

A STUDY OF THE LEXICON OF THE POEMS OF
BLATHMAC SON OF CÚ BRETTAN

2 Volumes

Volume 1

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PhD Degree

Maynooth University

Department of Early Irish (Sean-Ghaeilge)

December 2017

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ACKNOWLEDGMENTS

I want to express gratitude for the unwavering support and encouragement that I received from my supervisor, Professor David Stifter, who had the initial idea for this project.

Thanks also to the staff and scholars of Maynooth University's Department of Early Irish (Sean-Ghaeilge) especially the participants in the postgraduate seminars on the Poems of Blathmac from 2013 to 2017, Bernhard Bauer, Romanas Bulatovas, Ciarán Coffey, Brendan Doherty, Ellen Ganly, Angelina Lavelle, Conor McDonough, Debra Guidera O'Rourke, Anne Harrington, Elliott Lash, Lars Nooij, Gearóid Ó Conchubhair, Fangzhe Qiu, Tom Tynan, Daniel Watson and Camilla With Pederson. Thanks also to Bernhard Bauer for technical assistance.

I am grateful to my examiners, Professor Liam Breatnach and Dr Elizabeth Boyle for the thoughtful attention they gave to this thesis, their generous encouragement and many recommendations for improvements.

My first year of research 2013 to 2014 was funded by a Maynooth University Pat and John Hume Scholarship. From 2014 to 2017 I was funded by the Irish Research Council Postgraduate Award (GOIPG/2014/448).

Thank you to my family, my readers (Eibhlín and Mickey), my wonderful children Niall, Hannah, Cian and Nóirín and especially to my husband, Anthony Barrett.

ABSTRACT

The aims of the project for the PhD were to produce a provisional revised edition and translation of the entire text of the Poems of Blathmac, to compile a lexicographic database for a specialised dictionary of the poems and a literary study of the text. The provisional revised edition, translation and lexicographic database are contained on the memory stick provided along with this thesis. This includes the previously unedited text of the ‘Fragmentary Quatrains’. Chapter 1 of this thesis will present the evidence that exists about Blathmac, his family and their connection to the Fir Rois. It also deals with the provenance of the manuscript. In chapter 2, the content of the first poem is examined with emphasis on the theme of keening, and examines the reason for its composition. In chapter 3, the second poem is examined through the lens of the word *célmáin(d)e* which, I argue, explains its purpose and the message that the poet is delivering. Chapter 4 contains a provisional edition of ‘The Fragmentary Quatrains’, a translation and notes. Chapter 5 is a list of all the verbs of both poems presented in alphabetical order. The provisional edition of the two poems is presented in Appendix 1. A compressed overview of the database is contained in Appendix 2. Appendix 3 is copy of Martin O’Leary’s score *Figell Blathmaic*.

ABBREVIATIONS

acc	accusative
AFM	Annals of the Four Masters
AU	Annals of Ulster
aug	augmented
cond	conditional
dat	dative
eDIL	Electronic Dictionary of the Irish Language
EIV	McCone K. <i>The Early Irish Verb, 2nd Edition Revised with Index</i>
fem	feminine
fut	future
gen	genitive
GOI	Thurneysen, R. <i>A Grammar of Old Irish</i> .
GPC	Thomas, R. J., Bevan, Gareth A. & Donovan, Patrick J. (eds.) <i>Geiriadur Prifysgol Cymru</i>
imperf	imperfect
impv	imperative
l.	line
Laws	Hancock et al, <i>Ancient Laws of Ireland</i>
ll.	lines
LU	Lebor na hUidre
masc	masculine
MI	Milan <i>Thesaurus Palaeohibernicus</i> Vol 1
Mon Tall	Gwynn, E.J., Purton, W.J (1911) <i>The Monastery of Tallaght</i>
MS	Manuscript
NLI	National Library of Ireland
neut	neuter
nom	nominative
pass	passive
pl	plural
poss	possessive
pres	present
pret	preterite
pron	pronoun
RC	Revue Celtique
Sg	Glosses on Priscian, (St Gall) <i>Thesaurus Palaeohibernicus</i> Vol 2
sg	singular
SNG	McCone et al. (1994) <i>Stair na Gaeilge</i>
SR	Saltair na Rann
Thes	Stokes, W. & Strachan, J. (1901). <i>Thesaurus Palaeohibernicus</i>
subj	subjunctive
voc	vocative
Wb	Würzburg glosses

INTRODUCTION

The purpose of this thesis is to revisit the Poems of Blathmac, son of Cú Brettan. Blathmac's poems were edited by James Carney and published in 1964 as part of the Irish Texts Society series. Carney's edition presents the two Poems of Blathmac, 149 stanzas in the first poem and 111 in the second, giving a total of 250 stanzas altogether. At the time of publication it was rightly welcomed as a significant addition to the corpus of Irish literature. He provides a diplomatic transcript of the manuscript, a normalised version and a translation. While Carney's edition was a wonderful achievement it does not contain the complete text. He did not work on the final part of the poems probably because of the poor condition of the last few pages of the manuscript. This is the one glaring failing of his edition. In 1958 Carney said of the second poem that 'about 117 quatrains can be read in full and fragments of approximately 26' (Carney 1958, 1). This would give us a total of 143 in the second poem. In fact there are traces of at least 11 more, even though some are very fragmentary, bringing the total of the second poem up to 154 quatrains. However, his edition of the second poem breaks off after 110 quatrains and he never addresses why he chose to stop where he did. To be fair, Carney thought of his edition as an 'interim comment on the text of the manuscript' (Carney, 1964, xxxix). Carney's text is indeed provisional. While his manuscript readings are reliable, in many cases better decisions can be made as to the interpretation, edition and translation of individual lines and stanzas.

In his review of Carney's edition of the poems in 1967, Gearóid Mac Eoin says that:

'The chief criticism which has to be made of this edition is that it does not contain the complete text of the Blathmacc poems. Professor Carney mentions (p.xiii) that the second Blathmacc poem is imperfect due to staining of the manuscript on p. 142 and he promises to print elsewhere at some future date 'what can be recovered of the fragmentary quatrains not included in this edition'. Actually, Professor Carney's transcript breaks off six lines from the bottom of p.141. Much of p. 142 is easily legible and even the stained part could probably be deciphered with some effort. Surely the place to print all the material, whether fragmentary or not, was in this *editio princeps*, not in a separate postscript' (Mac Eoin 1967, 224).

Many years later, Nessa Ní Shéaghda did provide a transcription for these damaged pages, which she called ‘The Fragmentary Quatrains’¹ and which was published, posthumously in 1999, in the volume of the journal *Celtica* in honour of Carney, but without any translation or commentary (Ní Shéaghda 1999, 227-230). The present work seeks to address these shortcomings by providing a normalised text and translation of the fragmentary quatrains in addition to some emendations to Carney’s edition. A much improved reading of these quatrains has been made possible by making use of the digital copies on Irish Script on Screen, <https://www.isos.dias.ie/>. During the course of this research, twelve cautiously reconstructed stanzas and twenty seven fragmentary ones have been edited and translated. Five stanzas, 289, 290, 292, 293 and 294, have been lost completely. The fragmentary ones vary in size from tiny remnants revealing only letters to complete stanzas.

CONTENT OF THE POEMS

This text is of great value for linguistic reasons because of its age, thought to be mid 8th century. The poet, supposedly from an Irish family of high status, was almost certainly a well-educated cleric.² Therefore his frame of reference is that of the top level of Irish society. These long poems are invaluable for the insights that they give us into Irish society in the 8th century, especially with regard to the religious beliefs and attitudes to kingship and clientship that are described within them. Both Poems of Blathmac are religious in content and both are addressed to Mary the mother of Christ. At the most basic level, the first poem describes the birth, life and especially the death of Christ. The overarching theme of the first poem is keening, namely over the violent death of Christ. While doing this the poem also guides the reader through the history of the relationship between God and the Jews, via the vehicle of the poet’s one-sided conversation with Mary. The poet skillfully chooses events from both the Old and New Testament which demonstrate the development of the

¹ I follow Nessa Ní Shéaghda in referring to these stanzas as *The Fragmentary Quatrains* throughout this thesis.

² See Chapter 1

relationship between the chosen people and God. This is presented in terms of a king/client relationship with elements of Irish legal terminology revealing the poet's broad education, his knowledge of Irish law, of religious texts and also his literary skill. The descriptions of the torture and death of Jesus, which the poet refers to as kinslaying, culminates in his heartfelt appeal to involve all people in a lament for the death of Christ. He appeals to Mary to come to him so that they can perform a keen together. His wish is that the poems will be recited regularly and he asks Mary to grant access to heaven to those that do so.³ By writing these poems in Irish, Blathmac was providing a version of the Christian message that was accessible to all. Although the poems are long, it would be possible for devotees outside of a literate monastic community to commit them to memory. A recital of one of the poems would probably take about half an hour.

At the beginning of the second poem Blathmac acknowledges that there has been a response to the appeal of the first poem. As in the first poem, he gives an account of events from the life of Jesus but this time the emphasis is on Jesus as the fulfillment of many prophecies and on His divinity. In the second poem Blathmac delivers a message of hope to the good people in his audience and a warning for the bad. There are parallels between this second poem and the Book of Revelation: the prophecies that have yet to be fulfilled (Stanza 241, Revelation 19:19-20); descriptions of Jesus as a triumphant king in heaven (Stanza 188, Revelation 4:1-2); and the destruction of God's enemies (Stanzas 243, Revelation 12:9). In common with Revelation, the overall message is a positive one and those who serve God have nothing to fear. Towards the end of the second poem Blathmac's attention turns to the second coming of Christ and the Judgement. He describes the extreme planetary changes that will be a signal to mankind that the day of Judgement is close. Appropriately, to

³ *Cech óen diamba figel sé
fo lige ocus éirge,
ar imdídnad diänim tall
amail lúirig co cathbarr,*
Everyone for whom this is a vigil-prayer
at lying down and at rising,
for unblemished protection in the next world
like a breast-plate with helmet,

conclude, the final stanzas deal with the Day of Judgement. Although we cannot be certain that the poem ends at this stage there are hints in the last few fragments that he is addressing Mary *ingen* ‘maiden, virgin’ (ll. 1182, 1186). This may be an indication that he is preparing the environment in which to set his *dúnad*, a poetic device where the poet repeats words found at the beginning to indicate the end of the poem. His description of the last days are close to those found in the Gospel of Matthew, As well as an account of Jesus’s life on earth, the poems include an explanation of some of the mysteries of Christianity such as Mary’s virginity (Stanzas 160-162), the Trinity (Stanzas 196-197) and the Eucharist (Stanzas 203-206), making these poems a possible resource for religious instruction. Until now the two poems have been treated as if they were one long keen. This thesis will show that they are a pair with different aims complementing each other. The first poem’s theme is keening. The second poem presents Christ in his glory, the prophesied saviour and judge at the end of time.

PREVIOUS SCHOLARSHIP

Until recently, the *Poems of Blathmac* have not been given the full attention that their contribution to the study of Irish language and literature warranted. To my knowledge there is only one PhD thesis dedicated entirely to the *Poems of Blathmac*, along with a handful of articles. After Carney’s publication reviewers welcomed his edition. Gearóid Mac Eoin remarked that ‘Professor Carney shirks none of the difficulties presented by these poems, and, even when one disagrees with his solutions, one is forced to admire his resourcefulness and originality’ (Mac Eoin 1967, 223). Mac Eoin did make some insightful comments and suggestions on the text, some of which have been adopted for this provisional edition. Cuthbert Mhág Craith (1996) took issue with Carney’s acceptance of the genealogical information

contained in the attribution at the beginning of the poem but otherwise calls him a courageous and original thinker (Mhág Craith 1996, 217).⁴

A PhD thesis by Lisa Lawrence (2002) examines ‘Irish Christianity’ as portrayed in Blathmac’s poems. She focuses on ‘the unique features of Blathmac’s Christology, while duly noting the aspects he borrowed from early medieval and late antique theology’ (Lawrence 2002, 16). She draws attention to Blathmac’s unusual treatment of the crucifixion as a human crime rather than a necessary condition of salvation (Lawrence 2002, 203), which is not in keeping with prevailing Western theology (Lawrence 2002, 113). ‘Blathmac mourns the crucifixion less as a penitent sinner than a concerned friend. He clearly seeks salvation but never asks for absolution’ (Lawrence 2002, 92). She suggests that Blathmac as an 8th-century Irishman may have lacked the conceptual apparatus to view the crucified Christ as a sacrificial offering and that he downplays the early Christian idea that Christ was a sacrifice given to God in return for humanity’s salvation (Lawrence 2002, 88). However, I suggest that stanza 207, where Blathmac refers to Christ selling himself to the cross for his beautiful flock, could be interpreted as Christ sacrificing himself for the sake of humanity.⁵ In her final chapter, she compares Blathmac’s human reaction to the unjustified slaying of Christ to those described in other texts, particularly Conchobar’s reaction on hearing the death of Christ where he is compelled to rush to his defence, thereby becoming Christian through self-baptism. Lawrence concludes that the poems show that the Irish displayed a full range of human emotion connecting, on a very personal level, with their new human saviour. She considers

⁴ See chapter 1.

⁵Stanza 207

*Is hé do mac – céin-do-mair –
int augaire sainemail.*

*Is hé rod-rir – rád nád bréc –
frisín croich ara chaintrét.*

Your son is – happy for you –
the good shepherd.

It is he who has sold himself – a statement that is not false –
to the cross for his beautiful flock.

that ‘Blathmac’s *scél maith* can be read as the story of Irish conversion’ (Lawrence 2002, 210).

Brian Lambkin has written important articles on these poems. In the thought-provoking *The Structure of the Blathmac Poems* he uses the evidence found within the poems to reconstruct a keen as it would have been performed in the 8th century. His astute observation that many of the words for ‘tale types’ are found within the poems has been a useful one for this thesis (Lambkin 1985, 76).⁶ His second article explores the context in which the poems were composed. Carney (1964, xv) suggested that Blathmac may have belonged to the *Céli Dé* or Culdee reform movement. Lambkin compares Blathmac’s poetry to *Félire Óengussa* which is ‘undoubtedly part of the *Céli Dé* reform’ (Lambkin 1999, 132). He concludes that the similarities between the two especially with regard to the emphasis on *céilsine* ‘clientship’ that is found in both poems indicate that the Blathmac poems also display characteristics of the *Céli Dé* movement. I am not convinced that this is enough to categorise Blathmac as *Céli Dé* because of the 8th century date of composition of the poems. The religious subject matter and the monastic environment in which Blathmac probably lived could also explain these similarities. A third essay returns to the theme of keening and in particular *bithchuíniu* ‘perpetual keening’ which he likens to the ‘continual singing of monastic life’ (Lambkin, 2015, 141). He states that the poems of Blathmac are set in the form of a *coíne* ‘keen or lament’. His observation that Blathmac makes a distinction between pre-death keening and post-death keening is a very useful one, which is referred to later in this thesis.⁷ However, I will demonstrate that the second poem is not a keen.⁸

Tomás Ó Cathasaigh’s (1986) examination of the role of the sister’s son in literature discusses the legal significance of Blathmac’s use of the terms *macc a ndeirbsethar* ‘sister’s son’ l. 400, *a fírmáthrae* ‘his true mother-kin’ l. 186, and *fírbráthair* ‘true

⁶ See Chapter 3

⁷ See Chapter 2

⁸ See Chapter 3

kinsman' l. 412, which has implications for the accusation of kinslaying which Blathmac directs towards the Jews.

Matthieu Boyd's 2012 article, in which he compares Blathmac's poems to 'The Dream of the Rood', discusses how the poet expresses Christ's passion using motifs and language which would be palatable to the early Christians by drawing on native traditions, comparing Christ's physical appearance to that of Irish warrior heroes and celebrating his secular kingship through descriptions of his generosity.⁹

Many apocryphal references are found throughout the poems. Martin McNamara discusses this aspect of the poem in *The Apocrypha in the Irish Church* and points out that 'the entire poem merits examination to determine the source of the apocryphal and legendary references' (1984, 83). In his excellent article *The (Fifteen) Signs before Doomsday in Irish Tradition* he singles out the importance of the Signs of Doom in the Blathmac poems due to their early date. This aspect of Blathmac's poem also finds mention in the recent publication *The End and Beyond, Medieval Irish Eschatology* in the discussion on the early development of the Signs before Doomsday tradition (Carey & Ó Dochartaigh 2014, 558). The apocryphal elements in the poems definitely requires new investigation after this thesis, but it could only be briefly referred to in this work.

The keen, the first poem, is the subject of a recent article by Alexandra Bergholm (2015, 13) who states that 'Blathmac's poem is capable of conveying the whole array of feelings awoken by death as well as the awe, fear and hope aroused by Christ's triumphant victory over its power'.

By far the most detailed examination since Carney's edition came as a result of the Irish Texts Society seminar held in 2014 to commemorate the 50th anniversary of Carney's publication. The proceedings were subsequently published as Ó Riain 2015. This book has been a wonderful resource for this present work, as evidenced by the many references to it that are contained in this thesis, particularly to the

⁹ Stanzas 9, 27, 32

chapters written by David Stifter on the language, Liam Breatnach on the legal and societal aspects, Brian Lambkin on keening and Caitríona Ó Dochartaigh on the devotional and liturgical themes.

Schneider's (2016, 43-51) thesis on the subject of Longinus, the blind Roman centurion who pierced the crucified Christ's side, refers to Blathmac's poems. She points out the importance of the reference to Longinus in stanzas 55 and 58 since it is thought to be the earliest known textual reference to the legend of Longinus's blindness. She also points to Blathmac's description of splitting of the heart of Christ which is also mentioned in the Irish Passion of Longinus (Schneider 2016, 126 & Herbert & McNamara 1989, 69). The piercing of the heart is also commonly depicted in early Irish Crucifixion iconography, and is probably the reason why it is frequently at odds with general Christian iconography in placing the lance-bearer on the left of Christ.

Monge-Allen refers to the Poems of Blathmac in his PhD thesis on the subject of the Céli Dé. I have not consulted this but I have been able to read his forthcoming article on the subject of *Eoin Bruinne* (Monge-Allen 2017) which I refer to in chapter 3.

Possible non-literary sources are the subject of an article by Peter Harbison (2016). He suggests that because Blathmac's imagery is so strikingly visual that mosaics and frescoes were a likely source of inspiration. He points out it is more than mere coincidence that depictions of many of the events which Blathmac describes are found in churches and basilicas in Rome which, like his poems, are dedicated to the Virgin Mary.

THIS PROJECT

This project on the Poems of Blathmac began when Professor David Stifter suggested a dictionary of the Poems of Blathmac as a research topic for a

postgraduate M.Litt degree. Since it was generally accepted that the poems of Blathmac were a long, coherent Early Old-Irish text, the primary motivation was solely to compile a comprehensive dictionary as a basis for further linguistic studies. Initially Carney's (1964) edition of the Poems of Blathmac was to be used as the basis for the dictionary. Quite early in the project, it became obvious that Carney's edition needed considerable revision, leading to a significant expansion of the research question. In October 2014 after a year of work on the project I was awarded Irish Research Council Post-Graduate Funding and I transferred onto a structured PhD programme.¹⁰ The aims of the project for the PhD were to produce a provisional revised edition and translation of the entire text, to compile a lexicographic database for a specialised dictionary of the poems and a literary study of the text.

The first year of this work involved familiarising myself with the software which I used to create the database namely Filemaker Pro 14. I used Aaron Griffith's Milan Glosses database (Griffith 2013) as a model of how to structure the data. However, since the Milan Glosses are very different to poetry, I had to redesign the database to suit the needs of this text. It took three years (2013–2016) since the task was not just entering data, but critically revising and translating the text as I worked. The finished database has just over 6,600 records, providing a full analysis for every word and grammatical element. The advantage of the electronic form over a printed one is the functionality it affords a user to manipulate and query the data. The information provided in this format will be of great value to other researchers giving easy access to the text. The database also includes a provisional edition of the poems, that deviates from Carney's text, and a glossary.

In the database, each word is broken into its smallest components. Compound nouns have three records, for example, *masgérat* (l. 4) has a headword *masgérat* and also has records under the headwords *mass* and *gérat*. Compound verbs are treated in a similar way. Furthermore, each additional semantic or grammatical element of the verbal complex receives a record, for instance, *co-tochmurr* 'so that I may beat' (l.

¹⁰ Reference No GOIPG/2014/448

5), has four entries: *co·*, conjunct particle; *·tochmurr*, augmented present subjunctive 1 sg of the verb *do·oirg*; *do*, preverb; and *com*, augment. The main interface for the first word in the poems, *tair*, is reproduced below:

The screenshot shows a digital dictionary interface for the word "tair". At the top, there are navigation tabs: "Database", "Line", "List of Lines", "Dictionary", and "Dictionary List".

Line and Stanza Information:

- Line no: 0001
- Stanza No: 1
- Line: Tair cucum, a Maire boid,
- Word: tair
- Word in MS: tair
- Stanza: *Tair cucum, a Maire boid, do choiniud frit do rochoim. Dirsan dul fri croich dot mac ba mind mair, ba masgerat.*

Phrase and Translation:

- Phrase: Tair cucum, tender Mary
- Phrase Translation: Come to me, tender Mary
- Translation of Stanza: Come to me, tender Mary, for the keening of your very dear one. Woe (is) the going to the cross by your son, he was a great emblem, he was a fine hero.

Word Analysis:

- Headword: do·tét
- eDIL Headword: do·tét
- Classification: verb: S1a
- Meaning: to come
- Submeaning: (empty)
- Analysis: impv 2sg
- Contraction: (empty)
- Augment: (empty)
- Rel: (empty)
- Check: (empty)
- Comments: irregular imperative, originally 2sg s-subj of do·airicc
- Breakdown: *to·tég- (*to·reg-, *to·lud-, *to·di·com- fād-)

MS Reading: Tair chucom amaire boidh do choiniut frit do rochoimh dirsan dol fri croich dot mhac ba mind mar ba mas gerat

Table of Other Words:

Analysis	Word	Line No
impv 2sg	tair	0001
aug pret 3sg	ni·tuidchid	0019
cond 3sg	ndo·regad	0035
aug pret 3sg	do·dechuid	0144

Figure 1

As figure 1 demonstrates, there is a lot of information attached to each word or element of word. The line and stanza are identified by the line number and the stanza number. The text of the line and of the stanza in which the word occurs are displayed along with a detailed analysis of the word. Every word is classified by part of speech and by class, as seen in the example above. Stem class is assigned according to GOI, verb class according to EIV. Each word is individually analysed as to its grammatical and morphological categories. The options in the ‘Classification’ text box include: noun, verb, adjective, adverb, conjunction, pronoun, preposition, particle, preverb, prefix and suffix. This detail allows for extraction of the information entered under all these different classifications, for example, if required, a search for all the preverbs found in the text can be carried out. The primary meaning of a word is given, along with an option to insert a submeaning if the primary meaning does not suit the context. Check boxes to highlight whether a verb is augmented, relative, or contracted are included. Comments on any aspect of the

entry can be added in the comment box. Searches can be carried out using any of the text boxes that contain information. For example a search can be carried out for every 2pl instance of every verb or of one particular verb. The results of searches can be exported for use with other programs allowing the data to be manipulated in many ways. The poem has been extended from Carney’s 259 stanzas to the entire extant 303 stanzas with the inclusion of the text of ‘The Fragmentary Stanzas’.

The image below shows the first eight instances of the verb *do-tét* in the dictionary table. Here every occurrence of the verb is found listed under its headword. The manuscript version of the word and the normalised version are found here too. Appendix 2 is a reduced version of this dictionary. A paper copy of the entire database would be at least 6,600 pages long. A memory stick with a copy of the database is included as part of this thesis.

Record	Line No.	Analysis	Rel	Meaning	Submeaning	Word	Word in MS	Phrase	Translation	Line
0001	0001	impv 2sg		to come		tair	tair	Tair cucum, tender Mary	Come to me, tender Mary	Tair cucum, a Maire boid,
0019	0019	aug pret 3sg		to come		ni-tuidchid	thuidchidh	Ni-tuidchid for lesa ban	He has not come upon thighs of women	Ni-tuidchid for lesa ban
0035	0035	cond 3sg	Y	to come		ndo-regad	do raghadh	ru-fes a ndo-regad dé	it was known that which would become of him	ru-fes a ndo-regad dé
0144	0144	aug pret 3sg	Y	to come		do-dechuid	do dechaidh	do-dechuid mo chlothruir.	that my famous king has come	do-dechuid mo chlothruir.
0188	0188	aug pret 3sg	Y	to come		do-dechuid	do deochaidh	do-dechuid dia tesorcaín	who had come to their salvation	do-dechuid dia tesorcaín
0219	0219	pret 3sg		to come		do-luid	do luid	do-luid Longinus iar sin	Longinus came after that	do-luid Longinus iar sin
0317	0317	pret 3pl	Y	to come		do-ílotar	dollodar	A n-amm do-ílotar for lorg	At the time when they came on the march	A n-amm do-ílotar for lorg
0366	0366	aug pret 3sg		to come		du-dechuid	du dechaidh	du-dechuid lea toisechu,	he had come with their leaders	du-dechuid lea toisechu,

Figure 2

Bernhard Bauer and Fangzhe Qiu are other researchers who have used Aaron Griffith’s model as a starting point. Each version is adapted to suit the needs of the research being carried out. In David Stifter’s Chronologicon Hibernicum project in Maynooth University the most recent versions are being developed and populated.

The final year of the PhD was spent writing the chapters of the thesis.

OUTREACH

As the work was progressing, it struck me that Blathmac had written this text in Irish so that it would be accessible to the community in general. However, ironically, it seems that the poems remained forgotten for most of the time since then, as no reference or quote can be found anywhere. These poems are now confined to the realm of academia since Early Irish is beyond the reach of most people. In the poems Blathmac expresses a wish that all who recited his poems regularly as a vigil would gain entry to heaven.¹¹ Keeping Blathmac's wish in mind, I contacted choir director Dervilla Conlon Maloney from Mullingar to see if she would be interested in performing such a piece of music with her choir, The Lynn Singers. She was excited to have a piece written especially for the choir. I then contacted Maynooth University's, Music Department to see if I could get a composer for this work. Dr. Martin O'Leary responded with enthusiasm and generosity. I gave him the entire text and he chose passages that appealed to him. The piece is called *Figell Blathmaic* and a copy of the score is attached as Appendix 3. This was performed for the first time in the Cathedral of Christ the King, Mullingar on 24 November 2017 to a large audience.

On January 1 2017, David Stifter under the name Chronhib began tweeting a stanza of Blathmac to his followers every day. On 8 October 2017 he tweeted the last verse thus introducing Blathmac and his poems to a large and diverse audience.

LANGUAGE

Important aspects of the language of Blathmac have been discussed elsewhere by scholars of Early Irish language, most notably Carney (1964, xviii-xxxviii) and Stifter (2015, 47-103). Therefore, I will restrict this discussion to some of the observations that have been made in the course of this research. The provisional text

¹¹ See footnote 3.

that forms the basis of this study is different to Carney's one. One of the aims of this edition has been to stay as faithful to the manuscript as possible. Most of Carney's emendations have been adopted here but where alternative analogies presented themselves that were closer to the manuscript, the latter was followed. In l. 888 MS *go secht coiñl-ordoibh* was edited by Carney to *cosnaib secht caindlib órdaib*. However, in Revelation 1:12, from which Blathmac draws inspiration, *vidi septem candelabra aurea* 'I saw seven golden candlesticks' is found. If MS *coiñl-*is expanded to *caindelbraib* 'candlesticks' (eDIL s.v. *caindelbrae*) then the line can remain as *co secht caindelbraib órdaib* which is closer to the manuscript and to the scriptural text. In l. 546 of Carney's text we find *da-rat i mesc in mórslúaig*, augmented preterite 3sg, relative, of *do-beir* 'to bring' with a Class A 3sg infix. After a suggestion by Fangzhe Qiu, *do-rat* was instead taken as a relative form, which is faithful to the manuscript. This gives the couplet *to-escmart brait bailc co mbúaid, do-rat i mesc in mórslúaig* 'He has rescued a prey with stout victory, which he has brought into the middle of the great host.' l. 601 *ba mad-tulaid techtóir docht* 'it was well a strong messenger came' is closer to the manuscript's *ba mad tulaidh techtor docht* than Carney's *mad-tulaid techtaire docht*. I analysed *techtor* as a nonce formation from *techt* with the agentive suffix *-óir*. Similar nouns of agency are found in the poems, *fodlóir* 'server' l. 134 and *senóir* 'ancestor, senior' l. 726 giving support to the inclusion of the word *techtóir*.

One of the accepted yardsticks for the dating of Irish is the presence of hiatus. It is widely accepted that hiatus was common in Early Old Irish, but even within the Old Irish period it was being reduced to diphthongs or long vowels. The examples found in Blathmac are good indicators of age because the metrical requirements of the poems are so restrictive. However, since we have only one manuscript witness it is impossible to distinguish between Blathmac's observation, or not, of hiatus and a later scribal alteration to rectify a perceived fault in the syllable count. There are some instances where Carney's emendations to increase syllable count can be ignored if hiatus is observed. The word *sóer* 'free, freeman' (eDIL s.v. 1 *saer*) occurs four times in the poems:

l. 30 *brestu cech soer a balcbruth* (MS *bresta cech soer a balcbruth*) ‘more vigorous his stout vigour than that of any wright’ (Carney 1964, 4);

l. 37 *Soer a ngein ro genair uait* (MS *Soer ngein ro genair uait*) ‘Noble is the being who has been born to you’ (Carney 1964, 4);

l. 478 *ba moo a liach cech soerthroich* (MS *ba moo liach cech soerthroich*) ‘his wretchedness was greater than that of any noble captive’ (Carney 1964, 40);

l. 629 *Ba mad·birt gein soer sabdae* (MS *Mad bert gein saor samhda*) ‘how well that you bore a noble, summer-like being’ (Carney 1964, 54).

With the exception of the first example in l. 30 three of these lines have six syllables.¹² Liam Breatnach in his edition of *Amra Senáin* (1989, 27), observes that although not absolutely necessary in *Amra Senáin*, the word *sóer* could be read as a disyllable. He refers to Binchy’s observation that the common adjective *soír sóer* ‘noble, free’ is invariably glossed *so-fer* in the Laws. He also states that ‘disyllabic *soer* would not have to be taken as an archaic form, but could simply represent the etymological analysis *so-fer*’. When the examples in Blathmac are considered in this light, it seems that the simplest and least intrusive emendation to ll. 37, 478, and 629 is to treat *sóer* as disyllabic *söer*. Given the presumed age of the poems, the etymology of *söer* < *su-ūiro- ‘good man’ receives confirmation.

- l. 37 *Söer ngein ro genair uait*
- l. 478 *Ba moo liach cech sörthroich*
- l. 629 *Mad·birt gein söer sabdae*

Line 30 does not require another syllable. Prepositions with suffixed pronouns are also frequently treated in this way, l. 315 *óen diib gol hi cech threib* ‘one of them (caused) weeping in every household’, l. 411 *céin ba diib a máthair* ‘since his mother was of them’, but l. 367 *ba óen díb a n-indguin mór* ‘one of them was the great butchery’. This tendency is also obvious in Blathmac’s treatment of Biblical

¹²The lines quoted here are from Carney’s edition.

names, for example, *Gabréil*.¹³ In the four instances of *Gabréil* (ll. 604, 606, 610 and 617), hiatus is employed once in line 606 *ol Gabriäl - gnúis ingnath* (MS *gaibria*) ‘said Gabriel – wonderful face –’. *Diä* ‘God’ is disyllabic in l 338.¹⁴

The W2b verb *do·foídi* ‘to send’ (*to-foid-) is another example of where I now suggest that instead of Carney’s emendations hiatus should be considered as a solution to two hyposyllabic lines. *Do·foídi* occurs four times in the poems. This is discussed more fully in Chapter 5.

- l. 291 *nacha·toroíd ina ré* (MS *tor -*)
- l. 349 *Doib do·foíded ind iall*
- l. 609 *Dom·röid fíado for fecht*
- l 881 *Do·rroäid cucu co rath*

Carney chose to add the ending-*i* to the 3sg. augmented preterite in 609 and 881, which is not historically expected in W2b verbs (McCone 1997, 57). If these emendations to the augmented forms are replaced by hiatus, this reduces the number of changes necessary to the manuscript. The expansion of MS reading *nacha tor-* to *nacha·toroíd* in line 291 is not certain, in fact the entire stanza is problematic and may be corrupt.

There remain some words and lines for which a solution has not been found. Among these are *nond babair* l. 89 which has not yet been explained. *Cainidetsat athair a thoir de nim* l. 289 has ten syllables and a satisfactory solution, especially of the initial word, has not been found. The entire stanza may be corrupt (see Carney 1964, 127 and Stifter 2015, 67). The word *diäbor* occurring twice in l. 594 and l. 862 in different contexts does not permit an easy explanation. In l. 594 it is in the context of an encounter with Mary during which the poet and Mary can express their pity, but in l.862 it seems to be used in the context of food. Perhaps this refers to a manifestation of a divine being. The poet wants Mary to appear to him in l. 594 and

¹³ See Chapter 3 for discussion of *Ioäin/Ión*. Many of the biblical names which occur in Blathmac can be also found in Eleanor Knott’s (1952) index of the proper names occurring in *Saltair na Rann*.

¹⁴ *Diä* is also disyllabic in a line of *Scéla Mucce Meic Dathó* (Thurneysen, 1935, §3, l. 23), the relevance of which is discussed under *do·foídi* in Chapter 5.

in l.862, Jesus is appearing to the apostles after his resurrection.¹⁵ *Dindluirg* l. 281, *dindluirg* l. 971 are also very puzzling (see Stifter 2015, 96).

OUTLINE OF THE STUDY

The aims of the project were a dictionary and a provisional new edition of the text, with some exploration of literary themes. It could be argued that this work would have benefitted from confining itself to either the dictionary and the provisional edition, or a literary examination, but some insights into the meaning of the texts presented themselves during the editing prompting further examination. Chapters 3 and 4 have resulted in a thorough examination of the purpose of the two poems and how they relate to each other. To date, the poems had not been subjected to an analysis as to their separate functions and both had been treated as keens (see Lambkin 2015, 119). There remains much to be learned from these poems and in particular the apocryphal elements which could be a great topic for further research.

The bulk of the work of this thesis has been the creation of the database. The database contains the forms derived from the provisional text, the text of the poems and translations of the poems. Chapter 1 of this thesis will present the evidence that exists about Blathmac, his family and their connection to the Fir Rois. It also deals with the provenance of the manuscript. In chapter 2, the content of the first poem is examined with emphasis on the theme of keening, and examines the reason for its composition. In chapter 3, the second poem is examined through the lens of the word *célmáin(d)e* which, I argue, explains its purpose and the message that the poet is delivering. Chapter 4 contains a provisional edition of ‘The Fragmentary Quatrains’, a translation and notes. Chapter 5 is an exhaustive list of all the verbs of both poems presented in alphabetical order. Verbal forms that seem unusual or rare receive comments. The provisional edition of the two poems is presented in appendix 1. Appendix 2 is copy of Martin O’Leary’s score *Figell Blathmaic*. A compressed overview of the database is contained in appendix 3.

¹⁵ Fangzhe Qui (personal comment) suggested that *diäbor* could be *di-síabor* ‘de-phantomisation or materialisation’.

CHAPTER 1

THE POET AND THE PROVENANCE OF THE MANUSCRIPT

THE POET

Blatmac m̄c ɔB^eatan m̄c ɔguso do feraib rois di riccni an duithrachtsa do Mairi 7 da Mac

Blathmac mac Con Breatan maic Conguso do Feraib Rois do-rigni in ndúthracht-sa do Mairi ocus dia Mac.

‘It is Blathmac, son of Cú Brettan, son of Congus of the Fir Rois who has made this devoted offering to Mary and her Son’

This attribution is found on page 122 of National Library of Ireland’s Manuscript G 50. This is also the only evidence that Blathmac existed, that he wrote these poems and that he is connected to the Fir Rois. Blathmac is a reasonably common name and indeed 27 of them are listed in *Corpus Genealogiarum Hiberniae* (O’Brien 1962, 27). However, this particular Blathmac has not been found, so far, in the annals or genealogies. If the genealogy above is accepted as correct, the men who are named as Blathmac’s father and grandfather are identifiable. In the *Book of Ballymote* (114f. 12), Cú Brettan and Congus are listed under the genealogy of the Uí Šégáin along with Cú Brettan’s son Donn Bó, presumably Blathmac’s brother. The Fir Rois genealogy immediately follows this in the *Book of Ballymote* and this proximity may have caused the names to be wrongly assigned at some stage.

The genealogy of Uí Šhéagáin (or Šhéigeáin) - belonging to Uí Chruinn also

Ainbith mac Canannan m. Tigernaich m. Donnghaili m. **Duinn Bo m. Con Bretan m. Congasa** m. Murgiusa m. Glaisgen m. Segain m. Tuathail Cruinnbel m. Feidlimithi m. Fiachrach Casan (*Book of Ballymote*, RIA MS 23 P 12, f.66 v).

The ancient territory of Fir Rois, also called Crích Rois, largely lay in mid-Louth, with extensions into counties Meath and Monaghan (Mac Iomhair 1964, 321). Cú Brettan and his son, Donn Bó appear as characters in the 10th century *Cath Almaine* ‘The Battle of Allen’ (Ó Riain 1978). Cú Brettan mac Congusa, Blathmac’s father, is

called the King of the Fir Rois in this saga (Ó Riain 1978, 4) and is singled out as being the only royal Ulster survivor of the battle.¹⁶ This battle between the Aui Néill and their allies and the Laigin and their allies took place in 718 AD at the Hill of Allen in County Kildare. Donn Bó, a poet, the son of a widow, is also a character in this saga, but not specifically named in the saga as being Cú Brettan's son (Ó Riain 1978, 2). In the saga Donn Bó and Cú Brettan are both distinguished for their poetic ability. Since poetic training was a hereditary profession (Kelly 2011, 46), confined to sons and grandsons of poets, this makes a fitting connection with Blathmac and his poetic skill. *The Annals of Ulster* (Mac Airt & Mac Niocaill 1983, 195) record the death of Blathmac's father, Cú Brettan, in 740 AD. Elsewhere in *The Annals of Tigernach* (Stokes 1895, 250) we find the 'the slaying of Congal son of Ecnech, king of the Oriors, in Ráith Esclai, by Donn Bó son of Cú Bretan' in 748 AD. The significance of this is explained by Mac Iomhair:

'both Donnbo and Congal belonged to the Airthera, Donnbo being of the Uí Cruinn sept and Congal of the Uí Nialláin; but whereas the latter remained within that kingdom, which was based on Armagh, and were indeed at this moment its rulers, Donnbo's particular family of the Uí Cruinn, the Uí Segain, had migrated to Dromin and integrated themselves into the kingdom of Fir Rois' (Mac Iomhair 1964, 340).

This integration of Donn Bó and his father to the Fir Rois could be the explanation as to how the Uí Ségáin could have controlled the kingship of the Fir Rois. Mac Iomhair (1964, 340) also points out that 'Congal's father, Eicnech mac Colgan, who had been King of Airthera before him, had fought alongside Donnbo's father at the Battle of Allen in 718 AD and had lost his life there'. *The Annals of Ulster* record the death of Donn Bó in 759 AD (Mac Airt & Mac Niocaill 1983, 213) in the Battle of Emain Macha. Donn Bó is never called King of the Fir Rois in the annals after the death of his father in 740 AD, but, even if not, 'he certainly took part in the sort of public affairs that get attention in the annals' (Mac Iomhair 1964, 340). Although his kingship is not expressed explicitly in the annals, it can be inferred that if Donn Bó was powerful enough to defeat and kill the then king of Airthir, Congal Mac Éicnig, Donn Bó could have had control of the kingship of the Fir Rois. After Donn Bó's

¹⁶ He is not called King of the Fir Rois in the annals. The saga may be the source of the attribution found in the poems. See also Mhág Craith 1966, 218.

death Ó Riain speculates that the Uí Śégáin lost control of the Fir Rois, since none of his descendants are recorded in the annals (Ó Riain 1978, 34). Attention of the kind afforded to Cú Brettan and Donn Bó through participation in battles and violent public deaths is not recorded for their descendants reducing the likelihood of their being Kings of the Fir Rois. While speculation of this kind is useful it must be emphasised that it is no more than that and all of the above must be qualified by the lack of reliability of the information that is found in the annals and the sagas.

The sagas give some indication of the material that was available, to the saga writers, probably members of an elite group connected to royalty and the church, ‘a learned caste of Christian *aés dáno*’ (Mc Cone, 1990, 66). In the case of *Cath Almaine* Ó Riain (1978, xxxv) is convinced that the influence was very much that of annals on saga. He is persuasive when he argues that a copy of the *Annals of Tigernach* was the ultimate source of all annalistic accounts in *Cath Almaine*. This does not explain Cú Brettan’s title ‘King of Fir Rois’, which does not appear in any existing annals or genealogies but of course other sources available to the author of the saga may have perished.

According to F.J. Byrne in his book *Irish Kings and High Kings*, the Uí Śégáin:

‘...were a small Airgiallian sept who controlled the abbacy of Lann Léire (Dunleer, county Louth) and who later supplied hereditary sacerdots to Armagh. From them sprang Cú Brettan mac Congusso, who died in 740 and whom some sources, perhaps anachronistically, style king of Fir Rois.¹⁷ He was the father both of Blathmac, author of the poem on the passion of Christ referred to in earlier chapters, and of Donn Bó, who was slain by Fiachnae mac Áedo Róin at the battle of Emain Macha in 759’ (Byrne 1973, 118).

Because of Byrne’s suggestion that the Uí Śégáin controlled the abbacy of Lann Léire (Dunleer, Louth), Stifter (2015, 52) has also suggested that Blathmac himself may have been associated with Dunleer. Mac Iomhair advances the theory that Blathmac may have been associated with St Fintan’s monastery in Dromin, which Mac Iomhair calls Blathmac’s Dromin:

‘This is not an assertion that Blathmac was a monk of Saint Fintan’s monastery, because on that point there is nothing that can be called evidence. But Dromin was the home of Blathmac’s family, a family whose natural gifts had been cultivated through some form of education; and with all allowance for the custom of fosterage, it is hard to imagine that this

¹⁷ This source must be *Cath Almaine*. See Ó Riain 1978, 38.

family owed nothing at all of its culture and education to the local school' (Mac Iomhair 1964, 341).

There is no concrete evidence to link Blathmac or indeed his immediate family to any of these monasteries but it is likely that he would have been associated with a monastery in this general area. The ascription at the beginning of the Poems of Blathmac is the only piece of evidence we have for Blathmac's existence and it is also the only evidence of his relationship to Cú Brettan. If we accept this evidence as enough to link Blathmac to these historical figures, this would fix his lifetime more or less contemporary with his brother, Donn Bó, and date the composition of the poems to the middle of the 8th century. It is impossible to be sure but Stifter (2015, 53) has postulated that it may even be some decades earlier because of the poet's relative youth when he composed the poems. He bases this assumption on the poet's request to Mary I. 553 *mo buith for bith comba sen* 'that I may be in the world until I become old'. However, perception of youth and age are very subjective and depend very much on the age of the speaker. In any event, whether 750 AD or a decade or two earlier, the language of the poems is Classical Old Irish.

THE PROVENANCE OF THE MANUSCRIPT

The manuscript in which the Poems of Blathmac are preserved is now called G 50 and is housed in the National Library of Ireland. It is a 17th century paper manuscript containing 144 pages. The poems of Blathmac are found in the last section of the manuscript beginning on page 122. Up to page 141 the condition of the manuscript is very good and the text is legible. However, its condition disimproves leaving pages 141 and 142 so badly stained that much of the text is barely legible. Pages 143 and 144 are mere fragments but some partial lines remain.

There does not seem to be any reference or quotes in medieval literature to Blathmac. Additionally, the apparent survival of only one manuscript suggests that these poems have always been marginalised. The earliest surviving reference to

Blathmac's Poems is found in a list of poets in Edward O'Reilly's *Transactions of the Ibero-Celtic Society for 1820*, where under the date AD 1400 he states that:

'Bladhmac, Son of Conbhreatan, son of Congusa, flourished at this time. He was a man in holy orders, but we do not know to what house or family he belonged. He was author of two poems, consisting of upwards of one thousand five hundred verses,¹⁸ addressed to the Blessed Virgin Mary, upon the principal actions and sufferings of her Son, our Lord Jesus Christ. The first begins "*Tar éucam a Mhuire boid*," "Come to me, Oh holy Mary;" five hundred and ninety six verses. The second begins "*A Mháire, a grian ar ccloine!*" "Oh Mary, Oh sun of our people!"

Copies of these poems, once the property of Michael O Clery, one of the Four Masters, are in the collection of the Assistant Secretary' (O'Reilly, cxii).

Meyer also quotes O'Reilly's belief that Blathmac lived around the year 1400 (Meyer 1909, 30). It is difficult to understand why O'Reilly was of this opinion, since he states that the other poems in the manuscript are copies of poetry written in the 6th century. In O'Reilly's catalogue of manuscripts, which was compiled in 1825, he describes Manuscript No 14 thus:

'This is a paper book Quarto size consisting of 142 pages. It wants a few leaves in the beginning and something at the latter end but it still contains so much and of such a quality as to render it extremely curious and interesting. It appears to be written about ¹⁹150 years but it contains copies of ancient compositions originally written by Dallan Forgaill in the 6th century. Its contents are as follows²⁰

- I. A copy of the Amhra Coluim Cille mentioned in the last article of the foregoing Number. The Copy of the Amhra is perfect which is a thing extremely rare but the history of the Bards and the [...] ²¹ of their various expulsions into Ulster which is prefixed to the Amhra wants two or three leaves at the beginning. It is a well known fact in Irish history that at different periods, the licentiousness and insolence of the Bards became so great that they were expelled from the courts of the Monarchs, and that they invariably fled into Ulster, where they received an hospitable protection. This happened to be the case during the reign of Aodh son of Anmirech Monarch of Ireland who convoked an Assembly of the states of Ireland A.D. 588 at Dromceat. Thither went St Columb Kill who became the advocate of the Bards and so successfully pleaded in their own favour that they received peace, and were restored to their former state, upon promise of future good behaviour. This exacted the gratitude of the Bards to the Saint and in consequence thereof Dallan Forgaill, the Chief of the Poetic order wrote the Amhra – page 1 to page 114

¹⁸ This must be the number of lines. The number of lines in the first poem is 596. Further on, O'Reilly indeed says there are 596 verses in the first poem. Today the number of surviving lines is 1,212, so unless he miscounted there may have been other pages available at this time. His own catalogue, of 5 years later, describes a manuscript that ends on page 142. The last line on 142 is 1,104. O'Reilly does not include the fragments of 143 and 144 which give us a line total of 1,212. If there really were as much as 300 more lines, six more pages (3 leaves) at least would be required to contain that much text.

¹⁹ A word seems to be missing from the manuscript here.

²⁰ There is no punctuation at the end of paragraphs in this document.

²¹ I cannot decipher this handwritten word in the MS.

Dallan Forgaill survived St Columb who died 9 June (Whittsunday) AD 592 see my Chronological account of Irish Writers page 39

- II. The Amhra Sionian or Elegy on Saint Seannan beginning [blank space] This is an extremely curious and scarce poem. It is the only copy of it that I have ever met with. Like the Amhra Coluim Cille the Amhra Sionain is written in Bearla Feni or Fenian dialect and like it is also accompanied by a copious Gloss interlined. There is a short preface prefixed shewing the causes of writing the poem page 114 to end of page 117
- III. A poem of our Lord Jesus Christ 48 Ranns beginning [blank space] page 118 to 121²²
- IV. A short poem (4 Ranns)²³ on the Blessed Virgin Mary beginning [blank space] page 121
- V. A poem addressed to the blessed virgin on the principal actions of her son our Lord Jesus Christ 149 Ranns beginning [blank space] This was written by Bladmac son of Conbhreatan, son of Congasa, who flourished at the latter end of the fourteenth century page 122 to 133
- VI. Another addressed to the blessed Virgin by the same Bladmhac, this begins at page 133 [blank space] but it is left imperfect at page 142, where the Book ends wanting some leaves? (RIA 23 H 1)

The *Amra Choluim Chille* referred to by O'Reilly is in fact three separate poems:

1. *Amra Choluim Chille* (pp.1-105)
2. *Colum Chille co Dia dom eráil* (pp.105-107)
3. *Fo réir Choluim cen adfias* (pp.107-104)

Along with the *The Poems of Blathmac*, three of the poems found in G 50 are unique copies, *Fo réir Choluim cen adfias*,²⁴ *Imbu macán cóic bliadnae*²⁵ and *Maire máthair in maic bic*.²⁶ Of these *Fo réir Choluim cen adfias* stands apart because it is glossed, because its subject matter is an Irish saint and because it is separated from the other unique texts in the manuscript by the *Amra Senáin*. Sharing the same subject matter makes *Fo réir Choluim cen adfias* a natural companion to *Amra Choluim Chille* and *Colum Chille co Dia dom eráil*. When the manuscript is examined, there is a marked difference from page 118 onwards in the presentation of the poems. There is no glossing from this point onwards, except a very short one on page 131. At the end of page 117 where *Amra Senáin* ends there is a blank space which could have been used for the beginning of *The Irish Gospel of Thomas* but which the scribe seems to have ignored. There is a definite break at this point of the manuscript in content and also in the colour of the paper and ink. Perhaps the content from page 118 onwards has been copied from a separate source at a different time. However, the hand is the same throughout the manuscript. All of the texts in this

²² Now referred to as *The Irish Gospel of St Thomas*.

²³ This contains 8 verses.

²⁴ *A Poem in Praise of Colum Cille*, Kelly 1973.

²⁵ *The Irish Gospel of Thomas*, Carney 1964, 90.

²⁶ *A poem on the Virgin Mary*, Carney 1964, 108.

section, from page 118 onwards, are unique to G 50. Gearóid Mac Eoin has also commented on the difference in the ink used after page 117:

‘...there is considerable difference in appearance between the pages of the manuscript containing *Amra Senán*²⁷ immediately preceding our poems. In *Amra Senán* the ink is quite black while in the poems it is a faded brown. There seems to be a definite division in the manuscript at this point. It is clearly the same scribe who wrote the whole manuscript but I would suggest that *Amra Senán* and the poems were not transcribed at the same time’ (Mac Eoin, 224).

As mentioned earlier the poems were in the possession of Edward O Reilly in 1820. It is almost certain that G 50 is a Four Masters manuscript. Mícheál Ó Cléirigh the most famous of the Four Masters, is renowned for the work he did as a collector of texts and is the chief scribe associated with the Annals of the Four Masters. Certainly, the texts found in G 50 are of the type which Ó Cléirigh would have collected. G 50 has been linked to him and also to Cú Choigchríche (also Peregrine) Ó Cléirigh. Recently, Richard Sharpe (2015) has written about the provenance of the Seán Ó Cléirigh manuscripts.²⁸ Seán (John) Ó Cléirigh was a descendant of Cú Choigchríche Ó Cléirigh, and claims to have brought G 50 to Dublin around 1817. Cú Choigchríche’s collection of books was left to his sons Dermot and Shane. Dermot’s son Cairbre gave them to his son Cosnamha, who left them to his son Patrick, who in turn left them to John (Seán). Much of Cú Choigchríche’s collection perished in a fire, but five surviving manuscripts were brought to Dublin by Seán. These came into the possession of Edward O’Reilly (1765–1830), a book collector. O’Reilly refers to one of these, now G 50, as *Amhra Choluimb Chille*, which is the name of the first text in this manuscript. Edward O’Reilly, referring to Dallán Forgaill and the text of the *Amra Choluim Chille*, says that he was ‘in possession of a vellum copy and also a paper copy that was once the property of Cúchoigchríche O’Clery’ (O’Reilly 1820, xxxix). This paper copy he refers to is in all likelihood G 50. In this same book under AD 1400 he lists Blathmac, (see above) and states that he, the Assistant Secretary of the Ibero-Celtic Society, is in possession of copies of these poems, a copy which was once owned by Michael O’Clery. He must be referring to G 50 here as it

²⁷ Mac Eoin’s spelling.

²⁸ I am grateful to Richard Sharpe for his personal comments and guidance with regard to the provenance of the manuscript.

contains both *Amra Choluim Chille* and Blathmac's Poems. In the first entry, he claims that Cúchoigcríche O'Clery was the owner and in the second instance he says it belonged to Michael O'Clery but in both cases the association with the Four Masters is strong. Undoubtedly G 50 was in O'Reilly's possession at this stage. The description (see above) in his catalogue is unquestionably of G 50. The word 'copies' could point to more than one copy of the poems but when I examined his 1825 catalogue, Royal Irish Academy MS 23 H 1, on 19 November 2015, it revealed nothing to suggest that he had another copy of these poems. This does not preclude his disposal of another copy in the meantime. However 'copies' also may mean 'one copy each of a number of poems'. These references confirm O'Reilly's possession, if not ownership, of the manuscript at least as early as 1820. O'Reilly's collection of manuscripts was auctioned in November 1830 shortly after his death (Sharpe 2015, 647). Then in 1842, twelve years later, Seán's son, John O'Clery, wrote to John O'Donovan claiming that five manuscripts had been lent to Edward O'Reilly by his father. He claimed that they had never been sold to O'Reilly. He stated that his father did not know of Edward O'Reilly's sickness until after his death, and only then became aware that O'Reilly had included four, of these five, manuscripts in his catalogue. The one exception had been sold previously by O'Reilly to Monck Mason, without John O'Clery's knowledge (Sharpe 2015, 653). In 1845 O'Donovan discussed these allegations in a letter to J. H. Todd. He describes how he had found papers in O'Reilly's handwriting which he took as evidence that O'Reilly did pay for the manuscripts (Sharpe 2015, 656). The most persuasive element for O'Donovan was the implausibility of O'Reilly risking his prospects in the afterlife by deliberately fabricating such evidence:

'I can hardly think that he would have left such memoranda to witness a falsehood after his death. If he left them written for such a purpose he must remain a long time in purgatory, even though he died a great penitent and a most orthodox and pious Catholic (Sharpe, 657).'

If indeed he had merely borrowed the manuscript, it was 22 years before there is a record of the owner objecting. The conclusion which Sharpe has reached is that Seán O'Cléirigh 'had sold too early, and he lived long enough to realize that he might have done much better' (Sharpe 2015, 667). In any event, G 50 was part of

O'Reilly's estate when he died in 1830, and it was sold at auction to Hodges and Smith for £1 1s od. From there it was bought by Sir Thomas Phillipps, an English antiquary and book collector who amassed the largest collection of manuscript material in the 19th century and was known as Phillipps MS 10276. Phillipps died in 1872 but the dispersal of his collection took over 100 years. This was due to his stipulation that his books should remain intact at his home at Thirlestaine House, that no bookseller or stranger should rearrange them and that no Roman Catholic, especially his son-in-law James Halliwell, should be permitted to view them. In 1885 a court order declared his will too restrictive and the sale of the collection could begin (Basbanes 1995, 122). G 50 was bought by the National Library of Ireland in 1931 (Sharpe 2015, 654). It appears that the importance of the material in the manuscript was noticed by Nessa Ní Shéaghdha, while working on the catalogue of manuscripts in the National Library of Ireland.²⁹ She then brought G 50 to the attention of James Carney, who recognised that many of the texts were unique and he then undertook the task of editing and translating *The Irish Gospel of Thomas* and *The Poem on the Virgin Mary* (Carney 1958) and finally *The Poems of Blathmac* (Carney 1964).

²⁹ I am grateful to Professor Pádraig Ó Macháin (personal communication) for this information.

CHAPTER 2

KEENING

The dominant theme of the first poem is keening.³⁰ A keen, or lament, is a performance by a bereaved person expressing their sorrow at the death of a loved one. Loud public lamentation is found world-wide and may consist of ritualised wailing or elaborate compositions of poetry and music (Bourke 1988, 287). ‘Its principal interpreter is the lamenting woman, usually a close relative of the deceased, who leads and controls the lamentation experience’ (Lysaght 1997, 71). Essentially, the poem is an account in the vernacular of the life of Jesus which is presented in the guise of a keen. The frequent repetition of words related to keening and sorrow in the first poem support its classification as a keen: *ainces* ‘complaint’ (l. 112); *airchisecht* ‘act of pitying’ (l. 576); *bithchoíniud* ‘eternal keening’ (l. 532); *brón* ‘sorrow’ (l. 375); *bithbrón* ‘eternal sorrow’ (l. 84); *dobrón* ‘intense sorrow’ (l. 496); *coíne* ‘act of weeping’ (l. 309); *coíniud* ‘act of keening’ (l. 242); *croch* ‘cross’ (l. 3); *déraigib* ‘tears’ (l. 563); *tromdér* ‘heavy tear’ (l. 527); *dígde* ‘act of beseeching’ (l. 375); *gol* ‘weeping’ (l. 315); *gubae* ‘mourning’ (l. 262); *tríst* ‘misfortune’ (l. 521); *uilemarg* ‘universal mourning’ (l. 318). Keening is a performance in response to an element of life from which there is no escape. However, since penances were prescribed for those who engaged in the practice it would appear that the church had issues with this practice from the earliest times.³¹ This raises two points for me which will be addressed in this chapter. Blathmac was almost certainly a cleric³² and the performance of a keen may, at the least, have been regarded unfavourably. Composing and encouraging mass participation in a keen is possibly even more inappropriate, and all this at a time when the Church prescribed penances for the performers of keens. The other issue surrounding the keen is why Mary’s participation was needed. The very first line begins with an invitation by the poet to

³⁰ The word keen is used in respect of Irish examples of mourning and the word lament is used for biblical references to mourning.

³¹ Bieler 1963; 231§ 6; 273 §17.

³² See Chapter 1. See also McCone 1990, 66; Boyle 2016, 270.

Mary to join him, Blathmac, so that together they can keep the death of her son. This emphasises the centrality of Mary's involvement in the keening from the very beginning:

Stanza 1
*Tair cucum, a Maire boíd,
do choíniud frit do rochoím
diansan dul fri croich dot mac,
ba mind már, ba masgérat.*

Come to me loving Mary
for the keening with you of your very dear one,
Woe (is) the going to the cross by your son,
he was a great emblem, he was a fine hero.

This invitation is repeated in the final stanza (149) of the first poem accentuating his desire to have her present. It is also a textbook example of *dúnad*, a feature of Irish poetry where the end of the poem echoes the beginning:

Stanza 149
*Do airchisecht chridi cen on
con-roírem ar ndiäbor,
a chonn na creitme glaine,
tair cucum, a boídMaire.*

To pity a heart without blemish
so that we express our sadness ?
O head of the pure faith
come to me loving Mary.

The poem is arranged in such a way that these invocations to Mary surround the body of a poem which contains the characteristics of a lament. These invitations to Mary are such an integral part of the first poem that there must be some importance attaching to them. It may be a poetic construct on which to hang the body of the poem. Alternatively the poet is really hoping that Mary will perform his keening along with him because her presence has significance.

It is possible that this poem of Blathmac's may be the earliest surviving Old-Irish keening. The dearth of other keens in the surviving literature is worth considering. In medieval Irish literature women are portrayed as the performers and composers of keens, probably reflecting the society in which the author lived. Additionally the oral nature of the keening is another reason why written evidence is lacking:

‘Not alone did the keen belong to oral tradition and so have run in its own independent course, but it would have occupied a very low place in the social hierarchy. At any time in the history of Irish, we may suppose the existence of different levels of oral tradition, closely associated with their corresponding social classes, which would not have been regarded as fit material for inclusion in manuscript’ (Ó Coileáin 1988, 114).

Every keen is different and is adapted to suit the circumstances surrounding the life and death of the dead person. This confers an ephemeral quality to the keen which in any specific example lasts only for the duration of the ritual surrounding the death of one person. This means that the recording of an individual keen is not relevant. Their value lies in the unique performance and the craft associated with them was that of adapting a basic theme and structure to suit different circumstances. Their endurance relied on oral transmission. ‘As part of the living oral tradition, continually reworked and renewed for different individuals at different wakes and funerals the lament “text” with outstanding exceptions, may have been perceived as being of, and for, the moment rather than for posterity’ (Lysaght 1997, 69). The reason that Blathmac’s keen survived intact is because it was committed to manuscript, because it was composed by a man of presumably high status³³ and was one that had enduring relevance to all Christians since it was composed for Christ. It was not composed for an ordinary mortal so its durability was guaranteed. There would be no reworking of this keen to suit another occasion. It was also composed in a deliberately formal genre, syllabic poetry, which raised it to the social and literary status required for inclusion in manuscript form.

The connection between women and keening is very strong, which may explain Blathmac’s invitation to Mary. The principal interpreter of the keen is the lamenting woman (Lysaght 1997, 71). It is not a purely Irish tradition but a global one which fulfils the human need to express sorrow at the death of a loved one. The Bible has references to weeping on account of the death of a loved one.³⁴ The saga literature

³³ See Chapter 1

³⁴ *et mortua est in civitate Arbee quae est Hebron, in terra Chanaan: venitque Abraham ut plangeret et fleret eam.*

‘And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.’ (Genesis 23:2) The Latin biblical quotations throughout this thesis are from the Vulgate and the English quotations are from the Douay-Rheims translation.

provides examples of keening women but it is worth bearing in mind that these accounts are ‘fictitious reconstructions on the part of the story teller of his conception of what a keen should be’ (Bromwich 1948, 248). Nevertheless, they do underline a tradition of women crying over corpses, setting Blathmac’s composition out of the ordinary, as it is composed by a man. In the immediate aftermath of the death of her loved one and in the presence of the corpse a keening woman is often presented as being dishevelled, barefoot, with loosened hair, oblivious of her surroundings and uncaring as to her physical well-being. Blathmac does not describe Mary in this way. In fact we get no impression of Mary as being anything other than remote and composed, but his invitations to her to join him must have some significance. In stanza 133 he expresses his pity for those who have come to love Jesus and who have witnessed him lying in blood. Here he must be referring to Mary and Christ’s companions on earth. He makes a distinction between those who witnessed the death of Christ and those who have merely heard about it. Blathmac empathizes with the extreme distress which must have been caused by the physical presence of Jesus’s mutilated body to his companions. The humanity of the dead Jesus is emphasised by the blood which he has shed and in which his body now lies. His expectation that mourners should display their grief with tears of blood and mouthfuls of gore must represent some element of mourning practices with which he was familiar.³⁵

Stanza 132

*Ba méte no-bed co bráth
tar cech ngrúaid hi cech óentráth
tromdér folo la loimm cró
oc coíniud in chimbetho.*

Stanza 133

*Mairc ro-char mac ríg nime,
ad-chondairc a chrólige.*

Moses centum et viginti annorum erat, quando mortuus est; non caligavit oculus eius, nec dentes illius moti sunt. Fleveruntque eum filii Israhel in campestribus Moab triginta diebus; et completi sunt dies planctus lugentium Mosen.

‘Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved. And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned Moses were ended.’ (Deuteronomy 34:7-8).

³⁵ See also Lambkin 1985, 73.

*Cith cách ro-chólae a chluí
forda-tá a bithchuíniu.*

It would be natural that there should be until doom
upon every cheek at every single hour
a heavy tear of blood with a mouthful of gore,
keening the captive.

Alas for the one who has come to love the son of the King of Heaven,
who has seen him lying in gore.
Even everyone who (merely) heard his fame,
it is incumbent upon them to keen him perpetually.

The motif of blood drinking can be found elsewhere from early texts to the present day:

Emer is said to have drunk the blood of Cú Chulainn in a similar way:

do gab ac toirrsi 7 ag truaghneméla ósa chionn 7 do ghabh ac súgad a beól 7 ac ól a fola
(Van Hamel 1933, 123)

‘She began to moan and grieve above his head and she took to kissing his lips and drinking his blood’ (Bromwich 1948, 249).

Deirdre performs a keen over the dead body of Naoise after drinking his blood in *The Death of the Sons of Uisneach*:

‘Leigidh damhsa mo chéile do phógadh’, Agus doghaibh ag pógadh Naoise agus ag ól a fola’ (Stokes 1887, 145).

‘Let me kiss my husband’. And she began kissing Naoise and drinking his blood.

When Mis discovered her father’s body on the battlefield in *The Romance of Mis and Dubh Ruis* she drank the blood from his wounds and took to the wilderness in a frenzied state of grief:

‘Gabhus ag súgha agus ag ól na fola as na creachtuibh (Ó Cuív, 1954, 328)

She began sucking and drinking the blood from the wounds.

In the prose section of the account of the *Slaughter of the Holy Innocents*, the keening women have *grúadi scríptha* ‘scratched cheeks’ (Hogan 1895, 81). This practice of scratching cheeks could be the explanation for drops of blood on the cheeks in times of extreme grief.

In *The Boyish Exploits of Finn* Finn meets a keening woman:

Amal ro bui for a sed co cualaid gui na henmna. Luid fai co n-acca in mnai ocus ba déra fola cech re fecht ocus ba sceith fola in feacht aile, co m-ba derg a bel. 'Is at belderg, a ben' ol sé. 'Ata deithbir ocum' ol sí 'm'oenmac do marbad d'oenlaech forgranda mor dorala cucum. (Meyer 1882, 201)

He heard the wail of a woman. He went towards it, and saw a woman; and now it was tears of blood, and now a gush of blood so that her mouth was red. "Thou are red-mouthed woman!" says he. "Good cause have I" says she, "for my only son has been slain by a tall, very terrible warrior who came in my way" (Meyer 1904, 185).

A description of Mary at the foot of the cross in *Two Irish Translations of the Liber de Passione Christi*:

'7 do bí a béal dearg, a haigid mur rós 7 fá dearg a hédach ó fuil a haenmic 7 do bí a béal cu dearg corcra ó na sreabaibh donn fola do toiteach asa créchtaibh aga uibhi et ac pógadh na talman ara toideadhdis na tonna fola sin'

and her mouth, her face and her clothes were red from the blood of her only son and her mouth was purple red from the blood brown streams that fell from his wounds and she was kissing the ground where those waves of blood fell.
(Skerrit 1963, 108)

When in 1569 the Knight of Glin, Thomas Fitzgerald was executed in Limerick, his foster-mother seized his head and drank his blood, then gathered up his dismembered body and brought it home for burial accompanied by a hundred keening women (Culhane 1998).

Blood drinking is central, too, in Eibhlín Ní Chonail's 18th century *Lament for Art O'Leary* which includes an account of her drinking her husband's blood:

*Do chuid fola leat 'na sraithibh
Is níor fhanas le hí ghlanadh
Ach í ól suas lem basaibh.*

Your heart's blood was still flowing
I did not stay to wipe it
But fill my hands and drank it
(Lysaght 1997, 73 -74)

As recently as 2011 on the Late Late Show, Ryan Tubridy interviewed Paddy Doherty, a traveller, whose young son had been killed in a car accident, who described drinking his dead son's blood and eating a piece of his son's flesh so that his son's blood would be inside of him and so become part of him³⁶ (Doherty 2011).

³⁶ Also mentioned in Nic an Airchinnigh, M. (2012, 80)

Although this very modern example is of a man drinking his son's blood, we get the impression of an involuntary impulse by which the bereaved responds to some primeval urge, possibly, to salvage something from the devastation caused by the untimely violent death of a young man. These responses in combination with the performance of the keen result in a powerful expression of grief. While Blathmac does not explicitly describe drinking blood, his inclusion of the words *tromdér folo la loimm cró* (l.527) 'a heavy tear of blood with a mouthful of gore' show some association between keening and traces of blood on the face of the keener. With the exception of the final example, all the above are examples of a woman keening a dead man. As mentioned in the first paragraph the principal interpreter is a female relative of the deceased (Lysaght 1997, 71). Blathmac cannot put himself in this role meaning that Christ's only female relative, Mary must be called upon to lead the keen.

It seems that the rituals surrounding death were resilient in the face of centuries of apparent disapproval from the church. The keen follows a familiar, well-established pattern, which provides stability in a time of chaos. In her article *The Irish Traditional Lament and the Grieving Process*, Angela Bourke has described the standard elements of a keen:

'These are formulaic poetry consisting of traditional themes treated in a traditional way. They praise the dead man's beauty, generosity, bravery and aristocratic lineage, his home, his clothing, his horse. They also cursed his enemies or the objects thought to be responsible for his death.' (Bourke 1988, 288)

Although Bourke's observations are based on later keens, the content of Blathmac's keen conforms to this model in many ways. For instance, in Stanza 8 he praises Jesus's beauty and wisdom, Stanza 28 describes his generosity and in Stanza 47 the poet refers to the Jews as the enemies of Jesus and blames them for his death:

Stanza 8
*Sainemlu cech dóen a chruth,
 brestu cech sóer a balcbruth
 gaíthiu cech bruinniu fo nim,
 fíriánu cech breithemain.*

More excellent his form than that of any human being,
 more lively his powerful intensity than any freeman,

wiser than any breast under Heaven,
more just than any judge.

Stanza 28

*Gabais iar sin gelgart nglé,
ba sobail, ba soithcherndae.
No-prethchad do chách a les,
no-ógicad cech n-ainces.*

Thereafter he began bright gleaming hospitality,
he was prosperous, he was good in lordship.
He used to preach to everyone his benefit,
he used to heal fully every ailment.

Stanza 47

*Ba gním col, ce no-láthrae,
do-gníth fris a firmáthrae.
Crochad doib-sium ind fír
do-dechuid dia tesorcain.*

It was a deed of sins, though you may explain it,
that his true mother-kin did to him.
The crucifixion by them of the man
who had come to their salvation.

Lambkin (1985) uses the evidence in Blathmac's poems to reconstruct a keen as it would have been performed in the 8th century and concludes that the keen took place within a prescribed timeframe, in the presence of the corpse, and by the closest relations of the deceased. As well as the performance of words, hand clapping, weeping, blood smearing and even blood drinking (Lambkin 1985, 75) were part of the performance. The similarity between Blathmac's 8th century account and the 19th century one below could possibly indicate that some elements of much later keen performances have their roots in ancient traditions:

'Nuair a bhíodh na mrá ag caoineadh duine ós cionn cláir fadó bhíodh amhrán faoi leith acu agus bhíodh siad ag cromadh síos agus ag ardú aníos na gcloigní agus iad ag bualadh bos le teann bróin' (Ó hAilín 1971,8).

When the women were keening a dead person long ago they had a special song and they used to bow and raise the heads and beat their hands with sheer sorrow.

The performance of keens for the dead was a practice about which the church seems to have had mixed feelings from the earliest recorded period. Nevertheless, Blathmac felt compelled to compose a keen that would appear to be a blatant flouting of the rules as evidenced in the Penitentials:

Canones Hibernenses

Poenitentia bardigi fcapalbiae post laicum uel laicam .l. dies in pane et aqua (Bieler 2011, §26, 162).

‘The penance for the wailing...after (the death of) a layman or a laywoman, fifty days on bread and water’ (Bieler 2011, §26, 163).

An Irish Penitential

Cetmunter no caillech aithirgi dogní gol for laiech nó laithes pennait .l. n-aidche. Mad for cetmuindtir nó for chaillich aithirgi adbaill dí asáit nó for fiur muindtiri pennit .xl. n-aidchi. Mad for cleiriuch tuathe .xx. pende. Mad for epscop nó rí g nó anmcarait nó aircindech ard-cathrach .xu. pendi (Gwynn 1914, §17, 170).

‘A married woman or a penitent nun³⁷ who makes lamentation over a layman or laywoman, fifty nights’ penance. If it be over a married woman or a penitent nun who dies in childbed, or a member of the household, forty nights’ penance. If over a cleric of the laity, twenty nights’ penance. If over a bishop or king or confessor or ruler of a chief town, fifteen nights’ penance’ (Gwynn 1914, §17, 171).

The above examples indicate that keening was not encouraged. However, the Bigotian Penitential has a section that does not appear in the other two:

DE LUCTO FACIENDO ET PRO BONO MERITO REPUTANDO IN LEGE DICITUR:

Iacob filius Isaac xl diebus in Egipto luctatus est et tota ebdomada in terra Canaan; et Christus in Nouo, plorauerunt eum feminae; et pene innumerabilibus scripturarum exemplis inuenitur scriptum in canone, et pro malo merito inputatur illi pro quo non ploratur (Bieler 2011, §7, 230).

‘CONCERNING THE MAKING OF LAMENTATION AND ITS BEING RECKONED AS GOOD MERIT, IT IS SAID IN THE LAW:

Jacob son of Isaac was lamented for forty days in Egypt and for a whole week in the land of Canaan: and so was Christ in the New (Testament), the women wept for Him: and it is found in the Canon with almost innumerable examples of the Scriptures, and for whom no lament is made to him it is reckoned as bad merit’ (Bieler 2011, §7, 231).

As Bergholm (2015, 5) points out, the attitude towards the practice of keening is ambivalent. She implies that the keen plays an important role in the public recognition of the status of the deceased. Blathmac’s keen is evidence for the role the

³⁷ ‘Gwynn’s translation of *caillech aithirgi* (rectius *aitrige*) as ‘a penitent nun’ is justified by the MS. reading. But, as he himself points out, one would expect a word meaning ‘concubine’ as opposed to *cétmuintir* ‘lawful spouse’. Since *caillech* is used elsewhere of a woman living with a man (e.g. *ZCP* xiii 20, 22, *Anecdota from Ir. MSS.* I. 7, 25, &c), I suggest reading *caillech airige*, the second word being gen. (of apposition) of *airech*, the old native word for ‘concubine’ (See *Studies in E. Ir. Law*, p. 64); but this is, of course, quite uncertain’ (Binchy 1963, 277, n.30). Among other translations eDIL suggests ‘married woman who becomes celibate’, ‘elderly woman’ and ‘hag, witch, crone’ (eDIL s.v. *caillech*). However, what is relevant for the present purposes is that it refers to a female and it would appear that there is agreement that this is so.

keen played in the ritual surrounding the death of a person of high status. In proclaiming Christ's role as hero, *gérat* (l.4), *galgat* (l. 260) it would seem to imply that public lamentation to recognise high status individuals was normal practice.

Blathmac's keen is quite extraordinary within the context of Irish keening, since it was composed by a man, a cleric at that, and since it was written down, even if only one copy has survived. Blathmac took upon himself the task of composing a keen for Christ. Blathmac may have placed himself in the role of God's Irish poet and felt compelled to carry out at least one of the poet's duties. In return for patronage from a king or lord the poet had to provide services and one of these was to compose a commemorative ode (Simms 1989, 400). Blathmac, if he was member of a monastic community, would have been under the patronage of God, so the need to compose a keen may have been driven by a self-imposed obligation as a poet. His acute awareness of the bond of obligation which exists between lord and client is demonstrated throughout the poem and he sees the Jews as being deficient in upholding their side of the arrangement. The exchange of gifts symbolises an understanding between two parties. Heptad 25 lists seven *tabarta* which have the legal status of a contract and one of these is a gift by a king or bishop (Kelly 2015, 121). Blathmac sees the injustice that has been perpetrated by the crucifixion of Christ, the benefactor of valuable gifts:

Stanza 120
Monúar dam-sa Críst i croich
ba móo líach cech söerthroich,
ar feib fo-ndáili maíni,
argat ocus críthchaíni.

Alas to me Christ on the cross,
whose wretchedness was greater than any doomed freeman,
on account of the way in which he distributed wealth,
silver and beautiful purchases.

The three stanzas immediately following this one protest at the atrocity that was committed by crucifying Jesus. Shortly afterwards in stanza 124 Blathmac protests at the insult shown to Christ by the lack of lamentation at the appropriate time. As the recipients of gifts from a king, the Jews were a party in a contractual relationship and

would have been honour-bound to perform the appropriate lament in the event of the death of a patron:

Stanza 124
*Níon-dernad trúag amné,
nach dimbág nó dochraite:
nád-leth for Críst gubae mór
céin ro-ndét bith fo dobrón.*

There was never done such a pitiful thing,
any sorrow or misery:
that a great lamentation did not spread over Christ
while intense sorrow was permitted.

Blathmac superimposes upon God and the Jews the roles of an Irish lord and his clients. This analogy leads to the conclusion that the Jews have been negligent and disloyal clients. Among the duties that a client must carry out in the event of the lord's death is digging the lord's gravemound (Kelly 2015, 30). Blathmac refers to this in stanza 116 making it clear that this duty had not been observed:

Stanza 116
*Ba mór in táirciuth truchae
do Chríst breth a chaínchruchae,
cen fert do dul inna lecht
íar n-ebirt nád-n-eséracht.*

It was a great cause of doom
for Christ to carry his fair cross,
without a mound being put on his grave,
after having said that he did not arise.

Breatnach (2015, 108) clarifies how familiarity with 'the institution of clientship' as described in Irish legal texts is needed to understand Blathmac's treatment of the relationship between God and the Jews. He draws attention to examples that demonstrate how Blathmac uses his knowledge of the law to build a case which proves the recognition, by both parties, of the relationship between God (Lord) and the Jews (clients). Breatnach shows how Blathmac uses legal terminology as evidence to establish that both parties were acting within a lord/client relationship. He particularly highlights 'terminology specific to clientship' (Breatnach 2015, 109) with the use of *ro-ír* the 3sg augmented preterite of the verb *ernaid* (to bestow):

Stanza 96
Ros-n-ír thír as deg din bith,

*ros-ndán im thocath tromthith
conda·dergéni – tailc tlí –
ríga ocus prímfáthi.*

He had bestowed on them the best country in the world,
he granted them a heavy ? of fortune
and he had created for them – strong comfort –
kings and chief prophets.

and also in Stanza 104:

Stanza 104
*Cenmothá, mac Dé athar,
Crist ar rúiri rígrathach,
roda·hír meinic íar sin
áilib ilib adamraib.*

Besides that the son of God the Father,
Christ, our royal prosperous king,
had granted to them often after that
many wonderful requests.

Particularly important according to Breatnach (2015, 111), is the use of the terms *rind fri gíallnai* ‘a spear-point against (justly imposed) subjection’ and *ba sénae íar n-aitite* ‘denial after recognition’ in stanza 99. These terms are particular to clientship and imply a contract has been accepted by both parties

Stanza 99
*Tuidecht fri Críst, mac Dé bí
doib ba ‘rind fri gíallnai’.
Ressa na ríginse-se:
ba ‘sénae íar n-aitite’.*

Opposing Christ, son of the living God,
was for them ‘a spear-point against (justly imposed) subjection’.
In the sayings of this kingly island
it was ‘denial after recognition’.

Additionally stanza 106 explicitly refers to clientship:

Stanza 106
*Cach féb tecomnacht in rí
do Iudib ara célsini,
batar ‘móini do mogaib’.
Ro-coillset a cobfolaid.*

Every fortune that the King had bestowed
upon the Jews in return for their clientship,
it was ‘wealth to slaves’.
They violated their counter-obligations.

Breatnach shows in these stanzas that Blathmac is aware of the importance of establishing the existence of a lord/client relationship. Furthermore I propose that stanza 102, which describes Jesus's entry into Jerusalem on Palm Sunday, purposely emphasizes the public recognition of Jesus, by the Jews, both as a kinsman and King of Israel:

Stanza 102
*I nIerosalem núall na mac,
is d'ó³⁸ Dauíd da-bertat.
Fersait díchru – ba caín chluí –
fáilte uili fri hÍsu.*

In Jerusalem, the acclamation of the youths,
it is to the descendant of David that they gave it.
All expressed eagerly – it was fair fame –
welcome to Jesus.

This acclamation, where no dissent is explicitly expressed, could possibly be interpreted as the acknowledgment of a contract. As stated in *Córus Besgnai* §10 'Cor cach forngaire, forngaire cach n-atmaithe.' 'Once there is sanctioning, there is a contract, once something is acknowledged there is sanctioning' (Breatnach 2017, §10, 28-29). They acclaimed him as a descendant of David and as such acknowledge him as their kinsman. Blathmac emphasises that they all welcomed Jesus. The murder of a kinsman and the son of a lord are horrendous crimes within the Irish legal system. The following stanza specifically identifies Jesus's crucifixion as a kin-slaying:

Stanza 103
*Ainbli gnúisi, condai fir
ro-fersat in fíngail-sin.
Céin ba diüb a máthair
ba diäll for fírbráthair.*

Of dishonourable faces, dog-like (were) the men
who had perpetrated that kin-slaying.
Since his mother was of them
it was treachery towards a true kinsman.

³⁸ Stifter (2015, 84) proposes that *d'ó* should be taken as the preposition *do* meaning that 'the youths of Jerusalem acclaimed David'. However, the significance of Jesus being welcomed as the descendant of David (Matthew 21:9) makes this unlikely and here Carney's interpretation makes the most sense. However there still remains the problem outlined by Stifter of the unexpected dative of *ua* which should be *ú* or disyllabic *uu*. In the absence of a better solution *d'ó* has been retained.

Blathmac is highlighting his point that the relationship between the Jews and Jesus was an established one, which has been recognised by both parties. There is a double bond between them, that of clientship and kinship. Blathmac makes it clear that he expects that the death of a hero or lord will result in lamentation. Stanzas 125 and 126 of Blathmac describe what he considers appropriate practice. A keen involving the household of the dead lord should have been allowed to happen over the body of Christ:

Stanza 125
*Coíntir galgat cach duini
slúraig fer ocus banchuiri.
Nícon-ralad foíd fri foíd
for colainn Críst, in gelmoíth.*

Stanza 126
*As-oirc cach teglach co lí
bassa fora tigernai.
Lámchomart for corp Críst glain
nícon-reilced do apstalaib.*

The champion of every person
of the host of men and women is mourned.
No cry along with cry was raised
over the body of Christ, the bright gentle one.

Every beautiful household beats
hands over their lord.
Beating of hands over the body of pure Christ
was not allowed to apostles.

There are strong parallels in Tadhg Óg Ó hUiginn's fifteenth century poem, where he describes how he, the poet, will behave when he visits his patron's grave:

*A-tá bos bhias i n-a gioll
uaigh Thaidg an tráth do-chifíom
cuairt ga leacht an lá do-ghéan
a-tá dearc ar a ndíghéal.* (McKenna 1939, Vol 1, 39)

'When I see his grave, there is a hand which will pay for it (by being beaten in grief);
when I visit his tomb, there is an eye which I shall make pay for it (in tears)
(McKenna 1939, Vol 2, 24).

Blathmac may well be the son of a king, if the attribution at the beginning of the poem is to be accepted, meaning that it is likely that his opinions reflect those at the highest levels of Irish society. These stanzas in which he sets out what should have happened when Christ died are almost certainly an account of the customs surrounding the death of a high status person in eighth-century Ireland. It is also

clear from the above that Blathmac has presented us with his evidence that a keen for a king, or the son of a king, was customary and he is distressed that these tributes were not observed at the appropriate time.

Blathmac is certain, in stanzas 128 and 129, that keening was carried out for Jesus by Heaven and its hosts. However, the keen in Blathmac's opinion is deficient because neither Christ's worldly family, the Jews, nor his companions took part in the keen. In stanzas 128 and 129 Blathmac accuses the Jews of preventing the keen for Christ by 'his own people':

Stanza 128
*Cenid-reilcset Iudei sin,
coíniud Críst dia sainmuintir,
nem cona airbrib – trén dú –
ro-coínset uili Ísu.*

Stanza 129
*Ar-roichsiset mac nDé bí
cethrae, alltai, ethaiti,
ocus ro-coínset a guín
cach míl fo-lugai lermuir.*

Though the Jews had not allowed that,
the keening of Christ by his own people,
heaven with its hosts – strong place –
all have keened Jesus.

Domestic animals, wild beasts, birds
have pitied the son of the living God,
and every beast that the ocean covers,
they have mourned his wounding.

The apparent conflict between the Church's attitude to keening and Blathmac's composition of a keen has been discussed by Brian Lambkin (2015, 119) who proposed a reframing of 'keening' in terms of migration as a solution. He offers the opinion that keening is performed not only at times of death but also at times of migration, which he defines as exile and captivity, and additionally at times of change in life stages, birth, initiation into adulthood, marriage and death (Lambkin 2015, 120). He divides keening into two different types of keen: (a) 'where the keener expresses grief at the misery of his own suffering' and (b) 'where the keener

expresses grief at the death of a loved one' (Lambkin 1985, 68). An example of the type (a) of keening is found in stanza 78:

Stanza 78
*Ar ro-cúalae a coíni
do chachtuir fo thromdoíri,
fo bíth in chotaig anall
ro-boí dó fri hAbraham.*

Because he heard their keens from captivity,
under heavy bondage,
on account of the covenant of yore
which he had with Abraham.

In this stanza Blathmac is referring to the Jews exiled in Egypt who have lost God's protection. This keening is not due to a death but to the Jews' exile and captivity which has led to their urgent need for God's help. They appeal to God to release them from their enslavement. This act of keening is successful and God does guide them to their homeland. Lambkin (2015, 124) also points to the distinction between pre-death keening and post-death keening as demonstrated in the story of the *Slaughter of the Holy Innocents* from the *Leabhar Breac*.³⁹ This text displays the range of keening. The voices of four separate women are heard consecutively through the poem. The sense of desperation grows as each woman speaks.

*Is ann sin atbert aroli ben oc tarraing a
maic asa hucht don fheóldénmaid:*

*'Cid ima n-delige mo mac grádach frim?
.i. Torad mo brónd.
Mé ro thusim,
Mo chích ros-ib.
Mo brú ros-imorchuir,
M'inne ro shúig,
Mo chride ro sás.
Mo betha robé,
Mo bás a breth úaimm.
Mo nert do thráig,
M'indsce ro shocht,
Mo shúile ro dall.'*

*Is ann sin atbert aroli ben:
'Mo mac beri úaim,
Ní mé dogní int olcc.
Marb didiu mé féin,*

³⁹ The most recent edition is in Martin McNamara et al. (2001).

*Ná marb mo mac.
Mo chíche cen loimm,
Mo shúli co fliuch,
Mo láma for crith,
Mo chorpán cen nith.
Mo chéili cen mac,
Mé féni cen nirt.
Mo betha is fíu bás,
Uch m'oenmac, a Dé.
M'uite cen lúach,
Mo galar cen gein,
Cen dígail co bráth.
Mo chíche 'na tast,
Mo chride ro chrom.'*

Is ann sin atbert aroli ben:

*'Oen sírthi dia marbad,
Sochaide marbthái.
Nóidin búalti,
Na haithrecha gontái,
Na máithrecha marbthai.
Iffern ro lúnsib,
Nem ro dúnsib,
Fola fírén ro doirtsibar cen chinaidh'*

Is ann sin atbert aroli ben:

*'Tair chucam, a Chríst,
Ber m' anmain collúath
Mar oen is mo mac.
Uch, a Muire mór,
Máthair maic dé!
Cid dogén cen mac?*

*Tret' mac-su ro marbtha
Mo chonn is mo chíall.
Dorigine ben boeth dim
I n-dáid mo maic.
Mo chride is coep chró
A haithle in áir trúai
Óndiú co tí bráth.'*

Then, as she plucked her son from her⁴⁰
breast for the executioner, one of the women said:

*'Why do you tear from me my darling son,
The fruit of my womb?
It was I who bore him, he drank my breast.
My womb carried him about, he sucked my vitals.
He filled my heart:
He was my life, 'tis death to have him taken from me.
My strength has ebbed,*

⁴⁰ Meyer's translation.

My voice is stopped,
My eyes are blinded.’

Then another woman said:

‘It is my son you take from me.
I did not do the evil,
But kill me — me: don’t kill my son!
My breasts are sapless, my eyes are wet,
My hands shake,
My poor body totters.
My husband has no son,
And I no strength;
My life is worth — death.
Oh, my one son, my God!
His foster-father has lost his hire.
My birthless sicknesses with no requital until Doom.
My breasts are silent,
My heart is wrung.’

Then said another woman:

‘Ye are seeking to kill one; ye are killing many.
Infants ye slay, fathers ye wound; you kill the mothers.
Hell with your deed is full, heaven shut.
Ye have spilt the blood of guiltless innocents.’

And yet another woman said:

‘O Christ, come to me!
With my son take my soul quickly:
O Great Mary, Mother of the Son of God,
What shall I do without my son?
For Thy Son, my spirit and my sense are killed.
I am become a crazy woman for my son.
After the piteous slaughter
My heart’s a clot of blood
From this day
Till Doom comes.’ (Meyer 1891, 89-90)

The first two speakers’ sons are still alive as they plead with the executioners. They are appealing for mercy. The third speaker refers to blood that has already been spilled indicating that at least some infants have been murdered. The fourth speaker is totally despairing. She appeals to Christ and Mary, mother of God, somewhat anachronistically since Jesus is still an infant and has not begun his public life. She declares that she has been made into a madwoman and her heart will be a clot of gore until the day of doom. Lambkin refers to the pleas of the first two women as pre-death keening which is the first phase of a single continuous keen which then

develops into post-death keening when the petitions of the first two are ignored. This would be an example of what Lambkin terms type (b) keening, where grief is expressed at the death of a loved one. He also equates this ‘continuum in Irish tradition, ranging from pre-death to post-death keening’ with Blathmac’s idea of *bithchuíniu* (Lambkin, 2015,141). He associates *bithchuíniu* with the *Céli Dé* movement and as evidence he quotes *The Monastery of Tallaght* which provides this explanation regarding the continual singing of the *Beati* and the *Magnificat*:

Fer indorsa fri bun cruche ind molad ocus ind nemeli no ferfad frisin rig immo saorad, is foion iondas sin fermaidni nemeli fri rig nime isind bíaid immo ar sáorad.

As a man being now at the foot of the gallows, would pour out praise and lamentation to the king to gain his deliverance; in like manner we pour forth lamentation to the King of heaven in the *Beati* to gain our deliverance. (Gwynn and Purton 1911,127)

Lambkin proposes that this continuous singing of both praise and lamentation (*bithchuíniu*) was a distinctive feature of Irish monasteries and is in contrast to the ‘perpetual praying’ found elsewhere. He explains that this has evolved from the secular keening tradition in Ireland in which lamentation and praise were combined. The keener keens the death of Christ but simultaneously keens the imminent danger of his own death and ‘exile’ into eternal damnation (Lambkin 2015, 144). Lambkin argues that what Blathmac is calling for is a *bithchuíniu* which is not restricted to a spiritual elite but is accessible to all. He declares that Blathmac wrote his poem in the vernacular to allow the Christians outside of the monastic community to participate in perpetually keening Christ and believes that it would have been conceivable that his people would have learned these poems by heart and recited them regularly (Lambkin, 153). In this point, he is credible because in stanzas 140 and 141 Blathmac does make a request to Mary that everyone who says his poem will not go to Hell displaying his belief that others will recite the poem:

Stanza 140
*Cech óen diamba figel sé
fo lige ocus éirge,
ar imdídnad diänim tall
amail lúirig co cathbarr,*

Stanza 141
*cach nod·géba do cach deilb
i troscud aidchi Sathairn
acht rob fo déraib cen meth,*

a Maire, núb ifernach.

Everyone for whom this is a vigil-prayer
at lying down and at rising,
for unblemished protection in the next world
like a breast-plate with helmet,

everyone, of every shape, who recites it,
fasting on Friday night,
provided that it be with tears without fail,
Mary, may he not be destined for Hell.

Lambkin's solution of 'reframing of keening in terms of migration' to explain Blathmac's composition, in spite of the Church's apparent disapproval, does have value as it draws attention to different kinds of keening spanning a range of emotions, from regret to grief. However, I do not think that the Church is condemning moderate, appropriate lamenting and Blathmac must have been aware of this. In the Bigotian Penitential ⁴¹ and in the Old Irish Penitential ⁴² the sections

⁴¹*De Tristitia* 1. *Tristitiae genera duo sunt: unum salutiferum, alterum mortiferum.* 2. *Salutiferum, cum nos nostra peccata uel aliorum contristant et nobis lacrimarum habundantiam digna penitentia inducant. De hoc genere tristitiae Saluator dicit: 'Beati qui lugent nunc quoniam ipsi consolabuntur.* 3. *Mortiferum, cum orbitate amicorum aut demptione rerum corporalium aut dampno, si demptae sunt, contristamur* (Bieler 2011, 232)

'Of Dejection 1. There are two kinds of dejection: one that brings salvation, the other that brings death. 2. The one that brings salvation (is found in us) when we are sorry for our sins and for the sins of others and (these sins) move us to an abundance of tears with due penance. Of this kind of dejection the Saviour says: *Blessed are they that mourn now: for they shall be comforted.* 3. It brings death when we grieve because we are deprived of friends or have suffered damage or loss of bodily goods' (Bieler 2011, 233).

⁴²CAP vi § 1a. *Tristitia issed ainm ana sesidi dualca marbus duini atat didu da gne forsin ndubalaich-so .i. doguilsí domanda co nderchoeiniud occus amiris. doguilsí deoda co nderc 7 cáin-iris indala hai imfolngai bithoilti i mbeith-betha for nim.*

Araile imfolngai bith-bron i mbith-pianaib infernó.

b. *Hisi didu in doguilsí imfolngai failti inna hanma for nim indíi bís tria chai pectha co n-iris dilguda 7 indíi bís trea airchisecht caich thriuín 7 cach thruaig 7 cach comnesaim bís hi robur pectha 7 dualcha 7 cotuit in-ndaescairi 7 hi trogai cen iris cen athrigi ar antíi connesai a pectha fadesin 7 pectha a choibnesaim bid failid sidi la día for nim.*

Is de asber críst beati qui lugent nunc quoniam ipsi consulabuntur.

c. *In doguilse domanda immurgu atat tri gne for suidiu .i. doguilsí 7 brón scartha frisna cairde collnaidi ar gnais a ndoenachta 7 ara seirc 7 a n-inmaine nó fobithin etarscartha fria col 7 a pectha 7 a tola colnaidi. Issed dano a gne tanaisi inna dogailsí domanda .i. brón 7 derchainiud di cach acobar adcobra duini cen a orba acht tol dé namma.*

Issed dano a tris gne inna dogailsí domanda bron 7 derchainiud di cach feb fogaib duine ar oman a foxail airi 7 a erchrai 7 ar homan scartha fria cith iarma-ul con-na-conbi cen bron 7 doguilsí cene bas mbeu 7 co tet iarum ar chenn mbith-bron dochum pene suthaine cen na forcenn. (Gwynn 1914, 170 & 172)

CAP vi § 1a 'Tristitia, that is the name of the sixth vice that kills the soul of man. Now there are two forms of this vice, namely, worldly sadness with despair and lack of faith: godly sadness with love of

treating lamenting are followed immediately by sections discussing despair. Colman Etchingham points out that ‘what is probably condemned is an immoderate expression of grief (perhaps ritualised), incompatible with a Christian’s faith in the afterlife’ (1999, 309). It is likely that extended periods of keening are not encouraged as this may lead to despair. The Old Irish Penitential outlines the steps to be taken if a cleric is in despair over something worldly, which can include the death of a family member.⁴³ There are a series of recommended combinations of fasting and manual labour which are thought to be effective in bringing the despair under control. If these measures are not successful then the cleric must leave the community until he is deemed fit to return. Although it is not clear from the penitential where he must go, it is obvious that his presence is not considered beneficial to the community. This would indicate that allowances are made for an appropriate time of grieving, but an

God and serene faith. One of them causes eternal joy in eternal life in Heaven: the other causes eternal grief in the eternal pains of Hell.

b. The sadness which causes the soul’s joy in Heaven is that which comes of lamenting over sins with faith in forgiveness, and that which comes of pitying every strong man and every miserable man and every neighbour of ours who is in the power of sin and vice so that he falls into vileness and misery, without faith, without penitence. For he who deplores his own sins and his neighbour’s sins shall be joyful with God in heaven. It is of him that Christ says: *beati qui lugent nunc quoniam ipsi consulabuntur.*

c. But of worldly sadness there are three forms. The first is sadness and grief at parting with carnal friends for loss of their human affection, and for love and attachment to them; or because of parting with one’s guilt and sins and fleshly lusts. Again, the second form of worldly sadness is the grief and despair that arise from every desire that a man desires, because he cannot satisfy it, save only the will of God. The third form of worldly sadness again is the grief and despair which arise from every good thing a man gets, through fear of its being taken away from him, and of its perishing, and through fear of parting with it even later on, so that he is never free from grief and sadness while he lives, and he goes thereafter to find eternal grief, to everlasting torment without end.’ (Bieler 2011, 273-274)

⁴³§ 2 *Nech didu connach tibi diabul tria bron 7 dogailsi .i. dith charath nó coibdelach nó reta aili conna leci dó ni do maith do denam acht derchainiud*

Bith tredenus hi tosug cen dig cen biad

Ma atherr ind iarmibi sin is cethracha aidci for usci 7 bargin

§ 3 *Mad da mbeth i mbron 7 i ndoguilsi conna bi a chum-scuduth pennit inmanach im-maigin aili for uiscu 7 bairgin corup failith o corp 7 anmain 7 ni taiet arithisi i nd-oentu na mbraithri* (Gwynn 1914, 172)

§2 Anyone therefore whom the Devil has mocked by means of grief and sorrows, such as the loss of friends or relatives or of anything else, so that he allows him to do nothing good, but only to despair, let him first keep a three days’ fast without food or drink: if he relapses into the same state afterwards, it is forty nights on bread and water.

