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E. J. GWYNN AND W. J. PURTON

THE MONASTERY OF TALLAGHT



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PROCEEDINGS

OF THE

IRISH ACADEMY ROYAL

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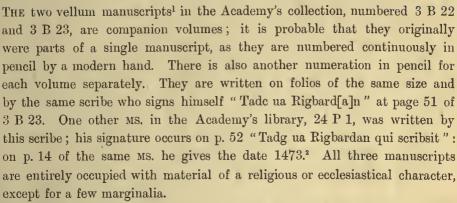
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           I. (1836-1840) is VOLUME I. 1st Ser. Sci., Pol. Lit. & Antiqq.
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             Section A. Mathematical, Astronomical, and Physical Science.
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                    C. Archæology, Linguistic, and Literature.
         XXV. (1904-5)
       XXVI. (1906-7)
       XXVII. (1908-9)
                                    In three Sections like Vol. XXIV.
      XXVIII. (1909-10)
       XXIX. (Current Volume)
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V.

THE MONASTERY OF TALLAGHT.

BY E. J. GWYNN AND W. J. PURTON.

Read March 16. Published July 21, 1911.



Some light upon the later history of the two companion volumes, 3 B 22 and 23, may be obtained from entries scribbled in the margins in English. These occur mainly in 3 B 22. This volume (and no doubt its fellow) belonged for a time to a family of Egans. At p. 68 is written, in a handwriting apparently of the early seventcenth century, "These are to certyfie ythis booke longed to margery Egan." At foot of pp. 6-7, in a later hand, "Allive (?) Egane is ye posseser of this Booke & I pray God." On page 24, "Stephen Egan"; p. 40, "Cor. Egan"; p. 50, "mr Stephen Egan" (these last three entries seem comparatively recent). Towards the end of the seventeenth century the manuscript came into the hands of a family of Kennedys. On p. 13 of 3 B 22 is written: "Daniell Kenedy his hand & scale the 24th daye of Junii 1682 (altered from 1692)." Immediately below this is another name, in a different handwriting, as if it were the record of some agreement. On p. 47, "Philip Kenedy his booke and seale as witness

¹ These volumes were examined and described by Mr. Purton while working at the Calendar of Manuscripts now in course of preparation. The description of 3 B 23 is mainly his work; he first called my attention to the Tallaght document, and he has helped me in the translation. I desire to acknowledge gratefully many useful suggestions received from the Rev. Charles Plummer, who has kindly read this paper in proof.—E. J. G.

² He is also the scribe of part of H.2.12. T.C.D. (Nos. 1304 and 1309): see Abbott's Catalogue,

my hand ye 9th april 1684." On p. 68 (top margin), 'Mr. Philip Kenedy 1699." Philip Kenedy's name is also written at foot of p. 58 of 3 B 23. On p. 44, "To Mrs Magrett Kenedy att Bellafinvoythe..." On p. 84, at foot, "Jo. Kenedy his booke..." Later the volumes came into the possession of one Torralagh ó Brin (Turlough O'Brien¹), who has written his name at p. 30 of 3 B 23; and he is probably the father of the Randol mac Torr[alaig] whose name occurs at the foot of p. 26 and on p. 28 of the same volume.

Other names scribbled in the margins of 3 B 22 are Tumultaugh O'Haanly (p. 5), William Chisers (p. 45), William O Brin (p. 49), Bradstreet (p. 69), "Owen Coulahan his mark" (p. 80). These persons may not have been owners of the book, but merely witnesses to some legal transaction.

The two volumes afterwards belonged to General Vallancey, as is shown by a slip from a sale catalogue pasted on the first folio of 3 B 22. It runs thus: "1270 Two Vols beautifully written on Vellum at least 600 years past. These are in excellent preservation and most elegant penmahship [sic], small Folio." Mr. R. I. Best has identified this slip as an extract from the catalogue drawn up for the sale of Vallancey's collection in 1813.

We are here concerned principally with $3 \ B \ 23$. This volume consists of 41 vellum folios, written in double columns, with from 28 to 36 lines in a column. The average size of the folios is 23×15 centimetres. Here follows a full description of the contents; the volume is numbered by pages.

1. Page 1, column α . Diverte a malo et fac bonnm inquire pacem et sequere eam .i. Soi a duine o ule 7 dena maith, etc.

A homily on the Eight Arrows of Sin, with which the Devil seeks to conquer the citadel of Man.

After page 6 one or more folios are lost.

2. P. 7a. immalle re hihesu isa comarli rogabsat, etc.

It is not clear whether this is the conclusion of the above homily, or of a different one: it ends (7a)

rofsam roaitrebam in saecula saeculorum amen.

3. P. 7a. Cum ergo facieis elimoysinam noli tuba canere ante te .i. ind tan didiu dogné almsain nachus commaeid amal dogniatt na breccaire, etc.

A homily on almsgiving, a good deal of which closely resembles the tract edited by Atkinson, *Passions and Homilies*, 6047 ct seq. Ends p. 12b:

roisam roaitrebam in secula seculorum Amen. Finit.

^{1&#}x27;O Brin usually = O'Byrne or O'Beirne, but Turlough (Toirdelbach) is a name very common among the O'Bricns, while it is not used by the O'Byrnes, if one may judge by the indices to the Annals.

4. P. 13a. Dona harraib indso.

This is the treatise *Dc Arreis* published by Meyer in Rev. Celt. xv. 485. For a collation of this text with Meyer's see Eriu v, 45. There is no break in the manuscript between this and the next item.

5. P. 16a25. De luxoria. Luxoria tra hissed ainm inna dualcha tanaisi marbas anmain duine . . .

Two distinct documents are here combined in alternate sections. One is the Old-Irish homily printed by Meyer in Zts. Celt. Phil. iii. 25 from Rawl. B. 512; the other consists of extracts from an Old-Irish penitential, based apparently on the Penitentials of Theodore and Cummian. An edition of the whole document is in course of preparation. Ends (p. 28a) with the section of the homily which treats of Vana Gloria: cf. ZCP iii 28.

Most of p. 28 is left blank.

6. P. 28b. Some memoranda in a poor hand, dated 1729-1735. Here occurs the name Randal mac Torralaig.

After p. 28 there is a gap in the manuscript.

7. P. 29a1. ni corab meinic bís can a fis aici cred doní sé fein na nech ele. Part of a homily on the Atonement (?), the beginning of which is lost. Ends (p. 29b):

an urnaigti so. Domine ihesu Christi cor meam et Reliqua.

8. P. 29b. Some verses, partly illegible, in a somewhat later hand.

Bo beres buar o rigaib . bo na truag bit . . . g bo an dil[echt]a bo . . . bo an tsirmeta ni erig

b[o...fectnach failig . bo an fircrabuig (?) bo in cleirigh.

9. P. 30a 1. Hicc incipitt speclum pecatoris i. is annso tindscainter speclair in pecethaig, etc.

Another copy of this moral tract¹ is found in R.I.A. 23 N 15, p. 59. After p. 30, which ends with the words "mona gradaigem cach ní teccusces Dia" (= 23 N 15, p. 60, 14), there is another gap in the manuscript. The *Speculum* is continued on p. 31, which begins "annsa leis na lebur saegulta ana (nó *superser*.) an cod dorindi Plato" (= 23 N 15, p. 66, 1).

P. 32 ends in the middle of a sentence with the words "oir is annsa n-aitsin tecait lucht oifici ifern docum" (corresponding loosely to 23 N 15, top of p. 68; but the two texts vary widely).

10. P. 33a. Athlaoch boi hi comaidecht...

Here begins the document which is printed in full below. It is interrupted on p. 47 by a copy of the Abgitir Crábaid, but is resumed at p. 51.

11. P. 47a22. Incipiunt uerba Colmani fili Beognae uiri dei .i. abbgitir crábaid.

¹ It is an adaptation of Pseudo-Augustine, Speculum Peccatoris (Plummer).

See Zts. Celt. Phil. iii. 447 and Mart. Oeng. Preface x, xi. Ends p. 51a16. After the *Finit* there follows a note by the scribe:

Is fó cech ní sluindess ind lebarsa día tuicmis hé. 7 a comaldad tadec ua rigbardn qui scribsit 7 ni hanmfis tuc ind a. b. c. d. eidir na riaglaib acht dhegla a facebalae. "Good is everything that this book sets forth, if we understood it, and good it is to fulfil it: Tadg O'Riordan qui scripsit, and he placed the Alphabet among the Rules not in ignorance, but for fear of omitting it."

12. P. 51a21. Is hed dano dohuce Colccu ho Eogun . . .

See below, p. 161, 13.

13. P. 53α1. Labrum don bochtainecht . . .

A homily on poverty. Ends with p. 57a :=

Qui uiuit agradnad [et regnat] deus per omnia secula seculorum amen. Finit.

14. P. 57b1. Labrum anos don trocaire, etc.

A homily on mercy.

After p. 58 one or more folios are lost. Ends at foot of p. 65a:

iarr sith 7 lean dia qui uiuit ad ragnad [et regnat] deus per omnia secula seculoram. Amen.

15. P. 65b1. Legthar andsa ix caibidil xx do lebur Matha co tainic duine ócc, etc.

This is the homily on the Ten Commandments which is printed in Atkinson's Passions and Homilies, p. 245. Ends p. 80:

da tucais toil egoir sa domanso let coic cetfadaib corporda (= P. & H. 7821).

16. P. $80\alpha15$. Selus domus tue cometit me .i. romgab étt mo tegdais a dia, etc.

A homily beginning with a story from the Book of Maccabees about the priest Mathias and his resistance to idolatry: cf. Pass. and Hom. 6534 seq. It is continued to the end of p. 82; but the last page is only partially legible.

17. The following marginalia are scattered through the volume: unless otherwise specified, they are written by Tadg O'Riordan.

P. 13, at foot:

indleac ind inis cathaig dixit:

[Bean]nacht beannacht for Máolbridde tabraid, na bad gair som: beannacht cach trath, rád nád ceil seom, for cach dodofair som.

The stone in Inis Cathaig said: "Blessing, blessing give to Maelbrigte; let it not be scanted: a blessing for every hour (a saying he conceals not) on each that he comes to aid."

P. 14, at foot:

Biad tere, codla gairit eirgi moch, slechtain menic, ocus fegad na carat bis fod chosaib sa railic.

"Spare diet, short slumber, early rising, frequent obeisance, and gaze fixed on the friends that lie in the churchyard beneath thy feet."

P. 15, at foot:

Doman dian, cid <u>bethir</u> air ní bad cian, is baeth do neoch renus fír ar ascnam a tir na pían.

"The fleeting world, though one live on it, 'twill not be for long; foolish is he who sells truth to win a place in the land of torment" cf. ZCP. vii. 498.

P. 16, at foot.

is mairce breichem beres gáoi ar an truadan ac nach bi ní, ar atchonnacsa a locc ruad anbad mór don tsluag dusgní.

"Woe to the judge who judges falsely against the wretch that has naught; for I have seen in the fiery place a great multitude of people that do the like." This stanza is found also in T.C.D. Ms. H. 1. 11, f. 124 verso.

P. 17, at foot:

is truad fáoid focerd cadla ind diaid a láoigh: o tosach dommain, ní brecc, ata éce ar ciond each aoin.

"Sad is the cry the goat utters for her lost kid: from the beginning of the world—it is no lie—death awaits each and all."

P. 23, at foot:

Cid bé le bud emeilt doscribus mar do fuarus ind lebur so nó fós

"Whoever finds it tedious, I have written this book as I found it. . .'

P. 24, at foot, in late hand: Torgalach o brin. . .

P. 26, at foot, scribbled in faded ink: Anso det . . . Randol McTorralaig anso an beag ud (?) . . . tigerna mille 7 seacht ceed 7 . . . fichid . . .

P. 27, at top:

Emanuel

P. 27, at foot:

ni tucais mo croide dam a libuir re cois caich ga breith uaim.

"Thou hast not given me back my heart, O book, while everyone is being carried away from me." (?)

P. 28, at bottom:

...+.... 7 da fag do biad mar an cetuai.

P. 30, at foot, in late hand:

Torralagh ó Brin sealmór en labor so.

P. 44, at foot:

Finit: do scribus sin dom doig 7 inddí seeol so, 7 ni hainfis acht dia necar doniam ind nos.

Pp. 58 and 66: scribbles, in a late hand, in English.

P. 75, at top:

mallacht dib fein

P. 78 at top:

ataid sluag i briain ae techt cugaind deis durlais do gabail, "O Brien's army is coming towards us after taking Thurles." This may refer to the battle of Thurles, A.D. 1174, in which Domnall O'Brien defeated the English; if so, the note must be copied from an older manuscript. If, on the other hand, it is set down by O'Riordan himself, this would indicate that he was writing somewhere not very far from Thurles.

P. 81, at foot:

Marthin duit a eroch . .

The document with which we are mainly concerned runs from p. 33 to p. 47, and from p. 51 to the end of p. 52. The script differs in certain respects from that employed in the rest of the volume. The chief peculiarities are (1) an unusual form of v, closely resembling A, with which it may easily be confused; (2) an unusual form of m, used mainly on p. 33, but occurring two or three times in later pages: it resembles a capital H, having the cross-bar depressed in the middle; (3) a contraction, consisting of a v with a wavy stroke over it, which stands sometimes for tir (ter), sometimes for irt (ert?); (4) the spelling, which is described below.

For the reasons given above, however, we must assume that our document is written by the same scribe as the rest of the volume. The peculiarities just noted are probably copied by him from the archetype which he had before him.

Our text is principally occupied with the traditions of the Monastery of Tamlachta (now Tallaght, a village situated within a few miles of Dublin),² and with the teaching and practices of two persons—Maelruain, the founder of the monastery, and his disciple Maeldithruib. There is nothing to show who the writer was; but he must have been for some time an inmate of the

¹ This vo is found also in the scribal note at the foot of p. 23.

² As to the fortunes of this foundation, see Handcock's *History of Tallaght*, and F. E. Ball's *History of County Dublin*, Part III.

monastery. Hc speaks of its usages as things within his own knowledge; he is familiar with minute details of its daily routine, and even records a penance inflicted on himself for breach of a rule (§ 45). It is not clear whether he had known Maelruain: if the text could be trusted, there is one passage which seems to show that he did: in § 5 we have the words asrubart-sai fri Maolruain: this would naturally mean, 'I had said to Maelruain' (asrubart-sa); but it is probable that we should read asrubart-som, "he had said": the same corruption has apparently taken place in § 46, where asrubart-sai cannot well refer to the writer. At all events the document was written after Maelruain's death, as is made clear by the words "in Maelruain's lifetime," § 6; besides, the references to Maelruain are in the past tense throughout. The phrase used in § 27, "this we received (tucsam) from Maelruain," merely implies that Maelruain is the ultimate authority.

But the author certainly knew Maeldithruib: in § 40 he says expressly, "This I heard from Maeldithruib." All the explicit references to the opinions and customs of Maeldithruib (with one exception) are couched in the present tense: the usual formulae are issed fogni laiseom, "this is his practice"; issed as chôir lais, "he thinks it right"; and so forth. The single exception occurs in one of the last paragraphs, § 86: Maoldithruib in quadragesimis in aqua et pane usque ad nouissimum tempus pro anima patris sui. Fobithin ba de a urnichte dogrés in quadragesima. Here usque ad nouissimum tempus seems to mean "to the last, to the end of his life," and this agrees with the tense of ba in the next sentence. The natural interpretation of these facts is that the main part was written during the lifetime of Maeldithruib, and that § 86 was added after his death. The supposition is quite consistent with the disjointed character of the document, which is not a biography, nor yet a Rule, but a collection of memorabilia, probably jotted down from time to time.

It will be noticed that in a great many cases the writer records sayings and opinions without mentioning by name the person to whom he refers. These references are all (again with one exception) framed in the present tense: the one exception being the verb dognid in § 28; but this is a mere slip for dogni: in the same paragraph doleici is present. It is natural to suppose that in all such cases the person referred to is Maeldithruib. If so, the incident recorded in § 45 is proof that the writer had been under his rule at Tallaght.

Who was Maeldithruib? Although he seems to have been a personage of considerable importance in his own monastery, the references to him in the usual sources of knowledge are curiously scanty; but they are fortunately sufficient to fix his date. On p. 370, column 3, of the Book of Leinster, immediately after the Martyrology of Tallaght (properly so called), there is a

brief list of persons belonging to Maelruain's community (Lucht oentad Maelruain: versified in column 4), and among these is named Maeldithrub anchorita Tiri da Glas. We are therefore justified in identifying the Maeldithruib of our document with the Maeldithruib, "anchorite and sage (sáoi) of Tir da Glas," whose death is recorded by the Four Masters anno 840.

One other reference to him, though of later date, is worth recording. Among the spurious "Prophecies," published by N. O'Kearney in 1856, there is one (p. 95) which is attributed to "Maeltamlacht," who addresses his utterances to "Maeldithridh." These names evidently disguise Maelruain of Tallaght and his disciple Maeldithruib. There is a copy of this poem in a Trinity College manuscript H. 1. 10. p. 167; it is of no interest except as showing that the connexion between Maelruain and Maeldithruib was not forgotten in later times.

We have thus obtained a lower limit of time. Most of the document was written before 840, the year of Maeldithruib's death; a little was added later. An upper limit can be fixed by the references to Diarmait, abbot of Iona, in §§ 47, 65, 80. He was Abbot from 815 till 831 or later (Reeves' Adamnau, 388). The phrase in § 47, "Three words that Diarmait left to bishop Carthaeh," seems to imply that he was dead at the time of writing. If so, we have 831 as an upper limit, 840 as a lower limit.

These dates agree with the notes of time supplied by references to other persons, so far as they have been identified. The bishop Carthaeh mentioned in § 47 may be the Carthach, Abbot of Tir Da Glas, who died in 851 (Four Masters): there is nothing to show whether the person referred to by our author was alive or dead. Several of the other personages mentioned are known to have been contemporaries of MacIruain; such are Samdan, Mocholmocc, Mac Oige of Lismore, Cainchomrac, Fer Da Chrich, Helair, Dublitir, Eochaid ua Tuathail, Blathmac; also probably Colehu and Clemens mac Nuadat.

The few facts hitherto known about Maelruain have been put together by Reeves in his work on the Culdees, p. 7; see also O'Hanlon, Irish Saints, vii, 98; Contents of Bk. Leinster, p. 66b. His name is still familiar in the traditions of Tallaght (see F. E. Ball, History of Co. Dublin, iii, 43). He is remembered mainly as founder of that monastery and author of the so-called Rule of the Céli Dé which exists in the Leabhar Breae, pp. 9-12, and was published by Reeves, with a translation by O'Donovan. Our text has a close affinity with this Rule. The particular points in which the two documents coincide with or illustrate one another are indicated in our Notes. Which of them borrows from the other, or whether they draw from a common source, it is impossible to say. Reeves (on O'Donovan's authority no doubt) speaks of the Rule as being in its present form a production of the twelfth or

thirteenth century; but as Strachan has remarked (Deponent Verb 517, note), it is really in substance an early document; it probably belongs to the ninth century.

Our text supplies some fresh information as to the Céli Dé and their practices. They are referred to by name in two passages (§§ 40, 45); in many other places vague phrases, such as fogni leusom, "it is their practice," may refer either to the Céli Dé in general or to the community of Tallaght in particular. In § 6 Maelruain is quoted as speaking of "my Rule," and in three other places there is mention of "the Rule" (§§ 12, 63, 78); but there is nothing to show whether this is the Rule of Tallaght only, or a Rule binding on all Céli Dé. From the varieties of practice noted in various places where they were established, it would seem that there was no fixed Rule generally accepted by them.

It is noticeable that several of the anecdotes introduced relate to places where the Céli Dé are known to have been established: Clonmacnois (§§ 67, 85), Devenish (§ 60), Monahincha (§ 4); Iona (§§ 47, 52, 65, 85). Our text shows that there were also Culdees at Terryglass (§ 12). Evidently there were close relations between this place and Tallaght, since Maeldithruib is described as "anchorite of Tir Da Glas"; no doubt he went thither from Tallaght.

Although our document is principally concerned with questions of discipline and observance, it does not display the spirit of exaggerated asceticism which so often pervades the later Lives of the Saints; on the contrary, excessive severity is discountenanced by Maelruain and Maeldithruib. See §§ 63, 68, 77, 80. There is also a general absence of the miraculous and supernatural, and such stories of this kind as are introduced are of a comparatively sober character: such are the tales of Colum Cille and the sinful monk, § 66; of Maelruain's fasting against Artri, § 72; of the angel at Mag Lena, § 73; of Adamnan and the monks of Clonmacnois, § 85; of Eochu ua Tuathail and the layman's ghost, § 85.

LANGUAGE.

Except for §§ 66, 67, and 73, and the passages which coincide with the Rule of the Céli Dé (see *ante*), no second copy of our document has as yet come to light.¹ This is much to be regretted, as a good many passages seem to be corrupt, and even where the corruption is not sufficient to obscure the sense, the

¹ When this paper was already in proof, I was led by a bint from Mr. Plummer to examine the so-called Life of Maelruain contained in a portfolio (No. 36) in the Franciscan Library. This proved to be a seventeenth-century paraphrase corresponding to parts of the Rule of the Culdees and of our document. It has cleared up some difficulties, and I hope to publish it in extenso.—E.J.G.

old Irish forms have undergone more or less alteration. Certain eccentricities of spelling are worth noting, particularly the scribe's fondness for writing ld for ll, nd for nn: e.g. ildius, caildech, andos, anttos, indni (= ant), etc. He sometimes treats the symbol 7 as = t or d: hence such a spelling as al7essa = aldessa = al-lessa, figil7 = figild = figil.

The language is unquestionably Old Irish, but it has naturally undergone a good deal of alteration; for the most part, however, this is limited to an eccentric method of spelling, combined with such lawlessness in the treatment of terminations as one expects to find in a fifteenth-century transcript of an ancient document. There are not many signs that the scribe of our MS. deliberately altered the forms which he found in his original.

With a text of this character it is impossible to rely on the exacter tests of age. But a summary of the main points of grammatical usage will make it clear that the language as a whole is late Old-Irish.

