

A [taircedal gene xp-] IS muir tar glasa ai eculsa adamra ae ai neclasa nis frithai freccuir is deoruidh fri cach is urra cach fria adrig niaragur doimuirg nitimargar fogelltar ni fuigli im *cert* cendtuir sceo alltuir all fri gaire gairtruim do cach duine rofallnastair bith ar bia bith fo recht reir rofes is fas feinechus i coindeilg ferb nde nach daon diubanar nach dia dicliter dia moduigh muin. Main mar biad beacc asa hainm abla ainblæ anfor mor maros gin guagtar eclais ar .uii. mbliadnaibh duraibh for pendo doir bias; biaid aimser iartain ticfa tailgind tuatha co laidib laidne luatuibh luad crist creidme co nirt naomfaihe naomughter genuibh forcach biaid iarduin suidiug-agill fri cimbail guth go naille co fiatt fill-fid flaithe foltuib fir fri heclais arus ruidles la cach richt tarfuidir gae arfoilgiter fuighill feine niba do flaith laimnider labratar ar ni anoirrecht laoch landtar findsroth fiour arus for ailcib firinne fothuither ae eclasa adamra ai eclasa ardolabradar gach recht cach grad cach coindealg cach cata cach dealb for .uii. ndanuib an spiruto naoim for .uii. ngraduib for .7. nanaluibh ebeltu ae eclasa adamra ai eclaisi ardolabradar cach richt ractuid ae ai eclasa cach grad cach delb cach fut cach gairde cach airde gac airde gac isli. Ni hon a hairde arahuaisleataigh. 7 imad a eoluis. Ni hon di ahisli ara umoloidi. Ni on di afod ara saoire. 7 ara rectaide ni on di agairde ara sulbure oculus eccnuidetaid adruigh niaragar doimaig nitimargur fogelltar nifuigle fortuing forcach nifortuing cach fuirre daor cach fria saor isi fria cach is muirtarglasa, *CIH* 2226.3.

Is dā taircetal immurgu ro cachain Fercertni in roscad-sa sīs: Is muir tar glasa ai eclasa, ni frithai frecair, is deorad-sidi fri cach. Adrig, doimaig, fogella all. ar rofes is fass feinechus. Muin mor, dær cach fria-si, sær si, *CIH* 2100.30.

... Fearb danō brīathar, ut est: rofes is fāss fēinechus i coinnilg ferb nDē, *CormY* 584; ... ut dicitur: Ro fess is fās fenechas i condeilgg ferbb nDe, *RC* 20, 252 §52; is fās fēnechas ic ferbaib Dé, *LU* 789 [*Amrae Coluimb Chille*]). Also *CIH* 1664.2, 1665.8.

Cimbal .i. clog. **suidhit gill fri cimbail guth** .i. geall do suighiud dōib ar oman gotha an cluig aga n-escaine, *CIH* 1479.21 (*O'Dav.* 357).

7 is muir tar glas ae .e., *CIH* 1059.21 (= 1149.29 (*Digest A* 15), 1922.8 (*Digest C* 8)).

MAIN MAR BIAD BEC 7RL-, *CIH* 1288.29.

FOR .X. NANALAIB EPELTUR AE ECULSA 7RL- .i. a n-aidhe ecailsi atā an cumus, *CIH* 1288.29.

NI HON ¹ DI AIRDI ² ARA HUAISLETAIDI 7 IMAT A HEOLUIS

¹.i. nī lochd ².i. d'eclais a n-aidhe tūaithe, *CIH* 1288.31.

(1) Is muir tar glasa áe ecalsa,
adamrae áe áe ecalsa, nís frithaí frecair.
Is déoraid fri cách, is aurraid cách frie,
Ad-rig, ní áragar, do-immaig, ní timmargar,
fo-gelltar, ní fuiglea im chert centair scéo altair.

The lawsuit of the church is like a sea obliterating small streams, the lawsuit of the church is a most wonderful lawsuit, no counter-suit answers it. It (viz. the church) is separate from everyone, everyone is subject to it. It binds, it is not bound, it constrains, it is not constrained, it is appealed to, it does not appeal with regard to what is right, in this world and the next.

(2) All fri cairi gair truimm
do cach duiniu ro follnastar bith,
ar biaid bith fó rechta réir;
ro-fes as fās fēinechus i coindeilg ferb nDé,
nach dóen díuparar, nach Día díchlither, dia moiget moín.

