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978-1-107-63307-0 - Togail Na Tebe: The Thebaid of Statius

George Calder

Excerpt

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**TOGAIL NA TEBE**  
**THE THEBAID**

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## TOGAIL NA TEBE

E. 1<sup>a</sup> 1

I

Eg. 173<sup>a</sup> 1

AROILE righ uasal oirmuidnech onorach rogabh forlamhus<sup>Theb.</sup><sub>1</sub>  
 7 ferandus ar an ardcathraigh n-aibind n-alaind .i. Teibh isin  
 nGrec dar-ua comainm Laius, 7 is do-sidhe robo mac Eidhip,  
 7 is on Eidhip sin rocindset na da mac aildi oiregda .i. Polinices  
 5 7 Etioccles, 7 is iat na braithri sin romarb a chele isin cathugud  
 mor na Tiabhanta 7 na nGrec ic cosnum righe na hardcathrach  
 na Teibhe do cechtar leithi.

Acht cena is andsin tainic ar menmain do Stait don airdfilid  
 Frangeach sochinelach bunadh-indruim na Tiabanta, indus 4  
 10 rocinset o Caithim, mac Aghenoir, 7 is e ant Aighenoir sin  
 rop airdrigh na Tirde 7 na Sidoindoine, 7 is aice roui in ingen  
 sochinelach dar-ua comainm Eoropa, 7 is di tue Iob in gradh  
 ndermair, co rob hecin do tiachtain a richt tairbh da breith  
 leis tar muinchind mara 7 morfairce. *Et* o rosiacht dar in  
 15 muir sin cu Cred, dochuaidh 'na richt fen, 7 rouai in ingen sin  
 aige co morgradhach, 7 is don ingen sin tue Iop in tirfochraice  
 n-adhbul .i. tres primrand in betha do ainimniugud uaiti .i.  
 Eoraip.

Agenoir immorro rogabh ferce 7 londus adhbul 7 toirrsi mor  
 20 o fuair esbaid a ingine Eoropa morgradhaich. Is i immorro  
 comairle dorinne andsin Aghenoir, a mac morgradhach do  
 chur ar fud mara 7 tire do iarraidh a sheathar uan domun, 7  
 is ed adbert ris (col. β), muna faghbad<sup>1</sup> a shiair, can tiachtain  
 aris, 7 gan a fhaicsin dosum. Is andsin immorro rosirastar  
 25 Caithim dingnada in domain 7 oilena ingantacha na haibheisi  
 moraidhbhle thimchellas in bith, 7 fuair mor do dhuad 7 do  
 dochār 7 do ghaibthibh mora 7 tire sechnon in domain iter  
 muir 7 tir, 7 ni fuair in ingen risin ré sin, ge r-ces mor  
 d' imnedh, 7 is ed uadera sin nar-fédedh taidhecht i n-aigid  
 30 Ioip mic Shatuirnd<sup>2</sup>, cend na ndee, a ghradh goiti d'fis fair.

E. is illegible on page 1. Eg. alone is followed up to Eg. 174<sup>a</sup> 1, E. page 2.

<sup>1</sup> Eg. faghbad

<sup>2</sup> MS. Shatruinn

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## THE THEBAID

## BOOK I

A certain noble, revered, and honourable king, had assumed sway and proprietorship over the pleasant and splendid capital city of Thebes in Greece. His name was Laius; and he had a son, Oedipus; and from that Oedipus sprang the two fair distinguished sons, to wit, Polynices and Eteocles. They are those brothers that killed one another in the great war between the Thebans and the Greeks, as they contended on each side for the sovereignty of Thebes, the capital city.

Now at that time it came into the mind of Statius the well-born eminent poet of the Franks to describe the origin of the Thebans, how they sprang from Cadmus, son of Agenor, that Agenor who was high-king of Tyre and Sidon, and whose daughter was the well-born maiden named Europa. With her Jove fell deeply in love so that he must needs go in the shape of a bull to fetch her over expanse of sea and ocean. And when he had crossed that sea to Crete, he returned to his own shape, and he held that maiden in great affection, and to that maiden Jove gave the great reward that Europe, one of the three principal divisions of the world, should be named from her.

