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CAITRÉIM
CONĜAIL CLÁIRINGHNEACH

MARTIAL CAREER OF
CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

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PREFACE.

I N the past no race was more ready than the Irish to give ear to the stories and legends of old. With certain limitations, that is still true of those who are privileged to be the custodians of our native spoken tongue; but, unfortunately, cut off, as they have been, from all adequate opportunities of developing their native culture, they have got out of touch, more and more, with the great literary tradition which should be their peculiar possession. Of those who have lost their native language, the majority have settled down in the literary territories of the stranger, and, till but lately, seemed little disposed to return home again. To remedy this sad state of the national mind has been the glorious work which the men of the Gaelic movement have set themselves to accomplish. Were their efforts to cease even now, they would leave an indelible impress on the national mind of Ireland. But those efforts are not ceasing, and shall not cease. The intellectual exiles are returning to the old home of native culture, to enrich it, perhaps, with the spoils gathered in foreign literary lands. Like our hero Conghal, we shall have no objection to raiding our neighbours for literary spoil; but, having done so, let us, like him, weary for the return to the beloved homeland, to lay at the feet of our mother Erin the results of intellectual achievement; and let us, when in enforced exile, re-echo with him those great

sentiments which express the pent-up longing of a true Irish heart—

Ionmmun tír an tír áo tíar
 tulaíó go'n-íomao Δ ηγιάλλ
 έρε go η-íomao Δ πορε
 ιντε Δγ άίλ λιom θέίε ανοέε.

'Dear is yonder land in the west,
 Ulster of the many hostages!
 Ireland of the many strongholds
 In it I long to be to-night.'

To those who have never wandered in exile, and to those who have returned, I offer this brilliant product of the Irish Filé's art.

It only remains for me to return my sincere thanks to those who have taken a practical interest in the publication of the *Caiteiméim*. To Dr. Kuno Meyer I am indebted not alone for help in the present case, but for kind encouragement in the past. To the Rev. J. Valentine, B.A., and Mr. Constantine Curran, B.A., I return my sincere thanks for help generously given, as well as to Mr. Osborne Bergin, B.A., who took a kindly interest in this work from the beginning. Like the other editors of the publications of the Irish Texts Society, I desire to acknowledge my indebtedness to the energetic interest which the Hon. Secretary, Miss Hull, has displayed in the production of this book. Finally, I wish to record my sense of the care bestowed upon the printing of the volume by the staff of the Dublin University Press.

PATRICK M. MACSWEENEY.

HOLY CROSS COLLEGE, CLONLIFFE, DUBLIN,

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CONTENTS.

	PAGE
INTRODUCTION :—	
GENERAL REMARKS,	ix
THE <i>caitṛéim</i> ,	xi
CRITICAL STUDY OF THE <i>caitṛéim</i> ,	xvii
LITERARY STUDY OF THE TEXT,	xxix
THE MANUSCRIPT,	xxxvi
GRAMMATICAL ANALYSIS,	xxxviii
THE VERBAL SYSTEM,	xliii
MANUSCRIPT PAGINATION,	lxiv
SYNOPSIS OF <i>caitṛéim</i> ,	lxv
TEXT AND TRANSLATION OF <i>caitṛéim</i> ,	I
ADDITIONAL NOTES,	193
GLOSSARY,	209
INDEX OF NAMES OF PERSONS,	223
INDEX OF NAMES OF PLACES,	226
INDEX TO FOOT-NOTES,	229
ADDENDA ET CORRIGENDA,	232

INTRODUCTION.

GENERAL REMARKS.

THE greatest of the Tales of the *Cúchulainn* deal with the hero Cúchulainn, the Irish Hercules. Unlike the popular epics of other countries, such as the Homeric Poems, the Nibelungen Lied, or Beowulf, our early Irish Epos is in prose. This fact had an important influence on its growth, in giving to it a freer scope for the development of collateral sagas which were to deal with tribal heroes of less striking personality than that of Cúchulainn. He is, no doubt, "heros fortissimus Scotorum"; but, like the national heroes of Norse Saga, his supremacy "in feats of valour and dexterity" is but emphasised by the worth of those with whom he competed. The growth of epic legend reveals a uniform tendency, which might be expressed adequately enough by the well-worn phrase, "the survival of the fittest." The hero of the dominant tribe tends to appropriate to himself the qualities and virtues of his conquered brethren; and the result is a conglomerate of virtues sufficient to satisfy the most inordinate appetite for heroic perfection. An interesting feature, however, of Irish Epic is the variety and number of the minor sagas dealing with heroes of the second grade. The fact is a testimony to the individuality and independence of the tribal communities. How far we can recreate the tribal history of Ireland from the data afforded us by the Epic Literature has yet to be seen. No systematic attempt has been made to co-ordinate the

historic facts which undoubtedly lie hidden in our great literary romances. The solution of the problems connected with them will depend upon a thorough examination of the growth of the various tales, and a comparison not only of their language, but of the treatment of the different characters with which they deal. We may also hope that a more thorough comparative study of the antiquarian monuments scattered over the face of our land will bring the same support to the traditions embedded in our literary remains that the archaeological discoveries in the domain of Roman and Greek Antiquities have brought to the traditions of their respective literatures. In addition to the manuscript tradition, we have, as Commendatore Boni remarked to me, the yet unopened book of monument tradition which lies sealed in the mound, the rath, the tumulus, and megalithic monuments to be met with in almost every townland in Ireland. The two lines of investigation are closely intertwined; they must be followed out together and correlated, and the results are likely to be as striking as those which are revolutionising our views as to the reliability of the early legendary traditions of Greece and Rome. The sceptical attitude of a Niebuhr, or the more restrained one of a Mommsen, will be replaced by the constructive tendencies of the Modern School of Classical Archaeology. If our remains, literary and archaeological, are investigated in this sense, there can be little doubt but that a most interesting chapter shall have been added to the history of Early Western European civilisation. It is in view of this development that, in part, I offer this first edition of the *Caithréim Conghail*.

To the archaeological specialist, of course, it belongs to supply us with criteria drawn from his science, which would enable us, on that score at least, to date approximately the subject-matter of our saga. From all sides as yet help is needed; a linguistic editor cannot be expected to make an "excursus" into the domain of archaeology in order to correlate its facts. Unfortunately, owing to the want of system-

atic study of our language, the two departments have been divorced, with consequent loss to each. How small would be the progress made in the discussion of the antiquarian remains of the Forum or the Acropolis were it not accompanied by a continuous correlation and comparison with the evidence drawn from Greek and Roman Literature.

THE CAITRÉIM.

The founding of Emania is to be taken as marking the rise of a tribal community in Ulster into a position of political importance. With the growth of tribal independence there also grew up a literary tradition based upon tribal myths and customs. Such must have been the beginning of the literature which set itself to glorify the Clann Rury and its heroes. The rise of Emania, the development of Ultonian power brought the northern clann into conflict with the other tribal communities, and, above all, into conflict with that one which claimed and exercised a hegemony over the rest, that of the Ardrioh at Tara. In this stress of competition between the early tribes, which has its counterpart in the early history of all races, as, for example, in the so-called Heptarchy in England, or, better still, in the early struggle of the Latin tribes against their neighbours, is to be found the political motive underlying the Early Irish Romances and Sagas.

The Táin Bó Cuailgne points emphatically to the hostile relations existing between the Ulster and Connaught tribal communities. The story of Conghal points as emphatically to strained relations between Tara and Emania. This point of view suggests to us an answer to the question: "What place do romances like those of Conghal Cláiringhneach hold in the Red Branch Cycle?" To answer such a question we have to distinguish between those sagas which have a political

import and those which have not; between those which represent, for example, the raids of one tribe upon another, such as the Táin, and those which seem to be simple, spontaneous *jeux d'esprit* of seanchaidhe or filé. To the latter class belong works such as the Adventures or Eachtra of Teig, son of Cian, or the Voyage of Snedgus and mac Riaghla, or the Voyage of Maeildun. It is to the former class our story belongs; and with that type we have more particularly to deal here.

Whatever may have been the date of the final redaction of our story, it is clear that the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster. Chronologically the saga belongs to the pre-Cuchulainn stage of the Red Branch Cycle. A reference to Gilla-Coemain's poem, quoted in Add. Notes to p. 2, at the end, will show the regnal sequence which ascribes Cónghal's reign to the year 177 B.C. As I have pointed out elsewhere, the regnal sequence is not disturbed by the fact that in the Synchronisms, ascribed to Flann of Monasterboice, in the Book of Ballymote, his "floruit" is given as B.C. 81-51. The discrepancy is accounted for by the fact that the attempt to harmonise the traditional regnal sequences with Biblical and classical chronology was bound to lead to different results according to the starting-point taken. The important thing, however, is that, though the chronology may be wrong, the sequence may be right. I would adduce in support of this the peculiar fact that, though the redactor of our tale must have been acquainted with the chronology of Gilla-Coemain's poem, as is evidenced by the quotation at the end, which is based upon that chronology, the relation of Conghal to such well-known heroes of the Red Branch Cycle as Fergus mac Rosa, Conall Cearnach, and Cét mac Maghach, tends to support the date of the synchronisms as the more correct one. The following regnal sequences (vide Todd Lect., vol. iii,

ed. Mac Carthy), illustrate our remarks. The dates in some cases are approximate "floruits."

GILLA-COEMAIN (LL.).

KINGS OF IRELAND.

(*Regnal Dates those of Initial Years.*)

B.C.	
192	Lughaidh Luaighne.
177	Congal Cláiringneach.
162	Duach dalta Deaghaidh.
153	Fachtna Fathach.
137	Eocho Feidlech.
125	Eocho Bithe (or Airem).
110	Eterscel.
105	Nuada Necht.
105	Conaire (seventy years). Interregnum of five years.
30	Lugaidh Sriabhúderg.
4	Conchobar.
3	Crimthand.

BALLYMOTE SYNCHRONISMS (P. 12 B).

(MACCARTHY, 'B' TEXT.)

(*Regnal Dates those of Final Years.*)

	KINGS OF IRELAND.	KINGS OF ULSTER.
B.C.		
89 . . .	Lughaidh Luaighne.	Fiach, son of Fiadcu. Conghal Cláiringneach (?). Duach.
81-51	Conghal Cláiringneach. (Duach).	{ Findchad, son of Bac. { Conchobar Mael.
51-44	{ Fachtna Fathach. { Eochaidh Feidlech.	{ Cormac, son of Laitech. { Mochtu, son of Murcoru. { Eochaidh Airem m. Daire.
42	Eochaidh Airem.	Eochaidh Salbuidhe.
34	Eterscel.	Fergus mac Leide. (Initial year 42 B.C.)
27	Nuada Necht.	
27	Conaire Mór.	Conchobar.

I give further lists for comparison from the Book of Ballymote (MacCarthy, 'A' Text, p. 9), Tighearnach, and Four Masters in appended footnote.¹

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eocho Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eocho Airem is the variant for Eocho Bithe of LL. in the Ballymote copy of the poem; and this may be due to the influence of the Ballymote synchronisms on the regnal sequence of the poem.

It is clear, then, that we have in the synchronisms a more rational chronological basis for our saga than in Gilla-Coemain's poem. By no effort could Conghal's date of 177 B.C. in the latter be made to tally with the accepted dates

¹ BALLYMOTE SYNCHRONISMS (P. 9), (MAC CARTHY—A TEXT).

Kings of Eamain.

(Regnal Dates those of Initial Years.)

B.C.		B.C.	
307	Cimbaeth mac Findtain.	117	Fiach mac Fiadhcon.
279	Eochaidh Ollachair.	72	Findcadh mac Baic.
259	Uamancenn mac Coraínd.	72(?)	Conchobar Mael.
239	Conchobar Rod mac Catair.	60	Cormac Loighthe.
209	Fiacha mac Feidlimhthe.	32	Mochtai mac Murchoradh.
193	Daire mac Forgo.	29	Eochaidh (Airem) mac Daire.
122	Enna mac Roethech.	24	Eochaidh Salbuidhi.

Following on this, we have Eochaidh Salbhuide's death synchronised with the fourteenth year of Octavius Caesar; and with the fifteenth year of Octavius Augustus is synchronised the beginning of Conchobar mac Nessa's reign. The 'A' Tract has, therefore, no mention of Fergus mac Leide, and thus differs from the 'B' Tract, as seen by regnal list therefrom. As Dr. MacCarthy has shown, the 'A' and 'B' Tracts are the substantial sources of the pre-Christian portion of Tighearnach. The following regnal sequence from Stokes' "Tighearnach" (*Revue Celtique*, vol. xvi.) includes Fergus mac Leide, and shows that Tighearnach's list is a composite of the two:—Fiac mac Fiadhcon, Findcadh mac Baicci, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Euchu mac Dare, Euchu Salbude mac Loch, Fergus mac Leti, Conchobar mac Nessa. It is about time that works purporting to be authoritative should cease ascribing to Tighearnach the opinion as to the uncertainty of Irish annals before the reign of Cimbaeth, which he simply transcribed from the 'A' Tract. To this tract is also due his fundamental synchronism of the first year of

of Fergus mac Leide, Fergus mac Rosa, Cét mac Maghach, Eochaidh Salbhuidhe, and Bricne (Bricriu). The supposed date of the Cuchulainn Cycle must have been well known to at least the principal redactor of the tale; and it is improbable that he should have taken the poem of Gilla-Coemain as the basis of his recension. I believe, therefore, that the quotation at the end of the Caitréim from the poem is in illustration of the saga, apart from the chronology, and that it and the poem had nothing to do with suggesting the subject-matter of the saga. I believe the saga, as regards the grouping of the characters, to be independent of the Biblicalised regnal chronology, and to be an independent witness to the native sequences.

We have no reason to doubt the tradition of a revolt

Cimbaeth with the eighteenth of Ptolemy. As in the case of the Four Masters, Tighearnach's lists are to be considered in the nature of a synthetic judgment, based upon a combination of documents, many of which have been lost. For this reason he has a value partially independent of the extant sources. I regret that considerations of space forbid me to discuss further the interesting problems raised by these Tracts. I have given, however, sufficient to illustrate the matter in hand. *Such a list is given in the Tracts, p. 7.*

THE FOUR MASTERS.

Kings of Ireland.

A.M.		A.M.	
4881	Nia Sedhamain.	5032	Duach dalta Deadhadh.
4888	Enna Aighneach.	5042	Fachtna Fathach.
4908	Crimthann Cosgrach.	5058	Eochaidh Feidhlech.
4912	Rudhraighe.	5070	Eochaidh Aireamh.
4982	Innatmar, son of Nia Sedhamain.	5085	Ederscel.
4991	Breasal Boidhiobhadh.	5089	Nuadha Necht.
5002	Lughaidh Luaighne.	5091	Conaire Mór.
5016	(Lughaidh slain by Conghal.)	5161	(Five years' Interregnum.)
5017	Conghal Cláiringneach.	5166	Lughaidh Sriabhnderg.
5031	(Conghal slain by Duach.)		

Whilst I am aware that the Four Masters have not an independent authority, none the less their list is the result of a synthetic judgment, based not alone upon the historical documents known to us, but also upon ones which have been lost, as well as, we may presume, upon an historical tradition, of which they were, in all probability, the last authoritative custodians.

associated with the name of Conghal Cláiringhneach against the Ardrigh in the first century B.C. ; but the rise of the saga itself synchronised probably with the struggles between the provincial rulers for the kingship of Ireland in the eleventh and twelfth centuries, the age of the "kings with opposition."¹ Our present tale is but one of a great number concerning Conghal which have disappeared. We have on this point the testimony of the Annals of Clonmacnoise, which say:—"He (Conghal) did many notable acts of chivalry, as there are volumes of history written of his hardiness and manhood." It was the political situation in the eleventh and twelfth centuries that fostered the growth of the Conghal saga. There is nothing strange in this. An excellent parallel is afforded by the great French epic, the "Chanson de Roland." The struggles of Christendom against the Saracen found its finest epic exposition in the glorified personality of Roland. In the age when the Conghal saga was in process of formation the French Carolingian saga was receiving its final form ; and we have in the latter an interesting example of how a partly historical episode may be bent under changed conditions to serve a new purpose. As is well known, the original and obscure Roland of Charlemagne's days was not cut off by Saracens, but by Gascons at Roncevaux. What was wanted, however, in the eleventh century was not the glorification of a hero fighting against those of his own faith, but of a hero who would embody the spirit of the Crusaders in their attack upon the hated Infidel. Hence we have, as a result, the hero who was, in fact, the victim of an ambush laid by those of his own faith, raised to the position of the martial representative of western Christendom in its attack upon the Pagan horde that

¹ Though Conghal has reason to revolt against Fergus mac Lede as well as against the King of Tara, Lughaidh Luaighne, the *animus* of the tale is obviously diverted from Fergus to Lughaidh. Any attack on the Ultonians is deprecated, and the guilt is laid at the door of the King of Tara. For specific evidence of this, *vide* the following passages:—pp. 15, ll. 13-15 ; 51, ll. 15-17 ; 99, ll. 28-31 ; 101, ll. 1-18 ; 171, ll. 13-15 ; 181, ll. 12-29 ; 183, ll. 3-8 ; 187, ll. 4-11, 29-33.

pressed in upon it. And so in the Conghal saga we have the spirit of a later age reflected in a past historical tradition, without, however, a distortion of the historical character of the saga. There was no necessity for it, for the general spirit of the saga was in thorough sympathy with that of the eleventh and twelfth centuries.

CRITICAL STUDY OF THE CAITĪRÉIM.

In shaping his story the Irish seanchaidhe did not hesitate to press into his service the available material to hand. His primary object was to tell a story with or without a purpose. Critical harmonising of his material was not to be thought of. The most that could be expected of him was to smooth over abrupt transitions, and remove, as far as possible, apparent incongruities. Of this, as we shall see, we have excellent examples in the CAITĪRÉIM. A reference to the Analysis of Contents will show that the saga is composed of five striking divisions, which I shall call respectively—the Emain-Tara episode, the Rathlin episode, the Lochlann or Over-sea episode, the Arthur episode, and the ΟΙΓΔΙΟΝ ΒΡΗΙΓΗΝΕ ΒΟΙΡΪΕ, or ‘Harrying of Bruighen Boirche’ episode. Taking these episodes as they occur, it is not hard to see that in the Emain-Tara episode (Part I.) we have the nucleus of the original Conghal tradition. The hero has not yet outgrown his native surroundings. The events are confined to Ireland; and the archæological trappings, such as chariots, &c., point to an early tradition. The form is that of the well-known tales of the Cuchulainn Cycle. As to the matter, there is, of course, always the possibility of assuming it to be the outcome of the imagination of a seanchaidhe working on the material of other sagas. But the acceptance of that position would go to prove too much; and strong positive evidence would be required before receiving it. In the Emain-Tara episode we have a body of individualised tradition which, whilst modified

no doubt in transmission, has come down to us from the so-called pre-historic period. Further, it must not be too readily assumed that the similarity in the descriptions of Emain, of Tara, of the personal appearance of the warriors, of their manner of waging fights, nor yet the use of stock-proverbs and literary chevilles, or tags, goes to prove that the underlying tradition is artificial. Strong individualistic style was unknown in these days. The simple historic fact had from the nature of the case to be enveloped in the traditional literary form. Again, this similarity in expression had its counterpart in similarity of custom. We may be sure, for instance, that the Irish warriors for hundreds of years adopted the same system of seating-arrangement in their drinking-halls. This is so well known that it is scarcely necessary to recall it. Like the warriors in the Norse sagas and in *Beowulf*, the Irish warriors ranged themselves in order of precedence on the benches in the rush-strewn hall. There were no great changes in fashions in those days; and so we find repeated in our sagas with almost tiresome monotony the descriptions of such things as the seating of the warriors. But the monotony is the monotony of fact, rather than of borrowing.¹

I have said above that the events in Part I. are confined to Ireland. They are, furthermore, confined to practically the north-east part of it, embracing the country stretching from Tara to the Boyne, from the Boyne to Armagh (Emain), from Armagh to Coleraine, and from Coleraine to the Bann mouth and Dunseverick—in fact, the country lying along what must have then been the great highway from Tara to Emain (Armagh), and thence to the sea-coast at the Bann mouth. Along this line we have the three chief residences of Tara, Emania, and Dun da Beann (Mount Sandel, near Coleraine). Part I., though containing the simple historical tradition concerning Conghal, seems to have a double element in it. It appears to me that in the introduction of Fergus mac Rosa (p. 34), and the episodes connected with him, a new

stratum of incident appears. In the *Διόθ' Fergus mac Léide* (Death of Fergus mac Leide), published in "Silya Gadelica," we have a reference to Fergus mac Rosa (Eng. Tr., p. 285). There Fergus mac Leide, when dying, prophesies that Fergus mac Rosa is to succeed him as a fitting lord to receive his sword. Here Fergus mac Leide and Fergus mac Rosa are contemporaries, quarrel, and Fergus mac Rosa joins the rebellious Conghal. It is to be noted that Fergus mac Rosa is not amongst those mentioned as being at Emain on p. 4 of our Text. He is first introduced to us on Fergus mac Leide's return to Emain from Tara. Here we have the juncture of the Fergus mac Rosa stratum with that of Conghal, which leads up to the incident of the Destruction of Dun da Beann, and the Battle of Aonach Tuaighe. The destruction of Dun da Beann is not essentially connected with the Conghal incidents; but it is skilfully worked into them by the insulting reply which Niall Niamhglonnach sends to Fergus mac Rosa whilst in the company of Conghal (*vide* pp. 47-51). In the Battle of Aonach Tuaighe the two streams of incident are merged.

The order of the episodes in our Text is as follows:—Part I., the Emain-Tara episode; Part II., the Rathlin episode; Part III., the Lochlann episode, Arthur episode, and Destruction of Bruighen Boirche episode. We have discussed the characteristics of the Emain-Tara episode; and, for reasons presently to be seen, we shall now proceed to discuss the last episode of all, that of Bruighen Boirche. The link between this episode and the Arthur episode which precedes it is supplied by the incidents narrated on pp. 166-7, which bring Conghal back to Ireland to find his enemy, Fergus mac Leide, in the house of Eochaidh Salbhuidhe at *Ḃruigean Ḃoircé*. Then follows the *ḂriḂam Ḃruighe Ḃoircé*, or 'Harrying of Bruighen Boirche.'

In the list of Tales which formed the equipment of an ollamh, to be found in the Book of Leinster (*circa* A.D. 1150), p. 190a of facsimile, we have the entry of an *ḂriḂam Caitríd*

Boirche. O'Curry published this list in the Appendix to "MS. Materials," p. 591, and appended to the above entry the following remark:—"This tale (the Oirgiam) must be a part of the Triumphs of Conghal Clairingnach. Of the last-mentioned piece there is a copy in the MS. classed H and S, No. 205, R.I.A. (*i.e.*, 23 H. 1 c., Academy classification)." M. D'Arbois de Jubainville in his "Essai d'un Catalogue," page 85, speaking of the Caidrimm Congal Clairingnach, says:—"Elle semble être un développement moderne de la pièce intitulée Oirgiam Caidrimh Boirche." A critical study of the text shows that neither of these statements can stand. In the first place, it is utterly improbable that the whole Caidrimm, covering 191 pp. (text and translation), is a development of an incident brought in at the end, and occupying only 21 pp. (text and translation). Furthermore, the relation of the Oirgiam episode to the others shows that there is not a question of development from, but of assimilation to, the other Conghal episodes.

O'Curry seems to think that the Book of Leinster Oirgiam was part of an older version of the Caidrimm Congal. Of course he did not mean part of our present version, with which he was well acquainted. O'Curry's position would be this—that at the time the LL. list was drawn up there was a Caidrimm Congal containing the Oirgiam, and that this latter formed one of the great tales to be learned by every ollamh. The Oirgiam was well known. It is to be found in the list in LL. and T.C.D., H. 3, 17; and in the list in Bodleian Rawl. B. 512; Brit. Museum, Harleian 5280; and 23 N. 10, R.I.A.

Could it be possible, then, that the Oirgiam, so well known from the twelfth century onwards, could have formed a mere part of the Caidrimm of which there is no mention whatever? The solution of the problem does not lie in that direction. Returning for a moment to the Bruighen Boirche episode, we find that it has this in common with the Emain-Tara one, that its *venue* is in Ireland, in the Mourne mountains and district.

This gives it a claim to earliness of date, similar to that made for the Emain-Tara episode. To that claim there can be no objection in general, in view of the known fact of its existence, in some form or other, in the twelfth century. But the question is as to the form. Is this short episode in our text a full representative of the well-known OIṬḐIM of the twelfth century? I believe not. I believe it to be a modernised synopsis of the older version, which itself was an independent tale, and that it is an addition to the earliest Conghal saga. I shall return to this point in summarising.

Having discussed so far the last episode, I shall now deal with the others, taking the order of the text. After the Emain-Tara episode, to which belongs the sub-episode of Niall Niamhglonnach, comes the Rathlin episode, Part II. (pp. 70-101). This episode attracted the attention of two learned Irish historians and antiquaries, the Rev. George Hill, author of the "History of the MacDonnells of Antrim," and the Right Rev. Monsignor O'Laverty, P.P., of Holywood, Co. Down, and author of a "History of the Diocese of Down and Connor" (4 vols.). An English translation of it is given by the Rev. G. Hill in the Appendix to his work. I find, however, no mention of the translator; but the translation gives the substance of the episode with sufficient accuracy, though with mistranslations of individual words. Monsignor O'Laverty has given a synopsis of the episode in dealing with Rathlin in his History, vol. iv., pp. 380-384. Both these writers were struck by the remarkable fidelity of this episode to the topography of Rathlin. In the additional notes to p. 101, I have quoted the remarks of Monsignor O'Laverty. The Rev. George Hill writes in the same sense, and surmises as to the historic truth of the narrative.

The link between the Emain-Tara episode and this one is indirect. After the Battle of Aonach Tuaiġhe, we have, in par. xxvii., the customary bind or link in which the $\mu\lambda\epsilon$ suggests the journey over sea, and thus prepares the way for

the Lochlann episode. Between the two we have the Rathlin episode interpolated. To bring about a connexion between Conghal and King Donn (or Rigdonn) recourse is had to a supposed bond of marriage between Conghal and King Donn's daughter at the first council in Emania, though of this there is no mention in Part I. If we eliminate Part II., and join the passage ending with εἰσι γαμῖνός 7 γυαδὸκλάγας, p. 68, to the words αὐτοῦδαιρε [Conξδλ] με η-α ἡμιντέι, p. 101, we have a perfectly harmonious narrative.

The Rathlin episode, Part II., evidently contains a traditional account of an attack upon Rathlin. This account has been recast and reset by some one thoroughly familiar with the island. As Monsignor O'Laverty says—"Whoever wrote the tale must have resided in Rathlin." Here we have a clue to the home of, at least, the last redactor of our saga. There is no doubt, I think, that the whole *Caithrim* was brought together by an Ulsterman and in the interest of the Ulster party at one time or other. I believe there is further little doubt that the last chief redactor of the *Caithrim* lived in Rathlin or its neighbourhood, and that Part II., or the Rathlin incident, represents the embodiment by him of a new episode in the *Caithrim*. This accounts for its peculiar relation to the other episodes noted above. Whatever may be said of King Donn, the apocryphal character of Nabgodon mac Ioruaith, king of the mythical land of Uardha, the land of the cold, is certain. Nabgodon mac Ioruaith is simply the early Irish form of Nabuchodonosor, son of Herod. Outside of Conghal's followers the names are suggestively vague. We have Nabgodon, a Biblical one; Uardha, a mythical land; *βειρο*, a probable mistake for the common name *βεινω*; *Θοιμηξλαν* (Clean-fist), and Rigdonn (Brown-wrist), and Taise Taoibhgeal, a name of quite common occurrence in the sagas. A conglomerate of artificial names to which the historical ones of the Emain-Tara episode have been wedded. I think it is clear that the episode was introduced by the last principal redactor

of the CAITRÉIM in illustration of the topography of his native district. This sufficiently accounts for its wonderful fidelity to that topography, and the graphic character of the narrative.

In Part III. we have the last three episodes—the Lochlann episode, the Arthur episode, and the Bruighen Boirche episode. As we should expect, the Rathlin episode ends abruptly (p. 101); and the Lochlann one is introduced by the bald phrase—“*iomtúra Conzail ionnrtedri ronn ródal oile*”—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—“*Ir leir do éuit nábzúson mac Iorudá, ní na h-Uáiró*”—interpolated on p. 102 to give colour of connexion with Part II. After that the Rathlin episode disappears from the tale.

The Lochlann episode seems then to have been originally connected with Part I. It is quite in the manner of the Post-Norse additions to our early tales. The result of the Norse invasions of Ireland was to familiarise the people with the stories of the Norseman's sea-journeys and raids. They intermarried amongst the Irish, as is evidenced by the frequent occurrence of Norse names, such as Amlaff and Harold (Aralt), in our Post-Norse genealogies. Irishmen were not unfamiliar with their language, and borrowed certain words from them, as, for example, the words *rtiurimánn*, ‘a steersman or pilot,’ and *dadriro*, ‘an anchor,’ which occurs in our own text (*v.* Glossary). The result is that there is scarcely a tale in our great Middle Irish MSS. but contains a reference to Lochlann. Strange and weird stories passed amongst our people of these fierce foreigners from over the sea, and gradually there was added to the local feats of the heroes of the Cuchulainn Cycle that of a journey to Lochlann in quest of booty and adventure. Such is the origin of the anachronism of introducing a journey to Lochlann into a tale about a hero who lived in the first century B.C. The question as to the original meaning of Lochlann does not touch the argument, for there

can be no doubt of its equation to the home of the Norseman in the present case.

As we have seen, then, the Lochlann episode is accounted for by the influence of the post-Norse literature. Into this episode there is worked some of the stock-in-trade of the seanchaidhe, such as the Mountain of Fire, the Chain Feat, the Three Brothers Incident, the Fight with the Wolves (oncom), and the Magic Birds; and these being exhausted, we arrive at the Arthur episode (p. 150).

The introduction of the British Arthur into Early Irish literature seems, as far as we know, due to direct intercourse between Briton and Celt, and to the knowledge of the works of Nennius amongst the Irish. Of the *Historia Britonum* of Nennius, Irish versions are to be found in the Book of Ballymote; H. 3. 17, T.C.D.; Book of Lecan, Book of Hy-Many, and Leabhar na h-Uidhre. The Leabhar na h-Uidhre fragment has been edited by Rev. Dr. Hogan, S.J., in the Todd Lectures, vol. vi.; and an edition based on the whole set was published by Todd for the Irish Archæological Society. It is not certain that the name is primarily derived from that of King Arthur. Other and earlier Arthurs may have contributed to spreading the name. The solution of the question belongs to the Arthurian problem; and we have not time or space to discuss it here. I have given in Additional Notes references to a number of Arthurs in Irish sagas, which are sufficient to show how the name spread. Whether we are to take Arthur mac Iubhair as meant for Arthur, son of Uther Pendragon, or not, we have little means of deciding. If we did, the anachronism it would create could be explained in the same way as that connected with Lochlann, to which we have already referred. However that may be, the Arthur episode, as here developed, contains the popular folk-tale of the mysterious birth of a hero, and his ultimate recognition by his father. In this case the seanchaidhe boldly adopts the name of the famous son of Conn Cédcahach, Art Aoinfhear

(or the Lonely), as that of the son of Arthur, the reason being, we may presume, the connexion between the sounds of 'Art' and 'Arthur.' In fact, on p. 156 we have Art Aonfhear dubbed Arthur Aoinfhear, though elsewhere Art Aonfhear. The incident of the hosteller's three sons who wished to pass as sons of the King of Britain has an excellent parallel in the similar tale of the King of Britain's son to be found in the Feast of Dun na n-Gedh, ed. by O'Donovan, Irish Archaeological Society. The tale describes the journey of Conghal Claen in Britain, the discovery by the King of Britain of his own son, Conán Rod, and the confounding of the three warriors, who desired to pass off as his real sons (pp. 65-75). The link between the Lochlann episode and the Arthur one is supplied by the homeward journey of Conghal. What more natural than that his journey homeward should bring him to Mull, and Islay, and Cantyre, and thence into North British territory! In connexion with this latter district it is well to note that the Arthur saga is connected topographically with two districts—(1) the north-western Brythonic district, covering the western half of southern Scotland, and northern England; (2) south-west Britain (the romantic element of the legend being located in South Wales as early as the eighth century). It is with the former district our Arthur episode deals. An interesting account and suggested solution of the relation of the Arthur saga to Irish literature is to be found in Mr. Alfred Nutt's Essay on "The Celtic Doctrine of Re-Birth," pp. 22-37. The scientific solution of the problem which it raises can scarcely be reached till the chief or all the passages in our sagas are brought together and compared. I trust that our text may not be without value for the study of that much-discussed question. We see, therefore, what are the general sources of the Arthur episode, the introduction of which into any saga that grew up between the years 1100 and 1600 need cause no surprise. Nor did it offer any topographical difficulty in relation to the Lochlann episode, for as

we have seen, it harmonised admirably with the well-known Viking track down the coast of Scotland, North Britain and Ulster. The link which binds the Lochlann episode to the Arthur one is obvious.

We have already discussed the relation of the last episode, the ΟΥΣΔΑΝ ΒΡΥΙΓΗΝΕ ΒΟΙΡΙΣΕ, to the Emain-Tara one. We saw how much they had in common with one another, that they were, in fact, indigenous, springing out of the traditions derived from the Pre-historic Period. We have now only to consider its relations to the Arthur episode. Topographically no difficulty offered itself in linking the Arthur episode to the Bruighen Boirche one. Our hero, having reached North Britain on his homeward journey, had no difficulty in landing conveniently near Benn Boirche! The link is then supplied by his asking where is Fergus mac Lede, his enemy; and finding him in Bruighen Boirche, he proceeds to attack it. Then follows the ΟΥΣΔΑΝ ΒΡΥΙΓΗΝΕ ΒΟΙΡΙΣΕ, or 'Harrying of Bruighen Boirche.' As we have seen, the original ΟΥΣΔΑΝ was an independent tale, and I may be permitted to hazard here an opinion as to the use made of it in the present text. There are four leading characters to take into account, viz., Conghal, Fergus mac Lede, Art Aoinfhear, and Boirche Casurlach. In what relation do they stand to the lost ΟΥΣΔΑΝ, and to the present version? I believe the original ΟΥΣΔΑΝ did contain a reference to Conghal Cláiringhneach, and that on that account it passed into the composite Conghal saga by assimilation. Boirche Casurlach essentially belongs to the lost ΟΥΣΔΑΝ. As to Fergus mac Lede we have no means, so far as I can see, of deciding, though his use in the link-episode suggests artificiality. As to Art Aoinfhear I think there is no doubt but that he is an intrusion from the present Arthur episode. Not alone that, but the slaying of Boirche has been cleverly transferred to his shoulders instead of Conghal's, possibly in dislike of laying to Conghal's account the slaying of a fellow-Ulsterman. Having performed this feat, it is not to be wondered at

that he suddenly disappears out of the tale in the middle of the fight. Conghal says to him: "Success and blessing, and proceed forthwith to your own country!" (p. 175). A few lines further on we are assured that "he (Art Aoinfhear) assumed the kingship of Britain afterwards, so that in that way Conghal is contemporary with Art Aoinfhear." The necessity for the synchronism is obvious. As to Torna mac Tinne King of the Saxons, who is carried over from the last episode, he is disposed of by the famous Leinster King Mesgedra, and a poem composed in honour of the event! (par. lxvii.). The tale finishes with Conghal's journey to Tara against Lughaidh Luaighne, and the slaying of the latter by Conghal. This incident is supported by the annalistic accounts, and by the poem of Gilla-Coemain (*vide* Add. Note to p. 2). Conghal ends his career by becoming King of Ireland, and pardoning Fergus mac Lede, whose death by the sea-monster is narrated in the tale Δρόεὸ Φεργυρά, published in "Silva Gadelica."

I shall now sum up the results of this rapid analysis of our saga. In connexion with Conghal there are found in our text two distinct traditional historical "nuclei"—the Conghal-Lughaidh Luaighne tradition, and the Conghal-Boirche Casurlach tradition. These were at first independent of one another, the latter being the earliest to be reduced to writing, and was contained in the lost ΟΥΓΔΑΙΝ CΑΤΗΔΕ ΒΟΙΡΧΗ referred to above. The Conghal-Lughaidh Luaighne tradition came into prominence in a time of conflict between Tara and Ulster, and is to be regarded as in the nature of a political pamphlet. It formed the "nucleus" of the present CAITÉRÉIM by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost ΟΥΓΔΑΙΝ CΑΤΗΔΕ ΒΟΙΡΧΗ, with the modifications we have suggested above. The last chief redactor of the tale added the Rathlin episode in illustration of the topography of his native district.

I may end this analysis by quoting the following words

of Mr. Alfred Nutt in his Essay (pp. 130-131), attached to the "Voyage of Bran," edited by Dr. Kuno Meyer, on the difficulty of dating Irish Romance: "The reader has now, I trust, some idea how difficult and complex a task it is to assign any particular portion of the Irish mythic or heroic corpus to the age when it first passed from the oral into the written form, to determine how far the extant text represents that original, what, if any, have been the modifications it has undergone, and what the cause of these modifications. The annalistic framework cannot be taken as an unerring guide. To cite one instance. Stories are told of kings assigned by the annals to periods long antedating the era of Conchobar and Cuchulainn, which are manifestly far more modern in tone and style than the chief tales of the Ultonian Cycle. Indeed, the past history of the land would seem at one time, and by one school of writers, to have been looked upon as a convenient frame in which to insert numbers of floating folk-tales. But the Ultonian Cycle must before then have assumed definite shape; it is, in tone and temper, like all other great heroic sagas, essentially tragic, and contrasts strongly with the playful and fanciful romance of so much else in Irish story-telling. Yet the guidance of the annals cannot be lightly thrust aside as worthless. I have noted the fact that whilst the marvellous is as prominent in the sixth- and seventh-century kings' lives as it is in those of earlier monarchs, yet it is Christian and not Pagan in character. This cannot be set down to design, and can only arise from the fact that some stories, at least, were told about Pagan kings before Christianity came to Ireland, and were too firmly attached to them to be passed over."

LITERARY STUDY OF THE TEXT.

In the analysis which I have given of the *Caitríem*, I should by no means wish to be taken as in any way minimising the artistic effect of the story as a whole. One thing the Irish seanchaidhe or filé could do supremely well, and that was—tell a story. From childhood he was accustomed to hear them ; not a winter's evening passed over without some new effort of the seanchaidhe's art being revealed to him ; and when he came of age to adopt the profession himself, he was already well on the road to perfection. The art and its practice are not yet dead in Ireland. A few years ago, cycling along a mountain road in Muskerry, I chanced on a group of stalwart young men, and asked whither they were going. They told me they were going "sgoruidheacht-ing," which meant that their destination was beside some turf-fire in a farmer's house to pass the evening in story-telling and other forms of amusement. With the passing away of political independence, however, the memory of the old martial heroes of the race tends to become faded, and the element of folklore and mere humour to increase. When the Conghal saga was composed, the nation was full of buoyant political aspiration, and its intense military spirit is reflected in the sagas which it then resuscitated. From the point of view, therefore, which the seanchaidhe set before him, I think the *Caitríem* is a work of high perfection. The incidents are full of dramatic force, and are so correlated as to sustain interest to the end. When we yield our imaginations to it, free from the bias and predilections of the almost morbidly introspective literature of to-day, we are conscious of a certain simple robustness of imagery which possesses a singular charm of its own. The scenes at Emain and Tara seem to me especially to excel in dramatic motive. The situation created by the choice of

Fionnbair forms the spring of the whole action, and the scene between her father and herself at the Heroes' Well stands out with cameo-like clearness. Beside this picture we may place the companion one of the death of Craobh, with the highly chivalrous note introduced by the action of Fergus.

No reader of the story can complain of its want of incident. One of the characteristics which make the *Cúirtín* a splendid representative of our early epic literature is the embodiment in it of so many different *genres*. From the severe simplicity of the Emain-Tara episode, we pass to the richer colouring of the Rathlin one. For this quality few passages in our literature will stand beside that which describes the night attack on Rathlin. The gleam of the lights over the dark waves that seethe round the turbulent Breacan's Caldron, the lapping of the waves against the prows of the on-coming ships of Nabgodon, the heedless mirth of the warriors whose shields and spears hang above them in the drinking-hall, the exit of Fergus to meet the approaching foe, attain in the simplest way the effects of painting. It seems to me as if we had in this episode the introduction of that subjective note that is so strong a mark of modern literature. We feel in it something of the emotional personality of the writer. It is a kind of earnest of what the epic literature would have developed into had it continued.

In his appeal to his audience the Irish seanchaidhe could never neglect the wonderland of Folk-lore. Whatever be the grand names and theories modern folk may weave about it, the folk-lore of the world finds its ultimate sustenance in the child-like imagination of those who have not a scientific or real explanation to offer of the mysteries of the universe. They have not, for example, reduced the conception of the vastness of space to the terms of a philosophic formula. It still remains in the region of feeling and of imagination, and finds its concrete expression in the weird and eerie feeling awakened by such incidents as those to be met with in the

over-sea episodes in Lochlann. To the early Irish, as to other peoples, the lands beyond the sea were the homes of wonder-land and of magic; they saw in them a ready fatherland for the mysterious creations of their imaginations, of such things as the mountain of fire, the magic birds, the giant warriors, the wondrous sea-monsters; and these, having found a local habitation, were brought within the circle of heroic doings of the early epic heroes. And so we have them in this *Caithréim* of Conghal. Yet here they are merged in the forms of the historic saga, and are penetrated with something of its spirit. We feel that we are not altogether in the cloud-lands of pure fancy. Both sides gain. The historic or quasi-historic element is lightened by its fusion with the purely imaginative and wonderful, whilst the latter elicits more credence than modern readers would otherwise be inclined to give it.

The result in our saga is a composite yet artistic whole. As we reach the Arthur episode, as we draw near home, the wonderful is less in evidence, and finally we are left again on the *terra firma* of historic tradition in the episodes dealing with the harrying of Bruighen Boirche and the death of Lughaidh.

Among the characters two great heroic figures stand out—Conghal, our hero, and Fergus mac Rosa, or mac Roy. The treatment of the character of Fergus mac Rosa evidently offered some difficulty to the author of our tale. Fergus mac Rosa, as we know, bulks largely in the whole Cuchulainn cycle of saga, whilst Conghal, outside of the present *Caithréim*, has no place therein. How could the lesser satellite shine beside the greater sun? One way out of the difficulty was to represent the sun of Fergus as not having yet risen. When Niall Niamhglonnach has the hardihood to proclaim vengeance on Fergus, our author interjects apologetically—"For his [Fergus mac Rosa's] deeds of valour were not known even up to that." Throughout we have a continuous insistence on the greatness of Fergus. We have on p. 34 the tribute paid him ;

on p. 38 we are told that Conghal always addressed Fergus as "Great King." To him is devoted the whole episode of the destruction of *Dun da Beann*; and in the *Battle of Aonach Tuai* he shares the honours with Conghal. Again, in the *Rathlin* episode the first defence of that island is ascribed to Fergus, aided by *Muiredach Mór*, son of the King of Scotland, the introduction of the latter being a compliment to the redactor's kinsmen over on the Scotch coast. As in the episode of *Craobh*, the chivalry of Fergus is thrown into relief, so here his modesty is shown in the splendid climax which describes his return to the drinking-hall after the defence of the island:—7 τανζαοαυ ιρη μβιαιζιη ατ α η-αιελε 7 σο εδζβαοαυ α η-αιμα υαιηοιβ 7 σο ιυιθεοαυ ιηα η-ιθηαοαιβ φεμ ιαυιρη 7 ηυι εοιηηαοιρθηοτ ηα η-ευετα σο ιηηηοαυ ιοιυ.

"And after that they came into the hostel, and placed their arms above them, and sat them down in their own places; and they boasted not, indeed, of the deeds they had done." In the *Lochlann* episode, Fergus is introduced to us at the very beginning (p. 102) as the *ιυζιηλεαδ εμεανη*, the royal champion of Ireland; and in the episode of the magic birds (p. 137), all the warriors, not even Conghal being excepted, fall asleep, save Fergus alone. To him, as to *Cuchulainn* in the *Táin*, is thus reserved the honour of performing the heroic feat of valour. Finally Conghal sums up the feats of valour of Fergus in this connexion by saying (p. 145): 7 μηα βειε φειρρμ μαε Ρορδ η ιοιερεαδ φει α ηβηθηαο αζυηη ερθε ο ιηυαζοιβ Μυιρη υαιυ ατ ε σο ηαυβ Κυβ, Μηρηνματ 7 Σαιζεο ιηζην Καυιεηηηη, "And, save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muir, for it is he (Fergus) who slew *Cearb*, *Miscenmas*, and *Saighead*, daughter of *Carrthann*"; and *Bricne* (p. 147) says: 7 ζυο μοιυ σο μαιε σο ιρηηατ υηε, σο εηηη φειρζυφ οηυα, "And though it is many a good thing they all have done, Fergus surpassed them." In the *Bruighen Boirche* episode Fergus figures scarcely at

by his death at the end. The women characters recall the types so well known in the *Táin*, the Children of Uisneach, and the other early sagas. Their position in ancient Ireland, as has been so often pointed out, was far higher than amongst the Teutonic nations; and their deaths, as in the case of Craobh, are always described with a pathos peculiar to our literature.

Throughout the whole saga the events flow with precision and regularity, and the sense of dramatic effect is well marked. The language has the terse and forceful character of the best epic prose. It is at once nervous and simple, and its effects are created with that *curiosa felicitas* which Matthew Arnold recognised as an inherent quality in our literature. Phrase after phrase may be chosen to illustrate those brilliant flashes of imaginative expression. The love of Fionnabair for Fergus mac Lede finds its utterance in words which, from their fine distinction, deserve a place in the foremost rank of literary imagery: "Tuccur ʒo veimn," ʒam an inʒen, "ταεβμυο̄ n-ʒμῡōō vo neōc̄ ōib̄, uam̄i im̄m̄am̄i lionnur̄ μōʒam̄ēā māmā ō μμ̄m̄i Eoch̄t̄ euam̄i ʒ calam̄ō μom̄liom̄ur̄ōam̄i ʒμ̄āō ʒeμ̄ccur̄a," " "I do certainly," said the maiden, "bestow my love on one of them, for as the flood-tide from the Ichtian sea fills the bays and harbours, so doth the love of Fergus fill me"; and in the order of realistic expression note the description of the attack of the sea-wolves (*on̄c̄om̄*), p. 132: ʒ vōʒen̄āt̄ ā ʒeoīl̄ ʒ ā ʒim̄lēēam̄i ō'n̄ c̄c̄n̄am̄i c̄om̄ʒēāl̄ vō'n̄ ēum̄āō, 'And they ripped the flesh and fair-skin of the warrior from the white bone.' In addition, however, to brilliant imagery, the sentiment throughout has the virile, heroic ring that befitted a warrior race. What could be more effective, as an example of dramatic restraint, than the description of Conghal on hearing the unfavourable decision launched against him by Lughaidh Luaighne (p. 25): "When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he drank

only a part of the portion next him, and he came out to the quarters of the Ultonians—and his sleep was restless that night !”

The story reflects a civilisation which, though transmuted, has not entirely passed away. Its ideals of heroism, of physical endurance, of bravery, of equity were of no mean order, and found their expression in the heroic proverbs scattered through our work ; as when Nabgodon is pressed hard in battle, we are told, *ba cumad leir bair o'rdgail acat go maireo a bhad oo bunad*, “He cared not about dying, provided his glory remained.” And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims : *Ar ura odaoib bair mairead i ccac i na bair loicad a ttiag*, “It is easier for you to die in battle than to be burnt in a house.” Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal : *ni mug da n-obadth cad*, “He is no king if he should refuse battle.” Such were the maxims that fed the spirit of a race which was fashioning its heroic sagas at a time when the Roman world outside was sinking to decay. Faults enough our countrymen may have ; “We have heard their faults a hundred times” ; but want of courage, of heroic daring, and of hopeful endurance cannot be laid to their charge. Though not historic as a whole, our saga contains much that is historic ; and as representing to us manners and customs in ancient Ireland, it has a reliability attested by the archæological evidence found in the weapons and ancient instruments of war and peace to be seen in our National Museum, and in the topographical names and ancient monuments whose history it professes to illustrate.

It is a large and brilliant picture of a civilisation which was to be the nursing-ground of the higher Christian one that followed. We see in it whence, in the natural order, the Irish monk derived those heroic qualities of endurance which made him the Christian pioneer of Western Europe, and which enabled him to adopt a rule so strict that it had to be relaxed

to suit his weaker brethren on the continent. We see, in fine, the virtues which, in the natural order, were to win for us the glory of a bloodless Christianity.

THE MANUSCRIPT.

The *Χαίρειμ Κοτζαίλ Κλίμηνζιζ* is contained in a single paper MS. in the Royal Irish Academy, of which the original title was H. and S. No. 205, and the present "habitat" of which is 23 H. I. C. O'Curry, in the following passage taken from his MS. Catalogue in the Academy, ascribes to it a date somewhere about 1650, and from that conclusion I see no reason to differ. His description of the MS. is as follows:—"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duald mac Firbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains"—Cat., H. and S., R.I.A., pp. 580-583. The paper is brown in colour, but of good texture, and, considering the wear and tear to which it has been subjected, is in good preservation. Unfortunately, however, the edges of the pages are considerably frayed, so that a number of words have been lost. Their loss, however, would not interfere in any case with the sense save in that of the passage the loss of which is marked by the asterisks on p. 20. Here in the MS. a piece has been torn off from the top. In the case of the remaining lacunæ I have filled them up from the context; and the words supplied are enclosed in square brackets. The printed text represents therefore, I hope, the original state of the MS.

One other copy of our MS. exists, and which is not referred to in any printed notice of the text. It is a copy made by Malachy O'Curry, brother of Eugene O'Curry, from our original MS. 23 H. I. C. O'Curry's copy is contained in MS. 23 K. 28, R.I.A. Being a copy, more or less faithful, of 23 H. I. C., it, of course, supplies no variants, so that our text is based upon the single MS. 23 H. I. C.

The *Ḳαὶ τὸ ἐν τῷ Κονζῶνι Ἐλάμνηξιν* was first noticed by O'Curry in his "Lectures on MS. Materials," and in his "Manners and Customs." Extracts from these references are given in Additional Notes. We have already referred to his reference to it in connexion with the Book of Leinster (List of Tales), printed in the Appendix to his "Lectures on MS. Materials." Mention has also been made of the use made of the Rathlin episode by the Rev. G. Hill and Monsignor O'Laverty. M. D'Arbois de Jubainville refers to it in his "Essai d'un Catalogue," and Dr. Douglas Hyde has mentioned it in the list given by him in his "Literary History of Ireland." Finally, Miss Hull has given it a place in the tabular list she has drawn up of the stories of the Red Branch Cycle in her book entitled "The Cuchullin Saga." Apart, however, from mere references to it, the MS. has lain unpublished since O'Curry's time. O'Curry evidently intended to edit it, but his many duties and labours probably prevented him. We might also mention that Peter Connell made use of it in compiling his MS. Dictionary, which is now in the Library of Trinity College, Dublin. A few marginalia, consisting of transcripts of some faded words in the text, are in the handwriting of O'Curry and Connell. It is now completely printed, edited, and translated for the first time.

In attempting to discover some clue to the date of the MS. other than the character of the writing, it struck me that the paper would have a watermark of some kind. On holding a page up to the light, I discovered a very distinct and elaborate watermark, consisting of an ecclesiastical crown,

underneath which were the letters I H S (the usual contraction for Jesus), and underneath this the name Martinaud in capital letters. I have been unable to trace up the watermark, but it seems to me a French one, and the paper is probably French-made paper. The printed literature on watermarks is very imperfect, but possibly a search in the Bibliothèque Nationale, Paris, would lead to the identification of this one. The identification of the watermarks of our early paper MSS. would be of great help in dating texts, &c. As far as paper and writing go, our MS. belongs to about the year 1650.

GRAMMATICAL ANALYSIS.

Far more difficult than dating the MS. transcript is that of dating the tale itself on linguistic grounds. We have to distinguish between the date of the matter upon which the tale is based, and the date of the earliest known MS. recension of the tale, when in fact, as Mr. Nutt says, it passed from the oral to the written state.

It scarcely requires the application of any elaborate critical criteria to see that the language of our present text is that of Late Middle Irish, or Irish of the Transition Period from Middle to Modern (1550-1650). Stripped of the scribal archaisms which the conservative tendencies of the scribes maintained, it would almost pass for Early Modern Irish. I have, however, in view of this being an *editio princeps*, adopted a conservative attitude towards the text, and hence conserved what may after all be only mannerisms. I have retained the double c for ġ where it occurs in the MS. In compound nouns, the older MS. usage is reflected in the non-aspiration of the second part in many cases where it would now be aspirated. A peculiarity of our MS. is the non-aspiration after the preposition *oo* and a few other simple prepositions, which can scarcely be defended; but for which this may be taken as a

correction *passim*. Further, the combination $\xi\lambda$, $\epsilon\lambda$ is seldom or ever aspirated, *e.g.*, we have $\sigma\sigma \epsilon\lambda\alpha\mu\mu\alpha\iota\beta$. Where the infixed pronouns of the first and second persons, m and σ , occur they are not followed by aspiration. These omissions have, I believe, no phonetic significance. Another tendency of our scribe was to omit the aspiration, where necessary, of c in the combination cp . Less defensible mannerisms were the omission of aspiration marks after such words as mo , 'my,' $\sigma\sigma$, 'thy,' &c. In this latter case I have silently corrected in the text. Our scribe not infrequently forgets to aspirate the letter c in words like $\alpha\mu\alpha\chi$, and these also I have corrected silently, though in some cases in Part I. the MS. reading was retained. The correct reading is given in the Corrigenda. The non-aspiration of consonants in intervocalic position I have left unchanged when they occur, as in $\tau\alpha\beta\alpha\eta$, as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial τ and c are at times left uneclipsed, where in Modern Irish the eclipsis would be marked. In the matter of accentuation the MS. reflects the loose system of Middle Irish MSS., omitting or inserting the accent, more or less at pleasure. The so-called triphthongs *eoí*, &c., are never accented, and the diphthongs seldom. The broad *e* form is used from time to time, but I have printed it as simple *e*. The words are, of course, often written close together, as for instance $\mu\epsilon\eta\sigma\alpha\tau\zeta\omicron\eta\mu\sigma$, in which case I have separated out thus— $\mu\epsilon \eta\sigma\alpha\tau\zeta\omicron\eta\mu\sigma$. In the case of the verb $\alpha\sigma\epsilon\sigma\eta\sigma\alpha\tau\alpha\iota$, I now regret not having printed the forms $\sigma\sigma\epsilon\sigma\eta\sigma\alpha\tau\alpha\iota$, $\acute{\sigma}\sigma\epsilon\sigma\eta\sigma\alpha\tau\alpha\iota$, so as to show the combination $\acute{\sigma}\sigma\epsilon\sigma\eta\sigma\alpha\tau\alpha\iota$, and so for $\sigma\sigma\epsilon\sigma\alpha\lambda\sigma\alpha\tau\alpha\iota = \acute{\sigma}\sigma\epsilon\sigma\alpha\lambda\sigma\alpha\tau\alpha\iota$. This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly, $\sigma\sigma\epsilon\sigma\alpha\lambda\sigma\alpha\tau\alpha\iota$ for $\acute{\sigma}\sigma\epsilon\sigma\alpha\lambda\sigma\alpha\tau\alpha\iota$. The remaining peculiarities of our text, as for example the retention of older spellings and case-forms, are to be explained from the fact of our text being a modernisation of an older Middle Irish one, of which the characteristics are reflected in the archaisms of our present one. I have

supplied the text with a running series of grammatical notes which sufficiently indicate this. Direct evidence of the present MS. text being a transcript is afforded by the cases of *homoio-teleuton* referred to in the notes on the MS. pagination. The statement on p. 190 that Fachtna, the poet, and Bricne, son of Cairbre, were early redactors of our tale, points in all probability to an early date for the composition of the original *Caithréim*, whilst making all allowances for the assumption that its ascription to them is an attempt to win credence for the tale by ascribing to it such ancient authorship. In addition I append the following analysis of the verbal system of the whole text. I have printed the verbal system of Part I. separately from that of Parts II. and III., for convenience of reference from the text, and in the hope that some material difference might have been found in the treatment of the verb. I regret to say I have found none, and so am unable to support by grammatical evidence my analysis of the tale into different strata. It may happen that the application of subtler grammatical criteria than I have at present at my command may ultimately strengthen the deductions based upon literary-historical grounds. Let it be said, however, that the grammatical differences in the strata could scarcely resist the process of modernising to which they were subjected with each transcription of the text. *A priori* we should expect a transcript of about the year 1650 to retain little evidence of the grammatical diversities of an early Middle Irish original text. The absence of such evidence is, therefore, only a negative argument against my conclusions. Further, this latter argument is weakened by the very possible hypothesis that the fusion of the different elements took place whilst the tale, as a whole, was yet in the oral form.

In drawing up the following lists I have not attempted an exhaustive register of the number of times the verb-form occurs. What has been done is to register the common verb-

forms once at least, and the rarer ones as often as they occur. There may be some accidental omissions; but, on the whole, the analysis furnishes a complete conspectus for the period, as far as the MS. goes, of the verbal system. I trust it will be of use in an historical account of the Irish verb. I cannot refrain from acknowledging my indebtedness to the splendid labours of Professor Strachan in this field of work, as well as to the stimulus I derived from his teaching when he lectured in Dublin. The reference after each verb-form is to the page; in some cases no number is given, the form being of such common occurrence as to require none. The registering of the verbal forms in the following tables made it unnecessary to enter them in the Glossary, besides presenting them in a more useful and scientific fashion. I have registered the different spellings of the one verb-form in order to help the student, *e.g.*, $\epsilon\mu\text{cc}$, $\epsilon\mu\text{c}$, $\epsilon\mu\text{c}\acute{\text{c}}$, $\epsilon\mu\text{c}\grave{\text{c}}$, &c.; of course no one would mistake me as meaning that they were essentially different. Further, I have in many cases given the supporting particles as interesting syntactically. As may be seen, the general *facies* of the older verbal system is maintained, though we see the modern system in process of evolution. We have still the remnants of an S-future; the reduplicated future is, of course, in vigorous use, and we have in it absolute and dependent forms (*a* and *b*). In the B-future we have still remnants of the absolute and dependent forms. The three preterites are well represented, the reduplicated (perfect) preterite; the T- and the S-preterite; the latter, of course, being strongly in evidence. The development of the Middle Irish deponent form in $\tau\Delta\eta$, $\tau\Delta\eta\mu$, is well represented, *e.g.*, $\mu\text{o } \acute{\text{c}}\mu\text{o}\mu\eta\mu\text{r}\tau\Delta\eta\mu$. The passive forms sufficiently explain themselves. The paradigm of the substantive verb will, considering the date of the MS., offer some interesting forms. We have in Part I. the old imperat. pl. 2, $\text{b}\eta\text{o}$. The preterite offers the instructive sequence $\mu\text{o}\text{b}\text{o}$, $\mu\text{o}\text{b}\acute{\text{o}}$, $\mu\text{o}\text{b}\Delta\text{o}$, $\text{o}\text{b}\text{b}\Delta\text{o}$, $\mu\text{o}\text{b}\eta$, $\text{o}\text{b}\text{b}\acute{\eta}$, which is a complete history of the development of the modern form $\text{o}\text{b}\text{b}\acute{\eta}$ from that of

the Glosses, $\mu\omicron\beta\omicron\iota$. The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future, $\beta\iota\omicron$ is interesting, as are the forms $\beta\alpha\mu$ and $\beta\epsilon\mu\mu$. In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present, $\xi\omicron$ $\epsilon\omicron\omicron\iota\eta\delta\iota$, &c., to the B-future paradigm, and reduplicated future, in which the absolute and dependent forms are well marked. The preterite forms of the first, second, and third persons are well represented. In the substantive verb, Part II., the present indicative is represented by forms from -tau, *Biu*, *Fil*. The preterite is again representative of all periods. The third sg. future has an absolute and dependent form, whilst the subjunctive is well in evidence. In the copula the form $\mu\omicron\beta\iota\delta\omicron$ in preterite is to be noted. We have also a present and preterite passive.

PART I.

THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 **ա**բալի 42, **ա**բալիրի 46, **բ**ելիր 40, **ս**ւիրի 34, **ո**նա 40,
 44, **ո**նիրա 42, **բ**լոց 16, 46, **է**լուջ 10, 30, **ո**ռոյ,
 տաբալիրի 18, 22, **տ**աբալի 44, 50, **տ**ոմճիլ 50,
 տոջսի՛ն 50.
- sg. 3 **ա**բլա՛ծ 44, **ա**ռա՛ծ 44, 47, **է**լուջե՛ծ 44, **տ**եջա՛ծ 44,
 տլոցի՛ծ 44.
- pl. 1 (subj. used as imperative).—**չ**աբձամ 50, **տ**լաջձամ 50.
- pl. 2 **բ**ելու՛ծ 60, **ս**օրոճա՛ծ 4, **ո**ա **ո**նու՛ծ 10, **ո**ա **բ**աճաճա՛ծ 8,
 ոռոյրօճի՛ծ 44, **լ**ելոցի՛ծ 8, **տ**աբլա՛ծ 52, 66.
- pl. 3 **տ**եջսի՛ծ 46.

PRESENT INDICATIVE.

- sg. 1 **ա**ծելում 10, **ա**ծելումրի 26, **բ**ելում 16, **ո**ծելումրի 26,
 տւողում 26.
- sg. 2 **ո** **տ**լոյ-րի 50.
- sg. 3 **ս**օ-մ-բելի 58.
- Relative* :—**բ**ենար 68, **բ**ելբ 12, **ս**օմբուլբ 28,
 բլա՛ծբ 58, **լ**ոռոճար 16, **մ**ա՛ծոճբ 50, **տ**աճար 56.
- pl. 1 **ա**ծճաճա՛ծ 54.
- pl. 2 **ա** **ո**-**ա**բլա՛ծ 48, **ա**ծաճաճի 44.

Deponent :—sg. 1 **ս**օ **բ**եճար 54, **ս**ա **բ**բեճար 48, **ո**ճա
բբեճար 56. sg. 3 **ո**րի **բ**իօրի 36, **չ**ն **չ**ար **բ**իօրի
 (pret.) 24.

PRESENT SUBJUNCTIVE.

- sg. 1 ʒo ʦuʒɔɹɹɔ (dep.) 32, ʦ'ɔ ʦuɪbɔɹɹɔ (dep.) 20.
 sg. 2 muɪɔ ʦuʒɔɹɹɔ (dep.) 32, ʒo ʦoɔɪɹɹɔɪɔ 48.
 pl. 1 no ʒo ɲeɔɔɔɔɪ 10, 60, ʦo ɲoɪoʒɪɔɪ 60.

SECONDARY PRESENT.

- sg. 1 ʦɔ n-ʒɔbɪuɪɲo-ɹɪ 38, ɪn nʒɔbɪuɪɲɹɪ 42.
 pl. 3 ɹɪo ɹuɪoɹɹ 20.

S-FUTURE AND SUBJUNCTIVE.

Primary.

- sg. 3 mɔɔ' ʦɔ ʦɪ (subj.) 50, ʦoɹɔoɔ' 40.
 pl. 3 ʦoɹɔoɔ'ɹɔɔ' (2) 42, ɹɪo ɹ'ɔoɔ'ɹɔɔ' 42.

Secondary.

- sg. 1 ʦɔ ɹɹeɹɔɹɹɹɹɹɹ 54.
 sg. 2 muɪɔ ʦɪɹɔɔ 20.
 sg. 3 ʦɔ ʦɔɪɹɹeɔ 66.
 pl. 3 ʦɔ ɲeɹɔɔoɹɹ 28, ɲoɔo ɹɪoɹɹɔ (subj. pr.) 8.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) bɛɹɹɔɹɔɹɔ 8, ɲɪɹʒeɪbɔɹɔɹɔ 46, ʦo ʒeɪbɔɔ 60.
 (b) ɔɔɛɹɹɔɹɔ 8, ʦoɔbɛɔɹɹɔɹɔ 4, ʦoɔbɛɹɹɔɹɔ 22, ɲɪ ʦɛɪ 50,
 ʒo ɲoɪʒɛɪ 30, ʦoɪ ʦɪʒeɔɹɹɔɹɔ 36, ɔɪ ɹɛɹɹɔɹɔ 42, ɲɔɔ
 ʒeɪbɔɔ (?) 26, ʦo ʒeɪbɔɹɔ (?) 22.
 sg. 2 ʒeɪbɹɔɹɔ (?) 42, ʦo ʒeɪbɔɹɔɹɔ 40, ʦɪɔɔ ʦɪɲɪe-ɹɔɹɔ 20.
 sg. 3 (b) ʦoɹɹeɔɹɔɹɔ 26, ʦoɔbɛɹɹɔɹɔ 40, ʦoɔbɛɹɹɔɹɔ 20, ʦoʒeɪbɔɹɔ 32,
 eɹɹeɔɔɔ 42, ʒeɪbɔɹɔ ʦu (rel.) 42.
 pl. 1 (a) bɛɹɹɹɹɹɹɹɹɹɹ 40.
 (b) ɔɹɹɔ ɔ mɔbɛɹɹɹɹɹɹɹɹ 46.

նո չսլի նրորոստի 52, սո ճոչլուտտի (wrongly in text սո ճուոոոոոտտի) 6, յո ճուոոոոոտտի 36, սո ճուտտի 18, 52, 62, սո ճուրլոչտտի 4, սո ոոոուրլոչտտի 6, սո ոոոուրլոչտտի 62, յո արլոչտտի 10, յո բճոմտտի 10, ու բճոտտի 6, սո բճոնտտի 6, յո բճուրլոչտտի 64, սո ճճճճճճճճճ, յո ճլուտտի 24, 34, սո ճուրլուտտի 34, յո ճլուտտի 28, յո ոոոուրլուտտի 58, յո 1ecceտտի 12, յո ճլուտտի 28, սո յոոոոոտտի 26, տճոչտտի 6, 22, յո ճոչտտի 18, սո ճուոոոոտտի 4, յո ճոչճճճճճ, տուրլուտտի (տուրլուտտի) 52.

T-PRETERITE.

- sg. 3 ճոսնճուր (ճտ-սո-բուր-տ) 8, ճոսբուր 42, 54, ճոսբուր 18, ճոսբուր 48, ճոսբուր 1, ճոսբուր 10, ճոսբուր 16, ճոսբուր 58, ճոսբուր 58, սո ճուրլոչտտի (transition from T-pret. to S-pret.) 20.

S-PRETERITE.

- sg. 1 ուր ճճճճ 20, ճոճճուր 16, ուր ճճճ 26, տոոո 40, 1 տոոո 20.
- sg. 2 ճոոոոոոոոոո 40, սո ճճուր 22, ճոմճուրլոչտտի 24, ճոմ ճոմճուր 40, ու ճճճճ 42, ուր ճճճճ 26, սո ճոմճուրլոչտտի, ճոմճուր 38, ճո-ս-ճոչճճճ 20, սո ճոչճ 22.
- sg. 3 յո ճոչլլ 44, 6 սո ճճոն 6, ճոսն 62, սո ճոմճ 1, սո ճոմճ 36, յո ճոմճ 60, յո ճոմճոնճ 64, ճոմճուր 18, յո ճուր 12, յո ճոնոն (ճոնոն) 52, յո ճոնոն 60, յո արճուր 38, սո արճ 6, 18, յո արճ 20, յո արճուր 60, յո բճոոն 60, յո բուր 38, սո բուրբճ 48, յո բուրբճ 46, յո բուրբճուր 42, սո բուրբճ 52, յո ճճ 30, սո ճճնոն 1, սո ճճն 60, սո ճճլլ 60, յո ճճլլ 52, սո ճոն 32, ուր ճն 24, յո ճոն 30, յո ճուր 30, յո ճոնոն 20, յո ճճն 24, սո ճոն (with prep. le) 6, յո ճոն 56, յո ճճն 28, սո ճոն 38,

110 օրիսցիւմ 12, 110 օրիսցի I, 110 110 10, 34,
110 110 48, 110 110 62, 110 110 1, 110 110 16,
110 110 46, 110 110 36, 110 110 6, 110 110 12,
110 110 12, 24, 110 110 54, 110 110 30, 110 (rel.) 18,
110 110 12.

Absolute:—110 110 38, 110 110 64, 110 110 42,
110 110 (?) 42, 110 110 18, 110 110 18.

Deponent:—110 110 24, 110 110 20, 110
110 110 32, 110 110 1, 110 110 34,
110 110 38, 110 110 38, 110 110
110 110 16, 110 110 12, 110 110 14, 110
110 110 14, 110 110 6, 110 110 18,
110 110 1, 110 110 1, 110 110 38.

pl. 3 110 110 62, 110 110 4, 110 110 64,
110 110 62, 110 110 52, 110 110 52, 110
110 110 54, 110 110 36, 48, 110 110 60, 110
110 110, 110 110 62, 110 110 62,
110 110 24, 110 110 30.

Deponent:—110 110 24, 110 110 18, 110
110 110 36, 110 110 48, 110 110
110 22, 110 110 36.

PASSIVE VOICE.

IMPERATIVE.

sg. 3 110 110 50, 110 110 8, 110 110 44, 110 110 4,
110 110 4, 110 110 8, 110 110 4, 110 110,
110 110 66, 110 110 66.

PRESENT INDICATIVE.

sg. 3 110 110 28, 110 110 10, 28, 30, 110 110
24, 110 110 66, 110 110 54, 110
110 66, 110 110 48, 110 110 44, 110 110
54, (110) 110 46, 52, 110 110 28, 30,
110 110 18.

PERFECT.

- sg. 3 ἀσβερισθῶ 30, ἵο βαίτεσθ 56, ἵο ζυμῶ βιμῶ 64, ἵο
 κελεσθῶ 42, (υαίμ) ἵο ελοῖ 64, ἵο εόμῃσεσθῶ 14, ἵο
 εόμῃσεσθῶ 60, ἵο εοἰμμόμῃσθῶ 32, ἵο εμῃσεσθῶ 12,
 εμῃσεσθῶ 48, εοναδῶ εεμῃσθῶ 18, ἵο ζυμῶ εόεεεεεεσθῶ
 30, ἵο ἡ-εαῖμῃσθῶ 4, ἵο εάσεσθῶ 54, (ὁ ἡεε) εεε 46,
 ἵο εῖσεσθῶ 64, ἵο εοἰμῃσεσθῶ 42, ἵο εομῃσεσθῶ
 12, ἵο εομῃσεσθῶ 12, ἵο εεεεσθῶ 10, εοναμῃ
 εεεεσθῶ 62, ἵο ἡ-εονεσθῶ 10, ἵο εονεσθῶ 36, ἵο
 εονεεεσθῶ 28, 30, ἵο εεεεεεσθῶ 66, ἵο εεεεσθῶ 6, ἵο
 εμῃσθῶ 52, ἵο εονεεεσθῶ 32, ἵο ἡ-εομῃσεσθῶ 6, ἵο
 εονεεεσθῶ 4, ἵο εονεεσθῶ 1, εονεεεεεε 26, ἵο εοἰμῃσεσθῶ
 18, (ὁ) εεεεεεσθῶ 18, εεεεεεσθῶ 24, ἵο εμῃσεσθῶ 40,
 ἵο εάσεσθῶ 38, ἵο εμῃσεσθῶ 24, ἵο εμῃσεσθῶ 12, ἵο
 ἡ-εμῃσεσθῶ 4.

IMPERFECT.

- sg. 3 ἵο [ε]μῃσεσθῶ 38, ἵο [ε]μῃσεσθῶ 10, ἵο [ε]μῃσεσθῶ 24.

REDUPLICATED FUTURE.

Primary.

- sg. 3 εεεεεεεεεε 42, ἵο εεεεεεεεεε 8, 18, 66, εεεεεεεεεεεεεε 48.

Secondary.

- sg. 3 ἵο εεεεεεεεεε 10.

B-FUTURE.

- sg. 3 εεεεεεεεεεεεεε 46, ἵο εεεεεεεεεεεεεε 46, εεεεεεεεεεεεεε 38, εεεεεεεεεεεεεε
 εεεεεεεεεεεεεε (εεεεεεεεεεεεεε) 42, εεεεεεεεεεεεεε (εεεεεεεεεεεεεε) 42, εεεεεεεεεεεεεε
 εεεεεεεεεεεεεε 54.

Secondary.

- sg. 3 ἵο εεεεεεεεεεεεεε 60.

VERBAL NOUN (INFINITIVE).

- ἵο εεεεεεεεεεεεεε 48, εεεεεεεεεεεεεε 12, εεεεεεεεεεεεεε εεεεεεεεεεεεεε 6,
 εεεεεεεεεεεεεε 54, ἵο εεεεεεεεεεεεεε 32, εεεεεεεεεεεεεε 16, εεεεεεεεεεεεεε εεεεεεεεεεεεεε 6, ἵο

ἐὰντιξάθ 42, ὄα ccoiméō 6, ἀξα cconγβάλ 64, ceanγαι 6,
 mo éoxáθ 42, ἀξ ccoimacoióioim 30, ὄo ccoimómiáθ 36, (α) ccoim-
 ccoimómiáθ 34, cómyξáθ 60, ἀξ coctyγháθ 64, (α) cúnyneaccháθ
 6, ἀξ cuiimnyξáθ 1, α cúny 6, ἀξ ὄainnynyξáθ 68, ὄo
 ὄéanaiim, ὄo ὄicúny (oióúny) 26, 34, (αξ) ὄnyγβάλ 64, ὄo
 ὄioξáil, ὄo ὄioξáilc 26, 58, mo ὄul 40, ὄlycáθ 64, ὄoycaθ,
 eγay 38, eγe 10, 20, ὄ'fáξáil 4, (αξ) fáyey 28, fáyey 54,
 ny 42, ὄ'foiyctin 58, ὄ'foiyctabaiyc 10, ὄo ξabáil 34, ὄo
 leyannai 46, ἀξ leyey 66, loycáθ 14, moiy 42, ἀξ ioay-
 cúny 12, ὄo imányáθ 6, maycáin 58, ny milleáθ 18, ἀξ ól,
 ἀξ miáθ 38, moctáin 48, ὄo iyaynyháθ 6, (αξ) icyctóioen 64,
 ὄo ctábeyc 18, tayeyey 26, ὄo ctéact 26, ὄo ctéymáil 40, ἀξ
 teyeyc 38, ὄo cteynoiim 40, ὄo ctóéaióioim 4, ἀξ toξáil 42,
 ἀξ toiyéact 28, ὄo ctóinyeaiim 38, toymáctáin 12, (αξ) tyay-
 ccaβáil 64, tyayim 58, α ctóiyoyim 40, ἀξ tyaynyaiim 4,
 nyγabáila (gen.), únyctóyβáil 12.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

sg. 2	biry 30.
sg. 3	byó 54.
pl. 2	byo 8, byci 4.

PRESENT INDICATIVE.

(a) -tau-.

sg. 2	atái 54.
sg. 3	atá 4, óctá 52.
pl. 1	atámaiome 46.
pl. 3	atát 56, atáit 8, atáio 18.

(b) Fil.

sg. 3	noça nyuil 28.
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PRETERITE.

(a) WITH *ro-* (*do-*).

- sg. 3 ροβοι 8, 34, ριοβοι 32, 66, ριοβδοι 14, 28, ρο βδοι 58,
 ριοβι 38, ρο βι 1.

Enclitic :—α ριαιβε, ηαc ριαιβε 4.

- pl. 3 ριοβδουαι 26, 30, ρο βδουαι 1, 26.

(b) WITHOUT *ro-* (*do-*).

- sg. 3 βδοι 56, α m-βοι 18, ζαc α m-βδοι 56, ζο m-βοι 38.
 pl. 3 βδουαι 56.

FUTURE.

- sg. 1 βιδω 8.
 sg. 2 νοcα βιδ 54, α mβιδ-γυ 34, βειγ 34.
 sg. 3 ηι βιδιω 48.

Relative :—βιδγ 18, 42.

- pl. 1 βειμω 42.
 pl. 3 βειω (2) 42, ο βειω 4, βειωιω 22, βειωιτ 22, βειω 34.

SECONDARY FUTURE (CONDIT.).

- sg. 2 νοcα βειcεα 54.
 sg. 3 ηο βιδω 16, ρο βιδω 60.
 pl. 3 ουα mβειωιγ 22.

SUBJUNCTIVE.

Present.

- sg. 3 οο mβει 50.
 Relative :—βειγ 24.
 pl. 3 ζο mβειω 50.

Past.

- sg. 3 ζένζο [m]βειc 32, ζο mβειc (ζο mβειc) 10.

INFINITIVE.

ρο βειc 6.

THE COPULA.

INDICATIVE.

Present.

- sg. 3 1ṛ, Δṛ 1, ᵛ'Δ n-Δ(ᵛ) 48, ᵛ'Δ n-Δᵛ 54, ʒonΔᵛ 66,
mΔṛΔ 52.

SUBJUNCTIVE.

Present.

- sg. 3 ʒuṛΔb 4, ʒeṛb 46, mΔᵛ 46.

Past.

- sg. 3 ᵛΔmΔᵛ 6, no ʒom' 6.

Preterite.(a) With **ro-** (do-).

- sg. 3 1ᵛ bo 6, 24, 1ᵛbo 30, conΔṛᵛbo 64, ᵛΔṛᵛbo 1, ʒéṛᵛbo
30, 1ᵛᵛᵛbo 28, 1ᵛb (+ vowel) 54, 64, ᵛob (+ vowel)
4, 1ᵛᵛᵛ (+ vowel) 60, ʒuṛ (+ consonant) 8.
pl. 3 ʀobṛΔṛ 10.

(b) Without **ro-**.

- sg. 3 bu 44, bΔ 1, 36, 44, bΔᵛ 56.

Future.

- sg. 1 bΔm 32.
sg. 3 bᵛᵛ 20, 42, 46, 50, 54, 56, 66, nΔc bΔ 46.
Relative :—beṛum 32, buṛ 4, 22, 26, 44.

Secondary Future.

- sg. 3 1ᵛ bΔᵛ 6, 38, 1ᵛ bΔᵛ 6, 46.

PARTS II. AND III.

THE VERBAL SYSTEM.

ACTIVE VOICE.

IMPERATIVE.

- sg. 2 ձեզի 82, նա հ-ձեզի 78, 182, ելի 98, 114, 174, Կ՛ուրի՛ն 82, Կ՛ուրի 182, 186, ծեռ 104, 174, ծեռ 186, ծեռ-րձ 164, ծեռ-ր 106, բեր-ր 104, բռնի 184, ձի 98, ինչ 20, լուրի՛ն 82, լուր 82.
- sg. 3 ձեռ 104, բռնի 182, լուր 182.
- pl. 1 (subj. used as imperative).—բռնի 78, լուր 80.
- pl. 2 նա հ-ձեզի 150, Կ՛ուրի 160, Կ՛ուրի 154, ծեռ-ի 152, Կ՛ուրի 92, 112, Կ՛ուրի 92, Կ՛ուրի 112, Կ՛ուրի 170, լուր 94, Կ՛ուրի 116, Կ՛ուրի 166, միտի 144, լուրի 122, լուրի 88, 94, լուրի (?) 158, Կ՛ուրի 86, 98, 124, 154, 182, Կ՛ուրի 100, 156, 182, նա լուրի 170, լուրի 78.
- pl. 3 լուր 86, լուր 154.

PRESENT INDICATIVE.

- sg. 1 լուր 164, լուր 106, լուր 80, լուր 110,
- sg. 2 լուր լուրի 120, լուր 112.
- sg. 3 լուր 94, լուր [լուր] 80, լուր 110, լուր 156, լուր (rel.) 150, լուր (rel.) 92.
- Relative* :—լուր 156, լուր 128, լուր 118.
- pl. 1 լուրի 86, 102, լուրի 150, լուրի 106.
- pl. 2 լուրի 150.
- pl. 3 լուրի 110, լուրի 134.

Deponent :—sg. 1 լուր 120, 168, 180; sg. 2 լուրի 108.

PRESENT SUBJUNCTIVE.

- sg. 1 ζο ccορνΔιγρΔ, υΔ η-ζΔβΔιγρΔ 150.
 sg. 2 muna υισone 80, ηοιηι τοιμλε 114.
 sg. 3 ηοζο ccοσλΔιυ̇ (γιβ) 136, ζο βρεμυ̇ 126, muηΔ
 ρ̇οιμυ̇ 80, Δετ ζο ηΔιμυ̇ 96, ζο ττυιτιυ̇ 182.
- pl. 1 co ησιοηζηηΔη 88, 106, 174, ζο βρεηοηηηηη 110, ηο
 ζο η-ζΔβΔηη 166, ζο ττυζΔηη 78, 162.
 pl. 3 cοηΔε ηΔιυ̇τιζ̇ις 166, co ησέηηΔις 134.

SECONDARY PRESENT.

- sg. 1 co ησειηηηηηηηη 80.
 sg. 3 ηο η̇ηιοτ̇Διλευ̇ηιοη̇η 138, υΔ η-οβΔυη 182.
 pl. 1 cοη ρΔccοηη 116, υο τελζηηηη 116.
 pl. 3 υΔ ccληηηοηη 136.

S-FUTURE (AND SUBJ.).

- sg. 2 υΔ ττ̇ιγ 120.
 sg. 3 ζ̇ιοη ζο ησεΔch 116, υορΔοτ̇ 82, τ̇ι 84, 118, 168,
 184.
 pl. 1 ηοζο ηιοηηοηη.
 pl. 3 ΔορΔοτ̇ρΔτ 104, υΔ ηιοι̇ερετ 78.

REDUPLICATED FUTURE.

Primary.

- sg. 1 (a) βέηηΔογρΔ 76, υοηζευβΔογρΔ 78, 98, ζο ηοηηζευβΔογρΔ
 82.
 (b) ΔσευηρΔ 164, ΔσευηΔ (?) 106, υοβέηη 116, υο βευηρΔ
 100, 148, η̇ι εέΔλ 166, ηι ζ̇ευβ 162, ρΔιηηευλ-ρΔ
 166.
 sg. 2 υο βευηΔ 100, υο ζ̇ευβΔ 112, υο ζ̇έβΔ 118, υο
 ζ̇ευβΔρΔ 112, υοζ̇ευβΔηη 72, ηοέΔ ηρ̇υιζε 110,
 ηο ζο η-ηοcΔ 110.

