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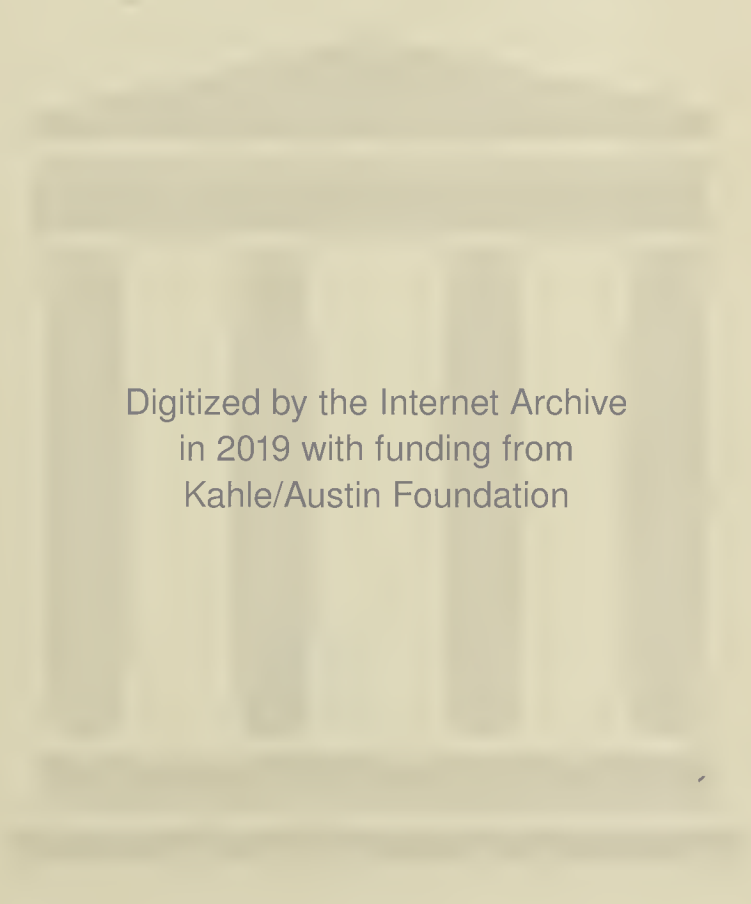


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EAĆTRA AN MĀDRA MĀOIL
EAĆTRA MĀCAOIM-AN-IOŁAIR

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.

PB 1347 I7 v.10

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

IRISH TEXTS SOCIETY

cumann na sgríbeann 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 *Comairle Éato*; *Comairleáda ó uḡḡarais mairte*; *Eáctra mie na míócomairte*; *Tómaréadé Sairé*; *Eáctra Cloinne Uir*; *Eáctra Cloinne Uirne*; and *Tómaréadé Fíadail ríog na Sreige*, 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 *maora maot* 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 éómóras na réalḡa ríotḡaise ríotḡada*, “the hunters, labourers, and strong digers (*sic*) collected”: *Dá ríotḡe déas an Uúro Éruinn*, “twelve knights for his coasts”: *Doir 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 livelihood 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 tolaip*, 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 painstaking 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*, *re* for *re*, *re*, 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 Sorchá 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 storyteller 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.

ΕΔΩΤΑ ΑΝ ΜΑΘΑ ΜΑΘΩ

I

Σεας, ριαδὰς, αςυρ ριανν-εορκαρ το εόμμόραθ λειρ αν
ρῖς Διτυρ μαε ιυδαρ mic Δμβριορ mic Κορταιντιν 'ραν
βφοραοιρ μβλοζαλαις αρ μῖαις na nlongnaθ; μαρ αρ ερυν-
νιζεαοαρ μαίτε αςυρ μόρ-υαιρλε α μμινντιρε αςυρ α μόρ-
τεαζλαις εμζε, το εόμμόραθ na ρεαζα ραοτραιζε ριότ-
φαοα ριν λειρ. Αςυρ ρά μόρ υμῖρ μμινντιρε αν τρέιν-ρῖος
ριν, όρ ρῖορ lia λυῖ τρέ ελάρ ταλῖαν, νό αλτ ι ζοορ ουνε,
νό λά 'ραν μβλιαθαῖν, 'νά ζαιρσιθεαδ ζηῖομῖαεταδ αςυρ ρυοιρε
ρῖό-ερόθα αρ τεαζλαδ αν τρέιν-ρῖος ριν: εαθόν, τὰ ρυοιρε
θεας na ερῖοθαετα, αςυρ τὰ ρυοιρε θεας na βεοθαετα, 10
αςυρ τὰ ρυοιρε θεας αν ὕμρτο Ερυνν, αςυρ τὰ ρυοιρε
θεας na κομῖαιρλε, αςυρ τὰ εεαο αςυρ τὰ ρῖορ ρυοιρε αν
ὕμρτο μῖορ, αςυρ ρεαδτ μῖλε ρυοιρε αν τεαζλαις, ζαν
αῖρεαῖν βανκυρε νό βανθαλα, εῖγρε νό ολλαῖν, αορα ciul
νό ομρρῖοθ.

15

Ιρ ανρῖν το ρραεῖνιζεαθ αςυρ το ρυῖοιυζαθ αςυρ το
ρραοναθ αν τρεαζ ρεαῖρῖαῖοτε leo, ρά ὀοιρῖοῖ ὀλῖντε ὀο-
εοαιρ, αςυρ ρά ρεαθαῖβ ριαθαῖνλα ράραεα, αςυρ ρά μῖραιβ
ρῖοθε ρῖό-αῖλλε, αςυρ ρά ζλεαννταιβ ὀιαῖνρα ὀο-εοαιρ, αςυρ
ρὰ εοιλλτιβ εαοῖα εῖνυαρ-ιομῖοα, αςυρ ρὰ μῖαζαιβ μῖνε ρῖό- 20
αῖλλε na ροραοιρε εεαονα ριν.

Συῖοεαρ ζαδ αον αα ι η-α ὀῖναθ ρεαζα, αςυρ ι η-α
λαῖτρεαδαιβ λιεθε, αςυρ ι η-α μβεαῖρῖαῖοῖβ βλοζαιλ, αςυρ ι
η-α η-ιοναοαιβ ιορζαῖλε, μαρ το ελεαδταοαιρ κορκαρ ζαεα
ρεαζα το ὀεανῖν ροῖμε ριν ριαῖν. Αςυρ το ρυῖο Ρῖ αν 25
Ὀοῖαν ι η-α ὀῖναθ ρεαζα ρῖν, αςυρ το ὀι αζ εῖρτεαδτ ρῖ
νυαλλζαῖρ na ηζαρραθ, ρῖ ρεαρτῖαν na μῖλεαθ. ρῖ ζοεαιβ na
η-υαραι, ρῖ ζρεαραδτ na ηζαθαῖρ, ρῖ βρορτυζαθ na βυῖονε, ρῖ
ρεαοζαῖρ na ὀρεαρ ριαθαῖς, αςυρ ρῖ λειζεαν na λαοεραθ αρ na
λυαε-εοναῖβ.

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 *liġe* "of lying down."

Do bhréadair amlaíó rin go fuineasó néill nóna ašur go hup-čorac na hoiróce, óir nioi éirig conac realga nó amant-
ar piasóig leo an lá rin. Ašur iar noul do 'n šreín o'a
haóba cooalta, do čpuinnišeadair a muinntear o'ionnpuróe
an míoš, ašur do šeinn piao a rtuic ašur a n-oršáin. a 35
mbeanna buabail ašur a šcupleanna ciuil, ašur a n-aóair-
ceanna foróiróa an tan rin: ašur o' fiarpuišeadair do 'n
tréin-šig crieao do óeapairóir an oiróce rin. Do laóair an m
do šut móir áro pollur-šlan, ašur ir é no piao—

“A óeag-muinnitir,” ar ré, “atáio šeara iomóa oim-pa, 40
ašur ir oiró rin realga na foraoire óaošlaige do cómmóiao
i šcionn šac realctiao blióna. Ašur oá n-éireóao an
trealg liom an óeao lá, an foraoir o' fášáil; ašur muna
n-éireóao, panamain an oara lá, ašur an trear lá, aš
cómmóiao na realga. Ašur ní čaillpao mo šeara,” ar ré, 45
“óir ir ouine šan pač a čaillear a šeara.”

Iar rin éiršear tpoim-čeašlac ašur tpoim-čionól an míoš
pó na feaoib ašur pó na coilltib fá cóimneara oóib, do
buain áóbar boice ašur bealrcalain: ašur do čuarcuadair
an piao o'a otuašuib tana beal-faoibiača, ašur pceanuib 50
pannača pcoitššeara; ašur do pinne piao boča ašur bealrcal-
lain, ašur čeašiao leo iao do luacair upšair, ašur óuil-
leabair óac-álainn oaraiše, ašur báiriuib čuann cómšlar
eile ar čeana, ionnar go mbaó oion ar šaoit ašur ar
šearčain oóib iao. Ro fáouig piao teinnce ašur teanóala 55
iar rin, ašur no čait piao a bpioinn ašur a otomaltar do
biaóuib šaoia fo-čaitme ašur do óeočuib míne meirceamla.

Ašur an tan fá h-aoibinn oóib aš ól ašur aš aoibnear,
do éirig an m 'n-a šearain ašur oearčar na ceitšie h-široe
imill-leačna ar šac oaoib oe, 'n-a čimčeall; ašur do 60
čonnaic an t-aon óšlac óš, ašmča, éoišče, inneallta, o'a
ionnpuróe; ašur léine do maóč-šmól i otimčeall a šeil-
čneir, ionar ionšantač ór-šnáitce ar uačtar a čaoimléine,

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-mouthed 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

aḡur lúipeac òaingean, tólúit, òeig-figte, um a òorp feing-
 peamhar, folar-éamh, fáir-éamha; rcaball cannae òiréumrae 65
 ar uaeṡar na lúipege rin; aḡur claiṡeamh òr-òuirin iontlair
 claiṡleaṡan ar a fliapair òlé. Mionn caomh cómhòaingean
 cloebuaṡae ilcéaprae um a òionn; rciaṡ ilṡealbāe bocó-
 weae bāinṡearḡ ar rṡuarṡleirḡ a òroma, aḡur línṡiṡe do
 liṡpeaeāib ṡrṡa i n-imeall-bóṡraib na ríḡ-rcéiṡe rin, do 70
 innirín aḡur do fairnéir nae raiṡ ar éúil rcéiṡe nó claiṡm 'r
 an doṡain laoe nó ḡairceaṡae do b'féapir 'nā an ṡréin-
 mīleaṡ rin. Dā fṡeig uilleannaēa i n-a ḡeal-ḡlaic òeir:
 aḡairṡ fāṡ-ēaol folarṡa leir; aḡur iorē ḡlar ḡlan-loin-
 neapṡa weaḡ-nuaṡ néamānṡa ḡáipeaeṡae i n-a òionn; aḡur 75
 bēal ṡana epueāe cumṡa leir; ṡoḡbāil mīn-māll mānla
 ríoeḡmāil i n-a māilḡiṡiṡ; ṡibṡiṡe rēirce i n-a ríoeḡ-
 ḡruairiṡ ceaṡapṡa; aḡur ba ṡéirweae ṡaoine an doṡain ṡó.
 Aḡur ir amṡairṡ do bī, aḡur lóēṡann lóinneapṡa lān-folar
 i n-a lāim ṡlé, aḡur io bī an rí ṡ' a fēaeāin nó ḡo ēāimḡ ṡ'a 80
 laṡair: aḡur fīapṡuigēar an rí āṡur rcēala we.

“Nī ṡ' innirín rcēal do ēāimḡ mé, aeṡ aḡ iapṡairṡ com-
 raiē aoimṡir ṡirṡ-ra aḡur ar do mūinnṡir,” ar rē; “ōir do
 ēualar nae bṡuil rí ar ṡṡuim doṡain ir līa fēar comṡainn
 ēṡṡa ar a ṡeaeḡlae 'nā ṡurā,” ar rē. 85

An ṡan do ēuala ṡpeam an ríoeḡ rin, ēuḡaṡairṡealb māiṡ
 ar ṡṡoiē-ṡealb aḡur mairē ar mīo-māire, aḡur ēāimḡ ṡuḡ-
 fóbairṡ bāir ṡ'a raiṡiṡ; ōir do ēuairṡ ṡā ēṡan a n-aigēanṡa
 ō ḡae don aeā. Iar n-a fāierín rin do Rṡiṡe an lóēṡainn
 ir é aṡubairṡ— 90

“Ó raiṡ bṡur ḡcliaṡa aḡur bṡur ḡcolla anuairṡe, a ṡeaeḡlaig
 méaṡa mīo-rūnaiḡ, eia līonmāir bṡur n-āipeamh rīb, ir ṡeairc
 do bṡur n-weaeḡlaoeāib; aḡur ir bapamāil ṡam-ra nae
 beirēann bṡur meāṡaeṡ nó bṡur mīolaeṡaeṡ uaim rīb, ḡan mo
 ṡiōl ēae-iapḡaile ṡ' fāḡail uaiṡ.” 95

Aḡur aḡ rāṡ na mbṡaeṡar rín ṡó, do fāiṡ a rciaṡ ḡo

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

loirpeneac i nrountaib na talman go tpean-äübal, as iarraiü comraic. Iar n-a päicrin rin do'n píg, o' päppuig o'a tpoim-
teaglac cia macao o' ionnpurde an comlainn. Ppeaspar an
Riöipe Seal mac píos päinnce é, asur auubairt go macao 100
péin o'a ionnpurde.

Eirgear an Riöipe Seal iarram, asur ceanglar a caomcorp
i n-a cae-eirdeac tpoia asur cruao-comraic, asur teio i
scoinne asur i scómóail Riöipe an loérainn: asur caiteadap
pär o' a n-arruab töobpauce diaioile sur epompaio iar rin 105
cpiorlaig a pciac; go noeacadap i muinigin a sclaiöeam
colg-peamap glac-laiöip, asur cuadap gleic pé glao, asur
tpoio pé tacap, asur as pé tpoimgoin, asur do punne piao
comrac tpean tinneapnac meap micéillirde ó goil ainiapmar-
taig aingirde näimöeamail neapc-calma pé céile. 110

Cioötpacé ba boip an buaiöpeao, asur ba pparöa an
pärcaö do beipoir o' a céile, ionnar sur epiochnuig an talam
tpomfóirdeac pä n-a scopuib asur 'n-a n-uipcimceall. Acé
atá nio céana, gé'p ponnca polamac asur gé'p peitpeac
pior-calma an Riöipe Seal as dul cum an comraic rin, ba 115
hanöpann neamapmacéac asur ba meipneac mio-laoéta o'
aite an comraic é. Öip ip amlaio o' pás Riöipe an loérainn
pé glao na talman, n-a cimeac epapailte epuaöcuibpige
i bpriöionn an comlainn é. Asur buileap a pciac an tap
pacé, ionnar go scluinpde pö na cpioöuib pä comneap 120
öó é.

Asur ppeaspar an Riöipe Duö mac píos na scaolac é,
asur do punne piao comrac tpean tinneapnac meap micéillirde
pé céile; asur doö i cpioé an comraic, sur pás Riöipe
an loérainn 'n-a cimeac epapailte epuaöcuibpige é. 125

Acé atá nio céana, gé'p neapmar öö-äimpeac teaglac
an tpeim-píos rin, asur gé'p calma a scupaiö asur a scae-
müirde, do ceangal Riöipe an loérainn iao uile. Acé
balbuaiö de Coruipur, do bi 'n-a macaom ós amulcáé, ap 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 𐌹𐌺𐌰𐌸𐌰𐌹𐌺𐌰
𐌹𐌺 𐌸., "stiff on the ground."

lā́tair rin. Agus gluairear poime i bfrúcting na conaire 130
céadna, iar bprágáil an ríog agus a muintir eiríodúil-
múste amlaíó rin, agus fearar ceo doilbhe oiríodéacra 'n-a
ólaíó, agus do b'íodéar amlaíó rin go fuineadó néill nóna
agus go h-éirge sréine ar n-a mbáil. Ir annrin do labair
an rí fúar an teaghlac, agus ir é ro ráir— 135

"Ir truaig an gníom ro do tárla dúinn," ar ré, "óir
dā b'earadair bantrac agus banóala dúna an
halla óirge ar mbeir mar ro, do óearfáir baogal
máiló agus fonoimáiré óinn, agus cuirfáir ar mío-éilí
agus ar meacac fá 'n doimán móir uile, agus ní éiríodúir 140
taobh fúinn go b'ínné an b'áil agus go foirdeann an
beacra. Agus ir é ir inóeanta dúinn, fanamain 'ran ionad
ro, go b'agam neac éigin do 'n álam-éilínn do b'earar
fúracac nó fóiréin dúinn ó'n móir-éirgean ro i n-a b'íllimíó."

"Ir maic an comairle rin le óeanam," ar balbúar de 145
Corribur, "agus ir cóir a óeanam."

Cioctracac do b'íodéar amlaíó rin go fuineadó néill
nóna agus go hup-órac na hoirde, gan fúracac nó fóiréin:
sur labair an rí le balbúar de Corribur, agus ir é ro
ráir— 150

"A óalta óil-áilóil," ar ré, "acá éirgean ir mó 'nā áac
éirgean oim-rá, óir acá tearbáac éirínn tarra agus pian
rabaríra nó-óein íotan oim, agus gan cara nó compánac
i b'rofur dām do b'íodú corc m'íotan éirínn."

"A oiré ionmáin," ar balbúar, "dā ótugraoi-re [t'] arim 155
agus eiríodú féin dām-rá, agus eolair ó'ionniríodú ciorbairé,
do maicinn ar éilínn óirge dúit gan moill."

"A óalta óil-áilóil," ar an rí, "an ciorbairé ir goiré
dúinn annro, ní b'íll 'ran doimán ionad ionair lia geirte
glínné agus óeaimáin leir agus áiríacraig éiríodú 160
fúacmáir fíoráilínná 'n-a éiméall 'nā í: agus ir fearar
liomra báir ó'fáil do 'n tarra ro oim, 'nā an t-aon-óiré ir

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

annra liom d'fearaibh an domhain do éur i nguarac¹ báir pó n-am ro do mo deoin péin."

"Ná haibair rin, a níg asur a tigeapna," ar Ualbuaio, 165
 "óir do beirim-re mo briačar fíor, asur luigim pó na déitibh
 dúileacá, naé déanrao ciuinir nó comnuirde nó go téir mé ar
 éionn tige duit-re. Asur ip amlaio do macao ann, asur
 gráio muirleacá oim: óir ní do dúine ip anuairle 'ná muirle
 ip cóir a d'ul ar éionn tige eugac-ra." 170

Iar n-a élor rin do 'n níg, do rcaoil [a] arim asur éirleac
 péin de, asur eug do Ualbuaio iao, maille pé gráio muirle,
 asur goirpear "Siri Ualbuaio" de; asur aouhairt leir an
 corin ceatair-beannac cloé-buaioac caoim-fleapac (asur an
 Cupa Ceatmaic ip ainn d'ó) i n-a macao ól caogao i n-aoin- 175
 feacá, do bpeit leir, asur d'ul d'ionnuirde Tiobraioe
 na mbuaio ar mlaig na nlongao.

Tógbar Siri Ualbuaio an corin leir, asur gluairpear
 poime [i] n-aicgearra gacá conaire go ráinir go Tiobraio na
 mbuaio. Asur cuirpear an corin fá an tíg, asur iar n-a 180
 tógbail d'ó, deapicar feacá de; asur do bí bile báir-glair
 beangána i gcomgar do 'n tobair, asur do éuala an triort
 asur an toimán móir as bun an bile, asur leigir an corin ar
 láir, asur do éuaio cum an bile mar gcuala an toirann.

Asur do éonnair an Matha Maol liaé-mongac, gan 185
 éluar gan earball, as teacá ó bun an bile, asur gráin aige
 asur ioráil fair, ionnar go bpanrao mion-uball nó móir-
 áinne ar báir gac aon-muainne do 'n muing gráibh glair-leit
 do bí fair; asur rlaibia acáirb iairainn pó n-a bpaigao, asur
 do laibair do briaibha énearta fíir-glaoa le Siri Ualbuaio 190
 asur do fiarpuir gceala de.

"Ní d'innirir gceala éainir mé annro," ar Siri Ualbuaio,
 "óir ip cuirbe liom óir asur aigao do éabairt do

¹ Duairc MS.: guaracá 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

cionn rcéala t' innirín dam, 'nā mé féin do beic t'a n-innirín."

195

"Ní mirté do gairceatad nō do mirtie tād éirōdāt rcéala t' innirín dam-ra," ar an Matha Maol, "oir tād mbat naē tciutbatō dam t' a dōein, do bairinn t'a aithōein de é. Agus ir é m' dōbair ag iarpuigad rcéala dōic, ionnup tād mbat cara dam tū, go nōēanrainn cumann agus caratbat 200 leat; agus tād mbat earcara dam tū, go nōēanrainn catuigad agus comrac leat."

Annirín do labair Sír Dalbuidō agus ir é dōubáirt—

"Do dōeam Ríog an Dōmáin mire," ar ré, "agus ar cionn uirce cum an ríog do táinig mé, agus ir inr an 205 bfoiraoir mbaogalais t' fágar é, agus Dalbuidō de Coruibur m'ainm, agus rin mo rcéala duit," ar ré.

Mar do cuala an Matha Maol rin, fearar fíorēaoin fáilte do Sír Dalbuidō, agus iarpuigear de crēad an t-éigean móir do bí ar an ríog, an tan do cūir an t-aon-dúine 210 do b' annra leir 'ran dōmáin 'n-a uadad agus 'n-a donair pō n-am-ra do 'n oirōce t' iarratō uirce dō. Fíeasmar Sír Dalbuidō é, agus ro innir do mar táinig Ríothie an Lóērainn t' a n-ionnruide, agus mar do ceangal an rí agus a munn-tear uile.

215

"Deir buidō agus beannaētain," ar an Matha Maol, "ir maic na rcéala rin innir tū dam: agus glac ceann an trlabra ro oim-ra i t' lāim, agus treoiruig mire t' ionnruide na fōraoire baogalaisge mar a bfuil an rí agus a tēaglac ceangailte cūatōcūirigē. Oir tiocfai Ríothie an Lóē- 220 rainn t' a dōēannaō agus do dōēannaō a munnitie mair don fup anōēt, oir ní bfuil 'ran dōmān don duine do rcaoil-featō nead t' ar ceangal ó 'n bfeair rin maim (adēt muna rcaoil-featō ré féin) 'nā mire. Agus ní hioncōmraic duine t' fearatō na talman leir ar méro a dōraoirēadēta agus ar 225 fēabair aigēanta, agus le méro a neit agus uairle a éirōde

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 éiríod-íola. Agus dá bfeadfaoi-re Ríorpe an Lóchrainn as teacét o' ionnpuirde na muinntipe rin atá ceangailte, leis amac ceann an trlabra agus leanfao mife go luait-pinn."