§3 If he should be in grief and sadness so that he cannot be roused, the monk does penance in another place on bread and water, and returns no more into the community of the brethren, until he be joyful in body and soul (Bieler 2011, 274).

immoderate, extended time could be seen as being unhealthy. This time period may also be what Blathmac refers to in Stanza 124:

Stanza 124
*Nícon-dernad trúag amné,
nach dímbág nó dochraite:
nád-leth for Críst gubae mór
céin ro-ndét bith fo dobrón.*

There was never done such a pitiful thing,
any sorrow or misery:
that a great lamentation did not spread over Christ
while intense sorrow was permitted.

The danger of falling into despair is also treated in stanzas 112 and 113 when Blathmac refers to Judas. Judas did not look to Christ for forgiveness and because he did not express sorrow he fell into despair from which there was no return. Blathmac appears to suggest that even Judas, the quintessential sinner and betrayer, could have been forgiven if he had displayed sorrow. It is his despair that has led to his damnation:⁴⁴

Stanza 112
*Ba ferr dó do-gneth co grind
aithrigi n-etail n-érthinn.
Níbu machthath íarna mrath
di-loged Críst cumachtach.*

Stanza 113
*Sech do-rrochuíni, at-bath,
ní-arraid in dílguthach.
Ra-n-ucsat co Satan serb
druing duib demnae i n-ifernn.*

It would have been better for him had he diligently
made a pious and severe repentance.
It would not have been a surprise if, after his betrayal,
powerful Christ had forgiven.

He both despaired and died,
he did not approach the forgiving one.
They had brought him to harsh Satan,
black hosts of demons, to hell.

⁴⁴ Another opinion found in *Leabhar Breac* was that Judas was more cunning than Blathmac would lead one to believe. Judas did not kill himself until the day of the resurrection so that his soul might go quickly to hell so that when Jesus released all the souls from hell his would be included. However, Jesus did not allow Judas's soul to find its way to hell until after the general release of souls and Judas's soul was the first to be imprisoned in hell after the resurrection (Atkinson 1887, 131, 378). This heretical apocryphal story does not appear to have been known elsewhere in the Middle Ages (Dumville 1973, 303).

Possibly the modern understanding of what keening now means limits our understanding of what it meant to Blathmac and the writers of the penitentials. The modern perception is that the keen is the expression of grief after the death of a loved one. What Lambkin (2015, 123) calls ‘pre-death keening for the living’ can perhaps be explained as the ‘Godly sadness’ of the *Old-Irish Penitential* where a penitent is pleading forgiveness for sins. This type of keening occurs in times of extreme distress, and is an appeal for assistance to a higher authority. It is a strong expression of regret, sometimes complaint, on behalf of oneself or on behalf of a community. The women in the *Slaughter of the Holy Innocents* whose sons were on the point of being murdered make an appeal to the executioner while there is still a chance that the decision to massacre the children may be overturned. Unfortunately for them the appeal was not effective and the massacre continued. Blathmac decidedly links the deliverance of the Jews to the Promised Land to their keen, which expressed their sorrow and appealed to God for mercy. It would seem that there are, at the very least, three different categories of keening: the first category is a keen, which is an appeal for mercy or forgiveness; the second category is a keen at the death of a loved one; and finally there is an extended period of keening which could lead to despair. It seems that the church is condemning extended periods of grief (Etchingam 1999, 309), but appropriate keening, such as Blathmac’s keen, would not fall into that category.

The appropriate keen may not have been performed by humanity after Christ’s death but Blathmac interprets the response of the elements at the time of his death as a keen:

Stanza 61
To-celt grían a soillsi sain,
ro-coíni a flaithe main,
luid díanteimel tar nem nglas,
búiristir rían trethanbras.

Stanza 62
Ba dorcha e uile in bith,
talam fu durbai ro-crith.
Oc Ísu úasail aidid
ro-memdatar márailich.

Stanza 63

*Hierosalem taithsloic dían
marbu a adnacul érchían.
Isind úair hi-cés Críst guin
dlochtae fial in Tempuil.*

Stanza 64

*To-fích sruth folo – ró tinn –
combu derg snob cech óenchruinn.
Buí crú for bruinnib betho
i mbarraib cech prímfédo.*

Stanza 65

*Ba deithbir do dúilib Dé
muir mas, nem nglas, talam cé,
ce imro-cloítis a ngné
oc coíniud a nalgaithe.*

The sun hid its own light,
it keened its lord,
a sudden darkness went across the blue sky,
the great tempestuous ocean roared.

The whole world became dark,
the land shook under gloom.
At the death of noble Jesus
great rocks broke asunder.

Jerusalem swiftly regorged
the dead from ancient burial,
at the hour when Christ suffered death by wounding
the curtain of the Temple was split.

A stream of blood gushed forth – too severe –
so that the bark of every tree became red.
There was gore on surfaces of the world,
in the treetops of every chief forest.

It was fitting for God's elements,
beautiful sea, blue sky, this earth,
that they should change their aspect
when keening their hero.

These stanzas almost mirror events associated with the crucifixion as related in the Gospel of Matthew:

A sexta autem hora, tenebrae factae sunt super universam terram, usque ad horam nonam.
(Matthew 27:45).

*et ecce velum templi scissum est in duas partes a summo usque deorsum et terra mota est et
petrae scissae sunt. Et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant,
surrexerunt. Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam
civitatem et apparuerunt multis* (Matthew 27 51:53).

‘Now from the sixth hour, there was darkness over the whole earth, until the ninth hour.’
(Matthew 27:45).

‘And behold the veil of the temple was rent in two from the top even to the bottom: and the earth quaked and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection, came into the holy city and appeared to many.’ (Matthew 27 51:53).

Along with the Biblical events, Blathmac includes two more:

búiristir rían trethanbras (l 244)

‘the great tempestuous ocean roared’

buí crú for bruinnib betho
i mbarraib cech prímfedo (ll 255-256)

‘there was gore covering the surfaces of the earth and in the treetops of every chief forest’.

These motifs of blood and sea are more typical of texts on the Signs before Doomsday but Blathmac includes them as the response of the elements keening Jesus’s death.⁴⁵ The Old-English poem *Christ III* by Cynewulf, contemporary with Blathmac, also has a reference to trees and blood at the time of Christ’s death:

‘Then many a tree wept bloody tears under its bark, ruddy, abundant tears; the sap was turned to blood’ (translation Kennedy, 22).

The reference to trees in connection with blood in both of these contemporaneous texts is interesting. Cynewulf makes it clear that the trees shed tears of blood when they become aware of Jesus’s death upon one of their own kind. Shame does not seem to be the reason for the blood on the treetops in Blathmac’s poem, or at least not explicitly so. The blood referred to in Blathmac does not seem to originate from within the trees but comes from outside, a gushing stream of blood, the source of which is unclear. The blood on the treetops and covering the earth is more evocative of the bloody precipitation common to many texts of the Signs before Doomsday.⁴⁶

⁴⁵This kind of text outlines the catastrophic phenomena which will happen on earth in the days leading up to the Day of Judgement. ‘The evidence for the legend (Signs before Doomsday) in Ireland is particularly rich’ (McNamara 1984, 129) The texts are listed and treated by Martin McNamara (2007 and 1984, 128-138) who highlighted the importance of the Signs before Doomsday in Blathmac’s second poem (stanzas 236 to 241) due to their early date.

⁴⁶ *Ticfa fleochud fuilidi*
asind niúl dorcha dogor,
trúag deochair diar cuirib-ne
línfaid in nhuili ndomon. (ll. 8029-32)

It is interesting that although a ‘dew of blood’ and ‘plants oozing blood’ are commonly included in Signs before Doomsday texts, Blathmac and Cynewulf both choose to include it at the time of Christ’s death. Cynewulf provides an explanation for this phenomenon:

‘Nor may the dwellers of the world unriddle that, by craft of wisdom, how many lifeless things, that might not feel, still knew the Passion of our Lord’ (translated Kennedy 23).

They saw the dumb creation, the radiant-green earth and upper sky with trembling feel its Saviour’s agonies; and though they lived not, woefully they wailed when men of evil seized upon their Maker with sinful hands (trans Kennedy 22).

As well as blood at the time of the crucifixion, Blathmac describes the sea’s reaction which is not a feature of the biblical accounts:

búiristir rian trethanbras ‘the great tempestuous sea roared’ (l. 244)

and so does *Saltair na Rann*:

muir dar crícha ro-thrúall techt ‘the sea tried to pass its boundaries’ (l. 7767)

Ó leuth lathi lánaide

Co tráth nóna, ní cletha

Fleochud fola fálaide

Fo chetheóra ardda in betha. (ll. 8041-44)

Saltair na Rann (Greene 2010)

A bloody rain will come out of the dark sad cloud, a sorry change for our hosts, it will fill the whole world, a pitiful trouble to our hosts.

From full midday to nones, it is not to be concealed, a rain of blood like a wall on the four corners of the world. (Greene 2010)

Airdena inna Cóic Lá nDéc Ria mBráth

7 nell derg teinntidhi do eirgi a rann deiscertach nimi 7 a lethadh tar clár an talman uili, 7 gress fola fordergi co lasair tonngairb tinntidhi do ferthain asin nell sin, 7 go línfad se an domum uile etir muir 7 tir.

And a red fiery cloud will rise from the southern part of the sky and spread over all the surface of the earth, a rush of crimson blood, with a rough-waved fiery flame, will pour out of that cloud, so that it would fill the whole world, both sea and land (Stokes, 1907, 310-311).

Airdena inna Cóic Lá nDéc Ria mBráth

na huili crann 7 cloch do beith ac snighi fola ann

all the trees and stones will be shedding blood (Stokes, 1907, 312-313)

Liber Flavus Fergusiorum

fearfaid na luibi 7 na crainn cith fola

the plants and the trees will pour a shower of blood (Nic Cárthaigh 2014, 754-755).

The Pseudo-Bedaen Collectanea

Sexta die omnes herbae et arbores sanguineum rorem dabunt

On the sixth day all herbs and trees will give forth a bloody dew

(Bayless & Lapidge 1998, 178).

which is also unusual at the time of the crucifixion, again more suggestive of the Signs before Doomsday. A similar scenario features in Cynewulf's Old-English *Christ III*:

‘The broad sea made known the strength of its might, and from its bonds in wrath broke forth unto the lap of earth’ (trans Kennedy 22).

The forces of nature have instinctively reacted to Jesus's death. Blathmac then outlines the kind of revenge which only God's forbearance prevented. These also resemble the Signs before Doomsday:

Stanzas 68 -70
*Nád-torchair nem ina chenn,
nachad-loisc in teine tenn,
nachad-báid rían romro lir.
Níbtis étroma a n-aithbir.*

*Nachad-sloic in talam trom
cúain trúaig do-géni mórglomm,
nambath lúathred popul mbras
im Annae, im Chaiphas.*

*Cen ethaiti forsin ngráic
nó bíasta for purt Piláit,
fo bíth bië co srogul
Ísu cen nach n-imomun.*

That the sky did not fall on its heads,
that great fire did not burn it,
that the great ocean did not drown it.
Their reproaches would not have been light.

That the heavy earth did not swallow it,
the wretched litter who committed a great crime,
that the defiant people were not turned to ashes
around Annas, around Caiphaz.

Untroubled by winged creatures on the homestead
or by wild beasts on Pilate's abode,
because he beat with a scourge
Jesus without any great fear.

The resemblances in the accounts of the sea behaving in an extraordinary way after the crucifixion in these three texts, Blathmac's poems, *Saltair na Rann* and *Christ III* could indicate a peculiarly Insular reaction to a catastrophic event. A three-fold division of the cosmos was central to the thinking of the Irish according to Liam Mac Mathúna (1997) in *The Christianization of the Early Irish Cosmos?: muir mas, nem*

nglas, talam cé (*Blathm.* 258). In the case of catastrophe it would not be sufficient for the sky to fall down and the earth to split open. The third element, the sea is required to fully communicate how the natural order of the universe has been destroyed. Mac Mathúna says that this ‘inherited triangular division of the observable cosmos is at variance with the “heaven-earth” opposition of Christianity’ (Mac Mathúna 1997, 534). Blathmac sees fit to mention that all three, sea, earth and sky react to the catastrophe that is Christ’s crucifixion. In stanzas 61 and 62 he has described the darkening of the sky, the furious sea roaring, and rocks breaking asunder. Twice he names the sea, the sky, and the earth as earthly elements, first in stanza 65 at the time of Christ’s death and again, in stanza 236 as part of the Signs of Doomsday passage. However, although Mac Mathúna explains this as a three-fold division, I would suggest that the collectivity of sea, earth and sky, the earthly elements, describe the planet earth in its entirety, which would not necessarily be in conflict with what Mac Mathúna calls’ the “heaven-earth” opposition of Christianity’. The use of the word *nem* does not always mean heaven, often the context suggests the earthly sky and I have translated *muir mas, nem nglas, talam cé* (l. 258) as ‘beautiful sea, blue sky, this earth,’ rather than Carney’s ‘the beautiful sea, the blue heaven, this present earth, (Carney 1964, 23). The other motifs in stanzas 68-70 the great fire, the earth swallowing, the winged and wild beasts are images are consistent with the Signs before Doomsday that occur in other texts.⁴⁷ Blathmac equates the crucifixion with the breakdown of natural order to such an extent that the appropriate response of the elements keening would have been devastation on a scale

⁴⁷ *Saltair na Rann* (ll. 8125-8)

Íalla ainble engacha

im-riadat cech n-iath n-allmar

díana daingne dedgarcha

díallait for bíad in talman (Greene 2010)

Dishonourable noisy, birdflocks travel around every great country, swiftly, strongly, angrily, they swoop down on the food of the earth.

Airdena Inna Cóic Lá nDéc Ria mBráth

enlathí 7 ethaidí an talman uili do beith ac siubal 7 ac udmaille dosír gan anadh gan fhosad orra

all the birds and fowls of the earth will be moving and flitting continually, without resting or delaying (Stokes, 1907, 310-311)

correspondent with apocalyptic events, and in an Irish text this had to include the response of the sea.

Towards the end of the poem Blathmac expresses his gratitude to God for allowing him to compose his own individual keen and from stanza 140 onwards he begins to suggest a wider participation in his keen. It can be inferred that participation by many people will increase the impact of the keen by the words of stanzas 146 and 147:

Stanza 146
*Ce chon-messinn co cach rían
doíni betho fo móenmiad,
do-regtis lim ocus lat
con-rochoíntis do rígmac.*

Stanza 147
*Do lámchomairt cen móraich
mnáib macaib ferólaib,
con-rochoíntis for cach dind
ríg do-rósat cach n-óenrind.*

If I ruled as far as every sea
people of the world according to dignity of wealth,
they would come with me and with you
so that they could keen your royal son.

For beating of hands without joy,
with women, children and men,
that they might keen on every hill-top
the King who created every single constellation.

In the very first couplet of the poem Blathmac addresses Mary and requests her to come to keen her son with him. Blathmac has composed a keen and has bookended it with invitations to Mary to come to him so that they may keen together. These invitations are strategically placed, at the very beginning and at the end of the poem. It is possible that the invocations are a poetic device used to neatly begin and end the poem thereby giving the poet a hook around which to build his poem, while providing the required *dúnad*. However, the presence of the grieving mother, Christ's closest human relative, would also add emotional impact to his keen. Breatnach (1997, 60) refers to the presence of the keening woman with the poet at the graveside of the poet's patron. 'The major hallmark of their interaction, ... is unity of purpose deriving from their mutual grieving'. The keening women incite the

poet to grieve more intensely as described in stanza 31 from the 15th century *Leasg an aghuidhisi ar Eas Ruaidh* by Eoghan Mac an Bhaird which gives an account of the graveside scene:

*Cantar aca leath ar leath
Le chéile a gcluiche caointeach
Gáir dá n-aithne ag mnáibh Murbhaigh
Gáir dá aithle ag ollamhnaibh.*

They utter together on both sides their keening joust; the women of Murbhach (i.e Ireland) cry out acknowledging them – the poets cry back in response. (Breatnach 1997, 61)

This may cast some light on Blathmac's invitation to Mary to perform the keen with him. Calling Mary ever closer to him adds to the poignancy of the performance producing a more heartfelt keen. The keening mother who has seen the body of Jesus lying in gore could add a degree of pathos that he is unable to supply alone. Towards the end of the poem he addresses Mary in stanza 145:

Stanza 145
*Con-rochoíner Críst as glé
frit-su tucht bas n-incride,
a lië lógmar laindrech,
a máthair in mórchoimdeth.*

So that I may keen the bright Christ
with you in the most heartfelt way,
o precious shining beautiful jewel,
o mother of the great Lord.

Blathmac's composition is formal, solemn prayer. He is writing at a remove from the dead person both geographically and temporally. Rachel Bromwich says that traditional keens 'are to be sharply distinguished from the dignified and formal *marbhnaí*, or elegies, which were the work of professional poets in some way connected with the family, and were probably presented after the burial had taken place' (Bromwich 1948, 241).⁴⁸ Although Blathmac's poem is closer to a formal elegy, because it is written in a strict literary metre, he still describes his own work using the word *coíniud*, 'keen' and not *marbnad* and it is interesting that Blathmac

⁴⁸ Seán Ó Súilleabháin differentiates between the compositions of the poets and the keeners. 'While it cannot be said that the poets who composed such literary laments were lacking in a deep feeling of sorrow still it must be remembered that, in most of them, the first intention of the poet was to express his thoughts in beautiful language, according to the traditional mode, rather than to show his deep personal loss. For the latter we must look to the bedside laments composed by the near relatives' (Ó Súilleabháin 1967, 134).

still considers Mary's presence essential to complete his work. He uses the words: *húag n-abras* 'complete work' and *íarcomarc* 'concluding stanza of a poem' (Murphy 1973, 27 n 5) evidence of his knowledge of metrical features. His choice of words reflects his need for Mary's presence and participation in his performance of the keen:

Stanza 119
*Ferr dúnn, trá, a Maire mas,
ro-ráidsem – is húag n-abras –
íarcomarc for coiniud nglan
Ísu ara-roichsisem.*

It would better for us, then, beautiful Mary,
that we have spoken – it is a complete work –
a concluding word upon the full keen
of Jesus whom we have pitied.

As I have described earlier the keen is a performance incorporating words, movement and a keening woman. The keening woman is such an integral part of the ritual that without her the keen is not a complete work. Mary, the closest female relative, is the only one who can perform the role of the keening woman. Together they could perform the complete work and by doing so correct the imbalance and injustice caused by the absence of a keen from Christ's human family. Part of the role of the keener in the funerary ritual is to assist the mourners in expressing their grief and I suggest that Blathmac is trying to erase the deficit caused when the appropriate rituals did not take place after Jesus's death. Towards the end of the poem he expresses his inadequacy to complete this task and tells Mary that if he had the authority he would compel the people of the world to perform an all encompassing keen. Furthermore his solitary performance is inadequate. His only hope in the end is that Mary will visit him so that the keen justified by Christ's death can be a complete one.

CHAPTER 3

CÉLMAIN(D)E

The first of Blathmac's two poems has generally been considered a keen.⁴⁹ The theme of keening is carried right through the first poem as demonstrated by thirteen - instances of the verb *coínid* 'to keen' (ll. 242, 263, 267, 316, 497, 512, 515, 534, 568, 577, 584, 587, 599) and eight occurrences of the verbal noun *coíniud* 'act of keening' (ll. 2, 260, 475, 510, 528, 532, 538, 571). Many other words meaning 'sorrow' and semantically related terms, *dobrón* 'grief' (l. 496), *gol* 'weeping' (l. 315) and *crád* 'misery' (l.119) are peppered throughout the first poem. It is rooted in earthly human concerns and emotions, *ainces* 'pain' (l. 112), *colainn* 'body, flesh' (l. 125), *fuil* 'blood' (l. 176), and *gubae* 'mourning' (l. 495). In contrast to this, the second poem is rich with the language of life, and eternity, *bithbéo* 'ever living' (ll. 600), *bithflaith* 'eternal prince'(l.600), *tír na mbithbéo* 'land of the everliving' (l. 714). The purpose of the first poem, if not a complete keen in itself, is at least a call for the performance of a keen. The purpose of the second poem can be deciphered by analysing clues in its words.

The word *célmainte* (l. 598) in the first stanza of the second poem is intriguing. The second poem begins at stanza 150 in the continuous numeration of the combined poems. This word appears three times in the second of Blathmac's poems (ll. 598, 746, 761) but not at all in the first. Its occurrence in the very first stanza of the second poem is noteworthy. In the first poem the poet uses the word *coíniud* in the first stanza and this sets the tone for the entirety of the first poem. *Coíniud* (l. 2) by virtue of its position is a signal for the audience, indicating the purpose of the poem. The word *célmainte* (l. 598), occupying a similarly prominent position is, I suggest, the key to understanding the message or purpose of the second poem. Even a comparison of the vocabulary of the two initial stanzas demonstrates the contrast

⁴⁹ Lambkin (1985, 67); Carney (1965, 46).

between the two poems. The tone of the first poem is death and sadness, epitomised by *coíniud* ‘keen’ and *dirsan* ‘woe’:

Poem 1 Stanza 1
*Tair cucum, a Maire boíd,
do choíniud frit do rochoím.
Dirsan dul fri croich dot mac,
ba mind már, ba masgérat.*

Come to me, tender Mary,
for the keening with you of your very dear one.
Woe (is) the going to the cross by your son,
he was a great emblem, he was a fine hero.

The tone of the second poem is more optimistic in its first stanza, featuring expressions such as *scél maith* ‘good story’, *bithbéo* ‘eternally alive’, and *bithflaith* ‘eternal prince’:

Stanza 150, First Stanza of Poem 2,
*A Maire, a grían ar clainde,
a mba moí mo chélmainte,
do mac coínsimmar – scél maith –
sech is bithbéo, is bithflaith.*

Mary, sun of our children,
when my revelation was mine,
we keened your son – good news –
yet, he lives eternally, he is an eternal prince.

In this opening stanza of the second poem the first two verbs are in the past tense, *mba* (copula, 3sg past) and *coínsimmar* (‘to keen’, 1pl preterite), making it clear that the poet is referring to a past event when he and the addressee, Mary, keened the death of her son Jesus. It is likely that this is referring to the first poem or to some keening event which has happened in the past, possibly as a result of his appeal to Mary in the first poem. The only reference to keening in the second poem occurs here in this first stanza, thus linking it to the preceding text. Then the poet switches to the present tense in the final line of this stanza and tells Mary that all is good and that her son is eternally alive and is now prince in heaven. The keening is over, the poet is now on to something new. This new topic could actually be a *célmainte*.

Two other occurrences of *célmainte* appear in stanzas 187 and 191:

Stanza 187
Ní scél n-eris deit in sé,

is creiti a⁵⁰ c elmainde.
Is  ar n-eis irgiu Chr st gil
at-chu id dia apstalaib.

This is no heretical tale for you,
the revelation is to be believed.
It is after the resurrection of bright Christ
that he told it to his apostles.

Stanza 191
Is ed mo ch elmaine ngl :
is r  do mac na nemdae,
is a  gr an asa gel tlacht,
is a  a n- scae n- tracht.

This is my clear revelation:
your son is king of the heavens,
his is the sun whose garment is bright,
his is the shining moon.

In order to examine the possibility that *c elmainde* performs a similar function in the second poem as *co niud* did in the first one, it would be useful to understand what *c elmainde* may have meant to an audience in the eighth century. In eDIL, the headword *c elmaine*⁵¹ (eDIL s.v. *c elmaine*) is first of all defined as ‘augury, omen, presage, prognostication, prophecy’. Carney translated it as ‘mystic utterance’ in the first two instances and ‘announcement’ in the third which is apt within the context, but which is at odds with its primary definition in eDIL. None of these meanings fits the passages in our poem. eDIL also offers the secondary meaning ‘utterance or saying’, closer to the context of this poem, but this is actually based on the attestations found in Blathmac and translated by Carney, and thus is circular for our present purposes.

⁵⁰ The *a* (MS *an*) before *c elmaine* has been treated as the article by Carney and also here. However it could also be the 3sg masculine possessive. The lack of lenition in the ms is unremarkable and would not impede this possibility. There is another example of *an* in the ms which has been emended to *a* in l.508 *a glanchairib* (ms *an glanchairib*). The other two examples of *c elmaine* are preceded by a possessive and do not display lenition in the manuscript.

⁵¹ As for the variant spellings *c elmaine* and *c elmoinde*, Carney proposed that the spelling *c elmoinde* (MS *celboindi*) which is found in G 50 is probably an attempt to disguise the bad rhyme with *clainde* (MS *c cloinne*) in stanza 150 and this has affected the other two occurrences of the word (ll. 746, 761) (Carney 1964, 141).

It is possible that *célmaine* originates as a loanword into Irish from British Celtic, cf. Welsh *coelfain* ‘gift, present, reward; object of desire; good news, gospel, evangel; joy: credit, authority; ground, something believed or accepted as true’ (GPC cf. *coelfain*). It has been proposed that because of the long *é* in the first syllable this word must have been borrowed into Irish at the latest in the mid-eighth century, before the original monophthong **ē* was diphthongised to *oe* in British (Bauer 2015, 21). This is also the time that the *Poems of Blathmac* are proposed to have been composed.⁵² Blathmac made use of several other rare and, occasionally, innovative British loanwords, some of which are not found in other Irish texts. Because of the poet’s creative use of language and the occurrence of other British words; *pailt* ‘abundant, plentiful’ (l. 134), *gráic* ‘homestead’ (l. 277) (Stifter 2015, 54-56), *mórach* ‘joy’ (l. 585) and *feról* ‘manly’ (l. 586) (Stifter 2015, 96-97), it would be plausible to suggest that Blathmac may have been, if not the first, then one of the earliest to use the word *célmaine* in Irish.

Given that the English translation in eDIL includes ‘prophecy’ it is worth considering the possibility that this is also what it means in Blathmac. The religious subject matter of the poem means that Blathmac has many occasions to refer to Old Testament prophets and prophecies, but in these cases the verb he uses for the act of prophesying is *do-airngir* and the verbal noun *tairchetal*:

tairngert Bálam mac Bëóir (l. 46)

‘which Balaam, son of Beor had prophesied’

*Do-rairngred do-n-icfed dé
ind flesc do chlaind Iëse.* (ll. 401–402)

It had been prophesied that there would come from it
the rod from the plant of Jesse.

*Is cían do-rairngred in sé,
no-mbúthe int augaire* (ll. 505–506)

Long has this been prophesied
that the shepherd would be struck down.

⁵² Carney (1964, xiv), Stifter (2015,53)

Is sí in bríathar builid bláith
do-rairngert Dauid rígfáith, (ll. 753–754)

This is the beautiful gentle word
that David, the king-prophet had prophesied,

Is flaith do maic cen tláithi
do-rairngertat prímfáithi.
Cíaso sain labrad cach fír,
inunn rún a tairchetail. (ll. 925–926)

It is the kingdom of your son without weakness
that the chief prophets have prophesied.
Although the speech of each man is unique,
the mystic meaning of their prophecy is the same.

Célmaine, on the other hand, is used in a different context within Blathmac's poems, disconnected totally from the prophets of the Old Testament. He uses it only in connection with the words that he, the poet, is delivering or performing. To Blathmac at least there seems to be a distinction in meaning between *tairchetail* and *célmaine*. In an effort to clarify the use of *célmaine* by Blathmac, other attestations of this word have been collected. These have helped to clarify Blathmac's use of *célmaine*. These examples range from 8th century to 17th century and have been found in poetry, prose and prosimetric texts:

8th century

Blathmac's second poem (Carney 1964)
Colum Cille co Día dom eráil (Clancy & Markus 1995)

9th century

Talland Étair (Ó Dónaill 2005)
Scéla Cano meic Gartnáin (Binchy 1975)

11th – 12th century

Metrical Dindshenchas, Druim Fingin II (Gwynn 1924)
Betha Mochuda (Plummer 1922)
Imtheachta Aeniasa (Calder 1907)

13th century

Cath Maighe Léna (Jackson 1990) (elements of the text may be earlier)
Togail na Tebe (Calder 1922)

15th century

Incipit do Scélaib na nDruad (*Homilies and Legends from Leabhar Breac*)
(Hogan 1895)
The Gaelic abridgment of the Book of Ser Marco Polo (Stokes 1897)

17th century

Christ's Five Wounds (McKenna 1939)
Tochmarc Fearbhlaide (Ó Neachtain 1910)
Beatha Aodha Ruaidh Uí Dhomhnaill (Walsh 1948)

In most of the attestations, either the translation ‘message’ or ‘omen’ is most appropriate. It is notable that the Middle Irish texts, often translations from Latin, use *célmaine* in the sense of ‘omen’ where a visible physical sign is evident. In other instances of *célmaine* a revelatory announcement is made through a divine mediator. Sometimes a supplicant has made an appeal or carried out a ritual, but this is not always the case. The first set of examples below are cases where ‘omen’ or physical sign is the obvious meaning; *Imtheachta Aeniasa*, *Cath Maighe Léna*, *Togail na Tebe*, *Incipit do Scélaib na nDruad*, *The Gaelic abridgment of the Book of Ser Marco Polo*, *Beatha Aodha Ruaidh Uí Dhomhnaill*:

Imtheachta Aeniasa

Here an invocation has been made to the gods which has resulted in a physical sign, a star, from heaven, and the author has chosen to use *célmaine* to express this manifestation or omen. This text has been dated to 12th century (Poppe 2001, 32) (Miles 2011, 51, 58):

In tan tra adconnairc Anachis in doghailsi moir sin & in bron foraindhe, ba galar trom laissium inni sin & ba cumntabairt lais cid dogenad, in dul leo, no in anad, & tocbaid a lama & a rosc dochum nime & is ed roraid: ‘A dei nime, tigid bar furtacht chugum, & nertaidh in comairli coir form’. Tic dono in tan sin co hobond torand mor and, & tic do retla thaitnemach co soillsi dermair le do nim co ndesid for cleithi in tige i rabamar-ni co rosoillsigh coill slebi Ida. O 'dconnairc Anachis inni sin is ed roraid: ‘Is maith in celmuine,’ ar se, ‘is relta inchoisc eolais moir & seda conaire sut’ (Calder 1907, 38).

Now when Anchises saw that great trouble and our sorrow, that caused him great pain, and he was in doubt what he should do, whether he should go with them or stay; and he lifted up his hands and his eyes to heaven saying: ‘Gods of heaven let your help come unto me, and strengthen the right counsel in me.’ And then suddenly there came a great peal of thunder, and there came to him a bright star, accompanied by an exceedingly strong light from heaven, and it settled upon the roof-tree of the house we were in, illuminating the forest of Mount Ida. When Anchises saw that thing, he said: ‘Good is the omen’ quoth he; ‘yon is a star to indicate much guidance and a journey’s course’ (Calder 1907, 39).

Cath Maighe Léna

Cath Maighe Léna (Jackson 1938) is a compilation of a loose body of legends of varying dates belonging to the Eóghanacht families, but not older than late 13th century (Jackson 1938, xxiv). *Célmaine* occurs in two different contexts. This first instance seem closer to the meaning omen. The second instance will be discussed below. In this passage the elders have misread omens resulting in a disastrous decision to continue into battle:

‘do ceiled fis ar a bhfháidhib, 7 do saobad solad ar a sénóirib,’ (l. 1053, 41)
‘knowledge was hidden from their seers and an omen was perverted on their elders’

7 gurbo contracht c[h]élmhaine do na curadaib (l. 1058, 41)⁵³
‘and that was a cursed *célmhaine* for the warriors’

Togail na Tébe

Togail na Tébe is thought to be not later than 13th century (Miles 2011, 51). In this case, physical signs are being presented to the Greeks, but they either ignore them or are incapable of interpreting them correctly:

Dala immorro na nGrec rochomergedar reompo can suan can sadaili i llo na a n-aidchi. Et ger-ua imda derbairdeda doirrthi 7 figrad firuile daib, ni rothoirmisc iad, 7 fa moidi fich fergi na firloech gach celmaine condtrachta dachuiread daib, no go rangadar co sruth siralaind sribuaine Assopus i tir na Tiauannda. (Calder 1922, 174)

⁵³ *Togail na Tebe* has a similar phrase, although the order of the words is reversed, *gach celmaine condtrachta* (Calder 1922, 174), and is translated as ‘every omen of malediction’.

‘As to the Greeks, however they marched forward with no sleep, no rest by day or night. And though many were the sinister signs and presage of veritable evil to them, it did not check them; and the fury of the wrath of the true heroes was the greater at every omen of malediction that was sent to them, till they reached the ever-beautiful green-flowing river Asopos in the land the the Thebans’. (Calder 1922, 175)

Incipit do Scelaib na nDruad

The 15th century *Incipit do Scelaib na nDruad* has a description of the arrival of the Magi to visit the infant Jesus. A group of strangers, behaving in an extraordinary way, wearing unusual clothes are approaching the house where Jesus is. Joseph explains to Simeon what he thinks the men are doing:

‘Indar lium, a meic, ol se is c elmaine druad ocus is methmerchurdacht dogniat uair ni berait oen choisceim cen f egad suas’ (Hogan 1895, 59)

‘I fancy my son he said, that it is the omen art of Druids,⁵⁴ and that it is soothsaying they are practising for they take not a single step without looking up’ (Hogan 1895, 59).

They explain to Joseph that they have been following a star, a physical sign, and are evidently using their knowledge to interpret its significance, *ar ba comartha r ig in domain hi* ‘as it was a sign of the King of the world’ (Hogan 1895, 61).

The Gaelic abridgment of the Book of Ser Marco Polo

In *The Gaelic abridgment of the Book of Ser Marco Polo*, a 15th century text, the word *c elmaine* appears three times and in each case it is associated with wizards and their skill to interpret omens correctly. In this occurrence the wizards have induced a sign by performing a ritual. Both *c elmaine* ‘omen’ and *f aitsine* ‘prophecy’ are found close together here indicating, perhaps, that the author saw them as separate events:

⁵⁴ Hogan’s translation uses ‘druids’ rather than ‘magi’ which would be more suitable for the context. Stokes translates *na druidh* as ‘the wizards’ in *The Gaelic abridgment of the Book of Ser Marco Polo* (see following paragraph) which is preferable to ‘druids’.

‘7 doberar a n-draithi dia saigid, 7 fiafraighid dib faitsine 7 *celmaine* in chatha nó cinnus no biath doib 7 do Preispiter Seon. Luidhset na druith fora cliathaib fis⁵⁵, 7 rothoghairmset demhna 7 dei aertha na n-docum, 7 do berat bhoicshimhin ndimoir leo, 7 roscoiltset 7 do ronsat dá leth di, 7 doberat Preispiter Seon d’ainm for leth di & Sisim for in leth n-aill, 7 cuirid la draidecht 7 tuaichlecht di leth na simhne do comlunn fri araili, 7 beridh in leth fora tucsat Sisim buaidh. Triallait na draithi for cula cu Tartraidibh fá luth 7 ghairdechus: indar-leo is iat bidh choscrach isin cath’ (Stokes 1897, 264).

‘...and their wizards are brought to them and they enquire of them the prophecy and omen of the battle or how it should be to them and Prester John. The wizards went on their hurdles of knowledge and summoned to them demons and aerial gods and they bring a huge bulrush and break it in two halves and they give the name Prester John to one half and Sisimis to the other half and using magic and witchcraft the two halves of the bulrush contend with each other and the half called Sisimis wins. The wizards go back to the Tartars with joy and gladness for it seems to them that they will be victorious in the battle’ (Stokes 1897, 265).

Beatha Aodha Ruaidh Uí Dhomhnaill

Célmaine is used here in a 17th century text for a physical object that is interpreted as a good omen. It is to be noted that *Beatha Aodha Ruaidh Uí Dhomhnaill* is written in a highly artificial and archaising form of Irish. There is no reference to specialist knowledge or skill involved in the interpretation of this sign and perhaps that is why it transpires that the omen is not interpreted correctly:

§154 *Inn eacmhaing na ree & na haimsire sin dosficcet scéla chuicciomh go ttudhcha idh long ón Spain co cúan in Inbhir Mhóir ind iarthar choiccid Meadhba. Attracht a mhenmasomh 7 a aicnedh desidhe ar ba *celmaine* conaigh lais dóigh do ruímin co mbaoi sochraide sloigh 7 toirithin on Righ ina lenmhuin 7 ro la a thechta gusan du i mboí Ó Néill co bfios scél leo & dia thochuireadh chucca.* (Walsh 1948, 280)

§154 In the fullness of time and season word came to him that a ship had come from Spain into the harbour of Inbhear Mór, in the west of the province of Connacht. His mind and thoughts cheered at this because it was a sign of success to him, as he supposed that a body of troops and aid from the king would follow. He sent his messengers to the place where O Niall was bringing the tidings with them and inviting him to come to him.

In the remaining examples, the association is not with a physical ‘omen’. The dominant theme in these texts is that of a message or communication being delivered by an intermediary: *Colum Cille co Día dom eráil; Talland Étair; Scéla Cano meic*

⁵⁵ *Clíatha fis* (apparently always made of rowan branches) are beds on which druids slept to gain occult knowledge (eDIL s.v. *clíath*)

Gartnáin; Metrical Dindshenchas, Druim Fingin II; Betha Mochuda; Cath Maighe Léna; Tochmarc Fearbhlaide; Christ's Five Wounds:

Colum Cille co Día dom eráil

The occurrence of *célmaine* in the 8th century poem *Colum Cille co Día dom eráil*, also called the *Prayer of Adomnán*, is interesting because the syntax as well as the context is very close to that of the first occurrence in Blathmac, *a mba moí mo chélmainte* l. 598. It occurs in the introductory lines perhaps an indication of the purpose of the poem that will follow. The translation of this difficult poem is from Clancy & Márkus (1995):

*Colum Cille
co Día domm eráil
hi tías – ní mos-tías–
(tocud iar már,
muí mo chélmaine)
buidne co aingel airm
(ainm huí násadaig Néil,
ní súail snádud)
Sìone co harchangliu hÉil,
i ndingnaib Dé Athar,
etir comsleachtaib cethri sen find fichet fírten,
fo-chanat ríched ríog rúinig ruithnighi;
núal nád ránic, nád rocma –
recht muí, mo Christ,
cumachtach col.*

May Colum Cille
commend me to God
when I go – may I not go soon-
(after great good fortune,
it is mine, my prophecy)
to the place of the angel host
(the name of Níall's famous descendant
not small its protection)
to the archangels of God in Sion,
in the strongholds of God the Father,
among the ranks of the twenty-four fair justified elders
who praise the heaven of the mysterious, splendid King;
lamentation has not reached them, does not touch them –
it is mine by right, my Christ,

of my powerful sins.

(Clancy and Márkus 1995, 170)

The possibility of a meaning ‘reward’, which would tie in with some of its usages in Welsh (see above Bauer 2015, 21), could be considered for this poem and perhaps also for Blathmac l. 598. However, although this would work for the first occurrence of *célmaine* in Blathmac, it does not for the other two.

Talland Étair

In *Talland Étair* (Ó Dónaill 2005), a ninth-century text, Conchobar’s messenger, Leborcham, travels daily from Emain Macha to Étar to supply Conchobar with food and to convey information to and from Conchobar. At one point in the tale she travels to the women in Ulster to tell them the outcome of the battle. The word *célmaine* is used in the preamble to, and at the conclusion of, this section, *is and sin trá luid Leborcham fo-thúaid riasint sluag co célmairiu do mnáib Ulad* ‘it was then, therefore, that Leborcham went northwards before the host with a prophecy for the women of Ulster’ (ll. 116–117) (Ó Dónaill 2005, 57). She addresses Mugain, wife of Conchobar, *A bé find fórusta* ‘O fair dignified woman’ (l. 131). She names the warriors and describes their feats and the wounds they have suffered. Finally she gives the news that they are coming home except for those that have fallen. This section of the text ends with *Is ed célmaine in sin ruc Leborcham do mnáib Ulad* ‘This is the prophecy that Leborcham had brought to the women of Ulster’ (l. 175) (Ó Dónaill 2005, 59). Her announcement is neatly sandwiched between the two occurrences of *célmaine*. Leborcham is delivering current real time information about events which she and others have witnessed. There is nothing prophetic about it in spite of her being a woman of extraordinary powers. She is the intermediary delivering a message.

Scéla Cano meic Gartnáin

In the 9th century *Scéla Cano meic Gartnáin* (Binchy 1975, 14) describes how the protagonist, standing on the sea shore, observes an unusual wave in the sea, which he interprets as an announcement of the death of Illann mac Scanlán. He utters a lay addressed to Búach, and here the word *célmaine* occurs in the first stanza of the poem. This wave is a physical sign which Cano interprets correctly. The word *célmaine* occurs in his performance during which he relates what he has discovered:

*A mu Búach
aiges in tond frisin mbrúach
Illann mac Scanláin do guin
nibo célmaine inmain (ll. 385–389)*

O my Búach
who drives the wave against the bank,
for the wounding of Illann mac Scanlán
it was not a welcome *célmaine*.

Metrical Dindshenchas, Druim Fingin II

This poem from *Metrical Dindshenchas* (Gwynn 1924) describes how Fingen spends a night chanting with Rothniam, an otherworldly woman, which results in a *célmaine*. No obvious physical sign is described here, but perhaps some enlightenment or knowledge has been imparted from Rothniam to Fingin as a result of the chanting:

Poem 123 *Druim Fingin II*

2. *Tictis sund ce{cha} samna
ind rigan 's in rig-damna:
scartais ria slóg co soilse,
co cantais ceól {con} bith toirse.*
3. *Ba derb la mac Luchta ille,
feib docuchta celmuine,
atberad tria chabra a cind
co ngebad Banba m-barr-fhind.* (Gwynn 1924, 336)

Every Samhain-tide would the queen and the princely youth come hither; they would part from their attendants till daylight and chant an ever-doleful song. Thenceforth the son of Luchta was assured, as omens portended, that she would tell him by word of mouth that he should rule over the fair surface of Banba (Gwynn 1924, 337).

The combination of the words *célmaine* and *chabra* in the third stanza of *Druim Fingin* II corresponds with the use of these words in Blathmac. Towards the end of the Blathmac's first poem, he calls on Mary and uses the same word in his efforts to persuade her to come to him, l. 575 *con-roírem cobrai ma tú* 'so that we, you and I, may hold conversation together'. There is an association between the *célmaine* and the *cobrae* in both poems.

Betha Mochuda

Célmaine occurs in the third paragraph of *Betha Mochuda* (Plummer 1922, Vol 1, 291). This is an Early Modern-Irish translation from Latin. An angel has foretold the birth of Carthagus, later called Mo Chudu, to Comgall.⁵⁶ Another angel visits St Brendan and he receives a similar message. Brendan has not done anything specific to induce this angelic visit and message. There is no physical sign, just a message from an intermediary which is also a prophecy:

Ocus tainic celmaine Brenainn leisan faistine sin, an tan ro scart an taingel fris: 'Berthar mac don chenél dia ttai si', ol sé, '7 bidh ile a mhiorbhuite i nnim 7 i talmhain 7 Cartagus a ainm. Ocus tainic celmaine Comhgaill 7 Brenainn l'aroile. (Plummer 1922, Vol. 1, 291)

And there came an augury to Brendan with this prophecy, when the angel departed from him [saying]: 'A child will be born of the race of which thou art', said he, 'and many will be his miracles in heaven and on earth, and Carthagus shall be his name'. So the augury of Comgall and Brendan coincided. (Plummer 1922, Vol. 2, 282).

An alternative translation of *ocus tainic celmaine Brenainn leisan faistine sin* is possible. The occurrence of the preposition *la* with *do-icc* can mean 'agree with', giving the translation 'Brendan's message agreed with that prophecy'. *Brenainn* also looks like the genitive case supporting this interpretation. Plummer's text is from

⁵⁶The name *Carthagus* in the MS is a Latinisation of the Irish name *Carthach*. OIR *Mo Chautu* (O'Brien 1973, 220).

O'Clery MS, Brussels, Royal Library, MS 2324–40, ff 151a–57b. He cites variant readings from Stowe, Royal Irish Academy, MS 968 in his notes. The Stowe version of this story has the line *tainic an taingel go B. leisan gcelmaine ccedna sin* (see note ¹⁰ Plummer 1922, Vol. 1, 291) ‘the angel came to Brendan with the same message’ showing quite a difference between the two versions. This Stowe version would support the theory that ‘revelation’ or ‘message’ is the meaning of this word in this kind of situation.

Cath Maighe Léna

The second occurrence of *célmaine* in *Cath Maighe Léna* differs from the first one. In spite of misreading of the signs, or indeed perhaps because of it, Eoghan receives additional information which he ignores. He is visited by three grotesque females who deliver the message that he will die if he proceeds with the battle. In the text preceding their lay, the word *célmaine* is used twice by Eoghan, who dismisses them and their warning or message:

‘Oraib féin 7 ar Chonn bar célmúine’ ar Eógan, ‘i. bar n-aird-mes a n-aér, 7 bar corbad a crannaibh, 7 neimh bar célmúine ar clochaib, 7 ar tonnuib mara bar mí-rún.’ (ll. 1607–1610)

‘Upon yourselves and on Conn your *célmúine*’ says Eoghan, ‘that is, into the air with your opinion, and your corruption into the trees, and the poison of your *célmúine* on the stones, and on the waves of the sea your bad intentions.’

The poem by the women that follows is a warning. It begins by addressing Eoghan and his army with the words: *Sgél lim dúib* ‘I have news for you’ (l. 1615).⁵⁷

‘Eoghan did not seek out this warning or message. It has been delivered to him but he chooses to ignore it. The poem is described by Eoghan as a *célmaine* (l. 1608) and in the first line the word *sgél* signals that ‘news’ or ‘information’ is being relayed.

⁵⁷ *Scél lem dúib* is the first line of a poem announcing the coming of winter which could also be a *célmaine*. The poem and translation is to be found in Murphy 1998, 160.

Tochmarc Fearbhlaide

The example in *Tochmarc Fearbhlaide* (17th century) is problematic. The poet Cerbhall is being described in this line. It does not seem to make sense unless it refers to his poetry, however, this is very uncertain and for the purposes of this argument it will be disregarded:

conach aithnighedh cara no coiccele a chruth no a celmhuine (Ó Neachtain 1910, 59)

‘so that neither friend nor companion recognised neither his appearance or his ?

Christ’s Five Wounds

In this 17th century poem about Christ’s crucifixion, the poet is pleading for Mary’s intercession on Judgement Day. *Christ’s Five Wounds* bears some resemblance to Blathmac in that Mary is the addressee:

*aslaigh damh an Coimdhe red chéalmhuine
ná sgar le géarghuidhe bhar n-oidhre, a óghMhuire.* (McKenna 1939, 210)

urge the Lord by thy prayer(?)

cease not O Virgin Mary, thy urgent prayer to Thy Son. (McKenna 1940, 123)

There is a distinction to be made between the different usages of *célmaine* in the above examples which helps to understand its use in Blathmac. In *Imtheachta Aeniasa*, *The Gaelic abridgment of the Book of Ser Marco Polo, Incipit do Scélaib na nDruad* and *Beatha Aodha Ruaidh Uí Dhomhnaill* a physical omen guides the interpreter to his decision and ‘omen’ is the usual and best translation found in these cases. In *Togail na Tebe* and in the first instance of *célmaine* in *Cath Maige Léna* physical signs are misread leading to flawed management of the situation. In *Talland Étair*, *Betha Mochuda*, *Druim Fingin II* and *Cath Maighe Léna* there is a disclosure of information to a mortal by a divine being or supernatural agency. This is a ‘revelation’ and it is also the English word most suited to the occurrences of *célmaine* in Blathmac. The addressee is often specifically named using the vocative

case. In *Scéla Cano meic Gartnáin* the word *célmaine* occurs in the first stanza of a poem delivering a message. It often signals a dramatic performance delivering a message or a revelation. In Blathmac it is not overtly stated that Mary visited him, but from the words *do mac coínsimmar* ‘your son whom we keened’ (l. 599), it can be implied that there has been some encounter with Mary. *Colum Cille co Día dom eráil* does not overtly describe any encounter, but a message about God’s kingdom is delivered omitting the source of the information. In *Christ’s Five Wounds*, the mortal supplicant seems to be asking Mary to intercede on his behalf.

The language surrounding the second instance of *célmaine* in Blathmac (ll. 745-46) *Ní scél n-eris deit in sé, is creiti a célmainte*; ‘This is no heretical tale for you, the revelation is to be believed’ is similar to that found in *Cath Maighe Léna* where the verse begins with *Sgél lim dúib* ‘I have news for ye’ signalling a formal public announcement. Blathmac also makes use of the word *scél* ‘story’ or ‘news’, in relation to the *célmaine*, but only one person is being addressed as indicated by *deit* ‘to you’ (the preposition *do* with the suffixed 2sg personal pronoun). He must be addressing Mary here. Throughout both poems when Blathmac uses the vocative case, or when it is clear that he is addressing one person, it is always Mary to whom his words are directed. The second instance of *célmaine* in stanza 187 forms part of a continuous passage which began at stanza 184 with the vocative phrase *a Maire* l. 735:

Stanza 187
*Ní scél n-eris deit in sé,
 is creiti a c(h)élmainte.
 Is íar n-eiséirgiu Chríst gil
 at-chuäid dia apstalaib.*

This is no heretical tale for you,
 the revelation is to be believed.
 It is after the resurrection of bright Christ
 that he told it to his apostles.

Blathmac is keen to emphasise here that this message is not heresy, indicating perhaps that *célmaine* could be associated with heresy. If the *a* before *célmainte* is the possessive 3sg instead of the article then it is Christ’s *célmaine* and that certainly cannot be heresy. Blathmac was almost certainly a cleric since it is postulated that all

writers of this time must have been, if not clerics, at least strongly associated with an ecclesiastical centre.⁵⁸ Blathmac was careful to renounce any association with heresy that might taint his reputation. There was a connection between the poetic skill of *imbas forosna* ‘encompassing knowledge that illuminates’ and prophecy, which was one of the poetic practices which St Patrick is depicted as having banned because of its pagan character (Kelly 2015, 45). The *Bigotian Penitential* states that:

Qui aliam doctrinam extra scripturas uel heresim praesummit, alienatur ab ecclesia,
(Bieler 1963, 236).

‘He who dares to follow another doctrine beside the Scriptures, or a heresy, is a stranger from the Church, (Bieler 1963, 237).’

The Penitential of Finnian §18 and *The Penitential of Columbanus* §6 condemn occult practices:

Si quis clericus uel si qua mulier malifica uel malificus si aliquem malefico suo deciperat, inmane peccatum est sed per penitentiam redimi potest; (Bieler 1963, 78).

‘If any cleric or woman who practises magic have led astray anyone by their magic, it is a monstrous sin, but it can be expiated by penance;’ (Bieler 1963, 79).

These guidelines could signal that some dabbling in occult ceremonies was at the very least a possibility. As Donnchadh Ó Corráin (2010, 321) wrote ‘the sins contained in their penitentials indicate their vices’ and Blathmac seems to be determined to show that the source of his knowledge is beyond reproach.

The third instance of *célmainte*, l. 761, *Is ed mo chélmainte nglé*, ‘this is my clear revelation’, is the beginning of a long section of the poem where mysteries of the Christian faith are listed, eternal life (stanza 190), the trinity (stanza 196), the Eucharist (stanza 203) and the resurrection (stanza 229). The mood of the poem from this point as far as stanza 236 is a joyful outpouring during which Blathmac announces Christ’s glorious defeat of death.

⁵⁸‘those responsible for the extant literature - a monastically oriented learned caste of Christian *áes dáno* born of the rapid assimilation of certain native professions to the clerical establishment’ (McCone 1990, 66)

‘Texts of either language [Latin or Irish] that survive from before about 1200 were almost exclusively written in ecclesiastical centers by an educated clerical or monastic elite’ (Boyle 2016, 270).

Blathmac's poems have survived in a pair. Further compositions of his may have been lost or, indeed, may have survived anonymously, but the survival of these two poems as a unit is significant. The impetus for this composition of the second poem may have been the performance of the keen, i.e. the first poem. From the beginning of the first poem, the poet is explicitly inviting Mary to come to him: *Tair cucum* (l. 1). Towards the end of the first poem he repeats this request by asking Mary to visit him so that they may converse, and that he may keen Christ's death with her *Tair cucum a boídMaire* (l.596).⁵⁹ There are also references to vigils and fasting in the first poem, which are often associated with visions of the other world (see below). In the first poem (stanzas 140 and 141) Blathmac presents a request to Mary that his poem, if used as a vigil prayer with fasting and with tears, will save the supplicant from Hell:

Stanza 140–141
*Cach óen diamba figel sé
fo lige ocus éirge,
ar imdúdnad diánim tall
amail lúirig co cathbarr,*

*cách nod-géba do cach deilb
i troscud aidchi Sathairn,
acht rob fo déraib cen meth,
a Maire, níb ifernach.*

Everyone for whom this is a vigil-prayer
at lying down and at rising,
for unblemished protection in the next world
like a breast-plate with helmet,

everyone, of every shape, who recites it,
fasting on Friday night,
provided that it be with tears without fail,
Mary, may he not be destined for Hell.

The power of the lament, and the process of lamenting in helping the grieving person move on and recover from the death of their loved one, is seen to be hugely beneficial and is universally associated with the rites of passage surrounding death.⁶⁰

⁵⁹ This resonates with the encounter between Rothnám and Fingin in the *Metrical Dindshenchas* (Gwynn 1924, 336)

⁶⁰ Further discussion in Chapter 2.

Blathmac sees himself in the role of keener and facilitator. He blesses God in Stanza 135 for allowing him to make the keen:

Stanza 135
*Bendacht for D a ro-h r dam
in co niud do-futhracar.
Cech mac bethad cechlos s e
bid formach a cha netlae.*

A blessing on God who has granted me
the keen I wished for.
Every son of life who shall hear this,
his fine purity will increase.

Perhaps the elemental power inherent in the lamenting process itself is seen as a gateway that can lead to some kind of visionary as well as healing experience. Lambkin (2015, 129) compares what he calls ‘the keen-visit sequence’ in the story of Laisr n from *The Monastery of Tallaght* (Gwynn and Purton 1911, 67) with the two poems of Blathmac. Laisr n, an ailing saintly, recluse, was associated with Clonmacnoise. One night he stayed in the home of a student and slept on a cloak. He sees a carnal vision and gets up and begins to lament. He performs a vigil and recites the three fifties, i.e., the one hundred and fifty Psalms. Then he falls into a trance, and an angel comes to him with a message ‘Be not sorrowful’:

“The correspondence of this keen-visit sequence with *Blathmac* is striking and suggests a shared pattern of religious practice. The story of Laisr n supplies the suggestive additional detail that his keen resulted in a trance, during which the angel ‘came to him’. If this detail is applied *mutatis mutandis* to Blathmac, it enables better sense to be made of how the two poems related to each other” Lambkin (2015, 129).

It is not clear if Laisr n purposefully set out to generate the apparition when he commenced the prayer, but if not, it was a fortunate side effect. The text portrays Laisr n’s genuine distress which is sufficient to prompt the angelic visitation. With reference to Blathmac, Lambkin is persuasive in pointing out that something similar has taken place and that *c lmaine* may refer to:

the ‘visit’ and ‘conversation’ (*cobrae, diabor*) which has taken place mystically in the interval between the two poems, while the poet was in a trance (Lambkin 2015, 131).

In contrast to the reference to Laisr n’s trance in *The Monastery of Tallaght* there is no such reference to Blathmac being in a trance. The parallel lies in the genuine sorrow which the poet has expressed in the first poem which has resulted in his revelation.

In John Carey's recent edition of the Early Modern *Two Poems on Saint Patrick's Purgatory*, St Patrick purposefully initiates a ritual with the objective of receiving an apparition:

Do baoi Patraic ag proicceapat & nirb ail le féruib Erenn creidemuin dó noco fechaidhis da suiluib corpurda fen nem 7 iffurann 7 co mberidis a rogha diob. Cinnis Patraic comurle do denum maille rena naomuib 7 rena clericidhuib uime-sin 7 is si comurle arar cinnadur-sin .i. lon a collann do leicen dib 7 beth ag athach 7 ag udhghuidhe go dicra dutrachtach fan aon nDia morcomachtach do taibsi 7 do taisbena[d] doib uime-sin (Carey 2014, 506).

Patrick was preaching and the men of Ireland did not wish to believe him until they saw heaven and hell with their own bodily eyes, so that they could choose between them. Patrick determined to take council with the saints and clerics around him. And this is the council that they took: to renounce the food of their bodies, and to be praying for an apparition and revelation to them concerning that matter (Carey 2014, 507).

While the word *célmaine* does not occur in these two examples, and despite the chronological gap, they are useful as a parallel to demonstrate that the practice of prayer, fasting and/or lamenting can be used to produce the conditions needed for an apparition and revelation.

So if this second poem is a revelation or *célmaine*, what is the message being revealed? The joyful revelation that Blathmac relates is that Jesus is eternally alive. He also reveals that the prophecies of the Old Testament prophets with regard to Jesus have been fulfilled to a large degree. These prophecies relate to his birth, circumcision, baptism, crucifixion, burial, resurrection, ascension, and his coming to pass judgment:

Stanza 234
*A chompart nóeb, gein ó chrí,
a thecht fo recht n-imdibi,
a bathais, níb bán re ndul
fri croich ocus adnacul.*

Stanza 235
*A eiséirge úasal án,
íar suidiu a fresgabál,
a thuidecht do mes – mór trú –
for biü ocus marbu.*

His holy conception, born from flesh,
his going under the law of circumcision,
his baptism, he was not white before going

to cross and burial.

His noble brilliant Resurrection,
then his Ascension,
his coming to judge – great wretch –
on the living and the dead.

The final prophecy, the second coming, is the only one which has not yet come to pass (McNamara 2007, 232). The signs before Doomsday occupy the next section of Blathmac's poem, followed by a list of martyrs whose deaths will be avenged. The mood turns much darker as the poet leads the audience to consider death and their eternal reward. The final part of the poem, not edited by Carney, contains a description of the Day of Judgement (See chapter 4). Blathmac offers the fulfilment of the first seven prophecies as proof that the second coming and the Day of Judgement will also happen.

With regard to the credibility of Blathmac's revelation the many references within the poem to John the writer of *The Apocalypse* (also called *The Book of Revelation*) are worth considering. There are many echoes of *Revelation* in the second poem: the Alpha and Omega (l. 841),⁶¹ the serpent which smites the perverse old serpent (l. 834),⁶² John and the vision in Patmos (l. 886),⁶³ the command 'do not be afraid' (l. 816).⁶⁴ Blathmac is adding authority to his message when he stresses that it has been related by one of Christ's faithful messengers *con-atail fria fírbruinniu* 'who has slept on his true bosom' (l. 900). The messenger who slept on Christ's bosom is John the apostle, the beloved disciple. Ó Dochartaigh (2015, 164–165) points out that like 'his medieval contemporaries, Blathmac conflates John the Evangelist with John the writer of the Apocalypse'. She refers to the Irish epithet *Eoin Bruinne* 'John of the Bosom' which must originate from the Gospel of John (13:23)⁶⁵ when the beloved apostle leaned on Jesus's breast at the last supper. Monge Allen (2017, 217) suggests that the earliest attestation of the epithet *Éoin Bruinne* in the Old Irish period is that

⁶¹ Revelation 1:8

⁶² Revelation 12:9, 20:2

⁶³ Revelation 1:9

⁶⁴ Revelation 22:14

⁶⁵ See also Poppe (2015, 161)

found in the 9th century *Cáin Domnaig*, where John is also named as the bridegroom at Cana.

I n-domnach dorinne Críst fín don usci hi Cannan Galilee for banais Eoin bruinde.

On Sunday, Christ made wine out of water in Canaan of Galilee, at the wedding of John of the Breast (O’Keeffe 1905, 200).

A revised translation of stanza 225, now offered here, may cast further light on the early occurrences of this motif. Carney edited MS l. 899 *as e ionmac* as *is é in mac* giving the couplet:

*is é in mac no sluindiu
con-atail fria fírbruinniu.*

He whom I mention is he who has slept on his very bosom. (Carney 1964, 76)

Nowhere else in the manuscript does the article occur as *ion* thus questioning Carney’s emendation to *in*. Elsewhere in the poem, disyllabic *Ioäin* is found, but hiatus and non-hiatus forms of the same name are found elsewhere in the poems for example *Gabriel* (l.610) also occurs as *nGaibréil* (l.604), *Gabriäl* (l.606) and *Gabriel* (l.617). Additionally Greene (2010, note 3 Canto CXL) and Knott (1952, 113) both state that in l.7458 of *Saltair na Rann* a disyllabic *Iohain* would result in a hypersyllabic line and Greene suggests reading monosyllabic *Eoin* for *Iohain*. The form *Ion/Ión* is also found in *Stair na Lombardach* in the *Book of Lismore* (Mac Niocaill 1961, 90, 5), admittedly a much later 15th-century text. For these reasons and in combination with the use of the words *bruinne* and *mac*, it is possible that the poet is using the form *Ión* here instead of *Ioäin* to refer to ‘John of the Bosom’. The revised translation below I suggest may be one of the earliest Irish references to this motif:

Stanza 225
*In fer ad-chuäid in sé
is óen techt torise.
Is é Ión mac no-ssluindiu
con-atail fria fírbruinniu. (ll. 897–900)*

The man who has told this,
he is one of his faithful messengers.
John is the boy that I mention
who has slept on his true bosom.

The use of the epithet *mac* for John is not unique to Blathmac's *ís é Ión mac no-ssluindiu* 'John is the boy that I mention'.

In the *Vita Tripartita*, Patrick is compared to John:

Fer lán dirath ocus di eolas in Spirta Naomh amal Iohan maccan (Stokes 1887,62)
'A man full of the grace and wisdom of the Holy Spirit like John the little boy' (Monge Allen 2017, 219).

In the 8th century *Scúap Chrábaid*, the author is calling upon the saints according to their categories. John seems to be highest in rank:

Ateoch frit th'uli maccu ina firoige in domuin uile, etir fetarlaice ocus nuadfhiadhnaise, im Eoin maccan, im do bruinde dalta uadessin.

'I beseech you with all your sons of true virginity in the whole world, from the Old-Law and the New Testament, around John the little boy, around your breast fosterling himself' (Monge Allen 2017, 220).

Whereas in Eastern iconography, John is usually represented as a wise old man, in Western tradition it is the opposite. John, the beloved disciple, becomes Christ's boy, His son and His fosterling. This special relationship between Christ and John above all others turned him into Christ's foster-son in Irish tradition (Monge Allen 2017, 220). The epithets *bruinne* and *mac* emphasise the intimacy of the relationship between Jesus and John. John resting his head on Christ's bosom has given him access to Christ's wisdom and this intimacy is further accentuated by his status as fosterling. Declaring that John, Christ's closest confidant, has related the words, adds authority to Blathmac's announcements (l. 899).

The description of John the Baptist in the beginning second poem has some echoes in the language used to describe John, the beloved disciple, later in the poem: *toraise* 'faithful'; *techt* 'messenger' and its compound, *remthechtaid* and 'precursor'; and the adjective *dil* 'beloved' are common to both men:

Stanza 167
Sech ba toraise, ba dil
Ioäin ba a remthechtaid.

*Ro:fer a brú fáilti fris
ceni-téised fo bathais.*

He was trustworthy, he was beloved,
John, who was his precursor.
He had welcomed him from the womb
although he had not been baptised.

Stanza 225

*In fer ad-chuüid in sé
is óen a thecht torise.
Is é Ión mac no-ssluindiu
con-atail fria fírbruinniu.*

The man who has told this,
he is one of his faithful messengers.
John is the boy that I mention
who has slept on his true bosom.

Blathmac describes John the Baptist as *dil* ‘beloved’ which is the word used in the Gospel of John (13:23) to describe John, the disciple, the one leaning on Jesus’s breast. This may be a coincidence, but it is striking that the same words are repeated in both of these stanzas. Perhaps it is accidental, but it is possible that Blathmac has conflated John the Baptist with the other Johns.

As outlined above, the word *célmaine* is associated with messages and revelations, often from a divine intermediary. The poet’s emphasis is on the relaying of messages from a trustworthy, unworldly source. It is also possible that the word *célmaine*, which is used so prominently in the first stanza, is a way of categorising the poem, and is also a cue for the audience as to what kind of poem will follow. Blathmac uses the names of many canonical medieval Irish tale types⁶⁶ throughout the poems as discussed by Lambkin (1985, 76). While it is uncertain if such categorisation of tale types existed at this stage, the inclusion of these words in the poems is an indication of Blathmac’s highly developed awareness of genre: *tochmarc* ‘wooing’ (l. 602), *compart* ‘conception’ (ll. 23, 386, 933), *longas* ‘exile’ (ll. 85, 98), *fingal* ‘kinslaying’

⁶⁶ See MacCana, 1980

(ll. 410, 980), *aided* ‘violent death’ (l. 247), *fled* ‘feast’ (ll. 138, 798), *fís(iu)* ‘vision’ (l. 886), *togal* ‘destruction’ (l. 982).

It is plausible that *célmaine* is a word for a poem, the purpose of which is to impart a message or revelation. I suggest that Blathmac’s use of the word *célmaine* in such a prominent place in the first stanza of the poem is comparable to his use of *coíniud* in the first poem. Additionally, its occurrence in other Irish texts of the same period in the first few lines of the verse, or in the introductory narrative, supports this hypothesis. After careful consideration of the possible purpose and usages of the word *célmaine*, I suggest that it be considered as a technical term for a particular type of poetry whose function is to present a revelation or message. The fact that only one long example of this kind of text survives does not detract from my argument. After all Blathmac’s first poem is also the only surviving example of an Old-Irish keen.

CHAPTER 4

THE FRAGMENTARY QUATRAINS⁶⁷

Carney describing the condition of the second poem said that, ‘about 117 quatrains can be read in full and fragments of approximately 26’ (Carney 1958, 1). Carney, therefore calculated that the total number of stanzas in the second poem was approximately 143. However, while some are very fragmentary, there are traces of 11 more than Carney had counted, giving the second poem at least 154 stanzas. Despite his declaration that 117 quatrains could be read, Carney’s edition of the second poem breaks off after 110 stanzas (after 259 in the continuous numeration of the two poems) without any explanation as to why he did not continue with the edition. Nessa Ní Shéaghda (1999) did provide a transcription of these remaining stanzas, but without any translation or commentary. Of these 44 remaining stanzas, 12 cautiously reconstructed complete stanzas (as far as stanza 271) and 27 fragmentary ones have here been edited and translated (ending with stanza 303). This edition is based on the high resolution images found at Irish Script on Screen <https://www.isos.dias.ie/>. I also consulted the manuscript in the National Library of Ireland on the 7th July 2016. While it was great to see the manuscript it did not help to clarify anything. It was much more useful and productive to work with the ISOS images. Five stanzas, 289, 290, 292, 293 and 294, have been torn away completely and their existence can only be inferred by comparing the size of the existing pieces against the layout of entire pages. The fragmentary ones vary considerably in size, from tiny remnants revealing single letters to complete lines.

The second poem is full of apocryphal references and a short outline of those found in the previous section of the poem puts the ‘Fragmentary Quatrains’ in context. Stanza 247-251 contains a passage dealing with the deaths of the apostles and

⁶⁷ The text of pp.142-144 of G50 formed the subject of a postgraduate seminar led by David Stifter in Maynooth in 2016/7. This chapter has benefitted considerably from the discussions in the seminar and from the input by the participants, Bernhard Bauer, Romanas Bulatovas, Ciarán Coffey, Brendan Doherty, Ellen Ganly, Anne Harrington, Angelina Lavelle, Elliott Lash, Lars Nooij, Gearóid Ó Conchubhair, Fangzhe Qiu, Tom Tynan, Daniel Watson.

martyrs indicating medieval interest in the manner in which central biblical figures met their death. The only apostles whose deaths are described within the Biblical narrative are James (Acts 12:1-19) who was killed by a sword and Judas who committed suicide (Matthew 27:5; Acts 1:18). A comprehensive list of apocryphal texts about the apostles, including Blathmac's poems, are listed by McNamara (1984, 83–121) and O'Leary (2013) thoroughly examines the Irish compositions which were influenced by legends on the apostles. Enoch and Elijah are mentioned in stanza 258. They are also mentioned in other texts: *The Vision of Adomnán*,⁶⁸ *The Two Sorrows of the Kingdom of Heaven*⁶⁹ and the *Irish Tradition on Antichrist*.⁷⁰ The legend surrounding Enoch and Elijah explains that they do not die but are bodily brought to heaven. Their fate is that shortly before the Final Judgement they will do battle with Antichrist who will kill them both. Then the Archangel Michael will slay Antichrist.

Stanza 259

*Is hé Michél, míl do maic,
gébas co claideb chomairt
do chorp Antchríst nád etal,
génathar do mórphecath.*

It is Michael, your son's soldier,
who will attack with sword of striking
the body of Antichrist who is not pure,
who shall be born of a great sin.

Blathmac's fleeting reference to the manner of conception of Antichrist is interesting. The conception of Antichrist is dealt with in more detail in other Irish texts, all of which are later than Blathmac (see a list of verse and prose texts in Brian Ó Cuív 1973, 87-88). A text from the Book of Lismore edited by Douglas Hyde relates that *gurab ó meirdrig do treibh Daineil Bheithil* 'he would be from a harlot of the tribe of Daniel in Bethlehem' (Hyde 393). Much more detail is found in a poem on different kinds of conception, edited and translated by Ó Cuív, from The Book of

⁶⁸ Herbert & McNamara 1989, 137.

⁶⁹ Herbert & McNamara 1989, 19

⁷⁰ Herbert & McNamara 1989, 149

Uí Mhaine and National Library of Scotland XIX. Ó Cuív suggests that this is a very late Middle Irish composition (Ó Cuív 1973, 96):

*Esbac i nIarusalem –
is mór d'ulc ros-imráidenn –
is de do-ní in naíde fir
isin Aíne ré aingin.*

*Insin Aíne ré Cáisc móir
do-níther in gním nach cóir:
loige 'caingin co n-oil
itir altóir is fraigid.*

A bishop in Jerusalem, great evil does he contemplate, it is from this that he begets the male child on Friday with his daughter.

On the Friday before Easter he performs the wicked deed: lying shamefully with his daughter between the altar and the wall. (Ó Cuív, 1973, 96)

The final verses of a poem, which is part of a collection of poems associated with Colum Cille from Oxford Bodleian Laud 615, also deal with the conception of the Antichrist. Carey has recently edited and translated this and dates it to the 9th century. Even though Antichrist is not explicitly named the lines must refer to him:

*Ticfa maccú | dochum domuin | co feib láthair
Fer trén tuachail: || deirbsiur dó-som | bidsi a máthair.*

*Ingen dod-ngéna fria athair, || amail nathraig
Dia de bethraig || in mac geinfes | isin chathraig.*

A young hound will come to the world with great vigour,
A mighty wily man: his mother will be his sister.

A daughter will conceive him from her father, like a serpent.
How bestial the son who will be born in the city!
(Carey 2014, 2, 618).

Blathmac obviously has some knowledge of the tradition of the sinful conception of Antichrist but sadly for us has kept his version to himself.

The tradition that Judgement day will occur three and a half years after the death of Antichrist is preserved in the *Mediaeval Account of Antichrist*:

*Ocus is ann sin impodis in uili Padanach ocus Iudaidhe ocus Chinidhech ar in credim
Catolaca, ocus ni bhia acht tri bliadhna co leith iar sin gu lá in Bhrátha* (Hyde 1927, 395).

Then every pagan, Jew and foreigner will convert to the Catholic faith. Only three and a half years will remain after that until the Day of Judgement (Herbert & McNamara 1989, 150).

Blathmac does not refer to any time period, but his sequence of events is in keeping with traditional ones. The logical development of the narrative is that the signs of Doomsday and the death of Antichrist will be followed by a description of the Day of Judgement and indeed that is what follows. Although this stanza is from the first poem, the image of Jesus with his cross on his back is appropriate here:

Blathmac in stanza 142 (the first poem)

*Fri tuidecht do maic co feirc
cona chroich fria ais imdeirg,
ara-sóerthar lat in tan
nach carae nod-coínfedar.*

At the coming of your son with wrath,
with his cross on his dark red back,
that at that time be saved by you
any friend who will keep him.

This motif is also found in 9th century *Saltair na Rann*

cona chroich deirg dodúalaig fria aiss
'with his red evil cross on his back' (ll 8271-8272)

The Fifteen Tokens of Doomsday a 12th century text (McNamara 2007, 244).

eirgis Rí na hinogbála con chroich deridh⁷¹ re ais
'the King of Glory will arise with his final cross on his back' (Stokes, 1907, 316)

The Two Sorrows of the Kingdom of Heaven

Is amlaid dano dorróega chucu intí Isu Crist ocus a croch derg fria ais
'Thus will Jesus Christ come to them with his red cross on his back' (Bergin et al, 1954-83, 47).

This brings the narrative back to Christ's second coming and the Final Judgement which is the perfect place to begin the discussion of the fragmentary quatrains.

The content of stanza 260 to 262 continues the theme of a vengeful God with echoes of Revelation⁷² which then develops into an account of the Day of Judgement and it

⁷¹ *derigh* in footnote 34 (Stokes 1907, 316) which could possibly be a misreading for *deirg*.

⁷² *Et iratae sunt gentes, et advenit ira tua. Et tempus mortuorum iudicari, et reddere mercedem servis tuis prophetis et sanctis et timentibus nomen tuum, pusillis et magnis, et exterminandi eos, qui corruperunt terram.*

'And the nations were angry: and thy wrath is come. And the time of the dead, that they should be judged and that thou shouldst render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great: and shouldst destroy them who have corrupted the earth' (Revelation 11:18).

this is thematic frame of reference that has guided decisions about editing. From stanza 263 onwards the poem is based on an amalgamation of three passages from the Gospel of Matthew: *The Parable of the Wheat and the Tares*, 13:30; *The Separation of Wheat and Chaff*, 3:12 and *The Eschatological Discourse* 25:31-46.

The Poems of Blathmac are written in a syllabic metre which is *deibide scaille*, seven syllables in every line with *rinn-ardrinn* rhyme in the two couplets. From what can be observed, the final stanzas do not differ metrically from the rest of Blathmac's two poems (see Carney 1965: xxx–xxxiv; Stifter 2015: 65–70).

I have followed David Stifter in presenting the transcription of these stanzas. In representing the diplomatic transcription every effort has been made to recreate as closely as possible the text as found in the MS. Superscript lenition markers will be represented by superscript dots, e.g. *ḋ*, *ċ*. For abbreviation strokes and *n*-strokes combining overlines (U+0305) will be used, for the *m*-stroke the combining tilde (U+0303), e.g. *scarf̃* for *scarfaid*, or *dochũ* for *dochum*. Subscript and superscript letters are subscript or superscript after the letter with which they are associated, even if they are placed directly above or below their associated letter in the manuscript, e.g. *m^{oi}tred* for *móirthrét*, or *s̄i* for *sin*. The *ocus*-note is represented by γ . *con* is represented by ς . For want of anything better resembling the character, *p* (Latin small *p* with stroke, U+1D7D) stands for the note *ar*. The MS letter *v* is always represented by *u*. Difficult-to-read letters are marked by subscript dots, e.g. *ṁire*. Holes in the parchment or severe stains that obscure letters within words are indicated by (). When the entire line or sections of line missing they are indicated by square brackets [...]. Some tentative expansions of partial words have been proposed here but obviously there may be other solutions. Of course many of the conclusions that have been drawn are open to interpretation and further examination may yield different readings.

Each stanza is presented below in this order: first Nessa Ní Shéaghdha's transcription, second the new transcription, then the provisional edited version of these stanzas and finally the suggested translation.

Ní Shéaghdha's transcription,
The new revised transcription,
The provisional edited version of the poem,
The suggested translation.

The page numbers referred to are the page numbers in G50.

THE TEXT

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Stanza 260 ll.1037-1040

Ar attat laithi rioghdha. donaibh noebhaib andaghdila
bíthsi digdi der a mbroin. in morchath sleibhi sioin

**Ar attat laithi riogda⁷³ donaibh noebaib andağdila
bíthsi digdi der()a mbroin in morcat sleibi sioin**

*Ar at-tát laithe rígdæ
donaib nóebaib a ndagdílae,
bíth sí digde déir a mbróin
in mórchath Sléibe Síóin.*

Since on the day of the Lord
the saints will have their good rewards,
the great battle of Mount Zion
will be the prayer of their tearful sorrow.

Stanza 261 ll.1041-1044

Cerumha re righ na riogh. Maire foirndecht na ainbfior
as cach cona boing fíor fair. do doinibh 7 demhnaibh

**Ceru ma re ríğ na riog (m̃)re foirndecht na aibfior
as cách cona boing fíor f(í)ro doinib 7 demnaib**

*Ce ru-má re ríğ na ríğ
ní tre forndecht ná anfír,
is cách con-abboing fír fair
do doinib ocus demnaib.*

Even though the king of kings is victorious,
it is not through violence nor injustice,
†it is everyone upon whom truth breaks
of people and demons†.

⁷³ The *ğ* of *riogda* could be a *í*.

Stanza 262 ll.1045-1048

Cruth meabhais re Críst an cath. ní don feith nach deinmnetach
co mbreith fir for a gnimh cert. co miadhamhla mesamnacht

**crut meabhais re cr̄ an cat̄ ní dō feit̄ nac deimnet̄
co mbreit̄ fir f̄ agnim cert co miadaml̄a mesemnac̄t**

*Cruth memais re Críst in cath
ní don-feith nach deinmnetach,
co mbreith fír fora gním cert,
co míadaml̄ae mesemnacht.*

How Christ will win the battle
something which shows us that he is not impatient,
with true judgement upon his proper deed,
with judgement of honour.

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Stanza 263 ll. 1049-1052

Olas Iosa miastar cach. i llaithi mesa fri a firbrath
ce fi[...]noir firionn an tan. 7 gach naon bas traucar

**Olas iosa miastp cac̄ illaiti mesa f̄ a firb^ath
cein moir firion̄ an t̄ā 7 ġ̄ naō bas traucar**

*Ol as Ísu míastar cách
i llaithiu mesa fria fírbráth.
Céin-mair fíriándaē in tan
ocus cach n-óen bas trócar.*

Since it is Jesus who will judge everyone
on Doomsday according to his true estimation.
Happy the righteous one at that time
and everyone who is merciful.

Stanza 264 ll.1053-1056

As bias lan d(o)na uadha. i llaithiu na morbuana
eatarsgarfaidher (on) mbert. coirci cuindfech fri cruithnecht

**As bias band m̄buada i llaitiu na m^obuana
eatarsgp̄fer ġ̄ mbert coirci cuindf̄ fri c^uitne[...]**

*Is é biäs band mbúadae
i llaithiu na mórbúanae.
Etar-scarfaider cach mbert
corcai chuindfig fri cruithnecht.*

It is he who will reap a deed of victories
on the day of the great harvest.
He will separate every bundle
of tares from wheat.

Stanza 265 ll.1057-1060

Foidfidh fo tuaidh cruaidh costadh. an coirci dia oghlogadh
for a leith ndeis comradh cert. do breth leis a cruithnecht

**Foidf̄ fo tuaid c^uaid cost̄ an coirci dia oḡlosḡ
for a leit ndeis com^aḡ cert do brēt leis ac^uitn̄**

*Foidfid fo thúaid – crúaid costud –
in corcae dia ógloscud.
Fora leth ndess – comrad cert –
do·bérthar leis a chruithnecht.*

He will send to the left – hard gathering –
the tares for their complete burning.
On his right side – fitting conversation –
his wheat will be taken by him.

Stanza 266 ll. 1061-1064

Scarfaidh c(o)lg sin ⁊ caith. fria findudh [blank space]
do coiser cruithnechtai claind. an coimde inna iotlhoinn

**Scarḡ ḡolg s̄i ⁊ cait fria findudh [blank space]
[...]ḡoiser c^uitnes̄ai claind an coimde iḡa iotlo[...]**

*Scarfaid colg sin ocus cáith
fria findud
†(do) coiser† cruithnechtae claind
in Coimdiu inna ithlaind.*

He will separate awn and chaff then
in order to find their
The Lord will? ... the produce of the wheat
in his granary.

Stanza 267 ll.1065-1068

(As) do mac d(u)a ni ba breg. miastar in da moirthred
scarfaidh mairg na tais a tnu. caircha geala fri a mind[u]

**[.ṣ] do mac dna ni ba b^eg miastp in da m^{oi}tred
ṣcarf̄ mpⁱg na tais a tnu cairca geala fⁱ a mind[...]**

*Is do mac dna – níba bréc –
miästar in da móirthrét.
Scarfaid – mairg nád·ais a thnú –
caírcha gela fri mindu.*

It is your son, indeed – it will not be a lie –
who will judge the two great flocks.
He will separate – woe the one who does not fear his wrath –
bright sheep from goats.

Stanza 268 ll.1069-1072

Duso ferr forra a leith ndes. a caorcha iar na nglainmes
do chum niferenn trogbreg. foidhfídhior an gabhairtred.

**Dúfo cerr f̄ a leit̄ ndes acaorça iar na nglainmēs
do chū niferñ d^og b^eg foídfídhior an gabpⁱtred.**

*Do·foícherr fora leth ndess
a cháercha íarna nglainmes.
[Is] dochum n-ifernn drogbréc
foídfidir in gaborthrét.*

He will put on his right side
his sheep after his pure judgement.
It is towards the hells of evil lies
the herd of goats will be sent.

Stanza 269 ll.1073-1076

(C)o lla(thi) a bas bi ur(chra). as dot mhac it paruula
[...]Iosa Cristgeal. fa deisin rotsamlastar

**[IN.ə] lla[tr̄]ab as biuṣa as dot mac it paruula
[.....]iosa c̄r̄ geal fa deis̄i rotsamlastp**

†[In] lla ..ab† as·biur-sa,
is dot mac it parbula.

[...] *Ísu Críst gel*
fadeisin rod·samlastar.

The [...] which I say,
they are parables by your son.
[...] bright Jesus Christ
himself that has compared it.

Stanza 270 ll.1077-1080

D(aes) [a]n pecaidh dob[uir]uibh. an coirce 7 an gabhair
<...> s aesaibh d < ... > aibh doinn. an cruithnecht na glanchaoir

oᵢᶜ [.]n peçaid dolᵢg(.)ᵠuᵢᵇ ā coirce 7 ā gabair
[...] aᶜ[...].ᵇ d(.)ᶜaib doin̄ an cʰitneᶜ na glāçaoiᶜ

Oís in phecaid dolig duib
in corcae ocus in gabuir.
[Is de] áesaib desaib daínib,
in chruithnecht, na glanchaírig.

The folk of grievous, black sin
(are) the tares and the goats.
It is from the becoming fine people,
the wheat, the pure sheep.

Stanza 271 ll.1081-1084

M<...> a ba(s) maith (s)ar sin. fris na hingru nis fitir
(as) nach fetar (tarc)uomsiu. bochta 7 adhailchniu

[...]ᵇᵃ p fᵢᵃᵠᵠ p ᶜᵢ fᶜs na hingru nis fitir
[...]nᵃᵠ fᶜᵠᵃᵠᵠ ᶜᵠm sᵢu boçta 7 adailcniú

[As]·béra ar fíada íar sin
frisna hingru nís·fitir,
[ol] nád·fetatar·som síu
bochtu ocus adailcniú.

Our Lord will say after that
to the impious ones that he does not know them,
because they did not know here
the poor and the needy.

Stanza 272 ll.1085-1088

<...> t as pec <...>an tan sin. fo c[...]nainbfial nesamain
<...> ar tarbas (a) rind do meirg. cid in araillsiom do firfeir[g]

**[...].ē[.]t̄ aṣ peçaid̄ s̄i foc[.] n̄ainbfial nesamain
[.]ça tarlaṣ[...].ind ḍo meirg cid in p̄ aills̄õ do // firfeir[...]**

[As-béra] áes peccaid sin
focal n-ainbfial n-esamain:
‘[ca/ra] tarlai [...] rind di meirg
cid i n-áraillsem do fírfeirg’.

The folk of sin [will say] then
a dishonourable, fearless phrase:
‘[...] a point of rust
In what (way) did we deserve your true anger’.

Stanza 273 ll.1089-1092

<...> cruaidh do g <...> tha. as fars(i)g do firbrotha
Iosa Crist nsion hic <...> . mesa ni adidroilli

**[] ça[.]d̄[.]gḡ[...].as f̄[.]s[.]gi do f̄irb^ota
[...].ā ç(.)ns̄õ ni c[]meṣam adid roilli**

‘[...]crúaid [...] gotha
is fairsinge do fírbrotha.
[...]c[...].nsem ni
c[id] mesam adid-roilli.’

‘[...] hard [...] voice
it is the extent of your true anger.
[Jesus Christ] we ‘x’ed
even if it were worse he has deserved it.’

Stanza 274 ll. 1093-1096

<...> doibh comairle / <...> cht a miadhamhlae
<...> lo <...> o <...> at / <...> as[...]roillisiot

**[.]ḡ[...].doib̄ çḡ gle ē[...].d̄[...].a miadaml̄ae
[...].!ḡ!çḡ(̄.)ā or̄[...].i[...].as̄(̄).roillisiot**

[...] dóib co glé
[...] a miadaml̄ae

[...] *olcgníma* or [...]
[...] *asad·roilliset*.

[He will say?] to them clearly
[...] his dignity
[...] bad deeds
[...] who have deserved it.

Stanza 275 ll.1097-1100

<...> feibh do br <...> / <...> dot atron <...> gortaidhsur
<...> rel <...> eo <...> / <...> a do dagthuarai

**[...]feib̄ d̄ā b̄[...]gl̄(̄)đ̄[...][̇]at r̄ō gort̄sur̄
[...]ōṣ̄[...][̇]̄[...][̇]a do d̄aḡt̄ūarai**

[...] *feib ba* [...]
[...] *do* [...] *at ro·ngortaigsur*.
[...]
[...] *a do dagthúarai*.

[...] how [...]
[...] when I hungered.
[...]
[...] of your good food.

Stanza 276 ll.1101-1104

(Bear) <...> den u <...> ar l <...> / <...> on iotaisu
(m) <...> ar <...> *cht* <...> arm o d <...> i / ni do dortaibh daghdighe

**B̄a[...][̇] d̄eṅ u[...][̇]r̄[...][̇]ṽ l̄u[...][̇][[.....][̇][[...][̇]ṽ ḥon iotaisu
ṽ[...][̇]ṽ d̄iṣ̄ f̄oṛṽ c̄iḍ̄e ṽ do d̄oṛtaib̄ daghdige**

Ba [...] *ar lú* (*ar lús*)
[...] *ron ítaisú*
ní·tardisid form chride
ní do dórtaib dagdige

[...]
[...] when I have been thirsty
you have not given upon my heart
anything of the pourings of a good drink

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Stanza 277 ll. 1105-1108

Ro bha cen [...]/[...]/ ni bhu [...]/[...]

Ro bha cen n[...]
ni bhu [...]

Ro·bá cen n[...]

[...]

Nibu [...]

[...]

I was without [...]

[...]

it was not [...]

[...]

Stanza 278 ll. 1109-1112

Bas a [...]/[...]/ nim r[...]/[...]

Basa[
nī r[

Basa [...]

[...]

nīm·r[...]

[...]

I was [...]

[...]

you did not ...me [...]

[...]

Stanza 279 ll. 1113-1116

Ni sh [...]/[...]/ n[...]/[...]

Ni ġ[...]
N[...]

Ni·gh [...]

[...]

n[...]

[...]

Stanza 280 ll. 1117-1120

[...]/[...]/[...]d / iar [...]m / [...]

[...]
[...]d iar(.)m

[...]
[...]
[...]*d íarum*
[...]

[...]
[...]
[...]*afterwards*
[...]

Stanza 281 ll. 1121-1124

[...]aos o dam <...> d it ga[...]/ clar m[...]
cel in lobhar in nach du / ni dechaidh do[...]

**(..)abso dam çit gaç(...) clp.ni(
çeb inlobp in naç du ni dech do(**

[ro·g]*ab-som dam conid gas/i* [...]
clár ni [...]
cebin lobar i nnach dú
ní-dechuid do [...]

He has (attacked?) me so that it is [...]
a board [...]
whoever is/although I might be a sick person in any place
ye have not gone to [...]

Stanza 282 ll. 1125-1128

Ni meisi fen cia atbeir / do gres [...]
for mbochtain feisin batar / l[...]

**NI meis_i fē cia atbeir dogres [...]
for mboçtaī feīs_i batp l[...]**

Ní meise féin cía at·berr
dogrés [...]
for mbochtain feisin batar
[...]

It is not myself although it is being said
always
your own poor ones were
[...]

Stanza 283 ll.1129-1132

Na cuingidh ni arraidham / nil s[...]
ar ni baoi libh diamtha bi / [...]

Na cuing̃ ni arraidam mes[...]
ar ni baoi lib diamtha bi [...]

Ná·cuingid ní arrai dam
mes []
ar ní·boí lib diamthae bí
[...]

Do not seek anything of penitential commutation from me
[...]
since it was not with you when ye were alive
[...]

Stanza 284 ll. 1133-1136

Do bhera forra cen acht / s[...]
7 foidfidhius iarsin / du [...]

Do bera forra cen acht s[...]
7 foidfidhius ip̄si du[...]

Do·béra forru cen acht
s [...]
ocus foidfidhius iar sin
du [...]

He will bring upon them without doubt
s[...]
and he will send them after that
to [...]

Stanza 285 ll. 1137-1140

Timartar demhna in tan / mis[...]
air do rerachtat a lli / d[...]

**Timpt̃ demna in tan miş[...]
air do reraçtat ałlı d[.]**

*Timartar demnai in tan
mis [...]
air do·rérachtat a llí
d [...]*

Devils will be gathered at that time
[...]
since they have abandoned their beauty/lustre
[...]

Stanza 286 ll. 1141-1144

Ragha [...]leo nach thioses [...] / [...]
ar r[o] s carsat dith[...] / [...]

**Rağ(.)(.)leo naç đoşę[...]
ar r(.)ş çpşat đit̃(.)[...]**

*Regait léo nach do·ses[...]
[...]
ar ros·carsat dit []
[...]*

They will go with them [...]
[...]
because they have loved them [...]
[...]

Stanza 287 ll. 1145-1148

Mairg conimregha [...] / [...]
la an golghairi a (lo) [...] / [...]

**Mairg çimreğa [...]
la an golğai[.]i a ıo(.) [...]**

*Mairg con·imrega l[...]
[...]
lá in golgairi a lo [...]
[...]*

Woe he who will accompany
[...]
the day of wailing
[...]

Stanza 288 ll.1149-1152

Borg de [...]/ [...]/ [...]/ [.

B[.]rg demā [...] ag[...]
[...]

Borg deman[...] *ag*[...]
[...]
[...]
[...]

Fortified town of demons?

Stanzas 289 & 290 [torn away] ll.1153-1156 and 1157-1160

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The numbering of lines in this edition differs from Ní Shéaghda's from this point forward.

Stanza 291 ll. 1161-1164

[...]a(i)r(e)ch
[...]

||[....]!o(.)
||[...]d[...]

Stanza 292 ll. 1165-1168

[...]da[...]l

[torn away]

Stanza 293 ll. 1169-1172

[torn away]

Stanza 294 ll.1173-1176

[...] (ain)
[...] (ro) [...]ain

[torn away]

Stanza 295 ll. 1177-1180

[...] <...>i gh [...]tur[...]
[...]<...> mha <...> / <...> (n)inghein

][...][r][.](.....).[...]aṅ(
][....][fīg][.](...)[.....](.)[.]targ(

[...]
[...]
[...]
[...]

Stanza 296 ll. 1181-1184

[...] <[...]> air
[...] <...> inghein

][...][fī][.][.]mā[...][n]iṅein (.)
][...][air

[...]
[...]forsin[.]mā[...][n-ingin
[...]
[...ath]air.

[...]
[...]on the [...] daughter
[...]
[...]father.

Stanza 297 ll. 1185-1188

[...]<...> an daghathair
[...]<...> (agan)aca

)[.....][bṗṗa[...][n]iṅein
)[.....][rī][...][aṅ daḡatair

[...]
[...] *barta[r...]n-ingin*
[...]
[...] *rī[...]in dagathair.*

[...]
[...] daughter
[...]
[...] the good father.

Stanza 298 ll 1189-1192

[...] <...> ceile
[...] <...> c a(i)sa(n)

][...]gṛaca
][...]çṛ(·)ḷe

[...]
[...]
[...]
[...]

Stanza 299 ll. 1193-1196

[...] <...> a iomnocht
[...] <...> adir a brethaibh

][...]ḡg[...]*ḡsaḡ*
][...]aid iḡmnoçt

[...]
[...] *ḡg[...]*ḡsaḡ**
[...]
[...] *aid immocht.*

[...]
[...]
[...]
[...] completely naked

Stanza 300 ll. 1197-1200

[...] <...> gnas bithifiornn

[...]<...> th <...> a

**][..]og b[...]ad[.]r abr̄aibh
][.....]sirgnas bitifior̄n**

[...]
[...]*og b[...]ad(.)r a brethaib*
[...]
[...]*sirgnás bithifernn.*

[...]
[...]*his judgements*
[...]
[...]*long lasting familiarity of eternal hells.*

Stanza 301 ll. 1201-1204

[...]<...>
[...]<...>bre

**][...]t(.)g[.]a
][...](.)bre**

[...]
[...]
[...]
[...]

Stanza 302 ll. 1205-1208

[...]<...> er
[...]<...> fidh

**)r aif[.]deder
)[.....]ifid[...]ifid**

[...]
[...]
[...]
[...]

Stanza 303 ll. 1209-1212

[...]<...>ucht
[...]

303

][..ruč

[]

[...]

[...]

[...]

[...]