Article.

Gen. sg. fem., acc. pl., and gen. pl., usually na; but inda, g. s. fem. 128, 16; 133, 20; inda, acc. pl. 160, 22; ionda, inda, g. pl. 147, 4; 151, 15, 21.

Nom. mas. pl. generally ind, once inda 134, 11.

Pronouns.

The infixed pronoun is regularly used, though the forms are sometimes incorrectly transmitted. The later substitution of the independent pronoun is found twice: congraid he 150, 3; corroloise he 157, 11; noduslen 129, 2 is a late form.

The affixed pronoun occurs in gabtiscom 129, 7; gabtisom 140, 2; ibthi 129, 33; clandti 150, 27; roberbi (?) 147, 8; gabta som (= gabthus) 128, 38; gaibthus 138, 29; gabtus 139, 1; bcrtus 158, 6.

Prep. with pron.: note the forms essiu, eisse 149, 28, 32 (Mid. Ir. esti).

The demonstrative pronoun suide, -side, is frequent; the unaccented -cde occurs in gaibthus som eidi 138, 29; gabtus edi 139, 1; dolluigter eidi 139, 5.

The demonstratives ón, són are frequent.

'Other': ind alae fecht . . . fecht naild 138, 13; ind ala hi 161, 10; cach 'la cein 146, 29: cach 'la sel . . . ind tale 147, 16.

'Self': 2 singular fein 148, 27; fadein 142, 3; 3 sing. fadesin (5 times); buddesin 152, 10; fadein 161, 11.

Relative -n- is kept (1) after intan (11 times, but is also frequently omitted); (2) once after $uar (= h \acute{o}re)$ 147, 14; amail (amail nach [n]dentar 148, 3; (3) in other cases, marking a dependent clause, 135, 19; 148, 13; 142, 23; 144, 19; 150, 9, 14; 160, 23 (?); 162, 37.

Numerals: teor menadcha 158,1; teora biadi 129,8; teora bliadna 134,36: incorrectly, di mcr 150, 32; cethtri cridiscel 136, 19.

Noun.

The neuter is preserved: tarsa ceim 130, 7; addurtaig 132, 12; loim nais 136, 9; fecht naild 138, 13; frisa cedna 138, 12; cet moaille (= mbuille) 142, 10; a naccobar 149, 9; ass ningnama 156, 9; a nas 156, 12; ochtmad imbairgine (= mbairgine) 155, 33; etach n-etracht 163, 24; aldind (= al-lind) 152, 1; a trian sin 147, 8; anaild 146, 16; 151, 26.

The old datives: *imbim* 147, 9; *uamim* 149, 18, are worth noting; also the genitives: *Maoilidithraib* 135, 26; *Maoiliruoin* 131, 29; but *Maolruaoin* 129, 16; 136, 5.

Adjective.

D. pl, rætaib tricib 157, 2; riagailib ailib 156, 17.

Comparative: móo 133, 10; 147, 1; moa 156, 27; mou 160, 23 (never mó).

Adverbial: in déniu 162, 37.

Superlative: fuirbthium 136, 24: andsom 136, 16.

Prepositions, Articles, Conjunctions.

nicon passim (never nocon, nochon).

inge 131, 29 (but the reading is doubtful).

ceni 129, 28; 135, 13, etc.; but cen co 159, 37.

is "under" is uscu 158, 16.

ol passim; but once ar sé 159, 5.

inddá 'nor' 150, 41; indás 128, 22; 142, 25; 146, 18; 152, 31; 156, 28; 160, 17.

anda lim 150, 25; anda leosom 152, 28.

Signs of lateness are uar (for hôre) 147, 14 (but úare 155, 23); amáin (ambain) for namá 127, 17, etc.; aicc (for naicc: so Thurneysen, Handb. 491). immurgu occurs frequently and in various forms, but never with assimilation of rg (imorro).

The Verb.

The distinction of absolute and conjunct forms of the simple verb is better preserved (even in passive and deponent) than might be expected in so late a manuscript: thus we have:

absolute: canir, canair, dlegair, gabthair, canitir, cantir, fosnather. conjunct.: -canar, -marb[t]har, -moladar, -cloadar, -corat[h]ar, -berar.

relative: bongar, berar (but also berair).

The deuterotonic forms are well preserved, but there are exceptions: the most notable are several forms of *-comairlecim*, which seems to be regarded as a simple verb (perhaps under the influence of *comairle*): we get *nochomairleictea*

129, 20; rocomarleced 143, 24; cid comarlecther 147, 22; but cotarleic 137, 9. Other examples: cid chodala 161, 27; nach oen déraich 133, 21.

Conversely, ind arfaomad 150, 19; ni fogni (fogni) passim: see note on 127, 16.

In two instances a compound verb has an absolute termination: congraid 150, 2; tabrait 148, 21.

Perfective -ad- in conatil 155,10; conatallad 130,10; condatecht (= conaitecht) 144, 16; -ess- in niconesbed 129, 15; -com- in conescomriter 136, 33.

Ro. The strongest sign of comparative lateness is the apparent neglect of the perfective force of ro: asbert, asrubart, etc. seem to be used at times without distinction: see, for instance, 133, 9; 144, 9, 12, 15, 20; 158, 28, 29, 31. On the other hand, the ro of possibility is found, e.g. 136, 26; 148, 13; 159, 31. In a few cases ro- stands first in non-enclitic compound verbs: rotairrngirt 146, 20; rotuit 157, 10; rotinol 157, 15.

Signatic future and subjunctive:

téis 137, 14; tési 136, 17; tiasat 147, 21; tiagsad (for tiasat) 134, 13; -tesed 159, 19; docoiset 128, 10; cometestar 152, 7; cometesta? 151, 12; -conetis (for cometis) 160, 13; tecme 143, 24; doteceme 160, 10; tecmaised 133, 9; dondecmised 143, 6; donecmai 146, 19; dondecme 161, 10; -tta 159, 35; toitsitis 157, 32; gesti 158, 22; condesar 133, 2; rostir 137, 12; -rorosind 136, 26; -sésed 140, 9; danetarred 143, 4; forcissed 164, 22; conmesar 129, 30; -lúsad 143, 1; nolústis 129, 21; adlúsat 147, 24; -ralúsa 145, 21; -imthisi (?) 150, 23; arindbo 134, 18. Add -fael 157, 20; -roenastar 155, 1; fuirestar 155, 28 from other manuscripts.

Non-sigmatic: arna himfoilnged 145, 1; cona tormaigfed 150, 14.

The Deponent is still in vigour: the following forms occur:-

nicon feddar 127,1; nicon fetadar 147,13; ara coratar 159,6; docuiridar 135, 1; aridralastar 153, 27; conmesar 129, 30; conmidir (pret.) 141, 24; conidmidetar 149, 14; rocloither 136, 15; dia cloadar 137, 6; ni [co] molathar 155, 26; nico romolastar 131, 22; forcomedar 129, 35; ni mor tolnathar 134, 19; fosnather 141, 23; manataigter (for mani-t-ágathar) 142, 3; atluchestar 150, 17; conidairsir 150, 28; atgladastar 154, 4; nad cobradar 164, 24 (but cobrid 162, 8); roairgsetar 147, 12; airigetar 152, 28; roortigsetar 133, 6; notlortnigetar 152, 13; dia fercaichther 141, 21; manatfercaichther 142, 2; nachadfercaigther-su 142, 7; dana coibsenither-su (for coibsenigther) 160, 9; suidigestar 162, 13. Also the deponent preterites:—domeaomnacuir 144, 7; tocaomnacuir 153, 11; tecmoncuir 153, 19; tecmongur 162, 11; rothathamir 153, 13; nicon fordamar 162, 26.

The corrupt form cotreicigur (v. l. cotrctignr) 155, 22 looks like a deponent. Non-deponent:—taithmenam 158, 24, 26.

Relative forms:—file 152, 16; ata 158, 7; bite 132, 1; biti 156, 33; marbthai (for marbte) 132, 4; teiti 151, 6.

The text of our manuscript is here reproduced without alteration except that contractions are expanded, and words as a rule are separated, except in cases where it seemed desirable to print them as they are grouped in the MS. The punctuation of the original (which is often misleading) is carefully preserved. The scribe often marks the beginning of a fresh paragraph by writing the first word en vedette, encroaching on the left-hand margin: but he frequently does this wrongly, when there is no break in the sense; as, on the other hand, he often begins an entirely new subject without any stop or break in the line. Words (or single letters) thus written en vedette are here signalized by bold-faced type thus:—IAR facht.

The more serious emendations are noted at the foot of each page; but it has not been thought desirable to point out the countless minor corrections which are necessary.

§ 1. [33^a] Athlaoch bói hi comaidecht meic bethad. asbert niconfeddur cid fil do sirgabail na bíaide 7 cantaci maire (.i. magnificat). Ní handsai ém ol sessomh .i. Fer indorsa fri bun cruche ind molad ocus ind nemeli noferfad frisind rig immo 1 saorad. is foion iondas sin fermaidni nemeli fri rig nime isind bíaid immo ar sáorad. I Marchide iarom dano andíol² dichoid de muldach muire ingini iar compert din spirad naob la tasce ind aingil .i. la haithise Cethe cathbarr nogabtha forsind cetul hi fil molad dé 7 nemeli fris

§ 2. Indtí tra dotháod día accaldim 15 som ni fogni laisim fachmarc scel dóib acht atorbai frisa tíagad ambain.

Fobíthin fobenad 7 doairmescad menmain iond caich día naisnedtar. Manip lór

§ 1. A former layman was in company with a "son of life." He said: "I do not understand your continual singing of the Beati and the Canticle of Mary (i.e. the Magnificat)." "That is not hard to explain, truly," said the other. "As a man, being now at the foot of the gallows, would pour out praise and lamentation to the king, to gain his deliverance; in like manner we pour forth lamentation to the King of Heaven in the Beati, to gain our deliverance. And it is fitting also that the song (?) which came from the head of the Virgin Mary, when she had conceived by the Holy Ghost at the angel's announcement (i.e. at the message) :- that this should be set as a crown upon the chant which contains praiso of God and lamentation addressed to Him."

§ 2. As for those who come to converse with him, it is not his usage to ask them for news, but to see that they profit in those matters only for which they come. Because it might harass

they

for exam

dano reim iond áosa eoimsi bess isind cclais imbé 7 maescai cách deit ccna cosc. Fochcird deit chubus ammain la slemni 7 roithini ma dagnet ní airi is fó IS dech alleeud ammain manini aithriged¹

§ 3. A forbí tra dano for lortaid na muindtire bís id choimidecht. ised is choir laissom di thabairt donda bochtaib ar nistá lcó leth docoiset do chuincid neich. acht is dual duitsiu cena² narrabae let sentaise de dia de na mbocht² de chrochaib saildi 7 di rusceaib imme 7 reliqua

locha cre tiri daglais

§ 4. IARfacht maoldithruib do helair manipad lor reim iond aosa i senchellaib

dús ind gebad ní do thorad ionda eildi
huadaib. [33^b] ISsed asbert helair a
airidiu. arnit corpsiu manibe cuid deid
inda gabail nó inda fostud isna hordaib.
arced coirpti sium olsessim ni corpat
torud ind erlamai. Ar is disliu he
dúini olsessem inddas doibsim. IS se
arán dobeirti dosom fadesin eid ina insi
fadessin amáin arán ruis cree. aran
mochue olsesim (.i. elair) ba hé dobertar

25
dúin

§ 5. Sailm aurnaichti 7 biait fogníad madin la sochuidi acht ni madin gabta som ar antau dognisom (.i. elair) figild matin is fri ní dona salmaib dognid a figild dáig eudnuda na salm

and disturb the mind of him to whom it was told. If the persons in authority that are in the Church where thou art have not fully performed their duties, and if each . . . from thee, without correcting himself, merely send him away from thy eonfession gently and kindly; if they do anything [that they have been told] thereupou,—it is well. If they do not repent, it is best to dismiss them merely.

§ 3. Whatever remains over after the monks that live with thee are satisfied, this he thinks it right to give to the poor, for they have nowhere that they ean go to beg anything. But it is meet for thee, even if thou have no old leavings, [to feed] the poor with flitches of baeon and firkins of butter and so forth.

§ 4. Macldithruib (of Tir Da Glas) asked Helair (of Loch Crc) whether, if the folk in the old churches had not properly performed their duties, he ought to accept from them any of the produce of the church? Helair replied that he should accept it, "for it does not defile thee, if thou have no share in receiving them or in confirming them in orders: for though they be defiled" (said hc), "yet they defile not the patron's fruits. For that belongs to us" (said he), "rather than to them." The only bread that used to be brought to himself, and into his own island, was the "bread of Ros Cré." "Let it be Mochua's bread," said he (that is, Helair) "that is brought to us."

§ 5. Psalms of prayer and the *Beati* are used by some in the morning, but he does not recite them in the morning: for when he (that is, Helair) performs a morning vigil, it is with some part of

¹ Read mani aithriget

² Read ceni rabe let sentascide biathad na mbocht

fobithin iond forcetail 7 ind crosfigeild fri biad cond neoch noduslen. [Nongebad matin iar ceilebrad...anigi (?) is ann gabtais figill dogen...] Indo sailm aurnaigi déulái is fri bíaid i curp lai dusgnidsont 7 gaibid a salmu aurnaigti iarum oc celebrad Gaibti seom tra teora biadi 7 magnificat la cach naí post palmos biad cech cáocad. Achd ni maolrúoin imargu asrubart frissim ón. Asrubartsai² fri máolruain. Rocualai olsessem is hi figil7 fogní la duiblitir. Na tri.l. inda sesam 7 slechdain hi forciund cech sailm

§ 6. Niconesbed bandai commai hi 15 tamlachdai i mbethu maolrúoin cid a muindtersom indtan noteigdis nach leth aili niconibdis bandai cormmai i tír cualand cía bith ara tecmainged dóib Nochomairleictea immargu doib indtan 20 noteigdis i céin cena lústis³ (.i. ebtais) Nicodocs mír feolai dano hisudiu. hi tamlachdai inda bethusom mad oss no muc allaid. no ... [34a] oigid ánanobid and de feol. Dolluid iarum duiblitir dochum maolrúoin do urail fair combed tuaslucud do muindtir ar na tri soldomnaib. cenibed iarum na riam IS sed asbert maolrúoin, cene conmesarsa olseseom 7 cénc connoither mo thimnasa isin purtsa. níconibthar lind dermait dé and. Maith ol duiblitir ibthi mo muindtersa 7 bíad ind nim láad muindtirsiu. Nach oen ol maolrúoin contuasfe frimsai, accus forcomedar mo riaguil de muindtir nípa hécen tene bratha dia nglanad nó hadall messai

the Psalms that he performs his vigil, (in order to keep the order of the Psalms, because of the instruction) and the crossvigil is performed with the Beati, 5 together with the part [of the Psalms] which follows The evening Psalms of prayer he performs in the middle of the day, with the Beati, and afterwards he recites his Psalms of prayer at the office. He recites, however, three Beati, and a Magnificat with each of them, after the Psalms, a Beati to each fifty. It was not, however, Maelruain that had told him to do this. He had said to Maelruain: "I have heard," said he, "this is the vigil Dublitir practises: the three fifties standing, and a genuflection at the end of every Psalm."

§ 6. Not a drop of beer was drunk in Tallaght in Maelruain's lifetime. When his monks used to go anywhere else, they used not to drink a drop of beer in Tir Cualann, whomsoever they might happen to meet. However, when they went a long distance, in that case they were allowed to drink. Not a morsel of meat was caten in Tallaght in his lifetime [unless] it were a deer or a wild swine. What meat there was [at Tallaght used to be consumed by] the guests.

Then Dublitir came to Maelruain to urge him to grant his monks relaxation on the three chief feasts, even if it were not allowed after nor before those days. Maelruain replied: "As long as I shall give rules," said he, "and as long as my injunctions are observed in this place, the liquor that causes forgetfulness of God shall not be drunk here." "Well," said Dublitir, "my monks

¹ The words in brackets are written in top margin

² Read asrubartsom ³ Re

³ Read ce nolústis

dóib dáig bed glana chenai. Bes biaid immurgo láad muindtirisiu ní nodglanai tene brathai

§ 7. Bói alaili espscop dandéis¹ i findglais caoncomrac a ainm is hesim ba hanmcharai do dublitir. Doloddursom láa inddís asind gurt riasna brathrib tarsa eeim isind faichti Bui alaili cail7ech doim oc ernaide duiblittri isind faichti. Do guide dosom conatallad hillis callech Tromde iarum robúi frisim ind chaillech oc atach dé co mór Colláa thais tra ol sesem forraib ammarthan do gnuis. Lasodoin fochedoir slechtais caoncomrace dochum láir Cid so ol duiblitir hé. is gniom mór forrórpart cáonchomrac² caoiniud na tróge. Slechdaissom iarom statim. Do riarsu ind ém ol duiblitir [34b] ISsí mo riarsa ol caonchomrac a dulsi isind les caillech 7 lulgach 7 dechelt do thabairt di. Rochrúfemne³ immurgu ifus ind pennit bes ehóir fortsu bed cet ol dublittir.

§ 8. Canith tra maoldithruib etir cach⁴ salm deni trib cáocad Sancte michaol ora 25 pro nobis. Sancta maria ora pro nobis. acus ind náob asa feil bís for ind láo. O roscithet celebrad iarmergi is aud canith maoldithruib Celebra iuda 7

shall drink it, and they shall be in Heaven along with thine." "Anyone of my monks that shall hearken to me," said Maelruain, "and keep my Rule, shall not need to be cleansed by the fire of Doomsday, nor to come to judgment, because they shall be elean already. Thy monks, however, shall perchance have somewhat for the fire of Doom to cleanse."

§ 7. There was a certain bishop of the Deisi at Findglas, named Cainchomrae: he was Dublitir's confessor. One day the two came in front of the brethren out of the garden over the stile into the field. There was a certain poor old woman waiting for Dublitir in the field to pray him to let her sleep in the nuns' hostel. Presently the old woman wearied him with her loud praying to God. "Be off with you then!" said he; "misfortune take your face!" Instantly thereupon Cainchomrac bowed himself to the ground. "What is this?" said Dublitir. "Alas! it is a dreadful deed thou hast committed," said Cainchomrac, "to revile the poor old woman." Then he bowed himself statim. "Thine award therefor?" said Dublitir. "This is my award," said Cainchomrae, "that she go into the women's hostel, and be given a milch eow and a cloak. Moreover, we will settle here and now the penance that is meet for thee." "It shall be done," said Dublitir.

§ 8. Now Maeldithruib sings between every two psalms of the hundred and fifty Sancte Michael, ora pro nobis, Sancta Maria, ora pro nobis, adding the saint whose feast falls on the day. When the office of nocturns is over, then

¹ dona deisibh Franc.

² Read of caonchomrae

³ Read rocruthfemni

⁴ Supply dá

cantemus 7 auis aue 7 reliqua 7 ymnum dieat iarum i crosfigeill son. iarmergi iarum 7 magnificat lee. Bíad prainddigi immurgu canir magnificat 7 ymnum 7 unitas Lasuidi 7 ego uero orationem 7 reliqua Canir dano biad fri aitherruch aidchi lúoin Cantir dano salm aurnaigti aidci ndomnaieh 7 aidchi lúoin im espartan. Fogní dano ailli mési 7 altugud laissom aidchi lúoin. ISsed eanir leisim fochetoir iar praind auis aue for lex inda diaid oróit Columbai sancte súme nos in gremio. caritatis tutela tuæ sit nobis inda diadsin A stefan dommairi sén lat cend 15 mo cridi ar chuidachaib báis a breó náob sáor teglach mo trebi. nipá pene na régi 7 reliqua send¹ iarum.

§ 9. Nech loingis ríasind trath cóir troscud ind nó bith for nsciu ocus 7, 20 bargin ind aidchi dara heisi.

§ 10. Niconromolastar máolrúoin dano cotsechd fri sceola.² Cornan alaili euislendach robói ind deisciurt lagen os hé anchore. Cornan glindi (.i. esa) leosom fer corrath. Doberdis audpartai dosom o máolrúoin illi dixit ailiquando contra falmilam maoiliruoin [35^a] Ingé³ ropad limsa ol sésim adpand do seinm don eleiriuch. ISsed iarum asrnbart maolrúoin aprit si fri eornan Na cluasasa nicontairbertar fri ceolu talman co tairbertar fri ecolai nime

Maeldithruib sings Celebra Juda and Cantemus and Averte faciem, and so forth, and thereafter Hymnum dicat, this last iu a cross-vigil. Then the Beati of nocturns, and along with it the Magnificat. As to the Beati of the refectory, however, the Magnificat and Hymnum and Unitas are sung with it, and Ego uero orationem, and so forth. But on Sunday night the Beati is sung twice over. The Psalms of prayer are sung on Saturday night and Sunday night at vespers. It is also his custom to recite on Sunday nights a table grace and thanksgiving. Immediately after dinner he sings Averte faciem to a chant; after it a prayer, Columba sancte, sume nos in gremio. Caritatis tutela tuae sit nobis. After that, O Stephen, help me! guard with thy head my heart against the snares of death! O holy fire, save the household of my dwelling! Let there be no pains nor torments, et reliqua. Then he crosses himself.

§ 9. If anyone eats before the proper hour, a fast is the penalty for it, or to be put on bread and water the next evening.

§ 10. Also Maclruain did not approve of listening to music. There was a certain piper, Cornan, who lived in Descert Lagen, and he was an anchorite. They called him Cornau of the Glen (that is, of Glen Essa), a man of grace. Presents used to be sent to him from Maclruain. He said once to Maclruain's monks, "I would crave a boon," said he, "to play a tune to the cleric." Then Maclruain made answer, "Say to Cornan," said he, "these ears are not lent to earthly music that they may be lent to the music of Heaven."

