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eaċtra an mādرا māoīl
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THE STORY OF THE CROP-EARED DOG

THE STORY OF EAGLE-BOY

TWO IRISH ARTHURIAN ROMANCES

EDITED AND TRANSLATED BY

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London:

PUBLISHED FOR THE IRISH TEXTS SOCIETY

By: DAVID NUTT, 57-59 LONG ACRE.

1908.

PB1347 Ir v.10

PRINTED BY
SEALY, BRYERS AND WALKER,
MIDDLE ABBEY STREET,
DUBLIN.

IRISH TEXTS SOCIETY

—cumann na scríbeanna Gaeilge



VOL. X.

[1907]

INTRODUCTION

I

THE two stories printed in the present volume are contained in an admirable MS. written in 1748, by Maurice McGorman, and now preserved in the Library of the British Museum, where it is indexed Egerton 128. The remaining contents of the book, of which 293 pages are occupied with writing, are many and various. Besides some miscellaneous and not especially interesting verse, it contains *Comárithe Cáto*; *Comáritheacá ó uigdorlaitb maité*; *Éadétra Mie na miodomárite*; *Tórlaídealct Sairóibe*; *Éadétra Clionne Lir*; *Éadétra Clionne Uirmis*; and *Tórlaídealct fialeait piog na Síreise*, of which last an edition will before long be submitted to the Irish Texts Society.

Numerous copies of the first, and several copies of the second of the romances selected for the present volume exist in other manuscripts. Thus, of the *Mártla Maoi* the British Museum possesses seven copies other than that used in the present edition—Eg. 132, dated 1713; Eg. 662, written by Maurice O'Gorman, with a very bad English translation interpaged¹; Eg. 211, dated 1758; Eg. 188, a fragment of the beginning only, dated 1730; Eg. 157²; Eg. 170, a direct

¹ Of which these are specimens, selected from the first paragraph: “*Do cóimhóirí na pealtá gaothairtse riocfaora*, “the hunters, labourers, and strong digers (*sic*) collected”: “*Óa riomhe réas an búnior Ériuinn*, “twelve knights for his coasts”: *aor ciuil* “aged singers.” The rest of the translation is in the same style.

² In the cover of this MS. is written the following note: “The two stories of the Bald Dog and the Children of Lir are in the handwriting of one John MacQuigge, a vulgar pedant, who to drive a livelyhood turned Methodist, and so far imposed on the Bible Society in Dublin as to be appointed to superintend an edition of the Bible in Irish, printed in Dublin, which is full of errors.”

transcript of the second MS. of those here enumerated ; and Add. 18946, dated 1821. Of *macaom an 10taip*, the British Museum possesses a version in Eg. 170, which is made up of parts of two copies in different hands, one of them dated 1720. There is another copy in a singularly beautiful hand, Add. 18945, dated 1834.

I have not had time or opportunity to examine the copies of the tales that may exist in other libraries, or even to collate fully the British Museum copies themselves. And indeed a *variorum* edition of stories such as these would hardly be worth the enormous labour it would involve. We are not here concerned with the conscious literary effort of a single writer, whose *ipsissima verba* it is important to deduce from pains-taking collations of all existing copies of his works. These are tales which have been shaped half-unconsciously by their narrators and transcribers, and for all practical purposes (except perhaps for the lexicographer), verbal deviations are of small importance. When not direct copies one of another, the divergencies these MSS. display, not merely in words but also in the actual nature and order of the incidents related, are so profound that two or three versions of each story would have to be printed entire, in order to display properly their mutual discrepancies. It must of course be conceded that to the folklorist, tracing out the history of each tale, these latter variations are of great importance; and had I had the opportunity I should have attempted an analysis of the divergencies of incident. But a few days snatched from an interval between two foreign sojourns, each several years long, was all I was able to devote to work on the Manuscript materials: it was in that short time impossible to do more than transcribe, as rapidly as possible consistent with due care, one version of each text, and to glance cursorily through the others.

If Irish is to be revived as a literary language some orthographical standard must be fixed and adopted ; and just such a standard has been admirably set by Father Dinneen's Dictionary, recently published by the Irish Texts Society. As the editor of a seventeenth or eighteenth English classic does not think it incumbent upon him, except in special cases, to preserve the misspellings and misprints of the early editions of the text under his hands, so I have not thought it worth while to adopt the irregular orthography of the manuscripts on which I have worked, which indeed are as discrepant among themselves in this respect as they are in diction and in incident. I have accordingly throughout conformed the spelling to the model of Dinneen. Such few antiquated grammatical forms as may here and there occur have of course been carefully preserved. As some readers, however, may prefer to have before them the exact forms used in the MS., I have noted alterations and modifications (other than such slight orthographical changes as *re*, *rt* for *rs*, *ro*, etc.), that I have thought it advisable to make ; some by means of square brackets in the text, the rest in the Appendix.

In the translation I have aimed at nothing more than giving the contents of the Irish in passable English. Though much of the Celtic idiom and verbal order has been intentionally retained, for the sake of the "flavour," I have avoided slavish literalness. On the other hand "fine writing" has been avoided with equal care.

The vocabulary is intended to be supplementary to Dinneen's Dictionary, and includes all the words that I have discovered to be omitted from that excellent work. A good many will be seen to be compounds, the *components* of which are duly recorded in Dinneen, or verbal nouns of which Dinneen gives the parent verb. They are here included for the sake of completeness.

II

These stories both belong to the “Wonder-voyage” type of tale, and further have in common their connexion with the Arthurian cycle of mythological heroes. Arthur, however, plays a secondary part in both romances, and the dreamland of *gruagachs* and monstrous nightmare shapes is here as typically a creation of Irish fancy as in any of the stories of the Finn cycle.

To the present editor such wild tales appeal as the most interesting of the classes into which the existing pieces of Irish literature can be divided—an opinion which he simply records as a matter of personal feeling, without desiring in the least to interfere with the predilections of those who may have other preferences. The gibe that they are “silly” applies just as fitly to the stories on which Chaucer based his *Canterbury Tales*, or Tennyson his *Idylls of the King*. The world where the characters move is not our every-day earth, for though it contains lands with familiar names—Scythia, Persia, India—these are as fanciful as are Sorcha and Tír fó Thuinn. The interest of the stories is not the development of plot and character, but the insight they give into the fertility of unrestrained imagination, and the amazing richness of vocabulary, of the people among whom these tales came into being.

A few definite figures on the latter point may be interesting. Some one has calculated somewhere that the average English rustic makes habitual use of not more than three or four hundred words; and though this seems a small figure, it will readily be believed by any one who has had dealings with that not very inspiring section of humanity. I have prepared a complete vocabulary of the second and longer of the stories in this book, and find that it employs two thousand three hundred and forty-one different words—not counting oblique

cases and verbal inflexions. Copying and re-copying, reading and re-reading, telling and re-telling these stories must have been of no small educational value, when all other forms of education were difficult of access. To be able to use freely so large a vocabulary, even in narrating the adventures of transformed princes and ladies with magic steeds, was surely no mean or despicable or "silly" accomplishment.

It would perhaps be a little venturesome to apply the term "literature," in its strictest sense, to stories such as these. Yet are they the germs of a literature which, in happier circumstances, might have come to fuller fruition. The first of the stories is the cruder of the two. *Eagle-Boy* is more advanced, and seems to be pointing the way towards the development of a romantic literature. The rolling streams of alliterative adjectives have an air of artificiality. These, it must be admitted, soon grow wearisome to a reader; they require to be heard, well declaimed, for their *raison d'être* to be fully understood. It may freely be conceded, however, that this characteristic is a blemish; notwithstanding, *Eagle-Boy* is a striking story, displaying, especially in its earlier sections, no small constructive ingenuity and literary feeling. This is notably the case in the passionate prison-chamber scene; here the story-teller has descended from the cloudland of his dream, and given us a genuinely human incident, with fine dramatic possibilities.

R.A.S.M.

ABU SHUSHEH, RAMLEH, PALESTINE.
September, 1908.

ΕΑΣΤΡΑ ΑΝ ΜΑΤΡΑ ΜΑΟΙ

I

Seals, piadach, agur piann-corcarr do cōm̄m̄orad leir an rīs Áiritiū mac Iubair mic Ambrois mic Constantiū 'ran b̄f̄orlaor t̄b̄laosalaish ari Māis na n̄longnaid; marí ari c̄ruinnis̄eadar maté agur mōr-uairle a m̄uinntiue agur a m̄d̄irteaslaish c̄uige, do cōm̄m̄orad na realga raōchrais̄e r̄iocht̄ada r̄in leir. Agur fā mōr uim̄li m̄uinntiue an tréin-piōs r̄in, b̄ir n̄ioi ua uib̄ tré clári talman, nō alt i geor̄p duine, nō lá 'ran m̄b̄laodain, 'ná gairc̄iðead̄ ḡn̄iom̄aet̄a ari agur m̄uid̄ie piō-č̄roða ari teaslaic̄ an tréin-piōs r̄in: ead̄ón, tā m̄uid̄ie d̄eas na c̄r̄ðaet̄a, agur tā m̄uid̄ie d̄eas na beoðaet̄a, 10 agur tā m̄uid̄ie d̄eas an Ún̄iðo Č̄ruinn, agur tā m̄uid̄ie d̄eas na com̄aile, agur tā c̄ead̄ agur tā f̄ic̄eo m̄uid̄ie an Ún̄iðo M̄oir, agur realt̄ m̄ile m̄uid̄ie an teaslaish, gan áiream̄ banchuire nō bandála, eis̄re nō ollam̄an, aora ciuit̄ nō oif̄irid̄.

15

Ir annrin do r̄mat̄nuis̄ead̄ agur do r̄uid̄iuðað agur do r̄raonað an tr̄ealgs n̄eain̄r̄áit̄e leo, fā ðoiriðið utháit̄e ðo-eolair, agur fā fealðaib̄ piadachla f̄áraða, agur fā m̄uðaib̄ piérðe piō-áille, agur fā ḡleannntaib̄ ðiaim̄ia ðo-eolair, agur fā c̄oillit̄ib̄ c̄aom̄a c̄nuar̄-ionr̄ða, agur fā m̄áðaib̄ m̄ine piō- 20 áille na r̄oraor̄e c̄eathna r̄in.

Suirðear̄ gáð aon aca i n̄-a ðúnað realga, agur i n̄-a l̄ait̄reacðaið lic̄te, agur i n̄-a m̄beal̄naiðið baogðair, agur i n̄-a n̄-ionadaið iorðaile, marí do c̄leacðtaðaor̄ cor̄car̄ gáða realga do ðéanaið piom̄e r̄in marí. Agur do r̄uid̄ Rí an 25 Dom̄ain i n̄-a ðúnað realga f̄ém̄, agur do b̄i ag eir̄teacðt pié nuallgáir na n̄garr̄ad̄, pié r̄eaptán na m̄ilead̄, pié goðaib̄ na n̄-uafal̄, pié ḡleapraðt na n̄garr̄ad̄, pié b̄or̄tuðað na b̄uirt̄one, pié feadðgáir na b̄feari piadach, agur pié leigean na laoðrað ari na luat̄-c̄onair̄.

3

The Story of the Crop-eared Dog

I

A CHASE, a hunting, and a warrior-battue was convened by King Arthur, son of Iubhar, son of Ambrose, son of Constantine, in the Dangerous Forest on the Plain of Wonders ; where the chiefs and nobles of his people and his great household assembled to him, to convene with him that laborious long-lasting chase. And great was the number of the people of that powerful king : for not more were the plants through the floor of the world, or joints in a human body, or days in the year, than the active warriors and very valiant knights in the household of that powerful king : that is to say, there were twelve knights of valour, and twelve knights of activity, and twelve knights of the Round Table, and twelve knights of counsel, and two hundred and two-score knights of the Great Table, and seven thousand knights of the household, without enumerating the assembly or troop of women, poets or men of learning, musicians or melodists.

Then the aforesaid chase was extended and arranged and turned aside by them, under dense groves, hard to know, and under savage waste thickets, and under smooth very beautiful ramparts, and through secret glens, hard to know, and under fair woods, rich in nuts, and through the smooth, very beautiful plains of that same forest.

Each of them sits in his hunting-booth, and in their spots of lying down (?)¹, and in their gaps of danger, and in their places of plunder, as they were wont always to celebrate the battue of every hunt before that. And the King of the World sat in his own hunting-booth, and was listening to the outcry of the companies, to the hunting-cry of the soldiers, to the voices of the nobles, to the barking of the beagles, to the excitement of the troop, to the whistling of the huntsmen, and to the warrior-bands letting slip the swift hounds.

¹ *Licē* means “nimble, active, supple.” But perhaps read *Līge* “of lying down.”

Do thíos eadairi aithláití rín go fuineadó néill nóna agus go huij-choraí na hoiúche, óir níor éiliúd consaícealga nō aithláití aí piadáilé leó an lá rín. Agus iar níos do 'n ghréim t'a haoibhá codaile, do chruinniúiseadair a mhuinntear t'ionnchruidé an ríos, agus do fheinni riad a ríteic agus a n-óigráin. A 35 mbeannna buabail agus a gcuimleannna cíuil, agus a n-aithláitíceanna foirbhisí an tan rín: agus t' fiafarrúiseadair do 'n ghréim-piúis círéad do théanfaraidí an oíche rín. Do labair an rí do ghuicthiúr aití fóillseir-glan, agus iar é ro riadó—

“A théas-áthuinnití,” aír ré, “atáid gsearfa iomád a oítm-rá, 40 agus iar thíos rín realsaí na foirbhoire Úaoisglaise do chomhóracht i gceannach gád fiachtíochtáil bhuilidhna. Agus tá n-éireoscaí an t-realsaí liom an cíéad lá, an foirbhoir t' fágáil; agus muna n-éireoscaí, fanaíann an daílá lá, agus an t-rear lá, ag comhóracht na fiachtíocht. Agus ní éailífead mo gsearfa,” aír ré, 45 “óir iar dhuine gáin riad a chaillear a gsearfa.”

Iar rín éirísear fiaomh-éaglaí agus fiaomh-éiondóil an ríos fó na fiaothaibh agus fó na coillteibh fá comhneára thíos, do buailí átháilí boíche agus bealrcaílín: agus do éigearcraíadair an fiocht t'a dtuasgláibh tana béal-faoihráca, agus fiaeanaití 50 fiaannaíca fcoitíseárla; agus do fiainne riad boéala agus bealrcaílín, agus t'éagairt leó iad do lúacáilí uigílair, agus tháinig leabharí Óaistí-áláinni daílairtse, agus Úárraibh cíann comhíglar eile aír ceana, ionnará go mbaí thíos aír gálois agus aír fealrcaí tóisibh iad. Ro fadhbúis riad teinntí agus teandoíla 55 iar rín, agus ro éaití riad a bpríoinn agus a dtomáiltar do buabailí fiaoraí fo-éaitíte agus do théocailíth míne meirceamhla.

Agus an tan fá h-aorúinni thíos ag óil agus ag aorúneár, do éiliúd an rí 'n-a fiafarráin agus theafcar ná ceitíre h-áiríde imill-leatna aír gád taois de, 'n-a tímcheall; agus do 60 cionnáirí an t-aon óglád ós, airmé, éiríseáite, innealaita, t'a ionnchruidé; agus léime do maocht-írióní i dtimcheall a gseil-éneir, ionarí iongantacáid ór-íriónáití aír ualctar a chaoimhleáine,

They were in that fashion to the setting of the noonday cloud and to the beginning of the night, for no prosperity of hunting or luck of the chase had fallen to their lot that day. And when the sun had gone to its place of rest, his people assembled to the presence of the king, and then they sounded their trumpets and organs, their bugles and pipes of music, and their glorious horns; and they asked of the powerful king what they should do that night. The king spoke with a great high clear voice, and thus he said:—

“Good people,” said he, “there are many *tabus* on me, and one of them is to convene the chase of the Dangerous Forest at the end of every seventh year. If the chase should prove fortunate for me the first day, to leave the forest; if not, to stay the second day, and the third, convening the hunt. And I shall not break my *tabus*,” said he, “for he is a person without prosperity who breaks his *tabus*.”

After that the mighty household and assembly of the king rises and goes through the thickets and woods nearest to them, to cut down the material for booth and hut: and they overthrew the wood with their thin edge-mouthing axes and their dividing sharp-pointed knives; and they made booths and huts, and they were sheltered by them with very green rushes, and beautifully-coloured leaves of oak, and tops of other equally green trees in general; so that they should be a shelter for them against wind and rain. They kindled fires and brands after that, and ate their supper and their provender of costly meats pleasant to eat, and of fine and intoxicating drinks.

And when they were in a pleasant state, drinking and pleasuring, the king arose standing, and he looks to the four broad-bordered quarters on each side of him all around; and he saw one young champion, armed, accoutred, and equipped, approaching him; and a tunic of fine silk around his white skin; a wonderful gold-threaded mantle above his

agusur lúiúleasáid é aingean, tlúit, theis-físe, um a cíorr feing-riamháir, fórlaif-éaoim, fáid-éamhá; fcaiball cannaid óiréimhreac 65 ari uaéctar na lúiúlise rín; agusur clairdeamh ór-thúinín iontlaif clairpleatain ari a fíliaraid cíle. Mionn caomh cónaithaingean cloéchuaistíac ilseáiríodh um a cionn; fcaiat ilthealbáid bocdú-70 deac báintheadairg ari fcaiball-óileirg a thiomá, agusur líntíde do lítireacáisbhráid 75 n-imeall-bóiríodh na piú-rcéite rín, do innírin agusur do fáisnéis naidh raiib ari cíul rcéite ná clairidim 'r an domain laoic ná gaircealaíodh do b'fearr 'ná an tréimhíleabhráid rín. Tá fíleis uilleannaca i n-a gheal-glaic their: agusar fáid-éaoil fórlafta leir; agusur náig fíl fíl-loin-neairbhráid deaig-nuaidh neamhantúda gáirpleacáis i n-a cionn; agusur 80 béal tana cíutáid cumha leir; togsáil min-mall mánla piú-85 gairmáil i n-a mailgíríodh; tibhiríde reisce i n-a piú-ghruairíodh cealctaríodh; agusur ba d'éirdeac daoine an domain dho. Agusur if amhlaidh do b'í, agusur lóchrann lóinneairbhráid lán-fórlar i n-a láimh cíle, agusur ná b'í an piú 'a feacáin ná go támis 'a 90 lataigh: agusur fiafhruséar an piú dírtuig rcéala de.

“Ní 'd' innírin rcéal do támis mé, acht ag iarráidh comhriais aoinfír iort-ra agusur ari do muinntirí,” ari ré; “óir do éuairí naidh bhríil rí ari bhríim domain if lia feair comhlaionn érótáid ari a tcaiglae 'ná turra,” ari ré. 95

An tain do éuairí tóream an piú-8 rín, éuigatáir, deaibh mairt ari bhríocé-óeilb agusur mairfe ari mho-mairfe, agusur támis tuiig-fóthairt báir 'a fáitib; óir do éuairí tá éuair a n-aigeanata ó gac aon aca. Is i n-a fáisctir rín do Ríofíre an lóchrainn if é aonbhairt— 90

“Ó raiib bhrí gclíateá agusur bhrí gcolla anuairle, a tcaiglaig meata mho-ráinairg, cia lónnáir bhrí n-áigeanam ríb, if teairc do bhrí n-deaiglaoéacáis; agusur if bárlamhail támh-ra naidh bhríeann bhrí meataict ná bhrí mho-laoéctaict uaim ríb, gan mo 95 óiolt éac-tarbháile 'a fáigéil uaim.”

Agusur ag nádó na mbriuatair rín uád, do fáit a fcaiat go

fair tunic ; and a firm, close, well-woven breastplate about his slender, brightly beautiful, well-curved body ; a handsome gold-hemmed scapular above that breastplate ; and a golden-hilted, ingenious, broad-grooved sword on his left thigh. A beautiful, very firm, jewelled diadem of manifold art about his head ; a shapely, studded, flesh-coloured shield on the ridge of his back, and lines of golden letters in the edges of that royal shield, to announce and proclaim that there was not at the back of shield or sword in the world a warrior or champion better than that mighty soldier. Two angled spears in his white right hand ; he had a long, narrow, radiant face, and a grey, clear-glorious, fresh, brilliant, joyous eye in his head ; and he had a slender, shapely, handsome mouth, a smooth-slow, quiet, kingly raising in his eyelids, springs of love in each of his royal cheeks ; and the people of the world were inferior to him. And in this wise was he ; a glistening, full-lighted lantern was in his left hand, and the king was watching him till he came to his presence ; and king Arthur asks news of him.

“ Not for telling news have I come, but seeking single combat of thee and of thy people,” said he ; “ for I have heard that there is not a king on the back of the world richer in men of valorous combat in his household than thou,” said he.

When the followers of the king heard that, they exchanged a fair form for an uncomely form, and beauty for ugliness, and there came a thick onset of death over their multitudes ; for two-thirds of their spirit went from each one of them. When the Knight of the Lantern saw that, he said—

“ Since your forms and your bodies are ignoble, O cowardly, malicious household, although ye be many in numbers, ye are scanty in heroes ; and it is my opinion that your cowardice and want of heroism will not take you from me, without my getting from you my satisfaction of battle-waging.”

And when he said those words he thrust his shield hotly

Loingseacá i nDúntaibh na talman go tréan-áthair, ag tarrraitó comhráic. Is é n-a fáisirin rín do'n fíos, 't' fiafhusig t'a chroimteaghlac cia rásclád t'a ionnruríodh an comhlainn. Fheagair an Rídirie Seal mac fíos fíainne é, agur aodháilte go rásclád 100 féin t'a ionnruríodh.

Éirísear an Rídirie Seal iarramh, agur ceanglaí a chaoimhceoirr i n-a chácht-éigdeacá tróda agur cnuadach-comhráic, agur téid i gcoinne agur i gcoimhdeáil Rídirie an Lócrainn: agur éalcheadair fíair t'a n-ármairibh tioibhialcach diairioile gur ólomraod iarr rín 105 cnuorlaí a gcaíat; go ndeacádair i muinigíomh a gcláirdeamh eolais-peamáir glac-láirí, agur chusadair gileac ní gúlaibh, agur tróid ní tacaí, agur aibh ní triomhgoim, agur do fíonne fíad comhráic tréan tinnearnaí meair mícheallúidh ó ghoil ainniúilíar-110 taisig é náimhdeanáil neart-éalma ní cíle.

Ciondtírácht ba doibh an bhuailóireadó, agur ba feairdá an fárrcaid do bheiliridir t'a cíle, ionnáir gur ólomchusig an talamh triomhfordeacá fá n-a gcoiraiibh agur 'n-a n-uisctíomhceall. Acht atá níodh cíana, gé'r fionnta fórláiméac agur gé'r feistíreacá fíor-éalma an Rídirie Seal ag dul cum an comhráic rín, ba 115 hanbháinn neamharrfáctaí agur ba meirteacá mho-laoctá t'a aitíle an comhráic é. Óir i n-ainmliatá d'fág Rídirie an Lócrainn ní gúlaibh na talman, n-a címeacá óirearailte ólomach-éiníshigé i bhoiplitíonn an comhlainn é. Agur bhuailear a gcaíat an dara fealácht, ionnáir go gcluinfidh fóibh na cnuicíairibh fá comhmeagra 120 níodh é.

Agur fheagair an Rídirie Duibh mac fíos na gCaoláin é, agur do fíonne fíad comhráic tréan tinnearnaí meair mícheallúidh ní cíle; agur doibh i cnuicí an comhráic, gur fág Rídirie an Lócrainn 'n-a címeacá óirearailte ólomach-éiníshigé é. 125

Acht atá níodh cíana, gé'r neartímar Ód-áigímeacá teaghlac an tréimh-fíos rín, agur gé'r éalma a gcuairtó agur a gcaítmhílúidh, do éeangair Rídirie an Lócrainn iad uile. Acht Óalbháití de Corcaibur, do b'í 'n-a mheacanach óg ainniúilíac, ari an

on the enclosures of the earth, strongly and powerfully, a-seeking combat. When the king saw that, he asked of his mighty household who would go to the fight. The White Knight, son of the king of France, answers him, and said that himself would go to it.

The White Knight rises afterwards, and binds his fair body in his battle-trappings of warfare and harsh conflict, and comes to meet and join the Knight of the Lantern; and they poured showers from their shooting-arms at one another so that they bent thereafter the edges of their shields; so they fell back on their broad-bladed, strong-hilted swords, and gave wrestling with combat, and fighting with conflict, and valour with heavy wounding, and they made a strong, stout, active, mad combat out of evil-fated, furious, hostile, strong, brave valour against one another.

However, rough was the affliction, and heroic the compression they inflicted on one another, so that the heavy-sodded earth shook under their feet and all around them. Nevertheless, though bold and dexterous, and though stout and truly valorous was the White Knight in going to that fight, he was weak and impotent and feeble and unheroic after the fight. For in this wise the Knight of the Lantern left him, with a fight of the world,¹ a fettered and tightly bound captive at the end of the fight. And he strikes his shield the second time so that it should be heard through the territories nearest to him.

And the Black Knight, son of the King of the Caolachs, answered him, and they fought a strong, stout, active, mad battle with one another; and the end of the battle was, that the Knight of the Lantern left him a fettered and tightly bound captive.

Nevertheless, though powerful and countless was the household of that powerful king, and though valorous their warriors and heroes, the Knight of the Lantern bound them all save only Galahad de Cordibus, who was a young,

¹ *i.e.*, a furious fight (?). Obscure: probably corrupt. Possibly for मृश्निश्चे अपि त., “stiff on the ground.”

láthair rín. Agur ghuairfearf iomáin i bhfigiúint na conaíre 130 ceadna, iarú bhfágsáil an ríos agur a máinntíle cnuadóchuibh-juisce amhlairí rín, agur feairfar ceo doilíche tdraoiðealcta 'n-a thairí, agur do bhíðeanaír amhlairí rín go fuineadó neill nóna agur go h-éiríse ghléine ari n-a mbárla. Ír annraír do láthair an rí fhrír an teaghlach, agur ír é ro ráirí— 135

“Ír truaig an gníomh ro do éarla Óuiinn,” ari ré, “dír dá bhfearradhaoir bantraect agur bantála Óuna an Halla Óeirír ari mbeicte marí ro, do déanfaraidir baoisgal maighairí agur fionomháide tinn, agur cuipfiridir ari mio-éilí agur ari meataect fá 'n doimhne mór uile, agur ní éisibhriodír 140 taoisach fhuinn go bhrúinne an bháca agur go foiríseann an bheatha. Agur ír é ír inidéanta Óuiinn, fanaímain 'fan ionad ro, go bhfaighim nead éigim do 'n Áthair-éclainn do bhearrfarr fuirítear nód fóiliúintiúin oíche s' ná mór-éigean ro i n-a bhfuilimír.”

“Ír mairí an comháile rín le deanaim,” ari Óalbhuaír de 145 Coiridhur, “agur ír cónair a deanaim.”

Ciondóthlácht do bhíðeanaír amhlairí rín go fuineadó neill nóna agur go huij-choraí na hoiúche, gian fuirítear nód fóiliúint: guri láthair an rí le Óalbhuaír de Coiridhur, agur ír é ro ráirí— 150

“A Óalta Óil-Íspáðair,” ari ré, “atá éigean ír mód 'ná gád éigean oípmh-ra, dír atá teaghrádach tigim taifte agur fían fiaðartha nód-óemh iotan oípmh, agur gian capa nód compánaí 155 i bhfoigur daimh do bhearrfarr coifc m'íotan éigéam.”

“A oide ionnáin,” ari Óalbhuaír, “dá dtuigstaor-ri [t'] aípm agur eisdealach fén vamh-ri, agur eolair d'ionnchruthé tioibhairde, do fiaclainn ari éionn tighe Óuit gian moill.”

“A Óalta Óil-Íspáðair,” ari an rí, “an tioibhaird ír goiúe Óuiinn annraí, ní bhfuil 'fan doimhne ionad ionairi lia geilte ghuinne agur deanaímain ari agur aghraítear éigéileannuise 160 fuathmára fionrásanna 'n-a tíméall 'ná i: agur ír feárru liomra báir t'fágsáil do 'n tarpt ro oípm, 'ná an t-aon-Óuiine ír

beardless boy, on that spot. And he goes straight back by the same way, after leaving the king and his people tightly bound in that fashion, and he pours a dark mist of druidry behind him, and they were thus till the setting of the noonday cloud, and to the rising of the sun on the morrow. Then the king spoke to the household, and thus he said :—

“A pity is this thing which has happened to us,” said he, “for were the ladies and women of the Fort of the Red Hall to know of our being like this, they would make the mischief of a mock and jest of us, and publish our despite and our weakness over the whole world, and to doomsday and the world’s end would never again be beside us. And this is what we must do—stay in this place, till we get some one of Adam’s race who will give us help or succour from this great necessity in which we are.”

“Good is that advice to be followed,” said Galahad de Cordibus, “and it is right to follow it.”

However, they were thus till the setting of the noonday cloud and to the beginning of night, without help or succour; so that the king spoke to Galahad de Cordibus, and thus he said :—

“Dear loving foster,” said he, “there is a necessity on me greater than every other, for there is a dry heat of thirst and the trace of a violent storm of drouth upon me, without friend or companion near me who should bring me quenching of my thirst.”

“Dear tutor,” said Galahad, “if thyself gavedst me thine own arms and equipments, and knowledge how to go to a well, I should go for drink for thee without delay.”

“Dear loving foster,” said the king, “the nearest spring to us here, there is not in the world a place were fuller of valley-warlocks and air-demons and unreasoning, hateful, horrible monsters around it than *it* is; and I prefer to die of this thirst upon me, than voluntarily to put the one man

anuifra liom t'fearaiš an toimain do éur i ngsuairacht¹ báir fó
n-am ro do mo theoin réin."

"Ná hainmírín, a mís agur a tiseairna," ari Úalbhuaid, 165
"óir do bheirim-re mo bhrácaír fíor, agur liuiscim fó na d'éirí
dúileadá, ná d'éanfach ciúinír ná comhúiríde ná do téird mē ari
éionn tigé óuit-re. Agur ír amhlaitó do ráscaid ann, agur
sráidí miotíreacáta oírt: óir ní do bhuine ír anuairte 'ná miotíre
ír cónaí a bhl ari éionn tigé éigseart-rá." 170

Iar n-a étorín do 'n mís, do rcaoil [a] ari agur éithead
réin de, agur éas do Úalbhuaid iad, maile pé sráidí miotíre,
agur goilleair "Sír Úalbhuaid" de; agur aitheadait leir an
coimhneachair-bháannaíe cloch-bháadaíe caomh-fleargcaíe (agur an
Cúra Ceathairíomháí ír ainnm óis) i n-a ráscaid ól caoighean i n-aon- 175
fearácht, do bhréite leir, agur bhl d'ionúiríde Tíobhríadóe
na mhuadó ari málás na nlongnád.

Tógsáir Sír Úalbhuaid an coimhneachair leir, agur ghuairíear
goimhe [i] n-aistíseairfia gáca comháire go hainmí gá Tíobhríadóe
na mhuadó. Agur comháire an coimhneachair fá an tis, agur iar n-a 180
tógsáil óis, teairicair rcaéadó de; agur do bhl bille bárr-áslar
bheanngánaíe i gcoimhneachair do 'n tobair, agur do éuála an tóirí
agur an toimíneachair aghaibh an bhl an bille, agur leisgír an coimhneachair
láir, agur do éuálaí éum an bille mar gcuála an toimíneachair.

Agur do éonnairc an Mádria Máol liat-mhonglaí, 185
éluair gán earrbáill, ag teacáit ó bhuin an bille, agur sráin airge
agur iorúáil fáirí, ionnáir go bhráfanfach mion-uball ná móraí
áirne ari bárrí gáca aon-ruainne do 'n inmí gáilíb gáilí-leit
do bhl fáirí; agur rílaibh aitíseairfí iarrainn fó n-a bhráisait, agur
do lathair do bhráfanfach éneairta fír-gáilíoca le Sír Úalbhuaid 190
agur do fíarbhuisí gceála de.

"Ní o' inniúrin rceála tainis mē annró," ari Sír Úalbhuaid,
"óir ír cùibh liom ór agur aitseadó do tseáilte do

¹ Tuaighe MS.: gáirfacht is the reading of Eg. 211.

dearest to me of the men of the world in danger of death on this occasion."

"Say not so, O King and Lord," said Galahad, "for I give my true word, and swear by the elemental gods, not to have patience or to wait, till I go for drink for thee. And thus will I go, with the order of knighthood; for it is not right for a man humbler than a knight to go for drink for thee."

After the king's hearing that, he loosed from him his own arms and accoutrements, and gave them to Galahad, with the order of a knight, and he calls him "Sir Galahad"; and he told him to bring with him the four-peaked, jewelled, fair-spined horn (the Quartered Cup is its name) into which would go drink for fifty men at once, and to go to the Fountain of Virtues on the Plain of Wonders.

Sir Galahad takes the horn with him, and goes by the shortest route till he reached the Fountain of Virtues. And he puts the horn under the house, and after lifting it up, he looks aside; and there was a green-topped, branching tree quite close to the well, and he heard a noise and great roaring at the bottom of the tree, and he leaves the horn on the ground, and went to the tree where he heard the thundering.

And he saw the gray-haired Crop-eared Dog, without ears or tail, coming from the bottom of the tree, with ugliness on him and full of contentiousness, so that a small apple or large sloe would stay on the top of every hair of the rough, greyish pelt that was on him. A very rough iron chain was on his neck, and he spoke with mild, truly-clever words to Sir Galahad and asked news of him.

"Not to tell a story have I come here," said Sir Galahad, "for I think it more fitting that I should give gold and silver

éionn rceála o' innírin òam, 'ná mé féin do bhéic t'a n-ionnrin."

195

"Ní mire do scáircealaibh ná do muidiúe tá éibhdeacht rceála o' innírin òam-ra," ari an Mathra Maoil, "oír tá mbaó naé tctiúthraibh òam t'a òeoim, do bainíonn t'a aithídeoin de é. Agur ír é t' aóthair ag riabhrusáibh rceála òiot, ionnuig tá mbaó eara òam é, go ndéanfaíonn cumann agur earradraibh 200 leat; agur tá mbaó earradra òam é, go ndéanfaíonn catuigáibh agur comhrac leat."

Annrin do labhair Sír Óalbhuaibh agur ír é aðuathairt—

"Do threalam Ríos an Domhain mire," ari ré, "agur ari éionn uisce éum an ríos do taimis mé, agur ír inr an 205 bhoraoiř mbaodhalais t' fágair é, agur Óalbhuaibh de Corcaibh m'ainm, agur rin mo rceála òuit," ari ré.

Mar do éuala an Mathra Maoil rin, feairfar ríoréaloim páilte do Sír Óalbhuaibh, agur riabhrusigear de creibh an t-éigean tóir do b' ari an ríis, an tan do éuir an t-aon-óinne 210 do b' anndra leir 'fan do mhan 'n-a uacal agur 'n-a aonair fó n-am-ra do 'n oisde o' iarráidh uisce é. Feairfar Sír Óalbhuaibh é, agur ro innír do mar taimis Ríos an Iosraíonn t' a n-ionnrusde, agur mar do éeangal an rí agur a mhuinn-tearí uile.

215

"Beiri buair agur beannáctain," ari an Mathra Maoil, "ír maít na rceála rin inníriř t' òam: agur glac ceann an t-rlaithra ro oíomh-ra i t' Láinn, agur tréoruisig mire t' ionnrusde na fhoraoiř Óaoigalais mar a òfuis an rí agur a éeaglaic ceangailte ciliúdósuibhigé. Óiri tioceáil Ríos an Iosca- 220 ríainn t' a òíceannaibh agur do òíceannaibh a mhuinniúle mar aon fhrír aonóct, óiri ní òfuis 'fan do mhan aon duine do rcaolraibh nead t' ari éeangal ó 'n òfeariř rin muidiú (aict muna rcaolraibh ré fein) 'ná mire. Agur ní hioncóníraic duine t' feairlaiř na talman leir ari m'eo a òrlaoidheacáta agur ari 225 feabhar aigeanta, agur le m'eo a neairt agur uairle a éigíde

for stories to be told to me, than for myself to be telling them."

"A champion or a knight is no worse, whatever his valour, for telling me news," said the Crop-eared Dog, "for if it were that he would not tell me it willingly, I should force him to do so against his will. And this is in the reason why I ask news of thee, so that if thou wert friendly to me, I might make a league and friendship with thee; and if unfriendly, that I might make battle and war upon thee."

Then spoke Sir Galahad, and thus he said:—

"Of the people of the King of the World am I," said he, "and I have come for water for the king, and in the Dangerous Forest have I left him, and Galahad de Cordibus is my name, and there thou hast my news," said he.

When the Crop-eared Dog heard that, he welcomes Sir Galahad heartily, and asks of him what is the great necessity that was on the king when he sent the one man dearest to him in the world alone and solitary at that time of the night to seek water for him. Sir Galahad answers him, and told him how the Knight of the Lantern came to them, and how he bound the king and all his people.

"Victory and blessing be thine," said the Crop-eared Dog. "Good is that news thou hast told me; and take the end of this chain on me in thy hand and lead me to the Dangerous Forest where are the king and his household bound and in hard fetters. For the Knight of the Lantern will come to behead him and to behead his people with him to-night, for there is not in the world a person who would loose a creature on whom was a binding from that man (unless he loose him himself) but I. And no one of the men of the world can fight with him for the quantity of his druidry, and the excellence of his intellect, and the greatness of his strength, and the nobleness of his heart

agus a chroí-ó-fola. Agus do thíreachaí-ri Ridíle an Lóchrainn ag teacht d' ionnruríde na muinntíre rín atá ceangailte, leis amach ceann an trlaíbhrá agus leanfadt mire go luaité-rinn.

Sluaireadair ar a h-aicte rín d' ionnruríde na fóraoiré 280
Baoisgalairise, mar a phair an sí agus a muinntear ceangailte,
agus d'áilear Sír Valbuaír an eorú do 'n sí; agus ní mór
go páinnig leir deoc óil ar an tún do connairc riad Ridíle an
Lóchrainn éuca, agus a clárdeamh nochtuité i n-a láimh deir go
huplamh do thícheannaí an ríos agus a muinntíre; agus 285
fáinn lóinneártá Lán-folaír i n-a láimh clé.

Mar do connairc an Matra Maol a bhoiðba agus earcára
ag teacht i gcoimhiongur, do éis teibéalú agus tmeán-éarrthainns
ar an trlaíbhrá ar láimh Sír Valbuaír, agus leigear na
gáirta gairtheacá glonnpriaca agus na ríab-úininníde ríos- 240
thíana pháirta, mar fírthífeadh ríde gaoithe ní feirbhe le
fáinaird do thíuim macaire no mullaé ríeáise é, i gcoinne agus
i gcoimhtháil Ridíle an Lóchrainn. Mar do connairc Ridíle an
Lóchrainn an Matra Maol, fillear i bpríting na conaire
céadra agus fearfar ceo doilbhthe thíaoiðeacsta 'n-a thíaird ríos- 245
macaire Úireatain, i níos conaire a thíseád an Matra Maol
agus Sír Valbuaír i n-a thíaird. Agus iar níos ar a n-áthairc
agus tar a pháirta uathá, do ionruios an Matra Maol agus
Sír Valbuaír d' ionnruríde an ríos, agus aodúilairt an Matra
Maol—

250

“Tíocfham éum na tulca-ra mocha na marone i mbáraí,
agus do gheobam lóig Ridíle an Lóchrainn ann, agus leanfam
go maíte an lóig, agus cuairtócam an domhan dó, ní go
briatham é agus go nrioghalbam ar bpríoc aír.”

Iar rín do filleadair i gcionn an ríos agus a thíreama, 255
agus do gcaoil riad do 'n sí agus do 'n teaghlach, agus ba
buriðeac an sí agus iad uile de d' a cionn rín, óir do bain-
eadair d'áil do éabair acht muna mbéaí a thíre éuca. Agus
d'fhanadair trí láite agus teora oíche 'fan bpríomhaoir i bpríocair

and of his blood. And if thou seest the Knight of the Lantern coming to that people who is bound, let loose the end of the chain and I shall follow him with sharp swiftness."

After that they went to the Dangerous Forest, where were the king and his people bound, and Sir Galahad portions the cup to the king; and scarcely could he take a drink out of it when they saw the Knight of the Lantern approaching them, with his sword bared in his right hand ready to behead the king and his people; and a glistening, full-lighted lantern in his left hand

When the Crop-eared Dog saw his foe and his enemy coming close by, he gave a plucking and a strong pulling to the chain out of the hand of Sir Galahad, and lets eager, vehement shouts and the very swift, strong waves of spring-tide, as the blast of wind or of a bellows would blow him on the slope from the ridge of a field or top of a hill towards and against the Knight of the Lantern. When the Knight of the Lantern saw the Crop-eared Dog, he returns back by the same road, and pours a dark, druidic mist behind him on the plain of Britain, in every way that the Crop-eared Dog and Sir Galahad should come after him. And when he went out of their sight and beyond their vision the Crop-eared Dog and Sir Galahad turned towards the king, and the Crop-eared Dog said :—

" We will go to the hill early in the morning, and find the track of the Knight of the Lantern there, and will follow the track well, and search the world for him, till we find him and avenge our anger upon him."

After that they returned to the king and his people, and loosened the king and the household, and the king and all of them were thankful on that account, for they had given up hope of help were it not for his journey to them. And they stayed three days and three nights in the forest with

ΑΝ ΡΙΟΣ ΑΣΥΡ Α ΠΙΛΙΠΠΙΤΙΓΙΕ. ΡΗΓΟΙΟΝΝΙΤΟ ΙΑΡΙΔΑΙΝ ΙΟΝΝΑΡ ΣΟ 260 ΡΙΑΘΑΔΑΙ ΡΙΘΔΑΣ ΡΟΙ-ΠΛΕΑΝΩΝΝΑΣ Ι ΘΡΟΔΑΙΡ Α ΚΕΙΤΕ ΑΝ ΟΙΡΩΣ ΡΙΝ, ΑΣΥΡ ΙΝΝΙΡΙΡ ΣΙΡΙ ΒΑΛΒΥΑΙΤΟ ΤΟ ΕΑΣ ΑΝ ΜΟΣ ΑΡΙ Α ΣΤΑΡΙΛΑ ΑΝ ΜΑΤΡΙΑ ΜΑΟΙ ΡΑΙΡΙ ΑΡΙ ΣΤΑΡ, ΙΑΡΙ ΗΔΟΥ ΤΟ' ΙΑΡΙΔΑΙΝ ΣΙΡΕΕ ΤΟ 'Ν ΡΙΣ.

ΕΗΓΙΣΤΟ Ι ΜΟΣ ΝΑ ΜΑΤΩΝΕ ΑΡΙ Η-Α ΜΒΑΡΙΑΣ, ΑΣΥΡ ΣΕΙΤΕΑΘΡΑΡ 265 ΑΝ ΜΑΤΡΙΑ ΜΑΟΙ ΑΣΥΡ ΣΙΡΙ ΒΑΛΒΥΑΙΤΟ ΤΟ 'Ν ΡΙΣ ΑΣΥΡ ΤΑ' ΘΡΕΑΜ ΣΙΛ ΑΡΙ ΚΕΑΝΑ; ΑΣΥΡ ΤΟ ΒΙ ΘΡΕΑΜ ΑΝ ΡΙΟΣ ΑΣ ΤΟΙΛΜΕΑΡΣ ΑΝ ΤΥΡΙΔΙΡ ΡΙΝ ΑΡΙ ΣΙΡΙ ΒΑΛΒΥΑΙΤΟ, ΑΣΥΡΙ ΝΙΟΙ ΣΑΘ ΡΙΝ ΣΑΤΑ; ΑΣΥΡ ΒΑ ΤΑΙΤΥΡΕΑΣ ΤΟΒΗΡΩΝΑΣ ΤΟ ΒΙ ΑΝ ΤΕΑΣΤΛΑΣ ΣΙΛ Ι ΗΔΙΑΙΤΟ ΣΙΡΙ ΒΑΛΒΥΑΙΤΟ ΤΟ ΘΟΥ ΛΕΙΡ ΑΝ ΜΑΤΡΙΑ ΜΑΟΙ, ΑΣΥΡ ΒΑ ΜΕΑΝΩΝΝΑΣ ΤΟΡΙ- 270 ΛΙΤΣΑΙΡΕΑΣ ΑΝ ΜΑΤΡΙΑ ΜΑΟΙ ΤΕ ΡΙΝ.

ΡΑΣΤΛΟ ΙΟΜΕΔΟΜΑΙΡΙ ΒΕΑΤΑ ΑΣΥΡ ΡΛΑΙΝΤΕ ΑΣ ΑΝ ΡΙΣ ΑΣΥΡ ΑΣ ΑΝ ΤΕΑΣΤΛΑΣ ΣΙΛ, ΑΣΥΡ ΤΟ ΛΕΑΝΓΡΑΟ ΑΝ ΙΟΙΣ Ο Η-ΙΟΝΑΤΟ ΡΙΝ ΣΟ ΗΟΙΡΕΑΡΙ ΑΝ ΣΥΑΙΝ; ΑΣΥΡ ΤΟ ΣΥΙΡΙ ΑΝ ΡΙ ΣΙΟΥΛΑ ΣΠΑΘΔΑΣ ΤΑ' Α ΠΙΛΙΠΠΙΤΙΓΙ' ΤΟ' ΦΟΛΛΑΤΙΝΟΣΑΘ ΣΙΛΙΓΕ ΤΑΡ Α ΣΣΕΑΝΗ, ΑΣΥΡ ΤΟ ΣΥΙΡΙ 275 ΤΡΙ ΤΙΟΝΝΙΔΑΙΡΙ ΣΙΛΙΓΕ ΣΙΝΝΤΕ, ΕΑΔΩΝ ΣΙΑΤΟ Ι Η-ΙΟΝΑΤΟ Α ΣΔΙΤΣΗΣ, ΑΣΥΡ ΟΡΙ Ι Η-ΙΟΝΑΤΟ Α ΡΙΡΟΝΝΙΤΑ, ΑΣΥΡ ΑΡΙ Ι Η-ΙΟΝΑΤΟ Α ΤΙΒΕΑΡΤΣΑ; ΑΣΥΡ ΡΟ ΣΥΑΙΤΜΙΣΤΕ ΣΙΛΙΒΛΑΣΑ ΡΟΛΑΡ-ΗΟΡΙΑ ΡΙΑΤΣΗΙΣΤΕ, ΑΣΥΡ ΤΟ ΛΕΙΣ ΑΝ ΣΑΟΣ ΝΑ ΡΙΘΕ ΣΙΛΟΡΙΑΣΑ ΣΠΟΤ-ΣΑΙΜΤΕΑΔΑ Ι ΣΓΕΙΤΙΡΑΙΤΟ 280 ΑΝ ΤΡΕΟΙΤ, ΑΣΥΡ ΤΟ ΣΙΝΝΕ ΙΟΜΡΙΑΤ ΗΡ-ΑΙΩΘΕΙΤ ΒΗΓΙΟΣΤΗΔΑΙ ΝΕΑΡΤ-ΜΑΡΙ ΝΕΙΤ-ΠΛΕΙΓΒΤΕ, ΣΥΡΙ ΕΙΛΙΣ ΑΝ ΙΟΙΣ ΤΟ ΡΙΘΙΤΟ Ο ΣΥΑΝ ΑΣΥΡ Ο 'Ν ΣΣΑΛΑΘΒΟΡΤ ΑΜΑΣ ΤΑΡ ΣΡΙΤΗ-ΣΛΑΩΔΑΙΤ ΝΑ ΤΟΡΙ-ΠΛΑΙΑ ΣΙΛΕΑΝΝΤΑ; ΙΟΝΝΑΡ ΣΥΡΙ ΕΙΛΙΣ ΑΝ ΦΑΙΤΗΣΕ 'Η-Α ΗΕΟΔΑΙΡΙ ΣΟΙΤΗ-ΛΕΙΤ ΑΣΥΡ 'Η-Α ΣΛΑΡ ΣΑΡΙΤ ΣΛΑΡ ΣΠΑΙΝΕΑΙΗΔΑΙ ΑΣΥΡ 'Η-Α ΒΗΜΑ- 285 ΣΑΙΤ ΣΙΟΣΟΙΡΣΤΕ ΣΙΔΕΙΙΣΙΘΕ, ΑΣΥΡ 'Η-Α ΤΙΛΚΑΝΝΑΙΤ ΤΙΝΝΕΑΡ-ΝΑΔΑ ΤΡΙΕΔΗ-ΣΙΛΟΡΙΑΣΑ ΣΠΟΤ-ΣΑΙΜΤΕΑΔΑ, ΙΟΝΝΑΡ ΣΟ ΣΓΕΙΤΙΡΑΙΤΕ ΡΟ ΝΑ ΣΡΙΟΔΑΙΤ ΡΑ ΣΟΙΤΗΝΕΑΡΑ ΤΟΙΤ ΡΟΣΑΡ ΝΑ ΜΑΡΑ ΤΟΡΙ- ΑΙΩΘΕΙΤ, ΑΣΥΡ ΗΡΙΣΔΑΙΡΙ ΑΝ ΕΙΣΝΕ, ΑΣΥΡ ΣΑΡΙΤ-ΣΟΝΣΔΑΙΡ ΝΑ ΜΒΛΕΙΤΟ-ΗΙΟΤ ΣΗΛΙΤΘΕ.

the king and his people. Then they break their fast so that they were happy and in good spirits with one another that night, and Sir Galahad tells all of them how the Crop-eared Dog met him at first, after he had gone to seek water for the king.

They arise early in the morning on the morrow, and the Crop-eared Dog and Sir Galahad take leave of the king and of his whole host in general; and the host of the king was dissuading Sir Galahad from that journey, and he did not accept that from them; and sad and sorrowful was the whole household after Sir Galahad's going with the Crop-eared Dog, and high-spirited and very joyful was the Crop-eared Dog thereat.

They leave a farewell of life and health with the king and the whole household, and followed the track from that place to the coast of the harbour; and the king sent a beloved servant of his people to prepare a ship for them, and he put three requisites of a ship in it—namely, food for eating, and gold for bestowing, and arms for expelling; and they went into it after that, and Sir Galahad raised the variegated, going, great-brilliant, extended sails, and the wind let the noisy, swift-abusive blasts in the borders of the sail, and they made a powerful, vigorous, strong, unremitting rowing, till the ship rose with the blasts from harbour and the haven out over the ridge-fences of the flood-like ocean; so that the sea rose in its blue-grey border and its rough, green, hideous surface and in its unhindered mad brinks, and in its powerful, strong-noisy, swift-abusive waves, so that the noise of the immense sea, and the tumult of the violence, and the rough clamour of the sea-monsters would be heard through the territories nearest to them.

II

Do bhrídeadh a mblairí ñin go ceann cùis lá agur cùis
uirde; agur i gceionn na pí agur na hainmíre ñin jo éiris
Sír Valbuaid i gceannadh a luinge agur féadair na ceitíre
háirtíre imill-leatna 'n-a timcheall. Agur do connairc
forcaidh fíor-álainn oileáin agur taois taitneamhach tíre; agur 5
do innír pí ñin vo 'n mádra máol.

“Seol-ra an long d' ionnruidhe an oileáin ñin,” ari an
mádra máol.

Do minne Sír Valbuaid a mblairí ñin, nò go dtuig leatád a
taoibh do 'n tráis sil gairmísh do 'n luing, ionnaír naé 10
bhréadraíd tríad nò tréan-mhilead a tarrain, nò muiri a
múcaidh, nò anraid [A] hinghreim; agur iar píotain éum na tíre
dóibh, do ghabhadh ag riubal an oileáin, agur fá hálainn é pí
háimairc; óir do b' iomád cíann doibhinn píneamhna, agur
rhosta fuairstáana fíoruirce, agur tóiréa aibidhe ioncaitme 15
ann; agur tárila dúnadh píosdá ríod-áthairreac, agur páilair
álainn iongantac, agur iorla fíalaithe tar a gceann;
agur tigidh ann iarlamh, agur fuairstaí teinte agur tean-
dála ann, agur báisidh aultaca órtha ari n-a bhróid d'eirdeadh-
aibh liogha lán-áthairreac a agur do rcairítheadaibh rciamhda 20
rcait glaine. Agur ní bhrúistair neadh beo nò mairb ann,
aict aon reanóiri do b' iar dtíreisín a lúct agur a láimhíta,
agur do b' 'n-a píodhne gairce pojme ñin. Agur beannuis-
ear Sír Valbuaid ód, agur fáctar rceala de, cár b' fein,
nò cár b' ainn an oileáin ñin i dtáiríeadh, nò “cia an dún 25
ro i n-a dtáirila ñinn, nò cia rciúrtaí fíaltear na cíche-re
fein?”

Fheaghrar an reanóiri ód agur if é jo páiró—

“If corraíl gúraí i n-uaillí talimhan, nò i gcuairtaih
cíann, nò i rcealraibh earríais do hoileadh tóra, an tan 30
naé bhrúil rceala an oileáin-pe agat.”

II

THEY were thus to the end of five days and five nights ; and at the end of that time and season Sir Galahad went up the mast of his ship, and he views the four wide-bordered quarters all around. And he saw the very beautiful shadow of an island and a pleasant side of land ; and he told that to the Crop-eared Dog.

“ Steer the ship to that island,” said the Crop-eared Dog.

Sir Galahad did so, till he gave the breadth of the side of the ship to the white, sandy shore, so that no chieftain or mighty warrior could draw her out, or sea drown her, or storm seize her ; and after they reached the land, they commenced to walk the island, and it was beautiful to see ; for there were many pleasant trees of the vine, and cold-clear streams of pure water, and ripe, edible fruits ; and a royal, very lovely dwelling, and a beautiful, wonderful palace, and a princely habitation, opened, rose up before them ; and they come there afterwards, and found fires and brands, and excellent (?) golden tables covered with precious, full-beautiful raiment and with lovely tablecloths of pure flax. And they found not a person there alive or dead, but one old man, who had left his swiftness and his dexterity, and he had been a knight of valour before that ; and Sir Galahad greets him, and demands news of him, who he was himself, or what was the name of the island to which they had come, or “ what is this fort into which we have come, or who directs the princedom of this land itself ? ”

The old man answers him, and thus he said :—

“ It seems as though in a cave of the earth or in hollows of trees or in clefts of rocks thou wast reared, seeing that thou knowest naught of this island.”

Is é n-a étor rín do Siúl Óileáin, do gáibh feairg a dhóthaithe é, agus éis ríthe rannatáid ro-láiméad air an treanóir, agus do linnne cimeád círeapraithe círuaúchéisíthe de, agus nochtar a cláidéam t' a thíosannan. Anndín a thuigfaítear an 85 reanóir na bhuachaill ro ríor—

“Seán agus comád i d'céméannanibh agus i d'gníomhachtaibh, a gaircéis agus a júdóire bhis uafail! Agus ná thíosannanis duine anbhrann éasbhuaidh mar táim-re, agus na rcéala ro fiabhrusísear thíos inneofradh duit iad. An t-oile- 40 eán ro lio fiabhrusísear thíos, is é [a] ainnm, an tOileán Óriéad; agus an tún ro fiabhrusísear thíos, an Tún Daingean a ainnm; agus Bhrúagad an Oileán Óriéad is triatlach agus tigsearna ód, agus júdóire t'a thíosannanis mire,” air ré.

Anndín fiabhrusísear Siúl Óileáin rcéala Ríodóire an Lóch- 45 páinni de.

“Ní mórí an fheirótum atá agat-ra air rín [d'] fiabhrusíse,” air an reanóir, “oili is dháilimh róimh aibh do fág ré ro, agus faoisimh-re gúrlab ag teicéala róimh-re atá ré.”

“Fóillris tigé fírinne cár níoscaidh ré, níos fuisgead-ra 50 fó gúin gáe agus cláidíni é,” air Siúl Óileáin.