Stanza 260 ll. 1037-1040

While this part of the manuscript is quite legible, except for a small tear, it is difficult to make sense of the language. The previous stanzas were concerned with the lead up to the Day of Judgement. In stanza 258 the martyrdom of Enoch and Elijah, who will be the final martyrs, is mentioned. They will be killed by Antichrist and then the Archangel Michael will kill Antichrist. Stanza 259 refers to this contest between the Archangel Michael and Antichrist. It would be logical, therefore, that what follows is an account of the Day of Judgement and this must be what the poet is referring to in the line *Ar attat laiti riogda* ‘Since on the Day of the Lord’ (literally ‘royal day’). Elsewhere in the poems, Blathmac’s other words and phrases for Judgement Day are: ll. 472, 525, *bráth* ‘judgement’; l. 1050 *laithe mesa* ‘day of judgement’; l. 1054, *laithe na mórbúana* ‘day of the great harvest’. *Bráth*, in the context of Judgment Day, is only used in the first poem and never occurs in the second one. *Laithe rígdæ* is probably just another variation.⁷⁴ There is a small tear in the manuscript around the words *laiti riogda* so another reading, is conceivable. The *g* could possibly be a *t*. The edited text *laithe rígdæ* is taken as the accusative of time ‘on the royal day, day of the king’. The lack of hiatus in the substantive verb in the first line here is unusual. In l. 471 (pres 3pl *at-taät*) the metre requires hiatus whereas here, *at-tát* (*attat*), hiatus is excluded by the metrical requirements of the line. Throughout the poems Blathmac is very flexible with regard to hiatus and its use in one occurrence

⁷⁴ Biblical passages also use a variety of words to describe Judgement Day:

Ecce dies veniunt Domini et dividuntur spolia tua in medio tui.

‘Behold, the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.’

(Zechariah 14:1)

Dico autem vobis: quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii .

‘But I say unto you, that every idle word men shall speak, they shall render an account for it in the day of judgment’ (Matthew 12:36).

Other variations found in Irish texts include, Saltair na Rann l. 8225 *laithe na lánchaingen* ‘the day of full disputes’ (Greene 2010). In the Judgement and Hell in the Liber Flavus Fergusiorum it is called *laithe in measraidhthi* ‘the day of the estimation’ (Ní Cárthaigh 2014, 736).

does not imply consistency across all occurrences. *Donaib nóebaib a ndagdílae* l. 1038 has eight syllables. This is due to the requirement of a trisyllabic word to rhyme with *rígdae*. There is no way to elide any vowels in this line. This line resonates with the saints receiving rewards in Revelation 11:18.⁷⁵

l. 1040 *mórchath* could mean ‘great battle’ but also ‘great troop or battalion’ (eDIL s.v. 1 cath (b)). It could be either here but, the next stanza seems to refer to a defeat of some kind which would suggest a battle rather than a troop. Mount Zion is given as the location in this stanza. In Cynewulf’s Old English poem, *Christ III*, there is also an account of a gathering at Zion ‘So on Mount Sion shall gather a mighty host faithful unto the Lord’ (Kennedy 2017, 17).⁷⁶ In our poem Blathmac draws from many Biblical passages. It is also possible that he is still referring to the battle in which the Antichrist is defeated by the Archangel Michael. Possible parallels for this stanza are found in Zechariah 14:1-2, Joel 2:1-2,⁷⁷ and two passages from Revelation 11:18 and 16:16⁷⁸ where references to Zion,⁷⁹ assemblies, judgement and battles are found, but Blathmac does not seem to be paraphrasing anyone of these directly. He frequently follows the Gospel of Matthew but no suitable passage has been found for

⁷⁵*Et iratae sunt gentes: et advenit ira tua. Et tempus mortuorum iudicari et reddere mercedem servis tuis prophetis et sanctis et timentibus nomen tuum, pusillis et magnis: et exterminare eos, qui corruerunt terram.*

‘And the nations were angry: and thy wrath is come. And the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great: and shouldest destroy them who have corrupted the earth’ (Revelation 11:18).

⁷⁶ There are other parallels between Blathmac and Cynewulf, particularly surrounding the crucifixion of Jesus. (See earlier discussion in chapter 2)

⁷⁷*Canite tuba in Sion, ululate in monte sancto meo; conturbentur omnes habitatores terrae, quia venit dies Domini, quia prope est. Dies tenebrarum et caliginis, dies nubis et turbinis; quasi mane expansum super montes populus multus et fortis: similis ei non fuit a principio, et post eum non erit usque in annos generationis et generationis.*

‘Blow ye the trumpet in Zion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand. A day of darkness, and of gloominess, a day of clouds and whirlwinds, a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it even to the years of generation and generation’ (Joel 2:1-2).

⁷⁸ *et congregavit illos in locum qui vocatur hebraice, Hermagedon*

‘And he shall gather them together into a place which in Hebrew is called Armageddon’ (Revelation 16:16).

⁷⁹ Thanks to Daniel Watson for directing me to the relevant biblical passages.

this stanza. The location of the gathering on the day before Doomsday is also Mount Zion in the Irish text *The Fifteen Tokens of Doomsday* (Stokes 1907, 315).

Stanza 261 ll.1041-1044

Because of the staining and tearing in this section of the manuscript some of the reading of this stanza is uncertain.

l. 1041 *ru·má* is taken to be the augmented present subjunctive 3sg. of the verb *maidid*. The construction *maidid re A for B* is usually translated as ‘A defeats B’. However, the preposition *for* is not present here. The possibility of an infixed pronoun here has been considered but it is more usual for the scribe to have *ro·* where *ra·* would be expected. The word *ríg*, in l. 1041 rhyming with *anfír* is the final word of its line. This means that the word ending in *-re*, the beginning of which is obscured by a stain, must be the first word in the second line. This must contain two syllables. There are some vague traces of minims visible through the stain. Nessa Ní Shéaghdha was of the opinion that the first word in the second line was *Maire*. This does not make sense within the context of the first line and *Maire* never occurs without the vocative particle *a* elsewhere in the poems. The other two words in l. 1042 are the abstract nouns *forndecht* ‘violence’ and *anfír* ‘untruth’ leading to the possibility that the first word is another abstract noun with negative connotations, e.g., *mire* ‘madness, frenzy’. *Ní tré* has also been considered. Liam Breatnach suggests that *ní tre* could make sense if what follows is taken into account, ‘though God will be victorious it is not through violence or injustice’.

The prepositional relative construction found here in l. 1043, *is cách con-abboing fír f[air]*, with a stranded preposition is one that becomes more common in later Irish. The standard prepositional clause would be *fora-comboing*. The final, monosyllabic word *fair*, though obscured by a stain, is necessary here to rhyme with *demnaib*. Another example of this stranded prepositional structure occurs on l. 323 (Stifter 2015, 100). Ó hUiginn (2013, 165-166) has drawn attention to constructions of this kind, and of the examples he cites all but one are negative. This example here is a

positive one. An alternative reading could be *conná·bboing* ‘so that it does not break’. Even though most of the text is visible, an entirely satisfactory translation and interpretation for this stanza has escaped all who have looked at it so far.

Stanza 262 ll.1045-1048

Cruth ‘form, shape’ is used as a conjunction here meaning ‘how’. The more usual form is *in chruth* but it can also be found alone without the article (see GOI, 546). This should entail a nasalising relative clause but the following verb *memais* (MS *meabais*) is not relative. Liam Breatnach has suggested the verb *do·fét* for MS *dō·feit* which would give a translation of ‘something which shows us that he is not impatient’. *Deinmnetach* is taken as the substantivised adjective ‘impatient’ meaning ‘impatient person’.

Two words for ‘judgement’ occur in the second couplet, *mbreith*, the dative sg. of *breth* and *mesemnacht*. It is not clear to whom the possessive *a* refers in *co mbreith fír fora gním cert*. Perhaps it is a generic reference to a person. The word *fír* could be genitive sg. of *fer* ‘man’ or the adjective *fír* ‘true’. Because of the close connection between the concept of judgement and truth, the latter has been tentatively adopted here.

Co míadamlae mesemnacht ‘with judgement of honour’ is a preposed genitive. It could be suggested that because the following stanza refers to the judgement of the righteous ones that this one is dealing with the sinful people. However, it could just as easily be a continuation of the general discussion of Judgement Day.

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Stanza 263 ll.1049-1052

For this stanza it has been possible to improve considerably on the reading of Ní Shéaghdha.

The beginning of the third line 1.1051 has been read as *cein moir* (edited as *céin·mair* ‘happy’), a frequent adverbial phrase of Blathmac’s. Elsewhere in Blathmac’s Poems, the idiom construes with the accusative: *céin·mair in macraid* (l. 81), *céin·mair cech ndúil* (l. 535). Here while the case of MS *firioṅ* is unclear *cach n-óen* is in the accusative case. The metre requires that *firioṅ* be read as a trisyllabic word. The *ṅ* could represent either an n-stroke or a suspension stroke. One possibility is *firiön* with a hiatus, the substantive of the adjective *fírían* ‘holy’ (eDIL s.v. *fírén*, *fírían*). It would be unusual for hiatus to be represented by an n-stroke in this way in G 50. Another possibility, and the one which has been adopted here, is that the suspension stroke can be expanded as the substantivised accusative singular of the adjective *fíriánda* ‘righteous, holy’ (eDil s.v. *fírénda*, *fírénta*).

The spelling of l. 1052 *traucar* with the diphthong *au* must be a hypercorrection for *trocar*. *Gó* (ll. 426, 675, 703, 842, 857), which did have a spelling *gau* is never found as *gau* in our MS and is always in a rhyming position which secures the progressive spelling.

Stanza 264 ll.1053-1056

From this point onwards the remainder of the poem is based on an amalgamation of three passages from the Gospel of Matthew: *The Parable of the Wheat and the Tares*, 13:30; *The Separation of Wheat and Chaff*, 3:12 and *The Eschatological Discourse* 25:31-46. There are many instances of *The Eschatological Discourse* of Matthew in Old-Irish and Middle-Irish vernacular homilies.⁸⁰

The two quatrains 264 and 265 draw from Matthew’s parable of the wheat and the tares:

⁸⁰ See Boyle 2015, 115–130 and Carey 2014, Vol 2.

Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania et alligate ea fasciculos ad comburendum, triticum autem congregate in horreum meum.

Suffer both to grow together until the harvest, and in the time of harvest I will say to the reapers, ‘Gather up first the cockle and bind it into bundles to burn, but gather the wheat into my barn’. (Matthew 13:30).

The digital image meant that an improvement on Ní Shéaghda’s reading was possible in l. 1053. MS *As biās band m̃buaða* is a syllable short. Introducing the subject pronoun after the copula gives the syntactically and semantically satisfying *Is é biäs band mbúadae* ‘It is he who will reap a deed of victories’. The genitive plural *búadae* is needed to rhyme with *mórbúanae*. A similar idiom occurs in l. 378 *ba óen dia búadaib prímband* ‘It was one of his victories of eminent deeds’.

l. 1056 The ending of the last word *c^hitne* [] is lost in the binding, but when the continuing theme in stanza 265 and the need for rhyme with *mbert* is considered, *cruithnecht* ‘wheat’ is the obvious solution.

Blathmac uses here the words *coircai chuindfig*, the literal translation of which is ‘empty oats’, and later in a similar context in stanzas 265 and 270 he uses the word *corcae* ‘oats’ on its own.⁸¹ In the Vulgate (Matthew 13:30), the word *zizania* is used in the passage from which these stanzas are drawn, and is translated into English as ‘tares’.⁸² *Zizania* is the name for a group of wild grains, a weed that grows amongst wheat crops. Blathmac’s use of the word *corcae* ‘oats’, which is an edible crop, seems ill-suited. The plant, *zizania*, referred to in Matthew 13:30 is a weed and of no value. In Classical Latin sources, a weed of wheat crops is named as *avena fatua* ‘wild oat’ (Kelly 2000, 234). The following gloss is found in Thes ii 48:26, *avenae .i. mail molchi uel cuintbecha .i. genus zizaniae*. There is another similar gloss in Thes ii 46:16, *avene .i. mailan uilchi uel cuinfec uel zezaniae*. Both of these examples connect the words *avena* ‘oats’, *cuindbech* ‘empty’ and *zizania* ‘tares’. This helps to explain Blathmac’s use of the words *coircai chuindfig* ‘empty oats’ to equate with *zizania* ‘weeds’ or ‘tares’ and it clarifies his subsequent use of the word

⁸¹ I thank Elliott Lash for his assistance here.

⁸² *Zizania* equates with ‘tares’ in New King James Version and ‘cockle’ in Douay-Rheims. There is a word *cocal/cogal* in Irish but it is not found in the early sources (eDIL s.v. *cocal*).

corcae on its own. The translation ‘tares’ fits the context perfectly. Blathmac uses the words *corcai chuindfig* for tares, and in Stanza 265 and 270 when he refers to *corcae* the audience will understand that the reference is to tares.⁸³

Stanza 265 ll.1057-1060

In the second line *ógloscud* is a compound of *óg*, adjective meaning ‘complete’, ‘whole’ and *loscud*, the verbal noun meaning ‘the act of burning’ from the verb *loiscid*, ‘to burn’. Although the word *ógloscud* is closer to *igni inextinguibili* of Matthew 3:12 which describes the burning of chaff here it refers to the burning of tares which is from Matthew 13:30.

l.1059 *fora leth ndes* (MS *ndeis*). This phrase also appears in l. 1069 with the *ndess* in rhyming position prompting this emendation here.

In l.1060 we have MS *do breí*, but the context requires a future and the line requires another syllable, suggesting that this form should be a passive future *do-bérthar*. David Stifter suggests that an earlier copy may have had *do b̄ t̄*. If a scribe expanded *b̄* to *bre* instead of *ber* this could have been the source of this error.

Stanza 266 ll. 1061-1064

In the processing of cereal the next step, after separation of wheat and chaff, is threshing which removes the straw. This happens on a threshing floor of a barn or granary.⁸⁴ *Ithland* is the Irish word for this, a compound of *ith* ‘corn, grain’ (eDIL s.v. *ith*) and *land* ‘land, ground, plot, house, building especially church’ (eDIL s.v. 2 *lann*). This is followed by winnowing which separates the chaff and awn from the

⁸³ The reference to wild oats in this satire points to its worthlessness.

Mu chara-sa a Cill Dá Chellóc

mad áil dúib ro-féssid:

píanán i mbí corca fásaig

Cíanán donaib Déssib.

My friend from Cell Dá Chellóc

if you wish you shall know:

a bag of wild oats

is Cíanán of the Déisi. (McLaughlin, 58/59)

⁸⁴ For a discussion of cereal processing see Kelly, 1997, 240–247.

wheat. This stanza describes this process and continues the paraphrasing of Matthew 3:12:

cuius ventilabrum in manu sua, et permundabit aream suam et congregabit triticum suum in horreum, paleas autem comburet igni inexstinguibili.

‘His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire’.

The second line l. 1062 is unfortunately incomplete, but not in this case due to staining or tearing, but due to an incompletely copied line in the manuscript. This may be an indication that this page on the exemplar was also damaged. If the exemplar was also damaged at this point it may mean that these stanzas were contained on its final pages meaning that even the exemplar may not have contained much more text. Unless another manuscript witness is discovered there is no hope of completing that line. It is possible that the missing words refer to burning the chaff.

The reading of the beginning of l. 1063 *do? coiser* is a problem. While *coiser/cosser* is legible, there is space for another syllable in front of it. Its position suggests a verb. It is possibly a verb which describes some action of gathering, storing or collecting, but a satisfactory solution has not been found. The beginning of the line is obscure so that the preverb *do·* is uncertain. David Stifter (personal comment) proposed a future 3sg. form of *con·sern* ‘to strew’ but future forms of *sernaid* and its compounds are not attested. One might expect a future form *con·séra* ‘he will strew’.

cruithnechtae claind: preposed genitive, *cland* in its original meaning ‘plant, produce of a plant’ is understood as the wheat grain.

Stanza 267 ll. 1065-1068

The metaphor of wheat and tares is left aside for this stanza and instead the assembled masses are compared to two great flocks. The paraphrasing of *The Eschatological Discourse*, from The Gospel of Matthew, 25:32-33 begins here:

Et congregabuntur ante eum omnes gentes; et separabit eos ab invicem, sicut pastor segregat oves ab hedis, et statuet oves quidem a dextris suis, haedos autem a sinistris.

And all nations shall be gathered together before Him: and He shall separate them one from another, as a shepherd separateth the sheep from the goats: And He shall set the sheep on His right hand, but the goats on His left (Matthew 25:32-33).

l. 1065 *dna*: The syncopated form *dna* of the particle *dano* occurs once more in l. 807. In both cases the reduction to one syllable is secured by metrics.

In l. 1066 *miästar* has to be read as trisyllabic in contrast to the disyllabic form in l. 1049.

l. 1067 *mairg nád·ais a thnú*: *mairg* is usually followed by a noun in the accusative or nominative, but here it is followed by the headless relative clause *nád·ais*. This involves the verb *ad·ais* ‘to fear’ which loses its preverb in conjunct position, as does *ad·ágathar* ‘to fear’ l. 892 (GOI, 351).

tnú ‘envy’ (eDIL s.v. 2 *tnú*) is probably related to *tnúth* (eDIL s.v. *tnúth*, *tnúd*) which can also mean ‘rage, fury.’ The latter is the most appropriate interpretation here. There is another word 1 *tnú* ‘fire’ (eDIL s.v. 1 *tnú*) which is considered doubtful in eDIL. David Stifter commented that this is probably identical to 2 *tnú* ‘envy’ with a semantic development from ‘fire’ and ‘heat’ to ‘rage’ and ‘fury’.

The word *mindu* in l. 1068 gave some problems until Professor Liam Breatnach (personal comment) clarified to me that it was the accusative plural of *menn* (eDIL s.v. 3 *menn*) ‘kid or young animal’ and that it should be translated here as ‘goats’.

Stanza 268 ll. 1069-1072

The text here is quite clear and continues to describe the separation of the sheep and goats as in the previous stanza.

Du·foicherr l. 1069: The second letter of the first word is doubtful. If it is a *u*, it is set higher than usual giving a MS reading *d^ufo cerr* which can be interpreted as a 3sg. future of *do·cuirethar* ‘to put’. Within the framework of this continuing theme of The Judgement it is quite likely to be this verb. On the other hand, David Stifter is convinced that the letter looks like a tall *E* but *defo cerr* does not make sense.

Stanza 269 ll. 1073-1076

There are some gaps in the text here due to staining and holes on the left-hand side of the page. From stanza 262 until this one the narrative has been in the 3sg future tense. There is a switch in tenses and a switch in person in this stanza. In the first line *as·biur-sa* (MS *as biusa*) is the 1sg present tense of *as·beir*. This strange spelling of MS *as biusa* is also found in the only other occurrence of the 1sg present of *as·beir* in l. 613. The verb in the last line is 3sg augmented preterite *rod·samlastar* of *samlaithir* ‘to compare’. This stanza looks like an aside to address Mary, because the poet uses the words *dot mac* ‘your son’, but the absence of the text at the beginning of the first and third lines prevents any certainty.

l. 1073 is problematic. The presence of a quite definitely legible *lla* at the beginning of the second word space suggests the possibility of a form of the verb *labraithir* ‘to speak’. At the beginning of the line, there is possibly a faint capital *N* or maybe a capital *IN* or *NI* which could be a conjunct particle in front of a verb. The translation of *láthra* ‘arrangements, dispositions’ as ‘interpretations’ is another guess. Because the beginning of the first line is so fragmentary it is very difficult to make sense of it. One possibility for overall meaning of the line is perhaps, *ní X as·biur-sa* ‘it is not X (lies, heresies) that I say, but...’ (cf. l. 745) or ‘The [...] which I say’.

l. 1074: MS *is dot mac it paruula*: While this line is perfectly legible, it is hard to make sense of it. On the surface *paruula* looks like the Latin word for ‘small girl’, which does not make any sense in the context. Instead I take it as a spelling of the plural of *parabail*, *parbala* ‘parables’. With the many references to parables in the preceding stanzas, Blathmac is possibly paraphrasing passages from the Gospel of Matthew explaining why Jesus spoke in parables which is found in Chapter 13 of the Gospel of Matthew along with *The Parable of the Wheat and the Tares*.⁸⁵

⁸⁵ *Et accedentes discipuli dixerunt ei: ‘Quare in parabolis loqueris eis?’ Qui respondens ait illis: ‘Quia vobis datum est nosse mysteria regni caelorum, illis autem non est datum. Qui enim habet, dabitur ei, et abundabit; qui autem non habet, et quod habet, auferetur ab eo. Ideo in parabolis loquor eis, quia videntes non vident et audientes non audiunt neque intellegunt’.*
‘And the disciples came and said to Him, ‘Why do You speak to them in parables?’

The three syllables at the beginning of l. 1075 are lost because of a hole in the page. The legible part [] *Ísu Críst gel* could formally be the nominative case and therefore the subject of the couplet.

fadeisin rod-samlastar: 3sg. augmented preterite *samlathir* with infixed pronoun Class C 3sg. neuter. *Fadeisin* is taken as 3sg masculine of the emphatic pronoun *féin* ‘self’.⁸⁶ An alternative interpretation as *fá deisin* ‘under his right (hand)’, featuring the word *deisen* ‘right hand’ which is only attested in Blathmac’s Poems (Stifter 2015, 98), has been rejected. *Dess* ‘right hand’ construes with the preposition *for* ‘upon’, not with *fo* ‘under’.

Stanza 270 ll. 1077-1080

l.1077: *oís*. l.1079: *áesaib*. There may be two variants of the word meaning ‘people, folk, those who’ in this stanza. This word is spelled both *oís* and *aís* in Würzburg, whereas Milan has *aís/áes*. Although the reading *oís* makes perfect sense, the manuscript is very stained here and the reading *oís* is therefore uncertain.

l.1079 *Is de áesaib desaib daínib*. The first word or words are illegible in the MS. The dative case of *áesaib* has to be preceded by a preposition. The preposition *de* ‘from’ makes sense. There is enough space before *áesaib* to allow for four letters. If the copula is used, elision has to be applied between *de áesaib*, i.e., *is d’áesaib*. Arguably the copula is not necessary and *de* alone would suffice. The MS has *doīn*

Who answered and said to them, ‘Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore I do speak to them in parables: because they see not, and hearing they hear not, neither do they understand’. (Matthew 13: 10-13)

Haec omnia locutus est Iesus in parabolis ad turbas, et sine parabolis non loquebatur eis. Ut impleretur, quod dictum erat per prophetam dicentem: ‘Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

‘All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: ‘I will open My mouth in parables, I will utter things hidden from the foundation of the world.’ (Matthew 13:34-35)

⁸⁶ This observation was made by Romanas Bulatovas.

which superficially looks like *doínib* ‘people’, but since there is already a dative plural noun with the same meaning, namely *áesaib*, ‘people’ earlier in the line, the last word has to be an adjective. This also makes rhyme with *glancháirig* l. 1080 ‘pure sheep’ which secures the proposed emendation to dative plural of the adjective *daín*, *daínib* ‘fine’. It is understandable that a later scribe would have mistaken the rare word *daín*, which did not survive into the modern language, with the far more common *doíni*.

The last letter and suspension stroke of l. 1080 is partially bound into the manuscript, but as a counterpart to the first couplet which is explaining that the goats are the folk of grievous black sin, a plural noun for ‘pure sheep’ *glancháirig*, is needed to relate to the ‘becoming fine people’.

Stanza 271 ll. 1081-1084

The inspiration for this and the following stanzas has to be from the description of the *Eschatological Discourse* in Matthew 25:41-46:

41 *Tunc dicet et his, qui a sinistris erunt: ‘Discedite a me, maledicti, in ignem aeternum, qui paratus est Diabolo et angelis eius.*

42 *Esurivi enim, et non dedistis mihi manducare: sitivi, et non dedistis mihi potum.*

43 *hospes eram, et non collexistis me nudus, et non operuistis me; infirmus et in carcere, et non visitastis me’.*

44 *Tunc respondebunt et ipsi dicentes: ‘Domine, quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi?’.*

45 *Tunc respondebit illis dicens: ‘Amen dico vobis: Quamdiu non fecistis uni de minoribus his, nec mihi fecistis’.*

46 *Et ibunt hii in supplicium aeternum, iusti autem in vitam aeternam.’*

41 ‘Then He will say to them also on his left hand: ‘Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels.

42 For I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink.

43 I was a stranger and you took Me not in, naked and you covered Me not, sick and in prison and you did not visit Me’.

44 “Then they also shall answer Him, saying, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’

45 Then He shall answer them, saying: ‘Amen, I say to you, as long as you did it not to one of these least of, neither did you do it to Me.’

46 And these shall go into everlasting punishment: but the just into life everlasting.’

The poet does not describe any dialogue with the righteous but goes directly to Christ’s speech to sinners, possibly because it offers greater dramatic potential. The first syllable of the first line is not visible but a future form of *as·béra* suits the context at the beginning of Christ’s speech. In the MS only *ba* is visible. There is perhaps a faint superscript visible ‘*b^ea*’ which could be a contraction for *er* but this is not definite. The presence of the preposition *fri* plus suffixed article, *frisna*, in l. 1082 supports the reading *as·béra* since *as·beir* with the preposition *fri* means ‘to say to’ (eDIL s.v. *as-beir*. With prep. With FRI). l. 1081 has eight syllables but elision of *fiada íar* is possible to reduce the syllable count to seven.

l. 1082 *frisna ingru nís·fitir*: If the reconstruction of the first line is correct then the verb *as·beir* indicating reported speech might trigger a nasalising relative clause in the second verb of the couplet, however it is not found here (see GOI, 318).

The first syllable in l. 1083 is indistinct but a conjunction would be appropriate here. *Ol* has tentatively been conjectured.

Stanza 272 ll.1085-1088

Although the beginning of the stanza is illegible, the context would suggest a future form of a verb ‘to say’, similar to the situation in stanza 271. From what can be understood of the final line of the stanza the sinners are replying to Christ in direct speech. *As·béra* the 3sg. future has been tentatively inserted here matching the subject *áes peccaid sin* ‘those folks of sin’. *Foc[.]l* has been expanded to *focal*, the object of the couplet. *As·béra* also creates linking alliteration (*fidrad freccomail*) with the last word of the preceding stanza, *adailcniú*. It must be noted that although

fidrad freccomail does occur in the poems it is not consistent throughout its entirety and so far I have been unable to detect a pattern.

The beginning of l. 1087 is illegible and the word immediately following is uncertain. [] *tarlai/tarbas* [] *rind ði meirg*. This problematic line is the first part of the direct speech of the sinners. Only *ind* and *meirg* are certain. It has not so far been possible to come up with a solution which makes sense. *Rind di meirg* ‘point of rust’ has been suggested. Being questioned by the unworthy sinners could conceivably be the equivalent of a wound being inflicted on Christ by a spearpoint of rust. *Rind di meirg* could possibly be a cheville.

The preterite 1pl. of *ad-roilli* in l. 1088 *cid i n-árailsem* ‘in what way did we deserve’ substantiates the view that the sinners are speaking to Christ supporting the idea of inserting *as-béra(t)* in the first line. The final *g* of *fírfeirg* is concealed in the binding but it is secured by rhyme with *meirg* in l. 1087. The final line l. 1088 has 8 syllables but elision of *do fírfeirg* to *d’fírfeirg* is possible.

Stanza 273 ll.1089-1092

Ní Shéaghda was convinced of *cruaidh* in 1089. A faint *c*, *a* and *d* are visible. It is possible that there could be a *cʰ* for *cru* making *crúaid* very likely. Of the word *gotha* only the *go* and *a* are certain, but the rhyme with *fírbrotha* has prompted this conjecture. The frame of reference of a dialogue between the sinners and Christ does support a word for voice, but this may be wishful thinking.

For l. 1090 the word *fairsinge* ‘extent’ has been tentatively proposed to complete the blanks in *f[.]s[.]gi*. Elision of *d’fírbrotha* ‘of your true anger’ is needed to get syllable count.

Ní Shéaghda saw *Iosa Crist* at the beginning of l. 1091 but what can be deciphered now is *[...]a c̄r̄(.) [...]nsem ni* giving nothing definite for this line. The last word needs to rhyme with *adid-roilli*. The letter before final *i* looks like a *h*, but the deictic particle *hí* in this position is unlikely. In view of what looks like the ending of a 1 plural *s*-preterite verb immediately before it. A reading of the two letters as the nota

augens *-ni* was considered, however for rhyme with *·roilli* a stressed word *ní* is required in this position.

Mesam in l. 1092 is not definite and *mesa ní* could also be read, however, the superlative of *olc* ‘bad’ has been adopted here.

Stanza 274 ll. 1093-1096

It can be inferred from the certain *dóib co glé* in l.1093 and *olcgníma* in l.1095 that Christ is speaking to the sinners. *Dóib* could be disyllabic *dóib*, meaning that only three syllables are lacking.⁸⁷ There is no complete line in this stanza and the readings are uncertain except for the last words in l. 1094 *míadamlae* and l. 1096 *asad-roilliset*.

Stanza 275 ll. 1097-1100

There is no complete line in this stanza and only the last words of the second and fourth lines are clear. The otherwise unattested *ro-ngortaigsur*, augmented 1sg. preterite of *gortaigidir* ‘to hunger’ in l. 1098, makes sense here when the context is considered. The theme of eating, or lack thereof, is supported by the last word in l. 1100 *dagthúarai* ‘good food’ and it can be inferred from the preceding stanzas that Christ’s dialogue with the sinners is continuing (Matthew 25:42).

Stanza 276 ll. 1101-1104

l. 1101 Barely anything is visible in the first line except *Ba*. The last word in the line must rhyme with the ending of l. 1102 *ítaigsu/ítaigius*, the final syllable of which is also uncertain. This is a form of the verb *ítaigidir* ‘to thirst’ (eDIL s.v. *ítadaigid(ir)*). The last couplet ll. 1103-4 is relatively clear and the context is appropriate at this point in the dialogue between Christ and the sinners. While only isolated letters of the first line are legible in the MS, the line can be reconstructed with confidence on metrical and thematic grounds to *ní-tardisid form chride* ‘ye have not given upon my

⁸⁷See Stifter (2015, 73) for a discussion of the disyllabic conjugated prepositions in The Poems of Blathmac.

heart'. The superscript *i* of *críde*, if there at all, is merged with the descender of the *ar*-compendium in the line above.

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Stanzas 277-280 ll. 1105-1120

Only a few remnants of these four stanzas survive. It is reasonable to conclude that Blathmac continues to paraphrase Matthew's account of *The Eschatological Discourse* and *The Deeds of Mercy*, two of which have been mentioned already, i.e., giving food to the hungry and giving drink to the thirsty.⁸⁸ Stanza 40 also refers to these *Deeds of Mercy*.⁸⁹ The fact that Stanza 281 deals with *lobar* 'sick person' and stanza 282 with *bochtán* 'poor person' implies that the missing part of the jigsaw is the 'welcome for strangers' and 'clothing for the naked'. Stanza 277 begins *Ro-bá cen n[...]*. Since words for clothing or garment do not start with *n-* or *m-*, we suspect that the *n* belongs to an indefinite phrase such as *na/nach étach*. *Na* is the correct Old Irish nom/acc sg neuter form of *nach* but *na* never occurs in Blathmac. In l 760 *nach forcenn* and in l 457 *nach ré*. *Étach* also occurs in l. 158 *étach úad do cach imnocht*, within a similar context.

Hospes eram, et non collexistis me: nudus, et non operuistis me; infirmus et in carcere, et non visitastis me.

'I was a stranger and you took Me not in: naked and you covered Me not, sick and in prison and you did not visit Me.' (Matthew 25:43)

Stanza 281 ll. 1121-1124

⁸⁸ Matthew mentions six of the seven *Deeds of Mercy*, also called *Corporal Works of Mercy*, omitting only the one which refers to burial of the dead.

⁸⁹ Stanza 40

*Dánad túarae do cach bocht,
étach úad do cach imnocht,
ar for-roíchain mac Dé bí
ba ferr cách do thrócairi.*

The giving of food to every poor person,
clothing from him to every naked one;
for the son of the living God has taught
that everyone would be the better for (practicing) mercy.

The first letter/s of [...] *ab-som dam* are lost. This could be 3sg preterite conjunct of *gaibid*. Along with the preposition *do*, *gaibid* can mean ‘attack’ but this is not entirely satisfactory here. However, the surviving text is too scanty to be reconstructed.

l. 1123, the third line is the only complete one in this stanza, *cebin lobhar i nnach dú*, ‘although I might be a sick person in any place’, confirming the continuation of the theme of *The Deeds of Mercy*.⁹⁰

In l. 1124, *Ní-dechuid do* [...] ‘ye have not gone to’. The manuscript has *dec'h̄*. The abbreviation *dech̄* is commonplace for *·dechuid*, the augmented 3sg preterite of *téit*. If Christ is continuing to admonish the sinners this could point towards a 2pl form and if this is correct it is the only attestation of augmented preterite conjunct 2pl of *do-tét*.

Stanza 282 ll. 1125-1128

In the first line *at-beir* could be the present 3sg + infixed pronoun Class B 3sg neut of *as-beir*. It is often difficult to distinguish between *-rr* and *-ir* in this manuscript, so it could perhaps passive form, but in that case we would have to emend to *as-berr* because only 1st and 2nd person pronouns occur with passive forms (GOI, 256). Without a complete second line to confirm rhyme it is not possible to be entirely certain which it is here. Blathmac must be coming to the end of Christ’s address to the sinners. The use of the words *for mbochtáin feisin* ‘your own poor ones’ would indicate that this is the case:

Tunc respondebit illis dicens: ‘Amen dico vobis: Quamdiu non fecistis uni de minimis his, nec mihi fecistis’.

‘Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me’. (Matthew 25:45)

⁹⁰ Liam Breatnach suggested this reading.

Báatar in l. 1127 must be the substantive verb, as it stands in stressed, rhyming position at the end of *for mbochtáin feisin báatar* ‘your own poor ones were’. The copula is always unstressed and is excluded from rhyme.

Stanza 283 ll. 1129-1132

The word *arrai* in the first line *ná-cuingid ní arrai dam* is taken as the genitive singular of *arrae* (eDIL s.v. *arrae* (d)). This word which is the verbal noun of *ar-ren* meaning ‘the act of paying for something’ is also used for the practice of penitential commutation. The primary meaning of *ar-ren* is ‘pays (more strictly ‘hands over’) on behalf of another’ or ‘pays over (something) in place of (something else)’ (Binchy, 1962, 51). This consists of substituting a shorter and more intensive penance for the standard, possibly protracted one. Christ is telling the sinners that there will be no last minute reprieve or reduction in penance from him. The genitive *arrai* is dependent on *ní* ‘anything’. There is a parallel to this in l. 738 in the cheville *ní condalbae* which has been taken to mean ‘a thing of kin love’.

l. 1131: *Ar* is probably the conjunction ‘since’ followed by the negative particle and the preterite 3sg of *at-tá*. Liam Breatnach has proposed *diamthae bí* ‘when ye were alive’ = *dia* + 2pl past subj of copula and plural of *beo* ‘alive’, for MS *diamtha bi*. This fits the context of Christ addressing the sinners very well.

Stanza 284 ll. 1133-1136

The first and third lines are quite clear here. There is no real problem reading the text and predicting the context. *Do-béra forru cen acht*: The context, after Christ’s speech to the sinners, suggests that *do-beir* is used here with the preposition *for* meaning ‘to impose upon, to inflict on’ (eDIL s.v. *do-beir* (b) (iii)). *Cen acht* ‘without but/doubt’ occurs also in ll. 815 and 845. It can be assumed that the object of the verb was a word like ‘judgement verdict’.

Foídfidius is the 3sg. future of *foídid* with a suffixed 3pl pronoun, meaning that Christ is sending the sinners to hell.

Stanza 285 ll. 1137-1140

Again only the first and third lines are legible. It is difficult to be certain of the context however, but the passive verb indicates that the devils will be gathered, controlled, subdued.

Air do-rérachtat a lli ‘since they have abandoned their beauty’, could be referring to the sinners or the devils.

Stanza 286 ll. 1141-1144

Regait léo nach do·ses[...]: The ending of the future of the verb *téit* is lost here due to a tear in the page. *Ragh* could have almost any ending but 3pl makes most sense. The rest of the line is difficult. If *nach* is the indefinite pronominal ‘any’ it would need to be followed by a noun, but *do·ses[...]* looks like a verbal form. If *nach* is the negative conjunction then it would have to be followed by a prototonic form of a verb, but *do·ses[...]* does not resemble one.

ar ros·carsat dit[...]: Though there is a hole between *r* and *s* it is certain that *ro* has to be emended since *caraid* is always augmented in Blathmac’s poems.

This may be describing sinners going to hell with devils.

Stanza 287 ll. 1145-1148

lá in golgairi a lo (.): The final word *lo* could be a form of *lá*, namely the dative sg *laó*, a younger monophthongised version of the old *láu*. Possibly *i lo* on the day. The line could contain another syllable at the end since the option of eliding *golgairi* and *a* is available to us.

Stanza 288 ll. 1149-1152

This may be describing where the demons are bringing the sinners. *Borg* is comparatively certain. The next word *ḍemā[...]* could be *deman*, a form of *demon* ‘devil’ or a form of the adjective *demandae*. Perhaps describing a demonic fortress or fortress of devils.

Stanzas 289-290 ll. 1153-1156

These are completely lost.

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Stanza 291 ll. 1157-1160

Only a few letters remain.

Stanzas 292-294 ll. 1161-1176

These are completely lost.

Stanza 295 ll. 1177-1180

No complete word can be reconstructed.

Stanza 296 ll. 1181-1184

It is difficult to contextualise the words of this stanza because only fragmentary words in the second and fourth lines remain. The available information is too scanty to be able to compare it to the biblical sources that we have been using as a guide so far. Every previous case of the word *ingen* occurs in association with Mary.

Blathmac does associate Mary with Judgement day in l. 567 *ara-sóerthar lat in tan nach carae nod-coinfedar* 'That at that time be saved by you (Mary) any friend who shall have keened him'. Perhaps Blathmac is speaking about some kind of intercession on behalf of the faithful by Mary at the time of Judgement. It is also possible that we are nearing the end of this poem. It would be appropriate that Blathmac would reintroduce Mary now to lay the foundations for *dúnad*, the correct conclusion to the poem.

In the final line, as is usually the case in these poems, the word *athair* is probably referring to God. The word *athair* occurs alone 18 times and always refers to God. In three other cases it is part of the compound *senathair* meaning ancestor.

Stanza 297 ll. 1185-1188

The words for daughter and father, in this case *dagathair*, ‘good father’, are repeated. Blathmac may have added his own twist to the *Eschatological Discourse*.

Stanza 298 ll. 1189-1192

No complete word

Stanza 299 ll. 1193-1196

The only possible complete word here is *imnocht* ‘completely naked’.

Stanza 300 ll. 1197-1200

Longer fragments remain here and the complete words *brethaib* ‘judgements’, *sírgnás* ‘long lasting familiarity’ and *bithifernn* ‘eternal hells’ would suggest a return to the theme of Doomsday, if there ever was a departure from it.

Stanzas 301–303 ll. 1201-1212

The last remaining stanzas are so tattered that no entire word remains.

CHAPTER 5
THE VERBS OF THE POEMS OF BLATHMAC

The following list contains every verb in the poems in alphabetical order. Unusual, rare or problematic forms are discussed. The manuscript readings within () are only quoted here if they are significantly different from the form in the edited text whereby the decision about what is significant is necessarily subjective. The line number is referred to using the number alone.

ad·ágathar ‘to fear’ W2a (*ad-ág-)

pres subj 2sg *ad·n·áichther* (*atnaicter*) 892.

ad·ais ‘to fear’ S2 (*ad-as-?)

pres 3sg *nád·ais* 1067.

‘Certain verbs compounded with one preposition drop the preposition whenever prototonic forms are required’, (GOI 351) explaining why the *ad* is dropped here after the negative relative particle *nád*. Because of one present 3pl form *adnaiset* (Laws v 370.6, eDIL s.v. ad-ais) this is taken as an S2 verb, but without that example it would be difficult to make a decision about the stem class.

ad·andai ‘to kindle, to light, to incite’ W2a (*ad-and-)

pret 3sg *ad·and* 113.

ad·cí ‘to see’ H2 (*ad-cí-)

pres 3sg + infix pron Class C 3sg m *adid·cí* (*at at chí*) 535; pres 3sg *ad·chí* 775; aug pret 3sg *ad·condairc* 290; aug pret 3sg *ad·chondairc* 481, 530; pass pret sg *ad·ces* 45.

ad·cobra ‘to desire, to wish’ W1 (*ad-cobar-)

pres subj 2sg *ní·accobrae* (*ni accobhrae*) 892.

ad·cota ‘to obtain, to receive’ H1 (*ad-com-ta-)

pret 3sg *ad·cotathae* 716.

ad·cumaing ‘to strike, to happen’ S1 (*ad/in-com-ic-)

pres 3sg *ecmaing* (*eacmhaincc*) 287.

The contracted prototonic form is used in the sense of ‘it happens’ (eDIL s.v. 1 ad-cumaing).

ad·ella ‘to go, to visit’ W1 (*ad-ell-)

impv 2pl *aidlid* 53, pret 3pl *ní·adallsat* (*ni adhallsat*) 72.

For the prototonic preterite 3pl *ní·adallsat* (*ni adhallsat*) 72, a form like *·aidliset* or **·aidlesat* (not attested in eDIL) would regularly be expected. This is an example of very early simplification of a verbal form. It is likely that *·adallsat* came into use as an analogical form mirroring the regular paradigm of the *s*-preterite, according to the proportion 3sg. *·car* : 3pl. *·carsat* = *·adall* : X (X= *·adallsat*).

ad·etha ‘to go toward, to attack, to obtain, to get’ W1 (*ad-eth-)

pres subj 2 sg + infix pron Class B 3sg n *at·ethae* (*ad etha*) 551.

ad·fen ‘to requite, to repay’ S3a (*aith-fi-)

pass fut sg *ath·fether* (*atfethar*) 977, verbal of necessity *di·äithi* 364.

Similar passive future forms to this one *ad·fethar* 977, with *e* in the verbal stem, are found elsewhere: *beithar* (Blathmac 957); *athfethar* (Wb 20b7) (eDIL s.v. ad-fen); *ocubethar*, (Ml 53b17) (eDIL s.v. ocuben).

Thurneysen (GOI 405) suggests that *ad·fíther* is perhaps the more correct passive future which is the form that occurs in Daniél ua Líathaiti's poem (9th century) *Advice to a Woman*. Murphy states that *ad·fíther* is in internal rhyming position with *ríched/riched* (heaven).

*Ríched ní renaim ar chol;
Dam ad·fíther cíá do·gnem.*
(Murphy, 1998, 8, §4).

However Carney (1969-70, 297), disagrees with Murphy's assumption that the form of the word *ad·fíther* is correct based on the observation that it is in internal rhyme with *ríched*. Carney states that the only systematic metrical feature throughout the poem is *aicill* rhyme. Internal rhyme only occurs if *aicill* rhyme doesn't exist. The emendation of *dam* to *dom* would provide *aicill* rhyme with *coll* and would make the need for internal rhyme in this line redundant. This weakens Thurneysen's and Murphy's argument for the long *í* in *ad·fíther*.

According to Thurneysen (GOI 405) '[I]n the future of **fen-**, with *f* < *w*-, the loss of *-w-* after *-i-* has resulted in seemingly non-reduplicated forms'. The S3a forms quoted above with the short 'e' are found in older texts. Perhaps there is some influence from the present subjunctive on this form in the earlier attestations.

ad·fét 'to tell, to relate, to describe' S1 (*ad-féd-)

pres 3sg *ad·fét* (*atfet*) 43; pres subj 1sg *ad·fés* 1013; *ad·fiad* (*at fiad*) 73, aug pret 1sg *ad·chuäd* (*at chuaid*) 397, aug pret 3sg *ad·cuäid* 889, 897; aug pret 3sg + infix pron Class B 3sg n *at·chuäid* 748, aug pret 1pl *ad·choídemar* 370, 642.

Ad·fét 43 is ostensibly a present tense form that abruptly breaks a long sequence of narrative preterites. It could be easily be emended to preterite *ad·fiad/ad·fid* without affecting metre or rhyme.

The preterite 3sg *ad·fíad* is not the expected form according to traditional teaching. Thurneysen (GOI 430) and McCone (1997, 53) only cite the 3sg *ī*-preterite form *in·fíd* (LL 292b6-7); Thurneysen hesitatingly quotes the 3pl *ad·fíadatar* as an ‘old form’, but does not further discuss the implications. Blathmac has no such form, but rather *ad·fíad* in l. 73. Another compound *do·fét* ‘to show, to display’ has the preterite *do·fied* 69. *The Gospel of Thomas*, also G50, has *atfiadh* in stanza 48 (Carney 1964, 104). eDIL provides further examples, from younger texts, for the preterite stem *fiad-*, e.g. 3sg *adfiadar* (LU 3436 and 3454), 1pl *atfiadhamar* (CCath. 2263). It is therefore conceivable that Blathmac’s *ad·fíad* contains a genuinely old preterite stem of this verb, namely *fíad-*, perhaps contracted from earlier hiatus **fiäd-* < **uiuoïd-*. For this reason, the form found in the manuscript has been retained in the text. The 3sg of a suffixless preterite should have a palatalised final consonant, i.e. **ad·fiaid*. Perhaps *do·fied* 69 is an archaic spelling for this. *Ad·fíad* 73 could be a modernisation of a similar **ad·fied* by a later scribe who misunderstood the form.

Augmented preterite 1sg *ad·chuäd* 397. This form is not attested elsewhere but context suggests that it should be 1sg preterite and the metre requires hiatus. The ending has been emended from *at chuaid* in the manuscript to non-palatalised *ad·chuäd* in the edited text which is the expected ending for a 1sg preterite. A later 1sg form *adchoad* occurs in an 11th century poem by Flann Mainistrech (Mainistrech & MacNeill 1913, 74) which supports the decision to emend to the non-palatalised ending.

ad·gíalla ‘to submit to’ W1 (*ad-géll-)

aug pret 3pl *ad·rogíallsat* (*atro gíallsat*) 966.

ad·gnin/as·gnin ‘to recognise’ S3b (*aith/es-gni-)

past subj 3 pl + infix pron Class B 3sg m *at·ngneitis* 391, pret 3sg + infix pron Class B 3sg m *at·ngéoin* 681.

The infixes in these examples mean that no distinction between preverbs *ad/as·* can be made.

ad·midethar ‘to aim’ S2 (*ad-med-):

aug pret 3sg *ad·rumedair* (*at rumedhar*) 227.

ad·opair ‘to offer’ S1a (*ad-uss-ber-)

pret 3pl *ad·opartat* 64, aug pret 1sg + infix pron Class B 3sg m, *at·róport* (*at·róbort*) 616.

Logically it would appear that line 616 requires an augmented preterite 1sg ‘I have offered it’ of the verb *ad·opair*. Other examples of compounds of *beirid* displaying ‘u’ in preterite 1sg forms are *asruburt* (M1 50d7), augmented preterite 1sg of *as·beir*, *araruburt* (M1 108a2), augmented preterite 1sg of *ar·beir* (cf. GOI 423). The rhyme with MS *chorp* may be the reason for the unusual spelling. The possibility of emending MS *chorp* to *churp* has been considered but recently Elliott Lash (personal comment) has suggested that *u* infection is not usual with the oldest attestations where *o* occurs in words of the shape *oRT. The text has been cautiously emended to *at·róport* rhyming with *chorp*.

ad·ora ‘to adore’ W1 (*ad-or-)

aug pres subj 1sg + infix pron Class C 3sg m+ 1sg nota augens *conda·radarse* (*condar adarsé*) 56, aug pret 3pl *dia·radorsat* (*diar adhairsiot*) 976.

In Blathmac this verb looks like a compound verb in both instances, with *ro* in the prevocalic position in prototonic forms. Simple (*adraid*) and compound forms are found in the glosses: present 3sg relative *adras* (Wb 9c33); augmented preterite 3pl *ad·rorsat* (Wb 1b19); present subjunctive 3sg *ad·n-orfa* (Ml 81d6) (eDIL s.v. *adraid*).

In *dia·radorsat* (*diar adhairsiot*) a palatalised form occurs in the MS but this may be a corruption by a later scribe.

ad·roilli/as·roilli ‘to deserve’ H2 (*ad/es-ro-sli-)

pret 3sg + infix pron Class C 3sg m,n *adid·roilli* 1092, pret 3pl *asad·roilliset* (*asa?roillisiot*) 1096, pret 1pl *i·n-árailsem* (*i n arailsiom*) 1088.

Adid·roilli could formally also be the present tense but the entire surrounding passage is in the past tense. All of these occur in the ‘Fragmentary Quatrains’ as part of the dialogue between Christ and the sinners. This verb does not take an augment (GOI 346).

ad·saig ‘to visit, to frequent’ S2 (*aith-sag-)

imperf 3pl *dia·n-aithigtis* (*naitidtis*) 116.

This verb is not attested anywhere in deuterotonic form. eDIL has a single entry *ad·saig*, but the examples probably reflect two verbs, *ad·saig* with a verbal noun *aiscid* ‘to seek’ and *ad·saig* ‘to visit’ with a verbal noun *aithigid* (Liam Breatnach, personal comment).

ailid ‘to rear’ S1

pass pret 3sg *altae* 99, aug pret 2sg + nota augens 2sg *ro·n·ailt·siu* 722, aug pret 2sg *ro·n·ailt* 797.

These poems contain the only attested 2sg preterite forms of this verb.

aingid ‘to protect’ S1b

aug pret 3sg + infix pron Class A 3pl *rus·n·anacht* (*arus nancha*) 457.

The line *A rus·n·anacht i nach ré* is Carney’s emendation. The line in the MS is a syllable short. It is possible that there is another solution. (See Carney 1964, 135). The Class A infix would not be expected after the temporal conjunction *a* ‘when’. It should trigger a Class C infix.

ar·áili ‘to induce, to cause, to bring about’ W2 (*ar-ál-)

aug pret 3sg + infix pron Class A 3sg n *ara·rálastar* (*ara ralastair*) 131.

Deponent forms are generally found in the preterite and augmented preterite forms of this verb.

ar·beir ‘to eat, to use’, with *biuth*, S1a (*ar-ber-)

pres 3sg *ar·beir* (*arbear*) 821.

ar·ceissi ‘to pity, to have compassion on’ W2a (*ar-cess-)

aug pret 3sg *ar·rochis* 852, aug pret 1pl rel *ara·roichsisem* 476, aug pret 3pl *ar·roichsiset* 513.

Clear short form of W2a preterite 3sg.

ar·cöat ‘to prevent, to hinder, to injure’ S1a (*ar-com-fed-)

pass past subj pl *arna-herchoístis* (*ar na hercoitis*) 343.

ar·éigi ‘to complain, to cry out, to bewail’ W2a (*ar-ég-)

pret 3sg *ní·éirig* 196 (*ni eiricch*).

This is not a perfect solution as the pret 3sg of this verb would be *ní·airéig*. Carney was also uncertain as to what this verb was (Carney 1964, 122, n.196).

ar·foím ‘to accept, to receive’ S1a (*ar-fo-em-)

pret 3sg *ar·föet* (*ar fo et*) 179.

This form is trisyllabic here and also cf. GOI §685. The preterite is normally *ar·fóet* with a diphthong but a trisyllabic *ar·föet* is found here providing the full complement of syllables for the line. Augmented forms such as *-roiéit* (Wb 6d14) may indicate hiatus < **rofóet*. It is possible that forms like these exerted analogical influence on unaugmented forms and introduced hiatus in the unaugmented forms.

ar·gaib ‘to seize, to grasp’ S2 (*ar-gab-)

pret 2sg *mad·argabais* 603, pret 3sg *ar·gab* (*aurgabh*) 181.

ar·reith ‘to set out for’ S1a (*ar-reth-)

pret 3sg *ní·arraid* 450.

Could be augmented. An augmented form would not be distinguishable from an augmented one.

ar·rócaib ‘to raise’ S2 (*air-ro-uss-gab-)

pret 3sg *ar·rócaib* (*arrocaibh*) 237, pass pret sg *ar·rócbad* 199.

The palatalised ending here of *ar·rócaib* looks like a 3sg present form but the context dictates a preterite. The 3sg preterite is conventionally expected to be unpalatalised like *ar·gab* in 181 of these poems, and this is what the grammars give as the ideal form of the *s*-preterite. Thurneysen does say that, sometimes, in Milan *·gaib* is found instead of *·gab* (GOI 415). There are other examples in Blathmac of compounds of *gaibid* where the context requires a preterite but a palatalised ending is found. This occurs with *fris·rócaib* augmented preterite 3sg of *fris·ócaib* (**frith-uss-gab-*) 877; *condon·forgaib*, preterite 3sg + infix pron Class C 1pl of *for·gaib* 663. Elsewhere *du·rurgaib* (Ml 138d11), augmented preterite 3sg of *do·furgaib* or *do·ocaib* (**to-(ro)-uss-gab-*). In all of the six manuscript witnesses of *Compert Mongáin* and *Tucait Baile Mongáin* (White 2006, 113 & 187) *fo·rácaib* 3sg augmented preterite of *fo·ácaib* is found instead of *for·ácab*. A possible explanation is that compounds of *gaibid* with multiple preverbs in combination with the augment take the palatalised ending. It is possibly an early indication of the inclination in Modern Irish to retain broad or slender consonants throughout paradigms. Of course, it may be a late scribe’s intervention but the consistency within this manuscript and the occurrences elsewhere have led to the decision to retain the palatalised ending here for the 3sg preterites when they are found in the manuscript:

‘In comparison with the earlier language Modern Irish has severely restricted inflectional variations in consonant quality, tending to retain broad or slender consonance throughout...by steady expansion of patterns prevalent in OIr. W1 and W2a. This trend too is sometimes prefigured in Old and Middle Irish, especially in W2b and S2 *gab-* plus compounds with central opposition between present stem with palatal final and *a*-subjunctive or (outside the 3sg. conj.) *s*-preterite with non-palatal final consonant. The basic divide

between palatal pres. *gaib-* and non-palatal *gab-* elsewhere (even 3sg. conj. s-pret. *-gab*) was beginning to be eroded in Old Irish' (McCone 1997, 212).

ara·ch·rin 'to decay, to wither, to fail' S3b (*ar-cri-)

pret 3sg *nádcon·airchúir* 794.

Petrified infix pronoun 3sg n *-a* normally found in deuterotonic forms of this verb (see GOI 267).

as·beir 'to say' S1a (*ess-ber-)

pres 1sg *as·biur-sa* (*as biusa*) 613, 1073, pres 3sg + infix pron Class B 3sg n *at·beir* 1125; pass pres sg *as·mber* 643, fut 3sg *as·béra* 1081, 1085; pret 3sg *as·bert* 53, 285, 617; aug pret 3sg *co·n·érbart* (*conerbhairt*) 891; pass pret sg *as·breth* 211.

The MS reading for both occurrences of present 1sg of *as·beir* is *as biusa*.

Augmented preterite 3sg *co·n·érbart* 891 which occurs as palatalised *conerbhairt* in MS. This palatalised ending of the 3sg is in analogy to the palatalised ending of suffixless preterite 3sg.

as·éirig 'to rise' S1a (*ess-ess-reg-)

pret 3sg *nád·n·eséracht* 464, aug pret 3sg *as·réracht* 707, 896, 922, 1025.

Prevocalic *ro* is found in the augmented form. The only unaugmented form is found in line 464. This is a negative relative form. In this instance Blathmac

is referring to the Jews who are denying that the resurrection has taken place. The Jews' rejection of the resurrection (*eiséirge*) may have influenced the form of the verb used. The other early augmented preterite attestations; '*asréracht crist hó marbaib*', *asreracht* (Wb 13b12, 4d27, 15d12) (eDIL s.v. *as-éirig*) occur within contexts that accept the belief that Christ has risen from the dead.

as·indet 'to declare, to tell' S1a (*ess-inde-féd-)

aug pres 3pl *ní·raisnedat* (*nir aisnedet*) 142, aug pres 3sg *ní·raisndet* (*nir aisndet*) 363, 801.

The manuscript's palatalising ending of augmented present 3pl has been emended to an unpalatalised one.

In examples in eDIL the augment is always prevocalic. *Ro* would be expected to be positioned after the preverbs *ess-inde* according to the positional hierarchy of preverbs (McCone 1997, 90) (Stifter 2006, 254). These are early examples of prevocalic *ro*.

as·ingaib 'to go beyond, to surpass, to exceed' S2 (*ess-in-gab-)

pres 3sg *as·ingaib* 1017.

as·oiric 'to beat' S1b (*ess-org-)

pres 3sg *as·oiric* 501; pret 3pl + infix pron Class B 3sg m *at·n-ortat* 183.

at·baill 'to die' S1c (*ess-bal-, *ad-ba-)

fut 3sg + infix pron Class B 3sg n *at·béla* 946; pret 3sg *i·n-abbad* 688, pret 3sg + infix pron Class B 3sg n *at·bath* 44.

Narrative tense supplied by suppletive *ad·bath*.

at·reig ‘to rise’ S1a (*ess-reg-)

fut 3pl + infix pron Class B 3pl *ata·reset* 955.

Ata·reset is found in the manuscript. The future 3pl ending is usually non-palatalising, i.e. *ata·resat*, but due to syncope in parts of the paradigm apparently palatalised forms occur. This palatalised ending here is likely a result of analogy with those syncopated forms.

at·tá ‘to be’ substantive H1 (*ad-tá-, *bū-)

pres 3sg *at·tá* 466, pres 3sg *diam·thá?* 1131, pres 3sg + suff pron 3pl *táthus* (*tatos*) 82, pres 3sg m + suff pron 3sg m,n *táthai* 83, pres 3sg rel *fil* 773, pres 3pl *at·taät* (*ataat*) 471, pres 3pl *at·tát* (*attat*) 1037; hab pres 3sg *dia·mbí* 814; imperf 3sg *mbíth* 154, imperf 3pl *ní·bítis* 152; pres subj 3sg *i·mbé* 55, pres subj 3pl + infix pron Class A 1sg *rom·bet* (*rom·bhith*) 549; past subj 3sg *no·bed* 525; fut 3sg + infix pron Class A 3sg m *ra·mbiä* (*ron bia*) 572, fut 3sg + suff pron *bethus* 1023, fut 3pl *biët* 472; cond 3pl *betis* 297; pret 2sg *dia·mbá* 41, pret 3sg *boí* (*baoi*) 34, 1018, pret 3sg *ní·boí* (*baoi*) 675, 956, 1019, 1131, pret 3sg *buí* 255, pret 3sg + 1sg infix pron *boíthium* (*boithim*) 1014, pret 3pl *bátar* 1127; aug pret 1sg *ro·bá* 1105, aug pret 3sg *ro·boí* 632, 894 (*baoi*), 312 aug pret 3sg *ro·buí* 694, aug pret 3sg *ní·robae* (*ni roibhi*) 439.

In 471 present 3pl *at·taät* the metre requires hiatus whereas in 1037 *at·tát* (*attat*) hiatus is excluded by the metre which is unexpected at this stage in Old Irish. (See also discussion in Fragmentary Quatrains, stanza 260).

In 549 present subjunctive 3pl + infix pron Class A 1sg *rom·bet* has been emended for the 3sg imperative *rom·bhith* found in the MS. The poet is referring to three petitions but if they are treated as a single unit this would

explain the 3sg *rom·bhith*. This is a strong interference with the manuscript. In *Sanctan's Hymn* a similar phrase occurs *Rom bith oroit let a Maire* 'May there be a prayer with thee for me o Mary' (Bernard & Atkinson 1898, 132 l. 46).

The majority of examples of preterite 3rd sg occur as (·)*baoi* which have been emended to (·)*boí* 34, 675, 956, 1018, 1019, 1131. There are two examples of (·)*buí*, 255, 694 and this spelling has been maintained.

Future 3pl *biēt* 472 where *bieit*, *biet*, *bíet* would be expected. Hiatus is required for syllable count. Elsewhere non-palatalised form *biet* (Sg.9d27). Palatalised *bieit* (Wb 4c40).

Conditional 3pl *betis* 297 and imperfect 3sg *mbíth* 154, without empty particle *no·* (GOI p348).

future 3sg + suffixed pronoun *bethus* 1023 showing future 3sg *bieid* reduced to short *e* with suffixed pronoun.

bádaid 'to drown' W2b

pres 3sg *co·mbáidi* 910; pret 3sg + infix pron Class C 3sg n *nachad·báid* 271, pass pret sg *báite* 335.

The MS has the short ending *·báid* 271 of the preterite 3sg whereas it has a long ending in 910.

baïd 'to die' H1

pres 3sg *nádcon·bá* 906.

baithsid 'to baptise, to name' W1

aug pret 3sg *ro·bathais* 226, pass aug pret sg *ro·baitseth* 672.

Attested forms elsewhere also indicate confusion as to whether this verb was considered to be W1 or W2. Palatalisation of this Latin loan word (*baptizat*) is caused by syncope of *i* (GOI 576).

beirid ‘to bear, to carry’ S1a (*ber-,*ro-ucc-)

pret 2sg *mad·birt* (*mad bert*) 629, aug pret 2sg *rucais* 623, aug pret 2sg *ro·n·ucais* 40, 797,758, aug pret 3pl + infix pron Class A 3sg m *ra·n·ucsat* 451; fut 2sg *bérae* (*bera*) 618.

Preterite 2sg forms of *beirid* are rare making this poem a valuable source of examples. These are not attested elsewhere.

Preterite 2sg *mad·birt* (MS. *mad bert*) The form with non-palatalised ending found in the manuscript could be an example of homogenisation of the verbal classes. This tendency was influenced by suffixless preterite forms which eventually leads to a homogenous singular preterite inflection. This may be a modernisation by a later scribe. The context here requires a preterite 2sg *mad·birt gein söer sabdae* ‘well you bore a noble heroic infant’. Blathmac is addressing Mary.

benaid ‘to strike’ S3a

pret 3sg *dia·mbí* 331, pret 3sg relative *bië* 279, pass pret pl *bíthi* 203; fut 3sg, pres subj/rel *biäs* 1053, pass fut sg rel *beither* 957; pass cond sg *no·mbíthe* 506.

The ending of preterite 3sg relative *bië* 279 indicates an old form. Relative *e* ending is lost early in Old Irish.

The passive preterite pl *bíthi* 203 is only attested in this text.

The general belief is that a relative form of the verb such as the passive future sg *beither* 957 is not used with prepositional antecedents such as the one

found here in *is lat mac beither*. However the manuscript has a relative form and it is retained here. The passive endings *-ir* and *-er* are also widely confused in late manuscripts. See also *canaid*.

bendachaid ‘to bless’ W1

pret 3sg *bendachais* 129, 137; past passive participle nom sg fem *bendachtae* 607.

bongaid ‘to break’ S1c

pres 3sg rel *bongas* 914, pret 3sg (rel) *buich(e)* (*buich*) 307.

Line 307 is problematic on two accounts, the syllable count and the form *buich(e)* of the verb *bongaid*. The manuscript has *crochadh maic de athar buich nert* ‘the crucifixion of the son of God, the Father, who broke power’. The context suggests that a relative preterite 3sg (*buiche*) is required since *buich nert lea senathrea i nÉgept* is a subordinate clause. *crochadh* is the subject of an interrupted copula sentence which begins with *ba insae* in the first line of the stanza. David Stifter suggests the removal of *athar* which along with the emendation from *buich* to *buiche* would give the correct number of syllables. The phrases *mac Dé* (ll 165, 679) *mac Dé athar* (ll 39, 413) occur throughout the poems. It is not inconceivable that a scribe would automatically insert the word *athar* following *mac Dé* so removal of this word is not as severe as it might at first seem.

Buich(e) (*buich*) 307: *Bongaid* is a strong verb whose root begins and ends in a consonant meaning the suffixless, reduplicated preterite should be (*·*)*bobaig*. This form does appear in *Tochmarc Emire* ‘*craitsiusa co mbobig ammer*’ (Meyer 1906, 446). However the *·buich* form is not infrequently attested, although according to Thurneysen (GOI 431) it is an archaic by-form. According to Pedersen (1909-1913, ii 477) it may belong to another stem *buig*. It occurs in *Amra Coluimb Chille* ‘*ro ches gair co mbuich*’ (the

compound verb *con-boing* in tmesis or *bongaid* with conjunction *co*?) which is glossed as *co ro brissistar cath for* (Stokes 1899, 174). In the commentary to *Amra Coluimb Chille* there is another instance of this form *Cormac cain buich neóit* (Stokes 1899, 44). Schumacher suggests that these are misspellings which are the source of all 3sg preterite forms spelt in this way. However this ‘misspelling’ occurs in all of the versions of *Amra Coluim Chille* suggesting that, if Schumacher is correct, the mistake happened at a very early date in the transmission of this text. Recently Jacopo Bisagni (2009, 10) has suggested that parts of *Amra Coluim Chille* may be later than previously thought and if this is true then the form in Blathmac may not have been influenced by *Amra Coluim Chille* at all, but may precede it. *Co mbaig* occurs in one of the *Rhymeless Leinster Poems* (Corthals 1990, 119) which are considered to be early 7th century reducing the possibility of influence from *Amra Coluim Chille*. Also *Buigh .i. briseadh* ‘to break’ in O’Clery’s Irish glossary (Miller 1879, 377). *rombuich tres beim úi Rossa* ‘one of the three blows of the grandson of Ros has broken it’ is a line from a poem in the Middle Irish text beginning *Araile felmac féig don Mumain* (Breatnach 2009, 127). It can be argued that *buich* should not be dismissed as an archaic by-form or a misspelling of *bobaig* but a legitimate variant. The fact that both variants appear in texts stemming from Ulster would seem to dismiss any suggestion of dialectal or regional difference.

All of the attested 3sg preterite forms except the Blathmac one could conceivably be forms of the compound verb *con-boing*.

búiridir ‘to roar’ W2a

pret 3sg *búiristir* 244.

The headword in eDIL is *búirid*. Early examples are deponent. The form found here is clearly deponent (see GOI 418 for early spread of deponent ending to active verbs). *Búirithar* occurs in *Longes mac nUisnig* (Windisch 1880, 69), *búrethar* in LU 5486 (TBC). Absolute deponent *s*-preterites are

rare making this example all the more noteworthy. See also *coínid* for 3sg preterite absolute deponent *coínestair*.

canaid ‘to sing’ S1b

pres 3sg rel *canas* 835, pass pres sg *canair* 793, pass pres sg rel *canar* 789.

In the case of passive present sg *canar* 789, the relative *canar* has been retained due to the tendency within the poems to have some unexpected relatives with prepositional antecedents. However passive endings *-ir* and *-er* are confused in later manuscripts. See also *benaid*.

caraid ‘to love’ W1

aug pret 3sg *ro-char* (*ro car*) 529, aug pret 3sg + infix pron Class C 3pl *ronda-car* 869, aug pret 3sg + infix pron Class C 3sg m *rod-car* (*rot char*) 533, aug pret 3pl + infix pron Class A 3sg f or 3pl *ros-carsat* 143.

Every occurrence of *caraid* in these poems is augmented. *Ro* supplies a lexical difference which in the context of this poem is translated as ‘to come to love’. Perhaps *ro* is more common when love of a person is being indicated. The action of loving has made a significant difference to the subject, i.e. it has a resultative force. Sometimes the augment is used to indicate anteriority and in the case of the instances of *caraid* in these poems, coming to love Christ has resulted a change in circumstances of the subject.

cathaigidir ‘to fight’ W2

cond 3pl *cathaigfitis* 294

No dummy particle.

césaid ‘to suffer, to endure’ W1

fut 3pl *césfait* 967; pret 3sg *hi-cés* (*hi cces*) 251, aug pret 3sg *ro·chés* (*ro ces*) 542, 693, *ro·cés* (*ro ches*) 710, 717, 1002, aug pret 3pl *ro·chésasat* (*ro cesasait*) 1021.

Ro·chésasat 1021: 3pl *s*-preterites in verbs with a stem ending in *-s* would, if regular syncope took place, be indistinguishable from the present tense, and hence syncope is avoided. This has led to the retention of the *a* after the stem (see also *sásaid* 132). The manuscript has the palatalised ending of the absolute form.

There is inconsistency in lenition after *ro*. It is expected in a leniting relative clause but in 710, 717 and 1002 it does not seem to be the explanation for the lenition in the manuscript. It is possible that this Middle Irish trait of lenition after *ro* is a scribal modernisation but if so the scribe is not consistent. In 717 the verb is preceded by the conjunction *ce*. In situations where *ce* is followed by an indicative verbal form, which does not include an infix pronoun, a leniting *-d* is infix, supported where necessary by *no*. Thurneysen states that exceptions are rare (GOI 269). However, the lenition in this case could be a trace of some confusion over this practice.

ciid ‘to weep’ H2

fut 1sg *cichiu* (*ciche*) 589

Ciche is found in MS but this has been emended to *cichiu*. *Ciid* has the same inflexion as other reduplicated future forms. This would mean that the 1sg conjunct would end in *-iu* (GOI §653; McCone 1997, 46; Stifter, 2015, 86).

cloid ‘to overthrow, to vanquish, to repel’ H3

aug pret 3sg *con·roclóe* (*con ro cloe*) 687.

coillid ‘to damage, to violate, to destroy’ W2b

aug pret 3pl *ro·coillset* 424.

coímid ‘to keen, to mourn’ W2b

pass pres sg *coíntir* (*cointer*) 497; pres subj 1sg *conro-choíner* (*con ro choiniur*) 577; past subj 3pl *no-coíntis* 263, aug past subj 3pl *con-rochoíntis* 584, (*con ro caoindis*) 587; fut 3sg + infix pron Class C 3sg m *nod-coínfedar* 568; pret 3sg *coínestair* (*caoiniostair*) 316, aug pret 3sg *ro-coíni* 242, pret 1pl *coínsimmar* (*caoinsiomar*) 599, aug pret 1pl *ro-coínsemmar* (*ro caoinsemarr*) 534, aug pret 3pl *ro-coínset* (*ro chaoinsiot*) 267, (*ro choinsiot*) 512, (*ro choinsiot*) 515.

A semi-deponent verb, here deponent in preterite and augmented preterite 1pl (both relatives), in preterite 3sg, in present subjunctive 1sg and 3sg future. There is no obvious pattern for the use of deponent except for metrical reasons. There could be a case to emend the single non-deponent augmented preterite 3sg *ro-coíni* to *coínestair* because all the other verbs in this stanza are unaugmented but this would be a strong interference with the manuscript.

The passive present sg *coíntir* (*cointer*) 497 looks relative in MS but because it is the first word in the stanza it is unlikely to be.

The preterite 3sg *coínestair* (*caoiniostair*) 316 is a rare example of an absolute deponent *s*-preterite. Thurneysen (GOI 418) states that few forms are quotable. Because Thurneysen’s examples display both palatalised and unpalatalised forms the palatalised version of the manuscript was retained here. See also preterite 3sg *búiristir* 244 of *búiridir*. Preterite 1pl *coínsimmar* (*caoinsiomar*) 599 is another rare example of an absolute deponent *s*-preterite.

comalnaithir ‘to fulfil, to discharge’ W1

pass aug pret sg *ro-comallnad* 931.

con-beir ‘to conceive’ S1a (*con-ber-)

pret 2sg *con·birt* (*conbert* pret 3sg) 621, pret 2sg *mad·chombairt* 625, aug pret 2sg + infix pron Class B 3sg m *cotn·abairt* 13.

pret 2sg *con·birt* (*conbert*) 621. 2sg form of *beirid* also occurs in MS as *mad·bert* 629. See note under *beirid* regarding confusion of 2sg and 3sg forms.

con·boing ‘to smash, to break, to defeat’ S1c (*con-bong-)

aug pres 3sg *con·abboing* 1043.

A prepositional relative structure would be expected here - *fora·comboing* - but the stranded prepositional structure found in the text (*con·abboing ... fair*) is more common in later Irish. This type of construction also occurs in 323 (Stifter 2015,100, also *luithir* below and the notes on stanza 261 in Chapter 4).

con·certa ‘to emend, to correct’ W1 (*con-cert-)

subj 2sg + infix pron Class B 3sg m *chot·certae* (*cecot certa*) 929.

con·dieig ‘to seek, to ask’ S1b? (*con-di-sag-)

impv 2pl *ná·cuingid* (*na cuingidh*) 1129.

con·gair ‘to call, to invite, to summon’ S2 (*con-gar-)

pret 3sg *con·gart* 105, pret 3pl *con·gartat* (*congarta*) 177.

con·gnin ‘to recognise’ S3b (*con-gni-)

past subj 3pl + infix pron Class C 3pl negative relative *nacha·congnaitis* (*nach congnaittis*) 324.

The infix is not in the MS and has been added for metrical reasons and to make sense of the line.

con·icc ‘to be able’ S1a (*con-icc-)

pres 1sg + infix pron Class C 3pl negative *nacha·cumgaim* 589, pres 3sg *con·ic* 902.

Nacha·cumgaim 589. The placement of a dependent negative form at beginning of stanza can be explained if it is presumed that the poet is referring to the men and women in the previous stanza, ‘That I do not have power over them’.

con·imthet ‘to accompany’ S1a (*con-imb-tiag-)

fut 3sg *con·imrega* 1145.

con·mesca ‘to mix together’ W1 (*con-mesc-)

pres 3pl *con·mescsat* (*conmescat*) 235.

The MS has present 3sg *conmescat* but it is possible that the scribe omitted the second, suffixal *s*. A 3pl preterite makes more sense here in a sequence of preterites.

con·midethar ‘to be competent, to be able, to rule, to control’ S2 (*con-med-)

pres 3sg + infix pron Class C 3sg n *conid·midethar* (*conat midhetar*) 552;
past subj 1sg *chon·messinn* (*conmeisen*) 581, past subj 3sg *con·meseth* 18.

Conid·midethar (*conat midhetar*) 552. The infix in MS is *-at* which could be a 2sg Class C *-dat* but it does not fit the context. The singular neuter infix is understood to refer to the poet’s three petitions as a single unit.

con·ocaib ‘to lift up, to raise, to exalt’ S2 (*con-uss-gab-)

aug pres 3sg *con·úargaib* 913.

Placement of *ro* is contrary to McCone’s (1997, 90) rule which states that *ro* should be placed before the *-uss-* preverb. Also *conuargabad* (MI 32c1) but in contrast *nadruchumgab* (MI 20a7).

con·rig ‘to bind, to tie, to constrain’ S1a (*con-reg-)

aug pret 3sg + infix pron Class B 3sg m *cot·n·áraig* (*cotnaraicch*) 703.

con·scríba ‘to write down’ W1 (*con-scríb-)

aug pret 3sg *con·ascríb* 990.

con·toí ‘to turn, to convert, to change’ H3 (*con-to-sow-)

aug pret 3sg *con·atoí* (*conataoi*) 7.

con·tuili ‘to sleep’ W2b (*con-tol-)

aug pret 3sg *con·atail* 631, 900.

creitid ‘to believe’ W2a

aug pret 3sg + infix pron Class C 3sg m *rod·creiti* (*rot chreitiu*) 533, verbal of necessity *creiti* 746.

There are three of these apparent 2sg infixes in stanza 134; *rod·creiti* (*rot chreitiu*), *rod·car* (*rot char*), *adid·cí* (*at at chi*), all showing lenition. This does not fit the context and they have all been emended to Class C 3sg masculine infixes. Additionally *rod·creiti* (*rot chreitiu*) looks like a present 1sg in the MS but the sense of the stanza is preterite.

crithaid ‘to shake, to tremble’ W2a

aug pret 3sg *ro·crith* (*ro chrith*) 246.

crochaid ‘to crucify’ W1

pass pret sg *hi·crochad* 16; aug pret 3pl *ro·crochsat* 399, pass aug pret sg *lasro·crochad* 283; past passive participle nom sg masc *crochtae* 709.

dáilid ‘to portion out, to allot, to arrange’ W2a

pret 3sg *co·ndáili* (*condail*) 332.

The MS has *condail* leaving the line a syllable short. The context of this line is of Moses striking the Red Sea so that it divided into two high walls. The addition of the older *-i* ending for W2a 3sg *s*-preterite, giving *co-ndáili i nda ardmúr* completes the syllable count. It is very likely that a scribe would have missed this ending due to the preposition *i* which follows immediately. The lack of an object in this line complicates matters and *dáilid* is not usually an intransitive verb. The addition of 3sg neuter Class C infix giving *condid·dái(i)* would be another solution. This would supply an object and two syllables, however this would presume several scribal errors for the extant MS reading. Liam Breatnach agrees that emendation to *condid·dái* is plausible and can be explained by postulating a sequence *condiddái* > (with assimilation of *-d* with *d*-) *condadail* > (with haplography) *condail*.

daimid ‘to permit, to grant’ S2

pass aug pret sg *ro·ndét* 496.

dánaid ‘to grant, to give a gift’ W1

aug pret 3sg + infix pron Class A 3pl *ros·ndán* 382.

This is probably the earliest attestation of this word.

dingid ‘to crush, to thrust down’ S1c

pres 3sg + infix pron Class C 3sg f *noda·ding* 915; pass fut sg *didistair* (*didhiostair*) 972; pass aug pret sg *ro·decht* 699.

Pass aug pret sg *ro·decht* 699, this form is not attested elsewhere.

Pass fut sg *didistair* 972. This is a rare absolute reduplicated *s*-future passive form.

dlongaid ‘to split, to cut, to rend’ S1c

pass pret sg *dlochtae* 252.

This form is not attested elsewhere (Stifter 2015,86), however *Fled Bricrenn* has the formally identical past participle (See eDIL s.v. dlochta).

do·adbat ‘to show, to display’ S1a (*to-ad-féd-)

cond 3pl *taidbsitis* 295, aug pret 3sg *to-árbuid* (*tarbhuidh*) 362, (*tarbaid*) 875, (*tarbuidh*) 855, pass aug pret sg *tárbas* (*tarlas?*), 1087.

Tárbas (*tarlas?*) 1087 is very uncertain because this is on p142 of the manuscript in the stained section. It could also be *tarlas* (See also *do cuirethar*).

The manuscript has contracted forms in an independent position for every instance of this verb. Three examples of augmented preterite 3sg, 362, 855 and 875 have been expanded to the deuteronomic form to complete syllable count.

Theoretically the underlying form of this verb is *to-ad-úéd. After voiced consonants $\text{u} \rightarrow \beta$. The addition of the augment *ro* to the verbal complex would cause lenition resulting in the disappearance of the u to give a form **do-áru(a)id* which is not attested. The reintroduction of the β is analogical with the unaugmented forms and shows that the idealised verbal paradigm has been simplified at an early stage even in the case of frequently used verbs.

do·aidlea ‘to visit, to come to, to approach’ W1 (*to-ad-ell-)

pret 3pl *tadallsat* 49, aug pret 3sg *táraill* 705.

Both examples of contracted forms in independent positions.

The ending of the augmented preterite 3sg *táraill* indicates confusion between W1 and W2 forms due to the apparently palatalised root. This has been caused by syncope. *Baithsid* displays similar confusion between W1 and W2.

do·airbir ‘to bend down, lower, incline, surrender’ S1a (*to-ar-ber-)

pret 3sg + infix pron Class A 3sg m *da·n-arbart* (*don arbhart*) 670, pret 3sg + infix pron Class C 3sg m *dod·n-arbart* (*donarbart*) 661.

do·airngir ‘to prophesy’ S2 (*to-ar-in-gar-)

aug pret 3sg *tairngert* (*tairnger*) 46, aug pret 3sg *do·rairngert* (*do rairnger*) 754, *do·rairngert* (*do rairngert*) 918, aug pret 3pl *do·rairngertat* (*do rairngiortsat*) 926, pass aug pret sg *do·rairngred* (*do rarngiredh*) 401, pass aug pret sg *do·rairngred* (*do rairngredh*) 505, pass aug pret pl *do·rairngerttha* (*do rairngerttha*) 930.

Prevocalic *ro* in most forms.

The insertion of *i* in the MS passive augmented preterite sg form *do rarngiredh* 401 is possibly just a scribal error.

Aug pret 3pl *do·rairngertat* (*do rairngiortsat*) looks like an *s*-preterite in the MS.

do·aissilbi ‘to present, to put forward, to set forth’ W2a (*to-ad-selb-)

aug pret 3sg *do·áirilb* (*do airillibh*) 742.

There is an extra syllable in the manuscript reading. *do·áirilbi* would also be a possibility and could elide with the following *a* to conform to the metrical requirements, but the context requires a past tense.

The position of the *ro* after the *ad* has caused lenition/elimination of the *s* in this perfectly regular augmented form.

do·aithminedar ‘to call to mind, to recall’ S2 (*to-aith-man-)

pass aug pret sg *do·raithmet* 455.

Prevocalic *ro*.

do·aithsluici ‘to swallow again’ W2b (*to-aith-sloc-)

pret 3sg *taithsloic* 249.

An example of a contracted form in an independent position.

do·beir ‘to give, to bring’ S1a (*to-ber- *to-ro-ad-, *to-ucc-)

pass imperf sg *do·beirthe* 149, 175; pres subj 3sg *do·bérad* 216 (*do·bera*); fut 3sg *do·béra* 1133, pass fut sg *do·bérthar* (*do breí*) 1060; pret 3sg *do·bert* 195, 314, 338, pret 3sg + infix pron Class C 3pl *doda·bert* 373, pret 3pl + infix pron Class A 3sg n *da·bertat* (*do bertat*) 406, pass pret sg *du·breth* 95, 201 *do·breth*, 209, 321, 325, 330 (*do breat*), 341, *dia·tobrath* (*dia to brath*) 863, pass pret pl *du·bretha* (*du breth*) 189, aug pret 3sg *do·rat* 546, aug pret 3sg + infix pron Class A 3pl *dos·rat* 460, aug pret 2pl *ní·tardisid* 1103; pass aug pret sg *tucad* 700, pass aug pret sg *do·ratad* 743, pass aug pret pl *las·tarda* 80.

Passive preterite sg *dia·tobrath* 863 has a rare *o* in the stressed syllable, (Stifter 2015, 86). Elsewhere *ni tobrad* (TBC² 1536) (eDIL s.v. *do·beir*) is also attested. See above where the present subjunctive 2pl of *fo·gaib* occurs as *·fogbaid* instead of the normal *·fagbaid* 54.

The conditional 3sg *do·bérad* 216 (*do·bera*). The present subjunctive 3sg MS *do·bera* could perhaps be retained here.

Passive augmented preterite sg *tucad* 700 is a contracted form in independent position.

Passive preterite *du·bretha* (*du breth*) is part of a problematic passage because the MS has the passive preterite sg form with plural subject, *du breth basa fria rosc* 189. The verb has been emended to *du·bretha* for number agreement. The modern looking *breth* could also be interference by a later scribe.

Augmented preterite 2pl *ní-tardisid*, the first attestation of the form with the syncope in the right place.

do·ceil ‘to hide’ S1a (*dí-cel-)

pret 3sg *to·celt* 241.

do·cuirethar ‘to put’ W2b (*to-cor- ,*to-ro-lá-)

fut 3sg *do·foícherr* 1069, pass aug pret sg *tarlai* 1087

1087 looks like a contracted form *tarlai/tarlas?* but it is impossible to be definite because this is in the stained section on p142. Another possibility is that it is *tarbas*, see *do·adbat*.

Fut 3sg *do·foícherr* 1069. Future forms are sometimes formed from *to-fo-cerd-.

do·diät ‘to lead, to guide’ S1a (*to-dí-fed-)

aug pret 3sg *do·deraid* (*do reraid*) 47.

The meaning within the context is clear, the magi are being guided to the place of Christ’s birth. Carney suggests that the MS spelling is due to scribal error. ‘Alternatively *do-reraid* may be a contamination of *do-deraid*. Or a compound of *rigid*; cf. *reraig* ‘directed’, Thes.II, 340’ (Carney 1964, 115).

do·díben ‘to assail’ S3a (*do-dí-bi-)

aug pret 3sg + infix pron Class A 3pl *dos·roidbi* 469.

This word is glossed *gerradh amhail thuirisc* ‘cutting as with a saw’, which is the only gloss found in the Poems of Blathmac (Carney 1964, 136).

do·díchet ‘to lead’ S1a (*to-dí-com-fed-)

aug pass pret sg *du·derches* 686.

Carney proposed that this was the passive preterite sg of the otherwise unattested compound *do-deret* (Stifter 2015, 86, Carney 1964, 143). David Stifter (personal comment) suggested this verb instead, augmented with *ro*. The expected form would be *do-díchet* (cf. GOI §592). The context here would suggest a passive form if the parallel verse from the Gospel of Matthew is used as a guide. *Tunc Iesus ductus est in desertum ab Spiritu, ut temptaretur a diabolo*. ‘Then Jesus was led by the spirit into the desert, to be tempted by the devil’ (Matthew 4:1).

do·dímen ‘to bind’ S3a (*to-dí-mi-)

aug pret 3pl *du-ruidmiset* 217 (*du ruidhmisiot*).

The *s*-preterite is secondary. An ending like *-metar* would be expected.

Carney analysed this as:

‘a 3pl. perf. of *du-midethar*, an example of the spread of the *s*-preterite (*du-ruidmetar* would be the expected form, and the text could, of course, be so emended). *-dhm* of MS. (for *-md-*) could possibly have arisen from the misplacement of an *m*- stroke. But there is a similar metathesis in *imruidmithe*’ (Laws, 1, p. 8, l. 24; cf. Meyer, ZCP xviii, p.330) (Carney, 1964, 123).

Stifter however argues:

The vocalism of the augment *rui-* reveals that the following, syncopated syllable contained an *i*. When the order of the *d* and the *m* is assumed to be inherited, a different verb suggests itself. The only verb with the preverb *do·* followed by *dim-* in the stressed part is *do·dímen* ‘to bind, make fast, fix’. This makes perfect sense in the episode after the final humiliation of Jesus by the soldiers and the Jews, and before Longinus pierces him with the spear: ‘after they had bound Jesus [i.e. to the cross]’. The strong nasal-infix verb *do·dímen* belongs to the small group of verbs with a reduplicated preterite such as *benaid* where the reduplicated lenited consonant is lost on the surface. The stressed 3sg. preterite of this verb would have been **mi* < **míui*, but, when unstressed, it is reduced to *-mi* in the single attestation *to·ndemi*. Because of the rarity of this formation, it is conceivable that such a form, which superficially looks like the conjunct 3rd singular of a weak *i*-verb, gave early rise to an analogical *s*-preterite plural as it is found in Blathmac. Like Carney’s, my explanation also requires the assumption of an innovatory form, but one that needs less drastic intermediate steps’ (Stifter, 2015, 88).

Stifter’s recommendation has been adopted here.

do·díuschi ‘to awaken’ W2a (*to-dí-uss-sech-)

imperf 3sg + infix pron Class A 3pl *dus-ndersaiged* (*dus ndersaigh*) 171.

The manuscript has *dus ndersaigh* but the line is lacking a syllable. The -i ending is found in W2a verbs but not in W2b, but there is a possibility that this is a W2b verb and this is how Carney edited the text. Liam Breatnach suggests an alternative emendation to the imperfect *dus-ndersaiged* with the *ro* to denote ‘action repeatedly completed in past time’ which seems to make more sense in the context.

do·eclainn ‘to pick out, to select’ S1a (*to-ess-glenn-)

aug pret 3sg *térglainn* 385; pass aug pret sg *térglas* 654.

Both of these are contracted forms in an independent position and both are relatives.

Carney (1964, 145) suggested that *ro-ddérlas* 736 was a nonce compound of *dér* ‘tear’ and *lassaid* ‘to light up’ with the meaning to ‘break into tears’. In his review on Carney’s edition Mac Eoin (1967, 226) disagrees with this analysis:

‘A compound verb *der+lassaid* such as Professor Carney proposes here, would be unique in Irish. Moreover the picture of Christ breaking into tears is alien to the uncomplicated eschatology of these poems. The first element of the compound is not *dér* but the intensive prefix *der* or, less likely, the word should be emended to *ro-derglass*. In either case the meaning is ‘shone brightly’.

Stifter, personal comment, suggests *ro-térlas* a passive augmented preterite form of *do·eclainn*, but this is very doubtful.

do·érig ‘to leave, to abandon, to forsake’ S1a (*dí-ess-reg-)

aug pret 3sg *ní-deréacht* (*ni doreracht*) 800, aug pret 3pl *do-réachtat* (*do rerachtat*) 1139.

aug pret 3sg *ní-deréacht* (*ni doreracht*) 800. The *o* in the MS probably a scribal error.

Both forms have prevocalic *ro*.

do·essim ‘to shed, to pour’ S1a (*to-ess-sem-)

aug pret 3sg *do·n-escmat* (*do nescmat*) 683.

Carney analysed this as a form of *do·essuirg* (Carney, 143) and emended it in his edition to *don-escmart* requiring the addition of *r*. The solution suggested by David Stifter requiring no change to the manuscript is that the verb is *do·essim* with the augment *com*. (See also Carney, 143 who also refers to influence of preterite forms of *do·essim*). In eDIL there are two examples of augmented preterites of this verb using the *ro* augment *doresset* (Wb 20d13) and *toresset* (Thes. ii 252.6). If the *ro* were to be placed after the *-ess-* preverb in accordance with McCone’s theory (this would result in a form like *do·ér(a)t*, but a form like this does not seem to be attested. In Blathmac’s example the *com* augment does take this position in the verbal complex. Strictly speaking, the *s-* of the root should be visible after the augment, but *do·es-sem* may have been wrongly analysed as *do·ess-em*, as if the root were *em-*. Another example of this form is MI 103d4 *duescmat*, glossing *confudit* ‘poured’. The meaning ‘to pour’ is more suited to the context here than the meaning ‘to save’. It is referring to the waves of the Jordan baptising Jesus and it is unlikely that the poet was inferring that Jesus needed to be saved.

do·essuirg ‘to save, to rescue’ S1b (*to-ess-org-)

cond 3pl *tesartis* (*tes artis*) 299; fut 3sg *to·esarr* (*tesarr*) 612; aug pret 3sg *to·escmart* 545 (*tescmar*), aug pret 3sg + infix pron Class A 3pl *dos·n-escmart* 377.

Two contracted forms of this verb in the manuscript have been expanded to complete the syllable count.

Augmented preterite 3sg *to·escmart* (*tescmar*) is a contracted form in the manuscript. It is in an independent position and had to be expanded to complete syllable count.

Conditional 3pl *tesartis* 299 is a contracted form in an independent position.

Future 3sg *to-esarr* (*tesarr*). Contracted form in an independent position which has been expanded to complete syllable count. Carney read the manuscript as *tesair*, however, it could just as easily be read as *tesarr*.

do·etarrat ‘to seize, to grasp, to encompass’ S1a (*to-eter-reth-)

past subj 3sg + infix pron Class C 3sg m *condid-tetaised* 59; (aug?) pret 3sg *do·n-etarraith/do·n-etarráith* 420.

Both of these forms could possibly be augmented. This verb does not seem to be affected by syncope but perhaps the underlying forms, especially the behaviour of *eter*, are not correctly understood. If the ‘a’ in the final syllable of *do·n-etarraith* 420 is read as a short vowel this would indicate augmentation since stress on *ro·* causes shortening of the usual preterite *·ráith*.

do·fásaig ‘to announce’ S1a (*to-fo-ad-sech-)

pass pret sg *do·fáisced* (*do faisce*) 93.

do·fét ‘to show, to display’ S1a (*to-féd-)

pres 3sg + infix pron Class A 1pl *ni don-feith* (*doñ fet/t*) 1046, pret 3sg *do·fíed* 69

Do·fíd would be expected according to GOI. See discussion above under *ad:fét* (also Carney 1964, 116). Because of the manuscript’s consistency with these forms they have been retained in the text.

do·fich ‘to avenge, to punish’ S1a (*dí-fich-)

fut 3sg + infix pron Class A 3pl *dos·fé* (*dos fe*) 1027, pass fut sg *do·fiästar* 1032; pret 3sg *to·fich* 253, aug pret 3pl *do·ruíchetar* 520.

Future 3sg + infix pron Class A 3pl *dos·fé* (*dos fe*) 1027. Ml (67c5) has *do·fí*, but *do·fé* could have been analogically created under the influence of the subjunctive. Carney emended to *dos·fí* but the manuscript reading has been retained here. The stressed final vowel is automatically lengthened.

do·focaib See **do·ocaib**

do·foídi ‘to send’ W2b (*to-foíd-)

pass pret sg *do·foíded* 349, aug pret 3sg *do· rroäid* (*dorraoid*) 881, aug pret 3sg + infix pron Class A 1sg *dom·röid* (*dom roidh*) 609, aug pret 3sg + infix pron Class C 3pl *nacha·toroíd* (*nacha tor ÷*) 291.

Augmented preterite 3sg forms MS *dorraoid* 881 and MS *dom roidh* 609 were emended by Carney to *do·rroídi* and *dom·roídi* in order to fulfil the syllable count. Preterite 3sg forms of W2b verbs do not usually have the ending *-i*. This ending is a characteristic of the W2a class. Another solution could be hiatus *öi/oäi*. A comparison with the line, *Ailbe, do-ro<f>oīd Dīa*⁹¹ from *Scéla Mucce Meic Dáthó* (Thurneysen, 1935, §3, l. 23) helps to support this possibility. This line is contained in a heptasyllabic section and includes the augmented preterite 3sg of *do·foídi*. In order to fulfill the requirements of the metre the words *do-ro<f>oīd* and *Dīa* must both contain hiatus. The variants found in the different manuscripts of *Scéla Mucce Meic Dáthó* are *doroaidh, doroid, doraid* (Thurneysen 1935, 4, n.23) are very similar to the forms in the Blathmac manuscript, *dorraoid* 881. Twice in Blathmac, in lines where augmented preterite forms of *do·foídi* (881 & 609) occur, some tweaking is needed to reach the syllabic count. This underpins the decision to emend to hiatus. There is also *nacha·toroíd?* (*nacha tor ÷*) in 291 which does not need hiatus to satisfy the syllable requirement. However, this form is not certain, and in fact the entire stanza may be corrupt. Mac Eoin (1967, 225) in

⁹¹ Coincidentally *Dīa* also has hiatus in l. 338 of Blathmac’s poems.

his review of Carney's edition suggests that this *nacha tor* ð could be the prototonic 3sg preterite of *do-reith* 'to traverse'.

do·fortai 'to pour' W2b (*de-fort-)

pass aug pret sg *do·rórtad* 223.

do·foscarta 'to remove' W1 (*dí-uss-scart-)

pret 3sg *do·foscart* 859.

do·fúarat 'to remain' S1a (*dí-uss-ret-)

pret 3pl *las·ndúarthatar* 135.

do·fuissim 'to create, to bring forth, to beget' S1 (*to-uss-sem-)

aug pret 2sg infix pron Class A 3sg m *do·forsat* 14, aug pret 3sg *do·rósat* 588, aug pret 3sg *do·forsat* 807, pass aug pret pl *trisa·torsata* 264, pass aug pret pl *do·forsata* 784.

Only augmented preterite forms of this verb occur in these poems and in eDIL. This is appropriate given the connotations suggested by a verb expressing birth and creation. The action is resultative.

Notice the difference in position of the *ro* in *do·rósat* 588. Alliteration may be a consideration but *do·forsat* would be expected. St Gall also shows the same variation in the position of *ro* in close proximity to each other, *do·forsat* (Sg. 31b5) and *dorōsat* (Sg. 31b2) (eDIL s.v. do-fuissim).

do·futhracair 'to desire, to wish' W1 (*dí-fo-tri-acc-)

pret 1sg *do·futhracar* 538.

do·gair 'to call' S2 (*to-gar-)

pres 1sg + infix pron Class A 2sg *do·gaur* 573.