§ 11. Aos aithrigi tra indí chetamus 35 § 11. Now as to penitents: first,

bíte fri tnúith 7 adellad ilsétchi 7 duamberar elaud .nii. bliadna dóib oc pendaind INdhí dano docismet fuili 7 marbthai duine .uii. mbliadna doib ind dúrpendid

§ 12. ISsed rochnalai laisim cid indhí nad eaodet¹ feoil dogres dogníad pars isind chaise de feoil fre terei 7 gorti do teemung isind bliadain. ISsed rochualai laisim. ISed fogníd i tír da glas indtan rombúi ind riaguil and, asenad uli amail notreigtis addurtaig medón láoi dia caise dochum na chuchdiri dóib fochetoir co ndenad eách díob and pars de feoil fri foimtin terei no bochde in ando ar mani thuaslaicea isind chaise nipo assa doib iarum cosin caisee naili post andum

§ 13. Less bongar ind domnuch nó braisceh nó arán fonither nó mérai nó 20 enoi bongar dia domnaich ní fogní leisim a cathim na ráod sin nach lasna firelerchiu.

§ 14. indtí do áos tuatha (no c) arfaom anucairdiui a chongbail dó ab nxore 25 sua in his tribus noctibus .i. aidchi dardáoin aidchi sathairn 7 aidchi ndomnaich. Cid aidchi lúoin ma dorona Aceus indtan ubís galar nuíostai for bandscal dlegar do neuch a chongmail 30 nadi iar nanmchardini petir ind libris clementis

§ 15. Epscnip dano 7 dúmi sruithi doberad súiri figli is eoir [35^b] a denam airriu. ma beith láa sechdair corgns 7

those that are given to lust, and that frequent various mates and have children born to them, seven years of penance for them. Also those that shed blood and commit homicide, seven years' striet penance for them.

§ 12. This I have heard from him: even those who do not cat flesh regularly take a partiele of flesh at Easter to guard against scareity and hunger occurring in the course of the year. This I have heard from him; this was the practice at Tir da Glas when the Rule was there: the whole congregation, when they left the oratory at noon on Easter Day, used to go straight to the kitchen that each of them might take a particle of flesh there, as a precantion against searcity or poverty during the year; for unless a man relaxes at Easter, it would not be easy for them to do so afterwards until the next Easter a year later.

§ 13. A herb that is cut on Sunday, or kale that is cooked, or bread that is baked, or blackberries or nuts that are plucked on a Sunday, it is not his practice, nor the practice of true cleries, to eat these things.

§ 14. If one of the laity accepts spiritual direction, he is to keep himself from his wife ou these three nights, Wednesday night, Friday night, and Saturday night. As to Sunday night, he is to do so if he can. And when a woman is in her monthly sickness, a man ought to keep away from her according to the ghostly counsel of Peter in libris Clementinis.

§ 15. When bishops and elders grant exemption from vigils, it is right that this should be done for their sake,

Com.

ma beith féil sruith. Manip illocthiu choir condcsar int súiri figli. Cé att maither hí fíad chách dogní nech inda chubacuil iarum Nicon choir etir laisim do nach cleriuch Tuaslucud neich roortigsetar sruithi

§ 16. IArmoracht maoldíthruib do máolrúoin dus imbad lór cáocaí do gabail ma thecmaised forcetal indarrad. Asrubart máolrúoin nibu móo dan lais arrobúi isind tsaltir nuli. IS hí immurco foropir cáich lindi indsin. Fer immurgu indorsa na serre 7 na susti 7 na forchae 7 ind claid. issí foropair caich díob na trí cáoca. Ni théid do méis ol sesem nech díob co roglea dó a foropoir indhí sin

§ 17. ISsed rochualai máolrúoin la sruthi di dérgu ind tíri is diultach pattraic ind nim 7 inda hirsi ind erind nach och déraich a tír acht is airthiur inda iarthur 7 asa tuaisciurt inda deiscert.

§ 18. Ní fil ní dognó dune dar cend indtí adbail nad cobair dó etir figill 7 abstanit 7 gabail necnairci 7 almsanæ 7 bendachtæ menci Bliadain lán dano do moedoc a muindtir uli for usciu 7 bargin ar tuaslucud anmæ brandaib maic echach filii pro mortuis parcntibus debent poénitere. 7 cetera.

if it should be a day outside Lent, or if it be the feast of a saint [during Lent], and if it be not in order to shirk due observance that the exemption is sought. Although the performance of the vigil in public be remitted, the person concerned has to perform it in his own cubicle afterwards. He does not hold it right for any cleric to excuse any duty which his seniors have imposed.

§ 16. Maeldithruib asked Maelruain whether it were enough to recite fifty psalms, if there chanced to be instruction along with them? Maelruain replied that he considered the whole contents of the Psalter not too much of a task. "This, indeed, is what we consider to be the additional labour of each man. There is, indeed, at this moment [among us] a man for the sickle, for the flail, for the measuring-rod, and for the ditch; but the additional labour of each of them is the Three Fifties. None of them," said he, "goes to table till that man's special business be finished."

§ 17. This Maelruain heard the elders say of the desertion of the land: "Any one who deserts his country, except to go from the east to the west, and from the north to the south, is a denier of Patrick in Heaven and of the Faith in Erin."

§ 18. There is nothing that a man does on behalf of one that dies that does not help him, whether it be vigil or abstinence, or reciting intercessory prayers or almsgiving, or frequent benediction. Moedoc and all his monks were a full year on bread and water to obtain the release of the soul of

§ 19. INgen ind rig isna tirib thair adodpart ferand do fursu IS hed asbertsi fri fursa. Céta indas fir ol sisi. Cumme olsesim 7 sengobi cona indenin fora muin. / Indenin crábid ol sisi. Fos oc etli olsesim [36*] Cesc acus ma doberad dia deid cepp i clandta do indenin ind ainfedea oca Ba dóig ém olsesim. IS iarum adopartsi dó ind maigin imbui.

§ 20. ISsed is choir lais dano inda sacairt doellad ceith dichrai a ndaithrigi arna tiagsad¹ fo graid nepscuip. Ar is hé gland² lousom tairmtechdaich ind graid sacaird / dnl fo grad nepcoip.

§ 21. ISsed dano as maith laisim indtí dogní ní do maith fria menmain fadesin ariondgel7a 7 arindbó neoch gabti.3 Fobithin ní mór tolnathar di día ind digní neuch fria menmain fadesin IS sed asbert mocolmócc na lítan do bith fúr iond rétai sin Dolluid alaili túati do freemnre anmehardi dosom, ám ol mocholmóc do reimisiu ind hí lanamnns atái bóus Niconed olsesim. 25 attaad teora bliadna and. Niconcomracamar díoblíonaib Cesc ind derbgelsid ol mocolmóc / Nató. 1 sesom' / Tune dixit mocholmocc. Ba rofattai ind re sin do scarad fri diabul 7 do nephtuidechd co dia. Ar is and dotháod som im mnindterus ndé intan asindgel7ai.

Brandub mac Echach. Sons onght to do penance for the sonls of their departed parents et cætera.

§ 19. The danghter of the king in the eastern country bestowed land on Fnrsa. She said to Fnrsa, "What manner of man art thon?" said she. "Like an old smith," said he, "with his anvil on his shoulder." "The anvil of devotion?" said she. "Perseverance in holiness," said he. "A question!" [said she], "if God should give thee a block where thine anvil might be planted, wouldst thou abide there?" "It would be likely, indeed," said he. Then she bestowed on him the spot where he was.

§ 20. He considers that priests who go astray, however fervent their penitence may be, should not be allowed to enter episcopal orders. For they consider that to enter episcopal orders is a purification for one who transgresses the priestly orders.

§ 21. He thinks it well that if a man makes a resolution to do anything good, he should openly yow and proclaim whatever resolution he has taken. Because what a man does merely in intention is not greatly pleasing to God. This is what Mocholmoc úa Litan said of the continual intending to do a thing. A certain layman came to ask him for ghostly counsel. "What sort of life dost thou lead?" said Mocholmoc: "Art thou still in the married state?" "Nay, said he, "it is three years since we two had interconrse." "A question: have ye taken a vow?" said Mocholmoc. "No," said he. Then said Mocholmoc: "That is too long a time to part from the § 22. Feil sruith docuiridar echdar corgus for sathurn amail chaindech indorsai. Atcondairesom ind figeill na nóine hi sathurn do dílgud i tamlacti do chaindech Nifacai¹ immurgo máoldíthruib túaslucud for selind nimbe. La muindtir máolrúoin hisind aidchi domnuich arái na feli caindich. IMbom[36b]mannaib arberad bith ind lítain a cuid uli

§ 23. IS lór la fairind im chaingin ind anmchairdini ma doradad a coibsin namá cenis pendid iarum ní moladar som sin. IS maith immurgo lais do neuch doinchoise a līessai dóib cení 15 freemaire coibsina Issad dorigni helair indroet som sochaidi hi tús roslá úad uli fo deoig. Fobith adcondaire narbo díchrai ind pendaid leú 7 nombith forcleith leo dano for tabairt a coibsen. 20 Nicon arroet iarum duine etir asenath do anmchairdiu. Arfoemad immurgu aithcomare neich dond áos fuirbti.

§ 24. Ceth máolruoin nipo calad arnadafuimed asendad Nirbo mór accubar laisim ceth airitu maoili-IS sed asbertsom didiu ind raibi atheomare lat iar do chúl ria Tó ol máoldithruib tudechd húc. Ceth ind táos dánae ol máolrúin in 30

Devil without coming to God. For it is when he makes such a vow that a man comes into membership of God's family."

§ 22. The feast of a saint that falls outside Lent on a Saturday, as, for instance, Cainnech's—he has seen the noonday vigil on Saturday excused in honour of Cainnech in Tallaght. However, Maeldithruib never saw relaxation as to a seland of butter granted to MacIruain's monastery on Saturday evening on account of Caindech's feast-day. He used to consume all his portion of porridge in morsels.

§ 23. Concerning the matter of spiritual direction, some think it sufficient if they have merely made their confession, though they do no penance afterwards. He does not approve of this. He thinks it well, however, that one should show them what is profitable to them, even though he does not ask for confessions. This is what Helair did in the matter: at first he had received many, but he ended by sending them all away, because he saw that their penance was not zealously performed, and also that they concealed their sins when making confession. After that he finally refused to receive anyone at all to spiritual direction. However, he would sometimes allow holy persons to consult him.

§ 24. As for Maelruain he was not stiff in refusing to receive them finally. He had no great desire even to receive Maeldithruib. This is what he said: "Didst thou ask permission of those whom thou didst leavo before coming hither?" "Yea," said Maeldithruib. gobuid ind tsáoir 7 reliqui ní maith lá cách díob a fer muindtiri do daul connech hailé. Fotroich lethsú ol máoldithruib Tuccusæ lictiguth 7 comarleccud IS iarum slechtois som fo reir máolrúoin Tunc dixit maolrhoin. Bliadain aithglantae lindi olsesim. cethorchait aidei ammain' for nseiu 7 bargin acht loim nais ind domnaichib 7 comarlecud dó lom di mide ehumusc ar usei hisind tsamcorgus nammæ Fo anmchairdini ectguidi dano robúisom cosin anald ISsed dano asrubart maolroin frissim intan tra rocloither imteeht duini olsesim tene bas andsom lat dod loscud bat euici tési

§ 25. [37ª] Adbert maoldíthruib fri máolrúin robadar cethtri cridiscél liomsæ de chianaib. Ropa eridiscél dam cedamus a tanic do néblégund a tír do legnnd 7 do chor súlæ taris. Ropo cridiscél dam dano tech srnithi bet fuirbthium hisind tír co mbeim2 oca timtirecht na srnithi sin oc tuildem a mbendachtan. Acus cororosind mo saith for tacaldaimsiu acus co toroildind bendachtain do muindtirisin huli etir induí díob adgladmis 7 nad nacaldmis díob. Atbert ar sruithi friindi fer da crich3 de bithúr4 ind rédæ sin ol máolruin. Ernitir dona macaib bethad na cridi scelæ maithi conescomriter doib a fochrici amail forfertis a cridiscelæ nahí sin.

"Even artisans, said Maelruain, the smiths, the wrights, etc., none of them likes a man of his household to go to anyone elsc." "What thou sayest has been looked to," said Maeldithrnib; "I obtained authorization and permission." Then he made submission to the anthority of Maelruain. Then said Maclrnain: "A year of repurification shalt thou have among us," said hc. "Thrice forty nights shalt thou be on bread and water, save for a sup of milk on Sundays only," and lie had permission to mix a cup of whey in the water in the summer-Lent only. Now till that time he had been under the spiritual direction of Echtguide.

Now this is what Maelruain said to him: "When thou hearest of a man's decease," said he, "then [say to thyself that] the fire thou most dreadest to burn thee, to it shalt thou go."

§ 25. Maeldithruib said to ruain: "I have long had four darling wishes. My first wish was to read and to cast my eyes over whatever sacred reading had come into the country. Then it was a darling wish of mine, wherever there is the household of saintly men that are holiest in this country, to be busied in attending on those saintly persons and earning their And [my next wish was] blessing. that I might attain to have my fill of discourse with thee; and [the last was] that I might earn the blessing of thy folk here, both those of them that we should discourse with and those we should not." "Our saintly friend, Fer da Chrich, said to us, speaking of

¹ Should come after domnaichib

³ Read ar sruith .i. fer dá chrích frinni

² Read co mbeinn

¹ Read bithfur

§ 26. Iarmoraeht iarom maoldithruib dosom dús imbat imarcidi laissiu fíach naidei lúoin do tabairt isind sathurn fobíthin ol máoldíthruib is bece rand áos túate 7 lucht na sencheld mór neut. accus dia cloadar som indí sin do denam dúini isind lúaon¹ ní fil ní de nach tairmtechd na dénat som isin domnuch Cotarleic iarum máolrúaoin dosom hi² tabairt hisin tsathurn.

§ 27. Ord bertha día mís ind dardaoin dognitir mani rostir isind dardaoin dognither día háoine dídine no satharn.

Mani³ téis immurgu tar domnuch ní bertar co tí a ord berti iterum día míos 15 ised indsin tucsam o máolrúaoin

§ 28. IMman michel laisim ró¹ codlad 7 immun maire matin. Cuaird comgi michíl 7 cuaird comgi muiri a nainm laisim icen nale.⁵ IMman michíl iarum laisim for bíat 7 ymuum dícat medon láoi día domuuich IMman muiri immurgo forsind bíait aidchi lúaoin IS head doleici cét slechtain crossfigeld [37b] fri bíat 7 ymnum dícat 7 unita uó cantemus Na crossfigeil7 dognídsom6 immon michil lasin crosfigillso immon muiri lasind crosfigell naile immasech.

continual contriving of that same thing," said Maelruain, "Let the good desires of their hearts be granted to the sons of life, so that their rewards may be paid them according as their desires should bring about those results."

§ 26. Thereafter Maeldithruib inquired of him, whether he held it allowable to perform Sunday uight's peuance ou the Saturday, "because," said Maeldithruib, "the laity and the people of the great old churches yonder are of little worth; and if those folk hear that we perform it on the [Sunday night], there is no sort of transgression they will not commit on the Sunday." Then Maelruain gave him leave to perform it on the Saturday.

§ 27. The regular time of tonsure. It is performed once a month on a Thursday: if it be not reached on the Thursday, it is performed on the Friday or Saturday. If, however, it pass the Sunday, there is no tonsuring until the regular time of tonsure comes again that day month: This is what we received from Maelruain.

§ 28. He sings the Hymn to Michael before sleeping, and the Hymn to Mary in the morning. He names them the Invocation of Michael's Protection and the Invocation of Mary's Protection respectively. Afterwards he sings the Hymn to Michael, as well as the Beati and Hymnum dicat, on Sunday at midday. The Hymn to Mary, however, he sings, as well as the Beati, on Sunday evening. This is what he performs—a hundred genuflections, [and] a crossvigil with the Beati and Hymnum

¹ Read aidchi luain

² Read a thabairt

³ Read ma

⁴ Read re

⁵ Written icenna with le superscript; read in céin naili

⁶ Read dognisom

§ 29. An eetharlebar soseeli do aurleg – und oc praind co cend bliadnæ lebar cachæ tremsi. Lebar mati isind erruch 7 cetera sée in ordinem

§ 30. Cethcoræ crosfigell laisim. Crosfigell fri biat 7 ymnum dicat immannirti Canid iarum na salmu cosind cáocat ndegenach. Crosfigeld fri bíat iternm i forciund ind cáocaid medonaich sechis cantemus hisuidin. Crosfigild iarum oe domine probasti frisa eedna sechis imun miehil indd alæ fecht immon muiri a fecht naild erosfigild iarum fadend frisin .xxx. Bíait michil lasim in bíad forsa canar immon michíl. Bíad mniri laisim in biat forsa canar immon Muiri Biat bece laisim ind bit forsandene ind crosfigild deirid láoi. nar nád canar unitas nó cantemus furri. Canair 20 immurco magnificat furri 7 ymnnm dicat. Ni dentar tra eadar dí nodlaic 7 etar di chaise ni tabar fiach aibne and. Ní dentar ceth crosfigill fri himnum dícat im ermergi etar dí nodlaic 7 etar di eháise. Mathidsom dano and salmu aurnaigti do chetal fesenr etar dí nodlae. In .xxx. pater eanæ2 som icerosfigill diúláoi. Gaibthnssom eidi ceth etar dé notlaic cení denæ crosfigill friu. Dognisom immurgu ind figild la matain día tairri di notlaic steild 7 dia lúain minchase 7 dogní ind erosfigild fri ymnum dícat im iarmergi aidchi tairridi notlaie steill 7 aidei huaoin In biat dano frisa ndene a minehase.

dicat and Unitas or Cantenus. The cross-vigils he performs thus: Hymn to Michael with one cross-vigil, Hymn to Mary with the next, and so alternately.

§ 29. The four books of the Gospels are to be read aloud at meal time till the end of the year, a book to every quarter: the book of Matthew in the spring-quarter, and the rest similarly in their order.

§30. He uses four cross-vigils: a cross-vigil with Beati and Hymnum dicat at prime; then he sings the Psalms as far as the beginning of the last fifty; next, a cross-vigil with Beati again at the end of the middle fifty, that is, Cantemus at this point; then a crossvigil at Domine probasti in the same way: that is, Hymn to Michael one time; Hymn to Mary the next; finally, a cross-vigil at the end [of the Psalms] with the thirty paternosters. He nsed to call the Beati after which the Hymn to Michael is sung, "Michael's Beati" and the Beati after which the Hymn to Mary is sung, "Mary's Beati." The Beati, after which he performs the crossvigil of eventide he ealls "little Beati," because neither Unitas nor Cantemus is sung after it. Howbeit, Magnificat and Hymnum dicat are sung after it. Now, the cross-vigil is not performed between the two Christmases, or between the two Easters, and flagellation is not inflicted at that time. Even the cross-vigil with Hymnum dicat at noetnrns is not performed between the two Christmases nor between the two Easters. He excuses also at that time the singing of the psalms of prayer at vespers, between the two Christmases. The thirty paternosters he sings at the cross-vigil of even-

1 Read imm anteirt

² Read canaid

corre immon feich

figild matin¹ gabtus edi [38^a] ctar da soldamain cení deni figild. ISsed fogní laisim andí frisa nden na figlae Canair son ee beith tuaslucud forsind figild acht sailm aurnaigti dolluigter eidi etir di notlaic 7 di chaise im espartain Ni dligiter² immurgu o minchaise co cengigis

§ 31. IS amlaid tra canithsom na salmu. Randaieh³ ea*ch* caocad cethair. IS hí and cétna gabal lais. Otha beatus corriei domine quis slechtain iarum hisuidiu 7 canit paters deus in adiutorium usque Festina ria cach ngabail IS hí in gabail tanaisi otha 15 domine quis corici dominus ilduminatio 7 benedieite as dedenach pater iarum. Otha iarum dominus hilluminatio . usque dixi eustodiam 7 pater 7 sleehtain and. O dixi custodiam iaram co díad pater and 7 sleehtan. Otha iarum quid gloriatur. usque té decet 7 pater and 7 slechtan. Othá té decet usque uoce. Otha uoce corriei misericordias. Othá misericordias corrici diat acht is and sin canith a pater otha domine exaudisti usque inexitu issrael Otha in exitu up5 in convertendo Otha in convertendo

tide. He sings them even between the two Christmases, though he does not perform a cross-vigil with them. However, he performs the vigil at matins the day after Epiphany, and the Monday following Low Sunday, and he performs the cross-vigil with Hymnum dicat at noeturns on the night following Epiphany and on the night of Low Sunday. Also the Beati with which he performs his morning vigil, he sings it between two solemn feast days, even though he does not perform the vigil. This is his practice in regard to the canticle wherewith he performs the vigils: it is sung, though there be a relaxation as to the vigil itself. But as to the psalms of prayer, they are excused between the two Christmases and the two Easters, at vespers. They are not excused, however, from Low Sunday to Pentecost.

§ 31. He sings the psalms as follows: he divides each fifty into four: the first division he makes is from Beatus to Domine quis: then a genuflection at this point, and he sings a pater [and] Dominus in adjutorium as far as Festina before each division. The second division, from Domine quis to Dominus illuminatio, and the last Benedicite and a pater thereafter. Then from Dominus illuminatio to Dixi custodiam, and here a pater and genuflection. From Dixi custodiam then to the end! here a pater and genuflection. Then from Quid gloriaris to Te decet, and here a pater and genuflection. From Te decet to Voce. From Voce to Misericordias. Misericordias to the end; but it is there he sings his pater. From Domine exaudisti to In exitu Israel. From In exitu

¹ Read maitne ² Read dilgatar ³ Read rannaid ⁴ Read pater et ⁵ Read usque R.1.A. PROC., VOL. XXIX., SECT. C. [20]

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usque domine probastil usque diat. Magnificat isand gabtisom iarmbiad statim, ni iarsalmaib cantici m² Cach³ gabal tra issuidiu araile hisesam isaulaid eanitir in pater gebesim i forciund cacha gabala is dia forciullsom ón

§ 32./ Bui araile eaillech ocaild uatne. Duine corrath dé niconcirged4 cen pater Niconscsed cantain. cen pater doehctul. Antan atraiged som⁵ iarum do gabail na gabail nogebed pater statim iar neirgi 7 is iarum tindscanad a gabail 0 roseithet iarum ind gabail hísin nósuided 7 nogebed pater statim iarsuidin 7 iarum toinscanad ingabail di 15 cétul ina suidiu [38b] IS de tra doforgillsom ind pater hi forciund cacha gabali. IS bés laissim dogres pater do chetul nach tan atraig 7 pater nach dand suides.