Glumpeadar ar a h-aithe rin o' ionnpuirde na fopaoipe 230
 Daozalaise, mar a raib an pí agus a muinntear ceangailte,
 agus dáilear Siu Dalbuaró an corin do 'n pí; agus ní mór go páinís leis deoó óil ar an tan do éonnapie riad Ríorpe an Lóchrainn éua, agus a élaideam noétiúste i n-a láim deir go huplam do óideannaó an-píog agus a muinntipe; agus lóc- 235
 pinn loinneapda lán-íolar i n-a láim éle.

Mar do éonnapie an Matha Maol a bíodda agus eapara as teacét i gcómíogur, do tug teibeao agus tréan-éapainis ar an trlabra ar láim Siu Dalbuaró, agus leigear na gápta gáibteada glonnapiaéa agus na ruad-buinníde pí- 240
 óiana raðapta, mar féirpeao ríde gaoite nó peirbe le pánaó do óruim macaie no mullaé pléibe é, i gcóinne agus i gcómíóal Ríorpe an Lóchrainn. Mar do éonnapie Ríorpe an Lóchrainn an Matha Maol, fillear i bfuinís na conaie céatona agus fearar ceo doilbte tpaioideacéa 'n-a óiaó pó 245
 mácaie bpeatain, i nsaé conaie a otigead an Matha Maol agus Siu Dalbuaró i n-a óiaó. Agus iar noul ar a n-amáie agus tar a raðapie uaéa, do ionnpuis an Matha Maol agus Siu Dalbuaró o' ionnpuirde an píog, agus aoubaie an Matha Maol—

250

"Tiocpam cum na tulca-ra moéa na maíone i mbápaé, agus do geobam loig Ríorpe an Lóchrainn ann, agus leanpam go maíe an loig, agus eapioócam an toman doó, nó go bpašam é agus go noiošalpam ar bpioé ari."

Iar rin do filleadar i gcionn an píog agus a óreama, 255
 agus do paoil riad do 'n pí agus do 'n teaglaé, agus ba buídeac an pí agus iad uile de o' a éionn rin, óir do baim-eadar tóil do éabair acé muna mbéao a toirpe éua. Agus o' pánadar trí láite agus teopa oíóce 'ran bfopaioir i bfoéair

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

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 bhréadair amlaíó rin go ceann cúis lá agus cúis
 uíche ; agus i gcionn na pé agus na haimpíre rin go éirí
 Sín Balbuaíó i gcianadóis a luinge agus féadair na ceitíre
 háiríoe imill-leatna 'n-a timcheall. Agus do connairc
 forcadó píor-álainn oileáin agus taob taitneamhac tíre ; agus 5
 do innir pé rin do 'n matha maol.

“Seol-ra an long ó ionnruíoe an oileáin rin,” ar an
 matha maol.

Do pinne Sín Balbuaíó amlaíó rin, nó go dtug leatna a
 taoibíe do 'n trídís gíl gairmíís do 'n luings, ionnar nac 10
 bhréadair tmaíó nó tréan-míleat a tairmaing, nó muir a
 muidat, nó anraíó [a] hingneim ; agus iar poctain cum na tíre
 dóib, do gabadair as riubal an oileáin, agus fá hálainn é pé
 haimairc ; óir do b' iomda cian doibinn píneamha, agus
 ríota fuar-glana píoruirce, agus torca aibíoe ioncáitme 15
 ann ; agus tárla dúnat píogtá mó-mairead, agus pálar
 álainn iongantac, agus iorta plaíca forcailte tar a gceann ;
 agus tigríó ann iarrah, agus fuaradair teinte agus tean-
 dála ann, agus búiríó alltaíca óiríó ar n-a brolac ó'eiríoeat-
 aib líoga lán-maireadca agus do rcaíóiríoeatáib rcaímhó 20
 rcaíó glaine. Agus ní bfuaradair neac beo nó marib ann,
 acé lon reanóirí do bí iar dtreígín a lúí agus a lámácta,
 agus do bí 'n-a muiríe gairce poime rin. Agus beannuig-
 ear Sín Balbuaíó dó, agus faíetar rcaíala de, cáir bí fein,
 nó cáir b' ainm an oileáin rin i dtárladair, nó “cia an dúin 25
 ro i n-a dtárla rinn, nó cia rciúmar plaítear na críche-re
 fein?”

Freagrar an reanóirí do agus ir é go ráíó—

“I r corhmáil guraíó i n-uaim talman, nó i gcuaráib
 cian, nó i rcairpáib cairmaig do hoileató túra, an tan 30
 nac bfuil rcaíala an oileáin-re asat.”

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 principedom 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.”

lari n-a clor rin do Sij Dalbuaio, do sab fearis aobal-
mōi é, asur eus ríde rannac ro-lámāc ar an treanōi,
asur do pinne cimeac cneapailte cruadcuibrište de, asur
noctar a claiðeas t' a uiceannad. Annrin aubaiht an ³⁵
reanōi na buaia ro ríor—

“Séan asur conac i t' céimeannaið asur i t' gníom-
arēaið, a gairciš asur a mōiðe óis uapail! Asur ná
uiceannuiš tuine anbrann éasruaið mar tām-re, asur
na rcéala ro fiarpuigir tóim inneorao tuir iad. An t-oil- ⁴⁰
eán ro mo fiarpuigir tóim, ir é [a] ainm, an tOileán Dorca;
asur an tóin mo fiarpuigir tóim, an tÓin Daingean a ainm;
asur Sruasac an Oileáin Dorca ir triac asur tigearna ód,
asur mōiðe t'a munncti mipe,” ar ré.

Annrin fiarpuigear Sij Dalbuaio rcéala Ríoiðe an Lóc- ⁴⁵
pinn de.

“Ní mói an feiðm atá asat-ra ar rin [t'] fiarpuighe,” ar
an reanōi, “oir ir gáimto mómaib ó do fáas ré ro, asur
raoilim-re sumab as teicead mómaib-re atá ré.”

“Foillriš trié fíunne cá nveacaið ré, nó fuigead-ra ⁵⁰
ró guin sae asur claiðm tū,” ar Sij Dalbuaio.

“Ní mói an feiðm atá asat rin [t'] innrin tuir,” ar an
reanōi, “oir ní bfuil t' fearaið an toimain tuine ir líon-
maire cumaceta nā é; asur an Uaiñ Dorca ir ainm do n ait
i nveacaið ré, asur atá tori i leir-imeall na críce-re darab ⁵⁵
ainm Tori na hUaiñ Dorca; asur atá uaiñ daingean do-
eolair i gcómpogur do n tori rin, asur an tan do eis Ríoiðe
an Lócrainn do n érioc rin ir ann do comnuidear; asur atá
tā uoiar uirite, eadón tóiar as teacat cum na críce rin,
asur uoiar eile do tair na mara, asur atá long uilam as ⁶⁰
ciónn imteaceta do cum na mara, do leir uoiar na huaiñ.
Asur an tan do ci ré don tuine cuise ó tír, téit rān luig
i n-imúidean na mara, asur ní uéanann re comnuide nó go
tceit ré go hOileán na mban gcíoc-loircte. Asur ir 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 rin oileán ip mó aithmilleaó tromaioéaécta ašur 65
 diaiblaioéaécta 'ran doóman; óip ip ann atá aólaé ingean
 fearšura Finn, nioš na Scitía; ašur ip í rin bean ip mó
 aithmilleaó tromaioéaécta 'ran doóman móip uile, ašur ip ban-
 éara tromaioéaécta do Ríoirie an Lóérainn í. Ašur ní féao-
 raóaoip fip an beaéa oiošóáil do óéanaíh óó, an fearó do 70
 náipfear na reoir atá aš aólaé o'á šcoiméaó óó; eaóón
 cupa nioš na hloppuáíóe, éus Deilb-šréine, eaóón ingean an
 nioš, map feoó ruišé óó, an tan do bí re ap tuilleaó ašur
 ap tuarparcal aš a haéaip (ašur ip iao a buaóá; an tan do
 bíor aige nó aš tuine eile coiméaóar óó é, ní raéaó 75
 tpaóóáó ap a neapc); ašur riéaé nioš fpaínnee, éus ré leip
 iap maróáó an nioš féin (ašur ip iao a buaóá; šac neaé
 polcap é féin aipce šac buaóain, ní luigeanann aoip áipraio-
 éaécta nó upépa fap); ašur páinne nioš na hlnóia, eaóón a
 aéap féin, ašur atá liaš lánmáipéaé lóšmáip í šcionn an 80
 páinne rin (ašur ip iao a buaóá; an t-aon féaéap aip, oá
 mbaó cneáóáé epéaétaé é, beiró pleamáin plán-éipéaétaé pá
 óeoiró é). Ašur an tan pášóap a bealaé an baile, pášóap na
 reoir rin o'á šcoiméaó aš bainníošan na mban šcioé-
 loipcé. Ašur ní oioš liom šo ópuil ap ópuim talíhan puoirie 85
 nó šaipceáóáé atá ionóompaic fpuip, ap méiró a ópaioeáécta
 ašur ap féaóap eašna ašur uáiple, ašur le méiró a nipc
 ašur a óóáap ap féin. Ašur aš rin tuic mo rcéala féin,"
 ap an reanóip, "ap šac níó ap fipáfpuišip óiom."

Scaoileap Šip Balbuaíó do 'n tpeanóip iap rin, ašur fuitó 90
 féin ašur an Matha Maol, ašur do éaé riao a leoiróóicín
 bíó do biaóáib páopa foéaéíne, ašur do óeoááib míne níip-
 ceamla šarša šabáíca; ašur do éuaíó riao ap rin éum ruain
 ašur ríoiróolaca. Ašur pio éipuš riao í moé na maróne ap
 n-a mbápac, ašur o' iap Šip Balbuaíó ap an tpeanóip eolap 95
 do óéanaíh óóíh o' ionnpuiróe na hllamhá Doréa; ašur do
 šluáipéaóap o' ionnpuiróe na hllamhá Doréa ašur fuapaoap 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.

Ih annpin aouubairt an Màtorra Màol le Sipi Balbuarò—

“Fuirig ’ran doipar ih neapa do ’n tìr, agus congaib an
rìabha ro oim-ra i do’ làmh, agus cìat go daingean é; agus 100
ràcat mipe do’ ionnpuidhe na luinge agus bèrdeat i bpolac
innte. Agus mar èluinpear Rìoipe an Lòcrainn fuaim an
trìabha astat-ra, raolpìò pé gur mipe do bèrdear ann;
agus do beapàr pé astat ar an luing, agus dèanpa-ra
comhac fìur. Agus muna bfaam mar rin é, ih doig go 105
bfaigir ar don èor é.”

“Ih maic an comhairle rin,” ar Sipi Balbuarò, “agus ih
èor a dèanamh.”

Anpin do leis an Màtorra Màol ar rìamh na fahpge
agus na mòr-mària é, do’ ionnpuidhe na luinge; agus tèit 110
i bpolac rò èirctiòib innte. Cìat ar Sipi Balbuarò an
rìabha iar rin; agus an ran do èuala Rìoipe an Lòc-
rainn fuaim an trìabha ag a èratat, èug èirge aèlām
do’ ionnpuidhe na luinge.

Iomtùra Ablaig ingine fèarigura fìnn, do foillrigat 115
oì trè bpaoidèat Rìoipe an Lòcrainn do bèit ’ran èigean
rin. Do èur bpat uaithe uimpe, agus èug foileim àro
uabàrac uirpe do’ ionnpuidhe an toir; agus iat ar a dā làmh
rò Rìoipe an Lòcrainn, agus aicur ceatg Sipi Balbuarò
agus an màtorra màoil do; agus aouubairt nac raib conair 120
eolac aige aet i gcionn a boidha agus a eapapàr, eadon
an màtorra màoil do bī ’ran luing, agus Sipi Balbuarò do bī
[i] noipar na huamā; “agus sibé doib rin gur a ràcair, nī
èioèpaur plān uatò.”

Ó do’ èuala Rìoipe an Lòcrainn rin, do himeagluigat 125
uime go mòr.

“Nā boid eagla nō uamān oit,” ar Ablac, “oir do èug
mipe curpac go nveib n-éagpamāil oipaoidèata liom ar
amar na huamā, agus ràcam ar don ann ran fìor doib-
pion.”

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.”

Annṛin ḡluair Ríorpe an Lócrainn aḡur Aḅlać t' ionn-
puiḍe an cúrraig̣ le ṽmaoiṽdeac̣t Aḅlaig̣, ḡan moṽuḡaṽ ṭo 'n
ṃaora ṃaol. F̣á cian leir an Ṃaora Ṃaol ṭo ḅí Ríorpe
an Lócrainn ḡan ṭeac̣t cúig̣e; aḡur deap̣car feac̣a de, aḡur
c̣onnac̣ an cúrrac̣ feac̣a a paṽaip̣c uaiṛ t' an ḡraip̣p̣e, aḡur 135
aic̣nig̣ear ḡuraḅ é Ríorpe an Lócrainn ṭo ḅí ann.

Aḡur f̣á hiṃp̣ṇíoṃac̣ de riṇ é, aḡur c̣áiṇig̣ c̣um na
huaṃa map̣ a paiḅ Ṣip̣ Baḷḅuaiṛ, aḡur t' inṇip̣ ṭó Ríorpe
an Lócrainn t' iṃṭeac̣t uaiṛ.

“Aḡur a Ṣip̣ Baḷḅuaiṛ,” aṛ ré, “n̄a ḅíoṭ ṭuip̣pe op̣t-ra 140
ṭṛíoṭ ṛúoṭ; óip̣ ṭo ḡeip̣um-pe mo ḡmaṽc̣aṛ f̣íop̣, ḡo ṛíip̣ṛíoṭ mé
an ṭoṃan ṃóip̣ uile n̄ó ḡo ḡp̣uig̣eaṃ é, aḡur ḡo n̄oíog̣al-
pam aṛ map̣la p̣aip̣.”

III

Aḡur aṽuḅaip̣t Ríorpe an Lócrainn le Aḅlać ḡan c̣oṃṇuirḍe
ṭo ṽéaṇaṃ n̄ó ḡo ṃbeiṛị́p̣ i n̄Oileán na ṃḡan ḡCíoc̣-
loip̣c̣e.

Annṛin ṭo cúip̣ an Ṃaora Ṃaol aḡur Ṣip̣ Baḷḅuaiṛ an
long aṛ ṃuip̣ aḡur aṛ m̄óip̣-f̣aip̣p̣e aṛ loip̣ Ríorpe an 5
Lócrainn aḡur Aḅlaig̣; aḡur n̄í ṽeap̣naṽaṽ c̣oṃṇuirḍe ḡo
p̄ánḡaṽaṽ Oileán na ṃḡan ḡCíoc̣-loip̣c̣e. Aḡur ṭo p̄oil-
p̄ig̣eaṽ riṇ ṭṛé ṽmaoiṽdeac̣t t' Aḅlać; aḡur t' f̣ás [r̄í] f̣éin
aḡur Ríorpe an Lócrainn an ṭOileán ṭṛé ṽmaoiṽdeac̣t. Aḡur
ṭo cúaiṛ Ṣip̣ Baḷḅuaiṛ aḡur an Ṃaora Ṃaol aḡur p̄uṽal an 10
oileán, n̄ó ḡo ṭc̄áip̣la an ḡaṇṭpac̣t op̣c̄a; aḡur map̣ ṭo
c̣onnac̣ na m̄na aḡur p̄iaṽ f̣éin a ḡc̄éile, ṭo p̄eap̄aṽ c̣om̄-
pac̣ ṭṛéan ṭinneap̄nac̣ t̄ían t̄ápaṽc̄ac̣ n̄iaṽṭa n̄áim̄deam̄ail
meap̣ m̄ic̄éil̄uirḍe eaṽop̄c̄a. Aḡur ṭoḅ í c̄ríoc̣ an c̄om̄p̄aic̣, ḡur
cúip̣ an Ṃaora Ṃaol aḡur Ṣip̣ Baḷḅuaiṛ an c̄om̄pac̣ aṛ 15
na m̄naiḅ f̄á ṽeoiṛ, aḡur ḡur c̄uiteaṽaṽ leo uile ac̣t an
ḡain̄p̄íog̣an am̄áin. Aḡur ṭo c̄om̄p̄aic̣ig̣ r̄í f̣éin aḡur an Ṃaora

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

Maoil pé éile ; agus tuitear an níosan nír an matha Maoil
 i bpoiríonn an éomhaic. Annpin gluaireadar éum an
 tóndair, agus do fuaireadar reoir Ríorpe an Lóchrainn, (eadóh 20
 cupa níos na hloppuairde agus ríteal níos na fuaimece agus
 fáinne níos na hlnóia) agus tugaodar leo iad uile, maille pé
 noíga reoir an tóndair ; agus o' fágaodar an tóin 'n-a tóigir
 tónnuad tóirglarhaic, agus aoubairt an matha Maoil gur
 fear mórlán o' a óraoirdeacé pé Ríorpe an Lóchrainn, ó do fear 25
 na reoir pin nír.

IV

Iar pin ionnruiríto an long ; agus do bhréadar trí lá
 agus teora hoirde fair fáile agus ar mair. Agus i gcionn
 na pé agus na haimpíre pin, do éirí Sír Balbuaró i gcraann-
 óis a luinge, agus dearcar na ceirpe háirde 'n-a éimceall.
 Agus do éomhaic taob taitneamhaic tíre agus forcadó fíor- 5
 álainn oileáin uad, agus po innir pin do 'n matha Maoil.

"Seol-ra an long o' ionnruirde an oileáin pin," ar an
 matha Maoil.

Do pinne Sír Balbuaró amhair, go tugaodar leatad a
 taobhe do 'n tríáig gíl gáinmíg do 'n luinge. Ir annpin po 10
 fíarfhuig Sír Balbuaró do 'n matha Maoil, "Cia an éiríoc
 pin ?"

"Círoic na Veiginre an éiríoc-ra," ar an matha Maoil,
 "agus Rí na Veiginre ir tíraic agus ir tígearna fuiré, agus
 ir cliaimín oó Ríorpe an Lóchrainn é, agus ir tóis liom-ra 15
 gurab an-fochair atá pé anoir. Agus iméig-pí mótham-ra
 éum an tóndair ; agus innir gurab fear dána éaimis le dán éú,
 agus beir an fearóin glan-airgíto po agam-ra leat (ir cuirle
 éuirl tóom péin) ; agus oá bfeicfead-ra Ríorpe an Lóchrainn
 irteac, reinn an fearóin agus fneagairrao-ra go deag-tapairó 20
 éú. Agus fuiréocad-ra amuis, agus bnat tóraoirdeacéta i
 m' éimceall, i gcruic nac bfeicfead don neac mé."

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.”

“Ih maic an comairle rin,” ar Shi Dalbuaio.

Asur do gluaip poime sur an tóinao agus bainear beim
barcraimh ‘ran topar. Do innir sur fear óana é táinig le 25
tán cum an níos, agus do léigeadh irteac é; agus do fuair
Riote an Lócrainn irteac póime, agus i n-aimpír a óana do
gabáil peinn pé an feoán. Dearcar Riote an Lócrainn
fair, agus aicnigear supab é feoán an matha maol do bí
ann. Agus éirgear i n-a fearaíh o’ fásáil na bhuíone. Agus 30
ní móir go páinís leir a fásáil an tan do táinig an matha
maol irteac, agus buailear fá ‘n teaghlac agus gabar as a
n-oirileac agus as a n-actúmao ionnar naear fás fear pé
céile oíob nó go tóirle an ní péin iur agus do comairleis
pé péin agus an ní pé céile; agus ba hé críoc an comlainn, 35
an ní do tuitim iur an matha maol.

Iar marbadh an níos agus a muinntire amlaio rin, do
laðair an matha maol pé Shi Dalbuaio agus ir é aouhairt:
“Ih i comairle ir inoéanta dúinn anoir, panamain annro go
ceann naoi tóirle, agus raolpíó Riote an Lócrainn sur 40
gluaireamar ar, ó naé bfuil fear innirte rcéil beo o’a
óream; agus pillpíó pé cum an tóin-re aír, o’ fásáil
rcéala an níos agus a muinntire: agus do geadam le n-a
marbadh mar rin é.”

“Ih maic an comairle rin le tóanam,” ar Shi Dalbuaio, 45
“agus ir cóir a tóanam.”

Fuirgíó iar rin go ceann naoi tóirle, agus ‘ran tóirle
teirdeanaé táinig Riote an Lócrainn do ‘n oileán, agus
feadar tpe fuinneogáib an tóin. Agus do connarc na colna
uiparbadá agus na corpa cróirdearisa ar uirlár na bhuíone, 50
agus Shi Dalbuaio agus an matha maol i n-a bpiadnair.
Bíodgar Riote an Lócrainn go háthbal-móir, agus leigear
i néalláib nime agus i bfuicib na fíormaiminte é, ionnar
naear fíor oíob cá háirto do ceirre háirtoib an domáin
i n-ai gab pé uata.

“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 éipuz an Μαθρία Μαολ αςur Sir Balbuarò iar pin αςur
pus piao pośa peot an tóunaiò leo; αςur po páśaiþpeao an
tóun 'n-a tóoizir tóonhruaiò teparēlarraiś, αςur o' ionhruiz-
eaoari an long.

V

Αςur ní haiþurtear a n-eaétra nó a n-imteaéta zo pán-
śaoari zo hoipþear na heizirte. Ir anhrin po fiarpuiz Sir
Balbuarò to 'n Μαθρία Μαολ, "Cia h-í an épioé pin?"

"Épioé na heizirte an épioé pin," ar an Μαθρία Μαολ,
"αςur ní na heizirte ir triaé αςur ir tigeapna puiþi, αςur 5
ir eliamain to Ritoipe an lócpainn é; αςur ir compánaé
cómhairceaðac to Ritoipe an lócpainn mac pioś na heizirte
(eaðón ġruaśac na hlnneiprò): αςur ir í ingean pioś Tipe na
mBeo to pinne a n-oileamain αςur a n-áipr-leapugað ar don,
αςur ir é mac Rioś na ġpéize po alcpam iao." 10

Ba hiongnað mór le Sir Balbuarò na pceála pin o' páśail
as an Μαθρία Μαολ; αςur ir é po piarò—

"A compánaiś αςur a éurteaéta na páirte," ar pé,
"atáim féin cian-tuipreaé ó tairteal mara αςur móip-típe.
To b' áil liom atéuinze o' páśail uait, ar ġiáð heiniś αςur 15
to ġairce, ó tápia tréimpe paða to' páiprò αςur i o' éur-
teaéta mé."

"Cá haécuinge pin?" ar an Μαθρία Μαολ.

"To b' áil liom pceála o' páśail uait-pi, cia tú féin, nó
cpéao to éur 'ran pioét pin tú, αςur uplabia tóonna 20
asat?"