Ideally a palatalised stem final consonant giving a form *dot·gairiu* is expected but the manuscript is unambiguous. Similar unpalatalised forms are found elsewhere: In *Cáin Domnaig*, present 1 sg of *ar·gair* is *aragur* (O’Keeffe, 1905, 200 § 17); another compound of *gairid*, *ad·gair* has present 1sg *ad·gaur*, (Thes ii 228.30) (eDIL s.v. ad-gair); *for·congair* has present 1sg *forcongur* (Wb 19d25) (eDIL s.v. for-congair). It would appear that the influence of S1-class caused confusion between the two paradigms.

do·gní ‘to do, to make’ H2 (*de-gni-)

pres 3sg *do·gní* 820, 905; past subj 3sg *do·gneth* (*dognedh*) 445; pret 3sg *do·géni* 281, (*do gheine*) 274, aug pret 3sg *do·rigni* 465, aug pret 3sg +infix pron Class C 3 pl *conda·dergéni* 383, pass aug pret sg *do·rónad* 193, pass aug pret sg *nícon·dernad* 493, pass pret sg *do·gníth* 186, (*do·gnithe*) 190, *do·ngníth* 873.

The analogical change of *ro* to *ri* took place very early in the augmented preterite of this verb since there is no sign of *o* in even the earliest examples.

do·goa ‘to choose, to select’ H3 (*to-gu-)

pret 3sg *do·ngegai* 387, aug pret 3sg *do·roígu* (*do roighiu*) 750.

Carney (1964, 131) calls preterite 3sg *do·ngegai* 387 ‘a genuine, though perhaps secondary, O.I. form’. There are only augmented examples of this verb found elsewhere and these comply with the augmented form found here *do·roígu* 750, so perhaps the unaugmented form should be *do·gegu*. The compound *asa·gú(sí)* also has the unaugmented *atagegai* (eDIL s.v. asa-gú(sí)).

do·icc ‘to come’ S1a (*to-icc-)

pret 3sg *ní·tánaic* (*tainic*)711, *tánaic* (*tainic*) 853, (*tanuic*) 865, *do·n·ánaic* (*don anaic*) 871; pres subj 2pl *tísid* (*tisidh*) 56; cond 3sg *do·n·icfed* (*do nicfedh*) 401.

Preterite 3sg *tánaic* 853 & 865 are contracted forms used in independent positions.

Present subjunctive 2pl *tísid* (*tisidh*) 56 is a contracted form used in independent position.

The nasalisation in preterite 3sg *do-n-ánaic* (*don anaic*) 871 is possibly triggered by *a meinci* in the second line, ‘.the frequency with which he came to his apostles...’. . (Liam Breatnach personal comment).

do·immoirg ‘to press, to compress, to gather’ S1b (*to-imb-org-)

fut pass pl *timartar* 1137.

The future passive pl *timartar* is an example of a contracted form used in an independent position.

do·imthiret ‘to administer, to serve’ S1a (*to-imb-di-reth-)

pres 3sg *do-imthiret* 788.

do·inchosaig ‘to teach’ S1a (*to-ind-com-sech-)

pret 3sg + infix pron Class A 3pl *tos-n-inchoisecht* 345 (*tos nincoisect*).

This is a rare innovative form. Augmented preterite forms are found with suffixless preterite endings (eDIL s.v. do·inchoisc): augmented preterite 3sg *dorinchoisc* (LU 5043 = TBC² 554); *do-s-rinchoisc* (LL 289a17); *darrecoisc* (TBC 1103). There seems to be much confusion over the treatment of this verb. Blathmac seems to have treated it as a *t*-preterite analogous perhaps with verbs like *aigid* and *saigid*. For this reason it has been set up here as *do·inchosaig*. This may be an example of the spread of the *t*-preterite at the expense of the suffixless preterite.

do·indnaig ‘to give, to bestow, to grant, to hand over’ S1a (*to-inde-aneg-)

pret 3sg *tindnacht* (*tidhnacht*) 357, pass pret sg *tindnacht* (*tidhnacht*) 351, aug pret 3sg *tecomnacht* (*tecomhnacht*) 421, pass aug pret sg *do-rindnacht* (*do ridnacht*) 492, pass aug pret sg *dod-rindnacht* (*do tecomhnacht*) 425.

Augmented preterite 3sg *tecomnacht* 421 is a contracted form used in independent position.

Passive preterite sg *tindnacht* 357 is a contracted form used in independent position.

The passive augmented preterite sg *do tecomhnacht* 425 was emended by Carney to *dod-rindnacht* and this has been retained. The line as it appears in the MS. *ce do tecomhnacht recht doib* needs emendation. The final word needs to be changed to *doäib* because *rinn ardrinn* rhyme is needed with *sáebgoäib* increasing the syllable count. Carney then emended MS *do tecomhnacht* to *dod-rindnacht* to reduce the number of syllables. It is evident that the poet uses both *com* and *ro* in augmented forms of this verb and Carney (1964, 133) was of the opinion that the scribal change was made because of the influence of the nearby *tecomnacht* 421. Stifter (2015, 92) suggests that the poet's intention was to echo 351 *ba doib tindnacht in recht* changing the order of the words and only introducing an augment to match the tense of the lines surrounding 421, but violating the syllable count of the line in this way. This variation in choice of augment is also found in the Würzburg glosses, *doécomnacht* (Wb 14c33) and *dorrindnacht* (Wb 20d15).

This verb only occurs in the first poem between stanzas 88 and 124 and only within the framework of the history of the relationship between God and the Jews.

do·léici 'to release, to let go' W2a (*to-léc-)

pass pret pl *do-lléicthea* (*dolleicte*) 319.

do·lugai 'to forgive' W2b (*dí-log-)

past subj 3sg *di·loged* (*di logedh*) 448.

It is unusual that the preverb *di* appears in a deuterotonic form. Perhaps some kind of infix has been miscopied. The preposition *do* in conjunction with *do·lugai* is the usual way to denote the object of the forgiveness.

do·midethar ‘to measure, to weigh, to estimate’ S2 (*to-med-)

pres sg *do·midethar* (*do midhethar*) 765.

do·nessa ‘to trample on, to crush, to walk on’ W1 (*to-ni-sta)

pres 3sg *ní·tuinsea* 739.

do·nig ‘to wash’ S1a (*dí-nig-)

pres 3sg *do·nnig* (*don nigh*) 816.

do·ocaib ‘to raise’ S2 (*to-(ro)-uss-gab-)

cond 3sg *do·furgébad* (*do fuirgebhadh*) 919; past subj 3sg *do·furgabad* (*do fuargabadh*) 127; pres 3sg *túargaib* 909.

pres 3sg *túargaib* contracted form in independent position.

This headword is uncertain. The headword in eDIL is *do·fócaib*. It picked up an unetymological *f* and the *ó* probably by analogy (See GOI 341 & 526). It is possible that the verb did not contain the preverb *fo* originally. *Fo* + *uss* generally become *fó* and *fúa* and *ro* + *uss* generally becomes *ró*. Schumacher (2004, 319) identifies a possible *to-airi-uss-gab- *do·furgaib/do·aurgaib* of which *do fuirgebhadh* 919 may be a form. There is a lot of confusion between these forms which would need a thorough investigation of compounds of *gaibid* to unravel.

do·oirg ‘to clap, to beat’ S1b (*to-org-)

aug pres subj 1 sg *co·tochmurr* (*cotochmui(r)r*) 5.

Ir and *rr* can often be mistaken for each other in the manuscript. See also *to-esarr* 612, fut 3sg of *do-essuirg*.

do·rig ‘to strip, to lay bare’ S1a (*dí-rig-)

pret 3pl *do-rergatar* 214.

do·rochoíni ‘to despair’ W2a (*de-ro-coín)

pret 3sg *do-rrochúini* (*dorrochunnai*) 449.

The *rr* of the manuscript may indicate that this form is augmented.

do·roich ‘to reach’ S2 (*to-ro-saig-)

pret 3sg *do-roächt* (*do roach*) 418.

The root *sag-* has the only reduplicated t-preterite in the entire language.

do·soí ‘to turn, to change into (with in)’ H3 (*to-soí-)

pass aug pret sg *do-roäd* 812.

This form is not in eDIL.

do·tét ‘to come’ S1a (*to-tég-, *to-reg-, *to-lud-, *to-di-com-fád-)

impv 2sg *tair* 1, 596; aug pres subj 2sg *do-dichis-siu* 591; cond 3sg *ndo-regad* (*do raghadh*) 35, cond 3pl *do-regtis* (*do raghdís*) 583; pret 3sg *do-luid* 219, pret 3sg *fors-tulaid* (*fors tulaidh*) 441, pret 3sg *mad-tulaid* (*mad tulaidh*) 601, 813, pret 3pl *do-llotar* (*dollodar*) 317, aug pret 3sg *ní-tuidchid* (*ni thuidchidh*) 19, *do-dechuid* (*do dechaidh*) 144, 366, 695, 848, 850, (*do deochaidh*) 188, 659.

do·tluichethar ‘to ask, to beseech, to desire, to crave’ W2b (*to-tluch-)

imperf 3sg *ní-tothluiged* (*ni thothluigedh*) 156, pret 3sg *to-tluichestar* (*tothluichiostair*) 862.

do·tuit ‘to fall’ S2 (*to-tud-, *to-cer-)

aug pret 3sg *nád·torchair* (*na torchair*) 269, aug pret 3sg *lasa·torchair* (*las a ttorchair*) 836; fut 3pl *do·tóetsat* (*do thaotsat*) 948.

ernaid ‘to bestow’ S3a

aug pret 3sg *ro·hír* 537, 771, aug pret 3sg + infix pron Class A 3pl *ros·n-ír* 381, aug pret 3sg + infix pron Class C 3pl *roda·hír* 415, pass aug pret sg + infix pron Class A 2sg *rot·rath* 38.

Unaugmented forms of the preterite are not attested. Some verbs are inherently perfective, and *ernaid* may be one. Only preterite forms of *ernaid* occur in these poems. The bestowal by God of gifts is completed and the result has significance in the present. Therefore resultative *ro* may be almost obligatory when the past of this verb is used.

etar·certa ‘to interpret, to explain’ W1 (*eter-cert-)

imperf 3sg *etar·chertath* (*eitir chertath*) 352.

etar·scara ‘to separate’ W1 (*eter-scar-)

pass fut sg *etar·scarfaider* 1055.

A mix of *é*- and *f*-futures are found in *scaraid* and its compounds. The future forms of *scaraid* in lines 1061 and 1067 both have *f*-futures. See *scaraid* below. Thurneysen (GOI 404) lists *scaraid* and its compounds in his section on the *é*-future since *con·scara* and *etir·scara* have *é*-futures, in spite of the fact that he cites *f*-future form *·scairiub* (MI 43a23). *Etarscarfas* with an *f*-future also occurs in *Cáin Domnaig* (O’Keeffe 1905, 200) within the same context as Blathmac’s, the separation of the sheep from the goats the Gospel of Matthew (25:32-33). McCone (1997, 221) says the 1sg relative *f*-future *no·scairiub* (MI 43a23) ‘might be the innovatory form in this old primary verb’. Other compounds have an *é*-future in; *eter·scértar* (Wb 8b3), *do-n-*

scera (LL 288b42), *conscera* (MI 56d6). There is crossover between both paradigms even within Milan.

feraid ‘to pour’ W1

pres 3sg *feraid* 651, aug pres subj 1pl *con-roírem* 575, aug pres subj 1pl *con-roírem* 594, pret 2sg *fersai* (*fersui*) 85, pret 3sg *ferais* (*ferius*) 57, 994, pret 3pl *fersait* (*fersat*) 407, aug pret 3sg *ní-rúar* (*ni conruair*) 119, aug pret 3sg *ro·fer* 667, (*ro fher*) 682, (*ro fes*)733, aug pret 3pl *ro·fersat* 410.

Palatalisation in the MS (*ni conruair*) is possibly caused by influence of suffixless preterite. Since hiatus was lost in later Irish the presence of *ní con* in the manuscript could be explained as a scribal alteration from *ní nícon* to rectify a perceived shortfall in the syllable count. *Con* has been removed and hiatus retained. See also *fo·fera* which has hiatus forms of augmented preterites.

fiugraid ‘to prefigure, to pretoken’ W1

aug pret 3pl *ro·figarsat* 390.

fo·acaib ‘to leave’ S2 (*fo-ad-gab-)

pres 3sg + infix pron Class A 3pl *nís·fácaib* 648.

fo·ben ‘to destroy, to impair, to invalidate’ S3a (*fo-bi-)

aug pret 3sg *nícon·fóchmai* (*ni con fochmuith*) 8, *ní·fóchmai* 656.

fo·ceird ‘to put, to place’ S1a (*fo·cerd-, *ro-lá-, *cor-)

pres 3sg *fo·cheird* (*fo cerd*) 912; aug past subj 3sg *arná·rolath* 327; pass pret sg *fo·cres* (*fo creas*) 207, 215, pass pret pl *fo·cresa* 191, aug pret 3sg *ru·llá* 440, 706, aug pret 3sg *ro·lá* 701, pass aug pret sg *nícon·ralad* (*ni con ralaidh*) 499.

fo·coislea ‘to carry off, to take away’ W1 (*fo-com-sel-)

aug pret 3sg *fo-rochsal* (*for ocsal*) 831.

fo·dáili ‘to distribute’ W2a (*fo-dál-)

pret 3sg *fo-ndáili* (*fondaile*) 479.

fo·eim ‘to accept, to receive, to agree’ S1a (*fo-em-)

pret 3sg *nád·fóet* 995.

fo·fera ‘to cause’ W1 (*fo-fir-)

aug pret 3sg *fo-rruär* (*forruair*) 869, aug pret 3sg + infix pron Class C 1pl
fodon·ruär (*fo don ruair*) 628.

Palatalisation of the ending in the MS possibly caused by influence from suffixless preterite. In Old Irish confusion between the non-palatalised ending of the verbal noun and the palatalised ending of the 3sg preterite conjunct ending has been observed. In Middle Irish the tendency to palatalise the 3sg preterite conjunct ending continues and there are examples of verbs within the same text with both palatalised and non-palatalised endings. For more detail see SNG 300 §12.33. Both examples here display hiatus.

fo·gaib ‘to find, to get’ S2 (*fo-gab-, *fuar-)

pres subj 2pl + infix pron Class C 3sg m *ind·fogbaid* 54; pret 3pl *fúaratar* 61,
pret 3sg *nícon·fúair* (*ní con fuarathar*) 25.

The presence of *o* in *·fogbaid* instead of the usual *·fagbaid* is evidence of a conservative prototonic supporting the argument for the old age of the text. It is more usual to find *a* in stressed position in prototonic forms. There is a similar example of this in *do·beir*, *dia·tobrath* 863.

l 25 *ní con fuarathar*, the noun *athar* ‘father’ has been appended by the scribe to the verb in the manuscript.

fo·gleinn ‘to gather, to learn’ S1a (*fo-glenn-)

pass pres sg *ó·foglannar* (*obfoglannar*) 690.

fo·loing ‘to support’ S1c (*fo-lung-)

aug pret 3sg *fo·rroelangair* (*forraolangair*) 262.

Perhaps this is *for·roelangair*. The meaning is not quite clear here. It is unusual that *ro* is the augment in this deponent form. eDIL refers to deponent forms with *ro* as spurious forms (eDIL s.v. fo-loing) . Other forms attested in eDIL have *com* as the augment with *e* as the reduplicating vowel. If this were changed to *fo·cóemallaig* it would result in the same number of syllables, however it would be a big modification from the manuscript. Here the reduplicating vowel is *o* in the manuscript. Very analogical progressive form.

fo·lugai ‘to cover, to hide, to conceal’ W2b (*fo-log-)

pres 3sg *fo·lugai* (*fo luige*) 516.

fo·ocair ‘to proclaim, to announce, to make known’ S2 (*fo-uss-gar)

past passive participle *fócarthae* 92.

fo·reith ‘to aid, to help’ S1a (*fo-reth-)

aug pret 3sg *fu·rroraith* 379.

Stress on *ro·* has shortened the usual preterite *·ráith*.

fo·rumai ‘to confer, to impose, to fall upon’ W2b (*fo-rum-)

aug pret 3sg + infix pron Class A 3sg m *fa·rruirim* 883.

The meaning is that of (d) in eDIL (eDIL s.v. fo-ruimi, -fuirmi). However, in that meaning the verb usually construes reflexively, i.e. it takes a pronoun. Therefore it has been emended to *fa·rruirim* “he (= the Holy Spirit) alighted (himself) on them”, with a masculine infixed pronoun.

For detailed information on the underlying preform of this verb c.f. Rix 2001, 252.

fo·tá ‘is beneath, under’ H1 (*fo-tá-)

pret 3sg *fo·boí* 318.

foídid ‘to send’ W2b

fut 3sg *foídfid* 1057, fut 3sg + suffixed pronoun 3pl *foídfidius* 1135, pass fut sg *foídfider* 1072.

follnathir ‘to rule’ W1

pres 3sg rel *follnas* 554, pres 3sg rel *fallnathar* 798.

An example of deponent and active forms within the same text apparently for metrical reasons. Joseph (1982, 48) suggests that **falnathir* lies behind *follnathir*. He also states here that Thurneysen thought that *follnathir* was a denominative to *follán* ‘sound, hale, robust’, however, Joseph disagrees but acknowledges that it was influenced by *follán*. McCone (1991, 15) agrees with Joseph and in consideration of the possibility that the version found here is a witness to this older form it has been retained here.

for·beir ‘to grow, to increase’ S1a (*for-ber-)

imperf 3pl *for·beirtis* 128.

for·cain ‘to teach’ S1b (*for-can-)

aug pret 3sg *for·roíchan* (*for ro chan*) 159, (*for roichan*) 799.

for·cumaing ‘to be created, to happen’ S1a (*for-com-icc-)

pret 3sg *for·comnocair* 173, pret 3sg *for·cóemnacair* (*for caomhnagair*) 638, pret 3sg *for·comnaic* 641.

Semi-deponent verb. Deponent in preterite. Three variants of preterite 3sg here, all of which could be augmented. The one with the diphthong, *for·cóemnacair* (*for caomhnagair*) 638 is likely to be a younger form. This could be emended to *for·connocair* since it could be a scribal error. Thurneysen (GOI 425) proposes that the preverb *com* in this position sometimes becomes *cóem-* analogous with a *ro* becoming *róe/rói* in the case of a reduplicated preterite where the reduplicator is lost.

For·connaic 641 looks like present tense though content seems to need preterite. It could be analogous with the suppletive preterites of *do·icc* and *ro·icc* and used here for metrical reasons.

for·fen ‘to complete, to finish, to bring to an end’ S3a (*for-fi-)

pass aug pret sg *for·cúad* (*ofar cuadh*) 194.

Hiatus could be expected in this form however, a syllable would need to be removed in the line to allow for this *ó for·cúad a ergabál*. The possessive could be removed to allow for the hiatus. Theoretically the possessive could have been introduced by a later scribe to rectify the perceived necessity for another syllable.

for·gaib ‘to seize, to attack, to thrust, to pierce’ S2 (*for-gab-)

pret 3sg +infix pron Class C 1pl *condon·forgiaib* 663, pass aug pret sg *fo·rorcbath* 221.

Pret 3sg +infix pron Class C 1pl *condon·forgiaib* is another example of a palatalised 3sg pret of a compound of *gaibid*. See discussion under *ar·rócaib*.

Pass aug pret sg *fo·rorcbath* occurs in the context of Christ’s wounding with a spear by Longinus. The previous stanza describes Longinus approaching Christ with a spear and the verb describes the action performed on Christ causing his blood to flow onto the ground. Piercing or wounding would seem appropriate. Carney (1964, 123) initially took this verb to be a preterite of

uninstanced *fo-ocaib* ‘to pierce’. According to Gearóid Mac Eoin (1967, 225) Carney subsequently changed his mind and gave this explanation to a group of students at a seminar in DIAS.

‘Professor Carney’s suggestion that *furcobath* may be from ‘an uninstanced *fo-ocaib* (*fo-uss-gaib*) meaning “pierces” ’ can hardly be right. The meaning ‘pierces’ fits the context but the verb *fo-ocaib*, if it exists, must mean ‘raises’ or the like. (The two examples of this verb cited in RIADict. s.v. with the meaning ‘raises’ are extremely doubtful.) Here Professor Carney has changed his opinion since he read this poem with a group of students at the Dublin Institute for Advanced Studies in 1957. He then explained this verb as a compound of *benaid* and I still think that the solution is to be found in this direction. A compound **fo-oc-ben* is not instanced but would give the required form’ (Mac Eoin 1967, 225).

However, GOI §848 states that the preverb *oc-* only occurs in composition with the substantive verb. Liam Breatnach proposes that MS *furocbath* is taken as an error and be emended to *fo-rorc bath*, the augmented passive preterite of *for-gaib* ‘to attack, to thrust, to pierce with some pointed weapon’ (meaning (b) eDIL s.v. *for-gaib*). The meaning is perfect for this context. When stressed *ro* is added to the preverb *for*, this is sometimes treated as if it consisted of *fo+r*, infix pronouns and the stressed *ro* being inserted before the *-r* (see GOI §529).

for·tá ‘to be incumbent on’ H1 (*for-tá-)

pres 3sg + infix pron Class B 3pl *forda·tá* (*forta ta*) 532.

fris·accai ‘to look forward to, to hope’ H2 (*frith-ad-ci-)

3pl *friss·acat* 924.

fris·ocaib ‘to rise, to ascend’ S2 (*frith-uss-gab-)

aug pret 3sg *fris·rócaib* (*fris ro coib*) 877.

See discussion under *ar·rócaib*.

gaibid ‘to take’ S2

imperf 3sg *nícon·gaibed* (*no con gaibedh*) 155; fut 3sg + infix pron Class C 3sg n *nod·géba* 561, fut rel 3sg *gébas* 571, 1034; cond 3pl *gébtas* 293; pret 3sg *gabais* 109, 347, pass pret sg *gabthae* (*gaibhtiu*) 205; aug pret 3sg *ro·ggab* 749, aug pret 3sg *ro·gab* 895.

No dummy particle with conditional 3pl *gébtas*

Gaibhtiu 205 in the manuscript must be a scribal hypercorrection. The context requires a preterite passive. This is never palatalised. The ending also cannot be right here and it has been emended to *gabthae*.

gainithir ‘to be born’ S2

fut 3sg *nícon·gignethar* (*ni congigneathar*) 20, fut 3sg *génathar* 1036, pret 3sg *mo·génair* 637, pret 3sg *i·ngénair* 52, aug pret 3sg *ro·génair* 37.

MS genathar 1036 formally looks like the present subjunctive passive relative form of *gainithir*. That does not suit the context which calls for a future relative form which ideally should be *gignethar*. The context is the slaying of Antichrist, who was conceived by a great sin, by Michael the Archangel. ‘The *é*-future was prone to spread beyond its original range both during and particularly after the Old Irish period. Thus one finds forms like *gén-* in place of the older *gign-*’ (McCone 1997, 48). Since the *gign-* form does occur in the first poem it is interesting that we get this alternative form also. It is very common throughout the poems that newer and older forms of the same verb appear. There is no difference between the number of syllables in *gignithir* and *génathar* meaning there was no metrical reason to introduce an innovative form.

gataid ‘to take away, to remove’ W1

pret 3pl *gatsait* 213.

goistigidir ‘to put a noose around’ W2b

pass aug pret sg *ro·ngoistiged* 442.

gortaigidir ‘to hunger’ W2b

aug pret 1sg *rogortaigsur* (*rō gort̄sur*) 1098.

This verb in the meaning ‘to hunger’ is only attested in Blathmac. Although the line is incomplete the context in which it occurs clearly means ‘when I was hungry’. This section is a paraphrase of the Gospel of Matthew’s judgment dialogue ‘For I was hungry and you gave Me no food, I was thirsty and you gave Me no drink’ (Matthew 25:42).

íarmi·foích ‘to enquire about, to ask about’ S1a (*íarmi-fo-sag-)

pret 3pl *iarmi·foächtat* (*iarmi·foacht*) 51.

This occurs as *iarmi·foacht* in the MS. leaving the line a syllable short. Carney’s solution to increase syllable count was to insert *cía* after the verb. Another possibility would be *iarmi·fo(a)chtatar* without hiatus but this would not conform to the most frequently found 3pl *t*-preterite endings found in the text.

ibid ‘to drink’ S1a

pres 3sg rel *ibes* (*ibis*) 823.

íccaid ‘to cure, to heal’ W1

imperf 3sg *no·ógícad* 112, aug imperf 3sg *nádcon·rícad* 150, aug pret 3sg *ro·n·ícc* 230, aug pret 3sg *ro·hícc* 543.

imperf 3sg *no·ógícad* – compound *ógiccaid* ‘to completely heal’ is an example of a rare compound of a verb and an adjective.

imm·bruí ‘to utterly crush’ H3 (*imm-brus-)

fut 3sg *imm·bruífea* (*imbruifi*) 942.

imm·cloí ‘to change, to turn about’ H2 (*imm-cloí-)

aug past subj 3pl *imro·cloítis* 259.

imm·rádai ‘to mention, to think about’ W2a (*imm-rád-)

pres 1pl rel *ima·rádam* 917; aug pret 1pl rel *imma·rordaisem* (*imrorduidsem*) 306.

imm·ricc ‘to happen, to befall’ S1a (*imm-ro-icc-)

pres 3sg rel + infix pron Class A 1pl *imman·ric* 809.

imm·slig ‘to cut down, to slay’ S1a (*imm-slig-)

pret 3sg *im·selaig* 359.

imm·tá ‘to be about, to be around’ H1 (*imm-tá-)

pres 2sg + infix pron Class A 3sg *ima·taí* (*imtai*) 653.

The line was a syllable short but this is remedied by the insertion of a Class A 3sg masculine infix. This was Carney’s emendation and has been retained. As Romanas Bulatovas pointed out (personal comment), this verb also can be used with the meaning ‘is so’. This interpretation ‘you were so’ is apt within the context of the poet discussing Mary’s virginity, but it does not solve the shortfall in syllables.

imm·tét ‘goes around, goes about, travels, sets forth, comes, goes’ S1a (*imm-tég-)

imperf 3sg *im·téged* 117.

in·gnin ‘to recognise, to know, to understand’ S3b (*in-gni-)

pret 1sg *nád·n·ingén* 613.

The context could support an augmented form but since compounds of *·gnin* are never obviously augmented it is difficult to be certain.

in·midethar ‘to strive for’ S2 (*inde-med-)

aug pret 3sg *inn·ruimidir* (*in druimidhir*) 434.

is ‘to be, copula’

pres 2sg *at* 607, *it* 643; pres 3sg *is* (*as*) 143, 230, 398, 403, 406, 442, 467, 474, 505, 600, 600, 642, 657, 661, 689, 691, 693, 701, 746, 747, 753, 757, 761, 762, 763, 764, 765, 767, 769, 770, 773, 774, 775, 777, 780, 781, 781, 784, 786, 786, 788, 791, 791, 791, 793, 805, 807, 809, 811 813, 815, 824, 825, 827, 829, 829, 831, 833, 835, 837, 838, 840, 841, 843, 844, 844, 845, 849, 859, 891, 898, 899, 907, 908, 909, 911, 913, 915, 917, 921, 923, 925, 929, 953, 957, 1026, 1031, 1033, 1043, 1053, 1065, 1074, 1085, 1090, *ní* 371, 633, 645, 719, 745, 842, 846, 885, 1125, *conid* 671, 1121, *nád* 374, 805, 827, 1035 *ciaso* 927, pres 3sg rel *as* 381, 430, 484, 577, 773, *as* (not in MS) , 1049, *asa* (*isa*) 763, 777, pres 3pl *it* 776, 1074 *diandat* 635, *nídat* 1024.

pres subj 1sg *comba* 553, pres subj 2sg *ba* 611, pres subj 3sg *ba* 160, 436, 445, 557, *níbu* 804, *ceb* 1123, *ced* 803, *cid* 303, 455, 916, *cith* 531, *ma tú* 575, *manib* 673, *níb* 564, *rob* 563; pres sub 3sg rel *bas* 578, 1052.

fut 3sg *beth* 947, 949, 951, 962, 759, 968, 969, 969, *bid* 540 (*bidh*), 620, 634, 945, 965, 971, 973, *bith* 794, 944, 1039, *níbu* 950, *níba* 975, 975, 1065, *níba* 822.

impv 3sg *bad* 617, *bed* 619.

past 1sg 1101 *bása roba* 1105 1109; past 2sg *ba* 646; past 3sg *ba* 11, 41, 47, 67, 77, 88, 102, 110, 110, 114, 114, 115, 118, 121, 134, 139, 165, 185, 200, 201, 207, 212, 214, 229, 245, 257, 285, 287, 305, 305, 313, 320, 329, 337, 341, 347, 351, 353, 355, 357, 367, 373, 378, 385, 392, 394, 396, 407, 411, 412, 427, 431, 437, 458, 461, 485, 487, 491, 491, 517, 523, 524, 525, 601,

603, 625, 629, 665, 665, 666, 737, 865, 878, 997, 999; *mba* 598; *combu* 218, 254; *diambu* 107; *nádbu* 97, 235, 893; *níbu* 60, 101, 176, 208, 320, 387, 391, 447, 857, *níb* 935, 1107; past 3sg relative *ba* 4, 4, 28, 28, 68, 68, 99, 106, 282, 350, 389, 478, 523, 675, 709, 979, 985; aug past 3sg *robo* 265, *robu* 692, 697, 970; past 3pl *batar* 65, 161, 333, 423, 883; past 3pl relative 166 *batar*, ‘*námtar* 459.

Past subj 1sg *cebin* 1123 (*ceb inlob̥*), past subj 3sg *bad* (*badh*) 123, *bath* (*bat*) 124; *bath* 263, *bed* (*bedh*) 371, 720; *diambath* (*diambat*) 125; *nambath* (*nambat*) 275, *sechibath* (*secibat*) 123, past subj 2pl *diamthae* 1131.

diamthae 1131. This is on the damaged page 143 of the manuscript. The whole line is difficult to translate and there is no context to help because the lines both before and after it are non-existent. Liam Breatnach suggested the past subj 2pl of the copula and this has been adopted here.

Carney normalised the future and past subjunctive forms, however they are retained here for comparison with other texts in the event that more parallels can be found. It is possible that there was more variety in forms than previously accepted.

ítaigidir ‘to thirst’ W2b

aug pret 1sg *ron-ítaig†su†* [...] (*ron iotaig†su†*) 1102.

If *ítaigidir* is correct, it is only attested in Blathmac. The context here requires something like ‘when I was thirsty’ or ‘when I had thirsted’ but the ending is problematic. It would seem logical that a counterpart to the previous stanza’s *ro-ngortaigsur* (*rō gort̃sur*)¹⁰⁹⁸, the augmented preterite 1sg of deponent verb *gortaigidir* ‘to hunger’, would be found here. This would suggest a verb which means ‘to thirst’. The ending is very difficult to read but it could be *-su*. If this is the case then this ending looks like an active absolute *s*-preterite 1sg *-su/siu*. If this is a deponent verb an ending *-siur* (**ítaigsiur*) would be expected. Potentially the augment *ro·* is present in the

manuscript which would impose a conjunct ending *-ius*. This word is at the end of the second line of the stanza in rhyming position. There is a possibility that the previous line ends in *lu(s)* which could provide some certainty as to rhyme, but this is far from clear. A definite rhyme would be needed to determine what this ending is. Due to the staining on this part of the manuscript there is even a possibility that the ending could be *-in*. All that we can be certain is that some form of a verb meaning ‘to thirst’ is the solution.

lasaid ‘to light up, to blaze’ W1

fut 3sg *lasfaid (lasfoidh)* 943.

Ro-ddérlas 736. Carney (1964, 145) suggested that this was a nonce compound of *dér* ‘tear’ and *lasaid* ‘to light up’ with the meaning to ‘break into tears’. Mac Eoin (1967, 226):

‘A compound verb *der+lassaid* such as Professor Carney proposes here, would be unique in Irish. Moreover the picture of Christ breaking into tears is alien to the uncomplicated eschatology of these poems. The first element of the compound is not *dér* but the intensive prefix *der* or, less likely, the word should be emended to *ro-derglass*. In either case the meaning is ‘shone brightly’.

Stifter, personal comment, suggests *ro-térlas* an augmented passive preterite form of *do-eclairn* however the form is not entirely satisfactory due to presence of two *rs*.

láthraid ‘to arrange’ W1

pres subj 2sg *no-láthrae (laithre)* 185; pret 3pl *látharsait (latairsiot)* 233, pass aug pret sg *ro-láthrath (ro laitreth)* 23.

Ce no-láithre/láthre ‘although you would explain it’ see Stifter 2015, 93.

All of the MS forms look like W2, however in the glosses and other early texts *láthraid* is a W1 verb which is one reason why the occurrences have been emended to unpalatalised forms here. An additional argument for unpalatalised forms is that l 185 requires a rhyme with *fírmáthrae (firmathre io,m noun)*. However, an argument can also be made for a palatalised cluster

-thr-. The rhyme *máthre:bráthre* in Fel Epil 474-6 (genitive plural) seems to point to a palatalised cluster.

léicid ‘to leave’ W2a

cond 3sg *nád-léicfed* (*nat leighfedh*) 880; aug pret 2sg + infix pron Class A 1sg *rom-léicis* 239, aug pret 3pl *cenid-relcset* (*cenid relcid*) 509, pass aug pret sg *nícon-reilced* 504.

cenid-relcset (*cenid relcid*) 509, the scribe was probably influenced by the earlier *nícon-reilced* however augmented preterite 3pl makes sense in this context.

lethaid ‘to spread out, to extend’ W1

pret 3sg *nád-leth* 495.

loscaid ‘to burn’ W2b

pret 3sg + infix pron Class C 3sg n *nachad-loisc* 270.

luithir ‘to move’ H3

pres 3sg rel *luäthar* 770, past subj 3pl + infix pron Class C 3pl negative relative *nacha-rultis* (*nacha rulaittis*) 323.

past subj 3pl *nacha-rultis* 323 (see & Stifter 2015, 100). Carney proposed that this was the 3pl impf of *fo-ceird* which both Mac Eoin and Stifter have dismissed as incorrect. MacEoin (1967, 225) says that it:

‘is the 3pl past subj of *luid* ‘moves’ with the *ro* of possibility and that the pronoun in *nacha* is reflexive. Translate: ‘so that their enemies would not be able to move because of it’.

Stifter (2015, 87) takes the verb as a form of *luithir* since the raising of *ro-* to *ru-* can only be accounted for if the verb is taken as a form of *luithir*. He also refers to the deviation from the expected prepositional relative clause

lasnacha·rultis námaid to one with a stranded preposition *nacha·rultis námaid* *lais*. (see also *con-boing* above & notes on stanza 261 in chapter 4).

This verb occurs in Blathmac's interpretation of a passage from the *Book of Exodus*⁹² but as is often the case his rendering of the episode is useful for general content only.

maidid 'to break, to defeat, to shatter' S2

aug pret 3pl *ro-memdatar* 248, aug pres subj 3sg *ru-má* 1041, fut 3sg *memais* 963, 1045.

maraid 'to live, to endure, to last' S1b

pres 3sg *céin-mair* 81 (*cein moir*), 533 (*cen mhoir*), 535, 725 (*ceinmoir*), 1051 (*cein moir*), pres 3sg *canais-moir* 133, pres 3sg *céin-do-mair* 825.

The adjective *cían* 'long, enduring' is found in a variety of adverbial phrases. Blathmac uses it seven times with the verb *maraid*; a translation of 'happy' or 'fortunate' is appropriate in these cases. The dative sg feminine form of *cían* has been fossilised and functions as a preverb. The first element in 133 *canais-moir* may be a variation. Carney (1964, 120) suggests a shortened form of *cían* with a 3pl. infixed pronominal element. The syllable is needed in any event for the metre. The *do* element in *céin-do-mair* 825 is possibly a 2sg possessive pronoun. The poet is addressing Mary and it would be appropriate to translate it as 'happy for you' (see Carney 1964, 147).

mescaid 'to mix' W1

aug pret 3sg *ro-mesc* 483.

⁹² *Dominus autem praecedebat eos ad ostendendam viam per diem in columna nubis et per noctem in columna ignis, ut dux esset itineris utroque tempore. Nunquam defuit columna nubis per diem, nec columna ignis per noctem, coram populo.*

'And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people' (Exodus 13:21-22).

midithir ‘to judge’ S2

fut 3sg rel *míastar* 1049, *miästar* 1066; aug pres subj 3sg *ro·mestar* 959.

Two forms of the future 3sg relative occur within a few lines of each other. One shows the expected hiatus form, whereas the other has to be read with a diphthong. Metrical requirements of the lines have dictated the form in each case.

nertaid 2 ‘to strengthen’ W1

aug pret 3sg *ro·nert* 851, 1010, aug pret 3sg + infix pron Class A 2sg *rot·nert* 15.

ógiccaid ‘to completely heal’ W1

imperf 3sg *no·ógícad* (*no oghiocadh*) 112.

See *iccaid*.

oirnid ‘to appoint, to ordain, to crown’ W1

pret 3sg + infix pron Class C 3pl *dianda·ortan* 867.

ol 3 ‘to say’ defective verb

pret 3sg *ol* 606, 610.

orgaid ‘to slay’ S1b

pass pret sg *ortae* 78, aug pret 3sg + infix pron Class C 3pl *nánda·rort* (*nan do rort*) 453, pass aug pret sg *dia·rort* 834.

Nánda·rort (*nan do rort*) is an example of a later scribe mechanically replacing the old *da·* with *do·*, but this is not, as he must have thought, the preverb *do·*, but a Class C infix.

pridchaid ‘to preach’ W1

imperf 3sg *no·prethchad* (*no pretcadh*) 111.

From the Vulgar Latin form (**predicare*), **no·pridched* should be expected, but this verb shows analogical depalatalisation already widely in the glosses (eDIL s.v. *pridchaid*).

rádaid ‘to speak, to say, to tell’ W2a

pres 1sg *no·rádu* (*no radha*) 63, pass pres 3sg *ráitir* (*raiter*) 842, aug pret 1pl *ro·ráidsem* 474.

reithid ‘to run’ S1a

cond 3sg + infix class C 3sg m *conid·reised* 952.

renaid ‘to sell, to give up’ S3a

aug pret 3sg + infix pron Class C 3sg m *rod·rir* 827.

ringid ‘to tear, to mangle’ W2a

pass aug pret sg *ro·ringed* 1006.

rist ??? *co·rist* (*corist, co rist*) 489 x 2, *ce ristar* 961

A possible solution to this word is very elusive. It looks like *·rist* is the root of a verb. The stanzas where these three attestations occur contain the words for deed, story, a war to end wars as possible objects or subjects. Within that context a verb which means ‘to relate’ or ‘to tell’ or ‘to tell tales about’ could be appropriate. It is possible that the instance in 961 may not be the same verb as the other two. The context is not clear enough in any instance to come to a conclusion as to the possible meaning of the verb.

961 *ristar* could conceivably be an augmented passive of the subjunctive of *fichid* ‘to fight’.

Aithrisid – to repeat – *aithristear dhamh so the story goes*, (eDIL s.v. *aithrisid*) is too modern, but could there be a verb **risid* or **con·ris*?

Carney, Mac Eoin and Stifter have discussed this word:

‘a verb of the future is called for by the general sense of the stanza and the verb which provides the correct meaning and is often used with *cath* is *fo-ceird*.’ (Mac Eoin 1967, 226)

‘The text is difficult, but since the expression is repeated in identical form (apart from the division) it seems unlikely that there has been any corruption of a mechanical nature. It seems likely to me that we have to do with a curious verbal form, *mac rig* being the subject’ (Carney 1964, 137).

‘In these two instances, both the conjunction *co* ‘so that, that, until’ or the interrogative *co* ‘how?’ could conceivably make sense, but the context allows no precise estimation of the meaning of *·rist*.’ (Stifter 2015, 97-98).

Críst usually MS *c̄r* is sometimes spelled *criost*. Perhaps some scribal error resulted in *co cri(o)st* being written as *co rist*. Such a solution would create syntactical difficulties.

ro·cluínethar ‘to hear’ S3b (*ro-clun-)

pass pres subj sg *ro·cloíther* 521; fut 3sg rel *cechlos*; pret 3sg *ro·cúalae* 309, 890, 725 pret 3sg *ro·chóalae* 531, pret 2pl *in·cúalaid* 17.

fut 3sg rel *cechlos* 539, David Stifter (personal comment) suggests that this is a rare absolute reduplicated non-deponent future. The expected form *ro·chechlathar* would have been too long for the line. It could possibly be a colloquial variant.

pret 2pl *in·cúalaid* 17. This is the only place where the poet directly addresses his audience.

ro·finnadar ‘to know, to find out’ S3b (*ro-finn-)

pres subj 2pl *ro·fessid* 55; past subj 3pl *dia·festais* 268, past subj 3pl *ro·festais* 517; pret 3pl *nád·fetatar-som* 1083, pass pret sg *ru·fes* 35, pret 3sg + infix pron Class A 3pl *nís·fitir* 1082.

Ideally, since this is indirect speech, for *nís·fitir* 1082 one would expect *nacha·fitir* with a dependent negative clause but this wouldn’t fit metrically.

ro·icc ‘to reach’ S1a (*ro-icc-)

past subj 3sg *ríseth* 676, pret 3sg *ní-ránaic* (*rainic*) 680, pret 3sg *ránaic* 715, 896.

rondaíd ‘to redden’ S1c

pres 3sg *rondid* (*roindidh*) 818.

ruidid ‘to turn red, to flush, to blush’ W2b

aug pret 3sg *ro-ruid* 487.

sáebaid ‘to twist’ W1

aug pret 3pl + infix pron Class A 3sg m *ra-sáebasat* (*ro saobhsat*) 426.

saidid ‘to sit’ S1a

aug pret 3sg *deisid* 547, *desid* 751.

samlathir ‘to compare, to assess’ W1

aug pret 3sg + infix pron Class A 3sg n *rot(d)-samlastar* 1076.

sásaid ‘to satisfy’ W1

imperf 3sg *no-sásad* 153; pret 3pl *co-sásasat* (*co sassat*) 132.

Line 132 is a syllable short in the manuscript. Therefore *co sassat* has been emended to *co-sásasat* (see Carney 1964, 120). In *s*-preterites of verbs with roots ending in *-s* the lack of distinction between 3pl present and 3pl preterite forms led to the retention of the *a* after the root in the preterite. This is also the case with *césaid*, *ro-chésasat* (*ro cesasait*) 1021 which had the correct form in the manuscript.

scaílid ‘to spread, to extend (of wings)’ W2a

pres 3sg rel *scaíles* (*sgaoilius*) 778.

scaraid ‘to separate’ W1

fut 3sg *scarfaid* 1061, 1067.

See note under *etar·scara* with regard to *f*-future. There is no sign of any palatalisation in this future form.

scísid ‘to tire, to fatigue’ W2a

pres 3sg *conná·scísi* 916.

scoltaid ‘to split, to divide’ W2b

pret 3pl *scoiltsit (sgoiltsiot)* 353, 356.

scrútaid ‘to examine, to scrutinize, to investigate, to search’ W1

pres 3sg rel *scrútas* 649.

seichid ‘to declare, to assert’ S1a

aug pret 3sg *ro·sích* 893.

seinnid ‘to play (a musical instrument), to sound’ S1a

fut 3sg *sifais* 954.

sernaid ‘to arrange, to order’ S3a

aug pret 3sg *ro·sert* 767.

sligid ‘to cut, to fell, to strike down’ S1a

aug cond 3sg *ro·silseth* 303.

slocaid ‘to swallow’ W2b

pret 3sg + infix pron Class C 3sg n *nachad·sloic (nachat loisc)* 273.

The context demands the change from the manuscript spelling. Carney (1964, 126) suggests that the scribe’s eye travelled up to *·loisc* in the previous stanza

sluindid ‘to mention, to signify, to express’ W2b

pres 1sg *no·ssluindiu* (*nos sloinniu*) 899; pass impv 3sg *sluindter* (*sloinnter*) 1001; aug pret 3sg *ro·sloind* (*ro sluind*) 858, pass aug pret sg *ro·sloinded* (*ro sloinnedh*) 403.

The distribution of *oi* for *ui* is opposite to what is expected for Old Irish. This is in all likelihood due to a Middle or Early Middle Irish scribe.

sóeraid ‘to set free’ W1

pass pres subj sg *ara·sóerthar* (*saorthar*) 567; pass aug pret sg *lasro·sóerad* (*las ro saoradh*) 284.

sroiglid ‘to scourge’ W2a

pret 3pl + infix pron Class A 3sg m *na·ssroigliset* (*nossroiglisiot*) 182.

This could also be a W1 verb. Since decisive forms are lacking (3sg conjunct present or preterite), this question cannot be resolved.

subaithir ‘to give joy’ W1

pres 3sg + infix pron Class C 3pl *noda·subathar* 780.

suidid ‘to sit’ W2b

impv 2sg *suid* 756, pret 3sg *dia·suid* (*dia suidh*) 368.

Preterite 3sg *dia·suid* (*dia suidh*) 368 is uncertain. This verb is usually causative, transitive (to make sit, to set) but here it seems intransitive, non causative as if it were the same as *saidid*. It could be a form of *ad·suidi* ‘to stop, to hold back, to hinder’, which would suit the context very well, however, its preterite 3sg form would be *dia·n·asuid* adding an unwanted syllable to the line.

suidigidir ‘to place, to set up’ W2a

pass aug pret sg *ro·suidiged* 197.

téit ‘to go’ S1a (*té- *de-com-féd-, *lud-)

pres 3sg *téit* 647; pass pres sg *dia·tíagar* 810; imperf 3pl *no·téigtis* (*no theighdis*) 151; fut 1sg *rega-sa* (*raghasa*) 570, fut 3pl *reghaid* (*ragha*) 1141; past subj 3sg *ni·téised* (*teisi*) 668, past subj 3sg *mani·téised* 677; pret 3pl *lotar* (*lotas*) 71, 333, pret 3sg *luid* 243, 375, 1029, pret 3sg rel *luide* (*luidh*) 658, aug pret 3sg *do·cüaid* 714, aug pret 3sg *ni·dechuid* (*dech̄*) 1124, aug pret 3sg rel *do·chóid* (*do choidh*) 1015, aug pret 3pl *do·cótar* 1004.

The abbreviation *dech̄* 1124 is common for *·dechuid*, which normally is the augmented 3sg preterite of *téit*. The context dictates a 2pl verb. This is not attested anywhere, except for the Middle Irish form *dechabair*. Given the attested *·dechammar* (simplified from *·dechadmar*) and *·dechatar* for the 1pl and 3pl, *·dechaid* could be the actual Old Irish form of the 2pl, built on a special plural stem *·dech-* of the augmented preterite of *téit*.

tráigid ‘to ebb, to waste away’ S2

pret 3pl *tethragdar* (*tethragh dara*) 444.

tris·gata ‘to pierce’ W1 (*tris-gata-)

past passive participle acc pl fem *tregdaithi* 856.

tróethaid ‘to subdue, to abate, to calm’ W1

pres 3sg rel *tróethas* 911.

CONCLUSION

This project began as an MLitt. Degree in 2013 to compile an electronic dictionary of the Poems of Blathmac. Initially, Carney's (1964) edition of the Poems of Blathmac was used as the basis for the dictionary. Quite early in the project, it became obvious that Carney's edition needed considerable revision, leading to a significant expansion of the research question, to include a revised provisional edition of the entire text. In the course of this work, a very large amount of major and minor textual changes were made to Carney's edition. The electronic dictionary contained in the database will make accessing and manipulating the language much easier for any interested researcher. When all pertinent technical questions have been resolved, an open-access version of the database will be made publicly available on an institutional repository, preferably that of Maynooth University.

In the first chapter of the thesis I discussed the recoverable history of the manuscript and discuss the little information that we have about the poet.

A close lexicographic and semantic examination of both of the Poems of Blathmac has resulted in a better understanding of their purpose and their relation to each other. I argued in chapter 2 that the strong theme of keening throughout the first poem is demonstrated by the language it contains. The poet powerfully expresses his outrage that, in the aftermath of the death of Jesus, the appropriate ritual of the performance of a keen was not allowed to happen. He invites Mary to come to him so that together they may perform a keen. His insistence on the presence of Mary, the keening woman, is central to the first poem. The inference is that unless Mary is present to keen along with him his keen alone will not be sufficient.

Chapter 3 outlined how the second poem is not a keen, despite the fact that up until recently both poems have together been classified as keens. I argued that the word *célmain(d)e* which occurs prominently in the first stanza of the second poem is key to understanding the purpose of this poem. Attestations of the word *célmain(d)e* in

other texts were examined in order to see if a comparison is illuminative. I have shown that *célmáin(d)e* occurs in two different contexts. It sometimes refers to a physical omen, such as a star, but it also occurs when information has been received from a supernatural agency. In these cases the *célmáin(d)e* can refer to the delivery of the revelation. In the first stanza the poet refers to a keening event in which he and Mary have taken part and which has resulted in his revelation which he now delivers to his audience in the second poem. I suggested that *célmáin(d)e* is a word to describe a particular type of poetry whose function is to present a revelation or message.

Chapter 4 is an edition and translation of ‘The Fragmentary Quatrains’ with notes on the text. This addition to the poems increases the stanza count from 259 in Carney’s edition to 303 in this one. These 44 additional stanzas contain 12 cautiously reconstructed complete stanzas and 27 fragmentary ones. However, five stanzas (289-290 and 292-294) have been completely lost. Their existence was inferred by comparing the size of the extant shreds of the final page against the layout of complete pages. These stanzas describe a gathering and battle at Mount Zion which develops into a description of the Day of Judgement. The description of The Day of Judgement in these stanzas closely follows the *Eschatological Discourse* from Gospel of Matthew. In the course of the work on this PhD the importance of the apocryphal elements became increasingly evident. I referred briefly to some of these elements in chapter 2 and in chapter 4, but a full investigation of this material has to be postponed for a later date.

A list of all of the verbs found in the poems is printed in chapter 5. The verbal forms that have been considered unusual, rare, or problematic, are discussed.

The provisional text of the entire poem is included in Appendix 1. A compressed overview of the database, which is a dictionary of the poems, is contained in Appendix 2. Appendix 3 is a copy of Martin O’Leary’s score *Figell Blathmaic* which was performed in The Cathedral of Christ the King, Mullingar, Co Westmeath on 24 November 2017.

It is hoped that the work presented here will be a starting point for further study on the language and the content of the Poems of Blathmac. The subject of hiatus needs to be treated coherently. Comments have been made throughout this thesis but a more comprehensive examination of hiatus in these long poems needs to be done. It is possible that a comparison with other long, metrical texts could yield some useful results. *Félire Oéngusso* which is thought to be a later text, circa 800, would be a good candidate for such a task since it should have evidence for a move towards diphthongs instead of hiatus. The content of Canto 141 to 160 of *Saltair na Rann*, although later composition than both of the other two, is so similar to the Poems of Blathmac that a close reading of both could be beneficial in terms of language and imagery. In chapter 2 I referred to the similarities in the imagery surrounding the reaction of the elements, particularly that of the sea, to the death of Jesus in both Blathmac, *Saltair na Rann* and also in Cynewulf's Old-English *Christ III*. I would like to investigate whether or not this may be a feature particular to Insular literature. Apocryphal references are frequent and while the second poem leans towards the eschatological there are many interesting apocryphal elements in the first poem too. The second poem's imagery of a vengeful God, the Signs of Doom and Judgement Day were popular themes for homiletic texts. In the crucifixion section of the first poem there are elements of the legend of Adam's skull being buried at the site of the crucifixion and the legend of the blind lancebearer, Longinus. Other scholars have referred to these in other studies but a comprehensive study of the apocryphal elements in the Poems of Blathmac has yet to be done. The approach of a close analysis of the language of these poems has led to, what I think is, a greater understanding of their purpose and how they are connected to each other.

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A STUDY OF THE LEXICON OF THE POEMS OF
BLATHMAC SON OF CÚ BRETTAN

2 Volumes

Volume 2

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PhD Degree

Maynooth University

Department of Early Irish (Sean-Ghaeilge)

December 2017

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APPENDIX 1

THE POEMS OF BLATHMAC SON OF CÚ BRETTAN

- | | | | |
|---|---|----|---|
| 1 | Tair cucum, a Maire boíd,
do choíniud frit do rochoím.
Dírsan dul fri croich dot mac,
ba mind már, ba masgérat. | | Come to me, tender Mary,
for the keening with you of your very dear one.
Woe (is) the going to the cross by your son,
he was a great emblem, he was a fine hero. |
| 2 | Co·tochmurr frit mo di láim
ar do macfínd irgabáil.
Ísu con·atoí do brú,
nícon·fochmai th'ógai-siu. | 5 | That I may beat along with you my two hands
over the capture of your fair son.
Jesus whom your womb has conceived,
he has not destroyed your virginity. |
| 3 | Ansu, estu cech ingir
Críst cáid, mó cech mórchimbith.
Ba dírsan roguin rinde,
a Maire, fort phríngéinde. | 10 | More difficult, more grievous than every tribulation was that
of holy Christ, greater than every great captive.
The sharp wounding of spear points was sorrowful,
Mary, upon your first born. |
| 4 | Cot·n-apairt cen pheath fir,
da·forsat cen chneid ngalair,
rot·nert cen chumaid – caín rath –
isind aimsir hi·crochad. | 15 | You have conceived him without sin of man,
you have brought him forth without wound of sickness,
he has strengthened you without sorrow – excellent grace –
at the time when he was crucified. |
| 5 | Cair, in·cúalaid mac amné
con·meseth a tréde-se?
Ní·tuidchid for lesa ban
ocus nícon·gignethar. | 20 | Have ye heard of a son like this,
who was able to do these three things?
None has come upon the thighs of women
and never will be born. |
| 6 | Príngéin Dé Athar fri nem
do mac, a Maire ingen.
Ro·láthraih hi compairt glain
tri rath spirto sechtndelbaig. | | (He is) the first-born of God, the Father, through Heaven,
your son, virgin Mary:
He has been begotten in a pure conception
through (the) grace of the Septiform Spirit. |
| 7 | Nícon·fúair athair samlai,
a Maire, do macamrai;
ferr fáith, fisidiu cech druí,
rí ba hepscop, ba lánsuí. | 25 | A father never found the like
of your wonderful son, Mary;
better than a prophet, more knowledgeable than any druid,
a king who was a bishop, who was a full sage. |
| 8 | Sainemlu cech dóen a chruth,
brestu cech sóer a balcbruth,
gaithiu cech bruinniu fo nim,
fíriánu cech breithemain. | 30 | More excellent his form than that of any human being,
more lively his powerful intensity than any freeman,
wiser than any breast under Heaven,
more just than any judge. |
| 9 | Maisiu, meldchu, mó macaib;
ó boí ina bebrataib
ru·fes a ndo·regad dé,
gein tesairgne sochuide. | 35 | He was more beautiful, more pleasant, bigger than other boys;
since he was in his swaddling clothes
it was known that which would become of him,
one born for the deliverance of multitudes. |

- 10 Söer ngein ro·génair úait,
rot·rath, a Maire, mórbúaid;
Crist mac Dé Athar do nim,
é ro·n·ucais i mBeithil.
- 40 A noble being was born from you,
there has been bestowed on you, Mary, a great gift;
Christ, son of God, the Father in Heaven,
it is he who you have borne in Bethlehem.
- 11 Ba suäichnid dia·mbá, a bé
cot mac i mBeithil Iudé.
Ad·fét aingel co clú gil
a gein donaib augairib.
- It was clear, maiden, when you were
with your son in Bethlehem of Juda.
An angel with bright fame announces
his birth to the shepherds.
- 12 Ad·ces rétglu co mméit móir
tairngert Bálam mac Bëóir.
Ba sí do·deraid anair
na tri druídea co ndánaib.
- 45 A star of great size was seen,
which Balaam, son of Beoir, had prophesied.
It was it that had guided from the east
the three magi with gifts.
- 13 Tadallsat ind fír cen úaill
Ierosalem co Hirúaid.
Iarmi·foächtat loc glé
i·ngénair rí na nIudae.
- 50 The men visited without pride
Herod at Jerusalem.
They enquired about the bright spot
in which the king of the Jews was born.
- 14 As·bert Heróaid: ‘Aidlid lib
dús ind·fogbaid i mBeithil.
Má ro·fessid phort i·mbé
tísid conda·radar·se.
- 55 Herod said: ‘Go ye to see
to see can ye find him in Bethlehem.
If ye find out the place in which he is,
ye come so that I may adore him’.
- 15 Inmailli ferais in rí
do chuingid in tairngerthai,
condid·tetaised tri mrath;
níbu ar onóir nó adrad.
- 60 The King expressed a longing
to find the prophesied one,
so that he might seize him through treachery;
it was not for honour or worship.
- 16 Íar sin fúaratar do mac
it chomair, a Mairenat.
Na tri druíd no·rádu
ad·opartat degdánu.
- After that they found your son
in your presence, dear Mary.
The three magi that I mention
offered fine gifts.
- 17 Batar é na dána trá
aurum, tus et mirrha.
Ba coindfe do Ísu uile,
rí ba Día, ba fírduine.
- 65 These, then were the gifts,
gold, frankincense and myrrh.
All this was fitting for Jesus,
a king who was God, who was true man.
- 18 Do·fíed aingel Dé de nim
sét n·aile donaib druídib.
Lotar as slán chéill dia túaith,
ní·adallsat co Hirúaith.
- 70 God’s angel from Heaven showed
another way to the magi.
They went safe to their own land,
they did not visit Herod.
- 19 Ad·fíad alaile – fó chíall –
isind aislingiu do Iosíab:
‘Dul lat de Mairi for fecht
ocus do mac i nÉgept.’
- 75 Another (angel) told – good the sense –
in the vision to Joseph:
‘Go from here with Mary
and your son on a journey into Egypt.’

- 20 Oc cuingid Chríst – ba trúag sé –
ortae macrad Bethelé.
Heróid cródu cech airiuch
las·tarda fo glaschlaidiub.
- 80 In seeking Christ – this was pitiful –
the boys of Bethlehem were slain.
(It was) Herod, bloodier than any prince,
by whom they were put to the blue sword.
- 21 Céin·mair in macraid moíth maith,
táthus subae i mbithflaith.
Táthai Heróaid – tróg a delb –
bithbrón ocus bithifernn.
- Happy the good tender boys,
they have happiness in an eternal kingdom.
Herod – miserable his form – has
everlasting sorrow and everlasting Hell.
- 22 Fersai do longas nach sel
i nÉgept, a nóebingen,
oc díte Chríst cosind rath;
ba huisse a imdídnad.
- 85 You spent your exile for a while
in Egypt, holy maiden,
protecting Christ with grace:
it was fitting to protect him.
- 23 †Nond babair† níbar toirsich
hi comair for móethloingsich,
coimdiu gréine gile glé,
oirnidiu in fócarthae.
- 90 (?) ye were not sorrowful
in the company of your tender exile,
the lord of the clear bright sun,
most eminent the outlaw.
- 24 Onmoid do·fáisced antúaid
écc ind angedo Heroúaid,
du·breth mac ríg nime nél
du altrum i tír Isráél.
- 95 As soon as the death of the wicked one, Herod
was announced from the north,
the son of the king of cloudy heaven was brought
for fosterage in the land of Israel.
- 25 Íar térnám – nádbu chongas –
for triür don phrímlongas
altae Ísu ba mór míad
íar suidiu in Nassaríath.
- 100 After the escape – which was not companionship –
of you three from that eminent exile,
Jesus whose dignity was great, was reared
after that in Nazareth.
- 26 Níbu thairdeirc fair a r Rath,
ba flaithe m findgel fertach,
†curson† a ainm co clú gil
sanchán crícha imm Galail.
- The grace that was upon him was indescribable,
he was a fair, bright, miracle working lord,
†sage† his name, with bright fame,
all over the lands around Galilee.
- 27 Con·gart cuci popul mbras
ba hairdairc a óclachas.
Da apstal déc diambu ap
da discipul sechtmogat.
- 105 He called to him a stout band of people
whose warrior qualities were renowned.
Twelve apostles to whom he was abbot,
seventy two disciples.
- 28 Gabais íar sin gelgart nglé,
ba sobail, ba soithcherndae.
No·prethchad do chách a les,
no·ógícad cech n·ainces.
- 110 Thereafter he began bright gleaming hospitality,
he was prosperous, he was good in lordship.
He used to preach to everyone his benefit,
he used to heal fully every ailment.
- 29 Ad·and cretim hi cach srath
ba thorrach, ba dúnadach.
Ba rían robartae rígi
dia·n·aithigti ilmíli.
- 115 He kindled faith in every meadow land
which was fertile, which was inhabited.
He was a sea of springtide of kingship
to whom many thousands used to flock.

- 30 Im-téged fri lesu cáich,
ba soäcaldaim sobláith.
Ní-rüar fri gnúis nach cráid
etech n-aíre ná essáin.
- 120 He used to go about for the good of all,
he was affable, gentle in manner.
In the face of any affliction he did not inflict
satirising rejection or refusal of hospitality.
- 31 Ba assae do Chríst cháid gur
ardarc ocus essimul.
Sechibath é rét bath áil,
bath uile foa desláim.
- Easy for Christ, holy and dutiful,
was (the granting of) petition and favour.
Whatever might have been the thing which was requested,
it would all be under his right hand.
- 32 Diambath terc túarae i nnach úair
oca fódail ind roslúraig,
acht do-furgabad a deis,
inna sásta for-beirtis.
- 125 If at any time food were scarce
in serving the great host,
provided only that he raised his right hand,
the foods used to increase.
- 33 Bendachais da hích nammá
ocus na cóic bairgena
(ara-rálastar mo rí)
co-sásasat cóic míli.
- 130 He blessed only two salmon
and the five loaves
(my king had prepared it)
so that they satisfied five thousand.
- 34 Canais-moir Críst do choic dóib!
Ba paltlám fíal in fodlóir,
fer las-ndúarthatar íar sin
da chlíab deäc do forcraid.
- 135 Happy they, Christ being cook for them!
The distributor had a hand of plenty and was generous,
a man with whom there remained after that
twelve baskets in excess.
- 35 Bendachais in n-uisce nglé
i fleid Chana Galilae.
Ba fín foircimem íar sin
isnaib sé lestraib lecdaib.
- 140 He blessed the clear water
at the feast of Cana in Galilee.
It was the best of wine after that
in the six stone vessels.
- 36 Lín a fèrtae maic Dé bí,
ní-raisedat cit ecnae,
dég is du hích cech duini
do-dechuid mo chlothuiri.
- The number of the son of the living God's miracles,
even sages cannot tell,
because it is for saving every person
that my famous King has come.
- 37 Clúaschae do bodraib – caín n-am –
fége do roscaib macdall,
in chlaím do chóemchlód choirp glain,
imthecht dona bacachaib.
- 145 Hearing to the deaf – pleasant time –
keenness to the eyes of the blind,
the lepers changing for a clean body,
the lame walking about.
- 38 Cach n-ainces do-beirthe dó
nádcon-rícad lám lego,
no-téigtis slán céill dia tig,
ní-bítis for nómadaib.
- 150 Every ailment that used to be brought to him
which hand of leech used not to cure,
they used to go home sound,
they used not to be subject to nine-day periods.
- 39 No-sásad cech n-óen cen greis
céin mbíth oc íc a n-aincis.
Nícon-gaibed fochraic ndé,
ní-tothluiged dúilchinne.
- 155 He used to satisfy everyone without hostility
while he was curing their misery.
He used to take no payment,
he used not demand a fee.

- 40 Dánad túarae do cach bocht,
étach úad do cach imnocht,
ar for-roíchain mac Dé bí
ba ferr cách do thrócairi.
- 160 The giving of food to every poor person,
clothing from him to every naked one;
for the son of the living God has taught
that everyone would be the better for (practicing) mercy.
- 41 Derb batar é gnímae sé
do maic máir maiss, a Maire:
dánad cech oín cen nach tass,
sobaile ocus soithchernas.
- It is certain that these were the deeds
of your great beautiful son, Mary:
giving to everyone without any rest,
prosperity and good lordship.
- 42 Suäichnid ba mac Dé trá
in fer batar congála
leges do chorpaib cen chil,
slánícaidecht do anmannaib.
- 165 It was clear then that he was the son of God,
the man whose responsibilities were
the healing of bodies without fault
and full cure for souls.
- 43 Athnugud marb cach'la sel;
íarna n-estecht for ruidnem
dus·ndersaiged mac Dé bí
du bethaid a frithisi.
- 170 The reviving of the dead repeatedly;
after their departure to radiant heaven
the son of the living God wakened them repeatedly
to life again.
- 44 Fír for·comnocair íar sin
format fris do Iudeib.
Fobrithe do·beirthe dó
níbu choindfe chobfólo.
- 175 It is true after that it happened after that,
that the Jews became envious of him.
The reward that used to be given to him
was not fitting in blood relationship.
- 45 Con·gartat cucu ind fír
Iudas donaib apstolaib.
Ar·föet argat cen meth
húadib ar mrath in choimdedh.
- 180 The men called to them
Judas of the apostles.
He received silver without decay
from them for the betrayal of the Lord.
- 46 Ar·gab do chenél do mac,
a Maire, na·ssroigliset.
At·n·ortat in sib úaine
co ndornaib tar gormgrúaide.
- Your people seized your son,
Mary, they scourged him.
They beat him, the green reed,
with fists across bruised cheeks.
- 47 Ba gním col, ce no·láthrae,
do·gníth fris a fírmáthrae.
Crochad doib·sium ind fír
do·dechuid dia tesorcain.
- 185 It was a deed of sins, though you may explain it,
that his true mother-kin did to him.
The crucifixion by them of the man
who had come to their salvation.
- 48 Du·bretha basa fria rosc
ind ríg do·gníth do thromchosc.
Fo·cresa saile – gním col –
i n·einech in dúilemon.
- 190 Palms were brought against the eye
of the king to whom was given heavy punishment.
Spittles were cast – deed of sins –
in the face of the creator.
- 49 Ó do·rónad fris cach sár,
ó for·cúad a ergabál,
do·bert a chroich fora muin,
ní·éirig a esorcuin.
- 195 When every outrage was committed against him,
when capture was completed,
he took his cross upon his back,
he did not bewail his beating.

- 50 Ó ro-suidiged a chroch
eter di chroich na n-érthroch,
ar-rócbad íarum – morúar –
frisa crann-sin, ba rothruág.
- 200 When his cross was placed
between the two crosses of the very doomed ones,
he was raised – alas –
upon that cross, it was very pitiful.
- 51 Do-breth coronn – ba ró tinn –
delcæa timchell a choímchinn.
Bíthi cloï tria chossa,
alaili tria bánbossa.
- A crown was placed – it was severe excess –
of thorns around his beautiful head.
Nails were driven through his feet,
others through his white palms.
- 52 Gabthae tí chorcrae imon rí
lasa senad co ndimbríg.
Ba do genuch fo-cres sin,
níbu dúthracht a chumtaig.
- 205 The king was dressed with a purple cloak
by the contemptible assembly.
It was for mocking that it was put (about him),
it was not a desire to cover him.
- 53 Do-breth churchas ina láim,
maic Dé athar, fri tiugdáil.
As-breth dia chuitbiud co glé
ba hé rí na nIúdae.
- 210 A reed was put in his hand
of the son of God the father, at the final meeting.
It was said to mock him clearly
that he was king of the Jews.
- 54 Gatsait dé a étach nglan,
ba cóem tóeb do-regsatar.
Fo-cres crannchor cen nach ndolb
cía do-bérad a noébfodb.
- 215 They took his clean garment from him,
the body they stripped was beautiful.
Lots were cast without any deception,
(to see) who would get his holy spoils.
- 55 Ó du-ruidmiset amné
Ísu combu thorise,
do-luid Longinus íar sin
diä guin cosind láigin.
- 220 After they had bound thus
so that Jesus could be approached (?),
Longinus came after that
to wound him with the spear.
- 56 Ó fo-rorc bath a chride,
maic rí na secht nóebnime,
do-rórtad fín fu róenu,
fuil Chríst tria geltóebu.
- When his heart had been pierced,
of the son of the king of the seven holy heavens,
wine was spilled upon the pathways,
the blood of Christ through his bright sides.
- 57 Tóesc a thóebraith coimdedh dil
ro-bathais mullach nÁdaim,
dé g ad-rumedair int eú
cruchae Críst ina béulu.
- 225 The spurt from the dear Lord's sides,
it has baptized the head of Adam,
because the shaft of the cross of Christ
had aimed in his mouth.
- 58 Dond fuil chétnai – ba caín n-am –
is trait ro-n-ícc in n-ógdall,
os é díb dornnaib co glé
oc imbeirt inna láigne.
- 230 By the same blood – it was a pleasant time –
it was quickly that he cured the fully blind man,
and he with his two hands clearly
plying the lance.
- 59 Látharsait dó dig séto
ar lainni a mochéco.
Con-mescsat – gním nádbu chet –
domlas dó ar fínacet.
- 235 They presented him with a parting drink
out of eagerness for his early death.
They mixed – a deed which is not allowed –
gall for him with vinegar.

- 60 Ar-rócaib guth caín cathach
oc attuch a nóebathar:
'Cair rom-léicis, a Dé bí,
dom doíri, dom dochraiti?'
240 He raised a beautiful warlike voice
invoking his holy Father:
'Why have you forsaken me, living God,
to my servitude, to my distress?'
- 61 To-celt grían a soillsi sain,
ro-coíni a flaithemain,
luid díanteimel tar nem nglas,
búiristir ríán trethanbras.
245 The sun hid its own light,
it keened its lord,
a sudden darkness went across the blue sky,
the great tempestuous ocean roared.
- 62 Ba dorchaie uile in bith,
talam fu durbai ro-crith.
Oc Ísu úasail aidid
ro-memdatar máraílich.
245 The whole world became dark,
the land shook under gloom.
At the death of noble Jesus
great rocks broke asunder.
- 63 Hierosalem taithsloic dían
marbu a adnacul érchían.
Isind úair hi-cés Críst guin
dlochtae fial in Tempuil.
250 Jerusalem swiftly regorged
the dead from ancient burial.
In the hour when Christ suffered death by wounding
the curtain of the Temple was split.
- 64 To-fich sruth folo – ró tinn –
combu derg snob cech óenchruinn.
Buí crú for bruinnib betho
i mbarraib cech prímfédo.
255 A stream of blood gushed forth – too severe –
so that the bark of every tree became red.
There was gore on surfaces of the world,
in the treetops of every chief forest.
- 65 Ba deithbir do dúilib Dé,
muir mas, nem nglas, talam cé,
ce imro-cloítis a ngné
oc coíniud a ngalgaite.
260 It was fitting for God's elements,
beautiful sea, blue sky, this earth,
that they should change their aspect
when keening their hero.
- 66 Corp Críst fri rinde rubae
fo-rróelangair crúadgubae,
cia no-coíntis cruth bath má
in fer trisa-torsata.
265 The body of Christ pierced by points
would have supported severe lamentation,
that they should keened in a greater way
the man through whom they were begotten.
- 67 Robo ainmnetach in rí
oc crochad a óengeindi,
ol ro-coínset cen dúiri
dia-festais a degdúili.
265 The King was patient
at the crucifixion of his only-begotten,
because they would have keened without rigour
if his good elements had known.
- 68 Nád-torchair nem ina chenn,
nachad-loisc in teine tenn,
nachad-báid ríán romro lir.
Níbtis étroma a n-aithbir.
270 That the sky did not fall on its heads,
that great fire did not burn it,
that the great ocean did not drown it.
Their reproaches would not have been light.
- 69 Nachad-šloic in talam trom
cúain trúraig do-géni mórglonn,
nambath lúaitired popul mbras
im Annae, im Chaíphas.
275 That the heavy earth did not swallow it,
the wretched litter who committed a great crime,
that the defiant people were not turned to ashes
around Annas, around Caiphas.

- 70 Cen ethaiti forsín ngráic
nó bíasta for purt Piláit,
fo bíth bië co srogul
Ísu cen nach n-imomun.
- 280 Untroubled by winged creatures on the homestead
or by wild beasts on Pilate's abode,
because he beat with a scourge
Jesus without any great fear.
- 71 Dindluirg do·géni in trú,
int airrí – ba immarbu –
lasro·crochad Ísu án,
lasro·sóerad Barabán.
- The wretch made ?
the most deceitful viceroy – it was with deceit –
by whom splendid Jesus was crucified,
by whom Barrabas was freed.
- 72 As·bert ba hennac ar chló
i fuil ind fíróin Ísu.
Ecmaing ba bibdu cech cruth
ar buith oca dílsíuguth.
- 285 He said he was innocent in repute
in the blood of the just man, Jesus.
It happens he was guilty in every way
for surrendering him.
- 73 †Cainidetsat athair†a thoir†de nim
ad·condairc noímuinteraib
nacha·toróid inna ré
d'anacul a géraite.
- 290 ...father from heaven
had seen with the nine heavenly households,
that he did not send them in its time
to protect his champion.
- 74 Gébtas aingil oca ndil,
cathaigfítis archaingil,
Uirtutes taidbsítis a nnert,
Potestates a cóimthecht.
- 295 Angels would side with their beloved,
Archangels would fight,
Virtues would show their strength,
Powers their unity.
- 75 Principatus betis greis
la Dominationes,
Troni tesartis mac ríg,
Cherupín la Serupín.
- 300 Principalities would be at the attack
with Dominations,
Thrones would save the King's son,
Cherubin and Seraphin.
- 76 Sochrait slúag sainemail sin
di mílib do léigeónaib.
Ro·silseth cid óenfer díb
firu betho co mbalcbríg.
- An excellent host is that of many friends
of thousands of legions.
even one man of them could cut down
the men of the world with strong might.
- 77 Ba insae, ba inchuib ban
do Iudeib imma·rordaisem,
crochad maic Dé buiche nert
lea senathrea i nÉgept.
- 305 It was difficult, it was unmanly behaviour
for the Jews whom we have mentioned,
the crucifixion of the son of God, who broke power
on behalf of their ancestors in Egypt.
- 78 Ar ro·cúalae a cóini
do chachtuir fo thromdoíri,
fo bíth in chotaig anall
ro·boí dó fri hAbraham.
- 310 Because he heard their keen
from captivity under heavy bondage,
on account of the covenant of yore
which he had with Abraham.
- 79 Ba fo bíth na fer·sin trá
do·bert na deich prímplága.
Óen diib gol hi cech threib,
cóinestair cách a prímgéin.
- 315 Therefore, it was on account of those men
that he brought the ten chief plagues.
One of them (caused) weeping in every household,
each one mourned his first born.

- 80 A n-amm do·lloitar for lorg
fo·boí Égept uilemarg.
In tan do·lléicthea i mbel
níbu oäs, ba héicen.
- At the time when they came on the march
Egypt lay under universal mourning.
When they were released to the road
320 it was not freewill, it was compulsion.
- 81 Do·breth nél dorchae de nim
i llaithiu dia n-imdegail
nacha·rultis námait lais
ocus nacha·congnaitis.
- A dark cloud was brought from heaven
in the daytime for their protection,
on account of which the enemies could not chase them
and could not recognise them.
- 82 Do·breth i n-aidchi – sain gné –
dia ndíidin nél tentide,
arná·rolath nech a lecht,
armbad sóinmech a n-imthecht.
- 325 At night was brought – excellent form –
a fiery cloud to guide them,
so that nobody could place their tombstone,
so that their moving off might be prosperous.
- 83 Ba dia soísech – rígdæ rath –
do·breth ind fleisc cumachtach
dia·mbí Muir Robur – caín rún –
co·ndáili i nda ardmúr.
- 330 It was to their leader – kingly the grace –
that the powerful rod was given
with which he struck the Red Sea – fair the mystery –
so that it divided into two high walls.
- 84 Batar é lotar íar sin
a muir·sin cosaib tírmaib.
Báite Pharo lia slúag sain
co cairptib ocus mórgraig.
- 335 It was they who crossed thereafter
that sea dry-footed.
Pharaoh was drowned with his own host,
with chariots and a great number of horses.
- 85 Ba doib – dígrais dámar –
do·bert Diä dagdánad:
in mainn – mó maínib massaib –
cona cethri prímmlassaib.
- 340 It was to them – peerless company –
God gave a fine endowment:
the manna – greater than beautiful treasures –
with its four principal flavours.
- 86 Ba doib do·breth dind ail
a srúaim ind uisci sruthglain,
arna·herchoístis di dig
donaib huiscib nemnechaib.
- It was for them there was brought from the rock
the stream of pure streaming water,
so that they might not be injured by a drink
from the poisoned waters.
- 87 Tos·n·inchoisecht ind óen ré
dénom nathrach n·umaide.
Ba remib gabais crephel
nathracha for díanteiched.
- 345 At the same time he taught them
the making of brazen serpents.
Before them, terror seized
the (other) serpents (and set them) upon swift fleeing.
- 88 Doib do·foíded ind íall
in tan ba féoil a fírmían.
Ba doib tindnacht in recht
etar·chertath cach n·écert.
- 350 To them was sent the flock of birds
when meat was their true desire.
To them was bestowed the law
that used to determine every injustice.
- 89 Ba remib scoiltsit – da míad –
sruth Ernón, sruth Iordanían,
ocus ba remib dano
scoiltsit secht múir hErico.
- 355 Before them split (asunder) – two dignities –
the river Arnon and the river Jordan,
and before them, moreover,
the seven walls of Jericho split.

- 90 Ba doib tindnacht in rí
a Tír toirthech Tairngiri.
Remib im·selaig – caín bág –
na secht mórchenél Channán.
- 360 It was to them the King bestowed
the fertile Promised Land.
Before them he cut down – good contest –
the seven great tribes of the Canaanites.
- 91 A ndi adamraib cen hí sé
to·árbuid a chumachtae,
ní·raisndet tengae nach bí;
diáirim is diáithi.
- 365 All that of wonders besides these
that showed his power,
no tongue of anyone living can tell;
beyond reckoning and impossible to repay.
- 92 Do chathbúadaib – caín in chló –
du·dechuid lea toísechu.
Ba óen díb a n·indguin mór
dia·suid in grían fri Gabón.
- 365 Of the victories – fair the fame –
he had come with their leaders.
One was the great butchery
when the sun sat still at Gibeon.
- 93 Cani amrae a scél nglan
di bágaib Dé ad·choídemar?
Ní mó bed loim de lir lán
nó do balcbúain barrgabál.
- 370 Is the full story not wonderful
of the contests of God that we have recounted?
It is no more than a draught from a full sea
or from a great harvest a handful.
- 94 Ba hé doda·bert andes
tria chumachtae nád aithmes.
Luid dano do dígdí a mbróin
dia cachtuir i mBaibilóin.
- 375 It was he who brought them from the south
through his power which is not decay.
He went, indeed, on account of the appeal of their sorrow
from their captivity, into Babylon.
- 95 Dos·n·escmart i tír na Cald,
ba óen dia búadaib prímband.
Fu·rroraith meinic a llén
da threb déc mac nIsráél.
- 380 He had saved them in the land of the Chaldaeans,
it was one of his victories of eminent deeds.
He had often aided their sorrow
of the twelve tribes of the sons of Israel.
- 96 Ros·n·ír thír as deg din bith,
ros·ndán im thocath tromthith
conda·dergéni – tailc tlí –
ríga ocus prímfáthi.
- 385 He had bestowed on them the best country in the world,
he granted them a heavy ? of fortune
and he had created for them – strong comfort –
kings and chief prophets.
- 97 Ba din túaith·sin térglainn úaig
do glanchompairt a gelúain.
Sí do·ngegai – níbu bréc –
do thocud sech cech saintrét.
- 385 It was from that people that he had chosen a virgin
for the pure conception of his white lamb.
(It was) it that he chose – it was no lie –
for good fortune beyond every other flock.
- 98 Deman dúire ba mór blat,
brón fri húan ro·figarsat.
Ci at·ngneitis níbu rom,
ba di chéin a chundomon.
- 390 Harsh band whose strength was great,
they had prefigured sorrow for the Lamb.
It was not too soon that they should have recognized him,
the relationship (?) with him was from long ago.
- 99 Tuidecht fri Críst, mac Dé bí
doib ba ‘rind fri gíallnai’.
Ressa na ríginse·se
ba ‘sénae iar n·aitite’.
- 395 Opposing Christ, son of the living God,
was for them ‘a spear-point against (justly imposed) subjection’.
In the sayings of this kingly island
it was ‘denial after recognition’.

- 100 A scél ad-chuäid co glé
is do chairiugud Iudae,
déig ro-crochsát – caín fethal –
corp Críst, macc a ndeirbsethar.
- 101 Do-rainngred do-n-icfed dé
ind flesc do chlaind Iëse.
Ro-sloinded úadib – is glé –
in leü di thrib Iudae.
- 102 I nIerosalem núall na mac,
is d’ó Dauíd da-bertat.
Fersait díchru – ba caín chló –
fáilti uili fri hÍsu.
- 103 Ainbli gnúisi, condai fir
ro-fersat in fingail-sin.
Céin ba dírb a máthair,
ba diáll for fírbráthair.
- 104 Cenmothá, mac Dé athar,
Críst ar ruirí rígrathach,
roda-hír meinic íar sin
áilib ilib adamraib.
- 105 Ísu, ósar na húagae,
do-roächt gním nglanbúadae:
dé íc cenéli doíne
do-n-etarraith mórchloíne.
- 106 Cach fëb tecomnacht in rí
do Iudib ara célsini,
batar ‘moini do mogaib’.
Ro-coillset a cobfolaid.
- 107 Ce dod-rindnacht recht doäib
ra-sáebsat co sáebgoäib.
Ba ‘nóeb do chonaib gortaib’,
‘margarét do méthtorcaib’.
- 108 Tróg do Iudas Scariöth
as a séis mrath in choimdedh.
Reic Críst, ba drohcundrad sé
arin tríchait n-airgide.
- 109 Olca a bríga ind fír,
anmes, fris inn-ruimdir.
Cid clár ndergóir bithbalc búan
ar Chríst mac nDé ba bbeclúag.
- 400 The story I have told clearly
is for rebuking the Jews,
for they have crucified – beautiful form –
the body of Christ, their blood-sister’s son.
- 405 It had been prophesied that there would come from it
the scion of the plant of Jesse.
He had been named after them – it is clear –
the lion of the tribe of Judah.
- 405 In Jerusalem, the acclamation of the youths,
it is to the descendant of David that they gave it.
All expressed eagerly – it was fair fame –
welcome to Jesus.
- 410 Of dishonourable faces and dog-like (were) the men
who had carried out that kin-slaying.
Since his mother was of them
it was treachery towards a true kinsman.
- 415 Besides that the son of God the Father,
Christ, our royal prosperous king,
had granted to them often after that
many wonderful requests.
- 420 Jesus, darling of the virgin,
has achieved a deed of pure victories:
from him the salvation of the human race
which great wickedness had encompassed.
- Every fortune that the King had bestowed
upon the Jews in return for their clientship,
it was ‘wealth to slaves’.
They violated their counter-obligations.
- 425 Though he had granted them a law
they had twisted it with perverse lies.
It was ‘a holy thing to hungry dogs’,
a ‘pearl to fat swine’.
- 430 Woe to Judas Iscariot
whose intention is betrayal of the Lord.
Selling Christ, this was a bad bargain
for the thirty silver pieces.
- 435 Evil were the man’s characteristics,
he had striven after a misjudgment.
Even a strong-enduring, everlasting board of red gold,
it would be a poor price for Christ, son of God.

- 110 Ba dothcedach a chennach
ar imbeirt a drochthengad.
Ní-robae moín di argut
ru·llá i Críst caíncharput.
- 440 His transaction was unlucky
for using his evil tongue.
Wealth did not come from silver
that he had contracted for Christ's fair frame.
- 111 Brágae fors·tulaid a mrath,
is ellam ro·ngoistiged.
In brú co n·attaib imbi,
tethragdar a húaginni.
- 445 The throat upon which came the treachery,
soon the noose was around it.
The belly with swellings about him,
his intestines flowed away.
- 112 Ba ferr dó do·gneth co grind
aithrigi n·etail n·érthinn.
Níbu machthath íarna mrath
di·loged Críst cumachtach.
- 445 It would have been better for him had he diligently made
a pious and severe repentance.
It would not have been a surprise if, after his betrayal,
powerful Christ had forgiven (him).
- 113 Sech do·rrochuíni, at·bath,
ní·arraid in dílguthach.
Ra·n·ucsat co Satan serb
druing duib demnae i n·iferenn.
- 450 He both despaired and died,
he did not approach the forgiving one.
They had brought him to harsh Satan,
black hosts of demons, to hell.
- 114 Iudei, nánda·rort in rí
ó chétóir ar ainmnetchi.
Do·raithmet dóib cid íar cían
la Tit ocus Uespisían.
- 455 The Jews, that the king had not slain them
immediately, through patience.
They were reminded of it, although after some time,
by Titus and Vespasian.
- 115 A rus·n·anacht i nach ré
ba do chuingid aithrige.
‘Námtar aithrig i nach amm
dos·rat i lámaib echtrann.
- 460 At any period when he protected them
it was (as a result of) seeking of forgiveness.
At any time when they were not repentant
he gave them into the hands of foreigners.
- 116 Ba mór in táirciuth truchae
do Chríst breth a chaínchrucae,
cen fêrt do dul inna lecht
íar n·ebirt nád·n·eséracht.
- 465 It was a great cause of doom
for Christ to carry his fair cross,
without a mound being put on his grave,
after having said that he did not arise.
- 117 Cenél do·rigni in sin
at·tá foraib orbbadail.
Is ainces ngalair cen tráig
a mbith cen fílaith fo bithphláig.
- 465 The race who did that
there is upon them division of their heritage.
It is an unebbing pain of sickness
their being without lordship under eternal plague.
- 118 Dos·roidbi tengae cech bí
co n·aír ocus escaini.
At·taät la cách fo durnn,
biët íar mbráth i n·ifurnn.
- 470 The tongue of every living being has cut them
with satire and curse.
They are under everybody's fist,
they will be in hell after Doomsday.

- 119 Ferr dúinn, trá, a Maire mas,
ro-ráidsem – is húag n-abras –
íarcomarc for coíniud nglan
Ísu ara-roichsisem.
- 475 It is better for us, then, beautiful Mary,
that we have spoken – it is a complete work –
a concluding word upon the full keen
of Jesus whom we have pitied.
- 120 Monúar dam-sa Críst i croich
ba móo líach cech sœrthroich,
ar féib fo-ndáili maíni,
argat agus críthcháini.
- 480 Alas to me Christ on the cross
whose wretchedness was greater than any doomed freeman
on account of the way in which he distributed wealth,
silver and beautiful purchases.
- 121 Mairg ad-chondairc mac Dé bí
fri croich ina glóethrighi.
Dirsan corp ro-mesc hi crú
co n-ordun as ecnaidiu.
- Woe to anyone who has seen the son of the living God
stretched fast to the cross.
Alas, the body possessing wisest dignity
that has plunged into gore.
- 122 Cuimrech in choimdedh ba col
fri sár agus forcomol.
Ba sruith grúad ro-ruid i sin,
fri náimtea co n-aithisib.
- 485 Binding of the Lord was a crime,
with insult and violent seizure.
Venerable was that cheek that reddened thereat,
facing insulting enemies.
- 123 †Co rist† glonn sund, †co rist† scél,
mac ríge secht nime nóebnól,
ba cáin cimbith, ba mór mart
tar cenn doíne do-rindnacht.
- 490 †...†a deed here, †...†story,
the son of the King of seven heavens of holy clouds,
fair was the captive, great was the sacrifice
that was given for the human race.
- 124 Nícon·dernad trúag amné,
nach dimbág nó dochraite:
nád·leth for Críst gubae mór
céin ro-ndét bith fo dobrón.
- 495 There was never done such a pitiful thing,
any sorrow or misery:
that a great lamentation did not spread over Christ
while intense sorrow was permitted.
- 125 Coíntir galgat cach duini
slúraig fer agus banchuiri.
Nícon·ralad foíd fri foíd
for colainn Críst, in gelmoíth.
- 500 The champion of every person
of the host of men and women is mourned.
No cry along with cry was raised
over the body of Christ, the bright gentle one.
- 126 As-oirc cach teglach co lí
bassa fora tigernai.
Lámchomart for corp Críst glain
nícon-reilced do apstalaib.
- Every beautiful household beats
hands over their lord.
Beating of hands over the body of pure Christ
was not allowed to apostles.
- 127 Is cían do-rainngred in sé,
no-mbíthe int augaire
ocus essreud fiad doínib
do buith fora glancháirib.
- 505 Long has this been prophesied,
that the shepherd would be struck down
and dispersal among people
to be upon his pure sheep.
- 128 Cenid-reilcset Iudei sin,
coíniud Críst dia sainmuintir,
nem cona airbrib – trén dú –
ro-coínset uili Ísu.
- 510 Though the Jews had not allowed that,
the keening of Christ by his own people,
heaven with its hosts – strong place –
all have keened Jesus.

- 129 Ar-roichsiset mac nDé bí
cethrae, alltai, ethaiti,
ocus ro-coínset a guin
cach míl fo-lugai lermuir.
- Domestic animals, wild beasts, birds
have pitied the son of the living God,
515 and every beast that the ocean covers,
have mourned his wounding.
- 130 Ce ro-festais ba fó chíall
do Thit ocus Uespisían.
Co rígaib ránaib cét ngal
co láthib do-ruíchetar.
- That they should find out, it was good sense
for Titus and Vespasian.
520 With the noble kings of a hundred feats of valour
they have taken revenge with warriors.
- 131 Ce ro-cloíther tróg nó tríst,
huilliu crochad Ísu Críst.
Ba hé cimbith ba mó fíach,
ba bét do rindib rolíach.
- Though one hears of misery or sorrow,
greater was the crucifixion of Jesus Christ.
He was the captive whose punishment was greatest,
it was a crime for spearpoints of very wretched ones.
- 132 Ba méte no-bed co bráth
tar cech ngrúaid hi cech óentráth
tromdér folo la loimm cró
oc coíniud in chimbetho.
- 525 It would be natural that there should be until doom
upon every cheek at every single hour
a heavy tear of blood with a mouthful of gore,
keening the captive.
- 133 Mairec ro-char mac rí nime,
ad-chondairc a chrólige.
Cith cách ro-chóalae a chlú
forda-tá a bithchuíniu.
- 530 Alas the one who has come to love the son of the King of Heaven,
who has seen him lying in gore.
Even everyone who (merely) heard his fame,
it is incumbent upon them to keen him perpetually.
- 134 Céin-mair rod-creiti, rod-car,
in coimdiu ro-coínsemmar.
Céin-mair cech ndúil adid-cí
i mbithflaith co mbithsláini.
- 535 Happy he who has believed him, who has come to love him,
the Lord whom we have keened.
Happy every creature who sees him
in eternal kingdom with eternal salvation.
- 135 Bendacht for Día ro-hír dam
in coíniud do-futhracar.
Cech mac bethad cechlos sé
bid formach a cháinetlae.
- 540 A blessing on God who has granted me
the keen I wished for.
Every son of life who shall hear this,
his fine purity will increase.
- 136 Bendacht for Críst, mac Dé bí,
ro-chés croich ocus martrai,
ro-hícc fri croich is fri cross
Ádaim Eua immarmus.
- A blessing on Christ, son of the living God,
who has suffered cross and martyrdom,
who has atoned on the cross and on the rood
for the transgression of Adam and Eve.
- 137 To-escmart brait bailc co mbúaid,
do-rat i mesc in mórslúaig.
Deisid i flaith cen mathad
for dessin a rígarthar.
- 545 He has rescued a prey with stout victory,
which he has delivered into the middle of the great host.
He is seated in a kingdom without hazard
on the right hand of his royal father.
- 138 Rom-bet mo théor aicdi lat,
a Maire mass muingelnat.
At-ethae, a grían na mban,
ót mac conid-midethar.
- 550 Let me have my three petitions from you,
beautiful Mary, little bright-necked one.
May you get it, sun of the women,
from your son who controls it.

- 139 Mo buith for bith comba sen
la fíadait follnas rindnem,
ocus fáilte frium íar sin
isin mbithflaith mbithsúthain.
- 140 Cech óen diamba figel sé
fo lige ocus éirge,
ar imdídnad diänim tall
amail lúirig co cathbarr,
- 141 cách nod·géba do cach deilb
i troscud aidchi Sathairnn,
acht rob fo déraib cen meth,
a Maire, níb ifernach.
- 142 Fri tuidecht do maic co feirc
conachroich fria ais imdeirg,
ara·sóerthar lat in tan
nach carae nod·coínfedar.
- 143 Airiut, a Maire co llí,
rega-sa i n-aitiri:
cách gébas in coíniud nglan
ra·mbiä a thúarastal.
- 144 Dot·gaur co foclaib fíraib,
a Maire, a massrígain,
con·roírem cobrai ma tú
do airchisecht do chridi-siu.
- 145 Conro·choíner Críst as glé
frit-su tucht bas n-incride,
a lië lógmar laindrech,
a máthair in mórchoimdedh.
- 146 Ce chon·messinn co cach rían
doíni betho fo móenmíad,
do·regtis lim ocus lat
con·rochoíntis do rígmac.
- 147 Do lámchomairt cen móraich
mnáib macaib ferólaib,
con·rochoíntis for cach dind
ríg do·rósat cach n-óenrind.
- 148 Nacha·cumgaim. Cichiu féin
do mac frit-su co daigléir,
acht do·dichis-siu nach ré
do chélidu cucum-sae.
- 555 To be in the world until I am old
with the Lord who rules starry Heaven,
and a welcome for me after that
into the eternal ever-enduring kingdom.
- 560 Everyone for whom this is a vigil-prayer
at lying down and at rising,
for unblemished protection in the next world
like a breast-plate with helmet,
- everyone, of every shape, who recites it,
fasting on Friday night,
provided that it be with tears without fail,
Mary, may he not be destined for Hell.
- 565 At the coming of your son with wrath,
with his cross on his dark red back,
that at that time be saved by you
any friend who will keep him.
- 570 For you, Mary with lustre,
I shall go as guarantor:
everyone who recites the full keen
he will have his reward.
- 575 I call you with true words,
Mary, beautiful queen,
so that we, you and I, may hold conversation together
to pity your dear one.
- 580 So that I may keep the bright Christ
with you in the most heartfelt way,
o precious, shining, beautiful jewel,
o mother of the great Lord.
- If I ruled as far as every sea,
people of the world according to dignity of wealth,
they would come with me and with you
so that they could keep your royal son.
- 585 For the beating of hands without joy,
with women, children, men,
that they might keep on every hill-top
the King who has created each single constellation.
- 590 No, I don't have power over them. I myself will weep
your son with you with good diligence,
if only, at some time, you could come
for a visit to me.