§ 33. ISsed rochualæ ol máol díthruib Fri máolrúaoin isí figeld fodgníod la duiblitir na tri cáoca inda sesam 7 slechtain iar ccch salm. Ní apur frit ol maelruaoin ní fodgní lind. Occus ind 25 chantaici cindus nodngebtar ol máoldithruib ninsa ol maolruaoin atat tri altai leusom for ind gabail .i. a cétul uli fadeoid iar ngletin na salm. Nó a tri inda degaid cach caoeait. Nó a 30 cantaic ind degaid cecha gabalæ ISsed ón fogní la maoldithruib.

Israel to In convertendo. From In convertendo to Domine probasti. From Domine probasti to the end. The place where he sings the Magnificat is immediately after the Beati, not after the psalms. Every [other] division is sung sitting, the next standing. The pater noster which he recites at the end of each division, this is to mark the divisions.

§ 32. There was a certain nun from Caill Uaitne endowed with the grace of God. She would not rise without singing a pater. Sho would not sit down without chanting a pater. When she rose to recite the divisions [of the psalms | she used to recite a pater immediately after rising, and then she would begin the division. Then when that division was finished she would sit down and she would recito a pater immediately after sitting down, and then she would begin to recite the [next] division sitting down. It is by her example that he appoints [?] the pater at the end of each division. It is his constant usage to sing a pater whenever he rises, and a pater whenever he sits down.

§ 33. "I have heard," said Macldithruib to Maelruain, "that the vigil which Dublitir practised was as follows: the three fifties standing and a genufication after each psalm." "I do not tell thee [to do so]," says Maelruain, "such is not our practice." "And the Canticles, how shall they be sung?" said Macldithruib. "Not hard to say," said Maclruain: "they may be used in three ways after a division [of the psalms]: that is, either the whole number may be sung at the end after finishing the psalms; or three of

¹ Supply Otha domine probasti

² A gloss

³ Read each 'la 4 Read éirsed 5 Read si

§ 34. Búi alaile anchore i cluain úa duban hó. Mór iarum a sáothar da cet sleehtain matin ised dogníd 7 eét eacha tratha 7 cet im ermergi secht eet ule. Adfes do maolrúaoin indní Asbir mo bríathar ol maólrúaoin. Beith ré dosom ríanecaib 7 ní dognéa eid oenslechtain. Doronad ón rogabtha a eossæ cona dernæ figild rée mór ria necaib lasind forcrid dorigni día naild.

§ 35. Muim doberthar o thuatib is faiteiu laissom a nemfairitiu. Arisfemat araile do fodail leusom do bochtain (nó b) iarum Fobithin arna fodlat ind tuati do bochtaib. Ata lasna tuati iarum beith lór dóib do asenam nime acht doratat ní dona hanchairtib¹ 7 bidsom iarum fria toil. IS ferr a nemgabail iarum acht ontí bass formbthi nótí² addaim anmeartine

§ 36. Día fercaichther tra fria nech cid seehtair cid frit muindtir ma fosnather trist do tabirt for nech nó aithis troscud ind. issed conmidir máolruaoin do máoldithruib 7 dígde ind caich 25 ro cradis manip muindter accus cid fer muindtiri mad forbtiu 7 mat cias³ a maith riasind aurd [39³] dara gaib tresind dochradsa fris is ferr a dígde

them after each fifty; or one canticle after each division."

Now this is Maeldithruib's practice.

§ 34. There was a certain anchorite at Cluain ua Duban. Great was his labour: two hundred genuflections he used to perform at matins and a hundred every canonical hour, a hundred at nocturns—seven hundred in all. This was told to Maelruain. "By my word," says Maelruain, "a time will come to him before his death when he shall not perform a single genuflection." This came to pass: his feet were seized so that he could not perform a vigil for a long time before his death, on account of the excessive amount he had performed in other days.

§ 35. Wealth (?) that is given by layfolk, he is careful not to accept. Some
accept such things to be distributed by
them to the poor thereafter: because the
lay folk do not distribute to the poor.
The consequence is that the lay folk
decm it enough to win a place in heaven,
if only they have given something to
their confessors, and after that they
think it will be at their pleasure. It is
better then not to accept anything, save
from one that is holy, or from one that
submits to spiritual direction.

§ 36. Now if thou art angry with anyone, whether a stranger or one of thine own monks, if thou art wroth so as to lay a curse on anyone, or revile him, fasting is imposed for it: (this is what Maelruain prescribed to Maeldithruib); and to beseech pardon of everyone thou hast offended, if he be not one of thy monks; or, if it be one of thy monks, if he be a holy man, and if his virtue was reported before [he reached]

§ 37. Gille dano nó timtirid ní hecen aithrigi disuidiu arnachoarda eislis acht troscud deit fadéin tantum. Manataigter ind gille lasna bía omun dé nipa mor do brig lais 7 dotberae' eislis dianderne aithrigi dó. IArfuacra a chore' dó issed as cóir anord' dipendit dosom 7 arnachadfercaigthersn etir siue site siue insite Manatfercaichther frit gilla dano 7 nibí trist na hathis cet moailli's fort lann primitus dé abaind. Mauiteoiscea son bith for usei 7 bargin ind aidchi iar fercugud

§ 38. Mad doairli sale dano ind laim oc praind imberar usci leosom iarum iar comrue ind crontsale frisind laim.

§ 39. Fri saltair do géss nogebad mac bethad a salmu ISsed asberedsom desuidiu atat tri foglaide oc mo fogail mo suil 7 mo tengæ 7 mo menme dosnaireelæ hule int saltair IS sed immurgn asrubart maolrúaoiu fri maoldithruib ni lugæ mbis ind menme hisin cheill dia gabail ind tsailm de memur indas eid fri saltair.

§ 40. Ni fogní lasna celiu dé ól neich iar tabirt do neoch a fuail. IS sed rochuala la maol dithruib ised fogníd la siadal mae testa o aird móir ba diching

the orders which he transgressed by this ill-behaviour against them, it is better to be seech him.

§ 37. As for a servant or attendant, penitence is not necessary on his account, lest thou increase (?) his carelessness, but only fasting for thyself. If the servant who has no fear of God be not in awe of thee, thou wilt not have much hold on him, and he will treat thee negligently if thou show penitence to him. This is what is right, after admonishing him of his fault, that he should do penauce for his misbehaviour, and that thou shouldest not be angry in any way, either consciously or unconsciously. If thou art angry with thy servant, however, and there is no cursing nor reviling, a hundred blows on thy hand in the first place with a scourge. If this do not check thee, then thou shalt put thyself on bread and water for the night after getting angry.

§ 38. Now if spittle falls on a man's hand at meals, their use is to pour water thereupon, after the spittle touches the hand.

§ 39. A "son of life" should always recite his psalms by the psalter. This is what he used to say of this. There are three adversaries busy attacking me, my eye, my tongue, and my thoughts: the psalter restrains them all. Howbeit, this is what Maclruain had said to Maeldithruib: The thought is no less occupied with the meaning when one is reciting the psalm by rote than it is when he is reading it with the psalter.

§ 40. It is not the practice of the Celi De for one to drink anything after making water. This is what I have heard from Maeldithruib. This was the

¹ Read chaire (Plummer)

² Read a anord

aralúsad fer a muindtiri banne iar mbrith a fuail immach IS sed dano forógeni la cumine fotai. IS sed dano fogni la clemens mac nuadat ma danetarredsom dagmenme no mesce tre ol cormæ no chingiti medæ inddand dondecmised. Troscud darahesi aidehi arabarach statim.

§ 41. Screpul doberar do gilli no ócligar comaitecht do neuch o pecad étraid no do mnáoi má doní aithrigi iarum ind gilde [39^b] nó ind mnaoi¹ don pecad sin ised is imarcidi laiseom den scribul sin a thabirt a loge do bochtaib. Ni aurtet ní laisim cetamus a tabirt iterum dondhí hua taberr riam Ni hidan dano lais dondhí da taberr a thaechtad quod im pretium peccati datur.

§ 42. Ní haurchail dano laisim cid dognether ess usci dondhí bís for usciu 7 bargin. IS sed atbert máolruaoin fri 20 maoldithruib. Bliadain glantai lindi so ol sesem. Na tri .xl. aidchi do bith for usciu 7 bargin. lom medcusci ind domnaich ma tecme. Rocomarleced immurgu do loim mide do chumase ar 25 usciu isind tsamchorgus.

§ 43. IS sed fogní leusom indmat lam iar nimbirt aibne cid do aurlégund soscele teis neuch iar tabirt feich cid do cucin nó do nach ráod aliu indaim a lama.

§ 44. IS sed tucsom dano o maol-

practice of Siadal mac Testa of Ard Mor:—It was forbidden (?) that anyone of his monastery should drink a drop after passing his water. This had been also the practice of Cumine Fota: this is also the practice of Clemens mac Nuadat—if he were overtaken by jollity or tipsiness through drinking beer or a goblet of mead, when this happened to him, he had to fast the next night immediately thereafter.

§ 41. A groat that is given to a lad or young man for accompanying someone in a sin of lust, or to a woman; if the lad or the woman do penance thereafter for that sin, he considers it proper in regard to that groat to give their price to the poor. He does not hold it admissible, however, to give it back to the person by whom it was given in the first instance. But he does not consider it clean dealing for the person to whom it is given to keep possession of it, because it is given as the price of sin.

§ 42. He does not consider it forbidden that an ewer of water should be provided for one who is on bread and water. This is what Maelruain said to Maeldithruib: "A year of cleansing with us here," said he, "to be on bread and water for the thrice forty nights: a sip of whey-water on Sunday, if it chance to be ready." However, it was permitted him to mix a sip of whey with water in summer-lent.

§ 43. This is their practice: to wash their hands after plying the scourge, whether it be to read aloud the gospels that a man goes after doing penance, or whether it be to the kitchen, or to any other matter—he washes his hands.

§ 44. This we received from Mael-

anes

ruaoin. Aithrus ind anmcharat dia bliadna bens mád hi cóin beith. Cid mencui immurgo maith ind occus is cet.

§ 45. Ni fogní lasna celiu dé ni di nach ret do denam iar nespartain domnaich. Fecht robúi damsæ domchaomnacuir airisem hi fothrucad sel bec iar nespartain domnaich. Asrubartsom buith cen anland de saill na him aidchi ndomnaig 7 dia domnaich tara heis.

§ 46. IS sed asrubartsa¹ fri nech bad eraibdeeh conabat mór fair deithitiu na coilnidi manip fri toil dé dosmerat. IS sed atrubart maolrúin fri sechnasach espiscopus ochild golpin. Condatecht a mathair cucisom aggaire 7 tamen nolnit auerti a pecetis. Iarmfacht iarum sechnasach do máolrúaoin. Cindus nombíad etir an déde sin IS sed asbertsom cenis tucasu chucud dochom betad hisi ni rucasi tussu ad [40*] mortem si uero conuersa fuerit debes curare eam Mad fir doim tra nech bess coldnaide dlegair airchisecht de amail cech doim

§ 47. Teoræ briathra forfaccaib diarmaid app iæ la cartaeh nespiscopus. Fit foss figell .i. ní bé erchailiud lat. is hé so fit nocaithiub dogres. Bíat i fus cen scucht. IS si figell indso dogen

§ 48. IS sed fogníd la máolrúin intí día maccleirchiu forsa mbeith ítu mór comarlecud digi usei no midec dó o trath teirt co hiarmergi Accus dogníd trichoit pater hi crosfigild tara héisi.

ruain: To consult his confessor once a year regularly, if he be at a distance: if he be nearcr, however, it is allowable to consult him oftener.

§ 45. It is not the practice of the Celi De to do anything whatever after evensong on Saturday. Once it happened to me that I chanced to stay in the bath a while after evensong on Saturday. He told me to go without condiment of bacon or butter on the Saturday evening and the Sunday following.

§ 46. This is what he said to one that was devout: that concern for carnal things should not weigh on him, nnless they led him to oppose the will of God.

This is what Maelruain said to Sechnasach the bishop from Cill Gulbin. His mother besought him to take eare of her, and yet would not turn from her sins. Then Sechnasach asked Maelruain, "How shall I at all manage these two things?" This is what he said: "Though thou bring her not to thee to life, let her not carry thee to death: but if she be converted, thou art bound to take care of her." If anyone that is carnal be really poor, he deserves pity, as every poor man doth.

§ 47. Three words Diarmaid, abbot of Iona, left with bishop Carthach: pittance, perseverance, cross-vigil: that is, do not make a resolution—"This is the pittance I will always eat. I will say the Beati perseveringly without desisting. This is the vigil I will perform."

§ 48. This was Maelruain's practice: any of the clerical students who suffered from great thirst had permission to take a drink of water or whey from the hour of tierce to that of nocturns, lest

Arnahimfoilnged imned dó ind roítu. Othá immurgo iarmergi co teirt ní comleced1 dig do neuch cid fri geld bais nobeth. 'Aos labor tra 7 senoiro nistimsaich greim riaglad do beith gen ní amail áos sonairt ISsed rochuala2 maoldithruib ised fogeni ildius mór Aos cacha tratha indtí bád rolabur ní do denam dó im teirt arale i medon láoi Araile im nóin Araile im íarnóin amail 10 nobíd lobre caich. Gilde 7 ócláoich dobered a colaind do máolruaoin doluigti troscad dóib indtand nombid cin troiscid leo. Feli napstal3 i samchorgos ni aurchoil som4 inn figill nach5 do logud indib.

§ 49. Teclaim ubald dano dia domnaich no gluasacht oen ubuild díob de lar ní fogni lcusom INdtí dano nad caithe feóil ised is imairchidi laisim conaralúsa⁶ a henbraithe Denam seillne dano ind domnuch ni cóir laisim acht a ndenam ríam.

§ 50. Reim aósa lanamnasa forsambí anmeharti. O anteirt día luaoin co matin dia cetaoin [40^b] Suiri 7 dilmaine dóib in his diebus duobus 7 uoctibus etir praind 7 lanamnais Abstinit foraib iarum fri feoil 7 lánamnas. O matin día cetaoin co matin día dardáoin Suire dóib iterum o matin dia dardáoin co matin día aoine. A

excessive thirst should cause him suffering; and he was to perform thirty paters in cross-vigil thereafter. From nocturns to tierce, however, none was permitted to take a drink though he were at the point of death. As to the infirm and old, however, the rigour of the rule does not bind them to go without any thing, like healthy persons. This is what I have heard from Maeldithruib: this was the practice in Lismore: - Different folk for different hours: if a man were very infirm, he was to do some duty at tierce, another man at midday, another at none, and another in the afternoon, according to each man's infirmity. A lad or youth that gave up his body to Maelruain, such would be excused from fasting when they had made themselves liable to fast. The feasts of the apostles in summerlent: he does not forbid the vigil to be relaxed on these days.

§ 49. Now gathering of apples on a Sunday or lifting a single apple from the ground is not allowed among them. In the case of oue who does not eat meat he thinks it proper that he should uot be allowed to drink the broth thereof. He does not think it right to prepare a selann on a Sunday, but that it should be done beforehand.

§ 50. The course prescribed to a wedded couple who are under spiritual direction. From prime on Monday to matins on Wednesday, for thoso two days and nights they are given exemption and licence both for meals and conjugal intercourse. After that time abstinence is imposed on them both from flesh and intercourse, from matins

¹ Read comairleced

⁴ Read ní aurchoil laisseom

² Supply la

⁵ Something lost here

³ Read na napstal
⁶ Read coná rolúsom

congmail iterum doib o lanamnas o matin dia aoine eo matin dia luaoin.
i. tribus diebus 7 noctibus in separatis
Apstinait praindi inciunio foraib eum nocte seanti 7 in sabato eum nocte dominica die Suire dóib ar prainn tantum dia domnuich 7 aidelui luaoin.

§ 51. Intí dano arbir bith oss nallaid no mue naldaich 7 nad caith aliam carnem in paseha non mandueat aliam earnem usque ad aliud pascha et nisi necesseitas aliqua coegerit illum. Ar ní ar feoil adrime indísin Mani chaithca dano feoil 7 saill in pascha cid gortai no genti dodnimairect do chaithim feolæ 7 nimbe anaild arbera bith is ferr laisim 7 is inildiu dó daul do ecaib ar comaldnad a ingill inddás tuaslucud for feóil 7 is ar martrai atrimther dó eed doneemai bás ind ar eomalnad androtairrngert do anmcharait. Ar níco dlegar tuaslucud for feoil cid isind chaise conidtoslicea ind anmchara 7 is do laim ind anmcharat is eóir laisim eith airitiu in tsaerafaie 7 ised bud eóir laisim combed de laim anmeharat arfemad saerafaic

§ 52. ISsed as chóir laisim i pendit ind áosæ galrich de bithbúr praindea. Beomarbad¹ forruib cachlacein arnara² fochand báis dóib in sircharcrad 7 ma dorontar ón is cen a fis doibsom .i. a rád fria thimthirid inda timehol doberar seland dóib hi tiuglagin nó for

on Wednesday to matins on Thursday. They are given exemption again from matins on Thursday till matins on Friday. They must keep themselves again from intercourse from matins on Friday till matins on Monday, that is, they are to live separately for three days and three nights. Abstinence from meals is imposed on them on Friday and the following night, and on Saturday and Saturday night. They are given exemption, for meals only, on Sunday and Sunday night.

§ 51. Now he that eats the flesh of a wild deer or wild swine and who eats no other flesh at Easter, must not eat any other flesh until the Easter following, unless constrained by some necessity (for he does not reekon this as flesh). Now if he does not eat flesh and bacon at Easter, even though hunger or heathen constrain him to eat meat, and he has nothing else that he may cat, he thinks it better and safer for him to face death for the sake of fulfilling his vow than to relax in regard to meat; and it is reekoned to him as martyrdom if he chance to die for it, to fulfil what he had promised to his confessor. For there ought to be no relaxation as to flesh even at Easter, till the confessor grant it; and he thinks it right that it should be from the hand of his confessor that he should receive the sacrament.

§ 52. In the ease of penance laid on sickly persons, this is what he thinks right, as to the continual preparing for meals: alternate reviving and mortifying is practised on them, lest the perpetual confinement should cause their death; and this is done, if it can be

aran acht is móo [41a] fogní a tabirt dóib isind tiuglagin Feeht robai atconnaire ind tapp robói ind hí ropo ole a mblath inda reclesach. luid som iarum doehum in eoe1 7 dogeni fadesin ind tiuglagin allae sin dobert trian foreridi de usei ar chuid cach lac sin2 7 roberbi ind usce am dechaid3 a trian sin la bruith 7 doratt enoe de imbim ar ehuid each ae 7 roberbi ar ind usei 7 is iarum dorad min aire is amlaich sin cech día roairgsetar som iarum caomelód a mblatha 7 niconfetadar eid fodruair uar rombi ind fit eetne ateitis ein eumscugud Antan tra dontie aitherriueh blath 7 beogud ammarbad cach la sel iarum do ambcogud indtale dia marbad ind cruth sin.

§ 53. Aos trog dano nad ebat amail each manip mall' beti oceae 7 dia ndeine galar gabail ara fual mani tiasat immach is deithbir laisim eid comarleether foraib do daul immach arnarap galar doib gabail foraib acht ropa techtae adlúsat .i. ni argara itid díob. Mad fri rochaidecht immurgo non permittitur irc.

§ 54. IS ferr dano lais 7 is inilliu doncoch na rofaomæ coibsena neich mani pendea areir acht ní bes etir la ncoch do tabirt fair di maith cen airitin a cobsen 30 si quis uero sua peccata alicui confitiatur (vel e) o⁵ lanpendait fair nó a indarpæ mani penda.

managed, without their knowledge, by telling his servant privately, "Let a seland be brought to them in their pottage or on bread" (but it is more usual to bring it to them in the pottage). Once it happened that the abbot who was in Iona saw that the recluses had a bad colour. Thereupon he went to the cook and himself made the pottage for that day. He added one-third of water to the daily allowance and boiled the water. When this third had boiled away, he put a lump of butter on each man's allowance, and boiled it on the water, and then put meal over it, and so he did every day. Then they noticed the change in their colour, and knew not what had caused it, since they saw the usual ration unchanged. So when their colour came back and they revived, he continued alternately to mortify and revive them from their dying state after this fashion.

§ 53. Now as to invalids who do not drink like other people, if they do not loiter over it, and if retention of urine causes disease unless they go out, he thinks it reasonable that they should be allowed to go out, lest the constraint upon them should induce disease; always provided that they drink a proper amount, that is, as much as quenches their thirst. If, however, excessive drinking be the object, they are not allowed to go out.

§ 54. Now he thinks it better and safer that one should refuse to receive eonfessions from anyone, unless he does penance at [the confessor's] bidding; but one should do [the sinner] all the good that lies in one's power, short of receiving his confession: if, however, a

§ 55. Nodlaie stéill ni eoir lais berrad na fothruc¹ na scoltad connaid nó nach gníomrad ale amail nach dentar dia domnaich. Eductio Christi ex egipto 7 a tabirt dochum tempuil 7 cloud diabul. Celebrad domnaich [41^b] indib ni aceammar praind indi² fri díe

§ 56. IS sed dano is choir la colchin sacrafic do tabirt dond aos bís illobrae fri huar mhbáis acht doratat fretech cech 10 espi Lecsiu immurgo ildeth nde mess for a menmainsom dús ind fircomtúd acus mad ed ón rombeir ind sacrafic sláne doib den chursin. Ni dóig immurgu sacrific doatarrachtar³ iterum fri deg- 15 enca⁴ iarsin

§ 57. Ni haureul laisim dano eid arfaomtar ní o lex áos 7 a tabirt detsiu iarum do bochtaib neich forbé lortid do muindtir de fobithin maith leisim bess 20 ni tabrait ní de dena bochtaib.

