard. In such as *neam*, heaven, it is a diphthong that stands there. In *neam*, poison, however, it is the principal vowel that stands there, and the principal vowel that stands there is harder and the diphthong is softer, to wit, *neam*; or, again, it is short by nature and long by position in vowels, and short by position in diphthongs and long by nature; or, again, the Ogham vowels that stand there are the same as the vowels. The Ogham diphthongs are, in fact, the same as the diphthongs. As to the diphthong that stands in them, therefore, such as *bean*, *bein* would be made of it were it not a diphthong. Thus are the Ogham diphthongs. How is that, since *ebad* is the diphthong of the name when *for* is spoken? That instance is not contrary to the diphthong. That is a short, and there is not upon it save a time and a half only at the most. There are two times, however, on the long vowel. That the foregoing diphthong was short therefore must be perceived. Besides, too, the vowel is able to adjust itself to long and short in them as the Latinist said:

A circumflex is on the long syllables such as *do*, I give; *si*, if; and in the same way they say an acute accent is upon the short syllables, *ut est*, *pax*, a kiss. Thus the Gael puts *forsail* on a long, such as *srón*, nose, *slig*, host, etc.; and *erinn* which compresses a final such as *leac*, stone, *cúrad*, head, etc. Therefore, although *e* is short in the word *fer*, it is not according to the Greeks that it is a diphthong. What causes the contrary of that, and the five Ogham vowels, and the seven Ogham vowels, and the ten Ogham vowels, according to another version? Not hard. The five Ogham vowels first: answering to the five vowels he gave the seven Ogham vowels, however.
Moreover, the ten Ogham vowels, that is, *iphin*, which stands for a diphthong: *emancoll* is doubled then, so that there are thus ten of them. *Pin*, moreover, stands for *p*, and *emancoll* for *x*, so that there are seven of them thus. This is according to the *Auraisept* of Munster.

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

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

There is asked for, too, in the *Beithe Luis Nin* a
consonant that takes the effect of a vowel, and a consonant that takes the effect of a consonant and a vowel. And a consonant that takes the effect of two vowels or of two consonants. And two consonants that take the effect of a vowel. And a consonant that takes the effect of five vowels and six consonants. And a consonant that takes the effect of three vowels and four consonants. And a consonant that takes the effect of two vowels or two consonants is ng. This is the consonant that takes the effect of a vowel, to wit, q. It takes the effect of a consonant and a vowel, to wit, e, and u of nullity. And a consonant that takes the effect of a vowel, to wit, every two consonants for a vowel in a measure.

A consonant that takes the effect of five vowels and six consonants, that is d in the place of dinin disail. No wonder, when it takes the effect of the five vowels and the six consonants, though it takes the effect of two vowels and two consonants. A consonant that takes the effect of three vowels and four consonants, to wit, s in place of forsail. A consonant that takes the effect of a word, that is, a consonant that sustains the effect of an accent. A consonant that does not take the effect of a consonant, vowel, or word. The consonant that takes the effect of two vowels or two consonants is ng. This is the consonant that takes the effect of a vowel, to wit, q. It takes the effect of a consonant and a vowel, to wit, e, and u of nullity. And a consonant that takes the effect of a vowel, to wit, every two consonants for a vowel in a measure.

Query, how many verse-feet are there? Not hard. The foot with the Latinist: the verse-foot with the poet, ut Donatus dixit: Pes est syllabarum et temporum certa dimentatio. The foot is a definite counting of the syllables and the times. The Gael also has a sure counting of syllables, feet, and times from diall, one, to bricht, eight syllables: each verse-foot of them from one to another is a perfect syllable in Gaelic, so that thus there

\[ \text{gaband L.} \quad \text{no da tæbomna L. om.} \]
\[ \text{tri tæbomna L.} \quad \text{congeib forbaid L.} \]
\[ \text{traidh L.} \quad \text{Gr. Lat. iv. 369, 17: dicit L.: demonstratio E.} \]
\[ \text{sillab for each adeich E.} \]
are eight in *bricht*, so that that is a definite counting from one syllable to eight of them. *Dialt*, a syllable, that is, *di*, to deny that any *alt*, joint, exists there. *Recomraic*, dissyllable, that is *re*, the course in which the two syllables meet about the *alt*. *Iarcomraic*, trisyllable, i.e., afterwards they meet, i.e., after each last, i.e., a meeting of the three syllables with the two previous syllables. *Feleas*, tetrasyllable, that is, bad profit of the hand; or he, the poet, is satisfied whichever of them he will give, for it is even. *Clarenre*, pentasyllable (that is, uneven its termination), for with respect to its course two of them are on one half and three on the other. *Luibenchossach*, hexasyllable, that is, the foot with its digits, the five toes; the foot being the sixth. *Claedennas*, heptasyllable, that is, sword-manus, to wit, manus, hand, and the sword of the hand is the shoulder-blade: and it is the seventh syllable. *Brichtr*, octosyllable, i.e., *bri ocht*, i.e., eight words are there, or *bricht* because eight syllables are shown there. Query, what is the difference between *dialt*, syllable, and a *dheach*, its verse-foot? Not hard. When the syllable is an Ogham diphthong, there is *alt* between (the vowels of the) diphthong in that case. But when it is a consonant and a primary vowel, there is *alt* between the consonant and the vowel. When, however, it is a single vowel such as *a*, *o*, there is *alt* between two times. One vowel in *dialt*, two of them in *recomraic*, etc., that is, a primary vowel, or a diphthong. It is on that account the triphthong is not contained in one syllable.

Eight syllables are in the biggest word in Gaelic, *ut est*, *fiannamalecheterdarai*, Fiann-like-every-second-one-of-them, and *anrecomrairencisiumairne*, all-the-mistakes-which-we-have-committed, etc.

Thirteen syllables, however, are in the biggest word in Latin, *ut est ab his honorificabilitudinitatibus*. 

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110 BB. 327 a 30 AURAICEPT E. 27 a 22

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This is a cardinal number, to wit, three or four. These are the ordinal numbers, however, *primus et secundus et tertius*, to wit, the names of their number in prose; and their ordinal names, moreover, according to nature.

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

Query, how far does dialt, syllable, extend in greatest and least? Not hard. A syllable with a meaning, that is, five letters are in it, which is its superior limit: one letter, however, which is its inferior limit, to wit, denoting perfect sense, such as *o*, *car*, or *i*, island. Therefore *dialt*, syllable, is the origin of all Gaelic save *mod*, *tod*, and *trod*. What is the reason why it is not an origin for those? Not hard. Because each of them is a *dialt*, syllable, and a thing is not an origin for itself, or again *dialt* is the origin of all Gaelic save *mod*, *tod*, and *trod*. But I much prefer there certainly that they are not an origin of Gaelic but that it is an origin of meaning. What is the gender to which it is an origin? Not hard, to wit, *mod* is everything male, viz.:--every male member and every male condition; and *trod* is everything female, to wit, every female member and every female condition; and *trod* is every thing neuter, to wit, which
neachtardae: no aed diait etir: no taid bunad Gaelge iarum mod 7 dod 7 traet acht ad bunad ceinuil ut dictur acht atat arae sin araile Gaelge dianad bunad amal roghabh mod: i - mo a ed i n-airde: no mod i - mo od i - od ceol 1479 intan is maicd i - moo in ceol. Is moo guam in ceol is lughui amal roghadh ind aidbsi i nDruim Ceata i - tood no to od, te a ed intan as femen: no tod i - to od i - tod in ceol i - in ceol bec i - cronan no certan bec i n-airde[th]egad in moir (-i - in ceol is mo). Traeth i - traeth 1475 a ed no a odh fri fedadh maicid 7 femin: no traeth iarsinni traethait na ciul i isli na ciul arda i - stocairecht no cornairecht. Gne n-aile no mod i - mo a ed i n-airdi intan is torand no is crand. Todh -i - te a ed intan is fod, ... son aile is taitiu innas in aill. Traeth i - traethait, 1480 a traethas intan is fet; fo bith is caid 7 is cruaidhi inas inni eli is traet. Asperaid araill comdis anmand aidmi ciul. Caidi a ndemnigud? Ni ansa. Mo a od intan is cruit. Tod i - tai a od: intan as bindi is tuiu 7 is isli ata na a n-aill. Traeth i - traethaid in dis cili 1485 intan i[s] stocc, fo bith is airdi a [th]aidh. Is aidi is traeth doib. No dono mod 7 tod 7 traeth i - anmunda ball ferda 7 band[a] 7 neudarda sin amal asbert in Laitncoir: nomen membru viri vel nomen membru malleiris vel nomen membru neutri; 7 it focail Grecda sin 1490-

are neither one nor other, viz., every impersonal condition: or again they are not dictur, syllables, at all, and mod, tod, and traeth are not therefore an origin of Gaelic but they are origins of gender, ut dictur, but there are for all that other Gaelic matters to which they are an origin, such as mod, to wit, greater its distance upwards; or mod, that is, mo, greater, is od, i.e., od, music when it is masculine, i.e., greater the music. It is greater than the music which is less, as, for example, aidbsi, choral song, in Drum Ceat, that is, tod: or to od, te a ed, silent its law when it is feminine; or tod, that is, to od, that is, tod (is) the music. that is, the small music, that is, humming, or a little crowning in comparison with the great, i.e., the music which is greater. Traeth, that is, weak its extent or its music in comparison with masculine and feminine: or traeth from the fact that the loud kinds of music, trumpeting or horn-blowing, overpower the low kinds. Another genus or mod, that is, greater its distance up when it is thunder, or when it is a tree. Tod, that is, tau, silent its law when it is a fetus, and it is ... another sound which is more silent than the other. Traeth, i.e., they overwhelm, which overwhelms when it is a whistle; because it is shriller and harder than the other thing it is traeth (tre fet). Others say that they might be names of instruments of music. What is their proof? Not hard. Greater its music when it is a harp. Tod, that is, tai a od, silent its music: when it is sweetest, it is more silent and lower than the other. Traeth, that is, it overwhelms the other two when it is a trumpet, because higher is its mournful cry. On that account it is traeth to them. Or again mod and tod and traeth, to wit, those are names of masculine, feminine, and neuter members, as the Latinist says: Nomen membru viri vel nomen membru malleiris vel nomen membru neutri; and those are Greek words although it is in Latin that
an example of them occurs, and they are not syllables, for they are not derived from anything, and nothing is derived out of them save that there might be formed mod, upon mod; tod, upon tod; and traeth, upon traeth. Secundum quoddam, it is a distinction of speech: “He, she, it,” according to the sons of Milesius: Undinus, undo, undo; according to the Fir Bolg: Mod, tod, traeth, according to the Tuatha de Danann. This is, then, the short of it: this is the origin of all Gaelic, to wit, dialt, syllable, that is, from recomrac, two, to bright, eight syllables; and it is not the origin of an individual syllable as, for example, mod, tod, and traeth; and after every dialt, syllable, they have been set down here, and it is on that account they have been mentioned beyond every dialt, syllable, for attention was directed to them that they are dissyllabic: for their condail is found, to wit, their fair division ut diximus. Or again mod, tod, and traeth are the names of the masculine, feminine, and neuter members as the Latinist has said: Nomen membro virilis et nomen membro muliebris et nomen membro neutri, and those are Greek words though it is in Latin that an example of them occurs: and it is on this account that they are not dialt, syllables, for they are not derived from anything, and nothing is derived from them unless there might be formed mod for mod, tod for tod and traeth for traeth. Alta uad, joints of science, are measured, to wit, the metres of the aetheta, trisyllabic poetry, are measured with the joints of men as they are measured with any part of speech.

How are they measured with any part of speech?

To wit, that every dialt, syllable, may correspond to another such as down, up, for that is its rhyme when it is the same in vowel, and the word made to correspond is the same in vowel, and the ending is the same in verse-effect.
There are twenty-five prepositional flections in declension, as is exemplified here below:

For its nominative.
I fur its locative.
Co fer its advancive.
A fir its vocative.
Sech fer its negative.
O fir its ablative.
Fri fer its desidative.
Fo fur its fundative.
De fhuir its privative.
La fer its comitative.
Ar fur its ascensive.
Prisín fer its augmentative.
Is fer its descriptive.

Fir its possessive.
Ar fear its defensive.
In fer its accusative.
Hi fer its ingressive.
Oc fer its depositive.
For fer its invocative.
In fer its parentenerative.
Do fur its dative.
Iar fur its progenitive.
Im fur its combustative.
Dar fur its tresservative.
Tre fer its trajectory.

Also their plural may be:

Fir its nominative.
Na fer its descriptive.
Ac feraib its depositive.
Dona feraib its dative.

Now as to fear, ebad, ea is the Ogham vowel of the noun which is pronounced fer; e its vowel; díalt, syllable, its verse-foot, to wit, one constituent sound without alt, division, at all. Two constituents are in io or iphin, its Ogham vowel, in its declension or in its possessive, when it is pronounced fir, to wit, because the two are there in its declension, io; e.g. fir, iphin, is there, e.g. do fir, io; e.g. a fir, iphin; e.g. o fhir. It is on that account that he does not reckon ebadh, ea, as a declension, though it might be present in some cases such as co fer, etc. For there is but declension of meaning only in every position where there remains the Ogham vowel which stands in the nominative. In the inflections it is io or iphin that stands in them in every place where the nominative does not remain, so that on that account io or iphin is declared
in gach baile nach mairéad aird airc sin adhbuair to no iphin a fhích ina reim no ’na shealbhad 7r.

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

Arnin, ut est glonn 7 donn 7 crann 7 glenn: forsail, ut est, storn 7 slog 7 mor: dinin disail, ut est, fer 7 cor 7 ler 7 tor 7 cach timarta ar chena. Intan 1550 scribhthar int ainm agaim is and scribhar na forbaide-sea usas fri realadh fuid 7 gair no friuennad, ar ni tuigfreidh cheana: uair amal dobeir in Laitneoir aicuit forsna sillabaib cuimre, ut est, par 7r., 7 circumplex forsna sillabaib fota, ut, res, sic dobeir in Gàedel dion disail 1555 arna cuimribh, ut est, fer; 7 for[sh]ail forna fodaib amal rogab (col. β) lamh; 7 amal bis gorab in gach anébert iflochág la aicuit no la circumplex, sech is arnin aren re dine disail no aren ri forsail i n-aenocul 7t ceann 7 roin.

Arnin iarum ernid nin: no arnin -i- fair nin, air is nin 1560 scribhthar ag fuacra na forbaidi sin -i- nin ainm coitcheand do gach litir eit feedaib 7 tèobonnaib. Forsail dano sail fair air i[s] sail scribh[har] ar ig incosc na forbaide sin ar is for fut bis forsail, 7 i[s] siniud na haimsire do forin sail: no forsail -i- foruillid in forcal conad foda: no forsail -i- foruillid eacach in cumair. Dinin[n] disail -i- di fo diulatt and co nach nin 7 co nach sail acht is diur scribhthar ac incosc na forbaidi sin -i- ar is digbaill na haimsire toirne dur amal as toichmhmaighe sail: no dine disail de sin dofuillid -i- nemfuillid. Asberait araile is aire 1570 scribhthar duir ar dine disail, air is duir fil ar d[u]us an dine.

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

E.g. arnin, ut est, glonn, deed, donn, dun, crann, tree, glenn, glen: forail, ut est, srón, nose, slog, host, mor, great: dinin disail, ut est, fer, cor, ler, tor, and all short words whatsoever. When the Ogham inscription is written there are written these accents above them to make clear long and short or to express tension, for they would not be understood otherwise: because as the Latinist puts an acute on the short syllables, ut est, par, etc., and a circumflex on the long syllables, ut est, vè, so the Gael puts dinin disail on the short, ut est, fer; and forail on the long, e.g. lámh, hand; and as there is a grave in every single dictum of many words with an acute or a circumflex, that is to say arnin is along with dinin disail or along with forail in one word, ut, ceann, head, and srón nose. Airnin, therefore, it purchases n: or air nin, that is, upon it is n, for it is n that is written to mark that accent. Nín is a name common to all letters either vowels or consonants. Forail, too, means sail upon it, for it is s that is written to denote that accent, for it is upon a long that forail rests, and there is a lengthening of the time by it upon the s: or forail, that is, it magnifies the word till it becomes long: or forail, that is, forail, overflow, beyond the short. Dinin disail, that is, di, for negation therein, inasmuch as it is neither n nor s that is written but d to denote that accent, i.e., because it is a diminution of the time that d denotes, as it is an addition that s adds: or dinin disail, de sin from that, i.e., unadding, that is, non-addition. Others say the reason why d is written for dinin disail is that d stands at the

its Ogham vowel in its declension or in its possessive, etc.
disoil, 7 is aine scribhthar nin air nin ar is nin fil fo deoidh
and, 7 is aine scribhthar sail ar foisail ar is sail fil a medon
inte; no ut uti dicunt all i aimer furail seach in cumair.
Dine i dinin i ni nin i ni fid acht is forbaid. Di[sh]ail 1575
i ni aimer sota no di[sh]ail i nesfhuilleed no nemfurail.

Alt co fesear cia halt huad dona secht n-altaib i
-anemain, nath, anair, eamain, laid, setrud, soineemain, dian
con na duanaile. O sein inund is o dheachail sluintir
alta nhuad ar na rob indsci cumasced. Nath i 1580
noaid anair. Anemain i an soineim. Laid i ceitir no
nuaird: no leoid intan is air: no is onni as luas i
moladh. Sedradh i sed raid; no raith air set. Sainemain
i sain a maine risin aisti reamaind. Dian i di air:
no dian i adbol an no ni ain. O sin anund i ota na 1585
seacht primaisti amach is o decaib is ni de na deacaibh
foricfa. 7 is uaidib ainmniiugud doib a forba gacha
rainde a nduaun, 7 recomrac a forduain, 7 iarcomrac
bairdne, ar na rop indse cuemasc ci ar na rob prois amal
ai ni naderbard.

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

beginning of divin disail, and the reason why n is written
for nin is that n stands at the end in it, and the reason
why s is written for foresail is that s stands in the middle
of it; vel ut uti dicunt, all that is, time excess past the
short. Dine, that is, dinin, that is, not a letter, that is,
it is not an Ogham vowel but it is an accent. Di[sh]ail, that is, not a long time or di[sh]ail, that is,
non-addition or non-overflowing.

Alt co fesear that thou mayest know what alt huad; limb
of science, it is of the seven alte, to wit, anamain, nath,
emain, laed, setrud, soineemain, dian with their duans.
From that onward, it is from verse-feet that alte na huad,
the limbs of science, are named, that it might not be
mixed speech. Nath, i.e., it praises from the front.
Anamain, i.e., an soineim, glorious profit. Laid, i.e., it is sent
or hastened: or tehaid, it wounds when it is satire: or
from the word luas, praise. Sedradh, i.e., path of saying; or
surety on a valuable. Sainemain, i.e., special its treasures
with respect to the foregoing measure. Dian, two satires:
or dian, huge and splendid; or ni din, something of
splendour. From that onward, i.e., from the seven principal
metres forth it is from verse-feet, it is something of the
verse-feet that thou wilt find and it is from them they have
their name at the close of every part of their duan, and
recomrac of their forduain, and iarcomrac of bard poetry,
that it may not be mixed diction, that it may not be prose
like the measure of the Daerbards.

Lorga fuach, staves of words, i.e., a staff out of a word,
i.e., as there are staves in the hands of a man on barren
places as he goes from place to place that he might not fall
prostrate, even so are these here the staves that are in the
reasonable speech (?) or in the mouths of the poets halting
from word to word. Lorga fuach, staves of words, therefore,
that is the interposition of two syllables between the two
Cia eiter lond 7 leath in diat n-eterleme; 7 ata lorga fuach 7 diat n-eterleme isin rand ar medon -i- in ba 7 is ba.

Fertot a thelug noé -i- a telgud duine, ar is naé duine, ut est dia ndama naé for tir -i- duleice in duine 1610 cessad fair, teit iarum dia fothrugged din isceu, dolece don bruch sis isin usce, tot ol in tond fe -i- fa tot dno a ainm in fohgair sin doghni in tond: tott; tott dano a ainm forcmachta (no forcumaceda) di suin, ut est, bu bo go ged: no in guth trom doghni in dae oca lecon forsin 1615 usce. O foddar na genemna rohaminnigthea go go i fogur, no bu bo -i- tot: no dano arfoem in duine etach imni o nac[h] ailliu. Is ed asber-sum i suidi fertoim (i-fhre dam -i-) feartot ar du chele frit, briathar chesta sin -i- feartot ar a chele (329) fris, briathar gina so. 1620

Aurlond dno ainm d'orell gæ -i- ind adare dub bis mon gai, is di arsisidar in gai, imtha is amlaíd arsisidar in indse don treidiu-sa -i- ise isi ised: no dona deich n-urlandaib-sea -i- se da tri cethre -i- urlanda ferinsci sin -i-

alliterations, as Cormac the bard cecinit: Im ba seasach im ba seang, etc., i.e., in ba is the lorga fuach.

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

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

Cia between lond and leath is the diat n-eterleme, the interloping syllable; and lorga fuach, staves of words, and diat n-eterleme occur in the middle of the stanza, viz., in ba, and ba.

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

Now urland, haft, is the name for a spear-bed, to wit, the black horn that is round the spear, it is that on which the spear rests, even as gender rests on these three, he, she, it: or on these ten urland, to wit, sé he, dé two, trí three, cechir four men. That is, these are urlanda, prefixes,
ise i in fear, da d da fear, tri i tri fir, ceithri i cethri fir: 1825
no urlann indsi slondud reimmi i ferinsi 7 baninsci 7
deimisci. Inunda immorro urlann ferinsce 7 baninsce o
sin amach. Is aire nach indister seach a ceathair.

Si de teora cethorea urlanna baninsce andsin. Is i i
in bean, di i di mna, teora i teora mna, cethorea i 1630
ceththeora mna. It e 7 at iat immorro urlanna coitcheanda
er baindsci 7 ferindsci. Is ed immorro urlann demind-
sci ut dicitur is ed a cheann. Fri hurlainn ferindsci dono
entaigis demindsci a n-urlandaib ilar i da nem ut dicitur
da fear 7rl. No urland indsc i ferindsce 7 banindsce 7 1635
demindsce. Conige seo corp ind Auraicepta.

Coic fillighti fichet i reim i a coic gu hogfegad na
filed i fillind re uamma na hai 7 fiche gne srua
ochena. Ei in fiche gne srua catead a n-araide foraib?
Im berat cach a dibh dochum a ndilis fen? Berait ecin, 1640
uir [it] dealba filltech. Is ed a lin a tri i n-uathad 7 a
tri i n-ilai conad a se amlaid. In fichi gne srua prost is
delmin is e so a n-araide, a do dec dibh i forgnuis aïmmeda
7 aïnsida, a oen dibh i forgnuis genidli 7 togartada, a secht
i forgnuis togartada 7 foxlain: no aon dec dibh a ndelb aïn 1645
mnedha 7 aïnsida 7 a tri a ndelb genidi 7 togartada 7
a tri a ndelb togartacha 7 foxlacha i tri fil[i]:i a n-uathad
fer, fir, ic fir; a tri a n-ilair na fer, na fir, na firu. In

of masculine gender, to wit, is é, it is he, the man, dá
two men, trí three men, cethri four men: or urlond indsci
is a sign of declension, masc., fem., and neuter. Masc.
and fem. urlond are, however, the same from that onward.
Therefore they are not mentioned beyond four.

Si she, dí two, teora three, cethorea four women, are
feminine urlanna, leading words, there. Is t, it is she,
the woman, (dí) two women, teora three women, cethorea
four women. It is and it iat, they are, however, are
common urlanna both fem. and masc. Is ed, it is, how-
ever, is neuter urlann, ut dicitur, it is his head. With
masculine urlund, again, neuter coincides in plural urlanda,
to wit, two heavens, ut dicitur, two men, etc. Or urlann
indsci, that is, masc., fem., and neuter gender. Thus far
the body of the Primer.

Twenty-five prepositional flexions in declension, that
is, five for full consideration of the poets in flexion while
composing the ni poem; and twenty artificial species
besides. And the twenty artificial kinds, what is
characteristic of them? Do they each of them conform
to their own proper form? They do necessarily, for
they are infected forms. This is their number, three
of them in the singular, three of them in the plural, so
that thus there are six of them. As to the twenty artificial
prose sorts, it is certain that this is their characteristic that
there are twelve of them in the form of nominative and
accusative, one of them in the form of genitive and
vocative, seven of them in the form of dative and ablative:
or eleven of them in the form of nominative and accusa-
tive, and three of them in the form of genitive and
vocative, and three of them in the form of dative and
ablative, i.e., three flexions in the singular fer, fir, ic firu;
three of them in the plural na fer, na fir, na firu. As to the
twelve flexions of them that pass into the
form of nominative and accusative, these are their names here:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ar fer</td>
<td>its defensive</td>
<td>co fer its advancive</td>
</tr>
<tr>
<td>i fer</td>
<td>its ingressive</td>
<td>seach fer its negative</td>
</tr>
<tr>
<td>for fer</td>
<td>its fortudive</td>
<td>fri fer its desidative</td>
</tr>
<tr>
<td>la fer</td>
<td>its comitative</td>
<td>im fer its circumdative</td>
</tr>
<tr>
<td>dar fer</td>
<td>its trespassive</td>
<td>frisin fer its augmentative</td>
</tr>
<tr>
<td>is fer</td>
<td>its perforative</td>
<td>is fer its descriptive</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Dative</th>
<th>Ablative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 fer</td>
<td>its locative</td>
<td>oc fer its depositive</td>
</tr>
<tr>
<td>fo fer</td>
<td>its fundative</td>
<td>do fer its privative</td>
</tr>
<tr>
<td>iar fer</td>
<td>its progenitive</td>
<td>ar fer its ascensive</td>
</tr>
<tr>
<td>ar f.</td>
<td>its precesive</td>
<td>rin f. its precautive</td>
</tr>
</tbody>
</table>

These are the seven flexions, which are not kinds to be destroyed, they pass into pure forms of dative and ablative.

One flexion, however, goes into the form of vocative and genitive, ut dixit poeta:

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

These are the score of artificial forms with their characteristics, etc.
Now as to fer, man, ebadh, ea, is its Ogham vowel; io or iphin in its declension, or in its possessive, etc., to wit, idad, 1, is in its possessive and vocative. It is iphin, io, however, in its dative and ablative. Ebad, ea, however, in its nominative and accusative.

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

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

Lorga fuach, staves of words, that is, laircse lorchaine, full comedy legs, to wit, disyllabic interpositions that stand before the (alliterating) words, saving them from two kinds, to wit, regair, overshortness, and claire or perversion of sense. Fertot a telgud noce, its man-throwing. And an bo and go ged, names these which through science the poets have invented according to their sound. Fertot, that is, a man has fallen there; and bo, cow, from the word boo or buo [bude], I sound, that is, it would be from the gëin, roar; and ged, goose, would be from the goose-voice which
ass nobeth, amal asbert in Laitneoir: Nomen de sono factum est, i.e., the name has happened to the sound, ut est, commall, stubble, stip, that is its sound as it burns. Thence stipula has come to be the name for it with the Latinist.

Then as to aurlond, hath, or msee, speech, it is a name for the spear-bed. What is the artificial erlonn, haft, which is found to be nature? Not hard. The spearhaft. What is the aurlonn indsci, haft of speech, from which groweth no speech, but speech of death? The spearhaft. What is the aurlonn haft, which is iar lorn, after blade, the after-blade which is haft, and the haft which is remlonn, before blade, to wit, urlorn, haft, that is, the spear, to wit, haft itself that will come after blade, for iar is everything final; so that that is the urlorn, haft, which is after blade, and the urlonn, haft, is the haft which is remlonn, before blade, to wit, when the airall reaches ground. What are urlorn, urlaim, urlaimni in urlond? Urnorn, that is, urlorn, haft, leading word, mas., fem., and neut.: urlaimni, the wife of the man: urlunna, the two in urlond, i.e., in heaven or in hell.

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

What single disyllabic word in the declensions will take the place, to wit, the effect of the four parts of declensions? The word perforative, for it includes the words perforative,
locative, ingressive, and advancive; for the perforative will not exist without the locative, and the locative will not exist without the ingressive, the ingressive will not exist without the advancive, so that it is perforative which holds from end to end. What *bright* it in which stand eight Ogham letters according to the poet wherein the one letter will contain the force of half of it? ut est, *sliochta*, and that is a virtual half, not an exact half, to wit, it alone is against the seven letters. In what place of the Primer stands the artificial possessive without rhyme save rhyme of vowels only, ut est, *la ba*? That is, the possession which a has over the i and over b.

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

There are eight syllables in the biggest word in Gaelic, ut est, *fiannaile-chardaia*. Thirteen syllables, however, form the biggest word in Latin, ut est, *tenerificaibilitudinitatibus*.

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

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

And as to letter itself, what is the origin from which it is? Not hard. From *legitera*, to wit, a name for
as ligitera: a certain animal lair that dwells on the seashore [in litore] named Molossus, and whosoever sees the lair of that animal, to him is revealed knowledge without study. Therefore as it is a way for revealing wisdom and knowledge for anyone to see that lair, so the knowledge and sight of letters is a way for revealing knowledge to him, so that on that account the name littera from the name of the lair of the animal aforesaid is applied to letter in every place where it occurs. Or littera is from litura, rubbing, i.e., from the smearing, i.e., from the rubbing which the ancients used to apply to the waxen tablets, for thereon they (the letters) were first written by them. Or littera, i.e., path of reading, i.e., way of reading.

Of the origins of the declensions here below.

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

Per its nominative sing.

Pir its possessive sing.

Do for its dative sing.

In for its accusative sing.

A thr for its vocative sing.

O for its ablative sing.

Og for its deative sing.

THE PRIMER

Per its nominative plur.

Na for its possessive plur.

Do for its dative plur.

Inna thr for its accusative plur.

A thr for its vocative plur.

O for its ablative plur.

Og for its deative plur.
Go fer a ascnam uathaid.
Sech fer a shechmali uathaid.
Tre fer a thregad uathaid.
I fer a inotacht uathaid.
I fer a aitreb uathaid.
For fer a shortud uathaid.

Fo fir a fotudoth uathaid ilair.
Tar fer a thairrsci uathaid.
Ar fer a fhrisbail uathaid.
Fri fer a fhrisligi uathaid.
Feron a formoladh.
Feor a mhallrughdhu.
Ser a chendfhochrus tuis.
Ni airgeadr h a dhiabhul -i fer.
Sofer a shaerughdhu.
Ni aireacr a urard -i fer.

Et forna firu 7 lava firu et tresna firu et is na firu et seach na firu (col. 8) a fortress teach.
E, es, in, co, tre, tar, sech fer a dialt m-estarleime.
Ferlott a theglad nece.
Fe airchill calaid.
Ni airicar (a) arichill fuit no feir a airchill fuit, Ferr a 1805.
Dechnead, Fe a dichnead. Ise, issi, issed; uinnse, unse, onnar a urlunn indsci.

Ceand cridi fulang a dhe demi tebidhi in thir. Suil 7.

Flaccal lamain in chuid. Srebann 7 cru lanamain

THE PRIMER

Co fer a ascnam uathaid.
Sech fer a shechmali uathaid.
Tre fer a thregad uathaid.
I fer a inotacht uathaid.
I fer a aitreb uathaid.
For fer a shortud uathaid.

Fo fir a fotudoth uathaid ilair.
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Fe airchill calaid.
Ni airicar (a) arichill fuit no feir a airchill fuit, Ferr a 1805.
Dechnead, Fe a dichnead. Ise, issi, issed; uinnse, unse, onnar a urlunn indsci.

Head, heart constituting the man's two neuter selected attributes. Eye and tooth the couple of the head.
Membrane and gore the couple of the heart. (The
a couple of the udder, that is, milk and streamlet: the couple of the gore, that is, redness and crimson.) Leg and foot the couple of supporting. A pair, too, of the correlated neuter, that is, eyelashes and eyebrow, i.e., abrochtur, upper eyebrow (or incanAUed, treating superciliously) couple or pair of the eyes. Root and breadth, the couple or pair of the teeth. Skin and sinew the couple or pair of the shins. Activity and surface the couple, i.e., pair of the feet. In another respect, too, these are the pairs of the correlated neuter, its accents, for there are three kinds that are in existence, one for warding upon, one for good warding, and one for warding against. Gein forcometa, for warding upon, first, ut est, aUine for glun, inmita samaldh, ar is far annuas ata gai ind [fh]ir forsail 7 is leis 1820 fochetoir geindir as do beolainn i fut 7 i nn-aidhi. Dinin disail bit amal rogabh ful arrad seola 7 is sin foil. Is aumaidh dinin dishail co ngaib lasin focul o thosuch gu dereadh gan urgabail gan airditn. Arnin amal roghabh cnaim mullaich leiceni 7 cnuice 7 find, 7 na hai nad 1825 genat lasin duince fochetoir, uair fo cosmaillus alta duini doniter alta haudh. Ni taideb dno int airnin lasin focul fochetoir forsa tochradar co mbi fo deoidh arding in focul. 