- 149 Do airchisecht chridi cen con-roírem ar ndiäbor,
a chonn na creitme glaine,
tair cucum, a boídMaire.
- 150 A Maire, a grían ar clainde,
a mba moí mo chélmainte
do mac coínsimmar – scél maith –
sech is bithbéo, is bithflaith.
- 151 Ba mad·tulaid techtóir docht
ó DÍA athar dot tocmorc.
Ba mad·argabais gnúis féil
co ngaís fri cobrai nGaibréil.
- 152 ‘Día lat, a Maire, lán rath’,
ol Gabriäl – gnúis ingnath –
‘At bendachtae ó chiunn co fonn
ocus torath do noibbronn.’
- 153 ‘Dom·röid fiado for fecht’
ol Gaibriel, ‘im thechtairecht,
comba máthair Chríst’ – caín scél –
‘mac to·esarr do chenél’.
- 154 ‘As·biur-sa nád·n-ingén fer
ar chuit chóemdae, a nóebgel.
Fírógae genso do chorp,
do DÍA athar at·róport.’
- 155 As·bert Gabriél: ‘Bad maith lat,
a Maire, bérae masmac.
Bed Ísu ainm ind í sin,
don domun bid slánícith’.
- 156 Íar sin con·birt – aisnéis réil –
isind ocht calde Apréil
ocus rucais mac frim báig
isind ocht calde Ianáir.
- 157 Ba mad·chombairt – bréo búadae –
cen fúbae na firúagae
Críst di láthur Spirto Noíb,
mac fodon·ruär dagmoín.
- 158 Mad·birt gein söer sabdae,
Ísu úasal adamrae.
Con·atail denus it brú,
ro·boí-sium ret tuistin-siu.
- To pity a heart without blemish
so that we may express our †sadness†,
595 o head of the pure faith,
come to me loving Mary.
- Mary, sun of our children,
when my revelation was mine,
we keened your son– good news –
600 yet, he lives eternally, he is an eternal prince.
- It was well a strong messenger came
from God, the Father, to woo you.
It was well you assumed a modest face
with intelligence at the words of Gabriel.
- 605 ‘God be with you, Mary, full of grace’,
said Gabriel – wonderful face –
‘You are blessed from head to sole
and the fruit of your holy womb’.
- 610 ‘The Lord has sent me on a journey’
said Gabriel, ‘concerning a message,
that you will be the mother of Christ’ – fair tidings –
‘a son that will save your race’.
- 615 ‘I declare that I have not known man
with regard to a shared bed, holy bright one.
True virginity of chastity of body,
I have offered to God, the Father.’
- Gabriel said: ‘Agree,
Mary, you shall bear a beautiful son.
Jesus will be his name,
620 for the world he will be saviour’.
- After that you conceived – clear telling –
on the eight of the calends of April
and you have borne a son I boast about
on the eight of the calends of January.
- 625 It was well you conceived – flame of victories –
without marring of true virginity,
Christ, by the power of the Holy Spirit,
a son that has provided a great gift to us.
- 630 Well you bore a noble, heroic infant,
honourable, renowned Jesus.
He had slept a while in your womb,
he existed before your begetting.

- 159 Ni réid la céill mbuirp in sé,
bid soraid la cech n-ecnae,
mac diandat lána huili
do buith i mbrú óenduini.
- 635 This is not easy to the uncouth intelligence,
it will be very easy for every wise person,
that a child who fills all things
be in one person's womb.
- 160 Mo·génair, a Maire, ar sin,
breth deit cruth for·cóemnacair:
óg re mbreith cen chuit cleithe,
óg i n-aimsir fírbreithe.
- 640 Happy you, Mary, for that,
your giving birth in the manner in which it happened:
a virgin before bearing, with no concealment,
a virgin at the time of birth.
- 161 For·comnaic, a grían na mban,
is fír a n-ad·choídemar:
it óg iar mbreith feib as·mber,
a rígain, a nóbingen.
- It has happened, sun of the women,
it is true what we have related:
you are a virgin after giving birth, as it is said,
queen, holy maiden.
- 162 Ní machthad lam loídi a lúad,
íar mbreith Chríst ce ba fírúag.
Téit isna cride cáda,
nís·fácaib acht úagslána.
- 645 Its mentioning by my verses is not a wonder,
that after Christ's birth you were a true virgin.
He enters the pious hearts,
he leaves them full and whole.
- 163 Is é scrútas nammá
inni cáich is a coiclea.
Feraid i féithib céiti
cech duine oc macthéti.
- 650 It is he only who searches
the innermost part of everyone and their thoughts.
He presides in the veins of
every person at youthful wantonness.
- 164 Ima·taí, a Maire mas,
a chomrar dergóir térglas.
Do chotoüid maic Dé bí
ní·fochmai ní im th'ógai.
- 655 You are about him, beautiful Mary,
o shrine of pure gold that has been chosen.
By the conception of the son of the living God
he has not destroyed anything of your virginity.
- 165 Is é do mac – dígrais tlí –
luide fo recht n-imdibi.
Do·dechuid maith dúin-ni dé,
timdibe ar ndüáilche.
- 660 It was your son – unassailable protection –
who went under the law of circumcision.
Good has come of it to us,
the cutting off of our vices.
- 166 Is é dod·n-árbart – scél caín –
íarum fo láma Ioäin
condon·forgaib – glése glan –
di phecad ar senathar.
- It is he who lowered himself – fair tidings –
thereafter under the hands of John,
so that he has seized us – pure brightness –
from the sin of our ancestor.
- 167 Sech ba toraise, ba dil
Ioäin ba a remthechtaid.
Ro·fer a brú fáilti fris
ceni·téised fo bathais.
- 665 Moreover, he was trustworthy, he was beloved,
John, who was his precursor.
He had welcomed him from the womb
although he had not been baptised.
- 168 Fo thoinn do mulluch Críst glain
da·n-árbart fessin Ioäin,
conid i suidiu cen meth
Ioäin Baptaist ro baitseth.
- 670 Under the wave the crown of pure Christ's head,
John himself lowered it,
so that then without fail
he was baptised John the Baptist.

- 169 Manib dúthracht Dé do nim
diar n-íc do pheacad Ádaim,
ní·boí hi Críst ní ba gó,
ríseth a les baithsedo.
- 170 Mani·téised ar ar ngréis
Ísu fo thoinne bathais,
mac Dé dúisig secht nime
ni·ránaic les nglangle.
- 171 At·ngéoin Iordanén co mbail,
ro·fer fíad fria dúilemain,
in tan do·n-escmat olla
tar Críst téora glantonna.
- 172 Dochum ndíthruib ar doíni
du·derches do thrommoíni,
con·roclóe demun i trib
i·n-abbad ar senathair.
- 173 Is é do mac, a Maire,
ó·foglannar fírgaire.
Is é co bás crochae glé
do athair rob airtithe.
- 174 Is é ro·chés frisin croich,
buí adnacul fo húarchloich,
ocus do·dechuid iar sin
du chúaird isnaib hifernaib.
- 175 Robu coscrach diä chur,
a gleten fri diäbul.
Demun trúag ro·decht a blat,
tucad airi a mórbrat.
- 176 Is do mac Ísu ro·lá
ima muin secht slabrada,
ocus cot·n-áraig – ní gó –
i n-íchtur a thegdaso.
- 177 Táraill íarum a chorp leis
ó ru·llá dé in mórgreis,
ocus as·réraicht – scél nglé –
diä Cásc íar trédensea.
- 178 A chorp crochtae ba búaid dó,
ro·cés testin fínfólo.
Ní tánaic bréntu ná cruim
i n-aimsir a adnacuil.
- 675 Were it not the wish of God from heaven
to save us from the sin of Adam,
there was nothing in Christ that was false,
that would need baptising.
- 680 Were it not for our protection
that Jesus went under the baptism of the wave,
the son of God of treasures of seven heavens
did not need pure brightness.
- 685 Jordan recognised him luckily,
it bestowed honour on its creator,
when it poured
across Christ three great pure waves.
- To the wilderness for the sake of men,
he has been led for severe fasting,
until he overcame the Devil in the dwelling place
in which our ancestor died.
- 690 It is your son, Mary,
from whom true filial piety is learnt.
It is he that up to death by the bright cross
was obedient to the father.
- 695 It is he who has suffered on the cross,
who was buried beneath cold stone,
and who has gone after that
on a visit to Hell.
- 700 His battle with the Devil
was victorious in overthrowing him.
Miserable Devil, his strength was crushed,
his great spoils have been taken in exchange for him.
- 705 It is your son, Jesus, who has cast
seven chains around his neck,
and he has bound him – no falsehood –
in the depth of his dwelling.
- 705 He returned afterwards to his body
after he had cast off the great attack,
and he has arisen – bright news –
on Easter day after three days.
- 710 His crucified body was his victory,
he suffered the shedding of wine blood.
Neither corruption nor worm did come
at the time of his burial.

- 179 Íarna chrochad frisin n-éo
do·cüaid tír na mbithbéo.
Ó ránaic rícheth cen mrath
ad·cotathae dagothrath.
- 180 Ce ro·cés galar n-endaig
is cath isnaib hifernaib,
a chuimne la Críst ní mó
bith aibritiud cotulto.
- 181 Sirsan dot mac – dígrais dál –
ro·n-aílt-siu a óenurán,
arbar slúraig, in méit di húaill,
dochum ríchid íar mórbúaid.
- 182 Céin·mair ro·chúalae clais cóir,
síl nÁdaim ima senóir
oca atlugud co glé
dia coimdithe a tesairgne.
- 183 Deithbir döaib fáilte dé
fri tórmach a muintire,
fri mac a flatho fíre,
fri lógán a slánsíde.
- 184 Tan ro·fer muinte nime
fáilte friä fírchríde,
a Maire, do macán mass,
fiad a ngnúisib ro·ddérlas.
- 185 Ba gor do macfínd amrae,
a Maire – ní condalbae –
Ní·tuinsea talmain ná nem
óclach badid n-amrathar.
- 186 Do Día athair, rí inna ríg,
ó do·áirilb a chaíngnín,
do·ratad cumachtae nglan
i nnim ocus i talam
- 187 Ní scél n-eris deit in sé,
is creiti a célmáinde.
Is íar n-eiséirgiu Chríst gil
at·chuáid dia apstalaib.
- 188 Ro·ggab flaith – cennacht etail –
do·roígu a ríglepaid,
desid co mbúaid ocus bruth
for Dé athar desinriuth.
- After his crucifixion on the shaft
he has gone to the land of the ever-living.
715 When he reached untreacherous heaven
he received good nursing.
- Though he suffered a shameful affliction
and battle in the hells,
Christ's memory of it is no more
720 than if it were a wink of sleep.
- Happy for your son – excellent occasion –
whom you have reared as a little only-child
an army of a host, the greatness of pride,
towards Heaven after a great victory.
- 725 Happy he who has heard the choir assembly,
the seed of Adam around their ancestor
clearly thanking
their Lord for their saving.
- 730 Joy was fitting for them because of it,
towards the increase of their household,
towards the son of their true ruler,
to the darling of their safe peace.
- 735 When the household of heaven poured
welcome on their true darling,
Mary your beautiful little son,
†was revealed to them† before their faces.
- 740 He was dutiful, your fair renowned son,
Mary – a thing of kin love –
There does not tread earth nor heaven
a youth who would be as renowned as him.
- By God the Father, king of the kings,
when he had recounted his fair deed,
full power was given
in heaven and in earth.
- 745 This is no heretical tale for you,
the revelation is to be believed.
It is after the resurrection of bright Christ
that he told it to his apostles.
- 750 He has taken rule – sinless headship –
he has chosen his kingly couch,
he has sat with victory and valour
on the right-hand side of God, the Father.

- 189 Is sí in bríathar builid bláith
do·rairngert Dauíd rigfáith,
epert don choimdhith i nnim:
'Suid, a Christ, dom deisenaib'
- 755 This is the beautiful gentle word
that David, the king-prophet, had prophesied,
the saying by the Lord in heaven:
'Sit thou, Christ, at my right hand'.
- 190 Is ed a etargnae sé:
mac ro·n-ucais, a Maire,
bed flaith cen tosach – caín n-ell –
ocus flaith cen nach forcenn.
- 760 This is its significance:
the son that you have borne, Mary,
will be lord without beginning – fair opportunity –
and lord without any end.
- 191 Is ed mo chélmainte nglé:
is rí do mac na nemdae,
is aí grían asa gel tlacht,
is aí a n-éscæ n-étracht.
- This is my clear revelation:
your son is king of the heavens,
his is the sun whose garment is bright,
his is the shining moon.
- 192 Is lais do·midethar med
na secht nime im ríchet. h.
Is a lám ro·šert indib
in fidchill do chainrindib.
- 765 He owns the extent that he marks out
of the seven heavens around God's abode.
It is his hand that has arranged in them
the gaming board of beautiful constellations.
- 193 Is aí talam diä thuil,
is é luäthar lermuir.
Ro·hír cechtar da lína,
clanda ocus muirmíla.
- 770 His is the earth to his will,
it is he who moves the sea.
He has endowed each of the two,
plants and sea-creatures.
- 194 Is é as soithcherndam fil,
is briugu ar thothachtaib,
is lais cech alam ad·chí,
it aí alltai ocus chethrai.
- 775 He is the most lordly there is,
he is a hospitaller by virtue of possessions,
his is every flock that he sees,
his the wild beasts and the tame.
- 195 Is lat mac asa chain chlu
cach ethait scailes sciathu.
For fid, for tír, for lind nglan
is é noda·subathar.
- 780 It is your son, whose fame is fair,
that owns every bird that spreads wings.
On wood, on land, on clear pool,
it is he who gives them joy.
- 196 Is é do mac Crist – is glé –
tres phersan na díadachtae,
ocus inna huili trá,
is triit do·forsata.
- Your son Christ is – it is clear –
the third person of the divinity,
and all things, indeed,
it is through him have been created.
- 197 Fri Athair, fri Spirit Nóeb
is óentu dó, is comchóem.
In Spirit Nóeb fri cach cet,
is úadib do·imthiret.
- 785 With the Father, with the Holy Spirit
he has a union with them, he is an equal.
The Holy Spirit, with every permission,
it is from them that he (Holy Spirit) administers.
- 198 Dot mac canar ar céol ngnáth,
a molthae hi cach óentráth:
'Is nóeb, is nóeb, is nóeb glan,
in Coimdiu, Día na n-arbar.'
- 790 To your son is sung our familiar hymn,
his praises at every hour:
'Holy, holy, purely holy is
the Lord, God of hosts.'

- 199 Is samlaid canair a nnúall
nádcon·airchúir, bith bithbúan:
co tairbirt cen deilb ndúire,
co filliud cech óenglúine.
- It is so that the acclamation is sung,
which has never withered, it will be eternally lasting:
795 bowing without appearance of austerity,
with the bending of every single knee.
- 200 In mac ro·n-ucais, ro·n-ailt,
fallnathar findflaith fledbailc,
céin for·roíchain cen merbai
ní·deréacht nóebnemdai.
- The son that you have borne, that you have reared,
he who rules a fair kingdom of lavish feasting,
while he had taught without weakness
800 he had not abandoned holy heavens.
- 201 Ní·raisndet, a bé co lí,
do mac, méit a chumachtai,
ced cét tengad labrath dé,
níbu lán ind aithscéle.
- Beautiful woman, it cannot tell
of your son, of the extent of his power,
even the speaking of one hundred tongues about him,
the report would not be complete.
- 202 Is hé in sacart nád bréc
íar n·urd Melchisedéech.
Is hé dna do·forsat sel
Día athair re Lucifer.
- 805 He is the priest who is not a falsehood
according to the order of Melchisidech.
It is he indeed that God the Father
created a while before Lucifer.
- 203 Is corp do maic immand·ric
dia·tíagar do sacarfaic.
Is a fuil maic ind ríg
do·roäd dúnn i firfin.
- 810 It is the body of your son that happens to be there,
when one goes to the Sacrament.
It is his blood of the son of the king
that has been changed for us into true wine.
- 204 Is corp do maic – mad·tulaid –
dia·mbí bithflaith bithsubaid.
Is inna fuil cen acht
do·nnig cach nóeb a geltlacht.
- 815 It is the body of your son – well he came –
from which there is an eternally happy eternal kingdom.
It is in his blood without doubt
that every saint washes his bright garment.
- 205 Fuili mac ríg corp do chrí
rondid hi cró rogili.
Fuil do maic·siu, mac Dé bí,
do·gní dí a étrachtai.
- 820 The bloods of the sons of kings,
it reddens a body of flesh in great brightness of gore.
The blood of your son, the son of the living God,
his brightness is made from it.
- 206 Cach óen ar·beir bith a chorp
co nglaini níbba indocht,
ocus íbes dig dia fuil,
is ógélúth diäbuil.
- Everyone who eats his body
with purity will not be weak,
and he who drinks a draught of his blood,
it is a complete escape from the Devil.
- 207 Is hé do mac – céin·do·mair –
int augaire sainemail.
Is hé rod·rir – rád nád bréc –
frisín croich ara chaíntrét.
- 825 Your son is – happy for you –
the good shepherd.
It is he who has sold himself – a statement that is not false –
to the cross for his beautiful flock.
- 208 Is é do mac – is derb sé –
int úan findgel cen chaile.
Is é fo·rochsal tria fuil
pecthu ind uili domuin.
- 830 Your son is – this is certain –
the bright fair lamb without spot.
It is he who by his blood has taken away
the sins of the whole world.

- 209 Is du mac ind nathair nóeb
 dia·rort ind nathair senchlóen.
 Is é cuilén canas céol
 lasa·torchair in senléon.
- 210 Is forblaith for cach ndíne,
 is barr inna fírfíne.
 É in sét sorchae solus,
 don bithflaith is firdorus.
- 211 Is ainm dot mac Alfa agus O,
 cíá ráitir, ní himargó.
 Is a thintúd cen nach menn:
 sech is tosach, is forcenn.
- 212 Is béoslán do mac cen acht,
 a Maire, ní cumtubart.
 Ísu fessin ina chruth
 do·dechuid dia deimniugud.
- 213 Is sí a chétnae thaidbsiu trá:
 do·dechuid coa chumala.
 Ro·nert hi tosach na mná,
 ar·rochis na ddubacha.
- 214 Tánaic apstalu íar mbúaid
 i llaithiu na Cásc fo chétúair.
 To·áruid chosa co líl
 agus bosa tregdaithi.
- 215 Dië Mincháscc – níbu gó –
 ro·sloind airde a chésto.
 Is and do·foscart cen greis
 do Thomás in n-amairis.
- 216 A thaidbsiu alaile cen on,
 to·tluichestar diäbor,
 dia·tobrath ind ordu dó
 agus in críathar melo.
- 217 Tánaic íar sin – ba medrach –
 aitherrug a nóebtheglach,
 dianda·ortan – fecht fiä –
 grádaib in Bethaniä.
- 218 Fo·rruär méit ronda·car
 a meinci dochum n·apstal
 do·n·ánaic beös íar sin
 in cach inbaid i nGalail.
- Your son is the holy serpent
 by whom the perverse old serpent has been slain.
 835 He is the pup of whom music sings
 by whom that lion of yore has fallen.
- He is overlord over every generation,
 he is the tip of the true vine.
 He is the bright well-lit path,
 840 to the eternal kingdom he is the true door.
- Your son's name is Alpha and Omega,
 although it is said, it is not an error.
 Its translation without any blemish is:
 he is both beginning and end.
- 845 Your son is safe and alive without doubt,
 Mary, there is no uncertainty.
 Jesus himself in his own form
 has come to confirm it.
- 850 This, then is his first appearance:
 he had come to his bondwomen.
 He had strengthened at first the women,
 he had pitied the sad ones.
- 855 He came to the apostles after (his) victory
 for the first time on Easter day.
 He had shown feet with beauty
 and pierced palms.
- 860 On Little Easter – this was not a lie –
 he had described the signs of his passion.
 It is then he removed without insult
 the doubt from Thomas.
- His other appearance without blemish,
 he asked for †food†,
 when the morsel was given to him
 and the honey-comb.
- 865 He came after that – it was joyous –
 again to his holy household,
 when he ordained them – journey of worth –
 with ecclesiastical orders in Bethany.
- 870 The extent to which he loved them caused
 his frequent visits to apostles
 to whom he came again after that
 at every proper time in Galilee.

- 219 Ónd oín dídin do·ngníth tríst,
crochad do maic, Ísu Críst,
to·áruid dreich subaig sláin
fo deich rena fresgabáil.
- 220 Onmoid fris·rócaib in Rí
ba cuimnech a thairrngiri:
a theglach – dígrais chló –
as·bert nád·léicfed dílechtu.
- 221 Do·rroäid cucu co rath
in Spirit Nóeb ndídantach.
Fa·rruirim – batar ferr fris –
forru diä Cingcigis.
- 222 Tárbas do Ioäin – ní scél ngus –
isind físin i Patmos
aicsiu Ísu Críst gil glain
co secht caindelbraib órdaib.
- 223 Ad·cuäid co léir a chruth,
ro·cúalae dó a chaínguth,
co·n-érbart fris – is fochen –
'ní accobrae ad·n-áichther?.
- 224 Ro·sích bréithir nádbu balb,
ro·boí amail cach fírmarb,
ro·gab a deächtae tlacht,
ránaic ifernn, as·réracht.
- 225 In fer ad·chuäid in sé
is óen a thecht torise
Is é Ión mac no·ssluindiu
con·atail fria fírbruinniu.
- 226 Slán céill dot mac ina bú
con·ic na ceithri ráithiu:
gaim, errag, sam co ngné gil,
fogamar cona thoirthib.
- 227 Hé do·gní húacht ocus tes,
in Rí nádcon·bá aithmes.
Is aí drúcht ocus daithen,
is findflatho fírflaithem.
- 228 Is hé túargaib toinn do thrácht
co·mbáidi benna borrbárc.
Is é tróethas anfad ngréich,
fo·cheird for fairrgi findféith.
- 875 From the Friday when the pitiful thing was done,
the crucifixion of your son, Jesus Christ,
he showed a perfect happy countenance
ten times before his Ascension.
- 880 As soon as the King ascended
he was mindful of his promise:
his household – excellent the fame –
he said that he would not leave them as orphans.
- He graciously sent to them
the comforting Holy Spirit.
It alighted itself – they were the better of it –
upon them on the day of Pentecost.
- 885 There was shown to John – this deed is not a tale –
in the vision in Patmos
a sight of shining pure Jesus Christ
with seven golden candlesticks.
- 890 He had described carefully his appearance,
he heard his fine voice directed to him
and it said to him – it is welcome –
'May you not want that you should fear?.
- 895 He has spoken a word that was not stammering,
he has been like every truly dead person,
he has taken his mantle of divinity,
he reached Hell, he has arisen.
- 900 The man who has told this,
he is one of his faithful messengers.
John is the boy that I mention
who has slept on his true bosom.
- 905 Your son is alive and safe,
he who has power over the four seasons:
winter, spring, bright-faced summer,
autumn with its fruits.
- 910 It is he who makes cold and heat,
the King who never dies by decay.
His is dew and light,
he is the true ruler of a fair kingdom.
- 910 It is he who raises wave to strand
so that it drowns the prows of proud ships.
It is he who calms the screech of tempests,
who casts a fair calm upon the sea.

- 229 Is hé con·úargaib gaíth ngéruill
bongas fid a balcfrémaib.
Is é noda·ding co grind,
conná·scísi cid brodlind.
- 230 Is tú cot mac ima·rádam
do·rairngert in senBálam:
do·furgébad rétglu mór
oirndide ó Iácób.
- 231 Is Ísu in fer cen lén
as·réracht i nIsráél.
Is ina anmairm – fó lat –
uili cenél friss·acat.
- 232 Is flaith do maic cen tláithi
do·rairngertat primfáithi.
Cíaso sain labrad cach fír,
inunn rún a tairchetail.
- 233 Is dot mac – ce chot·certae –
do·rairngertha mórrechtæ.
Ro·comallnad uile sé
inge mod a thuidechtæ.
- 234 A chompart nóeb, gein ó chrí,
a thecht fo recht n·imdíbi,
a bathais, níb bán re ndul
fri croich agus adnacul.
- 235 A eiséirge úasal án,
íar suidiu a fíresgabál,
a thuidecht do mes – mór trú –
for bíu agus marbu.
- 236 Nallsa thuidecht do dúiri,
imm·bruífea na mórdúili.
Lasfaid talam agus nem,
tibre trethan bith aithgen.
- 237 Bid crúaid cuiclige in sé,
at·béla forgnúis dúile,
beth tírmai trethan, ler, lind,
do nim do·tóetsat caínrint.
- 238 Beth comard a sláb fri fán,
níbu bec int athchomsán.
Beth clárchosmail in domun
conid·reised óenubull.
- It is he who raises a great keen wind
that breaks a forest from its sturdy roots.
- 915 It is he that crushes it swiftly
so that it troubles not even a tiny pond.
- It is you with your son whom we speak about
that the old Balaam had prophesied:
a great star would rise,
920 an eminent one from Jacob.
- Jesus is the man without injury
who has risen in Israel.
It is in his name – good for you –
that all races hope.
- 925 It is the kingdom of your son without weakness
that the chief prophets have prophesied.
Although the speech of each man is unique,
the mystic meaning of their prophecy is the same.
- 930 It is of your son – though you may correct him –
that great laws have been prophesied.
All this has been fulfilled
save the manner of his coming.
- 935 His holy conception, born from flesh,
his going under the law of circumcision,
his baptism, he was not white
before going to cross and burial.
- 940 His noble brilliant resurrection,
then his ascension,
his coming to judge – great wretch –
on the living and the dead.
- Woe the coming of hardship,
it will utterly crush the great elements.
Earth and sky will blaze,
the smile of the seas will be an ex-laugh.
- 945 There will be a severe earthquake
the form of the elements will die,
ocean, sea, pool will be dry,
from the sky beautiful constellations will fall.
- 950 The mountain will be as high as the hollow,
the attack will not be small.
The world will be boardlike
so that one apple could run over it.

- 239 Is ret mac oirdnidu cen on
sifais int aingel dagthob.
Ata-resat frisa seinm
cach marb ro-boí i ndóendeilb.
- 240 Is lat mac beither – gním feidil –
immíle isin mórtheinid
resú ro-mestar ruiri
for gnímu cach óenduini.
- 241 †Ce ristar† cath clótho denn
do cach cocud beth foircenn.
Memais for slúag ndemnae ndóer
ima tigernai ndubchlóen.
- 242 Ind ingair – bid trúag in dál –
ad-rogfallsat Leuedán,
césfait loscud ocus guin.
Bed mairg muintir ndiäbuil.
- 243 Bed trúag fer – bed bec a med –
demon robu Lucifer.
Bid dindlairg delb isint srath,
didistair in díumusach.
- 244 Ind ríg clóin bid olc a ngné,
drochcéili na dothchernae.
Sech níba rí, níba ap
tigernae dia-radorsat.
- 245 Ath-fether do demun sin
tuidecht friä dúilemain,
togáes Ádaim ba trúag míad
ocus fíngal for Abíal.
- 246 Ingreim rerag cach ráithe,
tocal inna prímfáithe,
macrath Beithile – trúag icht –
do guin i nÍsu noíbricht.
- 247 Crochad Críst ba cáinem clú,
ar fíadat úasail Ísu,
díchned Ioäin Baptaist báin
ocus sírchlochad Stepháin.
- 248 Claidbed Mathai – mórgnám glé –
con-ascríb in soiscéle,
crochad Petair, airlech Póil,
ocus suindiud Iäcób.
- 955 Before your eminent unblemished son
the angel will sound a good trumpet.
There will arise at the sounding
every dead one who has been in human shape.
- 960 It is by your son – enduring deed –
that many thousands will be struck in the great fire
before the overking judges
on the deeds of every single person.
- Although a battle of overthrowing strongholds †will be fought†,
to every war it will be an end.
The ignoble host of demons will be defeated
along with their black perverse lord.
- 965 The impious ones – the occasion will be pitiful –
who have submitted to Leviathan,
will suffer burning and slaying.
It will be woe to the followers of the Devil.
- 970 The man will be wretched – his measure will be small –
the devil who was Lucifer.
There will be a . . . of forms in the valley,
the proud one will be crushed.
- 975 The perverse kings, evil will be their aspect,
bad clients of a bad lord.
He will neither be king nor will he be abbot,
the lord to whom they had given worship.
- 980 There will be avenged upon the Devil
going against his creator,
the deception of Adam whose dignity was wretched
and the kinslaying of Abel.
- 985 The persecution of patriarchs at every period,
the destruction of the chief prophets,
the boys of Bethlehem – wretched the deed –
being slain in Jesus' holy stead.
- 990 The crucifixion of Christ who was most fair in fame,
of our noble lord, Jesus,
the beheading of pure John the Baptist,
and the long stoning of Stephen.
- 990 The sword slaying of Matthew – famous great deed –
who had written the Gospel,
the crucifixion of Peter, the slaying of Paul,
and the clubbing of James.

- 249 Martrae Aindrea – áin a chluith –
ferais fáilti fri caínchruich,
nád·fôet ar bríg ocus bruth
ina bú a thúasulcuth.
- 250 Claidbed Pilip – ba gním mór –
guin da líach, da Iácób,
Tomás do rind – ba scél ngus –
Tatheus, Bartholomeüs.
- 251 Marc, Lúcas, Simón sluindter,
ro·cés ní in masmuinte.
Barnabas bán, Madían mas,
do·cótar cosa n-ernnbas.
- 252 Rann Giürgi ina bú,
ro·ringed i ndeich partu,
míli martír imm da ndil,
imm Chiprían ocus Cornil.
- 253 Martrae secht mac Machabea
ro·nert a mbé boídgena.
Césath Ciric – crúaid láthar –
ar bélaib a boídmáthar.
- 254 Má ad·fés scél fothai fír
boithium de estechtaib martír,
do·chóid di Chríst chéilib
martraí inna prímféilib,
- 255 as·ingaib rím lia áraim.
Ó boí senad senÁdaim
ro·boí co rígaib cloínaib
deman do Chríst glanchóemaib.
- 256 An ro·chésasat ind fír
diä ríagad i corpaib,
bethus dígal dígrais dé;
nídat céili drochluige.
- 257 Ar as·réacht Ísu án,
isin bithflaith is bithslán.
Dos·fé in soismid slúagach,
in coscrach, in cathbúadach.
- 258 Ó luid fuil Abéil fu fôt
co martraí Eli Enóch,
is lat macc, a grían na mban,
fuil cach noib do·fiästar.
- The martyrdom of Andrew – brilliant his fames –
he welcomed the beautiful cross,
995 he who did not allow through vigour and valour
to be released alive.
- The sword slaying of Philip – it was a big deed –
the killing of two wretched ones, two Jameses,
Thomas by a spearpoint – it was a tale of ferocities –
1000 Thaddeus, Bartholomew.
- Let Mark, Luke, and Simon be mentioned,
that beautiful company has suffered something.
Pure Barnabas, beautiful Mathias,
they came to death by iron.
- 1005 Partition of George while alive,
he has been torn in ten pieces,
thousands of martyrs along with two dear ones,
along with Cyprian and Cornelius.
- The martyrdom of the seven sons of Machabee
1010 whom their woman of fond smiles had strengthened.
The suffering of Cyricus – harsh machination –
in front of his loving mother.
- If I were to tell the fundamental true story
that I had of the deaths of martyrs,
1015 who of Christ's servants underwent
martyrdom on their principal feasts,
- its number exceeds reckoning.
Since the ancestor Adam was in assembly,
there has been with perverse kings
1020 †a host† of the pure dear ones of Christ.
- That which the men have suffered
from their bodily torturing
they shall have unassailable vengeance of it;
they are not clients of (a lord of) bad oaths.
- 1025 For splendid Jesus has risen,
in the eternal kingdom he is eternally safe.
The leader of hosts will avenge them,
the triumphant one, the battle victorious one.
- 1030 Since Abel's blood went beneath the sod
until the martyrdom of Elijah and Enoch,
it is by your son, o sun of women,
that the blood of every saint will be avenged.

<p>259 Is hé Michél, míl do maic, gébas co claidiub chomairt do chorp Antchríst nád etal, génathar do mórphecaith.</p>	<p>It is Michael, your son's soldier, who will attack with sword of striking 1035 the body of Antichrist who is not pure, who shall be born of a great sin.</p>
<p>260 Ar at·tát laithe rígdæ donaib nóebaib a ndagdílae, bith sí digde dér a mbróin in mórchath Sléibe Sióin.</p>	<p>Since on the day of the Lord the saints have their good rewards, the great battle of Mount Zion 1040 will be the prayer of their tearful sorrow.</p>
<p>261 Ce ru·má re ríg na ríg, ní tre forndecht ná anfír, is cách con·abboing fír f[air] do doínib ocus demnaib.</p>	<p>Even though the king of kings is victorious, it is not through violence nor untruth †it is everyone upon whom truth breaks of people and demons†.</p>
<p>262 Cruth memais re Críst in cath ní don·feith nach deinmnetach, co mbreith fír fora gním cert, co míadamlæ mesemnacht.</p>	<p>1045 How Christ will win the battle something which shows us that he is not impatient with true judgment upon his proper deed, with judgment of glory.</p>
<p>263 Ol as Ísu míastar cách i llaithiu mesa fria fírbráth. Céin·mair fíriándaie in tan ocus cach n-óen bas trócar.</p>	<p>Since it is Jesus who will judge everyone 1050 on Doomsday according to his true estimation. Happy the righteous one at that time and everyone who is merciful.</p>
<p>264 Is é biäs band mbúadae i llaithiu na mórbúanae. Etar·scarfaider cach mbert corcai chuindfig fri cruithnecht.</p>	<p>It is he who will reap a deed of victories on the day of the great harvest. 1055 He will separate every bundle of tares from wheat.</p>
<p>265 Foídfid fo thúaid – crúaid costud – in corcae dia ógloscud. Fora leth ndess – comrad cert – do·bértar leis a chruithnecht.</p>	<p>He will send to the left – hard gathering – the tares for their complete burning. On his right side – fitting conversation – 1060 his wheat will be taken by him.</p>
<p>266 Scarfaid colg sin ocus cáith fria findud †(do) coiser† cruithnechtae claind in Coimdiu inna ithlaind.</p>	<p>He will separate awn and chaff then in order to find their [...] The Lord will ... the produce of the wheat in his granary.</p>
<p>267 Is do mac dna – níba bréc – miästar in da móthrét. Scarfaid – mairg nád·ais a thnú – caírcha gela fri mindu.</p>	<p>1065 It is your son, indeed – it will not be a lie – who will judge the two great flocks. He will separate – woe the one who does not fear his wrath – bright sheep from goats.</p>
<p>268 Do·foícherr fora leth ndess a cháercha íarna nglainmes. [Is] dochum n-ifernn drogbréc foídfidir in gaborthrét.</p>	<p>He will put on his right side 1070 his sheep after their pure judgment. It is towards the hells of evil lies the herd of goats will be sent.</p>

<p>269 †In lla[...]b† as·biur-sa, is dot mac it parbula. [...] Ísu Críst gel fadeisin rod·samlastar.</p>	<p>The[...] which I say, they are parables by your son. 1075 [...] bright Jesus Christ himself that has compared it.</p>
<p>270 Oís in phecaid dolig duib in corcae ocus in gabuir. [Is de]áesaib desaib daínib, in chruithnecht, na glanchaírig.</p>	<p>The folk of grievous, black sin (are) the tares and the goats. It is from the becoming fine people, 1080 the wheat, the pure sheep.</p>
<p>271 [As]·béra ar fíada íar sin frisna hingru nís·fitir, [ol] nád·fetatar-som sfú bochtu ocus adailcniú.</p>	<p>Our Lord will say after that to the impious ones (that) he does not know them, because they did not know here the poor and the needy.</p>
<p>272 [As·béra] áes peccaid sin focal n-ainbfiál n-esamain: ‘[ica/ra] tarlai [cen?]rind di meirg cid i·n-áráillsem do fírfeirg’.</p>	<p>1085 The folk of sin [will say] then a dishonourable, fearless word: ‘[...] a point of rust In what (way) did we deserve your true anger’.</p>
<p>273 ‘[...]crúaid [...] gotha is fairsinge do fírbrotha. [...]c[...]nsem ni ci[d] mesam adid-roilli.’</p>	<p>‘hard [...] voice 1090 it is the extent of your true anger. we ‘x’ ed even if it were worse he has deserved it.’</p>
<p>274 [...] dóib co glé [...] a míadamlae [...] olcgníma or [...] [...] asad-roilliset.</p>	<p>[...] to them clearly [...] his dignity/ ranking 1095 [...] bad deeds [...] [...] who have deserved it.</p>
<p>275 [...] feib bar [...] [...] do[...]at ro·ngortaigsur. [...] [...] a do dagthúarai.</p>	<p>[...] how ? [...] [...] ..when I hungered. [...] 1100 [...] of good food.</p>
<p>276 Ba [...] ar lú(s) [...]níchon (ron) ítaigsu (ítaigius). Ní·tardisid form chride ní do dórtai dagdige.</p>	<p>[...] [...] when I have (not?) been thirsty. Ye have not given upon my heart anything of the pourings of a good drink.</p>
<p>277 Ro·bá cen n [...] [...] nibu [...] [...]</p>	<p>1105 I was without [...] [...] it was not [...] [...]</p>
<p>278 Basa [...] [...] ním·r[...] [...]</p>	<p>I was [...] 1110 [...] you did not ...me [...]</p>

279 Ní·gh[...] [...] n[...] [...]	1115	
280 [...] [...] [](.)d íarum [...]	1120	[...] [...] [...] afterwards [...]
281 [ro·g] ab·som dam conid gas/i[] [a] clár ni[...] cebin lobar i nnach dú ní·dechuid do [...]		He has attacked? me so that it is [...] a board [...] although I might be a sick person in any place ye have not gone to [...]
282 Ní meise féin cía at·berr dogrés [...] for mbochtáin feisin bátar [...]	1125	It is not myself although it is being said always your own poor ones were [...]
283 Ná·cuingid ní arrai dam mes[...] ar ní·boí lib diamthae bí [...]	1130	Do not seek anything of penitential commutation from me [...] since it was not with ye when ye were alive [...]
284 Do·béra forru cen acht s[...] ocus foídfidius íar sin du[...]	1135	He will bring upon them without doubt s[...] and he will send them after that to [...]
285 Timartar demnai in tan mis[...] air do·rérachtat a llí d[]	1140	Devils will be gathered at that time [...] since they have abandoned their beauty/lustre [...]
286 Regait léo nach doses[...] [...] ar ros·carsat dit(.) [...]		They will go with them[...] [...] because they (the demons?) have loved them [...]
287 Mairg con·imrega l[...] [...] lá in golgairi a lo(.) [...]	1145	Woe he who will accompany [...] the day of wailing [...]
288 Borg deman [...] g[...] [...] [...] [...]	1150	Fortified town of demons? [...]

289 [...] [...] [...] [...]	1155	
290 [...] [...] [...] [...]	1160	
291 [...] [...]!q [...] [...]d[...]		
292 [...] [...] [...] [...]	1165	
293 [...] [...] [...] [...]	1170	
294 [...] [...] [...] [...]	1175	
295 [...] [...] [...] [...]	1180	
296 [...] [...]forsin[...] [...] [...]ath]air.		[...] [...] on the [...]daughter [...] [...] father.
297 [] [...] [...] [...]	1185	[...] [...] [...]
[...] [...] [...] [...]	1190	[...] [...] [...] [...]
297 [...] [...] [...] [...]	1185	[...] [...] [...] [...]
298 [...] [...] [...] [...]	1190	

299 [...]	[...]
[...]ng[...]nsan	[...]
[...]	1195 [...]
[...]aid imnocht.	[...] completely naked.
300 [...]	[...]
[...]og b[...]ađ[.]r a brethaib	[...] his judgements
[...]	[...]
[...] sír gnás bithifernn.	1200 [...] long lasting familiarity of eternal hells.
301 [...]	
[...]	
[...]	
[...]	
302 [...]	1205
[...]	
[...]	
[...]	
303 [...]	1210
[...]	
[...]	
[...]	

Appendix 2

Dictionary

Headword	Classification	Meaning	Word in Text	Analysis	Line No
a 1	particle: vocative leniting	o	a		0001
		o	a		0012
		o	a		0022
		o	a		0026
		o	a		0038
		o	a		0041
		o	a		0062
		o	a		0086
		o	a		0162
		o	a		0182
		o	a		0239
		o	a		0473
		o	a		0550
		o	a		0551
		o	a		0564
		o	a		0569
		o	a		0574
		o	a		0574
		o	a		0579
		o	a		0580
		o	a		0595
		o	a		0596
		o	A		0597
		o	a		0597
		o	a		0605
		o	a		0614
		o	a		0618
		o	a		0637
		o	a		0641
		o	a		0644
		o	a		0644
		o	a		0653
		o	a		0654
		o	a		0689
		o	a		0735
		o	a		0738
		o	a		0756
		o	a		0758
		o	a		0801
		o	a		0846
		o	a		1031
a 2	pronoun: possessive, 3sg m,n, leniting	his/its	a	masc	0029
		his/its	a	masc	0030
		his/its	a	masc	0034
		his/its	a	masc	0044
		his/its	a	masc	0088
		his/its	a	masc	0103
		his/its	a	neut	0106
		his/its	a	masc	0124

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		his/its	a	neut	0126
		his/its	a	masc	0127
		his/its	a	masc	0141
		his/its	a	masc	0186
		his/its	a	masc	0189
		his/its	a	masc	0194
		his/its	a	masc	0195
		his/its	a	masc	0195
		his/its	a	masc	0196
		his/its	a	masc	0197
		his/its	a	masc	0202
		his/its	a	masc	0203
		his/its	a	masc	0208
		his/its	a	masc	0209
		his/its	a	masc	0211
		his/its	a	masc	0213
		his/its	a	masc	0216
		his/its	ä	masc	0220
		his/its	a	masc	0221
		his/its	a	masc	0224
		his/its	a		0225
		his/its	a	masc	0228
		his/its	a	masc	0234
		his/its	a	masc	0238
		his/its	a	masc	0266
		his/its	a	masc	0268
		his/its	a	masc	0288
		his/its	a	masc/neut	0289
		his/its	a		0291
		his/its	a	masc	0292
		his/its	a	masc	0316
		his/its	a	masc	0335
		his/its	a	masc	0362
		his/its	a	masc	0374
		his/its	a	masc	0378
		his/its	a	masc	0386
		his/its	a	masc	0392
		his/its	a	masc	0411
		his/its	a	masc	0430
		his/its	a		0433
		his/its	a	masc	0437
		his/its	a	masc	0438
		his/its	a	masc	0444
		his/its	a	masc	0447
		his/its	a	masc	0462
		his/its	a	masc	0463
		his/its	a	masc	0478
		his/its	ina	dat + poss pron 3sg m	0482
		his/its	a	masc	0508
		his/its	a	masc	0510
		his/its	a	neut	0511
		his/its	a	masc	0515
		his/its	a	masc	0530
		his/its	a	masc	0531

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		his/its	a	masc	0532
		his/its	a	masc	0540
		his/its	a	masc	0548
		his/its	cona	masc	0566
		his/its	a	masc	0566
		his/its	a	masc	0572
		his/its	a	neut	0645
		his/its	a	masc	0666
		his/its	a	neut	0676
		his/its	a	masc	0682
		his/its	a	masc	0698
		his/its	a	masc	0699
		his/its	a	masc	0700
		his/its	a	masc	0702
		his/its	a	masc	0704
		his/its	a	masc	0705
		his/its	A	masc	0709
		his/its	a	masc	0712
		his/its	na	masc	0713
		his/its	a	neut	0719
		his/its	a		0722
		his/its	a	neut	0726
		his/its	a	neut	0727
		his/its	a	masc	0742
		his/its	a	masc	0748
		his/its	a	masc	0750
		his/its	a	neut	0757
		his/its	a	masc	0767
		his/its	ä	masc	0769
		his/its	a	masc	0790
		his/its	a	masc	0802
		his/its	a		0811
		his/its	a	masc	0815
		his/its	a	masc	0816
		his/its	a	masc	0820
		his/its	a	masc	0821
		his/its	a	masc	0828
		his/its	a	masc	0831
		his/its	a	neut	0843
		his/its	a	masc	0847
		his/its	a	neut	0848
		his/its	a	masc	0849
		his/its	a	masc	0850
		his/its	a	masc	0855
		his/its	a	masc	0858
		his/its	A	masc	0861
		his/its	a	masc	0866
		his/its	a	masc	0870
		his/its	a	masc	0876
		his/its	a	masc	0878
		his/its	a	masc	0879
		his/its	a	masc	0889
		his/its	a	masc	0890
		his/its	a	masc	0895

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		his/its	a	masc	0898
		his/its	a	masc	0900
		his/its	a	masc	0901
		his/its	a	masc	0904
		his/its	a		0923
		his/its	a	masc	0932
		his/its	A	masc	0933
		his/its	a	masc	0934
		his/its	a	masc	0935
		his/its	A	masc	0937
		his/its	a	masc	0938
		his/its	a	masc	0939
		his/its	a	masc	0969
		his/its	a	masc	0978
		his/its	a	masc	0993
		his/its	a	masc	0996
		his/its	a	masc	0996
		his/its	a	masc	1005
		his/its	a	masc	1012
		his/its	a	neut	1017
		his/its	fora	masc	1047
		his/its	a		1050
		his/its	a	masc	1058
		his/its	a	masc	1059
		his/its	a	masc	1060
		his/its	a	masc	1064
		his/its	a	masc	1067
		his/its	a	masc	1069
		his/its	a	masc	1070
		his/its	a		1094
		his/its	a		1198
a 3	pronoun: possessive, 3sg f	her, its	a		0241
		her, its	a		0242
		her, its	cona		0340
		her, its	ä		0697
a 4	pronoun: possessive, 3pl, nasalising	their	a		0071
		their	a		0111
		their	a		0151
		their	a		0154
		their	na		0170
		their	a		0172
		their	a		0188
		their	a		0259
		their	a		0260
		their	ina		0269
		their	a		0272
		their	a		0293
		their	a		0295
		their	a		0296
		their	lea		0308

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		their	a		0309
		their	dia		0322
		their	a		0326
		their	a		0327
		their	a		0328
		their	a		0329
		their	a		0350
		their	a		0366
		their	a		0375
		their	a		0376
		their	a		0379
		their	a		0400
		their	ara		0422
		their	a		0424
		their	a		0468
		their	fora		0502
		their	a		0650
		their	a		0728
		their	a		0728
		their	a		0730
		their	a		0731
		their	a		0732
		their	a		0734
		their	a		0736
		their	a		0928
		their	a		0964
		their	a		0973
		their	a		1010
		their	a		1016
		their	a		1022
		their	a		1038
		their	a		1039
		their	a		1062
		their	na		1070
		their	a		1139
a 5	preposition: with dative, geminating	out of, from	as	dat + suff pron 3sg n	0071
		out of, from	a		0250
		out of, from	a		0667
		out of, from	a		0914
a 6	particle: demonstrative relative	that, which	a		0035
		that, which	A	nom sg	0361
		that, which	a		0642
		that, which	An		1021
		that, which	a		1096
a 7	conjunction: nasalising temporal	when	A		0457
		when			0459
		when	a		0598
a 8	article: neuter	the	a	acc sg	0018

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the	ind	dat sg	0087
		the	a	nom sg	0101
		the	naib	dat + art pl	0140
		the	frisa	acc sg	0200
		the	sa	acc sg	0206
		the	na	gen pl	0222
		the	A	acc sg	0317
		the	a	acc sg	0334
		the	a	nom sg	0342
		the	a	acc sg	0358
		the	na	acc pl	0360
		the	a	nom sg	0367
		the	a		0369
		the	A	nom sg	0397
		the	a	nom sg	0441
		the	in	acc sg	0465
		the	in	nom sg	0505
		the	isind	dat sg	0622
		the	in	nom sg	0633
		the	na	acc pl	0647
		the	in	nom sg	0745
		the	a	nom sg	0746
		the	na	gen pl	0762
		the	a	nom sg	0764
		the	na	gen pl	0766
		the	inna	nom pl	0783
		the	a	nom sg	0793
		the	na	gen pl	0854
		the	in	acc sg	0897
		the	in	nom sg	0945
		the	a	nom sg	0949
		the	sa	acc sg	0955
		the	sa	dat sg	1004
		the	in	gen sg	1147
-a- 1	pronoun: infix class A 3sg m, nasalising	him	a		0014
		him	a	sroiglid	0182
		him	a	soibaid	0426
		him	a	beirid	0451
		him	a	at·tá	0572
		him	a	imm·tá	0653
		him	a		0670
		him	a	fo·rumai	0884
-a- 2	pronoun: infix class A 3sg n, leniting		a	ar·áili	0131
			o	láthraid	0185
			da·bertat	do·beir	0406
-a- 3	pronoun: infix class C 3pl		a	do·foidi	0291
			a	luithir	0323

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			a	con·gnin	0324
			a	con·icc	0589
Abíal	noun: proper, o,m	Abel	Abíal	acc/dat sg	0980
		Abel	Abéil	gen sg	1029
Abraham	noun: proper	Abraham	hAbraham	acc sg	0312
abras	noun: o,n	gesture, action	n-abras	nom sg	0474
acaldam	noun: ā,f	act of addressing or conversing with; address, colloquy	soācaldaim	nom sg	0118
acet	noun: o,n	bitter	finacet	acc/dat	0236
acht	conjunction: conditional and adversative. Also preposition with accusative	but	acht		0127
		but	acht		0563
		but	acht		0591
		but	acht		0648
		but	acht		0815
		but	acht		0845
		but	acht		1133
ad- 1,(ad-)	particle: preverb		ad	ad·fét	0043
			Ad·ces	ad·cí	0045
			aidlid	ad·ella	0053
			ad	ad·ora	0056
			ad·opartat	ad·opair	0064
			ad	ad·ella	0072
			Ad·fiad	ad·fét	0073
			a	do·beir	0080
			á	do·fásaig	0093
			Ad·and	ad·annai	0113
			ad·rumedair	ad·midethar	0227
			e	ad·cumaing	0287
			ad·condairc	ad·cí	0290
			taibdsitis	do·adbat	0295
			á	do·adbat	0362
			ad	ad·fét	0370
			a	ad·gnin	0391
			ad	ad·fét	0397
			dos·rat	do·beir	0460
			at·tá	at·tá	0466
			at	at·tá	0471
			ad	ad·cí	0481
			ad·chondairc	ad·cí	0530
			ad	ad·cí	0535
			da·rat	do·beir	0546
			at·ethae	ad·etha	0551
			a	ad·opair	0616
			ad	ad·fét	0642

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			á	fo·ácaib	0648
			a	ad·bath	0688
			á	do·aidlea	0705
			ad	ad·cota	0716
			á	do·aissilbi	0742
			at	do·beir	0743
			a	ad·fét	0748
			ad·chí	ad·cí	0775
			á	do·adbat	0855
			á	do·adbat	0885
			ad	ad·fét	0889
			a	ad·cobra	0892
			ad	ad·agathar	0892
			ad	ad·fét	0897
			a	fris·acci	0924
			ad	ad·gíalla	0966
			ad	ad·fét	1013
			at	at·tá	1037
			ád	ad·ais	1067
			ad	ad·roilli	1092
			a	ad·roilli	1096
			a	do·beir	1103
ad- 2	particle: augment		at	con·tóí	0007
			a	con·beir	0013
			a	con·tuili	0631
			á	con·rig	0703
			á	do·adbat	0875
			at	con·tuili	0900
			a	con·scríba	0990
			á	con·boing	1043
ad- 3, (aith-)	particle: preverb		taithsloic	do·aithsluici	0249
			do·raithmet	do·aithminedar	0455
			A	ad·gnin	0681
			Ath	ad·fen	0977
ad·ágathar	verb: W2a	to fear	ad·n·áichther	pres subj 2sg	0892
ad·ais	verb: S2	to fear	nád·ais	pres 3sg	1067
ad·andai	verb: W2a	to kindle, to light, to incite	Ad·and	pret 3sg	0113
ad·bath	see at·baill				
ad·cí	verb: H2	to see	Ad·ces	pass pret sg	0045
		to see	ad·condairc	aug pret 3sg	0290
		to see	ad·chondairc	aug pret 3sg	0481
		to see	ad·chondairc	aug pret 3sg	0530
		to see	adid·cí	pres 3sg + infix pron Class C	0535
		to see	ad·chí	pres 3sg	0775
ad·cobra	verb: W1	to desire, to wish	ní·accobrae	pres subj 2sg	0892
ad·cota	verb: H1	to obtain, to receive	ad·cotathae	pret 3sg	0716
ad·cumaing	verb: S1	to strike, to happen	ecmaing	pres 3sg	0287
ad·ella	verb: W1	to go, to visit	Aidlid	impv 2pl	0053
		to go, to visit	ní·adallsat	pret 3pl	0072

Headword	Classification	Meaning	Word in Text	Analysis	Line No
ad·etha	verb: W1	to go toward, to attack, to obtain, to get	at·ethae	pres subj 2 sg + infix pron C	0551
ad·fen	verb: S3a	to requite, to repay	äithi	verbal of necessity	0364
		to requite, to repay	Ath·fether	pass fut sg	0977
ad·fét	verb: S1	to tell, to relate, to describe	ad·fét	pres 3sg	0043
		to tell, to relate, to describe	Ad·fíad	pret 3sg	0073
		to tell, to relate, to describe	ad·choídemar	aug pret 1pl	0370
		to tell, to relate, to describe	ad·chuäd	aug pret 1sg	0397
		to tell, to relate, to describe	n-ad·choídem	aug pret 1pl	0642
		to tell, to relate, to describe	at·chuäid	aug pret 3sg + infix pron Cl	0748
		to tell, to relate, to describe	Ad·cuäid	aug pret 3sg	0889
		to tell, to relate, to describe	ad·chuäid	aug pret 3sg	0897
		to tell, to relate, to describe	ad·fés	pres subj 1sg	1013
ad·gíalla	verb: W1	to submit to	ad·rogíallsat	aug pret 3pl	0966
ad·gnin	verb: S3	to recognise	at·ngneitis	past subj 3 pl + infix pron C	0391
		to recognise	At·ngéoin	pret 3sg + infix pron Class E	0681
ad·midethar	verb: S2	to aim	ad·rumedair	aug pret 3sg	0227
ad·opair	verb: S1	to offer	ad·opartat	pret 3pl	0064
		to offer	at·róport	aug pret 1sg + infix pron Cl	0616
ad·ora	verb: W1	to adore	conda·radar	aug pres subj 1sg + infix pr	0056
		to adore	dia·radorsat	aug pret 3pl	0976
ad·roilli (as·roilli)	verb: H2	to deserve, to be entitled to	i·n·árailsem	pret 1pl	1088
		to deserve, to be entitled to	adid·roilli	pret 3sg + infix pron Class C	1092
		to deserve, to be entitled to	asad·roilliset	pret 3pl + infix pron Class B	1096
ad·saig 2	verb: S2	to visit, to frequent	n·aithigtis	imperf 3pl	0116
ad·suidi	verb: W2b				
adaig	noun: iā,f	night	aidchi	dat sg	0325
		night	aidchi	acc sg	0562
Ádam	noun: proper o,m	Adam	nÁdaim	gen sg	0226
		Adam	Ádaim	gen sg	0544
		Adam	Ádaim	gen sg	0674
		Adam	nÁdaim	gen sg	0726
		Adam	Ádaim	gen sg	0979
		Adam	Ádaim	gen sg	1018
adamrae	adjective: io,iā	very wonderful	adamraib	dat pl	0361
		very wonderful	adamraib	dat pl fem	0416
		very wonderful	adamrae	nom sg masc	0630
adnacul	noun: o,n	act of burial	adnacul	dat sg	0250
		act of burial	adnacul	nom sg	0694

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		act of burial	adnacuil	gen sg	0712
		act of burial	adnacul	acc sg	0936
adrad	noun: u,m	worship	adrad	acc/dat sg	0060
áer	noun: ā,f	satire	n-aíre	gen sg	0120
		satire	n-áir	dat sg	0470
áes	noun: u,m	people, folk, those who	Oís	nom sg	1077
		people, folk, those who	áesaib	dat pl	1079
		people, folk, those who	áes	nom sg	1085
aí	pronoun: possessive, stressed 3sg + 3pl	his/hers/theirs	aí	3sg m	0763
		his/hers/theirs	aí	3sg m	0764
		his/hers/theirs	aí	3sg m	0769
		his/hers/theirs	aí	3sg m	0776
		his/hers/theirs	aí	3sg m	0907
aibritiud	noun: u,m	twinkling of an eye, second	aibritiud	nom sg	0720
aicde	noun: iā,f	bond, surety, security	aicdi	nom pl	0549
aicsiu	noun: n,f	the act of seeing	aicsiu	nom sg	0887
aided	noun: ā,f	violent death	aidid	dat sg	0247
aidlicen	adjective: o,ā	needy, poor	aidlicniu	acc pl	1084
áil	noun: i,f	act of asking, request, wish	áil	nom sg	0123
		act of asking, request, wish	áilib	dat pl	0416
ail 1	noun: k,f	rock	márailich	nom pl	0248
		rock	ail	dat sg	0341
aile	adjective: io,iā	other, another	n-aile	acc sg masc	0070
		other, another	alaile	nom sg	0073
		other, another	la	acc sg masc	0169
		other, another	alaili	nom pl masc	0204
		other, another	alaile	nom sg fem	0861
aimser	noun: ā,f	time	aimsir	dat sg	0016
		time	n-aimsir	dat sg	0640
		time	n-aimsir	dat sg	0712
ainces	noun: o,n	pain, ailment, complaint	n-ainces	acc sg	0112
		pain, ailment, complaint	n-ainces	nom sg	0149
		pain, ailment, complaint	n-aincis	gen sg	0154
		pain, ailment, complaint	ainces	nom sg	0467
Aindrea	noun: proper	Andrew	Aindrea	gen sg	0993
aingel	noun: o,m	angel	aingel	nom sg	0043
		angel	aingel	nom sg	0069
		angel	aingil	nom pl	0293
		angel	aingel	nom sg	0954

Headword	Classification	Meaning	Word in Text	Analysis	Line No
aingid	verb: S1b	to protect	rus-n-anacht	aug pret 3sg + infix pron Cl	0457
ainim	noun: ā,f	blemish, defect	ainim	acc/dat sg masc	0559
ainimm	noun: ā/ī, f in sg and n,f in pl	soul	anmannaib	dat pl	0168
ainmm	noun: n,n	name	ainm	nom/acc sg	0103
		name	ainm	nom sg	0619
		name	ainm	nom sg	0841
		name	anmairm	dat sg	0923
ainmnetach	adjective: o,ā	patient	ainmnetach	nom sg masc	0265
ainmnetachae	noun: iā,f	patience	ainmnetchi	acc/dat sg	0454
air-	prefix:	before	air	composition form	0282
airchisecht	noun: ā,f	act of pitying	airchisecht	dat sg	0576
		act of pitying	airchisecht	dat sg	0593
airdairc	adjective: i	obvious, well known, renowned	hairdairc	nom sg masc	0106
airde	noun: io,n	sign, token	airrde	acc pl	0858
airech	adjective: o,ā	distinguished, eminent	airiuch	dat sg	0079
áirem	noun: ā,f	act of counting, act of reckoning, number	diáirim	nom sg neut	0364
airgabál	noun: ā,f	act of taking hold of, capturing, arrest, capture, captivity	irgabáil	acc/dat sg	0006
		act of taking hold of, capturing, arrest, capture, captivity	ergabál	nom sg	0194
airgdide	adjective: io,iā	silvern, made of silver	n-airgdide	gen pl	0432
airlech	noun: o,m	the act of slaying, slaughter	airlech	nom sg	0991
airlithe	adjective: o,ā	obedient, submissive, docile	airlithe	nom sg masc	0692
airrí	noun: g,m	chieftain	airrí	nom sg	0282
ais 1	noun: i,f	back	ais	acc sg	0566
aislinge	noun: io,m	vision	aislingiu	dat sg	0074
aisnéis	noun: n,f	act of relating, telling	aisnéis	nom sg	0621
aith-	prefix:	with nouns indicating persons ex-	aith	composition form	0944
aithber	noun: o,m	rebuke, blame, reproach	ithbir	nom sg	0257
		rebuke, blame, reproach	n-aithbir	nom pl	0272
		rebuke, blame, reproach	ithbir	nom sg	0729
aitherrach	noun: o,n	act of repeating	aitherrug	dat sg	0866
aithgen	noun: u,n	worn out smile	aithgen	nom sg	0944
aithis	noun: ā/ī, f	insult, reproach	n-aithisib	dat pl	0488
aithmes	noun: u,m	decay	aithmes	nom sg	0374

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		decay	aithmes	acc sg	0906
aithrech	adjective: o,ā	penitent, repentant	aithrig	nom pl masc	0459
aithrige	noun: iā,f	act of doing penance, repentance	aithrigi	acc sg	0446
		act of doing penance, repentance	aithrige	gen sg	0458
aithscélae	noun: io,m	tale, report	aithscéle	nom sg	0804
aitire	noun: iā,f	hostage-suretyship, hostage surety, guarantor	n-aitiri	acc/dat	0570
aititiu	noun: n,f	act of acknowledging	n-aitite	dat sg	0396
alaid	verb: S1	to rear	altae	pass pret sg	0099
		to rear	ro-n-ailt-siu	aug pret 2sg + nota augens	0722
		to rear	ro-n-ailt	aug pret 2sg	0797
álaig	noun: ī,f	habit, behaviour, practice	áilche	gen pl	0660
alam	noun: o,m or s,m	herd, flock	alam	nom sg	0775
alfa	noun: indeclinable	Alpha	Alfa	nom sg	0841
allaid	adjective: i	wild, undomesticated	alltai	nom pl	0514
		wild, undomesticated	alltai	nom pl	0776
altramm	noun: o,n	fosterage	altrum	dat sg	0096
amaires	noun: ā,f	lack of faith, doubt	n-amairis	acc sg	0860
amal, amail	preposition: with accusative, leniting and conjunction	like, as, similar to	amail		0560
		like, as, similar to	samlaid	acc + suff pron 3sg n	0793
		like, as, similar to	amail		0894
amein	adverb	thus	amné		0017
		thus	amné		0217
		thus	amné		0493
amm	noun: o,n	time	n-am	nom sg	0145
		time	n-am	nom sg	0229
		time	n-amm	acc sg	0317
		time	amm	dat sg	0459
amne	see amein				
amrae	adjective: io,iā	wonderful	macamrai	gen sg	0026
		wonderful	amrae	nom sg neut	0369
		wonderful	amrae	nom sg masc	0737
		wonderful	n-amrathar	equative	0740
-án	suffix: diminutive, m	little	án	óenur	0722
		little	án	lóeg	0732
		little	án	macc	0735
		little	áin	bocht	1127

Headword	Classification	Meaning	Word in Text	Analysis	Line No
án 2	adjective: o,ā	brilliant, splendid	án	nom sg masc	0283
		brilliant, splendid	ánaib	dat pl masc	0519
		brilliant, splendid	án	nom sg fem	0937
		brilliant, splendid	áin	nom pl masc	0993
		brilliant, splendid	án	nom sg masc	1025
an-	particle: prefix, privative		Ain	composition form	0409
			an	composition form	0434
			an	composition form	0911
			an	composition form	1042
			anfial	composition form	1086
anacul	noun: o,n	act of protecting	d'anacul	dat sg	0292
anair	adverb	from the east, implying motion	anair		0047
anall	adverb	Of time of yore, hitherto, heretofore	anall		0311
anbal	adjective: o,ā	dishonourable	Ainbli	nom pl fem	0409
		dishonourable	n-ainbfial	acc sg/gen pl	1086
andach	noun: o,n	badness, iniquity	n-endaig	gen sg	0717
andes	adverb	from the south, implying motion	andes		0373
anfad	noun: unknown declension	tempest, storm	anfad	gen pl	0911
anfír	noun: o,n	untruth, falsehood	anfír	acc sg	1042
angaid	adjective: i	wicked	angedo	gen sg masc	0094
anmes	noun: u,m	bad judgment	anmes	nom sg	0434
Annae	noun: proper	Annas	Annae	acc sg	0276
anro	conjunction: temporal				
ansae	adjective: io,iā	difficult, hard	ansu	comparative	0009
		difficult, hard	insae	nom sg neut	0305
Antchríst	noun: proper, o,m	Antichrist	Antchríst	gen sg	1035
antúaid	adverb	from the north, implying motion	an-túaid	adverb	0093
ap	noun: t,m	abbot	ap	nom sg	0107
		abbot	ap	nom sg	0975
Apréil	noun:	April (month)	Apréil	gen sg	0622
apstal	noun: o,m	apostle	apstal	nom dual	0107
		apostle	apstolaib	dat pl	0178
		apostle	apstalaib	dat pl	0504
		apostle	apstalaib	dat pl	0748
		apostle	apstalu	acc pl	0853
		apostle	n-apstal	gen pl	0870
ar 1	preposition: with dative, accusative leniting	for, for the sake of, on behalf of	ar	acc/dat	0006

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		for, for the sake of, on behalf of	ar	acc/dat	0060
		for, for the sake of, on behalf of	ar	acc/dat	0180
		for, for the sake of, on behalf of	ar	acc/dat	0234
		for, for the sake of, on behalf of	ar	acc/dat	0236
		for, for the sake of, on behalf of	ar	acc/dat	0285
		for, for the sake of, on behalf of	ar	dat	0288
		for, for the sake of, on behalf of	ara	acc/dat + poss pron 3pl	0422
		for, for the sake of, on behalf of	arin	acc + art sg masc	0432
		for, for the sake of, on behalf of	ar	acc	0436
		for, for the sake of, on behalf of	ar	acc/dat	0438
		for, for the sake of, on behalf of	ar	acc/dat	0454
		for, for the sake of, on behalf of	ar	dat	0479
		for, for the sake of, on behalf of	ar	acc/dat	0559
		for, for the sake of, on behalf of	Airiut	acc/dat + suff pron 2sg	0569
		for, for the sake of, on behalf of	ar	dat	0614
		for, for the sake of, on behalf of	ar	acc/dat + suff pron 3sg m,r	0637
		for, for the sake of, on behalf of	ar	acc/dat	0677
		for, for the sake of, on behalf of	ar	acc	0685
		for, for the sake of, on behalf of	airi	acc + suff pron 3sg m	0700
		for, for the sake of, on behalf of	ar	dat	0774
		for, for the sake of, on behalf of	ara	acc/dat + poss pron 3sg m	0828
		for, for the sake of, on behalf of	ar	dat	0995
		for, for the sake of, on behalf of	ar		1012
ar 2	conjunction: causal	since, for,	ar		0159
		since, for,	Ar		0309
		since, for,	Ar		1025
		since, for,	Ar		1037
		since, for,	ar		1131
		since, for,	ar		1139
		since, for,	ar		1143

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		since, for,	ar		1143
ar 3	pronoun: possessive, 1pl nasalising	our	ar		0414
		our	ar		0594
		our	ar		0597
		our	ar		0660
		our	ar		0664
		our	diar		0674
		our	ar		0677
		our	ar		0688
		our	ar		0789
		our	ar		0986
		our	ar		1081
ar- 4	particle: preverb		air	do·airngir	0046
			ar	ar·áili	0131
			ar	ar·foím	0179
			Ar·gab	ar·gaib	0181
			ar·rócbad	ar·rócaib	0199
			Ar·rócaib	ar·rócaib	0237
			arna·herchoís	ar·coat	0343
			Do·rairngred	do·airngir	0401
			ní·arraid	ar·reith	0450
			ara	ar·ceissi	0476
			do·rairngred	do·airngir	0505
			Ar·roichsiset	ar·ceissi	0513
			mad·argabais	ar·gaib	0603
			ar	do·airbir	0661
			ár	do·airbir	0670
			air	do·airngir	0754
			air	ara·chrin	0794
			ar	ar·beir	0821
			ar	ar·ceissi	0852
			air	do·airngir	0918
			air	do·airngir	0926
			air	do·airngir	0930
			ár	ar·áili	1088
ar·áili	verb: W2	to induce, to cause, to bring about	ara·rálastar	aug pret 3sg + infix pron Cl	0131
ar·beir	verb: S1a	to live	ar·beir	pres 3sg	0821
ar·ceissi	verb: W2a	to pity, to have compassion on	ara·roichsisen	aug pret 1pl rel	0476
		to pity, to have compassion on	Ar·roichsiset	aug pret 3pl	0513
		to pity, to have compassion on	ar·rochis	aug pret 3sg	0852
ar·cöat	verb: S1	to prevent, to hinder	arna·herchoís	pass past subj pl	0343
ar·éigi	verb: W2a	to cry out, to complain, to bewail	ní·éirig	pret 3sg	0196
ar·foím	verb: S1a	to accept, to receive	ar·föet	pret 3sg	0179
ar·gaib	verb: S2	to seize, to grasp	Ar·gab	pret 3sg	0181
		to seize, to grasp	mad·argabais	pret 2sg	0603

Headword	Classification	Meaning	Word in Text	Analysis	Line No
ar-reith	verb: S1a	to set out for	ní-arraid	pret 3sg	0450
ar-rócaib	verb: S2	to raise	ar-rócbad	pass pret sg	0199
		to raise	Ar-rócaib	pret 3sg	0237
ar-tá	verb: H1				
ara·	conjunction: final, nasalising	in order that, so that	arná·rolath	fo·ceird	0327
		in order that, so that	armbad	is	0328
		in order that, so that	arna·herchoís	ar·coat	0343
		in order that, so that	ara	sóeraid	0567
ara·ch·rin	verb: S3b	to decay, to wither, to fail	airchúir	pret 3sg	0794
áram	noun: ā,f	act of counting, act of reckoning, number	árim	acc sg	1017
arbar	noun: o,m	host, army	airbrib	dat pl	0511
		host, army	arbar	nom sg	0723
		host, army	n·arbar	gen pl	0792
archangel	noun: o,m	archangel	archaingil	nom pl	0294
ard	adjective: o,ā	high	ardmúr	composition form	0332
		high	ard	nom pl neut	0949
ardarc	noun: o,m	request, petition	ardarc	nom sg	0122
ardmúr	noun: o,m	high wall	ardmúr	acc dual	0332
argat	noun: o,n	silver	argat	acc sg	0179
		silver	argut	dat sg	0439
		silver	argat	acc sg	0480
arrae	noun: io,n	act of paying something on behalf of another or in place of something else	arrai	gen sg	1129
as- 1(ess-)	particle: preverb		As·bert	as·beir	0053
			ní·raisnedat	as·indet	0142
			at·n·ortat	as·oirc	0183
			é	at·reig	0196
			as·breth	as·beir	0211
			As·bert	as·beir	0285
			tesartis	do·essuirg	0299
			ais	as·indet	0363
			es	do·essuirg	0377
			e	do·eclainn	0385
			at·bath	at·bath	0449
			nád·n·eséract	as·éirig	0464
			As·oirc	as·oirc	0501
			es	do·essuirg	0545
			to·esarr	do·essuirg	0612
			As	as·beir	0613
			As	as·beir	0617
			as	as·beir	0643
			é	do·eclainn	0654

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			es	do-essuirg	0683
			as	as-éirig	0707
			é	as-éirig	0707
			é	do-eclainn	0736
			é	do-éirig	0800
			ais	as-indet	0801
			as	as-beir	0880
			é	as-beir	0891
			as	as-éirig	0896
			é	as-éirig	0896
			as	as-éirig	0922
			é	as-éirig	0922
			at	at-baill	0946
			a	at-reig	0955
			as	as-ingaib	1017
			as	as-éirig	1025
			é	as-éirig	1025
			as	as-beir	1073
			as	as-beir	1081
			As-béra	as-beir	1085
			a	as-beir	1125
			é		1139
as- 2 (uss-)	particle: preverb		s	do-fuissim	0014
			ad-opartat	ad-opair	0064
			do	do-furgaib	0127
			ú	do-fúarat	0135
			s	do-diúschi	0171
			ar-rócbad	ar-rócaib	0199
			Ar-rócaib	ar-rócaib	0237
			s	do-fuissim	0264
			do-rósat	do-fuissim	0588
			ó	ad-opair	0616
				do-fuissim	0784
			s	do-fuissim	0807
			os	do-foscart	0859
				do-furgaib	0909
			u	con-ocaib	0913
			u	do-furgaib	0919
as-beir	verb: S1a	to say	As-bert	pret 3sg	0053
		to say	as-breth	pass pret sg	0211
		to say	As-bert	pret 3sg	0285
		to say	As-biur-sa	pres 1sg	0613
		to say	As-bert	pret 3sg	0617
		to say	as-mber	pass pres sg	0643
		to say	as-bert	pret 3sg	0880
		to say	n-érbart	aug pret 3sg	0891
		to say	as-biur-sa	pres 1sg + nota augens 1sg	1073
		to say	as-béra	fut 3sg	1081
		to say	As-béra	fut 3sg	1085
		to say	at-berr	pass 3sg + infix pron Class E	1125
as-eirig	verb: S1a	to rise	nád-n-eséracht	pret 3sg	0464
		to rise	as-réiracht	aug pret 3sg	0707
		to rise	as-réiracht	aug pret 3sg	0896

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		to rise	as·réracht	aug pret 3sg	0922
		to rise	as·réracht	aug pret 3sg	1025
as·indet	verb: S1 a	to declare, to tell	ní·raisnedat	aug pres 3pl	0142
		to declare, to tell	ní·raisndet	aug pres 3sg	0363
		to declare, to tell	Ní·raisndet	aug pres 3sg	0801
as·ingaib	verb: S2	to go beyond, to surpass, to exceed	as·ingaib	pres 3sg	1017
as·oirc	verb: S1b	to beat	at·n·ortat	pret 3pl + infix pron Class B	0183
		to beat	As·oirc	pres 3sg	0501
assae	adjective: io,iā	easy, light	assae	nom sg neut	0121
at·baill	verb: S1c	to die	at·bath	pret 3sg + infix pron Class E	0449
		to die	i·n·abbad	pret 3sg	0688
		to die	at·béla	fut 3sg + infix pron Class B	0946
at·reig	verb: S1a	to rise, to go	ata·resat	fut 3pl + infix pron Class B	0955
at·tá	verb: substantive verb, H1	to be	boí	pret 3sg	0034
		to be	dia·mbá	pret 2sg	0041
		to be	i·mbé	pres subj 3sg	0055
		to be	táthus	pres 3sg + suff pron 3pl	0082
		to be	táthai	pres 3sg m + suff pron 3sg	0083
		to be	ní·bítis	imperf 3pl	0152
		to be	mbíth	imperf 3sg	0154
		to be	buí	pret 3sg	0255
		to be	betis	cond 3pl	0297
		to be	ro·boí	aug pret 3sg	0312
		to be	ní·robae	aug pret 3sg	0439
		to be	at·tá	pres 3sg	0466
		to be	at·taät	pres 3pl	0471
		to be	biët	fut 3pl	0472
		to be	no·bed	past subj 3sg	0525
		to be	Rom·bet	pres subj 3pl + infix pron Cl	0549
		to be	ra·mbiä	fut 3sg + infix pron Class A	0572
		to be	·boí	aug pret 3sg	0632
		to be	·boí	pret 3sg	0675
		to be	buí	aug pret 3sg	0694
		to be	fil	pres 3sg rel	0773
		to be	dia·mbí	hab pres 3sg	0814
		to be	·boí	aug pret 3sg	0894
		to be	ro·boí	pret 3sg	0956
		to be	boíthium	pret 3sg + 1sg infix pron	1014
		to be	boí	pret 3sg	1018
		to be	·boí	pret 3sg	1019
		to be	bethus	fut 3sg + suffixed pronoun	1023
		to be	at·tát	pres 3pl	1037
		to be	Ro·bá	aug pret 1sg	1105
		to be	bátar	pret 3pl	1127
		to be	·boí	pret 3sg	1131
athair	noun: r,m	father	athar	gen sg	0021
		father	athair	nom sg	0025
		father	Athar	gen sg	0039
		father	athar	gen sg	0210
		father	athar	gen sg	0238

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		father	athair	nom sg	0289
		father	athar	gen sg	0307
		father	senathrea	acc pl	0308
		father	athar	gen sg	0413
		father	rígathar	gen sg	0548
		father	athar	gen sg	0602
		father	athar	gen sg	0616
		father	athar	gen sg	0664
		father	athair	nom sg	0688
		father	athair	dat sg	0692
		father	athair	dat sg	0741
		father	athar	gen sg	0752
		father	Athair	acc sg	0785
		father	athair	nom sg	0808
		father	athair		1184
		father	athair	nom/dat/acc/voc sg	1188
athchomsán	noun: o,m	reproach, rebuke, attack	athchomsán	nom sg	0950
athnugud	noun: u,m	act of renewing, restoring	Athnugud	nom sg	0169
atlugud	noun: u,m	act of giving thanks	atlugud	dat sg	0727
att	noun: u,m?	swelling, tumour	n-attaib	dat pl	0443
attach	noun: o,n	act of invoking	attuch	dat sg	0238
augaire	noun: io,m	shepherd	augairib	dat pl	0044
		shepherd	augaire	nom sg	0506
		shepherd	augaire	nom sg	0826
aurum	noun: o,n (Latin)	gold	aurum		0066
baccach	adjective: o,ā	lame	bacachaib	dat pl	0148
bádaid	verb: W2a	to drown	nachad·báid	pret 3sg + infix pron Class C	0271
		to drown	báite	pass pret sg	0335
		to drown	co·mbáidi	pres 3sg	0910
bág	noun: ā,f	contest	bág	nom sg	0359
		contest	bágaib	acc pl	0370
		contest	báig	acc sg	0623
Baibilón	noun: proper	Babylon	mBaibilóin	acc sg	0376
baïd	verb: H1	to die	nádcon·bá	pres 3sg	0906
bairgen	noun: ā,f	bread, loaf	bairgena	acc pl	0130
baithsed	noun: u,m	the act of baptising, baptism	baithsedo	gen sg	0676
baithsid	verb: W1	to baptise, to name	ro·bathais	aug pret 3sg	0226
		to baptise, to name	ro·baitseth	pass aug pret sg	0672
bal	noun: ā,f	prosperity	bail	nom sg masc	0110
		prosperity	mbail	dat sg	0681
Bálam	noun: proper, o,m	Balaam	Bálam	nom sg	0046
		Balaam	Bálam	nom sg	0918
balb	adjective: o,ā	stammering, inarticulate	balb	nom sg fem	0893
balc	adjective: o,ā	stout, strong, sturdy	balc	composition form	0030
		stout, strong, sturdy	mbalc	composition form	0304
		stout, strong, sturdy	balc	composition form	0372
		stout, strong, sturdy	balc	nom sg neut	0435

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		stout, strong, sturdy	bailc	acc sg fem	0545
		stout, strong, sturdy	bailc	acc sg fem	0798
		stout, strong, sturdy	balc	composition form	0914
balcbríg	noun: ā,f	strong might	mbalcbríg	dat sg	0304
balcbruth	noun: u,m	stout vigour	balcbruth	nom sg	0030
balcbúain	noun: ā,f	great harvest	balcbúain	dat sg	0372
balcfrém	noun: ā,f	stout root	balcfrémaib	dat pl	0914
bán	adjective: o,ā	white, fair, pure	bánbossa	composition form	0204
		white, fair, pure	bán	nom sg masc	0935
		white, fair, pure	báin	gen sg masc	0987
		white, fair, pure	bán	nom sg masc	1003
bánbos	noun: ā,f	white palm of hand	bánbossa	acc pl	0204
banchuire	noun: io,m	host of women	banchuiri	gen pl	0498
band	noun: o,m	deed	band	gen pl	0378
		deed	band	acc sg	1053
Baptaist	noun: proper	baptist	Baptaist	nom sg	0672
		baptist	Baptaist	gen sg	0987
Barabán	noun: proper	Barrabas	Barabán	acc sg	0284
bárc	noun: ā,f	bark, ship	bárc	gen pl	0910
Barnabas	noun: proper	Barnabas	Barnabas	nom sg	1003
barr	noun: o,m	top, tip	mbarraib	dat pl	0256
		top, tip	barr	composition form	0372
		top, tip	barr	dat sg	0560
		top, tip	barr	nom sg	0838
barrgabál	noun: ā,f	top of an armful	barrgabál	nom sg	0372
Bartholomeüs	noun: proper	Bartholomew	Bartholomeüs	nom sg	1000
bas	noun: ā,f	palm of hand	basa	nom pl	0189
		palm of hand	bossa	acc pl	0204
		palm of hand	bassa	acc pl	0502
		palm of hand	bosa	acc pl	0856
bás 1	noun: o,n	death	bás	acc sg	0691
		death	bas	acc sg	1004
bathais	noun:	baptism, naming	bathais	acc/dat sg	0668
		baptism, naming	bathais	acc/dat sg	0678
		baptism, naming	bathais	nom sg	0935
bé	noun: n	woman	bé	voc sg	0041
		woman	bé	voc sg	0801
		woman	mbé	nom sg	1010
bec	adjective: o,ā	small, little, of size, quantity	becbrataib	composition form	0034
		small, little, of size, quantity	bbec	composition form	0436
		small, little, of size, quantity	bec	nom sg neut?	0950
		small, little, of size, quantity	bec	nom sg fem	0969
becbratt	noun: o,m	swaddling clothes	becbrataib	dat pl	0034
beclúag	noun: s,n	small price	bbeclúag	nom sg	0436
beirid	verb: S1a	to bear, to carry	ro-n-ucais	aug pret 2sg	0040
		to bear, to carry	ra-n-ucsat	aug pret 3pl + infix pron Cl	0451
		to bear, to carry	bérae	fut 2sg	0618
		to bear, to carry	rucais	aug pret 2sg	0623
		to bear, to carry	mad·birt	pret 2sg	0629

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		to bear, to carry	ro-n-ucais	aug pret 2sg + nas rel	0758
		to bear, to carry	ro-n-ucais	aug pret 2sg	0797
bél	noun: o,m	lip, plural mouth	béulu	acc pl	0228
		lip, plural mouth	bélaib	dat pl	1012
bel 2	noun: o,m	way, path	mbel	acc sg	0319
ben	noun: ā,f	woman	ban	gen pl	0019
		woman	ban	gen pl	0305
		woman	banchuiri	composition form	0498
		woman	mban	gen pl	0551
		woman	mnáib	dat pl	0586
		woman	mban	gen pl	0641
		woman	mná	acc pl	0851
		woman	mban	gen pl	1031
benaid	verb: S3 a	to strike	bíthi	pass pret pl	0203
		to strike	bië	pret 3sg relative	0279
		to strike	dia·mbí	pret 3sg	0331
		to strike	no·mbíthe	pass cond sg	0506
		to strike	beither	pass fut sg rel	0957
		to strike	biäs	fut 3sg rel?	1053
bendachaid	verb: W1	to bless	Bendachais	pret 3sg	0129
		to bless	Bendachais	pret 3sg	0137
		to bless	bendachtae	past passive participle nom	0607
bendacht	noun: ā,f	blessing	Bendacht	nom sg	0537
		blessing	Bendacht	nom sg	0541
benn	noun: ā,f	mountain, crest, highest point	benna	acc pl	0910
béo	adjective: o,ā	alive	bí	gen sg masc	0141
		alive	bí	gen sg masc	0159
		alive	bí	gen sg masc	0171
		alive	bí	voc sg masc	0239
		alive	bí	gen sg masc	0363
		alive	bí	gen sg masc	0393
		alive	bí	gen sg	0469
		alive	bí	gen sg masc	0481
		alive	bí	gen sg masc	0513
		alive	bí	gen sg masc	0541
		alive	béo	nom sg masc	0600
		alive	bí	gen sg masc	0655
		alive	béo	gen pl	0714
		alive	bí	gen sg masc	0819
		alive	béo	composition form	0845
		alive	biú	dat sg masc	0901
		alive	biü	acc pl	0940
		alive	bíu	dat sg	0996
		alive	bíu	dat sg	1005
		alive	bí	nom sg masc	1131
Bëór	noun: proper	Beor	Bëóir	gen sg	0046
beös	conjunction: explicative	further, moreover, again, besides, also, in addition	beös		0871
béošlan	adjective: o,ā	safe and alive	béošlán	nom sg masc	0845
bert	noun: o,n	burden, bundle of thatch, rushes, straw	mbert	acc sg	1055

Headword	Classification	Meaning	Word in Text	Analysis	Line No
bét	noun: u,m	deed (unfavourable sense), crime	bét	nom sg	0524
Bethaniä	noun: proper a,f (Latin)	Bethany	Bethaniä	abal. sg (Latin)	0868
Bethel	noun: ā,f	Bethlehem	mBeithil	dat sg	0040
		Bethlehem	mbeithil	dat sg	0042
		Bethlehem	mBeithil	dat sg	0054
		Bethlehem	Bethele	gen sg	0078
		Bethlehem	Beithile	gen sg	0983
bethu	noun: t,m	life	bethaid	dat sg	0172
		life	bethad	gen sg	0539
bíast	noun: ĩ,f	wild beast, monster	bíasta	nom pl	0278
bibdu	noun: t,m	one who is guilty, criminal	bibdu	nom sg	0287
bith	noun: u,m	world, age, period	mbith	composition form	0082
		world, age, period	bith	composition form	0084
		world, age, period	bith	composition form	0084
		world, age, period	bith	nom sg	0245
		world, age, period	betho	gen sg	0255
		world, age, period	betho	gen sg	0304
		world, age, period	bith	dat sg	0381
		world, age, period	bith	composition form	0435
		world, age, period	bith	composition form	0468
		world, age, period	bith	composition form	0532
		world, age, period	mbith	composition form	0536
		world, age, period	mbith	composition form	0536
		world, age, period	bith	dat sg	0553
		world, age, period	mbith	composition form	0556
		world, age, period	mbith	composition form	0556
		world, age, period	betho	gen sg	0582
		world, age, period	bith	composition form	0600
		world, age, period	bith	composition form	0600
		world, age, period	mbith	composition form	0714
		world, age, period	bith	composition form	0794
		world, age, period	bith	composition form	0814
		world, age, period	bith	composition form	0814
		world, age, period	bith	dat sg	0821
		world, age, period	bith	composition form	0840
		world, age, period	bith	composition form	1026
		world, age, period	bith	composition form	1026
		world, age, period	bithifernn	composition form	1200
bíth 2	noun: n,n	act of striking	bíth	dat sg	0279
		act of striking	bíth	acc/dat sg	0311
		act of striking	bíth	acc sg	0313
bithbalc	adjective: o,ā	strong enduring	bithbalc	nom sg neut	0435
bithbéo	adjective: o,ā	eternally alive	bithbéo	nom sg masc	0600
		eternally alive	mbithbéo	gen pl	0714
bithbrón	noun: o,m	eternal sorrow	bithbrón	nom sg	0084
bithbúan	adjective: o,ā	eternally lasting	bithbúan	nom sg	0794
bithchoíniud	noun: u,m	perpetual keening	bithchuíniu	nom sg	0532
bithflaith	noun: i,f	eternal lordship	mbithflaith	dat sg	0082
		eternal lordship	mbithflaith	dat sg	0536
		eternal lordship	mbithflaith	acc sg	0556
		eternal lordship	bithflaith	nom sg	0600

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		eternal lordship	bithflaith	nom sg	0814
		eternal lordship	bithflaith	dat sg	0840
		eternal lordship	bithflaith	dat sg	1026
bithifernn	noun: o,m	everlasting hell	bithifernn	nom sg	0084
		everlasting hell	bithifernn	gen pl	1200
bithphlág	noun: ā,f	eternal plague	bithphláig	acc/dat sg	0468
bithsláine	noun: iā,f	eternal perfection	mbithsláini	dat sg	0536
bithslán	adjective: o,ā	eternally safe	bithslán	nom sg masc	1026
bithsubaid	adjective: i	eternally happy	bithsubaid	nom sg fem	0814
bithsuthain	adjective: i	eternally everlasting	mbithsuthain	acc sg fem	0556
bláith	adjective: i	gentle	sobláith	nom sg masc	0118
		gentle	bláith	nom sg fem	0753
blat	noun: ā,f	strength	blat	nom sg	0389
		strength	blat	nom sg	0699
bocht	adjective: o,ā	poor	bocht	dat sg	0157
		poor	bochtu	nom/acc pl	1084
		poor	mbocht	composition form	1127
bochtán	noun: o,m	poor person, poor creature, wretch	mbochtáin	nom pl	1127
bodar	adjective: o,ā	deaf	bodraib	dat pl	0145
boíd	adjective: i	fond, affectionate, tender, partial, devoted, pitiful, touching	boíd	voc sg fem	0001
		fond, affectionate, tender, partial, devoted, pitiful, touching	boíd	voc sg fem	0596
		fond, affectionate, tender, partial, devoted, pitiful, touching	boíd	composition form	1010
		fond, affectionate, tender, partial, devoted, pitiful, touching	boíd	composition form	1012
boídgen	noun: u,m	fond smile	boídgena	gen pl	1010
boídMaire	noun: iā,f	loving Mary	boídMaire	voc sg	0596
boídmáthair	noun: r,f	loving mother	boídmáthar	gen sg	1012
bongaid	verb: S1c	to break	buiche	pret 3sg rel	0307
		to break	bongas	pres 3sg rel	0914
borb	adjective: o,ā	foolish, silly, senseless, stupid, uncouth	mbuirp	acc sg fem	0633
borg	noun: o,m	fortified town	Borg		1149
borr	adjective: o,ā	swollen, thick, proud	borr	composition form	0910
borrbárc	noun: ā,f	proud ship	borrbárc	gen pl	0910
both	noun: ā,f	being, existing	buith	dat sg	0288
		being, existing	mbith	nom sg	0468
		being, existing	bith	nom sg	0496
		being, existing	buith	dat sg	0508
		being, existing	buith	nom sg	0553
		being, existing	buith	dat sg	0636

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brágae	noun: t,f	throat, gullet	Brágae	nom sg	0441
bras	adjective: o,ā	great, forceful, boastful, defiant	mbras	acc sg masc	0105
		great, forceful, boastful, defiant	bras	nom sg masc	0244
		great, forceful, boastful, defiant	mbras	nom sg	0275
brat 1	noun: ā,f	captive, plunder	brait	acc sg	0545
		captive, plunder	brat	nom sg	0700
bráth	noun: u,m and o,m	judgment, estimation	mbráth	dat sg	0472
		judgment, estimation	bráth	acc sg	0525
		judgment, estimation	bráth	acc sg	1050
bráthair	noun: r,m	brother	fírbráthair	acc/dat sg	0412
bratt	noun: o,m	cloak, mantle	becbrataib	dat pl	0034
bréc	noun: ā,f	falsehood, lie, deception	bréc	nom sg	0387
		falsehood, lie, deception	bréc	nom sg	0805
		falsehood, lie, deception	bréc	nom sg	0827
		falsehood, lie, deception	bréc	nom sg	1065
		falsehood, lie, deception	bréc	gen pl	1071
bréntu	noun: t,m	rotteness, stench	bréntu	nom sg	0711
breö	noun: d,f	flame	bréo	nom sg	0625
brestae	adjective: io,iā	lively, sprightly, cheerful	brestu	comparative	0030
breth	noun: ā,f	the act of carrying	breth	nom sg	0462
		the act of carrying	breth	nom sg	0638
		the act of carrying	mbreith	dat sg	0639
		the act of carrying	fírbreithe	gen sg	0640
		the act of carrying	mbreith	dat sg	0643
		the act of carrying	mbreith	dat sg	0646
		the act of carrying	mbreith	dat sg	1047
		the act of carrying	brethaib	dat pl	1198
bríathar	noun: ā,f	word, in religious sense Word (of God)	bríathar	nom sg	0753
		word, in religious sense Word (of God)	bréithir	acc sg	0893
bríg	noun: ā,f	power, strength, force, authority; vigour, virtue	ndimbríg	dat sg	0206
		power, strength, force, authority; vigour, virtue	bríg	dat sg	0304
		power, strength, force, authority; vigour, virtue	bríga	nom pl	0433

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		power, strength, force, authority; vigour, virtue	bríg	dat sg	0995
brithem	noun: n,m	judge	breithemain	dat sg	0032
briugu	noun: t,m	hospitaller	briugu	nom sg	0774
brod	noun: o,m	tiny speck, spot	brod	composition form	0916
brodlind	noun: ĩ,f	tiny pool	brodlind	acc sg	0916
brón	noun: o,m	sorrow, grief, lamentation, distress	brón	nom sg	0084
		sorrow, grief, lamentation, distress	mbróin	gen sg	0375
		sorrow, grief, lamentation, distress	brón	nom sg	0390
		sorrow, grief, lamentation, distress	brón	dat sg	0496
		sorrow, grief, lamentation, distress	mbróin	gen sg	1039
brú	noun: n,f	womb, belly, abdomen	brú	nom sg	0007
		womb, belly, abdomen	brú	nom sg	0443
		womb, belly, abdomen	bronn	gen sg	0608
		womb, belly, abdomen	brú	dat sg	0631
		womb, belly, abdomen	mbrú	dat sg	0636
		womb, belly, abdomen	brú	dat sg	0667
bruinne	noun: io,m	breast, bosom	bruinniu	dat sg	0031
		breast, bosom	bruinnib	dat pl	0255
		breast, bosom	briinniu	acc pl	0900
bruth	noun: u,m	heat, blaze, anger, fervour, boil, valour	bruth	nom sg	0030
		heat, blaze, anger, fervour, boil, valour	bruth	dat sg	0751
		heat, blaze, anger, fervour, boil, valour	bruth	dat sg	0995
		heat, blaze, anger, fervour, boil, valour	brotha	gen sg	1090
búadach	adjective: o,ā	victorious, triumphant	búadach	nom sg	1028
búaid	noun: i,n	victory, gift	búaid	nom sg	0038
		victory, gift	búadaib	dat pl	0365
		victory, gift	búadaib	dat pl	0378
		victory, gift	búadae	gen pl	0418
		victory, gift	mbúaid	dat sg	0545
		victory, gift	búadae	gen pl	0625
		victory, gift	búaid	nom sg	0709

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		victory, gift	búaid	dat sg	0724
		victory, gift	mbúaid	dat sg	0751
		victory, gift	mbúaid	dat sg	0853
		victory, gift	mbúadae	gen pl	1053
búain	noun: i,f	harvest, crop	búain	dat sg	0372
		harvest, crop	búanae	gen sg	1054
búan	adjective: o,ā	long lasting, enduring	búan	nom sg neut	0435
		long lasting, enduring	búan	nom sg neut	0794
builid	adjective: i	beautiful	builid	nom sg fem	0753
búiridir	verb: W2a	to roar	búiristir	pret 3sg	0244
cách	pronoun: non- neuter	everyone, all	chách	dat sg	0111
		everyone, all	cáich	gen sg	0117
		everyone, all	cách	nom sg	0160
		everyone, all	cách	nom sg	0316
		everyone, all	cách	acc sg	0471
		everyone, all	cách	nom sg	0531
		everyone, all	cách	nom sg	0561
		everyone, all	cách	nom sg	0571
		everyone, all	cáich	gen sg	0650
		everyone, all	cách	nom sg	1043
		everyone, all	cách	acc sg	1049
cach, cech	pronominal: adjective	each, every	cech	dat sg fem	0009
		each, every	cech	dat sg masc	0010
		each, every	cech	dat sg masc	0027
		each, every	cech	dat sg masc	0029
		each, every	cech	dat sg	0030
		each, every	cech	dat sg masc	0031
		each, every	cech	dat sg masc	0032
		each, every	cech	dat sg masc	0079
		each, every	cech	acc sg neut	0112
		each, every	cach	dat sg masc	0113
		each, every	cech	gen sg masc	0143
		each, every	Cach	nom sg neut	0149
		each, every	cech	acc sg masc	0153
		each, every	cach	dat sg masc	0157
		each, every	cach	dat sg	0158
		each, every	cech	gen sg masc	0163
		each, every	cach'la	acc sg masc	0169
		each, every	cach	nom sg masc	0193
		each, every	cech	gen sg neut	0254
		each, every	cech	gen sg masc	0256
		each, every	cech	dat sg	0287
		each, every	cech	dat sg fem	0315
		each, every	cach	acc sg masc	0352
		each, every	cech	acc sg masc	0388
		each, every	Cach	nom sg fem	0421
		each, every	cech	gen sg masc	0469
		each, every	cech	dat sg masc	0478
		each, every	cach	gen sg masc	0497
		each, every	cach	nom sg neut	0501