§ 58. Antand done maing aircend praindo 7 suscitatur corpus ad cupidiuem ceith mín cid anmín Ni heeoir laisim ind praind sin do adcor forsind comdid ar brue friss ut dicat aliquis. Doselbi fein tra do praind accus is cretem laisiom nipa menic dogentar fris iarum an eola sin. No digbail neich den

man confesses his sins to some one, full penance must be laid upon him, or he must be banished if he does not do penance.

§ 55. At the Epiphany he does not consider it right to tonsure or wash or split wood or do any other form of work, just as such things are not done on a 5 Sunday. The bringing of Christ out of Egypt and the presentation in the Temple and the defeat of the Devil: on these days Sunday's office is to be said: we never saw dinner in the daytime on those feasts.

§ 56. This is what Colehu approves, to give the sacrament to those that are lying sick at the hour of death, provided they have made a renunciation of every vanity. Leave it, however, to God to judge the mind of such, whether it be true conversion; and if it be so, [be sure that] the sacrament can bring salvation to them in that moment. It is not proper, however, to repeat the sacrament thereafter in extremis.

§ 57. He considers it not unlawful that somewhat should be accepted from idle folk, and that thou shouldst afterwards give to the poor anything that is left of it when thine own monks are satisfied, because if it is in the hands of the idle, they give none of it to the poor.

§ 58. When at the end of a meal the body happens to be roused to lust, slightly or strongly, he considers it not amiss to cast that meal back upon the Lord in displeasure at him, as if one should say "There, keep thy meal for thyself!" and he believes that this trial of him will not often be

¹ Read fothrucud

² Read indib

⁵ Read muintire

⁶ Read mad

³ Read do aitherracht

⁴ Read dédenchu

⁷ Read colas

praiud 7 attag nde fris 7 ut ne nos indducas ind temtationem 7 deus in adiutorium usque festina.

§ 59. As duanat foibdi¹ a tolæ bes la coibsenugud no imradad tantum no la oitid. Abstinit dedirn doa traothad fobithin is roimmad fola inda cuirp ised adrali. Andand fofeiscren iarum ind fuil is and fofeiscren ind tol 7 an accobar.

§ 60. Malaisi daimindsi Sur laisiom copar a ainm Ropo trom iarum accobar forsind ingin ar ita trian forcraid de aceobur in mulieribus sech na firu Conidmidethar som iarom ammod 7 a fit co cend mbliadnæ .i. fit mesraigti som.2 [42ª] Doluid iarum cuci som día bliadna 7 eupidinem suam confessa est adhuc permansisse. Bui siom oe huamim ara eind. Sadais iarum ind snathaid fo tri inda dernaind co toltnadar3 na tri srotha folæ asind laim Is iarum atbertsom is deithbir olse cid ansa don curp hitá a tóla morasa a eongbal Dorragab som iarum ind praind iterum. Roboisi dano forsuidiu eo cend mbliadna 7 cupido adhue permansit Sadidsiom dano ind snathat fo tri inda laim isuidiu co tultatar dano na tri srothe fole eisse Dogabsom dano ind praind iterum co cend mbliadna 7 sadais and snathait isuidiu. Nicotolid immurgu bandæ fola essiu isuidiu Is iarum asbert som frie congab tra i fechtsa olseisiom forsind fit sin cot ee

§ 61. Arale cendaigi taithigit4 hi

made thereafter. Or else, to subtract a part of the meal, and to pray God therewith [and to repeat] "lead us not into temptation," and Deus in adiutorium as far as festina.

§ 59. Persons whose desires are exeited, it may be through hearing confessions, or merely with meditating, or through youth, need strict abstinence to subdue them, because it is excess of blood in their body that is the cause. Afterwards, when the blood fails, then lust and desire fail.

§ 60. Molaise of Daiminis had a sister named Copar. Now desire lay heavy upon the girl, for it is a third part as strong again in women as in men. Then he regulates her portion and her pittance for a year: that is, a measured pittance. On that day year she came to him, and confessed that her desire still persisted. Now he was busy sewing before her. Then he thrust the needle thrice into her palm, and three streams of blood flowed from her hand. Then said he, "No wonder," said he, "if it is hard for the body, wherein are these strong eurrents, to contain itself." Then he diminished her meals a second time. She was on that ration for a year, and her desire still persisted. So after that time he thrusts the needle into her hand thrice, and three streams of blood flowed from it. So he reduced her meals again for a year, and at the end of that time he thrust the needle [again into her hand]. This time, however, not a drop of blood came out of her. Then he said to her: "In future," said he, "keep on this pittance until thy death."

§ 61. There was a certain itinerant

tír muman ind amsir samdine dobered huadisi imchomrac na mac hethad ind tíre congraid1 iarom disi hé 7 ronáil fair cona tormaigfed nó na digehad cid a oen focul dia briathraib si no di briathraib ind cáich cossa fuided. Asbertsi fris iarum conarhera2 dam olsisi fri maolruain no fri fer da crich acus is dóchu ón fohith isuidiu3 rombói maolruaoin quam samdan. Is si mo sanseresa di eleirchih 10 ind deiscirt 7 ui conchera fris dus ind airim hanscala for a cubus 7 dus and geha mo anmeairdessa. Negotiator hæc retulit. Andand immurgo frisiom romha si sainscre'samdine he atrecht fochctoir 15 7 dohuargaih a dé laim hi crosfigill 7 atluchestar buis do dia. Anddond iarum athert fris dus ind aithcomraictis hanscale [42b] fris 7 dús ind arfaomad a anmchartisi imdercad corrici a ucht 7 20 slechtais fo trí 7 spatio magno siluit. Is iarum athertsom apur siu 'fricsi tra olsesem conimthisi comarli hude Postca narrauit negotiator omnia haec uerha do samdin 7 illa dixit anda lim ol sisi dorraga ni don mac sin. Is iarom doticsa6 a delg asa brut 7 clandti inda gruaid conidairsir isind chnaim 77 da srenga ais iarom. Nicontuilid immurqu cid a ocn hande folæ ass. Fecais ind cendaig for qui 7 torrsi oca faicsin sin Gahesi iarum ind crecht citir a dí mer 7 fecais for a fáscud rée mór 7 nicontaldad hanna as Ascadad iarom dolduid bannan hec bec as lasind fascad fottai. Banna 35 bec son de usci 7 robúi huidetai bec fair do caomelod a datha. Dohertsom for a hingin iarum in dibúrsin mhic sin. Asbertsí tra airet hés iarum olsí a cutrumesi do súg inda curpsom ni he mundteras indda taobatu dó fri hanscala.

pedlar in Munster in the time of Samdan. who used to carry greetings from her to the "sons of life" in that country. Once she called him to her and bound him not to add to nor take away a single word that sho said, nor a word that anyone should say to whom he was sent. Then she said to him: "Say to Maelruain for me," said she (-or to Fer Da Chrich, and this latter is more likely, since MacIruain was more venerable than Samdan), "that he is my favourite among the clerics of the Descert, and another thing thou shalt say to him: ask, does he receive womankind to his confession, and will he accept my soul-friendship?" The pedlar took this message. But when he told him that he was Samdan's favourite, he rose at once and raised both hands as in a cross-vigil and gave thanks to When the pedlar asked him next whether women took counsel of him, and whether he would accept Samdan's soul-friendship, he blushed down to his breast, and made three genuflections, and fell silent for a long time. Then he said: "Tell her," said he, "that I will seek counsel from hcr." Then the pedlar told all these sayings to Samdan, and she said: "I trow," said she, "something will come of that youth." Then she draws her brooch out of her mantle and drives it into her cheek till it stuck in the bone, and then there came out two filaments of milk : yet not a single drop of blood came out. At that sight the pedlar hegan to weep and wail. Then she took the wound between two fingers and began to squeeze it for a long time, and not a drop was wrung from it. Then at the last hy reason of

¹ Read congair

⁵ Read buide

² Read conerbera

⁶ Read doicsa

³ Read is sruithin * Supply dollotar

^{*} Supply asbert

associa

§ 62. Maccaildecha eraibdecha id serc1 lais daul doa hacaldaim2 7 do nertad irsi doib 7 i nemfecsiu inda gnuis 7 senoir it coimitecht 7 anacaldaim iarum for aulaid oc cros ind dorus lis no isind disirt imbiatt 7 ind senoir dano teiti latsa 7 scnoir caildidi bis a comaitecht na maccaildidi do bith hi farrad 7 ni cian huaib imbíat. Andand donetarrat míaccobar nó míimradad tre faicsin no ac acaldaim mbanscál ma atrocuil am menme nad cometesta dó ceith folam deit ni fil brig laisiom hisind accobar sin. IS fochrie immurgu ma gabthair tairis and and mbis a foindel inda menmain commór fri mimradud a timtasad [43a] for caulæ feib dorrontar 7 tuidecht³ légind nó a scrutain fris 7 menme isind aurnaigti. Nicon aorsusa4 laisiom commas pende ara faoendel sin indda menman. Fobithin nícomór5 imbisom ifus eitir.

§ 63. Bithfer fíta na riaglae tra ceith dand erán 7 den seildind imbe .i. ind 25 lethbairgin 7 ind cethramtu nó anaild 7

the long squeezing out came a little tiny drop. It was a little drop of water, and there was a little yellow on the surface enough to change its colour. Then she put this little driblet on her nail, and she said: "So long," said she, "as there is this much juice in his body, let him bestow no friendship nor confidence upon womankind."

§ 62. Devout young nuns he thinks it [right] to go and converse with and to confirm their faith, but without looking on their faces, and taking an elder man in thy company: and it is right to converse with them standing on the slab by the cross in front of the hostel, or in the retreat where they live. And the elder who goes with thee, and the senior nun who lives in company with the young nuns, should be present and not far from you, where they are. When ill desires or ill thoughts overtake thee, through seeing women or in converse with them, if that it is not to be indulged by thee even as an idle thought (?), then he considers that such desire is no great matter: it is meritorious, however, if a man gets clear of it. When the thoughts are constantly straying towards ill meditations, they must be checked and recalled as far as possible; and he should resort to reading or to examining himself against it, and keep his mind fixed on prayer. He does not consider it easy to fix any penance for such straying of the thoughts; for not much about it here at all.

§ 63. If a man constantly keeps to the pittance prescribed by the Rule, both as to the bread and the *selann* of

¹ Corrupt: perhaps ni haurchail

² Read nacaldaim

³ Supply do

⁴ Read nicon aurusa or perhaps niconfuarussa (for niconfuar-sa)

⁵ Something lost here

aldind cid fogluasa ind doenacht ind accobar combí todiuscad accobir in membris bes beith fochetóir són lasan praind. Baóes beith inda ligiu eitir codlad 7 cen cotlatt. Bes immagaba ceit eo matain níce mórbrig laisim and acht ni cometestar dond accobar ma dogabthar chetamus a fit is imfolang galir són 7 fíce secda brond A mesrugud do neuch tra buddesin la colus ind fita . 10 arnara fochund galir mat robecc. Narap altram dualchi mad romór. Ní iarum notlortnigetar 7 nat furea galir. & A timmarcad fo reir na ndáonnacht ar is ecsamail reim daonachta caich. IS sed file irriagail doimine abbatis romæ is ferr lais 7 is inildiu do anmin neich ind fit bec min quam ind fit mor de tuari anmín Fobithin is ferr do fulang duine 7 da blath ambece mín 7 is lugai dodúsci ind daonacht fri miaecobar quam ammór den gantuarai

§ 64. Andand as crad tra don chach frisambí immalde de aos [43b] sruith. nemchomaitecht doib im caomclód praindi nó a tórmach 7 temet ipsam eastigas do traothad do tole 7 do accobair 7 ní airigetar sam ón. Anda leosom immurgu isarabstinait deitsiu. 18 inildiu laisiom iarum nemchomitecht doibsiom eid erad doib 7 coch be a sruithe indas ni bes epiltiu anme dit 7 indas nad pende a chinta Dogniat arale immurgo guehoib-

butter (that is, the half loaf and the quarter or other quantity), and the [proper amount of] drink, even though human weakness may stir desire, so that there is an excitation of desire in his members (perhaps it may happen immediately with meals, or it may happen in bed, whether he be asleep or awake, or perhaps he may escape it until morning)—he counts it no great matter, provided there be no yielding to desire.

If a man's allowance be suddenly diminished, that will cause sickness and dry internal piles. Everyone should regulate his pittance for himself, knowing the proper amount, that it cause not sickness, if it be too little; neither nourish vice, if it be too much : as much then as suffices him, and does not induce sickness. "It should be limited according to men's natures, for the course of nature differs in each man, This is what is laid down in the Rule of Doimine, Abbot of Rome; he holds it better and safer for a man's soul to use a small light pittance rather than a large pittance of coarse food: for the small light diet is better to sustain a man and make him healthy, and it excites human nature to ill desires less than the large diet of coarse food.

§ 64. When it is grievous for anyone in regard to such elderly people as live with him not to indulge them with a change or increase of diet, while thou art chastising thyself to subdue thy desires and propensions, and they do not observe this—(they suppose, however, that it is by way of abstinence on thy part)—he considers it safer in such a case not to indulge them, even though it be grievous to them, and

senæ do thuildiud indaldeth fadesin do tormuch pende foraib 7 ni coir son 77

§ 65. Praind dano do tomailt la marb hi tig ceth naob is a hurcul acht sailmehetal 7 aurnaigti occo. Cid ind fer graid dobeir sacrafie dond fir galir dlegair dó daul astig statim iarum ne presenti illo moritur. Ar diambe hi fiadnaisi ind bais istig nicotaldad dó oifrenn do denam conidcoisrecad epscob 10 Tocaomnacair do diarmaid 7 do blathmae mac flaind fecht robói conid eiter a lamaib rothathamir cú rui quando mortuus est tarmartsom¹ oifrend do denam iarum cen a coisecrad conditoir- 15 mese coleu díob uctaras ind leuitic 7 diarmait dano abb fa lais oceo

§ 66. Fecht robai luid araile manoch do findio mae uiatach for sétt. Teemoncuir banseal immaildi fris arsin teit² 7 postulauit ilda concubitum eius. Foecirtt lamae fair fadeoig eommaranic earadrad irse [44*] Nicotaldsom iarum der dia gruad statim cotanie dochum findio 7 confesus est illi culpam suam Findio dixit nicombia bríg isindi sin Demmun aridralistar sin olsesiom dot breithsiu úanna 7 dotfastad eiter tuaid 7 dotbreith a teg pendi corop imdergad deit fía cách Nípa cobair immurgo dosom sech ni raga

however aged they may be, rather than that to do anything that might be death to thy soul, or shouldest fail to do penance for thy soul's sins. Some, however, make false confessions about themselves, in order to increase the penance laid upon them; but this is not right.

§ 65. Now, to eat a meal with a dead man (though saintly) in the house is 5 forbidden; but instead there are to be prayers and psalm-singing on such occasions. Even one in orders who brings the sacrament to a sick man is obliged to go out of the house at once thereafter, that the sick man die not in his presence; for if he be present in the house at the death, it would not be allowable for him to perform the sacrifice until a bishop should consecrate him. It happened once on a time to Diarmait and to Blathmac mac Flaind that it was in their hands that Curui expired. When he died, they were about to perform the sacrifiee thereafter, without being reconsecrated, till Colchu hindered them from doing so. The authority is Leviticus; and Diarmait also, the Abbot of Iona, was with him on that oceasion.

§ 66. Once upon a time a certain monk went on a journey to Findio mae Fiatach. A woman happened to meet him on the journey, et postulavit illa concubitum eius. She laid hands upon him at last, and there befell intercourse by tryst between them. Immediately thereafter he did not stay to wipe the tear from his cheek, till he came to Findio and confessed to him his fault. Findio said: "That shall not matter. A demon has contrived it," said he, "to carry thee off from us, and to set thee among the

tuaid Rogai¹ do saecrafie 7 isintturtt ehetna biæ tre cach oena Doluid ind satan ehuiei iarsin 7 atgladastar tria aslach tanaidi²/7 dixit ildi. Nipa mor a glauad deitsiu ind chomairle dobeir findio IS sed is maith deit eree co deit. comgald co ruecæ breith fort dochoidsom ón dano 7 confesus est illi 7 dixit comgeld. IS foehen am do tichtu ní bía brig desium 7 comgellus dixit eadem uerba quæ dixit findio. Andand doluid a bendchar sechtair. IS and gabuis port curuch coluim eildi 7 satanas suasit illi ut irct ad eolumbani niba hice deitsiu tre findio 7 comgeld olseisiom ised is maith deid perge ad columbam. Dochoid on dano 7 dorat a eoibsena dosom 7 dixit ildi columba, sicut3 erucifixsi christum per temed ipsum pecato fot infindio quod non 20 eredidisti quod dixit ildi per ipsum sanetam⁵ tereio in comgello quarto in me adbirsa fritsa ol colum cilli cuice bliadna

isen 7 C. dee pendi fobithin/na dimieni doratais

for firbald erist .i. findio. Finit do- 25

seribus sin domdoig 7 inddí seeol so 7 ni hainfis acht día necar doniam indnos

sa hi teg pende 7 nitberasam eiter

laity, and bring thee into a penitentiary, that thou mayst bo publicly put to shame. It shall not avail him, however; thou shalt not go into a penitentiary, neither shall he earry thee off among the laity. Thou shalt go to the sacrament, and shalt continue under the same rule through each fast." Satan eame thereafter to him and accosted him, tempting him a second time, aud said to him: "The counsel Findio gives thec will be no great cleansing for thee. This is what is good for thee to do: go to Comgell, that he may pass judgment on thec." He went accordingly and confessed to him, and Comgell said: "Welcome indeed is thy coming: this thing will not matter"; and Comgell said to him the same things as Findio had said. When he eame along from Benehor, just then Colum Cille's curragh reached harbour, and Satan persuaded him to go "Thou shalt get no eure to Columba. through Findio and Comgell," said he; "this is what is good for thee to do, go to Columba." So he went and made his eonfession to him, and Columba said to him: "Thou hast crucified Christ once of thyself by sin; secondly, in the person of Findio, because thou didst not believe what he said by the Holy Spirit; thirdly, in the person of Comgell; fourthly, in I pronounce upon thee," said Colum Cille, "fifteen years of penance because of the contempt thou hast shown for a true limb of Christ-namely, Findio." Finit. (I have written this on my own account, and these two tales; and it is not in ignorance, but to set them forth that we proceed in this way.)

§ 67. Etaeli berar do áos tuati eotaot⁶

§ 67. A garment that is brought from

¹ Read Regae ² Read tanaisi ³ quater C (see Notes): read semel ⁴ secundo C ⁵ per spiritum sanctum C ⁶ cotetet C

demun coronaocnastar1 7 nídnanaid2 a crothad nach a flescad acht a nidi. Araile ancarae robui hi cluaoin mae naois laisrien a ainm imnocht imdilmain een ní for a eubus. he dano hi luibri galair. Nombered iarum eách ar uair dina mac cleirehib dochum a tigid leu. Ronuce araile mac clerech and aidei /doehum a tigi dobert brat fa a taob. Conidtuil3 laisren for a brut. Atchí aislingi eoildnidi 7 niconfacae 6a gein gusan aidehi sin. Atraig iarum fecais for cáoi 7 maireetcnaich fecais for figild iarum corogaib na tri cáocetæ fri figild Tolduid iarum taurtaim fair fora beolu, Tonanie iarum ind taingil 7 dixit ildi. Na bád bronach tra olse quam4 in áce nocti sensisti iterum in uita tua non 7 sensis.5 accus issed foruair indí sin Fobitin is brat lanamuæ ind brat forsa 20 roæ 7 ni roaonacht iarna beith lasand lanamain cotreicigurs demmun iarum úare nad roanacht. Ar nach brat berair do áos étraich conamteit7 demmun airet nat negar 7 cetera

§ 68. Ni molatharsom ind troscud is ferr lais ind fit mesraigti dogres niconfil eiter ind riagail i fueregtaie acht mad a einta oircene Aon troscut hi riagail comgeild .i. ind cetain ria eaisc. Trí troiseiud immureo tantum la colum cilli in ando .i. aidehi notlacc steill .i. post .xii. nataleis 7 ochtmad imbairginc9 coluim cilli isuidiu 7 scilind 7 bochtan ais maith bat ead indas ind troiseti sin 7

the laity a demon accompanies until it has been washed; and it is no protection to shake or beat it, but only to wash it.

A certain anchorite lived in Clonmac-5 nois, named Laisren, quite naked and free from sin, with nothing on his conscience. Now he was infirm with discase; so each of the clerical students in turn used to take him home with him. A certain student had taken him home one night, and put a cloak under him. Laisren slept upon his eloak. He sees a carnal vision, and he never saw one from his birth till that night. Then he rose up, and began to weep and lament. Then he began to perform a vigil, and recited the Three Fifties with his vigil. Then a trance fell upon him, as he lay on his face. Then an angel eame to him and said to him: "Be not sorrowful," said he; "what thou hast felt this night thou shalt not feel again in thy life. And this is what caused the thing: because the cloak on which thou hast slept is the cloak of a wedded eouple, and it has not been washed since it was used by them. So, because it has not been washed, a demon hath. . . . For any cleak that is taken from lustful people, a demon accompanies it so long as it is not washed," etc.

§ 68. He does not commend fasting: he prefers a regular measured pittance. There is no Rule where it is imposed, except on account of injury done. There is one fast in Comgall's Rule-namely, the Wednesday before Easter. However. Colum Cille recognized three fasts only in the year: the eve of Epiphany-that is, twelve days after Christmas, and the eighth part of Colum Cille's loaf at that

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¹ coroenastar C Cotretiguir C

² ni anaich C

⁷ cotnimtét C

³ conatil C 8 fuirestar C

⁴ quod C 5 senties C 9 Read mbairgine

 $[\]lceil 22 \rceil$

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ind cetna cétaoin [45°] de quadragissima 7 in cena cetain post pensticostin ochtmhadh in cechæ. INd ainc immurgu in chesta dosforslaiede¹ colum cille for nochaib herenn fobithin atbathatar dend ainc sin sruithi iar sireacht in chorgis Ba erdath 7 ba lith mor iarum la colum cille ann dogress dona braithribh ass ningnama doib ann nobithe tremsi ocaurcilliud 7 oc legcude usce trit feil na 10 nairemon leisom insin fobithin is ann forcentai anas.