- sg. 3 (a) տիջեօւնսն 136, տոնջեւնսն 100, բիւսսուսն (րնր) 122.
 (b) ճսւսն 152, ոս տնն 188, ու սոնն 150, սնն
 նքնն 110, ճնն սնն նքնն 110, բսնն 110,
 ոս ճսւն 100, ու ճսւն 100.
Relative :—նն 96, սոնն 80, սնն 120.
- pl. I (a) նննն 72, տոնջեւննն 130, բնննն 80.
 (b) տննն 88, սոննն 70, 154, տոնջեւնն 130,
 սոննն 78, սոննն 118, ճսւնն.
 pl. 2 տոննն 116, տոննն 74, ու տոննն 114,
 'նն ննն, ճո ննն 106, 122.
 pl. 3 տոննն 104, ճսւնն.

Secondary.

- sg. I ճնն 160, ու տննն 74.
 sg. 2 ճննն 112.
 sg. 3 ոս ճոնն 100, տոննն 170, ոս սոնն
 76, ու տննն 146, ունն տննն 76.
 pl. I ոս սոնն 78, ոս սոննն 112, ո'նն սոննն
 ննն 160, ու ննն 72.
 pl. 3 ոս [ն]ոննն 110, ոս սոննն 134, ոս
 սոննն 104, ոս սոննն 114, ու նննն
 114, ոսնն-ննն 168, ոս սոննն, ու տննն
 148, ո'նն տննն 190.

B-FUTURE.

Primary.

- sg. I (a) բննն 110.
 (b) ոննն ճննն 110, սոննն 188, ու նննն
 182, ու նննն 176.
 sg. 2 ու նննն 188.

տօ ջճԵՃՏՈՒ 90, տօ ջճՈՒՄԵՃՈՒ 90, 170, տօ ջՆԱԿԱՐԻՈՒՄՈՒ 102, տօ ԻԵ[ԵԸ]ՏՈՒ 88, տօ ԻՄՋԵՏՈՒ 152, տօ ԻՆՐԵՏՈՒ 100, ԼԵՋԵՏՈՒ, տօ ԼԵՇՇԵՏՈՒ 74, 118, տօ ԼԵՈՒՃՏՈՒ, տօ ԼԵՈՒՏՈՒ 132, 172, 186, տօ ԼԱՅՋԵՏՈՒ 70, ԵՍ ԻՃՈՂՃՏՈՒ 72, 90, 186, տօ ԻՃՈՒՅՏՈՒ 108, [ԻՍ Ի]ՇԻՆՆԵՏՈՒ 86, տօ ԻՂՈՒՅՈՒՄԵՃՈՒ 172, տօ ԻՄԻՅԵՏՈՒ 88, ԵՃՈՂՃՏՈՒ 70, ԻՍ ԵՍԻՈՒՅԵՏՈՒ 70, ԻՍ ԵՃՅԵՃՏՈՒ 88, ԵՄՃՏՈՒ, ԵՍՇՇՏՈՒ 72, 88.

T-PRETERITE.

- sg. 1 տօ ԵՃՈՂՃԵՐ[Ե]ՂՏ 82.
 sg. 3 ՏՅԵՐԵԵԵ 78, ՏՅՍՐՈՒՄԵԵ 120, ԻՅԵՐԵԵ 96, 98, 128, 162
 ԵՍ Ն-ԵԵՐԵԵ, ՏԻՅԵՐԵԵ 190.
 pl. 1 ՏՍՐՈՒՇՇՈՒՄՈՒ 122.

S-PRETERITE.

- sg. 1 ՏՍՐՈՒՅՍԻ 176, 178, ԲՍՃՍԻԲՏ 158, տօ ԻՃՈՒՅՍԻՂՏ 174,
 տօ ԵՃՍԵՇՍԻՂՏ 188, ՆԻ ԵՄՋՍԻՂՏ 82.
 sg. 2 Ճ ՈՅԵՐՈՒՃԻ 182, ՆՍ ՇՍԻ ԵՍԼԵՃՈՒ 188, տօ ԻՃՐՍՈՒՃԻ 174,
 տօ ԻՃՈՒՅՍԻՂՏ 134. ՏՍՐՈՒՅՍԻՂՏ 134, տօ ԻՄՈՒՅՂՏ 160,
 ԼԵ ԵՇՃՈՂՃՈՒՃԻ 134.
 sg. 3 տօ ՃՍԵՇ 158, տօ ԵՇՃՈՒՃՈՒՃ 80, ԻՅԵՆ 94, 174, 186,
 տօ ԵՍԻՅՇ 182, տօ ԵՆՈՒ 146, տօ ԵՃՍԻՄՇ 94, 184, տօ
 ԵՍԻՄՃՈՒՅՇ 96, ԻՍ ԵՍԻՄՍԵՇ 138, տօ ԵՍԻՍԵՇ 186, տօ
 ԵՂՈՒՇ 124, 142, տօ ԵՂՍԵՇՇՈՒՃՈՒՃ 126, ԻՍՇՍԵՇՇՈՒՃՈՒՃ,
 ԻՍՇՍԵՇՇՈՒՃՈՒՃ 128, 174, 178, տօ, ՆՃՈՒ, ԵՂՍԵՇՇՈՒՃՈՒՃ
 114, 178, տօ ԵՍՈՒՅՂՏ 132, տօ ԵՍԻՂՏԵՆ,
 ԻՍ[Շ]ՇՍԻՂՏ 132, 114, ՇՍԻ ԵՍԻՇՅԻՂՏ 138, ՆԻ ՏԵՐՈՒՃ
 70, Ճ Ն-ՏԵՐՈՒՃ 98, ՏԵՐՍԵՇՈՒՃ 110, տօ ԵՍԵՍԻՂՏ 172,
 ԻՍ ԵՂՍԵՇՇՈՒՃ 140, ՇՍԻ ԵՍԵՇՍԵՇ 126, ՇՍԻ ԵՍԼՈՒՃ 96,
 ՇՍԻ ԵՍԼԵՇՈՒՃ 184, ՏՍՐՈՒՅՇ 96, տօ ԵՍԻՂՏ 138, տօ
 ԵՃՇՈՒՃ 138, տօ ԵՂՍՇ 76, 86, ԲՃՇՈՒՅՇ, ԲՇՇՈՒՅՇ
 (with տօ, ՇՍԻ, ՆՂՍ, ՆՇՇՈՒ, &c.) 140, 152, 162, 172,
 ՏՍՄԲՈՒՄՈՒՃՈՒՃ 128, տօ, ԻՍ, ՆՃՈՒ ԲԵՇ 96, 136, 138,
 144, տօ ԲԵՂՏ 168, տօ ԲՈՒՄՍԵՇՈՒՃ 74, 76, ՏՂՍՇՈՒՃ, տօ

փօջան 162, օօ փօրտամևիչ 174, յո փեաճճայ 156,
 օօ փութեօն 158, օօ փսաջայ 176, փսայ 70, 88,
 յո ճձ 70, 142, օօ ճձերն 174, յո ճձերօե 142,
 օօ ճեձն 100, ճսր ճէր 142, օօ ճլճ 86, օօ ճրբ
 90, յո 1ձ 86, 138, 180, օօ Իմբի 128, ճսր
 Իօմփօւցրիչ 184, օօ ԻօմԼսւի 108, օօ Իօննաբ 96,
 օօ Իօնորիչ 94, օօ Լերձիցի 190, օօ, յո Լոճ 124,
 132, յօլոնցրն 136, օօ Լիօն 132, օօ Լսւի 162,
 օօ մն 70, օօ, ճսր մսիչ 96, 144, 180, 184, 186,
 յո օրօձիչրսմ 72, յո մսի 188, օօ մերօցի 94,
 180, օօ յոննե, յոնճ 80, 158, 182, օօ յս, յսճ
 96, 158, յո-ր-յսւձ (յօրյսւձ) 176, յո յճօն 140,
 յոնց (?) 116, յո յոբեճ 96, 142, օօ յճայ 82, յո
 փճօն 148, օօ փր 176, յօսփօւճ (յօ + օ + փօւճ) 130,
 օօ փսի 72, 84, օօ ճարբն 106, 158, յո ճարմսիչ-
 րն 136, ճսր ճարմսից 126, յո, օօ ճօճսն 92,
 124, 136, 140, 158, 180, 184, օօ ճսր 88,
 180, 186, օօ ճսր 130, 132.

Absolute :—բար 104, օճար 116, ճարմսից 132.

Deponent :—ճսր Ենա[րճայ] 114, յո Բար[ճայ] 140,
 յո ճճարճայ, օօ ճճարճայ, յո ճճարճայ 70,
 86, 124, օօ Լիցրճայ 138, յո Լիարճայ 76, օօ
 յճօնարճայ 86, ճսր յննա[ր]ճայ 142, ճսրճայ,
 ճսրճայ, ճսրճայ 86, 114, 138, 188.

pl. 1 ճօ մարմո 92, օօ ճարմո, օօ ճարմ 98, 148,
 օօ մնարմ 146.

Deponent :—մար ճարմար 144, օօ Բարմար 178, օօ
 մնարմար 146, օօ մնարմար 146.

pl. 3 յո Ենարճ 92, օօ Ենարճ 132, ճսր Եարճ 92, ճսր
 Եարճարճ 92, յո ճարճ 150, յո ճարճարճ 92, օօ ճարճարճ
 88, օօ ճարճարճ 96, օօ ճարճարճ 132, ճսր
 ճարճ 92, 184, յո ճ[ճարմ]ճ 130, ճսր
 ճարճարճ 92, ճարճարճ 174, ճարճարճ 106, օօ
 ճճարճ, օօ ճճարճ 164, 170, 174, 184, յո ճսր
 ճարճարճ 152, ճսր ճարճարճ 170, օօ, ճսր Եճարճ

88, 94, το ἡδαιβῆραο 92, το ἡδῆραο 92, το ἡδῆραο 134, το ἡδῆραο 90, 104, 144, 178, το ἡδῆραο 92, 164, το ἡδῆραο, το ἡδῆραο 72, 172, το ἡδῆραο 166, το ἡδῆραο 132, ἡδῆραο 142, το ἡδῆραο 160, ἡδῆραο, ἡδῆραο 138, 188, ἡδῆραο, ἡδῆραο, ἡδῆραο 92, 94, 154.

Deponent:—το ἡδαιβῆραο 174, ἡδῆραο 182, ἡδῆραο 174.

PASSIVE VOICE.

IMPERATIVE.

- sg. 3 ἡδῆραο 182, ἡδῆραο 182, ἡδῆραο 156, ἡδῆραο 90, ἡδῆραο 158.
 pl. 3 (syntact.) ἡδῆραο 120, ἡδῆραο 118, ἡδῆραο 72, ἡδῆραο 122, ἡδῆραο 82, ἡδῆραο 118, ἡδῆραο 118, ἡδῆραο 118.

PRESENT INDICATIVE.

- sg. 3 ἡδῆραο 78, ἡδῆραο 94, ἡδῆραο 168, ἡδῆραο 168, ἡδῆραο 122.

SUBJUNCTIVE PRESENT.

- sg. 3 ἡδῆραο 144, ἡδῆραο 120, ἡδῆραο 70, (ἡδῆραο, ἡδῆραο) ἡδῆραο 72, 110.

SECONDARY PRESENT.

- sg. 3 ἡδῆραο ἡδῆραο 100.

PERFECT.

- sg. 3 το ἡδῆραο 144, το ἡδῆραο 112, ἡδῆραο 178, ἡδῆραο 160, το ἡδῆραο 150, 160, ἡδῆραο, το ἡδῆραο 78, 178, το ἡδῆραο 150, το ἡδῆραο 74, 76, το ἡδῆραο 74, ἡδῆραο ἡδῆραο 114, το ἡδῆραο 84, το ἡδῆραο 108, ἡδῆραο 160, ἡδῆραο 138, ἡδῆραο 114, το ἡδῆραο

138, 100 բրաձ 100, 110 բրձեօհ 140, 100 բօլմուղեձ 106 100 բրաբօլձ 160, 100 բրաբօլձ 74, 100 բրիթեօլձ 74 160, 100 բրիղեձ 190, 110, 100 ճձձ 94, 156, 100 ճօղեձ 156, 100 հ-իմթեղեձ (*impers.*) 128, 100 հ-իմթեձ 144, 100 հ-իմթեձ 182, 100 լեւեւեձ 132, 186, 100 լօղեւեձ 180, 100, ճրի մձբձ 186, 190, 110 լօղեւեձ 188, 100 միմեձ 144, 110 լօղեւեձ 74, 100 հ-օղեւեձ 74, 158, 100 լիմեձ 134, 100 լիմեձ 118, 150, ճրի լիմեձ 90, 100 լիմեձ 164, 100 լիմեձ 166, 184, 100 74, 76.

IMPERFECT.

sg. 3. 100[5]իմի 164.

REDUPLICATED FUTURE.

Primary.

sg. 3. 100[5]իմի 74, 100[5]իմի 156, 100[5]իմի 78, 136.

Secondary.

sg. 3. 100իմի 164.

B-FUTURE.

sg. 3. 100իմի 136, 100իմի 74, 100իմի 74, 100իմի 74, 100իմի 76, 100իմի 76.

pl. 3. 100իմի 136, 100իմի 70.

Participle of Necessity:—100 120.

VERBAL NOUN (INFINITIVE).

100 150, 100 84, 100 154, 100 (100, 100) 156, 100 176, 100 միմեձ 146, 100 82, 100 88, 100 140, 100 78, 100 182, 100 148, 100 170, 100 96, 100 88, 100 80, 100 80, 100 138, 100 98,

արուստ 136, արուստացած 114, արուստացում 178, արուստացած 140, արուստացում 78, արուստացում 188, արուստացում 118, արուստացում 148, արուստացում 176, արուստացում 100, արուստացում 152, արուստացում 136, արուստացում 164, արուստացում 176, արուստացում 182, արուստացում 86, արուստացում 182, արուստացում 132, արուստացում 146, արուստացում 138, արուստացում 98, արուստացում 140, արուստացում 168, արուստացում 118, արուստացում 74, արուստացում 152, արուստացում 138, 142, արուստացում արուստացում 82, արուստացում արուստացում 82, արուստացում 152, արուստացում 78, արուստացում 136, արուստացում 72, արուստացում 140, արուստացում 160, արուստացում 70, արուստացում 70, արուստացում 86, արուստացում 80, արուստացում 98, արուստացում 178, արուստացում արուստացում 88, արուստացում 86, արուստացում արուստացում 88, արուստացում 70, արուստացում 178, արուստացում արուստացում 152, արուստացում 84, արուստացում 80, արուստացում 158, արուստացում արուստացում 154, արուստացում 188, արուստացում 158, արուստացում 76, արուստացում 88, արուստացում 130, արուստացում 76, արուստացում 72, արուստացում 76, արուստացում 188, 166, արուստացում 148, արուստացում 178, արուստացում 88.

THE SUBSTANTIVE VERB.

ACCENTED FORMS.

IMPERATIVE.

pl. 2 ետի 164.

PRESENT INDICATIVE.

(a) -tau.

sg. 1 տամրի 162.

sg. 3 տա՛, տա՛տա՛ 122.

pl. 3 տա՛ն 180.

(b) **Biu.**

- sg. 3 mΔπ bιò 88.
pl. 3 bιò (ΔζΔ mbιò) 74.

(c) **Fil.**

- sg. 3 fuiλ (abs. in poetry) 180, νοά ηfuiλ 118, 162.
pl. 1 fιλmιò (abs. in poetry) 166.
pl. 3 ζο ηfuiλιò 170.

PRETERITE.

(a) With **ro-** (**do-**).

- sg. 2 σο βάòΔιf 160.
sg. 3 πιοβοιfπεν 70, πιο βΔοι 78, πιο βΔοιfπεν 138, σο βuιfπιm
106, σο βΔοιfπιοm 136, πιο βι 70, ζε σοβι 84, σο
βιfπεν 86, σοβι, *passim*.

Enclitic :—Δ πιΔιηε, *passim*.

- pl. 3 σοβΔσοΔπ 72, 80, 184.

(b) Without **ro-** (**do-**).

- sg. 3 βοι 142.
pl. 3 βΔσοΔπ 84.

FUTURE.

- sg. 1 βιΔσο 84, βευοfρα 110.
sg. 2 Δ m-βιΔ-fy 84.
sg. 3 (a) βιΔιò 76.
(b) ni βιΔ 148.

Relative :—βιΔf 82, 106.

- pl. 1 βémιò 106.
pl. 3 ni βιΔιò 98.

SECONDARY FUTURE (CONDITIONAL).

- sg. 2 σο βετεΔ 104.
sg. 3 σο βιΔò 86, σο βιòò 156.
pl. 1 mυηΔ mβειçmιf 76.
pl. 3 βέσοf 110, οια mβέσοf 114.

SUBJUNCTIVE.

Present.

- sg. 3 ḡion ḡo mbeṯ 74, muna ḡeṯ (ḡé) 144.
 pl. 1 ḡem (ḡn ccéin ḡem) 130.
 pl. 3 ḡo mbeṯ 88.

Past.

- sg. 3 no ḡo mbeṯ 116, ḡion ḡo mbeṯ 76, ḡcṯ muna ḡeṯ
 150.

INFINITIVE.

ṯo ḡeṯ, ṯo ḡeṯ 110, 164.

THE COPULA.

INDICATIVE.

{Present.

- sg. 3 1ṯ, ḡṯ, conḡó 190, ṯḡn' (ṯḡnḡó) 162, maṯḡ 150.

SUBJUNCTIVE.

Present.

- sg. 3 ḡuṯḡb 80, 172, ḡuṯṯob 112, naṯḡb 112, ṯob' 174,
 maṯ 100, comḡó 170, ṯḡmḡó 100, 118, ḡémaṯ
 104, ḡomḡó 164.

Past.

- sg. 3 ṯḡmḡó 70, ḡo maṯ 86, 142, bḡó 84, mun' ḡiṯ 74.

Preterite.

(a) With ro- (ḡo-).

- sg. 2 ṯobṯḡṯ 162.
 sg. 3 ṯoba 102, ṯobú 96, ṯobo 146, ṯoba (+ vowel) 96,
 ṯḡṯbo (+ vowel) 70, ḡuṯṯ (+ vowel) 78, moṯṯ
 (+ vowel) 126, 150, ṯob (+ vowel) 164, naṯ (+ con-
 sonant) 158, no ḡuṯṯbo 96, 114, 144.

(ð) Without ro- (do-).

sg. 3 bu 108, bΔ 84.

Future.

sg. 3 buò 182.

Relative :—buγ 70, 118.*Secondary Future.*

sg. 3 . 110 bΔò 76, 100 bΔò 96, 124, 100 buò, bu 100.

PASSIVE VOICE.

Present.

sg. 3 ΔτΔτΔπ 178.

Preterite.

sg. 3 100 bΔγ 172, 110 bΔγ 70, 76.

MANUSCRIPT PAGINATION.¹

[The first word on MS. page is quoted from Printed Text.]

MS.	PRINTED TEXT.		MS.	PRINTED TEXT.	
Page.	Page.	Line.	Page.	Page.	Line.
2	4	5—ἀτῶν.	22	104	31—μοσέν.
3 ²	6	24—υαίη.	23	110	12—ζο.
4	10	31—σομῆτι.	24	116	4—ζιον.
5	16	8—ουαίη.	25	120	2 (from end of page)— αταῦσαι.
6	20	19—ἡ μίση.	26	126	23—ἡδ.
7	26	14—ἡ οὐδέ.	27	132	19—γ.
8	32	2—γ.	28	138	11—ιοντελαίη.
9	36	20—κοῖκοῖμοραδῶ.	29	142	21—σο.
10	42	4—γῆλ.	30	148	13—βίαι.
11	46	26—ἡδ.	31	152	22—ζαχ.
12	52	6—γ.	32	158	7—αν.
13	56	25—μαίτηρα.	33	162	Last line—μακαοῖ.
14	62	11—μερρεαδ.	34	168	12—γ.
15 ³	70	1—ῥιζ.	35	172	2 (from end of page)— φέν.
16	72	17—μεαίρα.	36	178	27—κόμψηδῶ.
17	78	10—ἰομῆρα.	37	184	13—α μεψησῆδ.
18	84	15—βα.	38	188	16—ἰομῆρα.
19	90	6—ζο.			
20	94	25—Conξαι.			
21	100	10—Conξαι.			

¹ In this Table a comparison is given of the pagination of the MS. with that of the Printed Text.

² Page 2 of MS. ends with the following words :—υαίη ἡ μίση με μίση ἔρησον δ ὕδατι δῶσις γ σο βα. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words υαίη ἡ βαδ μίση λε μίση ἔρησο. We have here evidently a case of *homoioteleuton*, the scribe passing from the phrase on p. 2 to the similar one on p. 3, omitting the intervening portion.

³ The lower half of p. 15 is a blank in MS. The writing on the page ends with the word αοονααααα. The scribe then skipped half a page, and begins p. 16 with the word μεαίρα. This is clearly a case of *homoioteleuton*. The passage on p. 15 ran αοονααααα μεαίρα, and that on p. 16 began αοονααααα μεαίρα. The scribe, interrupted probably in transcribing, returned, and skipped from the μεαίρα of the first αοονααααα to that of the second one. The omission of the intervening passage explains the abrupt transition from par. XXVIII. to par. XXIX.

SYNOPSIS OF CAITRÉIM.

PART I.

- PAR.
I. The tyranny of the double kingship.
II. The Council of the Ultonians.
III. The advice of Fachtna.
IV. The journey to Tara.
V. Fionnabair, daughter of Lughaidh Luaighne, King of Ireland.
VI. The Lovers' Cup.
VII. Fachtna's speech.
VIII. The meeting of Fionnabair and her father at the Heroes' Well on the Hill of Tara.
IX. The decision of the King of Tara.
X. The revolt of Conghal (Connall).
XI. The banding of the disaffected.
XII. The slaying of Criomhthann (Criffan), son of Lughaidh Luaighne (Lewy Lúney).
XIII. Conghal's journey into Ulster.
XIV. News of Criomhthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythë) and Fionnabair.
XV. Fergus mac Leide returns to Emain Macha. Quarrel of Fergus mac Leide and Fergus mac Rosa.
XVI. Banding of Fergus mac Rosa and Conghal.
XVII. Conghal's vision.
XVIII. Fachtna's prophecy.
XIX. Fachtna dissuades Conghal from attacking Ulster. Conghal's message to Emain Macha.
XX. The messengers return to Conghal.
XXI. Conghal takes the advice of his tutor Fionntan.
XXII. The attack on Dún da Beann (Mount Sandel, near Coleraine), the fortress of Niall Niamhglonnach (Neeve-glünŭχ), by Fergus mac Rosa.
XXIII. The death of Craobh, wife of Niall Niamhglonnach.
XXIV. Niall's arrival at Dún da Beann from Emain.
XXV. Fergus mac Rosa and Conghal join again. The Battle of Aonach Tuaiġhe (Aynŭχ Thŭ-ee).
XXVI. Death of Niall Niamhglonnach.
XXVII. Conghal decides to cross the sea.

PART II.

- PAR.
- XXVIII. The story of Nabgodon, King of Uardha (\bar{U} -a). His expedition to Ireland.
- XXIX. Taise Taoibhgeal, daughter of King Donn (or Rigdonn).
- XXX. The return of the embassy to Nabgodon. Nabgodon's decision.
- XXXI. Conghal decides to visit King Donn.
- XXXII. King Donn seeks Conghal's aid against Nabgodon. Conghal joins King Donn.
- XXXIII. The Hostel on the Island of Rathlin.
- XXXIV. Nabgodon's descent on Rathlin.
- XXXV. The defence of Fergus mac Rosa.
- XXXVI- }
XXXVII. } The attack on the Hostel.
- XXXVIII. The combat of Conghal with Nabgodon. Death of Nabgodon.
- XXXIX. The embassy from Conghal to Fergus mac Leide at Emain Macha. The return of the embassy. Dun Taise.

PART III.

- XL. The expedition over sea to Lochlann. The description of Lochlann.
- XLI. The reception of Conghal at Eassuidhe.
- XLII. The feast in the King of Lochlann's house.
- XLIII- }
XLV. } The demands of a dowry by Beiuda, daughter of King Amlaff. Conghal passes the winter with Amlaff.
- XLVI. The journey of Conghal to Cathair Muirne (the fortress of Muirn). The Mountain of Fire.
- XLVII. Cathair Muirne.
- XLVIII- }
LV. } The Contests :—(a) The Chain-feat ; (b) The Cupbearer ; (c) The three sons of Saighead ; (d) The wolves (*onċom*) ; (e) The magic birds of Saighead ; (f) The battle with Cearb, Miscenmas, and the host of the cathair. Muirn is slain by Conghal.
- LVI. Conghal returns to Lochlann.
- LVII- }
LVIII. } Conghal leaves Lochlann. Journey to the Isles and to Britain.
- LIX. Arthur, King of the Britons, seeks Conghal's aid against Torna mac Tinne, King of the Saxons.
- LX. Conghal makes a treaty with Torna.
- LXI. The episode of Art Aoinfhear (*Ayn-ar*), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoinfhear.

- PAR.
- LXII. The three sons of the hosteller.
- LXIII. The King of the Saxons and Conghal feast in the house of the King of the Britons. Arthur discovers that Art Aoinfhear is his son.
- LXIV. Conghal sails for Ireland.
- LXV- } The fight at the hostel of Boirche. Death of the three Dubhs,
LXVII. } Anadhal, and Torna mac Tinne.
- LXVIII. Battle between the armies of Conghal and Fergus mac Leide. Defeat and escape of Fergus.
- LXIX. Conghal marches on Tara, and challenges Lughaidh Luaighne.
- LXX. The battle between the armies of Conghal and Lughaidh Luaighne.
- LXXI. Conghal slays Lughaidh Luaighne, and is proclaimed King of Ireland.
- LXXII. Conghal and Fergus mac Leide are reconciled.

17 ԹՈՐԵԱԾ ՔԼԱԾԵՐԸ ԴՈՒ .1. ԱՅԷ ԾՕ՛Ն ԵՂՐԴԻ ՔԵՒՄԵ ԸՆ
ԵՐՈՒՄԻՍԻ.

‘That is a kingdom’s ruin, to give a kingdom to the
younger above the elder.’

ՇԱԻՐՔԻՄ ՇՈՆՃԱՆ, p. 24.

CAITREIM CONGHAL CLÁIRINGNEACH.

THE MARTIAL CAREER OF CONGHAL
CLÁIRINGHNEACH.

CAITREIM CONĠAIL CLÁIRINĠNIĠ.

AN CÉAD CURU.

I.

Riġ mo ġaburtau Riġe n-Éirionn tairbo comāinnm Luġħaió
Luaiġne mac Ionndomāiri mīc Mīa Seadōmūin vo cōinn
Eimiri fīnn mīc Mīlīó, 7 ó vo ġaburtoein ġeill 7 teannta 7
treaḃḃaie Éirionn vo cōmāiġ mōġa ar cōiġeothaiḃ a n-Éirunn
ie a aimirī .i. tuccurtauī mīġe óa cōiġeao Mūmān vo
Deaġħaió mac Sin, 7 ar aige vo bī an cōlann oirōeie .i.
xl mac amūil arḃeairt an rīle :

Deiē mīc fīcīo aġ Deaġħaió
vo cōinn ar feairī fo ūeaġail
īr mīc eile air anuar,
Cōmlann caoġao ar cōimēruar.

7 Conīac car a mīġe cōiġió Connaēt, Air mac Sciolmūinn
a mīġe Luaiġion; 7 vo mīġne Luġħaió Luaiġne anflaiē mōri
for Olltaib an rīn .i. vo oirvuiġ óa mīġ forīa(I^o) 7 ar
é céoiriġ vo mīoġħaiḃ Éirionn vo oirvuiġ óa mīġ for
Olltaib amāim é; uair tuġurtauī an leaē tuairġeairtaē
o'ulltaib vo Cōnġal Clāimūġneac mac Ruōmūo .i. ó
mūllao ġo beinn m-Boiice, 7 tuccurtauī an leaē veir-
ġeairtaē o'feairġur mac leioe .i. ó ḃanna ġo Oirōdoir.
ḃa h-olc trāc vo ḃāoair ulaió ie mīġe an óa mīġ rīn, oir
ḃa rīlaoac rīntioē, rāimūġētaē, rōḃairtaē, forīeīġmīoē vo
ḃāoair, 7 vo bī cāc oib aġ curmūiġao a nuafola 7 a
feairfola óa céile.

THE MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH.

PART I.

I.

THE kingdom of Ireland was ruled by a king whose name was Lughaidh Luaighne, the son of Ionnadmhar, the son of Nia Seadhmuin of the tribe of Eimir Finn, the son of Milesius; and on his receiving the hostages and the bonds and the sureties of Ireland, he placed kings over the provinces of Ireland during his time; he gave the kingship of the two provinces of Munster to Deaghaidh mac Sin, whose progeny was remarkable, *i.e.* forty sons, as the poet tells:

Thirty sons had Deaghaidh
The best of children,
And other sons thereafter,
Equal to the warring of fifty were they in bravery.¹

And to Conrach cas he gave the kingship of the province of Connaught, and that of Leinster to Art mac Sciolmuin. Then Lughaidh Luaighne wrought a great tyranny on the Ultonians, *viz.*, he placed two kings over them, being the first king of Ireland ever to place two kings over them; for he bestowed the northern half of Ulster on Conghal Cláiringhneach, the son of Rury, *i.e.* from Mulladh to Beanna Boirce, and the southern half he bestowed on Feargus mac Leide, *i.e.* from the Bann to the Drowes. In ill plight, however, were the Ultonians during the reign of those two kings, for they were robbed, violated, attacked, and oppressed, and each of them was mindful of his former and present distress.¹

¹ Δ νυαφολα 7 Δ ρενφολα: cf. F. M. 1574; Δρ ρερρεο 7 Δρ ρφολα, A. D. 1568; Stokes, "Togail Troi," *s. v.* an-fola.

II.

Do rónadó cómaidhle aḡ maidib Uladó 7 clanna[ib] Ruḡruide uile a n-Éadmum mín-áluinn Ílāca a bḡeugmuir an dá muḡ rin, 7 ar íad ro na maite táimic ann .i. Fāctna Fācthaí mac Rora muaidé mic Ruḡruide, 7 Uiteadāi aḡai Cealtāi, 7 Aimeigim aḡai Conuil Ceairnāiḡ, 7 Niall Niamḡlonnāc mac Rora, 7 Cairḡmaeḡ mac Luigḡioch aḡai Ūmne, 7 Luḡhaíó féin. “Ar olc óuinn am̄,” ar ríad, “an muḡe ro do oimuidḡ Ríḡ Éimonn oimunn.” “Nāc bḡoiri rḡbri, a fḡora,” bari Fāctna Fionn Fíle, “ḡurab do milledó bui ccóigíóiri tuḡurtaí muḡ Éimonn an t-ahḡlaidíor-ro fḡuib oim? ní meara bui muḡḡdāimna ionaid muḡḡdāimna Éimeann ar ceana.” “Dobéara cómaidhle ódoiḡri, a fḡora,” bari Cairḡmaeḡ mac Luigḡioch. “Ca cómaidhle rin alé?” bari íadran. “Déantar comḡmuieadó fḡeíde móire aḡaibḡe iran árobāile oim[eḡ]ó-a-ra .i. a n-Éadmum aḡur bíti uile aḡ tuirḡnām 7 aḡ comḡmóiadó na fḡeíde rin, 7 an tan bui uirḡlām an fḡeadó tabairḡari Uladó uile um an dá muḡ aḡá fḡormā(1°) do toḡaidíom̄ na fḡeíde, 7 ó béio Uladó uile ann ḡabḡari lḡbri an dá muḡ rin 7 maibḡari aḡaib íad, 7 iar rin tabairḡari Ríḡe an cōigíó ó’éimḡari aḡaib ar a h-aiḡle, 7 corḡaíó muḡe n-Éimonn daib féin am̄ail ba ḡnāc lḡb am̄am̄ moim̄e.” Ar í rin cómaidhle ar ar éinnḡios maite Uladó, 7 do munneadó an fḡeadó m̄óiri rin aca no ḡurib uirḡlām í nac maibe uirḡarḡaíó iona féaccmuir aḡc iolari rḡludāiḡ 7 rochmaíóe o’fāḡáil o’á toḡaidíom̄, 7 ar íad rin dob’urra o’fāḡáil ann.

Do éionóladaí Uladó uile um an dá muḡ rin do bádarí fḡormā ḡo h-Éadmum Ílāca. Do h-earraíó 7 do h-úirḡlācraíó muḡ-ḡeac na [h-]Éam̄na, 7 do óeirḡḡuiri an dá muḡ rin ar

(1°) MS., fḡormā. The *é* appears in Early Middle Irish, spreading through forms like *erce*, *erpe*, O. Ir. *erpe*.

II.

A council¹ was held by the Ultonian chiefs and the Clann Rury in the fair and beautiful Eamhain Macha when the kings were absent. The following chiefs came there:— Fachtna Fathaidh, son of Ross Ruadh son of Rury, and Uitheachair, father of Cealtchar, and Aimergin, father of Conall Cearnach, and Niall Niamhghlonnach, son of Ross, and Carbre mac Luighdhioch, father of Bricne, and Lughaidh himself. “Ill, indeed, for us,” said they, “is this sovereignty the king of Ireland has imposed on us.” “Do you not know, O men,” says Fachtna Fionn File, “that ’tis to ruin your province the king of Ireland imposed this tyranny on you? for your royal-stock is not inferior to that of the rest of Ireland.” “I shall give you an advice, O men,” says Carbhre mac Luighdhioch. “What is that advice?” say they. “Prepare a great feast in this noble and chief residence of Eamhain, and let all prepare and get ready that feast. When ’tis ready, let all the Ultonians gather round the two kings who are over them, in order to partake of the feast; and when the Ulstermen are all present, do you seize those two kings, slay them, and give the rule of the province, thereafter, to one of yourselves, and maintain the kingship of Ireland for yourselves, as was your wont ever up to that.” The chiefs of Ulster decided to take that advice; and they were preparing the feast till it was ready, and till nought was wanting to it save to procure a great host and multitude to consume it; and these latter ’twas easy to procure.

All the Ulstermen gathered at Eamhain Macha round the two kings who were over them. The royal house of Eamhain was strewn *anew* and fresh rushes laid down; and the two

¹ The constitutional method of settling disputes in ancient Ireland is admirably illustrated in this council of the Ulster chiefs, and in their carrying their disputes before the final court of appeal at Tara.

ԵՈՒԾՈՒԹԱԻՆ ԸՄՈՒՍԸ ՇԼԱՆՈ ԱՆ ԵՂԵ, 7 ՍՈ ԵՂՍԱՐԻ ԼՍԵՏ ԱՆ
 ԸՈՇՄԻ 7 ԱՆ ՄԻՈՐՄՄԱՆ ԱՐ ԲՕՍ ԲՕ ԼԵԻՏ, ՕՐԻ ՍՈ Խ-ՕՐՄՈՒՅԻՔԸ
 ԼԵՕՐԱՆ ԼՍԵՏ Ա Ն-ՍԻՇԱԵԾԱԼ 7 Ա ՄԱՐԻԵՏԱ Ս'ԱՊԻԱՍԸԱԻՆ ԱԼԱՍ,
 7 ԱՆ ԸՈՒՅԻՍ ԲՕ ԲԵԸԸ; 7 ՍՈ ԸՍԱԼԱ ԲՈՒՏՆԱ ԲԻՈՆՆ ԲԻԼԵ (1.
 ՕԼԼԱՄ ԱՆ ԸՈՒՅԻՍ) ԲԻՆ, 7 ԵԱ ՍՈՒԼԻՅ ԼԵՐ ԱՆ ԲԻՈՒՍԻՍՅԱՍ
 ԲԻՈՆՃԱԻԼԵ ՍՈ ԲՕԲԻԱՍԱՐԻ ԸԼԱՆՆԱ ԲՍՏԻՄԱՅԵ, 7 ՍՈ ԷՐԻՅՅ ԻՆՈ
 ԲԵՐԱՄ 7 ՍՈ ԷՐԻՅՔԵՍՏԱՐԻ ԷԻՇՇՐԻ(1°) ԱԼԱՍ ԱԻԼԵ, 7 ՍՈ ԼԵԻՇՇ
 ԲՈՒՏՆԱ ԲԻՆ [ԼԵ] ՆԱ Խ-ԷՅՐԻՆ ԸՈ Ն-ՍԵՐԻՅՏԱՐԻ ՐՍԻՐ ԱՆ ՍՂ ՄԻՅ
 ԲԻՆ Ս'Ա ՇՇՈՒՄՆԱ 7 Ս'Ա ՇՇՈՒՄԵՍ ԱՐ ԱՆ ԵՐԵԼԼ ԲԻՆ; 7 ԵՂՆՃԱՍՏԱՐԻ
 ԼՍԽԵՆ ԱՆ ԲԻՈՆՃԱԻԼԵ ԻՏԻ ԲԻՆ ԱՐՍԵԸ(2°) 7 ՄԻ ԲԵՍՏԱՍՏԱՐԻ ԸՐՍ
 ՍՈ ՍԷՆՍԱՍԻՐ Օ ՍՈ ԸՈՆՇԱՍՏԱՐԻ ՆԱ ԲԻԼԵՍՂԱ 7 ՆԱ Խ-ՕԼԼԱՄՍԻՆ
 ԱՇ Ա Ն-ԱՆԱՇԱԼԼ ՕՐԻ ԵԱ ՍՈՒԼԻՅ ԼԵՕ ՆԱ Խ-ՕԼԼԱՄՍԻՆ ՍՈ
 ԲՂՄՅՈՒՅԻՔԸ; 7 ԵՂՆՃԱՍՏԱՐԻ ԸՐՕՏԱ ԻՍՄՕՂԱ ԷՐԱՄԼԱ ՍՈՒԵԲ, 7
 ՍՈ ԲԻԼԼԻՈՐՍԱՐԻ ԸՈՆՃԱԼ ԲՈՐՄԱ ԱՆՆ ԲԻՆ, 7 Օ ՍՈ ԱՏԱՄ(3°) ՆԱ
 Խ-ԻՍԸՐՕՒՏԱ ԵՂՄԻՇ ՍՈՒԵԲ ՍՈ ԲՄԱՍԻՆ ՇՄԻԱԵ ՍՈ ՍԷՂՆԱՄ
 ԱԻԼՇ ԲԻՆ ՆԱ ՆՍԻՐ ՆՈ ՄԵ ՇԵԸՏԱՐԻ ՍՈՒԵԲ ԵՂՆՃԱՍՏԱՐԻ. ՍՈ ԼԷՅՅ ԼԵ
 ԲՈՒՏՆԱ ԲԻՈՆՆ ԲԻԼԵ ԱՆ ԵՐԱՄՄԱԻՆ ԲԻՆ. “ԱՐ ԲԻՈՐԻ ՍՈՒՐԻ ԲԻՆ,
 Ա ԱՐՄՈՒՅՅ,” ԵՐԱՐ ԲՈՒՏՆԱ ԲԻՈՆՆ ԲԻԼԵ, “ՕՐԻ ՍՈ ԸՐՄՈՇՆԱՍՏԱՐԻ
 ԱԼԼԱՍՈՒ ԱԻԼԵ ԲԻՆԻ ՍՈ ՄԱՐԻԵՍՈՒ ԵՐԷ ԵՐԱՆ-ԷՇՇՈՒՄԱԻՆ ԲԷՄ 7 ԵՐԷ
 ԱՆՔԼԱԻՏԻՐ ԲԻՅՅ ԷՐՄԻՈՆՆ ԲՈՐՄԱ, 7 ԱՐ Ա ՄԵՍ ՍՈ ՄԻԼԼԵՍՈՒ ԱՆ
 ԸՈՒՅԻՔԸ ԷՍՐՄԱԻՆ.” “ԷՇՇՈՐԻ ՍՂՈՒԵՐԻ ԲԻՆ, ԱՄ,” ԵՐԱՐ ԸՈՆՃԱԼ,
 “ԲԵԼԼ ՆՈ ԲԻՈՆՃԱԻԼԵ ՍՈ ՍԷՂՆԱՄ ՕՐՄԻՆՆԵ, ԱՐԻՆ ՄԻ ՄԻՐՔԵ ՄԵ
 ԲԻՅՅ ԷՐՄԻՈՆՆ Ա ՍԷՂՆԱՄ ՍՂՈՒՆ 7 ՍՈ ԵԱ(4°)
 ԱՐԻՆ ՄԻ ԵՂՍՈՒ ՄԻՐՔԵ ԼԵ ԲԻՅՅ ԷՐՄԵՍ(5°) ԻՇ[ԻՐ], 7 ՄՈՅՈՒ ԸՈՐԻ ԸՆԱ
 ՍԱՄԱՍՈՒ ԷՆՔԵՐԻ ԱՇՂՄՆԵ ՍՈ ՄԻԼԼԲԵՍԻ Խ-ՈՒՅԻՔԸ ՆՈ ՍՈ
 ԵԻՏ ԱՐ ԷՇՇՈՐԻ Ա ՇՂԵԾԱԻ 7 Ա ԸՍԻՐԵՇԱՍՈՒ, 7 Ա ԸՍՐԻ Ա
 Ն-ՇԼԱՐ ՆՈ Ա Ն-ՇԷԵՍԱՆ ՆՈ ՇՈՄ' ՄԱՄԱԸ ՍՈՒՆ ԲԷՄ Է; 7 ՍԱ
 ՄԱՍՈՒ ԲԻՆՆ ԱՐ ՆՍԻՐ ՄՈՅԱՍՈՒ ԸՈՐԻ ԱՐ ՇՇԵՂՆՃԱԼ 7 ԱՐ ՇՇԱՐԻՐԵՍՂԱՍ
 7 ԱՐ Մ-ԵԻՏ 1 ԲՈՐԼԱՄԱՐ ԱՇԱ ՄԱ ԲԻՅՅԱԼ ԵՐԱԻՏԻՐ ՍՈ ՍԷՂՆԱՄ

(1°) ԷՇՇՐԻ = mod. ԷՅՐԻ. The double *c* formerly indicated the unaspirated guttural *c*. It now represents the voiced *g* corresponding to that letter; *sic passim*.

(2°) *Leg.*, asteach.

(3°) *Leg.*, աՇիմ or ճիՇիմ.

(4°) Page 2 of MS. terminates thus. Page 3 begins at աՐԻ. O'Curry remarks in Cat. this gap. The gap may be due to one in the MS. from which

us into chains and into bondage, but not to wreak fratricidal vengeance on us. 'Twere right, moreover, to give the rule of the province to another of the Clann Rury."

III.

When the Ulstermen heard that, the kings came inside, and Fachtna Fionn File was at hand and gave his opinion: "I have an excellent advice to give you, Ultonians," said he, "and do you follow it; for these kings are under my protection and under that of all the scholars as well. Let your drinking-house be got ready; let every one take the place befitting him; and let the kings be led to their own places. Lay aside your discontent and be merry this night. In the morning I shall conduct the two kings, accompanied by thirty chariots apiece, to Tara; and in the forefront I shall place Conghal and in the rear Fergus, and I myself shall be in the middle between them, for they are under my protection alone till they reach Tara. I shall tell the king of Ireland to give the kingship of Ulster to one of them or to someone else of the royal stock of the Clann Rury, since there is but one king over every other province in Ireland." "Success and luck be yours, O Fachtna," said they, "indeed, for that is an advice for the good and prosperity of Ulster, and so it shall be followed." The Ultonians were merry that night till they wearied of drinking and pleasuring. Then Conghal made the following speech:—"It is evil of you, O warriors," said he, "to entertain mistrust and great hatred towards us because of the treachery and envy of the Airdrigh of Ireland; and I shall give other counsel to you: do not act treacherously to [your] over-lord, for I am your liege-lord." "It is indeed sad, O Airdrigh," said they, "that we should all

Օ՛րնցնեմաճօր-նե քե՛լլ ո՞ր քնչա՛կ քօրտրա՛,” 7 յօբերտ ԻՆ ԼՅՈՒ
ՁՈՒՆ :

Ըօմախքե սա՛յմ ո՞ր մօրքե՛ճտ
Ճան մեյնց 7 Ճան մե՛ծա՛յլ
. . . . ՆԱ ՎԵՆԱՅՈՒ ՃՆՈՒՄ ԵՄԵԼԵ
Շրք ճնօն Ն-Օրքեմնա Ճան Վե՛ճա՛լ
. . . . ԲԵՐՃՅՄ ԲԵՐՃՅՈՒՄՈՒԸ
Ռօբրատ ԻԼԵ Ա ԼԻԲԵՐՆԱ
. ԱՎԵՐՄՄ ՃՕ ԸԵՆՕ
ՈՒ ՄԱԻՇ ԲԵ՛ԼԼ ԱՐ ԵՂՔԵՐՆԱ
Շ[ՁՆԿԱՇ]ԱՐ ՆԵՇՄ ՆԱՇՄ
ՈՒՃ ՄԱԻՇ ԵՅՕ ՃԱՆ ՈՅՃԱՐԻԵ
. Ա ԲՅՐ ԱՆ ՇԵՐՄՅՁ
ԱՐ ԻՐՈՆ ՄՕ ԸՈՒՄԱՐԼԵ. (1°) Ըօմախքե.

Ռօ ԵՅՕԱՐ ԴՅ Օ՛Լ 7 ԱՅ ՎՅՈՒԵՆԵՐ 7 ՈՒ ԲՅՕՄՅՕՏԱՐ ԱՆ ԸՈՒՄԱՐԼԵ
ԲԻՆ ԼԵՇ ԱՐ ԼԵՇ, 7 Օ՞Ր ԸՆԱՅՈՒ ԸՁԸ Օ՛Վ ԸՇՇՈՒՄ-ՇԻՅԻԵ ՍԻԼԵ ԱՐ Ա
Ի-ՁԻՇԼԵ; 7 ԱՅՄԱՇՇ ԲՅՁՇՆԱ ԲԻՈՆՆ ԲԻԼԵ ՍԻՆՍԻՄ-ՇՐՁԸ ԵՐՅՔԵ ԱՐ
ՆԱ ՈՒՄԱՅԸ, 7 ՇՁՄՈՒ ԻՐՈՆ ՇԵՂԻ Ա ՄԱԻԵ ԸՈՆՃԱԼ ԸԼՈՒՄՆԵՐԸ,
7 յօբերտ ՄՐ: “Երնց, Ա ՄՅՁ, Ա ԸՈՆՃԱԼ,” ԱՐ ԲԵ, “ՈՒ ՃՕ
Ն-ՎԵՁԸՄ ՃՕ ՇԵՁՄԱՅՁ”; 7 ՇՁՄՈՒ ԱՆ ԲԻԼԵ Ի ԸՇՇՈՍԻԼ-ՇԵՁԸ
ԲԵՐՇՇՅՐԱ ՈՒՇ ԼԵՐԵ 7 ՎՅՄԱՅՈՒ ԱՆ ԸԵՇՈՆԱ ՄՐ. Ռօ ԵՐՅՔՕՏԱՐ
ԱՆ Օ՛Վ ՄՅՁ ԲԻՆ ԸՕ ԼՅՈՆ Ա ՄԱՍՏԻՄԵ 7 ՈՒ ՃԱԾՁՕ Ա Ն-ԵԻՇ Օ՛ՐԻԵ
7 ՈՒ Ի-ՈՆՆԼԵՕ Ա ԸՇՇԱՐԱԻՇ 7 ՇՁՄՈՒ ԸՈՆՃԱԼ ՄԱՐ ՎՕ ՕՐՍՈՍԻՅ
ԲՅՁՇՆԱ ԲԻՈՆՆ ԲԻԼԵ ՇՐՈՇՁՕ ԸԱՐՄԱՇ Ի ՇՇՄՐ ՆԱ ԲԼԻՅԵՕ 7
ՇՁՄՈՒ ԲԵՐՇՇՅՐ ՇՐՈՇՁՕ ԸԱՐՄԱՇ ԵԻԼԵ ՆԱ ՎԵՐՄԵՁՕ, 7 ՇՁՄՈՒ
ԲՅՁՇՆԱ ԲԻՈՆՆ ԲԻԼԵ Ա ՄԵՇՈՆ ԵՁՇԱՐՄԱ 7 ԻՐ ԱՍԼԱՅՈՒ ԲԻՆ
ՇՁՆՃԱՏՕՏԱՐ ՃՕ ՇԵՁՄԱՅՁ.

IV.

ԻՐ ԱՍԼԱՅՈՒ ՍՄՈՅՄՈ ՎՕ ԵՒ ՇԵՁՄԱՐ ԱՆ ՇԱՆ ԲԻՆ 7 ՇԻՅԵ
ՕՐՄԵՅՕՎ 7 ԲԵՐՁՈՆ ՂՈՄԻՅՇԵ ԱՅ ՃՁԸ ԸԱՐՅԵՕՁԸ Ա Ն-ԵՂՄՈՆ
ՈՆՏԵ, 7 ՇՁՆՃԱՏՕՏԱՐՁԱՆ ՃՕ ՄԱԻՇ ՍԼՁՕ ՄՐ Ա Ն-ԱԾԱՐ ՄԱԻՇ
ՆԱ Ն-ՎՅՄՐԵՕՐՄԱԸ ԱՆ ՇԱՐԴԱ, 7 ԱՐ ՁՄԵ ՎՅՈՒՇԻ ԲԻՆ, ՃՕ
Մ-ԵԻՇ ԲԵՐ ՆԱ ԸԵՕ-ՕՐՕՇԵ ԱՅ ՃՁԸ ԲԵՐ Օ՛ՐԻԵ, ԱՐ ՇԵՁԸՇ ՃՕ
ՇԵՁՄԱՅՁ Օ՛ՐԻԵ, 7 ՃՕ ՄԱՕ ՆԱ ՇԻՅԻԵ ԲԵՄ ՈՒ ԵՆՇԱ Ա

(1°) The MS. is frayed at the edge, and hence portions of poem missing.

be in fear. For the wealth of the world we would not be guilty of treachery or fratricidal murder in your regard." Thereon he spoke these verses :

Mine an advice of magnanimity
 No deceit, no treachery !
 Be guilty of no deceitful act.
 Through contention without cease
 [Fell] Fergus, the very active.
 Many were his habitations
 I say with firmness
 Treachery to a lord is not good,
 They came [?]
 Contention without great friction is not good.
 [?]
 That is my advice.

They were drinking and pleasuring and they all assented to that advice. Afterwards each of them went to his sleeping-booth. About the time of sunrise on the morrow Fachtna Fionn File arose and entered the house in which Conghal Cláiringhneach was, and said to him: "Arise, O King Conghal," said he, "and let us go to Tara." Then the poet entered the sleeping-booth of Fergus mac Lede and said the same thing to him. The two kings arose together with all their people, and had their horses caught and their chariots harnessed to them. Conghal came, as Fachtna Fionn File ordered, with thirty chariots in the forefront, and Fergus with another thirty chariots came in the rear, and Fachtna Fionn File in the middle between them, and so they came to Tara.

IV.

The appearance of Tara at this time was as follows, viz. : Every provincial king of Ireland had there splendid buildings and well-cultivated¹ lands. They came to the Rath of the Ultonians, which is at this time called Rath of the Doorkeepers ; and their reason for so doing was that they might partake of their first night's feast on their arrival in Tara, and

¹ Peter Connell translates *romiǵche* by 'inhabited,' 'appropriated.'

n-erriada 7 a n-éouige arioi 7 imteéta oib, ŋomadó ar
 rein oo úeóoi 1 tteach Ri Émuonn 7 mo bentá a n-eaŋriada
 7 a n-eouig oo óa Riŋ Ulaó ina ttiŋtí b fén; 7 doúala
 Riŋ Émuonn a ttoŋriáctain oo Teamriais uai mo báoi
 cúicceoiŋ Émuonn moŋpa uile na n-ionŋnuir amáin ann
 7 mo ŋuioŋeó Teac meóiac Mioúcuaria ariŋerom oóib
 annŋin 7 moúui neac o'foŋtábaŋit fáilte mé moŋuib
 Ulaó 7 tuccadó 1 tteac Riŋ Émuonn uile íao 7 mo oŋuoiŋ-
 riim ina n-ionáoiuib oil 7 doibneŋa íao, 7 oo ŋuio
 féin ina ionáo Riŋ, 7 oo cúui Deŋáio mac Sin ari a laim
 úeir 7 oo cúuiadó Conŋriáctar Riŋ Connaéct a n-uŋriom
 oerŋeritaiŋ in ttiŋe, 7 oo cúuiadó Arit mac Meŋoelmaonn
 a n-uŋriain oŋriáoiúerŋeritaiŋ an ttiŋe céoiá, 7 oo cúuiadó
 oa Ri Ulaó foŋ ŋioŋ moúcuariaŋeritac ttiŋe móŋi mioúcuaria
 uai ari é Riŋ cúicció oa ttaábaŋtari coimáoiáo ionáio mé
 Riŋ Émuonn 1 tTemriais oo ŋŋer é eric 7 eneaclann Riŋ
 Émuonn fóŋ oó 7 tuccadó oa ionáo oóib ŋŋri túill ŋac Riŋ
 oíib 7 a tímoáo oegmuitŋie ina [n-]iomoiuib 7 mo foŋoiá-
 leáo fleó foŋria íaritain 7 mo foŋriŋŋoiáleáo biaó ari a
 m-beuláib 7 mo tímcíll oáil teallaiŋ(1°) áca.

V.

1ŋ ann ŋin doconnéoiáŋriáin cúctá an inŋen áamŋeritaiŋ
 áainóealbac in neoó oo úerŋeritaiŋ oo innaib ari oelb; uai
 an oerŋeritaiŋ beŋer ŋŋriáin oo meannoib na ŋŋriamamente
 ŋŋŋriáoi a oelbŋ oo innaib ŋlana ŋoióoiol uile 7 ŋri
 áoiŋa ŋinnben ina foáoi, 7 cáoiŋri ŋŋriáin ŋlóiúe a
 n-uŋrióŋbaib eaŋriáia foŋi inoiáib móŋia 1ŋ í inŋte 'ŋa
 h-iomáriúui, 7 mo leccoiáin an cáoiŋri ari lári a foŋoiáoi

(1°) Cf. "Fl. Bricrend" (Henderson), par. 16; ttiŋmchell oáil tenŋo leó.

that their accoutrements and travelling apparel might be removed in their own houses, so that thence they might go to the king of Ireland's house. Their accoutrements and apparel were taken from the two kings of Ulster in their own houses; and the king of Ireland heard of their coming to Tara, for the provincial kings of Ireland were all there before them, they alone excepted. On their account he got ready the Teach Míodhcuarta, and sent a person to welcome the Ulster kings. They were brought to the king of Ireland's house; and he appointed them to their seats for the purpose of drinking and pleasuring. He sat himself in the royal seat, and placed Deghaidh mac Sin on his right hand. Conrachcas, king of Connaught, was stationed at the southern doorpost of the house, and Art mac Mesdelmann at the south-east one of the same house. The two Ultonian kings were placed on the northern side of the great banqueting-house; for to the provincial king to whom co-eminence with the king of Ireland is always given in Tara, is also granted the eric and honour-price of a king of Ireland. Two couches were given to them, so that each of the kings and his thirty nobles were settled¹ in their couches. A feast was served out to them afterwards, food was placed before them, and they held a common feast.

V.

It was then they saw approaching them a fair-shaped girl of beauteous form, who surpassed womanhood therein. For as the sun surpasses in excellence the stars of the firmament, so did she surpass in shapeliness all the handsome women of the Gael. She had with her thrice fifty fair women; and in the midst of them there was raised aloft on tall slaves a lovely crystal seat in which she was carried. They deposited

¹ *tuill*, lit., 'fitted'; cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.

the chair on the resting-place of the house under the protection of the kings of Ireland. A litter-couch of fresh rushes was arranged around her, and a beautiful silvered cushion with four edges was placed in the seat. The noble queen sat in it; and the very fair female retinue sat on the litter-couch of fresh rushes round her. This latter was Fionnabair, the daughter of Lughaidh Luaighne, king of Ireland. She looked in wonder at the kings of Ireland, and she shot a glance of her mind, intellect, and eyes¹ at the figures of the kings of Ireland and of Ulster. "Well indeed, O most fair women," said she, "'tis a great reproach to the comeliness of the kings of Ireland to bring the two kings of Ulster into one house with them, for 'tis a hardship for any one to possess the kingdom of Ireland, save one of the Clann Rury. For the comeliness of the kings of Ireland is no more than that of a burning coal in a hugely great fire as compared to *the comeliness of the kings of Ulster.*" "Conghal is like this," she continued, "He has ruddy hair and fair twisted locks, a bright clear warlike glance and a brown-red, very forked² beard. On him is a bright purple cloak with a golden³ pin in the cloak over his breast, and a variegated and gold-trimmed shirt next his skin, and a very long gold-ornamented sword at his side. On a peg over his head there hangs the largest and most warlike of shields, gold-wrought *as well.* Great martial spears are above the leather top[?] of his shield. The fearfulness and majesty of a king are his. Fergus, however, is a pleasant, agreeable fellow . . . ; regal, fringed, and very bright his eye, and black his slender beard. His hair is curling and fair and sleek. He is pleasant and kindly with all classes of men. He wears a green cloak with a silver pin in it across his breast, and a white shirt next his

³ N.B.—Conghal's pin is golden; that of Fergus, silver. In ancient Ireland the scarcity of silver, as compared with gold, would make the former more precious. The differentiation in character is well drawn.

skin. By his side is a bright-hilted sword, and a heavy green shield on a peg above his sharp, rounded [?] spear under its leather rim [?].” “Well, maiden,” said they, “modestly, skilfully, and right cunningly thou hast rendered their appearances and the accounts of them, and ’tis welcome your birth and up-bringing would be were you to bestow your affection upon one of them.” “I do certainly,” said the maiden, “bestow my love on one of them, for as the sea-tide from Muir n-Eocht fills the bays and harbours, so doth the love of Fergus mac Lede fill me.”

.
i.e. to Croch, daughter of Criomhthann,

.
 and she composed this verse :—

O Croch, daughter of gentle Criomhthann !
 Go to the son of Lede, fully free.
 I send a share to the warrior,
 For I love him beyond every king.
 I am the daughter of Lughaidh,
 I am mindful of his affection,
 His heavy fiery love
 Pierced my heart.
 As long as he lives thus,
 I shall not forsake him for anyone.

.
 O Croch, daughter of Criomhthann !

VI.

Croch, daughter of Criomhthann, arose then, and crossed the house to where Fergus mac Lede was. “Hail, Fergus mac Lede,” said she ; “I bear a love-request to you from the daughter of the king of Ireland, together with *an expression*

μῖγε n-υλαδ̄. Note the copán órṽΔ in which the lovers pledge their troth.
 (3°) This line is a syllable short. (4°) This line is also short in MS. It is notable that the last line in many of the poetic passages is minus a syllable.

óuit leir.” “Močenra reime an tí ó tucad an aiperó rin ó fionnabair inḡin luigóeac, uairi ḡiú móri an leac bair aiciri óe, ni luḡa in lec bair aḡamra; uairi ar é ar leac inmuirio an ḡiúó moinnteri air óo”; 7 ḡabair in ḡiolla an corán 7 íbir oig ar 7 tug a láim éioice é air tain 7 táinic Cioó riempre ḡo h-airim a m-boi a comóalta. Ro inuir an ḡiúó veimairi tug fericuir mac leirre ói 7 tug rin méo menman 7 aigenta innteri.

VII.

Ir anuirin vo éirig fadna fionn file re beinn m-blait-eḡairi m-buabuil (1°) 7 ioberc: “rlan foruib, a fionn aille éreann,” air ré, “7 a mḡ éreann air éana.” “In ccéona óuitri, a ollamuir,” bair iairan, “7 cire ar aóbari lec?” “Maite élonne Ruóiríó moicuiri éḡaora leirre va mḡ vo oroiḡir orca 7 ni flaituir ririnne óuitri ḡac cóicceó i n-éirinn ina fiteón maca 7 éncóicceó re milleac a n-éirinn aḡac 7 vo maóreoiri mra luct an éiricóó rin, Riḡe vo éaberc (2°) ó’éfiri óib no ó’firi eile vo moḡóamna Ulaó 7 ni ma (3°) teacó reo’ flaituir a táio acó conac veina ecctria forria reac ḡac cóiccevac eile vo cóicceóacuib éreann 7 tabairi in cúicceó ó’énouine éicirí aca.” “Do-ḡéntari aḡuirne rin,” bair luḡaó, “7 ni fupail comairle feri n-éreann uile uime rin.” Ro furoerairi in feri ceona air rin 7 mo tióluiceacó reóio 7 maóine iomóa óó 7 vo éuacoiri na maite rin uile ó’ a ccóuileiḡeóib 7 muḡaóar ar an aóaió rin.

(1°) Re beinn m-blait-eḡairi m-buabuil. Cf. for this phrase “In Gilla Decair”: beinn blaitḡéir buabuil air bheinn na cairce. (“Silva Gadelica,” p. 266.) (2°) éaberc: forms such as this are common throughout the MS. The redactor is here reproducing the forms of an earlier stage in which the symbols of palatalisation or non-palatalisation, &c., had not yet been introduced: cf. eroc = erg = eirig; menman = meanman (Mod. Ir.), and so on.

of mental delight, and great love for you." "Kindly welcome to her who sent that request, to Fionnabair, the daughter of Lughaidh, for large though her half be, mine is no whit less; the half being, indeed, the love which is divided in twain"; and the youth took the cup, and drank a draught from it, and handed it back to Croch. Then Croch returned to her foster-sister. She spoke of the great love Fergus mac Lede bore her, and that produced mental and intellectual exhilaration in her.

VII.

Then Fachtna Fionn File arose, with a smooth, pointed drinking-horn, and said: "Hail, O fair men of Ireland," said he, "and O king of Ireland, as well!" "And you also! O ollamh," said they, "and what have you come about?" "The chiefs of the Clann Rury sent me to you with the two kings you placed over them, and yours cannot be a just government, when every province in Ireland is enjoying prosperous peace, and one province in Ireland is being ruined by you. The people of that province ask you to give the kingdom to *one* of them, or to some *one* of the royal stock of Ulster, and they have come to your kingdom only because they have been treated differently from all the other provincials of Ireland. Give therefore the province to *one* particular person from amongst them." "We shall do so," said Lughaidh, "and we must have the opinion of the men of all Ireland thereon." This same man [Fachtna] sat down then, and many jewels and treasures¹ were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

¹ N.B.—In this tale the *file* never fails to receive ample rewards for advice given.

(3°) RA: this form of the preposition *ne* is possibly dialectical.

VIII.

Δεσφρ μο έρηξ Ρί έρεανν σο μοσ αφ η-α ηαριασ αφρη βα
 σο δεσφρσιβ Ριξ έρεανν ηρηαν σ' ερηξε φαιη ι ττεσμηριαξ 7
 τάμηε σο τιοβρησο ηα λασφριασίο αφ ήρη ηα τεσμηριασ 7 ηο
 ιονηαίλ α λάμηα 7 α ηνύρη Ριοξόα 7 τάμηε σο Όυμα ηα
 Ριοξρηαίρε λείτ ηε Μυλλεηη άιαρηαίρε αφρη αφ ανη ηο
 ηρηορη ηη Ριοξρηαίρε σο ηρηέρ; 7 ασσωνηαίε αν ενήηηαίο φορη α
 έιοηη ανη. “βεαν ι σσοηηηε ηρη έη, α ηηξηη,” αφ Ριξ έρεανη.
 “Αρεσ σο σειήηηη,” αφ αν ηηξηη, “αφη ηαίτ αν φερη ι
 ττανηρη ηα σοηηηη. ι. Ριξ έρεανη, η' ατδρη φέηη.” “Μαίτη,
 α ηηξηη α φιοηηαβαρη,” βαρη Ρι έρεανη, “σιοτ ηοστοςβηαρη(1°)
 σοσ' σοίλετδσιβ έλμηησρηηηηηε 7 ό σο ηηαη ηειησσδλετα
 αμησδφρα ειορη ατ μηηα τήρηα ηέ μορηηρησο ηορηη?” “ηρη
 έδσληρη αν δόδσίο αφρηηη ηρησ α βεαξ,” αφ αν ηηξηη, “ηέ
 ηημωαηηηηηηησδσ η-αηηεηηα, ηε σερη ηηηηαηηη.” “σρησ ηοσρη-
 ηερηαρη ι σσερηαίβ μαρη ηρη έη, α ηηξηηη?” αφ ηέ. “Δόβαρη
 σερησ αξαηη,” αφ ηρη, “ηη σα ηηξρη τάμηε α η-ηλλεταίβ, σια
 σίβ σια τειβηερα αν Ριξε.” “ηαε σμηα σρηηρη, α ηηξηηηη,”
 αφ Ριξ έρεανη, “ηρησβέ σίβ σ'α ττηύβαρηρα αν Ριξε?” “ηη
 σμηα σρηηη (2°)
 ηη Ριξε, ατδ ηρησδτ 7 ηρηάηη Ριξ φαιη 7
 ηα
 ηοσρηη, αφρη σο έαρηηηηηηηη φαιρε σο
 σο μασ
 [σο φε]ησσρηη σοβερηα ηη Ριξε,” βαρη αν ηηξηηη.
 “βρησ λετ α ηηξρηηε φέηη 7 αφ έ

(1°) ηο-σ-τοςβηαρη. σ = infixd pron. 2nd pl. Cf. the French reflexive, “tu te lève.” Prof. Osborn Bergin remarked to me the parallelism between the position of the French pronoun object and the Irish infixd pronoun.

(2°) There is here a gap in the MS. indicated by dotted lines.

VIII.

Early on the morrow the king of Ireland got up, for 'twas an obligation for the king of Ireland to see the sun rise over him in Tara¹; and he came to the Heroes' Well on the edge of Tara, and washed his hands and his royal face. Then he came to Duma na Rioghraidhe, beside Muilleann Ciarnaidhe, for it is there the kings usually took up their quarters; and he saw there before him a woman alone. "Yours is a woman's tryst with someone, daughter," said the king of Ireland. "Yes, indeed," said the girl; "and good is he whom I have come to meet, that is, the king of Ireland, my own father." "Well, daughter," said the king of Ireland, "and why did you rise from your down-strewn couch, and from your slumber of sweet sleep, save, indeed, you come on account of very great torment?"² "I slept not at all last night," said the girl, "through thinking and mental anguish." "What was it that so perturbed you, daughter?" said he. "The cause of my anguish," said she, "was to know to which of those two kings who came from Ulster you would give the kingdom." "Are you not indifferent, daughter," said the king of Ireland, "as to which of them I should give the kingdom?" "I am not indeed the kingdom, he has the fearful and majestic aspect of a king, and to you, for a seer prophesied to him that it would be to Fergus I shall give the kingdom," said the girl. "Yours be his kingdom and it is"

¹ This may point to early sun-worship; but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284. ² ḡlḡnḡ: Stokes, "Togail Troi," translates ḡlḡnḡ, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."

սօ չքսնա՞.” “Ի՞ր սօյճ լիօմ սօ ճարսի՛ր քերօսսի՛ր,” ճի թե՛, 7 սօ
ԼճԾճԻՍ ճ՛ն իճնը :

“ Ճ իճն ի՛ն Ռիճ յճճիճսի
Իճնի՛ր ջօ մին՝ սօ՛՛ր՝ ճճճի
Ճճ՛ն Խրօ՛ն ի՛ր յԼճճիճ ճե
Սօ ջլօ՛ր լե լսճճիճ լսճճիճ
Ճճ թեր՝ սօ ճարսի՛ր սի՛ն (1^o)
ՃԻճ սօ ճօճսի՛ր սօ՛՛ն սճ՝ յիճ՛
Ճ իճնի՛ր 1 յիճ՛ ճիճԾ
Ճ թլօճնեճճ յիճ՛ իճնի՛ր
Ի՛ր սօճճ լիօմ քերօսսի՛ր թլօճ
Ճր՛ է ճե՛լե ճր՛ ճօրնի՛ս լիօմ
Ճր՛ է ի՛ր ճճնրճ լիօմ թե ի-էօ
Ճր՛ է սի՛լե յճ՛ յ-իճնը. Ճ.”

IX.

“Սճ յ-Խե՛րսի՛ր մճիճե թեր՝ յ-էրեճն իմ՛ թօճճի՛ր ճնօր՛ յօ
ճօնիճիճիճիճն թի՛ն յի՛ն.” “Խե՛րսի՛ր, յիճճ, իմսի՛ր,” ճի ճն
իճնը, “սճի՛ր յճճիճ Ճիճճ ճի՛ր Ճ ճնն” ; 7 ճճիճ Ճիճճ
թեմքե ջօ Մեճիճիճիճ ճօ ճօճճ-յիճճի՛ն Ռիճճիճիճիճ էրեճն 7
սօ սօնիճիճ իճօ 7 լսճճ ճօնիճիճ Ռիճ էրեճն լեօ 7 ճճնճճճճ
ճիճն սօնիճ ճ յիճճ Ռիճ էրեճն 7 ճ յ-սօնիճիճ ճն իճնը
թլօնրճ ճրեճ յօնիճիճիճիճիճիճ սի՛լե. “Ճիճճ ճր՛ ճի՛լ լի՛րի,
սիճիճն ?” ճի Ռիճ էրեճն. “Ի՛ն յիճճե՛ր՝ քերօսսի՛ր մճճ լեճե,”
Խճի՛ր իճօնրճ, (2^o) “սճի՛ր յի՛ր թեր՛ լիճն ճարճ Ռիճ սօ ճլճնիճ
Ռսօնիճիճ ճճսիճն իմճր՛ է.” “Սօնիճճ թլճիճիճ, ճ ճճ,” ճի
Ռի էրեճն, “. ի. Ռիճճ սօ՛՛ն յ-թլօնրճ յօնի՛ն ճն յիճնիճիճ.”
“ՄճԾճիճի՛ր լեճրճճճճ սի՛լե ճի՛ր Ճօնճճ իօնսի՛ր ջօ մճճ ճարճ
սօնիճ է.” “Սօ Խե՛րս, ճի՛ն,” ճի սի՛րն, “յիճճճ ճե՛լ ի՛ն ջճճ
ճիճճճ ճ յ-էրեճն սօ 7 ի՛ն յիճճճ ճե՛լ Խի՛ր թեր՛ լեի՛ր սի՛ր
Մեճիճիճիճ 7 լե՛լ յիճն 7 ճօճճի՛ր յե թեր՛սի՛ն էրեճն 7 յիճճճ
սօ իմ՛ ճիճնիճիճիճիճ ճճճ ջիճճ սճճճճ Խե՛րս թեր՛ էրեճն ճն
7 ճօնիճիճիճ ճ ճիճճե՛ր՝ սօ՛՛ ճօնի՛ր ջճճճ Խիճճճ 7 թլօն-

(1^o) This line is a syllable short.(2^o) MS. իեթրճն.

I shall do." "I believe you have fallen in love with Fergus," said he. Thereon the girl said :

"O daughter of the prosperous king,
Tell gently to your father—
Without grief on the mound
[Is] Thy voice to Lughaidh Luaighne—
Which of them you loved,
Which of the two kings you chose.
Tell it through affection,
His naming through pure love.
Fair Fergus is my choice,
He is a fitting husband for me ;
He is dearest to me for aye ;
He is the beloved of maidens."

IX.

"Were the chiefs of the men of Ireland present with me now, I should take counsel¹ thereon with them." "They shall be, indeed," said the girl, "for Croch shall go for them." Croch came to Tara, to the sleeping-booths of the kings of Ireland; and she awoke them, and the councillors of the king of Ireland along with them, and they came to the Dumha, where the king of Ireland was; and what the girl said before them, that they all said. "What is your wish in the matter?" said the king of Ireland. "To give the kingdom to Fergus mac Lede," said they, "for we prefer to have no friend as king of the Clann Rury more than he." "It is the ruin² of a sovereignty, O warriors," said the king of Ireland, "to give the kingdom to the younger above the elder." "Give other compensation to Conghal, so that he may be your friend." "I shall give, indeed," said he, "a cantred in every province in Ireland to him, and, together with that, the best cantred round Tara, and a share in the decisions and secrets of the men of Ireland, and a cantred in my banqueting-house, though few be the men of Ireland in it, and the breadth of his

¹ This deference to the chiefs on the part of the king of Ireland is noteworthy.

² We might almost translate literally by 'spilling.'

macantaóct Éireann uile óó 7 ní feiri óó leirniúge n-ulláó na rin"; 7 so éinnioðari uile ári in ccómáiriúle rin, 7 nobó Riġ Feircur mac Léve óé rin ŷén ŷuri ríoi, 7 so éuaíó cáé rié caeíóoiro óib no ŷo tóáinic am óil 7 doibneara óoib 7 no riúóeó á tpeac n-óla an oíóce rin mári so [ġ]níóí so ŷriéi, 7 moġáðaðari áŷ ól 7 áŷ doibnef no ŷuri éimóill óáil teállaé foiriá. Ir anriin so eiriúġ Fácóna Fionn File le beinn m-buaðáil m-blaiéŷari. "Máit, á riúġ Éireann," ári ré, "mári cómáiriúġi riúge so éaðáiriú so neoó oíbro feóó á céile." Ro éiomuioðari Ri Éireann á éenn 7 mo láðáiri Deŷáíó mac Sin: "Tuccáó imuiriú riúge n-ulláó ó' Feircur mac Léve 7 tuccáó so Conġdal tpioóá céo in ŷáé cóicceó 1 n-éiunn 7 in tpioóá céo bur feiri leir um ŷeáiriúġ, leé riún 7 cóŷáiri me feiriúib Éireann uile 7 tpioóá 1 tpeac n-óil Riġ Éireano ŷioó uáéáó béf ann 7 coimleiteó á áiġéte ó' óri 7 raóimacantaóct Éireann ári rin ánuári."

X.

Ooéuaáa Conġdal tuŷuioðari beim ó'á óriuin rié riúoiġió tiúge mioócuáiriá ŷuri éuiriáúe riéit ó'á riġáéiriúġiúib ann 7 á riéŷá ó'á n-áíġleánnoiú 7 á ccoiúóme á h-inntiúib óoóba 7 riúri íb áéó á éuio so'n óáil rin nobo nera óó 7 tóáinic ámac riéme co riúáíġteáé n-ulláó 7 nobo coiriáé á coólaó an oíóce rin ann; 7 no éiriúġ ŷo moó ári ná riááíáé 7 tóáinic riéme co lior ná Riúŷiriúóe riú á n-áðáiriéári lior Toiriá éccir an taniá ŷo teáé ááiriúie ériuin riúġ tuáé m-óriéġ 7 Míóe 7 tóáinic ŷo coouilteáé an Riġ. "Moéen óeit, á Conġáil," ári Caiúriúie, "7 cia h-áŷuúib ó'á tuuccáó in Riúge?" "Tuccáó ó' Feircur mac Léve," ári Conġdal. "Ir óoiriáó riáíéira rin," ári Caiúriúie, ".1. Riúge so'n tpioári riéme an tpioiriúoi"; "7 érié ná coimáóá

face of gold as well every year, and the free nobility of all Ireland ; and half the kingdom of Ulster is not better than that." They all agreed to that advice; and Fergus mac Lede was thence king, though he knew it not; and they all went off quietly, till the time for drinking and pleasuring arrived. That night they set up their drinking-hall, as they were always accustomed to do ; and they took to drinking and pleasuring, and a household meeting was held. Then Fachtna Fionn File arose, with the smooth-pointed drinking-horn. " Good, O king, is it," said he, " that you have decided to give the kingdom to one of them above the other." The king of Ireland nodded assent, and Deghaid mac Sin spoke: " The kingdom of Ulster was given, however, to Fergus mac Lede, and a cantred in each province in Ireland was given to Conghal, together with the best cantred round Tara, and a share in the decisions and secrets of the men of all Ireland, and a cantred in the drinking-house of the king of Ireland, however few should be in it, and the breadth of his face of gold, and the free nobility of Ireland into the bargain."

X.

When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he only drank a part of the portion next him, and he came out to the quarters of the Ultonians, and his sleep was restless that night ! He rose early on the morrow, and came to the *lios* of the kings, which is called Lios Torna Eccis now, to the house of Cairbre Crom, king of Bregia and Meath, and he came to the sleeping apartment of the king. " Welcome, O Conghal," said Cairbre ; " and which of you got the kingdom ?" " Fergus mac Lede," said Conghal. " That is a kingdom's ruin," said Cairbre ; " to give a kingdom to the younger above the elder." " What

ταρζυρ ουιτρι?" αρι Cαιιβιε. Ro ιννιρ ConĠal όό na κοιιδόα ταρccυρ όό υιλε. "Ναρι ζαβδαιρυ ριν?" αρι Cαιιβιε. "Νιρ ζαβυρ ειριι," αρι ConĠal. "Αρεό αοβειμυρι ριτ": αρι Cαιιβιε, "h-υιλα το ύιαζυιιτ αιιριον, υαιρι ni neac ό'α naó υιυρα α υιιc το όιοζαιιτ τυρα, υαιρι αόβα ροóυοε έυ 7 αν ρει υυρ αόβα ροóαιοε coiρeόna ρέιν Riζε." "Οοβειμυρι oom' βρειιτιρ," αρι ConĠal, "7 tuinĠim βam ριαó 7 βam έλαιοιιι naó ζευβα ni υυρ mó na υυρ λυζα 'na έαιιρζριν oam' ό' ρεαριανν υαόα noζo ccoiρeόna mé ριζε n-έρειανν ριρ." "Iρ cuma α όέναιι μαρι ριν," αρι Cαιιβιε Cριom, "υαιρι ατά mac αζαμρα ιn neoc αρ κοιιόαιτα ύοιιρρειν (.ι. Cαιιβιε ConĠancneρaó mac Cαιιβιε Cριum) 7 ριαóαιó ρε λeaτpa." "Iρ mocenpa ρειιie," αρι ConĠal; 7 ροβάοαρι τρι λά 7 τρι h-oióce αζ όι 7 αζ αοιβney ανν ριν.

XI.

Αζυρ οοóυαλα ριν όα ιιιac Ri μαίτε το Connacταιβ .ι. Oiiioii Teópa ζαet mac ρειcc 7 Oiiiii Teópa Cριoc mac Aιιριζιζ ιιicé Leóain mic ριιόoζa; υαιρι το βάοαρι ρέιν αρι ιονναρβαó ό Conριαócaρ ό Riζ Connac αζ Oeζαio mac Sin έeap, 7 το έάνηαοαρι ροmπα ζo líon α μυιιτιρe ό'ιονηοιζιό ConĠail; 7 το ιννιρ Cαιιβιε oα ιιιac Riζ Connacé το έeacé όα έeο λαoc éum ConĠail 7 το ριιιneαοαρι α μυιιτεριαρ 7 α ccoριαiόeacé ρε ConĠal. Αζυρ οοóυαλα ριν Cριoméáann mac ρειρccυρα ραιιριζε .ι. mac Ri ζαιιβ όepceιιτ έρειαno ριρ α ριαiόταep ια Cenρeαλαιζ, 7 οοóυαλα ριν Μυιρeόac Μερ-ζεó mac Riζ Αλβαν 'ρ é αρι n-α όιοóαρι τρι n-α αναιτοιβ ρέιν α h-Αλβαν αμαó 7 ρé αρι ραοιέυαιιτ αζ Riζ έρειαnν, 7 έάιιιρριοe ζo líon α ιιιυιιτιρe 7 το ριιιne α óοριαiόeacé ρε ConĠal. Οοóυαλα ριν Αναóαλ mac Riζ Conóenn cona έρι έeó Concenno αρι n-α noióυι τρι n-α ιιιζιιioιιιαιιβ α cριocaiιβ

rewards were offered to you?" said Cairbre. Conghal told him all the rewards were offered him. "You did not take that?" said Cairbre. "I did not, indeed," said Conghal. "Then I tell you," said Cairbre, "to avenge your wrongs on him, for you are not one to whom it comes not easy to avenge his wrongs, for you are the rallying-point [lit., abode] of hosts; and he who is the rallying-point of hosts will himself defend his kingdom." "I pledge," said Conghal, "and I swear on my shield, and on my sword, that I shall take no more nor less of the offering of land made me, till I contest the kingdom of Ireland with him." "'Tis needless to do it in that fashion," said Cairbre Crom; "for I have a son who is a foster-son to yourself (that is, Cairbre Congancesach, son of Cairbre Crom), and he will go with you." "He is welcome," said Conghal; and they were three days and three nights there, drinking and pleasuring.

XI.

The two sons of the king of the Connaught chiefs heard that—Oilioll Teora Gaeth mac Feicc and Oilioll Teora Crioch mac Airtigh Uicht Leathain mic Firchoga—for they had been banished south from the presence of Conrachcas, king of Connaught, by Deagaidh mac Sin. They came, with all their followers, to Conghal; and Cairbre told the two sons of the king of Connaught to come two hundred strong to Conghal, and they made their alliance and banding with Conghal. Criomthann mac Fergusua Fairrge (*i.e.* the son of the fierce king of the south of Ireland, which is called Hy Kinsella) heard that, and Muiredach Mergeach, son of the king of Scotland, heard it, when he was being driven out from Scotland through his own misdeeds, and on a free visit to the king of Ireland; and he came with all his people, and made a banding with Conghal. Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard that, when they were in banishment, through their misdeeds, from the lands of

Coimeann 7 'oo muinne Δ cōriaiōeacēt me ConĠal fā'n cumā cēona. Cit tpiā acēt mo b̄doi ConĠal pice cēo 'oo cūingib̄ caēa in tan mo ġluidir Δ tiz Caidib̄ie Ćruim amac.

XII.