As for Agenor, however, anger, intense rage, and deep grief took possession of him when he discovered the loss of his well-beloved daughter Europa. Now the plan Agenor then took was to send his well-beloved son over sea and land to seek his sister throughout the world, and he told him, unless he found his sister, not to come again or be seen by him. Then indeed Cadmus searched the world's fastnesses and the wondrous isles of the vast ocean that girds the globe, and he experienced a deal of toil, trouble, and perils of sea and land throughout the world both by sea and by land, and found not the maiden during all that time, though he suffered much tribulation, and for that the reason was that he might not cross Jupiter the son of Saturn, head of the gods, to make known against him his stolen love.

## TOGAIL NA TEBE

Eg. 173<sup>b</sup> 11

Ocus o nach fuair-sium a shiair, is i comairle dos-rat ina<sup>Theb.</sup>  
 menmain trena ghais, dul co tempall Apaild, dei na faistine,  
 d' iar[r]aidh fhessa 7 eolais uadha cuith a roiphi in ingen.  
*Et* is ed adbert Apail ris, gan a sirthain, uair ni bfuighbedh<sup>1</sup>,  
 35 acht eirghedh amach amarach isin magh minscothach maigh-  
 reidh moradhbhul amach, 7 tæceradh bó bendach bithalaind  
 duit isin magh minalaind sin, 7 len-sa hi nocon-luighe, 7 in  
 baile a luighfea, cumdaigther letsa cathair caomcumdachta  
 co muraib moraibhle, 7 co tigibh righ[dh]a rofarsenga, 7 co  
 40 griananaib seimidhi solusglana, co mad cathair ordain 7  
 oirechtais na nGrec in cathair sin, 7 co mad e a hainm .i.  
 Boetia no Tebae tre nertudh 7 tre forgill in dei Apail.

Roan-sum andsin, 7 rogabh itaidh, 7 rocuirther techtaire  
 tairisi uadha ar cend dighe, co sithil alaind umaidhé co  
 45 n-imdenum oir 7 airgit umpi, co huamaidh adbul imdorcha  
 uai a comfogus do, ar lar fualascaigh coirneacdaí, 7 tobar  
 firalaind fondfuar ar a lar. O rosiacht an techtaire dochum  
 na tibra, 7 tuc a sithil uan usci, as andsin tainic in naithir  
 nemhnach a hiarthar na huama, co ceithri [174]<sup>2</sup> cendaibh  
 50 moraidhbhle fuirri, 7 co tri linaibh fiacul in each cend fo leth,  
 7 co ndeilbh torathair o hiarthar co hoirther. O dochonaire  
 in techtaire os cind na tibraid, tuc beim da glomraib a n-  
 aen[fh]echt cuige, go rofagadh can anmain andsin. O ropo  
 fada iarum le Caithim, mac Aghenoir, roui a fer muinntire,  
 55 rofaidhestar fer eli da muinntir dochum na huama 7 dochum  
 in usque, 7 tuc i[n] naithir in aradhain cetna fair. Cidh tra  
 acht coica oclach torchair da muinntir amlaidh sin. Is andsin  
 roeirigh Caithim, mac Aghenoir, 7 roghabh a edegh<sup>3</sup> 7 rotrea-  
 laim a arma, co mbruth miled, co feirg leoman, co neimh  
 60 nathrach co dorus na huama da digail ar an ti romarbh a  
 mhuinntir. *Et* o rainic, adconnaire a[n] nathraigh ndigfreca  
 ndimoir, 7 dorinne sduagh luib moir di o iarthar co hoirther,  
 amaí seolcrand lunga lanaidhbhle. O 'tchonnaire in fer mor  
 da hindsaigidh, rocathaighset aræn andsin co fuilech guinech  
 65 crechtach crolinntech andsin, 7 torchuir a[n] naithir fadheoidh,  
 7 dochuaidh a neimh ar nemhfni. Tainic-sium roime iartain

<sup>1</sup> Eg. bfuighbedh<sup>2</sup> p. 88 r. a. 1.<sup>3</sup> Eg. ededh

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And since he found not his sister, the plan he formed in his mind through his wisdom was this, to go to the temple of Apollo, the god of prophecy, and ask of him information and direction where the maiden was. And this Apollo told him, not to seek her, for he would not find her, but to fare forth to-morrow away on the delicately flowering level far-extended plain, "and a horned ever-beautiful cow would meet you on that delicately beautiful plain. Follow her until she lie down, and where she will lie down let a fair-built city be built by you, with great vast walls, with very spacious palaces, and with mild sollers bright with light," so that that city might be the city of the pomp and assembly of the Greeks, and that its name might be Boeotia or Thebes, owing to the power and the oracle of the god Apollo.

