



Catalogue of Irish manuscripts in the British Museum.

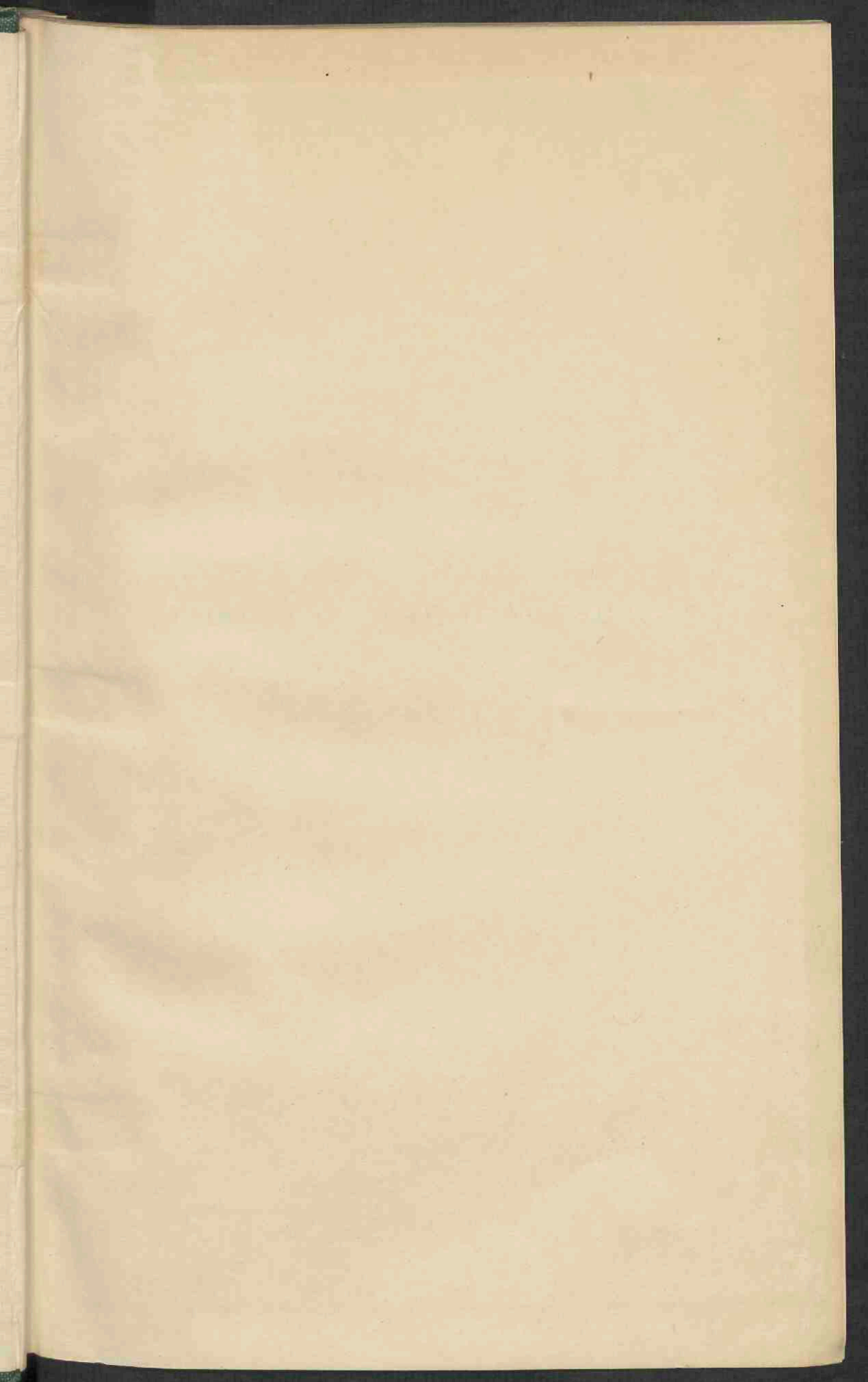
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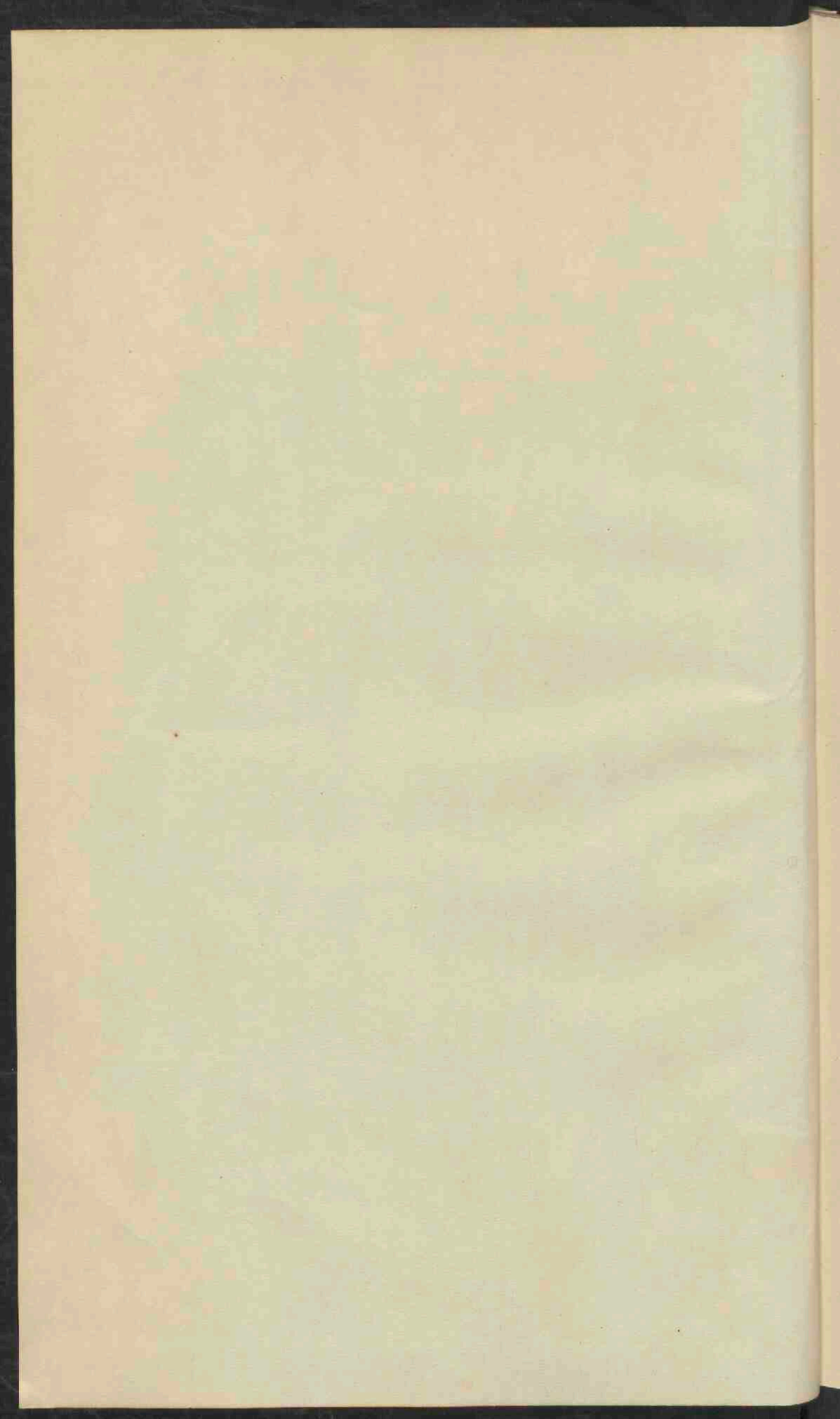
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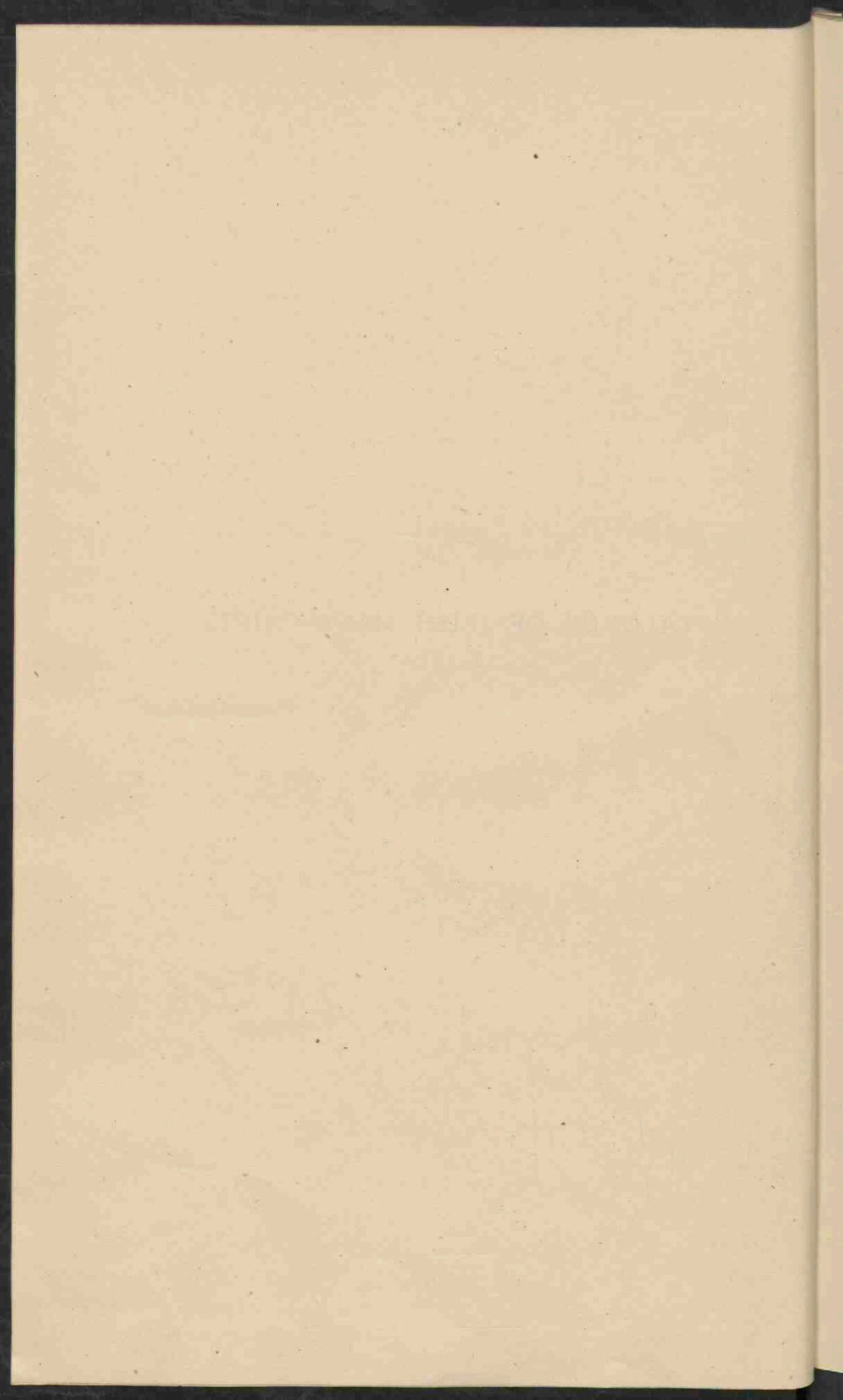
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CATALOGUE OF IRISH MANUSCRIPTS



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CATALOGUE
OF
IRISH MANUSCRIPTS
IN THE
BRITISH MUSEUM

VOLUME III

BY
ROBIN FLOWER
DEPUTY KEEPER OF MANUSCRIPTS

REVISED AND PASSED THROUGH THE PRESS BY
MYLES DILLON
SENIOR PROFESSOR, DUBLIN INSTITUTE FOR ADVANCED STUDIES



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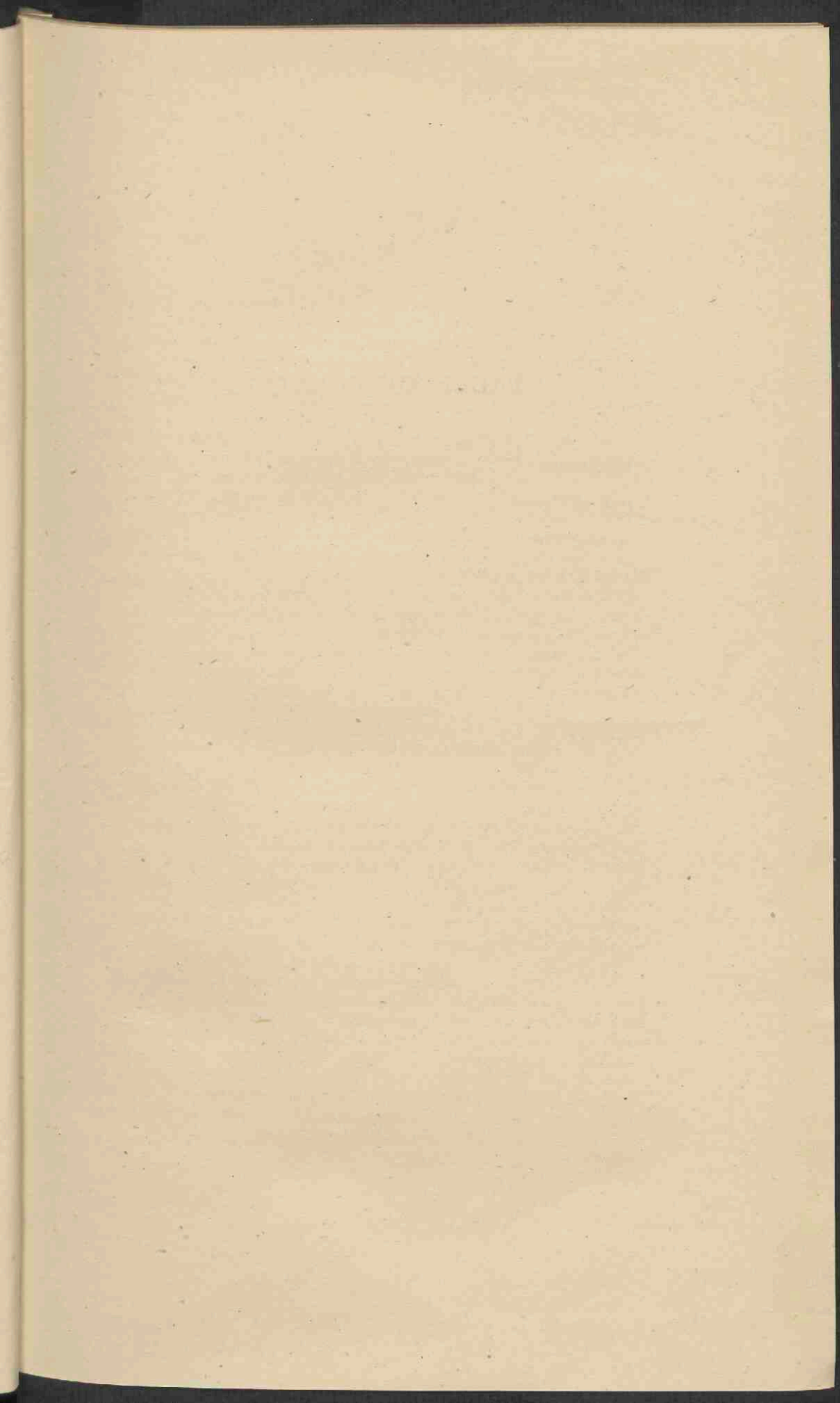


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PREFACE.

The first steps towards the production of a printed catalogue of the Irish manuscripts in the British Museum were taken as far back as 1886. Forty years were to pass, however, before, in 1926, it became possible to publish the first two volumes of this Catalogue, which contain the descriptions of the manuscripts by the hands respectively of Dr. Standish Hayes O'Grady (d. 1915) and Dr. Robin Flower. The prefaces to those publications refer to the difficulties that had been encountered, and the sequel only need be related here. Dr. Flower next turned without delay to the preparation of the present third volume, in which he planned to include an Introduction, an Index of Initia, a General Index and a series of plates. By 1929 the Introduction, substantially in the form in which it now appears, had been set up in type, and the plates had not only been chosen but executed. In that year Flower became Deputy Keeper of Manuscripts, thereby assuming administrative responsibilities which impeded the progress of the Catalogue. Nevertheless, the task of revising the indexes was nearing completion when, at the outbreak of war in 1939, the removal of the manuscripts to places of safety called a halt to Flower's labours. Worse was to follow. During an attack on London from the air in April 1941 the sheets of the Introduction which had already been printed were destroyed, apart from the few copies which had been placed out of harm's way. Early in 1944 ill-health drove Flower into premature retirement, and on 16 January 1946 he died.

The Introduction, as Flower originally designed it, was to have embraced, in addition to the account of the formation of this rich collection of manuscripts, "a discussion of the development of the Irish manuscript tradition". In a moving biographical memoir written for the British Academy*, my predecessor, Sir Harold Bell, has recalled that in 1927 Flower publicly avowed such an intention in these very words. What he planned would, in effect, have amounted to a history of Irish literature in miniature. Later, so Bell assures us, the project was abandoned, and it is safe to say that Flower, had he been spared to issue the present volume, would not have added to the Introduction. This is complete in itself and has been reprinted, a few minor additions and corrections apart, as he left it.

When it became possible to resume work on the Catalogue, lack of the necessary linguistic equipment disabled any member of the staff from taking up the task of their colleague. From this predicament the Department was rescued by the timely intervention of Professor Myles Dillon. Since the Trustees had already directed that the volume should go out under Flower's name, with as few changes as possible, Professor Dillon well knew that his duties would be confined to checking references, completing the revision and passing the sheets through the press, un-

* *Proceedings of the British Academy*, xxxii (1946), pp. 353-379.

rewarding and tedious labour which many a scholar of less distinction would have disdained. With the approval of the Board of the School of Celtic Studies in the Dublin Institute for Advanced Studies, he accepted the task both from a conviction that this volume was essential—a catalogue without an index may be likened to a man without eyes—and out of regard for the memory of a friend who had done so much for the common cause. It is a pleasure to acknowledge here the service which he has rendered to this Department and to Irish scholarship. Thanks are also due to D. A. Binchy, Dudley Edwards, Gerard Murphy, Brian Ó Cuív and T. F. O'Rahilly for help generously given, and especially to M. A. O'Brien, who has given constant advice and read the General Index in proof.

Of the principles by which he has been guided in arranging the indexes Professor Dillon writes as follows: "Alphabetical order of the *Initia* presented considerable difficulty, as there is no standard practice for the early language; the published Index of First Lines of Verse to the Catalogue of Irish Manuscripts in the Royal Irish Academy has been of great assistance. Initial mutations are disregarded for the purpose of alphabetical order. There is an established usage in normalising the spelling of bardic poetry, and it has been followed in these indexes, and applied also to modern prose. Elsewhere if late and early spellings occur, the examples have, as a rule, been grouped under the later spelling as being the more frequent. If only an early spelling occurs, examples appear in the order of that spelling. Thus the reader will find as head-words *ceann* but also *ceansa*, *fean* but also *ferr*. Cross-references are given where it seemed desirable. Mere errors have been corrected when the true reading was obvious, but when there was uncertainty the text has been allowed to stand without emendation. Perfect consistency in the treatment of so large a mass of material is almost unattainable, but the effort has been made."

Two remarks in conclusion. Firstly, the plates, which, it is hoped, may prove of service to students interested in the palaeography of the subject, have been produced by the Oxford University Press with its customary skill. Secondly, since the appearance of the two previous volumes in 1926, only three manuscripts in Irish, all of the last century, have been acquired by the British Museum, namely, collections of romantic tales (Add. MS. 43788) and tales from Munster history (Add. MS. 43789), both acquired in 1934, and a series of sermons with Irish glosses (Add. MS. 45525), acquired in 1940; these will be described in due course in the appropriate volumes of the *Catalogue of Additions to the Manuscripts*. It is unlikely that the list will lengthen, for the Trustees now take the view that it is for Ireland herself to seek out and cherish the relics of her literary past.

A. JEFFERIES COLLINS,
Keeper of Manuscripts.

March, 1953.

CATALOGUE OF IRISH MSS.

INTRODUCTION.

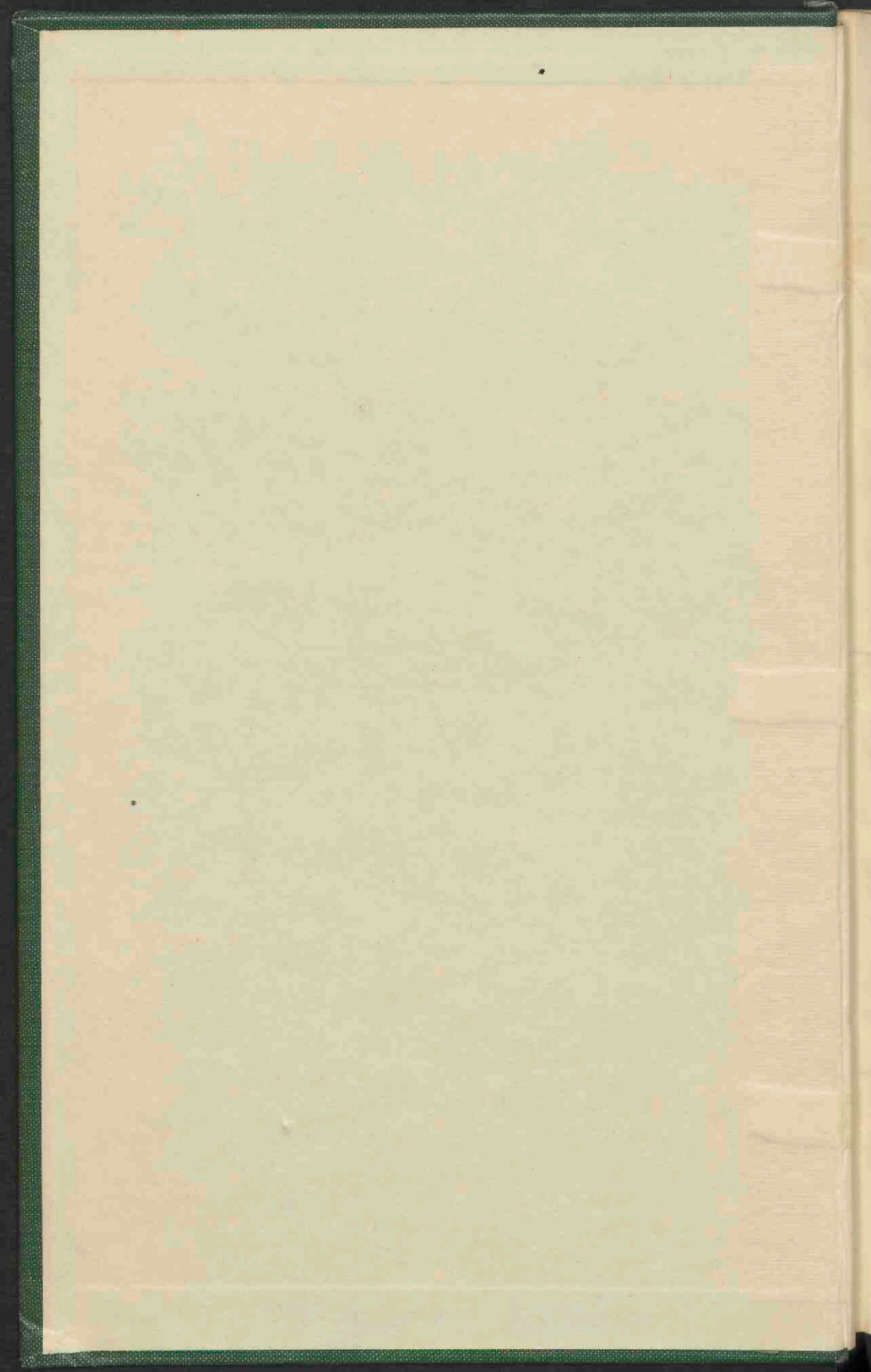
HISTORY OF THE COLLECTION.

I. BEFORE 1832.

ALTHOUGH the collection of Irish manuscripts in the British Museum first took rank among the great collections of the kind by the acquisition, under the Egerton bequest of 1829, of the Hardiman Manuscripts in 1832, there were already at that date in the Museum thirty-two manuscripts, or parts of manuscripts, some of considerable interest. These were distributed as follows: in the Cotton MSS. five, in the Harley MSS. eight, in the Sloane MSS. six (these are the foundation collections incorporated in 1753 under the Act 26 Geo. II, c. 22), in the Old Royal Library (given to the nation by King George II in 1757) one, in the Lansdowne MSS. (purchased in 1807) one, in the Arundel MSS. (purchased from the Council of the Royal Society in 1831) two, and in the Additional MSS. nine.

These manuscripts had originally been collected by various individuals from different motives, and it will be of interest to make the attempt, so far as the often scanty evidence allows, to trace the fortunes of the books and papers comprised in them. In one case, it will appear, the fortunes of a manuscript can be followed from its first writing down to the present time. But this is a rare accident, and it is for the most part only possible to indicate episodes in the history of the books under consideration.

The Old Royal collection was founded by Edward IV, but the one manuscript with Irish matter which it contains, MS. 6 B. III, was only added to it about 1678, when the last great accession, that of the manuscripts of John Theyer, occurred. The history of this latter collection is obscure (see *Cat. of Royal and King's MSS.*, I, p. xxvi), the old assertion that it contained many books from Llanthony Abbey, co. Glouc., through the marriage of Thomas Theyer to a sister of Richard Hart, the last Prior, having



Cotton's manuscripts are neither so numerous nor of such interest as Carew's. It is fortunate that one of the most interesting of them all is the one of which alone any continuous history can be given. This is the MS. Titus A. XXV, which contains the Cottonian Annals, published in O'Connor's *Scriptores* as the Annals of Boyle. The story of this manuscript presents many points of interest and may be briefly summarised here.*

References in the text and in marginal additions of later date prove that the Annals were compiled in the Premonstratensian house of the Holy Trinity on the island of that name in Lough Key, co. Roscommon (founded 1215). It is possible that in the early part they had annals of the neighbouring house of Boyle for a source. In the earlier part of the book, written all at one time, the script is Anglo-Norman, but when the entries begin to be made in different hands contemporary with the events recorded, the script, in the course of the 13th century, changes to Irish. Marginalia show that the book remained in the house in which it was written until the end of the 16th century. Brian MacDermot, lord of MacDermot's Rock in Lough Key, is described in the *Annals of Loch Cé* as superior (*uachtarán*) of the monastery of the Holy Trinity, and writing apparently his occurs in the book. It was used at this time as a source for the Annals of Loch Cé, which were compiled under the direction of Brian MacDermot.† The monastery of the Holy Trinity, with other MacDermot property, was held on lease by John Crofton, Escheator General, apparently from 1571, six years after his arrival in Ireland;‡ and his eldest son Edward held the same property in 1606-7 when a return was made of the Crown lands and tithes in Ireland in lease from King James. Edward Crofton then held "the monastery of the Holy Trinity called MacDermot, alias Moylarge, in the Island of the Holy Trinity of Lough Key."§ This Edward Crofton's signature is at fol. 26b (reversed), and the book must have come into his possession

* For a fuller account, see *Rev. Celt.*, XLV, where a note on "The Origin and History of the Cottonian Annals" is appended to Mr. A. M. Freeman's edition of the text.

† For additions to the Annals of Loch Cé partly in the hand of Brian MacDermot, see Add. MS. 4792, ff. 19-32, *Cat.*, I, p. 21, and *Cat.*, III, Pl. xiv.

‡ See A. T. Crofton, *Crofton Memoirs*, 1911, p. 47.

§ *Cal. State Pap., Ireland*, 1606-8, p. 69.

with the rest of the property. While he owned it, it was seen by Ussher.

Some excerpts from the manuscript, in Trinity Coll. Dubl. MS. E. 3. 20 (No. 574), p. 224, are headed in Ussher's hand: "Notes out of Mr. Crofton's booke in Connaght," and lower down is the note: "Liber Croftonianus vel potius Abbatiae Buellensis," perhaps the earliest occurrence of the name which the Annals have borne ever since. At what time the book passed out of Crofton's hands it seems impossible, with our present information, to determine. But a note in Sir James Ware's *De Scriptoribus Hiberniae*, 1639, p. 60, shows how it came into the Cotton Library: "Anonymus Monachus coenobii Buelliensis appendicem adjecit annalibus rerum Conaciensium usque ad An. 1253 quo tempore vixit. Liber MS. extat in bibliotheca Cottoniana ex dono Oliveri nuper vicecomitis Grandison de Limerick."

Ware was a friend and correspondent of Cotton and was no doubt well informed on the point. Oliver St. John, Viscount Grandison of Limerick and Baron Tregoz (1559-1630), was another friend and correspondent of Cotton. He had much to do with the affairs of Ireland, and was several times in co. Roscommon. Thus he commanded 25 horse and 150 foot in that region in 1602, and in the same year was recommended by Cecil for the office of vice-president of Connaught, although the arrangement does not appear to have been carried out. In 1613 he was elected member of the Irish house of Parliament for Roscommon. On 2 July 1616 he was appointed Lord Deputy of Ireland. He was recalled in 1622, having been made Viscount Grandison of Limerick on 3 Jan. 1621 (the date given for this creation in the *Dict. Nat. Biog.* is wrong). He was Lord High Treasurer of Ireland in 1625. His last visit to Ireland was in 1630 to settle his estates, and he died in the same year. Cotton died in the next year. At what period of his service in Ireland St. John acquired the manuscript, probably direct from the Croftons, it is impossible to say. If Ware's statement implies that he was already Baron Grandison when he gave the book to Cotton (which is not certain), the transfer must have taken place between 1621 and 1630. There is no mention of the gift in Grandison's letters to Cotton in Julius C. III, foll. 321-329.

Of the other Cotton manuscripts there is little to say. The letters in Vespasian F. XII, foll. 63, 83, 95, form part of a collection of state papers, and the exact methods by which Cotton obtained the numerous state papers in his collection are not known, though it is certain that he had some sort of limited licence from King James I to select certain papers for his collection. Of the other three manuscripts one, Vespasian E. II, foll. 108-120, comes from co. Leitrim, where it had been written, probably at Fenagh, in 1535. If the hand which gives a description of the contents in English at fol. 108 could be identified, some light might be thrown on the history of the book. The other two manuscripts were written later in the century, Nero A. VII in 1571, and Cotton App. LI in 1589. But how they came to Cotton there is nothing to show. It is probable that they were given to him by one of his friends among the Irish officials. Possibly Carew himself, who presented five manuscripts to Trinity College, gave some of these manuscripts to Cotton. His letters to Cotton in Julius C. III, foll. 68-76, have no mention of any gift of the kind, but they show him borrowing Irish state papers from Cotton to be copied for his own collection. Thus in one letter (undated) he writes (fol. 73) :

NOBLE BARONET,

Now all my loose papers of Ireland are bound uppe, so as I am ydle. My request is thatt you would bestow uppon me all your loose papers of thatt kingdom, the best of them I have allreadie copied out, those shall be retourned agayne unto you, and the rest thatt I accounte refuse I would bynde them uppe, w^{ch} wth all I have shall remayne att your service. I pray you to send all, thatt I may the better distinguishe those w^{ch} are not coppied by me.

youre unfeyned affectionatt frend

G. CAREW.

It would not be surprising if, in such commerce as this, some of Cotton's papers remained with Carew and some of Carew's manuscripts came into Cotton's hands. But there is no internal evidence to prove such a conjecture.

The manuscripts thus collected by Carew and Cotton are of a varied character, covering most of the kinds of Irish literature : history, epic lore, theology, law, medicine, poetry, etc. The

interest of the collectors was in history, and it is probable that they considered these books chiefly in the light of historical documents. We may legitimately doubt whether they could read them. No doubt they do not make quite the same class of mistake as Lord William Howard perpetrated when he called an Irish medical treatise "Historia de terra Pictica in lingua Pictica conscripta." But English officials of the Elizabethan age do not as a rule appear to have acquired Irish. The letters of Irish chiefs, when not written in Latin or English, were translated for them by Irish interpreters. Sir Christopher Nugent, Baron of Delvin, for instance, seems to have acted occasionally as interpreter for the Government.* This was the same man who prepared a Primer of Irish for Queen Elizabeth in deference to her expressed wish, he states, to learn the Irish language.† If the Queen had assimilated the Baron's Primer, she would not have acquired a great deal of Irish, and it is probable that neither she nor her officials went even that length.

Nevertheless that there was some knowledge of, and speculation concerning, the Irish language is proved by a paper in Lansdowne MS. 98, fol. 171, a volume which contains some papers from Burghley's collections as well as a number of others of later date. This is a list of Welsh and Irish words with their English equivalents arranged in three columns with the design of proving the original unity of the two Celtic languages. The writing is of the late 16th century, and the demonstration thus antedates by more than a century the publication of Edward Lhuyd's *Archæologia Britannica*, 1707, which finally established that unity. The words are taken from the spoken, not from the written, language, and in most cases are genuine cognates, though some are loan words from Latin and others are not connected together. This interesting list is printed below.‡

* Cf. his letter printed in *Nat. MSS. Ireland*, IV, i, App. xv, 7.

† For facsimiles of this, see *Nat. MSS. Ireland*, IV, i, pl. xxii. The MS. was sold in the Lough Fea sale at Sotheby's, 16 July 1924, lot 514.

‡ "Woordes whearby y^t may be thoughte that Walshe and yrishe weare one language at the firste because of the nearenes and affinitie of y^e speache."

The list is in three columns, headed respectively "English," "Welsh" and "Irish." It runs: "God. Dyw. Dye; The Devill. Dyaul. Dyaul; Churche. Egloys. Agloys; Howse. Ty. Ty; Barne. Scybor. Scybor; Hearringe. Scadan. Scadane; Boarde. Borde. Borde; Boate. Bade. Bade; Goolde. Oyr. Our; Syluer. Arian. Arged; Hand. Lau. Lauf; Legg. Coyse. Cosse; Eare. Clist.

The English writers who dealt with Irish history in this period, Campion, Stanyhurst, Spenser, Camden, Sir John Davies, had no Irish, and only occasionally supplemented the lack by consulting those who knew the language.

Keating, who in his *Forus Feasa* gave an account of the early history of Ireland based upon just such manuscripts as Carew collected, had no difficulty in demonstrating that Spenser's theories as to the origin of certain Irish names were baseless, and one of the three defects of which he accused Stanyhurst was his complete ignorance of the language. "An dara heasbaidh," he writes, "do bhí sé dall aineolach i dteangaidh na tíre i n-a raibhe seanchas agus seandála na críche agus gach foirne d'ár áitigh innte, agus mar sin níorbh fhéidir dó a bhfios do bheith aige" (I.T.S. ed., i, p. 42).

The merit of Carew and Cotton is to have preserved documents many of which, we may be sure, must inevitably have been destroyed in the troubles that were coming upon Ireland. This was the work that was being done more according to knowledge by Keating himself and by the school of Louvain: Ward, Colgan, Michael O'Clery and their fellows. To these we owe the collections of original manuscripts and transcripts now in the Royal Library at Brussels and in the Franciscan house at Killiney, co. Dublin, as well as such invaluable documents as the original manuscripts of the Annals of the Four Masters and of the Life of Aodh Ruadh Ó Domhnaill, both now in the Royal Irish Academy.

The new school of Anglo-Irish students of the Irish past, of which Archbishop Ussher may be accounted the founder, arose within the official class. James Ussher (1581-1656) was the son of Arland Ussher, clerk to the Irish Court of Chancery, and

Cluss; Water. Dure. Dure; Lyfe. Byw. Bew; Rocke. Craig. Craige; Shipp. Longe. Lunge; Doar. Drus. Dorus; Mann. Dynn. Dyne; Cowe. Bugh. Bow; Calfe. Loo. Loe; Dead. Marow. Maruf; Whyte. Gwyn. Fwyn; Blew. Glas. Glass; Great. Maure. Moore; Litle. Bagh. Beg; Southsayer. Barde. Barde; Candle. Cannyl. Cynyl; Horse. March. Ach; Wood. Cynyd. Conn; Fyer. Tanre. Tene; Bread. Bara. Aran; Dog. Cy. Coo; Stag. Carw. Carye; Valley. Glynn. Glamy (sic); Drynck. Diod. Diogh; Foote. Trode. Tree; Sweet. Melis. Mylis; Bell. Clogh. Clogh; Honny. Myell. Myll; Paper. Papyr. Paper."

The writer adds: "Note that I doo not certeynely knowe whether I have truly the orthographie of the Walshe and Irishe: but I suppose, yt ys spoken accordinge the above writinge."

Margaret Stanyhurst, sister of the Richard Stanyhurst of Keating's strictures. His Irish historical work is chiefly important in the field of ecclesiastical antiquities, but, though he was not in a position to develop the method far, he did use Irish sources and consult Irish scholars. Thus in his *Antiquitates*, 1639, pp. 862, 882, etc., he uses the Books of Lecan and Ballymote, then in his possession, and transcripts by Duaid MacFirbis in Trin. Coll. Dublin MS. 574 (E. 3. 20) suggest that he was in relations with that remarkable scholar. Ussher's library came after strange vicissitudes to Trinity College in 1661, and a number of the manuscripts containing Irish matter there, including the Trinity copy of the Book of Hymns, were undoubtedly his. The Books of Lecan and Ballymote are now in the library of the Royal Irish Academy.

It was by Ussher's encouragement that Sir James Ware took up the study of Irish antiquities.* He was the son of another Sir James Ware, who had gone to Ireland as secretary to Sir William FitzWilliam, Lord Deputy in 1588, and had become auditor general, a post in which he was succeeded by his more famous son (1632). Ware was born in 1594 and entered Trinity College in 1610, taking his M.A. degree in 1616. It was there, no doubt, that contact with Ussher determined the direction of his studies. The books on Irish history and biography which he published between 1626 and 1665 had for their basis large collections from all the sources available to Ware, which, together with a number of original Irish manuscripts of the first importance formerly owned by him, are in considerable part still preserved in the Museum and in the Bodleian Library at Oxford.

Ware appears to have known little or no Irish,† and he was assisted in the collection and interpretation of Irish matter by Duaid MacFirbis (Dubhaltach Mac Firbhisigh), the best Irish scholar of the old traditional type then living.

Some account of MacFirbis, with a list of his works, including a tentative notice of the compilations, transcripts and translations made by him for Ware, will be found in W. M. Hennessey's

* Cf. the Preface to *The Antiquities of Ireland*, 1705: "the most learned Primate Usher first encouraged the Right Honourable Sir James Ware . . . to apply himself to the study of the History and Antiquities of this Kingdom."

† See his own statement, *Opuscula S. Patricii*, p. 144: "Reliqua pars eiusdem lingua Hibernica conscripta est, a cuius peritia me longe abesse profiteor."

introduction to the *Chronicon Scotorum*, Rolls Ser., 1866. He belonged to the family of hereditary historians of his name, who were particularly attached to the O'Dowds of Uí Fhiachrach Muaidhe in co. Sligo, and was born towards the end of the 16th century in the castle of Lecan, which had been erected by his cousins Ciothruadh and Séamus in 1560. His education was no doubt of the traditional type, and there is reason to believe that he studied with the Mac Aodhagáins of Ormond in Lower Tipperary. This is the statement of Charles O'Connor of Belanagare, who probably reported genuine tradition. It may have been at this time that MacFirbis transcribed the Annals in the possession of Giolla na Naomh Mac Aodhagáin published by O'Donovan as *Three Fragments of Irish Annals*, which appear to derive in some way from the lost Annals of Clonenagh. The account of the Synod of Kells "ex MS. Libro vetusto D. Flannani mac Aegain," which also derives ultimately from the same Annals, appears too to be in MacFirbis's hand (Add. 4783, art. 8, cf. *Cat.*, ii, p. 524). It is interesting to note that Keating used these same Annals (*Cat.*, ii, pp. 284, 525), and, as he was a Tipperary man, we must reckon with Mac Aodhagáin manuscripts as sources for his history. O'Curry's statement that MacFirbis studied with the O'Davorens in Burren, co. Clare (*MS. Mat.*, p. 211), has long been discredited (see *Cat.*, i, pp. 134-5), for the manuscript, Egerton 88, on a note in which it was based, was written in 1564-9, and in large part at Park, co. Galway.

He appears to have settled in Galway about 1645, and there to have assisted Roderick O'Flaherty and Dr. John Lynch in their historical work. He was himself engaged on the great genealogical compilation now in the library of the Royal Irish Academy, which he finished in 1650 in the College of St. Nicholas, Galway. He translated the Testament of St. Clare and other Franciscan documents there in 1647 (*Ériu*, xv, 38-154), and compiled a Réim Ríoghraidhe in the same place in 1649 (see *Cat.*, ii, pp. 67-8). For some time before 1666 he appears to have worked in Ware's house in Castle Street, Dublin (a translation by him from the Annals of Ulster in Add. MS. 4799, fol. 45, is headed: "This translation begunned was by Dudley firbisse in S^t James Ware's house at Castle Street Dublin, vi^o Novembris 1666"). Ware died in 1666, and MacFirbis returned to Connaught, where he is

said to have lived in poverty till 1670, when he was murdered at Dunflin, co. Sligo, while on his way to Dublin.

The co-operation of this last of the great hereditary historians of Ireland must have been invaluable to Ware (though he does not in his printed works mention his name), who was thus able to make copious use of materials hitherto inaccessible to English and Anglo-Irish historians. It is probable that some of the Irish manuscripts in his possession, now in the Museum and the Bodleian Library, were acquired through MacFirbis, but direct evidence for this is lacking. Ware's own activity in transcribing and procuring transcripts of chronicles, chartularies, state papers and other relevant documents of Irish history was astonishing, and his collections are still, particularly since the loss of the Irish records, a valuable and largely unworked source for the subject. In the course of his work he made many transcripts from the Cotton Library, and a letter to Sir Robert Cotton shows him making gifts to the library in 1629 and asking for his interest with Carew (Cotton MS. Julius C. III, fol. 386).

NOBLE S^r.

I cannot but remember wth thankfulness the many Curtisies w^{ch} I received from yow at my last being in England. I have now after almost a years stay returned unto yow (by this bearer) the MS. life of S Modwen [Cotton MS. Cleopatra A. II]: and wth it as a small token of my Love I send yow an old register of S^t Mary Abbey by Dublin [Cotton MS. Tiberius A. XI]. This Abbey was one of the richest in possessions in this Kingdome. If I may heare from yow of any other thing yow have a desire unto, touching our Irish Antiquities; yow shall not want therein my best indeavors.

S^r yow promised mee (as I remember) at my last being there to procure mee the use of some old Irish Annales, w^{ch} then were wth the Earle of Totnes. I desire yow (if yow can) to send them by this bearer M^r Lake, a neighbour of mine, & if not now, then by the next convenient messenger. Heerin yow will further oblige

yo^r true frend and servant

[D]ublin 19^o Junii 1627.

JA: WARE

In another letter, dated 24 Feb. 1629, Ware is still asking for the loan of the Irish Annals, and, as Carew died in that year, perhaps he never received them. He forwards also "a map of

one of the baronyes of the county of Longford to be added to the rest." These are the Longford maps in Cotton MS. Augustus I, nos. 47, 48; II, nos. 24-26, 28. These letters present Ware as a contributor to the Cotton Library, and it is possible that some of the Irish manuscripts in that library came from him.