“Ní mórí an fheirótum atá agat rín [d'] inndín duit,” air an reanóir, “bír ní bhrúil d'feairatibh an doimhain duine is lionmhairí eumhaécta 'ná é; agus an tsean Óriéad is ainnm do 'n áit i níoscaidh ré, agus atá toisí i leit-imeall na círíde-re dojair 55 ainnm Tóir na hUamá Óriéad; agus atá uainn Daingean doeoilair i gceónfogair do 'n toisí rín, agus an tain do thíos Ríodóire an Lóchrainn do 'n ériod rín is aon do comhnuitídear; agus atá ólá Óriéad uirgíche, eadóin dojair ag teadáit cíum na círíde rín, agus dojair eile do taoisí na mara, agus atá long uifilam ag 60 cionn imteadaíta doéum na mara, do leit dojair na hUamá. Agus an tain do thíos Ríodóire an Lóchrainn do comhnuitíde ní go dtéirí ré go hOileán na mBán gCioch-loipre.

Agus is é

When Sir Galahad heard that, great wrath seized him, and he swooped eagerly and dexterously towards the old man, and made a fettered, tightly-bound prisoner of him, and he bares his sword to behead him. Then the old man said these words :—

“ Luck and prosperity in thy steps and thy deeds, O hero and young noble knight! Do not behead a weak, soft man such as I am, and the news thou hast asked of me I will tell thee. This island of which thou hast asked of me, its name is the Dark Island ; and the fort of which thou hast asked of me, the Strong Fort is its name ; and the Champion of the Dark Island is the prince and lord of it, and I am a knight of his people,” said he.

Then Sir Galahad asked him for news of the Knight of the Lantern.

“ Thou hast no great need to ask that,” said the old man, “ for it is a short while before ye he left this, and I think it is fleeing before ye he is.”

“ Shew in truth where he went, or I will leave thee wounded by dart and sword,” said Sir Galahad.

“ Thou hast no great need to be told that,” said the old man. “ for of the men of the world there is not one fuller of power than he ; and the Dark Cave is the name of the place into which he is gone, and there is a tower in one side of this land whose name is the Tower of the Dark Cave ; and there is a strong cave, hard to know, near that tower, and when the Knight of the Lantern comes to that land it is there he stays ; and it has two doors, one door leading to that land, and another door beside the sea, and there is a ship ready for voyaging to the sea, beside the door of the cave. And when he sees anyone approaching him from land, he comes in the ship in the protection of the sea, and makes no stay till he comes to the Island of Amazon Women. And that island is

an t-oileán rín oileán ír mo airdmilleadh ḡraoirídeacsta agus 65
 diaiblairídeacsta 'fan domhan; óir ír ann atá Aiblach inísean
 fearsúra fínn, ríos na Scitia; agus ír í rín bean ír mo
 airdmilleadh ḡraoirídeacsta 'fan domhan mór uile, agus ír ban-
 cárta ḡraoirídeacsta do Ríodiphe an Lóchrainn í. Agus ní féad-
 fachaoiř fír an bheatha viochtáil do déanamh ód, an feadó do 70
 mairífear na reoirí atá ag Aiblach t'a gcoiméadó ód; eadóin
 cupa ríos na hIorpaíthe, éis Teileb-Síréine, eadóin inísean an
 ríos, marí feoř ruiře ód, an tan do b'í re ari tuilleadh agus
 ari tuairíartal ag a hataip (agus ír iad a bhuadha; an tan do
 b'íor aige nō ag duine eile coiméadóar ód é, ní raíclíod 75
 ḡraocád ari a neart); agus ríteal ríos Fháinnice, éis rí leir
 iarí maríbað an ríos fén (agus ír iad a bhuadha; gáe neac
 folcar é fén airté gáe bhuadain, ní luigéann aorí árrai-
 eacsta nō uigéra raiř); agus fáinne ríos na hInisidia, eadóin a
 atáraj fén, agus atá liař lánmairíeac lógrímpair i gCionn an 80
 fáinne rín (agus ír iad a bhuadha; an t-aon feáclár ari, dá
 mbað cneadácl epiéacsta é, bérír pleamhain plán-épiéacsta fá
 ñeoirí é). Agus an tan fágrímpair a bhealacl an baile, fágrímpair na
 reoirí rín t'a gcoiméadó ag bainríosan na mban gCioe-
 loircte. Agus ní d'óig liom go bfuil ari ñíruim talimhán ríodiphe 85
 nō gairceadácl atá ioncoimhlaic fír, ari méri a ḡraoirídeacsta
 agus ari feabhar eagna agus uairle, agus le méri a nírit
 agus a ñócair ari fén. Agus ag rín ouit mo rceala fén,"
 ari an feanóiri, "ari gáe níó ari fiařriúisír ñiom."

Scaoilear Síri Valbuairí do 'n treanóiri iarí rín, agus fuiř 90
 fén agus an Maorla Maol, agus do éaití riad a leorí ñóriúin
 b'í do biaðairí fáora fócaitíme, agus do ñeoçairí m'íne m'ír-
 ceamhla ñařiga ñařálta; agus do éuairí riad ari rín éum ruain
 agus ríorícoirlata. Agus no éiřis riad i moe na maidne ari
 n-a mbařla, agus t' iarrí Síri Valbuairí ari an treanóiri eolap 95
 do déanamh ñóib t'a ionnuríthe na hUamha ñoréa; agus do
 ghuairífeadap t'a ionnuríthe na hUamha ñoréa agus fuařadap í.

the greatest island for the destructiveness of druidry and devilry in the world ; for there is Abhlach, daughter of Fergus the White, King of Scythia, and she is the woman greatest in the destructiveness of druidry in the whole great world, and she is a druidic female friend to the Knight of the Lantern. And all the men of the world cannot inflict injury on him so long as the treasures exist which Abhlach has to guard them for him—namely, the cup of the King of Iorruaidh, which Deilbhghréine, daughter of the king, gave as a wooing gift to him, when he was under hire and wages to her father (and these are its virtues ; when he has it, or anyone else who keeps it for him, has it, no abatement will come over his strength) ; and the bowl of the King of France, which he took with him after killing the king himself (and these are its virtues ; every one who washes himself out of it every year, old age or want lies not on him) ; and the ring of the King of India, that is, of his own father, and there is a lovely, precious jewel in the head of that ring (and these are its virtues ; one who looks on it, if he be wounded and sore, will be sound and healed of his wound at last). And when his road leaves the steading, he leaves those jewels to keep them with the queen of the Amazons. And I do not think that there is on the back of the world a knight or champion fit to fight with him, for the greatness of his druidry and the excellence of his wisdom and nobility, and the greatness of his strength and his self-confidence. And there thou hast my news," said the old man, "of everything whereof thou hast asked of me."

Sir Galahad loosens the old man after that, and he and the Crop-eared Dog sat and ate their fill of food of precious, easily-eaten meats and of smooth, intoxicating, pungent, fermented drinks ; and they went after that to sleep and long slumber. And they arose early in the morning on the morrow, and Sir Galahad asked the old man to give them knowledge how to go to the place of the Dark Cave ; and they proceeded to the Dark Cave, and found it.

Ír aonairín atsuíthaití an Mádرا Mhaol le Siúl Valbhuaíodh—

“Fuiríodh 'rán dothar ír neára do 'n tír, agus conasaití an rílaíochta ro oírt-ra i d' Láinn, agus críteadh go dtaingseán é; agus 100 riáclád mire d' ionnruidhde na luingse agus bheithead i bhfolac innte. Agus marí é luimheasach Ridíre an Lócrainn fuaim an tirlaíochta agat-ra, raoileadh rí go guri mire do bheitheas ann; agus do bhealairíodh rí aghaidh ari an luings, agus déanfaidh-ra comhriac fíor. Agus muna bhragam marí rín é, ír d'oidhíodh 105 bhrisíodh ari aon éoir é.”

“Ír mairé an comhairle rín,” ari Siúl Valbhuaíodh, “agus ír eoirí a déanam.”

Aonairín do leis an Mádرا Mhaol ari gnáimh na fatharaidh agus na mórfhára é, d' ionnruidhde na luingse; agus téirdh 110 i bhfolac fó éirtíodh innte. Críteadh Siúl Valbhuaíodh an rílaíochta iarrí rín; agus an t-ainm do chualala Ridíre an Lócrainn fuaim an tirlaíochta ag a chriathair, éis éiríse achtáin d' ionnruidhde na luingse.

Iomáintíra Aibhláis inéine Fíearagura Fínn, do foilseacháidh 115 dí tré Órlaoisídeach Ridíre an Lócrainn do bheit 'rán éigean rín. Do chuir bhrat uaithe níomhpe, agus éis foileáim áitiú uathúráidh uillpe d' ionnruidhde an toir; agus iarríodh a t-á Láinn fó Ridíre an Lócrainn, agus aitíodh cealadh Siúl Valbhuaíodh agus an Mádra Mhaol ná; agus atsuíthaití nádhaír conairí 120 eolais aige aibhí i gceionn a bhoisíbhá agus a earráil, eadóin an Mádra Mhaol do bhi 'rán luings, agus Siúl Valbhuaíodh do bhi [i] níos forbar na huaimha; “agus gíbé dhois rín gur a riachair, ní 125 éisíochair rílán uairíodh.”

Ó d' chualala Ridíre an Lócrainn rín, do himeasglaíodh 125 níomh go móri.

“Ná bhoisí eagla ná uamhán oírt,” ari Aibhláis, “dír do éis mire cuimhneadh go níos éagráin aibhí dhoisídeachta liom ari amar na huaimha, agus riacham ari aon ann gian fíor d'oidhíbhrión.”

Then said the Crop-eared Dog to Sir Galahad :—

“Wait in the door next to the land, and keep this chain that is on me in thy hand, and shake it stoutly ; and I shall go to the ship and be hidden in it. And when the Knight of the Lantern will be hearing the noise of the chain thou hast, he will think that it is I who am there ; and he will make for the ship and I shall fight with him. And if we do not get him thus, there is a hope that thou shalt get him in any case.”

“Good is that counsel,” said Sir Galahad, “and it is right to follow it.”

Then the Crop-eared Dog let himself to the ship, swimming the sea and the ocean, and goes into hiding under chests in it. Sir Galahad shakes the chain after that, and when the Knight of the Lantern heard the noise of the chain shaking, he made a sudden start towards the ship.

As for Abhlach daughter of Fergus the White, it was revealed to her through druidry that the Knight of the Lantern was in that strait. She put a green mantle around her, and gave a high, dreadful, light leap to the tower ; and she joins her two hands round the Knight of the Lantern, and told him the trick of Sir Galahad and the Crop-eared Dog ; and she said that there was not a way known to him but against his foes and his enemies, namely the Crop-eared Dog who was in the ship, and Sir Galahad who was in the door of the cave. “And whichever of them thou goest to, thou wilt not come sound from him.”

When the Knight of the Lantern heard that he was greatly terrified thereat.

“Be not affrighted or alarmed,” said Abhlach, “for I have brought a canoe with various druidic shape with me to the cave, and we will go together in it without their knowledge.”

Annrin ْluair Ridipe an Lóérlainn agur Ablaé v' ionnruiðe an círraíocht le ْrlaoiðeaet Ablaíocht, gan mochuigdó do 'n Matra Maol. Fá cian leip an Matra Maol do b' Ridipe an Lóérlainn gan tealct éinise; agur deapicar reacá de, agur connapic an círraíocht fead a phádraig uairó 'fan ْfárrige, agur 185 aitinnisear gúrab é Ridipe an Lóérlainn do b' anu.

Agur fá himfniomach de rin é, agur tainis cum na huama mar a pháid Síp ْvalbuaid, agur v' innir do Ridipe an Lóérlainn v' imtealct uairó.

“Agur a Síp ْvalbuaid,” ari ré, “ná biond tuifre opt-ra 140 tríod rúd; buri do ْbeilum-re mo ْfriatári fíor, so ríppið mé an doimhín mór uile ná go ْfusigeam é, agur so náisgalbam ari marla fain.”

III

Agur adubairt Ridipe an Lóérlainn le Ablaé gan comhnuide do ْdeanam ná go mbeidir i nOileán na mban ْCioé-loircé.

Annrin do éinir an Matra Maol agur Síp ْvalbuaid an long ari muiir agur ari mór-ْfárrige ari long Ridipe an Lóérlainn agur Ablaíocht; agur ní ْdearfnadair comhnuide go phángadair Oileán na mban ْCioé-loircé. Agur do foillriúiseadó rin tré ْrlaoiðeaet v' Ablaé; agur v' fág [ri] fén agur Ridipe an Lóérlainn an tOileán tré ْrlaoiðeaet. Agur do éinir Síp ْvalbuaid agur an Matra Maol ag riubal an oileánin, ná go utárla an ْbantraict opta; agur mar do connapic na mna agur riad fén a ْscéile, do feaplaid comhpic tréan tinnearnaid vian ْdáraictaile níadta náimdeanail meap míchéilisde eatorcha. Agur doib i círioc an comhpic, gúr éinir an Matra Maol agur Síp ْvalbuaid an comhpic ari 15 na mnaib fá ْdeoró, agur gúr éinir éinir leó uile aet an ْbainríogán amáin. Agur do comhpicis rí fén agur an Matra

Then the Knight of the Lantern and Abhlach went to the canoe, by the druidry of Abhlach, without the Crop-eared Dog perceiving it. The Crop-eared Dog thought the Knight of the Lantern was a long time without coming to him : and he looks beyond him, and saw the canoe the length of his sight from him on the sea, and perceives it to be the Knight of the Lantern that was in it.

And he was distressed thereat, and came to the cave where was Sir Galahad, and told him the Knight of the Lantern was gone from him.

“ And O Sir Galahad,” said he, “ be not troubled thereby, for I give my true word that I will search the whole great world, till we find him and avenge our despite upon him.”

III

AND the Knight of the Lantern said to Abhlach not to delay till they should be in the island of the Amazons.

Then the Crop-eared Dog and Sir Galahad put the ship on the sea and on the ocean in the track of the Knight of the Lantern and of Abhlach ; and they made no delay till they reached the Island of the Amazons. And that was revealed by druidry to Abhlach ; and she herself and the Knight of the Lantern left the island by druidry. And Sir Galahad and the Crop-eared Dog went walking the island till the women met them ; and when the women and they themselves saw one another, a strong, violent, long, raging, valiant, hostile, active, mad combat was fought between them. And the end of the combat was that the Crop-eared Dog and Sir Galahad won the fight on the women at last, and that they all fell before them save only the queen. And she herself and

Maol ní féidir leat; agus rí tuitear an ríoscan rír an Mathra Maol i bhfoiliúcháin an chomhlaic. Anndúnín ghluaisteachasair éum an dúnaití, agus rí do fhuairfadh ríorú Ríordáin an Lóchrainn, (eabdh 20 eupa ríoscan na hInisíodh agus ríteal ríoscan na Fraince agus fáinne ríoscan na hInisíodh) agus rí fágadair leo iad uile, maraile ní ríoscan ríorú an dúnaití; agus rí fágadair an dún 'n-a dhoisír dónnriúlaíocht-eagraslaíoch, agus rí aonúthaití an Mathra Maol gur ríorú mórlán rí a óraoirídeach ní Ríordáin an Lóchrainn, ó ríorú 25 na ríorú ríin rír.

IV

Is rí ríin ionnrúiúid an long; agus rí do bhrídeachasair tairisí lá agus rí teorfa hoiúnach ríail ríail agus rí ariú spáire. Agus rí gcuionn ná ní agus rí na haimriúile ríin, do ériú Sír Íalbhuaíodh i gceannáin 5 a luinge, agus rí dearcasair na ceitíre háláirde 'n-a tímeall. Agus rí do éonannascaí taois taitneamhais tíre agus ríorú fiosrú 5 álainn oileáin uada, agus rí innrí ríin do 'n Mathra Maol.

"Seol-ra an long rí ionnrúiúde an oileáin ríin," ari an Mathra Maol.

Do ríinne Sír Íalbhuaíodh amlairíodh, go dtuigadair leatád a taoisíde do 'n tairisí gur gáinimhíodh do 'n luing. Ír anndúnín 10 rí aibrisíodh Sír Íalbhuaíodh do 'n Mathra Maol, "Cia an ériúc ríin?"

"Ériúc na hEigíne an ériúc-ra," ari an Mathra Maol, "agus Rí na hEigíne i fír tairisí agus i fír tighearnaí fuisíteí, agus i fír cláraithein do Ríordáin an Lóchrainn é, agus i fír dónis liom-ra 15 gurab an-focairiú atá rí anois. Agus rí inmísh-riú nómham-ra éum an dúnaití; agus rí innrí gurab feair dáná éainig le dán éá, agus rí beir an feadán glan-airgíodh ro agam-ra leat (i fíreann 20 éimíl ó dom féin); agus rí dán bhrídeach-ra Ríordáin an Lóchrainn i fíreann an feadán agus ríneagairfach-ra go deas-éarairí éá. Agus rí fuipeocád-ra amuiseí, agus rí bhrat óraoirídeachta 1 m' tímeall, i gceannáit nád bhrídeach aon nead me."

the Crop-eared Dog fought together, and the queen falls before the Crop-eared Dog at the end of the combat. Then they went to the fort and found the treasures of the Knight of the Lantern (namely, the cup of the King of Iorruaidh and the bowl of the King of France and the ring of the King of India), and they brought them all with them, together with a choice of the treasures of the fort ; and they left the fort in red-brown, ruddy-blazing flames, and the Crop-eared Dog said that much of his druidry was taken from the Knight of the Lantern since those treasures were taken from him.

IV

AFTER that they come to the ship ; and they were three days and three nights on the brine and the sea. And at the end of that season and time, Sir Galahad climbed up the mast of his ship, and he views the four quarters around him. And he saw a pleasant land-side and the very beautiful shadow of an island away from them ; and he told that to the Crop-eared Dog.

“ Steer the ship to that island,” said the Crop-eared Dog.

Sir Galahad did so, so that they gave the breadth of the ship’s side to the white sandy shore. Then Sir Galahad asked of the Crop-eared Dog, “ What is that land ? ”

“ This is the land of Little-isle ” said the Crop-eared Dog, “ and the King of Little-isle is lord and ruler over it, and the Knight of the Lantern is his son-in-law, and I am sure that he is very near now. And go thou before me to the dwelling ; and tell that thou art a poet who hast come with a poem, and take this whistle of fine silver which I have, with thee (it is my own pipe of music) ; and if thou shouldst see the Knight of the Lantern inside, blow the whistle and I will answer thee full speedily. And I will wait outside with a druidic robe about me, so that not a person shall see me.”

"Ir mait an comhaiple rin," ar Síp Óalbhuaidh.

Aghur do ghluaifh níme gur an túnad agur baineas a béal
báireannach 'fan doifíar. Do innir gur feair tána é táinig le 25
tán é cum an ríos, agur do leigsead i ríteac é; agur do fuaip
Ridípe an Lóchrainn i ríteac níme, agur i n-aimriú a tána do
ghabáil reinn ré an feastáin. Dearcas Ridípe an Lóchrainn
faij, agur aitnísear gurab é feastáin an Mathra Maol do bá
ann. Agur éigsear i n-a fíearam d' fágáil na bhrúidíne. Agur 30
ní mór go táinig leis a fágáil an tan do táinig an Mathra
Maol i ríteac, agur buaileas fá 'n teaiglaí agur gábar ag a
n-oigileac agur ag a n-achtúmaid ionnár naclár fás feair ní
céile ríos nó go dtábla an rí fein ní agur do comhaicis
ré fein agur an rí ní céile; agur ba hé crioic an comhlaínn, 35
an rí do tuitim ní agur an Mathra Maol.

Iar mairbhadh an ríos agur a muinntíre amlaird rin, do
lathair an Mathra Maol ní Síp Óalbhuaidh agur if é atubairt:
"Ir i comhaiple if intéanta dhúinn anoir, fanaímain annro go
ceann naorí dtírát, agur raoilfíodh Ridípe an Lóchrainn gur 40
ghluaiseamair ar, ó naclár bhrúil feair inníte roéil beo d'a
óigeam; agur fillifíodh ré cum an tún-re ariú, d' fágáil
roéala an ríos agur a muinntíre: agur do gheabam le n-a
mairbhadh mairi rin é."

"Ir mait an comhaiple rin le déanam," ar Síp Óalbhuaidh, 45
"aghur if eoir a déanam."

Fuirísear iar rin go ceann naorí dtírát, agur 'fan tírát
deirdeanach táinig Ridípe an Lóchrainn do 'n oileán, agur
feacar tleá fúinneogáil an tún. Agur do comhaic le colna
uirfeasraíca agur na corrpa cibóideartha ari uirláir na bhrúidíne, 50
aghur Síp Óalbhuaidh agur an Mathra Maol i n-a bhráidnaíre.
Bíodh ag Ridípe an Lóchrainn go hábhal-mór, agur leigsear
i néallair níme agur i bhrúitib na riomhaiméinte é, ionnár
naclár fíor dóibh cá háipt do ceitíne háiptib an domhain
i n-ári gábh ré uatá.

“Good is that counsel.” said Sir Galahad.

And he went straight forward to the dwelling and strikes a blow of the knocker on the door. He said that he was a poet come with a poem to the king, and was let inside; and he found the Knight of the Lantern inside before him, and in the time of producing his poem he blew the whistle. The Knight of the Lantern looks at it, and recognises that it is the whistle of the Crop-eared Dog that was there. And he rises up to leave the palace. And scarcely did he manage to leave it when the Crop-eared Dog came inside, and smites the household, and takes to destroying and confounding them so that he did not leave a man with his fellow, till the king himself came on him, and he and the king fought one with the other; and this was the end of the combat, that the king fell before the Crop-eared Dog.

After killing the king and his people in that fashion, the Crop-eared Dog spoke to Sir Galahad, and thus he said : “This is the advice we must follow now, to stay here to the end of nine days, and the Knight of the Lantern will think that we have gone away, since there is not a man to tell a tale alive of his people. And he will return to the fort again, to get news of the king and of his people; and we shall get him to kill him in that manner.”

“Good is that advice to be followed,” said Sir Galahad, “and it is right to do it.”

They wait after that to the end of nine days, and on the last day came the Knight of the Lantern to the island, and looks through the windows of the fort. And he saw the mutilated corpses, and the blood-red bodies, on the floor of the palace, and Sir Galahad and the Crop-eared Dog with them. The Knight of the Lantern gives a great start, and lets himself into the clouds of heaven and the expanse of the firmament, so that they did not know which quarter of the four quarters of the world he took in going from them.

Ro éiríss an Mádرا Máol agus Sír Baileuaír iar riin agus
nuig riad rofá geoib an túnaithe leo; agus no fágsaibhreaoibh an
tún 'n-a Ósairí Ósairí Ósairí Ósairí, agus o' ionnraíse-
as Ósairí an tionsc.

V

Agus ní haitírtear a n-eacáil ná a n-imreacáta go hán-
gaoibh go hoipteaibh na hEigipte. Ir aonairin no fiabhráis Sír
Baileuaír do 'n Mádرا Máol, "Cia n-i an érioc riin?"

"Érioc na hEigipte an érioc riin," ari an Mádرا Máol,
"agus ní na hEigipte ir truaibh agus ir tigseartha fuití, agus 5
ir ciliamain do Ríomhe an Lóchrainn é; agus ir compánaí
cómháircealaibh do Ríomhe an Lóchrainn mac rioghs na hEigipte
(eabdon Shuaighe na hInnseirí): agus ir i inisean rioghs Tíre na
mBeo do riinne a n-óileamain agus a n-áirítearúsgaibh ari aon,
agus ir é mac Ríoghs na Shéise no altíam iad." 10

Va hionsnaibh móibh te Sír Baileuaír na rceala riin o'fágsaíl
as an Mádرا Máol; agus ir é no páitó—

"A compánaí agus a cinnreacáta na ráipte," ari ré,
"atáim féin cian-tuirreacáibh é tairteal maha agus móili-éire.
Do b' ait liom atáiningse o'fágsaíl uait, ari gairdín hainis agus 15
do Shairce, ó tairbhe tréimhre fada i o' fárraibh agus i o' cinn-
reacáta mé."

"Cá haitáiningse riin?" ari an Mádرا Máol.

"Do b' ait liom rceala o'fágsaíl uait-ri, cia tú féin, ná
cnealo do cinn 'fán fiocht riin tú, agus uirlaibhia daonna 20
agusat?"

"Ní maist liom-ri na haitáiningsiúde riin o' fárraibh oíom," ari
an Mádرا Máol. "Shíbeabh inneoraidh duit-ri é. Mac do
rioghs na hInnse mire, agus Alasthrann longantaibh m' ainnm;
agus inisean rioghs na gCaoláibh mo máthair, agus Niám Niadh- 25
chérotáibh a hainm. Agus do nuig ri ceatáin mac maist eile

The Crop-eared Dog and Sir Galahad arose after that, and they took their choice of the treasures of the fort with them : and they left the fort in red-brown, ruddy-blazing flames, and went to the ship.

V

And their adventures or their journeys are not related till they reached the coast of Egypt. Then Sir Galahad asked the Crop-eared Dog, “ What is that land ? ”

“ That is the land of Egypt,” said the Crop-eared Dog, “ and the King of Egypt is lord and ruler over it, and the Knight of the Lantern is *his* son-in-law ; and a companion brother in arms to the Knight of the Lantern is the son of the King of Egypt (namely, the Champion of Inneireadh) and it is the daughter of the King of the Land of the Living who nourished and brought them up together, and it is the son of the King of Greece who was their foster-father.”

Sir Galahad thought it a great wonder to receive that news from the Crop-eared Dog, and thus he said :—

“ Companion and sharer of friendship,” said he, “ I myself am worn and weary from journeying by sea and continent. I would like to get a request from thee, for the love of generosity and thy valour, since I have been a long while in thy company and fellowship.”

“ What is that request ? ” said the Crop-eared Dog.

“ I wish to get news of thee who thou art, or what put thee in that form, with human speech ? ”

“ I like not those requests to be asked of me,” said the Crop-eared Dog. “ However, I shall tell it thee. I am son of the King of India, and Alastrann the Wonderful is my name ; and the daughter of the King of the Caolachs is my mother, and Niamh the Fresh-formed is her name. And she bore four good

agusur mire do m' achtair; agusur do éinn an clann rín tarp clannaith piós agusur náisiúneacha an domain móir uile ar mériod uip-áirde,¹ ar maire, ar inneall, agusur ar éagciorc. Do teaptuig ar máctaip, (ealón Niamh Nua-th-ériúcháid) agusur do tuis 30 an pi bean eile o'a héis, (ealón Níchealín Lánfóilar insean piós Shéigé); agusur do rús rí mac Ód (ealón Ridíre an Lóchrainn. agusur ír ar a lórs atámaoibh aonair); agusur ír ag a tháltá, Shuaigéad na Gárguinne, do hoileadh é.

“Lá n-aon o'a raið Ridíre an Lóchrainn agusur a máctaip ag 35 imírt ná n-a céile i ndán piós na hIndia, do labhair an máctaip frír an mac, agusur ír é aothúlaírt—

“‘A mhe Óil Shráthairg,’ ar rí, ‘ír ariur tuit a bheit go maist, óir ír ionrúa óiri agusur aipseid ag t’ achtair péin agusur agam-ra, agusur ní bfuil o’isgríóibh oppainn aét túra amáin.’ 40

“Óiri do faoil rí naé raið do éloinn ag an piós aét Ridíre an Lóchrainn i n-aonair. Is i n-a étor rín do’ ogláid do muinntíri an piós, aothúlaírt go raið oisgríúe maisté ionrúa ag an piós do’ a éagmair; agusur go mbaoi feárrí gáé aon aca man oisgríe ná eircean. Is i n-a étor rín do’ n mbainpíosan, do feargasád 45 go hionarcaid i, agusur tánsgadair aipseana éagairíla báir tí, agusur tuis maire ar mho-maire agusur deaibh maist ar Ólrioc-Óeileib; agusur fiafriúisear de ‘cú a mao na hoiśriúe rín?’

“‘Atáid’ ar ré ‘cúigear mac mait ag an piós; agusur dá mbaoi aon pi ar an domain móir uile, atá a Óiol do éloinn 50 ionnta.’

“Táinig an pi do labhair iar rín, agusur fiafriúisear an bainpíosan de chéad roáit raið a cón-mait rín do éloinn aige gan fíor tí péin; agusur aothúlaírt naé feárrí do baoi téi a mac péin ná gáé aon tioib. Aothúlaírt an pi annarín ‘ní ari oileat-ra, a bainpíosan, naé dtugtar mo clann do’ láthair; aét guri céann ríuaist agusur roépáidé gáé aon tioib, agusur naé dtioicfádail do m’ láthair-ri aét an uair ba mian leo péin.’

¹ This word is not very legible, and the reading not certain.

sons besides myself to my father, and that family surpassed all the children of a king and a lord of the whole great world for stateliness, for beauty, for carriage, and for appearance. Our mother died (to wit, Niamh the Fresh-formed), and the king took another wife after her (namely, Libearn Full-light, daughter of the King of Greece); and she bore him a son (namely, the Knight of the Lantern, and it is on his track we are now); and it is with his foster, the Champion of Gascony, he was brought up.

“One day when the Knight of the Lantern and his mother were playing together in the fort of the King of India, the mother spoke to the son, and thus she said :—

“‘ My dear loving son,’ said she, ‘tis easy for thee to be in good estate, for thy father and I have much gold and silver and we have no heirs but only thou.’

“ For she thought that the king had no children save only the Knight of the Lantern. After hearing that, a youth of the people of the king said that the king had many good heirs beside him, and that each one of them was a better heir than he. When the queen heard that she was much enraged, and there came various symptoms of death over her, and she exchanged beauty for ugliness, and shapeliness for an evil shape, and asks him, ‘ Who are those heirs ? ’

“‘ The king,’ said he, ‘has five good sons; and if there were but one king in the whole great world, there would be children to satisfy him among them.’

“ The king came there after that, and the queen asks him why had he such a good family without her knowledge; and she said that she would not prefer her own son to any of them. Then the king said ‘ It is not in despite of thee, O queen, that I have not brought my children before thee: but because each of them is head of an army and a host, and because they would never come before myself except when they desire.’

“ Siðeal ìr é ghiocar do fionne ríre, fior agur teacata do chuir ari cionn a hataira (easdon píos Íreise), san fior san 60 mochtasach do píos na hIndia; ionnach an uair do cluinfearach pí na hIndia pí Íreise do teacat d'a ionnchuridé, so gcuimfeadach fior ari rílaighsach na hIndia agur ari a cloinn féin go hálairte, ionnach so Úfuisceadach pí pinn féin ari aon láthair, le dhraoirdeacach agur diablairdeacach d' imirt forainn. Agur ìr amhairid do 65 Úfuisceamair an uairi pinn, agur geanáir fioraíc fíreolaíc iarú gheoragach oírlainn éil do láthair na bainiúisna ari eagla dhraoirdeacach nò diablairdeacach d' imirt oírlainn tré fuaí agur tré mórgaír.

“ Dála píos Íreise go n-a Órlaam, támhaoairi go críocairib 70 na hIndia; agur iarú n-a clóir pinn do píos na hIndia, do chuir fior agur teacata oírlainn féin agur ari rílaighsach na hIndia uile mar aon pinn, iorú tmaist agur tiseartna, milleadh agur gairceadach; agur támhaoair féin fó gairim ari n-a tara, maille pí hérðisibh Liosga Lán-maireaca agur go gcuilairdeacairib 75 aille ilbhéalbaíca órrínaíteaca forainn.

“ Agur iarú teacat i mearc na rílaighs Óninn, ní laibh neac, fír nò mna ann, ba mò molaí oírlainn, agur ba mò lútegáire píomhainn, ioná an píosan; agur aonúbairt naé feárr do bheath pí n-a mac féin, easdon Rídiríe an Lóráin, 'ná le gáé aon 80 agair. Agur do chuaidh pí mar a laibh a hatair, easdon pí Íreise, agur aonúbairt pír go laibh eagla níppeti go mbainnphí-mír-ne an oisíneacach d'a mac féin (easdon Rídiríe an Lóráin), acht muna dtoilimíreacach go luat pinn. Agur aonúbairt an pí gúili édiri pinn do bheanamh san moill. Agur iarú mbeirt do píos 85 Íreise naoi láite agur naoi n-oiridé 'ran hIndia, éis gairid 'ran lámh pop imteacach; agur go inniu gúili éigis cosatáid mór agur comhliocach iorú é féin agur píos fírlainne, agur gúili móran leir pí na hIndia do óul leir féin do édhnóirílaí ari cosgaird pinn, agur pinn féin d'fágáil 'ran hIndia i Úfarráidh na bainiúisna; amair 90 mar do teagartach ríri go cealgach Ód. Do chuir ari n-a tara

“ However, this is the trick she played, to send news and messengers to her father, the King of Greece, without the knowledge or perception of the King of India; so that when the King of India should hear that the King of Greece was come to him, he would send news to the hosts of India, and especially to his own children, so that she would get ourselves into one place, to practise druidry and devilry upon us. And thus we were at that time, with a learned and very knowing old man having forbidden us to go to the queen for fear of her practising druidry and devilry on us through hatred and enmity.

“ As for the King of Greece and his company, they came to the borders of India: and when the King of India heard that, he sent news and messengers to ourselves and to the hosts of all India together with us, both chiefs and lords, soldiers and champions; and we came at the call of our father, with becoming, lovely vesture, and with beautiful, manifold, gold-embroidered raiment on us.

“ And when we had come into the midst of the host, there was not a person there, man or woman, who was greater in praises for us and more joyful over us than the queen; and she said that she would not be better in the eyes of her own son, the Knight of the Lantern, than of every one of us. And she went where was her father, the King of Greece, and said to him that she was afraid that we would take the inheritance from her own son (the Knight of the Lantern) unless she quickly hindered us. And the king said that it was right to do so without delay. Now, when the King of Greece had been nine days and nine nights in India he set about departing; and said that there had arisen great war and conflict between himself and the King of France, and that he desired that the King of India should go with himself to assemble that battle, and leave us in India with the queen; as she taught him treacherously. Our father counselled us to

comairle oírainn fánaíonn aici, agus do rinnneamair aithláir. “

“ Dála na ríos rinn, gúlaifidh rómha maille n-árluaigh air 95
gur an bhráinn; agus t'fágadair rinn féin i bhoéair ari
leargháitára, eadóin Libearán Lánpholair. Anndín do éisg ari
leargháitári leice rinn i bhoéair leat, agus do tháin rí
pleath áthúal-mór fuacla agus fír-mioscraige oírainn, agus do
éinig rí ari éadai meirge agus meaðuruisce céile rinn; agus
imír thraoítheadé ari t'fágadair 100
1 miót éinig con allta rinn, eadóin tuisce agatinn, ionnair gur éinig
tuisce feareon, agus an tuisce eile i miót dá fág.

“ Agus do Shneagadair com agus do Shadair an túnairi rinn,
agus do éinig ari teicéadair agus ari ionnairbhair i leitímeall
na cíche rinn, i ngleannntaibh diairíra do-eolair. Agus do
bhréamair real cian agus aimpreachair fada ag diairíreolaí 105
maoine agus ríriéidé ari leargháitára; agus níor éilte aon
focal t' ari roéalaibh ó rinn amach. Maru rinn túninn ná gur
toircéinseadáil na rásá rinn do thí agatinn uainn féin, agus gur ius
gáé rás aca ceitíte cuitéin tóeas; agus t'fágair oírlíthearta
na gcuileán rinn go luat. Agus do rinnneadáil comairle linn 110
ann, inndia t'fágáil agus a tháil do 'n Shneag, do thioigáil na
comairle rinn éisg a mhsin féin éum rinn-ne do
malaist ná do mho-cóiríusáil.

“ Do círcéinseadáil an comairle rinn linn, gur gúlaifreamair
rómhair do 'n Shneag; agus do bhréamair bliadain inné, 115
agus do cionnreacanamair ari nroisgaltar do éinig i nollur, an
diairíreolaí ríriéidé na Shneig.

“ Dét atá níodh ééana, ní háláimfriúdear go bhrúinne an bhráta,
agus do fóirídeann an bheatá, an t-áir féinniú ari feair
ágsa, an tuisce agus an thioigáil, an rcaolileadáil an rcaonairíadáil 120
agus an beorgaileadáil, éisgáil ari thaoimh ari ríriéidé agus ari
ainmhitíb na Shneig. Do éuairdear deag-éáineacá i n-árlíear-
bhair rír an rí; agus do cinnéadáil comairle leo, com agus
gádair na Shneig agus na gceáidé fá cónaínearaí tháibh do

stay with her, and we did so.

“ As for those kings, they go with their hosts straight to France ; and they left ourselves with our stepmother Libearn Full-light. Then our stepmother took us with her to a place apart, and apportioned an immense feast of hatred and spite on us, and she put us in the way of drunkenness and light-heartedness ; and she played druidry and devilry upon us, so that she put us in the form of five wild dogs, three of us in the form of three male dogs, and the other two in the form of two bitches.

“ And the dogs and beagles of the dwelling barked at us, and put us in flight and in banishment in the borders of the land, in dark valleys hard to know. And we were a long time and lengthy period wrecking the substance and dowry of our stepmother, and not a word of news of us was heard from that out. Thus were we till those bitches that were with us were pregnant from ourselves, and till each of them brought forth fourteen whelps ; and the exploits of those whelps spread swiftly. And we took counsel there to leave India and go to Greece to avenge the advice the King of Greece gave to his daughter to change or to discomfit us.

“ That counsel was resolved on by us, so that we went straight to Greece, and were a year in it, and we commenced to make our revenge sufficient, by destroying the wealth of Greece.

“ Howbeit, to the end of the world and to doomsday there cannot be reckoned the slaughter of champions and warriors, the loss and damage, the scattering, the confusion and the active lopping down we gave to the people, the wealth, and the animals of Greece. The king lost good rents ; and a counsel was decided on by them to collect the hounds and the beagles of Greece and of the nearest territories, to

érisiúineadh aip aon láthair agus aip aon ionad; agus a tús 125 d'ionnruiðe an gcleanna a riabhamair, agus reals agus fiachadh do théanach foirainn. Ó do chriocnuséadó an chomhaille rín leo, agus tánachadair d'apí n-ionnruiðe go gCion nGáel, (dírl do b' é rín ainn an gcleanna, ó'n gcomhnuidé riinneamair féin ann).

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“Ó do ríathairiséadó agus do ríathair aon tréals féin leo i dtiméadail an gcleanna, ionnair naé ntheacaild aon i n-a bhealda beo ar dhinn, aict mire féin i m' aonair; agus do b' uairí thainigean do-eolair iñ an ngleann, agus do b' eolac thamra go mairé 1. gLuairim riomhán do a hionnruiðe, agus téidim 135 iarrteal a mhe do m' foilac féin oifig. Agus do leanaidair uile mé, iorú éoin, gáðair, agus daoinne, agus do b' ait leo an uairí do lorgaeth oifig. Agus an tan do éonnaic mire an uairí as a doréasgadh oifig, agus mo bhoiðbhaird agus m'earc-earcail iñ' timéadail, agus gán eala nód compáinach do 140 m' gsoighe do bheireachta tham, do lios mé d'fheirid agus d'fios, agus do éirius mo meanman agus mo bhrí, agus do rímuain mé go mbad feirri tham an uile bár do fáisail 'ná mo lorgaeth, agus fór go mbad oifreire tham mé féin do bhoiðail aip mo namaird 'ná bár do fáisail i n-árgair. 145 Téidim amach iarú rín, agus tuigaim aghair aip na gLuairistí; agus do b' iarrt riad mo éoinne, iorú éoin gáðair agus daoinne; agus do ionnruið mé iad-pan gán fáilisig, agus gábhaim as a n-oifigleas agus as a n-áthcumad ionnair go n-imtheocadó bheirinéan ciosraic confadach ó'n gscolann go céile díob. 150 ionnur gúrlab é an díobháil uaimh-re fá thaeid, eadóin, teicé naonbhair agus reacáit gceadu iarrthair aghraicteach, i bpréagmhar díorgair-gLuair. Agus do b' iúear féin cneadach créacach ó gsonaib iontach na n-apú agus ó foirlann an chomlann; agus iñ i comhaille do chriocnuséadó liom, tús do ionnruiðe ríos ghléisge 155 agus comairice do gálaeth aise. Agus an ait a bheaca mé poball an ríos, téidim do a hionnruiðe agus bheirm eiteall

one spot and one place ; and to go to the glen where we were, and to make a chase and a hunting against us. That advice was resolved on by them, and they came towards us to the Valley of the Rough Dogs (for that was the name of the valley, from our own staying there).

“ The chase was extended and turned about by them around the valley, so that not one of us came from it in his living life save myself alone ; and there was a strong cave, hard to know, in the glen, and I knew it well. I go straight towards it, and come inside to hide myself from them. And they all followed me, hounds, beagles, and men, and wished to burn the cave on me. And when I saw the cave darkening on me, and my foes and enemies about me, without a friend or companion near me to bring me help, I filled with anger and wrath, and my courage and my strength arose. and I thought it was better to die any sort of death but burning, and further that it was more fitting for me to avenge myself on my enemy, than to die to no purpose. After that I came out and face the hosts ; and they ran against me, hounds, beagles, and men ; and I approached them without delay, and began to destroy and maim them, in such wise that a hungry greedy raven would go from one body to the other. So that this is the loss I inflicted on them at last, seven hundred and ninety powerful knights, not counting the rabble. And I myself was hurt and wounded from many cuts of the weapons and from the violence of the battle ; and this is the advice I resolved on, to go to the King of Greece and take protection of him. And the place where I saw the people of the king, I come there, and I take a bird-like flight into the

éineamhail i n-úct an ríos, agur iadair mo thá ériú tórais fó n-a bhriáise. Agur mar do éonnaic an rí rín, do laethair fír na ríuasairibh agur ó' fóisair ódóibh gan díosbáil ari bít do 160 déanamh óamh. Agur do rígs leis go eacairí na hAithne mé, agur do éuirí an rílaíra ro oírm."

"Beirí buaird agur beannacáit, a éairítear Sírláis," ari Sírláis, "ní éuala mé ríamh ríceal ba binné agur ba reilíthe liom, 'ná an ríceal rín d' innír tú óamh anoir. Agur ari Sírláis 165 heinig agur do gairce, innír óamh eionnair do baineas do éluairfá agur t' earráill díot."

"Inneorad go deimhín," ari an Mádرا Máol, "agur ní bhris 'ran doimhí ríceal iñ meara liom, agur fóir iñ mó truaileadh 'ná é. Óir i n-díaird cínhíte imdhíthe oírm t' oile agur 170 ó anfórlann, do b' mé fá iúlair agur fá ondúr i mbír ag an ríos; óir do éuis ré go raiib éis agur cínhíte óaonna agam. Agur imme rín ní leisfealád ari ioncáib aon-óuine 'ran n-Ísréis mé ó n-a ríomhla fénim amach, ari eagla dhoicé-neit ari bít do déanamh oírm. Agur do b' mé anfórlaird rín ag an ríos do ceann 175 aithriú leáiríte fada 'n-a óiríaird rín, ní go dtáinig Ríndíre an lóchraínn do'n n-Ísréis; agur do éuala ré mo éuairfearbáil fénim do bheit ann, agur iñ aitín gur do 'n éilimh do éuirí a máthairí fó ghearrá mé; agur éamh do 'n éacairí, agur mar nári leis an eagla ós mire do mairbhad ní go mhoicéidriúgád 180 (óir do b' fíor aitse nád leisfealád an rí ari ioncáib aon-óuine 'ran n-Ísréis mé ari a ríomhla fénim amach) do ghearr ré inísean do 'n ríos (eabdhón deirbhíúr a máthairí fénim) fá mire do éuirí éimh báir: agur do gheall ríri rín do déanamh.

"Agur lá n-aon d' a n-deacaird amach ari an bhráiteáde agur 185 ó' fád mire i n-a ríomhla fénim, éamh an inísean i m' fárraíad annrín, agur do éuirí rí ríuain-briéadach dhoicéidéata oírm, ionnair gur éamh 'mo tóiríom ríuain agur ríor-éotarlta. Agur éuis rí aitán ríomhne ríor-éotarlta amach agur do báin mó thá éluairfá agur m' earráill díom: agur do b' ait leití mo 190

breast of the king, and closed my two fore-paws under his neck. And when the king saw that, he spoke to the hosts and commanded them to do no injury to me at all, and he took me to the City of Athens with him, and put this chain upon me."

"Victory and blessing be thine, my dear friend," said Sir Galahad, "never have I heard a story sweeter and sadder in my opinion than thou hast told me now. And for the love of generosity and of thy valour, tell me how thy ears and thy tail were cut from thee."

"I will tell, indeed," said the Crop-eared Dog, "and there is not in the world a story I think worse, and which is fuller of sadness than that. For after putting on me protection against evil and violence I was held in great affection and honour by the king, for he understood that I had human sense and memory. Wherefore, he would not let me under the protection of a single person in Greece outside his own chamber for fear of something evil being done me. And thus I was with the king to the end of a long time after that, till the Knight of the Lantern came to Greece, and he heard news of my being there, and perceived I was one of the family his mother had put under *tabu*: and he came to the city, and as fear did not suffer him to kill or molest me (for he knew that the king would not allow me under the protection of a single person in Greece outside of his own chamber) he prayed the daughter of the king, that is his own mother's sister, to put me to death; and she promised to do so.

"And one day when he went out on the lawn and left me in his own chamber, the girl came to me and put a sleep-spell of druidry upon me, so that I fell into a stupor of sleep and long slumber. And she took out the blade of a sharp-pointed knife, and cut from me my two ears and my tail, and she wished to behead me. I start from my sleep on being

τίσεανναθ. Όιοθεατ-ρα αρ το ρυαν αρ το ξορτυζαθ, αγυρ τυγαρ τειβεαθ αγυρ τρέαν-ταρραινς αρ αν τριλαθρα, αγυρ θηριμ αν ένιο το θι 1 ηγρεατνις τε, αγυρ τυγαρ ριθε ρανταέ φιορέαλμα το ιη' έριοθ έφραις το 'η' ινξιν, γυρι λειγεαρ α ιαβαέ αγυρ α ιιονατέαρ ειρτε. Αγυρ τέροιμ αρ αν 195 θραιτσε αιασέ, αγυρ τυγαρ αχαιοθ αρ ηα ριοιγτιθ το θιοξαι το έριεαέτ αγυρ ιη' εαρονόρα γορρα. Αγυρ το θομπαιαισίγεαρ φηιυ, ιονναρ γυρι τλαριθαρ υιητηρ θο-άιρημεαέ θιοθ; αγυρ το θομπαιαισίγεαρ φειν αγυρ αν γιι ρέ θέιτε, αγυρ τοθ ι εριοέ αν θομπαιιέ, αν γιι το θυιτεαθι λιον; αγυρ θαθαιμ αζ ευρ 200 αρ ηα ηγρέαδαέ ο ριοι θο ηοιθέ. Αέτ ατά ηιθ θέανα, ηό θο η-άιρημφιθεαρ φεαρ φαιτέέ, αγυρ θαινεαθι τηλάξα, αγυρ θουιλεαθαιρ φεαθα, αγυρ ηέαλτα ηιμέ, ηι φέιτοιη ιηηριην ηό άιρεαθι το έυηι αρ αρ θυιτ λιον το ριοιγτιθ ηα Σηρέισε θιόηιηε αν ιά ριν. Αγυρ τειέαρ Ριθηρε αν θοέμιανη ηόμιαν φειν ο 205 ριν ι λειτ, σοναέ φιορ θαμ εα ι-άιρο το θειέρη ιάιροιθ αν θομαιν ιαρι θαθ ρέ ιατιμ; αγυρ ατάιμ θ' α έφραιθεαέτ ο ριοι ηό [θο] θαθηλα λεατ-ρα μέ αζ αν τιοθραθ. Αγυρ ιρ ιαθ ριν ηα ηεάλα ηο φιαρηινήιρ θιομ," αρ αν θαθρα θαολ.

“Beir buaird agus beannaithe,” aip Síri Ó Catháin, “nó 210
éanála mo chluairiú maraítear ba binn agus ba mór truaileadh
nó aip éanair dám.”

Agur do éin aodair go dán níos na h-eisípte iarlamh, agur iar n-aistíne a h-Madra Maoil Uíbh Éamain an ní 'n-a gcomme agur 'n-a gcomhdáil, agur feairiar fíorleacain páilte fíri. 215 Agur do riás leir gur an dúnaid iad, agur do fíreartalaí agur fíriotáileadh go maic iad. Ír anúrin do fíarfhuis an madra Maoil Peála Ríordáine an Lóchrainn do 'n níos.

"Ní b'fhil aon-focal dá fcealaib agam-ra," aip an ji,
"agus tá mbeadh do bhearrainn dóibh-ri é, óip ní luig a opaib- 220
ri Ríordhe an Lóchrainn 'ná opaib-ri éin. Óip do b'f ré 'n-a
éliamain agam-ra, agus do leis ré mo inéan-ra uairó, agus
tus ré bean eile ba meara 'ná i, eadóin inéan níos na

hurt, and I gave a tug and a strong pull on the chain, and break the part of it that was fastened, and gave an eager, valorous stroke of my fore-paw at the girl, so that I let her entrails and inwards out of her. And I come out on the lawn and I faced the host to avenge on them my wounds and my dishonour. And I fought with them, so that I killed a countless number of them. And I and the king fought together, and this was the end of the fight, that the king fell by me; and I take to slaughtering the Greeks from then till night. However, till the grass of a lawn, and the sand of a shore, and the leaves of a wood, and the stars of heaven be reckoned, it is impossible to tell or to enumerate how many of the hosts of Great Greece fell by me that day. The Knight of the Lantern flees before me from that out, so that I knew not to which of the four quarters of the world he went from me; and I am pursuing him ever since till I met thee at the well. And those are the tales thou didst ask of me," said the Crop-eared Dog.

"Victory and a blessing be thine," said Sir Galahad. "Never has my ear heard a tale sweeter and sadder than thou hast recited to me."

And they went to the fort of the King of Egypt after that, and when they recognised the Crop-eared Dog the king came to meet and join them, and gives them a hearty welcome. And he brought them with him to the dwelling and they were served and attended well. Then the Crop-eared Dog asked of the king news of the Knight of the Lantern.

"Not a word of news have I," said the King; "and if I had I would give it you, for not less is the Knight of the Lantern against me than against ye. For he was my son-in-law, and he divorced my daughter, and took another wife worse than she, namely, the daughter of the King of

Beisínfe. Agur an t-ionad i n-apí Ósca liom níó eisín t'a
rcealaibh t' fáisail peolfadáin ríb-rí t'a ionnraíodh; óip atá dún 225
i leit-imeall na críche-re t' a ngealtear an Dún 'Oileáin,
agur íp ann atá m' inéan-ra anoir, agur íp uait ainnriúisear
í, eaðón Úainriúis an Dúnait 'Oileáin. Agur téib-rí t'a
hionnraíodh, agur an meir Óisdear do rcealaibh Ridíre an
Lóchrainn aici Óéalffadáin ríb-rí iad.”

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VI

Gluaigíodh i moí na matone ari n-a mbáraíc doéum an
Dúnait 'Oileáin, agur fealair an inéan fíoréaloim fáilte
rinn. 'Oíalffuis an Matra Maol rceala Ridíre an Lóchrainn.
Íp annraíodh do júnne an inéan earráid a marla riu ari Ridíre
an Lóchrainn. Athuadhait an Matra Maol guri óisail ré 5
fén curo t'a marla riu, agur t'a mbéalffadáin ari ari go
dotiubrad ari gán a hachairíac-rá tinnai do beit aige go foir-
ceann a ní agur a raoisail.

“Oá dtuigsta-ra do Óíalffadáin riu do éomall talm-ra,”
ari an ríosan, “do Óéalffainn a Óíuil do rcealaibh agam fén 10
duint.”

“Tus an Matra Maol a Óíalffadáin riu do éomall talm.”

“Atá uaim i leit-imeall na críche-re,” ari rí “agur an
Uaim 'Oileáin a hainm, agur atá top innta dairiú ainnm Top
na tCír mBeann (eaðón beann óip, beann aifisid, agur beann 15
fionnghairtne). Agur an tan tis Ridíre an Lóchrainn do 'n
éigí-ri, íp ann a éomhainnear ré; agur ní Óíuil ruisé éige
aict tríd an uaim. Agur do éuala mire go Óíuil ré ann
anoir, mille ré mo Óíalffadáin fén, eaðón 'Óíasach na
hInneiríodh; agur ríacan-ra fén do 'Óíanam eolur ríb-rí ann.” 20

Téib-ri-ri ríomra ari n-a mbáraíc éum na hUamá 'Oileáin.
Agur iari ríóetam éum na hUamá Óisib, do rceal an inéan
riu; agur do júnne an Matra Maol coluim geal de fén,

Little-isle. And the place where I think it likely to get news of him, I will guide you thither; for there is a fort in the border of this country which is called the Obscure Fort, and it is there my daughter is now, and from it she is named, the Queen of the Obscure Fortress. And go to her, and whatever news of the Knight of the Lantern she has she will give it to you."

VI

EARLY in the morning on the morrow they go to the Obscure Fortress, and the girl gives them a hearty welcome. The Crop-eared Dog asked news of the Knight of the Lantern. Then the girl made them complaint of her insult at the hands of the Knight of the Lantern. The Crop-eared Dog said that he himself had avenged some of her insults upon him, and if he got hold of him again he would make him so that he would have no other wife but her to the end of his time and his life.

"If thou gavest thy word to accomplish that for me," said the queen, "I would give thee what news I have."

The Crop-eared Dog gave her his word to accomplish that for her.

"There is a cave in the border of this country," said she, "and the Dark Cave is its name, and there is a tower in it called the Tower of the Three Gables (that is, a gold gable, a silver gable, and a copper gable). And when the Knight of the Lantern comes to this country there he lives: and there is no way to it but through the cave. And I have heard that he is there now, with my own brother, the Champion of Inneireadh, and I myself will go to get information for you there."

They go straight on the morrow to the Dark Cave. And when they reached the cave the girl parted from them; and the Crop-eared Dog made a white dove of himself and

agusur éuairí irtéadé ari fiumneos an tuir; agusur do fuaip Ríordhe an Lóchrainn agusur Síriúasgáe na hInnseirí irtéadé ag 25 imíjt; agusur iarbh Ófearchair an Matra Maol do Ríordhe an Lóchrainn, do rinnne Ódá éuil de féin agusur do 'n nSíriúasgáe. agusur do éuairí amach ari fiumneos an Síriúanáin.

“Ódá Ófearchairrín-pe,” ari an Matra Maol, “Súir i muóet cuileoiríse do ríachtá amach, iñ i muóet coimh-mholtóisge do éioc- 30 fainn féin irtéadé éuigairb.”

Aéit atá ní Ódá éeana, fuaip ré an Lóchrann ari Láraí Ó Ópan tor, agusur do éuig leir é mar a raiib Síri Óvalbhairí; agusur do éuig i n-a Láimh Ódá é, agusur aodúbairt súir ríearr mhórán t' a Órlaorídeacáit rí Ódá Ríordhe an Lóchrainn ó ríearr an Lóchrann leir. 35

Fiafriuisear Síri Óvalbhairí círéadó fáit ari tuigeadó “Ríordhe an Lóchrainn” fáir.

“Rí do b' ari an Scitía,” ari an Matra Maol, “agusur ní raiib do éloinn aige aéit t'ír inísean, eabdhón Óvibeann agusur Óealbhriota a n-anmannáa. Agusur ní raiib do mháib na talman 40 n-aon ríainnail nó a maca ríamhla ari Óeile, ari Óeileib, ari m'einne, agusur ari Óeis-Óealbhri. Óirí náir Óuibe gual Óaibhinn iar n-a Óáthair i n-uircé fuaip oisgríb 'ná Óeileib bhan an doimhain i Ófócaír a nÓealbh-pan. Agusur do Óealbhri clanna ríos agusur ríos-Óis-Óealbhri an doimhain i Ófuaid agusur i Ófír-Ómíoreasair +5 t' a scéile fáid 'n scloinn rín, ag teacáit do fuaireadh riu. Agusur iñ amlairí do b' ari Óvibeann; éuig rí móidhe náid b'éirí aon ríearr aici go Óráist, aéit an ríearr do Óealbhri an Lóchrann do b' ari Láraí Ó Ófír na hInnse Óuibe i gceáidéalib na gCíruimhneacá (fír a ríarótheair Eire Láteagair Oileanacá) 50 éuicí.