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		each, every	cach	nom sg neut	0516
		each, every	cech	acc sg neut	0526
		each, every	cech	dat sg neut	0526
		each, every	cech	acc sg fem	0535
		each, every	cech	nom sg masc	0539
		each, every	Cech	nom sg masc	0557
		each, every	cach	dat sg fem	0561
		each, every	cach	acc sg masc	0581
		each, every	cach	dat sg neut	0587
		each, every	cach	acc sg masc	0588
		each, every	cech	acc sg masc	0634
		each, every	cech	gen sg masc	0652
		each, every	cech	nom sg neut	0775
		each, every	cach	nom sg fem	0778
		each, every	cach	acc sg masc	0787
		each, every	cach	dat sg neuter	0790
		each, every	cech	gen sg neut	0796
		each, every	cach	nom sg masc	0816
		each, every	Cach	nom sg masc	0821
		each, every	cach	acc sg neut	0837
		each, every	cach	dat sg fem	0872
		each, every	cach	acc sg masc	0894
		each, every	cach	gen sg masc	0927
		each, every	cach	nom sg masc	0956
		each, every	cach	gen sg masc	0960
		each, every	cach	dat sg masc	0962
		each, every	cach	acc sg masc	0981
		each, every	cach	gen sg masc	1032
		each, every	cach	acc sg masc	1052
		each, every	cach	acc sg masc	1055
cachtor	noun: ā,f	captive, captivity	chachtuir	dat sg	0310
		captive, captivity	cachtuir	dat sg	0376
cáera	noun: k,f	sheep	chairib	dat pl	0508
		sheep	cáercha	acc pl	1068
		sheep	cháercha	acc pl	1070
		sheep	cháerach	gen sg/pl	1080
cáid	adjective: i	holy, noble, pure	cáid	nom sg masc	0010
		holy, noble, pure	cháid	dat sg masc	0121
		holy, noble, pure	cáda	acc pl neut	0647
caile	noun: io,n or m	spot	chaile	acc sg	0830
caín	adjective: i	fine, good, fair, beautiful	caín	nom sg neut	0015
		fine, good, fair, beautiful	caín	nom sg neut	0145
		fine, good, fair, beautiful	caín	nom sg neut	0229
		fine, good, fair, beautiful	caín	acc sg masc	0237
		fine, good, fair, beautiful	Cain		0289
		fine, good, fair, beautiful	caín	nom sg fem	0331

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		fine, good, fair, beautiful	caín	nom sg fem	0359
		fine, good, fair, beautiful	caín	nom sg fem	0365
		fine, good, fair, beautiful	caín	nom sg masc	0399
		fine, good, fair, beautiful	caín	nom sg fem	0407
		fine, good, fair, beautiful	caín	composition form	0440
		fine, good, fair, beautiful	chaín	composition form	0462
		fine, good, fair, beautiful	caín	nom sg masc	0491
		fine, good, fair, beautiful	chaín	composition form	0540
		fine, good, fair, beautiful	caín	nom sg neut	0611
		fine, good, fair, beautiful	caín	nom sg neut	0661
		fine, good, fair, beautiful	chaín	composition form	0742
		fine, good, fair, beautiful	caín	nom sg neut	0759
		fine, good, fair, beautiful	chaín	composition form	0768
		fine, good, fair, beautiful	chaín	nom sg fem	0777
		fine, good, fair, beautiful	caín	composition form	0828
		fine, good, fair, beautiful	caín	composition form	0890
		fine, good, fair, beautiful	caín	composition form	0948
		fine, good, fair, beautiful	caínem	superlative	0985
		fine, good, fair, beautiful	caín	composition form	0994
caíncharpat	noun: o,m	fair chariot	caíncharput	dat sg	0440
caínchroch	noun: ā,f	fair cross	chaínchrucha	gen sg	0462
		fair cross	caínchruich	acc sg	0994
caindelbrae	noun: io,m	candlestick	caindelbraib	dat pl	0888
caíne	noun: iā,f	gentleness, pleasantness, beauty	críthcaíni	acc sg	0480
caínetlae	noun: iā,f	fine purity	chaínetlae	gen sg	0540
caíngnīm	noun: u,m	fair deed	chaíngnīm	acc sg	0742
cainguth	noun: u,m	beautiful voice	chainguth	acc sg	0890
cainidetsat	??				
caínrind	noun: u,n	beautiful star	chaínrindib	dat pl	0768
		beautiful star	caínrind	nom pl	0948
caíntrét	noun: o,m	beautiful band of people, flock	chaíntrét	acc/dat sg	0828
Caïphas	noun: proper	Caiphas	Chaïphas	acc sg	0276

Headword	Classification	Meaning	Word in Text	Analysis	Line No
cair	interrogative:	why?	cair		0017
		why?	Cair		0239
cairiugud	noun: u,m	act of rebuking, accusing	chairiugud	dat sg	0398
cairte	noun: iā,f	having friends	dochraití	dat sg	0240
cáith	noun: f	chaff, husks	cáith	acc sg	1061
caland	noun: ā,f	calends, first day of the month	calde	gen sg	0622
		calends, first day of the month	calde	gen sg	0624
Cald	noun: proper, o,m	Chaldeans	Cald	gen pl	0377
Cana	noun: proper	Cana	Chana	gen sg	0138
canaid	verb: S1	to sing	canair	pass pres sg	0789
		to sing	canair	pass pres sg	0793
		to sing	canas	pres 3sg rel	0835
Canais moir					
cani	interrogative: negative	is it not	Cani		0369
Cannán	noun: proper	Canaanites	Cannán	gen pl	0360
carae	noun: nt,m	friend	carae	nom sg	0568
caraid	verb: W1	to love	ro·char	aug pret 3sg	0529
		to love	rod·car	aug pret 3sg + infix pron Cl	0533
		to love	ronda·car	aug pret 3sg + infix pron Cl	0869
		to love	ros·carsat	aug pret 3pl + infix pron Cl	1143
carpat	noun: o,m	chariot	cairptib	dat pl	0336
		chariot	charput	dat sg	0440
Cásc	noun: o,n	Easter	Cásc	gen pl	0708
		Easter	Cásc	gen pl	0854
		Easter	cásc	gen pl	0857
cath	noun: u,m	fight, battle	chath	composition form	0365
		fight, battle	cath	composition form	0560
		fight, battle	cath	acc sg	0718
		fight, battle	cath	nom sg	0961
		fight, battle	cath	composition form	1028
		fight, battle	chath		1040
		fight, battle	cath	nom sg	1045
cathach	adjective: o,ā	warlike	cathach	acc sg masc	0237
cathaigidir	verb: W2	to fight	cathaigfitis	cond 3pl	0294
cathbarr	noun: o,m	helmet, head-dress	cathbarr	dat sg	0560
cathbúadach	adjective: o,ā	battle victorious	cathbúadach	nom sg masc	1028
cathbúaid	noun: i,n	battle victory	chathbúadaib	dat pl	0365
cauru	see cáera				
cé	particle: demonstrative	this here	cé	indeclinable	0258
cechtar	pronoun: indeclinable	each of two	cechtar	acc sg	0771
cector	see cachtor				
céile	noun: io,m	client, companion	céili	nom pl	0974
		client, companion	céilib	dat pl	1015
		client, companion	céili	nom pl	1024
céilide	noun: io,n	visit, act of visiting	chélidiu	dat sg	0592

Headword	Classification	Meaning	Word in Text	Analysis	Line No
céilsine	noun: iā,f	clientship, status of a céile, relationship of a céile to a flaith,	célsini	acc/dat sg	0422
céin 2	conjunction: temporal	while, as long as	céin		0154
		while, as long as	céin		0411
		while, as long as	céin		0496
		while, as long as	céin		0799
cein·mair	adverb	Happy	Céin·mair		0081
		Happy	Canais·moir		0133
		Happy	Céin·mair		0533
		Happy	céin·mair		0535
		Happy	Céin·mair		0725
		Happy	céin·do·mair		0825
		Happy	céin·mair		1051
céite	noun: iā,f	meeting-place	céiti	acc sg	0651
célmainde	noun: io,n	revelation	chélmainde	nom sg	0598
		revelation	célmainde	nom sg	0746
		revelation	chélmainde	nom sg	0761
cen	preposition: with accusative, leniting	without	cen		0013
		without	cen		0014
		without	cen		0015
		without	cen		0049
		without	cen		0153
		without	cen		0163
		without	cen		0167
		without	cen		0179
		without	cen		0215
		without	cen		0267
		without	Cen		0277
		without	cen		0280
		without	cen		0361
		without	cen		0463
		without	cen		0467
		without	cen		0468
		without	cen		0547
		without	cen		0563
		without	cen		0585
		without	cen		0593
		without	cen		0626
		without	cen		0639
		without	cen		0671
		without	cen		0715
		without	cen		0759
		without	cen		0760
		without	cen		0795
		without	cen		0799
		without	cen		0815
		without	cen		0830
		without	cen		0843

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		without	cen		0845
		without	cen		0859
		without	cen		0861
		without	cen		0921
		without	cen		0925
		without	cen		0953
		without	cen		1105
		without	cen		1133
cenél	noun: o,n	kindred, race, tribe	chenél	nom sg	0181
		kindred, race, tribe	chenél	acc pl	0360
		kindred, race, tribe	Cenél	nom sg	0465
		kindred, race, tribe	chenél	acc sg	0612
		kindred, race, tribe	cenél	nom pl	0924
cenéle	noun: io,n	race	cenéli	gen sg	0419
cenmothá	conjunction or preposition	besides that	Cenmothá		0413
cenn	noun: o,n	head	choímchinn	gen sg	0202
		head	chenn	acc pl	0269
		head	cenn	acc sg	0492
		head	chiunn	dat sg	0607
cennach	noun: o,n	bargain, transaction	chennach	nom sg	0437
cennacht	noun: ā,f	headship, supremacy, leadership	cennacht	nom sg	0749
céol	noun: o,n	music	céol	nom sg	0789
		music	céol	nom sg	0835
cert	adjective: o,ā	correct, right, proper, fitting	cert	acc/dat sg masc	1047
		correct, right, proper, fitting	cert	nom sg neut	1059
césad	noun: u,m	suffering, torment; very frequently of the Passion of Christ	chésto	gen sg	0858
		suffering, torment; very frequently of the Passion of Christ	césath	nom sg	1011
césaid	verb: W1	to suffer, to endure	hi-cés	pret 3sg	0251
		to suffer, to endure	ro-chés	aug pret 3sg	0542
		to suffer, to endure	ro-chés	aug pret 3sg	0693
		to suffer, to endure	ro-cés	aug pret 3sg	0710
		to suffer, to endure	ro-cés	aug pret 3sg + infix pron Cl	0717
		to suffer, to endure	césfait	fut 3pl	0967
		to suffer, to endure	ro-cés	aug pret 3sg	1002
		to suffer, to endure	ro-chésasat	aug pret 3pl	1021
cet	noun: o,m	permission	chet	nom sg	0235
		permission	cet	acc sg	0787
cét 1	noun: o,n		cét	gen pl	0519
			cét	gen pl	0803
cét-	prefix: numeral	first	chétóir	composition form	0454
		first	chét	composition form	0854

Headword	Classification	Meaning	Word in Text	Analysis	Line No
cethair	numeral	four	cethri	dat pl masc	0340
		four	ceithri	acc pl masc	0902
cethrae	noun: iā,f	animals, cattle, flocks, herds	cethrae	nom sg	0514
		animals, cattle, flocks, herds	chethrai	nom pl	0776
cétnae	numeral, ordinal: io,iā	first	chétnai	dat sg fem	0229
		first	chétnae	nom sg fem	0849
cétóir	noun: ā,f	the first time	chétóir	dat sg	0454
		the first time	chéúair	dat sg	0854
Cherupín	noun:	Cherubin, grade of angel	Cherupín	nom pl	0300
cía 1	pronoun: interrogative		cía		0216
			cid	with pres subj of copula	1088
			ceb		1123
cía 2	conjunction: concessive and explicative, leniting	even, although	cit	with copula pres subj 3sg	0142
		even, although	ce		0185
		even, although	ce		0259
		even, although	cía		0263
		even, although	cid	with copula pres subj 3sg	0303
		even, although	ci		0391
		even, although	Ce		0425
		even, although	cid	with copula pres subj 3sg	0435
		even, although	cid	with copula pres subj 3sg	0455
		even, although	Ce	negative	0509
		even, although	Ce		0517
		even, although	Ce		0521
		even, although	cith	with pres subj of copula	0531
		even, although	Ce		0581
		even, although	ce		0646
		even, although	ce		0668
		even, although	Ce		0717
		even, although	ced	with copula pres subj 3sg	0803
		even, although	cía		0842
		even, although	cid	with copula pres subj 3sg	0916
		even, although	Cíaso		0927
		even, although	ce		0929
		even, although	Ce		0961
		even, although	Ce		1041
		even, although	cid	with copula pres subj 3sg	1092
		even, although	cía		1125
cíall	noun: ā,f	sense	chéill	dat sg	0071
		sense	chíall	nom sg	0073
		sense	céill	dat sg	0151
		sense	chíall	nom sg	0517
		sense	céill	acc sg	0633
		sense	clea	nom pl	0650
		sense	céill	dat sg	0901

Headword	Classification	Meaning	Word in Text	Analysis	Line No
cían	adjective: o,ā	long, enduring	Céin	dat sg fem	0081
		long, enduring	Canais	dat sg fem	0133
		long, enduring	érchían	dat sg neut	0250
		long, enduring	chéin	dat sg	0392
		long, enduring	cían	dat sg neut	0455
		long, enduring	cían	nom sg neut	0505
		long, enduring	Céin	dat sg fem	0533
		long, enduring	céin	dat sg fem	0535
		long, enduring	Céin	dat sg fem	0725
		long, enduring	céin	dat sg fem	0825
		long, enduring	céin·mair		1051
cíid	verb: H2	to weep	cichiu	fut 1sg	0589
cil	noun: ā,f	fault	chil	acc sg	0167
cimbid	noun: i,m	captive	cimbith	dat sg	0010
		captive	chimbith	dat sg	0010
		captive	cimbith	nom sg	0491
		captive	cimbith	nom sg	0523
		captive	chimbetho	gen sg	0528
cingciges	noun: o	Quinquagesima Sunday	Cingcigis	gen sg	0884
Ciprian	noun: proper, o,m	Cyprian	Chiprían	acc sg	1008
Ciric	noun: proper	Quiricus or Cyr	Ciric	gen sg	1011
claidbed	noun: u,m	the act of putting to the sword, striking with the sword	Claidbed	nom sg	0989
		the act of putting to the sword, striking with the sword	Claidbed	nom sg	0997
claideb	noun: o,m	sword	chlaidiub	dat sg	0080
		sword	claidiub	dat sg	1034
clam	noun: o,m	leper	chlaim	nom pl	0147
cland	noun: ā,f	plant	chlaind	dat sg	0402
		plant	clainde	gen sg	0597
		plant	clanda	acc pl	0772
		plant	claind	acc sg	1063
clár	noun: o,n	board, plank	clár	nom sg	0435
		board, plank	clár	composition form	0951
		board, plank	clár	nom/acc sg	1122
clárchosmail	adjective: i	boardlike	clárchosmail	nom sg masc	0951
clas 2	noun: ā,f	assembly, choir	clais	acc sg	0725
cleth	noun: ā,f	the act of hiding	cleithe	gen sg	0639
clíab	noun: o,m	basket	chlíab	nom dual	0136
cloch	noun: ā,f	stone, rock	chloich	acc/dat sg	0694
clochad	noun: u,m	act of stoning	chlochad	nom sg	0988
clóë	noun: io,m	nail, spike	cloi	nom pl	0203
clóen	adjective: o,ā	uneven, crooked, perverse	chlóen	nom sg fem	0834
		uneven, crooked, perverse	chlóen	acc sg masc	0964
		uneven, crooked, perverse	clóin	nom pl	0973

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		uneven, crooked, perverse	cloínaib	dat pl masc	1019
cloïd	verb: H3	to overthrow, to vanquish, to repel	con-roclóe	aug pret 3sg	0687
cloíne	noun: iā,f	unevenness, crookedness, slant	mórchloíne	nom sg	0420
cloth	noun: o,m	fame, reputation	chloth	composition form	0144
		fame, reputation	cluith	nom pl	0993
clothruiri	noun: g,m	famous king	chlothruiri	nom sg	0144
cloüd	noun: u,m	act of turning, overthrowing	clótho	gen sg	0961
clú	noun: f, class unclear	fame, reputation	clú	dat sg	0043
		fame, reputation	clú	dat sg	0103
		fame, reputation	chlú	acc/dat sg	0285
		fame, reputation	chlú	nom sg	0365
		fame, reputation	chlú	nom sg	0407
		fame, reputation	chlú	acc sg	0531
		fame, reputation	chlú	nom sg	0777
		fame, reputation	chlú	nom sg	0879
		fame, reputation	clú	nom sg	0985
clúaschae	noun: iā,f	hearing	Clúaschae	nom sg	0145
cned	noun: ā,f	wound	chneid	acc sg	0014
co 1	preposition: with accusative, aspirating	to, towards	cucum	acc + suff pron 1sg	0001
		to, towards	co		0050
		to, towards	co		0072
		to, towards	cuci	acc + suff pron 3sg m	0105
		to, towards	cucu	acc + suff pron 3pl	0177
		to, towards	co		0211
		to, towards	co		0231
		to, towards	co		0397
		to, towards	co		0445
		to, towards	co		0451
		to, towards	co		0489
		to, towards	co		0525
		to, towards	co		0581
		to, towards	co		0590
		to, towards	cucum-sae	acc + suff pron 1sg	0592
		to, towards	cucum	acc + suff pron 1sg	0596
		to, towards	co		0607
		to, towards	co		0691
		to, towards	co		0727
		to, towards	coa		0850
		to, towards	cucu	acc + suff pron 3pl	0881
		to, towards	co		0889
		to, towards	co		0915
		to, towards	co		1030
		to, towards	co		1093

Headword	Classification	Meaning	Word in Text	Analysis	Line No
co 2	preposition: with dative, nasalizing	with, general accompaniment, connection, attendant circumstances.	cot	dat + poss pron 2sg	0042
		with, general accompaniment, connection, attendant circumstances.	co		0043
		with, general accompaniment, connection, attendant circumstances.	co		0045
		with, general accompaniment, connection, attendant circumstances.	co		0048
		with, general accompaniment, connection, attendant circumstances.	cosind	dat + art sg neut	0087
		with, general accompaniment, connection, attendant circumstances.	co		0103
		with, general accompaniment, connection, attendant circumstances.	co		0184
		with, general accompaniment, connection, attendant circumstances.	co		0206
		with, general accompaniment, connection, attendant circumstances.	cosind	dat + art sg fem	0220
		with, general accompaniment, connection, attendant circumstances.	co		0279

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		with, general accompaniment, connection, attendant circumstances.	co		0304
		with, general accompaniment, connection, attendant circumstances.	co		0336
		with, general accompaniment, connection, attendant circumstances.	cona	dat + poss pron 3sg f	0340
		with, general accompaniment, connection, attendant circumstances.	co		0426
		with, general accompaniment, connection, attendant circumstances.	co		0443
		with, general accompaniment, connection, attendant circumstances.	co		0470
		with, general accompaniment, connection, attendant circumstances.	co		0484
		with, general accompaniment, connection, attendant circumstances.	co		0488
		with, general accompaniment, connection, attendant circumstances.	co		0501
		with, general accompaniment, connection, attendant circumstances.	cona	dat + poss pron 3sg n	0511

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		with, general accompaniment, connection, attendant circumstances.	co		0519
		with, general accompaniment, connection, attendant circumstances.	co		0520
		with, general accompaniment, connection, attendant circumstances.	co		0536
		with, general accompaniment, connection, attendant circumstances.	co		0545
		with, general accompaniment, connection, attendant circumstances.	co		0560
		with, general accompaniment, connection, attendant circumstances.	co		0565
		with, general accompaniment, connection, attendant circumstances.	cona	dat + poss pron 3sg m	0566
		with, general accompaniment, connection, attendant circumstances.	co		0569
		with, general accompaniment, connection, attendant circumstances.	co		0573
		with, general accompaniment, connection, attendant circumstances.	co		0604

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		with, general accompaniment, connection, attendant circumstances.	co		0681
		with, general accompaniment, connection, attendant circumstances.	co		0751
		with, general accompaniment, connection, attendant circumstances.	co		0795
		with, general accompaniment, connection, attendant circumstances.	co		0796
		with, general accompaniment, connection, attendant circumstances.	co		0801
		with, general accompaniment, connection, attendant circumstances.	co		0822
		with, general accompaniment, connection, attendant circumstances.	co		0855
		with, general accompaniment, connection, attendant circumstances.	co	dat neut	0881
		with, general accompaniment, connection, attendant circumstances.	cosnaib	dat + art pl fem	0888
		with, general accompaniment, connection, attendant circumstances.	co		0903

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		with, general accompaniment, connection, attendant circumstances.	co	dat + poss pron 3sg m	0904
		with, general accompaniment, connection, attendant circumstances.	cot	dat + poss pron 2sg	0917
		with, general accompaniment, connection, attendant circumstances.	co	dat + art sg neut	1004
		with, general accompaniment, connection, attendant circumstances.	co		1019
		with, general accompaniment, connection, attendant circumstances.	co		1034
		with, general accompaniment, connection, attendant circumstances.	co		1047
		with, general accompaniment, connection, attendant circumstances.	co		1048
co· 3	conjunction: nasalising, conjunct particle	so that, until	Co	do·oig	0005
		so that, until	con	do·icc	0056
		so that, until	co	do·etarrat	0059
		so that, until	co	sásaid	0132
		so that, until	co	is	0218
		so that, until	com	is	0254
		so that, until	co	dailid	0332
		so that, until	conda·dergén	do·gní	0383
		so that, until	comba	is	0553
		so that, until	co	feraid	0575
		so that, until	Con	coínid	0577
		so that, until	con	coínid	0584
		so that, until	con	coínid	0587
		so that, until	con	feraid	0594
		so that, until	comba	is	0611
		so that, until	con	do·furgaib	0663

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		so that, until	co	with copula	0671
		so that, until	con	cloid	0687
		so that, until	co	as-beir	0891
		so that, until	co	bádaid	0910
		so that, until	co	scísid	0916
		so that, until	co	reithid	0952
		so that, until	co		1121
cobfolaid	noun: i	counter obligations	cobfolaid	acc sg	0424
cobfuil	noun: i,n	blood relationship	chobfólo	gen sg	0176
cobrae	noun: iā,f	conversation	cobrai	acc sg	0575
		conversation	cobrai	acc sg	0604
cocad	noun: u,m	war	cocud	dat sg	0962
cóem	adjective: o,ā	dear, precious, beloved	coím	acc sg	0002
		dear, precious, beloved	choím	composition form	0202
		dear, precious, beloved	cóem	nom sg masc	0214
		dear, precious, beloved	chóem	nom sg	0786
		dear, precious, beloved	chóemaib	dat pl	1020
cóemchenn	noun: o,n	beautiful head	choímchinn	gen sg	0202
cóemchlóud	noun: u,m	the act of exchanging	chóemchlód	dat sg	0147
coemdae	noun: iā,f	shared bed	chóemdae	gen sg	0614
cóic	numeral	five	cóic	acc	0130
		five	cóic	acc	0132
coic 1	noun: i,m	cook	choic	dat sg	0133
coicell	noun: ā,f	thought, secret	coiclea	acc pl	0650
coillid	verb: W2b	to damage, to violate,to destroy	ro-coillset	aug pret 3pl	0424
coimdiu	noun: t,m	lord, God	coimdiu	nom sg	0091
		lord, God	choimdeth	gen sg	0180
		lord, God	coimdeth	gen sg	0225
		lord, God	choimdeth	gen sg	0430
		lord, God	choimdeth	gen sg	0485
		lord, God	coimdiu	nom sg	0534
		lord, God	mórchoimdet	gen sg	0580
		lord, God	coimdith	dat sg	0728
		lord, God	choimdith	dat sg	0755
		lord, God	Coimdiu	nom sg	0792
		lord, God	coimdiu	nom sg	1064
coimthecht	noun: ā,f	agreement, unity	coimthecht	acc sg	0296
coindfe	adjective: io,iā	proper, fitting	coindfe	nom sg neut	0067
		proper, fitting	choindfe	nom sg	0176
coíne	noun: iā,f	act of weeping, lamenting, keening	coíni	acc sg	0309
coínid	verb: W2b	to keen, to mourn	ro-coíni	aug pret 3sg	0242
		to keen, to mourn	no-coíntis	past subj 3pl	0263
		to keen, to mourn	ro-coínset	aug pret 3pl	0267
		to keen, to mourn	coínestair	pret 3sg	0316
		to keen, to mourn	Coíntir	pass pres sg	0497

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to keen, to mourn	ro-coínset	aug pret 3pl	0512
		to keen, to mourn	ro-coínset	aug pret 3pl	0515
		to keen, to mourn	ro-coínsemma	aug pret 1pl	0534
		to keen, to mourn	nod-coínfedar	fut 3sg + infix pron Class C	0568
		to keen, to mourn	Conro-choíne	pres subj 1sg	0577
		to keen, to mourn	con-rochoíntis	aug past subj 3pl	0584
		to keen, to mourn	con-rochoíntis	aug past subj 3pl	0587
		to keen, to mourn	coínsimmar	pret 1pl rel	0599
coíniud	noun: u,m	act of keening	coíniud	dat sg	0002
		act of keening	coíniud	dat sg	0260
		act of keening	coíniud	acc sg	0475
		act of keening	coíniud	acc sg	0510
		act of keening	coíniud	dat sg	0528
		act of keening	bithchuíniu	nom sg	0532
		act of keening	coíniud	acc sg	0538
		act of keening	coíniud	acc sg	0571
col	noun: o,n	sin	col	gen pl	0185
		sin	col	gen pl	0191
		sin	col	nom sg	0485
colainn	noun: i,f	body, flesh	colainn	acc/dat sg	0500
colg	noun: o,m	awn	Scarfaid	acc sg	1061
com-	particle: prefix	mutual, together, equal	chob	composition form	0176
		mutual, together, equal	chóem	composition form	0614
		mutual, together, equal	co	composition form	0650
		mutual, together, equal	comchoem	composition form	0786
		mutual, together, equal	com	composition form	0949
com- 2	particle: augment		chm	do-oirg	0005
			chm	fo-ben	0008
			chu	do-tét	0188
			cú	for-fen	0194
			ad·condairc	ad-cí	0290
			cho	ad-fét	0370
			cm	do-essuirg	0377
			c	ad-fét	0397
			tecomnacht	do-indnaig	0421
			chon	ad-cí	0481
			ad·chondairc	ad-cí	0530
			cm	do-essuirg	0545
			ch	do-tét	0591
			c	ad-fét	0642
			chm	fo-ben	0656
			ch	do-tét	0659
			cm	do-essuirg	0683
			ch	do-tét	0695
			cú	tét	0714
			c	ad-fét	0748
			chu	do-tét	0848

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			chu	do-tét	0850
			c	ad-fét	0889
			c	ad-fét	0897
			có	téit	1004
			chó	téit	1015
			ch	teit	1124
comair	noun: unknown declension	in front of, in the presence of	chomair	dat sg	0062
		in front of, in the presence of	comair	dat sg	0090
comalnaithir	verb: W1	to fulfil, to discharge	ro-comallnad	pass aug pret sg	0931
comarc	noun: o	commemoration, stanza, quatrain	íarcomarc	acc sg	0475
comard	adjective: o,ā	equally high	comard	nom sg neut	0949
comart	noun: o,m	the act of striking together	chomart	nom sg	0503
		the act of striking together	chomairt	dat sg	0585
		the act of striking together	chomairt	gen sg	1034
combart	noun: ā,f	conception	compairt	dat sg	0023
		conception	chompairt	dat sg	0386
		conception	chompart	nom sg	0933
comchóem	adjective: o,ā	equally beloved, equally belonging to a family	comchoem	nom sg masc	0786
comrád	noun: o,n	act of conversing	comrád	nom sg	1059
comrar	noun: ā,f	box, chest, casket, shrine	chomrar	voc sg	0654
con- 1	particle: preverb		con	con·toí	0007
			Co	con-beir	0013
			con	con-midethar	0018
			Con	con-gair	0105
			com	for-cumaing	0173
			Con	con-gair	0177
			con	con-mesca	0235
			cm	ad-cumaing	0287
			con	con-gnin	0324
			cho	ar-coat	0343
			cho	do-inchoisc	0345
			c	do-tét	0366
			con	con-midethar	0552
			chon	con-midethar	0581
			cum	con-icc	0589
			con	con-beir	0621
			chom	con-beir	0625
			con	con-tuili	0631
			coem	for-cumaing	0638
			com	for-cumaing	0641
			c	do-díchid	0686
			co	con-rig	0703

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			co	ad·cota	0716
			c	fo·coislea	0831
			con	con·tuili	0900
			con	con·icc	0902
			con	con·ocaib	0913
			cho	con·certa	0929
			con	con·scríba	0990
			con	con·boing	1043
			con	con·imthet	1145
con·beir	verb: S1a	to conceive	cot·n·apairt	aug pret 2sg + infix pron Cl	0013
		to conceive	con·birt	pret 2sg	0621
		to conceive	mad·chombair	pret 2sg	0625
con·boing	verb: S1c	to smash, to break, to defeat	con·abboing	aug pres 3sg	1043
con·certa	verb: W1	to emend, to correct	chot·certae	subj 2sg + infix pron Class E	0929
con·däig	verb: S1b?	to seek, to ask	Ná·cuingid	impv 2pl	1129
con·gair	verb: S2	to call, to invite, to summon	Con·gart	pret 3sg	0105
		to call, to invite, to summon	Con·gartat	pret 3pl	0177
con·gnin	verb: S3b	to recognise	nacha·congna	past subj 3pl + infix pron Cl	0324
con·ícc	verb: S1a	to be able	Nacha·cumga	pres 1sg + infix pron Class C	0589
		to be able	con·ic	pres 3sg	0902
con·imthet	verb: S1a	to accompany	con·imrega	fut 3sg	1145
con·mesca	verb: W1	to mix together	con·mescsat	pret 3pl	0235
con·midethar	verb: S2	to be competent, to be able, to rule, to control	con·meseth	past subj 3sg	0018
		to be competent, to be able, to rule, to control	conid·midethar	pres 3sg + infix pron Class C	0552
		to be competent, to be able, to rule, to control	chon·messinn	past subj 1sg	0581
con·ocaib	verb: S2	to lift up, to raise, to exalt	con·úargaib	aug pres 3sg	0913
con·rig	verb: S1a	to bind, to tie, to constrain	cot·n·áraig	aug pret 3sg + infix pron Cl	0703
con·scríba	verb: W1	to write down	con·ascríb	aug pret 3sg	0990
con·tóí	verb: H3	to turn, to convert, to change	con·atoí	aug pret 3sg	0007
con·tuili	verb: W2b	to sleep	con·atail	aug pret 3sg	0631
		to sleep	con·atail	aug pret 3sg	0900
condae	adjective: io, iā	dog-like, wolf-like	condai	nom pl masc	0409
condalbae	noun: iā, f	affection for kindred, love, sympathy, kindness	condalbae	gen sg	0738
congas	noun: unknown declension	companionship	chongas	nom sg	0097

Headword	Classification	Meaning	Word in Text	Analysis	Line No
congbál	noun: ā,f	act of containing, maintaining, keeping	congbála	nom pl	0166
conn	noun: ā,f	pre-eminent person, leader, chief.	chonn	voc sg	0595
cór	noun: o,n	choir	cóir	gen sg	0725
cor 1	noun: o,m	act of putting, placing	chor	nom sg	0215
		act of putting, placing	chur	dat sg	0697
corcae	noun: io,m	oats	corcai	gen sg	1056
		oats	corcae	acc sg	1058
		oats	corcae	nom sg	1078
corcrae	adjective: io,iā	purple	chorcrae	nom sg fem	0205
Cornil	noun: proper	Cornelius	Cornil	acc sg	1008
coronn	noun: ā,f	crown of head, tonsure, crown, circle	coronn	nom sg	0201
corp	noun: o,m	body	choirp	gen sg	0147
		body	chorpaib	dat pl	0167
		body	Corp	nom sg	0261
		body	corp	acc sg	0400
		body	corp	nom sg	0483
		body	corp	acc sg	0503
		body	chorp	dat sg	0615
		body	chorp	acc sg	0705
		body	chorp	nom sg	0709
		body	corp	nom sg	0809
		body	corp	nom sg	0813
		body	corp	acc sg	0817
		body	chorp	acc sg	0821
		body	corpaib	dat pl	1022
		body	chorp	dat sg	1035
cos	noun: ā,f	foot, leg of human being, animal	chossa	acc pl	0203
		foot, leg of human being, animal	cosaib	dat pl	0334
		foot, leg of human being, animal	chosa	acc pl	0855
cosc	noun: o,n	act of punishing	chosc	dat sg	0190
coscrach	adjective: o,ā	victorious, triumphant	coscrach	nom sg masc	0697
		victorious, triumphant	coscrach	nom sg	1028
cosmail	adjective: i	like, similar	chosmail	nom sg masc	0951
costud	noun: u,m	act of placing together, restraining	costud		1057
cotach	noun: o,m	covenant	chotaig	gen sg	0311
cotad	noun: o,m	conception	chotoüd	dat sg	0655
cotlud	noun: u,m	sleep, the act of sleeping	cotulto	gen sg	0720

Headword	Classification	Meaning	Word in Text	Analysis	Line No
crád	noun: o,m	torment, anguish, misery; act of tormenting, persecuting,	cráid	gen sg	0119
crann	noun: o,n	tree	crann	acc sg	0200
		tree	crann	composition form	0215
		tree	óenchruinn	gen sg	0254
crannchor	noun: o,m	lot(s), casting of lots	crannchor	nom sg	0215
creitem	noun: ā,f	belief, faith, (Christian) religion	cretim	acc sg	0113
		belief, faith, (Christian) religion	creitme	gen sg	0595
creitid	verb: W2a	to believe	rod-creiti	aug pret 3sg + infix pron Cl	0533
		to believe	creiti	verbal of necessity	0746
crephel	noun: unknown declension	terror	crephel	nom sg	0347
crí	noun: f, indeclinable	body, flesh	chrí	dat sg	0817
		body, flesh	chrí	dat sg	0933
críathar	noun: o,m	sieve, riddle, honeycomb	críathar	nom sg	0864
crích	noun: ā,f	boundary	crícha	acc pl	0104
críde	noun: io,n	heart,	chríde	nom sg	0221
		heart,	chrídi	gen sg	0576
		heart,	críde	nom sg	0578
		heart,	chrídi	gen sg	0593
		heart,	críde	acc pl	0647
		heart,	chríde	acc sg	0734
		heart,	chríde	dat sg	1103
Críst	noun: proper o,m	Christ	Críst	nom sg	0010
		Christ	Críst	nom sg	0039
		Christ	Chríst	gen sg	0077
		Christ	Chríst	gen sg	0087
		Christ	Chríst	dat sg	0121
		Christ	Críst	nom sg	0133
		Christ	Chríst	gen sg	0224
		Christ	Críst	gen sg	0228
		Christ	Críst	nom sg	0251
		Christ	Críst	gen sg	0261
		Christ	Críst	acc sg	0393
		Christ	Críst	gen sg	0400
		Christ	Críst	nom sg	0414
		Christ	Críst	gen sg	0431
		Christ	Chríst	acc	0436
		Christ	Críst	gen sg	0440
		Christ	Críst	nom sg	0448
		Christ	Chríst	dat sg	0462
		Christ	Críst	nom sg	0477
		Christ	Críst	acc/dat sg	0495
		Christ	Críst	gen sg	0500
		Christ	Críst	gen sg	0503
		Christ	Críst	gen sg	0510

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		Christ	Críst	gen sg	0522
		Christ	Críst	acc/dat sg	0541
		Christ	Críst	acc sg	0577
		Christ	Críst	gen sg	0611
		Christ	Críst	acc sg	0627
		Christ	Críst	gen sg	0646
		Christ	Críst	gen sg	0669
		Christ	Críst	dat sg	0675
		Christ	Críst	acc sg	0684
		Christ	Críst	acc sg	0719
		Christ	Chríst	gen sg	0747
		Christ	Chríst	voc sg	0756
		Christ	Críst	nom sg	0781
		Christ	Críst	gen sg	0874
		Christ	Críst	gen sg	0887
		Christ	Críst	gen sg	0985
		Christ	Chríst	gen sg	1015
		Christ	Chríst	gen sg	1020
		Christ	Críst	dat sg	1045
		Christ	Críst		1075
críth 2	noun: ā,f	the act of buying	críthchaíni	composition form	0480
crithaid	verb: W2a	to shake, to tremble	ro-crith	aug pret 3sg	0246
críthcaíne	noun: iā,f	purchase of pleasantness, gentleness, beauty	críthchaíni	acc sg	0480
croch	noun: ā,f	cross	croich	acc sg	0003
		cross	chroich	acc sg	0195
		cross	chroch	nom sg	0197
		cross	chroich	acc dual	0198
		cross	cruchae	gen sg	0228
		cross	chruchae	gen sg	0462
		cross	croich	dat sg	0477
		cross	croich	acc sg	0482
		cross	croich	acc sg	0542
		cross	croich	acc sg	0543
		cross	chroich	dat sg	0566
		cross	crochae	gen sg	0691
		cross	croich	acc sg	0693
		cross	croich	acc sg	0828
		cross	croich	acc sg	0936
		cross	chruich	acc sg	0994
crochad	noun: u,m	act of crucifying, crucifixion	crochad	nom sg	0187
		act of crucifying, crucifixion	crochad	dat sg	0266
		act of crucifying, crucifixion	crochad	nom sg	0307
		act of crucifying, crucifixion	crochad	nom sg	0522
		act of crucifying, crucifixion	chrochad	dat sg	0713
		act of crucifying, crucifixion	crochad	nom sg	0874

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		act of crucifying, crucifixion	Crochad	nom sg	0985
		act of crucifying, crucifixion	crochad	nom sg	0991
crochaid	verb: W1	to crucify	hi-crochad	pass pret sg	0016
		to crucify	lasro-crochad	pass aug pret sg	0283
		to crucify	ro-crochsath	aug pret 3pl	0399
		to crucify	crochtae	past passive participle nom	0709
cródae	adjective: io,iā	bloody, cruel, fierce	cródu	comparative	0079
crólige	noun: io,n	state of lying in gore, state of being severely wounded	chrólige	acc sg	0530
cros	noun: ā,f	cross as a religious symbol, crucifix	cross	acc sg	0543
crú 1	noun: unknown declension	blood, gore	crú	nom sg	0255
		blood, gore	crú	acc sg	0483
		blood, gore	cró	gen sg	0527
		blood, gore	chró	composition form	0530
		blood, gore	cró	gen sg	0818
crúadgubae	noun: io,m	severe lamentation	crúadgubae	acc sg	0262
crúaid	adjective: i	hard, stern, strict	crúad	composition form	0262
		hard, stern, strict	crúaid	nom sg fem	0945
		hard, stern, strict	crúaid	nom sg neut	1011
		hard, stern, strict	crúaid	nom sg	1057
		hard, stern, strict		gen sg	1089
cruim 1	noun: i,f	worm, maggot	cruim	nom sg	0711
cruithnecht	noun: ā,f	wheat	cruithnecht	acc sg	1056
		wheat	cruithnecht	nom sg	1060
		wheat	cruithnechtae	gen sg	1063
		wheat	cruithnecht		1080
cruth	noun: u,m	appearance, form	chruth	nom sg	0029
		appearance, form	cruth	dat sg	0263
		appearance, form	cruth	dat sg	0287
		appearance, form	cruth	dat sg	0638
		appearance, form	chruth	dat sg	0847
		appearance, form	chruth	acc sg	0889
		appearance, form	Cruth	dat sg	1045
cú	noun: n,m	dog	chonaib	dat pl	0427
cúaird	noun: i,m	circuit, tour, visitation, journey	chúaird	dat sg	0696
cúan 1	noun: ā,f	litter, band	cúain	acc sg	0274
cuclaige	noun: iā,f	act of shaking	cuiclige	nom sg	0945
cuilén	noun: o,m	pup, whelp, kitten	cuilén	nom sg	0835
cuimne	noun: iā,f	faculty of memory; remembrance,	chuíme	nom sg	0719
cuimnech	adjective: o,ā	mindful, remembering, aware	cuimnech	nom sg masc	0878
cuimrech	noun: o,n	act of binding, fettering, fastening	Cuimrech	nom sg	0485
cuindbech	adjective: o,ā	empty, void	cuindfig	gen sg masc	1056

Headword	Classification	Meaning	Word in Text	Analysis	Line No
cuingid	noun: i,f	the act of asking, seeking, requesting,	chuingid	dat sg	0058
		the act of asking, seeking, requesting,	cuingid	dat sg	0077
		the act of asking, seeking, requesting,	chuingid	dat sg	0458
cuire	noun: io,m	host, troop	banchuiri	gen pl	0498
cuit	noun: i,f	share, part, portion	chuit	dat sg	0614
		share, part, portion	chuit	acc sg	0639
cuitbiud	noun: u,m	act of mocking, ridiculing	chuitbiud	dat sg	0211
cuma 1	noun: t,f	sorrow	chumaid	acc sg	0015
cumachtach	adjective: o,ā	powerful	cumachtach	nom sg fem	0330
		powerful	cumachtach	nom sg masc	0448
cumachtae	noun: io,n	power	chumachtae	acc sg	0362
		power	chumachtae	acc sg	0374
		power	cumachtae	nom sg	0743
		power	chumachtai	gen sg	0802
cumal	noun: ā,f	female slave, bondwoman	chumala	acc pl	0850
cumtach	noun: o,n	act of building, constructing	chumtaig	gen sg	0208
cumtubart	noun: ā,f	doubt, uncertainty	cumtubart	nom sg	0846
cundomon	noun: unknown declension	relationship?	chundomon	nom sg	0392
cundrad	noun: u,m	act of trading, buying selling	drochcundrad	nom sg	0431
cur	??	??	cur	nom sg	0103
urchas	noun: ā,f	reed, wisp	churchas	nom sg	0209
curson	noun:	sage	curson	nom sg	0103
-d- (id)	particle: infix after cía and má		d	do·indnaig	0425
			d		0509
-d- 1	pronoun: infix class C 3sg m, nasalising		d	fo·gaib	0054
			da	ad·ora	0056
			did	do·etarrat	0059
			d	creitid	0533
			d	caraid	0533
			id	ad·cí	0535
			nod·coínfedar	coínid	0568
			a	do·airbir	0661
			id	copula	0740
			d	renaid	0827
			id	reithid	0952
			id	ad·roilli	1092
-d- 2	pronoun: infix class C 3sg n, leniting		d	loscaid	0270
			d	bádaid	0271

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			d	sloicid	0273
			id	con·midethar	0552
			d	gaibid	0561
			an	imm·ricc	0809
			d	samlaithir	1076
			d		1096
da	numeral	two	di	acc dual fem	0005
		two	da	nom dual masc	0107
		two	da	nom dual masc	0108
		two	da	acc dual masc	0129
		two	da	nom dual masc	0136
		two	di	acc dual fem	0198
		two	díb	dat dual masc	0231
		two	nda	acc dual masc	0332
		two	da	nom dual neut	0353
		two	da	gen dual fem	0380
		two	da	gen dual neut	0771
		two	da	gen dual masc	0998
		two	da	nom dual masc	0998
		two	da	acc dual neut	1007
		two	da	acc dual masc	1066
-da- 2	pronoun: infix class C 3sg f		da	dingid	0915
-da- 3	pronoun: infix class C 3pl		doda·bert	do·beir	0373
			da	do·gní	0383
			roda·hír	ernaid	0415
			da	orgaid	0453
			da	subathar	0780
			da	oirnid	0867
			da	caraid	0869
-da-, -ta-	pronoun: infix class B: 3pl		forda·tá		0532
			ta	at·reig	0955
dag/deg-	adjective: prefix	good	degdánu	composition form	0064
		good	degdúili	composition form	0268
		good	dagdánad	composition form	0338
		good	daigléir	composition form	0590
		good	dag	composition form	0628
		good	dag	composition form	0716
		good	dag	composition form	0954
		good	dag	composition form	1038
		good	dag	composition form	1100
		good	dag	composition form	1104
		good	dag		1188
dagathair	noun: r,m	good father	dagathair	nom/dat/acc/voc sg	1188
dagdánad	noun: u,m	fine endowment	dagdánad	acc sg	0338
dagdeug	noun: ā,f	good drink	dagdige	gen sg	1104
dagdíl	noun: u,m	good reward	dagdíla	nom pl	1038
daigléir	adjective: i	good carefulness	daigléir	acc sg neut	0590

Headword	Classification	Meaning	Word in Text	Analysis	Line No
dagmoín	noun: i,f	good gift	dagmoín	acc sg	0628
dagothrath	noun: u,m	good nursing	dagothrath	acc sg	0716
dagthob	noun: o,m	good trumpet	dagthob	acc sg	0954
dagthúarae	noun: iā,f	good sustenance	dagthúarai	dat sg	1100
dáilid	verb: W2a	to portion out, to allot, to arrange	co-ndáili	pret 3sg	0332
daimid	verb: S2	to permit, to grant	ro-ndét	pass aug pret sg	0496
daín	adjective: i	delicate, fine, just	daínib	dat pl	1079
daithen	noun: ā,f	light	daithen	nom sg	0907
dál 2	noun: ā,f	meeting	dáil	acc sg	0210
		meeting	dál	nom sg	0721
		meeting	dál	nom sg	0965
dall	adjective: o,ā	blind	dall	gen pl	0146
		blind	dall	acc sg	0230
dámar	noun: o,m		dámar	nom sg	0337
dán	noun: u,m	gift, bestowal, present	ndánaib	dat pl	0048
		gift, bestowal, present	degdánu	acc pl	0064
		gift, bestowal, present	dána	nom pl	0065
dánad	noun: u,m	the act of giving, of distributing	Dánad	nom sg	0157
		the act of giving, of distributing	dánad	nom sg	0163
		the act of giving, of distributing	dagdánad	acc sg	0338
dánaid	verb: W1	to grant, to give a gift	ros-ndán	aug pret 3sg + infix pron Cl	0382
dano	particle: connective	also, further, in addition	da-no		0355
		also, further, in addition	dano		0375
		also, further, in addition	dna		0807
		also, further, in addition	dna		1065
Dauíd	noun: proper	David	Dauíd	gen sg	0406
		David	Dauíd	nom sg	0754
de 1	preposition: with dative, leniting	from, of	dé	dat + suff pron 3sg m	0035
		from, of	do		0039
		from, of	de		0069
		from, of	de	dat + suff pron 3sg n	0075
		from, of	don	dat + art sg fem	0098
		from, of	do		0136
		from, of	ndé	dat + suff pron 3sg m	0155
		from, of	donaib	dat + art pl	0178
		from, of	dé	dat + suff pron 3sg m	0213
		from, of	Dond	dat + art sg fem	0229
		from, of	de		0289
		from, of	di		0302
		from, of	do		0302

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		from, of	díb	dat + suff pron 3pl	0303
		from, of	do		0310
		from, of	diib	dat + suff pron 3pl	0315
		from, of	de		0321
		from, of	dia-mbí	preposition and relative pa	0331
		from, of	dind	dat + art sg fem	0341
		from, of	di		0343
		from, of	donaib	dat + art pl	0344
		from, of	ndi		0361
		from, of	díb	dat + suff pron 3pl	0367
		from, of	di		0370
		from, of	de		0371
		from, of	do		0372
		from, of	dia	dat + poss pron 3pl	0376
		from, of	dia	dat + poss pron 3sg m	0378
		from, of	din	dat + art sg masc	0381
		from, of	din	dat + art sg fem	0385
		from, of	di		0392
		from, of	dé	dat + suff pron 3sg m	0401
		from, of	do		0402
		from, of	di		0404
		from, of	diib	dat + suff pron 3pl	0411
		from, of	dé	dat + suff pron 3sg m	0419
		from, of	di		0439
		from, of	do		0561
		from, of	di		0627
		from, of	di	rel particle with de	0635
		from, of	dé	dat + suff pron 3sg n	0659
		from, of	di		0664
		from, of	do		0673
		from, of	do		0674
		from, of	diar		0674
		from, of	diä	dat + poss pron 3sg m	0697
		from, of	dé	dat + suff pron 3sg m	0706
		from, of	di		0723
		from, of	dé	dat + suff pron 3sg n	0729
		from, of	do		0768
		from, of	dé	dat + suff pron 3sg m	0803
		from, of	dia	preposition and relative pa	0814
		from, of	do		0817
		from, of	dí	dat + suff pron 3sg f	0820
		from, of	dia	dat + poss pron 3sg m	0823
		from, of	dia	preposition and relative pa	0834
		from, of	do		0860
		from, of	dot	dat + 2s poss	0929
		from, of	do		0948
		from, of	de		1014
		from, of	di		1015
		from, of	do		1020
		from, of	diä	dat + poss pron 3pl	1022
		from, of	dé	dat + suff pron 3sg n	1023
		from, of	do		1036
		from, of	do		1044
		from, of	de		1079

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		from, of			1087
		from, of			1100
		from, of	do		1104
de- 5	particle: preverb		de	do·díat	0047
			d	do·fúarat	0135
			de	do·diúschi	0171
			do·gníth	do·gní	0186
			de	do·tét	0188
			do·gníth	do·gní	0190
			do·rónad	do·gní	0193
			do·rergatar	do·rig	0214
			du·ruidmiset	do·dímen	0217
			do·rórtad	do·fortai	0223
			To·celt	do·ceil	0241
			do·géni	do·gní	0274
			do·géni	do·gní	0281
			de	do·tét	0366
			de	do·gní	0383
			do	do·gní	0445
			di	do·luigi	0448
			do·rrochúini	do·rochoíni	0449
			do·rigni	do·gní	0465
			d	do·díben	0469
			de	do·gní	0493
			do·ruíchetar	do·fich	0520
			do·futhracar	do·futhracair	0538
			deisid	saidid	0547
			di	do·tét	0591
			de	do·tét	0659
			de	do·díchid	0686
			de	do·tét	0695
			do	téit	0714
			desid	saidid	0751
			thi	do·imthiret	0788
			de	do·érig	0800
			d	do·nig	0816
			do	do·gní	0820
			de	do·tét	0848
			de	do·tét	0850
			do	do·foscart	0859
			do	do·gní	0873
			do	do·gní	0905
			d	téit	1004
			d	téit	1015
			do	do·fich	1027
			do	do·fich	1032
			de	téit	1124
			do	do·érig	1139
deac	numeral	-teen	déc		0107
		-teen	deäc		0136
		-teen	déc		0380
deächt	noun: ā,f	divinity, godhead	deächtæ	gen sg	0895

Headword	Classification	Meaning	Word in Text	Analysis	Line No
dég	preposition: with genitive and also conjunction	because	dég		0143
		because	dég		0227
		because	dég		0399
degdúil	noun: i,f	good elements	degdúili	nom pl	0268
deich	numeral	ten	deich	acc pl	0314
		ten	deich	acc pl	0876
		ten	ndeich	acc pl	1006
deimnigud	noun: u,m	act of confirming	deimniugud	dat sg	0848
deinmnetach	adjective: o,ā	impatient, hasty	deinmetach		1046
deiscipul	noun: o,m	disciple, pupil	descipul	nom dual masc	0108
deisen	noun: ā,f	right hand	dessin	acc/dat sg	0548
		right hand	deisenaib	dat pl	0756
deisinred	noun: o,n	group on right hand side	desinriuth	dat sg	0752
deithbir	adjective: i	fitting, proper	deithbir	nom sg neut	0257
		fitting, proper	Deithbir	nom sg	0729
delb	noun: ā,f	form, figure, appearance, shape	delb	nom sg	0083
		form, figure, appearance, shape	deilb	dat sg	0561
		form, figure, appearance, shape	deilb	acc sg	0795
		form, figure, appearance, shape	deilb	dat sg	0956
		form, figure, appearance, shape	delb	gen pl/nom sg	0971
delbach	adjective: o,ā	ornamented, shaped	sechtnelbaig	gen sg masc	0024
delg	noun: s,n	thorn	delccae	gen pl	0202
deman	noun: unknown declension	band?	Deman	nom sg	0389
		band?	deman	nom sg	1020
demon	noun: o,m (sg) i,m (pl)	demon, devil	demnae	gen pl	0452
		demon, devil	demun	acc sg	0687
		demon, devil	demun	nom sg	0699
		demon, devil	ndemnae	gen pl	0963
		demon, devil	demon	nom sg	0970
		demon, devil	demun	dat sg	0977
		demon, devil	demnaib	dat pl	1044
		demon, devil	demnai	nom pl	1137
		demon, devil	deman	gen pl	1149
denn	noun: ā,f				
dénom	noun: u,m	the act of making	dénom	acc sg	0346
denus	noun: u,m	period of time	denus	acc sg	0631
		period of time	densea	dat sg	0708
dér	noun: o,n	tear	dér	nom sg	0527
		tear	déraib	dat pl	0563
		tear	dér	gen pl	1039
derb	adjective: o,ā	certain	Derb	nom sg neut	0161

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		certain	deirbh	composition form	0400
		certain	derb	nom sg neut	0829
derbšiur	noun: r,f	sister	ndeirbsethar	gen sg	0400
derc	adjective: o,ā	colour red	ndercc	composition form	0435
dercór	noun: o,n	red gold	nderccóir	gen sg	0435
derg	adjective: o,ā	red	derg	nom sg masc	0254
		red	deirg	acc sg fem	0566
		red	dergóir	composition form	0654
dergór	noun: o,m	purified gold	dergóir	gen sg	0654
dérlasaid	verb: W1				
deslám	noun: ā,f	right hand	desláim	dat sg	0124
dess	adjective: o,ā	right (as opposed to left)	desláim	composition form	0124
		right (as opposed to left)	deis	acc sg	0127
		right (as opposed to left)	ndess	acc sg neut	1059
		right (as opposed to left)	ndess	acc sg neut	1069
		right (as opposed to left)	desaib	dat pl	1079
deug	noun: ā,f	drink	dig	acc sg	0233
		drink	dig	dat sg	0343
		drink	dig	acc sg	0823
		drink	dige	gen sg	1104
dí- 1	prefix: negative meaning		ndim	composition form	0206
			de	composition form	0257
			dí	composition form	0337
			diáirim	composition form	0364
			di	composition form	0364
			di	composition form	0559
			dí	composition form	0657
			ndí	composition form	0685
			dí	composition form	0721
			De	composition form	0729
			dí	composition form	0879
			dí	composition form	1023
Día 2	noun: o,m	God	Dé	gen sg	0021
		God	Dé	gen sg	0039
		God	Día	nom sg	0068
		God	Dé	gen sg	0069
		God	Dé	gen sg	0141
		God	Dé	gen sg	0159
		God	Dé	gen sg	0165
		God	Dé	gen sg	0171
		God	Dé	gen sg	0210
		God	Dé	voc sg	0239
		God	Dé	gen sg	0257
		God	Dé	gen sg	0307
		God	Diä	nom sg	0338
		God	Dé	gen sg	0370
		God	Dé	gen sg	0393

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		God	Dé	gen sg	0413
		God	nDé	gen sg	0436
		God	Dé	gen sg	0481
		God	nDé	gen sg	0513
		God	Día	acc/dat sg	0537
		God	Dé	gen sg	0541
		God	Día	dat sg	0602
		God	Día	nom sg	0605
		God	Día	dat sg	0616
		God	Dé	gen sg	0655
		God	Dé	gen sg	0673
		God	Dé	gen sg	0679
		God	Día	dat sg	0741
		God	Dé	gen sg	0752
		God	Día	nom sg	0792
		God	Día	nom sg	0808
		God	Dé	gen sg	0819
dia· 1	conjunction: nasalising	when, if	dia		0041
		when, if	Diambath		0125
		when, if	dia		0268
		when, if	dia		0368
		when, if	dia		0810
		when, if	dia		0863
		when, if	dia		0867
		when, if	diam		1131
diäbor	noun: o	?	ndiäbor	acc sg	0594
		?	diäbor	acc sg	0862
díabul 2	noun: o,m	devil	diäbul	acc sg	0698
		devil	diäbuil	gen sg	0824
		devil	ndiäbuil	gen sg	0968
díadacht	noun: ā,f	divinity, godhead	díadachtae	gen sg	0782
díairim	adjective: i	beyond the act of counting	díairim	nom sg neut	0364
diäithi	verbal of necessity	unrequitable	diäithi	ad·fen	0364
díall	noun: o,n	act of swerving, turning aside	diäll	nom sg	0412
dían	adjective: o,ā	quick, sudden	díanteimel	composition form	0243
		quick, sudden	dían	dat sg	0249
		quick, sudden	díanteiched	composition form	0348
diänim	adjective: i	spotless, unblemished	diänim	acc/dat sg masc	0559
díanteiched	noun: o,m	swift fleeing	díanteiched	acc sg	0348
díanteimel	noun: o,m	sudden darkness, eclipse?	díanteimel	nom sg	0243
díchned	noun: u,m	beheading	díchned	nom sg	0987
díchrae	adjective: io,iā	eager, fervent, zealous, vehement (in both good and bad sense)	díchru	dat sg neut	0407
dídantach	adjective: o,ā	comforting, consoling	ndídantach	acc sg masc	0882
diden		end	díden	dat sg	0873

Headword	Classification	Meaning	Word in Text	Analysis	Line No
díden	noun: ā,f	end	díden	dat sg	0873
díden 3	noun: ā,f	act of protecting	ndídin	dat sg	0326
dië 1	noun: irregular	day	diä	gen sg	0708
		day	Dië	gen sg	0857
		day	diä	gen sg	0884
dígal	noun: ā,f	the act of avenging, punishing, vengeance	dígal	nom sg	1023
dígde	noun: iā,f	act of praying, beseeching	dígdi	dat sg	0375
		act of praying, beseeching	dígdi	nom sg	1039
dígrais	adjective: i	peerless, splendid, excellent, unassailable	dígrais	nom sg fem	0337
		peerless, splendid, excellent, unassailable	dígrais	nom sg indeterminate gen	0657
		peerless, splendid, excellent, unassailable	dígrais	nom sg fem	0721
		peerless, splendid, excellent, unassailable	dígrais	nom sg fem	0879
		peerless, splendid, excellent, unassailable	dígrais	nom sg fem	1023
díl	noun: u,m	act of (legal) discharging, recompense, reward, wages	dilae	gen sg	1038
dil 1	adjective: i	dear, beloved	dil	gen sg masc	0225
		dear, beloved	ndil	dat sg	0293
		dear, beloved	dil	nom sg masc	0665
		dear, beloved	ndil	acc dual	1007
dílechteae	noun: io,m	one orphaned or bereft, orphan	dílechtu	acc pl	0880
dílguthach	adjective: o,ā	forgiving, merciful, indulgent	dílguthach	acc sg	0450
dílsigud	noun: u,m	act of surrendering	dílsiuguth	dat sg	0288
dimbág	noun: ā,f	sorrow, grief, dejection, disappointment	dimbág	nom sg	0494
dimbríg	noun: ā,f	disparagement, contempt	ndimbríg	dat sg	0206
dind	noun: u,n	point or spike	dind	dat sg	0587
		point or spike	denn	gen pl	0961
Dindluirg	noun:	unknown	Dindluirg	nom/acc sg	0281
		unknown	dindlairg	nom sg/pl	0971
díne	noun: io,n	generation, age	ndíne	acc sg	0837
dingid	verb: S1c	to crush, to thrust down	ro-decht	pass aug pret sg	0699

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		to crush, to thrust down	noda·ding	pres 3sg + infix pron Class C	0915
		to crush, to thrust down	didistair	pass fut sg	0972
dinn	noun: o,m	stronghold, fortified hill	denn	gen pl	0961
dirsan	adjective: interjection	woe	dirsan	nom sg	0003
		woe	dirsan	nom sg	0011
		woe	dirsan	nom sg	0483
díthrab	adjective: o,ā	Uninhabited	ndíthruib	gen sg	0685
dítu	noun: n,f	act of protecting	díte	dat sg	0087
díumusach	adjective: o,ā	haughty, proud	díumusach	nom sg	0972
dlongaid	verb: S1c	to split, to cut, to rend	dlochtae	pass pret sg	0252
do 1	preposition: with dative, leniting	to, for	do		0002
		to, for	do	dat + poss pron 2sg	0003
		to, for	donaib	dat + art pl	0044
		to, for	do		0058
		to, for	do		0067
		to, for	do	dat + art pl	0070
		to, for	di	dat + poss pron 3pl	0071
		to, for	do		0074
		to, for	du	do +	0096
		to, for	diambu	preposition and relative pa	0107
		to, for	do		0111
		to, for	dia	preposition and relative pa	0116
		to, for	do		0121
		to, for	do		0133
		to, for	dóib	dat + suff pron 3pl	0133
		to, for	du		0143
		to, for	do		0145
		to, for	do		0146
		to, for	do		0147
		to, for	do	dat + art pl masc	0148
		to, for	dó	dat + suff pron 3sg m	0149
		to, for	di	dat + poss pron 3pl	0151
		to, for	do		0157
		to, for	do		0158
		to, for	do		0160
		to, for	do		0167
		to, for	do		0168
		to, for	du		0172
		to, for	do		0174
		to, for	dó	dat + suff pron 3sg m	0175
		to, for	doib	dat + suff pron 3pl	0187
		to, for	d	dat + poss pron 3pl	0188
		to, for	do		0190
		to, for	do		0207
		to, for	di	dat + poss pron 3sg m	0211
		to, for	diä	dat + poss pron 3sg m,n	0220
		to, for	dó	dat + suff pron 3sg m	0233

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to, for	dó	dat + suff pron 3sg m	0236
		to, for	do	dat + poss pron 1sg	0240
		to, for	dom	dat + poss pron 1sg	0240
		to, for	do		0257
		to, for	d'		0292
		to, for	do		0306
		to, for	dó	dat + suff pron 3sg m	0312
		to, for	d	dat + poss pron 3pl	0322
		to, for	d	dat + poss pron 3pl	0326
		to, for	d	dat + poss pron 3pl	0329
		to, for	doïb	dat + suff pron 3pl	0337
		to, for	doïb	dat + suff pron 3pl	0341
		to, for	Doïb	dat + suff pron 3pl	0349
		to, for	doïb	dat + suff pron 3pl	0351
		to, for	doïb	dat + suff pron 3pl	0357
		to, for	Do		0365
		to, for	do		0375
		to, for	do		0386
		to, for	do		0388
		to, for	doïb	dat + suff pron 3pl	0394
		to, for	do		0398
		to, for	d		0406
		to, for	do		0422
		to, for	do		0423
		to, for	doäib	dat + suff pron 3pl	0425
		to, for	do		0427
		to, for	do		0428
		to, for	do		0429
		to, for	dó	dat + suff pron 3sg m	0445
		to, for	dóib	dat + suff pron 3pl	0455
		to, for	do		0458
		to, for	do		0462
		to, for	do		0463
		to, for	dúinn	dat + suff pron 1pl	0473
		to, for	dam-sa	dat + suff pron 1sg	0477
		to, for	do		0504
		to, for	do		0508
		to, for	dia		0510
		to, for	do		0518
		to, for	do		0524
		to, for	dam	dat + suff pron 1sg	0537
		to, for	di	dat + rel part	0557
		to, for	do		0576
		to, for	Do		0585
		to, for	do		0592
		to, for	Do		0593
		to, for	do	dat + poss pron 2sg	0602
		to, for	do		0615
		to, for	do		0616
		to, for	don	dat + art sg masc	0620
		to, for	do		0636
		to, for	deit	dat + suff pron 2sg	0638
		to, for	do		0655
		to, for	dún-ni	dat + suff pron 1pl + nota a	0659

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to, for	do	dat	0669
		to, for	do		0686
		to, for	do		0692
		to, for	du		0696
		to, for	dó	dat + suff pron 3sg m	0709
		to, for	do	dat + poss pron 2sg	0721
		to, for	dia	dat + poss pron 3pl	0728
		to, for	döaib	dat + suff pron 3pl	0729
		to, for	Do		0741
		to, for	deit	dat + suff pron 2sg	0745
		to, for	dia	dat + poss pron 3sg m	0748
		to, for	don	dat + art sg masc	0755
		to, for	dom	dat + poss pron 1sg	0756
		to, for	diä	dat + poss pron 3sg m	0769
		to, for	dó	dat + suff pron 3sg m	0786
		to, for	Dot	dat + poss pron 2sg	0789
		to, for	do		0810
		to, for	dúinn	dat + suff pron 1pl	0812
		to, for	don	dat + art sg fem	0840
		to, for	dot	dat + poss pron 2sg	0841
		to, for	dia	dat + poss pron 3sg n	0848
		to, for	dó	dat + suff pron 3sg m	0863
		to, for	do		0885
		to, for	dó	dat + suff pron 3sg m	0890
		to, for	do	dat + poss pron 2sg	0901
		to, for	do		0909
		to, for	do		0939
		to, for	do		0941
		to, for	do		0962
		to, for	dia	dat + rel part	0976
		to, for	do		0977
		to, for	do		0984
		to, for	do		0999
		to, for	do		1035
		to, for	donaib	dat + art pl	1038
		to, for	dia	dat + poss pron 3sg m	1058
		to, for	do	dat + 2s poss	1074
		to, for	do		1088
		to, for	doib	dat + suff pron 3pl	1093
		to, for	dot	dat + poss pron 2sg	1098
		to, for	dam	dat + suff pron 1sg	1121
		to, for	do		1124
		to, for	do		1124
		to, for	do		1126
		to, for	dam	dat + suff pron 1sg	1129
		to, for			1136
do 2	pronoun: possessive, 2sg	your	-t		0002
		your	-t		0003
		your	do		0006
		your	do		0007
		your	th		0008
		your	-t		0012

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		your	do		0022
		your	do		0026
		your	-t		0042
		your	do		0061
		your	-t		0062
		your	do		0076
		your	do		0085
		your	do		0162
		your	do		0181
		your	do		0181
		your	ót		0552
		your	do		0565
		your	do		0576
		your	do		0584
		your	do		0590
		your	do		0599
		your	do		0602
		your	do		0608
		your	do		0612
		your	t		0631
		your	-t		0632
		your	th		0656
		your	do		0657
		your	do		0689
		your	do		0701
		your	t		0721
		your	do		0735
		your	do		0737
		your	do		0762
		your	t		0777
		your	do		0781
		your	t		0789
		your	do		0802
		your	do		0809
		your	do		0813
		your	do		0819
		your	do		0825
		your	do		0825
		your	do		0829
		your	du		0833
		your	t		0841
		your	do		0845
		your	do		0874
		your	t		0901
		your	t		0917
		your	do		0925
		your	t		0929
		your	t		0953
		your	t		0957
		your	t		1031
		your	do		1033
		your	do		1065
		your	t		1074
		your	do		1090

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		your	t		1098
do-	prefix: pejorative meaning	bad	do	composition form	0236
		bad	dochraití	composition form	0240
		bad	do	composition form	0437
		bad	do	composition form	0496
		bad	ndü	composition form	0660
		bad	do	composition form	0974
		bad	coiser	do-coiser	1063
do- 3	particle: preverb		Tair	do-tét	0001
			to	do-oirg	0005
			d	do-fuissim	0014
			tuidchid	do-tét	0019
			do	do-tét	0035
			t	do-airngir	0046
			do	do-díat	0047
			T	do-aidlea	0049
			t	do-icc	0056
			t	do-etarrat	0059
			Do-fíed	do-fét	0069
			t	do-beir	0080
			do-fáisced	do-fásaig	0093
			du-breth	do-beir	0095
			do·	do-furgaib	0127
			do-dechuid	do-tét	0144
			do-beirthe	do-beir	0149
			du	do-diúschi	0171
			do-beirthe	do-beir	0175
			do-dechuid	do-tét	0188
			Du-bretha	do-beir	0189
			do	do-beir	0195
			Do-breth	do-beir	0201
			Do-breth	do-beir	0209
			do	do-beir	0216
			du-ruidmiset	do-dímen	0217
			do-luid	do-tét	0219
			taithsloic	do-aithsluici	0249
			to	do-fuissim	0264
			torchair	do-tuit	0269
			to	do-foídi	0291
			taibdsitis	do-adbat	0295
			tesartis	do-essuirg	0299
			do	do-beir	0314
			do-lloitar	do-tét	0317
			do-lléicthea	do-léci	0319
			Do-breth	do-beir	0321
			Do-breth	do-beir	0325
			do	do-beir	0330
			do	do-beir	0338
			do	do-beir	0341
			Tosn·inchoise	do·inchoisc	0345
			do·foided	do·foídi	0349

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			tindnacht	do·indnaig	0351
			t	do·indnaig	0357
			to	do·adbat	0362
			du·dechuid	do·tét	0366
			doda·bert	do·beir	0373
			Do	do·essuig	0377
			t	do·eclainn	0385
			do	do·goa	0387
			Do·rairngred	do·airngir	0401
			do	do·icc	0401
			da·bertat	do·beir	0406
			do·roächt	do·roich	0418
			do	do·etarrat	0420
			tecomnacht	do·indnaig	0421
			dod·rindnacht	do·indnaig	0425
			tu	do·tét	0441
			do·raithmet	do·aithminedar	0455
			dos·rat	do·beir	0460
			Do	do·díben	0469
			do·rindnacht	do·indnaig	0492
			do·rairngred	do·airngir	0505
			To	do·essuig	0545
			da·rat	do·beir	0546
			Dot·gaur	do·gair	0573
			do	do·tét	0583
			do·rósat	do·fuissim	0588
			do	do·tét	0591
			tu	do·tét	0601
			Do	do·foídi	0609
			to·esarr	do·essuig	0612
			t	do·eclainn	0654
			do	do·tét	0659
			do	do·airbir	0661
			d	do·airbir	0670
			do	do·essim	0683
			do	do·díchid	0686
			do	do·tét	0695
			t	do·beir	0700
			T	do·aidlea	0705
			t	do·icc	0711
			do	do·eclainn	0736
			tu	do·nessa	0739
			do	do·aissilbi	0742
			do	do·beir	0743
			do	do·goa	0750
			do	do·airngir	0754
			do	do·midethar	0765
			do	do·fuissim	0784
			do	do·imthiret	0788
			do	do·fuissim	0807
			do	do·foídi	0812
			tu	do·tét	0813
			to	do·tuit	0836
			do	do·tét	0848

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			do	do-tét	0850
			T	do-icc	0853
			to	do-adbat	0855
			to	do-tluchethar	0862
			tobrath	do-beir	0863
			T	do-icc	0865
			do	do-icc	0871
			to	do-adbat	0875
			Do	do-foídi	0881
			T	do-adbat	0885
			do	do-furgaib	0909
			do	do-airngir	0918
			do	do-furgaib	0919
			do	do-airngir	0926
			do	do-airngir	0930
			do	do-tuit	0948
			do	do-feith	1046
			do	do-beir	1060
			do	do-cuirethar	1069
			t	do-cuirethar	1087
			do	do-beir	1103
			Do	do-beir	1133
			T	do-immoirg	1137
do-adbat	verb: S1a	to show, to display	taidbsitis	cond 3pl	0295
		to show, to display	to-árbuid	aug pret 3sg	0362
		to show, to display	to-árbuid	aug pret 3sg	0855
		to show, to display	to-árbuid	aug pret 3sg	0875
		to show, to display	Tárbas	pass aug pret sg	0885
do-aidlea	verb: W1	to visit, to come to, to approach	Tadallsat	pret 3pl	0049
		to visit, to come to, to approach	Táraill	aug pret 3sg	0705
do-airbir	verb: S1a	to bend down, lower, incline, surrender	dod-n-árbart	pret 3sg + infix pron Class C	0661
		to bend down, lower, incline, surrender	da-n-árbart	pret 3sg + infix pron Class A	0670
do-airngir	verb: S2	to prophesy	tairngert	aug pret 3sg	0046
		to prophesy	Do-rairngred	pass aug pret sg	0401
		to prophesy	do-rairngred	pass aug pret sg	0505
		to prophesy	do-rairngert	aug pret 3sg	0754
		to prophesy	do-rairngert	aug pret 3sg	0918
		to prophesy	do-rairngerta	aug pret 3pl	0926
		to prophesy	do-rairngertf	pass aug pret pl	0930
do-aissilbi	verb: W2	to present, to put forward, to set forth	do-áirilb	aug pret 3sg	0742
do-aithminedar	verb: S2	to call to mind, recall,	do-raithmet	pass aug pret sg	0455
do-aithsluici	verb: W2	to reswallow	taithsloic	pret 3sg	0249
do-beir	verb: S1a	to give, to bring	las-tarda	pass aug pret pl	0080
		to give, to bring	du-breth	pass pret sg	0095
		to give, to bring	do-beirthe	pass imperf sg	0149

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to give, to bring	do·beirthe	pass imperf sg	0175
		to give, to bring	Du·bretha	pass pret pl	0189
		to give, to bring	do·bert	pret 3sg	0195
		to give, to bring	Do·breth	pass pret sg	0201
		to give, to bring	Do·breth	pass pret sg	0209
		to give, to bring	do·bérad	pres subj 3sg	0216
		to give, to bring	do·bert	pret 3sg	0314
		to give, to bring	Do·breth	pass pret sg	0321
		to give, to bring	Do·breth	pass pret sg	0325
		to give, to bring	do·breth	pass pret sg	0330
		to give, to bring	do·bert	pret 3sg	0338
		to give, to bring	do·breth	pass pret sg	0341
		to give, to bring	doda·bert	pret 3sg + infix pron Class C	0373
		to give, to bring	da·bertat	pret 3pl + infix pron Class A	0406
		to give, to bring	dos·rat	aug pret 3sg + infix pron Cl	0460
		to give, to bring	do·rat	aug pret 3sg	0546
		to give, to bring	tucad	pass aug pret sg	0700
		to give, to bring	do·ratad	pass aug pret sg	0743
		to give, to bring	dia·tobrath	pass pret sg	0863
		to give, to bring	do·bérthar	pass fut sg	1060
		to give, to bring	ní·tardisid	aug pret 2pl	1103
		to give, to bring	Do·béra	fut 3sg	1133
do·ceil	verb: S1a	to hide	To·celt	pret 3sg	0241
do·cuirethar	verb: W2b	to put	do·foícherr	fut 3sg	1069
		to put	tarlai	pass aug pret sg	1087
do·díat	verb: S1	to lead, to guide	do·deraid	aug pret 3sg	0047
do·díben	verb: S3a	to assail	Dos·roidbi	aug pret 3sg + infix pron Cl	0469
do·díchet	verb: S1a	to lead	du·derches	aug pass pret sg	0686
do·díchid	verb: S1a				
do·dímen	verb: S3a	to bind	du·ruidmiset	aug pret 3pl	0217
do·díuschi	verb: W2a	to awaken	dus·ndersaige	aug pret 3sg + infix pron Cl	0171
do·eclainn	verb: S1a	to pick out, to select	térglainn	aug pret 3sg	0385
		to pick out, to select	térglas	pass aug pret sg	0654
		to pick out, to select	ro·ddérlas	pass pret sg	0736
do·érig	verb: S1a	to leave, to abandon, to forsake	ní·deréacht	aug pret 3sg	0800
		to leave, to abandon, to forsake	do·rérachtat	aug pret 3pl	1139
do·essim	verb: S1a	to shed, to pour	do·n·escmat	aug pret 3sg	0683
do·essuirg	verb: S1b	to save, rescue	tesartis	cond 3pl	0299
		to save, rescue	Dos·n·escmar	aug pret 3sg + infix pron Cl	0377
		to save, rescue	To·escmart	aug pret 3sg	0545
		to save, rescue	to·esarr	fut 3sg	0612
do·etarrat	verb: S1a	to seize, to grasp, to encompass	condid·tetairs	past subj 3sg + infix pron C	0059
		to seize, to grasp, to encompass	do·n·etarraith	aug pret 3sg	0420
do·fásaig	verb: S1a	to announce	do·fáisced	pass pret sg	0093
do·fét	verb: S1a	to show, to display	Do·fíed	pret 3sg	0069
		to show, to display	don·feith	pres 3sg + infix pron Class A	1046
do·feth	verb: S1a				

Headword	Classification	Meaning	Word in Text	Analysis	Line No
do·fich	verb: S1a	to avenge, to punish	do·ruichetar	aug pret 3pl	0520
		to avenge, to punish	dos·fé	fut 3sg + infix pron Class A	1027
		to avenge, to punish	do·fiästar	pass fut sg	1032
do·fich 2	verb: S1				
do·fichi	verb: W2a	attacks, fights, conquers, takes by storm	To·fich	pret 3sg	0253
do·foídi	verb: W2b	to send	nacha·toróid	aug pret 3sg + infix pron Cl	0291
		to send	do·foided	pass pret sg	0349
		to send	Dom·róid	aug pret 3sg + infix pron Cl	0609
		to send	Do·rroäid	aug pret 3sg	0881
do·fortai	verb: W2b	to pour	do·rórtad	pass aug pret sg	0223
do·foscarta	verb: W1	to remove	do·foscart	pret 3sg	0859
do·fúarat	verb: S1a	to remain	las·ndúarthata	pret 3pl	0135
do·fuisim	verb: S1	to create, to bring forth, to beget	da·forsat	aug pret 2sg + infix pron Cl	0014
		to create, to bring forth, to beget	trisa·torsata	pass aug pret pl	0264
		to create, to bring forth, to beget	do·rósat	aug pret 3sg	0588
		to create, to bring forth, to beget	do·forsata	pass aug pret pl	0784
		to create, to bring forth, to beget	do·forsat	aug pret 3sg	0807
do·furgaib	verb: S2				
do·futhracair	verb: W1	to desire, to wish	do·futhracar	pret 1sg	0538
do·gair	verb: S2	to call	Dot·gaur	pres 1sg + infix pron Class A	0573
do·gní	verb: H2	to do, to make	do·gníth	pass pret sg	0186
		to do, to make	do·gníth	pass pret sg	0190
		to do, to make	do·rónad	pass aug pret sg	0193
		to do, to make	do·géni	pret 3sg	0274
		to do, to make	do·géni	pret 3sg	0281
		to do, to make	conda·dergén	aug pret 3sg +infix pron Cla	0383
		to do, to make	do·gneath	past subj 3sg	0445
		to do, to make	do·rigni	aug pret 3sg	0465
		to do, to make	Nícon·dernad	pass aug pret sg	0493
		to do, to make	do·gní	pres 3sg	0820
		to do, to make	do·ngníth	pass pret sg	0873
		to do, to make	do·gní	pres 3sg	0905
do·goa	verb: H3	to choose, to select	do·ngegai	pret 3sg	0387
		to choose, to select	do·roígu	aug pret 3sg	0750
do·icc	verb: S1a	to come	tísid	pres subj 2pl	0056
		to come	do·n·icfed	cond 3sg	0401
		to come	ní·tánaic	pret 3sg	0711
		to come	Tánaic	pret 3sg	0853
		to come	Tánaic	pret 3sg	0865
		to come	do·n·ánaic	pret 3sg	0871
do·immoirg	verb: S1b	to press, to compress, to gather, to collect, to subdue, to control	Timartar	fut pass pl	1137

Headword	Classification	Meaning	Word in Text	Analysis	Line No
do-imthiret	verb: S1	to administer, to serve	do-imthiret	pres 3sg	0788
do-inchoisaig	verb: S1a	to teach	Tos-n-inchoise	pret 3sg + infix pron Class /	0345
do-indnaig	verb: S1a	to give, to bestow, to grant, to hand over	tindnacht	pass pret sg	0351
		to give, to bestow, to grant, to hand over	tindnacht	pret 3sg	0357
		to give, to bestow, to grant, to hand over	tecomnacht	aug pret 3sg	0421
		to give, to bestow, to grant, to hand over	dod-rindnacht	pass aug pret sg	0425
		to give, to bestow, to grant, to hand over	do-rindnacht	pass aug pret sg	0492
do-léici	verb: W2	to release, to let go	do-lléicthea	pass pret pl	0319
do-lugai	verb: W2	to forgive	di·loged	past subj 3sg	0448
do·midethar	verb: S2	to measure, to weigh, to estimate	do·midethar	pres 3sg	0765
do·nessa	verb: W1	to trample on, to crush, to walk on	ní·tuinsea	pres 3sg	0739
do·nig	verb: S1	to wash	do·nnig	pres 3sg	0816
do·ocaib	verb: S2	to raise	do·furgabad	past subj 3sg	0127
		to raise	túargaib	pres 3sg	0909
		to raise	do·furgébad	cond 3sg	0919
do·oig	verb: S1b	to clap, beat	·tochmurr	aug pres subj 1 sg	0005
do·rig	verb: S1a	to strip, lay bare	do·rergatar	pret 3pl	0214
do·rochoíni	verb: W2	to despair	do·rrochuíni	pret 3sg	0449
do·roich	verb: S2	to reach	do·roächt	pret 3sg	0418
do·seinn	verb: S1	to pursue, to drive, to hunt	do sés	pres subj 1sg	1141
do·soí	verb: H3	to turn, to change into (with in)	do·roäd	pass aug pret sg	0812
do·tét	verb: S1a	to come	tair	impv 2sg	0001
		to come	ní·tuidchid	aug pret 3sg	0019
		to come	ndo·regad	cond 3sg	0035
		to come	do·dechuid	aug pret 3sg	0144
		to come	do·dechuid	aug pret 3sg	0188
		to come	do·luid	pret 3sg	0219
		to come	do·lлотar	pret 3pl	0317
		to come	du·dechuid	aug pret 3sg	0366
		to come	fors·tulaid	pret 3sg	0441
		to come	do·regtis	cond 3pl	0583
		to come	do·dichis-siu	aug pres subj 2sg	0591
		to come	tair	impv 2sg	0596
		to come	mad·tulaid	pret 3sg	0601
		to come	do·dechuid	aug pret 3sg	0659
		to come	do·dechuid	aug pret 3sg	0695
		to come	mad·tulaid	pret 3sg	0813
		to come	do·dechuid	aug pret 3sg	0848
		to come	do·dechuid	aug pret 3sg	0850

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do-tluichethar	verb: W2b	to ask, to beseech, to desire, to crave	ní-tothluiged	imperf 3sg	0156
		to ask, to beseech, to desire, to crave	to-tluichestar	pret 3sg	0862
do-tuit	verb: S2	to fall	Nád-torchair	aug pret 3sg	0269
		to fall	lasa-torchair	aug pret 3sg	0836
		to fall	do-tóetsat	fut 3pl	0948
dobrón	noun: o,m	grief, intense, sorrow	dobrón	dat sg	0496
dobur	adjective: o,ā				
dochraite	noun: iā,f	friendlessness, misery	dochraiti	dat sg	0240
		friendlessness, misery	dochraite	nom sg	0494
docht	adjective: o,ā	close, tight, silent, reserved, strong	docht	nom sg masc	0601
		close, tight, silent, reserved, strong	docht	nom sg masc	0822
dochum	preposition: with genitive, nasalising	to, towards	Dochum		0685
		to, towards	dochum		0724
		to, towards	dochum		0870
		to, towards	dochum		1071
dóen	noun: o,m	human being (poetic term)	dóen	dat sg	0029
		human being (poetic term)	ndóen	composition form	0956
dóendelb	noun: ā,f	human shape	ndóendeilb	dat sg	0956
dóer	adjective: o,ā	unfree, servile, ignoble	ndóer	gen pl masc	0963
doíre	noun: iā,f	captivity, bondage, slavery	doíri	dat sg	0240
		captivity, bondage, slavery	doíri	acc/dat sg	0310
dolb	noun: o,m	falsehood, lie, untruth, deception	ndolb	acc sg	0215
dolig	adjective: i	hard, difficult, troublesome, grievous	dolig	gen sg masc	1077
Dominationes	noun:	Dominions, grade of angel	Dominationes	acc pl	0298
domlas	noun: unknown declension	gall	domlas	acc sg	0236
domun 1	noun: o,m	world, earth	domun	dat sg	0620
		world, earth	domuin	gen sg	0832
		world, earth	domun	nom sg	0951
-don-	pronoun: infix		don	fo-fera	0628
	class C 1pl				
			n	do-furgaib	0663
dorchae	adjective: io,iā	dark, gloomy	dorchae	nom sg masc	0245

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		dark, gloomy	dorchae	nom sg masc	0321
dorn	noun: o,m	fist	ndornaib	dat pl	0184
		fist	dornnaib	dat dual	0231
		fist	durnn	dat sg	0471
dortad	noun: u,m	the act of pouring	dórtaib	dat pl	1104
dorus	noun: u,n	gateway, doorway	dorus	nom sg	0840
dothcedach	adjective: o,ā	unfortunate, unlucky	dothcedach	nom sg neut	0437
dothchernae	noun: iā,f	bad lord	dothchernae	gen sg	0974
drech	noun: ā,f	face, countenance	dreich	acc sg	0875
droch	adjective: forming compound with following word	bad	droch	composition form	0431
		bad	droch	composition form	0438
		bad	droch	composition form	0974
		bad	droch	composition form	1024
		bad	droch	composition form	1071
drochbrég	noun: ā,f	bad deception	drochbréc	gen pl	1071
drohcéile	noun: io,m	bad client	drohcéili	nom pl	0974
drohcundrad	noun: u,m	evil bargain	drohcundrao	nom sg	0431
drochluige	noun: io,n	bad oath	drochluige	gen pl	1024
drochtengae	noun: t,f	evil tongue	drochthengad	gen sg	0438
drong	noun: o,m	indefinite number of individuals	druing	nom pl	0452
drúcht	noun: u,m	dew	drúcht	nom sg	0907
druí	noun: d,m	druid	druí	dat sg	0027
		druid	druídea	acc pl	0048
		druid	druíd	nom pl	0063
		druid	druídib	dat pl	0070
dú	noun: n	place	dú	nom sg	0511
		place	dú	dat sg	1123
düálig	noun: ī,f	vice	ndüáilche	gen pl	0660
dub	adjective: u	black	duib	nom pl masc	0452
		black	ndub	composition form	0964
		black	duib	gen sg masc	1077
dubach	adjective: o,ā	gloomy, sad, mournful	ddubacha	acc pl	0852
dubchlóen	adjective: o,ā	black perverse	ndubchlóen	acc sg masc	0964
dúil	noun: i,f	element, being, creature	dúilib	dat pl	0257
		element, being, creature	degdúili	nom pl	0268
		element, being, creature	ndúil	acc sg	0535
		element, being, creature	dúili	acc pl	0942
		element, being, creature	dúile	gen pl	0946
dúilchinne	noun: iā,f	reward, recompense, payment	dúilchinne	acc sg	0156

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dúilem	noun: n,m	creator	dúilemon	gen sg	0192
		creator	dúilemain	acc sg	0682
		creator	dúilemain	acc sg	0978
duine	noun: io,m	person, human being	firduine	nom sg	0068
		person, human being	duini	gen sg	0143
		person, human being	doíne	gen pl	0419
		person, human being	doíne	gen pl	0492
		person, human being	duini	gen sg	0497
		person, human being	doínib	dat pl	0507
		person, human being	doíni	acc pl	0582
		person, human being	duini	gen sg	0636
		person, human being	duine	gen sg	0652
		person, human being	doíni	acc pl	0685
		person, human being	duini	gen sg	0960
		person, human being	doínib	dat pl	1044
dúire	noun: iā,f	hardness, hardship	dúiri	acc sg	0267
		hardness, hardship	dúire	gen sg	0389
		hardness, hardship	ndúire	gen sg	0795
		hardness, hardship	dúiri	dat sg	0941
dúisech	adjective: o,ā	abounding in treasures	dúisig	gen sg masc	0679
dul	noun: u,m	the act of going	dul	nom sg	0003
		the act of going	dul	nom sg	0075
		the act of going	dul	dat sg	0463
		the act of going	ndul	dat sg	0935
dúnadach	adjective: o,ā	pertaining to encampments,	dúnadach	nom sg	0114
durbae	noun: iā,f	unknown, possibly difficult, heavy	durbai	acc/dat sg	0246
dús	conjunction: interrogative	to find out, to see	dús		0054
dúthracht	noun: ā,f	act of wishing, desiring	dúthracht	nom sg	0208
		act of wishing, desiring	dúthracht	nom sg	0673
é 1	pronoun: personal 3g m	he, it	é		0040
		he, it	é		0123
		he, it	hé		0212
		he, it	é		0231
		he, it	hé		0373
		he, it	hé		0523

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		he, it	é		0649
		he, it	é		0657
		he, it	é		0661
		he, it	é		0689
		he, it	é		0691
		he, it	é		0693
		he, it	é		0770
		he, it	é		0773
		he, it	é		0780
		he, it	é		0781
		he, it	hé		0805
		he, it	hé		0807
		he, it	hé		0825
		he, it	hé		0827
		he, it	é		0829
		he, it	é		0831
		he, it	é		0835
		he, it	é		0839
		he, it	é		0899
		he, it	Hé		0905
		he, it	hé		0909
		he, it	é		0911
		he, it	hé		0913
		he, it	é		0915
		he, it	hé		1033
		he, it	é		1053
é 2	pronoun: personal 3pl	they	é		0065
		they	é		0161
		they	é		0333
éc	noun: u,m	death	écc	nom sg	0094
		death	éco	gen sg	0234
écert	noun: o,m	injustice	n-écert	acc sg	0352
echtrann	noun: o,m	stranger, foreigner	echtrann	gen pl	0460
ecnae	noun: io,m	wisdom, wise person	ecnae	gen pl	0142
		wisdom, wise person	n-ecnae	acc sg	0634
ecnaid	adjective: i	wise	ecnaidiu	comparative	0484
ed	pronoun: personal 3sg n	it	ed		0757
		it	ed		0761
Égept	noun: f	Egypt	nEgept	acc sg	0076
		Egypt	nÉgept	dat sg	0086
		Egypt	nÉgept	dat sg	0308
		Egypt	Égept	nom sg	0318
éicen	noun: ā,f	necessity, compulsion	héicen	nom sg	0320
éirge	noun: io,n	act of rising, standing up	éirge	acc sg	0558
eiséirge	noun: ia,f	resurrection	n-eiséirgi	dat sg	0747
		resurrection	eiséirge	nom sg	0937
Eli	noun: proper	Elijah	Eli	gen sg	1030

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ell	noun: s,n	opportunity, vantage	n-ell	nom sg	0759
ellam	adjective: o,ā	quick, soon	ellam	nom sg neut	0442
élúd	noun: u,m	escape	élúth	nom sg	0824
enech	noun: o,n	face, cheek	n-einech	acc pl	0192
		face, cheek	inchu	dat pl	0305
ennac	adjective: o,ā	innocent	hennac	nom sg masc	0285
Enóch	noun: proper	Enoch	Enóch	gen sg	1030
éo	noun: k,m	salmon	híich	acc dual	0129
éo 3	noun: o m	stem, shaft, tree	eú	nom sg	0227
		stem, shaft, tree	éo	acc sg	0713
epert	noun: ā,f	saying, uttering	n-ebirt	dat sg	0464
		saying, uttering	epert	nom sg	0755
epscop	noun: o,m	bishop	hepscop	nom sg	0028
ér-	particle: prefix	very	n-érthroch	composition form	0198
		very	érchían	érchian	0250
		very	n-ér	érthinn	0446
érchían	adjective: o,ā	very long enduring	érchían	dat sg neut	0250
eres	noun: o,n	heresy	n-eris	gen sg	0745
Erico	noun: proper	Jericho	hErico	gen sg	0356
ernaid	verb: S3a	to bestow	rot·rath	pass aug pret sg + infix pro	0038
		to bestow	Ros·n-ír	aug pret 3sg + infix pron Cl	0381
		to bestow	roda·hír	aug pret 3sg + infix pron Cl	0415
		to bestow	ro·hír	aug pret 3sg	0537
		to bestow	ro·hír	aug pret 3sg	0771
ernbas	noun: o,n	death by iron	ernnbas	acc sg	1004
Ernón	noun: proper	Arnon	Ernón	nom sg	0354
errach	noun: o,m	season of spring	errag	nom sg	0903
érthinn	adjective: i	intensively severe	n-érthind	acc sg fem	0446
érthroch	noun: k,m	very doomed person	n-érthroch	gen pl	0198
esamain	adjective: i	fearless, bold	n-esamain	acc sg	1086
éscae	noun: io,n	moon	n-éscae	nom sg	0764
escaine	noun: iā,f	curse, malediction	escaini	dat sg	0470
esorcun	noun: ā,f	smiting, striking, beating	esorcuin	acc sg	0196
essáin	noun:	refusal to provide hospitality	essáin	acc sg	0120
essimul	noun: o,n and m	favour, obligation	essimul	nom sg	0122
essreud	noun: u,m	the act of scattering	essreud	nom sg	0507
estae	adjective: io,iā	grievous	estu	comparative	0009
estecht	noun: ā,f	an outgoing, an exit, a departure, death	n-estecht	dat sg	0170
		an outgoing, an exit, a departure, death	estechtaib	dat pl	1014
et	conjunction: Latin	and	et		0066
étach	noun: o,n	a covering, clothing	étach	nom sg	0158
		a covering, clothing	étach	acc sg	0213

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etail	adjective: i	pure, sinless	n-etail	acc sg fem	0446
		pure, sinless	etail	nom sg fem	0749
		pure, sinless	etal	nom sg masc	1035
etar-certa	verb: W1	to interpret, to explain	etar·chertath	imperf 3sg	0352
etar-scara	verb: W1	to separate	etar·scarfaide	pass fut sg	1055
etargnae	noun: io,n	interpretation, significance, explanation	etargnae	nom sg	0757
etech	noun: o,n	refusal	etech	acc sg	0120
eter 1	preposition: with accusative	between	eter		0198
eter- 2	particle: preverb		etair	do-etarrat	0059
			etar·chertath	etar·certa	0352
			etar	do-etarrat	0420
			etar·scarfaide	etar·scara	1055
ethait	noun: ī,f	winged creature, bird	ethaiti	acc pl	0277
		winged creature, bird	ethaiti	nom pl	0514
		winged creature, bird	ethait	nom sg	0778
etlae 1	noun: iā,f	self-denial, purity, holiness	chainetlae	gen sg	0540
étracht	adjective: o,ā	bright, shining, lustrous	n-étracht	nom sg neut	0764
étrachtae	noun: iā,f	brightness, lustre, effulgence, splendour	étrachtai	acc sg	0820
étromm	adjective: o,ā	light	étroma	nom pl masc	0272
Éua	noun: proper, iā,f	Eve	Eua	gen sg	0544
fáilte	noun: iā,f	joy, happiness	fáilte	acc sg	0408
		joy, happiness	fáilte	nom sg	0555
		joy, happiness	fáilte	acc sg	0667
		joy, happiness	fáilte	nom sg	0729
		joy, happiness	fáilte	acc sg	0734
		joy, happiness	fáilte	acc sg	0994
fairrge	noun: iā,f	the open sea	fairrge	acc sg	0912
fairsinge	noun: iā,f	amplitude, width, extent	fairsinge	nom sg	1090
fáith	noun: i,m	prophet, seer	fáith	dat sg	0027
		prophet, seer	fáithi	acc sg	0384
		prophet, seer	fáith	nom sg	0754
		prophet, seer	fáithi	nom pl	0926
		prophet, seer	fáithe	gen pl	0982
fán	noun: o,m	slope, hollow	fán	acc sg	0949
feb	noun: ā,f	wealth, fortune, possession	feb	nom sg	0421
		wealth, fortune, possession	feib	dat sg	0479