At Ware's death his manuscripts no doubt came to his son Robert, writings by whom (including certain forgeries in the Protestant interest) occur among them. At a later period they are found in the possession of Henry Hyde, second Earl of Clarendon, Viceroy of Ireland 1685-6, though nothing seems to be known of the manner in which they came into his hands. In 1692 they were catalogued by Edmund Gibson as then in Archbishop Tenison's Library at Westminster, where perhaps they had been deposited by Clarendon, who spent some considerable part of the years 1690 and 1691 as a prisoner in the Tower. This catalogue by Gibson was reproduced in Bernard's *Catalogus Librorum MSS. Angliae et Hiberniae*, 1697, II, p. 3.

Apparently after Lord Clarendon's death in 1709 the manuscripts were catalogued for public auction, but the sale does not seem to have taken place. Later they appear again in the possession of James Brydges, Duke of Chandos, though it is not clear how he obtained them. At this stage in their history an attempt was made to recover them for Ireland, and Swift, relying on his former friendship with Chandos, wrote to press the Irish claim (31 Aug. 1734). "Frequent application," he writes, "has been made to me, by many learned and worthy persons of this city and kingdom, who, having heard that I was not unknown to you, seldom failed any opportunity of pressing me to solicit your Grace, of whose generous nature fame has well informed them, to make a present of those ancient records, in paper or parchment, which relate to this kingdom, that were formerly collected, as we have heard, by the late Earl of Clarendon, during his government here, and are now in your Grace's possession. They can be of no use in England and the sight of them will be of little value to foreign virtuosi; and they naturally belong to this poor kingdom. I could wish they were of great intrinsic value so as to be sold on the Exchange for a thousand pounds, because you would then part with them at the first hint, merely to gratify your darling passion of generosity and munificence;

and yet since they are only valuable in the place of their birth, like the rest of our natives, I hope you will be prevailed on to part with them, at the humble request of many deserving persons in this city and University, in return for which bounty, the memory of it shall be preserved in that honourable manner, which so generous a patron of learning as your Grace will be certainly pleased with, and at their request alone, I desire your compliance, without the least mention of myself as any way instrumental."

Chandos did not exercise this imputed generosity, indeed he appears not to have answered the letter, and Swift took his revenge characteristically in the lines beginning :

" James Brydges and the Dean had long been friends,
James is beduked ; of course their friendship ends."

It is a matter for regret that Chandos did not live up to the character which Swift had prepared for him, for in that case the whole collection would have been safe from dispersal on the shelves of Trinity College side by side with the manuscripts of Ussher, who had encouraged Ware in the course which led to their collection.

Chandos died in 1744, and his books were sold in 1747. A priced copy of the sale catalogue in the Department shows that Swift was fully justified in his estimate of the small market value of the Clarendon manuscripts. They appear to have been shared between Richard Rawlinson, the famous collector, who bought in particular the original vellum manuscripts, and Robert Pococke, successively Bishop of Ossory and Meath, the famous traveller, whose selection consisted in the main of the collectanea. The Rawlinson manuscripts went to the Bodleian Library after the owner's death in 1755. After Pococke's death in 1765 his manuscripts came to the Museum in two portions, the first (Add. MSS. 4755-4802) through Jeremiah Milles, Dean of Exeter, his cousin, in 1766, the second (Add. MSS. 4811-4827) in 1767, under Pococke's bequest.

Of the Milles manuscripts the following, containing Irish matter, can be identified as deriving from the Clarendon collection and so from Sir James Ware's library : Add. MSS. 4783 (Clar. XV), 4784 (Clar. XX), 4788 (Clar. XXXIX), 4791 (Clar. XLIV), 4792 (Clar. XLV), 4793 (Clar. XLVI), 4796 (Clar. LI).

The Additional MSS. 4779 (Keating, *Forus Feasa*, written 1694) and 4817 (Translation of the Annals of Clonmacnoise, written 1661) never seem to have formed part of the Clarendon collection. It should be noted here that another Irish manuscript, more recently acquired, Add. MS. 33993, originally formed, with Add. MSS. 33991, 33992, 33994, the Clarendon MS. VIII. This manuscript was lot 1569 in the Chandos sale, and passed afterwards through the hands of the first Earl of Moira (d. 1793), and of William Horatio Crawford of Lakelands, Cork, at whose sale, Sotheby's, 18 March 1891, it was acquired for the Museum.

For convenience of exposition these Additional MSS. have been dealt with out of their proper order according to the date of collection rather than of acquisition. The next in order of the foundation collections is that formed by Robert Harley, Earl of Oxford.

The collections of manuscripts with which we have been concerned hitherto have all a similar character: they are the working libraries of scholars. Cotton, Carew, Ussher and Ware were all historians or collectors of historical material. In this they were representative of their century, and the great gatherings of manuscripts of that time, so many of which have found a permanent home in the Bodleian Library, were commonly made with an eye to immediate practical use by the owner and his friends. With the opening of the 18th century another motive for collecting appears, though the example of the Earl of Arundel and others at an earlier date attests its existence before. The noblemen of the 18th century looked upon the collection of manuscripts, books and pictures as a necessary part of the character of a gentleman of enlightenment and culture. And it is to the new value put upon objects of this class by their interest and rivalry that we owe the preservation of a large part of the manuscripts which enrich public collections to-day. One of the earliest and greatest examples of this type was Robert Harley, first Earl of Oxford (1661-1724), and he was served by a librarian, Humfrey Wanley (1672-1726), of remarkable learning and capacity. The Harley Library contains a wide variety of manuscripts of the most miscellaneous kind, comprising whole collections of previous scholars, like those of Sir Symonds D'Ewes, as well as smaller collections and individual manuscripts bought from day

to day. It is thus difficult to ascertain the provenance of individual books where internal evidence is lacking.

The proximate source of five out of the eight Irish manuscripts can, however, be determined. Harley 546 is probably the "Irish book of physic" in the collection of Sir Symonds D'Ewes (cf. Harley MS. 775, fol. 8). Harley 1802 was one of the manuscripts stolen by Jean Aymon from the Bibliothèque du Roi, Paris, in 1707, and acquired for the Harley Library before 1721 (some at any rate of these manuscripts were still in Aymon's custody in Holland in August 1716, cf. a letter from Aymon to Dr. Stubbs, Harley MS. 3777, fol. 38). The Irish matter in Harley 1921 formed part of the collections of the fourth Randle Holme, one of the family of Cheshire antiquaries whose collections were one of the constituent parts of the Harley Library. The Kildare Rental, Harley 3756, had belonged previously to John Holles, Earl of Newcastle (1694), who died in 1711.* Harley 5280, the most interesting manuscript in the collection for our present purpose, had belonged to Henry Spelman, the famous scholar, being acquired by him no doubt on one of his three journeys into Ireland, probably in South East Ulster. There is no evidence for the earlier ownership of MSS. 432, 1023, and 4347.

These manuscripts are, though few, various in nature and important of their kind. The two 12th-century Gospels, MSS. 1023 and 1802, are the earliest manuscripts in the Museum containing Irish matter. Harley 5280 is a book of the first interest for the earlier literature, containing many important and some unique texts. The medical MS. 546 contains tracts in the writing of Cormac Mac Duinnshléibhe, one of the most prolific of the translators of such technical literature. Harley 4347 shows us the Irish leeches using the work of a Renaissance physician and humanist. The importance of MS. 3756 is historical, but the catalogues of books contained in it display the interest of a great Anglo-Irish noble in Irish as well as in Latin, French and English literature. Harley 432 is a well-written text of part of the *Senchus Mór*, the chief collection of

* He was a friend of the first Earl of Oxford and his daughter married the second earl, so that it remains uncertain when the manuscript was added to the collection.

Irish legal tracts. The copy of an interesting "bardic" poem in Harley 1921 is in a nearly contemporary hand.

Though the collection is thus rich in little room, there is evidence that it might have been still richer. A study of Wanley's Diary (Lansdowne MSS. 771, 772) shows that the indefatigable librarian was always on the watch to add to the number of Irish manuscripts in the collection. On the first page of the diary this note occurs under 2 March 1715: "I acquainting my Lord that the late Mr. Edward Lhwyd of Oxford [d. 1709] left a large Parcel of antient manuscripts, Welsh and Irish, together with his own Collections, Papers, Stones, Medals &c. which are seized by the University for Debt, and may be retrieved for about 80 pounds. Order'd that mention be made of this affair in the letter to Dr. Lancaster, & that it be enquired how one of the chiefest of Mr. Lhwyds MSS. in Welsh got (after his Decease) into Jesus College Library, & what right that College hath unto it." There is much discussion of these manuscripts in the earlier part of the diary, but the negotiations fell through, and the manuscripts were bought by Sir Thomas Sebright, from whom they passed to Sir John, the sixth baronet. Edmund Burke persuaded Sir John Sebright to send the Irish manuscripts over to Trinity College, Dublin, for examination about 1782, and they were presented to the college library in 1786. They are the main foundation of the collection of Irish manuscripts in that library.

On 27 Feb. 1723 Wanley notes that Thomas O'Sullevane mentioned among other manuscripts of which he was recommending the purchase "the MSS. of the Duke of Chandos" (Lansd. 771, fol. 75). These were the Ware manuscripts, the history of which has been discussed above. They are not mentioned again in the diary, and the chance of their being kept intact in the Harley Library was lost.

The Mr. Thomas O'Sullevane mentioned in connection with the Chandos manuscripts was an Irishman living in London, who spent a good deal of time reading in the Harley Library and gave Wanley much advice on Irish matters. It would be interesting if some account could be given of his early history, for, as will appear below, his evidence on certain matters of importance for the history of Irish literature is of value. But all we have is his own statement (*The Post Boy*, 24-26 Jan. 1722) that "he has

been bred up to literature from his infancy; has in Foreign Universities taken all the Degrees in the Civil Law, and resided in one of our Inns of Court these last Twelve Years." This was the Middle Temple, where he had chambers "in Elm-Court n^o 4., 3 pair of stairs" (Lansd. 772, fol. 2). He perhaps came from County Tipperary, as he corresponds with Thomas O'Duinn of Cashel and reports local tradition of Keating. In his description of Harley 432 Wanley refers to him as "a very learned gentleman, & the best skilled in the Irish Antiquities of any man I ever knew." And this description, which Wanley based on O'Sullevane's information, serves to identify him with the anonymous author of the Dissertation prefixed to the *Memoirs of the Marquis of Clanricarde*, 1722, for it is in close agreement with the description of the manuscript given in that work.

All the other information about O'Sullevane found in the many entries relating to him in the Diary bears out this identification, and a letter from him to Wanley, dated 5 July 1722, while the printing of the book was in progress, makes it certain (Harley MS. 3781, fol. 152).

Sir

Finding upon coming from the Country, where I have been for some time, that y^e printing of M^r. Woodmans litle book is at a stand for want of those few sheets and a little more I must add, wherein I designe to take notice of my Lords old Irish manuscript, as I take it to be a very valuable one, y^e liberty you were pleased to afford me before, encourages me to beg y^e favour of y^r looking over those in y^e morning if y^w have leisure and correcting y^e many faults you'l meet wth therein, by w^{ch}. you'l further oblige

S^r.

y^r most humble and obliged serv^t.

THO : O : SULLEVANE.

On 23 Jan. 1723 Wanley records that Mr. Woodman sent in "the MS. of the Marquiss of Clanricarde's Memoirs," but it was not acquired for the Harley Library, and its present whereabouts does not appear to be known*. The references to a forthcoming edition of Keating in the Dissertation involved O'Sullevane in

* In 1930, after Dr. Flower had written the above, a MS. of Clanricarde's Memoirs covering the years 1643-1647 came to light and is now Add. MS. 42063 (see *British Museum Quarterly*, v, pp. 24-25).

controversy with another Irish scholar who is recorded by Wanley as visiting the Harley Library. This was Dermot O'Connor, "the Irish antiquary," as he somewhat grandiloquently styled himself. Wanley's account of his visits and a note on his controversy with O'Sullevane will be found in this *Catalogue*, II, p. 174. In the course of the controversy O'Sullevane asserted that Toland the deist was the real mover in the matter of the Keating translation, a statement emphatically denied by O'Connor. It is of interest to note that Toland, a native of Inishowen, was another of Wanley's Irish advisers and was instrumental in the acquisition of Aymon's stolen manuscripts for the Harley Library (cf. *Cat.*, II, p. 428). O'Sullevane himself reported the existence of a large quantity of Irish manuscripts in Germany, describing them first (10 Aug. 1720) as "the Library of those Learned men who went from Ireland with Marianus Scotus A.D. 1058 . . . yet remaining in some Church at Ratisbon." References to these manuscripts recur in the Diary, growing increasingly vague. The place of deposit changes to "Nessen," which at Wanley's suggestion is emended to Meissen (29 May 1722), and at last the manuscripts drop out of the record. Again, on 31 March 1724 O'Sullevane "said that he hath lately heard that in some place in Conaught there are remaining two Chests replete with Irish MSS. among which, are the Codes of the old Irish Laws; as also certain Glossaries explaining the Technical Words in them, but that these being written upon Paper, are much damnified with Age and ill Usage." This reads like some tradition of MacFirbis or O'Flaherty manuscripts, but we hear no more of it, and it was no doubt little more than vague talk. The last we hear of O'Sullevane is in a letter, dated 26 March 1726, written to Wanley from the Wood Street Counter, where he was imprisoned for debt just at the moment, he complains, when he "was putting the last hand to the treatise I designed against the Scotch Historians, the publication whereof I am afraid will be now delayed for some time" (Harley MS. 3781, fol. 155). His fear seems to have been justified, for there is no reason to believe that the book ever appeared.

The third of the foundation collections, that of Sir Hans Sloane (1660-1753), contains six Irish manuscripts or parts of manuscripts, but none of them are of great importance. Sloane

came originally from Ireland, having been born at Killileagh or White's Castle in county Down, and there is a portrait of him still in the Provost's House in Trinity College, Dublin. But a consideration of these manuscripts does not suggest any particular interest or motive in the collection of Irish books, and Sloane probably regarded them in the light of curiosities. The two-volume Keating (Sloane 3806, 3807) reminds us that Dermot O'Connor's translation had recently brought that name to the ears of students in England. And Sloane 3154 is a book by O'Connor himself which Sloane may well have purchased from the scribe. The genealogy in Sloane 761 and the Rapparee's Prayer in Sloane 3323 can have had little beyond a curiosity value. The interesting Fermanagh manuscript, Sloane 3567, was perhaps acquired from the same motive.

The Royal manuscripts (with one Irish manuscript dealt with above, p. 1) were presented to the nation by George II in 1757. And the first period of growth of the Irish manuscripts in the Museum was completed by the acquisition of the Lansdowne manuscripts collected by William Petty Fitzmaurice, Marquess of Lansdowne (d. 1807), and of the Arundel manuscripts, which, collected by Thomas Howard, Earl of Arundel (d. 1646), and given in 1681 by Henry Howard, afterwards twelfth Duke of Norfolk, to the Royal Society, were purchased from that body for the Museum in 1831. The only Irish matter in the Lansdowne manuscripts is the description of the Book of Hy Many in the MS. 418, a stray volume from the collections of Sir James Ware (Clarendon MS. XLVII), and the parallel between Welsh and Irish quoted in the note to p. 6 above. The Arundel MSS. 313, 333 are more interesting. They are medical manuscripts written in the counties of Clare and Cork, for the most part in the years 1514 and 1519, but it is probable that they had passed over into Scotland like so many other Irish medical books. For they belonged originally to Lord William Howard, Scott's "Belted Will," whose signature appears in both manuscripts with the dates, in Arundel 333, 1590, and in Arundel 313, 1592. Lord William heads Arundel 333 "*Historia de terra Pictica in lingua Pictica conscripta*," and at fol. 16 appends to the well-known Latin verses on the temperaments the note: "*Nomina prouinciarum terrae Picticae. Terra Pictica in 8 partes diuisa quas*

Angli prouincias vocant.”* Since he so mistakenly supposes the text to be a history of Scotland, it is to be presumed that he had acquired it from Scotland or supposed it to have come from that country, for such a misinterpretation could hardly have suggested itself had the manuscript come from Ireland direct into Lord William’s hands.

This, then, was the state of the Irish manuscripts in the Department before the Egerton accessions. It was a respectable collection, small in numbers, but varied and interesting in contents, comparing well with other libraries of the time. The chief collections of Irish manuscripts were then in Trinity College, Dublin, and the Bodleian Library at Oxford, neither of which has been materially increased since that time. The library of the Royal Irish Academy contained in 1831 only four manuscripts, though these were of great importance: the Book of Lecan, the Book of Ballymote, the Leabhar Breac, and the autograph of the Annals of the Four Masters bought by George Petrie at the Austin Cooper sale (see W. Stokes, *George Petrie*, 1868, p. 75). The Gaelic manuscripts in Scotland had not yet been brought together in the Advocates’ Library (now the National Library of Scotland) in Edinburgh. The existence of the two separate portions of the library of the Franciscan convent in Louvain, one at Brussels and the other in the convent of St. Isidore’s, Rome, was as yet unknown to Irish scholars (cf. O’Curry’s report, *MS. Mat.*, p. 644). The fine collection of Charles O’Conor of Belanagare was in the library of the Marquis of Buckingham at Stowe, sedulously kept closed against students. In the year 1832 the Hardiman manuscripts were purchased with funds derived from the Egerton bequest, and the Museum collection at once took rank as one of the largest and most representative of the kind.

2. THE EGERTON MANUSCRIPTS.

Francis Henry Egerton, eighth Earl of Bridgewater (1756–1829), bequeathed to the British Museum his collection of manuscripts and provision for its maintenance and increase. The first purchases under the Egerton fund were made in 1832, and among

* These notes are certainly in Lord William’s hand, despite O’Grady’s suggestion that they are by Camden.

them were the manuscripts, 191 in number, collected by James Hardiman. These manuscripts are numbered Egerton MSS. 74-264, and of these 121 (Eg. MSS. 83-99, 101-198, 208-211, 213, 214) are entirely, or in part, in the Irish language. These manuscripts had been collected in the first quarter of the 19th century, for the most part in Dublin, by James Hardiman. Hardiman is best known as the author of a number of works dealing with Irish antiquities and literature, chief among which are his *History of the County and Town of Galway*, 1820 (collections for which are in Eg. 115), his *Irish Minstrelsy*, 1831, and his edition of Roderick O'Flaherty's *Iar-Connaught* published by the Irish Archæological Society in 1846. He was born in Connaught (his father had a small property in Mayo) towards the end of the 18th century, and was in Dublin by 1810. A list of his elections to various learned societies (printed below)* begins in that year. He was employed in Dublin Castle as a sub-commissioner of records, and among his manuscripts are a considerable quantity of copies from the Irish records (Egerton MSS. 74-79). When he began collecting manuscripts is not certain, but his chief period of activity in this way appears to have been before 1820, when O'Reilly refers to his manuscripts in his "Irish Writers." He was a member of the Royal Irish Academy, and of the Iberno-Celtic and Archæological Societies. In his later years he was librarian of Queen's College, Galway, and died in Galway in 1855. It is clear from a consideration of his manuscripts that Hardiman's published work represents only a part of his schemes for getting Irish matter into print. His work in this direction is typical of a movement which had been going on during the latter part of the 18th century and the early years of the 19th century. The proper background of his collection is supplied by the history of the development of interest in Irish history, antiquities and literature which marked that period. And some brief account of this

* The list is in Eg. 74, fol. i. "In the year 1810 I became a Mem. of the Dublin Library Society and on 9th January 1823 became a member for life. On 14th Sept. 1818 I was admitted free of the Library of Trin. Col. Dublin and took the Library oath which was administered to me by Doctor Barrett Vice-Provost. On 24th April 1820 I was elected a member of the Royal Irish Academy. 1822, Decr. I was Elected an Honorary Member of the Amicable Society Galway. 1831 Novr. 28th Elected an Honorary Member of the Commercial Society of Galway. Vanitas vanitatum & omnia vanitas."

movement, so far as it affected the collection of manuscripts, is a necessary preliminary to a consideration of Hardiman's work.

Between the times of Ware and Charles O'Connor of Belanagare, the next collector whose manuscripts have survived more or less in their integrity, came the visit of Edward Lhuyd to Ireland in 1700, which had for its result the collection of manuscripts which ultimately, as has been related above (p. 15), came to Trinity College, Dublin. Lhuyd, in a letter to Humfrey Wanley, 6 Jan. 1702/3, complains of the lack of scholars to help him in the elucidation of the old vellums: "This want of a Dictionary has made almost all y^e Irish parchment Manuscripts unintelligible and as little regarded: insomuch that I could not thô I made it my Business, find one Scholar or Gentleman in Ireland, that could give me any tolerable account of the few old MSS. I had bought of the Heirs of some of their Countrey Poets, & Genealogists" (Harley MS. 3780, fol. 98b).

It is probable that there were more men in the country than Lhuyd suspected who had some traditional knowledge of the older vellums. He had himself visited Roderick O'Flaherty in 1700, and mentions him in the *Archæologia Britannica*, 1707, in the Irish part of which O'Flaherty had assisted him.* But competent interpreters of the old books were, no doubt, very scarce at this time, and such collections of manuscripts as had existed before the troubles of the Williamite wars appear to have been dissipated. Charles O'Connor (1710-91) inherited the tradition of the school of Lynch, MacFirbis and O'Flaherty in Connaught, and devoted himself assiduously to the collection of manuscripts. Most of the vellum books which at that time survived in Ireland appear to have passed under his hand, for his writing constantly appears in them. And his own fine collection was ultimately included in the Stowe Library and, on the acquisition of that library by the nation in 1883, was deposited in the Library of the Royal Irish Academy in Dublin.

Charles O'Connor's writings also did much to call attention

* See a letter from O'Flaherty to Lhuyd, 28 May 1706, *Nat. MSS. Irel.*, IV. ii, pl. xcv. Some sheets of Lhuyd's Irish dictionary for this work with copious notes by O'Flaherty, dated 23 Oct. 1704, are in T. C. D. MS. H. 5. 20, part 8. In Add. MS. 15066, f. 70, is a Latin-Irish dictionary "communicated by Dr. Mills" to Lhuyd.

to the materials for Irish history and literature to be found in the old manuscripts. And his letters to the Chevalier Thomas O'Gorman in Additional MS. 21121 show him in active relations with most of those who were interested in Irish history and antiquities at this period.

The revival of interest in the Irish language and literature which became particularly noticeable in the 'eighties of the century had three main motives: political, antiquarian, and literary. The national feeling which gathered round the establishment of the Irish Parliament in 1782 developed into a desire to investigate the history of Ireland before the Anglo-Norman invasion. And it was clear that this could only be done by the study of the Irish language and the elucidation of Irish manuscripts. This is made plain in a famous letter of Edmund Burke to Colonel Vallancey, written in 1783, which Charles O'Connor quotes with delight in a letter to the Chevalier Thomas O'Gorman (Add. MS. 21121, fol. 38): "I shall tell you what a judicious Antiquary about twenty years ago told me, concerning the chronicles in verse and prose, upon which the Irish histories, and the discussions of Antiquaries are founded: that he wondered that the learned of Ireland had never printed the originals of these pieces, with literal translations in Latin or English, by which they might become proper subjects of Criticism, and by a comparison with each other, as well as by an Examination of each within itself, they might serve to shew how much ought to be retained, and how much rejected. Until something of this kind is done, that antient period of Irish history which precedes official records can not be said to stand upon any proper authority. A work of this kind revised by the University, and the Society of Antiquaries under your Inspection would do honour to the Nation." This characteristically judicious letter set the note for all future investigation of Irish historical material, and helped to encourage a taste for the collection of Irish manuscripts. Burke did what he could to carry out his precepts by persuading Sir John Sebright to present the Lhuyd manuscripts to Trinity College. Another attempt in the same direction was the bequest by Henry Flood, the statesman (d. 1791), of a considerable part of his property (said to amount to between £9000 and £12,000 a year) to Trinity College to establish a Professorship of Irish, to found

prizes for Irish composition and to provide for the purchase of Irish manuscripts. The will was invalidated, but it is said to have had the effect of attracting Irish manuscripts on vellum and paper to Dublin in anticipation of the bequest coming into effect.*

Burke wrote to Vallancey because he was then regarded as the leading authority on Irish antiquities and language. The ridicule which his Oriental theories have brought upon his work has tended to obscure his real services to the subject. He was an antiquary somewhat of the type of Stukeley, and on his lines could not supply the historical criticism which Burke desired. But in his series of *Collectanea Hibernica*, 1770-1804, in which such native scholars as Charles O'Connor and Bishop John O'Brien assisted him, he did begin to explore the material, and his energy and enthusiasm made him the centre of the movement which enhanced the value and encouraged the preservation of Irish manuscripts, though it cannot be said to have done very much for their interpretation.†

On the literary side the chief influence was the contemporary romantic movement in Great Britain as represented in such works as the Ossianic forgeries of Macpherson and the *Reliques of Ancient English Poetry* of Bishop Percy (1765). To those acquainted with Irish manuscripts the element of fake in Macpherson's Ossian must have been evident from the first. In an interesting letter (Add. MS. 21121, fol. 8), written in 1781, Charles O'Connor sets forth the arguments against the genuineness of the poems under six heads and concludes: "On the whole the works fathered upon Ossian are undoubtedly grounded on Fables still recited among the common people in Ireland and Scotland. They refer chiefly to the exploits of Fin mac Cumhal, and the Heroes who acted under him in the third Century. Some of those tales Mr. Mac Pherson has set off with his own Embellishments, and having succeeded to his wish, it may for the future pass for what it really is: an ingenious Forgery, which as it proved entertaining to many, can be injurious to none, except to those who believed it useful in their Researches concerning British Antiquities."

* See Warburton, Whitelaw and Walsh, *History of Dublin*, ii, p. 926.

† Vallancey's copy of the printed edition of O'Clery's *Foclóir*, 1643, with characteristic notes, is Egerton 173. And Egerton 87 is a copy of O'Brien's Dictionary, 1769, with notes by him and M. O'Gorman.

This admirable judgment could hardly be bettered to-day after more than a century's research. But in the general world Macpherson's romantic forgeries were as convincing as Vallancey's equally romantic theories, and served the same purpose of directing attention to the original documents which alone could prove or disprove forgeries and theories alike. Bishop Percy's publication of the older (largely popular) poetry of England encouraged the search for a new poetical material in the Irish manuscripts which, under the tuition of teachers like Maurice O'Gorman, enthusiastic readers were beginning to explore. The name of the first work in which any quantity of Irish poetry in the original language was published, Charlotte Brooke's *Reliques of Irish Poetry*, 1789, betrays the influence of Percy, and we find her announcing the project to him in a letter of 1787 (Nichols, *Literary History*, viii, p. 250): "They [i.e. Judge Hellen and Mr. Trant] have almost persuaded me into a belief that it may be in my power to rescue from oblivion at least some portion of the native beauties of the language and genius of this neglected country: they wish me to translate into English verse some of our fine Irish manuscripts, which, for want of such translation, are unknown to the world, and they will kindly take upon themselves the care of the publication, which, they say, shall be by subscription."

It was natural under the circumstances that the poems published by Miss Brooke should be largely Ossianic and that they should be translated in a style reminiscent of Thomas Gray, but she also printed for the first time some folk songs, a "bardic" poem of the 17th century and a *dán grádha*. This is one of the first signs of a literary as opposed to an historical or antiquarian interest in Irish things in the circle to which Miss Brooke belonged. Her manuscripts she obtained from J. C. Walker, in whose *Memoirs of the Irish Bards* her translation of a poem of Carolan had been printed; Sylvester O'Halloran, of Limerick, who published several works on early Irish history; Theophilus O'Flanagan, scholar of Trinity College, a Clare man afterwards first secretary of the Gaelic Society; and Maurice O'Gorman, the most assiduous of the northern scribes between 1745 and 1794, when he is said to have died, and the best known teacher of Irish in Dublin at this time.

The early years of the 19th century are notable for the establishment of a number of societies whose object was the study and publication of Irish literature. The Gaelic Society was associated in 1807 and the formation of the Ibero-Celtic Society was decided upon on 28 Jan. 1818. We get a glimpse of another society, which, however, does not appear to have issued any publications, in certain memoranda in Egerton 144 (*Cat.*, I, p. 642), which show that in 1813 the Archæologian Society accepted the gift of copies of Ossianic poems taken down from the recitation of a Mayo shepherd in 1812 at Kiltruddery, co. Wicklow. The active members of these societies were men of native Irish descent. Thus the first secretary of the Gaelic Society was Theophilus O'Flanagan, a native of Clare and a scholar of Trinity College. O'Flanagan asserts that he had been able to read Irish books from the age of twelve,* and mentions the "vast treasure" of Irish manuscripts in the collection of his friend, Peter O'Connell, the lexicographer, of Kilrush.

Peter O'Connell's dictionary came into Hardiman's hands after his death under circumstances related by O'Curry (cf. *Cat.*, I, p. 161), and a reference to the index of this catalogue will show that a number of transcripts and translations by both scholars were among Hardiman's manuscripts, possibly coming to him through Edward O'Reilly. The original of Egerton 111, the famous O'Gara manuscript of court poetry, was once in the possession of O'Flanagan, having been presented to him by Lady Moira, who bought it at the sale of Denis Daly, chief of the O'Dalys of Dunsandle, co. Galway. From O'Flanagan it passed to John Macnamara of Sandymount, who owned it in 1819, and in 1822 it was in the possession of Hardiman, for whom Fineen O'Scannell transcribed it. It passed out of Hardiman's possession before the acquisition of his manuscripts by the Museum and is now in the Royal Irish Academy (MS. 23. F. 16). Among the members

* *Gaelic Soc. Trans.*, I, pp. 231, 235: "There are many who approach him [i.e. O'Flanagan] in knowledge of the Language, ancient History and elegant Poetry of his nation; but none, except an old gentleman, in an obscure and remote corner of the island (Mr. Peter O'Connell of Kilrush), has studied it so long. The assertor of this is eight and forty years old; and at the age of twelve, he could read and enjoy the beauties of all the poems attributed to Oisín: all the Tales of the Finnian heroes; Clann Touran [i.e. Tuireann]; Clann Lir; and Clann Uisnigh; and could, with puerile indignation, ridicule the wily attempts of the Scots of Alba to make the reputed poems of Oisín their own."

of the Gaelic Society were most of the men whose names are associated with the new movement for the study of Irish literature: Patrick Lynch, secretary after O'Flanagan, Edward O'Reilly, who acted as treasurer, William Haliday, John Macnamara, Denis Taafe, and Paul O'Brien. As a society it published only one volume of Transactions in 1808. This contained an essay entitled "Observations on the Gaelic Language," by P. McElligott of Limerick, Hon. Member, and editions by O'Flanagan of various poems and two texts of the Deirdre story, the second being the older version.

But individually the members were active in the fields of lexicography and grammar. O'Reilly has pointed out that grammars of Irish were published by four members: Paul O'Brien and William Neilson, Patrick Lynch and William Haliday, and an Irish dictionary by himself (with the aid of Haliday's collections). Another member, Denis Taafe, a Franciscan, born near Mellifont, co. Louth, wrote a grammar of Irish which is preserved in Egerton 116. Patrick Lynch, among other works, compiled a list of manuscripts in Trinity College and in the libraries of members of the society, which was printed in Whitelaw and Walsh's *History of Dublin*, II, App. XII, and was copied for Hardiman, who has added some annotations, in Egerton 74, fol. 119. An interesting account of this society will be found in the same *History of Dublin*, II, p. 930.

Ten years later the Ibero-Celtic Society was formed for a similar purpose. Among the members we find such names as James Hardiman, W. Monck Mason, Rev. Paul O'Brien, John Macnamara, George Petrie, Edward Walsh, John D'Alton and John Murphy, Bishop of Cork, the collector of the Murphy manuscripts now at Maynooth. Sir William Betham was treasurer and secretary, and Edward O'Reilly was assistant-secretary. The only publication was one volume of Transactions, containing the "Irish Writers" of O'Reilly, issued in 1820. A draft of the introduction to this volume is in Egerton 134, fol. 94. The work contains a list of the writers of Ireland in chronological order, largely based upon O'Reilly's own collection of manuscripts. A very similar list in alphabetical order by Hardiman is in Egerton 74, col. 123b, headed by the note: "In the compilation of this list I was assisted by a list lent me by Edw. O'Rielly, compiler of

the Irish Dictionary, a foolish and I am sorry to add, ungrateful man to me after my many acts of friendship towards him."*

O'Reilly, indeed, appears to have worked for Hardiman, though the exact period of his employ is hard to determine. There are a considerable number of transcripts by him in the collection, and many of the manuscripts were originally in his possession.

Edward O'Reilly appears to have been born at Harold's Cross and to have been educated in Dublin, where he never heard Irish spoken. This is the statement of Dr. Walsh, *History of Dublin*, II, p. 934, note. The obituary notice in the *Gentleman's Magazine* says that he was born in Cavan, the old Breffney O'Reilly, but there seems to be no evidence for this, and a note by O'Reilly himself in Egerton 146 (printed, *Cat.*, II, p. 104) shows that his grandfather Eoghan O'Reilly was of Corstown, co. Meath. An apothecary by trade, he was largely self-taught, and Dr. Walsh represents him as taking up the study of Irish in consequence of the acquisition of O'Gorman's manuscripts from Henry Wright (Énri Macantsaoir, cf. T. F. O'Rahilly, *Cat. of MSS. in the Roy. Ir. Acad.*, fasc. i, p. 104).†

* For the difference between Hardiman and O'Reilly, cf. the description of an article in O'Reilly's papers in T. C. D., H. 6. 17, p. 52: "From D. O'Flynn (in verse) to E. O'Reilly, lamenting that two who formerly cooperated in exalting the character of Ireland should now be enemies ("this alludes to Hardiman and O'Reilly," J. O'D.). Begins: "As truagh liom dis bhí roimhe ar aontoil," Abbott and Gwynn, *Catalogue*, p. 294.

† *History of Dublin*, II, p. 934, note. "In the year 1794 a young man of the name of Wright, who was about to migrate, had a number of books to dispose of, which chiefly consisted of Irish MSS. They had been collected by the industry of a man of the name of O'Gorman, who was clerk to Mary's Lane Chapel, and the person from whom Dr. Young, Bishop of Clonfert, and General Vallancey had learned Irish. This man's library, which filled five sacks, Mr. O'Reilly purchased from Wright, and on examination found himself possessed of a collection of the rarest MSS., for one of which he has since refused fifty guineas. Master of this valuable repository, he commenced the study of the language, and by persevering application, has acquired a deep knowledge." An undated letter from the Chevalier O'Gorman in Add. 20717, fol. 36b, helps to confirm this story in some particulars. "Gorman's manuscripts are principally in the hands of Mr. Wright a Clerk in the National Bank, one Tankard a Publican in Pill Lane etc. and some of them are said to be for sale at Dornin's a Bookseller's in Grafton Street." There is a catalogue of O'Gorman's manuscripts in R. I. A. MS. 3. H. 23, pp. 1-22, dated 1761, and annotated by Peter O'Connell. It contains 84 items, but some of these are Irish printed books. The books are priced. This catalogue is quoted here from a transcript kindly made by Dr. K. Mulchrone.

O'Reilly himself says (*Cat.*, II, p. 623) that he had "upwards of 100" of O'Gorman's manuscripts, though he does not state how he acquired them.

A note by Hardiman in Egerton 129 introduces a fresh name into the history of the O'Gorman manuscripts. "This book (except the prayers and religious instructions at the end) is in the handwriting of Maurice O'Gorman, one of the best Irish scribes of the 18th century. I had this book, with others in his handwriting, from one Mac Entaggart, to whom O'Gorman left them at his death" (for the whole note, see *Cat.*, I, p. 597). Nothing seems to be known about this Mac Entaggart, and the question suggests itself: Is the name a mistake of Hardiman's for Macantsaoir? That O'Gorman's manuscripts were, in the main, in Wright's hands seems certain. And there is evidence that some of the O'Gorman transcripts in Hardiman's collection came through Wright. Thus Egerton 151, art. 25, was written by Wright and occurs in a manuscript written by O'Gorman. Egerton 131 is in large part a transcript made by Wright in 1790 from O'Gorman originals, and Egerton 180, copied by O'Gorman probably about 1780-1, was in 1791 in Wright's possession, and was acquired by Hardiman at the O'Reilly sale. Moreover, certain O'Gorman transcripts occur in miscellaneous manuscripts which had obviously been in O'Reilly's possession and contain matter in his hand (e.g. Egerton 135, 146, 152). It seems, on the whole, most probable that most of the O'Gorman manuscripts in the collection were in the first instance obtained from Wright by O'Reilly and came from him to Hardiman, either during his life or, by way of the saleroom, after his death.

It is also possible that another marked character of the Hardiman collection is to be explained in the same way. There is a large preponderance among the modern manuscripts of the work of the scribes and poets of the Northern school, particularly of the Dublin group associated with the two O'Neachtains in the first half of the 18th century. The O'Reilly collection, as sold after his death, had the same character. Did these manuscripts come through O'Gorman and Wright? The O'Gorman catalogue of 1761 contains many manuscripts of this type, and some of these came later into Hardiman's possession (no. 14=lot 110 in O'Reilly sale=Egerton 106; no. 69=Egerton

194). And O'Gorman's later acquisitions would naturally be of the same kind. So that it is possible that a considerable portion of the Northern manuscripts in Hardiman's collection came through O'Gorman, Wright and O'Reilly. But, since manuscripts of this kind must have been otherwise available in Dublin at this time, other sources must be allowed for in particular cases.

Another origin has been suggested for some at any rate of O'Reilly's manuscripts. In the *National Magazine* for October 1830, a year after his death, appeared the following account of his manuscripts. "From his scanty income he contrived means to possess himself of one of the largest and most valuable collections of Irish MSS. ever possessed by any private individual. These MSS. had been collected by speculators and brought to Dublin from all parts of Ireland in the expectation that they would have been purchased by the University under the terms of the Flood bequest. That bequest being lost, no better purchasers could be found for the cartloads of ancient MSS. than the vendors of old books, from whose stalls the poor but patriotic O'Reilly had the good fortune to rescue them." This story is not inconsistent with an O'Gorman source for a large number of O'Reilly manuscripts, and it may account for the origin of some of the collection, although internal evidence is lacking and, as regards the paper manuscripts at all events, there is no ground for the statement that they came from "all parts of Ireland," since they were for the most part written in the Northern district in the 18th century.

There seems reason to believe that O'Reilly obtained some manuscripts from another source. Sir J. T. Gilbert, in his account of O'Reilly in the *Dictionary of National Biography*, states that the collection William Haliday had made for lexicographical purposes came into the hands of O'Reilly, who combined them with materials of his own to form his Irish-English Dictionary. Haliday is known to have acquired his knowledge of Irish from vellum manuscripts, and it can be shown that certain important vellums belonged to him. O'Donovan in the introduction to his *Irish Grammar*, p. lix, states that Haliday began the study of Irish with Michael Casey, a Munster scholar, in 1805, under the fictitious name of "William O'Hara." This name occurs in the Book of Fermoy (now in the Royal Irish

Academy), foll. 34b, 121b, with the dates 1805, 1806. The Book of Fermoy, according to O'Donovan, *op. cit.*, p. lxxxviii, note *g*, had belonged to the Chevalier O'Gorman at the end of the 18th century. It is shown in this catalogue, II, p. 505, that the manuscript now Egerton 92 was formerly a constituent part of the Book of Fermoy. Presumably it had not yet been separated from the rest of the book. The name, "William O'Hara," does not appear in Egerton 92, but Egerton 214, art. 2, is a transcript of article 2 of Egerton 92 by Michael Casey, so that this part too was probably in Haliday's possession.

It seems likely that the whole book came into Edward O'Reilly's hands, for Rossmore MS. IV, nos. 7, 8, has a copy by O'Reilly of Egerton 92, art. 2, and transcripts from the main Book of Fermoy were contained in lot 97 at the O'Reilly sale, a book which afterwards came into the possession of John O'Donovan (cf. *op. cit.*, p. lxxxviii). Possibly it was at this time that the manuscript was divided, Egerton 92 going to Hardiman, while the other part went to William Monck Mason, at whose sale it was bought by the Rev. J. H. Todd for the Royal Irish Academy.

It will be convenient in this connection to deal with the fortunes of three other vellum manuscripts acquired later by the Museum, two under the Egerton fund, and the other as an Additional manuscript. These are Egerton MSS. 1781, 1782, and Additional MS. 30512. Egerton 1781 immediately betrays its connection with William Haliday by the occurrence of the name "William O'Hara" with the dates 1805, 1806 (cf. Plate vii). It was bought by Monck Mason at the O'Reilly sale in 1830,* and by the Museum at the Monck Mason sale in 1858. Egerton 1782 had been in Maurice O'Gorman's collection. It is clearly described as no. 20 in his catalogue of 1761.† "Tain Bo Cuailgne without a cover bought of Mr. Billy Quin who is now in America, containing the actions and feats of Congulan, together with Madra Maol, Tain Bo Reghamhna, Tain Bo Flidais, Tain Bo Dartada, Sgeal Esirt do thuatha Luchra ⁊ Iubdain ⁊ Bebo re linn Fhearguis mic Leidi mic Rudhraighe bheith a nEamhain Mhacha, with several other

* Lexicographical excerpts from this MS. were in lots 91, 95 in the same sale.

† For the earlier history of this MS. see *Cat.*, II, p. 262.

things too tedious to insert. Vellum in quarto containing 120 leaves wrote very well in the year 1419 as in the 4th leaf or 7 page y^c last line below, by itself."

The book was read by Charles O'Connor in 1770. Possibly it remained in O'Gorman's possession till his death and was acquired by O'Reilly from Wright. It was in O'Reilly's collection in 1808, when McElligott quoted a passage from *Togail Bruidne Da Derga* in the form found in Egerton 1782 in the *Gaelic Soc. Trans.*, p. 36, as from "an old vellum MSS., written in the fourteenth century (*sic*) in the possession of Mr. O'Reilly, treasurer of this society." In 1820 Monck Mason owned the book (cf. *Iberno-Celtic Soc. Trans.*, I, p. lxxxii), and it was purchased for the Museum at his sale in 1858.

The history of Additional 30512 is difficult to trace. It was in Dublin in the 18th century, and was already in Monck Mason's collection in 1820, as appears from various references to texts contained in it in O'Reilly's *Irish Writers*. It was bought at the Monck Mason sale by Sir William Tite, and was acquired for the Museum from Quaritch in 1877. Whether it ever belonged to O'Reilly is uncertain. Transcripts made by him from this manuscript are in Egerton 175, arts. 3-10.

These four manuscripts, then, had, probably or certainly, come to Monck Mason from O'Reilly, one after his death, the others in his lifetime. O'Reilly was closely associated with Monck Mason during the period in which the latter was cataloguing the manuscripts of Trinity College, Dublin. The appointment was made in 1812, and "the task of describing the Irish MSS. in Press H was entrusted to Edward O'Reilly, who seems to have completed his part of the task in 1819 or soon after" (E. Gwynn, *Cat. of Irish MSS. in T. C. D.*, p. vi). Perhaps the manuscripts changed hands at this time. Two of these books had certainly been in Haliday's possession in 1805-6, and it is possible, though direct evidence is lacking, that the other two may have come from the same source.