A cliff against easy [yet] grievous sin, for every person over whom the world has held sway, for the world will be under the rule of its law; it is certain that civil law is vain in comparison with the words of God, where neither man is defrauded nor God neglected, as a result of which prosperity increases.

(3) Moín már, biad becc, asa ainm oblae;
ainble, anfót mór, má ros giun guaigedar eclais,
ar secht mbliadnaib dúraib for pendait dóer bias.

The great treasure, small refection, the name of which is Host; it is shameful [and] great recklessness if a churchman falsifies it with [his] mouth, and he will be for seven hard years in severe penance.

(4) Biaid aimser iar tain ticfa táilcenn túatha
co laídib Laitne lúathaib lúad Chríst chreitme,
co niurt nóeb fáide, nóebfaidir genaib for cáich.

There will be a time to come when the Adze-headed one will come to the peoples, with swift lays in Latin [and] report of the Christian Faith, with the strength of saints and prophets, it (viz. the Faith) will be hallowed on the mouths of all.

(5) Biaid iar tain suidigud gill fri cimbail guth,
co n-ailli co fiat, fillfit flaithi foltaib fir
fri eclais, ar is ruidles la cach riucht;
tárfaidir gáu, ar-foilgither fuigell Féine.

There will be after a time the giving of a pledge to ward off a bell's sound, with *halleluia* with *fiat*, lords will bend, because of [its] assets of truth, to the church, for it is totally immune from claim by any person; falsehood will be spurned, the arbitration of the laymen will be eclipsed.

(6) Níbi do flaith laimithir labrathar,
ar ní i n-airecht láech clandtair findsruth fir,
ar is for ailchib firinne fothaighthir áe ecalsa.

It is not to a lord that it ventures to speak, for it is not in the assembly of laymen that the fair stream of truth is settled, for the lawsuit of the church is founded on rocks of righteousness.

(7) Adamrae áe ecalsa arda-labrathar cach riucht,
cach grád, cach coindelg, cach cátu, cach delb;
for secht ndánaib in Spiruto Noib, for secht ngrádaib,
for secht n-análaib ebaltair áe ecalsa.

Most wonderful is the lawsuit of the church, which speaks for all conditions of persons, every (church) grade, every comparable grade, every (church) dignity, every like dignity; on the seven gifts of the Holy Ghost, on the seven grades, on seven breathings, the lawsuit of the church will be prosecuted.

(8) Adamrae áe ecalsa arda-labrathar cach riucht,
rechtaid áe áe ecalsa, cach grád, cach delb,
cach fút, cach gairdi, cach ardi, cach ísli.

Most wonderful is the lawsuit of the church, which speaks for all conditions of persons — the lawsuit of the church is a predominant lawsuit — for every grade, every like dignity, however long, however short, however lofty, however lowly.

(9) Ní on dí a arde ara úaisleatid ocus imbud a éolais,
ní on dí a ísle ara umalóit,
ní on dí a fot ara soíri ocus ara rechtaidi,
ní on dí a gairde ara sulbairi ocus ecnaidetaid.

Its loftiness is no blemish for it, because of its grandeur and the greatness of its knowledge. Its lowliness is no blemish for it, because of its humility. Its length is no blemish for it, because of its nobility and its authority. Its shortness is no blemish for it, because of its eloquence and wisdom.

(10) Ad-rig, ní áragar, do-immairg, ní timmargar,
fo-gelltar, ní fuiglea.
For-toing for cách, ní fortoing cách forrae,
dóer cách frie, sóer-si fri cách;
is muir tar glasa.

It binds, it is not bound, it constrains, it is not constrained, it is appealed to, it does not appeal. It overswears everyone, no one else overswears it; everyone is base in relation to it, it is free in relation to all others; it is like a sea obliterating small streams

B Liam Breatnach. 28 June 2014.

- 1 *Bretha Nemed Toísech*.
L. Breatnach, *A Companion to the Corpus Iuris Hibernici*, Early Irish Law Series 5 (Dublin 2005) 188–91.
L. Breatnach, ‘The First Third of *Bretha Nemed Toísech*’, *Ériu* 40 (1989) 1–40.
Bretha Nemed Dédenach, *Companion* 184–8.

- 2 Retinues of poets.
§5. *Cethrar ar fichit do ollamain for túathaib, dá fer deac oc acru, dechenbor dó for féile fledaib, ochtar for coí la rí.*
‘Twenty four people for an *ollam* when engaged on public business, twelve when pursuing a claim, ten at feasts of hospitality, eight on a circuit with a king.’
§12. *Ánruth trá ... Dá fer deac dó for túatha, mórfeiser oc acru, cethrar for coí la rí.* ‘An *ánruth* then ... Twelve men for him on official business, seven when pursuing a claim, four on a circuit with a king.’, Liam Breatnach, *Uraicecht na Ríar: the Poetic Grades in Early Irish Law*, Early Irish Law Series 2 (Dublin 1987) 104–5, 108–9.