"Ní maiþ liom-pa na haécuinġiðe pin o' iarpaiò opm," ar
an Μαθρία Μαολ. "ġiðeað inneopao tuit-pe é. Mac to
piś na hlnvia mipe, αςur alarcpainn longantaé m' ainm;
αςur ingean pioś na ġCaolaé mo mácpai, αςur Niam ġuað- 25
époac a hainm. Αςur to pus pí ceaþiar mac maiþ 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

asur mire do m' ačair; asur do cinn an clann rin tar
clannaid píos asur pói-tigearna an domain móir uile ar
méir ur-áirde,¹ ar máire, ar inneall, asur ar éascorc. Do
teartuis ar máčair, (eathón Miam Nuad-émočac) asur do eus 30
an pí bean eile d'a héir, (eathón Libearin Lánfolar ingean mios
Spéige); asur do rus pí mac d'ó (eathón Ritire an Lócrainn.
asur ir ar a loirg atámaoir anoir); asur ir as a dálta,
Spuasac na Sarsuinne, do hoilead é.

“Lá n-aon d'a pais Ritire an Lócrainn asur a máčair as 35
imirt pé n-a céile i ndún píos na hInia, do labair an
máčair fúir an mac, asur ir é adubairt—

“‘A míc d'il sádhais,’ ar pí, ‘ir urur duit a beir so
mair, óir ir iomda óir asur airgid as t' ačair féin asur
asam-ra, asur ní bfuil d'oisiruib oirainn ac tura amáin.’ 40

“Óir do fáoil pí nac pais do éloinn as an píos ac Ritire
an Lócrainn i n-aonar. Iar n-a élor rin d' óglac do muinn-
tir an píos, adubairt so pais oisirde mairte iomda as an píos
d' a éasmar; asur so mba d' fairsac aon aca mar oisre
'ná eirean. Iar n-a élor rin do 'n mbamríogán, do fearad 45
so hiomarcac í, asur tásadair airgeana éasraimla báir d'í,
asur eus máire ar mío-máire asur dealb mair ar d'póic-d'eirib;
asur fiarruigeas de ‘cia ma d' na hoisirde rin?’

“‘Atáir’ ar pé ‘cúigeas mac mair as an píos; asur d'á
mba d' aon pí ar an domain móir uile, atá a d'íol do éloinn 50
ionnta.’

“Táinig an pí do láchair iar rin, asur fiarruigeas an bam-
ríogán de eirad fáč pais a cóm-mair rin do éloinn aige gan
fíor d'í féin; asur adubairt nac fairs do bea léi a mac
féin 'ná sac aon díob. Adubairt an pí annrin ‘ní ar oic 55
leat-ra, a bamríogán, nac otusar mo élann do d' láchair;
ac t' gur éann fluais asur ročairde sac aon díob, asur nac
otioeasair do m' láchair-rí ac an uair ba mian leo féin.’

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.’

“Thòeasò ir é shiocar do pinne pìre, pìor aghur teacàta do òur ar òionn a hačara (eaòón pìos Shéige), san pìor san 60 močusasò do pìs na hlnòia; ionnar an uair do èluinreasò pì na hlnòia pì Shéige do teacàt o’a ionnpuròe, so shuirreasò pìor ar pluasasib na hlnòia aghur ar a èloinn féin so háirte, ionnar so bpuigasò pì rinn féin ar aon láčairi, le thaoiròeacàt aghur diablairòeacàt o’ imirte forainn. Aghur ir amhairò do 65 bòreamar an uair rin, aghur reanòir pìorac pìreolac iar shorpasò orainn èul do láčairi na bainpìosna ar easla thaoiròeacàta nó diablairòeacàta o’imirte orainn tré fuac aghur tré miorcair.

“Oála pìos Shéige so n-a thream, èangasòar so crìòcàib 70 na hlnòia; aghur iar n-a èlor rin do pìs na hlnòia, do òur pìor aghur teacàta orainn féin aghur ar pluasasib na hlnòia uilè mar aon pìinn, ioiri truač aghur tigeapna, mìleasò aghur shirceasòac; aghur èangamar féin pò shirun ar n-ačara, maille pè héiròisib líosna lán-maireaca aghur so shulairòeacàib 75 àille ilòealbacà órpnáiteacà forainn.

“Aghur iar tteacàt i mearc na pluasig thúinn, ní pab neac, pìr nó mnā ann, ba mó molasò orainn, aghur ba mó lúčšáire pìomáinn, ionā an pìosna; aghur aoubairte nac feārr do beasò pì pè n-a mac féin, eaòón Rìoirie an Lócrainn, ’nā le sac aon 80 aghainn. Aghur do èuasò pì mar a pab a hačairi, eaòón pì Shéige, aghur aoubairte pìr so pab easla úirpēi so mbainnpì-mìr-ne an oisreacàt o’a mac féin (eaòón Rìoirie an Lócrainn), acàt muna ttoimireasò so luac rinn. Aghur aoubairte an pì shur èoir rin do théanam san moill. Aghur iar mbeic do pìs 85 Shéige naoi láite aghur naoi n-oròce ’ran lhnòia, èus lām for imteacàt; aghur pìo innir shur éirig cozasò móra aghur coimblioct ioiri é féin aghur pìs fpaínne, aghur shur mian leir pì na hlnòia do èul leir féin do èómhórasò an èozasò rin, aghur rinn féin o’fásail ’ran hlnòia i bparpasò na bainpìosna; amail 90 mar do teasarc pìr so cealsac thò. Do òur ar n-ačairi

“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 orainn panamain aici, agus do rinneamar amlaith.

“Dála na míosáin, gluaisir pómpa maille pé n-a pluasáib
 sur an bhrainne; agus o’fásadair rinn féin i bpoéair ar
 learmáitara, eadóin libearn lánfolar. Annpin do tug ar⁹⁵
 learmáitair léite rinn i bpoéa pó leat, agus do dail pí
 pleat ádhail-móir fuata agus píir-miorcaire orainn, agus do
 éuir pí ar éair meirce agus meaduráite céille rinn; agus
 imir oraoirdeat agus diaiblaideat orainn, ionnar sur éuir
 i moét éuis con allta rinn, eadóin tuiúir asainn i moét 100
 trí fearéon, agus an oír eile i moét dá fás.

“Agus do shearadair coin agus sadair an tóinait rinn,
 agus do éuir ar teicéat agus ar ionnarbáit i leicimeall
 na cipé rinn, i ngleannaitib diaimra do-eólar. Agus do
 bídeamar peal cian agus aimpear fáda as dianrcaoileat¹⁰⁵
 maoiné agus rppéirde ar learmáitara; agus níor élor don
 focal o’ ar rcéalaib ó rin amac. Mar rin tóinn nó sur
 toréuigeat na pasá rin do bí asainn uainn féin, agus sur pus
 sad pas aca ceirpe cuileán véas; agus o’fár oirbearca
 na scuileán rin so lúat. Agus do rinneat comairle linn¹¹⁰
 ann, inoia o’fásáil agus a dúl do ’n Spéas, do oíogal na
 comairle rin tug pí Spéige o’ a ingin féin cum rinn-ne do
 malairt nó do mío-éorúat.

“Do cipéuigeat an comairle rin linn, sur gluisreamar
 póimainn do ’n Spéas; agus do bídeamar bliadain innce,¹¹⁵
 agus do tionnrcanamair ar noíogaltar do éur i nólúr, an
 dianrcaoileat rppéirde na Spéige.

“Aet atá níó céana, ní háirmpíreair so bhuinne an bráta,
 agus so póirceann an beata, an t-ár féinnit agus fear
 ága, an oit agus an oíogbáil, an rcaoileat an rcannat¹²⁰
 agus an beorcaat, tugamar ar dáoinib ar rppéirde agus ar
 ainmuntib na Spéige. Do éuadair deas-cáineaca i n-úirpar-
 bató fur an mí; agus do cinneat comairle leo, coin agus
 sadair na Spéige agus na sepióc fá cóimneara dóib 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

ċruinneasó ar don láthair agus ar don ionasó ; agus a tóul 125
 o'ionnpuirde an gleanna a riabamair, agus reals agus riadóac
 do óéanam forainn. Do críochnuigeasó an comairle rin leo,
 agus tásgadóar o'ar n-ionnpuirde so gleann na sCon nSarrs,
 (óir do b' é rin ainm an gleanna, ó'n sComnuirde punnamar
 féin ann).

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“Do rriacnuigeasó agus do rriasonasó an treals féin leo i
 otimceall an gleanna, ionnar nac nDeasóir don i n-a beasó
 beo ar tinn, acó mipe féin i m' donar ; agus do bí uaim
 óaingean do-eolair ir an ngleann, agus do b' eolac óam-ra
 so maic í. Sliuairim riómam o'a hionnpuirde, agus téiróim 135
 irteacó innte do m' fólac féin orra. Agus do leasóar uile
 mé, roir óoin, sáóair, agus daoine, agus do b' áil leo an
 uaim do lorcasó orim. Agus an tan do connair mipe an
 uaim as a dorcuasó orim, agus mo bíóóóairde agus m'ear-
 casair im' éimceall, agus san casá nó compánac do 140
 m' sóipe do bpeic furtaóca óam, do líon mé o'féirg agus
 o'píoc, agus o' éirg mo mheanman agus mo bpió, agus do
 ríuain mé so mbasó feárr óam an uile báir o' fásgail 'ná
 mo lorcasó, agus fóir so mbasó oiróipe óam mé féin do
 óiofgail ar mo namasó 'ná báir o' fásgail i n-arcasó. 145
 Téiróim amac íar rin, agus tuisaim asóir ar na rluaisóir ;
 agus do rió riasó mo óoinne, roir óoin sáóair agus daoine ;
 agus do ionnpuirde mé iasó-ran san fáillige, agus sáóaim as
 a n-oirleacó agus as a n-acóumacó ionnar so n-imóeoóacó
 brianéan cíocracó confasóac ó'n scolann so céile oíob. 150
 Ionnuir sruab é an oiofgóil uaim-re fá óeoir, easóón, oieó
 naonóair agus reasóac sósóoir muipe airasóacó, i bpeasóir
 oiorcasó-rliuagó. Agus do bíóear féin cneasóac cneasóac ó
 ssonasó ionóó ná n-airm agus ó fórlann an óomlann ; agus ir í
 comairle do críochnuigeasó liom, tóul o' ionnpuirde rióóó Sreige 155
 agus comairle do glacasó aige. Agus an áit a b'aca mé
 poball an rióóó, téiróim o'a hionnpuirde agus beirim 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

éineamail i n-uéct an míog, agus iadúaim mo t-á éirib toirais fó
n-a bpiágaio. Agus marí do éonnapc an pí rin, do labhair fíur
na rluagaib agus t' fógair tóib zán tóigbáil ar bit do 160
t'éanam t'am. Agus do rug leir go cađair na h-áitne mé,
agus do éur an rlabra ro oim."

"Beir buairt agus beannaéctain, a éarairt gpiáúais," ar Sir
balbúair, "ní éuala mé piat péal ba binne agus ba reirbe
liom, 'ná an péal rin t' innir t-ú t'am anoir. Agus ar gpiáú 165
heiniš agus do gairce, innir t'am cionnar do bainear
do éuara agus t' earbail tior."

"Inneorao go t'eimín," ar an Maora Maol, "agus ní
bpuil 'ran toimán péal ir meara liom, agus fór ir mó
t'ruaisge 'ná é. Óir i n-oir t' cúirte imóirne oim t' oic agus 170
t' anforlann, do bí mé fá muiir agus fá onóir móir as an
píš: óir do tuis pé go piat ciall agus cuimne t'aonna asam.
Agus uime rin ní leigfeair ar ioncáib don-úine 'ran nšpéis
mé ó n-a p'eompa féin amac, ar eagla t'poid-neit ar bit do
t'éanam oim. Agus do bí mé amairt rin as an píš go ceann 175
amirre áirte p'oa 'n-a úairt rin, nó go t'áinig Riorie an
lócpiann do'n nšpéis; agus do éuala pé mo t'uarapcáil
féin do beit ann, agus pio áitir zuir do 'n éloinn do éur a
máđair fó g'ara mé; agus t'áinig do 'n cađair, agus mar
nar leir an eagla tó mipe do mairbair nó do m'ócómušair 180
(óir do bí p'or asge nađ leigfeair an pí ar ioncáib don-úine
'ran nšpéis mé ar a p'eompa féin amac) do zuir pé ingean
do 'n píš (eairón t'eirbpiúr a máđara féin) fá mipe do éur
cum báir: agus do g'eall riri rin do t'éanam."

"Agus lá n-aon t' a n'oeairt amac ar an bpiatce agus 185
t' fás mipe i n-a p'eompa féin, t'áinig an ingean i m'
f'arpiat annir, agus do éur pí f'uin-bp'eact t'p'oiréacta
oim, ionnar zuir t'uitear 'mo t'p'icim f'uin agus p'ior-éotatca.
Agus tuis pí áitán p'eime p'oiréšp'e amac agus do bain mó
t-á éuara agus m' earbail t'iom: agus do b' áil leiti 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

tóiceannaí. Dúotháim-ra ar mo fuan ar mo gortuḡaḡ, aḡur
 ḡuḡar teiḡeaḡ aḡur tḡéan-ḡaḡḡaḡḡ ar an tḡlaḡḡa, aḡur
 bḡurim an ḡuḡo to bḡi i nḡḡeaḡaḡḡ tḡe, aḡur ḡuḡar rḡḡe
 rannaḡaḡ fḡoḡḡaḡma to m' ḡḡoḡ ḡoḡaḡḡ to 'n mḡḡm, ḡur
 leiḡear a haḡaḡ aḡur a hionaḡar eirte. Aḡur tḡéḡim ar an 195
 ḡḡaḡḡe aḡaḡ, aḡur ḡuḡar aḡaḡ ar na rḡoiḡḡḡ to tḡoiḡaḡ
 mo ḡḡeaḡ aḡur m' eaḡonḡa fḡḡa. Aḡur to ḡomḡaḡḡḡear
 fḡu, ionnar ḡur mḡaḡar uḡḡiḡ to-ḡḡḡeaḡ tḡoiḡ; aḡur to
 ḡomḡaḡḡḡear fḡin aḡur an mḡi fḡe ḡéile. aḡur toḡ i ḡḡoiḡ
 an ḡomḡaḡ, an mḡ to ḡuiteaḡ liom; aḡur ḡaḡaḡm aḡ ḡur 200
 ar na nḡḡéaḡaḡ ó fḡoin ḡo hoḡḡe. Aḡt aḡa nḡḡ éana,
 nḡ ḡo n-ḡḡmḡḡeaḡ fḡar fḡaḡḡe, aḡur ḡaḡeaḡ tḡaḡa, aḡur
 tḡuilleaḡar fḡaḡa, aḡur fḡeaḡa mḡe, ní fḡeḡiḡ inḡirḡ nḡ
 ḡḡeaḡ to ḡur ar ar ḡuit liom to fḡoiḡḡḡ na ḡḡéiḡe mḡḡe
 an lḡ rin. Aḡur tḡiḡear Rḡoiḡe an lḡḡaḡnḡ fḡḡam fḡin ó 205
 rin i leiḡ, conaḡ fḡor toḡm ca h-ḡḡo to ḡeḡḡe hḡḡoiḡ an
 toḡaḡ mḡi ḡaḡ fḡe uḡim; aḡur aḡaḡm t' a tḡḡaḡeaḡt ó
 fḡoin nḡ [ḡo] tḡaḡḡa leaḡ-ra mḡ aḡ an tḡoiḡaḡ. Aḡur ir
 iḡo rin na rḡeaḡa mo fḡaḡḡḡḡir tḡiom,” ar an Mḡoḡa Mḡoḡ.

“ḡeḡi buaḡ aḡur beannaḡḡain,” ar ḡiḡ baḡḡuaḡ, “ní 210
 éuaḡa mo éuaḡ fḡaḡ rḡeaḡ ba binne aḡur ba mó tḡuaḡḡe
 nḡ ar éanaḡ toḡm.”

Aḡur to éuaḡar ḡo tḡḡn mḡoiḡ na hḡeḡḡḡe iḡaḡm, aḡur
 iḡi n-aḡḡe an Mḡoḡa Mḡoḡ tḡoiḡ éaḡḡḡ an mḡi 'n-a ḡḡoinne
 aḡur 'n-a ḡḡḡḡḡaḡ, aḡur fḡaḡar fḡoḡḡaḡin fḡaḡḡe fḡu. 215
 Aḡur to mḡḡ leiḡ ḡur an tḡḡnaḡ iḡo, aḡur to fḡeaḡḡaḡaḡ
 aḡur fḡoiḡḡaḡaḡ ḡo mḡaḡ iḡo. Ir anḡirḡ to fḡaḡḡḡḡ an
 Mḡoḡa Mḡoḡ rḡeaḡa Rḡoiḡe an lḡḡaḡnḡ to 'n mḡḡ.

“Mḡi bḡuḡ aon-fḡoaḡ tḡa rḡeaḡaḡ aḡam-ra,” ar an mḡi,
 “aḡur tḡa mbeaḡ to bḡaḡḡaḡnḡ tḡoiḡ-rḡi é, ḡiḡ ní luḡa oḡaḡḡ- 220
 rḡ Rḡoiḡe an lḡḡaḡnḡ 'nḡ oḡm-ra fḡin. Óiḡ to bḡi fḡe 'n-a
 éliaḡaḡ aḡam-ra, aḡur to leiḡ fḡe mo mḡḡeaḡ-ra uḡaḡ, aḡur
 ḡuḡ fḡe beaḡ eile ba mḡaḡa 'nḡ i, eaḡḡḡ mḡḡeaḡ mḡoiḡ 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

Βεῖσινρε. Ἀγυρ αν τ-ιονατο ι η-αρ ὀδὲα λιον νιὸ εῖσιν τ'α
 ρεῶλαιβ τ' ῥάξαι ρεολπατο ριβ-ρι τ'α ιονηριὲ ; ὅρι ατά οὐν 225
 ι λειτ-ιμεαλλ να ἐρίε-ρε τ' α ηγοιρτεαρ αν Ὀύν Ὀιαμήαι,
 Ἀγυρ ιρ ανη ατά μ' ηῖγεαν-ρα ανοιρ, Ἀγυρ ιρ υαιτ ἀνημηγῆτεαρ
 ι, εαὐὸν Ὀανπίοσαν αν Ὀύναιὸ Ὀιαμήαι. Ἀγυρ τέιρ-ρι τ'α
 ηιονηριὲ, Ἀγυρ αν μειὸ βιδέαρ το ρεῶλαιβ Ριτοῖη αν
 Λόεραινη αiei βέαρφαὸ ὀιβ-ρι ἰατο.”

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VI

Ἰλιαριτο ι μοὲ να μαitone αρ η-α μβάρὰ τοὸυμ αν
 Ουναιὸ Ὀιαμήαι, Ἀγυρ ρεαιαρ αν ηῖγεαν ριόρδαοιμ ράιτε
 ρριυ. Ὀ'ριαρριγῆ αν Ματοια Μαοι ρεῶλα Ριτοῖη αν Λόεραινη.
 Ιρ ανηριμ το ριννε αν ηῖγεαν εαροιο α μαρλα ριυ αρ Ριτοῖη
 αν Λόεραινη. Αουβαιρε αν Ματοια Μαοι ρυρ ὀιοξαι ρέ 5
 ρέμ κυτο τ'α μαρλα ραιρ, Ἀγυρ τὰ μβέαρφαὸ αιρ αιίρ ῥο
 οτιυβραὸ αιρ ῥαν α'ηατρηιαὲ-ρα ἡναιο το βειτ αιγε ῥο ροιρ-
 ἔεανν α ῖε Ἀγυρ α ραοξαι.

“Ὁά οτυγῆα-ρα το βματὰρ ρρια ριν το ἐομαλλ ταιμ-ρα,”
 αρ αν ριόσαν, “το βέαρραινη α βριυ το ρεῶλαιβ Ἀγαιμ ρέμ 10
 ουιτ.”

Ἰγυ αν Ματοια Μαοι α βματὰρ ρριρ ριν το ἐομαλλ οί.

“Ατά υαιμ ι λειτ-ιμεαλλ να ἐρίε-ρε,” αρ ρί “Ἀγυρ αν
 Ὑαιμ Ὀορῆα α ηαινη, Ἀγυρ ατά τορ ιντε ταιαὸ αινη τορ
 να οτρη μβεανη (εαὐὸν βεανη ὅρι, βεανη αιγιο, Ἀγυρ βεανη 15
 ριονηβριτνε). Ἀγυρ αν ταν τις Ριτοῖη αν Λόεραινη το 'η
 ἐρίε-ρε, ιρ ανη α ἐομνιυέαρ ρέ ; Ἀγυρ νί βριυ ριῖγε ἐυγε
 ἀὲτ τριὸ αν υαιμ. Ἀγυρ το ἐυαλα μipe ῥο βριυ ρέ ανη
 ανοιρ, μαίτε ῖε μο βματὰρ ρέμ, εαὐὸν Ἰρυαγὰ να
 ηιηνηριὸ ; Ἀγυρ ραὲατ-ρα ρέμ το ὀεαναι εολαρ οίβ-ρι ανη.” 20

Τέροιτο-ρε ρόμπα αρ η-α μβάρὰ ἐυμ να ηυαία Ὀορῆα.
 Ἀγυρ ιαι ροῦταιμ ἐυμ να ηυαία ὀοίβ, το ρεαρ αν ηῖγεαν
 ριυ ; Ἀγυρ το ριννε αν Ματοια Μαοι οοιυμ γεατ οε ρέμ,

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

agus éuaíó irteaó ar fúinneos an tuir; agus do fuair Ríoríe an Lóchrainn agus Sruagaó na hInneimh irteaó ag 25 imir; agus iar bfeicín an matha matha do Ríoríe an Lóchrainn, do rinne dá éil de féin agus do 'n nSruagaó. agus do éuaíó amac ar fúinneos an sruanán.

“Dá bfearfainn-pe,” ar an Matha Matha, “gum i moét cuileoige do maóá amac, ir i moét coir-míoltoige do tíoc- 30 fainn féin irteaó éugab.”

Aót atá nío éeana, fuair pé an Lóchrainn ar lapaó 'ran toir, agus do éug leir é mar a maib Sír Balbuaíó; agus do éug i n-a láimh óó é, agus aubairt gum fear mórán o' a ómaíóeacé pé Ríoríe an Lóchrainn ó fear an Lóchrainn leir. 35

Fiafmuigear Sír Balbuaíó créao fáé ar tugab “Ríoríe an Lóchrainn” fair.

“Rí do bí ar an Scíola,” ar an Matha Matha, “agus ní maib do éloinn aige acé oir ingean, eadón Veibeann agus Deaóópoá a n-anmanna. Agus ní maib do mháib na talman 40 n-aon ramail nó a maca ramla ar óeire, ar óeib, ar méinn, agus ar óeig-béarab. Óir náir óuibé gual gabann iar n-a bááó i n-uirce fuair oigimh 'nā óeib ban an doimhín i bpoáir a n-dealb-pan. Agus do bídéaoir clanna míóó agus míó-éigearnaó an doimhín i bfuac agus i bfeir-míorcar 45 o' a gcéile fó 'n gcloinn rin, ag teacé do fuirge mu. Agus ir amlaíó do bí Veibeann; éug rí móíoe nac béíó don fear aici go bráé, acé an fear do béarab an Lóchrainn do bí ar lapaó ag boir na Dinne Duirbe i gcrióóab na gCrúicneacé (fuir a máíóear éire laéglar Oileanaó) 50 éuici.

