

LIAD FÁIL

IRIRLEADAR ZAEÖILZE OILRZOILE
NA HÉIREANN

AR NA ÉUR I N-EADAR LEIR AN ZCRAOIBÍN
(DUBZLAR DE H-ÍOE)



UIR III.

FACHAR, BAILE ÁTA CLAT

1930

AGALLAMH IDIR AN ANAM AGUS AN CORP

Do rghrób mo cára Seán Pádraig Ó Domhnaill, M.A., M.Litt.Celt. (an Úrúdaire Dearcán) Roimhád fada foglumta don rghéal ro, ag rghrúuáad na hAgallma ar gac uile taidib. Do rghrób ré i mDearta é. Do lionrad an Roimhád leat de Lia Fáil, agus o'iarrair air é do ghorrugáad agus éirum nó enáma a airte do cup i nGaeóilg. Aet, pairior bí mo cára com bpreóite agus com las rin nar féad ré, an uair rin, an obair rin do cup air féin. Aet tus ré cead dam-ra go rial flaiteamail torad a mór-íadair do cup rior go hatcomair agus go gearr i nGaeóilg. Rinne mire rin com mair agus o'féadar, inran Roim-rád ro im óiaró, aet ní'l an cúigead curó o'á rcuróear féin ann ro, agus tá pairéear orm gur ab amlaró do millear an innrint do bí aige-rean.

† S mór an trum do cuirte inr an ádbair-rribinne reo ra meadon-doir, aoir Úrúdaire Dearcán. Tá ré le fáil inr gac don teangain, beas nac, ran eóir. Ní h-iongnad gur mar rin atá an rghéal, óir baineann ré le bun—ríunib móra an Cperom Crioramla; ré rin, an Úar, an Úreiteammar, an flaitéar agus an tífreann.— Do cuirte rium inr na puadib reo ó túr an traogail agus cuirrean go brát.

Sco éirum an rghéil. Bí oitreadac ann don uair amáin. Connair ré i n-airling corpán duine a bí tar éir báir o'fáil i bpeadó, duine do cáit a ré ag déanam an peadairó. Taob leir an gcorpán do bí an t-anam do bíó irtig ann, nuair bíodar na mbeadairó. O'érug oiorpóireadé eadarca ar an mball. Do cup gac don aca a milleán ar a céile mar géal ar é beic caillte damnuigte go deó. Bí gac ré read aca, agus an t-acmuran dá éradó le n-a céile ar read i bpad, go dtí ra veiread táinig an diabail duib agus reuab ré an t-anam leir go h-ífreann.

An Agallam i b'pilròeact Laine.

Cia r'ib' é an r'ile?

Ní raib' an "Agallam Laine" le r'ágal a'c' i lám-r'gribinnib' go 'otí beag nac' céad bliadán ó r'oin. I' r' ó'n Laine do cuir'ead' r'á cló' ar 'otúr é. Gearmánaic, dar'áinm Karagan, do rinne an obair r'a mbliadán 1839. Ní raib' a'c' don lám-r'gribinn amán aige, a fuair r'é i Vienna. 'Sé an t-ainm a t'ug r'é ar an obair, "Visio Philiberti," bíod' go n'glaod'tar uaireanta air, "Airling an M'anaic." Do lean Saranaic dar'áinm "Thomas Wright," ar an obair céadna r'a mbliadán 1841. Do b'í naoi lám-r'gribinne aige seo, a fuair r'é i Leabarlannaib' Saranna. I' r' mó an t-u'g'dar' atá ag 'oul le h-obair Wright ná mar' atá le h-obair an Gearmánaic, n'ó nac' iongnad'. Do cuir' r'anncaic léig'eanna-ta 'Ou Meril r'á cló' é, leir, r'a mbliadán 1843; bí t'ri lám-r'gribinni r'anncaica eile aige-r'an, 7 i' r' é a cur'-amaic-r'an i' r' mó cáil anoir; a'c', i mórán áiteaica, i' r' fear' Wright, dar' leir an m'brá'tair bea'icán.

R'ilròeact atá r'an "Visio Laine." Tá r'é r'griob'ta i lín'tib' a b'fuil t'ri r'ollá' déag ionnta, agus r'ad' ceit're lín'te ag déanam com'ar'ta le h-a' céile. I' r' cor'mail é le mórán o' r'ilròeact na d'ara h-aoire déag agus do r'éir r'ad' deallr'aim' i' r'an aoir' r'in do céad-cumad' é. I' r' an-dea'air a r'ad' cé h-é an t-u'g'dar. Deintear luad' ar beirt fear' na h-aim'ire ú'to, i.e.. Walter Map nó Mapes agus Robert Grosseteste, gur' r'éoir' an obair do cur' i na leit'; cait'rim'io an ceirt o' r'á'gaint r'an r'éir'teact a'c' a r'ad' go r'cuireann na lám-r'gribinne r'ae'dilge go léir é i leit' an "Grosseteste." Sí an cur' go r'otugad' an t-ainm "Visio Philiberti" ar an obair, ná gur'ab' é duine dar'áinm Philbert nó Fulbert a' connaic an airling. Cé h-é an duine seo? Ní r'éoir' a r'ad' cé h-é a'c' com' beag le h-u'g'dar na h-oib're.

B'í Philbert uar'al éigm r'an b'f'raine do fuair' b'ar' tim'ceall na bliadóna 685, 'na naom', a'c' ní r'ior' dúinn go raib' r'é r'iam' 'na oit'read'ac'. B'í ear'bog r'an b'f'raine, ar' b' ainm do Fulbert, do fuair' b'ar' tim'ceall na bliadóna 1028, a'c' ní raib' r'é o' r'fuil uar'al 7 ní raib' r'é 'na m'anaic. Ní r'éoir' a r'ad' tar' éir' ar r'griob'ad' r'á'n r'cuir', ciar'ó' é an t'é do connaic an r'ir' nó an airling. Do r'griob'

a lán ríoláire faoi, Gaston Paris, Gustave Kleinert, Varnhagen, agus Prof. Clarke Northop, 7 do bí go leór o' mhrinntib an ríeíl seo fá n-a rúilib aca, mar atá feáct gcinn i mBéarla (ceann aca rin in Anglo-Sacrañair), cúis cinn i bFraincír, cúis cinn eile i nGearmáinír, ceann i n-Iotáilír, ceann eile i tTeangaró na tTír n-íoctaraé, ceann eile i tTeangaró na hIoruaíde, ceann i n-Irlandair, 7 trí cinn i Spáinír. Do cuir mo cara M. Dottin naé maireann, ceann Saéúilge i gcló ran Revue Celtique, 1903, áct ní faib áct láimrípíðinn amáin aige, agus níor máit 7 níor iomlán an ceann é rin.

Tá don puró tábaétaé amáin inran nSaéúilge naé bfuil i n-don teangaró eile (áct faíor! ní faib fé inr an gcóir rin do bí ag Dottin), ir é rin go n-abrann Saé don aca, áct cúpla ceann amáin, gur de mion-oibreaéaib an doctúra Riobairó [Grosse-teste] earbog Lincoln i Sacrañair an Agallain ro, agus go faib fé ran leabair o'á ngoirtear Dionisius Sicanus, nó "Donocú na Sican," mar tá fé i ríspíðinn an tCraoibín. Áct cá bfuil an leabair ro? agus cia rí é Dionisius Sicanus? Ir doíge gurab ionann Sicanus agus tuine ar Sican, an sean—ainm ar Sicilia. Tá go leór ríspíðnóirí ann aríð' ainm doib Dionysius, a bfuil a gcuro leabair i gcló, áct níl an ardiaéct "Sicanus" ag dul le naon tuine aca. Áct bí Dionysius aríð' ainm do an Pseudo-Areopagiteaé, do ríspíð a lán fa puróib diaípa, agus fa an traogal le teáct, 7 o'airtuis Grosse-teste curo o'á oibreaéaib go Laroin. Áct níl an Visio i n-don ceann de na ríspíðinnib rin atá againn anoir. Agus, puró eile, cáo cúige tugad Sicanus air? Támuíó fír inran doíreaíur.

An Agallain i tTeangarócaib Eile.

Áct ní ó Laroin úgair an Visio, cibé ríspíð í, táinige an ríeál, oir tá o'á cúir-ríor air, níor rine 'ná an tÉicr Larone, ceann aca i n-Anglo-Sacrañair ran Ioad aoir agus ceann eile i sean-Fraincír i tOtorac an tAra aoiré oéas. Inran Anglo-Sacrañair tagann an t-anam boct oamnuiéte tar air éun a cúirp, **TAMALL FADA** tar éir a

βάρ, τυζανν πέ οροό-αιγνεαρ αζυρ ζέαρ-έάινεαδ' τον
 όορρ άέτ ní τυζανν αν όορρ άον φρεαζραδ' υαιό. Αnn
 ριν ιμτίζεανν πέ αρ αιρ αζ οτί άιτ να βρλαν. Ταζανν
 αρ αν λάμν ειλε αναν μαίτ ιονηραίε αρ αιρ ζο οτί α
 όορρ-ραν; μολann πέ α όορρ ρά 'n ζοονηnam τυζ πέ
 υό πέιν όυν βείτ ζο μαίτ 7 ζο επάιβτέαδ' νυαιρ βί ριαδ
 αρ αν τραοζαλ λε όείλε, αζυρ ζεαλλann πέ υό ζο ιμβέρο
 ριαδ όεανζαίτε λε όείλε αρίρ λά έίζιν ιμφ αν βρλαίτεαρ.
 Τά αν υάν ρο ραν Codex Exoniensis¹. Τά να ρυιιτι
 ρεο λε ταβαίρε ρα υεαρα ραν Αηζλο-Ϊαορραναιρ έαρ να
 ρζέαλταίβ ειλε (1) ταζανν υά αναν αρ αιρ όυν α ζοορρ.
 (2) Ταζανν ριαδ α βραδ ταν έίς βάρ αν όυρρ. (3) Νί
 αζαλλam όεαρτ έ, όίρ ní έίς άον φρεαζραδ' όν ζοορρ.
 (4) Νί ιιιηρτεαρ αν ρζέαλ ι βροίημ Visio no ρίρε νό
 Διρλίηγε.

Τά όείτρε όόιρεαηνα Ϊαευίλζε υέ'η Δζαλλam ρεο
 ναό βρυιλ ροαλ αρ βίτ ι υταοίβ ρίρε νό Διρλίηγε ιοιιτα.
 Αέτ ní μαρ ριν τον όυρ ιρ μό αα, να υο να όόιρεαηναίβ
 Λαινε. Νίλ άον όεανν αα ριν ναό ζοοιρεανν ρίορ αρ
 αν Visio.

Τά αν υάν ραν τρεαν-φραναιρ, νό Αηζλο-Νορμáιηρ,
 νίορ ριηέ 'ηά αν Λαινεαν, λειρ, άέτ τά πέ α βραδ νίορ
 όορμαίτε λειρ αν Λαιοιη 'ηά μαρ τά αν Αηζλο-Ϊαορραναιρ,
 όίρ (1) Τά όυρ ρίορ αρ αν Visio νό ρίρ. (2) Νίλ άέτ αν
 τ-άον αναν αμáηη ανη. (3) Τά φρεαζραδ' ανη όν ζοορρ.
 Νίλ άέτ άον έάιηηε ανη όη αναν αζυρ άον φρεαζραδ'
 όη ζοορρ, 7 ιαδ αραοη ζο υορβ. (4) Λαβρann αν τ-αναν
 λειρ αν ζοορρ ζο υίρεαδ' ταρ έίρ α βάρ. Αηη ριν (5)
 όυιρεανν ριαδ α ζοοίρ αραοη ρα βραζαίτ βρειτέαηηαν
 ειλε, υια πέιν, λε ράδ έια αα ιρ όιοηηαίζε. Νί τυζταρ
 άον τροορú αρ αν ρζέαλ, 7 ρυαυαίζτέαρ αν τ-αναν
 βοότ ζο η-ιρρεανη. Αέτ ιμφαν Λαιοιη Λαβρann ζαό
 άον υέ'η βείρε τρί νό όείτρε υαιρε, ιρ ρίορ-Δζαλλam έ,
 7 τυζανν ζαό άον αα quid pro quo υο'η τέ ειλε. Αέτ
 ι η-ιοηαδ' αν έείρε υ'ράζβáιλ ρά βρειτέαηη ειλε, ιαρann
 αν Οορρ αρ αν αναν ραιρηέίρ έίζιν υο έαβαίρε υό αρ
 ριανταίβ ιρρυνη,—ρυο υο ζηί αν τ-αναν. Αέτ ιρ υί-
 έίλλυρόε αρ ραδ, αζυρ ιρ όιοταό αν ιιιηρτε έ ριν, όίρ
 ex hypothesi ní ραίβ αν τ-αναν ι η-ιρρεανη ρόρ! έια
 αν έαοι μαρ ριν α ιμβέαδ' ρίορ αίαι έια αν ριαν υο βί

¹ Ben Thorpe, London, 1842.

ann! Seo cúpla líne on t'rean-fraincír², mar r'ompla air.

Andoi somes copable
 Quant nos por le deable
 Deguerpimes l'amor,
 De nostre creator
 La toie coupe est maire
 Que tu me fesis faire, 7c.

Τά κόιρ 'oen r'géal ro le págail i 'oteangairò na h-íoruaròe mar an gcéadna, agus tá rí reo beas-naó com' rean leir an Anglo-Sacranair, agus a b'ead níor rime 'ná na cóipeanna i n-aon nua-t'eangairò eile. Τά ríad an-cóimair le céile agus ir 'óisg so 'otáinis ríad ón mbun-tobar céadna. 'Do réir an téicr reo tárla an fír nó an Visio reo oíóce 'Dia Sáctairn, óir 'do eperotí é so coit'ceannta so b'fuair na hanamanna r'aoiream nó r'uarzailt as veireadò na react'maine—i gcóimair an 'Oóinnais, ir 'óisg—agus sup' i rin an uair 'do t'isroir ar air cum na gcóir.

Visio Pauli.

Τά 'óá r'íora lit'rúeadáta eile a b'fuil baint aca, b'éróir, leir an ΔΓαλλám. An céad-éean Visio Sancti Pauli, an 'dara ceann Visio Sancti Macarii. Τά an 'óá g'íota ro an-aor'á. Ir é ir bun 'do Visio Pauli Caib. XII. 'de'n 2 epir. cum na gcóirintianác, mar a n-abrann ré réin.