Ir ann rin mo ġluidir ConĠal meime 7 tuz Δ dġuiō di Δ cūiceo fēin 7 anuidir mánġadudir zo bennuib̄ anann mura m̄aiōtear benna b̄reac̄ adconncadur in m-buidin móiri va n-ionn̄p̄aicc̄iō 7 ar aige mo b̄doi in buiden rin .i. Cmuōm̄tann Caoim̄ mac Luġaiō Luaiġne .i. mac Riġ Éreann 7 tpiā c̄aoḡa 'oo m̄ac̄aoim̄uib̄ Ri[ġ] Éreann ina f̄arriaiō dġ toiġeacēt 'oo f̄ad̄oic̄uidir Éreann zo Teim̄p̄aiġ. Ir am̄laid̄ mo b̄doi 7 Δ f̄en̄c̄aiōi 7 Δ p̄eul̄aiōi 'na f̄oc̄air̄ .i. f̄id̄ca file 7 r̄é dġ oéan̄m̄ oinn̄f̄en̄c̄air̄ na cuice meime 'oo. "Ca h-ainm in ac̄[Δ] ro di b̄oinn, Δ f̄id̄c̄a?" di Cmuōm̄tann. "Ac̄h fud̄ir Δ ainm an t̄air̄a," di f̄id̄ca file, "7 ar m̄r ad̄eair̄i ac̄h in oiz̄e anu." "C̄iō ma n-abad̄ir(I°) na hanmanna rin m̄r?" di Cmuōm̄tann. "Ir diie ad̄eair̄i ac̄h fud̄ir m̄r," di in file, ".i. ar ann cōm̄p̄uic̄er an t-uir̄ce 7 an r̄áile me c̄éle 7 ar fud̄ir̄uoe é rin; 7 ar diie ad̄eair̄i ac̄h an oiz̄e m̄r .i. ar dii mo m̄ar̄b̄ad̄ an c̄éu dġ n-állaid̄ Δ n-Ém̄un 7 f̄ionn̄tan mo m̄ar̄ib̄ í." dġur an tan t̄air̄uic̄ oib̄ in oinn̄f̄en̄c̄air̄ rin 'oo oéan̄m̄ ir ann ad̄conncadur ConĠal cūca 7 mo ġr̄áimeud̄ir 'z̄a f̄air̄rin 7 moir̄bo ġr̄áin z̄an ad̄b̄air̄ oib̄ir̄um rin va b̄p̄eud̄oir̄ an t-olc 'oo b̄i oé. "Ac̄á ConĠal cūġuinn," di r̄íad̄o. "Nōc̄a n̄f̄uil̄ ad̄b̄air̄ iomġad̄b̄ála dġainne dii b̄ar mac̄aoim̄uib̄ am̄laid̄ rin, Δ Cmuōm̄t̄uinn?" di ConĠal. "Ar am̄laid̄ c̄ena," di Cmuōm̄t̄ann, "7 cia h-Δġuib̄ri v'Δ t̄uccad̄o an Riġe 'oo'n cūm̄r̄a?" "Tuccad̄o í v' f̄er̄ic̄ur̄ mac̄ Léoe," di

(I°) *Vide* paradigm of verb in Windisch for older passive forms.

¹ This reference to the circumstance of the composition of a *Dinnseanchas* is extremely interesting. Fiacha supplied the place of an early Baedeker to the king. Further, this meeting of Conghal and Criomhthann at the Ford is quite

the Concheanns, and he made a banding with Conghal in similar fashion. However, Conghal was twenty hundred battalions strong when he went out from Cairbre Crom's house.

XII.

Then Conghal marched forward, and turned towards his own province; and when they reached Beanna Anann, which is called Beanna Breag, they saw a great host coming towards them, and that host was that of Criomhthann Caomh, son of Lughaidh Luaighne, king of Ireland, and three times fifty warriors of the king of Ireland with him, coming on a free visit of Ireland to Tara. In this wise he was, viz. his historian and story-teller with him, *i.e.* Fiacha, the poet, composing the *Dinnseanchas* of the country before him.¹ "What is the name of this ford on the Boyne, O Fiacha?" said Criomhthann. "Cold Ford its name once," said Fiacha, the poet, "and to-day it is called Deer Ford." "Why are these names given to it?" said Criomhthann. "The reason it is called Cold Ford is," said the poet, "that it is there the fresh water and the salt water rush together, and it is the colder thereby; and the reason it is called Deer Ford is, that it is there the first wild deer was killed in Ireland, and it is Fionntan killed it." When the *Dinnseanchas* had been composed, they saw Conghal coming towards them, and they hated the sight of him; nor was it hatred without reason, if they but knew the evils he was to cause. "Conghal is coming towards us," said they.

"Have we not reason to attack your warriors, O Criomhthann?" said Conghal. "As it may be," said Criomhthann; "and to which of you was the kingdom given this time?" "It was given to Fergus mac Lede," said Conghal. "The fall of a

in keeping with early Irish topography, for most roads met at the river fords. Few, I think, advert to the fact that underneath most of our older bridges the river is shallow; here were the old fords at which the roads on either side met.

Conḡal. “Doirtad̄ f̄laid̄eara rin,” ar Ciuim̄tann. “N̄i tura n̄ad̄ tuit̄re ann rin,” ar Conḡal. “Do ḡlud̄ar Conḡal an l̄am̄ f̄ar̄i 7 tucc b̄eim̄ cl̄oim̄n̄ t̄o noḡur̄ oiceann̄ad̄ ḡo veḡtar̄ad̄ é, 7 n̄o t̄uit̄riot̄ na t̄ri édoḡa mac̄as̄m̄ R̄iḡ moḃad̄ar̄ a b̄rōdar̄i C̄iuim̄t̄uinn̄ le Conḡal con̄a m̄uim̄t̄ar̄ ad̄ct̄mad̄ F̄iada r̄ile a don̄ar̄i; 7 doḡber̄t̄ Conḡal m̄ur̄ion: “Eim̄ḡ a n-on̄oir̄i t̄h’ḡḡur̄i 7 t̄h’ead̄l̄ad̄ona 7 m̄ur̄i do R̄iḡ Érienn̄ ḡur̄i t̄oḡḡur̄l̄m̄ur̄i do R̄iḡe n-Ul̄ad̄ ar̄i 7 ḡo n-t̄oḡél̄ m̄ b̄lad̄ḡ ele.” Roḡad̄b̄ aḡ con̄m̄ad̄oim̄oim̄ m̄ic̄ R̄iḡ Érienn̄, 7 doḡber̄ad̄ an l̄ad̄í an̄o:—

B̄ur̄i ann̄ rin, a C̄iuim̄t̄uinn̄ éas̄im̄
 A m̄ic̄ l̄uḡḡeac̄ ḡo l̄án-d̄oib̄!
 Do éor̄p̄ ar̄i m̄ t̄ul̄aid̄ḡ t̄e
 ar̄i ol̄c̄ le l̄uḡad̄o l̄ud̄iḡne;
 A f̄iada m̄ur̄i leat̄ do
 Do m̄iḡ Érienn̄ ḡan̄ iom̄ar̄ḡó
 A m̄ad̄ar̄an̄ n̄o mar̄bad̄ l̄inn̄(1°)
 ḡo n-t̄oḡéur̄i do m̄ad̄ḡ m̄ur̄im̄ [?]
 R̄iḡ l̄uḡad̄o b̄reac̄ moḃo ḡó
 Or̄am̄ra n̄o m̄ur̄i an̄iḡ
 C̄iuim̄t̄ann̄ ḡér̄bō eas̄m̄ a l̄í
 ar̄i m̄o l̄ám̄ moḡbí.(2°)

b̄ur̄e.

XIII.

Ro m̄ur̄iḡ Conḡal meim̄e id̄ur̄in̄ ḡo c̄ur̄é Roir̄ 7 i M̄ad̄ḡ Tem̄il̄ M̄ar̄ia m̄ur̄an̄ ad̄ar̄i(3°) f̄ōdar̄iut̄ m̄óir̄i m̄uim̄t̄eim̄ne 7 m̄ n-ḡar̄ib̄j̄l̄iḡiḡo m̄ur̄an̄ ad̄ar̄i(4°) r̄l̄iḡe m̄óir̄i m̄īōs̄l̄ud̄ac̄īa, t̄’l̄ub̄ar̄i C̄inn̄c̄oim̄ōce m̄ic̄ n̄ead̄ct̄ain̄ m̄ur̄in̄ ad̄ar̄i l̄ub̄ar̄i C̄inn̄ T̄rad̄ct̄a an̄ t̄an̄ra 7 t̄’ad̄é m̄óir̄i m̄ur̄in̄ ad̄ar̄i ad̄t̄h̄ C̄ur̄īt̄ne 7 i M̄ad̄ḡ Coḃa Cenn̄-m̄óir̄i r̄oir̄i 7 do C̄nuc̄ Ōid̄am̄īad̄ ḡo m̄áim̄ic̄ ḡo C̄ar̄in̄ mac̄u ḡud̄ad̄alla ḡo l̄ár̄i-mēōon̄ Ul̄ad̄o m̄ur̄a m̄ad̄iḡt̄ear̄i

(1°) MS. m̄n. (2°) R̄o-r̄-b̄i; r̄ = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. m̄ur̄in̄ an̄-ad̄ar̄i; *infra*, we have m̄ur̄an̄ ad̄ar̄i, and elsewhere m̄ur̄an̄ ad̄ar̄t̄ear̄i. The enclitic pres. passive of O. Ir. at-biur, ‘I say,’ is *-apar, -abar*; the form *abair* is due to

kingdom that means," said Criomhthann. "You are not one who shall *not* fall in it,"¹ said Conghal. Conghal seized him, and struck him a blow of a sword, so that he was beheaded right quickly; and the thrice fifty youths who were with Criomhthann fell at the hands of Conghal and his people, with the exception of Fiacha the poet, alone. Conghal said to the latter: "Rise in honour of your wisdom and your science, and tell the king of Ireland that we have avenged on him the kingdom of Ulster, and that I shall avenge the other portion." He then took to apostrophising the son of the king of Ireland, and this poem was recited:

Lie there, O fair Criomhthann!
 O son of Lughaidh, full pleasant!
 Thy body lies on the hill
 Through the evil of Lughaidh Luaighne.
 O Fiacha, tell
 The king of Ireland, without contention,
 That his son was slain by us,
 And fell on Magh Imrim [?]
 Lughaidh gave a false judgment.
 He wrought injustice on me.
 Criomhthann, though fair his hue!
 It was my hand slew him.

XIII.

Conghal marched then to the territory of Ross and to Magh Temil Mara, which is called Fochaird Mor Muirthemhne and by the Rough Way, called the Great Way of Miodhluachra, to Iubar Chinnchoidhce mic Neachtain, called Iubar Cinn Trachta now, and to Ath Mor, called Ath Cruithne, and to Magh Cobha Cenn-Mhor east, and from Cnoc Diamhrach, till he reached Carn Macu Buachalla in the

¹ This is cryptic enough in English, but not so in Irish. It is a case of two negatives amounting to an affirmative.

analogy with the enclitic pres. active. (4^o) MS., μῦραν ἀβαίρ, as above. The form has been changed, *passim*, to ἀβαίρ.

centre of Ulster, which is called to-day Baile on Dongaile; and a halt and encampment were made there, and the three fosterlings of Conghal came to them there, viz. the three sons of the king of the Picts of Ulster: Fraoch and Ferg and Frithnas¹ were their names, and they banded themselves with him. So far regarding Conghal.

XIV.

As to Fiacha the poet, he came to Tara, and told the king of Ireland that his own son and all his warriors had been slain by Conghal, and all Tara was in heavy grief and sorrow at that. "Just cause you have to be as you are," said the king of Ireland, "for you made me do an unjust thing in taking the kingdom of Ulster from Conghal." "There is something not a whit easier for you than that," said they, "for your daughter shall die through love of Fergus mac Ledé unless you give her to him." "The loss of my son is enough for me without the additional loss of my daughter; and bring Fergus hither, so that I may give my daughter to him." Fergus was brought to them, and the girl was betrothed to him, and he promised a hundred of every kind of cattle in her dowry;² and Deaghaidh entered into conversation with Fergus, saying: "Lughaidh has conferred great favour on you, Fergus: he has given you the kingdom of Ulster, and his daughter as well, and you ought not tamper³ with his sovereignty." "I shall not forsake him, indeed," said Fergus, "as long as I live and as long as he is king in Ireland." The marriage of the daughter of the king of Ireland was celebrated that night, and she was given to Fergus; and the marriage ceremony lasted three days and three nights.

¹ *Frithnas*: the name is also given as *Frithuas*. ² For an account of the regulations regarding dowries, *vide* Joyce, "Social History," vol. ii. ³ Lit., 'to wound.'

XV.

Ír anghrín do maíó Fericcur: “Maíó, a anam aín, a Luġdaró, ar mióiró daípra sul do ġabáil Riġe n-Uladó, 7 do úicuri Conġaíl eroe, 7 cuiri tuilleadó rocmáire lum.” “Cuiriú, imuriú,” ar Riġ Éireann, “Deirġ mac Deġdaró mac Riġ Mumán 7 Meaf Doimnann mac Airt mac Riġ Laidġean 7 Tinne mac Conrad mac Riġ Connacét 7 mac Riġ Éireann 7 a n-doróġbairó uile leó.” “Roopra buairó 7 bennacáin, a Ri,” ar Fericcur, “ar maíó an tuilleadó rocmáire rin; 7 no ġludairóari nompa in rluadġ rin ó Ċeam-paiġ no ġo mángadóari ġo h-Éamain máca, 7 no bí rleó moġóda mo móri ar a cionn: 7 táimic tionól Uladó uile o’a n-ionnroisíó 7 tángadóari timceall Fericcura 7 do ġomradóari ġairim riġ óe; (1°) 7 táimic Fericcur mac Rora ano a ccumurf caité, 7 ar í rin bliadóin moġadburóari Fericcur mac Rora a ceóferann cúige; 7 no ruidéadó le Fericcur mac Leoe a céad oíl 7 doibneara an oíóce rin, 7 doberit mé Fericcur mac Rora: “c’áit a m-bia-rú irin tigiú anoóct? im’ fáirriadóra beiri no r’an ocla feinrió.” (2°) “Ír fearú Lem’ rluadġ a comcomómaó pénn ina beiré aġ comómaó rluadġ oune ele, (3°) 7 béo irin ocla feinrió.” Aġur tucc Fericcur mac Leoe a onóiri a úionġmana óa ġac don oune do máitib Uladó 7 feri n-Éireann ar éna an oíóce rin. Aġur ar amláiró mo boi fearcur 7 cíor mileta aige, oirba rlan a cuig bliadóna, aġ tiri nġlac 7 lan mearfca caoġadó do níúó no do cúrim, 7 ba h-éiccin rin do in ġac tigi óa tceiġeadó a n-ullcáib mé caob ġaca feri eile o’a bfaġadó. Aġur no

(1°) N.B. this fashion of accepting Fergus as their king. (2°) ocla (focla) feinrió: this originally was the warrior’s seat in a chariot; hence any distinguished seat or place. (3°) This older form occurs side by side with the mod. form eile.

¹ Lit., ‘soul indeed’; cf. “Cath R. na Rig,” p. 6, “Maith am a m’anam Cath-baid.” ² Lit., ‘an addition of numbers’; cf. Anglo-Irish, ‘tilly.’ ³ Sic literally; i.e. ‘they proclaimed him king.’ ⁴ rlan = ‘clear, full’; cf. Wind., “Wörter-

XV.

Then Fergus said : " Well, my soul,¹ Lughaidh, it is time for me to go and take possession of the kingdom of Ulster, and banish Conghal out of it ; and do you give me some auxiliary² troops." " I shall give you, now," said the king of Ireland, " Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhnann, son of Art, the son of the king of Leinster, and Tinne, son of Conrach, the son of the king of Connaught, and the son of the king of Ireland, and all their youthful warriors." " Success and blessing be yours, O king," said Fergus ; " that is a good increase in numbers." That host marched from Tara till they reached Eamain Macha. A right royal feast was ready for them ; and the whole muster of the Ulstermen came to meet them, and gathered round Fergus and gave forth the *cry of a king*³ in his behalf ; and Fergus mac Rosa came amongst them ; and it is in that year Fergus mac Rosa first took possession of his territory. His drinking- and pleasuring-house was set up that night by Fergus mac Lede ; and he said to Fergus mac Rosa : " Where shall you stay in this house to-night ? will you be with me or in the champion's royal place ?" " My hosts prefer to entertain themselves rather than be entertaining that of another man and they shall stay in the champion's royal place." Fergus mac Lede showed fitting honour to each one of the chiefs of Ulster and of the men of Ireland also on that night. In regard to Fergus, matters stood thus : he had paid to him a military tribute—a clear⁴ inheritance of five years, a calf⁵ three hands high, a mixing vessel for fifty of mead or ale ; and that he had to get in every house he came to in Ulster, besides every other entertainment⁶ he got. The

buch": dia n-at slána a secht bliadna. ⁵ Δξ τῆν η-ζῆλας: cf. Meyer, " Irish Lexic.," s. v. Δξ. ⁶ Distinguish three Irish words; φαίη, gen. φαίη = 'feast'; φῆη (Mod. Ir., φῆη), gen. φῆη (φέηη), 'knowledge'; φῆη, gen. φῆη, 'vision.'

followers of Fergus asked for the tribute that night; and those of Fergus mac Lede said: "It is not time for that to-night," said they, "for the chiefs of the men of Ireland are in their place to-night"; and the followers of Fergus mac Rosa said that they would avenge that upon them. "Unless you come to wreak vengeance on us together with Conghal Cláiringhneach, there is nothing for you to wreak on us," said they; and he continued in that heroic¹ dispute and contentious¹ strife. The followers of the Ferguses approached the Ferguses themselves; and what their people said, they themselves said the same, so that personal anger and mutual² mental distrust was stirred up in them; and Fergus mac Rosa was told how his tribute had been taken³ from him by Fergus mac Lede. "I give him my word," said Fergus mac Rosa, "that I shall avenge that upon him, as well as his arrears of tribute, so that it shall not be customary for any one of the Clann Rury to take again my tribute from me." They passed that night; and Fergus mac Rosa rose early on the morrow with all his people to prepare⁴ vengeance with Conghal mac Rudhraidhe on Fergus mac Lede.

XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught;⁵ for he knew not but that Fergus mac Lede would follow him to kill him or take him; and he moved forward to the encampment of Conghal. Conghal's sentries noticed the battle-spears above the heads of the warriors. They were certain that they were enemies to Conghal they saw, and they came with warning and help to Conghal; and Conghal and his warriors and his people rose frantically, wildly; and they were so inspirited that,

¹ *Vide* O'R., ἡδαιθεαλ, 'a hero,' &c.; probably, however, ἡδαιθιλε here simply means 'in Irish.' ² Lit., 'one another,' εαδ ο'α εελε. ³ βυαη = 'take forcibly.' ⁴ κοηκοημοηαδ = 'to prepare together.' ⁵ A common expression in Irish.

even were all the men of Ireland there, they would have attacked them then. Conghal drew up his army, and on doing so he saw the countless host of Fergus mac Rosa approaching; and he saw Fergus in the forefront of the host, and he noticed him instructing his people and telling them to lower¹ their battle-spears, for they were not marching to strife. Conghal heard that, and came from one army to the other, and threw his arm round the neck of Fergus, kissed him, and welcomed him. "Your coming is welcome, O great King Fergus," said he (for he never applied any epithet² to Fergus save: O great king); and he told him what he was about. "That does not matter," said Conghal, "for everything we have you must share it; and if I should get the kingdom of all Ireland, yours would be the chief place in it; and it is futile for the Clann Rury to oppose me when you alone have come to join us." Fergus encamped then, and his tents were fixed up and their sheds and huts³ erected.

XVII.

They held a meeting in Conghal's tent afterwards; and Conghal rested his elbow on the down-strewn bed and on the border-pillow round the couch, and Fachtna Fionn File proceeded to entertain him; and the *false sense* came upon him, viz., sleep; and he beheld a wondrous vision⁴ and dream, and he started up straight on the floor of the tent and bared his sword. Fachtna Fionn File arose, and quickly joined his two royal hands round him. "Hail! King Conghal!" said he,

¹ N.B. this sign of peace. ² ǵuċ = 'word, epithet.' ³ bérlǵála: cf. Hogan, "Cath R. na Rig," Gloss. Index.

⁴ The *řir* and *airling* or *vision* have always been popular in Irish literature. Students of the modern literature will find numerous examples of their poetic adaptation to the expression of political and patriotic discontent in the *airling* of O'Rahilly, O'Sullivan, &c. *Vide* Fr. Dinneen's ed., "Poems of Egan O'Rahilly," Ir. Texts Soc.

“ConġaĪl,” Δι ρέ, “7 crieo ΔοconnaρicΔaιρ tρieo’ cōolΔō?”
 “ΔοconnaρicΔaιρ Διρlince uΔcōmΔaι ιonġΔaητΔc φορμġμΔnna,” Δι
 ρέ, “Δη neoc tuc tocōmΔō menmΔaη 7 ΔιġeητΔ tΔm.” “Crieo
 ΔοconnaρicΔaιρ, Δ μġġ?” Δι ΦΔcōtηΔ ριηη ρile. “ΔοconnaρicΔaιρ
 mo tūl Δι ρΔiōce φευμġġΔaιρ φionηmōm, 7 τοιc ΔλλΔiō
 ηιβΔōΔc το cεġmΔil Δm’ ΔġΔiō Δηη 7 cumuρc ouηηη μé
 céle, 7 Δι mo ιλuΔiġm uile tō, 7 Δ tūicimρium λιμρΔ ρΔ
 tōeio 1 cρiocoΔiō ιη cōmΔaηηη”; 7 ιoβeιρ ιη λΔoi Δηo :

Δοconnaρic Διρlιηġ, Δ uλλεΔ,
 ρeoΔaιρ η-ġoile! (1°)
 Δοconnaρic Δι mo ιλuΔiġ uile
 ηé ιλuΔġ oile;
 Δοconnaρic mo tūl Δι ρΔiōce
 clΔaι ρiΔaι ρionηmōm;
 Δοconnaρic τοιc ΔλλΔiō ΔηbΔil
 Δι Δ η-ηιlΔaι;
 Δοconnaρic me ρeι το cερηηoη
 tρie mo ġlonηΔéτ;
 Tuccuρ bΔρ tō’η τοιc tρie tρiom Διc
 t’uile Δοconnaρic.

XVIII.

“βeρmι bρieΔc ηΔ η-Διρlιηġe ρηη tΔmηρΔ,” Δι ConġΔl.
 “βευμΔoιo, ιμυμiο,” Δι ΦΔcōtηΔ ριηη ρile 7 Δι ΦμΔoc
 oμΔoi: “Δι ι Δη ρΔiōce Δι Δ βρΔcΔaιρ το βeιc .ι. το tūl Δι
 ρΔιηηġe, 7 Δι é Δη τοιc ΔλλΔiō ΔοconnaρicΔaιρ, ΔλλΔaημΔc
 το βευμΔ cΔc Δι ρΔιηηġe tūic 7 το ġευbΔaηι éiccioη mōm
 uΔcōΔiō (2°) 7 tōφΔoc Δη τοιc λeτρΔ .ι. Δ cιġeΔaηmΔ.”
 “Δġuρ Δι cορmūil ġo μoρiρeΔητΔ,” Δι ConġΔl, “7 téηΔ
 ρΔιρoιηe φiρe tΔm, Δ ΦμΔoié, c’Δiτ Δ βρμiġeΔηη Δη éiccioη
 mōm ρηη.” Το cūΔiō (3°) ΦμΔoc Δ μuιμiġηη Δ ρeΔρΔ 7 Δ

(1°) ρeoΔaιρ η-ġoile; a common poetic *cheville*. (2°) O. Ir., uΔo = from
 him. (3°) Το cūΔiō has supplanted in later texts the earlier narrative form
 λuio.

¹ Lit., anguish of mind and intellect.

² The opinion has somehow
 got ground that these verse passages are more or less excrescences on the general

and what sawest thou in thy sleep?" "I beheld a dire, wondrous, and hideous vision," said he, "of him who caused me mental and intellectual anguish."¹ "What sawest thou O king?" said Fachtna Fionn File. "I saw myself journeying over a grass-green and very white plain, and a dreadful wild boar coming towards me; we fight with one another, and all my host is slain by him, and in the end of the struggle he is slain by me"; and then he recited the poem:

I saw a vision, O Ulstermen,
 Fierce the valour!
 I saw my whole host slain
 By another.
 I beheld me journeying on a plain,
 Smooth, winding, white, expanding;
 I beheld a fearful wild boar
 On its surface.
 I beheld one escaping
 Through my bravery;
 I slew the boar through great valour
 Evil I saw!²

XVIII.

"Explain that dream to me," said Conghal. "We shall indeed," said Fachtna Fionn File and Fraoch the Druid: "the plain on which you were means your journeying by sea; and the wild boar you saw is a foreigner who shall give battle to you on the sea, and you shall be in dire straits through him, and the boar shall fall by you, its lord." "That is very³ likely," said Conghal; "and prophesy truly to me, O Fraoch, as to where I shall be in those dire straits." Fraoch had recourse to his knowledge and learning; and knowledge was revealed to him and ignorance concealed from him;⁴ and

narrative. This is scarcely so; they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasising the main theme. The difficulty in translating them has no doubt lost them the favour of editors. ³ 'Very,' in the older sense of the word. ⁴ A not uncommon mode of expression.

he came to Conghal and Conghal sought information from him, and he answered and said :

I have a story to tell you, O bright king!
 On the green, hosts ! sharp the deed !
 Yonder on the plain, ravens shall shriek.
 Blood shall flow, rages strife,¹
 Pure hero, he saw sorrow,²
 Great the story !

“ Fearful is that great story,” said Conghal, “ and fearful its narration ; and prophesy again to me as to how I shall fare in my fighting and warring on that occasion with Fergus mac Lede, and as to whether I obtain the kingdom of Ulster this time.” Fraoch again had recourse to his knowledge and learning, and the truth was revealed to him, and he came to Conghal. “ You shall not get the kingdom of Ulster this time, O Conghal,” said Fraoch ; “ and you shall be sent out on the sea,³ and Fergus shall oppose you a long while, and you shall be sent into many distant foreign lands, and you shall spend a long time in them, viz., fifteen years. In the land of Lochlann you shall first get power and a kingdom ; and a palace shall be given [?] to you, and you shall take a palace from another person, viz., from Fergus mac Lede ; and hosts and many multitudes shall fall through you, and blood-red bodies shall be round that palace ; and you shall receive the power of all Ireland, long though it be till then” ; and he recited the lay :—

Tell me, O regal Fraoch,
 Whether I shall bring vengeful sorrow on the host ?
 How shall we fare, floods of strength !
 In our fight with Fergus ?
 Hosts shall fall in a palace,
 Bodies thereby shall be lacerated and in gore ;
 Thereby hosts shall fall by us,
 Yonder at the destruction of the palace.

¹ Lit., ‘weaving of strifes.’ Wind., *oíenn* = (a) ‘strife’; (b) ‘rough.’
² *oíenn* *brón* = ‘he saw sorrow’; MS., *brón*, however. ³ It is perhaps unnecessary to point out the artifice by which the story-teller anticipates in the vision the events in Part II., and thus links the episodes together.

We are sent over sea
 To the foreigners of the green sea ;
 They have come hither from land,
 That is not what we wished, O Fraoch.

XIX.

“Be advised thereon, warriors,” said Conghal, “and bring *hither* the chiefs of our people to us.” The two sons of the king of Connaught and the son of the king of Leinster, and Muiredach, son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and his three own fosterlings, Fraoch and Ferg and Frithuas, came to them ; and Conghal conversed with them all, and said : “You hear the prophecy of your druids, O warriors,” said he, “and take counsel thereon.” “Let you and Fachtna Fionn File do so,” said they ; “for it is your counsel we shall all await.” “Give us advice, O Fachtna,” said Conghal. “My advice to you,” said the poet, “is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you.” “That is true,” said Conghal, “and let a message be sent to Emain from me ; and tell the Ulstermen to have him who is a friend and true kinsman to me come with me on this foray ; and whoever prefers it let him remain with Fergus mac Lede.” “Who shall go thither?” said they. “Angotha mac Anluin Aleitir,” said he, “and let Bricne go” (for Bricne had no over-lord there save Fergus, for it is with Fergus Bricne went. Bricne never had any over-lord save Fergus, for no other person would stand the virulence of Bricne save Fergus).¹ “Let them go to Emain,” said Conghal, “and whichever of the Ulstermen is friendly to us, let him come to Aonach Tuaidhe, and we shall go to Blena Corra Crion-

¹ I have placed this description of Bricne in brackets as being evidently the words of the narrator and not of Conghal. Of course in the MS. there is no indication as to whom they belong. Punctuation, inverted commas, &c., are the work of the editor. Similarly, *infra*.

բա՛նց,—յի՛րձ մա՛տեր լենձ ձի Տճի՛ծա՛ծ ձի տա՛րձ”։ 7 ո՞ս յո՞ւնն
 ձի լձո՛ւ ձո՞ս :

Δ Δոջօժձ Երօճ Յօ հ-Եմօւ
 Յօ լձօւնն Կսօ՛րմաճէ յեձձաճէ ;
 Եջսօ Յօ հ-ձօնձձ Եւաճի՛,ե,
 Կսրա՛ծ Երօ՛ժձ Երձօ՛րմաճի՛,ե ;
 Δձձա՛մօրօնե լիօն Եձձ
 Ծօ յեջձձձձձձձ Ծեջձձձձձ ;
 Δր քե՛ր լի՛ն Յձձ ձօւնքե՛ր յի՛ծ
 Ծօ նեօճ լձձձր ’մա՛ն ձի՛րքս ;
 Յձձ ձօն յի՛ծ ձսրձ ձսր
 Ոձ քե՛րմա՛ն քե՛մ ձի քե՛րքս
 Ոձձ քե՛րքս լեօ՛ ձսձձ ձձձ
 Δձձա՛րքս յի՛ն, Δ Δոջօժձ.

Δ Δոջօժձ.

Δջսր լձնՅձձօձսր Ոձ Եձձձձձ յո՛ն յօ՛ւրքս Յօ հ-Եձձիւն 7
 լձնՅձձօձսր Յօ Եջձ Ոձ Կսօ՛րմաճի՛,ե Δ Ո-Եձձիւն ձի տա՛րքս.
 Δջսր Δր ձո՛ն ո՞ս ի՛ն քե՛րքսր Ոձձ Լե՛ւե 7 Ոձձմաճի՛,ե Երիւնօ
 սիւմե ձո՛ն 7 յօքիձքիձձ յքսւձ յի՛ծրօւմ. “Կձնձր լձնձՅձ-
 ձա՛րքս, յօրք, Δ Δոջօժձ ?” Δր քե՛րքսր. “Δն ձա՛ւլե Δր Δ ի՛քսւձ
 ձօ՛ծա՛ր քիձձձ Երիւնն,” Δր Δոջօժձ, “7 Ոձ յօճ Ոձ հ-Եօրքս
 սիւմե ձո՛ս .i. ԿոնՅձԼ Ոձձ Կսօ՛րմաճէ Δ Ո-իօնՅսր Ոձ քիձձձ
 քե՛րքսրձ.” “Կրիւն ձօ՛ծա՛ր ի՛ն Ո-իօնԼսաճի՛,ե սաճի՛,ե, Երօրք ?”
 Δր քե՛րքսր. “ԼձնՅձձաճաճիւմե Δր Եձնն լձօւնն Կսօ՛րմաճէ,”
 Δր ի՛քսւմե, “Յձձ ձօն յի՛ծ Լեքի՛ծ՝ ձի՛ քե՛րքսր 7 ԿոնՅձԼ ո՞ս
 Լեձնմաճս սաճի՛,ե Δր քե՛րքսր յ՛ձաճաճաճաճ յօ՛ւնն Եձձ Ոձ ի՛ն
 Ո-ՍԼԼձօւնն ; 7 Յձձ ձօն Ոձձ ի՛ն Եձձ յօւնն յօ՛ւնն,” Δր ի՛քսւմե,
 “Δրիճքի՛,եքս Δ Երիւնն 7 Δ քե՛րքսր 7 ի՛ն ի՛ն յօ՛ւնն յօ՛ւնն
 յօճքի՛,եք.” “Ոձ ի՛ն յձձաճաճաճ(1°) ձձձ յո՛ն,” Δր ՈձձԼ Ոձձ-
 ՅԼոննձձ Ոձձ Կսօ՛րմաճի՛,ե, “սաճի՛,ե Յձձ նեձձ Δր Δ Ո-իեքսսիւմե
 յի՛ծ, Ոձ Ոձձձձ Եւձձաճն 7 յձ Ո-յեճձձօրքսր յօ՛րքս յօ՛ւնն
 Δ Երիւնն 7 Δ քե՛րքսր յի՛ծ, 7 ձի քե՛ր ո՞ս Եւաճ ձո՛ս յիճե՛ձձ
 քաճի՛,ե” .i. քե՛րքսր Ոձձ Կօրձ,—օ՛ Ոձձ քե՛ր Δ Յնօնքիձձի՛,ե Յաճի
 Ոձձ Յօրք,—“սաճի՛,ե յոնքսւ՛ծաճաճ Δ Եճիճեձձ(2°) յ՛ՍԼԼձօւնն

(1°) սձձաճաճ = քձձաճաճ, onset.
 Եճիճեձձ, *passim*.

(2°) Ոձձ., Եճիճեձձ: changed to

¹ *Red Branch*: the popular translation has been adopted. ² Lit., ‘material,’

cosaigh (called Lena an Garbhaidh at this time)"; and he composed the poem :

O Angotha, go to Eamain
 To the pleasant Clann Rury ;
 To Aonach Tuaidhe let come
 The brave warriors of the Red Branch.¹
 We have a full complement
 Of noble sons of noble princes,
 The equal of a hundred is
 Every one of those who press round the Ardrioh.
 Every one of them yonder or here,
 In his own land with Fergus
 If they prefer to remain,
 Tell them, O Angotha.

The messengers came to Eamain, and then went to the house of the kings of Eamain. Fergus mac Lede was there, and the warriors of Ireland round him, and he asked their business. "Whence come ye, indeed, O Angotha?" said Fergus. "From the place where is the fountain-head² of the principedom of Ireland," said Angotha, "and the sons of the kings of Europe round him there, viz., Conghal mac Rudraighe, *who has been* deprived of the principality of Fergus." "What is the cause of your coming from him?" said Fergus. "We come to the Clann Rury," said Bricne, "in order to learn who would like to follow Fergus and Conghal, for better consequences would accrue to them from that than if they were to remain in Ulster; and in the case of every one of them who shall not be our friend," said Bricne, "his territory and land shall be devastated, and we shall be ever enemies to him." "That would not be a prosperous onslaught," said Niall Niamhglonnach mac Rudhruighe, "for whoever is seized by us he shall not go to them; and if, however, they should go, their territory and land shall be taken from them; and *he* who did go there shall have vengeance taken upon him" (*i.e.* Fergus mac Rosa, for his deeds of valour were not known even up to that),³ "for I shall ward off

cause.'

³ The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.

uile.” “Tiucaíó muca, a néill,” ar bhucne, “a n-abhaidió mé Feircu, uair ni biaíó do í-roġal aġao aót ġo ccoimhuice me Feircu, 7 ar í do ċmuó doinepmuó o’da n-a’ neġa a h-arcuun 1 n-ulltaib’; 7 mo b’ada ni teadta an aitóde ġin 1 n-ċamam.

XX.

Iomtuca Conġail, moġaoí 1 cċaġin macu buadalla(1°) 1 lári-meóon uiláó an oitóce ġin 7 mo émuġ ġo moó ar n-a máiaó cona ġluaghaib’ 7 tángadaari co blena coruġa Cmuon-coraġiġ 7 moġab’ao roót 7 lonġpore aca an an aitóce ġin.

Iomtuca na teadta 1 n-ċamamam tángadaaríén muopa moótuac ar n-a máiaó o’ionnroġiú Conġail, 7 iar muocain oíob’ do ġiaġraġiġ Faótna ġinn ġile ġeula oíob’: “ċreó mo ġaioġeada ġaíte cloinne Ruómuíde ġub.” “Do ġónraó bhuiġ bez oíob’,” ar bhucne, “7 ġac caġa oíob’ do clannaib’ Ruómuíde beaġraioġuun a ċmich 7 a ġeġann oíob’, 7 mo ġaíó níall níamġlonnac ġo n-omġeub’ao baġi ccoġeao ġa uile o’ulltaib’; “7 tuġ oib’ġuataġi,” ar Feircu, “7 ni tucc aġmuóm im’ ġoíob’ no im’ ġaioíó eioġeġi.” “Ar íġ bhiaóari óamra,” ar Feircu, “ġo n-oġeólaġi ġaġmuun ġin o’da b’euoaraġa.” “Do ġeadaġa maġi íġ óoġi oíob’ do óénaím,” ar Faótna ġinn ġile, “taġbiaíó ġioġ o’da baġi ccaġmuo(2°) 7 taġbiaíó ċuġaib’ o’da baġi n-acaíllam íao.” “Raóaió(3°) ġioġ uaiġi,” ar Conġal, “ar ceano ní’oioe .i. ġionntan ġial mac Ruómuíde 7 taġbiaíó a ċġi níic leir .i. Meġine, Seġine, 7 Láóaiġine”; 7 cuġmeoh a n-eoe 7 a n-inoile ar cumaġuice aímġuġin ġo Oún Sob’aiġe; 7 ioġeapc an láoí an o’:

Cuġreġi ġioġ co ġionntan ġial
Co h-oġreġi Sleibe Seimlíao,
Íġ taġbaġi cuġam amach
ġionntan ġio’da corcaġach;

(1°) macu: O. Ir. word = ‘descendants.’
(3°) Fut. 3rd sg.

(2°) Dat. sg., sic MS.

all his province of Ulster." "There will happen to you, O Niall," said Bricne, "what you say of Fergus, for you shall not live save through contest with Fergus, and your territory is the very one in Ulster which is nearest plundering"; and the messengers were that night in Eamhain.

XX.

As to Conghal, he was in Carn Macu Buachalla, in the heart of Ulster, that night; and he arose early on the morrow with his hosts, and came to Blena Corra Crioncosaigh; and they halted and encamped there that night.

As to the messengers in Eamhain, they came early on the morrow towards Conghal; and having reached him, Fachtna Fionn File asked news of them, saying: "What did the chiefs of the Clann Rury say to you?" "They made small account of you," said Bricne, "and for every friend of yours amongst the Clann Rury, they will take his territory and his land; and Niall Niamhglonnach says that he would ward off your whole province of Ulster." "He swore, and took no notice, indeed, of my valour or bravery," said Fergus. "Now I swear," said Fergus, "that that shall be avenged upon him if I can." "I know what is right for you to do," said Fachtna Fionn File, "send for your friends, and bring them to a conference with you." "I shall send," said Conghal, "for my tutor,¹ Fionntan Fial mac Rudraighe, and let his three sons be brought with him, viz., Meirne, Semne, and Lathairne"; and their armour and trappings were sent under the care of Aimhergin to Dunseverick; and he recited the poem:

Send to Fionntan, the generous,
To the east of Sliabh Seinniadh;
And bring hither to us
Fiontann the brave, the valorous!

¹ oíre = 'fosterfather, tutor.' The tie between fosterfather and fosterson was proverbially strong in Ireland. To the fosterfather, as here, the fosterson naturally looked for help.

Աջսր տաճարս ճ էրի մեյս
 Մեյսն ճր Լաճարն Լանջլիս,
 Աջսր Տեյմն մաօրծեր ճաճ,
 Ին էրարս Երաճարս Երարաճաճ !
 Մաճ տա ճի ճսճարն, Ին ճել, (1^o)
 ճր թն 7 ճր թնթեր թն,
 Երօ մօրս ճր մ-Երիճ Իր ճր մ-Երաճ,
 Մալ ճր ճ ճնս, Իր ճրթերս.

ճրթերս.

XXI.

Մօ ճսճարս տեճաճ ճ Ոնճալ ճր ճնն ճ օրս . ճ. Բրոնտան,
 7 տսճաճ Բրոնտան տա ճ-րոնթրօյիճ 7 ճ մաճնս ճօ հ-ճրն 1
 թալԵ Ոնճալ—“ Մալտ, ճ Բրոնտան,” ճր Ոնճալ, “ Ին էրի-րի
 Լնն ճր Ին թօճալ-րի 7 ճր Ին թոնարԵճ ճօ ճր Ին տԵրսճ ճօ
 ճարճ տօ ճօմարԵ ճսնն ?” “ Որն ճօմարս ճ մաճա թոմրա
 տալ ճր թօճալ Երսր,” ճր թն, “ 7 թաճարտ մօ էրն թսրն Լաճ,
 7 ճր ճ մօ ճօմարԵրն ճսր,” ճր Բրոնտան, “ ճն ճօճաճ տօ
 ճնճն թս’ ԵրաճարԵրն թն, սարն ճն ճաճ տԵճ ճր ճրոնտաճ
 թստ ճաճ Երիճ Երսնն 7 ճօյսԵրն թն տօ Երաճ 7 էրալԵ
 Երնն.” “ Արսճ ճր ճալ Լոմրա,” ճր Ոնճալ, “ Բրոնտան թաճ
 Երսն 7 տ’ա թարԵճ թն ճնճ. թաճարԵրն 7 ճնճ թսնթրի 7
 տօ էճճարտ ճ Երաճալ ճնճ ճնճարճաճ 1 մ-Երօրտ . ճ. Երաճ
 թնճ Մարճաճաճ”; 7 տԵրտ ճն Լալ ճնճ :

Երաճար տար ճրոնն տսն թնլԵ
 Ին ճր ճաճ (2^o) Ին ճր Երաճ ճնն ;
 Երաճար թալԵ թն ճօ մ-Եր 1 ճաճ
 Աջսր Երաճ թնճ Մարճաճ.
 Արթեր Լոն ճ թսնթեր թն
 Իրն Երոնտս 7 էրճ;
 Երաճար ճ Երաճաճ ճա
 ճօ մԵրտ ճ ճ-ճնճաճ Երաճ.

(1^o) Ին ճել : 1st sg. redupl. (so-called) fut. of ճլմ, ‘ I conceal.’ (2^o) ճաճ :
 Ին Միդ. Irish the so-called eclipsing letters are not invariably used.

1 “ O’Rahilly’s Poems,” xxvi. 160, ճն թսլԵրն ճն Երաճար Երաճաճ տօ

And bring his three sons,
 Meirne and Lathairne, the very cunning,
 And Seimhne who boasts of war ;
 The three proud¹ brothers !
 Should they come, I shall not conceal,
 Both our old men and our ancestors,
 And our power and fame shall be the greater
 By going for them, and [so] send.

XXI.

Messengers left Conghal in search of his tutor, Fionntan, and Fionntan was brought to them ; and when he came to where Conghal was, Conghal said : “ Well, Fionntan ! will you come with us on this foray or expelling or outlawry, or what do you counsel us ? ” “ It was not fitting to tell me² to go on a foray, indeed,” said he, “ and my three sons shall go with you ; and my counsel to you is this,” said Fionntan, “ not to war on your own brothers,³ for not one of them is to blame in your regard save the king of Ireland ; and sustain yourself, your fame, and circuit Ireland.” “ What I should like,” said Conghal, “ is to have Fergus mac Rosa move against Niall Niamhglonnach to Dun da Beann, and slay him and his sons and his followers, and bring his wife Craobh, daughter of Durthacht, and her female retinue captive ” ; and he recited the poem :

Let us move against the Dun of Niall
 In battle-array, sternly marching ;⁴
 Seize Niall himself in battle,
 And Craobh, daughter of Durthacht.
 We shall harry his people,
 Multitudes, and hosts.
 Bring hither his female retinue
 To Aonach Tuaidhe.

λέιρρῆσιος. Perhaps βυρρῆσις = βορρῆσις.
 age.

² Possibly because of his age.
³ The stress laid upon the guiltlessness of the Ultonians is obvious throughout the piece, and indicates with whom the sympathies of the narrator lay.

⁴ Lit., ‘ in our firm pace.’

miall miamġlonnác roġeall caċ.
 O'Fercceur ġarb ġlonnbémneac.
 Oar ccionn a ōum, ir mór blaġ,
 mara miċó lib, ciaġar. (1°) τ.

XXII.

Τάνησασαρι το'η αρεccuin ριν το α μαε Rí Connacċt 7 mac Rí Λαιġen 7 mac Rí Alban 7 Ανατόλ mac Rí Conċento, 7 na mic Rióġ ari éena, veic céo ari ρicít céo caċarimac, 7 τάνησασαρι moppa co Cairn Fercdar mórii ρura maireri Fercceur Cairra an τaηpa 7 óċá ρin co Oún το Ūeanh 7 ó mánησασαρι το ρuaġari ρoġia ρoġla ρoρi ρaitce an baile, 7 ρio epġeσaρι ρλυαιġ an baile .i. na τri éoσġaio το éeaġlac Neill ρobáoí ari 7 eoġan ρuileac mac Conuill éeapimacġ óáġta το miall; 7 το ġabσασarpan aġ ġabáil an baile 7 múri na caċmac no ġuri ġpηpiaoari in múri 7 no ġuri cuipacó τpe ρmuipoiáo 7 ūeaċaσ(2°) an baile uile oρia. “Eipġiό ōuinu, a ρioia,” ari eoġan, “uaρι buaine blaó ná ρaoġal(3°), 7 τaġpiaoó caċ ρé caċpiaoġ amuicġ το na móp-ρλυaġaib.” Ro ρáġpaσ an Oún 7 tuġaσaρι caċ ari in ρaitce amuicġ το ρλυaġaib Conġail 7 o'Fercceur 7 τοp-μaσaρι a ccoimlion le teaġlac Neill 7 τοpcaρι céo le h-eoġan ρuileac, 7 το ρinneσ ōun-buaile(4°) boóba uime ari 7 το ρinneó ġuin ġalaan(5°) ve 7 τοpcaρι μαpib ma épólinn i ccioplac a ρceiċ 7 ρio ōiceno Fercceur é ari ρin, 7 ρio múpao in baile leo ari mairbhaó eoġan 7 a éeaġlaiġ 7 ρio cuipacó τpe coρicari teineacó uile é, 7 ρio mairbhaó ġac aon το bí ineucta ari 7 ρoġaġpaτ a ġpiaoτ 7 a boċaunte, a ρeoio 7 a maoine 7 a ionmupa, a éuipm 7 a éopanna, a ġpianuσ 7 a ρicéaġla 7 ilari ġaca maiteapa ari éena 7 a ġanτmacġta caoia cnepġeala.

(1°) τιαġari: imperative 3rd sg. pass. of τιαġaim, ‘I go.’ (2°) Sic MS.
 (3°) One of many such proverbs in Irish. (4°) ōun-buaile: buaile; O. Ir.
 buale = ‘cow-shed, pen’; cf. Anglo-Irish, ‘booley.’ (5°) A common
 expression in the Irish tales; O’Clery gives ġalano = ġaipceσ no namao.

Niall Niambhlonnach proclaimed war
 On Fergus the rough, deed-striking.
 Towards his Dun, great the glory!
 If ye think it time, go.

XXII.

On that harrying went the two sons of the king of Connaught and the son of the king of Leinster and the son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and the other kings' sons, thirty hundred in battle-array; and they marched to Carn Fertais Moir, called Feartus Camsa at this time,¹ and from that to Dun da Beann; and on reaching it, orders were given to attack the place from the green; and the garrison of the place rose up, viz., thrice fifty of Niall's household who were in it, as well as Eoghan Fuileach mac Conaill Cearnaigh, Niall's fosterling. They attacked the place and the walls of the "cathir," broke down the wall; and so the whole place was reduced to dust and smoke. "Rise, O men," said Eoghan, "for fame is more lasting than life, and give battle outside the 'cathir' to the great hosts." They left the Dun, and gave battle on the green outside to the hosts of Conghal and Fergus; and their full complement fell at the hands of Niall's household, and a hundred fell at the hands of Eoghan Fuileach, and a war-like fortress-pen was made round him, and a wound of lances was made of him, and he fell dead in a gory pool within the border of his shield, and Fergus then beheaded him. When Eoghan and his household were slain, the place was razed² by them, and was all fringed with fire, and all the active ones in it were slain; and they seized the cloaks and herds, the jewels and treasures and riches, the goblets and cups, the chessmen and chessboards³ and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

¹ ΔΗ ΤΑΗΡΑ = 'at this time,' *i.e.* the time the story was composed; *sic passim*.

² μύριαι = 'raze.' The verb has peculiarly this sense.

³ For an account of the discussion as to the existence of a knowledge of the game of chess, *vide* Joyce, "Social History," vol. ii., pp. 477-481.

XXIII.

The queen of the place, Craobh, daughter of Durthacht mac Athgno, was also taken by them, and they came to Fertas Camais; and the girl saw Fergus amidst the host, and she raised aloft her sweet-womanly voice, crying: "O King Fergus, it is unjust for you to make a handmaid and bond-woman of the daughter of a nobleman of the Ultonians and of the wife of a gentleman of the Clann Rury." "Had I known of your being in this plight," said Fergus, "you would not be in it, and immediately I am able you shall not be in it, and in whose hands are you?" "In the hands of Anadhal, son of the king of the Conchenns, and of Oilill mac Airthigh," said she. "Leave me the girl," said Fergus, "and let you have my whole share of the spoil instead of her."¹ They let the girl go then, and the host retired from her, and the girl was left alone on Brugh na Banna; and when she saw afar the great havoc wrought by the hosts, and when she saw Dun da Beann all burned and devastated: "Woe is me to see you in this plight," said she, "for you were hitherto a dwelling-place of kings and gentlemen, and varied was the treasure and wealth you contained, and it is a royal devastation we behold," said she, "and it is woe to him who is your enemy, and he shall be king over Banba; and every prophecy made about him shall be fully verified and fulfilled, and Dun da Beann is not populous after the followers of Conghal and Fergus"; and she recited the poem:²

A desert now is Dun da Beann,
Where were mighty kings;

¹ This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. ² This poem illustrates what I have said elsewhere as to the æsthetic value of these poetic résumés. There is, as here, a quiet, old-time dignity in the original Irish verse, which should save it from being considered as an excrescence on the prose narrative. Of course it is not to be judged by a literal translation into English. Prose may to a great extent be fairly estimated in a translation; but a poetry like Irish, in which form-value plays so great a part, should not for a moment be so estimated.

ՎՏԱՏ (1°) սւլւ զ n-սաճի իմուճ
 օ լսաճ ԵՈՆՃԱԼ ընԴրոՒնՃոՒՅՑ ;
 ԵՈՆՃԱԼ ընԴրոՒնՃե՛՛՛՛՛ շԼՄԱ,
 Ի՛՛ ը՛՛ Դ՛ ը՛ ը՛ ը՛ ը՛ ը՛ ը՛ ը՛ ը՛ !
 ՄՈՐՔԼԱԻՏ ՍԼԱԾ ՅԵԵԲԵ ՕԵ !
 Դ՛ Ր ԼՈՒՔԱԻԾ ՄԱՃ ՄԱՍԻՔԵՒՄԵ .
 Ի՛ Ր ՄԱՐԿԸ ՍՄԻՄԵ ՇԵՃՄԱՐ ՄՄԻ,
 ՔԵ ԵՈՆՃԱԼ ԵՍ ԵՍՈՒՄԵՐՈՒՐ,
 Ե՛՛[Օ]ՄՅՑ Դ՛ Ր ԵՐՈՒՄՅՑ ԵՆԻՆԵ ;
 ԵՆՕ ՄՅՑԾԱ ՍՕ ՄԻԾԱՒՈՒԱ ; (2°)
 ԵՆՕԻ ԵՐԱՆՍՍԵՆ ԸՆՆ, ԵՆՕԻ ՔԻՇԻՍԼԼ,
 Ի՛ Ր ԵՆՕԻ ԵՐՕՒՔԱԾ ԴՒՄ ԸՐՄԵՍԱ ; (3°)
 ԵՆՕՏԱՐ ԸՆՆ ԵՆՏՐԱԾԵ ՍԻՄԵՐԱՐ.(4)
 ԸՇՄՐ ԻՈՆՄՐ ԸՐԿԵՆԱ ;
 ԵՆՕՏԱՐ ԸՆՆ ՇՐՈՒԾԵ ՇԼՔԱ
 ԸՇՄՐ ԵՐԻՍՍՈ ՔՐԱՌՈՒՄԱՐ
 ԸՇՄՐ ԻՈՄԱՍ ՈՅԻԼԼ ՔՐԱՐ (5°)
 ԸՇՄՐ ՕՐ ԸՇՄՐ ԸՐԿԵՍՍ ;
 ՈՍԾԱ ՈՒՔԵՍՏԱՐ, Ը ԾՈՒՄԵ !
 ՏԸԸ Ը Մ-ԵՆՕԻ ԸՆՆ ՍՕ ՄՈՒՍՈՒՄԵ ;
 ՐԻԵ ԵՆ ՄՕՐԻ Ը ՇԵՐՏ ԸՄԱԾԸ
 ՏԵ ԵՆ ԸՆՆՒ՛՛՛՛՛ ՆԱ ՔԱՐԱՇ .

ՔԱՐԱԾ.

“ՏՐՄԱՅՑ, ԸՆՆ, ՔՐՈՒ,” ԸՐԻ ԸՆ ՈՆՃԵՆ, “Ի՛ Ր ԵՆ ԵՐՈՒՍԵ ԸՍԵՐԻՔԵՐԻ
 ՄՅՈՒՔԱ ԵՆ ՕՐԵՐՏԱ 7 Ե՛՛Օ (6°) ՕԻԼԵՍԵՆԱ ԸՇ ՍԵՃՏՈՐ ՍՆՆԱ 7 ԸՇ
 ԼՍԾԵ ՄԱԻՏԵ ՄԱԻՔԵՐԱ 7 ՍԻԼԸ Ե՛” ; 7 ՄՕԼՈՒՅՑ ԵՆ ԵՍՈՒՄԻ ՔՐՈՒ
 ԵՐ ՄՅՈՒԵՆՕԻ ԸՐԻ ը՛ Մ-ԵՆՆԱՆԱ, 7 ՄՅՈՒԵՆՕԻ Ի ԸՆՆ ՇՐՄԱԵ ԸՍԻՏԵ
 ԸՐՈՄՈՒՆԴՅՏԵՐԻ ԸՆ Տ-ԵՐՐ ՔՐՈՒ . Ը. ԸՐԻ ԵՐԱՍԻՅԵ Օ ԵՐԱՍԻԵ ԻՆՃՈՒ
 ՍՍԻՔԸԾԵՆԱ ՄՈՒ ԸՇՅՈՒ.

XXIV.

ԸՇՄՐ ՄՈՒՄԵ ՔՐՈՐ ՆԱ Ի-ԸՐԿԵՐՈՒՄ ԵՐՈՒ ԵՍ Ի-ԸՆՆՈՒՄ ԵՍ Ի-ԸՐԿՈՒՄ
 Ի ՄԱԻՅԵ ՔԵՐԿՍՐ ՄԱԸ ԼԵՍԵ 7 ՄԱԼԼ ՄԱՌՅԼՈՆՆԱԾ 7 ՄԱԻՏԵ
 ՍԼԱԾ ՄԱՐ ԸՆԱ ; 7 ԵՆ ԵՒՄ ՄԵ Ի-ԸՆՆԵՆԱՆ (7°) 7 ՄԵ Ի-ԸՐԿԵ-
 ՆԵՕ ՍՕ ՄԱԼԼ ԵՐՈՒ, 7 ՍՕ ԵՐՄՅՑ ԸՍՈՒ ՈՒՐ ՔՐԱՍՈՒՅՑ Ը ԵՐՍԵԸԾԵ

(1°) ՎՏԱՏ = Օ. Իր. 3rd pl. subst. verb, Mod. Իր., ՎՏԱՍՍ analogous with 2nd pl. ՎՏԱՍՍ.

(2°) *Leg.* ՄՅՑԾԱՄՈՒԱ ; the distinction between nom. ՄՅ և gen. ՄՅՑ is not consistently kept.

(3°) Extra syllable. Omit Ի՛ Ր. We have still ԸՐՄԵՍԱ, ՔԻՇԻՍԼԼ.

(4°) ՍԻՄԵՐԱՐ = ՍԻՄ-ԵՐԱՐ : cf. ԸՐԻ-ԵՐԱՐ, ‘very great’ (‘‘Ir. Lexic.’’ K. Meyer).

(5°) Cf. ԼԵ ՔՐԱՐ ՔՐԱԼ, ‘in the

They lie in hostile graves
 Through the host of Conghal Cláiringhneach.
 Conghal Cláiringhneach, the brave!
 The king and the stock of kings!
 Great prince of Ulster howe'er it be,
 'Tis he shall fill Magh Muirthembne.
 Woe to him who meets him,
 Conghal, fair-countenanced!
 He shall be king over Banba;
 Regal was your royal-stock,
 There were chessmen and chessboards,
 There was a bed, tall, sumptuous;
 Weak women-folk were there,
 And treasure besides;
 Shining steeds were there
 And bridled chariots,
 And many swift captives,
 And gold and silver.
 I do not know, O people!
 All the wealth was there;
 For you its fame was great abroad,
 Though to-day it is a desert.

“That is sad,” said the girl, “now am I called a bond-woman, and great contention shall be between brave worthy folk and the dispensers of good and evil”; and she jumped presently into the ford that was on the Bann, and was drowned, so that from her that ford was named Eas Craoibhe, from Craobh, daughter of Durthacht mac Athgno.¹

XXIV.

News of that havoc reached Eamhain, where were Fergus mac Lede and Niall Niamhglonnach and the chiefs of Ulster as well; and it struck Niall with dismay and smote him mentally. He rose up, for he could not bear to listen to it,

twinkling of an eye,' &c. (6°) Fut. 3rd sg. of copula. (7°) ΔΝΒΥΔΙΗΝ :
 cf. K. Meyer, “Ir. Lexic.”; Keating, “Tri B. Gaoithe” (Atk.).

¹ This whole episode seems to me to lead up admirably to the Battle of Aonach Tuaiġhe and the death of Niall Niamhglonnach. The narrative, and we might say dramatic, unity is unbroken till we reach Part II.

and seized his arms, and had his horses caught and yoked to his chariot, and came on to Dun da Beann; and he beheld its glass sun-bower and its royal palace burning and the great "cathir" destroyed; and he saw many blood-red bodies upon the chief-posts of the "cathir," and he saw a thing he considered more grievous than all that, viz., Eoghan Fuileach, son of Conall Cearnach, his own loving fosterling, dying a tragic death." As he was in that wise, some of his own people came up to him and told him of the tragic fate of Craobh. "It is not fitting for us to be so mirthful," said Niall; and he composed the poem:

Groaning is my gentle heart;
That which tortures my mind is
The death of Craobh and of Eoghan;
What makes me grieved is
That Eoghan Fuileach, who practised valour,
The good son of gentle Conall Cearnach,
Lies in pools of blood,
That it is that casts me into grief.
Woe is me that they fell together,
Eoghan Fuileach and Craobh;
That they are not here alive is
Cause of sorrow amidst groaning.

And he had only finished³ composing that poem when the sons of the kings of Ireland who were in Emain came to him, viz., Tinne, son of Conrach, son of the king of Connaught, and Derg, son of Deghaidh, son of the king of Munster, and Mes Domhnann, son of Airtigh, son of the king of Leinster, with the sons of the chiefs and nobles of Ireland, who came from Tara to help Fergus mac Lede and to drive Conghal from Ulster; and these were the forces Fergus mac Lede⁴ sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

finished making when,' &c. N.B.—τὰ ἔργα, 'finished'; τὰ ἔλθον, 'came.' *Vide* Atk., Gloss. "Tri B. Gaoithe." ⁴ Note the way in which Fergus mac Lede is still kept in sight in the development of the tale.

“Well, Niall,” said they, “let us go and banish Conghal and Fergus, so as to avenge on them the great evils they have inflicted on you.” “Success and blessing! dear friends,” said Niall, “and glad I am to have got forces to banish Fergus and Conghal and to avenge my injuries on them”; and he arose then and laid aside his grief and gloom, and his army was drawn up, and they followed in the track of the hosts.

XXV.

As to Conghal—when he reached Fergus mac Rosa with his spoils, he left Bleuna Corra Cricnosach and then came to the Aonach of Inber Tuaighe; and they were not long till they saw the spears of valour and bravery, and the quick-moving standards on very tall, very strong shafts, and the gleam of the bright sunlight on them, glittering as brightly as coals;¹ and the warriors and the united battalions ranging up in furious fashion, and Conghal was told of that. “That is certainly,” said Conghal, “Fergus mac Lede and the hosts of the men of Ireland with him coming to wage war with me or to banish me from Ireland, and I shall have war without doubt.” “’Twere better it were *he* who were yonder,” said Conghal’s people, “for he shall doubtless be slain by us, and we ourselves shall possess the kingdom of Ulster, and we shall contest the kingdom of Ireland with Lughaidh Luaighne.” Conghal rose then, and drew up his army and incited his followers to act bravely on that occasion; and Fergus swore that he would defeat Conghal in battle on that day. Then they approached one another, and their faces were those of enemies in battle and not those of friends round ale. They shot at one another with very blue darts, with sharp bloody javelins and round stones;²

¹ Or omitting [7], translate: ‘shining brightly on [?] the shoulders of the heroes.’ ² This reference to the use of round stones in war is a unique and classical one.

բօժնածա քսեւածա 7 ոօ ճլճուի՛ն զքսմնե 7 ոօ ճւսօսար ճր
 քն ճր նա հ-ճրմա՛ն իօմճոնա 7 իօմբսա՛լտե(1°) օօ ոօօրքա-
 օսար տիսճ-ճր[ճ] նա քլսաճ ոօ նա շրեճքա՛ն քն քտարրա ; 7 տսս
 Ռա՛լլ Ռա՛մճլոննաճ օօ մաօօն Իօճ Էրեճնն սմե ճ ճճա՛ծ
 ճօ հ-ճնեւճտճճ ճր քաճի Կոնճա՛լ, 7 յօ քրե՛ծիճ քեքնա քաճա 7
 քլիճք քաքմնեճծ ճնն 7 յօճսրքրօտ միք յօճ Էրեճնն ճրա
 մօրա ճր մսւնտքի Կոնճա՛լ, 7 յօ ճրքիճքրօտ մսւնտքի Կոնճա՛լ
 քն. Իօ քրքիճ ճ քքեքրօք 7 ոօ քննեօ Լեօմճա՛ն Լոննա օ՛ն
 քոնար քճճաօ յսս քճճ քոնար օ՛ճ տքե՛րօ[ք]. Իք ճնն քն տսս
 ճնաօճա՛լ մաք Իք Կօնքնն ճճա՛ծ ճր քաճ մաք Իօճ Էրեճնն 7
 տճմիք Մսրքե՛ծաճ Մքքքքքճճ մաք Իքճ ճԼքն 7 օճ մաք Իքճ
 Կոննաճտ, .1. Օ՛լլլ տքրա քճօճ 7 Օ՛լլլ տքրա քրօք, քօ՛ն
 քքաճ քքոնա, 7 տսսքքաճ ճրա մօրա ճր մսւնտքի մաք Իօճ Էրեճնօ.
 Իք ճնն քն տսճ քքքքքր մաք Իսօքրա՛ծե ճ ճճա՛ծ ճր մաօօն
 Իօճ Էրեճնօ, 7 յօքճ քքքքքքքքճճ մքքքքքքքքքք քօ մքնքնօն
 ճն քքքքքքքքքքճճ քն քքքքքքք, 7 քա Լա՛մաք Լաօ՛ք 7 քա քա
 քրաճ 7 քա նքքքռ նաճ Լքր ճն Լճ քն; 7 տսս Կոնճա՛լ քօք
 ճքքք քօքքա քօք նա քքքքքքքքքք, 7 յօքն ճ քրաճ-մքքք(2°)
 7 ճ քքքննա քօքքքքճճ օօ հ-ճրմա՛ծ օքքա; 7 տճմիք ճնն քն
 Կքքքքքքքքն քաօմ մաք քքքքքքք քքքքք 7 Կքքքքք Կոնճա՛ն-
 քնքքաճ մաք Կքքքքքք Կքքքն մաք յսճ քքքք, Մքքք, Տքքք 7
 Լաճքքքք .1. տքի քօմօճա՛լաճճ Կոնճա՛լ նա քրաճնքքք սքք 7
 յօ քքնքքքքքքք ճն քաճ օճ քճճ քաօք ճ տքմքքքա՛լլ ճ տքքքքքնա
 7 յօ քճճճճ իօնաճ քաճա ճքա սքք ճ տքմքքքօ՛լլ Կոնճա՛լ քքն քաճ.

XXVI.

Իմքքքա Ռքլլ Ռա՛մճլոննաճիճ յքի քճք քաճ ոօ քլաճքքքնա
 քքր ոօ ճօ քճմիք քքքքն քքրօ քքքա ճ քաքքք ճնաօճա՛լ մաք

(1°) Note the rational order in which they use their weapons. *Vide* quotation from O'Curry, "MS. Mat." in Additional Notes at end. (2°) քրաճ-մքքք. It is, I think, remarkable that many of these apparent compounds are found in the early Glossaries as alternatives, e.g. O'Cl., քրաճ .1. մքքք: cf. "Cath R. na Righ," ed. Hogan, p. 88, ոօ քրաճ-քսլլլն քօքա մքքքա, 'with great warlike murder-strokes.'

¹ A common expression in our heroic tales. A collection of the *chevilles*, or kennings, found in Irish prose or poetry would be of much service. ² Lit., 'his

and then they took to their cutting and striking weapons, so that, through the attacks on either side, there fell thick slaughter on the hosts; and Niall Niamhglonnach, with the sons of the king of Ireland round him, turned vigorously against Conghal's army, and he made a gap of battle and a warrior's path in it, and the sons of the king of Ireland inflicted great slaughter on Conghal's followers, and Conghal's people perceived that. Their anger arose, and they became fierce lions, so that they swept along every way they went. Then Anadhal, son of the king of the Conchenns, turned against the battalion of the sons of the king of Ireland, and Muredhach Mergach, son of the king of Scotland, and the two sons of the king of Connaught, Oilill Teora Gaoth and Oilill Teora Crioc, came to attack the same battalion, and they inflicted great slaughter on the followers of the sons of the king of Ireland. Then Fergus mac Rudhraighe attacked the sons of the king of Ireland, and that first attack of Fergus was as a quick hawk's overthrow of small birds,¹ and the shooting of a hero and the bravery of warriors and the strength of heroes were his on that day; and Conghal also made a fierce attack on the trusty men, and he inflicted fiercely on them a warrior's destruction and inimical blows,² and then Criomhthann Caomh, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, son of the king of Bregia, Merne, Semhne, and Lathairne, the three foster-brothers of Conghal, all came to him, and they thinned³ the ranks on every side round their lord, and all took their fighting posts round Conghal in the battle.

XXVI.

As to Niall Niamhglonnach, there resisted him⁴ neither battalion nor phalanx-gap till he reached the battle throug

warrior's destruction and his inimical blows.'
 translation of ποδανυγρετ.

³ A literal and etymological translation of ποδανυγρετ.

⁴ ուր ճձն . . . լուր: cf. Stokes, "Togail Tr.," Ճձնամ քս, 'I resist.'

Riḡ Coiméann conac̄ maibe v'eoim�adain etarria dētmaḡ a
 rēcēt 'ḡa rēatōroen, 7 no tōḡbadaari a laima le clōirōimib̄
 fadobriac̄a fīmḡeria 7 vo ḡabadaari aḡ tuariccab̄ail rēcēt a
 éele co curiata. Roba coim�iac va vaim n-oirleann (1°) in
 coim�iac rin uairi vo clōir fā'n ccaḡ ceḡtarvōa ḡloinn-
 bēmeanna a n-ḡelrciāḡ (2°) 7 coiḡeodal a cclōirōiom̄ 7
 noḡabadaari aḡ omḡb̄ail a éele 'riān ēat̄ car̄ an caom̄laoi (3°)
 la cōirōce. Iomḡura na ccaḡ cceḡtarvōa no ḡabadaari aḡ
 curi an ēat̄a co coim̄oiocria 7 ar é olūr no fīḡeoth an caḡ
 rin co moicrioiḡ moḡ caribaido o'n uillinn ḡo éele vōib̄ me olūr
 na h-iomḡona conarib̄o vluirḡe cliaḡa leineoth ar n-a
 vluḡat̄o no rleḡa r̄linnḡeria aḡa ccongḡb̄ail (4°) tpe cōirpuid̄
 na ccuiriāḡ eioiri na caḡoib̄ ceḡtarvōa. Ir ann rin tarila
 Tinne mac Conriac̄ mac iuḡh Connaḡḡ 1 ccenn va mac iu[ḡ]
 Connaḡḡ moḡb̄adaari a b̄rocari Conḡail .i. Oiril̄l teoḡia ḡaoḡ
 7 Oiril̄l teoḡia c̄moch, 7 no ēriectnaid̄ caḡ a éele vōib̄ co
 vicoḡria, 7 no fōirpūḡeodari in va [m̄iac] Tinne mac Conriac̄h a
 cceḡoiri. Auconnaic̄ Deaḡicc mac Deaḡhaid̄ rin. Tāimic̄
 v'fōirpuid̄in Tinno [tar̄ n-]air, 7 aḡḡonair an va Oiril̄l ḡuri
 c̄uir̄ ar a laḡairi ēat̄a amaḡ uile iāvo, 7 iuḡh Tinne . . . (5°)
 7 tuairp̄ena beḡ va an m . . . (6°) anv. Ooḡonnaic̄
 f̄ericcuir̄ rin, tāimic̄ co h-arinaiḡ a n-aḡaiḡ Deirḡ [m̄ic]
 Deḡhaid̄ 7 no coim̄uicrioiḡ ar̄ don ann rin, 7 ar vōiḡ moḡ'
 oiriac̄ (7°) ar̄ ēat̄ an coim�iac 7 an coim̄lann rin. Atriāḡḡ
 neir̄ 7 moḡh f̄ericcuir̄a tar̄ Deir̄icc mac nDeḡhaid̄ ar̄ v̄er̄eḡ
 an cōim̄luinn co moḡur̄ oi . . . aio, (8°) 7 no ḡab̄ Anḡōal 7
 niāll̄ niām̄ḡlonnaḡ aḡ coḡuḡhāḡ a ccoim̄luinn iur̄in ié rin
 co moḡoiocria no ḡuri b̄iur̄eḡ r̄ceimeal an ēat̄a ḡo coiḡc̄ionn, 7

(1°) vaim n-oirleann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Leabhar Breac*," p. 30. (2°) ḡelrciāḡ: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. cccclxx. (3°) Car̄ an caom̄laoi, 'through the day': cf. P. O'C., *com̄ an laoi* ("Cath Cluain Da Tarbh"). Car̄ is also used in this sense, I think, in Scotch Gaelic. (4°) The sense of congḡb̄ail is not very clear to me. (5°), (6°), (8°) MS. defective. (7°) Oiriac̄ = fōiriac̄, a well-known measure: cf. Joyce, "Social History" (Measures).

where Anadhal, son of the king of the Conchenns, was, so that there was naught between them but their shields with which they protected themselves;¹ and they lifted their thin-edged and very sharp swords, and they commenced raising² aloft right valiantly their shields. That combat was the combat of two huge stags; for on both sides of the battle were heard the strong strokes of their white shields³ and the ring of their swords, and they kept repelling one another in the battle through the live-long day. As to the two armies, they kept fighting vigorously; and so closely was that fighting-group woven together that a chariot wheel would reach from one angle of it to the other—such was the closeness of their attack; nor was it closer the weaving of a shirt when drawn together than the⁴ slender sharp spears passing through the bodies of the warriors between the two armies. Then Tinne mac Conrach, son of the king of Connacht, came towards the two sons of the king of Connacht who were with Conghal, viz., Oilill Teora Gaoth and Oilill Teora Crioch; and they wounded one another severely, and forthwith the two sons pressed on Tinne mac Conrach. Derg mac Deaghaidh saw that. He came back to help Tinne, and he wounded the two Oilills so that he drove them out of the fight; and Tinne bore When Fergus saw that, he came fiercely against Derg mac Deaghaidh, and they fought there together; and that fight and combat is to be considered as a measure of war. The strength and fury of Fergus rose against Derg mac Deaghaidh towards the end of the battle . . .; and meanwhile Anadhal and Niall Niamhglonnach kept up their fighting fiercely so that the defence generally in the battle was broken down;

¹ Lit., There was of space separating them only their shields defending them. *Vide* O'R., s. v. εαοαρϛζαμ, εαοαρϛζαμ.

² Or, if we read τυαρϛζαμ,

'clashing.'³ Dr. Alex. Bugge refers to the use of red shields by the Norse.

Magnus was called in Irish *Ríġ na n-ŕcīach ŕeapġ*. Giraldus Cambrensis mentions that the Norsemen, when they made their last attack upon Dublin, carried red, round, iron-bound shields (clipeis quoque rotundis et rubris circulariter ferro munitis); *vide* Bugge, "Contrib. to Hist. of the Norsemen in Ireland," ii., p. 9 (Christiania, 1900).

⁴ *Leg.* for no in text na na or na.

and Niall Niamhglonnach fell at the hands of Anadhal towards the end of the contest; and the latter gave his shout of victory and boasting thereafter; and the army was then quickly routed by Conghal. Though the warriors of Ireland had come thither in great numbers, few of them escaped from Conghal and his people; and though it were Conghal himself his losses were many even though they do not tot up excessively.

So that it is in the Battle of Aonach Tuaighe fell Niall Niamhglonnach; and so far for the devastating of Dun da Beann and the tragical death of Craobh, daughter of Durthacht, in the exploits of Conghal.¹

XXVII.

As to Conghal, he was recuperating his followers during the month in Inbher Tuaighe; and Fachtna Finn File said to Conghal and his followers: "Since you have driven off your enemies of the Clann Rury, let your ships and boats be gathered together and all brought hither to you energetically; for your power and fame shall be all the greater by its being heard that you have gone over sea and ocean." "That advice shall be carried out by us," said Conghal; and he composed the poem:—

Let us go for our barks,
 Bring energetically to us
 Our ships and our vessels,
 And our broad-girthed "currachs,"
 Cairbre on my right, ox of battle!
 Criomhtann on my left, equally,
 Fergus before me in the fight;
 The two Oilills, most warlike!
 Should our ships come hither
 To us to Inbher Tuaighe,
 Greater would be our strength and fame
 By going for them—and go.

¹ Here the original Conghal story ends. Par. xxvii. is in the nature of a bind between the later episodes in Part II. and the older ones in Part I. For analysis of story, *vide* Introduction.

[Պօ]ծւար (1^o) սաւիտի (2^o) լոյս զի զոհ և լոյս 7 և լսւծ-
 Եմի 7 շուքսօ շուքսօ շո սիւնիմաւտ սիւն իս 7 յօ ճաԵստսի
 զՅ յօնոյսիւճաօ և լոյս իտիլ յաիմաճ (3^o) 7 յսաօճաիմաճ.
 Իր զոն լոյս Եմար [Ե]ճալաոն յոսիւն իւն յսիլ Եմարիւմ լո
 Կոնճալ.

(1^o) յօծւար, 'it was gone,' *perf. passive*; distinguish from զօծւար, 'it was
 told.'

(2^o) սաւիտի: dat. plur. of cpd., prep. + pron.; acc. = սաւիտի.

Their ships and their swift barks were sent for and brought hither to them energetically, and they began to fit out both their rowing and their strong-decked vessels. Here belongs a portion of another story in the Exploits of Conghal.

N.B.—The 2nd pl. pron. is $\text{u}\Delta\text{'b}$, 'from you.' It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3^o) $\mu\Delta\text{'}\mu\Delta\text{'}$ = 'with oars': cf. Stokes, "Togail Troi"; $\mu\Delta\sigma\mu\Delta\text{'}\mu\Delta\text{'}$, 'strong oar.'

ΔΗ ΘΑΡΑ CUIO.

Sgeul.

XXVIII.

Ριζ μοζαβυρταιη μιζε να η-ηαρὸς θαρῖβο κομῶννη
 ηαβζοσον μαε Ιοημαίε, 7 αρ ἀμῆλαιὸ μοβοιρεν 7 ben ἡμαίε Δ
 ἐομῶδαρ αιζε .1. βεβιο ιηζην Θοηηηλαιη 7 τῶνιε υηέηια
 η-αιηηηηε Δ εοιονη ἀτῆαιὸ θα η-ιοηοηοηζῖορῆν 7 ηυαηη βάρ
 ἀηη; 7 ηο ζᾶβ τηοηζᾶλαι ηαβζοσον το ἐμῆαιὸ Δ ἡηα 7
 ηηι ὀειηζ ταοβ μέ ηεηεαδὸ ὄο ἀετ Δ βεῖε Δ ηεηηζ ηιοηζᾶλαιη
 7 ἡί ηεηηα εηοηεηζλεο εεηοα ηα εαιηηηε, ὀλ ηα δοῖβηεη ηα
 αηεη, 7 ηοβί ζο εεαηη ηβηηαὸηα ἀμῆλαιὸ ηηη 7 ηοβᾶρ Δζ
 ηηηεαδὸ Δ μιζε ὀ εοηεηοεὺηβ ηαιηηηηη ηηηη ηβηηαδῶηη ηηη
 υηηε εο ἡὸηι 7 ηο ειοηὸηεοαηη ηυετ ηα η-ηαρὸς αηηηεηη 7
 τᾶηηαοαη ὀῖοηηηοηζῖὸ ἀη Ριζ. “Μαίε, Δ ηαβζοσοηη,” ἀη
 ῖῖαο, “εηεο ἀη ζᾶλαι ἡὸηι ῖα ηιοηζαβᾶρ(1°) υαηη ηη ηεαδὸ
 το ἡηηη το ηιζε 7 το ῖλαιεῖηηαη ηηηε υηαο, υαηη το
 ηηηεοαη εοηεηοεὺα οηε; 7 ηηηη ὀηηηη εᾶ ζᾶλαι ἀτᾶ οηε
 εο ηὸέηταηη το ηεηεη 7 το ηεηηζᾶδὸ ἀζαηηηε.” “ηὸεα(2°)
 η-αῖη ηιοηηα Δ ηηηηηηη,” βαη εηηοη. “Θαηαδὸ ἰ εοηᾶ το
 ἡηα το βεῖε οηε ηιοηι εὺβῆαιὸ ηιοτ εοηᾶ ηηα το εὺη οηε,
 υαηη ῖῖηηὸεηη ηα εῖοεα 7 ηα εηηελα ηηηε ἀζαηηηε 7 ὄα
 ηαῖβε Δζ ηεη ηα Δ η-αοηοηᾶ ηηηη εοηᾶη βεαη βυρ ὀιοηη-
 ἡᾶλα ὀηηε ηὸβέηηαηηηε εὺηαο ἀη ἀηη ηὸ ἀη εῖεεοηη ἰ.”
 “ἀτᾶ ζο ηεῖηηηη,” ἀη ηαβζαοσον. “εᾶ τῖη Δ βῖηη, Δ
 ἀηηοηηζ?” βαη ἰαηηαη. “Οῖηη ἀτᾶ Δ η-ἰαηεῖαηη εὸῖηηα,”
 ἀη εηηοη, “7 ἡηηη ῖηηηὸ η-αηηη 7 ηηη βεαηα ἀῖηηε βεοῖα

(1°) ηιοηζαβᾶρ = ηο-ο-ζᾶβᾶρ; ὀ, infixed pron., rel. pres. 3rd sg. with force
 of perfect in combination with ηο. (2°) ηὸεα: in Mod. Ulster dialect εᾶ.

¹ Vide Introduction for discussion as to relation of this sgeul to Part I
² ἡηέηια η-αιηηηηηε: ‘a fading away, a dissolution of time.’ Cf. Atkinson,
 “Homilies from L. Br.,” s. v. erchra; Hogan, “Cath R. na Righ,” s. v. erchra

PART II.

A STORY.¹

XXVIII.

A king ruled the kingdom of Uardha whose name was Nabgodon mac Ioruaith; and he was in this wise—he had a good and fitting wife, Bebid, daughter of Dornnglan; and in course of years a wasting of time² came upon her, and she died. Nabgodon fell very sick through grief for his wife, and he lay down on no bed save a sick one, and he indulged neither in adjudicating, questioning, nor business,³ in drinking nor pleasuring nor mirth, and thus he was to the end of a year; and his kingdom was greatly laid waste around him by his neighbours throughout that year. The people of Uardha then assembled together and came to the king. “Well, O Nabgodon,” said they, “what great illness is this that has seized you, when they⁴ are laying waste all your kingdom and principality around you, and when foreigners are oppressing you, and tell us what illness you have till we heal and restore you.” “I do not care to tell it,” said he. “If it is grief for your wife is the matter with you, it is not fitting for you to let grief for a wife trouble you, for we shall search all lands and all nations, and were there, whether in the possession of any man or single,⁵ a suitable mate to be found for you, we would bring her to you willy-nilly.” “There is indeed,” said Nabgodon. “In what land is she, O Airdrigh?” said they. “In an island in the west of Europe,” said he, “and its name is Inis Fuinidh, and there are small, handsome, active men and

in Neuters, &c. Perhaps here we might simply translate, ‘wasting, consumption.’
ἡρέμα, ἐρέμα is neuter in O. Ir.: hence eclipsis here after nominative. ³ For
phrase, cf. “Pass. and Homilies” (Atk.), s. v. *caingen*. ⁴ *inneoch*, *that*
which, O’Don., Suppl. to O’Reilly. ⁵ *Δ η-δοντοῖα*, lit., ‘marriageable.’

innce 7 mna lucaire lánvealbúda, 7 da bfaḡairi iriú doimhan
 ben oionḡimáda doimha do ḡeubairi innce í.” “Cuirḡeari,” ar
 maite na h-Uairúda, “feḡa 7 teḡcḡa o’airiúdaí éireann do
 toḡa (1°) mna úuit innce.” Ir anniriu mo oirḡairiuúm tmuóca
 tréinfeairi o’á érinmuintiri o’airiúdaí mna uadúda co h-Éirinn, 7
 mo feibeoh bairec bionnfaíiriuḡa ḡca ar a h-aitle 7 mo tóḡbúda
 a feol ḡlunn ḡlábheac uairse 7 tánḡaḡairi muopa ar an
 aiccén n-annorairí ó ḡac tmuúm tuinne daí oile co mánḡaḡairi
 co h-Éirinn; 7 ḡconneḡaḡairi uḡḡaibh Inir na m-baire mra
 maitei Ráḡmunn a n-ḡairiúda [7 ḡo] ḡconneḡaḡairi an ḡḡairi
 muḡḡa muóirí uiráirí oirḡḡa uairibh 7 na tḡḡe muopa r[airi-
 riuḡa]ḡaḡa (2°) 7 na ḡmuánána ḡlunnóde 7 na peloiḡe muḡḡa
 muḡairiuḡa. “Ir muḡḡa an ḡḡairi úo,” ar muintiri Náb-
 ḡaḡoim, “7 cá feiri úoimn ionḡa a ccuirfeḡa[oir] feic úino
 ar teḡcḡa a n-oirḡairi (3°) éireann inar innce,” 7 tuḡaḡairi
 muairpuiḡe (4°) ar a luḡḡ [o’ionn]riḡḡaí na caḡmaḡh.