Cadmus remained there, and experienced thirst; and a trusty messenger was sent by him for a draught, with a beautiful brazen vessel embossed around with gold and silver, unto a vast darksome cave that was near him, in the midst of an overhanging grove, with a very beautiful earth-cool well in the midst of it. When the messenger had reached the well, and dipped his vessel down into the water, from the back of the cave there came a venomous serpent, with four huge heads upon it, and with three rows of teeth in each several head, and of monstrous shape from tail to head. When it saw the messenger above the well, it at once dealt him a blow with its muzzle, and he was left there lifeless. Afterwards when Cadmus, son of Agenor, deemed his servant tarried long, he sent another of his following unto the cave and unto the water, and the serpent meted out the same treatment to him. Nay, fifty youths of his following fell thus. Then Cadmus, son of Agenor, rose, donned his armour, and prepared his arms with a soldier's heat, a lion's rage, and a serpent's venom, going to the door of the cave to avenge him on the man that had killed his retainers. And when he arrived, he saw the unspeakable huge serpent, and it made a great arched coil of itself from tail to head, like a mast of a very huge ship. When it saw the great man come nigh it, they fought together there a bloody, wounding, gory, blood-dripping fight then, and the serpent fell at last, and its poison came to nought. Thereafter

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Eg. 174<sup>a</sup> 23

co tempoll Apaill, ⁊ roraithset na dei ris ar do denum isin<sup>Theb.</sup>  
 moigh a r-marbad an nathair<sup>1</sup>; ⁊ a silad in air sin o fhiacraib  
 na nathrach, roeirgetar fir fon armghaisced arin tulaigh.  
 70 Rothreabh in n-uir roime, ⁊ docathaighsit co feg, feochair,  
 fercach; ⁊ romarbh cach dibh a chéle acht æn coicer nammá;  
 ⁊ is lesin coicer sin rochumdaighedh in Teibh, maræn re  
 Caithim, mac Aghenoir. Ba he oenta oiregdha in cuiger  
 (col. β) sin .i. Echion, rouoi a[c] cumdach na Teibhe maræn  
 75 re Caithim, mac Aghenoir.

Cid tra acht rochumdaighedh in Teibh amlaidh sin re  
 Caithim mac Aghenoir, ⁊ rouoi co soimech setach innte re  
 ré foda, co [f]huair doinmed e uadheoidh. Uair rosoad e fen  
 ⁊ a shetigh a ndelbaibh nathrach co cend secht mbliadan, noco  
 80 tainic craidhi na ndei ferro uadeoidh, ⁊ co roighsit (p. 2) inna  
 corpaib fen iar sin, ⁊ is do shil innd fhir sin rochinsead na rig  
 tromglana Thiabanda uile, ⁊ is da sil Eidip mic Lai, ⁊ robai  
 in Lai hisin i forlamus ⁊ i fearandas na Teibe fri re fata, ⁊ is  
 do rothirchansatar faidi ⁊ druidi, intan atchifead neach da  
 85 chlaind, gu nach biad a shoegal ni bud fhaiti; conid imi sin  
 donithea gach duine claindi roberthea do, do mudugud<sup>2</sup> uili.  
 Is andsin darala oenda feacht Edip mac Lai do breith don  
 morrigain Iochasta, ⁊ rucad he iarna breith co coill commoir  
 comfhaccas, ⁊ roaithin a mathair gan a malairt n[a] a  
 90 mudugud<sup>2</sup>, acht a thocbhail i crand comard comreid isinn  
 fhidbaid, ⁊ rafacbad<sup>3</sup> Eidip amlaid sin, ⁊ o rafacad he [a Eg.]  
 ænur, rogab a chuidieran noeidean<sup>4</sup>.