The Museum, therefore, possesses, in the Hardiman manuscripts and elsewhere, a considerable number of manuscripts which at one time belonged to Edward O'Reilly. Certain of these are, in whole or in part, in his hand: Egerton MSS. 106, 113, 116, 118, 125, 134, 139, 146, 148, 152, 153, 154, 175. He undoubtedly

owned Egerton MSS. 92, 135, 180, 191, 197, 198, 1781, 1782, and perhaps Add. 30512. Certain of these manuscripts were purchased by Hardiman at the O'Reilly sale in 1830: Egerton MSS. 116 (lot 84), 146 (lot 124), 148 (lot 58), 180 (lot 115), 191 (lot 40), 197 (lot 172), 198 (lot 155). The others he may have acquired from O'Reilly during his lifetime. It is probable that many more O'Reilly manuscripts, not now identifiable as his, were acquired by Hardiman. The character of the collection, so rich in manuscripts of the Dublin and Northern schools of the 18th century, strongly recalls what we know of O'Reilly's collection, and they are just the kind of manuscripts which O'Reilly is likely to have acquired through Wright from O'Gorman's remains.*

But O'Gorman was not the only source for O'Reilly's library, and books of this type would be available to Hardiman in Dublin independently of the O'Reilly manuscripts. So that it is impossible to determine within precise limits to what extent O'Reilly was contributory to Hardiman's collection.

A number of the transcripts in the collection appear to owe their origin to various schemes of publication entertained by Hardiman. He gave employment to two scribes, one of whom was afterwards to become the most famous Irish scholar of his day. These were Fineen O'Scannell and John O'Donovan. O'Scannell was no doubt a member of the family of Killarney poets of that name, for whom see *Cat.*, II, p. 234. His transcripts are inaccurate, and clumsily, if plainly, written. There is in existence in the Royal Irish Academy MS. 12. N. 10, a series of letters from O'Donovan to Hardiman, in which the growth of their relation may be traced. O'Donovan was born "on the lands of Attateemore 4 miles north of Waterford," son of Edmond son of Edmond son of William son of Cornelius son of Edmond O'Donovan of Bawnlahan, in July 1809 (according to a certificate from Rev. J. Walsh, P.P., 12. N. 10, p. 168). The family was originally of the Uí Fhídhgheinte in co. Limerick, whence they emigrated to South Cork. The Edmond of Bawnlahan to whom the descent is traced by O'Donovan, appears to have left Cork about 1640 and to have settled at Gaulstown, co. Kilkenny. From his

* Certain MSS. can be shown to have belonged to O'Gorman from the list of MSS. in his possession in 1761, now R. I. A. MS. 23. H. 23, pp. 1-22: Egerton 106, 128, 194, 1782.

son Cornelius (Conchobhar) John O'Donovan descended. He was educated for the Church, but feeling no vocation, went up to Dublin in 1826. There he met a Kilkenny friend, James Scurry, who introduced him to Hardiman. His letters to Hardiman in 12. N. 10 extend from 1828 to 1855, and an agreement dated 5 Nov. 1828 shows the terms on which he worked at the beginning of their acquaintance. "I agree with Mr. Hardiman for twelve months to write for him whatever he wishes at six shillings per week and breakfast. He owes me to this day 5 pounds."

There are fewer transcripts by O'Donovan than by O'Scannell in the collection. It is clear from the nature of the work done by him for Hardiman that he was assisting him in the scheme of publication which led up to the *Irish Minstrelsy* published in 1831, although the transcripts connected with that book in Egerton 122 are in O'Scannell's hand. The transliteration of Connaught folk songs from Egerton MSS. 117 and 151 in Egerton 130 are in O'Donovan's hand and were probably intended as material for that book. And the transcripts from Egerton 160 in Egerton 110, also by him, suggest that Hardiman, long before O'Daly, had projected a "Poets and Poetry of Munster." It is possible too that the translations of tales in Egerton 124 (by O'Reilly and O'Donovan) were intended for a book of Irish tales. O'Reilly had certainly projected such a book in collaboration with Crofton Croker (cf. *Cat.*, II, p. 619). It is certain that the *Irish Minstrelsy* was not the only publication of Irish matter intended by Hardiman. He had planned an edition of the annals of Ireland in conjunction with James Scurry, and actually printed one part of the pseudo-Annals of Innisfallen, which was his unfortunate choice to initiate the enterprise. In Egerton 97, a copy of the Annals of Innisfallen by Fineen O'Scannell, there is a printed prospectus which sheds light upon the wide scope of this enterprise. It is headed: "The Ancient Annals of Ireland, in the language and the character of the Nation, with accurate English translation, are now issuing from the press of James Christie . . . 170, James's Street Dublin, in Numbers, and in Volumes. They have commenced with The Annals of Innisfallen, which are finely printed, on superfine Irish Paper, with excellent new Types, cut in Dublin, by the Printer." This is followed by a statement of the need for the publication of the Annals, fortified by the

opinions of Dr. Johnson, Burke, the Journal des Sçavans, and General Vallancey. It proceeds: "This national undertaking is not to be confined to the long-neglected Annals of the Country: with them it has commenced, because they are the most important features of our antiquity, and the want of them has compelled most of our modern historians to copy the errors of each other; but it will embrace all the ancient Literature of the Island, Historical, Poetical, Biographical, Topographical, Geneological (*sic*), etc." Below, under the heading "Mode of Publication," is the following paragraph: "They will be published in numbers, and also in Volumes.—The Annals of Innisfallen will be comprised in 21 Numbers, price 6½*d.* each, which will be delivered to its Patrons, at their Residence, to be paid for on delivery.—In one Volume, in boards, price 11*s.* 4*d.*, this Work will be delivered, when completed, to those who, on patronising this undertaking, shall pay 6*s.* 8*d.* and the remainder on delivery of the volume." Below this again, on a separate printed card, is the following:

"Be it ever gratefully remembered that the long-neglected Annals of Ireland, commencing with those of Inisfallen, were put to press by Mr. James Christie of Dublin, in the plentiful harvest of MDCCCXXII. owing to the patriotism of James Hardiman Esq. author of the History of Galway. Emilia Ellen O'Dogherty O'Molloy Hamilton. Annadale Cottage January 19. 1823. Erin go brath."

A note by Hardiman records that only one number was printed. Other traces of the same scheme are to be found in the collection. Thus the copy of Leabhar Gabhála in Egerton 101 is described by Hardiman as "a fair transcript for the Press, from O'Reilly's copy, made for Mr. Hardiman, in 1820." O'Reilly's copy in Egerton 95 was made in 1807 "from a copy made in 1631, in the possession of Dr. [Charles] O'Connor," clearly the original manuscript of O'Clery, now among the Stowe Manuscripts in the R. I. A. In Egerton 163 there are 31 pages of a projected edition of the Annals of Tighearnach by James Scurry, based upon a manuscript supplied by Hardiman. The manuscript is exquisitely written in a hand modelled upon print, and the dedication to Hardiman and the Address to the Reader show that it was intended to be printed. This was perhaps part of the same scheme. But it does not seem to have been carried any further, fortunately

enough, for such premature editions of the Annals would have stood in the way of better editions later on. But it is possible that this scheme, initiated by his friends, Hardiman and Scurry, just before he came to Dublin, was in O'Donovan's mind when he began his great work on the Annals of the Four Masters. James Scurry was at this time well known as an Irish scholar. Thus Eugene Kavanagh, writing about 1825, says of him (*Cat.*, II, p. 179): "James Scurry of Knockhouse, County Kilkenny, and Revd. Simon Walsh, R.C.C., Kilmacow, were the prime in their time of my acquaintance among the gentlemen and were closely intimate." O'Donovan, in the introduction to his Grammar, says of him: "Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology and general literature. He died in Dublin in 1828." He published "Remarks on the Irish Language, containing a criticism of the existing Grammars and Dictionaries and a specimen of an Irish Dictionary," with the Royal Irish Academy in 1827.*

Scurry's own grammar, or rather, grammars, may be found in Egerton 119, written *circ.* 1820 in his own exquisite, print-inspired hand. The first essay at his specimen dictionary is in the same volume (fol. 51). And in Egerton 113, art. 42, is his copy prepared for the printer of the description of Ireland given at p. 81 as a specimen of correct orthography and grammar.

He also printed in 1820 a translation of J. B. Manni's *Four Maxims of Christian Philosophy*, with an Introduction to the Irish Language. This interest in the translation of theological works into Irish no doubt led him to transcribe the version of the *Introduction à la vie dévote* of St. François de Sales found in Egerton 121, and it is probable that Egerton 120, another version of the same work, also belonged to him.

A considerable number of the manuscripts not otherwise accounted for were no doubt purchased from individuals or at sales. Occasionally the immediate source of such manuscripts can be traced. Thus the famous collection of law tracts and other matter, Egerton 88, was purchased from the sister of Archdeacon Mahon. This was Arthur Mahon, Archdeacon of Elphin, who

* The British Museum copy of this work (press mark: 12978. 1. 11.) is the presentation copy to Bishop Murphy of Cork.

held the prebend of Howth in St. Patrick's Cathedral (d. 1788). Hardiman records that this manuscript in an unbound condition was lent by the Archdeacon to Colonel Vallancey. It is probable that at this time the fragment of the manuscript now in Copenhagen, Ny Kongl. Saml., Nr. 261 b in Quarto, was given by Vallancey to Thorkelin, as O'Flanagan records, "to guide him in an intended search for Irish manuscripts in the archives of Denmark" (*Cat.*, II, p. 603). When he acquired the fragments, Hardiman had a box made for them, which he describes as follows: "This Box was made out of a peice of old Irish Oak, taken from the Roof of St. Patrick's Church, Dublin, in 1818. The Oak was felled in the Woods of Killela [? Shillela], about 1670. Forty tons were given by Lord Strafford, the Proprietor, to the then Dean & Chapter, to repair the Cathedral and brought by sea, from Arklow to Dublin." The manuscript is still preserved in this box. Another book, the fine medical vellum, Egerton 89, has an interesting history. Written in Clare in 1482, it came into the possession of the Great Earl of Kildare, who paid twenty cows for it, before 1500, but had returned to Clare by 1616, and remained there until 1728, when it was in the possession of Dr. Mahon M'Mahon of Tooreen, father of the miscellaneous writer, Thomas O'Brien MacMahon. Later it was in the hands of a bookseller in Stephen's Street, Dublin, and was afterwards owned by James Braddish of Aungier Street, at whose sale, 15 July 1829, Hardiman bought it for £7 2s. 6d.

Certain books were probably purchased from the original scribes or their representatives. Thus Egerton 208 was written in 1826 by Peadar Ó Dálaigh, who was also the owner of Egerton 172. Egerton 156, 157 were written in 1816, 1817, by James McQuigge, a pretender to Irish scholarship, who worked for Dr. Adam Clarke, the Methodist collector. The O'Longan manuscripts, Egerton 141, 210, were probably acquired from one of the members of that scribal family.

3. ADDITIONS SINCE 1832.

Since 1832 the number of Irish manuscripts in the Museum has been slowly increased by the ordinary processes of purchase and gift. Among the Icelandic manuscripts purchased in 1837,

from Professor Finn Magnusson of Copenhagen, two volumes of miscellaneous matter, put together by the well-known Danish scholar, Grimr Jonsson Thorkelin, during his mission in the British Isles between 1786 and 1791, contain some matter of Irish interest. Add. 11213 contains his comments upon ancient Irish history, and Add. 11215 his collections in illustration of Gaelic antiquities and language. These latter collections are more important for Manx than for Irish literature, for among other matter they include the unique example of an Ossianic poem in that language. The Ossianic lay in O'Gorman's hand (art. 4) Thorkelin probably acquired through Vallancey, with whom he associated in Dublin.

Add. 11809, bought in 1841, is of greater interest. It originally formed part of a manuscript, written in the 15th century by Uilliam Mac an Lega, which at some later date appears to have been walled up in Hore Abbey, Cashel. It seems to have been discovered there towards the end of the 18th century. Either at the time of its discovery or later it was divided into two parts, one of which came into the possession of Edward O'Reilly, was Irish MS. no. 12 in the catalogue of his sale, 1830, and was purchased for the Museum from Mr. J. Bigg. The other portion was described by James McQuigge in a manuscript now in private hands (the contents of which have been kindly communicated by Dr. E. Gwynn) as part of a book found in the ruins of Hore Abbey, Cashel. It is possible that this part was in the collection of Dr. Adam Clarke, the Methodist scholar, who employed MacQuigge. The contents of this portion (noted below from a description supplied by Dr. Gwynn) are just what might be expected in a manuscript written by Mac an Lega.*

In 1845 two medical manuscripts were acquired from the bookseller, Rodd. Both of these had belonged to the famous family of physicians of the Isles, the Betouns, but their intermediate history does not appear to be known. Add. 18205, the life of St. Molaisse, acquired in 1850, had belonged to Robert Lemon of the State Paper Office. At one time it was in the hands

* The contents are: (a) Fragment of the life of St. George. Cf. Eg. 91, art. 2. (b) Fragment of the life of St. Mary of Egypt. Cf. Add. 30512, art. 99. (c) Anecdote of St. Brendan. Cf. *R. C.*, XXXI, p. 309. (d) Extracts from Tenga Bithnua. Cf. Eg. 136, art. 13. (e) Story of Solomon. Cf. *L. L.*, p. 282 a.

Possibly Phillipps MS. 9754, which belonged to Dr. Clarke and contains a form of the Tenga Bithnua, is the manuscript in question.

of Sir William Betham and was transcribed by Edward O'Reilly (the transcript is R. I. A. MS. 23. A. 43). Add. 18426, acquired in the same year, contains grammatical collections by E. O'Reilly.

In 1851 the representation of the Northern school in the Museum was further strengthened by the purchase from the Rev. T. Romney Robinson of Armagh, of five manuscripts, Add. 18745-18749. Some, if not all, of these manuscripts had come into Dr. Robinson's hands as executor of the distinguished scientist, Thomas Coulter, M.D., M.R.I.A. Dr. Robinson, in the obituary notice of Coulter in the *Proceedings of the Royal Irish Academy*, Vol. II (1844), p. 533, stated that he was born in the neighbourhood of Dundalk in 1793 and, having lost both parents in childhood, was brought up by an uncle. It is suggested by Séamús Ó Casaide, *Irish Folk Song Soc. Journal*, XXII-XXIII, p. xxii, that this uncle was the Samuel Coulter of Carnbeg, about a mile to the north of Dundalk, for whom Patrick Lynch wrote Add. 18747, 18748 in 1800, and Donnchadh Mág Oireachtaigh transcribed Add. 18749 in 1792 and Add. 18746 in 1796. Lynch is best known as a collector of folk songs for Edward Bunting, and an admirable biography of him is given by S. Ó Casaide in the above-cited introduction to the Irish Folk Song Society's edition of the *Bunting Collection* (*Journal*, xxii-xxiii, 1927). In the same place will be found some account of the language movement in Belfast in the 'nineties of the 18th century, and of Lynch's connection with such men as Thomas Russell and the Rev. William Neilson, who were prominent figures in that movement. The work both of Lynch and Mág Oireachtaigh is to be associated with that movement, which, as in Dublin, was closely connected with the political situation of the time. A reference to the descriptions of these manuscripts will show that they reproduce the 18th-century tradition of counties Louth and Armagh as embodied in such scribes and poets as Pádraig Ó Pronntaigh and Peadar Ó Doirnín.

The nine manuscripts purchased in 1852 (Add. MS. 18945-18953) belong on the other hand to the Southern school. They were all written in county Cork, in the main by two scribes Seán and Diarmaid Ó Reagáin of Cnocachuillinn in the parish of Desert between the years 1799 and 1834, and give some idea of the kind of literature—poetry, tales and devotional tracts—in

circulation in that region in the first half of the 19th century. Their history from the time of writing till they were bought from Bernard Quaritch has not been made out.

Among the manuscripts of Irish interest purchased at Sir William Betham's sale in 1854 (Add. MSS. 19828-19865), the only MS. containing Irish matter was the copy of O'Reilly's dictionary with additions by Owen Connellan (Add. 19860-19861).

In the same year the interesting volume of fragments of "bardic" poems (Add. 19995) was added to the collection. The three manuscripts, Add. 20717-20719, formed part of the collections of the Clare antiquary, the Chevalier Thomas O'Gorman, bought from a dealer in 1855. Among the manuscripts of Irish interest acquired at the Monck Mason sale or subsequently from Quaritch in 1858 (Eg. MSS. 1758-1786) were the two important vellums, Egerton 1781, 1782, the history of which has been recounted above, pp. 30-31. Until 1881 Irish manuscripts came in slowly, one by one: Keogh's *Botanologia* (Add. 25586) in 1864; Aodh Mac Curtin's copy of Keating's *Forus Feasa* (Add. 27910) in 1868; Peter O'Connell's copy of Cormac's Glossary (Add. 28257), which had belonged to Petrie and O'Donovan, and the Glossary copied by Anthony son of Eugene O'Curry (Add. 28258) in 1870*; an interesting manuscript written by Seán Ó Murchadha na Ráithíneach, the poet, which had belonged to — Hackett of Midletown and John O'Daly, the bookseller, (Add. 29614) in 1873. Some account has already been given of Add. 30512, which had belonged to W. Monck Mason and Sir William Tite and was bought from Quaritch in 1877. Some Irish matter was contained in the memoirs of the Earls of Desmond presented by Mr. Abraham Fitzgibbon in 1880 (Add. 31156).

The purchase in 1881 of six Irish manuscripts from Maurice Lenihan increased the representation of the Munster school in the Museum. They were part of a collection which Lenihan (1811-1895) had got together during his work on his *Limerick, its History and Antiquities*, published 1866, and his projected histories of counties Tipperary and Clare.† The Irish manuscripts are

* A catalogue of the Irish MSS. in the British Museum by the father, Eugene O'Curry, compiled between 1849 and 1858, is now Add. MS. 43376.

† For an account of Lenihan and his work as political organiser, journalist and antiquary, see an article by F. MacDonagh in *The Irish Booklover*, iii, 1912, p. 92.

numbered Add. 31872–31877, while Add. 31878–31889 contain original documents and transcripts bearing on the history of the three counties. Add. 31874 is a fine collection of the Munster poets made by the Rev. David O'Mahony of Dunaha, co. Clare, drawn in part from a MS. in the hand of Eoghan ruadh Ó Súilleabháin, while Add. 31877 is a miscellany containing, among other matter, contemporary copies of the work of the school of Limerick poets known as *Filí na Máighe*, whose centre was at Croom, near which part of the MS. was written. Add. 31876 is a Cork manuscript written at Mitchelstown. Add. 31872 is from Tipperary, Add. 31873 from co. Clare. All the manuscripts are of the 18th century, and they give a good general idea of the Munster literature of that century.

The devotional MS., Add. 33196, came in with the Newcastle Papers presented by the Earl of Chichester in 1886. Whitley Stokes presented the Cork MS., Add. 33567, to the Museum in 1889 "in gratitude for courtesy received from its present officers." In 1891 Clarendon MS. VIII (see above, p. 13) was acquired at the W. H. Crawford sale, and one of its constituent parts was the Irish vellum manuscript now Add. 33993. The interesting Northern MS. Add. 34119 presented by S. H. O'Grady in 1892, had passed through the hands of Owen Connellan and John O'Daly. Among the papers of the 18th-century politician and antiquary, James West, acquired in 1895, was the remarkable letter describing the siege of Limerick (Add. 34727). Whitley Stokes presented the photographs of the Copenhagen manuscript in Add. 35090 in 1897, and Mr. C. A. Wray the transcript of Archbishop Conry's *Desiderius* (Add. 37630) in 1908. Among the manuscripts collected by Robert Curzon, Lord Zouche of Parham, and bequeathed by Darea, Lady Zouche, in 1917, were the medical fragment in Add. 39583 and the late manuscript of saints' lives in Add. 39665. The interesting 17th-century Fermanagh manuscript containing so many *dánta grádha* (Add. 40766) was acquired at the McClure sale at Sotheby's, 6 June 1923. The modern versions of two Old Irish hymns acquired in the same year (Add. 40767) are the sole survivors of a collection of manuscripts wantonly destroyed. The latest acquisition to be described in the Catalogue is another interleaved copy of O'Reilly's dictionary, with additions by Owen Connellan (Add. 41155), acquired in 1924.

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- A Mhuire thug barr ó mhnáibh na cruinne go léir.
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- A Mhuiris an anma, a dhalta na prímhéigse.
Seán Ó Murchadha na Ráithín-each. ii, p. 389 (*printed*).
- A mhúir naomhtha ná mbeann nglas.
Seán Ó Coileáin. ii, pp. 233-4 (*fragm.*).
- Án an chathair chaomh so anocht.
v. Ócláech bís i n-úlc an naim.
- A naoidh álainn, a thláithchuirp is a thanaghuib ghrís.
Phillip Ministéir. ii, pp. 60, 85, 98.
- A naoimh, a naoimh, a naoimhthighearna.
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- A naoimhchreathair, do chluais claon.
Version of "Audi benigne conditor." i, p. 639; ii, p. 44.
- A naoimh-Muire, a Mháthair Dé.
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- A naoimhóigh Muire.
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- Anatoinia est recta divicio . . . i. issued is anatomia.
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- An bhochtaineacht ní mholfad, 's ní cháinfead í.
Stanza. ii, pp. 157-8.
- An chéad shólás a fuair an Mhaighdean bheannaighthe.
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- An geluine mé, a mheic Dháire.
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- An geluin tú mé, a bhruinneall nach molfaidh do chách an deoch.
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- An cnoc is áirde 's é is fuaire.
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- An cóigeadh fichead do mhí mhárta bhán.
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- An Coimhdhidh atá ar nimh 7 ar lár.
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- An colt cruinn.
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- An comann breaga mhe ag spearbean na gucane.
Folk song. ii, p. 241 (*phonetic*).
- An chraobh chumhra uaim don tsaoi.
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- An chróinbhruisg ghránna dána danardha dian.
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- An geualabhair-se eachtra Pheadair na péice.
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- An gcuala tú fianna Finn.
Laoidh Locha Deirg. i, pp. 621, 648.
- An daoithe ní hionmhain liom.
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- An dara bliadain iar ngein Christ.
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- An dara rí Séamus is é atá i dtalamh faoi fhód.
Stanza. i, p. 621 (*printed*).
- An domhan ó thuinn go trácht.
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- An eól libh-se, a dhaoine seo ghabhann Fáil.
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- An bhfaca tú [bairan uar a deag a tri].
Folk song. ii, p. 254 (*phonetic*).
- An fear sin chanas a ghrág.
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- Anfhochain ó Dhia ós aird.
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- An fhoghluim do-gheibh duine.
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- An bhfuil tusa ar sgiathán do luathas.
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- An fhuiseóg bhuidheach go cinnte.
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- An ghaoth anoir téigheann sí ó bhruith.
Two stanzas. ii, p. 139.
- Angelical maid*, 'do dhéidh ní fada mé beó.
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- An nglacáí sgoláire dearóil bocht.
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- Aniar táinic tuitim Briain.
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- Anna máthair na Trinóide.
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- Annámh sin, a chláir Lughaidh léir.
Aindrias Mac Cruitín. i, p. 595 (excerpt *printed*).
- Anno domini* dá bhliadhain dég agus míle.
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- Annsacht éigse, eagna 's dáin.
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- Annsacht mná go bráth ná cloidheadh do chiall.
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- Anocht is uaigneach Éire.
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- Anocht sgaoilid na sgola.
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- A Nóirín, a mhíle stóirín, ná bíodh brón ort ina dhiaidh.
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- Anois díolaim in deachmhaidh.
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- Anois do críochnaigheadh cearchaill na cródhachta.
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- Anois do tuigfidhe Tadhg.
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- Anois gaothrann sróil ríogh na rann.
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- Anois grian gartha claonann sí.
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- Anois is mian liom *parley* dhéanamh feasda le Dia.
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- Anois molfam Mág Uidhir.
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- An patriare Jacob an tan do bhí ag ionghaire chaorach.
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- An raibh tú ag an gCarraig nó an bhfaca tú féin mo ghrádh.
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- An raibh tú riamh i nGárnabhile.
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- An rim, a Rí an ríchid ráin.
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- An tseilg uim Bhoirinn Uí Lochlainn.
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- An sionnach cidh ar uairibh.
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- An spiorad do-chóidh ós gach spioraid.
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- An Spirit Naom indum.
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- An tan nach feicim fear ag maothughadh croidhe i gcumhaidh.
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- An tan smaoinim ar shaoithibh na hÉireann. *See* An uair.
- An taobh do thugadh Cú Chulainn dá námhaid.
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- An t-each díola nach díol damh.
Aonghus Ó Dálaigh. ii, pp. 9-10. *v.* also "Clann Riocaird ag teacht ó aifreann."
- An t-éag togarthach taomghoinideach nár fhéach do neach.
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- An t-easbog glórmhar réa n-abarthar *Chartagus*.
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- An té chodlas go socair ina árus féin.
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- An té lasmadh beag mo bhrígh.
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- An dtiocfaidh tú nó an bhfanfaidh tú, Eibhlín, a rún.
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- An tráth do shuidh an gaidhlean álainn chaoin im aice.
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- An trúagh libh fear súarcais ar seachrán sligheadh.
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- An (Is) truagh libh (liom) na faolchoin an éithigh 's an fhill duibh.
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- An tú arís, a ráith Teamhrach.
Aonghus mac Cearbhaill ruaidh Uí Dhálaigh. i, p. 353 (*extracts printed*).
- An tuirseach ataoi, a Lughaidh.
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- An uair a rachas tú go Cill Mhaoinneann, pill arís go Bail' Órthaoi.
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- An uair bhím-se go hintinneach aorach fá chion ag béithe i dtigh an óil.
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- An uair do théighim go tiogh an tábhairne.
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- An uair smaoinim ar a fhad uaim siar í an Chruach.
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- An uair smaoinim ar shaoithibh na hÉireann.
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- An uair thagann punt bíonn punt na dhiaig gan mhoill.
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- An uair thig an samhradh geugach oirnn.
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- A óga do ghlac na hairm.
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- A ógánaigh óig is a réalta tríd an gcéo.
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- Aoibhinn, a leabhráin, do thriall.
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- Aoibhinn an galar grádh mná.
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- Aoibhinn beatha an scoláire.
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- Aoibhinn chaithim an bhliadhain.
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- Aoibhinn duit, a choiligh dheirg.
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- A oide *et* a athair inmain.
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- A óigbhean deas, ná meas gur mhór do chiall.
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- Aoighe mise ag Máthair Dé.
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- A óigfhir atá rómhear diomsach.
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- A Oisín, an ráidhe rinn.
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- A Oisín, is binn liom do bhéal.
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- A Oisín, is fada do shuan.
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- Aon choll teine 7 ailn ris.
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- Aon do ló dá raibh Fionn fianáthasach mac Cumhaill.
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- Aonna maccu Laigse is hé robo anamcharae do Guaire.
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- A Phádraig, an gcuala tú an tsealg.
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- A Phádraig, gidh adhbar caoi.
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- A Pheadair chumhrtha bhí cneasta múinte.
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- A phéarla gan sgamall do léirchuir mé i gceathaibh.
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- A Phegí, 's é is dóigh liom go bhfuair tú *gift* ón óig-fhear.
Folk song. ii, pp. 243, 257.
- A phlanda chrú na nGaedheal bhfial.
Trí rainn agus amhrán. i, p. 602; ii, pp. 54-5, 84, 135.
- A phoitín, céad gráin ort, mí-ágh is droichchríoch.
Eóghan Caomhánach. i, p. 687.
- A phoitín na ndrólann, a stóir dhil mo chroidhe.
Eóghan Caomhánach. i, p. 687.
- A phór na Rudhraigheach, a chrú chroidhe rathmhar na Ruare.
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- Apraid, a eólchu Elga.
Eochaid hua Céirín. ii, p. 282.
- Apud sanctum Dionisium .i. do-gabthar ac Sin Dinis.
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- Ar n-a fhaicsin do Dhia uilechomhachtach.
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- (Araile) baidh Diarmaid mac Áedha Sláine i righe na hÉrenn.
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- Araile banscál do-dechaid do thabairt a coibsen.
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- Araile banscál nóeb lánchluach Eulalia a hainm sidhéin.
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- Araile bráithre ro bhádar oc fuine bhairghine.
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- Araile duine trúagh bocht.
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- Araile hóclách ro baef i n-abdaine Druim Enaigh.
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- Araile sruith nóemda buí oc ernaigthi.
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- Ar an geamhe sho Colsallach tá an réalta na sheasamh.
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- Ar an Chúil Mhór údai bím 'mo chomhnuidhe.
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- Araoir, *see* aréir.
- Ar aonach má théid sinn ar uair do ló.
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- Arará aoibinn in enoc.
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- Ar mbeith dúinn ó bhaoghal ar thaobh clé na Leamhaine.
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- Ar bhiseach tá mo léan.
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- Arbor humana ut revirescat .i. urchosg na seanóireachta.
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- Ar each ngrádh fil i n-ainglib.
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- Ar choinnleach glas an fhogmhair, a stóirín, do dhearc mé thú.
Love song. ii, pp. 238, 255.
- Ar chrú Cholla mo chuairt i gcéin.
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- Ar ndul dúinn ar sáile soir.
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- Aréir do chonnaresa an fhionnabhean chaoín áluinn.
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- Aréir do dhearcas cois leasa go dcórach.
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- Aréir do théarnaimh mé faoi fhuinniomh taobh le fuirinn uasail.
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- Ar éirge dhom ar maidin.
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- Aréir im leabaidh liom féin, ag caoi le creathaibh fann tréith.
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- Aréir is mé go déidheanach.
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- Aréir is mé im aonar cois taoibh Fleasga an Ghaortha.
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- Ar ghrádh Mhuire fan dot réir.
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- A Rí na geréacht fuair éag i mbarra chrainn.
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- A Rí na cruinne fuair peannaid i bpéinbhroid mhóir.
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- A Rí na ngrásda, nach [cloothy] an
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- A Rí nimhe dá bhfoghnaim.
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- A ríoghacht na hÉireann chraobhach
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- A rí Sheóirse, mo dhianstór féin tú.
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- Ar maidin dé máirt is mé ag dul go
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- Ar maidin indé i gcéin cois choilleadh
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- Ar mhalaigh Dhroma Chrí theagamh
dhamh an naoidhe.
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- Ar neóin do bhíos 's an brón am
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- Bhéar-sa Molaisse, gidh ghaduis mo
chéadfaidh uaim.
Stanzas. ii, pp. 65, 85-6.
- Beati qui persecutionem patiuntur
propter iustitiam. . . . Tad-
chrithid in chiniuda dóendai.
Passion of SS. Peter and Paul.
ii, p. 440.
- Becc, *v.* beag.
- Before the closing of the day.
Version of "Te lucis ante
terminum." ii, p. 46.
- Beidh an bhuaidh ag sluaigh na
nGaedheal.
Fragment of AnSiógaidhe Rómh-
ánach. ii, p. 92.
- Beidh an talamh sa atá fúmса.
Quatrain. ii, pp. 17, 155, 158.
- Beidh measgadh Gaodhlach i geomh-
dháil éigceart Bhretain mhóir.
Prophecy. i, p. 675 (*printed*).
- Beid ribínidhe gaínmhe trí Éirinn.
Prophecy. i, p. 674 (*printed*).
- Beir beannacht uaim tar h'ais.
Tadhg Ó Ruairc. ii, p. 362.
- Bheir mo Cháit bhéilbhinn ar
mhnáibh Éireann dubhadh is
gnáth.
Peadar Ó Doirnín. ii, p. 129.
- Beir uaim an tobac bréan.
Poem on tobacco. ii, pp. 376-7.
- Beith 'na haonar dom láimh dheis.
Verses on Ogams. i, p. 166.
- Beith onn duir do-bhéarainn duit.
Quatrain. i, p. 611; ii, pp. 60,
82.
- Bendacht, *v.* beannacht.
- Beóir go léor agus fion mo sháith.
Stanza. i, p. 605 (*printed*).
- Between fifty and five and five.
Metrical riddle. ii, p. 251.
- B' fhada beó gan glór air choilltibh
mé.
Couplet. ii, p. 107 (*printed*).
- B'fhearr liom gearrán Bhriain Uí
Bhroin.
Seamus dall Mac Cuarta. i,
pp. 577, 602; ii, pp. xxviii,
51-2.
- Bhí *v.* also boí, ro boí, do bhí.
- Biaid do gabáil eo minic.
Extract from poem on Ps. cxix.
ii, p. 513.
- Biaidh duine i bpéin is é beó.
Quatrain. ii, p. 33.
- Biddí an ainmir chaoín is deise pearsa
is gnaoi.
Toirdhealbhadh Ó Cearbhall-
áin(?). ii, pp. 239, 256.
- Bídh duine a ní gráig nach sámh 's
nach suaice a chiall.
ii, p. 157.
- Bí fúm, bí, a Mhic, ar mo mhúin.
Quatrain. ii, p. 164.
- Bhí mé aréir ag siubhól chois
trágha. Folk song. ii, p. 243.

- Bhí mé lá breágh aoibhinn aerach.
Toirdhealbhadh Ó Cearbhall-
áin(?). ii, pp. 145, 151.
- Bhí mé lá geimhridh ag dul insa [coss
monu].
Folk song. ii, p. 249 (*phonetic*).
- Bhímé láim Balla, 's mophóca folamh.
Quatrain. ii, p. 71.
- Bhí mé oidheche ar thórramh, is ann a
bronnadh an tsheód dam.
Folk song. ii, pp. 242, 256.
- Bím-se buan ar buaidhirt gach ló.
Seán Clárach Mac Domhnaill. i,
p. 690; ii, p. 150.
- Bím-se suirgheach le saothibh.
Seamus beag Mac Coitir. ii, p. 231.
- Bíodh a fhios agad, a léightheóir
uasail, go raibh inghean . . .
ag Cairbre mhac Cormaic.
Cath Gabhra. ii, p. 426. *v. also*
Do bhí inghean bhreaghda
mhallrosgach.
- Bíth a fhios agad an uair bhíos an
nuibhir óir 5, 13 nó 16.
Chronological note. ii, p. 223.
- Bíth a fhios agat curab olc an t-adbur
dúmais.
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condition. ii, p. 551.
- Bíth a fis agat farum cipé lenab áil in
leabur sa do légad.
On the Charter of Christ. ii,
p. 549.
- Bíodán cailleach ní taitneamhach an
comhrádh sin.
Stanza. ii, p. 374.
- Bíodh nár Ghaodhal Éadbhard glan-
eagnaidhe Llúid.
Seán Ó Murchadha na Ráithín-
each. i, p. 564.
- Bíodh Nodlaig na Ruarcach.
v. Nodlaig na Ruarcach.
- Bíothgháirdeas bíodh i geruinne cé.
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is." i, p. 639; ii, p. 45.
- Bí sásta feasta, a lic, go luan an
bhráith.
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- Bhí Seathan againn ba suaire i geóill.
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- Bíth *see* bíodh.
- Bliadain so solus a dath.
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160 (fragm.), 231, 251 (fragm.),
352 (fragm.).
- Bodach lághrach salach sálmhór
séideánach.
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- Boí *v. also* ro boí, bhí, do bhí.
- Boí Ailill ocus Medb aideche samna hi
Ráith Chruachan.
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- Baí aroile erraidh.
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- Baí Bricíne Thúama Drecan aithle
chorguis césta móir.
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- Boí coimthinól manach i tír Éigipt.
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- Boí Coirpre Crom mac Feradaig.
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Crom. ii, p. 517.
- Boí Conchobar mace Nessa aideche n-
ann ina chotlud.
Fis Chonchobair. ii, p. 286.
- Boí Conchobar ocus maithe Ulad.
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- Boí Curnán mac Áeda meic Echach
ina aitiri le Diarmait mac
Cerbail.
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Dreimne. ii, p. 314.
- Boí dae uasal adamhra i crích na
Pers.
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ii, p. 500.
- Boí Eochu beg mace Cairpri rí
Cliach i nDún Chuillne.
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289.
- Baí fer amnas éttrocar i nÉri.
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- Boí fer amhra i n-Osraighibh.
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ii, pp. 453-4.

- Boí Fiachna Lurcean athair Mongáin.
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- Baí Finn úa Baisene fó Éirinn oc cuinchidh a meic.
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- Boí Flidais bean Ailillo Finn hi crích Cairpri.
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- Boí manach hicc edurguidi óghMhure. Mary legend. ii, p. 485.
- Baí Mongán i ráith móir Muighi Line. Tale of Mongán. i, p. 95.
- Boí Oengus hind aidchí n-aile ina chotlud.
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- Baí rí amra airegda (i n-airdríge) for hÉirinn.
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- Boí rí amrau airegdai and Emain Macho fecht n-aild edón Conchobor mac Fachtnae.
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- Boí Sexus pápa sa Róimh.
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- Bolg an tSoláthair m'ainm gan gó.
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- Brac buaidh na ceath.
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- Branar beag do-righne mé.
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- Bráthair bocht brúite ó fhíon.
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- Bráthair don mbás an daidhbhreas.
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- Bráthair fada fireann fionn.
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- Brath leannáin ag Leic Lughaidh.
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- Brave whiskey stand not cap in hand to white, to red, to sherry.
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- Bréagach sin, a bhean.
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- Breathnaigh-si, a naoidhe, gur cleasach é an saoghal.
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- Breitheamh ceart comhthrom an t-éag.
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- Brian mhac Lorcáin mhic Luigh-dheach.
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- Brian Ó Ruairc rogha Gaoidheal.
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- Briathra ann imorro ó Ambrosius.
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- Briathra fíora is iad do chanaim.
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- Bríbhéoir báiceoir brachadóir.
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- Brónach fuireann chríche Cuinn.
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- Buachaillín beag óg mé.
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- Buan an easbuidh éag Eóghain.
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- Budh amlaid seo do-gneithi ernaigh-
thi.
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- Buime na bhfileadh fuil Ruarcach.
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- Bunadh ocus inde ocus airbert
conagar.
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- By martial force a Country gain'd.
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- Cá *v.* also cia.
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- Cá dealb i bfuil Luicifer i n-ifearn.
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- Cad é sin d'aon nduine i nÉirinn thart
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- Cá fad ó thalmain co héxa.
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- Cá bhfios damh féin nach bréag a
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- Cá bhfuil slóighte Briain Bhóirmhe
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- Caide loc ocus aimsir ocus persa ocus
fáth airic an ogaim.
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- Caidin mac Ádaim is les do-rónad
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- Caifín beag péacach péarlach cocá-
nach.
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- Cainnsér ocus atáid dá gné air.
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- Caint ón neamhneartach budh fann.
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- Cairbre, Eógan, Énna éim.
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- Cair cia boí ind Ériu i flaith Chonairi.
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- Caith a bhfuighir re daonnacht.
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- Chaith Marcuis agus é i nguais.
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- Caith re daonnacht a fhaghair.
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- Calbhach mac Cathaoir na gcath.
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- Calidum est, etc. .i. ised is teas ann.
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- Cá líon trichat i nÉirinn áin.
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- Cá mhéad gabháil fhuair Éire.
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reagan.
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- Cá méid nod is cóir annsa scríbe-
racht.
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- Cá mhéad Sibíl do bhí ann.
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- Cá ní is buaine iná cria.
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- Can in bricht so . . . bran, ber. her.
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- Caoch an inghean, caoch an mháthair.
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- Caocca rann ro ghabh an ben a
tíríbh ingnath.
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- Caoineam, a chuirp, Dia na ndúl.
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- Caoinead féin má thig liom.
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- Caoín thú féin, a dhuine bhoichd.
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- Caoir mhiollaidh oram dá mbeirinn
ort, a bháis na ruag.
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- Caoir theineadh oram dá mbeirinn
ort, a bháis na ruag.
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- Caomhain m'anam-sa, a Dhia.
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- Caora thagann ar an georthann.
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- Cha raibh bréag i dtréinneart Ghuill.
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- Cá raibh tú le bliadhain, a theachtuire
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gecín uainn?
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- Cár bh iongnadh dham taoiscach nó
easbog comhachtach.
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- Cár bhudh iongna duine dod cháil-se.
Uilliam dall Ó hÍfearnáin. ii,
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- Cartagus do chlannaibh Ferghusa
mic Róigh dó.
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- Cathaigh red mheanma, a mhic
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- Cathair Mór trí mic. xxx. leis.
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- Cathbhadh mac Maoil Chróich na
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- Céadainsir an bheatha bhinn.
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- Céad buidhe le Dia i ndiaidh gach
anfaidh.
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- Céad slán iomrádh do na mnáibh.
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- Ceana Aodha an fhabhraidh mhoill.
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i, p. 648.
- Ceanandas ceann thairis cáigh.
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- Cheannaigheamar seisreach an dara
lá mhárta.
Folk song. ii, p. 243 (*phonetic*).
- Ceann na ríoghraidhe rí Uladh.
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- Ceap craoibhe Gearaltach.
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- Ceard ghaisge do fhoghnadh d'Aodh.
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- Ceart Cruachan for cách annso.
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- Ceathrar dá dtug Fionn fuath.
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- Ceathrar do bhí ar uaigh an fhir.
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- Cethrar mac ba gríbda glór.
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- Cech toí bad ernaigthi.
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- Cedrus oculus cypresus, palma oculus oliua.
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- Ceist agam ort, a chléirigh.
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- Ceist ar fhearaibh Éireann i mBéarla ná i nGaoidheilg.
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- Ceist cid dia tá Táin Bó Cúailnge.
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- Ceithre cletha fesa abhus.
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- Ceithre hiongantais Éireann.
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- Ceithre puirt glanas anmain.
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- Celebrad én ar m'aire.
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- Celebrad uaimse d'Aráinn.
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- Cendgalar do gab Diarmuid mac Fergusa Cerrbeóil.
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- Cendsa fedle fire fis.
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- Ceó draoidheachta i gcoim oidhche do sheól mé.
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- César an áigh, Pompéi 7 Alasdramn mór.
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- Cethardo connadur da gach eladuin is cuinneasta don eladuin si na táno.
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- Cétna aimsir betha binn.
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- Che ne tinneas an sheacai fan maddin a bhuail mi.
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- Cia v. also cá.
- Cia adeir gur imthigh Éamonn.
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- Cia an bhean nó an eól dibh.
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- Cia an dochtúir is mór iúl.
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- Cia an t-ainm is mó no an mhór-mhaith.
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- Cia an traghna so san ghort.
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- Cia an tsaol le seinntear an chruit.
Séathrún Céitinn. i, pp. 492, 602; ii, pp. 18, 227, 609, 613.
- Cia atáim cáinte casta cirdhubh.
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- Cia beth dia inmas.
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- Cia chaitheadar Gaill a saidhbhréas óir le puimp.
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- Cia cétliaigh ro buí i nÉrinn ar tús riam.
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- Cia do-béra, dom cheann féin uisci.
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- Cia hé an fear a bhias agad, 'inghean mhórdha.
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- Cia hé siúd amuigh.
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- Cia hé súd thiar ag triall go dtí mé.
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- Cia féighe rárag.
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- Cia go roibh mo Róis is mise 'nár gcomhnuidhe mar lánamhain thart thall.
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- Cia is fearr cairt ar dháil Mlaisse.
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- Cia le a gcoiseóntar m'anam.
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- Cia le a bhfillfidhe ferg ríogh.
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- Cia lín aiste an aircetail.
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- Ciall ní bheanam as bod muice.
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- Ciamhair cráidhte an cróidhe se.
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- Cia maith do mhisneach, a ghrádh.
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- Cia moltar cách tar cend alla.
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- Cia nach dáileann Rí nimhe.
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- Cia ní is duibhe iná in fiach.
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- Cianóg ingen Chícharáin.
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- Ciarbh uachtarach Cairbrigh san tír.
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- Cia réir mian míorbhuile mór.
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- Ciarnat cumhal Chormaic chóir.
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- Ciarnat ingen rígh Cruithnech tucsat cúicer Ulad ar éigin.
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- Dar an leabhar so im dhóid 's is dóigh
go n-abraim sin.
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- Dar an sbéir ón dar an sbéir.
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- Dar liomsa is ciúin an t-óigfhear.
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- Dar na [bath] bréige is dar na leabhra
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- Do-rinneadh mórfhleadh mhórádh-
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- Do-rinne Brian Bórainmhe sluagh
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- Do-róine Dia neamh 7 talamh.
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- Do róine Dia resiu do chruthaigh in duine.
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- Do shliocht na dtriath é fuair riamh barr féile.
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- Do thuit a cloch cúl d'Éirinn.
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- E**
- Each iomchair 's gan dol na haice.
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- Éist rem fluighlibh, a Athair.
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- Fáilte romhat ar dteacht anall.
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- Fáilte romhat, a spéirbhean, fán
taobh so den *globe*.
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- Fáilte romhat ón áird aníos.
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- Fáilte trí fháilte 7 trí.
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- Fáilte Uí Cheallaigh ria Sir Séamus.
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nought.
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- Gach maith dá ndearnadh riamh le haicmidhibh Róigh.
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- Gé beo is é ar bior.
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- Glóir is neart an Athar tú.
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- Gluais, a ghiolla, 's ná himigh gan éifeacht.
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- Ghluaiseas liom le inntinn árd gan chéill.
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- Gluaisfidh mé 'nois ar cuairt insan astar.
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- Gníomh is gaisgeadh is treise ní sé ar uair.
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- Go mba soillsi damh san slighe Íosa.
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- Go mbeannuightheair dhuit, a Ríoghain.
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- Go gcead dod ghairm, a bhráthair.
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- Go gcluinnidh an Tighearna thú i ló na buaidheartha.
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- Go déidheanach aréir cois Chamhaoiréach ag bréagadh mo smaointe gan treóir.
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- Go déidheanach dealbh ag teacht abhaile.
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- Go déidheanach is *Phoebus* fá neól.
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- Go deimhin, a shagairt le mbaineann an sgríbhneóireacht.
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- God made the pen his herald to proclaim.
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- Go bhfios damh féin nach bréag a n-abraid Goill.
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- Goidé, v. Cad é.
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- Goineadh mé óna bheith lom.
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- Goirtheair teach Tuathail d'Éirinn.
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- Gol gaillsighe ós cionn gaill.
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- Go moch is mé im aonar gan aon im chóir.
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- Good morrow, Paul, why look so dull today ?
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- Go Ráth Árd má théigheann tú.
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- Go sgúmhag mé an bás tre mo lár má dheingim leat.
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- Go tapaidh gluais as suan an tsaoghail gan sgíth.
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- Go dtiocfadh tromléan dofhuiling ar
Ghaodhalaibh.
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- Go dtógaidh Peadar, go dtógaidh
Pól.
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- Grádhaigh mar thú fein ó thoil.
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- Grádh mo chroidhe an Sup of Good
Boose.
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- Grádh mo chroidhe mo ghamhna
beaga geala.
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- Grádh mo chroidhe thú, a Bhrídín
mhaordha.
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- Gráin ar sgurbhí, chuir sí mé dom
threóir.
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- Green were the hills where my fore-
fathers dwelt.
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- Grian na maighdean Máthair Dé.
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- Guidhim Dia mór.
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- Guidhim is aicim gach fearaire
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- Guidhmíd ar lucht ar leatruim.
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- H**
- Haec est illa dies quinta et vigesima
Marti.
On March 25. ii, p. 579.
- Haec mea strena tibi, Francisce,
sacrat, alumne.
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- Haepar est membrum primum . . .
.i. is iat na hae.
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- Hail Queen advanced to Heavenly
reign.
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- Halbhaig ríocht ár sinnsior charrt.
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(*fragm.*).
- Here is a health in prosperity.
A health. ii, p. 224.
- Heros, vir, dominus, juvenis, largitor,
amator.
Seán Ó Catháin. ii, p. 574.
- Heu vivunt homines tanquam mors
nulla sequatur.
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- Hie Fin as Oshin magh dy helg.
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- Hieronimus in annalibus Ebreorum
. . . .i. innisid Cirine fáidh.
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I