Forciatl gu sin.

(Incipit bandalt.) Bean.

mna. o mna (no o bein).
na mban. o mnaibh.
do bein. oc mna.
do mnaibh. oc mnaa (no oc mnaibh).
in mbein (no in mna). co mna.
inna mna. co mna (no co mnaibh).
a bean. sech mna. [aib].
a mna. sech mnaa (no sech mna- tar mnaa (no mnaibh). 

THE PRIMER
benon a formoladh.  
ben a codut.  
been a marrugud.  
nob a delidind.  
beftro a chondail.  
ben a oen.  
ben a lan.  
no mna a lan.  
ni aircar a dhiabul i-benben.  
ciaserath amail ni bhí nach lan ina dhiabul.  
benine a lugud.  
soben a særugud.  

1840

doben a dærugud, ni aircair a aurad (no in-uaithad i-benina). Mna in nilur a aurad. Ni aircar a airisel i-(beniabh). Forsna, 7 fona, triasna, isna, sech na mna a lorga fuach: o, do, sech, for, in, is ben a diail n-eterlemi. 

Bentot a thegjud noce. Be a airichil calaid. Ni bhí a 1850 airicill fuit no ni aircar airicil (i-fuit). Bel a cennfochrus. 

Benn a deichneadh. Be a deichneadh. Cich 7 glun a ndemithe thepide, fair 7 srídít a llanamnai: blass 7 millsi a ngeni-side. Almæ 7 eiscrit lanamnai in glúini. 

Cnaim 7 feoil a ngeni-side. No hit he a ngena for the 1855 amal rom-echbartmar. Bandialt conigí sin.

Incipit deim-dialt andseo sis. 


na nime. oc nim. tre nem. for nem. 
do nim. oc nimibh. tria nime. for nine (no do nimibh). 
a n-nem. co nem. i n-nem. nimib. 
in nime. 

1860

Nefriem a chonnail. Nem a oen. Nem a lan. Ni aircar a lugugud (no a diabul). Ni fail a særugud, nach a

1845

THE PRIMER

benon its hyperbole.  
ben its hardening.  
been its retarding.  
nob its inversion.  
beftro its internal division.  
ben its unity.  
ben its full.  
or mna its full.  
its reduplication, to wit, benben.  
ben is not found.  
Though some say that there is not any lan in its reduplication.  
benine its diminutive.  
soben its ennobling.

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

Feminine declension thus far.

Incipit neuter declension here below.


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

Nefriem its internal division. Nem its unity. Nem its full. Its diminutive is not found, nor its reduplication. Its

Nemdialt co sin.


Incepit do ermaiilh i mchomairc in so sis. Atat da aithfeagd for imchomarc i ir n-inni thoirini 7 imchomarc iar n-airbhir n-airbirenn 1895 bith. Atat ceithre ermaiill firi: in for; 7 inni 7 inchosc.

THE PRIMER

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

Neuter declension thus far.


effective im fur. Its privative di flour.

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

Incepit to the divisions of analysis is this below.

There are two views of analysis, that is, analysis according to the meaning it denotes and analysis according to the method which it uses. There are four divisions of it, to wit, size, quality, denomination, and accent.

Analysis according
to the quality which it signifies: There are eight subordinate parts in it, and four primary parts of the eight subordinate parts. These are included under the four primary parts, so that thus there are eight primary parts, besides conjunction, derivatives, and compounds, to wit, conjunction of sense and species, perceptions of body, soul, substance, number, and accent. That is the accent in which they have all been reckoned. That is the size, that the size or smallness which is in the word might be known. That is the quality, that it might be known whether it is a quality of evil or good that underlies the word. That is the denotation, that it might be known of what sense it is, whether gender or part of speech. If it be a part of speech, what is the difference between part and speech. If it be gender, what is the gender? masculine, feminine, or neuter gender? If it be feminine gender, to wit, female gender, 

*ut est,* *nu-trix,* nurse, with the Latinist, the whole female species that passes over human lips, that genus belongs to *nu-trix,* for *nu-trix* is nurse to them all. If it be masculine gender, that is, male gender, *ut est,* *pater,* father, with the Latinist, the whole species of masculine, feminine, and neuter that passes over human lips, it is *pater* that is father to them all, that is, Almighty God, Father of all the elements. If it be neuter gender, that is, likeless gender, *ut est,* caelum, heaven, with the Latinist, the whole neuter species that passes over human lips is named from *nem,* heaven. Quality is the first, second, third, fourth, and fifth declensions, and *ran,* verse, and *res,* tale (?), and *rece.* *Res* is the first division. *Rece* is the subdivision. In that subdivision there are four parts, to wit, seven numbers, seven accents, and seven aspects, its aspects according to sense, species, voice, verb
and language. It is for conjunction of the voice, and that word, and language that the divisions of analysis grow.

Finit.

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

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

To guard against these are 24 kinds, to wit, corrai ñ there: its hyperbole, its hardening, its retarding, its reduplication, its inversion, its singleness, its full, its diminutive, its ennobling, its enslaving, its exaltation, its humiliation, its losing a final, its doubling a final, its internal division, its change of initial or final, its theft of long, its theft of hard, its man-throwing, its prefix of gender, its mod speech, its neuter couples, its selected neutrals, their pairs, with colour and properties,
7 dech, reim 7 forbad, alt 7 insci 7 etargoire ar each cenel labartha dotuisim ar beolu duine [dohuisimar L.], ar is a
deaalt domiter reomhac, a reomhac domiter iarcomrac, a
hiarcomrac dno feiles, a feles domiter clanren, a clenren domiter
luibenchosach, a luibenchosach domiter claidemnas, a 1953
claidemnas domiter bright : ar comitter alica uad frihaltaib
in duine, ar ita coic alta sescat ar tri cet in duine, a coic
sescat ar tri cet aisti archetai, 7 coic laithi sescat ar tri cet
isin bhadain 7 a coic sescat ar tri cet du luibib tre thalmain
conastacmaing thacht in trefocul de quibus dicitur:
1960
Trefocul tacrait filid.

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

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

Da anocht deg is derb libh
Dlegait a fis na filid;
A main nocho n-fuin Etaín,
Rofuairg aib inn aircetali.

Da sciath dec is da ghnusi deg
Roordaigh dian m-imchoimet
Na lochta cen lomrim lac,
Da da comlin noscobrat.

Na gnuisi diten athér
Cotus is een nach aimer,
Særugud derrugud des,
Na lorga fauch fria firmhes.

1965
7 dech, reim 7 forbad, alt 7 insci 7 etargoire ar each cenel
labartha dotuisim ar beolu duine [dohuisimar L.], ar is a
deaalt domiter reomhac, a reomhac domiter iarcomrac, a
hiarcomrac dno feiles, a feles domiter clanren, a clenren domiter
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conastacmaing thacht in trefocul de quibus dicitur:
1960
Trefocul tacrait filid.

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

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

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

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

The countenances of defence which I shall mention,
"Hardening" and "singular" that are not unsharp,
Right "ennobling," "enslaving,"
The "staves of words" for true measurement.

1965
With measure as regards letter, verse-foot, run, and
accent, interval, gender, and comparison for every sort
of speech that is produced on human lips; for it is from
syllable that dissyllable is estimated, from dissyllable that
trisyllable is estimated, from trisyllable in turn quadrivi-
syllable, from quadrisyllable penta-syllable is estimated, from
penta-syllable hexasyllable is estimated, from hexasyllable
heptasyllable is estimated, from heptasyllable octosyllable
is estimated: for the limbs of science are equal to the
limbs of man, for there are 365 limbs of man, 365 measures
of poetry, 365 days in the year, and 365 herbs through the
earth, so that the protection of the Trefocul encompasses
them, de quibus dicitur:

Trefocul poets plead.

Trefocul which poets plead
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conastacmaing thacht in trefocul de quibus dicitur:
THE PRIMER

Interchanging syllable. entire.

Theft of a long,” it is true,

Theft of a hard,” it is not wrong.

Change of initial” for its visitation.

“Apocope of initial,” “doubling of initial” in front,

“Med speech” with its modes,

It is a twelfth dear countenance,

“Prefix of gender” for reckoning it.

The shields of defence throughout the world

Are “hyperbole” and “retarding,”

Ancient poets have found out those

Two “metatheses” and “internal division.”

Its “full” is not full without foundation,

Its “reduplication,” its “diminutive,”

A memory to each noble old bard

Its “exaltation,” its “humiliation.”

I reckon “man-throwing,” with venom,

And “change of final,”

“Apocope of final,” it is troublesome,

“Doubling of a final” of a good word.

Those are the twelve shields,

The learned are in the habit of observing them,

And the twelve countenances which have been granted,

The four and twenty divisions.

The poets that do not know this,

No back to essay poetry is on them.

How can they conceal their wrongs?

How can they ward off “errors”?

Is it one countenance or one lofty shield

Which saves from each blemish full rough,

Or the twain that are thrown around every blemish?

Not thence, from considering it, will harm arise.

1041 a-raichill E. 1042 caulaidh, cann E. 1043 shadall L.: tadall E.
1044 mod. Is i.e. E.: is i in L. 1045 L. so-bad B. 1046 in da L. E. gnuis E.
1047 Follow 1989 E. 1048 gnuis B.
1049 In oenguis no en-sciath L. E.: densciath B.
Whoever he be that sings with his understanding,
Through his intellect rough and dangerous,
It is difficult and it is troublesome
To take account of the Trefocail.

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

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

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

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

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

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

Two shields, two countenances of the cheek,
It is that which protects “a wrong in meaning”;
“A text of sense,” without sin,
Is a species of protection.
Two kinds which defend "too many rhymes;"
So that the work be not clearly blundering,
Three shields, three countenances, without noise
Defend the excessive "overlong;"

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

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

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

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

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

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

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

Trefocul.
Sceith is gnuisi fogoib daib
Aml is cait cach n-anabhe
Dingbaid din, ni socht solam,
Da locht co fir formolaed.

Oenice ic catat, cen col,
Is oenice ic malrugud;
Ni gne mernima midid,
Sei deigdina ic deildaid.

Aicnuid dom' amain, cen ait,
Se cobarhna 'na condal,
Ar cenlochta cnaes a hent
Ocus a lan co lanachem.

Diabull dingbaid din, gu da[n]th
Na tri lochta co lamnath;
Aicnuid, ni hole in monor,
Ar da locht a lugugod.

Aicnuit ar da locht, gen log,
Srermud is derrugud:
Aicnuid da frolcht masead
A urad a uirisial.

Aicnuit lorga fuach a bos
Ar da locht gu lanbollus:
Diat n-eterleimi n-oll
Icaid da anoch acmor.

A thelgud nai, niamda a bhas,
Is ar da anoch icas;
Aichill fuit is ferr de,
Ni dingaib din acht deide.

A aichill caisaid, can cheas,
Roin-an-aig ar da ainges
No dos-dingaib gan tochrus
Amal atchic cendfochrus.
“Losing a final” wards off three blunders,  
Of our disobedient “errors,”  
By “doubling a final,” without heavy sorrow, too,  
The same equal number is assisted.  

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

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

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

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

Two shields which defend “wrong of body,”  
From me in this verse it is greatly to be believed,  
“Metathesis” of sharp-edged words  
And “metathesis” of syllables.  

Its “theft of a long,” it is constant,  
That there may not be its “charge of a final”;  
“Hardening,” “retarding,” of measure  
Defend the “wrong of rhyme.”  

Against the “wrong of sense” defend  
“Staves of words,” “a well-leaping syllable,”  
And “perfected sense,” without sin,  
Is a species of defending them.
Every verse has been destroyed utterly
With respect to “excess of rhymes” in verses,
“Excess of rhyme” would not abide
Despite “exaltation,” “humiliation.”

The two “internal divisions,” as was heard,
The two “thefts” here below,
The “losings of finals” God gave them,
Beyond these “over long” will not reach.

“Hyperbole,” “reduplication,” without blemish,
“Man-throwing,” and “diminutive,”
They make rare each “over short” before you
“Staves of syllables,” “doubling of finals.”

“Ennobling” of the world’s men
Against “want of emphasis,” it is a good help,
“Enslaving” every man of them
Helped them all against “over emphasis.”

“Unity” defends against “plural” in the poems,
Against “singleness” its “full” defends,
“An absent to a present” verily,
“Mod speech” for its great defence.

Against “false rhyme” defend, oh man!
“Hyperbole,” “two metatheses,”
“Man-throwing” ornamental the work,
“Internal division” of letters, “diminutive.”

“Theft of hard,” O happy one!
Its “losing of final,” and “doubling of final.”

Two “metatheses,” right “reduplication”
Help unlawful “false alliteration,”
And these help it here below
“Doubling,” “losing,” “change of final.”

“False gender” is taken account of there,
Quickly “aurandal” prefix defends it.
Against “error” to some extent protect
“Reduplication,” “exaltation,” “humiliation.”
Destruction of flexion is every bad flexion,
For it there is no name but "error";
I have no clear desire that it should be pilfered
Out of the Trefocul which they plead.

Of the Laws for closing Poems here below.
Consider the closings of your poems,
Ye people of the lawful art.
Query, it is not a question of concealing
Whether firmly ye have closed them.

Unless every compact poem is closed,
What fault is in the Trefocul?
For it is that which has put them away of old,
Many faults of poetry.

Each man of the poets,
Unless his vigorous poem be closed,
What fine for it is due from him,
From the man who makes the full pleasant lay?

What is the name of each close of these
Which the bards name to their brethren?
Let each one listen, let him hear the knowledge,
Unless he would remain in his ignorance.

The comindsuna to Donchalchad (Duncan) is "Do,"
The aiscnám, "Dond," on each fair day,
The saigid (is) this, it is the famous version,
Donchalchad the Ollave name.

Aiscnám (approach) after full approach is a pleasant mode,
"Donchalchadh through whom the world boils,"
Uaim do rind (alliteration at end) "Duncan of the many hosts,
Through whom boils the fiery world."

Whether the same close is due
Let it be found out by the poets,
For the body of the duan in their poem,
And for the complete conclusion.
Ye poets of the world, West and East,
Both in Ireland and in Scotland,
They desire no lucky treasures
For every poem that will not be [properly] closed. Closed.

If any one ask the law
What is the number of a company of the true poets
On a journey of entertainment, upon the road of a circuit,
For customary needs, for feasts:

Twenty-four verily
[For] a journey of entertainment of a royal Ollave,
Eight for a circuit, without anguish,
Twelve men for customary needs.

Ten for prepared feasts
Are due to him, the choice of learned people,
For glorious contests are these,
The Ollave's four companies.

Twelve men will fall (?) to a poet of the second order,
Five men for their customary needs,
Six for a circuit, scholars of renown,
Eight verily for feasts.

Give to a poet of the third order for his song
Eight, noble his great company,
Six for feasts of knowledge,
Five for a circuit, four for customary needs.

Six to a poet of the fourth degree, hide it not,
For every journey of entertainment provide ye,
Four for feasts of knowledge,
Three for a circuit, two for customary needs.
Ceathrur do dus, damh as deach,
Is triur fri fleada fleod,
Dias for coe, ria meass duin mhal,
Is fria leass a nenhrit.

Triar for fecht feili dofhidh,
Dun thoga do mac fuirmidh,
Dias for fleadhaibh, co fathach,
Oen coe, oen leas roghnathach.

Ni theis dar diis iar sin,
In da daim do fochoiain,
An for coe, oen for fleid fead,
Oen fria leassa : dia cuinged.

Dia cuincead neach a ndligedh cia.

Finit Amen finit Solamh ODroma nomine scripsit.

L. Murchertach riabach O Cuindlis do scrib so da aide diles i do Mac Fhirbisig 7 ar mbennacht leis da theuilleadh.

Four to a poet of the fifth degree, a band which is best,
And three for feasts of poets,
Two for a circuit, to be adjudged to the poet,
And for his needs one alone.

Three for a journey of hospitality on which he goes,
A chosen company for a poet of the sixth degree,
Two for feasts, with cleverness,
One for a circuit, one for quite customary needs.

Thou shalt not exceed two after that,
The two companies to poets of the seventh degree,
One for a circuit, one for a feast provide thou,
One for his needs: if any one ask.

If any one ask the law what.

Finit, Amen, finit, Solomon O'Droma nomine scripsit.

L. Muircheartach Riabach O'Cuindlis wrote this for his faithful fosterer MacFirbis, and for his blessing besides.
Ineipit eraicept na n-Eiges · 1· eraicept, uair er gach 2260 taoiseach: aicicht dono · i· icht aici, ar is i n-aici bios in deisgipol agin maigister; no dono eraicept, id est, acceptus, aircit cugad in· neiche nach bfil ogat: na n-eiges · i· na nai gan ches · i· na bfil· Ed [Eg. diana] toiseach so? Ni ansa. Don teipi doteiped asin Gaoidilg, oir iss ed toiseach 2265 arricht la Fenius ier dtialtain gusan sgoil amuigh. Gach son do na hairnicht cairchechtair 7 gach son fordhorcha ropui in gach beusgna 7 in gach berla, forfith ionad doibh isin Gaidile, conid aire sin is forleithi quam gach mbeusgna: er gach toiseach dano, uair is hed is toiseacha 2270 lasna filedha, cech son fordorcha duo riachtain in tossach · i· bethe-luis-nin an ogaim ar bithin a ndorchaideta. Cest, cie tugait ar a n-abr berla tobidi don Gaoidile? Ni ansa. Uair as gach perla roteipe, 7 gach son fordorcha reboi in cech beusgna, forfith ionad doibh isin nGaoidhilc ar a 2275 forleithe sech gach mbeusgna. Cest, dono, in raib Gaidele resin rotopad? Ropuoi cimh. [Caidi a deimhniugud? Eg. om.] Ar ni fagbaigter in d· berla sechtmogat [ceana Eg. ·] gan in Gaoidile. Ceithri hanmania dono for Goidile dom cum nuibir a ranna no coma[d] ainm gach 2280 primberla dona tri primberlaib · i· Ebra 7 Greig 7 Laidin, 7 ainm dilis o Gaoidilg · i· Gaoidelg, und dissit:

[Ticalod a hEbrad add,
Is malot a Greig glegairg,
Legulus a Laitin le,
Tinoliach fir a fine.

Eg. 2283 ineich 2285 don sgoil gusna berla amuig
C'est, cie tir a rugad Gaoidelc? Ni ansa. A n'Eigipt.
Et cie haim sonnrudach a ruccad? Ni ansa. I muig 2300

C'est, cie cind don uccad hi. Ni ansa. A hülitaigh che-

nmotha indi dottomachdar fidil trie fordorch aic dorr-

achtain co Féinis. Cest, cie berra don da berraib secht-
mogat rotaisealpad do Féinis i tosach? Ni ansa. Bérla-

Feine i Gaideal, ar is he Gaideal pa tocha leis die sgoil, et
is he ro-anl asa oighe no asa oídig, et is he pa soam don sgoil, 7 ar a forleithe sech cech mbeusgná et is he berra tois-
neh cudr on tuor 7 ropoi eimh Ebre 7 Greig 7 Laithin la

Feiniss riuissi theaid on Sgéithia et ni rannig a leas a n-ott-
denamh icc in tor, cuind aire sin is toisecha rotaisealpad.

Cest, nach raibhi isna beraibh ni bud uaislabh do riachtain

quain in Gaidealc? Ni ansa. Ar a cuibhi, ar a hethrume, 2315
ar a forleithe, ar a mine. Cest, cild ar madh forleithe quain

cech mbesgná? Ni ansa. Ar is he cetai bessa rugad

on tor, 7 pa mete co mad lethe quain cech mbesgná conid

aon die taiselpad a tosach.

Oca Leac Log et Aimsar et Persa et Tucait Sgribhinn na 2320
Gaoideilge? Ni ansa. Tor Nemruaid cethos Locus Faci-

[ant] ar is aici irricht a tosach. Ocus aimser di

aimser cundait an tuir la cloinn Aisaim. Persa di

Sacaip mac Rucimoricus, uair is he rodus-fucc on tuor 7

Gaideal mac Eithiuir meic Tai meic Barachain do 2325

Gregaip Sgéithia. A tugait sgribhinn tour Nemruaid do

chumadh. Esmerat araile conid tugait di Gaideal do

duola isin tir a rugad he, foith is he toisech rosgríb a

dtaipheabhi 7 a lecaiphin isin leuce tsenradh dienat aínn

Calcanéinis. Is and rosgríb Gaoideal in Gaidéal, no dono 2330

is he Sacab mac Rucimoricus rosgríbustar, 7 adbéir-

araile conmad aonleapar int Uraicept uile, 7 conmad he

so a log-aimser.

Cidh ar a n-aportaigh besgn a dombhaid don Gaedlg 7

nach di ata briathar lasna hecnadabhair cóisil? Ni ansa. 2335

lereiní ainsèdes do cestaibh 7 do caingubh domundu iter

thuaith et ealais. Cid ar a n-abar co mad borb fíadh Dia

inti leighis Gaedilc? Ni di ata briathar sund, acht do

uiledeitaigh na feallsamnachta iter gramatóig 7 dilliochtuig

7 rim, at divit oíthe.

Foglaime feallsamnachta[3] is fas,
Leigeand, gramaach is gluas,

Litterdacht leir ocus rim,
Is bea a mbrigh for nim tsaus.

Cest, nach feallsamnacht an Gaidealc? Ni hede hter acht 2345

a ndernaid mion-(220) ughdair fri deredh an doinm

ar tucait derscaighte chce na hugdaraiph toisecha. No

is ed is beseungh domundu 7 is feallsamnacht dimain i-

ind erritacht et an aimisr doigh nech a n-agaid na frinne

diadh 7 daonna, 7 iss ed sin is borb fiad[4] Dia [anti 2350

leighis Gaedilc no Oig. om.] andaidi. Cidh ar a ndeberd

aipcitir i-eibh ioc cluar -i-ic fócal, ar ni hi iocus na foich

2389 sainredach

2310 andchidh(i) (= and aridhthi)
acht is iad na focail nus-icainn-si. Is he [focal E.g.] itbert sund i rand, ut est:

Cie duar donesa nath.


Cinnus on 7 he da radha int aonfocul a mbít na da 2365 sillába nach gcaitar a n-áonaimsir, ut dictur, lego i- legain, quando dicis le- futurum est -go, proiterum est le- quandu dicis -go i-intan raídhíi in silláb toiscaích, to- dochaíd cúigt in silláb deighinach et sechmatu secháin in silláb toiscaích. [Deití air E.g.] amal isbert in Lait 2370 neoir: Tempus non dividitur sed opera nostra dividuntur i- nocha n-i ind aimer fogoilteir acht metugud aimersíe bis ier na sillába, no ar ngnimrad-ne feisín: no dano is fraca dora hughdaraíph robatar a n-áonaimsir ris fein tug Cendfaold in tan isbert aspearat ughdaír na nGaoidel. 2375 Cid ar a dtuagm a sound ar tus seo na ghuíthigh aillí? Ni ansa. Ar is i as sruithí a bhfheabhaí 7 is uaisle a nguithaighaígh 7 is i cetlapra ceich pi i a, 7 iachtadh cech maílph i-ach. Apasdis na cetuighdair, aspearat na hughdair deighencha: Comba si tugad airic in perla Feine gnim 2380 n-ingnadh i nemnaghathach ar a aínigmh, n-indlighthec iar a uagnorphí forcamhnaí clais doinn i- cumdaich tuir Nemruad i- do triall dola for neam ina gcorpaíph daonnan gan comairleigd fúna Die. Nemruad itsin dono


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trenfer tsil Adaim uile ina aimseir fein e i- Nemruadh 2385 mac Quis meic Caim [meic] Nai. Ni pi ierum aonri forsín doman go haimseir Níne meic Peil acht mad comairild 7 toisich namá batar and co sin anall. Da comairild sechtomag ierum robatar isinn aimseir sin isin doman a ndernadh in tor 7 pa he indara comairild sechtomag 2390 Nemruadh. Trenfear ierum ind [N]emruad sin, fer án oce seilg i- for aighph [i- coip E.g.] 7 tor [f]educh i- for milaí trachta muigí, 7 aircrheis i- for maupaí allta, 7 airmelaíb i- for eunaíph. Co mbítsi sochaíde do daoine oca lenmain, co m[b]a lie samalaidh i- a 2395 sgláibh 7 co mba nertmaire i- ina colaind fein samalaidh oldas eacach, conid he dorimart in da comairild sechtomag isinn aoncóirí, do denam an tuir, la hua brathar a athar i- la Fiallec mac Regua meic Arafaexat meic Seim meic Nai, 7 pa he sin an dara comairild sechtomag 2400 chena co sin anall, 7 isberatsum ierum co mba he an comairild 7 co mba aontoisich doiph (col. ß) uile in Fiallec. Is imcomarc sund anmanda in da fer sechtomag lása ndernad in tor; acht chena ni áirmeí sgríbhenda acht anmanda na se bfer ndec ba airecam diph, edon Fiallec, 2405 Nemruadh, Eiber, Laitin[u], Ribat, Nabhatan, Asur, Ybath, Lonchard, Bodbus, Britus, Germanus, Garad, Sgithus, Bardanuis, Sardain. [Ier ndilínn 7 fer n-áccadach acht chena is he Neamruad in cetri: is he cetri ier n-caladaín in Fiallec reimraití. Is he immorra Eog. om.] iar n-ughdáras in cetri 2410 Nin mac Peil meic Ploisg meic Pilris meic Agamolis meic Fronisosis meic Gitlis meic Trois meic Asuir meic Seim meic Nai. Is he immorra sáftha lása ndernadh in tor i- Fiallec mac Regua meic Arafaexat meic Seimh meic Nai: nel Fiallec mac Eber meic Saile meic Arafaexat 2415 meic Nai. Asa panaíctí, id est, proprietor nonem Ipri tuuccad in glnas coir. Adcuosdum dano iníi sin [ad-
Codastim dano anisinn. Aspert Nemnuaid comad a ainm sin forbeith ant saoirsti sin go brath. Adrodhms donu dosum anisinn *Eg.* o ua brathar a athar o fuillter go 2420 mad tor Nemnuaid he ar chena. Tréidi ar a ndearnadh in tor la cloudin [Adaim *Eg.*] i ar uaman na dléid moire do thoigeacht doridhise, ar ni rocrešsiot do derp-aidip De ēi do sduaigh nime, 7 do dol doiph ina geoparad daonda for nem do talmain ēi comadh arad 2425 freasgaphala doip dochum nime 7 d’ oirròrdcrugud amand in fhialaigh lasa ndernad an tor dara n-eisi, conid e sin itbert Ri nime fri muintir neime; *Ueniti nt vidamnu et confoundamus lingas corum ēi* taoit co raufegam 7 co romladgnaigem 7 co robuaidrem 7 co 2430 rasgaioilem a dtenga impo. Pa mor tra cumachta tsil *Adaim 7* a nert ag denam in tuir cona festois ierum in róibh cumachta Righ neime uais tis. Romeśgaithe ierum impo int aoinberla poí oca ēi goirtigthern, cona roathned nech dip berla aroile ēi antan adbered nech 2435 dip ‘tuc cloich dram’ is crand doberd i do. [Dethbir on, ar ni do clochaib na do chmandaib doroigned an tor acht do crí[í]dh tsuaiti 7 do bidmain. Cinnsus on, oir intan adber[í] nech dip ‘tuc cloich dram’ is crann adberedh do. *Eg. om.*

Ni ansa. Na leca fora suaiti in cre 7 na forchuda frie 2440 suite is iat sin clocha 7 cranach noimluaidis etora.

*Asbeir donu:*

<table>
<thead>
<tr>
<th>Da aice for sechtmogha[í]d</th>
<th>Arim suas frie gnim ngaphaid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iter aoi is bitoimain</td>
<td>Ocus talmain is tathrib.</td>
</tr>
</tbody>
</table>

*Ut est:*

Oel, ola and ocus fuil,
Cre, uisgi, ros, lin lancuir,
Tuis, mirr, bitoimain co mbuaíd,

*Noi n-adhbair in tairg Nemnuaid.*

---

*Dolotar tra fileadh ida asin Sgeithia reib chianaiiph iarna gnaimph sin do foghlaím na n-ilperta ogon tour, ar doruinmetar maigh as rofoghlainti accus a n-airneachta na hibhla do tsil Adaim, robatar and ier geomolinti*ns. *2455 Dolotar ierum co magh Senair ēi mag in rocumdocht in tor, coiccear sechtmogat lion na sgoil ēi fer gech berla 7 saoi gacha primerbla dip sin dona [tri *Eg.*] primerlaib ēi Eaphra, Greig, Laitin. Ceithri berla sechtmogat as gach primerbla dipsin, isse ed rofoghlad und, 2460 co n-athgapaí na primerbla. Fílid do radh riu, uair doboi fileadacht osgarda acu cen co raibb filideacht cladanach: no is filideacht caldanach ropu acu in tan sin et is ierum aricht filideacht osgarda 7 is iadacaid doniat Gaidelcho.

*Feinius Farrsaidh ainm a toisig ēi mec Eogain meic 2465 Glinfind meic Lamfind [meic Aignanmain *Eg.*] meic Tóí meic Senair [meic Mair *Eg.*] meic Eiteacht meic Urtechta meic Abocht meic (221) Aoir meic Leser meic Seth meic Sru meic Eru meic Baith meic Ribath meic Goimeir meic Iaffith meic Naoi meic Laimfhach.

Pau saoi sidein is na tri primerbla didh riasu tisad atuidh. O na hairnig ierum *Feinius* comlainis na n-ilperta agin tuor, forfodail a sgola et a deisgpla uad fo críchaib 7 fo cendadhacháib bfer dtalman for gach leith do foghlaín na n-ilperta, 7 nosnothrustar ēi 2475 adfoirtheadh uais, Feinius iet ider biathad et etugud in gcein patar agin foghlaín ī vii mbliadhna na foghlaíma 7 tri bliadhna in taispenta cona[d] deich sanlaithd; occus an uais *Feinius* iet int tor in n-airit sin 7 roatrobh and co dtorrhachtar [a *Eg.*] sgóla cuige as gach aird, conid desin asbersim i 2480 cccurp lipiar; I giomn deich mbliadhan ier sgoaolth on tor for gach leith, is and doreibid in Gaedelg. Isperat araile ughdair nat pui nech do cloinn ionain meic
Iafeth meic Nai die rocinetar Gregaig et die rochin Fenius a[c] cumdach an tuir et patar siol Nai olchena. Deithper 2485 oun, ar na raiphe in mac sin ag leathf mac Naoi, 7rl. [Cest caith gein Feinisus? Ni ansa. Fenius mac Baath meic Maghach meic Iafeth meic Nai 7rl. Eg.] Belra eNeprade tantum robóis isin doman re cumdach an tuir 7 is si dano bies dano ier mbraith, et isberet araille co 2490 mad edh nobeth la muinnirt nime. Pa haonberla boi isin doman intan rogabsat, da berla dec is tri fichit tan rosgarsat, ut est.

Goirtigern ainm an berla
Rophuil ag mac De [den Eg.] deghergna. 2495
Ocás ag síl Adamain uair
Rie cumdach an tuir Nenruaid.

Perla eN-Ebrasaidh dano cídh o rahaimnnigid? Ni ansa. Is he Eber ainm in toisigh rocoimetustair he iar sgoaílde na mberla, ar ba he an dara comúilid sechtmogat robói ag 2500 deanan an tuir no aga cumdach, et is aca aonur doruaraid an berla dorad Dic [dorat Dia Eg.] do Adam, coníd de sin dogarar in berla eN-Ebrasaidh i- berla eNaBeauidh insin: no Abraim i- siol Aprahaim i- berla eN-Ebrasaidh done. Ier dtéachtain tra dona deisgialbhaíb co Fenius on fogglaíain 2505 i- ier dtáispensadh i gcuarta i- a ni-mheachta 7 a ngresa i- a bhfuil, is and conaitciotar cusí saoi i- go Fenius berla na beth ag neach aile do theipín doibh as na hilperlaíb, acht comad an a n-aonar nobeth, coníd airesín arís díph in berla tobaídhi cona forturnachtach i- berla Feine 2510 cona forturnachtach i- 7 iarmerberla et berla eN-eertasgarta iter na fedhalp airdlhaíb amal doruirnismis isin Duil Fedha Mair, id est, níomh lipri, 7 berla na báilde asa n-aigillí ceach díph a chéile 7 in gnaithberla fogni do chach iter fira 7 mhna. Gaedel mac Eithéoir meic Táoi meic 2515 Barachais do Gregaib Seithétha in dara saí robói ag coime.