“Agus ir amlaíó do bí an fear rin; níorb ionóóimhaic fear o'féarab na talman fuir, an fear do beaó an Lóchrainn ar lapaó aige; óir gíó cheaóac créacéacé do beaó, an uair do feicear fair do éis a neair agus a bhuig féin 55 éuige arí. Agus mar do éuala talta Sruagaíó 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

Σαρξυννε τυαρεβόαιλ να μθαν ριν, νί θέαρνα κομναιόε 50
 μάλινς το Σεϊτιά. Αςυρ αν ταν το έονναρε βειθεανν, το
 λιον το' α ρειρε αςυρ ρίορξμάθ, αςυρ το ξμάθαιξ ριρι έ μαρ
 αν 50εάονα; αςυρ ρόρ έυς αν ινξεαν ρά ηόιξε, εαθον 60
 θεαθόροτα, τυιλε έρεαν τιομήμαθάε, αςυρ ριιυέ ρίορμάθβαλ
 ρειρρε θό, ιονнар 50 μαιβ ρυαέ αςυρ ρίρμιορκαρ αα ρέιν το
 έειλε τιμέεαιλ Ριτορρε αν Λόερμινν.

“Στυαρεαρ Ριτορρε αν Λόερμινν ρόιμμε, αςυρ νί θέαρνα
 κομναιόε 50 μάλινς ι ηέριμινν, αςυρ έάινς ρόιμμε 5υρ αν 65
 μθινν θυιρβ, αςυρ έάινς 5υρ αν τύν ι η-α μαιβ θορβ να
 θιννε θυιρβε. Αςυρ βυατεαρ βέιμ βαρέρμινν 'ραν τοραρ,
 αςυρ το' ιαρι ρορκαιτ. Το'ριαρμυιξ αν τοθιρρεορι εια α μαιβ έ
 ρέιν. Ρο ιμμιρ ρειρεαν 5υρβα ε ρέιν μαε ρίοξ να ηιητοια,
 αςυρ τατα ξμυα5αιξ να Σαρξυννε, αςυρ 5υρβα 5ξ ιαριμαθ 70
 ιαρεάτα αν Λόερμινν αρι ξμυα5αέ να θιννε θυιρβε το θί ρέ;
 αςυρ μυνα θρμυξεαθ αρι αιρ έ, 50 μβαιρρεαθ αμαέ ι τορ εατα
 νό κομλαινν έ. Ιαρι η-α έτορ ριν το 'η τοθιρρεορι, ατυθβαρρε
 ναέ τοάινς ταρ βέαι ταοννα αμαέ μαιμ κομήμαθ βα τοέέιλλ-
 ιόε 'ηά αρι έαν ρέ. Ιαρι η-α έτορ ριν το μαε ρίοξ να ηιητοια, 75
 το ρεαρι5αθ 50 ηιομαρκαέ έ, αςυρ το έόξ εαριέαθ άθβαλ-
 ηόρι ετοιέε το θί ι η-τοραρ αν τύναιθ, αςυρ έυς ρο5α αν
 υρέαρι αρι αν 5κομλα, 50 ηθεαρνα ρέ βλάθτριαέα θεα5α βυαιν-
 ρέαβτα τοι.

“Αν ταν το έυαλα θορβ να θιννε θυιρβε ριν, έυς έριξε 80
 θεα5-έαρμαθ θεα5-λαόετα ραιρ, αςυρ 5αβαρ αριμ αςυρ έιθεαθ
 εατα αςυρ κομλαινν υιμε; αςυρ τέιτο ι 5κοιννε αςυρ ι
 5κομήθαιλ μιε ρίοξ να ηιητοια. Αςυρ το μυννεατοαρι κομήρε
 τρεαν τιννεαρναέ ηιάθτα ηαιμθεαίμαιλ τρεαρθορβ μεαρι
 μιέέιλλιόε ρέ έειλε, όρι βα ηαριμαέταέ αν ιορι5αιλ, αςυρ βα 85
 κυματα αν κομήρε, αςυρ βα τοι-έρεαρταίτα αν θεαβαθ
 εατορτα λεαέ αρι λειέ. Αςυρ τοθ ί κρίοέ αν έομήρε, 50
 τους θορβ να θιννε θυιρβε α έύλ το μαε ρίοξ να ηιητοια,
 αςυρ το β' άιλ λειρ τουλ ι 5κοιννε αν Λόερμινν, ιονнар 50

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,

totiocrao a neart agus a brijs féin éirge arís. Tuigear mac 90
 níos na hIníoch an éalgs rin, agus éus ríde rannac polámae
 agus fárao paitil peíom-láirí rairi, agus buairear i gcaol
 na colna agus i meadóin rianair an mhuineil é, ionnar gur
 bain a éann agus a éinneao beaéa de. Agus téir éum
 an tóin, agus ruair an lócrann ar laraó ann, agus éus leir 95
 é. Agus ip ó'n lócrann rin a hainmnigítear ó rin i leir.

"Iomtúra na mban, eadóin clann níos na Scití, do bí
 ruac agus ríi-míorair aca féin t' á gcéile i totimceall
 Ríoirí an lócrann, ionnar gur éirí an ingean fá rine tóib
 (eadóin Beirbeann) ruain-braeac tpaioirbeaéa ar Beaoíroca, 100
 gur éirí rí 'n-a toiréim ruain agus ríoir-éoraéa; agus éus
 alán rceine rcoirgíre do bí aicí amaé, agus do buail i
 n-íochar a bponn í, gur rcoilt a rcaim-éorp go huall a
 bpaéa. Ráirí an rceal éum an níos, agus gabar Beirbeann,
 agus éus fá nreara a ceangal go raorí toérae; agus do 105
 raomigéao teinte agus teantála 'n-a timceall, agus do
 loirceao i bpaonuire na rluair í, marí do éirí a mí-
 gníomairéa féin tóí é, go nrearaó mion-luair tóí.

"Dála Ríoirí an lócrann, gluairear ríomhe go totáirí do
 'n Scití, agus ceann Buirí na Binné Buiríbe leir. Agus 110
 marí éuala báir na mban rin, ba tóbac toóiríneac agus ba
 tuirreac ruanuineac de rin é, agus ní reara coinnuibe 'ran
 Scití ó rin amaé. Agus ip raó rin na rceala mo ríaruirí
 tóim," ar an Matha Maol.

"Beir buairí agus beannaéarín" ar Sírí Balbuairí; "ip 115
 mílir-braeárae an cóiríao rin do éanar tam."

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 φάσκατο αν Εισιπτ ιαρι ριν, αςυρ ιονηρμιθεατο αν
longs ó 'n γcuαν αμαέ, νό σο οτάριλα 1 n-oileán álainn iongan-
ταέ ριατο; αςυρ πο φιαρρμις Σιρ Βαλβυατο "Cia αν τ-oileán
ριν?"

"Oileán na Soirpe αν τ-oileán po" αρι αν Ματορια Μαοι, 5
"αςυρ ní φαιιim-pe λον φocal το ρεάλαιβ Ριτοριε αν
Λόεραινν ο' φάσάιτ ανν."

Το έμπερεατο cuairt αν oileán ριν διοόετα; αςυρ το
γλυαιρ ριατο ó cuαν αςυρ ó έαλαθ αμαέ σο ceann τρι λά αςυρ
τεορα οιοέε, νό σο οτάριλα 1 n-oileán eile ριατο, αςυρ πο 10
φιαρρμις Σιρ Βαλβυατο "Cia αν τ-oileán ριν?"

"Αν τOileán Dub ιρ ainm το 'n oileán po" αρι αν Ματορια
Μαοι, "αςυρ Oileán na Spéine ainm eile το bi ραιρ. Αςυρ ιρ é
άοβδαρ ράρι τυγαθ Oileán na Spéine ραιρ, μαρι ιρ όρ α έεανν
το έιρςεαθ αν γριαν ροimhe po. Αςυρ ιρ uime σοιρτεαρ αν 15
τOileán Dub το; εατοόν ριτοριε βα τιςεαρινα ραιρ, αςυρ
έάιμις Ριτοριε αν Λόεραινν το'n oileán, αςυρ το έοmηαιciς ρé
ρéιν αςυρ Σριιαςαέ αν Oileán ρé έéιτε, αςυρ τυιτεαρ αν
Σριιαςαέ le Ριτοριε αν Λόεραινν 1 βροιρciονν αν έοmηαιc;
αςυρ níοι έιρις αν γριαν όρ α έεανν ó ρim 1 leié. Αςυρ ατά 20
uaim 1 leié-imeall αν oileán-pe, αςυρ αν Uaim Όεαρις α
hainm; αςυρ αν ταν α έις Ριτοριε αν Λόεραινν το 'n oileán
po, ιρ ανν α έοmηαιρτεαρ. Αςυρ ραέατο mipe 1 βπολαέ 'ραν
uaim, αςυρ iméiς-pe cum αν túin; αςυρ ατά Ριτοριε αν
Λόεραινν ανν. Μαρι έίριθ ρé tú-ra 1 το' λοναρ, τιοερατο ρé 25
ρéιν αςυρ Σριιαςαέ na hlinneirio το έοmηαιc ριιτ; αςυρ má
béirim-pe ρορρια, διογλατο mé mo mairla αςυρ m' ανφορλανν
ρορρια."

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."

lomtúra Ritipe an Lócrainn, do bí pé féin agus an
 Šruasac ar fuinneos an Šruanain as éirteacét fup an sceils 30
 rin o'a déanamh as an Maotia Maol agus as Sij Balbuaró:
 agus aoubairt go n'óanraó féin ceals éile 'n-a hašaió—
 “Oir atáto ceitpe flearca fionnairisio asam-ra, do bainear
 do Šruasac an Oileain ar imipt, agus sibé neac fó a páit-
 p'óear 'n-a timceall iao béiró 'n-a cótolao feaó ceitpe uair 35
 pice. Agus raéam mar a bfuil an Maotia Maol 'ran uaimh.
 agus cuirfeam na flearca 'n-a timceall, agus coirdeolao
 'ran sceils, agus tóinfram an uaimh fair; agus marbfram Sij
 Balbuaró iar n-a pašáil 'n-a donar.”

Iar rin éanšaoar cum na huaimh agus cuirto an Maotia 40
 Maol 'n-a toiréim ruain agus ríor-cótalca, agus do tóin
 ríao an uaimh fair; agus buailio i scoinne agus i scómhóil
 Sij Balbuaró agus do bídeaoar as a cómtuairšain i leit a
 éúil agus [a] ašaió i n-aoinfeacét.

VIII

Acét atá n'ó céana, ní tóir a labhar an eacétra n'ó-ra
 [mó], acét do'n ríš Arctur, (easón Ríš an Domain) agus o'a
 óream. Oir n'íor páimeac leo ól nó aoirneap, ceol, cuir-
 eacéta, nó onóir, o'a n'óanraó ríao, agus šan Sij Balbuaró,
 nó rcéala uair, do beir aca. Agus iar oteaacét na bliadna 5
 uile, do pinneao comairle leo tul do éairteal an Domain nó
 go bpuisioir Sij Balbuaró, nó rcéala uair.

Do epioénuigeao an comairle rin leo, sup iméigeaoar
 oieic lonša luécmaria lán-móia. agus do cuirao trí
 tionncairle luinge ionnta, easón biaó i n-ionao a éaitme, 10
 arim i n-ionao tóibearca, agus ór i n-ionao a p'ionnta.
 Agus ip iao po na laóciaó do éuaió ar an loingear rin:

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

eaðón Sír Lámhólar, Sír Salfar, Sír Libmil, agus Sír Dobur, an Ríoirie Seal mac ríog Fhainnne, agus an Ríoirie Dub mac ríog na Scaolac. Aét go deimhin do bithéadar reáct 15 scéad muidir i ngeall luing dóib.

Agus gluaireo rómpa ar muidir agus ar móir-fáirirge; agus ní haitirítear a n-eacra nó a n-imteacra i ngeall conair ar gab ríad ar loirg Sír Balbuid agus an Matora Maol, nó gur gabadar euan agus caladóir i n-doinneáct agus i 20 n-don-uair amáin 'ran oileán rin i n-a ríad an Matora Maol 'n-a fuan. Cia huair agus cáir buí ham-ra, aét an uair do bí Sír Balbuid agus Ríoirie an Lóiríann i ttear an éomraic! Agus ro aétin Sír Lámhólar coisgeadai élaíomh áirio-ríog an domáin do bí ag Sír Balbuid. Tángadar ar 25 amair an éomraic: fácar Ríoirie an Lóiríann reáct do, agus do éomraic na tponga díana dó-áirirge t'a ionnruíde, gur aétin gur t'a éarcaraid iad. Agus éirgear t'eiteall éineamail i néallaió nimhe agus i bfuíó na fíormaiminte agus fágar an Sruagac 'n-a donair ag Sír Balbuid. 30

Méaduirgear meaima Sír Balbuid do rin. agus do gab ag tuarraig agus ag tleim-leatrad an Sruagais, gur toiréad leir fá dóiró é.

Deirgear Sír Balbuid reáct do. go bface na muidiré muinntearída rin t'a ionnruíde, agus fearair fíoréadoin 35 fáilte fíu, agus toirbhear do rógaib go díl agus go díóir iad, agus fáctar dóib a n-eacra agus a n-imteacra, agus reáda ríog an domáin agus a teaglais, agus an Dúiró Cíuinn dóib. Agus innirio gurab t'a loirgaireacraim tángadar amac: agus do innireadar a n-eacra agus a 40 n-imteacra t'a éile, agus éadar mar a ríad an Matora Maol 'n-a éolad, agus fuaradar an uaim tóirca fair, agus na flearca 'n-a éiméall. Agus do dúirigeadar ar a fuan é.

Fearair an Matora Maol fíoréadoin fáilte fá na muidirí, 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

ÀSÙR ò' FIAFFHUIZ REÉALA AN MÍOZ ÀPTUIR TÍOË. ÀTOUBHATAP-RAN
 ZO MAIB RÉ PLÁN, ÀÉT A MAIB TO ÉUMÁ ARI I NTOIATÓ SIPI VALBUATÓ ;
 ÀSÙR ZUP ò' A IAPPAIATÓ TO BHÉATAP RÉIN ZONUIZE PIN.

CIOËTPÁÉT MO INHIR SIPI VALBUATÓ TO 'N MÀTORA MÀOI ZUP
 IMÉIZ RÍOPIE AN LÓÉPAINN UATÓ, ÀSÙR ZUP ÉUIT AN ZPUAZAC⁵⁰
 LEIP, IAP N-A FÁZÁIL 'N-A AONAP TÓ. TÓZAP AN MÀTORA MÀOI
 NA PLEAPCA ANHPIN, ÀSÙR ÀTOUBHAP ZUP PCAP A 'OIAOIÙEACÉ
 UITE MÉ RÍOPIE AN LÓÉPAINN Ó TO PCAP NA PLEAPCA MIP.

ANHPIN ÀTOUBHAP NA MIOPIÙE LE SIPI VALBUATÓ A 'OUL LEÓ ;
 ÀSÙR ÀTOUBHAP REIREAN NAC PCAPPAÓ MIP AN MÀTORA MÀOI.⁵⁵
 ÀSÙR TO MÁIÓ MU-RAN FILLÉATÓ ZO RÍZ AN 'DOMÁIN, ÀSÙR ZO
 MAÉATÓ RÉIN MÉ N-A ÉOMPÁNAC ò' IAPPAIATÓ RÍOPIE AN LÓÉPAINN.

CÉITEABHAP AN MÀTORA MÀOI ÀSÙR SIPI VALBUATÓ TÓIB IAP
 PIN, ÀSÙR FÁZAITO IOMÉOMAPICE BEACÁ ÀSÙR PLÁINTE AZ APOITE.

IX

IOMÉÚPA AN MÀTORA MÀOI ÀSÙR SIPI VALBUATÓ, IONHPUIÓTO
 A LONG, ÀSÙR TO BHÉATAP NAOI TPÁÉTA AP REACÉPÁN MAPA
 ÀSÙR MÓP-FAPHPZE. ÀSÙR I ZCOINN NA MÉ ÀSÙR NA HAMPPIE
 PIN, ÉÁPLA I N-OILEÁN ÁLAINN IONZANTAC PIAO, ÀSÙR FIAFFHUIZÉAP
 SIPI VALBUATÓ AINM NA CPÍCE PIN.

5

“CPÍOC NA SOPÉA AN ÉPÍOC-PA” AP AN MÀTORA MÀOI,
 “ÀSÙR MÍ NA SOPÉA IP TPMAÉ ÀSÙR IP TIZÉAPMA UHPÉE ; ÀSÙR
 MAÉAM ZO MÍZ NA SOPÉA ANOCÉ ò' FÉACAM AN BHUIZIMÍP AON-
 FOCAL TO REÉALAIÙ RÍOPIE AN LÓÉPAINN AIZE.”

‘RÓ MÓI SIPI VALBUATÓ AN ÉOMAPICE PIN. TO ÉUATAP¹⁰
 T’IONHPUIÙE AN TUNAIÓ, ÀSÙR ÉÁINIZ MÍ NA SOPÉA 'N-A ZCOINNE
 ÀSÙR 'N-A ZCOMÓÁIL, ÀSÙR PCAPAP FÍOPÉAOM FÁILTE FPIU ; ÓIP TO
 ÉTOP REÉALA SIPI VALBUATÓ ÀSÙR AN MÀTORA MÀOI FÁ 'N 'DOMÁIN

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 Sorchia is this land," said the Crop-eared Dog, "and the King of Sorchia is chief and lord over it; and we will go to the King of Sorchia 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 Sorchia 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

mòr uile, ar méir a ngsaircìò, sup imeagluigeadar ri gè
 agus fòl-èigearinnaròe an domhain pòmpa. Céiròir 'ran tóinad 15
 leat ar leit. Ro ppearcalatò agus ro ppoctáileatò
 go maic an oiròe rin iad, agus do cóirigeadò iontòiròe
 agus áirio-leapcaláa tóir; agus do cuirteat ar éadai meirce
 agus meadair iad; ionnar sup goirteat an Mator Mael ó
 Sír Dalbuarò an oiròe rin. 20

Agus ro éirig Sír Dalbuarò i moé na marone ar n-a
 mbárad, agus ní fuar an Mator Mael aige: agus mar nac
 bfuair, do éuaruig an tóin tó, ac ní fuar don-focal t'a
 rcéalaid. Annpin do éuarò go hairm a riab an rí agus
 t'iar an Mator Mael fair. Adubarit an rí nac riab don- 25
 focal t'a rcéalaid aige, agus da mbéat, go tciubriat tó-
 ran é.

“Luigim-re fò m' airmaid gaircìò,” ar Sír Dalbuarò, “go
 gcaicirò tó a éadairt uait, nó do éann agus do éoméat
 beata ar a fion.” 30

“Ir glór óimíre agus amadain aoir tó,” ar an rí;
 “agus tó mbéat rcéala Ritire an lóéarinn nó an Mator
 Mael agam anoir, ní tciubairinn tuit-re é.”

Iar n-a élor rin do Sír Dalbuarò, éug ríre rannatáe ro-
 lámhá ar an rí, agus do pinne cimeat cearpailte cruat- 35
 éirigíge de; agus noctar a élaróeann t'a tóéannat.

“Ná marb gan éionnta mé,” ar an rí, “agus tó mbéat
 rcéala an Mator Mael agam go tciubairinn tuit-re iad;
 agus ó nac bfuil, go tciubriat mé do bpeit féin t' ór agus
 t' airgeat tuit, agus fór do béarriat mé m' inéan féin 40
 mar mnaoi agus mar báncéile tuit, agus ní bfuil mac ríog
 nó rí-élaat 'ran domhan nac bfuil a tóingmála do mnaoi
 innte.”

Scaoilear Sír Dalbuarò do 'n rí iar rin, agus rnarómeat
 é féin agus inéan ríog na Soráa pé céile. Agus t' fupail an 45
 rí oigre do éannat ar éríóad na Soráa de; agus do tuit

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 Sorchia were married. The king offered to make him heir apparent of Sorchia ; and he

reirean rin, mar do bí críocha Loélaínn fá n-a éomair féin, (óir do b' é Sír Balbuaio mac áirto-ríog Loélaínn, do bí 'n-a daltas sairéir dS an ríog ártur).

Adt éana o'fan Sír Balbuaio real cian asur aimpear 50
fada amlaio rin, asur fá brónad cian-éirpear é do éuma
an matha maol.

X

Adt lá n-aon o'a n-deaio pé ar fáitce an tóinaio
amad, o' féad pé na ceitce háirde 'n-a éimceall, asur do
éonnapc pé an matha maol éirge sadá noirpad, asur
Ríoir an Loélaínn 'n-a éimead éreapailte éruad-éirbirge
róime 'fan rúge. Ionnpuirdear Sír Balbuaio 'n-a scoinne 5
asur 'n-a scómóail, asur toirbirdear teora pógas do oíl asur
do oíochra do 'n matha maol, asur fiarbirgear créad do
goir uair é.

“Abad ingean feargura fínn, ríog na Scitá, do goir
uair-re mé,” ar an matha maol, “asur do éir ar éad 10
meirce asur meabuirge; asur do éir ruain-breac
oraioirdeat m' éimceall, asur do fáoilmír [1] scoinnuirde
surad asat-ra do bí mé: do oáinís mo éall asur mo
éimne óadonna asam, asur an tan do oúirís mé ar mo fuan
iar n-aimpír, téir abad óam. Éusar ríde rannad do mo 15
éirde éirirís innce, ionnap sur leigear a habad asur a
hionnatar airce do láir.

“Asur leigim ar ríam na mara mé, nó do oárla 1
noileán na beinne úrice mé; asur do éirgear sur éompánad
cómáirpad do Ríoir an Loélaínn tigeapna an oileán rin, 20
(eadóon fhuasad na beinne úrice). asur téirim o' féadaint
an éirginn Ríoir an Loélaínn ann; asur ní éruap ar ann
adé an fhuasad, asur marbam 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.

“Annpin leisim ar rnámh mara asur mór-fairrige mé, as
 pasáil móráin imfníomha asur anróis, so ceann reáct lá asur 25
 reáct n-oiróce, san coúlaó san ruaimnear áct beasán do ’n
 oiróce ar éarraig ceann-ghairb cloó; so otárla i nOileán an
 gleanna Ouib mé. Marbaim gnuasac an oileán rin.

