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THE BOOK OF THE TAKING OF IRELAND

PART I

EDITED AND TRANSLATED, WITH NOTES, ETC.

BY

R. A. STEWART MACALISTER, D.LITT.

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CORRIGENDA.

p. xiii, line 23: after R\(^2\) add—traceable in some quotations in R\(^3\).

p. xv, line 20: add—At the top of the first page of E there are two old library class-marks, A. 1. 8 and B. 35. Above the 8 there is the invocation *Emanuel*, faint but decipherable: between the two marks there is an illegible note, *dia dui (?)... ib*, with a date ending (1)753.

p. xvi, line 10: add—P was probably meant to complete an acephalous copy already in its writer's possession: hence the abrupt ending.

p. xxiii, line 6: after manuscripts add—I dare not flatter myself that these complex lists of variants contain no errors or omissions, but I feel confident that nothing of importance has been overlooked.

p. xxxiv, line 2: for √A read √V.

p. 8, line 6, below the table: for eleventh read twelfth. In line 8, after Madrid, *add—2\(^{m}\)*, likewise at Madrid, is of the eleventh century.

p. 12, line 21: delete whether...importance. In line 24, after edge, *add—* The tear would have run in the opposite direction if it had been inflicted in the original act of pillage; it must have been a later misdemeanor, to remove from the leaf matter not germane to its new context.

p. 163, line 14: for Dula read Dala.

p. 223, footnote (29): after version add of the Irenaeus text.

p. 239, line 15: *add—*This poem is printed, *Todd Lectures*, iii, p. 46.
Table of Abbreviations and Critical Symbols.

1. Notation for Redactions:—

- \( R^1 \), \( R^2 \), \( R^3 \), the First, Second, Third Redactions.
- \( \text{Min} \) or \( \mu \), the version called \( \text{Miniugud} \).
- \( K \), the modernised version of Micheál Ó Cléirigh.

2. Notation for the Extant Manuscripts:—

- \( A \): Stowe A.2.4.
- \( B \): Book of Ballymote.
- \( \beta \): H.2.4 in T.C.D.
- \( \beta^1 \): H.1.15 in T.C.D.
- \( \beta^2 \): Stowe D.\( \ast \) 3.2.
- \( D \): Stowe D.4.3.
- \( E \): E.3.5, no. 2 in T.C.D.
- \( F^1 \): Book of Fermoy.
- \( F^2 \): Stowe D.3.1.
- \( H \): H.2.15 no. 1 in T.C.D.
- \( L \): Book of Leinster.

\( R^1 \) is contained in \( L, F \).
\( R^2 \) is contained in \( A, D, E, \Lambda, P, R, V \).
\( R^3 \) is contained in \( \beta, \beta^1, \beta^2, H, M \).

\( \text{Min} \) is suffixed to the copies of \( R^3 \) in \( \Lambda, R, V \). To distinguish the portions of these MSS. containing the \( \text{Min} \) text from those containing the \( R^2 \) text, the symbols \( \mu \Lambda, \mu R, \mu V \) are used for the former.

\( K \) is contained in a number of paper MSS., but for purposes of reference the authoritative autograph (23 K 32 in R.I.A.) has been considered sufficient.

*For the sake of brevity the shelf-marks of the Stowe collection are here stated in Arabic numerals, though Roman numerals are used in the Library.*
ABBREVIATIONS AND CRITICAL SYMBOLS, vii

Where it is necessary to refer to any combination of two of the β MSS., or to all three of them, the formula β\(^{3012}\) (varied as required) is used for brevity.

\(\mathbf{F}^1, \mathbf{F}^2\), are parts of one dismembered MS. collectively denoted by \(\mathbf{F}\).

\(\mathbf{V}^1, \mathbf{V}^2, \mathbf{V}^3\), are parts of one dismembered MS. collectively denoted by \(\mathbf{V}\).

3. Notation for Lost Manuscripts of Critical Importance:—

\(\ast \mathbf{Q}, \ast \mathbf{X}, \ast \mathbf{W}, \ast \mathbf{Z}\).

\(\checkmark \mathbf{B}\), the exemplar from which \(\mathbf{B}\) was copied.

\(\checkmark \checkmark \mathbf{B}\), the exemplar from which \(\checkmark \mathbf{B}\) was copied.

\(\checkmark \checkmark \mathbf{B}\), a MS. in the ancestry of \(\mathbf{B}\) at an unspecified number of steps back from it.

(Analogous symbolism for the ancestry of the other MSS.)

\(\checkmark \mathbf{BH}\), the common ancestor of \(\mathbf{B}\) and \(\mathbf{H}\). [But \(\mathbf{H} \checkmark \mathbf{B}\) means the extant MS. \(\mathbf{H}\) in combination with \(\checkmark \mathbf{B}\).]

\(\aleph \mathbf{R}^3\), the autograph of the Third Redaction, or the compiler of the Third Redaction, according to the context.

\(\aleph \mathbf{L}\), the Manuscript in which the tradition represented by \(\mathbf{L}\) was differentiated from the other MSS. of the same Redaction.

\(\checkmark \mathbf{R}^3\), the Manuscript from which all the extant Manuscripts of the Third Redaction are derived (which may or may not be identical with \(\aleph \mathbf{R}^3\)).

(Analogous symbolism for the ancestry of other MSS. and Versions.)

Note.—\(\mathbf{R}\) alone denotes the Bodleian MS.; \(\mathbf{R}\) with a superscript numeral is to be read "Redaction."

4. Miscellaneous abbreviations:—

\(\mathbf{c}\) : Correction, corrector (according to context).

\(\mathbf{g}\) : Gloss, glossator; a gloss incorporated in the text.
ABBREVIATIONS AND CRITICAL SYMBOLS.

\( g' \): a secondary gloss, or gloss upon a gloss, also incorporated in the text.

\( g \): a gloss which remains external to the text, superscript (sprs), subscript (sbs), or in the margin (marg) of the MS.

\( s \): Scribe: \( s^1 \), \( s^2 \), the first, second, scribe of a MS.

\( y \): Interpolation, interpolator. \( yc \ M \) is to be read "interpolated by a corrector of \( M \)." \( y \ sprs s \ M \) "interpolated, above the line, by the original scribe of \( M \)." (\( y \) is used in preference to \( i \) as being a more distinctive letter.)

\( LG \): The name of the text, Lebor Gabála.

\( s., d. \): in the translation, to be read "son of," "daughter of."

\( om, ins, \) in the lists of variae lectiones, to be read "omit(s)," "insert(s)."

\( sec. man. \) = secunda manus.

\( R.I.A. \): Royal Irish Academy.

\( T.C.D. \): Trinity College, Dublin.

\( § \): The sections of the book.

\( ' \): The paragraphs of the book.

The glossarial or other interpolated matter in the text is denoted by the signs \(  \ldots  \| \). secondary glosses being marked \(  \ldots  \| 1 \): these symbols are more fully elucidated, where necessary, in the notes.

The columns on each folio of the MS. are denoted in the usual way by the Greek letters \( a / 3 \ y \ 6 \), the recto and verso being numbered thus continuously. In most cases \( a / 3 \) are on the recto, \( y \ 6 \) on the verso. Except in the case of the MSS. H, \( / 3 , / 3 1 , / 3 2 \) the numeration is by folios, not by pages.

In the translation, glossarial matter is enclosed in square brackets \([ ]\); the restoration of lost matter in angled brackets \(< >\).
INTRODUCTION.

Lebor Gabála Érenn, a title which we can best translate literally, "the Book of the Taking of Ireland," is a compilation which professes to narrate the history of the successive colonists of that country. The earlier Redactions have come down to us, in whole or in part, in fifteen mss. (counting F, V, as one each, but counting separately the two versions in the Book of Lecan). These have been enumerated in the foregoing table, and are more fully described below.

For critical purposes, however, the number has to be reduced to eleven. A is a direct (and very poor) copy of D, and gives us nothing that D cannot supply; while $\beta^1 \beta^2$ are all derivatives from B, and are thus of no use except to restore one folio, which B lost at some time after they were written.

Although these manuscripts agree, on the whole, in the facts, or alleged facts, which they set forth, the words in which they state them differ profoundly. They fall into redactional groups, essentially at variance in the selection and order of presentation of the narratives, and in the language in which these are expressed. The editor has no alternative but to print them in extenso, independently of one another.¹ A single composite text, with an unmanageably cumbrous sediment of variæ lectiones at the bottom of the page, would be perfectly useless for any critical student of this important document and of its complex history. It may be said that this conclusion has not been reached without experiment.

¹There are a few places in which this is not necessary, but these are exceptional.
INTRODUCTION.

The work is primarily paedagogic, for which purpose it is interspersed with mnemonic sets of verses, intended to be learned off by heart. To the modern reader these verses are an unmitigated nuisance, rarely adding anything to what he has already learnt from the prose text; nevertheless it is clear that they are the foundation on which the whole work, in its present form, is based. The corpus of historical verse became the common reservoir of knowledge upon which the prose compilers drew; and the selections which they made therefrom dictated the selection of facts which they set forth in the several redactions.

For this reason, the treatment of the verse has to be different from that of the prose: it has been found most convenient (again after experiment) to separate the verse texts from the prose, and to print them independently.

It is probable, indeed, that this is a return to the practice of the original prose redactors; that they did not write out the verse compositions in full, but merely jotted down as cues the opening words of each in the margins of their mss., in the confidence that their readers would already have these texts securely in their heads, as they themselves had. In fact, the manuscript R gives us no more than such jottings, incorporated, it is true, in the text, but not extending beyond the first quaetrain of any poem. It is conceivable that this is not the mere shirking of a lazy scribe, but that it is an actual survival of a traditional custom.² This suggestion is corroborated by the diversity of the formulae introducing the poems, even in mss. which otherwise have close verbal similarity. As dia chuimningud-sain: de quibus hoc carmen: [so-and-so] cecinit—these and similar expressions are used, even in nearly related mss., at random, making it clear that in this matter the scribes had no stereotyped exemplars to keep their copies uniform. We infer, therefore, that in the autographs these formulae of introduction were not present; and that they were inserted only after the scribes had realized that human memory is untrustworthy, and that it was wiser to write out the poems in full. The same conclusion is

²Some few of the poems are written in full in R.
indicated by the divergent forms of proper names sometimes appearing in the verse texts and in the associated prose. Thus in B, ff 156 ff., we find several times the name "Caithear," but in the parallel poem no. XIV it appears as "Caicher."

The Extant Manuscripts.

There are in all five redactions of the text: Min, R¹, R², R³, and K, the last being O'Clery's modernised version. Postponing the questions of their contents, origins, and mutual relationships, we may here briefly describe the manuscripts upon which an edition of the text has to be based.

Owing to the convenience of denoting a manuscript by a single letter only, I have taken the liberty of adopting symbols for certain well-known codices, different from those in ordinary use. Thus, I call the Book of Leinster L, not LL: the Book of Ballymote B, not BB: and for the two texts in the Book of Lecan, instead of Lee¹ and Lee² (which would be too clumsy for constant reference), I have adopted the symbols Λ and M. The latter may be read and explained (at the reader's pleasure) not as "em," but as "lambda two."

The First Reduction.

Only two mss. of R¹ survive, namely, L and F.

L. The Book of Leinster (T.C.D. Library, H.2.18), c. 1150 a.d. In this codex, which is too well-known to need description, our text occupies folios 1–13.

The folios measure about 12.7 x 9 inches; and bear four columns, with about 51–53 lines of writing in each. The recto of the first folio must have for long remained unprotected by a binding, in consequence of which the writing is rendered partly illegible by dirt, wear, and other injury.

I use the anglicised form here, because the genitive case of the native form cannot be accommodated to an English context: "ó Cléirigh's" is gibberish.

In this and the other mss. these measurements vary slightly from folio to folio; the vellum is not cut with mechanical uniformity.
INTRODUCTION.

The rest, as a whole, is readable enough; though the edges of some of the folios are frayed, and, throughout, many of the words and letters are thus damaged or lost. A transcript of the first 115 pages of the ms., line for line and page for page, was made in 1852 by Eugene O'Curry (L.5.20 in T.C.D. Library). This is often useful in restoring writing that has become illegible since his time; but it cannot be trusted with full confidence, and he has shirked the task of trying to decipher the first page, where his help would have been of the utmost value.

F. The Book of Fermoy (R.I.A. Library, 23 E. 29). The connexion of this copy of LG with the Book of Fermoy is factitious and partial only. It is written upon twenty-two folios of vellum, of which the first eight form a gathering, bound into the front of the Book of Fermoy: the remaining fourteen I had the good fortune to identify in one of the Stowe mss. (R.I.A. Library, D.3.1). The folios measure on an average 10.5 × 8 ins. There are 31 lines of writing in each column, and two columns on each page. The Fermoy fragment, and the first two folios of the Stowe fragment, are written upon in a coarse, bold hand, using very black ink and a broad-pointed pen on which the writer leans heavily. Dr. Best identifies the handwriting as that of Adam Ó Cianǎín of Lisgoole, County Fermanagh, whose obit is recorded in the Annals of the Four Masters at A.D. 1373. On the third folio of the Stowe fragment (fol. 11 of the complete book), in column a, after line 27, the handwriting appears to change abruptly: but careful comparison shows that the same scribe continues to work, using a pen with a finer point. On the same folio, however, column δ, after line 4, there is actually a change of scribe. s² F has a rounder, and, on the whole, a better style of handwriting than s¹ F. At first he decorates his capital letters with blobs of colour, though not on the later pages: he is fond of ending them with crudely drawn animal heads, which s¹ F never does. After the change of the pen in the hand of s¹ F, the number of lines in the column increases to 39. The whole work ends abruptly at 22 γ 10, with the reign of Eochaid Uairches in the "Roll of the Kings." The remainder of
column γ, and the whole of column δ, of this folio were left blank, suggesting that the copy stopped at this point because the remainder was lost from ΨF: an irrelevant anecdote about King David and a beggar has at some later time been scribbled into the empty space. An additional leaf, possibly part of the earliest binding of the book, originally blank, is also now covered with scribbling. As in the case of L, the recto of the first folio of F is in a very bad condition from wear, tear, and dirt. It was cleaned chemically during the progress of the present work by Professor Ditchburn, of T.C.D., with the satisfactory result that most of the text, which I had abandoned as hopelessly illegible, proved recoverable. It should be noted that the folios in the Stowe ms., as at present bound, are misplaced. The first, which follows immediately after the last folio of the Fermoy fragment, is bound in as the seventh folio of the Stowe book. The text carries on from there to the present end of the volume (eight folios): then continues on the prefixed folios in this order—6, 1, 2, 3, 4, 5.

Of the lost mss. of the First Redaction, *Q and *X, which are of considerable critical importance, we shall speak when occasion arises. *Q was the copy used by ΞR, *X was used by one of the glossators of R2.

The redaction called Miniagud, which is a form of R1, is more fully discussed below.

The Second Redaction.

The majority of the mss. of LG belong to R2. These are V, E, P, R, D, A, and A.

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5 Edited by S. H. O'Grady from two other mss.; see Mélusine iv (1888), col. 163. See also K. Meyer in Arch. für Celt. Lex. iii 321 for a different version.

6 The bottom margin of this leaf has been clipped off, apparently to remove some scribbled matter: there is similar scribbling on the bottom margin of the following folio, recto.

7 In references to this ms. in the present edition, the folios are numbered in their true order, not in the haphazard order in which they are bound.
INTRODUCTION.

V, a ms. in the Stowe collection (R.I.A. Library), now divided into three volumes \(V^1 = D.5.1\), \(V^2 = D.4.1\), and \(V^3 = D.1.3\). \(V^1\) consists of nine folios, with four columns of writing on each; size of leaves 11·8 x 8 ins., 51-55 lines of writing in each column. At the beginning there is an elaborately coloured interlaced monogram of the word "IN"; and throughout there are well-drawn initial letters. The whole is written in a beautiful neat hand, which, however, is rather cramped, and not perfectly easy to decipher. The ms. has undergone extensive re-inking, and it is not always certain that the restorer has done his work accurately. At the top of folio 1a of \(V^2\) there are two faint, worn lines of writing in Gothic lettering—apparently a library mark; under ultra-violet light they seem to read Monasterii Insi Patraic, but they are too far gone to yield with assurance even to that powerful solvent of palaeographical difficulties. \(V^2\) has eight, \(V^3\) six folios; they are on the whole better preserved than \(V^1\), which has suffered severely from wear. In \(V^2\) the writing stops abruptly at 8 8 9 (end of the poem Fland for Ériu thigh), after which the rest of the column is blank. We must infer that a gathering had been lost from \(\sqrt{V}\), and that the scribe of \(V\) was unable to find means of filling the lacuna.\(^8\) The gap extends to the end of the 13th quatrain of the poem Gáedel glas in Mim; with the 14th quatrain the text resumes abruptly, on the first folio of \(V^3\), and runs on to the end of Ériu ardinis na righ, which finishes the ms. There are coloured initials in \(V^1\) and \(V^2\), but not in \(V^3\); but the style of the writing, the size of the folios, and the number of lines in the column, leave no room for doubt that the three volumes originally formed one book. Fragments of other books, in vellum and in paper, quite irrelevant in contents, are now bound up with the two later volumes.

\(^8\)The lacuna does not exist in the closely cognate copy \(\Lambda\); the text here runs on intact over rather more than 8 leaves of \(\Lambda\) which have no equivalent in \(V\). This clearly shows that \(\Lambda\) is not, as has been supposed, a transcript of \(V\): it must be derived from \(\sqrt{V}\) at latest. In \(\mu\) \(V\) the Roll of the Kings originally stopped at Sirna Söeglaich, and has been continued in a different but contemporary hand: \(\mu\) \(\Lambda\) knows nothing of this, and breaks off at Sirna—another demonstration that the two mss. are not in "mother-and-daughter" relationship.
INTRODUCTION.

E, a manuscript once bound up in separate folios scattered through a miscellany of scraps class-marked E.3.5 in T.C.D. Library (Gwynn's Catalogue, no. 1433, p. 308): now collected once more into a single volume, and class-marked E.3.5., no. 2. It contains 16 folios, measuring \(11.4 \times 8.25\) ins., with four columns of 48 lines of writing on each. There is hardly any ornamentation. The handwriting was recognised long ago by O’Curry (Battle of Magh Leana, p. 35, footnote) as that of Tómo Maeil-Chonaire, poet and historian to the earls of Desmond at the beginning of the fifteenth century: and this is confirmed by a scribal note at the bottom of folio 2γ. He wrote carelessly; haplographies are frequent, usually corrected in the margin by himself or by a later reader. Many of the lenited letters, which were not dotted by the original scribe, have been dotted by a later meddler. On the other hand, there are many good readings, and the ms. is of considerable critical importance. A note at the bottom of fo. 9 verso claims ownership of the book for Muirges ruadh na Maoil-Chonaire (a different person from the scribe of D), “wherever it may be found.”

P, formerly in the Phillips Collection at Cheltenham, now in the National Library of Ireland, class-marked P. 10266. It has been described by Whitley Stokes, who has, however, not observed that the fragment of LG (which he does not appear to have identified as such) is only by accident a part of the book. It is a single quaternion, \(10 \times 7.3\) ins., prefixed to a fragment from another ms. with folios of a rather larger size. Only the first two folios contain LG material, and there does not appear ever to have been any more of the text. The writing is minute, running across the whole page in a single column of 41 lines. Folio 1 recto is utterly illegible, the whole page having been reduced with gallic acid and dirt to a uniform dead brownish black. A large monogram of IN, extending down the whole height of the page on the left-hand side, and followed (apparently) by PRI, in unusually large characters, can be traced; but nothing further. The rest of

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the text is clear, extending from \textit{ní dorna fálle} (\textsection 5A) to \textit{risin mac mbec rugad} (\textsection 119), where the scribe ceased abruptly from his work. Some parts of Folio 1 verso (the first nine lines and the poem No. 1) have been re-inked, not quite accurately. Though so fragmentary, the text is useful, as it helps considerably in the decipherment of some obscure passages in VE, the only other mss. which have preserved the first folio of the text of \textit{R$^{2}$}. There is no colophon; but Arabic figures are freely used in the text, and this and other indications suggest a date of about 1480-1520.

\textit{R}, the only mss. of the older versions not in Dublin, is an early fifteenth-century copy contained in the well-known miscellany, Rawl. B. 512, in the Bodleian Library. This mss. has been described, and its contents catalogued, by Whitley Stokes\textsuperscript{10}; and it is here needless to go over the same ground. The text of \textit{LG} occupies fol. 76 recto–100 verso. The beginning of the book is lost: calculation shows that two leaves are gone; possibly three, if (as is improbable) the text contained the Nel-Moses pericope (\textsection 118 ff.) and the long poem \textit{V} written out in full. Another leaf has disappeared between \textsection 272–288. These defects took place before the addition of pagination to the mss., which ignores them. Two folios are numbered 76, the second being distinguished as 76 A: the first two folios are transposed in the binding. There are two columns upon each page, with 37 lines of writing in each column. At the end of the text of \textit{R$^{2}$} there comes the copy of \textit{Miníugad} here called \textit{µR}.

\textit{D}, class-marked Stowe D.4.3 in the R.I.A. Library. This is a vellum mss., the pages being 9 × 7·5 inches, with two columns of writing upon every page except the recto of fol. 7, and the lower part of the recto of fol. 21, in which the writing runs across the page with about 56 letters in each line. The book seems to have been exposed to fire at some time: the lower and outer edges, and especially the lower

\textsuperscript{10} \textit{Tripartite Life of St. Patrick} (Rolls Series), vol. i, p. xiv ff.
INTRODUCTION.

outer angles, of most of the folios are badly scorched, and the writing on the parts affected is often difficult to read. The lines of writing are very irregularly disposed; so far as I have counted them, they range in number from 29 to 41 in the column. Appropriately to this irregularity, the handwriting is poor, sometimes not very legible. Forty-two folios remain: two have been lost from the beginning, and the end is also imperfect. The ms. is of considerable critical value, and has some remarkable readings: the scribe’s name, Muirges (or Muirgius) mae Páidín, appears in scribbles at 17 ɣ bottom, 25 β 14, and 35 δ bottom. In the last place only has he given his father’s name, and this has been partly burnt away. He is a grumbler: at the bottom of 8 ɣ, in a note now difficult to decipher, he appears to complain that his ruler is too broad; on 11 ɣ he is troubled because his light is bad; at 17 ɣ he has mislaid his caílca, that is, presumably, the pumice with which he smoothed the surface of his vellum; and on 11 recto the shears of a bookbinder have silenced a reference derogatory, as we may suppose, to his parchment. In the present work the two lost initial leaves are counted in, in references to this ms.; the first extant folio being numbered “3,” in accordance with the old pagination. In the ms. a new pagination, starting from the first extant folio, has been substituted in roughly written numerals, the old pagination being sometimes either scratched out or written over.

The scribe was certainly the Muirges mae Páidín ua Maoil-Chonaire who made the transcript of the Book of Fenagh in the R.I.A. Library in 1517, and who died in 1543. Though the writing in the Fenagh volume is much more careful, comparison of the two books leaves no room for doubt that they come from the same hand. This being so, we may infer that this ms. is the same as “The Book of

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11 Among these are a number of interpolations, evidently borrowed from a copy of R, and all marked in the margin of the page as Sliocht Libúir na Huidrí, “An extract from (literally, [following in] The track of Lebor na Huidrí.” This records the fact that a copy of LG, in the R Redaction, was included among the (now missing) contents of that MS.
INTRODUCTION.

Baile ni Maoil-Chonaire, written by Muirghes mac Paidín ni Maoil-Chonaire out of Leabhar na Huidhri,” which O Cléirigh specifies as one of the sources of his own work. The marginal notes referred to in the footnote have misled him into supposing that the whole book was copied from LU. See further on the ms. A, below.

A, the first text in The Book of Lecan (R.I.A. Library, 23.P.2). The impending publication of a facsimile of this important volume makes it unnecessary to describe it here: in the published catalogue of the Royal Irish Academy’s collection of mss. there is a full analysis of its contents. This text is at the beginning of the book, and has lost the first nine folios: they were already gone in 1724. In consequence the copy begins abruptly in the section relating to the FirBolg (in the middle of the poem appended to ff. 292). The complete text, including the copy of Min. appended to R² (here called µ.A), covered 30 folios, with two columns on each page, containing 41-55 lines of writing, so far as they have been tested. It ends in the middle of column 30 δ, with the following colophon, repeated immediately below by a later hand in a different ink: Finit. Adam o Cuirnin do srib do Gilla Isu mac Firbissigh i. d’ollam o Fiachrach, Anno Do’, M° CCCC° xuiij°. “It endeth. Adam ò Cuirnin wrote it, for Gilla Isu mac Fir Bisigh, the man of learning of the Ui Fiachrach, A.D. 1418.” This is the most exactly dated copy of the text which we possess. Many of the folios have become semi-transparent by contamination with some greasy substance, and the writing on the one side shows through to the other, making decipherment difficult.

A is the only extant paper ms. (excluding some eighteenth century copies, mentioned below) of any of the pre- O Cléirigh redactions. It is Stowe A.2.4 in the R.I.A. Library, and

—Bishop Nicolson, Irish Historical Library, p. 38. The leaves from this ms. now bound into H 2 17, in the library of T.C.D., are not those missing from the beginning of the codex, as is stated by an oversight in the catalogue of the T.C.D. Irish Manuscripts, p. 112.
apparently belongs to the seventeenth century. There are 47 leaves, 7.8 x 5.8 ins., some of them much tattered. I have collated this copy sufficiently to assure myself that it is a direct transcript of D. It reproduces slavishly the orthographical and other peculiarities of D, except for the not infrequent mistakes of its own copyist. Some of these mistakes can be explained, on reference to D, by obscurities in the script of the earlier ms. A is imperfect at both ends, and has no independent value for the criticism of the text: it has just the slight importance that in a few cases it does not reproduce corrections that have been made secunda manu in D, suggesting that these may have belonged to a time later than its own transcription. But sA was so incompetent that we cannot be sure even of this: he may have overlooked them, or omitted them intentionally. In the present edition of LG, A has been left out of consideration altogether.

Assuming that D was one of the sources followed by O Cléirigh, A was probably prepared for his use—not, however, by him, as it is not in his handwriting. Some leaves of a different text, which though roughly scribbled appear actually to be in O’Clery’s writing, are bound up in the same volume.

A lost ms. of this redaction, *Z, will be referred to as occasion arises. It was the copy of R² used by a glossator of R² (g R²). The Manuscript of R² used by the compiler of R³ (∞ R³) we shall call *W.

The Third Redaction.

R³ is contained in two mss., B and M; and an important fragment of a third, H, is extant.

B, The Book of Ballymote (R.I.A. Library, 23 P 12). In this codex LG occupies folios 8–34: on each page there are two columns of writing, with 55–57 lines in each. Folios 9, and 24–30 inclusive, are missing. The latter defect is of long standing; but folio 9 must have been lost after the middle of the eighteenth century, when two transcripts of the text
INTRODUCTION.

were made from this ms. One of these, written in 1728 by Richard Tipper, here called $\beta$, is fairly good, though not perfect; and it is of great value for restoring the text of the missing folio. It is labelled on the binding "Book of Ballymote," and class-marked H.2.4 in T.C.D. Library (Gwynn's Catalogue, 1295). The other is apparently lost, but two copies were made from it: $\beta^1$, in a ms. written by Tadhg O Neachtain, in or about the year 1745, and dubbed upon its title-page Psaltair na Teamhrach, "The Psalter of Tara," though the binding is more soberly labelled "Miscellanea Hibernica, transcribed by T. O'Naghtan"; also in T.C.D. Library (H.1.15, Gwynn's Catalogue, 1289): and $\beta^2$, a pitifully illiterate production, class-marked Stowe D.3.2 in the R.I.A. Library. These two mss. share a considerable number of mistakes and peculiar spellings, showing their descent from a common more or less inaccurate original (\$\sqrt{\beta^{12}}\$) interposed between them and the ancestral B$^{13}$; and they are both so much inferior to $\beta$, that their only use is to corroborate some of its peculiar readings, and to show that these were really to be found in the missing leaf of B. In very few cases can we accept a divergent reading of $\sqrt{\beta^{12}}$ in preference to $\beta$. Where we have B intact, these three copies are useless, and are here ignored. Folios 24–30 were lost from B before any of them was made: $\beta$ does not attempt to supply the deficiency; but $\sqrt{\beta^{12}}$ has filled it by copying from the still extant $\mu V$, for collation shows beyond the possibility of doubt that $\sqrt{\beta^{12}}$ has here and there been misled by peculiarities in $\mu V$ (misspellings, a badly set-out cor fà chusàin, imperfectly legible writing, etc.). The version of this missing portion in $\beta^1$ and $\beta^2$ is, therefore, of no value.

22 I allow this to stand, because it is still possible as a statement of the facts: but on subjecting my collations to a final revision, when I considered the relationship between these two mss. more closely, and noted a number of places where a peculiar error in $\beta^2$ could be accounted for by careless penmanship in $\beta^1$, I became more inclined to regard $\beta^1$ as a direct (though poor) copy of B, and $\beta^2$ a yet worse copy of $\beta^1$. The hypothetical $\sqrt{\beta^{12}}$ thus disappears altogether, and $\beta^2$ loses all the little value that it might have had.
M is the second text in *The Book of Lecan*, occupying folios 264-312. It is a very peculiar text, having some interpolations (notably the story of Partholon's faithless wife Delgnat) not found in any other ancient version. √M was apparently imperfect: certainly the latter half of the "Roll of the Kings" was missing from it, and sM was compelled to supply the deficiency by a makeshift adaptation of a version of the saga of the Bórama Tribute, differing in some respects from that in the Book of Leinster. The important lacuna in the first section of LG, to be described later, was also a serious imperfection in √M. The problems connected with this copy must, however, be considered as they arise.

The copyist of M was working against time. Even when he was called away for a few minutes, a deputy (s2 M) took his place, and wrote during his absence. The text is, so to speak, punctuated by short groups of lines in the very distinctive handwriting of s2 M, which alternate with the work of the main scribe (s1 M), changing sometimes even in the middle of a line. There is never any crowding or overrunning, as would be the case if s2 M were a later scribe, filling in gaps that for any reason had been left by a predecessor. Presumably the writers of M could not obtain the use of √M for more time than was just sufficient for their work. As in such a case they would not have leisure to hunt for extraneous matter, it seems probable that the interpolations and other peculiarities of M were all transferred to that ms. bodily from √M. It is further possible that they were deprived of it before they were able to copy the whole of the Roll of the Kings, and that this, rather than a deficiency in √M, is the explanation of the peculiarity noticed in the preceding paragraph.

H is a fragment of five folios, 13.5 × 9.6 ins., with two columns on each page, and 56 lines of writing in the column. It is bound into a volume of miscellaneous fragments (H.2.15, no. 1, in T.C.D., Gwynn's Catalogue, 1316).

Throughout this edition the old foliation of the Book of Lecan, in the upper right-hand corner of the recto of each folio, is used for reference, instead of the more recent pagination in square brackets in the bottom margin.
Four of these folios belong to the first section of LG, and contain matter nowhere else extant. The fifth has a version of the end of the Nemed section, cognate with that in K, and differing profoundly from every other text of this part of the book. With this the II copy of LG appears to have ended, the remainder of the folio being occupied with other matter. At the end of this folio there is a colophon which would seem to date the MS. to some time before 1252 (see Gwynn’s Catalogue, p. 91), but the interpretation of the note is uncertain, and the date seems, if anything, too early for the language and especially the orthography of the MS. It is the pages, not the folios, in this miscellany which are numbered (as under, in pencil). The first portion of LG occupies pp. 97–104, but the folios are not in their right order—they should run thus, 103–104, 97–98, 101–102, 99–100. The Nemed fragment is in the first column of page 67. About one-third of the upper portion of folio 103–104 has been torn away and lost.

In preparing for publication the three prose texts, I have chosen L, V, and B as the standard copies of R1, R2, and R3 respectively; and the book is printed as it appears in those MSS., except where some other fills a lacuna, or corrects an obvious error. Numerals, as well as the ordinary abbreviations and contractions, are expanded silently; and the marking of long vowels, which is quite haphazard in the MSS., is reduced to some sort of order (with horizontal strokes). In the tables of variants, and in places where a passage depends on one MS. only, the marking of prolongation (with accent-like strokes), is reproduced as in the original: except on the

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16 There is an older, now obsolete, pagination in ink, which we may ignore.

18 In a few cases marks of prolongation, inserted before I decided to give without such interference passages depending on a single MS., have evaded deletion and appear on the printed page. I have allowed them to stand, to avoid needless proof-correction; but these apart, the absence of such marks will be a useful indication to the reader that the text before him survives in one MS. only. In English contexts, meticulous accentuation has not been considered necessary.
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letter i, where the accent-like mark is usually nothing more than a distinguishing mark, like the dot in ordinary print. This is here left out. I also omit the punctum delens placed over "ellipsed" letters. By repeated collations an effort has been made to attain to the ideal of recording every variant, however trifling, presented by the manuscripts. The three mss. specified have been chosen, less because they are the best copies of their respective redactions than because they are the most complete. In fact, F probably is nearer to ∞ R¹ than L; and the late mss. of R², DER, often give readings preferable to those in V. Μ is admittedly more complete than B, but it has too many eccentric readings and interpolations to justify its being selected as the standard for R³.

The verse texts cannot be classified into "redactions," and they have to be treated in a different way. Of these I have endeavoured to construct a text, giving the reader as full an apparatus criticus of variant readings as possible, to enable him to test, and, it may be, to improve upon it. I have not, however, attempted to standardize the orthography, which would involve an interference with the testimony of the mss. that I felt would be too drastic. The text does not need to be treated like a Greek classical composition, where it is of the first importance to recover the exact words of the literary master who wrote it. The ideal which I have set before myself is the humbler one, of making it possible for a scholar to whom the mss. are inaccessible to reconstruct the text of any one of them, except in the matter of abbreviations and marks of vowel prolongation. To have attempted to reproduce all of these would have more than doubled the bulk of the lists of variae lectiones, with no very apparent advantage. This is not to say that they are unimportant: on the contrary, I have gleaned some valuable hints on the affiliation of mss. from a comparison of such extraneous matters as the ornamentation of initial capital letters, and the abbreviations or other peculiarities of the caligraphy (or cacography) of individual words.

In this connexion it may be said here that it is especially interesting to compare the initial letters scattered throughout V with those in D. In V they are neatly drawn and coloured,
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Examples of Initial Letters from D and V.
though in design they show only too clearly that the art to which they belong was already moribund or dead: in D they are badly drawn, in an ink outline only. But it is obvious that they are the same designs. As D cannot possibly be a copy of V, it is clear that the two mss. derive their ornamentation, like their text, from a common original. This fact, which gives us a new criterion for determining the affinity of manuscripts, may be illustrated by the specimens here reproduced.\footnote{The small \( \delta \), to the left, and the upper O, O, R are from V; the lower O, O, R and the large \( \delta \) are from the corresponding paragraphs in D. (Notice the broken lines and loose ends in the first of}

\footnote{The small \( \delta \), to the left, and the upper O, O, R are from V; the lower O, O, R and the large \( \delta \) are from the corresponding paragraphs in D. (Notice the broken lines and loose ends in the first of\( \ldots \)}} from tracings made with the kind consent of the Council of the R.I.A.

\textit{O'Clery's Redaction.}

K has already been published as far as the \textit{Roll of the Kings}, and need not here be repeated. It is of little critical value, having been much manipulated editorially, but there is enough to show that its compiler had access to mss. no longer extant. He has a long version of the Partholôn-\textit{Delgmat} story, differing from that in M almost throughout: and his Nemed text, though it has affinities with the unique text in H, displays a like independence. The chief importance of this version is its rich glossarial matter.

The last degeneration of the text is found in two nineteenth century mss. in the British Museum (Egerton, 101, 105), which give us O’Clery’s version with some of the difficulties cut out and easy bits of Keating’s History substituted.

\textbf{The Contents of the Book.}

The book in its present form, in all the principal redactions, falls into ten separate and independent sections, as under—

\begin{itemize}
  \item \textbf{I.} From the Creation to the Dispersal of the Nations.
  \item \textbf{II.} The Ancestors of the Gaedil.
  \item \textbf{III–VII.} The successive invasions of Cessair, Partholôn, Nemed, the \textit{Fir Bolg}, and the \textit{Tūatha Dé Danann}.
  \item \textbf{VIII.} The invasion of the sons of Mil, \textit{i.e.} of the Gaedil.
  \item \textbf{IX.} The Roll of the Kings before Christianity.
  \item \textbf{X.} The Roll of the Kings after Christianity.
\end{itemize}
—and notwithstanding the profound differences in detail between the different redactions, they agree in the main lines of their contents.

Prof. A. C. Clark, in a work to whose teaching I gladly acknowledge my indebtedness, has laid it down as a principle that "a text is like a traveller who goes from one inn to another, losing an article of luggage at each halt." By this he means, that the text sheds passages piecemeal as it is copied from manuscript to manuscript; so that when delivered to its reader at the end of a succession of transcriptions, it is shorter—often considerably so—than when it left the author's hand, to run the gauntlet of scribal carelessness, sleepiness, incompetence, and laziness. Other things being equal, a longer text is, therefore, to be preferred, by the critical editor, to a shorter text. That this principle is sound when applied to classical literature no one who has made a careful study of Prof. Clark's work can doubt; but it breaks down when applied to Irish texts. In Ireland, the philomath, eager to air his stock of erudite inanity, early made his baleful appearance. To adapt the formula of Prof. Clark's analogy, an Irish text is like a traveller who, as he passes from inn to inn, stuffs his portmanteau with the china dogs, the waxen fruits, the crocheted antimacassars, and all the other futilities with which his successive lodgings are adorned. It is quite possible that when LG was drawn up by its first compiler, it was not longer than what would fill three or four sheets of notepaper. It has grown to its present dimensions by an extraordinary accretion of glosses, interpolations, and other amplifications. Certainly the old canon of New Testament criticism, *brevior lectio praeferenda verbosiori*, is here applicable!

It does not require any great insight to see that the book is in reality a combination of two originally independent documents. The block of material, sections III to VII, has been interpolated; sections II and VIII run on continuously, and were no doubt at one time in immediate connexion. If we cut the interpolated sections out, we find ourselves left

these letters, showing that the artist, though a fair draughtsman, did not understand the principles which regulated designs such as this.)

*The Descent of Manuscripts* (Oxford, 1918), at p. 23.
with a *History of the Gaedil*, based upon the history of the Children of Israel as it is set forth in the Old Testament, or (perhaps more probably) in some consecutive history paraphrased therefrom. The parallelism, which can be displayed in tabular form as below, is too close to be accidental.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The biblical history from the Creation to the Sons of Noah is borrowed by the Irish historians; after which—</td>
<td></td>
</tr>
<tr>
<td>Shem is selected and his genealogy is followed out . . .</td>
<td>Japhet is selected and his genealogy is followed out . . .</td>
</tr>
<tr>
<td>until we reach Terah and his son Abram, upon whose family the historian specializes . . .</td>
<td>until we reach Nêl and his son Gaedel, upon whose family the historian specializes . . .</td>
</tr>
<tr>
<td>down to the two wives and the numerous sons of Jacob.</td>
<td>down to the two wives and the numerous sons of Mil.</td>
</tr>
<tr>
<td>A servitude in Egypt begins with a friendly invitation from an Egyptian king . . .</td>
<td>An oppression in Egypt begins with a friendly invitation from an Egyptian king . . .</td>
</tr>
<tr>
<td>and the children of Israel are delivered by the adopted son of an Egyptian princess.</td>
<td>and the children of Nêl are delivered by the son-in-law of the Egyptian king. This deliverer meets and almost joins forces with his prototype Moses.</td>
</tr>
<tr>
<td>They wander for a long time, beset by enemies . . .</td>
<td>They wander for a long time, beset by enemies . . .</td>
</tr>
<tr>
<td>and sojourn at a mountain (Sinai) where they receive the doom that not they but their children shall reach the Promised Land; so they wander . . .</td>
<td>and sojourn at a mountain (Rippi) where they receive the doom that not they but their children shall reach the Promised Land; so they wander . . .</td>
</tr>
<tr>
<td>till their leader sees the Promised Land from the top of a mountain afar off.</td>
<td>till their leader sees the Promised Land from the top of a tower afar off.</td>
</tr>
</tbody>
</table>

*Some portions of this incident are probably due to later interpolation: it is in essence, however, at least as old as Nennius.*
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Old Testament—con.

He dies: but his successor conducts the people to a subjugation of the former inhabitants of Canaan, amid circumstances of marvel and mystery . . .

and to a successful colonization of the country.

The history then concludes with a brief record of the successive kings (beginning with a partition of the country), allotting in most cases not more than a single paragraph to individual kings.

We infer that the book originally described only a single "taking"—that of the Celtic Irish, to whom the author himself belonged, and in whom he was chiefly interested. This is why Gabála, in the singular number, still remains in the title of the book: it is not the "Book of Takings of Ireland," but "The Book of The Taking."

The intruded matter (§§ III–VII) may have had some historical basis, but much of it partakes rather of the nature of a Theogonia: see the introductions prefixed to each of the sections, where their relation to mythology and history is discussed. We shall see later that this group of sections is itself capable of further analysis into separate component elements.

These different histories appear to have been in existence, and (even if their combination had already been effected) to have been still available in their separate form, when Nennius wrote his Historia Britonum, about the end of the eighth century.¹⁹ He must have been able to refer to a literary source of information about the Pre-Milesian invasions: but for the history of the Milesians themselves he apparently had

¹⁹ Historia Nennii, ed. Petrie in Materials for the History of Great Britain, p. 56; ed. Faral in La légende arthurienne (Paris, 1929), vol. iii, pp. 11, 12. For convenience I assume the historical existence of "Nennius": after all, someone must have written the book which bears his name. Also for convenience I call him by the old-established form of his name, rather than by the less familiar "Nemnius."
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The Relation between the Redactions.

The relationship existing between (a) the Manuscripts and (b) the Redactions has been discussed by Thurneysen\(^1\) and Van Hamel.\(^2\) I may say that I refrained from making a close study of these most important contributions to the subject till I had formed my own conclusions, so as to arrive at an independent opinion.

The very simple stemma of the mss. drawn up by Van Hamel (op. cit., p. 115) is hardly an adequate representation of their inter-relationship. The facts, which are more complex, must be allowed to develop themselves as we proceed: for the moment it is sufficient to advise readers of Van Hamel's most valuable study, that the Minuigud appendix of V (which Van Hamel calls "S") is not lost: and that A (which Van Hamel calls "Lee I") is not a daughter ms. of his S, but, if we may further develop the genealogical terminology, a sort of "niece." Two of the many proofs of this have been given already. Likewise, F cannot be considered a direct copy of L; in many places it

\(^{1}\) We need not trouble ourselves with the variant reading Climhoctor adopted in Petrie's edition.


\(^{3}\) "On Lebor Gabála.", Z.C.P. x (1915), p. 97.
preserves an older and purer text. Moreover, V (Van Hamel's S) is not an original text, but a faulty copy; in some places even the late mss., E and P, give preferable readings.

As to the Redactions, both Thurneysen and Van Hamel recognise the five different versions, R¹, R², R³, Min, and K, as they are here called. Thurneysen calls them A, B, C, B H I I I, and D respectively (B H I I being the synchronistic matter appended to R²). Van Hamel uses a similar symbolism—A, Ba, C, Bb, D. Their distribution of the mss. among the redactions is the same as mine, except that Thurneysen counts F among the mss. of C (=R²). This Van Hamel corrects, and Thurneysen would probably himself adopt the correction after another examination of the text. But he is not without justification; for R³ is based upon a lost ms. of R², here called *Q, and F is in many respects much more closely akin to *Q than to L, the ms. adopted by all of us as typical of R¹.

Van Hamel follows Thurneysen's notation to avoid confusion; but he objects to it on account of the secondary place which it assigns to the B-group (R²). This redaction is, in his opinion, of primary importance for the history of the text, bringing us nearer to the original form than any other. "B" he considers to be fuller than "A"; and, although he admits that neither is a copy of the other, he regards "A" as a mere abstract of the common original, omitting, as irrelevant, details which from the first were included in the text, and which "B" preserves.

But on the principle laid down above (p. xxvi), in dealing with an Irish text, the fuller it is of extraneous detail, the more likely it is to be remote from the original version.

As for Min, appended to the three R² mss. V, A, R, it is obviously cognate with "A" (R¹); but it is equally obvious that it is neither a copy nor an abstract of "A," but an independent version. Apparently it represents a stage of the R³ tradition slightly earlier than that contained in the extant mss. of R¹; but it certainly belongs to that group.

What, then, is the relation between these versions? As I understand it, it is as follows:

We start with a Liber Occupationis Hiberniae, a sort of
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quasi-historical romance, with no backing either of history or tradition; an artificial composition, professing to narrate the origin of the Gaedil onward from the Creation of the World (or the Flood), their journeyings, and their settlement in their "promised land," Ireland. This production was a slavish copy, we might almost say a parody, of the Biblical story of the Children of Israel. The germ which suggested the idea to the writer was undoubtedly the passage in Orosius (I. 2. 81), wrongly understood as meaning that Ireland was first seen from Brigantia in Spain, where (ibid., § 71), there was a very lofty watch-tower. This suggested a reminiscence of Moses, overlooking the Land of Promise from Mount Pisgah; and the author set himself to work out the parallel, forward and backward. Incidentally Orosius gave trouble to Irish topographers, ancient and modern, by speaking of an Irish river Secna, setting them on a hunt for a non-existent Inber Seîne. As se conventionally represents the sound of sh (compare the Vulgate Judges, xii, 6, where the Hebrew word shibboleth is rendered scibboleth), we must pronounce this word as Shena, and it is then easily recognised as Orosius' version of Sinann (genitive Sinna) or "Shannon." Further, we must assume that this quasi-Israelite history was written in Latin.23

Next we must postulate a separate text, compounded out of a number of separate sagas (or rather a number of varieties of one saga), but with a much better claim to enshrine genuine traditional (though not necessarily historical) material. This document still existed as an independent entity in the time of Nennius—or, to be more exact, Nennius had access to a manuscript, possibly of some antiquity, which preserved it, or some of it, in its independent form. It was a brief treatise on the pre-Gaedhilic inhabitants of Ireland: and as it contained the expression dámh ochtAir, "a troop of eight persons," which Nennius mistook for a proper name, it must have been written in Irish. It does not

23 A clear proof of translation from Latin is presented by some of the place-names, which have been transferred unintelligently into their Irish context in the accusative case. Thus in § 156, to cite but one of many examples, sech Albaniam . . . sech Ghothiam must have a Latin original behind them.
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appear to have contained the stories of Cessair and the other antediluvian colonists.

*Libror Occupationis* soon began to be taken seriously: and it was inevitable that the small tract just mentioned should become combined with it, in order to make its historical record more complete. This changed its character, turning it into a history of Ireland, rather than a history of the people then dominant in the country. Nevertheless its title remained unchanged: it was still *Liber Occupationis*. The interpolation spoilt the logical form of the history: for its readers, having at last after many vicissitudes reached Ireland, were now obliged to jump suddenly back to the beginning, both in time and in space, in order to follow out the second strand which had thus been interwoven with the narrative. But the earlier invasions were still of subordinate interest, and for a time were most likely differentiated by their language from the main current of the Latin story. If we could be sure that the opening paragraphs of Min have not been drastically compressed, the scanty notice there found of the earlier invasions would very closely resemble the form of this part of the book when it had reached this stage of the development.

At about the same time, the Cessair narrative (an old flood-myth mixed up with some *Dindsenchas* material) was committed to writing, but whether in Latin or in Irish is not very clear: presently it found a place in front of the interpolation. See further the Introduction to that section.

The history of the text thereafter divided into two streams. Two schools of history, retaining its framework, each of them working independently of, and often at variance with, the other, added new material as they found it.

The next stage was inaugurated by translation from Latin into Irish. The first translation to be made was undoubtedly from the text underlying Min. The translator headed his work, very naturally, "An explanation of *Liber Occupationis.*" By now the historical nature of the book was a fully accepted tradition: it was regarded as a true record of the past of Ireland and of her people: and in view of its importance it was considered desirable to make it accessible to students whose Latin was unequal to a study of the original text. The associated poems, at this stage not yet incor-
INTRODUCTION.

porated with the written text, were of course in Irish from the first.

A generation or two later, the “A” text, with the additional material which had accumulated in the interval, was translated again (R1); as was also, now for the first time, the “B” text (R2).

This reconstruction explains all the phenomena completely:

(1) The parallel “Israel” and “Ireland” story.

(2) The short Nennius text, based on an original in Irish, enumerating the earlier invasions, but ignoring the Milesian colony.

(3) The mention of a single invasion in the title, though a large number of invasions are enumerated in the text.

(4) The general similarity of Min and R1, though the verbal differences forbid us to regard either as a copy of the other.

(5) The word minuigud, “explanation” in the title of Min.

(6) The similarity of framework in R1 and R2, though the two texts are so profoundly different that they can never have had a common Irish original.

It may be further suggested that the Latin preface to Min, where a parallel is drawn between Ireland and Adam’s Paradise, and where there are obvious reminiscences of Orosius, is actually the preface of the original Liber Occupationis, at least in the form to which it had evolved at the time when the translation of Min was made. It was a preface, not an intrinsic part of the text: and subsequent translators passed it over altogether.

The next phase began when some owner of an R2 text, no longer extant, got hold of a copy of Min. Though R2 contains matter not in Min or R1, the contrary is also true: and R2 is especially unsatisfactory (from the point of view of a historian who wants to know everything) in the section containing the Roll of the Kings. I do not agree that this section, in its earliest form, is an addition to the original text. I believe that a germ of this record formed an essential part of the text from the first, and that it developed with the rest. The postulated scholar sought to remedy the defects of his version by appending an abbreviated version of Min to his copy of R2. Where Min contained matter already in R2, he left it out, merely writing _ut supra dixi_ or the like: this is enough to show that Min, as we have it, is not independent.
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of the text to which it is appended. The ms. to which this addition was made we may call */A*/. There is no evidence that either E or D was within its family, or ever possessed this supplementary appendix.

R³ is the pastepot-and-scissors work of a man who anticipated the systematizing labour of Ó Cléirigh. Vexed at the discrepancies between the two traditions, and having a considerable library at his disposal, he took a text of R¹ (*/Q*) and wrote it out with many interpolations, partly derived from R² (*/W*), partly from other sources. As we shall see, his ms. of R³ was imperfect; it had lost the first page, as well as the Partholon and Nemed sections.

K is also an artificial re-handling of the text. The biblical introduction is, of set purpose, swept away, and the successive invasions are arranged in a more logical order. This redaction is based on R² (D), though it shows some affinities with M; but the compiler certainly used a different copy of R³, no longer extant, and he took arbitrary liberties with the text. There are many genealogical and other interpolations from sources outside the tradition.

It is my pleasant duty to express my acknowledgments to the Librarians and other officials of the Libraries in which the mss. are preserved, for unfailing help and courtesy: to Professors Bergin and Eoin Mac Neill, Dr. R. I. Best, the Rev. Paul Grosjean, s.j., Dr. Myles Dillon, and Miss M. Joynt, for permitting me to consult them on various linguistic and other questions that arose during the progress of the work; to Professor R. W. Ditchburn, Trinity College, Dublin, for his unfailing interest and patience in the troublesome task of photographing illegible passages; to the lamented Provost M. R. James of Eton College, and to the Venerable Archdeacon Seymour, for valuable help in some of the questions on Apocrypha which arose in the criticism of the Biblical prolegomena in Part I; and to the Very Rev. Canon Boylan, LITT.D., for his great kindness in putting at my service a copy of the Genesis volume of that magnificent monument of scholarship and of typography, the Vatican edition of the Vulgate text of the Bible.
SECTION I.

FROM THE CREATION TO THE DISPERSAL OF THE NATIONS.

Introduction.

In accordance with the artificial scheme of Liber Occupationis, the history of the world from the Creation to the Tower of Babel is first recapitulated. The original form of the text was probably something like this:—

"In the beginning God made heaven and earth. He gave the bailiffry of Heaven to Lucifer, of earth to Adam. Lucifer sinned and was cast into Hell. He was envious of Adam, for he was assured that Adam would take his place in Heaven. Whereupon he came and tempted Eve to sin, and Adam was driven out of Paradise. The children of Adam sinned thereafter, in that Cain slew Abel. Seth, the third son of Adam, is the ancestor of all the men of the world, for the Flood drowned the whole seed of Adam except Noah and his three sons, Shem, Ham, Japhet. Shem settled in Asia, Ham in Africa, Japhet in Europe. We Gaedil are descended from Japhet."

As we read the text in its present form, and compare the divergent versions, we realise that everything not contained in this bald summary must be a glossarial accretion.

This summary was drawn up before the Vulgate text of the Old Testament had become familiar in Ireland; certainly not later than the eighth century. The Biblical quotations are from an earlier text, as is shown in detail below, in the notes appended to each paragraph. The abbreviator of Min left out the Biblical portion of that version, so that it is lost to us; but it is still possible to recover something of the history of its evolution. We may safely presume that an early intrusion was ff 2 (in the form of a bare list of the works of Creation). ff 5 entered later; ff 6 was at first shorter than it is now; and the genealogical matter ff 7–10 developed

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gradually from very small beginnings. The document upon which two of the interpolations in 9 are based was early in existence, but they did not enter the text till a late stage of its formation.

Besides LF, the extant mss. of R¹, I recognise two important mss., now lost, which have had an influence on the development of the text. These are *Q, *X. Both of these were good copies: *X, I am inclined to think, on the whole the better of the two. *Q began with a highly ornate initial IN, which occupied a large part of the front page; and the lettering of the remainder of the page, if not of the folio, was of extra large size. Some reminiscences of this arrangement, which may be ultimately derived from *Q, appear in VP: LB also have the large initial IN, and M has got large letters in its first column: but as will appear presently, these latter are not survivals of the *Q tradition. *Q existed in a mutilated form down to the time of ∞ R³, and it formed the chief foundation of his work.

The history of the mutilation is very interesting. It is evident that √R² had lost its first folio. One of the owners of that ms., to repair the deficiency, tore out and appropriated the first folio of *Q: this made possible the palaeographical influence suggested in the preceding paragraph. By a chance, this produced continuous sense with the beginning of the second folio of √R²; though the sense is absurd. Only in this way can we explain the fact that R¹ and R² are practically identical for the first few paragraphs, and then, with startling suddenness, fly apart rather than diverge, and never again have a paragraph in common. Even the verse-extracts are often set in different contexts. It also explains the further significant fact that at the point where the texts part company, a statement is made in R², inconsistent with everything that follows, to the effect that the Flood was a punishment for the murder of Abel. This statement has been accidentally produced by the combination of the first half of a sentence at the bottom of the first folio of *Q with the second half of a sentence at the top of the second folio of √R².

The continuous use of *Q by ∞ R³ begins immediately after this mutilation, proving that *Q was actually the copy
which he used. We shall see presently that \( \alpha R^2 \), in his turn, repaired the damage to \( ^*Q \) by tearing out the opening folios of a translation of the Book of Genesis, and substituting it for the missing matter. When this act of pillage was performed, or subsequently, one of the Genesis folios was torn across: and this accident has made it possible, as is shown in the proper place, to arrive at some approximation to an idea of the size of the folios of \( ^*Q \), and the amount of literary matter that would go upon each. Now, the first of these folios must have contained the matter at the beginning, common to the two redactions \( R^1 R^2 \) (in the present form of the latter): and it is insufficient to fill one of the ordinary folios of \( ^*Q \). We infer, therefore, that much space must have been expended upon a large initial, and in letters of an extra large size upon the opening page.

The importation of "Jofer Niger" into \( \text{\S} 4 \), derived from the Latin Life of St. Juliana, gives us another chronological hint. If the Old Latin Biblical excerpts suggest an eighth-century date at latest for the compilation, the name of the demon suggests a ninth-century date for the beginning of glossation, the date of the Juliana text being about 800 A.D. As Jofer Niger exists in \( \text{L} \) (corrupted), \( ^*Q \) (first folio, transferred to \( R^2 \)) and \( ^*X \), a ms. which underlies some glossarial matter in \( R^2 \), he must have been found in \( \sqrt{LF} {^*X} ^*Q \). This manuscript, therefore, contained the full text as we have it, except for such interpolations as were afterwards incorporated. (Though it will afterwards appear that \( ^*Q \) probably lacked the Partholôn and Nemed sections.) \( F \) knows nothing of Jofer Niger; he must, therefore, have been still glossarial in \( \sqrt{F} \) and passed over by \( sF \).

The history of the gloss in \( \text{\S} 1 \), of the Jofer Niger interpolation in \( \text{\S} 4 \), and of the interpolation \( \text{\S} 5 \), as summarized in the notes on these passages, is all self-consistent. It shows that three stems branched off from \( \sqrt{LF} {^*X} ^*Q \), becoming respectively the parents of \( \text{L} \), \( ^*X \), and \( F ^*Q \). The \( F ^*Q \) tradition is slightly the oldest of the three, but the \( ^*X \) tradition is nearly as old, and in some cases preserves better readings; it is a pity that we have so little of this ms. \( F \) is a curious text, a mixture of \( \text{L} \) and \( ^*Q \); but though very closely cognate with \( ^*Q \), it has too much in common with \( \text{L} \).
SECTION I.

to be divorced from it altogether. Though actually a later ms. than L, it preserves an older stage of the tradition, and has not travelled so far from it as L has done.

After the extant portion of the original form of \( R^2 \) begins, the two redactions have nothing in common. This can be shown by a summary in parallel columns:

<table>
<thead>
<tr>
<th>( R^1 )</th>
<th>( R^2 )</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. Genealogy of Magog.</td>
<td></td>
</tr>
</tbody>
</table>

It must surely be evident that the brief mention of the Flood in \( R^1 \) is original, while the long and laboured paraphrase of the Biblical story in \( R^2 \) is imported. The details of the genealogies are taken from different and mutually contradictory sources. Without doubt, the lost beginning of \( R^2 \) differed in a like degree from the first six paragraphs of \( R^1 \) which were substituted for it: we can have no direct knowledge of what it may have contained, but we may be absolutely certain that it emphasized the divine command on the Sethites to abstain from intermarriage with the Cainites, and that this command, and the disobedience of it by the Sethites, came after the \( R^2 \) narrative of the death of Abel, and was the original antecedent to the Flood narrative—not improbably as we have it in \( f.53 \), which may come, either from Sex Aetates Mundi, or from \( R^2 \) through *Z.*
INTRODUCTION.

The redaction $R^3$ is not, like $R^1$ and $R^2$, an independent work. It is essentially a composite, based on the two preceding redactions. The foundation of it is $R^1$, but it is swelled with large interpolations from $R^2$ and from other sources.

The manuscript of $R^1$ used by $\approx R^3$ was unquestionably *Q, after it had suffered the loss of its first leaf. For the text of $R^1$ as it appears in $R^3$ begins, as we have said above, immediately after the lacuna thus caused. To supply the deficiency, $\approx R^3$ tore the opening leaves out of an Irish translation of the Book of Genesis, thereby killing the translation, of which no other copy survives, and which would have been of enormous linguistic value. This, with its extensive interpolated glosses, occupies ¶¶ 20–85. The relation between the remainder of $R^3$, § I, and the previous redactions is set forth in the following table:

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Found in MSS</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>86</td>
<td>H</td>
<td>Poem no. V.</td>
</tr>
<tr>
<td>87</td>
<td>MH</td>
<td>$R^2$. An appended interpolation from Comestor's <em>Historia Scholastica</em>.</td>
</tr>
<tr>
<td>*88</td>
<td>BMH</td>
<td>$R^1$. ¶ 7.</td>
</tr>
<tr>
<td>*89</td>
<td>BMH</td>
<td>$R^1$. ¶ 8. Interpolation from <em>Sex Aetates Mundi</em>.</td>
</tr>
<tr>
<td>90</td>
<td>H</td>
<td>Apparently a different but parallel text. <em>Sex Aetates Mundi</em>.</td>
</tr>
<tr>
<td>91</td>
<td>H</td>
<td>$R^3$. ¶ 8.</td>
</tr>
<tr>
<td>*92</td>
<td>BMH</td>
<td>$R^3$. ¶ 15.</td>
</tr>
<tr>
<td>93</td>
<td>H</td>
<td>$R^3$. ¶ 9.</td>
</tr>
<tr>
<td>*94</td>
<td>BMH</td>
<td><em>Sex Aetates Mundi</em>, with many interpolations from Isidore, etc.</td>
</tr>
<tr>
<td>95</td>
<td>H</td>
<td>Comestor.</td>
</tr>
<tr>
<td>96</td>
<td>H</td>
<td>Some other source, not identified.</td>
</tr>
<tr>
<td>97</td>
<td>H</td>
<td>$R^1$. ¶ 9 (end).</td>
</tr>
<tr>
<td>*98</td>
<td>BMH</td>
<td>$R^1$. ¶ 10 much interpolated.</td>
</tr>
<tr>
<td>*99, 100</td>
<td>BMH</td>
<td></td>
</tr>
</tbody>
</table>

The paragraphs marked with an asterisk, if read continuously (omitting interpolations) will give the text of this part of $R^1$ as it appeared in *Q.

\[1\] If not of the whole Old Testament, or even the whole Bible.
SECTION I.

The Biblical Excerpt.

Reviewing the Biblical excerpt, and its relation to the text as a whole, we naturally ask first if it was prepared ad hoc by the compiler of $R^3$, or borrowed by him from some translation previously in existence. To this question there can be but one reasonable answer. Much of the matter in the Biblical chapters was altogether irrelevant to the purpose of $\approx R^3$: a short abstract, such as is given by $R^1$, would have served him as well, or better. The translator expended much trouble over his work; the evidence that he collated the Greek Septuagint with the Vulgate text cannot be set aside; to do this merely as a preface to a historical tract relating to Ireland would involve a heavy expenditure of time, trouble, and valuable parchment. Collation of texts in the Middle Ages, without the easily read printed page, and without alphabetical indexes and other apparatus, would have been a much more formidable task than it is to-day. Certainly the scribes who have transmitted $R^3$ appear to have found much of this preliminary matter wearisome and out of place, as is shown by the reduction of the frequent repetitions of the original (as, for example, I 25, and the list of creatures preserved in the Ark). Another point is the difference in literary style that we feel between the Biblical excerpt and its present context. The translator has certain peculiar mannerisms, to which attention is drawn in the critical notes, and which give him an individuality.

On the other hand, it would be so easy to tear from another ms. the pages required, that we are obliged to accuse $\approx R^3$ of having committed this crime, to save himself the trouble of otherwise replacing the missing first page of the exemplar before him.

Some examination of the nature of the text which formed the basis of the translator’s work now becomes necessary.