Atchualaig *immorro* araile mac rig, robai ar fogail ⁊ ar  
 dibeirg, in geran sin na noidean arna cengul isin chrund  
 95 dar-ba comainm Polipus ainm in gilla sin. Tainic in fer sin  
 remi d' indsaigid na naidean, ⁊ adchondaire in naidin isinn  
 eceandail i rroibe. Tucastair *grad* ndermair do, ⁊ ruc leis e  
 da aileamain ⁊ da altrom *amal* mac mbunaid do fen. Is  
 andsin rogabastair Polius rigi a thiri ⁊ a thalman fen, ⁊  
 100 tucastar rigdamnacht a fheraind don mac roleasaigid aici  
 .i. do Eidip mac Lai. Is andsin dorala don Eidip sin tecmaill

<sup>1</sup> Eg. *anathrach*<sup>2</sup> E. *mugugud*<sup>3</sup> E. *rafachbad*<sup>4</sup> Eg. a caiderana noidhin

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he proceeded to the temple of Apollo, and the gods told him to plough the plain whereon the serpent had been killed, and from the sowing of that tilth with the serpent's teeth men arose under arms upon the hill. He tilled the soil before him, and they fought fiercely, furiously, angrily; and each one of them killed the other save a single quintette only, and Thebes was built by that quintette along with Cadmus, son of Agenor. That quintette was an illustrious unity, to wit Echion, who was engaged in building Thebes along with Cadmus, son of Agenor.

Well! Thebes was thus built by Cadmus, son of Agenor, and he dwelt in it for a long time prosperously and in wealth, till ill-luck found him in the end. For he himself and his wife were turned into serpent-shapes for the space of seven years, until the heart of the gods turned to them in the end, and then they got back into their own bodies, and of that man's seed sprang all the great and pure Theban kings, and of his seed was Oedipus, son of Laius. That Laius was in the sovereignty and occupation of Thebes for a long time, and of him prophets and wizards had foretold that when he should see any one of his children, his life would last no longer; so that on this account it was usually so done that in the case of every man-child that might be born to him, they were all destroyed. Then it chanced upon a time that Oedipus, son of Laius, was born of the witch Jocasta and after his birth he was carried to a very great wood near by, and his mother gave orders that he should not be lost or destroyed but lifted up into a very high and smooth tree-trunk in the wood; and Oedipus was left thus, and when he was left alone, he sang his childish little strain.

A certain king's son, however, who was engaged in plunder and rapine, that lad's name by which he was named was Polybus, heard that plaint of the infant bound in the tree. That man came forward towards the infant, and saw the infant in the plight in which it was. He conceived an exceeding great love for it, and carried it away with him to be nursed and reared as a son originally his own. Then Polybus assumed the sovereignty of his own land and country, and he committed the government of his state to the boy who had been brought up by him, to wit, Oedipus, son of Laius. Then that Oedipus chanced on one

E. 2<sup>a</sup> 28

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Eg. 175<sup>a</sup> 7

co hanbuinid<sup>1</sup> anurlum for feachtus ina deagaid sin i cend a<sup>Theb.</sup>  
 athar Lai, ⁊ ni fhítir<sup>2</sup> Lai comad he Eidip tecmad do, ⁊ ni  
 fhítir<sup>3</sup> immorro Eidip commad he a athair Lai tachrad do.  
 105 *Et* bai cach dib ac iarraid a sloindti uar a chele, ⁊ ni dearnaid  
 neach dib a slondud da chele. Rofhearadar comlond feochair  
 feargach andsin, ⁊ torchair a athair Lai la hEidip tre ainbfhis  
 ⁊ aneolus.