- Iad féin chinneas ar chloinn Néill.
Tadhg dall Ó hUiginn. i, p. 420
(*excerpt printed*).
- I n-aimsir Pharrtholóin ro cétrannad
Éire.
On the division of Ireland. ii,
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- I n-ainm an Athar 7 an Mhic 7 an
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- I n-ainm an Athar go mbuaidh.
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- I n-ainm an Tighearna. Amen.
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- I n-áit an mhagaidh se i n-aitreabhaibh Gall do bhá.
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- I n-am na gorta nach crosda na tréithe sin.
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- Iar ceur catha Gabhra 7 iar tuitim urmhór na Féinne.
Agallamh na Seanórach. ii, p. 388.
- Iarfaigid lib cócaicit cest.
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- Iarraid Dia in nech fo-daim ingreim.
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- Iarraim mo bheith óg arís.
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- Iarr dot uail cloachlódh, a chuirp.
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- Iar dtiacht don mborb i dtír.
Laoidh Chonnla. i, p. 623. v. also Do tháinig an borblaoch.
- I mBeannada sínte tá fíor-sgoth na fola is fearr.
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- I mBreatain is i n-Éirinn do shaothraigh an t-árdfhlaithe clú.
Cormac Comon. i, p. 576.
- I mbrot an bhrollaigh ghil se.
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- Íbthus Art ier cetharchaitt aidhei.
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- I gcathraigh na háille thárla mise mar aon.
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- I gceól nó 'n-imirt ní minic a bhí mo spéis.
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- Íc in díumaiss.
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- I gcionn naoi mblíadhan fuair Fionn.
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- I gcosaibh con bhíos a cuid.
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- I gCrois Mol Íona tá mo mhian-sa.
Folk song. ii, p. 246.
- Idhbart ná toirmisc co bráth.
v. Urbairt ná toirmisc co bráth.
- I ndún a chois coilleadh ag imeall na trágha.
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- Ifern dend dóer in díthreb.
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- I bhfís tárfas an tráth noch léigeas.
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- If Nature be expelled by force.
Quatrain. i, p. 608 (*printed*).
- I ngéibhíonn dúinn ar leabuin tinn.
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- I love with all my heart.
Equivocal verses. ii, pp. 119, 177, 253.
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- Im aonar seal ag siubhal bhíos.
Eóghan ruadh Ó Súilleabháin. i, p. 673; ii, p. 181.
- Imchair let uain an insa.
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- Imda v. iomdha.
- Im-dénait féich fóirithne.
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- I measg gach teagaisg tharbhaigh dá dtug Íosa Críost.
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- I mí feabhra cur an dó.
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 Eóghan ruadh Ó Súilleabháin. i, p. 669; ii, p. 180.
- Im leabaidh 's mé im aonar gan aonneach im dháil.
 Seán Clárach Mac Domhnaill. i, p. 691.
- Imreas mór do thárlaigh idir na righthibh.
 Toirdhealbhach Ó Cearbhalláin. ii, p. 616.
- Imrim féin go caol air tháiplis beart.
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- In ba matan, in ba fuin.
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- In ceathramhadh leabhar don leighios ann so.
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- Incipit do chrábudh scoile Sinill.
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- Incipit forfess fer Fálgae.
 Forfess Fer Fálgae. i, p. 89; ii, pp. 267, 320.
- Incipit hic de medicinis simplicibus . . . i. tindsgainter and so do na leighesuibh aonda.
 On materia medica. i, p. 268.
- Incipit Passio Salvatoris .i. is ann so tinnsgnathur Páis an Tigerna.
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- Incipit tractatus Arustotuleis . . . i. tinnscainnter ann so tráchtadh Arustotuil.
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- Incipit uita sanctorum Sirisi et Iulite . . . i. is ann so tinnsgainnter betha onórach Serisius.
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- Incipiunt uerbaí Scáthaige.
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- Indiu cid cenglaít cúacha.
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- In gáeth dar Guaire Mucais.
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- Inghean Mhég Uidhir bean Uí Raghallaigh.
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- Inghean Uí Chuilinn Chlochair.
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- In leabur re n-abur Bruid gráda Dé.
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- Inmain v. Ionmhain.
- Inneósad caithréim an fhir mhóir.
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- Innis, a Oisín éachtaigh.
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- Innisid Cirine fáidh amail fuair i lebraibh irisi na nEbraide.
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- Innis sin, a Oisín.
 Laoidh chatha Ghabhra. i, pp. 598, 636; ii, p. 125.
- Innsim fios is ní fios bréige.
 An Síogaidhe Rómhánach. i, pp. 578, 619; ii, pp. 79, 92 (fragm.), 393, 587 (fragm.).

- In principio etc. i. do chruthaigh
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- Insa mbliadhain 1697.
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- Insan Daingean nuair neartaigh an
bróghol.
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- 'San iarthar sin sgeól suilt go fóill 7
a cathaimh laoihe.
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bháin. ii, p. 414.
- 'San Mhainistir lá i dtigh an
tábhairne im aonar bhíos.
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- 'San Spáinn do toirneadh Teamhair.
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- Insan unnsa bís go beacht.
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- In Sceithia i. clanna Goimeir.
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- In tseilg uim Bhoirinn Uí Lochlainn.
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cerpt *printed*).
- In Spirit Naom do-roisce cech spirat.
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- In tabulis binis lex est depicta
patrinis.
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- In talum nod melumne.
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- Intencionem habemus . . . i. atá
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- Inter alia virtutum et laudum
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tiones Vitae Christi (prologue).
ii, pp. 546 (fragm.), 552.
- Intí caras crábad gúr.
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- Intí chruthaigh áer, cé, eel.
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sidera. i, p. 639; ii, p. 46.
- Intí cúrsachas th'feirg.
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- Intinnscaadh epistlech int Slániceda
ar Comdidh-ne Ihesu Críst di
laithiu domnaig.
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- Intleacht na hÉireann, na Gréige is
na Rómha.
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- Intlecht i ndreich sech cach raind.
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- In tredan catcha treimse.
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- In umhla cona . . . iii. n-ingenaib.
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- Iomad glóir a neach do-bheir sin.
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- Iomdha ainm maith ar Muire.
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ii, p. 34.
- Iomdha éagnach ag Éirinn.
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- Iomdha sochar ag siol Néill.
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- Iomdha uaisle ar iath Laighean.
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i, p. 359.
- Iomdha urrainn ag cloinn Chathaoir.
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dha. i, pp. 509-11 (excerpt
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- Iomthúsa chloinne dordha dealbh-
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- Iomthús Áine indis dam.
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- Iomthús mac Naoi.
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- Iongnadh m'aisling i nEamhain.
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- Ionmhain fert ina bhfuil Brian.
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- Ionmhain linn saothar na suadh.
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- Ionmhain taisé atá i nDoire.
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- Ionmhain teach re a dtugas cúl.
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- Ionmholta malairt bhisigh.
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- I n-onóir Dé athar charthanaigh.
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aigthe in duine.
- Iorris iarthar insi Fáil.
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- Ioruadh fhiatadh créad é fáth.
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- Íosa choróin glé-ógh glan.
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- I own for faith.
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- Írial codhnach chloinne Ír.
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- Iris co ngnín.
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- Is a chúl álainn deas.
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- Is ag Moll dubh an Ghleanna tá mo
ghrádh-sa i dtaisge.
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- Is áille Íosa iná 'n chruinne.
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- Is áil liom bean charadamhail óg.
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- Is aindeas atáim 's is cásmhar
cathach claoite.
Aindrias Mág Craith. ii, pp. 185,
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- Is aindeis an cor 's an tosg iona
bhfuilim i bpéin.
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- Is aire ro ordaig Dia na cethri huird.
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of Israel. ii, p. 274.
- Is aithreach liom beith go hóg.
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i, p. 523 (*printed*).
- Is álainn suidhe dhuit, a thír na
nGrásach.
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- Is a Mháire bhàn gur barrail thu.
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- Isan *v.* insan.
- Is annamh thig cogadh gan gorta agus
foirneart claidhimh.
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- Is ann ro ráided rigdo Iudo 7 ríga
Israel.
Note on kings of Israel and
Judah. ii, p. 275.
- Is ann sin d'éirgheadar seacht
ttuatha déag Chaisil um Cheal-
lachán.
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il. ii, pp. 217, 331, 393, 402-3.
- Is ann so d'fhiafraigh Eóin seabha-
sgéal do Chríod.
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- Is ann so tinnsgainnter betha anórach
Serisius.
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- Isa nómhadh uathaidh tind.
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- Is aoibhinn a bheith i mBeimn Éadair.
v. Aoibhinn bheith i mBeimn Éadair.
- Is aoibhinn duit, a Charraig an Dún.
John Walsh. ii, pp. 7-8.
- Is aoibhinn duit, a Éire.
Muiris Ó Gormáin. i, pp. 66, 168.
- Is aoibhinn is is sáimh is is aoibhinn gach lá.
v. Is saoitheamhail 's is sáimh í, is aoibhinn gach lá í.
- Is aomhach, a shéimhfhir oilte.
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- Is ar an mBróice tá an chúilfhionn is an mhaighre bhréagh mhúinte.
Folk song. ii, pp. 248, 256.
- Is ar an luíng seo Phaddy Luíngse do-ním-se an dobrón.
Folk song. ii, pp. 240, 257.
- Is ard do sgagaibh do mhaithibh na bpríomhleógan.
Tadhg Ó Scannail. ii, p. 234.
- Is a shéimhfhir gan cealg mar mheasaim is bréagach.
Conchubhar Ó Coiléain. ii, p. 414.
- Is atuirseach géar mo sgéal fóiríor.
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- I Saxaibh na séad, i goéin óm dhúthchus.
Eóghan ruadh Ó Súilleabháin. i, p. 668.
- Is baintreabhach is is maighdean mé do fágadh go hóg.
Folk song. ii, pp. 238, 255.
- Is baoth comhairle gach mic mhir.
Two quatrains. ii, pp. 57, 126.
- Is beag an mhaith an bhuirbeacht mhór.
Stanza. ii, p. 198.
- Is brat gan chlúdughadh Cúlach 'n-éagmhuis Sheóin.
On the death of John Brown. ii, p. 92.
- Is bréag adubhairt an chléir.
Quatrain. ii, pp. 68, 72, 86, 344.
- Is breágh é an Corrshliabh i dtúis an gheimhreadh.
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- Is brúite atá Múrtun an uair se.
Elegy on An t-ath. Pilip Ó Raghallaigh. ii, pp. 9, 116.
- Is buachaill mé gan dráigh réir mar deir na mná.
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- Is buartha an eas so i dtarla Éire.
Dáibhí Cundún. ii, p. 197.
- Is buartha is ní suaimhneach a bhí Gráinne mhaol.
Folk song. ii, p. 239.
- Is buaine bladh ná sgríbhinn.
Quatrain. i, pp. 66, 613 (*printed*); ii, pp. 126, 146.
- Is cásmhar cunnail créimeach támhach tuirseach gnéghlas.
Seamus mac Cinnéide Uí Bhriain. i, p. 696.
- Is cásmhar docharach doiligh mé déarach dian.
Seán Ó Tuama. ii, p. 193.
- Is céad glóire leatsa, a Athair.
Religious poem. ii, pp. 390-1.
- Is ceann cléire thú ar Éirinn is taoiseach leagha.
Stanza on Bishop Sleyne. i, p. 582 (*printed*).
- Is ceasnuighteach treabhluighdeach fannlag mé i bpein.
Cearbhallán Ó Ceallaigh. ii, p. 204.
- Is cian an deacair re haithris i geríochaibh Fáil.
Elegy on Mac Carthaigh Riabhach. ii, p. 425.
- Is claoidhte chuir Ádhamh rena chlannaibh.
Seamus Mac Cuarta. ii, p. 212.
- Is claoidhte mé i gereathaibh gan tapa gan treóir.
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- Is comhdhána ar phálás na ríghthe an t-éag.
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- Is cosmhail nach dtarla leat.
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- Is crádh liom an tásg sin do thriall
thar shrúill.
Seámas Ó Muireadhaigh. ii,
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- Is crann glas duilleach torrach trom.
Stanza. ii, pp. 107-8.
- Is creach mar d'éag an potáta.
Seán Ó Neachtain. ii, p. 378.
- Is créachtmhar 's is cásmhar atáim-se.
Aindrias Mág Craith. i, p. 696.
- Is créacht teinn bocht bheirfagharta
mo shúl-sa bleacht.
An t-ath. Conchubhar Ó Briain.
ii, p. 222.
- Is críoch gan áird tú, a chláir Luire
úd do-chím.
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p. 226.
- Is crom gér a fiacra.
Quatrain. ii, pp. 59, 126.
- Is cruaidhe nó cloch.
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126.
- Is cuid dona saobhaibh saobha.
Maghnus Ó Domhnaill. ii,
p. 61.
- Is cuimhin liom go dtug an fhian.
Ossianic lay. ii, pp. 116-7.
- Is cuimhin liom imtheacht ochtair.
Ossianic lay. ii, p. 376.
- Is daoine cóir na bráithre.
Quatrain. ii, pp. 61, 81.
- Is díomhaoin gach primhri dá dtáinic
riamh.
Stanza. i, p. 609 (*printed*).
- Is díomhaoin na síodaigh sin oraibh-
se mhnáibh.
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- Is díth croidhe bheir dhaoibhse 's
gach bó reamhar.
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- Is dobrán re miniascach.
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- Isdoidhche im leabain aoibhinn.
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ii, p. 204.
- Is doilbh liom flatha gan flaitheas
i geríoch Fódla.
Aindrias Mág Craith. ii, p. 193.
- Is doilig do neoch fognam maille do
dib tigernaibh.
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- Is dubhach déarach mé 'n éaghmuis
do ghuibín róis.
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- Is dubhach fésgamall bróin tré smúit
bhím ar easbaidh spóirt.
Uilliam ruadh Mac Coitir. ii,
p. 183.
- Is dubhach taoim fa phéin.
Aindrias Mac Cruitín. ii, p. 192.
- Is dubh an sméar ón ngréin is is
milis í.
Stanza. ii, p. 238.
- Is duine ar buile do chaillfeadh a
chiall ar fad.
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- Is duine do foilceadh i dtobar na naoi
mbéithe.
Seán Ó Murchadha na Ráithi-
neach. ii, p. 426.
- Is duine mé dhíolas lionn lá.
Seán Ó Tuama. i, p. 698; ii,
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- Is duine mé do shiubhlaigh a lán.
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- Is duine thú dhíolas lionn lá.
Aindrias Mág Craith. i, p. 698.
- Is dún con duibhe an dún seo thiar.
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- Is éachtach 's is díth.
Domhnall Ó Donnabháin. ii,
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- Is é an Spiorad Naomh mo sparán.
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- Is é an t-uisge beatha rogha gach
seoid.
Trí rainn 7 amhrán. ii, p. 82.
- Is é ascnam na flatha.
Regula Mochuta. ii, p. 478.

- Is é Brian Ó Ceallaigh an tréinfhear,
Cáto bliochtmar Gaoidhealach.
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p. 122.
- Is é Ciarán Saighre céad-naomh do
geinedh i nÉirinn.
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i, p. 56; ii, p. 459.
- Is é cuma ar a bhfuil Éire.
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- Is edh adeir Agustín noemh.
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Mass. ii, p. 555.
- Is é deireadh an chomharsa riom.
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ii, p. 155.
- Is edh inso immorro na secht rainn
dia ndernadh Ádhamh.
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body. ii, p. 278.
- Is ed is dech do senóir.
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- Is é do bhás, a Hóraigh ghreann-
mhair.
Seamus Mac Consaidín. ii,
pp. 183, 210.
- Is é do bhás, Uilliam, do chealg
mé.
Aindrias Mac Cruitín. ii,
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- Is é do bheatha, a fhoclóir chaoimh.
Seamus Mac Muireadhaigh. ii,
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- Is é dubhairt an t-ógaisgeadhach
modhmhar do bhíos farránta.
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- Is ed uil síšana éirie an derbforgill.
Tract on fines. i, p. 99.
- Is é Éamonn mac Cathail riabhaigh.
Tomás Ó Bacacháin. i, p. 601
(excerpt *printed*).
- Is é int ég crích betha each én-
duine.
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Unction. ii, p. 532.
- Is é is léir liom uam gurab aodhaire
ar Ghuaire.
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- Is é is recht don uile fher.
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- Is é meastar liom ar leagadh túr 7
áitreabh réx.
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- Is é méid do thola d'fherann chille.
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ii, p. 146.
- Is é mo chreideamh-sa.
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p. 119.
- Is é mo ghiolla-sa Donnchadh Ó
Dúsa.
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- Is é mo ghrádh féin thú is fuath mo
dhaoine.
Seáthrún Céitinn. ii, p. 128.
- Is eól dam.
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- Is eól dam-sa acht mo chel.
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Áeds. ii, p. 315.
- Is é Ó Máille fuair an chraobh ins
gach áird de'n tír.
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- Is é Peadar do chuir Marsialis don
Ghasguinn.
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- Is hé Rí nime ocus talman ro theip in
fírmimint.
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- Is é Sir Tibóid, *see* Is mian liom
feasta gluaiseacht.
- Is é so cor ar a bhfuair Geróid.
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i, p. 150 (*printed*).
- Is hé titol fil i ndrech an liuboir se
taitne do menmonduib ina
légnide.
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- Is fada *v.* also Is fota.

- Is fada anocht i nOil Finn.
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- Is fada Art i n-Oil Finn.
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- Is fada cách dá rádh.
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- Is fada don té atá i n-éadach phurpuir
is sróil.
i, pp. 604-5 (fragm. *printed*),
624; ii, p. 171 (fragm.).
- Is fada fairsing pobal Dé.
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(fragm.), 226.
- Is fada fán gré an éigse léar ceapadh
an duan.
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- Is fada fá smúit gan mús gailt Phébus.
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- Is fada fionn fós go barra dubh a
bróg.
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- Is fada mé ag súil libh im chodladh.
An Bromach Ó Muireadhaigh.
i, p. 586.
- Is fada mé amuigh ó eaglais Dé.
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- Is fada mé ar buaireamh 's gan
suaireas im dháil.
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- Is fada mé do do leanmhuin.
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- Is fada mé i gcumha gan taúth le
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- Is fada mé i bpéin im chéill.
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- Is fada mílte dá gcartadh síos agus
suas ar fán.
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- Is fada mise ag smaointeamh ar mo
chaora bheith bearrtha.
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- Is fada mise ar buaramh 's is buartha
atá m'inntinn.
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- Is fada ó bhuaileigh bó gan laogh.
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- Is fada ó fuair mé faille air chailín
bheag sa ngleann.
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p. 613.
- Is fada riamh aindealbh mé le haiteas
is le haoibhneas.
Eóghan Caomhánach. i, p. 693.
- Is fada 's is dian mé id dhiaidh, a
sheanabhoig.
Uilliam Mac Conaire. ii, p. 205.
- Is fairsing dealbh phobail Dé.
v. Is fada fairsing pobal Dé.
- Is fairsing 's is fáilteach an áit
bheith i n-Éirinn.
Mac Gearailt. ii, pp. 77, 232.
- Is fearra fá seacht don talam a
theacht dá chasnam ar neart
aineólach.
Distich on the Duke of Ormond.
i, p. 546 (*printed*).
- Is fearr ceannsacht ná buirbe glór.
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also Is fearr ciúineas; Is
fearr míne.
- Is fearr ciall 7 cuimhne cheart.
Quatrain. ii, p. 145.
- Is fearr ciúineas ná greadhan glóir.
Quatrain. ii, p. 145. v. also
Is fearr ceannsacht; Is fearr
míne.
- Is fearr Connachtaigh ná cách.
Contention. ii, pp. 143, 409.
- Is fearr duine díoga ar easbaidh spré.
Stanza. ii, p. 198.
- Is fearr míne ná boirbe mhór.
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fearr ceannsacht; Is fearr
ciúineas.
- Is feasach don tír thú id bhreallbhard.
Aindrias Mág Craith. i,
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- Is fechnach 7 is firén findbethach.
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- Is felius toeb re lus nó re legius.
Quatrain. ii, p. 323.
- Is fíor trim aisling gur feasadh aréir dam.
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i, pp. 701-2.
- Is fisigh cidh dia ndernad Ádhamh.
On the composition of Adam.
ii, p. 522.
- Is fota in gamadaig.
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- Is furas aithne an pheacaidh rinn Éabha.
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- Is furas aithne ar thortha an chrainn.
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- Is géar géar bearradh do dheimhsi.
On a greedy man. ii, p. 250.
- Is gilide cloidheamh caile.
i, p. 609 (*printed*); ii, pp. 58, 126.
- Is gnáth dhá naomhadh siol Róigh.
Poem. ii, p. 71.
- Is í an bhláthbhruinneall bhláith-mhilís bhéasach.
v. A bhláthbhruinneall bhláith-mhilís bhéasach.
- Is í an ghabar gidh é an t-each.
Quatrain. i, p. 619.
- Is iad na mná do chiap mé 'ghnáith.
Aindrias Mág Craith. ii, p. 406.
- Is iat so cuingill na nádúire daenna.
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ii, p. 506.
- Is iat so na sé cuinghill .x. dlighes in fhaísidin do bheith indti.
Aquinas on confession. ii,
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- Is í Brigid Nic Con Mara an stáid-bhean.
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- Is í Duireann na dóibhthe an mhaighdean ghealchígeach.
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- Is i nEachdhrum an áir atáid 'na geomhnuidhe.
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- Is í Máda Ní Dhubhda an bhruinneall mhaiseach mhúinte.
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- Is í Máire an ainneir bhinn ghrádhmhar chneasta chaoín.
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- Isin chethrumad bliadain do rígi Laogure meic Néill.
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- Is inmheasta gur thuic Pátraic.
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- Is iomdha ard don Mhumhain ionna siubhlaid aicme bhreoidhte as.
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- Is iomdha file dhá iarraidh.
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- Is iomdha toigh i mBaile Átha Cliath.
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- Is luaimneach ar feadh gach bord an braighire.
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- Is luath do thosaigh an sonas bheith tuirseach dhíom.
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- Is mairg *v.* also Mairg.
- Is mairg a bhíos gan chéill.
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- Is mairg a léigeas a rún le mnaoi.
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- Is mairg breithem beres goí.
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- Is mairg do mharbh a dhearbhrá-thair.
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- Is mairg nach déan a leas.
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- Is maith *v.* also Maith.
- Is maith an fear sleáin mé, láighe agus sluaiste.
Folk song. ii, pp. 254, 257.
- Is maith bhur geuid aráin phlúir.
Magnus Ó Domhnaill. ii, pp. 72, 85.
- Is maith duine agá mbí muc.
Quatrain. i, p. 608 (*printed*); ii, pp. 58, 126.
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- Is mé an t-iolar ón taobh tuadh.
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- Is mé Colum Cille cáidh.
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- Is mé Ébha Ádhaimh uill.
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- Is mian liom (mithidh dúinn) feasta gluaiseacht.
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- Is mian liom trácht an uair se ar Mhaly na ráite suairce.
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- Is mian liom trácht ar bhláth na finne.
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- Is mian liom trácht ar sgéimh na mná do shíolraigh ón árdfhuil onóraigh.
Seamus Mac Cuarta. i, p. 580.
- Is milis an teanga an Ghaoidhilge.
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- Is milis cumhra glór an fhir.
v. Milis cumhra glór an fhir.
- Is milis do bhriathar, is cliathchumhang druidte do dhorn.
v. Más milis do bhriathra, is cliathchumhang, etc.
- Is milis id bhéal-sa sméara an drioslaigh chríon.
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- Is milse braithlis ná gabhann tré dhomblas ae.
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- Is mise an t-ubhall ó thuinn go tuinn.
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- Is mise Cormac ua Cuinn.
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- Is mithidh dúinn feasta gluaiseacht.
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- Is mó mheastar duine i ndeaghchulaidh.
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- Is mór an béad don éag nár chaomhain.
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- Is mór an fáil seo d'fhás ar Éire.
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- Is mór deimhniúghadh na gcompánach.
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- Is mór do gheallamair.
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- Is mór do ghean i bhfearann chille.
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- Is mór támuid a chaill ris an daille tuigse.
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- Is páirt do do ghasdacht mur bhearraís mo chnuasach rann.
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- Is ro-mhaith mo leagha-sa.
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- Is ro-mhór m'iongnadh nár innis dam *Homer* riamh.
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- Is saoitheamhail 's is sáimh í, is aoibhinn gach lá í.
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- Is saoth lem int aos léighind.
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- Is súgach soilbh mheabhras.
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- Is taeb nocht re gaíth ngéir.
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- Is tairis linn do thecht dar dtír.
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- Is taomach táim gan tapadh.
Séamus Mac Consaidín. ii, pp. 183, 211.
- Is teara ní is beacht.
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- Is tearc obair.
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- Is tláth dealbh dítheach do bhádar ar geléire.
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- Is toil mo thoil do thoil mhaith dhuit go héag.
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- Is [trasthaugh baughthlach dlioghachsa] bhíos.
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- Is tréith mé lag, 's is fann mo ghné.
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- Is tréith mé seal 's is fann.
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- Is truagh, a Dhé, mo ghalar.
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- Is truagh ghéar gan mise agus Caitilín Triall.
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- Is truagh iarumh agus is garbh.
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- Is truagh liom do bhás, a bhoill.
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- Is truagh liom na faolchoin an éithigh 's an fhill duibh.
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- Is tuar fola fearthainn go fíor.
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- Is tú tréd chomhachta d'fhóir ón gearcair mé, a Dhé.
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- Is nasal 's is fearamhail, is buadhach 's is barramhail.
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- Mo mhíle truagh, mo bhuairt, mo
bhrón.
Seán Ó Tuama. ii, p. 186.
- Mo mhilleadh 7 m'osna má's doilbh
is díoghbhálach.
Éamonn Ó Macháin. ii, p. 202.
- Mo naoi rainn ón mo naoi rainn.
Religious poem. i, p. 623.
- Mo Nere nuallaig diamba brethem.
Beichbretha. i, pp. 88-9.
- Monster egregious, blockhead, traitor,
knave.
Crazy Bourke. ii, pp. 211,
216.
- Monuar go bráth go dtarlaidh uainne.
Elegy on Róis Ní Dhoirín. ii,
p. 91.
- Monuar-sa an Charthuill tráighte
tréithlag.
Aodhagán Ó Rathaille. ii,
pp. 221, 226.
- Monuar thú, a bháintreabh áiseach
Éireamhóin.
Lament for Ireland. ii, p. 372.
- Mo phéin, mo thurrainn, mo thuirse,
mo léan, mo chreach.
Uilliam Mac Cáirteáin. i, p. 582
(*excerpt printed*).
- Mo phudhair mar do geineadh *Cupid*
dá ghile.
An t-ath. Uilliam Inglis. ii,
p. 189.
- Mora agus Muire dhuit, a spéirbhean
chiúin.
Love song. ii, pp. 242, 614.
- Mór an chréill se gheibhim do chéas
mé.
v. Mo through an chréill seo etc.
- Mór anocht mo chumha féin.
Ossianic lay. i, pp. 592, 636;
ii, pp. 39, 337, 389, 406, 423,
606.
- Mór an t-ainm ollamh fatha.
Eochaidh Ó hEódhusa. i,
pp. 474-5 (*excerpt printed*).
- Mór atá ar theagasg fhilatha.
Tadhg mac Dáire Mhic Bhruaid-
eada. i, pp. 388-9, 662;
ii, p. 18 (fragm.).
- Mórchath Breg na ngním ngrinn.
Fenian poem. ii, p. 270.
- Mór cóir cháich ar chrich Laighean.
Niall Ó Ruanadha. i, pp. 499-
502 (*excerpts printed*), 515.
- Mór do-ghníd daoine dhíobh féin.
Fear Feasa Ó an Cháinte. i,
pp. 555-7 (*printed*).
- Mór do mhill aoibhneas Éireann.
Fearghal óg Mac an Bhaire. i,
pp. 382-3.
- Mór ndrúiss, mór mbaos.
Quatrain. ii, p. 483.
- Mór idir na haimseraibh.
Muiris mac Dáibhí dhuibh
Mhic Gearailt. i, pp. 3, 663
ii, p. 231.

- Mór ionghabháil anma ríogh.
Tadhg dall Ó hUiginn. i, pp. 55,
437 (excerpt *printed*).
- Mór loites an lethchuma.
Moral poem. ii, p. 5.
- Mór mo chuid do chumhaidh Thaidhg.
Tadhg óg Ó hUiginn. i, p. 364.
- Mór no bid Satan for ecill muinntire
Coluim Chille.
Tale of Colum Cille's community.
ii, p. 323.
- [Morra]duit anoirgidh gursocair atáir.
Folk song. ii, p. 242 (*phonetic*).
- Mór re cuma caithréim ríogh.
Poem on Sir John O'Dogherty.
ii, p. 170.
- Mo shlán-sa feasta le hábhacht, le
haiteas.
Séamus mac Uilliam do Barra.
ii, p. 201.
- Mo shloinneadh féin do phréach 's do
chreach mo lár.
Seán Ó Neachtain. i, p. 615 ;
ii, p. 106.
- Mo smiddín do smigin bheag bearrtha
liath gan tábhacht.
Two stanzas. ii, pp. xxxi, 157.
- Most beautiful gem of Adam's
lovely race.
Eóghan Caomhánach. i, p. 705.
- Mo thaobh nó mo chossa, níl mé slán.
Folk song. ii, p. 249 (*phonetic*).
- Mo theagasg dá ngabhthá, a chuirp
nár cleachtadh leat srian.
Éamonn mac Donnchadha an
Dúna. ii, p. 219.
- Mo theagasg dhuit i n-ainm Mhic
Dé 's na naomh.
Stanza. ii, p. 71.
- Mo theagasg má ghlacair, bíodh agad
agus cuimhnigh fós.
Stanza. ii, p. 199.
- Mo theasdas ar an leabhar so na
laoithe lán.
An t-ath. Conchubhar Ó Briain.
i, p. 572 ; ii, pp. 460, 598.
- Mo theasdas-sa dhíbh innsim do
chléir na gceacht.
Seán Ó Tuama. ii, p. 195.
- Mo theóra ucsi forsin rígh.
Prayer. ii, p. 492.
- Mo thruagh an chréill seo gheibhim
do chéas mé.
Uilliam ruadh Mac Coitir. i,
p. 701 ; ii, p. 394.
- Mo thruaighe mar táid Gaoidhil.
Fear Flatha Ó Gnímh. i, p. 642 ;
ii, p. 369 (*a printed text*).
- Mo thruaighe mur taoi, a thulach.
Muirgheas Ó Dálaigh. ii, p. 166
(excerpt *printed*).
- Mo thubaist, is fann mo cheann, 's mo
ghnaoi ní bhfuil breaghdha.
Stanza. ii, p. 198.
- Muc Mic Da Thó tlahtmad torc.
Poem on Mac Da Thó's pig. ii,
p. 316.
- Mug Eme ainm, érim nglé.
Flann. ii, p. 321.
- Mug Eme .i. ainm in chétnae oirci
ceturo baí i n-hÉriu.
Extract from Cormac's Glossary.
ii, p. 320.
- Muin, ailm, ruis, coll.
Riddling quatrain. i, p. 607.
- Muin, luis is sé cuill chalma.
Quatrain. i, p. 609 (*printed*) ;
ii, p. 81.
- Muin 'san cheap im ainm is fairsing
sin do sgríobhaim-se.
Cypher stanzas. ii, p. 423 (*prin-
ted*).
- Mura *v.* also Mara.
Mura mbeadh faitchíos lucht na
bréige, rachainn faoi do dhéin.
v. Mo léan mar a thug mé grádh
dhuit.
- Murab é d'éigeadar éifeacht ar ndra-
oithe.
Pádraig Mhac Alionduinn. ii,
p. 120 (in art. 3).
- Mura bhfuil ag Críosta tá mé i nguais.
Fragment of "Ballyhaunis."
ii, p. 145.
- Mura ngéillim-se dh 'Éamonn 's don
óggasraidh.
Dialogue. ii, p. 92.

- Muse help to blaze the fame of
Berwick grand.
Seán Ó Neachtain. ii, p. 95.
- My desire to invite my kind Muse is
to inspire me in this humorous
lay.
Eóghan Caomhánach. i,
pp. 673-4.
- My heavy Curse on the hands that
first invented or made glasses.
Stanza. ii, p. 143.
- N
- Ná hadhair bréigdhia ná íodhal.
"Deich n-aitheanta Dé." ii, p. 94.
- Na haesa immorro.
On the Six Ages. ii, p. 513.
- Na hardaigh h'uaill, a dhuine.
Moral poem. ii, p. 31.
- Ná bí fonóideach ar sráid.
Quatrain. ii, p. 68.
- Ná bí i n-arraid liom, a athair
ghlaineólaigh.
Éadbhard do Nóglá. i, pp. 16,
570; ii, p. 189.
- Ná bí ro-chruaidh, ná bí bog.
Comhairle na Barrsgolóige. ii,
p. 22.
- Na bráithre sin Dún na nGall.
Magnus Ó Domhnaill. i,
p. 604; ii, pp. 61, 126.
- Ná brost mise, a mheic Dháire.
Lughaidh Ó Cléirigh. i, pp. 53, 534
(excerpt *printed*); ii, pp. 11, 12.
- Ná cagail labhra, a Lughaidh.
Fear Feasa Ó an Cháinte. ii,
p. 11.
- Ná caith, ná sgaip ar fad do sholáthar.
Stanza. ii, p. 199. *v.* also Ná
coigil, ná caith ar fad; Ná
taisc, ná caith ar fad.
- Nach ait an nós so ag mórchuid
d'fhearaibh Éireann.
Dáibhí Ó Bruadair. i, p. 522
(*printed*).
- Nach ait an obair se ar Thadhg.
Anluan Mac Aodhagáin. ii,
pp. 11, 12.
- Nach aoibhinn dona héiníní éirigheas
go hárd.
Folk song. ii, p. 249 (*phonetic*).
- Nach aoibhinn is nach aerach don té
bhíos i n-aon teach rena
ghrádh.
Folk song. ii, pp. 254 (*phonetic*),
258.
- Nach buadhartha bocht an cás.
Folk song. ii, pp. 246, 257.
- Nach cruaidh an charaigheacht do
bhí ag an mbás liom.
Folk song. ii, pp. 238, 257.
- Nach é an cat marbh a chas chun na
háite seo mé.
Folk song. ii, p. 242.
- Nach fadtuirseach an treasgairt sin
ar phór Mhíleadh.
Diarmaid mac Domhnaill mhic
Fhínghin Uí Shúilleabháin;
— mac Michíl Mhéig Car-
thaigh. i, p. 552 (*printed*);
ii, p. 414.
- Nach fear meodhangaiti.
Tract on accessories to a theft.
i, p. 87.
- Nach gránda don áirne sin i dtalamh
más críon.
Poem on Magnus Ó Domhnaill.
i, p. 604.
- Nach léir dhuitse Gaoidhil bhochta
na glanáille.
Poem. ii, p. 63.
- Na cnuic is áirde is iad is fuaire.
Quatrain. ii, pp. 81, 139. *v.*
An cnoc is áirde, etc.
- Ná coigil, ná caith ar fad do láthair.
Quatrain. ii, pp. 72, 85. *v.* also
Ná taisg; Ná caith.
- Ná creid iad-san, éist mé.
Two quatrains against drunken-
ness. ii, p. 32.
- Na cúig paidreacha déag as cóir do
rádh.
Note on the Fifteen Oes. ii,
p. 29.
- Ná cuir spéis i mac nó i mnaoi.
Quatrain. i, p. 280 (*printed*).

- Ná déan cáil as colptha díreach.
Quatrain. ii, p. 32.
- Ná déan ceannadhairt do do lámh.
Two quatrains. ii, p. 65.
- Ná déan díomus, a dhuine.
Aonghus ó Dálaigh. i, p. 661.
- Ná déan én-ní do cheilfeá ar na daoinibh.
"Comhairleacha ó ughdaraibh maithe." ii, p. 358.
- Ná dénadh nech amhurus ar Dhia.
Sentence on faith in God. ii, p. 544.
- Na dronga sin d'iompaigh cúl re creasaibh Eórpa.
Dáibhí Ó Bruadair. i, p. 583
(*printed*).
- Na dúile ag fearadh dílionn.
Seán Ó Neachtain. ii, p. 96.
- Ná dtúsigh feasda ar bhfala.
Lughaidh Ó Cléirigh. ii, pp. 11, 12.
- Ná fiafraigh ceart na Cásga.
Conchobhar Ó Dálaigh. ii, p. 231.
- Na fleascaigh ocht mblíadna.
Law tract. ii, p. 524.
- Ná luadh gach ní do-chítheard dhuit.
Quatrain. ii, p. 200.
- Ná meastar dom shagart-sa a dhomáiste.
Stanza. ii, p. 66.
- Ná meastar mé as m'óige.
Quatrain. ii, pp. 58, 81, 126.
v. also Mo chroidhe ar baos im bhruinn.
- Na neithe is miscais le Dia.
Twelve abuses. ii, p. 489.
- Na hógá sa ar thóir nach lámh amharc sa raoin.
Last stanza of A óga do ghlac na hairm, *q.v.* ii, p. 97.
- Naolán is aois an mic.
Quatrain. ii, p. 579.
- Naomhshenchus naomh insi Fáil.
On the saints of Ireland. ii, p. 498.
- Naomhtha an obair iomrádh Dé.
Mathghamhain Ó hUiginn; St. Carthach. i, pp. 380 (excerpt *printed*), 660.
- Nár an sgéal sa theacht do thoigh.
Eóghan Ó Donnghaile. ii, p. 15.
- Nár fhaiciom-na choidheche an búiste.
Séafraidh Ó Donnchadha. ii, p. 211.
- Na ríthe má fhaighid neamh.
Quatrain. ii, p. 417.
- Na secht ngrádha clú gan geis.
On the seven orders. ii, p. 482.
- Na srotha nach mbíonn ro-dhoimhin.
Quatrain. ii, p. 71.
- Ná taisg, ná caith ar fad do sholáthar.
Stanza. ii, p. 219. v. also Ná caith, ná sgaip ar fad; Ná coigil, ná caith ar fad.
- Na tréide ata measa i nÉire.
Quatrain. ii, p. 483.
- Ná tréig mo theagasg, a mhic.
Donnchadh mór Ó Dálaigh. i, p. 633.
- Na trí Cuinn ar shliocht an Ruaidh.
Colum Cille. ii, p. 108.
- Neamh, cú, leabhar agus each.
Quatrain. ii, pp. 58, 126, 129.
- Néidhe mac Onchon meic Fhinnlogha meic Fhinnfhir.
Note on battle of Ard Rathain. ii, p. 273.
- Neithe ní aimridocht.
Note on barrenness in women. ii, p. 251.
- Nemo potest duobus dominis seruire
.i. is doilig do neoch fognam.
Homily on St. Martin. ii, p. 445.
- Nenta .i. an nentus te tirim sa dara céim.
Note on herbs. ii, p. 158.
- Neptis Arethae gním glic.
Quatrain. ii, p. 431.
- Ní abram nach n-íosadh im.
Tadhg Ó hUiginn. ii, p. 251
(*printed*).
- Ní abram nach n-íosainn im.
Fachtna Ó hUiginn. ii, p. 251
(*printed*).
- Ní hadha dom anmuin apuir.
Amra Chon Roí. i, p. 89.
- Ní háil liom seanabhean mar mhnaoi.
Stanza. ii, p. 198.