“Ar aic'irò 'óam neac a gc'íora ór cionn céit're mbliad'an deus ó r'oin (már anra gcolumn, ní eadair; nó ar an gcolumn, ní eadair; atá a f'íor as 'Dia); nó 'do r'uarúigeadò r'uar sup' an t'rear neam.

“Agus ar aic'irò 'óam a léit'ro rin 'do neac (már anra gcolumn, nó ar an gcolumn ní eadair mé: atá a f'íor as 'Dia); sup' r'uarúigeadò é a b'rár'ítar 7 so gcualarò b'riac'ra r'úin'íam'raéa, nac cóir 'do 'óine labairt.”

Τά an Visio ro an-aor'á, óir 'véanann n. Abairtin 7 'daine eile 'do 'bí com'-aim'p'ead leir tagairt 'de. Ir imear'g na r'g'mobtúir b'réige, .i. na n-apoc'rifa é. Ir 'óisg sup' i n'g'réigir 'do cumad é ar 'otúr, acé tá rean-cóir l'arone ann, leir. Inr an b'fír reo 'do-éi r'ól anam 'óine máit ionnraic as im'eadét ar a cóir 7 t'ruir r'p'íora

² Camden Society, 1842. Tomár Wright 'do cúir i n-easair, agus tá 'óá 'óan eile i mbéarla ar an 'óbar céadna ran leabair ro.

nó aingeal 'gá b'p'eit leó cun na b'flaitéar, i n-aim'róeóin na n-áin'p'p'io'p'ad do pinne iarr'p'act ar an anam do r'g'io'ba'ó u'at'a. Tar éir rin do-éi ré b'ár p'eacai'g. Fuad'u'ig'te'ar an t-anam i lá'c'air. Dé a'g'ur nuair naé b'p'u'it don leit'p'g'e'al a'ig'e le ta'b'airt u'ar'ó tu'g'tar do na de'á'm'nai'b é 7 be'p'io leó é cun ip'p'inn. Treo'p'u'ig'te'ar p'ól ann rin cun ca't'p'ac na b'p'í'p'e'án a'g'ur tair'be'ántar do áit na n'p'o'á'ome p'ona rin do p'lá'n'u'ig'e'ad, na naom' na n-ó'g na n-u'ar'al-a't'ar 7c. Tá ceit're aib'ne'ac'a áil'ne a'g' p'ni'g'e t'p'io, aib'ne'ac'a me'ala, bainne, p'í'ona, a'g'ur ola; tá ca'ora bla'p'oa ar na ep'annai'b 7c. Tar éir rin treo'p'u'ig'te'ar cun ip'p'inn é, 7 do-éi ré p'ianta na n-anam n'p'o'á'm'anta, 7 i'ad' o'á n'p'o'ó'g'ad i p'p'u'it t'e'm'e'ad. Do g'lac ré t'p'u'ag' m'ó'p' o'ó'ib. Té'ro ré ar a' o'á g'lú'ín 7 i'arr'p'ann ré p'ao'p'am' o'ó'ib ó n-a b'p'iantai'b ar p'e'ad' lae p'an t're'ac't'm'ain, a'g'ur do-g'e'ib ré an a't'e'u'ing'e rin. Tá p'ól p'ár'ta, 7 p'ille'ann ré cun na tal'm'an a'p'í'r. Sin é an r'g'e'al mar do bí ré ar o't'úr. Ac't tá'ni'g' a't'p'u'g'ad m'ó'p' a'ir in p'na nu'a-t'e'ang't'ac'a'ib 7 in'p'na co'ibe'annai'b la'one p'e'm. Tá p'í'or-b'e'ag'án le p'á'ó aca rin p'á 'n b'p'ár't'ar do co'n'na'ic p'ól, ac't m'ó'p'án p'á na dia'b'lai'b 7 p'á 'n ip'p'e'ann. Do c'uir an Cp'ao'ib'ín co'ip g'ae'ó'it'g'e,³ den r'g'e'al ro i g'cl'ó ar an l.p. cé'á'ona in a p'e'it'b p'e'in, ar ar t'arr'p'ain'g an b'p'á'c'air De'ap'e'án bun-t'e'ic'p an "A'g'all'am" ro. Do p'e'ir na lá'im'p'g'p'ib'inn ó'n' u'o'm'an co'ip, ba é an treo'p'ur'óe do bí a'g' p'ól, Naom' M'ice'al p'e'in, ac't in'p'na co'ip'e'annai'b i n-i'ar't'ar na n'e'ó'p'ra, nó in'p'an g'cu'io ip' mó' aca, ní tu'g'tar don a'inn a'ir ac't "a'ing'e'al." Ac't fu'air an b'p'á'c'air De'ap'e'án, nuair bí ré a'g' ob'air ar an r'g'e'al ro, lá'im'p'g'p'ib'inn p'p'ain'c'ip i g'colá'ir'te na t'p'ion'ó'roe in a n-a'ba'p't'ar g'up'b' é Naom' M'ice'al p'e'in do bí 'na t'reo'p'ur'óe do p'ól. A'g'ur ip' é Naom' M'ice'al do t'reo'p'u'ig' p'ol p'an n'g'ae'ó'it'g, le'ir.

An Visio i n'g'ae'ó'it'g.

Tá t'p'í r'g'p'ib'inní g'ae'ó'it'g'e g'up' p'e'io'ip a b'p'p'e'á'm'ac'a do lo'p'g' mar go o't'i an Visio Pauli. .i. an ce'ann do c'uir an Cp'ao'ib'ín i g'cl'ó p'á t'io'p'al "ep'io'ca o'e'ig'e'annac'a an' u'ine a'g' a m'bí o'p'oc'-be'ac'a"⁴ a'g'ur an r'g'e'al a'ir a' o't'ug'tar p'ir m'e'p'l'ino⁵ Maligno, a'g'ur an t're'ap' ce'ann an t're'ann'ó'ip m'e'ad'ón-g'ae'ó'it'g'e ar r'g'ap'am'ain an C'uir'p

³ A'p'rá'm' o'ia'ó'a c'ú'ig'e Co'n'na'ct. Im'le'ab'ap' II. Le'ac't'ana'c' 319.

⁴ O'á'nt'a O'ia'ó'a.

⁵ An t-ollam R. Mac'ala'p't'air, U.D., do c'uir a'm'ac'. Gill 7 a' m'ac' 1906.

asur an Anama, tōrnuiḡear “Domine quis habitabit in tabernaculo tuo”⁶ 7 cuirtear an rḡeal ro i tōtaoib̄ Naom̄ p̄oib̄ i leit̄ n. Abairt̄in inran Mead̄an-ḡaeoib̄, asur i leit̄ n. Deap̄naro inran t̄eier do cuir̄ an Craoib̄in i ḡeló, aēt̄ n̄il don puo a b̄puil don b̄aint aige leit̄ an rḡeal ro le p̄áḡail i n-don rḡr̄ib̄inn le n. Abairt̄in ná le n. Deap̄naro. Tá puoá inr̄ an Mead̄on-ḡaeoib̄ naē b̄puil le p̄áḡail i n-don aīt̄ eile: ir̄ p̄eioir̄ ḡur b̄é ḡaeoēal éigin do ceap̄ iad̄, cun d̄at̄anna an p̄ictiura do l̄ait̄puḡad̄. As̄ reo ceann aca: leigean̄, ran Mead̄an-ḡaeoib̄, na d̄iab̄ail don anam ealóo t̄r̄ioēa 7 curo de'n bealaē cun na b̄plait̄ear do cuir̄ de, aēt̄ n̄il ran m̄ero rin̄ aēt̄ cleap̄ cun é do t̄ap̄p̄anḡt̄ ar̄ air̄ asur a p̄iant̄a do d̄ub̄luḡad̄, ḡo d̄ipeaē nuair̄ b̄i re l̄án d̄ócair̄ ḡo p̄aib̄ p̄é as̄ teaēt̄ p̄aor̄ 7 as̄ ealóo uac̄a. Seo p̄uinte eile: ar̄ noūl amaē don anam ar̄ an ḡcorp do-ēi p̄é an t-éad̄aē “ḡorm p̄alac̄ neam̄-t̄ait̄neam̄aē éit̄is ad̄uaēt̄mar̄” do b̄i air̄, asur p̄iap̄p̄uiḡean̄ p̄é c̄á b̄puil a curo ead̄aiḡ p̄éin do b̄i air̄ nuair̄ puḡad̄ é, do b̄i “álainn t̄ait̄neam̄aē, co p̄oil̄ri nḡr̄éine co n-éop̄oēt̄ ainḡlec̄oā, co t̄ait̄neam̄ na p̄oil̄ri p̄ut̄uine” asur d̄eir̄ p̄é “cuic̄ roir̄ p̄o ben m'éd̄ach, no cia p̄o l̄ám mo noēt̄ad̄ uime, no cia h-air̄m a puil, co nḡab̄ainn umum hé.”

Aēt̄ d̄eir̄ na d̄iab̄ail ḡur ab̄ iad̄ p̄éin do cuir̄ an t-éad̄aē ro air̄, an t-éad̄aē c̄éad̄na do b̄i ar̄ m̄or̄án eile, ar̄ C̄áin, ar̄ Iúdar̄ Scap̄iōt̄, ar̄ Choep̄ar̄ 7c. .i. ead̄aē an p̄eacar̄o. Seo p̄uinte eile: tuḡann an Corp̄ p̄reap̄raē ar̄ an Anam inran t̄rean-ḡaeoib̄ asur rin̄ é an t̄r̄ioēad̄ puo a d̄ealuiḡear é ón l̄ar̄oin, óir̄ ní p̄reap̄r̄ann an Corp̄ i n-don ceann de na t̄eic̄reannaib̄ l̄ar̄one. Ir̄ leit̄ uad̄o rin̄ ḡo n̄oeap̄na an ḡaeoēal oib̄puḡad̄ ar̄ a p̄tuaim p̄éin ar̄ an rḡeal. Tá an t̄reanm̄oir̄ reo ran leab̄ar̄ b̄reac, 7 i leab̄ar̄ b̄uir̄de leacan, asur i l.r. meamp̄aim i leab̄arl̄ainn b̄r̄át̄ar̄ n. p̄p̄oin̄riar̄, asur tá d̄á c̄oir̄ eile i b̄p̄ar̄ir̄. N̄ior̄ p̄p̄it̄ p̄iam̄ don c̄oir̄ l̄ar̄one de'n t̄seanm̄oir̄ reo, 7 ir̄ p̄eioir̄ ḡur ó p̄ean-c̄oir̄ ḡaeoib̄ige do p̄iol̄puiḡ na t̄eic̄reanna ro na Mead̄on-ḡaeoib̄ige.

Visio Sancti Macarii asur eile.

Tá Visio Sancti Macarii ran leab̄arl̄ainn b̄atic̄ánaiḡ p̄a t̄ioḡal “Visione di un monaco il quale rapito in extasi assiste alla morte di un peccatore, et a quella

⁶ Uir̄ Atcom̄on, Passions and Homilies ar̄ an leab̄ar̄ b̄reac l. 266.

di un giusto.” Iḡ cormail go bfuil an rḡéal ro com h-aorta le Visio S. Pauli péin, aḡur tá ré ar don vulteir. Connait an manac i bfuil peacac raiobir aḡ páḡail báir 7 na veamain aḡ panamaint le bpeit ar an anam com luac aḡur o’páḡrao ré an corp. Tugann an t-anam acmarán don corp. Do beir na diabail uirri 7 fuadaiḡ-tesar leo go h-irpeann é. Do éiré ré mar an scéadna anam píéin, anam diḡpeadaiḡ boict aḡ páḡbáil a cuirp-rean. Molann an t-anam an corp tar éir é o’páḡbáil Tagann n. Miceál 7 na h-ainḡil aḡur iomcarann riao an t-anam eun flaitir Dé.

Tá cineál eile o’ aḡallam ann, .i. diorppóipeact roir an scorp aḡur an anam aḡur iao beó. Tá a leicero i laoin aet nil ré aḡainn i nḡaeóilḡ. Aet tá cineál eile ann, in a bfuil an aḡallam curta riar go oti lá an bḡáta nó lá an tSléibe. Iḡ bpeaḡ an rompla air seo “Siorma an anima aḡur an cuirp” le páorais Denn, nó le Taos ḡaeóealac. Aḡur do cumao ván le hEóḡan Mac Cáircais (Eóḡan a’ méirín) ran mbl. 1736, aet nil don coramlaet ann ḡur tarrainḡ ceactar aca don rmaointe ó tobair iaraeta. Ó nár clóbuailéao ván Eóḡan a méirín riam iḡ riu é do eun rior ann ro. Cuir i ḡeár nár rḡríobao riam don téier ve na téicreannaib seo ar a bfuilmio tḡáet, iḡ ooiḡ go ḡceaprao an Cáircae an ván ro mar atá ré. Tá tḡí cóireanna ve i Muis ḡuaóat 7 cóir ran Acadam ḡaeóealac.

Corpus.

A eun eailce éléib ’r a rún ḡil na n-ae
 An bfuirḡir-re mé do compánac?
 Ba eubarca do beal, ba múinte do méin,
 Iḡ tubac beao do’ oéiró ’r iḡ oolárac
 ḡan lúit in mo ḡéiḡ ná lonnrao im’ ḡné
 Faoi rmuic aḡ an bpeirt, ḡan rábáil vaim,
 Im’ rmuoar i ḡeie, ḡioo túirpeac an rḡéal
 ḡan rúil leat dom’ péacaint go lá’n-bḡáet.⁷

Anima.

A eun uorta baot, ḡan únra ve céill,
 Fuasraim don dael tú go lá’n-bḡáet,
 Do vruir iḡ do epar iḡ cionntac lem’ péin
 Iḡ vruis mire tḡéit-las in fáir⁸ boet

⁷ Lá an bḡáta MS.

⁸ Saóbar MS.

Dom' púrσαó σασ λαε ó múp σεαl na naom,
 Pá úú-úματαιó úεαμαc an o'láip⁹ σуйт,
 Mo éuir σуйl le m' pae náp úiultap úo o'méin
 Sul an ptiúpaiр mé 'épeúgean na ησpάρτα¹⁰

Corpus.

Α pτόip σуйl ná péac an móp-éopτα an éléiú
 Úo pópαó leat mé¹¹ i mbpoinn máτap,
 Má úóúμαp¹² úeít claoη le póit ip le epaoρ
 Nioρ éoir úuit-pe σéilleαó úom úioúlápaib¹³
 Úo pεólaip σασ λαé mo σλόpτα 'p mo méin
 'S ip úpón uom σup baóσal úuit éum úioúála
 'S a leomam σλαν¹⁴ tpeim úe póp-úuil na naom
 Σo úpóipe Mac Úé opт o'á móp-σpάρταib.