§ 69. IS cutrumme tra hirriagail coluim cille fit sathairn 7 fit domnaich fobithin in chatudh robui forsint sabbait i fetarlaic in opair tantum is and deilicid fri domnach Ata irriagailib ailibh dano cosmailius fitta i sabbota 7 in dominico in tun tra inbis isna riaglaib superponat nó superpositito do leith fitt 7 do leith trosud is dir insin cena caræt immurgu in tan is troscud i. cena in nocte

§ 70. IS cumme dano forich in biat no an offrend in oen ocus in soehaidhe ar ni luga cumung naernaighthi dosom cit lir quam si sibi soli assignetus amail nach moa soillsi na grene don oenfer for leith indas don sochaidhe

§ 71. IS mor leisim in mile eemenn nó eo amplius do aithidhigh in deissi i domnuch is² foracbadh in mile cemind fri torrome fir galair fri tabhairt eomne do 7 do ocaib 7 tuathibh biti fo anmchairtes

time, with a seland and a bochtan of good milk: that was the manner of that fast; and the first Wednesday of Lent, and the first Wednesday after Pentecost: the eighth of a loaf to each fast. However, Colum Cille relaxed the fast of the Passion for the saints of Ireland, because old men died of that fast after the long privatious of Lent. A great festivity and merrymaking was regularly allowed by Colum Cillethereafter to the brethren: the growth of the crops was given to them then: three months were spent in tending and watering them. He called that the Feast of the Ploughmen, because it was then that the crops reached their full growth.

§ 69. In Colum Cille's Rule Saturday's ration is the same as Sunday's, on account of the honour paid to the Sabbath in the Old Testament. It is only in respect of work that it is distinguished from Sunday. In other Rules also there is a similarity of rations on the Sabbath and on Sunday. When, however, there is in the Rules "superponat" or "superpositio," this is properly applicable to a half-ration and half-fast; "cena careat," however, is used when a fast is meant—that is, cena in nocte.

§ 70. It is all one whether one person or a number is present at the *Beati* or the Mass; for there is no less efficacy in his prayer if there be many present than if it be appropriated to himself alone—just as the light of the sun is no greater for one man only than for a number.

§ 71. He makes much of going the thousand paces, or more, to visit the tenantry on Sunday; and the thousand paces have been left as an ordinance for watching a sick man, and for

10.5

¹ Read doforslaicthe la

² Read issed

dotiagat do airsemh offrind 7 do etsecht procepti 7 do rætaibh tricibh cene 7cetera:—

§ 72. [45^b] IS hed rochuala la crundmael acht fo thri nieo rotroisei mælruain o gabis tamlaehti i. for artrig mac fælmuire im chaingin robui de muintir tamlachti friss. Iarsin chetna troscud cetemus romemaid coss ind ríg indó. Iarsin trosc¹ tanaise rotuit in tenid corroloise hó o mulluch eo talmin. Iarsin tress troscud fogeib in rí bás.

§ 73. Bithbés² menadche is he a auctartas robui telchomrae mor i muidh lena de noebaib herind IS hed rotinol 15 ropo immned leo an aes pende do epiltin for usee 7 bargin3 lasna sruithi robatar remib som Rotheiscset4 iarum imbi fri dia. Dosnanie iarum int aingel 7 asbert friu napa machtad amh libsi olsuide⁵ 20 int usce 7 int aran indin inn æs pende. Rofasaigthea na toirten⁶ 7 clauda in talman cona fil nert na brig indib idiu fri fulang neich. Go 7 peccad 7 anfhir7 na ndaine dorelachte annert 7 a brig 25 asin talmin cona thoirthib. rombatar in duine do reir dé Robui an nert coir i clandaib in talman nirbo messa int usee hisuide do fulung neich. quam lac hodie IS iarum atbert int aingel friu ni de min do chummuse doib aranim combed menadach arna toitsitis an aes pende immallamaº fobithin arna forfoelnangair10 int uisce 7 int aran.

administering the communion to him, and to the young, and to the laity who are under spiritual direction who come to wait for the Mass, and to hear preaching, and for urgent matters besides, etc.

§ 72. This I have heard Crundmael say, that Maelruain never fasted but thrice since he settled at Tamlacht—namely, against Artri sonof Faelmuire, about a business that arose between the monastery of Tallaght and him. After the first fasting the king's leg broke in two; after the second, the fire fell and burnt him from top to toe; after the third fasting the king died.

§ 73. This is the authority for the habitual use of gruel. There was a great gathering of the saints of Ireland iu Mag Lena. This is what brought them together: they were grieved that penitents died on bread and water in the days of the elders who lived before them. Then they fasted against God on account of this. Then an angel came to them and said to them : "Wonder not," said he, "if the bread and the water cannot sustain the penitents to-day. The fruits and plants of the earth have been devastated; so that there is neither strength nor force in them to-day to support anyone. The falsehood and sin and injustice of men have robbed the earth with its fruits of their strength and force. When men were obedient to God's will the plants of the earth retained their proper strength. At that time water was no worse for sustaining anyone than milk is to-day." Then the angel told them to mix some meal with

 $^{^1}$ Read troscud 2 bithbin P (see Notes) 3 P adds ocus roscoiblic iarum 5 Supply cenid fáel P 6 tairti P 7 anfhírindi P 8 dorelsat P

⁴ Rotroiscsit P ⁹ imalama P

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§ 74. Teor menadeha anu iarum. menadach uas nsce 7 menadach eter da usci sech ni teit [46a] sis arrec co dommain lestir ni theit súas huas usci accus menadach ind1 usci. Rosaigi immurco dommain lestair berthus ind arbar sis. 'Aos ata etromæ cinaith 7 atroilded bliadain no anaild do pendait menadach huas usciu doib. Aós immurgu ata trumæ cinaid atroilded .UII. nó u. andos menadach eiter da nsci dóib. Aós morchinaid immurco atroildett .uii. anttos uel eo amplius ut fiunt episcopi uel sacerdotes qui cadnut in principali cremine uel homicidæ 7 15 reliqui. Menadach is usen doib 7 cetera. Cleirech lasa marbtar cimmid iscd is choir laisiom a pendit do amail tach nduinorcnid

§ 75. ISsed aspered máolrúaoin oca 20 aurail do neuch fairsiom guidhi dé laisiom 7 tócbale soseéli fris. Gestisi día lindi olsesiom condalithisi² iarum ar nanrnithe früudi. Cena taithmenam for nanmand. ar nách áon guides día 25 lind guidemue³ día lasuidiu cid na taithmenam. ainm caich

§ 76. ISsed atbert mac óigi lis máir asrubairt fria alale iarmoracht dó dús cía bald ba deeh dó nógébad di cleircecht. ISsed asrubart som is hé bald for nad cúalæ lochtt bós. Cid derscaigtech⁴ nech olsesion atberar bát

their butter to make gruel, so that the penitents should not perish upon their hands (?), because the water and the bread did not suffice to support them.

§ 74. There were three kinds of gruel after that-gruel upon water, and gruel between two waters (while it does not sink right down to the bottom of the vessel, it does not float above on top of the water), and gruel under However, [iu this case] it reaches the bottom of the vessel; the grain carries it downwards. whose sins are lighter, and who deserve a year or two of penance, get gruel upon water. Those, however, whose sins are graver, who deserve four or five years, get gruel between two waters. Those, however, who have committed great sins, and deserve seven years or more, as do bishops or priests who fall into mortal sin, or homicides and soforth, get gruel under water, etc. A cleric by whom a captive is killed should, he considers, do penance like any other homicide.

§ 75. This is what Maelruain nsed to say when anyone enjoined on him to pray God for him, and to lift up the Gospels towards him. "Do ye pray God for us," said he; "aud then ye share our prayers with us though we do not mention your names. For if anyone prays to God for us, we pray to God for him, though we do not mention each man's name."

§ 76. This is what Mac Oige of Lismore said in reply to a certain man who inquired of him which attribute of the clerical character it would be best for him to acquire. He replied: "That attribute with which he has never yet heard fault

¹ Read is

² Read condálidsi

⁵ Read guidmini

⁴ Read deg-sereach (Plummer)

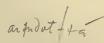
romór a degserc. Cid umal asberar bát roumal dano ind fer ísin. Cith áointech bat romor a abstinait 7 reliqui similiter.

Niteualæ immurgu neuch asrocpred bat rrofossad ind fer hisin arsé cipe dán ara coratar neuch láimh ised as dech dó foss occa 7 cetera

§ 77. Báoi alaile anchoire autuaid o sláne colcu. Coibnius dochuttæ. Rochachti iarum commór corroabstinit. Robaoi iarum áirgi laisim [46b] o muindtir 7 taiscit on muindtir. Fodaledsom iarum do bochtaib commór. Robbo accobar laisiom iarum a facebail uile 7 daul Fobithin commaolruaoin. focerd a 15 chubus som ar tomailt torith na muindtiri ind narbo lor iodne ind caich imma cuired a toratt. Atbertatar iarum ind sruithi fria choicsiom ara tesed inda commaitecht som docum maolruin Iarmofocht iarum maolruaoin dó cid forúair olcus a blatha 7 non confesus est Tolduid iarum ind choic co tairfid and forsambidsom fítt do máolruin 7 multum commouit illam Doronais fer indgail1 fort am ol maolruin Addominso tra olse do reirsi de. Ni talaad2 ectamus ol maolruain isind luccsa ata foagles chóir and cruthsa olsesiom. Ind Idíu file isund ol maolruaoin sech dogniatt a mod coir. Rocaithet a fit. Ni tallasu iarum etturra sech ni dingne gniomrada Ní rocaithfet3 do fit. Slechtais iarum fo ogreir maolruaoin. IS si mo riarsa am olsesiom arnatta do 35 saogal ní do tórmuch forsind fitt teire sin cen cop étech4 7 cen cop accobar lat And doberthar dano deit of maolruaoin

found. If a man be distinguished [for charity]," said he, "it is said that his charity is too great; if humble, it is said again that that man is too humble; if ascetic, that his abstinence is excessive, and so with the rest. I have never heard, however," said he, "of anyone of whom it was said that 'this man is too steady.' Whatever task a man has set his hand to, it is best for him to persevere in it," etc.

§ 77. There was a certain anchorite from Slane, in the north, named Colcu, a kinsman of Mochutu. He was much given to austerities and strict abstinence. Now, he had dairying and store of victuals given him by the monastery. Then he used to make frequent distributions to the poor. Then he had a desire to leave all and to go to Maelruain, because he exercised his conscience about eating the produce of the monastery, as to whether each man who brought the produce was sufficiently Then the elders said to his cook that he should go along with him to Maelruain. Then Maelruain asked him what caused his ill colour, but he would not confess. Then the cook came and disclosed the diet on which he lived to Maelruain, and he was greatly moved. "Truly thou hast wrought an unnatural crime upon thyself," said Maelruain. "Isubmitindeed," said he, "to thy will therein." "In the first place," said Maelruain, "thou wilt not fit in this place. It is under due arrangement (?) at present," said hc. "Those who are here," said Maelruain, "while they do their proper share of work, are able to eat their rations. Thou, therefore, wilt not fit among them.



¹ Read Dorónais fingail ⁵ Read ol

² Read talda (for tallai)

³ Read rocaithfe

⁴ Or étig (Plummer)

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do torad ind erlama eith anidan ind cách is idan sancto taisfentar for lár dotegtisiu ar is disliu det siu torutt na naérlam quam ildis. Ni aureuil dano deit a_tír ind erlama_fort chubus do fodil a toraid do bochtaib.

§ 78. Ni cóir tra laisiom cen tabairt do neuch a coibsen for each náoi dondhi danacoibsenither su ceu coutecht¹ do in prandio mad immalde fris doteceme 7 non [47a] ilde curat de frepuid na coibsen hisin aralegasu fiadosom ind riaguil 7 ind pennatoir 7 conetis² dóib ne pereas tre connairclius neich aile.

§ 79. Nicongus laisiom dano do neuch eid arfaoma anmchardine nó eobsen neich bess siniu nó bess sruithe indas Arusec rere de aiti nó sinserbrathair mani bé nech aile bes lór laiss i focraib dó do atheomare fris. Ni tend forngari 20 immurgo dlegar dosom forsuidiu³ acht aralégda⁴ inda libra ara mbelaib combo mou de ronduca athgnu.

Thou wilt neither do active work, nor be able to eat thy rations." Then he knelt down in submission to the absolute will of Maelruain. "This is my will truly," said he; "so that thy life fail not, to make some increase in that scanty pittanee, without leaving thee free to refuse it or desire it (?). But as to what shall be brought to thee out of 'the patron's fruits," said Maelruain, "though all (who bring it be impure, it is pure for him who is holy. It shall be exhibited on the floor of thy house, for the patrons' fruit belongs rather to thee than to them. It is not forbidden thee to lay it upon thy conscience to distribute to the poor the fruits of the patron's land."

§ 78. He does not consider it right for anyone not to exact confession about everything from him to whom thou art confessor, without sparing him at meal-time if thou happen to be beside him, and he does not care about the healing effect of that confession; thou shouldst read the Rule and the Penitential aloud in his presence, and [do not] spare such persons, lest thou perish through indulgence to another.

§ 79. Now, he does not consider that it matters if anyoue accepts the spiritual direction or receives the confession of a man that is older or more venerable than he is (for example, his tutor or an elder brother), if there be no one else at hand of sufficient authority for him to consult with. He should not, however, lay upon such persons strict injunctions; but let him read the books before them, so that he may gain the more knowledge (?).

¹ Read dia coibsenigthersu, cen chomaitecht

⁴ Read araléga

² Read ní cometis

³ Read forsuidib

§ 80. Bithbés troiseta dano ní forgein¹ lasna naobu ²acht áon troscut indorsa.² Ni forgeni la cougald i, aidchi cenlai a aithliu na cetaoine accus ni dentai inmurgo aidci ind césta Tri troisecthe immurcu la colam cilde ind ando 7 leth fit ind cach ái díb 7 ba cumlechtach ind lethfítt hisin. Arre troisecthe la diarmait da fítt chert chutrume cid mín cid anmín dondecme 7 inddala hí do tabirt do día Araile do tomailt fadein 7 artáott troscud sin

[Here the Abbgitir Crábid, which we omit.]

§ 81. [51°21] IS hed dano dohuce colceu ho eogun qui uiderit somnium cornale in dominica nocti daul do do laim arabarach 7 a techta° do denam isind domnuch ria ndul do laim .i. cáoccae nó cét slechtan cid ind domnuch ceth hi soldamain uicon dermanad laisiom a pendaid and non sic máoldithruib acht aidehi lúain ind pendaidd ISsed dano bad doig la coilchín iudhí notegtis isna hnsciu. is do traothad 7 damnad hi³ tole 7 ind accobur fogníd leó nó is tormuch saothair dano cena.

§ 82. Ní aurcail dano laisiom do neoch cid chodala a lórtid acht rop la forcomet na trade colleir eter lao 7 aidche. IS ferr laisiom dano do [51^b] neoch arabertha ní do maith do denam a ingell 7 comallnad iarum ISsed asber solam qui observat uentum non seminabit qui ecosiderat nubes non metet

§ 80. Now, continual fasting was not practised by Comgall, and it is not practised by the saints at present, save one fast, namely the eve of Maundy Thursday after the Wednesday. On the eve of the Passion, however, no fast is to be observed.

Colum Cille, however, kept three fasts in the year, with a half-ration on each of them, and this half-ration was liberal. As an equivalent for fasting, Diarmait used to allow two exactly equal rations to be made, whether it happened to be coarse or light food, and one of these to be given to God; the other he was to eat himself; and this serves in place of a fast.

§ 81. This precept Colecu got from Eogan, that whoever had a carnal dream on a Saturday uight should receive communion on the morrow, and should perform the due observances on the Sunday before receiving communiou, that is to say, fifty or a hundred genuflections: even on a Sunday or a festival he was not allowed to forget his penance. This is not Maeldithruib's way, but he orders the penance on Sunday night.

25 It was Colccu's opinion that those who used to stand in water did so for the purpose of crushing and subdning their desires and longings: or else simply as an additional labour of piety.

§ 82. He does not forbid anyone to sleep his fill, provided that he diligently observe the Hours, both day and night. He thinks it better, moreover, for anyone who may intend doing any pious act, to make a vow and to fulfil it forthwith. Solomon says: Qui observat ventum non seminabit: qui considerat nubes non metet.

§ 83. Bíadd prantigi dano ised aonach ndedenach indsin is coir do imbirt isna mbelaib iar praind hi sessam 7 hi praindtig a eetal.

§ 84. Cleirceh lasammarbthar cimmid ised is coir laisiom a pendidd do amail cach ndunoircuid

\$ 85. Forith dano ind soscele 7 eobrid inda hanmanna frisa tocabar amail forith uiuos 7 fogni laisiom a tocbail frissna marbu Fecht robáoi tecmongur celdag hi cluain mae nóis im cosnam na hapdaine. Suidigestar iarum adomnan deorad etarru. Indand imbáoi iarum adamnan ind deorad rocraidsetsom taldsatsam a apdaine aire Fóidis iarum a muindtir dochum nadamnain do achúine frin 7 dixit illis ne pranderent 7 ne soluerent calciamenta usque quo alloquerentur adamanuss dixit ut comederent in illa nocti 7 comederunt 7 in erastina die non intrauerunt ad'illum usque ad tertiam horam et tune narranerunt causam suam 7 adamnanus eliuauit manam suam cum euangelio de1 aibritiud atarann in tene muindtir 25 cluana mac nois Nicon fordamar suide nó ligi do fir díob congabsat an deorad iterum. Adbert iarum adamnan frisna techtaire tudecht dia tich co fuaratar a cele isind apdaiue ara cind 7 legati interroganerunt horam specialem in qua ille effectus est abbas 7 ba sí húarsom donargaib adamnan ind soscele andall 7 postea de tam celeri miraculo inter 52ª]rogatus est 7 ille respondit napad 35 machtad libsi olsesiou airde na cruichi tresind soscele is indeuiu aibritid tresngata na huile dúile súas coricci riched. Is denitir sin rosaigh fudumne pene 7 rosaig turcbail 7 funed ngrene 7 dessinbar 7 tuadebur ndomain hisin docn aibritiud 7 forbrisi cach doding

§ 83. Now as to the *Beati* of the refectory: it is proper for them to repeat (?) the last... with their lips standing after meals, and it should be sung in the refectory.

§ 84. A cleric who kills a captive he considers bound to do penance like any other homicide.

§ 85. Now the Gospel helps and assists the souls of those towards whom it is lifted up, as it helps the living, and it is his practice to lift it up towards the dead.

Once upon a time there arose a contention iu Cluain mac Nois over a contest for the abbacy. Then Adamnan set a stranger among them [as abbot]. Then while Adamnan was iu Iona, they persecuted the stranger, and deprived him of his abbacy. Then he sent his monks to Adamnan to complain against them, and told them not to eat nor loose their shoes until they should have speech of him. Adamnau told them to eat ou that night, and they did eat; and the uext day they were not admitted to his presence until the third hour and then they set forth their case to him, and Adamnan lifted up his hand holding the Gospel at the moment when the fire the monks of Cluain mae Nois. He did not suffer one of them to sit or lie down until they received the stranger back again. Then Adamuan told the messengers to go home, and on their arrival they found their comrade iu possessiou of the abbacy. And the messengers asked the precise hour in which he was made abbot, and it was the hour that Adamnan lifted up the Gospel vonder; and afterwards he was asked about so sudden a miracle, and he answered: "Wonder not," said he, "that the sign of the Cross by the

§ 86. Maoldithruib in quadragesimis in aqua 7 pane usque ad nouissimum tempus pro anima patris sui. Fobithin ba dcournichte1 dogres in quadragesima. Robói araile laoch hi mudornaib eum uxore sua fo anmehairdes eochach ui thuathail hillanamnas dligid 7 cum decimis iis2 post inimici eius ingulanerunt eum 7 omnes plebilis uidentes dixerunt quid profuit illi bona facere 7 statim uenit eocha ad dublitir narrauit illi causam suam 7 duiblitir dixit leth nó trian a folith do fodail do bochtaib 7 oenmac do udpart a chuirp 7 a anmæ do dia 7 in pendit nopcinebad ind laoch itir fit 7 an figill 7 saothar co cend .uii. annorum a denam do a mace tar a cend. accus a setig dano do pennait tar a cend fadesin 7 dara cendsom ind ré cetnæ Doronad iarum indní sin huile co ndechaddar do laim dia secht mbliadna a mac 7 a seitig. Donarfad iarum in illa nocte do duiblitir post .uii. annos 7 badu...l a sochraiti 7 etach net- [52°] racht imbe. Dobert iarum bendachtain 25 for duiblitir ar ind fortacht dorradad dó 7 dixit illi in ac nocte dominus meisertus est mei et cduxit de inferno ad ragnum cælorum 7 dixit duiblitir. tu quis es ego miser de me cogitauit echo. Donarfid 30 iarum in una eademque3 do cochaid 7 filio 7 uxori 7 benedixit illos et eadcm nerba dixit illis

power of the Gospel traverses quicker than a wink of the eye all the elements np to heaven. With like speed doth it reach the pit of torment; and it reaches the sunrise and the sunset and the southern and northern ends of the world in a single twinkling and vanquishes every obstacle."

§ 86. Maeldithruib lived on bread and water every Lent for the good of his father's soul, usque ad novissimum tempus: for his prayers were always occupied therewith in Lent.