- Ní aithním an oidhche tar an lá.
Quatrain. ii, pp. 198-9.
- Ní hait leis an t-aineólach dall.
Quatrain. ii, p. 409. *v.* also
Ní ghabhann an t-aineólach
dall.
- Ní bás acht deighilt re Dia.
Colmán. i, p. 664 (excerpt
printed).
- Ní bia clann innechim ort.
Quatrain. ii, pp. 32, 447.
- Ní bia crábad i ceallaibh.
Bec mac Dé. i, p. 647; ii,
p. 486.
- Ní bhíonn gort gan diasach fiadh.
Gnomic quatrain. i, p. 119
(*printed*). Also found in Ní
comhfhada barra na méar
q.v.
- Ní brasairidhe na castairidhe.
Seán Ó Brudain in praise of
Irish. ii, pp. 341-2.
- Ní cháinim duine is ní thugaim mo
shlán fá aon.
Stanza. ii, p. 200.
- Ní chaoifidh mé choidhche gan
teach ar mo sgáth.
Stanza. i, p. 29 (*printed*).
- Ní cheilim na bearta do charas i n-
aois m'óige.
Baothghalach dubh Mac Aodh-
agáin. ii, p. 224.
- Ní chodlann an dohrán donn.
Love poem. ii, p. 170.
- Ní comhfhada barra na méar.
Trí raínn 7 amhrán. ii, pp. 58-
9, 126, 585. *v.* also Ní
bhíonn gort gan diasach fiadh;
Ní comhfhada fhásas gach slat.
- Ní comhfhada fhásas gach slat.
Two quatrains from Ní comh-
fhada barra na méar, *q.v.* ii,
p. 115.
- Ní comhthrom cogadh Banbha.
Eochaidh Ó hEódhusa. i,
pp. 478-81 (excerpt *printed*).
- Ní chreideam go deóidh dá ndéaraidis
slóite.
Peadar Ó Doirnín. ii, p. 130.
- Ní chreidim ó dhuine (aoinneach) dá
stuamaighe glór.
Stanza. ii, pp. 104, 105.
- Ní chreidim-se ó dhuine ar bith dá
aoirde cáil.
Stanza. ii, pp. 201, 258.
- Ní chualaidh cluas cé borb a bhreith.
Moladh na cceithre cCóigeadh.
ii, p. 81.
- Ní dheachaidh acht ceathrar re ceól.
Quatrain. ii, p. 127.
- Ní dhearna riamh do chion ribh.
Lay of the Mantle. ii, p. 223.
- Ní díonmhar coite gan tón.
Quatrain. ii, p. 198.
- Ní díscéoil d'Uíbh Néill andes.
Poem on Amra Choluim Chille.
ii, p. 266.
- Ní díscéoil d'Uíbh Néill.
Amra Choluim Chille. ii, p. 266.
- Ní dhligh cuairt nó cennaigheacht.
On the duties of a file. ii, p. 285.
- Ní dlig feronn fer gan treóir.
Quatrain. ii, p. 322.
- Ní dúbhairt le neach dom mhuintir
go mairfe an tsídh seo buan.
Poem on the Peace of Utrecht.
ii, p. 177.
- Ní duine thú acht straoille seann-
bhaird.
Seán Ó Tuama. i, p. 698.
- Ní dúinn nach easbaidh éag Taidhg.
Elegy on Taidhg Ó Cearrbhaill.
ii, pp. 4-5.
- Ní heól dó duine deóradh.
Quatrain. ii, p. 74.
- Ní féidir re neoch seruis do dhénamh.
Sermon. ii, pp. 92-3.
- Ní ferre na firbhodaigh.
On clowns. ii, p. 5.
- Ní file, ní seanchaidh saor.
Quatrain. ii, pp. 198, 224.
- Ní bhfuair cliar iarrata an eólais ghlic.
Stanza. ii, pp. 67, 85.
- Ní bhfuighe mise bás duit.
Love poem. ii, p. 614.
- Ní fhuil (Ní bhfuil, Níl).
Níl ach lá agus seachtmhain.
Folk song. ii, p. 246 (*phonetic*)

- Níl an nodlaig seo sùgach ná sámh.
Folk song. ii, p. 254.
- Níl aon bhaile cuain ó Éirne go Tuaim.
Folk song. ii, pp. 243, 258.
- Níl cailleach i gclúid 's a leaca ar a glún.
Peadar Ó Doirnín. ii, p. 129.
- Níl crann dá dheise i dtúis an fhogmhair bhuidhe.
Stanza. ii, p. 36.
- Níl fánach gan fáltus ar naisle Gaoidheal.
Seán Ó Tuama. ii, p. 407.
- Níl leabhar ná litir dhá bhfacas ó amaibh Ádhaimh.
Stanza. ii, p. 255. v. also Gach rian dá bhfacas i bpeannaibh na n-úghdar sámh.
- Ní bhfuil nach bhfaghann guth.
Quatrain. ii, p. 74.
- Ní fhuil rachmas ar thalamh nach dtéid ar geúl.
Stanza. i, p. 625.
- Níl sùgaidheacht ná dúil ghrinn le spás im ghaor.
An t-ath. Uilliam Inglis. ii, pp. 193-4, 211, 407, 614.
- Níl taithneamh san ngréin, atá *eclipse* fola ina diaidh.
On Sir J. Cotter's death. i, p. 571 (excerpt *printed*).
- Níl tú dubh, bán nó ruadh.
Poem on a hat. ii, p. 148.
- Ní fhuil uaibh d'óg nó do shean.
Quatrain. ii, p. 32.
- Ní ghabhann an t-aineólach dall.
Quatrain. ii, pp. 57, 85, 126. v. also Ní hait leis an aineólach dall.
- Ní guth caoin nó ceól 'na dtéaduibh.
Quatrain. ii, p. 106.
- Ní guth teann acht guidhe thréan.
Quatrain. ii, p. 159.
- Ní hí an Éire se an Éire bhí anallód ann.
Stanza. i, pp. 66, 613 (*printed*); ii, pp. 79, 146, 585.
- Ní i gCaisiol Mumhan dob aite liom a bheith páirtíoch lé.
Maitias Ó hÉigeartaigh and Diarmaid Ó Scannail. ii, p. 209.
- Ní hiongnadh liom duine dod' cháil.
Domhnall mac Cinnéide Uí Bhriain. ii, p. 408.
- Ní hiongnadh liom tú bheith fiata.
Quatrain. i, p. 607; ii, p. 59.
- Ní mhaireann Teamhair atuaidh.
Medley. ii, p. 360.
- Ní maith do mhalairt, a Iúdáis.
Ciarán. i, pp. 659-60.
- Ním díomus, brisiom saoire an Dombnaigh.
Faoisidín Fhiachra Mhic Bhrádaigh. ii, pp. 172-3.
- Ní mé an teanga liom leat.
Quatrain. i, p. 613 (*printed*); ii, p. 146.
- Ní mé féin a chuir an chéad-chloch i gcaisiol Dhroichead Átha.
Seamus dall Mac Cuarta. i, p. 610; ii, p. 52.
- Ní meisge is misde liom.
Quatrain. ii, pp. 201, 258.
- Ní misde sin dóibh, ní fóirthint anama é.
Stanza. ii p. 200.
- Ní Muimnech dia coilli céill.
Quatrain. ii, p. 321.
- Níorbh fhada dhúinne mar sin.
Ossianic lay. i, p. 677.
- Níor bhuirbe an fhuireann sin i n-artaighibh Gréag.
Uilliam Mac Cairteáin. i, p. 583 (excerpts *printed*).
- Níor eumadh le héigse caolnod cadad nó comhfhad.
Stanza. ii, p. 122.
- Níor dhealbh an domhan uile.
Aodh buidhe Mac Cruitín. ii, p. 224.
- Níor dhubhairt Peadar gur chóir.
Two quatrains. ii, pp. 65, 66, 72 (fragm.).
- Níor fhéad . . malairt do mhnaci.
Religious poem. ii, p. 285.

- Níor ghrádhaidh Brighid bhuadhach an saoghal.
Broccán's Hymn. ii, p. 438 (excerpt *printed*).
- Níor shiubhail bean an talamh [draoith].
Collection of epigrams. ii, p. 420 (*phonetic*).
- Níor thagair liom neach acht beart gach breith ar aoibhneas.
Seán Ó Tuama. ii, p. 407.
- Níor thógbhais má tharla leat.
Quatrain. ii, pp. 57, 71, 126.
- Ní rachaidh mise feasda air cuairt.
Quatrain. ii, pp. 58, 126.
- Ní raibh duine b'fhearr ná Aodh.
Trí rainn 7 amhrán. i, p. 602; ii, pp. 53, 135.
- Nírob rechtaire duit fer co céilib.
Excerpt from Tecosca Cormaic. ii, p. 507.
- Ní Sorcha is orchra dom dhéaraibh dearc.
Diarmaid óg Ó Murchadha. ii, p. 216.
- Ní sparaing ná sgléip ná féachaint seanughdar.
Stanza. ii, p. 199.
- Ní taobhtha dhamhsa riom féin.
Love poem. ii, p. 165.
- Ní theichim ré tagra mbaoth.
Tadhg mac Dáire Mhic Bhruaid-eadha. ii, p. 11.
- Ní théid éan eidir éanaibh.
Quatrain. ii, p. 126.
- Ní thig an cogadh gan gorta agus foirmeart cloidhimh.
Stanza. ii, pp. 199, 218.
- Ní thig ciall is míchiall le chéile.
Couplet. i, p. 690 (*printed*).
- Ní tráth dod dhul, a Dhiarmaid.
Tadhg mac Dáire mhic Bhruaid-eadha. i, p. 392.
- Ní truíme loch an lacha.
Quatrain. i, p. 621; ii, pp. 72, 334.
- Ní thug an tAthair dá ainglibh dílse.
Religious poem. ii, pp. 38, 41, 357, 585.
- Ní thuigim go bhfuil easbhuidh.
Quatrain. ii, p. 25 (*printed*).
- Ní thuigim ní tuigter dam.
Quatrain. ii, p. 25 (*printed*).
- Ní tú shinneas mar Shíle.
Eóghan Ó Donnghaile. ii, pp. 55, 79. *v.* also Mochean do theacht Fheidhlime.
- Ní huasal minab hecnaide.
Gnomic sentences. i, p. 646 (*printed*); ii, p. 495.
- No bíd didiu Dauid mac Iesse oc breith na hoenbreithe.
Tale of Solomon. ii, p. 514.
- Nóchad milleón fáilte fíor.
Pádraig Ó Pronntaigh. ii, p. 122.
- Nochar ghabh clann acht clann Néill.
Giolla Caomháin. i, p. 52.
- Nochtfad-sa, a shagairt, dhuit m'aigne dhíreach ghrádhach.
Tadhg Gaodhalach Ó Súilleabháin. ii, pp. 194, 218.
- Nodlaig do-chuamar don Chraoibh.
Tadhg dall Ó hUiginn. i, pp. 432-3 (excerpt *printed*).
- Nodlaig na Ruarcach i geuimhne an uile dhuine.
Pléaráca na Ruarcach. i, pp. 65, 577; ii, pp. 50, 152, 405.
- Nóe mac Láimeic mhic Matusalém.
Note on the patriarchs. ii, p. 164.
- Non pater aut mater dant nobis nobilitatem.
Epigram. ii, p. 373.
- Not leat go bhfuilit trí gnéithe.
On Form. i, p. 236.
- Now there lives a Dame that might save Queen Hecuba's harms.
Pádraig Mhac Alionduinn. i, p. 65; ii, pp. 253-4.
- Now whilst the sun is past our sight.
Version of Jam sol recedit igneus. ii, p. 45.
- Nuair *v.* An uair.
- Nuin 's a dó go dlúth 'na déidh.
Eóghan ruadh Ó Súilleabháin. i, p. 672 (*printed*); ii, p. 181.

-
- Ó a Dhia, a Úna, an tinn nó an dubhach leat.
Love song. i, p. 64.
- Ó a Íosa shanais! Ó a roi-dhiadha Íosa!
Prayer. ii, p. 582.
- Ó áitibh doimhne bhéic mé.
Version of Ps. cxxix. ii, p. 33.
- Ó a shoimhnis! Ó a ghlóir shiorraidhe!
Aspirations. ii, p. 579.
- Ó bhreith Chríost i mBeithil bhinn.
Quatrain. i, p. 611 (*printed*);
ii, pp. 71, 74.
- O bright king of martyrs and the crown.
Version of Rex gloriose martyrum. ii, p. 45.
- Och, a Dhé go géaránach.
Quatrain. ii, p. 298.
- Och a thruagh, ón och a thruagh.
Poem. ii, p. 111.
- Och mo threighid, is tinn do chéas mé.
Poem on the deaths of Donnchadh and Cormac Mág Carthaigh. i, p. 564 (*excerpt printed*).
- Och ní mheasaid daoine.
Quatrain. ii, p. 373.
- O Christ the Saviour of mankind.
Version of Salutis humanae sator. ii, p. 45.
- Ochtauin Augaist ba hairdrí an domain.
Gospel History. ii, p. 534.
- Ocht géad gan bhréig ar mhíle.
Quatrain. ii, p. 136.
- Óclaeach bís i n-ule an naím.
Excerpt from *Án an chathair chaomh so anocht*. i, p. 329; ii, p. 447, note.
- O cur vos taceam prae multis quum recolendus.
Seán Ó Catháin. ii, p. 574.
- Ocus adeir Auicenna go ndéntur céd-chomshuidigud na ndaoine.
On the composition of man. i, p. 233.
- Ocus atáit trí gnéithi ar an fiabrus.
On the kinds of fever. i, p. 234.
- O Death you have an equal influence in court.
Quatrain. ii, p. 68.
- Ó do cinneadh dhuit mise dhol i ttúis do rúin.
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- Ó do thréigis an Ghaoidheilg ba dhearbhechruaidh binn.
Two stanzas. i, p. 606; ii, pp. 59, 79.
- Of God alone was Adam made.
Quatrain. ii, p. 580.
- Óg an seanóir an saoghal.
Eóghan Mág Craith. i, p. 663 (*excerpt printed*).
- O God I love Thee, not that Thow.
Transl. of St. Francis Xavier's rhapsody. ii, p. 582.
- Oidhche bhíos ag luighe im shuan.
Seán Clárach Mac Domhnaill. ii, pp. 150, 188.
- Oidhche dhamh go doiligh dubhach.
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- Oighre Chathaoir cionn a chinidh.
Quatrain. ii, p. 229.
- Oiill Ólom, amra in gein.
Cormac mac Cuilennáin. ii, pp. 116, 511.
- Óir, a leac, sin creach na cléire fút.
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- Oirgialla a Emain Macha.
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- Oirgiallaig ardmóra uaisli.
Fland Mainistrech. i, p. 83.
- Ole bith ar-up-tá.
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- Ole do thagrais, a Thorná.
Tadhg mac Dáire Mhic Bhruaid-eadha. i, pp. 53, 534 (*excerpt printed*); ii, pp. 11, 12.
- Ólfaidh mé sláinte an pháisde is daoire fuil.
Love poem. ii, p. 133.

- Ól fiona, díth drúise.
 Quatrain. ii, pp. 70, 74, 587.
- O little book, the time will come.
 Quatrain. ii, p. 68.
- Ollamh Fódla feochair gal.
 Fercheirtne file. i, p. 490; ii, p. 116.
- O Lord of hosts whose beams impart.
 Version of Te splendor et virtus patris. ii, p. 45.
- O Mary whilst thy maker blest.
 Version of O gloriosa virginum. ii, p. 45.
- Ó mealladh le mnaoi Dáith Rí agus Solomon glic.
 An t-ath. Donnchadh Mág Carthaigh. ii, p. 598.
- Óm sgeól ar árdmhagh Fáil ní chodlaim oidhche.
 Séathrún Céitinn. i, p. 526 (excerpt *printed*); ii, p. 115.
- Ó nach bhfuil, a Shíobhán Sál.
 Quatrain. i, p. 482 (*printed*).
- Ón aird tuaidh tic an chabhair.
 Tadhg óg Ó hUiginn. i, p. 364.
- O native, shrink at this my destined fate.
 Eóghan Caomhánach. i, p. 668.
- Onchú fhoghla Chríche Cuinn.
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- Ondbahum nó Gondbum.
 On the mothers of Irish saints. ii, p. 497.
- One evening fair as I was walking.
 Donnchadh ruadh Mac Con Mara. ii, p. 98.
- One Sunday mourning I doated to be.
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- Ó ocht kal. Aibril áin.
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- Ó pheacuigh an dís ór shíoluigh a dtáinic ariamh.
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- Ó rae Domhnaill na dtreas.
 Aodh Ó Dálaigh. ii, p. 97 (fragm.).
- Ór na mban Banachenn nime.
 Donnchadh mór Ó Dálaigh. i, p. 345; ii, p. 358.
- O' Rourke's noble fare.
 Poem attrib. to Dean Swift. i, p. 65; ii, pp. 50-1.
- Ortha chuir Muire le súil Cholúim Cille.
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- Ortha na Maighdine, Máthair an Ríogh.
 Brian Ó Fearghail. ii, p. 159.
- Ó's anfadh i mbliadhna d'fhiannaibh einge Fhéidhlim.
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- Ó's deimhin liom gur chinnte an pápa athair.
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- Ó's é ar n-athair Ádhamh.
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- Ó's éigean d'fhear an oinigh.
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- Ó's follus don chléir gur mé ná tabhrann sógh.
 Eóghan ruadh Ó Súilleabháin. i, p. 673; ii, p. 182.
- Osnadh agus éighmheacht na hÉireann tríd a dtreóir.
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- O sylvan prophet whose eternal fame.
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- Ó tháinig an ghaoth san áird aniar.
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- Ó thairnic trá deired rigi.
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- Ó thóigeadar na Músy *slucey* h'aigion-
ta suas.
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chroidhe rathmhar na Ruarc,
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- Ó thréig tú tréanchumhacht an phápa
is Phóil.
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- Our Father which in Heaven art.
Metrical version of Lord's
Prayer. ii, p. 158.
- Our tongues, O God, thy praise
record.
Version of Te deum laudamus.
ii, p. 46.

P

- Pádraig is Brighid bhághach.
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- Pádraig mac Alprainn.
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- Passio Christi secundum Bernardum
.i. mur adeir Bernard naem.
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- Pater gibé nosgaba.
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- Patiencia secundum Agustinum.
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- Patria parta manu.
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- Peacach bocht mé, a Mhuire.
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40 (excerpt *printed*).
- Peace is concluded and men to be
broke.
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- Peadar Ua Dálaigh an maighister
sgola.
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- Peannaid is fiabhras dian i dteas na
dteinte.
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- Peritissimus omnium rerumi.
eochair gach uile eólais.
The Ivory Casket of Hippocrates.
i, pp. 265, 282.
- Pléaráca na Ruarcach i gcuimhne
gach uile dhuine.
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Populus qui sedebat in tenebris.
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ii, p. 434.
- Preabaire euthach budh minic i
seinbhrisde.
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- Prespiter Johannes etc. .i. ó rígh na
rígh.
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- Prionnsadha Saxon ón cConngcus.
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- Prull .i. aidbliugath 7 médugad.
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ii, p. 320.

Q

- Quercus eram silvis insignis glandibus
olim.
Metrical riddle. ii, p. 252 (*prin-
ted*).
- Quicquid Iberniis mulierum vivit in
oris.
An t-ath. Donnchadh Mág Car-
thaigh. ii, p. 598.
- Quidam clericus uenit ó Mac Oigith.
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- Quoniam absolutei. Ó do
choimlinamar ár comrád.
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- Quoniam infelici captione, etc. .i. ó
táim i mbraighdeanas.
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vivendi (prologue). ii, p. 551.

R

- Rabimosses adeir corub é soin fad.
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- Rabhradh ón éag grádh do mhnaoi.
An dán breac. i, p. 580; ii,
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- Rachad d'éisteacht aifrin Dé.
Domhnall mac Dáire Mhic
Bhruaideadha. ii, pp. 232, 609.
- Rachaidh mé féin go toigh Aodha
Mhic Thaithligh ar cuairt.
Fiachra Mac Brádaigh. ii,
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- Rachaidh mise go Druim Bile is
beidh bonn beagchum óil liom.
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- Raghallaigh na ngiall ndaoine.
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- Ráith Raithleann ráith Chuire is
Chéin.
Giolla Caomh. i, p. 27.
- Rann gan bhreacadh do bhreac mise.
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- Rath do thoradh ort, a chroinn.
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thoradh, a chrainn.
- Reacfad feasta dán re Dia.
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- Rélta na cruinde Catrina.
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- Réalt na mara, fáilte.
Version of Ave maris stella.
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- Re beannughadh shuthain.
Prayer. ii, p. 578.
- ... re mBrénainn an mboin.
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ii, pp. 444-5.
- Re casaigh is re fánaidh is gnáth a
shiubhlas gach sruth.
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- Receive O Lord with gracious ears.
Version of Audi benigne con-
ditor. ii, p. 44.
- Regimen sanitatis est triplex .i.
atáid trí gnéithi ar follamnu-
gud na sláinte.
John of Gaddesden, Rosa
Anglica. i, p. 263.
- Regnum coelorum .i. do fhlaithemnus
Dé.
On Heaven. ii, p. 444.
- Réidig dam, a Dé do neim.
Dublitir Ó hUathgaile. ii, p. 108.
- Re linn uaisle cloinne toictheach.
v. Le linn, etc.
- Remember you, O gracious Lord.
Version of Memento rerum
Conditor. ii, p. 45.
- Re mnáibh Banbha do chaith mé.
Quatrain. ii, pp. 72, 85.
- Res est in silvis nigro notata colore.
Metrical riddle. ii, p. 252.
- ... ria n-abadh ocus troscadh.
Tract on athgabáil. i, p. 101.
- Rí cródha cosantach saorchlanda
saoitheamhail.
Bás an Mhacaoimh Mhóir. ii,
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389, 393, 406.
- Rí firén forglidi fírbrethach ro
gabustair flaithius.
Imthechta tuaithe Luachra 7
aided Fergusa. ii, p. 272.
- Rí firinneach foirmdhlighteach dar-
ab ceanna 7 ardtighearnas for
Éirinn.
Eachtra Chléirigh na gCroiceann.
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- Rígha thosaigh aimsire.
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- ... righi.aru.obul.uisiu.
Tract on Ogams. ii, p. 520.
- Rí maírtírih glóirmhear glé.
Version of Rex gloriose marty-
rum. i, p. 639; ii, p. 45.
- Rí rathmhar ro-chalma ro ghabh
flaitheas.
Eachtra na gCúradh. ii, p. 383.
- Rí rathmhar ro-chródha ro ghabh
flaitheas 7 forlámhus.
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- Rí rathmhar ro-uasal dá ro ghabh
ríghe.
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- Rí rathmhar ro-uasal oirdhearc.
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- Rí ro gab in domun fecht n-aill.
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- Rí Rómhánach do bhí gan chlainn aige.
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- Ris an áird is re fánaigh shiubhlas gach sruth.
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- Rí sochrach saoirhineólach cródha . . . ro ghabh flaithius . . . for Éirinn.
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- Rí so-ghrádhach saorchineálta sochroidheach.
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- Rí uasal oirdhearc ceilge ceirbhriathrach.
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- Rí uasal oirdhearc do ghabh ceannas Chóige Uladh.
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- Rí uasal oirdnidhe for Oirghiallaibh.
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- Rí uasal oirmhidneach ro ghabh flaitheas ⁊ forlámhas.
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- Rí uasal onóireach cródha.
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- Rí uasal órdha ríoghda rathmhar.
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- Ro arthraigh i n-ar n-aimsir.
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- Ro bé mainreachta Dé forsin formnasa.
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- Ro boí dano loéach amra la Connachta Regamain a ainm.
Táin Bó Reganna. ii, pp. 2, 289.
- Rob soraídh an séad sa soir.
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- Ro ddet a haire móir Mide.
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- Ro det i n-inis finn Fáil.
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- Ro gab ri cródha ainnsereach forsin doman fecht n-aill.
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- Rogha gach beathadh beith bocht.
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- Rogha na cloinne Conall.
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- Rogha teasta teist féile.
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- Roighne fealmhac an Coitreach ceóládhmhail.
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- Roinn leithe ar anbhuaín Éireann.
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- Ropo mian dom menmain-se.
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- Ro sgáith Nin Cír Dair dia séis.
Fland Mainistrech. ii, p. 69 (fragm.).
- Rosg file do dhúil luit.
Tarnгаireacht Thomáis Muirigh-each. ii, p. 224.
- Ro striocadh dom phrímhrithe 's do rian mo lámh.
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- Ruadh, ruaidhe, galar nimhneach.
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- Rugadh Pádraig i Nemhthur.
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- Rug an bás báire an oinigh.
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 Rug cabhair ar ehlár Banbha.
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 Rún (nó Mumain) ingen Fhiachna m. Gairríne.
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S

- Sad days (oh Book) thy Reader shall
 once say.
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 Sádhal sin, a sgéith an ríogh.
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- Sealg ocus fianchoscur do commórad le ri in domuin.
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- Sealg fiadhach agus fianchosgarrtha do commóradh le hAodh mhac Phádraig mhic Uilliam . . . Mhic Gaoirreachtaigh.
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- Sealg mhór [Mherrein] Ní Lochlainn.
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- Sealg ro-mhór ro-fhairsing do commóradh le Find ocus le fianuibh . . . Éirenn.
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- Seal is mé im aonar ag réir an bhróin.
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- Searbh an chrág sa tháinig tar tuinn.
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- Serb ingen Scethirn do Chonnachtaibh is sí ro sháid. iii. fedha Átha Luain.
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- Sgeul ab'ait liom ra innseadh mun
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- Sgriobhaidh an t-athair beannuighthe
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Laoidh Luinn mhic Líomhtha.
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- Sgriosfad gan tlás le fána an clúmh
cas mion.
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- Sguir dot shuirghe, a ógáin fhinn.
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Muiris mac Dáibhí dhuibh
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- Sguir feasda dod phlás, ná trácht go
héag arís.
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- Si cupis Hyberniae naturam noscere
gentis.
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- Sin a haon Loch Léin gan daingean
air bith.
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- Sin agaibh mo theastas ar bheathaidh
gach réice.
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- Sin agat, a lánleac, ráib do chlan-
naibh Mhíleadh.
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- Sin an tí is fearr i geríoch Fáil fát
taobh, a leac.
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- Sin chugaibh é, an sgafaire súgach
sásda.
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- Sin daercheist ar lucht léigte na
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- Sin file gan mheang do mheabhraigh
eagna is ciall.
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- Sin Fódla doilbh dubhach do sgoilt an
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Cleann Fleisg. ii, pp. 194,
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- Sin fúm agus fúd.
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- Sing, O my tongue; devoutly sing.
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osi. ii, p. 46.
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snaoisín.
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- Sinnsear la fine, febtha la flaith.
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- Sin orchra fá ndoirtid mo dhéir óm
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- Sin 'taom thuit 'nar measg, sgéal do
chuir ceas.
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- Sin trí gníomhartha choidhche leanas
don chlér.
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- Síoda, ór is airgead, ceól agus Laidean
na tíre.
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- Síon choitcheann cumha Chaoidheal.
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- Slán is fiche léigim-se, céad agus
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- Spare not nor spend too much, be this thy care.
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- Tá galar Póil go gabháltach bríogh-mhar tréan.
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- Taisdil ó mhéaraibh mo chaolchroi-
bhe, a sgríbhinn.
Maoilsheachlainn Ó Comhraidhe.
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- Taisgidh (gabhadh), a chlocha, fa
choigil i geoiméad chriadh.
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- Taithmech rudhartha ann so.
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- Tá mé i ngéibhíonn faraor fá bheith
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- Tá míle casa ionna pearsain is
póirseadh.
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cois leasa go deórach. Ain-
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- Tá mo chóraid gan fothain.
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- Tá mo chroidhe breágh breóidhte is
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- Tá mo dhís macaibh nach gabhann re
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- Tá na cuilm ag súgradh is an samh-
radh ag teacht.
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- Tá na [dorie] ag déanamh ródaigh-
eacht ar gach taoibh go
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- Tanaig, v. táinig.
- Tá néalta cumhadh le seal dom
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Tomás Ó Míodhecháin. ii, p. 186.
- Taobh re canóin co n-idhna.
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- Tapadh do lúbfadh cúlfiúinn gheal-
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Uilliam Buinnéán. ii, p. 203.
- Tá páire i bPartraighe nár leasúigh-
eadh ariamh a cairt.
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Malóid. ii, p. 242 (*phonetic*).
- Tá [rácharrien fio leig go heig nie
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Folk song. ii, p. 245 (*phonetic*).
- Tarchomlad slóigead mór la Con-
nachta .i. la hAilill ocus
Meidb.
Táin Bó Cúailnge. ii, pp. 293,
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- Tar dhéithibh na cruinne léan ort, a Chúpíd.
Eóghan an mhéirín Mág Carthaigh. ii, p. 395.
- Tar éis ar chaithis do luachair.
Magnus Ó Domhnaill. i, p. 604; ii, pp. 61, 126.
- Tar éis ar ibh sé do bheóir.
Magnus Ó Domhnaill. ii, p. 61.
- Tar éis mo shiubhail thríd chóigibh Éireann.
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- Tar fairge má thaistealair ód dhúth-
aigh i ccéin.
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- Targaire dheársgnaidh do rinneadh
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lime 'n fhíona.
Peadar Ó Doirín. ii, p. 130.
- Tárla Pól absdal i n-aimsir áiridhe
san gcathair dar ba ainm
Smirna.
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- Tarraing nádúra ní dual.
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- Tart gan deoch is cathach cásmhar
an phian.
Stanza. ii, p. 198.
- Thart thiar má théigheann tú, beir
na céadta beannaicht uaim.
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- Tá saodghalar nimhe am ghéarghoin
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- Tásgaobhachlach fhírdheasa bhuidhe-
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- Tá sgéal beag agam le háiriomh díbh.
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- Tásg fíor a d'fhág saoithe Éireann
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- Tá smóilín i nGleann Néifín nár éist
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Folk song. ii, p. 244 (*phonetic*).
- Tá spéirbhean bhreagh mhaordha
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Love song. ii, p. 614.
- Tá stéad mhear acmbuinn thaitheac-
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- Táthlum tromm thenntighi tenn.
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Tuatha Dé Danann. ii,
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- Teach an fhir se rem thaobh.
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- Tech suain na horehra in áird tiar.
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- Teallach coisreagtha críoch Bharrach.
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vant. i, pp. 557-8 (excerpt
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- MAC AODHAGÁIN (*An t-ath*. Donnchadh).
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- MAC AODHAGÁIN (Flannán).
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- MAC AODHAGÁIN (Giolla na naomh).
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- (?) MAC AODHAGÁIN (Giolla na naomh).
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- MAC AODHAGÁIN (Seán).
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- MAC AODHAGÁIN (Tadhg).
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- MÁG AONGHUSA (*Col.* Brian mac Domhnaill óig mhic Airt).
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- MÁG AONGHUSA (Domhnall óg).
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- (?) MAC BEATHA (— mac ffargus).
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- MÁG CRAITH**, *Family of*.
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- MÁG CRAITH** (Aindrias), *an mangaire súgach*.
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MÁG CRAITH (*Col. Donnchadh*).

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MÁG CRAITH (Eóghan), *poet, fl. 1620*.

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MÁG CRAITH (Eóghan), *an t-órhóir*.

Poems attrib. to:

Iomdha uaisle ar iath Laighean. i, p. 359.

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MÁG CRAITH (Eóghan mac Donnchadha mbaoil), *religious poet*.

Poems attrib. to:

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MÁG CRAITH (Flann).

Poem attrib. to:

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MÁG CRAITH (Flann mac Eóghain).

Poems attrib. to:

Eólach mé ar mheirge an Iarla. i, p. 544; ii, p. 77 (fragm.).

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- MÁG CRAITH** (Maolmhuire), *Arch-bishop of Cashel*.
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- MÁG CRAITH** (Murchadh gan crios).
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- MÁG CRAITH** (Ruaidrí mac Aodha).
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- MÁG CRAITH** (Seán mac Ruaidhrí).
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- MAC CRUITÍN** (Aindrias), *poet and scribe*.
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 Annamh sin, a chláir Lughaidh léir. i, p. 595 (*excerpt printed*).
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- MAC CRUITÍN** (Aodh).
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- MAC CRUITÍN** (Aodh buidhe).
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- MAC CRUITÍN** (Aodh óg).
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- MAC CUARTA** (Séamus dall).
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MAC CUARTA (Séamus dall).—*contd.*

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MAC CUARTA (Séamus dall).—*contd.*

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MAC CUBHTHAIGH (Art).

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MAC DÁ CHERDA. v. Comgán, called *Mac Dá Cherda*.MAC DIARMADA, *Family of, of co. Roscommon*.

Said to derive from Fintan mac Bóchra. ii, p. 300.

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MAC DIARMADA (—), *na Cairge*.

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MAC DIARMADA (Brian mac Ruaidhrí mhic Thaidhg mhic Ruaidhrí óig), *of Moylurg, co. Roscommon*.

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- MAC DOMHNAILL, *Families of.*
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- MAC DOMHNAILL (Aodh), *scribe.*
Wrote MS. of *Eachtra chloinne rígh na hÍoruaidhe*, 1714. ii, pp. 334-5.
- MAC DOMHNAILL (Eóin mór mac Dhombnaill), *of Islay.*
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- MAC DOMHNAILL (Raghnall dall), *poet.*
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- MAC DOMHNAILL (Seán Clárach).
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- MAD* DOMHNAILL (Seán Clárach).—
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Lá is mé tríd an dtír ag taisdeal. ii, p. 188.
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- MAC DOMHNAILL (Séarlus), *of Kilkree, co. Cläre.*
Patron of Seán do Hóra. ii, p. 196.
- MAC DOMHNAILL (Somhairle).
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- MAC DONNCHADH (Toirdhealbhach óg), "*the great counsellor.*"
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A bhráthair Eóin, má tá do thriall. ii, pp. 54, 84, 86, 253 (fragm.).
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- MÁG DUBHÁIN (*An t-ath. Antoine*), *P.P., Kilmurry-Ibrickane, co. Cläre.*
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- MÁG DUBHNE (Uilliam).
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- MAC DUINN SHLÉIBHE (Cormac).**
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- MAC DUINN SHLÉIBHE (Giolla na naomh).**
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- MAC ELLIGOT (P—).**
His system of aspiration used in Eg. 208. ii, p. 135.
- MAC ENRÍ (Gofraidh).**
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- MAC ECHADHA (Domhnall).**
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Éist rem fháilte-se, a Fhéidhlim. i, pp. 513 (*printed*), 515.
- MAC ECHADHA (Domhnall carrach).**
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- MAC ECHADHA (Domhnall mac Firgan-ainm).**
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- MAC ECHADHA (Feargan-ainm).**
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- MAC ECHADHA (Ferghal mac Tomáis).**
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- MÁG ECHAGÁIN, Family of.**
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- MÁG ECHAGÁIN (Conall), of Lismoyry, co. Westmeath.**
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- MAC EÓIN (Eóin), ó Mhagh Ghabhra, an Ulster harper.**
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- MAC FHIONNGHAILL (Ciothruadh).**
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- MAC FIR BHISIGH, Family of; of Uibh Fiachrach, co. Mayo.**
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- MAC FIR BHISIGH (Dubháltach).**
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- MAC FIR BHISIGH (Dubháltach mac Séamuis).**
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- MAC FHLANNCHADHA (An Cosnamhach).
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- MAC FHLANNCHADHA (Flaithrí).
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- MAC FHLANNCHADHA (Muircheartach mac Conchubhair óig).
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- MAC FHLANNCHADHA (Seán).
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- MAC GABHRÁIN. *v.* also Mág Shamhradháin.
- MAC GABHRÁIN (Seán).
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- MAC GABHRÁIN (Tomás). *O.S.F.*
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- MAC GEAR (Seán).
Wrote Adv. Libr. MS. LV, 1738. ii, p. 345.
- MAC GEARAILT (*Major* —).
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- MAC GEARAILT (Gioróid).
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- MAC GEARAILT (Piaras).
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- MAC GEARAILT (Risteárd).
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- MAC GEARAILT (Séamus).
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- MAC GEARAILT (Seán), *son of the Knight of Glin. (d. 1737)*.
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- MACGERAGHTY (J—).
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- MAC GILLÉOIN (Eóghan).
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- MAC GIOLLA CHAOIMH.
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- MAC GIOLLA CHIARÁIN (Uilliam).
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- MAC GIOLLA IASACHTA** (Éadmhart).
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- MAC GIOLLA MHÁRTAIN** (Donnchadh).
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- MAC GIOLLA PHÁDRAIG** (Brian mac Toirdhealbhaigh).
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Poem on, 1723. ii, p. 101.
- Ó BROIN (Aodh mac Seáin).
His *duanaire* in *Leabhar Branach*. i, p. 499.
Poem addressed to (fragm.) i, p. 648.
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- Ó BROIN (Brian mac Feidhlim).
His *duanaire* in *Leabhar Branach*. i, p. 499.
Poem addressed to. i, pp. 511-12 (excerpt *printed*).
- Ó BROIN (Feidhlim mac Fiachaidh).
His *duanaire* in *Leabhar Branach*. i, p. 499.
Poems addressed to. i, pp. 474 (excerpt *printed*); 509 (excerpt *printed*); 512-13 (excerpt *printed*).
- Ó BROIN (Fiacha mac Aodha).
His *duanaire* in *Leabhar Branach*. i, p. 499.
Poems on. i, pp. 499 (excerpts *printed*); 502; 503 (excerpt *printed*); 507-9 (excerpt *printed*); 515.
- Ó BROIN (Micheál).
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- Ó BROIN (Róis bean Fhiachaidh mhic Aodha).
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- Ó BROIN (Séamus), *of Cork*.
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Wrote Eg. 158, 1736-43. ii, p. 221.
- Ó BROIN. *v.* also Byrne.
- Ó BROLCHÁIN (Mael Ísu), *coarb of St. Patrick at Armagh*.
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- Ó BRUACHÁIN (Tomás gruamdha), *canónach corad i Cill Eala*.
Translated Pseudo-Bonaventura, *Meditationes Vitae Christi*. ii, p. 547.
- Ó BRUADAIR (Dáibhí).
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A rí na cruinne doríghne ise. i, pp. 540-41 (excerpts *printed*), 587.
A Shíle an tseaca, a shlat na gciabh go drúcht. i, pp. 584-5 (excerpt *printed*).
A thrúipfhir, más mús gailt ón mbaile t'áilgheas. i, pp. 536-7 (excerpt *printed*).
Cidh ainbhfiosach feannaire nár fhiar a ghlún. i, pp. 528-9 (*printed*).
Créacht do dháil mé im ártach ghalair. i, pp. 17, 531 (excerpt *printed*), 632.
Cuirfead cluain ar chrobhaing ghealghall. i, p. 547 (excerpt *printed*).
D'fhigh duine éigin roimh an ré so uige as léir im dhóid anois. i, pp. 517-18 (excerpt *printed*).
Do chealg mo chom go trom le haicidibh. i, p. 521 (*printed*).

- Ó BRUADAIR (Dáibhí).—*contd.*
 Do fearadh a flaitheas tré pheacadh na prímhféinne. i, pp. 550–2 (excerpt *printed*).
 Do thuilleadar clú, an dís d'úrchróibh Chéitinneach. i, pp. 558–9 (excerpts *printed*).
 Éist m'osnadh, a Mhuire mhór. i, p. 524; ii, p. 595.
 Fáilte Uí Cheallaigh ria Sir Séamus. i, pp. 554–5 (excerpts *printed*).
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 Le ciontaib na healta agár dalladh a geluas tuigse. i, pp. 566–9 (excerpts *printed*).
 Mairg atá gan Béarla binn. i, p. 522 (*printed*); ii, p. 72.
 Mithigh soichéim go síol gCarthaigh. i, pp. 587–8 (excerpt *printed*).
 Nach ait an nós so ag mórchuid d'fhearaibh Éireann. i, p. 522 (*printed*).
 Na dronga sin d'iompaigh cúl re creasaibh Eórpa. i, p. 583 (fragm. *printed*).
 Ó's anfadh i mbliadhna d'fhiannaibh einge Fhéidhlim. i, p. 586 (excerpt *printed*).
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- Ó BRUDAIN (Seán).
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- Ó Cábuidh (Séathrún salach mac Séain shanntaigh).
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- Ó CAISIDE. (—).
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- Ó CAISIDE (Éamonn mac Néill ruaidh).
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- Ó CAISIDE (Giolla Moduta).
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- Ó CAISIDE (Iollann).
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- Ó CAISIDE (Niall).
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- Ó CAISIDE (Pilib).
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- Ó CAISIDE (Proinsias), of *Crossakiel*, co. *Meath*.
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- Ó CAISIDE (Proinsias óg), of *Crossakiel*, co. *Meath*.
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- Ó CALLANÁIN (Aonghus).
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- Ó CALLANÁIN (Diarmaid).
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- Ó CALLANÁIN (Eóghan).
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- Ó CALLANÁIN (Eóin).
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- Ó CALLANÁIN (Eóin).
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- Ó CANANN (Somhairle).
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- Ó CAOIMH (Art mac Eóghain).
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- Ó CATHASAIGH (Séamus), *of Limerick*.
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- Ó CEALLAIGH (Tadhg), *d. 1014*.
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- Ó CEALLAIGH (Uilliam mac Seáin).
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- Ó CEARNAIGH (Dáibhí), *medical scribe,
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- Ó CEARNAIGH (Muiris).
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- Ó CIANÁIN (Maolshéachlainn).
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- Ó CLÉIRIGH (Giolla Riabhach), *scribe.*
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- Ó CONAILL (Matias), *scribe*.
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Ó HÁNNRACHÁIN (Uilliam).

Poem attrib. to :

Is fada mílte dá gcartadh síos
 agus suas ar fán. ii, p. 194.

Ó HAODHA (Muircheartach).

Attack on. ii, p. 208.

Ó HAODHA (Seán).

Poem attrib. to :

Go déidheanach sínte ar leabuín
 dam. ii, p. 207.