“Asur leisim ar rnámh na mara mé so otárla i nOileán
 na Manac lomnoctta mé; asur ip annpin o’foqlaim Ríoirie 30
 an lócrainn a oíraoiréáct ar otúr. Asur ba daoine oírceie
 oearg-lomnoctta iao, oir ní goilluó saot nó puáct, gnuan nó
 fearctain orra. Comhaircisim-re asur iao péin pé céile;
 asur sur lionmair a gcuimáct, a noíraoiréáct, asur a
 noíablaíreáct, do éuit-re uile liom. 35

“Pasaim an t-oileán rin, asur leisim ar ruabál mara
 asur mór-fairrige mé so ceann tpi lá asur teoria oiróce, as
 pasáil imfníomha asur anróis móir, so otárla i nOileán na
 Marb mé: asur ip uime goirtear Oileán na Marb de, eadón
 firi asur mná an domáin do éoiréólaó ann, ogeobéar marb 40
 iao ar a h-aiéle; áct na mná aitreabbar ann do gíear, ní
 déantar upéa nó oíogbáil ar bié oóib, ó méir a noíraoiré-
 eáctta asur a noíablaíreáctta. Asur gabaim-re as ruabál
 an oileán, nó so otárla an uaim i n-a luigear na mná dam,
 asur do bi Ríoirie an lócrainn i n-a bpoáir: asur do mócuig 45
 pé mire, asur teicear mómam i noeilb leomáin; asur
 gabaim-re do ’n taoib eile n-a comáir, asur béirum fair asur
 ceanglaim asur cruab-éuibrigim so daor oíócrac é. Asur
 téiróm irteac ’ran uaim a puib na mná, asur marbaim iao
 uile. 50

“Asur iao oteáct amac dam-ra, téir Ríoirie an lócrainn
 i n-a érué péin, asur po asair a saol asur a páirte orra-ra.
 asur po sab mo comáirce fá san a marbaó. Asur do seall
 so gcuirpeab i mo érué péin apir mé, asur so noéanraó mo
 toil so foirceann a pé asur a pasáil; asur fór so gcóim- 55
 lionraó an bmaéar éus mire o’ mgin Ríog na heisigre, 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 mbiað a haéarriac do mnaoi aige go foirceann a beaéa. Agus naireim-re rin air: agus éus pé srian agus éarca agus na huile tóile ar éana le rin do cóimlionað.”

XI

Do éuaðar ar a haéle rin go tóin mios na Sora, agus fearar an pí fáilte furr an Matha Maol. Do fhearatalað agus do fmoéaileað go maic an oíche rin iao. D'éirgeaóar i moé na maíone ar n-a mbáiac, agus ceileabhar riao do 'n mios agus do 'n teaglac uile, agus éus Sír Balbuaio inéan 5 Rios na Sora mar mnaoi agus mar baincéile leir. Agus o' fupáil an pí oigre do déanaí do Sír Balbuaio ar érioé na Sora; agus aóubairt Sír Balbuaio naé ngeobað pé rin, óir go raib érioéa loélaínn fá n-a cómar péin.

Fásao iomcómarice beaéa agus pláinte as an mios, agus 10 gluaíro mómpa; agus ní deaprao cóimnuíde go pánsaóar gur an Tóin Diaímar, maile [né] briaóar an Matha Maol do comall o'ingín mios na heisipe.

Agus éáimís ar rin go hOileán an Croca; agus ir uime goirtear Oileán an Croca de, eaóón sac neac cairtealar 15 é togeib riao buaio croca agus deilbe ann; eaóón oileán do bí i noiaímar o'raoíbeaéca, agus naib' eol o'aoim-neac 'ran toman é aét Ríoirie an loélaínn.

Agus do éur Ríoirie an loélaínn an Matha Maol i n-a épué péin ann, go naé raib ó éurgabáil sriéne go fúinneað 20 néill, tuine do b'féáir dealb, déanaí. inneall, agus éasgope 'ná é.

Agus iar rin gluaíro mómpa go tóin an halla Deirís; agus fearar Rí an Domáin agus a teaglac uile fáilte fura Sír Balbuaio agus furr an Matha Maol. Agus toirbhear 25 Rí an Domáin do rógaib go tóil agus go oíóira iao. Inniro a n-eaéctia agus a n-imteaéca anhrin i briaónaire an mios

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 an teaghlais uile; agus ba lútgáiríeac an pí Arctur
 mómpa. Agus o' fánadóirí real cian agus aimpeairí fáda
 annsin i bpoenáirí an ríog agus a teaghlais; agus iar sin 30
 ceileadóirí an Mäora Mäol—o'a ngoríteairí Alartmann
 iongantac—agus Ríoirí an Lóclainn do 'n ríog agus do 'n
 teaghlac, agus fásairí iomcóimáiríce beata agus pláinte
 as Ríog an Domáin agus as teaghlac Dúna an Halla Deirg.
 Agus ba tuiríeac Sírí Balbúairí i nriarí a cómpánais 35
 gairí, eadóirí Alartmann iongantais.

Agus níorí hanadóirí leo go rianadóirí go críoc na hIníria;
 agus ba lútgáiríeac rluaisíge na hIníria agus an pí ríomíe an
 gclóinn sin [óir] nac ríarí ríor a n-uiríe nó a n-imteaceta aca
 gonnaisíge sin. Agus do ceartuisíge inígean ríog Síreíge ríomíe sin. 40

Agus do gáirí Alartmann iongantac ceannairí na hIníria
 n-éirí báirí a acáirí, agus do bí Ríoirí an Lóclainn 'n-a éanáiríte
 agus 'n-a éadóiríeac togtáirí fáol. Oála Sírí Balbúairí, do gáirí
 ceannairí críoca Lóclainn agus Dúna an Halla Deirg n-éirí an
 ríog Arctur, go bfuairí gac don aca a biongmála féin do 45
 mnaoí; réirí marí aóirí "Leadóirí na hIníria."

Sonadóirí sin Eactra agus Imteaceta an Mäora Mäoil, Sírí
 Balbúairí de Corróirí, agus Ríoirí an Lóclainn gonnaisíge sin;
 do réirí marí fuairí míre lé n-a ríomíeac 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.

ΕΔΕΤΡΑ ἡΑΑΑΟΙῢ-ΑΗ-ΙΟΛΑΙΡ

I

Ἄρτο-μὶ ὑαράτ οἰρεαζῶα παυῶνι ρῶαῡαὶ μῖοζῶα μῖοι-
ῶῖρεαδ ἐρῶῶα εοραηταδ εαδ-ῶαῶαδ μῖο ζαῶ παῖτεαρ αζυρ
φορλῶῡαρ φορ ἐρῖοῶαὶ νᾶ Σορῶα ρεαδτ η-αὶλλ ὅ'αρι ἐοῡαῡῡῡ
Ριορταρτο μαε ῶεαζᾶν μῖε ἡᾶταρᾶτ. Αζυρ βα τῖαῶα
εραῖῖτεαδ εαζηαῖῶε εολαδ ἰῶῶαῖλαδ ἰ ὅτεαηζῶαὶ ἐρῖοῶαζυρ 5
εῖνεαῶαδ αη μὶ ρῖν; αζυρ βα ταῖρ τῖμ-ζῖαν τρεαῶαρ-ῶορῶαδ
αη τῖρ ἡε μῖῡῡεαρ αη μῖοζ ἐῶαῶῡα ρῖν; αζυρ ἐυζ βεαν ᾶ
ῶῖοηζῖᾶῖα ἐυῖζε, αζυρ ὅο μῖυζ ρῖ ζεῖν ἡῖν ἡᾶᾶῡτα ἡῖοηζ-
ῶῖῶε ἡᾶῡ-μῖορεαδ μῖε ὅῶ, αζυρ βαῖρτεαῶ αη μαε ρῖν ὅε
ζῖᾶτ αζυρ ὅ' ὀρῶαὶ νᾶ ἡεαζῖαῖρε, αζυρ τυζαῶ “Ριορταρτο 10
ὀζ” ὅ' αῡῡῡ ραῖρ.

Τυζαῶ αη μαε ρῖν ὅ'α οἰεαῡᾶῡ αζυρ ὅ'α ἄρτο-ῡεαρυζαῶ
ὅο ὀρῖῡῡζ ὅ' ὑαῖρῖῖ αζυρ ὅ' ἄρτο-ῡαῖτῖῖ ἐρῖοῶ νᾶ Σορῶα,
ζυρ ρεαδτ ἡβῖαῶῡα ὅ' αοῖρ αζυρ ὅ' αῡμῖρ ῖ; αζυρ τυζαῶ
ῖαρ ρῖν ἡᾶῖρῖτῖῖῶε ἡῶῖρ-εοῖαῶα φοῖρ-ῶεαῖρῖῖα ρῖρ-ζῖῖοῶα 15
ἐυῖζε, ὅ'α ρῶζῖῡῡῡ αζυρ ὅ'α ρῖρ-ῶεαζαῖρ, ζυρ ρεαῖα ρῖρ-
εοῖαδ εαζηαῖῶε ἰῡῡᾶρ εαῖαῶᾶῡτα ἰ ὅτεαηζῶαὶ ζαῶα τῖρε
αζυρ ἰ ζῖεαῖρ ζαῶα εῖνῖῖ, ἰ ἡῶῖαῖλα ζαῶα ῶῖῶῡε αζυρ ἰ
ἡῶῖᾶῖζῖᾶν ζαῶα ὅῖρῖ-ῖῖρῖῡῡ ῖ.

Αζυρ ῖαρ ἡῖεῖτ ῖᾶν-ρῶζῖῡῡῡα ρῶ'η ἰοηῡῡρ ρῖν, ἡρ ῖ ἡῖῶ 20
ἐυζ ὅ' ᾶ αῖρε, ᾶῡᾶῡ αζυρ ὑαῖζηεαρ ρεαῶα αζυρ ραῖαῖζ, ἄρῶε
αζυρ ἰοῡῡᾶῡα τῖρε, ὅο ῡᾶῡῖζε αζυρ ὅο ῡαῖρτεαῖ αζυρ ὅο
ρῖρ-ρῖῡῖᾶῡ ἡαῖῡῡ ἡῖ βεαζᾶν εῖῡῡεαῡῡα, ζῶ ζῖοηαῖῖ αζυρ
ζῶ ηζαῶῖαῖῖ, ζῶ η-ἰοῡᾶῡ ἰῡῖῖεαῖα ζαῶα ρεαῖζα αζυρ ζαῶα
ρῖαῶαῖζ ῖεῖρ ᾶρ ἐῶᾶῡ. ὀῖρ ἡῖ ρῖαῖῖ ἐῶᾶῡ ἡῶ εαῖαῶα ᾶρ ῶῖῡ 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 Sorchia 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 Sorchia, 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 toḡṡa leir ioná b'éit as realṡa fiaḡ asur fearbós, torc,
brioc, asur míol máige, asur cinéal ṡaḡa n-ilpéirte n-all-
múróa eile ar céana, noḡ to ṡeasṡuiz ṡo i b'eadóib
asur i b'áraiṡib, i b'polaipedaḡaib asur i b'áin-ṡleannṡaib
na típe asur ar ṡaḡ leit ṡe.

30

Asur an tráḡ to ṡeasṡuizóir ṡíṡpeaḡaiz asur aor uirṡo
asur aḡarṡa an Ḳóimṡeasṡo ṡo cóimṡioḡṡa pṡur, ṡoḡeipeasṡo
ṡ' a uirṡo asur ṡ' a aipe ṡo móri ias, asur ṡoṡníosṡo fearḡar
asur comṡnuirṡe maille pṡu. asur ṡo bíosṡo as binn-ṡaḡáil a
ṡailm asur a ṡaltṡaḡ, asur as eadarpṡuirṡe an ṡúileamṡan 35
ṡo ṡioḡṡa asur as aicḡeasṡo an Ḳóimṡeasṡo cṡmṡaḡṡaiz um
ḡrócaipe asur iomṡṡára anma ṡ' ṡaṡáil ṡó ṡéim asur ṡ'a
ṡṡuiz maille pṡu. asur ṡo lean an pṡaimm ro ṡe,
eadóṡn "Riṡipe na Sealsṡa" ṡo ṡaṡum ṡo ó ṡin amaḡ.

Cioṡṡtráḡṡo pṡo pṡiḡṡeasṡo an pṡioṡan an ṡaṡa pṡeasṡo asur 40
pṡuṡṡi mac eile. bairṡeasṡo an mac pṡin, asur tuṡasṡo "Seasṡán"
ṡ' ainm pṡaṡi. Ro hoileasṡo asur pṡo háipṡo-leapṡuizṡeasṡo an mac
pṡin as a oirṡoib oileamṡna, as ṡíṡib asur as pṡeallṡamṡnaib
ṡíṡ-ṡlioca na típe. Ro múneasṡo asur pṡo maṡpṡuizṡeasṡo, pṡo
pṡoirṡṡeasṡo asur pṡo pṡoṡlumasṡo é amṡail ṡo pṡinneasṡo an ceasṡo 45
mac, ṡuṡib aorṡmṡar inṡpeasṡoma é. asur ip é níṡo ip mó ṡo ḡus
ṡ'a aipe, ṡul ṡ' a ṡoṡlum, cleapa ṡoile asur ṡaṡcib. asur
ṡo cṡioḡṡnuizṡeasṡo pṡin leir, ṡuṡi ba hinnill inṡpeasṡoma é i
n-ilḡeáṡṡoib ṡníomṡaḡṡa na ṡcṡioḡ asur na ṡcineasṡaḡ ṡo
cóimṡ-iomlán 'n-a uirṡ-ḡimḡeall, asur ṡuṡib oirṡe ṡíṡ-ṡlic 50
pṡoṡlumṡa, asur áṡṡirṡo iorṡaile, asur leomṡan leasarpṡaḡ i
ṡcaḡaib asur i ṡcliaḡaib asur i ṡcomlannṡaib é; ṡuṡi lionṡasṡo
na cṡioḡṡa ṡo cóimṡleasṡan ṡ' a allasṡo asur ṡ' a óirṡeapṡar,
asur Riṡipe an ṡaṡcib ba pṡaimm pṡiubal ṡó.

ṡála Riṡṡaṡṡo Óis mic pṡioṡ na Sopḡa, iar ṡcaṡṡeamṡ 55
pṡaṡṡe móipe ṡ' a aor asur ṡ' a aṡṡṡi i roḡṡaḡ asur i
bṡlaṡṡar [a] aḡaṡa, asur iar ṡcupṡe trṡealla ṡ' a máoḡ-
aṡṡṡi. ḡaṡṡur ṡó, i nṡṡár asur i n-úṡaib pṡaḡaiz ṡaḡa

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 Sorchu, 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

hιlπειρτε αςυρ i nγεάρι-eolar na 3Cumar fleim-ioncómóρταρ
 αςυρ na oτρεάτaн pάp-buaóac πέαmήpάpóτε pin, aήaиl τοóuaт- 60
 aβap, αςυρ iap mbeiт inóeиte αςυρ ioncuinge oó, ba mian
 αςυρ ba mίeиto le n-a aтaиp pail a óeannpuiгeтe—eaóón
 áιtteaγán peapcamail 3opm-popcaó, αςυρ pcaтáн 3лópac¹
 3лан-άλaиnn lí3-3eal oei3-méineamail po-aigeanta το mήaoi
 —o' a ceap3al pμp πé unn a βeo péи. Αςυρ fιαpμui3 o' 65
 eipean cia hί a 3páó το mήaίb na cμuinne 3o eóimíomlán.

“Ap m3in μio3 na Scitía το óuιpeap mo ópann,” ap pé,
 “óиp óy3ap tuιte tpean tpm-m-3páó αςυρ pμeт píop-aibéи
 peipce o' a τοicéи αςυρ o' a tuaμapebáиl; óиp το óuιt mo
 éoιt αςυρ το oóμpταρ m' aigeaó oί ap méri na tuaμapebála 70
 τοóluim mίeи.”

Cuιpeap an μί teaóta 3o μί3 na Scitía a3 iapμaó cleam-
 nair pμp o' oί3pie na 3opca, nó 3o n-aμp3peaó αςυρ 3o
 loipcepaó an Scitía 3o huιte. Iap 3eop an óómπáó pin
 το μί3 na Scitía, cμuinmigeap maίte αςυρ mór-uapιe αςυρ 75
 tpm-óomáιpιe a μio3áeтa αςυρ a leaтaн-éι3eapμaιp i n-aon
 ionaó, o' a péacáиt cpeaó τοófipóe oóib éum τοómáιp
 m3ine an μio3 το pímnpaи ctoinne μio3 na 3opca. Αςυρ ip
 é το éonnap ap oóib tap éи mion-μaппpuiгeтe το oéanam
 ap 3ac mó pó leiт, a éoιt péи το oéonu3áó το μί3 na 3opca. 80
 Óиp το meapáó leo muna oτοιteócaίoίp an cleamnap το éuι
 ap a3aίó, 3o 3euppeaó pé bun ap [a] focal, óиp το bί líon-
 máιpιe 3o mór i pλaί3eиb αςυρ i poóμaίoιb é ioná ιaт-paн.
 Αςυρ iap oteaóт πé na óeιte oóib o' aίteapc aomfip,
 aίteupεap μί na Scitía [a] mctinn αςυρ aonταó péи um an nίó 85
 céaona το na teaótaи pin μio3 na 3opca: αςυρ aoubáιp
 leo 3up πέápι leiр 3páó μio3 na 3opca 'ná [a] fuaт, αςυρ 3o
 oтuιbμaó o' a bμί3 pin a éoιt péи oó.

Fillio na teaóta iapam, αςυρ pμpneíoιto aίteapc μio3

¹ Read 3лópμaи “glorious,” (f)

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

na Sciéla agus na Sciéad do píóg na Sopcá. Ua loimnead 90
 lútgáiríeac an pí de rin. Cioótráde, cruinnigear an pí gac
 aipiríó iorígáile agus beiríu beoóda bpiácamail buain-cioólaic-
 éad gáir-eolac i gcleapail goile agus gairce, agus gac
 oiaigín dian-óáracéac dofulang o' a bpuair i gcriócaib na
 Sopcá, agus do gluar pí n-a móir-pluag go píógadé na 95
 Sciéla. Móir-páilicigear pí na Sciéla poim píóg na Sopcá agus
 poim a muinntir; agus níoir fáda dóib amlaib rin an tan do
 crióchnuigead an cleamnar rin eatoréa, agus do poimn riad
 píim-féarta geineapáilta an pórtá.

Adair fáda dóib amlaib rin i bpoair píóg na Sciéla, as 100
 buanuad onóra na nuad-cuinge péamháiréte rin, maille pé
 hóir, agus pé hairgead o' a éabairt o' éirib, o' éileaduib,
 agus o' féallpamnaib, do luét ciuil, iúil, agus cluana na
 crióce, na gcrióc, agus na geineadé do bí ann go hup-fair-
 ring, poirleatán, pcapac, píoir-laoéta. neim-cinnite, ionnar 105
 naib ioncomórtar tocmáir mic píóg nó píó-plaite ar don
 aipiríu pur péin é.

Scaoilto píim-éannpúirt an féarta rin iapam, agus gac
 don aca ó rin amac pó read, as glacaó a gceada ó píóg na
 Sciéla agus ó 'n píóg-cúirt ar éana; agus pí na Sopcá agus 110
 an óg-lánamain rin go n-a móir-pluag as fágáil ioncomairce
 beata agus pláinte as gac uile as iméadé o' a noúntaib
 agus o' a noeag-áipraib péin. Agus áipruigead na reolta
 rnapta rnaicé-géala as puabal anuar ar an áir-cpam; agus
 ní hairpúrtair a n-eacéira nó a n-iméadéta nó go mángadair 115
 cuanta na Sopcá. Agus téiróir i n-a oirí iap rin, agus fá
 móir lútgáiríe agus lán-méanma cáic pómpa. Agus mar an
 gceatona téiróir pcéala o' a mbuan-rcaoilead go teaglac an
 píóg, agus cairíir an banair móir-aóbal do bí o' a hullmúgáó
 pómpa an fead do bheatarí 'ran Sciéla pé hoigíre píóg na 120
 Sopcá agus pur an ingin rin píóg na Sciéla; agus cairíir an
 óg-lánamain rin páiríit o' a n-aipiríu go puabac pó 'n ionnup

of the King of Scythia and of the Scythians to the King of Sorchia. 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 Sorchia, and he went with his great host to the kingdom of Scythia. The King of Scythia welcomes the King of Sorchia 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 Sorchia 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 Sorchia. 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 Sorchia 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*.

րոյ, և տեսցիւնք զիցս յն-աժարս, բօլան շուրջ ճշար թօժար ճշար
մայրնե, չան բարձար թօտ ո՞ն մաօինե ո՞ն մօր-մայի՜թարս եւե 125
օրէս ար եւի՛, աճէ¹ ճչ ի՛ն ճշար ճչ ճօրնեար և նթօժար և ճիւղե չա՛ծ
լա.

104a píos na Soréa iomorro, iar zcaíteam tpeir o' a
 doir asur o' a aimpri oó zo pám pocair i n-a éigearnar,
 páinis buairéaró báir asur airgeana éasa asur oiróir air, 130
 asur fuair báir Cpiortairé zo mbuair an ungtá aitéirge asur
 aónaíte. Asur jo éruinnigeaodar iarmá mairé asur móir-
 uairle críche na Soréa, eaóón taoiriz gáca tuairé, píim-
 éannpúirt gáca pobair, asur cinn aóairéa² gáca cinir, zup-
 tairiz an óligeaó asur triom-éomairlige na tíre ar don-báil. 135
 Asur ir é jo éomáiréaró: náir éiré asur nar éomáir
 píosáéta na Soréa, a beir i mbáinntréaóácar don tamall;
 ó do fágaib a fíir-óia foróiróa oirge oíir ar an pús. Asur
 do cinneaó leo a gairm éuca asur a píosáó: asur do
 cinneaó an éomáirle rin leo, asur jo gairmeaó Riortairó, 140
 asur jo teagarcaó oó ar oúir peaéta píos asur rmaéta
 flaéta asur teagarca tuairé, asur gáé níó ar éana ba oíor
 asur ba óligeaé do pús asur do pói-éigearna do óéanaí oó.
 Asur toirbúirtear iar rin oó coróin éuanna éaá[ri]omáir
 éumóac éloc-óiróa ólúé-élan oirélineaé pionn-élan píosamáir 145
 pói-máiréac ionéomóiréa píos asur pói-éigearna. Asur do
 tuzaó rlat oíreac óac-álainn oeaé-máiréac i n-a láim
 oéir flait-méairais óoinn-iongnais, as a ríneaó asur as
 comáiréuzaó oó-ran asur do éac zo éruair pé a píosáéct do
 péir gáétaara asur ólige, gan cam gan loét, cóm oíreac 150
 leir an trlait rin; asur zup éóir oó-ran a congááil mar
 rin ó rin amaé. Asur do zoiréaó ainm Rí gan fírearbúia
 oó iar rin.

¹ This is a conjectural emendation of the MS. reading, which is ομηδα, ταπεινο πέιν, ἀς ὅλ (for $\bar{\rho}$ [πέιν] I would read $\bar{\rho}$ [ἀέτ]).

² Ceannadait [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.

Sléacatar ian rin do 'n Cóimóiró Cumáctac agus do 'n Tríonóiró Trí-pearrahaig fó ghráa anma agus cuip o' fagáil do péin agus o' a tigeapnaidib maile iur. Céir ian rin do 155 'n píoláiró píogáa ró-mairig agus i n-a áclaoir breiteamhair iartain, agus fupálar maile agus móir-uairle críche na Sorca do gairm éirge. Agus aubairt leo go maib uirpbaró móir fair, eadón gan ceann goile agus gairce. eimig agus congnaim, agus áiriró ioráile agus imeagla na Sorca, agus 160 ceannpóir cacla na gcríoch, do beir aige, eadón Seagán a uirpbráclair, o' a ngoirpáir Ríoir an gaircú.