Tacht Feniusa, coníd uad rahaimnnigid Gaedel i- elg i-oírrdercindsin i- Gaedel ros-oírrdercaigh. Gaedel Glas mac Agnoin meic Gluinfind meic Laimfind [int en Eg.] brathair athar do Fenius 7 ba saol sídien dono cídh eadh e. Is edh 2520 sibhe dono dorothluigestar in berla so go Gaedel mac Ethíuir 7 conadh Gaoidel o Gaedel mac Ethíuir 7 Gaedel o Gaoidel mac Aingin go mo madh o Gaedel Glas mac Niúil meic Feniusa Farsaidh rahaimnnigid Gaedel. Is he sin a thair. Berla Feine tra arricht so sound, et iarmerberla, 2525 7 berla eN-eertasgarta iter [na Eg.] fedhalp airdlhaíb ind ogaím, 7 berla na báilde in cethramad, 7 in gnaithberla fogni do chach in cuicced. Fenius Farsaidh tra mac Eogain i- ier mac Nema et Gaedel mac Ethíuir na tri saidhí doreísait in berla-sa ocon lug tsainredach dienad aínn 2530 Enateno sicutius ariacht prins. Caínt na amhanna in da cenél sechtmogat o rafoghlaitnti na hilibera? Ni ansa: Ut sunt hie: Beithín, Sgeithín, Sgoiit, Germain, Gaill, Point, Paimpil, Mojet, Morann, Luigind oic, Icarair, Sgill, Siccr, Ciclait, (col. 8) Coirisc, Creit, Sardain, Sigil, Reit, Reéric, Roait, 2535 Rómaín mas, Masgusa, Mair, Maicidoin, Morcan nair, nár más, Narmaint, Nombrais bratais, Britain, Boi máis, Magoig, Armaint, amuis gaig, Galus, Actair, Acair, Tesail airt, Alair, Alpain, Icarair og, Eitai, Espain, Guith, Goith, gríneis sair, Affrainc, Freisin, Longbaird, Laidich, Laidemoín, 2540 Eisil, Traghianda, Traig, Dardain, Dalmait, Daic, Eithiop, Eipíit, Indecda, Braghmain. Perla sain tra cech cinel dip so, fer tra cech perla díph sin, iss ed rofoghlaid and. Pa he lion na sgoile, et na tri saiche, rofaide o Fenius cech fer díph friá berla. Ni cech comchinnin dono dochuaid 2545 agus dochum a criphe don fogglaíain acht is cumhrailg, amal rogabh Cai Caimbreith, dalta Feniusa Farsaidh, in dara deisgipul sechtmogat na sgoile, pa do Eaphraideaph a bunad at pa go hEicipta rofaide, fobhpa hand patar a tuisidig 7 pa hand ron-alt 7 tuaragpás asa aidiú, coníd aíre 2550...
[sin Egr] asper i gearp lipiar: Is cech comberla dochuaíd dochum a crieche 7 ni cech comchneol. Sech mbliadna robatar na deisgipuil forsin gcairt sin, 7 teora bliadna doiph ag taispennadh a ngresa a bos iar dtiacht comdar a deich samlaidh, conid desin asbertsim tsis in cusp lipiar; i 2555 cind deich mbliadan iar sgailed doiph on tour for gach leth doirebid an berla-sa doib.

Poi tra cuiccer ar fichit pa huaislem don sgoil [dono Egr] et it e tra an ammanda-sicidhe fordortaít fedhá 7 taobhonna ind ogaim, ut est: Bobel, Loth, Forand, Salath, Nabgador, 2560 Hiruath, Dabbid, Tailimon, Cainaen, Calebh, Moreth, Gadm, nGomer, Stru, Ruben, Acap, Ose, Uriath, Etrochius, Iulmeus, Esu, Iachim, Ordinos, Iudonius, Afrim. Is iet sin an ammanda in cuiccir ar fichit pa huaisli poi a sgoll Feniusa. Na coig fedhá aireadh ind ogaim 2565 dano, is on coigiuír pa huaislié diph rohainmnigeth iet aoueá (secondum aili tri in trop). Abterat aralae it secht fedhá [airegda Egr] flít and, is on moirseirí pa huaisli7 ba haredhá diph rohainmnigeth. It e na da fídh dofoirindet frisna cuig tuas \(\times\) \(\times\) [ea ol]. Itberat 2570 aralae dado is i ind aipgittir aricht isinn Aisia, 7 ic Tochar Inbiri Moir aranic Aimergin Gluingeal mac Miled an bethi-luis-nin an ogaim. ‘Cie litir, cie nínic, cie son Ina forbaigthír focul’ ¡: i dinin disail no forsaíl, ‘Ar is son ger fogapar O nach fuach tre'n tinusganar’ 2575 ¡: i dinin no ngetal gilech ¡: ngetal. Cest, caití iet airme tur Nemruaid? A hacht. Da comairlíd lxx, da deisgipuil lxx, da cenhel lxx na daine, da berla lxx ina sgol, da thuaithe lxx lasa mbatar na berlada et na cenhla. Da tsaoír lxx frie gnm. Da aigdi ar 2580 lxx, iter aol is bi is bitamain 7 talmain 7 tathl/úb ina 2580 Calep 2591 huaislín 2600 coigir 2590 secondum aili tri trop, L. secondum allis tri in trop 2598 moirseiser 2597 an. b. l. n. a n 2594 i nach 2619 cinela

coimhecar. Da cheim lxx ina leithet amal arber hic: Aireim cinntech an tuir so:—

Aireim an tuir togaidh
Neamruaid, pa din do daoniph,
Cethri ceимвind sechtmogat,
Cet ceимвind ar coig milleb.

Da comairlíd sechtmogat
Tugsad cuigi fri stualaged; 
Da berla for sechtmogat
Rothidhnaic Die dia mbuaíddred.

Da chined for sechtmogat
Dona daoníb frie dograind,
Da deisgipuil sechtmogat
Fedaid Feinius frie foglaim.

Da thuaithe tsaoír sechtmogat
Forofoighi rit thualan;
Da prim tsaoír sechtmogat
Frie heladhán na n-adpar.

Da aigdi for sechtmogat
Na adhpar comadh gnathach,
Iter aol is bitamain
Is talmain ocus tathlaiph.

Secht cúbait dec deinnighi
Ag ním suas fri ngáith ngairig; 
Is da ceim for sechtmogat
Ina leithet frie hairean. 

(222) Abterat aroile immorro is naii n-adhpáir it aroile
batar isin tour ¡: cre 7 usígi, ola 7 fuil, ros et aol, seuchim, 2610 lin, bitamain de quipus dictur:—

Cre, usígi, ola, is fuil,
Ros, is aol, is lineair lan,
Tuis, mids, biodamain co mbaíd,
Naol n-adhpáir in tuir Nemruaidh. 

2615
Caith log 7 aimer et persa 7 tugait (sgribhind) ind Uairacepto? Ni ansa. Haonlog eim is coir dona ceithrib leapaip sin, amal isber in file: In os toisechu is edh is deighencu; in os toisechu is edh is deighencu. In us toisechu a gcurp lipair is edh is deighencu ariecht is leapar Cinn-2620 faoilidh meic Oilella.

Log 7 aimer 7 persa et tucait sgríphind an lipair-s'. Loc do ceudus: Doire Lurain, 7 aimer di aimer Domnaill meic Aodha meic Ainmrech. Persa do Cendfaoladaih mac Ailella. A tucait sgríphind a ainchind 2625 [d'earn Egi] do bein a cind Cindfaolad i gcath Muighe Rath. Ceithri buachda didin in chatha sin is- maidim for Congal ina gaoe riu Domnaill ina fhrind; et Suiphne Geilt do dol for gealtacht ar méadh do laidhiph dorfire; 7 in fer d' fheall Alpan do bhreith ind f' d' fheall Erenn 2630 ina chois leis gan airighd i Duip Die ainh ind [fh]ir thall dono; et a ainchind dermaid do bhreith a cind Cindfaoladbh ar a mhdo do filidecht 7 do bhreathmnus 7 do leighead dleasait.


Atat do erndail forsann aipgbit Laitianta (i- coin-2645 deach amsnin, Egi) i guta 7 consain i doaitheoid da firdegail asin fis forithnech for eibe ind ugtair luaidius in iar ier bfordlighed fethu an gotha uais toghaidhe lasa 2646 file written out YBL. 2649 an ilair 2650 goe 2651 Dubh Diad 2652 delesi.

gcomhforaignt suin. Atat i sunt a frithindlidge Laitianta i a bunad for lethon: totus a bunad ruiddista 2650 i derph andsin i frecre do toit na haipigtre dobeirm sund.

Ar atat tri hernaille for bunad i bunad ier fgar nama, 7 bunad iar gceilinnama, 7 bunad iar gceilil 7 fgar: ie[r] bfoig ar mal ata modao a nonine quod est modus: iar 2655 gceilin prius, id est, ab uno a bunad: iar gceilil 7 fgar, ut est, quartus a quattuor, vel tercium a tirisio. Bunad ier gcorsmaillins foghair nama totus don focul is atat, ar is ainm totus, 7 briathar atat. Coic rand indesgi ind focail is atat, ar atat ocht randa indesgi and, id est.: Nomen i-2660 amin. Pronomen i- ni ar son anma i me, tu. Uerbon, atuerbium. Participium i ni cruthaighther a hainm 7 a breithir. Coniuicatio i ni cenglus na foch re cheile. Preposito i ni geinter a breithir 7 ciel preithri aici 7 cena beith 'na prethair. Inteiriectio iis ad dтуighter toil 2665 na hinmiddi 7 gan a peth 'na focul i- ac, u, u. It e a n-anmanda laisin Laitneoir i- ainm, pronomen, briathair 7 dobriathar, randgapal 7 comacoma, remsuidigh et interecht laisin nGaidel chena. Is deimhin am is briathar in focul is atat i sunt; 7 masa briathar ca ball do breithir? 2670 ar atat a tri a n-uathad 7 a tri a n-ilar and.

Sum i- ataim, es i- ata tu, est i- ata se, a tri a n-uathad. Sumus i- atamait, estis i- atathai, sunt i- atait siat, a tri a n-ilar. Ceudpersa uathaid sunt, persa tanaisce uathaid cis, tre persa uathaid est. Ceudpersa ilair summus, persa 2675 tanusa ilair estis, (col. ß) tre persa ilair sunt.

A ati dano i- atat da ai a n-ait i- a guta 7 ai consaini. Ata ai a n-ait i- ata diliged a n-ait ind ollaman. No atat i- ata ai uait ar in deisgipul frisin maigistir. A inde beus atat a tuided, doaithnet, doaibh, doiliged. 2680 A airpet i- atat a n-aigne i- na guta 7 na consaini:
dotuidhead uait a liprph [uaid a litrib, Eg.] - tintaithid asinn aignedh sin i liprph: doathnet asna liprph sin i bfoclaiph: dotiagat asna folaib sin a scratha rosag 7 fasaigh 7 aircetail on filidecht - ro esolus 7 sgoth indsgi 2685 7 indsgj: doaltib - doaisbenad d'eochtaiph - a ciall 7 a caireachtaire - i. fuatha na litriech: no go mad totus a bunad Laitne in focail is atat ud doctn ali. Da erndail - i da duer deil - i eur uasal 7 deil deagail - i da deagail uaisle indsin. Is cotearsna dono anisín arin bfail a 2690 mbith da deagail uaisle bit vii inanda. Ni cotearsna dono, ar atá a secht indip iar sonaib cen co beith iar gceill. Da erndail - i da dul ferdra no da arid dul - i da dul arda no [da Eg.] eur dul - i da uasal dul. Da ernduil - i da - i da fir-ideall nou da firnaill no da firduil no da erdeghail 7 erdail no da eurdual - i. lannfogar 7 defogar 7 consanacht - an u 7 an i te da dual na ngutha no da orra dul no da orra dul no da orra deagail no da orra dail. Is iat sin tri or 7 tri er 7 tri ir ind Uraithe. Cadidet da dual 7 tri duail 7 [ceithre dual 7 Eg.] v dual 7 vi an Uraithe. 2700 Ni ansa. Lannfogar 7 defogar da dual na nguta, lethguta 7 multi et tinhed, tri dual na consaine; intan is ceithir immorru, da dhuall na nguta 7 da dual n[a] gcorsaini; 7 intan is a cuig, da dual na nguta 7 tri duail na gcorsaini; 7 intan is a se i. tri dual na consaine 7 tri duail na nguta - i. lannfogar 7 defoghar 7 consanacht - i. in f i 7 in u: lethguta 7 multi tinhed, tri dual na gconsaini. Da dual na consaine, lethguta 7 multi; ar is multi hua.

Forsin aipcir - i. ondís aipcirtoir - i. tindaigetal: no 2710 epeactor no ebe ughdaír: no ebe loc duar no ic tur - i. roicand ic an tor: no aipcir ondís - i. iss i aipcidhíus a mbseagána do chach: no aipcir - ondís aipcir, ar is hi.

gailiúis a mbseagána do chach: no aipcir ondís is aipex a Greig [-i. cindedh no toshach aipcithe a Gaidile, incipit a 2715 Laitín, aipex a Greic Eg.], aipex de deubam a hEapra, no aipcir - ab agtorio, ut dixit quasi a, b, c, d, 7 relíqua 7 aise sin a main in duol coir, ar is lor do taithimeach gach focal a bhreith co punad Laitne. Aipcir est copula con ael literam per se - i. ata ind aipcir ina coimthnol no com- cegall litrioch cona comhfaigh archena, no dano aipcir a Gaidile, incipe a Laitín, aipex a Greig, aipex de depham a hEapra, 7rl. Laitín o Laitín mac Púin meic Picc meic Sadaire dictus est. Latinatass, Laitianda uada-side: no Laitín a latitudine dicta est, ar is leithe i [quarn 2720 cech mbseagána cemthe Gaidile ar is Eg. om.] ier dtogail Troc ropoi Laitín, 7 is fada roime sin rofoghlait na bhrabha 7 ropoi Latinatass o toin ale. No Laitinnanda luided inde na focail. Edon - i ed an a eirnedh - i. edh dilged, 7 eirnedh - i. fuaasgladh no dilged bis aonar 2730 ag fuaasgladh: no edh ain a amileis: no edh ind so on - i is edh son a bfuil remaind: no edhion - i. edh dilged 7 don [tidloed no Eg. om.] tidnocal - i. tidnocal dligteach dober is don focul da chaile.

Guta - i. guth flótha - i. flótha gotha ind-sidhen no 2735 guth faite iersinna faoidit triotha: no guth sed - i. sed in gotha: no guth fed iersinna féidid guth ind aonar. Ut Prisianus dixit: Litera quasiai leigiteria co quaer iter logitum prebed - i. ata in litir amal inmniar in leigheo iersinna faoiris séd an leighind: no guth-eth[ail] iersinna féidid guth 2740 treotha a n-aonar, amal ata a ard, 7 i inis, 7 o claus, 7 o forscend: no guth ait - i. dogniat guth a n-aít, ut Donatus dixit: Uveailsis dicuntur quae per se quae 223 gáudam proferuntur et per se sillabam faciant - i. atat na guthiní doturghat treotha fein 7 dogniat sillaoba a n-aonar, ut Prisianus dixit: 2745
Ucalseis dicenair ghe tis senechesiunt : i- is ed is voecales and litri diog na guth tretho fein, nel sime quinns voxel literalis proriri non poest : i- litor na setar guth do denam 'na hecmais. Consoin onni is consamantes comfoighraightecht i- iartri fioraidhe la guthaighil do greas. No consoin i- 2750 cuma suin no caoin suin no caom tson i- soin caoma ar is cairite a n-lirapra fogar na consaine maille frith guthaighil inti : no consain i- coma tsuin i- suin cumaidhi i- caomsuin i- tainic [a Eg.] fogar a n-amonur : no i- comsion i- focul et siomol fri guthaighil drownitum focul. Cid 2755 ar a n-epertsium guta 7 consaine, uair guthaighi uathaíd 7 consaine iolair? Ni ansa. Guta 7 consaine is maith and. Cid ar a n-epert guta : i- guth fotha no guth fuiti? uair ni fotha in guth do fein, 7 ni faoidhend guth trid fein. Cid ar a nd-epert consain comfoighraightecht : uair ni com- 2760 fogaighend in consain fría fein na fre guthaighi. Cid ar a nd-epert guta : i- guth séd? uair ni sédh disi hi puddein.

Caiti ruidlius 7 dilius, coitcend 7 inlìus in focail is guta? Ni ansa. Ruidles di guth fet, uair fedhagh guth a aonar. Diles di guth futti, uair nos-fuaidhend fein. 2765 Coitcend di guth fotha, uair is fota cend dona focaíphant. Indles di guth fotha, uair ni fotha is i innti fein. Cid ar a nd-upart aipgitir i- eipi i tuor, ar ni agin tor redthicali na haipgitri amal isbeir Feinius. Pa saidisc isna trí prímerleitrib cid riesiu tisad atuaid 7 ni saithe cen aipciittr. 2770 Is a nÁisda dono aricht aipgitir in ogaim an ogaim. Roraidius atad romaid. Dana i- a n-aid inis i- ai caingen i- in caingen remaind 7 an ai i n-ar ndiagh. Da ernail i- da ier ndail forsin mbeithi-luis-nion an ogaim i- forithned in beithi liuis i- bioth ai eolus i- eolus na hai 2785 isin mbith : no bithí leisna suidib nobhth slonmad leis on i- fedha 7 taobomna, id est, vocales et consonantes, uair doradus da ernail forsin aipgitir Laitianta. Da ernail dano forsin mbeithi-luis-nion an ogaim i- in og uma i- forsin mbitheolus leiterda ind ogaim i- onni is Ogmu i- 2790 nion ogaim 7 nion tond, ar is in ainm da gach litir amal ispert in file:

Mell suide, dar mo nioza Neidhi.

Ni fortgeallad la hheigius i- filid. Ailiter fortgellaid ecicius tar idha 7 ailm ceinelo lugha 2795 ansdins. Idhehdh is he a fidh is moam toraind dona v primfedhaiph. Ailm didiu cetlapra gach pi 7 iachtad gach maipr. Is sraithe ierum in dedi sin. No bethi-luis- nion airm d' aipgitir ind ogaim, ar is do ainm aipgitir doni doinsgain o a. Is airi itet beithe sech gach fidh, 2800 ar is and rosgríp ogum 7 is hi in roscripad indi

I- in beithi rosgríp do breith robaid do Lug mac Eithlidh im dala a mna 'na rugtha uad hi a sidhaip i- vii mbeithi a n-aonfleisg do beithi i- 'berthar do ben uait fo vii a sith no a bferandaip aile muna (col. β) 2805 coïmeta hi.' Béithi-luis-nion airm aipgitir an ogain, ar is o beithe doinsgain in ogum i- in ogh uama, ar is de fuaigter go hog a n-lirapra. No ogum i- eg uaim a

Cid doichned, 7 ced dichned an Aireaicte a sond? A ceddeichned fern arin focul is for, no forail arin bfochul is for. A ceddeichned i- eipi ugdair, oir teibh in focul fein dono.

Atat dano da ernail forsin mbeithi-luis-nion an ogaim. Roraidius atad romaid. Dana i- a n-aid inis i- ai caingen i- in caingen remaind 7 an ai i n-ar ndiagh. Da ernail i- da ier ndail forsin mbeithi-luis-nion an ogaim i- forithned in beithi liuis i- bioth ai eolus i- eolus na hai 2785 isin mbith : no bithí leisna suidib nobhth slonmad leis on i- fedha 7 taobomna, id est, vocales et consonantes, uair doradus da ernail forsin aipgitir Laitianta. Da ernail dano forsin mbeithi-luis-nion an ogaim i- in og uma i- forsin mbitheolus leiterda ind ogaim i- onni is Ogmu i- 2790 nion ogaim 7 nion tond, ar is in ainm da gach litir amal ispert in file:

Mell suide, dar mo nioza Neidhi.

Ni fortgeallad la hheigius i- filid. Ailiter fortgellaid ecicius tar idha 7 ailm ceinelo lugha 2795 ansdins. Idhehdh is he a fidh is moam toraind dona v primfedhaiph. Ailm didiu cetlapra gach pi 7 iachtad gach maipr. Is sraithe ierum in dedi sin. No bethi-luis- nion airm d' aipgitir ind ogaim, ar is do ainm aipgitir doni doinsgain o a. Is airi itet beithe sech gach fidh, 2800 ar is and rosgríp ogum 7 is hi in roscripad indi

I- in beithi rosgríp do breith robaid do Lug mac Eithlidh im dala a mna 'na rugtha uad hi a sidhaip i- vii mbeithi a n-aonfleisg do beithi i- 'berthar do ben uait fo vii a sith no a bferandaip aile muna (col. β) 2805 coïmeta hi.' Béithi-luis-nion airm aipgitir an ogain, ar is o beithe doinsgain in ogum i- in ogh uama, ar is de fuaigter go hog a n-lirapra. No ogum i- eg uaim a
bfochaidh cid anogh cugam a litribh. No occum •i o Ogma mac Ealathan meic Dealphaith, ar is he rainig 2810 litri na Sgot cusna hamandoiphih filet forra anigh, ut est in Britania, id est, libro isto nomine nocatur vel in lingua 7 amal isber in leapar ogaim: Athair ogaim Ogma, mathair Ogaim lam no sgian [Ogma Eg].

Fedha dano 7 fid, atat da gne for suidhce •i 2815 fidh saord 7 fid aiccenta: fidh saord 7 fidh ind ogaim: fid aiccenta 7 fidh na coilled. Fid saorda cetamus: atat da gne do bunad occa. Fiod dano on brethir is fundis •i fothoigim, nel a nomine fundamentum •i fotha vel a funo, fograidim. Feda ieren iersinni is fotha foghair isin 2820 Gaidile in guthaighi 7 is coiteund d'fidh saord 7 aigenta in bunad sin •i fundamentum. A indi immorro fisidh fo fedh •i maith a edh ag foghruigud. Ingnad cid foder a da bunad agin fid saord 7 aonbunad icon b' fisd aiccenta.

Ag phidh saord 7 •i funo 7 fundamentum, funo a dualgus 2825 fogair, fundamentum a dualgus fotha, 7 is coiteund doibh aron fotha. A airt immorro 7 eipert aire •i (focal) is aithcanta indas fein fair •i coill no doire forin b'fdh intan is fid aigenta: litir immorro no guthaighi no consain fair intan is fidsaord 7 aonbunad a leit na fotha a 2830 airport ter saorda 7 aigenta. Coiteund dano a taipart friis leoindeh saorda 7 aiccenta.

Indles dono a taipart for losaiph fedha intan is fidsaord aigenta, ut est int aitend no in frach 7r: no a taipart for legtachad no for fonialus intan is fid saorda et is techta 2835 in secht sin do iarraidh in gach focul Gaoidelce. Cid foder a comad iar q no g no st do beith nialsa for u sech gach consain? Ni ansa. Ar is blod do q guidim u, ni hingann cia mac solma tista dì forsin nguthaighi iermo. Ata dano do med fogan scona rathoighther fogair u ierum, ut Ogricus (? 2840 dixit: in principio vel ut sillabam sonat. Comacsi dano

2812 coite 2813 ar leith a no for ð fonialus T. 2819 Ogricus T.

luice beime g don guthaighi iermo no cid do u fein no ar a cairdius fri q. Fid aiccenta immorro fidh na coilled -i fo edh a airdi: no fo edh •i teine i suidhuan inne: no fo a edh •i a fosgadh no (fo) a suth •i a torad a indi 2845 -i is e sund a inne •i fedha fo edh a eai uair atat coic aoi and, a1 allus, 7 aei canus, 7 ai shaighius, aoi miodus, aoi suigius. Ai allus dano in gcein pis fora menmain: ai chans •i oga gapal: ai saigius •i og cuinced a loige: aoi miodus •i ima med no ima 2850 loget: ai tsuigius •i ire n-ioc a loigi.

Et taopomna •i taop uaim na haoi •i taob uaim a n-airchetai: aoi •i onni is aoi [ato Eg], raidim: no taobomna •i do thaobaiph na n-omna mor bit: [ni na fidh n-airechda bit Eg]: no taob uaimnech: no taob omna 2855 •i toba damna farsinni tophar damhna [na focal, Eg] eisibh. Cid ar a nd-eipart taob uaim n-ai •i taop uaim n-airchetai, ar bi ant aircheta a n-eamhais na daophumna. Cid ar a n-d-eipart do taobaiph na n-omna mor (bit), ar ní da taophaib na bfoind bit acht rempa no ina ndiaigh 2860 isna focolaib pit na taopumna. Toba damhna immorro is he ruidhlius in focal. Frecre do brethir [tug intan roraid: 'atat da erndail forsin aipgitir' •i frecre do aigenta Eg. oin] tug intan roraid, 'atat da ernail forsin mbethi-luis-nin an ogaim.'

Cuin is aonla in beithi-luis-nion? Ni ansa. Uile (224). Cuin is deda? •i fedha et taopomna. Cuin is tresd? •i fedha 7 forfedha 7 taopomna. Cuin is cetharda? Ni ansa. Tri haicme na taopomna •i b, h, m, 7 na cuig fedha aireadh ind ogaim. Cid ar coicci? •i 2870 fedha 7 forfedha 7 taopomna •i tri haicme na daophumna: no co mad hed bud coicci and •i seichimh nGREIGA frisinni roraidius XOXOX •i e fora 7 e fora. Cuin [is Eg.]
seda? - tri foilcesta in ogaim.

No comad hed pud seda and seichim coice in Gaoidhil 2875 fisna -v. rannaiph ut est.

Cuin is seachta? - teora fuilte in Uraicepto.

No tri foilcesta in ogaim fisna se remaind. H cetus is ed fuilis beth[c] connagp greim p, amal isbeir in Laitneoir: b 2880 cum aspirazione ante onxes vocales ponitur pro p i- remsamugther b co dtined ar p conid fulles h, ar is p tined a n'Gaidile. Dicunt alli co na bi h aaron re b do lucc p acht is b a aonar bis ar p, ut dixit Priscianus: Ambo pro ampo, buxius pro puxius: b inntib sin ar p 7 ni 2885 b co tined amail adberat arail.

Forsail is e in fuilled aile - dobeir cumang sedha forin son do fot i- srón. Airnin is e in tres fuilled oille, bfail i recair a les da taobomna, gaibid airnin greim in dara n-ni, ut est cenn no glownn, ar ni bi emmad 2890 in ogaim.

Is aire gaibius airnin greim in dara taobomna. Teora fuilcesta ian ogaim - i in bfail a mbiad coll ria - is q sgriphar and amal ata. Coll cetus ar coll ndiuit ata. 2895 Cech baile i mbiadh nion re ngort is ngetol sgriphar and, ut est occus. Gort cetus ar gort ndiuit ata. Cech

bfail i mbia sail rie tinne is sdaiph is sgripta and amal ata. Sail cetus ar sail ndiuit ata; ar 2900 is iat sin treidhi is coir do imcisin isinn ogam. Is aire is coir teora foilcesta na formcesta [is coir Eg.] and.

Da ernail dano for consanaibh lasin Laitneoir - da firdegnal - leghguta 7 multi. Ina leghguta cetus - f, l, m, n, r, s, x a tuisidigi rempa. Cia adupamar gu rab 2905 leghguta f, ni fir sin acht is ed o guth 7 ni hedh o fogur. Na multi - b, c, d, g, h, k, p, q, t a duistine ina ndeog de suilhip. Di ernail dano - i da firdegnal forna consanaiph cumaidh lasin Laitneoir - lasin lethanfoithin - iarsinni foirius in Laitneoir gach red isin Laitin: no 2910 Laitneoir - laithireoir - iarsinni laithres co treorach: no Laitneoir - onni is latinatas: no Laitneoir - litrithreoraid no legh-threoraid no lethan-toirm. Lethguta - leghthotha focrerdia dia fogrugad no luiguth no luaidhit guth no leughghath ino leughghadh no leugh. 2915 Luiguthotha 7 ni hierirri co mad leth gotha go cert nobeith inntib acht nad roichit lanfogur, ut Priscianus dixit: Seime dei seime niiri dicuntur sed [l. non] quia qui de-midiam partim deorum vel niromum habent sed qui pleni dei vel niiri non sunt - i cia raiter lethdhe in leithir, ni hier. 2920 siinni bairtis lethdhe ino leithir acht na tot comhlan, sic na leghguta ni dod comhlan - amal ata a mbailli oille quiuit [in] duas partes dividitur altera pars semis dicit - i-sceib ni foughair/ker a ndiip randaip raiter in dara rand co rab leth (col. 8) cin cob cudrama, sic na leghguta ni dot 2925 comhlan, nd Donatus nel Priscianus dixit: Seime nocales sunt que per se quidem preferuntur et per se silladnam non facient 7ria: Atat na leth guta ni hi doturgh bat treotha fein et ni denait sillab treotha fein. Quiquid asperum dictur auditus expellit - i indarbaid int esticht scip ni raiter 2930
co hacarp. Múití - mi-aití · bhe ait a foghá: nó a múití
- múitid a n-aonur nó múití · meto a n-aonar iot: nó
[múití · múití Ég.] múití · mítí in gutha a mbéth maraon
re guthogaí: nó múití · onni is múitid, aímlar · aíml do
mná laithíl, 7 uadhside for chat [cach Ég.] n-aímlar 7 as-
sidhe farsnásisí 7 ni ara ni báis aímlabra doraíth, ar atá
a fgorg inntib cíd ad beca ut Priscians dícit: Informis
mulier dicitur non quia caret forma sed qui [Ég.] male formulat
ét · adberach in báisgul doidechpí 7 ni he sin ni tseachmállus
a déilph acht drochdhealp firre tautum.

Is aímlaidh sin [iarum Ég.] na múití ni tát nemfogairacht
ar terci a bhfoigír inntib nama. Nó múití · mítíotha
indsín ar thanacht 7 [ar Ég.] etróime a fgorg, ut Donatus
dícit: Mutae sunt que nec per se proferuntur et per
se libam non faciunt · atá na múití acht nocha denaíth in
t 2945 sillaíb treoith fein 7 nocha turgat treoith beudaisní.
Ina lethguta cetumús · in cetna mes brethemhí: nó don
cetna hámus forsinne asimeis: nó don cetna hai for seis:
 nó don cetna hai fis · nó na ba heiccen a tathmich teter
a menmain thathmigher in timarr o fil a[c] clusnaí na múití ar
2950 is o quidem ata cechtar de. A tuisídige · an luchd ota a
tuismed · na fedha oirechda do suidhí · dona haib
adháip · dona caingnibh dligtechaíb nó for suidhí no
do suidhí · doipsidhe. A tuisídige · an luchd o ata a
tuisídige · tesargain nó a tinnsaí · na guthaígh. Cid ar
2955 ar a ndé sceptum a tuisti i na ndíalai gesu, stúaspí i
in dliged, uair ni gnath in dliged déar do deoigh. [Ní heth
beimh is aíl dosum ar mad tuisidige acht madh in aiséi
rosechúsar i na menmain · in dliged gotha fel i dtacht
na leithguta do airíom leis fa deoigh, Ég.] 7 an dliged
2960 consanachta fil inntib fa déarigh do chur uadh prius. Nó po
himaighdún sius l GHzal mac Éitheadh iar mad accenta
AURAICEPT

YBL. 225 a 7

AURAICEPT

YBL. 225 a 30
cethair iar [sin Eg.] conid [a Eg.] deich samlaidh et ina se is lir sin conid a se dec samlaidh conid nuimír and sin is uille ara bunad tria na coitidheacht n-áirme i trie taithmech a leithé i coitidhe. Is each coitri is rannogí et ni gach rannaignhe is coitige dano.

Feirdíugi i férra a n-indsge i. ferr ina indsge na mna: no firindsge: no fireindsge: no fireindsge iarsinni foiuris im dula do luga: no nír innsge id est a uir: no fir innsge na mna pios indsge ind fir dano.

Panindsge i buna indsge i. indsge maith: no bo 3070 indsge [i. fo indse Eg.] in fir bios indsge na mna: no bánnda indsge i. –indsge bánnda indsin: no bánnda i. firindsge i. banbín indsin.

Deimindsge i. deimán indsge: no doim innsge fuirri o neoch oile: no do ðiúna indsge i. indsge do duine, ar 3075 is duine raideas: no in deime fil and is on breithir is deme, digbain, ata; ar rogdáith fuirre in dedha remain: no denbhoc chech neotar lasin Laitneoir is deime lasin bfilid nGaoidelach. No deimindsge i. indsge dembeaighthi i. ni hi hindse sloinnius do phiu. Deimindsge dano i. 3080 indsge neotur.

Masgul i. mo a sgol no a sgoul quam in feimen: no [mascul i. mas fer 7 cul coimh. no mascul mo a fis 7 a col quam an femen no Eg.] onni is massolinus, mascaldo.

Feimen i. feimán i. fo fir: no femin onni is fenuuir, 3085 slisatr, ar as and is ben [sli Eg.] intan fognaitgher die slisat: no feme Grecio, id est nirgo Latina. Der Greco, id est, filia Latina. Feimder dono i. ogh ingen: no onni is femininus i. feimenda: no feimder dono: no flesgda: no maothonesach dictur onni is femean: femenina i. bánnda, 3090 no bancusguda, no bangnimach, no bangneithech. Neutur i. ni fidrir cia cinel, uair nach se (no) nach si: no neutur

Onni is neutrum i. nemnechtarda, nec masgulionum nec feminunum, nec [h]oc nec illat: no neumtor ni masgal ni feimin.