- Ó HAONGHUSA (Séamus).
Wrote Add. 31872, 1763. i, p. 33.
- Ó'HARA (William).
Owned Book of Fermoy. ii,
pp. 506, 526.
Owned Eg. 1781, 1805-6. ii,
p. 526.
Wrote Eg. 1781, art. 20, 1805. ii,
p. 537.
- Ó HÁRTACÁIN (Dubhlaing).
His dialogue with Murchadh mac
Briain. i, p. 26.
- Ó HEADHRA (Éimhear).
Song in praise of his house. ii,
p. 145.
- Ó HEÁDROMÁIN (Donnchadh), *Dominican friar*.
Attacks on. ii, p. 202.
- Ó HEÁLADHA (Pádraig).
Poem attrib. to:
Dá bhfaghainn-se mo mhiana do
riar. ii, pp. 407, 616.
- Ó HEICHTHIGHIRN (Donnchadh).
Wrote part of Ar. 333. i, p. 238.
Part of Ar. 333 written for. i,
p. 257.
Wrote Ar. 313, 1519. i, p. 258.
- Ó HEICHTHIGHIRN (Uilliam).
Wrote (in part) Add. 31873, 1724.
i, p. 33.
- Ó HEIDHIN (*An t-ath*. Tadhg.).
Warrant attrib. to, 1751. ii,
p. 215.
- Ó HEIGCEARTAIGH (Maitias).
His contention with Diarmaid Ó
Sgannail. ii, p. 209.
- Ó HEÍNIGH (Donnchadh).
Mentioned in accmpt, 17th. cent.
ii, p. 300.
- Ó HEÓDHUSA, *Family of, poets*.
Note on. i, p. 344, note 3.
- Ó HEÓDHUSA (Ciothruaidh).
Poem attrib. to:
Buime na bhfileadh fuil Ruar-
cach. i, p. 373.
- Ó HEÓDHUSA (Eochaidh).
Poems attrib. to:
Anois molfam Mág Uidhir. i,
p. 499, note 1.
- Ó HEÓDHUSA (Eochaidh).—*contd.*
Atáim i gcás eidir dhá chom-
hairle. i, p. 478 (excerpt
printed).
Beag mhaireas do mhacraidh
Ghaoidheal. i, pp. 471-2
(excerpts *printed*).
Cathaigh red mheanma, a mhic
Bhriain. i, p. 457 (excerpts
printed).
Cuirfead so ionnat, a Aodh.
i, p. 456 (excerpt *printed*).
Dá ghrádh tréigfead Maol Mór-
dha. ii, p. 166.
Deacair ionnramh na hóige. i,
pp. 661-2; ii, p. 609.
Dealg atháilaidh othras Taidhg.
i, p. 449 (excerpt *printed*).
Diol fuatha flaitheas Éireann.
i, p. 469 (excerpt *printed*).
Fada óm intinn a hamharc. i,
p. 449, note 1; 453-4 (excerpts
printed).
Fada re hurchóid Éire. i, p. 460
(excerpt *printed*).
Frioth an uain se ar inis Fáil.
i, p. 466 (excerpts *printed*); ii,
p. 18.
Fuar leam an oidche se d'Aodh.
i, pp. 450-1 (excerpts *printed*).
Ionmhain teach re a dtugas cúl.
i, p. 474 (excerpt *printed*).
Mairg iarras iomlaoid cáinte.
i, pp. 462-4 (excerpt *printed*).
Mór an t-ainm ollamh flatha. i,
pp. 474-5 (excerpt *printed*).
Ní comhthrom cogadh Banbha.
i, pp. 478-81 (excerpt *printed*).
Roinnleithe ar anbhuaín Éireann.
i, pp. 464-5 (excerpts *printed*).
Sé rioghphuirt Éireann anall.
ii, p. 361.
Slán fád lot, a lámh Aodha. i,
pp. 454-5.
Suirgheach sin, a Éire ógh. i,
pp. 54, 476-8 (excerpt *printed*).
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p. 613.

- Ó HEÓDHUSA (Giolla Brighde *al.* Bonaventura).
 Note on. ii, p. 27.
 Reference to, 1618. ii, p. 569.
 His *Teagasg Criosdaidhe*. ii, pp. xxvii, 28, 30, 104, 564, 565.
 Poems attrib. to:
 A fhir chuireas an crann. ii, p. 35.
 A fhir léagtha an leabhráin bhig. ii, p. 104 (fragm.).
 Deacair suan ar chneidh charad. i, pp. 406-7.
 Gabh aithreachas uaim. ii, pp. 30, 34, 565.
 Glac, a chompáin, comhairle. ii, pp. 29, 35.
 Iongnadh m'aisling i nEamhain. i, pp. 334, 404-5 (excerpt printed).
 Triúr atá ag brath ar mo bhás. i, p. 628 (printed); ii, pp. 34, 69, 93 (fragm.), 153, 220, 420 (fragm.), 573 (fragm.), 595.
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- Ó HEÓDHUSA (Maolmhuire).
 Translated treaty betw. Ó Ruairc and Ó Raghallaigh, 1560. i, p. 153.
- Ó HEÓDHUSA (Muiris).
 Poem attrib. to:
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- Ó HETHIR (Pádraig).
 Wrote Add. 33196, 1797. ii, p. 590.
- Ó HÍARLAITHE (Dáibhí mac Pádraig).
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 Poem attrib. to:
 Aréir is me im aonar cois taoibh Fleasga an Ghaortha. i, p. 698; ii, pp. 194, 202.
- Ó HÍCEADHA (Maleachlainn), *physician*.
 Cotton App. LI written for, 1589. i, p. 322.
- Ó HÍCEADHA (Maleachlainn).
 Inscription by, 17th cent. ii, p. 93.
- Ó HÍCEADHA (Nicol).
 Translation of the Aphorisms of Hippocrates by, 1403. i, p. 222.
- Ó HÍCEADHA (Ruaidhrí óg).
 Inscription by, 1638. ii, p. 93.
- Ó HÍCEADHA (Tomás).
 Wrote Cotton App. LI, 1589. i, pp. 285, 322.
- Ó HÍCEADHA (*An t-ath.* Uilliam).
 Poems attrib. to:
 Gabh, a Chéin, go séimh mo theagasg uaimse. ii, pp. 111, 362, 461.
- Ó HÍCEADHA (Uilliam), *scribe*.
 Transcript of his colophon in the Book of Fermoy. i, p. 65.
- Ó HÍFEARNÁIN, *Family of, poets*.
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- Ó HÍFEARNÁIN (Mathghamhain).
 Poem attrib. to:
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- Ó HÍFERNÁIN (Uilliam dall), *of Shronehill, co. Tipp., poet*.
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 Cár bh iongnadh dham taoiseach nó easbog comhachtach. ii, p. 205.
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 Is súgach soilbh mheabhras. ii, p. 207.
 Is tuirseach fann i dteanta ar cathamh mé. ii, pp. 182, 206.
- Ó HÍOMHAIR (Antoine).
 His copy of Merriman's *Cúirt an Mheadhón Oidheche*, 1848. i, p. 493, note 1.
- Ó HUGH (Hugh), *son of Ferdoragh Ó Hugh*.
 Inscription. ii, p. 552.

- Ó HUATHNÍN (Seán).
Poems attrib. to :
A shagairt, ná dearbhaigh gan fhios do chúise. i, p. 692 (*printed*).
Measaid lucht fóid Fhódla is níor mealladh na fir. i, p. 697 (*printed*).
- Ó HUATHGAILE (Dublitir).
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- Ó HUIGINN, *Family of, poets*.
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- Ó HUIGINN (Cormac mac an Ghiolla Cholúim).
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- Ó HUIGINN (Conchobhar), *poet to Mac William Burke*.
Reference to. i, p. 424.
- Ó HUIGINN (Domhnall mac Briain).
Poem attrib. to :
Mise nach éadmhar Éire. i, p. 370 (*excerpt printed*).
- Ó HUIGINN (Fachtna).
Verses attrib. to :
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- Ó HUIGINN (Fearghal ruadh).
Poem on his death. i, p. 366.
- Ó HUIGINN (Maolmhuire), *Archbishop of Tuam*.
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- Ó HUIGINN (Maol Seachlainn), *na n-Úirsgéal*.
Poem attrib. to :
Lámh dhearg Éireann Uíbh Eachach. i, pp. 395-6 (*excerpt printed*); ii, p. 15.
- Ó HUIGINN (Mathghabhain).
Poem attrib. to :
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- Ó HUIGINN (Ruaidhri), *of Lios Aedháin in Ciarraige Aisde*.
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- Ó HUIGINN (Tadhg).
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- Verses attrib. to :
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- Ó HUIGINN (Tadhg), *of Coolavin, co. Sligo*.
Reference to. ii, p. 362.
- Ó HUIGINN (Tadhg dall).
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- Poems attrib. to :
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- Ó HUIGINN (Tadhg dall).—*contd.*
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- Ó HUIGINN (Tadhg mór).
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 Cach éan mar a adhbha. i, p. 487 (excerpt printed).
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 Poems attrib. to:
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- Ó HULLACHÁIN (Séamus).
 Wrote Eg. 109, 1713. i, p. 31.
- Ó HURTHUILE (Muircheartach).
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- Ó HURTHAILE (Seán mac Muiris).
 Poem attrib. to:
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- OIDHEADH. *v.* also AIDED.
- OIDHEADH CHLOINNE LIR.
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- OIDHEADH CHLOINNE TUIREANN.
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- OIDHEADH CHLOINNE UISNEACH.
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- O'KEARNEY (Nicholas).
 Wrote Morris MS. 6. ii, p. 78.
- O'KELLY (Jane M. T.).
 Acrostic on her name. *Engl.* i, p. 705.
- Ó LAOGHAIRE (Diarmaid).
 Poem on his death. i, pp. 566, 701.
- Ó LEIGHIN, *Family of.*
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- Ó LEIGHIN (Diarmaid mac Domhnaill).
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- Ó LEIGHIN (Domhnall).
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- Ó LEIGHIN (Donnchadh).
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- Ó LEIGHIN (Seán), *scribe*.
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- Ó LIONÁIN (Uilliam).
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- Ó LOCHLAINN (Muirchertach mac Néill), *king of Ailech*.
Reference to, 1138. ii, p. 432.
- Ó LOCHLAINN (Uaithne), *of Muickinish*.
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- Ó LOCHLAINN (Uaithne óg mac Mal Eachlainn mhic Uaithne).
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- Ó LOINNSIGH (Pádraig).
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- Ó LOINNSIGH (Uilliam), *scribe, of Dublin*.
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Wrote Eg. 106 (in part). ii, p. 330; 187. ii, p. 19; 196. ii, p. 587.
- Ó LONGÁIN (Micheál), *the elder, scribe*.
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- Ó LONGÁIN (Micheál óg).
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- Ó LONGÁIN (Peadar), *scribe; son of Micheál óg Ó Longáin*.
Note on. ii, p. 416.
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- Ó LONGÁIN (Pól), *scribe; son of Micheál óg Ó Longáin*.
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- Ó LONGÁIN (Seósamh), *scribe; son of Micheál óg Ó Longáin*.
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- Ó LONGÁIN (Tomás mac Seáin mhic Pheadair), *called "Captain Steel"*.
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- Ó LOTHCHÁIN (Cúán).
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- Ó LUINÍN (Matha), *medical scribe*.
Wrote Nero A.VII, ff. 132-57. i, p. 141.
- Ó MACHÁIN (Éamonn).
Poem attrib. to :
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- Ó MADAOIN (Seamus dall).
Poems attrib. to :
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- Ó MAOLCHIARÁIN, *Family of*; *poets*.
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- Ó MAOLCHIARÁIN (—).
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- Ó MAOLCHIARÁIN (Fearchar).
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Irish blazon of their crest. ii,
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- Ó MAOLCHONAIRE (Brian), *scribe*.
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- Ó MAOLCHONAIRE (Diarmaid óg).
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- Ó MAOLCHONAIRE (Peadar).
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- Made a copy of Keating's Forus Feasa. i, p. 33.

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- Poem on, in Uath Beinne Étair. ii, pp. 306-7.

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WRIGHT (—), *clerk in the National Bank, Dublin.*

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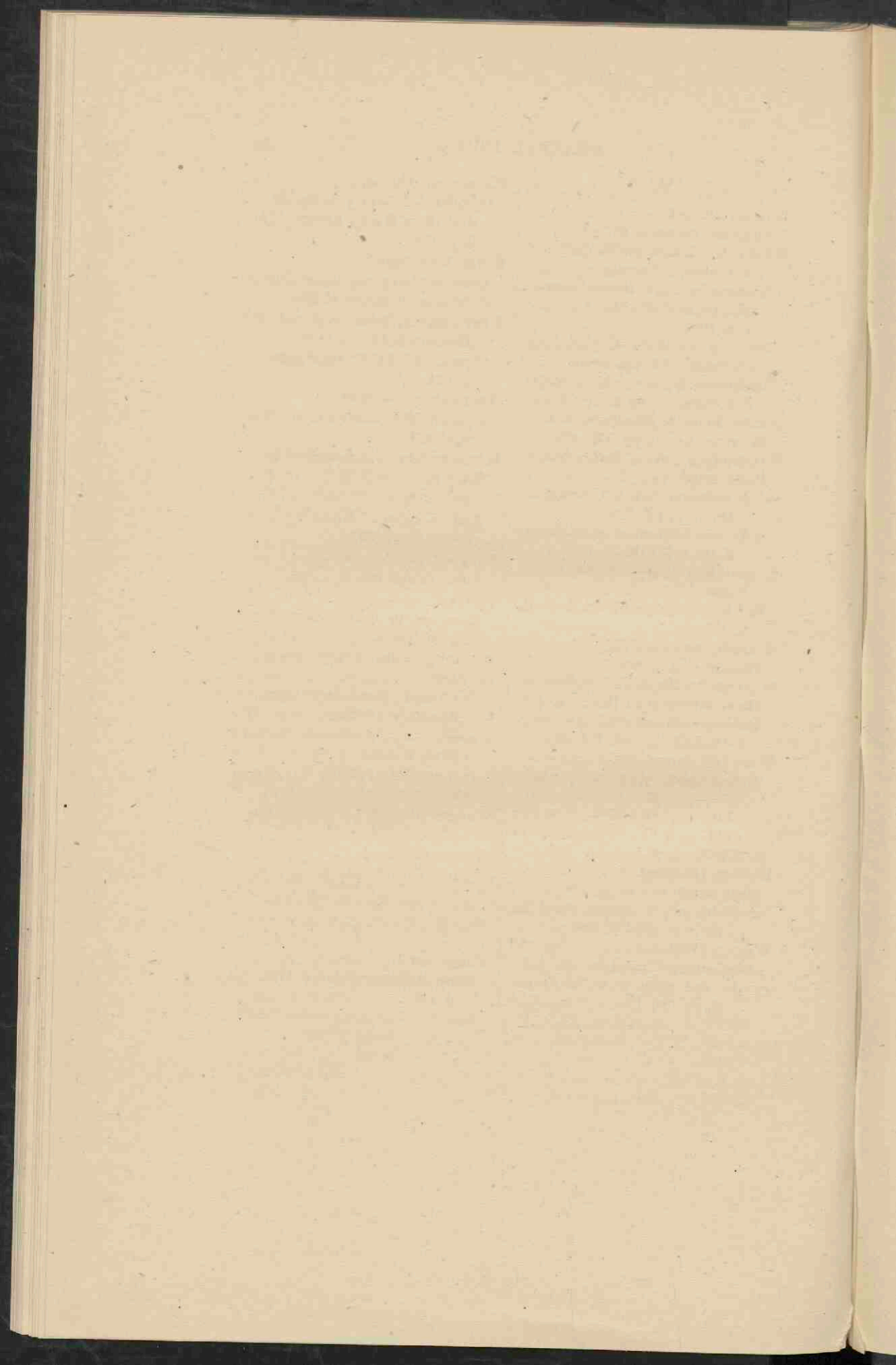
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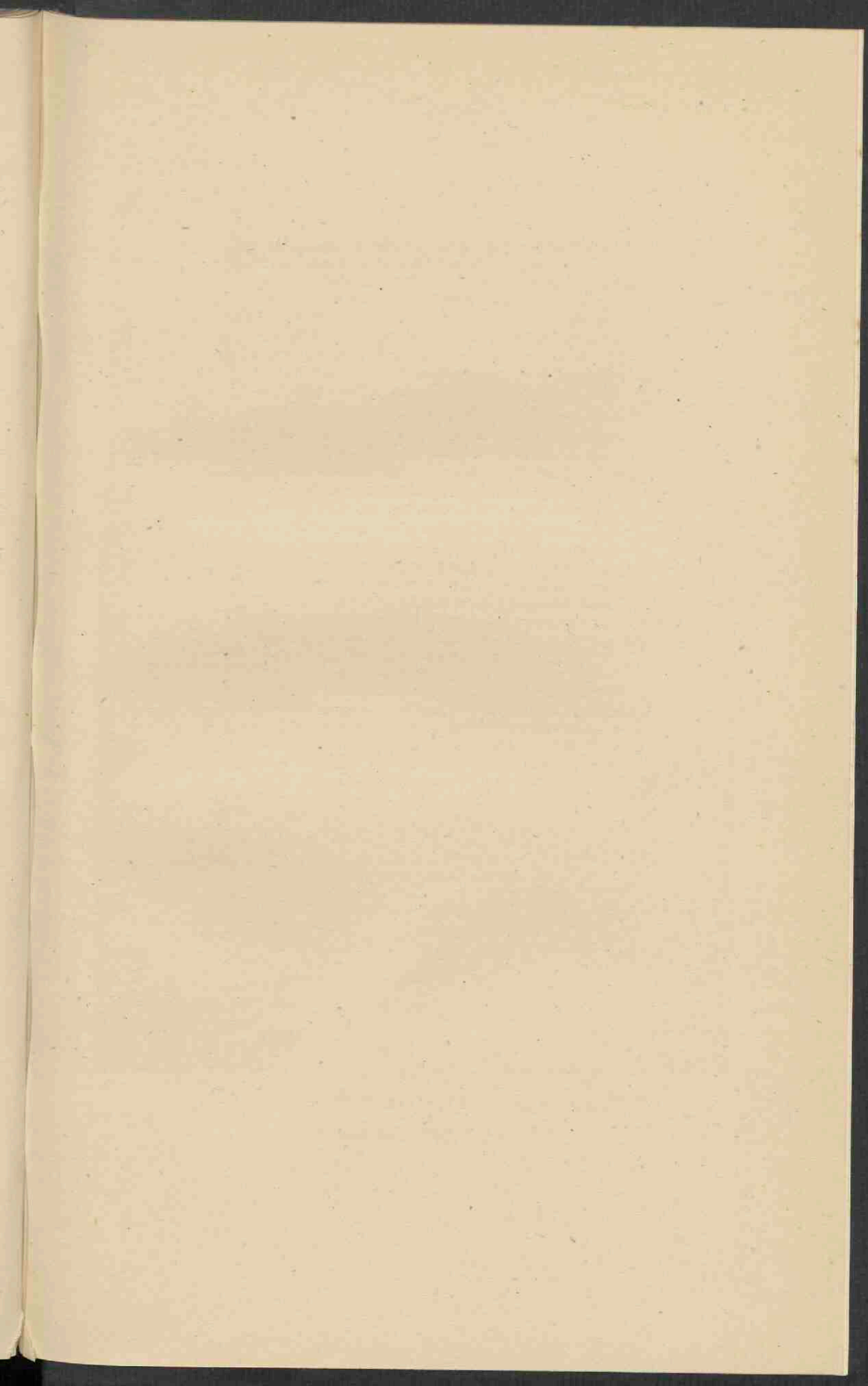
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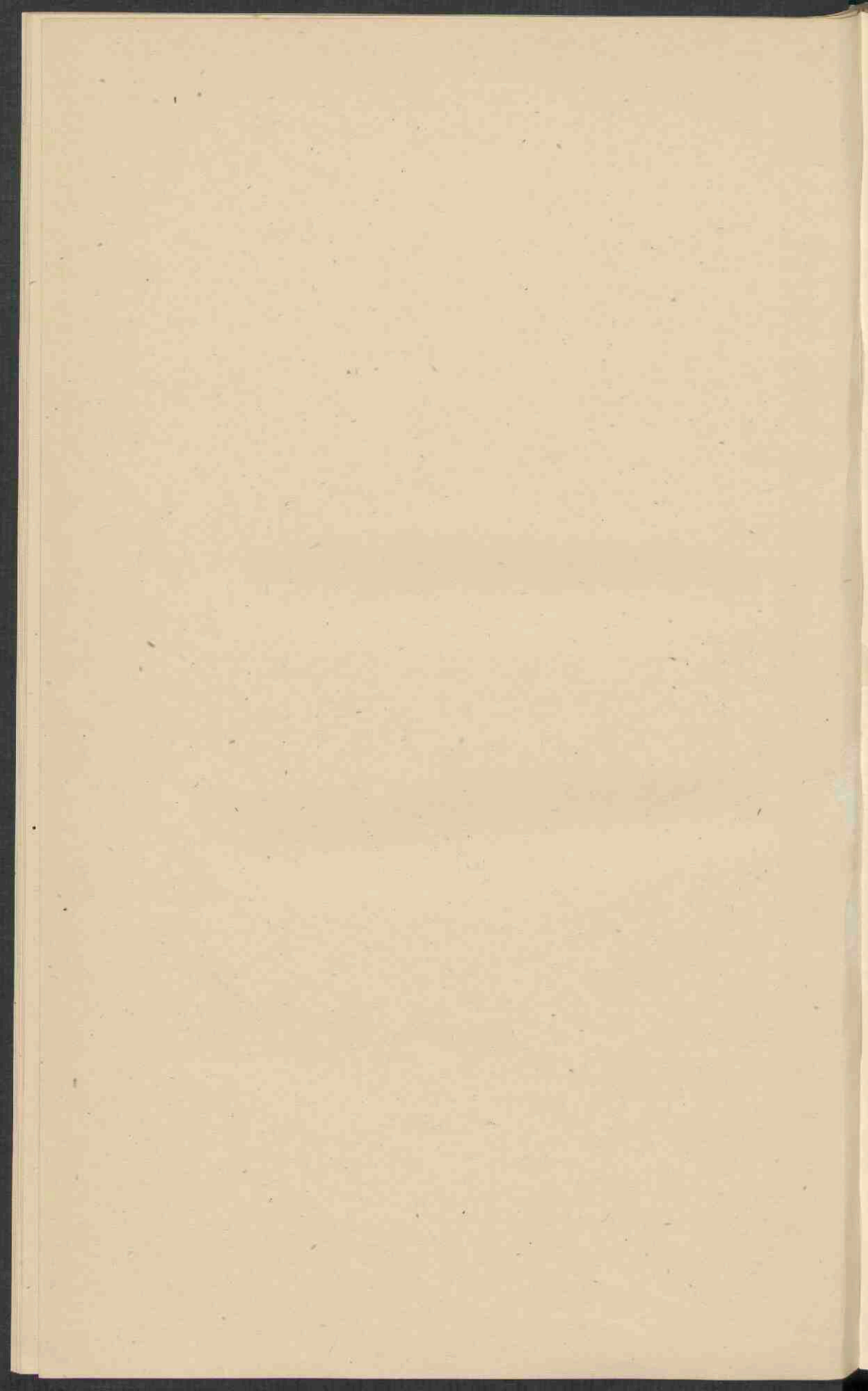
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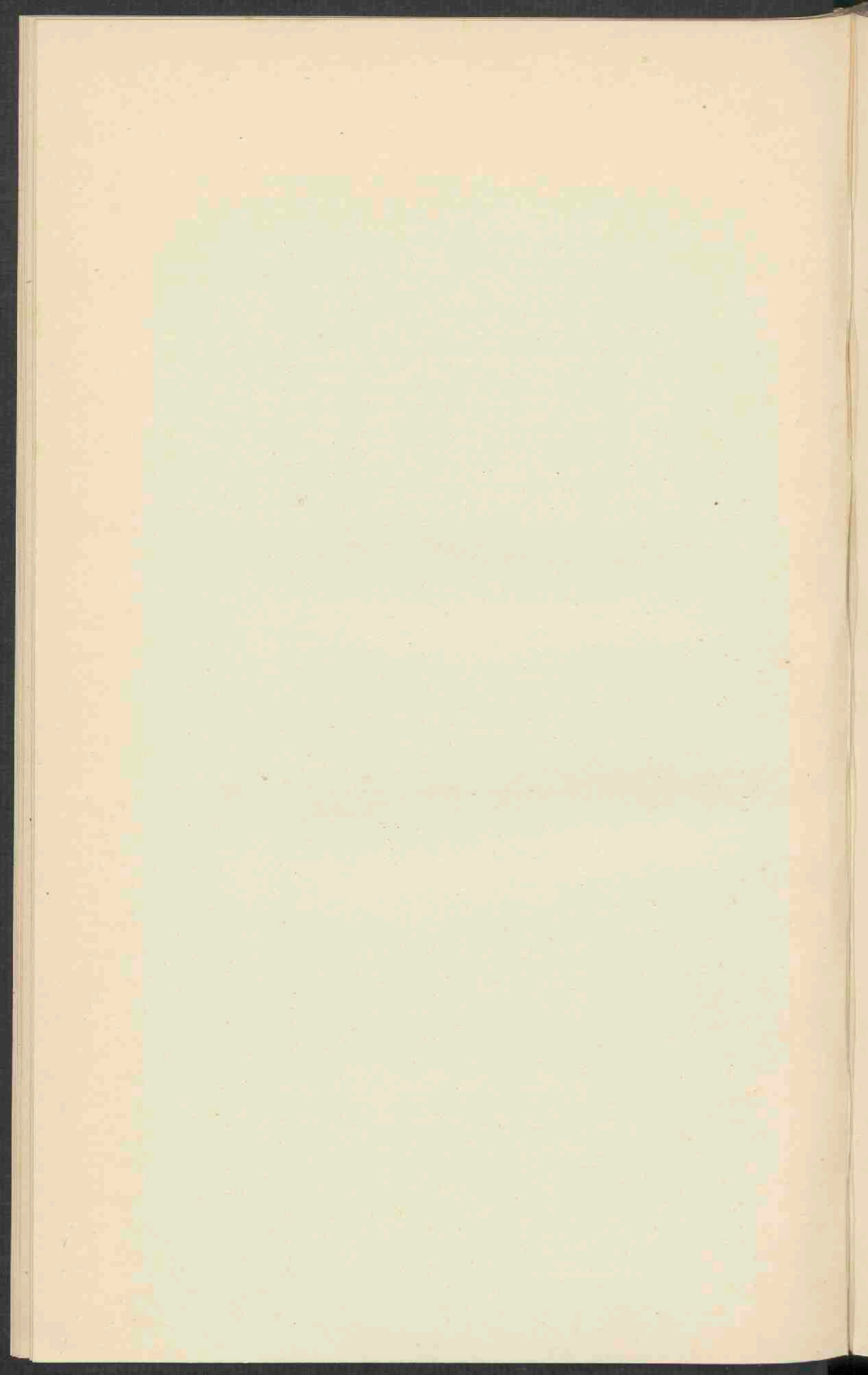
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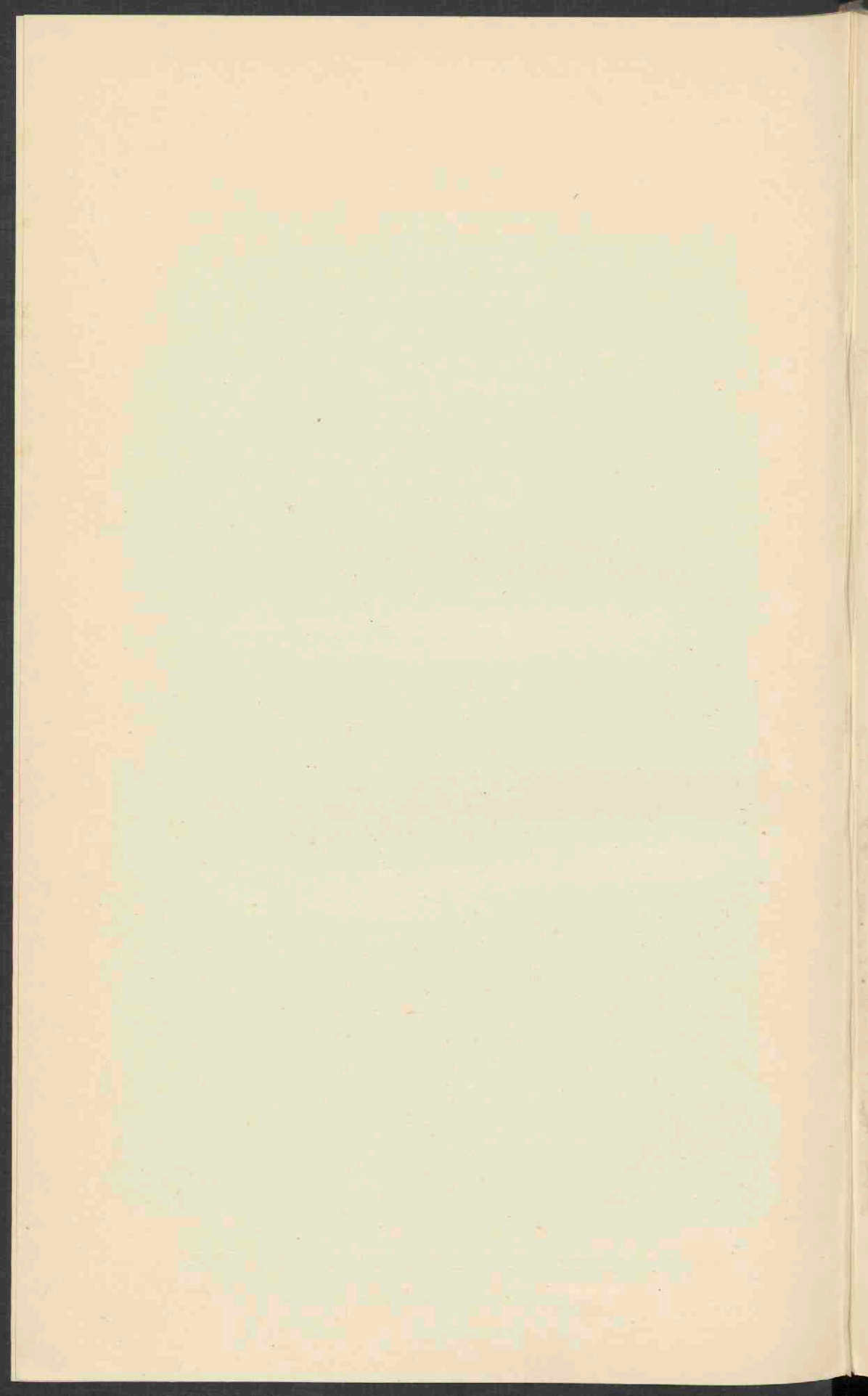
- Song on the surrender of, 1781. ii, p. 192.











dulot an ac gus ceilas uac cat il gal uconuir
 ac gus soadi mda eli. ac gus anumfod as m
 ur gan gel gan odiri. ac ul ullem dalachi ac
 gus ceilas uac cathil gal debet madigip fo
 cedoz dua lochif tugit foru. fergal mac

Formic. m. est. *chubest. 1. p. 101. c. 111.*
 Renar for domnac. Su mor is m tiedin sen
 gur ac eadadar nalachia ac gus gura
 imigetar nadim ac gus na capil'echo fo
 neradim ac gus loc or ac gus loch triac
 gus laca mda eli. Ed oecgra dumaruad
 da bratic se du mac doican uegra ac gus
 se iriglugn an. moncauy est.

Diamat. h. curd turrech multum gillan
 Riegomdeyal outochal eadad fagad me
 Rrean traxanab. 7 qadad do tpr ginesid
 illagmb 7 emolat goll enet idagad aluic nig
 raxan. 1. mo mtr nartir eneo. 7 igla ulao. 1. uga
 delaa. 7 ualena delaa agna n amoi. sup qd ag
 aytee hfi illagmb. 7 aytee cat hmgareal
 7 sup qd baq imgaral 7 marom moz gamutan.
 Eng me gill pmean nig laca hfm dumsbaq
 neonaonauil. 7 hnoenu oum gill pmean
 enea gon oonauil. 7 qd act h. nonauil. 7 cozigete
 macher

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME

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REIGN OF KING CHARLES THE FIRST

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IN TWO VOLUMES

THE SECOND VOLUME

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THE HISTORY OF THE

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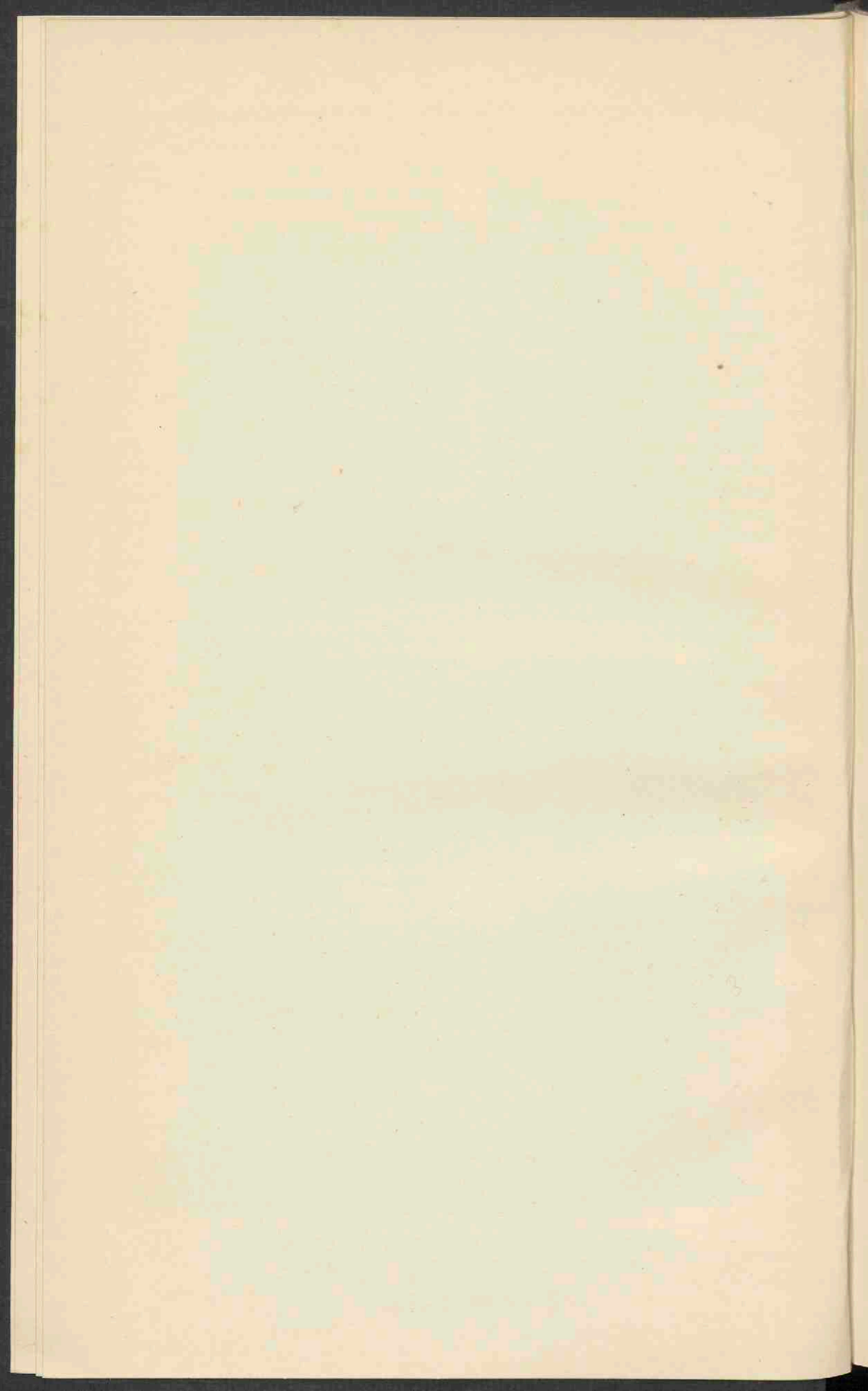
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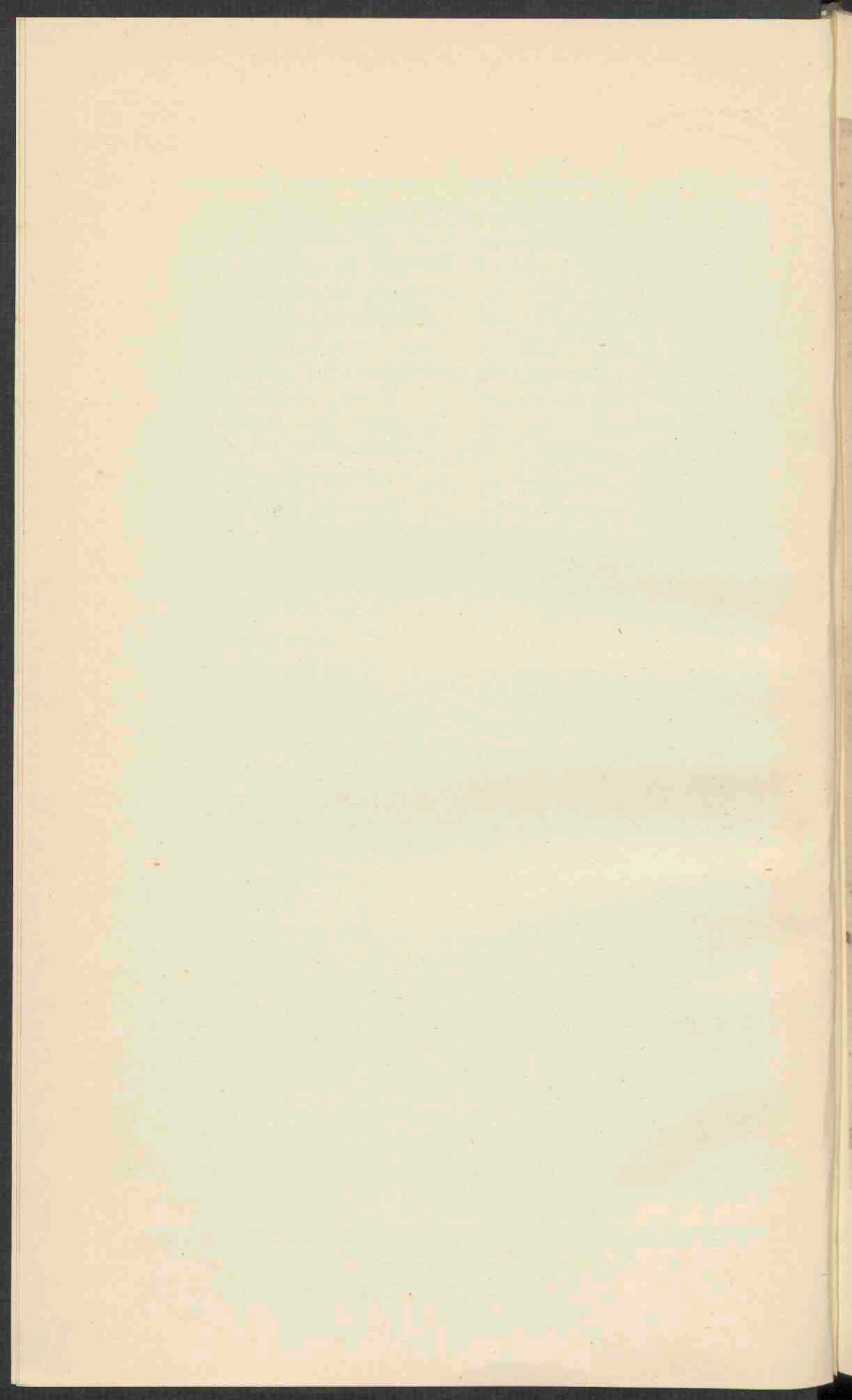


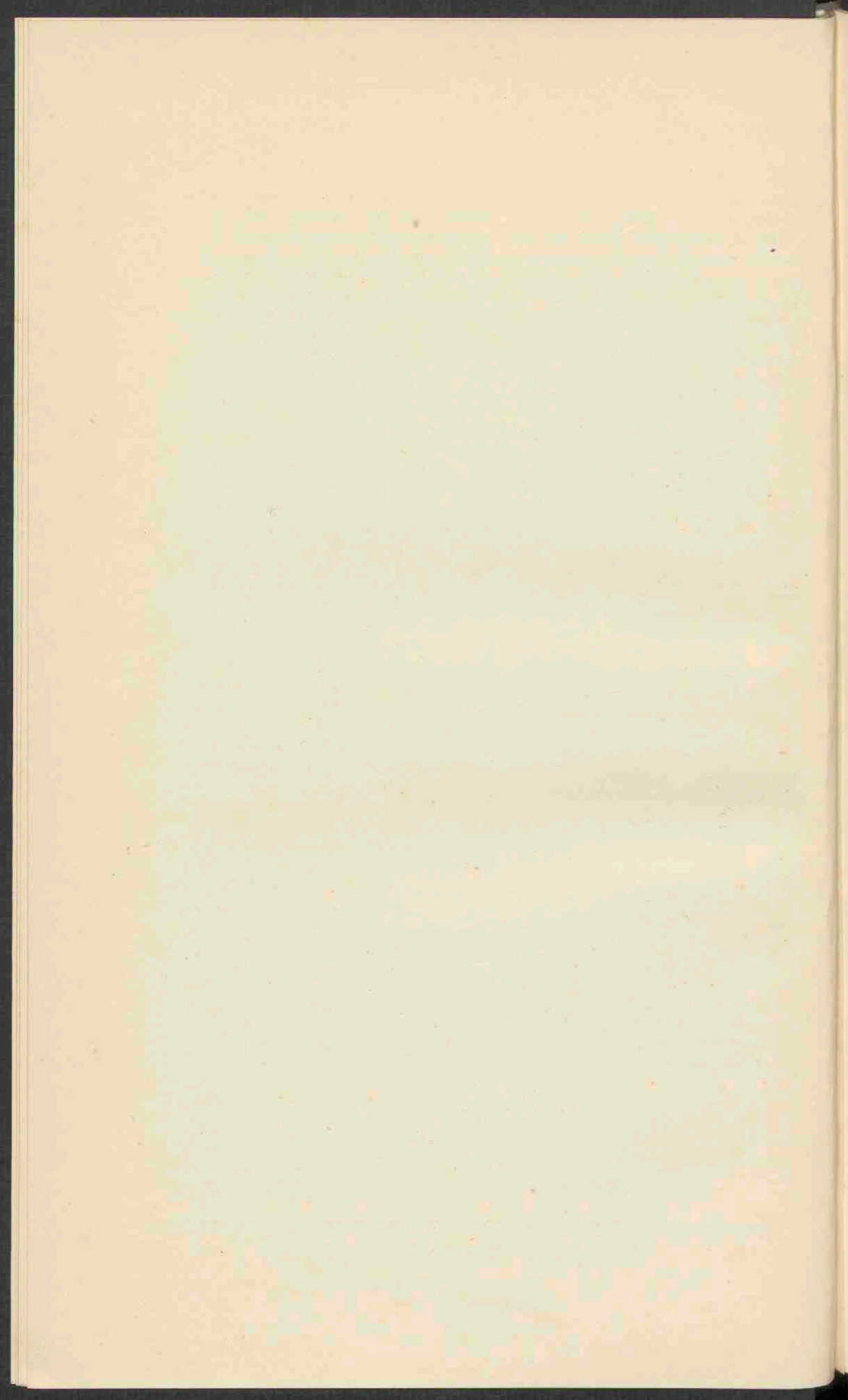
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 imallit p pott q rogul
 oeris de arcano maume
 bath p p gataca riarum
 naph r wao oame uile
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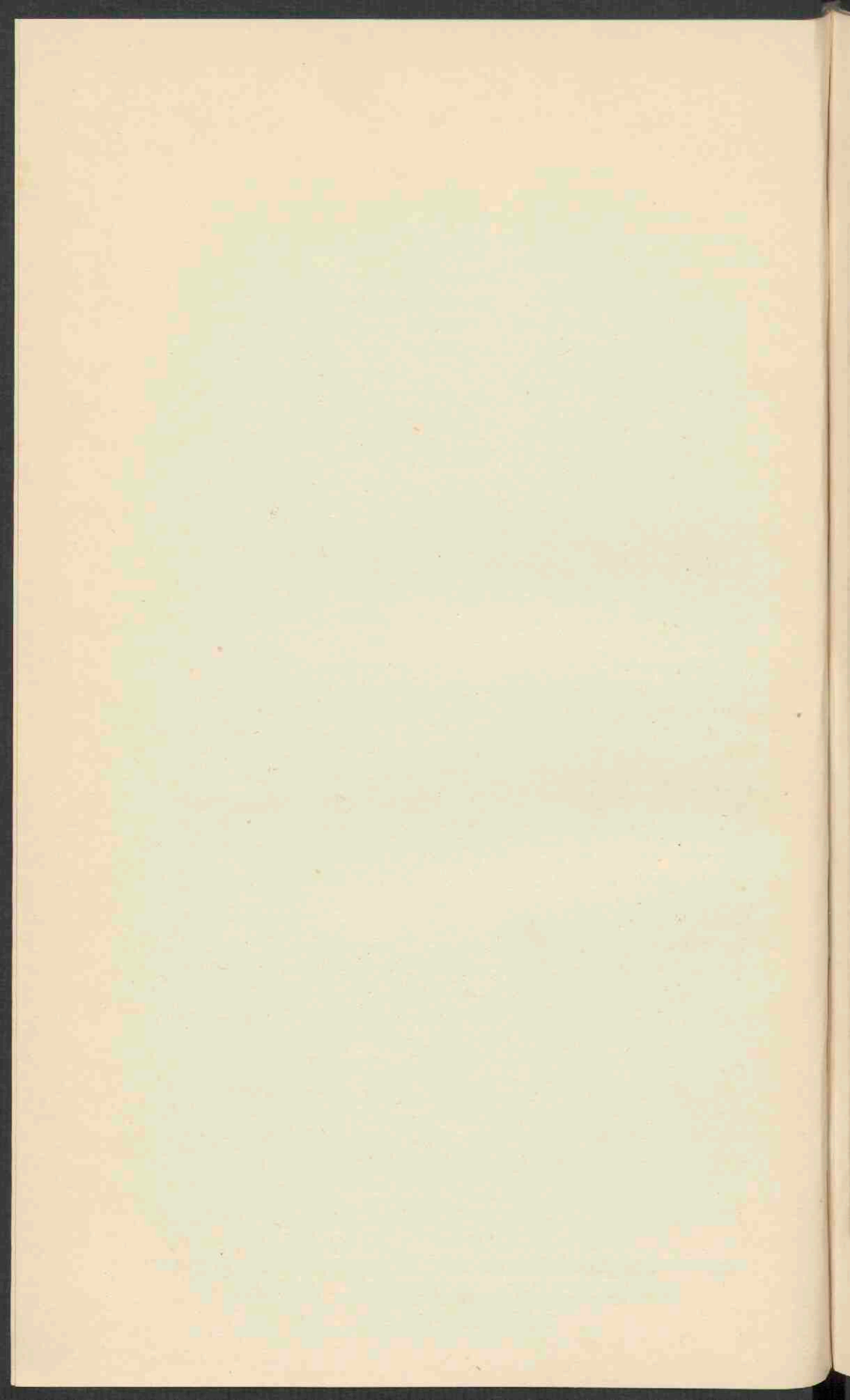
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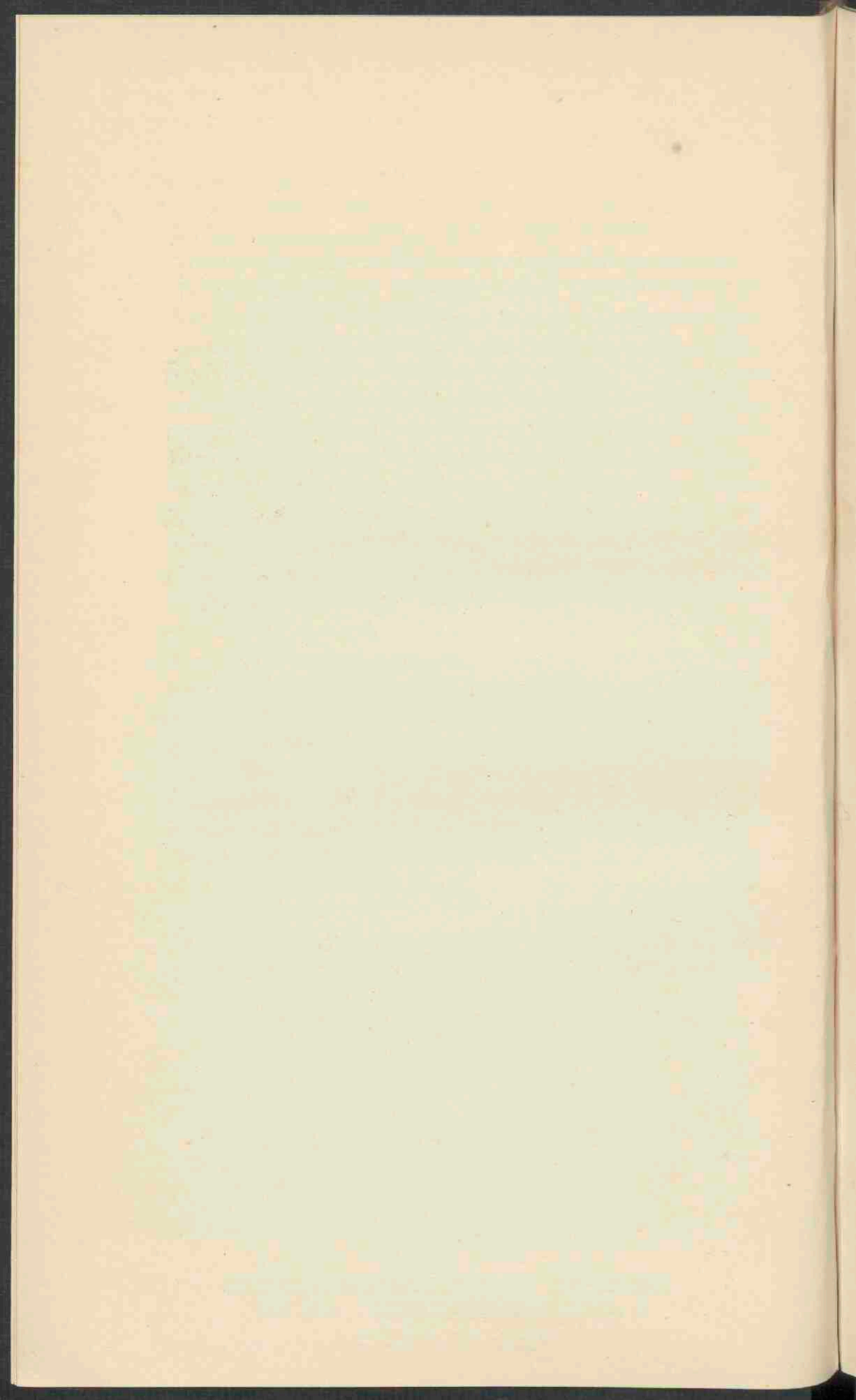
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 MID XV CENT.