“Agusur iñ amlairí do b' ari ríearr rín; níoró ioncóníraic ríearr do'fearhairb na talman fír, an ríearr do Óealbhri an Lóchrann ari Láraí aige; óirí gír cnealbháe círéacáit do Óealbhri, an uair do ríearr ríair do éig a neart agusur a Ófír ríos 55 éuigé ariar. Agusur mar do éuata valta Síriúasgáis na

went in at the window of the tower ; and he found the Knight of the Lantern and the Champion of Inneireadh inside at play ; and when the Knight of the Lantern saw the Crop-eared Dog he made two gnats of himself and of the Champion, and they went out by the window of the summer-house.

“ If I knew,” said the Crop-eared Dog, “ that it is in the shape of a gnat you would go out, it is in the shape of a midge I would come to you myself.”

However, he found the lantern lighted in the tower, and brought it with him to where was Sir Galahad, and gave it him in his hand, and said that much of his druidry was taken from the Knight of the Lantern since the lantern was taken from him.

Sir Galahad asks for what cause was he called “ the Knight of the Lantern.”

“ A king was over Scythia,” said the Crop-eared Dog, “ and he had no children but two daughters—Beibheann and Beadhchrotha their names. And there was none of the women of the earth in one likeness, or their fac-similes for beauty, for shape, for disposition, and for manners. For not blacker was smiths’ coal sunk in cold ice-water than the forms of the women of the world before their forms. And the sons of the kings and lords of the world were in hatred and jealousy one of the other about those children, coming to woo them. Now thus was Beibheann ; she took an oath that she would never have a husband but he who should bring to her the lantern burning with Borb of Benburb in the coasts of the Cruithneach (which is called Eire the Green-land Isle).

“ And in this wise was that man : not one of the earth could fight him so long as the lantern should be lighted in his possession ; for though he should be wounded and sore, whenever he looks on it his strength and his might come to him again. And when the foster of the Champion of Gascony heard news

Šarſuinne tuaſarpebáil na mban rín, ní ūearna comháilte go maimis do Scitia. Aghur an tain do éonnaic Úreibéann, do líon d' a reipic agur ríoríſlár, agur do ſíláthair ríri é mar an gceátona; agur fóir éus an inísean fá hóige, eadón 60 Úreibéarca, tuile tréan trioníſlárthaé, agur ríat ríorláthair reipce úd, ionnaí go raih fuaic agur fíúinioircair aca féin do céile timbeall Ríoríre an Lóchlainn.

“Súiliread Ríoríre an Lóchlainn róimhe, agur ní ūearna comháilte go maimis i nÉirinn, agur éamis róimhe gur an 65 mBinn Úuirib, agur éamis gur an tain i n-a raih Úorib na Binne Úuirib. Agur bualtear béim Úarérlainn 'ran doifir, agur d' iarrfí forgnait. Ófiafruiſ an tóiríreoirí cia a raih é féin. Ro innír reifrean gúrlab é féin tacs ríos na hInis, agur daibh ſíuasgaird na Šarſuinne, agur gúrlab ag iarrfáid 70 iarrácta an Lóchlainn ari ſíuasgaird na Binne Úuirib do b' ré; agur tuma Úfhiúſeal ari aif é, go mbainfeal amach i lóir caita ná comháinn é. Iar n-a élor rín do 'n tóiríreoirí, atuibhailt naé dtáinig tairbhealona amach ríalán comháthair ba ticeall-riúde 'ná ari éan ré. Iar n-a élor rín do tacs ríos na hInis, 75 do fealigaird go hionmáirciád é, agur do éos earríthair aistíbailt éis éloride do b' i n-Úorib an tainiúil, agur éus ríoga an uiféaili ari an gcomhá, go nthearnaí ré bláthairtach beagá bualain-riéabha tui.

“An tain do éuata Úorib na Binne Úuirib rín, éus éiríse 80 deaſ-éaraird deaſ-laoécta fáil, agur gáthair aifim agur éirdeas caita agur comháinn uime; agur téirí i gcoinne agur i gcoimháil mic ríos na hInis. Agur do ríneadhair comháras tréan tinnearraíc níáthta náimídeanáil tréarbhóirb mearí mídeallíde ré céile, óir ba harrfáctaé an ioríſail, agur ba 85 círata an comháras, agur ba do-éigeartháilta an deaúaird eatoiríta leat ari leis. Agur doibh i círíod ari comháras, go dtuig Úorib na Binne Úuirib a éil uo tacs ríos na hInis, agur do b' aíl leir tuis i gcoinne ari Lóchlainn, ionnaí go

of the women he did not stop till he reached Scythia. And when he saw Beibheann, he filled with love and lasting affection for her, and she loved him likewise; and the younger daughter, Beadhchrotha, likewise gave him a great heavy-loving deluge, and an ever-immense stream of love, so that they hated and were jealous of one another about the Knight of the Lantern.

“ The Knight of the Lantern goes straight on, and made no stop till he arrived in Ireland. And he came straight to Benburb, and came to the fort where was Borb of Benburb. And he strikes a blow of the knocker on the door, and asks for it to be opened. The doorkeeper asked who he was. He told that he was son of the King of India and foster of the Champion of Gascony, and that he was asking for a loan of the lantern of the Champion of Benburb ; and that unless he got it with his will, he would seize it by the strength of battle or of combat. When the doorkeeper heard that, he said that never came out through human mouth talk more senseless than that which he spoke. When the son of the King of India heard that he became very angry, and he lifted an immense pillar of stone that was in the door of the fort, and took a choice of a blow on the door-valve, so that he made little utterly-ruined fragments of it.

“ When Borb of Benburb heard that, he arose courageously and heroically, and takes arms and trappings of battle and combat upon him, and he comes to meet and join the son of the King of India. And they made a strong, valiant, hostile, foe-like, warlike, rough, active, mad combat together, for powerful was the fighting, and heroic was the combat, and destructive the routing between them, side to side. And the end of the combat was that Borb of Benburb gave his back to the son of the King of India, and he wished to go to the lantern,

otioeprád a neapt agur a bpríš réin éinse aipír. Tuisgear mac 90 píos na hInnsidí an céalgs rín, agur tuis riúde ranntaé polámaé agur fárgcaid foiltíl feridm-láidír fáil, agur bualtear i gcaol na colna agur i meadón réamhrá an tmuinéil é, ionnár gur bain a céann agur a coimheasád beata de. Agur téid éum an tún, agur fuaír an lóchrann ari lapaí ann, agur tuis leir 95 é. Agur ír ó'n lóchrann rín a hainmniúiseárl ó rín i leit.

“Iomtúra na mban, eaðón clann píos na Scitíla, do bí fuaír agur fír-miorgcair aca réin t' a gceile i dtimcheall Ríorípe an lóchrainn, ionnár gur éinír an insean fá rine tioibh (eaðón Ureibean) ruan-þreacét dhráorítheaccta ari Uelðrítéa, 100 gur éuit rí 'n-a toipéim ruan agur ríor-éodalta; agur tuis altán rceime rcoitseáire do bí aici amac, agur do bualt i n-íocatar a bpronn i, gur rcoilt a rciam-éorr go húball a bprágsat. Ráinig an rceal éum an píos, agur gáthar Ureibean, agur tuis fá nweara a ceangal go daorí doérlaé; agur do 105 rafomisead teinnte agur teandoala 'n-a timcheall, agur do lórfcead i bprátonuire na rluais i, marí do éuill a mí- gníomhácta réin t' é, go nwearinad mion-luait t'.

“Dála Ríorípe an lóchrainn, gluairtear píomh go dtáinig do 'n Scitíla, agur ceann Únibh na hInne Únibh leir. Agur 110 marí éuala bár na mban rín, ba duabád dothronaé agur ba tuirpreasád tuiamhúinead de rín é, agur ní ðearna comhuríde 'fan Scitíla ó rín amac. Agur ír iad rín na rceala jo fiafriúiseárl tioim,” ari an Mádرا Máol.

“Beir buald agur beannádtaim” ari Sípí Úalbhuiaró; “ír 115 milír-þreacétas an cóntrád rín do éanar dám.”

so that his strength and his might might come to him again. The son of the King of India understands that trick, and gave an eager dexterous leap and a powerful mighty squeezing on him, and strikes him in the narrow part of his body and the thick middle of his neck, so that he severed his head and his tenure of life from him. And he comes to the fort, and found the lantern burning there, and brought it with him. And it is from that lantern that he is named from that out.

“ As for the women, the children of the King of Scythia, they hated and were jealous of one another about the Knight of the Lantern, so that the daughter who was oldest of them (Beibheann) put a sleep-spell of druidry on Beadhchrotha, so that she fell in a stupor of sleep and long slumber; and she took out the blade of a sharp-pointed knife that she had, and struck her in the lower part of her breast, so that she split her fair body to the apple of her throat. The story reached the king, and he takes Beibheann and ordered her to be bound hard and grievously; and fires and brands were lit around her, and she was burnt in the presence of the host, as her evil deeds earned it for her, so that fine ashes were made of her.

“ As for the Knight of the Lantern, he goes forward till he reached Scythia, and the head of Borb of Benburb with him. And when he heard of the death of those women he was grieved and sorrowful, weary and mournful from that, and he made no stay in Scythia from that out. And those are the tales thou didst ask of me,” said the Crop-eared Dog.

“ Victory and blessing be thine,” said Sir Galahad.
“ Sweet-spoken is that talk thou hast recited to me.”

VII

Ro fágsaoi ar an Eigsírt iarín rín, agus ionnúintídeaoi ar an long ó 'n gcuain amach, ná go dtábla i n-oileán álainn iongantach riad; agus i n-riabhruis Sír Óalbuaíodh "Cia an t-oileán rín?"

"Oileán na Soilpe an t-oileán ro" ari an Matra Maol, 5 "agus ní faoilim-re aon focal do rceáilteibh Ridíre an Lóchrainn o' fágáil ann."

Do chuirreaoi cuairt an oileáin rín tioibhí; agus do ghluaír riad ó cuan agus ó éalaí amach go ceann trí lá agus teorpa oíróidé, ná go dtábla i n-oileán eile riad, agus i n-riabhruis Sír Óalbuaíodh "Cia an t-oileán rín?"

"An tOileán Óub is ainm do 'n oileán ro" ari an Matra Maol, "agus Oileán na Spéine ainm eile do b' fairs. Agus is é ádóbar fáil tuigeadh Oileán na Spéine fairs, marí is ór a ceann do éigseád an ghráin fionn ro. Agus is uime goimtear an 15 tOileán Óub de; eadóin fairsibh ba tigseartha fairs, agus taimis Ridíre an Lóchrainn do'n oileán, agus do éomhracisig ré fén agus ghráig an Oileáin ré céile, agus tuigtear an ghráig an Ridíre an Lóchrainn i bpróiméionn an éomhrac; agus níor éiliúig an ghráin ór a ceann ó fin i leit. Agus atá 20 uairí i leit-imeall an oileáin-re, agus an uairí Óearig a hainm; agus an tair a tig Ridíre an Lóchrainn do 'n oileán ro, is ann a éomhruiúdear. Agus raibh sé i bpolas 'fan uairí, agus iméig-re cum an tain; agus atá Ridíre an Lóchrainn ann. Marí cífiribh ré tún-ra i d' aonair, tioefairibh ré 25 réin agus ghráig na hInneigibh do éomhrac fuit; agus má bheirim-re fóirí, tioigítear m' mo marla agus m' anfórlann fóirí."

VII

THEY left Egypt after that, and came to the ship [and sailed it] out from the harbour till they came on a beautiful wonderful island, and Sir Galahad asked, "What is that island ?"

"The Island of Light is this island," said the Crop-eared Dog, "and I do not expect to get a word of news of the Knight of the Lantern there."

They put away visiting that island from them, and went out from the port and the harbour to the end of three days and three nights, till they reached another island, and Sir Galahad asked, "What is that island ?"

"The Black Island is the name of this island," said the Crop-eared Dog, "and the Island of the Sun is another name that was on it. And this is the reason why it was called the Island of the Sun, as it is above it the sun used to rise formerly. And this is the reason why it is called the Black Island: a knight was lord over it, and the Knight of the Lantern came to the island, and he and the Champion of the Island fought together, and the Champion falls before the Knight of the Lantern at the end of the combat; and the sun never rose above it from that out. And there is a cave in the border of the island, and its name is the Red Cave; and when the Knight of the Lantern comes to this island it is there he stays. And I will go secretly into the cave, and depart thou to the fort; and the Knight of the Lantern is there. When he shall see thee alone he and the Champion of Inneireadh will come to fight with thee, and if I come upon them, I will repay them the despite and violence I have suffered."

Tomáis Rídirfe an Lóchrainn, do bhí rí féin agus an 50
Síniúasach ari bhunneog an Síniúanáin as éirteach fíor an gceilt
rín t'a dhéanamh as an Mádرا Máol agus as Siúl Óvalbhuaidh:
agus aitseáilte go ndéanfaidh féin cealg éile 'n-a haíslí—
“Oír atáid ceitíle pleargá fionnraifisidh agam-ra, do baineas
do Síniúasach an Oileáin ari imirt, agus síbhé neadé fó a ráit-
fírdear 'n-a tíméall iad béal 'n-a éadraíodh feadó ceitíle uairí 35
ríce. Agus rácáin mairi a bhfuil an Mádرا Máol 'ran uamh.
agus cunnpheam na pleargá 'n-a tíméall, agus corraeolaird
'ran gceilt, agus dúnram an uamh fairsí; agus mairbhram Siúl
Óvalbhuaidh iar n-a fáisáil 'n-a aonair.”

Iar rín tágadair éum na huamh agus cunnpo an Mádرا 40
Máol 'n-a tóigéim rúain agus ríorí-éadraí, agus do tháin
riar an uamh fairsí; agus bualaird i gcoinne agus i gcoimhíail
Siúl Óvalbhuaidh agus do bhréadair as a cónaituairísin i leit a
cúl agus [a] aíslí i n-aonairfeacht.

VIII

Aict atá níos céanna, ní tháinig a labhrá an eacraíla níos-ra
[míos], aict do'n rísh Ártúr, (eabdon Rísh an Domáin) agus do'a
threan. Bíri níos fáimheas leo ót nód aoiúnear, ceol, cun-
neal, nód onóir, t'a ndéanach riar, agus gian Siúl Óvalbhuaidh,
nód fceala uairí, do bheit aca. Agus iar aict na blianaína 5
uile, do fíonneadh comairle leo dul do tairteal an domáin nód
go bhrisíodh Siúl Óvalbhuaidh, nód fceala uairí.

Do chroíonuisgeadh an comairle rín leo, gur imisiúseadh
deic longa luéctíomha Lán-mhór. Agus do cunnpheadh tairí
tionscailte luinge ionnta, eabdon biaid i n-ionad a chaithe, 10
áram i n-ionad óibearta, agus ór i n-ionad a phionnta.
Agus iar iad ro na laochraid do éinidh ari an longsear rín:

As for the Knight of the Lantern, he and the Champion were at the window of the summer-house listening to that plot being made by the Crop-eared Dog and Sir Galahad ; and he said that he himself would make another plot against it ; “for I have four rods of pure silver that I took from the Champion of the Island in play, and whoso he be round whom they are laid will be in a sleep for twenty-four hours. And we will go where the Crop-eared Dog is in the cave, and will put the rods around him, and he will sleep by the trick, and we will shut the cave upon him ; and we will kill Sir Galahad after he is left alone.”

After that they came to the cave and put the Crop-eared Dog in a stupor of sleep and lasting slumber, and they shut the cave on him : and off with them to meet and join Sir Galahad, and they were smiting him together behind and before at the same time.

VIII

HOWEVER, it is not of them the story speaks further, but of King Arthur (the King of the World) and of his people. For no joy had they in drinking or pleasuring, music, company, or honour, of what they used to do, without having Sir Galahad, or news of him. And when a full year was gone, they took counsel to go to search the world until they should find Sir Galahad, or news of him.

That counsel was resolved upon by them, so that ten capacious full-sized ships departed, and three requisites of a ship were put in them—food for eating, arms for expelling, and gold for bestowing. And these are the warriors who went on that expedition—Sir Lancelot, Sir Galfas, Sir Libnil, and

earbhón Siúl Láinnípolar, Siúl Gálfar, Siúl Libnl, agus Siúl Óbúr, an Ridíre Geal mac níos Fhainne, agus an Ridíre Óub mac níos na gCaolac. Aictí go deimhín do bhrídeanáir reacáit 15 scéadó júdáire i ngealéin luing tóis.

Agus ghluaighidh níomra ari tuisce agus ari mór-fairrige; agus ní haitlinítear a n-eacátra nó a n-imteacáta i ngealéin conairí ari 20 gáibh ríad ari lóis Siúl Óalbuaír ari an Mathra Maoil, nó gurí gáibháil ari ari ari. Cia huairí agus eári bhrú nam-ra, aictí an uairí do bhrídeanáir reacáit 25 agus ari lóis Siúl Óalbuaír ari Ridíre an Lócráinn i gceasair an éomhráic! Agus ro aitín Siúl Láinnípolar coisgeanáil éclairíomh láirio-níos an domáin do bhrídeanáir reacáit. Tángadair ari 30 smar ag éomhráic: feácaír Ridíre an Lócráinn reacáit de, agus do éonnaicí na triongá tianá tóid-áiríomhse t' a ionnruaide, gurí aitín gurí t' a éagáil ari. Agus éigísear t' eiteall éineamhail i néallairí níomh agus i bhríteibh na fiosaimímeante agus fáisar an Síniagáé 'n-a aonair ag Siúl Óalbuaír.

Méadouigear meamáma Siúl Óalbuaír de rin. Agus do gáibh ag tuarasain agus ag tréimhseanáir do Síniagáis, gurí tóigéiríl leir fá Óeoirí é.

Seaircaír Siúl Óalbuaír reacáit de. Do bhraca na júdáireach tuisinteartha rin t' a ionnruaide, agus feairíar fioscháidíomh 35 fáilte fírin, agus toirbhearr do bhríteibh do díl agus do tóicra iad, agus fáctaír aóthair a n-eacátra agus a n-imteacáta, agus reacála níos an domáin agus a tseaghlais, agus an Ónúir Ó Crúinn tóis. Agus inníomh gurílabh t' a lóigsearpeacáitán tángadair amach: agus do inníreanáir a n-eacátra agus a 40 n-imteacáta t' a céile, agus éuadair tairí a riabhair an Mathra Maoil 'n-a éodlaí, agus fuailltear an uairí d'áonta fáil, agus na plearca 'n-a tímcheall. Agus do Ónúirigear ari a fuan é.

Feairíar an Mathra Maoil fioscháidíomh fáilte fá na júdáireachibh, 45

Sir Bobus ; the White Knight, son of the King of France, and the Black Knight, son of the King of the Caolachs. But, indeed, there were seven hundred knights in each ship.

And they go straight on the sea and on the ocean ; and their story or their adventures are not related in every way they took on the track of Sir Galahad and the Crop-eared Dog, till they took port and haven at the same time and the same hour in the island where was the Crop-eared Dog asleep. What time and moment did they come, but just when Sir Galahad and the Knight of the Lantern were in the heat of the battle ! and Sir Lancelot recognised the music of the sword of the High-king of the World that Sir Galahad had. They came towards the battle. The Knight of the Lantern looks aside, and saw the swift countless hosts approaching him, so that he recognised that they belonged to his enemy. And he rises with a bird-like flight in the clouds of heaven and the expanse of the firmament, and leaves the Champion alone with Sir Galahad.

The spirits of Sir Galahad rise high thereat, and he took to smiting and strongly beating the Champion, so that at last he was slain by him.

Sir Galahad looks aside and saw those familiar knights approaching them and gives them a hearty welcome, and offers them kisses lovingly and vehemently, and asks the cause of their adventure and journey, and news of the King of the World and his household, and of the Round Table. And they tell that it is on tracking him they came out ; and they related their adventures and journeys to one another, and went where was the Crop-eared Dog asleep, and found the cave shut on him and the rods around him. And they woke him from his sleep.

The Crop-eared Dog gives a hearty welcome to the

agus ar d'fiafhruséig róeala an phíos d'fírtuitír díob. Aduiníodar-ran
go mairbh ré rílán, acht a mairbh do éamhá aír i nDúairí Sír Valbuairí;
agus ar gúr d'a iarrraití do bhrídeadair féní gónaigse rin.

Ciondóthrácht iu innír Sír Valbuairí do 'n mhadra máoil gúr
imhísgí Rídiríe an Lóchrainn uairí, agus ar gúr éuit an Síniadaché ⁵⁰
leir, iar n-a fágáil 'n-a aonair óib. Táigear an Mhadra máoil
na fleargca annrín, agus ar aduindairt gúr róeapí a óirbhealdaí
uile ré Rídiríe an Lóchrainn ó do róeapí na fleargca iur.

Annrín aduindairt na mhdúiríde le Sír Valbuairí a óib leo;
agus ar aduindairt reirean naé róeapraí iur an Mhadra máoil. ⁵⁵
agus ar do mairbh lúi-ran filleadh go Ríg an Domhain, agus go
mácaidh féní ré n-a cónpánaítear d'a iarrraití Rídiríe an Lóchrainn.

Céileadháir an Mhadra máoil agus ar Sír Valbuairí óibis iar
rin, agus ar fágairt iomáinmairce bealtá agus ar pláinte ag aroite.

IX

Iomáinbára an Mhadra máoil agus ar Sír Valbuairí, iomáinbára
a long, agus ar do bhrídeadair naoi utaréata ari róeapraí mairí
agus mór-faillíse. Agus i gceionn na ré agus ar na haimpreise
rin, éarla i n-oileán álainn iomáintasach riad, agus rófiafhruséar
Sír Valbuairí ainm na cíúise rin. 5

“Círíoc na Sóiseá an círíoc-rá” ari an Mhadra máoil,
“agus ní na Sóiseá i fhríat agus i fhrítearúna uiribte; agus
mácam go ní gúr na Sóiseá aonach d'fheáidh an bhríseimír aon-
focal do róealaí Rídiríe an Lóchrainn aige.”

Kró mol Sír Valbuairí an comhaimple rin. Do éanadair ¹⁰
d'iomáinbára an Domhain, agus éamhíg ní na Sóiseá 'n-a gcoimhe
agus 'n-a gceannróáil, agus feapar rófiafhruséar fáilte fírin; óir do
éilp róeala Sír Valbuairí agus an Mhadra máoil pá 'n Domhain

knights, and asked of them news of King Arthur. They said he was well, only what sorrow was on him after Sir Galahad ; and that it was seeking him they themselves were up till then.

Howbeit Sir Galahad told the Crop-eared Dog that the Knight of the Lantern had gone from him, and that the Champion had fallen by him, after he was left alone. The Crop-eared Dog raises the rods and said that all his druidry was taken from the Knight of the Lantern since the rods were taken from him.

Then the knights said to Sir Galahad that he should go with them ; and he said that he would not leave the Crop-eared Dog. And he said to them to return to the King of the World, and that he would go with his comrade to seek the Knight of the Lantern.

The Crop-eared Dog and Sir Galahad bids them farewell after that, and they leave farewells of life and health with one another.

IX

As for the Crop-eared Dog and Sir Galahad, they approach their ship, and were nine days wandering on the sea and the ocean. And in the end of that space and time they came on a beautiful wonderful island and Sir Galahad asks the name of that land.

“ The land of Sorcha is this land,” said the Crop-eared Dog, “ and the King of Sorcha is chief and lord over it ; and we will go to the King of Sorcha to-night, to see if we will get one word of news of the Knight of the Lantern with him.”

Sir Galahad praised that counsel. They went to the dwelling, and the King of Sorcha came to meet and join them, and he gives them a hearty welcome : for news of Sir Galahad and of the Crop-eared Dog were heard through the whole great world

mhóri uile, ari téirid a n-ghaircér, gur imeachlúiseadh ari níseaché agur ríoi-éigearnaidh an domhain riomha. Téiridh 'fan dúnach 15 teast ari leit. Ro fhearrtaidh agur ro fhiuotáileadh go mairt an oirdéche rinn iad, agur do cónarúiseadh iontacháidh agur áitid-learcála órthi; agur do cunnealaí ari éaloi meirge agur meadáin iad; ionnáir gur goitheadh an Madaire Maol ó Siúl 20 Valbuaird an oirdéche rinn.

Agur ro éirísh Siúl Valbuaird i moch na marbhne ari n-a mbáraí, agur ní fhuair an Madaire Maol aige: agur marí naé bhrúair, do éuairdúis an dún dó, acht ní fhuair aon-focal t'a rcealaibh. Annraí do éuaird go haisíom a phairt an rí agur d'iarraí an Madaire Maol phair. Anuðairt an rí naé phairt aon- 25 focal t'a rcealaibh aige, agur da mbéaó, go dtiubhlaó óráran é.

“Luirgim-re fó m' airmairiú gaircér,” ari Siúl Valbuaird, “go gcaitífir tú a tábairt uait, nó do céann agur do éiméad 30 beatha ari a fion.”

“Iar n-a éler rinn do Siúl Valbuaird, éns ríóde rannntaé ro-lamhá ari an rí, agur do júnne cimeád cneadairte cnuad- 35 éuibhrischté de; agur nochtar a clárdeamh t'a thíceannan.

“Ná marbh gan éionnta mé,” ari an rí, “agur da mbéaó rceala an Madaire Maol agam go dtiubhlainn duit-re iad; agur ó naé bhrúil, go dtiubhlaibh mé do bhréit fénim t' ór agur t' airmsead duit, agur fóir do bhréarfaidh mé m' inisean fénim 40 marí mhaoi agur marí báincéile óuit, agur ní bhrúil mae ríos ní ríofláta 'fan domhan naé bhrúil a thiongánála do mhaoi inntre.”

Scailearf Siúl Valbuaird do 'n ríse iar rinn, agur ríairímeadh é fénim agur inisean ríos ní Soriá ní cénile. Agur t' fúrait an 45 ní oisíre do théanamh ari ériúiseadh ní Soriá de; agur do thíult

for the greatness of their valour, so that they terrified the kings and great lords before them. They come into the dwelling side by side. They were served and attended well that night, and beds and high couches were prepared for them, and they were put in the way of intoxication and festivity, so that the Crop-eared Dog was stolen from Sir Galahad that night.

And Sir Galahad arose in early morn on the morrow, and found not the Crop-eared Dog with him ; and when he found him not, he searched the fort for him, but found not a word of news of him. Then he went to the place where was the king, and asked him for the Crop-eared Dog. The King said that he had not a word of news of him ; and if he had, that he would give it him.

“I swear by my arms of valour,” said Sir Galahad, “that thou must give him up, or thy head and thy preservation of life for him.”

“Words of a simpleton and of a fool thou speakest,” said the king ; “and had I news of the Knight of the Lantern or of the Crop-eared Dog now, I would not give it thee.”

When Sir Galahad heard that he gave an eager dexterous leap towards the king, and made a bound hard-fettered prisoner of him ; and he bares his sword to behead him.

“Do not slay me without a fault,” said the king, “and had I news of the Crop-eared Dog I would give it thee. And since I have not, I will give thee thine own terms of gold and silver, and further, I will give thee my own daughter as wife and as a spouse, and there is not a king’s or prince’s son in the world for whom she is not a fitting wife.”

Sir Galahad loosens the king after that, and he and the daughter of the King of Sorcha were married. The king offered to make him heir apparent of Sorcha ; and he

peircean rinn, marí do b' é an earrach Loéclainn fá n-a éomhainf réin, (bír do b' é Siúl Ualbhuaidh mac Áiríofriúis Loéclainn, do b' i n-a valta gaircéríodh as an rígs Ártúir).

Acht é ceana d'fhan Siúl Ualbhuaidh feal cian agus rí amhréar 50 fada amhlaidh rinn, agus fá bhrónaíodh cian-éuipreacá é do éuma an Mathra Mhaoil.

X

Acht is lá n-aon d'a nthealaíodh ré ari fáitche an túnairí amhlaidh, d'fheáidh ré na ceitíre háirde i n-a tímcheall, agus rí do conaítear ré an Mathra Mhaoil éinighe gácha noidheas, agus Ridíre an Lóéclainn i n-a címeas éireapairte érthuath-éuipreacá 5 ríomh rian ruisge. Ionnrurídear Siúl Ualbhuaidh i n-a gcoinne agus rí-a gcoimhtháil, agus toipreacá teora róis agus go díochra do 'n Mathra Mhaoil, agus riabhrisisear cíleád do gcoind uairí é.

“Aiblaíodh ingean Fíearsgura Ínn, ríos na Scícia, do gcoind uait-re mé,” ari an Mathra Mhaoil, “agus rí do éinighe ari éalú 10 meirce agus mealbhuisiúche; agus rí do éinighe rúainín-threacáit díraoirídeacáit m' tímcheall, agus rí do fíaoilimír [i] gcoimhthíde gúrlab agat-ra do b' mé: go dtáinig mo éiail agus rí mo éuimhne Óaonna agam, agus an tan do túnirísh mé ari mo rúan iar n-aimhrí, téird Aiblaíodh Óam. Tugtar riúde ranntaí do mo 15 ériúbh éorísh inntre, ionnarái gúrl leigear a habaíodh agus a hionnácaí airté go lár.

“Agus rí leigim ari rúamh na mara mé, nár go dtábla i nOileán na Óinne Órice mé; agus rí do tímgear gúrl éompánaíodh cónaírceas do Ridíre an Lóéclainn tigseartha an oileánin rinn, 20 (ealónn Síriasaíodh na Óinne Órice). Agus téidim d'fheácaint an bhrisínn Ridíre an Lóéclainn ann; agus ní bhrasair ann acht an Síriasaíodh, agus rí marbaim é.

refused that, as the land of Lochlann was waiting for him (for Sir Galahad was son of the High King of Lochlann, who was a foster in valour with King Arthur).

However, Sir Galahad stayed a long time and a lengthy period thus, and he was mournful, long-weary with sorrow for the Crop-eared Dog.

X

BUT one day when he went out on the lawn of the dwelling, he looked at the four quarters around him, and saw the Crop-eared Dog coming straight to him, with the Knight of the Lantern as a bound hard-fettered prisoner on the way. Sir Galahad approaches to meet and join them, and gives three kisses pleasantly and vehemently to the Crop-eared Dog, and asked what stole him from him.

“Abhlach, daughter of Fergus the White, King of Scythia, stole me from thee,” said the Crop-eared Dog, “and put [us] in the way of intoxication and merriment; and she put a sleep-spell of druidry about me, and we both thought that I was with thee: till my sense and human memory came to me, and when I woke from my sleep after a while, Abhlach comes to me. I gave an eager stroke of my fore paw to her, so that I poured her entrails and inwards out of her on the ground.

“And I set myself to swim the sea, till I came to the Island of the Speckled Mountain: and I understood that the lord of that Island (the Champion of the Speckled Mountain), was a comrade in arms of the Knight of the Lantern. And I come to see if I would find the Knight of the Lantern there; and I found the Champion only, and I kill him.

“Aonairín leigim ari rianam mara agur móri-fairfis me, ag fágsáil móriáin imhríomha agur anfóis, so ceann reaict lá agur 25 reaict n-oiríche, gan cothlaó gan rianmhear aict beagán do 'n oiríche ari cíarras ag ceann-síairb cloé; so dtábla i nOileán an Gleanna Óuibh me. Marbhaim ghluaig ari oileánin rín.

“Agur leigim ari rianam na mara me so dtábla i nOileán na Manac Lomnoéctea me; agur is aonairín o' fógsaim Rídirie 30 an Lóchrainn a Órlaorídealaet ari dtáir. Agur ba daoine dírciúe deairis-lomnoéctea iad, oír ní shoiriúd gaoct nód fuaict, ghlúan nód feaircain oírra. Comhracisíomh-re agur iad fén píle céile; agur guri lionmhaí a gcuimhne a nÓrlaorídealaet, agur a nDíabhlairídealaet, do chuit-re uile liom. 35

“Fágaim an t-oileán rín, agur leigim ari rianbal mara agur móri-fairfis me so ceann trí lá agur teorfa oiríche, ag fágsáil imhríomha agur anfóis móir, so dtábla i nOileán na Marb me: agur is uime goirtear Oileán na Marb de, eadainn fír agur mná an domhain do éirdeolaó ann, do gheobháil marb 40 iad ari a h-aitéle; acht na mná aitrieadar ann do shíleap, ní dheantair uigheára nód díoghsáil ari bith Óuibh, ó mériod a nÓrlaorídealaet ari a nDíabhlairídealaet. Agur gábhaimh-re ag rianbal an oileánin, nód so dtábla an uairí i n-a lúigeadó na mná Óam, agur do bhi Rídirie an Lóchrainn i n-a bhrócair: agur do mhotuig 45 píle, agur teicéar riomham i ndeilb leonmáin; agur gábhaimh-re do 'n taoibh eile n-a comháir, agur bheilim fain agur ceanglaim agur cíarras-éimíbhriúisim so daor díobhlaé é. Agur téirdim iptimeas 'fan uairí a fain na mná, agur marbhaim iad uile. 50

“Agur iar dtéalaet amach Óamh-ra, téird Rídirie an Lóchrainn i n-a ériuč fén, agur is agair a gaoil agur a pháist oírr-ra. Agur is gaoil mo comháisce fá gan a marbháil. Agur do gheall so gcuimhfeadó i mo ériuč fén ari mór me, agur do ndeanfaidh mo tóil so foirfeann a ní agur a faoisair; agur fóir so gcomh- 55 lionfaidh an bhrácair tuis mire o' inisín Rioch na hEigipte, so

“Then I set myself to swimming the sea and the ocean, getting much fatigue and hardship, to the end of seven days and seven nights, without sleep or slumber save a little by night on a rough-headed rock of stones, till I came to the Island of the Black Valley. I kill the champion of that island.

“And I set myself to swim the sea till I came to the Island of the Naked Monks ; and there the Knight of the Lantern learned his druidry at first. And rough stark naked people were they, for neither wind nor cold, sun or rain troubles them. I and they fight together, and though full their might, their druidry, and their devilry, they all fell before me.

“I leave that island and advance on the sea and ocean to the end of three days and three nights, getting fatigue and much hardship till I came to the Isle of the Dead. And for this reason is it called the Isle of the Dead : the men and women of the world who should sleep there will be found dead thereafter ; but the women who live there usually, neither want nor damage is done them at all from the greatness of their druidry and devilry. And I take to walking the island till I reached the cave where the women use to lie. And the Knight of the Lantern was with them ; and he perceived me, and flees before me in the form of a lion ; and I take the other side over against him, and seize him, and bind and fetter him hard and fast. And I come inside into the cave where were the women, and kill them all.

“And after I come out, the Knight of the Lantern comes in his proper form, and pleaded his relationship and kinship with me, and besought my clemency not to slay him. And he promised to put me in my proper shape again, and to do my will till the end of his time and his life ; and further, that he would fulfil the word I gave to the daughter of the King of

naé mbiaibh a hachairiach do mhaoi aige go foirfeann a bheatha. Agur naifcim-re riu air: agur éus ré grian agur éarca agur na huile dhuile air céanla le riu do éamhlionad."

XI

Do chuadar ari a haitle riu go dún píos na Soriéa, agur feairiar an rí fáilte fhuir an Mathra Maol. Do fhearrtaibh agur do fhuocháileadh go mairt an oirise riu iad. O'éigíseadair i moé na mairne ari n-a mbáilí, agur ceileabhríar riad do 'n píos agur do 'n teaghlach uile, agur éus Siúl Ualbuaír inéan 5 Riois na Soriéa mar mhaoi agur mar baincéile leir. Agur d'fhuair an rí oisghre do théanamh do Siúl Ualbuaír ari ériúe na Soriéa; agur aonbhaingt Siúl Ualbuaír naé ngeobhadh ré riu, óir go huaibh epiúca Loéilainn fá n-a éamhairi píos.

Fáisair iomáonairce bheatha agur pláinte ag an píos, agur 10 ghuairidh píomra; agur ní thearnpad coinniúth e go húinseadair gur an Dún Díamhain, mairle [ná] bhuiléar an Mathra Mhaoil do éamall d'ingin píos na hraigerte.

Agur taimis ari riu go hOileán an Chroí; agur is uime 15 soíriúear Oileán an Chroí de, eadóin gáid neadé tairtear é do gheisibh riad bhuilé croí a agur deilbh ann; eadóin oileán do bhrí i nDíamhain dhraoítheadta, agur nárb' eol d'aoim-neadé 'fan doimhne é acht Ridíre an Lóeilainn.

Agur do éinri Ridíre an Lóeilainn an Mathra Maol i n-a ériút fíos ann, go naé huaibh ó éigíseadhán ghléine go fuinneadh 20 níos, duine do b'fearáir dealb, téanamh. innéall, agur éagcorg 'ná é.

Agur iar riu ghuairidh píomra go dún an Halla Dheirg; agur feairiar Rí an Díamhain agur a cheaghlach uile fáilte fhuas Siúl Ualbuaír agur fhuir an Mathra Maol. Agur toirbhirtear 25 Rí an Díamhain do b'fogair go díl agur go díochra iad. Inníritid a n-eacúta agur a n-imteachta aonairin i bhfiaothaire an píos

Egypt, that he would never have another wife but her to the end of his life. And I bind that upon him, and he called sun, moon, and every creature at large to witness his fulfilment of it."

XI

THEY went after that to the fort of the King of Sorcha, and the king welcomes the Crop-eared Dog. They were well served and attended that night. They arose early in the morning on the morrow, and bid farewell to the king and the whole household, and Sir Galahad took the daughter of the King of Sorcha as wife and spouse with him. And the king offered to make Sir Galahad his heir over the land of Sorcha: and Sir Galahad said that he would not accept that, for the coasts of Lochlann were awaiting him.

They leave farewells of life and health with the king, and go straight forward; and made no stay till they reached the Obscure Fort, because of fulfilling the word of the Crop-eared Dog to the daughter of the King of Egypt.

And they came thence to the Isle of Shape: and for this reason it is called the Isle of Shape—everyone who frequents it gets excellence of shape and form there. It was an island that was in a darkness of druidry, and not a person in the world knew of it save the Knight of the Lantern.

And there the Knight of the Lantern put the Crop-eared Dog into his own shape, so that there was not from the rising of the sun to the setting of the cloud one better in form, figure, trappings, and appearance than he.

After that they go straight to the Fort of the Red Hall, and the King of the World and all his household welcomes Sir Galahad and the Crop-eared Dog. And the King of the World gives them kisses lovingly and vehemently. They relate their adventures and their journeys then before the king and the

agus ar an teaghlach uile; agus ar ba lúcteachairéadé an rí Ártuir rómpa. Agus ar d'fhanadhair ríéal cian agus ar aimreapar fada anuairín i bhfochair an ríos agus ar a teaghlach; agus iar ríin 30 ceileabhrar an Mádرا Máol—o' a ngeoirítear Alastriann longantacé—agus Rídirie an Lóchrainn do 'n ríos agus do 'n teaghlacé, agus ríagairt iomáinítear bheatha agus ríláinte as Rígs an Domhain agus ar teaghlac Dúna an Halla Dearg. Agus ar ba tuigireadé Siúil Óalbuaír i ndiaidh a comhráin is 35 gairidí, eadóid Alastriann longantais.

Agus níor hanaíodh leo go ríangadair do chrioc na hIndia; agus ar ba lúcteachairéadé ríualaise na hIndia agus an rí ríomh an gceoláin ríin [dúir] naé ríab fíor a n-uithe nó a n-imreachta asa gtonusige ríin. Agus do teaptuir is mhean ríos Síreisge ríomh ríin. 40

Agus do gsaibh Alastriann longantacé ceannair na hIndia n-éir báir a achar, agus do b' Rídirie an Lóchrainn 'n-a tónairte agus 'n-a taoireadé togsa faoi. Dála Siúil Óalbuaír, do gsaibh ceannair chrioca Lóchrainn agus Dúna an Halla Dearg n-éir an ríos Ártuir, do bhfuair gsaibh aon asa a Óiongála ríein do 45 mhaor; ríeiri mairi aitheir “Leabhar na hIndia.”

Sonad i ríin Ealétra agus imreachta an Mádرا Máol, Siúil Óalbuaír de Coraidilur, agus Rídirie an Lóchrainn gtonusige ríin; do ríeiri mairi bhfuair mire lé n-a ríomhthád é.

whole household ; and King Arthur was joyful before them. And they stayed a long time and lengthy period there with the king and his household ; and after that the Crop-eared Dog (who is called Alastrann the Wonderful) and the Knight of the Lantern take their leave of the king and of the household, and leave farewells of life and health with the King of the World and the household of the Fort of the Red Hall. Sorrowful was Sir Galahad after his companion in arms, Alastrann the Wonderful.

And no stop was made by them till they reached the land of India : and the hosts of India and the king were joyful before those sons, as they had no news of their journeys or adventures till then. The daughter of the King of Greece had died before that.

And Alastrann the Wonderful took the lordship of India after the death of his father, and the Knight of the Lantern was his lieutenant and chosen chief under him. As for Sir Galahad, he took the lordship of the land of Lochlann and of the Fort of the Red Hall after King Arthur, until each of them found a fitting wife ; as the " Book of India " says.

So that is the Story and Adventures of the Crop-eared Dog, Sir Galahad de Cordibus, and the Knight of the Lantern, to this ; as I found it to be written down.

εαστρα μασαοιμ-αη-ιοταιη

I

Διπο-μένι ομαραν οιμεαδόνα ραιτούην ροσαμάτην μιοσόνα πέιμ-
θύρεας ερδόνα εορανταέ σατ-θυατόνας πο ξαύ πλαιτέαρ αγυρ
ροιτλάνηαρ φοι βρίοσανη να Σορέα φελέτη η-αιη τ' αρι έομανην
Riortaritη μας Σεαγάλην μις Ματαραίη. Αγυρ ηα θιαύα
ερλίθτεας εαγναρύθε εοιαέ ιτθέαριας ι οτεανγτάιης ερίοσαγυρ 5
σινεαύθας αη μή ρην; αγυρ ηα ταιη τιμη-ξλαν τρεαθηρ-τορτάς
αη τήηι τε πέιμηεαρ αη μιος έέασθηα ρην; αγυρ έυς θεαν α
θιοηγμάλα θιργε, αγυρ θο μις ρή ζειη μήν μασάντα μοηγ-
θυρύθε μαλλ-μοργεαέ μις θό, αγυρ θαιρτεαό αη μας ρην τε
ζηνάτ αγυρ τ' θιρταιη να θεαγλαιρε, αγυρ τυγαό “Riortaritη 10
ός” τ' ανην φαιη.

Agur iap mbeit lán-fosglumta fo'n ionnur riu, ir é níod 20
tus v' a aipe, allán agur uaitnear peadha agur faraig, aipde
agur iolchaile tipe, do éataighe agur do éairteal agur do
fír-fíubhal maillé ié beagán curdeacá, so gconaith agur
so ngsaoíraib, so n-ionad ilshíneara gáca realga agur gáca
fiaidhais leir ari cheana. Óiri ní laibh ceáidh nó ealaeth ari bit 25

The Story of Eagle-Boy

I

A NOBLE, illustrious, wealthy, tolerant, royal, straightforward, valiant, protecting, victorious high-king took the sovereignty and supremacy over the coasts of Sorcha once on a time, whose name was Richard, son of John, son of Mathafal. And pious, godly, skilled, learned, accomplished in many languages of countries and of tribes, was that king; and soft, dry, clear, abundant in fruit was the land in the time of that same king; and he got a wife fit for him, and she brought forth a boy-child smooth and soft, with yellow hair and slow-rolling eye, and the boy was baptised according to the custom and ordinances of the Church, and “Richard the Younger” was given him as a name.

That boy was given for nourishing and developing to a company of the gentles and nobles of the coasts of Sorcha, till he was seven years of age. And after that, deeply-learned, highly-polished, truly-expert masters were given him to instruct and educate him, till he was skilled, learned, accomplished, knowing, cunning in the tongues of every land and in the law of every race, in the dialect of every tribe, and in the deepest depth of every science.

And when fully learned in that manner, this is the thing to which he gave heed—hunting and travelling and journeying far in the wild and solitude of wood and of waste, of region and every territory of the land, with a small company, with hounds and beagles, and store of all manner of trappings for every kind of chase and hunting besides. For there was no

ba tochtá leir ioná Óráit ag ríals fíalú agur feairbóis, torc, bhríoc, agur míol máigé, agur ciméal gáca n-úrbéirte n-allmúrfóra eile ari óeana, nof do tseagáinis ó do i bfreathair agur i bfráraisib, i bforbairioreacáis agur i bfráin-éleanntais na tíre agur ari gáca leit de.

30

Agur an tráit do tseagáinis óir títheaibh agur aor iarrú agur aófartha an Cionntheaibh go coinníofaírla fíil, dotheileas do' a uiró agur t' a aithe go mór iad, agur do ghníos do fearbhair agur comhuithe maille riu. Agur do bhoiú ag binn-éabáil a phailim agur a phaltair, agur as eadairguithe an Dhuileamhan 35 go thíofaírla agur as aitcheas do Cionntheaibh cumhaictaibh um érbsaile agur ionmhsírlára anna t' fágáil do fírin agur t' a Óruairis maille riu. Agur do lean an foilainn ro de, eaobhán “Ridíre na Sealgá” do gáinim do ó ríin amach.

Cionntheaict do toiliúiseas do níosan an daírla feacáit agur 40 ríus rí mac eile. Bairfeas do mac ríin, agur tuisceadó “Seagán” t' ainni rai. Ro hoileas do agur do hálair-learguitheas do mac ríin as a oirdiúibh oileamhna, as fíriúibh agur as feallraimhais fíri-énsiocha na tíre. Ro múnear do agur do maoiúiseas, do foilíúiseas do agur do foíslumad é aonail do júnneas do cead 45 mac, guribh aoráilri i nfeadhma é. Agur is é níod is mó do tuis t' a aithe, dul t' a foíslum, cleara soile agur gairid. Agur do cionnúiseas do ríin leir, gur ba hinnill infeadhma é i n-úlceárlradaibh gníomhácta na gceannas agur na gceannas do cionn-iomlán 'n-a uir-éimícheall, agur guribh oide fíri-énsi 50 foíslumta, agur áillriú ionfáile, agur leonáin leatáirteach i gceatais agur i gclíatais agur i gcomhlannais é; gur tionsra do gceannas do cionnleathan t' a allat agur t' a óirbhearcáir, agur Ridíre an gairid ba foilainn fíusbal do.

Dála Riortairid Óig mic níos na Sordá, iar gceaitheam 55 páipite móilie t' a aoir agur t' a aimpriú i roírlaiceas agur i bfráirtear [a] aéairia, agur iar gceann tpealla t' a maoí-aimpriú. Táinig ó, i ngnáir agur i n-úrairiú fíalúais gáca

art or science at all that he preferred to hunting deer and roes, boars, badgers, and wild animals, and every sort of outlandish monster in general, which met him in the woods and wastes, in forests and in valleys of the land, and on every side of him.

And when hermits and clerics and fervent worshippers of the Lord used to meet him, he would pay great heed and attention to them, and would spend the evening and abide with them, and would be melodiously rendering his psalms and his psalter, and fervently interceding with the Creator, and petitioning the mighty Lord for mercy and many a spiritual favour for himself and for his followers with him. And thence this nickname pursued him, “Knight of the Chase,” which was applied to him thenceforward.

Howbeit, the queen conceived a second time and brought forth another son. That son was baptised, and “John” was given him as a name. He was nurtured and educated with his tutors who nourished him, with sages and skilled philosophers of the country. He was instructed and guided, perfected and taught as was the first son, till he was of age and fit for service. And this is the thing he was most careful to go to learn—feats of valour and prowess. And that was accomplished by him till he was ready and fit in all the active arts of the countries and the whole of the nations all around him, and till he was a skilled, learned instructor, and a veteran of valour, and a mangling lion in battles and fights and forays: so that the countries far and wide were full of his fame and glory, and “Knight of Prowess” was the nickname that went with him.

As for Richard the Younger, son of the King of Sorcha, after he had spent a good deal of his age and life in ease and in his father’s kingdom, and after putting the space of his youth behind him in the pursuit and practice of the chase of

hileireite agur i ngeáir-eolair na gCumar Neimh-ioncomhítar agur na dtírealtan rair-bhuaúdaé neamhíarúte rín, anail dochual-60 aibhí, agur iar mbeis inéite agur ionchéimse ó, ba mian agur ba mísio le n-a aitairi rait a cheannfhusigthe—easáin ailleagán reapcamhail goirm-thorcaé, agur reáctán glóriach¹ gian-álainn ligrí-seal deis-méineamhail ro-airgeanta do mnaoi —o' a ceangal fír ne linn a bheo fén. Agur fiafhusig t' 65 eilean cia hí a ghlád do mnaibh na cnuinne go cóniomlán.

Συμπειραρ απή τεαέτα γο μήση να Σειτία αγιοιςτιό ολεατή-
ναιρ φαιρ θ' οισήρε να Σορέα, πό γο η-αιρισθεατό αγιοις
τοιρισθεατό απ Σειτία γο ηντε. Ιαρι ζειορ απ οστηράτιό ριν
το μήση να Σειτία, εριπηνηγεαρ ματέ αγιοις τομή-υαιριθε αγιοις 75
τριομ-έονταιρε α μίογαέτα αγιοις α λεαταν-τισγεαριναιρι 1 η-αον
ιονατ, θ' α βέαέαιντ ερέαστ θοέιριθε όδιθ έυμ τοενταιρε
ιηγίνε απ μίογ θο ρινηρεαρι ελοινη μίογ ηα Σορέα. Αγιοις ιρ
έ θο έονηαριαρ θοιθ Ταρι έιρ πιον-μανηρισθέ θο θέανατ
αρι θαέ ηιό βό λειτ, α έοιτ βέμ θο θέονυχατ θο μήση να Σορέα. 80
Οιη θο μεαρατ Τεο μυνα θοιτεδέλιοιρ απ ολεατηναρ θο έυη
αρι αγιοιθ, γο ζευηηθεατό ρέ θυη αρι [α] βοατ, θιη θο θι ιεον-
ταιρε θο τομή 1 ριλισθέθιθ αγιοις 1 ροέριατιθ έ ιονά ιατ-ραη.
Αγιοις ιαρι θτεαέτ μέ ηα έειτε όδιθ θ' αιτεαρε αοιηηη, 85
αιτηηρεαρ μή ηα Σειτία [α] ιντινη αγιοις αοντατό βέμ ιη απ ηιό
σεαθνα θο ηα τεαέταιθ ριν μίογ ηα Σορέα: αγιοις αθιυθαιριτ
Τεο θυη βεάηηι λειρ θηλάθ μίογ ηα Σορέα 'ηά [α] θιατ, αγιοις θο
θτιυθηρατό θ' α θηήης ριν α έοιτ βέμ θο.

filio na teat̄a iapam̄, agur p̄aīp̄ēīp̄īō āteap̄ē p̄iōḡ

¹ Read *glostórum* “glorious,” (?)

every monster, and in keen knowledge of the Incomparable Powers, and of the victorious onslaughts aforesaid, as you have heard, and when he was marriageable and fit for union, his father desired and thought it high time to bind to him, during his own life, a guard of his peacefulness—namely, an amiable, blue-eyed jewel and a [sweet-]voiced, clear-fair, white-complexioned modest talented beauty as a wife. And he asked him who was his love of the women of the universe at large.

“On the daughter of the King of Scythia have I set my lot,” said he, “for I have given a strong flood of ardent love and an ever-rushing stream of affection for her course and her renown; for my will has fallen on her, and I have spent my thoughts on her, for the store of renown I hear of her.”

The king sends messengers to the King of Scythia asking of him a marriage contract for the heir of Sorcha, or else that he would ravage and burn Scythia altogether. The King of Scythia, after hearing that announcement, collects the chiefs and nobles and the parliament of his kingdom and broad lordship into one place, that he might see what they would think of the wooing of the king’s daughter by the eldest of the King of Sorcha’s children. And this is what they thought after a close examination of everything separately, to agree to the desire of the King of Sorcha. For they thought that unless they were willing to advance the match, he would made good [*lit.*, put a foundation to] his word, for he was much richer in armies and in reinforcements than they. And when they came together to a united answer, the King of Scythia announces his mind and consent in that same matter to those messengers of the King of Sorcha; and he said to them that he preferred the love of the King of Sorcha to his hate, and that on that account he would give him his desire.

The messengers return thereafter and announce the answer

να Scitia αγυρ να Sciteia δο μήσ να Σορέα. Ήδη τοινεας 90
τιτέχαιρεας αν μή τε ρην. Σιούτρας, ερωπηγεαρ αν μή ζας
αιμριθ ιοργαιε αγυρ θειτήρι θεούδα θράταιμαι θυατι-τιούταις-
τεας γέαρ-εοιας 1 γειεαραις γοινε αγυρ γαιρε, αγυρ ζας
θηαγύν θιαν-θάρατας τοφυλας τ' α θρυατη 1 γεριοέαις να
Σορέα, αγυρ το ζιναιρ μέ η-α θόρ-θρυας γο μίοζας 95
Scitia. Μόρ-φαιτιγεαρ μή να Scitia ποιητη μήσ να Σορέα αγυρ
ποιητη α θινηντηρ; αγυρ πιορ φανα θόιθ αμήλαιο ρην αν ταν το
εριοένυγεασ αν cleamnαρ ρην εατορτα, αγυρ το ποιην ριαν
ρηιμ-φέαρτα γεινεαράλτα αν φόρτα.

Δέκαρο φανα θόιθ αμήλαιο ρην 1 θροέαρι μίοζ να Scitia, ας 100
θυανυγσας ονόρια να ηιαθ-ένιντε γέαμηλατε ρην, μαιλε μέ
ηόρι, αγυρ μέ ηαιργεατο τ' α έλθαιτ τ' έισριθ, τ' φιλεαθαις,
αγυρ τ' φεαληραμηναις, το ινέτ εινι, ινι, αγυρ εινιανα να
ερίσε, να γεριοέ, αγυρ να γεινεαθας το θι ανη γο ηηρ-φαιρ-
ρηνς, φοιρεατην, φεαρας, φιορ-λαοέτα, πειμ-ένητε, ιονηαρ 105
ναρθ ιονέομορταρ τοέτηρις μις μίοζ ηδ φό-φλαιτε αρι αον
αιμριη μηρ φειν ε.

Scaoilis ηρηιμ-έεαπηριητ αν φέαρτα ρην ιαριαν, αγυρ γαέ
αον αεα ο ρην αμαέ βό φεαδ, ας γλασαό α γεεανα ο μήσ να
Scitia αγυρ ο 'η μίοζ-ένητ αρι έεανα; αγυρ μή να Σορέα αγυρ
αν θι-λάναταιν ρην γο η-α θόρ-θρυας ας φάδαιι ιονέομαιρις
θεατα αγυρ φλάντε ας γαέ μιλε ας ιητεαέτ τ' α ηιούταις
αγυρ τ' α ηιεας-άμιραιθ φειν. Αγυρ άμιρηγεασ να φεοτα
ρηαρτα γηατι-γεαλα ας γηιθαλ ανιαρ αρι αη άμιρ-έηραν; αγυρ
ηή ηαιτηριητεαρ α η-εαετηρια ηδ α η-ιητεαέτα ηδ γο γάνγαθαρ 115
εινιανα να Σορέα. Αγυρ τέιροι 1 η-α οτήρι ιαρ ρην, αγυρ φά
μόρι θιτέχαιρε αγυρ λάιν-θέεαντα εαίσι φοτρα. Αγυρ παρ αη
γεέαντα τέιροι φεαλα τ' α ηιυαν-φεαοιλεασ γο τεαγιαέ αη
μίοζ, αγυρ εαιτηρι αη θαναιρ θόρ-αθθαλ το θι τ' α ηιιιμηγσας
φοτρα αη φεαδ το θιθεαθαρ φαν Scitia μέ ηοισρε μίοζ να 120
Σορέα αγυρ μηρ αη ιηξιν ρην μίοζ να Scitia; αγυρ εαιτηρι αη
θι-λάναταιν ρην φάιτ τ' α η-αιμριη γο γηιθαέ βό 'η ιοηηηρ

of the King of Scythia and of the Scythians to the King of Sorcha. Joyful and glad was the king thereat. However, the king collects every veteran of ravaging and every active destructive blow-bestowing bear,¹ well skilled in the feats of valour and of prowess, and every vehement, insufferable dragon¹ to be found in the coasts of Sorcha, and he went with his great host to the kingdom of Scythia. The King of Scythia welcomes the King of Sorcha and his people; and not long were they thus till that marriage contract was completed between them, and they distributed the general chief feast of the wedding.