For purposes of reference we shall denote the Latin ms. which lay before the translator by the symbol $\Delta$. (New Testament critics have appropriated this symbol to the ninth-century Greco-Latin Codex Sangallensis; but as we shall here have no occasion to refer to that ms., there will be no consequent inconvenience.) $\Delta$ was certainly a copy of the Vulgate; from the translation it is possible to restore some of its readings with sufficient assurance to determine its
INTRODUCTION.

affinities. The chief passages in which $\Delta$ deviated from the Standard Text, as constructed in the Vatican Variorum edition, are enumerated below, with a list of the mss. (not including early printed texts and editions) agreeing with it:

| I  | 2. erant: GCAH$II^{CD}BP\Phi_V*\Theta AM^\Psi BD^2\Omega_S M |
| I  | 2. Domini: $\Lambda^H B$ |
| I  | 4. Deus: GCTM$\Phi^R AZ GP\Phi M$ |
| I  | 4. a tenebris: GCAH$II^{CD}BTP\Phi^R AZ GP\Phi^2F^2M\Omega M$ |
| I  | 12. facientem: $\Lambda^H II^{CD}\Omega S$ |
| I  | 14. et: CXHIP$\Phi^R GP\Theta AM^\Psi BD^2\Omega S J M$ |
| I  | 16. omit ut praesesset: $\Sigma^M$ |
| I  | 18. a tenebris: $\Lambda^H II^{CD}\Phi^2V^2 P^2$ |
| I  | 20. reetilia: $\Phi^R AZ G$ |
| I  | 21. molabilem: C$2A^L 2H^{II}D^2\Sigma^OB TM^\Phi^R AZ GP\Phi^2O^2\Theta AM^\Psi BD^2\Omega M$ |
| I  | 26. omit que: CXHIP$\Sigma^D T^O M O^\Psi F^*$ |
| II | 2. sexto: $\Sigma^T^S^2\Phi F^*$ |
| II | 2. Deus: $\Phi$ |
| II | 4. sunt: $\Lambda^{L^2 H X^2 D^2} V^2 P^2 B D F$ |
| II | 11. Fison: $CA^H X^\Sigma T^O M B$ |
| III | 8. omit Dei: $X$ |
| III | 9. ins. Adam: $CA\Theta AM$ |
| III | 11. ins. Deus: $C^*A^H^{\Sigma T^O M} \Phi^2 F^2 O^2 J$ |
| III | 20. Eua: $CA^L X^H^{D^2} T^O M B P^2 F^2 \Theta AM^\Psi BD^2 O^2 M S J M$ |
| IV | 1. Euam: $CA^L H X^H^{D^2} T^O M B P^2 F^2 \Theta AM^\Psi BD^2 O^2 M S J$ |
| IV | 15. Cain in signum: $\Lambda^B^{II} O^2 M B^\Phi^R AZ G V P^2 O^2 S^2 M$ |
| IV | 17. ins. filium nomine: $X^\Sigma T^O M$ |
| VI | 8. Deo: $\Sigma^M T^M \Phi^R AZ G V P^2 O^2 \Theta M^\Psi F^4$ |
| VII | 17. ins. x$\Sigma$ noctibus: $A^H X^\Sigma T^2^2 P^2 \Psi^2 M^2 O^2 S^2 M$ |
| VIII | 7. ins. non: $A^{H^2 X^2 D^2} \Sigma^2 T^O M^2 B A^2 \Phi^2 Z^2 V^2 P^2 * \Psi^2 M^2 O^2 S^2 J M$ |
| VIII | 17. ins. -que: $G^C A^H X^\Sigma T^O M^2 O^2 S$ |
| XI | 20. Saruch: $X^\Sigma^T^O M^2 \Phi^R B D^2 F M^2 O^2 S$ |
| XI | 22. Nachor: $A^{L H^2 X^2 T^O M^2 F^R AZ G V P^2 \Phi^R B D^2 F M^2 O^2 S J M}$ |
| XI | 26. Nachor: $A^{L H^2 X^2 T^O M^2 F^R AZ G V P^2 \Phi^R B D^2 F M^2 O^2 S J M}$ |
| XI | 26. Aram: $A K^\Psi M^\Omega M$ |

In the above and the following tables, an asterisk denotes a reading abolished by a corrector: these must be reckoned,

2For details about the manuscripts indicated by the symbols, reference must be made to the Vatican edition; it may be said, however, that the large letters denote families, the small letters individual MSS.
for they presumably belonged to the original tradition of the
family to which the ms. belonged. Readings denoted
by (1), (2) are corrections prima manu and secunda manu.
Though they are noted here, they are not taken into account
in classifying the mss. for our present purpose. Some of the
above readings may possibly be due to LXX influence. Dis-
regarding, however, this possibility for the moment, we now
arrange the Vulgate mss. in the order of their frequency in
the foregoing table, as follows:—

<table>
<thead>
<tr>
<th>Σ°</th>
<th>15 + 1*</th>
<th>Φ°</th>
<th>10</th>
<th>C 7 + 1* (13)</th>
<th>G°</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Λ°</td>
<td>15</td>
<td>Φ°</td>
<td>10</td>
<td>H° 7 (15)</td>
<td>M°</td>
<td>3</td>
</tr>
<tr>
<td>X°</td>
<td>13 (2)</td>
<td>Ψ°</td>
<td>9</td>
<td></td>
<td>O°</td>
<td>3</td>
</tr>
<tr>
<td>Ψ°</td>
<td>12 + 1* (12)</td>
<td>Ψ°</td>
<td>9</td>
<td>P 6 + 1* (32)</td>
<td>A°</td>
<td>2 (12)</td>
</tr>
<tr>
<td>Ω°</td>
<td>11 (22)</td>
<td>Ω°</td>
<td>8 + 1* (12)</td>
<td>Ψ° 5 + 2* (42)</td>
<td>Ω°</td>
<td>0</td>
</tr>
<tr>
<td>Ω°</td>
<td>11 (12)</td>
<td>Ω°</td>
<td>8   (22)</td>
<td>Ω° 4 + 2* (12)</td>
<td>G°</td>
<td>0</td>
</tr>
<tr>
<td>Ω°</td>
<td>11</td>
<td>Ω°</td>
<td>8   (22)</td>
<td>Ω° 4 (2)</td>
<td>Ω°</td>
<td>0</td>
</tr>
</tbody>
</table>

The standard text of the Vatican editors is based chiefly
upon three important mss., lettered O, A, G: and it is a
logical consequence that in a list of deviations from the
Standard Text in any other ms., the number of agreements
with these three copies should come at the bottom of the list.

Σ°, which heads the list, is a Madrid ms., of the eleventh
century. Λ°, which runs it close, is a twelfth-century ms.,
also at Madrid. The "cousin" of the latter, Λ°, though
derived from a common source, is two centuries earlier, but
evidently is much less closely related to Δ. If now we reckon
these mss. by families (counting in the starred readings) we
shall find, as the average of agreements,

Agreements with the Σ group \( \frac{1}{2} \) (16 + 11 + 8) = \( \frac{35}{3} = 11 \frac{2}{3} \)

\[ \begin{align*}
\text{A group } & \frac{1}{2} \ (15 + 4) = \frac{19}{2} = 9 \frac{1}{2} \\
\text{Ω group } & \frac{1}{2} \ (11 + 11 + 8) = \frac{30}{3} = 10 \\
\text{Ψ group } & \frac{1}{2} \ (13 + 9 + 7 + 7) = \frac{36}{4} = 9 \\
\text{Θ group } & \frac{1}{4} \ (6 + 6) = \frac{12}{4} = 3
\end{align*} \]
This may be a rough-and-ready method of reckoning, but it gives us a definite and apparently satisfactory result. We may leave the Ω group out of account; it consists of three mss. of French origin, now at Paris, and of the 13-14 century: later, therefore, than any probable date for Δ. The Ψ group is Italian, entirely 12th century—again rather late to have served as the model for the Irish text. The Σ and Δ groups are both Spanish: and we infer that Δ was also a ms. of Spanish origin.

But the translator did not adhere slavishly to the Latin text before him. He had access to, and could use, a copy of the Septuagint; and the influence of this is shown by the following readings:

I 11. Insert ὁ θεός
I 22. do.
I 26. do.
I 29. τοὺς πετεινοῖς in plural
II 1. τῆς ἐκτῆς
II 8. καὶ ἦκονσαν
II 10, 13. Similarities indicated in the notes.
III 15. καὶ ἔχθραν
III 22. ὁ θεός
IV 8. διάληθομεν εἰς τὸ πεδίον
IV 9. ὁ θεός
V The ages of the Patriarchs in this chapter.
VII 1. πρὸς Νῶε
VII 3. The insertion of the clean and unclean birds.
VII 6. Νῶε ὁ κατακλυσμὸς
VII 16. κιβώτων
VIII 1. καὶ ... ὁ θεός

Some of these, taken by themselves, are not very impressive: but their evidence is cumulative, and the reading in VII 3 is conclusive. The figures in chapter V are less so, for they could have come from Isidore (Etym. V. 39): but the unequivocal cases of reference to the Septuagint strengthen the probability of the use of this authority, even where an alternative source is possible.
It is at least a coincidence that this combination of a knowledge of Greek, with some Spanish connexion, meets us again, in the North of Ireland. In the cemetery which contains the few remaining relics of the Monastery of St. Mura at Fahan, Co. Donegal, there is a large slab, bearing beautifully-designed interlacing crosses on each face. On one side there is a pair of human figures, standing with the cross-stem between them, and bearing upon their vesture an Irish inscription which does not here concern us. On the edge there is an inscription in Greek uncial—

ΔΟΞΑ ΚΑΙ ΤΙΜΗ (sic) ΠΑΤΡΙ ΚΑΙ ΥΙΩ ΚΑΙ ΠΗΝΕΥΜΑΤΙ ΑΓΙΩ

"Glory and Honour to Father and to Son and to Holy Spirit."

This is the first versicle of the "Gloria Patri," in a Spanish form, though in the Greek language. The formula "Glory and Honour," without the second versicle (sicut erat, etc.), was sanctioned by the Council of Toledo, and adopted in the Mozarabic liturgy. Thus we find someone who was at least a superficial Greek scholar, cutting, on an Irish tombstone, a Spanish liturgical formula, in letters resembling those of a Greek uncial ms.: and someone else translating into Irish a Biblical text from a Spanish copy, and able to check his work with a copy of the Septuagint. We have no authority to go further, or to suppose that the translation was actually executed in Fahan. This is not impossible, though the translation could hardly be as old as the slab. But in any case the number of uncial ms. of the Septuagint available in Ireland can never have been very large.

It is for us a fortunate circumstance that the matter of Genesis XI 10-32 is misplaced in our text, being inserted between the verses VIII 19 and 20. There is no logical reason for this: the cause must have been mechanical, and due to the misplacement of a loose folio.

It follows that the matter which now comes after these verses was contained in a folio which ran from VIII 20 to XI 9. As we do not possess the translation in its original form—there are both omissions and interpolations—a count of words would lead us to wrong conclusions about the size of the folios, or the extent of the matter upon each. But a
INTRODUCTION.

count of the corresponding words in the Vulgate text will enable us to estimate this with tolerable accuracy. If I have counted aright,

A. Genesis VIII 20–IX 27 in the Vulgate text contains 503 words.
B. "IX 28–X 31 " " " " 382 "
C. "X 32–XI 9 " " " " 170 "

B is missing from the translation as we have it, but it must have been there originally. Its omission would leave C, the Tower of Babel story, as a small detached narrative, too short for a folio of any reasonable size. It is easy to believe that the LG copyists, who pared away the redundancies of the Flood story, would have "jibbed" at the task of transcribing the tiresome list of incomprehensible names in the "Table of Nations" (Genesis X), which has nothing to do with the Taking of Ireland, and would use up much costly parchment.

A B C together amount to 1,055 words. If the translation of this passage was written upon one folio of vellum, with two columns on each page, there would be the equivalent of about 264 words in each column: or what would fill about 35 out of the 55–60 lines in a column of the Book of Ballymote.

I have not counted words back to the beginning of Genesis. But taking a printed edition, not complicated with interspersed references, and omitting the chapter headings, I find that

Genesis I 1–VIII 19 covers 70⅔ inches of type.
Genesis VIII 20–XI 9 " 22⅓ " " "

The number of words in this printed copy is not evenly distributed: one column in Chapter III, in which the verses are long, contains 252 words, and another, in Chapter V, of exactly the same spacial length, contains 232 words. There is thus a sufficient margin of possible adjustment to permit us to say that the material preceding VIII 19 could have been written on three folios similar to that which we have postulated for VIII 20–XI 9. We infer from this that the matter appropriated by $\alpha R^3$ covered a complete gathering of four folios, or two diplomas (pairs of conjugate folios), and
the detached first folio of the next gathering. When a man carries off such a gathering and one extra folio, nothing is more natural for him to do than to slip the loose leaf into the gathering, to prevent it from being lost; and if its proper place is just after the last folio of the gathering, he will slip it in just before that folio. And this is exactly what he has done, to the confusion of his copyists.

Numbering the five folios of this Biblical ms. 1, 2, 3, 5, 4, in the order in which they ultimately became incorporated in R1, we see that 4 must have ended with the words\(^3\) *Hae sunt generationes Sem* (XI 10), which, however, were dropped by the copyists, as they had no meaning in their new context. 5a began *Sem erat centum annorum* (¶ 69) and ran on to *uecruntque usque Haran et habitauerunt ibi* (XI 31). This is a little longer than the allowance of 264 words to the column; but the matter of these verses contains many numerals and stereotyped repetitions, which could be much abbreviated: and in any case column \(\beta\) must have begun with (XI 32), *Et facti sunt dies Thare.* For we must now notice the further fact, that the lower part of folio 5 was torn away (whether in the original act of theft or by some later accident cannot be ascertained, and is of trifling importance). This tear ran upwards obliquely, from the bottom inner edge to the top outer edge. It carried away from the first column (5a) parts of all the verses after XI 26, and it left nothing intact in the second column except this one verse, XI 32. The copyists could not, or at least made no attempt to, extract any sense from the remaining fragments of the mutilated lines; and thus it comes about that the misplaced extract from Chapter XI, in ¶ 77, jumps from v. 26 to v. 32, and then stops abruptly. The verso of the folio must have contained, in the first column, a few lines of the story of Abraham hiding his relationship to Sarah in Egypt, and in the second column the end of the story of Lot in Sodom and the beginning of the Battle of the Four Kings with the Five. These fragments were so utterly disconnected with the matter in hand, and with each other, that the copyists left them out.

\(^3\) Meaning, of course, the Irish translation of these words; and similarly for the other quotations in this paragraph.
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This reconstruction of the original form of the Biblical translation is more than a mere curiosity; for as it was possible to attach the Biblical folios to *Q, we may infer that the sizes of the two manuscripts were much about the same. And every scrap of information that we can discover about *Q is of importance, for the history of R.\(^3\)

The Chasm in B, M.

B has lost, as already stated, its folio 9, beginning after the words *ocus ro hoslaicit* (Gen. III 7, \(\| 32\)), and extending to \(\| 138\) in \(\| II\). This mutilation took place after \(\beta\) and \(\sqrt{\beta}\) were copied; and a count of words shows that the matter with which they fill this gap would exactly cover a leaf of B. Therefore one folio has been lost, and no more, at this place; a conclusion which accords with the old pagination.

The fragment H almost exactly fills the gap. If the top of the first leaf of this fragment had not been torn away, it would have filled it with suspicious exactness. Suspicious, because it suggests the deduction that the leaves of H were actually torn, from the ms. to which they belonged, by an owner of B, anxious to make his own property complete. They certainly present the appearance of having been pulled out violently.\(^4\)

But the matter in H is considerably longer than what would fill a folio of B, and it contains an extensive passage ignored by the derivatives of B. We infer that there was a lacuna in \(\sqrt{B}\), due to the loss of leaves in an ancestral ms., of which s B was unconscious.

When we look up M at this place we find a similar lacuna. It is less extensive; there is some matter common to M and H but unknown to B. Unlike s B, s M was aware of the defect in his exemplar, and he left a half column blank in the hope,

\(^4\)It is likely that copies of this lengthy and important text were few, and were much in demand; and that Irish book-collectors were not any more conscientious than the rest of the fraternity. The total disappearance of the copy in Lebor na Huidri (ante, p. xxi) was probably the result of someone having been left for a few moments alone with that precious codex.
never to be fulfilled, of finding a more perfect copy from which to supply the missing matter.

We may represent the relative lengths of the missing portion in tabular form thus: let \( a \) represent the quantity of matter surviving in \( M \), between the beginning of the lacuna in \( B \) and the beginning of the lacuna in \( M \). Then we have—

i. A length of \( a \), absent in \( B \), present in \( M \), present in \( H \).
ii. A length of \( 5a \), absent in \( B \), absent in \( M \), present in \( H \).
iii. A length of \( 2a \), absent in \( B \), present in \( M \), present in \( H \).

The third of these sections is the poem \( \text{Athair cáich} \), and a few lines intervening between it and the resumption of \( B \).

The explanation is perfectly simple. \( B \), \( M \), \( H \) all derive from mss. copied independently from an ancestor, \( \sqrt{BMH} \). There can, therefore, be no common ancestor of any two of these mss. excluding the third: this is an assured fact of fundamental importance in the criticism of the mss. of \( R^3 \). The first of the ancestral mss. to be copied was \( \approx H \), the second \( \approx M \), the third \( \approx B \). Between the transcribing of the first and last of these a gathering of four diplomas disappeared from \( \sqrt{BMH} \) piecemeal. Each folio of \( \sqrt{BMH} \) contained matter equal in quantity to \( a \). Here is a diagram of the gathering—

![Diagram](image)

The whole gathering was intact when \( \approx H \) was copied. Then the diplomas 4–5, 3–6, as well as folio 2 disappeared; after which \( \approx M \) was copied. Folio 7 was now loose: it contained the beginning of \( \text{Athair cáich} \), which must have begun at the top of folio 7 recto and ended near the end of folio 8 verso. There are 57 quatrains in this poem, so that the folios of \( \sqrt{BMH} \) must have been quite small: each page
could not have held more than 15 quatrains. Folio 7, as well as the last diploma 1–8, disappeared before \( \approx \) B was copied.

The impression which a study of the language of the translation leaves is that the latter is not much earlier than \( R^3 \), with which it is incorporated. Like the O’Clerys and the Four Masters, the translator affects an archaistic style, which he presumably thought was more consistent with the dignity of the text on which he was working. His language, when he is natural, is Middle Irish; his archaisms are Wardour-street revivals rather than survivals. He uses a deponent form for the verb whenever he remembers to do so. He invents forms like barnimdaigther, \( \textsc{f} \text{24} \), which he has forgotten in \( \textsc{f} \text{25} \), where we find ‘‘dēntar bar n-imdugad.’’ It is more than probable that the ms. which \( \approx \) \( R^3 \) mutilated was actually the autograph of the translation, and that this was, as we have said, killed by the transaction.

It is clear that the glossators had no idea that they were dealing with a Scriptural text. One of them had to reassure himself that the reference to the Holy Spirit in \( \textsc{f} \text{20} \) is not profane: and another (\( \textsc{f} \text{30 y}^2 \)) quotes ‘‘Holy Scripture’’ to corroborate the passage from Holy Scripture upon which he is working!
SECTION I.

First Redaction.

(L 1 a 1 : F 1 a 1) (a)

1. In principio fecit Deus celum et terram, i.

1 Dorigne Dia nem 7 talmain ar tūs, 7 nī 2 fil tossach
4 nā forcend ||' fair-3-seom 4 fein ||.

2. Dorigne chētus in maiss 2 nem-chruthaig, 7
soillsi angil, 3 in 3 ceūta 4 Dommuch ||. 5 Dorigne
firmament 2 isin Lūan ||. 7 Dorignī 8 talmain 7 muire
8 sin Mairt ||. 10 Dorignī grēin 7 esca 7 11 renna Nīne
12 sin Cētāin ||. 13 Dorignī ēnlaithhe 4 ind āeoir || 1
14 tonmaitecha 2 in mara || 15 sin Dardāin ||. 16 Dorignī
ammanna 4 in talman || 17 archena, 7 Adam do 18 tollom-
nacht foraib, 2 19 isind Æine ||. Ro chunsain iarum
2 20 Dīa || 20 issin tSathurn || 21 do foirbthingud dūla nūa,
2 7 nī 6 18 tollomnacht 22 itir ||.

3. Dobert 2 iarsain || 2 archinnchecht Nīne do
2 Lucīnur, co 'nōi ngrādaib angel Nīne. Dobert
2 archinnchecht talman do Adam 2 7 do 2 Enu cona
claimd ||. 7 Inromadar 3 iarum || Lucīnur (sic) 5 conid
būi (?) toescape trīn slūaig angel. 8 Rothimmarc (?) in Rī
6 co trian in slūaig angel leis i nūfrīn; 7 asbert Dia

(a) All variants from F unless otherwise stated.

1 dorindí 2 fuil
tosach 3 sirium 4 fein added sec. man L
2 1 dorigne cetus 5 neum 4-ceruthaig: above very faint traces of a
gloss nemfāice(ide) F 3 om.
5 nach 6 dorigne 6 neam
1. i. firmamaind isun 7 dorigne: this word is abbreviated to D in the
following sentences in L 8 talam 1 muir 9 isan F; sin Mairt
om. and ins. cL 10 dorigne grian 7 esga 12 randa
11 isin Cedain F: om. and ins. cL 12 dorigne enlaithi 14 tondaítheacha
13 isā Dardāin F: om. and ins. cL 16 dorigne 17 at first written
chena, and the ar monogram squeezed in before it sec. man. F
First Reduction

1. *In principio fecit Deus caelum et terram*, i.e., God made Heaven and Earth at the first, [and He Himself hath no beginning nor ending].

2. He made first the formless mass, and the light of angels, [on the first Sunday]. He made Firmament [on the Monday]. He made earth and seas [on the Tuesday]. He made sun and moon and the stars of Heaven [on the Wednesday]. He made birds [of the air] and reptiles [of the sea on the Thursday]. He made beasts [of the earth] in general, and Adam to rule over them, [on the Friday]. Thereafter God rested [on the Saturday] from the accomplishment of a new Creation, [but by no means from its governance].

3. [Thereafter] He gave the bailiffry of Heaven to Lucifer, with the nine orders of the Angels of Heaven. He gave the bailiffry of Earth to Adam [and to Eve, with her progeny]. [Thereafter] Lucifer sinned, so that he was leader of a third of the host of angels. The King confined him with a third of the host of
SECTION I.—FROM THE CREATION TO

fri muintir Nime: \( \frac{1}{2} \) Dümnsach inti Lucifer \( \| \), \( 10 \)uenite \( 11 \)ut confundamus consilium eius.

4. Ro formtig 'trá Lucifer fri Adam, ar derb lais issē no bērtha, linad Nime tar a ēisi, do. Conid aire sin doluid \( \frac{2}{2} \) Iofer Niger \( \| \) i ndeilb in athrach, 'eo ro aslacht imarus for \( \frac{2}{2} \) Adam \( \| \) \( 2 \)Eua, im \( 8 \)thumailt īnd ubuill don chrund ergartha. \( 8 \)Conid aire sin ro \( 9 \)inmarbad Adam a Pardus \( 10 \)hi talmain coithind.

5. \( 1 \)Dolluid in Comdiu eucea iarsain, \( 7 \) atbert fri Adam \( , i . \) \( 2 \)Terra es et in \( 3 \)terram ibis \( \frac{1}{2} \). \( i . \) Do thalmain \( 4 \)don- ringned \( 7 \) hi talmain raga \( \| \). In \( 9 \)sudore nullus tu comedes \( 5 \)panem tuam \( \frac{1}{2} \). \( i . \) \( 9 \)fuigbe sāsam cen \( 8 \) sāthar \( \| . \) \( 9 \)Asbert dana frisin mnā \( i . \) Cum \( 10 \)dolore et gemitu \( 11 \)paries filios tuos \( 12 \)et filius tuas \( \frac{1}{2} \). \( i . \) \( 13 \)bid eo ngalar . . . dofulaing (?) tuisema do macceu \( \| . \)

6. Ro immarbāigestar eland Adaim \( \frac{1}{2} \) Íarom \( i \). sinser mae (n)Adaim, \( , i . \) Caín miseadh, ro marb a derbhāthair Aibēl \( [ . \) tria formud (?) \( ] \) \( 7 \) tria saint, lasin (?) enāim chamaill, mar adherat cólaig . . . tinnscnadar (?) fingail in domain.

F

Iarsin trā do feallsad clann Adaim for ñail \( 7 \) dimus \( 7 \) imarus \( 7 \) fingal, \( , i . \) Caín mae Adaim in sinser, ro marb-sidi a derbrātair \( , i . \) Abēl tria saint \( 7 \) formad, co fid enāma camaill. \( \frac{1}{2} \) Con aire sin dorad Dia dilinn tarsin n-uili doman. \( \| . \)

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10 illegible in F: apparently et dixit Deus is inserted before uenite
11 et
4. 'iarsin 2 Iarngir L om. Iofer Niger F 3 a neilb mathrach
4 careaslaig 5 for Eba 6 thom- 7 īnd ubuill 8 con de sin
9 hinarbad 10 isin
angels in his company, in Hell. And God said unto the Folk of Heaven: [Haughty is this Lucifer], *ucnite ut confundamus consilium eius.*

4. Thereafter Lucifer had envy against Adam, for he was assured that this would be given him (Adam), the filling of Heaven in his (Lucifer’s) room. Wherefore he [Ilofer Niger] came in the form of the serpent, and persuaded [Adam and] Eve to sin, in the matter of eating of the apple from the forbidden tree. Wherefore Adam was expelled from Paradise into common earth.

5. Thereafter the Lord came to them, and He said unto Adam, *Terra es et in terram ibis* [i.e., of earth was he made and into earth shall he go]. *In sudore vultus tui commedes panem tuum* [i.e., he shall not obtain satisfaction without labour]. He said further unto the woman: *Cum dolore et gemitu partis filios tuos et fílias tuas* [i.e., it shall be with . . . insufferable pain that thou shalt bring forth thy sons].

6. The progeny of Adam sinned [thereafter], namely, the elder of the sons of Adam, Cain the accursed, who slew his brother Abel . . . (through his jealousy?) and through his greed, with the bone of a camel, as learned men say. (In this manner?) began the kin-murders of the world. But thereafter the progeny of Adam wrought treachery, by way of pride, of haughtiness, of sin, of kin-murder—Cain son of Adam, the elder, he slew his brother Abel through his greed and his jealousy, with the shaft of a camel-bone. [And therefore God brought a Flood over the whole earth].

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5. ¹ doluid in Coimni chuca iarsin 7 adbert ² tærra ³ tærraim
   4 doignaid ⁵ fæ ⁶ sudoire ⁷ panam ⁸⁻⁹ fnghed biad
   can ¹₀ adbert dono   ¹¹ doloire   ¹² païerras   ¹³ om. et
   filias tuas ¹₄ bid congneid ¹₅ galar doïuïsema do claindi
SECTION I.—FROM THE CREATION TO

7. 1Seth imorro, in tres mac 2Adam 3Ą aca mbăi eland 7 || is 4ńata atiat fir 5in domuin uile:

ţair is ē Nőe in tAdam tănisi, cusa mbertar fir domain 3ůile. 12Ţair ro băid in 13dili sîl Adam 14ůile, acht Nőe cona trî macaib, .i. Sem, Cham, Iafet, acus a cethri mnaa .i. Cobba 7 Olla 7 Oliba 7 Olibana.

y2 15Ő dorat ţarom Dia dilind darsin uile ndomuin, nį therna di dœenib in domuin ţû dilind acht mad uichten na hairee sin .i. Nőe cona trî maccaib, 7 ben Nőe, 7 mnaa a mac.15

Ut dixit poeta,

Sluag nád chlőe cůa-chel . . . .

8. 1Sem didiu ro gob i nAsia, Cham i nAfraič Iafeth i nEoraip—

Sem rogab i n-Aisia n-aith . . . .

Tricha mac 2bătar ac Sem, im 3Arfaesad, im Asur, 4ą im Persių. Tricha 5mac 6ac Cam, im Chus 7ą im Chanan.7 A cůic dőe imorro oc Iafeth, im Dannai, im Gręgus, im 8Hispănius, im 9Goimarus.

10No is mőirfeisir ar ţichid do macaib badar ic Sem.

7. 1Seth mac Adam 2airigda da bi ac Adam 3 this gloss
om. F 4 uad ataíd 5 om. in: domain uili 6 Laniach
7 Enog 8 Iareth 9 Cainain 10 Seth 11 uili 12 ar do 13 dili
14 uili 15-16 om. F, and substitute Imroimadar clann Adam fri Dia (?)
co tard Dia dile tarsin uile domain co nach terno nech beo eisti acht
7. As for Seth, one of the three sons of Adam [who had progeny], of him are the men of the whole world:


For it is Noe who is the second Adam, to whom the men of all the world are traced. For the Flood drowned the whole seed of Adam, except Noe with his three sons, Sem, Ham, Iafeth, and their four wives Coba, Olla, Oliva, Olivana.

Afterwards, when God brought a Flood over the whole world, none of the people of the world escaped from the Flood except it be the people of that ark—Noe with his three sons, and the wife of Noe, and the wives of his sons.

Ut dixit poeta,

Poem no. I.

8. Now Sem settled in Asia, Ham in Africa, Iafeth in Europe—

Poem no. II.

Sem had thirty sons, including Arfazad, Assur, and Persius. Ham had thirty sons, including Chus and Chanaan. Iafeth had fifteen, including Dannai, Gregus, Hispanius, Gomer.

Or it is twenty-seven sons that Sem had.
SECTION I.—FROM THE CREATION TO

Tricha mac min monar nglé . . .

9. 1Iafeth † trá mac 2Nóe ||, is ūad 3tuaisecert-leth na Haisia, i. 4Aisia Bece, Armenia, Media, Fir na Scitía; 7 is ūad lucht na 6Haeorpa uile.

y1 Grēcus mac Iafeth, is ūad in 7Grēg Mór, 7 in 7Grēg 8Bece, 7 7Grēg na Halaxandrach. 9Essbায়ুনুস mac Iafeth, ὃ tāit 10Hispāna. Goimerus mac Iafeth, dā mac laiss, Emoth 7 Ibath. Emoth, is ūadh fine thnascirt in domain. Ibath, dā mac leis, .i. 11Bodb 7 Baath. Bodb, diar bo mac Dohe.


y3 Is ē in tAlbanus dogab Albin ar tús cona chlaind, 7 is ūadh ainmnigter Albo: cor indarb a brātair tar Muir nféht, conad ūad Albanaig Leatha Hoidia.

10. 1Magoth mac Iafiath, is dia chlaind-sin na tūatha táncatar Erinn ria nGáedelaib: .i. 2Parthalōn mac Sera meic Srū meic Esrū meic 3Bimbind meic 4Aaithechea meic Magoth meic Iafeth; 7 Nemedh mac Aghnumaid meic mPaimp meic Tait meic Sera meic Srūi; 7 clanna Nemid, .i. Gaileōin, 7 Fir Donnau, 7 Fir Bőlg, 7 Tūatha Dē Danann. Amail isbert in fili,

9. 1Iafith 2Nae 3tuait stiar-deise na Haisia L tuasecert-leth na Aisia F 4Aissia Beg 7 Armen 7 Fir na Sgeiaithia 6uadh 6Horpa uili 7Gree (ter: in the first the scribe began to write Gree; but discovered his mistake and stopped half-way) 8beg 9Hispanus L. From this point to the bottom of the page (down to and including Poem IV, quatrain 1) L is illegible save for faint traces, sufficiently decipherable to show that except some orthographical differences the text is identical with F, which is here followed.
THE DISPERSAL OF THE NATIONS.

Poem no. III.

9. [With regard to] Iafeth [son of Noe], of him is the northern side of Asia—namely Asia Minor, Armenia, Media, the People of Scythia; and of him are the inhabitants of all Europe.

Grecus s. Iafeth, of him is Grecia Magna, Grecia Parva, and Alexandrian Greece. Espanus s. Iafeth from whom are the Hispani. Gomer son of Iafeth had two sons, Emoth and Ibath. Emoth, of him is the northern people of the world. Ibath had two sons, Bodb and Baath. Bodb, who had a son Dohe.

Elinus son of Dohe had three sons, Airmen, Negua, Isacon. As for Airmen, he had five sons, Gutus, Cebidus, Uligothus, Burgundus, Longbardus. Negua had three sons, Saxus, Boarus, Uandalus. Isacon, moreover, one of the three sons of Elenus, he had four sons, Romanus, Francus, Britus, Albanus.

This is that Albanus who first took Albania, with his children, and of him is Alba named: so he drove his brother across the Sea of Icht, and from him are the Albanians of Latium of Italy.

10. Magog son of Iafeth, of his progeny are the peoples who came to Ireland before the Gaedil: to wit Partholon s. Sera s. Sru s. Esru s. Bimbend (sic) s. Aithech s. Magog s. Iafeth; and Nemed s. Agnomain s. Pamp s. Tat s. Sera s. Sru; and the progeny of Nemed, the Gaileoin, Fir Domnann, Fir Bolg, and Tuatha De Danann. As the poet said,
SECTION 1.—FROM THE CREATION TO

Magog mac an Iafeth . . .

Second Redaction.

(V 1 a 1 : E 1 a 1 : P 1 a 1 : D 3 a 1 first two folios lost.)

(The opening paragraphs are numbered to correspond with R', being derived from Q, a lost ms. of that Redaction; and are distinguished by a suffixed asterisk.)

1*. 1 In principio fecit Deus celum et terram i. dorighne Día 3 Neam 7 talmain ar tús.

2*. 1 Dorigne 2 cētumsus in 5 maiss 4 u-ēruthaigh, 7 soillsi aingeal; 7 5 issin cētna Donmuch ||. 6 Dorigne firmaimint 7 'is'in' Luän ||. 8 Dorigne ta'lmain' 7 muir 7 5 issin Mairt ||. 9 'Dorigne' grēn 7 10'ēsca 7 'renda' Nīne 7 11'issin Cētāin ||. Dorigne 'ēnlaithe' 7 12'ind āeoir || 7 13'tondaithechu 7 na l'airrge' || 7 Día 14'Dardāin ||. Dorigne annanda 7 'in ta'łman || 15'olechena, 7 16'Adam do 17'follonn'acht' foraib, 7 18'issin nā'Endidin ||. R'o chumsain' 7 19'Día || 19'iarom 7 20'issin 21'Sat'hurn'd || 0 22'oipriugad a dūla nūa, 7 22' dhorad bendaeachtain foraib ||, 7 7 nī 0 23' follonnacht etir ||.

2 A. y1 Is 'amlaid 2'dorōna Día na dūile: 3 i. arailte co 4 tossach 7 cen crīch, amail 5 aingliu; arailte imorro 6 co tossach 7 co crīch, amail annanda indlightechea 7 'toirrthe in 8 talman; arailte 9'dana co 10'tossach 7 co 11'toirend 7 cen toirend, amail atat na 12'dāine, i. tossach 13 for a ngenemain 14'corpdai 7 toirend for n-a corpaib-sin, 7 cen 15'toirend for a n-amandaib.15

1*. 1 A space left in E for an initial monogram, never filled up
2 principio fecit VE 3 nemh E 4 talmain E
2*. All variants in these opening paragraphs from E unless otherwise stated. 1 ins. i. V: dorighne E 2 cēdunsus 3 maiss 4 u-ēruthaigh, V 5 issin cētna domh-
6 dorigni firmaimint (doubled i due to change of line)
7 words marked ' ...' lost by a tear in the vellum of V 8 dorighni (bis)
9 issin mh-
10 esgai 11 issin cēdunsus 12 an noeoir 13-aithchecha
na fairrge 11'shain 15'olechena V 16 Adamh om. and sprs. eE
1*. In principio fecit Deus caelum et terram, i.e., God made Heaven and Earth at the first.

2*. He made first the formless mass, and the light of Angels, [on the first Sunday]. He made Firmament [on the Monday]. He made earth and sea [on the Tuesday]. He made sun and moon and the stars of Heaven [on the Wednesday]. He made birds [of the air] and [marine] reptiles [on the Thursday]. He made beasts [of the earth] in general, and Adam to rule over them[, on the Friday]. Thereafter [God] rested [on the Saturday] from the accomplishment of His new creation[, and gave them a blessing, but by no means from its governance].

2A. In this wise God made the creatures: some with beginning and without end, as Angels; some moreover with beginning and with end, as irrational beasts and fruits of the earth; some further with beginning and with termination and without termination, as are men—a beginning to their bodily birth and a termination to their bodies, and no termination to their souls.
y² Is amraidh dana dorëad¹⁶ in duine sin i.¹⁷ Adam: a corp(θ) do talmain ¹⁸ choitcheand . . .

a chend do ²³ fir Garad, a ²⁰ bruindi a tir Arabia, a ²³ brú a Lodain, a ²⁵ cossa a tir ²³ Agoria:

. . . a fid ²⁴ a allus | do ²⁵ uisced ²⁶ in aèoir, a anàl dond aèor, a ²⁷ tes do ²⁸ tenig, a ²⁹ aman do ²³ thinfluid De.

y³ Isin treas ³¹ ñair iar ³² cruthugdag Adhain, ro ³² teipead Eua ³³ asa täch, ³⁵ I n-æss trichtaig ro eruthaiged Adam;
³⁶ i n-æss dà bliadh dedicated dè ro ³⁷ eruthaiged Eua.

³⁸. Dobert ‡ Dia || ‘aire(h)indeacht Nime do ³² Luicifir, con nàc ³² ngràdaib angil ⁴ imbe. Dobert ‡ ³¹ ³arsain || ⁶ air-

cindeacht talman do ³¹ Adam ‡ ³ γ do ³¹ Eua, cona ⁸ chlaimn ||. Ro ¹⁶ immarbhsaigestar ¹¹ Luicifir for ¹² ³arsain γ; ¹⁴ diumus fir Dia, co ro hindarbadh ¹⁵ cinaigh in ¹³ diumsa sin do ¹⁵ Neimh, ‡ ¹⁸ co triun slùaig angéal ¹⁹ laiss ||, ²⁰ in

nìfrìnn. Conid andisn ²² asbert Dia fi ²³ muirtr ²³ Nime: ‡ Ro-²⁴ diumseich ²⁵ intì ²⁶ Luicifir (sic) ||; ²⁷ et dìxit, uenite

ut ²⁸ uideamus γ ²⁹ confundamus consilium eius, i. ³⁰ tait co ro ³¹ fìgim γ co ro ³² melachtuaigim comairle ³³ intì

Luicifir. ³⁴ Ísì cёт breath ruead ³³ rìam sin.

⁴³. Ro ¹′ formtigh ³′ ³arsain Luicifir fri Hadum, derb ³² lais issè dobertha ³′ i ³fochraiè ³ do ||, ³linadh Nime dar a ³′ ñì.

⁶ Ê Conid aire sin doluidh ³′ ³ ³ Iofe Nigher || ³′ ³ ndeilib

nathrac ³′ co cupr ³′ sèim ||, co ro aslaich ¹⁰ in immarbus for ¹¹ Eua, in ¹²tonml ¹² ind ¹³ aubail don ¹⁵ chrund

aurgartha, ³′ γ co ro ³⁶ aslaich ¹⁷ Eua for Adum || . . .
In this wise, further, was that man, Adam, made: his body of common earth,
his head of the land of Garad, his breast of the land of Arabia,
his belly of Lodain, his legs of the land of Agoria:
his blood [and his sweat] of the water of the air, his breath of the air, his heat of fire, his soul of the breath of God.

In the third hour after the creation of Adam, Eve was drawn out of his side. At the age of a thirty years' space Adam was created, at the age of twelve years Eve was created.

3*. [God] gave the bailiffry of Heaven to Lucifer, with nine orders of Angels about him. [Thereafter] He gave the bailiffry of Earth to Adam [and to Eve with his progeny]. Lucifer made an assault upon Heaven, by reason of pride and haughtiness against God, so that he was expelled, for the crime of that haughtiness, out from Heaven, [with a third of the host of angels in his company], into Hell. So that then God said unto the Folk of Heaven: [Over-haughty is this Lucifer]: et dixit, Venite ut videamus et confundamus consilium eius, i.e., Come and let us see and put to shame the counsel of this Lucifer. That is the first judgement which was ever pronounced.

4*. Thereafter Lucifer had envy against Adam, (for) he was assured that this would be given him [as a reward], to fill Heaven in his room. Wherefore he [Iofer Niger] came in the form of a serpent [with a tenuous body] and persuaded Eve to the sin, in the matter of eating of the apple from the forbidden tree, [and Eve persuaded Adam] . . .

uidemus E 30 confundamus 30 taoid 31 fegham 32 melachtem comairli 33 inti 34 is hi ced breth rugad 35-mh
4*. 1 foirmitig 2-sin 3-5 leis ise doberta hi brochraic 4 lionad nimbe 5 eisi 6-mh 7 initial I erased, E a 5 ins.
aicorda: the text was originally matraich (sic) aicorda seinh, CE inserted co curp seim interlined, and then, observing that seim was already in the text, scratched this word out. 30 indiumurbus a correction prima manu of indium:. The "m;" was scratched out, and in re-written in blacker ink with v sprs. 31 Ebha 32-mh, the final t erased 33-an 34-hh- 35-and argarta 36-fasl- 37 Ebha

(a) This word should of course be chorp: but here and elsewhere I have preferred to let the mss. speak for themselves without fussy corrections.
5*. Oecus isbert Dia friu: De terra 2es et in terram ibis; ¶ i. Do thalmain 2atai-si 2hi hi talmain 2rega ||. Et dixit, In sudore 5ullus tui comedes 6panem tuum; ¶ i. 2Bid a 2hallus do gnuti 2domêla do bairgena. || Asbert dana fri 10Eua: Cum 11dolore et gemitu paries filios tuos ¶ et filias tuas ||: ¶ i. Bid co 12cráit 13galair tuisêma do 14maceu ¶ 2t'ingena ||'.

5A. Ro thaibventa na dâile 'corpta do Adam, (o)2 ni derna 2fâilte friu. 2Conid nâire 5sain 'tarlaiceadh 2cotud fair. 2Isin cotudh sin 'iartain 2ro 2fionadh 2Eua, 2iar n-a teipe don tseachtmuad 2asna 22toeb. 22Conid 5andsin 2asbert 2Adum: Ecce 23as de 2assibus meis et 2caro de 2carne mea 2i. 2i. 22is cuma 22'atchim-si 2cœam 2dom 2dhamâis 2féoil dom 2féoil. 22In 22chêt- ghâire 2dernad 22rìam 22indsin, 22i. 22in 22chêt-fâilte, 22||.

4* resumed . . . 2Tair 2cintaib 2ind 2iomarbaids, ro 2kinnarbad 2arsin Adam a 6Parrdur 2issin talmain 2còitchend, 2ar n-a 2thoimled 2tuirthe 11in 12Chraid 13Bethad 14i Parrdur; ar dìa 15thoimled, ní 16fùigbed 17báiss co bráth, 18acht 19sláinte 120ceinn 21fri 22cotud ||.

6*. Ro 1inarbasaghostar 2arsain 3clann Adam i. 3sinnser mac nAdam i. 5Cain 2misgadhach, do marbudh a 2bráthar i. 2Abéel mac Adam 4tria 10formud 11dùmuns. 212Cét 15singal 14in domain 15sin ||. Do lecain 16chamaill 17dána ro 18marb Cain a bráthair.

5*. 1adbert 2cis VE 2ataosi 4raga 5ultus
6 paimin tuann 4bidh 5hollus 9-mena 27Hebla
11 doloire 2 geimitu pairwise filios 12 eaird 12 galur 14 maea
5A. 1corpda E 2 failti EP 3 comadh EP 4 airi E
5 sin EP 4 tarluic- E: the word changed by ignorant re-inserting to
7 tarbhaitset 1 coll. hie et semper EP 8 is isin P 9 iarom P
11 assa E, esma P 15 esa EP 16 thoibh E taobh P 17 adh P
19 ansin P: the re-inker has missed the over the n
3 ailbert E
20 Adh- hie et semper E 22 oss V 22 oisibus E
21 caireo E 21 carni V carne EP 22 om. is cuma E 22 adeimsi E
docimsi 27 -mhe E: cœam dom dittographed V 28 donh E
dorn P 27 eu-EP, mhe P 29 féoil E féoil P 32 ins. fein E
dam P 22 an P 32 eed EP 32 choibhe V caiblig E 32 ins. 2 an
cet failti P: dodoromad (sic) E, doromad P 26 riamh E 27 insin
V ansin P 23-26 om. P 29 eed-failti E
5*. And God said unto them: *De terra es et in terram ibis*, [i.e., Of earth thou art and into earth shalt thou go]. *Et dixit, In sudore unitus tui comedes panem tuum*, [i.e., It shall be in the sweat of thy face that thou shalt eat thy loaves]. He said further unto Eve, *Cum dolore et gemitu paries filios tuos* [et filias tuas, i.e., It shall be with torment and sickness that thou shalt bring forth thy sons and thy daughters].

5a. The corporeal creation was displayed to Adam, and he accepted them not. Wherefore a sleep was cast upon him. In that sleep thereafter was Eve fashioned, after being drawn from the seventh rib out of his side. And then said Adam: *Evee os de ossibus meis, et caro de carne mea* [i.e. (b) it is as it were that (f) I see a bone of my bones and flesh of my flesh. That is the first laugh which was ever uttered, and the first welcome].

4*. . . . After incurring the guilt of the transgression, Adam was then expelled out of Paradise into the common earth, [lest he should eat the fruits of the Tree of Life in Paradise; for were he to eat, he would never die, but have health and ease of mind(c) (?)].

6*. Thereafter the progeny of Adam committed transgression, to wit, the elder of the sons of Adam, Cain the accursed, by the slaying of his brother Abel son of Adam in his envy and haughtiness. [That was the first kin-murder of the world]. With the cheek-

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4* 1 EP are punctuated so as to append the first four words to the preceding ¶: a E 2 centaibh P 3 and E an P 4 imarab- P -nis P 5 inmarbad V hiondarbad E 6 Pardus E Pardthus P


6* 1 imarbaigheslais E imarbaighsistant P 2 -sin E om. P

3 cland E clanna P 4 sindser E sinser P 6 Cadin changed sec. man. to Caim E Caidin P 6 miscadacae P 7 bh- E 8 Aibel E

9 tri P 10 -ad E, at P 11 dio- E, diu- P 12 ced EP 13 -ce- P

14 an P 15 saim V om. E 16 camh- P (E here illegible) 17 om. P

(a) Here P becomes legible.
(b) Is cuma is meaningless: see the note on this ¶.
(c) See the note on this ¶.
SECTION I.—FROM THE CREATION TO

Here ends the matter on the leaf derived from *Q*: the original text of *R*, as we have it, begins at this point.

11. . . . 'conid desín 2'tuc Dé 3'diliu 4'dar in domain 5'aimaille, 6'comnach terna beó dib acht 7'Nóe 8'cona 9'mnáí, ∥ .i. a 10'siúr 11'fodesín ∥, 12'ona 13'thrib macaib, ∥ 1 bátar 14'iat-sidhe s'ir a trí n-ingen, ∥ 15'ona 16'thrib ingenaiib, ∥ 17'badar 18'iat-side mna ná 19'tri mac ∥.

12. Ocus ba hé 1'fochond a 2'sáertha sech cách, ar 3'oir chumasaiset cairdes fri 4'clainn 5'Caín; 7'día 7'linad 8'in 9'domain 10'doridissi. Cethracha 11'laithe don 12'dilind 13'ie sílind. Sé cét bliadán 14'áess 15'Náe 16'in tan dochauid 17'ina 18'airec, ∥ in tan 19'tarnaic 20'do Nóe cumthach 21'ecor na hairci far 22'foicedal Dé 23'.i., 23'déda do 24'inglan, 25'tréda 26'imorro 27'nó 28'seicha 29'do glan, 29'dáig 30'idparta déis 31'ná 32'dilind ∥' ∥. Luid 32'dana 33'Náe 34'ona 35'macaib ∥ 36'ona 37'seitchib 38'ina 39'airec(0), hi 38'seichta dèc 39'es cá 40'Mai. ∥ For 41'nón 42'Mai lotar isin 43'n-airec. ∥ Dá cebad dég din . . . Únas 44'sléibtíb 44'atá 45'aire.}

*marp P 19'om. no . . . araile P 20'adberad E 21'imann- P
dilind E 22'br-aid P
ghle P 23'bhliadh ima P
tug E 24'dilin E 25'tars E 26'om. P
E illegible: conach tuad beo (changed by re-inker to bed) diph P
Nóe E Náe P 27'mnaí P 28'n-aid P 29's not dotted P
fodesín E fodesin (changed by re-inker to -siu) P 30'a (om. con) P
'tri n-ingen P 31'iat-sidhe E iad sidie P 32'om. P 33'P 34'tri
hlingen P 35'bátar E 36'iat-sidie P 37'dri E

*om. so P: fochond E focúi (changed by re-inker to focúi) P
'snaith E snathai P 33'ad cairdes E: ni ro cumusea a gcairdis P
cain P 25'Caidin P 26'do P 27'lion- EP 8'an P
domnín V 30'dhíthi P 31-thi P 32'diliu E: dilia (changed
bone of a camel Cain slew his brother. [Or, as others say, after the likeness of the slaying of the sacrifices, it was his grasp which he closed around his neck] . . .

11. . . . so that it was on that account that God brought a Flood over the world altogether, so that none thereof escaped alive except Noe and his wife, [his own sister], and his three sons, [who were the husbands of his three daughters], and his three daughters, [who were the wives of the three sons].

12. Now this was the reason for their deliverance to the exclusion of all others, for that they mingled no friendship with the progeny of Cain; and for their replenishing of the earth again. Forty days was the Flood a-raining. Six hundred years was the age of Noe when he went into his ark, [when there came to Noe the construction and ordering of the ark in accordance with the teaching of God: pairs of the unclean, triple pairs (or sevens) of the clean, for the purpose of sacrifice after the Flood]. So Noe went with his sons [and with his daughters] and with their wives, into his ark, on the seventeenth day of the moon of May. [On the nones of May they went into the Ark.] Twelve cubits [was the water] above the highest mountains.
Dèce 46cubait don airc 47fo 48usce, 49- 50fiche òs 50usce: 517 52is airc 52is airc 53usce, 54, dà-dég don 55dilín òs 56in 57sléib as 58airdi, ar dàig na 59hairce, ar is dècc cubait di 586usce: 597 nín bo furáil 61dá cubait 62dana do usce 62èir druim na 64hairce 7 mullaise na 65sléib. 66Conid aire sin 67itá 68dá cubait dèce 69ind airdi 70na huise òs 71cech 72sléib 72airdd.

13. Ro 71báidh 72in 73diliú 74na huile 75dáine 76anmanná 77archena, acht lucht na 75hairce, 77Enógh, fil 79hi Parrduis do 81chathugud 12ria 13Hainntierist, 14Findtan mac 15Bohra. 16Issé 17adfèda na 18scéla-sa do cách, iar ndílium. ||

14. Hi 7cind 72coidóc látithe ar cét 73rogabsat na 4husee 5sereadh. Secht 7látithe 7fichet 7 secht 8miss 9dind 10airce ó 11thuin do 12thuind, 13co ndesidh for 14sléib Armenia. Ro 15sergsat na 16husee 17cosin . . . 18dechnud 19miss 20atchessa mullaise na 21sléib. Hi 21cind secht là eothrachat iar sin ro 22oslaic Nòe senister na 23hairce 724laitte 25in fiach 26immach; 7 ní 27tháinic 28frithissi. Ro 29leic in 30colum 31iar na 32báirach, 7 33táinic 34ar 35cúlú, ar ní fuair airm 36ind anadh. 37Fóidis 38Nòe 39doriss 40hi 41cind secht 42laitthi, 7 43doluid la 44fescor, 7 45gesse 46ola-chrainn cona 47duillib ina
Ten cubits was the ark under water, and twenty above water: and this is why it was ten under water—the Flood had twelve above the highest mountain, for the sake of the ark, for it (the ark) had ten cubits under water. So that two cubits of water would not be excessive between the keel of the ark and the tops of the mountains. Therefore the waters were twelve cubits in depth above every lofty mountain.

13. The Flood drowned all the men and beasts together, except the people of the ark, [and Enoch, who is in Paradise to fight against Antichrist, and Fintan son of Bochra. He it is who should relate these stories to all men, after the Flood].

14. At the end of a hundred and fifty days the waters began to dry up. Twenty-seven days and seven months was the ark (moving) from wave to wave, till it settled on a mountain of Armenia. The waters dried up until the <tenth month: on the first day of the> tenth month the tops of the mountains were seen. At the end of forty-seven days thereafter, Noe opened a window of the ark, and he sent the raven forth; and it came not back again. He let the dove out on the morrow, and it came back, for it found no place where it should stay. Noah sent it forth
SECTION I.—FROM THE CREATION TO

34 beolu. Ocus ro 49 fáid 50 hi cind secht 51 lá doridissi, ní 52 támie 53 ar 54 cúlu.

15. Ro 1 ráid Día fri 2 Nóe 5 tiachtain 4 assim 5 n-áirce, 6 hi sechtuad lá fíche 5 eiscá 6 Mai, 7 for 19 prídnóin 9 Mai, || isin 11 cítha bliadain ar sē cítaib 12 ãisse 13 Nóe.

1 Tossach na 15 háisse 16 tanaiste 17 in domán. 18 Co 19 gen 20 Abraim ro 21 saighthouse, i.d. bhi bliadain 22 nóchadh ar dib 23 cítaib iar 24 tÚrnde na 25 n-Ebrasaid, iarsin 26 Septin imorro is bhi bliadain cethrachadh ar 27 òcht cítaib.

Dorone 29 Nóe iarsin altóir do 30 chumtach do 31 Dia 32 i. in 33 cítha 34 altóir iar 35 ndílind ||. 35 Cóca ar 36 trí cítaib bliadán 37 bá 29 Nóe 38 mbeth'aid iar 39 ndílind: 40 oclus 41 ro 42 rand 43 Nóe 44 in domán 45 hi 46 trib rand'aib 47 itir' a 48 maiceu.

2 Anmand mac 50 Nóe, i. 51 Sem, 52 Cam, Iafet.
3 Anmand 'a' mban iarum, Ollá, 54 Olibana, Oliua: de quibus dicitur 55 hoc carmen

Sléag nád chlóe cúa-chel . . .

Cam trá, 56 ro gab-side in 57 n-Árffeiceps 58 deiseçert-leth na 59 Haissia. 60 Sem for 61 medôn 62 Aissia, ó sruth Eoifrait co tracht airthir 63 in 64 bethad. Is ó 65 Iafeth

49 la E 50 lau P 46 faoidh E fáidh P 50 a geann E hi cinn
51 laba V sprs: doridisi E, -dlhisi P 52 taimce P 53 for E
54 genula P

15. ráidh P 2 Naoi E Nai P 3 teacht P 4 assim E as
in P 5 n-áirce EP (om. n.) 6 om. hi P 7 om. la VE 8 esgái E
esca P 9 Naoi E (bis) 10 prítnóin P 11 ceda E 12 aois EP
17 an E 18 go E 19 gein EP 20 Apraim P 21 Soich P
22 nochadh E 23 -aiph P 24 bf- EP 25 n-Ebr- E n-Epr- P
26 Seibtin E 27 deccé E 28 -oine P 29 Naoi E Nai P (bis)
30 cumdach E qmhach P 31 Dhia P 32 ceda E 33 h-alt- P 34 inn E
35 caoga P 36 written tri .cecc. E 37 baoi E 38 ina E: words
again at the end of seven days, and it came with the evening, having a twig of an olive-tree with its leaves in its beak. And he sent it forth again at the end of seven days, and it came not back.

15. God said unto Noe to come out of the Ark, on the twenty-seventh day of the moon of May, [on the day before the nones of May,] in the six hundred and first year of the age of Noe.

The beginning of the second age of the world. To the birth of Abram it reached, two hundred ninety and two years according to the Hebrew verity, but according to the Septuagint it is eight hundred forty and two years.

Thereafter Noe caused an altar to be builded to God [, the first altar that was made after the Flood]. Three hundred and fifty years was Noe alive after the Flood: and Noe divided the world into three parts among his sons.

The names of the sons of Noe: Sem, Ham, Iafeth. The names of their wives thereafter: Olla, Olivana, Oliva(\(^{(a)}\)): de quibus dicitur hoc carmen:

Poem no. I.

As for Ham, he settled in Africa and the south side of Asia. Sem over the middle of Asia, from the river of Euphrates to the eastern border of the world. Of

\(^{(a)}\) EP give the names of these women in the correct order: Olibana was the wife of Iafeth.
SECTION I.—FROM THE CREATION TO

trá túsaiscert-leith na 66Haissia, 7 lucht na Heorpa uile:
7 dia 67clainn 68duinde 69in n-ar 70nGáidelaib.


Is follus de sin nach 29raibe 30Féinius 31hi cumtaic in Tuir, mar 32atberat na 33senchaide een 34comsáiníudh 35chomhaimseraid. Is aire 36so ón, ar 37isís 38Foínu Farsaid in 39seised fer dèc do 40Sil 41Rífaith 42tuc 43Scotic on 44Tuir.

17. Dá bliadain 1'sescaot 0'scáilind 3'in Tuir co 4'dlaithe Nin meic 5Peil. Ceithre bliadna dée ar 6trib fíchtib ar ocht cethaib 0 thús 6flatha Nin co 8deirid flora Tuatha, 9ríg 10in domain. 11Fria lind-12side ro toglad 13Tróe 14'2in thogail 15dédeneig. Secht mbliadna Íarsin thogail sin, co 16tuc 17Aenias 2 8mac 18Anaciss || 19Launia || 20íngin 21Latin meic Puín; 22conid trí bliadna cethrachat ar nòi cethaib 0 23scáilind in Tuir co 24tuc

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Iafeth is the north side of Asia, and the people of all Europe: and of his progeny are we who are Gaedil.

16. Gaidel Glas our ancestor, he was s. Nel s. Feinius Farsaid s. Eogan s. Glunfhind s. Lamfhind s. Ethoer s. Thoe s. Bodb s. Sem s. Mar s. Aurthacht s. Aboth s. Ara s. Iara s. Sru s. Esru s. Baath s. Rifath Scot, from whom are the Scots. Now it is Rifath Scot who brought the Scotic Language from the Tower, for he was one of the six principal chieftains who were at the building of the Tower of Nemrod.

From that, it is clear that Feinius was not at the building of the Tower, as the historians say who have not harmonized the synchronism. This is why we say so, for Feinius was the sixteenth in descent from Rifath, who brought Scotic from the Tower.

17. Sixty-two years from the dispersal of the Tower to the princeedom of Ninus son of Belus. Eight hundred seventy and four years from the beginning of the princeedom of Ninus to the end of the princeedom of Tutanes, king of the world. Toward his time was Troy taken for the last time. There were seven years after that capture, till Aeneas [son of Anchises] took [Lavinia] daughter of Latinus s.

Aeniass ingen 25 Latin, γ 25 Latin 26 dorone 27 a cuir 28 friss.

29 Is follus as sin conach cērt 30 tiaghait 31 lucht 32 ind 33 Auraicepta, 34 combad hē 32 Laitin in 36 seissed prim-
38 thōiseh 39 ind Tuir, γ a 40 fot 41 anūass 42 etorrū 43 cethracha bliadon, o 44 seallīnd in Tuir co 44 tānic 44 Foenius Farsaidh
47 atūaidh asin 48 Seithia cona 49 scoil, do 50 iarraidh na
51 mbērla: ar do 52 rumenatar 53 fosgebtais 54 and, ar bith 55 as
ass ro 56 seallīt. 57 Dā bliadain iar 58 tiachtain do 59 Feniūs
atūaid 60 corice Nin.

18. Is 1ē Nēl mac 2 Feniusa Farsaid 3 asrubrumar
forecongart 4 Forand 5 Cineris rī 6 Ėigipti 7 ar imad a
9 fesa γ a 10 eolais γ a 11 foghuna: γ 12 dobert 13 Forand
14 feraum do, γ 15 dobreath a 16 ingen i. 18 Scota a haimm.

19. Ocus asberat araile 20 comadh aire 21 adbertha ˝Scota˝
22 fria, ar ba 23 ˝Scot˝ aìrn a fir, γ 24 ˝Scuit˝ aìrn na
25 tuaithe dia 26 rabe 27 in fer; unde dicitur 28 ˝Scetus˝ γ
29 ˝Scota.˝

19. Conidh 2 do sin 3 asberar 4 so 5 siśs—
Faunus: so that there are nine hundred forty and three years from the dispersal of the Tower till Aeneas took the daughter of Latinus, and Latinus made his treaties with him.

From that it is clear that the authors of the *Auricæpt* do not reach a correct conclusion, that Latinus was one of the six chief leaders of the Tower, seeing that the length downward between them is forty years, from the dispersal of the Tower till Feinius Farsaid came from the north, out of Seythia with his School, to seek for the languages: for they thought that they would find them there (a) inasmuch as it was from thence that they were dispersed. There were two years after the coming of Feinius from the north until Ninus.

18. It is the aforesaid Nel son of Feinius Farsaid whom Pharao Cineris King of Egypt invited, for the greatness of his skill, his knowledge, and his learning: and Pharao granted him an estate, and his daughter, Scota her name, was bestowed.

Some say that the reason why she was called "Scota" was that "Scot" was her husband's name, and "Scots" the name of the people from whom he came; *unde dicitur "Scotus" and "Scota."*

19. So that the following is said of those matters—

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*(a) i.e. at the Tower.*
SECTION I.—FROM THE CREATION TO

Athair cáich, Coimsid Nime . . .

 Third Redaction.

(B 8 a 1 : M 264 a 1 : H 103 a 1 :
from ¶ 32; β 32. 13 ; β 32. 22 ; β 6. 28.)

I.

The beginning of the Third Redaction is a translation into Irish of the first eleven chapters of the Book of Genesis. For the history of this translation, and of its connexion with the text, see ante, p. 6. In the following pages the Biblical text is printed in larger type (the verses being numbered):

BOOK OF GENESIS

Chapter I.

20. (1) In principio creauit Deus celum et terram .i. ro 2thuissimh Dia 3Neamh γtalumh 5ar tús.

y1 γ ní 6Tuis tossach fair-7síimh 8feisin, na foircend.

y2 Is amhlaídh 9dorighni Dia na 10dúlí: aroili dib co 11tosach γ een erhích, amhail aingliu; 12araíli dibh 13co 14tosach γ co 15foircend, amhail 16anmanda indlighthe γ 17toirrthe in talman; 18araile dibh inmorro co 19tosach γ co 20foircend γ 21een 22foircend, amail 23atait ñaíne, i.e. 24tosach for a 25ingeinemain 26corpardha γ 27foircend for a 28corpthain, γ 29gan 30foircenn for a n-anmandaíbh.

y3 Isin Domnach 31dorighni Dia in mais 32n-adhbulfhóir 33nemheruthaigh ✿ i.e. 34adhbhur na ndúl 35corparda ✿ ✿ i.e. 36tenne γ 37aor, 38talman γ usec 9γ, || ✿ ✿ hi xu, kallann 39April dono do reir Ebraide γ 40Latinda, || ✿ ✿ een co tuadh

20. Variants from M unless otherwise stated. It may be said here, once for all, that the lenition of b, d, g, m, is almost invariably left unmarked in this MS. 1principio 2thuisim 3'ins. i.e. in tAthair 4talum 5om. ar tús; ins. isin tosach i.e. isin Mac 6fuil 7tosach ✿ 'seam ✿ na foircend feisin B ✿ 9doroinde ✿ ✿ ✿ ✿ 10ar tús; ins. isin tosach i.e. isin Mac ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ ✿ boost combining form.
at the end of each chapter is a restoration of the text of the Latin MS. from which it was translated, with textual notes. The numerous glosses and interpolations are printed in smaller type, and all necessary annotations are given in the commentary at the end of this section of the entire work.

BOOK OF GENESIS

CHAPTER I.

20. (1) *In principio creauit Deus caelum et terram* i.e., God created Heaven and Earth at the first.