Dála Ríoir an gaircú iomóir do cúirpáir teacra agus cairleoirpóir ar fear na gcríoch agus na gcineadac go cóim-leacáin, nó gur pmoit é. Agus ian brafáil péal báir 165 [a] áclara, agus píogáa a uirpbráclara oó, tige le na teacraib go páimig an tSorca. Agus ian uirpáir do láclair oó, móir-fáiltigear a uirpbráclair agus maile agus móir-uairle críche na Sorca pmoit ; agus ian leigean a paithe agus ian gur a méirpáirge de, ianpáir oúitche, forba, fearann, agus fineacáir 170 ar a uirpbráclair; agus ian n-a fagáil rin go toirpáir do o'n píg, tige buirpáir móir oó, agus éagcaoirpáir a beir gan mnaoi a óiongmála éirge.

Fairpáirge an pí clahí an bean ba hannra leir o' ianpáiró nó do áclair éirge. 175

“Do éalair,” ar pé, “go bfuil ingean álainn doncumáir ag píg na perria, agus tigeair tiorpáir perrice agus caircáin o'a toirpáir agus o' a tuarpáir.”

Cuirpáir an pí ianpáir teacra agus cairleoirpóir o' ianpáiró clairpáir o' a uirpbráclair ar píg na perria. Agus éalair 180 an pí toirpáir oirpáir. Fíllir fó ácláir agus fó áclair, agus do lonnupáir agus luairpáir pí na Sorca tiorpáir. Agus tige gairm píuair agus póráirpóir o' a uirpáir fó críocháir na Sorca go huile, agus do cuir uirpáir ar áirpáir a éalair, o' ianpáiró congáirpáir píuair agus póráirpóir oirpáir. Agus 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 Sorchá 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, Sorchá'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 Sorchá. And after coming to his presence, his brother and the chiefs and nobles of the land of Sorchá 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 Sorchá was enraged and furious thereat. And he summoned his armies through the coasts of Sorchá at large to hosting and assembly, and sent letters for the arms of his friends asking of them the help of army and company.

բերիտե ծօ, ծի ԵԱ Լիօնիար ԵԱ ԲԼԱՅՑ ԷՃԻՆՑ ԷՄԻՑ օ Ն-Ա
ԷՃԻՐԻԲ ԲՕ Ն-ԱՄ ԲԻՆ.

ՇԻՕՇԻՃՇԷ, ԻԱՐ ՉԵԻՈՆՕԼ ՃՏԱՐ ԻԱՐ ՉԵԻՈՄԲԱՑՃԱԾ ԱՆ ԵՐԼԱՅՑ
ԲԻՆ 'Ն-Ա ՆՈՐՈՆՑԱԻԲ ՃՏԱՐ 'Ն-Ա ՆՈՐՈՐՄԱՆՆԱԻԲ, 'Ն-Ա ՇՇԱԷՃԻԲ ՃՏԱՐ
'Ն-Ա ՇՇԷՃԱԻԲ, 'Ն-Ա ՇՇԻՐԻԾԻԲ ՃՏԱՐ 'Ն-Ա ՄԵՍԻԾՈՄԻԲ ԸՈՐՄՑՇԷ, ԱՐ 190
ՇՃԸ ՃԻՐԾ Ա ՄԱԾԱԾԱՐ, ՄՕ ՇՃԻԲ ԱՆ ՄԻ ՄՆԵԱԼԼ ԱՐԵՐԻ ՃՏԱՐ
ՄՄԷԱԷԷԸԱ ԲԱՐ; ՃՏԱՐ ՄԻ Խ-ԱԻՇՄԻՐԵԱՐ Ա ՇՆԻՈՄԱՐԷԱ ԱՐ ԲԵԱԾ ԱՆ
ԵԼՇԵՐԱ ՆՕ ՇՕ ՄԱՆՑԱԾԱՐ ՇՕ ՄԻՕՇՃԷ ՆԱ ԹԵՐԻԱ.

ՃՏԱՐ ԻԱՐ ՄՕԷԸԱՄ ՄՆԷԱԸՃԻՄ ՆԱ ԵՐԵ ԾՈՒԻԲ, ՉՕ ԲՇԱՐԻՐԵԱԾ
ԵԻՈՆՕԼԷԱ ԱՆ ԵՐԼԱՅՑ ԱՆՆԻՐ, Ի Ն-Ա ԲԷԻԱՄԱԼԷԱԷԸ ԲԻՍԼԱՅՑ ԲՃԻ- 195
ԼԱՅԷ ՃՏԱՐ 'Ն-Ա ՇՇԷԷԸԱՐՄ ԸԻՐԵ ԸԱԼՄԱ ԸԷԱԾԲԱԾԱՅ ԸՈՐ-
ԷԱԾԻՄԻՄԵ, ՃՏԱՐ 'Ն-Ա ԲՇԷՄԷԱԸՃԱԻԲ ԲԱՐՄԻՆՑԵ ԲՈՐ-ԼԵԱԷՆԱ, ԲՕ
ՇՃԸ ԸԻՐԾ ՉՕ 'Ն ԵՐԻ ԲՃ ԸՈՒՄՆԵԱՐԱ ԾՈՒԻԲ. ՃՏԱՐ ՉՕ ԸՐՄԻՆՆԻՑԷԱԾԱՐ
ԵՍԱՐ ՃՏԱՐ ԵՕՇՃԻՆԵ, ԸՄԻԾ ՃՏԱՐ ԸԷԱՐԷԱ, ՄԱՏՈՒ ՃՏԱՐ ՄՕՐ-
ՄԱԷԸԷԱՐԱ, ՃՏԱՐ ՇՄՈՐԾ ԵԱԸ[Մ]ԱՐԾԵ ԲՇԱԲ-ԼԵԱԾՄԱ ՆԱ ԵՐԵ, ՃՏԱՐ 200
ՄՆԼԼ, ՄԲԷԱԾԱ ՄԱԸ ՃՏԱՐ ԸԱՐՄԱԸ ՆԱ ԸՐԻՇԷ ՇՕ ԸՈՒՄ-ԼԵԱԷՆԱ.
ՃՏԱՐ ՉՂ ԲՃՃԱԾԱՐ ԱՆ ԵՐԻ Ի Ն-Ա ՉՈՐՇԻՐ ՉՈՆՆ-ՄԱՅԾ ՉԷԱՐՇ-ԼԱՐՄԱՅՑ,
ՃՏԱՐ 'Ն-Ա ԲՄՈՒԾՃՆԱԻԲ ԲՄՃԼ-ԸՈՐԸՐԱ ԲՄՃԼԻ-ԻՐԷ, ՃՏԱՐ Ի Ն-Ա
ԵՐՈՒԾԷՃԼ ԵՆԵԱԾ ԵՐՄԷԱՄ-ՄԱՅԻԾԵ, ՃՏԱՐ Ի Ն-Ա ՉՈԾԱՐ-ՆԷՃԼ-
ԼԱԻԲ ՉՈՐԸԱ ՉՐՄԷԼԻՆԵԱԸԱ ՉՕ-ԲԱՐՆԷՐԵ, 'Ն-Ա ԸՈՆԱՐ ԸՐԷԱԸ, 205
ՃՏԱՐ Ն-Ա ԽԱԾԵԱ ԸԱԼԵԱ ՃՏԱՐ ՄԱԾԱՅՑ.

ՃՏԱՐ ԻԱՐ ՉԵԻՈՆՕԼ ՃՏԱՐ ԻԱՐ ՉԵԻՈՄԲԱՑՃԱԾ ՉՕ ՆԱ ՄՕՐ-
ԲԼԱՃՃԱԻԲ ԲԻՆ, ԱՐ ՇՃԸ ՃՈՆ ՃԻՐԾ Ի Ն-Ա ՄԱԾԱԾԱՐ, ՇՕ ԵՒԼԱԸ ԱՆ
ԾԱՆՆԱ, ՄԱՐ Ա ՄԱԻԲ ՄԻ ՆԱ ՏՈՐԸԱ ՃՏԱՐ ԵՍՆ ԱՆ ԵՐԼԱՅՑ,
ԲԱՐՃԱԼԱՐ ԱՆ ՄԻ ԸՈՒՄԷԱԾ ՉՕ ԸՄԻ ԱՐ ՆԱ ԸՐԻՕՃԱԻԲ, ՃՏԱՐ ԲՈՐ- 210
ԼՈՆՑՔՈՐԵ ՉՕ ՉԷԱՆԱՄ ՉՕ ՆԱ ԲԼԱՅՑԵԻԲ ՇՕ ԼԷՐԻ-ԵԻՈՆՕԼԷԱ.
ՉՕ ՄԻՆԵԱԾ ԱՄԼԱՐԾ ԱԸԱ ՇՕ ԽԱՆ ԲԱՄ, ՄԷԱԾԱՐԷԱ, ՃՏԱՐ
ԸԱԷԸՄԵ ԸՈՐԱ ԾՈՒԻԲ; ՃՏԱՐ ՄՕ ՇՃԻ ԲԻԱԾ ԱՇ ԲՐՈՆՆԱԾ Ա ՉԵՕ-
ՄԱԼԷԱՐ ԻԱՐԸԱՄ, Ի Ն-Ա ՆՈՒՐԻԲ ՃՏԱՐ Ի Ն-Ա ՉԵՐՄՈՒՄԱԻԲ ՃՏԱՐ
Ի Ն-Ա ՇՇՈՒԼԱՆՆԱԻԲ, ՇՄԻ ԵԱ ԲԱԾԱԸ ԲՃԷԸԱԸ ԲՈՐ-ՄԷԱՆՄՆԱԸ 215
ԱԼԷ ԻԱԾ. ՃՏԱՐ ԻԱՐ ԵՐՄՈՆՆԱԾ ԾՈՒԻԲ, ՄՕ ՇՃԵՐԱԾ ԱՇ ԲԱՐՆԷՐ
ՃՏԱՐ ԱՇ ՆԱՅԾ-ՄՆՆԻՐԻՆԸ Ա Ն-ՃԻՐԾ-ԵԼՇԵՐԱ ՃՏԱՐ Ա Ն-ՄՄԷԱԷԷԸԱ
ԲՈՐ ԲՈՐԸՄԱՐԾ ԱՆ ԸԱՈՒՄ-ԼԱՐԻ ԱՆԱՐ ՇՈՆԱՅԸ ԲԻՆ.

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 Sorchia 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.

Óála níos na Peirria, do beartair ór áirto r[c]éal eile; iar scrúinnigeadó a máite agus a móir-uairle o' ionnruíde 220 o' éadgaoinneadó a screadé agus a n-ainnoligíó agus a móir-eapbáó féin iur an níos, mo shab as aitébeair agus as iom-aitébeair air féin agus ar [a] inghin; as níos na níos iur iur aon shab a tóaimis o' oic ar an inghin sonuise rin, agus iomaó o' folannnais uairle agus do macaib níos agus níos 225 flata ar a tuis rí éaraó tocmairc sonuise rin.

"Shabair-pe mo leirceál féin lib-pe," ar an níos. "Do rinneadó tuirgnamh móir fleirde liom-ra poime ro" ar pé, "agus do scrúinnis máite agus móir-uairle na níosacáta eugam i n-am. Searaó [r]í ó 'n tuis oic, agus do euaóar uainn ar 230 éeann na hingine úo. Do éar rí teacé, agus níos níos nó maire linn rin, óir do b' iomaó mac níos agus fuil uairle ar a tuis rí éaraó sonuise rin, do péir mar aoiréir-rí. Agus do euaóar aoir o' a hiarraib, agus do éar rí teacé. Do euaóar an tpeir feacé o' a hiarraib; agus aoiréir rí níos 235 otiocraó muna bfuigeadó rí a brait féin. Agus do shallar-ra rin oí, agus do shab rí cuir agus raáa óim um a éomalladó rin oí. Agus ir i brait do níos an ingean do níos; eadón shan a tabairt o' fear go brait acé o' a níos féin. Eugar-ra na coingill rin oí pé a luad, agus ní éaimis aoin-fear o' a 240 hiarraib ó rin i leit naé éaraó rí uil leir, agus níos bupear-ra mo éomgeall o' aoinfear aca ó rin i leit."

Do shabá an leirceál rin ó 'n níos leo, agus tugadó an ingean féin do láair eua do shabáil a leirceál. Agus ir ead aoiréir—

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"A máite agus móir-uairle na Peirria," ar rí, "ir amlaib éairla rúo oam-ra. Eadón, lá n-aon do bithair i m' shuanán shloimíde shorm-fuinneogadé, agus tuirtear toiréim ruain agus rár-éotacáta form. Agus tarpar fír aoir agus aoirleis ionganacé oam, eadón mo níos do oá níos o' fáil oam 250 féin: eadón, mo oíol o' fear agus o' fír-éile o' fáil

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

dam, ar uairle agus ar acharóacht, ar deilb agus ar déanamh,
 ar maoinib agus ar mór-maitear, agus ríocht, ráinne, agus
 rochraítheacht re linn an cleamhnair rin—agus a beic aimpit
 dam féin go hialt; nó earbaða do-áirimhse agus oíogbála 255
 do-fairnéire do tógáil dam féin, do m' achar, agus daoib-rí
 ar mo lór ar tóir, agus fear maic do beic asam iartain, ba
 cuibe dam agus ba díol tocmairic agus cleamhnair. do m'
 achar, agus go mbeoír clann maic asam gur nó ogeobá
 seall éilú agus sairce, allair agus dírbearcair, eimh agus 260
 eagnaimh, ar na críocháib go cóimleachtan. Agus ir í roga do
 rogar-ra díob rin. Gan a beic aimpit do m' deoin féin, dí
 do measar gur luga an oíogbáil buairéar do tacht daoib-
 rí do láchar agus dam-ra, 'nā beic aimpit do ghaic. Agus mar
 an gcéadna measair gurab é ro an t-am agus an fear do 265
 bí i gcinneamain dam, agus má 'r é buir toirle-re é, atáim
 deontac ar gabáil gur.'

Do bí a hachar agus uairle na ríogachta ráir gur an
 bpreasra rin. Críochnuigear an comairle rin leo agus téir
 oirng o' uairle na ríogachta mar a maib ní na Sorca go n-a 270
 mór-rluag, agus fairnigir aicearc ríog na Berrra agus [a]
 ingine dó. Gluair gur ní na Sorca maille [ré] maice agus
 mór-uairle a rluag go ceann-áchar na Berrra, agus cig
 ní na Berrra agus onóraca a mór-chaiglaig i n-a gcoinne
 agus i n-a gcomháil. agus fearar ríochas ráirte gur agus 275
 gur a óream. Téir iad rin go díolair ríogba ró-álainn an
 ríog, agus do junnear an cleamhnair rin eatorca, agus do
 róar an óg-lánamain, agus do junnear púim-fearca
 geinearálta leo; agus an tráic ba mair ré ríog na
 Sorca é, glacair a gcear as ríog na Berrra agus as mór- 280
 uairle a ríogachta, agus gluair i gcoibac ar mair agus ar
 mór-fairnigse go rángadar euan dúim agus deag-baile an
 ríog. Agus do áiceadar flear mór-árbal gur an óg-
 lánamain rin; agus do cuadar iad rin do cum a gcúirce
 agus a noúitce féin eug an ní dó roime rin.

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 Sorchia with his mighty host, and they inform him of the speech of the King of Persia and of his daughter. The King of Sorchia 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 foregather 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 Sorchia 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.

Iar mbeiré 'dóib' tpeall tó' a n-aimpír mar rin i n-a móga
 gáca róláir, do bíod an pí ag tairbeáda a éaréannair do
 gáca neac do píer a éaliréadéca, agus ag tabairt comfuirtaét
 do na boétair do píer mar éiríoir éirge gáca lá. Agus
 doberéad tpeir ar réalga agus ar ráir-íadac; agus tpeir 290
 eile ar ghnótaróib a éirge agus a éalair, agus ag píeréad
 ríer tpealair agus anéarannair, agus éaréar ppoirne agus
 tomair i n-aimpír an meadóir-lae iairair, agus ag
 fuarclad ceir agus éaréar ó éac i gcoiréirne go
 fuinnead néill nóna agus go toul do 'n gíer do luige. 295
 Agus doberéad airé tó' a uirairge agus tó' a éarair iar
 rin; agus do bí arbor i n-a gáiríer. agus do bí gáirair
 liag éiréar 'ran arbor, agus doberéad an pí uirairge áiréar
 ar a gáirir forr an lís éaréca gáca lá.

II

Dála Seaáir mic Ríog na Soréca, éaríer oíer-ríarair i
 n-a méarair, agus do rinne éarair agus éarairéar pí
 éarair uiréaréca éaríaréca do bí 'ran píogacé, agus
 noétar éarair a píer agus intirne éaríer—ar a éaríaréar
 do éaríer, agus an píogacé do beir éirge píer. Éaríaréar 5
 móir-íar, agus gáiréar píer ar píer na hoiréar go
 píer i éaríer do 'n arbor éaríaréar. Óir ba éaríer é
 gáirair mar rin do éaríer an pí [a] éaríer. agus do rinne é
 píer éaríer éiríer, agus téir 'n-a uiréar agus 'n-a éaríar
 ar éarair an gáiríer. Acé ar ní éaréca, ir éaríer éaríer 10
 do 'n píer; a beir an uiríer i móir-éaríer na éaríer, 'n-a
 éaríer 'ran arbor ar a gáirir, ór an lís éaréca éaríarair,
 ag éaríer do 'n éaríer éaríer.

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 Ríodhe an Šaircís doonar an Šáirtoín agus iarrar forclaó ar an mbuaéail. Foillirigear an buaéail 15
 do an pí do beic ag binn-šabáil a fáilim agus a fáilmaic,
 agus nár éirí tuine do dól i n-a céann nó go rcuirfead
 ré o' a uirnaighe. Iar n-a élor rin do Šeagán, bašpar ré ceann
 an buaéalla do bhuirfead. Dearpar an buaéail ar go
 p'píocnaimic, agus tuigear ar [a] éagcorc agus ar [a] inneall 20
 go faib [ré] tar éir feill-šníom do théanamh, nó ar tí a
 théanta. Agus téir mar a faib an pí, agus foillirigear do
 Šeagán do beic inr an doonar ag iarrad forcluighe.

“Leigtear irteac mo théarbáictear,” ar an pí.

“Ní hamlaio rin ir cōir,” ar an buaéail,” nó go faibair- 25
 re i mearc do éaglaig 'ran gcuir: óir ní coramla iur
 veig-šníom do théanamh ioná feill-šníom: óir atá ré arimic
 éirighe, agus do élaóclóir a théalb éiribeard élaom šean-
 muioe ar óroic-théalb agus ar óroic-tac.”

“Ceil agus ná can níor mó do o' óroic-innreene nó do 30
 o' mío-labairta, a buaéail,” ar an pí. “Agus ní hamlaio
 atá an t-aóbar: acit ir eacirannais nó allmuraig éainis i
 n'óicéig mo théarbáictear,” ar ré, “agus o' iarrad conšanta
 rluais agus roémarde oim-ra a éainis ré. Agus ir trío rin
 a feparad é agus mo élaóclóir a théalb agus a théanamh mar 35
 rin. Agus leigtear irteac é go luac.”

Forcaltar an doonar go luac leir an mbuaéail ar fupáil
 an píos, acit gur théair leir é, agus leigear Šeagán irteac.
 Agus do pinne ar amar an píos mar a faib ar a šlúinib,
 agus ir é beannuad do pinne do—eadoon m'ín-bláic buadac 40
 m'ín-théannuioe éimicac épor-óroa élair-leacān éolš-óiricac
 ómíte ólar-faodá éul-pamāri élaioim do bí aighe do éabairt
 amac ar a truaill taircete. agus ar a tinctig doóba, agus
 ar a culao éimíuighe, agus fáictear i leic a óroma pó éirí
 'ran p'is go cōir í, gur mairb šan fuiricac é. Agus filltear 45
 ar an mbuaéail iar rin, agus tearpar a céann o' a méirde 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

don-buille claoimh. Agus goirleadh a shiolla féin éiríge, agus
fupálar air a b'peann féin do shairm éiríge go tinnearnaic,
agus iar mbreic air dóib' fupáladar an móir-ghníomh riu uilleam
tar a gceann.

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[illegible]

Δὲτ ἀτά νῖθ ἑάσωνα, νί χαῖρεαῶαρ νό αἰθέραλταρ πο ζὰδ
 Σεαζάν : δέτ πο ῥόζαιρ τοῖηρε αὔρη ριμπτουθε να εῦριτε αὔρη
 να καῖμας τ' ῥορλαθ ὄθ, αὔρη ἐ πέιν αὔρη α ῥῖνας το 70
 λεισεαν ιρτεαδ ζο λυατ. ῤυράλαρ αν τ-εαρβοζ αὔρη αοιρ
 ὑῖρο να καῖμας, α ηυαιρλε αὔρη α ἡάρω-μάιτε, αὔρη πρίον-
 ᾠμαινιζε να καῖμας το ἑάθαριτ εῦριγε : αὔρη τ' ιαῗρ οῖτα
 α ῖοζαθ ζαν μαλιρ. Αὔρη ιαῗ ρερυννιυζαθ αρ αον-ᾠμαιρλε
 ὀόιθ υιλε, αουβῖατοαρ τ' αἰτεαρ αοιν-βεοιλ ναῖθ ιν-πί 75
 πεαρ πελλε αρ βιτ, αὔρη τ' ἐαῖατοαρ ειρεαν υιμε ριν. Λυατ-
 lonnuigeap αὔρη μόιρ-ῤεαρζαρ Σεαζάν ιαραῖν τρίο ριν. αὔρη
 τισ αρ αζαθ να εῦριτε μαρ α ὕρείεαθ αν τ-ἀιρ-εαρποζ
 αὔρη αν ᾠμαιρλε, αὔρη ιρ ἐ πο λῖιθ μυ ανηρην—

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 fód ‘n bfiir-Óia for-órda, agus fód na déitib 80
aóartha agus neam-faicreanaí, agus fód áirdeannaib nime
agus naom-éalmán, muna dtigfí amach, agus mo níosad san
maílir amail ip duat, go n-impeódad mé brian báir agus beas-
faoisail oráib féin agus ar an méid a sháir bair bráir ‘ran
scatair.”

85

Iar n-a éirí rín dóib go himeaghluisgead go mór iad, agus
aóibíadair na bódáige Seagán do mairbhad mic [a] aóara agus
a máara féin san coisill ‘ná rín do théannaib orda féin.
Agus tís ríad o’ aon-éoil agus o’ aoin-méinn éirí (gion
suarb ar a mian a éansadair éirí) agus do éirí ríad 90
coróin air, agus éiríad sairín Rí san fíearabha óó ór áir :
agus shé pollamán naé maib do mian ar éad do théannaib óó,
do minne ríad ar eagla óó í.