A long while were they thus with the King of Scythia, prolonging the celebration of the new match aforesaid; with gold and silver being given prodigally, truly heroically, ungrudgingly, to the bards, poets, and philosophers, to the men of song, of knowledge, and of eulogy of the country, and of all the countries and tribes that were there, far and wide, very distant; so that the marriage of a king's or a high prince's son any time was not comparable with that one.

The chief men of that feast separate after that, and every one with them from that downwards, one by one, taking their leave of the King of Scythia and of the royal court in general; and the King of Sorcha and the young couple, with their mighty host, leaving a farewell of life and health to everyone, going to their own forts and palaces. And the neat white-threaded sails were hoisted, running up on the lofty mast; and their story or their journeys are not related till they reached the harbours of Sorcha. And thereafter they come to their land, and great was everyone's joy and delight before them. Likewise, the news of their departure comes to the household of the king, and they consume the immense marriage feast which was a-preparing all the time they were in Scythia with the heir of the King of Sorcha and that daughter of the king of Scythia; and that young couple spend part of their time happily in that manner, in the household of their father's home.

¹ Metaphorically for *warriors*.

τιν, ι οτε αγίας τις ε α η-αταρα, το μιαν τοις ε αγιοις ρούσαις αγιοις
τυπηνε, γαν εαρβαινό ρεοι νό ταοινε νό τομή-τηαιτεαρα ειτε 125
ορίτα αη τιτ, αέτ¹ ας οι αγιοις ας αοιθνεαρι 1 θρούσαις α οέιτε γαέ
ια.

Óileá níos na Sopéa iomairí, iar scáitseamh tréir d' a
aor agur d' a aimpriú Ó Ó go rám rocair i n-a tísgearnaí,
lánas bhuailóireadó báir agur aitíseana éasa agur oíthír aí, 130
agur bhuail bár Cíortaróe go mbuailó an ungsca aitíse agur
aónaice. Agur ro ériuinnisgeadair iarlamh maite agur móra-
uairle círe na Sopéa, ealáin taoirísc gáca tuaithe, príomh-
ceannphuirt gáca pobair, agur cinn aðairte² gáca cinni, gúr-
tarísc an tuisgeadó agur triomh-éomhainisne na tíre ari aon-áall. 135
Agur ír é ro éomháilóiread: nári éuithe agur nári éomhail
níoscaíta na Sopéa, a bheirt i mbáinnitheáthacar aon tamall;
ó do fágairib a Bhrí-Óia fóriórtas oisíre oílir ari an nísc. Agur
do cinneadó leo a gáiltí cíca agur a níosca: agur do
cinneadó an éomhainle rin leo, agur ro gáiltímeadó Ríortaró, 140
agur ro teagaircet d' ari utáir neacáta níos agur rímaicta
fílaíca agur teagairc tuaithe, agur gáe níod ari cíca na ba díor
agur ba tuisgeac do nísc agur do níos tísgearna do téis anamh d' ó.
Agur toimhíltear iar ri n' do copróin éuanna céad[ri]dáinail 145
éuinnitac éloch-óirí Ólúct-óslan díritlineac pionón-óslan níosdáinail
nó-mairreac ioncónomhca níos agur níos tísgearna. Agur do
tuigairi rílat óriéadac Óláth-álaínn deaghs-mairreac i n-a láim
deir rílat-méairiais Ólúinn-ionsnaísc, ag a ríneadó agur ag
comháiltúsgaibh d' ó-pan agur do éac go bhuail ré a níosdáet do
náirí ghnáthara agur tuisge, san eam san locht, cónm díriéadac 150
leir an tríalti rin; agur gur éolri d' ó-pan a consgáil mar
rin ó ríin amach. Agur do gnírean d' ainnm Rí san Fhearghaibh
d' ó iar ri.

¹ This is a conjectural emendation of the MS. reading, which is οὐπία, ταπι τεο φέιν, ἄς ὅτι (for $\bar{\tau}$ [φέιν] I would read $\bar{\tau}$ [άέτη]).

² Ceannadair [which means "a pillow"] MS.

in the way of wealth and riches and affection, without having lack of jewels or property or other great possessions at all, but drinking and pleasuring one with the other every day.

Now regarding the king of Sorcha, after he had spent a space of his lifetime in ease and quiet in his lordship, there came throes of death and symptoms of ending and dissolution over him, and he died a Christian death with the virtue of the unction of repentance and burial. And thereafter the chiefs and nobles of the land of Sorcha gathered together—princes of every district, chiefs of every community, and heads of religion of every race, the justices of the law and counsellors of the land—to one place. And this is what they discussed : that it was not fitting, and unworthy of the kingdom of Sorcha, that it should be in widowhood a single space ; since her glorious True God had left a faithful heir to the king. And it was resolved by them to call him to them and to crown him ; and this counsel was resolved by them, and Richard was called, and first the rights of a king and the authority of a prince and the teaching of a lord were taught him, and everything in general proper and lawful for a king and mighty lord to do. And after that there is transferred to him the elegant, artistic, ornamented, gold-jewelled, close-clear, sparkling, all-pure, royal, lovely, notable crown of a king and a mighty lord. And there was given a straight, fair-coloured, lovely sceptre in his straight-fingered, brown-nailed, right hand, to sign and to testify to him and to all that he had received his kingdom according to custom and law, without crookedness or flaw, as straight as that sceptre ; and that it was lawful for him to keep it thus from that out. And he was called by name King without Opposition after that.

Stéadhar iar i rin do 'n Chóimhíodh Chumáctasé agur do 'n Tríonóid Trí-peairíranais fó Shírára anma agur cuiipp d' fágáil do fén agur d' a tigseáinírthiú maille ri. Téid iar i rin do 155 'n phíoláidh ríosdha ró-mairis agur i n-a chéadloin bheitheamhais iaptain, agur fumálaír maité agur mórfuairle críche na Sopéa do gairim chuirse. Agur aonúbairt leo go raih uirearbhaitiú mórfuair, eadóin gan ceann goile agur gairse. Eimis agur congnaitiú, agur lárríodh iorúdale agur imeachla na Sopéa, agur 160 ceannróisí catá na gceáid, do bheirt aise, eadóin Seagán a òearbháiltear, d' a n-foireadó Ridíre an Ghaircid.

· Dála Ridíre an Ghaircid iomorrois do círpealad teacáta agur tairdeoiriúdhe ari pealad na gceáid agur na gceineadád go cónm-leatán, ná gur fhiuot e. Agur iar bhráigéil rceal bair 165 [a] atára, agur ríosdha a òearbháiltear ód, tig le na teacátaibh go rámhis an tSopéa. Agur iar dtealct do lánctairi ód, mórfáiltisear a òearbháiltear agur maité agur mórfuairle críche na Sopéa riomhe; agur iar leigean a rceádhe agur iar gcuir a meirteaghe de, iarrasair d'áitche, foirbhe, feairinn, agur fineacair 170 ari a òearbháiltear; agur iar n-a fágáil rin go toileamhain do o'n ríis, éis ghuiméadair mórfuair ód, agur éagcaoinnear a bheirt gan mnaoi a òiongáinálá chuirse.

Fiafhiúisgear an rí cia hí an bhean ba hainmra leir d' iarrasair 175 ná do éalbhairt chuirse.

“Oo chualas,” ari ré, “go bhfuil inísean álainn aontúiníad ag ríis na Peiríria, agur éisgear trion-šírádhe reipice agur tairtean d' a toicim agur d' a tuairiscéáil.”

Círpeal an rí iarramh teacáta agur tairdeoiriúdhe d' iarrasair cleamhais d' a òearbháiltear ari ríis na Peiríria. Agur éairias 180 an rí toicimhe oifte. Bhíodh ro aitinnéala agur fó aitír, agur do lónnúisgeadó agur lúait-peairísa d' na Sopéa tríd rin. Agur éis gairim ríusais agur rochraide d' a òireamh fó érioscáil na Sopéa go huile, agur do cír lúthreacá ari aiftear a éarla, d' iarrasair congnanta ríusais agur rochraide oifte. Agur ba 185

Then he prays to the Mighty Lord and to the Trinity of Three Persons that he himself and his lords with him might get grace of mind and body. After that he comes to the royal beautiful palace and then into his judgment seat, and commands the chiefs and nobles of the land of Sorcha to be called to him. And he said to them that he had a great lack, namely, that the head of valour and prowess, protection and help, Sorcha's veteran of raid and terror, the battle chief of the nations, was not with him—to wit, his brother John, who was called the Knight of Prowess.

Now as to the Knight of Prowess, messengers and ambassadors were sent throughout the lands and the nations far and wide, till he was found. And when he received news of the death of his father, and coronation of his brother, he comes with the messengers till he reached Sorcha. And after coming to his presence, his brother and the chiefs and nobles of the land of Sorcha welcome him; and after putting off his weariness and laying aside his weakness he asks of his brother, land, property, patrimony, and inheritance; and after receiving that willingly from the king he gave him much thanks; and laments that he has not a fitting wife.

The king asks who was the woman he preferred to ask for, or to be given him.

“I have heard,” said he, “that the King of Persia has a beautiful marriageable daughter, and I have given the strong love of attachment and affection to her course and her renown.”

Then the king sends messengers and ambassadors to seek a marriage for his brother from the King of Persia. And the king refuses them the match. They return in grief and in shame, and the King of Sorcha was enraged and furious thereat. And he summoned his armies through the coasts of Sorcha at large to hosting and assembly, and sent letters for the arms of his friends asking of them the help of army and company.

φειρροε θό, οηρ βα Λιονταρι πα ριυαις έλινις έμισε ο η-α
έλιρτοις ρό η-αμ ριν.

Σιοτηλιάετ, ιαρι οτιονόλι αγυρ ιαρι οτιομρυζαό αη τριυαις
ριν 'η-α ηδρονγαιις αγυρ 'η-α ηδιομανηαιις, 'η-α γεαταιις αγυρ
'η-α γεέανδαιις, 'η-α γειριθις αγυρ 'η-α ιωνιόνις εοιρυζέ, αη 190
γαέ λιρι α ηαθαδαι, ρο Σαθ αη ρι ιηνεαλι αιρτιρι αγυρ
ιμτεαέτα φαιρ; αγυρ ηι η-αιτέρυτεαρι α Σηνιονταρια αη φεαό αη
εαέτρια ηό Σο ηανγαδαι Σο ριοζαέτ πα βειρια.

Αγυρ ιαρι ηοέταιη ιηλεασάη πα τίηε θόιη, θο ρεαοικρεασ
τιονόλτα αη τριυαις αηνηρι, ι η-α ρειαμαλταέτ ριυελαις ράη- 195
ιναιέ αγυρ 'η-α γειτεαρι ειρτε εατμα σεαθραόαις εοιρ-
εαθτηιμε, αγυρ 'η-α ρειηλεασάιις φαιρυιης φοιρ-λεατηα, ρό
γαέ ειρι θο 'η τίη ρά εοιηηνεαρα θόιη. Αγυρ θο έμιμηνιζεαθαι
υναιρι αγυρ θοέαντε, εμινό αγυρ σεαρτα, παοη αγυρ θόη-
ματιθεαρα, αγυρ Σηοιρό εαέ[η]αιρε ρεαθ-λεαθηα πα τίηε, αγυρ 200
ιηιι, ρηέαθα πιε αγυρ εαοιαέ πα εηιέε Σο εοιη-λεατηα.
Αγυρ θ' ξάγαθαι αη τίηι ι η-α θοιζηρι θονη-ηιατι θεαρη-λαρηαις,
αγυρ 'η-α ρηύθαναιις ρηάλ-έοιρεα ρηάιη-ήηε, αγυρ ι η-α
θηύιθεαίι τεινεαό τηιθεαό-ηιατι, αγυρ ι η-α θοθαιρ-πεάλ-
ιαιη θορέα θηιθλιηεαά θο-φαιρηειρ, 'η-α οναιρ εηεαέ, 205
αγυρ η-α ηαθηα εαλθα αγυρ φιαθαις.

Αγυρ ιαρι οτιονόλι αγυρ ιαρι οτιομρυζαό θο πα θόη-
ριυαιαό ριν, αη γαέ αοη λιρι ι η-α ηαθαδαι, Σο Τυλαέ αη
Συανηα, παιρι α ηαιη ρι πα Σορέα αγυρ υνη αη τριυαις,
ρηηλαρι αη ρι οιηέαθ θο έηηι αη πα εηιοέαιη, αγυρ ρορ- 210
ιηηρηοη θο θέαναη θο πα ριυαιςτιη Σο ιειη-τιονόλτα.
θο ρηηεαθ αηηταιό αεα Σο ηαηι ρυαιη, ηεαθητα, αγυρ
ειητηη οοδα θόιη; αγυρ ρο Σαθ ριαθ αη ρηηοηηαό α θο-
μαλταιρ ιαηταιη, ι η-α ηδηριη αγυρ ι η-α θηηηηαιη αγυρ
ι η-α γεοηηλαηαιη, Σηηι υα ρηθαέ ρηιθεαέ ηοι-ηεαηηηαέ 215
ηηε ιαθ. Αγυρ ιαρι θηηοηηαό θόιη, ρο Σαθραθ αη φαιρηειρ
αγυρ αη πιαθ-ηηηηη αη-λιρ-εαέτρι αγυρ α η-ηιθεαέτρι
ροη ρηηηαιρ ηη έηοη-λαι ηηηηη Σοηηηη ηη.

And that was all the better for him, for numerous were the hosts that came at that time from his friends.

However, after collecting and assembling that host in their multitudes and troops, in their battalions and hundreds, in their ranks and ordered regiments, from every quarter where they were, the king took trappings of journey and travel upon him ; and his deeds throughout the expedition are not related till they reached the kingdom of Persia.

And after they reached the centre of the land, the assemblies of the army divided there in their marching, rushing elegance. and in their expert, valorous, keen-witted, light-footed band, and in their far, wide skirmishings, through every part of the land nearest to them. And they collected cattle and herds, flocks and property, wealth and goods, studs of the pliant-tailed steeds of the country, and trappings, flocks of swine and sheep of the territory all around. And they left the land in a red-brown, ruddy-flaming blaze, and in purple-stained, insignificant ashes, and in a smouldering of red-dancing fire, and in dark, sparkling, unspeakable, obscure clouds, and a road of rapine, and a home of flocks and of the chase.

And after those great hosts were collected and assembled from every quarter where they were, to the Soldier's Hill, where was the King of Sorcha and the nucleus of the army, the king commands a guard to be put on the coasts, and to make a camp for the hosts assembled all together. Thus it was done till the time of slumber, merry-making, and partaking of their portion came to them : and then they set to eating their victual, in twos and threes and companies, till they were all happy and satisfied and merry. And after breaking their fast, they took to relating and telling anew their noble adventures and their proceedings at the rise of the fair day and onwards till then.

Τάτα πίος να βεβηταρ ορ ἄρτο ρ[ε]έατ ειτε;
ιαρ δερινηνιγεασθ α τιμιτε αγυρ α τόρη-υαιριτε το' ιονηριτοε 220
ο' εαγκαοινεασθ α δεριασθ αγυρ α η-αιντονιζιο αγυρ α τοιηρ-
εαρθασθ ρειν πυρ αν πις, πο διαθ ας αιτθεαρι αγυρ ας ιομ-
αιτθεαρ αιρι ρειν αγυρ αρ [α] ινγιν; ας ηλιο ηαρθ διιν ιαν
αρ αον δαε α οταινις το' ολε αρ αν ινγιν γονιηγε ριν, αγυρ
ιοματο το' φολανναιθ υαιριτε αγυρ το μακαιθ πιος αγυρ πο- 225
φιλατα αρ α οτις ρι εαρασθ τοεμαιριγε γονιηγε ριν.

“Saibhír-féin mo leitirceáil féin libh-re,” ari an rí. “Do juinneadh turisnáam mór flierde liom-ra iontach ro” ari ré, “agus do chruinniúg maité agus mór-uairle na ríoscaíteachasam i n-am. Seapadh [rí] ó 'n éigis óil, agus do chuaófar uainn ari 230 ceann na hinghine úd. Do éarí rí teacáit, agus níorí mhaíodh ná mairfe linn rín, óil do b' iomána mac ríoscaí agus fuis uafar ari a tuis rí éarlaó gosuise rín, do ríeiri mair aitheintí-ri. Agus do chuaófar ariúr t' a mairriú, agus do éarí rí teacáit. Do chuaófar an tsear feadáit t' a mairriú; agus aonúbaírt rí ná é 235 tictiocaí muna bhrisgealaó rí a bheiret féin. Agus do gsealláir-ri rín dí, agus do gáib rí eisí agus rí aonád órm um a comhallaó rín dí. Agus if i bheiret do ríus an inisean do roghain; eadóin san a tacobairt t' feair do bhráid aéit t' a roghain féin. Tugtar-ri na comháill rín dí ní a lúat, agus ní éalainis aon-feair t' a 240 mairriú ó rín i leit naé éarlaó rí dul leir, agus níor bhrírearp-ri mo comhseall t' aonfeair aca ó rín i leit.”

“O gátháð an leitirceáil rím ó ‘n mís leo, agur tuigáð an inisean féin do láthair cùca do gátháil a leitirceáil. Agur is eað aonúlaingt—”

“Α μαίτε αγυρ μόη-υαιρίτε να βερριά,” αρι ρι, “ιφ αμέλαιρ
τάρλα ρύν θαμ-ρα. Εαδόν, λά η-αον το βιρέαρ 1 μ’ σημανάν
Σλονιώδε σορτ-βιννεοσαέ, αγυρ τυτεαρ τοιησίν ρυαιν αγυρ
ράρ-έσωαλτα ρομ. Αγυρ ταρβαρ ριφ αμέρα αγυρ αιρλινς
ιονγανταέ θαμ, εαδόν μο ποσά το θά ηιό τ’ βαγάιτ ραμ 250
ρέιν: εαδόν, μο τιολ τ’ φεαρ αγυρ τ’ φιρ-έσειλ τ’ βαγάιτ

As to the King of Persia, another story is related. After his chiefs and nobles assembled to him to complain of their plundering and their injustice and their great losses to the king, they began reproaching and rebuking himself and his daughter; saying that together they were not worth all the evil that had come from the daughter till then, and that there were many noble families and sons of a king and a prince to whom she had given refusal of marriage till then.

“Receive my own excuse yourselves,” said the king. “Great preparation for a feast was made by me some time ago,” said he, “and the chiefs and nobles of the kingdom gathered to me in time. She left the drinking-house, and I went from among ourselves to fetch the girl. She refused to come, which we thought discourteous and ungracious, for there was many a king’s son and noble family which she had refused up till then, as you say. I went again to seek her and she refused to come. I went the third time to seek her, and she said she would not come unless she obtained her own decision. I promised her that, and she took contracts and securities from me that that would be fulfilled for her. And this is the decision the girl chose: that she should never be given to a man but to her own choice. I gave my pledges to her as she said, and not a man came to seek her from that out that she would not refuse to go with him, and I have not broken my pledge to one of them from that out.”

That excuse of the king’s was accepted by them, and the girl herself was brought before them to receive her excuse. And this is what she said:—

“Chiefs and nobles of Persia,” said she, “thus has yonder thing come to me. Of a day when I was in my glassy blue-windowed bower, there falls the stupor of sleep and heavy slumber upon me. And a glorious vision and wonderful dream was revealed to me: namely, that I should have my choice of two things—to get the spouse and husband

Naomh, ari uairle agus ari a t-áiríodácht, ari Óeileadh agus ari Óéanamh, ari t-áidíonibh agus ari t-mór-táitsear, agus ríot, rámhne, agus rochraíodácht ne linn an cleamhnaír rín—agus a Óeileadh aitíodh 255 Óamh fén go bhláth; ná earfbaóad do-áiríonúise agus rí Óisínbhála do-fairnéire do tóigéil Óamh fén, do m' aitíodh, agus rí Óaoibh-rí ari mo lóir ari Ótúr, agus feair maité do Óeileadh agam iaptain, ba cuié Óamh agus ba ríol tocmáigic agus cleamhnaír do m' aitíodh, agus rí Ómberdír clann maité agam rír nocht do gheoibhád geall clú agus gráirce, allaird agus birléarlaír, einití agus rí 260 eaghsaí, ari na cíniúdáibh go cónailleatán. Agus rí i rioga do rioga-ra Óisín rín, gan a Óeileadh aitíodh do m' Óeoim fén, birléar do mearrar gur luighe an Óisínbháil bualáiread do t-eacáit Óaoibh-rí do Láthair agus Óamh-ra, ná Óeileadh aitíodh do ghnáth. Agus mair an gceádáin mearraim gurab é ro an t-am agus an feair do 265 bí i gceinneamhain Óamh, agus má 'r é buri Ótoil-ré é, aitáin deontaé ari Ósabhal rír."

Do bhrí a h-áitair agus uairle na riogaclácta fártá rír an bhríneadhra rín. Cíniúdúisgead an comáirle rín leo agus t-eidí dhronaí d' uairibh na riogaclácta mair a phairb rí na Sopra go n-a 270 t-mór-rluaig, agus fáirnuisgo aitísearca ríos na Peirria agus [a] inisne ó. Gluairtear rí na Sopra maille [ná] maité agus t-mór-uairle a rluaig go ceann-éacáir na Peirria, agus tis rí na Peirria agus ondriaca a t-mór-éaglais i n-a gcoinnne agus i n-a gcoimhíil. Agus feairiar fíorcláoin fáilte rír agus rí 275 rí a Óream. T-eidí iair rín go rioláid ríos Óa ríos-álaíonn an ríos, agus do ríneadh an cleamhnaír rín eacuile, agus do phórtaidh an ós-lánamhain, agus do ríneadh píomh-féartha gceinearúlta leo; agus an t-áit neamh bá maitíodh rír ná Sopra é, glacair a gceard as ríos na Peirria agus as t-mór-uairle a riogaclácta, agus gluairidh i gcoibláid ari muiri agus ari t-mór-fairnise go ránsgadair cuan dún agus deasg-baile an ríos. Agus do éacíteadair fleadh t-mór-áthúsal rír an ós-lánamhain rín; agus do éuadair iair rín doéum a gceáidé agus a n-áitíse fén éas an rír ós riomhe rín.

that I should choose for nobility and heritage, for form and fashion, for riches and wealth, and peace, quietness, and fidelity all the time of that marriage—and myself barren for ever: or countless losses and unspeakable injuries to accumulate for my sake to myself, my father, and you, at first; and afterwards to get a good husband fitting for me, my father's choice for marriage and contract, and to have a good family from him who should get the prize of fame and valour, renown and glory, liberality and expertness, over the countries far and wide. And this is the choice I made between them—not to be barren by my own will, for I thought that the injury was less that trouble should come to you and to me at present, than to be barren continually. And so I think that this is the time and the man that was fated for me, and if it be your will I am ready to go with him."

Her father and the nobles of the kingdom were satisfied with that answer. That counsel was agreed on by them, and a multitude of the nobles of the kingdom come where was the King of Sorcha with his mighty host, and they inform him of the speech of the King of Persia and of his daughter. The King of Sorcha goes with the chiefs and nobles of his host to the chief city of Persia, and the King of Persia, with the honourable men of his great household, comes to meet and fore-gather with him, and gives a hearty welcome to him and to his host. After that he comes to the royal lovely palace of the king, and that marriage was made between them, and the young couple were married, and a general chief feast was made by them; and when the King of Sorcha thought it time, they take their leave of the King of Persia and of the nobles of his kingdom, and go in a fleet on the sea and the ocean till they reached the harbour of the fortress and city of the king. And the young couple partook of a great feast with him, and they went thereafter to their own court and country, which the king had given him before that.

Isar mbeirteadh óidh treallt o' a n-aimhrírí marí rín i n-a rioga
Gaeá róilair, do bhiotó an rí ag tairbheánaidh a éarbhannaír do
éasach neacé do réirí a éalúidéaicta, agur ag tathairt comhfhúrtaict
do na bheictaibh do réirí marí tigidír éinse Gaeá lá. Agur
dotheirleas do treirí ari realt agur ari ráir-fíaradach; agur treirí 290
eile ari ghnóthairtibh a thíre agur a talaíomh, agur a ghearrtheas
tigidír treanaisibh agur an bharrannais, agur caitheamh píoinne agur
tomainaltaibh i n-aimhrírí an mealláin-lae iartain, agur a ghearr
fuaireas do ceirt agur caingeamh ó éadé i gcoitcínne go
fuaireas níll nóna agur go dul do 'n ghréin do linnse. 295
Agur dotheirleas aitheann o' a uimhaisé agur o' a earrbairt isar
rín; agur do bhi aibhír i n-a gáilteón, agur do bhi ghrádair
nád cloiche 'fan aibhír, agur aitheirleas an rí uimhaisé aithíte
ari a ghlúinibh forbair an líg ceadona Gaeá lá.

II

Tála Seagáin mic Rioch na Sordá, támis oifig-riamhaineaibh i
n-a mheanmhain, agur do júnne cumann agur cairiúilaidh ré
ðaoineis uaitheasáca ainnímanáca do bhi 'fan riogaist, agur
nochtair focheamh a riúim agur intinné óidh—ari a ðearfórláitair
do mharthaibh, agur an riogaist do bheirt aige féin. Cuidinnisearf 5
mór-riuaig, agur ghlúairear júnne ari riubhal na hordéé go
riabhadh i bhfoisur do 'n aibhír neamhliairt. Óiri ba fearfach é
Ghúrlab marí rín do éamh an rí [a] airmreair. Agur do júnne é
féin airméad éiríte, agur téid 'n-a uathair agur 'n-a aonarán
ari amar an gáilteón. Aict atá níodh ceadona, iñ amhlaidh tárta 10
do 'n rí; a bheirt an uairí rín i moch-ðáil na marione, 'n-a
aonair 'fan aibhír ari a ghlúinibh, ór an líg ceadona aonúbhramair,
ag foighneamh do 'n Coimhír Ó Cúinéadach.

After they had spent a while of their time thus in their choice of every pleasure, the king used to be displaying his friendliness to everyone according to his quality, and giving comforts to the poor as they would come to him every day. And he would give a space of time to hunting and the chase: and another space to the business of his land and country, reconciling the strong and the weak; taking his meal and his food at midday thereafter, and solving questions and disputes, from everyone in general till the setting of the evening cloud and the going of the sun to rest. And thereafter he would give heed to his prayer and to his vespers; and there was an arbour in his garden. and a pile of stones in the arbour, and the king would say certain prayers on his knees on that same stone every day.

II

As for John, son of the King of Sorcha. an evil thought came into his mind. and he made a compact and a league with some proud and shameless men that were in the kingdom, and he reveals the contents of his secret and his mind to them—to kill his brother, and to have the kingdom himself. He collects a great host, and proceeds in a night march straight on till he was near the aforesaid arbour. For he knew that in that manner the king spent his time. And he made himself armed and accoutred, and comes all alone by himself towards the garden. Howbeit, thus the king happened to be—at that time he was alone in the dawn of the morning in the arbour on his knees, upon the stone we have mentioned, serving the Mighty Lord.

Buailtear Ridipe an Ḳairicéid dojair an Ḳáiridín agur iarrtar forclaoth ar an mbuaċai. Fonnriżżear an buaċai 15 do an jid do beit aq binn-ċabáil a jailem agur a jałtja, agur náj ċużeże tuiñe do ċukur i n-a ċeann nō so fuuřfead rē o' a ujnejse. Iap n-a clor rin do Seagħan, baqgar rē ceann an buaċalla do buriex. Deajcar an buaċaii ari so pjiċċonam, agur tuiġear ar [a] ēaġċorċ agur ar [a] inneall 20 so jaib [rē] tari ēir feiġ-ġnijom do ċeanaġġ, nō ar tħi a ċeanaġġ. Agur tēi mar a jaib an jid, agur fonnriżżear do Seagħan do beit iż-żu an dojair aq iarrjaiż forcluixi.

“Leisteari ip-teaċ mo ċeapbħarr,” arri an jid.

“Ni hamla iż-żon iż-ċidur,” arri an buaċai, “nō so jaħbari- 25 re i meaġġ do ċeasla iż-żon għenix: bixi ni coramla jip-ċeis-ġnijom do ċeanaġġ ionā feiġ-ġnijom: bixi atħad rē aja m-tħalli ēi, agur do ċlaċċeloiri a ċealb ċużeżeqra, ċlaom ġeant- muidej ari ċipċi-ċealb agur ar ċipċi-ċealb.”

“Seiñ agur ná ean nifor mib do o' ċipċi-ġinniċċe nō do 30 o' mīo-labbar, a buaċaii,” arri an jid. “Agur ni hamla iż- atħad an t-aħħabar: aċċet iż- eadtrixx nō all-ixxha iż- tħalli i- nruu ġiż-żon iż-żon ċeapbħarr,” arri rē, “Agur o' iarrjaiż conċonta rħuwa iż-żon iż-ċeapbħarr ē- agur jip-ċlaċċeloiri a ċealb agur a ċeanaġġ mar 35 rin. Agur leisteari ip-teaċ ē so luu.”

Forċaltaji an dojair so luu leip an mbuaċaii ari fuqjal an jid, aċċet għiex ċeasla iż-żon ē, agur leistear Seagħan ip-teaċ. Agur do junnie ari amar an jid, mar a jaib ari a ċiex-żon, agur iż-żon ġie beannu ġaġid do junnie ċi-—eadōn mīn-ħlāit buaċċa, 40 mīn-ċeapnha idha ċuċċoġ-ċiex clair-leatħan ċol-ġi-ċeapbħa, ċi- l-ġi-ċeapbħa idha ċiex-żon ġie beannu ġaġid do bixi aige do ċeħħbari amma ari a tħuwa illi tħalli tħalli. Agur ari a tintiż ħo, agur ari a eulax idha ċuċċoġ-ċiex, agur jaġi tħalli iż-żon ē. Agur fil-leaf 45 ari an mbuaċaii iż-żon, agur tħalli a ċeann o' a mēr idha o'

The Knight of Prowess knocks at the door of the garden and seeks admission of the boy. The boy explains to him that the king is melodiously rendering his psalms and his psalter, and that it was not meet that anyone should go to him till he should leave off from his devotions. On hearing that, John threatens to break the boy's head. The boy looks attentively at him, and understands from his appearance and trappings that he has just done, or is about to do, a deed of darkness. And he comes where the king was, and shews him that John is at the door seeking admission.

"Let my brother be admitted," said the king.

"That is not right," said the boy, "till thou art in the midst of thy household in the court; for he is not more like doing a good deed than a deed of darkness; for he is armed and accoutred, and his modest, fair, proper form has changed to an evil form and an evil complexion."

"Hide, and utter no more of thy ill-talking and insult, boy," said the king. "That is not the cause; but strangers or foreigners have come to the patrimony of my brother," said he, "and to ask the help of a host and reinforcements of me has he come. And it is thus he is vexed and his form and his fashion are changed in that manner. Let him be admitted quickly."

The door is quickly opened by the boy at the king's command, though he thought it hard, and he admits John. And he made for the king where he was on his knees, and this is the salutation he gave him—to draw the fine blade (conquering, of fine materials, ornate, gold-guarded, wide-grooved, straight-bladed, coloured, long-pointed, broad-backed) of the sword he had, from its treasured scabbard, and from its sheath of Bodhbh, and from its well-wrought cover, and he thrusts it into the king, in the side of his back, three times to the hilt, so that he killed him without delay. And he turns on the boy after that, and lops his head from his body with one blow

aois-bhuisse cláidíonn. Agur fóirpear a gíolla féin éinse, agur fúráláir airi a Óriamh féin do gáilim éinse go tinnearnaí, agur iar i mbriéit airi Ódóibh fuafradair an móir-éaníom rín ullamhatar a gceann.

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Ciondtarlaíodh do éiríseadair earrrosa agur rímithe, raoite agur rathairt na caérlaíc fá 'n am rín, agur do bhréadair ag binn-éanáil a raitlum agur a raitlraíc ari bárru agur ari éanlaib an túir, agur do conncaodair an feill-éaníom rín ag a Óriamh. Agur d' éiríseadair aodairiúde cíosd agur ceatra, agur luéit 55 moic-éiríse an baire tóibh fó 'n am rín; agur bantraíodh agur bandála na círte céadra rín ari fuinneogairbh fáilfingse fóirpleacna gáin-árola na caérlaíc, agur ari grianáinibh fír-éamhnaíca gloine (dronaibh óisibh ag roghnáil do 'n Chomhdóibh Chumáctaí, agur dronaibh eile ag dromáin agur deas-éanáil 60 aonair fá bhearr dóibh); agur do conncaodair rín mar an gceadra an feill-éaníom agur an móir-feall rín ag a Óriamh. Do leigseadair a ngeola árda éagcaointeacá agur a n-eimhíde fada fíor-ériuairíse agur a gceadra cnuad-éarfa, go ndearnanadar luéit na caérlaíc éiríse achtáin aon-éigí ní cloí an 65 éanáil fuaíair rín uile Ódóibh, gur ba fáilfingse fíor-leatáin fíor-aiúthreacá an móir-éaníom rín ari feall na caérlaíc uile.

Aét atá níos céadra, ní haitheacáir ní aitmealtar do gáibh Seagáin: aét do fóisair dóillire agur rímitriúde na círte agur na caérlaíc d' fórcláibh Ó, agur é féin agur a fuaig do 70 leigsean iptimeacá go luat. Fúráláir an t-earrbhos agur aonair níord na caérlaíc, a huairle agur a hárdo-maire, agur príomh-éonáilíse na caérlaíc do éanlaírt éinse: agur d' iarrí oíche a fíosair gáin mailír. Agur iar gceannáinibh ari aon-éonáilíle Ódóibh uile, aonúthradair d' aitearf aon-éeoil náibh in-ri 75 feair feille ari bhearr, agur d' éarradair eirean uime rín. Luat-lonnúisear agur móir-fealair Seagáin iarramh tríd rín, agur tis ari aéilíodh na círte mar a bhréiceadáil an t-áirid-earrros agur an comairle, agur i fó é do fáidh jiu annín—

of the sword. And he calls his own servant to him, and bids him summon his own followers urgently; and when they came up to him, they found the great deed accomplished before them.

However, the bishops and clerks, scholars and priests of the castle were arisen at that time, and they were melodiously rendering their psalms and their psalter on the top and the roofs of the tower, and they saw that deed of darkness a-doing. And the herds of kine and of cattle, and the early rising folk of the great steading were arisen at that time; and the ladies and women of the same court were at the broad wide clear-sparkling windows of the castle, and the truly-gemmed bowers of glass (part of them serving the Mighty Lord, and another part at embroidery and fine needlework as was their custom); and those saw likewise that deed of darkness and great treachery a-doing. They let out their high lamenting cries and their long truly-sad shrieks and their loud intermingled screams, till the folk of the castle rose briskly as one man hearing all that outcry, till published far and wide was that great deed throughout the castle.

Howbeit, no repentance or remorse seized John; but he ordered the doors and windows of the court and the castle to be opened to him, and that he and his host should be quickly admitted. He orders the bishop and ordained men of the castle, its nobles and chiefs, and the principal counsellors of the castle to be brought to him: and demanded of them that he should be crowned without ill-feeling. And when they were all collected to a united counsel, they said with one mouth that a treacherous man could not reign at all, wherefore they refused him. John is vehemently enraged and furious on that account, and he comes against the castle, where he saw the archbishop and the council, and this is what he said to them then:—

“Luisim ró 'n bFír-Óia fóir-óirí, agur ró na téitíb 80
a Óiríte agur neamh-facraeanaí, agur ró áiríte-reannanai 110
agur Naomh-Éalman, muna tuisctí amach, agur mo ríosadh san
mailír amairt i'f dual, go n-imreóidéad me bhráon báir agur beag-
rúaoisair oírlis fén agur ari an méid a Shaibhí buri bhráint 'ran
geatáir.”

85

Iar n-a étor rín tóibh ro himeagluisgeaó go mór iad, agur
a duibhráidí iad óccaisé Seagáin do mairbád mic [a] a tairí agur
a mairí a fén san eolaisill 'ná rín do óeanaí oírla fén.
Agur tis riad o' son-choil agur o' aoin-méinn éinise (gion
gurab air a mian a tágadair éinise) agur do éiníri riad 90
eordán air, agur éusgrád gairim Rí san Fhearghála ód ór áirí :
agur gac rollamáin naír gairb do mian air éac do óeanaí ód,
do júnne riad air eagla ód i.

Agur éusgrád iaradair earrposa, ríuité, agur clíair na
cúinte agur na catraíc o' a n-uití agur o' a n-airíe dul air 95
ceann cuijír an ríos : agur ro gáibhír agh a éagnaí go mór,
agur agh caomhnaó a báir, agur agh tadhairt a tceart-molta
tíre fén fáil. Agur an t-áiríte-earrpos go ronnriarúad :
agur do júnne an laoí :—

Beannaithe ari anmhair an fír
Ríofraíl óis rúairíce raoirí ; 100
Ríos na Sompáid san béis,
a tóiréimhí do éán i'f oileáim.

Ba mairt an ériúc ro ié do linn,
a éuiríl éalma éan-fínn ; 105
Iar i n-inbheal, cnuair i gcoill,
Cnuac air gac fír-beagán feairíann.

Claon gac cnoic, lónmair gac laict,¹
Ríonmair gac fíall feasó do éumáeit.
Ní théaraind² feall fion, aéit ro,
a ní fíeangáin na Sompáid.

Ba pollair iat dé do gáir :
Sib san fíoc, san fuaic, san ári.
a ní nairb fíallra i n-am óit.
Ba minic ailmair ari altóir.

100

105

110

115

¹ Probably read Cluain gac cnoic. Laict=luict. ² Insearaind MS.

“ I swear by the glorious True God, and by the unseen divinities that are worshipped, and by the planets of Heaven and Holy-land, unless you come out and crown me without ill-feeling, according to law, I will inflict the misfortunes of death and shortness of life on yourselves and on all in the castle who take your part.”

When they heard that they were greatly terrified, and said that it was not more likely that John should slay his own father and mother’s son without sparing than that he should do the same to them. And they come with one mind and thought to him (although not with their desire did they come to him) and put a crown on him, and proclaimed him publicly King without Opposition ; and every solemnity that they were all unwilling to do for him, that did they for fear of him.

And then the bishops, clerks, and clergy of the court and the castle gave heed and care to go for the king’s body ; and they took to lamenting him greatly, and weeping for his death, and giving him his eulogy of loyalty. Especially the arch-bishop : and he made the lay :—

A blessing on the soul of the man, of Richard the Younger, pleasant and free ; King of Sorcha without blemish, his slaying all think an infamy.

Good was this country in thy time, O valiant fair-haired hero : fish in the creek, nuts in the wood, a stack on every tiny farm-land.

Every mountain was a meadow (?) populous every company (?) rich in wine was every princedom all during thy power. No treachery, but this, was done throughout, O graceful King of Sorcha.

Evident was the favour of God near to thee ; thou wast without wrath, without hate, without slaughter. O king who wast not unfaithful in the time of revelry, often was an alms on the altar.

Sið inðe þá cumðvað cearl
iñ boët Þe iðiði áfro-áifreann;
Þo þ' aoiðinn ið' ðiug fél finn
Þo éeann i muð, gíð ireal.

Ó nað eol dñinn leigearf do ȝoðin,
Gurðmio iðra le t' anmain.
Leat, a jí fíri-ȝeal, gan loët,
Cuijimio aji mile beannnaët.

Δ h-atiéle na laorð rín cuijtearí corrí an ȝioð i n-eileat-
riom ðrða, agur beijtearí go háirð-eaglair carþtonalta 130
a ȝóðrjat; agur do haðlacað é, maille jé hoipmítin agur
jé hoipdri mðri. Agur toðað a lia ór a leaðta lusge, agur
do fearaða na cluicte caointe i gcoitcinn. Agur gáðar
an jí nuad rín teora lá agur teora hoipdée ag cuijinnusðað
eardala, maoine, agur mðr-maiðeara a ȝealibráðar, ag
rúiðiðusðað agur ag rúiðusðað muinntirle na caðrað agur na 135
cúirte, agur ag déanam-cuijdeara agur caratjarið ȝóð fém jui.

Do þí júðiue gráðað do éomairle ȝeicreivis an ȝioð rín
do marþað, noð ba hannaða leif fém do' fearaði an ȝeatað,
agur iñ ve a ȝoiprealað Rúdipe na Comairle. Agur ȝáinig
do látairi an ȝioð óið rín, agur iñ eað aðuðairit— 140

“Conáð ið' cérmeannaið do jat, ið' ȝioð-ȝlaiiceacaið
do ȝoði agur do ȝairce, a lorf aðm agur iolcoðair; agur go
meallfarð tú do ȝioðaðt agur do ȝlaiðearf, a ȝið-mílið!
Iñ maiðt agur iñ conairg an ȝniorð rín do junnir, eadón an jí
do þí iðri gcaitearf tðréimþre mðiue do' a aoið agur do' a aifripi 145
do marþað ȝuit, agur an ȝioðaðt do ȝeit agat fém agur
ag do ȝloinn ó fomi amad. Agur nári ȝuðe ainn ba ujriple
'na 'Clann Rioð' do ȝairum do do' ȝloinn, agur 'Rioðan na
Soréa' do' a máðair. Agur iñ aitne ȝam-þa ujrearfðar
mðiue ojrt i nðiaiðr an ȝeis-ȝniorða nðo gan déanam ror. 150
Eaðón, inȝean Rioð na Scíðia ȝárla taoðþróm tærrað. ȝabðar
agur cuiðriðtearí leat-þa hí, agur cuijtearí i n-áit daingin i
go ceann naði míoð, mæj naði mbeað aðaric nðo iomagallam
ðaðinealað aici. Agur mæ 'r mac a ȝearfðar, ȝártiðtearí go
hobann é: agur mæ 'r inȝean a ȝearfðar, aðeuijtearí agur 155

Yesterday it is thou who wast protector of churches and of the poor of God between High Mass : pleasant was it in thy generous white fortress for one astray, though he were humble.

Since we know not medicine for thy wounds we pray Jesus for thy soul : with thee, O truly bright king without blemish, we leave our thousand blessings.

At the end of that lay the body of the king is put in a golden hearse, and is brought to the Cardinal's cathedral for its funeral ; and it was buried with veneration and great honour. And his stone was raised over his resting place, and the funeral rites were celebrated at large. And the new king spends three days and three nights in collecting the wealth and property and riches of his brother, in settling and arranging the people of the castle and of the court, and in making for himself friendship and amity with them.

There was a knight beloved, of the private council of the king who was killed, one dearer to him than all the men of the world, who used to be called the Knight of Counsel. He came into the presence of the young king, and thus he spoke :—

“ Luck in thy paths be thy good fortune, in thy royal authority be thy valour and prowess, by reason of arms and all allies ; and mayest thou enjoy (?) thy kingdom and principality, O kingly hero ! Good and fortunate is that deed thou hast done, thy slaying of the king who had spent a great part of his lifetime, and taking to thyself and to thy children the kingdom from this out. And it were not fitting to call thy children by a lowlier name than ‘ children of a king.’ and to call their mother other than ‘ Queen of Sorcha.’ And I know of one thing thou greatly lackest, after that excellent deed, undone as yet. The daughter of the King of Scythia has become with child. Let her be taken and fettered by thee, and put in a stronghold to the end of nine months, where she will not have sight or converse of men. If it be a son that she shall bear, let him be

ιονναρθταρ ί φέιν αγυρ αν ινγέαν ειλ α τάρτα αισι, ι γερίοδ-
αιθ ειανα κοινήστεαά; αγυρ ιρ μαρ ριν α θιαρ αν τοδιρ-
γνίομ ίντα γαν θιοσάλ γο θρυιννε αν θηάτα αγυρ γο ροιρέανν
αν θεατα.”

Κο νυρής άιρθιυσάθ αν ηί υιμε γο ηνουθαιτ—

160

“Ιρ ταιριρ ίνν αν θομαιρπε ριν, α Ριθιρε να Σομαιρπε,”
αρι ρέ, “αγυρ θειό άιρθιυσάθ σειμε αγυρ γραθαιμ θυιτ φέιν
ηέ ή ίνν-ρι αν θομαιρπε θιαλάθε ριν α έυσαρ θαι. αγυρ
ηί θειό θομέατο να μηνα ριν αγ θυινε αρι θιτ αέτ αγατ-ρα
φέιν; αγυρ θιοθ θο ηοσά εαταιρ ή’ α θρυιτ ’ραν τίη-ρε αγατ
ραοη, αγυρ αγ θο θιοέτ ι ή’ θιατό ή’ α έιονν ριν.”

Σαθαρ Ριθιρε να Σομαιρπε α ηοσά εατηλαθ γο η-α φεαριανν
ραοη, αρι θορι να φαιρηργε, μαρ α ηαιθ ευαη ιονγαθ αγυρ
τορέαθ, αγυρ ινθεαρ ιαρε. βυράλαρ Ριθιρε να Σομαιρπε ραοηρ
αγυρ θαιριυιν θο έλθαιτ έιμε αγυρ τύη θιοτ-θηιγίτε (?) 170
θαινγέαν θιοτ-θοέλαιτο θο θέαναμ θό, αγυρ α τόξαλ ο
ταλαθ; αγυρ α τηι θεατηριαννα θο θειέ ’ραν θραιρηργε, αγυρ
γαν αέτ αοη θεατηριαθ ι θτεανντα να τίηε τε: θο θιθεαθαιρ
ρεαέτ ηνοιρηρ ηέ η-α ηνηιυιρ αγυρ ηέ η-α θρορελαθ, ο τόξαλ
γυρ αν θρυιννεος θο θί αρι αν τρεομηρα ηαέτηραθ θο θί θρι 175
ειονν να φαιρηργε, θο ’η έιαριελην ριν: αγυρ αοη θοραρ αμ-
ιατό ιαρρανν-θαρθ ι θροιριμεαλ αγυρ ι θτεανντα να ηηάιδε
γο ηιοέτηραθ αρι αν τύη ριν.

αγυρ ιαρι ηθειτ ηλλαθ ήθ θοι η θεανμαν φέιν μαρ ριν
θο ’η έιαριελην, ειηρεαρ αν ηιοσάν αγυρ α ηινγέαν αρι αν 180
τρεομηρα ηαέτηραθ ριν, θο θί θρι ειονν να φαιρηργε; ι η-άιτ ηαέ
ηαιθ αημαηις θυινε ηό τίηε αεα; αγυρ ηο θάγαιθ θιαθα
θεαραηθα αεα, αγυρ ηο θάγαιθ θλαρ αγυρ γειθεανν αρι θαθ
θοραρ ο ριν ριορ γο θοραρ να ηηάιδε. αγυρ ηά θυιαθ
ιαθραν μαρ ριν: θίηη ηί ηαθαθαιρ γηνήρ θαονθα αρι θιτ, ηό 185
ηαθαρε τίηε ηό ταλημαν, φέιη, ηεαθα, ηό ηιοη-ηηρε—αέτ αν
θθένα θιοτ-θοηθ αγυρ αν ηαιλε ηεαρθ-θλαρ ηηιτ-ηιοηηαρ,
αγυρ ηεοιη εαθαρθηαηρεαά αν αειη, αγυρ θομήγιααιρεαέτ

forthwith slain : and if it be a daughter, let her and the other daughter born to her be expelled and banished into distant foreign countries. Thus will that mighty deed be unavenged to doomsday and to the end of the world."

The king was delighted with that, so that he said :—

" Trusty we think that advice, O Knight of Counsel," said he, " and that friendly advice thou hast given me will be an elevation of position and esteem for thyself throughout my lifetime. And there shall be no custodian of that woman save only thee ; and let thy choice of the castles which are in this land be freely thine, and thy seed's after thee, on account of that."

The Knight of Counsel takes his choice of a castle with its free land, on the border of the sea, where was a harbour of ships and of fruit and a creek of fish. The Knight of Counsel commands craftsmen and masons to come to him and build for him a tower without decoration, firm, that could not be undermined, and to raise it from the ground ; three quarters of it to be in the sea, and but one quarter founded on the land ; there were seven doors to be opened and shut in that castle, from the ground to the window in the upper room that was over the sea : and one door likewise to that tower, rough like iron, in the border and side of the street below.

And when the castle was ready according to his mind in that manner, he puts the queen and her daughter in that upper room, which was above the sea ; in the place where there was not a sight of man or of land for them ; and he left measured articles of food with them, and left a lock and fastening on every door from that down to the street-door. And mournful were they thus, for they saw not the face of man at full, nor had a view of land or of country, of grass, of wood, or of fresh water—only the ever-raging ocean and the bitter, green, all-flooded salt sea, and the lofty clouds of the air, and the

na n-dúil agur na n-áiríreann ag neartuigéad gacé lá. Do 190
bíodír lái do ullaingír agur doilgear, do cónaí agur do
ghearrán, agur ag rír-thoibh-féarán gacé lá. Agur an ríosan
go ronnraíodáé, ag ríuaineadó i n-a meannainn gur meara
lái 'ná a láimhdeanar agur 'ná bár a haoinfíri pórta, dá mba
mac do bhearrfadh rí. A bainte t' a feiteamh t' a chuir éum báir
mári rín i n-a fiaóthair. Dála Ríodíle na Comhairle, do 195
tíseadó t' a gcuartuigéad gacé lá ná gacé dofra lá, t' fíor na
ríosna agur an toiréir: agur gacé uairi do fiafhrusíseadó an rí
peála na ríosna de, aitheirfeadó-fan nádó dtáinig an tuismitheadó
do 'n inéin róir, agur dá dtiocfaidh go bhrisiseadó-fan peála
uaité go rríar. 200

Ciúiníl é iar n-iomláinadó náoi míor t' inéin ríos na
Sciúcia, gaothar bheara bhríosha agur allan iománaí, agur bheirear
genn iníon, macánta, fíonáin, fíodháin, fíotéinanta, bláit,
baill-geal, fíruadó-cóiríra, fíarta, fíeanamhail, fíonúir-álainn,
mairfeadó, méir-leabhair, mic do 'n inbri-éuirmheadó rín. 205
Slacar iomá a láimh é, agur glanar agur ghrinnísear é,
agur mári chomhairle an baillríosan an náomhdean álainn
iomároídear rín, lónar t' a fíreis agur t' a fír-ionmáine an
tan rín, agur bósar go til agur go díochra é; agur biaútar
do lácht a coimh-cíos iomálaíte baill-geal buntiamhári fíon 210
é, agur leigear i n-a fiaóthair ari an dofraí árto é, agur
caoiúdear go fíarfaidh fáileamh fír-neimhneadó ór a chionn agur
atáinbhairt—

“ Áiríodh lí Uinne agur Naoimháin” ari rí “ agur a
Chruaingéidír na císinne ceatáirbhá! Iar mairis doair óeonuigéadó 215
t' iomári i n-a bhríonn fíon ghearr go, agur gán aon mac
aici fíon ná ag t' aéilí aéit tú, agur gán a cead aici
oileamhain ná altírom ó ro gúar go bhráit! ” Agur leigear ari
a gáinimh iar rín, agur iarrhaí ari an Tíriondóid Tír-éan-cóigéa
Tír-thoibhíranas deaig-cóimhle do mhuineadó tí, um an mac 220
rín do chuir 'fan bhráighe rul dochéirfeadó rí fíon t' a chuir éum

shining of the heavenly bodies and of the planets, glaring every day. They were full of sorrow and misery, weeping together and lamenting, and raining long showers of tears every day. And the queen especially, thinking in her mind that worse than her imprisonment and the death of her wedded husband did she think her expectation, if it were a son she should bear, that he would be put to death in her presence. As for the Knight of Counsel, he used to come to visit them every day or every second day, to get news of the queen and of the un-born child ; and every time that the king used to ask him news of the queen, he would say that the birth had not yet come to the lady, and if it should come he would get news of her immediately.

Howbeit, when the nine months were fulfilled to the daughter of the King of Scythia, strong seizure of pain of child-birth take her, and she bears a smooth, excellent, tender, lovable, tranquil, beautiful, white-limbed, ruddy-cheeked, cunning, lovely, fair-faced, graceful, pliant-fingered child—a boy—in that birth. She takes him between her two hands and washes and tends him ; and when the queen saw the beautiful comely babe she fills with love and lasting affection for him, and kisses him affectionately and vehemently, and feeds him with the milk of her fair, white, broad-based breasts, and lays him down before her at the lofty door, and weeps over him in showers and floods bitterly, and said :—

“ King of Heaven and Holy-land ! ” said she. “ Creator of the four-fold universe ! Alas for her who was permitted to bear thee in her womb till now ! Not a son but thee to her and to thy father, and no leave to nourish or foster thee from now for ever ! ” And then she falls on her knees and asks the mighty, exalted Trinity of Three Persons to teach her good counsel—whether to cast the boy in the sea before she

θάιρ ἐ, πό λειτεαν τό πό γο πενέαρραύ Ριτιρέ πα Σομαίτε
αιρ, τ' θέασαντ αν ιτιοεράύ το μιορθαίνοις Τέ ανη, θεαγ-
έριοιρέ τ' ιμιτρ φαιρ.

Seiridh Þearg iarpi rinn tó go Þraca an acuill uafar, eadóin 225
an t-éan d'a ngeoirtear an tlolear, éuca i Þrjúticib na riorth-
máimeinte agur i néallaiib eadairbhuaireacá an aeir: Guir
éinirleis ari t-áilíris an toirair áitiú rinn, agur rínear an d'a
ériobh ériágsacá cairm-ingneacá ériúbaacá i dtiméiceall an leinb,
agur fuathuigsear leir i néallaiib ceatá i gcoimhdeacáit na 230
gaoithe slóraisge é, ór cionn na haoibhéalpe allmúirí Órlingan-
taisge eocair-ghaileamisge agur na bdeána bionntaisge fainringe
biont-ghaile, nó go ndeacaitó ar rinn a riurc agur a raibhairc
uata.

Agur iar n-a fáicirin rím do 'n mbaintíosán agur d' a 235
hingín, buailte a mbarda agur bhrisid a mbaint, tairisid a
bhrisid agur a bhrionnfaid, agur ríreataid go tuisiáit tuisiread,
agur rínta fíora páileamára fír-fíniúcháid tuisíteamára donn-
brionaonácaí tarí a ngruaíodhán gnuairí-éala coíche, agur is ríall
naidhneacháin aitíseana báir agur buain-éasa agur d'im- 240
dibh raoísear do 'n ríosán ag fáicirin an fuaidh a h-aoimhne.
Agur do b' feasppi leí annaín é do bheit fó aitísear
Ridíle na Comáille 'ná a fuaidh ait a fiaothaíre marí rím. Agur
tuitsear fírin i dtairisib agur i dtairimhneallai báir: agur iar
mbeirte aitáid marí rím do éirísear agur saibar ag aitísear agur 245
ag iomairtbeari ari an scineamáin gcealgaris gcealgaris go
nduibhaint—

“A fiaosail ériéan-mallactais ghearr-éoinseallais éealtasais
úrloé-éubairtis! If beag òamh-rá mo mallact oif, ó ’n uair
mo tóisair mo ceann liom ó toraé, agus éisgair mo rois a 250
chéile agus toicimhie òamh d’ fearradh na talman; agus an
uairi ba ríosgran ari an tSorpa go roiléiri mé, do éairbeáinair
doighlann ghláinn òoi-édealbád òamh an tan ro bainis pí na
Sorpa òiom agus nac dtuigair aon-úar agus aon-óideadh

should see him put to death, or leave him till the Knight of Counsel should take hold on him, in the hope that some of the miracles of God should come to give him generosity.

A little while after that she saw the noble *aquila*, that is, the bird called the Eagle, coming to them in the expanse of the firmament and in the lofty clouds of the air; till he swooped on the threshold of the lofty door, and stretches his two hand-like crooked-clawed taloned feet round the child, and carries him off in the rain-clouds with the roaring wind, over the strange, wonderful, noisy-bordered sea and the generous broad ever-rough ocean, till he went beyond the limits of sight and of view away from them.