And He hath no beginning Himself, nor ending.

In this wise God made the creatures: some of them with beginning and without end, as Angels; some of them with beginning and with termination, as irrational beasts and fruits of the earth; some of them moreover with beginning and with termination and without termination, as are men—a beginning to their bodily birth and a termination to their bodies, and without termination to their souls.

On the Sunday God made the immense formless mass, [the materials of the corporeal creatures, fire and air, earth and water, upon the fifteenth of the kalends of April according to Hebrews and Latins, although no sun

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_**a dot over c erased B** 15._-nna aindligthecha 17._toirthi 18._oile
_19._tosach 19._-ceand 20._cean 21._-ceand 22._aitt na daine 23._tosach
_25._-cam- 26._chorparda 27._foirceand 28._sic M, corp B 29._ceen
_30._foirceand 31._doridne 32._bal-moir 33._-aich 34._-bar 35._sic M; corpda **changed by late corrector to corpdhada B** 36._tened 37._aoir
_38._usqi 7 talam 39._Aibril 40._Laitinda
SECTION I.—FROM THE CREATION TO

grían 41for rith eo se || ; is and 42dorighni Día 43tindseetal
denma na ndúil. Isin Lúan, ‡ hi .xiii. kallam 44April, ||
dorighni Día Neam. 45Isand Mairt, 46‡ hi .xiii. kallam
47April, || 48dorighni Día in talam, 7 49tug muir ina
50timecall. Isin 51Cétáin, ‡ hi .xii. kallam 52April, ||
53dorigni Día grían 7 Ósca 7 54relanda 7 55renda nimhe.
Isin Dardáin, ‡ .i. in .xi. kallam 56April, || dorigni Día
na hanmanda 57muíridhi 7 58cathaidi in 59aoir. 60Isan
Aíne imorro ‡ 61.i. hi .x. kallam 62April, || 63dorigni Día
Adham 7 na huiili anmanda talmaidí. Ro 64eumsain Día
imorro 65isan 66tSatharrnd ‡ .i. hi .ix. kallam 67April ||, .i.
68o 69oiriugadh dála núa.

(2) Íar tuismeadh trá 70nime 7 talman, is amhlaidh 71báí
in talam, 7 sé dimain een 72torri, 7 sé 73fáiss 74fáilum
een 75aitreabhadhe. Ocus no bids ‡ in tan sin ||
76dorchata 77dúithi for 78dreich na 79háibhisi—

i. 80adbur 81coietchend na ndúil—

7 82no fortairthe 83Spírut in 84Comdedh for na
85huiscib.

Ni 86loedacht 87trá ráiter 88sund don 89Spírut Náem, acht
90dearrsaithi 7 miadhamlacht de, seacha dúlibh.

(3) Ocus ro ráidh Día ‡ .i. in tAthair Nendha ||,
Dentar 91in tsoillsi. Ocus 92dorignedh in tsoillsi.
(4) Ro therba 7 ro 93deiligh Día in 94soillsi [s²M] óna
95dorchadáibh. (5) Ocus dorad aímn "Láe" don
tsoillsi, 7 tuc aímn na 96"Haidhehi", do na 97dorchaidb.
Ocus dorónadh amhlaidh sin 98feasceoir 7 99maiden .i. in
100cét lá.

41 frith stroke of abbreviation over f added sec. man. R 42 doroinde
43-cadal 44Aíbril 45isin 46ins. dono 47April 48 dorinidhe
49tue 50thichell 51chedain am, hi 52Aíp- 53 dorinide 54 relanda
55 reanda 56Aíp- 57-ide 58-ide 59a point over the e M 60 isind
61 om. .i. 62Aíp- 63 doroinde 64chumson 65 isin 66-arm
67 Aíb- 68 om. .o 69 oibreadugad 70 nimi 71 ins. ro 72 toirechi
73 fas 74 .am 75 -chaide 76 .ada 77 the I written in rasura as
was set upon its course as yet; it is then that God made a beginning of fashioning the creatures. On the Monday, [on the fourteenth of the kalends of April,] God made Heaven. On the Tuesday, [on the thirteenth of the kalends of April,] God made the earth, and brought Sea around it. On the Wednesday, [on the twelfth of the kalends of April,] God made sun and moon and stars and heavenly bodies. On the Thursday, [on the eleventh of the kalends of April] God made the marine beasts and the birds of the air. On the Friday, moreover, [on the tenth of the kalends of April,] God made Adam and all the terrestrial beasts. Moreover God ceased on the Saturday, [the ninth of the kalends of April,] from the work of a new creation.

(2) Now, after the creation of Heaven and Earth, thus was the earth; fallow without fruit, bare and empty without indweller. And thick darknesses were at that time over the face of the abyss—

the common material of the creatures—

And the Spirit of the Lord was borne over the waters.

No wickedness is spoken here of the Holy Spirit, but excellence and honour of Him, beyond the creatures.

(3) and God [the Heavenly Father] said: Let the Light be made. And the light was made. (4) God separated and divided the light from the darknesses. (5) And He gave the name ‘Day’ to the light, and the name ‘Night’ to the darknesses. And thus were made evening and morning, the first day.


23. (14) Ro ráidh 'imorro Día: Déntar 'éspaireadh solus-3thaitucamanacha i firmaimint 'indimhi, [s'M] deilighead 'lá, 'aidheal: 'tóit i 'comarthaibh i n-aimisribh, i 'láithedhaibh i 'mbladhmaibh, (15) co ro 'aitneat i firmaimint 'ind nimi, i e re ro

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21. *dono* 2*annirmaint* 3*om. B.* 4*husc-* 5*gne
*annirmaint* 6*badar* 7*husc-* 8*badar* 9*dorignead* 10*tirim
11*Di B.* 12*donirmaint* 13*gnead* 14*cor* 15*dean* 16*om. in
22. *tear* 2*us-* 3*an en* 4*ar- dictographed owing to change of column B* 5*an* 6*as* 7*tue* 8*talmain* 9*tirim (tirim acus written tir imaceus) B: acus here also in M 10*estair* 11*coimthinola (a g written and erased after the second o)* 12*n-usci* 13*muirige* 14*adonnaire* 15*adh- 16*clannaigead* 17*om. B
21. (6) Further He said: Let the firmament be made in the midst of the waters, and let it divide the waters from the waters. (7) And God made the firmament, and divided the waters that were beneath Firmament from the waters that were above Firmament: and thus was it done. (8) And God gave the name of ‘Heaven’ to Firmament, and evening and morning were made, the second day.

22. (9) Moreover God said: Let the waters that are under Heaven be collected into one place, and let the Dry appear: and so was it done. (10) And this is the name which God gave to the Dry, ‘Earth’: and God called the assemblages of the waters, ‘Seas.’ And God saw that it was good. (11) And God said: Let the earth bring forth green grass, and grass that shall make seed; and let it bring forth the fruit-bearing tree that shall make fruit according to its kind, and that shall have its seed within itself upon earth. (12) And the earth put forth green grass, and grass that maketh seed according to its kind, and it put forth the tree that maketh fruit, and that hath every seed according to its species. And God saw that to be good. (13) And evening and morning were made, the third day.

23. (14) Moreover God said: Let brightly shining lights be made in the firmament of Heaven, and let them divide Day and Night: and let them be for signs and for times, for days and for years, (15) that they may shine in the firmament of Heaven, and
SECTION I.—FROM THE CREATION TO

17soillsiget in 13talam. Ocus 19dorignedh amlaidh sin. (16) Ocus dorôndî 20Dì a dà 21léasper is mó 22sòuls-môra : dorighni am in léasper is mò 23 grēin || eo 24ropdanaiged don lô, 7 in 22léasper is luighu isin 26n-aidhe 27 25ind ësea ||. Ocus 28dorigni rétlanda, (17) 7 ro 29suigigh iat 20i firmaimint 31indimi, eo ro 22taitnídis for talmain, (18) 33 7 34co ro aptainigdis 34do lô 7 34do aidheî, 7 eo 35indeilights 36in 37soillsi 7 na dorchaibh. Ocus 38ateonnaic Dì 39sin, 40cor bo maith. (19) Ocus 41dorignedh 42fescoir 7 43maiten, 44i. in 45cetramadh lâa.

24. (20) Ro râidh 1dana Dìa: 2Turgbhat na 3huisci 4tondaitechu na hamma 5beaigheas, 7 6folùaimneachu fo firmaimint 7indimi. Ocus 8dorigned amlaidh sin. (21) Ocus ro 9thuissim Dìa 10bleidhmila môra 7 muiridi ||, 7 11ind uili n-anmand mbeôthach 7 12so-eumscaigtheach ro 13turbbatar na huseî i n-a 14n-ernailibh. Ocus ro 15tuissimh Dìa 16in uili 17folùaimneachu do 18rèr a 19cêneoil, 7 20adconaire Dìa 21cor bo maith sin. (22) Ocus ro 22bennai[ge]stear Dìa dôibh, 7 ro râidh : Forbrìdh 7 23barnimdaighter in mhara, 7 24imdaighthear na heoin for talmain. (23) Ocus 25dorigned amlaidh sin 26maiten 7 27fescoir, 28i. in 29cùicedh là.

25. (24) Ro râidh 1dono Dìa, 7 29i. in Tuismeadh ||: 2Turgbadh in 4talmun (sic) na hanmanda 5examla iar n-a 6cenêl inechubhaidh, i. iùminti 7 7tondaitechu, 7

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24. 1 Dia dono 5 turgbad 3 huisci 4 tonnaicheu 5 ges
may illuminate the earth. And thus was it done.

(16) And God made two bright and great lights: He made the greater light [the sun] that it might rule over the day, and the lesser light in the night [the moon]. And He made stars, (17) and set them in the firmament of Heaven, that they might shine upon the earth, (18) and that they might rule over day and over night, and might divide the light from the darknesses. And God saw that to be good. (19) And evening and morning were made, the fourth day.

24. (20) God said further: Let the waters bring forth reptiles of the life that quickeneth, and birds under the firmament of Heaven. And so was it done. (21) And God created great [sea]-monsters, and every living and mobile beast which the waters brought forth in their species. And God created all the birds according to their kind, and God saw that to be good. (22) And God blessed them, and said: Increase and be ye multiplied, and fill the water of the sea, and let the birds be multiplied upon the land. (23) And thus were morning and evening made, the fifth day.

25. (24) Further God [the Creator] said: Let the earth bring forth the different animals after their fitting kind, cattle and reptiles, and the beasts of

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6-echo 7-ime 8-doridnead changed by late corrector to dorigdnead in marg. M 9-tuisim 10-ili 11-inn 12-caith 13-thurchadar
14-hern B 15-written t'sinn (an abbreviation which would more naturally suggest tursimh) B, t'sim M. 16-inn 17-each 18-reir
19-chenuil 20-chond 21-sin cor bo maith 22-beandachais
23-gth 24-gther 25-dorignidh B dorigdnead M 26-maiden 27-cor
28-om. i. 29-ead
25. 1-Dia dono 2-om. in B: t;im. M. So lower down in the 4, th;im. 3-turebad 4-muin 5-echs 6-eol 7-aithechu
SECTION I.—FROM THE CREATION TO

8biasda in 8talmun iar n-a n-earnailib imechuibhdibh; 7 10doridned amlaidh sin. (26) Ocus do ráidh Dia: 11Dhenn 12in 13Duini 14for n-ímainghin 7 for 15cosmhuilus foden, 7 remhapdanaighed do iscaibh in mara, 7 do 16follúainneabhid indíni, 7 do 17bhíastaibh in uilí 18talman. (27) Ocus ro 19thuisim Dí in Duini 20fó ímainghin foden—

Is amlaidh trá dorigni Dia in duine, i. a 21corp do 22talmain 23, 23.i. a 24chend a tir Garad, a ucht 7 a bruindi a tir 25Arabia, a brú a 26Lotain, a 27cossa a tir Agoiria, || a 28dúil do use 22aer ||, a anúil do ócor, a 29teas do 30teinidh, a 31anam do 32tínfeidh Dí. Is amlaidh sin 33sáth na 34ceithre dúilí 35í ngeach duini.

—ro thuism 36ém fear 7 mnaí fo ímainghin Dí. Ro thuism 37iat (28) 7 ro 38bennach doibh 7 ro ráid: Forbríd 7 déantar bar n-imdugadh, 7 línaídh in 39talmuin, 7 fomámaigid dúibh hí, 7 40tigernaigid do iscaibh in mara 7 do 41eathanaitbh inime 7 do na huilibh ammandaibh 42for talmain. (29) Ocus 43ro ráidh Dí: Doradus táibh co follus in uili 44fear 45taírsig síl for talmain, 7 na huili 46erondu 47teachtait indtibh foden | sílni a 48ceineoil |(a) 49comchubhaid, ardáigh co 50mbeadh sin dáibh a mbíadh 7 a n-aileamain : (30) 7 do uilibh ammandaibh in talman, 7 do uilibh 51eathaitbh in 52ními, 7 do na huilibh 53da til 54eumseugadh i talmain, 7 is 55intíth atá 56ním boighes, co ro 57techat co tomultus. Ocus 58dorigned amlaidh sin. (31) Ocus 59aadhondaire Dí na huili 60dorigni, 7 7 61do bhadar ||, 62comdar maithi co 63hadhbh. Ocus 64dorighisedh 65fesceoir 7 66maithe, in seiseadh lá.

8-sta 9-man 10dorigni B 11denaid 12om. in 13duine 14foim maigín (second word in rasura) B fornimaigín M 15cosmhuilis 26follúainneachadh iními 27piastaib 28tháil 29túsím Dí in Duine 30foi maigín B 31chorp 32tháil 33f. for i. 24chend 25Arabia 26Lotain 27cossa 28aocuir 29theas 30themíd 31ainm B ainim M 32thúnfeadh 33ítaid 34-thri 35in each duine 36aen fear B 37ins, imorro: iad 38beandach
the earth after their fitting species; and so was it done. (25) [This verse missing.] (26) And God said: Let us make the Man under our own image and likeness, and let him have dominion over the fishes of the sea, and over the birds of Heaven, and over the beasts of the whole earth. (27) And God created the Man under His own image—

Now in this wise did God make the Man: his body of earth [his head of the land of Garad, his breast and bosom of the land of Arabia, his belly of Lodain, his legs of the land of Agoiria], his blood of [the] water [of the air], his breath of air, his heat of fire, his soul of the breath of God. Thus it is that the four elements are in every man.

In truth He made man and woman under the image of God. He created them (28) and blessed them and said: Increase, and let your multiplication be accomplished, and fill the earth, and subdue it unto yourselves, and lord it over the fishes of the sea and the birds of the Heaven and all the beasts upon the earth. (29) And God said: See, I have given you all the grass that bringeth forth seed upon the earth, and all the trees that have the seed of their proper kind within themselves, that they may be for food and sustenance unto you: (30) and unto all the beasts of the earth, and unto all the birds of Heaven, and unto all that have motion upon the earth, and that have within them the soul that quickeneth, that they may have them for nourishment. And thus was it done. (31) And God saw all things that He had made [and that were], that they were wondrous good: and evening and morning were made, the sixth day.
SECTION I.—FROM THE CREATION TO


THE DISPERSAL OF THE NATIONS. 51

lucem a tenebris. Et uidit Deus quod esset bonum. (19) Et factum est uespere et mane, dies quartus.


NOTES ON THE BIBLICAL TEXT, CHAPTER I.

The following abbreviations are used in these notes:—

Heb.—The original Hebrew text.
LXX.—The Greek rendering, commonly called the Septuagint.
OL.—The Old Latin version or versions.
Vulg.—The Vulgate.
SECTION I.—FROM THE CREATION TO

ST—The Standard text, as set forth in the Vatican variorum edition of the Vulgate. (For the apparatus criticus of the Latin text, reference must be made to this comprehensive work.)

Δ—The ms. of the Vulgate used by the Irish translator.

Tr.—The Irish translator, or his translation.

R², sR²—The Third Redaction of LG; a Scribe of the Third Redaction.

§ 20. 1 creavit, not fecit, as in R¹ R², showing at the outset that we have now to deal with a Vulgate text. 2 The bracketed words are paraphrased only in the text of Tr.; possibly by sR², who inserted some of the long interpolation just preceding, in order to complete its incorporation with the text. It may be worth noting, as a coincidence, that the sense of the paraphrase resembles the possible alternative reading of the well-known syntactic ambiguity at the beginning of Heb. (on which see any standard commentary, such as Driver’s or Skinner’s). These opening words can be, and probably ought to be, translated “In the beginning of God’s creating . . . the earth was without form . . .” To this version the sense of the Irish text approximates. 3 The plural dorchaia, corresponding to the Latin tenebrae, is an illustration of Tr.’s almost slavish literalness. On the other hand, he never hesitates to strengthen his rendering by inserting synonyms or adjectives (as here dluiithi). 4 Erant, rejected in ST, but contained in many mss. Nobidis shows that it was found in Δ. In tan sin corresponds to nothing in any ms., and is presumably an incorporated gloss. 5 Dei in ST, Domini in two mss. only. 6 Either Tr. or sR² has committed haplography. Possibly Tr.’s eye wandered unconsciously from et uidit to et diuisit. 7 One of the commonest mannerisms of Tr. is to render one Latin word by two synonyms, as here, ro therba γ ro deilg. 8 Deus rejected by ST, but supported by a few mss. as well as Heb. and LXX. 9 Ac tenebras ST: but numerous mss. have a tenebris. 10 No authority for amlaid sin in any version or ms. 11 “One day” in all versions and mss.: “the first day” in Tr.

§ 21. 1 Deus omitted, probably by a scribal error induced by dana following. 2 Under the influence of the Latin text Tr. has dropped the article before firmamentum in the later verses of this §, as in the earlier redactions. 3 Ab his in ST. Only one ms. (which also has the rare reading Domini, § 20 note 5) has ab aquis. The point is not of much critical
importance, as Irish idiom would almost require the repetition of the substantive.

\[22\] *Deus* not in any Vulg. ms. It is, however, found in LXX *(καὶ εἶπεν ὁ θεός)*. 2\[2\] No authority for the repetition of *fer* in Tr., but it is practically required by Irish idiom. 3\[A chel no a cenel*, the variant reading in B, recalls the LXX *κατὰ γένος καὶ καθ’ ὅμοιοτητα*. 4\[The bracketed words probably dropped by sR*\[3. 5\[Adferentem* in ST *facientem* in OL, also found in a few Vulg. 

\[23\] *Lōsphaira* *da solus-tailmacha* is a good illustration of the tendency to verbosity which Tr. displays, for all his literalness. 2\[Ut in ST, but there is considerable support for *et*. 3\[No authority for the omission of *et*. 4\[Ut praeesset omitted by one Vulg. ms. only. 5\[No authority for *fecit* here. 6\[Ac tenebras* in ST. Two ms. have *a tenebras*, and several *a tenebris*. One has *ac tenebris*.

\[24\] *Reptile* in ST: *reptília* in a few ms. and some quotations. The plural also in LXX. 2\[Volatile* in ST. Vulg. follows Heb. idiom in using a neuter singular collectively, and there is no Latin authority for the plural here. LXX, however, has the plural *πετερία*. 3\[Haplography by sR*\[3: probably *πεταλί* lost before *πεταλί*. 4\[No authority for *marina*, presupposed by the Irish *muiridi*. The latter is probably a gloss. 5\[Mutabilem* in ST, but *mutabilem* has much support. 6\[No authority for these words. 7\[As before, the plural is used for singular collective. 8\[Deus* not in Vulg., but LXX has *δ θεός*. 9\[Note (19) in \[20\] applies here also.

\[25\] *Animam* *uiuentem* in ST: nothing like rendering in Tr. in any version or ms.: possibly Tr. misread *uiuentem* as *diuersam*. 2\[As verse (25) is almost literally identical with (24), it could easily have been passed over by a careless or lazy scribe. 3\[Deus* not in Vulg., but LXX has *δ θεός*. 4\[There is some ms. authority for the omission of *que*. 5\[This sentence lost, presumably on account of the repetition *terrae* . . . *terra*, or its Irish equivalent. 6\[The punctuation of the Latin text presupposed by Tr. is different from that usually followed. 7\[No authority for the omission of *Deus*, or 8\[of *quaes mouentur*. 9\[Co follus* or is *follus* is Tr.’s bad but invariable rendering for *ecce*. 10\[In escam* rendered by a *miaban* γ *a n-ailemain*: a good illustration of Tr.’s fondness for piling up synonyms. 11\[Omnique* *volucri* in ST. No authority for the plural in Vulg., but LXX has *πάσι τοῖς πετελνοῖς*.}
SECTION I.—FROM THE CREATION TO

CHAPTER II.

26. (1) Ro eoribhthigid didu na Nimi 7 in talam 4 a n-uili cuundach. (2) Ocus ro 5 eomhslanaighstear Dia isin 6 seisead lò in uili gnùm doróindi; 7 ro eumsain Dia isin tsechtuadadh lò ön uili gnùm issed ön ro 8 forbhthighthestar. (3) Ocus ro 9 bennachas Dia in scachtuadadh làa 7 ro 10 næmastar hē, uair ro 11 eumsain ann ön uili gnùm ro 12 tuissinh.

27. (4) Is iad so trá 1 tuismeadha in Nimi 7 in talman, in tan do 2 tuismit imalle, isin lò 3 an ndearnuai 4 an Coimdi Dia 4 Neam 7 5 talum, (5) resiu na thurebad in talam 4 uili 7 fualaceaigh in 8 feraind, 7 resiu 9 ro clandaighedh in talam fer in 10 feraind; uair 11 nuchu dearna Dia fearthain for talmain, 7 ní 12 ro 6 bì and in tan sin 13 duini ro 14 oipredaighheadh in talam. (6) Acht na freasgabad ön taluin 15 topar, ro 16 fiuchadh 7 ro bocadh 17 uili dreac in talman. (7) Ro 18 ciurtaigh dono Dia 19 duini 20 do criaidh in taluin coitehind, 7 ro 21 thinfeastar Dia tinfeadh beathadh i n-a gnùis, 7 22 dorignedh in 23 duine, i n-anmain na 24 beòaigheadh.

In tan 25 dorùnadh duine 7 nach 26 raibi ainm fair, con-debhairt Dia re 27 cheatra hainglibh dul d'iarraidh anma dò. Ocus dochuaidh Michel dochum in airthir, 7 28 acondairece rèitlaid 1 i. 20 Anatoile a ainm, 7 30 dorat leis eòt litir 31 in n-auna sin. Ocus 32 dochuaidh Raphel 33 fòdheas, 7 atonnaice rèitlaid 34 ann i. 35 Dissis a hainm, 7 30 dorat a eòt litir 36. Ocus dochuaidh 37 Gaibriel 38 fotuaidh, 7 39 atonnaice in 40 rèitlaid 41 dianadh hainm Arethos, 7 42 dorat

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26. 1-tigid 2 Nime 3 talman 4 in uili mss. 5 eomhslan-aigsestair 6 sesed 7 seachtuad . . . ised 8 orbhthigsestair 9 bennachstair 10 astair 11 eumsain and 12 thuism
27. 1 tuismeadh indime 2 tuismit M t;im M 3 om. a ndearnaí B 4 in Coimdiu i. Dia nemda 5 talam 4 resiu na thurebad M: talam na turebadh resiu B 6 uile 7 -caich 8 feraind 9 7 instead of ro (resiu 7 cland. in rasura) B 10 feraind 11 nocho 12 roibi
Chapter II.

26. (1) So the Heavens and the earth and all their adornment were completed. (2) And God finished upon the sixth day all the work which He did; and God rested upon the seventh day from every work which He accomplished. (3) And God blessed the seventh day and hallowed it, for He rested in it from every work which He created.

27. (4) Now these are the generations of the Heaven and the earth, when they were created together, in the day when the Lord God made Heaven and earth, (5) before the earth was raising up all the plants of the field, and before the earth was producing the grass of the field; for God made not rain upon the earth, and there was not there, at that time, a man who should till the earth. (6) But from the earth would rise a spring, to moisten and to soften all the face of the earth. (7) So God created a man out of the clay of the common earth, and God breathed the breath of life into his face, and the Man was made, a soul that was quickened.

When Man was made and as he had no name, God said to four angels to go in search of a name for him. Michael went to the east, and saw a star, Anatole its name, and he brought with him the first letter of that name. Raphael went southward, and saw a star there, Dusis its name, and he brought its first letter. Gabriel went northward, and saw the star called Arctos, and brought with him the first letter of the name. Uriel went westward, and saw a star
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28. (8) Ro ìchlonasdar imorro Dìa Parrthus na 2Toili 7 i. 3 loeic na n-airirdacht 7 on ìtossach, 7 is and ro suighidh in duine ro 5 eruthaighstair, 7 i. Adham 7. (9) Oeus ro 6 thaïg Dìa 7 ro tusim 7 don n-ùir in 8 uili crand soiraidh ãlaind 9 ìeghadh, 7 in uili crand 10 ìglin co 11 tomoltus. Ro stìdhigh 12 dana Dìa Crand Bheatadh 13 a meadhon 14 Parrthuis, 7 15 Crand 16 Feass Maithusa 7 Uile. (10) Oeus no 17 ìthiagadhsruth 18 sechtair 19 a Parrtus, co 20 ìeitri eanabh fair, do 21 moethugadh 7 do 22 boeguicadh Parrduis, 7 in 23 talman 24 uili co 25 coiteend.

y1 Is 26 iat so imorro 27 anmanda na 28 ìeitri 29 cend sin, 7 na 30 ìeitri crand 31 filit 7 32 sel 7 33 seachtaí eithibh, fo 34 ìeitri airdibh in 35 domain; i. 36 Fisson 7 Geon, 37 Tigris 7 38 Eofraiteis.

(11) Fisson imorro, 7 39 risinabar sruth nGaind, sair 40 gach 41 ndiriuch 42 teòidside 7 is e in sruth sin 43 timchellus uili 44 talmain 45 Eulath i. inadth sin 45 a ngeimidar òr 46 lògmur lân-àlaind; (12) 7 is adsuin fogabair 48 boellig, 7 in 49 leg lògmar 50 eli 51 dianadh ainm onichius.

,i. eoch gabhhus 52 inti delba na 53 mblath. 54 Boellig 55 imorro i. 56 leg 57 lògmar 58 lân-solusta, isì fisgebh in

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\[ \text{[Insert corrections]} \]

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in the sunset called Mesembria, and brought with him the first letter. God said: Uriel, read these letters. Uriel said: Adam. And God said: So be it.

28. (8) Moreover God planted a Paradise of Pleasure [i.e. the place of delights] from the beginning, and it is there that He set the man whom He had created[, Adam]. (9) And God prepared and created of the clay every tree pleasant and fair to see, and every tree sweet to taste. Also God set the Tree of Life in the midst of Paradise, and the Tree of Knowledge of Good and of Evil. (10) And a river would go past out of Paradise having four branches, to moisten and to soften Paradise, and the whole earth in general.

Now these are the names of those four branches, and of the four streams which are [a space] beyond, out of them, through the four quarters of the earth; Phison and Geon, Tigris and Euphrates.

(11) As for Phison, [which is called the river of Ganges, eastward straight it goeth]. It is that stream which surroundeth all the land of Euilath, that place where gold is generated, precious and most beautiful: (12) and there is found bdellium, and the other precious stone which is called onyx,

a stone which receiveth within itself the figures of flowers.

Bdellium, moreover, is a precious, most brilliant stone,
SECTION I.—FROM THE CREATION TO

mairgreit isin 60uacht; 7 in baili 61a ñaghaibh hí, ní theit seici, acht anadh 62isin inat sin.

(13) Geon imorro, 7 frisinabar Nilus, || in sruth 63tánaisse 7 64fothúaídh 65theitsidhe || 7 is 6 in sruth sin 66timecellus 7 67taemaigheas uili talmuin 68na Heitheoibi. (14) In 69tres sruth imorro i. Tigris 70síar 71teit-sidhe 72gach 73ndírith  || fri fírrib 74Asardha. In 75ceatramad sruth imorro i. 76Eufrateis, 77fodhess 78gach 79ndírith 80theidside, co roith 80 tre lár 81mBabilóiní. ||

Tobar Parrduis, búan a blad . . .

29. (15) 'Rug ûarom Día leis in 2dúine 7 i. Adham, || 2'íar n-a 2dhéinn 7 íar n-a cruthugadh 6 || 7 ro suigidh hé i 4Parrthus na Toili, ardáigh co 5n-oiprigeadh 7 7i. co n-aireadh 7 co mbenadh, 6gan allus 6gan 7torris ||, 7 co 8eoiníadh, 7 i. co ro 9selbadh 10Parrthus 11gan 7sáirgadh 12timna 13i aithní Dé ||. (16) Ocus ro 14athain Día do ar rádís ris: Tomhail 7 eaith 15a 16thorudh gach 7 cramadh fil i 17Parrthus, (17) Ní ro 18chaithrea do 19toradh 7 craind Feassa Maithusa 7 Uile imorro, nair 29eibedh lâ a caithfear ní do thoradh in 21cramadh sin, 22atbèle ò bháis.

y1 Úair ro bo 23chindti 24demin 25báiss dò, ón ló ro chaitheadh: is airi ro ráidhíd 26so.

y2 Is airi ro 27thoirmise Día toradh in ehraind sin do 28chaiteam, co 29feasad Adham a bheith fo cumacht 7 fo smacht in 30Coimhde. 
which findeth the pearl in its bosom: the place where it [the stone] findeth it [the pearl] it goeth no further, but abideth in that place.

(13) As for Geon, [the which is called Nilus], the second river, [northward it goeth] and it is that river which surroundeth and encompasseth the whole land of Ethiopia. (14) As for the third river, Tigris, [westward it goeth straight] toward the Assyrian regions. The fourth river, Eufrates, [southward it goeth straight, so that it floweth through the middle of Babylonia.]

Poem no. VI.

29. (15) Thereafter God took with Him the man [Adam, after he was fashioned and created] and set him in the Paradise of Pleasure, that he might till it [i.e. that he might plough and reap, without sweat and without weariness,] and keep it, [i.e. that he might possess Paradise without transgressing the covenant and commandment of God]. (16) And God commanded, having said to him: Partake and eat of the fruit of every tree that is in Paradise, (17) howbeit thou shalt not eat aught of the fruit of the Tree of Knowledge of Good and of Evil, for whatsoever day thou eatest aught of the fruit of that tree, thou shalt die the death.

For sure and certain was death for him, from the day in which he should eat: for that reason said He this.

The reason why God forbade the eating of the fruit of that tree, was that Adam might know that he was under the power and authority of the Lord.
SECTION I.—FROM THE CREATION TO

30. (18) Ro ráidh Día 1'duana: Ní maith duine do beith à'ênar. Dénum desidhe dò 3'fortachtaighidh bus 4'cosmail tris. (19) Ò ro cruthaighidh didu uili anmand in talman do criaidh, 7 uili 9'tolúainmhuigh in Nimi, tug Dìa 7'leis iad co Hadhamh, co 8'feghadh 7 co 9'fessad cetí anmand ò 10'ngairfidh Adham 11'iat. Úair is ë acharm 12'fil for 13'gach 14'anmand, in t-ainm ò ra ghair Adham hè 15'annsin. (20) Ocus ro 16'gairmeastair Adhamh ò 17'n-anmandaibh 18'fein na huili ammanda 19'sin, 7 20'uíli tolúainmechu Nime, 7 21 huili bhearta in talman. 22'Nuchu n-aghadh Adhamh imorro in tan sin fortachtaigh dá chosmail 23'fein. (21) 24'Ronfuid didhu Dìa sùan 25'sadhal sir-codulta in Adam, 7 ro 26'chodail Adhamh, 27'ro thógaib Dìa 28'Òen asna 29'dá asnaibh, 7 ro lin ò 'feoil a inadh.

Is 30'aire ro aslaigh Dìa cotludh for Adamh, comad as 31'aithi tuigsì na neichi spíradallta 7 32'sìiss na toochoaide; 33'sìr ro lin Dìa hè ò 34'spírud 'cagnà 7 35'fàisìini 36'fòchétòir isin 37'cotludh sin. (22) Ocus ro 38'cumdaig Dìa in t-asna dorad a Hadhamh, co mbo 39'bean ëtrocht 40'ólan-àlainn 41'làn-dènmach, 7 dorad leis co Hadham. (23) Ocus ro ráidh Adamh: is fòllus 42'conid ì 'enàim dom 43'enàmaibh 44; 45'conidh 'feoil dom 46' 'feoil-sea 7 is ì seo 47'fàisìini dorighnì Adamh ||: ì bidh 48'de a sloind-seo nìr'ago, Ìnair is do ìr 49'dorònadh.

Is ì 50'sò cèit coibhì 7 cèit 51'fàisìini dorignì Adamh, amail indistear isin 52'scìpintuir diadhà i. Ecce 53'sòs de 54'ossibus meìs, et caro de carne 55'mea.
30. (18) God said further: It is not good for a man to be alone. Let us therefore make for him an helper that shall be like unto him.  (19) Now when every animal of the earth was formed of clay, and every bird of the Heaven, God brought them with Him to Adam, to see and know by what name Adam would call them. For this is the name that every animal hath, the name by which Adam called it at that time.  (20) And Adam called all those animals by their own names, and all the birds of Heaven, and all the beasts of the Earth. But Adam could not at that time find an helper like to himself.  (21) So God sent a quiet sleep of lasting slumber upon Adam, and as Adam slept, God took one of his ribs, and filled its place with flesh.

This is why God enticed a sleep upon Adam, for it [sleep] is the chosen teacher of spiritual matters and of knowledge of the future: for God filled him forthwith with a spirit of wisdom and of prophecy in that sleep.

(22) And God fashioned the rib which He took out of Adam, so that it was a bright woman, perfect in comeliness and in shape, and He brought her with Him to Adam.  (23) And Adam said: Lo, this is bone of my bones and flesh of my flesh [this is the first prophecy which Adam made]; and therefore let her name be uirago, seeing that it was of man that she was made.

This is the first bride-gift and the first prophecy which Adam made, as it is related in the Holy Scripture, Ecce os de ossibus meis, et caro de carne mea.
(24) Is airí sin fúiefeas in duine a athair a māthair, lenfas da sēitigh, 55 beidid dias an āen cholaind, arāi grādha, no ar tusmidh eloindi. (25) Is amlaid imorro baí ceachtar de na déissi sin, siat nochtta, i. Adamh a sēitigh: nír bo nār leo.

26. (1) Igitur perfecti sunt caeli et terra et omnis ornatus eorum. (2) Complentitque Deus die sexto opus omne suum quod fecerat; et requieuit Deus die septimo ab universo opere quod patrarat. (3) Et benedixit Deus diei septimo et sanctificauit illum, quia in ipso cessauerat ab omni opere suo quod erauit [Deus ut faceret].


53 fúiefeas 54 a mathair a athair 59 biaidiit B 59 t; mead
(24) Wherefore shall the man leave his father and his mother, and shall attach himself to his wife, and they shall be two persons in one flesh [for the sake of love, and for begetting of progeny.].

(25) Now in this wise were both of those twain, naked, to wit Adam and his wife: and they counted it no shame.


SECTION I.—FROM THE CREATION TO CARNEM PRO EA.


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NOTES ON THE BIBLICAL TEXT, CHAPTER II.

† 26. ¹Septimo ST sexto OL. LXX, one Vulg. ms. prima manu and one secunda manu. ²No authority for omne. ³Deus found in one ms. only: no other authority. ⁴No authority for the emphatic form issed ōn.

† 27. ¹Sunt not in ST, but has fair support. ²No original for imalle in any ms. ³Dominus rendered here, but not later: see notes on this †. In the Latin mss., Deus is occasionally omitted in the combination Dominus Deus, but not Dominus. ⁴The order of words in ST and all mss. and Versions is Et omne virgillum agri antequam orvetur in terra, omnemque herbam regionis priusquam germinaret. ⁵Priusquam, ST. One ms. has antequam, which corresponds more closely to the Irish repetition resìu . . . resìu. But we can hardly lay any critical stress upon this. ⁶Dominus Deus in ST and mss.: see note (³). ⁷Inrigam is represented in Tr. by two Irish words, ro flìuchad γ ro bocad. This mannerism is so constant in Tr. that it is hardly necessary to call further attention to it. ⁸Coitcenh, which has no original in the Versions or mss., is most likely an incorporated gloss.

† 28. ¹See note (³) in preceding †: no further note need be taken of this point. ²No authority for these words. ³De loco voluptatis ST and all Vulg. mss.: εξ ἐδερμ LXX. No
authority for de Paradiso. 4This part of Tr. has suffered to such an extent from the intrusions of scribes and glossators that the Latin original cannot be restored with certainty. 5Spelt Phison in ST, but several mss. have the spelling with P. 6The Irish boellium is the pardonable blunder of a copyist. The verbosity of the rendering of et lapis onychinus may be original, but is more probably a scribal modification, meant to make these hard words clearer.

¶29. 1One ms. has Dominus here: κύριος ὁ θεός LXX, Dominus Deus O.L. 2Literally rendered, atbēla ὁ βάσ.

¶30. 1Deside in Tr.: no authority in Versions or mss. 2Annsin: no authority in Latin Vers., but conceivably Tr. looked up the Greek and misread ἑῶν as ἑνθα. The rendering of this verse is less literal than usual. Animae uiuentis is treated simply as animal, and omne is transferred from the "names" to the "animals." 3In tan sin: no authority in Versions or mss. 4Note the intrusive adjectives in Tr. here and after ben in the following verse. These may be due to the original Tr., but are more probably interpolated. See ¶31 note (1). 5Is follus, as already said, represents an original ecce. Ecce also appears in the Latin quotation in the gloss, and it must have been familiar from some earlier version which also influenced R² (¶5 A). It is not found in any Vulg. ms. ST has hoc nunc, LXX τοῦτο νῦν. 6Sumpta in ST and all authorities.
31. (1) Ro bāi $\frac{\pi}{2}$ in tan sin $\parallel$ nathair ba 'celga chu $\frac{\pi}{2}$ amaindsiu $\gamma$ ba tūaichliu$\prime$ $\parallel$ o uilib 3 anmandaibh in 4 talmun 5 doróinde Dīa.

$\gamma^1$ Ro 6 fornóighigh Lucifear trí Hadhamh, dearbh leis is é dobert[h]a in Ncam tar a 7 'cis, dia línadh : 8 conidh airi sin dochuaídh 9 a ndeib 10 naithreach, co ro 11 faslaigh 12 imurbus for 13 Eua, im thoradh in 14 eraind ergartha do thomailt ; co ro 15 faslaigh Eua for Adamh.

$\gamma^2$ Is i sco eēt 16 'cheist $\gamma$ eēt 17 'imcomarc 18 dorigni diabul isin domun. *Cur precepit* etc.

Ocus $\frac{\pi}{2}$ is i in athair sin $\parallel$ ro rāidh 19 'risin mnaí : Cid dīa 20 forcongair Dīa duibsi 21 gen ní do 22 chaithheanmh do uili 23 erand 24 Parrthuis? (2) Ro 25 reagair in bhean 26 don nathraigh : 27 Caithmit $\frac{\pi}{2}$ 28 no sāstar $\parallel$ do thoradh na erand 29 atat i 30 Parrthus; (3) ro 31 forhongair Dīa 32 dūin imorro na ro 33 chaithmis do thoradh in 34 eraind atā 35 a meadōn 36 Parrthuis, 37 na ro 38 taidlimis he, 39 na 40 ro aiplium o thíreúr. (4) Ro rāidh imorro 41 in nathair 42 'frisin mnaí : 43 Nuchu n-eiptaisi etir ō bhās. (5) Do 44 fúiefínd Dīa imorro 45 secip lá chaithfithi-si do 46 toradh in eraind sin, co 46 'n-oslaíeisfít barruise $\frac{\pi}{2}$ i. 47 im uile $\parallel$ i. co mbeithi amail aingliu i tuiethi maith 7 ole.

32. (6) 1 Ateonnaire didu in bean eor bo maith in erand re 2 tomultús $\gamma$ re 3 chaithium, $\gamma$ 4 eor bo 5 sòaideh
Chapter III.

31. (1) [At that time] there was a serpent, the wiliest[, the craftiest, and the subtillest] of all the beasts of the earth which God made.

Lucifer was envious against Adam: he was assured that the Heaven would be given to him in his [own] room, to fill it. Wherefore he went in the form of a serpent, and enticed sin upon Eve, in the matter of eating of the forbidden tree; so Eve made enticement upon Adam.

This is the first question and the first enquiry which a devil made in the world. *Cur praecepit* etc.

And [it is that serpent which] said unto the woman: For what reason hath God forbidden you to eat aught of every tree of Paradise? (2) The woman answered the serpent: We eat of [and are sated with] the fruit of the trees that are in Paradise; (3) but God hath commanded us not to eat of the fruit of the tree that is in the midst of Paradise, nor even to touch it, lest we die by a chance. (4) But the serpent said unto the woman: Ye shall not at all die the death. (5) But God knoweth that in whatsoever day ye shall eat of the fruit of that tree, that your eyes shall be opened [concerning evil]—that is, that ye shall be as angels, in good and evil fortune.

32. (6) So the woman saw that the tree was good for eating and for partaking, and that it was pleasant
so-airfiteach ó roserabh 7 8 9feadhadh: 7 dorad 6 in bean || m í do thoradh in 6 eraínd dia 'indsaigí. 7 ro 8chaiteastair, 7 8 dorat da fir 5 i. 10 Adhamh || 7 ro 13chaiteastair. (7) Ocus ro 12hoslaicd (a) | ruisé 9 meanµán 7 14aigentá || na 15 deisi sin 16 fri 17 fós 7 18 cólas in 19 peacach, 20 na 21 dearnasí 22 gos in 22 n-áir sin ||; 7 ó 24 ro tuı̊sedar a mbeith 25 nochtta, ro 26 fuı̊sigtar 27 duillínna na. 28 fidhe 7 29 dorınsetar 30 fuı̊thróga doibh 9 31 do na 32 duillínnaibh. ||. (8) Ocus adchualadar-somh 33.i. Adham 7 Eua imorro || guth 34 an Choimhδí 1. Dé || 35 a n-imthigidh 7 a 36 ndealbh 37 aingil || 38 a bPairrthuis, 39 a bhfoغرha gaoı̊thi dearı̊mhairi 40 iar meodhòn lái. Ro 41 Tolaígh 42 hē 7 a 43 setigh 44 a | 45 medhôn(b) chrainn Pairrthuis.

33. (9) 'Agas ro 2 gairmeastair Día Adhamh 3 6 guth aingleagda || 7 ro ráidh': A 5 Adhamh, caí atáï? (10) Ro 6 frecair 'imorro 5 Adhamh 7 9 ro ráidh:
10 Adchualadhus do 11 ghuth 12 a bPairrthuis, 7 13 romghabh 14 eagla, 15 ór bham 16 nocht, 7 ro 17 foilgios mē. (11) Ro ráidh Día: Cia 18 ro inndios 19 dhuit do bheith 20 nocht acht Mē fein? 21 In ro 22 chaithis 23 húrad
and agreeable to eyes and to sight: and [the woman] took of the fruit of the tree to herself and she did eat, and gave to her husband [Adam] and he did eat. (7) And the eyes [of mind and understanding] of those twain were opened [to a knowledge and perception of sin, that they had not committed until that hour]; and as they realized that they were naked, they sewed the leaves of the fig-tree and made them aprons [of the leaves]. (8) And they [Adam and Eve] heard the voice of the Lord [God] a-walking [in the form of an angel] in Paradise in the sound of a violent wind, after midday. He and his wife hid them in the midst of the tree-growth of Paradise.

33. (9) And God called Adam [making use of an angelic voice], and said: Adam, where art thou? (10) Howbeit Adam answered and said: I heard Thy voice in Paradise, and fear laid hold on me, for I was naked, and I hid me. (11) God said: Who told thee that thou wast naked, other than Myself? Hast thou eaten fruit of the Tree which I forbade thee? (12) And Adam said: The woman whom Thou gavest

\[41\] Ya·laid M folaidh \(β^{22}\)  
\[42\] Adhamh \(β^{1}\) Adamh \(β^{3}\)  
\[42\] šeítigh \(β^{23}\)  
\[44\] ins. iad \(β^{2}\)  
\[45\] i meaden charain Parrduis M a medoin (dh \(β^{2}\))  
\[46\] charain (ev. \(β^{2}\)) Pharrthais \(β^{12}\): m(e)duin H (throughout H, the elision of b, d, g, and m is rarely indicated)

33. 17 M Oeus \(β^{3}\)  
\[2\] -mist- M -mest- \(β^{22}\)  
3 this gloss in M only: there does not appear to be sufficient room for it in H  
4 ins. fris MH

8 Adam M  
6 fre·gair M fregair \(β^{12}\)  
1 om. imorro \(β^{2}\)  
8 Adam H a Adhamh \(β^{1}\)  
9 ra raid H  
10 adus M -asadh \(β^{12}\)  
11 guth-su M

\[12\] i Parrduis M om. \(β^{12}\)  
12 rongob M gab H ro in ghabh \(β^{1}\) roghabh \(β^{1}\) doghabh \(β^{2}\)  
11 egla H  
15 oir for ar hic et semper H, ar M, oram \(β^{2}\)  
16 anocht \(β^{2}\)  
17 Toig- M -ghas \(β^{12}\)  
18 ro indis MH (ra for ro hic et semper H) dinnis \(β^{12}\)  
19 duit M \(β^{1}\) duid H  
20 nocht. Acht (sic) M nochtadh as \(β^{12}\)  
21 ni ro M nior \(β^{1}\) nuar \(β^{1}\) mar a \(β^{2}\)  
22 chaithios \(β^{1}\) -es \(β^{12}\)  
22 torrad M \(β^{2}\)

(a) Text as printed from this point follows \(β\), as a folio has been lost from B.  
(b) H here begins. Owing to the torn condition of the first leaf of H, only words that are here underdotted remain in the opening lines.
SECTION 1.—FROM THE CREATION TO

(12) Agas do 28 ràidh Adhamh: 29 In bhean 30 doraitaisi damhsa 31 in 32 aentaidh dorad 33 domh 34 do 35 chrainn 36 7 ro 7' chaithius. (13) Ocus ro ràidh Dìa frisin 38 mnaí: 39 Cia dìa ndearnais anì so? Is 40 ead ro 41 freagraistair 42 in bhean 43; In 44 nathair nimhe ro 45 mheallastair mè, 46 ro 47 chaithius.

34. (14) 'Ocus ro ràidh in 2 Coimhdhi ris in 3 nathair: Ùair 4 dorighni[s]-sin in nì 5 so, 6'isat mallachta 7'eidir 8 ulibh amandaibh 9 biastaibh in 10 talamh.(a) Bidh 11 ar do 12 bhruinni 13 intigfeà, 7 bidh talamh 14 caithfear 0 15 ulibh 16 làethibh do 17 bheathadh.

(15) Ocus 18 suighidhfetsa 19 naimhdenus 20 edrut 1 in 21 mnaí, 22 eadar 23 do síl 7 24 sìol na mná 25; 26 tìairgisdh 26' in bhen do 27 chemh, 7 28 intledaighfeù disì 29' leith a cosaibh. (16) Ro ràidh 30 'dana don 31 mnaoi : 32 'Imdaigh-

24 in 25 chrainn 26 do ro tairmioscos iomut? (12) 27 Agas do 28 ràidh Adhamh: 29 In bhean 30 doraitaisi damhsa 31 in 32 aentaidh dorad 33 domh 34 do 35 chrainn 36 7 ro 7' chaithius. (13) Ocus ro ràidh Dìa frisin 38 mnaí: 39 Cia dìa ndearnais anì so? Is 40 ead ro 41 freagraistair 42 in bhean 43; In 44 nathair nimhe ro 45 mheallastair mè, 46 ro 47 chaithius.

34. (14) 'Ocus ro ràidh in 2 Coimhdhi ris in 3 nathair: Ùair 4 dorighni[s]-sin in nì 5 so, 6'isat mallachta 7'eidir 8 ulibh amandaibh 9 biastaibh in 10 talamh.(a) Bidh 11 ar do 12 bhruinni 13 intigfeà, 7 bidh talamh 14 caithfear 0 15 ulibh 16 làethibh do 17 bheathadh.

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24 in 25 chrainn 26 do ro tairmioscos iomut? (12) 27 Agas do 28 ràidh Adhamh: 29 In bhean 30 doraitaisi damhsa 31 in 32 aentaidh dorad 33 domh 34 do 35 chrainn 36 7 ro 7' chaithius. (13) Ocus ro ràidh Dìa frisin 38 mnaí: 39 Cia dìa ndearnais anì so? Is 40 ead ro 41 freagraistair 42 in bhean 43; In 44 nathair nimhe ro 45 mheallastair mè, 46 ro 47 chaithius.

34. (14) 'Ocus ro ràidh in 2 Coimhdhi ris in 3 nathair: Ùair 4 dorighni[s]-sin in nì 5 so, 6'isat mallachta 7'eidir 8 ulibh amandaibh 9 biastaibh in 10 talamh.(a) Bidh 11 ar do 12 bhruinni 13 intigfeà, 7 bidh talamh 14 caithfear 0 15 ulibh 16 làethibh do 17 bheathadh.

(15) Ocus 18 suighidhfetsa 19 naimhdenus 20 edrut 1 in 21 mnaí, 22 eadar 23 do síl 7 24 sìol na mná 25; 26 tìairgisdh 26' in bhen do 27 chemh, 7 28 intledaighfeù disì 29' leith a cosaibh. (16) Ro ràidh 30 'dana don 31 mnaoi : 32 'Imdaigh-
me as companion gave me of a tree, and I ate.
(13) And God said unto the woman: Wherefore hast thou done this thing? What the woman answered was: The serpent deceived me, and I did eat.

34. (14) And the Lord said unto the serpent: In that thou hast done this thing, thou art accursed among all the animals and beasts of the earth. It shall be upon thy breast that thou shalt eat, for all the days of thy life. (15) And I shall set enmity between thee and the woman, and between thy seed and the seed of the woman: the woman shall stamp upon thy head, and thou shalt lurk aside from her, hiding from feet. (16) Moreover He said unto the woman: I shall
35. (20) Ocus ro 1ghairmeastair 2Adhamh 3aín a 3sècthí .í. 5Eina, 6tar sin ní ro bhaí, 5gor bho máthair
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multiply thy shames, and it shall be in sickness and in distress that thou shalt bring forth thy offspring and thy progeny [i.e. thou shalt have many monthly sicknesses]. And under the power of a man shalt thou be, and his lordship shall be over thee. (17) Moreover God said to Adam: In that thou hast hearkened to the voice and incitement of thy wife, and in that thou hast eaten of the tree that I forbade thee, cursed is the earth in thy deed. It shall be in labours and in tribulations that thou shalt eat food, for all the days of thy life. (18) And the earth shall bring forth for thee sharp thorns, and spiny brushwood, (19) and it shall be in the sweat of thy face [and in the servitude of thy body and of thy frame] thou shalt eat of the plants and fruits of the earth and shalt be satisfied with victuals, till He shall have laid thee again under(b) the earth from which God made thee. For it is of dust and of earth that he was made, and under it shall he go.

35. (20) And Adam called the name of his wife Eua, by reason of the fact that she was mother of all living

(a) From this point the text of H is continuous till the end of the column.
(b) Following the reading of M.
SECTION I.—FROM THE CREATION TO

na sn-ului s'mbeò i. na ndáine ||. (21) 10Doroighi
11dana Dìa do 12Adhamh 13i 's seithigh 14tonochu 1
maru 16croichnidh (sic)17, 1 ro 18eit iat.

36. (22) Ocus ro ràidh Dìa: Is follus 'dorònadh
Adhamh 2amail 3aen ñaine, go fios 4maithiosa 1 uile
5aigi—

6Mar 'bhadh ed 8adberadh Dìa: Ni 9urair Adhamh 10an
nì rob ìil 11leis i. bheith 12amail 15oën 14uaine. Ro 12malaìrt
16imorro 7 ro 17seachmhaile in 18maithius 7 in 19glaine
mbunaìd i ndernad hè.

20Dìchuiremnh trà 21anoissa 22a 23bPairthas, 24na 25ro
chaithea nì 26do 27Chrann 28na 29Beathadh, 30nara beò
hè tre 3bhithadh. (23) Ro 32dìchuir imorro Dìa
33a Parrthais na Toile, 7 ro 34suidhgh hè isin
35'talmhnin coitcenn dia 36ndernad 37e. (24) Ocus ro
38ordairg Dìa 39Hirufin 40a bhfiaghmuoi 41Phairrtuis, 7
42cloidheanmh teinctighi 43i n-a láinù, do 44choìmhned
Parrthais 45slìghidh Cràinn 46na 47Beathadh.

8nuile M β12 9beò H in bheò H dhùine i and om. gloss β12
10daroindic M daroigni H dorighnedh β12 11dono MH om. β12
12Adhamh β3 12'is b12 13'seitch H 'seitche β12
15donaich maru b donacha ionnara β12 16croicing M croicing
changed by corrector to -caid H craicnedh β12 17ins. endatha H
18eid ìad H.

36. 1'dorònadh M -ronn H: 'dAdham H 2ainim ìon uainne β17 3oën
uaindi ìo ìs M ìen uainmì ìo ìs H 4maithusa M maithusa H -sa β1
5aìei MH aigi β5 6ins. i. MH 7bad M bud caid H badh β12
8'erad M -eiread H adbhd- β2 9fuair H 10in ni MH β12 indí ro
bail β 11ris β12 12amhuil β7 13con M ìen H ìen β1
14uaindi M ìainne H 15lart M mhal- β1 16om. β2 17seachmall M
seachmall H seachmhaile β12 18maithus H maithiosa β mhaithesadh β12
[i.e. of mankind]. (21) Moreover God made for Adam and for his wife tunics and mantles of hides, and clothed them.

36. (22) And God said: Lo, Adam hath been made as one of us, having a knowledge of good and of evil—

As though what God would say was: Adam obtained not the thing which he desired, to be as one of us. But he changed and neglected the goodness and the original purity in which he was made.

So let us drive him now forth from Paradise, lest he should eat aught of the Tree of Life, and lest he should be alive for ever. (23) Wherefore God drave Adam forth from the Paradise of Pleasure, and set him in the common earth of which he was made. (24) And God ordained a Seraph in the forefront of Paradise, with a fiery sword in his hand, to guard Paradise and the way of the Tree of Life.
31. (1) Sed et serpens erat 1callidior cunctis animantium terrae quae fecerat [Dominus] Deus; qui dixit ad mulierem: Cur praecepit Deus uobis ut non comederitis de omni ligno Paradisi? (2) Cui respondit mulier: De fruetu lignorum quae sunt in Paradiso uescemur, (3) de fruetu uero ligni quod est in medio Paradisi praecepit nobis Deus ne comederemus, et ne tangeremus illud, ne 2forte moriamur. (4) Dixit autem serpens ad mulierem: Nequaquam morte moriemini, (5) scit enim Deus quod in quocunque die comederitis ex eo, aperientur oculiuestri, et eritis sicut 3angeli, scientes bonum et malum.


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5conceptus tuos: in dolore paries filios, et sub uiri potestatem
eris, et ipse dominabitur tui. (17) Ad Adam vero dixit
[Deus]: Quia audisti tuo cum [et temptationem] uxoris tuae,
et comedisti de ligno ex quo praeeperam tibi ne comederes,
maledicta terra in opere tuo: in laboribus comedes et
et uis uetus diebus uitae tuae. (18) Spinas et tribulos germinabit
tibi, et comedes herbas terrae, (19) in sudore ualtus tui
ucesceris pane, donee reverteris in terram de qua fecit te
Deus, quia puluis es, et in puluerei reverteris.

35. (20) Et uocauit Adam nomen uxoris suae Eua, co
quod mater esset cum eternum. (21) Fecit quoque
[Dominus] Deus Adam et uxor eius tunieas pellicias, et
induit eos.

36. (22) Et ait <Deus>: Ecce Adam factus est quasi
unus ex nobis, sciens bonum et malum: nunc ergo, ne [forte
mittat manum suam et] sumat etiam de Ligno Vitae, et
comedat et uiat in aeternum, <emittamus eum de Paradiso>.
(23) Emisit <ergo> eum [Dominus] Deus de Paradiso
Voluptatis et posuit eum in terra de qua factus est.
(24) Eicetque Adam et collocavit <Deus> ante Paradisum
[Voluptatis] Cherubin, et flammaeum gladium [atque uer-
satilem] ad custodiendum uiam Ligni Vitae.

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NOTES ON THE BIBLICAL TEXT, CHAPTER III.

†31. 1On the adjectives qualifying this word in Tr. and
on the representation of the simple word qui by is i in athair
sin, see the notes on this †. 2O thircur, which means "from
a chance, accident," and in a good sense "from a windfall,"
suggests that the translator did not completely understand
the Latin forte. I am indebted to Miss M. Joynt for some
references to passages containing this word. 3Di in ST and
all mss. θεόι LXX. The rendering "angels" is a piece of
Jewish exegesis, possibly conveyed to Tr. by some commentary. Skinner quotes Abraham ibn Ezra, † c. 1167.

32. Tr. has missed the elegant chiasmus of the Latin. Cum audissent in ST and Vulg. mss. Tr. here follows LXX in making the clause independent (as in Heb.): kai ἦν ὁσιατρ τὴν φωνήν κ.τ.λ. 3By exception, Domini is here translated. Only one Vulg. ms. omits Dei. 3Ad auram has been curiously misunderstood by Tr. These words must have been lost from the Irish text at an early date by some carelessness, which in this case it is impossible to explain.

33. LXX and a few Vulg. mss. insert Adam here. Nearer to LXX (kai εἰπέν αὐτῷ) than to Vulg. (qui ait). Adam may or may not be here an intrusive gloss. Deus rejected by ST, but found in several mss. and ancient quotations. 4In Vulg., quod nudes esses, nisi quod ex ligno, etc. (so in LXX, τίς ἀνὴρ γυνεινοίσι ... εἰ μὴ κ.τ.λ.) This must have been the reading in Δ, but quod must have been written in such a way that Tr. misread it as a contraction for cyomet, thus producing the nonsense acht Me fein, which, naturally, has given some trouble to his copyists. He then began a new sentence with Ex ligno, thus accidentally falling into accord with the Hebrew punctuation. Slightly closer to LXX (kai εἰπέν ἦ γονύη) than to Vulg. (quae respondit).

34. Only two mss. omit Deus. 2No authority in Vulg. for inserting et, but LXX has kai. It also has (like Tr.) ξυθραπ in the singular, unlike Vulg., in which inimicitiam has very slender authority. 3No authority for repetition of inter in Vulg., but found in LXX. This point is of no critical importance, however, as the repetition is practically required by Irish idiom. 4As suggested in the notes to this ¶, Tr. does not seem to have completely understood this passage: his rendering is rather free. 5Tr. seems to have regarded conceptus tuos as linked to the following words, governed by parcis rather than by multiplicabo, and to have supplied in imagination et before filios. 6No authority for Deus here. 7aslach is possibly another instance of Tr.'s
fondness for duplication, but it may also be an intrusive gloss. *cam in Vulg., ἀνάφυ in LXX. Apparently Tr. took cam for a contraction of escam. *A gloss has ousted the original translation of this simple word. Sumptus eo, Vulg.

For a similar translation compare II. 23.

|| 35. Hauam in ST, but there is plenty of authority for Eva, as well as some for Aeu, Aeuam, and Euam.

|| 36. This || has suffered considerably in translation or transmission. No Latin authority for Deus, but LXX has κύριος ὁ θεός. The equivalent of these words was lost early, presumably because two consecutive sentences began with na ro. *There is an effective rhetorical aposiopesis in the text here, in all versions from Heb. downwards. But Tr., assuming that something had dropped from the text, has made an attempt at filling the gap! No authority for imorro, but LXX and a few Vulg. mss. have kai, et. Ut operaretur terram de qua sumptus est in ST. Tr. has here gone altogether off the rails. We have already seen reason to suspect (|| 33 note (4) above) that the handwriting of Δ was not perfectly clear to him, and it is conceivable that ut operaretur was so written as to be read carelessly as et posuit cum in. Once more we see sumptus translated as though it were factus (cf. II 23, III 19). Possibly Tr. or one of his copyists thought these words superfluous after ro dhichuir, just before. I n-a laimh appears to be a gloss that has ousted the Latin atque versatilem.
Chapter IV.

37. 1Is follus 2as so, 3inn airt 4ro bhadar 5a bPAIRTHUS 6CORPTAR 7ÓEA.

(1) Ro 8ETARGNAIGH IMORRO 9ADHAMH 10EUÁ A 11SEITIGH.(a) Ro 12CHOIMPIR SÍ, 7 RO 12THUISINN CÁIN 13DÓ.

Cháin 14, 15POCSSIO NO 16LAMENTACIO 17INTERPRETATUR, I. IS Ē 18MINIGHADHIL C EALL FÍL ISIN 19BHFOCAIL SIN, 20I. CÁIN I. 21SEALBH: 7 22IS DO 23FOILLSIGHADH NA 24ECÉILLI SIN RO RAÍDH ADHAMH 25CANEITHI I.—

RO 26SEALBHUS DUINE TRÉ 27DÍA. (2) 28OCSÚ RO 27THUISINN 36DÁNA EUÁ 31DORIGHISSI MAE 32ÉILE, I. ABEL. IS 33AMHLAIDH 34IMORRO 35BLAOI 36ABÉIL, 37NA 38AOEGHAIRI CAOIRACH 39HÉ, 7 CÁIN I. 40TIR-FREACUIRI ÉISIDE. (3) 41DORIGHNIH IMORRO ÍAR 42LÁITHEDAIBH 43INDAIBH 44CON E-NEADHRADH CÁIN 45MÁINN DO 46THÓRTIBH IN 47TALAMH DO DHIÁ: (4) 48DORIGHNI DONO 49ABEL 50IODHBARTHA DO 51PHRIOMHGHÉINIGH 52DERRSEADHTHECHAIBH A 53TRECÓT DO DHIÁ. OCSÚ RO 54FEAGASTAIR 55IN 56COINMHDHIÁ 57CO 58HABEL 7 59GO MAOINÍBH, (5) ÍI RO 60FEAGASTAR 61IMORRO 62GO CÁIN 63NO 64GO 65MAOINÍBH.

Is as ro 66THUIGESTAR CÁIN 67GOR TOLTNACHSET MAOINI ABEL DO DHIÁ, 64IÍ RO 69DIALNAIGHSETAR 70IMORRO 7A MAOINI FÉIN,
37. It is evident from this that so long as they were in Paradise, they were virgins.

(1) Now Adam knew Eua his wife. She conceived and brought forth Cain to him.

Cain, possessio or lamentatio interpretatur, i.e. this is the explanation and meaning which is in that word, "Cain"; i.e. "possession." And to set forth that meaning Adam said "Caneithi," i.e.

I have acquired a man through God. (2) And Eua brought forth again another son, Abel. Thus was Abel, a shepherd of sheep, and Cain, an husbandman was he. (3) It came to pass, moreover, after many days, that Cain would offer gifts of the fruits of the earth to God: (4) but Abel made offerings of the choice firstlings of his flock to God. And the Lord looked upon Abel and upon his gifts, (5) but He looked not upon Cain and upon his gifts.

Thus did Cain understand that the gifts of Abel were acceptable to God, but that his own gifts were not accept-

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(a) Here a lacuna in H begins.
(b) Not om. in B, but a corrector who thought it ought to be there but did not notice it inserted it in marg. It is written as an abbreviation (an i and a p crossed) and probably was so written in B, in such a way that it could easily be overlooked.