Contrast *Bretha Nemed Toísech*:

*Fomnas cach nemed
ní diis la dechenbor
do doínib dím.
Dis-n-eim ollam oll
— náde ánruth ain
asa díre deich —
dechenbor aile olldias
ollaman do dligiud;
derb náda ánruth ain,
a Moraind.*

‘Take heed that not every dignitary shelters twelve persons. An *ollam* shelters amply — and an *ánruth*, whose honour-price is ten [cows], does not protect them — another ten persons [and] an ample two, as the due of an *ollam*; assert that an *ánruth* does not protect them, o Morand.’, *CIH* 2215.32–5 (normalised). See Breatnach, *Uraicecht na Ríar*, 30–1, 33.

Olldam .i. oll-a-dāmb, an cethrar ar fichit ... Nō ollam .i. oll-diem .i. is oll innī dītneis .i. cethrar ar fichit ..., *CormY* 998.

ní diis la dechenbor do doínib dím = ní dím diis la dechenbor do doínib.
náde ánruth ain = náde ain ánruth.
ollaman do dligiud = do dligiud ollaman.

- 3 *ar is ed muir tar glasa in sin*, *CIH* 2232.1.
Muir dar glassa gairmtis sluaig / Cerball Cuirrich claidebrnaid ‘Cerball of the red-sworded Curragh whom hosts used to proclaim, like a sea obliterating small streams’, *Ériu* 17 (1955) 44 §35.
Is muir tar glasa dodánic ann é, or Fergus “‘The man who came there is (like) the sea inundating rivers,” said Fergus’, *TBC Rec I* 3812.

Muir ōsna srothaibh sāeraibh. / grīan ōs rennaibh rocāemaibh. / orgān ōs gach cēol gen chair. / Solomcantaic ōs cētlaib, Uí Maine 67Ra58 (of the Gospel).

Is tond romara báides minglaisi ‘He is the stormy wave which overwhelms streamlets’, *TBC Rec I* 3664.

4 *Ara-caun Coire Sofis / sernar dliged cach dáno / dia moiget móin*; ‘I acclaim the Cauldron of Knowledge, where the law of every art is set out, as a result of which prosperity increases’, *Ériu* 32 (1981) 62–3 §2

BND: *ar is doib dligid mórmáinbtbe dia moaiget móin* ‘for it is from them that is due great wealth as a result of which prosperity increases’, normalised from CIH 1114.15 (see *Ériu* 56 (2006) 67–8).

5 *Haec est poenitentia magi uel uotini mali siue crudelis, iddem ergach, uel praeconis uel cohabitatoris uel heretici uel adulteri, id est .vii. anni in pane et aqua* ‘This is the penance of a wizard, or of one who has vowed himself to evil, or a malefactor or of a hawker, or of a cohabiter, or of a heretic, or of an adulterer: seven years on bread and water’, *Canones Hibernenses* I 4, Ludwig Bieler, *The Irish Penitentials, Scriptores Latini Hiberniae* 5 (Dublin 1963) 160–1.

6 *Audacht Aithirni* ‘The Testament of Aithirne’ in BND, ed. and transl. in *Peritia* 3 (1984) 420–2.

7 Muirchú’s Life of Patrick:

*Adueniet ascicaput cum suo ligno curuicapite,
ex sua domu capite perforata incantabit nefas
a sua mensa ex anteriore parte domus suae,
respondebit ei sua familia tota “fiat, fiat”*

‘There shall arrive Shaven-head, with his stick bent in the head, from his house with a hole in its head he will chant impiety from his table in the front of his house; all his people will answer “Be it thus, be it thus”’, Ludwig Bieler, *The Patrician Texts in the Book of Armagh* (Dublin 1979) *Scriptores Latini Hiberniae* 10, 76–7.

Vita Tripartita:

*Ticfa tailcend
tar muir meircenn,
a bratt tollcend,
a chrand cromchend,
a mías i n-airthiur a tigi,
fris[c]érat a muintir buili:
Amen, amen.*

*Ticfat tailcind,
conutsat rúama,
noífit cella,
ceoltigi béndacha,
ben[n]chopuir ili,*

fla[i]th him bachla, Kathleen Mulchrone, *Bethu Phátraic: The Tripartite Life of Patrick* (Dublin 1939) p. 22.