And when the queen and her daughter saw that, they strike their hands and tear their raiment, pluck their hair and their locks, and shriek sadly and woefully, and pour flood-like wet, dew-like, brown-dropped floods of tears over their white-faced ruddy-cheeks, and it is a wonder that symptoms of death and certain dissolution, and of cutting short of life did not come to the queen as she saw the carrying off of her only son. She thought it better then that he should be under the unjust judgment of the Knight of Counsel than carried off from before her in that wise. And she falls into swoons and deathly faints: and after being a while in that state she rises and begins to reproach and revile her deceptive, hideous fate, so that she said:—

“ Oh life! with heavy curse, with bitter pledge, treacherous, evil-fated! Little I think my curse upon thee, from the time thou didst raise me up at the first, and gavedst me my choice of a husband and a match of all the men of the world! When I was undoubted Queen of Sorcha, thou didst show me a horrible hideous sorrow in that thou didst rob from me the King of Sorcha, and didst not give us one death and one fate

óuinn ari aon. Ó náir tóigríair rín do déanaí, ír tuisiáis náir 255 leisir mac tóilír tionsímhála ní an ríos beo agam, o'fheácaint an dtiubhrádó. Dia ód a atáir do tóigíal uair éigín, agur go mba huijsáiríthiúsaí meannan agur aigeanta óamh-rá a bheith ag éirteacáit ní foighí a ghorta-rá agur ní binnphriathraib a bheoil i n-ionad [a] atára gomuigé rín! Agur fóir ó nádair 260 tóilisír rín, ír tuisiáis nádair fearaí me fénin go dtiocfaidh 'ran tóraosáil níó éigín dothearraidh Ríotíre na Comhaillle agur Ríotíre an Sáirceidh cónaí bocht liom fénin aonair, gan rún fáisceána a gclóinne ní a mbán aca-ran go bhráid; o'fheácaint an dtiocfaidh tair atáim-re, gan mac gan feair." 265

Agur do júnne an laoi mar leanar—

mo mallaéit oírt, a cíneamáin
leap tóigád mé ó tóigád!
Oé ír tuisiáis! do milleabhair
míre tarb mháid an ómáin. 270

Ó láiridh-ní Sóiméa (raoth-uaine)
Túigair míre mar céile—
ír tuisiáis nádair leabha aon-uaisé
fuaítar ír mo céadu-féar!

Ó nádair eadáct m' fhuigearc-rá
Táir éir m' aon-éigíadair ír m' annra.
Ír tuisiáis nádair mairgeann mo éuirídeacáta
aigam gan ghuairt mairbhe!

Oé ír tuisiáis! mo rmiotaisgán,
Oisigh Ríotíre na Sealgá,
'Tá 'rna cíobháibh ní hioleagán
Uaim 'ran páile feairb-éil!

Gan mo rúil ní a dámhaic-ran
Ari n-imeacáit uaim mar éairíbhe!
Cuan mo éuiríp ír m' anma,
nádair uiné éim ór ceann fáilliúise! 285

Oé, a Ríotíre na Comhaillle
Agur a Ríotíre an Sáirceidh!
Ír tuisiáis gan o'fheácaidh oírlaibh-re
Gan bhrí gclóinn go bhráid o'fheicir!

Ó'r tú fénin, a cíneamáin
Túigád ari otrúr óamh-rá—
Ó'r leir mé do milleabhair!
Ír liom oírt mo mallaéit!

¹ Ná éuit eoin oír ceann fáilliúise. MS.

together. Since thou willest not so to do, alas that thou didst not leave yon darling, worthy son of the king alive with me, to see whether God would give to him to avenge his father some time, and that I might till then have gladness of heart and mind in the hearing the sound of his voice and the tuneful words of his mouth, in place of his father! And since that also thou didst not will, alas that I know not that there will come something in the world that shall make the Knight of Counsel and the Knight of Prowess poor as I am now, without power to see their children or their wives for ever; to know whether they will come to the state where I am, without son or husband."

And she made the lay as follows:—

My curse on thee, O fate whereby I was uplifted from the first. Woe is me! Thou hast destroyed me beyond the women of the world.

To the High King of Sorcha (a foolish match) thou gavedst me as spouse—alas that it was not the bed of one grave that I got with my choicest husband!

Since there is nothing for it but my surviving after my only love and my dear one, alas that my companions do not remain by me without deadly peril!

Woe is me! my little man, heir of the Knight of the Chase, who is in the talons of the eaglet away from me on the bitter-clear sea!

Without my expecting before I saw it, going from me like a phantom—O Harbour of my body and my soul, would that there were no path for a bird over the sea!

O Knight of Counsel and Knight of Prowess! Alas that there is no penalty on you that you should not see your children for ever!

Since it is thou, O fate, that wast given to me at first—since it is even me thou hast destroyed, upon thee I leave my curse!

À haistle na laorò rìn a' duibhseit an píosgán—

“Scuiream ὡς ἡγέρ-θαομεαθ,” αἱ ρἱ, “αγυρ γλαν-
φαμαοιο ἀρ ἡγηνῆρε αγυρ ἀρ ἡγλαν-αιστέ: διηρ ἵρ γαινυθ γο
υτεαθ Ριοηρε να Κομαιηρε ἡγυανν: αγυρ θά ӯφαγαιθ μαρ
το ρινν, ἵρ θροέ-θαραμαιτ θοθέαρβαθ ӯυινν. αγυρ θοβ
φέροιρι γυραθ ἐ ἀρ μθάρ θο θιοερβαθ ἀρ.”

Agur do sunnreath amlaeth sun.

III

Óála ríos na Sopra iomóirí, ro fhuain i n-a meastair
 fén go dtáinig bárrí ór eionn naoi mios, nód trí riáit, ó chuir
 ré inéan ríos na Seicíla le Ríordhe na Comairle, agur náé
 otus rceala an tóiréir éinse. Agur is i báramail do bain
 ar rín—gur riis an ríosan mac, agur do bhrí is an Spáða agur 5
 an cumainn do bhrí aige fén ó 'n achtair agur ó inéin ríos
 na Seicíla roimhe rín, gur éin rí an mac do' a oileannain agur
 do' a leargád ór írealt nód go mbealtóinfealtóin, ar a
 scóirleodéaltó bár [a] achtair aip fén agur ar a clann uair
 éisint: agur gur imír rí glicear agur mó-éinéall aip fén 10
 mar rín. Agur fagair a éagcumann óid go tinnearnaid, agur
 ní éomhúidhe do rúnne nód go dtáinig go círt Ríordhe na
 Comairle. Mór-fáiltisear an ríordhe roimh an ríos.

“Ir tairisg d'úinn d'ar n-odhais an fáilte riu,” bhair an rí: “Agus b'eisítear ar cuairt éimí ná ríosna rinn go bhfearraim-15 re an clannmhar i.”

Το πινηρεατο αμταρό, αγυρ ταρη ποεαρεατο το [‘η] πίσ αρι αν πιοζαν το πριοσηνανας, ταρη παέ θρυαιρη ρέ ιννεατη μνά τορηταισε υιρτι, πανηριτσε αρι αν εαιρέαν το παιτι δη-α θαρη γονισε α θονη. Αγυρ ταρη παέ θρυαιρη ελλην ιννετη ηδ αιτι 20 το α μεσηρ φειν, ετις μνά τιτημαρα γλιοεα εινισε το α θεαριθαν

At the end of that lay said the queen :—

“ Let us cease from our bitter weeping,” said she. “ and we will cleanse our faces and our white countenances ; for it is a short while to the coming of the Knight of Counsel to us ; and if he find us thus he may have some evil surmise concerning us, and perhaps our death might result from it.”

And so they did.

III

Now, concerning the King of Sorcha, he thought in his own mind that the end of nine months, or three seasons, had come since he put the daughter of the King of Scythia with the Knight of Counsel, and that he had not given him news of the unborn child. And this is the suspicion he deduced from that—that the queen had brought forth a son, and that, because of the love and affection he had had before from the father, and from the daughter of the King of Scythia, he had put the son for fosterage and education secretly till he should be able for service, whence he would settle for the death of his father upon [the king] himself and on his children at some time ; also that he had played a trick and a breach of trust upon himself in that manner. And his unfriendliness waxed hot against him, and not a stop did he make till he came to the court of the Knight of Counsel. The knight made the king heartily welcome.

“ No doubt that is a trusty welcome,” said the king. “ Now, let us be conducted to visit the queen, to see if she have a child.”

They did so : and when the king looked attentively at the queen, and did not find on her the deportment of a woman with child, he ransacks the castle well from top to bottom. And finding no child born or unborn with her, so far as he could see, he brought knowing expert women to assure him

óth nári bhuó torraíodh í: agur iarú n-a fáisceann rín doibh aonúbh-
fiaodair nári bhealó.

“A Ríodíle na Comáiple” ari an rí “cá bhuil an toirthead
aonúbhfaidh do bheit ag inisín ríos na Scitia?” 25

“Ní féidir” ari an ríodíle, “a tisearna, acht muna bhuil
ré inné fénim fóir, ná muna nuaearna rí fénim dhoicé-bhreit éisín
fírin, t'eachla go dcaibhinní é cum báir i n-a fiaodháire é.”

“Ír deimhín linn nádair mill rí sam a bhrónn fénim fóir” .
ari an rí “Agur go mba mórte léi a luair dá millpeadh duine 30
eile é. Agur ní hamhlaidh rín atá an chúir” ari an rí “acht do
éinreabhar-ra an leabhr o' a oiltearain agur o' a leabhrúsaí, fá
éinne muiice o' a tdeanamh uair éisín eile. Siúleadh céatuna,
ní ba comaoim leat-ra an t-olc rín dá nuaantairí oírrí-ra é.”

Agur iarú 'ráid na mbriéitíre [rín] do 'n rí, tágadair 35
datanna iomána éagairíla óth ná fuaimeairé agur ná fiaodád
na feirge. Cnuotuisear agur imeachtúisear Ríodíle na
Comáiple go mór ag fáisceann an ríos ari an óirbhuísaí agur ari
an inmeall rín, agur ná cloírtim a bhríteáire; agur ro bhí ag
riordhábail a leitreachaí, agur níor bhí an rí rín uair. Ba 40
loinneac lúteagairdeáil an ríosan ó bheit ag éirteácht ná
bord-bhíuataír rín an ríos. Agur do ríuairi aici fénim i n-a
meannain go dtiucfaidh tré mór-bhíordúilidh. Dé agur na
Tíomóníde Tíre-Bléarraíans bár o' imirt fóir Ríodíle na
Comáiple 'ran bheill agur 'ran bhríonásail do tionscain 45
n-aigaird a haois-mic fénim gomhúise rín. Ciochtáiltear iir gáiltu
do bhí an iomagallam éainteáil rín roimh an rí, agur Ríodíle
na Comáiple, an tan a táláig bhró agur borthraí agur dárácht
tíomair 'ran rí, agur fújalair címealte creibhailte cnuad-
éinbhuíse do tdeanamh do Ríodíle na Comáiple, agur mairi náé 50
bhrúair aonáin an toirthead ro. fújalair a éijoéad i bhráidháire
a mna agur a éilimne agur a mhuinnítear; agur iir ari éisín
a tairbhísear a bhean agur a clann aici gáin cnuasach i bhráid-
háire éái. Cuirtear rí tairbháitíe eile ór ceann an bheile agur na

that she was not with child: and when they saw, they said that she was not.

“Knight of Counsel,” said the king, “where is the unborn child thou saidst was with the daughter of the King of Scythia.”

“I know not,” said the knight, “my lord, unless he be still unborn, or unless she have played some evil fate upon him lest we should put him to death before her eyes.”

“I am certain that she has not yet marred the curve of her womb,” said the king. “and that she would be worse for her haste if another should mar it. And not thus is the case,” said the king: “but you have put the child out for fosterage and education, that he might exact a mulct some other time. Howbeit that evil were no advantage for thee, were it done upon me.”

After saying those words there came to the king many different colours with hatred and with boiling of rage. The Knight of Counsel trembles and is terrified greatly on seeing the king in that state and condition, and on hearing his words; and he kept prosing out his excuses, which the king did not accept. Joyful and exultant was the queen at hearing those rough words of the king, and she thought within herself that through the great marvels of God and of the Trinity of Three Persons death should come to be inflicted on the Knight of Counsel for the faithlessness and treachery he had undertaken against her only son, until then. However, but a short time were the king and the Knight of Counsel at that abusive discourse, when there came excitement and swelling and madness of pride over the king, and he commands a bound fettered captive to be made of the Knight of Counsel, and as he got no confession of that birth, he orders him to be hanged before his wife and children and followers; and scarcely were his wife and children saved from him so as not to be hanged before them all. He puts another servant over the steading and the

τυπέδε ριν α έυς ρέ το 'ν ρινηρε ποιητε ριν, συριαντι μαρ ριν το 55
έντισ αν βίρ-Ωια βορδούδα βεαλ Ρινηρε πα Σομαίριε αρι αν
πιοσαν σονυσε ριν.

Δέτ έεανα, το ρινηρε αν πι ρανηρυζασθ σο-έριασθ αρι αν
πιοσαν βά αστηάιν αν τοιηρέιρ ρο υιρέτι, αγυρ μαρ παέ θριατη,
ασυθδαίτι συρ έδιρι α θάρυζασθ σο ιοβανν. Δέτ ασυθραταρι 60
ματέ αγυρ τόρη-υαιριε α θρεατα πιρ πάρι έδιρι ριν α θέανατη,
αγυρ συρ έδηρι α ηατένηρι αγυρ α ιονναριθασθ αρι αν σερίοσθ σο
εσιμ-ιομλάν, ι η-άιτ παέ τθέαρρασθ αν πι αιηαρις υιρέτι ρέιν πό⁶⁵
αρι αν ιηγίν, αγυρ παέ σειυηρρεασθ α ρεάλα σ ριν αμαέ σο
θηάτ. Όο εριοσηνιγεασθ αν έομαιριε ριν αελ, αγυρ έυς αν
πι σατημ δρ άρτο τυτιμ το θειτισ αιγε ρέιν αρ ιλαοιη αγυρ
αρι τόρη-τηατέαρ αον-θυινε τοθέαρρασθ θιασ πό θεοσ τί ρέιν
πό τ' α ιηγίν σ έεανη ρεαέτι λά αμαέ. Αγυρ ρυμάλαρ
ρεαοιεασθ τί αρι αν θροιημ ριν. αγυρ βάσαρ αν πι αν βατε
ιαριατη, ταρι ποθέανατ αν έριστα αγυρ αν ιονναριθασθ ριν το. 70
Συρ μαρ ριν το ρις αν βίρ-Ωια βορδούδα, Ιαέταριν πα
Σρινη, θρειτ θίρεασ αρι Ρινηρε πα Σομαίριε 'ραν θριει το
τιονηρρασιν ι η-αξαιρι α έισεληνα αγυρ α θαιντιγεαμα αγυρ α
η-οισηρ σιλιρ διονγμάλα έοιησ Ωια το έεαέτι εατορέτα.

Όάλα πα πιοσαν αγυρ πα ιηγίνηε θιατθεαρτα, το έιαταρι 75
ι Σεομαιριε, αγυρ το ρμιανεασαρισθ θριησιτορι ρέιν θάρ το'ν
Σορτα ρυτ το βάσφαριτορι αν τίρι ριν: αγυρ συριαν ένισε ριν το
έυς αν πι αν βόσηρασθ ριν αμαέ βό 'η τίρι.

“Αγυρ α ιηγίν τόη,” αρι πι, “ιρ αιτη θαμ-ρα μαρι α παέαι
αρ δ 'η ηγαιημ θιο. Οηρ βάσφαμ πα ηερδισ ιησα λάν-μαιρεασθ 80
ατά αγαιηη πιε μηαίη υαιριε έισιν 'ραν τίρι πό 'ραν σεαταιη,
αγυρ οεληνεόσαμ έιτισ θεασα θοέτα θηοέ-θατα ποέ βοξηρα
το θλοιηιθ θοέτα: αγυρ οιηρρεαμ' θεαλιθ Σηλάνηα θηιθ-ηέατα
αρ αρ ηγηνηριθ αγυρ αρ αρ ηγλαη-αιγέτηθ, αγυρ θειη ας ιαρηατη
τηηηηε σ έιρι σο τίρι πό σο θριησεαμ εολαρ αρ αν Σειτια, σο 85
θρεαρραμ αν τθέαρραμ θεο αρι α θηι αρι αμαρ τ' αταρι.” αρ
πι.

patrimony which he had given to the knight before, and thus did the glorious True God avenge the treachery of the Knight of Counsel upon the queen till then.

Howbeit, the king made a very severe examination of the queen to get a confession of this birth of her, and when he did not get it, he said that she ought to be put to death at once. But the chiefs and nobles of his following said that that ought not to be done, and that it was more fitting to expel and banish her from the country altogether, to a place where the king would never have a sight of her or of her daughter, and where he should not hear news of her from that out for ever. That counsel was agreed upon by them, and the king published a proclamation that he would fall on the goods and wealth of any one who should give food or drink to her or to her daughter after the end of seven days. And he bids her begone in that fashion ; and the king leaves the steading after that, after finishing the execution and the banishment. So that in this wise did the glorious True God, Ruler of the Universe, inflict a direct judgment on the Knight of Counsel in the treachery he undertook against his lord and lady and their dear and fitting heir which God willed should come between them.

As for the persecuted queen and daughter, they counselled together, and thought that they would die of hunger before they should leave that land : and that it was to that end the king published that order through the land.

“ And my dear daughter,” said she, “ I know how we shall evade that proclamation. We will leave the precious beautiful garments we have with some noble women of the land or of the castle, and will buy paltry, poor, ugly-coloured garments, such as serve for paupers ; and we will put upon our faces and fair countenances an appearance hideous and morose ; and we will be asking alms from land to land till we get knowledge of Scythia, and till we shall know if we shall succeed alive in going to my father,” said she.

Το γιννεαθό απίλαιρό γιν τειρ να εαοιμ-ινγέαναιθ, αγυρ
γιλαιριτο γόμπρα αρ αν φαίναιτ γιν. αγυρ ιαθ αρ θροιέ-ιννεαλι
θοέτ θειρεοιτ, ο τις γο τις αγυρ ο θατε γο θατε; αγυρ 90
αν τ-ιονατ 1 η-α θρασάιριτ φεαθ αγυρ φέαρτα ηοιμε γιν,
νι μό 'να τηρ θεας νό γρηματεαέ το τειτστι έυεα αν υαιρ
γιν; αγυρ το αιτηιστοίτ φέαθ μιλ, αγυρ νι αιτηισεαθ αον
θυμε ιαθ-ραη.

Σημπτ εαγιαθ αγυρ εοιμ-έειτε το 'ν γιογσαν 1 η-α γιαθ 95
ρι γο τηνικ ηοιμε γιν, αγυρ έληλα τι οιρέ άιμιτε α θειτ
ιννετ γο θειρεοιτ θροιέ-θιαθαέ; αγυρ ιαρ γηματινεαθ το 'ν
γιογσαν α φεαθαρ το ζειθεαθ ρι φέιτ τειρ αν ζεύητ γιν
ηοιμε γιν, γαθαρ τηιηρε τόρη αγυρ θάθαέαρ θεαριματι 1, ας
γηματινεαθ [λη] αν τραιθθηρ α φυαιρ ρι αρ θαθηρ αγυρ α 100
θοέταινε φέιτ φό 'ν αμ γιν. αγυρ το έαν αν ιαοι ανη—

μαιτ άνοέτ μο έυλαιρ-ρε,
ευλαιρό μνά γαν φεαθ-ηναθαιρ,
λοιηγεαρ οεαρτ να γεγαμαλ γιν,¹
ηρ θεαρι ο γαέ μηαοι υαραι.

105

έαθ αγαινν τ' α η-αιτηνεαδαθ,
'S γαν αιθηε αγ αον οηιανν:
σιν αγ τουλ ηέ φατθιορ
'S αν γενηητ το έαριαμαοιρ ηόμαινν.

ηηρε αγυρ μ' αονηαδαοθ
γο ηγηνάιριθ θυθα θοιέα,
αρ η-ιμτεαέτ αρ η-αονηιάθη
αρ φυν εηισε να θοηέα.

110

αν μήι θεας θοθειηεανν-ρα
το θοέτ-γιογσαν αν γισ-τις ρο,
μαι έυιο τόρη νι φαγαιμ-ρε
'Ωαμ φέιτ ηρ το μ' ινζιν[-ρεο].

115

αν τέ γιν αγ α θρασάιμ-ρε
ρογα γαέ' γοιητ γο ηο-νάιη,
θεανηαέτ θαιμ ηέ 'η θαηαιρ γιν,
οηαέ γευαλαρ μιαθ α έοηηθαιτ.

120

Δ ιαιτέλε να ιαοιρό γιν ηο γαέ ηιαθ ηιαθ γόμπρα ο τις γο τις
αγ ιαηιαθό θειριε 1 γειμιτ θαν θοέτ νό γο ηάηγαθαρι αη
θειτια φά θειηεαθ. αγυρ ιειγμιθ θινν α η-ιμτεαέτ ο γιν
αηιαθ.

125

¹ Λοιγ ηρ οεαρτ να εύμαλ γιν MS

That course was followed by the fair ladies, and they go straight forward in that manner, in poor wretched raiment, from house to house and from town to town: and the place where they used formerly to get feasting and festival, not more than a little fragment or crumbs would be thrown to them at that time; and they used to recognise everybody, and not a person would recognise them.

There was a court of friends and companions of the queen where she had often been before, and it happened one night that she was in it, wretched and poorly fed. And when the queen thought of the grandeur she used to have in that court before, great sadness and heavy gloom seizes her, at the thought of the wealth she had at the first and of her poverty at that time. And she sung this lay in it:—

Suitable to-night is my raiment, the raiment of a woman without husband, who seeks justice of those bond-women, and alms of every noblewoman.

Everyone recognised by us, and neither of us having recognition of any: we going with fear into the court that formerly we used to love.

I and my only child with blackened, darkened faces, a-going all alone throughout the land of Sorcha.

The little piece that this royal house is giving to a poor queen, I do not receive it as a large portion for myself and my daughter.

He with whom I receive a choice of every kind nobly, blessing from me to that soul, as I have never heard of his equal in goodness.

At the end of that lay they went forward from house to house seeking alms in the guise of poor women till they reached Scythia at last. And we pass from their adventures from that forward.

IV

Áct iabhráin réal eile do 'n iolair do ríus an náisiúnean
beag atuathúlaití i n-a ériúilair leir ó 'n ríosán roinnta ríin
óir cionn na fatharise. Óir í i ríin uairí agur aithreas a
ntábla, lá naoimh-Óáití anu go ronnpaólaí; agur bí do
fearairb an ríoság Ardtuair mic lúthair mic Ámhrasair mic Con-⁵
rtainntí mic Uíbhóilre Fionnphragusin¹ túl do chaitheamh flierde
nó féartha gan iongnáth nuadó neamh-éanátháe éigint d'fágáil.
Agur ír do 'n Ríoríle Óub mac ríoság Fionnphragus
lá ríin réas aon teaghlach uile túl d' iarráití an iongantair ríin,
go mairg na nlongnáth. Agur ba fada leir an ríoság a bí fé 10
amuiság, agur leanar féin 'n-a uatháth agur 'n-a aonarán é;
agur tuigilngear aS Cailíteáth na mhuailí ar mairg na
nlongnáth, mar a bhrúairi an Ríoríle Óub; agur ro ríuairi riadó
a n-ealáití iairi ríin, agur riúdear an rí agur a úróm fé
Cailíteáth na mhuailí, agur dearcáir na ceatáir áitíde arí gan 15
taoibh de—mar atá roin agur riadí, buíodh óe ar agur buíodh éuairí:
go bhraca an acuill uafar, ealáidh an t-iolair, éinigé i bhrúeis
na fionntainneinte agur i néallairb eadairbhuairreacá aon ariú;
agur tuigilngear go haitheas é i bhrúilair agur i bhrúairi an
ríoság, agur leigear an náisiúnean álainn ioláitíeas ríin ar 20
benní bhráit an ríoság, ar a ériúilair, réas gan aon-áthair eile.
Agur iairi níos d' a riúde tá ionairíe nó a tairí uairí amach,
tuigear i dtairíb agur i dtáinéallairb báir go láir agur go
lán-taláin, amairi do bhríodh gan anntain ann.

Agur ganair lúctéasair mór an rí fír an aithearc beag ríin 25
nó fír an aithearc ríin d' fágáil ó 'n éan; agur atuathúlaití ganairb
é an Fír-Óia fionnphragus do éinigé an t-ioláitíeas ríin éinigé, agur

¹ U. mic p. MS..

IV

BUT let us speak for a further space of the eagle which took the little babe we have mentioned in his claws from the queen before that, over the sea. For that time and occasion on which it happened was specially the day of Saint David ; and one of the *tabus* of King Arthur, son of Iubhar, son of Ambrose, son of Constantine, son of Uther Pendragon, was not to go to consume feast or festival without finding some new unwonted wonder. And that day it fell to the lot of the Black Knight, son of the King of France, beyond all the household, to go to the Plain of Wonders to seek that wonder. The king thought him a long while outside and follows him himself, solitary and alone ; and he alights at the Pillar-stone of Virtues on the Plain of Wonders, where he found the Black Knight ; and they pulled up their horses after that, and the king sits with his back against the Pillar-stone of Virtues, and he looks towards the four quarters on every side of him—east and west, southward and northward : till he saw the noble *aquila*, that is the eagle, coming to him in the expanse of the firmament and in the lofty clouds of the air ; and he swoops in penitent wise beside and near the king, and lays that fair comely babe on the skirt of the king's robe, out of his claws, in preference to every other spot. And going to perch two or three ridges away from him, he falls into fainting-fits and deathly swoons, on to the bare ground, as though there were no life in him.

Great delight takes the king at receiving that little gift or that present from the bird. and he said that it was the glorious True God who sent him that present, as he had not son nor

gaoth mac nō inéin aige poinne rin. Agur atuathairt go nuaeanrað oisghe tóilir tionsgála ari fén de; agur tuiscear fóir gaothab é tuisce an eile rin do b' leir an iothar, 30 agur a tathairt ar gaothair imcianá éigéin do 'n toimain do chuir i dtairib agur i dtairmneallair é maru rin. Agur fumálaib ar an Ridire Óub páirt do 'n lón jo b' aca do tathairt i n-a fiathairte do 'n iothar; agur iar n-éighe ódó ar an tairmneall rin, iteaf a leor-ðóitín do 'n biað rin, agur 35 éighear go háit-ðeannaib iari rin, agur crotar agur cluamhsear é fén go mar, agur leisear gaoth fó n-a gaotháin, agur cromar a ceann mar do biond ag gaotháin a ceada ag an níos agur 'a m[ac]aomh, mar]¹ comháitá uimla agur uifraimé, i n-a fiathairte; go nuaecaird ór junn a juifre agur a gaothairc 40 uacá. Agur ní ódó labhar an rtaib fearta.

Agur fumálaib Rí an Domhain ar an Ridire Óub an mac rin tuis Óia ódó fén a bheiret leir mar Óalta uair, agur inéan níos nō jón-éighearnaib 'a fágáil éinighe 'a oileathain.

“Agur tathair cnuitó agur ceatára, buair agur bochtainte, ór 45 agur ionmhar do m' éind-re leir dí,” ar ré, “agur innir do chéad i gcoitcónionn gaoth mac tóilir tionsgála Óamh-ra é; agur gaothairtear Macaoimh-an-IOLAIR do ainn de; agur tdeanam fearta ó'n mág, ór i leor Óuinn do' iongantair an mairghe inis an beitidéaib bhrúidéamhail mar atá an t-éan uí do 50 tathairt leinidh b'is maoit leir i n-a érothairt gaoth fumálaib gaoth rointheadar fáil, agur fágáil ar beinn mo bhráit-re ódó, reacé ball eile; agur se'n feoil i'f beacá nádúrta ódó, 'r gaoth é fén 'a ite.”

Gaoth a n-eacaird agur cnuitear an Ridire Óub a Óalta 55 i mbéinn a bhráit, agur ní òearnað oifreath nō comhnuairde leo go gaothairt Óuinn an Halla Óeirig. Agur goihear an Ridire Óub inéan iárla Cappaighe an Scuir do lochannairt éinighe, agur innihear dí mac do tsealéit doéum an níos agur

¹ Óamcoimháitá MS.

daughter till then. And he said that he would make him the dear fitting heir to himself. Further, he understands that it is the weight of that burden which ailed the eagle, and that carrying it from some distant quarters of the world had put him into swoons and fainting-fits. And he bids the Black Knight to put part of the provision they had beside the eagle, and after awaking from the faint he eats his fill of the food, and stands with lofty head, and shakes and plumes himself well, and lets the wind under his wings, and bows his head as though he would be taking leave of the king and of his boy, as a sign of humility and reverence before him —till he soared away from them, beyond the limits of their sight and vision. And of him the story tells nothing more.

And the King of the World bids the Black Knight take from him to himself the boy whom God had given him as a fosterling ; and to get a king's or prince's daughter for him to nurture him.

“ And with him give her kine and cattle, flocks and herds, gold and treasure from my possessions,” said he ; “ and tell everyone in general that he is my dear fitting son, and let him be called Eagle-boy by name ; and let us forthwith get away from the plain, for it is sufficient of the wonders of the plain for us to-day that a savage creature like yonder bird should bring a little soft child in his claws without wounding or letting blood on him, and should leave it on the skirt of my garment in preference to everywhere else. And though flesh is its natural food, yet that it should not have eaten him.”

They take their steeds, and the Black Knight puts his fosterling in the skirt of his garment, and no stop or stay was made by them till they reached the Dwelling of the Red Hall. And the Black Knight calls the daughter of the lord of Carraig an Scuir of Lochlann, and tells her that a son

Seúl éinig ré éinice-pe d' a oiléamain agur d' a altíom é, agur 60
go bhfuigseadh rí ríoride, maoine, agur mór-maithear ó 'n riú
agur uairí féin d' a éionn rín. Altuigsear an inísean né Dia
an rí d' fúiráil oiléamhna an mhe uifteí féin; agur gábhár éinice
é go lúitseáilreac, agur toirbhear laeth a coirp-éisíoch bun-leatán
báirf-éadóil féin dó, agur oiléar agur altíamair an leanb 165
driúg an Ríorípe Óuirb, ó rín amach go ceann a d' a bliadán
d'éag.

Այս թա բիշուս բարձար 1 Տեսանտին լունե այս
նաշխօնք է, այս 1 ուստիրած ծոռորած, այս 1 Տեսը
շաման, 1 Տեսոն օշտ տեսածն. Այս ու հեած ամձն, աշտ 70
ուսոր հալսմաւշեած քայլ աօրե 1 ու-ա ալորիլ լուսն ծո ծ' քեալլի
1 հալսմաւշեած 'ոհ է 1 Տեսայթան ծուլ այս դայրե, 1 լուն
այս 1 լամած այս 1 Տեսը այլու.

Únib mic rioghs Rímaince, agur mac an Rídirie **Siúil** mic rioghs 75
Síneigse, ari fáitíche caitriac Camlaoride; agur do ériuinnisgeadair
an maeiríodh i n-a oitiméalell ní hagairíodh na hImpreagráin,
agur ro bhí **Macalomh-an-lolair** 'n-a éodlaodh an uairi rín.
Agur biondgar ar a éodlaodh agur téid amach, agur mairi
fusair an impreagrán ari ríubhal cuirobsear ní a Óealbh-80
éindíthalta agur cuirobsear an iomáin ari mac an Rídirie **Siúil**;
go n-dúibhaint gurab tré leatáthom do cuirobseadh an báire rín
airí féin. Agur aodúibhaint mac an Rídirie Ónib naé raiodh ré
féin ag iarríodh conganta ari **Macalomh-an-lolair**, agur go
mbéarfraodh féin buairíodh na hiomána gan a bheit aige. 8

“Οτε το ὄεαντά-ρα το συγκατά-ρα ταριευτριασθά,” αριθμαρτί-αν-ιοταιη, “αγαρ γο τιδά φειρροε τα μό συγκατά το θειτ αγατ; αγαρ ο’ α θεαρθαδ ριη, ευηρθ-ρε θυη γελητάτη αρι αοι πέ έειτε αγαρ τοθέαρθρο τάτηρε οραιθ.”

βέλασιο τειρ μαίλι πε βειρις τοδιρ, διόδεασθ ευρεαρ 90
Μασαομ-αν-τολάιρ ορέα ρό τρι. Λιοναρ βεαρις αγυρ πλέτ
υαθαιρ μας αν Ριδιρε διλ τριν ριν, αγυρ αυνθαιρητ ηαρ έαρ

had come to the king, and that he had sent him to her for nurture and fosterage, and that she would get treasures, riches, and wealth from the king and from himself on account thereof. The lady thanks God that the king had commanded the nourishing of the boy to her, and she takes him gladly, and gives him the milk of her broad-based, narrow-topped round breasts, and nourishes and rears the child in the house of the Black Knight from that on till the end of his twelfth year.

And he was clever and watchful in the fields of *lubh* and of football, and in shooting javelins, and in throwing the hurley, at the end of eight years. And not only that, but there was never perfected a man of full age in his time better perfected than he in feats of valour and prowess, in vigour and in dexterity and in wielding arms.

Now, on a day there occurred a hurling-match between the son of the Black Knight, son of the King of France, and the son of the White Knight, son of the King of Greece, on the lawn of the castle of Camelot. And the boys were gathered around them for the match, and Eagle-boy was asleep at the time. And he starts up from his sleep and comes out, and finding the match progressing, he sides with his foster brother and wins the goal against the son of the White Knight, who said that the goal was won against him unfairly. And the son of the Black Knight said that he himself was not needing help from Eagle-boy, and that he would win the match without having him about him.

“It is bad that thou hast been making my help an offence,” said Eagle-boy: “thou wouldest be the better for having it. To prove that, put your hurleys together, and I will win a goal against you twain.”

They make the attempt, in great anger, but Eagle-boy wins the goal on them three times. Anger and a spasm of pride fills the son of the White Knight at that, and he said that he

τειρ οιλ νό ἀταρ τὸν φασάνιν ὁ μας πιος νό ποι-τισεαρνα,
αέτ [τὸν] φασάνιν ὁ μας εἴνι νό ειτιστέ γαν φιορ α ἔρυ νό¹
εινέιλ αέτι μαρ “μας-ιολαιρ,” τὸν γαιμ τε.

“Δο φημ-τι α έσαν το παντελίκια μεθεαρίστα τον;” αριθμούσαν-αν-τολαρι.

"If you go downin'," ay mac an Ridire Gil.

“ Αν εαὐτό παέ τις τοῦν πίστην ἀρπάξῃ μέ?” αρι Μακαρομ-
αν-τολατή.

Ro himðeareigðað go mór þó óþreac ilðealþað til Macaomh-
an-lolairið óðis rín, aður þó érþotnuis a þoill, þó þuamhuis- 105
eðaði a þurh, aður þó óumþreusiseðaði a éðaðrarið icoþraða
nú eldriðin na mþrheiðje rín. Aður þóðrarr tvoðr camán ar
mæc an Ridipe Sil. Þreagðrar mæc an Ridipe Sil rín do,
aður tuþræð tuþcanna tinnearfnaða aður þrþreacð 90ðba
þiot-þrplam, aður rít-þleap rannitað rapt-lálatiðar do' a 110
Seamánaðið cjuarð-junneadá cþom-éceannaða i gceannaið
aður i gceorrðað a céile. Cioðtjáétt tóðar Macaomh-an-
lolairi a láin ðearf óþreacð óvinn-10gnað leir an Seamán
aður þuavleap mæc an Ridipe Sil i gceleit a cinn aður a 115
éceann-þyllaðið gur éuip [a] inéinn 'n-a caobairð cþó aður 'n-a
þraontaið þreac-fola tari rinnitþurðið a cinn aður a céuap
amað reaðtair. Þar n-a þaierfin rín do muniðtir me an
Ridipe Sil, eadón do' a céirþoð, do éruinnisþreacð ar það ájro
'n-a tímceall do óioðar a céralétt; aður nioðr þuipar doðið
rín óið do þi do' þeabðar meaglað an macaomh nafn þeitdir 120
doðið miðóð do óéanamh doð: nō go þus a céaria aður a
céimcééile fén air, eadón an Ridipe Tuis. Eadairgðámeaf
ar a céile iad, aður þearear an macaomh leir do 'n éuip.
Aður leigear ar a gþlumh ið, i þriatónaire an þioð, go
nþuþaip—

made no complaint at getting reproach or pleasure from the son of a king or a great lord, but at getting it from the son of a bird, or a thing with feathers, whose family and race he knew not, save that he was called merely "son of an eagle."

"Is it against *me* thou sayest those disgraceful words?" said Eagle-boy.

"Against thee, in very truth," said the son of the White Knight.

"Is it that I am not King Arthur's son?" said Eagle-boy.

"I am sure thou art not," said the son of the White Knight; "for we know nothing of thy mother, and we are wholly ignorant of thy father likewise."

A deep blush rose on the comely face of Eagle-boy at those words, and his limbs trembled, his eyes reddened, and his bodily senses shook at hearing those words. And he challenges the son of the White Knight to a duel with hurleys. The son of the White Knight accepts, and they gave urgent thrusts, and ever-active breaking of Bodhbh, and long wielding, eager and rapid, of their hard-pointed crooked-headed hurleys on each other's heads and bodies. However, Eagle-boy lifts his straight brown-nailed right hand with the hurley, and strikes the son of the White Knight in the side of his head and his skull, so that he puts his brains in blood-gouts and in spotted blood-flecks through the windows of his head and his ears out beyond. When the people (that is, the friends) of the son of the White Knight saw that they gathered around him out of every quarter to avenge his wounds; and it was not easy for them, for from the terrible might of the boy they were unable to do him any hurt, until his own friend and companion, the Black Knight, took him. He separates them from one another and carries the boy with him to the court. And he kneels before the king with these words:—

“Α η̄ς αγαρ η̄ τίσεαρνα, αγαρ αταρι ιονηνιν !” αρ ρε,
“Σαρ ανοιρ νο ήροιτεαρ σαρ η̄ας θίλιρ διονημάλα θυιτ μέ.
Αγαρ σαβαν νο ζομαριπε: η̄α 'ρ φιορ ριν ιηνιρ θαμ έ, νό
ταβαιη μο θυναρδι σινέιλ ο' φεαραιθ ιαιρε νό ανυαιρε αν
θομαιν θαμ.”

Soctar an ní go fada tríd an scéal i mto do cloisteáil 150
a gúr Saibar tuisce a gúr tróim-neimeala é, a gúr deaipcar ar
an macaomh go fríóenamh a gúr atuadhait—

“Ní mairt niomhrá tú-raf a iarrraitó rín oírm,” ari ré,
“aighír go ntoéanainn mo thícheall maitearfa duit. Aighír ó 135
do iarrraití oírm é, an méid atá do scéalaití aighír inneorad
duit é.”

Téird an ní an tainiún i gceionn na pccéal ríin d'inniúin
dó-ryan amhail do rcpioibhamaí anuas gionúighe ro. Ciochtácht
iarr n-a éloíftim do Macalomh-an-lolair eadóin san ríor [a] 140
atára nód [a] mátarra do bheist as an nísh acht mairi ríin, tigint
data éagráinla de, agus tuis dealbh mairi ar Ólioré-Tealbh
agus mairpe ar mho-mairpe, agus ír ruall naé dtáinéadair
airíseana báir agus buain-éaga éinighe. Agus níos mairi leir
an nísh ríin, agus aduibhairt—

“Α μίσις αγαπή α όλεται ιοντίσιν,” αρι βέ, “ηλια συμφέρει πάντα ομπ-ρα, διηρι ποθέαριστα συμπόδια μισι μήδη πό τισέαρηνα όντι αποφεάδι α μαίρισταν.”

“ Α τέσσεριν, ηδη ηδαινήτι ριν,” αρι Μασαού-
αν-λολαΐη, “ διη τοινσιτ-τι α τοινσιτό μο έυατ¹ αγυρ λινσιτ 150
ρο άιρτο-ρεανναιδιν πινέ αγυρ ηαοιητάλιμαντα ηατ θέανφατ ρυαή
νό ράιθι, εοτλαύ νό σομίνιτέ, νό ζο ζευαρτούς μέ αν
θρινηέ θεαταρύα ο έυρισάθιλ ζρέμε ζο ρυινηαύ; νό ζο
θρασταή φιορ μο θυναρύ σινέιλ αγυρ η' αταιη-θίρλε φέιν, θ'
ρολαιδιν υατηλε νό ανυατηλε αν τοινιαν ηδοίη.”

അസുര ഇ എന്മാണ് ദോ ഭി ആ സി പാഠം റിന്; അസുര റാപ്പാര സ്റ്റാറ്റ്
മിഡിലേ അസുര സാന്തിം സാന്തിം ദി ആ നിഃ. തുസ ആ നി റിന് ദോ—

¹ *Uaiji atuinsimpi attuinsivō mo t̄uata*, MS.

“O king and lord, and dear father ! ” said he, “ till now I thought that I was thy dear, fitting son. And let us receive thy favour. If that be true, tell me, or let me know my origin, whether of the high or lowly of the earth.”

The king keeps silence for a long time at hearing that speech, and sadness and heavy sorrow takes him, and he looks attentively at the boy, with these words :—

“I like not that thou shouldst ask that of me,” said he, “seeing that I am doing the best of good I can for thee. And since thou hast asked that of me, all the news I have I will tell thee.”

Then the king sets about telling him the story as we have written it above, down to this. However, when the Eagle-boy heard that the king had no knowledge of his father or his mother but in that manner, he turns all colours, and exchanges good looks for ill looks and beauty for ugliness, and it is a wonder that symptoms of death and certain dissolution did not come over him. And the king liked that not, and he said :—

“ Dear son and fosterling,” said he. “ let not that weigh on thee, for I shall give thee the protection of a king’s or prince’s son so long as I shall live.”

“ O king and lord, say not so,” said Eagle-boy, “ for I swear the oath that my tribe swears, and I vow by the planets of Heaven and Holy-land that I shall take no sleep nor ease, slumber nor rest, till I have searched the four-fold universe from sunrise to sunset, till news is obtained of my origin and my hereditary duty, whether of the noble or ignoble families of the great world.”

Sorrowful was he when saying that ; and he asks for the order of a knight and the name of a warrior from the king. The

Σιο'ν λεαρε λειρ α ταῦθαιτ το ἑδον-οδο-ραν το ὑψινε—αρ γον
γυη τοεαριθ λειρ γυη να θιννιλιν ιηφεαδομα ει στελεφραιθ γοιν
αγυρ γαιρε, ι λιτε αγυρ ι λιταέ, αγυρ ι γευρ αιρητ. Αέτ 160
έεανα, πο ηοιηηιγεαό ι ηηηάθαιθ μιθηρε αγυρ ιοδ-ξαιρειθις ει,
αγυρ έυς αη πι α έυλαιθ εατα αγυρ ερυαθέοημαιε αγυρ α
τηεαλλαιθ τροτα αγυρ ταέαιρ αγυρ [α] αιβίθεαάα αιδε αγυρ
ιορξαιτε ρέμ το, τοιηι εαέ αγυρ εαρηιαθ.

Αγυρ πο έιομαιν ταρ γην οεαθ αγυρ οειεαθηαθ αγ αη πις 165
αγυρ αγ αη μοιρ-τεαγιαέ, αγυρ γαθαρ α έεαθ αγ α οιδε αγυρ
αγ α θυιμε, αγ βανητραέτ αγυρ αγ βανδάλα να εύηπτε αγυρ
να εαέραέ; αγυρ λιηγεαρ ροέτ αγυρ μοιρ-τειηηρε αθδαλ-ιοδρ αγ
αη πις, αρ μαιτιθ αγυρ μοιρ-υαιριθ Τούναιθ αη Ηαλα Θειης.
Αγυρ πο ρηιηρεατο ρηηρα ραλέμαρα ριοη-αιθδειτε ταρ 170
βιατηηι [?] αγυρ ταρ θριολλαιγιθ αγυρ ταρ θηηαιριθ ναν αγυρ
βανδάλα βιατ-θριάγιαθεαέ, υαιρε αγυρ άριθ-ρηαιτε, αιηηηρ
αγυρ οδ-ναν, αορ ειηι, οιηηιοιθ αγυρ εαλαθνα; αγυρ αη
Κιθηηιε Τούθ αγυρ ιηγεαν ιαηια Σαρηαιηε αη Σευηι ρεαέ έαέ.
Αέτ έεανα γαθαρ Μασαομ-αν-ιολαιη α έεαθ, αγυρ ράδαρ ιοη- 175
έομαιηιε θεατα αγυρ ρηάητε αγ αη πις, αγ αη Κιθηηιε Τούθ,
αγυρ ασιηηιηη ιαηια Σαρηαιηε αη Σευηι, αγυρ αγ τεαγιαέ ιηε-
ρειαηαθ μηά αγυρ ιηγεαν. Αγυρ το ιηηη αη ιαοι μαρ
τεαηαι—

Σεοθαν μο έεαθ αγ αη πις,
Σειηηιεαθ μέ α τίηι μο έιη,
Σιον ήο θρειοηι, θναιθ νό θεαρ,
Σά τρεαθ αρι α θτεαηητα θύηηη.

180

Ο τεαγιαέ εύηπτε αη πιοδ,
Οε ράριοιη! ιη θέαηα θύηηη:
'S ο θύηη αη Ηαλα Θειης,
'S ο 'n μαρηαιθ γαη έειης νό πάη.

185

Ο μ' οιδε θίηηιη αγ ναη
Ρεαη μο-μ-τεαθαρε ι γευη αιρητ:
'η α θριη θοζειθηη γαέ ριοη
Αη Κιθηηιε Τούθ, μαη πιοδ ρηαιηε.

190

ιηγεαν ιαηια Σαρηαιηε αη Σευηι
α θυιμε μο-μ-έηηηι ι θριη,
ηι θειη θεαέ γαη ριοη [α] ρεηιη (?)
Αλτηηαιηη, α ζέας θαιη-ζεαθ.

195

king gave it him—though reluctant to give it to one so young —because he was assured that he was ready and fit in the arts of valour and prowess, in vigour and in dexterity, and in wielding arms. However, he was ordained into the orders of a knight and a great warrior, and the king gave him his own equipment of battle and severe combat, and his apparel of fighting and of warfare, and his robes of valour and of rout, both horse and trappings.

And after that he leaves his farewells with the king and the great household, and takes leave of his tutor and his nurse, the ladies and women of the court and the castle ; and silence and deep sorrow settles on the king, the chiefs and the nobles of the Dwelling of the Red Hall. And flood-like immense showers of tears rained over . . .¹ and over the breasts and the cheeks of smooth-necked women and ladies, of nobles and of high chiefs, of maidens and of young women, of minstrels, of melodists, and of sages—and the Black Knight and the daughter of the lord of Carraig an Scuir above all. But Eagle-boy takes his leave, and leaves a farewell of life and health with the king, the Black Knight, and the daughter of the lord of Carraig an Scuir, and the all-lovely household of women and girls. And he made the lay as follows :—

I will take my leave of the king and will put my back towards his land, though I know not, south or north, what the tribe which has a surety for us.

From the household of the king's court, alas ! it must be done by us : and from the Fort of the Red Hall, and from the boys without treachery or secrecy.

Going from my dear tutor, the man who instructed me in wielding arms : In his palace I used to get every sort of wine,² the Black Knight, the son of the King of France.

Daughter of the lord of Carraig an Scuir, O nurse that has set me growing, there will not be a person without knowledge of her story ; thou didst nourish [me] O woman of the white limbs.

¹ Bláth-áig, the fresh sod (?)

² Probably should read fíor “knowledge.”

mac mire do 'n piś inuē,
Do māc tuðam̄ fēim, nōi nāi;
'S n̄ piér̄i inuē gá t̄neal̄
T' a b̄fuil̄, ó neam̄ ḡo l̄áir̄.

Ó éir̄sear̄ ḡruan̄ piútnead̄ piann
Ḡo b̄fuineann̄ i ḡáil̄ fóthlaor̄,
N̄i b̄eir̄ ball̄ daṁ-ra ḡan̄ fior̄
Ḡo b̄faigh̄ ann̄ fior̄ mo ḡaoil̄.

Coir̄c óiom̄, a b̄uime óil̄;
N̄i tuiḡ mar̄ f̄in doğním̄;
Cion̄d̄ daṁna b̄fíón̄ nāc b̄iḡ.
Seobh̄ad̄ mo cead̄ aḡ an̄ piś.

200

205

V

Δ̄ hait̄le na laor̄ f̄in ḡaðar̄ Macaoim-án-10lair̄ culair̄
cuim̄dač̄ f̄in an̄ pióś uime, aḡur̄ téid̄ do ðeiḡ-lēim̄ ař̄ an̄ eac̄
f̄in a f̄uaip̄ ó'n̄ piś, aḡur̄ téid̄ ař̄ f̄aigh̄ingeač̄ na faič̄ce fóth-
laire. Ač̄t ař̄a n̄iř̄ ðeana, iarī n̄oéanam̄ t̄neal̄-m̄arc̄ai-
eač̄ta i b̄fiaðnaiř̄ an̄ pióś óð, aḡur̄ l̄uč̄ta an̄ teaḡlaiš̄ 5
i ḡcón̄-n̄-aoim̄-f̄eac̄t̄, ciom̄n̄ar̄ cead̄ aḡur̄ ceileabhr̄að f̄a ðó
aḡur̄ f̄a ð̄l̄i uaiř̄ f̄ein do 'n̄ piś aḡur̄ do 'n̄ teaḡlač̄, aḡur̄ ḡo
m̄or̄iñðr̄ t' a oide aḡur̄ t' a b̄uime; aḡur̄ leiḡsear̄ i ḡcion̄n̄
air̄t̄iř̄ aḡur̄ im̄teac̄ta é.

Ciup̄ an̄ caom̄-lá mar̄ f̄in do ḡo ðt̄árl̄a i n̄gleann̄ uaiš- 10
n̄eac̄ f̄árač̄ é, aḡur̄ f̄eup̄rear̄ [a] eac̄ aḡur̄ doğní f̄ionboč̄
f̄or̄longþur̄it do f̄ein. Aḡur̄ f̄at̄uiḡsear̄ toir̄t teineal̄ t̄ne-
iom̄p̄uair̄, aḡur̄ tuiḡar̄ ař̄ař̄ ař̄ an̄ n̄gleann̄, aḡur̄ ðuiḡsear̄
fiař̄ ař̄ta (?)¹ aḡur̄ mar̄ðar̄ t' aon̄-uiḡc̄aiř̄ f̄leiḡe é, aḡur̄
doğní f̄olač̄t̄ na b̄fēarī n̄deir̄f̄ireac̄ ař̄i iariam̄, aḡur̄ cailear̄ 15
a leor̄-ðóit̄in̄ f̄eola aḡur̄ f̄ior̄-uiḡc̄, aḡur̄ cor̄lar̄ iariat̄in̄.
Aḡur̄ éir̄sear̄ i moč̄-ðáil̄² na mar̄one moič̄e ař̄ n̄-a b̄árl̄ač̄.
Aḡur̄ ḡaðar̄ inneall̄ air̄t̄iř̄ aḡur̄ im̄teac̄ta ař̄i f̄ein, aḡur̄
leiḡsear̄ ař̄ ař̄ař̄ é ař̄i f̄eal̄ aḡur̄ ař̄i f̄iař̄laor̄ an̄ ḡleann̄a,
ḡo ðt̄áim̄s deir̄f̄ireac̄ aḡur̄ deor̄ an̄ l̄ae: aḡur̄ do junn̄e mar̄ 20
an̄ ḡcēat̄na an̄ oit̄c̄e f̄in̄.

¹ eaḡ ař̄l̄ař̄ MS. ² am̄ac̄ deaḡař̄ MS.

I was son to the king yesterday, to the son of Iubhar himself, it was no shame : and I know not to-day to what tribe I belong, from heaven down to earth.

From where the glorious bright sun rises till its setting in the salt sea of Fodhla, not a spot will I ignore that I may get there knowledge of my kin.

Refrain from me, O dear nurse ; not thus do I make a journey ; though it be a cause of sorrow that is not small, I will take my leave of the king.

V

AT the end of that lay Eagle-boy takes that ornamented apparel of the king about him, and comes with a good leap on that horse he obtained from the king, and comes on the width of the green-sodded lawn. However, after making a strong display of horsemanship before the king and the people of the house all at one time together, he leaves his farewells twice and thrice from himself to the king and to the household, especially to his tutor and his nurse, and sets off on his journey and adventure.

So he spent the fair day till he arrived in a solitary desert valley, and he pulls up his horse and makes an encampment-booth for himself. And he kindles a fire, flickering red all around, and faces the valley, and wakens a wild deer and kills it with one blow of a dart, and then he makes a salad of different herbs over it, and eats his fill of flesh and of pure water ; and afterwards he sleeps. And he wakes in the dawn of the early morning on the morrow, and takes to himself his trappings of journey and travel, and sets his face at the extent and at wandering through the valley till the end and termination of the day came, and he did in like manner that night.

“Ο ‘η θεατρικό ουαίστε-ρε α θαντομιστέαρι μέ” αρ πί “διη ιφ ίνσεαν να θεατρικό ουαίστε α σοιρτεαρι διομ: αγαρ ατάιμ αγ τεισεαδό πε ταμαλλ ροιμ οι θρεαρι αγ α θευτιμ, 35 αγαρ γνάτευσιμ τουλ αρι βαοιρεαδί αγαρ αρι σοματικε τσοινε ουαίρτε γονυισε, αγαρ ηι θεαριαδ σοματικε θαμ αιρι βόρ: αγαρ τσοέναλα γυραδ ε αι πι θριτυρι τας ιυθαιρ μις Αλμπροιρ πι ιφ θιονιμαιρι ιαοέριαδ αγαρ ιφ εαλμα ευριαδ αγαρ ιφ τρινιμε ταιρρετισε τεαγίλαε ιφ αι θοιμι γο ήυτε. αγαρ 40 θο θ’ αιλ θιομ τουλ αρι [α] βαοιρεαδί αγαρ αρι α θοματικε, θ’ βιορ αι ροισφεαδ λειρ μο θορναιη πό μο θαομηναδ. αγαρ ιαρριαμ θ’ ατένινισε ορτ-ρα, α θαριθαιδ θιο, α ήυτε ουαίρτε αγαρ βολαρθεαδτα, ρεάλα θ’ ιηνηριν θαμ, θ’ ιηηηρεαρ μο ρεάλα φέμιν τυιτ.”

“ Ιηνηρίμ,” αρι Μασαομ-αν-τολαιρ, “ Συριαβ ταριαέ δο
μινιντηρι αν ριος Αρτυρ μέ, αγυρ Συριαβ τε Σνόταρδιθ ατάιμ
αγ ιμ्बεαέτ αρι ευτ αν δομαιν.”

“Máiread,” ar an inéan, “iarrthain fém t’airgead agus
o’ aitneinge opt-ra, filleadh liom fém i gcionn Ríos an 50
Domhan; agus curiuig a leir mé fém do éorann agus mo
comhriú do gábhail do láim, t’fheacaint an inbhir aige
anocht; óm ír easal liom-ra bheit an ríse ná an bealaíom.”

"Mī fūnaf-rā ðām rīn vo ðēanām," an Macaom-an-

However, he rises in the morning, and saw beyond him a lovely flowery plain, and a pleasant dry land, and a broad grassy meadow; and looking round him he saw a rider approaching directly to him in the plain, and he goes to meet and to join him. And thus he found the rider—a shapely, fair, beautiful girl, with a grey palfrey under her. The girl salutes him with sweet and friendly words, and Eagle-boy answers with soft speech and with the mildness of conversation. And he asks news of the girl and knowledge of her name and family.

“I am named from this grey palfrey,” said she, “for ‘the Girl of the Grey Palfrey’ is what I am called; and for a space I have been fleeing before the husband with whom I am, and it is my wont till now to go for relief and protection of a noble, and no protection has been given me against him yet. And I have heard that King Arthur, son of Iubhar, son of Ambrose, is the king most abundant in warrior-bands, and most valorous in respect of heroes, and strongest and most powerful in respect of his household, in the whole world. And I would go for his relief and protection, to know whether he could defend or save me. And I ask as a petition of thee, O rider yonder, out of nobility and good breeding, to tell me news, as I have told mine own news to thee.”

“I tell thee,” said Eagle-boy, “that I am a horseman of King Arthur’s following, and that on sundry affairs I am travelling over the whole world.”

“If so,” said the girl, “I ask as a gift and petition of thee, to return with me to the King of the World, and to help him to deliver me and to take my protection in hand, to see whether we may be with him to-night; for I fear a catastrophe may come on me on the way or on the road.”