XXIX.

ḡconneḡaḡairi meampá ba h-óḡe 7 ba h-aitle do’n ḡóimn-
 éloimn co nḡlairi muirḡe, co ccairi fuile, co m-binne n-ḡoḡa (5°)
 co ruairḡa n-uirḡaibh, 7 do fuirí cona banḡmaḡc iriú n-foéla
 feinnó eile 7 do ḡḡaḡaḡairi ḡḡa óenám a noiriuine 7 a noḡḡlám
 7 do ḡḡaḡaḡairi ḡḡa teccuirc an banḡmaḡc. Do báḡairi muintiri
 Nábḡaḡoim ḡḡa feachaint vealbá 7 inuill na h-inḡine, 7 do
 fíairíḡoim muirí a muirḡe 7 a muḡḡairi iná veilb. “Ir maite
 ḡairíá úoimn ári ttoirḡe 7 ári tcuruair,” ar muintiri Nábḡaḡoim
 “uairi ḡoí é in bioḡ uile do airiḡmaḡoiri ni fuirḡuair mnaoi
 ba coimmaite muiríú doim, 7 béimḡoimne ḡo Nábḡaḡoim í”; 7
 do fíairíairḡeḡairi do’n luḡc ba coimneḡa oóibh: “cía h-é an

(1°) toḡa: the word is used in the same general way in Mod. Irish. (2°) *Leg.*
 muiriuḡa. (3°) oirḡairi = ‘district’; oirḡeairi = ‘east.’ (4°) muairpuiḡe (?):
 muair = ‘quick.’ (5°) co m-binne n-ḡoḡa. *Vide Add. Notes.*

¹ Lit. ‘brave man.’ On the tréin-feairi, *vide* Joyce, “Social History,” vol. i.,
 63, 95, 99; vol. ii., 491. ² feibeoh; P. O’C. gives feibeoh, ‘equipping a
 ship.’ ³ Tentative translation of tuḡaḡairi muairpuiḡe. ⁴ We

bright (?), shapely women in it, and if there is found in the world a fitting wife for me, it is in it you shall find her." "Let," said the chiefs of Uardha, "an embassy and messengers be sent to seek in Ireland a wife for you." Then he ordered thirty of the bravest¹ of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready² then, and its beautiful speckled sail was hoisted, and they journeyed over the restless ocean from one wave's ridge to another, till they reached Ireland; and they saw off from them Inis na m-Barc, which is called Rathlin in Dalriada, and they saw the 'cathir,' royal, large, lofty, remarkable, and the white, great houses and the glass sun-bowers, and the regal capacious palaces. "Royal is yonder 'cathir,'" said the followers of Nabgodon, "and what better place could we have for resting ourselves on reaching the land of Ireland than this?" And they drew³ their ships quickly up towards the 'cathir.'

XXIX.

They beheld before them the most youthful and fairest of the children of Adam, bright-eyed, with curling hair, melodious voice, and pleasant speech, sitting with her female retinue in the noble seat. They were working at their embroidery and handwork, and she was instructing the women. The followers of Nabgodon were noting the form and apparel of the girl, and they shot a glance of eye and sight at her figure. "Our expedition and journey have turned out well,"⁴ said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman⁵ as that⁶ yonder, and we shall bring her to Nabgodon"; and they asked those nearest them, "Who is yonder royal, beauteous

might remark here the story-teller's device of varying the martial exploits of his hero by bringing him into this new current of events. The search for a wife is frequently the desired opportunity for a display of prowess on the part of a hero or his followers.

⁵ *μηδαιοι*, older acc. of *βειαν*; Mod. Ir. *bean*, acc.

⁶ *μηδαιο* (O. Ir. *μηδαι*), fem., 'to her'; *μηδαι*, 'to him.'

τ-όζλαδ̄ μοζόδα μοάλλωνν úτ αρ τιζερνα σο'η τιζιρi?" αρ ρίδο. "Ri Óonn mac lomchad̄a mic Mhoóna mic Cair-élothaiġ so éloinn Ceimada Mh̄lbeoil mic an Daz̄óda so bunadóρμεμε Túaiġe ve Dandann Ri na h-innri-ρe ρúo." "Cia an inġen oipez̄óda úτ αρ bamcenn so'η banρμαδ̄c?" αρ ρίδο. "Iρ ριορi," αρ na ριεζαρταίθε, "ιρ a n-oilen μαρμα so h-oilead̄o ριβ ó naδ̄ ccuad̄a ριβ an inġen úτ .i. Ταρρi Ταοιβ̄ζεαλ inġen Ri[ġ] Óunn."

Iρ anriρn tuccad̄o a lóρmáoτaín b̄iú 7 leanna éuca, 7 ó éaiρmic óóib̄ so ριαρραιġ Ri Óonn oib̄: "canar a τtánġa-σαρ na h-óicc no cia az̄a mb̄iú?" αρ ρé. "Óo inuincir Naβġασοοin mic loρuaíó ρinne," αρ ρίδο, "7 σ'iaρμαíó mná anriρo tánġamaρ uad̄a." "Cia an ben?" αρ Ri Óonn. "Th' (i°) inġenρa," αρ ρίδο, ".i. Ταρρi Τáoιβ̄ζεαλ anρ ρúo." "Óo ζeub̄éδοιρi ρρεαζρμα uaiρri ζen cóm̄aiρle uime ρin," αρ Ri Óonn, "ζion ζo mbeit̄ m'inġenρa az̄ ρeρi oile ni τiub̄-ριοnnri oóρan í uaiρi μορ̄ad̄a uaim ρoġnam̄ a cleam̄nupa." "Cia an ρeρi az̄ a β̄ρuil 'h inġen?" αρ íaσρan. "Aτ̄a ρi αρ ρeib̄ Conġail Cláirinġnġ mic Ruóμαíθε .i. mic Ri[ġ] Éiemo"; 7 σοβ̄'ριορi oóρan ρin, oip̄ an τμαδ̄ so cóm̄móμαδ̄ an ρleaú m̄óρi a n-εam̄hain̄ M̄lác̄a 7 so cuar ρa'n Riζε ζo Team̄μαíġ μο naρρeas̄o an inġen ρin [so] Conġal 7 ni máimic leρ ρeρ le. "Tiocρaíó μοοτρa, a Ri Óunn," αρ íaσρan, "euρa τοém̄aiρic [so éa]β̄aiρc ounn̄e uaiρi τiucρaíó Naβġa-σon σοc' ionrioiġiúρi 7 luóc̄ na h-Uaiρóda leρ 7 μαριβ̄-ραιτερi] so áaτ̄aiρi uile 7 m̄lρiτερi Éρe uile τρúoρin 7 m̄úρiρóeρi tu ρén 7 b̄eρiταρi 'h inġen [αρ aρ no] αρ éicc̄m." "Iρ b̄μαéταρi óam̄ρa," αρ Ri Óonn, "mun'bv̄o ρeal̄l αρ eimead̄o uam̄ρa é [ni ρa]chad̄o ρeαρi inuρin ρeél̄ uaiρri ζan μαριβ̄ad̄o oib̄ a ccionnaib̄ baρi ccoim̄maíó." Óo lezeσαρ an oíoc̄e ρin, 7 so ρρεαρτ̄eal̄o 7 so ρμοοτοίleaú íaσo.

(i°) Th', 'h, forms of so before a vowel.

¹ If we take ρρεζαρταίθε as a noun. ² Here again we have an evident linking by an after-thought of the present story with that in the First Part.

³ The τοém̄aiρic forms a class apart in the list of varieties of Irish tales: cf. the well-known τοém̄aiρic θερoλa.

⁴ It is

youth who 'is lord of this house?" "King Donn, son of Iomchadh, son of Miodhna, son of Caischlothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann, is the king of this island." "Who is the noble girl yonder that is the head of the female company?" said they. "It is clear," said the respondents,¹ "that you were reared in an island of the sea, since you have not heard of yonder girl, Taisi Taoibhgheal, daughter of King Donn."

They then received a full measure of food and ale; and when they had finished, King Donn inquired of them: "Whence the warriors came and to whom they belonged?" said he. "We belong to the people of Nabgodon mac Ioruaidh," said they, "and we come from them in search of a wife." "Who is the woman?" said King Donn. "Your daughter," said they, "Taisi Taoibhgheal yonder." "You shall get an answer from me without deliberating on it," said King Donn, "for though my daughter belongs to another man, I would not give her to him, for I am far from completing her marriage." "To whom does your daughter belong?" said they. "She belongs to Conghal Cláiringhneach mac Rudhraighe, son of a king of Ireland"; and that was true, for when the great feast was being held in Eamain Macha, and the question of the kingship was carried to Tara, the girl was betrothed to Conghal,² but he knew her not. "You can, King Donn," said they, "refuse us her wooing,³ for Nabgodon will come to you and the people of Uardha with him, and your whole 'cathir' shall be destroyed, and all Ireland devastated on that account; and you yourself shall be slain and your daughter taken willy nilly." "I swear," said King Donn, "were it not a breach of hospitality,⁴ that a man would not set out to tell the tale nor would escape being put to death for what you have said." They passed that night, and were entertained and feasted.

unnecessary to emphasize the importance attached to the rights of hospitality. Cf. the similar situation in the τάλιη. *Vide* "Br. Laws," Glossary, s. v. εμεαδ.

XXX.

Ro eisceoḁar co moḁ ar n-a m̄aridḁ, [7 τά]nḁarḁar ḁ'ionnḁoiccirḁ ḁ loimḁe 7 ḁo éuarḁar moimḁar ar in muir ceirḁoir-leḁar coéḁna; [7 τ]ánḁarḁar ḁ'ionnḁoiccirḁ na h-Uarḁa co h-arim ḁ maibe Nabhḁarḁon. ḁo f̄arḁarḁiḁ Nabhḁarḁon [r̄ḁá]la úib: an b̄uarḁarḁar ḁ úionḁm̄ala úóran? “Fuarḁarḁar, imuirḁo,” ar iarḁar, “bean ḁo úionḁm̄ala ḁo veim̄in uuit, 7 ni f̄arḁarḁar oile úecc(1°) ḁ vealḁa ar m̄naoi no ar f̄er ḁo m̄naib no ḁ'f̄erib an ḁom̄arḁ moimḁe maḁ 7 moḁarḁ in-imb̄erḁa(2°) úuit f̄en b̄ar ar in m̄naoi ḁo bí ḁḁarḁ moimḁe [ar] moḁarḁar ḁ f̄arḁála.” Ro lionurḁarḁar ḁarḁ na h-inḁine an Rí[ḁ] óóuarḁa an tuarḁarḁarḁar r̄in tuḁarḁar na tearḁa uirḁe, 7 ḁo éirḁ co r̄onarḁar inḁa f̄uirḁe 7 ḁo [f̄]iarḁarḁiḁ: “c̄a ḁarḁar na h-inḁine r̄in?” ar r̄e, “7 arḁo f̄arḁerḁa úib̄r̄i ḁan ḁ tarḁarḁar ar ar no ar éic̄in lib?” “Ri ḁonn mac [lo]m̄charḁa mic M̄oḁna mic Cairḁclotharḁiḁ ḁo éoinn Ceimḁarḁa Milbeoir mic an ḁarḁá ḁo bunḁarḁer̄ime Tuarḁe ḁa ḁanḁan ḁ'a h-arḁar,” ar r̄arḁo, “7 ní úeac̄arḁarḁine lion carḁa [carḁ] ḁo tarḁarḁar ḁó 7 muna m̄beirḁar ar ḁ énearḁ f̄en ar b̄ar ḁo imeorḁarḁo r̄oim̄in ḁ ceionnarḁib ḁ inḁine ḁo iarḁarḁarḁo. Arḁo arḁarḁarḁar ḁion ḁo m̄beḁ ḁ inḁen ḁḁ f̄er oile naḁ tarḁarḁarḁo uuit̄i i.” “C'arḁar ḁ b̄uir in f̄er r̄in?” [ar] Nabhḁarḁon. “In̄ arḁar ḁ n-oir̄er̄i Éir̄eann,” ar r̄arḁo. “Īr̄ innte arḁar Ri ḁonn,” ar r̄arḁo, “7 carḁarḁar arḁo m̄oi arḁerḁá arḁe innte 7 r̄oer̄arḁe coilḁḁer̄uarḁa céorḁarḁarḁ(3°) r̄or̄.” “Tarḁarḁarḁar(4°) f̄arḁarḁarḁar r̄in,” ar Nabhḁarḁon, “arḁ b̄er̄arḁarḁa r̄ionól na h-Uarḁa ḁ'a ionnḁoiccirḁ 7 muirḁarḁer̄i ḁ arḁarḁar in (5°) ḁ éarḁan 7 tuirḁarḁar [f̄er̄i]n innte 7 b̄arḁar ḁ inḁen arḁarḁarḁa f̄a úeoirḁ 7 b̄arḁar f̄er̄arḁan cl̄arḁarḁar ḁarḁ in tarḁarḁar r̄in iarḁarḁar.” Īr̄ an[arḁar] ḁo coim̄m̄arḁarḁar f̄learḁ ar Nabhḁarḁon 7 tuccarḁar maite na h-Uarḁa uile ḁ'a ionnḁoic̄irḁ 7 moḁarḁar ḁḁ tarḁarḁarḁarḁar na

(1°) úecc, ‘good,’ used as a superlative of maic̄. (2°) in-imb̄erḁa = particle in + imb̄erḁa, past part. of im̄barḁ, ‘play upon, work upon, wreak.’ *Vide infra*,

XXX.

Early on the morrow they rose and came to their ship, and proceeded over the same broad-circling sea; and they came to Uardha to where Nabgodon was. Nabgodon asked what news they had; whether they had found a mate for him. "We found, indeed," said they, "a fitting wife to a certainty for you; and we never saw before the like of her figure on a woman or man of the women or men of Ireland; and you yourself would have put to death the wife you had before her on finding her." The king was filled¹ with love for the girl when he heard the account the messengers gave of her; and he started up energetically, and asked: "Who is the father of that girl?" said he, "and why did you not bring her willing or unwilling?" "King Donn, son of Iomchadh, son of Miodna, son of Caisclothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann is her father," said they, "and we went not sufficiently strong to attack him, and had we not been receiving hospitality from him, he would have put us to death for having asked for his daughter. What he said was that though his daughter were not another's, he would not give her to you." "Where is that man?" said Nabgodon. "In an island in Ireland," said they; "there is King Donn," said they, "and he has a lofty and noble 'cathir' in it, and sword-sharp keen multitudes as well." "That shall be avenged on him," said Nabgodon, "for I shall bring the muster of Uardha against him, and his 'cathir' shall be destroyed about him, and he himself shall fall in it, and his daughter shall be mine in the end, and that island shall be sword-land² of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha' all came to it, and the feast

ἡμεοῖαυ, condit. of ἡμβῆμ. (3°) céofadóada, (a) 'sensible'; (b) 'sensual.' Cf. céofaíó, (a) 'opinion,' (b) 'sense, passion.' O'Dav., "Gloss.," ceofaio .i. comairle. (4°) P. O'C. gives εαρηαιγεαμ, 'revenge.' (5°) Leg. 111.

¹ Lit., 'love filled.'

² N.B. the expression 'sword-land,' περαμν ελαίονη.

fléirí no co ttaimic rí 7 ó éáimic úoib an fléadú vo éáiteim, áobeit Nabġáson ġuu : “Uġlámáú bari longá 7 bári láúenġá co noécmáir vo ġábáil ná cátrác ġin 7 ġo ttaġam an inġen erce fo céóóim.” “Úoġénġari ġin áġuinne,” ári ríáú; 7 ġo cóimġeáú á longá 7 á láúenġá leó ġuríb urláim in-iméáéctá(1°) íáú. Iméurá Nabġáson mic íorúáúo conuġe ġin.

Íoméurá Rí[ġ] Úuinn, imuġim, vo ġoicéoir ġáibte íomúá íorúáúú ú’á íonnġoġúú.

XXXI.

Íoméurá Conġáil inneaġúáiri áġuinn bá úeáirġá. Ró báóí rém á n-áonáé Úuáúe áġ úáimġmuġáú á long 7 á luáéúáimic; 7 áúúúáimġ Fáéctná Fíonn Fíle : “Fáġúám Éimé [leg. Éiminn] bá úeáirġá uáiri úá ġoicéret clánna Ruúriáúe ú’áiri n-íonnġoġúúú vo ġeúúám éicceán uáéá.”

“Ná h-áúáiri ġin, á Fáéctná,” ári Conġáil, “uáiri úoġoġéáiri(2°) línne an búúúúá búúáúúú ġoú’ eáġláúúú línne úíú .i. Nálú Níámġlonnáé mác Ruúriáúe, 7 an ġerí ári ġeríim ánoir úíú .i. ġeríccur mác leúe, úimġeúúáúúú úíúre á ġoġret cómlúinn é ġin ccaé.” “ġúúeú,” ári Fáéctná, “ári ġúúúúú úíúre iméáéct á h-Éiminn,” 7 áúúúáimġ an láóí :

ġúúúúú úuinn úol tári ġuiri meánn ;
 ári n-árcceáim éríúe n-Éimeánn,
 Úoúáriġoġáé(3°) imále
 Máúe clóimne Ruúriúġe.
 ná h-áúáiri ġin, á ġir !
 á Fáéctná [á](4°) ġinn ġíúú !
 Úimġeúúáúú úíú ‘rán ġerí te
 ġeríccur láóé ġóri mác leúe,
 ári n-árcceáim úuinn Úuúáúú(5°) neíll,
 ári ccurí á n-íonnmáir á cceán ;
 Úo ġoicéim ġo Úuú mic líri,
 Úúú ári ġuiri ári ġúúúúú.

ġúúúúú

(1°) in-iméáéctá = lit., ‘fit to be gone.’ (2°) úoġoġéáiri, ‘fell,’ = úo-ġo-ġo-éáiri. The ordinary form is úo-ġo-éáiri, of which the enclitic form is úoġéáiri.
 (3°) úo-úári-ġoġáé = infixed pron. bári, ‘to you,’ + condit. of ticcim, do-iccim,

was being partaken of till finished ; and when they finished partaking of the feast, Nabgodon said to them : “ Get ready your ships and boats till we go and attack that ‘ cathir,’ and take the girl out of it forthwith.” “ We shall do that,” said they ; and their ships and boats were fitted out so that they were ready for the start. So far as regards Nabgodon, son of Ioruadh.

As to King Donn, indeed, the numerous bands of Ioruadh approached him.

XXXI.

As to Conghal we shall speak now.¹ He was in Aonach Tuaidhe fitting out his ships and swift barks ; and Fachtna Finn File said : “ Let us leave Ireland now, for should the Clann Rury come against us, we should be hard pressed by them.” “ Do not say that, O Fachtna,” said Conghal, “ for the prime enemy we feared most, Niall Niamhglonnach mac Rudhraighe, has fallen at our hands ; and as to the best man now of them, Fergus mac Lede, I shall ward him off from you in battle, in stress of combat.”² “ Howe’er it be,” said Fachtna, “ it is time for you to leave Ireland,” and he recited the poem —

Time for us to go over the limpid sea ;
 Having harried Ireland ;
 There would come hither to you
 The chiefs of the Clann Rury !
 Say not that, O man !
 Oh ! Fachtna Finn File !
 I shall ward off from you in the hot fight
 Fergus mac Lede, the great hero ;
 Having harried the Dun of Niall,
 Having sent their wealth afar ;
 That we may reach the Dun of the son of Lir,
 Time is it to put to sea.

‘ I come ’: cf. Wind. “ Wörterbuch,” s. v. ticcim. (4°) “ Δ ” not in MS. It is required, however, to make up seventh syllable. (5°) *Leg.* ουναιῖο or ουνα.

¹ The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. ² Lit., ‘ in strength of combat in the battle.’

The chiefs of his people came to him, and he took counsel with them, and they all said that it was time to leave Ireland. "We shall leave it," said Conghal, "and let us go to the house of king Donn, so that I may visit the daughter of king Donn."

XXXII.

As to king Donn, indeed, trusty bands moved before Nabgodon against him; and his people said to king Donn that he ought not to stand against the people of Uardha in his own island, since neither druidical spells nor secret powers defended it. "I prefer, indeed," said he, "to seek out Conghal, as it is he himself who shall defend his spouse against them, since I am not strong enough to defend her, save indeed a druidical vapour-mist defends us, or Conghal comes to our aid." He came thereafter out of the island to seek Conghal; and as Conghal was mending his ships, and ordering his crews, and getting ready his fleet, they beheld a single 'currach' coming towards them on the sea and ocean, and a single beautiful young man in it, and they kept looking at him for a while. "I recognise the young man in the 'currach,'" said Conghal, "for it is king Donn mac Iomchadha coming for me to know if his daughter's marriage is at hand" King Donn turned his 'currach' towards Conghal's ship and greeted him. "Where goes this fleet, O Conghal?" said king Donn. "To your house," said Conghal. "We like much your coming there," said he, "for there is a greater fleet¹ than yours coming against us." "What fleet?" said Conghal. "Nabgodon's, who came to seek your betrothed from me," said king Donn, "and I did not give her to him, and he and

(*Ṫáíṫá ṫl. Céíṫṫṫṫ; Mac Erlean, ll. 221-2.*) (3^o) *ṫṫṫṫṫṫṫ* : enclitic pres. after *nach* of *ṫṫṫṫṫṫṫ*, 'I defend.' *Infra* we have *ṫṫṫṫṫṫṫ*, the subj. pres. 3rd sg. after *muna*. (4^o) Cf. Mod. Ir., *ṫṫ ḫṫṫṫṫṫ ṫṫṫ ṫṫṫṫṫṫṫ*, 'God help us!' (5^o) *ṫṫ ḫṫṫṫṫṫṫ ṫṫ ṫṫ* : 'he greeted him.' *ṫṫ ḫṫṫṫṫṫṫ ṫṫ ṫṫ* : 'he blessed him.'

¹ Lit., an assembly of a fleet.

[his people] are coming to take her forcibly from me, and do you come and defend her against them." "Go before me," said Conghal, "and entertain the chiefs who are with me, and tell Taisi Taoibhgheal that I shall ward off Nabgodon, for if he comes to woo her, he shall fall by me"; and he recited the poem :—

O king Donn, go to the stronghold,
 Get ready our couches and down-covers ;
 Entertain moreover
 The chiefs of the Clann Rury ;
 Tell Taisi Taidhe,
 The very proud girl,
 That when Nabgodon has come from the north,
 I shall ward him off betimes in battle,
 Nabgodon, if he comes from the north,
 The king of Uardha, with a full hosting !
 It is certain he shall fall on the wave,
 I tell you, O king Donn.

XXXIII.

Then king Donn left them and came to his own 'cathir'¹ to feast and entertain them ; and Conghal came with all his forces after him ; and a bath was got ready to bathe their heads and bodies in, and honorific portions of food and ale were given them, and they all came into the great hostel afterwards. For it was this way with king Donn—he had a hostel fitting up for Conghal outside the Dun. "O Conghal," said he, "order yourself forthwith your drinking-house, and seat your people." "Say, O Fraoch the druid! how this hostel shall be to-night" [said Conghal]. "This is the hostel I prophesied

¹ I have preferred to use the Irish word in cases like the present where such conventional English translations as 'castle' for *castron* convey a quite different meaning from that of the original word. Nothing is more irritating to those who have a first-hand acquaintance with the conditions of life in ancient Ireland than to find the vivid reality of the original smothered in an atmosphere of mediæval terminology or, worse still, in that of modern *dilettante* mysticism or ideology.

ġadbáil oir,” ar Fíaoó; “7 ar cóirí ú[uir] a h-oiréill ġo maic̄t̄o úénam̄,” ar ríad, “uair̄i cíoú líonm̄ar̄i tí Nabh̄gsoon o’ar̄i n-ionn̄roic̄[ir̄] báó t̄reir̄i úuinne ina óó.” Ir̄ ann̄r̄in t̄áimic̄ Conġdal ir̄in mb̄ruic̄ġim, 7 oó ġuir̄o ina ionas̄o muoġó. “Máic̄t̄, a f̄ear̄ġur̄,” ar Conġdal, “c’ar̄it̄ ir̄t̄ic̄ġir̄i a m-bia-ġu anóó?” “Bíad̄o ir̄in foclā t̄uair̄ceir̄t̄ad̄ [an] t̄ic̄ġe,” ar f̄eirc̄ur̄, “uair̄i oá t̄t̄i Nabh̄gsoon ir̄ ann̄r̄an b̄roic̄t̄ ba t̄huair̄óe t̄iocf̄ar̄”; 7 t̄áimic̄ f̄eirc̄ur̄ oó t̄ócc̄báil a ar̄ima or̄ a éionn̄ ir̄in foclā f̄einn̄ó, 7 t̄áimic̄ Muir̄eóad̄ Meir̄ġech mac̄ [Riġ] Alb̄an ir̄in foclā f̄einn̄ó oile ar̄i ionch̄aib̄ f̄eirc̄ur̄a, 7 t̄áimic̄ Anas̄óal Euc̄t̄ad̄ mac̄ Ri[ġ] Conċenn con[ā] t̄m̄i éeo Conċeann̄ad̄ ar̄i in oóruir̄ ba nerā oó Conġdal ir̄in mb̄ruic̄ġim, 7 t̄áimic̄ Ġruóm̄tan Ġor̄eiac̄ mac̄ f̄eirc̄ur̄a f̄ar̄iġe 7 Ġair̄ib̄re Conġainc̄ner̄ad̄ mac̄ Ġair̄ib̄re Ġruim̄ ar̄i in oó[ruir̄] bá nerā úóib̄ ġin, Oílil̄l Teor̄a ġaoó 7 Oílil̄l Teor̄a Ġruoch ar̄i in oóruir̄ eile úi, 7 Ri’ Donn̄ mac̄ Iomch̄adóa ar̄i l̄áim̄ oeir̄ Conġdal 7 maic̄t̄e Rác̄ruinne ó Ri[ġ] Donn̄ co h-iar̄cc̄uil(1°); 7 t̄ucc̄adó Tair̄i T̄aoib̄ġeal cona b̄anġiac̄t̄ ar̄i l̄áim̄ ele Conġdal 7 oó h-eḡruġ(2°) na mic̄ muoġ ġin amach ar̄i r̄leair̄oib̄ na b̄ruic̄ġne 7 oó ġuir̄o f̄ad̄ct̄na f̄ionn̄ f̄ile 7 f̄íaoó oir̄aoí a b̄r̄iadónuir̄e Conġdal, 7 ġé oó bí f̄air̄t̄óer̄(3°) 7 imeaġla oir̄ia na luġáioe b̄áóar̄i aġ ól 7 aġ aoib̄ner̄ 7 aġ ariir̄oúó ġo móir̄.

XXXIV.

Iom̄t̄ur̄a Nabh̄gsooin mic̄ loir̄aúo oó cuir̄eadó a óóbl̄ad̄ amac̄ leir̄ ar̄i muir̄i o’ionn̄roic̄c̄iú éruonn̄ ar̄i ceann̄ inġine Ri[ġ] Duinn̄ 7 ar̄ íad̄ oob’ eol̄aġe úóib̄ .i. an lūct̄ t̄áimic̄ muir̄e uad̄a co h-éruinn̄; 7 t̄ánġadóar̄i muir̄a ġo Rác̄ruinn̄ 7 aócon-

(1°) Iar̄cc̄uil, iar̄ġeúil = ‘back, remote corner.’ (2°) oó h-eḡruġ: 3rd sg. pt. tense, eġram̄, eġram̄, eġram̄, eġram̄ġim, ‘I arrange, set in order.’ Cf. cur̄ i n-eaġar̄i (O. Ir. ecor̄). (3°) Mod. Ir. f̄air̄t̄óir̄, f̄air̄t̄óear̄.

¹ Naturally so, for a descent on Rathlin from the sea would be from the

would be attacked on you," said Fraoch ; " and you ought to get it fully ready," said they, " for, though Nabgodon comes against us in great force, we would be stronger than he." Then Conghal came into the hostel, and sat down in his royal place. " Well, Fergus," said Conghal, " where shall you be inside to-night?" " I shall be in the northern quarter of the house," said Fergus, " for should Nabgodon come, it is on the northern¹ side he will come." Fergus came and placed his arms above him in the champion's royal place, and Muiredhach Mergeach, son of the king of Scotland, came into another champion's royal seat in front of Fergus, and Anadhál Euchtach, son of the king of the Conchenns, came with his three hundred Conchenns to the door nearest Conghal in the hostel, and Criomhann Coscrach, son of Fergus Fairge, and Cairbre Congancesach, son of Cairbre Crom, came to the door next them ; Oilill Teora Gaoth and Oilill Teora Crioch to another door, and king Donn, son of Iomchadh, on the right of Conghal, and the chiefs of Rathlin from king Donn to the back. Taisi Taoibhgheal and her female retinue were on the other side of Conghal, and he ranged the king's sons along the sides of the hostel ; and Fachtna Finn File and Fraoch the druid sat down before Conghal, and, though they were in fear and terror, none the less were they drinking and pleasuring and amusing themselves greatly.²

XXXIV.

As to Nabgodon mac Ioraidh, he put to sea his fleet to go to Ireland in search of the daughter of king Donn, and his guides were those who had preceded him to Ireland. They came to Rathlin, and they saw the light of the lamps³

north.

² This simple yet effective manner of anticipating an on-coming event is typical of Irish story-telling at its best.

³ *Lochrann*, a loan-word from Latin 'lucerna.' The 'righ-chaindeall' or royal candle in a king's house is a common feature in old Irish tales.

caothaí foillirí (1°) na loéimann ari laraó uo mium mīaia amuisġ.
 “Maid, a luét an eoluir!” ari nabzadon, “c’áit a bfuil
 an troillirí níórí úo doéiamuis?” “Apeó ar uoiġ linnne,” ari
 ríad, “zuyab a bfuadónuiré Rí[ġ] Duinn atá rí, 7 ar ann atá
 an ben uo iamiamaine úuitirí 7 ar uoiġ linnne zuyab é an
 feir o’á ttucadó í uo biaó ann ari a banair anocét .i. mac
 Rí[ġ] éimeann.” “Uob’ feiri linn zō maó é uo biaoh ann,”
 ari nabzadon, “7 teicchró foimonn tui long uaió o’fior
 na h-innirí, 7 tabairt leó rġéla na caéimach úzōinn”; 7
 tángadodai rin mōmpa o’fior na hinnirí. .

XXXV.

Uála Feiccuyā, imuyio, uobíren az értedét me mon-
 zair(2°) an mīaia uo’n tadoib úuairé 7 doéuala muécladh(3°)
 na luinge lánmōiue az zābáil acairroie(4°) irin innirí.
 Uo éimġ Feiccuy āmac, 7 uo ġlac a ariua zō haélañ
 annirín, 7 úocōnnaic Muimeadhac Meirġedac mac Ríġ Alban
 rin, táimic a uoedghairó Feiccuyā āmach, 7 cōm luat
 o’Feiccuy uocūm an éalairó 7 uo’n céoluing az tedét a
 ttíri úíbirín, 7 uo iadó Feiccuy a úa ġlac mōiua mīletā
 fa úuiriúorac na luinge 7 tuccuytairi eáiricmadhad anbáil
 fuiriue zuy émuotnaisġ a cláimacā zō curiada, [7 mō r]cinne-
 odai(5°) a tairiunġadā cenġail 7 cōmōluetā eirōe uile, 7 uo
 rcaoirerodairi o’n ccuiri[úorac] o’á céle zān contabairit
 uile í zō mābadodai a foimeann az tedét tuiúe ari fuo na
 tuiāghā . . . (6°) rleoháib; 7 uo ġaburōdairi Muimeōac
 Meirġedac mac Rí[ġ] Alban [az ionna]uibad na foiriue zō
 fuimeádairi; 7 táimic Feiccuy irin luinge fa neia úo iai rin,
 7 [uo bí rē] az māibadó na foiriue, 7 táimic Muimeōac mōri
 ’na úoedghairó in zāc luinge o’á [longáib] zō mīimic leo

(1°) Distinguish foillirí, *fem.*, ‘light’; folur (adj.), ‘clear, bright’; folur
 (noun), *masc.*, ‘light.’

(2°) monzair, ‘roaring’ (O’R.). *Vide s.v.*

monġáir (Dinneen, “Irish Dict.”).

(3°) muécladh, cf. muét, ‘a sigh,

groan,’ &c., O’R.

(4°) acairroie, gen. of acairro, ‘anchor,’ a

Norse loan-word; Norse, akkarsaeti, *vide* Meyer, “Contributions to Irish Lexic.”

shining on the surface of the sea outside. "Well, O guides," said Nabgodon, "where is yonder great light we see?" "We believe," said they, "that it is in the presence of king Donn it is, and there is the wife we seek for you; and we believe that he to whom she was given is there to-night celebrating her marriage, namely—the son of the king of Ireland." "We deem it all the better that it is he would be there," said Nabgodon, "and let three ships' crews of you go to the island, and bring us information about the 'cathir'"; and they moved forward to the island.

XXXV.

As to Fergus, indeed, he was listening to the roaring of the sea on the northern side, and he heard the scraping of the very large ship taking anchor in the island. Fergus rose and quickly seized his arms, and when Muiredhach Mergeach, son of the king of Scotland, perceived that, he came out after Fergus, and Fergus came as quickly to the beach as did the first ship to touch land;¹ and Fergus grasped his two large warrior hands round the prow of the vessel, and gave it a dreadful wrench, so that he shook its planks right bravely, and all the nails that bound and held it fast² started out of it, and, without a doubt, he slit it all from one end to the other, so that the crew came through it on to the strand. . . . Muiredhach Mergeach, son of the king of Scotland, took to driving back fiercely³ the crew; and Fergus came to the ship nearest him after that, and was slaying the crew; and Muiredhach Mor came after him into each of the ships, till they succeeded in completely destroying in this fashion the

¹ Lit., 'coming to land.' ² Lit., 'its nails of binding and fastening.' ³ Lit., 'carefully, watchfully.'

(5°) ἦο ἦο ἦο ἦο ἦο; O. Ir. ἦο ἦο ἦο, 'I spring.' (6°) Defect in MS. Owing to the frayed condition of the edges of our MS., the words at the end of a number of lines are missing. The reader will recognise this by the words which have been restored and inserted in square brackets.

foimne na ttri long do lánmairbhad ar a n-oiriúgadó rin ;
7 tángadair [irin mb]ruigim ar a h-aiéle 7 do tógbadair a
n-airma uairuib 7 do fúidodair ina n-ion[aduib] féin idir
rin, 7 niri cóimmaoióiric na h-euéta do rinneodair iuir.

XXXVI.

Ir ann rin táinic [Nab]gadon lion a luinzi a noeag-
haid a muinzi, 7 ar amlaid fuidir idir ina coiriduib
[geair]iúta coimbuailte fa cóiridorduib a long, 7 a
longa ar n-a luaidbriúead. “Ir uaidmair mair bid (1°) ar
muinzi,” ar Nabgudon, “7 ar neiridair do mairbad me
h-eó n-aezioiric (2°) uile idir”; [7] do cuaidair zmeódan
móir irin mbriúim. “Óenaim o’ionnroizid na briúine, a
[fior]a!” ar Nabgudon, “co noiozlam áir muinzi ar a
briúil o’Erencaib (3°) innze, 7 tabmaid cairicce 7 cloca
[o’n] caclad (4°) lib go mbeo agum do briúead na briúine.”
Ir amlaid tángadairan o’ionnroizid na briúine 7
ualuize aibéle leó do clocaib tuinne na triúga, 7 ó
mángadair í tuccadair fuidir bairbaid do’n briúim
zuir léccreo a rceé (5°) 7 a rleaga 7 a ccolioine ina
[bean]noib 7 a reancolaman (6°) do bi ina ferdair me
oieic na briúine do congbáil ina ferdair gan tuicim
oieá. Ir annrin do éiriz ferccur 7 táinic amac, 7
táinic Muireóac Merccac ina óeaghad; 7 tuccadair
luadcuairt a tuicéil na briúine, 7 tuccadair [uir]cúir
ferid feramhaid o’n mbriúim amac oirid, 7 do tuic céo
ladó 7 tángadair irin mbriúim anonn ar a h-aiéle; 7 do
tógbadair a n-airim uiriozéria uairuib innze, 7 do ib[ea]dair
a noiz éarid 7 iotan ar a h-aiéle. Tángadair na h-ail-

(1°) For difference between Old Ir. *atáu* and *bú*, *vide* Strachan, “Subst. Verb” (Phil. Soc.), p. 53.

(2°) *pe h-eó n-aezioiric*: the eclipsis of *aezioiric* may be accounted for here in two ways: (a) *eó* is neuter in O. Ir., and so eclipses in nom. and acc. sg.; (b) the acc. masc., fem., and neut. eclipse in O. Ir., and *pe* governs the acc. Distinguish, however, *pe* from *riu*, governing acc. and *pe n-*, ‘before,’ which eclipses in O. Ir., and governs dative. (3°) Mod.

Ir. *Eirionnach*.

(4°) *caclad* is the hard shingle beach on the edge of the

crews of the three ships. After that they came into the hostel, and placed their arms above them, and sat them down in their own places,—and they boasted not, indeed, of the deeds they had done.¹

XXXVI.

Then Nabgodon came with his full fleet after his people, and found them in lacerated, trampled, stricken heaps under the prows of their ships, and their ships smashed to pieces. "Fearful is the state of our people," said Nabgodon, "and fiercely have they been all slain within a very short time"; and they heard a great exulting shout in the hostel. "Let us make towards the hostel, O men!" said Nabgodon, "till we avenge our people on the Irishmen that are in it, and take up the rocks and stones from the beach so as to have them to break down the hostel." In this fashion they came to the hostel with great loads of wave-washed stones² from the strand, and when they reached it, they made a fierce attack³ on the hostel so that they left their shields and spears and swords on its peaks and against an old column that was standing up in order to keep the front of the hostel from falling on them. Then Fergus rose and came out, and Muredhach Mergach after him, and they made a quick circuit of the hostel, and they fired on them bravely and in manly fashion from the hostel, and a hundred warriors fell; and then they came into the hostel, put up their sharp-pointed arms in it, and afterwards drank their drink to quench their thirst.⁴ All the foreigners again approached

¹ This splendid climax is a fitting ending to what may be considered a brilliant example of vigorous Irish narrative.

² Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, s. v. *cumro*, 'stone' (?). Can *cumne* here be for *cumro*?

³ Lit., 'shower.'

⁴ Lit., 'their drink of thirst and of parchedness.' *ιστα*, gen. *ισταν*, 'thirst.' N.B.—*οιξ*, O. Ir. acc. of *οεoch*.

high-tide mark, upon which the boats were beached.

(5°) *Sic MS.*

(6°) *ρεανκολαμαν*: for this feature in old Irish buildings, cf. Joyce, "Social History," vol. II., p. 35.

մարմնացի սիւն ճիւղ տ'օտորօյնիս նա երայնցե, 7 ոտ ճճճճճճ
 օտորօյնիս նա երայնցե ոտ ճճճ ճիւղ (I) *impe*. Օտօտօտօտ
 [Անճ]ճճճ Եւտճճճ մաճ Բի[ճ] *Concenn* յոնճ էրի յոտ *Concenn-*
 նաճ, ճճճճճճճճճճճ 7 ճճճճճճճճճճճ ճիւղ մոյն [ճի մ]սիւտիւ,
 Ոճճճճճճճ; 7 ոտ ճիւղճճճճճճճճճճճ (2°) մաճճճ 7 մոյնճճճճճճճ
 սիւն ճճճ. օ'ն մեբիւցիւն ճճ ճիւղմ ճ ճիւղե Ոճճճճճճճ; 7
 ճճճճճճճճճ յիւն մեբիւցիւն յոտնճ ճիւղիւն 7 ոտ ճիւղճճճ ճ
 ոտիճ ճիւղճ. ճիւղիւն ոտ ճիւղ (3°) Ոճճճճճճճ ճ միւտիւ
 ոտօտն նա երայնցե ճճ ճ-ճճճճ 7 ճճճճճճճճճճճ ոտ ճճճ ճիւղ
 ճի, 7 ոտ ճճճճճճճճճճճ; 7 ճճճճ Քիւրճճճճճճճճճճ 7
 Ոճիւղճճճճ Ոճիւղճճճճ ճիւղ 7 ոտ ճիւղճճճճճճճճճճ ճիւղ նա
 ճիւղճճճճճ ճիւղ ճիւղճճճճճճճճճճճ ճիւղ ճճճ ճճճ օ'ն մեբիւցիւն ճճճ,
 7 ճճճճճճճճճ յիւն մեբիւցիւն 7 ոտ ճիւղճճճճճճճճճճճ ճճ ճ-ճճճճճճճճ
 ճիւղ ճիւղ. ճիւղ ճճճճճճճ Ոճճճճճճճճճճճ: “ճիւղ ճիւղ,”
 ճի ճիւղ, “7 ճիւղճճճճ ճիւղ երայնցե ճիւղ ճճճճճճ ճիւղ ճճճճ ոտ
 ճիւղճճճճճ.” Ճճճճ ճիւղմ մոյն ոտ մաճճճճճճճճ Ոճճճ նա
 ճ-Ոճիւղճճճճ ճիւղճճճճճճճճճճճ նա երայնցե 7 ոտ ճիւղճճճճճճճճճճճ ոտ
 ճիւղճճճճճ ճճճճճճճճճ ճիւղ. Ճճճճճճճճճճճ ճճճճճճճճճճճ ճճ
 մաճ Բի[ճ] *Connac* ճ. ճիւղճճ Ճճճճ ճճճճ 7 ճիւղճճ Ճճճճ
 Քիւրճ, 7 ոտ ճիւղճճճ ճճճճճճճճճճճ մոյն ճիւղճճ, 7 ճճճճճճճճճճճ յիւն
 մեբիւցիւն ճիւղ ճիւղ, 7 ոտ ճիւղ ճիւղ ճճճճճճճճճճճ ճիւղ ճճճճ նա ճ-Ոճիւղճճճճ
 սիւն. “Ոճ ճիւղճճճճճճճ ճիւղճճճճճ ճիւղ ճ-ճիւղճճճճ ճճճ ճ-ճճճճճճճճ
 ճիւղճճ ճճ ճիւղճճ,” ճի Ոճճճճճճճճճ.

XXXVII.

Ճիւղ ճճճճ ճճճճ մոյն տ'օտորօյնիս նա երայնցե 7 ոտ
 ճճճճճճճճճ ճիւղիւն նա երայնցե ոտ ճիւղճճճ. Ճճճճ Քիւրճճճ 7
 Ոճիւղճճճճճճ Ոճիւղճճճճճճճճճճճ ճիւղ, 7 ճճճճճճճճճ ճ ճճճ ճիւղ
 մեբիւցիւն, 7 ոտ ճիւղճճճճճճճճճճճ ճ ճիւղե 'նճ ճիւղճճճճճ սիւն ճ ճիւղ
 մաճճճճ ճճճճ ճճճճճճճճճ ճ ճճճճճճճ, (4°) 7 ճճճճճճճճ յիւն

(1°) Cf. Burns, “Of all the *airts* the wind doth blow.” (2°) O. Ir.,
roen, ‘a way, a road.’ (3°) ոտ ճիւղ: O. Ir. ճիւղճճճ, ‘urge,
 incite,’ 3rd sg. pret., ճ ճիւղ; later ճիւղճճճ, 3rd sg. pret., ճ ճիւղ, ոտ ճիւղ.
 (4°) ճճճճճ: cf. *costud*, ‘halting, staying’ (Stokes, “Tog. Troi.”), ‘checking’

the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,¹ son of the king of the Conchenns, and his three hundred Conchenns saw that, they came out and wreaked great slaughter on Nabgodon's followers, and routed and put them all to flight from the hostel towards where Nabgodon was ; and they came afterwards back to the same hostel and drank their drink to quench their thirst. Then Nabgodon quickly urged on his people towards the hostel, and they rushed on it from every point, and shouted round it. Fergus and Muiredhach Mergach again came out and wreaked great slaughter on the hosts, so that they were beaten on every side of the hostel ; and they (Fergus, &c.) came back to the hostel and resumed their own places again. Then Nabgodon said : " Let us go," said he, " and burn the hostel over the heads of the hosts that are in it." A great swarm of the warriors of the king of Uardha approached the hostel, and they shot fiery darts at the hostel. Then the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, came out and made a great heap of slain outside, and came back afterwards to the hostel, and that put a full stop³ to all the people of Uardha. " We never before heard the men of Ireland boasting about their dexterity in arms," said Nabgodon.

XXXVII.

A great band approached the hostel and tried to break in the door of the hostel. Fergus and Muiredhach Mergach sallied out again, and went to the left of the hostel and routed all that were round it till they reached their halting-place.⁴ They came into the hostel afterwards, and not long⁵

¹ *I.e.*, 'active.' ² Lit., 'sat in.' ³ Lit., 'silence.' ⁴ Or 'till they received a check.' ⁵ Or 'scarcely (had they taken . . . when).'

(Meyer) : cf. also κορτω, 'to steady,' "C. M. Rath," 182. N.B. κορτω, 'demeanour'; κορτω, 'to taste' (*vide* Hend., "Fl. Eic.," Irish Texts Soc., p. lxiii). For further reference to this word, *vide* Additional Notes.

after taking their drink the hosts again shouted round the hostel. Criumhtann the Valorous, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, then came out, and one of them went to the right of the hostel and the other to the left, and they fought round the hostel and drove off from it all the hosts. They had only put up their arms when the hosts again came to the hostel. Fergus and Muiredach Mergach went out again, and, numerous though the hosts were, they drove them all back from the hostel into the midst of the foreigners, and they returned into the hostel right through the forces despite the latter, and Muiredhach raised aloft then his shout of triumph. Then Nabgodon said: "That is the first disaster my hosts met with," said he, "from the hosts in the hostel, and let you all go, O princes!" [said he] "till we overthrow the hostel, for we must all advance against it."

All the hosts then came to the hostel, and shouted on all sides of it and from all points of it, and they set fire to every part of it. The three foster-brothers of Conghal, Merne, Semne, and Lathairne, then went out, and passed through the southern door of the hostel, and they extinguished the lighted torches,¹ and slew those who lit them. They went afterwards to the left of the hostel, and they were not resisted till they reached the same door, and it is at the points of their spears and with the edges of their swords the hosts drove them into the hostel. The foreigners attacked the hostel bravely, and broke the doors of the hostel, and troubled the drinking and pleasuring of the inhabitants of the 'cathir,' and they passed the night in threatening and vigilant fashion till day with its clear light came on the morrow. When the day came, Conghal said: "Rise, O men," said he, "and seize your arms

¹ τενοδλ, 'fire-brand.'

'foster-brothers'; κοιηδλτδδδ, 'foster-sons.'
'a point'; O. Ir. ηενο also means 'spear.'

(4^o) *L.e. Mod. Ir.* ηυμν,

and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,¹ so that the whole hostel shook fearfully and violently, for never was there a hostel like that hostel through the shaking the armies on both sides gave it. Then Fergus rose, and took his arms, and came out of the hostel, and turned towards the hosts; and the place where the hosts were thickest there it was Fergus approached them, and he cut a warrior-path through the hosts. Then Conghal came out, and drew up his forces with their numerous and many-coloured beautiful standards above their heads in front of the foreigners. When the king of Uardha saw that, he drew up his forces and made a palisade of strong, gigantic shields round them; and when they saw one another, inimical ringing-strokes resounded from the two armies upon one another, and martial and valourous interchanges² passed between them, and each of them cut his battle-gap in the other's army. Fergus then came and cut a warrior's path in the foreigner's army. Then it is related Fergus was, for the first time, ever angered.³

XXXVIII.

Anadhal, son of the king of the Conchenns, with his three hundred Conchenns came to the attack, and they breathed their fiery breaths among the hosts, and he cut a battle-gap in the army; and they scattered and scared the battalions. Then the wrath and quick anger of Nabgodon arose, and he turned towards the hosts of Conghal, and neither in battle nor contest was he resisted; and he noticed⁴ that assistance was far from them, and he cared not about dying provided his glory

¹ The hanging of his spear and shield over his head served, amongst other purposes, that of marking the warrior's place in the drinking-hall. ² Lit., 'showers of bravery and of valour.'
³ Lit., 'the first anger of Fergus is mentioned to have come.'
⁴ Lit., 'he took to his heed.'

ΔΕΤ ΞΟ ΜΑΙΨΟ Δ ΒΛΑΘ ΟΟ ΒΥΝΑΘ ; 7 ΠΥΡΡ ΠΥΔΤΑΡ ΠΥΟΞΘΑ
 ΠΟ-ΝΑΙΨΟΙΞΕ ΜΑΡ Δ ΜΑΙΒΕ CONĠAL IPH ΕΔΤ, 7 ΟΟ ΔΟΨΠΥΟΙΡΟΤ
 ΝΑ ΔΥΡΑΙΘ ΠΕ ΕΕΛΕ. ΟΟΙΞ ΔΜΗ ΒΑ ΔΟΨΠΑΔ ΟΔ ΔΥΡΑΙΘ ΠΗ 7
 ΒΑ ΛΕΥΞΑΙΡΕ ΟΔ ΛΕΟΨΑΝ 7 ΒΑ ΜΥΡΕ ΟΔ ΜΑΤΞΑΜΑΝ 7 ΒΑ
 ΟΔΡΑΔΤ ΟΔ ΟΔΨ ΝΟΥΛΕΑΝΗ, 7 ΜΟΥΡ ΨΥΛΟΥΞ ΝΕΔΔ ΒΕΙΤ 1
 ΔΔΟΨΠΟΔΔΥΡ ΟΟΙΒ ΕΟΗ ΤΥΟΔΔΘ ΤΥΟΙΞΕΔΘ (1°) ΔΡ ΞΑΔ ΛΕΔΤ ΛΕ
 ΔΥΟΔΔΤ Δ ΔΔΟΨΛΑΨΗ 7 ΠΕ Η-ΙΟΨΠΟΙΔΔΥΡ [Δ Ν-]ΔΝΑΔΑ 7 ΟΘΒΑΘΑΡ
 IPH ΔΔΟΨΠΑΔ ΠΗ Ο ΨΟΙΛΛΥΡ ΝΑ ΜΑΙΡΟΝΕ ΜΥΙΔΕ ΞΥΡ ΟΕΥΡΕΔΘ
 ΟΟ'Ν ΛΟ. ΡΟ ΕΨΥΞ ΨΕΔΥΡΡ 7 ΝΕΨΨΟΙΞΕ ΝΑΒΞΑΘΟΨΜ ΤΑΡ CONĠAL
 ΔΝΗΡΗ; 7 ΔΡ ΔΨΛΑΙΘ ΒΑΘΑΡ 7 ΔΟΡ ΟΔΝΑ 7 ΔΥΡΨΟΘ, ΜΝΑ 7
 ΜΑΔΑΟΨΗ ΝΑ ΔΑΤΡΑΔ ΟΥΛΕ ΔΞΑ ΔΔΟΨΠΨΕΔΨ Δ ΔΔΟΨΠΟΔΔΥΡ
 ΟΟΙΒ; 7 ΟΘΒΙ ΒΥΡΟΝΕ ΔΝΗ ΡΟΡ, 7 ΟΘΔΟΝΝΑΙΔ ΡΕ CONĠAL ΔΞΑ
 ΨΟΨΥΔΗ, ΠΟ ΡΨΥΕΗ ΒΥΡΟΝΕ ΟΥ ΔΟΝΝ ΝΑ ΔΑΤΡΑΔ ΔΔΟΔΔ
 ΜΑΙΒΕ Ο'ΑΨΛΛΑΨΒ ΟΥΛΕ ΕΝΘΟΥΜΕ ΝΑΡ ΨΕΗ ΨΑΥ; 7 ΙΟΒΕΡΤ:
 "ΟΨΤ ΟΟ ΔΟΛΛ ΑΔΤΒΑΨ Δ ΔΟΞΑΨ!" ΔΡ ΒΥΡΟΝΕ, "ΑΥΡ ΙΡ
 ΔΥΡΕ ΟΟ ΙΟΝΝΑΨΒ ΨΕΔΥΡΡ ΜΑΔ ΛΕΘΕ Δ Η-ΨΛΛΑΨΒ ΔΨ ΠΕ
 ΜΕΘ ΟΟ ΜΕΤΑΔΤΑ 7 ΟΟ ΜΨΛΑΔΟΥΡ, 7 ΙΡ ΔΥΡΕ ΒΕΨΨΑΡ ΝΑΒ-
 ΞΑΘΟΨ ΟΟ ΔΕΝΘ ΟΙΟΤ 7 ΒΕΨΑΡ ΟΟ ΜΝΑΟΙ ΑΥΑΤ." ΙΡ ΔΝΗΡΗ
 ΤΑΨΟ Δ ΝΕΔΥΡ ΨΕΨ 7 Δ ΔΥΨΔΔΤΑ ΟΟ CONĠAL, 7 ΤΥΞ
 ΒΕΨΜ ΝΑΨΨΟΙΞΕ ΨΟ ΝΑΒΞΑΘΟΨ ΞΥΡ ΟΨΛΥΞ Δ ΡΔΙΔΤ ΞΟ
 ΡΞΕΔΨΔΨΞΜΑΡ 7 ΟΨΡΑΘ(2°) ΔΗ Τ-ΑΨΤΒΕΨ ΟΘ ΞΥΡ ΒΕΝ Δ ΔΕΝΝ
 Ο'Α ΔΟΛΟΥΨΗ, 7 ΟΟ ΞΑΒ ΔΗ ΔΕΝΝ ΙΝΑ ΛΑΨΗ 7 ΟΟ ΔΟΨΜΜΑΟΙΘ Δ
 ΒΡΑΔΘΟΥΡΕ ΔΗ ΤΨΛΑΨΞ ΟΥΛΕ Ε; ΙΟΝΝΥΡ ΞΥΡ ΜΨΥΞ ΔΡ ΛΥΔΤ ΝΑ
 Η-ΨΔΨΘΑ ΟΥΛΕ ΔΝΟΡΗ, 7 ΟΘΒΑΘ ΔΔΟΨΑΝΞ Δ ΔΔΟΨΑΥΡ ΤΕΙΧΙΘ
 ΜΝΑ ΟΕΔΟΥΡ IPH ΨΑΥΡΞΕ 7 ΞΥΡΒΟ ΤΥΞ ΔΗ Τ-ΑΨ ΔΡ ΛΑΤΑΡ
 ΔΗ ΕΔΤΑ ΟΘΒΥ ΤΥΞ ΙΡΝΑ Η-ΔΥΡΕΨΟΙΒ Ε ΔΡ ΜΟΔΤΟΨ Δ ΛΟΞ
 ΟΟ ΝΑ ΛΑΔΑΨΒ; ΙΟΝΝΥΡ ΞΥΡ ΔΥΡΤΕΘΑΡ ΨΛΑΨΞ ΝΑ Η-ΨΔΨΘΑ
 ΟΥΛΕ ΛΕ CONĠAL ΔΔΟΔ ΔΨΨΨΨΥΡ, 7 ΟΟ ΨΥΝΝΕΘΑΡ [ΔΑΡΗ] Ο'Α
 ΔΔΕΑΝΝΑΨΒ 7 ΟΨΜΑ Ο'Α Ν-ΕΟΥΨΞΨΒ ΔΝΟΡΗ 7 ΤΥΔΔΘ Δ ΔΟΡΔΑΡ
 ΞΟ CONĠAL, 7 ΞΨ ΙΑΘ [ΜΥΨ]ΤΕΡΗ CONĠAL ΔΝΗ ΡΟΡ ΟΘΒ'ΙΟΜΘΑ
 Δ Ν-ΕΑΡΒΑΘΑ 7 ΟΘΒΑ ΔΥΕΔΤΑΔ Δ ΔΥΡΑΙΘ 7 ΟΘΒΙ CONĠAL

(1°) ΤΥΟΙΞΕΔΘ, gen. pl. of ΤΥΟΙΞ, 'a foot.' (2°) Ο. Ir. ΟΨΡΑΤ, 'he gave'; 3rd sg. perf. of ΟΘ-ΒΕΨ, 'gives.'

endured. He made a royal and most fierce onslaught on the place where Conghal was in the battle, and the warriors fought together. For that was, indeed, a combat of two warriors, and it was the mangling of two lions and the madness of two bears and the rage of two huge stags; and no one could endure being near them for within the space of thirty feet on every side through the bravery of their fighting and the proximity of their breaths; and they were at that fight from dawn of the early morning till close of day. The anger and hatred of Nabgodon were stirred against Conghal then, and they were in this wise—the scientists and entertainers, the women and youths of the whole ‘cathir’ were watching them near at hand. Bricne was also there, and when he saw Conghal pressed hard (?), he shouted over the ‘cathir’ so that there was not one of all the Ultonians that did not look at him, and he said: “On you is your dire destruction¹! O Conghal!” said Bricne, “for it was through the greatness of thy cowardliness and unmanliness that Fergus mac Lede banished you from Ulster, and on that account Nabgodon will cut your head off, and will take your betrothed from you.” Then his strength and his powers came back to Conghal, and he made a fierce stroke at Nabgodon so that he slit his shield fiercely(?); and he struck him again so that he cut off his head from his body, and taking the head in his hand, he vaunted it before the whole host; so that the people of Uardha were defeated there,³ and their way of escape was narrow save by their going into the sea. If the slaughter was thick in the midst of the battle, it was thicker in the bays when the warriors reached their ships; and thus fell all the hosts of Uardha by Conghal and his people. They made a cairn of their heads and a mound of their trappings, and Conghal received the victory; and though his people were still there, their losses were many, and his warriors were wounded and

¹ Lit., ‘violation.’ ² ῥζεαῖναιῖγμαῖρ, ‘fiercely’ (?). Cf. ῥεαῖν, ‘bark,’ ‘yelp,’ ‘growl,’ and derivatives (Dinneen, “Dict.”). ³ Lit., ‘so that he defeated.’

[բն] 'նա զբուճեցնուցած օո մօր. Եճուր Բի Օոնն 7 ձ մշն յ. Եճուր Եճուր յճուր յճուր [ԸՈՆՃԱԼ. Ե]ucc ձն մշն ԼՈՒՄ յճուր Բիճուր օօ 7 օօ ճձ ձճ քեւճուր ձ ճնեճօ 7 ձ ճբուճեճ [7 օօ ճ]ձճ ձճ քեւճուր օոնն Ոճքօօօն. “Իր յոճօճ ձն ճննրճ,” ձր յր, “7 ձր մճիճ Լոնն [Ի] յ-քեւճուր ձ ձննճ 7 ձր մճիճ օճճճճճ յօր յեիճ մճր ձճճ 7 յր ճմճ [Լոնն] ձճճ մճօ”; 7 յօքեիճ ձն Լճօ :—

[մօր ձ]ն ճնո յօ յրն ճնոճ !
 ձննճ ձ յ-քեւճ յճր յ-օլճ !
 Օօրնն մօր օճճ ձր յճուր,
 Ոճքօօօն մօր մճ Իօրնճ !
 [Ոճքօ]օօն ճճուր ձ ճուր,
 Բի ձն յ-ճուր ձ ճ Լոնն յճուր;
 ԸՈՆՃԱԼ յօքն ձ ճնն յե,
 [Տ]ննքեւր ճլոնն Բուրնն
 [Տիճ]ճ ճնքեւր ձ ճ
 Ըքեւրն ճ քեւր Բճքնն,
 ձր քեւր յօնն 'նա յեիճ ձճ ճլ,
 մճր օօ ճքնն ձն ճճ մօր.
 մօր.

XXXIX.

Եճքեւր ձնոնն յրն մքննն ձր ձ յ-ճիճ 7 օօ ճքնն ձ
 ձ յքննն ճլոնն ձն ձճ 7 ձ ճիճնն յոնն յքննն
 յօրնն; 7 ճքքճ ճքճ յճ ճքքք 7 յօքքք ճքքքք ձր
 միր (I^o) ձ յոնն ձ Բի Օոնն մճր յր; 7 յճ մճիճ ձն յննքեւր
 ձճ յճքքքք 7 ձր մճիճ օօ ճիճքքք յր; 7 ճ ճքքքք յօնն
 ձ ճքքք 7 ձ մքեիճ յ-քննն ձ ձն ճքքք յօնն 7 ձն յքնն
 յրն օօ ճիճքք, ձնքքքք Բի Օոնն: “Մճիճ, ձ ԸՈՆՃԱԼ,”
 ձր յր, “քեւր օօ յննճ ճ 7 ձքք յնն քեւրնն ձր ճքքքք
 Բուրնն յօնն յճ յ-ճլ ճքքք ճքքքք օօ յեիճ ձն մքքք-
 յքքք յճնն յքքք.” “Ո՛նն յճնն յքքք,” ձր ԸՈՆՃԱԼ, “ճքք ճքքք
 ձնքքք մճ ձննն 7 յքքք մճ Ըքքքք ճ Եքքքք
 յննն 7 ձքքքք քեւրնն յճնն յքքք յննճ ձր քեւրք
 մճ Լքք 7 ձր մճիճնն ճքք 7 յքքքքքքք մօ ճքքք 7

(I^o) ճքքքքք ձր միր: the full moon divides the month into two parts, and this division the Irish followed; hence the division into fifteen days, ճքքքքք. *Vide* Loth, “L’Année Celtique,” in the *Revue Celtique*, April, 1904.

Conghal himself was severely wounded. King Donn and his daughter, Taisi Taoibhgeal, came to see Conghal. The girl placed her arm round his neck, and she examined his wounds and injuries, and looked upon the head of Nabgodon. "Royal is this head," said she, "and glad we are that it is not alive,¹ and glad also are the Ultonians that it is so, and I mind not saying so"; and she recited the poem:—

Great is yonder head on the hill!
 Great the evil it wrought us!
 Great evil he wrought betimes,
 Nabgodon, the great, son of Ioruadh!
 Nabgodon came from the north,
 The king of Uardha with all his power,
 Conghal cut off his head,
 The elder of the Clann Rury;
 Though they came hither
 To us to Rathlin's harbour,
 Better for them than drinking,
 The manner he waged the great fight.

XXXIX.

They came into the hostel thereafter, and they were conducted into their glass sun-bower, as well as into their fair capacious bright booths, and physicians were appointed to heal them, and they were a fortnight and a month in the dun of king Donn. The people they were with were good, and good was the time they passed with them, and when they were healed and able to walk, and the great feast and marriage ceremony finished, king Donn said: "Well, Conghal," said he, "take your wife with you, and seek yourself a territory from the Clann Rury for her, for I do not like to have the Ultonians my enemies on her account." "They shall not be, indeed," said Conghal, "but let Angotha, son of Anlun,² and Bricne mac Cairbhre go to Eamain Macha, and seek a territory for me for my wife from Fergus mac Lede and the chiefs of Ulster, and I shall withhold

¹ ἡ-εὐκκυριῦ Δ ἀνμΔ: lit., 'in the absence of his soul.' Cf. *is marb in corp i nd-émais in anima*, 'the body is dead in the absence of the soul' ("Passions and Hom." from L. Br., 8384).

² MS. has ΔηγοῦΔ mac lum.

coccaó Feircuira mic Rora oíbhroim o'a éionn." Tánġadara-
 ran miompa idirrin ġo h-Éimoin, 7 ar taorca máġġadara
 a rceula ġo h-Éimoin inar íao féin, uairi ba baio leó uile
 an caé rin oo bhur Conġal ar luét na h-Uairéa me
 céoéimhceadál a éoccaio 7 oo feiaó fáilte miu aġ na
 mioġuib rin 7 oo fiairfaíġeodari rceula an éata rin oioé 7 oo
 inheodari rin oioé uile. "Cméo ima ttanġadairi anho?"
 ar maidte Ulaó. "[O']iairfaio feioimn oiribiri tánġadara
 oo innaoi Conġal," ar ríao, ".i. o'inġin Rí[ġ] Duinn
 7 oinġeubaió Conġal a éoccaio féin 7 coccaó Feircuira
 mic Rora o'Ulltaib o'a éionn." "Ticcio Conġal féin a
 n-Éimoin," ar Feirġur mac Leoe, "7 ó oo ġeall a éoccaó
 oo óionġbáil o'Ulltoib oobeuiria miġe n-Ulaó oó, uairi ar
 rine 7 ar uairle é ina miu." "In ġeubaran rin," ar
 Anġoéa, "uairi tuġ o'a bhéitiri naé ġeubhaó miġe n-Ulaó no
 ġo cooiréonaó Ríġe n-Éimeann ar tuġ." "Maó é rin
 aoubairtíon," ar Feircuġ mac Leoe, "oobeuiria fonn
 maidé o'a innaoíon." "Cia an feianó rin?" ar íaoran.
 "In tmoéao céo ar coimhfoiġiri o'feianó a h-aéari féin," ar
 Feircuġ. "Ar cuma ouiri oo éabhairt oó," ar Duicne,
 "uairi oo biaó miġe n-Ulaó ac' feġmuir acé muna ttuġéa
 rin uairt." "Oamaó é rin bu áil leiríon," ar Feircuġ,
 "ooġeubá uairi ġan imheioin é." Ir anho rin tánġadara
 na teacéa o'ionhfoiġio Conġal ġo teacé Rí Duinn. Oo
 fiairfaíġ Feircuġ rġeula oib, an bhfairiaodari an feianó oo
 éuadara o'iairfaio. "Fairiamair," ar ríao, "7 oobeuiria
 Feircuġ mac Leoe miġe n-Ulaó ouiri oamaó áil leat 7
 tuġ an tmoéa céo ar nera o'feianó a h-aéari ooc' innaoi
 ġo Oún Sobairce"; 7 ooba maidé le Conġal rin 7 oo éuiri
 Rí Donn a inġen 7 maidíoġí ionóa lé ar in tmoéao céo rin,
 7 oo iunnaó Oún aiceiri anho .i. Oún Tairi 7 Oún Tairi
 ainm na ienna i maidé fóġ.

¹ Lit., 'welcome was made for them.'

² MS., Fergus; but evidently

this is a scribal slip for 'Conghal.'

³ The territory of father and daughter
 would therefore stretch along the Antrim coast from Knocklaid to Dunseverick.

my own attack and the attack of Fergus mac Rosa from them in return for it." They came on thereafter to Eamain, and news of them reached Eamain quicker than they themselves; for they all were glad of the battle Conghal won over the people of Uardha on his entering on war. They were welcomed¹ by those kings, and they asked them about the battle, and they told them all about it. "Why did you come here?" said the princes of Ulster. "We came to seek a territory from you for the wife of Conghal," said they; "that is, for the daughter of king Donn, and Conghal will withhold his own attack and the attack of Fergus mac Rosa from the Ultonians in return for it." "Let Conghal himself come to Ireland," said Fergus mac Lede; "and since he undertakes to withhold his attack from the Ultonians, I shall give the kingdom of Ulster to him, for he is older and nobler than I." "He will not take that," said Angotha; "for he swore he would not take the kingdom of Ulster till he should contest the kingship of Ireland first." "If that is what he said," said Fergus mac Lede, "I shall give a good estate to his wife." "What territory is that?" said they. "The cantred nearest the territory of her own father," said Fergus. "It matters not your giving it to him," said Bricne, "for you shall be deprived of your kingdom of Ulster if you give not that." "If that is what he would like," said Fergus, "he shall get it from me without dispute."

Then the ambassadors came to Conghal to the house of king Donn. Conghal² asked their tidings, whether they had got the territory they went to seek. "We did," said they, "and Fergus mac Lede will give the kingdom of Ulster to you if you wish, and he gave the cantred nearest her father's territory to your wife as far as Dunseverick."³ Conghal liked that. King Donn sent his daughter with much treasure to that cantred; and she had a dun erected there, viz., Dun Taisi, and Dun Taisi is the name henceforth of the district in which it was.

ΔΗ ΤΡΕΑΣ ̇ΥΙΟ.

XL.

Ιομ̇ϋρα Conξ̇αιλ ιμοιρτεαρ̇ι ροηη ρ̇ε̇αλ οίλε. Δουβ̇αιρ̇ι
 ρε η-α ιμοιρ̇ι α̇ οβ̇λα̇ ρο̇ ο̇οιυξ̇α̇ 7 ουλ ο̇'ιοηηρ̇οιξ̇ι̇
 Λο̇̇λ̇αν̇. Οο ξ̇λ̇υ̇α̇ιρ̇ο̇σ̇α̇ι ρο̇μ̇ρα̇ α̇ι μ̇οιρ̇ι 7 α̇ι μ̇ο̇ιρ̇α̇ιρ̇ι
 7 ρο̇βα̇ ρ̇ιο̇ξ̇α̇ α̇η οβ̇λα̇ ρ̇οη Conξ̇αιλ 7 ρο̇βα̇ μ̇ο̇ι
 λ̇ε̇ο̇ α̇
 με̇α̇η̇μα̇ 7 α̇ με̇ιρ̇η̇ε̇α̇ α̇ξ̇ ουλ ο̇'ιοηηρ̇οιξ̇ι̇ Λο̇̇λ̇οη̇η 7 α̇ρ̇
 ε̇
 οοβ̇υ̇ ρ̇ιξ̇ Λο̇̇λ̇αν̇ ιη τ̇αη̇ρ̇η .ι. Δ̇η̇λ̇αο̇ι μα̇c Sċοιη̇ηε 7 ιρ̇
 α̇ηη οοβ̇ι α̇ ο̇υ̇η̇α̇ ο̇ ηο̇ε̇ρ̇ε̇ιτ̇ Λο̇̇λ̇αη̇ο .ι. α̇ξ̇ Ε̇α̇ρ̇ρ̇ι̇ο̇ε. Α̇ρ̇
 ιρ̇ηη υ̇α̇ιρ̇ι 7 α̇ιμοιρ̇ι οοβ̇ι Ṙι ̇Λ̇[ο̇̇λ̇αν̇] α̇ι μ̇υ̇ι α̇ β̇α̇ι̇ε 7 α̇
 ο̇ρ̇ι̇α̇ο̇ι ι̇μα̇ ρ̇α̇ρ̇ι̇α̇ο̇ .ι. ρ̇ε̇ρ̇ε̇ċηα̇ ρ̇ι̇ε; 7 α̇ο̇ċοη̇η̇ε̇α̇σ̇α̇ι ιη
 λ̇ο[ιηξ̇ε̇α̇ρ̇] λ̇α̇η̇ο̇ι ο̇'α̇ η-ιοηηρ̇οιξ̇ι̇ 7 η̇α ρ̇ιυ̇ιλ ι̇β̇η̇ε̇α̇ċα
 ιοηξ̇αη̇α̇ċα υ̇α̇ιρ̇ι̇β̇. “Ιρ̇ α̇[ο̇]β̇[α̇λ̇ α̇η] οβ̇λα̇ υ̇ο̇ α̇ο-
 ċια̇μ̇ο̇ι, α̇ ρ̇ε̇ρ̇ε̇ċηα̇,” α̇ι Ṙι Λο̇̇λ̇αν̇, “7 α̇η τ̇α̇β̇η̇α̇ι̇ο̇ α̇ι̇ċηε
 ρ̇οιρ̇ιο?” [“Οοβ̇ε̇ιρ̇ιμ̇]ρ̇ε (1°) α̇ι̇ċηε ρ̇οιρ̇ιο,” α̇ι ρ̇ε̇α̇ρ̇ε̇ċηα̇, “α̇ρ̇
 ε̇ οβ̇λα̇ Conξ̇αιλ ̇̇λ̇α̇ιρ̇η̇ξ̇η̇ξ̇ μ̇ο̇ċ Ṙυ̇ο̇ρ̇α̇ι̇ο̇ι ε̇ 7 [ιρ̇ λ̇ε̇ιρ̇] οο
 ċιυ̇ιτ̇ η̇α̇β̇ξ̇α̇σ̇οη̇ μα̇ċ Ιοιρ̇α̇ι̇ο̇, ρ̇ι̇ η̇α̇ η-η̇α̇ρ̇ι̇ο̇α̇.” “Ċια̇ ιη
 ρ̇λ̇υ̇α̇ξ̇ α̇τ̇α̇ 'η̇α̇ ρ̇α̇ρ̇ι̇α̇ο̇?” [α̇ι ρ̇ι̇] Λο̇̇λ̇οη̇η. “η̇ι ċα̇ι̇ο̇ċ α̇
 η-ε̇ρ̇ι̇η̇η̇ α̇μα̇ċ ρ̇ι̇α̇η̇ μα̇ċ ρ̇ι̇ο̇ξ̇ α̇ρ̇ ρ̇ε̇α̇ρ̇ι μ̇οιρ̇ι̇ρ̇ε ι̇μα̇ρ̇ ε̇,” α̇ι
 [ρ̇ε̇ρ̇ε̇ċηα̇,] “υ̇α̇ιρ̇ι α̇τ̇α̇ι̇ο̇ ο̇α̇ ι̇μα̇ċ ρ̇ι̇[ξ̇] (2°) Ċοη̇η̇α̇ċτ̇ ι̇μα̇
 ρ̇ο̇ċα̇ιρ̇ι α̇ηη .ι. Δ̇ι̇λ̇ι̇λ̇ Τ̇ε̇ο̇ι̇α̇ ξ̇α̇ο̇ċ 7 Δ̇ι̇λ̇ι̇λ̇ Τ̇ε̇ο̇ι̇α̇ Ċ[ρ̇ι̇ο̇ċ], 7
 μα̇ċ ρ̇ι̇[ξ̇] Δ̇λ̇β̇α̇η 7 μα̇ċ ρ̇ι̇[ξ̇] Λ̇α̇ιξ̇η̇ 7 ι̇μα̇ċ ρ̇ι̇[ξ̇] Ċοη̇ċη̇ο
 α̇ι η-α̇ η-ιοηηρ̇α̇ρ̇ι̇α̇ο̇ α̇ρ̇ α̇ ċċρ̇ι̇ο̇ċα̇ι̇β̇ ρ̇ε̇[ιη 7] η̇ε̇ο̇ċ α̇ρ̇ ρ̇ε̇ρ̇ι
 ι̇μα̇ρ̇ (3°) ρ̇οη υ̇ι̇ε̇ .ι. ρ̇ε̇ρ̇ε̇ċη̇ ρ̇ι̇μα̇ċ Ṙοι̇α̇, ρ̇ι̇ξ̇η̇ι̇ε̇α̇ο̇ ε̇ρ̇ε̇α̇η̇η
 7 μα̇ċα̇ρ̇ι̇α̇ι̇ο̇ε̇ (4°) ε̇ρ̇ε̇α̇η̇η̇ ο̇ ρ̇οη α̇λε”; 7 α̇ο̇υ̇β̇η̇α̇σ̇α̇ι ιη
 λ̇α̇ο̇ι α̇η̇ο;—

Α̇ ρ̇ε̇α̇ρ̇ε̇ċηα̇ α̇ρ̇ Δ̇λ̇υ̇η̇η̇ α̇η̇ ο̇ρ̇ε̇α̇η̇
 τ̇α̇ι̇ο̇ċ α̇ η-ι̇α̇ċ ε̇ρ̇ε̇α̇η̇ο;

(1°) MS. defective. (2°) Ṙι, ρ̇ι̇ξ̇: the gen. of ρ̇ι is ρ̇ι̇ξ̇. In our MS.
 the forms are confused: we have as gen., ρ̇ι, ρ̇ι̇ξ̇, ρ̇ι̇ο̇ξ̇. (3°) ι̇μα̇ρ̇ο: pl.
 form of ι̇μα̇, ι̇οη̇α̇. (4°) sic MS.

PART III.

XL.

As to Conghal there is here narrated another story.¹ He told his people to fit out his fleet and go to Lochlann. They journeyed over sea and ocean ; and regal was the fleet of Conghal, and great-minded and great-spirited were they going to Lochlann. The king of Lochlann at that time was Amlaff,² son of Scoinne, and his 'dun' was in the south of Lochlann, viz., at Eassuidhe. Just then the king of Lochlann was on the wall of his town, and his druid Fergna, the poet, with him ; and they saw the very big fleet approaching and the very bright wondrous sails above it. " Dreadful is that fleet we see, O Fergna," said the king of Lochlann ; " and do you know them, O Fergna ?" " I know them," said Fergna, " it is the fleet of Conghal Cláiringhneach mac Rudhraighe, and it is by him fell Nabgodon mac Ioruaidh, king of Uardha." " What host is with him ?" said the king of Lochlann. " There never came out of Ireland a king's son with a better following than his,³" said Fergna, " for there are with him the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, and the son of the king of Scotland, and the son of the king of Leinster, and the son of the king of the Conchenns, who are being banished from their own countries, and one who is better than them all, Fergus mac Rosa, the royal champion of Ireland, and the warriors of Ireland furthermore" ; and they recited the poem :—

O Fergna ! fine the people
Who came from Ireland.

¹ In Part III. we have narrated the martial exploits of Conghal over sea.

² Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe. ³ Lit., ' it is better of following than he.'

noċa (1°) nraċa miġe aċur
 Sluċġ 'oo biad' fo a ccorruilur;
 Cionnur aċáto riad na rir ?
 Inad cpoċa na curaiċ
 Mar tidaċad i cceim ca[ċa] ?
 Caiċé annanna a n-ámoġlaċa ?
 Congail cláiringneadé, an ní !
 Mac moġċa 'oo Ruċruċi !
 Feaccur mac Roġa, reim ngle !
 'S an 'oa dilil oirioċe,
 Trí mic Taċairne na tterer,
 Leó aoraórat laoié 'a luaiċ-treap
 In tpiri ele ar calma i cclí (2°)
 Mac rionntuin mic Ruċruċi.
 Anadál euċtaċ ar nuair
 Rí comcent an éocaiċ éruaiċ
 Cairbre na ccler ir na ccea[rro],
 Mac ní[ġ] miċe na móirceadriċ ;
 Cionnur aċáto réin na rir
 Im ġioimáib ġaile ir ġairceiċ ?
 Anad blaċ feccura a mblaċ ?
 An aċria (3°) muom, a feaccena.

Δ feaccena.

XLI.

Ir anoirin aouċairt feccena le ní[ġ] loclann : “ feirra
 fáilte muirúo ġo ruilbir,” ar ré, “ 7 ténad maic oirra, uair
 ġé maċ amluċ 'oo beċea a breuccmuir 'oo muġe 'oo óoiréon-
 odoiġ rúo muġe ouit 7 ġiċ oo[ġad] (4°) 'oo beic oit 'oo
 óimġeubaddoiġ óioċ é.” “ Doġeubadoran maic aġamra óé
 rin,” ar ní loclann. Doġadadairan acoirraio (5°) irin
 ccaċad anoirin, 7 'oo ġadadairi a n-airma u[mra], 7 oiríoraċ
 oiró comċoimġean caċa óioċ, 7 táimic in Rí ma ccoimċáil 7
 feirair fáilte rruú, 7 aouċairt an laoi ano :—

moċén ouit, a congail éruaiċ !
 Táimic a h-érimn ġo mbúaiċ,
 'oo ġeubairri fáilte óe
 aġamra 'r aġ beberre.

(1°) noċa : hence the neg. part. ċa of the modern Ulster dialect. (2°) clí,
 ‘heart’ : cf. Trí bioir-ġaoiċe (Atk.), ceilġ-mianna na clí. (3°) aċria :
 apparently is 2nd sg. pres. (4°) MS. defective. (5°) acoirraio :
vide note 4°, p. 86.

I myself never saw in this life
 A host like them.
 How are these men ?
 Are the warriors brave
 As they go to battle ?
 What are the names of the high princes ?
 Conghal Cláiringhneach, the king,
 The royal son of Rudhraighe!
 Fergus mac Rosa, bright his career,¹
 And the two Ailills, the eminent !
 The three sons of Tabhairne of the conflicts ;
 Heroes shall fall by them through their swift attack.
 The other three, brave of heart !
 The son of Fionntan mac Rudhraighe,
 Anadhal Euchtach,² moreover,
 The king of the Conchenns of the hard combat,
 Cairbre of the feats and of the arts,
 Son of the king of Meath of the great arts ;
 How are these same men
 As regards deeds of daring and valour ?
 Does Fergus' glory endure ?
 Do you tell me, O Fergna.

XLI.

Then Fergna said to the king of Lochlann: "Give³ those
 yonder pleasant welcome," said he, "and treat them well ; for
 even were you absent from your kingdom, they would defend
 it for you, and whatever [attack] troubled you, they would ward
 it from you." "They shall be treated well by me on that
 account," said the king of Lochlann. They then anchored on
 the beach,³ and took up their arms, and made of them a strong
 battle-pen. The king came to meet them, and welcomed
 them, and recited the poem :—

Welcome, O brave Conghal !
 Who came with victory from Ireland,
 You shall find welcome
 From me and Bebherre ;

¹ Lit., 'bright career.'² *I.e.* 'active.'³ Lit., 'make.'

From Beiuda, best of women,
 And Aralt, secure the meeting,
 They shall welcome you all
 Both king and gentlemen;¹
 Naoisi my son, on the skirts of hosts,²
 One from whom you shall receive great welcome,
 I shall tell you, and I shall not conceal,
 O Conghal, beyond all, welcome!

And the chiefs of Lochlann all came to meet them and welcomed them, and the king's sun-bower was prepared for them, and in it were put Conghal and the chiefs of his people; and a splendid house was set apart for the valorous band from that out; and they prepared³ choice head-baths and body-baths for them all.

XLII.

Then the chiefs of Lochlann came to the king of Lochlann, and he said to them: "What advice do you give, O chiefs of Lochlann, as to Conghal and his royal-stock?" said he. "We say," said they, "to have us treat him the best we can, and do you treat him also in the best possible fashion." "Success and blessing to you, O chiefs," said the king of Lochlann, "for that is the advice of a trusty people." It was so with him then that he had a feast ready for the chiefs of Lochlann; and he presented the feast to Conghal, and took upon himself the control and whole ordering of it. "I tell you," said Conghal, "to give it to me and the chiefs of Lochlann." "Whether shall you stay in one house with the chiefs of Lochlann or in a house by yourself?" said the king of Lochlann. "Where we shall make one another's acquaintance, there we shall be this time," said Conghal. They came into the king's house, and one half of it was given to the chiefs of Lochlann and the other half to Conghal and his people; and Conghal sat

¹ Lit., 'gentleman.' ² A poetic cheville: we may take it as meaning, 'who wages war on the skirts of hosts.' ³ Lit., 'they made a preparation of.'

on the side of the royal house, and Fergus on his right and Muiredach Mergach on his left, and Anadhal, son of the king of the Conchenns, with his three hundred Conchenns, was placed in the champion's seat next Conghal, and Ailill Teora Gaoth and Ailill Teora Crioch in the other champion's seat, and Criomhtann, son of Fergus Fairrge, with them, and Cairbre Conganchneasach, son of Cairbre Crom. Merne, Semhne, and Lathairne were placed with [Conghal], and Fachtna Finn File and Bricne, son of Cairbre, and Fraoch, the druid, sat in the presence of [Conghal] and Fergus. So far the seating of Conghal's half.