Cesc, caithi deochair etorra i. ca hait ata etourra i. iter da aoi: no ca hait ita degcorugud etorra i. iter da aine nos-deilighther i. nos-deililgothis. A tri herlanda indsge: is e, is i, is ed i. is he in fer, is i in ben, is ed in neum.

Cesc, i. ca haisg, onni [s] seiscor i. comarcim. A tri herlond i. a tri ferlond: no a tri erlond: no a tri remhsloind. Cuin is urland, cuin is indsge, cuin is etargaire? Is he [isi, isedh: indsci emh intan itbecer Eg.] nama gan araill smaille firs. Urlond eim antan dobeire 3105 fria arail, an st est is he in feur. Etargaire dono iter feimen et masgul 7 neutur: no is etargaire dono int an dechraigi fria nech aile co an-anmain a athar saurnd, ut dixi mac Lonain:

Uínessi cugut in gillcucan, Mac rergoccain, Pid gach maith ara cionuccocan, A chenggocain.

Urnland i. n-urnland 7 urland iar n-urnland 7 urland inand iter da urland nach it inanda. Uirland rie n-urnland 3115 quidem, ini rie se, no rie sí, no re séadh. Erland ier n-urnland i. i. in se, no in si, no in sedh. Uirland inand iter da urland nach it inanda i. i in anand fil in gach focul, ni herlond is ochd reimsudugud: no is fri se no fri sedh. Tri herlonda indsge i. tri remsloind: i. tri 3120 sloinnti rempa riasa hindsgibh i. is se, is si, is edh; achd at urlanda, it indsi, it etargaire i. it remtsloinnti dona foiclip ina ndegaid 7 indsge feimin 7 masgal 7 neutor tig ina ndeicho citirdeilghthi treoch. Ata dono dedha in gach indsge i. acecnta 7 ealadha. Feirindsge 3125 aigenta, is he in fer: feirindsge tsaoirda, is he [n] nemh:

3065 YBL. 225 ß 25 AURAICEPT Ep. 67 2 a 28 197

3095 YBL. 225 ß 23 AURAICEPT Ep. 67 1 b 40

3095 YBL. fer i. with punct. del. 3065 no do eimal 3088 YBL. dema

3041 a scol 3064 mascoloda 3068 YBL. fenuuir

3088 ondi 3100 YBL. is esgir

3063 Ó-rigg. i. 7, 28; x. 187: Gr. Lat. viii. 82, 25

3089 YBL. is esgir

Samait a dealpha, gan cleith, 3155
Elpa ingine Fidnåth, Friour grene glaine ar gurt,
Is frís tsamhlaim a caomhacht.
Fedair eimh ferindsge et banindsge for demindsge intan isberar, 'ís i an cloch, is he an lia,' ut est hice:

Is e in lia, lith roilas,
lar sréthaíb suadh in senchas;
Is ed oimh iar n-aiccin aí,
ís i an cloch iar saordaitid.

Ait a n-abar deime donn,
For fonn feinín fichth chland,
Ni cheil in ter a n-aigned n-oll,
Lis ed [inond Ego.]] in ínne and.

Ata tra amlaid sin (col. β) aigned et saordatú in gach ínssge, ar atae da modh laparda fil and -i mod aigenta et modh saord. Ata dano ceithir fódlá for tsaordataid -i-deichfer raingi, 7 tugait mbindiusa, 7 cuimrce raid, 7 Iolugul laparda. Deichfer raingce cetoitúm amal roagh, he an ban bann mac -i don roind oigh fil isinn ínig is ainm:

Túcait mbindiusa amal ata, is i in gobar et d'ecch ban is ainm -i gooir, solus isin mBhreitnus, go dtug an fíl b físa ar tucait mbindiusa: Iolugul laparda amal ata, iss ed in cend, seach is liáith a n-írlapra: Cuimri raid amal ata, 3200

rugs ime 7 criathar arba 7 leasair uisge, ar robad eimilt rugs im imb 7 criathar im arpar 7 lestar im uisg do rada. Gabar intan is trei ailin quasi caper is ed rothaíl and; gobar tria oin -i don eoch is níonon son 7 is Combrec. Roothaíl goor, each solus, a suidhe unde dicitur gobar donn 3215

eoch giúil. Cidh nach dath oile bse fair, is in ec ch eise mbe be do giul and is gobar a níon, ar is anas dath is arechdam bse and nominatir. Rotuill an fíl Gaido/ach b fáir no and, ar rob aille leo gobar quam goour undi dicitur gobar nominatir.

Atad dona indigse and ata coitcend iter ferindsce 7 banindsge, ut est Flann no Cellach no Buochad. Phidh dono

indsigí gumusda isin [Gaidic amal bis an cenel cumassu isin Ego.] Laitin, ut est in menntan et an truíd 7 in coirr, ut dicitur:

Is he in minntan cid boinend, cid furend.

Mad iar n-aigned coir [immorro Ego.] na ndúla ni hainm ferindsge na banindsge acht do neoch dofoisim -i fer, 7 o dtuismer -i: beun 7 ba deime chena aicced na ndúl uill archea.

Atad dano da emnill for tuismind -i tuismind saorad 7 tuismind aigenta. Tuismind saorad cetoimis -i fer o toalmain 7 luib ar is ni don talmain fein an fer, ut est espa in talman muna tuismind clanda 7 pa deime chena -i pa sloind neutuir int uile aicented ar chena, ut est Pompeius 3335

dixit: Omnium verum vocabulum aut corporalium [aut

incorporalium Ego.] sexu naturaliter carenum per arceim

Graciam ase asgríbhum, hoc est ne utrun i.e. nec nasgo-

linum nec feiminum, ut est (?) h[a]cc inesicia, h[a]cc nérilas.

Consinius dixit: Quiquit per naturam sexus non assignavit 3400

neutra habere oportet set ars qui noluit gignere seu linguenda

seu dicenda asgríbhus -i iar saordataid. Cid inni is aiccenta

taier suond? Ni ansa. Follslisugstair go n-apair:

Natura quae motatur per tempera nec uairtatur nec

separabatur et natura non est quiquid motatur et non sahare 3415

uideatur et quaeunque extrinsecus accididunt sed quae

constant in se, ut stabilitas in terra, gurbitus in lapedebus,

umedias in aqua, claritas in aere, color in inge.

Docean dano deimindsge a ferindsge na banindsge. Doceif iar dona ferindsge 7 banindsge a deimindsge amal 3520

ata isnaibh reindemourph 7 it iat sin na deime teibid 7 na lanomna deime 7 a ngine-sidhe. It e ando
deismerachta in deime teipighre isnaibh reindemaidhi -i
ceng 7 redh fulaing a deime deipheide a ntebdir diptlaíb.
Lanamna in cind suil 7 fiecall: lanamna an cride sreband 3255
7 cru: lanamna in fuling lurca 7 troig: geine dono ina
lanamna deime: gene na sul -i- abhrachtur 7 malo; gene na
fiecall bun 7 leithe: geine int [s]rephaind tanoigecht 7 dath
-i- baine et glaisi: geine in cride tigi 7 dath boes -i- ruade
7 deirge (227).

Seacht n-etargairi tra docuisnet -i- disnaigiter -i- [in Eg.]
grad conne[i]g lasin Laitneoir, etargaire a ainm lasin
phfilid. Etargaire incuisg i persoind. Etargaire incuisg
persaide. Etargaire persaide a ngnimi. Etargaire
persaide i gceusad -i- caisacht antan is maith, caischt
intan 3265
is oile. Etargaire dersgaigt a ndersggugud -i- poisit,
comparait, 7 superlait lasin Laitneoir. Fothugud et fourran
et fourmoulad lasin phfilid. Maith et ferr et ferssouin, lasin
nGaile. Etargaire meiti a meudugud -i- mor et moo et
moosouin. Etargoire lugaidhe a lugugud -i- pec et luga 3270
et lagasouin. [Etargore incoisg persaide -i- me budein,
tu budein Eg. om.] se budein, sib budein, sinde budeisin,
sphi badeisin, siadsam padeisin. Sechta -i- sceitinn
a bunad Laitne. Seacht n-ai a inde no sechtaí, [s] soigti
dia mbe a n-eolus, [s] saigti dia mbe a n-aineolus. 3275
Etargaire -i- isin etechtu ita -i- isin sechtaí a bunaí in
Uraiciptou: no isin sechta ía in conndeile -i- in
cainneilugud, ut est: Pars pro toto et totum pro partie
-i- in rand tar eis na toiti et in toit tar eis na rainde.
Etargaire -i- eitercoraigt -i- eiterdeifrigti: no etargaire
3280
-i- eiterdeilligt a treidh: no etargaire -i- gair guth -i-
eterngnugud in gotha andsin: no etergleithi -i- gleas
etarro: no etargaire -i- edargleodh iar ngleodh a fesa
etorra: in gradh onni is gradus -i- ceim. Coindeig
-i- caindleigti: no conndeillggte ar in gcoindeig uile, ut 3285
est: Pars pro toto et totum pro partie. Cid ar nach treide
lasin Laitneoir in coindeig kem is tredi lasin phphilid in

etargoire? Is treidi eim lasin phfilid -i- met et inde 7
incosg; et adbeumar roile fourrend et nach phfil acht
deide nama agan Laitneoir -i- inde et met et bonns et 3290
malus, is i in inde. [Is edh a inde immorro lasin nGaideal
-i- maith 7 ole Eg.] Magnus et parus, is i an met -i- mou
et bec -i- is mor las-sium in bec i geondeil neich is lugh.

Incoisg immorro icon phfilid no conndeig side lasin
Laitneoir acht pronomen 7 dopriathiar. Cod fiodra dossum 3295
a rach a ngrad conndeile lasin Laitneoir, is etargaire a
ainm lasin phfilid? Ar ni flit acht tri grad conndeilge
agin Laitneoir, 7 atat secht n-etargaire icon phphilid. Ni
da cuadrosgugud eim dossum an adhersiom [sin Eg.] acht is
fior a mbeith amlaidh. Is ed [sin Eg.] ata etargaire lasin 3300
philid is conndeig lasin Laitneoir -i- etargaire derrsgaigt a
nderssgugud, ar ni gach etargaire is grad conndeig acht
etargaire derrsgoigti a nderssgugud. Is each grad
conndeigle is eutargaire, no ar ni leithe conndeig olda
etargaire.

File -i- fel sai no fial sai: no file onni is filoosubus -i-
fe feallsouin, ar dlegar don philid feallsamhacht aig: no file
-i- fi an aoros, 7 li ann is molus: no file -i- [it Eg.] feile ai, ar
dlegar de ar is ed nodus-saora, feile dano inraduc nos-ditne
an file 7: no file a fectendis carminibus: no file -i- fel sai, 3310
sai fhoglama, amal ata felmac: no file -i- fi a oumna 7 li a
dunu fair: no file -i- fial do aei: no file -i- fial uile 7 li maith
-i- moulad 7 aorad. Cubhaidh cia fhasus deiside aim
in philid dia fhognat.

Cid ar mad conelle las-sium in poist, uair nocha 3315
derssgugud do ni? Ni ansa. Ar o is i is foutha 7 ata
derssgugud dhi, ut dicitur airim frie hunair, (col. 7) ut est:
Unum non est numerus set fundamentam numeri i-nocha
nful int aonni conid airim acht ata conid fotha airim; 7

etargaire.
Etargaire inchouisg persaiedade · i · me budein, tu budein, se budein 7ro, amal adubramer romhaind. Etargaire persaiedade angnimh: dorignes, dorignis, dorigne; dorigensum dorighensat, dorighenusaí. Etargaire persaiedade i ceusad 3355 · i · a fodten dia nechtai · i · nom-cartar-sa, not-cartar-si, carthar-sim; non-cartar-ne, nobar-cartar-si, carthar-sim.

Etargaire deurra gaithi a ndersgugud · i · fouthugud in cethna graidh · i · posit: forran · i · forrain fair in gradh tanaisi · i · comparit: fourmoulad · i · formfulled fair in treas gradh 3360 · i · formoulad · i · molad for molad reimhtechtach · i · brabh for in mbrabh toisich · i · superlait [i · Eg.] maith et fert et feursoun lainis nGaoidel coithcend i bfeicmais in filed. Fouthugud, immorro, 7 forran, 7 fourmolad lasidhe. Etargaire meide a meudugud · i · Mour 7 mou 7 moosoun: 7 3365 etargaire lugaiti a lugugadh · i · bec 7 lugha 7 lughasoun. Atberait araili ni bfuil acht cuig etargoire and, ar is aon- etargaire leo na tri hernaile deighenche · i · edargoire mete 7 lugaidhe occus etargaire dersgugud a ndersgugud. [Cie adberadsim etargaire mete a metugud 7 etargaire 3370 lugaiti a lugugadh is lionand (225) et etargaire dersgugud a ndersgugud Eg. om.,] ar is dersgugud in meud et in laighet fil inntip beuos.

Etargnougud beurla et ni ar cheana, ar roghaphar na da perla lxx. ina feicmais fr don forind ceadtach sic 3375 Gaidlece · i · guth calg · i · guth irdercaigni. Elg · i · Eire · i · guth Eirennch andsin · i · berla is guath i nEirinn dano. Ni certtirem na gcinedh ar ni phfluít do reir inn ugdardais. Seacht bfeudh uireadh filet and fo aisti an Gregaid · i · ebo et eir suas. Iberat araili co mad aan 3380 lecapar int Uraicti uile. Is iat adber sin an lucht-sa anuas dono · i · ua Bruic cona tseitchich. Atbeurat dano in lucht-sa sis is liophair imda · i · hua Coirill 7 ua Coindi

Fid dano maith 7 ni bi dersgugud di, ut bonus 3340 Deus, fó Die [maith Dia Eg.]. Bid dano conelgaig and et ni dia hinn fein dersgaigius, ut est: Mairie Ponticem duilisin est quan setera mairia · i · is somillsi an muir Ponteca oldat na maire oile olchena; 7 ni harsani badis somillsi acht is luga a serbiu. Conelgaig cotursna anlsin 3345 don indsi done.

Etargaire inchouisg i persaiedade cettus · i · uindsi uindsi uindar · uindar [no sonse Eg.] · uainse no sonse: uinsi · uainsi no suinsi · oder · i · ander · i · aund a fr isin nem · id · est · Deus. Uindse · i · an fer: 3350 uindsi an ben: oundaur · i · in dem.

AURAICEPT  
Ybl. 227 β 3  
Eg. 69 1 a 5  
205
et na maithi ar cheana. Do thoit na h-aipgitrech dobeir frecrea sound et ni da hurberndadh i is faire uile liess da 3385 eurndail do beith fuoirre. Da erndail -i di fir n-aille, vocales et consonantes. Madh fo athargab beus ni [ni Eg. om.], con fil isin coipdi, is ed bid foullus as sin go mbetis ag guthaigh na turghuis per se 7 na tagendais sillath per se. Go heicintech is coir a beith -i commahi qvidim. Abter 3390 ua Brúic is doibríthear. Abder ou Find immorro is commacnal 7 ag frecre o da-n-imorr o fil ag clusail na nuimre primo frecreus. Atat tri heurnaile for fuirmad faucul. Patronomic is leithe a fuirmad quan a innde ar ni hebertai do reir a innde acht risin patronomic dogentai a patre 3395 7 aedh ri uile cid a patribus uel a matribus beit. Lapis dicitur co quod leidit pedum is cymga a fuirmad quidim deside quan a innde. Robad dir deside lapis do rada fri gach ni [fris taitaigtheir Eg.] tarrartha coii.

Bonus is coimberthan a fuirmad et a innde, ar ni habar 3400 bonus acht ball a mbi call bonitatis. Laitineoir i-lethan foires i ara leithe fourius cech ni a Laittein i ar feuphus a treorach isin Laitin. Ni lanceurt dochraid in Gaoidel i ssund ac deunam muiti do taobhomaibh ar in fath sin i ar a tosach do airisim occa 7 an dered 3405 do chur uada, sic est in beithi-luis, ar robdis muiti uile na feadh a in bhfath sin no cundna. Ar is ed fil doipside tosach a n-anmando do airisim ag nech do deunam foucail et a nderedh do chur uada, amal ata ailm i a 7 onz o 7 araili and dano die ndenait muiti do taobhumaigh 3410 ag an Gaidel i dtosach do airisim aicce. Robis muiti uile utri na haipgitre Ethraide 7 Gregda, ar is toiseach a n-anmando-side do airisim ag nech et an deired do chur uada, ut est alebh [i. a Eg.] agcon Ethraide, alpa [i. a icon Eg.]

agcon Gregda, ailm agcon Gaoidel. Is amlaidh sin atat 3415 na tri haipgitri -i i dtosach do airisim ag nech 7 an deredh do cur uad. Is ar seichim Gregda immorro 7 Ébrade bud coir don Gaoidel int ord dorimne et ni arai comdis muiti iar mbrigh na dtobhonna uile, sic nach dat muiti ag Ephraïdiph 7 ag Gregaip na consaini 3420 uile cid i dtosach do airisim leo. Ma do reir [immorro Eg.] na sgrephra naiibe 7 ugdair in leighind is [i Eg.] in aipgitir Ethraide is bunad don aipgitir Gregda 7 Laitianda 7 don bethe-luis-nion a nogain cenc o inindsit ugdair in leighind, ut est aleb issin Eabhr, alpa uadhaiside isin [Greic Eg.], a isin Laitin, ailm isin Gaoidileogain. Inscie tra dano inde in focail is indse (col. 3), ar is ind sgic fil iar gcomtach isinn is a sciensia, an eoca, in a-rendefoghair. Ni ecart dochuald in Gaoidel i ssund i tiachtain do o aipgitir co hindsige cene taithmeech sillaibhi 3430 no-eperta rempe, ar is tounsach iat quam innse. Femin 7 reliqua i foimin i: mion an ben i n-athfegad in: fir fo an bfer bis an ben. Mion foir deside an ben. Deithpir raindi i: idir da raindi i ingen 7 mac) is he in bannacsasa [d'arighthe is go tuggad as sin co nderna fermaic om rannda 3435 de a ndeipir iter in mbanmac 7 in fermaic Eg. om.]. Is he deismeracht na hetagairin i sunda iarsin deuda remaind i irland 7 indse i taithmeech deideh ag for aird i taithmeech masgal 7 feimin do noech dofusim et o tuismithter i a tuismid ag o mna et atu tuismid di 3440 i: in modh ar a tuismid si budein o neuch uile 7 dano die modh o dtuiseadh-si cloind uaithe pudein na triaun 7ro. Iss iarref [i. Eg.] tuce ercoiliud aiccenta hic. Ar tanic taithmeech aicenta reime, quando dixit i tuismad saorda 7 tuismid saorda aicenta ideor dorad ercoiliud aicenta ar 3445 aird hic.

Incusg et innde et méd is amlaidh so is treidhe in dirinne T. 3406 Gr. Lat. viii. 302, 5 3407 aub 3408 tuca, dernadh T. 3409 taithmit T. 3410 tuismi T. 3411 natura T. 3412 aictran hie T. 3413 YBL. 3414
secht a remaind. Ina hétargaire incoisg persainde uile i gabaill fo incoisg, oir is incoisg fil innti b uile. Etagaire derssgaighi i nderssgugud ag gapail fo inde iter poisit 7 3450 comparit 7 superailt. Etagaire meidi a meudugud 7 etargaire lugait ce lughugud ic gapail fo met dip lionaibh. Conid hamlaid sin is treidh in secht remhaind. Adherat arole ac immorro is deda dip lionaibh. Is amhlaid sin beus oin i- etargaire derssgaighi a nderssgucud ic gapail fo 3455 indi, sicut dixit prins. Etagoire meidi a mheudugud 7 etargaire lugait ce lugugud ic gapail beos fo meud, is amhlaid sin feughthaí sin conid deudo.

Caiti deochur ider is e 7 uindsi? Ni ansa. Uindsie cetomus: sloin/edh persainde sainpoidaige indsin i- ua 3460 tu gasoline, ut dixit: Dicitur uindse uait in fer sainpoidach cona anaim, ut dixit poeta: —

Uinsis ctagat in gillecucan
Mac rerecucan (=i- Lonain)
Bith gach maith agat ar a ceadguccan (=i- long brab idin)
A ceundgag (i- a Chrid Guccean).

Sloindoed coithchend immorro amal ata se in fer et ni feus cia saindrechcacht acht is fer tantum, sic uindsie 7 si 7 oundar 7 sed. Cidh fortha in irland conid indsge 7 conid edargaire i- intan is indsge is ag sloin/edh indsge a 3470 haonur bios, et iberat araille is e in fer, uair is remtsiloindedh i suidhu. Is and is etargaire intan isbeur air uindse.

Sloin/ed cenuil amal ata etargaire ioncoisg i persainde i susin persainde fein ita a hincouics co na-ithnighter trit 3475 ice sloin/edh ceutpersainde, et persainde tanuise i- triena n-ioncoisg doip budeine 7 tre persainde amal ata na hetargaire uile. Cidh ar narbo lor lais-siuin a n-etargaire incoisg persainde a rad me nama con n-abair me budein? Ni lor eim, uair is deimnigte et is deilgite eimh rie cach 3480

persainde a rad me budein, ut dicitur au pronomine egomet ipsi. Nam ego feci et non aliqu lum dictur egomet i- is me budein 7 ni nech aile intan isbeur egomet. Quinquit iterator infirmas fiat i-bialic turbur deimntighi cach ni athrightr.

Fogaphar dano comparit cen posit amal ata: Dulcis est mare Ponticum quam setera mairia -i- is somillsi an muir Pontiogda oldtait na muire oile ar cheuna 7 ni híarsin batis somillsi acht is lugam a serbi. Coindealg in edtachtat son. Coindealg nedteuchta in ceadna hernail (229) 3490 ind Airracleapeut -i- fonns ferr anfo: etoechta sin ar ni maith ind anbfios. Finis don vedliphair.


Duibhthir daol dath a berda
Ge raga co ngeog na crannn,
Caisitir casnaide a chul,
Glaisithir sul friugha mor.

D.: b.: r. d. t. h.: br. t. sc. th.: tt.: br.: n.: rbr
T.: n. f. c.: b. c. n.: cu:ent.: rb.: r. t. s.: u.: ds.: n.
Gl.: cc. c. r.: ch.: mu. rt.

Sechtu frise toimsighther Gaide/ -i- fidh 7 deach, reim et torpad, alt 7 indsge et etargaire. Seuctu -i- seiptim 3505 a bunad Laitne: secht n-ai a inde: no sechtai i n-ai. Secht a alph domiter et i- secht n-aisit na fíldechtai

218 ol chena 219 ant ambles 220 leoc 223 Nesa
217 dairfith dar dhelit, berta 218 geog. crann 219.3-1 c. Virg. Gr. 77, 12 et sep.
215 sechto 216 sechta 217 naisit ina
Aíbhir: 3510

Chairiúil: 3515

Coitce: 3520

Tomasc, 3525

Fíodh an tseachtain 3530

Codphail: 3535

Gaidelic: 3540

Aíligh: 3545
Ceithri gne immorro for prois o reim i' reim suin amal ata fer, ar is as reimmthar. Rem ceille dano amal ata Patraic. Ni herecor a reim suin, ar is aondelb for a 3610 ainmigh 7 for a ginitil. Reim suin 7 ceille imale, amal ata Fland Flaind. Taobrimegh prosta me budein, ar is taobhrimegh cach ni nach lanreim. Treide ara (230) togar reim i' reim as amal ata fer, ar is as reimmghther: reim ind amal ata fir, ar is ind reimmghter. Reim ind 7 as 3615 imalle, ut est in fer, ainmuid 7 inchousg aun imalle. Reim dano ceim a airbert:

Bellat mathair Niul reimmhigh
Do claidh Laidin langimigh,
Fuair has a lo greine glain,
Ceoil Feniuse Farsaidh.

Cia taipoinna na techt raind?
I mbethluis-niom an ogaim
On lo recruta na ceol
Is guta lasin Laitneoir i'v consain.

Connagar dano i ssund bunad 7 inde 7 airbert, coitcend 7 diluis 7 ruililuis 7 inluis. Bunad quidim on' as robhanus amal-adrabrumar. Re 7 uaim a inde. A airbert i' ceim. Coitcend dano hulifb reimmdeagh reim do radh riu. Diles a beith a n-uathad. Ruidilis a beith a n-ilar; 3630 no diles do reim na bairdne. Ruililis d' oin na filidhechta. Inluis do reim na proisi: no inluis [reim Egr.] inn uathaigh a n-ilar cen adcodar a ilar. Et forpaid i' air bith for in bfoicul no forsin rand i' forsail 7 ainrin 7 dionion disail: no forpaid i' forbeoaidh intan is forsail: 3635 no forpaid intan is dionion disail: no fair bidh intan is ainmion. Forbaidh i' forbeoaidh i' foraidh in mebho i dtuigsin ind amna dia dtaphartar in forbaidh no in rand dia breith re seachta.

Caiti bunad et inde 7 airbert, coitcend 7 diluis 7 3640
ruidlios et indlius isin focul is fourbaídh? Bunad cetomus: onis aínteac 1i formairius, ilgnusseach. A índ éin, fair dipad bid foursin bfoiscul four fot no cumair i ainin, forbail, dinin disail: no fourpaid a airpert éin i for [fh ]hídhaíth dona a airbert. Coitcheand dona huilib forpaídhiph 3045 fourpaid do rad riu. Diles a beth for fun no gair. Ruidlios a radh frí fourbaíð fordingi. Indlius do fourbaídhiph dul a loag arole i do da forbaid na nguta 7 do aonforpaid na gcónasain: no forbaid lair for forbaid uathaíd: no fourpaid fuit four qumair no forbaid cumair for sot: no 3650 indles cen a fuath do sgríbend. Forbaid intan is foursal i sail far no forbail i four fuilied iarainni suilighés an forcaí: fourpaid antan is dinion disail, sech ní nion ní sail acht is duir: no dinin disail i disin difuiliend i nem-fuiliend. Forpaid dono fair bid intan is ainrinion no forbaidh 3655 intan is aírinion. Aírinion i eirnndh nion: no fourpaid éin for [fh ]hídhaíth a airbert. Ruidlios do forbail. Dílis do forpaid. Coitcheand do disail. Indles do fourpaidip dul a log arole i do da forbaid na nguta 7 do eunforpaid na consaine, ar at iat tri fourbaíd doceúsí i aírinion, forbail 3657 dinin disail. Aírinion arding defidh éin ding fil is teirce feuda fodera éin di fo duilladh co nach fídh acht is taobhonna, ut est ceund no groud. [No aírinion arin bfoiscul fir-dinggeas a deiredh Egs. om.] Dinin disail ar gair geipid éin di fo duilladh co nach nion co nach sail gairdíugus in forcaí 3665 acht duir, ar is duir (sgríbhe) ag ionchusg na fourpáide sin, ut est feur 7 leir 7 gach timourta oulchena. Forsail for fuot feudair éin sail far forin bfoiscul dia fot amal ata bán 7 lán.

Alt omni is altus; usail a bunad Laitne: no omni 3670 aíter ina menmain no go feisier cia halt (col. b) airchetail berar re seachta éin i [n] nath, no ind anair, in laied, no


Indsé éin go bhfeisí an aístit uralta, no go bhfeisí ín se no in aístit aíne re seachta, amal roghadh: is e i [n] 3690 uath, is i an laidh. Indsé an anma prosta éirínsge no banindsge no deinindsge. Connagar dona bunad 7 inde 7 airpert, coitcheand 7 dílis 7 ruidlios 7 indlius éin indsé. Bunad cetómus: oniss ouratio a inde éininn coi é i coi insisti [neich Egs.]. Aírpert dono é irápra. Coitcheand do ferindsge 7 do banindsge 7 do deinindsge: no indsé is coitcheand do ferindsge 7 do banindsge, ut est Flann no Cealach: no is coitcheand dona huilib masgal is se. Dílis antan raiter, is sí sron no sull an fír: no is he beul no fiacaíl na ma. Dílis is se an 3700 fír, is sí in benn. Ruidlios intan raiter, is e bel no fiacaíl an fír: no ruidlios is se an fer so, sona anmain saindre-dáigh. Indlius is e do radhia risin gceard na tuisimí: ni ier n-aicchadh no intan fedhair indsgí for araile. No bunad 7 inde 7 airpert, coitcheand 7 dílis 7 ruidlios 7 3705

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[Note: The text is from an Irish manuscript, with a few corrections shown in red. The numbers 320 and 3801 at the beginning and end of the page indicate the page numbers in the manuscript, and the 3675 main, 3685 7r, etc., are corrections added by hand. The text is in the Irish language, and the corrections are in red ink.]
Ruidlius do indse aiceanta caom. Dilius do indse aiceanta cuccam. Coithchend indiles don indse saorda. 


Cesc, an gne no an cineal an deach? Is cineal eimh uair techtaiad gnee i: secht ndeich na filideechta. Is e sin in cineal gneithech fogapaid [ocht] n-erannai na filideechta. 3740 

Cesc, an gne no in cineal in reim? Is cineal eimh, uair techtaiad gnee i: da gne filideechta et baírdne i: reim d'fodh far o dth 7 taopreim lanreim, ut est: 

Coulam caid cumachtach i rlo. 

Taobreim, ut est: 

A Finlaid, a luam an gaisgid grind. 

Ceitheora gnee four proiss o reim i: reim souin gan ceill, 7 reim soin 7 ceille imalle, 7 taopreim prostha, 7 reim soin narna. Reim suin gan ceill cethmus i: fer, fir. Reim suin et ceille imalle i: Fland Floind. Taopreim prostha 3750 me pudein. Reim suin narna i: Patroig Patroid. Ni haircear a reim souin, ar is aondelp fora ainmniugud 7 fora giniitl. 

Tri gneithi ara togtar reim ind, 7 reim aus, 7 reim ind 7 ass imalle. Reim as, amal ata fer, ar is as reimnigther. 3755 Reim [ind, amal] ata fir, ar is ind a reinmiugud. Reim ind 7 ass imalle, amal ata in fer i: ind teit i 7 ass téát á: reim ind ina dualgus faghair uathaid 7 reim as ina dualgus faghair ilair 7 ind imalle 7 ina dualgus ceille imalle: no reim ind i: Patroic ar ni bhí as iar souin. Reim as i: fer 3760 fir, ar ni fil ind iar gceill. Reim ind et ass imalle i: Fland Floind, ar ata ind iar gceill, 7 ata ass iar son. 

Is e sin in cineal cinealach gneithech ceinelaach roconmad sound fornsa reimendaí. Is e in reim i: reim Laitne no Ebra no Grege no Gaidelic as a fogbad bunad an 3765 focail, uair ni bunad acht echtar de (n-o dib) sin. 


Caiti eisi in tsechta frisa dtóimisigh Gaioidele? Ni ansa. Eisi feuda guidim i in blog aiceoir teipidí gaibhuidh an fhiodh i n-cnúich in focail, ut dixit in file:—

Eisi fotha is freitighé,
Ferr daiph a aith Cumll oghabh.
In blad eicoir theipáth
techtas in dailch mhacail.


Lorc Luocha hEbgóg hui Briain,
Gourt a mbith bouth brat seoil,
Aide Mide meic Don Grein,
Sidhe na haoine im feil Eoin.