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SECTION I.—FROM THE CREATION TO

Oeus ro 72í fergaidh Càin 73go 74dearmháir, 75dorochair a 76ghnúis 77a 78t-toirsi 79in dubha {}

38. (6) Oeus ro ràidh 76in 3Coimh dhia 77go Càin: 78Cidh ar 79ar 7ar 7thear gaighais, 75cideh ara 79torchair do ghnúis 77i t-toirrsi 79 (7) 10Cidh òn, ar Dìna, nach 73fuidbheasu a 12comáin madh maith 12doghneis? 13Madh ole 15dono 13dogneis, bidh 16fogus a 17indeochadh 18fort. (8) Oeus 19adubhairt Càin 20co 21Habel, go a bhráthair: Tiagham amach isin 22bhfearrann. 23ar 24tochtain 25dàibh 26isin 27bhfe arr 28comheirigh Càin 29an aghaidh 30Aibeóil 31a bhráthar, 7 ro 32main 73, 77a martra 77i 34cathraigh 35danadh a bhrathair.

39. (9) Oeus ro ràidh Dìna 41go Càin: 42Caìt a 43bhfuil 44Abel do bhráthair? Ro 45fregair Càin: Nì 46Teidar; cideh òn, 47ar Càin ||, in 48missi 49is 50coimh Íe dàigh dom' bhráthair 59?

ma 38.mhaoine 42. 77g1 42. 77teigead (ge in rasura) 42M
tigedh 42. 77tene 42M. 77neimh 42. 77fo M (bis)
3iobarrthaibh 42. 77iodhbarthaibh 42. 77ins. 77G M.
79thiced M
76idbartaib M 76iodhbarraibh 42
71Chaim B 72feargaidéal M
fergadh 42 72co M 74dermarh 42. 75ro chair 42(om. do-)
72gnumi M 72toirsi M 77tuirsedh 42 78adubha 42
38. 1This word spelt agus, agus indifferently 42. 77an B1
3Coimh M -mhdia 42 4co M
5cia 42 b (bis)
6om. 42
7fergaídís y spérs, s M Fergais 42 7ttor- 42 78an interrogation-
mark ins. here 42: i toirsi M attairsted 42 79ced M via 42
7-áhess 42 78chomhan M -aoin 42 77dogneis M dogmhaidh 42 (bis)
79ma 42 78om. M 42 79flexus M
77inchoad 42
79om. M fert 42 72adubhairt M 72go 42. 72Habel ce M: 78om. go 42
72ferann M bhfe r- 42 23om. 42. 721acthain M 78ins. imorro,
able—in that fire would come from Heaven upon the offerings of Abel, but would not come upon the offerings of Cain.

and Cain was exceeding wroth, and his countenance fell % in distress and in gloom. ||

38. (6) And the Lord said unto Cain: Wherefore wast thou wroth, and wherefore hath thy countenance fallen [in distress]? (7) How now, said God, shalt thou not obtain its equivalent if thou doest well? But if it be evil that thou doest, vengeance for it shall be nigh unto thee. (8) And Cain said unto Abel his brother: Let us go out into the field. After they had gone into the field, Cain rose up against Abel his brother and slew him,

In the city which is called Damascus.

Now Abel was the first dead man of the world, and he was the first martyr that ever was; and with good will he made confession in martyrdom.

(9) And God said unto Cain: Where is Abel thy brother? Cain answered: I know not. How now, said Cain, is it I who am custodian for my brother?

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(a) \(s^2\) M.  (b) H here resumes.  (c) \(s^3\) M.
SECTION I.—FROM THE CREATION TO

(10) Ocus ro ráidh Dia 59 go Căin: 60 Cid dorōinnais60?

(11) *Biadh-sa* 2 dono 7 tū 3 mallachdha for
talamh 5 / 7 budh 6 mallachta dono 7 in talamh || 8 ro foslaic a bēal 7 9 ro ghabh fuil do 10 brathar 5 11 íar n-a
dortadh 5 12 dot láimh.

(12) *Agus* 16 in tan 17 oibrídfeasu 15 in 19 talamh sin, ni(o)
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This is one of the first two lies—the devil first and Cain afterwards.

(10) And God said unto Cain: What hast thou done? The voice and cry of thy brother’s blood maketh complaint and call unto me from the earth.

There are three cries which made their way to God without delay: the cry of the blood of kin-murder, as the cry of the blood of Abel after it was shed by Cain his brother: the cry of iniquitous sin, as the cry of the sin of the Sodomites: and the cry and lamentation of the poor, when their goods have been taken from them and when they have been slaughtered.

39. (11) Thou also shalt be accursed upon the earth [and the earth also shall be accursed] which hath opened her mouth and received the blood of thy brother [after it had been shed] at thy hand.

For the sacred historians consider that it was with a shank of a camel-bone that Cain slew his brother, as he tended sheep.

(12) And when thou shalt till the earth, she shall not
yield her fruits unto thee; and thou shalt be a wanderer and a fugitive [from place to place] upon the earth. (13) And Cain said unto God: Greater and huger is my iniquity than that I deserve forgiveness.

It was despair that Cain expressed there when he said these words: Thou, O God, shalt not receive, and shalt not give me forgiveness, though I should work repentance. That was a blasphemy of God on his part.

(14) Lo, said Cain, Thou hast driven me today from the face of the earth, and I shall be hidden from Thy face. I shall be a fugitive and a wanderer upon the earth, and anyone shall slay me, and shall not spare me. (15) And God said unto Cain: Not thus shall it be done: but everyone who shall slay Cain shall be punished sevenfold.

i.e. Sudden death is not the remedy for sin that thou shalt obtain as thou thinkest: but thou shalt live long, so that thy punishment may be the greater.

God set Cain in a sign, so that no man should slay him—

a lump upon his forehead [and a lump (on) each of his cheeks, and a lump on each foot and on each hand] and his being beardless, and being a fugitive.
40. (16) ρο scibh Cāín ρimorro o 3frequentarcus in 4Coimhhdeth, 7 ro 5aitreabhaidh, 6 is sē 7teitheadh 8dásachtach, i rínd 9airtheraigh 10an ēroinn dar ainm 11Eden—

i. 12ferand sin fil 13inn airt hear na 14Haisiaa.

(17) Ro 15etairgnaidh Cāín a 16sēitigh 7 ro 17coimparastar 18sē 19mac i. 20Enōch, 7 ro 21emghdaih-sium 22catraigh, 7 23tug 24aínim di 6 25aínim a 26mac 27i. Enōch. (18) Ro 28thusim 29imorro Enōch 30Iareth, 31ro thusimh 32Iaradh 34Mauabel. 35Ro thusimh 36Mauabel Matsuæl. 37Ro 38thusimh 39Matsuæl Laimh iach 40diamus i. ēn dā mnāi ||.

41. (19) ρο Dorad 2imorro 3in 4Lamh iach 5sin dā 6sēitigh, 7Adda 8Sel a 9n-amanda-sidhe. (20) 10Agas 11ro thusimh Adda 12Tibal; is 15ēisidhe 14ba hathair 16: 17tāoisich || 18na n-āgairi 7 nain 19ro aitreabhdaits ||[(a) a 20bpuilibh || 15: 21a bhfhfaisaighibh ||. (21) Iubal imorro 22aínim a 23bhèrathair; is ēisidhe 24ro bha athair 17 25ro bair anreach || 26naini ro 27chlechtaitis cruit 17 28organ. (22) Ro 29tusmuairt 30dana 31Sealla 32mac 33don 34Laimh iach 35eadhna i. 36Tupalean 37a

40. (16) Then Cain departed from the presence of the Lord, and dwelt, a wild fugitive, in the eastern border of the land called Eden—

The land which is in the east of Asia.

(17) Cain knew his wife, and she conceived a son, Enoch; and he founded a city and gave it a name from the name of his son, Enoch. (18) And Enoch begat Irad, and Irad begat Maviahel, Maviahel begat Mathusahel. Mathusahel begat Lamech [the bigamist, i.e. (so called) from the two wives].

41. (19) Now that Lamech took two wives, Ada and Sella their names. (20) And Ada bore Iabel; he it is who was father [and chief] of shepherds and of those who used to dwell in tents [and in desert places]. (21) Inubal, moreover, was the name of his brother: he it is who was father [and leader] of those who would handle harps and organs. (22) And Sella bore a son to the same Lamech, Tubalcaim his name. He,
SECTION I.—FROM THE CREATION TO 
ainm-side. 38Rob ēside 39imorro 40an 41chēd 42cheard 43; 46an 44ēad gabha 7 45in chēad 46sāer. Ocus 47rug 46Sella inghen ēarsin, i. 49Nema siur 50Tubalcāin.

51Ba hī 52sin in 53chēad druineach 7 is ē ro 54chēd-chum ēdach re ēah ar 55ttūs.

42. (23) 1Agas ro rāidh 2Laimhīach re 3sēitchibh i. re 4Hada 7 ro 5Sella: 6A sēitchi Laimhīach5, 7ēistidh mo 8guth6, oighidh 7 10tuigidh mo 11bhriathair. 12Uair ro 13mharbhus 14fer amuígh 15aniu, 7 is 16inund foddēn ro 17chreachnaideas 18amnsin. 19Uairistar 20form, 7 21tri 22formad ro 23mharbhus in 24māeth-ōglach 25sein.

26-27ba gniumh comhāidhmhi leisiumh sin, 28nair is tria 29dhionus 7 30in dōehbāil ro rāidh.

(24) 31In tī 32trāa 33muirfeas Cāin, 34indechfaidhair in 35tseachtoll ēair: 31in tī 32imorro 33mhuirfes 34Laimhīach, 35pānfaidhair hē a 36secht 37eudrama fa seachtmhoghait.

43. (25) Ro 1etargnaidh 2dana Adhamh 3dorighisi 4i. [a] 4Eua ||, 5ro 6thusimh sī mac dō, 7 ē do ro

ainm-side 12 38ro ba hisidhe 12 39om. imorro M 12 40in M β 12 (bis) 41 cet M (ter) ced β 12 42 cedr β goba ... cherd ... ēaer M 43 om. 7 12 β 12 44 chēd-ghabhadh β 12 (gabh- β 7 ) 45 an β 12 46 sāor β 12 47 roe M 48 Sella β 1 Scall β 2 49 Neama β 1 50 Tubalcāin M 51 fa M 52 sidhe β 1 53 chēd ruinech M ced dr. β 2 54 chet M ced cunedach β 12 55 tus M β 12

42. 1 oces M β 2 2 Lamiac β 2 Laimiach M β 2 3 heitchib M 4 Hadda M β 2 5 Scall β 2 6-6 da sēitch Laimiach (attached to preceding) M om. β 12 7 ēstig M 8 ghuth β 12 9 ins. ol se M 10 tuicid M tugadh β 2, an attempt made afterwards to insert an i before the g 11 biathra M-θhar β 12 12 om. β 12 13 mharbhus β 2 14 fear M 15 aning M 16 inund M ann β 12 17 chreachnaideas M chēachtmaighius β cēachtmaighes β 12 18 om. β 1 19 oir (uair β 2) is tar (tair β 2) form (f. β) β 12 20 formad M 21 tria M 22 for- β 2 23 marbh M mharbhus β 12
moreover, was the first wright, the first smith, and the first carpenter. And Sella bore a daughter thereafter, Noemma, sister of Tubalcain.

She was the first weaver, and the first who fashioned raiment for everyone in the beginning.

42. (23) And Lamech said to his wives, Ada and Sella: Ye wives of Lamech, hear my voice, heed and understand my word. For I have slain a man without, today, and it is the very same thing that I wounded (him) there. He injured me, and through jealousy I slew that tender youth.

And he thought it a deed for boasting, for it was through his haughtiness and in vainglory that he spoke.

(24) He then who shall slay Cain, it shall be revenged upon him sevenfold: but he who shall slay Lamech, shall be punished seventy and seven times the equivalent.

43. (25) Then Adam knew again <his wife>, [to wit Eua] and she bore a son to him, and Adam called that
SECTION I.—FROM THE CREATION TO

gairmeastair Adhaimh in mae sin? i. ^Seth: ? is edh ro raidh: 10 Dorat 11 Dia 12 dhamh, 13 air Adhamh || 13“ar” i. sioil 14saimh 15 saincamh aile, tar 16 a éisi 17 Abeoil ro mhairbh Càin. (26) 18 Ro ghenair |(a) mae do 19 Seith i. Enos 20 a ainm-side. Is 21 c an tEnos sin ro 22 thionnsgain ar 23 ttús ariam in 24 gairm 25 atach anma 26 an Comhdhia.(b)

\[\beta\]


\[\beta^{12}\]


37. (1) Adam vero cognouit 1Euam uxorrem suam, quae concepit et peperit Cain, [dicens] Possedi hominem per Deum. (2) Rursusque peperit 2filium alium, Abel: fuit autem Abel pastor ouium, et Cain agricola. (3) Factum est autem post multos dies ut offerret Cain de fructibus terrae munera 3Deo, (4) Abel quoque obtulit <Deo> de primogenitis gregis sui, et de adipibus eorum. Et respexit Dominus ad Abel et ad munera eius, (5) ad Cain uero et ad munera eius non respexit. Iratusque est Cain uhementer et conceidit uultus eius.

38. (6) Dixitque Dominus ad Cain: Quare mestus es, et eur conceidit facies tua? (7) 1Nonne si bene egeris recipies? Sin autem male, statim in foribus peccatum aderit; [sed sub te erit appetitus eius, et tu dominaberis illius].

---

8 Set \(\beta^2\) 9 is seadh ro raidh \(\beta\) ro raidh (om. is edh) \(\beta^{12}\) 10 tug \(\beta^{12}\)

11 om. Dia M 12 dam ar M om. dhamh . . . ar i. \(\beta^7\) 13 om. ar M

14 saimh \(\beta^2\) 15 seanamhail cile \(\beta^2\) 16 om. a M \(\beta^{12}\) : eis \(\beta^{12}\)

17 Abecoil ro marb M Abel do mharbhlaith (om. Cain) \(\beta^2\) 18 \(\gamma^7\) ro
son Seth; and thus he spake: God hath given me [said Adam] "ar" that is, other gentle excellent seed, in the room of Abel, whom Cain slew. (26) A son was born to Seth, Enos his name. It is that Enos who began at the very first to call upon and to invoke the name of the Lord.

\[\beta\]


(15) Dixitque ei Deus: Nequaquam ita fiet, sed omnis qui occiderit Cain septuplum punietur. Posuit[que] Deus Cain \( ^2 \) signum, ut non eum interficeret omnis \( ^3 \) [qui inuenisset eum].


41. (19) Qui accepit uxores duas, nomen uni \( ^1 \) Ada, et nomen alteri Sella. (20) Genuitque Ada Iabel, qui fuit pater habitantum in tentoriis atque pastorum: (21) et nomen fratris eius Iubal, ipse fuit pater canentium et organo. (22) Sella quoque genuit \( ^2 \) Tubalcain, qui fuit malleator et faber in cuncta opera aeris et ferri. \( ^3 \) Soror vero Tubalcain Noemma.

42. (23) Dixitque Lamech uxoribus suis \( ^1 \) Adae et Sellae: Audite uocem meam, uxores Lamech, auscultate sermonem meum, quoniam occidii uirum in uulnus meum, et adulescentulum in liuorem meum. (24) Septuplum ultio dabitur de Cain, de Lamech uero septuagies septies.

43. (25) Cognouit quoque adhuc Adam \( ^1 \) [uxorem suam], et peperit filium, uocauitque \( ^2 \) nomen eius Seth, dicens: Posuit mihi semen aliud pro Abel, quem occidit Cain. (26) Sed et Seth natus est nlius, quem uocauit Enos: isti coepit inuocare nomen Domini.

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Notes on the Biblical Text, Chapter IV.

\( ^1 \) Hauam in ST, but as before Euam has much support. \( ^2 \) Fratrem eius in ST and all Versions and mss. \( ^3 \) Domino in ST and all Versions and mss.
THE DISPER SAL OF THE NATIONS. 95

¶ 38. ¹This verse, of which the best commentators can make but little, is baldly paraphrased by Tr., who has omitted the unintelligible last clause altogether. ²The Irish is closer to LXX (εινθωμετρ ιες το πεδιν). The original is lost from the Massore tic Hebrew text, but must be supplied (the English Revised Version makeshift "and Cain told Abel his brother" is inadmissible). ³Dominus in ST, but ὀ θεὸς in LXX. ⁴Deus omitted in Vulg., but ὀ θεὸς in LXX. One Vulg. ms. has Dominus. ⁵Eum ST and all mss. No equivalent in LXX.

¶ 39. ¹²These two similar passages are necessary to the sense, and presumably were in the original text of Tr. It is a curious coincidence that they should both have disappeared. ²In omitted by ST, but there is authority for it, as for in Cain signum and in signum Cain.

¶ 40. ¹¹ro thusim was probably in the text originally, but dropped out early. ²Filium nomine found in four mss., but ST omits.

¶ 41. ¹This name is spelt with one d in all Versions and mss. The interpolated mac don Laimhiach cíudna doubtless was originally a gloss explaining the personality of Tupalcan (Tubalcain). There is no authority behind the statement in Tr. that he was the first craftsman in his trades. ²There is no authority for the verbose Irish ocus rug Sella ingen iar sin.

¶ 42. ¹Tr. here follows Vulg. against other Versions in transferring the names of the wives from the beginning of the song (where the poetical structure requires them) to the prose introductory matter. The translation of the song is corrupt, and as it stands is partly unintelligible. See the notes to this ¶.

¶ 43. ¹A śčiliȝ has been extruded from the text by the gloss i. Eua. ²The speaker was certainly Eve, not Adam. The latter name, for which there is no authority whatever, is doubtless an interpolation.
SECTION I.—FROM THE CREATION TO

Chapter V.

44. (1) As ṭē so thrā leabar ḫ(a) i. in Genis, no canōin pedarlaigi || tuismeada Adaim. Isin lō in ra ṭthuisim Dīa in duine fo chosmailis fodēin, (2) ro thuisim fear 7 mnāi, 7 ro beandach dóib, 7 tuc in n-aimm as Adam ḫ(a) i. duni || dóib isin lō in ro thuismit.

y1 Airmit eōlaig na sdairi diada nā ro beannaig Dīa do Adam o daridni in peed.

y2 I cind sē n-ūair co leith do lō doridni Adam 7 Eba in peed, i. torad Chraind na hAithni do ch(b)aithem, trí aslaich na nathrach.

(3) Tricha bliadan ar cēt ro bo slān do Adam in tan rucad Seth dō (4) 7 doridned láitheada Adaim ĩar tuismed 5Seth dō .i. ocht cēt bliadan, 7 ro thuisim maccu 7 ingena. (5) Ocus 4doridhead 5uile sāegal 4Adaim .i. tricha ar 5nōib cētaib bliadan, 7 adbath Adam 5īar sin.

tricha ar 5nōib cētaib bliadan, 7 adbath Adam 5īar sin.

y3 10Ocus ro hadnaiced sin chathraid dianad aīn Šabrōn, co roibi a chorp sa baili sin co tānic in dīli tar in domun: cor scarsad tonna na dīlenn a chorp Š a chehele, co rucad leo na tonna in cenn o Šabrōn co Golgotha, cor thoiris an Golgotha co chrochad Crist. Co rob trē chend Adaim tarla cend na croichi: co ndeachaid fuil in Choimdead fo agaid Adaim, conad mar sin do baistead Adam ar tūs, do reir eōlaich na sdairi diada10.

45. (6) Cūic bliadna ar cēt imorro 1fa slān do Seth in tan rucad 2Enos dō. (7) Seacht 2mbliadna ar cuic cētaib ĵar tuismead Enos fa hē sāegal 4Seth, 7 ĵ ro

44. 1 se seo M  2 spelt th;im wherever it occurs M  3 Seith H
44. (1) Now this is the book of Genesis, or of the Old Testament canon of the creation of Adam. In the day in which God created Man under His own likeness (2) He created man and woman, and blessed them, and gave them the name from Adam [i.e. man] in the day wherein they were created.

1 Those skilled in sacred history consider that God gave no blessing to Adam after he committed the sin.

2 At the end of six hours and a half of the day did Adam and Eve commit the sin, namely the eating of the Tree of Knowledge, by the incitement of the serpent.

(3) An hundred and thirty years had Adam complete when Seth was born to him, (4) and the days of Adam after the birth of Seth to him were made eight hundred years, and he begat sons and daughters. (5) And all the life of Adam was made nine hundred and thirty years, and Adam died thereafter.

And he was buried in the city which is called Hebron, so that his body was in that place till the Flood came over the world: and the waves of the Flood sundered his body and his head each from the other, and the waves carried the head with them from Hebron to Golgotha. It abode in Golgotha till the Crucifixion of Christ. And it was through the head of Adam that the end of the Cross came: and the blood of the Lord fell over the face of Adam, and thus was Adam baptized for the first time, according to men skilled in sacred history.

45. (6) An hundred and five years were complete for Seth, when Enos was born to him. (7) Five hundred and seven years was the life of Seth after...
thuisim 5maccu 7 ingena. (8) Dā bliadain dēc ar sē 6chētaib 7fa hē uili 8sāegail Seth, 7 abadh Seth ār sin.

46. (9) Nōcha ar chēd bliadan â †.i. deich mbliadan ar 1nāe 2fichitib bliadan || is ead fa slān do Enos 3in tan rucaed Cainen dō. (10) Īar tuismed imorro(1) 4Chainen dō, fa bēō hē fri rē chūic mbliadan 5dēc ar secht cētaib, 7 ro thuism maccu 7 ingena. (11) Ocus 6doridnead uili lāitheada Enos i.i. cūic bliadna ar nāi cētaib, 7 abadh ār sin.

47. (12) Seachtmoga ar chēt bliadan 1½ .i. deich mbliadan 7 ocht fíchit bliadn || is ed 2fa slān do 3Chainean 4in tan ro thuism Malalel. (13) Ceathrach a seacht cētaib bliadn imorro is ed 5fa bēō Cainen īar 6tuismed Malalel 7dō, 7 ro 8thuisimstair maccu 7 ingena. (14) Ocus 9dorignit uili 10lāitheada 11Chainean i.i. deich mbliadan ar nāi cētaib bliadn, 7 abadh 12ār sin.

48. (15) 1Cūic bliadna 2sescad ar chēd is ed 2fa slān do Malalel 4in tan ro thuism 5Iareth. (16) Triēha ar seacht cētaib bliadn imorro ba bēō hē īar 6tuismed Iareth, 7 ro thuism maccu 7 ingena. (17) Ocus 7dorigned uili lāitheada Malalel 8cūic bliadna nōchat ar ocht cētaib, 7 abadh 9ār sin.

49. (18) Dā bliadain seascad ar chēd 1fa slān do 2Iareth 3in tan ro thuism 5Enōc. (19) Ocht cēd bliadan

---

5 maccu hic et semper H 6 chētaib M 7 ba H 8 saegal Seith H
46. 1 nāi H 2 sic H, fēchit M 3 an tan rugad H 4 Chainein, do bo beo H 5 deg H 6 dorigned uili laitheda Enōs H
47. 1 ins. dono H 2 ba H 2-an H 3 nēn H 4 an H 5 ba H
48. 1 tus (om. -med) H 1 om. dō H 3 thuismistair H 2 dorigned H
49. 1 tus (om. -med) H 1 om. dō H
the birth of Enos, and he begat sons and daughters. (8) Six hundred and twelve years was the whole of the life of Seth, and Seth died thereafter.

46. (9) An hundred and ninety years, [that is, nine score and ten years] were complete to Enos when Cainan was born to him. (10) Now after the birth of Cainan to him, he was alive for a space of seven hundred and fifteen years, and begat sons and daughters. (11) And all the days of Enos were made nine hundred and five years, and he died thereafter.

47. (12) An hundred and seventy years [that is, eight score and ten years] were complete for Cainan when he begat Malalehel. (13) Seven hundred and forty years moreover was Cainan alive after Malalehel was born to him, and he begat sons and daughters. (14) And all the days of Cainan were made nine hundred and ten years, and he died thereafter.

48. (15) An hundred sixty and five years were complete for Malalehel when he begat Iared. (16) Seven hundred and thirty years was he alive, moreover, after the birth of Iared, and he begat sons and daughters. (17) And all the days of Malalehel were made eight hundred ninety and five years, and he died thereafter.

49. (18) An hundred sixty and two years were complete for Iared when he begat Enoch. (19) Eight
imorro ro bá i'na beathaig iar tuismed 'Enōc, 7 ro thuisim maceu 7 ingena. (20) Ocus 'doridhead uili láitheada 'Iareth i.i. dá bliadain sescad ar nái cêtaib, 7 adbath 'Iareth iarsin.

50. (21) Cúic bliadna sescad ar chéit 'fa sláin do 2Enōc 3in tan ro thuisim 4Mathasalem. (22) Ocus is do 5rēr Dē ro imthig Enōc: dā chéid bliadan imorro dō 6i mbeathaid choitechind chāich iar tuismed 7Mathusalam, 7 ro thuisim maceu 7 ingena. (23) Ocus 8dorignaid uili 9láitheada Enōc i.i. cúc bliadna sescat ar trí cêtaib, (24) 7 10ro imthig 11do rēr 12thoile Dē,

7 13'fa 14in inadaib diamraib 15dīthrubdaib, ó beathaid choitechind chāich, no aitrebad 16in fer 17sin eēin,

no co 18rēc Dīa leis hē, 19

720 ro co suigid hē 21i Parrdus ûasal Adaim. Ocus is ē 22in t-Enōc sin, 23i. mae 24'Iareth, ro airie na dée 25n-anmand aíregda Ebraidi, ó ro 26cēt-gairmead Dīa ar tūs(a), o anmandaib ēsamlai bh nEabraide.

51. (25) 1Ro thuisim dono Mathasalem Laimiach, isin sechtad bliadain ochtmogat ar ched a aisi. (26) Da bliadain ar ochtmogaid ar secht cētaib fa beo Mathasalem iar tuismed Laimiach do, 7 ro thuisim maceu 7 ingena. (27) Ocus doridndit uili laithelda 2Mathasaedim, i. noí mbliadna ceathrachad ar no cedaib, 7 fuair bas iartain.

---

1 ana beathaid H  5 Enōch H (bis)  6 dorigned a uili laitheda H
2 Iareth H (bis)  6a Enōch H  6b dorigned a uili laitheda H
3. 1 ba H  7 Enōch H  6an H  4 Mathasailem H
5. 1ba H  7 Enōch H  6an H  4 Mathasailem H
6 rēr Dīa ra himig Enōch H  6a mbeathaíd H  7 Mathasailem H
8 doignaid H  9 laitheda H  8an H  7 Mathasailem H
9 'dorrubdaib H  9laitheda H  9rēr Dīa ra himig Enōch H
10 dom. in H  11 rēr Dīa ra himig Enōch H
hundred years, moreover, was he in his life after the birth of Enoch, and he begat sons and daughters. (20) And all the days of Iared were made nine hundred sixty and two years, and Iared died thereafter.

50. (21) An hundred sixty and five years were complete for Enoch when he begat Mathusalam. (22) And it is in God's way that Enoch walked: two hundred years had he in the common life of every man after the birth of Mathusalam, and he begat sons and daughters. (23) And all the days of Enoch were made three hundred sixty and five years, (24) and he walked according to the will of God,

And it was in waste and desert places, away from the common life of every man, that that man was living for a season,

till God took him with Himself,

and set him in the noble Paradise of Adam. Now this is that Enoch son of Iared, who invented the ten excellent Hebrew names, by which God was first called, out of the different names of the Hebrews.

51. (25) Now Mathusalam begat Lamech, in the hundred eighty and seventh year of his age. (26) Seven hundred eighty and two years was Mathusalam alive after the birth of Lamech to him, and he begat sons and daughters. (27) And all the days of Mathusalam were made nine hundred forty and nine years, and he died thereafter.

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17 sain H 18 rug H 19 ins. a Pardhus H 20 eur śuigid H
21 a H 22 an H 23 om. i. H 24 Taareth H 25 n-anmanda
aireada Eabraidí H 26 -meadh H

51. 1 The marks of prolongation are here omitted in accordance with p. xxvi 2 Written Mathasaeli in VM. Not understanding this, sM wrote Mathasael-i

(a) H lacuna begins.
52. (28) Ro thuisim imorro Laimiach Noe, isin dara bliadain ar ochtmogat ar chet a aisi.

Is hē dono eitercheart 7 minugad ciallaidi in anma, 1.ī. Nōe, 1.ī. requies 1.ī. cumsanad.

(29) Uair is ed ro raid Laimiach iar tuismeòd Nae: Bid he in mae-sa 2coimdidnphas 7 saerfas sind o gniomaib 7 o gniomaib ar lam isin talmain mallachnaich mirathmair, ro eascain Dia,

ar peead Adaim 7 Euá 7 Cāin chlāin, chosnomaich, ehelgaig, eona chloind.

(30) Coic bliadna nochad ar coic eetaib ba he saegal Laimiach iar tuismeòd Noe do, 7 ro thuisim maccu 7 ingena. (31) Occus dorignit uile laitheada Laimiach 1.ī. seacht mbliadna sechtmogat ar 3secht eetaib, 7 fuair bas iarsin(a) . . . .

44. (1) Hie est liber generationis Adam. In die qua creuuit Deus hominem ad similitudinem 1suam, (2) masculum et feminam creuuit eos, et benedixit illos, et uocauit nomen eorum "Adam," in die qua creati sunt. (3) Vixit autem Adam centum trigintaannis et genuit 2[ad similitudinem et imaginem suam, uocauitque nomen eius] Seth: (4) et facti sunt dies Adam postquam genuit Seth octingenti anni, genuitque filios et filias. (5) Et factum est omne tempus quod vixit Adam, anni nonaginti triginta, et mortuus est.

45–49. It is unnecessary to transcribe the Latin of these formal paragraphs, but some important details with regard to the ages of the Patriarchs are set forth in the notes at the end of the chapter.

52. 1is for 1.ī. M 2coimdid naphas M 3sē M

(a) M lacuna begins.
52. (28) Moreover Lamech begat Noe, in the hundred eighty and second year of his age.

This is the interpretation, and the significant sense of the name Noe; *requies*, or "rest."

(29) For thus did Lamech speak after the birth of Noe: this boy shall be he who shall comfort and deliver us from labours, from the labours of our hands in the accursed ill-fated earth, which God cursed,

for the sin of Adam and Eve, and Cain, the iniquitous, contentious, and deceiving, with his progeny.

(30) Five hundred ninety and five years was the life of Lamech after the birth of Noe to him, and he begat sons and daughters. (31) And all the days of Lamech were made seven hundred seventy and seven years, and he died thereafter . . .


51. (This paragraph partakes of the formal nature of most of the chapter.)

SECTION I.—FROM THE CREATION TO

NOTES ON THE BIBLICAL TEXT, CHAPTER V.

44. ¹The punctuation, doubtless by accident, follows the Ol. But there is no authority for the substitution of suam for Dei. ²This passage was perhaps dropped from Tr. owing to an eye-confusion induced by the similar passage in the preceding verse.

45-49. In the ages of the Patriarchs Tr. follows the authority of LXX (and Isidore) as against Vulg. This is shown in the following table. (A = age of each patriarch at birth of firstborn, B = years lived after firstborn, C = total age.)

<table>
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<tr>
<td></td>
<td>A</td>
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<td>C</td>
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<tr>
<td>Seth</td>
<td>205</td>
<td>707</td>
<td>912</td>
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<tr>
<td>Enos</td>
<td>190</td>
<td>715</td>
<td>905</td>
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<td>740</td>
<td>910</td>
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<td>165</td>
<td>730</td>
<td>895</td>
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<tr>
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<td>162</td>
<td>800</td>
<td>962</td>
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<tr>
<td>Enoch</td>
<td>165</td>
<td>200</td>
<td>365</td>
</tr>
<tr>
<td>Methuselah</td>
<td>167</td>
<td>802</td>
<td>969</td>
</tr>
<tr>
<td>Lamech</td>
<td>188</td>
<td>565</td>
<td>753</td>
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In the Irish text .xl. has been miswritten for .lx. in the age of Methuselah, and in the age of Lamech a ‘‘e’’ has been omitted. The 677 years of Lamech’s age is a mere copyist’s mistake which has here been corrected in the text, .de. having been written instead of .dee. The reduction of the age of Seth by 300 years has no authority.

§ 50. ¹This paragraph has been much worked over by the interpolation and assimilation of details from the apocrypha of Enoch. It has almost parted company with the Latin original.

§ 52. ¹There is here a hint that Tr. is for the moment becoming weary of his work. He does not show his usual care in finding different words for operibus et laboribus: contrast verses 4, 5 of this chapter, where he has duly observed the difference of dies and tempus (lāitheada, sāegal). The rendering (or more probably the transmission) of the paragraph is rather too free for any certain establishment of the Latin text. ²It is uncertain whether īarsin, the last word before the lacuna, belongs to v. 31 (where the Latin does not call for it) or begins the lost v. 32, which enumerated the sons of Noah.

A[therat araile nach dib-sidi] iarriocht imorro; is do síl Chaim.


55. (5) Ot[chondaire Dia] imorro—
teeht tar timna dóib ‡ a féirg, a féill, a f[19 . . . . .]rad, a n-úaill, a n-earbad ||, ra chhindustair na hui[li dain] do dibadh 7 do dilgend.

—Conad iarom ra raid Dia: (7) [Sgrios]fed, ar Se, an duini ra thuism o dreich an talman, † [econid tucad] dono dilgenn for uilib ammandaib an talman, 7 for enaib an acoir || nair tanig aithrechus dam a ndemna. (8) Fuair Náe imorro airdídin 7 onoir a fiadnaisi De—

54. ¹ The small number prefixed to this and such similar lacunae as cannot be certainly filled up indicates the approximate number of characters that have been lost: the number of lost letters may have
Chapter VI.

53. ... God forbade the descendants of Seth to mingle friendship with those of Cain, or to beget children by them, or to take wives from them. In spite of that, however, when the descendants of Seth saw them, they took the beautiful daughters of the descendants of Cain. They transgressed the commandment, and had children by them in Despite of God. Wherefore there were born giants and dwarfs and every unshapely monstrous being that was among the people of the world before the Flood.

Others say however that it is not of them that they were found: it is of the seed of Ham.

54. (3) And God said: My Spirit shall not remain longer in man [i.e. in ... man] for he is flesh [i.e. for the exceeding greatness of his (sins? ...)] : and the days of man shall be brought to a close at the end of an hundred and twenty years. (4) Now there were gigantes upon the earth at that time, [i.e. champions of the warlike sons and the fleshly daughters of Cain.]

55. (5) Now when God saw—

that they were transgressing the covenant [in wrath, in treachery, in ...], in pride, in impiety], He determined to annihilate and to destroy all men.

Wherefore God said: (7) I shall root out, said He, Man, whom I have created, from the face of the earth, [(so there was brought) destruction upon all the beasts of the earth and upon the birds of the air] for repentance for having made them hath come on Me. (8) But Noe found favour and honour before God.

been greater, for allowance must be made for possible compendia, contractions, and suspensions.

(a) A few letters of the previous line left (... sajt a ...), which will not fit in with anything.
SECTION I.—FROM THE CREATION TO

Air is e Náe aenfer fired forbthe frith do chlannaib sainemla Seith, na ra cumaise fri clannaib elaena Cain.

56. (11) Ra truaillned 7 ra línad tra an talam o ule ÷ 7 indirgi na ndaini ||: (12) 7 ód ehendaire Dia ani sin (13) ra raid fri Náe: Tanig, ar Se, erieh 7 forba na huili cholla am fiadnaissi. Millfèd 7 malartfad uili aitrebaid an talman, ÷ otá min co mór ||.

57. ÷ Ra raid Dia dono fri Náe || (14) Déna-sa, ar Se, duit feisin airc lethain luchtmair lan-fáirsing, o crandaib snaigths slemmaigthi—

\[y^1\text{ nach dernad 7 nach dingentar long bus samail di ar med, ar daingne, ar disli, ar deig-dénum.}\]

\[y^2\text{ Ocus is amlaid dorindead 7 ceitri slesa furri.}\]

Déna-sa dono inti aideda imda ecesamla, 7 slemnaig-fedsa in airc ar medon 7 dia n-echtair o bidamain.

\[y^3\text{ (a) Is é imorro aigned fil isin bidamain, nach milleadh cruimi na gaetha na uisee na tes ngreine, na cranda do curter inti.}\]

(15) Ocus déna-su tri cet cubad hi ðad na hairci, 7 caoga cubad in a 'leithedh, 7 tricha cubad ina hairdii. (16) Ocus déna seinistir isa n-aircce, 7 aen chubad ana tigi.

\[y^3\text{ (b) Atiad a hadbair, i. glae iuda 7 bidamain 7 eré, ÷ i. úir thiri Siria ||. Bui Dia Anarlaoite ra chumaise na hadbair sin tré na cheli, tré forgeall Dé fair: brathair do Eibifienius do saer na hairi. Úair do mae do [10...], nus iad araeen. Aitreb a conuir each cineil [ainmuide i]unti, Nir eiread aen òr airngi uma na iaraind inti. [Is re}

57. ¹ The final d is a little doubtful
² The scribe began to
For this Noe is the one righteous perfect man who was
found, of the excellent children of Seth, who had not
mingled with the iniquitous children of Cain.

56. (11) Now the earth was corrupted and filled
with evil [and with the iniquity of men], (12) and
when God saw that, (13) He said unto Noe: The end
and termination of all flesh hath come before Me. I
shall destroy and confound all the inhabitants of the
dark [both small and great].

57. [Moreover God said to Noe:] (14) Make thou,
said He, for thyself a broad capacious roomy ark of
timbers chipped and smoothed—
so that never was made nor shall be made a ship like unto
it in size, in firmness, in trustworthiness, and in good crafts-
manship.

And thus was it made, with four sides to it.
Make also within it many various chambers, and let
the ark be smooth inside and out with pitch.

Now this is the nature that pitch possesses, that no
worms, nor winds, nor water, nor sun-heat destroys the
timbers that have been placed in it.

(15) And make three hundred cubits in the length of
the ark, and fifty cubits in its breadth, and thirty cubits
in its height. (16) And make a window in the ark, and
one cubit in its thickness.

These are its materials, glue and pitch and clay,
[that is, mould of the land of Syria]. It was Dia
Ainarloite who mixed these materials together, by the
revelation of God. He was brother to Epiphenius, the
wright of the ark, for they were the two sons of (——)nus.
There was a dwelling in preparation for every sort of

\[\text{write cr\'e here, but realised and corrected his mistake after writing the r}\]
\[\text{3 The first half of this n torn away}\]
\[\text{4 the g sprs. c II}\]
bida-main do chomdluthugad a clar ré cheili. Secht la [amain] sul do ñer tosaich na dileum, 7 is amlaid bai Náe cona [maeai]b, 7 a leth-gluini dessa fúthib, 7 siad ag edarguidi Dé im [f]oiríthin d’fadbail.

Da raid Dia co Náe: Dena-su imoró [d]orus na hairei ara slis, 7 dena cendacuili inti co féicib deiligtecha eaturru.

58. (17) Daber-sa co follus ¾ ar Dia ¼ uisci na dileum for talmain, do marbad hina huili cholla hi ñuíl ‘spirad bethad fo nim, 7 biaid forba 7 ericb for na huilib itát a talmain. (18) Ocus dóden caradrad rit, 7 raga-su ³ isa n-airce 7 do ²eidib ¾ i. Coba ingen Laimiach, do ¼, 7 do mice 7 seitchi do mac imailli ritsiu, ¾ 7 is úaid do geinsid diblimaib ¼. (19) Ocus bera leat isa n-airce caraíd cada hánuanda in ecoise chechtarda fil for talmain, ardáig a mbethad do choimé ½ 7 silta uaitheb iar ndílmn ¼. (21) Bera dono let isi n-airce biad cabaid comadais ¾ do each annanda, et reliqua, dligtheach 7 indligtheech ¼, 7 bid biad duidse 7 doib-sim sin do chaithim. (22) Daroini tra Náe na huili neithi ro forchongair Dia dó.

54. ¹(3) Dixitque Deus: Non permanebit Spiritus mens in homine ²diutius, quia caro est, ³eruntque dies illius centum niginti annorum. (4) Gigantes autem erant super terram in diebus illis ⁴ . . .

58. ¹the a sbs. ²first written ifa and afterwards corrected.
animal within it. Not a nail of bronze or of iron was put into it; with pitch was its timber secured together. There were only seven days before the first of the Flood poured down, and thus were Noe and his sons, with their right knees bent under them, interceding with God to obtain succour.

God said unto Noe: Make, moreover, the door of the ark in its side, and make chambers within it, with separating roof-beams between them.

58. (17) Lo [said God] I shall bring the water of the Flood over the earth, to slay altogether flesh in which is a spirit of life beneath the heaven, and there shall be termination and end upon all that are in the earth. (18) And I shall make a compact with thee: and thou shalt go into the ark, thou and thy wife [Coba, daughter of Lamech, thy sister] and thy sons and the wives of thy sons together with thee [and of thee were they born on both sides]. (19) And thou shalt take with thee into the ark a pair of every animal, in each shape that is on the earth, in order to preserve their life [and for seeding from them after the Flood]. (21) Thou shalt take also with thee into ark food, meet and fitting [for every animal, et reliqua, lawful and unlawful] and it shall be food for thee and for them, to eat thereof. (22) So Noe did all the things which God commanded him.

55. (5) Videns autem Deus\textsuperscript{1} ... (7) Delebo, inquit, hominem quem creavi a facie terrae, \textsuperscript{2}ab homine usque ad animantia, a reptili usque ad volucres caeli, paenitet enim me fecisse eos. (8) Noe vero inuenit gratiam coram \textsuperscript{3}Deo ...
56. . . . ¹ Corrupta est autem terra [coram Deo] et repleta est iniquitate. (12) Cumque uidisset Deus ². . . . (13) Dixit ad Noe: Finis uniuersae carnis uenit coram me ³. . . . Ego disperdam eos cum terra.


Notes on the Biblical Text, Chapter VI.

¹ 54. ¹ Verses 1, 2, lost. ² In aeternum, Vulg. ³ This obscure and probably corrupt passage, usually (though not always) taken by commentators to indicate a limitation of the life of the human individual, is understood by Tr. in the alternative sense—a term upon the duration of the human race. ⁴ The remainder of this verse dropped out.

² 55. ¹ Remainder of this verse and verse 6 dropped out. ² (Conid tucad) dilgenn is obviously a marginal comment which has entered the text, and probably necessitated some
subsequent modification of the context to modify the nonsense which it produced. \(^3\)\textit{Domino} in ST., but \textit{Deo} has some support.

\[56.\] Verses 9, 10 omitted or lost. \(^2,3\)These passages possibly discarded by Tr. or by a copyist because they repeat matter set forth immediately before.

\[57.\] This \{ has been rendered with tolerable literalness; only in one place does Tr. stray from the text—where he renders the corrupt and unintelligible \textit{in cubito consummabis summilatem} as though it meant that the walls of the ark should be a cubit thick. This is also the theory of the author of the poem no. V: but the text cannot bear this meaning. The rendering of \textit{tristega,} "storey," by \textit{feice,} "roof-beam," is noteworthy. The paragraph is so fareed with glosses that it is difficult to keep on the track of the biblical narrative.

\[58.\] The long passage here omitted enumerated the birds, cattle, reptiles, etc. It must have been in Tr. originally, for it is presupposed by the \textit{et reliqua} of the gloss following. Probably some impatient scribe dropped them as being irrelevant to the main purpose of the present text.

L.G.—VOL. I.
SECTION I.—FROM THE CREATION TO

Chapter VII.

59. (1) Ocus da raid Día ré Náe: Imthig-siu isin aircé 7 do muintir uili mailli rit, ar as tú aen-éirén fuaras isin chinead-sa. (2) Béra leat dono isin aircé na sechta 7 na sechta ona huilib ammandaib glanaib, i. maseul 7 fíemen. Béra lett dono a dó 7 a dó ona hannunnaib inglanaib, i. maseul 7 fíemen. (3) Béra dono let na sechta 7 na sechta o ethaidib glanaib inimi(a) i. maseul 7 fíemen. Béra dono let na deda 7 na ‘deada do na foluaimmechaib inglanaib i. maseul 7 fíemen. (4) Daber-sa dono, ar Día re 2Náe, a forba an sechtmad laithi oniu, fleochad silteach saidbir for talmain, ri re cethrachat laa 7 cethrachat aidehi. Ocus dilegfad 7 dicurfet o dreich an talman in uili fó-thairisim dorignus. (5) Darone tra Náe na huili ra athin Día dó.

60. (6) Sé cet bliadan dono ba sláin do Náe an tan tanig an dile tar in talmain, (7) 7 dochuaid Náe, cona macaib 7 cona seitechib imaiilli ris, isa n-áiree for uisei na dilenn, (8) 7 rug leis na huili anmanna glana 7 inglana (9) amail ro forchongair Día dó.

61. (10) O ra comlanaiged tra secht laithi na sechtmaini, ra iltóndaí 7 ra imdaig uisei na dilenn for talmain (11) 7 ra brisit uili thopur na haibeisi mori—

ra brucht 7 ro seecusten an talam súas ina huili thoipri diamra dichelta ra badar and.

Ra foslaigid dono cáimíthiisí 7 seisistir || nimi anúsas (12) 7 ra sílsedar andsin cetha treina troim-3feachaid for talmain fri ré 2cethrach laa 7 cethrachaid aidehi:

59. 1the a sbs. 2sprs. c H
61. 1The first a ye H 2thus written in full, not -chat
Chapter VII.

59. (1) And God said unto Noe: Go into the ark, and all thy people with thee, for thou art the only righteous man that I have found in this generation. (2) Thou shalt take with thee into the ark sets of seven of all the clean animals, male and female. Thou shalt take with thee sets of two of the unclean animals, male and female. (3) Thou shalt take with thee moreover sets of seven of the clean birds of heaven, male and female. Thou shalt take with thee sets of two of the unclean fowls, male and female. (4) I shall bring, said God unto Noe, the end upon the seventh day from today, a strong showering deluge upon the earth, for the space of forty days and forty nights. And I shall extinguish and remove from the face of the earth every substance which I have made. (5) So Noe did all that God commanded him.

60. (6) Now six hundred years were complete for Noe when the Flood came over the earth, (7) and Noe, with his sons and with their wives along with him, went into the ark upon the waters of the Flood, (8) and he took with him all the animals clean and unclean (9) as God commanded him.

61. (10) Now when the seven days of the week were completed, the waters of the Flood swelled mightily and increased upon the earth, (11) and every spring of the great deep burst open—
the earth opened up and vomited altogether the hidden secret springs that were in it.

Moreover the sluices [and windows] of heaven were opened from above, (12) and then strong heavy-wetting showers poured upon the earth for a space of forty days and forty nights:

(a) First written glaiab ini and then corrected.
SECTION I.—FROM THE CREATION TO

γ caoga ar cet laa imorro ra bai can tragadh. I seachtmad
3loog an mís tanusti ¼ i. an mís Mai ||, ra thinseain an
dili fertain: isin ló sin ¾ i. hi seachtmad decc in mís
tanaisi ||, luid Náe a muitir ochtair isa n-aire.

(13) In airtical dono ¼ .i. a tosach || an lái in ra
thinoilit na huili amanda tria ehétugad γ cumachta
Dé dochum na hairci dia hinotacht, ½ is andsin sanradh
do linadh || ra lainecradh in aire druim-lethann domain.

Bá gnim saethair suad-lama, o chlarud chaem-cumachta.

62. (15) Iar ndul trá do Náe ina airec cona muitir
ochtair, 7 iar 'tínol na n-uili 2anmidí γ na n-uili anmand
n-ilarda n-examla inti (16) cos na huilib neichib
taiscithib ra athin Dia do Náe, ra iadh Día dia n-echtair
an aire (17) γ doradad for talmain fri re cethrachat laa
γ cethrachat aicdeí. Ocus ra imdaigid na huisci γ ro
thogbadar na huisci sías an airdí o talmain in airec
(18) únas tondaib na dilenn.

Ocus ra bai an airec ar snam a hinad a n-inad.

63. (19) Ra forbair γ ra imtaid an t-uisci for
talmain (20) co ruacht coic cubaid deg úas eac'h sleib
is airdiu ra bai 1fo n-uili nim. (21) Ocus tuicad dilceand
γ comarba [lege conmarbad] coitceand for na huilib
dainib (22) γ for na huili a raibi spirad bethad for
talmain—

ar a n-iúmus γ ar a n-anumuloid do Dia.

(23) Ba marthanach imorro Náe a aenur, γ eac'h áen
ra bai amaille ris isin airec; (24) γ ra bai an diuli for
dreic'h an talmain ri ré 2caoga ar cet laa,
can esbaid can digbáil forri.

2 first written loog; the de y sprs. c H
62. ¹ Doubtful mark here ins. c H 2anmidí γ y sprs. c H
and it was an hundred and fifty days without drying up. On the seventeenth day of the second month [the month of May] the Flood began to pour; on that day [i.e. on the seventeenth of the second month] Noe, his company of eight persons, went into the ark.

(13) In the article, [that is, in the beginning] of the day, in which all the animals assembled, by the command and power of God, to the ark to enter it, [it is then exactly that it was filled] the broad-keeled deep ark was fully ordered.

It was the product of the labour of skilled craftsmen, with boarding of beauty and strength.

62. (15) Now after Noe went into his ark, with his company of eight persons, and when all the creatures and all the manifold various beasts were assembled within it, (16) with all the things in store, which God had commanded Noe, God shut the ark from the outside, (17) and there was a downpour upon the earth for a space of forty days and forty nights. And the waters increased, and the waters bore the ark aloft from off the earth (18) upon the waves of the Flood.

And the ark was swimming from place to place.

63. (19) The water increased and augmented upon the earth (20) till it reached fifteen cubits above every highest hill that was under the whole heaven. (21) And destruction and a general common death was brought upon all men, (22) and upon all that had a spirit of life upon the earth,

for their haughtiness and lack of humility toward God.

(23) But Noe alone endured, and all that were with him in the ark; (24) and the Flood was over the face of the earth for a space of an hundred and fifty days, without diminution or decreasing.

63. 1 fo ye II 2 written .l.a.

60. (6) Eratque Noe sescentorum annorum quando diluuii aquae inundaerunt super terram, (7) et ingressus est Noe et filii eius 3et uxor et uxororum eum eo in aream propter aquas diluuii. (8) De animantibus quoque mundis et immundis . . . . (9) sicut praeceperat Deus eo.

61. (10) Cumque transissent septem dies aquae diluuii inundaerunt super terram (11) . . . . <et> rupti sunt omnes fortes abyssi magnae et eataratae caeli apertae sunt (12) et facta est pluuia super terram quadraginta diebus et quadraginta noctibus. (13) In articulo diei illius ingressus . . . .

62. (15, 16) These verses paraphrased only . . . . sicut praeceperat ei Deus, [et] inclusit arcam Deus deforis. (17) Factumque est diluuium quadraginta diebus <et quadraginta noctibus> super terram. Et multiplicitae sunt aquae, et eundaerunt arcam in sublimine a terrae. (18) . . . super aquas <diluuii>.

63. (19) Et aquae praeualuerunt nimis super terram . . . . (20) quindecin cubitis altior fuit aqua super montes sub uniuerso caelo. (21) 2 . . . uniuersi homines (22) et euncta in quibus spiraculae uitae est in terra mortua sunt. (23) . . . remansit autem solus Noe et qui cum eo erant in area. (24) Obtinueruntque aquae terras centum quinquaginta diebus.

Notes on the Biblical Text, Chapter VII.

59. 1ad eum (in some mss. ad illum) Vulg.: but προς Νόη in LXX. There is no authority in any of the Versions or
THE DISPERSEL OF THE NATIONS.

mss. for the emphasis laid upon Noah being the one just man of his generation. 2The distinction between unclean and clean birds is lost not only from Vulg., but even from the current text of Heb. It is, however, preserved in LXX, which is clearly the authority here followed by Tr. : καὶ ἀπὸ τῶν πετεινῶν τῶν ὑπερανωτῶν τῶν καθαρῶν ἑπτά ἑπτά, ἀρσεν καὶ θῆλυ; καὶ ἀπὸ [πάντων] τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἀρσεν καὶ θῆλυ. The word πάντων, not rendered by Tr., is absent from some important mss. 3The equivalent of these words were dropped out from "JH and were reinstated in the margin, most likely by the copyist himself on discovering his mistake. They have crept back into the text in the wrong place (gloss after vi. 19).

¶ 60. 1Νωε in LXX, not in Vulg. 2An dile is closer to ὁ καταλυκόμετος (LXX) than to διλυωμεν ὠρας (Vulg.): contrast aquas diluui in the following verse (in LXX, τὸ ὢσορ τοῦ καταλυκόμετον), duly rendered uisci na dilenn by Tr. 3The abbreviation of the verbal exuberance of the original text is probably due to weary scribes; compare the abbreviation of the repeated catalogue of the animals in v. 8. 4Propter aquas = for uisci: has Tr. misread super for propter? 5Νωε, Vulg.

¶ 61. 1A passage omitted here, presumably because it merely repeats what has gone before. 2Cataractae (LXX καταρακται) which may here be translated "sluices," represents the Heb. 'eruβοθ, literally "windows" (so in English Auth. and Revised versions). A glossator seems to have discovered this meaning from some source of information, and to have interlined i.e. scinistir. When this 5 became 7, the i. as usual slipped into 7. 3From this point to the beginning of ¶ 62 the passage has been written in an abridged or paraphrased form, and deserts the Latin original.

¶ 62. 1Τὸν κυβιστόν in LXX: but arcam not in any Vulg. ms. 2Not in ST, but found in numerous Vulg. mss., and also in LXX.

¶ 63. 1Sub uniuerso caelo is out of place; it belongs to the clause at the end of v. 19, which is here omitted. Two clauses have here been abbreviated and combined into one. 2Here, and also in v. 23, a long catalogue of the creatures which perished is again omitted.
CHAPTER VIII.

64. (1) Ra 3chuimnig imorro Dia ʻ 7 ra airchis ||
ani Naei 7 na n-úili amandaib 7 na n-úili úmenti ra
badar amailli fri Nae ina aire. Ocus dorad Dia gáeth
ʻ do ʻanách na n-úisci || 7 ʻro digbaid na huíse.
(2) Ocus ra biadaed topur na haibéisi 7 camfithisi níme,
7 ra thairmíseid na fleochadh na n-im. (3) Ocus ra
thatheursedar na huíseí don talmain is na hinadaíb
as a taneadar, 7 ra digbaid na huíse a cind caoga ar
cet laithi. (4) Seacht laithi sechtmogad 7 secht mís
don airec o thuinid do thuinn, corgab airisim a sleib
Armeinia. (5) Ra šergaid na huíseí cosin decemad
mís. Isin cet ló don decemad mís adees mullahí na
sliabh.

65. (6) I cind cethracha laa iarsin ra 3fosalie Nae
seinistir na hairce 7 rulséig an flach amach, (7) 7 ní
thanig doridisi. (8) ʻ An sechtmad lá iar sin || do
leig-sin an cölám amach—
7 ra dún an aire andiaid an choluim ar omun na ngaeth—
(9) Ocus tanic an cölum ʻ ar culn, air ní ōnair baili a
tairisfed—
7 do thairind ar an aire, o nach ōnair 3fosaliethi hi, 7 gabais
gléis dá gulfuinn forsán elár—
7 do sin Nae a laim amach ar cend an choluim 7 tuc
leis asdeach hé is ar n-aire. (10) Ra léig dono dorighisi
a cind secht laa amach an cölum, (11) 7 tanig a ōnsear
ʻ an lai cetna || 7 gesca olaeraind cona duillennaib
úraidí ina belaib.

Ocus do búnchach Nae eisim de sin 7 ra mallaí am flach,

64. 3the n y sprs. c H 2ro ye H
Chapter VIII.

64. (1) But God was mindful of [and had compassion upon] the said Noe, and all the animals and all the cattle that were with Noe in his ark. And God sent a wind [to suck up the water], and the water decreased. (2) And the well-spring of the deep and the sluices of Heaven were closed, and the showers from Heaven were withheld. (3) And the waters were restored to the earth into the places whence they had come, and the waters decreased at the end of an hundred and fifty days. (4) Seventy and seven days and seven months was the ark from wave to wave, till it took rest in a mountain of Armenia. (5) The waters were drying up till the tenth month. Upon the first day of the tenth month the tops of the mountains appeared.

65. (6) At the end of forty days thereafter Noe opened the window of the ark and let out the raven (7) and it came not again. (8) [On the seventh day thereafter] he let out the dove—

and closed the ark after the dove, for fear of the winds—

(9) And the dove came back, for it found no place where it should stand,

and descended upon the ark, as it found it not opened, and made a working with its beak upon the board—

and Noe stretched his hand forth for the dove and brought it with him into the ark. (10) Then he let the dove out again at the end of the seven days, (11) and it came in the evening [of the same day] with a twig of an olive-tree having its fresh leaves in its beak.

And Noe blessed it, and cursed the raven; and for that,
Ra thuig Náe cor digbaid na huisce. (12) Oceus aráidh ra ernaíd seacht laa aili an tan ra leig amach an columnaí tres feacht, ní thanig dorigisi,

uair ri rangadar a les.


(18) Daichuid diu Náe asa n-áire—

hi sechtmad fíocht éseá Mai imorro an mís tanaisi:

i. an mís Mai atharraigh isin cét bliadain.

Sé cét bliadán do bo slúnaí do Náé an tan sin. Sé bliadnaeaoga se cét míli bliadán o cruthugad Adaim eòsin, ut díxit.

Cét aimser in bethad bind ... Daichuid imorro seidig Náé, dochuadar a mie do chuadar seitehi a mac (19) na huili ainimid rabadar ísa n-áire eisti.

Isin sechtmad fíocht an mís eítheí ataíraigh tanie eisti, an Aine imorro a laithi sechtmaine. Conad se dég í
God gave the colour of the former to the raven, and the sheen of the raven to the other, for the insubordination of the raven.

Noe understood that the waters were decreased. (12) Howbeit, he waited other seven days and then let out the dove for the third time, and it came not again—

for there was no need.

66. (13) On the first day of the first year [after the Flood], upon the sucking-up of the waters, Noe loosened the door of the ark and looked on the earth round about him. (14) On the twenty-seventh day of the first month God came to speak with him, (15) and thus God spake unto Noe: (16) Rise from out the ark, said He, thou and thy wife and thy sons and the wives of thy sons, (17) and take with thee all the beasts that are in the ark, and step forth upon the earth. Increase and be ye multiplied upon the earth. (18) So Noe went out of the ark,

in the twenty-seventh day [of the moon of May] of the second month:

that is, the secondary month of May in the first year.

Six hundred years were complete for Noe at that time. One thousand six hundred fifty and six years from the creation of Adam till then, ut dixit,

Poem no. VII.

—and further the wife of Noe went, and his sons and the wives of his sons (19) and all the beasts that were in the ark went out of it.

On the twenty-seventh day of the same secondary month, he came out of it: as regards the day of the week, on
SECTION I.—FROM THE CREATION TO

bleraidin deiside ra bai Náé isá n-airce. An sechtmad deg
don mis cetna, ¼ i. in méis Mai ||, ra thinseain an dili
fertain: an dechhmad uathad ásca ¼ in méis tanaisi || an mí
doluid Náé isá n-aire, 7 a. muintir oichtir, cós na huilib
anmandaib 7 amigib rug leis inti: i. cupla do each
řiadaich neoch do beth re sílad .i. ceitrí lanumna do dainib,
7 ceitrí lanumna deg do énaib, 7 secht lánummu do chineál
eise, 7 lanomain do each cinéil egsaimí o sin amach bai isá
n-aire. Dia Hainí didín ar laithi sechtmainí dochmaid
Náé isá n-aire, 7 Dia Mairt dolodar aisti iartain, ut dicitur,

_Dia Haine docúas inti . . .

67. O thucad dana an dili tar an doman, ra baide dh na
huili dainé (sic) acht Náé eona tri macaib 7 eona ceitrí
mnaíib, amail ra raidsimar romaind. Ar is é Náé an tAdam
tanaisti, cosa mbearar fir domain; 7 Énóee an tAdam saér
(sic): Crist imorro an tAdam deidenach, trés ar ráirad sil
an trir remraiité do raidsimar romaind, an a tue hé féin a
croich césta tar cend an trir sin dá n-eíssí, 7 dorad an
mbroid a Hiffen dar saerad leucht na coic n-aimsir ar aen
sligi.

68. Sé cet bliadan do ba slán do Náé an tan tanig an dili
tar an doman: caoga 7 trí cet bliadan ra bai Náé a mbethaid
iar ndilinn: conad caoga 7 noí cet bliadan sin uili. Uair is
e Náé an ceatramad duine do síl 7Adaim as[s]ia saegal
indisis cánoin, i. Adam 7 Iareth 7 Mathasailem 7 Náé.
Triomh 7 noí cet bliadan saegal Adaim. Dá bliadain sescat
7 noí cet saegal Iareth. Noí mbliadna sescat 7 noí cet
saegal Mathasailem. Caoga 7 noí cet bliadan saegal Náé:
amail adhearaí andso—

_Ceatra as [s]ia saegal slán . . . .

68. 7 y sprs. s II
Friday. So that thence Noe was a year and sixteen <days> in the ark. On the seventeenth day of the same month, [that is, the month of May], the Flood began to shower: on the tenth of the moon [of the second month] of the month, Noe went into the ark with his company of eight persons, and with all the animals and beasts that he took with him into it. These were, a couple of every wild creature, whatsoever should be for seeding; to wit four human pairs, fourteen pairs of birds, seven pairs of species of fish and a pair of every different kind from that onwards, that were in the ark. As regards the day of the week, it was a Friday that Noe went into the ark, and Tuesday they came out of it afterwards, ut dicitur,

Poem no. VIII.

67. Now when the Flood was brought over the world, all men were drowned save Noe and his three sons and their four wives, as we have said above. For Noe is the second Adam, to whom the men of the world are traced: and Enoch is the innocent (?) Adam: but Christ is the last Adam, by whom the seed of the aforesaid three, already mentioned, were saved, when He gave Himself on the cross of suffering instead of those three, after their time, and brought the harrowing over Hell by which the people of the five Ages all at once were saved.

68. Six hundred years were complete for Noe when the Flood came over the world: three hundred and fifty years was Noe in life after the Flood: so all that makes nine hundred and fifty years. For Noe is one of the four men of the seed of Adam, of whom the Canon telleth that had longest life—namely Adam, Iared, Mathusalam, and Noe. Nine hundred and thirty years was the life of Adam. Nine hundred sixty and two years the life of Iared. Nine hundred sixty and nine years the life of Mathusalam. Nine hundred and fifty years the life of Noe: as is said here—

Poem no. IX.
64. (1) Recordatus est autem Deus Noe, cunctorumque animantium et omnium iumentorum quae erant eum eo in area. 

(2) Et clausi sunt fontes abyssi et cataractae eaei, et prohibitae sunt pluviae de caeli. 

(3) Reversaeque aquae de terra euntes et redeuntes, et ceperunt minui post centum quinquaginta dies, (4) Requiuitque area mense septimae septimae die mensis super montem Armeniae. 

(5) At uero aquae ibant et cresceebant usque ad decimum mensem. Decimo enim mense prima die mensis apparuerunt eaeminia montium. 