Add. MS. 30512, f. 27







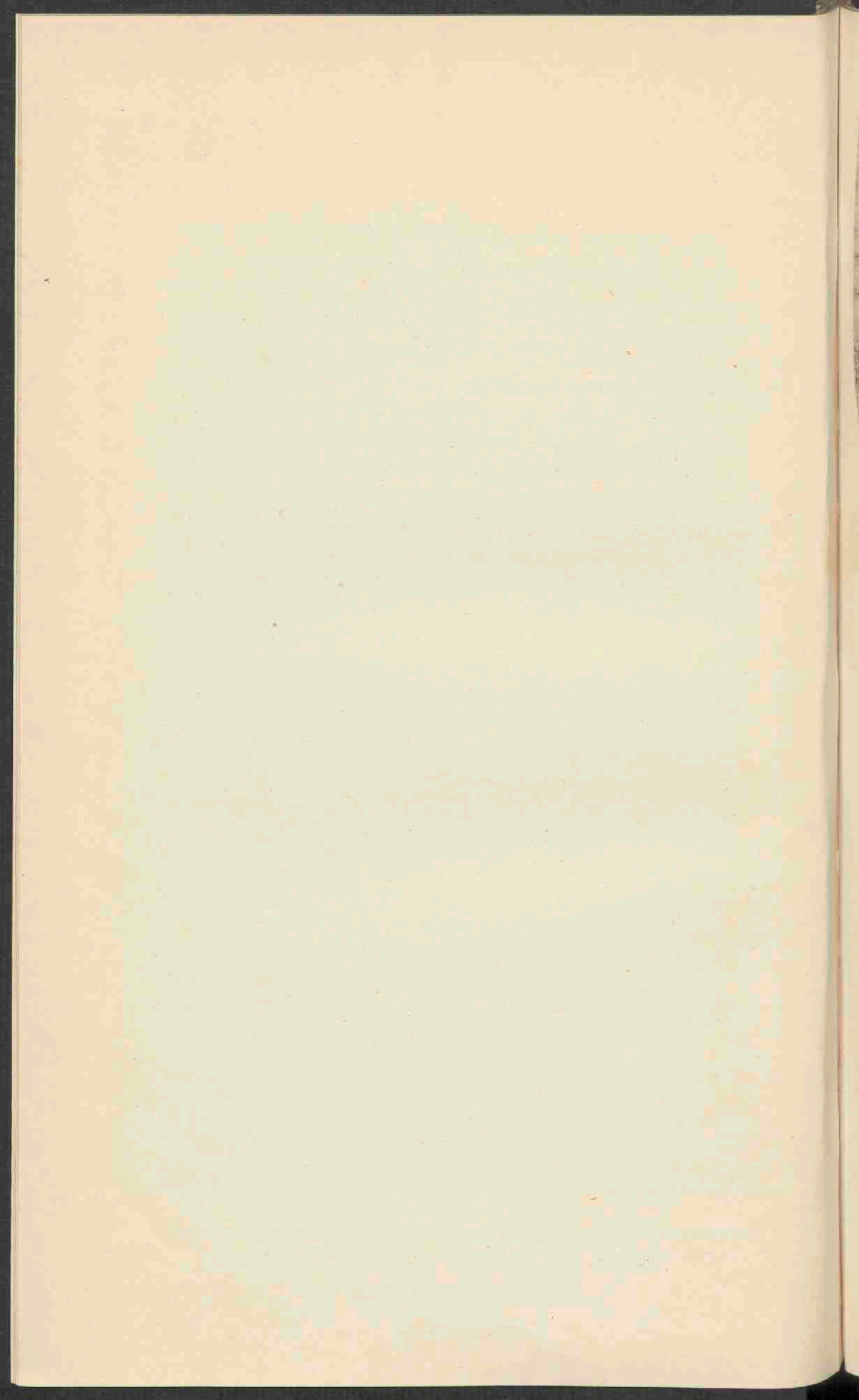


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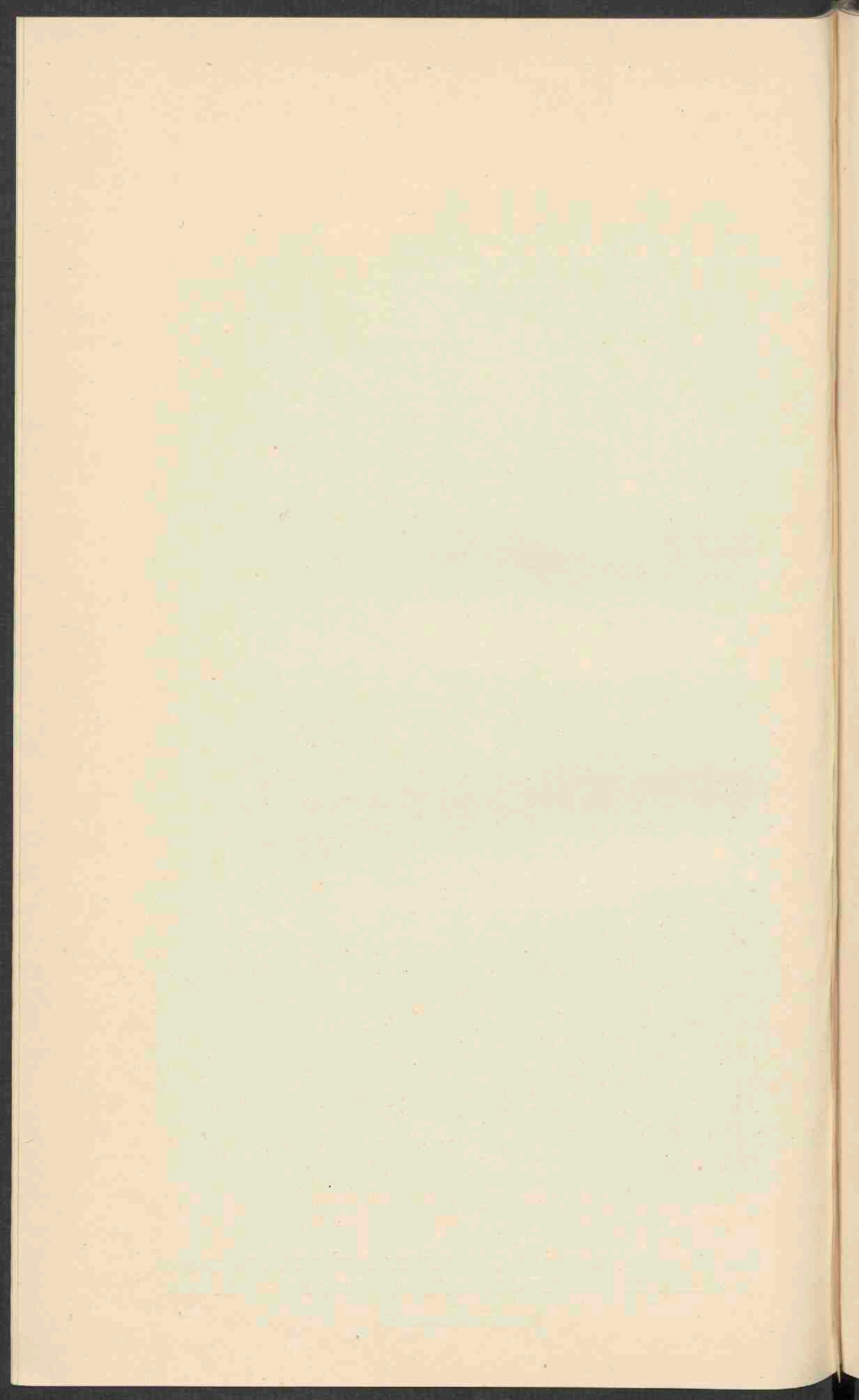
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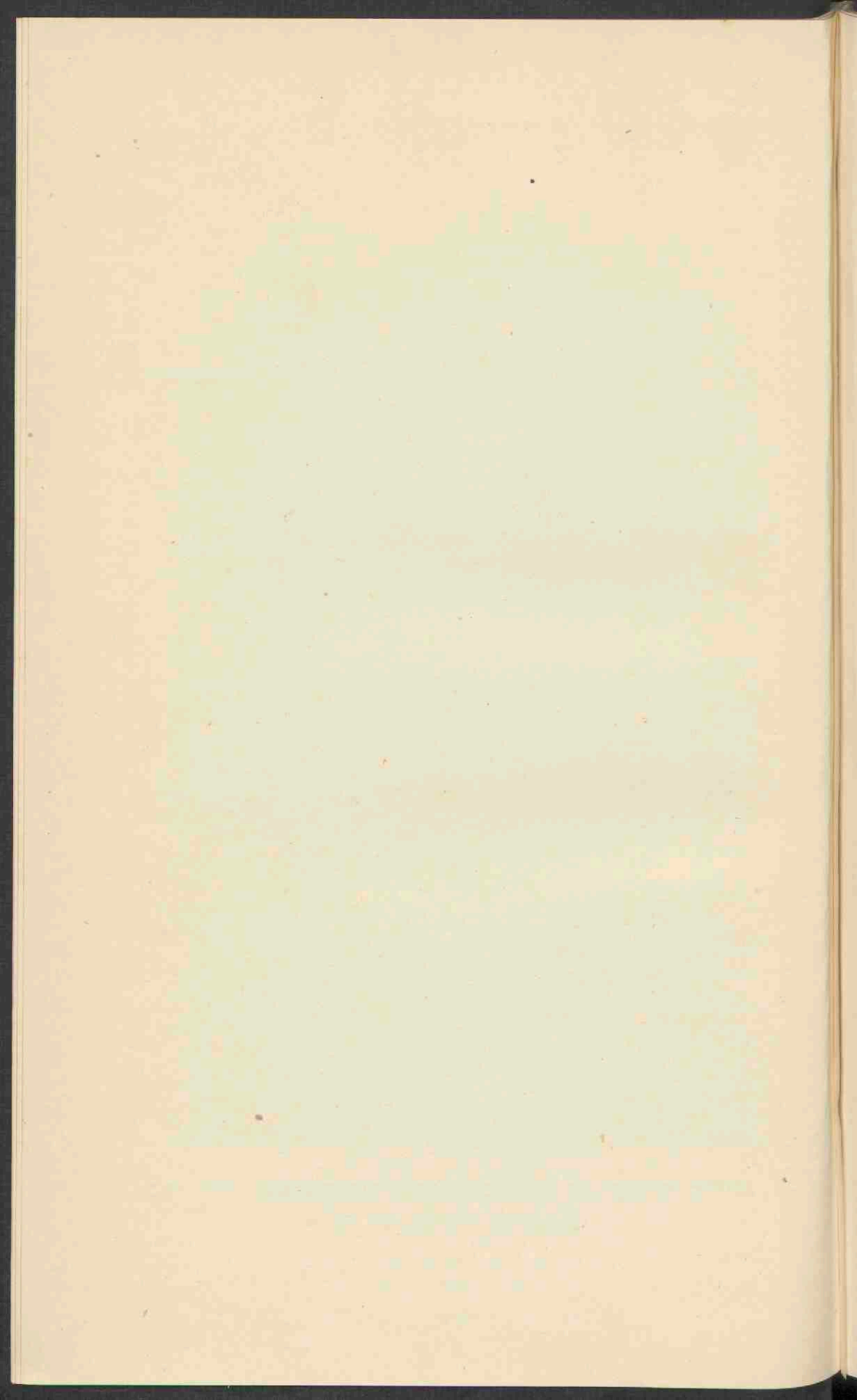
IMRAM CURAIG MAILEDÚIN, ETC., WRITTEN BY GIOLLA RIABHACH Ó CLÉIRIGH. XVI CENT. (FIRST HALF)



f. i. e. o. g. i. t. a. m. i. s. e. s. u. n. t. e. p. o. n. i. l. l. i. m. g. l. a.
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 e. u. m. e. a. m. e. p. e. a. t.

SALE OF LAND TO SEAAÁN Ó MAOILCHONAIRE OF ARDCHOILL,
 WRITTEN BY FLAITHRÍ MAC FHLANNCHADHA. A.D. 1548



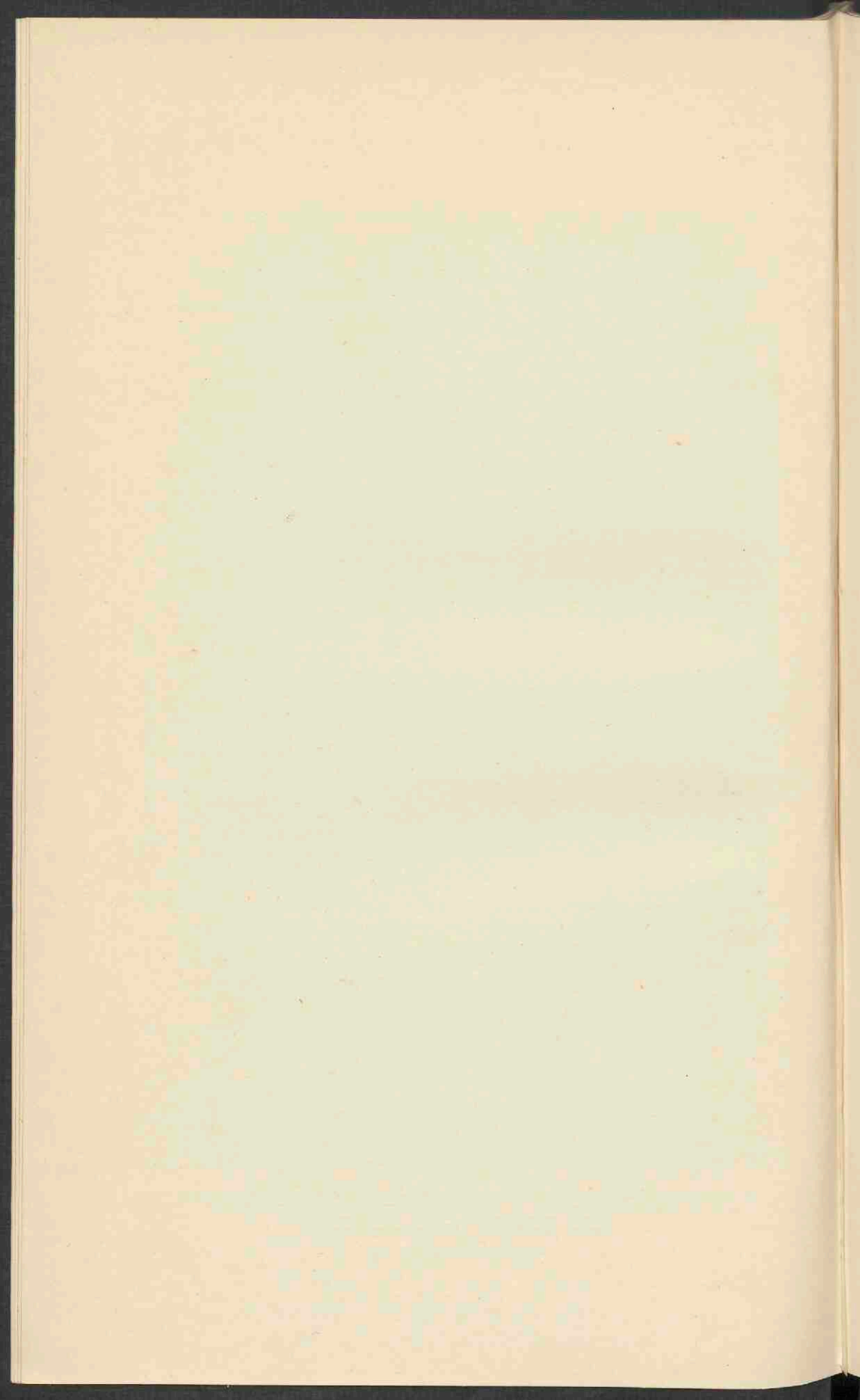


100 qra brach puaodenan chru puaon c. h. q. nu
 si sab cumbi uatib im lra ane p am d p r
 m. q. a. d. g. an d. g. p. d. m. g. b. c. a. c. h. d. e. g. i. m. d. i.
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 u. e. p. t. p. a. m. b. t. n. a. p. e. i. n. t. e. u. h. i. c. p. e. e. c. t. q. a.
 o. i. c. u. m. a. c. u. p. o. e. f. a. l. t. e. p. o. c. e. p. e. h. i. b. a. c. a. u.
 m. i. i. n. u. r. a. a. c. o. c. u. l. t. e. c. p. o. e. t. o. j. o. i. c. p. a. t. o. p. i. l. l. i.
 i. p. p. o. p. i. a. t. g. a. c. i. m. a. t. g. i. u. a. c. a. m. e. c. h. o. i. b. b. o. y.
 s. p. i. n. n. o. u. n. g. u. r. e. l. i. n. e. t. o. t. g. u. p. c. u. p. e. e. d. p. o. a. c.
 a. n. p. a. c. e. i. t. a. p. e. o. i. b. o. i. l. i. c. i. q. o. d. p. i. a. d. e. f. e. a. p. i.
 p. i. n. e. t. o. e. u. d. a. t. i. p. u. o. i. p. e. n. o. e. a. p. o. n. h. u. e. g. a.
 c. i. n. t. a. t. g. i. u. o. h. i. c. a. t. m. e. u. p. l. a. c. n. e. a. p. i. p.
 g. a. i. d. u. p. c. i. n. a. o. i. b. o. i. d. n. e. t. u. a. t. o. i. d. n. e. e. c. t. o. b.
 n. e. a. o. p. o. i. d. o. n. e. p. o. p. o. g. a. l. i. p. a. o. u. l. p. o. n. a. u. i. p.
 c. u. f. n. a. g. a. d. l. a. t. p. t. a. f. e. e. f. o. c. a. e. u. g. m. a. t. e.
 m. g. a. c. o. c. a. t. i. a. p. e. f. e. c. i. a. p. i. p. a. n. d. n. a. p. o. g. i. n. p. e.
 c. u. a. t. a. n. g. u. a. t. p. e. h. e. g. h. n. o. p. e. h. o. p. e. c. p. o. e. j.
 m. a. p. p. e. c. o. p. e. f. o. p. o. p. o. g. t. i. p. a. d. i. p. n. a. u. i. c. u. a.
 e. f. o. i. o. t. u. a. t. i. m. q. u. e. a. n. o. p. o. p. i. a. b. i. b. t. a. n. t. h. e.
 115 o. d. a. n. t. i. d. o. g. a. p. m. e. g. u. o. f. e. u. a. c. i. b. e. a. c. t. o. d. a. n.
 116 a. p. n. a. g. i. t. e. a. c. u. m. a. p. a. q. u. p. o. p. u. i. t. f. h. e. g. h.
 e. p. i. a. n. o. e. g. l. u. p. i. p. n. a. p. i. a. c. h. i. p. n. o. i. c. t. u. a. t.
 i. p. a. c. i. a. b. e. g. u. l. y. o. d. a. p. a. c. o. i. p. l. e. p. o. g. n. a. c. u.
 a. c. h. i. o. l. o. u. p. p. o. d. n. a. e. u. g. u. l. y. o. j. e. g. h. m. o. :
 117 o. d. a. p. a. p. e. e. a. g. h. i. p. a. d. a. c. o. a. t. n. a. a. c. u. m. a. l. a. t.
 118 p. e. g. a. l. r. a. u. g. t. e. e. g. t. m. i. n. e. f. e. g. h. i. l. l. e. c. o. n. c. e. r. s.

LAW TRACTS, WRITTEN BY DOMHNALL Ó DUIBHDÁBHOIREANN AND OTHERS. CIRC. A.D. 1564

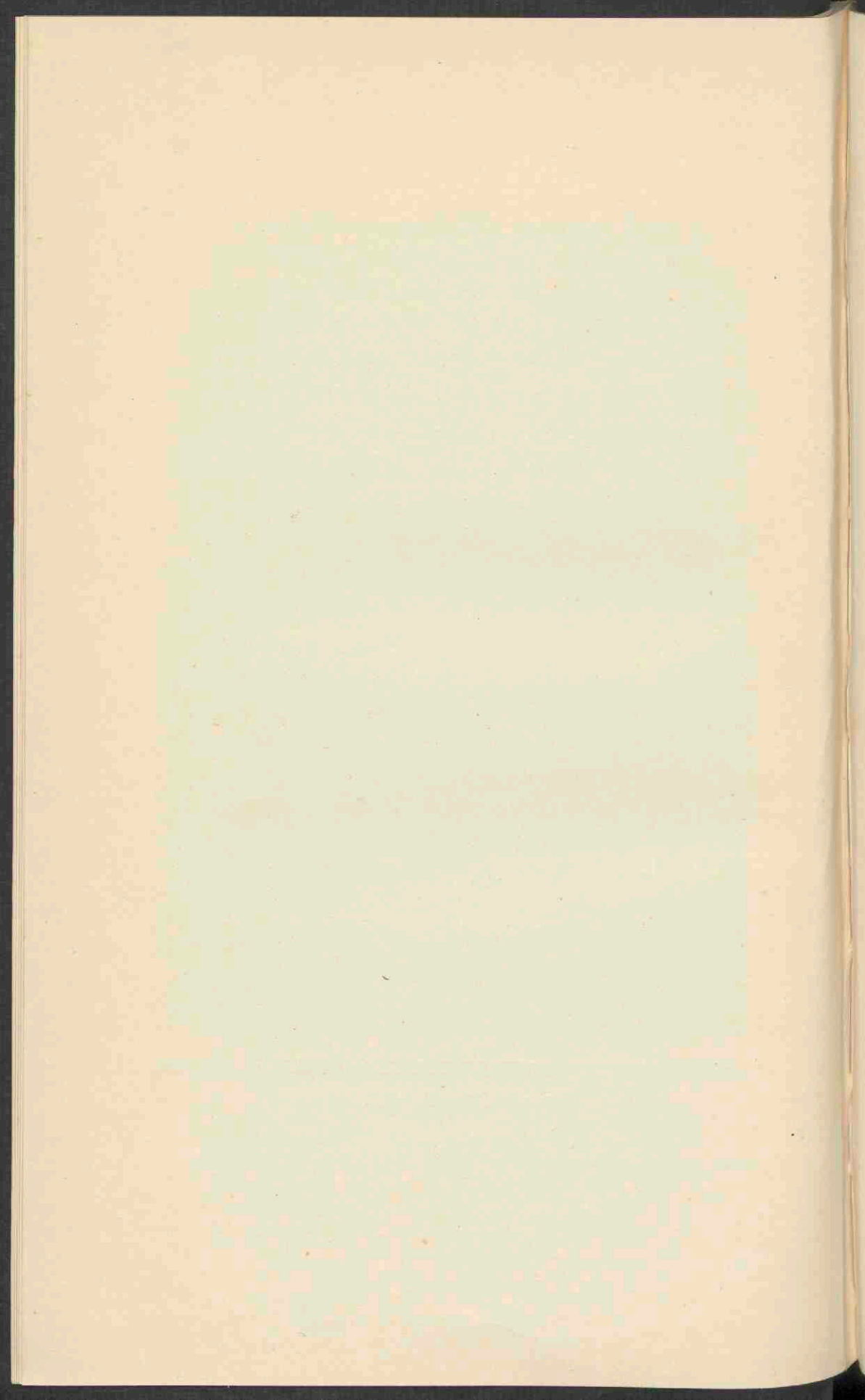
Egerton MS. 88, f. 46

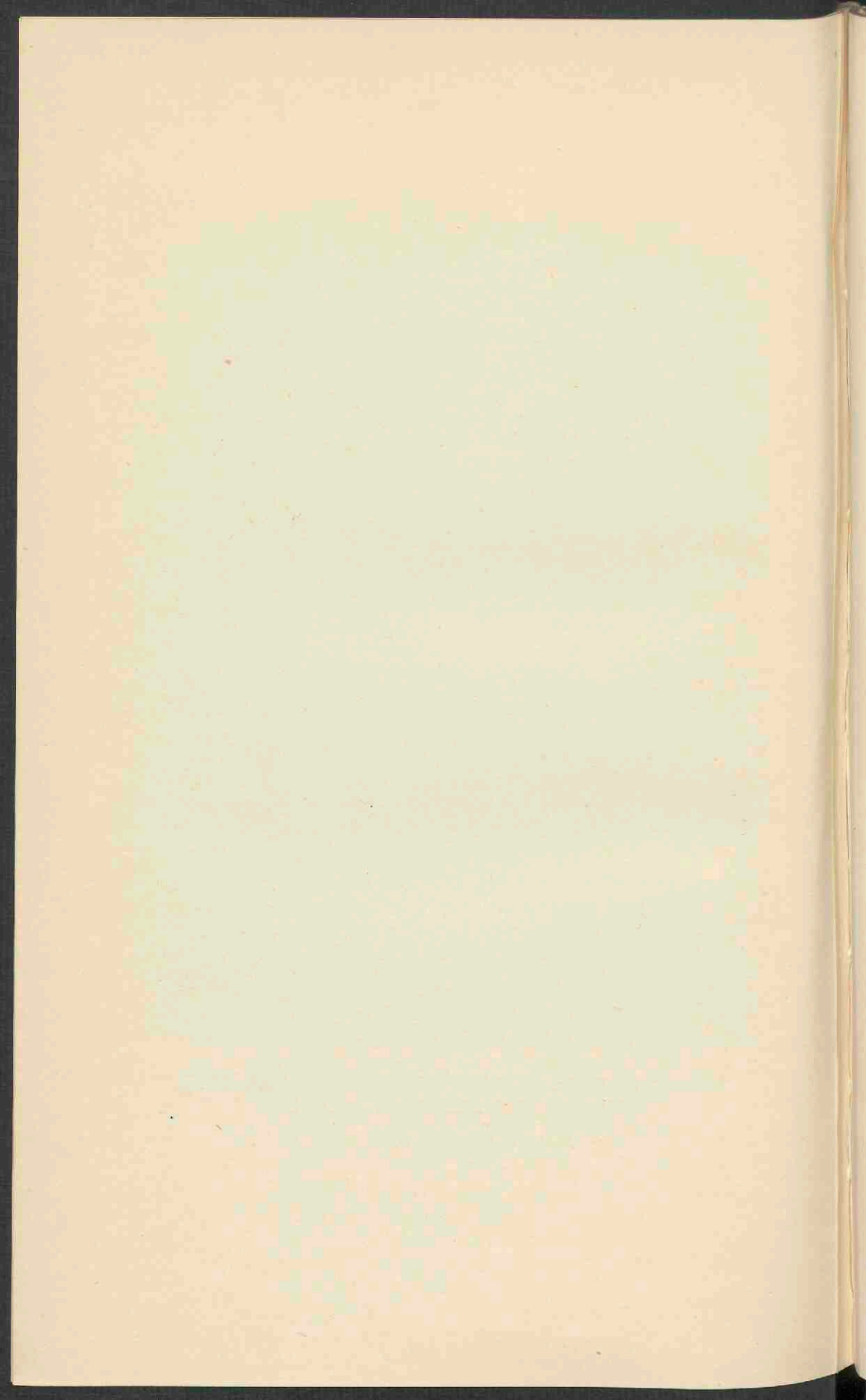


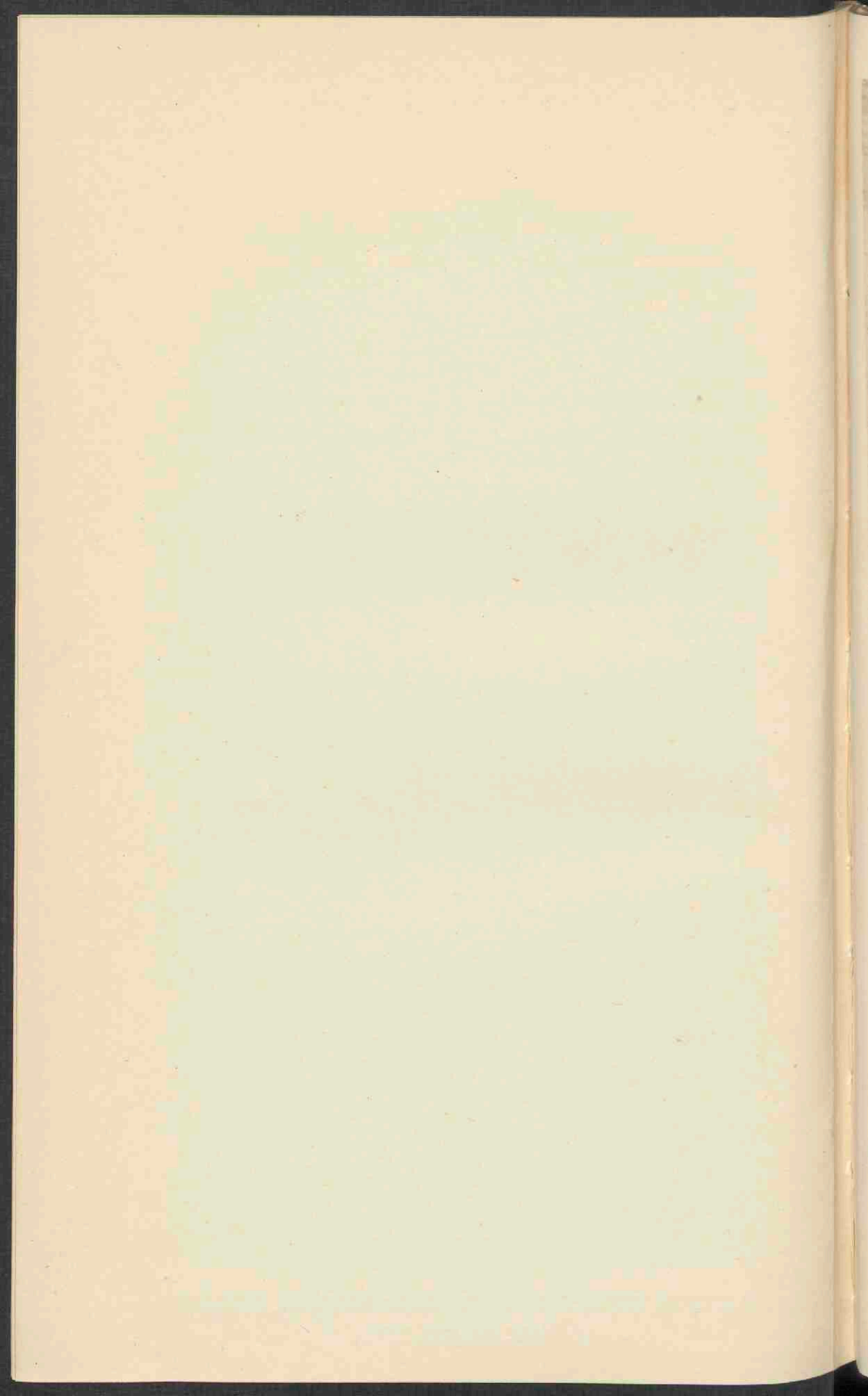
Tneab abierail beo nob immo beya
 aiaath iwo perayi mby amler ach ley
 arohiyi tuach comuca wobuayi do eteh
 do caonys do com do cur do cethyulleyle
 imcoma cachuyichond aeccond ayub
 ayur oihuy. cach dochan amndlid oth
 docond darachtach dubgrac dibreina. c
 cinao byothlaet luchd pul ay. poico
 cach iwoa paobnyu pe peochuyi cachea ma
 cedcnao. **S** al pji mna mte pced mgea
O bemir manabedij. mij. bemis barore ois
 acht ma fuithe beo nob brobanz byst
 oelruoha dacha pceoy. ealba sane moa
 cha dia iwoa doib delba doerch nmd ybh
 tuithe queb abierail. **S** abasl tuuie
P oipuuacht aduyimada mo tuunde tuuie
 iuati iwo maccua collud collred coo iwoe
 duib trach iuisb tethnaduyi ocha ond pced
 ayu ayurich epolithe cul caocca pulle po
 poia cois do m eneduyb cobia on ocoz utessi
 7 ear buroh ocoz amem ocoz ad fuyie dny
 matha olym iwo ay pceyl dochtach a pcol an oim
 .15.1.1.