*Et* rogob Eidip fearand a athar, ⁊ tucastair a mathair do  
 110 chaemchele chomadais ar ngabail rigi do, ⁊ ni fhítir-sium sin  
 cein<sup>4</sup> noco tarla menma na rigna Iochassta ar [cosaibh Eg.]  
 comnochta in rig .i. Eidip, uair is amlaid robadar ⁊ toll tre  
 ceachtarde dib. Iarfaiges in rigan: “Cid rotreththoll do  
 troichthi?” ar [s]i andsin. “Ni ansa,” ar se. “Is amlaid frith  
 115 me ar lar na fídabaid i crund roard isin choill, ⁊ clo [a Eg.]  
 cechtar adam chois acom-congbail isin chrund, ⁊ nad fetar  
 cia nom-coraig ind<sup>5</sup> ban samla sin. Acht romailead ⁊ rom-  
 altromad ac Polipus amal mac do fen, ⁊ nad fetar-sa nar-ba  
 head cen no gor-hathisged and me, ⁊ co n-ebread rim mo bith  
 120 im thurcaire thuilighi can fis m’ athar no mo mathar. D’  
 iarfaigus do Pholipus nar-fidir (col. β) sin indissi dam mar  
 fuair me; ⁊ as e ni doronnus, dul chom Apaill, dea na  
 faistine, ⁊ a iarfaigid<sup>6</sup> de cait a b[f]uigbind m’ athairthir.  
 Raidis Apaill rimsa gan mo slondud<sup>5</sup> do denam do enduine,  
 125 ⁊ in cefther tecemad dam and, comlond do chur ris, ⁊ bage-  
 baird fis m’ athar [⁊ fis mo mhathar Eg.] thrit sin. *Et* is e  
 cefther dorala cucum asa haithli<sup>6</sup> sin .i. Laius ar sechron (no sech-  
 ran) selga acon chathraig ac Potchis, ⁊ darochair limsa é mar  
 adchualabair sib<sup>7</sup>. “Truag am sin,” ar si Iochosta, “robe  
 130 tra in Laius sin th’ athair-siu, ⁊ is misi do mathair, ⁊ is me  
 roaithin do chengul isin chrund gan da marbad ar met do  
 grada, ⁊ is me ruc in cethrur cloindi-sea dit .i. Eothiocles  
 ⁊ Polenitces, Andtigone ⁊ Ismene an da ingin.” “Dur son  
 damsa,” ar Eidip, “geneamain, ⁊ na mignima sin do denam  
 135 dam, gid tre anfhis ⁊ aneolus dorala iat.” Is andsin immorro  
 .tuc Eidip da da<sup>8</sup> laim i n-oenfheacht ceachtar a da shul, ⁊

<sup>1</sup> E. anbuinid Eg. anbuirid<sup>2</sup> Eg. ni fhitar...fitir-san a ghenel<sup>3</sup> E. nom-coraig Eg. frith mhe...adama cois a comcengul...amlaidh-sin<sup>4</sup> MS. iarfaidig <sup>5</sup> E. slondug <sup>6</sup> E. asa hili Eg. asa haithle <sup>7</sup> Eg. selgthi...  
 dotorchair...si <sup>8</sup> E. a da



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occasion after that untowardly, unexpectedly to fall in with his father Laius; and Laius knew not that it was Oedipus that met him, and no more did Oedipus know that it was his father Laius that was facing him. And each of them was demanding from the other his name, and neither of them would give the other his name. Then they fought a fierce and angry duel, and his father Laius fell by Oedipus through ignorance and want of guidance.

And Oedipus took his father's land, and on assuming sovereignty espoused his mother as a fitting consort, and knew nothing of that fact till the attention of Queen Jocasta fell upon Oedipus the king's naked feet, for thus they were with a hole through each of them. The queen asked: "What has pierced thy feet?" said she then. "Not hard," said he. "Thus was I found in the middle of a wood in a very high tree in the forest, with a nail through each of my feet keeping me in the tree, and I do not know who had placed me there in that fashion. But I was nursed and brought up by Polybus as his own son, and I knew not that it was not so, till I was reproached therefor, and I was told that I was a bastard waif, with no knowledge of my father or my mother. I ascertained of Polybus that he could not tell me how he had found me: and what I did was to go to Apollo, the god of prophecy, and to ascertain from him where I should find my fatherland. Apollo told me to make my name known to no man, and to do battle with the first man that met me there, and I should obtain tidings of my father and my mother thereby. And the first man that chanced to approach me thereafter was Laius, wandering in hunting near the city of Phocis, and he fell by me, as ye have heard." "That is sad indeed," said Jocasta; "that Laius was in truth thy father, and I am thy mother; and it is I that gave orders that thou shouldst be bound in the tree and not killed, so much did I love thee; and it is I that bore thee these four children, Eteocles and Polynices, Antigone and Ismene being the two daughters." "Hard is that for me," said Oedipus, "that they should be born, and that these misdeeds should be done by me, though it be through ignorance and want of guidance that they happened." Then, moreover, Oedipus with his two hands seized his two eyes at once, and

E. 2<sup>b</sup> 18

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Eg. 175<sup>b</sup> 22

robean asa chind'iat, arbithin gu nranan-aiced-sum<sup>1</sup> neach ar<sup>Theb.</sup><sub>I</sub>  
met a naire a haithli na morchol sin do denam do, cona  
faictis<sup>2</sup> sluaig na sochaide he.