66. (13) [Igitur seseentesimo] primo anno, [primo mense], primo die [mensis] <post> inminutae sunt aquae [super terram], et aperiens Noe tectum arcae aspexit . . . (14) Mense primo septima et uicesima die mensis . . . (15) locutus est autem Deus ad Noe, dieens: (16) Egredere de area, tu et uxor tua, filii tui et uxorres filiorum tuorum [tecum]: (17) cuneta animantia quae sunt apud te . . . edue tecum, et ingredimini super terram. Creseite et multiplieamini super terram. (18) 6Egressus est ergo Noe et filii eius, uxor illius et uxorres filiorum eius eum eo, (19) sed et omnia animantia . . . .

Notes on the Biblical Text, Chapter VIII. 

64. 1Et in only two Vulg. mss., but kai in LXX. 2Deus not in any Vulg. ms., but o θεός in LXX. 3Plural in Vulg.
and LXX, but singular in Tr. 4 The rendering of this verse seems a little closer to LXX: καὶ ἐνεδίδον τὸ ὑδωρ πορεύομενον ἀπὸ τῆς γῆς ἑνεδίδον τὸ ὑδωρ καὶ ἠλαττονοῦτο κ.τ.λ. 5 These numbers have become corrupted: evidently .uii lá .xx. has degenerated into .uii. lxx. 6 Plural in Vulg. and LXX, but singular in Tr.

¶ 65. 1 Non not in ST, but in numerous mss. (in nearly half, however ins. sec. man.). Also in LXX. 2 The biblical text has suffered severely by glossarial encroachment and substitution in this paragraph.

¶ 66. 1 Tr. in its present form corrupt and imperfect. Iar nedilind must be removed as glossarial: perhaps ar sugad has somehow developed out of ar sé cėlaib. Confusion of a scribe’s eye has caused the loss of primo mense. 2 The words filling this gap have no biblical warrant: they are a gloss, which has ousted the original text. 3 Don cēt mi is a mistake: all Versions agree on ‘‘the second month.’’ 4 Here again a gloss has expelled the original sentence. 5 -que not in ST, but in several mss.: also kai in LXX. 6 This verse is interrupted by a chronological interpolation in the middle of a sentence. The mention of Noah’s wife before his sons is in accordance with LXX: but it may be a mere translator’s inadvertence.

¶ 67, 68. These paragraphs are interpolations, and are no part of the Biblical Text.
SECTION I.—FROM THE CREATION TO

Chapter XI.


70. (12) Cuig bliadna trichat ba slán do Airifaxad an tan ra thuisim Saile. (13) Tri bliadna ar tri cetaib bá beó Arafaxad iar tuismedh Šaili dó, 7 ra thuisim macu 7 ingena.

71. (14) Tricha bliadan do bo slán do Šaili an tan ra thuisim Eber. (15) Tri bliadna ar ceithri cetaib imorro bá beo hé iar tusmedh Eber dó, 7 ra thuisimh macu 7 ingena.

72. (16) Ceitri bliadna trichad imorro bá slan do Eber an tan ra thuisim Faillech. (17) Ocus tricha ar cet bliadan bá beo he iar tusmedh Faillech do, 7 da thuisim macu 7 ingena.

73. (18) Tricha bliadna ba slan do Šaili an tan thusim Réú. (19) Noi mbliadna ar dib cetaib imorro ba beo he iar thusmedh Réú dó, 7 ro tuisim macu 7 ingena.

74. (20) Cuig bliadna trichat ba slan do Réú an tan ra thuisim Sarúch dó. (21) Cetheora bliadna ar dib cetaib imorro bá beó hé an tan 3\(^{(a)}\) no iar || ra tusmedh Sarúch do, 7 ra thuisim macu 7 ingena.

75. (22) Tricha bliadna imorro ba slan do Šarúch an tan ra thusim Náchor. (23) Da cet bliadan imorro bá beó hé an tan ra tusmedh Nachór dó, 7 ra thuisim macu 7 ingena.

(a) This gloss interlined above.
Chapter XI.

69. (10) Sem had an hundred years complete when he begat Arfaxad, at the end of two years after the Flood. (11) Five hundred years was he, further, after the birth of Arfaxad, and he begat sons and daughters.

70. (12) Thirty-five years were complete for Arfaxad when he begat Sale. (13) Three hundred and three years was Arfaxad alive after the birth of Sale to him, and he begat sons and daughters.

71. (14) Thirty years were complete for Sale when he begat Eber. (15) Four hundred and three years was he alive further, after the birth of Eber to him, and he begat sons and daughters.

72. (16) Thirty-four years moreover were complete for Eber when he begat Faleg. (17) An hundred and thirty years was he alive after the birth of Faleg to him, and he begat sons and daughters.

73. (18) Thirty years were complete for Faleg when he begat Reu. (19) Two hundred and nine years moreover was he alive after the birth of Reu to him, and he begat sons and daughters.

74. (20) Thirty-five years were complete for Reu when he begat Saruch. (21) Two hundred and four years moreover was he alive when [or, after] Saruch was born to him, and he begat sons and daughters.

75. (22) Thirty years moreover were complete for Saruch when he begat Nachor. (23) Two hundred years moreover was he alive when Nachor was born to him, and he begat sons and daughters.
SECTION I.—FROM THE CREATION TO

76. (24) Noi mbliadna fichit dono ba slan do Nachór an tan ra thuimí Taré. (25) Noi bliadna deg imorro ar cét ba beo hé iar tusmedh Tharé dó, γ ra thuimí macu γ ingena iartain.

77. (26) Sechtmoga bliadan ba slan do Tharre an tan ra thuimí Abram γ Nachór γ Aram. (32) Acus ba hé uili saegail Tharre coic bliadna ar dib cetaib, γ adbath a Carrán a tir Chandán iartain.

Oeus is é an tAbram sin cendidart an tres aimser an domain: da bliadain ar nochat ar noi cetaib ó dilinn co gein Abraim a tír Chailldiorum.

NOTES ON THE BIBLICAL TEXT, CHAPTER XI.

On the displacement of this passage see p. 11 ff. It is not necessary to print the Latin original here: Tr. adheres to Vulg., and ignores LXX, which inserts an additional generation (Kauvav. between Arfaxad and Sale), and has several differences in the numerical statements of the ages. The only deviations in Tr. from ST are the age of Eber (130 instead of 430) and of Reu (35 before son’s birth, 204 after as against Vulg. 32–207). There is some very slight

CHAPTER VIII (resumed).

78. (20) Ra chundaigh Nae altoir don Choimdid γ iar ndilim || γ doroi ni dbarta toltanaCha forthi do Dia ona huilib cethraib γ || ona huilib énaib || γ eathaidib glanaib—

γ is in sin cet γ altoir ra eumdaiged sa domain.

78. ¹ y sprs. s II ² scribe wrote γ and then wrote s with a sbs. over it
76. (24) Twenty nine years were complete for Nachor when he begat Thare. (25) An hundred and nineteen years moreover was he alive after the birth of Thare to him, and he begat sons and daughters thereafter.

77. (26) Seventy years were complete for Thare when he begat Abram and Nachor and Aram. (32) And all the life of Thare was two hundred and five years, and he died in Haran in the land of Canaan thereafter.

And that Abram is the head-rest of the Third Age of the world: nine hundred ninety and two years from the Flood to the birth of Abram in the land of the Chaldeans.

support for the Irish figures, but most likely they originated in copyists’ errors: it is easy to confuse xxxii with xxxu and eceiiii with eeuuii. In H, our only ms. for this portion, the word cuig in the Reu passage is written in full, so that the error, if it be an error, goes back to H. The spellings Saruch (ver. 20) Nachor (vers. 22, 26) Aram (v. 26) as against the ST Sarug, Nahor, Aran, are to be noted.

78. (20) Noe built an altar unto the Lord [after the Flood] and made acceptable offerings upon it unto God, of all the clean four-footed beasts [and of all birds] and clean fowls.

That was the first altar that was built in the world.
SECTION I.—FROM THE CREATION TO

(21) Ocus bá so-airigithi ailgen lá Dia an edbairt sin; ocus adbert Dia fri Náe, Nocha mallachab ã .i. nocha tibar dilind || don doman doridisi ardaig na ndaine, ar is aibrise a n-aiened 7 is tairberta trascartha airiugad 7 imragad in eridi dáennae dochum uile do dénum. Nocha muirbeb dono o so 3amach in n-uili n-anmain mbi amail doronus. (22) Acht beidit ó na huilib láthib don talmuin .i. earrach 7 samrad 7 fodmar 4[7 gemred cen eumsanad].

78. (20) Aedificauit autem Noe altare Domino, et tollens de eumetis pecoribus et uolucribus mundis obtulit holocausta super altare. (21) Odoratusque est Deus odorem suavitatis et ait ad eum: Nequaquam ultra maledieam terrae propter homines, sensus enim et cogitatio humani cordis in malum prona sunt [ab adolescementia sua]. Non igitur ultra percutiam omnem animantem sicut feei. (22) Cunetis diebus terrae,

Chapter IX.

79. (1) Ra bendach Dia Nae cona macaib, 7 adbert friu: Foirbr[íd 7 dobar]númadigther 7 linaid an talmain, (2) 7 bid ãf mbaech 7 far [n-namain for uil]ib annundaib an talman, 7 for uilib énaib an aoir [archena—

7 ro] thidnaicce doib uili domain,

iasce an mara (3) 7 each an[mide der]seaigther 7 a ãnil betha: 7 caithfigthisi na huili sin amail uile úraidi,

3 am sprs. c II 4 these words torn away
(21) And God considered that offering to be worthy of acceptance and pleasant. And God said unto Noe: I shall not curse [i.e. I shall not bring a Flood upon] the world again by reason of men, for fragile is their nature, and the perception and imagination of the human heart are given over and subdued to work wickedness. I shall not slay, moreover, from henceforth every living soul as I have done. (22) But all the days of the earth there shall be spring and summer and autumn and winter without cessation.

[sementis et messis], frigus et aestus, aestas et hiemps, [nox et dies], non requiescent.

Note on the Biblical Text, Chapter VIII.

78. This paragraph represents the text of ST with tolerable literalness: but whether with intention or not, the strong anthropomorphism of verse 21 is softened.

Chapter IX.

79. (1) God blessed Noe and his sons, and said unto them: Increase and be ye multiplied and fill the earth (2) and your authority and terror shall be over all the beasts of the earth and all the birds of the air together—

and He gave the whole world to them,

fish of the sea (3) and every beast that moveth and that hath life in itself: and ye shall eat of those all,
SECTION I.—FROM THE CREATION TO

(4) cénmótha aen ni namá, i.e. can feoil cona fuil do chaithem. (5) Ár sirfeadsa 7 toibeochad bar ūuli-si cna huilib phiastaib 7 ona huilib dainib, 7 sirfead anmain each duine o each áen muirfes hé. (6) Ár each áen doirtfes in ūuil ndáena, doirtfígter a ūil arís: fó imaigin 7 cosmailus De dorigned an duine. (7) Sibsi imorro, ar Dia fri Náe cona maceib, forbrig 7 dobarínndaígter 7 linaid an talmain.

80. (8) Asbert dono Dia fri Nae cona maceib, (9) Ordaigfedsa 7 biaid mo charadradh imailli frib 7 for bar claind do bar n-eissi (10) 7 fris na huilib tangadar asin aire. (11) 7 ni thíbar dilinn tar an Domun doridisi,

cénmothá an tan dofas erich coitcheend chaich i l-loo bratha.

(13) Daber imorro comartha mo charadraig daib isin \textless n\textgreater em. 7 cein adoigter an comartha sin o nim (15) ni bia erich na comarba coitcheend for na dainib. Is e so in comartha, i.e. mo boga ina sduaig isin nim.

Conad do sin ata an sduag nime .i. a tabairt do chomartha caradraig do chllannaib Nae iar ndilinn, .i. co mbíá Dia an âentaid friu, aireid 7adcistear an sduag nime. Is follus imorro asso cona roibhíbh an sduag nime ria ndilind,

7 nocha bia coie bliadna dég ria mbrath.

(19) O na tri maceib-si tra Náe, i.e. Sém, 7 Cám 7 Iaféth, ra silsad 7 ro thuismit an t-úili chinead dáena iar ndilinn.

80. \textit{second a sbs.}
as of every green thing, (4) except only one thing: ye shall not eat of flesh with the blood thereof. (5) For I shall demand and require your blood of all beasts and of all men, and I shall demand the life of every man from every one who shall slay him. (6) For everyone that shall shed man’s blood, his blood shall be shed in turn: under the image and likeness of God was man made. (7) But ye, said God to Noe and his sons, increase and be ye multiplied and fill the earth.

80. (8) Moreover God said unto Noe and his sons, (9) I shall ordain, and there shall be, My friendship with you and upon your progeny after you (10) and with all that came out of the Ark. (11) And I shall not bring a Flood over the world again,

except when the common end of every man shall come about in the Day of Judgement.

(13) Moreover, I shall put a sign of My friendship to you in the Heaven, and so long as that sign shall be seen from Heaven (15) there shall be no end nor common death upon men. This is the sign, My bow arching in the Heaven.

Therefore for that purpose is the rainbow, given for a sign of friendship to the progeny of Noe after the Flood, that God shall be united with them so long as the rainbow is seen. Howbeit it is clear from this that the rainbow did not exist before the Flood,

and that it shall not have being for fifteen years before the Judgement.

(19) From those three sons of Noe, Sem, Ham, and Iafeth, was the whole human race after the Flood begotten and born.
81. (20) Ra thindscain dono Náé tirfreacar do denum, 7 ra elannastar fucemain. (21) Ocus luíd fechtus Náé in a diaid sin i n-a theipernácuili do ól řina. Rangab 'meisci, 7 do thuít a choddad fair, 7 do rochain a edach de, co mbai nocht ina theiparnaecal. (22) Iar sin doluid Cám i.e. athair Chandain, anadóchum, 7 adchondeaire bullu innara a athar iar n-a nochtad, co ndernáid gairi uíne. Luíd amach iarsín 7 adfed dia braithrib, 7. i.e. do Iaféd 7 do Sém || amail ra bai a n-athair 7 sé nocht. (23) Dalodur imorro Sém 7 Iáfeth isin tebernaeuli, 7 is amlaid imorro dochudadar 7 a culu rempu, árdáig co nach faichtis felí a n-athar; 7 doradsad a édach 2thairis 7 ra rágasda naa codlad hé, 7 lodar uad iarsín. (24) An tan imorro ra eirig Náe as a choddad, do faillsíged dó guimartha na mac sin; conad andsín ra mallach a athair Cám, 7 is ed ra ráid: (25) Is mallachda 7 is coirpithi, 7 biaid Cám coma mogh moghad dá braithrib. (26) Ocus isbert Náe: Ra bendacha an Coimdi ani an Sém, 7 bid Cam a fognam dó: (27) Ocus ra lethnáidhi Dia Iáfeth, 7 aitrebhad a teibarnaécuilib Sem, 7 bid Cam ag fognam do Iafeth.

Conad hé Cam cet duine ra mallaigedh iar ndílinn,

conad iarsín ra geínidar lupracaanaig 7 fomoraigh 7 gaburchind 7 each egasg do-delba arechena fil for dainib—

Iarsín tucad gid dilgend ar Chandandaib, 7 tucad a ferand do maeaib Israel a comartha na mallaucht cedna sin. Uair ro bo do síl Chaim Candandai, 7 is tresin mallaichtain cedna dilgend clann Dardain 7 Ioiph, eor marb each a cheli dib.

—conad hé sin bunad na torathar.

81. 1 c sprs. s H 2 is sprs. s H
81. (20) Now Noe began to work husbandry, and planted a vineyard. (21) And on a time, after those things, Noe went into his tent to drink wine. Drunkenness seized hold on him, and his sleep fell on him, and his raiment slipped down from him, so that he was naked in his tent. (22) Thereafter came Ham father of Canaan, in to him, and saw the shameful members of his father which had become uncovered, and he made a mock of him. Then he went out; and he tells his brethren [Jafeth and Sem] how that their father was naked. (23) So Sem and Jafeth came into the tent; and in this manner they went, with their backs forward, that they should not see the nakedness of their father: and they put his raiment over him and left him asleep, and came again away from him. (24) Now when Noe arose from his sleep, the doings of those sons were revealed to him; and then his father cursed Ham, and thus he spake: (25) Cursed and corrupt is Ham, and he shall be as it were a slave of slaves for his brethren. (26) And Noe said: Let the Lord bless the aforesaid Sem, and let Ham be in service to him; (27) and let God enlarge Jafeth, and let him dwell in the tents of Sem, and let Ham be in service to Jafeth.

So that this Ham is the first man who was cursed after the Flood:

and thereafter there were born dwarfs and giants and horseheads and every unshapely form in general that there is among men—

Thereafter there was brought [as it were](a) destruction upon the Canaanites, and their land was given to the sons of Israel, in token of those same curses. For the Canaanites were of the seed of Ham, and it is through that same curse that there was the destruction of the children of Dardan and Ioph, so that each of them slew his fellow.

—so that that was the origin of the monsters.

(a) See the note on this paragraph.
79. (1) Benedixitque Deus Noe et filiis eius, et dixit ad eos: Crescite et multiplicamini et implete terram (2) et terror uester ac tremor sit super euneta animalia terrae et super omnes volueres caeli 1. . . . (3) Et omne quod mouetur et uiuit erit nobis in cibum quasi holera uinuentia . . . . (4) excepto quod earnem eum sanguine non comedetis. (5) Sanguinem enim animarum uestrarum requiram de manu cunctarum bestiarum et de manu hominis, de manu uiri [et fratris eius] requiram animam hominis, (6) Quicumque effuderit hominem sanguinem, fundetur sanguis illius: ad imaginem quippe Dei factus est homo. (7) Vos autem crescite et multiplicamini et . . . . implete terram.

80. (8) Haec quoque dixit Deus ad Noe et ad filios eius eum eo, (9) [Ece] ego statuam pactum meum uobiscum et cum semine uestro post uos (10) et . . . eunetis quae egressa sunt de area . . . . (11) . . . . erit deinceps diliumum dissipans terram . . . . (12) . . . hoe signum foederis . . . . (13) ponam in nubibus . . . . (19) 3Tres . . . . filii Noe, ab his disseminatum est omne humanum genus . . . .

81. (20) Coepitque Noe uir agricola exercere terram et plantauit uineam. (21) 1. . . . . . . inebruiatus est, et nudatus est in tabernaculo suo. (22) Quod eum uidisset Ham pater Chanaan, uerenda seilicet patris sui esse nuda . . . . . nuntiavit duobus fratribus suis foras. (23) At uero Sem et Iafeth . . . . incidentes retrorsum . . . . patris sui uirilia non uiderant. (24) Evigilans autem Noe ex uino, eum didiesset quae feecera<n>e fili<i>s su<i>c> . . . . (25) ait: Maledictus 2Cham, servus servorum erit fratribus suis. (26) Dixitque <Noe>: Benedictus Dominus <Deus> Sem, sit Cham servus eius. (27) Dilatet Deus Iafeth, et habitet in tabernaeulis Sem, sitque Cham servus eius.

Notes on the Biblical Text, Chapter IX.

†79. 1This part of the verse has probably been lost owing to confusion caused by the repetition of the equivalents of mouentur . . . mouetur. A glossator, observing the omission of the reference to fishes, inserted it in oratio obliqua, which betrays the intrusion.

†80. 1As in previous passages, glossarial interpolations borrowed from Sex Aetates Mundi have here ousted the biblical lemmata; and though the framework of the Latin
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original is preserved, the words of the text cannot be completely recovered.

† 81. "The remarks on the preceding paragraph are applicable here, if anything, to yet greater extent. There is slight support in the mss. of both LXX and Vulg., for the substitution of Cham for Chanaan (or Chandan): but (a) such an obvious, if inaccurate, change could have been made at any stage independently, and (b) it must have been made in the II tradition subsequently to the incorporation of the interpolated passages.

The following notes, which should follow † 85 (pp. 142–3), are printed here for typographical convenience:

82. (32) Haec familiae Noe iuxta populos et nationes suas: ab his divisae sunt gentes in terra post diluuium.
83. (1) Erat autem terra labii unius et sermonum eorum . . . .

† 82. This, the only surviving portion of the "Table of Nations," is very freely paraphrased in Tr.

The rendering of Chapter XI, 1–9, is useless for critical purposes: the story has been practically re-written; inflated (after the manner of the later romances) with cumbrous accumulations of adjectives; and rendered partly unintelligible, especially in verses 4 and 6, by intrusive glosses.
SECTION I.—FROM THE CREATION TO

Chapter X.

(Vers. 1-31 desunt.)

82. (32) Ra sïlsad imorro clanna Nae, 1 ra imdaigsead for talmain amail adbert Dia friu: 1 ra roinnsed 1 ra ëogailsead an talmain eturru iar ndilinn.

Chapter XI.

83. (1) Is amlaid imorro bai an talam an tan sin, 1 ãen berla inand ag na huilib dainib ra batar fair,

1 Goirthigern a ainm, .i. an berla Ebraidhi,

no cor scailed na berlada ag an Tur. Is amlaid so adeaemmnacair sin dia ndernad gnim n-ingnad(a) n-indligteach isin domun an tan sin dorisi.


84. 1 cum sprs. s II 2 the ms. reads bith-foghlaídhí, which cannot be right.

(a) Not clearly written: ëad apparently covering over something else (indecipherable) that had been written in error.
82. (32) So the children of Noe increased and multiplied upon the earth as God said unto them: and they divided and parted the earth between them after the Flood.

Chapter XI.

83. (1) Now the earth was in this wise at that time, all men that were upon it having one and the same language,

and Gorthigern was its name, i.e. the Hebrew language, until the languages were separated at the Tower. That came to pass in this manner, when a wonderful lawless deed was done in the world at that time once again.

84. [An] intolerable [famine ? ? seized the] men of the world at that time [and there could not be fo]und a trough (?) of the fruit of the [ . . . . ] earth in the east where they were. (3) And each said to the other [go to,] that we may dry the very red, very stiff . . . bright heated clay, that it may be as solid as hard . . . rough rocks. Let there also be made by us the smooth ever-[stiff?] pitch: for their beautiful lime of uniform colour. (4) Moreover they said further: . . . and let there be made by us a fair-erected castle, and a strong everlastingly founded fortress. Let there be also made by us a very great, wide, royal, lofty, tall, tower, that the ridgepole of the summit of that tower may reach [that men may see] the heavens, [or above the high upper air]. And thus let our name be magnified and enlarged from on high in glory, before we be divided and scattered through lands distant and strange. And this deed was wholly done by them.
SECTION I.—FROM THE CREATION TO

85. (5) Ra thainustar imorro Dia do [fech]ad na catrach γ an tuir ro eundaigse maic Adaim—

.i. maic an duini thruaid thalmaidí pheáid γ oíltna sin isin ²scribtuir diada .i. maic Adaim do rád dib.

(6) Ocus adbert Dia: Is follus ataíd na huili dáíni conad aen phopul iad, conad aen berla fuil acu: ²⁺°
- nocha n-anfad ona ³n-imraitib ra thinseansadar, nocha chomhánaidges iad ²⁺° o gnimaib ||.
(7) Com̄fuiscem iarom γ brúigem a mberla blath, buílíd, binn, comna ra thuigí neach dib guth arailí. (8) Ra
mescaid dono, rá medraíd, rá meraigid an leucht sin ré hílar na mberla ⁴n-anaich<ne> n-examail : γ is amlaid
sin ra ansadar óna guimuid ra thinseansadar dono do denum. (9) Ocus is airí sin ra gairmead ainm an
INaid sin Babel, .i. cumase: ar is and ra cumuseid uíli berla an talman, .i. na da berla sechtmogat, o tri macaib
Náe. Ra scáil Dia na cineada sin isin n-uíli talmain.

Here the Extract from the Book of Genesis ends.

86. Ra raind Náe an doman a tri itir a maceib, .i. Sém
an Aissia, Cam an Afráice, Iafeth an Eóraíp. Ocus adbath
each fer dib ana rand bodéisin : .i. marb tra Sém a mullaig
Sleibi Radruip do thes ugreine, marb Iafeth a mullach
Sleibi Formeinia, adbath (a) Cam a mulla (sic) Sleibi Rafán.
Conad ar an fath sin adrubrad an duan-sa,

(b) Athair cáích, Coimsid Nime . . . .

87. ¹Ar sin ²trá ³ro ⁴feallsat elanda Adaim for ūaill γ
for ⁵dimos γ for imarbus γ for fingail, .i. Cāín mac Adaim
⁶in sindser ro ⁶marb-sidēu a ⁶dearbráthair .i. Abēl, tria

85. ¹ The scribe began to repeat isin, but finding his mistake before
he wrote the n he scratched out the i's, and adapted the s as the initial
of the following word ²² probably the disjecta membra of a gloss,
γ nocha n-uíli[liu] ó gnimaib, "and there is none greater by reason of
85. (5) Now God descended to see the city and the tower which the sons of Adam were building—

i.e. the sons of the wretched, earthy, man of sin: that is a reproach in the divine scripture, to call them 'sons of Adam.'

(6) And God said: Lo, all men are as it were one people, and they have one language; and they will not cease from the purposes which they have begun, till they have fulfilled them. (7) Let us therefore confuse and crush their smooth, gentle, tuneful speech, that none of them may understand the voice of another. (8) So that people was confused, maddened, and caused to err, with the multitude of the different unknown languages: and thus they left off from their deeds which they had begun to do. (9) Wherefore the name of that place was called "Babel," i.e. "confusion": for there all the languages of the world were confused, to wit the seventy-two languages, from the three sons of Noe. God scattered those nations into the whole earth.

86. Noe divided the world into three parts among his sons: Sem in Asia, Ham in Africa, Iafeth in Europe. And each of them died in his own division. Sem died on the summit of Sliab Radruip of the heat of the sun, Iafeth died on the summit of Sliab Armenia, Ham died on the summit of Sliab Rafan. So that the following song was said of that matter—

Poem no. V.

87. Thereafter the children of Adam played false, in pride, in haughtiness, in sin, and in kin-murder: Cain son of Adam, the elder, he slew his brother Abel through his
SECTION I.—FROM THE CREATION TO

88. Seth mac 'Adam imorro, 2|in treas mac 3|aireada 4|ro bai 5|ae Adam, 6|7 is ñad 7|atát fir domain uili, 7|i. Náe mac Laimacha meic 8|Mathasalem meic Enóe meic Iareth meic Malaleth meic Cainen meic 9|Enos meic Seth meic Adaim. ||11 Is hē thrā Nae 12|in 13|Adaim, 14|tánusti, 15|cosa 16|inberar fir 17|domain uili. 18|Úair ro 19|báid 20|in 21|dili 22|sil 23|Adaim, 24|aeht 25|Náe cona trí 26|macaib i. 26|Sem, 27|Cam, 28|Iathfed, 7|a 29|ceithri mnā 30|i. Coba 31|7 Olla 32|7 33|Oluna 7 34|Olūana.

5|amail asbert 30—

Slūag nād chlōe cūa-chel . . . .

8 saint 7 tra 10|formot, do līd echnāma 11|chamaill; conad airi
sin 12|dorad Dīa 13|dilind 14|tars in n-uili doman.

10 Oeus nīr gein mac a cīnd a blíadh 6|athair 16|aeht Adam namā, ñair is fir nar 9|slān acht āen blíadh 9|Adaim, 9|madab imslān, in ñair 29|ro 29|compread Cāim.
envy and jealousy, with a shaft of a camel-bone. Wherefore God brought a Flood over the whole earth.

Now never was son born of father at the end of a year save [from] Adam only: for it is true that one year of Adam was not complete, if indeed it was quite complete, when Cain was conceived.

88. As for Seth, son of Adam, one of the three eminent sons which Adam had, from him are the men of the whole earth. [Noe s. Lamech s. Mathusalam s. Enoch s. Jared s. Malalehel s. Caiman s. Enos s. Seth s. Adam]. Now Noe is the second Adam, to whom are traced the men of the whole earth. For the Flood drowned the seed of Adam save Noe and his three sons, Sem, Ham, Iafeth, and their four wives Coba, Olla, Oliva, Olivana.

The progeny of Adam sinned [fell]; so God brought a Flood over the whole earth, so that not one escaped from it alive except the people of the ark, to wit Noe and his three sons, Sem, Ham, Iafeth, with their four wives Coba, Olla, Oliva, and Olivana.

As one said—

Poem no. I.
SECTION I.—FROM THE CREATION TO

89. Ó 1 Adam 2 co dilind 3 in chéit ãis. 4 Is ã do so 5 am 6 in lin 7 bliadan fil innti “cheadus,” 8 i sê 9 bliadna 10 caecad 11 ar sê 12 chédaib 13 ar 14 mile, 15 amail asbert 16 in fili—17.

Cet aimsir in bethad bind . . . .

17 Is 18 ind 19 seo 20 airich 21 na cet ãis sin 22cona 23 sãeglaib, iar Sêth 24 “cheadhas” 22—

25 Adam deccexx bl. 27 Cainen deccex bl.
26 Seth deccii bl. 28 Malaleth debl.
Enos deccen bl. 29 Iareth deccexu bl.
20 Enoch deccnx bl.
21 Mathasalem deccexix bl.
22 Lainiach deccnxxii bl.
23 Sem 35 “done rogorb i nAisia, Cam 36 i nAfraic, 37 Iathfed 38 a nEoraip, 39 amail asbert in fili,

Sêm rogarb i n-Aisia n-a’it . . . .

90. Ra thuismid 7 ra chlannaigseid tra na tri meic-sin Nae, i. Sem, Cam, Iafeth, cineada 7 clanda indta ilarda examla, i. da chineal seachtmogat 11 i. da chined dêg ar tri fichtib ||. Is amlaid seo imorro ra tusmid 7 ra seailit na cinela sin, i. secht cinela fichit dib o Sêm, tricha imorro o Cham, a enig dêg o Iafeth, conad da chineal seachtmogat sin uili. Oeus conad dá berla seachtmogat tucad doib iar taimrese an Tuir Neimruaid; conad a cind dece mbliaidan iarsin do tebstair Feinuis Farsaid berla na nGaeidel as na dib seachtmogat, co rustaiscalb dia dalta, i. do mac Adnomuin, i. do Gaeidel.

No conad a cind dece mbliaidan iar seaillead don seoil for each leth dorobh Feinuis Farsaid(a) || i. in sai || berla na nGaeidel as na dib berlaib seachtmogat, 7 dorad iarsin do Xiul, dia mac bodeisin.

Darad-sidi do Gaeidil Glas mac Xiul g dia macaib-sein bodeisin, conad naida-sidi ainmngtir in berla sin.

89. 1 Adamh β' 12 2 go dilinn β go dilinn β 12 3 an chedais H in ceol aois β ceol aois an dominuin β 12 (-ain β) 11 om. β 12 as H 3 om. H β 4 an H om. β 7 bliadna β 8 ceadus β inti and om. ceadhas H 9 adna β 12 10 caogad β 12 11 re β 12 12 cead β 13 aird β 14 mili H mili β mili β 14 15 om. β 15: amhui β 16 isuo H in fili β 17 ins. 7 H β 15: as β 13 18 iat β 19 so H β 12 20 aird H aigh β athrachad β 22 na cet aissi H na baoisi β na haoise β 12 22-23 marllie ris an raé do mhair siad β 12 23 sãeglaib H
89. From Adam to the Flood is the First Age. This is the tally of years that are in it first, one thousand six hundred fifty and six years, as the poet said,

**Poem no. VII.**

These are the leaders of that First Age, with their lives, after Seth first of all—

<table>
<thead>
<tr>
<th>Leader</th>
<th>Years</th>
<th>Leader</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam</td>
<td>930</td>
<td>Cainan</td>
<td>910</td>
</tr>
<tr>
<td>Seth</td>
<td>612</td>
<td>Malalel</td>
<td>800</td>
</tr>
<tr>
<td>Enos</td>
<td>905</td>
<td>Jared</td>
<td>905</td>
</tr>
<tr>
<td>Enoch</td>
<td>365</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mathusalam</td>
<td>969</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lamech</td>
<td>777</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

So Seth settled in Asia, Ham in Africa, Iafeth in Europe, as the poet said,

**Poem no. II.**

90. Now those three sons of Noe, Sem, Ham, Iafeth, begat and fathered many numerous and various nations and progenies, to wit, seventy-two peoples [i.e. three score and twelve peoples]. Now thus were these peoples born and scattered: twenty-seven of them from Sem, thirty from Ham, fifteen from Iafeth, which makes in all seventy-two peoples. And there were seventy-two languages given to them after the confusion of Nemrod’s Tower: so that in the end of ten years after that, Feinius Farsaid extracted the speech of the Gaedil out of the seventy-two languages, and set it forth to his fosterling, the son of Agnomain, Gaedil.

Or perhaps it was at the end of ten years after the scattering of the school on every side that Feinius Farsaid [the sage] extracted the speech of the Gaedil out of the seventy-two languages, and gave it afterwards to Nel, his own son.

He gave it to Gaedil Glas son of Nel, and to his sons; so that from them is the language named.

92. Conad ò na tri macaib sin Nae ro 2geendar 3na dá 4chinel 5sechtmogat iar 6n-dilind, 7cona dib berlaib sechtmogat 8tucaid doib 9tarsin, ac 10tairmese 11in Tuir 12Nemruaid. 13Conad i cindr 12deec 12mbliadan 16tarsin ro 17tebhistair 18feinius Farsaigh 19bèrla na 20nGàedéal 25as na 22dib bérlaib 22sechtmogat. 1


22Ocus is 33dia 34síl-sídi na 35Hebraidi. 36Is isd so na 37eóic 38meic 39ó ra silad aigi, i. e.Alam, 36Assur, 42Airífasad, 42Lúd, is Arám: 1 cé 44himmigter 45eóic meic 46ag Sem, ni 47tabar a 48n-aírim 49acht 50cinead dá mac dib.

51Tricha 52mac imorro badar oc Cham, im 53Chuss, im 54Mesram, im 55Futh im 56Chandán,

Ocus 33ce 34himmigter 28tricha mac 56eíoc Cam, ni 47tabar a n-aírem 48acht cinead 52dá mac dib.

92. 1-3 om. H: conadh o thrí macaib-sídein Nae ß (thes words om. ß) 22geendar ß82: (g. ß, -edar ß, -dair ß3) 3om. na ß12 4cheineil ß82: (el ß12) 5deag is tri fithchiod ß82: (deg . . fithcit ß12) 6inn ß82 7ins. o chlannaib Naí ß12: conadh da bheirla ß, ganadh da bhferlad ß82 8tucaid doib ß82 9tarsin ß82: (soin ß12: (soin ß) 10torimaisg ß toirimaisg ß82 11an ß2 12Neamhruidh ß Nemrod ß82: (mh. ß) 13conadh a ceond ß 14dair ß 15deich ß82 16bhríadha ß82 17soin ß 18teipseach ß82 19tríbhier ß 20Nágadhel ß82: (dhel ß12) 21ins. ß 22di bhferlad ß da bhferlad ß82 23sechtmhodh ß82 24text from here printed as in H: interlaced 5 in H only 25ins. ro M do ß82: bhríad ß bhríad ß82 26ac M a ß82 27ins. mac Nae ß82 28im M ß (bis) 29Airífasad ß Arfíases ß82 30Asur ß 31Peiríus ß82 32mair M: om. is ß82 32da síl-side ß 34siol-sen ß; siol (om. sen) ß12 35Heabraidi M Heabhradhl ß12
91. Now the number of those peoples increased beyond the numbers of the languages; for there are in Africa many peoples having one language, and no change of tongue. This is the reason thereof, that there were only seventy-two peoples yonder at the Tower, when the languages were separated: and though the peoples were multiplied, they were not multiplied in the computation of different peoples, but were left as a subordinate company of the peoples nearest to them. So that the nations are greater in substance than the languages, though they are not greater in number.

92. So that it is from those three sons of Noe that the seventy-two peoples were born after the Flood, with their seventy-two languages that were given to them thereafter, at the confusion of Nemrod's Tower. And it was at the end of ten years thereafter that Feinius Farsaid extracted the language of the Gaedil out of the seventy-two languages.

Sem had thirty [or twenty seven] sons, including Arfaxad, Assur, Persius—

and it is of his seed that the Hebrews come. These are the five sons from whom he had descendants, Elam, Assur, Arfaxad, Lud, and Aram: and though five sons of Sem are named, I do not give in enumeration the descent of more than two of them.

Ham had thirty sons, including Chus, Mesraim, Fut, Chanaan,

and though thirty sons of Ham are named, I do not give in enumeration the descent of more than two of them.

(\textit{Gaedil})

\begin{align*}
\text{3} & \text{eig } \beta \text{ coig } \beta^{12} \\
\text{3} & \text{mac } \beta^{12} \\
\text{3} & \text{oir sioladh aige } \beta \text{ da (ao } \beta^{2}) \\
\text{5} & \text{eloinn ar bhfhagham (air bhfh } \beta^{2}) \text{ sliocht } \beta^{2} : \text{ aici } \text{M} \\
\text{40} & \text{Alamh } \beta^{12} \\
\text{41} & \text{Asur M} \\
\text{42} & \text{Arafaxat M Arifaxat } \beta \text{ Arfaesad } \beta^{12} \\
\text{43} & \text{Ludi Saram MH} \\
\text{Ludi Sarain } \beta \text{ Ludi Saram } \beta^{12} \\
\text{44} & \text{ghth } \beta^{12} \text{-thear } \text{M} \\
\text{45} & \text{coig } \beta \text{ na coig } \beta^{12} \\
\text{46} & \text{ac } \text{M aig Semh } \beta \text{ sin Seim } \beta^{12} \\
\text{47} & \text{tabhair } \beta^{13} \\
\text{48} & \text{airem M aireamh } \beta \\
\text{49} & \text{ach } \text{H} \\
\text{50} & \text{cinneamh en da mhac dhiobh } \beta \text{ ceinmul in da mhac dhiobh } \beta^{12} \\
\text{51} & \text{Triocthad (Triocthad } \beta) \text{ mac bhadh ag} \\
\text{52} & \text{Cam mhac Naoi um Cus um Eosrom um Futh um Canaan } \beta^{12} \\
\text{53} & \text{in} \\
\text{54} & \text{aile oc Cam M mac eile o Cham } \beta \\
\text{55} & \text{Chus M Cus } \beta \\
\text{56} & \text{Eosran } \beta \\
\text{57} & \text{Futh } \beta \\
\text{58} & \text{Cannain } \beta \\
\text{59} & \text{gins } \beta \\
\text{60} & \text{gthear M} \\
\text{61} & \text{ghthear } \beta \text{ -ghther an } \beta^{13} \\
\text{62} & \text{triocthadh } \beta \text{ triocthadh } \beta^{2} \\
\text{63} & \text{ag Cam } \beta \text{ sin } \text{and om. oc Cam } \beta^{12} \\
\text{64} & \text{tabhair } \beta \text{ tabhar } \beta \text{ toabhar } \beta^{2} \\
\text{65} & \text{dhiobh acht cinneadh da mac } \beta^{12} \text{ (dhiobh, cinedh, mhac } \beta^{12}) \\
\text{66} & \text{ins. a } \text{H}
\end{align*}
A 64cuig dég 65imorro 66ag Iafeth.

M

67im 68Danai, 69im 70Grégus, 66im 71Espanus 69im 72Goim-
erus: 73no 74is 75morseser ar fichit do macaib badar aici 
3 .i. oe Sem ||.

H

7 Die tabar a n-áirim aech cineh 
tri mac dib. Ni hamlaid ra 
badar na meic aili can geine-
mhain uaidhib: acht ri ro geinir 
auidib ni ar bu dingmaha ainn 
ceineoil da tabairt forro.

Is 82amlaid 83sin 84imorro 85do 86silsad na 87cinela sin, 88i. 
a 88seacht fichit dib o Šem. 90tricha imorro o Čham. 91eúc 
92cenela dég o 93Iafeth, 88 94ut dicitur

Tricha mac mín, monar ngle . . . . .

93. Iathfeth dono mac Náé, 1is úad tuaiscert-leth na 
Haissia 7 lucht na Heorpa uili. Sém imorro for medon 
Aissia, ó Šrath Éofrait co tracht airthir an betha. Cam 
dono ragab-sidi an Affraicc, 7 deiscert-leth na Haissia.

94. 1Iáfed 2dono3, is iad a 4chlaun-sidi 5lenfamaid 
anossa. 1is 89úad 90tuaiscert91leath 11na 12Haissia 
uili, .i. 14Aissia Beg 1516Airmén 171 fir na Seeithña
Iafeth had fifteen,

including Danai, Gregus, Espanus, Gomerus: or [Sem] had twenty-seven sons.

Or perhaps these are the names of the sons of Iafeth—Gomer, Magog, Madai, Iavan, Tubal, Mosoch, Tiras, Maisechda.

Thus it is that those peoples were descended, twenty-seven from Sem, thirty from Ham, fifteen from Iafeth, ut dicitur

Poem no. III.

93. Iafeth son of Noe, of him is the northern side of Asia and the people of all Europe. Sem over the middle of Asia, from the river Euphrates to the eastern region of the world. Ham settled in Africa and on the southern side of Asia.

94. As for Iafeth, it is his progeny which we shall follow now. From him is the northern side of all Asia, namely Asia Minor, and Armenia, and the people of
SECTION I.—FROM THE CREATION TO

18. is 19üad 20an Grēg Beg 1 an Grēg Mór 17 Greg na 
21Halaxandria. 18 22Ocus is üad 23lucht na Heorpa 23uili.

24Ocus dono is dia eloind each gabail dogab Éirinn, eileenotha 
Cessair namá. 22 24

95. (A) Do chlannaib lafed andso bodesta. Iafeth dono 
mæ Náe 7 Oliuana a beann, ro thechtsad ocht maeu, i. 
Gomer, Magóg, Maigia, Iabal Ⅰ no Eónae Ⅰ i. an 
scindser Ⅰ, Tubal, Masoch, Tirus, Maisegda.

(B) Gomer imorro, is uada ataid Galladgdai, 7 is inan 
iadside 7 Gailli. Ainn aili doib Gailligregi.

(C) Teasallus ma Greguis ra eumdaig an cathaig diana 
aimm Tesalónica, 7 is inti ro follannaigned a flaithus. Is 
ud aimmniot in Tesail iar firind, 7 o <a> athair 
aimmniot an Greg.

(D) Ceitri mæ la Goimeir, i. Ripad Scot o taid Seuit; 
7 doib eiscein Ibaith mae Goimeir, senathar Feiniusa 
Farrsaid Ⅰ i. Feinius Farrsaid ma Baaith meic Ibaith 
meic Goimeir meic Iafeth Ⅰ.

(E) Na tri meic aili Goimeir, i. Aseeinex, otaid Régine, 
Erfam o taid Páplagoine, Togarm o tait Frigia 7 Ilia.
Scythia; and from him are Graecia Parva, and Graecia Magna, and Alexandrian Greece. Of him also are the people of all Europe.

Moreover it is of his progeny that is every Taking which took Ireland, save only Cessair.

95. (A) Of the children of Iafeth here now. Iafeth son of Noe and Olivana his wife, they had eight sons, Gomer, Magog, Madai, Iabal or Iavan, [the eldest], Tubal, Mosoch, Thiras, Maisegda.

(B) As for Gomer, of him are the Galladagdae [= Galatae], and they are the same as the Galli. Another name for them is Gallograeci.

Why is the seed of Gomer son of Iafeth called ‘‘Gallograeci’’? They were fundamentally Galli, says Isidorus: and the ruler of the land called Bithynia gave to the Greeks a portion of his land for giving him help. They stayed with him to oppose his brethren; and for that reason they are called Gallograeci, because they were fundamentally in part Greeks, in part Galli; and it will not arise that Gregus was a son of Gomer.

(C) Thessalus son of Gregus built the city called Thessalonica, and therein he ruled his kingdom. From him is Thessaly named authentically, and Greece is named from his father.

(D) Gomer had four sons, Rifath Scot from whom are the Scots; now he was Ibat son of Gomer, the grandfather of Feinius Farsaid [Feinius Farsaid s. Baath s. Ibath s. Gomer s. Iafeth].

Why are the Gaedil called Greeks of Scythia, seeing that fundamentally they are not of the seed of Nemed son of Agnomain? They are of the people of Scythia, for they are of the seed of Feinius Farsaid, who had the princedom of Scythia. However, he had not the kingdom of Scythia, but its princedom: and as they are of the progeny of Gomer, the Gaedil are called Greeks. We find it hard to disconnect them from Gomer on that account.

(E) The three other sons of Gomer were Aschenez, of whom are the Rhegini, Rifath of whom are the Paphlagonians, Thogorma of whom are Phrygia and Ilia.

(a) MS. -their, clumsily corrected sec. man.
SECTION 1.—FROM THE CREATION TO

Maigia no Meda mac Iaféd, *a quo* Meda; γ régabsal ochtar o Meadaib rigi an domain.

Ionán mac Iafeth, is uaidib-séin ataid Iondaid, γ is uad rasgeinseadar Eoldaid. Oeus ainum aili do, Greg mac Iafeth. [Is uad] ainmniagter an cuiged berla na Gregi, i. an berla Eold[da, γ is ua]d ainmniagter Gregaig iar firnd. Uair is co Gregus mac Iafeth her|ar genelach Alaxandair meie Philip rig Greg, γ is uad Gregaig [I, . . .]cain. Oeus is uad adberar an Muir Bonda.

Coig meic aigi-sidi, i. Elisa, Taitsis, Seithim, Dodáinim, Gregus, Elissa *a quo* Eigeila, i. gcimilach Seimórum. Taitsis, is uad Taitsis γ Cilgeda. Seithim *a quo* Ioif mac Saduirn, amail adbeir lebar Augustin o Chathair De, γ uada Ceithagdai. Is uaidib-sein ainmnigther cathair na Cipricai, i. Ceithunt.

Dodáinim, is uadha-sidi Rodai. Is uaidib-sein ra foglad indsedara Mara Toirrian, cona cinelab examlaib, i. Inis Roid, 7 Inis Coirbóth, 7 Inis Sicl, 7 Inis Creid, 7 Inis Ceithiria, 7 Inis Rodaim, γ oiléna cirmda cle, incéch na ra thuirnsemar súnd, árdaig mi-chuíimi. Gregus *a quo* Gregaig.

Tubal, γ is uada atáid Iberdaid 7 Espandai: γ no comad mac d'Iaféd Easpanus o taid Espandai ||, 7 Celtiberdai, 7 Édaldaí. Uair Eiperus, do síl Tubail do chmel Iafeth, a quo Eipiritarum, γ ór gein Ioans rí na Heiperda. Is é cet rí da gab Románchu, γ is uad ainmnigther mí Ienuair, γ is uad Coirinti.

Massoch, γ is uada atáid Capadusdai. Tiruss, is uada atáid Tragdai. Maissegda, dibaid-sein.

Magóg, is uada atáid fir na Sechthia γ na Gaith, i. Gaiddil. Cuig meic lá Magóg, i. Baath, 7 Ibath, 7 Barachan, 7 Eemoth, 7 Aithchehta. Baath dono, mac dó-sein Feinius Farsaid, athair na Sechthegda. Feinius Farsaid dono,

(a) *Capaddai* written and γ changed clumsily to 6: (= dus), sec. man.
(F) Madai or Meda, son of Iafeth, *a quo* the Medes; and eight men of the Medes took the kingship of the world.

(G) Ianan son of Iafeth, from them (*sic*) are the Ionians, and from him were the Aeolians born. He has another name, Gregus son of Iafeth. From him is named one of the five languages of the Greeks, the Aeolian, and from him the Greeks are named authentically. For the genealogy of Alexander son of Philip, king of Greece, is traced to Gregus son of Iafeth and from him are the . . . (?) Greeks. Also, the Ionian Sea is named after him.

(H) He had five sons, Elissa, Tharsis, Cetthim, Dodanim, Gregus. Elissa *a quo* Aetolia, the pedigree-stem of the Siculi. Tharsis, from him are Tarsus and the Cilicians. Cetthim, *a quo* is Iuppiter son of Saturn, as the book of Augustine *De Civitate Dei* saith, and of whom are the Citii. From them is named the city of the Cyprii, namely Citium.

(I) Dodanim, from him are the Rhodii. By these people the islands of the Torrian Sea, with their various inhabitants, were appropriated, to wit Rhodes, and Carpathos, and Sicily, and Crete, and Cytherea, and the Balearic Islands, and very many other islands which we have not enumerated here, owing to failure of memory. Gregus, *a quo* the Greeks.

(K) Tubal, from him are the Iberi and the Hispani [or perhaps Easpanus was a son to Iafeth, and from him are the Hispani] and the Celtiberi and the Italii. For [it is] Eperus, of the seed of Tubal of the race of Iafeth, *a quo* the Epirotac, and from whom sprang Ianus, king of the Epirotac. He is the first king who took over the Romans. From him is named the month of January, and from him are the Quirites.

(L) Mosoeh, of him are the Cappadoeex. Thiras, of him are the Thraces. Maisegda is missing.

(M) Magog, of him are the men of Seythia and the Goths, that is, the Gaedil. Magog had five sons, Baath, Ibatch, Barachan, Emoth, Aithechta. As for Baath, his son was Feinius Farsaid, father of the Seythians. As for Feinius
mac Baaith meic Magóg meic Iafeth. Adheraid araile imorro is Feinius Farsaid mac Baaith meic Ibáith meic Goimeir meic Iafeth.


(O) Is andsin do randad an doman a tri randaib, i. Eóraip 7 Afraice 7 Assia. Secht mbliadhna deec ré scaillead na mherlad tanig an ced fer do síl Iafeth is an Eóraip, i. Alainius mac Ibáith meic Magog meic Iafeth meic Nae. Alainius, is uada atáid Frainge 7 Romanaig; 7 is amlaid thanig a tri meic laiss, i. Airmein, Negua, Issiecón: conad a tus ra elannaigsed na maen adehualumar.

(P) Saxus mac Negúa meic Alainius meic Ibáith meic Magóe meic Iafeth Meic Nae, is úad Saxain. Emotia mac Magóe, is úad fine thuaisceart an domain. Barachán, a quo Gaeidel, meic Eithcoir meic Bai meic Tai meic Barachain meic Magoch. Aithechtaig mac Magóch, is dia chloindséim na thuatha thangadar an Erinm ria nGáidealaib, i. Parrthalón mac Sera meic Sru meic Esru meic Paimint meic Aithechtaig meic meic (sic) Magóch meic Iafeth meic Nae: 7 Neimid meic Adnomain meic Paim meic Thait meic Sera meic Srú. Oeus adheraid aroili do lebraib corab ar slicht an meic do fagaib Parrthalon thair(b) do Neimead, i. ar slicht Adla meic Parrthaloin. Oeus clanda Neimid, i. Gáileoin 7 Fir Bolg 7 Fir Domnánd 7 Tuaith Dé Danund. As doib-sin do chan an file.

Magog mac an Iafeth . . . .

(a) At first written C (i.e., tri three): afterwards c-e was written flanking the i, to turn the word into ceitri four.
(b) The h-dot doubtful.
Farrsaid, he was son of Baath s. Magog s. Iafeth. Others say however that Feinius Farrsaid was s. of Baath s. Ibath s. Gomer s. Iafeth.

(N) As for Ibath, one of the two sons of Magog, his son was Alainius. He had three sons, Airmen, Negua, Isicon. Airmen had five sons, Gotus, Uiligotus, Cebitus, Burgundus, Longbardus. Negua had four sons, Vandalus, Saxus, Bogardus, Longbardus. Isicon, the third son of Alainius, had four sons, Francus, Romanus, Albanus, a quo Albania in Asia Minor, and Albanactus s. Britan s. Silvius s. Aescanius s. Aeneas s. Anchises, a quo western Alba, and Britus, from whom are called the Islands of Britain.

(O) Then was the world divided into three divisions, Europe, Africa, Asia. Seventeen years before the scattering of the languages there came the first man of the seed of Iafeth into Europe, Alainius s. Ibath s. Magog s. Iafeth s. Noe. Alainius, of him are the Franks and the Romans. And his three sons came with him, Armen, Negua, Isicon: so that on the hither side they begat those sons of whom we have heard.

(P) Saxus s. Negua s. Alainius s. Ibath s. Magog s. Iafeth s. Noe, of him are the Saxons. Emoth s. Magog, of him is the people of the north of the world. Barachan, a quo the Gaedil, s. Etheor s. Bai s. Tai s. Barachan s. Magog. Aithechtaig s. Magog, of his progeny are the peoples who came into Ireland before the Gaedil—Parthalon s. Sera s. Sru s. Esru s. Praiment s. Aithechtaig s.(a) Magog s. Iafeth s. Noe: and Nemed s. Agnomain s. Paim s. Tat s. Sera s. Sru. Others of the books say that Nemed was of the family of the son whom Parthalon left in the east, Adla s. Parthalon. Also the children of Nemed, the Gaiileoin and Fir Bolg and Fir Dommann and Tuatha De Danann. Of those the poet sang,

Poem no. IV.

(a) Disregarding the dittography in the text.
SECTION I.—FROM THE CREATION TO

(Q) Is iad tra na cineada sin i.e. clanda Iafeth, ra gabsad ferandus 7 flaitthus na Heorpa uili, 7 tuaiscert-leithi na Haissia: 7 is iad sin cuig prim-chinéla deg chlainni Iafeth cona fo-chinélaib: 7 ra scalbsadar feranda imda isan n-Aissia, i.e. o Sliab Mai 7 o Sliab Tur a tuaid co Sruth Danai 7 coruigi an Scéithia tuaiscertaig: 7 ra scalbsad an Eoraip uili, coruigi an aigen muiridi fuineada Insi Breatan 7 coruigi an Espain trenillig budeas, i.e. Tuillshliocht. Da chlannaib Iafeth meic Nae conuigi sin, cona prim-chinélaib 7 cona fo-chinélaib, 7 cona ngabalaib 7 cona ferandaib, itir Aissia 7 Eóraiph.

96. Na tri meic-si tra Nae ra thurirmsear romaind i.e. Sém 7 Cam 7 Iafeth: ria ndílimn rugtha an triur sin. Ocus adheraid arailí e rugad mac do Nae iar ndílimn, i.e. Eoinitus: 7 Úethán an rand ferand do gab, 7 as na tri randaib aili ra teibead a ferand. Ocus rob eastralagaí maith he, iar n-a òglaim o athair, o Nae.

97. Coba bean Nae, is i ra 'lig édach ré each iar ndílimn.

Eua ben Adaim, is i ra 'lig tonag di féin 7 do Adam ar tus, an tress la iar teacht a sruth Tibir diaid a n-aithrigi, iar n-a ùfchongar do Dia fuirri.

Catafol a n-ingin, rugad araith ré Cain. seitchi Phendain meic Adaim, is i ra 'ligh édach ria chách. Is uimpi doronad an t-éd.

Iafeth mac Nae, is e ra ‘seind eruit 7 organ ar tus iar ndílimn.

(a) Sem mac Nae, an cet goba 7 an cet cherd 7 an cet saer iar ndílimn.

Nae imorro, ra thindscaín tirfreach do deum, an cet bhiadain iar ndílimn: i.e. dorigiu ar 7 báin, 7 do chlándusair finneamn.

Cam mac Nae imorro runig sam 7 aireheadal 7 filidecht ar tus.

Ora airig tra Cam iarsin co tiéad an dili, 7 na faidí eá thircachtain co tiéad dilgend chlainnì Adaim, tria òngail Chain for a braithrib, do rindí tri colonnán ceithir-(b)shlis, i.e.

(a) The initial S is of an extravagant shape; it looks as though the scribe thought that it was a B.
(Q) Now these are those peoples, to wit the progeny of Iafeth, who took the territory and princedom of all Europe and of the northern side of Asia; and those are the fifteen chief people of the progeny of Iafeth, with their subordinate people. And they possessed many territories in Asia, namely from Mount Amanus and Mount Taurus northward to the river Don, and to Northern Scythia; and they possessed all Europe to the ocean of sea in the west of the island of Britain, and to three-cornered Spain in the south, i.e. the Astures. (?) Of the progeny of Iafeth son of Noe down to this, with their chief peoples and their subordinate peoples, their takings and their territories, both in Asia and in Europe.

96. As for the three sons of Noe that we have reckoned above, Sem, Ham, Iafeth: before the Flood were those three persons born. Others say that a son was born to Noe after the Flood, named Ionitus. Ethan was the portion of territory which he received: out of the other three portions was his portion selected. He was a good astrologer, having learnt it from his father Noe.

97. Coba, wife of Noe, she it is who wove raiment for every one after the Flood.

Eua wife of Adam, she it is who first wove an apron for herself and for Adam, on the third day after coming from the river Tiber (sic: lege Tigris) after their penance, when God had commanded it to her.

Catafola their daughter, who was born along with Cain, wife of Pendan son of Adam, she it is who wove raiment before anyone else: about her was the jealousy excited.

Iafeth son of Noe, it is he who first sounded a harp and an organ after the Flood.

Sem, son of Noe, the first smith, the first wright, the first carpenter after the Flood.

As for Noe, he began to work husbandry in the first year after the Flood. He made ploughing and reaping, and planted a vineyard.

Ham, son of Noe, first attained to swimming and poetry and bardism.

Now when Ham understood thereafter that the Flood should come, and the prophets were foretelling that a destruction of the progeny of Adam should come, by reason of Cain's kin-
colaman d'aed, 1 colaman do criad, 1 colaman do chiaraidh. Oenus do gribh innti seola na haimisir cora mairid iar ndillim. Ra millead an colaman aeil 1 an colaman criadh, 1 ra mair an colaman chiareach. Conad he ra iadis seola na haimisir ria ndillim; 1 mairid iartain.

Oilibana a ben-sidi, 1 is i ra cet-cum edach iar ndillim.

98. 1 Grēcus mac Iathfeth, is 2Una in Grēg 3 Mór 1 in Grēg 4 Beg 1 Grēg na 5 Halaxandria. Espānus mac 6iathfeth, 6 tait 7 Espāndai. Gomerus mac 8Iathfeth, 9 dā 3mac 10lais, .i. 11Emoth 12i bath. 13 Emoth, is 13Una fine thuaiscirt in domhain. 14 14I bath, dā 15mac 16lais, .i. 17 Bodb 18 Baath. 18 Bodb, 19 diar bo mac 20Dohe. Eleus 21mac 22Dohe, trī 23 meic 24lais, .i. 25 Airmen, Negūa, Isicon. 26 Airmen 27imorro, 28 eōic meic 29lais, 30,i. 30 Gutus, 22 Cibidus, 33 Uligothus, 34 Burgundus, 35 Longbardus. 36 Neagūa 37imorro, trī 38 meic 39 leis, 40, .i. 41 Saxus, 42 Boarus, Uandalus. Hisicon 43 imorro, 44 in 45 treas mac 46 Eleus, 47 ceithri 48 meic 49 lais, 50, .i. Romanus, Frangus, 51 Britus, Albanus. Is 52 hē in talbanus sin 53rogab 54 Albain 55 ar 56 tūs 57 eona 58 chloind, 7 is 59 Una 60 ainnmigther 61 Abu: 62 eo ro indarb 63 a 64 brāthair 65 tar Muir 66 ucht, 67 conad Una Abanaich leatha Hoidia.

99. 1 Magoc 2 mac 3 Iathfeth, is 4 dia 5 chloind-6-sen na 7 tūatha 8 tāncadar 9 in 10 Erin 11 12 ar tūs || 12 ria 13 nGāicdelailb, .i. 14 Parrthalōn mac Sera meic Srū meic
murder against his brethren, he made three four-sided columns, one of lime, one of clay, and one of wax. And he wrote upon them the histories of the [ante-diluvian] age, so that they should endure after the Flood. The columns of lime and of clay were destroyed, and the column of wax remained; and this it was that related the histories of the Age before the Flood, and it survives thereafter.

Oliuana his [Iafeth's] wife, it is she who first fashioned raiment after the Flood.

98. Greucus s. Iafeth, of him is Graccia Magna and Graccia Parva and Alexandrian Greece. Espanus s. Iafeth, from whom are the Hispani. Gomer s. Iafeth had two sons, Emoth and Ibath. Emoth, of him is the northern people of the world. Ibath had two sons, Bodb and Baath. Bodb, who had a son Dohe. Elenus s. Dohe had three sons, Airmen, Negua, Isicon. As for Airmen, he had five sons, Gutus, Cebidus, Uiligothus, Burgundus, Longbardus. Negua moreover had three sons, Saxus, Boar, Uandalus, Isicon moreover, one of the three sons of Elenus, had four sons, Romanus, Francus, Britus, Albanus. This is that Albanus who first took Alban, he and his children, and of him is Alba named: so he drove his brother across the sea of Icht, and from him are the Albanians of Latium of Italy.

99. Magog son of Iafeth, of his children are the peoples who came into Ireland at first before the Gaedil, namely Partholon s. Sera s. Sru s. Esru s.
SECTION I.—FROM THE CREATION TO

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Easrū meic Gàeidil Glais meic Niúil meic Fèinnusa Farrsaig meic Bathatha meic Magog meic Iathfeth meic Naé; no14 15Parthallon mac 16Sera 17meic 18Srū meic 19Easrū meic 20Pramint meic 21Aitheachda meic 22Magoth meic 23lathfeth24, 25. Oecs 20Neimead mac 27Adnoimin meic 28Phaim meic Thait meic 29Seara meic Srū 30meic Easrū, ṭrl. 20 31Oecs Clanda Nemid, 32i. 35Galeōin γ Fir 34Bolce γ Fir 35Domnand γ 36Túathda Dē
Danand.

37Oecs fineada Cloind Beothaig meic Iarmuineōil Fatha meic Neimid, i. Túatha Taiden γ Domnannag dia roibí Conall Cruachain, γ Clanda Umoir, γ Cruithnich na Cruacha, γ aiemeada Sleich Uiri, dia rabadar na riga, i. Tindi mac Conraech γ Mae Ccoch γ Fir Chraibi, dia roibí Tindi mac Conraech, γ Eochaid Dala. Oecs airmid colaire eorob d’iairisma na fineadach sin Clanna Morna, γ sentuatha Condacht olcenha.37

100. 1Conad do na gabail sin Párrthalón γ Nemid, γ do genelaigib na tūath sin olcenha1, do chanad so—

Magog mac an Iafeth . . . .

2Seuirem do chllannaib Náe γ dia n-imthechtaib. Aidféidsam do chllannaib Gàeidil bodesta γ dia n-imtechtaib γ dia ngabhálaib.2

Miningad Gabal nÉrenn.

These two paragraphs are all that represents § I in Min.

μΛ 25 γ 40 μR 90 δ 14

101. Miningudh Gabal nÉrenn, γ a 1senchais, γ a rēmend 2rigraidi, amnuo sis, 3γ ethre i mbhōlo aissance, γ labra ōg 4dondni remunn, ō 5thosuch 6in libair ēanūas co tici 7so, ut 9dict historia. Hybernia

16 Parthallon β Pairrthalon β’; mhae β12 16 Searra β Serra β12
17 mhie β12 (hic et semper) 18 Sruth β12 19 Ehrn β12 20 Braimint
21 Earchachta β12 22 Magog β2 22 Iafeth β
21 me Searra me Sru ins. and erosed β 21 ins. me Naoi β
21 me Noe β12 26 Neimeadh β is naid (uadh β7) Neimeadh mhae β12
22 Achnomain β12 (mhb β12) 22 Paimm. Tait β12 22 Sera β12
22 om. β12 22 Clann Neimeadh β γ is o Neimredh β12 22 γ M
THE DISPERSAL OF THE NATIONS. 163

Gaidel Glas s. Nel s. Feinius Farsaid s. Bathath s. Magog s. Iafeth s. Noe; or Partholon s. Sera s. Sru s. Esru s. Brament s. Aiteechda s. Magog s. Iafeth. And Nemed s. Agnomain s. Pamp s. Tat s. Sera s. Sru s. Esru &c. And the progeny of Nemed, to wit the Galeoin, the Fir Bolg, the Fir Domnann, and the Tuatha De Danann.