BRETHA NEMED, WRITTEN BY MATHA Ó LUINÍN. A.D. 1571

Cotton MS. Nero A. vii, f. 139 b







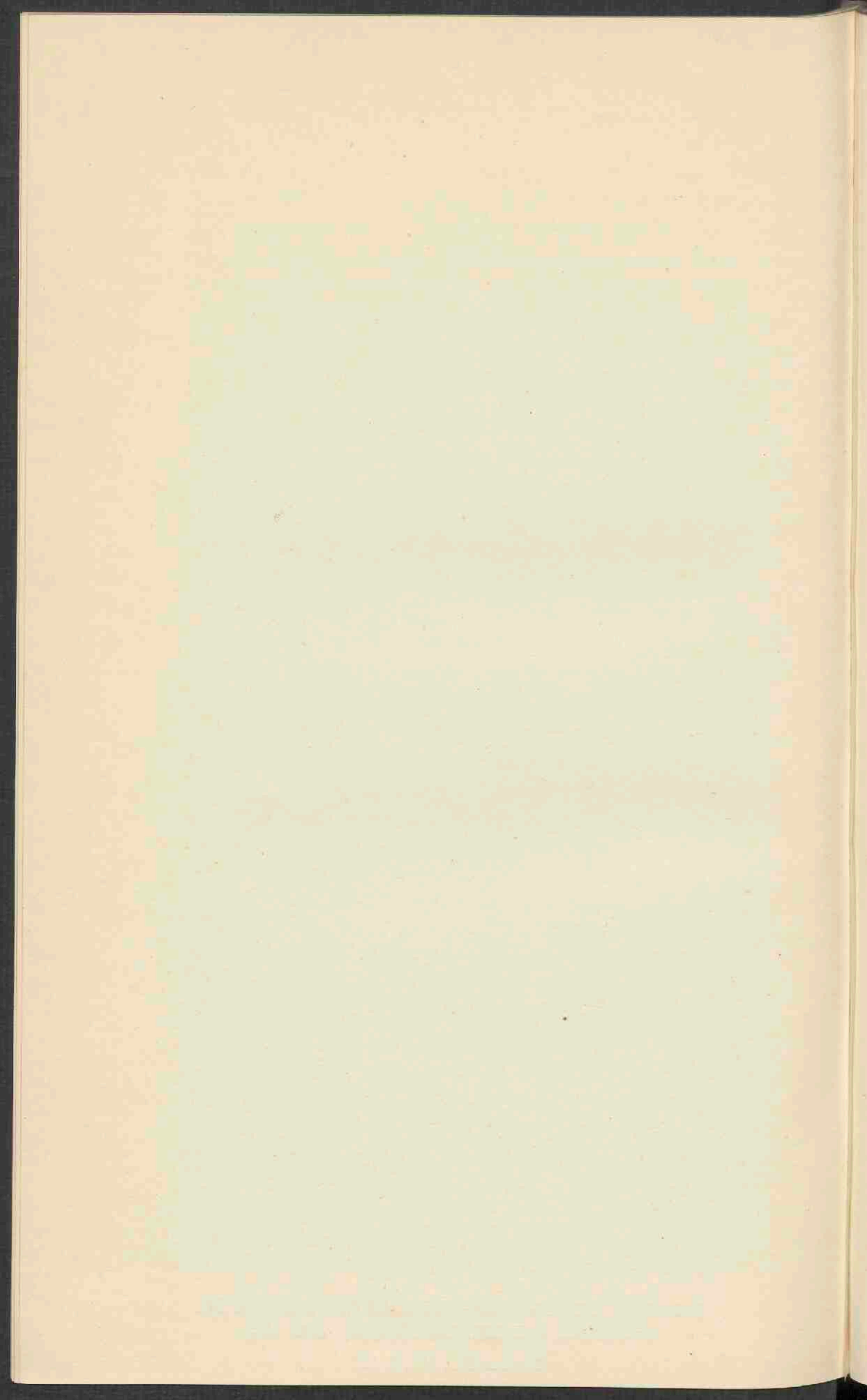
112

en

117

tuatc ritzall me uatoc pa ri an tuatc d'ap'ion n an
 b'epni i Ruatye zo cluaban mozonm, c'ett me c'imois
 me uat'ooz an b'epne i ritzall. Dzat ep'io quazon q
 t'ip, doill na ri, p'htz al me maole d'um an o'leac, zuch
 me d'zol ap'ult'oc'is na ri, d'ap'ri on'z'all i d'ap'rim me
 d'onzza o' cloat'p'oeura zo p'ionocap'm t'plebi p'uat'o. fo
 me d'uaozat o' p'ionocap'm zo b'ap'm. An t'at'oo' clop'oo
 colap'm eitoe malboim ep'up'reuz'at na com'oualap'm n
 t'ri ha'obom p'ap'ionoit i. m' it'ed' ar'p'ioz' r'z'at'olap'm
 oib'nt' na b'p'it' z' cap' b'up'ic'io'p'a ap'ou'ill'p'at'oa. do tall
 p'en a'hi zo he'p' ma'p'ion ye com'cionol na'om' de'p'e
 n' ap'e' lion' ele'ne' oo' bi' na' p'oe', at' t'ea'at' p'at'up'm
 na com'oual'ap'oi. da' p'iet' p'az'q'e, p'ice' e'asp', zo' o'oe'c
 z' zo' ma'ed'ep'i, amol' ad' am' colap'm eitoe' p'm' p'at'io'p'o.
 D'ap'iet' p'az'q'e' al'ion' p'ice' e'asp' na'p'ul'p'uz'
 p'p'iz'ab'ul' p'f'alm' d'uz' an' d'et' euoz'a' o'oe'co' t'p'oc'ame
 p'ep'io'p'oi zo m'bet' o'ie'ne' o'ion' at' an' l'f'ic'om' ar'
 an' m' c'up't' p'op' am' p'o, m' it'ed' zo m'bet' o'iy' e'asp'az'
 i'cc'om'io'p' abb'. z'io'p' ou' l'ez' d' it'e' an' d'ep'it'm' eu'bro
 z'ion' eit'ec' le'ab'oi'oo' f'ou'ip' na' g'ax' oo' p'ep'io' b'eu'oa
 m' al'ab'p'it'm' ap' p'p'ib'el'eo' o'le' n' h'i' m'al'bo' p'ma, d'ez'
 p'oll' zo m'br'oi' e'asp' na' h'ul'ban' am'al' oo' ab' h'i' at'p'o
 m' u'oe'p' Beda. Habere autem solet inquit ipsa in-
 sula rectorem semper abbatem presbyterum cuius viri
 et omnis proventia, et ipsi etiam Episcopi ordine
 in usitato. Debeant esse subiecti iuxta exemplum
 Primi doctoris illius, qui non Episcopus sed presbiter
 existit, et monachus. p'at' t'unt' ap' p'e' l'ep' an' o'le'om' d'
 oo' t'p'op'e' or'act'ap'm'oo' b'et' ap'i, oo' b'iat' na' ab' n'ap'az'q'e
 at'z' a' m'br'at' an' ep'io'c' u'ile' p'o' na' p'm'act' z' p'ana' o'it'z'fo
 z' p'op' p'a' o'it'z' o'ona' h'f'p'ac'e' p'en' C'ep'i' n'op' n'ing'nat'
 e' b'j' am'al' oo' oo' p'ep' t'p'om'p'la' an' e' oo' o'cup'ed' oo' bi'
 ap' an' o'le' n', na'c' p'io'be' na' e'asp', d'et' na' t'p'az'q'e
 z' na' m'at'i' z' ap'e' colap'm' eitoe' an' e' o'oe'cup'p'p'uz'
 p'p'ib'el'eo' ap' t'z' m'hi' am' ad' Beda' p'at'm' 10. ca' u'ou' e'uz'

KEATING, FORUS FEASA AR ÉIRINN, WRITTEN BY FLATHRÍ Ó DUIBHGEANNÁIN. A.D. 1638



C aic for abryl Solam
 p'oi co noat'nd monluyn
 no an p'omac p'our'z pag'io
 ionac do bylpi mon'io

C a'oi' em'p' S' p'ayn
 no p'oi' ab'la'x'ar'z'ayn
 ca'oi' an' c'ayn' clac' em'p'ayn
 p'ac' an'ayn' an'ayn'oz' al

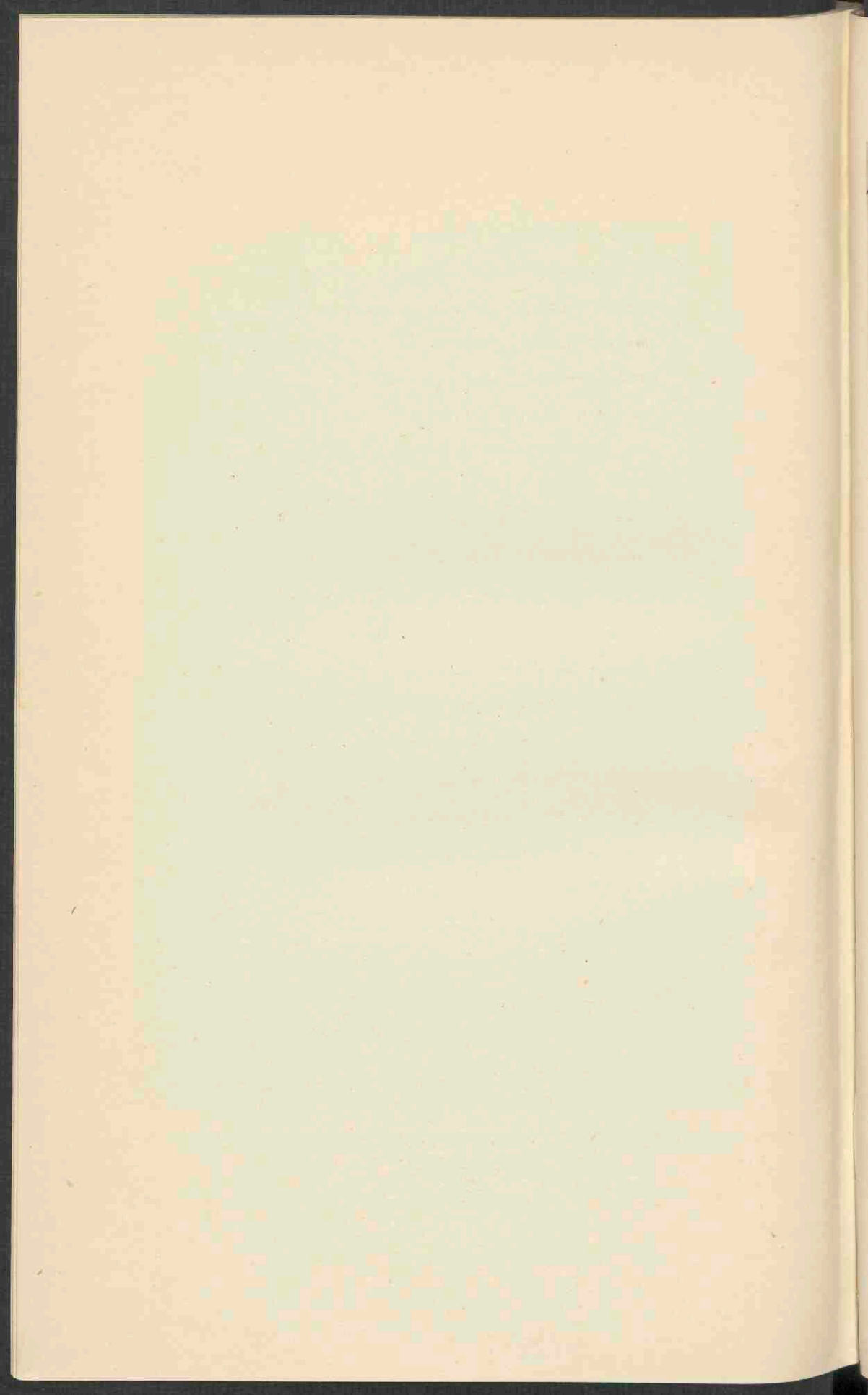
C a'oi' yll' ab'ryl'om
 inn'z'ac'z' ab'ryl'oz'oz'
 z'v'anz'a' z'p'oi' z'yl' S'ac'eyn
 o'by'oi' p'p'oy' z'ac' p'oc'oi'

Q' colan' d' colan'
 ac' c'z' ceul'za' an' z'p'oz'ayl
 b'iaz' o'z' ma' nainan
 ac'p'oz' bo'ch'z' an' b'iaz'ayl

A' b'v'ach'a' b'v'ap'oz' ec'p'oz' on'io
 ac'p'oy' l'ac'ia' ap' b'v'ach'ayl
 ab'la'z' z'oz' ap' n'z'oz'oz'
 ep'oz' ap' p'ac' z'oz' n'ab'ol

Q' ac'p'oz' d' em'ayn' z' may' b'iz' l'z' p'oz'oz'
 n'oz'oz' ap' q' n'oz' l'ayn'z' d'ac' d'ac'
 ml'oz'oz' 1000 1000 1000 1000

RELIGIOUS POETRY, WRITTEN BY CÚCHONNACHT MAC AODHA MEIG UIDHIR. A.D. 1664

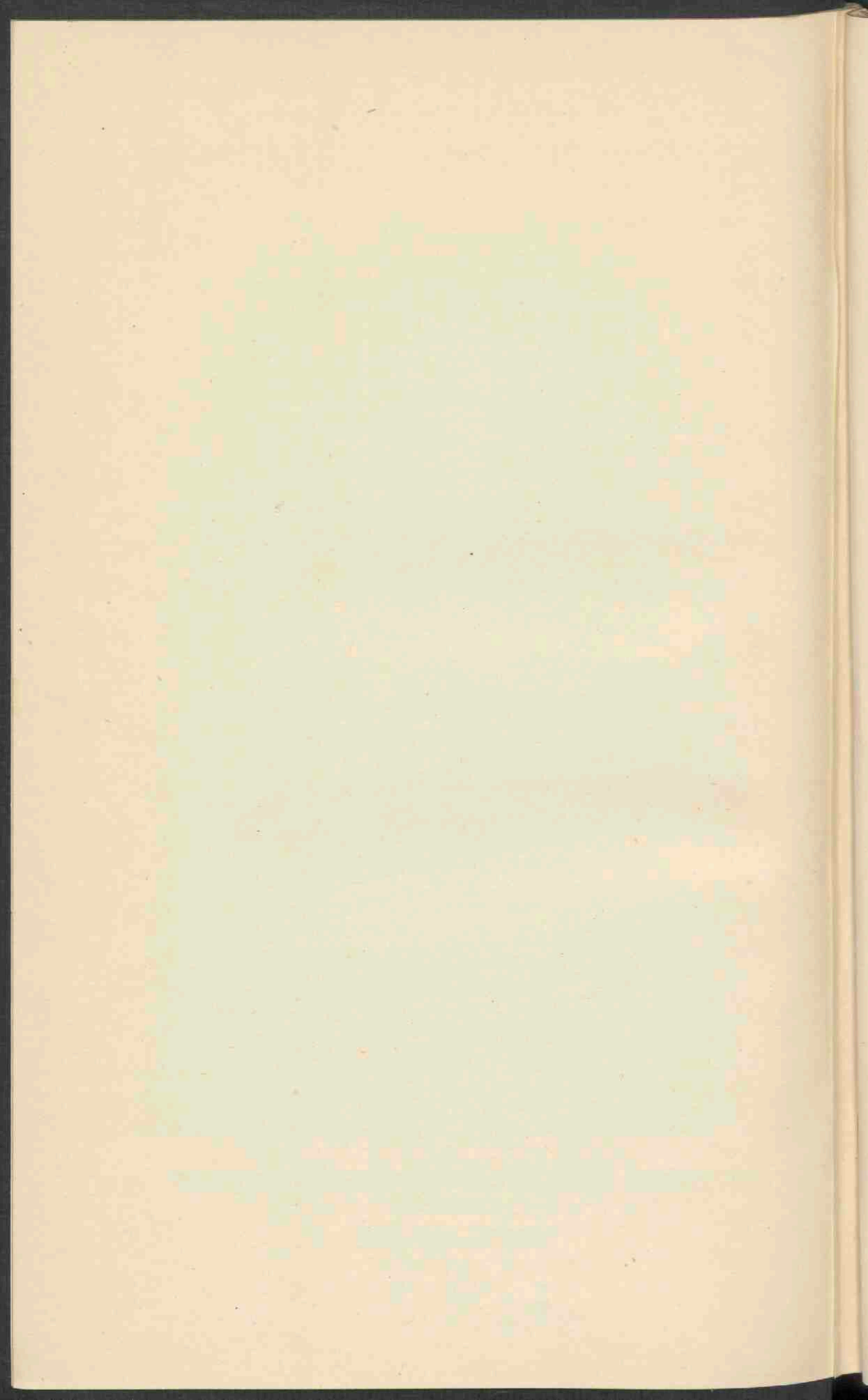


X 2 o. éap an eirl cláir bryde
 timéoll an mryneil dnyis
 romda is pon mbryde
 n' bryde n' da nryis
 : abln: 87 52

X
 F eac pohn anobany a loo
 ame bryde ablat bryoncob
 as ead anpa n' ranyle d'gar
 pan ranyis zanyla y Lomay
 ranyis eiat anye nryis
 mata ty le an ranyis
 as po hodonrye bryde brye
 rany de honyde or nrye
 gye bryde ablat merys
 mar d'leat mo lettye
 do cabrye aclom p'kat znyis
 labrye le ranyne Snyrye
 nrye do nrye ceryna eir
 n' mo nrye d'leat d'leat
 n' nrye nrye o eir d'leat
 mery d'leat do d'leat

DÁNTA GRÁDHA, WRITTEN IN FERMANAGH, LATE SEVENTEENTH
 CENTURY

Add. MS. 40766, f. 52

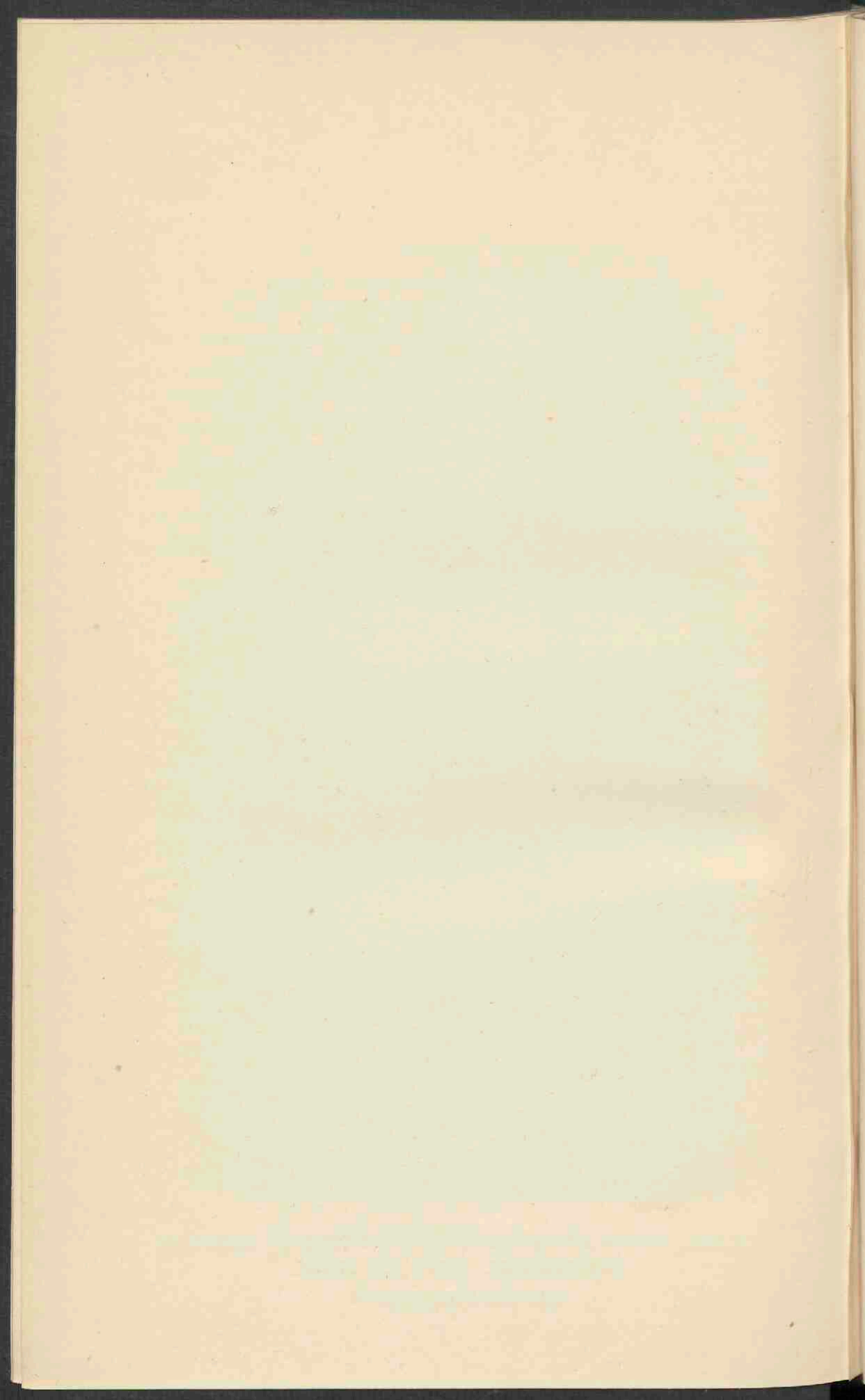


da dloperoy do clatais uile, an eap. aneal an d'ns fa ndeppad pu cloidoin
 ne uonze, 7 dpan amosrame nize pa rnaif anepegad, an 4. anel a d'ns do
 ropelatais do crad amosrame tpe ua m'ns d'aps p'eu 7 do caill a l'p'ol 7 a
 l'p'at do p'eu a d'ize, an 3. anel an d'ns zams o amapade e'p'gan 7 o bray
 adais coisdece q' ad'ams p'lof a n'eu, an 6. anel an d'ns do zmi a ma
 mosais zams le clatai lit a n'eu, ass an m' erud alan amon'anz e'oy
 nae m'af d'ns etom do p'lof na ndlopetat zams aneup le macais n'leas
 mo faspa q' i' do z'oz z'rae z'ef'af 14 z'ef' a l'p'lof do d'z'q' oppa e'ap a
 l'p'ell do p'lof q' ropelatais e'p' an ad'ob'p'anz e'ap. opp do b'f' z'f'ca'z' a n'l.
 calis oppa, z'f' ca'za alaism'z, z'f' ca'za a ceon'afais 7. z'f' ca'za pa m'v'li 7
 ma'ca 14 m'g da nde'p' p'ua m'be'ca d'ois m' d'ize do p'ez'ez' p'ua m'be'z' p'of
 m' her'oy z'ab'lo'z' na z'emot do l'ep'it'at oppa p'eu na q' ce'af'g' dona 5. anel
 ab'is oile do l'rad'io m'g, 7 z'isbe d'oi pe p'ez'ez' do z'e'at pe an' a'z'ab'lo'z'k
 do l'ep'it'at m' d'le'z'z' e'ou p'ez'ez'z' a l'ere q' an m' ad'ep

z'isbe a l'ez'z' e'ou do ce'ap'is p'lof an'p' p'ois'ez'za p'ez'za p'rop'it'le
 e'p' 7 do ar'bp'am e'of do p'ol e'lip' e'na p'ap'of' z'idi a l'ez'z' e'ou b'iod a
 p'lof a'z'oz do ar'bp'am ar'p'ene p'ua l'ne d'ip'oc d'ns nae an e'p'it'oy do b' ce'ap'
 an z'anz'ad' af o' opp'oz a p'eu z'ga p'ua p'ua, opp ar' m'ouca v' do bi b'ap'anz e'p'
 7 na ce'oz'ia a z' p'op'oz'ab' na a z' p'ap'ab' a z' p'lof p'om'p'ta l'za p'z'is' p'ia,
 ar' p'oz'z' ab' l'ia p'is z'ams a n'eu do p'lof e'p'it'at pa p'ua na do p'lof e'lip'
 pa p'ua, 7 z' ab' l'ia p'is do p'lof calis e'ol m'p'ez'z' m' m'z'ame m'ou pa p'ua
 do bi q' e'p' iona do p'lof l'oz'z'z' b'ipe pa p'ua, 7 z' ab' l'ia p'is do p'lof n'ell m'e
 z'z'ae an p'ua do bi q' e'p' iona q' p'lof an 4. m'e ba p'ue iona e, 7 z' ab' l'ia p'is do
 bi q' ce'ap'ab' do p'lof d'ra'z'z' z'at p'ua e'lo'ue b'p'am m'e e'ac'ae iona do p'lof z'
 z'z' b' p'ue iona e, 7 z' ab' l'ia p'is do bi q' l'az'ab' do p'lof p'act m'e ca'z'z'
 opp m'ou p'ua e'lo'ue ca'z'lo'p' m'ou, iona do p'lof q' o'ile da clau'g' a z'ams p'lo
 of ionz' da p'eu p'ua nae do p'eu p'ua'z'ap' do z'ab'as b'g'anz'ap' na e'p'ice, na ce'ap'
 z'ez'ada, ar' do p'eu q'z'ar' 7 opp b'ez'ez' ar'z'm'o, ass da p'eu p'ua ar' m'at l'ion

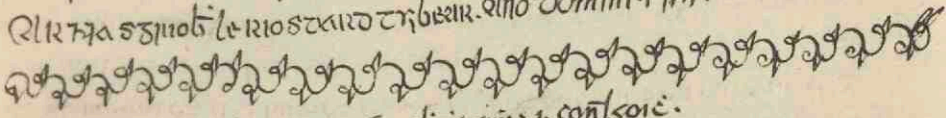
e'p'ab'ia co'ine'ap'a, z'ez'za z'em'olac z'ae d'ize
 d'ab' p'o do e' p'lof an p'o a'ne'z'z'g' d'iaz
 am'as 7 z' z'ez' do z'g'anz'
 ar' a l'ionad' e'it'ze
 p'eu d'ua
 e'ab'

KEATING, FORUS FEASA AR ÉIRINN, WRITTEN BY AINDRIAS
 MAC CRUITÍN. CIRC. A.D. 1703-4
 Add. MS. 27910, f. 116 b



an mbhóim do bí anull é an tainyom. dan d'q' tí c'yaib' na c'p'orb' é m'ard' é
 m' atá conall é n' é p'p'z' m'io'p'á' p' d'as'blan. l'os'q' é b'ra' d'li. c'om'ic' é l'ang.
 p' m'ic' é q' b' é an t'os'q' o'le' m' z'ain' k' é. c' an'p' m' é a'z'c'ion' n'ab'ka'ona' yom
 do' m'om' é q' b' é p' h' n' é p' am' t'os'p' an' m' y' o'le' n' é b'p' n' é p' an' p'om'ic' m' y' do' m'om' k'as'
 p' a' m'oll' b'or' d' h' b' n' é t' do' t'us' d'os'p' m' o'p'ic' é y'na' n'ol' l' n' l' é o' y' m' o'p'ic' m' do' é d' é
 a' b' o'le' do' n' c'p' h' é p' a' c'io'f' y' p' a' m' t' do' b' a' l' o'f' an' g' o'le' h' n' g' a' n' é. d' o' n' t' p' o' m' c' h' o' a'
 d'ime' f' p' a' b'. c. c. d' o' n' g' s' é p' m' F' M' I' S.

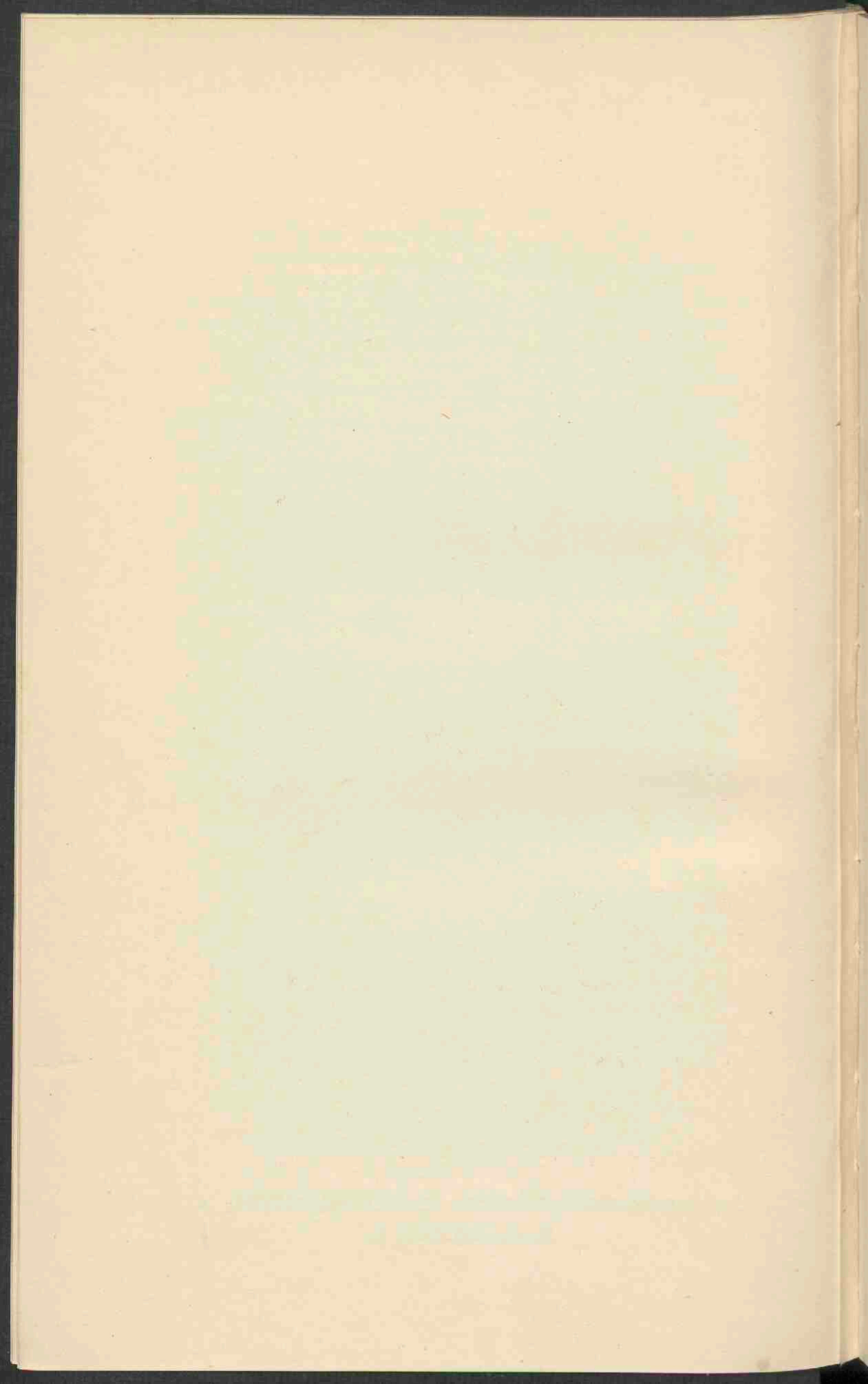
Q' R' T' a' s' s' m' o' b' l' e' r' i' o' s' t' a' r' d' t' h' b' e' a' k'. 1770 DOMINI. 17th



c' r' e' u' b' h' n' é t' q' e' i' m' g' b' t' a' a' m' i' c' . i' . c' o' n' l' s' o' i' c' .

T' r' u' a' s' m' a' c' o' m' p' i' e' s' o' i' p' e' : do' t' o' p' p' s' do' n' é p' u' é' u' l' a' t' i'
 do' c' o' m' p' a' c' i' e' c' o' m' é' n' a' l' z' n' e' : r' é' r' é' c' a' t' p' m' a' i' g' é' t' p' m' a' y'
 T' r' u' a' s' m' a' c' o' n' l' s' o' i' c' é' c' a' l' m' a' : a' d' a' m' i' n' a' m' o' s' g' a' n' c' o' n' l' o' t'
 t' r' u' a' s' n' a' é' do' b' a' i' y' do' d' b' : p' l' do' é' p' a' i' g' i' s' i' do' é' c' o' m' é' c' o' p' y'
 T' r' u' a' s' n' a' é' n' a' é' o' l' e' f' d' o' m' i' a' n' : a' t' a' q' u' i' t' o' l' l' a' do' é' c' o' m' b' i' y'
 d' o' m' g' b' h' n' i' s' a' d' i' p' u' e' : c' y' f' é' c' a' t' o' r' b' do' d' o' c' a' n' t'
 T' r' u' a' s' n' a' é' p' a' n' m' i' n' o' i' a' o' p' p' o' i' t' i' e' : do' t' o' p' e' i' c' a' i' y' a' z' é' r' p' c' a' z' a'
 t' o' p' i' a' s' c' p' u' o' é' a' i' b' n' a' d' i' p' u' z' i' : n' o' a' p' u' a' n' i' z' i' n' do' n' b' i' c' e' a'
 D' a' m' g' b' t' e' o' i' t' z' a' a' t' a' n' g' b' a' l' : p' a' n' t' a' p' p' a' m' . n' o' p' a' n' i' s' p' y' u' n'
 n' o' a' z' e' p' u' o' é' a' i' b' s' a' x' a' n' n' a' p' o' p' l' o' i' z' : n' i' b' i' a' o' é' l' o' é' l' o' d' f' m' i' n' t' e' m'
 T' r' u' a' s' n' a' é' p' a' n' q' u' i' m' a' n' m' i' t' a' d' o' p' a' i' z' : n' o' a' l' a' s' n' a' i' b' n' a' l' a' n' b' i' c' o' b' i' a' é'
 n' o' a' z' e' p' u' a' c' a' n' n' a' m' b' o' r' b' l' e' o' é' : do' t' i' z' t' m' o' c' o' n' l' s' o' i' c' é' c' o' m' i' q' a'
 I' s' m' a' i' t' do' l' e' o' s' q' e' b' r' a' d' a' c' : n' a' é' b' i' p' a' q' y' é' d' a' t' i' o' m' g' o' n'
 i' i' m' a' i' t' do' n' é' r' i' c' o' n' a' l' l' : n' a' q' m' g' b' é' a' z' c' o' m' t' i' o' m' c' o' m' i' p' a' c'
 I' s' m' a' i' t' do' c' o' p' u' n' é' c' o' n' l' i' n' g' i' y' : n' a' é' l' e' i' y' do' i' p' h' i' a' n' p' l' l' i' y' o'
 p' n' a' é' é' p' n' q' do' b' a' p' i' s' o' m' a' : a' n' i' g' k' a' z' c' o' p' e' p' a' n' a' n' l' a' n' i' y' o' .
 Q' R' T' h' i' m' g' b' t' a' n' i' n' n' y' u' n' : c' i' o' d' t' a' i' m' do' t' i' p' p' u' é' t' a' q' u' a' c'
 i' p' m' a' i' t' d' o' i' p' s' i' z' p' a' c' d' a' c' n' o' r' y' n' e' : n' a' é' p' u' i' do' g' h' i' i' m' c' o' m' i' t' e'
 h' h' i' h' i' o' n' g' i' a' d' m' o' b' e' r' t' t' i' p' u' a' c' : z' a' n' m' i' c' u' i' p' n' a' c' d' o' m' l' a' z' q'
 é' a' z' m' e' t' q' u' i' p' n' a' m' i' l' y' : z' a' n' m' i' c' o' l' l' i' p' n' a' b' r' a' z' q'
 z' a' n' c' o' n' l' s' o' i' c' é' c' i' a' n' i' d' o' s' o' r' i' p' e' : z' a' n' n' c' o' r' i' e' i' p' a' i' n' l' e' f' m' p' u' n' a' d' i'
 b' y' z' a' n' a' p' u' a' n' i' y' z' o' n' i' x' a' : n' o' c' i' l' i' o' n' i' p' a' n' a' c' l' a' n' t' i' p' u' a' i' z' . t' a' z' .

LAOIDH CHONNLAOICH, WRITTEN BY RICHARD TIPPER. A.D. 1715
 Egerton MS. 106, f. 50



Eoghán Ó Caoimh. 22.

Uí tseanfáid an cáigí do fíol eibín
 Uí cailleamh an shíce don droms éadú
 Feagán y nallácon accmch eibín
 Uí seahad me san fcaisfcais. y bím leibé
 Uí mgeadú don sáppa s'monleapuce
 San cailleamh san spopú sin trs tū tpeic me
 Uí ppeic so ndeacád an bídant tpeicín
 Uí ccaisic le danqab aacé eizín
 Cuiol éipe san eparac le cios delioni
 Uí seahad so halúin an fíó púid
 Uí seahad sepi cáma na spoidé speasúe
 Uí seahad mo deacú bpois a tū negeant
 Uí seahad spoma táb y bídé an eisepúe
 Uí bipeacú eipca deabú s' d'ic deapúe
 Uí seahad púe s' seahad so fíó s'neicac
 Uí seahad a b'ic le baicacú an bím bepla
 Uí seahad na casú púe do eipoidé epeapuce
 Uí seahad a eipúe m' anacal y eibín tva
 Uí seahad se don aicme sin do sproméac me
 Uí seahad a' abpúis; b'ic se libé
 Uí seahad an d'ansion se y so b'icéadú
 Uí seahad don deahán m' s'abúid sin so b'icéac
 Uí seahad an eapúe san m'icéadú
 Uí seahad an t'aman le fíó 6.

An f'arac le p' seahad me san d'icé d'p'acín
 Uí seahad me san anac le t'p' f'icé
 Uí seahad san eadpúe an sproméac
 Uí seahad a' casúacú mo d'icé p'p'icé

J. J. San. Abbott
 b'ic abpúe y n'icé
 le p' e'ic me an 28.
 la do y'icé Anac
 d'ic. 1692

Uí neacú so b'p'acóna so p'p'icéac
 Uí seahad le p' an ambúe a'p'icé a'p'icé
 Uí seahad san deapúe a' eipúe e'omín
 Uí seahad na n'acúacú le d'icé deacú



Cionall Chearnaigh

348
175

nap cionnais in cappo pex ch sunn f un sunn f
 bor capicpai map pluas pe seal sunn pake papayade h
 pag sunn in gquad seal cussad apac map sun
 ada pluas it a pstat, pa chudid anshad sunn in.

Talagp do cionall x caite ni sunn cae in sunn cae
 nae chmpj cae so lypac nua x apad le x nshp
 do nshp x shapb ss cae caeh at pe hapmli.

Deppb sim acapb do b paing do pshid
 talagp e do shac deaga ucan ucan ncan ne . x

sunng cionall zap eir shal it shudna do dicitna
 do adute pe nae duli apad le heape me capb
 ch amae da sunngit it camj Cape amae it zap
 ce cae huc suna poyap it adute nae q bpe pe bpe
 q duman do cionall ac sunn anasth suna it berrn
 anasth berrn quag sin q cionall ni shacpini op
 x marig x epine nate andull eue . san tu fern
 do turep houn na pnt abpfil do turep san

plag

EACHTRA CHONAILL CHEARNAIGH, WRITTEN BY SEÓN LLOYD IN LIMERICK. A.D. 1774

28 40

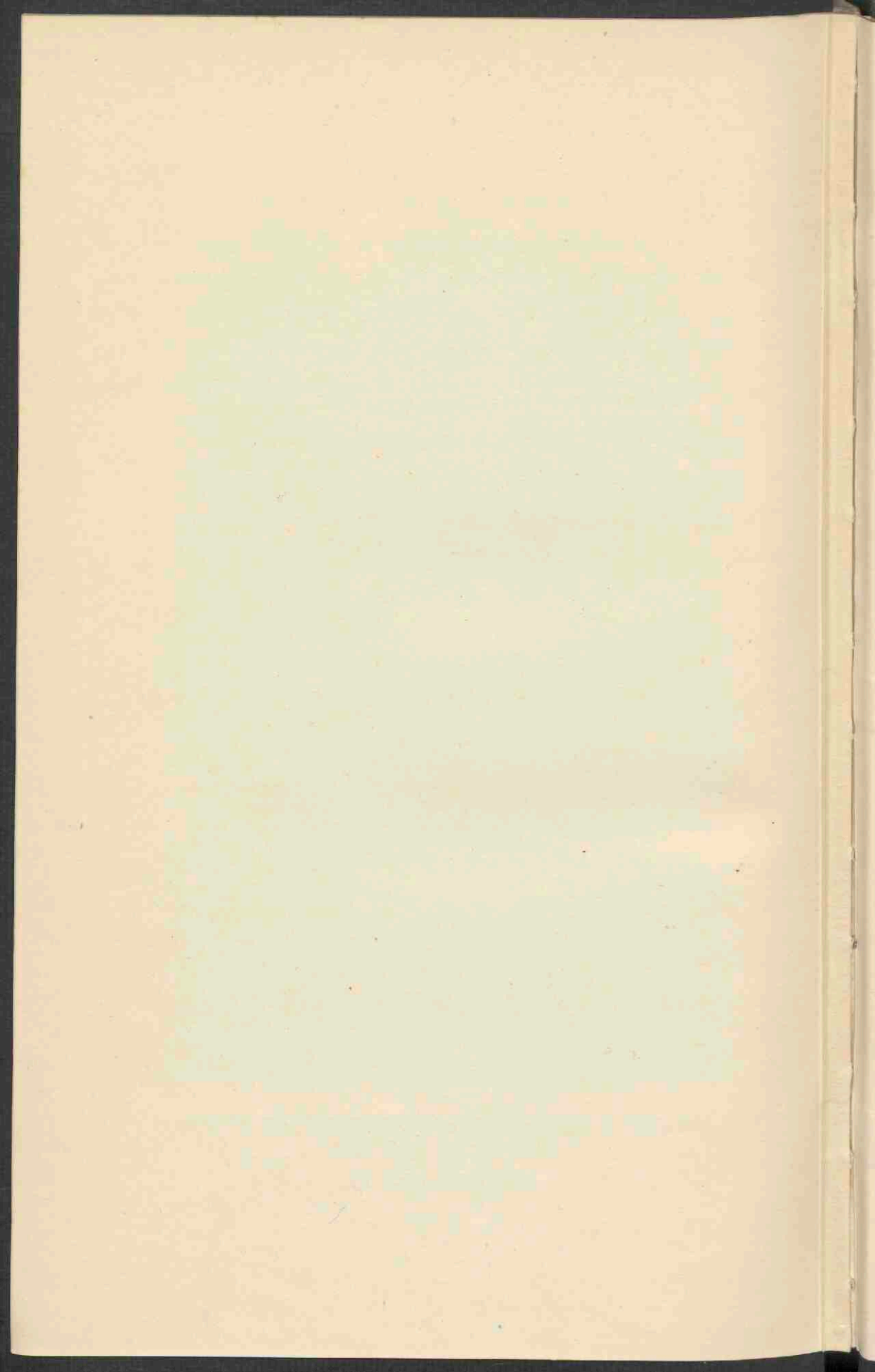
Críam i ceill don tréas accanam n̄ so. So léid n̄ rēda i r̄ deirne tanes aice for
 t̄as̄t̄ioz mo r̄sel i r̄ p̄c̄ n̄ ēyad an r̄oz. n̄c̄ so leip̄ t̄ ēn̄p̄ ac̄p̄n̄eac̄ ōs
 N̄oip̄ cr̄mad̄ r̄e h̄ēs̄p̄ c̄ēl̄ nod̄ ēad̄ad̄ no ēōp̄od̄. i c̄er̄m̄z no c̄ēs̄t̄l̄ n̄ ēam̄ aicep̄ t̄oim̄z
 i r̄ n̄p̄od̄ Amen n̄ leip̄ ēḡr̄te don p̄p̄or̄. n̄ i on̄ān̄ do leip̄ ē r̄a p̄āit̄ i celo
 N̄l̄ t̄up̄z dam̄ p̄ēn̄ mo p̄ē do c̄ār̄ē n̄j̄ōr̄ mo. ās̄ t̄h̄p̄z n̄ r̄s̄ēm̄ē t̄ēd̄ t̄q̄ āit̄nē t̄ ēōs̄t̄
 ō m̄r̄t̄t̄ so p̄ēr̄ n̄ leip̄ dam̄ r̄al̄ q̄ ār̄nōs̄. āf̄ m̄ ēr̄p̄p̄z̄ m̄ē d̄ē n̄ h̄ēn̄ ēit̄ r̄n̄ēf̄ā i āc̄c̄ē

Nach leip̄ d̄ēt̄z̄ s̄aoid̄il̄ bōc̄ta na sl̄an̄ ān̄lē
 na neufchojn̄ nac̄ s̄ēllhōn̄ da neap̄c̄āip̄oib̄
 ypp̄ēd̄te r̄o an̄ ēhoip̄ na s̄eal̄b̄ēan̄ub̄h̄
 San ypp̄ēsl̄an̄ san ēad̄ach̄, san d̄eash̄th̄ūinte
 Ta t̄p̄ian̄ aca r̄b̄ēid̄m̄ ās̄ an̄ ēar̄b̄ain̄neach̄
 āp̄ t̄p̄ēn̄ aic̄mē s̄ēs̄h̄ān̄ r̄a n̄s̄ēq̄ māj̄ne
 ni p̄ēid̄ip̄ āp̄ t̄ēn̄ chojn̄ ān̄ d̄eash̄āp̄ēam̄h̄
 an̄ m̄ēid̄ ātā i c̄ēēn̄ d̄iob̄h̄ r̄a ni d̄āj̄n̄ē
 S̄īd̄ ēīp̄ēāc̄tāc̄ t̄p̄ēān̄ n̄īp̄t̄m̄āp̄ t̄p̄ēār̄ l̄āid̄ip̄
 Rex̄ p̄āch̄m̄q̄ p̄ēam̄ ch̄ār̄t̄h̄ēāc̄ na b̄h̄ēr̄p̄āille
 do s̄ēab̄ān̄ r̄ād̄ i n̄ēīp̄ic̄ an̄ āp̄āin̄ r̄o
 mo leip̄ēan̄ i d̄p̄ēch̄ājn̄ na s̄ēan̄ āite
 N̄āp̄ ēīp̄s̄im̄ s̄āc̄ āon̄ m̄āid̄in̄ mōch̄t̄h̄p̄āta
 d̄ul̄ d̄p̄ēch̄ājn̄ r̄ēan̄ m̄c̄ā mōn̄s̄m̄h̄āj̄ne
 r̄o l̄ēd̄ūs̄āc̄ mō ēēj̄mē r̄mō c̄ōn̄āīs̄p̄
 ni leip̄ d̄am̄h̄ r̄ī ēīp̄nē r̄an̄ ch̄ām̄d̄h̄āl̄p̄. r̄im̄t̄.

POEM BY A FERMANAGH POET, WRITTEN BY MUIRIS

Ó GORMÁIN. A.D. 1775

Egerton MS. 127, f. 28



Capⁿ Conail Ghulbain Don

Ris napat anairte ciosa callise calma cepte b'acrae
 s' no s'airi plaez y foplainz fop epi m'os'lar o'lenac
 In t' Co'aim Niall g'nsallt m' each m'is'm'iam, y s' bi' ta
 -ad m'airepa le h' an d'ip'ois sin an eipin. O' s' bi' mef
 q' c'p'is laf as ce'p'is y m'as q' m'is'm'iam, y t' b'ia ta s'ac
 non s'ne a'ceite, s' b'iaf s'ac b'is'e' y s'emp'ain s'ne
 - b'iaf a'lam'is p'as y p'ap'ie'p'is q' p' eip'is. As'as ay
 yme a'ce'p'is Niall g'nsallt m' .i. s'ell o' s'as'pan ab
 y n' no'le'm s' bi' a'is'a y a'pe b'ain m'is'e'f eip'is da b'e
 - p'is t' yme na e' .i. ct' o'om'p'ian .i. f'is'h' m' a'as'o
 b'rian p'ia'a o'p'oll f'is'z y s' b'ia' ct' m' m' as Niall
 f' .i. la'is'e, e'as'in Ca'ip'is. C'p'is'e' e'as'na O'aim' f'is'e
 y Conail Gult, y ct' .ee. nae a'ip'is'e' a'is'a. Do m'is'
 m'air'ianail h'p' n'ep'is m' an Ris m'is'z ca'is'g'e'bi m' an
 s'c'p'is y ay yme s' cam'ap'is an e'as'nae y an e'ap'is
 - a'ip'is'ay sin la'o. s' d'aim'is'is'h' a'ca'p'is'ay y s' p'ac'is'ti
 a'p'is'ca'na a'ip'is' y a'p'is'ic'ay y s' c'is'z Ca'is'le la'o. s'yn
 o'p'is'is'z m'as'p' s' e'as'li'as' a'is'a'pa don Ris. a'is'z ca'c'is'p'is

1m -

EACHTRA CHONAILL GHULBAIN, WRITTEN BY MÍCHEÁL ÓG Ó LONGÁIN. CIRC. A.D. 1803-4

Egerton 210, f. 1