XLIII.

The king of Lochlann came to the northern side of the house, and the princes of Lochlann were placed on his right, and Naoisi and Aralt, his two sons, in the champion's seat, and Bebhre, his wife, was placed on his left, and Beiuda, his daughter, with all her female retinue, in the other champion's seat. Wine and mead were distributed amongst the hosts, and they had¹ songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted² with one another; and Bricne approached the chiefs of Lochlann, and received treasure and much wealth, and they greatly esteemed Bricne. Bricne came afterwards to where Beiuda and her female retinue were. "Hail, Beiuda," said he. "What dost thou want, O ollamh?" said she. "I seek neither jewels nor wealth, O girl," said Bricne. "What else dost thou seek?" said she. "Do you not know, O girl," said Bricne, "why Conghal mac Rudhraighe journeyed from Ireland this time?" "His secrets are not in my keeping," said the girl, "but I heard he came because he was banished." "That is true," said Bricne, "yet there is another reason." "What is that

¹ Lit., 'singing.' Cf. βεῖε δξ ζαβδάλ δμῆδην, 'to be singing songs.'

² Lit., 'put their acquaintance on one another.'

ar an inḡen. “Do cúlada do bétir a n-óige 7 a n-dontuimh 7 nac bfuil do fánuill do innuill an doimain 7 ar í riu ben do b’áil lairim, ó deirimaidḡ féin do mácoib muḡ an doimain, 7 tuḡ ḡradó úit 7 ar doo’ iarruaidó (1°) táinoc do’n cúirad.” “Dia b’adḡa (2°) rian ódair ’n coibce iarruim ar macoib muḡ ele an doimain tḡ som’ iarruaidó rairóireo ler.” “Crio an coibce riu?” ar b’uicne. “Tí h-eoin inḡine Cairuicinn Cúirí,” ar rí, “7 do [é]oirdeoladoir riu 7 mná na taláid an áct ḡrú a n-éccomlann b’éoir mé ceól na [n-]én riu, 7 cumḡ áirbuo Cúir 7 cáitbairí Miercenmaid, 7 noáa tálainc riu muḡeubadó ódair na nece riu 7 ni fáoilim a tteáct 7 beoira a n-dontuimh ḡo b’adḡair uile ído.” “Do ḡeubairí riu, a inḡen,” ar b’uicne, “uarí ar ámáidó áráio clanna Ruóiraidó 7 an ní nac féuio doaine eile do óénaí do[ḡ]nóirí me h-eó n-áḡóirí é 7 an comlann nac b’féuio cúiraidó do óénaí do[ḡ]nó clanna Ruóiraidó é 7 rairceóla Conḡal na cepta riu”; 7 do b’airt an laoi anu:—

A inḡen nadoair (3°) céile!
 A ḡuirí ḡo nḡile ḡréne!
 Oionḡimáda uic ar ḡad móo
 Cúir coimramh[ad] (4°) maid Conḡal.
 ḡrú maid lepra, a b’uicne buain!
 Conḡal mac Ruóiraidó ruidó,
 noáa cairbair (5°) é tra
 noḡo n-íoca mo cepta (6°).
 Cairé na cepta cumḡe?
 ḡo b’uicinn cairé an uoilḡe,
 noáa n’uicḡe (7°), tolaib ḡal,
 áct muna b’adḡa Conḡal.
 Tí h-eóin inḡine Cairuicinn
 ḡo ceól, cairbeanaó cláitbino!

(1°) MS. doo’ iarruaidó. For this form, iarruaidó (o’iarruaidó) for iarruaidó, cf. Father O’Leary’s “Séasna,” p. 7: nuair a buail duine doct uime a (aḡ) o’iarruaidó óépra, ‘when a poor man met him asking alms.’ (2°) adḡa, 3rd sg., pres. subj. of adḡaim, ‘I get.’ (3°) nado air: nado = neg. rel. particle. (4°) coimramháde: cf. Cáit R. na Ríog (Hogan), p. 84; rá éoráib na cepraó coimramháde. (5°) cairbair, 1st sg. conj. B. future of cairaim, ‘I love.’ (6°) MS., cepta. (7°) noáa n’uicḡe: ruiḡe = 2nd sg. fut. of adḡaim, ‘I get.’

reason?" said the girl. "He heard of your being unwedded and marriageable, and that there was not your peer amongst the women of the world, and that is the wife he would like, for he himself excels the sons of the kings of the world, and he fell in love with you,¹ and he came to seek you on this occasion." "If he finds for me the tribute I ask of the sons of the other kings of the world who come to seek me, I shall go with him." "What tribute is that?" said Bricne. "The three birds of the daughter of Cairtheann Corr," said she, "and the men and women of the earth would go to sleep, though they were in dire distress, through the music of these birds; and the yoke of Cearb's chariot, and the helmet of Miscenmas; and none have come who would give these things to me, and I do not think they shall, and I shall remain unmarried till I get every one of them." You shall get them, O girl," said Bricne; "for the Clann Rury are such that they would do in a very short space of time what others could not do at all; and the combat that warriors could not sustain the Clann Rury would; and Conghal will meet² these demands"; and he recited the poem:—

O girl who lovest not a lover,
 O sun-bright countenance!³
 Fitting for you in every way
 A brave warrior like Conghal;
 Though you think well, O steadfast Bricne,
 Of Conghal, son of Rudhraighe, the red!
 I shall not love him, however,
 Till he pays my demands.
 What are the conditions?
 Till we find what is the trouble,
 You shall not get them through floods of valour!
 Unless Conghal shall get them.
 The three birds of the daughter of Cairtheann
 With music, melodious⁴ the display.

¹ Lit., 'he gave love to you.' ² Lit., 'solve (these questions).' *ῥυαίρεσις*, 3rd sg. fut. of *ῥυαίρειναι*. On the origin of the root of this word, *vide* Atkinson, *Tri B. Gaoithe*, Appendix, p. xvi. It must be remembered that the 'ē' futures from which the mod. fut. in "eo" has developed is an analogical development from *-ἔειπε*, redupl. fut., *σοῖσιν*, &c. ³ Lit., 'countenance with the brightness of the sun.' ⁴ *I.e.* *εὐλαῖε*, 'gentle'; *ῥιπυ*, *ῥιπυ*, 'sweet.'

Δρ cunn̄ cappaic Cuirb̄ z̄an̄ z̄eir
 Δz̄ur̄ cāēbairi Mircenmeir,
 Do z̄eubara rin uile,
 Δ inžen̄ fionn̄ folc̄burde !
 Z̄ācā r̄ire, cōōnair̄ z̄al,
 Do z̄euba uile, Δ inžen̄ !
 Δ inžen̄.

XLIV.

“C’áit Δ b̄ruil̄io na neite rin, Δ inžen̄,” Δri b̄ruicne, “co
 noēcm̄aoir̄ v’á n-iaim̄aiō?” “Átáio i ccāēmaid̄z̄ Muih̄ine
 b̄ainz̄air̄ceōh̄aid̄z̄,” Δri r̄i. “C’áit Δ b̄ruil̄ an̄ cāēd̄airi rin?”
 Δri b̄ruicne. “Eirc̄ciōr̄i v’á h-iaim̄aiō r̄óir̄i,” Δri an̄ inžen̄,
 “7 muna b̄f̄az̄c̄airi c̄óir̄i í eirc̄ciō r̄íair̄i, 7 muna b̄f̄az̄uiō c̄íair̄i
 eirc̄ciō b̄ā ōeair̄, 7 muna b̄f̄az̄c̄aoi b̄ā ōeair̄ í eirc̄ciō b̄ā
 t̄huair̄i, 7 naiaib̄ maic̄ maic̄ ōd̄oib̄ noz̄o b̄f̄az̄c̄aoi v’ēóluir̄
 uair̄m̄i áēt rin.” Ro eir̄uz̄ b̄ruicne iāri rin 7 t̄áim̄ic Δ
 b̄riādn̄uair̄e Conġail̄ 7 f̄er̄ic̄c̄uair̄a, 7 tuz̄ Δ c̄enn Δ n-in̄īle (1°)
 iomaz̄all̄aim̄e oir̄iā, 7 Δr̄eō d̄oūb̄air̄it: “Maic̄ b̄air̄i t̄c̄uair̄
 Δ h-éir̄inn Δ óz̄a,” Δri b̄ruicne, “uair̄i an̄ inžen̄ tuz̄ euir̄ā
 t̄oēm̄air̄ic Δri maic̄oib̄ iuož̄ an̄ v̄oim̄am̄ .i. b̄eiuōa inžen̄ iuz̄
 loēl̄ann tuz̄ z̄riāō c̄air̄c̄annāc̄ v̄o Conġal̄ 7 v̄o átc̄uinz̄eāō
 c̄oib̄ce Δiri [.i.] t̄ri h-eōim̄ inz̄ine C̄air̄m̄c̄inn̄ 7 c̄uinz̄ c̄air̄b̄air̄o
 Cuir̄b̄ 7 cāēb̄air̄i Mirc̄en[m̄air̄ . . .] c̄āēriāc̄ Muih̄ine b̄ainz̄air̄-
 r̄z̄eōh̄aid̄z̄ 7 v̄o c̄uiri r̄i z̄eair̄a 7 áir̄im̄io oir̄uinn̄ an̄ c̄oib̄ce rin
 v’f̄āz̄áil̄ ōi .i. v̄a n-o r̄ill̄ (2°) r̄oir̄i buair̄iō (3°) b̄air̄i m̄ber̄it̄a 7
 b̄air̄i [n-áir̄im̄] f̄āona r̄ruēnoēt̄ r̄uib̄ (4°); z̄uiriob̄ r̄leāim̄uz̄c̄eiri
 iue h-om̄ (5°) eair̄c̄oim̄ne z̄āc̄ f̄[eir̄iānn̄] r̄oir̄i Δ r̄al̄teoir̄c̄aoi;
 t̄riōiz̄ h̄ina t̄riōz̄um̄ (6°) r̄oir̄uib̄; S̄aoz̄al̄ neoir̄ c̄áille Δri . . .

(1°) in̄īle: ‘lowliness.’ (2°) v̄a n-o r̄ill̄, ‘two ears of a horse.’ Cf. Strachan,
 “Notes and Glosses, L. na hUidhre” (Archiv); “L. na H.,” *phill̄ .i. eich*
 (33b; 6. b. 29); Stokes, “Irish Metr. Gloss,” *s. v. pell*, ‘horse.’ (3°) buair̄iō,
dat. of buair̄e, ‘a pen, byre’; buair̄e is a D-stem. (4°) Δ n-áir̄im̄ f̄āona r̄ruēnoēt̄
 r̄uib̄: cf. Hogan, “Cath R. na Righ,” p. 104, l. 2, and note. (5°) Om:
 ‘raw flesh, blood’: cf. O’R., *s. v.*; O’Dav. “Gloss”; *c̄ru .i. om.* (6°) t̄riōiz̄
 h̄ina t̄riōz̄um̄, ‘the pangs of a woman in childbirth’: cf. P. O’C., *s. v. t̄riōz̄um̄.*
 T̄riōz̄, t̄riōz̄eō .i. cl̄air̄o, Stokes, “Metr. Gloss.,” 101. t̄riōz̄an̄ .i. t̄al̄am̄,
 “Rev. Celt.,” xi. 442; xiii. 226.

And the yoke of Cearb's chariot, without prohibition,
 And the helmet of Micscenmas,
 Thou shalt get all these,
 O fair girl of the flaxen hair!
 All you seek, through valorous . . . (?)
 You shall get them all, O girl.

XLIV.

"Where are these things, O girl!" said Bricne, "that we may go to seek them?" "They are in the 'cathair' of Muirn, the woman-warrior," said she. "Where is that 'cathair'?" said Bricne. "Go east to seek it," said the girl, "and if it is not found in the east, go west; and if you find it not in the west, go south; and if you find it not in the south, go north; and may you have no good son till you learn aught save that from me." Bricne then arose, and came to Conghal and Fergus, and entered into converse with them, and said: "Your journey from Ireland is a successful one, O warriors!" said Bricne, "for the girl who refused¹ the sons of the kings of the world, viz., Beiuda, daughter of the king of Lochlann, has bestowed affectionate love upon Conghal, and a dowry was demanded of him, *i.e.*, the three birds of the daughter of Cairtheann, and the yoke of the chariot of Cearb, and the helmet of Micscenmas . . . the 'cathair' of Muirn, the woman-warrior; and she placed a bond and pledge upon us to find that dowry for her, *i.e.*, two ears of a horse over the pen of your shaving,² and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel³; the pangs of a woman in childbirth be yours⁴; the life of a cloud of a wood

¹ Lit., 'a refusal of wooing.' ² *Vide* Add. Notes. The reference is to the legend of the king who had two horse's-ears. The legend gave rise to the popular phrase, "τά τά έλευγ έπαυιλ άρ λαβηδ έομγρεαχ," in reference to anything of a secret nature. For the legend, *vide* Keating's History. I need not point out the obscurity of this incantation, which makes any attempt at rendering it so difficult. ³ εαρκομνε, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., εαρκο and εαρκομν: of this latter form, εαρκομνε is here the genitive. Cf. "Silva Gad." (Ir. Text), p. 265, 'Ocus ba sleimbne iná mong escuinne i nfochtar aibhne,' 'and slipperier than dorsal fin of eel on river's bottom.' ⁴ Cf. the famous νόμισμ, or 'couvade,' of the Ultonians.

ġmotnuġđó (1°) Δγυιβ; μοσι εοιμίλε ριβ νοιμίαιθε μuna
 βραγξέδοι αν κοιβ[ce ριν] το η-ιαμιαδ ομυιβ.” 1ρ ανηρην
 τυζυρταρι ϔερεεϋ ρμεαβ Δ μβμυinne ζυρ βena[ρταρι] μυρην
 τανα (2°) μοιόθι τοβί μα ϔιαόθυρε, ζυρβο tennobay το
 λυέτ ϔμεαρτο[λα] αν τιζε Δ ανακαλ υμυρε. Τυζ Congal
 βυλλε σ’α υρμυμ μυρην βρμιοζιό conach μαιβε αρτιζ colba
 να κατδοιρ ναρ ġμοctηαιζ. Ócconnaic Ri Loclann ριν 7
 Δ ατδαιρ τοβί αι Δ ζυαλοινν .i. Scoinne ριαctάmλάc,
 óγλαc Δμυραιο έρεη; “Cμeο μο[σ]cυμρ (3°) Δ ρμιοιμ μαρ
 ριν, Δ έαιctίμιλιό, Δ Cονγαιλ?” αι Ri Loclann, “7 cμeο ϔα
 μαβδβαρ το βαι η-ολλαιμ?”

XLV.

Το εμυζ ϔάctηa ϔινν ϔιλε μα βρμιαόθυρε υιλε ανηρην
 ζο ccυαλαδαρ μαιctί loclann Δ αιctερc 7 Δουβαιμτ : “Cεανη
 ιμóδαιθε έρεησ ρύσ,” αι ϔάctηa ϔινν ϔιλε, “.i. βμυcηe μαc
 Cαιρβρε 7 το μυinne κοιμϔερεεϋ ζαν ιαμυιαό ειοιρ ’ημζιμρ 7
 Congal, 7 το ιαμυ υμυctε ϔέμ ’ημζηηα ζέηζο ηουβμιαό μρ
 έ, 7 το cμυρ cεαρτ αι Congal ναc ϔαοιλτερ σ’ραζάιλ τομυ.”
 “Μαιρcc αι αι cυμγεαó να cεαρτα ριν,” αι Ri Loclann,
 “υαιρ οια μβέοιρ ϔλυαιζ να ταλμιαη Δζα η-ιαμυιαό ηι βρμυζ-
 τοιρ ιάσ.” “Αη βρεομυρ, Δ Ριζ, c’αιτ Δ βρμυλ ρίασ?” αι
 ϔάctηa ϔινν ϔιλε. “Ατάισ ι ccactμαιζ Μυμυηe Μολβctηαιθε
 Δ ηοερcεαρτ να ϔυαμóδ,” αι ερεημ, “7 σα ηοεctοδοιρ ρμ
 όοιμάη τοctum να cαctμιαc ριν το ζευβσδοιρ Δ ραιct cαctμυζctε
 μe cαctμιαζ Δμυιζ Δ η-ιοηζμυρ λυctα να cαctμιαch ϔέη, 7 Δτά
 ρεóλαó cαιctόιρ αι μίρ ó loclannαιβ ροιμctημ το μμυμ αν
 cάctαιρ ριν.” “1ρ τοιλιζ λιηηe αν cερσ ριν το cμυρεó

(1°) From *ġmoctnuġim*, ‘I notice, perceive’ (?). (2°) *τανα* (?), for *ταν*,
 ‘a herd.’ *ταν*, in Modern Irish, has the meaning of ‘a troop of persons,
 heroes.’ We have afterwards, however, *υμυρε*, fem. (3°) *Leg. μοctέμρ* ;
 σ lost through fraying of the edge of the MS.

¹ The phrase *σλοζαλ νεοιλ cάιλλe*, &c., is obscure to me. ² *νοιμάιθε*,
i.e. ‘nine days.’ ³ *cμeο ϔα μαβδβαρ το βαι η-ολλαιμ* ? I am indebted
 to Mr. J. H. Lloyd for the following interesting illustrations of the use of the
 verb ‘to be’ with *το* and *λε* : *1ρ η-εσ ιμρσ ρομβοctη σορραιμ*, ‘this is why they

. . . (?) be yours ;¹ may you live no time² unless you find that dowry asked of you.” Then Fergus gave a start so that he struck the very great troop (?) which was before him, and the serving-people of the house had hard work in protecting him from it. Conghal gave a thrust of his back against the wall so that there was not a couch or chair inside that he did not shake. The king of Lochlann saw that, as did his father, who was beside him, viz., Scoinne ‘sciathamhlach,’ an old warrior. “What distressed you thus, O hero, O Conghal?” said the king of Lochlann ; “and why were you angry with your ‘ollamh’ ?”³

XLV.

Fachtna Finn File rose then in the presence of them all, so that the nobles of Lochlann heard his address, and he said : “Yonder is a head of oppression of Ireland,” said Fachtna Finn File, “*i.e.*, Bricne son of Cairbhre ; and unasked, he caused mutual affection to spring up between your daughter and Conghal, and he asked your daughter of herself without his being told so ; and she laid a task on Conghal that is not, indeed, thought capable of accomplishment.” “Woe to him upon whom these demands were made,” said the king of Lochlann ; “for were the hosts of the earth to try and meet them, they would not do so.”⁴ “Do you know, O king, where the things demanded⁵ are?” said Fachtna Finn File. “They are in the ‘cathair’ of Muirn Molbhthaidhe in the south of Uardha,” said he, “and were the men of the world to advance on that ‘cathair,’ they would get their surfeit of fighting outside the ‘cathair,’ not to mention that with the people of the ‘cathair’ itself ; and it is a fortnight and a month’s sail from Lochlann east to that ‘cathair.’” “We think it a grievous burden that

were angry with him’ ; CIA BÍ LEAC? ‘who was annoying you?’ BÍO TÍAD LIOM TO LÓ ΔΡΤΟΙΘΕ, ‘they annoy me night and day.’ Cf. Anglo-Irish, “they ‘do be’ at me.”

⁴ Lit., ‘if the hosts of the earth should seek them, they would not get them.

⁵ Lit., ‘they.’

orunn,” ar Conġal, “ar ttead̄t i ceirīc loēlann.” “na h-abair rin, a Ġonġal,” ar Feircur, “uair̄ ōa b̄raġa nead̄ irin dōm̄an an coib̄ce ōo iair̄i an inġen ar rinne ōo ġeub̄a, ġion ġo n̄oach (1^o) neach eile ann,” ar Feircur, “mād̄ora ann.” “Rād̄ora ann,” ar Conġal, “7 ar̄ēo ar̄ ōoilġe linn ēolur an māra ō’raġal.” “Dōbeurr̄a air̄ēō ōuit, a Ġonġal,” ar Scoinne, “7 ni ġeub̄a cāt no com̄lann mūot uair̄i ren̄oir̄i mē f̄ein, 7 dōb̄er̄i mo r̄eic̄t̄ ōuit̄ri ōiri ōo tāir̄i-nġer̄i ad̄ō rāir̄i nāc̄ b̄f̄uiz̄inn t̄iġer̄i nā tāri ēir̄. mo b̄air̄ no tāri m’ēir̄ f̄ein ad̄t māc̄ mūġ ēir̄eann. Ir̄ tāra ēreim, a Ġonġal, 7 ni ġad̄b̄ nead̄ mē a ġuad̄loinn r̄eic̄t̄ ar̄ r̄eair̄i mā i”; 7 ad̄ub̄air̄it:—

A Ġonġal ber̄ leat mo r̄eic̄t̄
 t̄ir̄r̄unt̄a a t̄r̄eic̄t̄, ob̄air̄ (2^o) t̄rīō
 būaile cur̄aib̄, ēir̄ce ceair̄b̄ (3^o)
 Oia r̄eimġ an ġa ōer̄ce a t̄rīō;
 Sāōēar̄ rāōir̄f̄leiz̄i, t̄rīōca cāth;
 Feir̄ ġo māc̄ ni r̄uair̄i ōi;
 M̄imic̄ dōber̄uir̄ a cāth
 no ġo m̄bēc̄ ar̄ ār̄i lēch ēli;
 ġo n-eccair̄ (4^o) air̄cēō mē a c̄ner̄
 ēir̄oir̄i an ōer̄ ir̄ a t̄tuair̄ōh,
 ġo n̄oel̄b̄ leom̄ain ar̄ a tāoib̄,
 ġo m̄bile iair̄ōinn ēāoib̄ ēruair̄ō,
 O’ a cor̄r̄an̄ (5^o) ērīēir̄ ēair̄
 Ōo ēelġuir̄ a f̄rair̄ m̄ōr̄ t̄tōr̄,
 M̄imic̄ dōber̄uir̄ an cāth (6^o)
 Con r̄acc̄uir̄ an aġh mōr̄ con.

a Ġonġal.

Tuccāō an r̄eic̄t̄ ar̄tead̄ iair̄rin, 7 tucc̄āō ōo Ġonġal i. O’f̄ech Conġal in r̄eic̄t̄h, 7 ōo ēuir̄i ar̄i a ōeal̄ġain uair̄a (7^o) i. “Ad̄ā cōm̄air̄ile aġām̄ra ōuit, a Ġonġal,” ar̄i ām̄l̄aib̄. “C̄rīēō i, a āir̄oir̄iġ?” ar̄i iair̄ran. “C̄uir̄īō r̄eic̄r̄ an māra 7 an cātā ōo ēuir̄eab̄air̄i ōib̄,” ar̄i r̄ē, “7 leic̄c̄īō r̄eal̄ēaib̄ an ġēm̄rēāō ōiri ōoġeb̄c̄āōi cō r̄oim̄mēad̄ r̄āōā[i]l aġām̄ra ann, 7

(1^o) 3rd sg. *S*-subj. (2^o) MS., obur for obar, ‘who refuses,’ perhaps.
 (3^o) ceair̄b̄: O. Ir. ceir̄, ‘cutting, slaughtering.’ (4^o) eccair̄: Mod. Ir. ead̄ar̄.
 (5^o) MS., cor̄r̄an̄. (6^o) MS., āth. (7^o) uair̄a, 3rd sg. masc.

has been laid upon us," said Conghal, "on coming into the territory of Lochlann." "Do not say that, O Conghal," said Fergus; "for if anyone in the world shall find the dowry the girl asks, it is we shall; though no other shall go there," said Fergus, "I shall go there." "I shall go there," said Conghal; "and what we deem troublesome is obtaining information about the sea." "I shall make you a present, O Conghal," said Scoinne, "and I shall not fight or battle with you, for I am an old man; and I shall give my shield to you, for it was promised to me that it should not find a lord after my death or after me save it were a son of a king of Ireland. You are he, O Conghal; and no one ever laid on his shoulder a better shield than it"; and he said:—

O Conghal, take my shield;
 Daring its lord, he refused battle!
 Defence of warriors, stock of hewings,
 From which the red spear springs in battle;
 The work of a noble spear—thirty battalions;
 One with a subsidy is necessary for it,
 Often we gave battle
 So that it would be on our left side
 With an array of silver on its surface,
 Between the right and left,
 On its side, a lion's form,
 And a slender hard rim of iron
 From its hook shining (?), twisted
 We cast its shower great . . .¹
 Often gave we battle;
 And left the deer, great . . .²

The shield was brought out then, and was given to Conghal. Conghal examined the shield, and put it up on its rest above him. "I have an advice to give you, O Conghal," said Amlaff. "What is it, O high king?" said they. "Rest from the weariness of the sea and of the battle you fought," said he, "and let the winter pass by, for you shall be pleased and

¹ mór ttop: top (?). Atk. ("Brehon Laws," Gloss.), s. v. top. 'a head,' gives these further meanings: 'tower,' 'bush,' 'lord,' 'array.' ² This line is obscure.

rcíamódaingnóiteirí bairí rceat(1°) 7 rliorctairí bairí rleġa 7 cóirigíteirí bairí ccliothóme uairí atá dġamrta neacó toobí o'da fozloim r'ran cáctriaġ, 7 ar é innríor rceula óúinn .i. Uir-
 ġrleann oirioi, mo óirioi-rí réim, 7 anuairí bur mictiú [óí]bri
 sul o'darccuim na cactriaċ rín macliairé ré moimib d'ri eóluir."
 "Ar í rín cóimairle roġénuimne," [arí] Fdactna Finn File.
 Tucc rín r'ubáctur 7 robríón (2°) móirí ro Conġal cona munn-
 tiri 7 roiríoraċ mairí auubairit an [oirioi], 7 ro leccetairí
 reáca an ġeimreáó.

XLVI.

Ir anriirín auubairit Conġal me r'ig loclann a cceann na
 [ġeimriúe]: "ullmóġteirí lón 7 lonġa óúinn," arí ré, "uairí
 ar mictiú linn sul o'dairiáiró an cóibce ro h-airiáiró[oiriann]";
 7] (3°) ro r'ónáó ámliairó rín aca. Ro tóccáó móiríoblaċ
 leóran arí mairí, 7 toobí reólaó caicóir [arí mairí] o ériochairb
 loclann co cactriaġ mairíne molbcthairóe, 7 toobáairí dġ
 reólaó me mairí rairictiri. [mí f'd]ca'airí ní áct an r'iorimament
 or a cciornairb 7 an rairicce ina taiméill, 7 ro connc'airí
 uáca arí a cceann r'liádb móirí arí láirí an aicéén(4°); 7 roob' áóbdal
 a f'do 7 ceann vé bu óeair 7 ceann ele bu [éua]iró, 7 a mulláca
 arí roiríglairáó. "Cireo é an r'liádb úo, a Uirġrúnn oirioi?"
 arí Conġal. "Ar é r'úo in [r'liádb] teineáó atá r'ioimibri," arí
 in oirioi. "Cá conairí a maáam reáca r'úo?" arí Conġal.
 "Noáa nrúil [conairí] ba óer no ba thuaróe reáca r'úo
 dġas," arí in oirioi, "uairí oá tti tú ro'n leċ thuaróe óé
 roġéba [m]airíteuáct (5°) cona tonnairb an 7 oá tti ro'n
 leċ óer vé roġéuba ciorġaláclairí (6°) r'neáca an máira (7°)
 móirí an 1 ccoimraċ na h-airiáó 7 na teinriúe; 7 oamáó

(1°) Sic MS., for r'iaáa. (2°) Cf. oubáairí, robríón, robríonáca. (3°) The
 insertions in square brackets throughout are due in almost all cases to defects in
 the MS. arising out of the frayed condition of the edges of the leaves.
 (4°) accén; O. Ir. oicían, from Lat. *oceanus*. Vide Add. Notes. (5°) mairí-
 éeáct; O'R., mairíteáca, 'unnavigable seas.' (6°) cior, 'shower'; ġal,
 'puff, breeze.' (7°) An máira: mairí is fem. in Mod. Ir. and neuter in O. Ir.
 In Middle Irish it is masc., as here.

happy with me, and let your shields be strengthened, and your spears be polished, and your swords be set in order ; for I have one in the ‘cathair’ who learnt that, and it is he gives tidings to us, *i.e.*, Uirgreann the druid, my own druid, and when it is time for you to go to harry the ‘cathair,’ he will lead you on the way.” “We shall follow that advice,” said Fachtna Finn File. That gave great pleasure and contentment to Conghal and his followers ; and they acted as the druid said, and they let the winter pass.

XLVI.

Then at the end of the [winter], Conghal said to the king of Lochlann : “Let provisions and ships be got ready for us,” said he, “for we deem it time to go and seek the dowry that was asked of us” ; and they did so.

They launched a great fleet upon the sea ; and it was a month and a fortnight’s sail from the territory of Lochlann to ‘Cathair Muirn Molbhthaidhe,’ and they were a month sailing westward. They saw naught save the heavens above and the sea around them ; and they saw before them a great mountain in the midst of the ocean ; its length was great, and one end of it was to the south and the other to the north, and its summit was on fire. “What is yonder mountain, O druid Uirgreann ?” said Conghal. “Yonder before you is the mountain of fire,” said the druid. “By what way shall we pass it ?” said Conghal. “There is no way for you past it either southward or northward,” said the druid ; “for if you come to the north of it, you shall meet there with the rough sea and its waves ; and if you come to the south side of it, you shall meet with a snow-shower from the great sea where the cold and the heat battle¹ ; and were every single ship in your

¹ Lit., ‘in the meeting of the cold and heat.’

fleet as big as the mountain, each wave on it would smash them"; and he recited the poem:—

Yonder is the mountain on fire,
 Though high the situation of the 'cathair';
 Not easy its storming, methinks!
 Its circuit is not near.
 If thou comest to the northern side,
 Ill shall befall you at once;
 The tide with its waves shall come,
 And shall wage strife with you.
 If you come to the southern side,
 Certain it is you shall have a hard fight;
 Your host shall change their countenance,¹
 I tell you so it is.

"What shall we do in this matter, O Uirgreann?" said Conghal; "have you any other information to give us?" "I have," said the druid; "for in this way is yonder mountain: it has a hole through it, and the men of the earth would not discover a way to the 'cathair' to which you go save through the centre of yonder mountain; and I know the counsel that you must follow," said the druid. "Let your ships be bound together, and let Conghal's ship go first before them with me in it to give guidance, and the ships of the fleet following behind, and let the prows of the ships be bound together one after another." They did so; and it was the ship of Anadhal, son of the king of the Conchenns, that was last; and they placed a glass lantern on each of the ships, and in that way came towards the mountain; and it was a day and a night's sail through that mountain; and when they had passed through it, it was a fortnight's sail to the 'cathair' of Muirn Molbhthaidhe.

At the end of that time they saw the flaming 'cathair' of Muirn; and Conghal said: "What is yonder flaming 'cathair' that we see, O Uirgreann?" said he. "That is the 'cathair' you are seeking," said the druid; "and a wall of fire is around it."

¹ 'To change their countenance, colour, &c.' is a common mode of expressing fear in Irish.

XLVII.

Then Conghal took his arms and said to the hosts: "Range your battle-arms over your heads, and your spears over the decks of your ships, and hoist your sails on¹ your masts, and make a destructive² attack by rowing towards the 'cathair' forthwith." They did so till they reached the door in the wall of the 'cathair.' "Let a platform be now made of your ships," said the druid, "and the ships' sides be bound to one another, for certain it is you shall meet shortly with opposition and contention; and woe to the unwitting fleet that came into this harbour, for no one who ever came into it went out alive, and no more shall you; for there are three in yonder 'cathair,'" said he, "and it is with them you shall wage the first combat, and the men of the world would yield to those three, viz., a hag is there, and her name is Saighead, daughter of Cairthann Corr, and she is a daughter of a mother to Muirn; and there are two leopards there, and it is they that are first loosed to inflict slaughter on every host that comes here, and each of the hounds in the absence of the hag is worth a hundred"; and he recited the poem:—

This is the 'cathair' of fire,
 Round which is the wall, each great cloud,
 Since we have entered its harbour,
 We shall be subjected to great debility;
 Two leopards are in the dun;
 They shall bear us malice;
 Each of them equals a hundred in battle,
 Not to mention³ the hag,
 Saighead, daughter of Carthann Corr,
 You shall answer over the wave!
 The colour of heroes shall change!⁴
 I tell you so it is.

¹ Lit., 'on the tops of.' ² ΔΙΟΙΔΡΗΜΑΡΤΩΔΕ, lit., 'with ill consequences,' 'ill-fated': cf. Τῆρί βιοῖν-Ὶ. (Atk.), p. 186, ἰμμελλ 7 ἰοῖταρ ἀν ἄρῳρ ΔΙΟΙΔΡΗΜΑΡΤΩΔΙῚ ῖῖ, 'the arrangement and entertainment of that ill-fated abode [hell].'

³ Lit., 'in the absence of.'

⁴ Cf. note 1, p. 96.

XLVIII.

As to the hosts of the 'cathair,' when they saw the very great hosts and the manly and mighty crews, they were seized with very much wonder; and they set forthwith the great flaming wall blazing round them about the 'cathair'; and Conghal's fleet was not long there when they saw a single big man coming from the 'cathair' towards them: a bull-like, grey, very stout man was he, and round his neck a very thick ring of iron, and an iron chain to it, and another iron ring on the other end of the chain; and he came to a large pillar-stone on the strand, and he shook the chain. "What is that yonder, O druid?" said Conghal. "A man challenging you to combat," said the druid, "and wonderful is the combat he challenges you to, viz., someone is to place his back to yonder rock on the one side, and he on the other side, an iron ring being round each of their necks, and the iron chain between them thrown over the pillar-stone, and so they were to tug¹ at the chain between them till one of them is overcome,² and thus he cuts off everyone's head."

"Let one of you advance to yonder combat," said Conghal. "Were it a fight with arms or sharp weapons," said they, "we should deem it easier to reply, for we are ignorant of this combat."³ "I shall go against him," said Anadhal Euchtach, son of the king of the Conchenns. He arose, and seized his arms, and jumped on to the prow of his ship till he reached the beach; and then he approached the pillar-stone, and put the iron ring round his neck. The big man gave a wrench to Anadhal, so that his head rose as high as the top of the pillar-stone, and Anadhal gave a great heave of his head and of his neck, so that he lifted the big man from the ground till the giant's back came against the stone. The giant gave another

¹ *comtharradh*: lit., 'pull together.'
on one of them.'

² Lit., 'till it was gone

³ Lit., 'it is unknown to us.'

օ՛րէ արբըն չօ տարևա Անսօճ լմա խտօք ար քսլլճճ ան
 ճարիք. Իր անը իրն յօ արիչ քիօճ 7 անչիօքճճ Անսօճ, 7
 ԵՄՅ Ե՛րմ քերօճ քարամալ յ'ճ օրսս քսլրն քքարիք, 7 ԵՄՅ
 ԵՄՅարիչ յ'ճ ճանօ 7 յ'ճ մսնէլ ար ին իլճԵրմաօ ճքս ճար-
 քսիչ ան իօ իարսոնն Երէ մսնէլ ան ճԵրիչ ճքս օսԵրսս Գ
 ճանօ յ՛է ար ին Երմաչի ճօ Երնքարճճ; 7 Ե՛րմ Գնսօճ
 լմա Լսիչ իարսն 7 յօ քօմմաօրօ ան քօմլանն. ՄօԵա քօրօք
 մենմա Եոնճալ քօնա մսնԵրի ին քար իրն յօ ճսրԵմ Լեօ,
 սար իքրմ քօնքօմլսնն (1°) քեճճ ճօսսիչք իրն իր.

XLIX.

Ճօրսս յօԵճճար անը իար իրն ինԵրն ճօքքքքքքքք քար
 մօր ճլե յ'ճ ին-քօնքօրիչիօ ար ին քքճԵրմաչ ճքաճ, 7 ար է քա
 մօ յ'քքարմ քա Եճլման, 7 իր օսԵրք քնչալ քօլեճճ ար
 ին-ճ ԵճԵրճճ Գ ին-սրքք լմա ճք Եճլ յ՛է օ Գ Եօնն ճօ Գ Եճ-
 ճար. ՄսԵրքաճ իարսնն քօր Գ ճլն (2°) քօնա իլճԵրմաօսմ
 յօճարմ ճլարիարսոնն քօր Գ ճսալօնն, 7 ճլարօսմ Լեքքքքքք
 Լանմօր լմա Լան, 7 Երօր ԵրմԵրմալօնն իրն Լան ճլե յօ
 մար (3°) Երքքքճ քօքքքքքք Եիչք յեչօսսք 7 ար ի իրն յօԵ'
 ճքլեչ յօ'ն ճիքքճ. “Եր ինս, Գ Արիչսնն?” ար Եոնճալ.
 “ՄօչճԵրք ան Եարե-ր ինս,” ար ին քրաօ, “7 քք քօնչմալ
 քօննլե քա քճԵրճճ է, 7 ար ի արքիօ քօ իար իր Լսճճ ին Եարե
 Գ Լեքքքքք քքն յ'քօնքօրիչիօ ան Երլսալչ ճսսսլ Եքք յօ'ն
 ճճԵրմալչ ճօ Եքքրօ Գ ճլսքք քքարօ ինս.” Մօ ճճԵ Եոնճալ
 ճք քքքքքքք Գ մսնԵրք լմա ճլմճլլ, 7 ճօքքքքք Երքքք-
 օճք Երքքքճճ մաք իլ[չ] ԱլԵրն իրն, յօ ճճԵ Գ արմա 7
 Ե՛րմ քօքքք ան քօմլսնն 7 յօ Երն քճճ օմ քք ճլե ճօ
 յիչար յեչճքարօ, 7 յօ ճճԵ ան Ե-ճիքքքք ճք քօրքքք
 Երքքքքք, 7 յօ ճլքքքքքք ճօ յիչար ի, 7 ճօքքքքք քա
 իլսալչ իրն սլե յօԵա յօլլիչ Լեօ ան Ե-ճքքքքքք Գ

(1°) իօնքօմլսնն, ‘fit for fighting’; իօնքօմլսնն . . . քք, ‘fit to fight with.’

(2°) ճլս, *sg. dat.* of ճլե, ‘left side.’

(3°) ՄՏ., մքք.

tug, so that Anadhal was landed sitting¹ on top of the stone. At that the anger and fury of Anadhal rose up, and he gave a manly and virile thrust of his back against the rock, and he gave a tug with his head and his neck to the chain, so that he drew the iron ring through the giant's neck, and he shot his head from it headlong on the strand, and then Anadhal came to his ship and boasted of the fight. Conghal and his people were all the more inspirited by the fall of that man, since no one had proved his match in combat up to that.

XLIX.

After that they were there only a short time when they saw another big man coming towards them from the 'cathair,' the biggest man on the earth, and every limb from top to bottom of him was blacker than a dirty cinder² that had been steeped in water. He had a black iron shield by his side with its very rough green-iron³ chains over his shoulder, a sharp-edged very great sword in his hand, and a threatening iron lance in his other hand, like the pillar of the great candle⁴ in the house of a nobleman, and that was the giant's sole spear.

"Who is that yonder, O Uirgreann?" said Conghal. "The cup-bearer of yonder place," said the druid, "and the light-keeper of the 'cathair'; and the request he makes of the people of the place is to permit him to go to the unwitting host that comes to the 'cathair,' in order to play his warrior-game with them."

Conghal began looking round at his followers; and when Muiredach Mergach, son of the king of Scotland, saw that, he seized his arms and went to fight; and they struck one another vigorously and right quickly, and the giant began to overcome Muiredach, and wounded him severely; and when the hosts saw that, they grieved at the straits in which Muire-

¹ Lit., 'happened in his sitting.' ² Lit., 'an old coal.' ³ Or, 'bright iron.' ⁴ On the 'righ-chainidell,' cf. Joyce, "Social History," pp. 163-4.

dach, son of the king of Scotland, was. Bricne then arose, and said: "O son of the king of Scotland," said he, "it is a shame for you that it is the light-keeper of the 'cathair' repels you in fight." Muiredach felt rebuked¹ when he heard these words, and his anger arose against the giant, and he drove his sword into his body so that the cup-bearer's back was broken as it passed unhindered through his entrails, and he struck him another blow so that he shot his head from his body; and after that he came to his ship.

"Success and blessing to you, O warrior!" said Conghal; "that is a hero's fight, and you have suffered much." "I have," said Muiredach, "for the sharp-edged sword of the light-keeper has wounded me"; and he recited the poem:—

The fierce cup-bearer has fallen,
 O king of Ulster of the great hostages!
 Through the size and loftiness of the man
 It is pity his being in grief.
 His sharp-edged fierce sword
 Has wrought trouble to me;
 There is no weapon like it;
 The torch-bearer wounded me;
 The dark cup-bearer approached me;
 In sooth, no mild companion!²
 Through my deed of valour, it is certain,
 He fell on the strand to the north.

L.

Then they saw three dun-coloured gigantic heroes coming out from the 'cathair,' and they had three ominous-looking shields and great standard-like spears in their hands, and three tapering, hard, sharp swords, for attacking heroes; and they came to the beach, and challenged to combat forthwith.

¹ Lit., 'reddened.'

² Lit., 'was not gentle, the companion!'

O. I.). (4°) Ro + m + čpečnΔ1ξ: m, infixed pron. of 1st person sg.
 (5°) ro + m + μ1Δετ: μ1Δετ = T-preterite of μ1ξ1m, 'I reach.' (6°) Δn
 pep comεΔ = 'the man of partnership, the companion.' ΔοpcomεΔ, *infra*.

“Who are these yonder?” said Conghal. “Three sons to Saighead, daughter of Carrthann, the hag you heard of,” said the druid, “viz., Trén, Trothlamh, and Triscatal are their names, and every fight you waged up to this is nothing as compared with that with these yonder.” “Are they three brothers?” said Bricne. “They are, indeed,” said the druid. “What more natural than for three brothers of us to oppose them?” said Bricne, “viz., Meirne, Semhne, and Lathairne, the three foster-brothers¹ of Conghal.” “To wage combat against them were grievous,” said they, “and yet you order us to do so even though we shall die in it.” They then seized their arms, and came to the strand; and the six of them attacked one another, viz., the three Ulstermen and the three foreigners, and they smote one another; and the valour of the Irishmen rose against² the foreigners, so that the three sons of the daughter of Carrthann fell in the fight, and the sons of Fionntan beheaded them, and brought their heads with them to Conghal to boast of them.

“Success and blessing to you,” said Conghal. “Every good be yours, O high king,” said they, “and in every kingly combat that you shall engage, we shall protect you in it³”; and they said:—

Every good be yours, O king of Ulster!
 With plenty of hundreds and warriors;
 There fell by us together
 The three children of the hag,
 Trén,⁴ Triscatal, and Trothlamh;
 Strong upon us was the dread of them;
 They fell quickly at our hands,
 The triumphant children of Carrthann!
 As long as we are on the hosting,
 Without pleasure, without refreshment,
 In every attack that comes upon you, O prince!
 We shall defend you well.

¹ *coíhálta da* = ‘foster-brothers’; *coíhóla da* = ‘foster-sons.’ ² Lit., ‘over.’ ³ Lit., ‘we shall ward it off from you.’ ⁴ *I. e.*, ‘Strong.’

LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,¹ ugly, fierce wolves, the sight of them completely subdued them.² "Well, O companions," said Uirgreann the druid, "you shall all die through those yonder, for it is thus with yonder wolves, neither pointed nor sharp-edged weapons harm them, and each of them is equal to a hundred in battle." "There is nothing in the world we should have to cope with³ that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,⁴ so that every hair on their bodies became rigid and very red, and they swam out to sea towards the hosts. When the hosts saw that, great fear and dread filled them all. When Criomhthann Caomb, son of Fergus Fairgge, saw the host so terrified at the wolves, he jumped out of his ship into the sea, and swam through the sea towards the wolves; for that man was equally dexterous⁵ on sea as well as on land, and the wolves made towards him. He plunged his head in the sea to escape from them, and the water-hounds dived after him. He rose up again to escape from them,⁶ and he raised his head, and as he rose the wolves attacked him together, and they ripped the flesh and fair skin of the warrior from the white bone, and he escaped again from them under the sea, and the wolves followed him. He rose again between the wolves and he seized a wolf in each hand by the foot, and he drew them with him to the rock against which the wave rises; and he struck the rock with them so that their brains came out at their ears, and so that he broke their bones under⁷ their skins;

oncom, 'wolves,' and for uniformity I have translated com, 'wolves.' *Infra* they are called water-hounds, uobancom. It is difficult to say to what species of animal they belonged. ⁵ Coimroer: 'equally at home in,' 'equally dexterous in': cf. Stokes, "Zeit. für Celt. Phil.," Band i., s. v. coim-roer, 'having an equal right,' 'equally entitled.' Different from coimðeær, 'as handsome.'

⁶ Lit., 'he rose up from them.'

⁷ Lit., 'in the midst of.'

and when the hosts saw that, they proclaimed the feat right quickly. "You have seen great valour heretofore," said Bricne "and that is the most powerful and bravest display of valour from the beginning of the world till now, and welcome are those with whom you have come from your home, O companion! and your deed is a victory of valour"; and he recited the poem:—

Good is your journey from your home,
 O fair, triumphant Criomhthann!
 Welcome are those with whom you have come,
 O son of Fergus Fairge!
 Thou gavest a leap out of thy ship;
 Thou didst breast the strong wave;
 And swimming strongly eastward,
 Thou didst slay the two wolves;
 Two wolves were in the 'dún';
 They bore us ill-will;
 Thou didst slay, in fine (?), the noxious hounds!
 Full good thy help to us.

LII.

They were but a short time there after that when they saw the mouse-face of a twisted, bony, rough-throated dun hag coming out of the 'cathair,' and a grey dress round her, and three beautiful wondrous birds on her shoulder, and a yellow, very beautiful, golden-trimmed¹ garment round the birds, and a bird on her right shoulder, and a bird on her left shoulder, and a bird on her breast. "What is that yonder, O Uirgreann?" said Conghal. "Woe is that!" said the druid. "Yonder is she who shall take away your life," said he, "viz. Saighead, daughter of Carrthann Corr; and these are the three birds which the daughter of the king of Lochlann asked of you, and they are magic birds, and they would lull to sleep the wounded and sick people of the world with their music. When Saighead, daughter of Carrthann, sends forth a whistle from her throat, the birds answer her so that they create vigorous

¹ Lit., 'beautiful top of gold.'

'quicker than a cat after a mouse,' Stokes. $\rho\omicron\rho\zeta\alpha\rho\mu\alpha\eta$ in this case would be the gen. of $\rho\omicron\rho\zeta\alpha\rho\mu\alpha$.

melodious sounds, and if the people of the earth, whether men or women, were to hear it, though they had been standing up, they would be left lying down, and they would all fall asleep, and each one of them would not have the strength of a woman in confinement through what shall be done to you ; that music shall be played to you till you are all asleep, and she shall cut off your heads when you are asleep, and she shall avenge on you her children."

Fear and dread seized all the hosts during the recitation of this news to them. The hag poured forth her music, and the birds answered her right quickly. When the hosts heard that, they placed their shoulders against their ships, and they all fell asleep save Uirgreann the druid, Fergus, and Conghal. "Woe, O good people!" said the druid, "my prophecy has come upon you, and the sleep is deceiving me ; and you shall fall asleep, O Conghal and O Fergus ! and your heads shall be cut off in your sleep." However, they all fell asleep save Fergus alone ; and what caused him not to sleep was that he took the gold pin that was in his cloak, and kept pricking his feet and his fingers and the palm of his hand with it, and he looked and saw the whole host sleeping, and he was assured that the druid's prophecy would come upon them ; and he put his hand in the hollow of his shield, and took out of it a warrior stone, and cast it vigorously and in manly fashion so that it struck the hag on the top of her hard head, and carried an equal amount of the brain of her dark brow right through her head, so that the hag fell on the strand in grievous plight ; and he jumped to seize the birds, and he did not seize them, for the birds died when the hag fell before them ; and whilst he was bending over the birds in order to cast them towards the ship, the garrison of the 'cathair' came out against Fergus.

"Fis Adam." (Simla ed.), p. 29 (169): ՏԱՅԻՆԻՍ ԼԵՅ, Ա ՏՈՆՃԼԻՍ ՈՒՄՈՒ, ՈՒՌԱՆՈՒՄ
 ՆՇՇԱՅԻՆՈՒՅՐԵԱ, 'seize with you, O Heaven's angels, this impious soul'; and
 "Brehon Laws," Gloss., s. v. ՏԱՅԻՆԻՍ, տրախտան.

LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting¹ shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,² and Fergus slew a man with every one of the spears; and it was the shout of the host round Fergus attacking him that awoke Conghal and his battalions. Bricne arose, and he saw his own lord in danger, viz., Fergus, and he gave forth three war-shouts from his throat; and Conghal arose forthwith, and hastily drew up his battalions in a short space of time with red, beautifully coloured shields, and sharp-pointed, blade-keen spears, and gold-hafted, inlaid (?) swords on the strand. The great host of Muirn and the battalions of Conghal fought thereon, and strife was set up between them, and the ships' host was terribly oppressed by Cearb and Muirn and Miscenmas, and the beautiful, golden, firm, and magical yoke was round Cearb's neck, and a lovely cased helmet was on the head of Miscenmas as a defence against arms, and neither pointed nor sharp-edged weapons injured them, and battle or combat availed not against them; and they repulsed bravely the battalions of Conghal.

As to Fergus he was without arms, and he saw the straits in which the Ultonians were, and Fergus grieved at that oppression whilst he had the power to help, and he turned round towards the 'cathair,' and he saw the glass sun-bower beside the door of the 'cathair,' and little boys and fair girls there looking on, and one royal tower supporting the bright sun-bower; and the martial-glow and anger of Fergus arose, and he came through the door of the 'cathair,' and he clasped his two royal hands round the supporting pillar, and he gave it a great shake so that he shattered the bower under the wall of the 'cathair,' and all that were in it were killed, and he raised the tower from the ground, and came with it towards the army

¹ Lit., 'bloody.' ² Λαῶδαι = lit., 'the interstices between the toes or fingers.'

τάλμαν 7 τάιmic le σ'ιονηφοιζιό αν έατα άccέσoίρι 7 ποζάβ
 Δξ Δ βηυτέμνονυζάδ ζο βαμβαρύα bioτνεpeτμαρι, 7 ποούρι
 τινζάμα τιomηόρια Δι να cατηαιβ 7 σο μινne έncάc uile
 σioβ ειθερι Δ ι'λυαζυιρ φέν 7 μυντιρι Μυιριne, 7 ποβ' υρα le
 ουλ 1 cceno Δ η-Διριμ 7 Δ η-ιολφάοβαρι φέν ιμα βειc υιcάιρινα
 Δι ceann φέαριccυρα; υαρι Δι υαίλλ ηαc. ττυιτ[ιούρ]
 τμιοcά τριένφει λαιρ οα ζαc άον βυίλλe σ'α mbenaó ορια
 ζυι φαccαιβ ιμα βφυιλεóαιβ ποιμáμιβcά Δι λάρι να τμαζα
 σ'φοιγλα uile ίασ. Ιomτυρα Cίμβ ποούριφέν Δι ανβαίλ Δι
 cατηαιβ [ConĠaίλ]. Ούcυαλα φειccυρ να φειοίlbéιμενoα
 ριν, τάιmic σ'ιονηφοιζιό Cίριρ τμερνα cαcαιβ [7 μαριβ]τερι
 λιονμαρι σ'αηιαóαιβ eαταριμα; πο όιρcaοίλ φειccυρ uile
 ίασ ηο ζο μάιmic ζυραη [Διρι]m 1 μαιβε Ceαριρ ιριη cατη 7
 τυζ βéim σ'ιονηφοιζιό Cιριρ, 7 σο cόccαιβ Ceαριρ Δ [ρcια]c
 Δι Δ ρcαc, 7 σο μινne βλοóα βεζα φο cοραιβ αν cυμαió σ'η
 cάοιμipécεc 7 τυζ [αιc]bém όó, 7 ό ηαc cumαηξ Διξε Δ
 ιomζαbάλα, σoben αν βυίλλe Δ ηύλλαc Δ ηάοιλε(1°) [ζυρι]
 φάccαιβ ζαη ανμαίη ιριη ιοηαóριη é; 7 σο ζ'λυαρι φειccυρ
 ποιμe σo cυαριτυζάó [αν c]άcα Δι Δ η-αιcτε, 7 ηο ρcαοίλ
 ι'λυαζ ηα cαcημác ποιμe ό σo cυιτ Ceαριρ λαιρ, [7] ηί μαιβε
 Δcμοιηξ Δ ζαbάλα ηυρ σια eρριη Δcα.

LIV.

Όαλα Μιρcenμαρι πο φειυρ[ταί]ρι κοίλáηη ηe Cαιριβηe
 Conζανcνεφάc ηαc Cαιριβηe Cμυιη 7 τυζραη οριναó eccoμ-
 λαιηη [Δι Cαιρι]βηe, 7 σο cυαλα φειζυρ ριν 7 τάιmic σ'φοιρι-
 ιcηη Cαιριβηe 7 τυζ φειccυρ βéim σo Μιρcenμαρ ζυι βυιρ Δ
 ρcιαc 7 Δ cαcβαρι ημα cenn 7 φορ ζυι βυιρ μυνéλ αν
 [cάιcημ]ιλεαó, 7 ποβα σοίλιζ le Μυιριη αν ηιλε ριν σ'α
 μυντιρι σo ηάμιβαó 7 ποβαοι φém Δξ ριζε αν cάcα ζο
 cυμαcα 7 ηο ζάβ cάc Δ φειóη cάcα ανηιριη 7 Δι é τιζε ηο
 ριζεση αν cαc ανηιριη ζο ποιcφeαó cαμβασ'ceτιριμασα (2°) ό

(1°) μαοίλε, gen. of μαοίλ, 'the head' (Dinneen, "Dict."). (2°) cετιρι-
 μασα, 'four-wheeled'; cf. Lat. *petorritum*, a loan-word from Gaulish *petvar*
 + *rith*.

forthwith, and began to crush it in wild and very vigorous fashion, and he inflicted heavy, great, and thick slaughter on the battalions, and made of them one battalion, both of his own hosts and the followers of Muirn; and they deemed it easier to go for their arms and their own sharp-edged weapons than to be prostrate before Fergus; for almost¹ thirty heroes fell at his hands with every blow they received, so that he left the best of² them all dead in their gore on the strand.

As to Cearb he inflicted great slaughter on the battalions of [Conghal]. When Fergus heard those body-strokes, he came towards Cearb through the battalions, and a great number of soldiers were slain by them. Fergus scattered them all on either side till he reached to where Cearb was in the battle, and he made a stroke at Cearb, and Cearb raised his shield to defend himself, and he made small fragments of the fine shield at the feet of the warrior; and he gave him a second blow, and as he was not able to avoid it the blow cut off the top of his head, so that he left him lifeless in that place. Fergus went to the battle after that, and the host of the 'cathair' divided before him since Cearb had fallen at his hands, and they were not able to resist him after that.

LIV.

As to Miscenmas he waged battle with Cairbre Congan-nesach, son of Cairbre Crom, and he drew from Cairbre the groaning of unequal combat; and Fergus heard that and came to help Cairbre; and Fergus struck Miscenmas so that he broke his shield and his helmet on his head, and he broke the neck of the warrior as well, and Muirn grieved at that warrior of her people being slain, and she herself was waging the battle right bravely, and each one took his part in the battle then; and so closely was the battle woven together that a

¹ ΔΥ ὀλίγη ἡ ἀδὲ: lit., 'it is little that . . . not.'

² MS. has ὀφέσλα.

ῥορσλα = 'the choice portion, the best.' The syntax is not clear to me.

n-uillinn go céle é, 7 táinig Anadál mac nuġ Concenn 7 Muirioshad Meirgead mac nuġ Alban 7 Ciuomédann mac Fēirgura Fuirgise 7 Oilill Teoma Ġadót 7 Oilill Teoma Crioóc, 7 uobenras ym uile a mbeim éada 7 a rliġe milead ar cat Muirne, 7 táinig Meirne, Semne, 7 Laiterine, Fiaoc, Feicc, 7 Fictur (1°) i ttuairceirt an éada céona, 7 mo éanuġriot ym an cat a ccéoiu. Muirne umorhu mo ġadbuíre aġ rlioiġe na rliudġ no go máinic go h-aiym a maibe Conġail. Ba h-ámlaíóym oo Conġail robaoi aġ a h-aiymaíóym ari fuo an éada go tailla ari i 7 tuc rciad me rciad éi 7 [ba] bainne me fuair (2°) 7 ba bezán a ffaíl moimám ġach coimlann o'ari cuirad a bfaíl an cómuicrim Conġail 7 Muirne; uari ar ámlaíó boi Muirne .i. go madó foimneit ari ffaib an beada uile illoir ġairció .i. neait céo i ccad no i coimlann mnte, 7 mo ġad aġ foimad Conġail ym coimlann ġuim ġéir (3°) a rġiad fari. Ó'connaic Buncne ym, mo rciach go ġaġ 7 go ġaibtead ġuim rille[r]oari cad uile fari. "Oit oo cóll uadair, (4°) a Conġail!" ol Buncne, "uari ní mac nuġ éreann tú 7 ar uíteca óamra m nuġe ina óuit, 7 abairi ġuim éu Buncne 7 leicc óamra an coimlann 7 biaíó inġen mu[ġ] loólonn aġam." Ir ann ym oo éimġ feicc, conrad 7 crioócót Conġail, 7 oo ġad aġ foimad Muirne go taibaíó óa béim m ġac mbéim éi, aġur tucc cad cadoġa crieó ari a céle, 7 tuġ Conġail an éreacót uadairad uirui .i. oo ben a ceann o' a colunn 7 oo émaid 7 oo cóimmaíó ari lári an éada é.

(1°) Also occurs in text as Fictur. (2°) bainne me fuair: cf. Meyer, "Contr. to Ir. Lexic.," s. v. banne; banna ma fuair, 'a drop before a shower.' O. Ir. fu, fua, and me-n, ma-n have fallen to pe in Late Middle Irish. I should, perhaps, translate pe here by 'before.' Cf. also Windisch, "Wörterbuch," s. v. banna and pe-n.

(3°) ġuim ġéir: 3rd sg. pft. of ġéim, 'moan, resound, roar.' (4°) Cóll uadair: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, ort oo chol aġur oo chonnradht! 'Woe betide you!'

LV.

‘Do éadú umoirio a n-ġrián 7 a n-ġairceadú do muintiri
 Muiune ó do éuit Muiun 7 do muiġ éníadairóm úib uile irn
 ccađriaiġ 7 níoir úioioin úóibírioin rin, uairi an neac úob’
 ion-máribéca úioib do máribadú uile íad 7 ġad don naib’
 ion-máribéca do cuiriadú a nođoirie íad an řad úobáđairi irn
 ccađriaiġ do’n éur rin. ‘Do aircceadú 7 do h-inoiriáú (1^o) an
 tíri uile leó, uairi do bí úiol řei tcaimán do máiteř innte
 7 do bádairián aimiri řáda innte aġa leiġer 7 aġ caitem
 ġadca máiteřa úioib rin no ġuirbo řlán uile íad. Iair rin
 aúubairiáđairi muinteri Congail: “ar mitchú úuinn iméadéc
 ar in ccađriaiġri,” ar říad. Ir an rin tuġadairi a řeóio 7
 a maóine 7 a h-ionnóiria ú’ionnóirioġiú Congail 7 do móirac
 a tpiri íad .i. a tpirián úó řén 7 an úá tpirián (2^o) oile ú’á
 mácoib muiġ 7 ú’á muintiri ar éna, 7 tuġ a tpirián řém
 ú’ Uirġieno, úriaoi muiġ Loélan; 7 anuairi úob’ ullam
 in-iméadécá íad, aúubairi Congail mui: “múriáúri an
 éadairi-ri úuinn,” ar řé, “conac máibe airciadeb innte éoirce
 ú’airi noéir, conac millteri an úomán eroe ni búř mó.” ‘Do
 múriáú leorán í amlairó rin 7 táġadairi ma lonccairb
 íairián co n-íomac ġadca máiteřa leó, 7 ba móri leó a menma
 aimirin. Ro řec úuicne ar in ccađriaiġ ú’á éř (3^o) íairin 7
 ařeoh aúubairi: “Ir máit linne cađairi Muiune ú’řairiri
 amlairó říú,” ar řé, “7 úobí uairi 7 úob’ ionġradú a beč
 amlairó 7 muna beič řerccur mac Rora ni úoirceadú řei a
 mbethairó aġuinn eroe ó řluadúoib Muiune, uairi ar é do
 márib Crib, Mircenmar, 7 Saġeo inġen Áairiúuinn”; 7
 aúubairi in laoi an:—

řarac úúin Muiune móirie,
 imair éurřemair ġáiré!

(1^o) Cf. Atk., “Hom. L. Br.,” s. v. inoiriá. (2^o) úá tpirián;
 tpirián is neuter in O. Ir., and hence it is eclipsed after the nom. neuter úá.
 (3^o) *I. e.*, éř.

LV.

There came, however, horror and courage to Muirn's followers when she fell, and they inflicted a single defeat upon them in the 'cathair,' and that did not serve them, for those of them who were fit to be slain were all slain, and all that were not fit to be slain were cast into bondage whilst they were in the 'cathair' on that occasion.

The country was plundered and attacked by them, for there was sufficient wealth in it for the men of earth,¹ and they were a long while recovering in it, and enjoying every good thing till they had all recovered.

Thereupon the followers of Conghal said: "It is time for us to set out from this 'cathair,'" said they. They then brought their jewels, riches, and wealth to Conghal, and divided them in three, viz., a third for himself, and the two other thirds for the kings' sons as well as their followers; and he (Conghal) gave his own third to Uirgreann, the druid of the king of Lochlann.

When they were ready to go, Conghal said to them: "Destroy this 'cathair'," said he, "so that it may never be inhabited² after us, and that the world may not be harried from it any more." It was thus destroyed by them, and they came afterwards to their ships with store of every kind of wealth, and they were then in high spirits. Afterwards Bricne looked back at the 'cathair,' and what he said was this: "We are glad to see the 'cathair' of Muirn in yonder state," said he, "and there was a time and it were wonderful that it should be so; and save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn; for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and he recited the poem:—

A desert is the 'dun' of great Muirn
Round which we shouted!³

¹ *ḡoḡl fīrī* is a common expression to express the idea 'fit for one.' *feīr ccaḡ-maḡn* here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.'

² Lit., 'so that there may never be a habitation in it.'

³ Lit.,

'we sent forth a laugh.'

բձժժ յօճի ո [մ]ձիտեր!
 Տօ իմլլրոմ ձ իօրոմձիտեր;
 մմա Յեի՛ քարքար մաճ րօր
 Տօ ճոմօմձի՛ ճարճա ճօր,
 ու ճերմօճձ [քեր] սձոմ տօ
 Օ րլօճի՛ն մարմե մօ[րե].
 Տօ իմլլրոմար սիւ ձ ուն
 ր տօ մարմար ձ մար
 Տօճօ ճձօն ձ քօր [ձմաճ] (1^o)
 ձճճ ճճ ձձ ձձճճ ոձ քարձ.
 քարձ.

LVI.

Տօ ճօճճճճճ ձ քար ձ ո-ձիտօ ձարրո [7] ճձճճճճճ
 քօքք րրո րլլլլլ ճճճճ 7 Տօ ճսճճ ձ ոճրլլլլ Տօ ոձ
 մարմոն Տրլձօ[րլձձճճ] ճճճճ քօքք մար Տօ ճսճ Տօ՛ն
 ճճճիձլ ճ քն; 7 Տօճճճճ ճձօլլլլլ ձր մի[ր ձր] մար ո ճօ
 քձճճճճ ճրլլլլ Նօլլոն; 7 տսճճ ձիտօ քօրլլլ ձճ տձճճ
 Տօճճ ճրլ[e] 7 ճձճճճճ իոճրլլլլլ Նօլլոն ոձ ո-ձճիձլ
 Տօ՛քրլլլլլ ճձլլլ քրլլլ, 7 քսճճ ձ տճճ ձ[ն] քրլլ ձճ, 7
 Տօճճճճ ձճ քլլլ ճլ 7 ձճ ճօլլլլլ ձ ոլլլլ ճր, 7 ճօ ճոն
 ճր ճձ 7 տօրլ ի-ոլլլլ ոձ ճձլլլ. Քօ քրլլլլլլլլլլ մարլլ
 Նօլլոն քլլլ ճլլ ձարրո 7 Տօ ճսճ Նօլլլլ ձ ճոն ճլլ
 Տօ՛րլլլլլ, 7 Տօ իոնլլ ճրլլլլլլլ 7 ճօլլլլլ ճճ ճօլլլլլ ճօ ճլլլ
 Տօ ոձ ճօլլլլլ. “ր մօլլ Տօ՛ սլլ քարլլ ճճ քրլ ձոն,” ճլ ճլ,
 “7 ճլլ մօլլ Տօ մար Տօ քօրլլլ սլլ, Տօ ճոն (2^o) քրլլլլ
 ճրլլ, 7 Նօլլլ ձր ձ քօրլլլ (3^o) ճճ ճլլ Տձ Նօլլլլլլլլ
 Տօ՛քձճճ ճսոն,” ձր Նօլլլլլ; 7 Տօքրլլ ո ճօլլ:—

Քձճճար ճճճր մարմե;
 քարարար մօլլ Տօ Տսլլլլ,
 ձր ճրլլ ձ ճրլլ ճճ ոն
 ձր ձր ճարլլ ձ ի-ոնլլ.
 քարքար Տօ մար ճրլլ ճրլ ճճ;
 մարքարար Տօլլ ճար մարլլ;

(1^o) M. O'C. supplies ձմաճ here, and the line is transcribed, with the word ձմաճ added, at the bottom of p. 29 in MS. by E. O'Curry. (2^o) Տօ ճոն . . . ձր, ‘he surpassed’; cf. ճոն(ո)լլ ձր ձ ճօլլլլլլլլլլ, ‘he excels his fellows,’ ‘C. R. ոձ Քլլլլլ,’ Hogan, p. 92. (3^o) քօրլլլ = քօ + Տ + րլլ, ‘id efficit,’ hence the acc. ճլլ.

Long-lived was its¹ prosperity !
 We laid waste its great wealth ;
 Save it were Fergus mac Rosa,
 Through fierce deeds of strength,
 No one of us would have escaped from it,
 From the hosts of great Muirn.
 We all harried her 'dun,'
 And we razed its wall ;
 Its harbour was fair
 Though it is now a desert.

LVI.

They hoisted their sails after that, and came the same course ; and they were horrified now at the spell-bound² seas before them, just as they had been at the 'cathair' itself ; and they were a fortnight and a month on the sea, till they reached the territory of Lochlann ; and they were recognised coming to land, and the princes of Lochlann came towards them to welcome them, and they were led into the king's house, and that night they were drinking³ and pleasuring, and so to daybreak, and for three nights afterwards.

The chiefs of Lochlann sought information from them after that, and Bricne proceeded to tell his tale, and he recounted the feats and combat of each individual hero. "Each one met with great trouble," said he, "and though it is many a good thing they all have done, Fergus surpassed them, and Beiuda is the cause of every trouble we met with," said Bricne ; and he recited the poem :—

We reached the 'cathair' of Muirn ;
 Much sorrow we met with,
 Through the vigour of its heroes, without blemish,
 And through the fierceness of its wolves.
 Fergus slew Cearb in the battle ;
 Miscenmas was deceiving us ;

¹ Lit., 'the.' ² M. O'C. supplies τῆρασιθεαύτα. ³ Δξ ἡλεῶ
 ὄλ; *leg.*, Δξ ἡλεῶ ὄλ, 'at a feast of drinking,' or Δξ ἡλεῶ-ὄλ as a cpd.

Δρ αν τρλυαίξ ό ριν αμαδέ
 Όο έυαίό ρορ ήμυητι ηα ααήραδέ. (1°)
 Δ θευσα ζυραν η-ορειέ η-οιλ!
 Ξυαηαμαρ υαιε μόρ η-ιμμηξ.
 Δρ αν ουναιό, ηαέ Δρ ζαρ!
 Όο έυιρρεμ ό ηαηζαμαρ.

ηαν.

LVII.

“Νι έυαλαμαρ ηίαή ηαιρρεαό βα ιοηζαηταίξε ηα ρηη,”
 Δρ ηυξ Λοέλονη, “υαιη οαρ ηηη ζυό ίαο ρηη ηα ααήηαη οο
 ήιαό αζ τοζάιλ ηα ααήραδέ ρηη ηοά ηαέοαοίρ υηε υηηηε, 7
 ηί αηυβηυηοίρ ζεηλλ ηο ηηαίξοε ο’α η-αηήοεόηη ερθε.” Ιρ
 αηη αουβηαιηε ηυξ Λοέλαηη: “οοβευηρα Δη ηηζην οο
 Οηηζαλ,” Δρ ρέ, “7 ααιήρεο αηζερηηαρ Λοέλαηη ηυρ ηη ααέηη
 ήιαρ Δ η-έααυηρ έμηνσ.” Τυααό Δη έοηβε ο’ηηζην ηυξ
 Λοέλονη Δηη ρηη, 7 όοααλα ρη ηηοηήηαό Οηηζαλ αηζ
 ζηαό οερηηαηη οό 7 οοβί Δη ηηζην ζο ουβαέ οοβηόηαέ οο
 ζηαό Οηηζαλ 7 οο ρηαηραίξ ηη Λοέλαηη οη: “Αηεσ Δη ουβα
 ηο Δη οοηηεαηηαηη ρηη οηη, Δ ηηζην!” Δρ ρέ, “οο όηαηη οο
 όεαλ 7 οο όέηαή?” “Νι ρέουηηρ ρηη οο έηηη, Δ ηη,” Δρ
 Δη ηηζην, “υαιη Δρ έ ζηαό Οηηζαλ Δαά Δζαηη Δζ οηαηη ηο
 έμιοα 7 ηο όεαλβα όηοηη.” Ιρ Δηηρην τυααοή Οηηζαλ
 ο’ηοηηρηνζηηό ηη[ξ] Λοέλαηη. “Δ Οηηζαλ,” Δρ ρέ, “ηη
 αόηη ουηε βεηηη ζαη ηηηαοι Δζαο ηαη ρηη, 7 ααβαηη η’ηηζ-
 εηηα.” “Νι έηυβηαηηα ί ηοερη,” Δρ Οηηζαλ, “υαιη ηιοόβα
 όαή ί, υαιη οοαυη ρη ζερα 7 Δηηηηο οηαηη ρέηη 7 Δη ηο
 ήμυητι ρα αοηβε ηαη ραοηλ ρη ο’ραζάιλ ηοηηηρ ζο ήραζηαοίρ
 βάρ Δζα η-ηαηηαίό, 7 ηί έηυβηαηηα ί Δη Δη αόβαηη ρηη, αέη
 ααόαηηρ ο’ρην ηηε ί, υαιη ηη ήα ηο ηαήα υη’ λεαβαίόρε.”
 Όάηα ηηζην ηηξ Λοέλαηη αοηηζε ρηη.

(1°) This line is hypermetrical. Omit οο before έυαίό.

From that out slaughter of the host
 Passed over the people of the 'cathair.'
 O Beiuda of the pleasing face!
 Through you we have met with great hostility.
 Slaughter of the host, no slight slaughter!
 Have we inflicted since we came.

LVII.

"We never heard of more wondrous deeds than those, said the king of Lochlann, "for it is our opinion that were the men of the earth¹ destroying that 'cathair,' the whole of them would not succeed, nor would they take from it hostages or prisoners in its own despite." Then said the king of Lochlann: "I shall give the girl to Conghal," said he, "and I shall share the lordship of Lochlann with him as long as he shall be out of Ireland." The dowry was then given to the daughter of the king of Lochlann, and, when she heard of Conghal's feats, she fell greatly in love with him; and the girl was downcast and sad through her love for Conghal, and the king of Lochlann asked her: "What is this depression and dejection, O daughter," said he, "which has taken away thy comely form² and shape?" "I cannot conceal that, O king!" said the girl, "for it is my love for Conghal that takes away my comely form and shape."

Then Conghal was brought to the king of Lochlann. "O Conghal!" said he, "you ought not be thus without a wife, and take my own daughter." "I shall not take her indeed," said Conghal, "for she is my enemy, since she placed bonds and prohibition on myself and on my people in regard to a dowry that she did not think obtainable, and so she thought we should meet our death in seeking it; and for that reason I shall not take her; and do you give her to some other man, for I shall not wed my enemy." So far, as regards the daughter of the king of Lochlann."

¹ On p. 118 we have 'of men of earth,' *pep ealman*.
 'Comely' s included in the sense.

² Lit., 'form.'

LVIII.

As to Conghal and his followers, they spent some time in the land of Lochlann, nor was it pleasanter for the king of Lochlann than it was for Conghal and his people, save that he deemed it long to be away from Ireland. One day the chiefs of his people came to him to converse with him, and he said to them: "Though it is pleasant for us to be away from Ireland as we are, enjoying the kingship of Lochlann, it is time for us to go and seize Ireland."¹ "If you think it pressing, O Conghal!" said they, "not less do we." "Let that be communicated to the king of Lochlann," said each. It was communicated to the king. "You shall not do that," said the king, "without communicating with all the chiefs of Lochlann." A great feast was got ready by the king for the chiefs of Lochlann, and they were all brought to it, and he said to them: "Conghal," [said] he, "is going to Ireland, and what do you say to him?" "We say," said they, "that we think ill of his going, unless he is going to seize the kingship of Ireland, and, if he is, we shall all go with him." "Say not that," said Conghal, "for no one shall come with me to invade Ireland but the band that came out of it with me, but only send twenty hundred of the warriors of Lochlann and of their young men with me, and if I get the kingship of Ireland, I shall be your friend." "We shall give that with pleasure," said the chiefs of Lochlann. Conghal's fleet put out to sea, and he bade farewell to the chiefs of Lochlann, and downcast and sorrowful were those chiefs listening to his farewell.

Conghal with all his fleet came to Fionn Lochlann and the Isles, and he took the kingship of Mull and [Islay] and Cantyre; and it was heard throughout the lands of the Britons, Scots, and Saxons that Conghal was dominating

¹ This introduces a new series of episodes in the exploits of Conghal outside of Ireland. However, the exploits in Lochlann, the Isles, and Britain are closely connected in the development of the story, and, for this reason, I have not made a new division here.

7 ճՅ օ՛ւ՛ւ՛յճձձ Ը յճձձձ; 7 օ՛ յճձձձձձ ր՛լսձձձձ յճձձ
 ճՅ Լձ՛՛՛՛ Լձձձ Երետան (1°) յի Ի-ճձձձձ ԵՈՆՃԱԻԼ, 7 օ՛՛՛՛՛՛
 րճձձձձձձ Լձձձձ րճձձ Ի-ձձձձձձ Ըձձ ճՅ րճձձձձձձ Ըր
 ԵՈՆՃԱԻԼ ԵՈՆՃԱ Ըձձձձ.

LIX.

Ըր Ը Եձ յի Երետան Ըձ յձձձձ .1. Ըրձձձ յճձ յճձ
 7 Ըր Ը Եձ յիճ Տձձձձձ Ըձձ .1. Երձձձ յճձ Երձձ. Ըձձձ օ՛
 Ըրձ Ըրձձձ յճձ յճձձձ յճձձձ Ծձ ԵՈՆՃԱԻԼ օ՛ձ յճձձ յիճ Ծձ
 Երձձձձձ րճձ յիճ Երետան օ՛ձ; “7 յձ յճձձձձ Ը Լձձձձ
 օ՛ յճձձձձ յձ Ըրձձձ,” Ըր րճձ, “Ը՛՛՛ յճձձձ օ՛ յճձձձձձձ
 յիճ Տձձձձձ Ըձձ յիճ Երետան օ՛ձձձձ Ը.” Երձձձձձ յձ յճձձձ
 րձձ օ՛ձձձձձձ ԵՈՆՃԱԻԼ Ը Երձձձձ Երետան (2°) Ը յի-ձձձձ ԸԼԵՁձ,
 7 օ՛՛՛՛՛՛՛՛՛ ԵՈՆՃԱԻԼ; “Ըձձձ Ը Երձձձձձձ յձ յճձձձ Ըձ,”
 Ըր րճձ. “Օ՛ Ըրձձձ յճձ յճձձձ, օ՛ յիճ Երետան Երձձձձձ
 օ՛ յճձձձձ յիճ Երետան օ՛ձձձձ օ՛ Ըրձձձ,” Ըր րճձ, “7 օ՛ձ
 յճձձ Լձ՛՛՛՛ օ՛ յիճձձձձ օ՛ յիճձ Ը Երձձձձձձ Տձձձձ օ՛ձձձ
 Երձձձ յիճ Երձձ, Ըձձ յիճ Երձձձձ Ը, 7 Ըձձձ Ծձ
 Երձձձձ րճձ Ըձ՛՛՛՛ օ՛ձձձձ.” “Օ՛ձձձձձձ յիճձձձձ,” Ըր ԵՈՆՃԱԻԼ
 յիճձձ յճձձձձ, “7 Երձձձ ճՅ Ըր[ձ] Երետան Ըձ՛՛՛՛՛՛՛
 րձ”; 7 Երձձձ յճձձ 7 յճձձձ օ՛ յձ յճձձձձ, 7 օ՛ յիճձձձ
 Ծձ Երձձձձ. Օ՛ձձձ ԵՈՆՃԱԻԼ, յիճ րճձձձ Ըձ յի-ձձձձ րձձ յիճ
 Ծձ յիճձձձձ յձ Ի-ԸԼԵՁձձձձ օ՛ձ; 7 օ՛ յիճ Երձձձձձ Ծձ Երձձձ
 յի-Երետան յճձ յի-ձձձձ, 7 Ըձձձձձձ րճձձձ րձձ րձ Եր
 ԵՈՆՃԱԻԼ: “Երձձ, Ը յիճ,” Ըր րճձ, “Ըր յիճձձ օ՛ձձձձ օ՛ձ օ՛
 յճձձձ յիճ Տձձձձ, օ՛ յիճ յճձձձ յիճ ԸԼԵՁձ 7 յձ յի-ձձձ.”
 “Երձ յճձձձ յի յիճ յիճ րճձձձ, րճձ յիճձձ օ՛ յիճձձ,” Ըր
 ԵՈՆՃԱԻԼ. “Ըձձձձձ-րձ յիճ,” Ըր րճձձձ, “րձձձձ Ըձ՛՛՛՛ Լձձձ-
 րձձ րճձ 7 օ՛ձձձձ-րձ Ըձ՛՛՛՛ օ՛ յիճ[ձ] Տձձձձ յիճ յիճձձձ
 Ը յիճ օ՛ձձձ.” “Երձ Երձձ 7 Երձձձձձ, Ը յիճ յիճ,” Ըր
 ԵՈՆՃԱԻԼ, “7 րճձ յիճ յիճձձ Ըձձ.”

(1°) Երետան; gen. pl. of երետան: Britons. (2°) Երձձ Երետան: a translation of ‘Littus Britannicum,’ a parallel phrase to the well-known ‘Littus Saxonicum.’ As Dr. Guest has shown, the word ‘shore’ meant in the phrase ‘Saxon shore,’ not a shore occupied by Saxons, but a boundary against Saxons. *Vide* Add. Note.

the islands and destroying their inhabitants. Great hosts were got ready by the inhabitants of the island of Britain against Conghal ; and they had gathered great numbers in the districts in defence against Conghal and his battalions.

LIX.

The king of Britain at that time was Arthur the Great, son of Iubhar, and the king of the Saxons was Torna mac Tinne. Arthur, son of Iubhar, sent messengers to Conghal to tell him that he himself would give the kingship of Britain to him ; “and let him not bring his fleet to harry this territory,” said he, “but let him go against the king of the Saxons, for he is an enemy to me.” The messengers came to seek Conghal from the British shore into the district of Scotland ; and Conghal asked : “Whence have come yonder messengers ?” said he. “From Arthur, son of Iubhar, the king of Britain, we have come in order to hand over to you the kingship of Britain from Arthur,” said they, “and to tell you to lead your hosts into the territories of the Saxons against Torna mac Tinne, for he is your enemy and his [Arthur’s], and he says he will attack you.” “Proceed,” said Conghal to the messengers, “and let the king of Britain have a feast ready for me” ; and he gave jewels and rich store to the messengers, and they went off right thankful.

As to Conghal, he did not leave that district till the Scots gave pledges to him, and they came to the British shore every night ; and Fachtna Finn File said to Conghal : “Well, O king,” said he, “it is time for you to go to take the kingship of the Saxons, since you have taken the kingship of Scotland and the Isles.” “As the great king, Fergus, shall say, so shall we do,” said Conghal. “I say to you,” said Fergus, “abide in your own encampment, and I shall give battle to the king of the Saxons till I shall seize his kingship for you.” “Success and blessing, O great king,” said Conghal, “and we shall all go there.”

LX.

A very great multitude went on one expedition into the territories of the Saxons, and the chiefs of the Saxons were gathered round their king ; and when they saw Conghal and his battalions coming towards them, great fear and dread seized them at the sight of him. " Rise, O men," said the king of the Saxons, " and draw up your battalions against Conghal." " Say not so, O king !" said the chiefs of the Saxons, " for we are not a match in numbers for Conghal, for, to judge from appearance,¹ it is he is strongest ; and the warriors of Lochlann did not offer him battle ; and we shall give the kingship to him, and we shall drive you out of the kingship." " I shall arrange with him, if that be so," said the king of the Saxons,—for he refused no warrior who came into his house, even though he had a spite against him. The king moved forward, till he reached the rock that was above the harbour into which the fleet of Conghal came ; and these had the decks of their ships bound together, and a naval platform made of them. The king of the Saxons spoke to them from the rock, and said : " O Conghal !" said he, " it is in order to grant you your own terms I have come, and let your men of science come before me " ; and they came before the king, and they brought him to Conghal. " To offer submission to you I came on this occasion," said the king, " for the sake of my territory and land ; and it is better for you to have me in submission to you, and to have me go with you to devastate some other island, than for you to devastate this land of mine." " That is true," said Conghal ; and he kept conversing with them ; and they recited the following poem :—

O fleet² of the active sea !
 What³ do you seek ?
 Is it devastation or [war] you seek,
 Or shall you take peace without deceit⁴ ?