There were a certain layman and his wife in Mugdoirn living under the spiritual guidance of Eocha'ua Tuathail in lawful wedlock, and with ten sons. Afterwards his enemies murdered him, and all the lay folk, seeing this, said: "What did it avail him to livo virtuously?" Eochn came at once to Dublitir and set forth his case to him; and Dublitir told him to distribute to the poor half or a third of the layman's substance, and that one of his sons should offer to God his body and soul, and should observe on his behalf the penance which he would have performed, the pittance and vigil and labour, to the end of seven years; and that his wife also should do penance on her own behalf and on her husband's for the same period. Then all this was done, and his son and wife came to communion that day seven years. Then he appeared on that night to Dublitir seven years after his death, and . . . was his comeliness and he had glistering raiment about him. Then he gave Dublitir a blessing for the help that had been given him, and said to him, "In this night the Lord hath taken

¹ Read ba de a urnichthe

² Read decem filiis

§ 87. Praind dano do tomailt la marb is coir andso 7 etach berar do æs.t. annsin nicon molatarsom ind troscud andos is coir ind

§ 88. INdand doncemic imsitin hi 5 codlad do neoch 7 ni facaid deilb 7 nibi cumman lais ní do faicsin tresambed elued do canad¹ cethtra salmu 7 donicc² in aqua 7 nin derban dó dul do laim iarabarach Fobithin ni heillned dosom indnísin 10 acht is míchumne spiride fri télach neich din imarcraid lenda bís isind churp

§ 89. IS aureail lais dano codlad do neuch oc praind. ISsed immurgu as choir laisiom cudnód ind prainde arna bether ocu nach cein do³ cach son immurgu.

§ 90. Treide nad conairiti tol dé. maith ara cummiscther olc. maith tinscantar 7 nad berar co forcenn. accus cobair foreissed madoberthe inruth nocobrafad 7 doberar iarnasa indruth nad cobradar.

pity on me and has brought me out of hell to the kingdom of heavon." And Dublitir said: "Who art thou?" "I am a wretched man: Eochu has thought upon me." Afterwards he appeared on the self-same night to Eochu and to his son and wife and blessed them and said the same words to them.

§ 87. "Praind do tomailt la marb" ought to come here, and "Etach berar do aes túate" next. "Nico molatarsom in troscud... annos" ought to come then.

§ 88. When pollution happens to anyone in sleep, and he does not see a dream-image, and does not remember seeing anything which should cause him to be polluted, he sings four psalms and washes in water; and it does not hinder his going to communion next day. For this is no pollution to him, but it is an evil recollection of the spirit, accompanying a discharge of some of the excess of liquid that is in the body.

§ 89. Now he forbids anyone to sleep at meals. This, however, is what he thinks right—to dispatch the meal so that no long while may be spent over it. That, however, is [not] incumbent on everyone.

§ 90. Three things which are not pleasing to God: good that is mixed with evil: good that is begun but not brought to an end: and help that comes too late, which would render aid if an attack should be made, and there is made an attack which it does not help [to resist].

¹ Read canaid

² Read donig

³ Supply ni before do

⁴ Read nadchonnircet toil Dé

⁵ a gloss

⁶ Should come after cobair

NOTES.

P. 127, 3. For the Beati (Ps. cxix) followed by the Magnificat cf. 129, 8.

127, 8. fermaidni: for fermit-ni: this form of 1 pl. is found already in the Glosses, e.g. Wb 15d18, guidmit.

127, 10. The word diol, if sound, is perhaps the dil 'poetry' of which Meyer (Contributions) quotes a single example from a poem written in bérla féine; but more probably we should read int ilach. There is perhaps a reference here to the legend that Christ was born do mulluch na h-Ingine, S na R 7529.

127, 13. Cethe for cid hé. So 135, 24. ceth: similarly maith for mad, 144, 3.

127, 15. With this paragraph compare ZCP. iii. 29 § 16 (Rule of Columba: cf. Haddan and Stubbs' Councils ii. 1. 119) "men that gossip on trivial and worldly topics, or murmur at things they can neither help nor hinder, . . . these thou shouldst not receive, but let them have a blessing if they describe it."

127, 16. ni fogni laisim. This phrase recurs very frequently in our text and also in the Rule of the Céli Dé, (where the form fosgni is also found). Fogni, ni fogna are similarly used in the Uraicept, with the sense 'serves (does not serve),' 'is used (is not used)': e.g. BB. 316 b 8 fogni do chách, so BB. 326 b 14: ni fognae a telgud noe BB. 331 a 6: so, too, in Sg. Priscian 203 a 17, 220 b 9, 10, etc. In our text we have regularly ni fogni for ni fogna, no doubt because fogni has become a formula and its original meaning is forgotten.

127, 18. fobenad: for the meaning cf. Laws v. 284, 5 foben inracus acobuir.

doairmescad: this form is against Thurneysen's analysis tairme-scc (Handbuch, § 843).

127, 19. Manip lór etc. This is obscure, perhaps corrupt. With reim iond aosa coimsi compare reim iond aosa i senchellaib 128, 15: reim áosa lanamnasa, 145, 24. If coimsi is for coimse, gen. of commus, then áes coimse may mean influential people, such as neighbouring chieftains. But perhaps we should read áes cuibse, 'people who came to confess': cuibse being gen. of cubus, which two lines further on means 'confession.' There seems to have been a confusion between cubus and cobais.

128, 12. For sen-tascide cf. Togail Trói index. The next words are corrupt.

128, 14. Helair is the "Elarius, anchorito and scribe of Loch Cré" whose death is recorded by the Four Masters, anno 802. See O'Donovan ad loc. and Plummer, Vit. Sanct. Hibern. ii. 26. Helair's island (mentioned below) is Inis Locha Cre, or Monahincha, near Roscrea. There was a settlement of 'Colidei' there: see Reeves, Culdees, p. 21.

128, 15. senchellaib. I do not understand this term: it is used again at 137, 5.

128, 21. torud ind erlamai: tithes due from the fine erlama or tribe to which the patron saint of the church belonged: Laws iii. 38, 72, 74. For the principle laid down cf. § 77.

128, 25. Mochua = Cronán of Roscrea: ef. Mart. Oeng., April 28, and pp. 119, 121: Plummer, Vit. Sct. Hib. 1. lix., 11. 22.

128, 27. With the details in this paragraph of. De Arreis, § 32 (Rev. Celt. xv. 497). daig cudnuda na salm, etc. Mr. Plummer suggests that Helair preferred not to begin the day with the Beati (Ps. cxix), but to recite it in its proper order: he first recited Pss. i to cxviii in an ordinary vigil and afterwards Pss. cxix to end (cond neoch noduslen) in a cross-vigil, i.e. lying prostrate with arms outspread. The clause fobithin iond forcetail is obscure: cf. note on 133, 9.

- 129, 2. At this point a sign in the margin of the Ms. refers to a line written at the top of the page, which is here printed in brackets: unfortunately it is partly illegible; the connexion is obscure; and it is difficult to fix the exact point where the clause is to be introduced.
- 129, 13. Duiblitir: no doubt the Abbot of Findglas who died May 15, 791: cf. Mart. Don. and Mart. Tall., May 13 and 15.
- 129, 22. Nicodoes. This seems to be t-pret. passive to -duaid. As to Maelruaiu's strictness ef. the tract de quibusdam episcopis, R.I.A. Ir. mss. Series, 1870, p. 129.
 - 129, 24. Decr or wild swine: their flesh did not count as meat, § 51.
- 129, 32. lind dermait Dé: ef. cach lind somescha is descaid dermait Dé, Ir. Text. ii. 2, 75.
 - 130, 5. Cainchomrae's death is recorded by the Four Masters anno 786.
 - 130, 10. conatallad: past subj. of twilin with perfective ad. < con-da talla

The less caillech may be a hospital for beggarwomen, but more probably it is a hostel for nuns regularly attached to the monastery. Cf. 151, 5 oc cros ind dorus lis.

- 130, 16. hé seems to be an interjection; unless we read Cid hed so, of Dublitir.
- 130, 18. Do riar-su ind. Here ind means (not 'in the matter,' which would be and, but) 'in return for it,' viz. 'for my sin.' Cf. § 9 troscud ind. Other examples of this usage are atherim or Mac Con na cáirig ind LL 291b22; is iat na rátha fritha ind LL. 375b50; tucad dó i n-éc a ingen LL. 375b7; no in mbiad aithrige isna colaib doronsat LBr. 152a21. So also YBL. 287a18; Silv. Gad. 137, 36; Wars of G.G. 32, 10.—W.J.P.
- 130, 25. seq. Sancte Michael . . . Sancta Maria: cf. § 28, § 30. Celebra Iuda, Cantemus, Hymnum dicat, Unitas: see Bernard and Atkinson, Liber Hymnorum i. 18, 33, 36, 42. Ego vero orationem, Ps. lxix. 13. I can find no other trace of Auis auc, but the Franciscan paraphrase mentions here the versicle Averte faciem (Ps. li. 9); and avis aue is probably a corruption of these words.

130, 28. 6 roseithet celebrad: the construction is unusual, but ef. 140, 13, o roseithet iarum ind gabail hisin. Roseithet is for roseoichet.

131, 3. Biad prainddigi: cf. § 83, and Reeves' Culdees 84, 1 (LBr. 9 b 1).

131, 8. aidchi luoin. Sunday is reckoned as beginning from vespers on Saturday evening, and so with the other days.

- 131, 11. iar praind. It would seem that on Sundays dinner was in the evening, after vespers (and therefore really on 'Monday night'); whereas on other days it came after none: see *Culdees* 88, 11; 89, 27; 90, 4 (LBr. 10 a 32; 10 b 16; 10 b 23). The evening meal on week-days is called *cena*: ef. § 69.
 - 131, 19. Nech loingis riasind tráth: cf. LBr. 11 a 5 (Culdces 91, 13).
- 131, 25. Cornan. This is Cronan of Glen Aosa who is mentioned in Mart. Doneg. Feb. 26 (Plummer).
 - 131, 28. Contra familiam = fri muintir: ef. Thes. Paleohib. ii. 179, 222 (note).
 - 132, 1. tnúth may be used for a variety of passions as well as jealousy.
- 132, 5. A distinction seems to be made between ordinary penance and strict penance (dur-phennit): cf. De Arreis, § 14 etc. (Rev. Celt. 15. 489).
 - 132, 6. rochualai laisim: cf. Pass. and Hom. 6730 itchuala leo.

With this paragraph compare § 51 and LBr. 10 a 45 (Culdees 89, 1), where it is laid down that one who does not eat flesh on Easter Day may not eat it under any circumstances whatever until the Easter following. In order to avoid this prohibition, even those who usually avoid flesh meats take a little piece at Easter, so that in ease there is a searcity of other food (through the crops failing or being destroyed

by marauders) they may be free to fall back on meat. The arbitrary nature of this prohibition and the extreme rigour with which it is enforced (cf. 146, 17) remind one of the pagan gessi.

132, 12. a senad uli: cf. Wb. 9c28.

132, 20. $n\delta[\dot{s}]m\acute{e}rai$: this seems to be a case of the aspiration of initial sm, which is doubted by Thurneysen, Handbueh, § 118b.

132, 24. Cf. the Penitential of Theodore, ii. 12 (Haddan and Stubbs, iii. 199).

Iu §50, infra, abstinence on Sunday nights also is enjoined.

132, 32. ind libris Clementis: the reference may be either to the Clementine Homilies xi. 30, xix. 22, or to the Clementine Recognitions vi. 10.

133, 1. illocthiu may be a corruption of il-locud (from locaim 'I flinch from'): or perhaps we should read il-lochtaib cóir and render 'in contravention of duty.'

133, 2. attmaither is perhaps for addainther 'is conceded,' or possibly we should assume an admaithim 'I forgive, condone,' and write admaiter.

133, 9. ma theomaised forcetal ind arrad: cf. LBr. 11 b 39 (Culdees 94, 20) na tri cóicait do chedul cech dia mina thoirmesci forcetul.

133, 18. This section is found in almost the same words in LBr. 11a15 (Culdees 91, 26). déraich; prototonic form: oue would expect doérig: cf. Stories from the Tain, index.

133, 24. Ni fil ni dogne dune etc.: cf. LBr 11a19 seq. (Culdees 91, 31; 92, 1).

Brandub mac Echach, king of Leinster, was killed in the battle of Slaibre, A.D. 601 (FM.), or 604 (AU.). He seems to have been a personage of note, to judge by the entries of the Anualists: see also the reference to him in FM. a. 906, and compare the fragmentary Annals (ed. O'Donovan, Irish Archaeological Society), a. 910. For the story as to the circumstances of his birth, see ZCP. ii. 134.

The story of the battle which Moedoc, aided by Columeille, fought against the demons for Brandub's soul will be found in Reeves' Adamnan, p. 205, note.

134, 1. isna tirib thair: Mr. Plummer remarks that this probably refers to Fursa's settlement in East Anglia: Bcde HE. iii. 19.

134, 5. The dialogue is defective: Mr. Plummer suggests Cindas indeóna? ol sisi. Indeúin crábid ol sesem, 7 foss oc etlai etc. Cf. Eriu iii. 108 (Rule of Ailbe): T'indeuin do béimim i cepp. For the phrase foss oc etlai see Eriu i. 193, ZCP. iii. 449, Lism. Lives 4541. Stokes renders etla by 'penitenee,' but this cannot well be the meaning, e.g. in Laws iii. 34, 36; it is rather 'self-abnegation,' 'holiness': ef. ZCP. iii. 448, § 1.

134, 12. inda sacairt doellad: cf. LBr. 10ay (Culdees 89, 6) in sacart doella a grada.

134, 18. [do] neoch gabthe: for this use of do neuch cf. Atkinson, Glossary to Pass. and Hom. s.v. nech. Or we may read nech gabthi 'whoever takes it' (such a resolution), assuming the absolute 3 sing. with suffixed pronoun to be used in relative function.

ariondgel7a, arindbó are pres. sbj. of gellaim, bonnaim with infixed -d-. For arind- see Thurneysen Handb., p. 247.

134, 21. bithfur 'continual preparation' as opposed to actual performance (Plummer). The point is that good intentions are more likely to be realized if they are publicly declared.

Mocolmôce ua Lítan = Colmán húa Liathain † 725 (FM.): ef. Mart. Oeng., Mart. Doneg., July 25.

134, 27. derbgelsid < di-ro-b-gelsid (dogellim).

- 134, 32. asindgel7ai from adgellim (adgillim) with substitution of ess for ad: see Tburneysen, Handb. 252, 461.
- 135, 1. Feil sruith[e] etc.: cf. LBr. 10b2 (Culdecs, 89, 9). Atcondairc-som: the person meant is probably Maeldithruib, who is named in the next sentence.
 - 135, 11. Is lor la fairind etc.: ef. Culdees 89, 18 seq. (LBr. 10b8).
- 135, 17. indroet: one would expect arroct; I have not found ind-emim elsewhere: perhaps we should read Is sed dorigni Helair ind: [ar]roct &c. There were strict rules as to receiving monks who came from another monastery: see Wasserschleben, Kanonensammlung 150-1.
 - 136, 3. fotroichleth-su from fociallur: ef. fonrochled Wb. 19c13.
- 136, 11. 'Summer-Lent,' i.e. the forty days after Pentecost. Jejunia tria . . . XL ante Pascha, et XL ante Natalem Domini, et post Pentecosten XL dies et noctes (Haddan and Stubbs iii. 202); Vit. Sanet. Hib. I. exx.
- 136, 31 de $bith[\dot{f}]$ úr ind rédæ sin: the usual meaning of fúr is 'preparing,' e.g. Togail Trói 1272 (Ir. Text ii. i. 40) frecor céill na scor 7 athnugud na múr 7 tórmach na rath 7 na fál 7 fúr cech réta: cf. Stokes, Metr. Gloss. 81, Archiv i. 83. In the present passage it may be rendered 'contriving': but some forcing of the sense is needed both here and in the similar passage 134, 21. In 146, 28 bithbúr is no doubt a misspelling of bithfúr.
- 136, 35. Fordachrich: no doubt the abbot of Dairinis who died in 742, according to the Four Masters, or in 746 according to the Annals of Ulster. His original name was Aed úa Aithmit. In some verses quoted in the Martyrology of Donegal, Aug. 15, be is called MacIruain's teacher.

Aed, ba he a ainm iar bfior
ua Aithmit, ba maith a gnìomh,
Fíorbhráthair, iar mbuaidb co mbloidh,
do Mhaolruain, diarb fo[r]cetlaid (sic leg.).

In § 61 Ferdachrich is mentioned as contemporary with Samdan, who died in 734 (FM.).

136, 33. conescomriter from asrenim, with perfective com.

137, 1. With this paragraph compare Culdees 93, 11 (LBr. 11b6). Confessions were usually heard on Sunday (cf. Culdees 87, at foot = LBr. 10a23); and it would seem that penances, including flagellation, were performed that evening. The consequence was, apparently, that the irreligious laity looked on this as a kind of work done on Sunday, and made it a precedent for Sabbath-breaking.

137, 2. fiach naidei buoin = fiach aibne na hoidehe luain LBr. 11b7 (Culdecs 93, 12) Fiach aibne 'debt of strap' i.e. 'flagellation': see Meyer in Rev. Celt. xv. 485. In our text, the phrase is varied: 138, 23, ni tabar fiach aibne: 143, 28-29 iar nimbirt aibne... iar tabirt feich: cf. 142, 10 cet moailli (mbuilli) de abaind. In Culdees 86, 15 (= LBr. 9bz) fiach nailme is evidently a scribal error for fiach naibne.

is becc rand seems to be an idiom: literally 'is a small share.'

137, 18. cuaird comgi Michil. For cuairt 'searching,' 'looking for,' see Mcyer, Contributions, and cf. gan chuairt cobra BB 401a24. Mr. Plummer would regard cuairt-choinge as a compound, literally 'circuit-protection.'

137, 20. icennale. This is written, at the end of a line, icen na with le above the line. The right reading seems to be in céin naili, meaning 'alternately': but this phrase is usually preceded by cach'la céin (cf. Ml 19b3, 39d12). The words seem to bave been misplaced, and should come after immun maire matin.

Is head doleici: cf. LBr. 10b29 (Culdees 90, 11).

138, 5. Cetheorae crosfigell (read crosfigle): one for each tráth (cf. note on 141, 4): there was a fifth at nocturns (line 24). He began by reciting the Beati (Ps. cxix) and the Hymnum dicat in 'cross-vigil,' that is, lying prostrate with his arms spread out in the form of a cross: then he sang the first hundred Psalms: then he performed the second cross-vigil, reciting the Beati a second time, and also the hymn Cantenus: then came Psalms ci to cxxxix (Domine probasti) followed by a third eross-vigil, with the Beati as before and also a-hymn, which was on alternate days the Hymn to Mary or the Hymn to Michael: then the remainder of the Psalms were sung, and after them he performed the fourth cross-vigil, reciting this time thirty paternosters. This last form of cross-vigil is mentioned again 144, 36.

138, 23. The reference to exemption from flagcllation is out of place here: it is introduced because relaxation in regard to cross-vigils is granted at the same periods.

138, 25. Two Christmases i.c., Christmas Day and Epiphany (notlaic steill). Two Easters, i.e. Easter Day and Low Sunday (the Sunday next after Easter).

139, 7. Ní dilgatar: the Franciscan paraphrase has ní maitter iad.

140, 3. Cach [la] gabal, etc.: cf. LBr. 10a37 (Culdees, 88, 17).

140, 6. is dia forciull som: read perhaps is de daforgill-som (cf. 16 infra); this sentence would then begin the next paragraph.

140, 8. Niconéirsed...niconsesed: for this use of the secondary future cf. Táin Bó Cúalnge (Eriu) 333 seq: ní tergad...dogénad: and infra 142, 17 nogébad a salmu.

140, 13. O roscithet ind gabáil: one would expect ó roscáich, but cf. note on 130, 28.

141, 4. The period between matin and fescur is divided into four trátha, and a hundred genuflections are made in each of these.

141, 29. tresind dochradsa for tresa ndochrudso (dochruth, 'indecorous').

142, 1. Gille nó timtirid: cf. I.Br. 10b32 (Culdees, 90, 16).

142, 2. arnachoarda seems corrupt.

142, 3. Manataigter, for mani-t-ágathar.

142, 7. arnachadfercaigther-su... manatfercaichther: the verb is reflexive: ef. mad notfergaither LBr. 10b32.

142, 27. iar tabairt a fuail cf. LBr 10b37 (Culdees 90, 20).

143, 4. Clemens mac Nuadat is probably the same as Clemens of Tir da Glas, † 797 FM., or 801 (AU.).

143, 6. inddand dondecmised, for intan dondnecmised.

143, 13. Ni aurtet ni: Meyer, Contributions, gives 'arteit, it proceeds, passes': but this interpretation does not fit the passages quoted. The true meaning seems to be 'takes the place of, answers for, compensates'; thus in Laws iv. 176, 26, when a man has killed a bee that stung him, artet a cinaid 'the killing compensates for the liability incurred by its offence,' Laws iv. 178, 16 artet sochaide cinaid noenfir 'the many answer for the liability incurred by one' (so Atkinson). In our text 161, 11 we have artaott troscud sin 'this takes the place of a fast.'

143, 21. Bliadain glantai cf. 136, 6.

Na tri xl aidchi: that is, the three Lents; see on 136, 11.

143, 24, ma tecme: so LBr 9b40 (Culdees 86, 2) cingit chorma didiu intan donecmaic.

144, 1. Aithrus may be for aithris, 'telling' (i.e. telling one's state of mind): or perhaps for aires 'meeting, interview.' In either case the genitive ind anmeharat is somewhat awkward.