Anima.

Α néoro úoét bí paoρ, peo pός úuit óm' úéal
 S ip leop úuit i n-éipe úo úioúlápa
 Úeít úpeóite paoi épe σan pπόit ip σan pléiú
 Σan¹⁵ σλόpτα úinn' baot' le n-óσánaib :
 Póip mé a Mic Úé, ip tός mipe ó péin
 Cum pόσéuir na naom σeal σo lá 'n úpáτ
 Σo úpόpαo lá an tσléibe mo nuacap pá pσéim
 Le σλόipe nac tpeúσpeam pan píoσacт Neamúa.

An Ceangal.

Úon Píoσacт neamúa leo' σpάρταib σo ptiupaiσteap mé,
 Α ápomic pug máipe úa humαλαoio cépú (sic)
 Ip na táinte o'áip σcáipoiú σo mup tígeαo n'Úé (sic)¹⁶
 Δσ an mbár mboét ó úpáσúap mo épú epoiúe a σpe.

Δσ peo map leanaρ nóτα i mÚεαpτα úo pσpíob an
 Úpáτaip Úeapcán an na láim pσpíúinnú an an éapmaing
 pe téieρ an "Δσallam." Nuair éuir pé an téieρ peo
 i σcompáio leip an laroin an an τaoib eile úe'n úuilleós,

⁹ Úólaip MS. ¹⁰ An Píoσacт neamúa MS.
¹¹ leat péin mipe i mbpoinn MS. ¹² Úóúμαp MS. lege úóúμαp = úóúαιp mé ?
¹³ Úom úiαblaρταib MS. ¹⁴ leogam σλαν MS.
¹⁵ ná MS. ¹⁶ Ú'éioip "σo máip tíge Úé."

do rŕiob ré an méio de'n laroim do bí beas nac ar
 don focal leir an nŕaeóilg i litreacaiŕ loŕáileaca,
 aŕur na linte acá ar don céill ŕeineapalta leir an
 nŕaeóilg, do ŕapraing ré line le na n-air, ar ŕpuač
 na ouilleóige. Fágann ré rin ŕur leir don léigŕeóir,
 ar an céad amaie, an méio ir coitceannta aŕur an
 méio nac coitceannta do'n dá innŕint.

Irish MSS. containing the "Debate," or "Agallamh."

I have made use of as many as eighteen MSS. in compiling the text of the "Agallamh" that I have written down. I have made what I call in the notes throughout the "Hyde MS.," the basis of the text. As to matter, it is perhaps the most correct; but the spelling is very defective. Inadvertently I have sometimes made slight alterations, and given the recognised regular spelling of to-day. In the majority of cases, however, the MS. spelling is preserved. I have had to substitute "ea" for "i," and "ei" for "e," as in "fuair's" (1st person), "na n-ainŕil," "breth," "bhath," &c., in a great many cases; the former gave rise to much ambiguity. Unfortunately the Hyde MS. has not a single piece dated or signed. It must, however, have been compiled at the end of the 16th or beginning of 17th century. It adheres to the Middle Irish form of spelling better than the other MSS.; thus it writes "e" for "ea" almost throughout. It dispenses very frequently with silent terminal consonants, and entirely disregards the rule "caol le caol, &c."

The oldest dated MS. is an R. I. A. one (23. D. 3). It bears the date 1681 in Roman characters (M.D.C.LXXXI) at the conclusion of the "Agallamh." Towards the middle of the piece, the pages of the MS. in the binding of it got misplaced and a few are missing. It accordingly gave some trouble. Were it not for this I would have made it the basis of my text. *The other Academy MSS. containing the piece are the following:—*

(23. L. 29) and (23. L. 12)—these omit the opening scene and start abruptly with the Debate itself thus: "a chodhlunn bhocht, &c." They do not contain the concluding remark about the hermit, nor is the piece divided into chapters. They must be from the same older MS., and one different and distinct from the original of the other MSS. The text of the "Debate" in them, however, differs in no essential from that of the others. There is but one other MS. exactly like these. It is that made use of by Dottin for his text in "La Revue Celtique," which he found in the National Library, Paris.

(23. C. 5)—this is not chaptered; nor has it the concluding remark about the hermit. It has, however, the full introduction. It was written by Seaghan O'Conuill in 1767.

(23. B. 25)—this is in beautiful script; but the introduction is missing, two pages having been left blank for it.

(23. M. 41)—the spelling in this is wretched, and much of the matter incorrect as if taken down from dictation.

(23. B. 8)—written 7th May, 1820, by Eóin Craig (John Craige); the script is very poor.

(23. O. 3) and (23. A. 25)—both very like the Hyde manuscript; the latter was written by Séamus McCiarnan in 1770; he speaks of the hermit as
 "Breathnach."

(23. Q. 18)—written by Éamon O Soirochodh (Edmund Hore), Condae Roscomáin in 1818. Half a dozen pages of the manuscript have to be skipped towards the end for the conclusion.

(23. I. 4)—written by Wm. O'Farrelly, 30th June, 1725, in Tobarchuill, Mullingar ; and (23. L. 26)—written by Charles McDonnell. These two MSS. refer to St. Bernard as the hermit. The first five chapters are missing from the latter MS.

(3. C. 4)—a very fine copy, but it came to my knowledge too late.

Trinity College has two MSS. containing the "Agallamh," viz. :—

(H. 4. 26)—written by Seán O'Suilleabháin, Kerry, for Domhnall O'Caomh, an t-8adh la do Samhra, 1701. It is a very good copy.

(H. 5. 2)—written by Edm. Murray and H. O'Daly. The MS. is in very ragged condition. It is, however, not worth preserving as its contents are next to worthless. The "Agallamh" in particular is very incomplete and incorrect.

The National University Library has a very good copy (MS. 3) —written by Pádraig Mac Ciaccráin (Keagherán) in Oct., 1724.

The British Museum has at least two copies.

Agallamh¹ in anma agus a chuirp le cheile, mar is follus 'san lebhar dá ngoirthear "Dionisius Sicanus,"² edar mion-oibrighthibh³ in Dochtúir⁴ Diadha Ribert, Esbuic Lincoln, i Saesan.

- (1) | *An Cheud Chabidil : Feacht n-oen dá roibh dithrebhach áirithe do'n fhuil ríoghdha Fhranncach,⁵ agus ba shubhálcach naomhtha a bhetha ar mbreith buadh ar na lochtaibh ar mbeith dho a n-árus aithridhe agus úrnuighe ar an bhfásach go spiriodálta a n-aimsir in gheimhridh. [Níor chian dhó ann]⁶ go bhfacaidh in ní aoghantach*
- (2) | *uathbhásach, dar leis féin, re n-a ais : corp pecaigh fuair bás isna laethibh sin féin, agus go ttáinig in spiriod do bhí 'san ecorp sin go dubhach dobrónach dólásach ag síor-chaoineadh go truaigh-bhéileach tursach fo iomarcidh mi-ghnimha dubhálcach agus antola⁷ na colna ar an tsaoghal-sa, agus do ghabh dá chreim agus dá cháinemh ris na h-athiscidhibh achmhasánacha so síos ag iomaifar a bháis síorruidhe agus a dhamnughadh go h-ifrionn [uirre]⁸ agus adubhairt :*

A leughthóir, ná bí dána,
 Ná sginn re méd h-aleadhna :
 An saoghal, gidh sáimh a sheal
 Is baoghal a dháil fo deiremh.
 Smuain ar do bhetha ria mbás
 Tuig féin gur cás uathbhás
 Agallamh in anma is a chuirp
 Tabhair truaigh duit féin, a shen-chuirp.⁹

¹ "Agmhala" is the form in the MS.—probably an instance of metathesis of "m" and "l"; and meant as a plural, to denote "discourses." Most of the other MSS. have "Agallamh." A few use the more familiar word "combrádh," which is of less exact application to denote the idea of "Dialogue" or "Debate." This latter is the word always used by writers on the subject.

Visio Philiberti.

- (1) [*Vir quidam extiterat dudum heremita—
Philibertus Francigena—cujus dulcis vita,
Dum in mundo viverat se deduxit ita,
Nam verbo quæ prætulit fuerunt perita.
Iste, vero, fuerat filius regalis,
Toto suo tempore se subtraxit malis,
Cum in mundo degeret et fuit vitalis,
Nam visio sibimet apparuit talis.*]

Noctis sub silentio tempore brumali,

- (2) [*Deditus quodammodo sompna spiritali,
Corpus carens video spiritu vitali,
De quo mihi visio fit sub forma tali.
Dormitando paululum vigilando fessus,
Ecce quidam spiritus noviter egressus,
De prædicto corpore vitiis oppressus,
Qui carnis sub gemita sic plangit excessus.
Juxta corpus spiritus stetit et ploravit,
Et his verbis acriter carnem increpavit :*

² The MS. gives this in an Irish form, viz.: "Donochu na Sican." All other MSS. give it only in Latin. So, likewise, in the case of "Ribert," immediately after; some MSS. give "Robertus" or "Rubertus."

³ The MS. has "oibre." I have, however, lengthened it. Nearly all other MSS. have the standard form. It is noteworthy that the scribe of the Hyde MS. gives forms for nouns and verbs, &c., just as they are heard in the spoken language in the Irish-speaking parts, and not as they are found in Grammars. In most cases, however, I have inserted the recognised regular terminations.

⁴ Only a few MSS. give the more regular form "Dochtúra."

⁵ MS. (23. A. 25) substitutes "Breathnach" for "Frannach." Two MSS. give instead, the phrase: "do fhreannguibh a chineul."

⁶ Nearly half the MSS. insert this connective phrase. The particle "go," however, in the older language conveyed the idea sufficiently of itself.

⁷ There are several variants for this line.

⁸ I have inserted "uirre"; several MSS. have it, and they contain many variants to express the idea.

⁹ There are several variants for the last two lines. I consider the Hyde MS. reading to be the most correct.

An dara Cabidil : D'fhiafraighe in anma do'n chorp :

- (1) | *A chollunn bhocht*¹ mhithreorach, mheruighthe² mheta, mhillteach, a [chnáimh-] righe³ na n-anmhían, a mháthair na bpecadh, a bhuime na bpían, a leasmháthair na subhálce, a roillic na mallacht, a éisdacht escaoine,⁴
- (2) | a shúil lionsga,⁴ [a chrann dona], *go d-é chuir 'san riocht sin thu*, gan deilbh, gan dreach, gan biadh, gan édaoh, gan mhiollach, gan mhothughadh, gan treóir, gan tapadh, acht an pecadh! [*Cred do leag go lár agus go lán-talmhain thu*, gan mhuirn, gan mheaghair, gan mhuirear, gan mhuinntir, acht an pecadh!]⁵ *Go d-é chuir bun os cionn thu* acht do smuaintighthe sanntacha saoghalta, h-uabhar is h-onór, do ghoirm is do ghlóir, acht an pecadh!⁶
- (3) | *Nách tu bhí anae go subhálcach, suaithnidh, sotallach, go meir-ghradhach, mórdhálach, meidhreach mórmhen-annach ar an tsaoghal bhocht bhreugach, lán do strodh, do dhiomas, is d'aingidheacht!*
- (4) | Taoi tu aniu do thorpán criadh, gan suim, gan áird, gan áiremh, h-árus daol is diabhal. Do b'uaibhrech áin aoghantach mithuisgeach go ttrásda thu.

¹ MSS. (23. l. 12) and 23. l. 29), and the Paris one edited by Mr. Dottin, begin by this. They make no mention of the introductory remarks given in the others, and in most of the Latin "Visios." They are without the final scene also. They evidently refer back to one of the "Debates" not given in "Vision" form.

² The MS. has "meirigach," which means "musty" or "rusty." The above is more likely to have been the word; it is given in MS. (H. 4. 26). Several MSS. omit it altogether; probably through being undecipherable in an older one.

³ Scarcely any two MSS. agree in this word. The Hyde MS. has "righ." Other forms are "cnu" and "cru" (followed by "craosach"), cnumh a ri, cnamhradh, cnaimhrightheadh, cnaimha righe, &c. Some MSS. omit it. The above word is, to me, the most likely one; and I translate it by "cess-pool." Its dictionary meaning is "carcass," "bag of bones."

⁴ This pair of epithets is met with towards the end of the "Homily." They are addressed by the soul to the body, as here. Given with the context in the "Homily," they have sense and meaning; but here they have very little. They were evidently adopted from the "Homily." And, as in the case of the "Homily," the modernised form of the Debate may be the work of Geoffrey Keating.

⁵ Several of the MSS. give this passage. I thought it well therefore to insert it. The readings for this first paragraph of the soul's first discourse are very various; and it is hard to know what exactly was the original; "mhiollach," given above, can scarcely be correct; another form is "bolioth." The proper word may be "bolaithe," meaning "power of smell."

(1) *O caro miserrima.*

(2) *quis tē sic prostravit*

Quam mundus tam subito prædiis ditavit?

Nonne tibi pridie mundus subdebatur?

(3) *Nonne te provincia tota verebatur?*

(4) Quo nunc est familia quæ te sequebatur?

Cauda tua penitus jam nunc amputatur.

Non es nunc in turribus de petris quadratis,

Sed nec in palatio magne largitatis;

Nunc jaces in feretro parvæ quantitatis,

Reponenda tumulo qui minimo est satis!

Quid valent pulcræ vel quid ædes?

Vix nunc tuus tumulus septem capit pedes.

Quidquam falsum judicans amodo non ledes.

Per te nobis misera est in inferno sedes.

Ego quæ tam nobilis fueram creata,

Ad similitudinem Domini formata,

Et ab omni crimine baptismo mundata,

Iterum criminibus sic sum denigrata.

Per te, caro miserrima, sumque reprobata.

Vere possum dicere: "Heu! quod fui nata!

Utinam ex utero fuissem translata,

Protinus ad tumulum! et sic liberata

A pœna tartarea mihi jam parata.

Non est mirum, fateor, quid dum vixisti,

Quicquam boni facere me non permisisti.

Sed semper ad scelera pessima traxisti,

Unde semper erimus in dolore tristi!

In pœnis miserrimis sum et semper ero!

Omnes linguæ sæculi non dicerent pro vero

Unam pœnam minimam quam infelix fero,

Sed magis me cruciat quod veniam non spero.

⁶ Compare the above expostulations with a passage in the Norwegian "Debate," as follows: "Body, whilst thou wert in the enjoyment of life and good health, thou wast a joy to many; but now thou art an object of repulsion; thou smellest bad; and thy possessions are in a bad condition; and it is all the work of *thy sins*." No other version contains this idea.