Διτέλερε, 'reply,' 'advice,' 'report,' 'tale,' 'word.' ⁴ Δοῦραδ: cf. Meyer,
 "Ir. Lexic.," s. v.

We prefer peace to harsh fighting ;
 After having searched south and north
 A wall was raised
 So that our followers would be the greater thereby ;
 I shall go with you gladly
 With¹ fifty ships' crews of heroes
 To devastate territory, thunder of wars !
 If you prefer my voyaging.

“Take the kingship of my own land, O Conghal,” said the king of the Saxons. That was given to him, and an alliance and friendship were made between them. “Come to land forthwith,” said Torna. It is then that Conghal and his followers came to land. They then went into the broad-armed port, and a great feast² was given to Conghal and his fleet by the king of the Saxons ; and the king was with Conghal every day. A strong, very handsome young warrior came from the hosts of the Saxons towards them ; and what he was engaged in doing was, performing a feat, viz., running from the deck of one ship to another of the whole fleet, like the movement of a swallow or a roe-deer,³ without halting in his running ; and the chiefs of the whole host were watching him. “Who is the little fellow yonder, performing feats of valorous cunning⁴ on the ships ?” said Conghal. “He is my own son,” said the king, and he reddened as he said it. “What is his name ?” said Conghal. “Arthur Aoinfhear,” said the king of the Saxons. “Let him be called hither to us,” said Conghal. He was called, and he sat down before Conghal ; and Conghal commenced questioning him, and the youth answered in clever fashion. A feast was got ready by the king of the Saxons, and Conghal and his followers were entertained at it till night came. Here belongs a portion of another story in the martial exploits of Conghal Cláiringhneach.

¹ Πενήκοντα . . . λυέτ εκαοζα, &c. Cf. for this construction the English one, ‘we went fifty strong.’ ² Lit., ‘a preparation of a great feast.’

³ Διππλε νό περβε : a common cheville in Irish tales.

⁴ Lit., ‘cunning of valour,’ or ‘valorous cunning.’

LXI.

Dála Airtuir níóiri mic Iubdairi .i. iu b'rietan; anuairi so
 ġab Toirna mac Tinne i[iġe] Sazran air éiccin air túr
 soimne(1°) cheadair Airtuir mac Iubdairi, .i. air iu[ġ] b'rietan,
 7 so aircc an t'unnad i maibe an ní fén 7 so máib' a
 níunntiri 7 fudair ben báir anso; 7 soob' é ro adóidair a báir .i.
 toirnad sób' ní, 7 táinric am tui[r'mó] (2°) a toirricera o'd
 h-ionnhoicció an n'rin, 7 táinric ní 7 a cumáil coimneadéta ar
 in t[each] amach so taoib na tmaġa, 7 tángadair róidín
 tuir'mó (3°) a toirricera o'd h-ionnhoicció an n'rin; 7 maí
 so éualá (4°) ní ġáir an t'rluaidġ aġ oirccain an baile, so
 iuġ an ġein soob' fá a b'rienne, .i. mac, 7 so f'riuceoil an
 cumáil í; 7 anuairi máinric an éadairi o'dairġoin so rcaoirleodair
 r'luaidġ Sazran o'idairiáiré eodala, 7 tarla óġlad' so níunntiri
 iu[ġ] Sazran a ccenn na iuġna 7 na cumáile ġuir máib'
 íad' air don, 7 roconnaic an n'adairé m-beġ aġ tuirim a coim
 na cumáile. Ro ġab veirtion é ima oirlead' 7 tuġ lef ma
 uóc é maí a maibe an ní, 7 so éairben só é. "Aġ ro, a Rí!"
 air ré, "tuiriciré (5°) fudairi"; 7 so inoir só maí fudair é.
 "Folaidġ 7 tairció so maic é," air ní Sazron, "7 oirceir air
 mo f'eilb'ri é, uairi ní fuil mac aġam." Iairrin so h-oilead'
 air r'ed'bad' (6°) in iu[ġ] é; 7 ar é rin an mac so éonnic
 Conġal aġ iu' foir na lonġaib, 7 adubairic le ní[ġ] Sazran
 naí' mac só an mac óġ.

(1°) Mod. Ir., so rinne.

(2°) tuir'mó: tuir'meoa is the older form.

(3°) Vide (2°). (4°) so éualá: the forms adóidala, adóinnaic, soéualá, soéon-
 n'naic occur frequently throughout MS. Soéualá = ó adóidala, 'when he heard';
 soéon'naic = ó adóinn'naic, 'when he saw.' In a few places the forms soéualá,
 soéon'naic are given in our MS. for adóidala, adóinn'naic, through confusion of
 the epd. form ó + verb with the simple forms. Further, the scribe may have
 understood forms like soéualá as = ó so éualá. However, the forms ó so

LXI.

As to Arthur the Great, the son of Iubhar, the king of Britain ; when Torna mac Tinne first seized by force the sovereignty of Saxondom, he made a foray on Arthur, son of Iubhar, the king of Britain, and he devastated the fortress in which the king was, and he slew his people, and a woman died in it ; and the cause of her death was that she was pregnant, and the time of child-birth had come to her there ; and she and her maid-attendant came out of the house to the side of the strand, and the pangs of childbirth came upon her there, and as she heard the shout of the host devastating the place, she gave birth to the child in her womb, viz., a son ; and the hand-maid helped her. When the 'cathair' was devastated, the hosts of the Saxons separated to seek booty, and a warrior from the followers of the king of the Saxons happened upon the queen and the hand-maid, and slew them both : and he saw the little baby fall from the lap of the hand-maid. Disgust seized him at the idea of destroying it,¹ and he took it in his arms to where the king was, and he showed it to him. "Here is, O king!" said he, "a waif I found"; and he told him how he had found it. "Cover and care it well," said the king of the Saxons, "and let it be reared for me,² for I have no son." Thereafter it was reared for the king, and that is the lad Conghal saw running across the ships ; and he told the king of the Saxons that the young fellow was not his son.

¹ Lit., 'about its destruction.'

² Lit., 'in my possession.'

ἐυδα, ὁ πο ἐονηαι occur as well. The forms have been printed as in MS., without the apostrophe ; but this analysis will make them clear to the student. (5°) τυρτυρῆα, 'a waif': cf. τυρταρῆε μαρῆα, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6°) *Recte*, ἀρ ἴειλβ.

LXII.

As to Arthur, son of Iubhar, the king of Britain, he was very unwell through grief for his wife, and he had neither a son nor a daughter, and he was greatly put out¹ at not having any children—someone who should take his place after him ; and it was heard² in the neighbouring territories to him that the king of Britain had no children. There was a hosteller³ in the district of Scotland, and he had three sons, active in deeds of valour ; and they considered the father they had as no honour to them, and they heard that the king of Britain had no children. “ We regret not having some kingly inheritance of our own,” said they, “ since we have the deeds and the valour and the bravery to defend it, and what better could we do than to go to the king of Britain and tell him that we are his sons ?” That is the resolution they adopted, and they gathered together hosts and multitudes, and they came to the king of Britain ; and when they reached him, they were well served and entertained, and they were there till the end of seven days. Arthur then asked them who they were. “ We are, we believe, your own sons,” said they. “ Where were you begotten ?” said he. “ When you were in banishment from the territories of Britain, you begot us there.” “ I had more wives than one,” said the king, “ and I do not know which of them was your mother ; and I have a sign by which I recognise my own sons,” said he, “ and he who is not kin to me shall not receive it from me, though I am without children. Let an apple-stone⁴ be brought us,” said he, “ and I have an iron apple, and do you cast that stone,⁵ and whichever of you shall break the stone at the first throw is my own son without a doubt, for the race to which I belong have this peculiar to

⁴ *leac ubuill*, ‘apple-stone,’ i.e. a stone at which the iron apple (*uball idroinn*) might be cast. ‘*in t-ubuill c̄lepp̄*’ heads the list of Cuchulin’s games in the “*L. na H. Tárin*,” p. 73 a. ⁵ *in leac rin*: we should expect this to refer to the iron apple, and not to the stone. *leac* really means ‘a flat stone.’

ն-տօմբօւն ճԵԱ.” “[Ե]ճԵԱԻՄԵԱԻ ԱՆ ԼԵԱԸ ԲԻՆ ԸՅՃԱՐՈՆ,” ԱԻ
 ԲԻՃՈ, “7 ԱՆ Ե-ՍԵՃԱԼ ԻՃՐՈՐՈՆ ՃՈ ԵԵՅՃԱՄ ՍԻՃԱԻ ՃԵՃ ՍՈՒՆԵ
 ՅԵ”; 7 ԵՄԸՃԸՃ ԸՅՃԱԲԱՆ (1^o) ԻՃՈ, 7 ՍՈ ԸՃԱԻՏԵՍԱԻ ՍԻՃԱԻ ՃԵՃ
 ԲԻՆ 7 ՍՈ ԸՍԻՄԵՍԱԻ ԵՃԱԻԲԵ. “ԻԲ ԲԻՐԻ ԲԻՆ,” ԱԻ ԱԻԵԵԻ, “Ո
 ՄԵԻՇ ՅՃԱԻԲԱ ԲԻՅԻՆ, 7 ՍՈԵՍՅՈՒ ԲԵԲԻ ԼԻՈՄ ՃՈ ՄՃԸ ԵՃՅ 7 ՈՐԻ
 ՅԼԻՃԵՃԵՃԱԻԲԻ ԵԲԵՄԸ ՍՈ ՄՃԸ ԸՅՃԱԻԲԱ”; 7 ԻՍԵԲԵԻ ԱՆ ԼՃՈ:—

ԱՇՇՈՄԱՐՇ ՍՃՈՒՅ ԼԻՈՄ ՃԵՃ ԼՃՈԻ
 Ա ՄՃԱԲԱԻՅԵ ՍՈ ԼՄԱՅՈՒ ԱՆ ՃՃՈԻ! (2^o)
 ՈՇՃԱ Ո-ԲՄԻԼ ՍՃՈՒՅ, ԵՇԼՃՈՒՅ ՃԵՃ!
 ՈԵՃՃ ՍՃԱՆ՝ ՍՃԱԼ ՄԻՃԵ ԵԲԵՃԱՆ.
 ՍՃԱ ՄՃԸ ՄԵԻՇ ԲԻՅ ՍՈ՛Ն ՄՈՃՈՒ ՄՃԱԻԵ,
 Ս՛ՄՃՈՒ ԸՍԵԲԵԲԸՇԸՇԸՇԸՇ ԸՐՈՄՃԱԻՇ,
 ՌՈԲԲԱՍ ՍԻԼԵ ԼԵՄ՝ ԸՐՈՅԵ,
 Ա ՄՃԱԲԱԻՅԵ ԸՈ ՄՈՐԻՄԻԲԵ!
 ՏԻԲԻ (3^o) ՍՈ ԲՃՇՇՇՇՇՇ ԱՄ՝ ԱՍՈՃԱԻ
 ՃՈ ՄԵՃԱ ՄՈՐՍԵ ՄՈ ԵՃՃՃՃԸԼ
 ՏԻԲԵ ՈՇՃԱԻ ԲՃՃՃՈՒՅ ՄՃԱԸ,
 ՏԻՃԱՍԵ ՍՃԱՄ Ա Ի-ԱՇՇՈՄԱՐՇ.

“ՍԵՍՃԱՅՈՒՐԻ ԻՄՇԵՃՇԵՇ,” ԱԻ ԲԵ, “7 ՃԵ ԵՃՈՄԲԻ ՃՃՈ [Ը]ԼՈՐՈՆ
 ԱՅՃԱՄ ՈՒ ՃԵՍԵՅ ԲԻՅԻՆ.” ՍՈ ԻՄՃԵՍՃԱԻ ՄԻՇ ԱՆ ԵԲԻՍՃՃԱՅՈՒ ՍՃՅՃ
 ԱՈՐԻՆ.

LXIII.

ԻԲ ԱՈՆ ԲԻՆ ԵՃԱԻՄՈՇ ՍՈ ԸՈՆՃԱԼ Ա ԲԼԵՅ Ա ԵԵԻՃ ՄԻՃ ՏՃՃԲԱՆ,
 7 ՍՈ ԸՍՃՍՃԱԻ ՍԻԼԵ ԱԲ ԲԻՆ ՃՈ ԵՃՃՇ ՄԻՃ [ԵԲԻ]ԵՃԱՆ 7 ԲՄՃԱԻՃՃԱԻ
 ԲՃԱԼԵ ՄՈՐԻ ԱՈՆ 7 ՍՈԵՃՃՃԱԻ ԱՅ ՃԱԻՇԵՃՈՒ ՈՃ ԲԼԵՅՅԵ ՍՈԵԻ
 [ԱՈՆ] ՃՈ ՇԵՃՈՆ ՇՃՈՇՅՈՐԻ ԱԻ ՄՈՐ; 7 ՍՈԵԻ ԱՆ ՄՃՃՃՈՒ ՅՅ ԲԻՆ
 Ա. ԱԲԵ ԸՆԲԵԲԻ Ա ԵԲՃԱԻՄՃՅՈՒ [ԸՈՆՃԱԻ]Լ ՄՈՐԻ ՄԵ ԲԻՆ, 7 ԱԲ ԱՄԼՃԱՅՈՒ
 ՍՈԵԻ ԸՈՆՃԱԼ 7 ՇՃԱԼ ԵԲԵՇՃԱՄՈՒԼ ԱՅԵ 7 ՃԼԻՈՇԱԲ ՄԻՃ. ԱՍՇՈՆ
 ՈՃՈՇ ՃՄԻՃԵՅ ԻՃՈ ՈՃ ԵՍԲԻՃԱ Ս՛ԲՈՃՃԱՆ ՍՈ ՄԻՃ ԵԲԵՇՃԱՆ, ՍՈ
 ԲՈՃՃԱՆ ՍՈ՛Ն ՄՃՃՃՈՒՅ, 7 ԱԲ ԱՄԼՃԱՅՈՒ ՍՈԵԻ ԸՈՆՃԱԼ 7 ՄԻՃ ԵԲԵՇՃԱՆ

(1^o) շՅՃԱԲԱՆ. For the origin of the aspiration in շՅՃԱ, &c., *vide* Pedersen,
 “Kuhn’s Zeit.,” xxxv. (2^o) ՃՃՈԻ, acc. of ՃՅՈ, ‘falsehood.’ O. Ir., ՃՃԱ,
 ՃՃՈ, ՃՃՈ, ՃՅՈ; acc., ՃՅՈԵ, ՃՅՈԻ, ՃՅՈ. (3^o) ԲԻՐԻ (?).

¹ Lit., ‘it is thus is.’

² Lit., ‘put beyond.’

³ ԱՇՇՈՄԱՐՇ: O’R., *s. v.*, gives: ‘a permission,’ ‘a request,’ ‘petition,’
 ‘question’; ‘asking’ ‘questioning.’ Stokes, “S. na Rann,” *s. v.* ‘athcomarc’
 in Index, and MacCarthy, “Cod. Pal.-Vat.,” Todd Lect., p. 40, give

them,¹ that none of them gives a false throw." "Let that stone be given us," said they, "and the iron apple, so that each of us may give a cast of it"; and they were given to them, and they threw a cast each, and they missed.² "It is certain," said Arthur, "that you are not my sons, and I should prefer that you were, and you had no right to tell me a lie"; and he recited the poem :—

I have a question³ for you every day,
 O youths who uttered the falsehood!
 There is not one of you, floods of valour!
 To whom is due the kingdom of Britain.
 Were you sons of the excellent woman,
 Of the daughter of Edersceol, the very good,
 You⁴ would be dear to my heart,
 O youths of great activity!
 I was left alone
 That my danger might be the greater;
 I have not found a son,
 Farther off from me is his protection (?).

"Go away," said he, "and though I am without children, I shall not receive you." The sons of the hosteller then left him.

LXIII.

It is then that Conghal finished feasting in the house of the king of the Saxons; and they all went thence to the house of the king of Britain, and they received a hearty welcome in it, and they kept up the feasting there till the end of a fortnight and a month; and the young fellow, Art Aoinfhear, was with Conghal during that time, and it was a characteristic of Conghal's that he had a judicial sense and the skill of a king. He saw that the habits that served the king of Britain served the youth; and Conghal was so situated as to have the king of Britain on his right hand and

Δέσσομαριε, 'bulwark (?).' Cf. Meyer, "Contr. to Irish Lexic.," s. v. Δέσσομαριε. None of these meanings seems suitable here. ⁴ ῥοβραο, 'you were.' In the Glosses the pret. of the copula runs thus: sg. 1, ῥοβρα; sg. 2, ῥοβρα*; sg. 3, ῥοβο. Then in 1st and 2nd sg. we have the personal forms ῥοβραμ, ῥοβραε developed. ῥοβραο is also 3rd pl. Here I take it as 2nd sg. in agreement with collective μαεραϊθε, and not with ῥιβ; otherwise it is 3rd pl.

Գր Վ ԼՈՒՐԻ ՆԵՐ 7 յՈՅ ՏՃՏՐԱՆ ԳՐ Վ ԼՈՒՐԻ ԸԼԻ, 7 ՏՈՍԾԱԻՄԷ
 ԿՈՆՃԱԼ: “ՄԱԻՇ, Վ ԱՐԿԱՐ!” ԳՐ ԴԵ, “ԱՆ ԵՐԱԼ ԸԼԱՆՆ ՈՍ
 ԻԴՐՈՒԹԵ ԴՅԱՏ?” “ՈՒ ԵՐԱԼ, ԻՆԵՐ,” ԳՐ ԴԵ. “ՏՈՒՐԱՆ ՏՈ
 ԵՇ ԸՆԼՈՒՅՑ,” ԳՐ ԿՈՆՃԱԼ; 7 ՏՈՅՆՈՒՄ ԵՐԱՐ ԲԻՆ ԱՆ ՏՈՒԿԱՅ
 ԲԻՆ, 7 յՈՅ ԿՈՆՃԱԼ յԻ[Յ] ՏՃՏՐԱՆ ԼԵՐ ԳՐ Ն-Վ ՄՈՒԿՈՒՄ Ը ՄՈՒՆ 7
 Վ ԿՈՅՏԱՐ. “ՄԱԻՇ, Վ յԻ ՏՃՏՐԱՆ!” ԳՐ ԿՈՆՃԱԼ, “ԻՆՈՒՐ ՏՈՒՆ
 ԱՆ ԲԻՐՈՒՆՆԵ ՍԻՄ ՆՈՒՆ ԱՆ ՄՈՒԿԱՐՈՒՄ ԿՈՒ ՏՈՒՄ ԱՍ՝ ԴԵԼԵՆ,” ԳՐ ԴԵ,
 “ՍԴՐԻ ՈՒ ՄՈՒՄ ՆՈՒՆ Է, ԻՆԵՐ, 7 ԳՐ ԿՈՒՄԱԼ Ը ԵՐԱՐ 7 Վ ՍԻԼԱԵՐԱ
 ԼԵ յԻ[Յ] ԵՐԵՏԱՆ.” “ԱՏԵՐԻ-ԴԱ յՈՒՐԱ Ը ԲԻՐՈՒՆՆԵ ԲԻՆ,” ԳՐ
 յՈՅ ՏՃՏՐԱՆ, 7 յՈՒ ԻՆՈՒՐ ԱՆ ԴԵԼ ԿԻԼԵ ԸՆԼՈՒՆ ԿԱՐԼԱ Օ ԿՐ ՅՈ
 ՏԵՐԵՍԻ. ՏՈ ԴՐՈՒՅԵԱԾ ՏԵԸՆ Ի-ՈՒՆԱ ԸԿԱ ԻԴՐԻՆ ԸՆԼՈՒՆ
 ՏՈ[Յ]ՈՒՄԻՆ ՏՈ ԵՆԱԾ, 7 ՏՈՅԵՐԷ ԿՈՆՃԱԼ: “ՄԱԻՇ, Վ ԱՐԿԱՐ!”
 ԳՐ ԴԵ, “ԸՎ ԼՈՒՆ ՏՈՅԵՐԷՆ ԸՆԼՈՒՄ ԸՎ ԵՐԱՅՈՒՆՆ ՄՈՒՄ ՏՈՒՅ-
 ՄՈՒՆԱ ՆՈՒՆ?” “ՈՒ ԵՐԱԼ ԻՐԻՆ ԵՇ ԸՅԱՐԴԱ ՈՒ ՆԱԾ ԿՐԻՍԵՐՈՒՆՆ
 ՏՈՒՆ,” ԳՐ ԱՐԿԱՐ, “ԱԾ ԾՈՒՆԱԾ ՄՈՒՄ ՆՈՒՆ ԸՆԼՈՒՆ Է.” ՏՈ
 ԻՆՈՒՐ ԿՈՆՃԱԼ ԱՆ ԴԵԼ ԲԻՐԵ ԿԻԼԵ ՆՈՒ 7 ԿՐԿԱԾ ԵՐԵՏԵՄՆԱՐ
 ԿՐԿԱԾ, 7 ՏՈ ԻՆՈՒՐ յՈՅ ՏՃՏՐՈՆ ԱՆ ԲԻՐՈՒՆՆԵ ՆՈՒՆ, 7 ՏՈ յՈՅՐԱԾ
 ՏՈ ԵՐԵՇ Ը ՄՈՒՄ ԲԵՆ Ն՝ԱՐԿԱՐ ԱՆՈՒՄ, 7 ՏՈՍԾԱԻՄԷ ԿՈՆՃԱԼ:
 “ՏԵՆԱ-ԴԱ ԱԿՐԱՆԱՐ 7 ԿԱՐՏՈՒՄ ԵՐ ԵՐ յՈՅ ՏՃՏՐԱՆ, Վ ԱՐԿԱՐ,
 7 ԵՇԻՆ ԻՆ ԵՐԱ ԿՈՒՄՈՒՆ Ն՝Ա ԸՆԼԵ.” ՏՈՒՆ ԿՈՆՃԱԼ ԱՆՈՒ ԲԻՆ
 ՈՒՄ ՏՐԱԻՈՒՄ ԱՆ ԲԼԵՍ 7 ՏՈՒ՝ ԱՈՒՆՆԻՆ ԼԵՍ ԿԻԼԵ Ը ՄԵՆՄԱ ԱՆՈՒ
 ԲԻՆ ՍԴՐԻ ՏՈ ՅՆԱԾ ԵՐ յՈՅ ՏՃՏՐԱՆ, ԵՐԵՏԱՆ, 7 ՆԱ Ն-ՈՒԼԵՆ ԿԻԼԵ;
 7 ՏՈՍԾԱԻՄԷ ԿՈՆՃԱԼ: “ԵՆՈՒՆԱԾ ԲՈՒՐ, Վ ԱՐԿԱՐ!” ԳՐ ԴԵ,
 “ԲԱՐԱՄԱՐ ՄՈՒՄԱՆ ՄԱԻՏԵՐԱ 7 ՈՒՄԱ ԸՅԱՏ”; 7 ՏՈ ՅՆԱ ԸՅ
 ԸԼԱԵՐԱԾ ՆՈՒ, 7 ԻՆԵՐԷ ՆԱ ԵՐԱԾԻՍ-ԴԱ ԱՆՈՒ:—

ՄԻՇԻՍ ՏՈՒՆ ՏՈՒ ԿԱՐ ՄԱՐ,
 Վ ԱՐԿԱՐ ՄՈՒՄ, ՄԻՇ ԵՐԱՐ!
 ԲԱՐԱՄԱՐ ՏՈ ՄԱԻՇ, ԲՈՒՆ ՆՈՒՆ!
 ԳՐ ԲՈ ԱՆ ԲԼԱԻՇ՝ ՅՈՒ ԵՐԱՐԱՄԱՐ;
 ԲԱՐԱՄԱՐ ՏՈ ԲԼԵՍ ՅՈՒ ԲՈՒՐ,
 ԱՅՐ ԵՐԱԼԷ ՅԱՆ ԻՄՄՈՒՄ,
 ԱՅՐ ՏՈ ՄԱԻՏԵՐ ԲՈՒՆ ՆԵ!
 ԱՅՐ ԿՐԱՅԼԱԾ ՏՈ ԸՆԼԵ;

¹ Lit., ‘about the state of.’ ² ԼՈՒՆ, ‘reward.’ ԼՈՒՆ is sometimes translated ‘price.’ In Muskerry, as I was told, the word is used only in the sense of ‘reward.’ ‘What is the price of that?’ would be translated by ըՎ ՄԵՍՈ ԲԻՆ?

the king of the Saxons on his left hand, and Conghal said : "Well, O Arthur!" said he, "have you children or posterity?" "I have not, indeed," said he. "It is hard to be in that plight," said Conghal; and so they passed that night. Conghal took the king of the Saxons into secret council and consultation in the morning. "Well, O king of the Saxons," said Conghal, "tell me the truth about yonder youth that I see with you," said he, "for he is not your son indeed, and his habits and his speech are like the king of Britain's." "I shall tell you the truth about it," said the king of the Saxons; and he told the whole story as it happened from beginning to end. Their drinking-hall was then set up as it was always done, and Conghal said : "Well, Arthur!" said he, "what reward² would be given to me if I find you a worthy son?" "There is not anything in the world I have that I would not give you," said Arthur, "were he but a real son." Conghal told him the whole true story, and judgment was given them; and the king of the Saxons told them the truth; and they brought his own son to Arthur to be judged there, and Conghal said : "Make a fosterage and friendship with the king of the Saxons, O Arthur, and be friends to one another."

Conghal was there till the feast was ended; and they were all in good spirits then, since they had seized the kingship of the Saxons, of Britain, and of the Isles; and Conghal said, "A blessing on you, O Arthur!" said he, "we have received much of good and honour at your hands"; and he commenced bidding him farewell, and he spoke these words there:—

Time for us to go over the sea,
 O Great Arthur, son of Iubhar!
 We received of thy wealth, I speak the truth!³
 Good is the prince from whom we got it;
 We partook of thy feast truly,
 And of thy welcome without anxiety,
 And of thy riches, true it is!
 And of the household⁴ of your house;

³ Lit., 'true for me.' ⁴ τελεῖλας, 'household'; here, 'the rights and services of the household.'

Յէ քսարամար ըն սիւ
 ՍՎԻՏ, Վ ը ' ր Վ թօսսուս !
 Ճր քօօ՛՛՛ քսսսս Ճր մսրս սու Նր
 Շսլսւսրսօ՛ քսս Ճր մսսիօ՛. մսսիօ՛.

LXIV.

Քօճօճար մար ըն ճն ճօճսճ ըն, 7 քօ տօճսօ՛ լսօ ճ
 շօճսլճճ ճր ռ-ճ մսճսլճ ճր մ[սր] 7 ճր մօրթճսրսրս, 7 ճսլլ
 7 Յրսլսրօ՛ ռճ տրսրս սիւ ճճ ռօճօ մսճճճճճ ին[ր] Տսլճ
 Քօրս քսրս քրսն 7 ճլճսն, 7 քօ ճճսօ՛ լօնճքօրս լսօ ինտս,
 7 տսնս Ոնճսլ ըսր ճ մսլլճճ ռճ տսլճճ, 7 տսճճճճ ճ
 թլսլսճ լքր. “ ր քօճ ճքօր [ճր մքսր] ճ քքօճսր
 քքսն,” ճր քէ, “ 7 քնտար քսլճօ՛ 7 իօմրսն ճքսն ռօճօ
 ըրսրս (1°) քրսն, 7 մօճն ճ ըօճտս ”; 7 ճքքրս:—

Ճնօ՛՛ ճ ռ-նր Տսլճ Քօր
 Քլմրս քսճճ շօճճ ճր շօր (?)
 Քքրս լսմ տօճ (2°) . . . շլնն,
 Շօճսօ՛ ճ ռ-սճ քքքսն.
 Տրս Յրսճնճ ճքճ քսնն ճճլ
 1 շքրսօ՛սր լսճրս լօճլնն,
 ճ քքքքսր ճր քքքրս[ն] ք
 ր ճր շօ՛քքքքք ճօ շօճսն.
 Քսարամար մսր մճ շօճ
 ճճ ճքքր մօր, մճ տճսր.
 ռս թլ ըս շօ ռ-սմճ ըրս
 Քրս քրսնսլ-քճ (3°) ք ճնօ՛.
 իօնմսն տրս ճն տրս սօ ճրս,
 սլսօ՛ ճօ ռ-սմճ [ճ] ռ-ճսլլ !
 քք ճօ ռ-սմճ ճ ըրս
 ինտս ճր ճլ լսմ քրս (4°) ճնօ՛.
 ճնօ՛.

“ քքքքրս քրսննսճօ՛ 7 տօմճքրս ճքսն, ճ օճճ,” ճր
 Ոնճսլ, “ 7 լսնքքօ՛ մ Յրս լօնքքսն ճր ճ ի-ճրս շօճճ
 մսրսճրս քրս քքքնս ընն ռօճօ ռ-ճճճմ ճ ռ-սճ սլճօ՛ ըրս ”;
 7 քօ թօճրճ լս լնթօլլրս ճն քրսճ ճ ռ-օրքսր սլճօ՛ ճ
 ռքքքսօ՛ օրօ՛ 7 սրօրճճ լսօ; 7 ճքքքսրս մճ Քօրս:

(1°) Քօրսրս: 1st pl. S-fut. of քքքրս, ‘reach,’ ‘attain,’ ‘arrive at.’
 (2°) տօճ: MS. defective. (3°) քրսնսլրճ, 1st sg. redupl. fut. of քրսն-
 լսմ, ‘compare.’ (4°) MS. ճ քրս, which makes the line hypermetrical.

Though we partook of all that
 From you, O king and O noble man !
 As we have come over the sea of the son of Lir,
 It is time to bid you farewell.

LXIV.

Thus they were that night, and on the morrow they put their fleet out to sea and out on the great ocean, and they had with them the hostages and captives of all the countries till they reached the island of Tuath Ross, between Ireland and Scotland ; and they encamped in it, and Conghal came up on top of the hill, and his hosts came with him.

“ We are a long time now away from Ireland,” said he, “ and let us go with sail and oar¹ till we reach Ireland, and glad I shall be to reach it ” ; and he said :—

To-night in the island of Tuath Ross
 Are we seven battalions
 I prefer
 To sleep in the land of Erin.
 Thirteen years we were yonder
 In the smooth lands of Lochlann,
 Away from our territory
 And our province, gently.
 We were well off² in the house
 Of³ Arthur the Great, the son of Iubhar.
 There is no king with many strongholds
 With whom I shall compare him to-night.
 Dear is yonder land in the west,
 Ulster of the many hostages !
 Ireland of the many strongholds
 In it I long to be to-night.

“ Do you take food and nourishment, O warriors ! ” said Conghal, “ and after that jump into your ships so that the men of Ireland may not remark us till we go, indeed, into the land of Ulster ” ; and they sailed by the full moonlight⁴ into the district of Ulster at the end of night and beginning of day ; and Fergus

¹ Lit., ‘ Let a sailing and rowing be made.’

² Lit., ‘ We found good.’

Lit., ‘ In his house with.’

⁴ Lit., ‘ By the full light of the moon.’

mac Rosa said: "I shall go," said he, "to learn news for you as to where Fergus mac Lede, the king of Ulster, is." Fergus came to land; and a man met him, and he learnt from him in what place Fergus mac Lede was; and Fergus mac Rosa came to where his people were.

"Well, O Fergus!" said Conghal, "where is the king of Ulster to-night?" "He is coming to Sliabh Slainge, to the house of Eochaidh Salbhuidhe," said Fergus. "We are pleased at that," said each, "for we shall take the hostel on him without a doubt to-night"; and they proceeded at the end of the day towards the hostel till they reached Inbhear n-Gaath, which is called Tonn Rughraidhe, and towards the Rough Way, which is called Iomaire Muilleann, and to Carraig na Faircsiona; and they saw the lantern-light of the hostel off from them there. "That is the gleam of a royal candle," said Fraoch the druid; and he spoke these words there:—

The light of the lantern of a royal hostel,
 (Better) that they should change their intention,
 Better that they should receive me.
 They shall endure a fit of sorrow,
 Here through wattles of listening (?).
 Lacerated bodies shall be gory-red
 Before the full light of day comes.

"That is a prophecy, O Fraoch," said Conghal. "It is, indeed," said Fraoch, "and it bodes ill for your hosts and the hosts of Fergus mac Lede, and many shall be your losses through yonder hostel."

LXV.

They came in serried battalions towards the hostel of Boirche,¹ to the house of Eochaidh Salbhuidhe; and the condition of the hostel was this: it had in it Fergus mac Lede and the sons of the kings and the other great princes of Ulster

¹ *Vide* Additional Notes. We have here the synopsis of the lost tale of the "Destruction of Cathair Boirche."

and of Ireland with him ; and there were seven doors on that hostel, and no door was without a towering champion or very brave royal prince or strong powerful hero of the men of Ireland guarding it.

The followers of Conghal and Fergus mac Rosa proceeded till they came to a stand on the hill above the hostel, and they sent a host to devastate the hostel.

There were on one door of that hostel the three Dubhs from Tory Island, and on another door of it was Mesgedra, son of Art Mesdealbhann, the son of the king of Leinster, and on another door was Cét mac Maghach, and he was accompanying the king of Ulster.

The way with the princes of Ulster was this : that theirs was the victory in heroism and valour save it were that the warrior received his first weapon¹ from them ; and at that hostel Cét spent the hardest first night he ever spent.² On another door was Rosa Ruadh, son of Rury, and his son, Fachtna Fathach, was on another door, and Maolchroich, father of Cathbadh, on still another door, and the pick of the hosts of Ulster and Ireland furthermore. Conghal's hosts shouted from every point of the hostel. "Here is Conghal," said the sentinels of the 'cathair,' "and the hosts of the world there on the sea." "Truly they are," said Fergus mac Lede, "and act well, O people . . .," said he, "and let not that interrupt your drinking and pleasuring, but wage your combat in the door of the hostel till day arrives with its full light."

Then the three Dubhs from Tory Island came out, and passed round the hostel, and they inflicted great slaughter on the hosts outside, and they returned after that unscathed into the hostel. The hosts came again up to the hostel, and they launched a shower of their blue darts and of their sharp-edged, bloody spears, so that they wounded the guards at the

in this idiom. Lit., it means, 'It is of the hardest first-nights in which Cét was--that hostel.'

նա ռ-սօւլլրթօ. Կճ[ուիւ] Մըրթօրի մաւ լի[ճ] Լաւջըն ճոն ըրն
 7 ճօ Լաօ՛ Լըր, 7 ըսալլ յօճճաւօ 7 իմրօրալլ ճաւլլճ [սօ լի]օ
 մալլճա՛օ ճ մլլալլթըր ճոն 7 սօ յօ՛ճլլլ ռա ըլլաւլլճ օ՛ն մըրլլալլճ
 սօ խօլլ 7 ճճուիւ ըրն մ-ըրլլալլճ ճոնոն [ճալլ] ըրն. Կճճաճօր
 սօճսմ ճո սօլլլր յօրթօրլլալլճ լալլ ըրն Լաճ՛ իոնր ճճճ 7 ռա
 ռ-օլլԼըն ալլ, 7 իր ճալլ իո սօլլր ըրն սօճի Քճճճա Քճճճ մաւ
 Քօրճ, 7 սօ ճլլլճ ճաճճ 7 սօ ճճճ ճ ճալլա 7 սօ Լընճօր
 ճաճճ Լաճ՛ սօ ճլլլլ ճ մլլալլթըր է, 7 սօ ըճալլրօ՛ 1 սսըն ճո
 ճրլլաւլլճ ըա ռըրճ յօ՛ճ 7 սօ ըրլլաճօնօր ճ՛ն մըրլլալլճ լաճ
 ալլ, 7 ճճուիւ ըն ըրն մըրլլալլճ լալլ ըրն. Կճճաճօր ռա
 ըլլաւլլճ ճալլ ճըրն մ-ըրլլալլճ, 7 սօ ճըրլլօր ճալլ.

LXVI.

Կճուիւ Յըտ մաւ Մճճճ ինճ ճօնալլ ճաճճ յ՛օնոնրօլլճ ռա
 ըլլաւլլճ 7 ճճուիւ ըօ ճըլ ճ ճալլմճլլ ռա ըրլլալլճ 7 սօ ըճճալլ
 սօրալլ սրօ յօ՛ճ ինճ Լալլճ Լալլ. Կճուիւ ըն ճալլ լօմլլճն
 ըրն մ-ըրլլալլճ լալլ ըրն. Իր ճոն ըրն սօ ճըրլլօր ռա ըլլաւլլճ
 ալլ ըճ՛ն մ-ըրլլալլճ ճալլ 7 սօ ճալլթօր սօ ճալլլլլլ
 սսնճըրլլճ սօ հ-ճճլալլ լ, 7 սօ ճալլա Եօլլլլճ ճալլլաճ մաւ
 Եճճալլ Տալլալլճ ըրն 7 է 1 սսճճօլլ ճալլ ըօրճճլալլ ռա
 ըրլլալլճ, 7 ճըլ ճաճճ մաւճօմ ալլ ճո, 7 սօ ճըրլլօր ճաճճ
 7 սօ ճալլ ճըլ ճաճճ Լաճ՛ Լօ՛ ճալլլճ, 7 ճճճաճօր ըն
 լօմլլճն ըրն մ-ըրլլալլճ ճալլ 7 սօճըր ճճա մօլա՛ ճօ մօլլ.
 Կճուիւ ըսալլ ճո ճօմլլալլ ըրն սօ Յօնճալ, 7 ճսսսնալլ ճըտ
 ճօնրթըր մաւ ճըտալլ ինճ ըրլլալլթըր, 7 ճսսճըրտ Յօնճալ ըրլլ :
 “ Երլլլըր յճըրճ, ճ ճըրտ ճօնրթըր, ռա ճըլ ճաճճ մաւճօմ
 ըրլլճ ճճուիւ, 7 ճճճըր սսնճ Եօլլլլճ մաւ Եճճալլ սօմ՛
 լօնոնրօլլթըր.” Կճճաճօր սօճսմ ռա ըրլլալլճ 7 սօ ճըրլլօր
 սճ ճճճ ճըրլլ սլլմը; 7 յօճալլ (1^օ) Եօլլլլճ ճըրլլալլ ճճա լալլալլ
 ըն սօճճօր, սօ լօնոնրօլլճ սօ հ-ճճլալլ լաճ, 7 իր ճոն ճըրլլ
 սճ ճըլլ լաճ ճալլ ալլալլ ռա ըրլլալլճ 7 սօ ըրլլօր սօմլալլ

(1^օ) MS. ճօ ճալլա. ճօ came to be considered evidently as a conjunction meaning ‘when.’

¹ Lit., ‘In their lying of wounding.’ Լալլճ Լալլ : Լալլ, gen. of Leon,

doors. Mesgedra, the son of the king of Leinster, came there and a hundred warriors with him, and he met with strife and contention outside, so that his people were killed; and he drove the hosts from the hostel in fierce fashion, and came thereon back into the hostel. The inhabitants of Innsi Gall and of the Isles then came to the southern door; and it is at that door that Fachtna Fathach mac Rosa was, and he went out and seized his arms, and fifty warriors from the pick of his people followed him, and they shot at the host nearest to them, and they beat them all off from the hostel, and he [Fachtna] himself came thereafter into the hostel. The hosts came up again to the hostel, and they shouted round it.

LXVI.

Cét mac Maghach came out alone against the hosts, and he passed thrice round the hostel, and he left a gory heap of them lying wounded.¹ He himself then came back again unscathed into the hostel. Then all the hosts again shouted round the hostel, and they plied it quickly with rough-topped rocks, and Boirche Casurlach, son of Eochaidh Salbhuidhe, heard that when he was in a seat on the resting-place of the hostel with one hundred and fifty warriors round him; and they went out, and one hundred and fifty warriors fell at their hands outside; and they themselves came back again into the hostel unscathed, and were greatly praised. Tidings of that fight reached Conghal, and he saw Art Aoinfhear, son of Arthur, before him, and Conghal said to him: "Raise for me, O Art Aoinfhear, the thrice fifty royal warriors who have come, and bring the head of Boirche, son of Eochaidh, to me." They came to the hostel, and they shouted from every point of it; and when Boirche heard that it was himself they were seeking, he approached them quickly; and it is on the floor of the hostel that they met together, and they

¹ 'affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as 'ἡ ἡμέρα ἡμεῶν ἡμεῶν ὄγῃ,' 'It is a sad day for our young folk.'

յե ճէլե 7 տօ՛՛ն' է և զարիօ շար շուտ Յօյրճե Ըարարճե մազ
Էճճաճո՛ ՏալԵարճե զօնճ էր զաօճ մազաօմճ Լե Կ-Արտ Ըօմբեր
մազ յիճ Յրետան, 7 տճմից քեն յօմբլճն ճմաճ 7 տսց շեճն
Յօյրճե Լեր շօ Կ-Արտ 1 յարճե Ըօնճալ. “ԱՅ քն, և Ըօնճալ,
մ շեճո յօ յարարճի օրտ,” ճր քե. “Յեր Եսաճո 7 Եճն-
ճճտան!” ճր Ըօնճալ, “7 տենճ մտեճճե քեճրտճ տօճոմ յօ
էրե քեն 7 յօ՛՛ն' քլճն քրենճ.” (1°) Բօ մեճիճ ճն մազաօմ
յարարճ տօճոմ և էրե 1. Ըրիօճճ Յրետան 7 տօ ճճճերան յիճ
Յրետան տճ էր շարճ' յօմճարարճ Ըօնճալ Լե Կ-Արտ Ըօմբեր
յերտ. Օ'տօննճճճճար քն յնճ քրի՛ Տու՛ն և Կ-Լուր Էարի Յօյրճե
Ըարարճե տօ շուտտ, Եճ տօլիճ Լեօ է 7 տօճճճերճտ և Կ-Արտճ
7 տճնճճճճար ճմաճ. “Ո՛ւ շուտքամ ճրտեճճ շօ Կ-Տօլճլճմ
մազ Էճճաճո՛ ճր յնճ Կ-ճլլմարարճա՛ն”; 7 յօր ճճճ շեճ յօ
յօմլճն յիճ յօ տարլճ ճնճճճ Էճճճճ մազ յիճ Ըօնճն
յիճ 7 տօ քեճարճար յօմլճն յիճճճ շարճճճ յե ճէլե, 7 տօ
քօրտամլճիճ (2°) ճնճճճ օրարճան շար յեն և տքրի՛ ճնն տի՛ն
յօ տեճճճարճո՛, 7 տօ շարի և Երիճճնուրե Ըօնճալ ճճօ. “ԱՅ
քն յնն յնճ տքրի՛ Կ-Տու՛ն յուտ, և Ըօնճալ,” ճր քե, 7 տօբերտ:—

Ընն տուտ, և Ըօնճալ ԸԼՈՒՐԱՅՆՈՒՄՅՆ!
Քրի՛ մից տօնի՛ ճշտ՛ Երճճար!
Տօրօրքարճար (2°) Լոմ յ'մալե;
Տճնճճճար և շուճլճաճի; (4°)
Ոճ էր յու՛ն տօ մարԵարճ,
Քրի՛ մեից շեճճճ, էրարճ շարճ!
ճր ճճօրտ յօմքրեճնճիճքե, (5°)
Բօմքճճքարճ քօ էր յու՛մաճոճ;
Ոճ էր յու՛ն և Կ-Լուր Էարի
Տօ էօրքարճար (6°) Լոմ շօ ճրտտ.
Տօճճաճո՛ յօ մարԵարճար,
Իր՛ տար ճճլքարճար և յնն.

Ը.

(1°) քրենճ, comp. of քրեն (քրեն).
3rd sg. pret. of քօրտամլճիտ, ‘I prevail.’
= տօ յօ-յօ-ճար-ճճար.
s. յ. շուճ; Hogan, “Cath. R. na Rig,” p. 190.
m, infixed pronoun of 1st person sg.

(2°) քօրտամլճի,
(3°) տօ յօրքարճար
(4°) շուճլճաճի, ‘last-day’: cf. Windisch,
(5°) Բօ-մ-քրեճնճիճքե:
(6°) տօ էօրքարճար: տօ տօ-յօ-ճար-
ճճար.

fought together ; and the end of them was that Boirche Casurlach, son of Eochaidh Salbuidhe, fell with his thrice fifty warriors at the hands of Art Aoinfhear, son of the king of Britain, and he himself came out unscathed, and he brought with him the head of Boirche to where Conghal was. "Here, O Conghal ! is the head you asked of me," said he. "Success and blessing !" said Conghal, "and proceed forthwith to your own country, and be well and stronger." The warrior proceeded after that to his country, viz., the territory of Britain, and he assumed the kingship of Britain afterwards, so that in that way Conghal was contemporary with Art Aoinfhear. When the three Dubhs from Tory Island saw Boirche Casurlach fall, they grieved at it, and they seized their arms and came out. "We shall not go in till we shall avenge on the foreigners the death¹ of the son of Eochaidh," [said they] ; and neither in battle nor in combat were they resisted till Anadhal Euchtach, son of the king of the Concheanns, met them, and they fought in brave and warrior-like fashion together, and Anadhal overpowered them and cut their three heads off right quickly, and brought them to Conghal. "Here are the heads of the three Dubhs for you, O Conghal," said he ; and he said :—

Here are the heads for you, O Conghal Claraighneach,
 Three sons your brother had !
 They fell at our hands together ;
 Their last days had come.
 I slew the three Dubhs,
 The three sons of Ceathba, three heroes !
 It is they who wounded me,
 They left me in grievous plight² ;
 The three Dubhs from Tory Island
 Fell by me exactly.
 Numbers they had slain
 And from them cut their heads.

¹ Lit., 'Till we avenge the son of Eochaidh.'

² Lit., 'in gore of grief.'

LXVII.

Fergus heard of the fall of these three of his followers, and he bewailed them very much and praised them ; and he said : “ Can I find anyone to avenge these ? ” said he. “ I shall go,” said Cét mac Maghach, “ and I shall not come in till you get the head of the son of the king of the Concheanns.” He came out, and he searched through the whole battle till Anadhal Euchtach met him, and they waged a fierce, manly, brave, warrior-like, vigorous, hostile, dire, wondrous fight, and in the end of the fight Anadhal fell, and he (Cét) brought his head with him into the hostel to Fergus mac Lede, and he recited the poem there :—

Here is a head for you, O Fergus of Ulster !
 For it is I who overthrew it,
 The head of the king of the Concheanns, brave the warrior !
 In revenge for the heads of the three Dubhs.
 He it is who inflicted slaughter on the host
 At the doors of the hostel, victoriously !
 That is why
 In revenge for the heads of the three Dubhs.
 There placed his hand in the hand of a king¹
 No warrior better in vigour of deeds,
 Than Anadhal
 Though I have brought with me his head.

When Torna mac Tinne, the king of the Saxons, heard that, he grieved at Anadhal’s falling by the hard strokes of Cét, and he came into the hostel ; and nine of the chiefs of the hostel fell, and he proclaimed war on the inhabitants of the hostel. He saw Mesgedra, son of Art Mesdealman, the son of the king of Leinster, before him, and they waged a brave, very strong, and warrior-like fight together ; and it was an onslaught of two kings, and it was the fierceness of two

sic MS. (5°) M. O’C. supplies τῆς ἀμυγῆς. (6°) MS. defective : M. O’C. supplies Concheann. (7°) O. Ir. ὄρισται. (8°) βαίρις for βαίρις ? Cf. Lismore, fol. 156, b. c. 1. (9°) tenne : abs. noun from adj. τεανν, ‘strong.’

¹ *I. e.*, ‘There swore fealty to a king.’ *Vide* Add. Note.

ն-ուլեան (1°), 7 սոբ' է արիօճ ճո ճոմլսոմ շար շուտ Եօրոն
[մաճ] Եոմե Լե Մեթսոյոն, 7 յսս ճ ճեան Լեյ մալ ճ
յալիե Բեթսսյ մաճ Լեօ; 7 յօբեյտ ու Լճո:—

Շեան սուտ, ճ Բեթսսյ Շճոնն՝
Շարձ մոյօ յօ մեմնճ,
նի շեան ճճո շեմ Եօրոն էրէմ
Շճոյ շար մար շօ մօրճեւլլ;
Եօրոն մաճ Եեմե շօ մ-Եսոյճ,
նի Տճար, բօյրե բլսոյճ,
ճր է ճո քեր բո շօ Եբսւնիճ
Սօ ճար ճր 'ման ճրօԵրայճո.
Սօ քերթար շոմլան քրսոյճ
մար ճր Եօրոն բե հ-էսսար;
ճր է յօմքեւճեոյճ (2°) շօ քեօ
Շէ սօրսսր Լոմ ճ ճեան.

Շեան.

LXVIII.

Շիօճ քրճ ճճճ ճօճսճճ Շոնճճ ճ էրէնքրի սօ շուտոմ 7 ճ
մոմնօ սօ մարԵճօ 7 ճ ճարսօ սօ քրսոյճլեօրոն 7 ճ մոյճ
սօ մոսոհսճօ, սօ էրիսճ բէմ 7 Բեթսսյ մաճ Բօրճ 7 ճ
շօրճօ (3°) սիլ, 7 սօ ճարսօար տե[ոնօ] 7 քեօճճճ յրո
մ-Երայճոն ճ ն-էրքեճճ; 7 ճսԵսարտ քեթսսսյ մաճ Լեօ:
“Շրիճճօ, ճ բօր[ճ]!” ճր բէ, “սար ճճճճ ճճ Լօրճօ նճ
Երայճոն օրսոմ, 7 ճճԵրսօ Եար ն-ճիճճե յօճճճճ էրքօ, սար
ճր սրճ ճճօն Եար մարԵճօ 1 շճճճ նճ Լօրճօ ճ ճճ[1ճ].”
Սօ էրքեօճարտ սիլ ճոքրոն 7 սօ ճրիօճնոյճ ճո ճճճճ
քրոմքօրքեճճ նճ ճրիճճճ Լճ [Եեմեճոննիճ] (4°) նճ միլեճօ
ճճ Երքեճօ նճ Երայճոն ս'ճ ն-ճսճճճճ (5°) 7 ճճճ ճօճճճճ
սիճ. Իր ճոքրոն սօ ճօրիճեճօ ճճ Բեթսսյոն միճ Լեօ շօ
հ-ճճճճ ճ շքրթճճօ ճճճ Շոնճճ, 7 սօճճ ճօրքճօճճ ճո
սճ ճճճ բոն .1. Շոնճճ շոնճ ճճճարիճիճ 7 Բեթսսյ մաճ Լեօ
շոնճ ճճճճճ. Բօ Եեճօ Եեմ Եօրիճ 1 շքեօ ճ ճէլ սօ'ն
սճ ճճճ բոն. Սօճճ սլսիճ ճո սեճճօ 7 սօբ' բօքսյ ճո
մարքօրոն սօ յօնքճօ շճոնճ Բսճյոյճօ ճ ն-ճճօ նճ

(1°) MS., սիլոմ, gen. to later nom. սիլեան. (2°) յօմքեւճեոյճ,
յօմքեւճեոյճ: throughout the MS. the asp. after 1st sg. infix is omitted.
(3°) Շօրճօ or Շօրճօ (?:) v. *infra*, p. 90, note (4°). (4°) Եեմեճոննիճ (?);
MS. defective; M. O'C. reads մարի. (5°) Յսճճճճ for ճսճճճճ.

warriors, and it was the strength of two huge deer, and the result of the combat was that Torna mac Tinne fell at the hands of Mesgedra, and the latter took his head with him to where Fergus mac Lede was, and recited the poem :—

A head for you, O Fergus of Eamhain !
 May your spirit be greater thereby,
 No head is it but the head of Torna, the strong,
 Who came over the sea with great skill ;
 Torna mac Tinne, victoriously,
 The king of the Saxons, freedom of a host !
 He it is, with wounds,
 Inflicted slaughter round the great hostel.
 We waged a hard fight,
 I and Torna together ;
 It is he who severely wounded me
 Though I have brought his head with me.

LXVIII.

However, when Conghal heard of the fall of his champions, and of the death of his warriors, and of the severe lacerating of his heroes, and of the destruction of his chiefs, he himself and Fergus mac Rosa and the whole company (?) arose, and they set fire and flaming faggots to the hostel at one time ; and Fergus mac Lede said : “ Rise, O men,” said he, “ for they are burning our hostel, and face out bravely, for it is easier for you to die in battle than to be burnt in a house.”¹ They all rose then, and the heavy-sodded earth shook round them through the [strokes] of the warriors who were overthrowing the hostel with their shoulders, and raising it with them.

It is then the army of Fergus was drawn quickly up right opposite the army of Conghal ; and keen were these two armies, viz., Conghal and his followers, and Fergus mac Lede and his Ulstermen. The two armies struck boldly at one another. Close was the strife, and at close quarters the struggle which the Clann Rury maintained against the

¹ Δ ττιξ, ‘in a house’; Δττιξ, adv., ‘inside.’

n-állmáiriáé ġuri cuiriadó ári anbáil eτáiriá co rriáiríoir
 mic níóó-áoiri ári ná linnriú fólá fóiríoiríe ríóó fó coráíú
 ná ccuriáó, 7 úó ben Féiriġur mác Ríora á bñáitbémenrú
 bíóóúáó oiriá, 7 úó ríeríriġ Conġal conáiri ccuriáó ríerriá
 cátháíú ġuri níúġ ári cáé ári Féircuir mác Léoe 7 ári
 Ullrááíú; 7 úó íáó Ríora ríuáó mác Ruġíriúíe 7 Féáéne
 Féáéé, á níáé, á ríiméíll Féircuirá mic Léoe, 7 rúccáúári
 rííáé rári lóirġ úó'n láóóimléáó, 7 ríuġáúári ári ríoirí á
 n-eríóimúil 7 á n-enġnáimí é, 7 úó lóiríeáó ári báile úile
 ánn ríri le Conġal coná éáéáíú 7 úóóónnáíe Féáéneá Fínn
 Fíle ná h-áriá móriá ríri ríiméíll ná bñáirġi, árié áúúúáiriú :
 "Ír íomúá léáéá Ullráó rínn," ári ríé, "7 ári neíimáit
 líomriá á m-beit ámíáíó ríri, 7 úó ríeáúriá leé ári leé .i.
 cúiríeári 7 ceírié céó árié úó túit ú'Ullráíú ánn, 7 úeíé-
 neáúári 7 rííe céó úó túit úó'n rírluáġ ríáimíe línné rári
 múiri 7 rári móriáúiriúġe"; 7 úó bí áġá n-eccáóimíe co
 h-áúúáíúmóri con-eberíú :—

Fíil (1^o) rínn léáéá fó línn éríó
 Ú'á bñíil líom, úáimá úóġnó!
 Sáóé líom ári Ullráé ú'á ríoirġ
 áġur ánbuáim ríe h-íorġúil ;
 Cúiríeári ári ceírié céó
 árié (2^o) rúccáó ú'Ullráíú á n-écc ;
 Súnná úó túitíeári ériá
 Ír áno áúáíú á léáéá (3^o) ;
 Úeíéneáúári ári rííe céó
 Úó'n rírluáġh ríáimíe rínn ári ríéó,
 Írri éáé ééóná úó cúiri
 á léáéá rínn, conur (4^o) ríil.

Fíil.

LXIX.

"[áéé] cúóó olé úó éáé ári bñáiríóerriá," (5^o) ári Féáéneá
 Fínn Fíle, "ári meáriá ú' éocháíó Sáíúúíe í, óiri úó túit
 [á] níáé máit ínnre .i. úoiríe Cáriúrláé mác Éáéháíó (6^o)

(1^o) ríil for Mod. Irish áúá : Strachan ("Subst. Verb," Phil. Soc., p. 55)
 says:—"So far as I have noted, this (usage of ríil) is foreign to the prose of all
 periods, and must be regarded as a poetical license." (2^o) Pronounce 'ríé,

foreigners, so that between them they made such great havoc that young children could swim in the pools of very red blood at the feet of the warriors; and Fergus mac Rosa struck at them with his inimical mighty blows, and Conghal cleaved a warrior's path through the battalions, till he won the battle over Fergus mac Lede and the Ulstermen; and Rosa Ruadh mac Rudhraighe and Fachtna Fathach, his son, closed in round Fergus mac Lede, and they covered the escape of the hero,¹ and carried him away by dint of their valour and their dexterity; and the whole place was burnt by Conghal and his battalions; and when Fachtna Finn File saw the great havoc around the hostel, he said: "Here is many an Ulster grave," said he, "and I like not its being so, and I know how it is on both sides, viz., five persons and four hundred of the Ulstermen fell there, and of the host that came with us over the sea and ocean, there fell ten persons and twenty hundred"; and he bemoaned them very much, and said:—

Here are graves under a pool of blood,
 Of all who are with me, cause of ill!
 Sad to me is the slaughter of Ulstermen from their home,
 And dismay through valour.
 Five persons and four hundred
 Of the Ulstermen it was that were put to death.
 Here fell they however;
 It is there are their graves;
 Ten persons and ten hundred
 Of the host that came hither on the way,
 In the same battle they put
 Their graves here, whence it is (?).

LXIX.

"However ill for everyone that hostel has been," said Fachtna Finn File, "it is worse for Eochaidh Salbhuidhe, for his good son Boirche Casurlach mac Eochaidh Salbhuidhe

otherwise line hypermetrical. (3°) MS., λεα̇τ̇α̇δ̇α̇, which makes the line hypermetrical. (4°) Conu? (5°) MS. buṙeṅṙα̇. (6°) εα̇χ̇α̇ι̇ρ̇: gen. in O. Ir. εα̇χ̇ρ̇α̇χ̇, εα̇χ̇α̇ρ̇α̇; here MS. contraction for α̇ι̇ρ̇.

¹ Lit., 'they placed a shield over the track.'

fell in it, and what better name could it have than Boirche's Hostel?'

"Let us harry Ulster, O warriors," said Conghal, "and let us destroy Eochaidh Salbhuidhe's territory." "Do not say so, O Ardrigh," said Fachtna Finn File, "for you have wrought enough evil on the Ulstermen, but do you contest the kingship of Ireland first of all, and, after that, Ulster shall be yours." Then Conghal said to his followers: "Let everyone of you who is capable of deeds of valour or activity come with me to Tara to attack the king of Ireland, so that he may fall at our hands, and so that I may defend the kingship of Ireland against him." Conghal then came through Fertais Ruire, which is called Cuan Snamha Aighneach, and over Fertais na . . . , which is called Fochaird Muirthemhne, and Ferta Conaire and Comarmara and Ilath, and over the Boyne to Tara of the Kings; and the hosts of Tara did not perceive them when their musicians ceased, and the king arose and saw the army in array on the plain, and the standards raised aloft. Lughaidh Luaighne was informed of that, and he started up quickly at the news. "I know who these are," said Lughaidh Luaighne; "it is Conghal, son of Rury, who leads that kingly course and warrior-onslaught; and that man created great evils in Ireland heretofore, and let some one go from me to the tribe of the Luaighne of Tara and to the people of Bregia and Meath"; and the messengers went off rapidly on these errands; and Conghal said to Fachtna Finn File: "Go to Lughaidh Luaighne," said he, "and tell him to leave Tara and its hostages to me, or else to give battle to me." Fachtna Finn File came to Tara and said to Lughaidh: "Conghal is," said he, "on the plain of Tara, and he tells you either to give up Tara and its hostages or to give battle to himself." "He is no king if he should refuse battle," said Lughaidh, "and I shall not part with Tara without fighting for it, and ask, O ollamh! a respite for

ceann, 7 iafpfa, a ollamain! caitre na h-oirde anocht
 uaim ar Conġal noġo tti mo tionól, uair ní rial úorain
 m' fadġáil am' donair." Támic fadctna Finn file ġo Conġal,
 [7 a]oubairt an caitre rin oo cábairt oo luġair luáigne.
 Tuġran an caitre rin óó 7 [oo] ġab Conġal lonġpóit a
 n-accail an oirde rin noġo ttiámic folurtriat eirge oo
 ló [ar] n-a máriach.

LXX.

Do éirġ comálda Conġal anoirin .i. Fíadó oradó:
 "Máit, a ġiġ a [Con]ġáil!" ar ré, "tabair an caġ fearoa
 uair támic neit rin treim 7 rin [trólair] (1°) 7 ruáġair
 caġ ar luġair rin ló ra." Do éirġ Conġal 7 oo cóirġ a
 cáġ a [ccé]óóir, 7 tuġ leibionn oo ríadtoib talcmair ma
 timóill, 7 oo tóġbad a meirġeotha 7 a n-oncoim o-beul[τ]a
 uairtoib, 7 oobí ġráin 7 uirfuaġ ġiġ ar Conġal oócum an
 cáġa rin. Ir ann rin támic a tionól ġo ġu[ġ] éirionn, 7 oo
 éirġ 7 oo cóirġ a cáġ ġo h-áclain 7 oobádar bairób 7
 bairinéin 7 ruáġa 7 raóilinn um Téamriáig oo'n coruinn rin,
 uair oobí cáġ oib aġ cuimriúġad a bfalctanair o'a céle,
 uair oob' fala oo Conġal ġireim 7 é rén 'na mác ġiġ
 éirionn a ionnairbad úorain ar a cúirġeáó rén 7 a óeari[b]-
 bairctair oo máirbad oó ġoime aġ coruain ġiġe ġur .i. bġeal
 bóóiobadh mac Ruġmáíóe. Rob'fala oo luġair ġiréin a
 mác oo máirbad ar a céóroġnain oó. Ir annrin oo cóim-
 ġuiceodar na caġa ceáġairóa rin ar tuláig na Téamriáġ 7
 oo cáitreodar a ccédarim caġa ġe céle 7 oo ġuirġ bġoircbem
 boóba oo na caġtoib ceáġairóa a ccenn a céle ġur úlurthiġ
 an oeadbair, ġur ionfoicġirġ a n-ionġum, 7 oo ġabrac
 tuáġa bġeġh 7 Míóe 7 luáigne Téamriáġ aġ coimriúġeáó
 an cáġa ġur cúirġiot ária mória ar ġuinnri Conġal noġo

(1°) támic neit rin treim 7 rin trólair. For the phrase cf. Stokes, "Tog. Troi," Gloss. Index, s. v. "sén úaire"; "támic neit oo'n feon 7 oon trólair," and the aġallain ("Silva Gad.," p. 132), Ir annrin ionnro támic a neit rin rén oar rin rólair. Sén is evidently treated in the text as a fem. noun.

to-night for me from Conghal until my muster comes together, for it is not generous of him to come on me alone."

Fachtna Finn File came to Conghal, and asked that that respite be granted to Lughaidh Luaighne. He gave that respite to him, and Conghal encamped in Acaill that night till dawn of day on the morrow.

LXX.

Conghal's foster-brother, Fraoch the druid, then rose: "Well, O king, O Conghal," said he, "give battle forthwith, for there has come strength for prosperity and for [aid], and challenge Lughaidh to battle this day." Conghal arose, and he drew up his army forthwith, and he made a breast-work of strong shields round him; and their standards were raised aloft, and their open-mouthed leopards were above them, and the majesty and fearfulness of a king were Conghal's in that battle-array. Then there came the muster of the king of Ireland, and the latter rose and drew up his army quickly, and royston-crows and ravens and spectres and sea-gulls came round Tara at that noise; for both of them (*i.e.* Conghal and Lughaidh) were mindful of the enmity of one to the other; for Conghal was angered that he, a king of Ireland's son, should be in banishment from his own province, and that his brother should have been slain in his presence whilst defending his kingdom, *viz.*, Bresal Bodhiobadh mac Rudhraighe.

Lughaidh was enraged at his son's being slain on his first service. Then the battalions on both sides fought on the hill of Tara, and they clashed their first weapons of battle together; and the mighty hostile clash of the battalions against one another resounded on either side, so that the strife became knit and the attacking was at close quarters. The men of Bregia and Meath and the tribe of the Luaighne of Tara kept urging on the attack, so that they inflicted great slaughter on the followers of Conghal till they came to the spot in the battle

where Conghal and Fergus were. It was then that Fachtna Finn File said: "Well indeed, my soul, O Conghal!" said he, "perform yourself a good deed, and defend the kingship of Ireland, for all your foreigners are slain." "It is not they that I took from it who defended the kingdom of the world for me," said Conghal, "but the sons of the princes of Ireland who were with me, and it is they who shall gain this battle over the people of Tara and Lughaidh Luaighne"; and that gave great spirit to the battalions of Conghal, and every single hero of them cut a gap of a hundred in the army of the king of Ireland.

LXXI.

Then Conghal commenced hewing down the hosts, and he dealt them his mighty, inimical blows, and his three foster-brothers, Merne, Semhne, and Lathairne, and the two sons of the Picts of Ulster, Fergus and Fithneas, followed him. However, on that day the hero, Conghal, was a doom to enemies, and his deeds were destruction to noblemen as he passed through the battle-throng till he reached where Lughaidh Luaighne was in the fight; and he opposed his shield to the latter's, and his sharp-edged weapon to his shoulder; and that conflict was the battling of two warriors and of two valorous heroes, and of two props of battle; and a large and very wide space was left them in the fight on account of the fierceness of their blows and the violence of their weapon-play; and Conghal exerted his strength and heroism, bravery, and warriorship on Lughaidh Luaighne, and he dealt him a terrible, triumphant blow, so that he cut his head from his body, and he raised aloft his shout of triumph and of exultation.

He defeated then the people of Tara, and the men of Bregia and Meath, and the tribe of the Luaighne of Tara when their chief and lord fell, and they were slaughtered and decimated; for that is the greatest destruction that was ever inflicted on the tribe of the Luaighne of Tara. Conghal

na Teimniach iadurra iad m-buaid ccoircaim 7 ccoimmaoirtíne. “Beir buaid 7 beannaóctam, a ConĠaile,” ar Fadóca Finn file, “uair ar m-Éireann goh aámarur tú ahoir, uair aóáo goill Éireann aóao a tTeimniach, 7 goairceir ainn ní[Ġ] úio.” Do bí ConĠaile 7 maíte a nuinntire a ttiĠ na Teimniac an oíóce rin, 7 do goá goálla fer m-briegh 7 Míóe 7 Sentuacá na Teimniac, 7 tángaoar cuigeohaidĠ Éireann ainn rin o’a moĠa[ó] 7 o’a maiguáóran .i. Deaghaó mac Sin, m oá óoicceáó Muimán, 7 Conniac car m Con[nacá], 7 airt Míroedalman, mĠ Laidgen, 7 tugrao mĠe óóran 7 do goá áironeiret Éir[eann] uile ainn rin, 7 tugurcaim mĠe Ua cCinnrealdaidĠ do Ġmuiméann mac Feig[ura] Fairge, 7 tugurcaim oá ttiann Connacá o’Oilllil Teóma goóe 7 o’Oilllil Teóma [Ġmíóe], 7 tugurcaim a úóúó oá goá oegóuine o’a maíbe ina fócaim ar ionnairbaó.

LXXII.

Iomtuira Feairccura mic Leve afeó mo maíó mēna nuinntir ó do goá ConĠaile mĠe n-Éireno 7 ó do tuit LuĠaíó LuaidĠne leir: “Mí léicce a n-Éirinn mair 7 do óēna m’ionnairbaó a h-Éirinn amaó 7 maóara go Teimniach o’a maiguáó”; 7 mámic Feigur mac Leve moimē go Teimniach, 7 moir moóuigheáó i tTeimniach é noĠo mámic go coóuilteach ConĠaile. “Do bheir féin ouit, a cairtimlíó, a ConĠaile,” ar fé, “7 ni mair do junne ’h airmair maím áce LuĠaíó LuaidĠne 7 do áairccura(1°) mĠe n-Ulaó úoit noĠuir úuilcair féin í.” “Úóó maíte ouitri oóce go Teimniach mair rin,” ar ConĠaile, “uair ni áuireábra(2°) a h-Éirinn thú mair do áuir LuĠaíó LuaidĠne mair”; 7 do fer fáilte go moóair mair. Ua fáilíó Feairccur do’n coimnaó rin ConĠaile, 7 do báóar a tTeimniach an oíóce rin, 7 do éirig ConĠaile go moó, 7 do áúó féin 7 maíte a nuinntire do óēnaím coimairle oia o’a

(1°) do áairccura: 1st sg. pft. of cairĠim, ‘I offer.’ (2°) ni áuireábra: 1st sg. conj. B-fut. of cuirim.

came after that to the House of Tara after his triumphant and exulting victory. "Success and blessing, O Conghal!" said Fachtna Finn File, "for you are, without a doubt, the king of Ireland now, for yours are the hostages of Ireland in Tara, and let you be named king." Conghal and his chiefs were in the house at Tara on that night, and he received the pledges of the men of Bregia and Meath and the natives of Tara; and the provincial kings of Ireland came there to acknowledge him as king and to render him service, viz., Deaghadh mac Sin, king of the two provinces of Munster, and Conrach Cas, king of Connaught, and Art Mesdealman, king of Leinster; and they gave the kingship to him, and he received the high-sway over all Ireland there, and he gave the kingship of Hy Kinsella to Criomhthann, son of Fergus Fairge, and he gave the two thirds of Connaught to Oilill Teora Gaoth and Oilill Teora Crioch, and gave his native possessions to each nobleman who was with him in banishment.

LXXII.

As to Fergus mac Lede, he said to his followers when Conghal received the kingship of Ireland, and when Lughaidh Luaighne fell at his hands: "He will not leave me in Ireland, and he will banish me out of Ireland, and I shall go to Tara to offer homage to him"; and Fergus mac Lede came to Tara, and he was not perceived in Tara till he had reached the sleeping-booth of Conghal. "Yours is your own judgment, O hero, O Conghal!" said he; "and it was not I who opposed you, but Lughaidh Luaighne, and I offered you the kingship of Ulster, till you yourself refused it." "You did well to come thus to Tara," said Conghal, "for I shall not drive you out of Ireland as Lughaidh Luaighne drove me"; and he gave him friendly welcome. Fergus was glad at that speech of Conghal, and they were in Tara that night; and Conghal rose early and went with the chiefs of his people to

advise as to whom he should give the kingship of Ulster ; and they all decided to give it to Rosa Ruadh, son of Rury, and to give the free-circuit of Ulster to Fergus mac Lede ; and Fergus mac Lede was in that position till Fachtna Fathach assumed the kingship of Ireland, and the latter gave the kingship of Ulster to him when Rosa Ruadh was killed in the battle of Lough Foyle at the hands of the foreigners ; and Fergus mac Lede was thus in the kingship till he was slain by the monster at Tonn Rughraidhe ; and though Conghal was thus in the kingship, it was Fergus mac Rosa who had the best portion of it during his time ; and Fachtna Finn File and Bricne mac Cairbre amended that story ; so that that is the military career of Conghal Cláiringhneach mac Rughraidhe and the feats of Fergus mac Rosa so far ; and Conghal was fifteen years in the kingship of Ireland after that, till he fell at the hands of Duach, fosterling of Deaghadh, as the poet said :—

Conghal was fifteen years,
The son of the great Rury,
At the hands of Duach, fosterling of Deaghadh,
He met with grief and rough strife.

THE END.

ADDITIONAL NOTES.

PART I.

P. 2.—The following verses from the famous poem of Gilla-Coemain, *h-Ériu* *árho moir na muḡ*, contain references to the kings mentioned in our text:—

<p> <i>Fuair nua Seḡamun a reét</i> <i>Ór inḡ éruino cen ánopeét :</i> <i>Doḡoáir in cārrsoéc cārr</i> <i>La henna n-áirḡsoéc n-ámmārr.</i> </p>	<p>[B.C.] [311]</p>
<p> <i>Enna áirḡsoéc, árho a bláto,</i> <i>Roáit ceḡru éoic bliátoan :</i> <i>Rí ḡanba, ḡocerr i cāt</i> <i>La cḡumḡáno cālma Coḡcḡáé.</i> </p>	<p>[304]</p>
<p> <i>Ceḡru bliátoa cḡumḡáino éairr</i> <i>Ór ino hÉruino immelḡlāir :</i> <i>ḡocerr rí cumḡáito in éairn</i> <i>De láim Ruḡáirḡe roḡáirb.</i> </p>	<p>[284]</p>
<p> <i>Ruḡáirḡe, rí fáil co m-bláto,</i> <i>Seét ḡeic bliátoa ḡe bliátoáib :</i> <i>ḡrāt ir béet ḡo ḡanba bino</i> <i>Éc átoáé i n-áirḡáḡlino.</i> </p>	<p>[280]</p>
<p> <i>In rḡntait mÁr a Mumáin máit,</i> <i>Á nói ḡo'n cúḡáto éomḡáit :</i> <i>Doḡoáir, márr roḡáíto,</i> <i>Lárrn in-ḡḡeḡál in-ḡoóíḡáto.</i> </p>	<p>[210]</p>
<p> <i>ḡḡeḡál ḡoóíḡáé co beét,</i> <i>nóí in-bliátoa ór hÉruino á neḡt ;</i> <i>ḡocerr rí Cuárlḡḡne 'con ḡráit,</i> <i>ḡo láim luáḡne, ino rḡntait.</i> </p>	<p>[201]</p>
<p> <i>Luáto luáḡne, léir a bláto,</i> <i>Cen buáḡḡe ḡri éoic bliátoa ;</i> <i>Doḡoáir huá áirḡ imlḡ</i> <i>ḡo ḡláto Congáil Chlárrḡḡḡḡ.</i> </p>	<p>[192]</p>

ADDITIONAL NOTES.

CONZAL, eóic bliadna oéc oóiz [177]
 Oo mac Ruoraige romóir ;
 Larin Ouaé, oailéé Oeoaio,
 Fúair tróiz ocuf tptomoebaio.

Ouaé, oalta Oeoaig, mo aiz, [162]
 Ippige of Tempaiz éolzaicé :
 nóí m-bliadna o'd rmaéé immaé,
 Coromarib fáétna fáéaé.

Fáétna, ríó, aét a ceéair, [153]
 Oo mac Roira Ippiz beéaio ;
 La eéaio feioiz, mac Fimo,
 Oocern in rí oe muao muo.

[TRANSLATION.]

Received Nia Segamain seven [years in kingship] [B.C.]
 Over Eriu without injustice ; [311]
 Fell the charioteer curled
 By Enna the Raider the cruel.

Enna the Raider, exalted his fame,
 Spent he four [times] five years : [304]
 The king of Banba, fell he in battle
 By Crimthand brave, the conqueror.

Four [were] the years of Crimthand the accomplished [284]
 Over Eriu the green-bordered :
 Fell the king pleasant of the Carn
 By the hand of Rudraige the very stern.

Rudraige, king of [Inis]fail with fame,
 Seven [times] ten years of years [reigned he] : [280]
 Doom and evil [was it] to Banba pleasant,
 [Plague] death died he in Argatglend.

The great Fintait from Munster good,
 Nine years [were reigned] by the champion active ; [210]
 Fell he, as hath been certified,
 By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
 Nine years over Eriu [was] his power ; [201]
 Fell the king of Cualgne at the contest,
 By hand of Luagne, son of Fintat.

- Lugaid Luagne, manifest his fame,
 Without molestation [reigned he] thrice five years ; [192]
 Fell the grandson of Art Imlech
 By hand of Congal Flat-face.
- Congal, five reputable years [and] ten [177]
 [Were reigned] by the son of very great Rudraige ;
 By Duach, fosterling of Dedach,
 Received he reverse and heavy destruction.
- Duach, fosterling of Dedach, of the good fortune,
 In kingship over haughty Tara [succeeded he] :
 Nine years of his sway [had passed] away, [162]
 When slew [him] Fachtna the Prophet.
- Fachtna, twenty [years], except four, [153]
 [Were reigned] by the son of Ross in royal life ;
 By Eocho Feidlech, son of Find,
 Fell the king by the red [spear-]point.

The above poem has been edited and translated by Dr. MacCarthy, in Todd Lect., R.I.A., vol. iii., pp. 142-213, from the "Book of Leinster" (twelfth century). The verses end with the following reference to the author himself:—

ḠILLA-CAEMAIN cen ḡAINNE
 MAC ḠILLE ḡAE[1]R SAMḠAINNE,
 FÁILIO O'N ḠAIR[ḡ]ḠNIM ROMḠIAL,—
 AR N-ÁRIM ARORÍḡ HEḠENN.

Gilla-Caemain, without penuriousness,
 Son of noble Gilla Samthainne,
 Thanks for the difficult feat he has earned,—
 For recital of the arch-kings of Eriu.

P. 2, ll. 5=15.—O'Donovan, in the "Annals of the Four Masters," has the following note under A.M. 5058, referring to Eochaidh Feidhleach:—"This monarch rescinded the division of Ireland into twenty-five parts, which had been made three centuries before his time by the monarch Ugaire Mór, and divided the kingdom into five provinces, over each of which he appointed a pentarch, or provincial king, who was obedient and tributary to himself. These were—Fearghus, son of Leide, King of Uladh, or Ulster; Deaghadh, son of Sen, and his relative Tighernach Tedbhannach, Kings of the two Munsters; Rossa Ruadh, son of Fearghus, King of Leinster; Oilíoll, who was married to Meadhbh, the monarch's daughter, King of Connaught. Flann synchronises Fearghus, son of Leide, with Octavianus." In the above extract from

O'Donovan's notes to the Four Masters the appointment of the provincial kings referred to in the opening passage of our text is ascribed to Eochaidh Feidhleach, and not to Lughaidh Luaighne. Ballymote Synchronisms (MacCarthy, B Text) give Concobar mac Nessa and Cairpre Niafeair, instead of Fergus and Rossa Ruadh, and ascribe the division to B.C. 27 ("Todd Lect.," vol. iii., p. 305).

P. 2, l. 18.—The following is the Dinnseanchus of Beanna Boirche, from "Book of Lecan," p. 512 b:—"Beand Boirchi canas rohainmuiged? Ni ansa Boirchi boaire mic Rosa rigbuidi 7 ba hed a súidi buachalla an bend sin 7 is cuma do irgaireadh cach mboin ota Dun Sobairci co hInnber Colptha 7 o Boind co Beind Boirchi 7 ni gealta bó mir foralma seach aroili. Unde Beand Boirche dicitur." "Whence is Beann Boirche named? Not hard (to reply). Boirche was cowherd to the son of Ross of the yellow wrist, and that mountain was his herdsman's seat, and equally would he herd each cow from Dunseverick to Innber Colptha, (Drogheda, Boyne mouth), and from the Boyne to Beann Boirche, and no cow pastured beyond another. Whence is named Beann Boirche?"

P. 3, l. 19.—"From Mulladh (Mullagh) to Beanna Boirche . . . from the Bann to the Drowes." The following verses of Fintan from the "Book of Leinster," p. 8 b, give the five chief divisions of Ireland:—

FINNAN cecinit do rann na cóice:—
 Cóic uiranna heirend etir muir 7 tír
 dovedépa na coemcainle cáda cóice oib,
 O Throbáir oian aígbeao in chetpao éáo
 coru inboino inbánaobail terbairce bán,
 O boino bno banbrúeas na tpu n-uéc n-úar
 Co Commor valpuethas na tpu n-uéc n-úar
 Ó'n Commor éetna rain co fuirtuio cairr
 O beolo mo aígbeao éon oiaígáirther glarr
 O luimneé long dobal leéan a lár
 Co Throbáir thong amgla n-pirtiben rál
 Suicemáil rlectuzuo ar raitzer rúit
 Comlán in ceptuzuo riaroio i cóic.

P. 12, l. 16.—*eric* 7 *eneclann*. Judging from "Glossary to Brehon Laws" (*g. v. s. v.*), the exact meaning of these terms is not certain. *eric* seems used generically. There are said to be four *eirics*, viz., *aithgin*, *dire*, *tairgille*, and *enecland*. We have, however, an apparent distinction between the two in the fact that *ráda*, 'debts,' is glossed by *eneclann*, and *coirp-oirpe*, 'body-fine,' by *eric*.

P. 18, l. 18.—*ni ra teact red' flaitiura*. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—*ba so zepaib Riž éreann*. We have here a case of *zear*, 'obligation,' 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the *zear* is often made the pivot upon

which the heroic deeds, or even fate, of the hero turns. The following curious instance of a *ḡeap* of Finn mac Cumhail from the *Agallamh* ("Silva Gadelica," p. 195) may be of interest. In his case the *ḡeap* was in the nature of a left-handed pledge:—

Ἦ ἀνηρῖν τυεραδαρῖ ἀν ἰνḡεν εὐαχῖ ριονν ἀρḡαιε ἀρῖ ἄ κοῖμν οὐεϋ ἄ λῆν το
 μῖο ρο-όλα ἀνν οὐεϋ τυε ἰλλῆῖμ ρῖνν. "Εῤῆε ρο, ἄ ἰνḡεν?" ἀρῖ ριονν. "μῖο
 ρο-όλα ρομερεσῶ," ἀρῖ ρῖ. Οὐεϋ βἄ ḡεῖρ ὀ'ρῖονν ρλεσ ὀ'οβἄσ οὐεϋ ḡἄβυρ ἰν
 εὐαχῖ οὐεϋ ἰβῖρ ὀἰḡ ἀρῖ οὐεϋ ἀρῖ ἢ-όλ ἢἄ ὀἰḡε το ρο μερβεβαῖορῖεσ ἔ. Οὐεϋ
 τυεραδαρῖ ἄ ἄḡἄῖσ ἀρῖ ἰν ρῆῖνν οὐεϋ ḡἄχ ὀε οὐεϋ ḡἄχῖ ἀῖνῖμ οὐεϋ ḡἄχῖ λῆν
 εἄεῖῖἄ ὀορῖορῖ ἀρῖ ḡἄχῖ ρερ ὀἰοβ ρο ε἗ῖῖβ ἢἄ ἢ-ἄḡἄῖσ λῄρῖν μερεἄσ τυε ἀν
 ἰνḡεν ἀρῖ.

"Out of her bosom then the young woman brought a *cuach* of white silver, containing its fill of delicious mead, and reached it to Finn, who questioned: 'Young woman, what is this?' 'Mead,' was her answer; 'delectable, potent to intoxicate.' Now to Finn it was prohibition (*ḡeap*) to refuse a regalement; he took the *cuach* therefore, drank a draught from it, and, that swallowed, straightway was all demented. Upon the Fianna he turned his face, and every harm, and flaw, and mishap of battle that he knew against any man of them he, by operation of the frenzy that the young woman had worked in him, threw in their teeth."