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		wealth, fortune, possession	feib	dat sg	0643
		wealth, fortune, possession	feib		1097
fecht	noun: ā,f	journey	fecht	acc/dat sg	0075
		journey	fecht	acc/dat sg	0609
		journey	fecht	nom sg	0867
feidil	adjective: i	lasting, enduring	feidil	nom sg masc	0957
féige	noun: iā,f	keenness	féige	nom sg	0146
féil	noun: ī,f	feast day, festival	féilib	dat pl	1016
féin	pronoun: emphatic pronominal	self	féin	1sg	0589
		self	fessin	3sg m	0670
		self	fessin	3sg m	0847
		self	fadeisin	3sg m	1076
		self	féin	1sg, 2sg, 3sg	1125
		self	feisin	2pl	1127
féith	noun: ī,f	sinew, vein	féithib	dat pl	0651
féoil	noun: i,f	meat	féoil	nom sg	0350
fer	noun: o,m	man	fir	gen sg	0013
		man	fir	nom pl	0049
		man	fer	nom sg	0135
		man	fer	nom sg	0166
		man	fír	nom pl	0177
		man	fír	gen sg	0187
		man	fer	acc sg	0264
		man	fēr	nom sg	0303
		man	firu	acc pl	0304
		man	fer	gen pl	0313
		man	fir	nom pl	0409
		man	fír	gen sg	0433
		man	fēr	gen pl	0498
		man	fer	acc sg	0613
		man	fer	nom sg	0897
		man	fer	nom sg	0921
		man	fír	gen sg	0927
		man	fer	nom sg	0969
		man	fír	nom pl	1021
		man	fír	gen sg	1047
feraid	verb: W1	to pour	ferais	pret 3sg	0057
		to pour	Fersai	pret 2sg	0085
		to pour	ní-rúar	aug pret 3sg	0119
		to pour	fersait	pret 3pl	0407
		to pour	ro-fersat	aug pret 3pl	0410
		to pour	con-roírem	aug pres subj 1pl	0575
		to pour	con-roírem	aug pres subj 1pl	0594
		to pour	feraid	pres 3sg	0651
		to pour	ro-fer	aug pret 3sg	0667
		to pour	ro-fer	aug pret 3sg	0682
		to pour	ro-fer	aug pret 3sg	0733
		to pour	ferais	pret 3sg	0994
ferg	noun: ā,f	anger	feirc	dat sg	0565
		anger	féirg	dat sg	1088

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feról	adjective: o,ā	manly	ferólaib	dat pl	0586
fert	noun: o,n	mound, tumulus	fért	acc sg	0463
fertach	adjective: o,ā	possessing miraculous powers,wonder worker	fertach	nom sg masc	0102
feth	noun: ā,f	calmness, stillness especially at sea	fad	acc sg	0911
		calmness, stillness especially at sea	féith	acc sg	0912
fethal	noun: o,m	characteristic	fethal	nom sg	0399
fiä	adjective:				
fiach 1	noun: o,m	obligation, debt	fiach	nom sg	0523
fiad 1	preposition: with dative, leniting	in the presence of, before	fiad		0507
		in the presence of, before	fiad		0736
fiad 5	noun: u,m	honour, respect	fiad	acc sg	0682
fiada	noun: nt,m	knower, lord, master	fiadait	acc sg	0554
		knower, lord, master	fiado	nom sg	0609
		knower, lord, master	fiadat	gen sg	0986
		knower, lord, master	fiada	nom sg	1081
fiäl 1	adjective: o,ā	generous, hospitable	fiäl	nom sg masc	0134
		generous, hospitable	bli	nom pl	0409
		generous, hospitable	féil	acc sg fem	0603
		generous, hospitable	n-anfiäl	acc sg/gen pl	1086
fiäl 2	noun: o,n	veil, curtain	fiäl	nom sg	0252
fid	noun: u,m	wood, forest	fédo	gen sg	0256
		wood, forest	fid	acc sg	0779
		wood, forest	fid	acc sg	0914
fidchell	noun: ā,f	a board game	fidchill	acc sg	0768
figell	noun: ā/i, f	vigil, religious observance	figel	nom sg	0557
figraid	verb: W1				
filliud	noun: u,m	the act of bending	filliud	dat sg	0796
fín	noun: u,n	wine, vine	fín	nom sg	0139
		wine, vine	fín	nom sg	0223
		wine, vine	fín	composition form	0236
		wine, vine	fín	composition form	0710
		wine, vine	fín	acc/dat sg	0812
fínacet	noun: u,n	vinegar	fínacet	acc/dat sg	0236
find	adjective: o,ā	white, fair, handsome, blessed	fínd	gen sg	0006

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		white, fair, handsome, blessed	find	composition form	0102
		white, fair, handsome, blessed	ind	nom sg masc	0737
		white, fair, handsome, blessed	find	composition form	0798
		white, fair, handsome, blessed	find	composition form	0830
		white, fair, handsome, blessed	find	composition form	0908
		white, fair, handsome, blessed	find	composition form	0912
findfeth	noun: m	fair calmness	findféith	acc sg	0912
findflaith	noun: i,f	fair kingdom	findflaith	acc sg	0798
		fair kingdom	findflatho	gen sg	0908
findgel	adjective: o,ā	bright, fair	findgel	nom sg masc	0102
		bright, fair	findgel	nom sg masc	0830
findud	noun: u,m	act of discovering	findud		1062
fine	noun: iā,f	vine	fine	gen sg	0838
fine 1	noun: iā,f	a group of persons of the same family or kindred	fin	composition form	0410
fínfuil	noun: i,n	wine blood	fínfolo	gen sg	0710
fingal	noun: ā,f	the act of killing, wounding a relative	fingail	acc sg	0410
		the act of killing, wounding a relative	fingal	nom sg	0980
fír	adjective: o,ā	true	fír	composition form	0068
		true	Fír	nom sg neut	0173
		true	fír	composition form	0186
		true	fír	composition form	0350
		true	fír	composition form	0412
		true	fíraib	dat pl neut	0573
		true	fír	composition form	0615
		true	fír	composition form	0626
		true	fír	composition form	0640
		true	fír	nom sg neut	0642
		true	fír	composition form	0646
		true	fír	composition form	0690
		true	fire	gen sg fem	0731
		true	fír	composition form	0734
		true	fír	composition form	0812
		true	fír	composition form	0838
		true	fír	composition form	0840
		true	fír	composition form	0894
		true	fír	composition form	0900
		true	fír	composition form	0908
		true	fír	gen sg masc? maybe acc sg	1013
		true	fír	acc sg	1042
		true	fír		1043
		true	fírbráth	composition form	1050
		true	fír	composition form	1088
		true	fír	composition form	1090

Headword	Classification	Meaning	Word in Text	Analysis	Line No
fírbráth	noun: u,m	true judgment, true estimation	fírbráth	acc sg	1050
fírbráthair	noun: r,m	true kinsman	fírbráthair	acc/dat sg	0412
fírbreth	noun: ā,f	true birth	fírbreithe	gen sg	0640
fírbruinne	noun: io,m	true bosom	fírbruinniu	acc pl	0900
fírbruth	noun: u,m	true anger	fírbrotha	gen sg	1090
fírchríde	noun: io,n	true darling	fírchríde	acc sg	0734
fírdorus	noun: u,n	true door	fírdorus	nom sg	0840
fírduine	noun: io,m	true man	fírduine	nom sg	0068
fírferg	noun: ā,f	true anger	fírfeirg	dat sg	1088
fírfin	noun: u,n	true wine	fírfin	acc/dat sg	0812
fírfinne	noun: iā,f	true vine	fírfinne	gen sg	0838
fírflaithem	noun: n,m	true ruler	fírflaithem	nom sg	0908
fírgoire	noun: iā,f	true piety, dutifulness, (familial) affection	fírgaire	nom sg	0690
fírían	adjective: o,ā	just, truthful	fíríanu	comparative	0032
		just, truthful	fíríoín	gen sg masc	0286
fíríandae	adjective: io,iā	righteous, holy, just	fíríandae	acc sg	1051
fírmarb	adjective: o,ā	truly dead	fírmarb	acc sg	0894
fírmáthrae	noun: io,m	true mother kin	fírmáthrae	nom/acc sg	0186
fírmian	noun: o,n	true desire	fírmían	nom sg	0350
fírógae	noun: iā,f	true virginity	fírógae	nom sg	0615
		true virginity	fírúagae	gen sg	0626
fírúag	noun: ā,f	true virgin	fírúag	nom sg	0646
físid	adjective: i	knowledgable	físidiu	comparative	0027
físíu	noun: n,f	vision	físín	dat sg	0886
fíu	adjective:	worthy, fitting	fíä	gen sg	0867
fiugraid	verb: W1	to prefigure, to pretoken	ro-figarsat	aug pret 3pl	0390
fiurt	noun: u,m	miracle	fíertae	gen pl masc	0141
flaith	noun: i,f	lordship, sovereignty, rule	flaith	dat sg	0082
		lordship, sovereignty, rule	flaith	acc sg	0468
		lordship, sovereignty, rule	flaith	dat sg	0536
		lordship, sovereignty, rule	flaith	acc/dat sg	0547
		lordship, sovereignty, rule	flaith	acc sg	0556
		lordship, sovereignty, rule	bithflaith	nom sg	0600
		lordship, sovereignty, rule	flatho	gen sg	0731
		lordship, sovereignty, rule	flaith	acc sg	0749
		lordship, sovereignty, rule	flaith	nom sg	0759
		lordship, sovereignty, rule	flaith	nom sg	0760

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		lordship, sovereignty, rule	flaith	acc sg	0798
		lordship, sovereignty, rule	flaith	nom sg	0814
		lordship, sovereignty, rule	blaith	nom sg	0837
		lordship, sovereignty, rule	flaith	dat sg	0840
		lordship, sovereignty, rule	flatho	gen sg	0908
		lordship, sovereignty, rule	flaith	nom sg	0925
		lordship, sovereignty, rule	flaith	dat sg	1026
flaithem	noun: n,m	ruler, prince	flaithem	nom sg	0102
		ruler, prince	flaithemain	acc sg	0242
		ruler, prince	fírflaithem	nom sg	0908
fled	noun: ā,f	feast	fleid	dat sg	0138
		feast	fled	composition form	0798
fledbald	adjective: o,ā	strong feasting	fledbailc	acc sg	0798
flesc	noun: ā,f	rod, wand, stick	fl̄esc	nom sg	0330
		rod, wand, stick	fl̄esc	nom sg	0402
fó	noun: u,m	good	fó	nom sg fem	0073
		good	fó	nom sg fem	0517
		good	fó	nom sg	0923
fo 1	preposition: with dative, accusative, leniting	under, beneath	fo	dat	0031
		under, beneath	fo	dat	0080
		under, beneath	fo	dat + poss pron 3sg m	0124
		under, beneath	fu	acc	0223
		under, beneath	fu	acc/dat	0246
		under, beneath	fo bíth	dat	0279
		under, beneath	fo	acc/dat	0310
		under, beneath	fo	acc/dat	0311
		under, beneath	fo	acc	0313
		under, beneath	fo	acc/dat	0468
		under, beneath	fo	dat	0471
		under, beneath	fo	dat	0496
		under, beneath	fo	acc	0558
		under, beneath	fo	dat	0563
		under, beneath	fo	acc/dat	0582
		under, beneath	fo	acc	0658
		under, beneath	fo	acc	0662
		under, beneath	fo	acc/dat	0668
		under, beneath	Fo	acc	0669
		under, beneath	fo	acc/dat	0678
		under, beneath	fo	dat	0694
		under, beneath	fo	dat	0854
		under, beneath	fo		0876
		under, beneath	fo	acc	0934
		under, beneath	fu	acc	1029
		under, beneath	fo	acc	1057

Headword	Classification	Meaning	Word in Text	Analysis	Line No
fo- 2	particle: preverb		fo	fo·ben	0008
			fo	íarmi·foich	0051
			fo	fo·gaib	0054
			f	do·fásaig	0093
			fö	ar·foím	0179
			fo·cresa	fo·ceird	0191
			fo·cres	fo·ceird	0207
			fo·cres	fo·ceird	0215
			fo·rroelangair	fo·loing	0262
			fo·boí	fo·tá	0318
			fu	fo·reith	0379
			fo	fo·dáili	0479
			fo·luigi	fo·luigi	0516
			do·futhracar	do·futhracair	0538
			fo	fo·fera	0628
			f	fo·ácaib	0648
			fo	fo·ben	0656
			fo	fo·gleinn	0690
			fo	fo·coislea	0831
			Fo·rruär	fo·fera	0869
			fo	fo·ruimi	0883
			fo	fo·ceird	0912
			fó	ar·foím	0995
			fo	do·feith	1046
fo·acaib	verb: S2	to leave	nís·fácaib	pres 3sg + infix pron Class A	0648
fo·ben	verb: S3a	to destroy, to impair, to invalidate	nícon·föchma	aug pret 3sg	0008
		to destroy, to impair, to invalidate	ní·föchmai	aug pret 3sg	0656
fo·carta	verb: W1				
fo·ceird	verb: S1a	to put, to place	fo·cresa	pass pret pl	0191
		to put, to place	fo·cres	pass pret sg	0207
		to put, to place	fo·cres	pass pret sg	0215
		to put, to place	arná·rolath	aug past subj 3sg	0327
		to put, to place	ru·llá	aug pret 3sg	0440
		to put, to place	nícon·ralad	pass aug pret sg	0499
		to put, to place	ro·lá	aug pret 3sg	0701
		to put, to place	ru·llá	aug pret 3sg	0706
		to put, to place	fo·cheird	pres 3sg	0912
fo·coislea	verb: W1	to carry off, to take away	fo·rochsal	aug pret 3sg	0831
fo·dáili	verb: W2	to distribute	fo·ndáili	pret 3sg	0479
fo·eim	verb: S1a	to accept, to receive, to agree	nád·fóet	pret 3sg	0995
fo·fera	verb: W1	to cause	fodon·ruär	aug pret 3sg + infix pron Cl	0628
		to cause	Fo·rruär	aug pret 3sg	0869
fo·gaib	verb: S2	to find, to get	Nícon·fúair	pret 3sg	0025
		to find, to get	ind·fogbaid	pres subj 2pl + infix pron Cl	0054
		to find, to get	fúaratar	pret 3pl	0061
fo·gleinn	verb: S1a	to gather, to learn	ó·foglannar	pass pres sg	0690
fo·loing	verb: S1c	to support	fo·rróelangair	aug pret 3sg	0262
fo·lugai	verb W2	to cover, to hide, to conceal	fo·lugai	pres 3sg	0516

Headword	Classification	Meaning	Word in Text	Analysis	Line No
fo-ocair	verb: S2	to proclaim, to announce, to make known	fócarthae	past passive participle	0092
fo-ocben	verb: S3 a				
fo-reith	verb: S1a	to aid, to help	fu-rroraith	aug pret 3sg	0379
fo-rumai	verb: W2b	to confer, to impose, to fall upon	fa-rruirim	aug pret 3sg + infix pron Cl	0883
fo-tá	verb: H1	is beneath, under	fo-boí	pret 3sg	0318
fobrithe	noun: unknown declension	payment, reward	fobrithe	nom sg	0175
focal	noun: o,n	word	foclaib	dat pl	0573
		word	focal	acc sg	1086
fochen	adverb	welcome	fochen		0891
fochraic	noun: f	reward, recompense, payment	fochraic	acc sg	0155
fodail	noun: ā/ī, f	distribution, division	fódail	dat sg	0126
		distribution, division	orbadaíl	nom sg	0466
fodb 1	noun: o,n	spoils	fódb	acc sg	0216
fodlóir	noun: i,m	distributor, server	fodlóir	nom sg	0134
fogamar	noun: o,m	autumn	fogamar	nom sg	0904
foíd	noun: ā,f or ī,f	a cry, outcry	foíd	nom sg	0499
		a cry, outcry	foíd	acc sg	0499
fóidid	verb: W2b	to send	Fóidfid	fut 3sg	1057
		to send	foídfider	pass fut sg	1072
		to send	foídfidius	fut 3sg + suffixed pronoun	1135
follnathir	verb: W1	to rule	follnas	pres 3sg rel	0554
		to rule	fallnathar	pres 3sg rel	0798
fonn 1	noun: o,n	sole of the foot	fonn	acc sg	0607
for 1	preposition: with dative, accusative	upon, over	fort	acc + poss pron 2sg	0012
		upon, over	for	acc	0019
		upon, over	for	acc/dat	0075
		upon, over	fair	dat + suff pron 3sg m	0101
		upon, over	for	dat	0152
		upon, over	for	acc	0170
		upon, over	for	acc/dat + poss pron 3sg m	0195
		upon, over	for	dat	0255
		upon, over	forsin	acc + art sg masc	0277
		upon, over	for	dat	0278
		upon, over	for	acc	0317
		upon, over	for	acc	0348
		upon, over	for	acc/dat	0412
		upon, over	fors-tulaid	preposition and relative pa	0441
		upon, over	foraib	dat + suff pron 3pl	0466
		upon, over	for	acc	0475
		upon, over	for	acc/dat	0495
		upon, over	for	acc/dat	0500

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		upon, over	fora	acc/dat + poss pron 3pl	0502
		upon, over	for	acc	0503
		upon, over	fora	dat + poss pron 3sg m	0508
		upon, over	for	acc/dat	0537
		upon, over	for	acc/dat	0541
		upon, over	for	acc/dat	0548
		upon, over	for	dat	0553
		upon, over	for	dat	0587
		upon, over	for		0609
		upon, over	for	dat	0752
		upon, over	for	acc	0779
		upon, over	for	acc	0779
		upon, over	for	acc	0779
		upon, over	for	acc	0837
		upon, over	forru	acc + suff pron 3pl	0884
		upon, over	for	acc	0912
		upon, over	for	acc	0940
		upon, over	for	acc	0960
		upon, over	for	acc	0963
		upon, over	for	acc/dat	0980
		upon, over	fair	acc + suff pron 3sg m,n	1043
		upon, over	for	acc/dat	1047
		upon, over	for	acc	1059
		upon, over	fora	acc + poss pron 3sg	1069
		upon, over	form	dat + poss pron 1sg	1103
		upon, over	forru	acc + suff pron 3pl	1133
		upon, over	forsin	acc + art	1182
for 3	pronoun: possessive, 2pl	your 2 pl	níbar		0089
		your 2 pl	for		0090
		your 2 pl	for		0098
		your 2 pl			1097
		your 2 pl	for		1127
for-	particle: prefix	over	for	composition form	0837
		over	for	composition form	0946
for- 2	particle: preverb		for·beirtis	for·beir	0128
			for·roíchain	for·cain	0159
			for·comnocaib	for·cumaing	0173
			for	for·fen	0194
			fo·rorcbath	for·gaib	0221
			forda·tá	for·tá	0532
			for·coemnaca	for·cumaing	0638
			For	for·cumaing	0641
			for	for·gaib	0663
			for	for·cain	0799
for·beir	verb: S1	to grow, to increase	for·beirtis	imperf 3pl	0128
for·cain	verb: S1b	to teach	for·roíchain	aug pret 3sg	0159
		to teach	for·roíchain	aug pret 3sg	0799
for·cumaing	verb: S1a	to be created, to happen	for·comnocaib	pret 3sg	0173

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be created, to happen	for·cóemnac	pret 3sg	0638
		to be created, to happen	For·comnaic	pret 3sg	0641
for·fen	verb: S3a	to complete, to finish, to bring to an end	for·cúad	pass aug pret sg	0194
for·gaib	verb: S2	to pierce	fo·rorcbath	pass aug pret sg	0221
		to pierce	condon·forgai	pret 3sg +infix pron Class C	0663
for·tá	verb: H1	to be incumbent on	forda·tá	pres 3sg + infix pron Class E	0532
forblaith	noun: i,f	overlordship	forblaith	nom sg	0837
forcenn	noun: o,n	end, final limit (generally of time or procedure)	forcenn	acc sg	0760
		end, final limit (generally of time or procedure)	forcenn	nom sg	0844
		end, final limit (generally of time or procedure)	foircenn	nom sg	0962
forcomol	noun: o,n	restraint, captivity	forcomol	acc sg	0486
forraid	noun: i,f	excess	forraid	dat sg	0136
forgnúis	noun: i,f	face, countenance, appearance, form	forgnúis	nom sg	0946
forgu	adjective:	choice, the pick, the best	foircimem	superlative	0139
formach	noun: o,n	increase, increment	formach	nom sg	0540
format	noun: o,n	envy	format	nom sg	0174
forndecht	noun: f	force, violence	forndecht	acc sg	1042
fót 1	noun: o,m	a sod of earth	fót	acc sg	1029
fothae	noun: io,n	basis, foundation	fothai	acc sg	1013
frém	noun: ā,f	root	frémaib	dat pl	0914
fresgabál	noun: ā,f	act of rising or ascending	fresgabáil	dat sg	0876
		act of rising or ascending	frésgabál	nom sg	0938
fri	preposition: with accusative, aspirating	towards, against, standard of comparison	frit	acc + poss pron 2sg	0002
		towards, against, standard of comparison	fri		0003
		towards, against, standard of comparison	frit	acc + suff pron 2sg	0005
		towards, against, standard of comparison	fri		0021
		towards, against, standard of comparison	fri		0117

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		towards, against, standard of comparison	fri		0119
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0174
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0186
		towards, against, standard of comparison	fria	acc + poss pron 3sg m	0189
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0193
		towards, against, standard of comparison	frisa	acc + art sg neut	0200
		towards, against, standard of comparison	fri		0210
		towards, against, standard of comparison	fri		0261
		towards, against, standard of comparison	fri		0312
		towards, against, standard of comparison	fri		0368
		towards, against, standard of comparison	fri		0390
		towards, against, standard of comparison	fri		0393
		towards, against, standard of comparison	fri		0394
		towards, against, standard of comparison	fri		0408
		towards, against, standard of comparison	fris	acc + suff pron 3sg n	0434
		towards, against, standard of comparison	fri		0482
		towards, against, standard of comparison	fri		0486
		towards, against, standard of comparison	fri		0488

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		towards, against, standard of comparison	fri	acc	0499
		towards, against, standard of comparison	fri		0543
		towards, against, standard of comparison	fri		0543
		towards, against, standard of comparison	frium	acc + suff pron 1sg	0555
		towards, against, standard of comparison	Fri		0565
		towards, against, standard of comparison	fria	acc + poss pron 3sg m	0566
		towards, against, standard of comparison	frit-su	acc + suff pron 2sg	0578
		towards, against, standard of comparison	frit-su	acc + suff pron 2sg	0590
		towards, against, standard of comparison	fri		0604
		towards, against, standard of comparison	frim	acc + poss pron 1sg	0623
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0667
		towards, against, standard of comparison	fria	acc + poss pron 3sg m	0682
		towards, against, standard of comparison	frisin	acc + art sg fem	0693
		towards, against, standard of comparison	fri		0698
		towards, against, standard of comparison	frisind	acc + art sg masc	0713
		towards, against, standard of comparison	fri		0730
		towards, against, standard of comparison	fri		0731
		towards, against, standard of comparison	fri		0732

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		towards, against, standard of comparison	friä	acc + poss pron 3pl	0734
		towards, against, standard of comparison	Fri		0785
		towards, against, standard of comparison	fri		0785
		towards, against, standard of comparison	fri		0787
		towards, against, standard of comparison	frisin	acc + art sg fem	0828
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0883
		towards, against, standard of comparison	fris	acc + suff pron 3sg m	0891
		towards, against, standard of comparison	fria	acc + poss pron 3sg m	0900
		towards, against, standard of comparison	fri		0936
		towards, against, standard of comparison	fri		0949
		towards, against, standard of comparison	frisa	acc + art sg neut	0955
		towards, against, standard of comparison	friä	acc + poss pron 3sg m	0978
		towards, against, standard of comparison	fri		0994
		towards, against, standard of comparison	fria	acc + poss pron 3sg m	1050
		towards, against, standard of comparison	fri		1056
		towards, against, standard of comparison	fria		1062
		towards, against, standard of comparison	fri	acc + poss pron 3sg	1068
		towards, against, standard of comparison	frisna	acc + art pl	1082

Headword	Classification	Meaning	Word in Text	Analysis	Line No
fris-	particle: preverb		fris	fris·ócaib	0877
			fris	fris·acci	0924
fris·accai	verb: H2	to look forward to, to hope	fris·acat	pres 3pl	0924
fris·ócaib	verb: S2	to rise, to ascend	fris·rócaib	aug pret 3sg	0877
frithisi	adverb	return	frithisi		0172
fubae	noun: io,n	injury	fúbae	acc sg	0626
fuil	noun: i,f	blood	folo	gen sg	0176
		blood	fuil	nom sg	0224
		blood	fuil	dat sg	0229
		blood	folo	gen sg	0253
		blood	fuil	dat sg	0286
		blood	folo	gen sg	0527
		blood	folo	gen sg	0710
		blood	fuil	nom sg	0811
		blood	fuil	dat sg	0815
		blood	Fuili	nom pl	0817
		blood	fuil	nom sg	0819
		blood	fuil	dat sg	0823
		blood	fuil	acc sg	0831
		blood	fuil	nom sg	1029
		blood	fuil	nom sg	1032
gabál	noun: ā,f	armful	barrgabál	nom sg	0372
Gabón	noun: proper	Gibeon	Gabón	acc sg	0368
gabor	noun: o,m	goat	gabor	composition form	1072
		goat	gabuir	nom pl	1078
gaborthrét	noun: o,m	herd of goats	gaborthrét	nom sg	1072
Gabréil	noun: o m	Gabriel	nGaibréil	gen sg	0604
		Gabriel	Gabriäl	nom sg	0606
		Gabriel	Gaibriel	nom sg	0610
		Gabriel	Gabriel	nom sg	0617
gáes	noun: ā,f	sagacity, intelligence, acuteness	ngaís	dat sg	0604
gáeth	adjective: o,ā	wise	gaíthiu	comparative	0031
gáeth 2	noun: ā,f	wind	gaíth	acc sg	0913
gaibid	verb: S2	to take	gabais	pret 3sg	0109
		to take	nícon·gaibed	imperf 3sg	0155
		to take	Gabthae	pass pret sg	0205
		to take	Gébtai	cond 3pl	0293
		to take	gabais	pret 3sg	0347
		to take	nod·géba	fut 3sg + infix pron Class C	0561
		to take	gébas	fut rel 3sg	0571
		to take	Ro·ggab	aug pret 3sg	0749
		to take	ro·gab	aug pret 3sg	0895
		to take	gébas	fut rel 3sg	1034
		to take	gab	aug pret 3sg	1121
gainithir	verb: S2	to be born	nícon·gigneth	fut 3sg	0020
		to be born	ro·génair	aug pret 3sg	0037
		to be born	i·ngénair	pret 3sg	0052
		to be born	Mo·génair	pret 3sg	0637
		to be born	génathar	3sg fut rel	1036

Headword	Classification	Meaning	Word in Text	Analysis	Line No
gal 1	noun: ā,f	warlike ardour, fury, valour	gail	acc sg	0410
		warlike ardour, fury, valour	ngal	gen pl	0519
Galail	noun: ā/ī, f	Galilee	Galail	acc sg	0104
		Galilee	Galilae	gen sg	0138
		Galilee	nGalail	dat sg	0872
galar	noun: o,n	sickness	ngalair	gen sg	0014
		sickness	ngalair	gen sg	0467
		sickness	galar	acc sg	0717
galgat	noun: ā,f	champion, warrior	ngalgait	gen sg	0260
		champion, warrior	galgat	nom sg	0497
gam	noun: o,m	winter, winter storm	gaim	nom sg	0903
gart	noun: u,m	generosity	gart	acc sg	0109
gataid	verb: W1	to take away, to remove	Gatsait	pret 3pl	0213
gáu	noun: ā,f	lie, falsehood	goäib	dat pl	0426
		lie, falsehood	gó	nom sg	0675
		lie, falsehood	gó	nom sg	0703
		lie, falsehood	gó	nom sg	0842
		lie, falsehood	gó	nom sg	0857
gein	noun: n,n	birth	gein	nom sg	0021
		birth	gein	nom sg	0036
		birth	ngein	nom sg	0037
		birth	gein	acc sg	0044
		birth	gein	acc sg	0316
		birth	gein	acc sg	0629
		birth	gein	nom sg	0933
geinde	adjective: io,iā	birth, infant	phríngeinde	acc sg	0012
		birth, infant	geindi	gen sg	0266
gel	adjective: o,ā	fair, white, bright, shining	gil	dat sg fem	0043
		fair, white, bright, shining	gile	gen sg fem	0091
		fair, white, bright, shining	gel	nom sg masc	0102
		fair, white, bright, shining	gil	dat sg fem	0103
		fair, white, bright, shining	gel	composition form	0109
		fair, white, bright, shining	gel	composition form	0224
		fair, white, bright, shining	gel	composition form	0386
		fair, white, bright, shining	gel	composition form	0500
		fair, white, bright, shining	gel	composition form	0550
		fair, white, bright, shining	gel	voc sg	0614

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		fair, white, bright, shining	gil	gen sg masc	0747
		fair, white, bright, shining	gel	nom sg masc	0763
		fair, white, bright, shining	gel	composition form	0816
		fair, white, bright, shining	gel	nom sg masc	0830
		fair, white, bright, shining	gil	gen sg masc	0887
		fair, white, bright, shining	gil	dat sg fem	0903
		fair, white, bright, shining	gela	acc pl fem	1068
		fair, white, bright, shining	gel		1075
gelgart	noun: u,m	shining hospitality	gelgart	acc sg	0109
gelmóeth	adjective: o,ā	bright and gentle	gelmoíth	gen sg	0500
geltlacht	noun: u,m	bright garment	geltlacht	acc sg	0816
geltóeb	noun: o,m	gleaming side	geltóebu	acc pl	0224
gelúan	noun: o,m	bright lamb	gelúain	gen sg	0386
gen	noun: u,n	smile, laugh	gen	nom sg	0944
		smile, laugh	gena	gen pl	1010
genach	noun: o,n?	mockery	genuch	dat sg	0207
genae	adjective: io,iā				
genas 1	noun: u,m	purity, chastity	genso	gen sg	0615
gér	adjective: o,ā	sharp, keen	ngér	composition form	0913
gér	adjective: o,ā				
gérat	noun: ā,f	champion, hero	masgérat	nom sg	0004
		champion, hero	géraite	gen sg	0292
géroll	adjective: o,ā	great keen	ngéruill	acc sg fem	0913
gíallnae	noun: iā,f	submission, hostageship, security	gíallnai	acc sg	0394
gile	noun: iā,f	brightness	gile	gen sg	0680
		brightness	gili	dat sg	0818
Giürge	noun: proper, io,m	George	Giürgi	gen sg	1005
glaine	noun: iā,f	cleanness, purity	nglaini	dat sg	0822
glan	adjective: o,ā	clean, pure, clear, bright	glain	dat sg fem	0023
		clean, pure, clear, bright	glain	gen sg masc	0147
		clean, pure, clear, bright	nglan	acc sg neut	0213
		clean, pure, clear, bright	sruthglain	gen sg masc	0342
		clean, pure, clear, bright	nglan	nom sg neut	0369
		clean, pure, clear, bright	glan	composition form	0386
		clean, pure, clear, bright	nglanbúadae	composition form	0418

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		clean, pure, clear, bright	nglan	acc sg masc	0475
		clean, pure, clear, bright	glain	gen sg masc	0503
		clean, pure, clear, bright	glan	composition form	0508
		clean, pure, clear, bright	nglan	acc sg masc	0571
		clean, pure, clear, bright	glaine	gen sg fem	0595
		clean, pure, clear, bright	glan	nom sg fem	0663
		clean, pure, clear, bright	glain	gen sg masc	0669
		clean, pure, clear, bright	nglan	composition form	0680
		clean, pure, clear, bright	glan	composition form	0684
		clean, pure, clear, bright	nglan	nom sg neut	0743
		clean, pure, clear, bright	nglan	acc sg neut	0779
		clean, pure, clear, bright	glan	nom sg masc	0791
		clean, pure, clear, bright	glain	gen sg masc	0887
		clean, pure, clear, bright	glan	composition form	1020
		clean, pure, clear, bright	nglan	composition form	1070
		clean, pure, clear, bright	glan	composition form	1080
glanbuid	noun: i,n	pure victory	nglanbúadae	gen pl	0418
glancháera	noun: k,f	pure sheep	glancháirib	dat pl	0508
		pure sheep	glancháirig	nom pl	1080
glanchóem	adjective: o,ā	pure dear	glanchóemait	dat pl	1020
glanchombart	noun: ā,f	pure conception	glanchompair	dat sg	0386
glangile	noun: iā,f	pure brightness	nglangile	gen sg	0680
glanmes	noun: u,m	pure judgment	glanmes	dat sg	1070
glantonn	noun: ā,f	pure wave	glantonna	acc pl	0684
glas	adjective: o,ā	various shades of blue, green	glas	composition form	0080
		various shades of blue, green	nglas	acc sg neut	0243
		various shades of blue, green	nglas	nom sg neut	0258
glaschlaidiub	noun: o,m	blue sword	glaschlaidiub	dat sg	0080
glé 1	adjective: class unclear	clear, bright	glé	acc sg masc	0051
		clear, bright	glé	gen sg fem	0091
		clear, bright	nglé	acc sg masc	0109
		clear, bright	nglé	acc sg masc	0137
		clear, bright	glé	acc sg neut	0211
		clear, bright	glé	acc sg neut	0231

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		clear, bright	glé	acc sg neut	0397
		clear, bright	glé	nom sg neut	0403
		clear, bright	glé	nom sg masc	0577
		clear, bright	glé	gen sg fem	0691
		clear, bright	nglé	nom sg neut	0707
		clear, bright	glé	acc sg neut	0727
		clear, bright	nglé	nom sg neut	0761
		clear, bright	glé	nom sg neut	0781
		clear, bright	glé	nom sg masc	0989
		clear, bright	glé	acc sg neut	1093
gleitiu	noun: n,f				
glése	noun: iā,f	brightness	glése	nom sg	0663
gleten	noun: ā,f	decision by arms, combat, strife	gleten	nom sg	0698
gloeth	noun: o,n or m	glue	glóeth	composition form	0482
gloethrige	noun: iā,f	the act of sticking and stretching	glóethrigi	dat sg	0482
glonn	noun: o,m	a deed of violence	mórglonn	acc sg	0274
		a deed of violence	glonn	??	0489
glún	noun: s,n	knee	glúine	gen sg	0796
gnás	noun: ā,f	companionship, custom, usage, practice,	gnas		1200
gnáth	adjective: o,ā	customary, usual, familiar	ngnáth	nom sg neut	0789
gné	noun: n	face, aspect	ngné	acc pl	0259
		face, aspect	gné	nom sg	0325
		face, aspect	ngné	dat sg	0903
		face, aspect	ngné	nom sg	0973
gním	noun: u,m	work, activity, deed	gnímae	nom pl	0161
		work, activity, deed	gním	nom sg	0185
		work, activity, deed	gním	nom sg	0191
		work, activity, deed	gním	nom sg	0235
		work, activity, deed	gním	acc sg	0418
		work, activity, deed	gním	acc sg	0742
		work, activity, deed	gním	nom sg	0957
		work, activity, deed	gnímu	acc pl	0960
		work, activity, deed	gním	nom sg	0989
		work, activity, deed	gním	nom sg	0997
		work, activity, deed	gním	acc/dat sg	1047
		work, activity, deed	olcgníma	gen pl	1095
gnímach	adjective: o,ā	active, busy	sóinmech	nom sg fem	0328
gnúis	noun: i,f	face	gnúis	acc sg	0119
		face	gnúisi	nom pl	0409
		face	gnúis	acc sg	0603
		face	gnúis	nom sg	0606
		face	ngnúisib	dat pl	0736
		face	gnúis	nom sg	0946
goire	noun: iā,f	piety, dutifulness, (familial) affection	gaire	nom sg	0690
goirt	adjective: i	hungry, starved	gortaib	dat pl masc	0427
goistigidir	verb: W2	to put a noose around	ro-ngoistiged	pass aug pret sg	0442

Headword	Classification	Meaning	Word in Text	Analysis	Line No
gol	noun: o,m	weeping, wailing, tears	gol	nom sg	0315
		weeping, wailing, tears	gol		1147
golgaire	noun: io,n	wailing, lamentation	golgairi	gen sg	1147
gor 2	adjective: o,ā	pious, dutiful	gur	dat sg masc	0121
		pious, dutiful	gor	nom sg masc	0737
gorm	adjective: o,ā	blue, green, illustrious	gorm	composition form	0184
gormgrúad	noun: s,n	blue cheek	gormgrúaide	acc pl	0184
gortaigidir	verb: W2b	to hunger	ron-gortaigsu	aug pret 1sg	1098
grád	noun: o,n	grade, ecclesiastical holy orders	grádaib	dat pl	0868
gráic	noun: ī,f	homestead	ngráic	acc sg	0277
graig	noun: i,m	horses (collective), herd	mórgraig	dat sg	0336
gréch	noun: ā,f	scream, outcry	ngréich	acc sg	0911
greis	noun: ā/ī, f	protection	ngreis	acc/dat sg	0677
gres 2	noun: ā,f	an attack, a hostile encounter, an attack on honour, insult	gres	acc sg	0153
		an attack, a hostile encounter, an attack on honour, insult	gres	dat sg	0297
		an attack, a hostile encounter, an attack on honour, insult	grais	nom sg	0337
		an attack, a hostile encounter, an attack on honour, insult	grais	nom sg	0657
		an attack, a hostile encounter, an attack on honour, insult	greis	acc sg	0706
		an attack, a hostile encounter, an attack on honour, insult	grais	nom sg	0721
		an attack, a hostile encounter, an attack on honour, insult	greis	acc sg	0859
		an attack, a hostile encounter, an attack on honour, insult	grais	nom sg	0879

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		an attack, a hostile encounter, an attack on honour, insult	grais	nom sg fem	1023
grés 3	noun:	continuance, practice	grés		1126
grían	noun: ā,f	sun	gréine	gen sg	0091
		sun	grían	nom sg	0241
		sun	grían	nom sg	0368
		sun	grían	voc sg	0551
		sun	grían	voc sg	0597
		sun	grían	voc sg	0641
		sun	grían	nom sg	0763
		sun	grían	voc sg	1031
grind	adjective: i	diligent, accurate, attentive, swift	grind	acc sg neut	0445
		diligent, accurate, attentive, swift	grind	acc sg neut	0915
grúad	noun: s,n	cheek	grúaide	acc pl	0184
		cheek	grúad	nom sg	0487
		cheek	ngrúaid	acc sg	0526
gubae	noun: io,m	mourning, lamenting	gubae	acc sg	0262
		mourning, lamenting	gubae	nom sg	0495
guin	noun: i,n	the act of wounding, slaying	guin	nom sg	0011
		the act of wounding, slaying	guin	dat sg	0220
		the act of wounding, slaying	guin	acc sg	0251
		the act of wounding, slaying	n-indguin	nom sg	0367
		the act of wounding, slaying	guin	acc sg	0515
		the act of wounding, slaying	guin	acc sg	0967
		the act of wounding, slaying	guin	dat sg	0984
		the act of wounding, slaying	guin	nom sg	0998
gus	noun: u,m	force, vigour, ferocity	ngus	gen sg	0885
		force, vigour, ferocity	ngus	gen pl	0999
guth	noun: u,m	voice	guth	acc sg	0237
		voice	guth	acc sg	0890
		voice	gotha	gen sg	1089
Heróid	noun: proper	Herod	Hirúaid	acc sg	0050
		Herod	Heróaid	nom sg	0053
		Herod	Hirúaidh	acc sg	0072
		Herod	Heróid	nom sg	0079
		Herod	Heróaid	nom sg?	0083
		Herod	Heróuid	gen sg	0094

Headword	Classification	Meaning	Word in Text	Analysis	Line No
-i	pronoun: suffixed 3sg m,n		ai	masc	0083
i 1	preposition: with dative, accusative, nasalising	in, into	isind	dat + art sg fem	0016
		in, into	hi	rel particle with i	0016
		in, into	hi	dat	0023
		in, into	ina	dat + poss pron 3sg m	0034
		in, into	i	dat	0040
		in, into	i	dat	0042
		in, into	i	dat + rel part	0052
		in, into	i	dat	0054
		in, into	i	dat + rel part	0055
		in, into	it	dat + poss pron 2sg	0062
		in, into	isind	dat + art sg masc	0074
		in, into	i	acc	0076
		in, into	i	dat	0082
		in, into	i	dat	0086
		in, into	hi	dat	0090
		in, into	i	dat	0096
		in, into	in	dat	0100
		in, into	hi	dat	0113
		in, into	i	dat	0125
		in, into	i	dat	0138
		in, into	i	dat + art pl	0140
		in, into	i	acc	0192
		in, into	ina	dat + poss pron 3sg m	0209
		in, into	ina	acc + poss pron 3sg m	0228
		in, into	isind		0251
		in, into	hi	rel particle with i	0251
		in, into	i	dat	0256
		in, into	ina	acc + poss pron 3pl	0269
		in, into	i	dat	0286
		in, into	i	dat + poss pron 3sg n	0291
		in, into	i	dat	0308
		in, into	hi	dat	0315
		in, into	i	acc	0319
		in, into	i	dat	0322
		in, into	i	dat sg	0325
		in, into	i	acc	0332
		in, into	i	acc	0376
		in, into	i	dat	0377
		in, into	l	dat	0405
		in, into	i	dat	0440
		in, into	i	acc	0452
		in, into	i	acc	0457
		in, into	i		0459
		in, into	i	dat	0460
		in, into	inna	acc + poss pron 3sg m	0463
		in, into	i	dat	0472
		in, into	i	dat	0477
		in, into	ina	dat + poss pron 3sg m	0482

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		in, into	hi	acc	0483
		in, into	hi	dat	0526
		in, into	i	dat sg	0536
		in, into	i	acc	0546
		in, into	i	acc/dat	0547
		in, into	isin	acc + art sg fem	0556
		in, into	i	dat	0562
		in, into	i	acc/dat	0570
		in, into	isind	dat + art sg neut	0622
		in, into	isind	dat + art sg masc	0624
		in, into	i	dat + 2s poss	0631
		in, into	i	dat	0636
		in, into	i	dat	0640
		in, into	isna	acc	0647
		in, into	i	dat	0651
		in, into	i	dat	0671
		in, into	hi	dat	0675
		in, into	i	dat	0687
		in, into	i	i + relative particle	0688
		in, into	is	dat + art pl masc	0696
		in, into	i	dat	0704
		in, into	i	dat	0712
		in, into	isnaib	dat + art pl masc	0718
		in, into	i	dat	0744
		in, into	i	dat	0744
		in, into	i	dat	0755
		in, into	indib	dat + suff pron 3pl	0767
		in, into	hi	dat	0790
		in, into	a	masc	0812
		in, into	inna	dat + poss pron 3sg m	0815
		in, into	hi	dat	0818
		in, into	ina	dat + poss pron 3sg	0847
		in, into	hi	dat	0851
		in, into	i	dat	0854
		in, into	and	dat + suff pron 3sg n	0859
		in, into	i	dat sg	0872
		in, into	i	dat + art sg fem	0886
		in, into	i	dat sg	0886
		in, into	ina	dat	0901
		in, into	i	dat	0922
		in, into	in	dat	0923
		in, into	i	dat	0956
		in, into	i	acc/dat	0958
		in, into	i	dat + art sg masc	0971
		in, into	i	dat	0984
		in, into	ina	dat	0996
		in, into	in	dat + poss pron 3sg m	1005
		in, into	i	acc	1006
		in, into	inna	dat + poss pron 3pl	1016
		in, into	i	dat	1022
		in, into	isin	dat + art sg fem	1026
		in, into	i	dat	1050
		in, into	i		1054
		in, into	inna	dat sg	1064

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		in, into	i	rel particle with i	1088
		in, into	i	dat	1123
í 2	pronoun: indeclinable accented, deictic	with article	hí		0361
		with article	í		0619
lácob	noun: proper, o,m	Jacob, James	lácób	dat sg	0920
		Jacob, James	lácóib	gen sg	0992
		Jacob, James	lácób	nom dual masc	0998
íall 2	noun: ā,f	a flock of birds	íall	nom sg	0349
lanáir	noun:	January	lanáir	gen sg	0624
íar 1	preposition: with dative, nasalising	after, temporal	íar		0061
		after, temporal	íar		0097
		after, temporal	íar		0100
		after, temporal	íar		0109
		after, temporal	íar		0135
		after, temporal	íar		0139
		after, temporal	íar	dat + poss pron 3pl	0170
		after, temporal	íar		0173
		after, temporal	íarum	dat + suff pron 3sg n	0199
		after, temporal	íar		0219
		after, temporal	íar		0333
		after, temporal	íar		0396
		after, temporal	íar		0415
		after, temporal	íarna	dat + poss pron 3sg m	0447
		after, temporal	íar		0455
		after, temporal	íar		0464
		after, temporal	íar		0472
		after, temporal	íarcomarc	composition form	0475
		after, temporal	íar		0555
		after, temporal	íar		0621
		after, temporal	íar		0643
		after, temporal	íar		0646
		after, temporal	íarum	dat + suff pron 3sg n	0662
		after, temporal	íar		0695
		after, temporal	íarum	dat + suff pron 3sg n	0705
		after, temporal	íar		0708
		after, temporal	íar	dat + poss pron 3sg m	0713
		after, temporal	íar		0724
		after, temporal	íar		0747
		after, temporal	íar		0806
		after, temporal	íar		0853
		after, temporal	íar		0865
		after, temporal	íar		0871
		after, temporal	íar		0938
		after, temporal	íarna	dat + poss pron 3sg	1070
		after, temporal	íar		1081
		after, temporal	íarum	dat + suff pron 3sg m,n	1119
		after, temporal	íarsin		1135

Headword	Classification	Meaning	Word in Text	Analysis	Line No
iarcomarc	noun: o,m	the conclusion of a poem	iarcomarc	acc sg	0475
íarmi- 1	particle: preverb		íarmi	íarmi-foich	0051
íarmi-foich	verb: S1a	to enquire about, to ask about	íarmi-foächta	pret 3pl	0051
iarn	noun: io,m	iron	ernn	composition form	1004
ibid	verb: S1	to drink	ibes	pres 3sg rel	0823
ícc	noun: ā,f	act of healing, saving, salvation	híic	dat sg	0143
		act of healing, saving, salvation	íc	dat sg	0154
		act of healing, saving, salvation	íc	dat sg	0419
		act of healing, saving, salvation	n-íc	acc sg	0674
íccaid	verb: W1	to cure, to heal	no-ógícad	imperf 3sg	0112
		to cure, to heal	nádcon-ricad	aug imperf 3sg	0150
		to cure, to heal	ro-n-ícc	aug pret 3sg	0230
		to cure, to heal	ro-hícc	aug pret 3sg	0543
íccaid 2	noun: i,m	healer, saviour	íicith	nom sg	0620
íccaidecht	noun: ā,f	cure	íccaidecht	nom sg	0168
icht	noun: u,m	deed, act	icht	nom sg	0983
íchtar	noun: o,n	lower part	íchtur	dat sg	0704
lerosalem	noun: proper	Jerusalem	lerosalem	acc sg	0050
		Jerusalem	Hierosalem	nom sg	0249
		Jerusalem	nlerosalem	dat sg	0405
lëse 1	noun: proper	Jesse	lëse	gen sg	0402
ifern	noun: o,m	hell	ifernn	acc sg	0084
		hell	n-ifernn	acc sg	0452
		hell	n-ifurnn	dat sg	0472
		hell	hifernaib	dat pl	0696
		hell	hifernaib	dat pl	0718
		hell	ifernn	acc sg	0896
		hell	nifernn	gen pl	1071
		hell	bithifernn	gen pl	1200
ifernach	adjective: o,ā	damned	ifernach	nom sg masc	0564
il	adjective: u	many	ilmíli	composition form	0116
		many	ilib	dat pl fem	0416
ilmíle	noun: iā,f	many thousands	ilmíli	nom pl	0116
imbert	noun: ā,f	act of using,employing	imbeirt	dat sg	0232
		act of using,employing	imbeirt	acc/dat sg	0438
imdae 2	noun: iā,f	a bed, couch	emdae	gen sg	0614
imdegail	noun: ā,f	act of protecting	n-imdegail	dat sg	0322
imderg	adjective: o,ā	deep red	imdeirg	acc sg fem	0566
imdibe	noun: io,n	circumcision	n-imdibi	gen sg	0658
		circumcision	n-imdibi	gen sg	0934
imdídnad	noun: u,m	the act of releasing, relieving, exempting, protection	imdídnad	nom sg	0088

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the act of releasing, relieving, exempting, protection	imdídnad	acc/dat sg	0559
imm 1	preposition: with accusative, leniting	around	imm		0104
		around	imon	acc + art sg masc	0205
		around	im		0276
		around	im		0276
		around	im		0382
		around	imbi	acc + suff pron 3sg m	0443
		around	im		0610
		around	im		0656
		around	ima	acc + poss pron 3sg m	0702
		around	ima	acc + poss pron 3sg m	0726
		around	im		0766
		around	im	acc + poss pron 3pl	0964
		around	imm		1007
		around	imm		1008
imm-	particle: prefix	intensive, very, great	n-im	composition form	0280
		intensive, very, great	im	composition form	0566
		intensive, very, great	im	composition form	0958
imm- 2	particle: preverb		Im·téged	im·téit	0117
			imro·cloítis	imm·cloí	0259
			imma·rordais	imm·rádai	0306
			im	imm·slig	0359
			Im	imm·tá	0653
			im	do·imthiret	0788
			immand·ric	imm·ricc	0809
			ima	imm·rádai	0917
			imm		0942
			im	do·immoirg	1137
			im	con·imthet	1145
imm·brúí	verb: H3	to utterly crush	imm·bruífea	fut 3sg	0942
imm·cloí	verb: H2	to change, to turn about	imro·cloítis	aug past subj 3pl	0259
imm·rádai	verb: W2a	to mention, to think about	imma·rordais	aug pret 1pl rel	0306
		to mention, to think about	ima·rádam	pres 1pl rel	0917
imm·ricc	verb: S1a	to happen, to befall	immand·ric	pres 3sg + infix pron Class /	0809
imm·slig	verb: S1a	to cut down, to slay	im·selaig	pret 3sg	0359
imm·tá	verb: H1	to be about, to be around	Ima·taí	pres 2sg + infix pron Class /	0653
imm·tét	verb: S1a	goes around, goes about, travels, sets forth, comes, goes	Im·téged	imperf 3sg	0117

Headword	Classification	Meaning	Word in Text	Analysis	Line No
immar-	prefix: intensifying	great	imar	composition form	0842
immarbae	noun: io,n	deceit	immarbu	dat sg	0282
immargau	noun: ā,f	great lie, error	himargó	nom sg	0842
immarmus	noun: u,m	transgression, (esp the Fall)	immarmus	acc sg	0544
immíle	noun: iā,f	many thousand	immíle	nom sg	0958
imnocht	adjective: o,ā	naked	imnocht	dat sg	0158
		naked	imnocht		1196
imomun	noun: u,m and o,m	great fear	n-imomun	acc sg	0280
imthecht	noun: ā,f	the act of going about	imthecht	nom sg	0148
		the act of going about	n-imthecht	nom sg	0328
in (Latin)	preposition:	in	in		0868
in 1	article: masc	the	naib	dat pl	0044
		the	na	acc pl	0048
		the	ind	nom pl	0049
		the	na	gen pl	0052
		the	in	nom sg	0057
		the	in	gen sg	0058
		the	na	nom pl	0063
		the	na	nom pl	0065
		the	-naib	dat pl	0070
		the	ind	dat + art sg masc	0074
		the	in	nom sg	0092
		the	ind	gen sg	0094
		the	ind	gen sg	0126
		the	inna	nom pl	0128
		the	in	nom sg	0134
		the	in	acc sg	0137
		the	in	nom pl	0147
		the	na	dat pl	0148
		the	in	nom sg	0166
		the	ind	nom pl	0177
		the	naib	dat pl	0178
		the	in	gen sg	0180
		the	in	nom sg	0183
		the	ind	gen sg	0187
		the	ind	gen sg	0190
		the	in	gen sg	0192
		the	na	gen pl	0198
		the	on	acc sg	0205
		the	na	gen pl	0212
		the	int	nom sg	0227
		the	in	acc sg	0230
		the	in	nom sg	0245
		the	in	gen sg	0252
		the	in	acc sg	0264
		the	in	nom sg	0265
		the	in	nom sg	0270
		the	in	nom sg	0273
		the	forsin	acc sg	0277

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the	in	nom sg	0281
		the	int	nom sg	0282
		the	ind	gen sg	0286
		the	in	gen sg	0311
		the	na	gen pl	0313
		the	ind	gen sg	0342
		the	donaib	dat pl	0344
		the	in	nom sg	0351
		the	in	nom sg	0357
		the	na	gen pl	0377
		the	din	dat sg	0381
		the	in	nom sg	0404
		the	na	gen pl	0405
		the	in	nom sg	0421
		the	in	gen sg	0430
		the	arin	acc sg	0432
		the	ind	gen sg	0433
		the	in	acc sg	0450
		the	in	nom sg	0453
		the	in	nom sg	0461
		the	in	gen sg	0485
		the	in	gen sg	0500
		the	int	nom sg	0506
		the	in	gen sg	0528
		the	in	nom sg	0534
		the	in	acc sg	0538
		the	in	gen sg	0546
		the	in	acc sg	0571
		the	in	gen sg	0580
		the	ind	gen sg	0619
		the	don	dat sg	0620
		the	isind	dat sg	0624
		the	naib	dat pl	0696
		the	in	acc sg	0713
		the	na	gen pl	0714
		the	naib	dat pl	0718
		the	inna	gen pl	0741
		the	n	dat sg	0755
		the	in	nom sg	0787
		the	in	nom sg	0792
		the	na	gen pl	0792
		the	In	nom sg	0797
		the	ind	nom sg	0804
		the	in		0805
		the	ind	gen sg	0811
		the	int	nom sg	0826
		the	int	nom sg	0830
		the	ind	gen sg	0832
		the	in	nom sg	0836
		the	in	nom sg	0839
		the	in	nom sg	0864
		the	in	nom sg	0877
		the	in	acc sg	0882
		the	In	nom sg	0897

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the	na	acc pl	0902
		the	in	nom sg	0906
		the	in	nom sg	0918
		the	in	nom sg	0921
		the	int	nom sg	0950
		the	in	nom sg	0951
		the	int	nom sg	0954
		the	in	acc/dat	0958
		the	Ind	nom pl	0965
		the	int	dat sg	0971
		the	in	nom sg	0972
		the	Ind	nom pl	0973
		the	inna	gen pl	0982
		the	in	acc sg	0990
		the	ind	nom pl	1021
		the	in	nom sg	1027
		the	in	nom sg	1028
		the	in	nom sg	1028
		the	donaib	dat pl	1038
		the	in	nom sg	1040
		the	na	gen pl	1041
		the	in		1045
		the	in	acc sg	1058
		the	in	nom sg	1064
		the	in	acc dual	1066
		the	in	nom sg	1072
		the	in		1077
		the	in	nom pl	1078
		the	in	nom sg	1078
		the	na	acc pl	1082
		the	in	nom sg	1123
in 2	article: fem	the	isind	dat sg	0016
		the	in	acc sg	0081
		the	n	dat + art sg fem	0098
		the	na	acc pl	0130
		the	cosind	dat sg	0220
		the	nd	dat sg	0229
		the	inna	gen sg	0232
		the	isind	dat sg	0251
		the	na	acc pl	0314
		the	in tan	acc sg	0319
		the	ind	nom sg	0330
		the	in	acc sg	0339
		the	dind	dat sg	0341
		the	ind	dat sg	0345
		the	ind	nom sg	0349
		the	in tan	acc sg	0350
		the	in	nom sg	0365
		the	in	nom sg	0368
		the	din	dat sg	0385
		the	na	gen sg	0395
		the	ind	nom sg	0402
		the	in	acc sg	0410
		the	na	gen sg	0417

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the	in	nom sg	0443
		the	na	gen pl	0551
		the	isin	acc sg	0556
		the	in	acc sg	0567
		the	na	gen sg	0595
		the	na	gen sg	0626
		the	na	gen pl	0641
		the	in	acc sg	0683
		the	in	acc sg	0693
		the	in	acc sg	0706
		the	in	nom sg	0723
		the	in	nom sg	0753
		the	in	acc sg	0768
		the	na	gen sg	0782
		the	in	acc sg	0828
		the	ind	nom sg	0833
		the	ind	nom sg	0834
		the	inna	gen pl	0838
		the	n	dat sg	0840
		the	na	acc pl	0851
		the	na	acc pl	0852
		the	in	acc sg	0860
		the	ind	nom sg	0863
		the	in	dat sg	0872
		the	nd	dat sg	0873
		the	ind	dat sg	0886
		the	naib	dat pl	0888
		the	na	acc pl	0942
		the	in	nom sg	0965
		the	na	gen sg	0974
		the	in	nom sg	1002
		the	in	dat sg	1026
		the	na	gen pl	1031
		the	in	acc sg	1051
		the	na	gen sg	1054
		the	in	nom sg	1080
		the	na	nom pl	1080
		the	in	acc sg	1137
		the	forsin		1182
in-	particle: prefix	capable of being, worthy of	n-in	forming adjective from nou	0578
in- 4 (en-)	particle: preverb		n	do·airngir	0046
			n	do·airngir	0401
			n	do·airngir	0505
			en	saidid	0547
			in	in·gnin	0613
			e	saidid	0751
			n	do·airngir	0754
			n	do·airngir	0918
			n	do·airngir	0926
			in	do·airngir	0930
			in	as·ingaib	1017

Headword	Classification	Meaning	Word in Text	Analysis	Line No
in- 5 (inde-)	particle: preverb		ní-raisedat	as-indet	0142
			Tosn-inchoise	do-inchoisc	0345
			tindnacht	do-indnaig	0351
			ind	do-indnaig	0357
			n	as-indet	0363
			tecomnacht	do-indnaig	0421
			dod-rindnacht	do-indnaig	0425
			inn	in-midethar	0434
			do-rindnacht	do-indnaig	0492
			nd	as-indet	0801
in- 6	prefix: negative meaning		in	composition form	0822
in- 3	particle: interrogative, nasalising		in		0017
			in		0054
in-gnin	verb: S3	to recognise, to know, to understand	nád-n-ingén	pret 1sg	0613
in-midethar	verb: S2	to strive for	inn-ruimdir	aug pret 3sg	0434
inbaid	noun: i,f	time, period, proper time	inbaid	dat sg	0872
incride	adjective: io,iā	worthy of heart	n-incride	nom sg masc	0578
ind-	prefix: intensifying	extreme	n-indguin	composition form	0367
indguin	noun: i,n	extreme wounding	n-indguin	nom sg	0367
indocht	adjective: o,ā	weak	indocht	nom sg masc	0822
ingar	adjective: o,ā	grievous, bitter, sorrowful	ingir	dat sg	0009
inge	conjunction or preposition with accusative	except	inge		0932
ingen	noun: ā,f	daughter, girl, maiden, virgin	ingen	voc sg	0022
		daughter, girl, maiden, virgin	ingen	voc sg	0086
		daughter, girl, maiden, virgin	ingen	voc sg	0644
		daughter, girl, maiden, virgin		acc sg	1182
		daughter, girl, maiden, virgin	n-ingein		1186
ingnad	adjective: o,ā	strange, wonderful, remarkable	ingnath	nom sg fem	0606
ingor 2	adjective: o,ā	undutiful, impious	ingair	nom pl	0965
		undutiful, impious	hingru	acc pl	1082
ingreimm 1	noun: n,n	act of persecuting, persecution	Ingreim	nom sg	0981
inis	noun: ī,f	island	riginse	gen sg	0395

Headword	Classification	Meaning	Word in Text	Analysis	Line No
inmaille	noun: iā,f	longing, yearning	Inmailli	acc sg	0057
inne	noun: iā,f	the inmost part of anything, middle	inni	nom pl	0444
		the inmost part of anything, middle	inni	acc sg/pl	0650
inunn	adjective: invariable	alike, equal, the same	inunn	nom sg	0928
loäin	noun: proper	John	loäin	gen sg	0662
		John	loäin	nom sg	0666
		John	loäin	nom sg	0670
		John	loäin	nom sg	0672
		John	loäin	dat sg	0885
		John	lón	nom sg	0899
		John	loäin	gen sg	0987
lordanén	noun: proper, o,m	Jordan	lordanían	nom sg	0354
		Jordan	lordanén	nom sg	0681
losíab	noun: proper	Joseph	losíab	dat sg	0074
is	verb: copula	to be	ba	past 3sg	0004
		to be	ba	past 3sg	0004
		to be	ba	past 3sg	0011
		to be	ba	past 3sg relative	0028
		to be	ba	past 3sg relative	0028
		to be	ba	past 3sg	0041
		to be	ba	past 3sg	0047
		to be	níbu	past 3sg	0060
		to be	batar	past 3pl	0065
		to be	ba	past 3sg	0067
		to be	ba	past 3sg	0068
		to be	ba	past 3sg	0068
		to be	ba	past 3sg	0077
		to be	ba	past 3sg	0088
		to be	nádbu	past 3sg	0097
		to be	ba	past 3sg	0099
		to be	Níbu	past 3sg	0101
		to be	ba	past 3sg	0102
		to be	ba	past 3sg	0106
		to be	diambu	past 3sg	0107
		to be	ba	past 3sg	0110
		to be	ba	past 3sg	0110
		to be	ba	past 3sg	0114
		to be	ba	past 3sg	0114
		to be	ba	past 3sg	0115
		to be	ba	past 3sg	0118
		to be	ba	past 3sg	0121
		to be	bath	past subj 3sg	0123
		to be	bath	past subj 3sg	0123
		to be	bath	past subj 3sg	0124
		to be	Diambath	past subj 3sg	0125
		to be	ba	past 3sg	0134
		to be	ba	past 3sg	0139
		to be	cit	pres subj 3sg	0142
		to be	is	pres 3sg	0143
		to be	ba	pres subj 3sg	0160

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	batar	past 3pl	0161
		to be	ba	past 3sg	0165
		to be	batar	past 3pl	0166
		to be	níbu	past 3sg	0176
		to be	ba	past 3sg	0185
		to be	ba	past 3sg	0200
		to be	ba	past 3sg	0201
		to be	ba	past 3sg	0207
		to be	níbu	past 3sg	0208
		to be	ba	past 3sg	0212
		to be	ba	past 3sg	0214
		to be	combu	past 3sg	0218
		to be	ba	past 3sg	0229
		to be	is	pres 3sg	0230
		to be	nádbu	past 3sg	0235
		to be	Ba	past 3sg	0245
		to be	combu	past 3sg	0254
		to be	Ba	past 3sg	0257
		to be	bath	past subj 3sg	0263
		to be	Robo	aug past 3sg	0265
		to be	níbtis	past subj 3pl	0272
		to be	nambath	past subj 3sg	0275
		to be	ba	past 3sg	0282
		to be	ba	past 3sg	0285
		to be	ba	past 3sg	0287
		to be	cid	pres subj 3sg	0303
		to be	ba	past 3sg	0305
		to be	ba	past 3sg	0305
		to be	Ba	past 3sg	0313
		to be	níbu	past 3sg	0320
		to be	ba	past 3sg	0320
		to be	armbad	past subj 3sg	0328
		to be	Ba	past 3sg	0329
		to be	Batar	past 3pl	0333
		to be	Ba	past 3sg	0337
		to be	Ba	past 3sg	0341
		to be	ba	past 3sg	0347
		to be	ba	past 3sg	0350
		to be	ba	past 3sg	0351
		to be	Ba	past 3sg	0353
		to be	ba	past 3sg	0355
		to be	Ba	past 3sg	0357
		to be	ba	past 3sg	0367
		to be	bed	past subj 3sg	0371
		to be	Ní	pres 3sg	0371
		to be	Ba	past 3sg	0373
		to be	nád	pres 3sg neg	0374
		to be	ba	past 3sg	0378
		to be	as	pres 3sg rel	0381
		to be	Ba	past 3sg	0385
		to be	níbu	past 3sg	0387
		to be	ba	past 3sg	0389
		to be	níbu	past 3sg	0391
		to be	ba	past 3sg	0392

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	ba	past 3sg	0394
		to be	ba	past 3sg	0396
		to be	is	pres 3sg	0398
		to be	is	pres 3sg	0403
		to be	is	pres 3sg	0406
		to be	ba	past 3sg	0407
		to be	ba	past 3sg	0411
		to be	ba	past 3sg	0412
		to be	batar	past 3pl	0423
		to be	ba	past 3sg	0427
		to be	as	pres 3sg rel	0430
		to be	ba	past 3sg	0431
		to be	cid	pres subj 3sg	0435
		to be	ba	pres subj 3sg	0436
		to be	Ba	past 3sg	0437
		to be	is	pres 3sg	0442
		to be	Ba	pres subj 3sg	0445
		to be	níbu	past 3sg/pres subj 3sg	0447
		to be	cid	pres subj 3sg	0455
		to be	ba	past 3sg	0458
		to be	'námтар	past 3pl	0459
		to be	ba	past 3sg	0461
		to be	is	pres 3sg	0467
		to be	is	pres 3sg	0474
		to be	ba	past 3sg	0478
		to be	as	pres 3sg rel	0484
		to be	ba	past 3sg	0485
		to be	ba	past 3sg	0487
		to be	ba	past 3sg	0491
		to be	ba	past 3sg	0491
		to be	ls	pres 3sg	0505
		to be	ba	past 3sg	0517
		to be	ba	past 3sg	0523
		to be	ba	past 3sg	0523
		to be	ba	past 3sg	0524
		to be	Ba	past 3sg/pres subj 3sg	0525
		to be	cith	pres subj 3sg	0531
		to be	bid	fut 3sg	0540
		to be	comba	pres subj 1sg	0553
		to be	ba	pres subj 3sg	0557
		to be	rob	pres subj 3sg	0563
		to be	níb	pres subj 3sg	0564
		to be		pres subj 3sg	0575
		to be	as	pres 3sg rel	0577
		to be	bas	pres sub 3sg rel	0578
		to be	mba	past 3sg	0598
		to be	is	pres 3sg	0600
		to be	is	pres 3sg	0600
		to be	Ba	past 3sg	0601
		to be	ba	past 3sg	0603
		to be	At	pres 2sg	0607
		to be	ba	pres subj 2sg	0611
		to be	Bad	impv 3sg	0617
		to be	bed	fut 3sg	0619

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	bid	fut 3sg	0620
		to be	Ba	past 3sg	0625
		to be	Ní	pres 3sg	0633
		to be	bid	fut 3sg	0634
		to be	diandat	pres 3pl	0635
		to be	is	pres 3sg	0642
		to be	it	pres 2sg	0643
		to be	Ní	pres 3sg	0645
		to be	ba	past 2sg	0646
		to be	Is	pres 3sg	0649
		to be	Is	pres 3sg	0657
		to be	Is	pres 3sg	0661
		to be	ba	past 3sg	0665
		to be	ba	past 3sg	0665
		to be	ba	past 3sg	0666
		to be	conid	pres 3sg	0671
		to be	Manib	pres subj 3sg	0673
		to be	ba	past 3sg	0675
		to be	Is	pres 3sg	0689
		to be	is	pres 3sg	0691
		to be	rob	aug past 3sg	0692
		to be	Is	pres 3sg	0693
		to be	Robu	aug past 3sg	0697
		to be	Is	pres 3sg	0701
		to be	ní	pres 3sg	0703
		to be	ba	past 3sg	0709
		to be	ní	pres 3sg	0719
		to be	bith	past subj 3sg	0720
		to be	Ba	past 3sg	0737
		to be	badid	past subj 3sg + infix pron C	0740
		to be	Ní	pres 3sg	0745
		to be	is	pres 3sg	0746
		to be	is	pres 3sg	0747
		to be	Is	pres 3sg	0753
		to be	Is	pres 3sg	0757
		to be	bed	fut 3sg	0759
		to be	Is	pres 3sg	0761
		to be	is	pres 3sg	0762
		to be	is	pres 3sg	0763
		to be	asa	pres 3sg rel	0763
		to be	is	pres 3sg	0764
		to be	Is	pres 3sg	0765
		to be	is	pres 3sg	0767
		to be	Is	pres 3sg	0769
		to be	is	pres 3sg	0770
		to be	Is	pres 3sg	0773
		to be	as	pres 3sg rel	0773
		to be	is	pres 3sg	0774
		to be	is	pres 3sg	0775
		to be	is	pres 3pl	0776
		to be	Is	pres 3sg	0777
		to be	asa	pres 3sg rel	0777
		to be	is	pres 3sg	0780
		to be	Is	pres 3sg	0781

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	is	pres 3sg	0781
		to be	is	pres 3sg	0784
		to be	is	pres 3sg	0786
		to be	is	pres 3sg	0786
		to be	is	pres 3sg	0788
		to be	Is	pres 3sg	0791
		to be	is	pres 3sg	0791
		to be	is	pres 3sg	0791
		to be	Is	pres 3sg	0793
		to be	bith	fut 3sg	0794
		to be	ced	pres subj 3sg	0803
		to be	bu	pres subj 3sg	0804
		to be	Is	pres 3sg	0805
		to be	nád	pres 3sg rel	0805
		to be	Is	pres 3sg	0807
		to be	Is	pres 3sg	0809
		to be	is	pres 3sg	0811
		to be	Is	pres 3sg	0813
		to be	is	pres 3sg	0815
		to be	níbba	fut 3sg	0822
		to be	is	pres 3sg	0824
		to be	Is	pres 3sg	0825
		to be	is	pres 3sg	0827
		to be	nád	pres 3sg	0827
		to be	Is	pres 3sg	0829
		to be	is	pres 3sg	0829
		to be	is	pres 3sg	0831
		to be	Is	pres 3sg	0833
		to be	is	pres 3sg	0835
		to be	Is	pres 3sg	0837
		to be	is	pres 3sg	0838
		to be	is	pres 3sg	0840
		to be	Is	pres 3sg	0841
		to be	ní	pres 3sg	0842
		to be	is	pres 3sg	0843
		to be	is	pres 3sg	0844
		to be	is	pres 3sg	0844
		to be	Is	pres 3sg	0845
		to be	ní	pres 3sg	0846
		to be	Is	pres 3sg	0849
		to be	níbu	past 3sg	0857
		to be	is	pres 3sg	0859
		to be	ba	past 3sg	0865
		to be	ba	past 3sg	0878
		to be	batar	past 3pl	0883
		to be	ní	pres 3sg	0885
		to be	is	pres 3sg	0891
		to be	nádbu	past 3sg	0893
		to be	is	pres 3sg	0898
		to be	is	pres 3sg	0899
		to be	is	pres 3sg	0907
		to be	is	pres 3sg	0908
		to be	Is	pres 3sg	0909
		to be	is	pres 3sg	0911

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	Is	pres 3sg	0913
		to be	is	pres 3sg	0915
		to be	cid	pres subj 3sg	0916
		to be	Is	pres 3sg	0917
		to be	Is	pres 3sg	0921
		to be	is	pres 3sg	0923
		to be	Is	pres 3sg	0925
		to be	Cíaso	pres 3sg	0927
		to be	Is	pres 3sg	0929
		to be	níb	pret 3sg	0935
		to be	bith	fut 3sg	0944
		to be	Bid	fut 3sg	0945
		to be	beth	fut 3pl	0947
		to be	Beth	fut 3sg	0949
		to be	níbu	fut 3sg	0950
		to be	beth	fut 3sg	0951
		to be	Is	pres 3sg	0953
		to be	Is	pres 3sg	0957
		to be	beth	fut 3sg	0962
		to be	bid	fut 3sg	0965
		to be	bed	fut 3sg	0968
		to be	Bed	fut 3sg	0969
		to be	bed	fut 3sg	0969
		to be	robu	aug past 3sg	0970
		to be	bid	fut 3sg	0971
		to be	bid	fut 3sg	0973
		to be	níba	fut 3sg	0975
		to be	níba	fut 3sg	0975
		to be	ba	past 3sg	0979
		to be	ba	past 3sg	0985
		to be	ba	past 3sg	0997
		to be	ba	past 3sg	0999
		to be	nídat	pres 3pl	1024
		to be	is	pres 3sg	1026
		to be	is	pres 3sg	1031
		to be	Is	pres 3sg	1033
		to be	nád	pres 3sg rel	1035
		to be	bith	fut 3sg	1039
		to be	ní	pres 3sg	1042
		to be	is	pres 3sg	1043
		to be	as	pres 3sg	1049
		to be	bas	fut 3sg rel or subj	1052
		to be	Is	pres 3sg	1053
		to be	Is	pres 3sg	1065
		to be	níba	fut 3sg	1065
		to be	is	pres 2sg/3pl	1074
		to be	it	pres 3pl	1074
		to be	Is	pres 3sg	1079
		to be	cid	pres subj 3sg	1088
		to be	is	pres 3sg	1090
		to be	id	pres subj 3sg	1092
		to be	Ba	past 1sg	1101
		to be	níbu	past 3sg	1107
		to be	Basa	past 1sg	1109

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to be	conid	pres 3sg	1121
		to be	ceb	past subj 1sg	1123
		to be	ní	pres 3sg	1125
		to be	diamthae	past subj 2pl	1131
Israël	noun: proper	Israel	Isräél	gen sg	0096
		Israel	nIsräél	gen sg	0380
		Israel	nIsraël	dat sg	0922
Ísu	noun: proper	Jesus	Ísu	nom sg	0007
		Jesus	Ísu	dat sg	0067
		Jesus	Ísu	nom sg	0099
		Jesus	Ísu	acc sg	0218
		Jesus	Ísu	gen sg	0247
		Jesus	Ísu	acc sg	0280
		Jesus	Ísu	nom sg	0283
		Jesus	Ísu	gen sg	0286
		Jesus	hÍsu	acc sg	0408
		Jesus	Ísu	nom sg	0417
		Jesus	Ísu	gen sg	0476
		Jesus	ísu	acc sg	0512
		Jesus	Ísu	gen sg	0522
		Jesus	Ísu	nom sg	0619
		Jesus	Ísu	nom sg	0630
		Jesus	Ísu	nom sg	0678
		Jesus	Ísu	nom sg	0701
		Jesus	Ísu	nom sg	0847
		Jesus	Ísu	gen sg	0874
		Jesus	Ísu	gen sg	0887
		Jesus	Ísu	nom sg	0921
		Jesus	nÍsu	gen sg	0984
		Jesus	Ísu	nom sg	0986
		Jesus	Ísu	nom sg	1025
		Jesus	Ísu	nom sg	1049
		Jesus	Ísu		1075
ítaigidir	verb: W2b	to thirst	ro-n-ítaigsu	aug pret 1sg	1102
ith	noun: u,n	corn, grain	ith	composition form	1064
ithland	noun: ā,f	threshing floor, barn, granary	ithlann	acc sg	1064
ithlann	noun: ā,f and n,f				
luda	noun: proper	Judah	ludae	gen sg	0404
ludae	noun: io,m	Jew	nIudae	gen pl	0052
		Jew	Iudeïb	dat pl	0174
		Jew	nIudae	gen pl	0212
		Jew	Iudeib	dat pl	0306
		Jew	Iudae	gen pl	0398
		Jew	Iudib	dat pl	0422
		Jew	Iudei	nom pl	0453
		Jew	Iudei	nom pl	0509
ludas	noun: proper	Judas	Iudas	acc sg	0178
		Judas	Iudas	dat sg	0429
Iudé	noun: io,m, proper	Judea	Iudé	gen sg	0042

Headword	Classification	Meaning	Word in Text	Analysis	Line No
la	preposition: with accusative, geminating	with, by	lib	acc + suff pron 2pl	0053
		with, by	lat	acc + suff pron 2sg	0075
		with, by	la	preposition and relative pa	0080
		with, by	las	preposition and relative pa	0135
		with, by	lasa	acc + art sg neut	0206
		with, by	lasro·crochad	acc + rel particle	0283
		with, by	lasro·sóerad	acc + rel particle	0284
		with, by	la		0298
		with, by	la		0300
		with, by	lea	acc + poss pron 3pl	0308
		with, by	lais	acc + suff pron 3sg m,n	0323
		with, by	lia	acc + poss pron 3sg m	0335
		with, by	lea	acc + poss pron 3p	0366
		with, by	la		0456
		with, by	la		0471
		with, by	la		0527
		with, by	lat	acc + suff pron 2sg	0549
		with, by	la		0554
		with, by	lat	acc + suff pron 2sg	0567
		with, by	lim	acc + suff pron 1sg	0583
		with, by	lat	acc + suff pron 2sg	0583
		with, by	lat	acc + suff pron 2sg	0605
		with, by	lat	acc + suff pron 2sg	0617
		with, by	la		0633
		with, by	la		0634
		with, by	lam	acc + poss pron 1sg	0645
		with, by	leis	acc + suff pron 3sg m	0705
		with, by	la		0719
		with, by	lais	acc + suff pron 3sg m	0765
		with, by	lais	acc + suff pron 3sg m	0775
		with, by	lat	acc + poss pron 2sg	0777
		with, by	lasa	preposition and demonstra	0836
		with, by	la	acc + suff pron 2sg	0923
		with, by	lat	acc + poss pron 2sg	0957
		with, by	lia	acc + poss pron 3sg n	1017
		with, by	lat	acc + poss pron 2sg	1031
		with, by	leis	acc + suff pron 3sg m	1060
		with, by	lib	acc + suff pron 2pl	1131
		with, by	léo	acc + suff pron 3pl	1141
labrad	noun: u,m	the act of speaking	labrath	nom sg	0803
		the act of speaking	labrad	nom sg	0927
láigen	noun: ā,f	spear	láigin	dat sg	0220
		spear	láigne	gen sg	0232
laindrech	adjective: o,ā	shining, bright	laindrech	voc sg fem	0579
lainne	noun: iā,f	eagerness, delight	lainni	acc/dat sg	0234
láith	noun: i,m	warrior	láithib	dat pl	0520
laithe	noun: io,n	day	llaithiu	dat sg	0322
		day	llaithiu	dat sg	0854
		day	laithe	acc sg	1037
		day	llaithiu	dat sg	1050
		day	llaithiu	dat sg	1054

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		day	laithi	acc pl	1073
		day	lá		1147
		day	ló	dat sg	1147
lám	noun: ā,f	hand	láim	acc dual	0005
		hand	desláim	dat sg	0124
		hand	paltlám	nom sg	0134
		hand	lám	nom sg	0150
		hand	láim	dat sg	0209
		hand	lámaib	dat pl	0460
		hand	lám	composition form	0503
		hand	lám	composition form	0585
		hand	láma	acc pl	0662
		hand	lám	nom sg	0767
lámchomart	noun: ā,f	act of beating hands	lámchomart	nom sg	0503
		act of beating hands	lámchomairt	dat sg	0585
lán	adjective: o,ā	full	lánsuí	composition form	0028
		full	lán	dat sg masc	0371
		full	lán	voc sg fem	0605
		full	lána	nom pl neut	0635
		full	lán	nom sg masc	0804
land	noun: ā,f	house, building	laind	acc sg	1064
lánsuí	noun: d,m	complete scholar	lánsuí	nom sg	0028
lasaid	verb: W1		lasfaid	fut 3sg	0943
láthar	noun: o,n	arrangement, plan	láthur	dat sg	0627
		arrangement, plan	láthar	nom sg	1011
láthraid	verb: W1	to arrange	ro-láthraith	pass aug pret sg	0023
		to arrange	no-láthrae	pres subj 2sg	0185
		to arrange	Látharsait	pret 3pl	0233
lecdae	adjective: io,iā	stony, of stone	lecdai	dat pl neut	0140
lecht	noun: u,m or n? ā?	grave, tomb	lecht	acc sg	0327
		grave, tomb	lecht	acc sg	0463
léicid	verb: W2a	to leave	rom·léicis	aug pret 2sg + infix pron Cl	0239
		to leave	nícon·reilced	pass aug pret sg	0504
		to leave	Cenid·reilcset	aug pret 3pl	0509
		to leave	nád·léicfed	cond 3sg	0880
léigeón	noun:	legion, large body of soldiers	léigéonaib	dat pl	0302
leiges	noun: o,m	act of healing	leges	nom sg	0167
léir	adjective: i	assiduous, earnest, careful, zealous	daigléir	acc sg neut	0590
		assiduous, earnest, careful, zealous	léir	dat sg neut	0889
lén	noun: o,m	defeat, hurt, injury, misfortune, sorrow	llén	acc sg	0379
		defeat, hurt, injury, misfortune, sorrow	lén	acc sg	0921
léo	noun: m and f	lion	leü	nom sg	0404
		lion	léon	nom sg	0836
lepaid	noun: i,f	bed, resting place,	lepaid	acc sg	0750

Headword	Classification	Meaning	Word in Text	Analysis	Line No
ler	noun: o,m	ocean	lir	gen sg	0271
		ocean	lir	dat sg	0371
		ocean	lermuir	composition form	0516
		ocean	lermuir	composition form	0770
		ocean	ler	nom sg	0947
lermuir	noun: i,n	sea, ocean	lermuir	nom sg	0516
		sea, ocean	lermuir	acc sg	0770
les 1	noun: u,m	advantage, good, benefit, profit, interest	les	acc sg	0111
		advantage, good, benefit, profit, interest	lesu	acc pl	0117
		advantage, good, benefit, profit, interest	les	acc sg	0676
		advantage, good, benefit, profit, interest	les	acc sg	0680
les 2	noun: ā,f	thigh, buttock, hip, haunch	lesa	acc pl	0019
lestar	noun: o,n	vessel	lestraib	dat pl	0140
leth	noun: s,n	side (s,n)	leth	acc sg	1059
		side (s,n)	leth	acc sg	1069
lethaid	verb: W1	to spread out, to extend	nád-leth	pret 3sg	0495
Leuedán	noun: proper	Leviathan	Leuedán	acc sg	0966
lí	noun: g	beauty, lustre, glory	lí	dat sg	0501
		beauty, lustre, glory	lí	dat sg	0569
		beauty, lustre, glory	lí	dat sg	0801
		beauty, lustre, glory	lí	dat sg	0855
		beauty, lustre, glory	lí	acc sg	1139
líach	adjective: o,ā	pitiful, wretched, grievous	líach	nom sg	0478
		pitiful, wretched, grievous	líach	gen pl	0524
		pitiful, wretched, grievous	líach	gen dual	0998
líraig	noun: i,m	leech, doctor	leigo	gen sg	0150
líre	noun: nk,f	stone	líre	voc sg	0579
líge	noun: io,n	act of lying down	líge	acc sg	0530
		act of lying down	líge	acc sg	0558
lín	noun: u,n	full number, complement	lín	acc sg	0141
		full number, complement	lína	gen dual	0771
lind	noun: ĩ,f	pool, lake	lind	acc sg	0779
		pool, lake	lind	acc sg	0916
		pool, lake	lind	nom sg	0947
lobar	adjective: o,ā	weak, sick	lobar	nom sg	1123
loc	noun: o,m	place	loc	acc sg	0051
lóeg	noun: o,m	calf, of persons, favourite, darling	lóeg	acc sg	0732

Headword	Classification	Meaning	Word in Text	Analysis	Line No
lóegán	noun: o,m	little calf, of persons, little favourite, darling	lóegán	acc sg	0732
lógmar	adjective: o,ā	precious, valuable; rich, beautiful	lógmar	voc sg fem	0579
loid	noun: ā,f or ī,f	poem, verse	lóidi	acc pl	0645
loimm	noun: n,n	sip, mouthful	loim	dat sg	0371
		sip, mouthful	loimm	acc sg	0527
loingsech	adjective: o,ā	exiled	loingsich	gen sg masc	0090
longas	noun: ā,f	exile	longas	acc sg	0085
		exile	phrímlongas	dat sg	0098
Longinus	noun: proper		Longinus	nom sg	0219
lorg	noun: o,m	track, trail, path, course	lorg	acc sg	0317
loscaid	verb: W2b	to burn	nachad·loisc	pret 3sg + infix pron Class C	0270
loscud	noun: u,m	the act of burning	loscud	acc sg	0967
		the act of burning	loscud	dat sg	1058
lúad	noun: o,m	act of mentioning	lúad	nom sg	0645
lúag	noun: s,n	price, value	lúag	nom sg	0436
lúraithred	noun: o,n	ashes	lúraithred	nom sg	0275
Lucás	noun: proper	Luke	Lúcás	nom sg	1001
Lucifer	noun: proper, o,m	Lucifer	Lucifer	dat sg	0808
		Lucifer	Lucifer	nom sg	0970
luige	noun: io,n	act of swearing, oath	luige	gen pl	1024
lúirech	noun: ā,f	breastplate	lúirig	acc sg	0560
luithir	verb: H3	to move	nacha·rultis	past subj 3pl + infix pron Cl	0323
		to move	luäthar	pres 3sg rel	0770
-m-	pronoun: infix, class A, 1sg		rom·léicis	léicid	0239
			Rom·bet	at·tá	0549
			Dom·röid	do·foidi	0609
			m	??	1111
má	conjunction: conditional	if	má		0055
		if	ma		0575
		if	Manib	negative	0673
		if	Mani	negative	0677
		if	Ma		1013
mac	noun: o,m	son, boy	mac	dat sg	0003
		son, boy	mac	composition form	0006
		son, boy	mac	acc sg	0017
		son, boy	mac	nom sg	0022
		son, boy	mac	composition form	0026
		son, boy	macaib	dat pl	0033
		son, boy	mac	nom sg	0039
		son, boy	mac	dat sg	0042
		son, boy	mac	nom sg	0046
		son, boy	mac	acc sg	0061
		son, boy	mac	dat sg	0076

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		son, boy	mac	nom sg	0095
		son, boy	maic	gen sg	0141
		son, boy	mac	composition form	0146
		son, boy	mac	nom sg	0159
		son, boy	maic	gen sg	0162
		son, boy	mac	nom sg	0165
		son, boy	mac	nom sg	0171
		son, boy	mac	acc sg	0181
		son, boy	maic	gen sg	0210
		son, boy	maic	gen sg	0222
		son, boy	mac	acc sg	0299
		son, boy	maic	gen sg	0307
		son, boy	mac	gen pl	0380
		son, boy	mac	nom/acc	0393
		son, boy	macc	nom sg	0400
		son, boy	mac	gen pl	0405
		son, boy	mac	nom sg	0413
		son, boy	mac	acc sg	0436
		son, boy	mac	acc sg	0481
		son, boy	mac	nom sg?	0490
		son, boy	mac	acc sg	0513
		son, boy	mac	acc sg	0529
		son, boy	mac	nom sg	0539
		son, boy	mac	nom/acc/dat sg	0541
		son, boy	mac	dat sg	0552
		son, boy	maic	gen sg	0565
		son, boy	mac	acc sg	0584
		son, boy	macaib	dat pl	0586
		son, boy	mac	acc sg	0590
		son, boy	mac	nom sg	0599
		son, boy	mac	nom sg	0612
		son, boy	mac	acc sg	0618
		son, boy	mac	acc sg	0623
		son, boy	mac	nom sg	0628
		son, boy	mac	nom sg	0635
		son, boy	mac	composition form	0652
		son, boy	maic	gen sg	0655
		son, boy	mac	nom sg	0657
		son, boy	mac	nom sg	0679
		son, boy	mac	nom sg	0689
		son, boy	mac	nom sg	0701
		son, boy	mac	dat sg	0721
		son, boy	mac	acc sg	0731
		son, boy	mac	composition form	0735
		son, boy	mac	composition form	0737
		son, boy	mac	nom sg	0758
		son, boy	mac	nom sg	0762
		son, boy	mac	acc sg	0777
		son, boy	mac	nom sg	0781
		son, boy	mac	dat sg	0789
		son, boy	mac	nom sg	0797
		son, boy	mac	acc sg	0802
		son, boy	maic	gen sg	0809
		son, boy	maic	gen sg	0811

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		son, boy	maic	gen sg	0813
		son, boy	mac	gen pl	0817
		son, boy	maic-siu	gen sg	0819
		son, boy	mac	nom sg	0819
		son, boy	mac	nom sg	0825
		son, boy	mac	nom sg	0829
		son, boy	mac	nom sg	0833
		son, boy	mac	dat sg	0841
		son, boy	mac	nom sg	0845
		son, boy	maic	gen sg	0874
		son, boy	mac	nom sg	0899
		son, boy	mac	dat sg	0901
		son, boy	mac	dat sg	0917
		son, boy	maic	gen sg	0925
		son, boy	mac	dat sg	0929
		son, boy	mac	dat sg	0953
		son, boy	mac	acc sg	0957
		son, boy	mac	gen pl	1009
		son, boy	macc	acc sg	1031
		son, boy	maic	gen sg	1033
		son, boy	mac	nom sg	1065
		son, boy		dat sg	1074
maccamrae	noun: io,m	wonderful son	macamrai	gen sg	0026
maccán	noun: o,m	son (diminutive)	macán	nom sg	0735
maccdall	noun: o,m	blind since birth	macdall	gen pl	0146
maccrad	noun: ā,f	boy group	macrad	nom sg	0078
		boy group	macraid	acc sg	0081
		boy group	macrath	nom sg	0983
maccthéite	noun: iā,f	youthful wantonness	maccthéiti	dat sg	0652
macfínd	noun: o,m	fair son	macfínd	gen sg	0006
		fair son	macfínd	nom sg	0737
Machabae	noun: proper, iā,f	Machabee	Machabea	gen sg	1009
machtad	noun: o m	wonder, astonishment	machthath	nom sg	0447
machthad	noun: m	wonder, astonishment	machthad	nom sg	0645
mad·	prefix: adverbial, leniting	well, fortunately	mad	do-tét	0601
		well, fortunately	mad	ar-gaib	0603
		well, fortunately	mad	con-beir	0625
		well, fortunately	Mad	beirid	0629
		well, fortunately	Mo		0637
		well, fortunately	mad	do-tét	0813
Madian	noun: proper	Matthias	Madían	nom sg	1003
maidid	verb: S2	to break, to defeat, to shatter	ro-memdatar	aug pret 3pl	0248
		to break, to defeat, to shatter	memais	fut 3sg	0963
		to break, to defeat, to shatter	ru-má	aug pres subj 3sg	1041

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to break, to defeat, to shatter	memais	fut 3sg	1045
Maire	noun: proper: ia,f	Mary	Maire	voc sg	0001
		Mary	Maire	voc sg	0012
		Mary	Maire	voc sg	0022
		Mary	Maire	voc sg	0026
		Mary	Maire	voc sg	0038
		Mary	Mairenat	derivational basis	0062
		Mary	Mairi	dat sg	0075
		Mary	Máire	voc sg	0162
		Mary	Maire	voc sg	0182
		Mary	Maire	voc sg	0473
		Mary	Maire	voc sg	0550
		Mary	Maire	voc sg	0564
		Mary	Maire	voc sg	0569
		Mary	Maire	voc sg	0574
		Mary	Maire	voc sg	0596
		Mary	Maire	voc sg	0597
		Mary	Maire	voc sg	0605
		Mary	Maire	voc sg	0618
		Mary	Maire	voc sg	0637
		Mary	Maire	voc sg	0653
		Mary	Maire	voc sg	0689
		Mary	Maire	voc sg	0735
		Mary	Maire	voc sg	0738
		Mary	Maire	voc sg	0758
		Mary	Maire	voc sg	0846
Mairenat	noun: ā,f, proper	dear Mary	Mairenat	voc sg	0062
mairg	interjection	woe, sorrow, mourning	marg	acc sg	0318
		woe, sorrow, mourning	Mairg	nom sg	0481
		woe, sorrow, mourning	Mairc	nom sg	0529
		woe, sorrow, mourning	mairg	nom sg	0968
		woe, sorrow, mourning	mairg		1067
		woe, sorrow, mourning	Mairg		1145
maith	adjective: i	good	ferr	comparative	0027
		good	maith	acc sg fem	0081
		good	ferr	comparative	0160
		good	deg	superlative	0381
		good	ferr	comparative	0445
		good	Ferr	comparative	0473
		good	maith	nom sg neut	0599
		good	maith	nom sg neut	0617
		good	maith	nom sg	0659
		good	ferr	comparative	0883
mann	noun: ā,f	manna	mainn	acc sg	0339

Headword	Classification	Meaning	Word in Text	Analysis	Line No
maraid	verb: S1b	to live, to endure, to last	Céin·mair	pres 3sg	0081
		to live, to endure, to last	Canais·moir	pres 3sg	0133
		to live, to endure, to last	Céin·mair	pres 3sg	0533
		to live, to endure, to last	Céin·mair	pres 3sg	0535
		to live, to endure, to last	Céin·mair	pres 3sg	0725
		to live, to endure, to last	céin·do·mair	pres 3sg	0825
		to live, to endure, to last	céin·mair	pres 3sg	1051
márail	noun: k,f	great stone	márailich	nom pl	0248
marb	adjective: o,ā	dead	marb	gen pl	0169
		dead	marbu	acc pl	0250
		dead	marb	acc sg	0894
		dead	marbu	acc pl	0940
		dead	marb	nom sg	0956
Marc	noun: proper	Mark	Marc	nom sg	1001
margarét	noun: f	pearl	margarét	nom sg	0428
mart	noun: o,m	death, slaughter, massacre	mart	nom sg	0491
martír	noun: o,m	martyr	martír	gen pl	1007
		martyr	martír	gen pl	1014
martrae	noun: iā,f	martyrdom	martrai	acc sg	0542
		martyrdom	Martrae	nom sg	0993
		martyrdom	Martrae	nom sg	1009
		martyrdom	martrai	acc sg	1016
		martyrdom	martrai	acc sg	1030
masgérat	noun: ā,f	fine hero	masgérat	nom sg	0004
masmuinte	noun: ā,f	beautiful company	masmuinte	nom sg	1002
mass	adjective: o,ā	denoting excellence of appearance, fine, handsome	mas	composition form	0004
		denoting excellence of appearance, fine, handsome	maisiu	comparative	0033
		denoting excellence of appearance, fine, handsome	maiss	gen sg masc	0162
		denoting excellence of appearance, fine, handsome	mas	nom sg neut	0258
		denoting excellence of appearance, fine, handsome	massaib	dat pl fem	0339
		denoting excellence of appearance, fine, handsome	mas	voc sg fem	0473
		denoting excellence of appearance, fine, handsome	mass	voc sg fem	0550

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		denoting excellence of appearance, fine, handsome	mass	composition form	0574
		denoting excellence of appearance, fine, handsome	mas	composition form	0618
		denoting excellence of appearance, fine, handsome	mas	voc sg fem	0653
		denoting excellence of appearance, fine, handsome	mass	nom sg masc	0735
		denoting excellence of appearance, fine, handsome	mas	composition form	1002
		denoting excellence of appearance, fine, handsome	mas	nom sg masc	1003
massmacc	noun: o,m	beautiful son	masmac	acc sg	0618
massrígain	noun: ī,f	beautiful queen	massrígain	voc sg	0574
mathad	noun:	danger, hazard	mathad	acc sg	0547
Mathae	noun: proper, io,m	Matthew	Mathai	gen sg	0989
máthair	noun: r,f	mother	máthair	nom sg	0411
		mother	máthair	voc sg	0580
		mother	máthair	nom sg	0611
		mother	máthar	gen sg	1012
máthrae	noun: io,m	mother kin	fírmáthrae	nom/acc sg	0186
mé	pronoun: personal 1sg	me, I	meise	nom + nota augens 1sg	1125
med	noun: ā,f	extent, amount of land, measure	med	nom sg	0765
		extent, amount of land, measure	med	nom sg	0969
medrach	adjective: o,ā	merry, in high spirits, joyous	medrach	nom sg neut	0865
meince	noun: iā,f	frequency	meinci	acc sg	0870
meinic	adjective: i	frequent, recurring often	meinic	adverbial use	0379
		frequent, recurring often	meinic	adverbial use	0415
meirg	noun: ī,f	rust, corrosion, decay			1087
meisemnacht	noun: ā,f	judgment, estimation	mesemnacht	dat sg	1048
méit	noun: ī,f	size, amount, greatness	mméit	dat sg	0045
		size, amount, greatness	méte	gen sg	0525
		size, amount, greatness	méit	nom sg	0723
		size, amount, greatness	méit	acc sg	0802