- (1) | *Cá bhfuil in forba, in fearann agus in finechus do bhí tu ag cnúsach ariamh? Cá h-áit a bhfuilid na cúirte, na caisléin¹ no na cathreacha do chuiris súas? Cár ghabh in crodh, in chlann agus in chonách do chaith² tu? Cá bhfuil in bunadh, in bantracht, in t-aoibhneas, in t-ól, in ceól, in chuidechta, in lucht fresdail agus fritheóla do bhí agud? Ar ndóigh,³ is eisling⁴ do chonnaire tu.⁵*
- (2) | *Agus cionnus a thaithníos riot in riocht bocht deiróil a n-a bhfuilir anois, id' luighe id' oenfear 'san uaimhe gan do lucht oen leptha agud acht piasda do do chreim. Uchón! och! is mairg do lesaidh re h-iomad sóigh in corp sin dóibh!*
- (3) | *Feuch anois mullach do thighe ag tuitim ar do shróin, is gan cead iompóidh⁶ agud. Atá do shúile druidthe, do bheul dúnta, do thenga gan urlabhra,⁷ agus do chédfadha uile ar n-a gclaochlodh, is do chailidheacht ar ndul a sechadh, acht do thruime amháin.⁸ D'imthigh do ludha,⁹ do lamhach, do ghal, do ghaisgedh, do luthmharacht agus do shubháilce ball.*
- (4) | *Do squir fesda comhmóradh, oirechtus, aoibhneas is oedhar do chompánidh ar gach taobh diol.¹⁰*
- (5) | *Do sherg blath do bhetha agus do dhearsgnacht, óir brisedh cuibhrech do chonailbhe,¹¹ [agus báidhedh do ghradh].*

¹ Nearly all the MSS. give the form "Caisléin" or "Caislén." Only two or three have the more modern plural "caisloín."

² "Shaothair," "shaothair," "shaothruigh" and "soláthair," are words used in place of "chaith"; and are more appropriate.

³ "Dar ndóigh" is the more common form in MSS.

⁴ "Aisling" in all the other MSS. except one.

⁵ Note the poetic alliteration, and the practice of triads in this paragraph. They are met with throughout the piece. To use a term in literary criticism, the "Debate" or "Agallamh" is a good example of poetic prose, on the whole. It is, moreover, not spoiled by that strange and peculiar fad of "Middle Age" Irish writers, viz., the stringing together of innumerable synonyms or synonymous epithets. 'Tis true, we find a few strings of such synonyms in the course of the "Debate." Thus for the one epithet in Latin "o caro miserrima," at the opening of this chapter, we find nine expressions in Irish, and one of these with some half-dozen attributes. This practice, however, cannot be said to be carried to excess in the "Agallamh."

- (1) | *Ubi nunc sunt prædia que tu congregasti?*
Celsaque palatia, turres quas fundasti?
Gemmæ, torques, annuli, quos digito portasti?
Et nummorum copia quam nimis amasti?
Quo sunt lectisternia maximi decoris?
Vestes mutatoriae varii coloris?
Species aromatum optimi saporis?
Vasa vel argentea nivei candoris?
Non sunt tibi volucres nec caro ferina;
Nec murena nobiles, nec electa vina;
Nam cignis nec gruibus redolet coquina;
Es nunc esca vermium; hæc est vis divina,
Talis peccatoribus imminet ruina!
- (2) | *Tua domus qualiter tibi modo placet?*
- (3) | *Tibi nonne sumitas super nasum jacet?*
Excæcantur oculi, lingua tua tacet;
Nullum membrum superest quod nunc lucro vacet.
- | *Quid quid dudum vario congregasti more,*
Dolo, fraude, fenore, metu vel rigore,
Longaque per tempora cum magno labore,
A te totum rapuit sors unius horæ.
- (4) | *Non modo circumdaris amicorum choris;*
- (5) | *Cum per mortem cecidit flos tui decoris,*
Rumpitier cujuslibet vinculum amoris;
De qua dotis gaudium aufert vim doloris;

⁶ Several MSS. have "iompuighthe."

⁷ The Hyde MS. has "urlabhar," as also (23. B. 8). "Urlabhra" is, however, much more common; and is, moreover, the dictionary form.

⁸ This phrase occurs in all the MSS., though it does not seem to fit in. One MS. (H. 4. 26), inserts immediately before it "agus gan ar faghail do d'bhriogh nádúrtha." The writer of this MS., however, is at times inclined to add to, or paraphrase, what the other writers seem agreed upon.

⁹ Most MSS. give "lúth" or "lúth" as the form.

¹⁰ The MSS. vary very much as regards this sentence, especially in the cases of some of the nouns. I am not quite sure, therefore, if my reading is correct. The Hyde MS. always has "i" for the diphthong "ea," which causes ambiguity.

¹¹ The Hyde MS. has "chonablach," which cannot be right.

(1) | Chuaidh tu a ccoimhthigheas ar do bhean,¹ ar do chlainn is ar chách go coitchionn, ar mhodh go mbeidh in uile duine lán do ghráin ort fesda.² *Ní'l do chumhaidh no do thuirse ar do bhen-chéile³ níos sía, óir do thruailligh áilne agus inneall do scéimhe.*

(2) | *Agus, faraoir ! bíodh nách mothuigheann tu duadh⁴ no dochar fós, uchón ! och ! is gerr uait na pianta suathaine siorruidhe, [agus aontigheas in diabhail a ndúnbhrúghaibh duaibhseacha ifrinn],⁵ agus dubhairt :*

“ Mo mhallacht ort, a chollunn,⁶

Gur ba gunn gallann !⁷

Fa dhcóidh is diombuan⁸ do chumann,

A thorp criadh, a chollunn !

Is mairg dár ba chéile cían tu,

A bhen bhainse !

Is olc agus is miansi⁹

A phéisd ghrána !

Is tu do mhill go mór mise—

Truagh in tuicse

A ttigh ifrinn a ndíol do mhisge

Buan an ghaisde.”¹⁰

¹ A few MSS. have “bean,” as here. The others have “mnaoi.” One MS. (23. B. 25), gives instead of “chuaidh &c.” the following: “Do dhealuigh do pháirte le do mhnaoi &c.”; and (H. 4. 26.) has “D'imthigh do ghrádh &c.”

² Several MSS. have the old Irish form “budh-dheasta” or “dheasta.”

³ All MSS. give either “ben-chéile” or “bean-ch—”; none of them have “mnaoi-chéile.”

⁴ The Hyde MS. has “dubhach,” which cannot be right.

⁵ Most of the MSS. have this fine flowing phrase; hence my reason for inserting it.

⁶ The spelling in the Hyde MS. is very defective. The writer cannot have been a professional scribe; but he is one who knew his Irish well as far as speaking of it goes; and from the way in which he spells many of his words, it would seem as if he had taken the piece down from dictation. He uses double consonants very often in an unorthodox way, as in “chollunn”; and is also very mixed up in the use of “u” and “a.” Moreover, he seems to make it a special practice to steer clear of the much abused and over-used rule of “Caol le caol, agus leathan le leathan.”

(1) *Tuæ jam tristitia cessavit uxoris.*

In tuis parentibus amodo non speres,
 Mortem tuam breviter plangit tuus heres,
 Quia sibi remanent turres, domus, terres,
 Et thesauri copia, pro qua modo mæres
 Non crede quod mulier tua, sive nati,
 Darent quinque jugera terræ, sive prati,
 Ut nos, qui de medio sumus jam sublati
 A pœnis redimerent quas debemus pati.
 O caro miserrima, esne modo tuta,
 Quod mundi sit gloria fallax et versuta?
 Pessimis et variis vitiis polluta,
 Et veneno demonum nequiter imbuta?
 Pretiosis vestibus non es nunc induta,
 Tuum valet pallium vix duo minuta,
 Parvo linteamine jaces involuta;
 Tibi modo pauperes non ferunt tributa
 Quod meruisti præmium nondum consecuta.

(2) *Nam licet non sentias nunc tormenta dura,
 Scito quod suppliciiis non es caritura,
 Nam testantur omnium scripturarum jura,
 Pœnas mecum venies postmodum passura.*

*Quia pater pauperum non eras, sed prædo,
 Te rodunt in tumulto vermes et putredo.
 Hic non possum amplius stare, jam recedo,
 Nescis ad opposita respondere, credo.*

⁷ Much of this verse of poetry is obscure, and very probably corrupt. This line is particularly hard. I have made a shot at its translation, by rendering it "a target for the marksman," the gallan, or gallán, being a pillar-stone, and therefore often aimed at. The body was such an object for the devils in the commission of sin.

⁸ A few MSS. give "diombaoín," which would serve equally well.

⁹ No two MSS. agree over this line. It is particularly obscure.

¹⁰ The Hyde MS. has "do ghaisde." Two or three others have "an," which seems the better word. I translate the line by "for ever entrapped." I should have stated that more than half the MSS. omit this verse entirely.

An Treas Cabidil : D'fhregra in chuirp ar in anam.

- (1) | A h-aithle na h-eolchuire agus in gheráin a dhénamh do'n spiriod, *d' éirigh*¹ in chollunn na sesamh, amhuil do bheith² beó ; agus ar ndénamh mór-osna agus égcaoine
- (2) | *dhi*, 'sí ró-ráidh "Cia thusa?" ar si ; "Cionnus na briathra buile so liom-sa? *Nách tu in t-anam do bhí ag stiúradh in chuirp seo go ttrásda? Má's tu, chena,*
- (3) | *ní fíor duit a n-abair tu.* Uait féin thánaig in uile oic chugainn.
- (4) | *Ar in adhbhar gur chruthuigh Dia thusa mar imháigh agus mar chosmhaille*⁵ *Dó-féin*³ ; réir⁴ mar thug trí chumhachta darsgnaidhte⁶ gnimhacha a n-oen anam amháin duit : mcabhair, tuicse agus toil ; tuille eile, fós,—cúig céofadha ailne uaisle éccsamhla duit, maille re h-iomad tiodhlaicidhe.⁷
- Cuir na ccean súd, fós, gur ghradhuigh comh mór sin thu, ar mhodh go ttug a oen-mhac nádúrtha⁸ féin ar do sgáth ar bherraibh na croise⁹ ceusda chun do shaortha ó mhodhsaine in diabhail.
- (5) | *Thug, mar an ccédna, mise, bochtóg,*¹⁰ *do bhí mar innilt duit chun do sheirbhise chun go ndénfam*¹³ *leór-ghníomh agus lesadh, agus go bhfuigheam*¹³ *loghadh is luadhachta*¹¹ *ar an saoghal-sa.*¹²

¹ A few MSS. have the form "*ad éirigh.*"

² Most MSS. have instead of "do bheith," the phrase "mar do biaidh (or bheith)."

³ Compare this remark of the body with an exactly similar one put into the mouth of the soul in its first discourse, lines 15, 16, viz.: "Ego quæ tam nobilis fueram creata ; ad similitudinem Domini formata." The relationship is much closer between them than between the corresponding Irish and Latin in the speech of the body.

⁴ The scribe of the Hyde MS. nearly always omits "do" before "réir."

⁵ "Cosmhailteacht" is the word in almost all the other MSS.

⁶ Variants for this are : "déarsgnaitheach," and "déarsgnacha."

⁷ The MS. spelling is "tiodhlaicidh." Other MSS. have "tiodhlaice."

Responsio corporis ad animam.

- (1) | Tandem postquam spiritus talia dixisset,
 | *Corpus caput erigit quasi reuixisset ;*
 | *Postquam vero gemitus multos emisisset,*
 | *Secum quis interrogat locutus fuisset.*
- (2) | *Esne meus spiritus, qui sic loquebaris?*
- (3) | *Non sunt vera penitus omnia quæ faris ;*
 | *Jam probabo plenius argumentis claris*
 | *Quod in parte vera sint, in parte nugaris.*
 | *Feci te multociens, fateor, errare,*
 | *A bonis operibus sæpe declinare ;*
 | *Sed si cara faciat animam peccare*
 | *Quandoque, non mirum est, aude dicam quare.*
 | *Mundus et demonium legem sanxire mutuum,*
 | *Fraudis ad consortium carnem trahentes fatuam,*
 | *Eorumque blanditiis caro seducit animam,*
 | *Quam a virtutum culmine trahit ad partem infimam*
 | *Quæ statim carnem sequiter ut bos ductos ad victimam.*
- (4) | *Sed sicut jam dixeras, Deus te creavit,*
 | *Et bonam et nobilem sensuque te dotavit*
 | *Et ad suam speciem pariter formavit,*
- (5) | *Ut ancilla fierem tibi me donavit.*

⁸ I should have inserted the word "aithremhail" after "nádúrtha." All the MSS. have it. It might be translated by "of one substance with the Father."

⁹ Only a couple of MSS. give the other form "croiche."

¹⁰ This word, though not a dictionary one, occurs three or four times in the course of the "Debate." It evidently implies "poor wretch." It is also found in the poetry of O'Miodhcháin.

¹¹ "Luaidheacht" is the word most of the other scribes use; or "luaidheacht." The scribe of the Hyde MS. often attaches a final "a."

¹² It is very noteworthy that the MSS. are about equally divided as to the insertion or omission of "t" before "s" in phrases such as this. The same seems to hold good in the language of to-day.

¹³ This, the older form of the verbal termination, gives place to "maois" in the majority of the MSS.

Acht, chena, ba h-arm a láimh amuide¹ na tiodhlaicidhe sin thabhairt duit-se; agus ba maith ar anduine, maith a dhénamh ort-sa, óir do bhris tu dlighe De' agus do lean tu in tslighe chodarsna² ar lorg na locht. *Ar in*

- (1) *adhbhar sin ó is tusa in bhean-tigherna agus gur mise in bhean-óglach, agus gurab agud-sa amháin do bhí in chiall agus in résún le ar ndligh tu sinn³ araon a stiúradh 'san mbetha iolchrotha saoghaltasa, is ro-thruagh thug tu do thoil agus do aonta dochum na ndroch-ghnímhha toirmisgthe⁴ truaillichthe sin do dhénamh; agus do dhemhin⁵ ó thugais go h-éccórach écceart do do thoil, is ort fein id' oenfear⁶ is cóir aithfer gach uile do bheith, agus ní h-orm-sa, donóg,⁷ bhí gan chiall, gan résun.*

Acht, a Dhia, nár leór dhamh-sa m'fhuil agus m'fheoil, mo ghille agus mo dhirge, mo dhath agus mo chruth,

- (2) *a bheith ag morgadh, ag lomhadh agus ag leghadh; go ndernadh cnumha gnímhacha⁸ dhíom uile, bhias ag creim mo chnámh gan sgith 'san ccarcar cruadh cumhang so ar sgath [h-uilese agus do dhroch-ghnimhartha],⁹ agus gan mo dhamnughadh siorruidhe. Acht, monuar, is gein¹⁰ do chuaidh ó fhurtacht mé, agus dubhairt:*

“ A anam nách nderna mo leas,
Druid uaim ó rinnis m'aimhleas;
A mbrugh¹¹ ifrinn—cúis gan cheilt—
Ba soléir suathain¹² ár ccomhghleic.¹³”

¹ The Hyde MS. has “namha”; but it must be a mis-reading, as all the others MSS. have either “amuide” or “óinmhidhe,” which mean “fool” or “dolt.” The context, however, would seem to imply “namha,” “enemy.”