P. 20, l. 3.—ḡο τῖοβρῖῖσ ἢἄ λἄοῦρἄῖοἰ. The name of this well does not occur amongst those enumerated by Petrie in his *Essay on Tara* (Trans. R.I.A.). Could it be a *volks-etymologie* for λἄοῦ τῖοβἄρ, the famous well marked on Petrie's map?

P. 20, l. 5.—μῖῖλλεν ἑἰἄρῖἢἄῖοε. The following extract describes the origin of this name:—"Cuan O'Lochain, chief poet and lawgiver of Ireland, whose death is recorded in the *Annals of Tighearnach*, at the year 1024, states in his poem on the ruins existing at Tara, that Cormac, the son of Art, chief monarch of Ireland in the third century, had a beautiful *cumal*, or bondmaid, named Ciarnaid, who was obliged to grind a certain quantity of corn every day with a 'bro,' or quern; but that the king observing her beauty, took her into his house, and sent across the sea for a millwright (τυḡ ρἄορῖ μῖῖλλῖῖσ εἄρῖ ἢόρῖεῖῖσ), who constructed a mill on the stream of Nith, which flows from the fountain of Neamhnach to the north-east of Tara."—Petrie's "*Tara*," p. 164.

P. 22, last line.—κοῖμλεῗεῗ ἄ ἄἰḡῗε ὀ'όρῖ. The face was very commonly taken as a standard of measure in primitive times, just as are the foot, hand, and arm in the English—"a foot," 'two hands high,' 'at arm's length,' &c. For the phrase cf. "*Book of Leinster*," p. 54, l. 14, κοῖμλεῗεῗ εἄἰḡῗῖ ὀ'ο
 ρερḡ-όρῖ.

P. 29, l. 12.—The "*Dinnseanchus*" is a collection of legendary accounts of the origins of Irish place-names. Copies of it are found in our principal Irish MSS., the Books of Leinster, Ballymote, Lecan, &c. Stokes has published the Rennes edition in the "*Revue Celtique*"; and the poetic passages have been

selected by Mr. E. Gwynn for his Todd Lectures. Very skilful use has been made of it in the present story; and the circumstances under which the Dinnseanchus of Ath Fuar was composed are probably unique. In the Books of Leinster and Ballymote Dinnseanchus the usual formula for commencing one is $\text{C}\Delta\text{N}\Delta\text{P}\ \text{no}\ \text{h}\text{-}\Delta\text{m}\text{m}\text{u}\text{r}\text{g}\text{e}\text{o}\ .\ .\ .\ \text{ni}\ \Delta\text{m}\text{r}\Delta?$ The phrase has here been reduced to the less formal and more colloquial $\text{C}\Delta\ \text{h}\text{-}\Delta\text{m}\text{m}\ .\ .\ .?$

P. 29, ll. 24, 25.— $\text{no}\ \text{c}\Delta\ \text{nr}\text{u}\text{l}$. Really not a question. The literal translation is: “Your warriors have no cause to attack us, O Criomhthann,” said Conghal. “That is so,” said Criomhthann.’

P. 30, l. 18.— $\text{m}\Delta\ \xi\ \text{m}\text{r}\text{u}\text{m}$. This may not be a place-name. The difficulty is in—(1) the particle no preceding, and (2) in the phrase $\text{m}\Delta\ \xi\ \text{m}\text{r}\text{u}\text{m}$ itself. It is possible that there may be a wrong division of the words. $\text{m}\Delta\ \xi\ \text{m}\text{r}\text{u}\text{m}$ might be a cheville of some kind. Stokes has given a word $\text{m}\Delta\ \xi$ as meaning ‘great,’ which may possibly be the present one. $\text{m}\text{r}\text{u}\text{m}$ has the meaning ‘running.’

P. 37, l. 6.—A better translation might be: ‘Unless you come in order to plunder us with Conghal Cláiringhneach, there is nothing for you to destroy on us.’

P. 40, ll. 11, 12.—The MS. has $\Delta\text{r}\text{c}$ for $\Delta\text{r}\text{c}$, and $\Delta\text{oc}\text{on}\text{m}\Delta\text{r}\text{c}$ for $\Delta\text{oc}\text{on}\text{-n}\Delta\text{r}\text{c}$. $\Delta\text{r}\text{c}$ of course may mean ‘necessity,’ ‘straits’: cf. phrase $\text{t}\text{r}\acute{\epsilon}\ \Delta\text{r}\text{c}\ \text{no}\ \acute{\epsilon}\text{r}\xi\text{m}$; but then we should expect $\Delta\text{oc}\text{on}\text{m}\Delta\text{r}\text{c}$, not $\Delta\text{oc}\text{on}\text{m}\Delta\text{r}\text{c}$. Dr. Meyer suggested a word $\Delta\text{r}\text{c}$, ‘valour,’ to me, and I have adopted it tentatively.

P. 42, l. 20.— $\xi\acute{\epsilon}\text{b}\acute{\epsilon}\Delta\text{r}\ \text{b}\text{r}\text{u}\text{i}\xi\text{en}\ \text{o}\text{r}\text{c}$, *i.e.* ‘a palace shall be attacked on you.’ The translation in the text is not correct: cf. p. 84.

P. 45 (*3rd line from bottom*).—Translate ‘let you go,’ instead of ‘let them go.’

P. 46, *last line*.— $\text{u}\Delta\text{r}\ \text{v}\text{in}\xi\text{e}\text{u}\text{b}\Delta\text{v}\text{r}\Delta\ \Delta\ \acute{\text{c}}\text{o}\text{i}\xi\text{e}\Delta\text{b}$. Restore MS. reading $\acute{\text{c}}\text{o}\xi\Delta\text{b}$, and translate, ‘for I shall ward off his attack from the Ulstermen.’ Omit note (2°).

P. 48, l. 16.—For $\text{c}\text{o}\text{i}\xi\text{e}\Delta\text{b}$ read $\text{c}\text{o}\xi\Delta\text{b}$ as above, and translate: ‘He would ward off your attack from the Ulstermen.’

P. 49.—Semne has given his name to $\text{m}\text{b}\text{e}\text{r}\ \text{S}\text{e}\text{m}\text{ne}$, Larne; $\text{M}\text{a}\text{g}\text{h}\text{s}\text{e}\text{i}\text{m}\text{ne}$ in Dalaraidhe; Inis Seimne, Island Magee. Larne, Co. Antrim, derives its name from Lathairne.

P. 50, l. 19.— $\text{O}\acute{\text{u}}\text{n}\ \text{o}\Delta\ \text{b}\acute{\text{e}}\Delta\text{nn}$. Monsignor O’Lavery, in his “History of Down and Connor,” vol. iv., in referring to Dun da Beann, now Mount Sandel, Coleraine, quotes the following from the Ordnance Memoir MS. (written in 1835 by J. Blakely):—

‘Mount Sandell is of an oval shape, and measures 175 feet north and south, by 140 feet east and west, with a trench in the centre, which runs east and west, and is about 17 feet from the bottom to the top of the ford. There are two ‘giants’ graves,’ one near the west side, and the other near the south side of the fort, each 25 feet by 16 feet. The fort is, from the planting at the west side to

the top, about 40 feet high, and 30 feet high from the bottom of the trench to the top of the fort at the east side, and 40 feet high at the north side. The south side is grown over with blackthorn. The parapet is almost level with the top of the fort. There were two excellent springs about 150 perches north of the fort in a wood."

P. 56, l. 28.—ΕΔΥ ΓΥΔΟΙΒΕ. "The ancient name of the Cutts, on the Bann at Coleraine, was Eas Craeibhe, the cataract of Creeve. This Creeve was a princess who was drowned here: she was the daughter of Owen mac Duirtheacht, and she resided in the great fortress, Dun da Bheann, now Mount Sandell. From this cataract the tribe which dwelt between it and the River Roe was named *Fir na Craeibhe*, 'the men of Creeve.' The territory in later ages belonged to a branch of the family of O'Kane."—O'Laverty, "Down and Connor," vol. iv., p. 156.

P. 57, l. 3 *from bottom*.—ΜΑΙΤΕ ΥΛΑΘ ΔΥ ΕΝΑ. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—ΔΟΝΑΧ of Inber Tuaiġhe. The origin of the name is related in a metrical Dinnseanchus in LL. and Ballymote. In these it is called Tuag-Inber.

P. 61, ll. 20, 21.—Literally: 'should doubtless be . . . should possess . . . should contest.'

P. 62, l. 1.—Θο ἐλαειῖβ̄ σῖμ̄νε. Remarking upon this passage in "Manners and Customs," p. 274, &c., O'Curry says: "The reference to the general use of round stones in this battle is curious indeed; but the round stone must not be taken to be the same as the Lia Lamha Laich, or 'champion's hand-stone,' for the latter weapon was apparently always reserved for some particular occasion or opportunity of a more important character, in some difficult contest of skill; while the round stones are here represented as having been cast promiscuously with the darts and spears on the advance of both parties to close combat, in which their 'long heavy spears' and their 'broad green spears' for thrusting, and their swords for cleaving, were called into requisition. It is remarkable that in no details of any battle before or after this Battle of Aenach Tuaiġhe is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated Ceallachan of Cairil against the Danes, so late as about the year 920, in which it is stated (Book of Lismore) that 'their youths, their champions, and their proud, haughty veterans came to the front of the battle to cast their stones, and their small arrows (or darts), and their smooth spears on each side at one another.'"

P. 63, l. 25.—'The three foster-brothers.' Notwithstanding the κοῖνὸν-ταῦθα of the text, it is clear that they were Conghal's foster-brothers (κοῖνὸν-ταῦθα), and not his foster-sons (κοῖνὸν-τεταῦθα). Their relation to Conghal is shown by the fact that, on p. 49, their father, Fionntan mac Rudraighe, is said to be Conghal's foster-father (οἶος). Elsewhere the MS. has κοῖνὰ-τεταῦθα correctly.

PART II.

P. 70, l. 2.—**ΝΑΒΖΑΘΟΝ ΜΑC ΙΟΥΔΑΙC.** The Irish seanchuidhe had no qualms of conscience in laying all sources under contribution for the work he had in view. Here we find the Biblical name of Nabuchodonosar, son of Herod, of which **ΝΑΒΖΑΘΟΝ ΜΑC ΙΟΥΔΑΙC** is the Irish variant, introduced to us as king of the mythical land of Uardha (the Cold). For the form **ΝΑΒΖΑΘΟΝ** cf. "Thes. Palæohibernicus," Index Nom. :

Ευλιμοραδοαχ ρουέιν
 Βα μαc ΝΑΒCΘΟΟΝ ΝΑΡ ΡΕΙΛ.

K. Meyer, "Zeit. für Celt.," B. iii., p. 19 ;

ΝΑΒΖΑΘΟΝΑΓΓΟΡ, "Book of Ballymote" (MacCarthy, Todd Lectures, vol. iii., p. 298).

P. 70, l. 3.—**ΒΕΒΙΩ** may be for the common **ΒΕΒΙΩC.** The form might possibly be due to the omission of the *n*-stroke over the *z*, so that for **βεβίω** we would have **βεβίω.** It is needless to say that the first syllable 'be' of such names is the word 'be,' 'a woman.'

P. 70, l. 7.—**CερoΔ ΝΑ CΑΜΖΗC, ΟΙ ΝΑ ΔΟΙΒΝΕΡ,** a summary of the business and pleasure of a king. **CΑΜΖΗC** is translated in Brehon Laws' Gloss. by 'case,' 'cause,' 'question,' 'dispute,' 'plea.'

P. 72, l. 10.—**ΡΑCΡΥΜΝ Δ Ν-ΟΔΙΡΙΑΟΔ.** Rathlin in Dalriada, to distinguish it from islands of the same name in Ireland. The oldest form of the name was **ΡεCρυ,** an "n" stem like **Ερρυ,** 'Ireland.' The declension therefore was **ΡεCρυ, ΡεCρηνν, ΡεCρυνν (ΡΑCΡΥΜΝ),** like **Ερρυ, Ερρηνν (O. Ir. Ερρενσ), Ερρυνν.** The tendency in these stems is to adopt the dat. sg. as nom., hence, *e.g.*, the popular name of Erin, and hence **ΡΑCΡΥΜΝ,** as here. The further change of **ΡΑCΡΥΜΝ** to the sound 'Rathlin' is easily explained on phonetic grounds. The combination *cr* tends to develop an intermediary sound, or 'glide,' *t* between the *c* and *r*; compare, for example, the phonetic development of French *naître* from *nascere*:—*nascēre* (Classical); *nascere* (popular Latin) = *nasc̄tre* = *nasc̄tre* = *naistre* = *naître*. Similarly **ΡεCρυνν** develops a dental 'glide' *t*, and so develops thus—***ΡΑCτ-ρυνν, *ΡΑCτρυνν,** and then **ΡΑCτλινν,** the dental *t* changing *r* to the dental liquid *l*. The change has been further essentially helped out by the influence of the dental group *mn* on the first group of consonants. We have, besides Rathlin off the Antrim coast, a **ΡΑCρυνν** island in Lough Neagh, another off the Donegal coast, and the well-known **ΡεCρυ (ΡΑCρυνν)** off the coast of Dublin, now called Lambay Island. Our author evidently adds 'in Dalriada' to avoid confusion with these latter.

P. 72, l. 18.—**Cο ΜΒΙΜΝΕ Ν-ΖΟCΔ. Ν-ΖΟCΔ** is a case of what Pedersen (Kuhn, Zeit. xxxv.) calls dynamic eclipsis and aspiration. The following are two early examples which he cites:—**Δ ΒΥΡΡΑΙΖ ΜΒΔΙΥ ΜΒΝΥΛΟΡCΤΙ, LL. 62 a, 48;** **CΟΡΒΟ ΡΥΔΡΜΑΕΙ ΟΥΒΘΕΜΥΡ CΗΥ CΗΥCΟΥC ΒΔ ΡΟΡΕΥ ΡΔΙΥ, LU. 103 b, 4, 5.**

This latter sentence exemplifies the phenomenon of dynamic aspiration in the case of *chiroub*. Quite a number of examples may be collected from our text. Cf. p. 50, *ισιη τροχουρω 7 τρλόξ*; p. 136, *εισιη ριοη 7 ἰηδαοι*.

P. 74, l. 2.—*Ῥι Ὀonn mac iomchaḏḏa*. I have translated this proper name by 'King Donn,' as the scribe who copied the text evidently considered it to stand for such. The aspiration of the letter *o* in *Ὀonn* suggests at once, however, that we have to deal with a compound *Ῥiḏonn* taken as one word, of which *Ῥι* is simply the well-known Irish word *Ῥῆξ*, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' *Ῥῆξḏonn*. Such a collocation as *Ῥῆξ Ὀonn*, King Donn, would be strange in Irish, save that we considered it, as here, a *volks-etymologie*, brought about by the influence of English. The name of the daughter of King Donn, *Ῥαηη Ῥαοιβḗεαε*, is a common one in Irish story: cf. *e.g.* *Ῥαηη Ῥαοιβḗεαε*, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, *last line*.—*Coῖταo*. I met the following interesting occurrence of this word in the Stowe MS., C. I. 2. (R. I. A.), fol. 21, b 2, ll. 11-15:—*7 τανκαταη Ῥομπο εαν coῖταξ (i.e. coῖταo) ḗαν κομμιαḗη κυη ḗαβηατ Ῥοῖαo 7 λοηῖροητ εη ταῖβ λειῖρεαε Ῥαιḗη*. *ḗαν κομμιαḗη* shows, of course, the force of *coῖταξ*, viz., 'halting, staying.'

P. 101, *last line*.—*Ὀun Ῥαηη*. The following extract from the "History of Down and Connor," by Monsignor O'Laverty, is most interesting as embodying the opinion of one well familiar with the scenes here described. In his chapter on Rathlin Island (vol. iv., p. 384), Monsignor O'Laverty, after quoting from this tale, makes the following remarks:—"Whoever wrote this tale must have resided in Rathlin; it is so faithful to the topography, though everything is described in an exaggerated style. The palace prepared by Donn for his son-in-law is Doonbeg; the Grianan of Taisi is Greenan; the harbour where Fergus 'was listening to the murmur of the sea on the northern side,' is Port Doonna-giall. After their defeat the invaders 'had a very short way to pursue in their flight unless they plunged into the sea'; the harbour is about 400 yards north of Doonmore, the palace of King Donn; Crocknashanvan is where the women witnessed the fight. The Tow river, that flows along the western side of Knocklayd into the harbour of Ballycastle, is supposed by Mr. Hill to preserve the name of Taise. Certainly the Four Masters call the glen Glen Taise; the palace built for her in it was perhaps the great fort in Broommore, under the shadow of Knocklayd, which seems still to preserve the name of Leide, whose son, Fergus mac Leide, gave to Taise all the territory as far as Dunseverick."

PART III.

P. 108, l. 16.—**Θυαυα γ Θυε̄θοννα.** “In the description of a festive entertainment in the old tale of the Triumphs of Conghal Clairingneach we are told that poems (*Duana*) and *Duchonda* were sung for the company, from which we may perhaps infer that the poems, or Duana, are laudations of the living heroes, whilst the *Duchonda* were the dirges of the meritorious dead.”—O’Curry, “Manners and Customs,” vol. iii., p. 380. For *Duchand*, *vide s. v.* Esnad in “Cormac’s Glossary” :—**Ερηνοσ .ι. ηη ηασ ἀετ ηρ ουχαησ ; αηη βα ηερηασ αηηη ηη χηηηλ οηζηηηηη ηα ηηαηε υη αη ηηηλδχτ ηηαηηε.**

P. 112, l. 23.—**Θερ̄εα.** **Θερ̄εα** here may mean ‘of the top of the head’: cf. O’Curry, “Manners and Customs,” vol. iii., p. 107, **α ηερηατ = ηυλλδχ α χηηη ; LL. 93 b 4, 42 : οσα ηερηασ κο α ηονηαηβ,** ‘from head to feet-soles.’

P. 112, l. 23.—It is interesting to know that a story similar to that of Labhra Loingseach is told by the dwellers on the Nile near Cairo. Along the Nile wheels are used for raising water, and their rotation produces a peculiar creaking noise. In explanation of this noise, it is told how King Alexander possessed the ears of an ass, and this secret was known only to his barbers. One of the latter, unable to keep the secret, whispered it to a water-wheel, and ever since these wheels repeat it in their creaking, saying, ‘King Alexander has two ears of an ass.’ The story apparently reached Ireland through some channel or other, and was fathered on our Irish king. The story is more commonly ascribed to King Midas.

P. 118, l. 18.—**αηεε̄η,** gen. sg. Strachan has pointed out, in *Zeit. für Celt. Philologie*, Bd. iii., pp. 414, 415, that the gen. of nouns ending in **αη** is commonly **αη**, e.g., **τυαητ βαηε ηονγ̄αη**, ‘the cause of the madness of Mongán,’ *LU.*, p. 134 b, and hence **αηεε̄η** (**οηεαη**), gen. sg. in text.

P. 123, l. 9.—‘Unwitting.’ **αηεο̄λ**, used as here adjectivally, generally means ‘strange.’ The etymological meaning seems applicable here; the transition from ‘unwitting’ to ‘strange’ is obvious. P. 126, l. 21, I should perhaps have translated **αηηηλ** by ‘strange.’ In *Saltair na Rann*, Stokes translates **αηεο̄λ** by ‘hostile.’

P. 124, l. 7.—**ηηζηηε̄αη** may possibly mean ‘wrist-thick.’ The alliteration **ηηζηηε̄αη ηησηη** and **ηηηε̄αη ηαηαηηη** tends to show that **ηηζη** is an intensive particle.

P. 126, ll. 19, 20.—**Θεοξ̄βαηηε**, ‘cup-bearer’; **ηερ̄ κοηζη̄αδα κοηηηε**, ‘light-keeper.’ It must be remembered that these were offices in the household of a king, or great prince, and that in primitive times such offices carried with them a great amount of authority. The feudal titles still in use in Court circles, such as ‘chamberlain,’ ‘sword-bearer,’ ‘lord-in-waiting,’ represent a similar

set of circumstances in more recent times. It is well known how menial were the offices performed by, for example, French nobles in attendance on their kings.

P. 128, l. 14.—Δ ριξ ἑλαδὸς ἡ ἡ-ἀρωξιάλλ, ‘O King of Ulster of the great hostages.’ The number of hostages possessed by a king or prince was a measure of his power. Hence each king had a τεαχ ἡ ἡξιάλλ, ‘house for the hostages,’ or οὐν ἡ ἡξιάλλ, ‘fort for the hostages,’ in which they resided. Their position was pleasant enough as long as the tribe from which they came remained on friendly terms with the prince or king in whose court they were. This custom of taking hostages accounts for many names of places; at Tara there was a τεαχ ἡ ἡξιάλλ, and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonnagiall, *i.e.* πορτ οὐν ἡ ἡξιάλλ.

P. 134, l. 28.—Εὐόν τριῖε, ‘magic birds.’ The εὐόν τριῖε are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the Δξάλλδῆ (“Silva Gad.,” Ir. Text, p. 223): “Do riachtsat lucht in tsídha amuigh a haithle in chiuil do chluinsin ocus ro fhiarfaig Caeilte scéla diob: ocus crét in cairche ciuil atchualamar ar sé. Uainebhuide a sid Duirn bhuide andes o thuinn Chlfodna ocus énlaithe thfre tarrngaire ina farrad. ocus ba hairfitech tfre tarrngaire uile í. ocus a mbliadna is lei techt d’innsaigid in tsída so ocus bliadain gacha sída ar an ingen. ocus táncadar isin síd anunn iar sin ocus táinic in énlaithe gur shuidset ar chorraib ocus ar cholbadaib an tsída. ocus táinic trícha én díob i tech na narm in bhaile amboi Caeilte ocus do ghabsat cliar istig. ro ghab Cascorach a thimpán ocus gach adhbann ro sheinned ro ghabdais in énlaithe leis. is mór gceol do chualamar ar Caeilte ocus ní chualamar ceol a chommaith sin,” “After having heard the music, the *sídh*-people that had been abroad returned, and Caeilte sought news of them, saying: ‘What was the burst of music that we heard?’ ‘It was Uainebhuidhe, out of the *sídh* of *Dorn buidhe* from Cleena’s Wave in the south, and with her the birds of the land of promise, she being minstrel of that entire country. Now is her turn to visit this *sídh*, and every year she takes some other one’: thus Bebhionn. By this time the new-comers had entered the *sídh*, the birds as well coming in and perching on the cornices and couches of the dwelling. Thirty of them penetrated into *teach na narm*, where Caeilte was, and there within struck up in concert. Cascorach handled his timpan, and to every piece that he played the birds sang him an accompaniment. ‘Many’s the music we have heard,’ Cascorach said, ‘but music so good as that, never.’”

P. 136, l. 21.—Τυξ ἡ λῆν ἡ σκόρητο ἡ ρεῖτη ἡ τυξ ἡεακῆ ἡοιῖνῆεῶ δῆ. Referring to this passage as a classical description in “Manners and Customs,” p. 277, O’Curry says: “It was ἡεακῆ, that is a half, or modified flat stone: for ἡεακ means a perfectly flat stone, so that ἡεακῆ must mean a stone partaking somewhat of the flat form, but not entirely flat; and than this, no more accurate description need be desired of those stone implements in our museums which it has been the unmeaning fashion to call ‘celts.’” The following reference to the σκόρη in the Δξάλλδῆ (“Silva Gad.,” p. 101) is interesting: 1ῆ

Δημιον τος Οσίλτε Δ Λάιμ ρεχα 1 κομπασ Δ ρεεθ οσυρ τσεδρταρ Λια
 τριμνεχ τερζόρι Δρηαδταρ τρι σαεσα υμζε το ράτραις Δρ βαρτεο ιν
 νόνδαρ τό βήι, 'Then Caecilte put his hand in the hollow of his shield, and gave
 to Patrick a ridgy lump of gold, in which were thrice fifty ounces for baptizing
 the nine were with him.'

P. 152, l. 5.—Δρτυρ μόρι μακ ιυβδαιρ. If we have to do here with the great
 King Arthur, we may equate Ιυβδαιρ to Uther (Pendragon). The most obvious
 Irish source for the name is the Irish Nennius. In his "Nennius Vindicated,"
 p. 258, Zimmer, dealing with King Arthur, says: "Arthur war, so weit die
 ältesten Zeugnisse der Heldensage einen Rückschluss gestatten, ein um die Wende
 des 5. und im Beginn des 6. Jahrh. sich auszeichnender Führer der Britten in den
 Kämpfen gegen die Angeln und Sachsen." There are a number of Arthurs in
 Irish Literature, e.g. Arthur of the Norse Gael (Δζαλλαθ, "Silva Gad.,"
 Eng. Tr., p. 212); Arthur, son of Beine Brit, King of the Britons (*id.*, p. 105).
 In the "Voyage of Bran" (Meyer), p. 84, we have: "Mongán mac Fíachna
 Lurgan ab Artur filio Bicoir Pretene lapide percussus interit." A collection of
 the 'Arthur' episodes is a *desideratum*.

P. 152, l. 11.—Δ ττραζιζ βρηεταν. The following, from "Nen. Vindic."
 (Zimmer), p. 285, may be of interest here: "Darauf weisst ja auch Gildas 'De
 excidio,' par. 18, deutlich hin, wo er mittheilt dass die abziehende letzte Legion
 den Wall im Norden zur Vertheidigung den Britten in den Stand gesetzt und
 an der Südküste (in litore oceani ad meridianam plagam) wo im letzten Jahr-
 hundert der Römerherrschaft der 'comes litoris Saxonici per Britanniam'
 postiert war Thürme in Zwischenräumen mit dem Blick aufs Meer gebaut habe,
 um die auf dem Meer herannahenden Barbaren beobachten zu können. Hier ist
 uns durch Gildas deutlich der Fortbestand des Dux Britanniarum und des Comes
 litoris Saxonici der römischen Organisation gegen Ende der Herrschaft auch für
 die Zeit nach Abzug der Römer in irgend einer Form bestätigt."

P. 156, l. 23.—Δρτυρ Δοιμφερ. Elsewhere, e.g. p. 162, we have the name
 Δρτ ενφερ (Δρτ Δοιμφερ). It is clear that the author has here made use of the
 name of the son of Conn Cédcathach, viz., Art Aoínhear, as a name for the
 reputed son of Tinne, and real son of Arthur. The variant Δρτυρ for Δρτ shows
 the reason. Δρτ was naturally a convenient name for the son of Δρτ-υρ.

P. 168, l. 28.—Ζο τεαχ Εαχαιθ Σαλβυιδε. In an article in the *Irish
 News and Belfast Morning News*, for Saturday, August 13th, 1904, on Cathair
 Boirche, written by Monsignor O'Laverty, *à propos* of the appearance of the
 present work, the following interesting account is given of what he considers to
 be the remains of the original Cathair Boirche and House of Eochaidh
 Salbhuidhe, the father of Nessa, mother of the famous Connor mac Nessa:—
 "The capital of Achy's (Eachaidh) little kingdom, which comprised the southern
 part of the present county of Down, was situated in the parish of Kilcoo, on
 those hills that slope up to the Mountains of Mourne. I found it fortified in a
 manner that would do credit to the greatest strategist of that or any succeeding

age. But, alas, more than twenty centuries have reduced those great stone fortresses to a few feet above their foundations, and have not left of many of them even a trace. On sheet No. 43 of the Ordnance Survey, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine 'cashels'—a cashel is a stone-built circumvallation, without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as 'site of fort'; from this they stand at an average distance of 120 statute perches. Outside this circle of forts are marked on the map other cashels, which seem to have been outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands 50 perches from it; and two in Burenban are about 250 perches outside the circle, while similar stone circumvallations in Slievnalargy guarded the approaches from that side. I examined only two of these cashels, both in Drumena, one in the farm of Mr. Walsh, the wall of which is twelve feet broad, but reduced to the height of about six feet; its interior diameter measures 130 feet; within it is a cave nearly three feet broad and five feet high, covered with immense blocks of stone; the foundations of walls, which once divided the interior into compartments, present themselves in several places. The other cashel which I visited is in Mr. Mooney's farm. Its interior diameter is 160 feet; it had two entrances, one facing the south-east, and the other facing the north-west. A few stones of one side of each of those gateways still remain. The wall is eleven feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about ten perches from its north-western gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney, 'the Horse-head Hill.' . . . These remains of a remote past are situated a little to the north-east of Loughislandreavy, about three miles from Castlewellan, and two miles from Bryansford. . . . Benna Boirche, 'the Peaks of Boirche,' was in ancient times the name by which were designated the Mourne Mountains, and the territory immediately adjoining them, while Cathair Boirche translates 'the Stone Fortress of Boirche.' Now, as the cashels in Kilcoo are the only stone fortresses on or around those mountains, and as they are in the vicinity of Dundrum Bay, where Conghal landed, it is almost certain that there was the residence of Achy Salbwee (Eachaidh Salbuidhe), and the birthplace of his still more celebrated daughter Nessa, the mother of Connor mac Nessa." In thus locating Գաժարի Բօրիճե, Monsignor O'Laverty differs from old John M'Alinden, who told Dr. O'Donovan that the great earthen mound in the townland of Ballymaghery, parish of Clonduff, was called մօժա Եանոս Բօրիճե.

P. 174, l. 9.—Տար' Կոմաւրի Կոցճալ Լե Կ-ԱրԷ Դօւրճեր յերո, 'So that from that Conghal is contemporary with Art Aonfher.' This synchronism is indefensible, whether we take Art Aonfher as the real son of Conn Céd cathach, or the son of Arthur. In the former case the chronology would be in error by over 200, in the latter by over 400 years! In the poem of Gilla-Coemain, quoted

in notes to p. 2, we saw that the initial regnal year of Conghal Clairingneach was 177 B.C., and in the Synchronisms 51 B.C. We may compare with the events dated in that poem the following regnal synchronistic dates, or *floruits*, derived from Book of Ballymote Synchronisms (ed. MacCarthy, Todd Lect., vol. iii.):—

- [A.] B.C.
 307 Cimbaeth, son of Fintan, King of Emain Macha.
 28 Eochaidh Salbuidhe died.
 A.D.
 278 Cormac mac Airt.
- [B.] B.C.
 325 Cimbaeth, son of Fintan.
 81-51 Congal Clairingneach.
 42 Fergus mac Lethe, King of Ulster, began to reign.
 A.D.
 187 Death of Conn Cédcathach.
 187 Art (Aonfher), son of Conn, began to reign.

The origin of the discrepancies in the native regnal chronology Dr. MacCarthy has elaborately discussed in vol. iii. of the Todd Lectures. The native annalists started from some Biblical event, such as the Deluge, and forced the regnal sequence into harmony with Biblical or Classical ones. Hence arose discrepancies, according to the starting-point and system chosen. On the value of the traditional regnal sequences, apart from the chronology, he has the following remarks:—

“The design and contents of the Tracts next demand attention. That the Irish possessed letters before the introduction of Christianity may be taken as established by one fact. In substance the same as the present language the Ogham script belongs to a stage centuries older than that to which, according to the progress of linguistic development, the most archaic of our other literary remains can be assigned. When, in addition, the vitality of tradition is taken into account, there appears nothing improbable in the transmission of the number, order, and leaders of the various so-called Invasions, or Occupations. Much less, coming to later times, does it seem impossible to have preserved the remarkable story of the foundation, and the names of the rulers of a kingdom established and maintained in despite of the central government.

“Next came the Christian missionaries. With them, or soon thereafter, along with compositions of a similar kind, arrived the works of St. Jerome. Among the writings of that Father was a version of the (lost) Chronicle of Eusebius. A reflex of the natural order, whereby many events have a simultaneous origin and progress, that compilation, with some defects of detail, stands in design beyond the reach of emendation. To adjust the traditional history to such a system, and thereby invest national events with the certitude arising from co-ordination and dated sequence, was too obvious to remain long unattempted by native *literati*. Such was the origin of the Synchronisms.”

P. 177, l. 20.—‘There placed his hand in the hand of a king,’ *ἔῤῥα Δ Λαῖν ἰ Λαῖν ῥιξ*. The following extract from the *Δξάλλαιν* (“*Silv. Gad.*,” p. 132) illustrates the use of this term for swearing fealty: “*Μαῖτη Δ ἀναμ, Δ Ξηυλλ μηεῖ Μόρηα,*” *Δρ Conn céscachach*, “*σο μαξηα σουτ εἰπε σ’ ῥάεβαίλ νό σο Λάμ σο εἰαβαῖρε ἰ Λάμ ῥιμν.*” “*Βειρμυ βρέετηρ,*” *Δρ Ξολλ*, “*ἣ ἰ μο Λάμ σοβέρ ἰ Λάμ ῥιμν.*”

P. 181, ll. 14–17.—Note the proportion of Ulstermen to foreigners slain. The patriotism of the writer is well in evidence here.

P. 184, l. 13.—*7 Δ η-ουόοιμ ο-βευλ[ε]α υαιρσιβ*, ‘and their open-mouthed leopards above them.’ I take this to refer to figures on their standards. Referring to the Roman custom, in which this reference may have its source, Zimmer (“*Nennius Vindicated*,” p. 286) has the following:—“*Von der Sitte der Römer in der Standarten der Kohorten das Bild einer Schlange (draco) zu führen, stammt bei den Britten der Gebrauch im Draco das Bild der militärischen Macht zu sehen. . . . Es kann daher pen dragon d. h. wörtlich caput draconum nun den Sinn haben ‘Anführer der kriegerischen Macht.’*”

P. 184, l. 21.—*Βρηεάλ Βοοίβαδσῆ μαε Ρυξρηάθε*. Bresal, brother of Conghal, had been slain by Lughaidh Luaighne, King of Ireland. This event is referred to in the following verses from Gilla-Coemain’s poem *ἡέριυ ἄρησ, ἣρη να ῥιξ*:—

*ἰη ῥιηταῖτ ἠάρι Δ ἠμυαῖμ μαῖε,
Δ νόἰ σο’η ἔρηαδ εομσδαῖε;
σορηάρι, μαρ ροῥῆαδσ,
Λαρη ἠβρηεάλ ἠβσοῖβαδσ.*

*βρηεάλ Βοοῖβαδ εο βεετ,
ἠόἰ ἠβληασηα ὄρ ἡ-ερημσ Δ ηερετ;
σοεερ ῥἰ ευαἰλήνηε ’εον ερηαετ,
σο Λάμ λυανηε, ἣε ῥιηηταῖτ.*

The great Fintait from Munster good,
Nine years were reigned by the champion active;
Fell he, as hath been certified,
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,
Nine years over Eriu was his power;
Fell the king of Cualgne of the contest,
By hand of Luagne, son of Fintat.

According to the reckoning in Gilla-Coemain’s poem, this event took place in B.C. 201; yet in the Synchronisms ascribed to Flann we have the following entry:—*τολαμενη Αλεξανσοε, σοεῖ ἠβληασηα. Οευρ Ρυξρηάθε ἰ η-α ῥε. Οευρ εεῖμσ ασηαρη οευρ βρηεάλ Βοοῖβαδ οευρ λυξαῖσ λυανηε συ ξαβαἰλ ῥιξε.* ‘Ptolemy Alexander, ten years. And Rudraige was in his time. And

Etind, [son of] Admar and Bresal of the Cow-plague and Lugaid of the Spear, took the kingship.' This synchronism gives us as date B.C. 89. The origin of the discrepancy is referred to in note to p. 174, l. 9.

Bréal *booiobadh* owes his name to the famous plague referred to in the Book of Leinster, p. 23*a*, τάνις οίε το βυάις κομμα τέρνια οίβ άετ ταίβ 7 γαμάιρε ι ηξίλινο-γαμάιρε, 'Destruction came upon the kine, so that none escaped save a bull and heifer in Glend-samaisce.' "Gleann Samhaisg, or Glen of the Heifer, is the name of a remarkable valley in the county of Kerry, where this tradition is still vividly remembered" (O'Donovan, F. M., vol. i., p. 86).

P. 190, l. 4.—*Ἐπι ξάβ φαέτνα φαέδδ ρίξε η-έρειαν*. For reference to this event, *vide* verses of Gilla-Coemain quoted in Add. Notes to p. 2. The date from these verses is B.C. 153; but the following synchronism from Book of Ballymote Synchronisms (Todd Lect., vol. iii., p. 302) gives as date B.C. 49: "Cleopatra, ιουον, ιη ριζαν, οσυρ ιρ ι υεοξρλαίε ξρηξ, οα βλιαοαιη οι φαέτνα φαέδδ ι η-α ρε. 'Cleopatra, namely, the queen, and it is she [was] last ruler of the Greeks, two years [were reigned] by her [when Julius Caesar became Dictator]. Fachtna the Prophetic [was] in her time.'"

P. 190, ll. 5-8.—An account of the slaying of Fergus mac Leide by the monster (*péist*) is to be found in the *Διουεθ φερξηυρα*, or Death of Fergus, edited by O'Grady in "Silva Gadelica," pp. 238-252.

P. 190, *verse*.—These four lines of poetry quoted at the end of our tale are taken from Gilla-Coemain's before-mentioned poem *η-έρηυ άρσο, ιουρ ηα ριξ (g. v.)*. Of this poem two early copies exist, one in the Book of Leinster, p. 127*a*, the other in the Book of Ballymote, p. 45*b*. The following are the two readings of the quatrain:—

LL. Κοηξάλ, εόις βλιαοηα υέε υόιξ
 Οο μαε βυορμαίξε ρομόιρ;
 Λαριν Ουαδ οαίλεε Οεοαρο,
 Φααιρ τηάιξ οσυρ τηομοεβαρο.

Ballymote. Κοηξάλ εόις βλιαοηα υέξ υοίξ
 Οο μαε βυξρηαιοί ρομóιρ
 Λαραν Ουαδ οαλεα Οεθαδ
 Φααιρ ξαιρ οσυρ ξαιρξοεβαρο.

It is clear that the verse quoted in our tale is either borrowed from a similar source to that of Ballymote, or else borrowed from it or a copy of it. The restoration of *λεριν* for *λαραν* and of *Οεαξοιθ* for *Οεθαδ* stands to the credit of our author or scribe.

- ἀνηροιαῖο, *adj.*, restless; ἀν ἀν ἀνεέν
 n-ἀνηροιαῖο, 72.
 ἀνηλονια, strife, 120.
 ἀνηρα, 1η ἀνηρα, dearest, 22.
 ἀνηραῖο, a soldier; ἀνηραῖοις, *dat. pl.*,
 140.
 ἀνηροια, fitness for marriage, 70.
 ἀνηρ, people; ἀνηρ ὄνα 7 ἀνηροιαῖο,
 scientists and entertainers, 96.
 ἀνηρ κυητα, companions, 132.
 ἀνηρῶνβιαῖο, youthful warriors, 34.
 ἀνηρ, slaughter; *gen. sg.*, ἀνηρ, ἀνηρ.
 ἀνηρ, valour (?), 40. MS. has ἀνηρ and
 ἀνεοννηρ, and in this case ἀνηρ
 would mean 'necessity,' 'hardship';
 cf. ἀνηρ ἀνηρ νο εἰνηρ.
 ἀνηρ, *v.n.*, havoc, destruction; *gen.*
 ἀνηρ, 56.
 ἀνηρ, ὁ h-, fiercely, 62.
 ἀνηρ, *adj.*, ancient, old, 114.
 ἀνηρ, time, while, *gen. sg.*, 70.
 ἀνηρ, ἡ h-, for a while, 80.
 ἀνηρ, form of 3 *sg. pl.* of ἀνηρ, I
 recognise, know.
 ἀνηρ, question, bulwark, 162. *Vide*
 note 2, 162.
 ἀνηρ, *adj.*, short, 88; ἡ h-εῖο
 n-ἀνηρ.
 ἀνηρ, 50, *adv.*, shortly, 122.
 ἀνηρ, quick; 50 h-ἀνηρ, quickly, 38.
 ἀνηρ, *T-pret.* of ἀνηρ, rise, 16.
 ἄνηρ, royston-crow; *nom. pl.*, ἄνηρ,
 184.
 ἄνηρ; in phrase ἄνηρ ἄνηρ ἄνηρ, they were
 glad, 100.
 ἄνηρ (ἄνηρ), a drop, 142; ἄνηρ
 ἡ ἄνηρ.
 ἄνηρ (?) for ἄνηρ, *dat. pl.*, chiefs,
 176.
 ἄνηρ, *fem.*, a marriage; *gen.*, ἄνηρ,
 ἄνηρ; *dat.*, ἄνηρ, 32, 80.
 ἄνηρ, womanly, 54.
 ἄνηρ, 1 *sg. fut. of copula*, 32.
 ἄνηρ; in phrase ὁ ἄνηρ ὁ ἄνηρ,
 from top to bottom, 126.
 ἄνηρ, point, top, peak.
 ἄνηρ, contention, 10.
 ἄνηρ, huts, 38.
 ἄνηρ, *pass. 2 fut.* of ἄνηρ, taken
 from, 10.
 ἄνηρ, gap; ἄνηρ ἄνηρ, gap in battle;
 ἄνηρ ἄνηρ, 94.
 ἄνηρ, custom; *n. pl.*, ἄνηρ, 162.
 ἄνηρ, *rel. 3 sg. of copula*, 32.
 ἄνηρ, an enemy; *gen.*, ἄνηρ; *dat.*,
 ἄνηρ; *n. pl.*, ἄνηρ, 36.
 ἄνηρ, ἄνηρ, world, 72, 164.
 ἄνηρ, jealousy, treachery (?), 8.
 ἄνηρ, ἄνηρ, fame, 50.
 ἄνηρ, a portion, part, 30; *pl.*; ἄνηρ,
 140.
 ἄνηρ, sweet, smooth; 50 ἄνηρ, 54.
 ἄνηρ, smooth, 18.
 ἄνηρ-ἄνηρ, fair girls, 138.
 ἄνηρ, *vide s. v.* ἄνηρ.
 ἄνηρ, mighty stroke, 184.
 ἄνηρ, a shed, cabin; *n. pl.* ἄνηρ, 38.
 Cf. Mod. Ir. ἄνηρ.
 ἄνηρ, herds, 52.
 ἄνηρ, neck; *gen.*, ἄνηρ; *dat.*, ἄνηρ,
 38, 124.
 ἄνηρ, a captive; *nom. and acc. pl.*,
 ἄνηρ, ἄνηρ, 148, 166.
 ἄνηρ, raven, 184.
 ἄνηρ, mighty blow; *acc. pl.*, ἄνηρ-
 ἄνηρ, 180.
 ἄνηρ, chessmen, 52.
 ἄνηρ, *v. n.*, deceiving, 146; '5 ἄνηρ
 ἄνηρ, deceiving us.
 ἄνηρ, doom, 186.
 ἄνηρ, warrior-stroke, 62.
 ἄνηρ; in phrase ἄνηρ ἄνηρ (?),
 134.
 ἄνηρ (ἄνηρ), a lie, 162.
 ἄνηρ, *v. n.*, judgment; ὁ ἄνηρ ἄνηρ
 ἄνηρ, 188.
 ἄνηρ, judicial, 162.
 ἄνηρ, power; account, estimation; ὁ
 ἄνηρ ἄνηρ ἄνηρ ἄνηρ, they made
 small account of you, 48.
 ἄνηρ, captivity; 1 ἄνηρ, in captivity,
 50.
 ἄνηρ, fierce leopard, wolf, 132.
 ἄνηρ, *n. pl.* of ἄνηρ, a raven, 42.
 ἄνηρ (?), 56.

- Երօժիճ, couch, bed, 56.
 Երւիջն, *fem.*, a hostel; *gen.*, երւիջնե; *dat.*, երւիջին.
 Երսւ՛, rage, heat, fury, 108; երսւ՛ մեւեճօ, warrior-fervour.
 ԵսձձԼԼ, a horn, drinking-horn, 18.
 Եսաւե, a pen, enclosure; եսաւիօ, *dat. sg.*, 112.
 Եսաւե եւձօ նա րձօջձԼ՛, fame is more lasting than life, 52.
 Եսիօեճ, 50, thankfully, 152.
 Եսնձ, foundation, origin; *gen.*, եսնձիօ used as *adj.*, meaning 'fundamental,' 'original.'
 Եսնձօ-րրեմե, prime stock, 74.

 Եսօձ, alliance, 156.
 Եսեմիօրե, quietness; in phrase յե սսեմիօրե, with quietness, 24.
 Եսնջն, business; *gen. sg.*, սսնջնե, 70.
 Եսրօե, *fem.*, respite, delay, 184.
 Եսրիճե (O. Ir. coriþe), *masc.*, a pillar-stone, 124; *gen. sg.*, սսիճարիճե.
 Եսւձօ, hard shingle beach, harbour, *gen.*, 86.
 Եսնար, whence, 74, 152.
 Եսր; in phrase սսր սն սսօմնձօսի, throughout the day. *Vide* note (3^o), 64.
 Եսրսօրձօ, friendship, 164.
 Եսրճսնձ, loving, 112.
 Եսճար, a cathair, stronghold, stone fort; *gen. sg.*, սսճրսչ; *dat. sg.*, սսճրսչի.
 Եսճարիօրրձօ, situation of a cathair, 120.
 Եսճարի, helmet, 138.
 Եսնն, head; սձճ սնն, սձճ սնն, instead of it, 54.
 Եսրի, *v. n.*, cutting, hewing, 116.
 ԵսրԵ, a task, problem, 114.
 Եսճարիձօ, on both sides, 64.
 Եսրսձօճ, keen, 76, 178. *Vide* note (3^o), 77.
 Եսրօրսնն, first territory assumed by a king or noble, 34.
 Եսրօրջնձի, first service, 184.

 Եսրեւսջձօ, first attack, 62.
 Եսճօրիւրեւսձ, commencement, 100.
 Եսնձար, gentle, 128.
 ԵսրեճԼԼ, *fem.*, a pillow; *dat.*, սսրեճԼԼ, 38; Lat. *cervical*, a pillow. Cf. Gaelic սսարսջ (սսար, ear) with Fr. *oreiller*.
 Եսրրճ, lacerated, *p. p.* of սսրսն, 42.
 Եսրօ, trouble, difficulty, 20.
 Եսրձ, *n.*, questioning, 70.
 ԵսրԵ, *n. pl.*, questions, 110.
 Եսճարիւրիճ, four-edged.
 Եսրիւրսձօ, four-wheeled, 140; սսրիւրսձօ սսրիւրսձօ, four-wheeled chariot.
 Եսն, distant; *pl.*, սսնձ, 42.
 Եսնն, I agree upon, 24.
 Եսնն, *dat.* of սսնն; in phrase սձճ սնն, in return for it, 100.
 Եսնճ, *adj.*, guilty, 44.
 Եսր, a tribute; սսր մեւեճօ, a military tribute, 34.
 ԵսճձԼԼԵճար, a shower, 118.
 Եսնիճ, *adj.*, bordering.
 Եսնրեմեճ, flat-faced: Եսնջձ Եսնրեմեճ.
 Եսնրնջնեճ, flat-nailed: Եսնջձ Եսնրնջնեճ.
 Եսնր, smooth, 40.
 Եսնրձճ, *pl.* of սսնր, a plank, beam, 86.
 Ես, left side; *dat. sg.*, սս, 126.
 Եսննար, marriage affinity; *gen. sg.*, սսննար, 74.
 Եսի, heart, 104.
 Եսնճձ, weaving (lit., threads); սսնճձ Լեմեօ, weaving of a shirt, 64.
 Եսնճ երրնձ, wattle-gap (or body of warriors filling a gap), 62.
 Եսրիւրեւս, of listening; *gen. sg.*, 168.
 Եսնն, down-covers, 82.
 Եսննիւրիւրիւրիւր, down-strewn; սսրիւրիւրիւրիւր; *p. p.* of սսրիւրիւր, or սսարիւրիւր, I prepare, get ready, 20.
 Եսննձ, *adj.*, bony; *gen. fem.*, սսննձիւր, 134.
 Եսնձ, wound, *gen. pl.*, 98.
 Եսր (սսար), surface, 116.

- Κορυά, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* κορυάο; *dat. sg.* κορυάο, 136.
 Κοῦναϊρ (?), 112; κοῦναϊρ 54.
 Κοῦραϊμ, to decide upon, determine; p. 6, l. 18, read κοῦραοαρ (3 *pl. pt.* of κοῦραϊμ), *instead of* κμοσσαναοαρ.
 Κοῦρε, *fem.*, a dowry, 148.
 Κοῦρε, equal portion, 136.
 Κοιςκρίοά, *n. pl.*, neighbours, 70.
 Κοιςεοαλ, ring, clash; κοιςεοαλ Δ αλοιοιοι, 64.
 Κοιςεαδ, couch, *acc. pl.*, 82.
 Κοιμοε, equally dexterous, equally at home in, 132, note (5°).
 Κοιμοεαετ, company, 170; 1 κοιμοεαετ μιξ ιλδδ.
 Κοιμνεαλβρα, light-keeper, 128, *gen. sg.*
 Κοιμνεαλβρα, tapering, flaming, 128.
 Κοιρ (?); in phrase οαρ κοιρ, 166.
 Κολλ (col), violation, sin, 142; ορτ πο εολε σιαφαιρ; 96, κολλ ιαεβαιρ. Cf. "fair a chol oculus a dhuabais," Silva Gad., 242 (Ir. Text).
 Κολλα, bodies, for κολλα, *pl.* of κολλα, body, κολλα ερδδερζα, 42; κολλαιβ, *dat. pl.*, 58.
 Κομδ, a reward, conditions, terms; *pl.* κομδδ.
 Κομδδαιρ, *n.*, one suitable, 70.
 Κομδδαιρ, fitting, 50. *Recte* κομδδαιρ.
 Κομδδαιρ, foreign, 42.
 Κομδδαιρ, contemporary, 174.
 Κομδδαιρ, foster-brother; *n. pl.*, κομδδαιρ-ταδδ, 92, 184, 186.
 Κομδδαιρ, *adj.*, narrow, 96.
 Κομδδαιρ, a share, 16.
 Κομδδαιρ, equality of rank.
 Κομδδαιρ, neighbouring territory, *d. pl.*, 70.
 Κομδδαιρ, bravery, 2.
 Κομδδαιρ, equally, accompanying, 66.
 Κομδδαιρ, fosterling, foster-son, foster-daughter.
 Κομδδαιρ, a challenge, 44.
 Κομδδαιρ, to get ready, to entertain.
 Κομδδαιρ, brave, 110.
- Κομδδ, κομδδ; in phrase περι κομδδ, companion, 128.
 Κομδδαιρ, conflict, 186.
 Κομδδ (?), 116.
 Κομδδαιρ, hound-head, *gen. pl.*, 90.
 Κομδδαιρ, *n.*, rage, fury, 142.
 Κομδδαιρ, wild, fierce, 132; φιοε κομδδαιρ.
 Κομδδαιρ, ζαν, without a doubt, 60.
 Κομδδαιρ, union, 26.
 Κομδδαιρ, I place, arrange; (with δαιρ) I place over.
 Κομδδ, prow, beak (of a ship); *n. pl.* κομδδ, 120.
 Κομδδ, restless, uneasy, 24.
 Κομδδ, a hook, 116.
 Κομδδαιρ, a fringe, edge, 52.
 Κομδδαιρ (κομδδαιρ), prow, beak (of a ship), 88.
 Κομδδ, a mast, 122.
 Κομδδαιρ, *gen. of* κομδδαιρ, rough-throated, 134.
 Κομδδ, spoil, 54.
 Κομδδαιρ, border, rim.
 Κομδδ (?), 116.
 Κομδδ, a pen; in phrase ερδδ αιρ 7 ιρδδαιρ, a pen of battle and onslaught, 36.
 Κομδδ, cattle, wealth, 32.
 Κομδδ, skin, 134, *gen. pl.*
 Κομδδ, the world, 132; νι φαιρ 'ραν ερμυμνε.
 Κομδδαιρ, gory heap, 172.
 Κομδδαιρ, *adj.*, warlike, 48.
 Κομδδαιρ, triumphant, victorious, 130.
 Κομδδαιρ, halting, staying, checking. *Vide* 90, note (4°), 170.
 Κομδδ (or κομδδαιρ) (?), 178.
 Κομδδ, πο εμδδ, 3 *sg. perf. passive*, it was gone, 68.
 Κομδδ, fitness, affection (?), 22.
 Κομδδ, who, 182; πο φεδαρρα κομδδ ιαο ριν.
 Κομδδαιρ, a provincial king.
 Κομδδ, a yoke, 110.
 Κομδδαιρ, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, s. v.

- Cymnŷim, cymnccim, I ask, demand, 36.
 Cuyrre, *adj.*, *gen.* of corpr, twisted, 134.
 Cuyrŷcorac, prow, beak, 86.
 Cumā, comā, *n. sg.*, grief; *gen. sg.*, cumāō; *dat. sg.*, cumāō, 70.
 Cumāal, handmaid; *gen. sg.*, cumāale, 54, 158.
 Cumanŷ, able, 140; ó nach cumanŷ aige Δ ιomŷabāla, since he was not able to avoid it.
 Cumur, power, 138.
 Cumurc, a fight, encounter, 40; in adv. phrase Δ cumurc caic, 34.
 Cuyr, warrior, hero, 110, 176.
 Cuyraca, *adj.*, warrior-like, 176.
- ԾԱԼ, state, condition, 164; a portion, part, 24.
 ԾԱԼ ԵԱԼԼԱԸ, ԾԱԼ ԵԱԼԼԱՅ, household meeting, 12, 24.
 Ծահ, ox; comŷmac Ծա Ծահ n-ուեան, 64.
 ԾԵԾԱՐՑ, strife, contention, 38, 122, 172, 178.
 ԾԵՃԱԼ (?), 2.
 ԾԵՃՅԱԲԼԱՆԱԸ, 14, for ԵՅՃԱԲԼԱՆԱԸ, forked; սԼԸԱ ԵՅՃԱԲԼԱՆԱԸ, a forked beard.
 ԾԵԼՏ, peg, shield-rest; *dat. sg.*, ԾԵԼՅԱՄ, 116.
 ԾԵՂՄԱՄ, *gen. pl.* of ԾԵՂՄԱ, palm of the hand, 136.
 ԾԵԸԸՍ, smoke (?), *dat.*, 52; O. Ir. Ծé; *gen.*, ԾաՍ; *dat.*, ԾաՍ. It may possibly be a mistake for ԾԵՏԱԸ.
 ԾԵԸԸ, excellence; used as superlative of մաի՛, 76.
 ԾԵՃԱԼ; in phrase ՅԱՆ ԵՅՃԱԼ, without cease, 10.
 ԾԵՂԼԱՄ, handwork, 72.
 ԾԵՂՏԱՐԱՐՑ, ՅՕ, very quickly, right quickly, 30, 126.
 ԾԵՂՅԻՄ, to sit down.
 ԾԵՆՆԵՍԱԸ, pressing, urgent, 150.
 ԾԵՆՆՈՒԲ, *dat. pl.* of ԾԵՆՆ, grasp, clasp (?), 138.
 ԾԵՅՅԱՐԵ, cup-bearer, 126.
- ԾԵՐԻԲ, *adj.*, certain, 82.
 ԾԵՐԿԱՐ, 3 *sg. S-pret.* (abs.) of ԾԵՐԿԱՄ, see.
 ԾԵՐԿԱԾ, bed, 70.
 ԾԵՐՐԵՆԱՅԻՄ (ԾԵՐՐԵՆԱՅԻՄ), to excel; ԾՕ ԾԵՐՐԵՆԱՅ ԾՕ իմմի՛ս ար ԾԵՐԼԵ, 12.
 ԾԵՐՅԻՄ, I sit down.
 ԾԵՐՇՈՒՆ, disgust, 158.
 ԾԻԵՐԵԸ (ԾԻԵՐԵՅՅ), *fem.*, robbery, plunder; *gen.* ԾԻԵՐԵԸԸ. *Vide* 36 note (3^o), 50. In addition *vide* the following:—Zimmer, Gött. gel. Anz., 1891, p. 195; Stokes, Bezz. Beit. xviii.; Meyer, Zeit. Celt. Phil., I. Band, p. 498.
 ԾԻՇԱՆՆԱՄ, to behead, 30.
 ԾԻՇԱՐ, *v. n.*, banishing, 26.
 ԾԻՅԱՐ, ՅՕ, vigorously, 126.
 ԾԻՅԸԼ, 1 *sg. redupl. fut.* of ԾԻՅՂԼԱՄ, I avenge, 30.
 ԾԻԼԵ, the beloved, 22.
 ԾԻԼԵԱՆ, huge, in phrase Ծահ n-ուեան 64. *Vide* note (1^o) 64, 96, 178.
 ԾԻՄԵՐԱՐ, weak, 56. *Vide* note.
 ԾԻՄՆԵԱՆԵՐ, History of Place-names; *gen.*, ԾԻՄՆԵԱՆԵՐ 28.
 ԾԻՅՅԱԼ, vengeance; *gen.*, ԾԻՅՂԼԱ, 42.
 ԾԻՅՂԼԱՄ, I avenge; ԾՕ ԾԻՅՅԱԼԵ, *inf.*, 26.
 ԾԻՍԸ, sufficient for, fit for: in phrases like ԾԻՍԸ ՔԵՐ ԵՄԱԼՄԱՆ, fit for the men of earth, 144.
 ԾԻՄ, troop, swarm, multitude, 90.
 ԾԼԻՅՐՈ, *adj.*, lawful.
 ԾԼՆՐ, closeness, 64.
 ԾՕԾԱՐ-ՇԵՕ, mist, 80; ԾՕԾԱՐ-ՇԵՕ ՊՐԱՍԻՇԱԸՇԱ.
 ԾՕԾԱՐԵՍ, water-hound, otter, 132; *n. pl.* ՆԱ ԾՕԾԱՐԸՕՄ.
 ԾՕԾԵՐՐԱ, 1 *sg. redupl. fut.* of ԾՕԵՐՐԻՄ, I give.
 ԾՕՔԱՐՑ, 3 *sg. s. fut.* of ԾԱՐԻՄ, fall.
 ԾՕՅՈ, evil, misfortune, 180.
 ԾՕՐՈ, hand; *dual nom.*, ԾՕ ԾՕՐՈ, 38.
 ԾՕՐԼՅԵ, for ԾՕՐԼԻՅ, *passim*, e.g. 38, grief. In MS. used for ԾՕՐԼԻՅ in phrase ԵԱ ԾՕՐԼՅԵ ԼԵՕ.

- Ծօւլիչ, grievous; Եձ Ծօւլիչ Լեօ, they deemed it grievous.
 Ծօմեանման, dejection, 148.
 Ծօրեած, *v. n.*, spilling, destroying, 22.
 Ծրեան, strife, 42.
 Ծրեմնա, *gen. sg.* of Ծրեմ, opposing, clashing, 10.
 Ծրսած, *gen. sg.* of Ծրսօ, a druid, 136.
 Ծրսե, embroidery, *gen. sg.*, 72.
 Ծսւիբրեճ, dire, ominous, 128.
 Ծսւլ, due to, proper to, belonging to, 162.
 Ծսանա, poems, 108. Cf. Ծսանարե, a collection of poems.
 Ծսարձար, Ծսածար, dire, 142.
 Ծսմնա, a dwelling, mound-dwelling, a mound, 22, 96.
 Ծսնած, a host, fortress, 148; *gen. sg.* ճր ճն Ծսնած, slaughter of the host, 78, 152.
 Ծն-Խսւիւ, a fortress pen, 52.
 Ծսրճէ, rigidity, 132.
 Ծսրրան, hard, 164.
 Ծսճարծ, native territory, 188.
 Ծսճօննա, music, 108.
- Եճարմ, I set in order, I array; *inf.*, Եճար.
 Եճածան, science; *gen. sg.*, Եճածնա, 30.
 Եճլա, fit (O'R.), 168; Եճլլ, essay, trial, proof (Dinneen).
 Եճրծած, losses, 168.
 Եճրօննե, *gen.* of Եճրօնն, an eel, 112.
 Եճրրամ, to strew rushes.
 Եճար (Եճար), array, decoration, 116.
 Եճուլլուծ, frantically; յօ հ-Եճուլլուծ, 36.
 Եճօր յԵճածարի օրամր յօ Ծնան: *idiom*, you caused me to commit an injustice, 32.
 Եճօմլան, distress, unequal combat, 110, 140.
 Եճօնօր, debility, 122.
 Եճրարծ (?), 92.
 Եճտ (Եճտ, Եճտ), a deed, 134. Եճտ is a deed, good or bad. In *cpd.* մօր-Եճտ, 10, it means 'magnanimity.'
- Եծ, time, 88; րե հ-Եծ հ-ճէօրմ, in a short time.
 Եծալա, *gen. sg.* of Եծալ, booty, 158.
 Եծե, armour, 48.
 Եծօսուիչ, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction Եծօ is given in text.
 Եծրճան, space between, interval, 64.
 Եճր (Եճր), *gen.* of Եճար, wisdom, 30.
 Երօրլեօ, adjudication, judging, 70.
 Երեճ, hospitality, 74, 75, note.
 Եր, *interj.*, indeed.
 Երեճլան, honour-price, 12.
 Երիօն, a single hair, 132.
 Երնան, dexterity; *gen. sg.*, Երնանօ, 90, 180.
 Երուիչ, guide, 84.
 Երիչ, Երիչ, Երիչ, *v. n.*, rising.
 Երիչ, stock, vessel, 116.
 Եր, Եր; in phrases like Եր յԵրմ, after that, 140; Երճ, 144.
 Եր = Եր, a ford, 56.
 Երօննա, an enemy, 54.
 Երոմ, 3 *sg. pron.*, with suffix, 8.
 Երոմալ, valour; *gen. sg.*, Երոմալ, 180.
 Երլանի, ill-health, 160.
 Եճար, a vessel, ship, *gen. pl.*, 66.
 Եճարճած, *v. n.*, shaking, 86.
 Եւոմար, 1 n-, in the absence of, 98.
 Եւճա, *n. pl.* of Եւճտ, a deed, 88. *Id.*, *s. v.* Եճտ.
 Եւրա, refusal; Եւրա յօճարի, refusal of wooing, 24, 112.
 Եւրա, moon, *gen. sg.*, 166.
- Բար, *n.*, length, 118, 150.
 Բճա, a spear; *dat. pl.*, Բճածուծ, 170.
 Բճուծ, glad, 188.
 Բճուճաճ, յօ, gladly, with pleasure, 150.
 Բարօն, a prophecy.
 Բարլոմ, *v. n.*, seeing, 54.
 Բճա, dislike, spite; Եւրա յօ Եւրա, Conghal was angered at, 184.

ƒαλταναρ, enmity; *gen. sg.*, ƒαλταναρ, 184.
 ƒαοιλεανν, sea-gull; *nom. pl.*, ƒαοιλιμ, sea-gulls.
 ƒαοιλιῶ, 50, gladly, 156.
 ƒαομαιμ, I assent to, adopt, agree to, 10.
 ƒαον, supine, lying flat, prostrate, 112, note (4°).
 ƒα εἶρ: ταυτε ƒ. ƒα εἶρ, F. came to land, 168.
 ƒεαλλ, a breach (of hospitality, &c.); ƒεαλλ αἱ εμεαδ, breach of the rights of hospitality. Cf. *s. v.* eneč, Br. Laws, Glossary.
 ƒεαριμ, pour, 42.
 ƒεεμαντα, contentious (?). *Vide s. v.* ƒεχημ, Pass. and Homilies, Atk., Glossary.
 ƒεοάν, whistle, 134.
 ƒεγμουρ. *Vide* eucmuρ.
 ƒεοδαιρ, ferocity, 40.
 ƒεοιλβιμενοα, body-strokes; *nom. pl.* of ƒεοιλ-βειμ.
 ƒεραιμ, I make; ƒο ƒερ ƒάιτε ƒουρ, he welcomed him, 38.
 ƒερβε, a roe-deer, 156.
 ƒευζαῶ: in phrase ας α ƒρευζαῶ, in comparison with, 130.
 ƒιαχα, arrears; ƒιαχα αάνα, arrears of tribute, 36.
 ƒιανλαχ, ƒιαλλαχ, band of heroes, *dat. sg.*, 106.
 ƒιαρ, twisting, winding, 40.
 ƒιαρ-εαρινα, *cpd. prep.*, across, 16.
 ƒιζι, *v. n.*, weaving, 42.
 ƒιμλεεαρι, fair skin, 132.
 ƒιοε, anger, fury, 126, 132.
 ƒιονζαλ, *gen.* ƒιονζαιτε, murder of a relative.
 ƒιονƒαῶαδ, hairy, 132; ζαριβƒιονν-ƒαῶαα.
 ƒιονƒαριαῶ, refreshment, 130. Cf. Δ'ρ νι ƒυαρι με ƒέιν ƒαριαῶ να ƒλιυαῶ μο βέιλ, Hyde, Love Songs of Connaught, 60.
 ƒιονρῶιουζαῶ, destruction, destroying.
 ƒιονρამენტ, firmament, sky, 118.

ƒιρ, a vision.
 ƒιῶεαλλα, chess-boards(?), 52.
 ƒλιυεαοιμνα, bath, 82.
 ƒο, *adj.*, good, 164.
 ƒόβαριαδ, attacked.
 ƒοβραιμ, to undertake.
 ƒοελα ƒειμνῶ, a distinguished seat, place: originally the warrior's seat in a chariot.
 ƒοεριυζε, *gen. sg. v. n.* of ƒοεραιζιμ, bathe, 106.
 ƒοθερα = ƒο + ο + ερα, *id efficit*; in Mod. Irish treated as if it were a *cpd.* of ƒα and a noun, οερα, cause, 146.
 ƒοζαιλ, an attack, a foray; *gen.* ƒοζιλα, 52; *dat.* ƒοζιυιλ, 44.
 ƒοζιμ, *v. n.*, service, fulfilling, 74.
 ƒοζινα, order, proclamation; ƒοζινα ƒοζιλα, orders to attack, 52.
 ƒοιλεε, *gen. sg. v. n.* of ƒοιλειμ, wash (the head), 106.
 ƒοιριεζιμοε, oppressed.
 ƒοιρμονν, a crew, 86; ƒοιρμονν ερι λονζ; *gen. sg.*, ƒοιρμε.
 ƒοιριειμ, assistance, 94.
 ƒοιριεριε, oppression, domination, supremacy, 142. Cf. *s. v.* ƒοριεαριε.
 ƒοла, distress. *Vide* 2, note.
 ƒοлаαῶ, act of bathing (the head), *gen. sg.*, 82, 106. *Vide* 82, note (6°).
 ƒοnn, territory, estate, land, 100.
 ƒοραριε, sentry, watchman, 36; λυεε ƒοραριε, the sentinels, 170.
 ƒοριεριε, very red, 132.
 ƒοριζла, the best, choicest; ο'ƒοριζла(?), 140.
 ƒοριζαριμαν; in *cpd.* ƒοριζαριμανζουρ. *Vide* 134, note (1°).
 ƒοριζιμνα, hideous.
 ƒοριλαμαρ, chief place, command, 38.
 ƒοριμνα, shoulder (?), 186; ƒαοβαρ ƒε ƒοριμνα. *Vide s. v.*, Atk., Gloss. Breh. Laws.
 ƒοριεαριε, *gen. sg.*, ƒοριεριε, supremacy, dominion, tyranny.
 ƒοριμαε, *v. n.*, attacking, 96, 138, 142; ƒο ζαβ ας ƒοριμαε Conζαιλ ιρην οοιμλानн.

ʒορρῆζοαίσιμ, to distribute (food).
 ʒορρῆμασ, envy, 8.
 ʒορᾶθῶλῆρ, resting-place, 12, 172.
 ʒο ἔρῆ, thrice, 172.
 ʒοἔρῆμασ, act of bathing (the body),
gen. sg., 82. *Vide* 82, note (6°).
 ʒρῆνοῦῆτ (?), 112, note (4°).
 ʒρῆῖθῶ, *dat.* of ʒρᾶῖζ, a wall, 24.
 ʒυᾶῶδᾶ, threatening, 92.
 ʒυᾶῆ, a spectre; *nom. pl.*, ʒυᾶῆᾶ, 184.
 ʒυρῆαῆ, stoppage; ʒᾶν ʒυρῆαῆ, 128.
 ʒυρῆαῆᾶρ, ʒο, *adv.*, carefully, watch-
 fully, 92; fiercely (?), 86.
 ʒυρῆῖ, preparation; ʒυρῆῖ ʒρῆῶῆ,
 156.
 ʒᾶῶᾶν, sound, noise, 134; *acc. pl.*,
 ʒᾶῶᾶν.
 ʒᾶῖῆῆᾶῆ, ʒο, dangerously, terribly,
 viciously, 142.
 ʒᾶῖρ, grief, trouble, 190.
 ʒᾶῖρῆμ, a shout, call, naming; ʒᾶῖρῆμ
 ρῖῖ, naming of a king, 34.
 ʒᾶῖ, valour; *gen.*, ʒᾶῖῆ, ʒοῖῆ; *dat.*,
 ʒᾶῖ, ʒοῖ; *acc.*, ʒοῖ, 58.
 ʒᾶῖᾶν; in phrase ʒῆν ʒᾶῖᾶν, a
 wound of lances. *Vide* 52, note (5°).
 ʒᾶοῖ, *acc.* of ʒο, falsehood, 162.
 ʒᾶοῖῆᾶῖ, Irishman, *gen. pl.*, 130.
 ʒᾶρᾶ, *n. pl.* of ʒᾶρ, a prohibition,
 112.
 ʒῆμ, child, 158; ᾶν ʒῆμ ῶῶῖ ʒᾶ ᾶ
 ḅρῆμῆ.
 ʒῆρ, *dat. sg.* of ʒᾶρ, a prohibition, 112.
 ʒῆᾶῖῖ, hostage; *acc. pl.*, ʒῆῖῖῖ, 1.
 ʒῆῖ, bright; ʒῆμ ἠῖῖῖῖ, 104.
 ʒῆῖρῆ, ʒῆρῆ, the best, choicest, 106,
 170, 172; ʒῆρῆ ᾶ ḅῆμῆῖρῆ, ʒῆρῆ
 ʒῆᾶῖῖ ῖῖᾶῖ.
 ʒῆῖρῶ, torment, 20. *Vide* 21, note (2°).
 ʒῆῖῖῖῖ, cunning, skill, 162.
 ʒῆῖῖῖῖ-ḅῆῆῆῆῆῆῆ, *n. pl.*, strong strokes,
 64; *sg. nom.*, ʒῆῖῖῖῖ-ḅῆῆ.
 ʒῆῖᾶῖρ Ḇongῖᾶῖ ᾶν ῖᾶῖῖ ʒᾶῖρ: *idiom*,
 Conghal seized him, 30.
 ʒοῖῖῖ, *gen.* of ʒᾶῖ, valour, 40.
 ʒοῖῖρῶ, short time, *adv.*, 126.

ʒορῆ (O. Ir. *corpe*), up to this, 46.
 ʒῆᾶῖῖῖῖῖ, I show disgust at, hate, 28.
 ʒῆρᾶῶᾶᾶν, shout, outcry, 88.
 ʒῆρῆᾶᾶ, shouts, 138; ʒῆρῆᾶᾶ ḅοῶḅᾶ.
 ʒῆῖḅ, a hero, warrior, 16.
 ʒῆν, wound; ʒῆν ʒᾶῖᾶῖῖῖ, a wound of
 lances, 52.
 ʒῆρ, fierceness, bravery, 176; ῖῖῖᾶῖḅ
 ʒῆρ, 42.
 ʒῆῖ, voice, epithet (?), 38.

h : form of ῶο, thy : before vowels.

ῖᾶᾶ, a vessel; ῖᾶᾶ ῆᾶρῖῖᾶ ῖᾶῖᾶῖᾶ ῶο
 ῖῖῖῖῖ ἠῖῖ ῶο ῖῖῖῖῖῖ, a mixing vessel
 for fifty of mead or ale, 34. *Vide*
 Atk., Gloss. Br. Laws, s. v.
 ῖᾶῖῖῖῖῖῖ, back, remote corner, 84.
 ῖᾶῖῖῖᾶῖῖῖ, posterity, 164.
 ῖᾶῖῖᾶῖῖῖ, consequence, result, 46.
 ῖᾶῆ, land; ῖᾶῆ ῆῖῖᾶῖῖ, 102, 166.
 ῖῶḅ, a ring, 124.
 ῖῶᾶᾶ, pangs; ῖῶᾶᾶ ῖῖῖῖῖῖῖ, pangs of
 child-birth, 158; *nom. sg.*, ῖῖῖ; *n. pl.*,
 ῖῖῖᾶᾶ, Gloss. Br. Laws.
 ῖῖῖῖᾶῖῖ (?), MS. reading uncertain, 16.
 ῖῖ, *adj.*, many; *dat. pl.*, ῖῖῖḅ, 14.
 ῖῖῖᾶῖῖῖῖῖ, *gen. of v. n.*, oppression, 114.
 ῖῖῖῖῖῖ (?), rounded (?), 16.
 ῖῖῖῖῖῖᾶ, great fear, 132.
 ῖῖῖῖῖῖᾶᾶᾶ, contention, 172.
 ῖῖῖῖῖᾶῖῖ, *adj.*, very thick.
 ῖῖῖῖῖῖ (?), 30.
 ῖῖῖῖῖῖῖῖ, anxiety, 164.
 ῖῖᾶῖῖ, *pl.* form of ῖῖᾶ, ῖῖῖᾶ, 102.
 ῖῖῖῖῖῖ, *adj.*, secret, 80; ῖῖῖῖῖῖῖῖῖ
 ῖῖῖῖῖῖῖ.
 ῖῖῖῖῖῖ, *pl.* of ῖῖῖῖῖῖῖῖ, state, preparation,
 retinue, apparel.
 ῖῖῖῖῖῖᾶ, active, fit to fight, 52.
 ῖῖῖῖῖῖ, lowliness, 112; ᾶ ῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖῖῖῖ.
 ῖῖῖῖῖῖῖῖᾶ, fit to be played upon, fit to
 be wreaked upon, 76.
 ῖῖῖῖῖῖῖῖᾶᾶᾶ, ready to go, 78, 144.
 ῖῖῖῖ, bowel, entrails; *dat. pl.*, ῖῖῖῖḅ,
 128.

1nne, intention, meaning, 168.
 1nnpa, O. Ir. *dnpe*, *dnpa*, hard, difficult, 14. The form 1nnpa is used after 1p.
Vide Thurneysen, *Zeit. für Celt. Phil.* i. 5.
 1n-*fn*báil, *adj.*, fit to walk, 98.
 1oncháiB, *Δπ*, under the protection of, in presence of, 84.
 1oöna, spears, 60; 1oöna *ai*ž, battle-spears, 36.
 1oład, shout; 1oładch *co*pcair, shout of triumph, 66, 92, 186.
 1onžnacđac, *adj.*, wonderful, 134.
 1omaircacđ, *adj.*, numerous, 66.
 1omoađ, a couch, resting-place; *dat.*, 1omoađo, 38.
 1omairžo, contention, 30.
 1omžabđál, *v. n.*, avoiding; *gen.*, 1omžabđála, 140; with *air*, attacking, 28.
 1omnlaim, I wash; 3 *sg. pret.*, 1o ionnaił; 1o ionnaił *Δ* láma 7 *Δ* žnuir, 'he washed his hands and face,' 20.
 1omluaođ, going on an expedition, embassy, 46; *gen.*, 1omluaiđo.
 1ompađo, *v. n.*, boasting, 90.
 1ompañ, *v. n.*, act of rowing, 166; *re*oład 7 1ompañ.
 1ompaiołł, false, unsuccessful; *up*đair n-1ompaiołł, 162.
 1omplán, unscathed, whole, well, 170.
 1omualđacđ, *adj.*, proud, 82.
 1oncołmluinn, *adj.*, fit to fight, 126.
 1onžnuir, 1onžnuir; in phrase *Δ* n-1onžnuir, in the absence of, besides, 46, 114, 122.
 1on-*m*airbđca, fit to be killed, 144.
 1onnnuip, wealth, *gen. sg.*, 78.
 1ontcaip, 138, note (2°).
 1opžuil, strife, valour, 180.
 1oća, thirst; *gen. sg.*, 1oćan, 88.
 1ul, *acc.* of eól, knowledge, 106; *cu*iprem iul *air*, we shall become acquainted with.

Łađair, interstices between the toes or fingers, 138.
 Łaimacđ, shooting, 62.
 Łaiođenž, boat; *n. pl.*, Łaiođenžđ, 66.

Łeabpa, smooth, fertile, 166.
 Łeacan, the flat stone kept in the shield, 136.
 Łeožairpe, mangling; *Łeožairpe* ođ *Leo*man, 96.
 Łeibeann, platform, bulwark; *acc. sg.*, *Łeibionn*, 194; *n. pl.*, *Łeibenna*, 122; *Łeibionn* *Łonž*ođ, a naval platform, a platform of ship's decks, 154.
 Łeigim (*Łeiccim*), with *air*, I let pass, lay aside, 8.
 Łep (*Łeap*), good, advantage; in phrase *air* *Łep* 7 *air* *Łeic*, for the good and prosperity, 8.
 Łepbairpe, lantern, lamp, 120.
 Łeć; in phrase *Łeć* *air* *Łeć*, on both sides, 180; in phrase *Łeć* *Δ* *ćuil*, back, round, 138; 1o *fech* *Łeć* *Δ* *ćuil*.
 Łí, colour, 122.
 Łion, *n.*, numbers, multitude, 130.
 Łionaim, to fill, to fill with corpses, slain, 56.
 Łeic, prosperity; in phrase *air* *Łep* 7 *air* *Łeic*, for the good and prosperity, 8.
 Łuim, *gen.* of *Łeon*, affliction, a wound, 172; *ina* *Łu*že *Łuim*.
 Łoćmano, lantern; loan-word from Latin *lucerna*; *gen. sg.*, *Łoćmano*, 168.
 Łonžeair, fleet, expedition.
 Łoinne, delight, joy, 16.
 Łonn, brave, fierce; *pl.*, *Łonna*, 62, 128.
 Łonnair, anger, 94.
 Łópđaoćam, plenty, full measure, 74.
 Łopž.; in phrase *tucca*ođair *re*iać *ćair* *Łopž*, they protected, covered the retreat of, 180.
 Łuaižiołł (*Łuai*oiołł), activity, movement, 182.
 Łuairžaođ, movement, 156; *mar* *Łuairžaođ* *am*ne no *re*ipe. Cf. *Δž* *Łuairžaođ* *an* *ćlia*bđain, rocking the cradle; *mar* *Łuair* *ámne* no *re*ipe no *mar* *re*ipe *žao*ite *ž*Łoiraize *Δž* *o*ul *ćair* *cenn* *macha*ipe no *móir*pléibe i *me*oan *mípa* *má*pta, like the flight of a swallow or roe-deer, or like a fairy wind sweeping over a plain or great mountain in the middle of the month

- of March (Silva Gadelica, Irish Text, 262).
- Λυέαιρ, *adj.*, bright (?), 72.
- μαραμίλα, the like of, 128.
- μαξ (?), 30; μαξ, great (?).
- μανα, cause, reason; *μανα* βρόιν, 58.
- μαοιλε, *gen.* of μαοιλ, the head (*vide* Dinneen, Dict.); in phrase *μυλλάε* Δήμαοιλε, 140.
- ματζαμίαν, a bear, 96.
- μεαβδαι, treachery; *gen.*, μεαβδα.
- μεανζ, deceit; *gen. sg.*, μεανζε; *dat. sg.*, μεανζ.
- μεανν, clear, limpid, 78.
- μεαιρ, *adj.*, active; *gen. sg. masc.*, μιαιρ, 154.
- μειρμεαέ, courage, spirit, 102.
- μερζαέ, standard-like, 128.
- μερζε (μερצע), a standard; *n. pl.*, μερצעθα, μερζεθα, 60, 182; *dat. pl.*, μερζεθαιβ, 94.
- μεταετ, cowardliness; *gen. sg.*, μεταετ-εα, 96.
- μιαθ, honour, 160; *μοιρ* ήιαθ λέθ, they thought it no honour.
- μιλαοέαιρ, unmanliness; *gen. sg.*, μιλαοέαιρ, 96.
- μιλεθα, martial, military.
- μίημυρζε, pure affection, 22.
- μιοέαιρ, 50, friendly, 188.
- μιοθ-δοιρ, full-grown; *μιε* μιοθ-δοιρ, full-grown boys, 180.
- μυρε, madness, fury; *μυρε* θα ήιατζα-ήαν, 96.
- μοξ, a slave; *gen. sg.*, μοξα; *dat. pl.*, μοξαιβ, 12.
- μοιζ, *dat.* of μαξ, a plain.
- μόρμεαέτ, magnanimity, evil, 10.
- μόρμυρε, great activity, 162.
- μόρμεμεαλλ, great cloud, 122.
- μονζαιρ, roaring of the sea, 86.
- μορε, large, big; 1 *μορε* μόρμεθ-εθ, in a very big fire, 14. Cf. Hyde, Ξηολλα αν ήιουζα, Gloss., s. v. τορ.
- μυμυζην, to consult; in phrase Δμυμυζην Δφεαφα, 40.
- μυμυτεαιρ, kinship, union, 26.
- μυρτευεετ, unnavigable sea, 118.
- μύρμυρ, I raze, 52.
- νάιο, *pl.* form of *νά*, nor, 108, 138.
- ναρτσιμ, I betroth, 32.
- ναήα, enemy; *gen. sg.*, ναήαθ; *dat. sg.*, ναήαιο.
- ναοιθεαντα, sleek (like a child), 14.
- νεέμ, *νάεμ*, (?) 10.
- νεήμιαεαέ, unknown, 124.
- νεήμμιαε, not good, undesirable, 180.
- νεήμνιζε, nothing, naught, 130.
- νεοιλ έαιλλε, *gen. sg.* (?), 112.
- νι, a thing, 156.
- νυαφοла, new distress. *Vide s. v.* φοла.
- О, an ear, 112; *θα* *η-ο* ρήλλ, two ears of a horse.
- Ο-βευλ[ε]α, open-mouthed, 184.
- Οέλα ρεηνμθ. *Vide s. v.* ροέλα.
- Οθαρ, *adj.*, dun, grey-coloured, 134.
- Οθαρθα, grey, 134.
- Όζβαθ, young men, warriors, 150.
- Όζλαέαιρ, warriorship, heroism; *gen. sg.*, όζλαέαιρ, 170.
- Ορθε, foster-father, tutor, 48.
- Όρζε, virginity, 110.
- Οιλεθα, contention, trouble, 56.
- Οιρήλλ, *v. n.*, prepared, ready; Δμ' οιρήλληρ, ready for me, 84, 152.
- Οιρμυρεαέτ, help; 50 *ροβθα* 7 *η-οιρμυρεαέτ*, with warning and help, 36.
- Οιρμυρθε, *adj.*, distinguished, eminent, 104.
- Οιρμεαέταρ, a meeting, 38.
- Οιρμειρ, a district, a bay, inlet; *dat. pl.*, οιρμειραιβ, 152.
- Οιρμεξθα, *adj.*, noble, magnificent, 72.
- Οιρμυρεαέ, musician; *dat. pl.*, οιρμυρμυρζην, 182.
- Οιρμεαέ, *v. n.*, destroying, 158.
- Οιρμυρζ, chief, ruler, *n. pl.*, 58. Cf. *s. v.* ερμυρζ (Pass. and Homilies, L. Breac, Atk., Glossary).
- Οιρμειρ, the east.
- Οιζην, ocean, 132.
- Ολλαή, an ollamb, professor: *voc.* ολλαήμυρ, 184.