- 144, 26. Diarmait was abbot of Iona from 815 to 831 (Reeves' Adamnan 388); so 'hishop Carthach' cannot here he the saint usually known under that name, Mochutu of Rathon and Lismore, who died in 636. Perhaps the person meant is the Carthach, abhot of Tir Da Glas, who died in 851 (Four Masters): he may have been hoth abbot and bishop.
- 144, 28. Ní bé erchailiud lat, etc.: a waruing against ascetic vows of excessive rigour: compare the story told iu § 34 and the tone of §§ 68, 77, 80, 82.
 - 144, 35. 'Between nocturns and tieree:' cf. Culdees, 90, 13 (LBr. 10b30).
- 145, 3. fri geld báis, cf. LBr. 9 b 34 (Culdees, 85, 24), minabe gell de anmannaib and the modern geall le 'almost': gell re beith marb, Death Tales 42, 2.
- 145, 14. cin troiscid: a breach of rules punishable by fasting; but one would expect troiscthe.
 - 146, 8. Cf. 129, 24 and LBr. 9b29 (Culdees, 85, 18).
 - 146, 13. Mani chaithea feoil 7 saill in pascha: cf. uote on § 12.
 - 146, 28. bithbur: see note on bithur, 136, 31.
- 146, 29. Beo-marbad. The correction beógád 7 marbad is easy, and accords with each 'la céin: if we keep the manuscript reading, we must understand it as meaning 'all but killing,' just as beó-gonta means 'wounded but still living,' beó-chned 'a wound that is not fatal.'
- 146, 32. inda timchol may mean 'apart from them,' 'without their knowledge': for this use of timchell cf. Pass. and Hom. Glossary; Thes. Pal.-Hib. i. 597, note d. But perhaps it is to be taken with timthirid 'the servant who waited upon them.'
- 146, 33. seland always implies some little indulgence in the way of food: cf. 135, 6; 151, 25; O'Dav., 1484.

The object of adding extra water and hoiling for a longer time is apparently to make the mess more digestible and nourishing.

- 147, 2. ting-lagin. I have not met the word elsewhere; hut the meaning must evidently he 'porridge' or something very similar.
- 147, 15. Antan tra dontic, etc. There is something wrong with this sentence; some words seem to have heen lost.
- 147, 25. ni argara itid d'ob: ef. cumma aranggairtis gortai 7 titaid d'ib na hubla LU 23a16.
- 147, 28. mani pendea a reir: cf. LBr. 10b38 (Culdees 90, 25) inti nád penni do reir anmcharut.
 - 148, 2. fothruc should perhaps be fothrucad, but cf. co foile 7 co fothraic LU 58a14.
- 148, 6. ni accamar praind indi[b] fri die. On Sundays the prandium seems to have been postponed until after vespers: see note on 131, 11.
- 148, 13. rombeir: the infixed -n- devotes that the verb is dependent on some implied idea such as 'be sure that.'
- 148, 19. neich forbé lortid do muindtir de. We should perhaps write do muintir Dé, trauslating: 'anything that remains to the family of God (the works) after they are satisfied. But cf. 128, 7 a forbí for lortaid na muindtire.
- 148, 20. maith leisim bess: here maith is for mad, as in 144, 3: leisim apparently refers to lex aos, a phrase which I take to mean the 'idle rich' (lesc-áes); unless it rather denotes those who lead a profane life, neglecting the lahours of piety (sáethar). It was evidently a disputed point whether contributious should be accepted from such persons: ef. 128, 16; 159, 15.
- 148, 22. This paragraph is somewhat obscure. The first sentence would naturally

mean that after a full meal stirrings of concupiscence are apt to be felt (cf. §§ 59, 63). But then what is the meaning of rejecting (adeor = athehor) or subtracting from the meal, if it is already eaten? Does adeor mean 'casting the responsibility' upon the Lord? digbail neich den praind presumably denotes reduction of diet for a certain period after such an experience. bruc is apparently dative of broc 'sorrow,' here rather 'vexation, annoyance.'

148, 26. Doselbi: a present subjunctive used quasi-imperatively 'you may keep': cf. Táin Bó C. (Eriu) 1553 doselba do chotach didiu. I have not found the compound elsewhere, except as a variant to Félire, Epilogue 4 dosealba do bliadain.

148, 29. an eola[s]sin. The word eolas means knowledge gained by experience: see Ml. 19d18, 57c11. Here it rather means 'experiment, trial.'

149, 4. The suggested emendation foibthi is understood as participle of fobenaim, as foirbthe of forkenaim, but the meaning assigned is doubtful.

149, 10. Another story is told of a sister of Molaise, LL 285b, but her name is not given.

149, 15. fit mesraigti: cf. 155, 27; so in the Penitentiale Vinniai, panis et aqua per mensuram (Wasserschleben, Bussordn. 109 sq.).

149, 18. Bui siom oc huamim. This was a common occupation in monasteries: it is prescribed in the Rule of St. Columkille (Haddan & Stubbs ii, 120: so too in the Rule of Ailbe, *Uaget*, negat in bráthair (Ériu iii, 100).

150, 1. As to Samdan abbess of Cluain Bronaich, see Plummer, Vit. Sct. Hib. 1, lxxxvii, 11, 253.

150, 23. conimthisi I take to be for co n-inthius-sa fut. of *imtechim (cf. adteoch).

150, 28. conidairsir from arsissiur.

151, 1. As to the relation of devout women to monasteries see Loofs, Antiq. Brit. et Scot. Eccl., pp. 81 seq.; Gougaud, Chrét. Celt. 93. A canon laid down by the Synod of Patrick, Auxilius, and Iserninus is worth quoting (Haddan and Stubbs ii, 328):— "Monachus et virgo, unus abhinc et alia abaliunde in uno hospitio non commaneant, nec in uno curru a villa in villam discurrant nec assidue invicem confabulationem exerceant."

151, 14. Is fochric: so Wb. 10b1, 14, of those who prefer the life of celibacy.

151, 15. a foindel, etc.: the a seems unnecessary. It is doubtful whether one should read here and in line 21 ina menmain 'in his mind' or inna menman 'of the thoughts.'

151, 21. Nicomór, etc.: after ni a verb is needed meaning perhaps 'I inquired.'

152, 13. nat furea galir for nad fóirea galar: cf. 3 B. 23, 19b, Nech praindes co fúiri galar ndó.

152, 16. Doimine abbatis Roma. I know nothing of this man, nor have I met the name Doimine elsewhere. It is possible that we should read ir-riagaild Eimine (there is no division in the MS., and the spelling riagaild might be supported by figild, 128, 31). There was an Emine who died at Rome; see LL. 313b25. He can hardly be identified, however, with the author of Cáin Emine Báin, who was buried at Ross mac Treoin (Plummer, VSH i, 21; Ériu iv, 40, note 2).

152, 18. ind fit bec min, etc.: cf. LBr. 10by (Culdees, 91, 5).

153, 1. do thuildiud is probably a doublet of do tormuch and should be omitted, unless we are to construc dogniat... do thuildiud: cf. dorinne sé é féin do nighe (Dinneen).

153, 3. Praind dano, etc.: cf. LBr. 11a11 (Culdees 91, 21). As to the pollution caused by the presence of a dead body, cf. Todd Lectures, v, 89 (Life of St. Martin) arna roelnitis roise in noib ó básaib na ndóine nécraibdech in a fhiadnaise.

- 153, 11. Diarmaid: the Abbot of Iona already mentioned, § 47. It was during his tenure that Blathmac mac Flaind was murdered in Iona by Norse pirates: see Four Masters, 823. Who Curúi was I cannot say: he may have been the 'chief of Cinél Loegairi' who died in 792 (FM.). Blathmac was celebrated in verse by Walafridus Strabo: see Reeves' Adamnan, 315, 388-9, with the references there given, and Poetæ medii ævi Carolov. ii. 297, ed. Dümmler and Traube.
 - 153, 15. conditoirmesc diob: cf. Pass. and Hom. 575 ni rotoirmescad dibso.
 - 153, 16. ind leuitic. See Leviticus xxi. 11; xxii. 4.
- 153, 17. For this use of occo denoting a set of circumstances, cf. Thes. Palæoh. ii. 252 Huisque prius in calicem 7 issed canar occo, and the instances given by Fraser in ZCP. viii, 56.
- 153, 18. The latter part of this story (from 154, 5 et dixit illi) and the next have been edited by Bergin (Ériu, ii. 222) from Stowe C. i. 2: some of the principal variants are given in our critical notes (marked C).
- 153, 19. Findio mac Viatach: probably Findén of Mag Bile, who belonged to Dál Fiatach (LL, 349c10; BB. 219a39).
- 153, 29. tech pende: Bergin reads tech péne, but a special house for those undergoing penance is expressly prescribed in the Canons of the Synod of Aix-la-Chapelle: Hefele, Concilien, iv, 24.
 - 154, 2. isintturtt for isind urd.
- 155, 27. niconfil ind riagail, etc. Fasting is of course regularly prescribed as a penance: the meaning here is perhaps that it is not enjoined as an habitual discipline.
- 155, 28. fueregtar for fuirigther, from fo-rigim: the variant fuirestar might be referred either to forigim or to foricim.
- 155, 29. A Rule ascribed to Comgall will be found in Ériu i. 192 seq.: but it contains no reference to fasts.
- 155, 33. bairgine Coluin Cilli: presumably a loaf of a particular size and make used by St. Columba: cf. arán Mochue, 128, 25.
- 156, 1. Page 45 of the Ms. is written in a different hand from the rest; and it is noticeable that aspiration of medials and of m is much more frequent here, and that the only cases of d. pl. of adjectives in -ib occur in this page, 156, 17 and 157, 2, also the late forms rotuit, rotinol, 157, 10, 15.
- 156, 7. erdath for airddach: see Meyer, Contributions. It would seem that St. Columba lent his countenance to some festival of pagau origin connected with the growth of the crops. Or perhaps his Feast of the Ploughmen is an imitation of the Jewish feast of the first-fruits: see Levit. xxiii. 10.
 - 156, 9. nobithe: passive imperf. of the substantive verb.
- 156, 13. ir-riagail Colum Cille. There is no reference to this subject in the Regula Columbæ printed by Haddan and Stubbs ii. 119.
- 156, 19. superponat . . . superpositio . . . cena careat. These formulæ arc used, e.g. in the Peniteutials of Gildas and Cummean (Wasserschleben Bussordn. 107, 466, 489). Superpositio is properly the continuation of the Friday fast into the Saturday: it was sometimes practised as a form of self-discipline, sometimes enjoined as a penance: Duchesne, Christian Worship (translation), 231, 285.
 - 156, 23. forich: read forice, 'finds.'
- 156, 29. in mile cemenn. Mr. Plummer suggests that there may be some reference to a limit of distance imposed on Sunday walks, a 'Sabbath day's journey,' but perhaps it is rather an obligation to make excursions on Sundays with some pious object.

- 156, 31. in mile cemind fri torrome fir galair: cf. céim torroma lobair lis, in a poem attributed to Adamnan, ACL, iii. 215.
 - 157, 4. I cannot identify either Crundmael or Artri.
- 157, 13. Bithbés menadche, etc. Another copy of this story is found in R.I.A. 23 P 3, and has been printed in Ancedota from Irish Mss. i. 75 (see also ACL. ii. 136). Some variants are given in the critical notes (marked P). The latter part of the tale is, however, corrupted in this copy. The word which we have expanded as bithbés is written in our text bithb, in 23 P 3 bithbin. Meyer regards it as a man's name, quoted as authority for the story. But this makes it difficult to explain the words is e a auctartas: one would rather expect is é as auctarthas don scél-so sis. The word bithbés is found (as Mr. Plummer points out to me) in Keating's History (ed. Dinneen iii. 82, 4).
- 157, 22. Rofasaigthea na toirten . . . Gó 7 peccad, etc. The idea that the fruitfulness of the earth was affected by the virtues and vices of its rulers is common in Irish literature: see, for instance, the Dindsenchas of Carman, RC. xv. 314; Tripartite Life, ii. 507, note; and compare Leviticus xxvi. 4.
 - 158, 17. Clerech lasa marbtar, etc. This sentence is repeated in § 84.
- 158, 28. Mac 'Oige: †746 (FM) or 752 (AU): see a curious note on him in Mart. Oeng., p. 256, where he is called abbot of Less mor Mochutu, i.e. Lismore in Waterford.
- 158, 30. cia bald ba dech. At 154, 25 and elsewhere ball is used in the sense of 'a member' of the Church: here it seems to mean rather 'constituent' or 'attribute' of the religious character.
- 159, 1. degserc is merely a miswriting of deserc; and derscaigtech is a corruption of degsercach = desercach (Plummer). The paraphrase has deirceach.
- 159, 9. Rochachti, etc. Cf. LBr. 11a35 (Culdees 92, 14) Fer didiu nacachta cu mor, "A man who disciplines himself severely."
- 159, 15. focerd a chubus som ar tomailt torith. For the idiom cp. Ériu ii. 92 focheird / mo menma airi, LU. 130a 14 focheird a menmain airi, and Wb. 11b21 arna rala for cubus airi. These instances show that in the passage last quoted for is not, as Stokes and Strachan suggest, the preposition, but the possessive pronoun.
- 35 / arna tta i.e. arna tae pr. subj. of -tuit with gemination after arna.
 - 159, 37. cen co is not found in the Glosses (Strachan, Stories from Táin, 15, note).
 - 160, 5. fort chubus: cf. LBr 12a37 (Culdees 96, 17) fer graid gaibes eclais for a chubas.
 - 160, 9. dana coibsenithersu: the suggested emendation assumes the existence of a deponent coibsenigim. But the whole sentence is very awkward, with the transition from the third person to the second.
 - 160, 14. ne pereas: if the confessor neglects his duties, he becomes liable for the sins of his penitents: cf. LBr. 10 b 8 (Culdees 89, 17) dosteit a chin fair.
 - 160, 15. Nicon gus, if sound, seems to be used like nicon mór brig, 152, 6. In LBr. 10b45 (Culdees 90, 33) it is laid down that a younger man may receive confessions from an elder.
 - 161, 1. Bithbés: the MS. has bithb-: see note on 157, 13.
 - 161, 5. Tri troiscethe: cf. 155, 31.
 - 161, 8. Arre troisethe, etc.: cf. LBr. 11a42 (Culdees 92, 23, where the last clause should read "this serves in place of a fast").
 - 161, 14. This Colceu is probably Colcu úa Duinechda, †789, author of the Schap

Crdbaid, eopies of which exist in Brussels, 5100-4 fol. 12, and 2324-40 fol. 69 (Plummer). Eogan may be Eogan mae Colmáin, †769 (FM.), or Eogan of Lismore, †771 (FM.).

- 161, 16. a techta do denam: ef. antaun mbis a cridhe ina techta ZCP. iii. 451, 14, and ni cumaing foruacrae firinnde inna techta ZCP. iii. 450, 24; ef. Thes. Pal.-Hib. i. 582, note d.
- 162, 1. Biadd prantigi: cf. 131, 3 and LBr. 9b1 (Culdees, 84, 1). aonach is corrupt: some word meaning 'verse' or the like is required.
 - 162, 8. ind soscele . . . frisa tocabar: cf. 158, 22 tócbale soscéli.
- 162, 13. deorad. In the Laws the term deorad Dé apparently signifies a person who has renounced his place in the tribal organization in order to dedicate himself to the service of God, and has thereby forfeited the claim which his tribal connexions might have given him to the succession to an abbacy (Laws iii, 74). Skene (Celtic Scotland, ii, 70) regards the term as simply equivalent to 'anchorite.' In the present instance deorad means perhaps simply a monk from another monastery.
- 162, 25. atarann: Mr. Plummer would read a taraind (tairndim) 'when the fire struck down.'
- 163, 6. Eochu ua Tuathail, anchorite, bishop and abbot of Lugmad (Louth) †820 (FM.).
- 163, 8. If the archetype had cum .x. flīs, this would easily be corrupted to cum .x. siis, and hence the reading of our MS.
- 164, 17. [ni] do chách són: cf. LL. 74b34 ni do chach la Meidb in lind dailter for Fer mBaeth. The meaning here may be that it is not good for everyone to hurry over meals.
- 164, 22. Treide nadcon airiti, etc.: ef. LBr. 71 marg. inf. a tri on-airecur tol dé, etc.: this suggests the emendation offered. Cf. also LBr. 225 marg. inf. Fuil tri ní do nach buidech mac Dé bii. We have to do with a triad of things which fail to keep up to their first promise. The third seems to be cobair iar n-assu 'help that comes too late': ef. Táin Bó Cúalnge (ed. Windisch) 3942 giarb i in chobair iar n-assu. The rest of the last sentence is then explanatory, and nocobrafad is a gloss on foreissed (from foriuth). Arrange accordingly: accus cobair iarnasa, foreissed (nocobrafad) ma doberthe inruth, 7 doberar indruth nad cobradar.

bannán a little drop 150, 34

GLOSSARY.

abraitiud a wink of the eye 162, 25, 37, 42; adgellaim I promise rel. cum pron. infix. asindgel7ai 134, 32: adgillim Contr. adlongaim I drink: pr. sbj. 3 pl. adlúsat 147, 24 admaithim? I excuse 133, 2 adrali has caused 149. 8 aille méise praise for the table, grace after meals 131, 9; aille, praise, Wi aintech given to fasting 159, 2 airchaill prohibition Contr.; ni haurchail 143, 18; 145, 15 airddach festivity Contr.; erdath 156, 7 aires tryst Contr.; caratrad irse 153, 22 aithglanad repurification 136, 7 aithrus telling (one's sins)? 144, 1; aithris, alt kind Contr.; pl. altai 140, 28 ammarthan ill-luck 130, 13: i.e. am-sorthan, cf. am-sén (or else am-marthain) anteirt prime 138, 7; 145, 25; Thes. Pal.-Hib. i., 3 arberim I intend Contr. 3 s. pr. sbj. rel. arabera (sic leg.) 161, 29 aridralistar has contrived it 153, 27: cf. Thes. Pal. ii. 318, note k arre an equivalent 161, 8: Contr. arrec immediately, absolutely 158, 3; Thes. Pal. ii., 162, note d. arsissiur I stick fast Contr.; pret. conid-airsir 150, 28 verbal noun air[i]sem 157, I artet compensates, takes the place of 143, 13; 161, 11: Laws arusco rere for example 160, 18: Suppl. Thes. Pal. 25 asendad at last 135, 21, 25; 150, 34; Contr. asrenaim I pay: with com- infixed, conescomriter, 136, 33 atarann? 162, 25 athgnu for aithgno knowledge? 160, 23 atrocuil? 151, 11 aulaid stone slab 151, 5: Wi aurcilled? 156, 9: cf. airichell 'preparing for, expecting,' Contr.

ball attribute, characteristic 158, 30

beó-marbad killing alive, half-killing 146, 29 (dub. 1.) bíait 1. The Beati (Psalm cxix) 127, 3 et passim 2. biait praintige, a form of grace used after meals 131, 3; 162, I bith-fer a constant observer? 151, 24 bith-fur continual preparation 134, 21; bithur 136, 31; bithbur, 146, 28 *bonnaim I declare: pr. sbj. cum pron. infix. arindbó 134, 18: cf. adbonnaim, Contr. braisech kale 132, 20: Contr. broc grief Contr. dat. bruc 148, 26 buidetu yellowness 150, 36 caodet they eat 132, 7: for caithet (?) cathbarr crown 127, 13 céimm scile 130, 8; Cáin Ad: LL 286b13 celebrad celebration of canonical hours 129, 7 etc.: see Plummer VSH 1, cxv note 14 cellach contention 162, 11; Contr. céta what art thou? 134, 3; ciata, Contr. enoc lump (of butter) 147, 9 coibsenigim I hear confessions Contr. pr. ind. dep. d[i]a coibseni[g]ther-su (sic leg.) 160, 9; verbal noun coibsenugud 149, 5 cóich of whatever kind 152, 31; Contr. ooimsi, aosa coimsi? 128, 1 colláa, begone! 130, 12: Contr. condálim I share in 158, 23; Contr. conmescaim I mix with Contr. ara cummiscther 164, 20 conmidiur I give orders Contr., pres. 149, 14; pret. 141, 24; fut. conmesar 129, 30 corp lai the middle of the day? 129, 6 cotact (v. l. cotetet) accompanies? 154, 28: conamteit (v. l. cotnimtét) 155, 24 cotreicigur? 155, 22: (v. l. cotretiguir) orád distress 152, 23, 30; Contr. cride-scél a darling wish 136, 20: cridiscel la Faind Ir. Text i., 208, 32; Contr. crochet flitch Contr.: d. pl. croch[t]aib 128, 13 eross-figil cross-vigil 129, I etc. Wi (figell) cruthaim I shape Contr. fut. rocru[th]fem 'we shall be able to devise' 130, 22 [23*]

cúairt searching Contr. cuaird comgi Muiri 137, 19: cf. cúairt cobra BB 401a24

cudnód hastening 164, 16; Contr.

cudnud keeping Contr.: daig cudnuda na salm 128, 31

cumlechtach abundant 161, 7; Contr.

cuthech a snare Contr. : d. pl. cuidachaib 131, 16

dag-menme hilarity, jollity 143, 5: cf. LU 73b39 corop maith a menma.

déis tenantry MacNeill, Population Groups 62: g. s. in deissi (read na déisse) 156, 30; pl. deissi, Triads.

deorad a stranger, outlaw 162, 13; Contr.: ef. Laws, deorad Dé

dessebar the southern region 162, 40; Contr. deu[d]lái the end of the day 129, 5; din láoi

138, 29; Contr. diching? 142, 29

dígde asking pardon 141, 25, 29; Contr.

dfol ? 127, 10
doairlim I approach 142, 14; do-air-ell-

Ascoli: nímthairle Thes. Pal. ii. 352

doairmescaim I perplex 127, 18; I hinder 153, 15; tairmescaim Tog. Tr.

docuirethar it befalls, it falls upon 135, 1: cf. Stories from Táin, index

doenacht natural temperament 152, 14, 15, 21
doérgim I make bare, I abandon, Stories from
Táin; déraich 133, 21: verbal noun, dérge
133, 19

*doetarrethim I overtake: pres. ind. donctarrat 151, 9; past subj. danetarred 143, 4

doforgillim I arrange, appoint? 140, 17: hence perhaps -torclaither O'Dav. 1587, meaning 'is ascertained, is testified'

dogellaim I pledge 134, 27 (or do-ro-gellaim ?)
doicsaim I pull; doticsa (for doicsa) 150, 27;
ticsaim Wi

doim 'poor' 144, 24: SnR, ZCP vi. 265, st.

doléicim I discharge, perform 137, 24 doselbaim I keep? 148, 26.

-dúad I ate, Wi: pret. pass. nicodoes 129, 22

dul do laim to receive the sacrament 161, 17: 163, 21; 164, 9; Rev. Celt. ix. 24

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