² variants for this are: “tharsna,” “trasna,” “codruma,” and even “searga.”

³ The MS. has: “le ar ndligh sin araon.” The other MSS. insert “tu” and double the “n” of sin, which is evidently the correct thing.

⁴ This word is used in its older sense of “prohibited.”

⁵ The MS. gives “do dheimhin.” Nearly all the other MSS. have “go deimhin” and follow it up by “ó thugais do thoil go h-éag . . . &c.” “Do dheimhin &c.” seems the better.

Ergo si tu domina creata fuisti,

(1) | *Et dabatur ratio per quam debuisti*

Nos in mundo regere, cur mihi favisti

In rebus illicitis, et non restitisti?

Caro non, sed anima, tenetur culpari,

Quæ se, cum sit domina, facit ancillari;

Caro nam per spiritum debet edomari,

Fame, siti, verbere, si vult dominari.

Caro sine spiritu nihil operatur,

Cujus adminiculo vivens vegetatur;

Ergo si per spiritum caro non domatur,

Per mundi blanditias mox infatuatur.

Caro quæ corrumpitur, per se malum nescit:

A te quidquid feceram primitus processit:

Cum carni quod spiritus optat innotescit;

Donec fiat plenius caro non quiescit.

Tunc si velle spiritus in opere ducatur,

Per carnem pedissequam suam, quid culpatur?

Culpa tangit animam, quæ præmeditatur

Quicquid caro fragilis vivens operatur.

Peccasti tu gravius, dico, mihi crede,

Carnis sequens libitum fragilis et fæde:

(2) | *Rodunt mea latera vermes in hac æde—*

Jam non loquor amplius, anima, recede.

⁶ The MS. preserves the "f" whenever the word occurs.

⁷ This word is synonymous with "bochtóg," noted a while ago; it occurs a few times.

⁸ A few MSS. give "griobhacha," meaning "griffin-like." It is probably the more correct word. In MSS., "m" and "r" are liable to be confounded. One MSS. has the form "griomhacha."

⁹ The MS. reading is: "ar sgáth mo uile féin agus uile mo shinnsire." A few other MSS. have this reading likewise. The majority, however, have the reading I give; it is the better one.

¹⁰ "Gin" in the MS.; they mean "offspring."

¹¹ "Bru" in the MS. It means "womb." The word could very well also be "bruth" = fire; or "brugh" = dungeon; both of which occur in the MSS.

¹² A variant for this is "ann."

¹³ This is, evidently, the same word as "coinghleic," which occurs in Keating's poems.

An cethramhadh Cabidil :—D'fhregra in anma ar an ecorp.

- (1) | “ Ní fhágfad-sa thu fós,” ar in spiriod,¹ agus seasfad ad' aghaidh agus tairgfead¹ h-aighneas¹ éccórach écceart a chur ar ccúl ; agus dubhairt :
- (2) | “ A chollunn, a thruaill² thana tholl, a bhochtóg bhocht bheul-sgaoilte, a shacáin shiabhartha shalach, a chonablach³ mhilleach mhallaighthe, a shen-bháid sgaoilte sgannalach, a amuid uaillech aimhnáirech, a mheirdrech dhiomhain droch-chomhairlech,
- (3) | *cia mhúin duit labhairt comh géar goirt gráinemhail sin liom-sa? Tuig, mar an ccédna,—gidh go ndubhrais mórán do'n fhírinne, gan féchint dó-sin,—in tan ba*
- (4) | *mhian liom-sa srian a chur le do sháluidheacht agus re do ain-mhianaibh dod' chongbháil ó olc le píantaibh le h-anroth, le h-ocrus, le tart, le trosgadh, le treighnios, le torrach,⁴ le tuiris, le dusgadh fada, le droch-lebadh, le smaintighibh díadha agus le h-urnuighibh, gurab annsoin do thosuigh tusa diomhaoineas an tsaoghail a ghradhughadh go ró-mhór mar ailecán an-aoghantach, gur tharraing brigh do chédfadha chuiche féin⁵ ar mhodh gur leig tu a shecadh⁶ go súarach in uile cuidemh grása, bruidemh consiasa agus teagasg senmór⁷ dá bhfuairis ó Dhia ariamh, ag múchadh do thuicse le h-anmhian na h-antola, ag ithe, ag ól, ag pótaracht, ag gaduigheacht, ag sladuigheacht, ag stripeachus, ag brisedh na n-aithenta, ag sechnadh na subháilce, ag labhairt go*

¹ The MS. spelling is “spiriod,” “tairgfid,” “aighnis.” The scribe nearly always uses “i” for “ea.”

² This word, meaning “sheath” or “case,” can very well apply to the body or corpse. Yet several scribes could not make it out. They give “truaillighthe,” or some such word, in its stead.

Anima iterum loquitur corpori.

(1) | *Cui dixit anima : adhuc volo stare,
Et dum tempus habeo, tecum disputare,
Ut quod mihi loqueris, corpus, tam amare,
Volens mihi penitus culpam imputare*

(2) | *O caro miserrima, quæ vivens fuisti
Et fallax et fatua, a quo didicisti*

(3) | *Verba tam acerrima quæ jam protulisti?
Attamen in pluribus recte respondisti.*

(4) | *Illud esse consonum scio veritati,
Obesse debueram tuæ voluntati,
Sed tua fragilitas, prona voluptati,
Atque mundo dedita, noluit hoc pati.
Erimus penitus, ergo, condemnati.
Quando te volueram, caro, castigare
Fame vel vigiliis, vel verbere domare,
Mox te mundi vanitas caepit adulare,
Et illius frivolis cœgit vacare
Et ita dominum de me suscepisti,
Familiaris proditrix tu mihi fuisti
Per mundi blanditias me post te traxisti,
Et in peccato puteum suaviter mersisti.*

³ The rules governing case inflexions are very often violated by the scribe. Nearly every second word in this apostrophe of the soul is grammatically incorrect. Unwittingly I have corrected some words that appear with the correct termination.

⁴ This word occurs, I think, only in the Hyde MS. I don't know its meaning.

⁵ This clause in Irish corresponds very approximately to underlined (dotted) Latin line opposite.

⁶ Some of the MSS. have the word "seachad," which means "past thee." It would have more meaning in this context.

⁷ The MS. has "senmóra," and so have two or three other MSS. "senmór" or "senmóir," given by the other scribes, is, however, more correct. There are many variants for this whole passage;

gáirsemhail graosda, agus ag ligint in uile dualgais díadha thart gan suim, agus ag tabhairt a sásadh féin do'n chollunn go greis, no go rug anbhuadh¹ in bháis agus tennall² in euga ort a líontaibh in tsen-phECAIDH, no gur thuit a cCÉDÓIR³ 'san lebadh sin a bhfuilir anois, as lár h-aoibhnis agus h-acmhúine, h-inmhe agus h-onóra, *is gan ar do sheilbh acht in eisléine.*

(1) | Is fíor gur dhomh-sa ba chóir do stiúradh o ainmhían⁴ agus ó annfadh ureódach na betha-sa, óir is agam-sa bhi árd-thighernas agus maighstreacht ort, gidhedh *do mhell tusa mise le cluaintibh sáimhe⁵ saoghalla*, ag tabhairt uirim⁶ dhuit go h-athbhrisg tuitmech, *mesaim go fírinneach gur tu is truime cionntach* agus is mó do shaorthuigh na pianta so dhúinn—acht ní bherfeam fesda ar ár n-aithrechus.⁷

(2) | *Ar ttuicsint do'n cholluinn go mb'fhíor in comhrádh sin do'n anam, do sgred agus do sgrech, ag gol agus ag éccaoinedh a locht féin; agus gidh nách roibh tairbhe dhí 'san aithridh sin, do thinnscain a bheith ag aithfear ar a máthair Ebha,⁸ agus dubhairt:*

Níor bh'eól di in cháin do chomhall,
 Truagh nách roibh ar fuighioll,⁹
 Ben do chuaidh ar fúcl abhail¹⁰
 Rug m'anam uaim ar ubhall.

¹ The variants for this are: "anbhuan," "anbhúinne," "anbhúaine." The MSS. are about equally divided in their favour.

² The word here intended might have been "teimheal" which often occurs with "bás" = "shadows of death." Some MSS. omit the word altogether; others have "tionnól" and "teannal" and "tennail."

³ "a ccomhair," or something resembling it, is what the MS. has. The scribe must have had a difficulty in deciphering the word in the older copy. One other MS. has likewise "i gcomhair" followed by "san."

- (1) | Sed scio me culpabilem, nam in hoc erravi,
 | Quod cum essem domina, te non refrenavi;
 | *Quando me deceperas fraude tam suavi,*
 | *Credo quod deliqueras culpa magis gravi.*

Si mundi blanditias at dolos adulantis,
 Despexisses, fatua, sed et incantantis,
 Dæmonis blanditias, et celsi Tonantis,
 Adhesisses monitis, essemus cum sanctis.

Sed cum tibi pridie mundi fraus arrisit,
 Et vitam diutinam firmiter promisit,
 Mori non putaveras, sed mors te elisit,
 Quando de palatio tumulo te misit.

Hominum fallacium mundus habet morem,
 Quos magis amplectitur, quibus dat honorem,
 Illos fallit citius per nescis rigorem,
 Et dat post delicias vermes et fæctorem.

Qui tibi dum vixeras amici fuere,
 Jacentem in tumulo nolunt te videre.

- (2) | *Corpus hæc intelligens statim cæpit flere,*
 | *Et verbis humilibus ita respondere.*

⁴ Most of the other MSS. have "anbhuain," which means "danger," "perils." It is evidently the correct reading.

⁵ The MS. reading is "cluanta sámh." The contractions in the older text must have been overlooked.

⁶ "Urraim," the much more usual gen. form, is in the other MSS.

⁷ I cannot see the purport of this clause, though all the MSS. have it. It does not seem pertinent to the context.

⁸ The ingenuity of the Irish author in making connection between the genuine "Debate" text, and the snatches of poetry at the end of each discourse, is well worth noting.

⁹ The meaning of this line which lacks a syllable, is to me very obscure; the text is probably corrupt. Some MSS. insert "a" before "fuighioll." In preceding line, one MS. has "coing" for "cáin"; it cannot be correct.

¹⁰ The word "abhall," to denote "orchard," is according to Dr. Sheehan of Maynooth, still current in the speech of the Ring people. It, however, does not seem to have been familiar to several of the scribes of the "Agallamh." They write it "a bhall," or "a bhail."

An Cúigeadh Cabidil : D'fhregra¹ na colna.

- (1) | D'fhregair in corp in t-anam le brithraibh gola
| géránacha, agus dubhairt :
- (2) | “A charuid ionmhuin go ttrásda,” ar sé, “*tamuid*
| *araon coirthech a bhfidhnuise Dé agus an tsaoghail,*
agus a láthair ár ttigherna Iosa Críost, ar in adhbhar
tar éis é d'ár ccennach go daor doilghe do-fhaisnéis do
ligeamair luach a chuid fola agus feóla amugha agus
a n-aisgidh a ngeall ar mhaitheas deireóil² agus ar shólás
gearr-bhuanach saoghalta.² Támuid anois in'-eirie sin
ar ár ndol³ a ccuidechta a chéile chum na bpían sior-
ruidhe suathain tré bith siar agus tré mhór-cheart Dé.⁴
- (3) | *Acht ní h-ionann coirthe⁵ dhúinn araon,* ar in adhbhar
- (4) | ó is agud-sa do bhí in chiall agus an résún agus do bhí
| stiúradh⁶ na betha imeart⁷ go maith no go h-ole,⁸ réir
- (3) | na tola saoire bhí agud, *is ort is córa* [*an breitheamhnas*
- (5) | *is truime agus*]⁹ na píanta is cruaidhe do thabhairt, *mar*
- (6) | *is féidir¹⁰ a dherbhadh le h-iliomad résun go soléir.¹⁰*

¹ Even Chapter headings vary somewhat. Here we have the variants: “aithfhreagra” and “tagra.” “Colna” is mis-spelled in several MSS. whenever it occurs; it is written “codhla.”

² The Hyde MS. has the spelling “deoreól.” It always writes “saoghalta” and “saoghal,” without the silent medial “gh.”

³ The reading I give is doubtful. Only two MSS. have the form “dol” or “dul.” Other readings are: “n-órdughadh,” “dár ndóigh,” “ár ndóghadh,” “ár n-órdamah,” “ár ndamanta.” The word in the Hyde MS. is quite undecipherable. “Dol” is evidently the best reading. Some MSS. insert “féin” after the obscure word.

⁴ Three or four MSS. have the form “nDé”; “choir” is used instead of “cheart” in the Hyde MS.; doubtless, the “o” should have the accent.

⁵ “Coir,” the singular form, occurs in about half the MSS.

⁶ The variant “stiurughadh,” is employed by some of the scribes.

⁷ “Imart” is the spelling in the Hyde MS. I have kept the sound “a” in the word; though the recognised spelling now is “imirt.”

⁸ “No go h-ole” is omitted in several MSS.

⁹ Most MSS. have this phrase in brackets.

¹⁰ “féidar” and “soleur” in the MS.

Corpus ad animam.