Diog. Laert. v. 1, 19: Virg. Gr. 161, 5-7
Gort a mbud bouth brat seoil T.
um feil T.
fougair isna forfeudhaib, amal ata fer 7 beun. Cuicce fedho gachta haimce 7 o aon go cuicce cach all a-í- oenfleise go coic fleisgaibh i- amal ata beth[c] 'na haonur 7 nion 'na cuicceur doibh. Gne aile: Egcuomong cetoomus: antan picti fo nualus, ut est: guionam, quiden, lasin Laitneoir: no intan 3910 biti tri guthaigh a n-aontsillaib lasin nGaidel, ut est Brian, gliaid, feoil, beoir. Caithi deochair iter an egcuomong 7 an ainhnert? Ecuomong cetomus: intan na bit comung occai. Aimiento immorro ni berar a comung uadaibh auchar ni mor chena i bfrarrad na baidh n-airedha. 3915 Ainhoert immorro intan biti fo consanachd, ut est ser[a]s unglas, lasin Laitneoir; ut est iarum, cian 7 ciar, uail 7 anail lasin nGaidel. Lanchumang intibh iter fedhaibh 7 taopbounnaibh co nd-oourba uath i- co (col. β) ndofir-baidh, no co n-irdiphand. Cuicce aicme 3920 ougaim 7 cuicceir gacha haimce cennatha na forfeudha 7 o aon co cuic cach aí - o aonfidh co cuicce fedha 7 o aonfleisgo co coic fleisgaibh co n-dol-deilghther -i- is cain-nus-deilghther triana n-aide i- trian a n-egcosg 7 i et i n-aideir: Desdruim i- bethe do deis an droma, is e 3925 aithne aicme bethe: Tua[th]druim i- do leth tuaidh an droma, is e aithne aicmi uath: Tredruim aithne aicme muiu: Imdruim aithne aicme alim adiu 7 anail. Aithne aicme na bforfiodh i- on rand is mou rohainmnoiged o- uma tri feudhaibh 7 is iat shou amounda dringtach 3930 ind ogaim. Is amlaid (sin) imdrichair ougam i- amal imdredhther crand i- is amlaid ceimnigher isinn ogam aumaill ceimnigher isin craund 7 iss ed is crand sound conaí alpigtiri nd ogaim. Is hi frem i- frem na craoiphi -i- saltrath four frem an crowind ar tus, 7 do lam dheuss 3935 remhat -i- aicme bethe, et do lam cleith fo doigh -i- aicme uath. Iarsin is leis i- uait, 7 is fris i- cuccut -i- aicmi muiu, 7 is trit aicme alim. Tairis 7 uime aicme na

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YBL. 232 a 23

bforfiodh. Is amlaid sin deiligter feudha et forfeudha 7 taopbounna. Cesc, cid ar a n-eibertar fedha fruisidhe 3940 i- frisna taopbounna amal fida? Ni ansa. Fobith domioiter na taopbounna friu i- a n-aímhn prostu i- iter fedha 7 taopbounna 7 caifnaigter na foucaid dip, ut est luis alimi 7 bethe ailmte -i- la 7 ba. Is he sin in sealpad saorda cin reit acht reit reitraith i- do fedhaibh nama. Ita 3945 in comuaim amal ata fadh aireadh in lethraind toisigh 7 in lethraind deirig i teit in dis fuaidh in rand. Cesc, cinnus domither frisna taopbounnaib amal figh? Ni ansa. Cach da taopbounna ar figh a cupaidh. Is ed a cupaid iarum cach da coibfíd a cubaidh co rabeth a fiddh 3950 cethno beus i bfoiclaiph ind im[h]recra 7 corib inand a llinn do taopbounnaib, ut est bas 7 las, frass bras, cend lend, corn dourn, dounz cown, nem cel. Cid ar a n-aubair feudha fruisidhe -i- frisna taopbounnaib? Ni ansa. Amal iarraigther fighd aireadh in amna icca broch re 3955 sechta, sic sin iarraigther in taopbounna bis and -i- isin bfoicla cauch da taopbounna ar fiodh, ut dicitur:—

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UaD tuire dath a da o.

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1. coll 7 ruis a n-agaidh mn: no cro a cubaidh fri honn tuntum. Bas lass, lancupaid indsin. Taobcubaid i- bras 7 lass: no is e ant aontug[ud] co n-iandus 7 int aontugd e in handus andsin. Dedha airecor and i- 3965 aontugd co ndeilhugd amal ata bas 7 las, 7 is iar comardad n-airetai ate, uair as inadd fighd aireghda fil intibh 7 is inand taobhonna deighenoch; saim immorro taobhonna toisich.

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Caite ruidlius 7 dilus, coitcheind 7 indius do fedoibh 3970 do tomos friu? Dilis do forfeudhoibh. Ruidles do fedh-

Conagur donais in ainseigr bunath o aon, 7 airc o dedha, 7 a cor a trefhad, 7 a comuaím fri ceathardha, 7 a 3975 comhduthach fri cuicíth, a morudh fri sedhain, a foghall a sechda, a riaghál re hochta, a hínisco a noíse, a fastad a ndéichthi. Is e tra int aon tuas i. Feinius Farrsáidh, in dedho mac Etceoir, in tredhacht mac Aingin, in cethruimthe Cae, in coicidh Aimirgin in Noíse meic Nonnaill, 3980 an seisidh Fercheirntce (233), in sechmad a dalta, in ochtmad Cendfaoladh, in noimad a dalta, an dechmad Cínagótha, a fostadh a n-aon i. int uachdarach i. Feinius -in trefoicul. Iss e so tosaich an Airaicepto iar Aimirgin nGluingeal i. Aimirgin a feara: a n-aimsir mic Míle 3985 arriacht: Tochur Inbhir Moir a chrich hui nEnechglas Cualan' a loc: 7 tuaidh a demna i. Ir mac Mided dia tolugd go heningen amal ata i. n-ar ndeoch.

Ceac a ráinig in beurla Feine, 7 cia haim a n-aímrnocht, 7 cíisi haim síir i ríochd? Iss e immorro 3990 iarainn Feinius Farrsáidh i. in persa: ógín tour i. in Iung: in dara deisgipul sechtmad na sgoile. Pa do Ephraídaipha a bunadus 7 ba go hEceptacta rofaolchd, fobhth iss and batar a tusdige 7 pa hand ron-alt. Is and roan Feinius feisis accan tour no go tdourracht a sgoul cuigi 3995 as gach aird i cionn deich mbliedán iar gaeilte oin tour four gach leth, comhthaigh cuid si aí gou Feinius berla na beith ag nech aile dinaigh asna hilperlaidh, achd comad oicce a n-aonur no beith, no ag nech nófughlailld neo doréisi. Is ansdin doreiped doip in berlu-sa asna hilper- 4000 laiph rotaispeandadh do aonser diph, 7 pa he an fer sin Gaidel mac Aingin, uair is he is mo darothlaisg, no torothlaig, 7 is he rob fer dhip conad he a aimn-sidhe for-

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Autraicept

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dota in berla sin, conid Gaidele deiside o Gaidel meic Aingin meic Golumfnd meic Laim[th]idd meic Eithiur meic Agno- 4005 main do Gregaip. Inand tra Gaidel mac Aingin 7 Gaidel mac Eithiur i da ainm patar four a thairí i Aingein 7 Eithoiris. Is andsin iarum doreiped in berlasa u mba fér i. a nedargna in gach berla, 7 u mpa caoine i. fri túirgpail 7 u mba leithe i. i geallagued, iss ed doreiped 4010 insin Gaidile. Gach soon do na hairnriocht cairchairt isna haipgítríp ailbhe arnicta cairchtaire leosum doip isin mbethe-luis-nien an ogaíim, ut est .

It iet sin no hucchoch litri sechnaí in Gaidile dona haipgítríp aile. Rolaith iarum i fechdha for leth 7 a dtáobonna 4015 for leth lasin nGaidel go bfuil each dip four leth (do) araile ge nacha cumusg atait agin Gaidel amal atat agin Laitneoir: crois ar an i erux Latine is croch agin Gaidel: grús ni fil a fregra lassin Laitneoir, ut est .—

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Aithne dam an lios
Seach a teit an glas
Inab inda grus
An gob inda ause.

Ceithoira randa forfogailtí agin tour i. da deisgipul sechtmogat, 7 da comairlech sechtmogat, da thuaith 4020 sechtmogat, da berla sechtmogat. Is e primthoissech lasin ndernad an tor i. Eber mac Saile, 7 Gregus mac Gomer otat Gregaig, 7 Laitin mac Puin otat Laitanda, 7 Ribath Scout otat Scuit, 7 Nemruad mac Cuis meic Caim meic Nai F. F.

Brec dano a rad so i. Greccus mac Gomer do beith agin tour, ut est in parabulamb genilóga i. leapair geinealaige na nAepraidi i. ni rabatar acht tri meic ag Gomer, Aisc, Necus [l. Aschenaz], 7 Ríifth a n-anmanda 7 Togarma iarsin go rogenair Greccus o n-aímnignit 4035
AURAICEPT

Laitnneoir fo *dichronus* î- nemcinnti no n-emtsealpad.
Iss ed isbeir in Laitnneoir gabait na cuig guthaige an greim 4070
sin uile, *ut est*: Latinn *omnes suont vocales producti* 7
*corropti posunt* î- atat na huile guthaige Latinaa
co gcaonnag tar 7 co roccart 7 co dtimairgter.
Leithe i gciall-
aibh 7 a bhfoulaibh 7 a leitirph. Leithe i leitirph cetoimunus:

*YBL. 233 e 25*  AURAICEPT  *Fig. 711 a 227*

Laitnneoir fo *dichronus* î- nemcinnti no n-emtsealpad.
Iss ed isbeir in Laitnneoir gabait na cuig guthaige an greim 4070
sin uile, *ut est*: Latin *omnes suont vocales producti* 7
*corropti posunt* î- atat na huile guthaige Latinna
co gcaonnag tar 7 co roccart 7 co dtimairgter.
Leithe i gciall-
aibh 7 a bhfoulaibh 7 a leitirph. Leithe i leitirph cetoimunus:

*YBL. 233 e 25*  AURAICEPT  *Fig. 711 a 227*
araicthe ag ainmiugd doiph isin Gaidilc, *ut est, grus, cluoch*, 4100 lind.

- an dara silla degenach oir is 'penuilt' is ainm do
  Cidh fuodra peniult chumair
  laisin Laitineir 7 'illt' in silla degenach - o circundas,
  a 'sioreundamas,' et conat
  oir is on persain tanuisti uathaigh cuirthe in celpersa
  on persaind tanaisite do-
  ilair lasin Laitineir ar cor 'mu' iter a 7 s na persainde
  gnithair tria 'mu' d'eturtsam-
  tanuisti amal ati 'circundamus': oir 'circund,'
  ugud iter 'a' et 's'? Ni ansa.

'circundis,' 'circundit,' poi and ar tus. Neoch at a
'Do,' 'dis,' 'did,' ropui
cumair rolean in cuimire (no coibhiti *Eg. om.*) sin.
Dobail ar 'circundimus' i tosach 'circundamas'
'de' ria 'm' ftert
ma aimsirdad 7 is uime sin ita in peniult
cuimre et 'dimus' don
tuas do beith cumair [oir dobail si cumair *Eg.*] a 'circundimus' -i is iat
ilur et rolen aimeredh
na tri persandh tuathaid: 'sircunda,' 'sirqundas,'
na cuimre sin a set-
'sirqundadh' 7 na tri persandh ilair: 'circun-
persain ilair tuas, gen gur-
damus,' 'sirqundimus,' 'circundercimus' -i-
len i litrip, ar ni lenand i fott
nior doluidsi on a quachtain -i ar 'do' do
acht do amsillabh.

Cid foudeura aiccent forin peniult comair sen -i. 4150
'da' et nach ar 'cund' ata? Ni ansa. Ar ata do
met is luigtech in dobrithar is 'sircum' rei 'do'

| 4100 | pindull T. | 4118 | sillad | 4103 | comid | 4109 | d'etorsamugud
|------|------------|------|-------|------|-------|------|----------------
| 4118 | robair     | 4114 | rolen aimeredh | 4110 | fterth
| 4118 | ftert coibhiddh T. | 4101 | YBL. persanda | 4109 | na coibhiddh T. | 4224 | cin go lenand T. | 4109 | aon taoilshobha che T. | 4103 | aimrin forin T. |

YBL. 234 a 34 AURACIP

conna romill uimpi a haimsered nach a haicento amal na
romill a 'callirefacio.' Millidh immorro in 're' in
suidiugd a rolagat. Is laigtech risin mbreirth.

Is *ed ind* son tosach ind Uraici descriptions Feinius 7 iar
nlar mac Nema 7 iar nGaidel mac Eitheoir no mac
Aingin. Is iat sin a persanda 7 amsir dan an amsir a
tangadar meic Issrael a hEigipt. Is a nAisia arich, cia
isberait is ma muig t'Seanair doriacht. Tuccait a sgriphind 4140
a touthlugd don sgoil moir go Feinius et co hlar mac
Nema 7 go Gaidel mac Eitheuir a tepidh doiph ind
Uraicioph[a] 7 iar diodnaicul (in) retha do Maisi 7 iar
boglaim do Caes Cainbrethaich oga, conid ari sin arrachta
na haigpitr a n-aontaipail amal isbeir: *cuieut alpigtiri*
na dtri primberla 7rla.

Se primentoisigh lasin dernad in tour: Eimer mac
Saile, Greccus mac Goimer otat Grgaigh 7rlo, ama
adrubrumain roimand. Partalon mac Sdairn (col. β) meic
Seura meic Sru meic Eusru cetnarogaph Eire rie [jar *Eg.*] 4150
ndilim Neirnmaid meic Aghnoonain meic Paim meic
Seura meic Sru 7rlo.

Cest, caittiat alpigtiri na tri primberla iter ainmnghe
agus cairechtairi? Ni ansa eim, alpigtir Ephraide
cetanus andso sios:—

_ aleph (H. Eg.) *id est doctrina* -i. forcutul.
_ beth (s. Eg.) i.e. *domus* -i. tech.
_ gemel (r.) i.e. *plenum* -i. lan.
_ deleth (ci.) *tabularum* -i. clair.
_ hec (u.) i.e. *ista* -i. andssou.
_ uau (g.) i.e. *princess (princips* Eg.) -i. tigerna.
_ sddair (k.) hec i.e. is he.
_ heth (h.) i.e. *uita* -i. beutha.
_ teth (n.) i.e. *bonum* -i. maith.
Fi [x] lxxx. 5 [sampm] 900.

um [koppa] lxl us

pro [p] centum us
csima [sp] centum ono [l. duo] us

uu [x] tri centum.

[ ] xc.

hi [H] cuic cet us φ.

psi [s] [sampm] naí cet us

uior [v] seacht cet us

παρ [da oo = w] uocht cet.

[Finit disin o Domnall ua Aoda 7 doberim mo seacht
mallacht 7 mallacht Dia dob[er]air air sin di olloz'a'n O
Maolchonaire. Is oile in cuimhne dam cuige so é—
ul ile raot 7 is damsa is mo dobeir se cuimhne (?) aithigh
uile Etg.] 4210

Aipgitir Laitianda indso. a i.e. princiupium -i- tossach.
b i.e. justicia -i- indrucus. c i.e. utilitas -i- tarbadacht.
d i.e. fortitudo -i- nert. e i.e. dualitas -i- ethnadh (l. éstrad).
f i.e. veneratio -i- ogmair [oinoir Etg.]. g i.e. pietas -i-
trocaire. h i.e. [kl]itaras -i- subachas. i i.e. regnumo -i- 4215
flaithemnus. k i.e. reliquia -i- craphacht. l i.e. nobilitatis
-i- nertmairecht. m i.e. dignitas -i- diui. n i.e.
reconqitio -i- aithne. o i.e. onora [sic] -i- onoir. p i.e.
opseqiup -i- umla. q i.e. lux solis -i- griansolustur. r
i.e. pulma (l. pluvia) -i- fertain. s i.e. dies et nox -i- la 7 4220
adaig. t i.e. pax -i- stithcham. u i.e. aqua et ignis -i- usgí
teine. χ i.e. longa uita -i- betha fota. y i.e. aurum -i-
or. z presiositas -i- loghnairecht.

Is e in feur cetna tra Fenius Farsaidh (rainic) na
cceithere haipgitri asrubartamar -i- aipgitir Greccda 7 4225
aipgitir Ephraide 7 aipgitir Laitianda 7 in bethluis-nion

4165
an ogaim 7 is aire is certi in deigenach ar is fa deoigh arichta in beithi-luiss-nion an ogaim.

- a sgriphend a n-antapail a ropatai roimbe uile no 4230 comad he fath arriachta aipgítri ind ogaim 7 sgribhind na a-paipgítri oile i nd-antapail a aipgítri ind ogaim imalle, ut diximus i uair itait u-forfeuda agin Gaidilece 7 rola a guthaigh for leith a n-urd aipgítri o consaip, non sic na haipgítri aile acht a [c] cumusg atat inntip noceals 4235 ar b[a Eg.] coiger ar fluchit lion na sgoile is aire is he liin aipgítri in ogaim 7 it e an amanda fordon in beithi-luiss-nion an ogaim, conid uadh roilaiti for leith.

It e in anmanda fordon iarum, ut est .

Aseratat araili conid deich fheidha aireadh fili and 7 it e 4240 an tri dofohmairaghat frisna vi tuas, uileand, isin, eman-coull, conid airil roilaiti foire leith (235). Ismerat araili co mnaoch o dainiphir aíminnigh aipgítri (no fedha) in ogaim isin Gaidilece acht o chransalch an cob abhainta in iúcgh araili croind dip, ar atat tri hernaile for 4245 cranusalch aíri,fheidh, 7 aithig fedha, 7 losa fheidh et uairthibh sin aíminngh fheidha in ogaim. Aire fheidha quidin : dair, coull, cuilend, aball, uindis, ibor, gis. Aithig fedha: fern, [sail Eg.], bethe, lem, sciu, coarthaond, críthouch, droigen, trom, fecorus, crannd fír, feithlend, 4250 fidhour, fiondcoull. Lousa fheidh : aitend, frach gilleach, rait, eindhend, driss, spin, leclo - luachair 7ro. Beithi didiu o beithi rohainnignghero a chousmaluis fri cois an beithi, ut dicir:

Feochus foultein - beithi.

YBL. 235 a 12 AURAICEPT  Fig. 71 2 b i 233

sicdhaigh uait nisi eam custodieris -i- muna coimhétu tu hi. Et is aire sin be oss sgriothain bethe i dtouach aipgítri ind 4260 ogaim. Luis done is o crand rohainmnigh -i- o charhrand uair Luis ainm do charhrand, isin tseun Gaidilece, ut dicitur li sula Luis i - caourthand, ar ailleacht dath as rhochar. Fern done is o crand rohainmnigh -i- fern, ut dicitur aireunach Fian fern ar is di dogniter na sgeith. 4265 Sail didiu is o crand rohainmnigh, ut dicitur li ambi soili -i- neimh sola cosmaluis a datha fri marph. Nin done is o crand rohainmnigh -i- o uinnsind, ut dicitur coscraird sidhe nin i- uindis i- ar is di na croind gaei triesa cosgarthar an sith: no costad side uindis -i- nin 4270 giniol garmno dognither do uindis i- ar isinna amsair tsidha toghaith air ganma. Huath dano is o crand rohainmnigh -i- sge, ut dicitur comdal quan uath, ar is uath mor hi ar a dgeilnph: no is mimic la cach comdail is sligheath. Duir done is o crand rohainmnigh -i- dair, ut dicitur aidem 4275 dosaip dair. Tinne done is o crand rohainmnigh -i- cuilend, ut dicitur trian roth tinne -i- cuilend ar is cuilend in treus fidh roth in charpait. Coll done is o crand rohainmnigh -i- coull, ut dicitur cno-car fer -i- cach aig ithe a cno -i- coull: no ith-car fer: no 4280 Cain-car fid. Queirt done is o crand rohainmnigh -i- apall, ut dicitur elihuoir baisgell -i- eilith. Quiert (i- ci) -i- abull, ceili gelt quiert -i- apall. Muin dano is o crand rohainmnigh -i- finemain, ut dicitur airden maisi muin -i- finemain -i- iarsani fasas a nairdi -i- finemain. Gort 4285 done eiheand, ut dicitur glaisibh getaip gort -i- eiheand, Ngedal -i- gileach nuo rath, ut dicitur luth lego negadal -i- gileach no rath, ar is luth lása na legab 7 coibhes iter k 1 7 ng: no miodach ice -i- ar imad a ice no [i- Eg.] gileach no rath. Straif done -i- droigid, ut dicitur aire sraba 4290 ssdraibh -i- droigid no straf -i- saididh nell -i- a dhe

1895 Fiand 1887 nembeth 1890, 3 airden 1891 srailb
AURAICEPT

doibh -i- do p 7 do e 7 do t 7 do duir 7 do gort. Iersin Laitneoir, immorro, bidh tinfed ar gach taobonna don 4325 Gaidilc 7 seimugud for guthaigí [7 Eg.] is rempa do-ecaiph doiph. Bouccad beith, sop; bouccad cuill, cloch; bogad tinde, ath; bogad duir, sodh; bogad guirt, magh. Seimugud dono taophomnaibh 7 is rempa do-ecaiph doiph. Seimugud uatha, Phatraig. Seimugud a, dhamsa. 4330 dhuiitsi. Seimugud b, a bheun. Seimugud c, a cheun. Seimugud tinde, a thir. Seimugud g, a ghrad, a oghdha. Seimugud ar gutaibh 7 is rempu do-ecaiph doibh. Pidh dano tinfed ar gach taobonna inlsa Gaidilc.

Boccad b cetamus: amal ata Bhatraig, ar as uath bogas in 4335 b fil and; ar ni bi p lasin nGaidilc. Seimugud uatha amal ata a Phatraig; ar cia beith uath and, is seime ina [a] n-ail. Airdipdad (i-e roidpad) sail immorro -i- a shail: airdipdad f, a fhind, a fhir, in [h]eudha -i- in taobonna do bricht as do raith, ut est [amal no Eg. om.] cin dus domiter frisna 4340 taopounmaip aml fidha sic fidhau. Iss ed ropad chert and acht uath baidhuis in fern, conidh airdipdad fil and.

Seimugud immorro amal ata a fher -i- ni têc as air ec 7 ni bi lan cuma ing ind. [Ar at e tora fuilii in Uiraicept -i- uath 7 forsail 7 airdna in Eg.] Ni ansa. Huath cetumas. 4345 Is ed fuillius b congaid greim p, ar ni bi p lasin nGaidel. Caiti deimmiugud? Ni ansa. Amal ata oigin Laitneoir: b cum aspirazione petur pro p -i- sampaigher b co tinfed ar p. Dicant ali cona bi uath arao re b do [log Eg.] p acht bi a aonur ar p, ut Presens: buxus pro puxus, ambon 4350 pro ampo -i- b intib sin ar p, 7 ni b co tinfed amal abderait araile.

Forsail dono in fuilled tanaice -i- dober for in son dia fattugud, ut est sroim.

Airnin is e in tres fuilled -i- in baile i recar a leuss da 4355

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YBL. 335 β 12  AURAICEPT  Eg. 72 r a 17  235

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[col.β] Anmanda fodh tra sin uile amal foghaphar isin 4310 Duill Feudha, 7 is uadaiph ainmigéir feudha in ogaim isin Gaidilc 7 nochán o dainip itir ut aili dicunt. Cesc, ciss lir a cumang? Ni ansa. Lan cumang inntib uile iter fedha 7 taobonna co nd-ourba huath -i- amal bes a n-igned cidh mor cidh bec iat. Is inme innister isin 4315 Cin Oullaman -i- ceithirstliocht fedhair for fedhaib 7 taobonnaip -i- cumang 7 ecumang lan cumang 7 lethchumang: cumang a forfeudaiph, ecumang a muitibh, lan cumang a fedhaiph, lethchumang i lethgutaibh. Itberad araile is tret slicht is coir and -i- 4320 lan cumang a muitibh ar ni bfiel lethguta lasin nGaidel.

Treidhe do gni uath -i- bogad at seimhugud 7 urdipdad. Bogad cetamus: for taobonnaibh 7 isna ndiaigh do-ecaiph
taoibh ina airid an dála n-áit, ut est cend; ar ní bhfuil mhotha ina whí. [Teorla foíteasta in ogaim Epg.]
- querent. Is iad sin treidh is cóir do imchín isin cóir. Is aire is teorla foíteasta do na imchín is cóir and ut dicunt aití: 'C'inn haoth déag bhliath 4360 morbuain Bís ag údar [dá inleadh Egl. om.]. Geaphphas greim fedha is forpaí? Is consain [s] taoproma in a thuath.'

Caiti deochair í n'indell 7 tindell? Ni ansa. Índell í int imnóra 7 tindell int eredh.

Cesc, caiti deochair í thinnéad 7 cinntechh 7 4365 cinntechoch son? Ni ansa. Thinnéad a aipgitir Gregdá ar is cinntechec oldas aipgitir Eupra. Cinntech[ a]n aipgitir Laitinda oldas an aipgitir Greccdu. Cinntechchach in bethlaiusúan uair is a deoig irruithe. C'ain haochtaib gabús anar na ceithre herneach an Airraicepeit in náth 4370 deithbh toimn do tarmóide ina fedha na focail na forghuis? Ni ansa. In focal is aipgitir Gregdá 7 Ébrea, Laitinitas 7 ogam. Is e in ceithre slecht for fedaibh 7 for [for]fheimiad: iot n-aicenta (236) et fot súidigghe i bfoclaiaph foitáth: i i bfeudaibh airédaigh: gair n-aigenta 4375 gair súidighe i bfoclaiaph gairdiph. Fot n-aicenta gudin is forfheudadh 7 gair súidighe i gairdiph iar súidighe i bfoclaiaph iot fecht and 7 fotaig fecht aile, ut est cain cain, laig láid, coir coir: no amal ata feur eu a fidh in amna a fhiodh airéda amal rogab i mbrethaibh neadmh i 4380 cennomha forfeuda a bfi deaghafogar na nguta.

Cesc, caiti fot ot gair inntíph? Ni ansa. Fot i bfeudaibh 7 a forfidaibh 7 gair i taopoumainph i-gairtshuaidhí ar is lethaimíre for taopoumain ph do ghreus i a corm forfèidh. Asin Cín Ollam toucan in 4385 blog-sa reumaind 7 ni do chourp ind Uraicepeta.

Cesc, caiti fot et gair? Ni ansa. Amal ata neh, forfèidh fil and. Neim, immorro, fidh airéghad fil and. Nidat inonda suoin frisna da chupaíd X X X X i e co ndefogur

7 e glan n'erbi Gracia, ut est, seudu òir 7 sét conaire, 4390 éin a nd: no seut: i lepaíid, is eugad feabhr gribhaidh-sidhe ar a cruaidh. Is an e glan teid, is aire gribhaidh eghad and. Sét an teind immorro tre eugaidh a gribhaidh. Nemh im talmain, eu a and. Neim nathrach, eghad and 'na gribhaidh. Mind, iphin and. Min immorro, beg, iphin 4395 and. Min arba, immorro, ideadh aund, ar deudh ar a dtucra forfedh aití isin n-aipgitir in ogaim i do fregra do defoghair amal ata isnañph brethaibh nemed cemnótha forfedh a bfi deughair na nguta 7rl, 7 do na tseimugadh fóghair forsa feudbaibh, ar is buigí bis isna 4400 forfidaibh. Cruas immorro i bfeudaibh airédaigh: forfédh, ut est nem, eu a and: naom, immorro, emhan- caili: nim in uisgi, ideadh and: fourfeudh idlo dícanntar i: foiréithin na fedha ina fott, ar is ed ismber arailis is cumh fógairh fil isna feudbaibh 7 fot a forfédh: 4405 no forfedh i irfedh: no forfédh: i fidh for fhd inntíph: no forfedaibh i: for eudha ar no-sechantais iat: no forna feudhaibh atat and for all 7 ni for a n-aíid: no forfeda done it inanda 7 na defoghair i: in defoghar fil inntíph, amal ata peun, 7 bein dochuing de minna beith defoghr 4410 is amladh na forfedh. Cionnuus on 7 eah a fidh in amna intan isberar fer? Ni cotarsa inni sin arin defogur. Is cumair sidhe 7 ni bi feadh aithmeis co leth nana ans mode. Di ainsir done forsi nguthaige fouta. Cia baí gairt iarum in defoghar reumain inrathoighti. Ceun 4415 mota done an fed, connice comardad fuit 7 gair inntíph amal ither in Laitnneoir: sircumplex four na sillabaih fouthaip, ut est do, si 7rl: acuit four na sillabaih cuimribh, ut est pax 7rl.

dono ebad 7 oir is ar fheudhaibh fotaibh atat: uilleand immorro is ar f meudontaig: no is ar f mehdontaigh ita: ipin is ar f mehdontaigh ita: no is pin is coir and ar f meudontaig: no is ar f meudontaig. Emhannol dono is ar x ata fri foidinn na focal nGregda no Laitne do thaphairt isin Gaidile 7 is aire raiter emhannol friss, ar is coll indara taoboumna fil an x 7 is (col. β) aire is coll roheummad and 7 ni sail ar is toisseachta coll an ix quain sail. 4430

Connaghar dono isin beithi-luis-nin an ogaim caiti in fidh gaipiuís greim taoboumna 7 an fidh ghaipiuís greim da thaoboumna i in fidh ghaipiuís greim focail 7 in fidh na geich greim taopoumna na fedha na focail. Is e in fidh ghaipiuís greim taopoumna quidem - i 4435 fidh a ndiaigh arail i fidh bis aron re primfidh a focail nor aron re defogur in n-aontsillaib, ut est feol, beoir, Briain, 7rl.: no fidh teth a gconsanacht, 17 u. Fidh ghaipiuís greim di thaopoumna i aonfidh freccus i tomos do diph taopoumnaibh, ut dicitur gach da taopoumna ar fidh. 4440 Fidh ghaipiuís greim focail - i fid laphrus a conar. Fiodh na gec greim taopoumna na feudha na focail i u nialsa, ut dicitur: nec vocales nec conscientes habentur: no fidh bis a ndiaigh arail, ut diximus. Connaghar dono isin beithi-luis-nin an ogaim taopoumna gaipiuís greim fedha 4445 7 taoboumna 7 focail, et taopoumna gaihipiuís greim da fidh et da taopoumna, 7 da taopoumna gaihipiuís greim feudha, et taopoumna gaihipiuís greim quicc fed 7 se dtaopoumna, 7 taopoumna gaihipiuís greim focail, 7 taoboumna na gheich greim taopoumna na fedha na focail. [Ni ansa 4450]

[4450 Eg.] Is i an taopoumna gaihipiuís greim fedua 7 taopoumna 7 focail - i q. Et taopoumna gaihipiuís greim da fiodh 7 da thaoboumna i ngedal. Et da taopoumna gaihipiuís greim fedha i - gach da thaopoumna ar fidh a theimais. Taopoumna gaihipiuís [greim] v fisedha 7 se dtaopoumna 4455...
a hocht mbriocht, ceannóta taobhroma andsin danu. Is aird sin ni talle in trefogur a nd-anndiálta.

Is e int aímhm airme a tri no a ceathair. It iat na 490 hanmanda uird airme priomh, secundus, tersius: a tress -i anamanda uird airme iar bprois, 7 anmanda uird airme immorrio iar n-aigned. Is si in dethber airme aonphrthe amal roghbh a tri no a cuig, ar nach fuilíter o chouittibh.

Caiti sechta in ochta ind Uráicept? Ni ansa. 4995 Inta is ocht ndialta a mbriocht is and it secht nalta and -i diait co gceill: cuig litri and a n-us moan de, aonlidh a n-us lughamh dei -i ag sloindedh ceilli comhlaíne. (237) Rosaíg a lagad co haonfhid. Cid timarda iarum eba isini is fé, ni luga is defoghair ind sin 4500 chena. Ni la Gréugdá is defogair sin. Cidh foder in cotarsanaí 7 na coig feudha 7 na secht fedha 7 na x bfeuda iar bfuillacht aile? Ni ansa. Na cuig fedha céitumus: ag fregra dona cuig guthaighib tuic na secht fedha fregra dona defogairib tuic -i eol: na x fedha, 4505 ipin ar defogair, ata emhancoul ar x no ar emnad, ata pin ar p, conid x samladh. Iar n-UiraiCeith Múimníg so.

Caiti bunad 7 inde et airt, cochtchéin 7 diles, ruidleis 7 indles isin bhfuacal is deach? Ni ansa. Bunad quedem oni is deach us Gream nomen. Dufiach a inde, ut 4510 dixinus. A airtb -i troig o dialt go bricht, ut prodixinus. An troigh lasin Laitneoir is deach a ainm laisín bhfílíd, ut Donatus dixit: Pes est sibullarum et temporum cert[a] enumeratio -i íta in troig -i an chous conad airmideta derbh na sillab et na n-aimser ioc 4515 Laitneoir. Ata dono airmideta derpta a sillab -i ceithri troigí desíllobaigh et a houcht tresíllobaigh 7 a se dec emnaíti 7 troiget et aimsir agan Gaidel o dialt go bricht -i sillab forbes cech deach dip di araille isin Gaidillic, conidh

489 tailot 490 MSS. fuillois

a hocht samlaidh a mbriocht conid airmideta deurph sin 4520 o haontsilläib conice a houcht.

Ocht sillaba (-i minabdis eacsama) isin pfoicul is mo isin Gaidillic, ut est fíanamaiacharadhartaí 7 iníomhainníomh ainmairne 7rlo. Focaíl dolphdhi so rodopset filid na Gaidhileac an Laitine a n-agaid araille dia mbriocht re 4525 sechtu. Théora sillaba x isin bfoicul is mo isin Laitin, ut est teinerircébaitedtidetabulainnus.