‘Adzehead will come over a furious(?) sea; his mantle head-holed, his staff crook-headed, his dish in the east of his house. All his household shall answer *Amen, Amen!*

Adzeheads will come, who will build cities, who will consecrate (?) churches, pinnacled music-houses, many conical caps (for belfries), a realm round croziers’, Whitley Stokes, *The Tripartite Life of Patrick, with Other Documents Relating to that Saint* (London 1887) 33–5.

Fíacc's Hymn:

*Tuatha Hérenn tairchantais
dos-n-icfed sídflaith núae:
méraid co dé a iartaige
bid fās tír Temrach túae.*

*A druid fri Lóegaire
tichtu Phatraicc nī ceiltis:
ro fírad ind fáitsine
inna flatba as-beirtis.*

‘The peoples of Ireland used to prophesy that a new prince of peace would come to them, that his posterity would remain till Doomsday, that silent Tara’s land would be desolate.

Loegaire’s wizards used not to hide from him Patrick’s coming: the prophecy hath been fulfilled of the prince whom they used to speak of, Whitley Stokes and John Strachan, *Thesaurus Palaeohibernicus* II (Cambridge 1903) 314.

8 *Noífidir tegdaisi táilcend fria cimbal nguth ina ré*, K. Murray, *Baile in Scáil ‘The Phantom’s Frenzy’* (London 2004) 49.469.

Óru suigigestar Pátraic 7 maithi fer nĒirenn in dligid-sa, is iarom con-aimdetar cīa tucht do-mbibsat a dliged do cāch fo-bich friu .i. clocc 7 salm d’ eclais, gēll do flatbaib, trifoclad do filedaib, aithgabāil do feīnib ‘After Patrick and the nobles of the men of Ireland had established this law, it is then that they decided how they will levy their due from those who commit offences against them, i.e. bell and psalm for the church, hostages for lords, “three utterances” for poets, distraint for commoners’, *CIH* 884.1 (commentary on *Cethairslicht Athgabálae*).

L. Breatnach, ‘On satire and the poet’s circuit’, in Cathal G. Ó Háinle and Donald Meek (eds) *Unity in Diversity. Studies in Irish and Scottish Gaelic Language, Literature and History* (Dublin 2004) 25–35: 25–6. Patrick O’Neill, ‘A Middle Irish Poem on the Maledictory Psalms’, *Journal of Celtic Studies* 3 (1981) 40–58.

Dan M. Wiley, ‘The Maledictory Psalms’, *Peritia* 15 (2001) 261–79.

9 *Ni ba ráith friot Tailgenn tiucfa do fuasluigthe aille a arach ar dichecluibb dubha diana díchenna*, *CIH* 1122.17 (BND); = *Ni bi raith friut tailcenn do-t-iucfa, ar do fuaslaice alle arach, ar dic[h]etlaib dianaib dubaib dic[h]ennaib*, *CIH* 1381.24

‘Let not an adze-head who will arrive be a surety for you, for [singing] halleluiah undoes [any] bond, on account of (their) swift dark endless chantings’.

10 *Cid asa fordailtea grád túaithe? A aurlunn grád n-ecalsa; ar na grád bis i n-eclais is coir cia beith a aurlann i túaithe, dég fortaig nó dithig nó fiadnaisi nó brithemnachtae ó chách dialailiu*, D. A. Binchy, *Críth Gablach*, Mediaeval and Modern Irish Series 11 (Dublin 1941) [reprinted 1970, and subsequently, with addenda] §2, ‘On what basis have the lay grades been divided? On the basis of correspondence with the the grades of the church, for any grade which there is in the church, it is right that there be a corresponding one amongst the laity, for the sake of proving by oath or denial on oath, or of evidence, or of judgement, from one to the other’.

11 *.iii. n-anāla don eclais, 7 .iii. in cach anāil; trī anāla don flaith 7 .iii. focail in cach anāil; dā anāil don filid, 7 .u. focail in cach anāil; ænanāla dona fēnib, 7 .u. focail inntib, CIH 662.12, ‘Seven breathings for the ecclesiastic, and seven [phrases] in each breathing; three breathings for the lord, and seven phrases in each breathing; two breathings for the poet, and five phrases in each breathing; a single breathing for the commoners, and five phrases in it’.*

12 *Sinodus Hibernensis ... ecclesia enim habet potestatem ligandi et solvendi, et libera est, et unusquisque in eam debitor est, CCH XLII 27.*