- (1) | Corpus hoc intelligens statim cæpit fieri,
 | Et verbis humilibus ita respondere:—
 Qui vivendo potui multis imperare,
 Aurum, gemmas, prædia, nummos congregare,
 Castella construere, gentes iudicare,
 Putasne quod credidi tumulum intrare?
 Non, sed modo video, et est mihi clarum,
 Quod nec auri dominus, nec divitiarum,
 Nec vis, nec potentia, nec genus præclarum,
 Mortis possunt fugere tumulum amarum.
- (2) | *Ambo, dico, possumus adeo culpari,*
 | *Et debemus utique; sed non culpa pari³:*
- (3) | *Tibi culpa gravior debet imputari,*
- (6) | *Multis rationibus potest hoc probari.*
- (4) | A sensato quolibet hoc non ignoratur,
 | Tuque scis peroptime, nam litera testatur,
 | Cui major gratia virtutum donatur,
 | Abeo vult ratio quod plus exigatur.
 Vitam et memoriam sed et intellectum
 Tibi dedit Dominus, sensumque perfectum;
 Quibus tu compescere deberes affectum
 Prævum, et deligere quicquid erat rectum.
 Postquam tot vertutibus ditata fuisti,
 Et mihi tunc fatuæ pronam te dedisti,
 Meisque blanditiis numquam restitisti,
- (5) | Satis liquet omnibus quod plus deliquisti.
 | Corpus dicit iterum corde eum amaro.
- (4) | Dic mihi, si noveris, argumento claro,
 | Exeunte spiritu a carne quid sit caro?
 | Movet-ne se postea cito, sive raro?
 | Videt-ne? vel loquitur? non est ergo clarum,
 | Quod spiritus vivificat, caro prodest parum?

(1) Ar tús dá mba¹ áil leat Dia oirdhirc uile-chomhachtach adhradh go foirfe, agus gan onóir Dé a thabhairt do'n tsaoghal no do'n cholluinn ar chomhairle in diabhuil, acht in Dúilleamh² do ghrádhemh³ go critheglach comhedach⁴ os cionn gach uile ní, d'éireochaidhe⁵ go maith dhúinn. Arís, dá ndeintá⁷ cóir agus comhthrom edar in truagh agus in treun, agus gan lámh-láidir a legadh ar an bhfann, agus do dheirc do'n mbocht mar ghell ar Dhía go trócarach, bentrebhidh agus dilechtidhe do chumhdach, agus gan dibert ná díbhfeirge a dhénamh ar an eglus, do dhénfadh⁶ Dia trócaire orruinn fo dheiredh. An treas fecht, dá sechná⁷ droch-chuidechta.

(2) na ndaoine millteach mailliosach dobheir⁶ aghaidh ar gach ole, ag imeart, ag ól, ag adhaltranus, ag dénamh feille, finghaile agus dúnmharbhtha, ag creim agus ag cáinemh na ndaoine eile, ag tabhairt na mionn mór, [ag iomdheargadh Dé agus na naomh re h-ithghibh blasphemtha agus re tiomantidhibh diabhluidhe do-choisgthe, ní damaneóntaoi⁶ mar so choidhche sinn] agus ní bheurfadh⁶ díomas an tsaoghail buadh ar cheachtar dhínn.

Anois, ó thárla mise pósda cengailte leat-sa ar an mbetha saoghalta agus go bhfuair eas⁸ rann do do shochar talmhuidhe agus dod' shólás saoghalta, is fíor nách ttéid maith amugha ná ole gan dighailt, sé is luadhachta dhámh-sa le do mhaillios, na neithe do-chi tu láthair—óir na buill le ndernadh⁹ na lochta, táid ag at agus ag lomhadh [agus ag líonadh] do bhreuntas morgaidh¹⁰ agus droch-bholadh ag teacht díobhtha. Táid daoil, cithróigidhe agus péisde agus aithre[cha] nimhe [ag] dul triom siar, [sechtar mo chompuir agus mo chléibh agus tré abach mo bhruinne, agus]¹¹ tré fuinneogaibh mo chédfadha.

¹ "mudh" or "mo" or "madh," are much more common forms in the MSS. The Hyde MS. has the spelling "mo."

(1) Si haberet anima Deum suum carum,
 Nunquam caro vinceret vires animarum.
*Si Deum dum vixeras amasses perfecte,
 Et si causas pauperum judicasses recie,
 Si pravorum hominum non adhæsisses sectæ,
 Non me mundi vanitas decepisset, nec te.*

(2) Tamen quando fueram vivens tibi ficta,
 Ea quæ nunc respicis sunt mihi relicta,
*Putredo cum vermibus, et est domus stricta
 Quibus sum asside fortiter afflicta.*

² "Dúileamhain" or "Dia Dúileamhain" are other forms met with.

³ Several MSS. have the contracted form "ghrádh." The lengthening given above is a very unusual one.

⁴ Three MSS. give "cumhdach," and insert after it "macnaisiamhail," (which means "filially"), or "ceannsaighthe." "Comhdach," meaning "cautiously," "carefully," is evidently the best word.

⁵ "éireocha" is the spelling in the MS. Several MSS. have the contracted form "éireoch," or "éirgheóch."

⁶ In the case of these verbal forms there are many variants. The forms in the Hyde MSS. are: "dhéna," "bheirfea" and "bheurfá." "Dhéantaí" and "dhéantaigh," are given for the first; "bheir" and "bheireadh," for the second; and "bhéaradh" and "bheiraidh" for the third, in the other MSS. In the case of "déantaí," however, in those MSS. in which it occurs, it is used passively—it is not followed by "Dia." It and "damaneonti" are of course passive forms, conditional mood. The Hyde MS. often omits the final "dh" of verbs in the Conditional Mood and Imperfect tense. The scribe seems to treat it as a silent "d."

⁷ These are good examples of the Subjunctive Mood, Past tense. Some MSS. have the longer form "seachonta" for "sechná."

⁸ The Hyde MS. has "fuairis," but it is evidently intended to be First Person.

⁹ Here again the Hyde scribe writes "nderna." Most of the MSS., however, use the Plural form "dearnamar."

¹⁰ There are many variants for this passage. Most of the MSS. insert "agus ag lionadh," and it improves the sense. The Hyde MS. has "morgidh." Others have "morgadh" and "morguighthe." I think that "morgadh," preceded by a comma, would be best.

¹¹ Several MSS. have what I give in parenthesis; others give something for it which is unintelligible. The clause must have been obscure in the original.

Is measa liom ná sin uile, *in teaghus*¹ *caol, cumhang, daor-ghrúma, an-shocair so, 'na bhfuilim dúnta daingean go h-aonarach*² 'san uaimhe³ go lá in bhreithemhnuis. Mo thruaigh! mo thruaigh! beidh sin⁴ dom' chrádh go minic.

1) Gan féchint do sin, *atá fhios agam go n-éireóchaidh*⁵ *mé 'do chuidechta lá in bhreithemhnuis; agus, faraoid!* ní athruigh ar glan sin⁶ ó'n uaimh go Sliabh Sion agus ó sin go tinnte tinndhala ifrinn, *áit a mbiam d'ár bpiánadh in fhed bheis Dia ag caitheamh na glóire síorruidhe—o bhás gan bás! nech do chuaidh os cionn gach uathbháis; o betha gan betha!*⁷ ó mháirg go mallacht, ó phian go pianóid gan crích gan forchenn. Is truagh sinn ag dul do eug gach momett agus gach uair, agus gan ar ár gcumas⁸ dul ar nemhnidh, acht a bheith croch-bheó go síorruidhe.

A chriosdaighe chroidhe, cuireadh na brithra—so eagla ort, agus tuig go grinn an rann so síos:

Fiodhbhadh críonn cnámha mo cholna;
 Cumhdach falla feól mo bhall;
 Úir gan toradh, cré mo cholna;
 Talamh mé agus anam ann,
 [Úir mo charad tar úir eile,
 Ní aithním is an uaimh.
 Ag seo am' láimh é, 's ní aithním,
 Cnáimh an té-d'aithnínm uaim.]⁹

¹ "Teaghdais" is a variant for this in several MSS. "Arus" is also found.

² "Aonfhirach" is the form given in the Hyde MS. The spelling "aonaránach" occurs in the majority of the MSS.

- (1) *Et scio præterea quod sum surrectura*
In die novissimo, tecum passura
Pœnas in perpetuum : O Mors plusquam dura ;
Mors interminabilis, fine caritura !

³ This spelling of the nominative and dative forms of the word for "tomb" occurs very frequently; though "uaimh" is also given, as for example, four lines down. The other MSS. have always "uaimh" or "uaigh."

⁴ Several MSS. have "biadh siad," which makes the meaning obscure.

⁵ "éireócha" in the MS.

⁶ This passage is to me obscure. Scarcely any two MSS. are agreed concerning it. I have given the reading in the Hyde MS., except that I am not sure whether the "ar" should join on to "athrugh," or not. Variants are: "ní h-atharrach ar glann sin," "ní h-earrughadh ar ghloinne dúinn sin," "ní h-athrach ar ghlan sin" (and sinn)," "nih-athradh ar gelann sinn," "ní h-athrughadh ar ghloine sin." This last form occurs three times. "Gleann" occurs in a few MSS.; and one scribe gives "h-imirce" for "h-athrugh." The many variants occurring here are sure proof that some older MS. or MSS. served as a base for the modern versions we have, though I have failed to lay hands on, or to hear of, any copy. I have translated the obscure passage by the words "not a happy transformation, &c." This is most likely to be the idea.

⁷ I am in doubt also regarding these two lines. About half the MSS. have "go bás," "go betha," or the recognised contraction for "go"; the others have the word "gan," or its contraction. The mistake arose originally by some scribe's mis-reading the contracted form "ḡ" [= "gan"] for "ḡ" ["go"], or vice versa. The reading I give is, I think, the best—the initial "o" being an interjection. Moreover, the expressions occur in a poem just as I set them down.

⁸ The MS. reading is "ceóir." Variants are: "ceur," "ceionn," "ceuirp," and "ceuir." "Ceumas" occurs in three MSS.

⁹ These verses are to be met with in Keating's "Trí bír Gaoithe an bháis." Only a few MSS. have the second verse.

An Seisemh Cabidil : Do nuailghubha¹ in anma.

- (1) *Annsin d' éimh an spiriod le nuailghuth truagh tursach agus le tornidh?*² *truaghbhéileach triambhunach,*³ *agus go grúma geránach, agus go dían doerach do-choisgthe, go ndubhairt : " Uchón ! och ! " ar sé, " [is truagh do rugadh mé ; is truagh do geinedh mé ; och, is truagh do cuireadh isteach 'san ccollainn gránda so mé] ;*⁴ *is truagh nách am' chloich, am' mhaide, no am' iarann do bhíos, a nádúr na neithe nemh-urchódach !*⁵ *[Mo mhallacht ar lá mo thúismighthe ! Is truagh nár éirigheadar crainn agus clocha, gaoth agus aer, reanna agus reulta nimhe, agus an cheathardhúil go coitcheann am'aghaidh dom' chur ar neamhní a mbroinn mo mháthar*⁶ *sul a ráinig dham dul 'san riocht so a n-aghaidh mo riogh agus mo thighearna.*

*Mo chrádh géar créad. fár chruthuigh Dia mé agus a fhios aige go rabhas ar shlighe dhamanta. Is bean-
nuighthe gléas⁷ na n-ainmhithe bruideamhail,⁸ óir tiaghaid uile⁹ ar neamhní idir anam agus corp tar éis a mbáis gan phéin gan pheannuid, gan phurgadoir, gan dham-nughadh. Agus a righ nimhe, is truagh nách mar sin éirigheas do'n pheacach tar éis a éaga. Dá mba amhla, níor shearbh a dháil fa dheireadh. Acht, faraoir ! is ro-shearbh dhó.]*

Annsin do ghlac racht gola agus eoichuire in t-anam, agus do chan na brithra so síos ar mhodh edhlaidhna.¹⁰

¹ Three forms for this occur in the MSS. ; the other two are : " nuail-gutha," and " nuail-gola." They are all dictionary words, and mean the same thing. The Hyde MS. omits the initial " n " of " nuail." Two MSS. have the word " nuail-

Anima ad corpus.

- (1) | *Ad hæc clamat anima voce tam obscura,*
 | *Heu ! quod unquam fueram in rerum natura*
 | *Cur permisit Dominus ut essem creatura*
 | *Sua, cum prænoverat ut essem peritura.*
- (2) | *O felix conditio pecorum brutorum !*
 | *Cadunt cum corporibus spiritus eorum ;*
 | *Nec post mortem subeunt locum tormentorum,*
 | *Talis esset utinam finis impiorum ! ”*

dhubha.” Though “uail” and “nuail” are used with about equal frequency in MSS., the latter seems to be the more correct form historically. It occurs in the Old Irish Glosses.

² I am at a loss for the meaning of this word, which occurs in the Hyde MS. Three MSS. give “tuireadh” in its place; all the others omit it altogether.

³ The other MSS. which have this word spell it “triabhaoineach.” Three MSS. omit it. Its meaning in O’Reilly is “mournful.”

⁴ Nearly all the MSS. have this passage, as also the long passage given within parenthesis further down. They are not in the Hyde MS.

⁵ The idea expressed here, namely, regret at not having been created some inanimate object, is in some versions of the “Debate,”—the Old Norman-French version, for instance—put into the mouth of the body as an argument, not into that of the soul, as in the Latin and Irish.

⁶ Compare this expression with lines 21–23 in the first speech of the soul in Latin, namely: “Utinam ex utero fuisset translata, protinus ad tumulum ! et sic liberata a poena tartarea mihi jam parata.”

⁷ Several MSS. have after “beannuighthe” the phrase “cóir conáigh gléss.”

⁸ “Bruideamhla” is more used than “bruidcamhail,” the correct grammatical form.

⁹ “Uile” comes after “neimhni” in some MSS. as if the better to indicate what it is meant to govern.

¹⁰ There are several variants for this last phrase, viz.: “ar modh eile,” “agus iomad eile,” “a modh eile.” The majority seem in favour of “agus iomad eile,” and the “et cætera,” appended to the snatch of poetry, seems to point to its being the correct reading.

Mo sgred chráite !¹ is truagh mo chás-[sa],
 Mé bheith beo go tti an tráth so.²
 Créd fa ndernas³ cionnta grána
 A n-aghaidh Dé agus maithios mh'anma?
 'Snách do'n chloinn mé geinedh ó Adhmha,⁴
 Acht crétúir do chrúithigh Righ na ngrása,
 Chum na betha síorruidhe sásda.
 Le toil na colna is mairg do thárla !
 Mo thruagh do chonnaire mé in lá-sa⁵
 Mar a chailleas in uile tairbhe !—
 Flaitheas Dé le méd meanma⁶ :
 Ar an tsaoghal ag íarridh garma.
 'Sé an sáimhín⁷ aithrech marga
 A bheith choidhche a bpíantaibh searbha :
 Le saoghal na saoghal ag sin mo thearma,
 [I ttigh ifrinn gan dáil garma].
 A bpíantaibh ifrinn is ro-mhór m'uaille.
 A righ na sluagh ní maith in ní,
 Mo thecht ar in tsaoghal-sa ariamh is truagh,
 Dul a lebadh fúar [ós dam is críoch]., &c.