Cesc, cia roich diait a meut ogus a laighet? Ni ansa. Rosouch a laigheath co haonfidh -i ag sloindedh cheille comhlaíne 7 is fòcul so, ut est a 7 1 7 o - i a sleibhe 7 4 530 forcin 7 1 ins -i. I Choláim Cille, amal ata A Chuisi 7 A Chaitренд i Sliab Luachra -i anmanda sleibhi sain-rind, ut dixit Mac Da Cerda:—

Dam congair iter da a,
Fong Luaísi ghlo o gúnpanda,
Is uallabóch int arganda
La trichia segh (i- os) lurganda,

(-i diait co ceall asdín, coic liitr is mo do, lit[ír] is luga).
Rosoach dado co a cuicce a mét, ut est fleug 7 trisg, brisg, sgailp, tracht, et bricht -i epaid, et bracht -i ut est:— 4540

Conberbair brachta
[A Ég.] n-ebron bru,
Feisi gan lachta
Nach fhor tuin (i- teine).

Ni airmithir h isna focialt deighchenu, ar ni litir fiadhad 4545 amal adbert in Laitneoir: H non est litera sent nota spiracione -i nochín fuil uath conidh litir acht ata conid not tiníid. Tinfed - i tinugd gedh - i nei mtiugd - i a chorr as do raith. Gach diait iarum imatormaigh fraí araille cocumaong ceach aon focail. Deich co houcht [i] mbriocht 4550 7 is he meud 7 laiget cecha Gaidillic o dialt conna n-

athgpaíil diplinaíph: i co gcumantar do gach dialt díph iarna tóin deach. Isin mbícheadh a mbít ocht sillaba.

Etargairi a n-innseigib: is e, is 1, is eadh, iar macaib Miled: masgouil, feimín, neator lasin Laitneoir: undise, 4555 inúisí, oinduir, iar bFéarach Bolg: moth, touth, traathaíd, la Tuath Dé Danann. Is e punadh gacha Gaidilicí dialt acht moth tooth traooth. Madh iadsíde is iat fein ata bunadh and, ar ni bhí ná aoch focal Gaidilicí na bud indip-sut dano. Mod (it) gach ferda, gach feirindsí. Toth each 4560 banda, gach banda indsi.: Traoth gach neator, gach neotarda, is is bunadh gacha Gaidilicí 7rlo - ar ni dialt is buonadh doibsidhe ar ni bunadh aonreud do budeín: nuo nit nat bunadh Gaidilicí indso acht it bunadh cecha ceintil: Masa ceneil, caite in cíneil dlainat bunadh? Ni 4565 ansa. Moth i gach ball ferdla 7 gach cuma ferdla. Toth i gach (col. 8) mbunadh no gach baull bannda et gach cuma bannda uilechena. Traothad i gach neotardai i gach (no nach) neotarde i gach cuma neimnechtordaidai i gach cuma neimeascadai: no dano is bunadh gacha Gaidilicí 4570 dialt acht mouth toouth traooth. Is ed is moam leam cheuna ciasa bunadh Gaidilicí is bunadh ceinil: no done ni dath dialta itir amal ata moudh mo a odh i in ceol is mo ina in ceol is luga amal roghaph ant aidhpsi a n Druim Cheruáili: no mo a fedh a n-aireil intan is tourand no caith. Toth 4575 i tai a oudh an ceol mbec a n-athfheugadh an ceol is mo i croian no certan: no toth taoi a eadh no a oudbh intan is femin: no tai a eadh intan is fouda ro-clusnú no ro-ainse is tai et is isliu quam a n-aill. Toth i ar a ní traothadh na ciuil isli na ciuil ardái i sdoicreascth no 4580 cornaireacht: no troeth i traathaig, troatsus intan is criul fo bith is caile 7 is cnuaidh quam an aile is traooth: no traooth treith a eadh no a odh fria feugad feimín i-

masgouil: no done moth 7 toooth 7 troothy i-a- anmánda ball ferkai et bannda 7 neator amal itbeir in Laitneoir: Nomen 4585 membri uirlis et nomen membri mutérís et nomen membri naturalis 7 is at focail Grecdu issin cias a Laitin ata deismereacht dip 7 is aire nadat dialta, ar ní failit o neoch 7 ní failtce uathaih acht mina ndeimhtr moit for moth 7 toth for troth 7 troothy for troothy. Ismerat araile comdis 4590 amand aidhmí ciuil. Caiit a deimhniugd? Ni ansa. Moth i a odh intan is crúit. Toth i-tai odh intan is binde i is tai et is isliu quam i n-aill. Trooth i traoothad in dias aile intan is stocairach fo bith is airdt a faidh is aire is traotha doip. Is e so tra a chumair i is he bunadh 4595 gacha Gaidilicí dialt i o réghrmar co bhricht 7 ni bunadh he do entsillaíb amal roghaph moit toot trooth 7 is ar gach ndialt tugait-sidhe i sunda 7 is aire rothogaid-sidhe sech gach ndialt, ar dochuidaíd meanna friu comdis réghrmar, ar fogabar a chondail ut dictimus.

Domiter alta uadh fri halta daine i toimsigter alta an aircetail fri halta duine amal toimstigir fri gach n-indse, sic domiter fri gach n-indse. Cesc, cindus domiter fri gach n-indse? Ni ansa. Corab cach da dialt frisgarara araile, ut est dair 7 caer, tiar 7 caer, tis cis, tuas 4605 luas; 7 corab cach da réghrmar frisgarara araile, ut est aingeal 7 daingen, lebhar 7 remhar, duine 7 mounine. Is ed ed a cupaid intan is comód i focal imfreaca 7 is comhde[gh] i-t in tarmfortcind. Cidh ara dtugsm na foclu sin ar aird sech gach ndialt archena? Is aire cimh 4610 dus-fug-sidhe, ar ata taigis ceinelach and (no inntib), cíthad dialta, 7 ni ceinelach dial[a] archena ata andsin. Ni dialt dono ciadh ladsam adberdis ar aird suond, ar ni bunadh in reut do budhín. Is bunadh an dialt do gach Gaidilic uadh deen sechtair. Ni bunadh immorro e 4615
(no iat) do buidein. Ismberat araille comad aire na budh bunadh Gaidilge, ar ni dialt itir he 7 ni bunadh Gaidilge araille acht dialt.

It e [v Eg.] gne in berla thobaigi i: teipide i: berla Feine 7 fasoighhe (238) 7 iarmerbla 7 beurla n-etsargarta 4620 7 berla fortciadh na bfiled tresinn aiglit gach diph araille. Berla Feine tra i in Feinechus no araille berla robui ag Feinius ar leith.

Fasaigh i: fis oghai na bfiled i: dilged firtfacht: no na lurga fuach i: forsa ferlof, fona, isna, tresna, 4625 fresna, sechna fira 7rl: 7 na dialt n-eterleime, ut est e, es, et, in, co, tre, tar, re, fo, fair 7rl. Famerbla dono cuic (no coic): i: ruin, ballorb i: ball d'forpa na filidechta occa muirini i: muriun 7 is do canaid is ainn ballorb. Gne n-aill do iarmerbla i: ierum, 7 dono, 7 tra, 7 haume 7 i: ooccus, 4630 acht, et gidhed chena, 7 atat, cec, cisir, cair, cisne, ciatat. Is aire raite iarmerbla de ara secucht 7 ara cruaidh/ amal iarand, uair ni heidir a thaitheach. No iarmerbla iar mac Nema arraunic fa deoigh 7 ni fedtar a thaitheach. Berla n-etsargarta iter na fedhaibh airechaibh i: berla 4635 triasa bfi! delliud na bfioid n-airedhe is ann aonfol trai na n-indaitheach, ut est (ros) re os intan is ros coille. Ros i: raithd as intan is ros uisgi: no rofhois intan is marbhugse forsa mbi ros i: roas intan is ros lin i: ar a luas 7 ar a tighn easas. Berla fortciadh na bfiled i: 4640 ford[f]ochaidhe amal isbmerc in filidh a sogil Feinius i: etail i: etail aro 7 i inis, etail uassal 7 ar a imrum i: ni awam d'iomram go risum an inis uasal i: Eire 7 amal robhgh'san Imagallaim in Da Suadh no in Da Tuarad: Brimor smirrach i: brigh briathar 7 mon cleas: smetrach 4645 i: smit forraich i: fourraich neich o smit a cluas i: cleas briathard donidis na filid fo daigin ecnaig go bfourrgitis 4640 fasaid aicile rofhas tighi fasas egusidh fordorcraidhe 4644 an do taradh 447 egusidh.

nech tria smiocht a chluaisi do tarraing: no smidrach i: smit claus 7 rach rigi, forraich smit ai (?) ainm in cleasa sin. Is e in coiged gne in gnathberla fogni do chach. Ismberat 4650 araille comad he in berla Feine fasoighhe na bfiled, 7 co na ba berla fo leth eitir.

Alt go bhfeisera cia halt dona secht n-altab uab i: [in] nath, in anair, in laid, in anamain, in stread, in sainemain, in dian dona dianaip. O ssen anond is o deacaibh 4655 tloinnti ala ar na rob indge cumusgai. Nath i: no fidh i: indse i: anaor i: a n-air i: an-air i: an a hiar. Laidh i: laitir no luater intan is aor: no onni is lapus i: moulad: no laid i: if suad no leth fedh fedh co leith intan is luipenoscach fo do reith. Anomain an a 4660 somaine reisna haistibh roimp. Setrud i: a ndomaid ro sèd rith i: rith iar scut cin cuibdhis cosin leithrend ndeighench. Sainemain i: saine a maine risna aistib romaind. Dian i: dion no dian i: adpol an i: di fo diultad connach cutroma a hai reisna haistibh oile. O sin anond i: 4665 ono sechd primaistibh imach ios o deach adirmat i: is ni dona deachaib foricfa 7 is uthaip ata ainnneachad doip i: dialt a forbai cech rainde in duain 7 regcomrac a forpai a bforduain, iaromarca [a casbaindre Eg.] 7 bairdne ar na rob inusgi cumusgedhais ar na rob prois amal 4670 aoidh na ndaorbaed.

Lorga fuach i: lorga focul arus reire i: amal biti lorga i lamhaip daoine iga n-imfoilang o port do port arna dt seis( col. B) satis ina lighe, samlaid (imthá) it e anso lorga biti a ngeinip na bfiled ig fousugd o 4675 focul d'foucul: lorga fuach i: lorga foucul i: remtsuid-ingud desillachait biti iter da comaim focul, ut est Cormac:—

* * *

Im ba sesach im ba seng 7rl.
A dialt n-eterleime i aontsilab iter da chomuaim, 4680

'Cuig fillte xx a reim i a cuig.'

go hofegait na filid re uma na hai (239) [7 xx
gne saord aolchena. Caite iat anmonda na n-istra
asamhlaig each ai diph do coma dilis bidhein? Ni
ansa. A nai dib a ndeilib aminned 7 ainseda, 7 a tri 4730
a ndeilib gemitli et togrado, a secht a ndeilib togrado 7
foxlada i tri a n-ilor (i. fillti) 7 a tri a n-uathad: fer, fir,
og fer a n-uathad: na fir, na fer, na fira a n-ilor. Cuig
fillti xx tri reim i reimnuid a anmo do filliu ina v
xx ta v fhegait na filid. Is edh reidhe inde each anna 7 4735
xx gne aolchena. Tre breci ad ciall rensuitaer fir nu
is eddheai a cemnuid fillti na fuach i na focla s-
in ainmnuigad a n-airmh, 7 xx pro feugait andsin i-
seguit u dituit i fer diall ata andso sis. Eg]. Fer a
ainmnuigad, in fir a selpad, ar fer a aircill, a fia a aitbrg, 4740
do fior a channad, a fir a togarim, o fir a foial, co fir a

4614 fillti YBL. 4621 YBL. abail
4627 YBL. abail
4629 y Bl. illegible
4731 Aontaghlh deimnide a n-urlandaibh aina, i n- ariam
4720 ut dicitur da fher: no urland ensde i remilihan ind
4715 saindhease no ferindshe a urlanda 4715
4715 i airellenni i aina bis a rin a slienn an gai: airell
4715 didiul i iaral i iarn bis, ar is do is ainm cro in gai, is
da airsisiodar in gai fo deredh. Is e urland indse amsin,
4715 ar ni bi erland gan iaraind. Gne n-aill: Se, da, tri,
cethair, i da masgal iter uathad 7 ilor: Si, di, tri, ceitheora 4720
4720 i feimin iter uathad 7 ilor: hic, hec, hiec i do
4720 nemtor iter uathad 7 ilar. Coiteen immorro doib iter
4720 masgal 7 feimin 7 neutor o cethair imach, ut est v fiir, v
4720 mna, v amando occu freisligi foghaire no ercra erlapra
4720 aroile insin.

Aurla d aoin d'airell in gai. In adharc duph bis
4725 fonn gai, is di arsiisider in gai, imtha samlaidh arsiisiodhar an 4700
4725 inndse daon deich n-airlondeaib: se ariisider gach indse
4725 dona tri hirlondeapi: i is e, is i, is ed. It e andsin
4725 irlanda ferindsi 7 banindsi 7 deiminse hic, hec, hag, lasin
4725 Laitneoir. Se, da, tri, ceithri urlanda ferindsge insin.
4725 Se i, is he an fer, da i, da fler, tri i, tri fer, ceithri i, 4705
4725 ceithri fer. Inanda immorro irlanda ferindsge 7 banindsge
4725 o tsin imach. Is aire nach sinthe sech a ceithri. Si, da,
teora, ceitheora urlanda banindsi andsin: is i, is i in bean,
di i di mna, teora mna, ceitheoram i ceitheoram i ceitheora mna.
4725 It he 7 atat immorro irlanda qocicenda iter ferindsge 7 4710
4725 banindsge insin. Is ed immorro irlanda deimnidge, ut
dicitur iss ed in ceund fiir; herlond ferindsi dano

4669 ion abaind
asgnam, an fer a incousg, i fer a inotacht is inand 7 ainmechadh, og fer a fuirmind, for fer a forstaid, fri fer a freisligi do, o for a foxal · digbadh, la fer a thaohphda, iar bfer a tiarmoircieth is inand 7 a inotacht, im fer a timceli, 4745 frisin bfer a tormach is inand 7 a dhannadadh, tre fer a tregdad, dar fer a taitsrsge. Is fer a tuarasaig a·-ainnechniugad, fo fer a fouthad · a chiall inotachtach uthaibd, re feur a remudh, ar fer a fregabail. Feughthar dono a n·lar na delpa-saif fon gcuma cetn4 · fer a n-ainnechniugad, 4750 na fr a tuarasaig, it fr a incosg, na fer a selpad, dona sferaibh a danad, uair ainmechniugad ag ainmechadh, gochtadh ag selpad, tobarhaitd ag tineocod, ainsid ag faiscin, togarannm ag gairua, foxla ag dibil no ag fagail, sic in sequentibus: fer didiu eba a fidh an anna, e a guta, dialt 4755 a deach. Son aonconngbalach cin alt and iter in da silltib: idedh no iphin in tselpad no ina reimh intan ismberar fr, ar bit a ndis and ina reim, idedh and (amal) ata a fr, iphin and o fur, sic in sequentibus.

Is aire didin na hairim eubbai ina reim cia dobeith i n- 4760 aroiliph and, ut est co fer, ar ni bfi acht reim ceille nama i [in cach Ecg] mbaile a marand in id bis a n-ainnechniugad isna filltib tsios.

Idedh immorro no iphin bis inntib cach bale na marand, conid aire sin itmberar idheth no iphin, a fidh ina 4765 reim no ina tselpad.

Dinin disail a forbaid · a aiscen lasin Laitneoir. Ar at e teora forbaidi dochuisin lasin nGaidel · airgin 7 forsal 7 dinin disail. Airmn arding defid · a deredh na bfoical: no defid · nemhfpid, acht is taobhonna: no is 4770 forbaid. Forsail for fout feudhair · a tairgither fair conid fotd: no forsail · sail (no aif) fair · aimerse seach an quaimair.

Dinin disail ar gair geipid · gaibid fair conid gairit. Airmn arding defid · a deredh na focal no defid · 4775 nemfadh, acht is taobhonna: no is forbaid forsail for fot feghair · a tairgither. Airmn arding defid: ut est cend, glend 7rl: forsail for fid fada, ut est slogh, sron. Dinin disail ar gair geipid, ut est fer, ler, 7 gach timorta olchea. Intan 4780 sgriptar na forbaidhe so uasa fri rellugud fuit no cuimre no fri tendeol, ar ni tuicfis chena; uair amal itber in Laitneoir acuit for na sillabha cuimbre, ut est pax, bac, 7 sircimplex for na sillabha foutaibh, ut est res, sic dober an Gaidel dinin disail forsa cuimhr, ut est (col. 3) fear, 4785 forsail 7 for na fotaib, ut est tair 7 amal bis graif ar gach aoneipert ilfochla hachacuit 7 la sircimplex, sic bis airmin aroon re forsail 7 re dinin disail, ut est cend, sroll 7rl. Airmn · einraid nion: no airin · ni nion fair, ar is ninn sgriptar ag incosg na forbaidhe sin, ar is ninn ainm 4790 coitcheh de gach litir iter feudha 7 taobhonna: no airmin · ni nion fair, ar is he ninn cetaoapomna riam in hocharaide in forbaid sin. Forsail · sail fair, ar is sail sgriphthar: no airmin re forsail, 4795 tomes dur: no forsail · forfuilld an foucaid conid fouda: no forsail seach in quaimair.

Dinin disail · di fo diultad and connach nion connach sail sech is duir: no dinin disail disin difuillind · nemhfulind. Ismbeurat araile as aire sgriptar duir a ndinim 4800 disail, ar is duir fil ar tus a ndinim disail 7 is aire sgriptar nion ar airmin, ar is niu fil fa deoigh and 7 is aire sgriptar sail ar forsail, ar is sail fil ar medhon and, 4800 ut ait dicuit: Ail · aimerse furail sech in quaimair. Dinin disail · ni fdirh, ni nin, acht is forbaid. Disail · ni 4803 haimisr foraill no dial · nemforail · nemhlifullind.

Cesc, in ar tomsus tucait i suond in foucaid is feur? Iss ed eim, ar gen go dtolinsighthe iar n·aiccead, toim-
fothad, do fir a danadh, do fir a dhighpail, iar fir a 1840
thiarmoiracht, fri fir a fhreisgebail, ria fir a reimingued,
ut poeta:—

Is iat so na seacht fillti,
Nítearna adhmillti,
Tiagait a ngnúisib glána,
Tobhar oscus foxladh.

Aonfillech immorro teit a forgnuiss toghorta 7 geiníltli,
ut díxit in file:—
In fer a tuadigha tier tsuir
Do tséalpad, do toghartaídt,
Ogus doib ar an rúna 
Gus mad int aon don fichit (240).

Is iat sin in fiche gne saerda con a n-aradhnaib corraib
forra 7rlo. Fer didin, ebadh a fidh, idedh no iphin ina
reim no ina tséalpad, no is idhedh ina tséalpad 7 ina 1855
thogairm, ipin ina togaítaid 7 ina foxlaid. Eba immorro
a fíche ina ainnnraid 7 ina n-ainníard ar chena. Cidh ini is ipin
and (?) -i -guthaíge inna comaccaim frisna Guthoighibh oille.
Ciusus didiu a radh comad ipin fioch in astea is fir, ar
is ididh glan fill and? Ni ansa eim, quinsug nbeith 1860
and -i -dicin dísaí a forbad ina tséalpad -i -in in fir, 7 iphin
a fíche ina reimm -i -don fir, ar is gheilt tuiscéil on
ainnraid is: no dono int ipin isber i suond, is ar
idhedha ata, ar is odhiedh doingsgain ip[ h ]in.

Caiti dilius feadhua a bfeudhaibh, 7 dilius feuda a bhídh, 7 1865
dilis fid i bfeadhab? Diís fidh a bfeadoibh cetumus -i -a
riasna ceithri guthaíghibh oilibh, ar is hi cotelabra gach bi
a 7 iachtaí gacha maírb ach: dilis feadh in fidh dono -i -is
dilis in forshd ogaim scip féin ina sgríphair. Dilís fíche a
bfeadháibh -i -amal ata in fíche is denfhoghair -i -is nd ed is dilis 1870
and an foghar toisech, ar n[i] hairmither in foghar
dègheannaich.

Is iat sin in fiche gne saerda con a n-aradhnaib corraib
forra 7rlo. Fer didin, ebadh a fidh, idedh no iphin ina
reim no ina tséalpad, no is idhedh ina tséalpad 7 ina 1855
thogairm, ipin ina togaítaid 7 ina foxlaid. Eba immorro
a fíche ina ainnnraid 7 ina n-ainníard ar chena. Cidh ini is ipin
and (?) -i -guthaíge inna comaccaim frisna Guthoighibh oille.
Ciusus didiu a radh comad ipin fioch in astea is fir, ar
is ididh glan fill and? Ni ansa eim, quinsug nbeith 1860
and -i -dicin dísaí a forbad ina tséalpad -i -in in fir, 7 iphin
a fíche ina reimm -i -don fir, ar is gheilt tuiscéil on
ainnraid is: no dono int ipin isber i suond, is ar
idhedha ata, ar is odhiedh doingsgain ip[ h ]in.

Caiti dilius feadhua a bfeudhaibh, 7 dilius feuda a bhídh, 7 1865
dilis fid i bfeadhab? Diís fidh a bfeadoibh cetumus -i -a
riasna ceithri guthaíghibh oilibh, ar is hi cotelabra gach bi
a 7 iachtaí gacha maírb ach: dilis feadh in fidh dono -i -is
dilis in forshd ogaim scip féin ina sgríphair. Dilís fíche a
bfeadháibh -i -amal ata in fíche is denfhoghair -i -is nd ed is dilis 1870
and an foghar toisech, ar n[i] hairmither in foghar
dègheannaich.
Alt go fheisear · i go bfeis ar an aisti dona seacht n-aistí bpríma na filidheacht do gne do thomhus. O tsín anond is o deachtaít tsoínnter alto uadh · -i. ar na rab indísgí cumusgda · o sin anond is do defuaichaít · -i. do deghfochlaít, Ég.] tsoínnter aistí in aircheadaí, ar na rab indísg cumusgda · -i. amal doignit na doarbaírd.

Lourca fheach · -i. lairge na 7uargaidhte is riasa da chomhaim is saorad ar d' aigne 4800 [eanrail Ég.]-i. fogaír 7 caon ceille.

Fertout a tealltric anam. Eit buó [7 Ég.] go ged · -i. anmanda sin rangautar na filethaí ealadain doib do reir foughair. Fertout · -i. fer dotuit aund 7 buó comad a buó on geim nobeith 7 gedh comad on gedh ghoutha 4885 doib ar nobeith, amal iser in Laitneoir: Nomen de suono factum est · -i. fourceamnagair int ainm don foughar, amal íd condall, sdip, stip. Iss é a foughar ica luogadh. Is aíre sin rainice stipula do amnóin do icon Laitneoir. Tout dano nomen de suono factum · -i. in guth trom dona an 4890 duine oga legad for an toind.

Aurland indísg · -i. do aíreill gai is ainm. Caiti int eurland saorad foghaper conid aiccéd? Ni ansa. Uurland in gai. Caiti in erland indísg do nach bsand indísg acht aonindsge · -i. indísg in bais? Ni ansa. Indísg 4895 gráide in gai. Caiti int erlond is iarlond, 7 int iarlond is uurland, 7 int uurland is remlond? Ni ansa. Uurland in gai · -i. uurlond Ég.] fodeisín, iarlond doteis, ar is iar gach ndeighcneuch, conid he sin int erlond is iarlond 7 int uurland is remlond · -i. antan rosaughair lar co hafriel, 4900 Caiti uurland urlainne a n-urlaind? Ni ansa. Ferurlond, beunurlond, nemurlond. Uurlond uurlainde a n-urlond? [Ni ansa Ég. om.]- -i. bean an fr. Aurland a ndis ind urlond · -i. ind eum [a nemh Ég.] nou a n-íffern. Aurlanda ilair masgail et feimín anndo sis: Se, dha, tri, ceithre: Si, 4905
cumusdáil 4885 reimsuigh 4885 dib- 4885 fourceamnagair
di, teora, ceithreora; inanda insge airme o tsín imach. Is andsin fogabar comaragail ilair neutuir · -i. cen urland ilair ogaib acht i n-uathair nana. Caiti ind indíse tsoorda fogbur conid aiccenta? Ni ansa. Iss eol in cend, ar as saorda a radh, 7 se for in duine. Is aiccenta 4910 immor a radh ris iarna buain de. Cia haoisfochálí regcomarach isna remend-(col. B) 7 aph gebs eungrads · -i. greim ceithri n-ernaile do na reimeundaib? Ni ansa. In focial is treghad 7 is aitriophil 7 indoathacht 7 is asgnam: ar ni bi in treghad gan int aitrep; ni bi aitriophil cin 4915 int indoathacht; ni bi int inotacht cin int asgnam; ni bi int asgnam cin an treghad, conid treghad o tuinrid go tuinrid techtin. Cia bricht a mbit ocht fheudha ocon búsilid coneiph an aonguta greim a leithe, ut et sliachta et is ogfhean in 7 ni cerleth · -i. a anoir a n-aghaidh 4890 na secht litrioch aile.

Cia baile in Uraicepte[a] idta in sealpad saordú cin reim acht reim reirmailti, ut et is luis ailm no bethe ailm · -i. sealpad ita do ailm isin bethe 7 isin luis? Cia baile i bfochápar comthach condiúsdain cen tin fhealadhreotairp? 4925 Ni ansa. An bail a mbi níu ria ngourt gan guthaigie eutorra, ut et uinge.

Cia baile i bfochápar in fidh fourtormaigh iar bfocontrol na n-ocht sillab isin bfocháil is birect? Ni ansa. An bail a mbi deulogar isin ochtmad dailt, is fidh four- 4930 tormaigh indala foghar.

Cie taopoumna gapus greim taopoumna et feudha et foucall? Ni ansa. Quert. Cia taobomna na gnb feeder taobomna na feudha na foucaí? Ni ansa, h. Caiti bunad ruidliosta in foucall is aippitir? Apexedebam. 4935 Aippitir, id est: copula con literarum per se · -i. ina aipicitir ina comtínul litir cona comtialus: a litera oni is legitera · -i. aíni tieghe aroile annanda aitrepusa a dtraith

a n-uatha 4908 n-ernimideh 4913 n-sliachta 4919 defoar 4928 feifhá 4928 taobomna na gab
maura diend hainm Molosus 7 gibe nech adch tegin
d a n-anmanda sin foillsiugther do fis cecha healadh. Amal 4940
if s ceud iarum fouillsiugius eolus do neoch faicsin na
teghduis sin, is amlaith is edh fouillsiugius do neoch fess 7
aicsin litir, conid airesin tuccad int ainh is litiir o annaigh
tig an annanda sin reimhrait an litir each baile ita:
no litera a literatura i on fouillsiugud 7 on coimilt
doibh is arsanta fora claraib ciarta, ar inntob noscripta
ar dhus.

Condagar bunad 7 inde 7 airbert, coitcendh 7 diles
7 rudlius 7 indles don focual is aigpitir Bunad eim
di epe ugdair: in epe icon tor. A hairpert dano a 4950
tapaitiour ni nach inde, ut dictur: Aigpitir dno i-
tossach 7 ro.

Cach tuaghait na focual seach a n-inde toine
amach co ni nach ni is inde inntib: no comad i in airbert
[focal aithnighed eile ar an focal aithnighed i- tineacetol
no tosach no comad i a n-airbert Egr] réim da rosugidh
na focual uil. Beurla n-airperta: coitcendh dona litirph
uile: diles dona consainbh: rudlius do guthagaibh: indlius
tapaiti for lethgutaib intan lagait 7 for ni as lagaid
as a inde.

IN tiasca do fedhaibh 7 deachad 7 reimeundaibh 7
for forbadh 7 altaibh 7 indasgibh 7 eutargairip amal
roshuidhigthi la fleadaib na spoile ceuta robautar ag Feinius
Fuarraidh i[a[r] dtseipe na Gaidile doip asna di berlaip
lxx co rotaissealpad do Gaidel mac Angin. Ar is he sin 4965
rothothastar ant aonburla do teipe asna hilberlaiph dona
mba haille 7 pa ceine in gach berla dona dib berlaib
lxx. Conid airesin doraisealpad do, conid de dogarar
Gaidele. Nel mac Feiniusa Farrsaidh dia dtar-
thar Sgouta, ingen Foraind, conid dia hainmside raiter
4970
Sguilt amal adrupromar. Fer a hainmnugud uathaithd, fir

4901 manra diend, cide be
4902 ainm tige, onannain- YBL.
4905 coimmit, aliteratura MSS.

a sealpad uathaithd, fir a ainmnechad ilair, na fir a sealpain
ilair, do for [a danodh uathaithd, do feroin Egr] a danodh ilair,
in fer a incusug uathaithd, na fir a incusg ilair, a fir a toghairn
uathaithd, a fhira a thogairm ilair, o fer a foix dal uathaithd, o 4975
feraibh a foix ilair, oc fer a fuirmed uathaithd, og
feraibh a fuirmed ilair, co fer a asgman uathaithd, co
feraibh a asgman ilair, sech fir a sechmhall uathaigh, sech
fera a sechmhall ilair, tre fer a tregdad (241) uathaithd, tre
fera a tregdad ilair, a fer a inotachta uathaigh, a fera a 4980
inotach ilair, fo fer a fortdal uathaigh, fo feura a fortdal
ilair, fo for a fouthad uathaithd, fo fera a fouthad ilair,
tar fer a tairsti uathaithd, tar feura a tairsti ilair, fria fir
a fresgapail uathaithd, fri fera a fresgapail ilair, fri feur
a freislige uathaithd, fri feura a freislige ilair, sic in sequentibus: 4985
feron a formoulad, fer a codad, feear a mallrugud, rer a
dellidin, feiriar a chondail, fer a aon, fer a lan, ser a
chendfochrus tuois, fel a chendfochrus deidir. N[i] aircerc
i diabai i ferfir, firin a lugugud, sofer a saorugud, dofer
a daorugud, ni hairecor a uraid di fer, feraibh a urisil, 4990
feurtot a telccad nai, fe a aircill calaidh, ni hairecor a
aircell fuit, firr a deichned, fe a dichned, 7 is 7c ufond
indsge.

Cend cridhe fuolach deine teibidh in fir. It e sin
deismerecht na ndeime teibidh in fir isna reimendoibh: 4995
do lanamna an cind, suil 7 fiacdl: lanamna in cride
srephand 7 cru: lanamna in fuling, luorga 7 traighd:
lanamna in chind, suil 7 fuacl.

Gene dano na lanomna ndeime: abrachtor 7 maula,
geine na sula: bunad 7 leithet, gene na fiacla: tanaig.
5000
echt et dath i: ban no glas, gene int [s]eupaind: tighe
et dath beos i: ruaiche 7 deirge gene in cru: tond 7 lith,
geine na traigeudh: croicend 7 feite, gene na lurgan: no
lethor et tound, gene na traigedh.
Araile dono it e geine na lanomna deime a fuoirpdaí. 5005
Ar at e trí geine dochuisnet e: geine forcometa 7 gen
frithchometa 7 gen decmheata. Gen forcométa cetumus:
amal rogap fairele for glun.
Imtha samlaid is fair anuas ginither forsail is focetoir
ginither as do belaith i fíot 7 gairdi. Gen decométa 5010
dinín disail amal rogap full ar dh' fcoi agus isin feoil.
Is amaitd donin disail congaidh lasain bfoical o tousach
go deiridh cin urgabail cin urditeun. Gen frecométa airín
amal rogab cnaimnulatich 7 leicn 7 cnucit 7 find 7 náth
nait giniter lasain dune fochoitéir, uair is fo cousmaíl 5015
alta duine domiter alta uad. Ni talbeut dono in foucal
is airin lasain bfoical fórtaí dtouchraotha focetoir co
mbi fair fo deoigh ardínidh in foucal. Ferdiált co sin
anuas.
In tiasca do bandialt andso siss: ben, mna, do bein, na 5020
mban, dona mnaib, in mna, ina mna, a bein, a mna, on
mna, ona mnaib, oc mna, og mnaib, co mnaib, co mnaib,
sech mnaib, sech mnaib, tre mnaib, tre mnaib, im
mnaib, im mnaib, for mnaibh, for mnaib, tar mnaib, tar
mnaib. Benon a formuald, bein a coutued, becan a 5025
maurlrugud, ben a an, ben a lan, ni hairechar a diabal
-i: beanbean, gia isberat arole ni bi nach lan cin a diabal,
beinín a lugugad, sobeun a saorugud, doben a daorugud.
Ni hairechar a urad -i: beana: airechar immorro mnaa.
Ni hairechar a urísil -i: bea, bein b a telcud nae, be a 5030
airceilíla calaithe. Ni hairechar a airceilíla, be, a
ceanfochrus deridh, beand a dichned, len a chendochochrus
tuis, be a dichned, si 7 uindsí a urland insde; oig 7 gluin
a deime teipidi; fair 7 sríthit a lanomna; blas 7 millsí
a geinsidhhe; faircilib 7 esgot a lanomna in gluin; 5035
[cnaim Eirg.] 7 feoil a ngeinidh-sidhe: no it e i fuirmthe
a ngeinidhhe amal reimeípertmor (col. β). Banndialt co sin.