Agus éiríad iaram éarraig, ríirí, agus éirí na
éiríte agus na éiríad o’ a n-uí agus o’ a n-áiríe uil ar 95
ceann éirí an níos : agus go sháirad as a éaghaí go mór,
agus as éaghaí a báir, agus as éiríad a éar-móir
óiríe féin fíir. Agus an t-áiríe-éarraig go rónnairíad :
agus do minne an laoi :—

Beannaí ar anmain an fíir
Ríorairí óis ríairíe ríoirí;
Ríóis na Soraí san béis,
a éiríe na do éad ip oirbéis. 100

Ba maib an éiríe go ré do linn,
a éiríad éalma éirí-fíir;
Iar n-áiríe, éirí 1
Suarb ar shé fíir-beagán fíairí. 105

Éirí shé éirí, líonmaí shé éirí,¹
fíonmaí shé éirí fíad do éiríad.²
Ní éiríad² fíad fíad, áiríe go,
a mí fíairíe na Soraí. 110

Ba pollar maib Dé do sháir :
Sib san fíad, san fíad, san áir.
a mí naib fíad 1 n-am óir.
Ba minne éirí ar áiríe. 115

¹ Probably read éirí shé éirí. éirí=éirí. ² In éiríad 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 archbishop : and he made the lay :—

A blessing on the soul of the man, of Richard the Younger, pleasant and free ;
King of Sorchá 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 principedom all during thy power. No treachery, but this, was done
throughout, O graceful King of Sorchá.

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.

Sib inóe fá cumhad ceall
 ir boét Dé ioiri áiríseann;
 'Do b' doibinn ió' bhuí fíil rinn
 'Do éann i muí, sío íreal.

120

Ó naé eol dúinn leigear do goin,
 Suidmíto iora le t' anmain.
 Leat, a ní fíil-geal, san loét,
 Cuirimíto ar míle beannaét.

125

A h-aicte na laoió rin cuirtear corp an ríog i n-eileat-
 nom órú, agus beirtear go háiríseann eileatíonáil a t'
 a éoríam; agus do haólaaó é, maille pé hoiríomíon agus 130
 pé honóir mór. Agus toíad a lia ór a leatá luíge, agus
 do fearaó na cluicte caointe i goicéinne. Agus gabar
 an ní nuad rin teora lá agus teora hoiríseann as eileatíonáil
 eadála, maoinne, agus móir-máiteara a beiríomíon, as
 ruidíonáil agus as roicíonáil muinntíre na eadála agus na 135
 eileatíonáil, agus as beiríomíon eileatíonáil agus eileatíonáil
 eileatíonáil.

'Do bí ioiríseann gíadad do éoríomíon fíilíomíon an ríog rin
 do maíad, noé ba hainnra léir fíilíomíon a beiríomíon an beiríomíon,
 agus ir de a goiríomíon Ríomíon na Comáirle. Agus éadíomíon
 do láicir an ríog óis rin, agus ir ead a beiríomíon— 140

"Conad ió' éoríomíon do maíad, ió' ríog-éoríomíon
 do goil agus do goiríomíon, a loiríomíon agus iolíomíon; agus go
 maíomíon a tó do ríogad agus do fíilíomíon, a ríog-míomíon!
 Ir maíad agus ir conad an gíomíon rin do muinntíre, eadón an ní
 do bí ioríomíon gíomíon móríomíon a tó a loiríomíon agus a loiríomíon 145
 do maíomíon a tó, agus an ríogad do beiríomíon a tó agus
 as do éoríomíon ó fíilíomíon a tó. Agus náir eileatíonáil ba eileatíonáil
 'ná 'Clann Ríog' do goiríomíon do tó éoríomíon, agus 'Ríogíon na
 Soiríomíon' a tó a maíomíon. Agus ir aicte a tóiríomíon a tóiríomíon
 móiríomíon oiríomíon i n-oiríomíon an beiríomíon a tóiríomíon a tóiríomíon 150
 eadón, iníomíon Ríog na Seiríomíon a tóiríomíon a tóiríomíon. Gabar
 agus eileatíomíon a tóiríomíon a tóiríomíon a tóiríomíon a tóiríomíon
 go ceann naoríomíon, maíomíon naé mbeiríomíon a tóiríomíon a tóiríomíon
 a tóiríomíon a tóiríomíon. Agus má 'r maíomíon a tóiríomíon, a tóiríomíon a tóiríomíon
 hobann é: agus má 'r iníomíon a tóiríomíon, a tóiríomíon a tóiríomíon 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

ionnarrbatar í féin agus an ingean eile a táirle aici, i gcéim-
aib ciana comhísteada; agus ir mar rin a bhar an móir-
ghníomh uo san díogal go bfuinne an bhráda agus go foirdeann
an beada.”

Ro hupis áiríuigad an ní uime go noubairt—

160

“Ir tairir linn an comhairle rin, a Ritire na Comhairle,”
ar pé, “agus beir áiríuigad céime agus ghradaim uuit féin
pé m’ linn-rí an comhairle ghráda rin a tuar dam. Agus
ní beir comhéad na mná rin as tuine ar bit aét asat-ra
féin; agus bíod do roga caoir o’ a bfuil ’ran tír-re asat 165
raor, agus as do ríocht i o’ díad o’ a cionn rin.”

Gabar Ritire na Comhairle a roga caoir go n-a fearann
raor, ar boru na fairrige, mar a raib cuan longad agus
torad, agus inbeair iarc. Fupálar Ritire na Comhairle raor
agus máiruin do ábairt cuige agus tír díot-óruigte (?) 170
óingean díot-óclaid do déanamh dó, agus a tógáil ó
claid; agus a trí ceatramhna do beir ’ran bfairrige, agus
san aét don ceatramh i oteannta na tíre re: do bídear
readt nooirre pé n-a noirir agus pé n-a bforclad, ó claid
sur an bfuinneos do bí ar an treomra uadair do bí ór 175
cionn na fairrige, do ’n áirleán rin: agus don doir am-
laid iarmh-ghair i bfoirmeall agus i oteannta na ríadte
go híochtair ar an tír rin.

Agus iar mbeir ullamh fó toil a meannman féin mar rin
do ’n áirleán, cuipar an ríogán agus a hingean ar an 180
treomra uadair rin, do bí ór cionn na fairrige; i n-áit na
raib amairc tuine nó tíre ada; agus ro fásaid baid
meairidá ada, agus ro fásaid glar agus géideann ar gac
doir ó rin ríor go doir na ríadte. Agus fá tubad
iataran mar rin: óir ní facadar ghuir daonua ar bit, nó 185
raoir tíre nó talman, péir, feara, nó ríor-uirce—aét an
bóena bíot-borir agus an ráile fearb-glair ruit-lionmar,
agus neoil eadarbuairada an deir, agus cónígluairad

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-óuil agus na n-áiríochann as neartuighéad gach lá. Do
 bíodh lán do d-óghraimh agus doilgear, do d-óghraimh agus do d-
 gearán, agus as ríir-óghraimh-ghairdeán gach lá. Agus an míoghan
 go ronnraíodh, as ríraíneadh i n-a meánmáin gur meáir
 léi 'nā a lánmóeannar agus 'nā bāir a haoinéir dóirca, dá mba
 mac do bheirtear pí, a bheirtear o' a peirtear o' a éirí eum bāir
 mar pin i n-a ríraíneadh. Dála Ríraíneadh na Comairle, do d-
 éirí o' a d-ghairuighéad gach lá nó gach dāra lá, o' éirí na
 míoghan agus an toiréir: agus gach uair do ríraíneadh an mí
 ríraíneadh na míoghan de, d-ghairuighéad-ran nāc d-ghairuighéad an tuirmeadh
 do 'n mghairuighéad, agus dá d-ghairuighéad go d-ghairuighéad-ran ríraíneadh
 uairte go rírair. 200

Cioiréiríocht iar n-íomlánaidh naoi míor o' mghairuighéad na
 Scíria, gach bheirtear bheirtear bheirtear agus allan í, agus bheirtear
 sein mīn, mīcānta, ríraíneadh, rí-ghairuighéad, ríraíneadh, bláir,
 baill-ghairuighéad, ghairuighéad-ghairuighéad, ghairuighéad, ghairuighéad-ghairuighéad.
 mīraíneadh, mīraíneadh-leiríneadh, mīc do 'n mīraíneadh-tuirmeadh pin. 205
 Glairíneadh iar a dá lán é, agus glairíneadh agus ghairuighéad é,
 agus mar d-ghairuighéad an ghairuighéad an ghairuighéad ghairuighéad
 íomlánaidh pin, lánar o' a ríraíneadh agus o' a ríraíneadh an
 tan pin, agus ríraíneadh go d-ghairuighéad go d-ghairuighéad é; agus bheirtear
 do d-ghairuighéad a ghairuighéad íomlánaidh baill-ghairuighéad bunraíneadh ríraíneadh 210
 é, agus leiríneadh i n-a ríraíneadh ar an d-ghairuighéad áiríneadh é, agus
 ghairuighéad go ríraíneadh ríraíneadh ríraíneadh ór a ghairuighéad
 ghairuighéad—

“Áiríneadh mí mīne agus naomhghairuighéad” ar rí “agus a
 ghairuighéad na ghairuighéad ceiríneadh! Iar mīraíneadh d-ghairuighéad 215
 o' íomlánaidh i n-a ghairuighéad ríraíneadh go, agus gach d-ghairuighéad
 aghairuighéad nó as o' aghairuighéad aghairuighéad, agus gach aghairuighéad
 ghairuighéad nó aghairuighéad ó go ríraíneadh go ríraíneadh!” agus leiríneadh ar
 a ghairuighéad iar pin, agus iaríneadh ar an ghairuighéad ghairuighéad-ghairuighéad
 ghairuighéad-ghairuighéad do d-ghairuighéad ghairuighéad, um an mac 220
 pin do éirí 'ran ghairuighéad rí ríraíneadh rí ríraíneadh o' aghairuighéad

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 unborn 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

báir é, nó leisdean dó nó go mbéarfaó Ríoirie na Comhairle air, o'féadaint an t-íocfaó do mhórbailiúib D'é ann, deaḡ-
 éiríóe o'imirt fair.

ḡairto beaḡ iar rin oí go b'aca an acuill uapal, eaḡón 225
 an t-éan o'a nḡoirtear an t-íolair, éuáa i b'púib na p-
 maimente aḡur i néallaiḡ eaḡarḡuairéaḡ an aear: ḡur
 t-uirleḡ ar t-áirirḡ an t-oirair áirto rin, aḡur rínear an oá
 éiríó éiríḡaḡa éaim-ingneáḡa éiríbaḡa i t-íoméall an leimḡ,
 aḡur fuatuirḡear leir i néallaiḡ ceatáa i ḡcómíḡeacḡ na 230
 ḡaóite ḡlórairḡe é, ór cionn na haírbéiríe allmúiríá ionḡan-
 tairḡe eoḡar-ḡairmíḡe aḡur na b'óena b'ionntairḡe fairirḡe
 bioḡ-ḡairíbe, nó go n'beaḡaíó ar munn a fuiríe aḡur a ríáiríe
 uaḡa.

Aḡur iar n-a fairírin rin do 'n mbairríóḡan aḡur o' a 235
 hinḡin, buairí a mbara aḡur b'uríó a mburíe, tairirḡio a
 b'uríe aḡur a b'ionntaíó, aḡur ríeadaíto go t'ruairḡ tairíreáḡ,
 aḡur rííto fíara falcíara fíirí-fíuáa o'ruḡtíara t-
 b'raonaḡa tairí a nḡuairíóib ḡnúr-ḡeala coiríra, aḡur ir fuall
 naḡ t-áḡaḡaí airḡeana báir aḡur buam-éaḡa aḡur o'im- 240
 oíbe ríóḡail do 'n ríóḡan aḡ fairírin an fuatuirḡ a h-aom-
 ííe. Aḡur do b' fairí lérí annírin é do beirí r'ó aínb'íeirí
 Ríoiríe na Comhairle 'nā a fuatáḡ ar a ríáiríe mairírin. Aḡur
 tairíear fém i t-oiríib aḡur i t-oirííneallaiḡ báir: aḡur iar
 mbeirí aḡaíto mairírin do éiríḡear aḡur ḡabáir aḡ aíríbeairí aḡur 245
 aḡ iomairíbeairí ar an ḡcineamíam ḡcealḡairḡ ḡcruḡḡránína go
 n'ouairíe—

“A ríóḡail éiríe-an-mallacḡairḡ ḡéarí-éomḡeallaiḡ éealḡairḡ
 o'íoc-éubairíḡ! Ir beaḡ oám-ra mo mallaḡt oirí, ó 'n uairí
 mo t'óḡairí mo éeann líom ó t'oraḡ, aḡur t'ugairí mo ríóḡa 250
 ééile aḡur t'ocíairíe oám o' fairíaiḡ na talíman; aḡur an
 uairí ba ríóḡan ar an t-oiríe go ríolérí mé, do tairíbeáirí
 t'óḡránín ḡránína oíí-oéalbaḡ oám an tairí mo báirí ríí na
 oiríe oíom aḡur naḡ t'ugairí aon-báir aḡur aon-oíóeáó

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

tuiinn ar don. Ó nár tógair rin do úéanam, ir triaig nar 255
 leisir mac dílir diongmála úo an mios beo agham, o'féadaint
 an dtiubrao Dia oó a aclair do úiozal uair éigin, aghur go
 mba hupáiríuigao meanman aghur aigeanra oam-ra a beir
 as éirteact mé foar a goa-ra aghur mé binnbmaíraib a
 beoil i n-ionao [a] aara sonuise rin! Aghur fór ó naair 260
 toilisir rin, ir triaig nac fearao mé féin go dtiocrao 'ran
 traozal nro éigin doóearraib Ritioie na Comairle aghur
 Ritioie an áairio cóm boet liom féin anoir, gan mún fair-
 reana a gclainne nó a mban aca-ran go brát; o' féadaint
 an dtiocraoair mar aáim-re, gan mac gan fear.' 265

Aghur do junne an laoi mar leana—

mo mállaet oir, a éineamain
 leair tógao mé ó toar! 270
 Oé ir triaig! do milleabar
 mire tar mnáib an úomain.

O' áirio-míá Sora (rao-uaine)
 tuair mire mar éile—
 ir triaig nac leaba don-uaişe
 fuair ir mo éao-fear! 275

Ó nac eao aet m' fuirtear-ra
 tar éir m' don-áirí ir m' annra.
 ir triaig nac maireann mo éirteacta
 agham gan suair marbta! 280

Oé ir triaig! mo rmiaragán,
 Oisre Ritioie na Sealza,
 'ta 'rna cmoab ré hioairán
 uaim 'ran ráile fearb-álan! 285

Gan mo fúil mé n-a amair-ran
 ar n-imteact uaim mar éirteacta!
 Cuan mo éirir ir m' annra,
 nac uiré éin ór ceann fairrige! 290

Oé, a Ritioie na Comairle
 aghur a Ritioie an áairio!
 ir triaig gan o' fáirib oir-re
 gan bui gclann go brát o' fairrin! 295

Ór tú féin, a éineamain
 tuao ar oúir oam-ra—
 Ór leir mé do milleabar
 ir liom oir mo mállaet!

¹ na éirteacta oir ceann fairrige, MS.

together. Since thou willedst 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!

•

A haitle na laoió rin aoubairt an ríogán—

295

“Scuriam t’ar ngear-éadineas,” ar rí, “asur glan-
pamairt ar ngnúire asur ar nglan-aighe: óir ir gairt go
oteaét Ríoir na Comairle éugainn: asur tóá bfaíad mair
ro rinn, ir tioró-bairmair tóéarfaó tóinn. asur tób
féirir gurab é ar mbár to éiofraó ar.”

300

Asur to rinnfaó amair rin.

III

Tóla ríog na Sorca iomairt, ro rmuair i n-a meannair
féin go tóáinir báir ór cionn naoi míor, nó trí ráite, ó éir
ré ingean ríog na Sciúia le Ríoir na Comairle, asur nac
otus rceála an éoiréir éirge. Asur ir í bairmair to bain
ar rin—gur rus an ríogán mac, asur to bús an gíad a asur 5
an éumair to bí aige féin ó ’n aóair asur ó ingin ríog
na Sciúia poime rin, gur éir ré an mac t’ a oileamair asur
t’ a learuíad ór íreall nó go mbeas infearmá, ar a
gcoiréad bair [a] aóair air féin asur ar a élann uair
éigin: asur gur imir ré gliocar asur mío-éomgeall air féin 10
mair rin. Asur fagar a éagcumair tó go tinnearmá. asur
ní éomnuide to punne nó go tóáinir go éir Ríoir na
Comairle. Mór-fáiltegear an ríoir poim an rí. 15

“Ir tairir tóinn tair nótóir an fáilte rin,” bair an rí:
“asur beiréar ar éair éum na ríogna rinn go bfeairm- 15
re an élannair í.”

To rinnfaó amair, asur iar nfeairt to [’n] rí ar
an ríogán go ríócnamá, mair nac bfeair ré inneall mna
torraige uiré, rannruige ar éairléan go mair ó n-a bair
gonuige a éonn. Asur mair nac bfeair élann innre nó aic 20
t’ a méar féin, éug mna iúlmair glioca éirge t’ a éairéad

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 Sorchia, 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

tó náir buí torraic í: agus iar n-a fáicirín rin dóib aoudb-
riadair nar beaí.

“A Riúipe na Comairle” ar an pí “cá bfuil an toirdear
aoudbair do beic ag mgin síos na Seicéa?” 25

“Ní féidir” ar an riúipe, “a éigearna, aet muna bfuil
pé innite féin fóir, nó muna n-dearna pí féin toirde-breic éigin
fuir, d’easla go gcuirfimid cum báir i n-a riadhaire é.”

“Ir deimhin linn naéar mull pí cam a bhonn féin fóir”
ar an pí “agus go mba mirt leí a luar dá milltear tuine 30
eile é. Agus ní hamlaíó rin atá an cúir” ar an pí “aet do
cuireabar-ra an leaib d’ a oileamain agus d’ a learuíó, fá
éinne muilece d’ a déanamh uair éigin eile. Siúeas céanna,
ní ba comaim leat-ra an t-olc rin dá n-deantair oim-ra é.”

Agus iar fáí na mbreicre [rin] do ’n síg, tángatar 35
taéanna iomóa éasraíla d’ó né fuatmaire agus pé fuicéar
na feirge. Cmochnuigear agus imeasluigear Riúipe na
Comairle go móir ag fáicirín an síos ar an óriuíó agus ar
an inneall rin, agus pé cloirín a breicre; agus mo bí ag
ríor-íadál a leirceáil, agus níor íad an pí rin uair. Ba 40
loinneac lúéíáiread an síogán ó beic ag éirteat né
borb-briatáirín an síos. agus do rmuain aici féin i n-a
meamain go dtuicéar tré móir-míoríadálíó d’ agus na
tmonóire tré-íearanaí í báir d’ imir for Riúipe na
Comairle ían breil agus ían bfiogáil do éionneain i 45
n-áíar a haoin-mic féin gonuige rin. Cioótmáet ir íáir
do bí an iomaíallam éaintead rin ioir an síg agus Riúipe
na Comairle, an tan a táinig brio agus borraíó agus dáíadé
síomair ían síg, agus furálar cimead creapailte cruad-
éuibíge do déanamh do Riúipe na Comairle, agus mar naé 50
bfuair aomail an toirdeir ro. furálar a éioíó i bfiadhaire
a ínná agus a éloinne agus a munnitir; agus ir ar éigin
atarréuigead a bean agus a élann air ían éioíó i bfiad-
haire éad. Cuiríó pé tuirnaíó eile ór ceann an baile agus 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

tuitche rin a chus ré do 'n fuirne iomhe rin, supab mar rin do 55
 éuitig an Fír-Óia foróiróa feall Ríoirie na Comairle ar an
 ríogán gonnige rin.

Adt ceana, do pinne an ní mannpuşad mō-éruad ar an
 ríogán fá domáil an toirpéir ro uiréi, agus mar naé bfuair,
 aubhairt sup éoir a bápuşad go hobann. Adt aubhairt 60
 maiče agus mōr-uairle a óreama fur nár éoir rin a óéanam,
 agus sup éora a haéuir agus a hionnairbad ar an gcríóc go
 cóim-iomlán, i n-áit naé mbéairfad an ní aihair uiréi féin nó
 ar an ingin, agus naé gclunnead a rceála ó rin amac go
 brad. Do críócnuigead an comairle rin aca, agus chus an 65
 ní gairm ór áro tuitim do beir aige féin ar machin agus
 ar mōr-mairtear don-óuine doóbeairfad biad nó deoc ói féin
 nó o' a hingin ó ceann reat lá amac. Agus fupálar
 rcaoilad ói ar an bfoirm rin. agus fágas an ní an baile
 iaraim, iar n-óéanam an érocta agus an ionnairbad rin do. 70
 Sup mar rin do ruş an Fír-Óia foróiróa, Uadairán na
 Cruinne, bher óiread ar Ríoirie na Comairle 'ran bfeil do
 tionnreain i n-áirí a éigearna agus a bainéigearna agus a
 n-oirie oíur oiongmála éoilig Óia do éadé eatoréa.

Dála na ríogna agus na hingine buairtear, do éuadair 75
 i gcomairle, agus do rmuaineadair go bfuigtoir féin bár do'n
 gorta pul do fágairtoir an tír rin: agus supab éuige rin do
 chus an ní an róşmad rin amac fō 'n tír.

“Agus a ingin óil,” ar ní, “ir aithe dam-ra mar a maam 80
 ar ó 'n ngairm úo. Óir fágam na héirig líoga lán-mairéad
 atá agam ní mnáib uairle éigin 'ran tír nó 'ran gcaitir,
 agus ceanneócam éirig beaga bocta oioé-óata noé foşnar
 do óaoimib bocta: agus cuirream dealb şráinna óuib-néata
 ar ar ngnúirib agus ar ar nglan-aigéib, agus beim ag iarraid
 déirce ó tír go tír nó go bfuigeam eolar ar an Scíria, go 85
 bfeairam an mbéairam beo ar a óul ar amar m'áeara.” ar
 ní.

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.

Do muneadh amháirí sin leir na caomh-ingeanair, agus
 gluaisirí mómpa ar an rannáil sin, agus iad ar óróic-inneall
 bocht deireoil, ó éis go tuis agus ó baile go baile; agus 90
 an t-ionad i n-a bfaidríoir fleadh agus féarta moine sin,
 ní mó 'nár mír beas nó rppúilleadh do teitstí eúda an uair
 rin; agus do aithníteoir ead uile, agus ní aithníteadh don
 tuine iad-ran.

Cúirt eapad agus cóim-éile do 'n mioshan i n-a maib 95
 pí go minic moine sin, agus éirí na ví oróche áiríte a beir
 innce go deireoil oróic-biaid; agus iad rmuaineadh do 'n
 mioshan a feadh do fheidh na pí féin leir an gcúirt sin
 moine sin, gabar tuirre mór agus túbhadar dearmáir í, as
 rmuaineadh [ar] an traidríoir a fuidir pí ar tóir agus a 100
 bochtaine féin pó 'n am rin. Agus do éan an laoi ann—

maire anocht mo eulairí-re,
 eulairí mná san fear-nuaéir,
 loirgear ceart na [gl]cúmal rin,¹
 ir déirí ó gac mnaoi uairil. 105

Ead agus na 'n aithneadh,
 'S san aithne as don oráinn:
 Sinn as uil mé fuidríoir
 'S an gcúirt do eapamairí móiminn.

mire agus m' donmácaomh 110
 go nglúirí na uirí oirí,
 ar n-imteadh ar n-aonáilín
 ar fuo eirí na oirí.