¹ "cráidhte," the correct spelling is in the other MSS. The particle "sa," at end of line, though not in the Hyde MS. is required for the sake of the metre. Most of the other MSS. have it.

² "Mé bheith" gives place to "mo bheith" in more than half the MSS. And instead of "go tti," some scribes have "is truagh"; and they substitute "cruaidh" for "truagh" in the first line.

³ "Nderna mé" is in the text. It does not suit the metre so well. Some MSS. have "ndearnais," which cannot be right.

⁴ "Shiol," "shíola," "shiolradh" are variants for "geinedh." The majority

of the MSS. have "Adhamh." The final "a" is inserted by a few scribes, and makes the form peculiar and hard to explain.

⁶ Many MSS. insert "mar" after "thruagh." I think it is better omitted. Some have "mór."

⁶ The MS. has "le mé menamna," which conveys no meaning. All the others give "méad" and "meanma."

⁷ The MSS. are very fairly in agreement as far as this line. Scarcely any two agree in what remains. Consequently the meaning is very obscure. In the Hyde MS. "aithrech" is written "aithr̃." It is written without contraction in the other MSS. The word immediately after is more difficult to make out with certainty. Some readings are "meargha" ("m^sdha"), "mfearga," "mairge"; others insert "mear" before the word, which spoils the metre. The particle "ó" is by some made to begin the line. I have left the line untranslated. Only two or three scribes give the line enclosed in parenthesis. About half the MSS. have the last four lines with slight alterations from those I give. The Hyde MS. has "arigh is truagh" for "ariamh &c."; and its last line ends up very queerly thus after "fuar": "sioidh caor lasrach"; which spoils both sense and metre. Three or four of the manuscripts I just referred to, have "uail" or "an uail" instead of "m'uail"; and "do chím" for "an ní." The selected reading I have given is, I think, nearest to the original. The metre of the last four lines is very different from that of the preceding ones; they are evidently from a different piece. Several MSS. end up the poetry with "&c."

An Seachtmhadh Cabidil : Do cheist in chuirp ar an anam.

- (1) | *Is annsin do labhair in corp ris an anam do bhí tursach triamhúnach a h-aithle in cluithe¹ caointe sin do thug ós árd os cenn na h-uaimhe agus dubhairt :*
- (2) | *“Cuirim forcedal² ort, a spiriod,” ar sé, “fa go n-inneósa dhom go d-é na píanta³ do chonnaire tu a n-ifrionn ; no bhfuil fáth⁴ dhothchuis ag in drong dhamanta as trócaire Dé no as pháis Criost⁵—?”*
- (3) | *No, fós, an bhfuil céim⁶ sochair ag na daoineibh uaisle onóracha—na righthibh, na tighernaibh, no na pre-lóidighibh—do bhí go ttrásda a bhflaitheas in tsaoghailsa ; no bhfuil dúil no dothchus aca fuasgladh fhaghail as⁷ forba, fearann, finechus ; as ór, airgiod no iolmhaitheas?*

An t'-ochtmhadh Cabidil : D'fhregra in anma.

- (4) | *“A chollunn,” ar sé, “tá do cheist gan chiall, mar ba mhinic le do chomhrádh go ttrásda bhceithar in adhbhar, no go n-áirmhighthear reulta nimhe, gainemh na tráighe agus feur na talmhan, agus go ttoimhsighthear⁸ in fhairrge mhór 'na mion-bhraonaibh, ní féidir innsint no áiremh a chur ar phántaibh ifrinn, ar a⁹ mhéd agus ar a éccsamhlacht, óir atá árus¹⁰ na bpían go h-allta¹¹ uathbhásach a n-úirmheodhan na talmhan go diamhair doimhin ar mhodh go mbeurfá ar lán-dhorn do'n dhor-*

Corpus loquitur interrogando.

- (1) | *Corpus adhuc loquitur animæ tam tristi :*
- (2) | *Si tu apud inferos, anima, fuisti,*
 | *Dic mihi, te deprecor, quid ibi vidisti ;*
 | *Si quæ spes sit miseris de dulcore Christi.*
- (3) | *Dic, si quid nobilibus parcatur personis,*
 | *Illis qui dum vixerant sedebant in thronis ;*
 | *Si sit illis aliqua spes redemptionis*
 | *Pro nummis et prædiis, cæterisque donis.*

¹ The MSS. do not agree as to the gender of this noun. The majority, however, treat it as masculine.

² The spelling given in the other MSS. viz. : "foirceadal," is the correct one. The word occurs in the old MSS.

³ "Is mó" is inserted after "píanta" in some MSS.

⁴ The word in the Hyde MS. is "fá." The others spell it with a final "th."

⁵ "Críosda" is given by some scribes as the genitive form.

⁶ "Réim" is the word in several MSS. Their dictionary meaning is exactly the same. Some scribes omit both words, and give only "sochar."

⁷ Several MSS. have "asda" for "as," and "ghabhail" for "fhaghail," and they precede each of the nouns following by "d'" and this is repeated by them later on in the reply of the soul.

⁸ About half the scribes make "o" and "i" interchange places. They spell the word : "ttiombisighthear." One MS. has "ttiormisgthear."

⁹ Some MSS. make "a" plural, meaning "their" and referring to "pains" ; others make it singular, and refer it to "ifrinn."

¹⁰ One scribe has "cúis" for "arus"— a queer mistake for a scribe to make. It comes from mis-reading the contraction "c," which, without the cross-stroke, denotes "cu."

¹¹ Some MSS. have "go h-allta allannta."

chadas ann. Gan féchint dó-sin, chífte tu in uile ní rachus a ndochar dhuit, agus ní fheicfe¹ tu cén ní rachus a² sochar dhuit; acht beidh gach uile ní do riachtanas ort, agus gan riachtanas ar bith ar fhaghail agud, acht in bás a ccenn gach mómett,³ agus tu dod' athnughadh⁴ arís chum in bháis cédna, agus tu mar sin a seirg eug do gnath, gan bás, gan betha [ar mhodhaibh éagsamhla go síorruidhe]; agus beidh tu mar sin lán d'eirc⁵ agus d'éigean, lán d'ainis agus d'amhgar, lán do bhohtaine agus do dhaibhreas, lán do thinneas agus do thrioblóide agus d'esláinte, a ttellach tinnte na bpían,⁶ mar bhfuil pláighe agus ocrus, comhare oisnidh agus dortadh deór agus bualadh bas; mar bhfuil síansán truagh tursach na ndeamhan agus na ndiabhal níata, naimhdech, n-athgharbh, ag fresdal agus ag frithóladh na bpían tintidh⁶ dofhaisnéis do na daoine damanta réir méid agus misúir a bpecaidh. Tá drong aca da geascairt agus dá ngerradh; [drong da leghadh, da leadradh agus da lomadh]; drong da meilt agus da mionbhrughadh; drong da mbruith agus da mbeirbhiughadh a bpic agus

NOTE.—This description of hell, begun on precoding folio, is not found in the versions of the "Debate" in any other language; though one would expect it in the Latin "Visio," in answer to the question: "Quid ibi (in inferno) vidisti?" It has many expressions similar to ones occurring in "Merlino Maligno" and in the Irish version of the "Visio Pauli." The description is, indeed, very fine: there is scarcely a trait missing that could further enhance the horror of the place.

¹ "fheicar" is the word in the Hyde MS. It is a strange form to use. The other MSS. have the form I give.

² "in," occurs in the MS.

³ The variants to denote "minute" are: "nóimint," "mómeint," "móiminte" "mómint," "móimenta," "mómente," "móimeint" and "mómett."

⁴ The Hyde MS. has "a beodhughadh." Others have "ad' aithbheodhughadh." The majority, however, have what I give.

⁵ "Airc," meaning "deprivation," is the dictionary word. Only two or three MSS. have got it; and one of these writes the word "airce."

[The Irish is continued on opposite half of folio, as there is, as I said above, no Latin corresponding to it.]

Responsio anime ad corpus.

(4) | *Corpus, ista quæstio caret ratione.*

a roisín agus a miotalaibh éccsamhla eile agus a srothaibh tinntighe, tairpighe, sulphuir agus saichair re n-a ngnúisibh agus re n-a n-aighthibh.

Edar gach pían athbhél-mhór eile a n-a bhfuilid, táid a ttingte nách múchann uisge agus a snechta nách leagham teine, agus in leac cere agus in reódh da síorchrádh. Atá léim aca ó'n teas chun an fhuachta agus ó'n fhuacht chun na teine⁷; leim eile aca ó'n tsorn⁸ [tinntighe] a mbeul na bpéisd urchódaigh fíor-ghrána, no go ruaigfar uatha arís tar n-ais tré in uile uathbhás chun an tsoirn chéadna.

Táid aithreacha nimhe agus péisde gráinembha ag siúbhal ar gach ball díobhtha da sniomhadh agus da snoighe. Táid cnumha a cconsíasa mallaighthe ag dénamh fidhnuise 'na n-aghaidh gur cóir agus gur comhthrom a mbeith 'san bpianóid bhruid sin. Tá in t-édóchus da sergadh, in tuicse da ngerradh, in toil da sgrúidemh, agus racht na feirge da ttáchtamh, agus mebhair na bpeadh da sgiúradh; agus beidh mar sin a n-amhgar an bháis ag clamhadh a chéile agus ag imdhergadh agus ag masladh na Trinóide féin tré bhith síor.

⁶ These two phrases occur in "Merlino Maligno" and in the "Visio Pauli."

⁷ Compare this with the following passage from the Irish "Visio Pauli": "Do bhí for-loch ædhre athfhuair lán do nimh i n-a léimidis na h-anmanna damanta ag iarraidh fiannfhuaradh agus furtacht ó ghour-ghreadughadh na teine. Gidheadh ní túisge do théidist do'n loch ná léimidis as aríst san teine le meud an fhuacht agus an gheur-nimh do bhí san uisge."

⁸ The Hyde MS. has "torrainu," which shows that the scribe did not understand the word "sorn," meaning furnace, and derived from the Latin.

(1) Do thaobh na ceiste eile do chuiris orm : *cionnus táid na righthé saoghalla a n-ifrinn*—Atá Nían mac Péil, Cæsar, Pompídh, Marcus Crás, Alasdrann¹ uaibhreach, agus righthé diomasacha na cruinne ceathardha fo phiantaibh daora dochracha ann. Acht tá ní chena, is measa agus is truine go mór in phían agus in philóid a n-a bhfuilid na droch-ghubhernóiridhe criosduighthe agus prelóidighe claon-bhrethacha na h-eglúise² ná iad sin uile. Táid lucht in fhuar-chrábha, lucht na siomunachta, lucht na fola, lucht in dúnmharbhtha, lucht na drúise gráinemhla, lucht na h-usmharachta, lucht in diomais, [agus lucht foghla agus loigthe in domhain]³ a bhfíor-íochtar ifrinn fo thuile na bpían, agus gach drong ann-mhíanach eile ó sin amach réir mar do thuill a ngnímhá dhóibh.

(2) Anois glac fa dheóigh fuasgladh 'san treas cheist do chuir tu orm : “ An ndéantar trócaire ar in droing sin, no an ngabhthar fuasgladh asda : [d'fhorba, d'fhearann, no d'fhinechus, d'ór, d'airgead no d'íolmhaitheas?]. *Bíodh fhios agud dá mbeidis naoimh na cruinne ar aon úrnuighe go brách, agus úird riaghalla in domhain 'na bhfíor-throsgadh go h-eug, agus firéin na betha ag tabhairt mairheas na talmhan mar dhéire ar son cen anma da bhfuil a n-ifrinn íochtarach, nách ndénfadaois rann faoithimh, furtacht no fuasgladh⁴ air ; ar in adhbhar nách féidir le h-ainglíbh nimhe, ar ór agus édáil in domhain [in] foirthin [is lugha] thabhairt do'n drong damanta in sæcula sæculorum.*

Brónach in brugh trebh ifrinn,
 Fuar na drithléin dían
 [‘Sé sin] in dún dichumhang daor
 Priosún [dubh teinnti] na bpían.⁵

¹ No other version of the “Debate” gives this enumeration of kings and

(1) Qui semel intrat baratrum, quæcunque personæ
Mortales, subandias pro transgressione,
Non est spes ulterius de redemptione,
Nec per elemosinas vel oratione.

Si tota devotio fidelium oraret,

Si mundus pecuniam totam suam daret,

Si tota religio jejunus vacaret,

In inferno positum numquam liberaret,

Quia Dei gratia talis quisque caret.

Non daret diabolus, ferus et effrenis,

Unam entem animam in suis catenis,

Pro totius sæculi prædiis terrenis,

Nec quandoque sineret quod carerit pœnis.

(2) *Adhuc quod interrogas si aliquid parcatur*

Personis nobilibus : non, nam lex hæc datur :

Quod quanto quis in sæculo magis exaltatur,

Tanto cadit gravius si transgrediatur.

Dives, ergo, moriens si vitiis prematur,

Gravius præ cœteris pœnis impulsatur ;

Nam qui in deliciis plus quam delectatur

Tanta pœna gravior sibi deputatur.

rulers. All the Irish MSS. give it. There is mention made of only pagan rulers. The author refers to Christian princes immediately after, but without naming any.

² One MS. (23. l. 4) omits from "Criosduightho" to "egluise." All the others contain this very disparaging reflection on the conduct of prelates though there is nothing in the Latin to sanction it. It must have been derived from the original "Visio Pauli," wherein there is a description of the torture inflicted on a wicked bishop in hell.

³ Nearly all the MSS. contain this phrase.

⁴ The correct forms are "furtachta" and "fuasgalta." They occur in most of the other MSS. Several MSS. have "facithe."

⁵ This verse must be corrupt; even after a comparison of all the MSS., the meaning is obscure. Nearly every scribe has "ndrithléin ndian," making it genitive plural. The Hyde MS. omits the "n" prefixed to "dian," but has the other "n." It does not contain the portions within parentheses. Several MSS. omit the verse.

An naomhadh Cabidil¹ : D'urghárdus² na ndiabhail ag breith in anma leó go h-ifrionn ar ndul a n-édóchus as trócaire Dé [dho].