140 Imthusa *immorro* da mac Eidip .i. Eothiocles ⁊ Polenices,  
roerig tnuth ⁊ trenchosnum eturu *im* rigi na Tebe, gu nar-  
fhæm neach dib comroind na cathrach na *in* chiniuda d' aroile  
d' eis dallta a n-athar. Ni thucsad onoir na huaisli da  
n-athair, *acht* robadar fein co diumsach drochaicentach a[c]  
145 caithim a n-atharda ⁊ ind [fh]eraind<sup>3</sup>, ⁊ adar le gach mac dib  
ba he fen bid ri *and*.

Dala *immorro* Eidip ar sin, robai co dubach domenmnach 46  
i *n-uamthig*<sup>4</sup> *thalman* gan rigi gan roflaithus arna malairt  
⁊ arna mudugud<sup>5</sup> do fhen. Is andsin dorigne Eidip lam-  
150 chomairt moir ⁊ [toirsi<sup>6</sup> Eg.] n[d]o[fh]olachta cosna deib  
aduathmaraib iffernaide, ⁊ co Teissifone *cussin* mbandea<sup>7</sup>  
n[d]eamnaig n[d]asachtaig do sonrud, ⁊ is *ed* so adrubairt: 56  
“Roailis misi, ⁊ roaltrumais co ndernes ulca imda ilerda tre  
t' aslach ⁊ tre t' adanugud<sup>8</sup>, co romarbus m' athair *crin*  
155 cianæsta acin chathraig dianaid comainm Foiccida, ⁊ rothu-  
aslucus<sup>9</sup> tre t' [fh]or[t]acht-su cesta doilgi dithuaslaicthi<sup>10</sup> in  
torathair diar-ba comainm Spinx, ⁊ is e *in* torathar sin robai  
i tír na Tiabanda, ⁊ is e rofiarfaigead do gach oen tecmad da  
indsaigid<sup>11</sup>: ‘Cade int anmanda<sup>12</sup> cetharchosta, dechosta<sup>13</sup>, tre-  
160 chosta?’ *Et* in te na tabrad tuaslucud<sup>14</sup> arin ceist do,  
romarbad sin<sup>15</sup> uile iad, cein nogo ranac-sa<sup>16</sup> da indsaigid,  
intan roba ac iar[r]aid m' athar, ⁊ rofiarfaig in torathar na  
ceasta cetna damsas<sup>17</sup>, ⁊ adrubart-sa ris cor-be in duine sin<sup>18</sup>,  
uair ceatharchosach he ina naideanntacht .i. cona da<sup>19</sup> chois  
165 ⁊ cona da laim i n-enfheacht ac imluad dho: dechosta<sup>20</sup>  
*immorro* [é<sup>21</sup> Eg.] inna ocuataid<sup>22</sup> .i. ⁊ ina ferdacht<sup>23</sup> (p. 3) .i. a da  
chois amain aicci ac imtheacht, trechosta *immorro* é ina  
seanntacht ⁊ ina sheanordacht<sup>24</sup> .i. a da chois ⁊ a lorg aicci ac

<sup>1</sup> Eg. cu nach faiced san      <sup>2</sup> Eg. conach faicidís é      <sup>3</sup> Eg. an ferainn  
cach      <sup>4</sup> Eg. uamaibh      <sup>5</sup> E. mugugud      <sup>6</sup> Eg. ⁊ toirsi E. toirrsi  
<sup>7</sup> Eg. bandeí      <sup>8</sup> Eg. tre h asloch...tre todhannudh      <sup>9</sup> Eg. rothuasluigius  
<sup>10</sup> Eg. difhuaslaicthi      <sup>11</sup> MS. rofiarfaidead...indsaigig      <sup>12</sup> Eg. ant ainmide  
<sup>13</sup> Eg. dochosta      <sup>14</sup> Eg. in té...fuaslucadh      <sup>15</sup> nomarbad son      <sup>16</sup> gen go ranagus  
<sup>17</sup> E. rofiarfaid... Eg. dimsa      <sup>18</sup> sin om.      <sup>19</sup> noidhintacht.i. adha      <sup>20</sup> dochosta  
<sup>21</sup> ũ é      <sup>22</sup> E. ocuaitaid Eg. ocuadhtaid      <sup>23</sup> MSS. ferrdacht      <sup>24</sup> Eg. senoracht