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		size, amount, greatness	méit	nom sg	0869
Melchisedééc h	noun: proper	Melchisidech	Melchisedééc	gen sg	0806
meldach	adjective: o,ā	pleasant, agreeable	meldchu	comparative	0033
menn 3	noun: o,m	kid, young animal	mindu	acc pl	1068
menn 4	noun: o,m	blemish, disfigurement	menn	acc sg	0843
merbae	noun: iā,f	weakness, inertness, ineffectiveness	merbai	acc sg	0799
mes	noun: u,m	the act of judging, judgement	mes	nom sg	0434
		the act of judging, judgement	mes	dat sg	0939
		the act of judging, judgement	mesa	gen sg	1050
		the act of judging, judgement	mes	dat sg	1070
mesc	adjective: o,ā	drunk, intoxicated	mesc	acc sg	0546
mescaid	verb: W1	to mix	ro-mesc	aug pret 3sg	0483
meth	noun: o,n	decay, blight, failure,	meth	acc sg	0179
		decay, blight, failure,	meth	acc sg	0563
		decay, blight, failure,	meth	acc sg	0671
méth 2	adjective: o,ā	fat, plump	méthtorcaib	composition form	0428
méthtorc	noun: o,m	fat swine	méthtorcaib	dat pl	0428
míad	noun: o,n	honour, dignity, elevation, status	míad	nom sg	0099
		honour, dignity, elevation, status	míad	nom dual	0353
		honour, dignity, elevation, status	míad	acc/dat sg	0582
		honour, dignity, elevation, status	míad	nom sg	0979
míadamlae	noun: iā,f	honour, dignity, glory	míadamlae	gen sg	1048
		honour, dignity, glory	míadhamhlae	gen sg?pl nom sg	1094
mían	noun: o,n	desire, inclination, object of desire	fírmían	nom sg	0350
Míchél	noun: proper	Michael	Míchél	nom sg	1033
midithir	verb: S2	to judge	ro-mestar	aug pres subj 3sg	0959
		to judge	míastar	fut 3sg rel	1049
		to judge	miästar	fut 3sg rel	1066
míl	noun: o,n	animal, all the lower creatures	míl	nom sg	0516
		animal, all the lower creatures	míla	acc pl	0772
mil 2	noun: i,f	honey	melo	gen sg	0864
mil 3	noun: t,m	soldier	míl	nom sg	1033
míle	noun: iā,f	thousand	míli	nom pl	0116

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		thousand	míli	acc pl	0132
		thousand	mílib	dat pl	0302
		thousand	míle	nom sg	0958
		thousand	míli	nom pl	1007
min	adjective: o,ā	little, small	Min	composition form	0857
minchásc	noun: o,n	Low Sunday, little Easter	Minchásc	gen pl	0857
mind	noun: o,n	emblem, crown, distinction, badge of honour	mind	nom sg	0004
mire	noun: ā,f	madness, frenzy	mire	nom sg	1042
mirrha	noun: a,f (Latin)	myrrh	mirrha	nom sg	0066
mlas	noun: u,m	taste, savour	mlas	acc sg	0236
		taste, savour	mlasaib	dat pl	0340
mo	pronoun: possessive 1sg	my	mo		0005
		my	mo		0131
		my	mo		0144
		my	m		0240
		my	m		0240
		my	mo		0549
		my	Mo		0553
		my	mo		0598
		my	m		0623
		my	m	la	0645
		my	m		0756
		my	mo		0761
		my	form		1103
moch	adjective: o,ā	early	moch	composition form	0234
mochéc	noun: u,m	early death	mochéco	gen sg	0234
mod	noun: o,n and m	manner, mode, way, fashion	mod	acc sg	0932
moenmiad	noun: o,n	dignity of wealth	móenmiad	acc/dat sg	0582
móeth	adjective: o,ā	soft, tender, yielding	moíth	acc sg fem	0081
		soft, tender, yielding	moeth	composition form	0090
		soft, tender, yielding	gelmoíth	gen sg	0500
móethloingsech	adjective: o,ā	tender exile	móethloingsic	gen sg masc	0090
mog	noun: u,m	slave	mogaib	dat pl	0423
moí	pronoun:possessive 1sg, stressed				
moín	noun: i,f	gift, benefit, treasure, wealth	maínib	dat pl	0339
		gift, benefit, treasure, wealth	moíni	nom pl	0423
		gift, benefit, treasure, wealth	moín	nom sg	0439

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		gift, benefit, treasure, wealth	maíni	acc pl	0479
		gift, benefit, treasure, wealth	móen	composition form	0582
		gift, benefit, treasure, wealth	moín	acc sg	0628
molad	noun: o,m	to praise	molthae	nom pl	0790
molad	verb W1	to praise	molthae	nom pl	0790
monúar	interjection	alas, woe	morúar		0199
		alas, woe	Monúar		0477
mór	adjective: o,ā	big, much, great	már	nom sg neut	0004
		big, much, great	mó	comparative	0010
		big, much, great	mór	composition form	0010
		big, much, great	mó	comparative	0033
		big, much, great	mór	composition form	0038
		big, much, great	móir	dat sg fem	0045
		big, much, great	mór	nom sg neut	0099
		big, much, great	máir	gen sg masc	0162
		big, much, great	márailich	composition form	0248
		big, much, great	má	comparative	0263
		big, much, great	mór	composition form	0274
		big, much, great	mór	composition form	0336
		big, much, great	mó	comparative	0339
		big, much, great	mór	composition form	0360
		big, much, great	mór	nom sg neut	0367
		big, much, great	mó	comparative	0371
		big, much, great	mór	nom sg fem	0389
		big, much, great	mór	composition form	0420
		big, much, great	mór	nom sg masc	0461
		big, much, great	móo	comparative	0478
		big, much, great	mór	nom sg masc	0491
		big, much, great	mór	nom sg masc	0495
		big, much, great	mó	comparative	0523
		big, much, great	mór	composition form	0546
		big, much, great	mór	composition form	0580
		big, much, great	mór	composition form	0700
		big, much, great	mór	composition form	0706
		big, much, great	mó	comparative	0719
		big, much, great	mór	composition form	0724
		big, much, great	mór	nom sg fem	0919
		big, much, great	mór	composition form	0930
		big, much, great	mór	nom sg masc	0939
		big, much, great	mór	composition form	0942
		big, much, great	mór	composition form	0958
		big, much, great	mór	composition form	0989
		big, much, great	mór	nom sg masc	0997
		big, much, great	mór	composition form	1036
		big, much, great	mór	composition form	1040
		big, much, great	mór	composition form	1054
		big, much, great	mór	composition form	1066
mórach	noun: ā,f	joy	móraich	acc sg	0585
mórbrat	noun: ā,f	great plunder	mórbrat	nom sg	0700
mórbúaid	noun: i,n	great victory	mórbúaid	nom sg	0038

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		great victory	mórbúaid	dat sg	0724
mórbúan	noun: i,f	great harvest	mórbúanae	gen sg	1054
morchath	noun: u,m	great battle	morchath	nom sg	1040
mórchenél	noun: o,n	great tribe	mórchenél	acc pl	0360
mórchimmid	noun: i,m	great captive	mórchimbith	dat sg	0010
mórchoimdiu	noun: t,m	great Lord	mórchoimdet	gen sg	0580
mórclóine	noun: iā,f	great perversity	mórchloíne	nom sg	0420
mórdúil	noun: i,f	great element	mórdúili	acc pl	0942
mórglonn	noun: o,m	a great deed of violence	mórglonn	acc sg	0274
mórgním	noun: u,m	great deed	mórgním	nom sg	0989
mórgraig	noun: i,m	great herd of horses	mórgraig	dat sg	0336
mórgres	noun: ā,f	great attack	mórgreis	acc sg	0706
morpheccad	noun: u,m	great sin	mórphecath	dat sg	1036
mórrecht	noun: u,m	great law	mórrechtæ	nom pl	0930
mórslóg	noun: o,m	great host	mórslúaig	gen sg	0546
mórtheine	noun: t,m	great fire	mórtheinid	acc/dat sg	0958
mórthré	noun: o,m	great host	mórthré	acc dual	1066
mrath	noun: o,n	the act of betraying, treachery	mrath	acc sg	0059
		the act of betraying, treachery	mrath	acc/dat	0180
		the act of betraying, treachery	mrath	nom sg	0430
		the act of betraying, treachery	mrath	nom sg	0441
		the act of betraying, treachery	mrath	dat sg	0447
		the act of betraying, treachery	mrath	acc sg	0715
muin	noun: i,f	upper part of back, between shoulders, below the neck	muin	acc/dat sg	0195
		upper part of back, between shoulders, below the neck	muin	composition form	0550
		upper part of back, between shoulders, below the neck	muin	acc sg	0702
muingelnat	adjective: o,ā	little bright-necked	muingelnat	voc sg	0550
muintir	noun: ā,f	household	muinteraib	dat pl	0290
		household	muintir	dat sg	0510
		household	muintire	gen sg	0730
		household	muintir	nom sg	0733
		household	muintir	acc sg	0968
		household	muintir	nom sg	1002
muir	noun: i,n	sea	muir	nom sg	0258
		sea	mro	gen sg	0271
		sea	Muir	acc sg	0331
		sea	muir	acc sg	0334
		sea	lermuir	nom sg	0516
		sea	lermuir	acc sg	0770
		sea	muir	composition form	0772
muirmíl	noun: o,n	sea creature	muirmíla	acc pl	0772

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mullach	noun: o,m	crown of head	mullach	acc sg	0226
		crown of head	mulluch	dat sg	0669
múr	noun: o,m	wall, rampart	ardmúr	acc dual	0332
		wall, rampart	múir	nom pl	0356
-n, -nn	pronoun: infix, class A, 1pl		n	do-feith	1046
ná	conjunction: negative	nor	ná		0120
		nor	ná		0711
		nor	ná		0739
		nor	ná		1042
ná 3	particle: relative negative		nambath		0275
			ná		0459
			ná		0916
ná 4	conjunction: negative, subordinating		ná	fo-ceird	0327
			na	ar-coat	0343
ná·	particle: negative, imperative		Ná	con·dieig	1129
nach	adjective: indefinite pronominal	any, whatever	nach	acc sg masc	0085
		any, whatever	nach	gen sg masc	0119
		any, whatever	nnach	dat sg fem	0125
		any, whatever	nach	acc sg gender?	0163
		any, whatever	nach	acc sg masc	0215
		any, whatever	nach	acc sg masc	0280
		any, whatever	nach	gen sg neut	0363
		any, whatever	nach	acc sg neut	0457
		any, whatever	nach	dat sg neut	0459
		any, whatever	nach	nom sg fem	0494
		any, whatever	nach	nom sg masc	0568
		any, whatever	nach	dat sg neut	0591
		any, whatever	nach	acc sg neut	0760
		any, whatever	nach	acc sg masc	0843
		any, whatever	nach		1046
		any, whatever	n		1105
		any, whatever	n		1105
		any, whatever	nnach	dat sg	1123
		any, whatever	nach		1141
nach 2	conjunction: negative relative, with infix pronouns Class C	not	nach	+ infix pron Class C, 3sg n	0270
		not	nach	+ infix pron Class C, 3sg n	0271
		not	Nach	+ infix pron Class C, 3sg n	0273
		not	nacha	+ infix pron Class C, 3pl	0291

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		not	nacha·rultis	+ infix pron Class C, 3pl	0323
		not	nacha·congna	+ infix pron Class C, 3pl	0324
		not	Nach	+ infix pron Class C 3pl	0589
nád· 1	particle: negative relative	not	nád	is	0097
		not	nád	is	0235
		not	Nád	do·tuit	0269
		not	nád	is	0374
		not	ná	orgaid	0453
		not	nád	as·éirig	0464
		not	nád	lethaid	0495
		not	nád	in·gnin	0613
		not	nád	is	0805
		not	nád	is	0827
		not	nád	léicid	0880
		not	nád	is	0893
		not	nád	ar·foím	0995
		not	nád	is	1035
		not	nád	ad·ais	1067
		not	nád		1083
nádcon·	particle: relative negative	never,not	nádcon		0150
		never,not	nádcon		0794
		never,not	nádcon		0906
nallsa	interjection	alas, woe	Nallsa		0941
námae	noun: nt,m	enemy	námait	nom pl	0323
		enemy	náimtea	acc pl	0488
nammá	adverb	only	nammá		0129
		only	nammá		0649
Nassariath	noun: proper	Nazareth	Nassariath	dat sg	0100
nat	noun: ā,f	little, dear	Mairenat	voc sg	0062
		little, dear	muingelnat	voc sg	0550
nathair	noun: k,f	serpent	nathrach	gen pl	0346
		serpent	nathracha	acc pl	0348
		serpent	nathair	nom sg	0833
		serpent	nathair	nom sg	0834
nech	pronoun: indefinite, m, f	anyone, one	nech	nom sg masc	0327
neimnech	adjective: o,ā	poisonous	neimnechaib	dat pl masc	0344
nél	noun: o,m	cloud	nél	gen pl	0095
		cloud	nél	nom sg	0321
		cloud	nél	nom sg	0326
		cloud	nél	gen pl	0490
nem	noun: s,n	sky, heaven	nem	acc sg	0021
		sky, heaven	nim	dat sg	0031
		sky, heaven	nim	dat sg	0039
		sky, heaven	nim	dat sg	0069
		sky, heaven	nime	gen sg	0095
		sky, heaven	ruidnem	acc sg	0170
		sky, heaven	nime	gen pl	0222
		sky, heaven	nem	acc sg	0243

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		sky, heaven	nem	nom sg	0258
		sky, heaven	nem	nom sg	0269
		sky, heaven	nim	dat sg	0289
		sky, heaven	nim	dat sg	0321
		sky, heaven	nime	gen pl	0490
		sky, heaven	nem	nom sg	0511
		sky, heaven	nime	gen sg	0529
		sky, heaven	rindnem	acc sg	0554
		sky, heaven	nim	dat sg	0673
		sky, heaven	nime	gen pl	0679
		sky, heaven	nime	gen sg	0733
		sky, heaven	nem	acc sg	0739
		sky, heaven	nnim	dat sg	0744
		sky, heaven	nnim	dat sg	0755
		sky, heaven	nime	gen pl	0766
		sky, heaven	nem	nom sg	0943
		sky, heaven	nim	dat sg	0948
nemdae	adjective: io,iā	belonging to heaven, heavenly	nemdae	gen pl	0762
		belonging to heaven, heavenly	nemdai	acc pl	0800
nert	noun: o,n	strength, might, power	nert	acc sg	0295
		strength, might, power	nert	acc sg	0307
nertaid 2	verb: W1	to strengthen	rot·nert	aug pret 3sg + infix pron Cl	0015
		to strengthen	ro·nert	aug pret 3sg	0851
		to strengthen	ro·nert	aug pret 3sg	1010
-ni	particle: nota augens 1pl		ni		0659
			ni		1091
ní 1	pronoun: indefinite, neuter	something, anything	ní	acc sg neut	0656
		something, anything	ní	nom sg neut	0675
		something, anything	ní	nom sg neuter	0738
		something, anything	ní	acc sg neut	1002
		something, anything	ní		1046
		something, anything	ní	acc sg	1104
		something, anything	ni	acc sg neut	1129
ní· 5	particle: negative	not	Ní	do·tét	0019
		not	ní	is	0060
		not	ní	ad·ella	0072
		not	ní	is	0089
		not	ní	is	0101
		not	ní		0119
		not	ní	as·indet	0142

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		not	ní	at·tá	0152
		not	ní	do·tluchethar	0156
		not	ní	is	0176
		not	ní	ar·éigi	0196
		not	ní	is	0208
		not	ní	is	0272
		not	ní	is	0320
		not	ni	as·indet	0363
		not	Ní	is	0371
		not	ní	is	0387
		not	ní	is	0391
		not	ní	at·tá	0439
		not	ní	is	0447
		not	ní	ar·reith	0450
		not	ni	léicid	0509
		not	níb	is	0564
		not	Ní	is	0633
		not	Ni	is	0645
		not	ní	fo·ácaib	0648
		not	ní	fo·ben	0656
		not	ni	téit	0668
		not	ni	is	0673
		not	ní	at·tá	0675
		not	ni	is	0677
		not	ní	ro·icc	0680
		not	ní	is	0703
		not	ní	do·icc	0711
		not	ní	is	0719
		not	ní	do·nessa	0739
		not	Ní	is	0745
		not	ní	do·érig	0800
		not	Ni	as·indet	0801
		not	ní	is	0804
		not	ní	is	0822
		not	ní	is	0842
		not	ní	is	0846
		not	ní	is	0857
		not	ní	is	0885
		not	ni	ad·cobra	0892
		not	ní	is	0935
		not	ní	is	0950
		not	ní	is	0975
		not	ní	is	0975
		not	nídat	is	1024
		not	ní	with copula	1042
		not	ni	is	1065
		not	ní	ro·finnadar	1082
		not	ni		1103
		not	ní	is	1107
		not	ni		1111
		not	Ní		1113
		not	ni·dechuid	téit	1124
		not	Ní	is	1125
		not	ní	at·tá	1131

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nícon·	particle: negative	never, not	nícon		0008
		never, not	nícon		0020
		never, not	nícon		0025
		never, not	nícon·gaibed	gaibid	0155
		never, not	Nícon·dernad	do·gní	0493
		never, not	nícon·ralad		0499
		never, not	nícon·reilced		0504
nó 1	conjunction: leniting	or	nó		0060
		or	nó		0278
		or	nó		0372
		or	nó		0494
		or	nó		0521
no-	particle: preverb	dummy particle	no	ráidid	0063
		dummy particle	no	pridchaid	0111
		dummy particle	no	ógiccaid?	0112
		dummy particle	no	téit	0151
		dummy particle	No	sásaid	0153
		dummy particle	na	sroiglid	0182
		dummy particle	no	láthraid	0185
		dummy particle	no	coínid	0263
		dummy particle	no	benaid	0506
		dummy particle	no	at·tá	0525
		dummy particle	no		0561
		dummy particle	no	coínid	0568
		dummy particle	no		0780
		dummy particle	no	sluindid	0899
		dummy particle	no		0915
nóeb	adjective: o,ā	holy (of persons), sacred (of objects)	nóeb	composition form	0086
		holy (of persons), sacred (of objects)	noé	composition form	0216
		holy (of persons), sacred (of objects)	nóeb	composition form	0222
		holy (of persons), sacred (of objects)	nóeb	composition form	0238
		holy (of persons), sacred (of objects)	nóeb	nom sg	0427
		holy (of persons), sacred (of objects)	nóeb	composition form	0490
		holy (of persons), sacred (of objects)	noíb	composition form	0608
		holy (of persons), sacred (of objects)	noíb	composition form	0614
		holy (of persons), sacred (of objects)	Noíb	gen sg masc	0627
		holy (of persons), sacred (of objects)	nóeb	composition form	0644
		holy (of persons), sacred (of objects)	Nóeb	acc sg masc	0785
		holy (of persons), sacred (of objects)	Nóeb	nom sg masc	0787

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		holy (of persons), sacred (of objects)	nóeb	nom sg masc	0791
		holy (of persons), sacred (of objects)	nóeb	nom sg masc	0791
		holy (of persons), sacred (of objects)	nóeb	nom sg masc	0791
		holy (of persons), sacred (of objects)	nóeb	composition form	0800
		holy (of persons), sacred (of objects)	nóeb	nom sg	0816
		holy (of persons), sacred (of objects)	nóeb	nom sg fem	0833
		holy (of persons), sacred (of objects)	nóeb	composition form	0866
		holy (of persons), sacred (of objects)	nóeb	composition form	0866
		holy (of persons), sacred (of objects)	Nóeb	acc sg masc	0882
		holy (of persons), sacred (of objects)	nóeb	nom sg fem	0933
		holy (of persons), sacred (of objects)	noíb	composition form	0984
		holy (of persons), sacred (of objects)	noíb	gen sg	1032
		holy (of persons), sacred (of objects)	nóebaib	dat pl	1038
nóebathair	noun: r,m	holy father	nóebathar	gen sg	0238
nóebbrú	noun: n,f	holy womb	nóibbronn	gen sg	0608
noébfodb	noun: o,n	holy spoils	noébfodb	acc sg	0216
nóebgel	adjective: o,ā	holy bright	noíbgel	voc sg	0614
nóebingen	noun: ā,f	holy maiden	nóebingen	voc sg	0086
		holy maiden	nóebingen	voc sg	0644
nóebnél	noun: o,m	holy clouds	nóebnél	gen pl	0490
nóebnem	noun: s,n	holy heaven	nóebnime	gen pl	0222
nóebnemdae	adjective: io,iā	holy heavenly	nóebnemdai	acc pl	0800
nóebtheglach	noun: o,n	holy household	nóebtheglach	acc sg	0866
noí	numeral	nine	noímuinterait	composition form	0290
noíbricht	noun: u,m	holy stead	noíbricht	dat sg	0984
noímuinter	noun: ā,f	nine households	noímuinterait	dat pl	0290
nómad 2	noun: ā,f	period of time 9 days and 9 nights	nómadaib	dat pl	0152
núall	noun: o,n	loud noise, acclamation	núall	nom sg	0405
		loud noise, acclamation	nnúall	nom sg	0793
O	noun:	the letter O	O	nom sg	0841
ó 1	preposition: with dative, leniting	from, of	úait	dat + suff pron 2sg	0037
		from, of	úad	dat + suff pron 3sg m	0158
		from, of	húadib	dat + suff pron 3pl	0180
		from, of	úadib	dat + suff pron 3pl	0403
		from, of	ó		0454

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		from, of	ót	dat + poss pron 2sg	0552
		from, of	ó		0602
		from, of	ó		0607
		from, of	ó	ó with relative particle	0690
		from, of	úadib	dat + suff pron 3pl	0788
		from, of	Ó	dat + art sg fem	0873
		from, of	ó		0920
		from, of	ó		0933
ó 2	conjunction: temporal (leniting)	since, after	ó		0034
		since, after	Ó		0193
		since, after	ó		0194
		since, after	Ó		0197
		since, after	Ó		0217
		since, after	Ó		0221
		since, after	ó		0706
		since, after	Ó		0715
		since, after	ó		0742
		since, after	Ó		1018
		since, after	Ó		1029
ó 4	noun: io,m	grandson	d'ó	dat sg	0406
oas	noun: ā,f	free will	oās	nom sg	0320
oc	preposition: with dative	at, by	oc		0077
		at, by	oc		0087
		at, by	oca	dat + poss pron 3sg m,n	0126
		at, by	oc		0154
		at, by	oc		0232
		at, by	oc		0238
		at, by	oc		0247
		at, by	oc		0260
		at, by	oc		0266
		at, by	oc	dat + poss pron 3sg m	0288
		at, by	oc	dat + poss pron 3pl	0293
		at, by	oc		0528
		at, by	oc		0652
		at, by	oca	dat + poss pron 3pl	0727
ocht	numeral	eight	ocht		0622
		eight	ocht		0624
óclach	noun: a,f and o,m	young man	óclach	nom sg	0740
óclachas	noun: u,m and o,m	manly vigour, valour, warrior qualities	óclachas	nom sg	0106
ocus	conjunction: leniting	and	ocus		0020
		and	ocus		0076
		and	ocus		0084
		and	ocus		0122
		and	ocus		0130
		and	ocus		0164
		and	ocus		0324
		and	ocus		0336

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		and	ocus		0355
		and	is		0364
		and	ocus		0384
		and	ocus		0456
		and	ocus		0470
		and	ocus		0480
		and	ocus		0486
		and	ocus		0498
		and	ocus		0507
		and	ocus		0515
		and	ocus		0518
		and	ocus		0542
		and	is		0543
		and	ocus		0555
		and	ocus		0558
		and	ocus		0583
		and	ocus		0608
		and	ocus		0623
		and	is		0650
		and	ocus		0695
		and	ocus		0703
		and	ocus		0707
		and	is		0718
		and	ocus		0744
		and	ocus		0751
		and	ocus		0760
		and	ocus		0772
		and	ocus		0776
		and	ocus		0783
		and	ocus		0823
		and	ocus		0841
		and	ocus		0856
		and	ocus		0864
		and	ocus		0905
		and	ocus		0907
		and	ocus		0936
		and	ocus		0940
		and	ocus		0943
		and	ocus		0967
		and	ocus		0980
		and	ocus		0988
		and	ocus		0992
		and	ocus		0995
		and	ocus		1008
		and	ocus		1044
		and	ocus		1052
		and	ocus		1061
		and	ocus		1078
		and	ocus		1084
		and	ocus		1135
óen	numeral: adjective	one	n-óen	acc masc	0153
		one	oín	gen sg masc	0163
		one	óen	composition form	0254

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		one	óen	composition form	0266
		one	óen	composition form	0303
		one	óen	nom sg fem	0315
		one	óen	dat sg neut	0345
		one	óen	nom sg neut	0367
		one	óen	nom sg neut	0378
		one	óen	composition form	0526
		one	óen	nom sg	0557
		one	n-óen	composition form	0588
		one	óen	composition form	0636
		one	óen	composition form	0790
		one	óen	composition form	0796
		one	óen	nom sg	0821
		one	óen	nom sg	0898
		one	óen	composition form	0952
		one	óen	composition form	0960
		one	n-óen	acc sg	1052
óenar	noun: o,n	single person	oenur	dat sg	0722
óenarán	noun: o,n	little single person	óenurán	dat sg	0722
óenchrann	noun: o,n	single tree	óenchruinn	gen sg	0254
óenduine	noun: io,m	single person	óenduini	gen sg	0636
		single person	óenduini	gen sg	0960
óenfer	noun: o,m	one man	óenfer	nom sg	0303
óengeinde	adjective: io,iā	only offspring	óengeindi	gen sg	0266
óenglún	noun: s,n	single knee	óenglúine	gen sg	0796
óenrind	noun: u,m	single star	n-óenrind	acc sg	0588
óentrath	noun: u,n	single period of time, single hour	óentráth	dat sg	0526
		single period of time, single hour	óentráth	dat sg	0790
óentu	noun: t,m	oneness, unity, consent	óentu	nom sg	0786
óenubull	noun: o,n	one apple	óenubull	nom sg	0952
óg	adjective: o,ā	complete, whole	óg	composition form	0112
		complete, whole	n-óg	composition form	0230
		complete, whole	úaig	acc sg	0385
		complete, whole	húagae	gen sg	0417
		complete, whole	húag	composition form	0444
		complete, whole	húag	nom sg neut	0474
		complete, whole	óg	nom sg	0639
		complete, whole	óg	nom sg	0640
		complete, whole	óg	nom sg	0643
		complete, whole	úag	nom sg	0646
		complete, whole	úag	composition form	0648
		complete, whole	óg	composition form	0824
		complete, whole	óg	composition form	1058
ógae	noun: iā,f	wholeness, entirety, virginity	ógai	acc sg	0008
		wholeness, entirety, virginity	ógae	nom sg	0615
		wholeness, entirety, virginity	úagae	gen sg	0626

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		wholeness, entirety, virginity	ógai	acc sg	0656
ógdall	noun: o,m	completely blind person	n-ógdall	acc sg	0230
ógélúd	noun: u,m	complete escape	ógélúth	nom sg	0824
ógíccaid	verb: W1	to completely heal	no-ógícad	imperf 3sg	0112
ógloscud	noun: u,m	complete act of burning	ógloscud	dat sg	1058
óin	noun: ĩ,f	fast, period of fasting	óini	dat sg	0686
		fast, period of fasting	óin	dat sg	0873
oirnid	verb: W1	to appoint, to ordain, to crown	dianda-ortan	pret 3sg + infix pron Class C	0867
oirnide	adjective: io,iā	distinguished, eminent	oirnidiu	comparative	0092
		distinguished, eminent	oirnide	nom sg fem	0920
		distinguished, eminent	oirnidiu	dat sg masc	0953
ol 1	conjunction: causal	because	ol		0267
		because	Ol		1049
		because	ol		1083
ol 3	verb: defective	to say	ol	pret 3sg	0606
		to say	ol	pret 3sg	0610
ol 4	preposition: with accusative, leniting				
olc	adjective: o,ā	bad, evil	Olca	nom pl fem	0433
		bad, evil	olc	nom sg neut	0973
		bad, evil	mesam	comparative/superlative	1092
		bad, evil	olcgníma	composition form	1095
olcgníma	noun: u,m	bad deed	olc	gen pl	1095
oll	adjective: o,ā	great, ample	huilliu	comparative	0522
		great, ample	olla	acc pl fem	0683
		great, ample	uill	acc sg fem	0913
omun	noun: u,m and o,m	fear	n-imomun	acc sg	0280
on 1	noun: o,n	blemish, disfigurement	on	acc sg	0593
		blemish, disfigurement	on	acc sg	0861
		blemish, disfigurement	on	acc sg	0953
onmoid	adverb	as soon as	Onmoid		0093
		as soon as	Onmoid		0877
onóir	noun: ā,f	honour	onóir	acc/dat sg	0060
ór	noun: o,n	gold	óir	gen sg	0435
		gold	dercóir	gen sg	0654
orba	noun: io,n	heritage, patrimony	orbadaíl	composition form	0466
orbadaíl	noun: ā/ī, f	division of heritage	orbadaíl	nom sg	0466

Headword	Classification	Meaning	Word in Text	Analysis	Line No
órdae	adjective: io,iā	made of gold	órdaib	dat pl fem	0888
ordan	noun: o,n and m	dignity	n-ordun	dat sg	0484
ordu 2	noun: n,f	morsel (particularly of fish or meat)	ordu	nom sg	0863
orgaid	verb: S1b	to slay	ortae	pass pret sg	0078
		to slay	nánda·rort	aug pret 3sg + infix pron Cl	0453
		to slay	dia·rort	pass aug pret sg	0834
os 2	conjunction:	and	os		0231
osar	noun: o,m	youngest	ósar	nom sg	0417
othrath	noun: u,m	nursing, care of the sick	othrath	acc sg	0716
pailt	adjective: i	abundant, plentiful	paitlám	composition form	0134
paitlám	adjective: o,ā	generous handed	paitlám	nom sg masc	0134
parabail	noun: f	parable	parbula	nom pl	1074
part	noun: io,m or u	part	partu	acc pl	1006
Patmos	noun: proper	Patmos	Patmos	dat sg	0886
peccad	noun: o,m	sin	phecath	acc sg	0013
		sin	phecad	dat sg	0664
		sin	phecad	dat sg	0674
		sin	pecthu	acc pl	0832
		sin	phecath	dat sg	1036
		sin	phecaid	gen sg	1077
		sin	peccaid	gen sg	1085
		persan	noun: ā,f	person	phersan
Petar	noun: proper o,m	Peter	Petair	gen sg	0991
Pharo	noun: proper o,m	Pharaoh	Pharo	nom sg	0335
Pilat	noun: proper	Pilate	Piláit	gen sg	0278
Pilip	noun: proper	Philip	Pilip	gen sg	0997
plág	noun: ā,f	plague	prímplága	acc pl	0314
		plague	bithphláig	acc/dat sg	0468
Pól	noun: proper o,m	Paul	Póil	gen sg	0991
popul	noun: o,n	a group of people, a tribe, people held together by a common interest, also used for members of a religious community	popul	acc sg	0105
		a group of people, a tribe, people held together by a common interest, also used for members of a religious community	popul	nom sg	0275
port	noun: o,m	a place, spot, locality, generally of a restricted area	phort	acc sg	0055

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		a place, spot, locality, generally of a restricted area	put	dat sg	0278
potestates	noun:	Powers or Authorities, one of the grades of Angels	Potestates	nom pl	0296
pridchaid	verb: W1	to preach	no·prethchad	imperf 3sg	0111
prim- 4	prefix: indeclinable	first, chief, principal, eminent	phrím	composition form	0012
		first, chief, principal, eminent	Prím	composition form	0021
		first, chief, principal, eminent	phrím	composition form	0098
		first, chief, principal, eminent	prím	composition form	0256
		first, chief, principal, eminent	prím	composition form	0314
		first, chief, principal, eminent	phrím	composition form	0316
		first, chief, principal, eminent	prímm	composition form	0340
		first, chief, principal, eminent	prím	composition form	0378
		first, chief, principal, eminent	prím	composition form	0384
		first, chief, principal, eminent	prím	composition form	0926
		first, chief, principal, eminent	prím	composition form	0982
		first, chief, principal, eminent	prím	composition form	1016
prímband	noun: o,m	eminent deed	prímband	gen pl	0378
prímfaith	noun: i,m	chief prophet	prímfaithi	acc pl	0384
		chief prophet	prímfaithi	nom pl	0926
		chief prophet	prímfaithe	gen pl	0982
prímféil	noun: ĩ,f	principal feast	prímféilib	dat pl	1016
prímfid	noun: u,m	chief forest	prímfedo	gen sg	0256
prímgein	noun: n,n	first born	Prímgein	nom sg	0021
		first born	phrímgein	acc sg	0316
prímgeinde	adjective: io,iā	first born	prímgeinde	acc sg	0012
prímlongas	noun: ā,f	eminent exile	phrímlongas	dat sg	0098
prímmlas	noun: unknown declension	principal flavour	prímmlasaib	dat pl	0340
prímplág	noun: ā,f	chief plague	prímplága	acc pl	0314
principatus	noun:	principalities, grade of angel	Principatus	nom pl	0297
rád	noun: o,m	saying, utterance, statement	rád	nom sg	0827
rádaid	verb: W2a	to speak, say, tell	no·rádu	pres 1sg	0063
		to speak, say, tell	ro·ráidsem	aug pret 1pl	0474
		to speak, say, tell	ráitir	pass pres sg	0842

Headword	Classification	Meaning	Word in Text	Analysis	Line No
raithe	noun: io,m	period of three months, season	ráithiu	acc pl	0902
		period of three months, season	ráithe	acc sg	0981
rán 1	adjective: o,ā	very noble, glorious, splendid	ránaib	dat pl masc	0519
rann	noun: ā,f	division	Rann	nom sg	1005
rannaid	verb: W1				
rath	noun: o,n	grace	rath	nom sg	0015
		grace	rath	acc sg	0024
		grace	rath	dat sg	0087
		grace	rrath	nom sg	0101
		grace	rath	nom sg	0329
		grace	rath	dat sg	0605
		grace	rath	dat sg	0881
rathach	adjective: o,ā	prosperous, fortunate	rathach	nom sg masc	0414
ré	noun: io,n	space, interval of time	ré	dat sg	0291
		space, interval of time	ré	dat sg	0345
		space, interval of time	ré	acc sg	0457
		space, interval of time	ré	dat sg	0591
re 1	preposition: with dative, nasalizing	before	remib	dat + suff pron 3pl	0347
		before	remib	dat + suff pron 3pl	0353
		before	remib	dat + suff pron 3pl	0355
		before	remib	dat + suff pron 3pl	0359
		before	ret	dat + poss pron 2sg	0632
		before	re		0639
		before	re		0808
		before	re	dat + poss pron 3sg	0876
		before	re		0935
		before	ret	dat + 2s poss	0953
		before	re		1041
		before	re		1045
recht	noun: u,m	law	recht	nom sg	0351
		law	recht	nom	0425
		law	recht	acc sg	0658
		law	rechtae	nom pl	0930
		law	recht	acc sg	0934
reic	noun: f	act of selling	reic	nom sg	0431
réid	adjective: i	level, smooth, easy	réid	nom sg neut	0633
		level, smooth, easy	raid	nom sg	0634
réil	adjective: i	clear, manifest	réil	nom sg fem	0621
reithid	verb: S1a	to run	conid·reised	cond 3sg + infix class C 3sg	0952
remthechtaid	noun: i,m	precursor	remthechtaid	nom sg	0666
renaid	verb: S3a	to sell, to give up	rod·rir	aug pret 3sg + infix pron Cl	0827
rerach	noun: o,m	aged man, patriarch	rerag	gen pl	0981
resú	conjunction: temporal	before	resú		0959

Headword	Classification	Meaning	Word in Text	Analysis	Line No
ressa	noun: unknown declension	?	ressa		0395
rét	noun: u,m	thing	rét	nom sg	0123
rétglu	noun: n,f	star	rétglu	nom sg	0045
		star	rétglu	nom sg	0919
rí	noun: g,m	king	rí	nom sg	0028
		king	rí	nom sg	0052
		king	rí	nom sg	0057
		king	rí	nom sg	0068
		king	ríg	gen sg	0095
		king	rí	nom sg	0131
		king	ríg	gen sg	0190
		king	ríg	acc sg	0205
		king	rí	nom sg	0212
		king	ríg	gen sg	0222
		king	rí	nom sg	0265
		king	rí	nom sg	0282
		king	ríg	gen sg	0299
		king	rí	nom sg	0357
		king	ríga	acc pl	0384
		king	ríg	composition form	0395
		king	ríg	composition form	0414
		king	ri	nom sg	0414
		king	rí	nom sg	0421
		king	rí	nom sg	0453
		king	ríg	gen sg	0490
		king	rígaib	dat pl	0519
		king	ríg	gen sg	0529
		king	ríg	composition form	0548
		king	ríg	composition form	0584
		king	ríg	acc sg	0588
		king	rí	nom sg	0741
		king	ríg	gen pl	0741
		king	ríg	composition form	0750
		king	ríg	composition form	0754
		king	rí	nom sg	0762
		king	ríg	gen sg	0811
		king	ríg	gen pl	0817
		king	Rí	nom sg	0877
		king	Rí	nom sg	0906
		king	ri	nom sg	0959
		king	ríg	nom pl	0973
		king	rí	nom sg	0975
		king	rígaib	dat pl	1019
		king	ríg	dat sg	1041
		king	ríg	gen pl	1041
ríagad	noun: u,m	act of punishing, torturing	ríagad	dat sg	1022
rían	noun: o,m	sea	rían	nom sg	0115
		sea	rían	nom sg	0244
		sea	rían	nom sg	0271
		sea	rían	acc sg	0581

Headword	Classification	Meaning	Word in Text	Analysis	Line No
ríched	noun: o,n	heaven, God's abode	riceth	acc sg	0715
		heaven, God's abode	richid	gen sg	0724
		heaven, God's abode	richeth	acc sg	0766
richt	noun: u,m	form, shape, guise	richt	dat sg	0984
rígain	noun: ī,f	queen	rigain	voc sg	0574
		queen	rigain	voc sg	0644
rígathair	noun: r,m	royal father	rigathar	gen sg	0548
rígdae	adjective: io,iā	pertaining to king, noble, majestic,	rigdae	nom sg neut	0329
		pertaining to king, noble, majestic,	rigdai	acc sg neut	1037
ríge	noun: io,n	kingship	rigi	gen sg	0115
rige 2	noun: iā,f	act of stretching	rigi	dat sg	0482
rigfáith	noun: i,m	royal/king prophet	rigfáith	nom sg	0754
ríginis	noun: i,f	kingly island	riginse	gen sg	0395
ríglepaid	noun: i,f	royal rightful position	riglepaid	acc sg	0750
rígmac	noun: o,m	royal son	rigmac	acc sg	0584
rigrathach	adjective: o,ā	kingly, gracious	rigrathach	nom sg masc	0414
rím	noun: ā,f	the act of counting	rím	acc sg	1017
rind	noun: i,m	point, spear, pointed weapon	rinde	gen pl	0011
		point, spear, pointed weapon	rinde	gen pl	0261
		point, spear, pointed weapon	rind	nom sg	0394
		point, spear, pointed weapon	rindib	dat pl	0524
		point, spear, pointed weapon	rind	dat sg	0999
		point, spear, pointed weapon	rind		1087
rind 2	noun: u,n	constellation, star	rind	composition form	0554
		constellation, star	rind	acc sg	0588
		constellation, star	rindib	dat pl	0768
		constellation, star	rind	nom pl	0948
rindnem	noun: s,n	starry heaven	rindnem	acc sg	0554
ringid	verb: W2a	to tear, to mangle	ro-ringed	pass aug pret sg	1006
rist	verb:		Co rist		0489
			co rist		0489
			ristar		0961
ró	noun: n	overmuch, excess	ró	nom sg	0201
		overmuch, excess	ró	nom sg	0253
ro-	prefix: intensifying	very, great	ro		0002
		very, great	ro	roguin	0011
		very, great	ro	slóg	0126
		very, great	ro	composition form	0200
		very, great	ro	composition form	0271
		very, great	rui	composition form	0414
		very, great	r	composition form	0519

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		very, great	ro	líach	0524
		very, great	ro	composition form	0818
		very, great	rui	composition form	0959
ro- 2	particle: augment		r	do·fuissim	0014
			ro	nertaid	0015
			ro	láthraid	0023
			ro	gainithir	0037
			ro	ernaid	0038
			ro	beirid	0040
			r	do·airngir	0046
			r	do·díat	0047
			r	do·icc	0056
			r	do·beir	0080
			r	ar·áili	0131
			ní·raisnedat	as·indet	0142
			r	íccaid	0150
			ro	for·cain	0159
			r	do·diúschi	0171
			ró	do·gní	0193
			ro	suidigidir	0197
			ru	do·dímen	0217
			r	for·gaib	0221
			r	do·fortai	0223
			ro	baithsid	0226
			ru	ad·midethar	0227
			ro	íccaid	0230
			ro	léicid	0239
			ro	coínid	0242
			rochrith	crithaid	0246
			ro	maidid	0248
			ro	imm·cloí	0259
			rro	fo·loing	0262
			r	do·fuissim	0264
			ro	coínid	0267
			r	do·tuit	0269
			ro	crochaid	0283
			ro	sóeraid	0284
			ro	sligid	0303
			ro	imm·rádi	0306
			ro	at·tá	0312
			ru	luid	0323
			ro	fo·ceird	0327
			r	do·adbat	0362
			r	as·indet	0363
			rro	fo·reith	0379
			Ro	ernaid	0381
			ro	dánaid	0382
			r	do·gní	0383
			r	do·eclainn	0385
			ro	figraid	0390
			ro	crochaid	0399
			r	do·airngir	0401
			ro	slóindid	0403

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			ro	feraid	0410
			ro	ernaid	0415
			ro	coillid	0424
			r	do·indnaig	0425
			r	soibaid	0426
			ru	in·midethar	0434
			ru	fo·ceird	0440
			ro	goistigidir	0442
			r	beirid	0451
			r	orgaid	0453
			r	do·aithminedar	0455
			r	aingid	0457
			r	do·beir	0460
			r	do·gní	0465
			ro	do·díben	0469
			ro	raídid	0474
			ro	ar·ceissi	0476
			ro	mescaid	0483
			r	do·indnaig	0492
			r	do·gní	0493
			ro	daimid	0496
			r	fo·ceird	0499
			r	léicid	0504
			r	do·airngir	0505
			r	léicid	0509
			ro	coínid	0512
			r	ar·ceissi	0513
			ro	coínid	0515
			ru	do·fich	0520
			ro	caraid	0529
			ro	creitid	0533
			ro	caraid	0533
			ro	coínid	0534
			ro	ernaid	0537
			ro	césaid	0542
			ro	íccaid	0543
			r	do·beir	0546
			ro	feraid	0575
			ro	coiniud	0577
			ro	coínid	0584
			ro	coínid	0587
			do·rósat	do·fuissim	0588
			ro	feraid	0594
			Dom·röid	do·foidi	0609
			ró	as·beir	0616
			ru	fo·fera	0628
			ro	at·tá	0632
			r	do·eclainn	0654
			ro	feraid	0667
			ro	baithsid	0672
			ro	feraid	0682
			r	do·díchid	0686
			ro	cloïd	0687
			ro	is	0692

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			ro	césaid	0693
			Ro	with copula	0697
			ro	dingid	0699
			ro	fo·ceird	0701
			r	do·aidlea	0705
			ru	fo·ceird	0706
			r	as·éirig	0707
			ro	césaid	0710
			ro	césaid	0717
			ro	ailid	0722
			ro	feraid	0733
			ro·ddérlas	dérlasaid	0736
			r	do·aissilbi	0742
			ro	do·beir	0743
			Ro	gaibid	0749
			ro	do·goa	0750
			r	do·airngir	0754
			ro	beirid	0758
			ro	sernaid	0767
			ro	ernaid	0771
			r	do·fuissim	0784
			ro	beirid	0797
			ro	ailid	0797
			ro	for·cain	0799
			r	do·éirig	0800
			r	as·indet	0801
			r	do·fuissim	0807
			r	imm·ricc	0809
			ro	renaid	0827
			ro	fo·coislea	0831
			r	orgaid	0834
			r	do·tuit	0836
			ro	nertaid	0851
			ro	ar·ceissi	0852
			r	do·adbat	0855
			ro	sluindid	0858
			rr	fo·fera	0869
			ro	caraid	0869
			r	do·adbat	0875
			r	fris·ócaib	0877
			rr	do·foídi	0881
			r	fo·ruimi	0883
			r	do·adbat	0885
			ro	sichid	0893
			ro	at·tá	0894
			ro	gaibid	0895
			r	as·éirig	0896
			r	con·ocaib	0913
			r	do·airngir	0918
			r	as·éirig	0922
			r	do·airngir	0926
			r	do·airngir	0930
			ro	comal·naithir	0931
			ro	at·tá	0956

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			ro·mestar	midithir	0959
			ro	ad·gíalla	0966
			ro	is	0970
			ro	césaid	1002
			ro	ringid	1006
			ro·nert	nertaid	1010
			ro	at·tá	1019
			r	as·éirig	1025
			ru·má	maidid	1041
			ro	samlaithir	1076
			ron	gortaigidir	1098
			ron	ítaigidir	1102
				past 1sg	1105
			r	??	1111
			r	do·éirig	1139
			ro	caraid	1143
ro· 1	particle: preverb		ru	ro·finnadar	0035
			ro·fessid	ro·finnadar	0055
			do	do·furgaib	0127
			ar·rócbad	ar·rócaib	0199
			Ar·rócaib	ar·rócaib	0237
			Robo	is	0265
			ro	ro·cluineathar	0309
			do·roächt	do·roich	0418
			r	with infixed pron in forms	0439
			do·rrochúini	do·rochúini	0449
			ro·festais	ro·finnadar	0517
			ro·cloither	ro·cluineathar	0521
			ro	ro·cluineathar	0531
			Rom·bet	at·tá	0549
			rob	is	0563
			ra·mbiä	at·tá	0572
			r	ro·icc	0676
			r	ro·icc	0680
			r	ro·icc	0715
			ro	ro·cluineathar	0725
			ro	ro·cluineathar	0890
			r	ro·icc	0896
			r	do·furgaib	0909
			ro	do·furgaib	0919
			ro	ad·roilli	1092
			ro	ad·roilli	1096
			r	do·beir	1103
ro·cluineathar	verb: S3b	to hear	in·cúalaid	pret 2pl	0017
		to hear	ro·cúalae	pret 3sg	0309
		to hear	ro·cloíther	pass pres subj sg	0521
		to hear	ro·chóalae	pret 3sg	0531
		to hear	cechlos	fut 3sg rel	0539
		to hear	ro·chúalae	pret 3sg	0725
		to hear	ro·cúalae	pret 3sg	0890
ro·finnadar	verb: S3 b	to know, to find out	ru·fes	pass pret sg	0035
		to know, to find out	ro·fessid	pres subj 2pl	0055
		to know, to find out	dia·festais	past subj 3pl	0268

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to know, to find out	ro-festais	past subj 3pl	0517
		to know, to find out	nís-fitir	pret 3sg + infix pron Class A	1082
		to know, to find out	nád-fetatar-sc	pret 3pl + nota augens 3pl	1083
ro-icc	verb: S1a	to reach	ríseth	past subj 3sg	0676
		to reach	ní-ránaic	pret 3sg	0680
		to reach	ránaic	pret 3sg	0715
		to reach	ránaic	pret 3sg	0896
robartae	noun: iā,f	spring tide	robartae	gen sg	0115
robur	adjective: o,ā	red	Robur	acc sg neut	0331
rocháem	noun: i,m	very dear one	rocháim	acc sg	0002
róen	noun: o,m	path	róenu	acc pl	0223
rogel	adjective: o,ā				
rogile	noun: iā,f	great brightness	rogili	dat sg	0818
roguin	noun: i,n	severe wound	roguin	nom sg	0011
roliach	adjective: o,ā	very wretched	rolíach	gen pl	0524
rom	adverb	early, too soon	rom		0391
romuir	noun: i,n	great sea	romro	gen sg	0271
rondaíd	verb: S1c	to redden	rondid	pres 3sg	0818
rosc	noun: o,n	eye	roscaib	dat pl	0146
		eye	rosc	acc sg	0189
rošlóg	noun: o,m	great host	rošluaig	gen sg	0126
rothruág	adjective: o,ā	too pitiful	rothruág	nom sg neut	0200
rú, ruid	noun: d,m	red	ruidnem	composition form	0170
rubae 1	noun: io,n or m	act of wounding	rubae	acc sg	0261
ruidid	verb: W2b	turns red, flushed, blushes	ro-ruid	aug pret 3sg	0487
ruidnem	noun: s,n	red heaven	ruidnem	acc sg	0170
ruiri	noun: g,m	king	ruiri	nom sg	0144
		king	ruiri	nom sg	0414
		king	ruiri	nom sg	0959
rún	noun: ā,f	secret, mystery	rún	nom sg	0331
		secret, mystery	rún	nom sg	0928
-s- 2	pronoun: infix Class A 3pl		s	do-diúschi	0171
			Tosn·inchoise	do·inchoisc	0345
			s	do·essuirg	0377
			s	ernaíd	0381
			s	dánaíd	0382
			s	aingid	0457
			s	do·díben	0469
			s	fo·gaib	0648
			s	do·fich	1027
			s		1082
			s	caraid	1143
-(s)a·	particle: relative, added to preposition,na salising		s	la	0080
			a	dia	0107
			a	do	0116
			s	la	0135

Headword	Classification	Meaning	Word in Text	Analysis	Line No
			trisa·torsata	rel particle with tre	0264
			lasro·crochad	crochaid	0283
			lasro·sóerad	sóeraid	0284
			a	rel particle with de	0331
			s	for	0441
			a	do 1	0557
			a	relative particle with de	0635
				i + relative particle	0688
				ó	0690
			a	de	0814
			a	de	0834
			a	la	0836
			a	do	0976
-sa 1	particle: nota augens 1sg		se		0056
			sa		0477
			sa		0570
			sae		0592
			sa		0613
			sa		1073
			sa		1109
			se		1125
sabdae	adjective: io,iā	heroic	sabdae	acc sg neut	0629
sacarfaic	noun: i,f	sacrament	sacarfaic	dat sg	0810
sacart	noun: o,m	priest	sacart	nom sg	0805
sáeb	adjective: o,ā	crooked, aslant, askew	sáeb	composition form	0426
sáebaid	verb: W1	to twist	ra-sáebsat	aug pret 3pl + infix pron Cl	0426
sáebgáu	noun: ā,f	perverse lie	sáebgoäib	dat pl	0426
sáer	noun: o m				
saidid	verb: S1a	to sit	deisid	aug pret 3sg	0547
		to sit	desid	aug pret 3sg	0751
saile	noun: io,n	sputum, spittle	saile	nom pl	0191
sain	adjective: i	special, own, distinct, unique	sain	acc sg fem	0241
		special, own, distinct, unique	sain	nom sg neut	0325
		special, own, distinct, unique	sain	acc sg masc	0335
		special, own, distinct, unique	sain	composition form	0388
		special, own, distinct, unique	šain	composition form	0510
		special, own, distinct, unique	sain	nom sg masc	0927
sainemail	adjective: i	excellent	sainemlu	comparative	0029
		excellent	sainemail	nom sg masc	0301
		excellent	sainemail	nom sg masc	0826
sainmuintir	noun: ā,f	own people	šainmuintir	dat sg	0510
saintrét	noun: o,m	distinct flock	saintrét	acc sg	0388
sam	noun: o,m	summer	sam	nom sg	0903
samdae	adjective: io,iā				

Headword	Classification	Meaning	Word in Text	Analysis	Line No
samlae	noun: iā,f	likeness	samlai	acc sg	0025
samlaithir	verb: W1	to compare, to assess	rod·samlastar	aug pret 3sg + infix pron Cl	1076
sanchán	adverb	here and there, hither and thither	sanchán		0104
sár	noun: m	outrage, insult, humiliation	sár	nom sg	0193
		outrage, insult, humiliation	sár	acc sg	0486
sásad	noun: u,m	the act of satisfying, satisfaction	sásta	nom pl	0128
sásaid	verb: W1	to satisfy	co·sásasat	pret 3pl	0132
		to satisfy	No·sásad	imperf 3sg	0153
Satan	noun: proper	Satan	Satan	acc sg	0451
Satharn	noun: o,m	Saturday	Sathairnn	gen sg	0562
scaílíd	verb: W2a	to spread, to extend (of wings)	scaíles	pres 3sg rel	0778
scaraid	verb: W1	to separate	scarfaid	fut 3sg	1061
		to separate	scarfaid	fut 3sg	1067
Scarioth	noun: proper	Iscaiot	Scarioth	dat sg	0429
scél	noun: o,n	story, news, narration, tale	scél	nom sg	0369
		story, news, narration, tale	scél	nom sg	0397
		story, news, narration, tale	scél		0489
		story, news, narration, tale	scél	nom sg	0599
		story, news, narration, tale	scél	nom sg	0611
		story, news, narration, tale	scél	nom sg	0661
		story, news, narration, tale	scél	nom sg	0707
		story, news, narration, tale	scél	nom sg	0745
		story, news, narration, tale	scél	nom sg	0885
		story, news, narration, tale	scél	nom sg	0999
		story, news, narration, tale	scél	acc sg	1013
scíath 1	noun: u,m	wing	scíathu	acc pl	0778
scísíd	verb: W2a	to tire, to fatigue	conná·scísi	pres 3sg	0916
scoltaid	verb: W2b	to split, to divide	scoiltsit	pret 3pl	0353
		to split, to divide	scoiltsit	pret 3pl	0356
scrutaid	verb: W1	to examine, to scrutinize, to investigate, to search	scrútas	pres 3sg rel	0649
sé	numeral	six	sé	dat	0140
sé 1	pronoun: demonstrative	this	sé	nom sg neut	0077

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		this	sé	nom pl neut	0161
		this	sé	nom pl	0361
		this	sé	nom sg neut	0431
		this	sé	nom sg neut	0505
		this	sé	acc sg neut	0539
		this	sé	nom sg neut	0557
		this	sé	nom sg neut	0633
		this	sé	nom sg neut	0745
		this	sé	gen sg neut	0757
		this	sé	nom sg neut	0829
		this	sé	acc sg neut	0897
		this	sé	nom sg neut	0931
		this	sé	nom sg neut	0945
-se 2	particle: demonstrative	this, these	se		0018
		this, these	se		0395
sech 1	preposition: with accusative	beyond, above, to a greater degree	sech		0388
sech 2	conjunction:	in addition to, moreover, yet, both	Sech		0449
		in addition to, moreover, yet, both	sech		0600
		in addition to, moreover, yet, both	Sech		0665
		in addition to, moreover, yet, both	sech		0844
		in addition to, moreover, yet, both	sech		0975
sechi	pronoun: indefinite	whatever	sechibath		0123
secht 1	numeral	seven	secht	composition form	0024
		seven	secht	gen pl	0222
		seven	secht	nom pl	0356
		seven	secht	acc pl	0360
		seven	secht	gen pl	0490
		seven	secht	gen pl	0679
		seven	secht	acc pl	0702
		seven	secht	gen pl	0766
		seven	secht	dat pl	0888
		seven	secht	gen pl	1009
sechtmogo	noun: nt,m, numeral	seventy	sechtmogat	gen sg	0108
sechtnedelbach	adjective: o,ā	septiform	sechtnedelbaig	gen sg masc	0024
seichid	verb: S1a	to declare, to assert	Ro-sích	aug pret 3sg	0893
seinm	noun: n,n	the act of playing a musical instrument	seinm	acc sg	0955
seinnid	verb: S1a	To play (a musical instrument), to sound	sifais	fut 3sg	0954
séis	noun: i	intention, plan	séis	nom sg	0430
sel	noun: o,m	while, spell, turn	sel	acc sg	0085

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		while, spell, turn	sel	acc sg	0169
		while, spell, turn	sel	acc sg	0807
sen	adjective: o,ā	old, ancient	sen	composition form	0308
		old, ancient	sen	nom sg masc	0553
		old, ancient	sen	composition form	0664
		old, ancient	sen	composition form	0688
		old, ancient	sen	composition form	0834
		old, ancient	sen	composition form	0836
		old, ancient	sen	nom sg masc	0918
		old, ancient	sen	composition form	1018
senad	noun: o,n	synod, assembly, gathering	senad	acc sg	0206
		synod, assembly, gathering	senad	nom sg	1018
senÁdam	noun: proper o,m	ancestor Adam	senÁdaim	gen sg	1018
sénae	noun: iā,f	act of denying, disowning	sénae	nom sg	0396
senathair	noun: r,m	ancestor	senathrea	acc pl	0308
		ancestor	senathar	gen sg	0664
		ancestor	senathair	nom sg	0688
senchlóen	adjective: o,ā	old perverse	senchloen	nom sg fem	0834
senléon	noun: m	old lion	senléon	nom sg	0836
senóir	noun: i,m	a senior, elder, old person	senóir	acc sg	0726
serb	adjective: o,ā	bitter, harsh	serb	acc sg masc	0451
sernaid	verb: S3a	to arrange, to order	ro-šert	aug pret 3sg	0767
Serupín	noun:	Seraphin, grade of angel	Serupin	acc pl	0300
sét	noun: u,m	way, path	sét	acc sg	0070
		way, path	séto	gen sg	0233
		way, path	sét	nom sg	0839
sí 1	pronoun: personal 3sg f	she, it	sí		0047
		she, it	sí		0387
		she, it	sí		0753
		she, it	sí		0849
		she, it	sí		1039
sib	noun: m	reed	sib	nom sg	0183
síd 2	noun: s,n	peace	síde	gen sg	0732
síl	noun: o,n	seed, race, offspring	síl	acc sg	0726
Simón	noun: proper	Simon	Simón	nom sg	1001
sin	pronoun:	that, those	sin	dat sg neut	0061
	demonstrative				
		that, those	sin	dat sg neut	0109
		that, those	sin	dat sg neut	0135
		that, those	sin	dat sg neut	0139
		that, those	sin	dat sg neut	0173
		that, those	sin	nom sg neut	0207
		that, those	sin	dat sg neut	0219
		that, those	sin	nom sg neut	0301
		that, those	sin	dat sg neut	0333
		that, those	sin	dat sg neut	0415

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		that, those	sin	acc sg neut	0465
		that, those	sin	adverbial	0487
		that, those	sin	acc sg neut	0509
		that, those	sin	dat sg neut	0555
		that, those	sin		0619
		that, those	sin	dat sg neut	0621
		that, those	sin	dat/acc sg neut	0637
		that, those	sin	dat sg neut	0695
		that, those	sin	dat sg neut	0865
		that, those	sin	dat sg neut	0871
		that, those	sin	acc sg neut	0977
		that, those	sin		1061
		that, those	sin	dat sg neut	1081
		that, those	sin	acc sg fem	1085
		that, those	sin	dat sg neut	1135
-sin 2	particle: demonstrative	that, those	sin		0200
		that, those	sin		0313
		that, those	sin		0334
		that, those	sin		0385
		that, those	sin		0410
Síon	noun: proper, o,m	Zion	Síoin	gen sg	1040
sír	adjective: o,ā	long, lasting, constant	sír	composition form	0988
		long, lasting, constant	s	composition form	1200
sírchlochad	noun: u,m	long stoning (to death)	sírchlochad	nom sg	0988
sírgnás	noun: ā,f	long-lasting familiarity			1200
sirsan	adjective:	as a predicate of the copula, fortunate, happy	Sirsan	nom sg	0721
siu 1	adverb	here, of this world	síu		1083
siur	noun: r,f	sister	sethar	gen sg	0400
slabrad	noun: ā,f	chain	slabrada	acc pl	0702
sláine	noun: iā,f	soundness, completeness, salvation	mbithsláini	dat sg	0536
slán	adjective: o,ā	whole, safe, sound, healthy	slán	nom sg fem	0071
		whole, safe, sound, healthy	slán	acc sg neut	0151
		whole, safe, sound, healthy	sláin	composition form	0168
		whole, safe, sound, healthy	sláin	composition form	0620
		whole, safe, sound, healthy	úagslána	acc pl neut	0648
		whole, safe, sound, healthy	slán	composition form	0732

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		whole, safe, sound, healthy	slán	nom sg masc	0845
		whole, safe, sound, healthy	sláin	acc sg fem	0875
		whole, safe, sound, healthy	Slán	nom sg fem?	0901
		whole, safe, sound, healthy	slán	nom sg masc	1026
slániccaid	noun: i,m	saviour	slánícith	nom sg	0620
slániccaidecht	noun: ā,f	full cure	slániccaidecht	nom sg	0168
slánsíd	noun: s,n	safe peace	slánsíde	gen sg	0732
slíab	noun: s,n	mountain, mountain range	slíab	nom sg	0949
		mountain, mountain range	sléibe	gen sg	1040
sligid	verb: S1a	to cut, to fell, to strike down	ro-silseth	aug cond 3sg	0303
slocaid	verb: W2b	to swallow	Nachad-sloic	pret 3sg + infix pron Class C	0273
slóg	noun: o,m	host, army	slúraig	gen sg	0126
		host, army	slúag	nom sg	0301
		host, army	slúag	acc sg	0335
		host, army	slúraig	gen sg	0498
		host, army	slúraig	gen sg	0546
		host, army	slúraig	gen sg	0723
		host, army	slúag	acc sg	0963
sluagach	adjective: o,ā	rich in followers	slúagach	nom sg masc	1027
sluindid	verb: W2b	to mention, to signify, to express	ro-sloinded	pass aug pret sg	0403
		to mention, to signify, to express	ro-sloind	aug pret 3sg	0858
		to mention, to signify, to express	no-ssluindiu	pres 1sg	0899
		to mention, to signify, to express	sluindter	pass impv 3sg	1001
snob	noun: o,m	bark of tree	snob	nom sg	0254
-so 2	particle: nota augens 2sg		siu		0008
			siu		0576
			frit-su		0578
			frit-su		0590
			siu	do-tét	0591
			-siu		0632
			siu		0722
			siu		0819
so-	particle: prefix, leniting	good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	so	composition form	0110

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	soi	composition form	0110
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	so	composition form	0118
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	so	composition form	0118
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	soit		0164
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	só	composition form	0328
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	su	composition form	0556

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	so	composition form	0634
		good, with noun, affixed to nouns to form adjectives and to form compound nouns. Affixed to adjectives to form adjectives. In some cases merely intensive.	soi	composition form	0773
soäcaldaim	adjective: i	easy to converse with	soäcaldaim	nom sg masc	0118
sobail	adjective: i	very blessed, holy, good, in good condition, prosperous	sobail	nom sg masc	0110
sobaile	noun: iā,f	blessedness	sobaile	nom sg	0164
sobláith	adjective: i	very gentle	sobláith	nom sg masc	0118
sochrait	adjective: i	having good or many friends	Sochrait	nom sg masc	0301
sochuide	noun: iā,f	multitude	sochuide	gen pl	0036
söer	adjective: o,ā	free	soer	dat sg	0030
		free	Söer	nom sg neut	0037
		free	söer	composition form	0478
		free	söer	acc sg neuter	0629
sóeraid	verb: W1	to set free	lasro·sóerad	pass aug pret sg	0284
		to set free	ara·sóerthar	pass pres subj sg	0567
sóeraid	verb: W1	to set free	lasro·sóerad	pass aug pret sg	0284
		to set free	ara·sóerthar	pass pres subj sg	0567
söerthnú	noun: k,m	noble doomed person	söerthroich	dat sg	0478
soíbaid	verb: W1				
soillse 1	noun: ī,f	brightness, light	soillsi	acc sg	0241
sóinmech	adjective: o,ā	prosperous, lucky	sóinmech	nom sg fem	0328
soiscélae	noun: io,m	gospel	soiscéle	acc sg	0990
soísech	noun: o,m	leader	soísech	dat sg	0329
soísmid	noun: i,m	creator	soísmid	nom sg	1027
soithchernas	noun: u,m or o,m	good lordship	soithchernas	nom sg	0164
soithcherndae	adjective: io,iā	having good lordship	soithcherndae	nom sg masc	0110
		having good lordship	soithcherndar	superlative	0773
solus	adjective: u	bright, clear, light-giving	solus	nom sg masc	0839

Headword	Classification	Meaning	Word in Text	Analysis	Line No
-som 1	particle: nota augens 3sg m,n		sium	masc	0632
			nsem		1091
			som		1121
-som 2	Particle: nota augens 3pl		sium		0187
			som		1083
son	noun: o,m	sound	son	gen pl	0103
soraid	adjective: i	smooth, easy	soraid	nom sg	0634
sorchae	adjective: io,iā	bright, luminous, radiant	sorchae	gen sg	0839
spirut	noun: u,m	spirit	spirto	gen sg	0024
		spirit	Spirto	gen sg	0627
		spirit	Spirut	acc sg	0785
		spirit	Spirut	nom sg	0787
		spirit	Spirut	acc sg	0882
srath	noun: o,m	valley, bottom, meadow or grassy place	srath	dat sg	0113
		valley, bottom, meadow or grassy place	śrath	dat sg	0971
srogal	noun: o,m	scourge	srogul	dat sg	0279
sroigid	verb: W2a	to scourge	na-ssroigliset	pret 3pl + infix pron Class A	0182
srúaim	noun: n,n	stream	srúaim	nom sg	0342
sruith	adjective: i	senior, venerable, esteemed	sruith	nom sg neut	0487
sruth	noun: u,m	stream	sruth	nom sg	0253
		stream	śruthglain	composition form	0342
		stream	sruth	nom sg	0354
		stream	sruth	nom sg	0354
sruthglan	adjective: o,ā	pure stream (running water)	śruthglain	gen sg masc	0342
Stephán	noun: proper o,m	Stephen	Stepháin	gen sg	0988
súaignid	adjective: i	well known, clear, obvious	suáichnid	nom sg	0041
		well known, clear, obvious	Suáichnid	nom sg neut	0165
subach	adjective: o,ā	cheerful, happy	subaig	acc sg fem	0875
subae	noun: io,n	joy, pleasure, happiness	subae	nom sg	0082
subaid	adjective: i	cheerful, glad, joyous, happy	śubaid	nom sg fem	0814
subaithir	verb: W1	to give joy	noda-subatha	pres 3sg + infix pron Class C	0780
suí	noun: d,m	man of learning, scholar	lánsuí	nom sg	0028
suide 1	anaphoric pronoun, stressed	points to something already mentioned here the escape	siuidiu	dat sg neut	0100
		points to something already mentioned here the escape	suidiu	dat sg neut	0671

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		points to something already mentioned here the escape	suidiu	dat sg neut	0938
suidid	verb: W2b	to sit	dia-suid	pret 3sg	0368
		to sit	Suid	impv 2sg	0756
suidigidir	verb: W2a	to place, to set up	ro-suidiged	pass aug pret sg	0197
suindiud	noun: u,m	the act of clubbing	suindiud	nom sg	0992
sund	adverb of place	here, in this place	sund		0489
suthain	adjective: i	everlasting, eternal, perpetual	suthain	acc sg fem	0556
-t- 1	pronoun: infix class A, 2sg leniting		t	nertaid	0015
			t	ernaid	0038
			t	do-gair	0573
-t- 2	pronoun: infix class B 3sg m nasalising		t	con-beir	0013
			t	as-oirc	0183
			t	ad-gnin	0391
			t	as-beir	0616
			t	ad-gnin	0681
			t	con-rig	0703
			t	con-certa	0929
-t- 3	pronoun: infix class B 3sg n leniting		t	at-baill	0449
			t	ad-etha	0551
			t	ad-fét	0748
			t	at-baill	0946
			t	as-beir	1125
tabach	noun: o,m				
taidbsiu	noun: n,f	appearance, form	thaidbsiu	nom sg	0849
tailc	adjective: i	strong, vigorous ,firm	tailc	nom sg	0383
tairbert	noun: ā,f	inclining, bending, oblation	tairbirt	dat sg	0795
tairchetal	noun: o,n	the act prophesying	tairchetail	gen sg	0928
táirciud	noun: u,m	cause	táirciuth	nom sg	0461
tairderc	noun: o,m	viewing, surveying	thairdeirc	nom sg	0101
tairngerthae	adjective: io,iā	promised, prophesied	tairngerthai	gen sg	0058
tairngire	noun: io,n	promise	Tairngiri	gen sg	0358
		promise	thairngiri	gen sg	0878
tais 1	adjective: i				
talam	noun: n,m	ground, earth	talam	nom sg	0246
		ground, earth	talam	nom sg	0258
		ground, earth	talam	nom sg	0273
		ground, earth	talmain	acc sg	0739
		ground, earth	talam	dat sg	0744
		ground, earth	talam	nom sg	0769
		ground, earth	talam	nom sg	0943

Headword	Classification	Meaning	Word in Text	Analysis	Line No
tall	adverb of place	there, yonder	tall		0559
tan	noun: ā,f	time	in tan	acc sg	0319
		time	in tan	acc sg	0350
		time	thain	acc sg fem	0556
		time	tan	acc sg	0567
		time	tan	acc sg	0683
		time	Tan	acc sg	0733
		time	tan	acc sg	1051
		time	tan	acc sg	1137
tar, dar	preposition: with accusative	across	tar		0184
		across	tar		0243
		across	tar		0492
		across	tar		0526
		across	tar		0684
tass	noun: o,n?	a state of rest	tass	acc sg	0163
Tatheus	noun: proper	Thaddeus	Tatheus	nom sg	1000
tech	noun: s,n	house, dwelling	tig	dat sg	0151
techt 1	noun: ā,f	the act of going	thecht	nom sg	0934
techt 2	noun: ā,f	messenger, courier, envoy	thecht	gen pl	0898
techtairecht	noun: ā,f	message, errand, mission	techtairecht	acc sg	0610
techtóir	noun: i,m	messenger	techtóir	nom sg	0601
tegdais	noun: i,f	house, dwelling, mansion	thegdaso	gen sg	0704
teglach	noun: o,n	inmates of a house, household	teglach	nom sg	0501
		inmates of a house, household	theglach	acc sg	0866
		inmates of a house, household	theglach	nom sg	0879
teiched	noun: o,m	act of fleeing	díanteiched	acc sg	0348
teimel	noun: o,m	darkness	díanteimel	nom sg	0243
teine	noun: t,m	fire	teine	nom sg	0270
		fire	teinid	acc/dat sg	0958
teistiu	noun: n,f	act of pouring out, shedding	testin	acc sg	0710
téit	verb: S1a	to go	lotar	pret 3pl	0071
		to go	no-téigtis	imperf 3pl	0151
		to go	luid	pret 3sg	0243
		to go	lotar	pret 3pl rel	0333
		to go	luid	pret 3sg	0375
		to go	rega-sa	fut 1sg	0570
		to go	téit	pres 3sg	0647
		to go	luide	pret 3sg rel	0658
		to go	ni-téised	past subj 3sg	0668
		to go	Mani-téised	past subj 3sg	0677
		to go	do-cüaid	aug pret 3sg	0714
		to go	dia-tiagar	pass pres sg	0810
		to go	do-cótar	aug pret 3pl	1004
		to go	do-chóid	aug pret 3sg	1015

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		to go	luid	pret 3sg	1029
		to go	ni-dechuid	aug pret 2pl	1124
		to go	Reg[ait]	fut 3pl	1141
téite 1	noun: iā,f	luxury, sumptuousness, pleasure, wantonness	macthéti	dat sg	0652
tempul	noun: o,m	temple	Tempuil	gen sg	0252
tend	adjective: o,ā	strong, firm, hard, severe, vigorous	tenn	nom sg masc	0270
tengae	noun: d,f	tongue	tengae	nom sg	0363
		tongue	thengad	gen sg	0438
		tongue	tengae	nom sg	0469
		tongue	tengad	gen pl	0803
tentide	adjective: io,iā	fiery	tentide	nom sg masc	0326
terc	adjective: o,ā	few, scanty, meagre, sparse	terc	nom sg fem	0125
térnam	noun: u,m	act of escaping,returning	térnam	dat sg	0097
tes	noun: u,m	heat, warmth	tes	acc sg	0905
tesorcan	noun: ā,f	deliverance	tesairgne	gen sg	0036
		deliverance	tesorcain	dat sg	0188
		deliverance	tesairgne	gen sg	0728
tí	noun: g,f	cloak	tí	nom sg	0205
tibre	noun:	smile, laughter	tibre	nom sg	0944
tigernae	noun: iā,f	lord, superior, chief	tigernai	acc/dat sg	0502
		lord, superior, chief	tigernai	acc sg	0964
		lord, superior, chief	dothchernae	gen sg	0974
		lord, superior, chief	tigernae	nom sg	0976
tigernas	noun: u,m or o,m	lordship	thchernas	nom sg	0164
tigerndae	adjective: io,iā	lordly	soithcherndae	nom sg	0110
		lordly	soithcherndar	superlative	0773
timchell	noun: o,n	act of going around	timchell		0202
timdibe	noun: io,n	the act of cutting, hacking, mangling	timdibe	nom sg	0660
tinn	adjective: i	severe, sick, sore	ró tinn	nom sg neut	0201
		severe, sick, sore	tinn	nom sg neut	0253
		severe, sick, sore	thinn	acc sg fem	0446
tintúd	noun: u,m	act of translating, translation	thintúd	nom sg	0843
tír	noun: s,n	land, territory	tír	dat sg	0096
		land, territory	Tír	acc sg	0358
		land, territory	tír	dat sg	0377
		land, territory	thír	dat sg	0381
		land, territory	tír	acc sg	0714
		land, territory	tír	acc sg	0779
tírimm	adjective: i	dry	tírmaib	dat pl fem	0334
		dry	tírmai	nom pl	0947
Tit	noun: proper	Titus	Tit	acc sg	0456
		Titus	Thit	dat sg	0518

Headword	Classification	Meaning	Word in Text	Analysis	Line No
tith	noun: unknown declension	?	tromthith	gen sg	0382
tiug	adjective: o,ā	last	tiugdail	composition form	0210
tiugdál	noun: ā,f	last meeting, death	tiugdail	acc sg	0210
tlacht	noun: u,m	garment	tlacht	nom sg	0763
		garment	tlacht	acc sg	0816
		garment	tlacht	acc sg	0895
tláithe	noun: iā,f	feebleness, weakness	tláithi	acc sg	0925
tlí	noun: unknown declension	protection, comfort	tlí	nom sg	0383
		protection, comfort	tlí	nom sg	0657
tnú 2	noun:	envy	thnú	acc	1067
tob	noun: o,m	trumpet, tuba	thob	acc sg	0954
tocad	noun: o,m	fortune	thocath	acc sg	0382
		fortune	thocud	dat sg	0388
tocadach	adjective: o,ā	fortunate	thcedach	nom sg neut	0437
tochmarc	noun: o,n	the act of wooing	tochmorc	dat sg	0602
tóeb	noun: o,m	side, body	tóeb	nom sg	0214
		side, body	tóebu	acc pl	0224
tóebrad	noun: o,n	sides	thóebraith	gen sg	0225
tóesc	noun: o,m	jet, spurt, flow (of blood, etc)	Tóesc	nom sg	0225
togáes	noun: ā,f	act of deceiving, deception	togáes	nom sg	0979
togal	noun: ā,f	act of attacking, besieging, sacking, destroying	togal	nom sg	0982
tóir	noun: iā,f	act of helping, pursuit, persecution	thóir	acc sg	0289
toirsech	adjective: o,ā	sorrowful	toirsich	nom pl	0089
toirthech	adjective: o,ā	fruitful, fertile	toirthech	acc sg neut	0358
toísech	noun: o,m	leader, chief	toísechu	acc pl	0366
tol	noun: ā,f	will	thuil	dat sg	0769
Tomás	noun: proper o,m	Thomas	Thomás	dat sg	0860
		Thomas	Tomás	nom sg	0999
tonn	noun: ā,f	wave	thoinn	acc sg	0669
		wave	thoinne	gen sg	0678
		wave	tonna	acc pl	0684
		wave	toinn	acc sg	0909
torad	noun: o,n	produce, increase	torath	nom sg	0608
		produce, increase	thoirhib	dat pl	0904
toraise	adjective: io,iā	fitting, suitable, trustworthy, faithful	thorise	nom sg neut	0218
		fitting, suitable, trustworthy, faithful	toraise	nom sg masc	0665
		fitting, suitable, trustworthy, faithful	torise	gen pl fem	0898
torc	noun: o,m	boar, pig, swine	méthtorcaib	dat pl	0428
tórmach	noun: o,n	act of increasing	tórmach	acc sg	0730
torrach	adjective: o,ā	pregnant, fertile	thorrach	nom sg	0114

Headword	Classification	Meaning	Word in Text	Analysis	Line No
tosach	noun: o,n	beginning	tosach	acc sg	0759
		beginning	tosach	nom sg	0844
		beginning	tosuch	dat sg	0851
tothacht	noun: ā,f	substance, importance	thothachtaib	dat pl	0774
trá	conjunction and adverb	then, therefore, so, indeed	trá		0065
		then, therefore, so, indeed	trá		0165
		then, therefore, so, indeed	trá		0313
		then, therefore, so, indeed	trá		0473
		then, therefore, so, indeed	trá		0783
		then, therefore, so, indeed	trá		0849
trácht	noun: u,m	strand, shore	thrácht	dat sg	0909
tráig	noun: i,m	strand, shore	tráig	acc sg	0467
tráigid	verb: S2	to ebb, to waste away	tethragdar	pret 3pl	0444
trait	adjective: i	quick	trait	nom sg neut	0230
tráth	noun: u,n	period of time, hour	tráth	dat sg	0526
		period of time, hour	tráth	dat sg	0790
tre-	particle: preverb		thra	do-futhraccair	0538
tre, tri	preposition: with accusative, leniting	through	tri		0024
		through	tri		0059
		through	tria	acc + poss pron 3sg m	0203
		through	tria	acc + poss pron 3sg m	0204
		through	tría	acc + poss pron 3sg m	0224
		through	trisa	preposition and relative pa	0264
		through	tria	acc + poss pron 3sg m	0374
		through	triit	acc + suff pron 3sg m	0784
		through	tria	acc + poss pron 3sg m	0831
		through	tre		1042
		treb	noun: ā,f	house, farm, holding, settlement	threib
house, farm, holding, settlement	threb			gen dual	0380
house, farm, holding, settlement	thrib			dat sg	0404
house, farm, holding, settlement	thruib			gen sg	0685
house, farm, holding, settlement	trib			dat sg	0687
tréde	noun: io,n	three things	tréde-se	acc sg	0018
trédenuis	noun: u,m and o,m	period of three days	trédensea	dat sg	0708
tregdaithae	see tris-gata				
trén	adjective: o,ā	strong	trén	nom sg fem	0511

Headword	Classification	Meaning	Word in Text	Analysis	Line No
tres	numeral, ordinal: o,ā	third	tres	nom sg fem	0782
trét	noun: o,m	flock, herd	trét	acc sg	0388
		flock, herd	trét	acc/dat sg	0828
		flock, herd	thrét	acc dual	1066
		flock, herd	thrét	nom sg	1072
trethan	noun: o,m	sea, particularly stormy sea, tempest	trethan	composition form	0244
		sea, particularly stormy sea, tempest	trethan	gen pl	0944
		sea, particularly stormy sea, tempest	trethan	nom sg	0947
trethanbras	adjective: o,ā	great tempestuous	trethanbras	nom sg masc	0244
trí	numeral	three	trí	acc pl masc	0048
		three	tri	nom pl masc	0063
		three	théor	nom pl fem	0549
		three	téora	acc pl fem	0684
		three	tre	composition form	0708
tríar	noun: o,m	three persons	triür	dat sg	0098
trícha	noun: nt,m	thirty	tríchait	acc sg	0432
tris·	particle: preverb		tre	tris·gata	0856
tris·gata	verb: W1	to pierce	tregdaithe	past passive participle acc	0856
tríst	noun: i,f	misfortune, sorrow	tríst	nom sg	0521
		misfortune, sorrow	tríst	nom sg	0873
trócaire	noun: iā,f	mercy	thrócairi	dat sg	0160
trócar	adjective: o,ā	merciful	trócar	nom sg	1052
troethaid	verb: W1	to subdue, to abate, to calm	tróethas	pres 3sg rel	0911
tróg	adjective: o,ā	wretched, pitiable, miserable	trúag	nom sg neut	0077
		wretched, pitiable, miserable	tróg	nom sg fem	0083
		wretched, pitiable, miserable	thrúag	nom sg neut	0200
		wretched, pitiable, miserable	trúaig	acc sg fem	0274
		wretched, pitiable, miserable	Tróg	nom sg	0429
		wretched, pitiable, miserable	trúag	nom sg	0493
		wretched, pitiable, miserable	tróg	nom sg	0521
		wretched, pitiable, miserable	trúag	nom sg masc	0699
		wretched, pitiable, miserable	trúag	nom sg fem	0965
		wretched, pitiable, miserable	trúag	nom sg masc	0969
		wretched, pitiable, miserable	trúag	nom sg neut	0979
		wretched, pitiable, miserable	trúag	nom sg masc	0983

Headword	Classification	Meaning	Word in Text	Analysis	Line No
tromm	adjective: o,ā	heavy, severe	throm	composition form	0190
		heavy, severe	trom	nom sg masc	0273
		heavy, severe	thromm	composition form	0310
		heavy, severe	tromthith	composition form	0382
		heavy, severe	tromdér	composition form	0527
		heavy, severe	thromm	composition form	0686
trommaíne	noun: iā,f	severe fasting	thrommoíni	dat sg	0686
trommchosc	noun: o,n	severe punishment	tromchosc	dat sg	0190
trommdér	noun: o,n	heavy tear	tromdér	nom sg	0527
trommdóire	noun: iā,f	heavy servitude	thrommdóiri	acc/dat sg	0310
tromthith	noun: unknown declension	heavy ?	tromthith	gen sg	0382
Troni	noun:	Thrones, grade of angel	Troni	nom pl	0299
troskad	noun: u,m	fasting	troscud	dat sg	0562
trú	noun: k,m	doomed person	n-érthroch	gen pl or gen dual	0198
		doomed person	trú	nom sg	0281
		doomed person	throich	dat sg	0478
		doomed person	trú	nom sg	0939
trú 2	adjective: British				
truchae	noun: iā,f	untimely death, doom	truchae	gen sg	0461
tú	pronoun: personal 2sg	you	tú		0575
		you	tú		0917
túaid	adverb	north, in the north	túaid	acc sg	1057
túarae	noun: iā,f	food	túarae	nom sg	0125
		food	túarae	gen sg	0157
		food	thúarai	dat or acc sg or acc pl	1100
túarastal	noun: o,n	stipend, wages, reward, remuneration in general	thúarastal	nom sg	0572
túasulcud	noun: u,m	the act of releasing, delivering, setting free	túasulcuth	acc sg	0996
túath	noun: ā,f	people, kingdom	túaith	dat sg	0071
		people, kingdom	túaith	dat sg	0385
tucht	noun: u,m and conjunction	manner, shape, appearance	tucht	dat sg	0578
tuidecht	noun: ā,f	the act of coming, arrival	Tuidecht	nom sg	0393
		the act of coming, arrival	tuidecht	acc sg	0565
		the act of coming, arrival	thuidechtae	gen sg	0932
		the act of coming, arrival	thuidecht	nom sg	0939
		the act of coming, arrival	thuidecht	nom sg	0941

Headword	Classification	Meaning	Word in Text	Analysis	Line No
		the act of coming, arrival	tuidecht	nom sg	0978
tuistiu	noun: n,f	act of begetting, procreation	tuistin	dat sg	0632
tús	noun: cons,n (Latin)	frankincense	tus	nom sg	0066
úacht	noun: u,m	cold, coldness	húacht	acc sg	0905
úaginne	noun: iā,f	entire intestines	húaginni	nom pl	0444
úagslán	adjective: o,ā	whole and healthy	úagslána	acc pl neut	0648
úaine	adjective: io,iā	green, verdant	úaine	nom sg masc	0183
úall	noun: ā,f	pride	úaill	acc sg	0049
		pride	húaill	dat sg	0723
úan	noun: o,m	lamb	úain	gen sg	0386
		lamb	húan	acc sg	0390
		lamb	úan	nom sg	0830
úar 1	adjective: o,ā	cold	húar	composition form	0694
úar 2	noun: ā,f	hour	úair	dat sg	0125
		hour	úair	dat sg	0251
		hour	óir	dat sg	0454
		hour	úair	dat sg	0854
úarchloch	noun: ā,f	cold stone	húarchloich	dat sg	0694
úasal	adjective: o,ā	high, lofty, noble, honourable	úasail	gen sg masc	0247
		high, lofty, noble, honourable	úasal	nom sg masc	0630
		high, lofty, noble, honourable	úasal	nom sg fem	0937
		high, lofty, noble, honourable	úasail	gen sg masc	0986
ubull	noun: o,n	apple	ubull	nom sg	0952
Uespisían	noun: proper	Vespasian	Uespisían	acc sg	0456
		Vespasian	Uespisían	dat sg	0518
uile	adjective: io,iā	all, every, each	uile	nom sg neut	0067
		all, every, each	uile	nom sg neut	0124
		all, every, each	uile	nom sg masc	0245
		all, every, each	uile	composition form	0318
		all, every, each	uili	nom pl neut	0408
		all, every, each	uili	nom pl masc	0512
		all, every, each	huili	nom pl	0635
		all, every, each	huili	nom pl neut	0783
		all, every, each	uili	gen sg masc	0832
		all, every, each	uili	nom pl neut	0924
		all, every, each	uile	nom sg neut	0931
uilemarg	noun:	universal mourning	uilemarg	acc sg	0318
uirtutes	noun:	Virtues, one of the grades of angels	Uirtutes	nom pl	0295
uisce	noun: io,m	water	n-uisce	acc sg	0137
		water	uisce	gen sg	0342
		water	huiscib	dat pl	0344
uisse 1	adjective: io,iā	just, right, fitting	huisse	nom sg masc	0088

Headword	Classification	Meaning	Word in Text	Analysis	Line No
-um	pronoun: suffixed 1sg		um		1014
umaide	adjective: io,iā	bronze, brazen, copper	n-umaide	gen pl fem	0346
urd	noun: o,m	order, class of persons	n-urd	dat sg	0806
-us	pronoun: suffixed 3sg f		us		0082
-us 1	pronoun: suffixed 3pl		us		1023
			foídfidius	foídid	1135

Appendix 3
Figell Blathmaic

For Siobhán Barrett

Figell Blathmaic

For Female voices

BY

Martin O'Leary

July-September 2017

Duration: c. 6 minutes

Figell Blathmaic

for female choir

Martin O'Leary

Moderately ($\text{♩} = \text{c.80}$)

SOPRANO 1 *p*
Tair cu- cum a Mai-re boíd Tar cu- cum a Mai-re boíd

SOPRANO 2 *p*
Tar cu- cum a Mai-re boíd Tar cu- cum a Mai-re boíd

ALTO *p*
Tar cu- cum a Mai-re boíd Tar cu- cum a

5 *pp* *f*
Tar cu- cum a Mai-re boíd do choí-niud frit do ro-choím do

pp
Tar cu- cum a Mai-re boíd

pp
Mai-re boíd Tar cu- cum a Mai-re boíd

11
choí-niud frit do ro- choím

f
do choí-niud frit do ro-choím do choí-niud frit do ro- choím

f
do

17

do ro- choím

do ro- choím

choí-niud frit do ro-choím do choí-niud frit do ro - choím do ro-choím

c. 10 seconds



22

S do choí-niud frit do ro - choím

S do choí-niud frit do ro-choím

A do choí-niud frit do ro-choím

23

p *f* *mp*

Is é ro-chés fris-sin croich Is é ro-chés fris-sin croich Is

p *f* *mf*

Is é ro-chés fris-sin croich Is é ro-chés fris-sin croich Is

p *f* *mp*

Is é ro-chés fris-sin croich Is é ro-chés fris-sin croich Is

28

p

é ro-chés fris-sin croich Is é ro-chés fris-sin croich ro -

f *p*

croich Is é ro-chés fris-sin croich ro -

mp

é ro-chés fris-sin croich Is é ro-chés fris-sin croich

32

mf *p* *pp*

búi ad - na cul fo/huar chloich ro -

mf *p* *mf* *pp*

búi ad - na cul fo/huar chloich ro - búi ad-na cul fo/huar chloich ro -

p *mf* *pp*

ro - búi ad-na cul fo/huar chloich ro -

36

p

buí ad-na-cul fo/huar chloich o-cus do - de-chuid iar sin du chuaird is-naib

p

buí ad-na-cul fo/huar chloich

p

buí ad-na-cul fo/huar chloich o-cus do - de-chuid iar sin du chuaird is-naib

42

mf

hi-fer-naib du chuaird is-naib hi-fer-naib chuaird is-naib hi-fer-naib_____ Ba

mf

du chuaird is-naib hi-fer-naib_____ Ba

mf

hi-fer-naib is-naib hi-fer-naib du chuaird is-naib hi-fer-naib_____ Ba

48

f

dor-chae ui-le im bith ta-lam fu dur-bai ro - crith_____ oc Í - su úa sail

f

dor-chae ui-le im bith ta-lam fu dur-bai ro - crith_____ oc Í - su úa sail

dor-chae ui-le im bith ta-lam fu dur-bai ro - crith_____

57

ai- did ____ úa-sail ai- did ____ ro-mem - da-dar már ail - ich Ba dor-chaе

ai- did ____ úa-sail ai- did ____ ro- mem-da-dar már ail - ich Ba dor-chaе

oc Í - su úa-sail ai- did ____ ro-mem - da-dar már ail - ich Ba dor-chaе

rit poco..... Slower

66

ui-le im bith Ba dor chaе ____ ui-le im bith ____ Í - su

ui-le im bith Ba dor chaе ____ ui-le im bith ____ Í - su

ui-le im bith ____ Í-su úa- sail ____ Í - su ____ Í - su

With energy (♩ = c.100)

74

Is ed mo chél-main-de nglé Is rí do mac na nem dae ____ is

Is ed mo chél-main-de nglé Is rí do mac na nem dae ____ is

Is ed mo chél-main-de nglé Is rí do mac na nem dae ____ is

82 *mp*

aí grían__ a-sa gel tlacht__ is aí a n-és-cae n-é tracht__ Is

mp

aí grían__ a-sa gel tlacht__ is aí a n-és-cae n-é tracht__ Is

mp

aí grían__ a-sa gel tlacht__ is aí a n-és-cae n-é tracht__ Is

90 *mp*

'Is hé túargaib toinn do thrácht' spoken rapidly - - - - -

mp

'Is hé túargaib toinn do thrácht' spoken rapidly - - - - -

mp

'Is hé túargaib toinn do thrácht' spoken rapidly - - - - -

hé túar-gaib toinn do thrácht__ Is hé túar-gaib toinn do thrácht__ co-

hé túar-gaib toinn do thrácht__ Is hé túar-gaib toinn do thrácht

hé túar-gaib toinn do thrácht__ Is hé túar-gaib toinn do thrácht

97

mp

'co-mbáidi benna borrbárc' spoken rapidly - - - - -

mp

'co-mbáidi benna borrbárc' spoken rapidly - - - - -

mp

'co-mbáidi benna borrbárc' spoken rapidly - - - - -

f

mbái-di ben-na borr - bárc___ co mbái-di ben-na borr- bárc___ Is

f

mbái-di ben-na borr - bárc___ mbái-di ben-na borr- bárc___ Is

f

mbái-di ben-na borr - bárc___ mbái-di ben-na borr- bárc___ Is

103 *f*

f

'Is é tróethas an-fud ngréich' spoken rapidly - - - - -

f

'Is é tróethas an-fud ngréich' spoken rapidly - - - - -

f

'Is é tróethas an-fud ngréich' spoken rapidly - - - - -

p

é tróe-thas an-fud ngréich fo-cheird for fairr - gi find- féith _____ Is

p

é tróe-thas an-fud ngréich fo-cheird for fairr - gi find- féith _____ Is

p

é tróe-thas an-fud ngréich fo-cheird for fairr - gi find- féith _____ Is

109

p
 'fo-cheird for fairrgi findféith' spoken medium speed - - - - -

p
 'fo-cheird for fairrgi findféith' spoken medium speed - - - - -

p
 'fo-cheird for fairrgi findféith' spoken medium speed - - - - -

f
 é tróe-thas an-fud ngréich fo-cheird for fairr-gi find- féith_____ Is rí do mac na

f
 é tróe-thas an-fud ngréich fo-cheird for fairr-gi find- féith_____ Is rí do mac na

f
 é tróe-thas an-fud ngréich fo-cheird for fairr-gi find- féith_____ Is rí do mac na

117

f
 nem dae_____ Is nóeb is nóeb is nóeb glan__

nem dae_____

f
 nem dae_____ Is nóeb is nóeb is nóeb

124

The musical score consists of six staves, each with a treble clef and a key signature of one sharp (F#). The first three staves are in common time (C) and feature a melody starting with a half rest, followed by a series of eighth and quarter notes. The lyrics for these staves are: 'Is noeb is noeb is noeb glan'. The last three staves are in 4/8 time and feature a melody starting with a quarter rest, followed by eighth notes. The lyrics for these staves are: 'Is nóeb is nóeb is nóeb glan'. The piece concludes with a final double bar line and a repeat sign.

f
Is noeb is noeb is noeb glan

f
Is noeb is noeb is noeb glan

f
Is noeb is noeb is noeb glan

f
Is nóeb is nóeb is nóeb glan

f
Is nóeb is nóeb is nóeb glan

f
glan Is nóeb is nóeb is nóeb glan Is nóeb is nóeb is nóeb glan

132

— Is nóeb is nóeb is nóeb glan — Is nóeb is nóeb is nóeb glan — Is
 — Is nóeb is nóeb is nóeb glan — Is nóeb is nóeb is nóeb glan — Is
 — Is nóeb is nóeb is nóeb glan — Is nóeb is nóeb is nóeb glan — Is

The score consists of three staves for voices. The first three staves are empty, indicating rests. The fourth, fifth, and sixth staves contain the vocal lines with lyrics. The music is in 3/4 time, with a key signature of one sharp (F#). The lyrics are: "Is nóeb is nóeb is nóeb glan — Is nóeb is nóeb is nóeb glan — Is". The first part of the phrase is marked *pp* (pianissimo) and the second part is marked *f* (forte). The time signature changes from 3/4 to 2/4 in the second measure of the vocal lines.

141

nóeb glan in Coim-diu Dí-a na n-ar-bar Dí-a na n-ar bar Is

nóeb glan in Coim-diu Dí-a na n-ar-bar Dí-a na n-ar bar Is

nóeb glan in Coim-diu Dí-a na n-ar-bar Dí-a na n-ar bar Is

149

nóeb is nóeb glan Dí - a na n-ar-bar Dí-a Dí-a

nóeb is nóeb glan Dí - a na n-ar-bar Dí-a Dí-a

nóeb is nóeb glan Dí - a na n-ar-bar Dí-a Dí-a