And the families of the progeny of Bethach s. Iarbonel Faith s. Nemed, i.e. the Tuatha Taiden and the Domannaig, of whom was Conall of Cruachu, and the progeny of Umor, and the Cruithne of Cruacha, and sept of Sliab Fuirri of whom were the kings i.e. Tinde s. Conri, and Mae Ceeht, and the Fir Chraibi, of whom was Tinde s. Conri and Eochu Dula. And learned men reckon that of the relics of these families were the Clanna Morna and the old populations of Connachta in general.

100. So that of the said Takings of Partholon and of Nemed, and of the genealogies of those peoples in general, was this sung—

Poem no. IV.

We shall leave off from the progeny of Noe and their adventures. We shall tell now of the progeny of Gaeidel and of their adventures and their Takings.

101. An explanation of the Takings of Ireland, and of her history, and of her royal roll, here below; and a recapitulation of the narratives, and a clear statement of the matter before us, from the beginning.

\[ \text{om. } \beta^{12} \quad 32 \text{ Gaileoin } \beta \quad 34 \text{ Bolg } \beta \text{ Bholg } \beta^{12} \quad 35 \text{ Domhaind } \beta \]

\[ \text{Domhann } \beta^{12} \quad 36 \text{ Tuat } \beta^{2} \quad 37 \text{ om. } \beta^{312} \]

100. 1-1 om. \( \beta^{12} \) amhuil asbeart in fili \( \beta \), do reir in file \( \beta^{312} \) 2-2 not in M

101. This and the following matter down to the poem Gaeidel Glas fait Gaeil missing from \( \mu \)V. The text of the missing portion printed from \( \mu_{A} \), with variations from \( \mu_{R} \) unless otherwise stated. 3 scanchas 2-raide innso 3-1 ethre om. \( \mu_{A} \) ambeolu aisceisin \( \mu_{R} \) 4 duinn remund \( \mu_{A} \) 5-ach 6 ind 7 om. 8 indso 9 dieunt
of the foregoing book down to this, ut dicit historia. The island of Ireland is situated in the west; as the Paradise of Adam is situated on the southern coast of the east, so Ireland is in the northern portion, toward the west. Those lands are as similar by nature, as they are similar by their positions on the earth: for as Paradise hath no noxious beast, so the learned testify that Ireland hath no serpent, lion, toad, injurious rat, dragon, scorpion, nor any hurtful beast, save only the wolf. And so Ireland is called "the island of the west": "Hyberoc"(h) in Greek is called "oeccasum" in Latin; 'nia' or 'nyon' in Greek is called "insula" in Latin. [Now Hibernia is next to the island of Britannia: in extent of territory it is narrower, but in soil it is more fertile. This stretches northward from Africa, and its foremost parts tend toward Iberia,  that is, Spain } and the Bay of Biscay; whence also Hibernia takes its name. It is called Scotia also, because it is inhabited by the nations of the Scots. Within it is no serpent, rare bird, nor bees; to such an extent— not at this time  that if anyone were to scatter in any place amongst beehives dust or gravel carried from thence, the swarms would desert the honeycombs.] [The Scoti are named from Scota, daughter of Pharao King of Egypt, who was wife of Nelius: they are called Feni from Fenius Farsaid }. The Scots are the same as the Picts, so called from their painted body, as though seissi!, inasmuch as they are marked with an impression of a variety of devices by means of iron needles and ink.] Moreover the country is called Eriu from the heroes. [Let him who readeth perspire!]

46 this is a gloss, marginal in μΑ expressed by initials s.q.l. in μΒ, s.q.l. 1.; in μΑ

(a) Read spatio.
(b) Read hacc.
(c) Read Hiberniam, and omit the preceding in.
(d) Read Scotia autem, quae ab Scotorum gentibus colitur, appellata.
(e) Read apis.
(f) Read pulueres.
(g) Read alvearia.
(h) The final c must be read as a Greek sigma: 'hyberoc' is meant for ἴβηρος, as 'nyon' for νῆσος, accusative of νῆσος.
SECTION I.—FROM THE CREATION TO


Sem rogab i n-Aisía n-ait . . .
Tricha mac min monar nglé . . .


Magog mac an Iafeth.
102. Now of the three sons of Noe were filled the three divisions of the earth, Europe, Africa, Asia. Sem s. Noe settled in Asia, and twenty-seven nations were descended from him therein. Ham in Africa, and thirty nations from him therein. Jafeth s. Noe in Europe and in the north of Asia, and fifteen nations from him therein: de quibus hoc carmen,

Poem no. II.
Poem no. III.

From Jafeth is the north east, Scythians, Armenians, and the people of Asia Minor, and the colonists and nations of all Europe, with the people of the islands that are over against it from the south, north, and west, and from the Riphean Mountain out of the north to the shore of Spain. Jafeth had eight sons, one of whom was Magog: he was the eighth son. Magog had two sons, Ibad and Baad. From Ibad afterwards came the rulers of the Romans. Baad had a son Fenius Farsaid, from whom are the Scythians: of his seed is Gaedil. From Ibad are the Franks, Romans, Saxons, Britons, and Albanians. From Magog son of Jafeth are the peoples who took Ireland before the Gaedil, Partholon s. Sera s. Sru s. Esru s. Brainen s. Aithech s. Baad s. Magog s. Jafeth s. Noe: Nemed s. Agnemain s. Paim s. Tait s. Sera s. Sru s. and the progeny of Nemed, the Gaileoin, the Fir Bolg, and the Fir Domann. De quibus Finntan cecinit,

Poem no. IV.
THE VERSE TEXTS OF SECTION I.

I.

R₁ § 7 (L 1 β 8 : F 1 β 28). R₂ § 15 (V 1 γ 23 : E 1 β 38 : P 1 β 32). R₃ § 88 (β 34, 14 : β₁ 34. 30 : β² 10. 15 : M 267 γ 47 : H 102 a 30).

1. Sluag naid chlòe cūa-chel,
   Nōe nir bo niath-lén,
   sceil co 11. 11. 12. 12. 11. 11. 11. 11. ro glèad gēr—
   Sēm, Cam ocus fāfēth.

2. Mnā cen mūnd, mór-ēba,
   Coba, brīgda in bāin-ela.

II.

R₁ § 8 (L 1 β 14 : F 1 γ 2). Min § 102 (μ₁ 25 δ 23 ; R 91 a 23). R₂ § 89 (β 34. 29 : β₁ 34. 47 : β² 10. 29 : M 267 δ 15 : H 102 a 39).

Sem rogab i 4. n-Assia n-a'it:
Cam cēn chländ sin Aftaīc;
Tafēth uasal 11. is a 12. maic,
Siat rogabsat 14. i n-Eoraip.

1 Semh β dogab F μ₁ H rogab dittographed μR roghallh β²
2 rogob M 3 ind μ₁ an β H ina β² 4. n-Assia L Aissia F μ₁ β H
   Asia μR β² 5 Camh β 6. gonadh β₁ i. β² 7. claind L clainn μ₁ R
cēn μ₁ H cleinn β chlòinn β₁ clann β² cleind M 8. in μ₁ μR san
THE VERSE TEXTS OF SECTION I.

I.

1. A host that a wintry death would not subdue,
   Noe, there was no hero's weakness,
   a story with horror has been made clear with
   keenness—
   Sem, Ham, and Iafeth.

2. Women without evil colour, great excellences,
   above the Flood without extinctions,
   Coba, vigorous was the white swan,
   Olla, Oliva, Olivana.

β392 H 12 Iafedh V Semh Camh (7 ye) Iatafen E Iaphtet β12 (not β) Iathfeth M

2. 1 nan L 2 evoutin P, gen β gan β12 can H 3 mideng P
   mhidhen β mhidhen β12 micing H 4 moreua V morfeabha V morfeabh
   E morfephai, P mor Ebha β1 nior Ebha β1 nior obha β2 moireba M
   moireaba H 5 gan EP β392 can H 6 dighada VII dibhada β
diobhadha β12 7 Cobba L Cobha E β392 8 brighdha VP brigha β
   brioghdha β12 brig H 9 an H 10 baneala PE banca V mbaineala E
   banealai P baneala β hen ahal β12 11 Ola changed by re-inker to
   Ollai, P 12 Oliba Olibana L Ollia Olibana E Olipa Olipă P Olina
   Oliuana β Ollia Olivana β1 Oilla Olibana β2 Oliba Olibana M Oliu
   Olibana H

II.

Sem settled in pleasant Asia;
Ham with his progeny in Africa;
   noble Iafeth and his sons,
   it is they who settled in Europe.

β3a H ann β3 sa nAfraic M 9 Aifraice L μA Aiffracre F Aiffraic β1
Aifrie β2 Afraice H 10 Iafiathe F Iafedh μA Iaphtet β11 Iathfed M

11 om. is μR 12 me F, nec μA meie μR M mhac β392 13 is iad
dogab sin F hitre trebsat μA ite rebsat μR is iad reghabhset Eoraip
β392 (roghabh in Euroip β3a) is iad roghob an MH (dogb an H) 14 sin
Eoraip F: om. in μA
III.

R1 ¶8 (not traceable in L: F 1 γ 10). Min ¶102 (μΑ 25 § 25; μR 91 a 25). R³ ¶ 92 (β 34 . 43: β¹ 35 . 14: β² 11 . 11: M 267 § 38: H 102 β 19).

1 Tríochta β triothchath β¹² (ad β²) 2-2 cennel comain μΑ chenel comol μR 3 mind F 4 is rad MH 5 einsit F einset μR β¹²

IV.

R¹ ¶ 10 (L first two and half quatrains frayed away 1 β 47: F 1 § 8). Min ¶ 102 (μΑ 25 § 42: μR 91 β 10). R³ ¶ 95, 100 (β 35 . 14: β¹ 35 . 30: β² 11 . 31: M 268 a 35: H 99 a 50).

1. Magog 2 mac an 3 Iafeth, 4 ata cinti a 5 chland:
6 dib 7 Parthalón 8 Banba,
9 ro bo 10 chadla a 11 band.

2. Ba 1 dib 2 Nemed 3 nöithech, 4 mac 5 Agnomain 6 öen:
7 ba dib 8 Gand, 9 dib 9 Genand,
10 Sëngand, 11 Slaine 12 sör.

3. 1 Gland 2 Eladan 3 imda,
4 fa dib 5 Bres, 6 can breig:
mac 7 Eladan 8 arm-gaith,
9 meic 10 Delbäith 11 meic 12 Nóit.

1. Magoth LF Magoch Min Magoe MH 2 mhae β² 3 Taphet β¹² Iathfeth MH (in ¹ 100) 4 ata cinti F ataseinente μΑ atachinte μR atachchinte β atait chinte β² taith einte β² ad aithindti M adaitinti H 5 chlaen F Min β² chlaen β²° 6 ins. reip μR: dibh β diobh β¹² 7 Partholon F Parthalon μΑ β¹² MH Partolon μR Parthalion β 8 Banbha β Banbha β¹² 9 do bo F ro po μΑ ro ba μR do bu β²° do ba H 10 chalma μΑ caidla μR caidla β¹² 11 hian F Min hband β hiam μR β¹²

2. 1 diibh β diobh β¹² 2 Nemid F μR H Nemedh μΑ Neimheadh β²° Nemad M 3 naethch F naethech μR naethech μR naethech β²° (ach β²°) naethech M naideach H 4 Agnumaid F Adnomain μΑ H
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III.

Thirty sleek sons, a brilliant fact, they sprang from Ham son of Noe, twenty-seven who are from Sem, and fifteen from Iafeth.

ehinsiat β cinseï M cinsed H 6 Cam μR 7 mec μA 5 Noe μΑβμR βοι2 Nace H 9 oech μΑβμR seacht H 10 fidhecht β1 fidhet β2

1 ar sin F nad a Šem μΑμR (nadh μΑ) fuil βοι2 dib H 12 Šem βοι2 μΑ M

12 om. is F μΑ M in βοι2 H 11 u. deg F do déc μR cuig deag β cuig deg βοι2 H cuic deec M 12 Iafedh μΑ Iaphet β1 Japhet β2 Iatfedh M

IV.

1. Magog son of Iafeth, there is certainty of his progeny: of them was Parthalon of Banba—decorous was his achievement.

2. Of them was noble Nemed son of Agnomain, unique; of them were Gand and Genand, Sengand, free Slaine.

3. The numerous progeny of Elada, of them was Bres, no untruth: son of Elada expert in arms, son of Delbæth son of Net.

Agnombain βοι2 Agnomen M 5 aen F μΑ ain βοι2 reic H 6 om. ba dib μR: ba dhibh β ba diobh βοι2 5 Gann F μR βοι2 8 is μΑ dibh β diobh βοι2 8 Genan F Genann μΑ Gaenam μR Gannam βοι2 10 Seangann μΑ Sengann μR M Seangand β H Sengan βοι2 11 Slainge β1 Slaingne β2 Slaene M Slane H 12 saer F μΑ MH saor βοι2

3. 1 clann F βοι2 clanna μR clanda H 2 Eladhan F Ealadain μΑ β1 M Elatha μR Ealadhain βοι2 3 imadha μΑ β imodha βοι2: om. μR 4 ba Min βοι2 H 2 Bress Min Breas β M 6 gan breice μΑ een breic μR gan bhoire βοι2 (br- β2) een breg M 7 Eladain μΑ M Elathain μR Ealadhain β Ealadhain βοι2 8 Telgait μΑ ghait βοι2 9 mhic βοι2 10 Delbæith μR Dealbhaidh β01 Dealbaith β2 MH (-dh β2)

11 mie βοι2 (mh- β2) Neid FH β 12 Neitt μΑ
4. 1meic 2Indai 3meic 4Alldai—
 5Alldai 6ba 7mac 8Tait,
 9meic 10Thabuirn 11meic 12Eno,
 13meic 13Baith, 14Ebaith 15ait.

5. 1meic 2Bethaig, 3meic 4Iardain,
 5meic 6Nemid 7hūi 8Phaim:
 9Pāimp 10meic 11Thait 12meic 13Sera
 14meic 15Srū, 16Brainin 17bāin. 15

6. 1Brainin 2meic 3Aithechta
 4meic 5Magog, 6mór 7blad,
 8ro-bās a n-a 9n-aimisr
10comthaidbsin 11ri 12Mag.

4. 1mac β32 2Innui L Indui μA Innui μR India β32 3mac β
   mic β32 4Alldai L μR Alldai F μA MH Allda β32 5Alldai L Min
   Alli F Allai β MH Allaidh β32 6fa MH 7μc A 8Taitt L μA
   Taid β9 mic β32 10Thabuirn F Tabuirn μA Tabirnn μR
   Tabairn β32 Thabairn M 11mic β μic β32 (bis) 12sic LF
   Ceno Min, Emna β H Eanna β32 Enda M 13Baath L β32 Baith μA β
   MH Baaid μR 14ins. meic L Min MH, mic β μic β32: Ebaith L
   Eaith F Ibaith μA Magoich μR Ebhaith β Eabhaith β32 15ait L
   μA H Baith μR.

5. 1om. meic Min; mac β μic β32 2Bethaig FM Bethach Min,
   Beothach β32 Beothagh β1 3ins. ba Min; mac Min mic β32
   4Iarboneoil μA Iarboneoil μR Iarbhoneoil β Iarbolnul β32 -boneil M
   -boneil H 5mic β32 (mh- β) 6Neimid FM Neimhídh β
   Neimhed β1 -mheadh β2 7hó L o F hua μA ua β37 hu M 8Paim
   LF Paim μR M Phaimp β Poimp β32 9Paim L (ye in mairn.), also
   μA MH Paimp β Poimp β32 10mac β32 (mh- β) 11Thaitt L

V.

R2 19 (V 1 8 9: E 1 γ 21: P 2 a 13: D from quatrain 10, 3 a 1). R2 386 (M 267 a 1: H 101 a 36). Also collated,
copy in Book of Ui Maine (U) 38 a 24.

1. 1Athair 2caich, 3Coimsid 4Nime,
   5in Rī 6uaisal 7ainglīge,
   ār 8Cuineid, ār 9Coinde, ār 10Cend
   11een 12tús, een erīch, een 13forecend.

1. 1atair U 2chaich M caith U 3coimsidh (the second i
and the dot of the d due to re-inker) P coimsich M coimsig H 1nim
4. S. Inda, s. Allda—
Allda who was s. Tat,
s. Tabarn s. Enda,
s. Baath, [son of] pleasant Ibath.

5. S. Bethach s. Iardan
s. Nemed grandson of Paimp:
Pamp s. Tat s. Sera
s. Sru s. white Briaint.

6. Of Briaint s. Aithecht,
s. Magog, great in renown:
there happened in their time
a joint appearance against a Plain.

Tait F μR βαι H Taitt μα Taid β 12 μie β372 37 Sera M
Seara β H Serra βαι 13 om. μie μα: μae μie βαι 15-16 Easru
ain βαι 16 ins. μie L μR M H, μae β: Binbhein F Easru Min H
Easr μe F Easru M 37 briaim μα a in MII.

6. 1 ins. μae β μie βαι μie MII: Braimid F Briamin μα Briamain
μR Briaint β Friaint μα Fiaint MII 2 ins. ba F Min: μae F Min β, μie βαι: ba μae dittographed, μR 3 Fattecht
L Aithichta F Pattecht μα Baith μR Eachadla βαι (dha β) Eachada M
μae μie βαι μie β 4 Magoth LF β Magoch Min Magoc MII
6 ins. ba L: moir β 7 ins. a βαι: bladh μα βαι blath β 8 robasu
nanimuir L ro bassa riana [i expounded] naimsir μR ro pass ria naimsir
μα ro ba sain a naimsir βαι (sain in naimsear β); do FM, da bas a
H ins also M 9 om. n- FM (sans F) 10 comthaidhsin L comthaibhsin
F eo taidhsin ria mag μα oca taisin dar mag μR com thaibhsa β gon
dubh sin a reimed βαι comthaibhsin M comtaib (with sin sprs. ye) H
11 re F R3 12 Magh β

V.

1. Father of all, Master of Heaven,
the noble angelic King,
our Champion, our Lord, our Head,
without beginning, end, or termination.

HU 5 μae maith Muire ingine M an ri H 6 uassal E 7 de E
ghe P -dhí H -glí U 8 cuindigh V, cuindhilh E cuinge (written over
and defacing another word) P cuinghíl U 9 coinadh V, -dhí E
g-i M -di H comsíd U 10 cenn M ceand U 11 gan PU, can H
(throughout the line) 12 tuis E 13 foiireann P foiireann M
foreand U
2. 1Ferr nā 2caeg rī 3in 4Rī 5raith 6lasndernad 7in 8maiss mór-maith, 9grāda 10Nīn, 11ćaem in cloth, 12arān 13issin 14cēt Domnoch.

3. 1Delbais secht 2nine 3sin Lūan, sin Mairt muir, 4talun 5toud-būan; 6sin 7Chētain, 8ćsea is 9grēin 10uglē; 11neōil 12is cōin 13Dia 14Darðaine.

4. Duine 1ro 2debad īarsin, 3debrad 4isin 5n-Aenditin,— 6teud, 7etir 8chois is 9ceond, 10assin 11doman 12ćaem 13coitchend.

5. 1Gnionirad 2tseisedh 3laoi lāin, 4aisneidfed 5dīn, 6in talman, thiar tair, an deilb 7n-ill-dathaig 8nAdhaim.

6. 1Cend 2Adaim 3airdire co 4hōg 5teud a tir maith Malōn: 6is 7tairis 8tēgaid amach 9srotha 10Parrdulis 11co 12bladach.

7. 1Bruinde 2ind 3Tir 4Harōin 5aird, 6a 7bru a 8Baibiloin 9bith-gairg, a 10chossa a 11Labain 12lēr-blā, a 13sliasta 14a 15Gogoma.

2. 1maraid dogres MU (-raigh U), fear H 2gach EP 3an P 4rig MU 5raith U 6lasmernadh V lasndernad E lasndernad PU (written over another word P) lasndern MS -san- M 7an H 8mais EPM om. U 9gradha VPU 10nimi EU 11coemda cloth VEP (coemda E caomdlha P), caem a cloth HU 12maeren EMHU aran P 13is E isin PHU isa M 14chet E cēdmonnac H domnach PU

3. 1dealbais PMH 2nimi HU 3sind VE isin P san H 4talom E, -am MH 5toum- VEPH 6sa VH san P 7ett- PU chedain M 8śesca P 9grian VEPMHU 10n- om. VEHU 11neōil MH nuiil EU. In U written over something else, apparently nuiil 12M 13om. dia MU 14-ṇeine E -aoine P diard-MU

2. Better than every King is the King of Grace by whom was made the great excellent world-stuff, the orders of Heaven, fair the fame, together on the first Sunday.

3. He formed the seven heavens on the Monday, on the Tuesday sea, earth with enduring surface; on the Wednesday, moon and bright sun; clouds and birds on Thursday.

4. Man, who was formed thereafter, Debrad! on the Friday,—he was taken, from foot to head, out of the fair common earth.

5. The works of the full sixth day
I shall relate to you in (this) good company;
[I shall tell of] the beasts of the earth, west and east, of the form of Adam, rich in colour.

6. The head of renowned Adam perfectly was taken from the good land of Malon: through which go forth the rivers of Paradise famously.

7. The breast of the man from lofty Aron, his belly from ever-fierce Babylon, his legs from Laban, a conspicuous land, his thighs from the country of Gogoma.

5. this quatrain in EP only: printed as in E, these variants from P: 1gnimrad 2sed 3lai 4aisneidhfit 5deghaill 6nillath 7nAdhaim
6. 1tucad (tugudh U) eund (ceand U) Adaim co hog || a fearand (-und U) molfaich (molbtaich U) Malon (Molon U) MU: ceand H 2Adhaim E, Aduim P 3oirdairce V airrdeire E airrdhre P airrdhre H (the mark of lenition scratched out) 4hogh PH 5tucadh P 6om. U 7the is sprs. ye E 8tec(ad) V tecaid MH tegait U 9srotha V (the a ye V) srota P 10Parrthais V Parduis E Partais P Parrthuis H Parrthais U 11go E 12bhladhaich P blatach U
7. 1bruinne E bruindi PHMU 2an MH in U 3fir EPU 4Haron EHH Harai H Hardon U 5and EU also H, but an i sbs. ye H 6a sbs ye E 1pru P 8Biblon E Lotain M Babilon U 9-garg EU lan-gaig M 10cosa E lama MU 11Laban EHMU 12leir mbla E leir bla H erbla U 13shiasda E: chosa M, lama H cosa U 14i U 15Goghoma V Gagoma E Gogomah- (no Gomaa sec. man. in marg.) P Gomaa M Gouma H Gogama U
8. Tri 3 tráth 2 d'Adam 2 ce 4 ammain 5 ar n-a 6 chruthugad 7 do 8 talmain; 70  
3 ardáig 10 Fir 11 do 12 bai trí tráth 13 ce 4 ammain n-a 15 churp 16 chám-gnáth.

9. Triar 2 ro 3 chruthaig a 4 chor 5 cain 6 ard 7 Fiv 8 "do 9 tráth 10 cen 11 anmain 12 "do 13 tráth 14 cen 15 ammain n-a 17 churp 18 chám-gnáth. 75  
3 allus 10 d'usce, 11 ba dia 12 deoin, 13 12 tess 13 tened, 14 tinded 15 aoir.

10. Adaig 2 Adaim fial 3 in 4 feth sa 5 ar 6 sléib 7 Parrduis 8 Partech; 9 ro 10 altuig 11 Tài 12 sín 13 gráine 14 "ar 15 eirtaid 16 "do 17 mór-18 sléib. 80  
3 cor 14 aoir.

11. Adraim, adraim 2 thusa, a 3 Đe!— 4 is e 5 eit-guth 6 do 7 raid 8 sè: 9 ac 10 Tài 11 sín 12 Eua 13 ãine, 14 and 15 dorigne 16 a 17 chet-gáire.

12. A chét-imthecht, 2 ce 3 nose 4 tóbar 5 Parrduis; 6 a 7 chet-rith, 8 rem 9 ce 10 oudaithe, 11 do 12 dechsaín 13 in 14 ãealaithe.

8. Three days had Adam without life after his formation from earth; because of a Man who was three days without life in His ever-fair body.

9. There were Three Persons who formed his fair body after he arose alive; sweat from water, it was with his good will, heat of fire, breath of air.

10. The night of Adam, generous the repose, eastward upon Pairtech Mountain of Paradise; he welcomed the sight of the sun over the top of the great mountain.

11. I adore, I adore Thee, God!—this was the first word that he uttered: When he saw noble Eve, then he made his first laugh.

12. His first walk—beauty of strength—to the Spring of Partech of Paradise: his first race, a course with swiftness, to see the birds.
13. Cőic 2lā 3dēc, 4nī 5lān 6sēch, d7 Adam is d8 Ena 9marān, eo 10torach 11doim 12dian 13saigid 15i 16nAenditin.

14. Dell; 2nathra, corp 2ncoir 4sēim 5tuc 4leis 5diabal 6tin 9droich-rēim; 10liter 11trias 12ro chau, nī 17as liach, 14Iac, Uau, Iac; Íath.

15. Atlā 2sun 3in 4féth—5rofess—ar a n-6 apar: Clē 7sech 8dess; 9ar 10is 11in 12lām 13chle chrom 14ro 15riged 16cosin 17uboll.

16. Iar 1n-imarbus 2dōib—nīr 3dlecht—4ro 5laite 5i tīr 6n-ärd 6nēgept; 7remes 16trī 11mīs 12arsin maidm 13rushbath 14rusēt 15ind 16cēn-phaílm.

17. Ro 2coimpred 2Cāin, 4nīr chān; 5ro 6coimpred, 7read 8Abiāl; do Cháin 9chērin 10in 11cēchta, 12ro len 13gūn na 14mallahta.


14. 1deab EPH deabh U 2natr- EPH 3aer U 4eim VH sein ED seinh P em M enah U 5tug E 6les D 7demin M diabal H demon U 8ro MII tre U 9droch-reim VE drochmen P droichem D n-drochmen M n-drochmein H drochmein U 10liter V 11tria ro can E triarachan D trias anchan M resar chau U 12ra H 13is MU 14a Ae Uau Í Aitha mss.; except Aithath P, ia uau; en iach M iac, uau, iath Ú

15. 1is he sin MU (e U) 2sum EPD 2an H 3fat U 5ro-fess ED ro-fess P ro fens M ra-fes H rotfeas U 4apur V abartar E apartar P ahar MU 7saech MIIH 8des EHU deas PM thes D 9air P arbatu MHU (gh U) 10issi VP as i E is hi M 11an EPH 12lahi EP laum D 13ehle eom VH: ele chrom E
13. Fifteen days, it is no idle tale, had Adam and Eve together, till a demon of misdeeds (?) reached them, on a Friday.

14. The form of a serpent, a body of thin air, the devil took to himself on the evil course: the letters through which he made incantation—a wretched affair—were He, Var, He, and Yodh.

15. There is the reason—it is familiar—why men say ‘Left beyond right’: because it is the crooked left hand that was stretched to the apple.

16. After they had sinned—it was not lawful—they were cast into the lofty land of Egypt: A space of three months after the transgression the one palm-tree fed and clothed them.

17. Cain was conceived, it was not long; Abel was conceived and brought to birth; to withered Cain of the shackle the deed of the curse adhered.
18. Lotar d’id(3)pairt dà réithe
    4Abéil, Càin nír 6chleithi;
    7nochor índraice 8leis in Rig
    9in 10idpairt 11rue 12leis 13Càin.
19. Tàinic rath 2ruithne 3Rig 4gríín
     5forsin 6idpairt 7rue 8Aibéil:
    9dè ro 10ín 11formad 12is 13ferg
     Càin colach na 14clàen-cherd.
20. (b) Rogab 2Càin n-a 3làim 4lùind
     5lecaín 6cintaig 7in 8chamuill:
     9co Haibél 10líim 11co 12lùindi,
     13conid 14ro 15marb 16d’àen-17buill.
21. Tuc 2Seth a 3làim re 4lecaín
     5ac faiséis fola 6in 7phecaid:
     8’sè sin 9in fer 10cén 11urchra
     arar 12fás in 13chàit-ulaich.
22. Adberait 2rìnd na 3heolaig,
     lucht in 4cénai il-4cheolaig,
     nach 5tásait na 6clocha ò 7chèin—
     10‘ò n lò 11rosfer fuil 12Aibéil.

18. Lodar HU 2idbairt E edbairt U 3rìthe D reithi H
    Aibéil MH Anél U 3ni MH gan U 6chleithi D cleithi E
    chleithi P cleithi H clethe U 7nochor ro gab ri na rig DE (gab D)
    nochor gab ri na rig P nor gab ri na rig M nochor índraice lasin ri H
    nochor ro gab in rig rel U 8lásin V 9ind VE ina P 10idpairt
    E idbairt PD eadbairt U 11rue P rug M 12leiss V lais P 13Caen U
19. Tàníc VU tamug D tanig H 2ruithni VPDH ruithi E
    ruithin M ruithen U 3rìgh VE ri H rìgrian U 4nel M 5for
    ind VDM forand E forin P foran H ár an U 6edpairt VDH iopairt
    (sic) E impairt P idbairt U: reithi M 7rug ED 8Abial VPDH
    Aibél M Abel U 9om. de M 10lion E 11formud V format PU
    12fàrg VMU ferree P 13cloen-redh V cloaín-cerd E
    -redh (no cloaín-cerd in marg.) P -redg D -cheurd M -cealg U
20. Gabh P -gabh D ragab H 2Càidin P 3laimh EP
    4luinn E: luind om. and sps. cl 5leca M leca U 6cintaich VD
    -taigh E chìmitach P chìntach M chìntaig H 7an PH 8chamhaill
    E camail P chamuill H camhaill U 9co Habial VEH co Hab. P
18. They went to offer two rams, Abel, Cain who was not noble; the King did not consider worthy the offering which Cain brought with him.

19. There came the grace of the brilliance of the King of Suns upon the offering which Abel brought: thence did envy and anger fill sinful Cain of the crooked crafts.

20. Cain took in his savage hand the guilty jaw-bone of the camel; to Abel he leapt with violence, so that he slew him with a blow.

21. Seth set his hand to the jaw-bone, on seeing the blood of the sin: he is the man without deficiency upon whom the first beard grew.

22. The learned tell us, the people of wisdom of manifold melody, that from a long time the stones grow not—from the day when Abel’s blood suffused them.
THE VERSE TEXTS

23. 1Rogabsat 2secht 3centie 4iar sain 5for 6Cain, 7iarsin 8finail;
  8enoe 10ceechtar a 11dā 12chos 13cain, 14is dā 15chnoe 16for a 17lāmaib.

24. 1Cnoc 2ina 3čétan, 4mo nūar,  
is 5enoe 6ceechtar a dā 7grūad:
  8tar 9chnoe 10a ētain, 11ro-12lāmaich, 13in 15tuball 16tērleic 17lāmaich.

25. 1Laimiāch 2digamus 3cen 4gāi  
is 5čet-fēr 6thuc  dā 7mnāi;
  8leis 10dorochair 11Cāin 12erom 13dia 14tērleic 15fēr in 16uboll.

26. Dā mac 1Laimiāch, 2lēchda a 3mbrīg, 
lubal 4is 5Tubalchāin:
  Lubal fuair 6crūit in 7ērā,  
8Tubalchāin 9in čēt-10goba.

27. 1Edpairt 2Abēil, mar 3adelos  
4rucad 5dia 6ēis 7i 8Parrdos;  
is 9ēis 10sin 11in 12rethe 13rān 14tēcad 15dar 16ēnnaic 17nāpram.
23. After that seven wens took hold upon Cain, after the kin-murder: a wen [upon] each of his fair feet, and two wens upon his hands.

24. A wen in his forehead, alas, and a wen [upon] each of his cheeks: through the wen of his forehead, very wretched!

25. [went] the apple which Lamech cast.

26. The two sons of Lamech, valiant their strength, Tubalcain:
Iubal invented harps of music (?), Tubalcain was the first smith.

27. The offering of Abel, as it hath been heard, was taken after him into Paradise; that is the very splendid ram which was given in place of the sons (sic) of Abram.
THE VERSE TEXTS

28. 1Crocenn 2ind 3rethe sin riám 4riaécht 5d’Abrām 6iá 7nAbiéal : 8itches 9im Crist 10ceu 11ie 12fósaie 13dí 14désceiplaib.

29. Daisia fa sead ainm 1in chroínd 2torad n-imda n-áloind, 3a Muig 4Aron a 5Parrdus— 6dí 7ndernad 8in 9t-imarbus.

30. 3A hocht eithreachat 2nóí cèt 4is 5míle, ní 6hímarbréec, ő rē 5ind 6Aidaim 7chētna 8ceain 9co 10Haprām, 11eossin 12n-athair.

31. 1Tricha 2nóí cèt 3bliadan 4mbān 5sāgāl 6Aidaim 7ria imrād : 8deich 9mlīdān, 9risin 10nīle, 11sāgāl 12a mū ā 13mōng-buíde.

32. 1Sāgāl 2Seith 3is cēl 4dám 5sin 6ēuig dēc ar 7nóí 8cētaibh : 9ēuig bliadna 10nóí cèt ro 11clos 12no 13co 14rug 15in 16t-če 16Enos.


29. this quatrain om. VEDHÚ 1an croíun P 2ditor. nindhá P 3amigh P 4Parrtos P 5-adh P 6an P 7-bhás, in marg. timarbus P

30. 1a hocht ceithreachad cem [cein?] glan, | mili ar noe cedaib bliadna, | o re Abraim chedna chlain, | co Hadam, cus in athair M 2noe V nai ced H 3mili HU 4-breg D himibrreg HU 5in P an H in U 6Adhaim VEU Adaimh P Adaim D 7cētna VII
28. The hide formerly of that ram came to Abram after Abel; it was seen about Christ without fault as He washed for His disciples.

29. Daisia, that was the name of the tree with much and beautiful fruit, in the Plain of Aron in Paradise—for which the sin was committed.

30. Eight and forty, nine hundreds and a thousand, it is no fiction, from the time of that same fair Adam to Abram, to the father.

31. Thirty and nine hundred clear years was the life of Adam with its fame; ten years, with all of those, was the life of his yellow-haired wife.

32. The life of Seth, I have that knowledge, fifteen over nine hundreds: five years and nine hundred, it was heard, until death took Enos.
33. Deich 3mbliadan 2nóí cēt, 3cen crāid, 4aēs meic 5Enosa, 6Cainām:
7nóí 8cēt 9acht 10a ēuc, 11co 12mbliaid, 13sāegal 14Malaleith mór-15glain.

34. 1Cūic 2bliadna 3sescat, 1nóí 5cēt 6do Iareth 7rīa 8ndul 9i n-ēc:
11trī 12cēt sescat 12a 13cēt ro 14clos d'15Enōe 16rīa 17ndul 18i 19Parrtos.

35. 1Ochtmoga 2bliadna 3co mblaid oecus 4nóí 5cēt do 6bliadnaib—
7is ē sin 5in 6sāegal 10seng 11tucad do 12Mathasalem.

36. 1Sāegal 2Laimiach, 3lūaiter 4lat, 5secht cēt 6a 7cēt 8scēhtmogat:
9sāegal 10Nēo, 11nōeb a 12blad, 13cēctea ar 14nóí 15cētaib 16bliadna.

37. Trī meic 1d'Adam 2ca mbāi 5cland—
Seth, 4Sile, Cāīn 5eāen-cam:
a 6teora mnā, 7būadhach 8brīg!
Olla, 9Pip, 10Pithêp.
Ten years and nine hundred, without vexation
the age of the son of Enos, Cainan;
nine hundred save five, with renown,
the life of Malaleth great and pure.

Sixty five years, nine hundred
to Iareth before going to death:
three hundred sixty and five was it heard
to Enoch before going into Paradise.

Eighty years with fame
and nine hundreds of years—
that is the stately life
which was given to Mathusalem.

The life of Lamech, to you is it mentioned,
seven hundred, five and seventy:
the life of Noe, holy his renown,
fifty over nine hundreds of years.

Adam had three sons who had progeny—
Seth, Sile, Cain perverse and crooked:
their three wives, victorious strength!
were Olla, Pip and Pithip.
38. Trí meic 'Nög nair "ceech "neirt,  
4Sem, 5Cam, 6Iafet "aurdaire:  
is 8"re 9Cam, 10calad 11ciapé,  
12ro 13scarad 14ind 15airdrige.

39. 'Cata 2Rechta 3ba ben 4Sem,  
Cata 5Chasta ben 6Iafeth,  
Cata 7Flauia, 8co 9ngrâd 10ngrimn,  
aím muá 11Cám, 12nocho 13ceil.

40. 'Cam 2ro gab 3i 4nAffraice n-ait,  
5Iafeth 6rogab 7i 8nEoraip;  
ní 9chelar 10duinne, dar Día!—  
Sem 11rogab 12úile 13i 14nAisia.

41. 'Trícha 2cined, 3râid 4nglan nglé  
5einsit 6ó Cham mac Nóé:  
a 7secht 8fichit, 9uíl 5ó 9Sem,  
10a cüie dée ó Iafeth.

42. 'I 2Sleib 3Radruip 4aided 5Seim;  
6bás 7Iafeth 8i 9Sleib 10Arméin;  
11i 12Sleib 13Raphan, 14râd 15nglan nglé,  
16-oth-hatham Cam 17meic 18Nóé.

38. This quatrain om. M 1Nai P Naé HU 2gach PU éch D éen H  
3nert U 4Seim P Semh U 5Cham ED Camh PU 6ins. is U:  
Iafeth PU 7aurdaire E oírdré P aídré HU 9is ria  
VPH his ro Cam ED 9Camh U 10caladh VEU 11ciabé EH cié P  
cebe U 12do H 13scaradh VU sgarad P 14int D an H in U  
15airdrigh E n-aidrighe P ard. 11

39. 9Catirasta U 2Reacht H 3fa bean M 4tSem V  
tSeim P tSeim H Semh U 5Casta EDHU Gasta P 6Iafeth V  
Iafet P Iathfred M 7Flain M Fláigia H 8go U 9ngrâd VPU ngrain M 10ngrind VPHU grind E 11Cam P 12nocha PDH  
13ceiliam E cheilm D ceilim PU

40. 1Camh P 2ragab H rogabh U 3ind VP inn E an H  
4om. n VP; Affraic P Athraic M Affraic U 5Iathfred M 6dogab H  
râgab U 7inn V inn P an H 8nEoraip E 9cel ar P cheil ar  
duine D cheil arduin U 9ůnúi H duine all other mss. except U  
10rogob M ragab H 11huile D níl MHU 12inn VE an H  
13Aíissia VPH Aíssia EDU

41. This quatrain om. VDU; follows quatrain 21 in E. In M the  
quatrains in this part of the poem are in the following order:—37, 40,
38. Three sons of noble Noe, of every [kind of] strength
Sem, Ham, glorious Iafeth:
from Ham, for all his firmness,
the high-kingship was sundered.

39. Cata Rechta, she was the wife of Sem,
Cata Casta, the wife of Iafeth,
Cata Flavia, with pleasant love,
was the name of Ham's wife, I conceal it not.

40. Ham settled in pleasant Africa,
Iaphet settled in Europe;
it is not hidden from us, before God!—
Sem settled altogether in Asia.

41. Thirty races, a pure, clear saying,
sprang from Ham son of Noe:
twenty seven, which are from Sem,
fifteen from Iafeth.

42. In the mountain of Radrap the fate of Sem;
the death of Iafeth in a mountain of Armenia;
in the mountain of Rafann, a pure, clear saying,
the great sleep of Ham son of Noe.
43. 1AIRDE 2HAIRCÉ, 3BAILE 4ITÁ
5TRIEHA 6CUBAT 7CUTROMA;
TRI CHÉT 8CUBAT 9I N-A 10FAT;
11N-A LETHET 12CÓICA 13CUBAT.

44. 1ÓEN-2CHUBAT 3N-A 4TIGI 5THAIR,
6TÍR 7FID 8IS 9BIDUMAIN:
10BIDUMAIN 11IMPI 12ÉEN BRÓN,
13DIA 14MUIG 15DIA 16MEDÓN.

45. A DORAS 1ASSAN 2SLISS 3SÓER,
4AMAIL 5RO ORDAIG 6NOÉ 7NÓEM;
8DÁIG 9RO OSLAICED 10A TÓBE 11THAIR
12ÁIR CRÍST, ÁIR 13CÉIN, ÁIR N-AUTHAIR.

46. TRI 1CÓÉCAIT 2MILE CO 3MÚÁID
4AIRDE 5THAIR 6NOITIG 7NÉMRÚAD,
CÚECA 8MILE 9TAR 10CECH 11LETH
12ROGAB 13IN TOR 14TRÉN 15RÍGTHECH.

47. TRÍ 2CEARTH 3TRÍ FICHET, 4FIR,
5ÁIREM 6THOISECH 7IS TRÉN-8RÍG
9LASANDERNAD 10THAIR 11IN TOR,
IN 12NÉMRÚAD, IN 13NÁBEODAN.
43. The height of the ark, a place in which are thirty balanced cubits; three hundred cubits in its length; in its breadth, fifty cubits.

44. One cubit in its thickness eastward, what with wood and pitch: pitch about it without regret (?), outside and inside.

45. Its door out of its free side, as holy Noe ordained; for He would open its side eastward, our Christ, our Head, our Father.

46. Thrice fifty miles with victory was the height of the famous Tower of Nemrod; fifty miles over every side did the strong royal Tower contain.

47. Thrice four men and three score, truly, the reckoning of leaders and strong kings by whom the Tower was made in the East, including Nemrod and Nabeidon.

faded) ardaigh U: co rois foslaic a taeb thair M 6 roslaicedh V roslaiced ED hoslaiced P foseail H oslaicthi (om. ro) U 10 om. a VEP: taeb VD taobh P thaeb H taib U 11 taal HU 12 ar Crist chaem ar ar n-athair M ar taeb (sic) uais ar innathair U 13 cend EH

46. 1 coecat V choicat E la P choica (with a d apparently following, but erased) D chaeacal M 2 cubat EP milh U 3-dh EPU 4 ins. fa he M, ba he U: arddi E airdl MIH 5 tuir E in tuir MU 5 noithihe VE noite P om. MU naithid H 7-dh E Neamruaid M Neamrudid _with attempt sec. man. to turn the first d to an a U 8 mili MIH 9 dar E for HU 10 gach VEPDU each MIH 11 leath M 12 rogob M do gab H -bh U 13 an PH 14 trenulliach M 15 rigtheach V -tech PH righeanach U

47. 1 om. M 2 chetair E cethruir P ceathrar M ceathair HU 3 ar ficht instead of tri f. M: tri xx. feit fir (sic) U 4 co M 5 dairim V dairem P airm EU 6 tuissec H taissec P toissec D thaiseach M toissec H taiseach U 7 in M 8 ri E righ PU 9 lassendnadh V -adh also E -eamin- M lasadngadh U 10 tair VP their (the lenition mark faded) D thair HU 11 an PH 12 -adh U 12 Nabgadon VPDU -gaton P Nabhgadon U
48. 1Amasur Amabad M 2Asur P Asur HU 3Baad D Baadh (written like bacc) E Ibath H Ibhadh U 4om, n. VPH 5Latin E Laidin HU 6am H 7-bhard U 8Gregus MH 9mac Gomer gle M 10Emir V Eimer P Emer MH 11Sale U

49. 1Am MII: Imodlbt U 2Bodh VII Bodh EPDM 2Baritus (the o expunged) V Britts E 4gan brath P co mblad MU (-dh U) 5um P 6Gomer H 7am H 8Garan V Garadh U 9um P 10Garath M Scotus H Seithius U 11Seotus H Gothius U 12Dardarn (but the second compendium perhaps to be read ai) I

50. This quatrain om. VED, in this place in PM, and in HU at the end of the poem, where it is more appropriate so far as the sense is concerned: the version of the last line in H is probably correct, as it ends with the word athair. 1Rig U 2talmhan U 3an H

49. Including Bodb and Britus without deception, Germanus and Garad, Seithus and pure Gothus, Dardan and swift Sardan.

50. King of the earth and of the lords, the King who prolongeth every life, may He make enduring my form, my body though the abbot and the high king be alike.

51. The languages were dispersed for them, for the subjection of Nemrod, great in strength; and the Tower was overturned, so that their pride was humiliated.

52. Five years and forty fair, a thousand seven hundreds of years, from the superb beginning of the world, till the Tower of Nemrod fell.
53. "I m-Maig 2Senair, 3arsin Tor,
4ro 5tinólad 6in 7chóem-seol,
8sin 9chathraig 10Ibiténa,
11do 12foglam na 13n-il-bërla.

54. "Eólaig na 2mberla, 5is 4blad 3bind
ar 6a n-érgna 7nósturim,
im 8Feinius 9Farsaid 10co 11rath,
7 im 12Chai 13cain-brethach.

55. "Hiruath, 2Nenual bráthair Niúil,
37 4Gáedel mae 5Ethiúir,
6Dauid 7 Loth 5na land,
8Saliath, 9Nabgadou, Forand,

56. "Talemon, 2Cainan, 3ni 4chel,
5Caleph, 6Mored, Gad, 7Gomer,
8Etrichiu, 9Bel, Bobel 10binn,
11Ossi, 12Essu, 13Iochim,

57. "Hidomus 2is 3Ordmor ard,
4Achab 5is 6Ruben ro 2garg,
8Humelehus, 9Ionaín an,
10Affraim, 11Srú, Iar mae 12Nemán.
53. In the plain of Senar, after the Tower, was the fair school assembled, in the city of Ibitena, for learning the manifold languages.

54. Those skilled in the tongues—'tis tuneful fame—for their cunning I enumerate them: including Feinius Farsaid with grace and Cai of the just judgements.

55. Hiruath, Nenual brother of Nel, Gaedel son of Etheor, David, Loth of the blades, Saliath, Nabeodon, Forand.

56. Talemon, Cainan, there is no concealment, Caleph, Morced, Gad, Gomer, Etrochius, Bel, tuneful Bobel, Ossi, Issu, Iochim.

57. Hidomus and lofty Ordmor, Achab and very rough Ruben, Humelchus, brilliant Ionan, Affraim, Sru, Iar son of Nema.
58. 1 Nél mac 2 Féiniusa 3 nír 4 bfann 5 luid 6 i 7 nÉigépt, 8 co 9 Forann; 10 i 11 í ferann 12 Éigépt 13 Íartain, 14 rued 15 Gáidéil ár n-athair.

58. 1 Niul U 2 Feinius P Foeniusa D Féiniusa M 3 nar MH 4 bfánd VPH fann D Íann MH fand U 5 luidh E luig H 6 an EH 7 Éigépt EHU Eigipt P Éigipt D Éigép M 8 go D re M iar U

VI.

R³ ¶ 28 (B S γ 53: M 265 a 40).

1. 1 Tobair 2 Parrduis, bún an 3 blad 4 dianáid aínm 5 Nuchal níam-glann; 6 síth ni, ní 7 threág a 8 threóir ceithri srótha 9 sőer-cheneoil.

2. 1 Fisón 2 sufflatio arfas, Geon 3 felicitias, velocitas Tigris trén, is fertilis 4 Eurfraiten.

3. 1 Fisón sruth ola, 2 sair suaire, Tigris in Ín, siar 3 sőer-chuairt, 4 Eufraites in mil, 5 fódess, Geon in loim, 6 thuaidh 7 tibes.

1. 1 tobar B 2 Parrtuis B 3 bladh B 4 dianadh B 5 Nuchul B 6 sighn it ass B 7 truag mss. 8 treoir-B 9 saer M -cheneoi B 2. 1 Fisson B 2 suffatio B suffaitio M 3 sic M (which must be retained for the metre): -itas B 4 Eofraiten M

VII.

R³ ¶ 66, 89 (β 34. 20; β1 34. 39; β2 10. 21; M 267 8 6; H 102 a 35).

1. Cét 2 aimsir 3 in 4 bethad 5 bind 6 thá Adam co dílindi, sē 7 bliadhna 8 eōicat, 9 rād ngle, 10 ar 11 sē 12 chētair ar 13 mile.

1 cead β 2 aimsir MH aimsior β 3 an H β 4 beath H bheatha β bhethadh β 12 bhinn β 13 ort M ató H atá o Adhamh
58. Nel son of Feinius who was not weak went into Egypt, to Piarao; in the land of Egypt thereafter, was born Gaedel our father.

VI.

1. The spring of Paradise, lasting its renown, whose name is Nuchal of clear brilliancy; there extend from out of it, not miserable is its strength, four rivers of free nature.

2. Phison was revealed as susflatio, Geon as felicitas, strong Tigris as velocitas, and Euphrates as fertilitas.

3. Phison a river of oil, gently eastward, Tigris wine, a free circuit westward, Euphrates honey, southward, Geon milk, which laugheth northward.

VII.

The first age of the tuneful world from Adam to the Flood, fifty-six years, a clear saying, over six hundreds and a thousand.
VIII.

\[R^3 \mid 66 \ (II \ 98 \ a \ 3)\]

Dia Haine doenus inti,
isa n-aire comlain chinti.
Dé Mairt dolodar amaeh
asin lestar chaem-chlarach.

IX.

\[R^3 \mid 68 \ (II \ 98 \ a \ 21)\]

1. Ceatrar as (s)ía saegal slán,
indisis Cánoin chomslan,
Adam, Iareth, aíllí \((a)\)geal,
Náe nar is Mathasalem.

2. Trícha ar noi cetaib ean ail
saegal airmidnech Adaim;
da dó sescat noi eit eain,
saegal Iareth abrad-chain.

3. A noi sescat ar noi eit
do Maithisailem, ni breg:
caoga ar noi eit, nir bo liach,
saegal Naeé meie Laimfach.

\((a)\) geall \(ms\).
VIII.

On Friday there was the ingoing into the ark complete, appointed.
On Tuesday they came out from the fair-boarded vessel.

IX.

1. Four who are longest of complete life, the perfect Canon hath related:
Adam, Iareth, a bright praise, noble Noe and Mathasalem.

2. Thirty over nine hundreds without reproach
the venerable life of Adam:
nine hundred sixty and two fair,
the life of Iareth of the fair brows.

3. Nine hundred sixty and nine
to Mathasalem, it is no falsehood:
nine hundred and fifty, it was not pitiful
the life of Noe son of Lamech.
NOTES ON SECTION I.

Prose Texts.

First Redaction.

(For the explanation of the asterisk see the beginning of R².)

1, 1*. Facit shows that \( \alpha \) R¹ worked on an ante-Hieronymian text of Genesis. The Vulgate has *creavit*, as in R³ \( \| 20 \).

The gloss in R¹ is of some critical importance. It is absent from \( \| 1 \ast \), therefore it was not incorporated in the text of *Q. In LF it appears in the form \( \| n \tilde{f} \mid \ldots \) fairseom, to which F (and L sec. man.) add f\( \tilde{e} \)\( \tilde{i} \). The version in *X is preserved in R³ \( \| 20 \); there we have the older feisin. In LF n\( \tilde{a} \) foricend precedes fairseom, in *X it follows fairseom feisin. Such a shifting about of words is practically diagnostic of the incorporation of a superscript gloss, therefore n\( \tilde{a} \) foricend must be a further glossarial addition made after the incorporation of the original gloss with the text. The history of the interpolation was therefore as follows:

(1) The gloss existed, interlined or marginal, in \( \sqrt{LF\ast X\ast Q} \) in the simple form .i. n\( \tilde{f} \) \( t \)osach fairseom: a very natural comment—"In the beginning God made . . . . (note, that He hath no beginning)."

(2) \( \alpha \ast \) *Q was copied, without the gloss, or at most with it in an interlineation.

(3) There must have been a ms. \( \sqrt{LF\ast X} \) in which the gloss was incorporated, and to which n\( \tilde{a} \) foricend was added glossarially. (In R³, these words must have been still interlined in \( \sqrt{BMH} \), for B has them in a different place from the other two mss. of R³.)

(4) From this ms. \( \sqrt{LF} \) and *X derive. But as F generally displays closer affinities with *Q than with L, we must suppose that L has undergone scribal distortion or editorial manipulation in deriving from \( \sqrt{LF} \). If we had more of *X, we should probably find it nearest to \( \alpha \ast \) R¹: F and *Q must on the whole be good copies of \( \sqrt{LF\ast X\ast Q} \).
as they are in close agreement: L is the farthest away from \( \infty \) R^3.

2, 2*. Here again we find evidence that \(*Q\) represents an older text; in 2* we have cî tumus, olchena, Æendidin as contrasted with chétus, archena, Æine, in 2. Dorigne and the consistent spelling -nd- are also older than doringne and the spelling -nn-. In these readings F shows a closer affinity to \(*Q\) than to L.

Soillsi aingel is an attempt at a solution of the old puzzle, as to how light could have been created before the luminaries: see Augustine, Civ. Dei xi. 9. The creation of the angels upon the First Day is usually described in summaries of the Creation such as this: for example, in the Arabic Book of the Rolls:¹ "The Holy First Day, chief of Days: early in it God created the Upper Heaven and the Worlds, and the highest rank of Angels . . . and the Archangels," etc. So in Isidore, Etym. v. 39: Prima aetas in exordio sui continet creationem mundi. Primo enim die Deus in lucis nomine condidit angelos. And in the old English Lyff of Adam and Eve (ed. Horstmann, Sammlung altenglischer Legenden, p. 220 ff.): "God as his will be himhte to make liht: and bo he made angelus."

Firmament. The absence of the definite article shows that the writer took the word, which he found in his Latin Bible, for a proper name.

The reading in F, neam i. firmamaind, is a misplacement of a gloss, for neam must originally have explained the difficult word firmament, and not vice versa. The gloss must also have been in \(*X\), for in R^3 § 20, third interpolation, it has displaced firmament altogether. That \(*X\), and not \(*Q\), is the source of this passage is shown by its use of nem-chruithaig as against the n-čhruthach of F* Q. This excerpt from \(*X\) is further instructive, as it shows that all the dates are interpolations. They precede the works in \(*X\), but follow them in the other mss. The original text was therefore a bald list of the works of creation—"He made first the formless mass. He made Firmament. He made Earth and Seas," etc. The names of the days were interlined as

¹ Ed. Gibson (Camb. Univ. Press), transl. p. 3.
glosses, and taken in at different times and in different places. They were not securely in the text even in L for at least three of them have been inserted sec. man. in that ms.

After tondaitechta, the words in mara in LF and na fairre in *Q kill one another. They are both glosses, inserted independently by readers who knew or discovered for themselves that marine creatures were created on the Fifth Day. It follows almost inevitably that ind ácoir and in talman are glossarial also.

Dia after ro chumsain is correctly omitted by E; as it has entered the text before iurom in *Q, and after it in √LF*X, it is suspect on the principle already set down. Most likely it remained as 5 till late in the R² tradition. In the original text, the verb ro chumsain, like dorigni, had no subject expressed.

Oipriugad for foirbthiugad is another mark of affinity between F and *Q.

1 nī .writeFilet follownaclit itir may perhaps have been suggested by the OL text requicuit ab omnibus operibus suis quae inchoavit Deus facere (cf. LXX,ὁ ἡμέραν ὁ θεὸς ποιήσατα)—an implication that the Divine energy continued after the accomplishment of the Creation. As it occurs in F*Q it must be original, or a very early interpolation: more probably the latter, as it is absent from *X.

1 dorad beudachtain foraib in R² must have been inserted after the incorporation of the first leaf of *Q with that text. It is unknown to LF*X, and breaks awkwardly into the sense.

Foraib is almost certainly a copyist's mistake for fair: he forgot that the blessing was upon the rest-day, not upon the creatures (Gen. ii. 3).

2A (in R²). A group of three late interpolations (y¹, y², y³), which (like the gloss at the end of 2* just noticed) entered the *Q tradition independently, after its first leaf had been separated from the rest of R¹. The first two were borrowed by yR², but the third was ignored: as yR² was nothing if not acquisitive, we infer that *Z, his copy of R², did not contain it. Y², which is a natural pendant of Y², was the first of the three to make its way into the text: but y¹ y² must both have been no more than marginal notes in *Z, for yR²
has inserted \( y^2 \) before, not after, the list of the works of Creation, and has taken in \( y^1 \) at a different place (\( \| 25 \)).

\( 1 \) a \textit{allus} is a gloss: it is not found in \( R^3 \), and therefore was unknown to \( ^bZ \).

The original purpose of \( y^2 \) was to show that Adam was made from the four elements. A further interpolator has confused this by inserting the specification of the countries from whose earth Adam was fashioned. \( YR^3 (\| 25) \) has discovered anew the purpose of the passage, and has expressed his discovery by adding the comment is \textit{amlaid} . . . in \textit{gach duini}.

For parallels to the ideas here expressed as to the materials from which Adam was made, see Stokes, \textit{Three Irish Glossaries} p. xi; \textit{idem, Man Octipartite (sic)}, in R.C., i, p. 261. The formation of Adam from the four elements is thus described in the Syriac \textit{Cave of Treasures}: \( ^2 \) “The angels saw the right hand of God opened out flat and stretched out over the whole world: and all creatures were collected in the palm of His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of water, and from all the air which is above, one puff of wind, and from the whole nature of fire a little of its heat and warmth”—and therewith made Adam. In the same work Budge quotes from a Coptic tradition preserved in \textit{The Discourse of Abbatôn the Angel of Death}, by Timothy, archbishop of Rakoti (Alexandria), to the effect that the clay of which Adam was made was brought by the angel Mûrîål “from the land of the East.” More specific but mutually contradictory information is afforded by various Jewish Rabbis on the subject. Eisenmenger\(^3\) quotes Rabbi Meïr as saying that the dust from which Adam was made was brought together from the whole earth: ingeniously deducing the fact from a combination of Ps. exxxix [Vulgate exxxviii] 16 and 2 Chron. xvi. 9. Rabbi ʻOshaya declares that the body of the first man came from Babel, his head from the land of Israel, his limbs from the other countries. Other theories are given in the same place, but none so specific as the version which has reached the Irish interpolator.

NOTES ON SECTION I.

For Garad, Arabia, Lodain, Agoria the homily on Creation in Lebor Brecc⁴ substitutes Malon, Arton, Biblon, Agore respectively. I can make nothing of these, unless "Agoria" be a misreading for "Moria": in some forms of Irish script capital M is not unlike Ag. Mount Moriah is alleged to have been the site of the altars of Solomon, David, Noah, Cain, and Abel as well as of Abraham, and is specified by Maimonides (Beit Abachria, c. 2) as being the source of the earth from which Adam was made. According to The Dialogue of Salomon and Saturnus,⁵ Adam was made of eight pounds weight of materials, which are specified, but here irrelevant.

The same authority agrees with y³ in saying that Adam was created as at the age of thirty, but the age of Eve is not specified. According to the Lebor Brecc homily, Adam was created nine months before Eve.

3. 3⁶. The legend of the Fall of the Angels, here introduced as a necessary preliminary to the Fall of Man, is part of the complicated angel-demon mythology that was absorbed from Persian sources and developed in post-exilic Judaism: quite likely it has its roots in the myth of the combat of Marduk and Tiāmat, which is the prologue to the Babylonian legend of Creation. Brought to shape by false exegesis of such scattered passages as Isaiah xiv. 12, Luke x. 18, Revelation ix. 1 ff., the story was taken over into early Christian tradition. The first of these passages, foreshadowing the downfall of the King of Babylon, and addressing him ironically as "Morning Star," has given the name "Lucifer" to the leader of the revolting angels: see Augustine Civ. Dei, xi. 15. The story appears in most early paraphrases of the Biblical history, as for instance in Saltair na Rann, no. vi, and in the fourteenth century Cursor Mundi.⁷ None of the LG texts knows of the second fall of the infernal angels, after the temptation of Eve, referred to in the hymn Altus Prosator, verse G.

In both F and L this paragraph is desperately difficult to decipher: impossible indeed, at least for me, without the

⁴ Ed. MacCarthy, Todd Lectures, iii, p. 48.
help of ultra-violet photographs prepared by Professor Ditchburn. But the page is so badly rubbed in both mss., that the photographs do not recover the whole text: it is, however, clear that L here stands by itself, and F and *Q, though not identical, are related. L's reading looks like a scribal guess at an illegible passage in \(\sqrt[3]{L}\). Comparison between the two texts reveals two or three minor interpolations, indicated by the marks \(\dag|\) on the printed page, but not calling for special remark. *Imbe in \(\sqrt{Q}\) as against *Nime in LF is probably right. I take \(\gamma\) do \(\sqrt{E}\a\) cona chlainn to be a double interpolation. In the original, Lucifer and Adam were in partnership. Then someone, forgetting that Adam was at the time expected to be a virginal immortal, added cona chlaind. After that someone else slipped in \(\gamma\) do \(\sqrt{E}\a\), and forgot to make the consequential change cona cclaind.

In R\(^2\), do Neimi is anomalous, but it is certainly what it looks like in V. It is very worn and obscure in this place.

The "Nine orders" of the Angels are very frequently specified in Apocryphal literature, as in The Book of the Secrets of Enoch, xx. 1.\(^7\) The following enumeration is given by Solomon, bishop of Basrah: \(^8\) "The angels are divided into nine classes and three orders. The upper order contains Cherubim, Seraphim, and Thrones, and these are the bearers of God's throne: the middle order contains Lords, Powers, and Rulers: the lower order contains Principalities, Archangels, and Angels." Isidore (Etym. VII, v. 4) gives a similar enumeration, but in a different sequence.

[Ro]-diumsach inti Lucifer, though appearing both in \(\sqrt{Q}\) and in LF, is probably an early interpolation, seeing that the words of the Almighty are habitually reported in Latin. It is probably nothing more than some reader's personal opinion on Lucifer's proceedings.

The words Venite, etc., are a reminiscence of the sentence upon the builders of Babel—Venite et confundamus linguam eorum (Gen. xi. 7). The words ut uidcamus, imported into

\(^7\) Charles, Apocrypha and Pseudepigrapha of the O.T., vol. ii, p. 441. See also Colossians i. 16: Irish Liber Hymnorum (Henry Bradshaw Society edn.), vol. ii, p. 155.

\(^8\) As quoted by Budge, Cave of Treasures, p. 45.
the "Q tradition from the preceding verse 5 of the Babel narrative, are also found in the quotation from the Babel story in Auraicept na nÉccs.\(^5\) The Irish translation there given, \textit{mutatis mutandis}, is identical with that found here in "Q. Obviously the annotator of R\(^2\) was familiar with the Auraicept: we find further evidence of this on a later page.

\textbf{4. 4\(^a\).} That the envy of Satan for his supplanter was the reason for the Temptation and the Fall of Man, is the usual belief, derived ultimately from that popular apocryphon, \textit{The Book of Adam and Eve}. The passage, which it is needless to quote here, will be found in Charles, \textit{Apocrypha and Pseudepigrapha}, ii, 137. The Irish historian has, however, missed the contrast between the \textit{Paradisus spirituum}, from which Lucifer was cast out, and the \textit{Paradisus corporum} (not "heaven") which was to have been the portion of Adam: even the glossators in R\(^2\) overlooked this, though they could have learnt of it from Comestor, \textit{Historia Scholastica}, chap. xxi. Our text knows nothing of the refusal of Lucifer to do homage to Adam: a very common incident in Creation stories. It is related in the Lebor Brecc \textit{Homily}.