Σερξ, sickness, decline, *d. s.*, 70.
 Σξεαμίαξιμαρ, ξο, fiercely (?), 96.
 Σξιατρὰς, shield-strap, 24.
 Σξορῦροεαέτ, entertainment, 38.
 Σινε, *comparative* of ρεαν, old, 100.
 Σίντιοέ, prostrate, 2.
 Σίρι (?), 162.
 Σίτε, fairy, magic; εοιν τριέ, magic birds, 134.
 Σλαβια, a chain; *gen. sg.*, ρλαβριαδ; *dat. sg.*, ρλαβριαδ, 124.
 Σλαδαέ, robbed.
 Σλεαμίαξιτέρι, *compar. of equality*, as slippery as, 112.
 Σλιζε; *gen.*, ρλιζεδ; *dat.*, ρλιζιβ, a way.
 Σλιορτα, *adj.*, sharp-pointed, 138.
 Σλυαξιαδ, a hosting, 130.
 Σμυρῖδιο, dust, *dat.*, 52.
 Σναμ, *v. n.*, swimming, 134; αρι ιη ρναμ.
 Σνιοσῖ, *v. n.*, distress, 114.
 Σοβρῖον, contentment, 118.
 Σοέτ, silence, 90, 132.
 Σοιζεαδ, a dart; *dat. pl.*, ροιζοιβ, 60.
 Σοιλεαέ, dirty, 126.
 Σομμιζεέ, well-cultivated, 10; ρεραμμ ρομμιζεέ, well-cultivated (P. O'C.).
 Σομμιεαέ, co, pleasantly, 116.
 Σολατο, Lat. *solatium*, solace, comfort; in phrase τάμιε νερε ιριη τρεμ 7 ιριη [τρολατο]. *Vide* 184, note (1°).
 Σοναριε, *co.*, *adv.*, energetically, 76.
 Σομη, a prop; ρομη αέτα, a prop of battle, hero (*metaph.*), 186.
 Σοραδ, rest; *lege* ροραδ for ροέτ, 32, 48.
 Σοραρι, the younger, 22.
 Σραοναδ, *v. n.*, repulsing, 138.
 Σρεαηξέταρριαμξ, wrench, tug, 124.
 Συβαέ, merry, happy, 58.
 Συβαέυρ, pleasure, 118.
 Συρῖουξιαδ, arrangement, seating, 108.
 Τη', form of το, thy, before vowels, 30.
 Ταεβριαυδ, an offering, bestowal; τυεευρ . . . ταεβριαυδ η-ξριαδ, I bear an offering of love, 16.
 Ταριξριη, *v. n.* of ταρξιαμ, I offer, 26.

Ταρριηξιαδ, *n. pl.*, nails, 86.
 Ταρριεο, ταρριεο (?), 14, 15. The phrase ταρριεο έαρλεταρι occurs in Τοξαιλ ηρῦοηε οά Όερξα (Stokes, *Rev. Celt.*, p. 186) as follows:—Τραηο-ριατῃ οσορ ιαρηοαε ραιρ εο η-βιλ εηοταε εοηυαλα ρορρα ταλλα εερε-εορρρα εεθηρ ηορηοξ ηοεεηη-βαρι ηοεοβολ ρορ Δ ταρριεο έαρλεταρι, 'A wooden shield, dark, covered with iron, he bears, with a hard . . . rim, [a shield] whereon would fit the proper litter of four troops of ten weaklings on its . . . of . . . leather.' For ταρλεταρι he suggests ταρβ-λεταρι, 'bull-leather,' or ταρρ-λεταρι, 'belly-skin.' Ταρριεο he does not translate.
 Ταλεμαρ, strong; *pl.*, ταλεμαρα, 184.
 Ταλλαν, a division, portion, 68, 156.
 Τανα (?), 114.
 Ταορκα, sooner, quicker, 100.
 Ταρξιαμ, I offer.
 Ταρ-λεταρι, ταρρ-λεταρι (?), 14, 15. *Vide s. v.* ταρριεο.
 Ταρριαέταμ, *inf.* of ταρριαξιμ, I seize. *Vide* 137, note (4°).
 Ταρριαξι, 3 *sg. pret.* of ταρριαξιμ, I seize. *Vide* 137, note (4°).
 Ταρριημξ, tug, pull, 124.
 Ταέταοιρ, reproach, slur; ταέταοιρ οεαβδα, 14.
 Τε, *adj.*, hot, 78; 'ραν τρερ τε.
 Τεαξιαέ, household, hospitality of the household, 164.
 Τεαλλαέ, household; οάιλ τεαλλαξι, οάιλ τεαλλαέ, household meeting, common feast, 12.
 Τεαηο (τεαμη), *adj.*, strong; ηο-τεαηο, very strong, mighty, 54.
 Τεαηηα, bonds, 2.
 Τεξμιαιλ, οο, to come towards, meet, 40.
 Τεηο = τεαμη, *co* τεηο, strongly, severely, 178.
 Τεηοαιλ, a torch, firebrand; *gen. sg.* and *acc. pl.*, τεηοαια, 92, 178.
 Τεηη, strength; *adj.*, τεαμη, strong, 176.

Երթոմ, ոօ, to escape, 40.
 Երբ, fame, 56.
 Եւծար, *imper.* 3 *sg. pass. (impers.)* of
 Եւծամ, I go, 66.
 Եւջ, *comparative* of Եւջ, thick, 94.
 Եւմեւլլ, to go round; ոօ Եւմեւլլ,
 3 *sg. pret.*, 12.
 Եւնարճ, ջօ, headlong, precipitously,
 126, 138, 182. Also means 'strong,'
 'stout-ribbed.'
 Եւօճուիւ, I bestow (gifts), 18.
 Եւջլուի, last day, day of death, end,
 174, note (4°).
 Եւճէ, garment, 134.
 Եւճեմօ, sweetly-melodious, 110.
 Եւճուիւ, *inf.*, to consume, partake of.
 Եւճար, wooing, *gen. sg.*, 74; *dat. sg.*
 82.
 Եւճոճ, anguish, 40.
 Եւճ, *inf.*, to come, 188.
 Եւճուի, *v. n.*, destroying, destruction.
 Cf. Եւճուի Երօ, 42, 148.
 Եւճ, *dat.* of Եւճ, a house, 166, 180.
 Եւճար, *v. n.*, halting, interrupting,
 156.
 Եւճարմ, ոօ, *inf.*, to lower, 38.
 Եւճար (Եւճար), a new-born child,
fructus ventris, 158; *gen. sg.*, Եւճար-
 Եւճար.
 Եւճ, expedition, errand, report; *dat.*
pl., Եւճար, 72, 182.
 Եւճի ջալ, a cheville or poetic tag,
 with floods of valour, 110, 162.
 Եւճար, nourishment, 166.
 Եւճ, *fem.*, a tower, pillar, 138.
 Եւճ (?), 116.
 Եւճար, thunder, 156.
 Եւճ Գլուի, wild boar, 40.
 Եւճարճու, *v. n.*, coming.
 Եւճար, ջօ Եւճար, hitherto, 54.
 Եւճար, sureties, 2.
 Եւճար, an attack, fight; *dat. pl.*, Եւճար-
 Եւճար, 62.
 Եւճար (Եւճար), I forsake; ոի
 Եւճար, I shall not forsake, 32.
 Եւճար, strength, vigour, 176.
 Եւճար, stronger, *compar.* of Եւճար, 174.
 Եւճար, champion, 170.

Երբ, 78, 104. *Vide s. v.* Երբար.
 Երբուլ, hero, 170.
 Երօճար, child-bearing. *Vide* 112,
 note (6°).
 Երօճար, pangs (of childbirth), 112,
 note (5°).
 Երօճար, *gen. pl.* of Երօճար, foot, 136.
 Երօճար, heavy-sodded, solid;
 Եւճար Երօճար, 178.
 Եւճար (Եւճար), 64.
 Եւճար, capable of, able, 182; ջաճ
 Եւճար Եւճար, everyone
 who is capable of deeds of valour.
 Եւճար, account, 76.
 Եւճար, people, tribe; *dat. pl.*, Եւճար,
 186.
 Եւճար, ջօ, grievously, in grievous
 plight, 136.
 Եւճար, to settle down in, to fit into;
 ջար Եւճար ջաճ Եւճար . . . ու
 ուճար, 12.
 Եւճար (O. Ir. Եւճար), I swear, 26.
 Եւճար, in phrase ոօ Եւճար Եւճար
 ուճար, 88. *Vide* 89, note 2.
 Եւճար, a tower, 126.
 Եւճար, was given, 42; *encl. pret.*
pass. of Եւճար.
 Եւճար, childbirth, 158; *gen. sg.*,
 Եւճար (O. Ir. Եւճար).
 Եւճար, hill, rise; Եւճար ուճար, on the
 rise of the strand, 124.
 Եւճար, hill; *gen.*, Եւճար; *dat.*, Եւճար,
 22.
 Եւճար, a waif, 158.
 Եւճար, *v. n.*, preparing; Եւճար
 ուճար.

Եւճար (Եւճար), an onset, attack,
 46.
 Եւճար, decisive, final; in phrase Եւճար
 Եւճար Եւճար, the final blow
 (wound), 142.
 Եւճար, a grave, 56.
 Եւճար, little; in phrase Եւճար ուճար,
 almost; lit., it is little that, 140.
 Եւճար, above them, *dat. pl.*, 88.
 Եւճար, hero, *gen. pl. dual*, 186.

υαρα, 3 *sg. masc.*, above him, 116.

υαε̄ᾱθ̄, few, paucity, 22, 66.

υαε̄ᾱιθ̄, from him; O. Ir. υαο.

υαε̄β̄αιρ, *gen. as adj.*, dire, terrible, 96.

υαε̄η̄αιρ, dire, dreadful.

υαε̄ᾱθ̄ᾱε̄, groaning, sorrowful, 58.

υιθ, notice, heed; τucc ο'α υιθ, he noticed, 94.

υιλιθε, 156. I take it to be for υιλλιθε, the greater thereby: υιλλι, *compar.* of ολλ, great.

υιλλιηη, *acc. sg.* of υιλλε, elbow, 38.

υιλιβ, *dat. pl.* of υιλε, all, 14.

υιρ, a hill, mound; υιρ ηα Τεαηηραε̄, 20.

υιραιξ, *adj.*, noble, 14.

υιρβαθ̄ᾱε̄, *adj.*, dreadful, hateful.

υιρε̄η̄α, a wasting away; υιρε̄η̄α η-αιη-ρ̄ηε, 70. *Vide* 90, note (3°).

υιρλαβ̄η̄α, speech, 164.

υιρλαρ, floor, 172.

υιρλυαε̄ρ̄αιηη, to strew fresh rushes.

υιρρηηηα, *adj.*, daring, 116.

υιρε̄αιρ̄η̄α, prostrate, 140; βειε υιρ-ε̄αιρ̄η̄α αιρ̄ε̄ε̄αηη ρ̄ε̄αιρ̄ε̄ε̄ρ̄α.

υιρε̄ο̄ξ̄β̄ᾱιη, *v. n.*, a heave, 124.

υιρε̄ο̄ρ̄αε̄, the beginning, 166; υιρε̄ο̄ρ̄αε̄ λ̄αοι, dawn of day.

υιραιθε, *comparative* of ρ̄ηρ̄ηρ̄, easy, with *particle* θε, 124.

INDEX OF NAMES OF PERSONS.

[The references to the pages indicate, in general, only the initial occurrence of the name.]

- Αιμερζιν, father of Conall Cearnach, 4, 48.
 Αιηλαοι mac Scómne, king of Lochlann, 102.
 Αηαδάλ, son of the king of the Conchenns (Hound-heads), 26, 174.
 Αηγοθα mac Αηλουη Αλειστη, 44.
 Αηαλτ (Harold), son of Amlaff, king of Lochlann, 106.
 Αητ Εηφερ (Art Aoinfhear), son of Arthur, king of Britain, 163.
 Αητ mac Scíolmuinn, king of Leinster, 2.
 Αητ ηηροελμαν, ηηξ Λαιζην, Art Mesdealman, king of Leinster, 188.
 Αητυρ Δοηφερ, son of Αητυρ mac ηυβαη, 156. *Vide s. v.* Αητ Έηφερ.
 Αητυρ μόη mac ηυβαη, Arthur mac Iubhair, king of Britain (or of the Britons), 152.
 Αέζηο, father of Durthacht, father of Craobh, wife of Niall Niamhglonnach, 54.
 Βεβερηε, wife of Amlaff, king of Lochlann, 104.
 Βεβηο, daughter of Dorngran, 70.
 Βειυοα, daughter of Amlaff, king of Lochlann, 106.
 Βοηρεε Καρυηλαε mac Εαχαηθ Σαλβυηθε, Boirche Casurlach, son of Eochaidh Salbhuidhe, 168, 172.
 Βηρεαλ Βοθιοβαδη mac Ρυζηηαιθε, Bresal Bodhiobadh, son of Rury, 184.
 Βηρεηε mac Καηβηε, Bricriu son of Cairbre, 4, 44, 98.
 Καηβηε Congancneγach, son of Cairbre Crom, and foster-son to Conghal, 26.
 Καηβηε Cηom, king of Bregia and Meath, 24.
 Καητεεανη Cοηη, 110.
 Καηβησεε (Καηβηε) mac Ληηζθιοch, 4.
 Σεαλτεεαη, 4.
 Σεαηβ, 110.
 Σεαεβα, Ceathba, 174.
 Σεε mac ηαξζαε, Cét mac Maghach, 170.
 Cηann Ρυζηηυηθε, Clann Rury, 8.
 Cηeenn (Concend), Hound-head, a strange race of people, 26.
 Cηoαηη Cεαηηαch, 4.
 Cηοζαη Cηάηηεηεαε, 10, another form of Conghal's name. Cηοζαη Cηάηηεηεαε = Conghal the Flat-faced.
 Cηοζαη Cηάηηηηηηεαε, *passim*. Cηοζαη Cηάηηηηηηηεαε = Conghal the Flat-nailed.
 Cηηηαε Καη, king of Connaught, 2, 188.
 Cηηαοβ, daughter of Durthacht, and wife of Niall Niamhglonnach, 50.
 Cηηαοβ ηυαθ, the Red Branch, 46.
 Cηηηηεανη Cαοηη, Criomthann the Fair, son of Lughaidh Luaighne, 28.
 Cηηηηεανη, son of Fergus Fairrge, king of Hy Kinsella, 26, 84, 188.
 Cηηοε, daughter of Criomhthann, 16.
 Cηηηηηηη ηυλαθ, the Picts of Ulster, 32, 186.
 Θεαξζαθ mac Cηη, king of Munster, 2, 188.
 Θεηηξ, son of Deghadh, king of Munster, 34.

- ΟΥΔΕ ΤΑΛΤΑ (ΤΑΛΤΑ) Θεόδοτος, Duach, foster-son of Deaghadh, 190.
 ΟΥΡΕΔΕΤ, father of Craobh, wife of Niall Niamhglonnach, 50.
- ΟΙΜΕΡ ΓΙΝΝ, son of Milesius, 2.
 ΟΟΧΑΙΘ ΣΑΛΒΟΥΘΕ, 168.
- ΡΑΕΤΝΑ ΡΑΔΑΕ, Fachtna Fathach (son of Rosa Ruadh), 4, 170.
 ΡΑΕΤΝΑ ΦΙΟΝ ΦΙΛΕ, ollamh of the province of Ulster, 6, *passim*.
 ΡΕΑΡΓΥΡ, Fergus, son of the king of the Picts of Ulster, 186.
 ΡΕΡΕ, son of the king of the Picts of Ulster, and fosterling of Conghal, 32.
 ΡΕΡΕΝΝΑ ΦΙΛΕ, druid to Amlaff, king of Lochlann, 102.
 ΡΕΡΕΣΥΡ ΕΑΜΗΝΑ, Fergus (mac Lede) of Eamhain, 178.
 ΡΕΑΡΓΥΡ ΜΑC ΛΕΙΘΕ, king of Ulster, *passim*.
 ΡΕΡΕΣΥΡ ΜΑC ΡΟΡΑ, 34, *passim*.
 ΡΙΑΧΑ ΦΙΛΕ, Fiacha the Poet, 28.
 ΡΙΟΝΝΑΒΑΙΡ, daughter of Lughaidh Luaighne, king of Ireland, 14.
 ΡΙΟΝΝΤΑΝ, who slew the first wild deer in Ireland, 28.
 ΡΙΟΝΝΤΑΝ ΡΙΑΛ ΜΑC ΡΥΘΡΗΙΘΕ, Fionntan, the Generous, son of Rury, 48.
 ΡΙΘΝΕΡ, Fithneas, elsewhere Frithnas, 186.
 ΡΗΔΟC, son of the king of the Picts of Ulster, and fosterling of Conghal, 32.
 ΡΗΔΟC ΟΡΑΟΙ, Fraoch the Druid, 40, 168.
 ΡΗΤΕΝΑΡ (ΡΗΤΗΝΑΡ), son of the king of the Picts of Ulster, and fosterling of Conghal, 132.
- ΣΑΟΙΘΕΔΛ, an Irishman, 130.
- ΤΟΝΝΑΘΜΑΡ, king of Ireland, 2.
- ΛΑΔΑΡΗΝΕ, son of Fionntan the Generous, the tutor of Conghal, 48.
 ΛΥΞΑΘ ΛΥΑΙΞΗΝΕ, son of ΤΟΝΝΑΘΜΑΡ, son of ΗΙΑ ΣΕΔΟΘΜΜΗΝ, king of Ireland, *passim*.
- ΜΑΟΛΕΡΩΙC ΔΕΑΡΗ ΕΑΤΒΑΙΘ, Maolchroich, father of Cathbadh, 170.
 ΜΕΑΡ ΟΘΟΜΝΑΝ, son of Art, king of Leinster, 34.
 ΜΕΙΡΗΝΕ, son of Fionntan the Generous, the tutor of Conghal, 48.
 ΜΕΡΣΕΘΡΑ ΜΑC ΔΗΡΤ ΜΕΡΣΕΔΛΒΑΝΝ, ΜΑC ΡΙΞ ΛΑΙΞΗΝ, Mesgedra, son of Art Mesdealbhann, king of Leinster, 170.
- ΜΙΛΕΔΘ, Milesius, 2.
 ΜΙΡΣΕΝΜΑΡ, 110.
 ΜΥΡΕΘΑΧ ΜΕΡΣΕΔΕ, son of the king of Scotland, 26.
 ΜΥΡΗΝ ΒΑΝΞΑΙΡΣΕΑΘΑC, Muirn, the female warrior, 112, 118.
- ΝΑΒΣΟΘΟΝ ΜΑC ΤΟΡΜΑΙΘ, king of Uardha, 70, *passim*.
 ΝΑΟΙΡ, son of Amlaff, king of Lochlann, 106.
 ΝΑΛ ΝΙΑΜΓΛΟΝΝΑC ΜΑC ΡΟΡΑ, 4.
 ΗΙΑ ΣΕΔΘΜΜΗΝ, 2.
- ΟΙΛΙΟΛ ΤΕΘΡΑ ΣΑΕΘΗ ΜΑC ΡΕΙC, 26, 188.
 ΟΙΛΙΟΛ ΤΕΘΡΑ ΕΡΗΟΧ ΜΑC ΔΗΡΤΙΞ ΛΥCΤ ΛΕΤΑΙΝ ΜΙC ΡΗΡCΘΞΑ, 26, 188.
- ΡΙ ΟΘΝΝ ΜΑC ΤΟΜΧΑΘΑ ΜΙC ΜΙΘΗΝΑ ΜΙC ΕΑΙΡΕΛΟΧΑΙΞ ΟΟ ΕΙΟΝΝ ΣΕΡΜΑΘΑ ΜΙΛΒΕΟΙΛ ΜΙC ΑΗ ΟΔΞΘΑ ΟΟ ΒΥΝΑΘΡΡΕΜΕ ΤΥΑΙΘΕ ΟΕ ΟΔΑΝΝΝ. ΡΙ ΟΘΝΝ, probably for ΡΙΣΟΘΟΝΝ, a proper name, as Dr. Meyer suggests, 74.
 ΡΟΡΡ ΡΥΑΘ, 4, 170.
- ΣΑΙΞΕΘ, daughter of Carrthann Corr, and 'daughter of a mother' to Muirn, 122.

- Scoinne Σκιαδάμλαδ, a famous warrior of Lochlann, and father of Amlaff, 114.
- Seinne, son of Fionntan the Generous, the tutor of Conghal, 48.
- Ταίρη Ταοιβξεαλ, daughter of King Donn (or Rigdonn), 74.
- Τιννε μακ Κοημαδ, son of the king of Connaught, 34.
- Τορηα μακ Τιννε, king of the Saxons, 152.
- Τρην, son of Saighead, daughter of Carrthann Corr, 130.
- Τρηκαταλ, son of Saighead, daughter of Carrthann Corr, 130.
- Τροελαμ, son of Saighead, daughter of Carrthann Corr, 130.
- Υρηεαμ, druid to Amlaff, king of Lochlann, 118.
- Υτεεδαρη, father of Σεατεδαρη, 4.
- υλαυ, the Ultonians, 4, *passim*.

INDEX OF NAMES OF PLACES.

[The references to the pages indicate, in general, only the initial occurrence of the name.]

- ΔΑΙΛΛ, Acaill, near Tara, 184.
 ΔΙΒΑ, Scotland; *gen.*, ΔΙΒΑΝ; *dat.*, ΔΙΒΑΝ, 26, *passim*.
 ΔΙΒΑΝ, ΟΙΡΕΡ, the district of Scotland, 152.
 ΔΟΝΑΔ ΙΝΒΙΡ ΤΥΑΙΖΕ, at the Bann mouth, 60.
 ΔΟΝΑΔ ΤΥΑΙΘΕ, at the mouth of the Bann, 44, 46, 66, &c.
 ΔΘΗ ΕΡΥΙΘΝΕ, *vide s. v.* ΔΕ ΜΟΡΙ.
 ΔΘΗ ΦΥΔΡΙ, Cold Ford, on the Boyne, 28, ll. 13, 16.
 ΔΘΗ Μ ΟΙΖΕ, Deer Ford, on the Boyne, 28, l. 14.
 ΔΘ ΜΟΡΙ (ΔΘΗ ΕΡΥΙΘΝΕ), Athcruthen, near Newry, 30, l. 27.
 ΘΑΙΛΕ ΟΝ ΤΟΝΖΑΙΛΕ, in Ulster, 32.
 ΒΑΝΒΑ (ΒΑΝΒΑ), Ireland, 54, 56.
 ΒΑΝΝΑ, the river Bann, 2, l. 19; 56.
 ΒΕΑΝΝΑ ΔΗΑΝΝ (ΒΕΑΝΝΑ ΒΡΕΔΞ), 28.
 ΒΕΑΝΝΑ ΒΟΙΡΓΕ (ΒΟΙΡΓΕ), the Mourne Mountains, 2, &c.
 ΒΕΑΝΝΑ ΒΡΕΔΞ (ΒΕΑΝΝΑ ΔΗΑΝΝ), 28.
 ΒΛΕΝΑ ΚΟΡΡΑ ΕΥΚΟΡΑΙΞ (ΛΕΝΑ ΔΗ ΞΑΡΒΑΙΘ), 44, 48, 60.
 ΒΟΜΝ, *dat. sg.*, the Boyne; O. Ir. *nom.*, ΒΟΕΝΘ, ΒΟΔΝΘ, 28, 182.
 ΒΡΕΞ, Bregia, Bray, the plain from Dublin to Drogheda, 24, 62, 186.
 ΒΡΕΤΑΝ, Britons, Britain; *gen. pl.*, ΒΡΕΤΑΝ, 150.
 ΒΡΕΤΑΝ, ΤΡΑΙΞ, the British shore, 152.
 ΒΡΕΤΑΝ, ΙΝΝΙΡ, the island of Britain, 152.
 ΒΡΕΤΑΝ, ΡΙΞΕ, the kingship of Britain, 152.
 ΒΡΥ ΝΑ ΘΑΝΝΑ, the residence on the Bann, 54.
 ΕΑΡΝ ΦΕΡΤΑΙΡ ΜΟΡΙ (ΦΕΑΡΤΥΡ ΕΑΡΝΑ), *vide s. v.* ΦΕΑΡΤΥΡ ΕΑΡΝΑ.
 ΕΑΡΝ ΜΑΚΥ ΒΥΔΑΛΛΑ, old name of ΒΑΙΛΕ ΟΝ ΤΟΝΖΑΙΛΕ, *q. v.*, 30.
 ΕΑΡΡΥΙΚ ΝΑ ΦΑΙΡΕΕΡΙΟΝΑ, Carraig na Fairesiona, 168.
 ΕΔΞΡΑΔ ΜΥΡΥΝΕ ΜΟΛΒΕΘΑΙΘΕ, 112.
 ΕΕΑΝΝΤΥΡΕ (*gen.* ΕΥΝΝΤΥΡΕ), Cantyre, 150.
 ΕΠΟΚ ΘΙΔΑΪΡΑΔ, 30.
 ΕΟΜΑΡΜΑΡΑ, Commermara, in Meath, 182.
 ΕΟΝΝΑΔΕΤ, Connaught, *passim*.
 ΕΡΙΟΔ ΡΟΙΡ, territory of Feara Rois, parts of Louth, Meath, and Monaghan, including barony of Farney, 30.
 ΕΥΑΝ ΣΝΑΪΑ ΔΙΞΝΕΑΔ, Carlingford Lough, 182.
 ΟΡΟΒΑΟΙΡ, the river Drowes, the dividing line between Ulster and Connaught in olden days, 2.
 ΟΥΜΑ ΝΑ ΡΙΟΞΡΑΙΘΕ, at Tara, 20.
 ΟΥΝΑΘ ΝΕΙΛΛ (ΟΥΝ ΘΑ ΒΕΑΝΝ), *vide s. v.* ΟΥΝ ΘΑ ΒΕΑΝΝ, 78.
 ΟΥΝ ΘΑ ΒΕΑΝΝ (ΒΕΝΘ, ΒΕΝΝ), Mount Sandel, near Coleraine, 50, 52, 54, 58, 66.
 ΟΥΝ ΜΥΚ ΛΗ, the Isle of Man, *i. e.* the isle of Mananann, son of Lir, 78.
 ΟΥΝ ΣΟΒΑΙΡΕ, Dunseverick, 48, 100, &c.
 ΕΔΑΪΑΝ ΜΑΔΑ, Navan Fort, near Armagh, 4.
 ΕΑΡ ΕΡΑΟΙΒΕ, the Cutts on the Bann at Coleraine, 56. We have the territory of ΕΡΑΕΒ, W. of Lower Bann.

- ΕΑΡΡΥΙΘΕ, in the south of Lochlann, 102.
 ΕΘΥΡΑ, Europe, 70.
 ΈΡΗ, έΡΗΕ, O. Ir. έΡΗ; *gen.*, έΡΗΕΑΝ, ΕΡΗΙΟΝ; O. Ir. ΕΡΗΕΝΟ, ΕΡΗΕΑΝΟ; *dat.* έΡΗΙΝΝ, έΡΗΜΝ, *passim*.
 ΦΕΑΡΤΥΡ ΑΜΑΡΑ, the ford on the Bann near the old church of Camus-Macosquin, 52, l. 8.
 ΦΕΡΤΑ ΑΟΝΑΙΡΕ, Ferta Conaire, in Louth (?), 182.
 ΦΕΡΤΑΡ ΑΜΑΔΑΡ, *vide s. v.* ΦΕΑΡΤΥΡ ΑΜΑΡΑ, 54.
 ΦΕΡΤΑΡ ΡΗΡΗ; ΦΕΡΤΑΡ ΡΗΡΗ ΡΥΡΑ ΡΑΙΟΥΤΕΡΗ ΟΥΑΝ ΣΝΑΜΑ ΔΙΣΓΗΕΑΔ, Carlingford Lough, 182.
 ΡΙΟΝΝΛΟΕΛΑΝΝ, 150, &c.
 ΡΟΕΑΡΗΟ ΜΙΘΡ ΜΗΡΗΕΜΗΝΕ, Faughard in county Louth, 30, 182.
 ΡΥΜΙΘ, ΡΗΡ, the Island of the Setting Sun, Western Island, a name for Ireland, 70.
 ΞΑΛΛ, ΙΝΝΗΡ; ΙΝΝΗΡ ΞΑΛΛ, the Hebrides, 172.
 ΞΑΡΒΥΛΙΞΙΘ, *vide s. v.* ΣΛΙΞΕ ΜΙΘΡ ΜΙΘΟΔΛΑΔΡΑ, 30.
 ΙΛΑΕ, Ilath, on the Boyne, 182.
 ΙΛΕ, Islay, 150.
 ΙΝΒΕΑΡ Η-ΨΑΟΕ; 'ΙΝΒΕΑΡ Η-ΨΑΟΕ ΡΥΡΑΝ ΔΒΑΡΤΑΡ ΤΟΝΝ ΡΗΞΥΡΑΙΘΕ'; Dundrum Bay, 168.
 ΙΝΒΕΑΡ ΤΣΑΙΞΕ, the mouth of the Bann, 66.
 ΙΝΗΡ ΡΥΜΙΘ, *vide s. v.* ΡΥΜΙΘ.
 ΙΝΝΗΡ ΞΑΛΛ, *vide s. v.* ΞΑΛΛ.
 ΙΝΝΗΡ ΤΥΡ, Tory Island, 170.
 ΙΟΜΑΙΡΕ ΜΗΙΛΕΑΝΟ, Iomaire Muilleann, 168 (ι οεεαπο να ζαηβυβηξεοη ρυρα ραητεη ιομαηρε μηιλλεαπο).
 ΙΥΒΑΡ ΟΙΝΝΟΡΟΥΕ ΜΙΟ ΝΕΑΔΤΑΙΝ, Newry, 30.
 ΙΥΒΑΡ ΟΙΝΝ ΤΡΑΔΕΤΑ, Newry, 30.
 ΛΑΙΞΙΝ, Leinstermen, Leinster: *gen. pl.*, ΛΑΙΞΕΑΝ, 34, &c.
 ΛΕΝΑ ΔΗ ΞΑΡΒΑΙΘ, *vide s. v.* ΟΛΕΝΑ ΟΡΡΗΑ ΟΡΡΗΟΡΑΙΞ.
 ΛΙΟΡ ΝΑ ΡΙΟΞΥΡΑΙΘΕ, the Kings' Fort at Tara, 24.
 ΛΙΟΡ ΤΟΡΝΑ ΕΕΕΙΡ, the fort of Torna 'Eigeas at Tara, 24.
 ΛΟΕ ΦΕΑΒΑΙΛ, Lough Foyle; ΟΑΘ ΛΟΕΑ ΦΕΑΒΑΙΛ, Battle of Lough Foyle, 190.
 ΛΟΕΛΑΝΝ, Norway, 42, 102, &c.
 ΜΑΞ ΟΟΒΑ ΟΕΝΝ ΜΙΘΡ, in county Down, 30.
 ΜΑΞ ΜΗΡΗΕΜΗΝΕ, county Louth, 56.
 ΜΑΞ ΤΕΜΙΛ ΜΑΡΑ, Faughard, in county Louth, 30.
 ΜΗΘΕ, Meath, 24, 104, 186.
 ΜΥΛΕ, Island of Mull, 150.
 ΜΥΛΛΑΘ, for ΜΥΛΛΑΔ, 2.
 ΜΥΛΛΕΝΝ ΟΙΡΗΝΑΙΘΕ, at Tara, 20, the first water-mill in Ireland. For story *vide* Add. Note to p. 20, l. 5.
 ΜΥΡΗ ΟΟΧΤ, Sea of Wight, 16, l. 8. In Broccan's Hymn (Pal. Hib.) the O. Ir. ΜΥΡΗ ΙΕΤ occurs.
 ΜΥΜΑ, Munster; *gen.*, ΜΥΜΑΝ; *dat.*, ΜΥΜΑΜ, 2, *passim*.
 ΟΙΛΕΑΝΑ, ΗΔ, the Isles (off coast of Scotland), 150.
 ΡΑΔΡΥΜΝ (ΡΑΔΡΥΜ, ΡΕΔΡΥΜ); *gen.* ΡΑΔΡΥΜΝΕ; *acc. and dat.*, ΡΑΔΡΟΙΝΝ, Rathlin Island, 84.
 ΡΑΙΕ ΝΑ ΝΟΟΙΡΥΕΟΡΑΔ, the Rath of the Doorkeepers at Tara, 10.
 ΡΑΙΕ ΟΥΛΑΘ, the Rath of the Ulstermen at Tara, 10.
 ΡΟΙΡ, ΟΡΗΟΕ, *vide s. v.* ΟΡΗΟΕ.
 ΡΟΙΡ, ΙΝΗΡ ΤΣΑΙΕ, the Island of Ross, 166.
 ΣΑΞΡΟΝ, ΟΡΗΟΕΔ, territories of the Saxons, 150, 152.
 ΣΛΑΜΞΕ, ΣΛΑΒ, Slieve Donard in county Down, 168.

ΣΙΔΩ ΣΕΜΝΛΙΩ, 48.

ΣΙΔΩ ΣΛΑΜΓΕ, *vide s. v.* ΣΛΑΜΓΕ.

ΣΛΙΓΕ ΠΙΟΡ ΠΙΟΘΛΙΔΕΡΑ, one of the five great roads of ancient Ireland, 30.

"The Slighe Míodhluachra, as appears from various notices in ancient documents, was the north-eastern road from Tara, and apparently proceeded in the direction of Duleek and Drogheda" (Petrie's Tara, p. 230).

ΤΕΔΕ ΚΑΙΡΒΡΕ ΚΡΟΜ, the House of Cairbre Crom at Tara, 24.

ΤΕΔΕ ΜΠΟΘΚΑΡΤΑ, Banqueting Hall at Tara, 12.

ΤΕΔΕ ΝΑ ΤΕΠΡΑΧ, the House of Tara, 188.

ΤΕΔΜΑΙΡ, Tara; *gen.*, ΤΕΔΜΡΑΔ; *dat.*, ΤΕΔΜΡΑΙΞ, *passim*.

ΤΙΟΒΡΑ ΝΑ ΛΑΟΕΡΑΙΘΙ, the Heroes' Well at Tara, 20, l. 3, 50 ΤΙΟΒΡΑΙΟ ΝΑ ΛΑΟΕΡΑΙΘΙ. Distinguish ΤΙΟΒΡΑ, *gen.* ΤΙΟΒΡΑΘ, a well, from ΤΟΒΑΡ, *gen.* ΤΟΒΑΙΡ, a well. Note the form 'Tipperary,' ΤΙΡΡΑ-ΔΡΑΝΝ.

ΤΟΝΝ ΡΑΞΡΑΙΘΕ, Dundrum Bay, 168, 190.

ΤΟΥΡ, ΤΟΥΡ, Tory Island. 170, &c.

ΥΔΡΩ, ΡΙΞΕ ΝΑ, 70.

ΥΙ ΚΕΝΝΡΕΛΔΙΞ, Hy Kinsella in Leinster, 26, 188.

ΥΛΑΙΘ, Ulster, Ultonians; *gen. pl.* ΥΛΑΘ; *dat. pl.* ΥΛΛΤΑΙΘ, ΟΛΛΤΑΙΘ; 2, ll. 14, 16, 17, *passim*.

INDEX TO FOOT-NOTES.

- Δβρα, 105.
 Δεαρροσε, 86, 104.
 Δccén, 118.
 Δξ επί η-ξλασ, 35.
 Δίλλε, 138.
 Διαιαρμαρεάσ, 123.
 Διηηλε ηο περθε, 157.
 Διηηξέε, 82.
 Δ η-δοντοηα, 71.
 Δηβρασ, 155.
 Δηραιη-ηε, 44.
 Δηραδαιβ, 7.
 Δτεάτ, 56.
 Δέσοηηαιε, 162.
 Δ τεηξ, 179.

 Βαιηηε ηε ηραιε, 142.
 Βαιηηβ, 177.
 Βαιη ηεο γ βεηηηη, 32.
 Βεηηη η-βλαιτέεγαι η-βυαβηηη, 18.
 Βέηηεάλα, 39.
 Βεηηηα έαέα, 94.
 Βι, ηο-η-βί, 30.
 Βηο, 8.
 Βηδ, 54.
 Βηασ-ηηηεαδ, 62.
 Βηοηηξ, 54.
 Βηηξάηδ, 160.
 Βυαηηδ, 112.
 Βυαηη, 37.

 Βοβηαιηο, 136.
 Βασ σ'α έεηηε, 37.
 Βαιηηε, 124.
 Βαλαδ, 89.
 Βαοηεβηη Δη ηίη, 98.
 Βαηαβηα, 110.
 Βαι Δη βαοηηλαοη, 64.
 Βεαηβ, 116.

 Βέοηαδάα, 77.
 Βέη, ηι έέη, 50.
 Βεηηηηηαοα, 140.
 Βο έηηη . . . Δη, 146.
 Βηοσ, 118.
 Βηί, 104.
 Βηηη, 120.
 Βηοη, ηο βηοη, 150, 160.
 Βοηηηοη, 133.
 Βοηηη ηυαδαιη, 142.
 Βοηηαηβ, 88.
 Βοηηαηαδά, 131.
 Βο η-βηηηη η-εοά, 72.
 Βοηηεοηηηοηαο, 37.
 Βοηηηαηηασ, 110.
 Βοηηα, Δη ηεηηηηη, 129.
 Βοηηεαηηαηηη, 125.
 Βοηηηαηηα, 128.
 Βοηηαηηα, 182.
 Βοηηαδ, 90, 170.
 Βοηηαο (βοηηαηδ), 178.
 Βηεέηηαηη, ηο-η-βηεέηηαηηη, 174.
 Βηεέηηαηη, ηοηηβηεέηηαηη, 128.
 Βηοηηηηηηη, 114.
 Βυααηαη, 162.
 Βυηηεαβ, ηι έυηηεαβηα, 188.
 Βυηη, ηοσβυηη, 114.

 Βαηη η-βηηεαηη, 64.
 Βεαξξεαβηηαηα, 14.
 Βεαα, 76.
 Βεηεαηη βηδ, 43.
 Βηβηεαα, 36.
 Βηβεοηηη, 81.
 Βηβηαηη, 57.
 Βηοη ηηη, 145.
 Βο έυαηδ, 40.
 Βο έυαηα, 158.
 Βο έυαη, 68.

- Ծորած, 82.
 Ծորածքա՛, 42.
 Ծոմբեր, 58.
 Ծոմբարմա՛ց, 128.
 Ծոմբա՛ճ, 129.
 Ծորորձար, 78.
 Ծրոն, 43.
 Ծոն-ծոսա՛լե, 52.

 Ե՛ձԼԼ, 168.
 Եճրօմնե, 113.
 Եճրա՛ծ, 92.
 Եծ, յե հ-եծ ն-ձճօյրս, 88.
 Եճրս՛ց, ոօ հ-եճրս՛ց, 84.
 Ելօճր, 6.
 Ելօճար ձ ձոմա, 99.

 Բձճձ, 110.
 Բձճձ (ռ.), 170.
 Բձճա՛լ, 108.
 Բձօնձ, ձ ն-ձրոմ Բձօնձ Բրիճոճճ
 րսն, 112.
 Բճօրօմ, 106.
 Բճր, Բրր and Բր, 35.
 Բճճար ն-ճօլե, 41.
 Բոմբոս, 132.
 Բոճրձ, ոօ-ծար-Բոճրձ, 78.
 Բոնօ, 132.
 Բր 7 ձրլոնց, 39.
 Բլեծ, ձց Բլեծ ճլ, 147.
 Բօթերձ, 146.
 Բօլօճե 7 Բճրձաճե, 82.
 Բօրճարմանճար, 134.
 Բօրրձ, 4.
 Բօրճա՛մա՛ց, 174.
 Բրիճար, 33.
 Բրլ, 180.

 Որ ճձ . . . րր, 63.
 Ռօճծծար, 70.
 Ռօնօ-մ-ճձծար, 168.
 Ճձնոնօ-ր, 38.
 Ճձօ, 162.
 Ճձօճեձ, 37.
 Ճճր, Ճար Ճճր, 142.
 Ճլրճա՛ճ, 64.
 Ճլծար, 168.
 Ճլծար, 42.

 Ճլրո, 21.
 Ճօրձ, Ճար յօճօրձ, 170.
 Ճրր, ոօ Ճրր, 90.
 Ճսձնն, 60.
 Ճսձննն, 178.
 Ճսճ, 39.

 Կարճար, 84.
 Կձօ, 100.
 Կն-կմբրճձ, 76.
 Կն-կմճեձճձ, 78.
 Կոմե, 168.
 Կոմօճ, 71.
 Կոլր, 112.
 Կոմա՛լլա՛ց, 82.
 Կոնճօնկար, 126.
 Կոնկար, 138.

 Լձծար, 139.
 Լձճար, 137.
 Լձճ, 161.
 Լձճ սնլլ, 161.
 Լճճճարճ, 182.
 Լեմ, 44.
 Լեծնա, 122.
 Լեր, 32.
 Լօճրան, 85.
 Լօնճր, 154.
 Լսճ, 164.
 Լսիճ Լսոմ, 172.

 Մձս, 48.
 Մարճ, 122.
 Մձօլե, 140.
 Մարձ, 118.
 Մօ մեծարձ, 94.
 Մոնձօ, 73.
 Մոնճար, 86.
 Մօր ոօ ճար ձր, 160.
 Մոնճր, 37.
 Մարճեձճ, 118.
 Մարձար, 53.

 Նձօ ճար, 110.
 Նձօ, 108, 132.
 Նօճ, 70, 104.
 Նօճ յարճ, 110.

- νομίαιον, 114.
 νουφολα 7 Δ ρενφολα, 3.

 Οβλα ρεινιόν, 34.
 Όσ ευαλα, 172.
 Οισε, 49.
 Οιρεαδέταρ, 38.
 Οιρεαρ, 72.
 Om, 112.
 Ονχοιν, 132.
 Ορηας, 64.

 ριλλ, οα η-ο ριλλ, 112.
 Ρρηαιρ ρηηρ, 72.

 Ρα, 19.
 Ραβαβαρ, ρηο φα ραβαβαρ οα βαρ
 η-ολλαη, 114.
 Ραδαορα . . . λυετ^ραοαοα, 157.
 Ραηαδ, 69.
 Ρη, ηηζ, 102.
 Ρηζόαηηα, 56.
 Rinne, 80.
 Ροβραο, 163.
 Ροοφοιέ, 130.
 Ροηηοη, 166.
 Ροηρηευέηηαηζ, 178.
 Ροηηηλαδ, 176.
 Ρυαδ, 60.
 Ρυέηλαοη, 86.

 Σαιηειηρα, 166.
 Sced, 94.
 Scieboh, 72.
 Scinneοαρ, 86.
 Seancoλαηηαη, 89.

 Sein ; ηηη ηρηη 7 ηηη ηροηαηο, 184.
 Slán, 34.
 Solαηο ; ηηη ηρηη 7 ηηη ηροηαηο, 184.

 Ταβηρ, 18.
 Ταίον, 89.
 Ταρρρρα, οο, 188.
 Ταρηαιζηη, 137.
 Τεαζλαδ, 165.
 Τεηοαλ, 93.
 Tenne, 177.
 Τιαζαρ, 52.
 Τιζε, 94.
 Τιυαδβ, 176.
 Τιυζλαηι, 174.
 Τοαηηρ, 74.
 Τοζα, 72.
 Τόζβυαιρ, ηο-ο-τόζβυαιρ, 20.
 Τοη, 117.
 Τηαζ ηηεηαη, 152.
 Τηέηαη, 174.
 Τηοηζεαο, 96.
 Τηοηζ ηηηα ηηοζηηη, 112.
 ττηαη, 144.
 Τηηη, 13.
 Τηηηη, clochαιβ τηηηη, 89.
 Τηηηηοδ, 158.
 Τηρηρηα, 159.

 υαβαηρ, 46.
 υαο, 40.
 υαηηη ηαδ, 141.
 υαιρηαδ, 186.
 υαιηηβ, 68.
 υηηηο, 156.
 υηηη, 138.
 υηέηα η-αηηηηη, 70.

ADDENDA ET CORRIGENDA.

THE following corrections of non-aspiration of *c* in MS. which occur in printed text illustrate this peculiar mannerism of our scribe:—

Page	4, line	24,	<i>for</i> <i>ναc</i>	<i>read</i> <i>ναc̄</i>
„	4,	„ 28,	„ ὑρλυαcραῶ	„ ὑρλυαc̄ραῶ
„	10,	„ 17,	„ φαcτηα	„ φαc̄τηα
„	12,	„ 6,	„ μεῦραc	„ μεῦραc̄
„	12,	„ 18,	„ c̄ριocαο	„ c̄ριoc̄αο
„	14,	„ 5,	„ υιρ̄c̄ιμc̄ιλλ	„ υιρ̄c̄ιμc̄ιλλ
„	14,	„ 13,	„ νεαc	„ νεαc̄
„	16,	„ 7,	„ νεoc	„ νεoc̄
„	18,	„ 18,	„ cοναc	„ cοναc̄
„	18,	„ 19,	„ cοicceσαc	„ cοicceσαc̄
„	22,	„ 28,	„ τριocα	„ τριoc̄α.
„	24,	„ 22,	„ αμαc	„ αμαc̄
„	26,	„ 14,	„ οiῶce (<i>passim</i>)	„ οiῶc̄e
„	26,	„ 15,	„ Cονηαcταιβ	„ Cονηαc̄ταιβ
„	26,	„ 16,	„ Cριoc	„ Cριoc̄
„	26,	last line,	„ cριocαιβ	„ cριoc̄αιβ
„	28,	line 11,	„ φιαcα	„ φιαc̄α
„	30,	„ 3,	„ οicεαηηαῶ	„ οicεαηηαῶ
„	34,	„ 8,	„ βηηηαcταιη	„ βηηηαc̄ταιη
„	34,	„ 12,	„ τιμceαλλ	„ τιμc̄eαλλ
„	34,	„ 21,	„ ζαc	„ ζαc̄
„	40,	„ 8,	„ cριocαιβ	„ cριoc̄αιβ
„	42,	„ 18,	„ cοηαιζ̄c̄eαcα	„ cοηαιζ̄c̄eαc̄α
„	44,	„ 12,	„ φαcτηα	„ φαc̄τηα
„	44,	„ 16,	„ cιονταc	„ cιονταc̄
„	48,	„ 11,	„ ρocταιη	„ ρoc̄ταιη
„	50,	„ 17,	„ τιμc̄ιλλ	„ τιμc̄ιλλ
„	56,	„ 14,	„ αριcena	„ αριc̄ena
„	58,	„ 7,	„ ζηαῶαc	„ ζηαῶαc̄
„	62,	„ 12,	„ cριoc	„ cριoc̄
„	64,	„ 10,	„ ροic̄c̄ριωρ	„ ροic̄c̄ριωρ
„	64,	„ 16,	„ ρο̄ c̄ρηc̄c̄ηαιζ̄	„ ρο̄ c̄ρηc̄c̄ηαιζ̄

In Parts II. and III. I have corrected the MS. reading, with the exception of *οiῶce*, which may have some phonetic significance.

- Page 2, heading, *for* $\epsilon\upsilon\tau\omicron$ *read* $\acute{\epsilon}\upsilon\tau\omicron$
- „ 2, line 18, *for* $\mu\upsilon\lambda\lambda\acute{\alpha}\delta$ *read* $\mu\upsilon\lambda\lambda\acute{\alpha}\delta\acute{\epsilon}$
- „ 3, „ 12, *omit* number (1) after ‘bravery’
- „ 4, „ 4, *for* $\Phi\alpha\theta\alpha\iota\omicron$ *read* $\Phi\alpha\theta\acute{\alpha}\delta$
- „ 4, „ 11, *omit* note of interrogation.
- „ 5, „ 11, *omit* note of interrogation.
- „ 6, „ 1, *for* $\kappa\upsilon\iota\theta\alpha\delta$ $\zeta\lambda\alpha\eta\alpha$ *read* $\kappa\upsilon\iota\theta\alpha\delta\text{-}\zeta\lambda\alpha\eta\alpha$
- „ 6, „ 18, *for* $\epsilon\pi\iota\omicron\kappa\eta\alpha\delta\omicron\alpha\tau\eta$ *read* $\kappa\omicron\zeta\eta\alpha\delta\omicron\alpha\tau\eta$
- „ 8, „ 3, *for* $\sigma\text{'}\acute{\epsilon}\upsilon\lambda\lambda\alpha\delta\omicron\alpha\tau\eta$ *read* $\sigma\text{'}\omicron\acute{\epsilon}\upsilon\lambda\lambda\alpha\delta\omicron\alpha\tau\eta$
- „ 8, „ 19, *for* $\beta\epsilon\alpha\eta\eta\delta\acute{\epsilon}\tau\omicron\iota\eta$ *read* $\beta\epsilon\alpha\eta\eta\delta\acute{\epsilon}\tau\omicron\iota\eta$
- „ 12, „ 21-22, $\kappa\alpha\iota\eta\epsilon\mu\epsilon\tau\acute{\alpha}\zeta$, $\kappa\alpha\iota\theta\epsilon\lambda\lambda\beta\alpha\delta$. Here we have in $\kappa\alpha\iota\eta\epsilon\mu\epsilon\tau\acute{\alpha}\zeta$ the old acc. fem. alongside the modern acc.
- „ 14, „ 25, *for* the MS. contraction $\epsilon\theta\epsilon\sigma$ *read* $\epsilon\theta\epsilon\sigma\upsilon\iota\zeta\acute{\epsilon}$ I met the word in “Silva Gadelica,” but have lost the reference.
- „ 16, „ 3, *for* Δ $\eta\zeta\iota\eta$ *read* Δ $\eta\zeta\eta$ (voc.), and *sic passim*.
- „ 16, „ 28, *for* $\eta\upsilon\eta\eta\zeta\epsilon$ *read* $\eta\upsilon\eta\eta\zeta\epsilon$.
- „ 18, „ 13, $\lambda\epsilon\eta\alpha\ \omicron\alpha\ \mu\zeta$. $\eta\zeta$ *for* $\mu\zeta\iota\beta$. O. Ir. dat. dual $\eta\eta\ \omicron\iota\beta\ \mu\zeta\iota\beta$ is lost in Mod. Irish, though the nom. and acc. dual $\Delta\eta\ \omicron\alpha\ \mu\zeta$ is kept. The difficulty of reconciling the sg. article $\Delta\eta$ with plural $\mu\zeta\iota\beta$ led to the adoption of the form $\mu\zeta$ for $\mu\zeta\iota\beta$. Cf. also p. 12, l. 3.
- „ 23, „ 9, *for* ‘affection’ *translate, perhaps, literally,* ‘fitness’
- „ 26, „ 15, *for* $\sigma\omicron\acute{\epsilon}\upsilon\lambda\lambda\alpha$ *read* $\Delta\omicron\acute{\epsilon}\upsilon\lambda\lambda\alpha$
- „ 26, „ 16, *for* $\zeta\alpha\epsilon\tau$ *read* $\zeta\alpha\epsilon\acute{\tau}$
- „ 26, „ 24, *for* $\eta\lambda$ *read* $\eta\iota$
- „ 26, „ 25, *for* $\tau\iota\omicron\delta\alpha\tau\eta$ *read* $\tau\iota\omicron\delta\upsilon\tau\eta$
- „ 32, „ 1, *for* $\rho\omicron\acute{\epsilon}\tau$ *read* $\rho\omicron\eta\delta\omicron$
- „ 37, „ 9, *omit* number (1) after word ‘contentious’
- „ 43, „ 2, *remove* note of interrogation, and *translate* ‘shall be attacked’ for ‘shall be given’
- „ 46, last line, *for* $\kappa\omicron\zeta\eta\epsilon\delta\omicron$ *read* $\kappa\omicron\zeta\eta\delta\omicron$ and *omit* note (2°).
- „ 48, line 9, *for* $\rho\omicron\acute{\epsilon}\tau$ *read* $\rho\omicron\eta\delta\omicron$
- „ 48, „ 16, *for* $\kappa\omicron\zeta\eta\epsilon\delta\omicron$ *read* $\kappa\omicron\zeta\eta\delta\omicron$
- „ 49, „ 1, *for* ‘all his province of Ulster’ *read* ‘his attack from Ulster’
- „ 49, „ 17, *for* ‘your whole province of’ *read* ‘your attack from’
- „ 50, „ 23, *for* $\omicron\alpha\tau\eta$ $\kappa\epsilon\iota\omicron\eta\eta$ *read* $\omicron\text{'}\Delta\eta\kappa\epsilon\alpha\iota\eta$
- „ 52, „ 3, *for* $\omicron\alpha\tau\eta$ $\kappa\epsilon\iota\omicron\eta\eta$ *read* $\omicron\text{'}\Delta\eta\kappa\epsilon\alpha\iota\eta$
- „ 58, „ 2, 5, *for* $\Delta\omicron\acute{\epsilon}\omicron\eta\eta\delta\iota\epsilon$ *read* $\Delta\omicron\acute{\epsilon}\omicron\eta\eta\delta\iota\epsilon$
- „ 60, „ 7, *for* $\rho\omicron\delta\omicron\iota\mu\zeta\epsilon\delta$ *read* $\rho\omicron\ \kappa\omicron\eta\mu\zeta\epsilon\delta$
- „ 140, „ 26, *for* $\acute{\epsilon}\lambda\epsilon\beta\alpha\tau\eta\eta$ *read* $\acute{\epsilon}\lambda\epsilon\beta\alpha\tau\eta\eta$
- „ 146, „ 4 from bottom, *for* $\acute{\epsilon}\iota\eta$ *read* $\acute{\epsilon}\iota\eta\eta$
- „ 206, „ 2, *for* 51 B.C. *read* 81 B.C. (circa)

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7s. 6*d.* (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Members joining the Society for the first time can still receive the Volumes published in 1899 and 1901, at the original Subscription of 7s. 6*d.* for each year, but these volumes will be shortly out of print.

Vol. 3 (1900) is now out of print.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary,
MISS ELEANOR HULL, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

THE SIXTH ANNUAL GENERAL MEETING of the Society was held on May 10th, 1904, at 20, Hanover Square.

MR. DANIEL MESCAL, Chairman of the Executive Council, in the Chair.

The Minutes of the last Annual Meeting were taken as read, and the Hon. Secretary presented the

SIXTH ANNUAL REPORT.

The most satisfactory news that the Council has to report at this, their Sixth Annual General Meeting, is the near approach of the completion of their Irish Dictionary. Father Dinneen has carried on the work with the utmost energy and perseverance during the whole of the past year, with the satisfactory result that the volume is announced for August. The members of the Council cannot but feel the greatest satisfaction in making this announcement. The production of a thoroughly sound and scholarly Dictionary of modern Irish has for many years past been before their minds, and has occupied a great deal of their attention. The selection of a competent editor, and the raising of the necessary funds, have given them much anxious thought; and it is cheering to feel that their project has, so far as the actual production of the work is concerned, been crowned with success.

The Dictionary is completed up to the end of the letter S, and portions of the work have been submitted to competent judges, who are unanimous in their verdict as to the thoroughness and care with which the book has been compiled. It is, indeed, the first attempt to produce an analytical Dictionary of modern Irish. As will be seen from the page enclosed, it gives copious examples of idiomatic forms and uses of words, and it also points out the authority upon which rare words are included, and the part of the country in which they are found. It is being printed in Dublin by the firm of Messrs. Sealy, Briers, & Walker on Irish-made paper, and the Council desire to take this opportunity of expressing their gratification at the speed, care, and competence with which this firm is carrying through the work. The size of the book is crown 8vo., double columns, and, though it will not be unwieldy in size, the print is clear and readable.

The Council were at the beginning of the year much perplexed as to how the necessary funds were to be raised to meet the heavy cost of production—a sum which will probably amount to somewhere about £1,000. Their difficulties were lightened by the generous offers of three friends, who have shown throughout a warm and steady interest in the undertaking. The Hon. Albinia Brodrick voluntarily offered a loan of £200, and John P. Boland, Esq., M.P., and John Hill Twigg, Esq., each contributed a loan of £100 to assist in meeting this outlay. The Council desire to offer them their sincere thanks for the public spirit they have shown in this matter.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has also shown from the beginning a constant interest in the Dictionary. Of this he has given many proofs from time to time. In consequence of his support, several of the Dioceses have made efforts to raise sums of £20 each to meet his Grace's offer of £20, conditional on the raising of a sum of £400 in amounts of the same value. The results of the offer now stand as follows:—

	£	s.	d.
Diocese of Raphoe, per Most Rev. Dr. O'Donnell,			
Bishop of Raphoe	20	0	0
Diocese of Waterford, per Rev. P. Power ..	20	5	0
Diocese of Dublin, per Most Rev. Dr. Donnelly	7	0	0
O'Growney Branch of the Gaelic League, San			
Francisco	20	8	2
Gaelic League, Dublin	20	0	0
Per Rev. Timothy Lee, Adm., Limerick ..	20	0	0
(30 copies required.)			

The following sums, in addition to the Archbishop's £20, have also been promised provisionally:—

	£	s.	d.
The Professors of St. Patrick's College, Maynooth	20	0	0
P. J. Boland, Esq.	20	0	0
Diocese of Ferns	20	0	0

It is greatly to be wished that these donations might be reinforced by further similar amounts to secure the Archbishop's offer, and, in particular, that the other Dioceses might be able to see their way to follow the prompt and willing example of the Dioceses above named.

Copies of the portions of the Dictionary, so far as completed, are

being forwarded to the St. Louis Exhibition, and it is to be hoped that the book will be on sale there during the autumn months.

But, while pushing on the work of the Dictionary, the Council have not been neglecting their more immediate task of publishing Irish Texts; and they wish it to be distinctly understood by their members and the public that the prosecution of the Dictionary has in no way impeded their regular work. The delay in issuing the volumes for 1902 and 1903 has entirely arisen from the difficulty which the Editors have had in completing their work; and the Council are pushing through the press, as fast as the material is handed in, the various books on their list. These volumes will be issued to members in the order in which they appear, and will be counted as the annual volumes for the years now in arrears, so that no subscriber will eventually lose his volume for any year. The Council again wish to express their regret for the unavoidable delays.

They are glad to announce that Mr. P. MacSweeney has made steady progress with his edition of the "Caithreim Conghail Clairinghuigh," and that it is now approaching completion. Of this piece O'Curry says in his MS. Catalogue in the Royal Irish Academy:—

"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duaid MacFirbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains."—H. & S., R. I. A., pp. 580-583.

Miss O'Farrelly reports that she has transcribed the whole of the manuscript of the "Flight of the Earls," and that she is devoting the larger portion of her time to this work. She has also collected a considerable amount of material for the elucidation of place-names, and other matters connected with the manuscript.

Mr. David Comyn reports that he has been working steadily at the second volume of "Keating's History." He has almost completed the revision of the text, and hopes shortly to begin printing.

No report has been received from Mr. John MacNeill.

Mr. R. A. Stewart Macalister, although he is still engaged in

excavation work in Palestine, is not neglecting his work on the "Leabhar Gabhála" for the Irish Texts Society. He writes that his manuscript is ready, so far as he can complete it away from libraries, and that he has been able to clear up several difficult passages in the poems. He has now arranged to have a transcript made of the portion of O'Clery's MS. in the R. I. A., of which he had only time to copy a part before he went abroad, and this will, he hopes, enable him to complete his edition of the main text by the autumn of this year. This will be issued in one volume; and the second volume, which will contain the old texts from the great MSS., the variants from O'Clery's readings in other MSS., and the readings of the Hardiman-O'Reilly recension, represented by the MSS. in the British Museum, besides the introduction and notes, will be issued on Mr. Macalister's return to this country in about a year's time.

Besides the above works in the course of preparation, the Council have had one or two further offers, which are now under their careful consideration.

The Council have to record, with regret, the loss through death of the following Members during the past year:—

Most Rev. Dr. Coffey, Bishop of Kerry; Professor F. York Powell; Rev. Maxwell Close; Mr. Maurice Comerford; Mr. Pierce Kent; Mr. W. E. H. Lecky; Capt. J. McArdle.

Mr. Dodd's removal to Ireland early in the year deprived the Society of its Hon. Treasurer. The Chairman, Mr. Daniel Mescal, kindly consented to fill his place, and has since been acting as Hon. Treasurer to the Society.

The adoption of the Report was moved by Rev. M. Moloney, and seconded by Mr. McCaffaley. In putting the motion, the Chairman expressed the regret of the Council that members had been obliged to wait so long for the annual publication. The Council had offered Mr. MacNeill every assistance in its power, but he had not yet completed his promised volume. Notwithstanding the delay, it was satisfactory to find that the membership of the Society had been maintained, and that the Irish people had well supported its efforts. Only twenty-two copies out of an Edition of 750 of volumes i. and ii. remained at the annual stock-taking in December; they were now practically out of print. A similar Edition of volume iii. had been out of print for

over a year. The only volume of which a good number of copies were still remaining was volume iv., "Keating's History," of which a large edition had been issued.

The Chairman spoke of the importance to Irish people of the Dictionary, and said that if the Society had accomplished nothing besides this one work, it deserved to be remembered by posterity. This work could not have been carried through without the able and steady efforts of Father Dinneen. Although the Society were endeavouring to compensate him as far as their means allowed, the value of his services could not be estimated in money.

The Report was unanimously adopted.

The Balance Sheet was then presented by Mr. Mescal :—

**Income and Expenditure Account for the Year ending
March 31st, 1904.**

Receipts.		Expenditure.	
	£ s. d.	£ s. d.	£ s. d.
To Balance from previous year, ...	87 9 1	By Publisher, ...	28 10 0
„ Subscriptions,	147 7 3	„ „ (Liabilities from the year 1902-3), ...	43 8 0
„ Donations,	12 16 2	„ Salaries,	71 18 0
		„ Advertising and Sundries, ...	15 0 0
		„ Printing,	12 10 1
		„ Stationery,	4 13 0
		„ Postage,	1 17 6
		„ Postage,	2 17 9
		„ Balance,	138 16 2
Total,	£247 12 6	Total,	£247 12 6

Balance Sheet.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	138 16 2	By Publisher,	85 15 6
„ Loan to Irish Dictionary fund,	100 0 0	„ Balance,	201 10 3
„ Share of Publisher's profit in Vols. I. & II.,	4 5 10		
„ Do. Vol. III.,	44 3 9		
	48 9 7		
„ The Society's interest in Vols. unsold,		
	£287 5 9		£287 5 9

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENN E
Auditor.

May 2nd, 1904.

THE SOCIETY'S IRISH DICTIONARY.

*Receipts and Expenditure Account for the Year ending
March 31st, 1904.*

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published:—		Bypayments already published:—	
	£ s. d.		£ s. d.
Subscriptions, Dona- tions, and Loans	195 12 9	Payments to Editor (including clerical assistance),	250 0 0
Loan from the Irish Texts Society, ...	100 0 0	Postage and Stationery, ...	2 6 0
	295 12 9		252 6 0
„ Receipts during year:—		„ Payments during the year:—	
Subscriptions and Donations, ...	137 5 9	Payments to Editor,	100 0 0
Loan, ...	200 0 0	„ „ Printer,	100 0 0
	337 5 9		200 0 0
Total, ...	£632 18 6	„ Balance, ...	180 12 6
		Total, ...	£632 18 6

Balance Account.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	180 12 6	By Loans, ...	412 12 0
„ Portion of Dictionary edited and Printed,	„ Estimated further Expendi- ture (including payments to Editor, Binder, &c.) in Pub- lishing the work, ...	643 0 0
„ Balance, ...	874 19 6		1055 12 0
	£1055 12 0		

DANIEL MESCAL,
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENNEDY,
Auditor.

May 2nd, 1904.

On the motion of Mr. Brophy, seconded by Mr. Greene, the Financial Statement and Balance Sheet were adopted.

In proposing the re-election of the three members of Council retiring by rotation, the Chairman said that they had just heard of the death of the founder, and first Chairman of the Society, Professor F. York Powell, Regius Professor of Modern History, Oxford. Father Moloney, in moving a formal vote of condolence, said, that while expressing the deepest sympathy with Professor Powell's family, he felt that the Society also had suffered through his loss. The interest shown by Mr. Powell from the beginning in the work of the

Society, and the assurance given to the public by his presence and sympathy, had been invaluable to the Society, while his advice had secured the establishment of the Society on the lines of sound scholarship. He hoped that the Irish Texts Society would always adhere to the traditions he had laid down.

Dr. Henry seconded the motion, and wished to associate himself with all that Father Moloney had said; and the Hon. Secretary was directed to forward a resolution, embodying the feeling of the meeting, to Miss Powell.

The re-election of Mr. Alfred Nutt to the Executive Council, and the election of the following new members:—Mr. George Greene, Mr. Finton Murphy, and Mr. T. MacSweeney—to fill vacancies caused by the retirement of Mr. Noonan and Mr. Patrick O'Shea, and the transference to Mr. Mescal of the post of Hon. Treasurer, was then proposed by Mr. McCaffaley, seconded by Mr. Buckley, and carried.

The re-election of the President of the Society, Dr. Douglas Hyde; the Hon. Secretary, Miss Eleanor Hull; and the Hon. Treasurer, Mr. D. Mescal, was proposed by Mr. MacSweeney, seconded by Dr. Henry, and carried.

It was proposed by Miss Hull, seconded by Mr. Art. O'Brien, and carried, that the following gentlemen should be elected auditors for the ensuing year—Mr. T. P. Kennedy and Mr. P. MacMahon.

DICTIONARY FUND.

LOANS TO GUARANTEE FUND.

	£	s.	d.		£	s.	d.
Irish Texts Society, ..	100	0	0	Rev. T. Carey, ..	2	0	0
Hon. Albinia Brodrick, ..	200	0	0	J. Mintern, Esq., ..	1	0	0
John P. Boland, Esq., M.P.,	100	0	0	Captain de la Hoyde, ..	1	0	0
John Hill Twigg, Esq.,	500	dols.		Rev. J. D. MacNamara, ..	1	0	0
P. J. Boland, Esq., ..	5	0	0	Oliver O'Byrne, Esq., ..	2	0	0
Dr. Mark Ryan, ..	2	0	0	Rev. M. Moloney, ..	2	2	0
Hon. Wm. Gibson, ..	5	0	0	W. A. Mackintosh, Esq.,	2	0	0
D. Mescal, Esq., ..	5	0	0	Miss A. Bolton, ..	1	0	0
C. H. Munro, Esq., ..	5	0	0	Hugh Sheran, Esq., ..	1	0	0
Michael O'Sullivan, Esq.,	5	0	0	Richard Williams, Esq.,	2	0	0
J. P. Boland, Esq., M.P.,	5	0	0	David Williams, Esq., ..	5	0	0
Miss Ashley, ..	1	0	0	H. J. MacClintock, Esq.,	1	0	0

LOANS TO GUARANTEE FUND—*continued.*

	£	s.	d.		£	s.	d.
J. P. Henry, Esq., M.D.,..	5	0	0	Rev. T. O'Sullivan, ..	5	0	0
J. H. Twigg, Esq., ..	5	0	0	J. St. Clair Boyd, Esq., M.D.,	5	0	0
Dr. Douglas Hyde, ..	5	0	0	Lady Gregory,	5	0	0
P. O'Kinealy, Esq., ..	3	0	0	A. O'Brien, Esq., ..	1	0	0
J. G. Gallagher, Esq., ..	8	3	8	W. A. Brennan, Esq., ..	1	0	0
Nathaniel Colgan, Esq., ..	2	0	0	Rev. J. A. Anderson, ..	2	0	0
H. B. Jennings, Esq., ..	1	0	0	J. P. Kennedy, Esq., ..	5	0	0
Rev. L. O'Byrne, ..	1	0	0	J. G. O'Keefe, Esq., ..	2	10	0

DONATIONS.

	£	s.	d.		£	s.	d.
Hon. Albinia Brodrick, ..	10	0	0	T. Maclain, Esq.,	0	2	6
Rev. Maxwell Close, ..	10	0	0	D. Hackett, Esq., ..	1	0	0
Edward Gwynn, Esq.,				P. J. Lynch, Esq., ..	0	10	0
F.T.C.D.,	5	0	0	P. J. Foley, Esq., ..	5	0	0
Captain Bryan Jones, ..	10	0	0	G. Calderon, Esq., ..	0	5	0
Society for the Preservation				J. O'Leary, Esq., ..	0	10	0
of the Irish Language,	10	0	0	C. S. Boswell, Esq., ..	1	0	0
William Nixon, Esq., ..	0	7	6	Rev. John Power, ..	0	10	0
Miss E. Hull,	5	0	0	C. Litton Falkiner, Esq.,	1	0	0
Rev. D. O'Dea,	1	0	0	J. Kiely, Esq.,	0	5	0
Edward Martyn, Esq., ..	10	0	0	Alexander Gordon, Esq.,	0	12	6
D. Lynch, Esq., M.D., ..	2	0	0	Cornelius O'Brien, Esq., ..	0	8	2
Timothy M. Healy, Esq.,				Thomas Lyons, Esq., ..	0	8	2
M.P.,	1	0	0	Rev. J. MacDermott, ..	0	5	0
T. J. Westropp, Esq., ..	1	0	0	M. J. Dunne, Esq., ..	0	5	2
M. M. Brophy, Esq., ..	1	1	0	J. Murphy, Esq., ..	1	0	0
Rev. C. Tierney,	0	12	6	Miss T. A. Fox, ..	0	10	0
G. Hamilton, Esq., ..	0	5	0	Miss Breen,	0	10	0
D. Coffey, Esq., M.D., ..	3	0	0	Dr. Thomas Costello, ..	0	10	0
Colum Cille Branch Gaelic				Louis Purser, Esq., F.T.C.D.,	2	0	6
League,	0	10	0	Mrs. Hutton,	0	10	0
Gaelic League, Castleblayney				Professor W. F. Trench, ..	0	10	0
(one copy required), ..	0	15	0	Rev. L. Gilligan,	0	5	0
Gaelic League, Bandon, ..	1	0	0	Rev. ΠΑΡΟΜΙΣ ΤΗ Η-ΑΛΛΗΛΑ-			
Gaelic League, London, ..	5	0	0	ΠΙΝ, C.C.,	0	5	0
Gaelic League, New York,	2	0	0	<i>Irish World</i> , New York, ..	0	10	0
Gaelic League, Brockton,				Anthony Stokes, ..	0	10	0
Mass., U.S.A. (one copy				John F. Kelly,	1	2	6
required),	2	1	1	R. J. O'Mulrennan, ..	1	0	0
P. MacDonagh, Esq., ..	0	5	0	Laurence Brannack, ..	1	0	0
P. MacNally, Esq., ..	0	10	6	Most Rev. Dr. O'Doherty,			
B. Hickey, Esq.,	0	15	0	Bishop of Derry, ..	2	0	0

DONATIONS—*continued.*

	£	s.	d.		£	s.	d.
R. N. Griffin,	0	10	0	Rev. Stopford Brooke, ..	2	0	0
Miss C. Horsford, ..	0	12	6	Patrick M ^a Manus, ..	5	0	0
William A. Power, ..	0	5	0	Dr. Michael Cox, ..	1	0	0
Kilkenny Branch Gaelic League,	1	0	0	Rev. B. Crehan, ..	0	6	6
Rev. W. Dollard, ..	0	6	0	Oliver G. O'Connor ..	0	10	6
P. W. O'Hanrahan, ..	1	0	0	Diocese of Dublin, per			
John A. Hanrahan, ..	1	0	0	Most Rev. Dr. Donnelly,	7	0	0

Additional in sums of £20 received in response to the offer of Archbishop Walsh.

	£	s.	d.
Coinne Snot ^a Gaelic League, Dublin,	20	0	0
O'Growney Branch Gaelic League, San Francisco, 100 dols., ..	20	8	2
Rev. T. Lee, Adm. (30 copies required),	20	0	0
Diocese of Raphoe, per Most Rev. Dr. O'Donnell, Bishop of Raphoe,	20	0	0
Diocese of Waterford, per Rev. J. Power,	20	5	0
Diocese of Ossory, per Most Rev. A. Brownrigg, Bishop of Ossory,	20	0	0
	£120	13	2

The following sums of £20 have also been promised conditionally.

	£	s.	d.
Archbishop Walsh	20	0	0
The Professors of Maynooth College,	20	0	0
P. J. Boland, Esq.,	20	0	0
Diocese of Ferns,	20	0	0

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

IN HAND OR ISSUED.

1. *Ḫiolla an Fíuḡa* [The Lad of the Ferule].
Ḫaḫḫra Clomne Ríḡ na h-Ioruaíḫe [Adventures of
the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)

2. *Ḫleo ḫriḫriḫḫ* [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic
MS. XL. Advocates' Lib., and variants from B. M. Egerton,
93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)

3. *Ḫáḫḫa Ḫoḫaḡáḫḫ uí Raḫhaille* [The Poems of
Egan O'Rahilly]. Complete Edition.

Edited, chiefly from MSS. in Maynooth College, by
REV. P. S. DINNEEN, M.A.

(*Issued 1900. Out of print.*)

4. *Ḫopaḫ Ḫeapa an Éiríḫḫ* [History of Ireland]. By
GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Part I. forms the Society's volume for 1901.)

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5. *Óuacraipe Éhinn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MACNEILL, B.A.

(In preparation.)

6. *Leabap Éabála* [“Book of Invasions”].

Edited, from three recensions, by R. A. S. MACALISTER
M.A., F.S.A.

(In preparation.)

7. *Cairneim Conḡail Cláirínḡmḡ*, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MACSWEENEY, M.A.

(In preparation.)

8. The Flight of the Earls. By TEIGUE O’KEENAN (1607). Preserved in the Franciscan Monastery, Dublin.

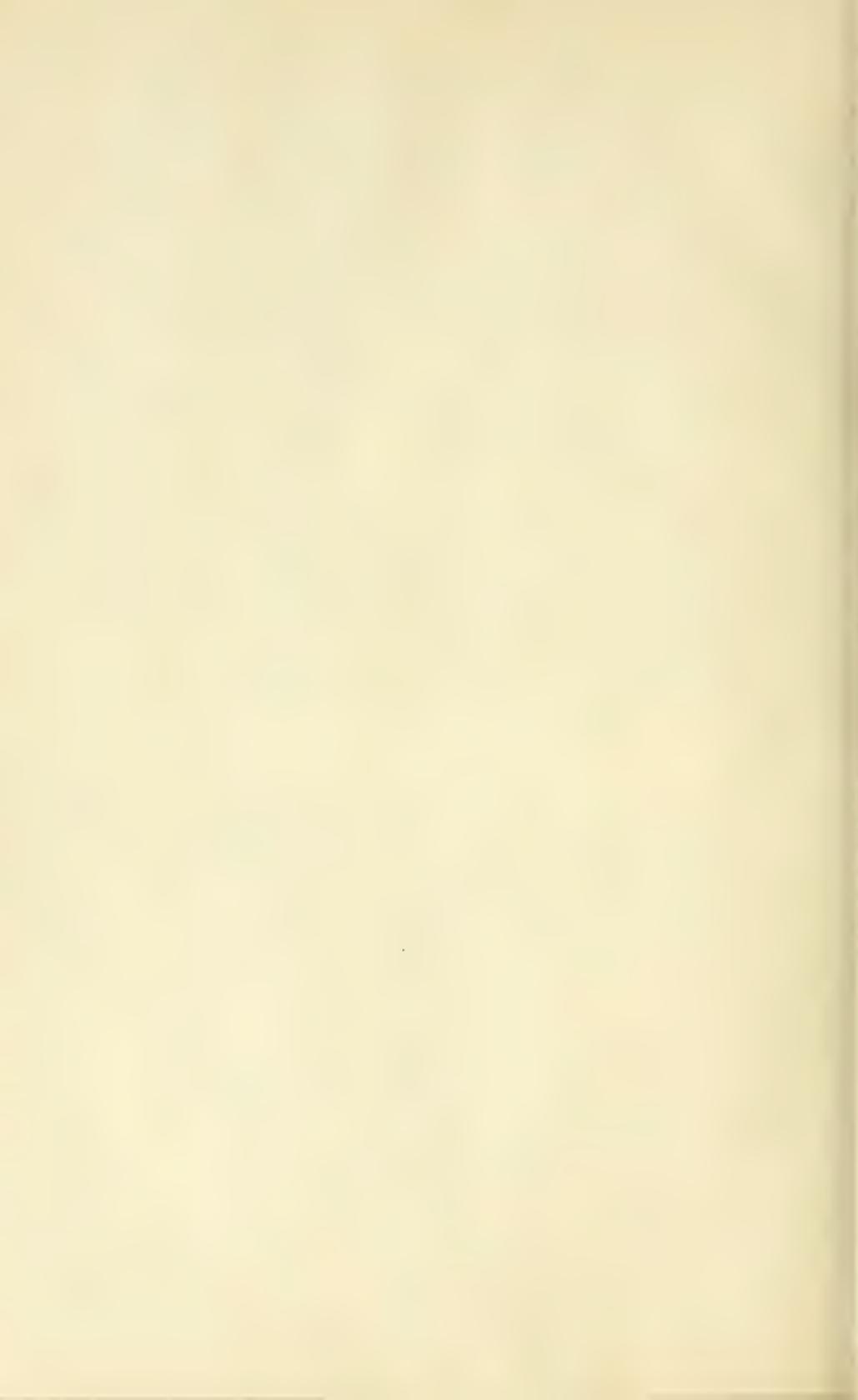
Edited by MISS AGNES O’FARRELLY, M.A.

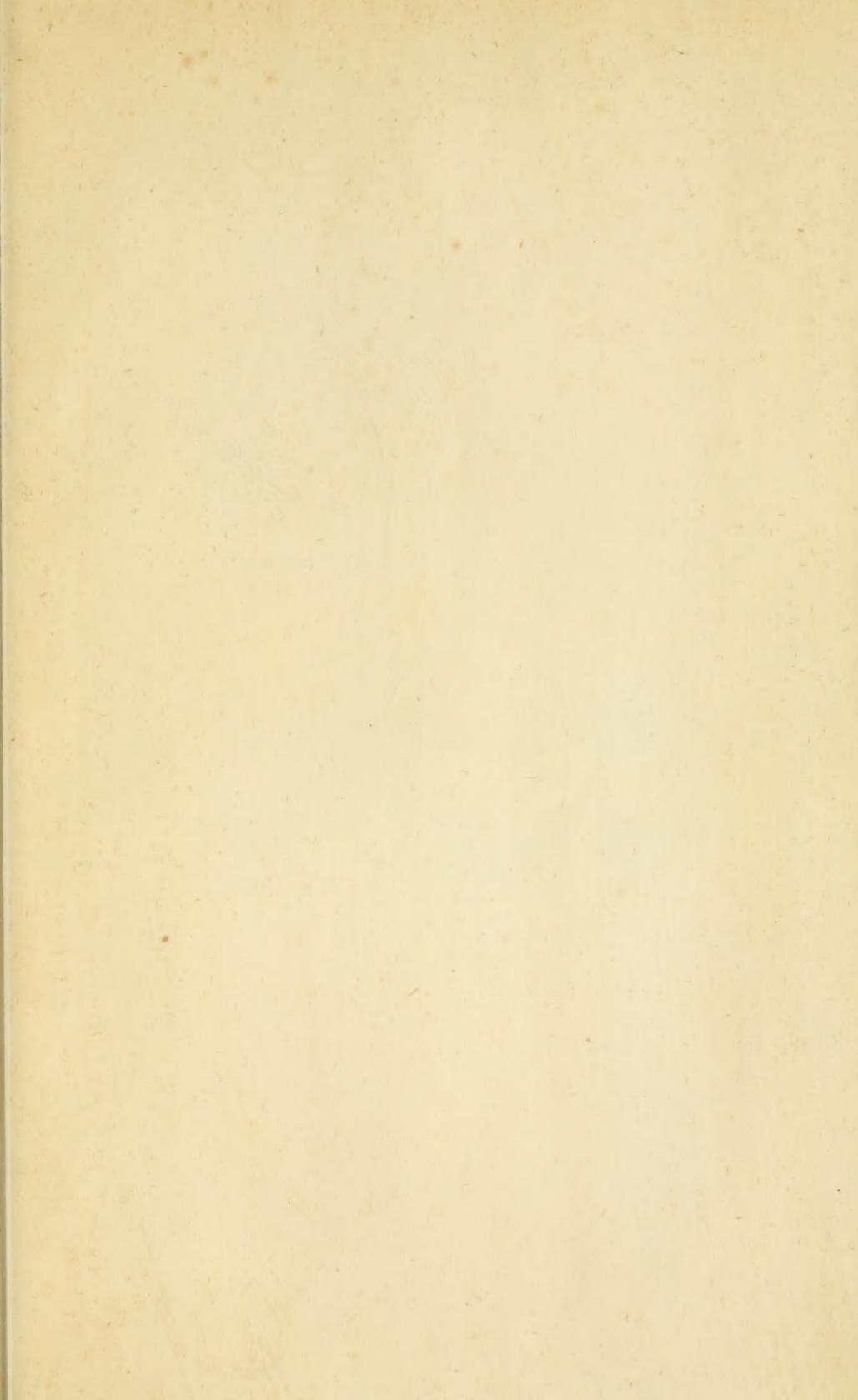
(In preparation.)

9. The Second Part of Keating’s History of Ireland.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Also in progress.)





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