“It is not easy for me to do that,” said Eagle-boy, “for

lolaip; "óip i p é inoin an tpeap lá ó t'fágair Dún an Halla 55
Óeipis, agur atáim fó thíleib,[as] marcaigseacét ó ríin i leic."

"Óeapfaró m' eac-ra rinn arión léi an uair a coirfeáip
t' eac fém" ari an ingean: "óip atá rí deasg-fuileasg deasg-
uailais agur 'n-a tuirfisineac fó-mait, agur do óeapfaró rí
na huitle aitsearria óuinn i p an mball naé beió eolap 60
agairn fém ann."

Faoimh Macaoim-an-lolaip, aét géap leip é: agur an
feadó do ríus Láorpaeacét t' a eac fém do bithearadair i gcoim-
marcaitheal arión: agur an tan pí copadó i, do éuadair
arión ari an bfarabhairiú Uairne, agur ní haitriptear a 65
n-eacra ní go ránghadair catáip Camlaoride.

Agur tuirfisineac fír an bfaraitéac marí a bfuairadair an pí; agur beannuigear an ingear, do, agur círeap i fém ari [a]
faoiheam agur ari a comairce. Fíarfhisineac an pí ádóbar a
himeagla do 'n ingin. Inníreap an ingean do airmail atuib- 70
fíamair fórmáinn. Agur gáibar an pí ríin do láim a copnáim ari
feapairiú an toimíne uile; agur i p móroe do gáib ríin do láim,
eabdon an uairí fíamair an fíosán t'a laclairi ní fáid cnám go
méid órlaig de ó binn go báitír naír líon t'a reilic agur
t' a píor-éirí.

75

Fíarfhisineac an pí thí fíamair a fír, agur pí innír do gur
júdóre fó-arráctac agur gairceadac gníomáctac é, agur
gurlab ari éigean do tuis ré i fém leip ó tár, agur gurlab
t' a bprí fíin a tárila fíamair ari, agur naír fíadair an fíamair
fíin do claochón fíamair; agur naé fíadair i p an gCíortairdeacét 80
pí ní fó-éirí do fíarfeadó pí t' a hanacail ní t' a himidion
naé deacairiú fí real éigini t' a fíamair, agur naé bfuair é
gontúigé fíin: "agur fóir i p do táréití an fír fíin ag a fíadair,
eabdon fíadair gur-úinn gúan-airis a bñor aige: agur
an uairí thí fíinneac fí, fír gontú agur mna píe naor- 85
deacairiú, laoirí iairí na leatúair a agur círeap iairí n-a
gencáim-éairí, do éuifíeadó 'n-a dtoirícom fíamair agur

to-day is the third day since I left the Fort of the Red Hall, and I am in the wilderness, a-riding ever since."

"My horse will carry us both together when thy horse is exhausted," said the girl, "for it is patient and a good load-bearer, and a very good burden-bearer, and it will take every short cut for us on the spot that we ourselves will know nothing of."

Eagle-boy consents, though he thought it hard, and so long as strength remained to his own horse they were riding together, and when it was exhausted they went together on the Grey Palfrey, and their adventures are not related till they reached the castle of Camelot.

And he leaps on the lawn where they found the king, and the girl salutes him, and puts herself under his relief and protection. The king asks the girl the cause of her terror. The girl tells him as we have said above. And the king takes in hand her protection against all the men of the world; and he took that in hand all the more for this, that the moment the queen came into his presence there was not a bone the size of an inch from the sole of his foot to the crown of his head that did not fill with love and lasting affection for her.

The king asks of her the manner of her husband, and she told him that he was a very fierce knight and an active man of valour, and that it was by force he took her at first, and that it was because of that she had a hatred for him, and that she was never able to change that hatred; and that there was not a king or a great prince in Christendom which she would think would protect or guard her, that she did not go some time to see him, but did not find it till then. "Moreover, it is one of the qualities of that man with whom I have been, that he has a sweet-voiced flute of pure silver; and whenever he sounds it, wounded men, and women with child, heroes beaten, and warriors with their bones hacked, hearing that peaceful music, it would put them in a stupor of sleep

riopl-éodalta iad ní cloírtin an ceoil ríteis rín. Agur is ó 'n gceol rín a gcuirtear Ridipe an Chúil de.'

Ciontrálácht béisear an ní an inéan do 'n dúnar, agur 90 dúnar an teaglae go huile ari doírín agur fumneogair an dúnar ó bhun go bárr: agur cuisear an inéan i gceomra daingean ríteis a bhi i bhríof-uacláir na círe, ionad glar agur gáibheann ari, agur lóchrann lóinneagairdá laranáil ari larad ari lár an t-reomra, agur céad iordúire pól-ácalma, um 95 an Ridipe Duibh mac níos fírinne, ipteal agur amuis ari gac taoibh do 'n doíar; agur Siúl Dálbhaird agur céad iordúire ari phiont-ðoriar an dúnar; agur céad iordúire eile um Macaomh-an-loláir i rtábla na n-eac ag coiméad na falaibhair Uaithe; agur mór-teaglae an níos ag páipe agur ag fóriomhádo 100 doibh rín uile: agur an ní féin ari bárr na círe ag coiméad doibh, agur ag riubal iordúire luict an coiméadta rín, o' eagsa go gcoitlaitír nó go n-imreocairde amail¹ ari bít oifte a fó 'n gcoiméad rín do ghlacadar do láimh.

Tar éanach-oiríce do 'n amhrícheáin Ridipe an Chúil ari 105 an bhráitce; agur doconnaire an éacairí ceann-áiríte éiribhlaodá, agur an bhráithean beann-éorrí bláit-úrláimair ari larad do fóillse do 'n taoibh ipteal uile, agur do aitín go náibh coiméad mairi ari an inéin. Agur éis feadán glan-airíse do bhi aige amach, agur do gáibh ag a feinn go réim ríotáinail: 110 agur iari gceloiftean an ceoil rín do 'n méri do bhi ó bhallairibh agur ó mór-éacairí na catraí amach, do éinteasair 'n-a dtoiréim ríain agur riopl-éodalta, agur do ghníotáin mar an gceádta ní luict coiméadta an doíair agur ní gac tóileam ari ceana ó rín ríair gónaige an gceomra uáctrae i n-a náibh an ní agur 115 an inéan. Agur se 'n doiliis rín, cuisear 'n-a dtoiréim ríain iad mar an gceádta, iontar gur éin a bá láimh go ciuin i dtimcheall na hinsíne; agur tógar ór ní agur ór áir a gualann i, agur ní úearna comhuríde leithead ní go

¹ nímeoche amaithe. MS.

and long slumber : and from that music he is called the Knight of Music."

However, the king takes the girl to the dwelling, and closes in the household completely at the doors and windows of the dwelling from bottom to top. And he puts the girl in a strong cell-chamber which was in the very top of the court, with many locks and fastenings on it, and a bright flaming lantern burning in the middle of the room, and a hundred very valorous knights, with the Black Knight, son of the King of France, inside and outside on each side of the door ; and Sir Galahad and a hundred knights at the chief door of the palace ; and a hundred other knights with Eagle-boy in the stable of the horses guarding the Grey Palfrey ; and the whole household of the king watching and guarding them all : and the king himself in the top of the court watching them, and walking from one to the other of these watchmen lest they should sleep, or lest any trick should be played on them throughout the watch which they had taken in hand.

Over midnight came the Knight of Music on the lawn, and he saw the lofty domed castle and the curve-topped palace of smooth materials burning all with light inside, and he perceived that the girl was being well watched. And he took out a flute of pure silver that he had, and began to play it gently and peacefully. And when all who were on the walls and ramparts of the castle outside heard the music, they fell into a stupor of sleep and long slumber ; and he did likewise with the people guarding the door and with every company in general from that up to the upper chamber where were the king and the girl. And, though it was difficult, he puts them into a stupor of sleep likewise, so that he put his two hands gently about the girl, and he lifts her on the edge and height of his shoulder, and makes no stand with her till he reached the

na fáitcheé fórd-éslaire féar-uaiteáne énise. 120
Agur leiscear go láí agur go láin-táinín an i, agur níor thóeann
rí aon níod te rin: agur cuairtúigeař an baile nó go ńfuaileř
an rítabla. agur reinnear an feadán do Macaoim-án-iolair
agur d'a comhluataři cupat: agur cuirear 'n-a scodlaři mair
an scéadna iad; agur goirdear an ńfalaibhrialó ńlaithe uatád. 125

Múrcelař an ingean iapí rin, agur fúrálář Rídirje an ńlait
uipri, má oile mait leíti é, dul fóir ńlaithe na ńfalaibhrialó
ńlaithe, agur ní haitírptear a n-imchealá ař rin arión nó
go ńfanganadair ńlaithe na Carrraighe ńlaithe, eadóin ńbaile bunair
agur címitr comhthealá comhnuairde Rídirje an ńlait: agur ní ód 130
a teanfhamaoit go fóill.

Ciochtárláet iapí múrcelař do Macaoim-án-iolair, énig láim ař
a ńfúair agur ař a ńfian-ágair, agur fuaileř an lá go n-a láin-
fóillte aře. Agur dearcář i n-a ńimcheall, agur ní fuaileř an
ńfalaibhrialó ńlaithe aře: agur fuaileř a comhluataři cupat agur 135
cailimilear i n-a ńtoijéim fuaileř agur ńfion-éodalař. Smuam-
eär annsin go ńfanganadair arión mna uatád mair aon jup
an ńfalaibhrialó ńlaithe: agur ní jaiř o ńfanganadair na fáitcheé ńfúair
an ńfanganadair uatádair do ńfanganadair arión an ńfanganadair
aon ńlaithe na ńfanganadair 'n-a ńfanganadair. Agur múrcelař uile iad. 140
Tuitear ńionnadh agur mío-áignealá mór ař an jup ńfion-ńfúair
fearád eáe, go ńdusbaileř Macaoim-án-iolair—

“A jup agur a ńfion-ńfúair, ná biond mío-áignealá nó ńfion-
ńfúair arión-ńfúair uile ńfúair na hingíne úd. Ójip ńfion-ńfúair a
ńfion-ńfúair mo éuad nád ńfúair o ńfion-ńfúair ńfúair ńfúair 145
iadt nó mór nád ńfion-ńfúair iadt ńfion-ńfúair nád ńfúair ńfúair
na hingíne úd ńfion-ńfúair arión.”

“Óá ńdéanfáairi rin,” ńfúair an jup, “béip neart fuaileř
agur ńfion-ńfúair iadt o ńfion-ńfúair.”

“Ní ńfion-ńfúair,” ař Macaoim-án-iolair, “ačt mē fém i 150
m’ uatád ařur i m’ aonarán. Agur dá ńfion-ńfúair iapí ńfion-ńfúair

breadth of the green-sodded verdant-grassy lawn. And he lays her down on the bare ground, and she was not conscious of a single thing, and he searches the steading till he found the stable, and blows the flute to Eagle-boy and his company of heroes, and puts them asleep likewise, and steals the Grey Palfrey away from them.

The girl wakes after that, and the Knight of Music bids her, whether she will or not, mount on the back of the Grey Palfrey, and their adventures together from then are not related till they reached the Fort of the Black Rock, that is, the family steading and the strong court of dwelling of the Knight of Music. And we will not follow him yet a while.

However, when Eagle-boy woke he put a hand on his face and his clear countenance, and found the day on him, with its full light. And he looks around and did not find the Grey Palfrey by him: and he found his company of heroes and soldiers in their stupor of sleep and lasting slumber. Then he thinks that the young woman was taken from them, together with the Grey Palfrey: and there was not, from the door of the lawn to the upper door that was at the room in which was the girl, a single man that he did not find asleep. And he wakes them all. Gloom and great depression falls on the king thereat, beyond them all, till Eagle-boy said:—

“ King and lord, be not down-hearted or discouraged about the fate of yonder girl. For I swear as my tribe swears, that from sunrise to sunset there is no land or isle or island that I shall not seek till I get news of yonder girl for thee again.”

“ If thou wilt do so,” said the king, “ take with thee the strength of a host and of reinforcements to seek her.”

“ I shall take no one,” said Eagle-boy, “ but myself, alone and solitary. If I return, that is enough for thee: and if

ρε ἐ: αγαρ τυνα τοι ἀέτ μο βάσαίτ ἀρ α τορ,¹ βέαταιρ τύ-
ρα πεατ βιναιδς αγαρ φοέατε το ἐμη τ' α ηιαριαίρ ο βοι
αμαέ.”

“Μαιρεαθ,” αρι αη μή, “ατά θαραταιτ αγαμ-ρα γυραβ ταρ 155
μηιρι αγαρ αρ ιόρ-βαιρρισε τάνις αη μήεαν οτο έιγαιηη,
αγαρ φεαρι α τοραιθεαέτα ι η-α θιαιδ. Γυραβ οιμε ριν α
ιολαιμ-ρε θιιτ-ρε αη ευρραέ θιαθαέ θάρη-έιιθεαραέ ατά
αγαμ-ρα το θιειτ λεατ, ποέ το έιμη μήεαν μίος Τίρε φο
Τινηη μαρι φέατ φοινεαταιτ βινιρέ έιγαμ-ρα: αγαρ ιρ τ' α 160
θιατθιβ ιαρι φιιθε θιιτ αηη, θά η-ιαριαρι αρι φεαταιθ Τέ αγαρ
αη έιηριαδ ειβέ θαλ ι η-α πθεαθ το θιιατ οδο το ζινο-
ζιγαθ θο θιειτ αηη, θο πθεαριαθ φέ αηηριν έά, γαη αηηριαρ
γαη αηηθ-θιεαριαδ εολαιρ αρι θιέ. αγαρ ιρ τ' α θιατθιβ φορ
θο εοιηθεαρ θο βινιθλαρ φέ αρι μηιρι λε γαοιτ αγαρ 'η-α 165
εεαρι-αγαιθ. ατά φιεαρι θραιθεαέτα αιγε, αγαρ αη παιρ
βάρφαρ τύ έ, θιατι αη φιεαρι αηη, αγαρ ηι θιο λεαρ το θιιμε
αρι θιέ τ' φεαταιθ ηα ταληηαν'έ θο θιιιιρεάτυ φέιη έιηγε αηηρ.”

“θειη θιατθ αγαρ βεαηηαέτ, α ηιδ αγαρ α έιηγεαηηα,” αρ
Μασαοιμ-αν-ιολαιη, “αρ αη άθθαρ γυραβ έ ριν ονγηαη 170
ιοργαιηεαέτα ιρ ηο α θι ι ηιαέταηαρ οριη: αγαρ ιρ θιαθαέ
ατάηι αηοιη, οηη ηι θιιαιηι αηη θιιμε ονγηαη ιοργαιηεαέτα
ιρ φεάρη ιοηά έ.”

Γιναιρεαρ Μασαοιμ-αν-ιολαιη θο θαιτθεάρη ιαρι ριν, αγαρ
τιοηηαρ οεατ αγαρ οειλεαθηαθ το 'η ηιδ αγαρ το 'η Ριθηηε 175
θιιθ, αγαρ τ' ηηγηη ιαρια Σαρραιηε αη Σειηη, αγαρ το 'η
τεαθηαέ οιλε ο ριν αμαέ. αγαρ Γιναιρεαρ θο ειυηηαιρ αη
έιηαι αγαρ αη θαλαθθηητ, αγαρ ειηρεαρ αη ευρραέ αρι μηιρι
αγαρ αρι ιόρ-βαιρρισε, αγαρ φιιθεαρ αηη, αγαρ ιαριαρ αρι
φεαταιθ Τέ αγαρ αρι θιατθιβ αη έιηριαδ ιηη θιιεαθ το 180
θέαηηαη θο γυρ αη άηι ι η-α παιη ηηγηαη ηα βαλαθραιθ
ηιιηηε. αγαρ ηι αιτηηητεαρι α ιηθεαέτα οδ εαέτηα ο ριν θο
έιηη ια θέαη.

¹ Probably read μο βάσαίτ θαίρ αρ α τορ, “my dying for her sake.”

nothing comes but my departure for her sake (?) thou canst send the strength of a host and a multitude to seek her from that out."

"Well," said the king, "I conjecture that it is over sea and on the ocean yonder girl came to us, and the man pursuing after her. So that therefore I advise thee to take with thee the precious neat-topped canoe I have, which the daughter of the King of Underwave-land gave me as a delightful love-gift; and it is one of its virtues that, after sitting in it, if thou askest for the miracles of God and of the canoe, to take thee to whatsoever quarter in which thy journey or thy business may be, it will bear thee without doubt or without confusion of knowledge at all. And it is also one of its virtues that indifferently it advances on the sea with the wind or right against it. It has a wand of druidry, and when thou shalt quit it, strike the rod upon it, and it will not be visible to any one of the men of the world till thou mayst return again to it."

"Victory and a blessing be thine, O king and lord," said Eagle-boy, "because that is the greatest help in tracking of which I stood in need; and now I am triumphant, for no one found tracking better than that."

Eagle-boy goes very shortly after that, and leaves his farewells with the king and with the Black Knight, and with the daughter of the lord of Carraig an Scuir, and with the whole household from that out. And he goes to the border of the harbour and the haven, and puts the canoe on the sea and the ocean, and sits there, and asks for the miracles of God and the virtues of the canoe to make a straight course for him to the place where was the Girl of the Grey Palfrey. And his journeyings or adventures are not related from that on for fifteen days.

VI

Ἄγυρ ι ȝeionn na nē ἀγυρ na haimriþe rīn, ȝeaficar
macaomh-an-lolair go ȝpunn ἀgyur go ȝlan-ȝaðaricað ȝ ȝceaðair
árrd[ib] na haitðbēire ionðantais uaið, ȝlaða nōrpealð, nō
go ȝfaca ionrathamail inneþe ȝ ȝfaoð uaið. ἀgyur téiro ari [a
h]amur go haitðȝeárrp: ἀgyur iari n-a rióctain doð, téiro ȝpteac 5
ann, ἀgyur ȝuatilear an cypriðað do ȝflearp ȝraoiðeacþa, ȝuri
ȝáðair þó ȝoiiþ-ȝeo é, ἀgyur téiro ȝeim ȝuaf ȝ n-árrd an
oileaðin.

Agur fuaip rē bunaō cloē-bláit ceatár-milleannach
cairleáin ar mullaé na cairlige rín fuaip, agur aon doras 10
i n-a céirt-mealáin. Agur doruindear Macaomh-an-lolair amach
ó bhu an cairleáin, agur cunneal 1 n-a énileiríb n[e]asta rionn-
luait é féin. Agur língear t' uplannait a fíleas agur do
ériannait a éraoiréad, agur t' éigis do baois-téim éadairbhim
eadairbhusairis nō so éuirling ar an doras aro rín; agur 15
téid do 'n daíla téim ar uplár.

Agur is amhlaidh fuair inigean álainn ór-foltae ann, agur i caomh-éigintae ceann-álainn teito-geal deaiprena tréale-folair fuairte ruitibh ro-éigintae, 'n-a huatadh agur 'n-a haonair iortis. Agur ruithearf i n-a foibhial agur 'n-a farratá, agur 20 gáibh ag ruithe agur ag rí-éigintae-riád ma, agur ag riarrusige agur ag fáctaír reála tó.

Freagair an inéan do agur innirear do ó túr : gúraibh í fém Niám Cinnéidíon, inéan ríos na hIndia, agur naé ríos mac ríos nó ríos-tísearainn 'fan scílinne go cónai-ionlán naé 25 ríos t' a mairiú ar a hataip, agur go dtuigeadh éarlaod toé-mairice oíche uile; agur go dtuigeadar túr Fomórae Fionn-máisíe fionn-Éirinn leo í t' aithneom a hataip agur a matára agur na hIndia uile. "Agur atáim aca ní bliadain," ar sí, "san dail daonta v'fíeirint fuis an 30

VI

AND at the end of that season and time, Eagle-Boy looks pleasantly and clear-sightedly in the four quarters of the wonderful ocean, straight forward, till he saw the likeness of an island far away from him. And he comes to approach it very shortly ; and after reaching it he enters there, and strikes the canoe with the wand of druidry, so that he left it in a dark fog, and himself comes up on the height of the island.

And he found a smooth-stoned four-cornered foundation of a castle on the top of that rock above, with one door in its very middle. And Eagle-boy goes out from the bottom of the castle, and dresses himself in his garments of very swift running, and he leaps with the staves of his spears and the poles of his javelins, and arose 'with a light lofty wild leap till he alighted at that lofty door ; and he comes on to the floor with the second leap.

This is what he found : a beautiful golden-haired girl there, tender-formed, lovely-headed, white-toothed, refined, bright-faced, gracious, cheerful and lovable, alone and solitary inside. And he sits beside her and near her, and begins to woo her and to say long and pleasant things to her, and to ask and inquire for news of her.

The girl answers and tells him from the beginning : That she was Niamh Fair-hair, daughter of the King of India, and that there was not a king's or prince's son in the whole universe that was not asking her of her father, and that the match was refused to all of them ; and that an expedition of hideous Pirates of the White Plain had taken her with them against the will of her father and her mother and of all India. " And I am with them the space of a year," said she,

né ro gur inndiu. Agur iar mo tadhairt leo do 'n dún ro, ro éirísh impreairán mór-airíodh éil agur teagmáil taphaibhá tinntríde tinnearnaé trionm-óisíosaltaé eatoirte umam-ra, t' fíeácaint cia aca féin ag a mbéiríonn mar mhaorí d'a bhuanaidh. Agur do éomhráicisgeasáilí ré céile go tul- 35 borp tinnearnaé trionm-óisíosaltaé agur do fhuaoiseáidé feairglaé farráinnaé ghréanáid ghráamhá gairb-bhéimeannaé, gan fíor cláir ná time ari ceaictarí díobh fead a céile, acht a bheit ag leab-[baidh] agur ag leabhráid a céile dóbh. Trí lá agur teorla hoiúdhe dóbh ari an órpusáid rín, gan ceangal gaoil ná ráipite 40 ag ceaictarí díobh ré céile fúir an pé rín, acht amairt ba túr deargnáimad iad. "Do b' míre d' a n-aithris mar rín," ari rí, "lán do lútgáire agur do leinníeadar, i mhocht go mairbairdír féin a céile 'n-a dtírúibh: agur do fhuain me ariúr naidh maitiúam féin annrín, bhrí d' a mair[fr] ead aon duine aca, go 45 mbeinn féin aige go bhráid. Do aitceáil agur do gurúdear iad go díochra um fuireacá ari mo bheit féin 'ran gcuír rín: agur do fhaomhádair rín daithí-ra. Agur do gáibh eurí agur riathá ghréine agur éarcá ariúr oíche um éomhail na bheitíte béal[fr]ainn eatoirte, agur do riúrúdair rín daam. Agur i' ead aitseárt-ra 50 riu: 'd'f' lúb féin míre do bhuanaidh agur do fíelb dílir, cuijum geara aifim-geaippíte oíratbh gan lúigé liom ná go bhráigístí mo macramhla ari Óealbh agur ari Óéanamh, ari éag-cóir agur ari inneall, ari uairle agur ari atáiríodh d' do díar bhan eile, ionnach go mbeadh bean a' gáidh feali agairbh d'inni o 55 rín amach, agur go mbéinn féin iéidh leo d' rín amach, agur go gcoimheastairdír a ngeal agur a bhráidit iarí rín. 'Dúibhlaodair-pan ge'í d'óisigh dóbh rín do Óéanamh go nÓéanfáidír é, agur naidh geallúidír a ngeara gtonúigé rín, d' naidh riathá dul díobh agam-ra. Agur atáid fúir an mblianaidh rín atáim aca ag 60 rúrí agur ag iarráidh na gceannáid agur na gceineadáid 'n-a dtímeáil, t' fíor an órbuiúidír mo fáinail-rié gan ionaréidír gan earráid: agur ní órbuiúidair ó ríomh leit: agur ní beag liom-ra

“without seeing a human creature all this time till to-day. And after they brought me with them to this fort, there arose a terrible quarrel and a bull-like fiery urgent heavily-vindictive combat between them about me, to see to which of them I should be as a wife for his family. And they wrangled together sudden and roughly, urgently, heavy and vindictively, and furiously, wrathfully, vexatiously, irritatingly, gloomily, and with rough blows, knowing no weakness or fear each before his fellow, but they were striking and beating one another. Three days and three nights were they in that fashion, without a treaty of valour or of union between any of them all that time, but as though they were a party of bitter enemies. I was watching them thus” said she “full of joy and gladness, hoping that they would kill each other all three ; and I thought again that that was no good for me, for if one man of them should survive I would be his for ever. I begged and prayed them vehemently to tarry my own decision in the matter ; and they granted that to me. And I took securities and contracts of the sun and moon of the air of them, for the accomplishment of the decision I should make between them, and they granted that to me. And this is what I said to them : ‘Since you think me a good thing to have for family and for possession, I put arm-cutting *tabus* upon you not to lie with me until you lead captive two other women, my like in form and figure, in appearance and in trappings, in nobility and in patrimony so that there may be a wife from among us for each man of you from that out, and that I may be agreed with them from that out, and that their fellowship and union may guard [me] after that.’ They said that though that was hard for them to do they would do it, and not break their *tabus* till then, since I could not get away from them. And for the year that I have been with them they are searching and seeking the countries and tribes around them, to know if they will get my like without excess or deficiency ; and they have not found her from that to this ; and I do not think that

α λυαρ τοσγεοθαιτ ιατο ριν. Αςυρ γιβέ ριυβατ τοσγνιό 'ραν
λά, τισιο ανηρο γαέ η-οιρόε.'"

“ Κα ιανμαννα γοιρτέαρ το να φεαριαύ ριν,” αρ Μασαομ-
αν-Ιολαιρ, “ αςυρ εατ έ να ιαιριν γαιρε αρι αρι τρειρε ιατο ? ”

“ Σηνις, Σηνις, αςυρ Σηναν α η-ανημαννα,” αρ αν ιηγεαν,
“ αςυρ ελανν το Σαριθ μας Τολαιρ ο ιμιλιθ μαρα Τορριαν
ιατο. Αςυρ ινηρις-φεαριραιτούε εατά ατά αελ, γο ριαθραιτούθ 70
ριτ-ριγένε ιαραινν αςυρ γο η-υδαιιι-μεαλλαιθιμρεατήρια ιαραινν
αρι να ριαθραιτούθ ριν, γο ωτεαρεραιτούρ ελανόν μέ γαοιτ ηδ
ριονηρασ ι η-αξαιρό γριοτά λε γαέ λον φλοθαρι τ' α θρυιλ ορέα :
αςυρ ιρ ιατο ριν αιριν ιρ τρειρε αρι α θρυιλ ριατ. Αςυρ ιρ
ευραιρό calma ευιμρεαάλε εροιθ-νεαρτμαρια εδιηρεατήρια ιατο, 75
αςυρ γέρι ηματί ιινη αιαμιαν-ρι αςυρ αοιτιγέαρ το θειτ
αγαινην, ιρ ιδ-ηματί ιινη γαν ιατο ριν το θειτ ορτ αγαινη
ανοέτ, γιβέ την το' φεαριαύ ιιαρτε ηδ αιιαιρτε αν θοιμαι
ηιδιρι.”

“ Σιβέ μέ,” αρ Μασαομ-αν-Ιολαιρ, “ ηι φάγμαρό μέ αν 80
βαιλε-ρε ηδ γο θρειεριό μέ αν τηιύηρ ριν.”

“ Ηι το μ' θεοιμ-ρε τοσγνι την ριν,” αρ ριρι.

1 γειονν τρεαλλα αιιηριρε ιερι ριν το θοννεαθαρι αν τηιύηρ
αιτεαέ έυάα ρο 'η αιη φέιν : αςυρ ταρι θιαριθαρι Μασαομ-αν-
Ιολαιρ ηόμρα ιρτις, το έλού [α] ιησεαν ιηγνέα-Σηράννα γάιρε 85
αςυρ ροη-θράιτεαάδαιρ ιατο, αςυρ το αιτιγέαθαρι μηρ να
θειτειθ αθαρτα αι οιρεασ ριν το' φεοιμιαέ το θυρ έυάα θοέυμ
α ριηρέιρ.

“ Σιν ροιιθηρι ριθ-ρι, α έηιύηρ τρέαη-θάτλαδ, ηότιν αν θρεολ-
ηαδ ριν, ηι θρυαλιρ ριθ μιατη φεοιημαδ θιθεαρ ριητήρι ιιθ αδ α 90
θερεαρι ιονά έ, γο ωτοιτ το Όια,” αρ Μασαομ-αν-Ιολαιρ.

Μαρι θοέυαλαθαρι να ιαιτις φιεασηα εαραοηταέ αι μιοιρε
οις αιηιλέατις ριν οιηια το έηαθαρι φέιν ι τηιηηιγιν α η-αιριη
αςυρ α η-ιολέαοθαρ, αςυρ το ιαρη Μασαομ-αν-Ιολαιρ θοηηας
αοιηρέηρ ορέα.

“ Ηι έηιθηρι,” αρ ριανο.

with little activity they will find them. And whatever distance they go each day, they come here each night."

"By what names are those men called," said Eagle-Boy, "and what are the arms of valour in which they are strongest?"

"Grug, Grag, and Gragan are their names" said the girl, "and they are the children of Garbh, son of Dolar, from the shores of the Torrian Sea. And they have battle-clubs with ever-tough chains of iron, with very stout iron mace-heads on those chains, so that they would lop feathers in the wind, or a hair on the face of a stream with every edge they have: and those are the strongest arms they have. And they are valorous, powerful, strong-handed, very stout warriors, and though we should like to remain and dwell together, we think it well not to bring them upon thee with us to-night, whoever thou be of the noble or the ignoble men of the great world."

"Whatever I be," said Eagle-Boy, "I will not leave this bailey till I shall see those three."

"Not by my will doest thou thus," said she.

At the end of a space of time after that they saw the three giants coming to them at the very moment: and when they found Eagle-Boy inside before them, their hideous humour of laughter and joy forced them, and they adored the gods for sending them so much flesh-meat for their supper.

"Though ye be merry, ye trio of powerful vagabonds, before that flesh-meat, never did ye find flesh-meat harder to slaughter than that, with the will of God," said Eagle-Boy.

When the giants heard the contentious answer to themselves of that young beardless knight, they went confiding in their arms and their manifold weapons, and Eagle-boy asked single combat of them.

"We will not give it," said they.

“Óir giò níor lia 'ná ro do bheimír, do bheath air gcongnam
fén ag a chéile; agur ó 'n méid atámaoirt ann aonair, baird air
gcongnam fén agairn,” ari Shuig mac Gairb.

“Mairead,” ari Macaoimh-an-lolaír, “cuipeam fén Aro- 100
jú Neimhe agur Naoimh-Éalman do chorp buri n-aonáinéine agur
buri n-iomaircaild oírt fén.”

Agur iir cuma ro b' a hár, agur nochtar a chlárdeam
cláirpleatain cois-díreacá, agur ionnraísear an cealtarai rín
a chéile, agur ro gábharrad ag imirt a gclear goile agur gairce 105
air a chéile gan fíor tlaír nó time air cealtarai thíos, go téoirí
agur go deirleadh an lae. Agur mairi naidh Úracaadar na
báclais baoisal aca air earracht na feola doéum a riurpéar, ro
gábharrad cónfhorad comhlaic go marvin.

Acht atá níodh ceana, níor lámhdeamhail earrthannaí aontu- 110
sear na beag-buiríne rín go maidin, agur níor chomhtríomh
aonleisír iad: óir ro chuirreaoi na Fomórais lúibe ice agur
bhráona bárlaim i n-a gcealádaibh agur i n-a gcealéadtaibh gur
b' ríleamhain rílán iad; agur do b'fheadair a gcealáda fén gan
leapuighaibh gan leisear air Macaoimh-an-lolaír. Agur ní mór 115
do codlaibh do roinntreaoi air gád leit air oíche rín: agur
éirítear i moch-áil na maidne moiche air n-a bárlaí, agur ro gábh
riad an comhlaing ceadna do lámh. Agur ba gcealáda
chreacastaí earrthainneacá bhráoicta fuilteacá baoisraí glac-láidir
guthair-dearbh ghort-béimeannnaí airbhéil allta aoniarainnibh
a gcomhlaing air gád leit. Acht atá níodh ceana, b'fheadair ari
a gcealára[ib] goile agur gairce agur air a rioga comhlaic air
an órthuigheibh rín, gan fíor tlaír nó time air cealtarai thíos, go
dul do lúighe do 'n ghléin, gan leagaibh gan leonaibh air cealtarai
thíos fíor an ní rín, nó gur feairgheibh go mór na Fomórais 125
túid rín, go nádúraíte Shuig mac Tolair—

“A bhrácaír iontacháin,” ari ré, “dab' annamh lib-ri a leitáro
ro do imteacht oírlaibh gomhinge ro, agur d'á mba ionad ríuaig
nó rocaidte do chloefraibh ómáin, iir lán-láidir do claois[ó]fimír

“ For even though we were yet more numerous than we are, our help would be in one another ; and since we are as we are, we shall help ourselves [mutually],” said Grug, son of Garbh.

“ Well,” said Eagle-Boy, “ I will call on the High King of Heaven and of Holy-land to put an end to your lust and excess against me.”

“ And his saying that had no effect, and he bares his wide-grooved, straight-bladed sword, and those four approach one another, and took to playing their feats of valour and prowess without knowing fear nor terror, one of the other, to the end and termination of the day. And when the vagabonds saw that they had no chance of slaughtering the flesh for their supper, they took a truce of combat till the morning.

However, not in a friendly and charitable manner do those little troops agree till the morning, and they were not equal in one healing : for the Pirates put herbs of healing and drops of balsam in their wounds and sores, so that they were smooth and sound ; while Eagle-Boy’s own wounds were without repair or healing. And not much sleep did they share on each side that night : and they rise in the dawn of the early morning on the morrow, and took the same combat in hand. And wounding, hurting, blood-dripping, savage, gory, sharp-edged, strong-grasping, red-faced, swift-smiting, vast, wild, ill-fated, was their combat on each side. However, they were at their feats of valour and prowess and their choice of battle in that fashion, without knowledge of fear or of terror, one of the other, till the sun went to set, without laying low or hurting one another all that time : till the Pirates were greatly vexed at that, and Grug son of Dolar said—

“ Dear brother[s],” said he, “ you thought it unusual that the like of this should come over you till now : and were there many a host or troop should come against us, full strong would

ιαν; αγαρ παέ βυαιόμιο αρι αον τασαομ ὅς αποιτέασ. αγαρ 130
έ τ' αρι θροπταίλαέτ σόμι τορι αγαρ ρο? αγαρ ιναταιρ θυρ
τάμα αγαρ μέατυγαίρ θυρ τμυιιτρέ αρι αν πιοιρε ὅς, αγαρ
τυγαίρ αιμπιρι το θυρ ρυιρέαρ τουλ τ' αιλιμυγαίρ τιβ, ο παέ
θυιιτ θυρ η-αταριμαέ ρέιν τ' ρέαθμαντα αγαιτ.”

Σιούτριά ἔτι ιαρι ησανταί τα δημοσιαράτα την το η στρατιώτην 185
βεργατιών το, δαντραδο τιτζιέαρ γανταέ γάρ-λυατιμαρ τα
η-αριματιών τον ον Μασαονή: Σο ησυνθαντ Μασαονή-αν-λοταρ
ανηριν—

“O náé Órlaí feair mo Laoisíoch ná mo cónáinbhealta fein ó
óunaodh an Halla Óigeas i leith agam, is oiríchear doam earráid - 140
muigeadh ar an gcleas náioighair do minne an Ridíche Dubh doam
fá éonne an éigeanntair.”

Agur leir rín bogar agur beartuisear, carar agur cnuad-
chérotar an cláideamh cláir-leatán colg-úireas do bí aige,
agur do ghní faothar-clear 'n-a tímcheall do: agur do bí do 145
luar na himdeagla éus aip féin nár lear Ódibh-rión aon
éanamh go méid n-órlaist éde ó bionn go báitír. Bí do ólur
agur do [é]ine a n-iomháilte éus aip [a] airmasib suí cón-
lúat do baineadh a cláideamh féin agur a bhuille Ódibh-rión
agur an bhuille dotheariaidh gacé feair aca-ran éinigse. Acht 150
atá níodh ceana, níor pseup do 'n faothar-clear rín go ndearna
cumhae cnáimh-éalairte agur suin Salann agur aisear
fogairte feol-rcaoilte do 'n truiúr tréan-báctlae rín, agur
baineair a torthú scinn tioth, agur teilgear i Ófiaidhnaire Ólaitín
Cinnéinni iad, ag cónmhaoréamh an gníomha rín. So niondait 155
Ólaitín náidhearnára feair aoirte ná aimpriúr gíomh gníomh ba
cudromha[isge] 'ná an gníomh rín do júnne Macaomh-an-lolair.

Σίδεαδ οὐ τάνις τέ φέμι οὐν τὸν οὐρανὸν οὐν τὸν τόπον
χρονίας, διηριθανόντα τοιμήν τοι-τειχεαρά οὐρανόντα
τηρεάτα τηρείτα τηρεόρ-φορτιστέ τοι, διηρηγανόντα 160
τηρεάν-τηνιδε τον ποτε τοι τειχίτι τειχίτι. Οὐρανός τηνεαρά φέμι
ιαρανόντα τηρεάριθ οὐρανός τηρεάντηνεαλλατόντα διηριθανόντα, αν τηνεαρά

we destroy them. And do we fail to conquer one young beardless boy, and he in our power as much as this? Haste your hands, and multiply your blows on the young knight, and leave time to go to prepare your supper for yourselves, since you have no substitute for yourselves as a butler!"

But after these strong men received that inciting, they made an envious very swift long wielding of their arms on the boy: so then said Eagle-Boy—

"Since I have no one from the dwelling of the Red Hall to hymn me or to congratulate me, needs must that I recall the excellent feat the Black Knight taught me in prospect of necessity."

With that he wields and brandishes, bends and roughly shakes the broad-grooved straight-bladed sword he had, and made sword-play all around him with it: and with the rapidity of his guard there was not in him a bone of the size of an inch from sole to crown that was visible to them. Such was the sufficiency and vehemence of the manifold beating he gave to his arms that his own sword and his strokes would strike at them equally swiftly with the blow each of them would give to him. However, he never ceased from that sword-play till he made a force of bone-severing and wounding of enemies and a destructive punishment of flesh-cutting to those three strong vagabonds, and he cuts their three heads from them, and throws them down before Niamh Fair-hair, in mutual joy at that deed. So that Niamh said that never had a man of full age or full grown done a deed more important than that deed which Eagle-Boy had done.

However, he himself did not come [safe] from that deed and from the great battle; for he had many deep wounds, hard to heal, and skin-cutting, gaping cuts, from the smiting of the strong warriors who fell with him. And he himself falls afterwards in fainting-fits and swoons of death, while his wounds

θιύεασαρ α ένεαθα αγυρ α ορέαστα ας ριλεαθ ροια αγυρ ας τειβεαρραιν ροια αρι ζαδι λειτ νε. Τις αν ινγεαν ένιγε 165 ιρι, αγυρ ευηρεαρ μεαννα αγυρ μοιη-πειρνεας ανη ρε λαοιθεαθ αγυρ ρε σομηλαθ να ιηγιοιν νο ριννε: αγυρ ένις α λεορδοιτιν νιγε ένιγε, ζυρι βάρι θητις αγυρ θοηρραθ μοιη ανη, ζυρι έιργιο 'η-α ρινθε αγυρ ρις λειτ[ε] αρι λεαβαιθ οτραιρ ε, ζο ηουθαιριτ βηρι—

“Α τακαοιμ διγ αμυλέαιξ, δ 'τά τάλ ανοιρ ζαν ιαθαν νό 170 ιμεαγια ορτ ρειν νό ορη-ρα, ιηνιρ θυναθαρ νο έινειλ αγυρ ριορ αννα θατ-ρα, αγυρ θιοζηρι ζαέλα ρειτ ν' α θριν αγατ δ ριν αμαδ,” αρι αν ινγεαν.

“Δτάιμ-ρε ενεαθαέ ορέασταέ” αρι ρε, “αγυρ ηι ιαμ ρεαλατθεαέτα θατ ζο ροιτ. Αγυρ ιεάνται μο λεαρυζαθ 175 αγυρ μο λειζεαρ λεατ-ρα, αγυρ μά 'ρ ριλαν μέ, θοζεοθαιρ-ρι μο ρεαλα: αγυρ θυνα θυθ ιεαθ λέτ μαρθ[αθ] ηι θριν ρειτομ αγατ-ρα νό ας αον θυνε ειτε αρι μο ρεαλαθ ζο θριννε αν θρατα αγυρ ζο ροιρέεανν αι θεατα.”

Αγυρ νο ριννεασαρ αν λαι θεας ρο εατορτα—

180

[πλατή]

Ιηνιρ θυνν ρεαλα, α τακαοιμ
διγ αιτ-έαοιν ζαν ιαθαρ,
Ανοιρ ο 'ταιοι ζαν ιαθαν,
Κά ιοθαν νό εά θυαλζαρ?

[τακαοιμ-αν-ιολαιων]

Ο 'τάιμ-ρε ζο ενεαθαέ ορέασταέ
λεατ-ρα ιεάνται μο λειζεαρ,
'S θά ιτι μέ ο μ' οτραιρ
μο ρεαλα ορτ-ρα ηι ιειτρεαν.

185

[πλατή]

Οά θραζται λεατ-ρα αν ιαθραέ
Το θί ας ιηντεαθ να ιθουαέ,
Πίοιθ βεάρη λεαζα να εριννε
Αγατ ιιτε 'νά [α] βριομάθ.

190

[τακαοιμ-αν-ιολαιων]

Αρι ζηράθ ιηνιζ[ε] α] ιηζιν
ροιτ-ρε μ' ιηρνιοιν ιρ μ'οέάν!
Το θατραμ να ιθουαέ μαρθ-ρα
θατρα, ιρ ιεάνται θηοέάν.

195

were distilling blood and dropping blood all around him. Then the girl comes to him, and puts mind and spirit to hymning and applauding the deed which he did: and she gave him his fill of drink, so that strength and great pride arose in him, and so that he rose up and she took him with her to a sick-bed, and said to him—

“ Young beardless boy, since thou art now without fear or terror for thy sake or for me, tell me the origin of thy race and knowledge of thy name, and the truth of every story that is thine from thenceforward,” said the girl.

“ I am wounded and sore,” said he, “ and have no occasion for story-telling yet. Let me be amended and healed by thee, and if I am sound, thou shalt hear my tale; and if there be nothing but to die, neither thou nor any other hast need of my tale till the day of doom and till the end of the world.”

And they made this little lay between them—

NIAMH

Tell us news, O Boy young and fair-jointed, without pride, now since thou art without fear, what world or what allegiance [is thine]?

EAGLE-BOY

Since I am wounded and sore let my healing be accomplished by thee, and if I come from my sickness I will not hide my story from thee.

NIAMH

Hadst thou the vessel that the clowns were preparing, not better than tasting it would be all the physicians of the universe for thee.

EAGLE-BOY

For the love of generosity, O girl, help my sorrow and woe! [Let me have] of the balsam of the dead clowns, and let pottage be made.

[niamh]

Óá mba liom-ra u'eir do leisgír
 Tú féin, a óeis-fír feairctóir,
 Do óean[þ]ainn uigthe [mo] óicéalt
 An iubhlaic liú-úeal do lionfainn.

200

[macaoim-an-10lair]

Liú-úeam ró m' airmaití gairce—
 Do luacé haírtír ró m' liú-úe;
 So mbuó leat-ra iaru mo leisgear
 Mé, tairg gád nweis-féarí 'ra[n] gachinne.

[an scéalaíthe]

Éirísear niamh go hachláim
 If gábháil leílíté] o'a hiairíair—
 An iubhlaic do bhrí i n-uaigheas
 So bhrúairi rí i ró óiamair.

205

An íce gád fuitheas
 (ró buítheas bean a deanta)
 Do ghní niamh uipeas-úeal
 Leir, gád éabhair a chéileácht.

210

Ó taoi-ri go rúbád ríleamhain
 Tairg an bhréadáin ari an éinnír,
 Do ríeála óuinn, a óeis-fír,
 Ari ghrád hiniú[e] innír!

215

Ó h-airíte na leoró rín gáthar an inéan ag riathairis
 ríeála do Macaoim-an-10lair, agur inníreapar do gádha ríeála
 o'a riabu aige, agur aibhír a éurair tairg tairg tairg
 ríeála do 'n dul rín. Ceanglaidh cír agur riada cleamháir
 ní ceile annrin ari bheagán riathair.

VII

Inníreapar an inéan do-ri an go gcuaila rí féin iomráthó ari
 Rídiríe an Chúil, ealádon Ríomhri Carrraighe Ónúibh, ag cloinn
 Gairb mic Óolair, agur gairb fíor-éairí agur gádair-compránaí
 Óriú féin é, agur nairb fúilair a élaoi[óeal] i ngsairce ari
 bít ní i ngsairce ari bít ní i ngsairce ari bít.

5

“Maireadó” ari Macaoim-an-10lair, “Sibé cír i n-a

NIAMH

If after thy healing thou wert mine, O noble lover, I would do my best with it, the white-coloured vessel I would fill.

EAGLE-BOY

I will swear by my arms of valour, thy wages of labour is in my oath ; that I will be thine after my healing beyond every hero in the world.

THE NARRATOR

Niamh arises promptly and its seeking is undertaken by her--the vessel, which was in a secret place, till she found it in concealment.

The balm without delay (kindly was the woman who made it) did Niamh of white countenance make for him, so that she soothed his wounds.

NIAMH

Since thou art merry and smooth, beyond the troop which thou hast beaten, thy story, O hero, tell us for the love of generosity !

At the end of that lay the girl takes to asking his story of Eagle-Boy, and he tells her all the story he had, and the cause of his journey over sea and over ocean to his coming there. Then they make compacts and agreements of marriage together, with very little witness.

VII

THE girl tells him that she herself had heard talk about the Knight of Music, that is the Pirate of the Black Rock, from the sons of Garbh son of Dolar, and that he was a true friend and steadfast companion to them, and that it was not at all easy to defeat him in valour or in cunning, however great, or in enduring deeds at all.

“Verily,” said Eagle-Boy, “in whatever form he be I

ʊfuit ré ní féidir liom-ra móran comhúinidhe do ʊéanam ní
go ʊfeictear é réin, agur inéan na ʊalaðrais Uaitne.”

Aéet atá níó ʊéaná, iar leigean a réit, agur iar ʊeup a
mheirtiúise agur a ʊnead agur a ʊréadet de, do ʊluairf réin 10
agur inéan Ríos na hInis, agur do ʊuiréadair ʊor[en]e
reod na ʊfomóraí 'ran ʊeupraí, agur an beagán de'n
mbalram íce do ʊi as na ʊfomóraí, agur ʊasraí ʊgaird ari
múir agur ari ʊdri-ʊairíse. Agur iarríar Macaoint-an-loláir
ari ʊearptair ʊé agur ari ʊuaðair 15 an ʊeupraí eolair do ʊéanam
ʊóis ari amur ʊunair ʊarraighe ʊuibe, eaðón
baile Rídirfe an ʊiuit, 'súr i ʊgád áit eile i n-a [m]buð mait
ʊóis dul.

Aéet ʊibé ʊuðal ʊairíse do ʊinneadair, ní ʊaitriútear a
n-imteadéta go ʊfacaðair toirt oileán fáraí[1] ʊcomroðar 20
ʊóis, agur do ʊasraí cuan agur calaðþorit 'ran oileán ʊin.
Agur ʊuailear an trlat ʊeal ʊraorðeacáta do ʊi aige ʊorí an
ʊeupraí, ʊur ʊágois 1 n-iomþálaí 1 n-aice na mara é; agur
ʊluairfeadair ʊomra iari ʊin go ʊfuaðair an t-oileán ʊior-
álaínn fáraí do ʊ' ʊearpí agur ʊior-ʊirce ʊ'a ʊfacaðair 25
máin: agur iari ʊbeirt aéair ʊadaí ʊuðal an oileán ʊóis,
do ʊoncadaðair caéair ʊeann-ári ʊirlaðaí, agur 10rtá
mioðða ʊo-ʊairleacá, agur ʊuigéan ʊlair ʊeann-ðora ʊuim-
ðeannmúinidhe uata. Agur do ʊairíseadair ʊ'a ʊionnriúde,
agur ʊuaðair ʊalla ʊlair ʊeannlaí ʊleac-ʊuimneosðaí, agur 30
mioððan ʊoirc-leatán ʊaoim ʊuirp-ʊeans ʊneair-álaínn ʊanra
ʊanamair ʊéal-ðoicra ʊinn-ʊriárlaí 35 as cuir 10rtair aon, agur
ʊanraí ʊlair ʊail-ʊeal ʊéit-ʊinne ʊriárlaí-ðriúnn 'n-a
huiúimceall ag uam n-ðir-ʊleacar n-álaínn n-ionsantacá,
agur 35 ʊan aon ʊearp ʊ'a ʊfáir ní ʊ'a ʊfior-ðoiméad: agur
10rtéad ʊuð ʊuáirf 37 ʊat-álaínn ʊfáir ʊeannðorrí ʊéit-íriol
aíððreacá allta uéit-leatán ʊluair-ðeas ʊeann-ári ʊob-ðaoí
ðeann-ðeas 10rt-luat ʊuinn-ðuðlaí aílt-þeamair eadtríom
ionsan-ðuinn 10rt-ðeall 10rt-ðeall 10rt-ðeall 10rt-ðeall

cannot stay long till he himself is seen, and the Girl of the Grey Palfrey."

Howbeit, after putting aside his weariness, and after putting from him his dejection and his wounds and his hurts, he went himself and the daughter of the King of India, and they put selections of the jewels of the Pirates in the canoe, and a little of the balsam of healing the Pirates had, and they set their face towards the sea and the great ocean. And Eagle-Boy asks for the miracles of God and the virtues of the canoe to give them knowledge of how to approach the Dwelling of the Black Rock, the bailey of the Knight of Music, and everywhere else where it was good for them to go.

But whatever was their route on the sea, their adventures are not related till they saw the mass of a desert island close to them, and they took haven and harbour in that island. And he strikes the white wand of druidry that he had on the canoe, so that he left it protected hard by the sea: and they went straight on after that till they found the very beautiful desert island, which was the best in grass and in fresh water that they had ever seen: and after walking the island a long while, they saw a lofty-headed domed castle, and a royal very beautiful habitation, and a smooth, curved-topped palace of chaste foundation beyond them. And they drew near to it and found a smooth, gabled hall with variegated windows, and a queen, wide-eyed, fair, slender, beautiful-skinned, modest, womanly, red-lipped, tuneful-voiced, working embroidery there, and smooth, white-limbed, tuneful-mouthed, exact-worded women all around her, sewing at beautiful, wonderful orphreys, and not a man watching or guarding them. And a steed black, swarthy, lovely-coloured, quick, curved-topped, low-mouthed, huge, wild, broad-breasted, little-eared, high-headed, narrow-mouthed, little-headed, swift-footed, sure-paced, broad-limbed, light, round-hoofed, smooth, easy, smooth-sided, lofty-acting,

Σαιρceamhail éiarr-ðub éearf-ðallaé ari mairfear ðaðaé ðealgs- 40
ðéanmnaé ari rlior an riog halla riu; agur uðaim orffða
éaðræmial iolðaðaé i n-áirðe ðr a cionn agur gat forffánta
fornnigste þeotm-láitdiri ceann-éruarð cjur-þaifring cearðar-
milleannaé ari an rlior éealðna lám riu.

ðétt atá níðr éeana, fáiltisgearf an riogðan rómpa agur 45
go háruté riu mnaor: agur fufálar ujrti ruiðe i n-a
focairi agur i n-a fappraðr fém.

Óearcar Macaomh-an-lolaír ari fead an tis, agur éus
græð [a] anna do 'n ead ari n-a faiçrin do. Agur currearf
a húðaim ujrti, agur glacar an gat aðuðramar, téird forff 50
an ead, agur imtisgearf amáé ari faijringdeacé na faiðce fóto-
ðlare. Agur do býr að a maircaisgeacé agur do a min-þeacain;
agur níor þfaraða ðó marí riu go þfaca veag-ðurðeau ðair-
ceasðaé cunig 'ran riaon gáða nöriðeal, agur pfionm-laoé
fearamhail ferðm-láitdiri i n-urðorðaé na buiðne riu, agur 55
gualanig feolmar do'fiaðaé an fáraig ari gáð aon aca. Þa
maectnai meannan agur mōr-aiðgeanta leo aitne an eit ðuð
ro 'n maircaé an aitnir, agur gualab mneall tliða agur
taðair do býr faið teacé do a n-ionnurðe. Agur gáðair
diosþlair i gclearf ngoile agur gárcce éuða fa éoinne an 60
maircais an aitnir riu: agur níorð ferjringde ðóir, óir rþoriar
Macaomh-an-lolaír an t-ead 'n-a gcomne agur 'n-a gðomðaíl,
agur níor ðað tlið nð tme é gári éuði an t-ead tliða, gári
fcaoril agur gári fcaonnriis ó cérle iad. Tóðbar Macaomh- 65
an-lolaír an lám leabairi lán-ðaparð or nír agur or uðectari
árho a gualann, agur buailear buille forffánta fiof-láitdiri
ðuðlann a gáit rerið ræmair a býr aitne ari an riðrife ró-
ffraðtaé do býr 'n-a éeannrórt ari an gcomdeacé, agur
currearf i lois a cinn agur a éeannmullisig go lám agur go
lán-taliðan é: agur rul do éirig ari riu do éeangal go 70
cruað-éuðriis ée agur currearf cjur a élaiðum agur fca-
leatðraé a fcerðte go tliðsean do-fcaorilte ari; agur gáðar

valorous, jet-black, straight-limbed, at a coloured well-made manger at the side of that royal hall: and golden, various, many-coloured harness raised up above its head, and an angry, tempered, serviceably-strong, hard-headed, wide-socketed, four-cornered spear on the same side, close by them.

Howbeit, the queen welcomes them, especially the woman: and she bids her sit near her and beside her.

Eagle-Boy looks through the house, and gave the love of his soul to the horse when he saw it. And he puts its harness on it, and takes the spear we have mentioned, comes on to the horse, and goes out on the width of the green-sodded lawn. And he was riding it and closely examining it: and not long was he thus till he saw a little troop of warriors coming to him straight on the way, and a manly champion strong for service in the very front of that troop, and a fleshy shoulder-piece of venison of the wilderness with each of them. It was a surprise of mind and intellect for them to recognise the black horse under the unknown rider, and to see that there were trappings of fighting and contesting upon him as he came into their presence. And they take to them zeal in the art of valour and prowess in expectation of that unknown rider; and they were not the better of it, for Eagle-Boy spurs the horse to meet and join them, and no fear nor terror took him till he put the horse through their midst so that he scattered and confounded them one from the other. Eaglē-Boy lifts his pliant full-dexterous hand above the edge and high summit of his shoulder, and strikes a wrathful, truly strong blow with the staff of his smooth, broad javelin which he had upon the very powerful knight who was chief over the company, and he puts him head and top first on to the bare earth; and before he arose from that he bound him tightly, and he puts the hilt of his sword and the strap of his shield firmly and immovably

μηνιντεαρ πλοι ταιρόμε αγυρ τούτης-τειτίμε ένασ α
φαιεριν ριν. Βειρεαρ Μασαομ-αν-λολαιρ αν προπε λειρ,
ceangailte αρ αν ορουξάσ ριν, ι θριαθναιρε α μνά αγυρ α 70
θυιρόνε θαντραέτα αγυρ θαντοάλα: ρυμάλαρ υπάιτιν ρογαις
αγυρ ροξιασαιρ ρο θέαναμ θό φέιν, αγυρ αν τ-εας
ουβ ρο έριμασάσ αγυρ ρο έιαθταξάσ αρ α μαινρέαρ φέιν.
Οο θιδεαθαρ μαρ ριν ρο θαμ θαίτιμε θιρ αγυρ θοντατα αρ
ζαέ ταοιθ, θαν θαοινεαρ θομηλαιρ ρο θιθνεαρ ιομαγαλλία ρο 80
θέαναμ ρέ αριοιτε, ρο θυρ θαθαιρ φεαρ αν τίσει θαίονν ηα ρέ
ριν, αγυρ ιρ εαδ αθυθαιτ—

“A riordie agur a ḡairceis úd, na c' ñfacamair agur na p' cleac̄tamair gomhige ro, iñ maist do gheobhá ó do chuaidh agat ophainn, agur na p' chuir aon ḡairceadach p'omhat iñ an gscrúd ro 85 riinn. Scaoileadh thínn aonair : agur mé féin, agur an t-oileán ro, agur an chlúdach ro uile do bheirt ari do chumácht féin fearta, agur go gcaimhfeadadh féin consgráim mo láimhe agur mo láinne ari do fionn ó ro amach”

“Οά περαό τειχίν αγαν-ρά επι ριν,” επι Μασαού-αν-90
ιοταιρ “οο ρεαοιτείν τουτ.”