- (1) | *A h-aithle in árd-sgéil sin, do sgaoiledh do'n anam agus do'n chorp ar tuitim 'san uaimhe [do'n chollainn]*
- (2) | *ar chlos uathbhás ifrinn³—go d-é do chí in t-anam bocht chuige 'san tslighe fa'n am sin acht dha⁴ dhiabhail ba dhuibhe no gual gabhann, agus lucht filidheachta agus pintóireachta in domhain níor bhféidir leo éccosg no samhail na dise sin a sgríobhadh no fhaisnéis ar a n-uathbhásidh agus ar a ndroch-dhealbha.*
- (3) | *Ar tteacht a láthair dóibh a ceédóir⁵, do sháith siad in dá chrúca chroma, cruadh-ghérra, comh-dheirg iarnaidhe abhus agus thall 'san spiríod damanta sin, agus do rollsed⁶ etortha é da cheusadh go dorus ifrinn agus eisen ag búiredh agus ag béicidh. Thánic annson slóighte diabhul agus deamhan ag dénamh luthaire⁷ rompa a bh'féidir leo, agus ag comh-mhaoidhemh in chosgair sin agus ag fonóid fo in anam bocht a damnuighedh.*

¹ Some MSS. insert at end of last chapter the advice : "Smaoinigh, a chríost-aidhte croidhe, gur fíor na briathra so, agus cuiridh srian re h-annbianaibh."

² "Iolghárdhúghadh" is a variant for this word ; a majority of the MSS. have it.

³ The idea here is, evidently that the body fell back into the grave on hearing of the horrors of hell. Some MSS., however, seem to attach the meaning of "pit" to "clos" pronouncing the "ó" long ; they would imply that the phrase should be translated : "into the dreadful pit of hell." There must have been something hard to make out in the original MS., as the modern scribes give such a variety of readings. So, too, instead of "árd-sgéil," are found "na n-árd-sgéal," and "na truagh-agallamh."

⁴ The "Du Meril" text of the "Visio Philberti," speaks of *four* devils ; and another version has *seven*. The Irish evidently connects with Wright's version, based on MSS. found in English libraries.

De turpitudine Demonum.

- (1) | *Postquam tales anima dixisset mærores,*
- (2) | *Ecce duo dæmones, pice nigrores—*
Quorum turpitudinem totius scriptores
Mundi non describerent, nec ejus pictores.
 Ferreas furcinulas manibus ferentes,
 Ignemque sulphureum per os emittentes;
 Similes ligonibus sunt eorum dentes;
 Et ex eorum naribus prodeunt serpentes;
 Sunt eorum oculi ut pelves ardentes;
 Aures habent patulas sanie fluentes;
 Sunt in suis frontibus cornua gerentes;
 Per extrema cornua venenum fundentes;
 Digitorum angulæ ut aprorum dentes.
- (3) | *Isti cum furcinulis animam cæperunt,*
Quam mox apud inferos cum impetu traxerunt;
Quibus et diaboli parvi occurerunt,
Qui pro tanto socio gaudium fecerunt;
Ac loco tripudii dentibus strinxerunt;
Et eis cum talibus ludis applauserunt;
Viscatis corrigeis eam ligaverunt.

⁵ The Hyde MS. has a queer form for this word a second time, viz.: "eccodora." The form on the previous occasion was a "ecombair." The other scribes apparently had no trouble with the word.

⁶ "Rollset" is an old Irish form of a verb denoting "to throw or cast." It is perfect tense and consists of the parts "ró-lá-set." Its present tense is "fo-ceird." The form occurs as "roisat" in the 22nd paragraph of "Togail Bruidne Dá Derga."

⁷ The other MSS. use either "luthgháire" or "iolghárdus." "Luthaire" denoting "antics" or "capers" is more likely to have been the word in the original.

(1) Agus is amhla bhídís¹ ag tabhairt buidhechuis dó fa n-a sheirbhís dhóibh ar an tsaoghal, óir is iomdha duine do mhill² sé le n-a dhroch-eisiomplár,³ meisce, striopachus, &c.; agus da chionn sin go bhfuighedh sé lúach agus luadhachta diongmhála⁴ a bhfochair Lucifer, agus a lebadh da chórughadh a n-aice a lebaidh⁵ féin go brách ar tinnteán na bpían,⁶ ag éisdeacht le h-úirlidhacht na ndhiabhal, le braognachus⁷ na bhfoireann fíor-ghrána, le tunnioll⁸ na n-uisgidh, le súisdredh [agus le confadh] na bpiast ndeamhnuidhe, le sgredach [agus le sgréachadh] na droinge damanta gan furtacht a choidhche agus go brách.

(2) Do sgannridh an t-anam go h-athbhél⁹-mhór ar feicsint [ifrinn osgailte agus] na bpían ullmhighthe infhedhma chuige, agus dubhairt: *A Iosa Críost, a mhic Dé, dén trócaire ar do chréúir bhocht féin!* D'fhregair na diabhail é ag dénamh fonóid fo in anam bocht do damuighedh in dara fecht, agus dubhairt: *“Is ro-mhall a ghoireas tu ar chabhair agus ar ainm do thigherna Dé¹⁰; agus is écciall¹¹ duit; óir is dúinne do bhí tu ag denamh seirbhíse, ná ch orruinn féin is cóir duit coimirce iarridh.*

¹ Some MSS. have “bhadar.”

² About half the MSS. have “mheall” in place of “mhill.”

³ The Hyde MS. has the form “esiomlor”; nearly all the others have “eisiomplair” or “—plar.” One alone has “shompla.” The adjective “nisgemhla” follows “esiomlar” in the Hyde MS.; most of the others are as given above.

⁴ Some scribes insert “a” before “diongmhála,” thus making the word a substantive. “Diongmhála” is here an adjective meaning “fit” or “suitable.”

⁵ “leba,” probably intended for “leptha,” is in the text.

⁶ This phrase is one of those common to all those pieces dealing with hell.

Quidam furcis ferreis ventrem diruperunt ;
 Quidam plumbum fervidum intro projecerunt,
 Quidam os stercoreibus suis repleverunt,
 Et in ejus oculos quidam comminxerunt ;
 Quidam suis dentibus frontem correserunt ;
 Quidam suis cornibus eam compunxerunt ;
 Quidam suis unguis latera ruperunt
 Et a toto corpore pellem abstraxerunt.

- (1) | Post hæc dicunt dæmones fere fatigati ;
 | “ Hi qui nobis serviunt sic sunt honorati ;
 | Nec dum potes dicere sicut bufo crati,
 | Nam debes in centuplo duriora pati.”

- (2) | His auditis anima gemens suspiravit,
 | Et voce qua potuit parum murmuravit ;
 | Quando vero baratri januas intravit ;
 | Voce lamentabili et quærule clamavit :
 | “ *Creaturam respice tuam, filii David !*”
 | *Tunc clamabant dæmones et dixerunt ei :*
 | “ *Tarde nimis invocas nomen tui Dei ;*
 | *Non dices de cætero ‘ miserere mei ’ ;*
 | *Non est ultra veniæ spes vel requiei.*”

⁷ There are several variants for this word which occurs in the Hyde MS., but in no other. There is nothing resembling it in the dictionaries. The variants are : “ bruihneacheas,” which means “ boiling ” or “ seething ” ; “ bruihneachus,” which could denote “ quarrelling ” or “ wrangling ” ; “ bréantanus,” or “ rottenness ” ; and “ brunsiacht,” of meaning unknown. “ Bruithneachas ” is the most likely form.

⁸ Variants given for this are : “ tonnghaile,” “ tonnghala ” and “ tuin gholla.” I don’t know the exact meaning.

⁹ “ adhbhal ” is another form for this. Though more common in the language of to-day than “ athbhél ” or “ athbhéil,” the latter form is more frequent in the MSS.

¹⁰ “ Dia ” is more common in this instance than its genitive “ Dé.”

¹¹ “ éagcóir ” is the word in some of the MSS. and it suits the context better.

- (1) | Acht anois tar éis breith thabhairt¹ ort agus tu [ag] théacht ar ár lámhaibh, agus gan dul² le h-athbhreithemhnus agud—tuig fesda go mbeidh tu a ccosmhaile³ nádúire linne mar gach diabhal eile againn ag mallughadh Dé go síorruidhe.

Is fíor dubhradar sin, óir do chas in dá spiriod mallidh⁴ sin 'na mheall tinntidh⁶ tiompuill, agus thlig⁵ gan mhoill a mbeul ifrinn 'san teinidh é. Níor chían do annsin nuair do chuaidh a n-édóchus ar Dhía, na naomh agus na n-aingeal, agus dubhairt:

Mo thigherna dom' thréigin ó tá,
 Ag iarridh grása air ní bhiú;⁷
 Diúltiom do'n ghlóir, diúltiom do Dhía;
 Ní bhéad níos fuide dá righe riú.⁸
 Tigh ifrinn ní h-é mo ghradh,
 Ní'l grían ann no gin-cheól;⁹
 A bheith a bpéin ó 'sé ár ndáil,
 Dubh¹⁰ shlán Dé fesda fúinn.

- (2) | Do sgannridh in dithrebhach naomhtha¹¹ as a shuan go critheglach, agus do bhuail ag guidhe Dé go díochrach fo gan a leithide sin d'anbhás fhaghail dó-féin go brách. Is cóir, fós, do'n uile criosduighe aithris a dhénamh air d'oidhche agus do ló, agus daorbhetha in phecaidh a shecnadh go deóigh. Guidhim Dia uile-chumhachtidh go ttigidh liom féin agus le gach Criosduighe degh-bhás in dithrebhaigh fhaghail.

Amen.

¹ The Hyde MS. often omits "do" before the infinitive. This is in keeping generally with the spoken language.

(1) Lumen non de cœtero videbis diei ;
 Decor transmutabitur tuæ faciei,
 Nostra sociaberis et huic aciei,
Et assimiliaberis nostræ speciei :
 Nam sic apud inferos consolentur rei.”

(2) Talia dum videram dormiens expavi,
 Et extra me positus fere vigilavi ;
 Mox expansis manibus ad Deum clamavi,
 Orans ut me protegat a tam pœna gravi.
 Mundumque cum frivolis suis condempnavi :
 Aurum, gemmas, prædia, vana reputavi ;
 Rebus transitoriis abrenunciavi ;
 Et me Christi manibus totum commendavi.

FINIS.

² The Hyde MS. is the only one that gives the form “dul,” which followed by “lo,” means “chance” or “possibility.” The other scribes disagree greatly as to the form. Three or four have “súil,” and three or four others “dúil” ; and a couple employ “dail.” “Dul” is evidently the best reading. Some insert the words “aisic” (or “aisig”) and “no” before “aithbheithemhnus.” I should have mentioned that “indé” occurs in the MS. after “lámhaibh.”—and also in a few other MSS. It does not suit the context.

³ “cosmhaileacht” in the other MSS.

⁴ “truailidh,” “truailighthe,” or “malluighthe,” is used by the other scribes.

⁵ “tlig” is the Ulster and Connaught form for “teilg” meaning “throw,” “cast,” “fling.” The other MSS. use “theilgiodar.”

⁶ This phrase occurs also in “Merlino Maligno” and in the “Visio Pauli.”

⁷ This early Irish form of the substantive verb was unintelligible to the majority of the scribes. They took it to connect with “fiu” meaning “worthy.” Some write it “bhia” or “bhiadh.” It means “I will be.”

⁸ Some MSS. have “Ag righe riu,” which I think is more correct. “Righe,” or “righoadh,” is a form of the verbal noun which denotes “reaching,” “attaining,” though Dinneen does not give it. “Righe riu” means “aspiring to, or striving after them.”

⁹ Some MSS. have “gean-chiuil.” I am not sure as to the meaning.

¹⁰ “De-shlán” is the more common form in the MSS.

¹¹ Two MSS. (23. L. 26) and (23. I. 4) mention St. Bernard here as the hermit.

86 ΔΣΑΛΛΑΜ ΊΘΙΡ ΑΝ ΑΝΑΜ ΔΣΥΣ ΑΝ ΟΟΡΟ

Ίρ ρομπλα μαϊτ ε αν ρσάλ ρο αν αν εαοι μαρ το σλακαο να Σαεοιτ
 λιτρθεαετ ιαραετα εουα ρειν, ασυρ μαρ το εουιροίρ α σροίσεαν
 ρειν υρρι. Δετ το ρυαιρ αν θραεαιρ θεαρεαν ρεαν-αιρτιυ ρραινειρ,
 μαρ αν σρεαονα. Το ριννε ρε εοίρ τοε'η ιομλάν αρ αν λαιμρσρυβιη
 ηη α θρυαιρ ρε ε,* δετ ηι εουιρρο μίρε ρίορ ανη ρο δετ αν οά θεαρραι
 τοραις ασυρ αν θεαρρα οείσεαμαε, λε η-α ευρ ι σρομρραιο λεη
 αν μοδ-ιηηιρτε ατα ας αν ησραεοεαλ αρ αν ρσάλ εεαονα.

Une grant vision chi dedens est escripte
 Jadis fu revelée a Dom Fulbert hermite ;
 Qui fu si sains preudons et de si grant mérite,
 Conques par lui ne fu fausse parole dicte.

Il estoit grant au siècle de grant extraction,
 Mes pour fuir le monde et sa déception,
 Ja lui fu revelée la dicte vision
 Tantost devint hermite par grant dévotion.

Par nuit quant le corps dor et l'ame souvent veille,
 Advint à cest preudome une très grant merveille,
 Car il vit ung corps mort murmurant à s'oreille,
 Et l'ame d'autre part qui forment se merveille.

L'ame se plaint du corps et de ses grans oultraiges
 Le corps respond que l'ame a fait tous ces dapmages
 Or alleguent raisons or alleguent usages
 Tout ce retint l'ermite comme preudons et saiges.

Δς ρεο ανοιρ αν θεαρρα οειρρο, εομ μαϊτ ασυρ το θι αρ εμαρ
 αν θραεαιρ ε το λείσεαο. Ίρ οοίς σο θρυιτ ρυο είγηη ανυσα ραν
 λίη οειρρο οε.

Faussece ? maintenant est souvent coulourée,
 Innocence est souvent à grant tort condampnée,
 Mes adoncques sera verité relevée,
 Quant chascun justement si aura sa livrée.

Pour ce . . . celui qui si justement livre
 Qui les biens et les maux a escripts en son livre
 Qui notre . . . en cest monde si maintenant à vivre
 Que de tous nos pechies soions en la fin delivrée (?)

Amen.

* Col. ηα ερμονόροε C. 2. 2 Vision de Dom Fulbert. Δετ τυσταρ Vision
 de Adam Fulbert αιρ, ηηρ αν σελάη.