\textit{Dohiid Iofer Niger.} The subject of the verb must originally have been \textit{Lucifer}, carried through from the preceding sentence. "Iofer Niger" is beyond question an intrusive gloss, written in by someone fresh from reading the \textit{Life} of the fourth-century St. Juliana.\(^10\) The name is there given as an alternative for Belial son of Beelzebub, \textit{totius mali inuentor}; but so far as I have been able to find out for myself, or through enquiries which the Rev. P. Grosjean, s.j., has most kindly made on my behalf, the name does not appear to be recorded in any other text. Bespelled by Juliana, this being is compelled to confess his own misdeeds, the first of which is \textit{Ego sum qui feci Adam et Enam in Paradiso praenarieari}.\(^10\) The editors of \textit{Acta Sanctorum} quote variant forms—\textit{Iophin, Iofet, Iofen, Tophet}, and they suggest an (improbable) etymology (Hebrew \textit{sāhōr}, "black").

\(^5\) Ed. Calder, p. 12.


\(^10\) Alluding, of course, not to the original transgression, but to the subsequent subterfuges of the culprits. Our glossator has overlooked this: so has the Irish translator of the Juliana text.
The relevant passage is quoted in the glosses to *Féilire Oengusso: 11 the name there appears as Iafer, Iofer, and (in *Lebor Brecc) Ethiar. Of all these forms, "Tophet" is the most comprehensible, but is not on that account necessarily the most authentic. The critical history of this interpolation usefully supplements that of the gloss in ¶1. It was absent from *X, as will be seen by reference to ¶31: R² cannot have taken this from *Z, because that ms., being dependent for its opening words upon *Q, would have included the demon’s name. It is also absent from F, which here shows itself earlier in tradition even than *Q. In L it has become distorted by corruption: the form there found, Iarungir, may be compared with Ifirnaig, the form which the name has assumed in the Irish text of *Vita Iulianae (R.C., xxxiii, p. 316) under the influence of the word Ifernd.

The occasional superiority of F and *X to *Q is further illustrated in this ¶; *Q contains two other interpolations, not in *XP. Ifochraic do is an attempt to fill in what someone took for a lacuna after dobërtha; and co curp sēim is a cheville borrowed from Poem V, line 93.

The detached part of this paragraph, which follows ¶5a in R², contains an unintelligible expression γ cenn fri cotlud. Though a guesswork rendering for it is offered in the translation, I suspect that it is really nothing but an early mis-reading of cēn forscend, "without end."

5, 5*. This ¶ was no part of R¹. It must have been a marginal gloss in √R¹; it was taken into the text before the words Conid aire sin, etc. in *Q, and after them in √LF*X. Moreover, the differences between the texts in the two traditions cannot be explained except on the assumption that when it was in the marginal-gloss stage it was in Latin throughout, and that what we have are two independent attempts at a translation. The renderings into Irish of the words of the Deity are later still. Those in *Q are obviously quite independent of those in LF.

On the whole the texts are Old Latin. Terra es et in terram ibis is OL.: Vulg. has Pulvis es et in pulverem ibis. Sabatier’s restoration of the OL of the second quotation is In sudore faciei tui edes panem tuum: Vulg. has In sudore

ultus tui uesceris pane. Our text lies between the two; but Sabatier in his notes quotes an identical version from Hieronymus In Isaiah. The OL of the third quotation is Multiplicans multiplicabo tristitias tuas et gemitum tuum; in tristitiis paries filios. Vulg. has Multiplicabo aecumnas tuas et conceptus tuas; in dolore paries filios.

It is worth passing notice that the biblical order of the three texts is reversed. Almost certainly the original glossator quoted them from memory.

We note as a contribution to the genealogy of the mss. that the unauthorized addition et filias tuas is omitted in F, inserted without translation in L, and inserted with translation in *Q. We have no excerpt from *X at this point, so we do not know what was in that ms.

Sasam in R¹ may also be read sasad, in the obscurity of the page.

5a. (in R²). I cannot find the reading Ecce os in any of the Latin versions, but it is presupposed by all the redactions.

Is cuma, which is absent from E, does not seem to make any reasonable sense: the suggested translation is a mere makeshift. I suspect that the words have no glossarial or other connexion with the text at all; that they were originally a marginal scribble conveying a surreptitious communication from one student to another on some subject of transient interest—"'Never mind'; "It doesn't matter.'"

In chët-ghaire, here adopted from P as against VE, is certainly right: the gloss was clearly suggested by line 84 of the poem no. V. The change to choibche is arbitrary, made by someone who did not understand the original reading.

It is obvious that this ¶ is an interpolation, quite irrespective of its absence from R¹. It makes the creation of Eve follow the Fall!

6. This paragraph is the most difficult to read of the whole obscure first page of L. Here again *Q gives a better text, though there are several interpolations, especially the alternative version of the death of Abel.

There are numerous speculations as to the instrument of Abel's murder. The Book of Adam and Eve does not enlighten us. The Book of the Rolls says that a sharp
stone was used. In the Old English versions, it is commonly said that the instrument was an ass-bone; thus, in the Lyff of Adam and Eve we read "wib he cheke-bon of an asse he smot him on he hed"; and in Cursor Mundi (1073) we are told—

Wit the chafte ban of a ded has  
Men sais þat þar wit slan he was.

This was presumably suggested by the exploit of Samson against the Philistines. Saltair na Rann, which follows The Book of Adam and Eve, has nothing to say on the subject: and there does not appear to be any authority for the idea that a camel-bone was used. Did the old Irish historians fully comprehend the difference between an ass and a camel? In Cashel Cathedral there is a quaint carving of an elephant, of a much later date, which reveals a very rudimentary conception of the appearance of an exotic animal: and as in ancient Ireland the camel and the ass were equally unfamiliar, it is quite possible that they were supposed to be similar or identical.

"Lasin cnáim chaumail" is the best that I can make of the faint traces in L. It seems to be different from the do lecain chaumail of R² and the fid chuama of FR³ (§ 87). The version of this paragraph in F is glossarial, and has ousted its lemma: the original form (with some minor verbal variations) is preserved by L*Q. The F version has been written after R² attained its present form, in which the Flood is stated to be a punishment for the murder of Abel. One of the glossators of R³ has copied it in ¶ 87, directly from F or perhaps √F; this late and corrupt version cannot come from the early ms. *X, which is the source of most of the R¹ glosses in R³.

Fo intamail marbtha na n-ídhart is a gloss which has come into the *Q tradition after its incorporation with R²: it refers to Exodus xiii. 13, xxxiv. 20.

7. The folio torn from *Q to complete √R² comes to an end just before ¶ 7. The mutilated ms. still remained, to form the basis of R³: the *Q equivalent of this paragraph will be found in R³ at ¶ 88. The text of L is thus revealed as

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12 See Proceedings, Royal Irish Academy, xxxiii, section C, p. 530.
corrupt. *Mac Adaím* has become *imorro*; *airoigda ro báí ac* has dropped out, almost certainly by oversight of a *cor fā chasān* (these words are in a *cor fā chasān* in F)\(^{13}\); *acea mbāi claind* is a gloss. In these respects F follows *Q* exactly. The genealogy breaks the sense awkwardly, and is doubtless an early interpolation: it appears in all three msS. Most likely it was first written by an annotator in the margin. The second interpolation of L is not in F, which substitutes the *Imroimadar . . . Olibana* also found at the end of ¶ 88.

The remainder of the text of this part of R\(^1\) is genealogical, giving the following particulars—

(i) Seth to Noah, a genealogy at first assumed rather than expressed, but early interpolated into ¶ 7.
(ii) The three sons of Noah, with their inheritances (¶ 8).
(iii) The sons of Japhet (¶ 9).
(iv) The descendants in Ireland of Magog son of Japhet (¶ 10). Everything outside this brief scheme may be taken as interpolated matter.

*Acca mbāi claind*, shown by its absence from F\(^*\)Q to be glossarial in the L tradition, is interesting, as it proves the acquaintance of a glossator in that tradition with poem no. V (see line 185 of that poem). There are two quatrains from this poem quoted in R\(^3\), from a version widely different from that which appears in R\(^2\), R\(^3\).

In *tAdaím tānisi* has grown out of a confused and inaccurate recollection of 1 Corinthians xv. 45.

The second interpolation is otiose, as it merely repeats what has gone before. F has a different interpolation here, which must come from a ms. of R\(^2\) (¶ 10, 11): gR\(^3\) has copied it, like the preceding paragraph, from F or from √F. Note that the discovery that the wives of Noah and his sons were their respective sisters had not been made when the ms. of R\(^2\) used by gF was written. Also note that the expression *na hairci sin*, which appears in the L interpolation, postulates a previous mention of the Ark which, in fact, does not occur in the present context.

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\(^{13}\) An illustration of the fact that the external form of the texts is of considerable importance in criticising msS., and especially in determining their affinities.
The almost complete absence of the Flood story from $R'$ contrasts notably with the emphasis laid upon it in $R^2$, $R^3$, and is one of several indications of the primitive simplicity of that text.

The names of the women of Noah’s family were themes for endless vain speculation. According to The Book of Jubilees Noah’s wife was called 'Enzârâ, and the wives of his sons were respectively Sêdêqêtêlêhâb, Nê’êlâtamâ’ûk, and 'Adâtâmêsês. Various Jewish and other apocryphal authorities name Noah’s wife Noria. Naoma, Bath-Enos, Tithea, and Haical; Eutychus names Salit, Nahlat, Arisisah as the wives of his sons. The poem Athair cáich gives Cata Rechta, Cata Chasta, Cata Flauia as the sons’ wives (quatrain 39). Olla, here named as Shem’s wife, there becomes the wife of Seth. Comestor gives similar names—Phuarpara for Noah’s wife, and Pharphia, Cataflua, Fliva as the sons’ wives. Cata Flania or Cata Flua, expanded into Cata Folofia, appears in the compilation known as Bansechus as the wife of Cain—confusion between Cain and Cam or Ham is not infrequent—as we may see in the Book of Leinster facsimile 136 b 32. In the Dialogue of Salomon and Saturnus this tradition is combined with that in the text before us. Noah’s wife is there called Dalila; those of Ham and Japhet are respectively Jatarecta and Cataflua, but, the author adds, ‘by other names are they named, Olla, Ollina, and Ollibana.’ Shem’s wife does not appear; indeed, Shem himself has become the wood of which the ark was made. In the fifteenth century Master of Oxford’s Catechism the omission was rectified: Noah’s wife is called Dalida, and the sons’ wives are Cateslinna, Laterecta, and Aurea, otherwise Ollia, Olina, Olybana. In the Pseudo-Berossus of Johannes Annius—for what that absurd document may be

13 Ibid., p. 218. The confusion of D and L ($\Delta$, $\lambda$) in these last two versions of the name of Noah’s wife shows that it must come ultimately from a Greek source.
14a On this worthy see Proceedings R.I.A., viii, p. 354 ff. The only reason for quoting him here is the fact that he had somehow become acquainted with these names: the use which he made of them concerns no one but himself.
worth—we read how "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin; therefore was he called Olybama and Arsa, which mean 'heaven' and 'sun' wherefore the Scythians of Armenia have towns Olybama and Arsa Ratha and the like."  

In the Cadmon Genesis the names of these women are given as Pereoba, Olla, Oliua, Oliuani. Gollancz, in his introduction to the sumptuous facsimile of the Cadmon ms., considers that the passage containing these names is an interpolation, on the ground that elsewhere the ms. closely follows the Biblical text. He suggests that they have been picked out more or less at random from some Onomasticon of Biblical names, in which Aholah, Aholibah, Aholibamah (Vulgate Oolla, Ooliba, Oolibama) occurred together. This is quite admissible, assuming the early existence (and local availability) of such an Onomasticon; but the compiler can hardly have taken the trouble to look up the unsavoury connexion in which the first two of these names are found (Ezekiel xxiii). His suggestion that Pereoba is a corruption of "Berseba" seems, perhaps, less happy. Pereoba figures in Ranachus along with her daughters-in-law, thus characterized (Book of Leinster faces. 136 b, 35–40).

Pereoba ben Noe co n-näri.
Cen choi, cen gäri—ba gaud!
Copä sëim ba comse a cäem-fir,
Toirsech ea coënind a cland.
Olla setig Sëim bláith bithi,
Ben Chaim Oliuan o häis,
Commäm Iafeth Oliuan,
Na tarat barr for häis.

"Pereoba the wife of Noe with shame, without weeping, without laughter—how dull!" That she was modest suited

17 Fabricius, op. cit., p. 245.
18 Also in Saltair na Rann, ed. Stokes, lines 2485–2488.
19 Published 1927 by the British Academy.
20 Referring, presumably, to the episode of his drunkenness.
21 Lit., "it was niggardly!" The translation adopted is a perhaps supererogatory attempt to endow the cheville with some semblance of sense.
22 Ba comsech cä caem-fir ms., which is unmetrical.
her fair husband, sad in lamenting her were her children. Olla the spouse of Sem, smooth and feminine, the wife of Ham Oliuan of free-will: the wife of Japhet Oliuana, that won not the goal over death.’’ Epiphanius (Adv. Haeres. I ii 26) gives us a long and silly story about ‘‘Noria wife of Noah’’ who burnt the Ark while it was a-building. This is irrelevant here; but it may not be a mere accidental coincidence that he makes reference immediately afterwards to a certain prophet, one Barkabba, whose name he describes as suitable, for completeness’ sake we may add that the poem beginning *Kedig dam a Dë do nim*, contained in the Irish *Sex Actates Mundi*, has the same names, Copha, Olla, Oliua. It also gives Olla as the wife of Seth, along with Pibb and Pithibb, the wives of Adam’s other married sons (cf. Poem V, line 188).

8. The *Q* version of this ¶, much fared with glosses and interpolations, appears in R², partitioned between ¶ 89 ad fin. and ¶ 92. Its principal contribution to criticism is the close relationship which once more it shows between that ms. and F, as both have a glossarial addition correcting the number of the sons of Shem (but in different words). On the other hand it does not show some careless omissions of F.

The world was supposed, on the basis of the data supplied in Genesis x, to have been divided into 72 nations or linguistic groups: see for instance Isidore, *Etym. IX* ii. The total of 30 + 30 + 15 is 75, which is three too many: the glossarial note just referred to corrects this.

The names of Shem’s sons here specified are the first three of those enumerated in Gen. x. 22. It is not clear why they should be reversed in order. ‘‘Persius’’ corresponds to the Biblical Elam.

Cush and Canaan are the first and last of the sons of Ham enumerated in Gen. x. 6.

The sons of Japhet are more disguised. Dannai presumably means *Dodanim* (recte *Rodanism*) at the end of the list in Gen. x. 4. *Görgus* no doubt is the same as *Javan* (= Ionians). *Hispanius* is *Tarshish*, the leading town in Southern Spain. This, like ‘‘Dodanim,’’ appears in Gen. x. 4 as a son, not of Japhet, but of his son Javan. The equation *Gomerus* = the Biblical *Gomer* needs no comment.
9. The *Q version of this ¶ appears is R³, partitioned, owing to later interpolation, between ¶ 94 and ¶ 98. It became the common property of early historians, and appears also in Sex. Actates Mundi, from which another version of it has entered the text of H, in the long extract from Sex. Actates which forms our ¶ 95. It is also found in Nennius. Leaving for the moment the general question of the text and its origin, let us concentrate our attention upon the LG version, as it appears in LF*Q. It is unknown to R². The irrelevance of the passage to the main purpose of LG shows that it can be no part of the original text: but as it appears in *Q it must have been an early interpolation. The oldest form of it, however, happens to be preserved by a late interpolation in H (¶ 93): Iathfeth dono mac Nác, is úad tuaiscert-leth na Haissia γ lucht na Heorpa nilé. This must derive from a tradition earlier than the extant R³ texts: in these, the obviously glossarial i.e. Aissia Becc, Airmen, γ Fir na Scithia had already become incorporated after Haissia, making it necessary to repeat is úad before lucht. L makes the further addition of Media, and corrupts tuaiscert-leth to sior-deise.

"Mac Nác" was probably also glossarial, and I suspect that it was still interlined when z R³ dealt with the text: it does not appear in H in the "full-dress" form in which we find the passage in ¶ 94, though BM both contain it.

I take it that these words, and the preceding quatrain (Tricha mac mín) were set out in √HMB as follows:—

To the margin of this MS. someone added against these words is iad a cland-scim lenfamaní, which appears in all three derivatives. M, and B as presented by its eighteenth-century copyists, follow the text with this addition, and display no more than unimportant orthographical variations. But z H started a vicious tradition by overlooking the words in the cor fá chasán (line 2 of the above figure) at the end of the
quatrain. He proceeded from the quatrain to line 3; thence, misled by the continuity of the sense, to line 4; and did not notice the omitted words till he came to Alaxandrach. So he inserted them in his transcript at the place which he had reached, allowing the repetition of the words is aod . . . . Alax. to remain, to save himself the trouble of making erasures. As he wrote Greg Beg . . . Greg Mór in the first of these repetitions (¶ 94) and reversed the order in the second (¶ 98) it follows that the scribe of his exemplar (\*HMB) must have accidentally omitted Greg Mór, and inserted it as an interlined correction. Large interpolations were subsequently made piecemeal in the H tradition—\*ff 93 after the quatrain, and \*ff 95-97 before Grecus mac Iafeth. From this point onward the two texts, R¹ and \*Q, are virtually identical, and we need notice no more than that \*Q justifies the insertion of mae after Hisicon imorro in tres, where L has left it out.

Taking now the paragraph in detail: the first few lines, and probably the only original part of the paragraph, enumerate the peoples descended from Japhet in Western Asia and Europe. The first interpolation enlarges on these details, assigning various peoples to the sons of Japhet from whom they are descended. These sons are the same as those enumerated above, in ¶ 8, excluding “Dannai,” who is here disregarded. Grcus and Essbínus correspond to the Biblical Javan and Tubal. Isidore helps us to link them together: “Iauan a quo Iones qui et Gracci, Thubal a quo Iberi, qui et Hispanic.” 23 Gomer, according to Isidore (loc. cit.), is the ancestor of the Galatae or Galli, so it is natural to affiliate to him two personages, Enoth and Ibath, who are in the traditional Teutonic and Celtic ancestry respectively; even although these have no warrant either in Genesis or in Isidore. The important son Magog does not appear: but that is because the following interpolations have divorced him from his context. Properly speaking, ¶ 10 should follow on immediately after the first interpolation, to which it belongs.

The second interpolation is an Irish version of the Frankish “Table of Nations,” published first by Grimm. 24

and afterwards, with a much more extensive *apparatus criticus*, by Müllenhoff. 25 This document must date from about the year 520, as Müllenhoff has shown—basing his conclusions on the names included and (what is equally important) omitted. The genealogy starts from the statement for which Tacitus is our oldest authority, 26 that the god Tuisto had a son Mannus, from whose three sons are descended the three branches of the Germans, the Hermiones, the Istaevones, and the Ingaevones. The Frankish Table gives eponymous names, Erminius, Ingua, Istio, clearly postulated to explain the names in Tacitus: and these are the Armen, Negua, and Isicon of the Irish version. Two mss. of the Frankish Table give Alanus or Alaneus as the father of these three eponyms. These mss. (E and F in Müllenhoff’s enumeration) appear from the forms which the names assume to be of Irish origin. In the others, the parentage of the three brothers is not specified, though Alanus appears in the document as “the first king of Rome”. In “Alanus” Grimm recognized long ago a miswriting for the “Mannus” of Tacitus.

To Erminius the Frankish Table assigns the Goths, the Walagoths or Goths of Italy, the Vandals, the Gepidae, and the Saxons: to Ingua, the Burgundians, Thuringians, Langobardi, and Baioarii or Bavarians, who are here referred to in literature for the first time. This distribution somehow became disjointed when the document reached Ireland. There, in *Sex. Actutes Mundi* (see Book of Ballymote, p. 3 of facsimile a 50, also LG ¶ 95 N); in LG, in the present paragraph; in the Reichenau ms. of the Table, lettered F in Müllenhoff’s edition; and in Nennius, who has certainly derived his copy from an Irish source; the Burgundians and Langobardi are transferred to “Airmen” or Erminius, and the Vandals given to “Negua” or Ingua in exchange. All the versions agree in assigning Romanus, Britones, Francus, and Alamannus—the Romans of Central Gaul, Britons (of Brittany), Franks, and Alemanni, the four peoples who in or about the time when the table was drawn up were under the domination of the Frankish King Chlodwig) to Istio or

26 Germania, § 2.
NOTES ON SECTION I.

Isacon, the third of the three brothers. (Naturally Romanus, Francus, etc., in the Irish text are to be regarded as representing Latin accusative plurals.)

The table also appears in Sex Aetates Mundi and in Nennius; the latter version, as Zimmer has shown, must have been taken from an Irish source. But we cannot follow Zimmer in concluding that that source must have been either LG or Sex Aetates—Zimmer prefers the former hypothesis. In fact, all three compilations must have borrowed it from some common source unknown; for all three treat the genealogy differently. LG links it on to Gomer, son of Noah: Sex Aetates to Magog: and Nennius to Javan. The last named gives us a long genealogy, back to the antediluvian patriarchs, impinging in one or two places only on the much shorter pedigree in R: we find Nennius’s version, however, in another connexion, in R² (see below, ¶ 16).

The peculiar pendant which is found in LG only, must be an addition by some philomath within the LG tradition itself. “Albanus” should of course be “Alemanus”: the miswriting is a very simple matter. Our glossator thought of “Alba,” and associated “Britus” with Britain (instead of Brittany). So he seemingly invented this story of the Britons having driven out the “Albans” across the English Channel, in order to secure the monopoly of the Island of Britain; and he seeks to account for similar ethnic names on the continent—Albians, Alba Longa, or what not—as the result of this manoeuvre. Sex Aetates has something similar, in saying that from Albanus come the “Albians of Asia.”

10. (Q version in ¶ 99, 100, much inflated with glosses.) As has already been noted, this paragraph is properly a continuation of the first interpolation in ¶ 9. The names in the form in which they appear here, from F, are very corrupt.

Tuncator Erinn, in which the verb of motion is used without a preposition, is a favourite construction in this text, and may possibly indicate the influence of a text originally in Latin (as in Vergil’s Italiam uenit).

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27 Nennius vindicatus, p. 234 ff.
NOTES ON SECTION I.

Second Redaction.

11. This \( ^{11} \) hints that in the original form of \( R^2 \) there was an antecedent in which the unions of Sethites and Cainites were denounced. It is more fully preserved in \( R^3 \), to which we may postpone the discussion of the subject. The three sentences, in which a singular conception of the family of Noah is suggested, are clearly glossarial interpolations. They have made no impression on \( R^3 \)—except in the late ms. \( M \), at \( ^{11} 188 \), where the idea implied is referred to. It is probably inspired partly by a desire to draw an exact analogy between the households of Adam and of Noah, partly to insinuate that only by such irregular unions could the contamination of Cainite blood be avoided. I have found no authority for it in apocryphal or pseudepigraphic literature. The Syriac Cave of Treasures says that Noah married Haykel d. Namús d. Enoch, brother (sic) of Methuselah.\(^{28a}\) It is referred to (probably borrowed from the text before us) by the compiler of the prose version of Bansenchus.

The statement that the Flood was a penalty for the crime of Cain has here arisen fortuitously, owing to the accidental juxtaposition of \( ^{11} 6 \) from *Q and \( ^{11} 11 \) from \( R^2 \). It is possible to find it elsewhere in Apocrypha: thus The Book of the Rolls, to give but one example, makes Adam prophesy to Seth in these words: Know, my son, that there must come a Flood to wash all the earth, on account of the children of Cain, the wicked man who slew his brother. But this is not really parallel: the Flood is here a punishment for the children of Cain [and their union with the Sethites] not for the crime of Cain.

12. Here we have definite proof of what we suspected in the preceding paragraph: that the Flood, according to \( R^2 \) in its original form, was the penalty for the sinful marriages of Sethites and Cainites, and not for the crime of Cain itself, as the text in its present form suggests. The theory is based upon a misinterpretation of Genesis vi. 1, 2.

\(^{28a}\) Tr. Budge, p. 99, who quotes (ibid., p. 97) the Book of Enoch, ch. x, for a marriage between Noah and Enoch's daughter: I cannot find this in Charles's translation.
The copyists of R² have here and there made a bad muddle of the story: conspicuously so in this paragraph, especially in the laboured arithmetical disquisition inserted at the end. The account of the Flood was developed by the copyists of the R² tradition: the R³ copyists took little interest in it. The R² version has carelessly admitted certain discrepancies with the biblical history. The forty days of downpour, and the 600 years of Noah’s life, come from Genesis vii. 12, 11. That there were “three pairs” of clean beasts is a lapse of memory: no sechta is a reader’s correction. The month of May is named in the Irish text: the Hebrew and all the versions say “the second month.” On the hypothesis that the Creation took place at the Vernal Equinox, April would be the first complete month, and so May would be the second. That the biblical months were lunar was hidden from the compilers. The date (seventeenth) agrees with Heb. and Latin: LXX: has “twenty-seventh.” A careless glossator seems to have misread the date as “seventh,” and to have rushed in with the information that the embarkation took place on the nones (seventh) of May. I take the sentence beginning In tan tarnaic to be a gloss, as it breaks the sense: dēda do inglan, etc., is a further gloss upon that: and no sechta is an additional gloss. Lower down, ḫ cona ingenaib is obviously glossarial, as it is superfluous before sēitchib, and indeed makes nonsense.

“Twelve cubits,” which is given by all mss. for the height of the water level above the loftiest mountain-tops, is an error: the biblical text in all versions says “fifteen,” and (later in the ¶) E and P have given the correct figure. So, apparently, did V, as is suggested by the form cubait for cubat. Early in the history of the text—or even in the history of the document from which the R² compilers derived their information—xii. must have been misread and mis-written for xii., as often happens. It is indeed possible to read .xii., as the number is written, in both V and E: but inadmissible, as it dislocates the arithmetical of the following interpolation. The Ark, we are told, drew ten cubits (there is no biblical warrant for this): its keel was two cubits above the highest summit: therefore the water-level was twelve cubits above them. This note further contradicts the orthodox
version of the height of the Ark (30 cubits, Gen. vi. 15): ten cubits below water and fifteen above make only twenty-five.

Something has been lost from the sentence, xvi. cubat diu ùas na sléibtib atá airdiu: I suggest diu < don usce > ùas, which would be an easy haplography.

13. The irrelevance about Enoch and Fintan is clearly a reader's note. Of the latter we shall hear more on a later page. On the legend that Enoch is reserved to fight against Antichrist, along with Elijah (and even to perish in the fighting), see Revue celtique, xxvi, pp. 164–5, and references there.

14. The waters began to dry after 150 days (Gen. viii. 3), but the Ark was floating for 7 months 27 days (Gen. viii. 4, LXX and Vulg.: Hebrew says 17 days). The waters continued to dry until the tenth month (Gen. viii. 5). An early loss by homoiotes at this point has affected all the mss.: before dechmad miss we must supply the words dechmad miss: i ceit lō don. The raven was sent out after 40 days (Gen. viii. 6, all versions): the 47 of the Irish text is a mistake. There is no Biblical warrant for sending forth the dove on the following day: it is derived from ὀπίσω αὐτοῦ (LXX) or post cum (Vulg.) which represent a Hebrew original meaning from him (i.e. from Noah). The seven days' intervals of the missions of the dove follow the Biblical story.

15. The date of the exodus from the Ark, in all the Biblical versions, is given as “The twenty-seventh day of the second month” (Gen. viii. 14). For prídnoin Mai must be due to the same glossator as the author of the similar gloss in § 12, who believed that the voyage occupied exactly a solar year, which, in fact, was approximately true.

The passage tossuch . . . ocht cealtaib is an interpolation, as it breaks the sense. It must come from some historical treatise (not Sex Actates Mundi, but resembling it). The opening words are clearly a chapter heading. The double article na hāeisse in domain may be accounted for by “age-of-the-world” having come to be regarded as an indivisible technical term. The figures are not accurate: the Hebrew reckoning should be 390, not 292; the Septuagint
reckoning 1170, not 842. (See the table in Skinner's *Commentary on Genesis*, p. 233.)

The statement that Noah's altar was the first built after the Flood is preceded by the mark i., which is usually diagnostic of an interpolated gloss. The passage _amand mac Nœ_ to the end of the annexed poem is also no part of the original text. It likewise interrupts the sense, which is a description of the divisions of the world: and it gives names for the wives of Noah's sons not in accordance with the tradition followed by R². This tradition is summed up in poem V, and if the original redactor had named these women, he would presumably have followed its lead. See note on § 7.

The last sentence is a relic of the original abstract of the Biblical history, rendered obsolete by the elaborate genealogical matter which has been superposed upon it.

16. Riphath, to whom the pedigree in this paragraph is traced, comes from Gen. x. 3. The original meaning of the name is obscure: in 1 Chron. i. 6 it appears as "Diphath," the discrepancy being due to the similarity of the characters for D and R in both the older and the later Hebrew scripts. The addition "Scot" has of course no Biblical warrant, but conceivably it has arisen from some copy of the Latin version in which the name was given as _Riphaz_ or _Rifatz_ (as in two of the mss. on which the Vatican _variorum_ edition is based). The z we may suppose to have become separated from the rest of the name, resolved into sc or st, and then expanded into "Scot."

The genealogy is obviously quite different from that given in R¹: but it is of equal if not greater antiquity, for it was in the document used by Nennius. The ancestry of "Alanius" as given by Nennius is practically identical with that before us. See §§ 9 above.

The interpolation at the end is an attack on an opinion, presumably held by many men of learning at the time, but now of insignificant importance! But it illustrates the difficulty which the compilers had, in reducing their chaotic materials to order.

17. We have here the first of the Synchronistic disquisitions, chiefly founded upon the Chronicle of Eusebius, which
form an important but probably intrusive element in $R^2$, $R^3$. The figures of Eusebius are not correctly reproduced. He allows only 853 years between the beginning of the reign of Ninus and the end of that of Tautanes (the Tutanes of our text): whereas $R^2$ has 874. As for Tautanes, we must take him as we find him. It has proved impossible to reconcile the names of Mesopotamian kings, derived by Eusebius from Berossus, with the names recovered from the monuments.

The interpolator in this paragraph reckons 40 years from the Tower to Feinius Farsaid: he must therefore be a different person from the author of the otherwise very similar interpolation in ¶ 16, who makes Feinius the sixteenth in descent from Rifath of the Tower.

¶ 17 allows two years from Feinius to Ninus, and from Eusebius we learn to consider Ninus a contemporary of Abraham. But we have already seen that on the lowest estimate there were 292 years from the Flood to Abraham: a long period must therefore be assumed from the Flood to the Tower, to be bridged by three generations only—Japhet, Gomer, Rifath.

The animadversion on the Auraicept is a fatuity: on referring to that text (ed. Calder, line 126) we find that the Latinus of the Tower was quite a different person from Latinus son of Faunus.

18. "Cineris" is the Akenkheres of Eusebius, the Smenk-ha-ra of modern Egyptology. He is of no importance in Egyptian history: a mere ghost-king who reigned for a brief space c. 1360 B.C. immediately before the now famous Tutankhamun. The glossarial addition, explaining the name of Scota, has arisen from a later passage in the same redaction (see vol. ii, ¶ 129, and note thereon). It was primarily an attempt to explain the relation of Scota II, daughter of Nectanebus, to the name "Scota," and to differentiate her from Scota I, daughter of "Cineris," who is the person before us at the moment.

Dobreath a ingen is in all the mss., and in the $R^3$ appropriations of the text. It should be dobretha a ingen, as the corrector of E has noted in a very bad hand, which has induced the misreading, critical note (15) ad loc.
NOTES ON SECTION I.

Third Redaction.

At the beginning of the text in B is written in an eighteenth-century hand "Accounts partly authentic and partly fabulous of the first Inhabitants (sic) of Ireland." At the top of the first page in M is written in a hand contemporary with the text An toibrechan seluithi anuus sis. This has been partly cut through by a bookbinder, and is in consequence not perfectly easy to make out.

20. The gloss isin Mac, which has entered the text of M as an interpretation of ar lūs or in principio (critical note no. 5), is an exegesis as old as Irenaeus, who saw what he presumably thought was the Hebrew word bar, "son" (it is really Aramaic), in the opening words of Genesis, B’rēshīth bārā, "In the beginning of creating." ²⁹

The Irish annotator probably borrowed the idea from Petrus Comestor, whose influence is obvious throughout the glosses in R²: Verbum erat principium in quo et per quod Pater creāvit mundum. . . Creatus autem est in principio, id est, in Filio. ³⁰

With regard to the interpolations, we have seen above (note to ¶ 22) that y² does not come from *Q, the ms. of R¹ used by ∞ R³, nor from *X, the ms. of R¹ used by yR³, but from *Z, the ms. of R² used by yR³, in which ms. it was still a recent interpolation in the margin. Y³ comes from *X. That it was added later than the others is shown by the reversal of the blocks of material, for the matter of y³ precedes y² in R². The first interpolator knew that the Creation was fully described in the following text: the second interpolator rushed in where his predecessor had thought it at least unnecessary to tread. The following differences

²⁹ See Gwatkin, Early Church History to A.D. 313, vol. i, pp. 196–7. The Armenian (the only extant) version of the Irenaeus text, at p. 692, translates these words "The Son in the beginning." See also Augustine, De Civitate Dei, xi. 32.

³⁰ Historia Scholastica, cap. i.
between this passage and its cognates in the other mss. are noteworthy:

(i) The statements are inverted, each day being named before its work. (The significance of this has already been pointed out in the notes to § 2.)

(ii) The mouth-dates are inserted (possibly a still later interpolation).

(iii) Adam is mentioned before the beasts in the sixth day's work.

(iv) There are some differences of Vocabulary: neam for firmament (on which see note to § 2). "muir" ina timechell, rclandu for renna, amanda muiridi for tonsaicchu. A few passages have all the appearance of intrusive glosses, and are marked as such in the text.

The date assigned to the beginning of Creation—fifteenth of the Kalends of April, i.e., 18th March—is obviously determined by the Vernal Equinox. The completed Universe is set upon its course on that day, the natural beginning of the year, solar and agricultural. Though not stated, it is presupposed by the Flood story in R²: see note to § 12.

With the description of the Matter of Creation compare the following, from Cursor Mundi (1. 348):

The mater first ther of he mad,  
That es the elementes to sai,  
That first seapless al sameu lay...  
This elementz that al things bindes,  
Four er thai als clerkes findes,  
The nethermast es watur and erth,  
The thrid es air, and fir the ferth.

The gloss ni locdacht, etc., may be borrowed from some commentary or homily, though I have not succeeded in tracing its origin. But it reads more like the interpolation of a copyist, anxious to reassure himself that the transcription of the words which he has just written down did not constitute an act of unpardonable sin. If this were so, we must assume that the major interpolations had already established themselves in the text, concealing from the writer the fact that he was dealing with a text which had scriptural warrant.
21. It is important, as will appear presently, to note that the words dropped by homoiotes in B (γ 'foddad na n-usc) contain 14 letters.

The subject of ro foigal may be either Dìa or firmament—probably the latter, as it carries on the command "let it divide . . . it divided." The ambiguity exists even in Heb.: LXX has removed it by inserting α θεός. The Irish translator is not quite emancipated from the idea of his predecessors responsible for R¹, R², that firmamentum is a proper noun, and does not require the article.

22. Here is another haplography in B, caused by the homoiotes of clundaiged. The mistake existed in √B; for sB has observed the gap in the sense, and has inserted a full stop after the clundaiged which has survived. His intelligence did not, however, carry him to the further step of realising that he was copying a biblical text, so that had he chosen he could have filled the lacuna by referring to a copy of the book of Genesis, and translating the equivalent of the missing words.

Note that 43 letters are lost, practically the exact triple of the loss noted in the preceding ʃ: this indicates (i) that √B was written in narrow columns of short lines, with an average of 15 letters to the line, and (ii) that some of the carelessnesses for which the Book of Ballymote is notorious must be laid to the account of the exemplar from which it is copied.

23. In gréin, ind 合资公司, which have no authority in any version of the biblical text, are evidently old glosses, interlined in √BMH and incorporated with the text after the separation of the B, M (and H) traditions, in different relative contexts.

24. Barnimdaighfer is an illustration of the use of the possessive pronouns to supply the place of the missing first and second persons of the passive: but it is probably an artificial archaism in this place. One distinguished Celtist to whom I showed it called it "a monstrosity."

25. In Tuismaud is another old gloss, earlier than √BMH. The omission of verse 25, which is almost a repetition of L.G.—VOL. I.
verse 24, may have been intentional; but Tr. is on the whole too conscientious for this, and it is more likely a piece of carelessness or laziness on the part of a copyist.

On the interpolation, see notes to § 2a.

27. This paragraph begins the J-source of the Hebrew Genesis. Although Comestor calls special attention to the critically important word Dominus, which here begins to appear in the Divine name—adding an exegesis with which we need not trouble ourselves—the glossators have not shown any special interest in it; nor has the Irish translator made any endeavour to maintain the distinction, which is found in the Hebrew and all ancient versions.

The story of the finding of a name for Adam, contained in the long interpolation at the end of the paragraph, appears first in The Book of the Secrets of Enoch, written in Egypt somewhere about the beginning of the Christian Era, and brought to its final form by a Hellenistic Jew. It survives to-day in a Slavonic version only; but in its time it had a considerable influence upon Early Christian literature. In chap. xxx. v. 13 ff. we read: And I [God] appointed him [Adam] a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam. Charles cites parallels from The Sibylline Oracles (iii. 24–6); Pseudo-Cyprian, De Montibus Sina et Syon iv; Bede, Exposition of Genesis, iv; which in one form or another narrate the same story: others might be added. In Cursor Mundi we read (line 592)—

In this nam er four letters laid
That o the four yates er said;
Sua mieul es Adam for to muth
Als est and west and north and south.
And thou mai ask, wit-outen blam,
Qui God him gane sua mikel a nam ...
It takes Adam and his sede
Ouer al the world than sold thai spred.

NOTES ON SECTION I.

So we find in *The Dialogue of Salomon and Saturnus* (Ed. Kemble, pp. 178, 194)—

"Whence was the name of Adam formed?—Of four stars. How are they called?—Arthox, Dux, Arotholem, Minsymbrie."

In illustration of which Kemble quotes the following elegiac couplet from ms., Harl. 3362, fol. 6—

Anathole dedit A, Disis D, contulit Arctos
Et Mesembrios M: collige, fit Adam.

The *Master of Oxford's Catechism* (op. cit., p. 217) gives Artax, Dux, Arostolym, Momfumbres as the names of the four stars. None of these versions of the story refers to the mission of the angels, which, however, appears in the Old English *Lyff of Adam and Eve*: this text gives us the closest parallel to the Irish version—

"bo after he made mon of e[r]be in flesch and bon, in þe vale of Ebron . . . þer-aftur God bad foure angelus þat heo schulden seehe þulke mounes nome þat he hedde imaad. Seint Mihel wente in to þe est: he seih þer a sterre þat was swibe briht, Anatalim was þat sterre ihote, wip þe furste lettre A, and soone he eom æjyn. Gabriel in to þe west-half wente; and he seîȝ in þe firmament a sterre þat hihte was Dysus: þe furste lettre D þer-of soon he brouȝte. Raphael com to þe north: he say þer a sterre þat is ielepet Arcis; anon he sleȝh æjyn, wip þe furste letter A þat he eon wip him bringe. Forþ him wente Vriel riht in to þe soup. Messembrion hihte þe sterre þat he sih þere; wip þe furste lettre M he wente swibe æjyn & brouȝt hit tofore God wip þe obur þeo. God took þeos foure lettres & bad Vriel rede & he radde: Adam."

28. *Parrthus na Toile* is a rendering of *Paradisus Voluptatis*, the Vulgate equivalent of the Garden of Eden. OL. has simply *Paradisus*, to which the *Parrthus* of R٪ corresponds.
NOTES ON SECTION I.

The Rivers of Paradise were a favourite subject for speculation: it is therefore not surprising to find this paragraph farced with glosses. The conceptions that lie behind them are set forth most simply in Cursor Mundi (line 1032)—

Midward that land [Paradise] a wel springes,
That remies out with four strandes,
Flummes farand in fer landes . . .
The first es Tigre and sithen Gyon,
Sithen Eufrates and Fison.

Some hints at the characters attributed to the Rivers of Paradise are given by Comestor (borrowing from Isidore XIII. xxi. 7). Unas dictus est Phison, qui a Gangaro rege Indiae dictus est Ganges . . . Tigris animal est velocissimum, et ideo flumius a sui velocitate tigridi equinocatus est . . . Euphrates frugifer vel fructuosus. The Master of Oxford’s Catechism comes close to the statements in Poem no. VI:

"Whate hight the iiij waters that renneth through Paradise?—The one hight Fyson, the other Egeon, the iiijde Tygrys and the iiijth Effraton. Thise be milke, hony, oyll, and wyne."

There is a similar passage in Salomon and Saturnus. These ideas are forced, in Christian tradition, into an analogy between the four streams and the four evangelists: Cursor Mundi at line 21,293, likens the words of the Evangelists to water, wine, milk, and honey respectively. They are, however, of Jewish origin. Rabbi Yehosha ben Levi is quoted in Yalkut Shimonî as saying, in the course of a description of the terrestrial paradise, "And there flow out from it four rivers, one of milk, one of wine, one of balsam, and one of honey."

We have already seen that 3B had about 15 letters to the line. The haplography in the last interpolation in B is evidently due to a careless copying of words arranged thus—

22 In some MSS. Ganges.
23 Hist. Schol., Liber Genesis, cap. xiv (all quotations from this book are from the section on Genesis unless otherwise stated).
—the central line of the three being omitted, because either its end was similar to the end of line 1, or its beginning to the beginning of line 3.

Bdellium was the name of a gum, used for medicinal purposes. But Tr. or his copyists having turned the word into Boellium, the glossator identified it with the Latin opalus. His note is obviously a description of the opal set in the volcanic matrix (andesite or what not) in which it is found in nature. I have not traced the source of his information, but what he says about the stone seems to be a confused recollection of some description of the play of colours seen when it is contemplated from different angles.

29. That Adam was created first and afterwards transferred to the Paradise was the general belief, following Genesis iii. 7, 8. Damascus is named as the scene of Adam’s creation, and of his retreat after the Fall: see Comestor, ch. xiii. This tradition is followed by gr2, ¶ 38.

The glosses upon oipriged and coimetad are obviously suggested by Comestor. Tulit ergo Deus hominem de loco formationis suae in Paradisum, scilicet terrestrem, ut operaretur ibi. Non tamen laborando ex necessitate, sed delectando et recreando, et sic Deus “custodiret illum,” scilicet hominem. Vel utrumque refertur ad hominem, ut scilicet homo custodiret Paradisum et “operaretur” ut dictum est. (Hist. Schol. xv.)

The interpolation y1 is meant to explain away the discrepancy between the threat of immediate death upon eating of the fruit, and the fact of Adam’s survival for over 900 years.

Comestor, again, is the source of y2: Praecepitque ei dicens, etc.; ut homo sciret se esse sub Domino, praecipsum accepit a Domino (loc. cit.).
30. It is impossible to decide whether the string of adjectives after sumn and ben in this §, which is anticipatory of the vicious style of the later romance-writers, is due to Tr. or to his copyists. But see the note to the following §.

The idea that Adam's sleep was mantic rather than anaesthetic seems to be another borrowing from Comestor: Non somnum, sed exstasim, in qua creditur supernae interfuisse curiae; unde et enigilans prophetatuit de conjunctione Christi et Ecclesiae, et de diluvio futuro, et de iudicio per ignem (Hist. Schol. xvi). It was, however, a common idea: Epiphanius (Adv. Haeres. II i 48) ingeniously proves it by pointing out that Adam spoke of the past (os ex ossibus), present (ex uiro suo sumpta est) and the future (homo adhaeribit uxori sui)! In the Old English Paraphrase of Genesis and Exodus34 we read—

God dede ðat he on sweuene cam,
And in ðat sweuene he let him sen,
Mikal ðat after sulde ben.

Many other quotations to the same effect might be taken from various sources.

The note is i seo cet faitsine appears to be due to a dullard homiletic glossator who has made several comments of the same kind on the text, and who is also probably responsible for the silly note arāi grāda, etc. He did not observe that a predecessor had already called Adam's words, Ecce os etc., "the first coībehe and the first prophecy which Adam made." The longer gloss is older than the shorter statement, as it comes later in the text. This is a very important critical principle, of not infrequent application in the text before us. The annotator was in such a hurry to "hold his farthing rushlight to the sun" that he had not the patience to read a line or two further, when he would have found that he had been anticipated. In fact, both wiseacres have been misled by careless reading of Comestor, who definitely asserts that the passage which follows (Quamobrem, etc.) is the real prophecy (Hist. Schol. xix).

31. There is evidence in the beginning of this § that the adjectival exuberance of the biblical translation is to some extent glossarial. The superlatives attached to the Serpent in the original text have been multiplied by an annotator: they appear in the two mss. in a different order, which as before indicates the interpolation of an interlined gloss.

The interpolation $y^1$ appears to come from $R^2$, because Eve is represented as being the sole victim of the Serpent’s temptation. Comparison with the text of $R^2$ (§ 49) shows that co curp scim is an interpolation made after the leaf of $^Q$ had come into $R^2$, but before the writing of $^Z$, the copy of $R^2$ used by $gR^3$. The omission of Iofer Niger is a striking feature in this version of the passage.

The envy of Lucifer against Adam is referred to by Comestor (Lucifer enim deiectus a Paradiso spirituum, inuidit homini quod esse in Paradiso corporum, scire si faceret eum transgredi quod et ille ciceretur (Hist. Schol. xxi)). For once, however, this is not the source of the interpolation: the idea had been in the text from before Comestor’s time, and LG, as we have seen, has no hint at the contrast between the spiritual and the terrestrial paradise emphasized by Comestor. The interpolation $y^2$ has nothing to do with $y^1$. It comes from a different source, and is most likely due to a different annotator.

Before these interpolations were made the text probably ran thus: Ro bái nathair . . . t ro rāid. As the interpolation separated the subject from the verb, a later glossator interlined i. i. in athair sin above ro rāid. When the gloss entered the text is i. evolved out of i. This glossator’s spelling of athair, without the initial n, has survived the vicissitudes of his note after its incorporation.

32. This paragraph is much fared with glosses. After ro hoslaicit a leaf has been lost from B. Its matter is preserved in the eighteenth-century transcript $\beta$, which is a good, though not a perfect copy of the ms. The two other eighteenth-century copies, $\beta^1$, $\beta^2$, have been collated throughout, but (as has been shown in the introduction) their only value is as a check on $\beta$, confirming some of its readings; their own variations do not appear to possess any importance, but they are recorded in order to secure completeness.
"In the noise of a mighty wind" is a curious misinterpretation of the Latin *ad auram*.

*A medhôn chrainn Pairrthus*: the singular number of *chrainn* reproduces the Latin *ligni*.

33. The gloss *ô guth aingleagda* is preserved in M only, but probably is another loss in the B tradition due to the short lines of *v* B and the carelessness of *sv* B. If the text were written in *v* B thus

\[
\text{ogainmeprüd} \quad \text{oguthaingleagda} \quad \text{nopaidaadácait}
\]

there would have been homoiotes at both ends—a fatal trap for *sv* B.

On the first leaf of H, which begins in this ¶, the topmost 16 lines of each column are torn away entirely, and some of the others are injured, as the tear runs obliquely. In fact, the first few of the surviving lines are reduced in this manner to a few letters only, which would be quite unintelligible if we did not possess a perfect copy in M for comparison. If this first leaf of H had been perfect, the surviving portion of that text would have begun somewhere about verse 4 of the chapter, thus extending back to slightly before the beginning of the lacuna in B.

It may be worth mentioning that the Welsh antiquary, Edward Lhuyd, according to a letter written by him on 20 December 1702, and printed in *Archaologia Cambrensis*, 1859, p. 246, was possessed of "an imperfect copy of the B[ook] of Genesis in Irish" bestowed upon him by a priest near Sligo, who told him that "in the opinion of one of their chiefest antiquitys [sic]" it "was very little later than the first planting of Christianity" in Ireland. This fragment does not seem to be preserved among Lhuyd's mss. in Oxford; and as one or more of the fragments now bound up in the miscellany which includes our manuscript H were at one time in Lhuyd's possession and bear his autograph, I am
inclined to suspect that this "fragment of the book of Genesis" was no other than H. If so, its Sligo provenance may possibly be confirmatory of the suggestion made above (p. 13) that the H leaves had been torn out to supplement the deficiencies of the Book of Ballymote. In that case, however, the deficiency was not that caused by the loss of folio 9, which must have taken place after Lhuyd's time, but the chasm in this text described. loc. cit. Further, the depredation most probably took place before 1522, when the Book of Ballymote appears to have migrated from Sligo to Tir Conaill.

_Dorad domh do chearn_, omitting the definite article, is a literal translation from the Latin _dedit mihi de ligno_. It adds a subtle point to the story, as suggesting that Adam professed ignorance of the tree from which the fruit had come; but unfortunately the Hebrew text disallows it.

For the curious rendering _acht mē féin_, see the notes on the Latin text.

34. The translator seems to have missed the point of the serpent's "lying in wait," and to have understood it to mean self-protection rather than hostility.

The gloss _iomad galar misda dhuit_ is paralleled by a Rabbinic idea (Eisenmenger, i, p. 833) that this disability is due to a union between Eve and Sammaēl in the guise of the Serpent.

Further confirmation of our conclusions as to the nature of _B_ is here forthcoming. As the words _d'indearna Dia..._ 7 do _thalamain_ are absent in _b_\(^{312}\) we may take it for certain that they were also absent in _B_. They just amount to two of the short lines of which we have already found indications—

```plaintext
cencopatadčuiŋpő
tatdindelpōdiačt
opiŋdošlaistjŋido
tatdoponačirnae
```
NOTES ON SECTION I.

The eye of \(s\sqrt{B}\) wandered from the beginning of the second of these lines to the beginning of the fourth.

35. Our worthy glossator seems to fear that subsequent readers, if not warned, would take Eve to be the mother of animals as well as of men!

How \(gH\) ascertained that the garments made for Adam and Eve were of one colour does not appear.

36. The perverse exegesis in the interpolation in this is from Comestor: *Ironia est, quasi voluit esse ut Deus, sed in evidentia est modo quod non est* (Hist. Schol. xxiv).

37. \(Y^i\) is clearly an incorporated gloss, the lemma of which is the sentence following. It filled the whole interlinear space above that sentence in the ms. from which it entered the body of the text, and thus it was taken in before the words which it ought to have followed. That Adam and Eve remained virgin in Paradise was a notion suggested by the fact that Eve's name of universal mother is not recorded till after the Fall. Something of the idea will be found in Augustine, *Civ. Dei* xiii, 13, 14: and it was emphasised in the *Revelationes* of Pseudo-Methodius, according to which, *Sciendum est quod exeuntes Adam et Eva de Paradiso virgines furent*; or as the Old English paraphrase expresses it,

\[
\text{3ct owt of Paradys when þey paste} \\
\text{elene vyrgeynys were þey both—}
\]

Our glossators, however, show no direct acquaintance with that singular production, and probably took the idea from Comestor, who gives a paraphrase of the words of Pseudo-Methodius in his chap. xxv. According to the Syriac *Book of the Bee*, Adam and Eve remained virgins for 30 years after their expulsion (ed. Budge, chap xviii).

The interpretation of the name of Cain is borrowed in the first instance from Isidore: *Cain possessio interpretatur, unde etymologiae ipsius exprimus pater eius ait "Cain" id est "Possedi hominem per Deum."* *Idem et lamentatio, eo quod pro interdicto Abel interflectus sit, et poenam sui scelecis dederit. Abel luctus interpretatur* (*Etym. VII.*
vi. 7). We must regard no lamentacio as a gloss, although Isidore gives the alternative interpretation, partly because, though in a Latin context, it is introduced by an Irish conjunction, and partly because it is ignored in the subsequent matter. Both etymologies are of course wrong. Caneithi is the Hebrew מְתַנְתָּה qañithi, "I have gotten," Lamentatio looks back to the quite independent Hebrew word מִנָּה qinah "a dirge." All these early commentators overlook the fact, which a little knowledge of elementary Hebrew grammar would have taught them, that it was Eve, not Adam, who said Possedi hominem. But they are in the good company of Augustine, Civ. Dei xv. 15.

The idea expressed in y3, following many ancient commentators and versions, that the acceptance of Abel’s offering was indicated by fire from heaven, seems to go back to the version of Theodotion, in which ἵπτεν (respetit) is translated ἵπτερεν. It is, of course, developed under the influence of the narrative in I (III) Kings xviii (Elijah on Carmel). As usual, Comestor is the proximate source of the glossator’s information: Quia placuit Deo Abel et pro ipso placuit oblatio eius, quod quomodo cognitum fuerit, alia translatio aperit. "Inflammarit Deus super Abel et super munera eius." Ignis enim de ccelo oblationem eius incendit. (Hist. Schol. xxvi).

There is no authority for the words a toisrī 7 in dubha, which must be a glossarial expansion.

38. The simple account of the murder of Abel in B (as preserved in the derivatives of that ms.) is clearly the original version, being based on the Genesis text. The interpolation in M, ro iad a dā lām fō bragait cor ba marb (H here unfortunately fails us) is as clearly borrowed from R2. This introduces us to a further complication in the history of the text—the borrowings from earlier redactions at late stages of development. This cannot be one of the borrowings originally made from *Z, as in that case it would have been in B also.

Y3, in one form or another, must have been in √BMIII. The family had returned to Damascus where Adam was
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created—we need not vex the shades of the glossator by insisting that Damases could hardly have been a cathair at this stage of the world's history, as he conceived it. Comestor says of the expulsion from Paradise: Emisit cum Dominus de Paradiso Voluptatis . . . in agrum scilicet Damascenum, de quo sumptus fuerat, in quo Cain Abel suum fratrem interfecit (Hist. Schol. xxiv).

Y2 seems to be an extract from some homily upon Abel. The haplography attested by β312 must have been in B. It was easy for a scribe to commit (Abel dō cīt marīh . . . Abel in cīt martīr) but for once it cannot be laid to the account of √B, for the omitted words are too long for the 15-letter lines of √B.

The variant of the question Quid fecisti in M is curious. Presumably it is due ultimately to a reader who, having read Cid doroinnais? was moved to write in the margin Pecad ḡnīm n-adbal! (He was of the spiritual kindred of Lueifer's critic in § 3.) The loss of cīd, which might easily happen after the preceding Cāin (especially if it were written Cādin, as in P) would result in the absorption of this note by the text.

Y4 seems to come from another homily, in which reference was made to Genesis iv. 10, xviii. 20, and Luke xviii. 7, 8.

39. Once more we have a paragraph filled with glossarial futilities. The ms. from which ∞H, ∞M, and ∞B were copied, in this order (as shown above, p. 14) must have had ro oslaic a bīl, probably with an open a in oslaic. Both ∞M and ∞H independently misread this as ro slaic Abel: but ∞B copied it correctly, and in the derivatives from B the reading has been put beyond a doubt by inserting the prefixed f. We have already seen that we cannot assume a */MH differentiated from */B; the mistake must therefore have been made twice. In the M tradition a number of interpolations—three in this paragraph alone—have entered the text, not found in H or in B. Y3 has been inserted by some one who did not take the trouble to observe that it contradicts the biblical story, related a few lines above. But it must have entered the M tradition before the story about Abel's being strangled with Cain's hands (§ 38) was inserted. For we may lay it down as a general principle that when we have two contradicting interpolations (a) and (b), if they
run consecutively they may be contemporary, the glossator setting down two opposing views between which he makes no choice; or else (b), the second, may be later than (a), having been interpolated by a second glossator to contradict what was already in the text. But if the two are separated by some lines of text, then the probability is greatly in favour of (a) being the later of the two, having been inserted by a reader who has not yet reached (b) and does not anticipate it.

The perverse notion that the mark of Cain was designed to secure a prolongation of his punishment is borrowed from Comestor. "Omnis quis inuenerit me occidet me." Ex timore hoc dixit, ut optando dixit, quasi diceret: Utimam occidant me. "Dixitque ci Deus: Nequaquam ita fiet." Non cito "scilicet morieris," sed omnis qui occiderit Cain"—suppleendum est, liberabit eum a timore, a dolore, et miseria—"septuplum punietur." Id est, punitio fiet de eo dum nivet in poena.

There have been many speculations on the mark of Cain. For once Comestor is jettisoned by our glossators, who say nothing about the theory adopted by him, that the mark was a perpetual shaking of the head—that "he wagged alwey forb wip his heued" as the Old English "lyf of Adam and Eve" puts it. The 'lump in his forehead' goes back to a lost Book of Lamech, which told how Lamech, under the guidance of his son Tubalcain—for he was blind—shot an arrow at a wild man covered with hair, and with a horn growing out of his forehead, who proved to be Cain. Lamech was so distressed by the discovery that he killed Tubalcain. The additional "lumps" are added by yM under the influence of poem no. V (quatrain 23). That Cain had no beard comes indirectly from the same authority, which states (lines 123, 124) that Seth was the first man who grew a beard.

40. A glossator has doubtless introduced the appellation diamus, in order to distinguish the Cainite from the Sethite Lamech. The interpretation of the word is most likely the work of a still later annotator.

41. That Naamah was a weaver or embroideress was a commonplace of mediaeval apocryphal speculation. Probably our glossator borrowed the fact from Comestor—Soror acro
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Tubalcain Noema, quae inuenit artem variae texture (Hist. Schol. xxviii). So also Cursor Mundi (line 1523)—

A sister had this brether alsua,
And seo was heiten Noema:
Scho was the formest webster,
That man findes o that mister,
That fader was the first o line,
That bigam was, wit dubul vijke.

Ro chét-chum is a favourite construction in this text: the composition of cét with a verb, to denote "he was the first to" perform whatever action is specified.

42. The difficult Song of Lamech has given trouble to the translator, and apparently also to his copyists. The rendering as we have it does not even make reasonable sense, to say nothing of its relation to the original text. Ro mharbas fer am guinib (the last word perhaps written giiniu), thus representing the Latin occidi uirum in uulnus meum. The sentence which follows is apparently a gloss, the original form of which was most likely i. is inaud 1 "ro chrechtnaiges" annsin.

The word sechtoll does not seem to occur elsewhere in Irish literature.

It is curious that none of our meddlesome glossators have come forward with the information—known to the author of poem no. V, and universally believed—that Lamech's victim was Cain.

43. Adam's speech is thus written in β: air Adhamh, | ar| a. siol, etc., indicating that the scribe was puzzled by the word ar. It can scarcely be equated with the Irish ar, "ploughing": it is word perhaps a degeneration of the Hebrew ṣe'ar, "seed"—read backwards, like the Tetragrammaton in poem no. V. This word appears in the original of the passage, and may have reached the Irish translator by some circuitous route.

At the end of this paragraph there comes the lacuna in the B-tradition (see p. 13) which was there even before B lost its leaf. The eighteenth-century copyists were conscious of a gap in the sense, and each in his own way made a makeshift
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stop-gap, here printed as § 43a. H resumes in the course of the following paragraph, and until M fails us at the end of § 52 H and M are the only authorities for the text. It is here printed from M, with variants from H.

44. Y² like y², was in M only. H is here defective, but a count of words shows that there was no room for it.

According to a belief recorded by Comestor, Adam was only seven hours in Paradise (Quidam tradunt eos juisse in Paradiso septem horas—Hist. Schol. xxiv). With this Cursor Mundi more or less agrees (line 985)—

For he [Adam] was wroght at undern tide,
At middai Eue draun of his side.
Thai brak the forbot als sun,
That thai war bath don out at none.

A poem contained in the Book of Ui Maine specifies 13½ hours: but the Master of Oxford makes the time seven years. The writer of y² must have copied it from some other literary source, as is indicated by the spelling Eba, by the here superfluous specification of the nature of the sin, and by the description of the forbidden tree as Grand na Haithne (not Fessa).

Of the transfer of Adam's head to Golgotha, Comestor, with a critical judgement which he does not as a rule encourage us to expect in him, writes as follows: Ambrosius, in Epist. ad Romanos uidetur ut cle quod ibi sepultus fuerit Adam, et a capite eius dictum Caluariam; et ci dictum ab apostolo: Surge qui dormis, exsurge a mortuis, et illumina te Christus. De qua opinione dicit Hieronymus quod favorabilis est interpretatio, et mulcens aures, non tamen uera. Unde credimus hoc a falsariis positum in Ambrosio. (Hist. Schol. in Evangel. clxx). Of the burial of Adam in Hebron we read in Cursor Mundi (line 1415)—

Doluen he [Adam] was thoru Seth his sun,
In the dale that hat Ebron:

and in Comestor: Locus in quo luxerunt [Adam and Eve, after Abel] dicitur Vallis Lacrymarum iuxta Hebron (Hist. Schol. xxv, doubtless suggested by Ps. lxxxiii [Hebrew lxxxiv]
verse 7). This geography is a commonplace of the Adam apocrypha. The interpolation $y^2$ is peculiar to $M$, and probably came from the same literary source as $y^2$. The glossators have apparently never heard the Eastern story, told in The Cave of Treasures, that the body of Adam was part of the cargo of the Ark, where it served the useful purpose of keeping the men and the women apart; and that it was afterwards buried by Shem in Golgotha.

45 ff. Worthy of passing notice is a commentator, possibly of ethnological or psychological interest, who was apparently unable to conceive of large numbers except in scores, and had to reduce the hundreds to that unit, in order to understand them.

50. Enoch was the central figure of a vast mass of folklore and apocryphal literature. His existence "in desert places and away from common life" is doubtless an expansion of the Biblical et non apparuit, but it may have reached the Irish glossator from some special source.

The ten names of God are thus enumerated by Isidore (Etym. VII. i. 1): El, Eloi, Eloè, Sabaoth, Elion, Eie, Adonai, Ia, Tetragrammaton, Saddai. The list given by Epiphanius (Adv. Haeres. I, iii, 40) is Sabaoth, Eli, Eloi, Israel, Sadadai, Ellion, Rabboni, Ia, Adonai, Iabe. On their magical use, see Budge, Amulets and Superstitions, pp. 369 ff.

From ἀ ἀμμανταῖ ἐγομαλαῖ in this paragraph to the end of ¶ 52, M is our only authority for the text.

52. With the end of this paragraph the great lacuna begins in $M$. Unlike $sB$, $sM$ was conscious of the gap in his exemplar, and left the remainder of the column, upon which he was writing, a blank, in the hope of filling in the missing matter afterwards. This neither he nor the subsequent owners of $M$ were ever able to do: and $H$, which now carries on the story, shows us that the space provided (32 lines in a column of 50 lines) was absurdly small.

We are still in the mutilated first leaf of $H$, which has lost the top lines of all its columns. The missing portions of the two texts slightly overlap, so that at this point there are a few lines of the text which are altogether lost, as well as
portions of the beginnings and endings of others—covering verses V. 31 (last clause) and VI. 1, 2, of the biblical text.

In the gloss explaining the name of Noah, is Noe is doubtless to be corrected to i. Noc.