“Cuipim-ре Տրյան աշոր ճարտա աշոր արի և Տօր աշոր և
թեամայշեած օրի Տօ Տօմաննօն[թաթօ] աշոր Տօ Տօմաննօթօ
մէ Ծուն է” ար առ յուծուն.

Seoilear Macaoimh-an-tolaip do iarr fín, agus ríatharúisear 95
[ə] ainn agus a fhionne do.

"Ridíre pól-árrílaéctasé agur gairceadólaé gníomháctasé nár cláorídeasó i gcomhluom cata nár comhriaisc mé píairí gomuise tura dom-áceangal. Agur fuaifear gceall clú ó mórlaín tóisearlaibh an bhealára ari neairt mo lánimé agur ari érúair mo 100 cláidíom agur ari mérió mo bhuille. Agur is o'n oileáin-ra náinmníoscaí mé, eadóin Síneasaí an Oileáin Fáraig a gsoíltear ríom; agur ó do bhrí i gceineáiníain duit-re mo cláorídeasó nár mo clúairíoféin, bhois agat ari ron do gairce agur roca do náirí oírm. Agur Bealtuimde inísean Riois na 103

upon him : and his people, upon seeing that, take to themselves the way of rout and headlong flight. Eagle-Boy brings the knight with him, bound in that fashion, to the presence of his wife and her company of women and handmaidens : he orders attendance of washing and bathing for himself, and the black horse to be rubbed down and fed at its own manger. Thus were they till the time of taking food and of sleeping on each side, without the gentleness of conversation or the interchange of discourse one with the other, till at the end of that time the man of the house spoke, and thus he said—

“O knight and champion yonder, that we have not seen and of whom we have had no experience till now, mayest thou get good since [the victory] has gone to thee over us, and not a warrior has put us in this state before thee. Let there be loosening from us now [let us be released] ; and let myself, and the island and all this country be in thine own power henceforth, and I myself will spend the help of my hand and of my sword-blade for thy sake from this out.”

“Were I certain of that,” said Eagle-Boy, “I should release thee.”

“I set sun and moon and air as surety and guarantee on me that I will finish and accomplish it for thee,” said the knight.

Eagle-Boy then releases him and asks of him his name and clan.

“I am a very powerful knight and a doughty warrior that was never defeated in the balance of battle or of fight till thou didst bind me. And I got the guerdon of fame from many of the men of the world from the strength of my hand, and the rigour of my sword and the greatness of my blows. And it is from this island I am named : the Champion of the Desert Island is what I am called : and since it was fated for thee to defeat me with mine own trappings, let it be thine for the sake of thy valour and for requital of thy favours to me. And Beatuinde, daughter of the King of Little Greece, is

Si réigse Óige an bean úd agam, agur ír ari neart mo láimé agur ari mériod mo buille tuisgeart liom i, agur ní feargach a hachair ca hártho d'áiríord an domain mór i n-a bhusil rí féin nó an beagán bantúraícta úd i n-a farrád. Agur ír iad rín mo rcéala agat, agur ír maic liom níod éigint doct' rcéalaib- 110 rí d'fágáil anoir."

"Do gheobair beagán de rín," ari Macaoim-an-loláir. "Ridíre ós agur gairceadach do mhuinnír an ríos d'artúir mic lúthair mic Ámbrois mé" ari ré "agur niamh Cinnéionn inéan ríos na hInnsidí an bean úd dochtú i m' 115 foícheir, noé do bainir le neart mo láimé agur do ceart mo clairíomh do tuisnir fomóraíc fionnmaíse fíor-arráctas, eadón tuisnir mac Gairb mic Óolaír, ó imníb Marga Toirrman. Agur ír eadó fáid mo tuisnir ari muiir agur ari mór-fairrige 120 anoir, do lorgairíreacét mna tuisceadair comairce mo tuisnait agur mo tuisceadair, eadón inéan na falaibhais uaithe bean Ridíre an Cíuil: agur ní feargach mé do ceitíre hárthoib an beacáca ca hiaic nó inír nó oileán d'a dtus rí a hagair. Siúleas tuisgeart mo mórde naé bhusillínn go bhráid nó go mbeair[fr]ainn an bean rín liom nó bunaídar a rcéil go Ríse an 125 Domain: agur ír maic liom do congnamh-ra agur do cuiromhád d'fágáil éigise rín."

"Dáir mo cùbair" ari an Siúlagas "ír capa agur ír compánaíc Óamh-ra Ridíre an Cíuil, agur ír deimhín liom naé deacair ari cíúr rcéitíce nód clairíomh riathair ridíre nód gairceadach 130 atá ioncoimhlaic rír, ari feabhar a gairce agur a ghlúocair agur ari iomád [a] ealaíona doilbhéte tuisneadhácta agur a fíosuimhdeacáta ari ceana."

"Ní bheair[fr]aird rín uile san feacáint uaimh-re é" ari Macaoim-an-loláir.

"Do bhearrfach mo congnamh agur mo cuiromhád ómit" ari an Siúlagas "Siúd doilbhéas Óamh é: agur ní hiomhá go bhusil ó

yonder woman, and it is by the strength of my hand and the greatness of my blows I brought her with me, and her father does not know in which of the quarters of the great world she is, or yet her few attendants yonder beside her. And there you have my story, and I think it well to hear something of thy story now."

"Thou shalt learn a little of it," said Eagle-Boy. "A young knight and warrior of the people of King Arthur, son of Iubhar, son of Ambrose am I," said he, "and Niamh Fair-hair, daughter of the King of India, is yonder woman whom thou seest with me, whom I seized with the strength of my hand and the right of my sword from three truly powerful pirates of the White Plain, namely, the three sons of Garbh, son of Dolar, from the shores of the Torrian Sea. And this is the cause of my journey by sea and by the great ocean now, on the track of a woman that was taken from the protection of my chief and my lord, namely, the Girl of the Grey Palfrey, wife of the Knight of Music: and I know not of the four quarters of the world to what land or isle or island she set her face. However, I gave my oath that I should never return till I should bring that woman with me, or completeness of news of her, to the King of the World: and good I think thy help and thy assistance for that."

"By my conscience," said the champion, "the Knight of Music is a friend and partner of mine, and I am certain that never went knight or warrior at the back of shield or spear fit to fight with him from the excellence of his prowess and expertness, and the greatness of his occult knowledge of druidry and his uncanniness in general."

"All that will not keep him unseen from me," said Eagle-Boy.

"I will give thee my help and my assistance," said the Champion, "though it is sorrowful to me: and it is not many

तुर्स्थाल श्रेणी गो फुनेव॒ आ फाम॑ल; अगुर इ फेरि तुर्स्थाल त॒र्ताल दो मिरे, ओपि इ इस अ टेर॑ दूब न्दो अता अगत-रा दाम, अगुर नि त्तिम्दा गो थ्फुल द तुर्स्थाल श्रेणी गो फुनेव॒ 140 सुन्दिपि एस इ फेर॑ ना इ फेर॑ अगुर अ फाल॑थ्रास उत्तीने. अगुर इ अपि योमां एलांठा [इ] न्द्राल॑थ्रास्त इ तो इ उम्मां इ, ओपि नि थ्फुल ओन मौल्म॑दी तारा गुर अ झोर्प्प॑म॑स्त एप्रे-र॑वांग युक्त इ न-अपि द' आल लैरि दूल, नां उत्तेंद अन्न।"

"मार्पेआ॒" अपि Macaoim-an-lolair "अमाल आ इस रैर्पेान 145 अ टेर॑ दूब ज॒न दून्त अगुर अ जात इ उत्ताप्पात उम्मां फेर॑, दोब्ब॑युम-रि उम्मां फेर॑ अन॑ दून्त इद; अगुर नि न-एा॒ ज॒न अम्मां, आ॒त ना त्तुले नि॒ द' आ त्त्वेआ॒ अगम इ न-आ त्त्वेआ॒ दो र॑पेर॑, बिंद॑ लैत इ।"

Altuigéear श्रुतास्त अ ओल॑न ना त्तिलाइते ज॒न अ फुलि 150 दो Macaoim-an-lolair; अगुर नो झाव्हरात अ चौमेआ॒ क॑म्प्रात॒ अगुर अ अिंग्नेआ॒ योमागाल्ला॒ दो ज॒न अमां ने॑ चैते, अगुर तुसां नुवां जाचा बिंद॑ अगुर रैर्पेान जाचा त्रिंशे चुचा, जुरि त्तैर्प्प॑स त्त्वेआ॒ अल॑यांत॒ इद; अगुर दो त्त्वेआ॒ योम्मांत॒ अगुर अिंद॑-ल॑एबा दो Macaoim-an-lolair अगुर द' आ त्त्वांत॒, अगुर दो 155 ज॑म्प॑रात फुन अगुर र॑द्दाले गो त्तांत॒, अगुर इ न-निंद॑ अन्न॑र॑ गो चैन्न रैर्प॑त्तांन॑, र॑न त्रिंशे ज॒न श्रुतास्त अ ओल॑न, अ लैर्पेान अ र॑चि॑ अगुर अ सुरि अ त्तैर्प्प॑त्ते द्विंद॑, अगुर अ देनाम॑ एल॑एर अ ओल॑न फेर॑स्त [अगुर] अ सुरि अ झोमां॑ अगुर अ झोर्प्प॑थ्रास्त अपि अ चैते. इ ज॑त्तिन॑ ना ने॑ अगुर ना 160 नाम्प्रिपे ज॒न अदुव्वार्पि॑ Macaoim-an-lolair—

"अ श्रुतास्त अ ओल॑न" अपि ने॑ "इ दाम्मा त्तैते द' फेरि त्तो चुप्पारि फेर॑ क॑म्पात॒ फांडा अ॑न-बाल्ल दो त्तेनाम॑; अगुर इ म॑त्तिंद दाम त्तिल्ल अपि अमुर॑ च॑र्पांगे त्तुले, अगुर लाम॑ दो त्ताव्वार्पि॑ अपि अिंग्नेआ॒ अपि न्जनोता॑."

"इ दौन्स॑ अगुर इ दोस्म॑लां त्तिल्ल अगुर त्तिप्रेनाम॑ अ त्तुल॑रि ज॒न" अपि श्रुतास्त अ ओल॑न "ज॑त्त गो न्द्रेआ॒ अ गो त्तांत॒ द' अ॑न-दुन्ने ज॑म्प॑त ज॑म्प॑त।"

"सा॑ फिं दून्त-रे," अपि Macaoim-an-lolair, "नां उत्त-रा

that are like him from the rising of the sun to its setting : and I am a hireling of his, for it is he who gave me yonder black steed thou hast, and not many is the pair of steeds, from the rising of the sun to its setting, better than it and the Grey Palfrey. And it is from the greatness of his skill in druidry that he is a yet greater terror, for there is not from the whale of the sea to the tiny gnat a form in which he wishes to go, that he does not go into.”

“ Well,” said Eagle-Boy, “ as he gave thee that black steed and the javelin in hire from himself, I give them to thee now from myself ; and not that only, but, everything which may be in my possession in which thou mayest have a desire, let it bethine.”

The Champion of the Island gives thanks for those gifts which he got from Eagle-Boy ; and they took to the gentleness of conversation and the interchange of discourse thenceforth together, and the new of every food and the old of every drink was brought to them till they were drunken and festive : and there were prepared beds and a high couch for Eagle-Boy and for his wife, and they took sleep and ease till morning, and then regularly to the end of a fortnight, in that house of the Champion of the Island, laying aside their weariness and putting their depression from them, and in making acquaintance with the Desert Island, and in doing acts of favour and friendship one to the other. At the end of that space and time Eagle-Boy said—

“ Champion of the Island,” said he, “ ’tis a cause of weakness for a man with a journey such as mine to make a long stay in one spot ; and it is time for me to go in quest of the Black Rock, and to set my hand to shortening our business.”

“ Painful and sad is the progress and undertaking of that journey,” said the Champion of the Island, “ though it has never gone well to anyone before thee.”

“ How knowest thou,” said Eagle-Boy, “ that it is not to

do Óeonuis **Tia** ríosál uile agus an fórlainn ari Ríordhe an 170
Cíuil?"

Agus do fionne an laoi—

[macaoin-an-iolair]

Éiríss rúar iр déanam tómall
A Shruasais d' ari séill gáe tóream;
Leor d' ari meast-éomnaid cian;
mitír óuit tómall iр teacht leam.

175

[Sruasach an oileáin]

ní heasó an tómall iр doilge óuinn,
Aéit dul d' fágairil móij ná mbeann;
Táiné óuit, a Macaoin mán
ní teaghc do éuji i n-a céann.

180

[macaoin-an-iolair]

'n-a élaorír rím ríarí iр roim
ní gheoban-ra gán tómall d' a fíor.
náct ótuitfeadh liom a lóp níle
A Shruasais óuit ca fíor?

[Sruasach an oileáin]

ná biond aithriar! aéit iр dearfóth óuinn
naclairí fearrán ríamh ari cíul aípm
Aon laoé d' a ótiusbhaist ríán
Siuibhal Ríordhe an Cíuil go mbaoth mairb.

185

[macaoin-an-iolair]

Bainfeadh-ra, do éoil m'ic Dé
A céann d' a mérde reacé gáe² ball,
'San Caillais' Dubh, cíod cíuairí an éim,
Seobadh féin i lóp m' aípm.

190

[Sruasach an oileáin]

A laoic ó Óun an halla Óeiríss.
Do bhearradh gán cíilg mo céann
Do comáil^[1] a gheobhá óuit;
Fáir baoisál óuit neimh a lann.

195

[macaoin-an-iolair]

Ar shláth hinis corp d' a luanó
Dul d' a raijsin ní tuaigí glúinó.
A Shruasais Oileáin na mbuaid
Éiríss rúar iр déanam tómall.

200

¹ ní biam jir MS.

² Gáe gáe MS.

me God has permitted to avenge evil and oppression upon the Knight of Music?"

And he made the song—

[EAGLE-BOY]

Rise up and let us make a journey, O Champion whom every host obeyed : enough of our long, weak delay ; it is time for thee to journey and come with me.

[THE CHAMPION OF THE ISLAND]

It is not the journey that is hardest for us, but to go to find the wall of gables ; O gentle-boy, a disgrace for thee, not small, is thy going against him.

[EAGLE-BOY]

In conquering him east and west, I will accept nothing but going to him. O Champion, how dost thou know that all his requital will not fall to my hand ?

[THE CHAMPION OF THE ISLAND]

Let there be no doubt, but we are certain that there is never one warrior standing behind arms to whom the journey of the Knight of Music to slay him would bring safety.

[EAGLE-BOY]

I will cut, with the will of the Son of God, his head from his neck beyond every member, in the Black Rock, though hard is the adventure, I will accept it by virtue of my arms.

[THE CHAMPION OF THE ISLAND]

O warrior from the fort of the Red Hall, I will give my head without deceit to complete what thou mayest have accepted ; an increase of dangers for thee is the venom of his sword-blades.

[EAGLE-BOY]

For the love of generosity cease from mentioning him, to go to attack him is not a presage of strife. O Champion of the island of the virtues, rise and let us go,

VIII

Α ή-αίτιε να λαοίδε γιν το έιοννανθαρ σειλεαθραδ το' α μνάιθ αγυρ το' α πορεαμ, αγυρ πο ξαθανθαρ α γεαρ ι γεορ, αγυρ ζιλαιρεανθαρ ηόμρα γο ηγλέιρε αιριμ αγυρ ιολ-βλοθαιρ 'η-α υαταδ αγυρ 'η-α η-αοναράν γο ηάνγανθαρ αν ευριαέ πεατηράιότε. Αγυρ ιαρ η-α ποέταιν ιδιοθ το έιανθαρ απο 5 αγυρ πο ξαθραδ αν θόενα γο βιοτυρλατή; αγυρ το έιηγις αν βαιρηργε 'η-α οργαραίθ σεαννξαρίθα αγυρ η-α τονναίθ τυλ-θορβα τιννεαρηναέα αγυρ 'η-α λειβεανναίθ λυαιμνεαέα λαν-χορραέα αγυρ 'η-α μοέαρι ιηί-έειιιιρέθε ιηόρ-ανραθαέα αγυρ 10 'η-α ιαιιθέιρ αλιημηρδα ιαρε-ιονγανταίς, 'η-α σεαταιθ αγυρ η-α ενοέαιθ ευαιρ-βλιυα ειοτθριαονναέα αγυρ 'η-α ξαδάναιθ ζιλραέα ζιλιννεαλ-ξαρίθα, γυρ ιηιιοθ αγυρ γυρ ιηεαρηις αν ράιλε ρεαηβ-ξιλαρ ηηιιτ-λιονηαρ, αγυρ ιομαθ να η-ιηριαρτ 15 η-έαγραμλα η-ιονγανταέ αη γαέ ταοιθ το έιοραέ αγυρ το θειρεαδ αν ευριαίς αη βεαδ τηι λά γο η-οιοθέε 'ραν ειγεανταρ αγυρ 'ραν ανφοιλλαν γιν.

1a) rín áitriaisgear an fhaot i n-aice na n-éall foir-meallaí, agus írliúisear a glórí agus a geaspán i n-aice na mara agus na móir-faippre; agus d'éirísh feití cíuin cíusearlaí cónim-leathan ari an aitõbheir n-iongantais n-eocair-áitímis. Agus 20 dearcas Macaomh-an-lolairí agus Siúisagáil an Oileáin uata go thíreac agus do chónnairí Siúisagáil an Oileáin mar fáimail innre, agus innirear do Macaomh-an-lolairí é. Agus do reolpat an cuspílaí gan fios gan aithiusgád do Óreas an oileáin nò go nángadair Óun na Cappaige Óunbe. 25

"Is amharcló atá an éagairais ro," aip an Bhriagach. "Ní
bhfuiil aict aon tráighe ruair inntre, agus ní éinleann aict aon
duine i n-aonraíocht 'fan tráighe rin: agus atá d'a dhainisne,
d'a mberdip pip an domain uile pá n-a bun, náic beag aon
duine amháin d'a gceangbáil i bpup. Agus atá tú in daingean 30

VIII

At the end of that song they bestowed their leave on their wives and followers, and received their farewells in turn, and went on with choice of arms and manifold weapons alone and solitary till they reached the aforesaid canoe. And when they reached it they went into it, and took to the ocean very quickly: and the sea rose in its rough-headed troughs and in its sudden and rough urgent waves, and in its leaping, full-unstable strides, and in its mad, tempestuous roaring, and in its savage abyss, wonderful with fish, in its showers and in its wet-hollowed, shower-dewy ridges, and in its noisy, rough-gravelled bellowings, so that the rough-green, full-streamed salt sea swelled up and drove [them] wandering, and many of the different wonderful monsters [were] on every side at the prow and stern of the canoe for the length of three days with the night, in that necessity and oppression.

After that the wind rises to the region of the soft clouds, and its noise and its wailing sinks in the region of the sea and ocean: and there arose a calm, gentle, moderate, very expansive over the wonderful, noisy-margined sea. And Eagle-Boy and the Champion of the Island look straight away from them, and the Champion of the Island saw as it were an island and tells it to Eagle-Boy. And they sailed the canoe without knowledge or perception on the part of the people of the island till they reached the fort of the Black Rock.

“In this fashion is this rock,” said the Champion. “There is but one door up into it, and not more than one person finds room at one time in that way: and such is its strength, that were the men of the whole world under its foundation, one person would be enough to keep them on this side. And there is a strong castle-tower that cannot be digged down,

thiochóclaróe, cuanna, cloéblait, ceatári-uilleannach ealr-leáin i mullaé na carraigé ná, agus í gá an aét aon doras aírt i Úrbaid ó Láír agus í Lán-éaláin air, agus ní téid colann daonna i gceal aon aét ná róparáidibh uantair, aét Ridíre an Chúil amáin: agus [a]deiríodh cásca gúfach le díraoiðeal a téid- 35 ríon féin aon.

“Ní mire rin,” ari Macaoimh-án-tolair. “Ní raibh do ‘n maciaró d’ a raibh mire aon duine do b’ feárrí círtealéit colla ioná mé féin; agus cásca fíor ná cásca raéfainn i gceal aon airiusgád do ‘n ridíre?” 40

“Ní raéairí dairi n-dóis,” ari an Ghráigéad: “agus tá ndeacá, iñ mór an locht ari rin gá mo éindiuig[as]-ra do beic agat aon.”

Gluairidh ríomhaíri rin gá mochuigád ná go ránghadair bun an chaireáin. Agus díriúdear Macaoimh-án-tolair a tairis 45 amuig uairí agus leigsear ‘n-a chuiríodh gáibhtheaca glan-pataí tarí air ariú é, go rámhig n-aice an chaireáin; agus éigsear do baois-léim aírt aeríodh d’ uirlannaiibh a fíleas agus do chrainnaiibh a chraoiréas gúfí tuismithe ari doras aírt an chaireáin. 50

Agus iñ amálaró fuaipi Ridíre an Chúil, agus a céann i n-údét a miná, eadóón inéine na fáiltearais Uaitne, agus é féin ‘n-a chuiríodh fuaing agus ríor-éontalta, agus é airméad éirigte, agus an feadán glan-airíodh guth-binn pé canaí an ceoil ritig [a]duíramairi ríomhainn ari cláir pé n-a taoibh. 55 Tári n-a feicfint do ‘n inéin éuice marí rin do taoisúig a ghean gléamháiréas gáipe i.

Dála Macaoimh-án-tolair, tarrainsear an clárdeamh clair-leáchan eifor-óiríodh coileán-díreac a b’ aige ari a tuismiti tarisce agus ari a tintig Íoibhá, agus ráitear a gcompairí éiforíde 60 agus a gceasrt-meadóón cléib Ridíre an Chúil é; agus do minne goin glan agus aigsead fógsaithe feol-rcaoilte de, agus baineas a céann d’ a colainn: agus an uair do fáoi

elegant, smooth-stoned, four-cornered in the top of yonder rock, with but one lofty door far from the bare earth: and not a human body comes in there save with windlass-ropes, except only the Knight of Music: and everyone says that it is by druidry himself comes there."

"It is no worse for that," said Eagle-Boy. "There was not of the boys among which I was one better in dexterity of body than myself: and who knows that I may not go inside without the Knight's knowledge?"

"Assuredly thou will not go," said the Champion, "and if thou wert to go, great would be the flaw if thou hadst not my help with thee."

After that they advance unperceived, till they reached the bottom of the castle. And Eagle-Boy goes a while outside from it, and puts himself back again in his costly garments of good luck, till he came near the castle; and he rises with a wild leap, high and airy, on the staves of his spears and the handles of his javelins till he lighted on the lofty door of the castle.

And thus he found the Knight of Music, with his head in the breast of his wife, that is the Girl of the Grey Palfrey, and himself in the stupor of sleep and lasting slumber, armed and equipped: and the tuneful-voiced flute of pure silver for playing the peaceful music we have mentioned before on a table beside him. When the girl looked on him thus, a lovely, hearty laugh seized her.

As for Eagle-Boy, he draws the broad-grooved, golden-guarded, straight-bladed sword he had out of its protecting scabbard and its sheath of Bodhbh, and he thrusts it into the body of the heart, and the very middle of the breast, of the Knight of Music; and he made him a wounding of enemies and a destructive flesh-cutting punishment: and he cuts his

Siúil agus aé an Oileáin Macaoim-an-IOLAIR do bheith gan an mhaoin ari d'óis, i f an IOLAIR do chónaítear é sinse ari amuif an doirítear 65 áitíod é, agus ceann Ridíre an Chúil rír i n-a láimh. Agus teangeal mar píreagairta dochum an Siúil agus amaid é, agus cuirtear téad amuif ari ceann an Siúil agus aghair beirtear ipteac é; agus gáthar gáirdeacar agus lúctéig ari an inéan ní feicirint an gníomha rín agus an chomhluasair do m'ordúiúibh 70 níreáid: agus do júnne umail forais agus foréigítear do na m'ordúiúibh rín, agus no fánadair trí lá agus teóra horúde 'ran dúnaithe rín, ag toéiltear b'fágair leanna, agus ag leigean a gairde agus ag cur meirteanáise na fáirrige tioibh.

Ciondtaránach iarú gcaitheamh na haimpreite rín, a dhúibh airt 75 Macaoim-an-IOLAIR, ó do chuirrean eisíos ari a gcaimhneart fáthúaird an dúnaithe rín Cappairtse Dúinibh, gur m'ítear d'óibh a fágáil agus pilleadh o' fíor a mbain agus a muinntíre.

“Ír fíor rín,” ari Siúil agus aé an Oileáin, “agus do bheirim ri mo bhráthair naé n-dearbhnaidh cuairt i f róna agus i f réanamhla 80 ná do éuairt aonuif; agus naé othuigadh muamh foileim i f bhuadhamhla 'ná an foileim a chusair; agus d'á bhráthair a ceann píe n-a bhuamh do Ridíre an Chúil agus d'á mbeadh 'n-a bhrácaidh, naírbh fúrair a élaor i n-íorúisil nó gairce; agus go láidh do b'áill a fíocair agus a fíocair agus o' a ealaónaibh doilbhé 85 d'raoiríthealta go rianáidh ré fud an bhráirrige agus d'f a cionn. Agus fóir gur labh iomáid eisíos agus cineál a bhiar go rúbalé rothrónaé agus go lúctéig ariéad agus a bhiar 'n-a gcairíodh oileára tioncháin aí agat-ra fearta i lóir an deis-gníomha rín do júnneáid. Óili do b'í mór d'ioibh o' a b'í i n-údairíre agus 90 i n-údcaimh agus i mburidh bhuaird ag an m'íleadh do chuit leat.”

Iar rín a dhúibh airt Macaoim-an-IOLAIR gur m'ítear d'óibh dún Cappairtse Dúinibh o' fágáil, ó do júnneáid a othuair a ann. Do b'í inéan na fáilteoirí ariéad ag iníon róeal agus 95 gníomha agus caitear é Ridíre an Chúil d'óibh gónairse rín.

head from his body ; and when the Champion of the Island thought that Eagle-Boy was deprived of life altogether, thus he saw him, approaching the lofty door, having the head of the Knight of Music in his hand. And he casts it out to the Champion as a gift, and puts a cord out for the Champion and brings him inside : and joy and gladness seizes the girl at seeing that deed and the company of knights with her : and she did those knights the service of washing and bathing ; and they remained three days and three nights in that dwelling, consuming food and ale, and laying aside their weariness and putting from them the depression caused by the sea.

However, after spending that time Eagle-Boy said that since they had put an end to their visit for the conquest of that dwelling of the Black Rock, it was time for them to leave it and to return to their wives and their people.

“ That is true,” said the Champion of the Island, “ and I give my word that never was visit made, luckier or more prosperous than thy visit here : and that never was given a light leap more victorious than thou hast given : and if thou hadst found the head of the Knight of Music, to cut it off, and if he were awake, it would not be easy to conquer him in onslaught or prowess : and that it was by means of his skill and cleverness, and by his dark accomplishments of druidry that he used to swim all over the sea and above it. And further, there were many territories and nations that will be merry and high spirited and joyful, and that will henceforth be friends faithful and worthy for thee, for the sake of that good deed thou hast done. For there were many of them in slavery and sorrow and outright captivity to the soldier who has fallen by thee.”

Then Eagle-Boy said that it was time for them to leave the fort of the Black Rock, since they had finished their journey there. The Girl of the Grey Palfrey was telling the news and the feat and the triumph of the Knight of Music to

Agur do jinne Macaoim-an-10lair agur Sruagadé an Oileáin an laor eatoirte—

[MACAOIM-AN-10LAIR]

Éigseá, a Sruagadé an Oileáin,
Is bim go nól-jiéid fá 'n tún-fa;
Fágáin é gan ámair
Gan cádar d'feapí a túnnta.

100

Beagam linn ós na ngeallam
Mai leannán do maoi nubair:
Mait an réan t'uir ari n-ártair
Do 'n bair fíil bua cubair.

105

Lion ari long do fheadair,
Cuir do bheagáin an traoisair;
'Ta 'noir ari ari Sceumáir
Níod náisb' fúrair o' ari maoirair.

110

[SRUAGADÉ AN OILEÁIN]
Ní mirté túninn-ne a maoirúeán:
Ní éags aon fheadair 'fan domáin
(Do pháid Sruagadé an Oileáin)
Poileim ruairiach ba rona.

Fao ó cíte le an énuairiach
Do bheirtí le nuaéair tuir
Bé na fáléigairiach uaitne
Uime niori luanúill mire.

115

Is iomád do lúet ceannair
Leap meadairi clop na fceal-fa;
Óuit-fa, Macaoim-an-10lair
Tusg Óia cinnéadó a théanta.

120

[MACAOIM-AN-10LAIR]
Buirdé nír an gcoimhí
Buaidh óam gan doilge t'fagáin:
Tuitim éonnaidé na Caoimhí
O'uir gáe cupair do gábháil.

125

A h-aiclé na laoróe rin do jinnereat éigseá atéamh aoin-fír
Agur jo éuirreatait maoi agur móri-maitheara agur rioghe
réot do túnair 'fan gcuimhí, agur do b'í d'a lionmáire
nár éuirreatait ann; acht long lúctímar lán-áitóibhéac do b'í ag 130
Ridíte an Chúil pé hagairiú cióra agur cónaíair do tóibháil,
agur do éir ari muiníonn mara agur móri-fairrige cuige,

them down till then. And Eagle-Boy and the Champion of the Island made the song between them.

[EAGLE-BOY]

Rouse ye, Champion of the Island, and let us be quite finished with this fort : let us leave it without habitation, without respect for the man of its stronghold.

Let us take with us the youth of the promises as a spouse for the son of Iubhar. Good the fortune after our journey, for the white hand it will be fitting.

Fill our boat with treasures, some of the fair things of the world : there is now in our power something that is not easy for our stewards.

[THE CHAMPION OF THE ISLAND]

Well may we relate it ; not a man in the world (said the Champion of the Island) gave a trivial light leap that was more fortunate.

Far asunder is the hoard thou givest with a spouse to her. Woman of the Grey Palfrey about it I jested not [?].

Many are there of the merchants who will think the hearing of this news delightful : to thee, Eagle-Boy, hath God given appointment to do it.

[EAGLE-BOY]

Thanks be to the Lord that I got victory without sorrow : to obtain the falling of the crafty one of the Rock after every warrior.

After that song they rose promptly and unanimously and put the wealth and valuables and selections of the jewels of the dwelling in the canoe, and so full was it that they did not fit in it ; but the Knight of Music had a capacious full-huge ship for raising tax and tribute, and for putting on the surface of the sea and the ocean for him, and they put their

agusur no cinnipeat a luict innte do na huile maitear agusur mór-eadála o'a riab 'fan dúnach; agusur no éogairi biaid a reolta aille 1oládaé[á] i mbárríai b na gceann scóimhíreac 135 rearimac rám-láitíor riubail, agusur no fíol biaid an fáilfis go fainfhring fírmeairtmar fionarriachtaí, agusur an airdbheir iongantach iarcáid il-píartaí, agusur an bocna bárrí-séal beoconnaí 140 borg-bneairtmar agusur an ráile rearb-éslar rruit-liontaí iarc-lionmair agusur ní haitírtear a n-eacraíra nó a nála 145 go ránghadair oireasai álainn iomallbrait an Oileáin Fárais. Agusur éisgrat leatád a taoiúe do 'n trácht séal gáimmeac do 'n luing, agusur glúairíod iarlam ari amur dúnairi agusur deasg- 150 baile Sruasais an Oileáin ball a riabhadair a mná agusur a mbandala. Ba fórfaoilteac cárthach ní cíle díob. Teorfa 145 haimriúe mar rín dób agusur ag aoiúnear i bhrárrad agusur i bprofcair a cíle dób, agusur ag uigílairdúin fáid meanman agusur mór-aigheanta.

Tríallair iarlam Macaoim-an-1olair agusur insean na fálaibhais Uaitne, agusur fágáid insean piog na hInisidí 150 bprofcair Sruasais an Oileáin, agusur ní haitírtear a n-imteaccta go dtáinighadair [go] catairí Camlaoríde agusur dúnairi an Halla Óeirí; agusur tuislingid ari fáitche an dúnairi. Agusur mar do chuaid aitne fórra tainis an pi Órtúir, an Ríordhe Óub, agusur Síri Óaltúairi agusur an teaghlach 155 uile i gcoinne agusur gcomháil na beag-buríone rín; agusur toirbhear teorfa rós do Macaoim-an-1olair, agusur do mórfailtiseadair piomh inigin na fálaibhais Uaitne. Fáctar an pi Órtúir rceala a n-eacraíra agusur a n-imteaccta díob ari aon agusur go ronnpriúdaí do Macaoim-an-1olair. Inniúear rín dó 160 ó túr go deireadh agusur rceala na hingíne tarbhaí ní, fá mara éualaibh anuas go roicé ro; agusur a rois a do bheit ag an pi Órtúir annrin a consgbáil aige fén mara mnáoi agusur mara bainceile, nó a tabhairt o'a rois a fén t'fear eile nocht do biaid iom- 165 chubair aice, nó ceat do tabhairt do rilleav o'a tír fén ari

burden within it of all the wealth and great plunder which was in the dwelling: and they raised its beautiful, many-coloured sails on the tops of the straight, steadfast, very strong masts of journeying, and they sailed on the sea widely, very strongly, powerfully, and the wonderful abyss full of fishes and monsters, and the white-topped, living-waved, rough, mighty ocean, and the bitter-clear, full-streamed, fish-plentiful salt sea, and their adventures or their history is not related till they reached the beautiful, smooth-bordered shore of the Desert Island. And they gave the breadth of the ship's side to the white sandy beach, and they then go to the dwelling and fair steading of the Champion of the Island, the place where were their wives and their attendants. Right glad were they at seeing one another. Thus were they for a space of time, drinking and pleasuring near and beside each other, and rejoicing the mind and intellect.

Then Eagle-Boy and the Girl of the Grey Palfrey set out, and they leave the daughter of the King of India with the Champion of the Island, and their adventures are not related till they came to the Castle of Camelot and the dwelling of the Red Hall. And they alight on the lawn of the dwelling. And when they were recognised, King Arthur came, and the Black Knight, and Sir Galahad, and the whole household to meet and join that little company: and he gives three kisses to Eagle-Boy, and they greatly welcomed the Girl of the Grey Palfrey. King Arthur asks news of their adventure and their journey together, and especially of Eagle-Boy. He tells him that from beginning to end, and news of the girl above all, as you have heard above, down to this: and how King Arthur had now his choice to keep her by himself as wife and spouse, or to give her to her own choice of another man as would be convenient for him, or to give her leave to return again to her own land.

“Ιφ ί μο ποδά-ρα,” τελ ον πί, “ον θεαν το θειτ αγαμ
ρέιν.”

Θειτεαρ ιρτεας το 'n τυνασθι ταρι ριν. Αέτ ζεανα το
μιννε ον πί θαναιρ θυαιν-τιοθλαιστεας πέ ηινσιν ηα βαλαθραις
υαιτην. 170

IX

Ιφ βαινυτο το βαν Μακαοιμ-αν ιολαιη ον οαιρ έινσ λάμ αρ
ιμτεαέτ; αγυρ βαθαρ ον πί αγυρ ινγεαν ηα βαλαθραις ηαιτην
ο' αποιημεαργ σο τισεαλλας αγυρ ας βυράιιι σομ[n]αιρε μοιηρ
ραιη; αγυρ ο νάρι βλαομ-ραιη ριν το βλαστα, βαν ουι το
ταθαιιι αγυρ το έταιρτεατ ον τομαιη μοιηρ νό σο θραγαθ ηιό
έισιν ο' α γεαλα[ιβ] ρέιν, θρονηαρ ον ινγεαν ον βαλεηρας
ηαιτην το μαρι έονγναμ τοέυμ ον τυλαιη ριν. Αγυρ βυθ ιματ
ον ρέατ ριν, διηι βυθ έδιμθεαρ αρ μοιηρ αγυρ αρ έιη ί. Βαθαρ
α ζεατ ιαλιηι αγυρ ηι θεαρηαθ οιηρηεαη ηο σομηαθε λειρ σο
μάιης οιλεάν ον βάραις. Αγυρ ιαρ ιμβειτ τρεατι ονν το ας
ιειρεαν α γείτε αγυρ ας σομηιαθαρι πέ η-α ιμηαοι ιφ ί σομ-
αηηλε αρι αρ ιηηρεατ ειρεαν αγυρ βημαθας ηα οιλεάν, ο'
ιμτεαέτ 'η-α η-υαθαθ αγυρ 'η-α η-αοηηρηη αγυρ α βευηηηη
εας, διηι ηα ηιοηαη ιοιθηαθα θοιιθ αρηοη. Αγυρ το έιοη-
ηαθαρ ζεαθ αγυρ ζειλεαθραθ ας α ιηαιθ αγυρ ας α ιτεαθλας, 15
αγυρ ηο βλαθρατ ιοηηρα αρ α βεαρη-αγαιη ζαθα ηοηηεαθ ας
ευαρηηθαθ ιηηος, ιηηρεαθ, αγυρ οιλεάν σο σομηιεαθαη ο'
βέαθαιη[τ] ηα θηηιηθοηη ηο ηα βειηηηθοηη οοη ηιό το γεαλαιη
ιηηειη βυηαιη Μακαοιμ-αν-ιολαιη.

1 βειοηη ζρεατι[α] ιαρ ριν, αγυρ ιαρ βειηηηθαθ ιηη-ηόηη 20
ον τομαιη θοιιθ, έληηα ιηηος αγυρ ιηηειη βαιηηηης βάρηηηθε,
μαιηηεαρ αγυρ ηαθαιη βάρηηηθε έιηα, αγυρ θιθεαθαρ ο' α
ευαρηηθαθ αγυρ ο' α ηιηθαη ιαρ ριν αρ α βεαρη-αγαιη ζαθ

“ This is my choice,” said the king, “ that the woman should be with myself.”

Then they are brought into the dwelling. But the king made a wedding, with lasting largesses, with the Girl of the Grey Palfrey.

IX

EAGLE-BOY had stayed a short while, when he set about departing: and the king and the Girl of the Grey Palfrey take to hindering him diligently and commanding a longer stay from him; and since he did not consent thereto (not to go to visit and to journey the great world till he should find something of his own story) the girl presents to him the Grey Palfrey as a help for that journey. And that was a valuable present, for it was equally good on sea and on land. Then he takes his leave, and no stop or stay was made by him till he reached the Island of the Waste. And after being a while there laying aside his weariness and accompanying with his wife, this is the counsel on which they (he and the Champion of the Island) resolved—to go alone and solitary with their pair of horses, for manifold virtues were theirs alike together. And they took leave and farewell of their wives and their household, and went straight before them seeking lands, isles, and islands, far and wide, to see if they would find or hear anything of the news of the family of Eagle-Boy.

A while after that, and after they had searched a great part of the world, they came to a territory and race broad and laid waste, a field and plain laid waste, and they were wandering through it and a-walking it thereafter, straight forward, without seeing a person or a dwelling, a flock or cattle

farerin daone nō aitfeire, ealba nō aitfeire ari bít, go fuinnead agur go fearcas. Suibh annarun do évaladair go 25 aitfeareagad agur eisne[ac] fada fíor-érluaig ñan, go nduibairt Macaoim-an-IOlair suibh édiri ódiri ñul ó' fíor aitfeareagad na mban, agur go mbad fíordir go ñfusidir pceala na tíre rin uatá. Tisid iar rin agur fuairfadar diaf ñan 'n-a fuithe ann, agur diaf deas-laoc tairb fuca, agur iar ag go 30 go bocht tuiaganta ór a gcionn. Agur beannuisear an tairfhuas do na hingeanai agur piafrusisear Macaoim-an-IOlair pceala diaf agur aitfeareagad a nsgola go háirté, agur fíor na tíre rin i n-a dtáirfadar fén. Ba hiongnaid aitfeareagad 35 agur ba mactnam meanman leir na mnaib an tairfhuas do ñeir i n-a n-aibfior fén agur i n-aibfior na tíre agur aitfeareagad a nsgola tairb rin. Do labhair an bean ba ríne diaf agur aitfeareagad—

“Saoilim-re naé do 'n píosacht-ra ríb-re, a mairfhuas 40 anaithe, an uairi atátaoi cóm aibfiora agur rin ionann- ne fén agur i n-aibfior ari nsgola.”

“Ir mairfhuas coisgeáidhe rinn gan amhras,” ari Macaoim-an-IOlair, “agur ir mairt linn pceala ó' fágáil uath-re.”

“Mairfead,” bair an ingean, “ir i ro an Seicéa clochéir, 45 agur ir ingean do ríb na Seicéa mire, agur ir ingean ñam-ra an eáilín ro i m' fócair; agur rí na Soriá a hatáir: agur ro mairbhad é ré mac [a] atára agur a mairfead fén i ñfiongair. Agur atá píosacht na Soriá aige fén agur ag a cloinn ó rin i leit. Agur ir amhras éairíla mire an uairi rin do mairbhad m' fócair ñdórtá, agur mé taoisíomh torrhaic, agur 50 gan do cloinn agam ait an ingean ro. Agur do éuirí ré mé i gcuibhreac agur i gceangal i dtáirí cómhairingean cloché go ñfiongair chead an toirfícear do bí agam, ari ea ait ña mbad ingean do ñioth agam ari n-ionnaíba ait píosacht na Soriá go huile, agur ña mbad mac toisearainn a éurí éum ñáir im' 55 fiaðnair, ionnaír naé gcluimfead ari n-eactra ó rin amac.

at all, till sunset and evening. And then they heard high lamenting, weeping, and a long, truly sad outcry of women, so that Eagle-Boy said that it was right for them to go to find the cause of the women's crying, and possibly they would find information about that land from them. They come after that, and found a pair of women sitting there, and a pair of heroes dead below them, and they weeping sadly and wretchedly above them. The horsemen salute the ladies, and Eagle-Boy asks news of them and the cause of their weeping especially, and knowledge of that land in which they themselves had chanced to come. To the women it was a great wonder and a surprise of mind that the horsemen should be ignorant of themselves, and ignorant of the land and of the cause of their weeping thus. The elder woman spoke and said—

“I think that ye are not of this kingdom, O unknown horsemen, since ye are so ignorant as that, of ourselves and of the cause of our weeping.”

“Foreign horsemen we are assuredly,” said Eagle-Boy, “and we would like to get information from you.”

“Truly,” said the lady, “this is golden-jewelled Scythia, and I am daughter to the King of Scythia, and this girl with me is my daughter: and the King of Sorcha was her father: and he was slain by the son of his own father and mother in treachery and kin-slaughter. And himself has the kingdom of Sorcha, and his children, from that onwards. And thus it chanced with me then, when my husband was killed; I was with child, and had no children save this daughter. And he put me in fetter and manacle in a very strong tower of masonry, till he should know what my unborn child would be, on this condition; if it were a daughter I should have, to banish us altogether from the kingdom of Sorcha, and if it were a son I should bear, to put him to death in my presence, in order that he should not hear report of us from that out.

“ Acht atá níó éeana, nusgar-ra ghein mairgeac mhn a láinn mic; agur iap n-a bheit tamall i m' fiachairte mar rín, ful do nusgadair na cónmeaduríte oírm, éamis an acuill uafar t'a ngeorcheair an t-iolair éusam ar néallair eadairbhuairéacá an 60 aerí agur ar fhiúthiú na fiosmaimeinte ar fothluamain, ná gur éamis ar an dothar árto do b'í ari an túir rín, ball a náthar-ra; agur fuaodairsear an naoróean i n-a ériobhail leir iap n-a éeanaídal tamh-ra i mbeartail líne mbis, ór cionn na fairsinge go ndeacaíodh ar junn mo juirc agur mo náthairc uaim: go 65 naé fios duinn a tóil ná oíchead ó rín i leit. Acht go meagairim munar éuit rí 'fan bhráifíthe gur it an t-iolair i n-áit éisim é.

“ Acht éeana, iap tceacét do 'n jis agur t'a luéit cónmeadúta éusam, mar naé bhráifadair an leanb agam ná ionnam, do réanar naé náthar tothraí, agur iap bhráigíl baoisgáil bairt trí 70 rín, do leigearadair amach mé agur do hionnaírthád mé féin agur m' inéan ar an tír rín agur ní féidir linn leit ná trían a dtábla t' inír agur t' aithír óninn t' inírint ná t' fairsneir tóibh-re. Acht bhráeamar ari an ionluasádail rín ag iarráid teiric ó éis go tis agur ó éirí go tis go náinsamair ónnaí agur deag-75 áraír m' aéara-ra 'r an gceáid-re i n-a bhrúiltí-re: Agur atá-maorí aige ó rín i leit. Agur do b'í do mhead moéimhí-ja i nuaír m' fír bhráta agur m' aon-áimic nári fáomair feir ná feair ná rí leannán ó rín i leit.

“ Dála ríos na Sordá iomorro, eadón an feair rín do 80 jinne an feall, do éuála ó luéit náio-ruin éisim gur nusgar-ra mac, agur gur éuir Ríoríre na Comáiple agur mire t'a oileamain agur t'a learsúgád do'n tír-re i láib m' aéara é, agur go mbad ónig go dtiocfaidh t'eirean agur do m' aéairí-re féin bair m' fír bhráta féin agur aéara mo éloinne do 85 édilimhísgád aip féin agur ari a éloinn uair éisim. Agur do éalaib an bhréaethnúigte rín agur an dothach-ruamainte do jinne ré éamis t'a fíuasg mór agur goéilte do tionól agur do tiomprúgád agur teacét do'n tír-re; agur do éuir rí teacéta

“ However, I brought forth a beautiful, soft, lovely boy-child, and after he was with me a while like that, before the guards took hold on me, there came the noble *aguila*, which is called the eagle, to me, out of the lofty clouds of the air and out of the expanse of the firmament in hovering flight, till he descended at the lofty door that there was to that tower, just where I was ; and he carries off with him in his claws the babe, after I had wrapped him in clothes of fine linen, over the sea till he went beyond the limits of my view and eyesight from me : so that his end and his fate are unknown to me from that out. Save that I think unless he fell into the sea that the eagle devoured him somewhere.

“ However, when the king and his attendants came to me, as they did not find with me the child born or unborn, I denied that I was not with child, and (after I ran a risk of death through that) they let me out, and I and my daughter were banished from that land, and it is impossible for us to tell or reveal to you the half or third of what misery and distress befel us. But we were in that wandering, asking alms from house to house and from land to land, till we reached the dwelling and palace of my father in this land in which ye are : and we are with him from that out. And from the greatness of my sorrow after my husband and my only son I have not consented to sleep with husband or lover from that out.

“ Now as for the King of Sorcha, the man who wrought the treachery, he heard from some malicious folk that I had borne a son, and that the Knight of Counsel and I had put him out to nurture and educate in this country by my father’s craft, and that assuredly he and my father would be able to requite the death of my husband and of the father of my children on himself and his children some time. And on account of that opinion and the evil thought he conceived, he came to collect and assemble his great host and multitudes,

éum m' aṭapa-ṛa ḥag iapparād̄ aip mire ḥagur an mac ḥin ḥagur 90
an in᷀ean-ṛa do ḥabairit do nō go ḥtiuḃrað an t̄i-ṛe ḫa
᷀oin ḥait ḥagur clairōim ḥagur go ḥtiuḃrað ḫi feinnið ḥagur
feap-᷀oglað innt̄e. ḥagur do ᷀i p̄reas̄ra m' aṭapa aip ann̄in,
nāṛb' ainh̄ioraiḡe ḫi na Soriča f̄eim 'ran mac ḥin nō ē f̄eim
máruġað ē; ḥagur ṫairip̄ ḥin an mead do ᷀i aige, ea᷀ón mire 95
ḁagur m' in᷀ean, nač ḥtiuḃrað ḫo-ṛan ḥinn: ḥagur go mbað
feapri leip̄ go mbað an mac ḥin f̄or aige, ḥagur ṫa mbað
nač ḥtiuḃrað ḫo-ṛan ṫap̄ cionn t̄ipe nō ṫaln̄ain ē.

“Iar n-a étorp rín do mís na Sompára fósíliar cat ari
m'atáir-re, agur ní tuig ré cairde Ódó ré ériuinniúig a muiinn- 100
tíre nō a tíre éinse, agur mar nac bhfuairt éis gairim
ériuinniúigte v'a thír féin; agur iar mbeirt ériuinn ari gáe
taoibh Ódóibh do minne re forlongróirt ní hucht an truaileas
móir rín. Agur atáid ní reacáimain, ucht ní hucht agur
aighaird ari aighaird agur tróid, agur taighí gáe lá eatoirte, agur 105
laoré iar n-a leathraibh agur círgeairé iar n-a gcnáimí-gealraibh
uata agraon. Agur is i mbáraíte atá lá an móri-éata
eatoirte: agur is iad ro mo thíar deaibhráitair, eadóin clann
ériucláe éadomh-álainn an ríos, atá annro fúm, iar n-a marbháibh
i dtroíod agur i dtacáear an laor inmí: agur is iad rín ari 110
nórioié-rcéala féin agairbhe; agur dá mbéidir níodh ba feárrí
agairn do bheirimír Ódóibh-ri iad, a maircfluailis anaitheoir ná.
Agur is maríte linn níodh éigse do buri rcéalaibh-re féin v'fagair
anoir.”

“ Ή οὗτοι τοι γένεταις αγανν, ” αρι Μασαού-αν-Ιούαιρ, 115
“ αέτις γυρι μαρτυριας εοιγεριές ρινν φέιν, ατά ας ιαρματο
τυιλιμί αγυρ τυαραρται. Αγυρ τά διεξαγό τ' αταίρ-ρε
τυαραρταλ δύνην, νό τά διοξηραδί ρέ αρι θερτυξαδί, γο
γεινιδεόσαμαοιρ λειρ.”

Σάβαρ Σάιρτεασάρ άσθαλ-πόρι αν ινγέαν τρίτο ριν, αγαρ 120 ανυδαιτί πο θρυσιτοίρ α περιετέρ φέμι ο η-α ηαταιρ; αγαρ ηιορθ ξατα θόιβ παρι ριν αν υαιρι δο έοννεαταρι ιυέτ ιομέαρι

and to come to this land ; and he sent messengers to my father demanding that I and the boy and this my daughter should be given him, or else that he would put this land under the wounding of spear and sword, and would inflict slaughter of champions and warriors upon it. And the answer of my father to him then was that the King of Sorcha himself was not more ignorant than himself about that boy, whether he had been born ; and beside that, as for those whom he had (myself and my daughter) that he would not deliver us up to him : and that he would rather have had that son still with him, and if he had, that he would not give him in exchange for a land or a country.

“ When the King of Sorcha heard that, he declares war on my father, and gave him no respite to collect his people or his subjects to him, and when he did not receive it he issued a proclamation for assembly to his own land ; and when they were complete from every side, he made a camp in front of that great host. And they are the space of a week, front to front and face to face, and every day there is battle and fighting between them and heroes beaten and warriors hacked in the bones by them together. And to-morrow is the day of the great battle between them : and these are my two brothers, the shapely, fair-beautiful children of the king who are here under me, slain in the battle and fighting of to-day : and there ye have our evil tidings ; and had we aught better, we would relate you them, O unknown horsemen yonder. And we wish to receive something of your own own tidings now.”

“ No tidings have we,” said Eagle-Boy, “ save that we ourselves are foreign horsemen, a-seeking pay and wages. And if thy father would give us wages, or if he should desire to hire us, we would help him.”

Great joy seized the lady thereupon, and she said that they would obtain their own terms from her father ; and they were not long thus when they saw the people

να γεορρ ένει, αγυρ πυγαδαρ λεο γο τύναδ αγυρ γο θεασ-
άριαρ ηιος να Scitia ιαν, αγυρ τάινις αν ηι αγυρ θεασάν
ταριεριλαισ αρ αν θροπλογροπτ το ένηρ θρονιστέ αη ράιρε 125
αγυρ ονδρισάθ να γεορρ ριν α έλοιννε γο τ'ειρ αν τόρη-θατά,
γο θριορβαθ εια θ'α ηασαθ α θυατό ηό α θιομβυατό.

Όάλα Μασαοιμ-αν-ιολαιρ αγυρ Σημασαίσ αν Οιλεάιν, ηο
χαθρατ ας αιγνεαρ ιομαγαλιμά εατορίτα ρέιν, γο ηουθαιρτ
Μασαοιμ-αν-ιολαιρ ηιρ αν ηΣημασα—

“ Αιτυισιμ ρέιν ανοιρ ηέ ήλιρτ-ηισ Νειμε αγυρ Ηαομ-
ταλμαν αγυρ ηέ Συμπριστεοιρ να Σημιννε Σεαταριδα γο θρυι
ράιρτ θ'ειορ μο ήλοινντε αγυρ θυναδ εινέιτ μ'αταρα ρέιν
ανοιρ αγαμ: αγυρ γο η-αιτηισιμ γυραδ μέ ρέιν αν ηαοιθεαν
θεασ ηδ το ηυγ αν τ-ιολαιρ ι η-α θριοθαιθ λειρ, αγυρ γυραδ ι 135
αν Τημονοιρ έδεστα έρε-θεαρραναισ ηο-η-ένιρ γο 'η ηις
θριτυρ μέ, αγυρ γυραδ θ' ηιολαιρ ηδ α θοιητεαρ ‘Μασαοιμ-
αν-ιολαιρ’ θιομ: αγυρ ρόρ γυραδ ι ηύδ μο ήλαταιρ αγυρ
γυραδ έ μ' αταρι το ένιτ 'ραν θρειλινισάθ: αγυρ ιρ ηαιτ αν
ρέαν αγυρ αη ρολαδ αη α θανάγαμαρ το 'η τιη-ρε,” αη ρέ, 140
“ διηρ α ηυαριαρ ριορ μ' αταρ αγυρ μο ήλαταρα ηιντε. αγυρ
συιρρεαμ αν εατ ηόρι ηδ ι ηθάριας [1] ηνιογσαιτ μ' αταρια, διηρ
ηι ηεαρρβα[1]θ λε ηεαρτ αη ιατημε αραον.”

“ Ιρ ηαιτ αν ρέαν γο θειηνι αη αη έιησιρ αμαέ ” αη
Σημασαδ αν Οιλεάιν, “ αγυρ ηιαθ τηι ι θ' ηισ αη αν τθορία 145
ι ηθάριας γαη ηοταθαιρτ, ιαηη η-οιηπλεαέ αγυρ ιαηη η-ατθυμαθ
[τ] εαρρεαραθ.”

Αγυρ το ηιννε αη ιαοι ταρι λεαναρ—

Αοιθινη αη ηθοιρε το 'η τιη-ρε
ηι ήλιθθαρι ηειρε αη ηθυιαρ;
Συιρρεαμ εατ ηηη γαη έληηθε,
ιρ ηιαθ αη ηάηηηθε αη αη γευμαρ.

150

Ιρ αοιθινη ιιοη-ρα α θρειριητ
ταη έιη μ' αρταιρι ιρ μ' αηριόισ,
μο ήλαταιρι ηεαέ γαέ ηηζεαη,
θ'α Σηματό ηιθηεαθ, ηι ηο-ηάηη.

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who were to bear away the bodies coming to them, and they took them to the dwelling and the palace of the King of Scythia, and the king and a few horsemen came from the camp, to give an order for the watching and respecting of those bodies of his children till after the great battle, so that he should know to whom should fall its victory or its failure.