Don deimidialt so sis.
Nem, nime, na nime, do nim, do nimibh, in nim, in
nimip, o nimh, o nimibh, oc nimih co nemh, 5040
co nimip, sech nem, sech neimibh, for nemh for neimibh,
tre nem, tre nimibh, tar nem, tar nimiph. Nemon a
formolad, neimh a cotud, neemh a maurlrugud, nefriam
a chondail, nem a aon, nemh a lan. Ni hairechar a
diabal, na a tsaorugud, na a daorugud, na [a] urard, na 5045
[a] urisiol.
Forsna, fona, esna, isna, tresna, sech na nime a longa
fuach: o, do, im, co, es, so, for, e, sech nime a diailt
n-eitarleime e. [Ni fogabar a theilha n. Ni hairechar
a air- Eirg.] cell fuit, nel a cheundfochrus deridh. Nemm 5050
daichned, nea a dich[ned], is ed 7 oundar u arlanda
indsge. Ni hairechar a deime teipidi, ar is deime
fo-deisin: nell 7 sduag neime a lanamna deime; dath
7 airdi a ngeinidh-sidhe: no is he is a foibrthi an gen.

Diailt co sin anuas.
Finit. Amen. 5055
TREFHOCUL

1. Can chlóen.
2. Can rudrach.
3. Can rogalair.
6. Can forbrig.
7. Can echnaí fri freinsear.
8. Can uathad fri ilar.
11. Can eomhfhuaím.

[At he sin na XII annuas.
Corraib immorro co ndath 7 co thocht. H.]
Co ndath 7 tóthocht cóna thomus fri fid 7 deach 7 ream 5066
7 forbaid 7 alt 7 ins 7 etargaire. Cor[ra]ib and:
A formoirt.
A thelgud noe:
A chotut.
A mallrugud.
A delidin.
A chonnail.
A oen (i. a uathad).
A lan (i. can dichné, can
daibul. [dochned]).
A lugugud.
A shaerugud.
A doerugud.
A irand.
A irisel.
A lorgga fuach.
A dialt n-étMU leme.

[Fiobadh 6931 an tsaora n-éadra.
7240 lachshaidh iomlán na seachad.

HAEC SUNT EXEMPLA PRAECEDENTIUM

1. Can cloen cuilibdiuse.
Gabail la seise soirche
Sectiu sochraidte soirthe,
Ríe nduil issin farrrge
Gleam ar lessu re n-aídhe.

2. Can rudrach. Mac Da Cherdá cecnit:—
Mo thiparan i Collamair
Ni cáth atarodamair,
Inti atarodair
Atib comna commadair.

5. Geogitic, lomnais L.
TREFHOCUL

[Mo tipran i Collammain
Ni cach ata-ronnadair,
Inti rodas-rommadair
Attib conna compadair.

Mac Da Cerda díxit in rand-sa annuas. Desmirecht aile dano for rudrach, ut dixit Cellach Corrach:—
Roscathatar mo longa
Ocuss mo glonna uile,
Iamrid amcum contuill
In fer róthi Moeltuile. H. 143 i b 12.]

Is canígen
Bith frisín less n-imdaígen
Ocuss gaírm neich 'na dorus
raromus.

Ata sund os chin int shlíag
Eo find fota fo neim,
Focheir duid ág lais grind cloc bind
I cill Choluim huí Néill.

[Cen root, ut dixit Mac Lonain i nduain Delmna. Cert cloen 7 root inso:—
Tir da Licha fairsiung fota,
Fond fochrotha, cricha cuin,
Cailli celfhota, culbrend buadas,
Barc rír n-een strocht ruamach ruadh.

Cen rogaír dano, ut díxit Liadain.
Root rogaír inso:—
Ata sund os chin int láidh
Heo find fota fath fo neim,
Foceir find grind cloc blath bind
Hi cill Colú[í]m hi Neill. H. 143 i b 17.]

5. Can dimbríg. Fer Muman cecinit:—
Ind hue issind assgandhír (?)
Fo tharrib tebleir tuighe, deoradh amal ceech Laignech,
Maignech amal ceech Mumnech.

[FER MUMAN cecinit. Cen dimbríg, ut est:—
Ind uga innd ra saighnair (?)
Fo tharrib tebleir tuighe, deoradh amal ceech Laignech,
Maignech amal ceech Mumnech. H. 143 i b 23.]

6. Can fhorbhí. Rechtgal hua Siadail i nduain Oengusa mic Domnaill cecinit:—
Badbri Cuicid hEricen uile
Ard bara, brass bile,
Dobáidi síis, ni síí chéna,
Cach rír acht rír níme.

[Cen forbrigh dado, ut díxit Rechtgal hua Siadail:—
Gentís ganna fir bitha
Otha Líphi gu Letha,
Nasfurfead ol niptais ga[i]m
Digi do denain Domnaill.

Desmirecht aile:—
Badbri Cuicidh hEricen huíi
Ard bara, bres bile,
Dobáidi síis, ni síí chéna,
Cach rír acht rír níme. H. 143 i b 26.]

7. Can eonairc fri freomaire.
A Fhlaíin Locha línib same,
At fond fatha fine,
Gnath la Fland, lathar n-áine,
Bu re secha díne.
TREFHOCUL

[A (FH)laid Acha Ithib same,
At fond flatha fir;
Is gnath ri Fland, lathar n-an;
Ba ri secha dini.

8. Can uathad fri ilar.
Maelcainn hua Tolaig - mac Lairi Laidig.
Cormac sui amra dess,
In dagda ima-radim,
Moc Cuilennain can ecnach,
Co cethlib mora alaind.

[Cormac sin, amra legind,
D'eis in daghda norraidhim,
Mac Cuilennain, can ecnach,
Co cethlib moraib alaind.

Oengus mac Oiblén cocinit:—
Oc cungid na sëile
Asa fortrén tainin
Túr la feige frithgman
Co lór ord na caibdel.

[Cen ecuibdius, ut dixit Ængus -i-
O cungid na feile
Is a forthren tainin,
Tuer la feige frithgnan
Co lór ord na caibdel.

HAEC SUNT EXEMPLA PRAECEDENTIUM 263

Is hé ri Sencha same,
Gel cloe gailie iar crud chuile,
Dorat feolairrecht ñgona
For Éoganacht fer Maige.

[Cen ecomuaïm fidrai do beith and, ut:—
Is e rig Sencua Sani;
Gel cloé galli cruth cu ri,
Dorat feolairrecht ñgona
For Éoganacht fer Muigi.

12. (Can anocht -i: cia locht -i: a nda nocht iarna diriuch
don dligiu LL. margin.)
Fogonar aircetul i n-anocht n-ellag, ar is coithead-sium uile son.

[Cen anocht -i: cen nocht and sicut (?) asberat na
hugdair, Fogonar aircetul i n-anocht, ut est:—

Incomarc flatha Femin,
Fotait mail Macha im Mumain,
Tore atchiu argair gabair
Ftu Corc no Lore no Lugaigh.

“Argair” and cen ni fris cia rodligh co fil nocht and
foesin. H. 143 1 b 44.]

Condath 7 tothucht, ut dicitur: Tlachtga na nthath... 
dub a n-aethar, brecc i fochnar, find i immoltar, ut cos... 5235

Ciaptis ganna fir betha
Ótha Líphe co Ithetha,
Nosifred ol niptis [gainn]
Ol dige di dermaiin Domnaill.

Maelruanaid ruad imma rind
Arching dorair ñdualag
Is caill tón bo can buaraig
For all broin cherr Maelruanaid mÓ Flainn.

12. (Can anocht -i: cia locht -i: a nda nocht iarna diriuch
don dligiu LL. margin.)
13. Condath 7 tothucht, ut dicitur: Tlachtga na nthath... 
dub a n-aethar, brecc i fochnar, find i immoltar, ut cos...
TREFHOCUL

LL. 37 c 12

H. 143 1 b 48

[Corraib consdath 7 co tothucht. Att e tri datha na hec[se]
sin i find 7 dub 7 brecc. Find ua moltair: dub ua n-aethar: 5245
brecc ua focrar mad comsan, ut dixit Fingen mac Flaind:—
Dosronnasa doib droig mbliad hairdri briathar gleisi,
Gnim cen tlaisi ni tartatsom duais da hesi. H.]

Brecc i lochanar, ut dixit Fingen mac Flaind:—
Daronsna doib droig bind hairdri brethir gleis[i]
Gnim can tlaisi nistartsatam duais dar es.
Nislen ecnach ond oes chetlach cruth roncuada
Ar ar nialda acht na teacatam duais fa duana.

Tothocht dano i amal beit a bésa, corob amlaid moltair
i molad laich do laech 7 molad clerich do chlerech.

[Tothocht dano i beit a mbesa, corob amlaid moltar
ach i moladh laich for lech, molad cleirigh for clerech,
molad mna for mnaí. Moladh laich do laech, ut dixit Urard
mac Coisi:—

Crichtir crotglas crothas cuan
Riches rochas comh buan
Ua rig Lemna leocha cend
Bres Berbha buille dilend.

Moild clerigh for clerech:—

Tuthal duim do cleirce De dil
Hua Chonaill mic Amírgín
Huasaí escop Insí Fail
Comarba cathach Ciarain.

Moild mna for mnaí:—

Ciall cruth cenel cen chairi
Gaes gart genus co ndruin cland,
Compert cen grúin gailli
Atat ic dingball uill.

HAEC SUNT EXEMPLA PRAECEIENDIUM 265

LL. 37 c 18

Sechta fris tomsiter Goedel, fidh 7 insci 7 etargaire.
Is ed a fíd as gu -i cona thomus fri figh -i in cetna figh 5275
ind focal as guthas. Is ed as deach a traig. Is ed a reim
a thuisel. Is ed a forbaid a aicent (verso). Is ed a alt int
alt aircheitail 7 ni he int alt bis etir cach da deacht isna
deachtaibh. Is ed a insci na teora insci docoisnet -i ferinsci
7 baninsci 7 deminsci. Is ed a etargaire a deligd 5280
n-indsci. Corraib and, a formoladh, ut dixit Mac Lonain.
Feron a formolad.

Cenn o lochaid do lindol
Co clothaib, chu nadh gandon,
Techt for cocho i cind crichi,
Maith bethu bithi annon. H.]

A chotut, ut Fer Muman dixit:—
Goth gruce golfaed breice
Beith criche crich co ndorthor,
Iar mbéithisai saeb a thigthol
Taistel Milcon mic Oochon.

A cotot ((i: timorcan fri aicnead no i cind) dano, ut
Fer Muman dixit so sis:—
Goth gruce gulfad mbreice
Beith criche crich iar torthor,
Iar mbéithisai saeb a thigthol
Taistel Milcon mic Oochon. H. 143 2 a 7.]

A marrugud, ut Cormac cecinit do Inis Cán:—
Nech nobiad bliadaín láin
I taig aiged Indsí Cain,
Rabad glebán a niab
Oc dul dar sliab Sion sáir.

[A marr(1)rugud dano -i fri haicnead -i a rad co mail,
Nech nobiad bliadaín láin
For cutig aiged Inse Cain,
Rabad ainglead a máin
Te dul tar sliab Sion sár. H. 143 2 a 10.]

[ut guidam:—

[320f 6 RC. xx. 150]
HAEC SUNT EXEMPLA PRAECEDEANTUM 267
LL. 37 c 40

A urard:—
Frim graid corra ma chora,
Dom-ruacht bochta fom-béra;
Ni cheim, uair it cara,
Feib aitherim athera.

A írseil, in ben side cecinít:—
Secht mbliadhna lána o noch[1];
Fotgluasfather on oenphort,
Feraíb ma naíb maing rósbi
Im in Dond cathach Cualáigí.

A longga fuach. Cormac cecinít issin tririg:—
In tòchb mo churchan cíar
For in n-ocean n-acht-lethan n-án?
In rag, a Rí richíd réil,
As mo thóil féin ar in sál?
Im ba sessach, im ba seáng,
Im ba fressach, torgib drog,
A Dé in cuígene frímm,
O thó oc tecth for lind lond?

Longga fuach e ter da fucul:— sal 7 sessach; im ba, is i 5360
in longa fuach.

A dealt n-etaléime:— remshuidigud oënsillaibe e ter
da chomhhaaim fhidraíd, ut idem in codem:—
Ced leith co brath iar cuaird chross
Coslafe mo bachlaí cress,
Im ba sair, im ba sair, nf stáil,
Im ba fo thótaí, im ba fo des.

Is é in desmòrdecht andsin:— ced e ter dered ind raing
toesig:— lond 7 sessach ind raing tan[ais].

A thelgud noe:—
Orddan na ríig recht as gleo céin ba beo bert
fogúf
Saroth slantot céech ... sa lathot rota rodatí. tisat.

---

A delidin litterda, ut dixit . . .
Gláinidir gol co amson
Súi dían sosad siolchta
Sínc' . . . Ínse Cathaig cóir.

A delidin sillabaca, ut Mac Lénin dixit:—
O bi mac cleib caíndlech
Sèr sert cach n-aímn aímn . . . gossa fer (-i-) Fergossa.

[A delidin, ut dixit] Mac Lénin :
O bi mac cleib caíndlech sèrsit cach. H.]

A chondail. Cormac dona Cnoib Segsa:—
Æd Allig olchathach,
Ailísus deir ãdianim dubach
As goamin gildir gési Loch na Lein.

A diabul:—
A'gur águr iar céin beith
I pínn péin, ní sid sid,
Anam cách cách co brath brath
In cách thrúth thrúth cíd scéith scéith.

A lugugud, ut Flánd mac Lonain:—
Mo chara sa Cúmaine
Car aslaich n-Eile n-achtach,
Bíd fálid frim Dámime,
Cia dom-thacced cét marcach.

A oen, ut Clothna mac Oengusa dixit:—
Imchomarc roimh roghda
D'fhior imidh soshlaug sadha,
A lath na trenfer tigba,
U'aim do threnfer giegl gabla (margin triad).

A doerugud, Mac legind fri gilla rig Resad:—
Ar corrucan cumraíde,
Ollurghail ar ãglaunbaile,
Nis-saír ceann a chomhdile,
Ciasa dier is dagdúine.

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138 cf. RC. xx. 144, 27-8: Goodr 158
139 Mur L. Carus fith
2813 Ir. Texte, iii. 63

5310
5315
5320
5325
5330
5335
5340
5345
5350
5355
5360
A urachil calaidi:—
Cen cob dedh aílind mo drech
Nimthá a chleith ceil na guth
Deithbhir dam cid diuir mo dath
Uair nach i rochuir ma chruth i-rochuir.

(A LL. 33 a)

A airichil fuit.
Colum Cille cén nom-bó
Bid mo dó can da co fé[r].
Fri cach águas ge radat
No molor mét mo de[r].

(Cendfochrus.
Figsat filid Fail i fus
Fechas co féig la Fergus,
Mad tar mal cach maige immach
Dórsceib dóinib Dubthach. A Dia a ri.

[A dichned.]
Dal rodalus, ba mor in bíces,
Isinn arus os Druim Lias.
A mmo Chomndiú, [a rí] ru ra (i- dichned litri)
Cach rídi bui (i- di sillait) ba bas ni thias.

(A dechned.
La mac fir níeit fadhb corcora,
Teit daig demín ni tercdú,
[Forruhim] tenn co cruid úchta,
Gnath cend i crub Con Échtga.
Cellach cemind inmain for
... febra ... else...
mac rig rigi tuir la ... as dilid dam

(A demi thepídi.
Is hé daig derg dige dath
f... gaidther ca...
chainém cruth fífori...

---

A lanamna demi.
indscí no banindscí do thabairt isin ídemi . . . ut quidam
coceinit.:—
Is he a bna is a ri fuair
lass . . . grund gland amal gríuv
sein síth fri silbad rig co . . .

A genis de. Quidam dixit:—
Is he mac millis ne tar cach triath . . .
issí inacain inchess caich
fri fath a finchrub ar fuach.

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HAECE SUNT EXEMPLA PRAECEDENTIUM 269

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RC. xx. 152

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In marg. a demi

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Stokes’ Goed. 158: RC. xx. 144

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RC. xx. 150
doni L.
DE DUİLÍB FEDA

Incipit do, L. De, duilib feda na forsid, L. forsid, lasin filid, L. la filidaib. Is aen, L. oen, dailt fri righe, L. rigi, is a do fri timargin, L. do ri timmargin.

Corus forsid fedat filid, L. Ca ri forsed segait fuid, 5420 firthar do, L. da, eo X, ar aen, L. oen, X, uair Y, iar X.

Aed uird na forfed, L. hettir, (i- etis B.) bail 7 baile, ata L. om. L. da emancoll, bairc, L. baig, L. baig, L. baire, is bair (i-suid B.) 7 brai 7 brais 7 braised 5425 (i-mna), L. bran, 7 bairt (i-ingen), L. bairi, bairend, 7 baie B., 7 baie 7 baile, L. bair, 7 baile it emuncholl na nosbenvaid, L. id emanchiuil nodabenadar, uile 7irl. Beoil 7 beolt X, eo 7 ceo it X, L. om. 7 beoir, 7 gleoir L. om., 7 treoir, i[t] trial ebaid, L. X. Beid 7 teid 7 reid 7, sgeilt L. om., 5430 L. geid, 7 seid, L. 7 gleid, dead 7 sceal, L. stead, 7 treat, L. tread, it X nodusbenadar, L. nodabenadar, uile.

Liang, L. lian, 7 Brian 7 grian, L. 7 trian, 7 triall 7 srian 7 ciair, L. 7 riar 7 mian 7 tiar 7 mid, fin, L. ifin, a feda uile.

Feoil i- X, fían, L. fláil, i- T, feo, L. feoil, i- X; fían, L. fa, i- T; feagh, L. feaigh, X; fiad, L. flag, i- T, nodusbenadar, L. nodabenadar, uile.
OGHAM

What are the place, time, person, and cause of the invention of the Ogham? Not hard. Its place Hibernia insula quam nos Scoti habitamus. In the time of Bres son of Elatha king of Ireland it was invented. Its person Ogma son of Elatha son of Delbach brother to Bres, for Bres, Ogma and Delbach are the three sons of Elatha son of Delbach there. Now Ogma, a man well skilled in speech and in poetry, invented the Ogham. The cause of its invention, as a proof of his ingenuity, and that this speech should belong to the learned apart, to the exclusion of rustics and herdsmen. Whence the Ogham got its name according to sound and matter, who are the father and the mother of the Ogham, what is the first name that was written by Ogham, in what letter it was written, the reason why it was written, by whom it was written, and why b precedes every letter, hic voluntur omnia.

Ogham from Ogma suo inventore primo in respect to its sound, quidem; according to matter, however, ogum is og-uaim, perfect alliteration, which the poets applied to poetry by means of it, for by letters Gaetic is measured by the poets; the father of Ogham is Ogma, the mother of Ogham is the hand or knife of Ogma.

This moreover is the first thing that was written by Ogham, [III III], i.e. (the birch) b was written, and to convey a warning to Lug son of Ethlu it was written respecting his wife lest she should be carried away from him into faeryland, to wit, seven b’s in one switch of birch: Thy wife will be seven times carried away from thee into faeryland or into another country, unless birch guard...
bethe. Is aire immorro remet let bethi, ar is a mbethi ro-cetscribad ogam.

Cis lir fogla ogaim 7 caiteat? Ni ansa. A iii : bethe 5190 a v, uath a v, muin a v, ailme [a] v, forfeda olena.

Cis lir aicme ogaim? Ni ansa. A iii - vii n-athaigh fedha, 7 viii n-athaigh, 7 viii fidlosa. Ocht n-athaigh cetus:--fernu, dur, coll, muin, gort, straif, onn, or. Ocht n-athaigh -i- bethi, luis, sail, nin, huath, tinge, quert. Ar 5495 chuit a feda is athaigh feda fidlosa oicenna.


Secundum alios is o feadaib na caill tuich achanz for feadaibh in ogaim trin-triop. Beithi immorro o bethi na cailli forsin cetna fid for set na aipgitri in ogaim. Luis i-

her. On that account, moreover, b, birch, takes precedence, for it is in birch that Ogham was first written.

How many divisions of Ogham are there, and what are they? Not hard. Four: b five, n five, m five, a five, besides diphthongs.

How many groups of Ogham? Not hard. Three, viz., eight chieftain trees, eight peasant trees, and eight shrub trees. Eight chieftain trees first:--alder, oak, hazel, vine, ivy, sloe, furze, heath. Eight peasant trees, viz., birch, quicken tree, willow, ash, whitethorn, whin, apple tree. As to their letters all other shrubs are peasant trees.

Quot sunt genera of the Ogham? Not hard. CL, et figuras eorum et potestates secundum ordinem nuntibiamus. I shall speak primum of the woods of the trees whence names have been put for the Ogham letters, secundum alios et alios nominaturn. Querly, well then, whence are the Ogham vowels and consonants named? Not hard. Secundum alios quidem, it is from the school of Fenius Farsaidh, to wit, the school of poetry which Fenius sent throughout the world to learn the languages. There were five and twenty that were noblest of them so that it is their names that were put for the Bethe Luin of the Ogham, both vowels and consonants; and there were four who were the noblest of these again, so that it is their names that were given to the seven principal vowels:

\[\text{\textit{Ogham symbols}}\]

and they added other three to them so that from these are named the other three diphthongs, wherefore \[\text{\textit{Ogham symbols}}\] are classified apart. Secundum alios it is from the trees of the forest that names were given to the Ogham letters metaphorically. Moreover beithe, b, is from the birch of the forest for the first letter on the path of the Ogham alphabet. Luis, I, that is, elm in the forests.

Briatharogam Moraind mic Mhair andso. Feocus folchain ar beithi sen isin briatharogam, uair an-
mand tuc (col. β) Moraind uaidh fen for fedaib in 5530 ogaim is iat gabus greim feda isin briatharogam.
Feocus folchain ar son bethi, ar at e sin da egosc in bethi, 7 tucad uadsan for sdirh in ogaim rogab ainm uad.

Li sula i luis sin i in luisiu.

Airimach Fian i sciath ar fern aigiseom sin ar a
ndergi ar anrian: no air is i in fern adbur in sceith tucad

Fern, f, that is, alder in the forest. Sail, s, of the Ogham, that is, willow, again, in the forest. Nin, n, of the Ogham, to wit, maw of spear, or nettles in the woods. Uath, b, of the Ogham, that is, test-tree or whitethorn, on account of its thorniness. Dur, d, of the Ogham is oak, again, in the forest. Tinne, t, of the Ogham, to wit, holly or elderberry in the forest. Coll, e, of the Ogham, to wit, hazel in the forest. Quert, q, of the Ogham is holly in the forest, or quicken tree, or aspen. Muin, vine, m, to wit, mead [from it]. Gort, cornfield, g, to wit, fir. Getal, ng, to wit, broom. Straif, str, willowbrake in the forest. Onn, o, to wit, furze or ash. Ur, u, to wit, thorn. Ebad, e, to wit, yew. Ida, i, to wit, service tree. Ebad, ea, to wit, elecampane. Oir, oi, to wit, spindle tree. Uilleann, ni, to wit, ivy. Pin, io, of the Ogham, pine, again, in the forest. Hence are named caera pinne, gooseberries; ifin, again sechand atios is the name of that letter. Emancoill, witch hazel, ae, again, to wit, e doubled according to fact or according to form, to wit, e across e in its form.

Word Ogham of Morann Mac Main here. Feocus folchain, faded trunk and fair hair, that is for birch, b, in the Word Ogham, because names which Morann gave of himself to the Ogham letters, these are they which take the effect of letters in the Word Ogham. Feoccus folchain for b, for these are two aspects of the birch, and it was hence put for the Ogham letter which has taken a name from it.

Li sula, delight of eye, that is iuis, quckene tree, i, to
wit, the flame.

Airimach Fian, i.e., shield of warrior-bands, i.e., shield for fern, f, with him owing to their redness in the same respect: or because the alder, the material of the shield
was from *ferne* given to the Ogham letter which has taken a name from it. *Airenach Fian*, i.e., shield, that is *fern*, f, with him.

Li *n-ambil*, hue of the lifeless, i.e., hue of one dead, to wit, *an* for denial, so that he is not living but is dead. *Li n-ambil*, again, to wit, that is *sail*, willow, s with him, and hence it was put for the Ogham letter.

Cosdad *sida*, checking of peace, that is *nin*, ash, n: it is the maw of a weaver's beam as applied to wood: a sign of peace is that. A checking of peace with him is that from the ash of the weaver's beam.

Conal cuan, pack of wolves, to wit, that is *uath*, thorn h, for a terror to any one is a pack of wolves. *Conal cuan* said of the Ogham h, owing to the affinity of the name, for they are a thorn, in the same way.

Ardam dossaih, highest of bushes, that is *dur*, oak, d, with respect to its wood in the forest.

Trian, t, another thing the meaning of that to-day.

Cainiu fedaih, fairest of trees, that is hazel, o, owing to its beauty in woods.

Clithar *mbaiscaill*, shelter of a hind, i.e., a fold: to wit, *boscell*, lunatic, that is *bas-ceall*, death sense, it is then his sense comes to him when he goes to his death. *Clithar boiscell*, again, that is an apple tree: or *boscell*, that is, hinds, to wit, they are light. *Clithar boiscell*, again, i.e., lunatics or hinds: *quert*, an apple tree, q, with reference to its letter.

*Tresim fedma*, strongest of effort, that is *muin*, vine, m, with him, i.e., owing to identity of name with *muin*, back of man or ox, for it is they that are the strongest in existence as regards effort.

*Millsiu ferail*, sweeter than grasses, that is *gort*, ivy, g, with him owing to the identity of the name with the cornfield. When it is in the blade, sweeter than any grass is that grass, to wit, the cornfield. Hence for that letter in Ogham
mils na gach fer in fer sin -i- in gort arba. Uad-side forsin fid ut i n-ogam ar comantaidh in anna atura. 5560

Luth legha getal sen -i- ar is luth lasna leigib, 7 coibnios etir cath 7 getal.

Tresim ruamna -i- strait leis-sium sin i n-ogam. Straif iar røet; ar isin strait is tresi ruamna ic dathadh na røet, ar is i dogni in airget ngeal conadh ic denu 5565 airgit decht de. Is i berbhar tresin fual isin or mban co ndene derg de. Tresim ruamna in strait iar[r] røet. Tugad uaid-side isin fid dianad aìn strait ar aentaid anna aturu -i- strait aìn ccehtar de.

Tinnem ruccae ruis sin -i- on ruidiudh no on ruis iar 5570 ret, ar is tre ruis scribhthair, 7 is ruidiudh fasas a n-aigid in duine tri sug in lossa do cuimilt fæthi. Tindi ruccae dono do rad frisin ruis o rus no on ruided, ar is tri ruis scribhthair-side fen.

Ardam iactadh -i- mactad -i- aigm aigisium sin; ar is 5575 ailm (no a) adber in duine ac iachtd i ngalar, no ic mactad -i- ag ingantugud secip røeta.

Congnamaid ecraide -i- onnaid in carpait -i- na roith -i- onn leis-sium sin, ar is tri onn scribhthair onnaid in carbait. Aliter comguinidech -i- aïten. Tucad uaid-side 5580 forsin fid ut dianad ailm onn ar aentaid ataru ar is aìn onn do ccehtar de; 7 is on aïten tucaid int aìn is onn frisin fidh n-ogain secundum alios.


too BR, 309 β 24

Owing to the complete identity of the name between them.

Luth legha, a physician's strength, that is broom, ng, to wit, because it is strength with the physicians, and there is an affinity between cath, panacea (?), and getal, broom.

Tresim ruamna, strongest of red, to wit, that is str with him in Ogham. Straif, sloe, according to fact; for in the sloe red for dyeing the things is stronger, for it is that makes the pale silver become azure, making it genuine (?) silver. It is it which is boiled through the urine into the white gold so as to make it red. Tresim ruamna is the sloe according to fact. Hence it was put in the letter named str, owing to identity of name between them, i.e., strait is the name of each of them.

Tinnem ruccae, intensest of blushes, that is ruis, elder-berry, r, to wit, from the reddening or shame according to fact, for by r it is written, and it is a reddening that grows in a man's face through the juice of the herb being rubbed under it. Tindi ruccae, an ingot of a blush, again, said of the ruis, elder-berry, from shame or from reddening, for it is by r that it is itself written.

Ardam iactadh, loudest of groanings, that is wondering, to wit, that is ailm, fr, a, with him; for it is ailm or a a man says while groaning in disease, or wondering, that is, marvelling at whatever circumstance.

Congnamaid ecraide, helper of horses, to wit, the onnaid of the chariot, i.e. the wheels, to wit, that is onn, furze, with him, for it is by onn, o, that the wheels of the chariot are written. Aliter, comguinidech, equally wounding; i.e. whin. Hence it was put for that letter which is named onn, o, owing to identity between them, for onn is a name for each of them; and it is from whin that the name onn was put for the Ogham letter secundum alios.
Etiud midach i: cath. Tucad ua-side for getal.

Uaraib adbaib i: ur aigisium sin ar is do ur in talman 5585 is ainm uaraib adbaib. Tucad uada-side forsin fidh dianad ainn ur in ogaim, ar antaid anma aturu i: ur cechta de, 7 tre ur scritbhair.

Ergnaid fid i: edad (310) aigisium sin, ar is don crunh crit[h]aig is ainm ergnaid fid. Tucad uada-side forsin 5590 fidh ogaim dianad ainn edhadh, ar is uad tucad edad fair.

Siniu fedhaib i: idad aigiseom sin, ar is do ibar as ainm siniu fedhaib. Tucad uada-side forsin fid ut i n-ogam dianad ainn idad, ar is uad tucad int ainm is idad fair; 5595 ar is do ibar as ainm idad.

Snamchain fheda i: ebad les-sium sin, ar snamchain fid i: don bran mor is ainm sen. Tucad uada-side forsin fid dianad ainn ebad in ogaim, ar is ainm do bratan c 7 is tri ebad scribh[h]ar side amal aipgitir in betha i: 5600 tre seg (i: os), eo(i: )tre conasc (i: lon).

Sruitem aicdi i: or iar ret. Tucad uada-side forsin fid ar antaid in anna fil aturu i: or ainm cechta de.

Tutmur fid uilleann i: uilleann leis[s]ium sin, ar is do edleann is ainm. Tucadh uad-sidhe forsin ogam dianad 5605 ainm uilleann, ar is uadch tucad uilleann fair, ar is do edleann is ainm.

Millsim feda i: pin sin aigisium, ar is don crunn dianad ainn pin is ainm millslum feda. De atbertar cear pinne. Tucad uada-side forsin fid dianad ainn pin, ar is 5610 uadh tucad pin no ifin air.

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Etiud midach, robe of physicians, to wit, cathan, panacea (?). Hence it was put for getal, broom, ng.

Uaraib adbaib, in cold dwellings, to wit, that is ur, fresh, with him, for from ur, the mould of the earth is the name uaraib adbaib. Hence it was put for the letter named ur, heath, in Ogham, owing to identity of name between them, to wit, each of them is ur, and it is written by n.

Ergnaid fid, distinguished wood, to wit, that is aspen with him, for ergnaid fid is a name for the trembling tree. Hence it was put for the Ogham letter named edad, aspen, for hence was edad, e, put for it.

Siniu fedhaib, oldest of woods, to wit, that is idad, yew, with him; for siniu fedhaib is a name for service-tree. Hence it was given to that letter in Ogham named idad, yew, i, for hence the name idad was put for it; for idad, yew, is a name for ibar, service-tree.

Snamchain feda, most buoyant of wood, to wit, that is ebad, aspen, with him, for fair swimming is wood: to wit, that is a name for the great raven. Hence it was put for the letter named the Ogham ebad, for e is a name for salmon, and it is written by ea like the alphabet of the fauna: i.e., by stag (deer), eo by eonasc (ousel).

Sruitem aicdi, most venerable of structures, i.e., oir, oi, spindle tree, according to fact. Hence it was put for the letter owing to the identity of the name that is between them, to wit, oir is the name of each of them.

Tutmur fid uilleann, juicy wood is woodbine, that is woodbine with him, for it is a name for honeysuckle. Hence it was put for the Ogham named woodbine, ui; for hence was woodbine put for it, for it is a name for honeysuckle.

Millsim feda, sweetest of wood, that is gooseberry with him, for a name for the tree called pin is milsim feda. Gooseberries are hence named. Hence it was put for the letter named pin, for hence pin, or ifin, io, was put for it.
Luad sæthaig · a· ach no uch, emancoll leis-[s]ium sin, ar gabair emuncoll ar ach gia gabar ar arail. *Finit* Briatharogam Moraind.

*Margin:* Abgiter briatharogam Mic ind O[i]c annso 5615 sis.