53. From here on to ¶ 87 our only authority is H. The first two verses of chap. VI, lost from our text, contain the fragmentary tale of intercourse between filii Dei and filiae hominum. This tantalizing story was for long the subject of speculation: and some copyist seems to have considered these speculations more interesting than the barren biblical narrative. That the “sons of God” were the Sethites, and the “daughters of men” the Cainites, was the normal mediaeval solution of the enigma. It is set forth in Pseudo-Methodius as well as in Comestor, ch. xxxi, the Old English Lyff of Adam and Eve, and many other authorities. The full story, as related in The Cave of Treasures, is to the effect that Adam, when dying, had commanded Seth and his descendants to remain on the holy mountain of Hermon, apart from the offspring of Cain, and that this injunction was repeated by each succeeding patriarch till the days of Yārēd (Jared, which means “descent”), when the Sethites broke their oaths and went down to the encampment of iniquity of the Cainites. The glossator has based his interpolation, with which the text resumes after the lacuna, upon the detailed paraphrase of this story in the Irish Sex Actates Mundi. The ms. is here much injured. The inner edge of the leaf has been made ragged by tearing the fragment from its proper place (as described, p. 13 ante), and in consequence parts of several lines are lost. Some of the gaps can be filled up by a collation of Sex Actates (Rawl. B 502 facsimile); but not all, for the texts, though similar, are not identical. Restorations of the text are here contained within square brackets.

The alternative explanation of the origin of the monsters, recorded here by a later glossator, will be found below. ¶ 81.

54. The glossator has forgotten that the descendants of Seth had their share in the production of the giants.
55. Here again an extract from Sex Actates Mundi has been interpolated, and has ousted verses 5, 6, of the biblical text: a process facilitated by the fact that the two passages began with the same words. The passage as it appears in Rawl. B, 502, reads Olchonaire Dia imorro lictain doib dur a thimna, ro chinnistar na doini do huidi-dilgenn, coni do tucad in dilia. This has been expanded in our text by glossators.

The interpolation at the end of the paragraph is from another source.

57. \( Y^2 \) is obviously suggested by Comestor's *fruit hacce area in fundamento quadrata* (Hist. Schol. xxxii).

The interpolations \( y^2 \) a, b, are parts of a single marginal note that has become bisected, and has entered the text in two different places—in the second place breaking very awkwardly into the sense. The information is derived in part from Comestor: *Bitumine intus et extra limita est, quod est gluten furentissimum quo ligna limita non dissolventur aliqua vi vel arte nec materia vel maceria bituminata solvi potest* . . . In lacubus Iudaeae supernatans colligitur. *In Syria limus est a terra aestuans*. Comestor in his turn seems to have taken this from Isidore (Etym. XVI. ii. 1): *Bitumen in Iudaeae lacu Asphaltite emergit, cuius glebas supernatantes nautae scaphis alpropugnantes colligunt*. *In Syria autem limus est passim aestuans a terra* . . . *Natura eius ardens et ignium cognata, et neque aqua neque ferro sumpitur* . . . *utilis ad conpagues navium*.

I can find no authority for the two persons who altruistically contributed to the success of an enterprise from which they themselves derived no benefit: the carpenter with the improbable name Epiphenius, and the mixer of pitch whose name, in the absence of auxiliary evidence, cannot be certainly read in the text: evidently sH could not read it clearly in \( \sqrt{\text{H}} \), and did his little best to copy it as it stood.

\[ \text{Huidi asilante} \]

The curved line over the \( n \) is turned the wrong way for the usual \( m \) contraction. It is a little to the right of the middle
of the n, and is attached to the top of the following l. The only expansion that I can think of is Dia-anarhloite, as printed in the text, or perhaps Anarlarte. By a perverse fate the name of the father of these brethren is torn away except the end, 13, in which the minim is most likely part of an n. This gives -nus, a termination that will not fit any antediluvian name in history or legend that I ever heard of. These names, and the details of the construction of the Ark here set forth, and the prayers of Noah and his sons, appear to come from some lost homily or apocryphon.

58. Here again a glossator tells us of the peculiar matrimonial relationships of Noah and his sons, presumably borrowing them from some late ms. of R².

59. On the importance of the discrimination between clean and unclean birds in this paragraph, see p. 9 ante. The adjectives silteach saidbir may be original or glossarial, it is uncertain which, and matters little.

60–65. There is little in these paragraphs to call for notice other than what is referred to in the notes on the biblical text. The glosses are more than usually naïve: note especially the expression of admiration for the Ark at the end of ¶ 61, and the description of the proceedings of the dove in ¶ 65. If the latter is not an invention, it would be difficult to say whence the glossator obtained his information. Someone has acutely observed that glosses like this express and partially satisfy a natural craving for an illustrated history-book. In the absence of pictures, the annotator jots down picturesque details, which fill in the mental picture suggested by the words.

That the first emission of the dove took place seven days after that of the raven is a glossator's discovery, with no biblical authority.

66. The chronology of the Flood according to the interpolation forming this and the following paragraph is not easy to follow, and the attentions of glossators have added to the confusion. But the following is clear (paying due attention to the corrections, p. 127)—
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Noah enters ark ... ... ... 600 2 10
Flood begins ... ... ... 600 2 17
Flood lasts 150 days = 5 months of 30 days each. Therefore grounding of ark at the end of that time takes place on ... ... ... 600 7 17
Mountain tops appear ... ... ... 600 10 1
Raven sent forth 40 days afterwards (1 month and 10 days), and therefore on ... ... ... 600 11 11
Noah opens ark ... ... ... 601 1 1
Noah leaves ark ... ... ... 601 2 27

Noah has therefore been in the ark 1 year 17 days—in the Irish reckoning 1 year 16 days.

The interpolators (or one of them) apparently supposed that the expression "second month" implies that the May in which Noah entered the ark was an intercalary May (Mai atharrach). This is interesting, as it seems to indicate the recollection of a lunar calendar like that of Coligny. The calculation that he entered the ark on a Friday and left it on a Tuesday presupposes a lunar calendar with 12 months of 30 days: $12 \times 30 + 16 = 376 = 7 \times 53 + 5$. The first of these five extra days being Friday, the last would be Tuesday: on this assumption therefore the calendar works out.

It is unknown to me on what basis or authority the number of species of birds and fishes in the ark is reckoned—or for that matter, why fishes were included in the calculation at all.

67. The reference to Enoch is rendered obscure by the state of the MS. έρνυστάνα comes at the end of a line, after which a blob of the very opaque purplish colour, with which a capital letter on the other side of the page had been decorated, has penetrated through the vellum. Underneath this disconcerting obstruction the eye of faith can discern very faint traces of a letter like an ë or a b. The ë begins the next line; but ραιεηπ is more difficult to comprehend than ραιεπ, the reading here adopted. The general sense is presumably that as Adam and Noah were the founders of

32 Unlike those responsible for R², who thought of solar months: see notes on *12 above.
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human physical life, the pious Enoch was the founder of human spiritual life.

78. The gloss γ ὁνὰ ἰνιὲβ ἰναῖβ is a good illustration of the haste of a reader, too impatient to read to the end of the sentence, where he would have discovered that the birds had not been forgotten.

80. Comestor says (on earlier authority) that the rainbow shall cease to appear forty years before the Last Judgement: *Et tradunt sancti quod quadraginta annis ante Judicium non videbiturarcus, quod etiam naturaliter ostendet desiccationem acris iam incoepiam* (Hist. Schol. xxxv). This paragraph is greatly influenced by the corresponding passage in *Sex Aetates Mundi*, from which also the long passage on the history of the rainbow comes. The absence from *Sex Aetates* of the anticipation that the bow will not appear before the Judgement indicates that this is a later intrusive gloss on the LG text.

81. Here again the translation has been contaminated by an extract from *Sex Aetates Mundi*. The glosses also come from that work, so that the obvious interruption of the former by the latter is old. R² interpolates the mutual slaying of “the children of Dardan and Ioph,” which does not refer to the Trojan war, as might appear at first sight, but to the destruction of the Midianites (Judges vii. 19 ff.): *Dadan* and *Epha* appear in the Latin version of the account of the family from which this people is said to have descended (Gen. xxv. 3, 4).

We are not, however, to suppose a simple cross-copying from one book to the other. The curse on Ham, and the destruction of his descendants, were written in first: the further note, here printed in smaller type, attributing the existence of monsters to the curse on Ham, must have been added as an interlined and marginal afterthought. This is shown by its disparition (compare the fate of the note on the composition of pitch, ¶ 57.)

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36 Notwithstanding the occurrence of these names, in Trojan connexion, among the descendants of Ham in *Sex Aetates Mundi*. 
The word *gid* (in *tucad gid dilgend*) does not appear in the corresponding place in *Sex Actates Mundi* (see Rawl. B, 502, faes. p. 71 b, line 49). I take it that the words in *VH* were *tucad aigid-dilgend* “a death-destruction was brought” (on the persons of the Canaanites, and confiscation on their land). The missing letters were in a cor fā chasān at the end of the preceding line, and were overlooked by sH.

The accompanying diagram shows what must have lain before sH in the ms. (*VH*) which he was copying. The preceding ms. (*ΨH*) had nothing but the matter of the first and last of these lines in sequence (omitting, of course, the letters after *Iafcil* in line 1). Later, someone wrote into the margin of *ΨH* the note about the consequences which the curse upon Ham had brought upon his Canaanite descendants. After this, *VH* was copied from *ΨH*; and the copyist took this note into the text, the writing being disposed as in the diagram. Still later, another scribbler, writing partly between the lines and partly in the margin, enriched *VH* with the further details about the monsters descended from Ham—an item of special interest, apparently, as another glossator inserted it again in *VH* at ¶ 53.

When our ms. II was copied, history repeated itself. The new paragraph was incorporated in the text at what was obviously the most convenient place, the period preceding *Iarsin* in line 2. The scribe pursued it as far as *dainib*, in the margin at the end of line 5; but he failed to observe its conclusion, tucked into the blank space at the end of the short line 6. He then returned to *Iarsin*; but the interlineation which he had already copied, and at which he did not look again, screened from his vision the *cor fā chasān*, which must have concluded the first line and contained the beginning of the obviously imperfect word “gid.” There
must have been no more than a short sentence before "Iarsín" originally: a longer sentence would have filled up the preceding line to the end, leaving no space for the indispensable cor fú chastrín. This is an additional argument for the secondary nature of the "monsters" gloss.

It is most fortunate that sH possessed in abundant measure the most valuable of all endowments for a scribe—\textit{un-intelligence}. He copied by rote what lay before him: its meaning, if it had any, was not his concern—that was the affair of his betters. Owing to this admirable quality, he failed to identify, in the words at the end of line 6 when at last he reached them, the end of the "monsters" note which he had copied only a few moments before—although he had already copied out its whole text some time previously, when writing \textit{ff} 53. He therefore transcribed them just as they stood, and made no attempt to insert them in their proper place. It never occurred to him that "gid dilgend" was incomprehensible nonsense. Had he realised these things, he would infallibly have made disastrous efforts after emendation, and would thus have destroyed all the clues!

\textit{R}², while copying these details, omits a censure upon the Gaedil for ascribing the monsters to the Cainites, this being a violation of the scriptural truth that all life perished in the Flood. Augustine (\textit{Civ. Dei} XVI. 8) discusses at length whether the monstrous races of men (in which there was in his time at least a half-belief: he gives a list of these deformities of folklore) were descendants of Noah, and answers in the affirmative. He does not, however, call in the curse of Ham to account for them.

\textit{82.} The genealogical chap. \textit{x} is lost. The heterogeneous paragraphs which follow the Biblical translation represent various attempts to fill its place.

\textit{83.} The story of the Tower of Babel is very diffuse, and departs widely, in its language at least, from the biblical text. The lacunae near the beginning are due to a tear which mutilates the inner margin of the leaf.

"Hebrew," says Augustine (\textit{Civ. Dei} XVI. 2), "was the common language of the race of men till the time of Heber father of Peleg, when the earth was divided. Till then it did
not require a distinctive name, but after that it was called Hebrew, after Heber.’’ Nowhere can the origin of the name Gorthigern, given to this primitive language by Irish historians and grammarians, be discerned: we might guess that it is a corruption of some sort of rendering of the Vox Domini of the Psalter, the language being assumed to be the speech of Heaven.

[It may be desirable to explain here, in condonation of the use of the symbol Δ for the Latin manuscript which lies at the basis of the biblical text which we have been studying, that it has been chosen simply because it is one of the very few symbols not already pre-empted by the elaborate apparatus criticus of the Vatican edition. There is not the slightest fear of its ever being confused with the St. Gall ms.]

86. The biblical extract is followed by a miscellaneous collection of snippets, with the basal text *Q acting as framework. For an analysis of this part of the compilation see the introduction to the present section. In these paragraphs, the parts belonging to *Q are printed in ordinary type, the stratification of interpolations being roughly indicated by two varieties of smaller type. This paragraph is in H only, but the lacuna of M ends at the beginning of the poem. The particulars as to the place of death of the patriarchs are doubtless taken primarily from poem no. V, quatrain 42: but from what source it reached that authority I have not discovered, and until it is found attempts at explaining Rafán and Radrup would be mere guesswork. Formeinia, of course, = Armenia, and the mountain intended is no doubt Ararat.

87. In H and M, apparently from R², or from some text depending thereon. The comment regarding the age of Adam seems to come from this passage of Comestor, quoting Pseudo-Methodius: Et anno creationis于一体 Adam decimo quinto natus est ci Cain et soror eius Chalmana. Et si enim factus est Adam quasi in aetate triginta annorum tamen fuit unus diei et anni (Hist. Schol. xxv).

88. This comes from *Q. See the notes on R¹, ¶ 7. The appended gloss, though containing the same substance as the
corresponding gloss in ¶ 7, is differently worded and must have been introduced independently.

89. The last sentence and the appended quatrains continue the matter from *Q; but before it a passage from *Sex Actates Mundi has been interpolated. This includes the first verse of a poem (given in full in *Sex Actates) and the tabular statement of the ages of the Patriarchs. These figures agree with *Sex Actates against all versions of the biblical text (except the Irish translation printed above) in the case of Seth: against all versions including the Irish translation in the case of Mahalaleel; and with all versions against the Irish translation in the cases of Methuselah and Lamech.

90. In H only, of unidentified origin. But see below ¶ 92.

Two successive readers have appended speculations on how the Goidelic language came to be.

91. Also in H only. It is mutilated by a tear from the inner margin of the leaf, and would be unintelligible if it were not borrowed from *Sex Actates Mundi, with the aid of which text it can be partly restored—though with some slight verbal differences—from the copies in Rawl. B. 502 and in B. The words acht a leiguid a fo-tasgor na cinel appear in Rawl. (41 d 20) from which B differs only in some orthographical trifles, in the form acht a lecad hi fothechdas na genel naile. The following passage from Isidore (1X ii. 39) appears to be the basis of the paragraph: Nam quod ex filio Cham qui vocatur Mesraim Aegyptii sunt exorti, nulla hic resonat origo uocabuli, sicut nec Aethiopum, qui dicantur ad eum filium Cham pertinere, qui Chus appellatus est. Et si omnia considerentur, plura tamen gentium mutate quam manentia uocabula apparent, quibus postea nomina diversa dedit ratio. See also Augustine, Civ. Dei, XVI, 6.

92. The beginning of this ¶ is in BM as well as H, but it is a continuation of the matter in ¶ 90; ¶ 91 being a later interpolation. The text of *Q then resumes: note how the correction about the number of the sons of Shem has been taken over. The passage is much farced with interpolations. The formula ciz ainmigler... ni tabar a n-airem comes from
Section Aetates Mundi, as also does H’s note, which has ousted its lemma, to the effect that the unnamed sons had descendants, but of no importance. The summary enumeration of the sons of Shem and of Japhet in R¹ has been expanded by reference, not to the Biblical source, but to Isidore (IX ii 26 ff.). He enumerates the sons of Japhet thus: Gomer (ancestor of Galatae i.e., Galli), Magog (supposed ancestor of Scythians and Goths), Madai (supposed ancestor of Medes), Javan (ancestor of Ionians, who are the Greeks, and eponym of the Ionian Sea), Thubal (ancestor of Iberi who are the Hispani, by some supposed ancestor of the Italians), Mosoch (ex quo Cappadoces, unde et urbs apud eos usque hodie Mazaca dicitur), Thiras (ancestor of Thracians). By some misunderstanding the city of Mazaca (Caesarea in Cappadocia) has become an unauthorized additional son, Maisechda, whose descendants a later interpolator naturally sought in vain: see below ¶ 95 L. The variant in H (τινα tabar . . . tabairt forro) is an adaptation of a similar passage in Civ. Dei, XVI, 3.

93. This paragraph is in H only. It is borrowed from R² (¶ 15). It is not clear why the order of the sons of Noah has been reversed.

94. This paragraph, more or less mutilated, is in all the mss. It comes from R¹, but there are some traces of the influence of R². The version before us gives some good readings. It is more probable that Fir na Seithia should decline into Farsacea, and that this, owing to the constant association of ‘‘Medes and Persians,’’ should develop a prefixed Media, than that Farsacea (protected by the associated Media from misunderstanding) should evolve into Fir na Seithia. The phrase Is ùnd lucht na Heorpa uile is now exposed as a marginal gloss, taken into the text in different places: and ‘‘Greecus mac Iafeth’’ is likewise shown to be an intruder into the text of R¹.

95. For convenience of reference this very long paragraph is broken into sections, denoted by capital letters. Most of it comes from Sex Aetates Mundi (here referred to as SAM): it is found in H only.
NOTES ON SECTION I.

A.—The gloss _no Eōnae_ and the secondary gloss _i. an scindser_, are not in SAM. But the additional son of Japhet appears, there named Masseca.

B.—The interpolated explanation of the name Gallograeci is based on Isidore, _Etym._, IX, ii, 68. (Galatae Galli esse noscuntur, qui in auxilium a rege Bithyniae vocati regnum cum eo parte victoria diviserrunt: sicque deinde Graecis admirii primum Gallograeci, nunc ex antiquo Gallorum nomine Galatae nuncupantur.)

C.—Also based on Isidore, _Etym._, IX, ii, 69 (Graeci ante Thessali a Thessalo, postea a Graeco rege Graeci sunt nuncupati).

D.—This section only repeats well-worn etymological speculations with neither value nor authority behind them. The harmonistic identification of Rifath with Ibath is perhaps worth a passing acknowledgement.

E.—Taken direct from the list of Japhet’s descendants in Isidore _Etym._, IX ii, 26 ff. (Filii Gomer nepotes Japhet, Aschanaz a quo Sarmatae quos Graeci Rheginos vocant, Riphath a quo Paphlagones, Goturna a quo sunt Phryges). “Ilia” must be a gloss.

F.—Madai, a quo Medos eristere potant: Isidore, loc. cit. We shall hear of the eight Medians who ruled the world, in due course, in some of the later synchronistic insertions.

G.—A combination of Isidore and SAM. According to the former: Filii Iavan Elisa, a quibus Graeci Elisaei, qui uocantur Aeolides. Unde et lingua quinta, Graece Aiolice, appellatur; and again, Iavan, a quo Iones, qui et Graeci; unde et Mare Ionium. In SAM we read: Iaban a quo Ioni sunt, et a quibus nominatur Ionicum Mare, γ is naidib regenatar Eolldai γ a quibus nominantur Iolici. Oeus is naidib ainmnighir in caiced berla na Greci i. Berla Eolla. There is no reference to Alexander the Great in either source.

H.—Isidore, loc. cit.: Tharsis a quo Cilices, ut Josephus arbitrarur. Unde et metropolis ciuitas corum Tharsus dicitur Cethim, a quo Citiī id est Cyprii, a quibus hodieque urbs Citium nominatur. Dodanim, a quo Rhodii. I cannot find
any justification for the quoting of Civ. Dei as an authority, unless it be this sentence from XVI, iii, \textit{ad init.}: Coeptae sunt enim commemorari a minimo filio qui vocatus est Iapheth. A poor latinist, with an ill-written Ms., might mix up "Coeptae" with "Seithim," and "lapheth" with "Ioif," and produce the reading presupposed. An absurd reading, but probably most of us have heard or perpetrated equal absurdities in our own schooldays.

I.—This comes from some other source. The islands are admittedly enumerated from memory, and the names appear to be distorted: \textit{Rööd, Sicil and Creid} are the only ones whose identification is clear. \textit{Corbdith} and \textit{Ceitliiria} are presumably the Cycladic islands \textit{Carpathos} and \textit{Cytherca}. Roduin I conjecture (with fitting hesitation) to be the Balearic Islands, which were colonized by Rhodians, and are roughly speaking opposite the mouth of the Rhône (\textit{Rhodanus}).

K.—\textit{Thubal, a quo Iberi qui et Hispani: licet quidam ex eo et Itulos suspicentur.} The Irish compiler is less cautious than Isidore. The remainder of this section apparently comes from Augustine (\textit{Civ. Dei}, VII, 4).

L.—\textit{Mosoch, ex quo Cappadoces, unde et urbs apud eos usque hodie Mazaca dicitur: Thrasis, ex quo Thraces.}—Isidore, \textit{loc. cit.} The Irish writer does not trouble himself with the Cappadocian city of Mazaca, which, as we have already seen, has become "Maissegda" son of Japhet. SAM, while briefly enumerating the descendants of the sons of Japhet, though mentioning this fiction in the preliminary text, does not, like the author of the interpolation before us, confess that information about his progeny is missing. It gives us the extra-biblical information that Thiras had seven sons: and then enumerates the children of Gomer, as they appear in § E above. But it does not, like the text before us, duplicate the personality of Rifath.

M.—\textit{Magog, a quo arbitrantur Scythas et Gothos traxisse originem:} Isidore, \textit{loc. cit.} The identification of the Goths and the Gaedil follows from the historical sojourn of the former, and the legendary sojourn of the latter, in the land of the Scythians, of which we shall hear later. The matter
of this section, in shorter form, appears in SAM: Isidore remarks further: *Gothi a Magoy filio Iaphet nominati putantur de similitudine ultimae syllabae, quos ueteres magis "Getas" quam "Gothos" vocauerunt* (IX, ii, 89).

N.—This repeats matter which has already appeared in R² (§ 9) and will be found again in § 98, taken from *Q*. The text here is different, and more closely in accordance with that in SAM. The paternity of Baath is differently given, and the genealogical steps between him and Elenus or Alans are omitted. Longbardus has been duplicated, and his double has been made into a fourth son of Negua. SAM differs from R² as to the geographical connexion of Albanes: we there read *ota ind Albain uitherach isind Assia Moir*.

O.—Borrowed from SAM, with an interpolation on the descent of the Franks and the Romans from Alanus.

P.—Only the beginning from SAM. The rest is the orthodox LC tradition, though the family of Barachan is new.

Q.—Mostly from SAM but with some expansion. *Sliab Mai* can be identified with *Amanus* by the help of Comestor (Filii Iaphet tenuerunt septentrionalem regionem a Tauro et Amano montibus Ciliciae et Syriae usque ad fluminum Tanaim—Hist. Schol. xxxvii). Isidore testifies to the same distribution: *Haec sunt gentes de stirpe Iaphet, quae a Tauro monte ad aquilonem medium partem Asiae et omnem Europam usque ad Oceanum Brittanicum possident*. The sentence relating to Spain appears to be corrupt. In SAM it reads: *γ in Espain n-uilidi co huilinn talmain* (Rawl) or *γ conice in Easpain uilde fodeis i. treuilceach*, which is nearer our present text. Treuilceach is written *tuileséc*, which suggests a possible origin for the mysterious word *tuiplacht*; but *tre-nilig* also appears in the text before us, and if this excludes the explanation suggested, I can only conjecture that it is a corruption of *Astures*.

96. In H only. Ionitus, the fourth son of Noah, has obviously reached our text through Comestor. *Centesimo anno tertiae chiliadis natus est Noe filius in similitudinem*
eius, et dedit cum Ionithum. Trecentesimo anno dedit Noe donationes filio suo Ionitho, et dimisit eum in terram Ethan, et intravit cum Ionithum usque ad mare orientis, quod dicerit Elioschora, id est, “solis regio.” Hic accepti a Domino donum sapientiae, et inventit Astronomiam (Hist. Schol. xxxvii). Comestor here follows Pseudo-Methodius, whose alleged “Revelations” popularized this personage in Europe. He passed into the traditions of the founding of Rome, the greatness of which he was said to have foretold. See G. A. Graz, Roma nella memoria e nelle immaginazioni del medio cre, Torino, 1882, I, p. 86. The legend is of oriental origin. According to the Cave of Treasures Nimrod learned wisdom from Yon ton son of Noah, but the devil afterwards perverted the teaching, which accounts for the mixture of good and evil in astrology, magie, etc. The Book of the Bee gives Yonat6n as the name of the post-diluval son, whom Noah loaded with gifts and sent forth “to the fire” of the sun” in the east.

97. In H only. A history of the beginnings of the arts, clearly an imitation—almost a parody—of the inventions attributed in Genesis to the sons of the Cainite Lamech. Eve’s penitence in the Tigris is the central incident in the Book of Adam and Eve and related apocryphal documents. The twin sister of Cain is usually (following Pseudo-Methodius) called Calmana. Is uimpi doronad an t-éd refers to the story that the real cause of Abel’s murder was the desire of both brethren to marry this sister: a dispute in which Adam took the part of Abel, as he considered that Cain’s consanguinity was too close for an admissible marriage. The brother ‘Pendan’ appears in the later redaction of Tenga Bith-nua (Revue Celtique, xxviii, p. 300) as a second victim of Cain’s jealousy. Two long interpolations have divorced Oliuana from her husband Japhet.

The erection of the pillars is attributed to Seth by Josephus, who is apparently the source of this frequently-

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37 See C. D’Evelyn, The Revelations of Methodius (Mod. Language Assoc. of America, xxxiii (1918), p. 155.)
38 I have had no opportunity of verifying this reference.
39 “Fire” should be “land.” The corresponding Syriac words in their native script have some superficial resemblance, which might mislead a careless or astigmatic copyist.
repeated story (Antiqq. I, ii, 3). The Irish writer has missed the point of the difference in the materials of the pillars. According to Josephus, there were two pillars, one of brick and one of stone. If the anticipated destruction came by water, the stone pillar would survive, if by fire the pillar of brick.

98. On this paragraph see notes to ¶ 9.

99. This is from *Q. It is instructive to compare the two genealogies of Partholon with the corresponding text in F, ¶ 10, the only other R¹ text which has preserved this passage.

<table>
<thead>
<tr>
<th>*Q (1)</th>
<th>*Q (2)</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parthalon</td>
<td>Parthalon</td>
<td>Parthalon</td>
</tr>
<tr>
<td>m. Sera</td>
<td>m. Sera</td>
<td>m. Sera</td>
</tr>
<tr>
<td>m. Sru</td>
<td>m. Sru</td>
<td>m. Sru</td>
</tr>
<tr>
<td>m. Esru</td>
<td>m. Esru</td>
<td>m. Esru</td>
</tr>
<tr>
<td>m. Gaedil Glas</td>
<td>m. Paimint</td>
<td>m. Bimbind</td>
</tr>
<tr>
<td>m. Nuil</td>
<td>. . .</td>
<td>. . .</td>
</tr>
<tr>
<td>m. Feiniusa Farsaig</td>
<td>. . .</td>
<td>. . .</td>
</tr>
<tr>
<td>m. Bathatha</td>
<td>m. Aitheachda</td>
<td>m. Aaithecha</td>
</tr>
<tr>
<td>m. Magog</td>
<td>m. Magog</td>
<td>m. Magoth</td>
</tr>
<tr>
<td>m. Iathfeth</td>
<td>m. Iathfeth</td>
<td>m. Iafeth</td>
</tr>
</tbody>
</table>

Most likely the genealogy marked *Q (1) is the original, and was the only one in *Q. In the LF*X tradition, the shorter genealogy became substituted for the *Q genealogy; and this alternative form was inserted into the tradition from some ms. of that group. When two variant forms of a statement are given, united by a conjunction which means or, in the overwhelming majority of cases we may assume that the first is the original form, the second an interpolated alternative.

The concluding part of this ¶, which is certainly no part of the original text, is a condensed (and confused) genealogy of the Aitheeh-Tnatha of Connacht. Tindi s. Conri, Eochu Dala, and Fidheg s. Feg, who is not here mentioned, divided Connacht between them after the coming of the Fir Bolg, taking respectively the East, West, and South of the Province. See Genealogical Tracts, i (ed Ó Raithbheartaigh) under the various names in the index, where further aspects of the
relationships of these communities will be found. They are there derived from the Fir Bolg, not, as here, from the Nemedians. One or other of the two references to Tindí s. Conri in the paragraph before us, must be intrusive: it is not certain which, as the Genealogical Tracts assign him to the Fir Taiden. These, with the Donnannaig and the Fir Crāibe, constituted the "three original Connachta." Sliab (F)uirri is in Galway, near the Roscommon boundary, and close to Ballygar.

101. This paragraph, as is explained in the introduction, begins a translation of the early Latin text. It was headed Minuingud Gabal uĔrenn "An explanation (i.e. translation) of the 'Takings of Ireland.'" The following words were doubtless added when the text (originally independent) was tacked on to R2, to supplement the deficiencies of that version.

Ethre i mbōlo aissuisein "an end (or tail) in a month of relation" rendered by Thurneysen (Zu ir. Handschr. u. Lit. ii, 5) as "recapitulation" perhaps might rather be supposed to refer to the end of a chain of oral transmission, and be translated "tradition."

Ó thosuch in libair anũas: an editorial note, inserted to link the text to R2 to which it is now appended.

Hybernia insola, etc., down to "insola" Latin dicitur, is probably the preface of the original text.

Then follows an interpolation derived from Isidore (XIV, vi, 6) as Thurneysen has already observed: it is not reproduced quite correctly in our mss.: the true readings of Isidore are given here in footnotes to the text. There are two glosses, one explaining the corrupt Hiberniam (for Hiberiam) and the other contradicting the oft-quoted statement, disseminated by Solinus, as to the absence of bees.

Scoti autem a Scotia . . . . . adnotentur is an additional interpolation, suggested by the reference to the Scotorum gentes in the excerpt from Isidore.

The sentence beginning Phoeni autem is a further interpolation, interrupting the remarks about the Scots. Their identification with the tattooed Picts in this passage is contrary to all the orthodoxy of the LG tradition.

With Heriu dono the original passage resumes: this follows on naturally to the etymological speculations
interrupted by the intruded excerpt from Isidore. Here again an unusual idea is suggested. The comment s. q. l. is a frequent formula of complaint regarding a passage which a reader found it hard to understand. It is equivalent to the difficilis est haece pagina of the Saint-Gall Priscian.

Quasi scissi is another etymological interpolation, a guess by some wiseacre at the origin of the word Scoti.

**Verse Texts.**

I.

Metre: the two quatrains forming this composition are probably, in origin, independent compositions, as is suggested by their diversity of metre. The second is in *casbairdne* ($7^3 + 7^3$) with trisyllabic rhymes between lines 2 and 4; the first is in *snám sebaic*, a variety in which the third line ends with a monosyllable.

The text has been greatly corrupted by scribes, who tinkered with it unrestrainedly in the vain hope of extracting more sense out of it than the author or authors ever put into it: as the verses are mere displays of metrical gymnastics, the meaning is of minor importance in an endeavour to restore the text. In addition to the rhymes, there is assonance between the first two lines of each stanza, and an alliteration in every line, which the attentions of the scribes have to some extent suppressed. This is the chief help toward restoring the text. The ms. P has been re-inked unintelligently.

1. *Sluag* has evidently been changed to the plural after the incorporation of the second quatrain, bringing another "host" into view. Both alliteration and meaning help us to choose *cúa-chel* "a winter (or rainy) death" as the true reading, although it happens to be found only in the three inferior derivatives from B. *Conad* has arisen from a misreading of a mark of prolongation as an abbreviation for *n*: the same mistake is probably at the base of F’s *ccnud*. In *snám sebaic* there is no necessity for vowel-sonorancy between lines 1 and 3, and therefore we can read *cél* "death, fate" instead of the less tractable *cēl* "an omen."
2. The insertion of *oc* in MH (not in B) is an attempt to mend the metre, after Noë had come to be pronounced as a monosyllable, Nái. The alliteration decides for *niath-lēn* against rival readings.

3. The evidence for the infixed pronoun (*ronylēad*) is hardly strong enough to justify us in adopting it, though it may be right.

4. *Ialaen* in E is an attempt to mend the metre, the name having sunk into a disyllable.

8. The rhyme with *dibada* teaches us the pronunciation *Olīna.*

II.

Metre: *debide imrind.*

Apparently a variant of poem V quatrain 40, not found in any complete text of the poem—or more probably from another poem on similar lines, as V is in *debide scāilte,* and has only two quatrains (23, 49) in *debide imrind.*

III.

Metre: *debide scāilte.*

A variant of poem V quatrain 41, likewise not found in any complete text of the poem. In Min these two quatrains run continuously, as though forming one extract: this may be original, the matter which separates them in the other Redactions being editorial. Naē is here still a disyllable, but Iafēth is no longer trisyllabic. The variant do *dec* in the last line has obviously arisen from a misreading of the numeral sign *u.*

IV.

Metre: *crō cummaise etir cashuirdne ṭ lethranuagecht.* There should be alliterations in the first two lines at least, but in a poem so full of proper names this is impossible to maintain consistently. The language is Middle Irish.

20. This cheville may also be translated something like “well seen was his authority,” but the rendering chosen makes little difference to the sense.
22. Œen used absolutely, as a rhyme to sōcr.

32. Meic, inserted before Ebauith by numerous mss., though desirable, is hypermetric and must be rejected.

33. Íardain must be read instead of larbóneil, for metrical reasons, though the last is the more orthodox form.

36. Esrū and meic must be omitted, for metrical reasons. Compare line 32.

39. This refers to the magical apparition of the Tūatha Dé Danann: the "plain" is Mag Tuired.

V.

Metre: debide scáille. The versifier began by making alliterative linkages (conachlann) between the end of every quatrain and the beginning of the next, but after the seventh quatrain abandoned the effort: no re-arrangement of the quatrains can establish the device after this point, and we must assume that the few cases to be found in the latter part of the poem are accidental.

There are two versions of this long composition, contained in not a few modern mss. I have collated several of these in the Royal Irish Academy40 without finding anything of importance: no version contains the isolated variants which

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40 23 A 40, F III 2, 23 M 18, C vi 1, 24 P 13. Of these 23 A 46 23 M 18 and C vi 1 belong to the M group and show nearly all of its peculiar readings and arrangements of the quatrains. Except for scribal mistakes (as abartar for abar, line 98 (23 A 40)) or the peculiar spelling Coaidh for Cain in 23 M 18, they show no particular individuality. A later hand has inserted into 23 A 40 an attribution of the poem to Eochaid ua Fliond: 23 M 18 is content to say Ollamh cigion cel. F III 2 and 24 P 13 are closer to the printed version. F III 2, which attributes the poem to Colum Cille, closely follows EP in its readings. The following variants may be worth noting: line 58 (this spurious quatrain is present, as in EP) ēib gan Chaim: line 68 Agánna (for Gogóma): line 89, trí thúth go leith, ní lüadh saobh: line 129, ro fásdh .aí, ccoiíc: line 142, Tubadh Caoin. Stanzas 28–30, 34, 37, 39, 45, 46, 50 are omitted. The city in line 251 is called Imbitena, as in D; in 263 we find Erosius—one of many proofs afforded by Irish mss. that although c was always pronounced hard in Irish, it was pronounced as s before i and c in Latin. 24 P 13 has also close affinity with EP, but has nothing of importance to tell us.
NOTES ON SECTION I.

we have seen in nos. II, III above. In the mss. before us, M may be taken as the type of the one text, R\(^2\) of the other. II, on the whole, follows R\(^2\), but U (the Book of Úi Maine), which has a fine copy in a different context, follows the M version. Referring back to the diagram, p. 14 ante, I am now inclined to think that the two folios, 2 and 7, disappeared together, and had both gone when \(\approx\) M transcribed the text. He recognised the torso of the poem, and found another copy from which to supply the missing quatrains (1–30). M and H appear to agree against R\(^2\) more frequently in the second half of the poem than in the first.

42. *Mac maith Muire ingine* (an unconscious lapse into the heresy of Sabellianism!) is peculiar to M among the manuscripts here used. Though not in U, it is a reading of the M version of the text.

43. None of the mss. indicate the nasalization after \(\tilde{a}r\).

46. *Maíss*, the chaotic material out of which the universe was fashioned.

52. The “clouds” (ne\(\tilde{\imath}\)) are introduced to make an assonance with *c\(\tilde{\imath}\)in*. The poet takes advantage of the freedom in *debide* rhyme to unite the long vowel in *g\(\tilde{l}\)\(\tilde{\imath}\)e* with the short vowel in *Dardáine*. Some peculiar minor verbal differentiations appear in the M text in this quatrain.

54. The assertive interjection *Debrad* is here left untranslated, in view of the uncertainty attaching to its etymology. As everyone knows, an over-indulgence in this expletive was one of St. Patrick’s few human weaknesses.

57. This stanza breaks the *conachlann*, which has not yet been abandoned: and as it appears in two mss. only it is probably spurious, even although it is a necessary supplement to the preceding stanzas, which describe the works of creation. It is here printed as in E, with the addition of punctuation and prolongation marks only. *Dg-dáil*, the company listening to the narrative. *Anmánna* must be for *annánna* (the a elided before the following vowel): this, and the accusative *dríbh*, are governed by *aisneidh*ed*. Note the article with a noun depending on a proper-name genitive in the last line.
61 ff. The poet is here dealing with a body of apocrypha differing from that followed in the prose text, as may be shown by the following table:

<table>
<thead>
<tr>
<th>Prose (¶ 2α, 25)</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head from Breast</td>
<td>Garad</td>
</tr>
<tr>
<td>Belly</td>
<td>Arabia</td>
</tr>
<tr>
<td>Legs</td>
<td>Lodain</td>
</tr>
<tr>
<td></td>
<td>Agoiria</td>
</tr>
</tbody>
</table>

—disregarding the variant forms in the different mss.

This, however, does not bring us nearer to discovering the origin of the Irish version of the story. Verses which appear to be a rather remote variant of these quatrains, found in Codex Palatino-Vaticanus (Todd Lectures, III, p. 24) revert to the prose version (Garad, Arabion [or Aradon, or Adilon], Laban, and Dagaria [or Gagaria]). The poet has also his own views as to the course of the rivers of Paradise. Tairis is the reading of all the mss., but we should doubtless emend this to tairse: the rivers ran through the (fem.) land, not the (masc.) head. In this stanza we note an important deviation in the M text.

69. Tráth(a) means "days," as is more usual in this text, not (canonical) hours, on account of the reference to Christ's three days in the tomb. The first couplet of this quatrain is metrically faulty, as both lines end in a disyllable. That Adam was for some time without life is a popular belief in apocryphal literature: but it is quite independent of the three-days' sojourn of Christ in the tomb, with which it is here typologically connected. In fact, the stories vary as to the length of time which elapsed before the body of Adam was quickened. A Muslim legend shows some affinity with the ideas here expressed. "Allah formed Adam out of a handful of dust . . . which . . . had been collected from different parts of the world, and consisted of various kinds of soil, which accounts for the divers colours of men and women. When Allah had formed Adam, He left the figure lying lifeless forty days—some say forty years—while
notice was sent to the Angels, the Jinn, and the Jan, to be
ready to worship and do him honour as soon as Allah had put
breath into his nostrils. 41

73. *Trior* presumably means the three Persons of the
Trinity, who are represented as collaborating in the creation
of Adam—another variant from the conception in the prose
text. To make any sense of the cheville at the end of line 75
we should have to read *ba dia udecin* ‘by Their good will’:
but no ms. supports this.

77. An abridged translation of quatrains 10–13, 15 will
be found in Archdeacon Seymour’s paper, *The Book of Adam
and Eve in Ireland*, 32 which should be in constant reference
in studying the apocryphal Adam matter in this compilation.
Pairtech, the ‘great mountain’ of Paradise, is new: it
appears again in the form *Pariath* in the *Lebor Brecc* history
of the creation (Todd Lectures, III, p. 48). Adam’s hymn
of praise is a commonplace of apocrypha. In *Pirqe Rabbi
Eliezer*, chap. II, we read ‘And as [Adam] saw the creatures
which God had made he began to praise God his Creator, and
said: O Lord, how great and many are Thy works!’

81–2. Another metrically faulty couplet, both lines ending
in a monosyllable.

83. According to the Syriac *Care of Treasures* ‘God took
a rib from the loins on the right side of Adam and He made
Eve; and when Adam woke up and saw Eve he rejoiced in
her greatly. And Adam and Eve were in Paradise, clothed
with glory and shining with praise, for three hours.’ (Tr.
Budge, pp. 59–60).

87–8. This apparently refers to the naming of the birds:
at least I can find no other story connecting Adam with birds.
Syncellus, *Chronography*, gives the dates of the incidents
of Adam’s life thus: 1st day of week [3rd day of Creation
of Adam, 8th of Nisan, 1st of April, 6th of Phamouthi] Adam
named wild beasts: 2nd day, named cattle: 3rd day, *named
fowls*: 4th day, named creeping things, etc., etc.

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91. All the mss. read do nim, which is unmetrical, and incidentally nonsense. It seems best to emend it to do-gnim (gen. plur.) "of evil deeds," the complementary formation to so-gnim, "a good deed."

96. These words spell the letters of the Tetragrammaton the Hebrew divine name Yahweh, inaccurately rendered "Jehovah" in European popular speech. The notion that the Devil was the first to invoke the name of God reappears in Salomon and Saturnus (ed. cit. antea, p. 191)—

"Who first named the name of God? the devil first named the name of God."

We find the statement repeated in the Colloquy of Adrian and Rithenus (ibid., p. 204), and also by the Master of Oxford—

"Who cleped first God?—The devyll."

The basal idea doubtless is that the devil acquired power over the Deity by knowing and using His secret name. The poet's knowledge of Hebrew was limited to the letters of the alphabet and their names, possibly learnt from the section-headings in Ps. exix (Vulgate exviii); and to the external appearance of the Tetragrammaton. He did not even know that Hebrew is written and read from right to left, so that when he spelt out the letters of the divine name he enumerated them in the reverse order—the left-to-right order in which he was accustomed to read or write Latin or Irish.

97. An aetiological myth to account for the superiority of the right hand to the left. In an account of the Creation and subsequent events in T.C.D. ms. H 2 5, most of which follows LG closely, I find this: Ro hiomuil imorvo Adamh an t-ubhall 1 ro bad tarnocht dā ēis, 1 les tu lamh chle scochus lamh dheas ann, mar as i an lamh chle sineadh chum an abhaill. "A. ate the apple and became naked thereafter [compare Cod. Pal. Vat., p. 54] and therewith the left hand comes after the right hand, for it is the left hand that was stretched to the apple." I have not come across the idea elsewhere in apocrypha, though doubtless it exists.

42 For analogies see Frazer, Taboo and the Peril of the Soul, p. 387 ff.
101. The expulsion of the errant pair to Egypt is unorthodox: Damaseus is the usual place of their exile. The "one palm" suggests that the poet did not know the difference between dates and figs.

105. Throughout the poem the name Cain is treated as a disyllable. P sometimes emphasises this by spelling it Caidin.

109. The poet, writing presumably from memory, has forgotten that Cain's offering was "of the fruits of the earth." Once again we see a faulty couplet, with the end words having the same number of syllables.

124. Seth was the first man to grow a beard, for Adam was presumably created with his beard, Abel died a beardless youth, and it was part of Cain's punishment to have no beard (as in the prose text ¶ 39). But no ancient authority known to me explains how Seth was a witness of the murder of Abel (which took place before he was born), why he "put his hand to the jawbone." or what he did with it.

127. That stones "grow" is still an article of popular belief: I have been shown, by a Co. Meath farmer, a stone with a mark upon it which, he believed, was produced by the pressure of another stone, while the marked stone was "growing." Salomon and Saturnus agrees with our poet that this growth had been stopped by the flow of Abel's blood. We there read—

"Tell me why stones are not fruitful?—Because Abel's blood fell upon a stone when Chaim his brother slew him with the jawbone of an ass."

Also in The Master of Oxford's Catechism—

"Why bereath not stonys froxt as trees?—For Cayne slough his brother Abell with the bone of an asse cheke."

139. The tale of how Lamech accidentally slew Cain is one of the most familiar legends of Apocrypha. It is of Jewish origin, and as stated above, in the notes to ¶ 39, was probably imported into Christian tradition from a lost "Book of Lamech." See Seymour, op. cit., p. 130, for references to which add the quotation from Rabbi Solomon Jarchi in
NOTES ON SECTION I. 265

Eisenmerger's Entdecktes Judenthum, vol. i, p. 470. The weapon used by Lamech was, however, an arrow; not an apple, as in the text before us.

142. The name Tubalchain must be scanned as a tetra-
syllable, to give a rhyme for brīg: we must therefore follow E in reading is, as against the oecus of other mss. On the other hand it is a trisyllable in line 144, unless E is right in omitting the following article. But D emphasizes the difference by a difference of spelling.

143. The words in cara are difficult to deal with. See Meyer, Contribb. s.v. cor for the meaning suggested in the translation.

145. I know of no other version of the almost nauseatingly silly story of the subsequent adventures of Abel's ram, narrated in this and the following quatrains.

148. It is common sense that this must refer to "the ram caught in the thicket," which provided a surrogate for Isaac: and that the original version ran dar cend meic Aprāim (not Aprāim, which is forbidden by the rhyme: Aprāim is indeclinable). Some meddler, however, older than the existing ms. tradition, oblivious of the story of the sacrifice of Isaac, assumed vaguely that the event must have been something or other in the history of the Children of Israel; so he changed the genitive singular to genitive plural.

153. This quatrain seems out of place: it probably should follow quatrain no. 15. The name of the tree is given as Sezen in the Ethiopic Book of Mysteries of Heaven and Earth. (See Budge, Cave of Treasures, p. 66); as Deachaimhan ["'tithing'"] in the late version of Tenga Bithnua (Rev. Celt. xxviii, 300).

155. We have heard of "the plain of Aron" before, as the region over which the rivers of Paradise flow. This looks like a confusion based on some old misreading of the Hebrew source (the 𐤃, d, in "Eden" being misread as 𐤃 r). The contrary mistake is made in the Greek version of Numbers xxvi. 36.
NOTES ON SECTION I.

163. Deich mbliadan risin uile, i.e., ten years in addition to all the 930 years of Adam's life. That Eve survived Adam is generally agreed in apocryphal literature, but the actual length of her widowhood is very variously stated.

166. The poet has misread ,d.eee.xii. in his authority, substituting ,xu. for the last letters. On the other hand, he has not docked Seth's life by three hundred years, as the prose texts have done. The M text has altered the verse text to conform with the prose.

173. Jared's life was 962 years long. Here again ,ii. has been misread as ,u.

177. Most of the mss. agree on ochtmoga, but the variant sechtmoga is historically correct.

182. Lamech's life was 777 (Hebrew) 753 (Septuagint). The figure in the text 775 and H's correction 757 are both unauthorized. An owner of U has taken the trouble to look the matter up; see the footnote.

186. Adam's son Sile, and the three wives in line 188, reappear in Sex Actates Mundi, but whence they reached that text I have failed to discover. Olla was Seth's wife, Pip was Cain's, Pithip was Sile's. Evidently there is some confusion between Seth and Shem, just as Cain and Ham (Cham) are sometimes interchanged. Pip and Pithip must therefore have some kinship with Oliva and Olivana, but the nature of the kinship is not clear.

193. On the names of these women see the note on the prose texts ¶ 7.

205. On this quatrain and its mysterious geography, see the notes on the prose text ¶ 86, where we find the interesting back-formation Formenia > Armenia on the basis of ar < for.

212. D spells this word cubuat, and writes it thus (as nearly as can be represented in print) cub&ccc, the first two r's being really a fantastic a. The same peculiarity was probably also in √D, and has influenced E's cubalat. E was certainly not copied from D, but might well have come from
NOTES ON SECTION 1. 267

\sqrt{D}. This is a good illustration of the way in which the *external form* of the mss. and their handwriting may sometimes give us some crumbs of information as to their relationship; see ante, p. xxvii. It must be admitted that this peculiar way of writing a sequence of *a*’s and *t*’s, in any combination, is a trick of Muirges ó Maoil Conaire, the scribe of D, and that it reappears in the *Book of Fenagh*, another of his productions. It is not, however, a regular habit: it looks more like an artificial affectation, in which he indulges whenever he remembers to do so, and he may have made it his own after learning it from \sqrt{D}.

215. The cheville *cen brôn* is more than usually meaningless here if we give to the word *brôn* its ordinary meaning "sorrow." K. Meyer, *Contribbb.*, gives (with a query) an alternative meaning "burden" which helps slightly, but not much. But we need not expect a poet in metrical difficulties to be intelligible all the time: our present poet is better in this respect than many of his colleagues.

218–219. In both these lines the *o* of *ro* is metrically elided. Several of the scribes have failed to notice this, and have endeavoured to emend what they took to be the faulty measure of the rhythm.

221. I know of no authority for the extravagant dimensions here ascribed to the tower.

228. The list of the heroes of Nimrod’s Tower agrees with that in *Auraicept*, except that Peleg and Rabiath (= Rifath) Scot are here omitted. Dardan appears in *Auraicept* as "Bardamius." The names are selected, on some random principle which it is futile to try to determine, from a list of the immediate descendants of Noah; with such incongruous additions as Nabedon, Latinus, and Longbardus. The first of these comes from an Ogham alphabet of names: see Calder’s *Auraicept*, p. 20, and also below, line 257.

240. The sense of the couplet seems to be "though God be no respecter of persons—though the abbot and the king be all one in His sight—may He grant me the favour of a long life."
251-2. These lines appear in the order as printed in all the mss., but as the tetrasyllable *Ibilēna* should follow the tri-syllable *il-bērla* they should be transposed. The city of Ibilēna is apparently an echo of the name of the Median city of Ecbatana. As the table of variae lectiones shows, this name assumes a variety of forms. Keating gives another version, Eathēna, and quotes this quatrain as from *Cin Droma Snechta*—which seems to suggest that this poem was contained in that important manuscript.

257 ff. This is the Ogham-alphabet list of the chief persons of Nimrod's Tower, from which one set of names for the Ogham letters was derived. For metrical reasons the alphabetic order has been disturbed (see for the proper arrangement Calder's *Auraicept*, p. 20) and some of the names have been modified. Mored, Gad, Hidomus correspond respectively to Muiriath, Gotli, and Iudonius. Ordmor (possibly meant for *Ord Mōr*, but the variae lectiones suggest that it is one word) corresponds to Ordines (Ordonus in M). Srū, the Stru of the Ogham list, has been lost from all the mss. except M; and additional names have been interpolated (Nenual, Gaedel, Cainan, Ison).

VI.

Metre: *debide scūille*.

273. On the characters ascribed to the rivers in this poem, see the note on the prose ¶ 28.

274. The name Nuehal here given as the fountain-head of the four rivers, can hardly be dissociated from Nuehul, given as the name of an African river in the Geographical Poem of Ros Ailithir (*P.R.I.A.*, xvi, p. 241). Its (probably erroneous) identification with the Nile, and the identification of the latter with Gihon, may have led to the transference of the name to the well-spring of Paradise.

278. We must read *felicitias* for the sake of the metre.

284. I suspect that *tībcs* is wrong, but I take it as I find it in the mss.
VII.

Metre: *debide sceilte*.

VIII.

Metre: *ranrunigeacht becc*.

This quatrain, and the following poem, found in H only, are printed exactly as they appear there, with the addition of punctuation marks only.

IX.

Metre: *debide sceilte*.

296. In this poem Nae has become a monosyllable; a fact emphasised by the spelling of the genitive Naee in line 304.
IRISH TEXTS SOCIETY

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Vols. I, II, III. and XIV. are now out of print and others are rapidly becoming scarce. The ordinary sale price to non-members through Messrs. Simpkin, Marshall, Ltd., 4 Stationers' Hall Court, London, E.C.4., is 25/- per volume (post free).

The Council makes a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds.

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IRISH TEXTS SOCIETY.

The Thirty-Fourth Annual General Meeting of the Irish Texts Society was held on Saturday, 11th February, 1933, in the Library of the Irish Literary Society.

Dr. Robin Flower, chairman of the Executive Council, presided.

The Minutes of the last Annual General Meeting, held on the 13th February, 1932, were taken as read. Mr. Maurice O'Connell, Assistant Secretary, read the

Thirty-Fourth Annual Report

Duanaire Finn. The Council are glad to report that all the poems and translations forming Part II of Duanaire Finn are through the final proofs. Arrangements are now being made for binding. This volume will be followed by Part III, consisting of the Preface, Notes to the Poems, Glossary, and Index of Persons and Places, etc. Both volumes are being edited by Mr. Gerard Murphy, M.A. Part I, edited by Professor Eoin MacNeill, D.Litt., was issued by the Society in 1907, and is now nearly out of print.

Instructio Pie Vivendi (Holy Life and Heavenly Thought). The first part of this interesting theological work is now nearing completion. It will consist of the Latin original and Irish translation, with a short glossary of the rarer Irish words. The Irish is a very good specimen of the early modern language. The work will be in two volumes, and volume two is in active preparation.

The Great Blasket. The Council regret that owing to illness, the result of an accident while on a visit to the Aran Islands, Dr. Flower was obliged to suspend his work on this volume for some time. He has now resumed. The volume will consist of a collection of tales dealing with the life of the Great Blasket Island, Co. Kerry, in the nineteenth century. A number of poems by a poet of the locality will also be included, with stories illustrating their subjects.

Note.—Part II of Duanaire Finn was distributed in September of this year.
The number of back volumes disposed of during the year was 94. The Rev. P. S. Dinneen's edition of the Society's revised and enlarged Irish-English Dictionary is now nearly exhausted. The Council have under consideration the question of a reprint.

During the year an edition of the Society's smaller dictionary in Roman type was completed, and a new edition in Irish type has also been printed. Both editions are now obtainable at 3/-.

The Council regret to report the deaths of the following:—Right Rev. Dr. Shahan, Vice-President of the Society; Lady Gregory, Col. J. W. MacNamara, Dr. Goddard Orpen.

Members who joined during the year were:—Dr. Gerard Coyne, Ballinasloe; Miss Anna Irene Miller, Baltimore, U.S.A.; Maire Ni Locain, Dublin; Fergus Patterson, Putney, London; Convent of St. Louis, Monaghan; Minnesota University Library, Minn., U.S.A.

J. C. Sprott, Esq., Glasgow, resigned.

The adoption of the Annual Report was moved and seconded. During the discussion which followed, Dr. Joyce referred to the slow rate of production of the Society's books. It was explained that the delay in every case was occasioned by illness or pressure of other business that obliged the editors to postpone their work on the Society's volumes. On a show of hands the Report was adopted.

The Financial Statement was explained by the Treasurer and adopted on the proposal of Mr. Buckley, seconded by Dr. Joyce.

The re-election of the Officers and outgoing members of the Council, Mrs. Banks, Mr. Buckley and Dr. Flower, was proposed by Mr. O'Keefe, seconded by Mr. FitzGerald, and carried.

A hearty vote of thanks was accorded to Mr. R. W. Farrell, F.L.A.A., for auditing the accounts, and his appointment as auditor for the year 1933 was agreed upon.
The undersigned, having had access to all the Books and Accounts of the Society, and having examined the foregoing statements and verified them with the Books, Deeds and Documents, etc., relating thereto, now signs the same as found to be correct.

(Signed) M. C. LYNCH, Hon. Treasurer.

(Signed) ROBERT W. FARRELL, F.I.A.A., Certified Accountant.

28th January, 1933.
GENERAL RULES

OBJECTS

1.—The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries and Notes as may be deemed desirable.

CONSTITUTION

2.—The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee and Ordinary and Life Members.

OFFICERS

3.—The Officers of the Society shall be the President, two Honorary Secretaries and the Honorary Treasurer.

EXECUTIVE COUNCIL

4.—The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members, to whom the Executive Council may add by co-optation not more than two members, who shall retire annually.

5.—All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds majority.

6.—Three members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place on the Council.

CONSULTATIVE COMMITTEE

7.—The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS

8.—Members may be elected either at the Annual General Meeting, or from time to time, by the Executive Council.
Subscription

9.—The Subscription for each Member of the Society shall be £1 1s. 0d. per annum (American subscribers, $5), entitling the Member to one copy (post free) of the volume published by the Society for the year, and giving the right to vote on all questions submitted to the General Meeting of the Society. Regular members, whose subscriptions have been paid up to date, may, however, fill up gaps in their sets of back volumes, prior to volume 22, at 10/6 a volume. The payment of a single sum of £12 12s. 0d. (Colonial or foreign members £13 0s. 0d., American members 65 dollars) entitles to life membership. Life members will receive one copy of each volume issued subsequently to the receipt of this sum by the Society.

10.—Subscriptions shall be payable in advance on 1st January in each year.

11.—Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and retains any publication for the year, shall be held liable for the payment of the full published price, viz. 25/- of such publication.

12.—The publications of the Society shall not be sold to persons other than members, except at the advanced price of 25/-. 

13.—Members whose Subscriptions are in arrear shall not have the right of voting at the Annual General Meeting of the Society.

14.—Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so; otherwise they will be liable for their subscriptions for the ensuing year.

Editorial Fund

15.—A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

Annual General Meeting

16.—A General Meeting shall be held each year in the month of January, or as soon after as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when vacant seats on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

Audit

17.—The Accounts of the Society shall be audited each year by an auditor appointed at the preceding General Meeting.

Changes in these Rules

18.—With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.
LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

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(1.) Σιόττα αν Πιγά. [The Lad of the Ferrule]
   Εξετάζεται Κοιμήθη τον ηλιοφανή. [Adventures of the
   Children of the King of Norway]
   Edited by PROFESSOR DOUGLAS HYDE, LL.D., D.Litt., M.R.I.A.

(Out of print)

(2.) Πιεν Βρικιγκο [The Feast of Bricriu]
   (From Leabhar na h-Uidhre).
   Edited by GEORGE HENDERSON, M.A., Ph.D.

(Out of print) See Volume 3a New Edition.

(3.) Οάντα Δούμαν μι Ρατάιλ [The Poems of Egan
   O'Rahilly]
   Edited, chiefly from mss. in Maynooth College, by
   The REV. P. S. DINNEEN, D.Litt.

(Volume for 1909) (See No. 3)

(3a) Οάντα Δούμαν μι Ρατάιλ [New Edition of the Poems
   of Egan O'Rahilly]
   Revised by PROFESSOR TADHG O DONNCHADHA and
   The REV. P. S. DINNEEN, D.Litt.

(Volume for 1901)

(4) Πορτρ Ρεάρ αν Ειρμιν [History of Ireland.] By
   GEOFFREY KEATING. Part I. (See Vols. 8, 9, 15).
   Edited by the late DAVID COMYN, M.R.I.A.
(Volume for 1902)

(5.) Caisréim Conghaill Clairinigheach [The Martial Career of Conghal Clairinghneach].
Edited by The REV. P. M. MACSWEENEY, M.A.

(Volume for 1903)

(6.) Virgil's Æneid, the Irish Version, from the Book of Ballymote.
Edited by The REV. GEORGE CALDER, B.D., D.Litt.

(Volume for 1904)

(7.) Oumainge Finn. The Poem Book of Finn. [Ossianic Poems]. Part I.
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(8.) Fógar Péada ar Éiminn [History of Ireland]. By GEOFFREY KEATING. Part II.
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(Volume for 1921)

(23.) Poems of Τάος Ωατ Ο ὁμηχμ (Vol. II. Translation.)
By ELEANOR KNOTT.
(Volume for 1922)

(24.) The Pursuit of Úaithne Úna-to̊irp. 
Edited from a ms. in Trinity College, Dublin, by 
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<td>2, Gloucester Gardens, (58) Richmond Hill, Richmond, Surrey.</td>
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<td>Byrne, G. P.</td>
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<td>Doolan, Thomas</td>
<td>31-32 Great George's Street, Waterford.</td>
</tr>
<tr>
<td>Dowling, Frank</td>
<td>950 South Street, Roslindale, Mass., U.S.A.</td>
</tr>
<tr>
<td>Farrell, R. W., F.L.A.A.</td>
<td>Clonbrone, Arundel Road, Durrington, Worthing, Sussex.</td>
</tr>
<tr>
<td>Goblet, Professor Yan M.</td>
<td>178 Rue de la Pompe, Paris, xvi.</td>
</tr>
<tr>
<td>Gourley, C. E.</td>
<td>70 Claremont Road, London, E. 7.</td>
</tr>
<tr>
<td>Hackett, J. D.</td>
<td>132 East 16th Street, New York, U.S.A.</td>
</tr>
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<td>Haynes, Miss Muriel Sturgis</td>
<td>22, Embankment Road, Boston, Mass., U.S.A.</td>
</tr>
<tr>
<td>Horsford, Miss C.</td>
<td>27 Craigie Street, Cambridge 38, Mass., U.S.A.</td>
</tr>
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</table>
NAMES.
Kelly, Paul Herrick  ...  ...  ...  132 Cheapside, London, E.C.2.
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MacLoughlinn, James L. ...  ...  ...  ...  60, Waterloo Road, Pembroke, Dublin.
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MacFhinn, An t-Athair Pádraig ...  ...  ...  Coláiste na h-Ollscoil, Gaillimh.
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<table>
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</tr>
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<td>Ni Dhunlainge, Sighle</td>
<td>19 Finglas Rd., Glasnevin, Dublin.</td>
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<td>Ni Locain, Maire</td>
<td>136, Upper Drumcondra Rd., Dublin.</td>
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<td>Nilsen, Eugene</td>
<td>20, Ekebergueren, Christiania, Norway.</td>
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<td>Ni Raghallaigh, Maire</td>
<td>87 Upper Dorset Street, Dublin.</td>
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<td>624, Roosevelt Avenue, York, Penna., U.S.A.</td>
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<td>OBeagáin, R. S.</td>
<td>2, Wilmont Avenue, Sandy Cove, Dublin.</td>
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<td>OBraoin, D.</td>
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<td>OBriain, Art.</td>
<td>15 Mecklenburgh Square, London, W.C.I.</td>
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<td>OBriain, Pádraig</td>
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<td>Dún Bride, Nashville Park, Howth, Co. Dublin.</td>
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<td>OCaoimh, Micheál</td>
<td>3 Ashbourne Villas, Limerick.</td>
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<td>OCarroll, J., B.A.</td>
<td>2 The Terrace, Arklow, Co. Wicklow.</td>
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<tr>
<td>OCarroll, J. T.</td>
<td>129 Queen’s Road, Richmond, Surrey.</td>
</tr>
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<td>OConchobhair, Risteárd</td>
<td>7, George’s Quay, Cork.</td>
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<td>OCOnchobhair, Risteárd</td>
<td>63 Handside Lane, Welwyn Garden City, England.</td>
</tr>
<tr>
<td>OConnor, Denis Hayes</td>
<td>Monster House, Charleville, Co. Cork.</td>
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<td>OCuill, Seán</td>
<td>44 Mountjoy Street, Dublin.</td>
</tr>
<tr>
<td>ODalaigh, R.</td>
<td>63 Handside Lane, Welwyn Garden City, England.</td>
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<td>Croata, Glasheen Road, Cork.</td>
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NAMES.

ODonghaile, an t-Athair N. .... Galway.
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