As for Eagle-Boy and the Champion of the Island, they took to interchange converse between themselves, and Eagle-Boy said to the Champion—

“ Now I thank the High-King of Heaven and of the Sacred Land, and the Measurer of the Four-fold Universe, that I now have a share of the knowledge of my name and the origin of my father: and that I recognise that I myself am that little infant which the eagle took in his claws with him, and that it was the Exalted Trinity of Three Persons that sent me to King Arthur, and that it was from that eagle I am called ‘Eagle-Boy’: further that yonder is my mother, and that it was my father who fell in that treachery: and good is the luck and profit on which we have come to this land,” said he, “ for I have got knowledge of my father and my mother in it. And I shall set that great battle to-morrow in revenge for my father, for he will not stand against the strength of our hand together.”

“ Good is the luck indeed whereto thou hast attained,” said the Champion of the Island, “ and thou shalt be King of Sorcha to-morrow, without doubt, after destroying and confounding thy enemies.”

And he made the song as follows—

Pleasant our voyage to this land, no cause for weariness in our journey: I will set the battle there without delay, and our enemies will be in our power.

Pleasant to me to see them after my labour and my distress, my mother beyond every lady, flowing on her cheek, it is no great shame.

mo ñéipibhíuji, mairt a éagcoge,
mo éion feacáint a báin-Ùlach;
mo fean-áthair, cùis aiginn,
baird n'a éairíteam i mbáriac.

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Oé a Ùlachasgaird an Oileáin
mo éoráidim juanáin ní maoiódim;
Dá juaidh an cat. ari ari gcamar
mo éupiag ann ba haoiúinn.

X

A n-aircile na laoitó rín do linnéadair go díreacé ari an túnad. Agur gur mór doilgheas an ríos, fáiltiúseas ríomh an tairisílaig anairtait, mar do innír an inisean do ríomhe rín gur tairisílaig tuillim agur tuairiartail iad. Do gseall an rí a mbriéit féin dóbh do éionn teacéit leir do chur an éata i 5 n-ághaird ríos na Sopca iapí n-a mbáriac agur do ceanglaú an conuiriald rín ealoríta agur tuisadair cairde ann o'n dtuairiartail go bpríorrfairdair cia le riadaid buaird an éata agur go bpríorrfaird a bpríomh féin 'fan gcait.

Do éait riad phionain agur toimaltar iapain an oíthde rín, 10 agur éirísdid go moé ari n-a mbáriac agur ceanglaid a gcuimh 1 n-a gcait-éithead caéa agur comhlainn agur i n-a n-ealrhaid tríoda agur taéair, agur gluairid i gcuimdeacá an ríos ari amair an éata agur an forlongadhuit.

Do neasraí agur do hóspisísead an éat ealoríta go 15 caéaird, agur do éuaird i laethair a n-10mhuailte agur i n-ionadairib cónmhorfaile an comhlainn, agur tuisgrat fíora fír-neimhneacá ríos-Ùrbaonaíca agur deabhdha Diana dárachtas[a] do-ealoríana d'a n-apmaib tioibhlaicte diaipoile, agur tuisgrat agaird ari agaird agur ucht ní hucht ainnín, agur no gáibhfat as 20 oípseac agur as atéumad, as leabó[baó] agur as leatdriad a céile gan coisílt guribh iondha iolairdha ainnín—easdon laoic as a leatdriad, agur cupairde ari n-a gcamh-Ùealrhaid, agur milid

My sister, good her appearance, my delight is looking on her white hand : my grandfather, a motive for cheerfulness, will be in friendliness to-morrow.

O Champion of the Island, I never boast of my disgrace : were the battle in our power, my journey hither would be pleasant.

X

AT the end of that song they made straight for the dwelling, and though great was the sorrow of the king, he welcomed the unknown horsemen, as the lady had told him before that they were horsemen for hire and wages. The king promised them their own terms for coming with him to set the battle against the King of Sorcha on the morrow, and that contract was settled between them, and they gave a delay for the wages till they should know with whom should be the victory of the battle, and till he should see the service they themselves rendered in the battle.

Then that night they consumed a meal and provision, and they rise early in the morning, and bind their bodies in their harness of battle and fighting, and in their equipment of warfare and combat, and go with the king to the battle and the camp.

The battle was set in order and arranged between them strongly (?),¹ and they went towards their mutual beating, and the places of perfect evenness of conflict, and gave truly venomous, truly dropping showers, and long, wild, irresistible acts of strife with their shooting-arms at one another, and then they gave face to face and front to front, and took to destroying and confounding, beating and smiting one another without sparing, so that they were many and numerous—that is warriors beaten, fighters with mangled bones, soldiers greatly

¹ See *cataproa* in Vocabulary.

as a mór-éarcaid, agur óga t'a níosoláitriusgád. Óa niomád aon cuipp ag clípmiornad agur beoile ag blearcaimad, 25 buinn ag bánuigád agur fúile ag riabhrád. Do thí do ériuimé agur t'airbheile an mairbha ealorcha gur unction náé fnaimhíodh na cuipp ari na fuaimeannntíb folá flannriuairde do thí i ngleannntaibh agur i n-úigírlíb na mágá.

Mar do éonnaic Macaoim-án-lolair agur Síuasgád an 30 Oileáin ríaróde agur ríuaigímarbád ari muinntír ríos ná Scíciea ríalánóid an éata, do lóinnead agur do luiditfeairgád go mór iad agur tuisgrat amar ari an gceád catá i n-a raiib rí na Sopéa. Ósáar agur beartuigéar, earrag agur cíuadó-ériotear Macaoim-án-lolair an neamharr-gád ceann-ériuaird do 35 thí i n-a láim agur ceartuigéar agur cíuadóriomairgéar i láir uicta agur uibhrúinne ríos ná Sopéa é, gur cuipe fad láimhe laoicé do éionn ná ríleisge tar éis aonair a óromha amadé riari. Scannriuigéar agur ríaoilear an cíod catá do thí 'n-a éiméall: agur tícheannar Macaoim-án-lolair an rí i bhráidónaire a 40 muinntíre fein agur mairdear agur mór-úigírear an cat ari éloinn an ríos agur ari a muinntíri.

Iar ótumteam an ríos féin mar ríin fógraír Macaoim-án-lolair eorpe do mairbhadh an tríuaig, agur fúrásair bhráidé do bheanaithe do mairbhadh na ríuaig ríin na Sopéa: agur do lóinnead 45 ainnláidh ríin leo. Agur do gábhád mór-úigíreiréar mae ríos ná Sopéa leo agur tuisgád [i] gcuimhreád agur i gceangal do Macaoim-án-lolair iad, agur do ériuinnisgéar na ríuaig ríin na Scíciea go mbuaidh-ériuairt agur cónmáoríde i dtiméall an ríos agur Macaoim-án-lolair, agur gád ari gábhádair do 50 mairbhadh na Sopéa leo i láim. Agur iar gcuimhreád óibh ari an gcaéid mar ríin, iarráir Macaoim-án-lolair a ériuairgád ari an ríos.

Ro maird an rí ríur “Ní bhrúil bhréit do mór a bhearráir oíomhá agur inéin agam náé buid leat i, maille ní mo éoil 55 maird.”

mutilated and youths utterly destroyed. Many bodies were there . . . and mouths smacking the lips, soles whitening, and eyes turning ghastly. From the weight and immensity of the slaughter between them the bodies were almost swimming in the river-pools of gore-red blood that were in the valleys and the hollows of the plain.

When Eagle-Boy and the Champion of the Island saw the slaughtering host-slaying on the people of the King of Scythia throughout the battle, they flamed up and were greatly enraged, and went for the ring of warriors where was the King of Sorcha. Eagle-Boy brandishes and wields, twists and roughly shakes the hard-headed thick javelin that was in his hand, and he directs and adjusts it straight in the middle of the breast and very middle of the King of Sorcha, so that he put the length of a warrior's arm of the head of the spear out through the spinal ridges of his back. The ring of warriors that was round him scatters and separates; and Eagle-Boy beheads the king in front of his own people, and defeats and routs the children of the king and his people.

After the king himself fell thus, Eagle-Boy commands cessation of the slaughtering of the host, and orders hostages to be made of the nobles of those hosts of Sorcha: and it was so done by them. And seven sons of the King of Sorcha were taken by them, and they were brought in fetter and manacle to Eagle-Boy, and those hosts of Scythia collected with triumph in victory and mutual joy around the king and Eagle-Boy, and each one whom they had captured of the nobles of Sorcha in their hand. And after they had put an end to the battle thus, Eagle-Boy asks for his wages of the king.

Said the king to him, "There are no terms, however great, that thou shalt impose on me and the daughter I have that will not be thine, with my good will."

“If teorí liom-rá rím uait,” ari Macaoim-an-10lair, “agus aitá rceal beag eile agam ní a inníntaunt, a nísh agur a jib-áctair,” ari ré. “Óili ír mire an mac úd do híarráth oiftriú ó éianaith, agur ír mé do ríus an t-10lair leir i n-a ériúthair 60 ó t’ inéin-re, agur ír é an ní úd na Sóhála nochtú do éuit liom do mairb m’ aitair i bheill, agur ír as an nísh Arthur do hóileadó mé gomhinge ro.”

Ciochtair láchtair [a] innír [a] eaétra agur imtealaícta ó tairg go deirfead do ’n nísh agur t’ a inéin agur do mairtis na cnuise ó 65 rím amach. Is iapí n-a éctar rím do éadair i gcoitcheann, agur iapí mbeireáit na haithe fírinneáise air, ír [r]uailí nádú bhuadaradair bárá do ’n Lúctéasair, agur ír beag náir blácaadarai do bóscaid é; agur ba mó fóid éadair Lúctéasair an níos róimhe.

Do iarráthair aonairin ari an tóirífeirfeair mac rím an nísh do 70 mairbád i n-10sair an Óiríteágúinmha do júnne a n-aítair.

“Ní Óiríteágúin,” ari Macaoim-an-10lair, “óili ní jaití cura ná comháitíle as an gclóinn do ’n bheill do júnne a n-aítair, agur do éuit ré fém i n-a Óiríteágúinmha.”

Agur ba Lúctéasairleáid an éctar tríd rím, agur tuigeadó na 75 maite agur mór-uairle an trluaisc éinéid do Láctair, agur fúilílair Macaoim-an-10lair rcaolteadó do ’n méri a bí ceangailte do na rluaiscib rím na Sóhála. Agur iarráthair clann an níos ari ghlára do Óiríteágúin oifteá fém, agur go mbeidir fóid n-a bheireáit fém ó rím amach ari fead a raoisair. Gabair 80 Macaoim-an-10lairi rím do Láim, agur tigid uile iapí rím go dúnáth agur go dea-áitair níos na Scitíla agur Macaoim-an-10lair agur Síuagáid an Oileáin i n-aom-féadáit rím. Tuis éinise an beagán do bí aige t’ fuisceall an bárlaim do bain do éctarín Sáibh mic Dolaír, agur do éiní i gcealaíctaib agur 85 i gcnéadair éctarín níos na Scitíla i, gur éiríseadair go pleamhain ríláin-éireáctaib do éiníalaíctaib. Té agur na hioe-rláinte rím.

"I think that enough from thee," said Eagle-Boy, "and I have another little story to tell thee, O king and grandfather," said he. "For I am that boy who was asked of thee a while ago, and it is I whom the eagle took with him in his claws from thy daughter, and it is yonder King of Sorcha who fell by me, that slew my father treacherously, and it is with King Arthur I have been brought up till now."

However, he told his adventures and progress from beginning to end to the king and to his daughter and to the nobles of the country thenceforth. When they heard all that in general, and had passed true recognition upon him, they all but died of joy, and they almost smothered him with kisses; and among all, greatest was the joy of the king over him.

Then they asked that those seven sons of the king should be slain in vengeance for the crime that their father did.

"Not so," said Eagle-Boy, "for the children had no share or counsel in the treachery their father wrought, and he himself has fallen in his wickedness."

And the children were joyful thereat, and the chiefs and nobles of the host were brought to their presence, and Eagle-Boy commands all that were bound of those hosts of Sorcha to be loosened. And the children of the king ask for favour to be done them, and that they would be subject to him from that out all their life. Eagle-Boy undertakes that, and they all come after that to the dwelling and palace of the King of Scythia, and Eagle-Boy and the Champion of the Island together with them. He took the little he had of the leavings of the balsam he had seized from the children of Garbh son of Dolar, and put it in the wounds and hurts of the children of the King of Scythia, so that they rose smooth and with wounds fully healed by the powers of God and that balsam-healing.

Ciondóirí é a cónimhíoraí fleadh agus ríeartha ní hí í na Scíciea ní lúctheáilí gád neithe ó a n-ionsaithí a agus ríé 90 aitítheoibh a clóinne. 1. Seoíonn a chaird ó a éir rín, i fír í comháiríle ari ari éinn Macaoim-an-Loílaír, a támáilí agus a Úreibhíup agus gád ari tairí do fíuasalib ná Soriéa, agus clann an ríos do leigean riomhe do 'n tSoriéa; agus é féin agus Sruaagáid an Oileán do filleadh ari éionn inéime 95 ríos na hInnóis agus a luimge go hOileán an Fárais. Agus gábair a gcead uile ag an ríos agus ag maicib na Scíciea, agus ní haitípítear a n-imteachta nó go ránghadair Oileán an Fárais. Agus iarr leigean a réite ann tóibh, círeap Macaoim-an-Loílaír an long rín do bí ag Ridíre an Chúil agus 100 riomh ó a phair innte ní hInnóis agus le hingín ríos na hInnóis riomhe go críocáib na Soriéa: agus gábair féin a céad ag maicib Oileán an Fárais, agus ní for ní comháirí do minne nó go rámhig go caéair Camlaoríde mar a phair an rí Ártúr agus inéean na Fálaibhais Ualáthne agus teaghlach 105 an Úinír Chluinn.

Mór-fáiltísear maite agus mórfuairle an tannairí ríomh Macaoim-an-Loílaír, agus ní gád an rí ag fiafhríos agus ag foéchain réála do, agus iníreap Macaoim-an-Loílaír [A] eacra agus iníteachta féin ó éair go deirfeadh ódó agus ó a 110 oide, eadóin an Ridíre Dub mac Rioch Fháinnce; agus ba forfaoilteas iad uile le cloí na réála rín, agus gád bunaír do phus-ryan gonnúigé rín.

Aicté éeana gábair a céad ari n-a mbáraí agus fálgábar iomácomairí beácta agus ríláinte ag an ríos agus an teaghlach 115 mórfuairteach do mhnáib [agus] ó' inéeanair, do laocheair agus do éamháilí, agus fálgábar an círrías ag an ríos, agus veirfeap a bhuime cíche leir, eadóin inéean iarla Cárthair an Scuir, agus ní haitípítear a n-imteachta nó go ránghadair go tannairí agus go deas-áruí agus gád baile bunaír ríos na 120 Soriéa; mar a bhuailí a támáilí agus a Úreibhíup riomhe, agus

However a feast and festival was convened by the King of Scythia for the joy of everything we have mentioned and for the resurrection of his children. At the end of a space after that this is the resolution that Eagle-Boy made—to let his mother and sister and those who survived of the hosts of Sorcha, and the children of the king, precede him to Sorcha, and himself and the Champion of the Island to return for the daughter of the King of India and for his ship, to the Island of the Waste. And they all take their leave of the king and the nobles of Scythia, and their adventures are not related till they reached the Island of the Waste. And after laying aside their weariness there, Eagle-Boy sends the ship that the Knight of Music had, and part of what was in it, with the Champion of the Island and with the daughter of the King of India before him to the lands of Sorcha ; and himself takes leave of the nobles of the Island of the Waste, and no rest or stay did he make till he reached the castle of Camelot where were King Arthur and the Girl of the Grey Palfrey and the household of the Round Table.

The chiefs and nobles of the dwelling give a hearty welcome to Eagle-Boy, and the king proceeds to ask and demand news of him, and Eagle-Boy tells his adventures and progress from beginning to end to him, and to his tutor, that is the Black Knight son of the King of France ; and right glad were they all at hearing that story and every victory he had gained till then.

However he takes his leave on the morrow, and leaves a farewell of life and health with the king and the lovely household of women and girls, of warriors and heroes, and leaves the canoe with the king ; and he takes his foster-mother with him, namely the daughter of the lord of Carraig an Scuir, and their adventures are not related till they reached the dwelling and palace and family steading of the King of Sórcha ; where

eaiglair na críde fá n-a éomair, agur do éoibrítheadair uile do þórgaibh millte mho-éaire é. Do éamhinniseadair tairi an gceadra ríunt agur raoite, reanáiríthe earrrosga agur ollamhain agur aoir gáca ealaóna ó éeistre hárde na críde 125 go símleatán agur éusgrat gairim Ríos Sán Fneagráthra ód anntar.

Áthuðraðair eáct uile o' aitearc aoinbhír náibh ionann fásgáil na muigáct[a] rín do-ran agur do'n piś as a piabh pojne rín, eaðón Rídirie an ḡaircet. Ciochtílánct éus-ran 130 clann Rídirie an ḡaircet ónse agur éus fórbha agur fíneadair doibh, agur éus in्�hean iaraíla Carrraighe an Scuirí tairi mnaoi do 'n mac buð fíne do 'n éloinn rín.

Ácte ceana do b'i an pi ós rín agur maite agur mór-uaiple críde na Sopca ag eaitream pléirde agur fíeartha agur 135 ag deanamh bainne i muigáct na Sopca agur i pió-éigearnaid an pióis go ceann miora; agur earrrosga, raoite agur ríuité na Sopca ag munað agur ag mór-éagairc Macaoimh-an-10lair um gáct níð buð óioli agur buð óliúe do piś agur do éigearna do deanamh fíur an pé rín; agur do b'i pé fém ag 140 rtiúrlað agur ag fóllamhnuigáð éigéé na Sopca do péir teagairc eáct aíri pé fead a pé agur [a] aimpriúe ó fín amach.

Agur pius in'hean pióis na hInntia clann mór maið macánta mairfeadé do 'n piś ós rín, agur ba maið ba hoisjúðe dírlé tionsgrála aíri fém agur aíri an tSopca go coitceann 145 ó fín amach i n-ðiarið a báir.

Súlab i rín eaétra agur imteadéta Macaoimh-an-10lair, agur feille Rídirie an ḡaircet aíri a ðealbhálatair fém, sonusge rín.

he found his mother and his sister before him, and the church of the country awaiting him, and they all gave him sweet and friendly kisses. Likewise the clerks and scholars, seniors, bishops and learned men and people of every kind of knowledge from the four quarters of the country far and wide were collected and gave him the name of King Without Opposition.

They all said with the speech of one man that his getting that kingdom was not the same as the king's whom they had before, that is, the Knight of Prowess. However, he brought the children of the Knight of Prowess to him, and gave them land and inheritance, and gave the daughter of the Lord of the Carraig an Scuir as a wife to the eldest of those children.

However, the young king and the chiefs and nobles of the land of Sorcha were consuming feast and festival, and making the wedding-feast in the Kingdom of Sorcha and in the lordship of the king to the end of a month; and the bishops, sages, and clerks of Sorcha were instructing and teaching Eagle-Boy in everything that was meet and lawful for a king and a lord to do during that time; and he was steering and governing the land of Sorcha according to the teaching he had of them all, for his whole life and time thenceforward.

And the daughter of the King of India bore a large, good, fine, beautiful family to that young king, and they were faithful, fitting heirs to himself and to Sorcha in general thenceforward, after his death.

So that those are the adventures and progress of Eagle-Boy, and the treachery which the Knight of Prowess wrought on his own brother, down to that.

[NOTE—By an oversight not detected till too late, an unfortunate *lapsus calami*, *céana* for *ceana*, has been allowed to stand uncorrected in two or three places. On p. 106, line 239, for *ρυάτι* read *ρυάτιτ*, and alter the corresponding translation to “there all but came symptoms . . . to the queen.” On p. 128, line 168, for *ας* read *απι*; line 172, read *υαρσι* *αςυρ* *άπιο-ρλαιτ*; line 178 read *-ρειαμάδ*].

VOCABULARY

of words occurring in the foregoing tales not contained in Dinneen's Irish Dictionary, or having meanings different from those there given.



آئيل, an eagle (Latin *aquila*).
آھڈام, to challenge, plead.
آرڈمیلٹاڈ, destruction, ruin.
آیسےاڈ, punishment.
آیزناڈ, see Dinneen, s.v. آیزنا.
آیزگان, soft.
آیلےاگان, a plaything, jewel.
آیمپر, barren.
آیمپریاڈ, an unjust sentenee.
آیرو-ھےانناڈ, high-headed.
آیرو-ئاڪٹریا, a high or lofty adventure.
آیرو-ئاڪٹریا, a high church, cathedral.
آیرو-ئاپریڈاڈ, lofty education.
آیرو-ئاپریڈیم, to educate loftily.
آیرو-ٹےامپریڈاڈ, high confusion.
آیرم-ھےارپیاڈ, arm [weapon]-lopping.
آیرپریڈ, a veteran.
آیرٹےاپ, labour, trouble.
آیزےاڈ, begging.
آیےاپر, an answer; in *Eagle-Boy* (Chap. IV, beginning) a gift.
آیل; ٻئاڪت ڻ-ا, on another occasion.
آیلان, pains (?).
آیلان, wildness.
آیلٹاڈ, strange.
آیمپر, see Dinneen s.v. آیمپریا.
آیٹ-ھاؤن, with fair joints.
آماڻ, in prepositional phrase آپ آماڻ
"towards,"
آمُلَّاَدَ, beardless.
آنپر (آنپرداڪ, Dinneen) a darling.
آون-ھیاڈ, one mouth.
آون-لےِ ھیاڻ, one healing.
آون-مِئِن, one mind.
آون-ھوٽل, a single stroke.
آون-ھوماٽاٽ, one counsel.
آون-ھیاڈاڈ, an only love.
آون-مَاءِ, an only son.
آون-مَاءِاٽ, an only child.
آونتُمَاڈ, marriageable.
آون-پاٽ, one common grave.
آون-پریٽ, one shot.
آونبُوٽ, an arbour.
آیرو-ھِانن, a lofty mast.

آیرو-آیرپریاڻ, High Mass.
آیماڻ, arms [weapons].
آیوٽے, one another, the other [اپاٹے].
آیلار, a while.
آیکُمَاڈ, confusing.
ٻالٽ-ھِئَل, white limbed.
ٻائِن-تِیزِ ھِئَل, a lady.
ٻانائِر, a wedding feast.
ٻانوٽا, women.
ٻانٹریاڪٽ, female company, harim.
ٻانوٽاڈ, act of whitening.
ٻاپری-ھِئِنڈاڻ, neat-topped.
ٻاپری-ھِئَل, white-topped.
ٻارِھانن, a knocker (of a door).
ٻےٽ-ٻِرِھِئَن, a small troop.
ٻِئَل-ھِئِنچا, purple-mouthed, red-lipped.
ٻِئَل-ٻاٽٽٽاڻ, edge-mouthed.
ٻِئَلٽٽاٽان, a booth (in M'Gorman's MS. always ٻِئَلٽٽاٽان).
ٻِئَنْجَانَاد, branching.
ٻِئَنَاد, gabled.
ٻِئَنَاد-ھِئِنچا, crooked topped.
ٻِئَل-ھِئَل, low mouthed.
ٻِئَر-ھِئَل, active pruning.
ٻِئَو ڇُونَاد, having living waves.
ٻِئَن-ھِئَبَانٍ, melodiously rendering, throwing out.
ٻِئَن-ٻِرِھَب, ever rough, violent.
ٻِئَن-ھِئَبَن, ever rough.
ٻِئَن-ھِئِلَانٍ, ever quick.
ٻِئَلَه-ٻِرِھَادَه, having a smooth neck.
ٻِئَلَه-ھِئِر, the smooth sod.
ٻِئَه, Bodhbb, the war-goddess.
ٻِئَب-ٻِرِھِئَل, a rough word.
ٻِئَن-ھِئِنِھِئِم, I make captive.
ٻِئَلَه-اٽاٽ, doom-like, destructive.
ٻِئَلَه-ھِئِنِھِئِنَو, with variegated windows.
ٻِئَلَه, a struggle, effort.
ٻِئِلَو, a sail.
ٻِئِلَه-اٽاٽ-ھِئِنِھِئِنَو, exactly worded.

θυατόδαται, victorious-like.
 θυατό-σορειτ, victory, triumph.
 θυατιν-τιούλαιτεαć [p. 80], blow-giving.
 θυατιν-τιούλαιτεαć [p. 178], ever giving, ever bountiful.
 θυατη-ρασοιτεαć, long scattering.
 θυανυξαć, act of lengthening.
 θυιν-ξεανμνινде, of modest foundation.
 θυιν-τεατан, broad based.
 θυнаđ, origin; θиорио θунарđ, captivity outright.
 θун-γамаji, broad, thick based.

Саим-ιнгнеаć, of crooked nails.
 Сајтвионатда, belonging to a Cardinal.
 Саиаđ, act of singing, sounding.
 Саиаđ, handsome.
 Саиом-иңшән, a fair girl.
 Саиом-альян, fair and beautiful.
 Саиом-жүзәć, beautiful-formed.
 Саиом-лә, a fair, beautiful day.
 Саиарнаđ, friendship, amity.
 Сар, a cause. нәр әр тен, he did not murmur at.
 Саѣтаръа, civil. Саѣ с., civil war.*
 Сеаѣтаръа, each of two, both.
 Сеанн-альян, with beautiful head.
 Сеанн-жүзәi, hard-headed.
 Сеанн-жаръ, rough-headed.
 Сеанн-мүллаć, the top of the head.
 Сеаїт-аѣсаi, the "very face." 1 n-a-ć, right against him.
 Сеаїт-баттлаć, straight-limbed.
 Сеаїтар-үйләннаć, having four corners.
 Син-бәаj, with small head.
 Син-ғионн, white-headed.
 Сиоѣ-бәаоннаć, shower-dewy.
 Сиаѣ, a battle.
 Сириюннаđ, . . . ?
 Слоѣ-бәаi, smooth-stoned.
 Слоѣ-бүаđаć, jewelled.
 Слаир-бәаj, with little ears.
 Слемицим, I prune (feathers).
 Снеаj-альян, of beautiful skin.
 Снеаj-жәарыаđ, skin cutting.
 Снуаj, nuts.
 Снуаrаć, treasure.
 Созуr, a concavity.
 Соизеаuаl, melody, music.
 Соизил, a thought, secret.

Соиз-түjеac, straight bladed.
 Сори-чиоć, curved breast.
 Сор-еаutюom, light-footed.
 Сомаi, partnership.
 Сомеорьаi, similar.
 Сомѣораđ, a truce.
 Сомѣлвијеаć, united brightness.
 Сомоtаi, act of congratulation.
 Сом-н-аoinfeаć, all at one time together.
 Конаć, "so that not" (= گوناđ).
 Конаi, successful (see Dinncen, s.v., conаđаć).
 Коннаi, crafty.
 Сори-мюйтöj, a gnat.
 Сраниöj, a mast.
 Сраор-фориүиjе, open-throated, gaping.
 Сроb-неаjтiаj, strong handed.
 Сро-ғайиring, wide-socketed.
 Срюом-еаннаć, crooked-headed.
 Срюаđ-әртә, roughly intermingled.
 Срюаđ-сомъjас, a rough battle.
 Срюаđ-жюзәi, I roughly shake.
 Срюаđ-жүиүиjе, in hard slavery.
 Срюаi-юннеаć, with hard point.
 Срюинн-жүиблаć, straightly, accurately walking.
 Срюѣ-жәанна, of ugly shape.
 Суаїтүиjаć, act of visiting.
 Суоtюомаiжим, I bias, gravitate.
 Сүир-ғеанj, of slender body.
 Сүл-гамаji, broad backed, thick backed.
 Сулаоръаć, provided with a cupola.

Таingne, firmness (see Dinncen, s. v., таingneаć).
 Таѣ-альян, of beautiful colour.
 Теаѣ-жүр, a good house, palace.
 Теаѣ-нәде, a good town, steading.
 Теаѣ-жюнне, generosity.
 Теаѣ-үеанмнаć, well-made.
 Теаѣ-ғиаđаi, good sewing.
 Теаѣ-ғиланj, good patience.
 Теаѣ-нүаđ, good and new, fresh (as epithet for an eye).
 Теаj-нәләć, a good load.
 Теаjб-сомъiатда, a foster-brother.
 Теаjт-тарыаć, red flaming.
 Теаjмай, excessive.
 Теiоеаć, submissive.
 Теiриеаć, hasty. Also different (?).
 Теiз-лэiгәанн, learning.

* This sense, however, will not suit the context of *Eagle-Boy*, x, 16. The word here is perhaps from саѣаj, "strong" (?). See Meyer *Contributions* s.v.

Τεῖχ-τέιμ, a good leap.
 Τεῖχ-μέινεαμαῖ, graceful.
 Τειτθ-τίνη, a sister.
 Τιαν-τάραταῖ, vehement.
 Τιαρ-τάρα, long-pointed, furious.
 Τιοζηρ, difference.
 Τιοζηιρ, excellent.
 Τιολάτημεξαῦ, act of destroying utterly.
 Τιονγμάτα, an equal, match (properly genitive of Τιονγμάῖ, which see in Dinneen).
 Τιοη, meet, right, proper.
 Τιορεαῖ-τιυαῖ, rabble.
 Τιοτ-τοέταιρ, which cannot be dug down.
 Τιεινήτε, innumerable.
 Τιάτ-ξιλ, close and clear.
 Τοβαιρ-νέᾶτ, an obscure cloud.
 Το-εοταιρ, hard to know (properly gen. of Το-εοταιρ, difficult knowledge).
 Το-φάρταιξχε, unrestrained.
 Το-φυλαῖ, insufferable.
 Τοι-φρεατάτα, destructive.
 Τόιξη, flame.
 Τονη-θραοναῖ, brown-dropped.
 Τρεαῖ-ξεαῖ, of white countenance.
 Τρεαῖ-τολαιρ, of bright face.
 Τριτίνεαῖ, sparkling.
 Τροῖ-ρμαινεαῦ, an evil thought.
 Τροῖ-τιυαιτεαῖ, unlucky.
 Τροιέ-θιαδαῖ, ill-nurtured.
 Τροιέ-θιειτ, an evil fate, doom.
 Τροιέ-ιηνεᾶτ, bad equipment.
 Τροιέ-ιηνρене, evil talk.
 Τροιέ-τеиринаძ, want of courage.
 Τρυкстхар, dewy.
 Τүнин, embroidery.
 Τүнела, elemental.
 Τунат, a camp, dwelling.

Едуарбүиреа, lofty, whirling aloft.
 Едуаргсáиним, I separate, divide.
 Еаզсаинеа, act of lamenting.
 Еаզсор, appearance.
 Еиңеа, a cry, call.
 Еиңеама, bird-like.
 Еоңаи-жайымеа, with noisy border.

Рақтам, act of asking. [Рақт. Dinneen].
 Рақаибдиат, a palfrey.
 Рақема, flood-like.
 Рақиба, a palfrey (= Рақаибдиат).
 Рақшайи, whistling.

Реаом-лайи, serviceably strong.
 Реаомай. 1 бр., not counting.
 Реал-ліоннай, full of grass.
 Реал-нудаа, a husband, spouse.
 Реал-оғлай, a warrior.
 Реллииңа, act of doing treacherously.
 Реіт, a calm.
 Реол-реолеа, flesh-cutting.
 Рион-сөрсай, a warrior-battue.
 Рионбо, a booth.
 Рионнра, hair; used of human hair (contrary to Dinneen, s.v., Рионн-а).
 Риот-аіздбей, truly vast.
 Риот-тұраонад, truly dropping.
 Риот-лайи, truly strong.
 Риот-лаоңа, truly heroic.
 Риот-еола, very learned.
 Риот-жемнад, truly gemmed.
 Риот-ғлуйе, truly wet.
 Риот-жел, truly white.
 Риот-нейненад, very venomous, sore, painful.
 Риот-хеасар, true teaching, directing.
 Ри, a sage.
 Рланн-խад, sanguinary red.
 Рот-жыл, green sodden.
 Рот-өзаррена, very polished.
 Роллур-жыл, brightly clear.
 Ромор, Ромориа, a pirate.
 Ромжайи, rising.
 Ротрәоиit, right glad [at seeing a friend].
 Рон, upon.
 Рорад, washing.
 Рорсаит, act of opening.
 Риедарбий, opposition.
 Ри, against, towards.
 Рицб. 1 бр. на риомамеине, "in the expanse of the firmament" (I.T.S., vol. I).
 Риада, watchful.
 Рииним, to stop, rest, set [sun].

Сада нөйреа, straight, directly.
 Сайт-бейименна, rough smiting.
 Сайяета, laughing.
 Салан, an enemy.
 Сеар-жайына, sharp wailing.
 Сеар-жонзетта, of sharp condition.
 Сеар-компана, a sharp [steadfast] companion.
 Сеин, long; an ى., while.
 Семеаралт, general.
 Сеит-еола, sharp-knowing.
 Сеит-еолар, sharp knowledge.
 Сиуртада, a justice.

Slac-láiríj, of strong grasp.
 Slan-aigheá, a fair face.
 Slan-aighean, clear silver.
 Slan-álainn, clear and beautiful.
 Slan-loinneadh, clear and glorious.
 Slan-riath, clear, good fortune.
 Slan-riolairt, clearly radiant.
 Snádar, experience, custom.
 Snéa-ghráinna, horrible shaped.
 Sníomháct, active.
 Sníomh-ájio, of lofty deeds.
 Sníuir-álainn, of fair face.
 Sníuir-óeagair, red faced.
 Sníuir-geal, white faced.
 Sob-éas, narrow mouthed.
 Soim-fuinneogach, blne windowed.
 Spára, favour (see Dinneen, s.v. Spára).
 Spéanach, irritating.
 Spéarach, ineiting; barking (of dogs).
 Spinnlísim, I take care of, tend (?).
 Spriot-béimeannach, swiftly smiting.
 Spriot-éomacha, ruddy cheeked.
 Spualaire, shoulder piece.
 Suá-binn, of tuneful voice.

Táinann-ghairb, rough as iron.
 Táitain, afterwards.
 Tárc-iongantach, wonderful with fish.
 Ul-ghráeas, all manner of trappings (of embroidery, Dinneen).
 Imheasait, protection, guarding.
 Imvide, cut, act of cutting.
 Imill-leas, broad bordered.
 Incéile, marriageable.
 Ingéan-éjuinn, having round hoofs.
 Inir, distress, misery.
 In-ri, fit to be a king.
 Iolairán, an eaglet.
 Iol-únaid, many a victory.
 Iol-éobair, all kinds of help.
 Iol-éuac, every territory.
 Iomall-úláis, smooth-bordered.
 Iom-bláit, very fair.
 Iomcomairic, a farewell.
 Iomfáilte, having protection all round.
 Iomgrára, manifold favour, grace.
 Iomlánas, completion.
 Ioncomórtar, comparable.
 Ioncuinge, marriageable.
 Ionnur, in order that.
 Ionnur, mode, manner.
 Iontrair, ingenious.
 Iubhaic, a wooden vessel.

Laéct (?=luéct). A family (O'Reilly).
 Láin-meánma, cheerfulness.
 Lán-aiúbhreac, fully huge.

Lán-éomhaid, fully unstable.
 Lán-foghlumha, fully learned.
 Lán-láiríj, full-strong.
 Lán-riollre, full light.
 Lán-táraid, fully dexterous.
 Laoráda, act of praising in song.
 Leab, act of beating.
 Leathairtach, mangling.
 Leam=liom.
 Leathan-éigseas, broad lordship.
 Léim-éiontach, closely assembled.
 Liath-mongach, grey-haired.
 Líg-geal, white complexioned.
 Lioig, handsome, becoming.
 Loinneadair, joy, gladness.
 Loinn, I flame up.
 Lom, trace, track; i. a cinn, head first.
 Lomgairmeadach, a track.
 Luairé-éigseas, to be hastily enraged, fly into a passion.
 Luas-é, a swift dog.
 Luas-lonnúisim, to get into a vehement passion.
 Luig, smaller.
 Lúib, a kind of game.

-m-, infixd pronoun 1st person singular; no-m-éigseas, "taught me."
 Maigheas, a field.
 Máirom, I break; m. ari, I break [a battle] upon, defeat.
 Maijhe, eyelid.
 Maireas, verily, in truth.
 Mall-igrcas, with modest eye.
 Maoré-aimreair, "tender time," youth.
 Maoré-ribol, fine silk.
 Meadair, merry, delightful.
 Meadair-élaoin, festive.
 Meáct, weakness.
 Méig-leathair, plant-fingered.
 Meirceas, drunken.
 Mi-áigheamh, depression.
 Mi-meánma, downheartedness.
 Min-éanmairidh, of fine materials.
 Min-peacain, closely examining.
 Mio-labairt, evil-speaking.
 Mio-laoértach, cowardice.
 Mionn-bláise, gentle smoothness.
 Mionn-fannruighe, act of searching closely.
 Móir-éigseas, I greatly break, win (battle).
 Móir-easáit, great plunder.
 Móir-eolac, very learned.
 Móir-earbair, a great loss.
 Móir-féall, great treachery.

móir-féadair, I become greatly enraged.
 móir-míosbail, a great miracle.
 móir-reiamhac, great and lovely.
 móir-čeaingla, a great household.
 móir-čearca, greatly hacked.
 móir-čeiteam, great flight.
 móir-áit, huge.
 móir-áit, immense.
 móir-aisne, intellect.
 móir-anraða, very stormy.
 móir-áit, very friendly.
 móir-čomhla, a great battle.
 móir-fáiltisim, to greatly welcome (róim, of person welcomed).
 móir-táit, weal, goodness.
 móir-čuille, great sorrow.
 móir-saral, highly noble.
 muilcear, mullet, revenge.
 muiríe, marine.

naom-čalan, the Sacred Land (Heaven).
 neamh-áiria, impotent.
 neam-čalma, unearthly.
 neam-čimte, ungrudging.
 neam-ioncomórtar, incomparable.
 neam-thairbhe, unweakened, unremitting.
 nuad-čuings, a new yoke.
 nuaird-innriunt, newly telling.
 nuall-čáim, outery.

oéan, alas! Used in a poetical passage as a substantive, "sorrow."
 óg-lánaomhan, a young couple.
 óir-čiuimhac, gold hemmed.
 Oírireas, act of stopping.
 óir-ðuim, golden-hilted (gen. of óir-ðuim, a golden hilt).
 óir-foltac, golden-haired.
 óir-řnáta, golden-threaded.

þnearfanta, a present.
 þniam-čeanhþorit, a chief man.
 þniam-féarta, a chief feast.
 þniam-čomhairleac, a chief counsellor.
 þniam-tao, a chief warrior, champion.
 þnionna, act of consuming.

Rann, bright.
 Rat, a contract.
 Reamhar-čat, a thick javelin.

réid, act of reconciling.
 rið-míleas, a royal hero.
 Rioðan, a queen.
 Rioð-čuirt, a royal court.
 Rioð-člac, a royal hand, royal grasp.
 Rioñ-člau, very clear.
 Ró-aingþeafra, very ignorant.
 Ró-áiria, very powerful.
 Ró-áit, a grandfather.
 Ró-čruas, very severe.
 Roicim, I reach; foicír leir mo éorfa, he can help me.
 rois-riéit, quite finished.
 Rois-čeata, with wide eyes, large eyes.
 Rois-čaiteac, very beautiful.
 Ró-náit, a great shame.

Sail, guardianship.
 Sáimheac, pleasurable.
 Saoð-usine, a foolish union.
 Sáip-čuaða, very victorious.
 Sáip-čamhac, very bent.
 Sáip-čoislao, a great sleep.
 Sáip-čiaða, a great hunting.
 Sáip-čuað, very swift
 Scáit, the finest of the flax (O'Reilly).
 Scapac, squandering, ungrudging.
 Sciomaltac, neatness,
 Scuab-čeabair, pliant tailed.
 Seim-čeamhac, slender.
 Seapb-člau, rough and clear.
 Seapb-člaf, bitter and green.
 Seapaim, I stand.
 Séaptán, a hunter's cry.
 Simirtear, a window.
 Síogairdeac, uncanniness, goblin nature.
 Síor-áit, ever immense.
 Síor-áit, long and rapid.
 Síor-čaðáit, ever rendering [psalms].
 Síor-čriáit, lasting affection.
 Síor-čraða, very long.
 Síor-ðeoim-féadair, long raining of tears.
 Síz-bionn-řáit, the act of continuously saying tuneful things.
 Síteal, a bending.
 Síteal, a bowl.
 Síz-čleap, long preparing, fashioning.
 Síz-čnádeac, doing lasting deeds.
 Síz-řisim, ever tough.
 Sláin-čriéac, with wounds healed.
 Slor-člau, smooth sided.
 Sluas-čmairbáit, host-slaying.
 Smáil-íreal, insignificant.

Smiofhaðán, "little man" (term of affection to a child).	Τομέια, act of slaying.
Snáit-ſeal, white threaded.	Τρεαθαρ-χορταč, strong and fruitful.
So-aigseantá, of good intellect.	Τηέαν-θάτιαč, a strong, powerful vagabond.
So-þjónač, pleased.	Τηέαν-μαλλαέταč, strongly accursed.
Soicé, so ῥ, until.	Τηέαν-τόශča, strongly exalted.
Soi-méanmnac, high spirited.	Τρεαρ, a thirst.
Soláð, profit.	Τρεαρ-μαριαιθεαč, strong riding.
So-láthac, very dexterous.	Τρεαταν, the stormy sea ; hence "an onrush" (compare <i>Tain Bo Cuailnge</i> ed. Windisch, p. 496).
Soltáp-čaomí, bright and fair.	Τριασινεαč, sorrowful.
So-náji, noble.	Τριс-ιομβιαč, flickering around red.
Sprjúllæač, fragmentary crumbs, leavings.	Τρι-θεατραč, having three persons.
Spruit-čionmář, full flooded	Τρι-θεαმ-μιաč, flickering red.
Stéan, a steed. In Dinneen <i>m.</i> but here treated as <i>f.</i>	Τροιм-ðiošaltač, heavily vindictive.
Stuailvóleají, an arched expanse.	Τρоim-нeiшeаla, heavy sorrow.
Súr, a search, enquiry.	Τuillim, to fit, find room.
Τaðač, act of visiting.	Τuipinóe, a servant.
Τaplač (τaplač) bull-like.	Τul-þorib, sudden and rough.
Teinntiue, fiery.	Τúr, a tower.
Tinteač, a scabbard. Δρ ο τιντιχ bovba, (compare <i>intech Bodba</i> in <i>Tain Bo Cuailnge</i> and <i>Cath Ruis na Righ</i>).	Τuipgnam, preparation.
Tionnčaile, a requisite.	Τubailt-мeаlt, an "apple-knob," mace head.
Tiřum-đšan, dry and pure.	Učt-leatán, broad breasted.
Tiřš-þobdaijt, thick onset.	Uři-тimčeal, i n-а u., all around him.
Točatčeam, act of spending.	Uři, an edge.
Toingim, I swear.	Uři-þjoni, the very breast, middle of breast.
	Uři-þaipring, very wide.

APPENDIX.

(Giving the original readings of the McGorman MS. in the principal places where these have been departed from).

eaCTRA AN mAORA mAOL.

I. 2 te King ἀρταρι [always]; 2, ἀμβροτ; 3 πάσ; 5 ρίτφόνε; 6 πώντηρι; 8 γνομέαστας; 10 εμόναςτ; θέρναςτ; 15 τ.-[i.e., vel] no οιμφίνε; 16 ρυῖξεασ ἡ νο γριανασ ἀν τρεισ; 17 νοιμφεάςισ; 18 φάρατ; 20 ἔοιλτι εαοιμε; 23 λαιχρεάς; 25 ἀμιση [always]; 26-29 te [for πέ] throughout; 29 βρεαλιθριανας, λιζεαν; 31 θανατ [always], νεοιτ; 32 ἀμανασι; 34 εούλατ; 35 ρινν; 36 αναθαρια: 42, 44 νειτζεασ; 44-45 αισε comόριασ; 48 κοιλτε; 49 βελργαταιν [always]; 50 -ραοθηριας, ργεανα; 51 ρινν, 53 θαιρη, 57 θεοέα; 62 ζεαλένεαρα; 65 κανγάε; 66 λινιμι; 67 λιαρασ; 71 ελοιριομ; 91 εετειτ, ανασητ le; 94 μηι; 95 ιοργυσια; 100 μαс, βιανе; 105 νιβηсе; 106 ειօթεας, εεլοιρόμе; 108 τριοιτ με τаса; 110 αιηιгю; 113 εсора; 120 εμіоса; 123 ριнн; 126 νοαιμе; 127 ӡар; 129 νο мaeам; 132 νoιлpe; 136 νáн: 151 ՚il ՚зрáнó; 153 ՚ютиан ՚ютам; 155 ՚ѹւցтара ՚հայն ἡ ՚հեւեաս; 161 ՚; 167 ՚նեանам; 177 ՚մաշ; 178 ՚ոցեսիր; 182 ՚bentշաս; 188 ՚յոնе; 211 ՚սա ՚նա ՚սօնա; 217 ՚որիսօ; 221 ՚ուշեալունցաս; 224 ՚հոնտ ՚սոմիաс; 227 ՚շորոլа, ՚բրաւեար; 233 ՚էլ; 234 ՚ուտատ; 237 ՚եպշարատ; 240 ՚զարտօնе; 251 ՚մաւոնе ՚մայս; 254 ՚ուշեօլաм; 255 ՚վլեադան, ՚նումե [written ՚նումմե]; 261 ՚ոշմեանման; 279 ՚բաւենից ՚բանիս; 280 ՚սծօс; 284 ՚վիլոնна; 288 ՚միօса; 289 ՚սրին; 290 ՚մելատ ՚մոլ.

II. 2 ποιόνε [written 96e], παε; 4 το σοναρε: 10 ἔσαινηόνε; 20 λάν-
ταιρεάς, ργαιματινή; 32 ἔτοιρ; 33 πίτεαδ: 34 ειμε; 48 ἔσδη ρέ;
49 τείσεαδ; 50 φυιεφεληρα; 60 υπιλομ αιγε; 76 τραιοίτεαδ; 86 ομιλοίτεαδτ;
91 λεοπότεαδιν βινε; 96 ουαμέα (but ουαμά elsewhere); 101 βιαδ;
105 νοιι; 111 τειρτι, εποιέαρ; 115 αβλέ; 116 έισιν; 117 ποτλέιμ;
119 οεατ; 127 οαμοιν; 131 αβλαδ; 141 πιπε.

III. 6 αθλαῖ; 7 μπαντσιοῖς λοιρζε; 9 ὑπανοιζάετα; 10 ναχαιρό; 13 οφιατα; 23 υραιζβεαναι.

IV. 16 ἵμερί; 20 ἀρνοῖς ῥιν; 21 φυριαέατιρα μυῖς 7 θηλαέτ
τηριοίσεαέτ; 24 βειόμ; 34 ἐομηας; 39 ανοιρ; 53 θεμιτιν.

V. 8 τίπ; 13 κομπάιν; 30 ἀριστά; 33 αἴγε ταῖτα; 40 αὐοισῆιο; 43 οἰστηνόιο; 44 σο μπελμ; 48 ςοιςμηνή; 49 αἴς; 54 ςο διαύ λε να μας φειν νο λε ζαά; 60, etc. Σπευς; 75 αἴμαρεα; 75 κευλαισχεά; 86 λά; 88 Φιανς; 93 μιάτε; 94 θεμιανιε; 95 λάνθουιρ; 100 5 εεον νάλτα; 101 ράξα; 109 οιρβεαρτ; 111 α νιννα; 116 ζιονργανατόμαι; 122 νεαργαλοινε ανιπιεαρθηνή; 134 εοιζάς; 140 μεαρκεαριαυ; 141 ρυπτάετ; 142 θειηγιό; 144 οιριέιρ; 145 ςιοτζιαλ; 146 τυγαιο; 153 δαδάρ; 154 ροιηλαν; 166 ςοιηνή ι ςο ζάητε, ζινηρ; 170 μιάτο; 186 ι ταινις; 188 ροιησιμ; 193 ριτεαδ; 196 ριόζτε; 211 ταισε; 219 ρεαλα; 220 δεαρμιν θιύρι; 224 νοισθε.

VI. 29 ὅριοντα; 30 παέρα; 36 σμεατό φατ; 43 οιόμεέτ; 50 ἐιρηνή; 61 βεατέμοσαέ; 65 παινις ποιητε; 74 παέ αμιαμ; 78 α πυρέατη, βλαζά; 89 πάτιλ.

VII. 3, 10 1αν; 26 5αργυίννε; 32 ηνεαναμ; 33 θαίμηρ ηλ η
40 θαεμέα.

VIII. 4 νοεαναί ; 15 γο ττάιμοε ; 18 ήαιτηρπτεαύ.

IX. 2 ւնց, տյա՛տ; 9 լցեալ; 15 ւաշար; 18 պրօլեարժա; 21 սոճա; 40 ուօնքարժա; 44 լուսնամարժա.

X. 1 φαιδὲ; 2 τὸ σοναῖς; 6 πός; 24 μαῖ; 27 ἡσαῖδα; 30, 32; λομ-
νοέταιδο.

XI. 21. neol.

eaCTRA macaoim-an-101air.

1. 23 *ρίπ-ρινθ*; 28 *νοέα*; 29 *θροιασιριθ*; 31 *νιέριεαθαε*; 37 *αφασιτ* (so frequently); 38 *θριαν* [for *θρινγς*]; 44 *μεαραθ*; 47 *ηζοιτ*; 49 *γνιμ-εατάε*; 56 *ροεραιθεαέτ*; 57 *τρεαλλ*; 90 *Σζιέιαντ*; 92 *θράταντα* θ. -*θιούταιστεαδα* θ. -*εολαέα*; 93 *ζελεαρα*; 95 *μιόσατετα*; 103 *ελαγνα*; 105 *-λαοτάετα*; 106 *ιονέομόριταρ* πέ *τοέμαγις*; 125 *-ματεαρ*; 181 *νυνζα* *ναιτιμις* 7 *ναόναιτε*; 149 *α μοδομαρτια*; 175 *νό ζαθαιριτ*; 181 *ρο ξιλιο*; 184 *ελιπο*; 185 *ροειάις*; 189 *νιαιραιματιθι*; 195 *ριοιμιταέα* *ριυθλαέα* *ραμιναέα*; 197 *ργοιμιοταέα*; 201 *ιαλλινα*; 212 *μεαρνια*; 225 *ρολιθ*; 230 *ργαραθυν* *τισέ* *νόλα*; 248 *ροιρέιμ*; 261 *εαγναμα*; 297 *γράινιλογ*,

II. 11 αποέρεασται; 17 τρυπιεαδ; 23 πορτινέτε; 37 φυραλάμ;
 43 βιούδα; 55 εμινό; 60 ωμινε; 75 ιονιοις; 82 ναομέλιμαντα;
 84 ζεούδαρ; 87 όσεα, μίς; 101 τυαρις τροι; 103 τοικέτα; 113 ασθαρι (*for*
 ἄρι); 114 αναμ οιτ; 121 βοέτα: 128 οιτεαριομ; 141 -ζλασιν;
 143 μεατα τυ θο μις; 149 μιτεαρβα; 153 μιορα; 157 κοιτιότεαδ;
 160 ιαρουδ; 170 νιομινό; 176 αμτλαδ; 182 φαζδαδ; 186 ταλιμινα, φευρ;
 188 εαυριβυσαιριος αν αεδεοι; 189 α νεαριτα; 189, 191 α (*for* αγ);
 198 τυιρμιτε; 201 μιορα; 203 φειμιτε φοζδιαδ; 207 ναλινη μολεμιοτας;
 210 νιομβιταιτ μβαιτιζεαλ μβυνικεαμην; 225 θρασατ αν α κυιι;
 227 (*as* 187); 229 ξιάγας; 250 ζοζδηρ, τυζηρ; 252 ζαιρβεαναρ
 οασδιαντ . . . όνινεαλετα: 254 ττυζηρ; 255 ζοζηηρ; 256 λειγιρ αν
 μας; 259 αγαερα; 262 θο θεαριαδ; 281 τα να ξιοθυιδ; 292 τυζ αη ττηρ;
 296-7 ζλαντμαοιρ αη ηγηνιριβ; 297-8 ζο ττι.

III. 2 μιορά; 12 κυττά; 13 μοισής; 19 τοιριά; 21 ωκεάνια; 24 έστιναιτε; 30 τε; 36 νατά, φυλέθμυν; 41 αγε ειρτεάετ μηρ να θ.—θ. γην αν μιδ; 47 ιομάγαλλιμα καιτε; 48 θημάς; 56 έστηινό: 74 ναταρ; 105 νειρίς; 122 λαούθε.

V. 1 ἀν κυλαῖ; 2 ἀν μῆς; 4 -ταμιαῖσθεαῖτ, λυῖτ; 7 -ταος; 11 πά-
ραισε; 14 ἵ (for ἐ); 35 τειτιοῦ; 36, 37 συμαῖς; 38 (and elsewhere) εἰνὶς;
39 συμαῖσθ; 40 ταῖριν; 44 τινηῖ; 58 ἡεα; 59 θεανα; 64 συμεαῦ;
81 θιμέαδαιν; 88 ἥτε; 110 ρειτόνε; 112 τύμαῖ. σαιτηεαῖτ; 113 τα-
μαῦ; 120 φαιτηιννεά; 131 λεανμαοῖ; 136 καιτηιλισε; 144 θάτα; 147
μῆσαν (for ἀντο); 148 ποεαναιμ; 150 θεατα; 157 τοιαῖσθεαῖτ; 158 θυαῦ;
162 σηνοῦσῆ; 164 θυαῦ; 165 συρ (for σο); 167 φιυεφα.

VI. 1 μαε; 4 θρασαιῦ, ιηρι; 6 φλειρῆ; 9 θυμη, ε-υιλιονναιό;
12 θοιλιούσθ; 13 -λυατα; 17 φυταῖ; 18 θεαρηγναιοῖ; 22 φοέταιν; 23
ιηηριῖορ; 26 ευρι; 27 ορρι, φοτοηηιαῖ; 28 αναιτόνεοι; 30 αυραικιν;
31 μέετη συρ αποῖσ; 43 λυτζαιη, τυηηιριοῖ; 46 ιτέιορ; 47 ιιηε; 49 εαδοιη;
50 θάτη; 53 θιαδαι; 56 μεις; 59 σονιηε, θιορ; 61 εεηιαῖ; 65 λό, θαῖτ;
68 θαηηονна; 69 ιηιε θαηа; 75 ευμεαῦ; 76 θαηηашни, θеантаи; 78 θиаи;
80 φииеи; 81 θиаи; 85 ηгéау; 87 η άρ θиа no ηο ηο
θеиетиаи; 101 ηаиηиаи; 102 ηиомиоицио; ορум φеим; 110 εа-
тaiи; 117 αтaiи θеадai; 120 αтiеиηи allata; 123, 4 θеадctai; 127
λеitиоe; 129 θаiеоиаd; 134 ηаtаиаd, αтreаdмuntai; 136 ηiо; 147
сnaiи, бaтaiи; 156 ηoρa; 163 θеадctai; 164 тiеаdрaм, θe; 169 οctиuр;
172 θaдa; 175 ηгeиtаiеаt; 206 ηаtаиа; 214 η φеаdam; 217 φiа-
μai; 219 ηaтiи.

VII. 1 ιηηиоi; 7 сoмnai; 8 θraиtеaи; 9 ιeиgion; 10 ηeиtиne;
25 φáraи; 27 ιoрtaô; 28 θuаiеaнmni; 39 ηgнi; 41 uгiм; 43 φoиnn-
mide; 46 haиi; 5aиi; 57 meactna, moиiоiсionta; 61 ηiои θreaiηe; 66 θuаlanna; 77 φoépoice;
92 aиnеoи; 93 ccoimeola; 99 clyzai; 102 hanmnaigsteaи; 103 θuиt-ri;
104 θloиnе; 105 ιoéta; 113 εiнg; 114 Amбtioи; 118 ιmlioи, Τtоiηian;
132 ηoиiеиe ηiоi.; 137 ηoиiеиe; 143 η ηaоl ηoиi. θaиa ηuа η ηcoиi
ηiаltoи cиiрpеaн; 148 mbiai; 154 ηoиiеи; 156 ηoиiеи; 158
meiηtne; 160 ηe; 164 ηiе; 165 ηgnoiе; 166 ηoиiе; 170 ηiоgнiе;
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