Glaisium cnis · i· beith sin in ogaim o bethi na cailli, ar is uad tuccad bethi fair; *sic in reliquis sequentibus.*

Cara ceathea · (i· lem). Cara · i· dil lasna ceathea in lem ar a blath 7 ar canach. Tucad uad-side for Luis in ogaim, 5620 ar is uad tuccad luis fair.

Comet lachta · i· fern in ogaim sin o fern na caill, ar is i coimetas in lacht, ar is dioniter lestair imon lacht.

Luth [h] bech · i· sail sin ar a blath 7 ar canach. Tucad uad-side fora fid coibhnesa in ogaim.

Bag ban · i· niv garma · i· ginol garma. Uad-side fora fid coibhnesa.

Banadh gnuisi · i· uath, ar is ban gnuis in duine in tan doberar uath[h] no uamun uimi. Uad-side for fid in ogaim ar antaid anmna aturu fen · i· uath cechtar de.

Gres sair · i· dair. Tucad uad-side fora fidh coibhnesa in ogaim.

Smir guaill · i· cuilenn sen. Uad-side fora fidh coibhnesa in ogaim · i· tinne *secondum alios*; ar is ainm tindi do cuileann, *ut ali* dicunt.

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*Luad sæthaig,* expression of a weary one, i.e., *ach,* ah! uch, alas! that is *emancoll,* ae, with him, for *emancoll* is taken for *ach,* though it may be taken for something else. *Finit* Word-Ogham of Morann.

Alphabet of word-oghams of Mac ind Óic here below.

*Glaisium cnis,* most silvery of skin, to wit, that is the birch of the Ogham from birch of the forest, for hence birch, b, was put for it; *sic in reliquis sequentibus.*

*Cara ceathea,* friend of cattle, to wit, elm. *Cara,* to wit, dear to the cattle is the elm for its bloom and for down. Hence it was put for the Ogham *luis,* quicken tree, l, for hence was quicken tree, l, put for it.

*Comet lachta,* guarding of milk, to wit, that is the Ogham alder, f, from alder of the forests, for it is it that guards the milk, for of it are made the vessels containing the milk.

*Luth bech,* activity of bees, to wit, that is willow, s, for its bloom and for its catkin. Hence it is put for the cognate Ogham letter.

*Bag ban,* fight of women, to wit, ash, n, of weaver's beam, i.e., maw of weaver's beam. Hence for its cognate letter.

*Banadh gnuisi,* blanching of face, to wit, fear, huath, h, for blanched is a man's face when he is encompassed with fear or terror. Hence for the Ogham letter owing to identity of name between the same two, to wit, *uath* stands for each of them.

*Gres sair,* carpenter's work, to wit, oak, d. Hence it was put for its cognate Ogham letter.

*Smir guailli,* fires of coal, to wit, that is holly. Hence for its cognate Ogham letter, i.e., *tinne,* t, *secondum alios*; for *tindi* is a name for holly, *ut ali* dicunt.
Cara bloisc i. [coll]. Uad-side fora fidh coibnessa in ogain.

Brigh anum i. quert. Uad-side fora fidh coibnessa.

Aruusc n-arrelligh i. muin duine. Uad-side fora fidh comainmnig[th]ech.

Mednerce, i. gort. Uad-side fora fidh comainmnig[th]ech.

Moridrun i. straff. Tucad uad-side fora fidh comainmnig[th]ech.

Ruanna dreach i. sug in rois doni ruanna na ndrech 5645 co mbi ruidead inti. Ruanna dreach dano do rad fri ruis in ogain on ruidead no on rus, ar is tri ruis scribthar side fen.

Tosach fregrz i. ailn sin; ar is i cetlabra gach duine iarna genemain a.

Fethim saire no fedem i. onn i. o.

Siladh clann, ur les-[s]ium sin, ar is i uir in talman dignity silad na clann cuirtir inti. Siladh clann dono do rad o uir in talman do radh frisin fid n-ogain rogab comainn fria i. ur cechtar de.

Comainmn carat i. edadh isin caill. Uad-side fora fidh comainmnig[th]ech i n-ogain.

Crinem feada no claidem i. iabar. Uad-side forin fidh n-ogain, rogab ainm alle uadh i. idadh.

Cosc lobair (col. β) i. elenn for in fid in ogain, rogab 5660 ainm uad i. ebad.
Li crotha i. or. Uad-side fora fid comaín múintighthech i. or in ogaim.

Cubat n-oll i. uilleann i. edelenn. Uad-side forsin fid in ogaim rogar uaid i. uilleann. 5665

Anram blais i. pin no ifin. Uad-side forsin fidh rogar ainm uaid i. pin no iphin.

Mucogam in so. Aicme bethi so prius.
Finn (b), liath (l), loch (l), cron (s), forglas (n)
Aicme huath[ha] i. cethoth find (h), cethoth leithe (d), cethoth loichi (t), cethoth cron (e), cethoth forglaisi (q).
Aicme muine : indoth finni (m), indoth leithe (g), indoth loichi (ng), indoth cron (str), indoth forglaisi (r).
Aicme ailm : orc a cru finni (a), orc a cru leithi (o), orc a cru loichi (u), orc a cru cron (e), orc a cru 5675 forglaisi (l). Foraícmi annso:
Fororc a cru findi (ea), fororc a cru leithi (ot), fororc a cru loichi (ui), fororc a cru cron (iphin), for[or]c a cru [forglaisi] (cc).

Linnogam. Aicme bethi in so prius i. 5680
Berba (t), Luimnech (t), Febal (f), Sinand (s), Nid (a).
Aicme huath[a] : hon (h), Derg (d), Tearc (t), Teith (t), Catt (e), Cusrat (q).
Aicme muine : Muínten (m), Gabal (g), nGrian (ng), Strur (str), Rigí (r).
Aicme ailm : Aru (a), Eobul, Uisn, Erbos, Indiurnn.

Dinnogam : i.
Aicme bethi : Bruiden, Lifi, Femin, Seolæ, Nemthend.
Aicme huath : h-Ochæ, Dindrigh, Temair, Cera, Quorann.
Aicme muine : Mide, Gabar, nGarmon, Streula, Roigni. 5690
Aicme ailm : AE, Ogba, Uisnech, Emain, Illiu.

This is Sow Ogham. This is group B prius.
White b, grey l, black f, amber s, blue n.

Group H. Accompanying litter of a white (i.e. milch-) sow h, grey d, black t, amber e, blue q.
Group M. Litter of a white sow m, grey ng, black cron (s), blue r.
Group A. Pig-in-pen of a white sow m, grey g, black ng, amber str, blue r.

Diphthong group here:
Hog-in-pen of a white sow ea, grey ei, black ui, amber io, blue ae.

River-pool Ogham. This is Group B prius, to wit,
Barrow b, Lower Shannon l, Foyle f, Shannon s, Nith n.
Group H. h Othain (Fahan) h, Dergderg d, Teith t, Catt c, Cusrat q.
Group M. Muínten m, Gaval g, Graney ng, Struthair str, Ryc r.
Group A, to wit, Aru a, Eobul, Uisn, Erbos, Indiurnn.

Fortress Ogham, to wit,
Group B. Bruiden, Lifi, Femin, Seolæ, Nephin.
Group H. h-Ochæ, Dinn Ríg, Tara, Cera, Corann.
Group M. Meath, Gabar, nGarmon, Streula, Roigni.
Group A. AE(Cualand), Odba, Usney, Navan, Islay.
OGHAM

Enogam i.
Aicme bethi: besan, lachu, faolinn, segh, nascu.
Aicme uatha: hadaig, droen, truiteoc, querce.
Aicme muine: mintan, geis, ngeigh, stmolach, rocnat.
Aicme ailme: aidhiricleog, odoroscrach, uiseoc, ela, illait.

Dathogam.
Aicme bethi: ban, liath, flann, sodath, necht.
Aicme huatha: huath, dub, temen, cron, quiar.
Aicme muine: mbrecht, gorm, nglas, srorca, ruadh.
Aicme ailme: alath, odhar, usgdha, eor, irfind.

Ceallogam.
Aicme bethi: Beanchar, Liath, Fearna, Saigcar, Naendruim.
Aicme huatha: hIrard, Durmach, Tir-da-glas, Cluain 5705
maccu Nois, Quell dara.
Aicme muine: Mugna, Struthair, Raithen, 7rl.
Aicme ailme: Ard macha, 7rl.

Dænogam i.
Fer no læch ar aicmi bethi: i fer, ii fer, iii fir, iv fir, v fir. 5710
Minna (no mna) no clerig ar aicme uatha: i bean, ii
mae, iii mna, ivi mna, v mna.
Oglach ar aicme muine: i oglach, ii oglach, iii oglach,
iii oglach, v oglach.

Bird Ogham, to wit,
Group B, besan pheasant (?), lachu duck, faolinn gull, seg
hawk, nascu snipe.
Group H, hadaig night raven (?), droen wren, truiteoc
starling, querce hen.
Group M, i.e., mintan titmouse, geis swan, ngeigh goose,
stmolach thrush, rocnat small rook (?).
Group A, aidhiricleog lapwing, odoroscrach scrat (?), uiseoc
lark, ela swan, illait eaglet (?).

Colour Ogham.
Group B, i.e., ban white, liath grey, flann red, sodath
ean clear.
Group H, i.e., huath terrible, dub black, temen dark grey,
cron brown, quiar mouse-coloured.
Group M, i.e., mbrecht variegated, gorm blue, nglas green,
srorca bright, ruadh red.
Group A, alath piebald, odhar dun, usgdha resinous, erc
red, irfind very white.

Church Ogham.
Group B, i.e., Bangor, Liath, Ferns, Saigcar, Noendruim.
Group H, hIrard (Cluain), Durrow, Terryglass, Clonmacnois, Kildare.
Group M, i.e., Mugna, Shrule, Rahen, etc.
Group A, i.e., Armagh, etc.

Man (Human Being) Ogham, to wit,
Man or hero for group B, one man, two, three, four, five
men.
Minna nobles (or women) or clerics for group H, i.e., a
woman, two, three, four, five women.
Youth for group M, one youth, two, three, four, five
youths.
Boy or lad for group A, one boy, two, three, four, five boys, to wit, one boy for a, two for o, three for u, sic in religuis.

Woman Ogham: heroines for group B after the same procedure (or method), to wit, one for b, two for l, thus all down.

Nuns for group H similiter.

Maidens for group M similiter.

Girls for group A similiter, to wit, one for a, two for u.

Agricultural Ogham.

Group B here, i.e., biaill, loman, fidba, strathar, nasc.

Group H, i.e., huartan, dabach, tal, carr, qual.

Group M machad, gat, ngend, sust, rusc.

Aicme bethi annso: i biaill, loman, fidba, strathar, nasc.

Aicme huatha: i huartan, dabach, tal, carr, qual.

Aicme muine: machad, gat, ngend, sust, rusc.

Aicme ailme: i arathar, ord, usca, epit, indeoin.

Rigogam.

Bran, Labraidh, 7rl. 7 mar sin uile, i aim in righ 5730 tinnscanas on fid do gabail ar in ainn.

Ogam usceach.

Glais ar aicme bethi: i anghla[is] ar bethi, v n.

Soud ar aicme huatha: i soud, ii soud, iii suid, iii suid, v suid.

Abann ar aicme muine: i abann, ii abainn, iii aibne, iii aibne, v aibne.

Tipra ar aicme ailme: i tipra, ii tiprait, iii tiprait, iii tiprait, v tiprait.

Conogam.

Archu ar aicme bethi: i archu [ii archu], iii archoin, iii archoin, v archoin.

Milchu ar aicme huatha: i milchu, ii milchu, a tri milchoin, iii milchoin, v milchoin.

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5715 Origg. xx. 14, 1; 12-13
5720 rig Cat B.
Conbuachaill ar aicme muine: i conbuachaill, ii conbuachaille, iii conbuachaille, v conbuachaille.

Oirci ar aicme ailme: i oirci, a cho oirci, a tri oirci, iii oirci, v oirci.

Damogam:
Tarb ar aicme bethi: i tarb, a do tarb, a tri tairb, iii tairb, v tairb.
Dam ar aicme huatha: i dam, ii dam, iii daim, iii daim, v daim.

Colpthach firenn ar aicme muine: i colpthach, ii colpthach, a tri colpthacha, iii colpthacha, v colpthacha.
Dartaid ar aicme ailme: i dartaid, ii dartaid, a tri dartada, iii dartada, v dartada.

Boogam:
Lilgach ar aicme bethi: i lilgach, ii lilgaig, a tri lilgacha, iii lilgacha, v lilgacha.
Gamnach ar aicme huatha: i gamnach, ii gamnaig, iii gamnach, gamnach, v gamnach.
Samaisc ar aicme muine: i samaisc, ii samaisc, iii samaisce, iii samaisce, v samaisce.
Dairt ar aicme ailme, 7rl.

Caoghanogam:

Loscogam:
inann iat i fogail in anna.

Macogam:
ogam ban torrach i ainm na mna fodhailter ann mani bera lenum roime. Dia mbera, immorro, lenum, is e.
OGAM

aimm in lenim fodaileann; 7 dia mbe litir forcruidh ann, is mac. Mad coimlin, bud ingen berthair don toirriechus.

Cossogam.
mera da laime ar son na feadh imon lurgain 7 a tabairt 5780
don leith deiis imon lurgain ar aicme beithi. Don leith cli ar aicme huatha. Fiartharsna na lurgan ar aicme muini.

Sronogam.
mera na lam imon sroin - similiter do deis 7 do chli, co fisar, ceartarsna.

Basogam.
manus alien percutit lignorum (col. β).

Næmogam.
aimm in naim i tinscanta gabar ar in fid -i,
Brenaind, Laisrenz, Finden, Sinchell, Nesan.

h.Adamnan, Donan, Tigernach, Cronan, Quiran.
Manchan, Giurgu, nGeman, Strannan, Ruadan.

Aed, Oena, Ultan, Ernen, Ita.

Danogam.
Bethumnacht, luamnacht, filideacht, sairsi, notaireacht.

H-airchetul, druidheacht, tornoracht, cruitireacht, quiselach.

Milaideacht, gaibneacht, ngibæ, sreghuindeacht, ronnaireacht.

Airigeacht, ogmoracht, umaideacht, enaireacht, iascair-eacht no ibroracht.

Biadogam.
bairean, leamnacht, sic usque in finem.

that is divided there; and if there be a letter over, it is a boy. If it be an even number, it would be a daughter that will be born of that pregnancy.

Foot Ogham, to wit,
the fingers of the hand about the shinbone for the letters and to put them on the right of the shinbone for group B. To the left for group H. Athwart the shinbone for group M. Straight across for group A, viz., one finger for the first letter of the groups, two for the second letter, till it would reach five for the fifth letter of whichever group it be.

Nose Ogham, to wit,
the fingers of the hands about the nose, viz., similiter to right and left, athwart, across.

Palm of hand Ogham, to wit,
manus alien percutit lignorum.

Saint Ogham, to wit,
the name of the Saint with which it will commence is taken for the letter, viz.,
Brenainn, Laisren, Finnen, Sincheall, Nesan.
H-Adamnan, Donan, Tighearnach, Cronan, Ciaran.
Manchan, George, nGeminus, Strannan, Ruadan.
Aed, Oena, Ultan, Ernen, Ita.

Art Ogham.
Livelhood, pilotage, poetry, handicraft, notary work.

Trisyllabic poetry, wizardry, turning, harping, fluting.
Soldiering, smithwork, modelling, deer-stalking, dispensing.
Sovereignty, harvesting, brasswork, forvling, fishing, or yew wood work.

Food Ogham, to wit,
Bread, sweet milk, sic usque in finem.
OGAM

Lusogam ι.

ainm secp nach loa do ga[b]ajil ar in fidh a tindscanfa, ηt est, braisech ar bethi, 7rl.

Cend a muine ι.

tairisem fo fid i tosach in anma ι- in fad as a hainm frisa cosmaillgeacht tosach secp anma, in fidh sain do scribhinn i tosach in anma ar son a anma fen; 7 deredh in anma do scribenn iarsna fedaib dilsib. Ocus ogum n-airismech aínm ele in ogain-sea, ut est, 5815

Cend fo muine dono:

Cotarsna int ogain remut ι- tairisem fo fid i nderid in anma, a tosach do scribenn tarna fedaib dilsib, ut est

Nathair im ceann ι.

in fid toisech in anma do scribenn i medon na craibi, 7 int aínm do scribenn co direach uada co dered na craibi; 7 a scribenn frithrusc co tosach na craibi conid inann ni bis i tosach 7 a nderedh na craibi ι- dered in anma 5825 issed bis a cechtar de, ut est in hac figura, Ceallach, coimdes a airlegind sis 7 suas, 7 is asa medon airlegthar int aínm, ar is ann ita in fid tosach in anma, ut est,

Herb Ogham, to wit,
to take the name of whatever herb it be for the letter with which it will commence, ut est, braisech, kale, for b, etc.

Head in Bush, to wit,

consisting of a letter at the beginning of the word, i.e., as far as the name of it (the letter) resembles the beginning of whatever word it be, to write that letter at the beginning of the name for its own name; and to write the end of the name according to the proper letters. And persisting Ogham is another name for this Ogham, ut est, i.e. cert-le, ball of thread.

Head under Bush, again:
The opposite of the foregoing Ogham, to wit, consisting of a letter at the end of the name, to write the beginning of it according to its proper letters, ut est, i.e., Mael R, to wit, Ruis.

Serpent about Head, to wit,
to write the first letter of the name in the middle of the stem, and to write the name straight thence to the end of the stem; and to write it backwards to the beginning of the stem, so that it is the same thing that stands at the beginning and at the end of the stem, i.e., it is the end of the word which stands on each of them, ut est in hac figura, Ceallach, indifferent to read it up or down; and it is from the middle of it that the name is read, for there stands the first letter of the name, ut est (p. 300 β, 29).
FORMS OF THE OGHAM ALPHABET, ETC.

1 Aradach Finn and so sis.—Ladder (Ogham) of Fionn 5830 here below.

2 et reliqua sic foraicme i n-ar ndeigh.—etc. sic diphthong group behind us.

3 Luthogam and so.—Hinge Ogham here.

4 Tredruimnech so.—This is three-ridged (Ogham).

5 Trelurgach Find.—Three-stemmed (Ogham) of Fionn.

6 Ladogam.—Canal Ogham.

7 (Unnamed.)

8 Ceathardruimnech Cruteni.—Four-ridged (Ogham) of Crutine.

9 Aliter bethi, mar so uill.—Aliter b, so all.

10 Osogam i-dam ar aicme beithi, elit ar aicme h, iarnu ar aicme m, laeg ar aicme alme i-aen dib ar in cetfid na aicme, do ar in fid tanaise, 7 mar sin uile roised ar in fid dedenach i-a v.—

   Stag Ogham, i.e., hart for group B, hind for group H, fawn for group M, calf for group A, i.e., one of them for the first letter of the group, two for the second letter, and so on till it would come to the last letter, i.e., five.

11 Runogam na Fian.—Secret Ogham of the warrior-bands.

12 (Unnamed.) [of Uinn.

13 Ebadach Iaind.—Ebad-fashioned, (Ogham)

14 Ogam Briceremn i-in doimni i-mbi in fid isin aipgitir is e lin flesc scribthar ima uath ut in figura i-aen do 5855 beithi, xx do idad.—

   Ogham of Bricriu, i.e., the depth in which the letter stands in the alphabet, that is the number of strokes which are written in its formation ut in figura, viz., one for b, twenty for i.

(Then follows a composition in this Ogham.)
15 Ogam uird: int ord bis for na fedhaib in n-áigfeir -i in fidh is toseach guam alle i in n-áigfeir is e is tose[h]u scríbhna an deam anma; dedencha, dedencha he isin ainm ut est in haic figura, b n r a -i Bran; 5865 b l d r a i, Labraid.

Order Ogham: the order which the letters have in an alphabet, i.e., the letter which is earlier than another in an alphabet is written earlier in forming a name; and the last, last in the name ut est in haic figura, b n r a -i Bran; b l d r a i, Labraid.

16 Ogam ar a mbi an -i anfeasa foreraid do scríbenda la gach fid: et reliqua go v gach.

Ogham on which is one, i.e., one stroke too many to be written with every letter, etc., up to five of each. 5875

17 Ogam adlenned.-Letter race Ogham.

18 Gleselgi [gelse selge] -i da ainm do scríbenda -i each trí na cète dib -i tosaich in ceitanna do scríbenda conngi a leth, 7 tosaich in anma ele ina dhiaidh, 7 dered in ceitanna ina dhiaidh, 7 dered in anma ele postea; 5880 7 íta anmanda a ndentair, sin anma tosaigh, sin 7 dered, inm, amal ataí isin a chaib and...

Hunt-track, i.e., two names to be written, i.e., each of them through the other, i.e., the beginning of the first name to be written up to half of it, and the beginning of the other name after it, and the end of the first name after it, and the end of the other name postea; and wherein are names which are formed identically, those of a first name and those of a last, as they stand in the two stems there.


19 Crad cride cecis.-Anguish of a poet's heart.

20 Armogam -i gai ar aicme bethi. Scíth ar aicme h. Claidim ar aicme m. Calgadeg (sic) ar aicme a.-i an dib ar in cétídh gibe aicme, a da ar in tanaíse.

Arms Ogham, i.e., spear for group B. Shield for group H. Sword for group M. Tusk-hilted sword 5900 for group A, i.e., one of them for the first letter of whatever group, two for the second.

21 Ogam ac[on]amalacht -i in fidh is nesa don fidh do scríbenda imaille fris gan toircis.

Conjunct Ogham, i.e., the letter which is next the 5905 letter to be written along with it without interruption.

22 Ogam eamnach -i da fídh inunda ar in fídh -i da bethi ar b sic.-

Twin Ogham, i.e., two identical letters for the letter, i.e., bb for b sic.

23 Do foraimb 7 deachab in ogaim andso air na cuma[n]g brogmoir lasna biat a deich 7 foraimb 7 forbethi, 7rl.-

Of extra groups and syllables of the Ogham here according to the excessive powers whereby there 5915 are syllables, extra groups, and extra alphabets of them, etc.

Sigla.-Abbreviations, (1) bacht, lact, sect, sect, lect, hauto, drog, tect, cyst, quiar: maei (MS. nai), gath, ngel, stemirect, sect: ai, ong, ur, en, ing.

24 Sigla.-Abbreviations, (2) caí no ai, e no on, p no u, d ol on, no no no, ach uoi ai au, air cair, s, bran, tri, bran, tru, cru, cru, Columcille, Ceallach, Cuilidh.

25 goach, tucht, iet, miliu, uili, eth, can.

26 Beithi, leam, fern, sail, nendait: sge, daire, trom, coll, 5925 quilierm: midiu, gius, gileach, saildrong, rait: aball ulinus, draign, iur, elend, ferus, edendl.

27 Beithi, luis, fern, soin, ni: hauto, dur, tindé, coll, quartz: main, gort, ngeda, strath, ruis: ailm, onn, ur, edadh, idad; ca, oí, ui, la, ace.

28 (Unnamed.)

29 Saitheach fochar, clu co mbol, Dodaing foluach lucht asmbir.

Brec oc forghais, derg (gl. midoth findi 7rl.), oc find.

30 Mælsem (gl. dorch findi 7rl.), fuirid (gl. derg mæsen), leithcal, bran (gl. sattech).

Cruitheach fororcan so sis: dodaing brec.

31 Mucogam: find, liath, loch, cron, forghlas: cedoth fin[n]i, cedot[b] leithi, 7rl.-

Sow Ogham white, grey, black, amber, blue: accompanying litter of a white, grey sow, etc.

Is i so agpitir in ogaim-sea i scribthar in fid iarsin lin lit/\ bis isin ainm in duine.

The Ogham which confused Breas son of Elatha who was under a prohibition not to pass on without reading it. This Ogham was afterwards thrown into his bosom as he went to the battle of Moytura. Afterwards he lost the battle while he was reading the Ogham. This is the alphabet of this Ogham, to wit, the letter is written with all the letters that stand in the person's name. (Each letter, besides being written, is spelt.)

32 Ogam dedenach i in litir deghinach don ainm scribthar ar son in fecla i edad ar bethi, sail ar luis, nin ar fern, luis ar sail (sic l), nin ar nin : æ, no da cc, no ch.

Final Ogham, i.e., the last letter of the name (of the letter) is written for the letter, viz., e for b, s for l, n for f, l for s, n for r, 7rl: æ, or cc, or ch.

33 Cend ar naull i: in fidh dedinach do gach aicme scribthar ar in fidh toisech, 7 in fidh toisech do gach aicme ar in fid ndedinach i nin ar bethi, 7 bethi ar nin, 7 gach fid ara cele isin aicme uili, 7 gach ni d'impo dh inti fein uile fri throsc: ia no p: æ, no cc, no ch.

Head on Proscription, i.e., the last letter of every group is written for the first letter, and the first letter of every group for the last letter, i.e., n for b, and b for n, and every letter for its fellow in the whole group, and everything to be turned all backwards into itself: ia or p: æ, or cc, or ch.

34 Ogam ar abairtar cethur i ceathar feada nama labairtar and i duir, 7 tinzi, luis, fern j duir ar bethi, a v; tinzi ar uath, a v; luis ar luis [l. muin], a v; fern ar all[m], a v i duir ar bethi, da duir ar luis, 7 mar sin uili: duir, ii duir, tri duir, iii duir, v duir: tinne, da tinni, iii tinni, iii tinni, v tinni, 7rl.

Ogham which is called a foursome, i.e., four letters only are spoken in it, i.e., d and t, f, i.e., d for B., five; t for H., five; I for M., five; f for A., five; i.e., d for b, dd for l, and so all. d, dd, ddd, dddd: t, tt, ttt, tttt, ttttt, etc.

35 Ogam buaidir foranua i: in cetna fid do gach aicme ar bethi, a v; in fid tanaisse do gach aicme ar uath, a v; in tres fid do gach aicme ar muin, a v, 7rl: æ, no cc, no ch.

Ogham of uproar of anger, i.e., the first letter of every group for B., five; the second letter of every group for H., five; the third letter of every group for M., five, etc.: æ, or cc, or ch.

36 (Cf. 70.) Ogam rind fri derec i fraech fri[th]rosce i aicme aicme fri[th]rosce ar aicme bethi i idad ar bethi 7 bethi ar idad: aicme muine ar aicme uath[a]: ruis ar uath 7 uath ar ruis 7rl. Aicme bethi ar aicme aicme fri throsc 7 aicme uath[a] ar aicme m fri throsc.

Point-to-eye Ogham, i.e., mane (?) backwards, i.e., group A. backwards for group B., i.e., f for b, and b 6000 for f; group M. for group H., i.e., r for h, and h for r, etc. Group B. for group A. backwards, and group H. for group M. backwards.

37 (Cf. 71.) Ogam maie nech i: maighean iter gach da fid i: ccrich nama don fidh fen.

Enclosed Ogham, i.e., an enclosure between every two letters, i.e., a limit only to the letter itself.

38 Freech fri throsc.—Mane (?) backwards, secondum alios.

39 (Unnamed.)

40 Brec mor.—Great dotting.

41 Ogam cumusgda i: gach dara fid d' aicme bethi 7 huatha do scribd cumusga; gach dara fid d' aicme muine 7 aicme, in cedna.

Mixed Ogham, i.e., every second letter of groups B. and H. to be written mixed; every second letter of groups M. and A., the same.

42 Ogam imarbach i: aicme h re aicme b, 7 aicme aicme re aicme muine.

Combative Ogham, i.e., group H. before group B., and group A. before group M.
43 Sluagogam - in fid fen do scribend ter (i.e. ina thri) aire fen - i. bethi ter (ina thri), luis ter (ina thri), 7rl.-
Host Ogham, i.e., the letter itself to be written thrice for itself, i.e., b thrice, l thrice, etc.
44 Ogam ind co ind - i. do ind na craibhi do ac[c]omal - aicme ailme do mesc frithross ar aicme bethi - i. idhad eter b 7 l, 7rl; aicme m do mesc ar aicme h. Na foraicme mar sin-
End to end Ogham, i.e., the two ends of the stem to be joined, i.e., group A. to be mixed backwards with group B, i.e., i between b and l, etc.; group M. to be mixed with group H. The extra groups similarly.
45 Ogam leni da reib - i. riab eter gach da fid i certogam.-
Two stroke smock Ogham, i.e., a stroke between every two letters in regular Ogham.
46 Ogam sesmach, ar is a medon inonn, ar is and forbaither, 7 as a leth deginaigh leghthar prius, ar is and bis aicme b 7 h, ar is ina medon ata forba na ceithri n-aicme-
Steadfast Ogham, for its middle is the same, for there it is completed, and from its latter half it is read prius, for there are the B. and H. groups, for in its middle is the completion of the four groups.
47 Gort fo lid, ar na bet da fid for ænul[ir] - i. tri sida eter gach da fid d' aicme bethi.-
Corn-field under colour, that there might not be two Ogham letters for one letter, i.e., three letters between every two letters of group B.
48 Coll ar guta - i. aicme b 7 aicme m gan cumsugud, 7 coll ar aicme ailme, a v - i. auncholl (sic l) 7 da choll 7 tri cuill 7 ceithri cuill 7 coig cuill.-
Coll, c, for a vowel, i.e., group B. and group M. with no change, and e for group A., five, i.e., c, e, ec, eec, coco, cococ.
49 Brecon beo.-Lively dotting.
50 Ceand imreasun.-Strife head.
51 Ogam Dedad.-Ogham of Dedu.
52 Ceand debtha.-Head of dispute.
53 (Unnamed.)
54 Insmiteach.-Infilletted.
55 Didriuim.-Ridgeless.
56 Ogam focosach.-Well-footed Ogham.
57 Ogam neglade (l. ndedlaide) - i. in cuiged fid fod-
aifter.-
Separated Ogham, i.e., the fifth letter is severed.
58 Ebadach - i. ebad etar gach da fid.-
Ebad-fashioned, Ogham, i.e., an Ebad between every two letters.
59 Ogam Feniusa - i. in fid benai - i. ina thri a gualaind do buain imaille fris gan fognum fair.-
Ogham of Fenius, i.e., the letter which touches the letter on its shoulder to be taken off along with it without making use of it.
60 Indiupartach ands[o]. - i. diupairt gach aicme ar aile imon cetfish. Is e cetfish na hainte naime, ut est.-
Fraudulent (Ogham) here, i.e., each group's defrauding another of the initial letter. It is the initial letter of the second group (which ends the first group), ut est,
61 Taebogam Tiachtga - i. d' aentub uile na fega-sa sis.-
Side Ogham of Tiachtga, i.e., on one side all these letters below.
62 (Unnamed.)
63 Ogam Briamf.-Ogham of Erimon.
64 Snait[h]i animach.-Interwoven thread.
65 Ogam fordusta.-Foreclosed Ogham.
66 Nathair frua fraech.-Snake through heath.
67 Bacogam.-Bend (or angle) Ogham.
68 (Cf. 36.) (Unnamed.)
69 Ogam tregdae.-Pierced Ogham.
70 (Unnamed.)
71 (Cf. 38.) Locogam.-Place Ogham.
72 Fiachlach Find, 7 is ar cuinri nach scribthar acht da fid do gach aicme.-
Toothlike [Ogham] of Fiann, and it is for brevity that there are but two letters of every group written.
73 Ogam airenach.-Shield Ogham.
74 Rothgam Roign Roscatdhaig
bethi a v, huath a v, muin a v, ailin a v.—
Wheel Ogham of Roigne Roscadaich
B. five, H. five, M. five, A. five.

75 Fege Fionn.—Fionn's Window.

76 Traig (sic L) sruht Fer[eh]ertne i coig feda in gach
snaithe.—Stream strand of Ferchertne, i.e., five letters
in each thread.

77 Sigla.—Abbreviations.
    iul, og, ech, ind, lii, rii, lii, ict, arb, insci, ruidrig
di ailin, hct, dacht, gart.
Coracle for A., five. One of them for the first letter, two for the second till it reach five, the last letter of whatever group it be.

84 Forcas.- Apigtitir Egipta andso.—Egyptian (read, Hebrew) Alphabet here.

85 (Unnamed.)

86 Apigtitir Afraicda.—African Alphabet.

87 Suag Ogam.—Rope Ogham.

88 Ogam cuidelic[h]tach :—bachlaid, laichesa, Fianna, senada, noem, mar sin uil.

Company Ogham: — Priests, heroilles, Fian, Synods, Saints, thus all.

89, 90 (Unnamed.)

91 Ogam Lochlannach andso.—Scandinavian Ogham here.

92, 93 Gallogam.—Anmand na feda i: sea, ar, turs, or, raid, caun, hagal, naun, isar, sol, diur, baugann, mann, langor, eir.—Viking Ogham.—Names of the letters, i.e.

Finit dona hogmaib. Incipit dona huraicptaib.—End of the Oghams. Beginning of the Primers.

In dei nomine Amen.

Cinnus sin, a peine? 7 dar lim is maith.—How is that, pen? and methinks it is good.
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