An mír beas do deireann-ra 115
 do bocht-mioshan an mios-éirí ro,
 maí eirí mórí ní fuidir-re
 dam féin ir do m' ingin[-reo].

An té rin as a bfaidir-re
 rogha gac' ríir go ro-náir,
 beannadh uair mé 'n anmair sin,
 ó naé gualar maí a éomáir. 120

A haitle na laoirí rin go gab ríad mómpa ó éis go tuis
 as iarráirí déirí i gcúir ban bocht nó go fuidiríoir an
 Seirí fá deirí. Agus leiríirí donn a n-imteadh ó rin
 amad. 125

¹ loir ir ceart na cúmal rin 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

ΔΕΤ ΛΑΪΡΑΜ ΡΕΑΛ ΕΙΛΕ ΤΟ 'Ν ΙΟΛΑΙΡ ΤΟ ΡΥΣ ΑΝ ΝΑΟΙΨΕΑΝ
 ΒΕΑΣ ΑΟΥΨΡΑΜΑΙ 1 Ν-Α ΕΡΟΨΑΙΨ ΛΕΙΡ Ο 'Ν ΡΙΟΨΑΝ ΡΟΙΜΕ ΡΙΝ
 ΟΡ ΕΙΟΝΝ ΝΑ ΡΑΙΡΥΨΕ. ΟΥΡ ΙΡ Ι ΡΙΝ ΥΑΙΡ ΑΣΥΡ ΑΙΜΡΕΑΡ Α
 ΤΑΪΡΛΑ, ΛΑ ΝΑΟΜ-ΘΑΙΒΙ ΑΝΝ ΞΟ ΡΟΝΗΡΑΨΑΕ; ΑΣΥΡ ΒΙ ΤΟ
 ΞΕΑΡΑΙΨ ΑΝ ΡΙΟΨ ΑΡΤΥΡ ΜΙC ΙΥΒΑΙΡ ΜΙC ΑΜΒΡΙΟΙΡ ΜΙC CΟΝ-⁵
 ΡΤΑΙΝΤΙΝ ΜΙC ΥΨΘΑΙΡΕ ΡΙΟΝΝΟΡΑΨΥΝ¹ ΤΟΥ ΤΟ ΕΑΙΤΕΑΜ ΡΕΙΡΘΕ
 ΝΘ ΡΕΑΡΤΑ ΞΑΝ ΙΟΝΞΝΑΨ ΝΥΑΨ ΝΕΑΜ-ΞΗΑΤΑΕ ΕΙΣΙΝ Τ'ΡΑΨΑΙΛ.
 ΑΣΥΡ ΙΡ ΤΟ 'Ν ΡΙΟΨΙΕ ΤΟΥΨ ΜΑC ΡΙΟΨ ΡΡΑΙΝΝΕC ΕΑΪΡΛΑ ΑΝ ΛΑ
 ΡΙΝ ΡΕΑΕ ΑΝ ΤΕΑΨΛΑΕ ΥΙΛΕ ΤΟΥ Τ' ΙΑΡΡΑΙΨ ΑΝ ΙΟΝΞΑΝΤΑΙΡ ΡΙΝ,
 ΞΟ ΜΑΙΨ ΝΑ ΝΙΟΝΞΝΑΨ. ΑΣΥΡ ΒΑ ΡΑΨΑ ΛΕΙΡ ΑΝ ΡΙΨ Α ΒΙ ΡΕ¹⁰
 ΑΜΥΙΨ, ΑΣΥΡ ΛΕΑΝΑΡ ΡΕΙΝ 'Ν-Α ΥΑΕΑΨ ΑΣΥΡ 'Ν-Α ΛΟΝΑΡΜΑΝ Ε;
 ΑΣΥΡ ΤΥΙΡΛΙΝΞΕΑΡ ΑΞ CΑΡΡΕΤΑΨ ΝΑ ΜΨΥΑΙΨ ΑΡ ΜΑΙΨ ΝΑ
 ΝΙΟΝΞΝΑΨ, ΜΑΡ Α ΒΡΥΑΙΡ ΑΝ ΡΙΟΨΙΕ ΤΟΥΨ; ΑΣΥΡ ΡΟ ΡΕΥΙΡ ΡΙΑΨ
 Α Ν-ΕΑΕΡΑΙΨ ΙΑΡ ΡΙΝ, ΑΣΥΡ ΡΥΙΨΘΕΑΡ ΑΝ ΡΙ ΑΣΥΡ Α ΘΡΟΜ ΡΕ
 CΑΡΡΕΤΑΨ ΝΑ ΜΨΥΑΙΨ, ΑΣΥΡ ΤΕΑΡCΕΑΡ ΝΑ CΕΑΤΑΙΡ ΑΙΡΤΟΕ ΑΡ ΞΑΕ¹⁵
 ΤΑΟΙΨ ΤΕ—ΜΑΡ ΑΤΑ ΡΟΙΡ ΑΣΥΡ ΡΙΑΡ, ΒΥΨ ΘΕΑΡ ΑΣΥΡ ΒΥΨ ΤΥΑΙΨ:
 ΞΟ ΒΡΑCΑ ΑΝ ΑCΥΙΛ ΥΑΡΑΛ, ΕΑΨΘΗ ΑΝ Τ-ΙΟΛΑΡ, ΕΥΙΞΕ 1 ΒΡΥΨΕΨ
 ΝΑ ΡΙΟΡΜΑΙΜΕΙΝΤΕ ΑΣΥΡ 1 ΝΕΑΛΛΑΙΨ ΕΑΨΑΡΨΥΑΙΡΕΑΕΑ ΑΝ ΔΕΙΡ;
 ΑΣΥΡ ΤΥΙΡΛΙΝΞΕΑΡ ΞΟ ΗΑΙΤΡΕΑΕ 1 ΒΡΑΡΡΙΑΨ ΑΣΥΡ 1 ΒΡΟCΑΙΡ ΑΝ
 ΡΙΟΨ, ΑΣΥΡ ΛΕΙΞΕΑΡ ΑΝ ΝΑΟΙΨΕΑΝ ΑΛΑΙΝΝ ΙΟΛΕΡΟΤΑΕ ΡΙΝ ΑΡ²⁰
 ΒΕΙΝΝ ΒΡΑΙΤ ΑΝ ΡΙΟΨ, ΑΡ Α ΕΡΟΨΑΙΨ, ΡΕΑΕ ΞΑΕ ΔΟΝ-ΒΑΛΙ ΕΙΛΕ.
 ΑΣΥΡ ΙΑΡ ΝΤΟΥ Τ' Α ΡΥΙΨΘΕ ΤΑ ΙΟΜΑΙΡΕ ΝΘ Α ΤΡΙ ΥΑΙΨ ΑΜΑΕ,
 ΤΥΙΤΕΑΡ 1 ΤΕΑΙΡΨ ΑΣΥΡ 1 ΤΕΑΙΜΗΝΕΑΛΛΑΙΨ ΒΑΙΡ ΞΟ ΛΑΙΡ ΑΣΥΡ ΞΟ
 ΛΑΝ-ΤΑΙΡΜΑΝ, ΑΜΑΙΛ ΤΟ ΒΙΟΨ ΞΑΝ ΑΝΜΑΙΝ ΑΝΝ.

ΑΣΥΡ ΞΑΒΑΡ ΛΥΕΨΑΙΡΕ ΜΘΡ ΑΝ ΡΙ ΡΡΥΡ ΑΝ ΑΙΤΕΑΡC ΒΕΑΣ ΡΙΝ²⁵
 ΝΘ ΡΥΡ ΑΝ ΑΙΡΕΙΨ ΡΙΝ Τ' ΡΑΨΑΙΛ Ο 'Ν ΕΑΝ; ΑΣΥΡ ΑΟΥΨΑΙΡC ΞΥΡΑΨ
 Ε ΑΝ ΡΙΡ-ΘΙΑ ΡΟΡΟΡΘΑ ΤΟ ΕΥΙΡ ΑΝ ΤΙΟΨΛΑΕΑΨ ΡΙΝ ΕΥΙΞΕ, ΑΣΥΡ

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

gan mac nó inéigin aige roimhe rin. Agus a d'ubairt go
 n'óranfaidís oisne tóilir diongmála ar féin de; agus tuigear
 fós gurab é truíme an eiríe rin do bí leir an iolair, 30
 agus a d'ubairt ar rannab iméiana éirí do 'n domáin do
 éirí i dtairib agus i dtamhneallab é mar rin. Agus fupálar
 ar an Ríthie Dub páirt do 'n lón mo bí aca do d'ubairt
 i n-a fíadónaire do 'n iolair; agus iar n-éiríge dó ar an
 támhneall rin, itear a leor-dóirín do 'n bia do rin, agus 35
 éirígear go háirde-éanna do iar rin, agus criochar agus cluimhí-
 ear é féin go maic, agus leigear saot pó n-a ríadánab,
 agus criochar a éanna mar do bíod as saabail a éanna as an
 rías agus o' a m[acdaoim, mar]¹ comhartha umla agus uiríamhe,
 i n-a fíadónaire; go n'óranfaidís ór pinn a fuirce agus a fíadairce 40
 uata. Agus ní dó labhar an ríthie feara.

Agus fupálar Rí an Domáin ar an Ríthie Dub an mac rin
 tug Dia dó féin a bheir leir mar d'alta uair, agus inéan
 ríodh nó ríodh-tigearna o' fíadail éiríge o' a oileamain.

“Agus tabair criochar agus éanna, buair agus boctáinte, ór 45
 agus ionmair do m' éiríge leir oí,” ar rí, “agus innir do
 éad i scoitíonm gur mac tóilir diongmála d'ainm-rá é; agus
 saimntear m[acdaoim-an-iolair] o' ainm de; agus déanam
 feara o'n máig, óir ip leor d'uinne o' iongantair an máighe
 inéan an beirídeac b'íroemáil mar atá an t-éan úto do 50
 d'ubairt leinb big máoir leir i n-a érobar gan fuilígead gan
 foirdearígead fair, agus fíadail ar beinn mo b'air-re dó,
 reac ball eile; agus se'ir fear ip beata náóirígead dó, 'r gan
 é féin o'a ite.”

Sabair a n-éadair agus cuigear an Ríthie Dub a d'alta 55
 i mbeinn a b'air, agus ní d'earnaidís oirírean nó comhúirde
 leo go ríngadair d'únaid an halla d'eiríge. Agus goigear an
 Ríthie Dub inéan iárla Cairíge an Scuir do loclannab
 éiríge, agus innirear oí mac do éadac doéum an ríodh agus

¹ Damcomartha 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 Scur of Lochlann, and tells her that a son

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 *lubbh* 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 wouldst 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

leir oíl nó áéar o' fáǵáil ó máe ríós nó ríoi-tíǵearna,
aéat [o'] fáǵáil ó mac éin nó eiríǵte ǵan ríor a éirí nó
éinéil aéat marí "máe-iolair," do ǵairm de. 95

"An ǵairm-rí a éanar tú na bmaéna imdearǵta rin?" ar
Macaoimh-an-iolair.

"Ír ǵairt ǵo deimín," ar mac an Ríorpe Ǵil.

"An ead náe máe do 'n ríǵ airtur mé?" ar Macaoimh-
an-iolair. 100

"Ír deimín liom náe ead," ar mac an Ríorpe Ǵil; "óir
ní bfuil ríor do máetara aǵainn, aǵur a támaoio ríó-aibhearaé
ar t' áéair marí an ǵcéatna."

Ro himdearǵad ǵo móir ró óiread ildealtad Macaoimh-
an-iolair dóib rin, aǵur ro émoctnuis a boill, ro maaimnis- 105
eadaí a ríurc, aǵur ro émhreuisgeadaí a céataraí éorparída
ríe cloirtin na mbhéirte rin. Aǵur róǵmar troio camán ar
máe an Ríorpe Ǵil. Frearar mac an Ríorpe Ǵil rin to, aǵur
tuǵrad tulcanna tinnearnaéa aǵur bmaeá bódha
bioé-uríam, aǵur ríé-ǵleap rannataé ráir-líatmair o' a 110
ǵcamánab epuaíó-rinneadé epom-éannaéa i ǵceannaib
aǵur i ǵcorpaib a ééile. Cioótmáéat tóǵar Macaoimh-an-
iolair a lámh deap óiread óoinn-ioǵnad leir an ǵcamán
aǵur buaileap mac an Ríorpe Ǵil i ǵcléit a éinn aǵur a
ééann-mullaíǵ ǵur éuir[a] méinn 'n-a caobaib epó aǵur 'n-a 115
bmaontaib bmae-pola tarí rinirteiríob a éinn aǵur a éluar
amaé reáéair. Íar n-a fáierin rin do mhuinntir nua an
Ríorpe Ǵil, eadón o' a éáiríob, do éruinnisreao ar ǵad áirto
'n-a éiméall do tóíǵáil a éreáéat; aǵur níorí ǵur ar dóib
rin óir do bí o' feabhar imeaǵlaé an máeaoimh narí béirir 120
tóbí uréóio do déanám tó: nó ǵo ruǵ a éara aǵur a
éóimééile réin air, eadón an Ríorpe Dub. Eadairǵáineap
ar a ééile íao, aǵur beirap an macaoim leir do 'n éuirt.
Aǵur leirap ar a ǵlúimib é, i bmaónaíre an ríós, ǵo
noubaíre—

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:—

“A níjs ašur a tigeapna, ašur ačar ionmhuin!” ar pé,
 “šur anoir do fáoilear šur mac óilur dionghnála dúit mé.
 Ašur šabam do comairce: má ’r fíor rin innir dam é, nó
 tabair mo bunad cinéil o’ fearaib uairle nó anuairle an
 domain dam.”

130

Soctar an ní go faoa trío an réal rin do éoirtin do,
 ašur šabar tuirre ašur troim-nemheala é, ašur deapcar ar
 an macaom go príochanmác ašur aoubairt—

“Ní maic liom-ra tú-ra o’ a iarraib rin oim,” ar pé,
 “ašur go noéanainn mo díceall maiceara dúit. Ašur ó 135
 do iarrair oim é, an méir ačá do réalair ašam inneorao
 dúit é.”

Téir an ní an tan rin i gcionn na réal rin o’ innirín
 do-ran amail do roríobamair anuar šonuirge ro. Cioótrmác
 iar n-a éoirtin do Macaomh-an-Iolair eadón šan fíor [a] 140
 ačara nó [a] máčara do beir aš an níjs ačt mar rin, tigró
 oáča éašramla de, ašur éuš dealb maic ar óioic-dealb
 ašur maire ar mhó-maire, ašur ir ruall nac očánšaoar
 aigheana báir ašur buain-éaša éuirge. Ašur níor maic leir
 an níjs rin, ašur aoubairt—

145

“A mhic ašur a oáča ionmhuin,” ar pé, “nā cuiread rúo
 oir-ra, óir doobéapao cuimad mic níjs nó tigeapna dúit
 an reao a maipreao.”

“A níjs ašur a tigeapna, nā habair-rí rin,” ar Macaomh-
 an-Iolair, “óir toingim-rí a otoingiró mo éuač¹ ašur luigim 150
 ró áir-o-reannair níhe ašur naoimčalmanta nac oéanrao ruain
 nó ráiról, coolaó nó comhuirde, nó go šcuaruirš mé an
 éruinne ceataraó ó éuršabáil špéine go fuinneao; nó go
 bpaštar fíor mo bunair cinéil ašur m’ ačair-oirle péin, o’
 folair uairle nó anuairle an domain mhóir.”

155

Ašur ir cuimad do bí aš a ráó rin; ašur iarrair šmá
 muirge ašur šairim šairciróš ar an níjs. Éuš an ní rin do—

¹ uair atuingimri atuingiró mo éuača, 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

gíó'í learc leir a tabairt do éom-óg-ran do úime—ar ion
 gur dearb leir gur ba hinnill inféadma é i gcleapaib goil
 agus sairce, i lúe agus i lámhac, agus i gcuir airm. Aét 160
 éana, no hoirniúeasó i ngrádaib muirre agus mó-ghaircib é,
 agus éus an pí a éulaib eada agus cruadéomhaic agus a
 éreallam troida agus taóma agus [a] aibíoeada áis agus
 ioráile féin do, ior eac agus eapraó.

Agus no éiomain iar rin ceao agus ceileabrad as an pí 165
 agus as an móir-éaglac, agus gabar a ceao as a oirde agus
 as a úime, as banntraét agus as banoála na cúirte agus
 na eadmaic : agus lungear roét agus móir-éuirre adbal-móir as
 an pí, ar maicib agus móir-uairtib Dúnaib an halla éirís.
 Agus no rinneas fpara palémaria píor-aibéile tar 170
 blaéur [?] agus tar bhoillaisib agus tar ghuairtib ban agus
 banoála blaé-bpágaroeac, uairle agus áir-élaite, ainnir
 agus óg-ban. aor ciuil, oirpíorib agus ealaóna ; agus an
 Ríoirre Dub agus ingean iarla Capraige an Scuir eac éac.
 Aét éana gabar Macaomh-an-Iolair a ceao, agus págar ion- 175
 éomairc beada agus pláinte as an pí, as an Ríoirre Dub,
 agus as ingin iarla Capraige an Scuir, agus as éaglac uir-
 eiaimac mná agus ingean. Agus do punne an laoi mar
 leana—

Seobao mo ceao as an pí,
 Cuirfeao pé a éir mo éul,
 Sion go bpeirir, éuaró nó éar,
 Sá treab ar a vteannta dúinn. 180

Ó éaglac cúirte an pí,
 Oc páraoir ! ir éanta dúinn :
 'S ó dúin an halla éirís,
 'S ó 'n macraib gan éirís nó pí. 185

Ó m' oirde oíir as uil
 Fear mo-m-éagarc i gcuir airm :
 'N a bpuí voíuibinn saé pion
 An Ríoirre Dub, mac píog éirine'. 190

Ingean iarla Capraige an Scuir
 A úime mo-m-éuir i bpáir,
 ní beirí neac gan píor [a] péil (?)
 Altrapair, a éeas baill-éac. 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 Scur 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 Scur, 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 Scur, 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 Өлэд-үйр, the fresh sod (?)

² Probably should read проп "knowledge."

mac mipe do 'n níg iné,
 Do mac tuair péin, nioi náin:
 'S ní féidir inoiu gá tneab
 O' a bfuilim, ó neamh go láir.

Ó éirgear grian maitneac man
 Go bfuineann i ráil' foúlaoi,
 Ní beir bail uaim-ra san rior
 Go bfaḡas an rior mo ḡaoil.

200

Coirce díom, a buime díl;
 Ní tuair mar rin doḡnám;
 Cioḡ uaimna bmoín naḡ bḡ,
 ḡeobas mo ḡeas aḡ an níg.

205

V

A haicte na laoiḡ rin ḡabar Macaoimh-an-Iolair eularḡ
 cuimḡas rin an níoḡ uime, aḡur téir do ḡeig-léim ar an eac
 rin a fuair ó'n níg, aḡur téir ar fairsingeadt na faicte pó-
 ḡlaire. Acḡ atá níḡ ḡeana, iar nḡeanaim tnear-maircarḡ-
 eacḡa i bfaḡnair an níoḡ óḡ, aḡur luḡta an teaglaig 5
 i ḡcómh-n-aoin-feadt, tiomnar ceas aḡur ceileabair fá ḡḡ
 aḡur fá tḡ uair péin do 'n níg aḡur do 'n teaglac, aḡur go
 móimḡr o' a oirde aḡur o'a buime; aḡur leigear i ḡcionn
 airtir aḡur imteacḡa é.

Cuir an caom-lá mar rin do go tḡáirle i nḡleann uair- 10
 neac fárac é, aḡur reuirear [a] eac aḡur toḡnḡ fionboḡ
 forlongḡuir do péin. Aḡur fauirgear coirte teineas tne-
 iomruairde, aḡur tuḡar aḡair ar an nḡleann, aḡur tḡuirgear
 fairḡ allta (?)¹ aḡur marḡar o' don-uirair pleighe é, aḡur
 toḡnḡ folacḡ na bḡair nḡeirneac air iaraim, aḡur caitear 15
 a leor-ḡóitín feola aḡur fíor-uirce, aḡur coḡlar iairtain.
 Aḡur éirgear i moḡ-ḡáil² na marone moirde ar n-a bḡrac.
 Aḡur ḡabar inneall airtir aḡur imteacḡa air péin, aḡur
 leigear ar aḡair é ar feas aḡur ar fairlaoiḡ an ḡleanna,
 go tḡáimḡ deirneas aḡur deoir an lae: aḡur do punne mar 20
 an ḡcḡeana an oirde rin.

¹ ead allta MS. ² amac teagail 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.

ACT ATÁ NÍO ÉEANA, ÉIRĠEAR AR N-A BÁPAÉ, ASUR
 DOÓNNAPIC MÁĠ MÁIREACÉ MHOIRCOÉAC ASUR TÍR ÉAITNEAMHAC
 ÉIUM ASUR FEARIANN FAIRPINS FÉAR-LÍONMARI UAIŌ; ASUR FÉAC-
 AINT O' A OTUG AR A ÉOMAIR DOÓNNAPIC MAPACÉ ÉUIGE 25
 'RAN MÁĠ ĠACÁ NÓIRIACÉ, ASUR OPUIOEAR 'N-A ÉOIÑNE ASUR 'N-A
 ÉOMHÓAIL. ASUR IR AMHAIŌ FUIAR ANHPIN, EADŌH, INĠEAN
 ÉPUÉAC ÉAOM-ÁLAINN, ASUR FALABHAIŌ UAIŌNE FUIŌE. DEANN-
 UIĠEAR AN INĠEAN OŌ OŌ BHUACÉAIŌ MHLPE MHOÉAIRPE, ASUR
 FFEASĠIAR MACAOIMH-AN-IOLAIR O' FUIĠLÍB AILĠEANA ASUR OŌ 30
 ÉAOINEAR CŌMĠAIŌ Í: ASUR FIAPFUIĠEAR PCÉALA OŌ 'N INĠIN
 ASUR FIOR A HANMA ASUR A CINÉIL.

"Ó 'N BHALABHAIŌ UAIŌNE-PE A HAINMMIĠÉEAR MÉ" AR RÍ
 "ÓIR IR INĠEAN NA FALABHAIŌ UAIŌNE A ĠOIRTEAR OÍOM: ASUR
 ATÁIM AS TEIÉACŌ RÍE TAMAIL RÍOMH AN BFEAR AS A BFEUILIM, 35
 ASUR ĠNÁÉUIĠIM OUL AR FAOIRIEMH ASUR AR COMAIRICE OAOINE
 UAIŌLE ĠONUIGE, ASUR NÍ ŌEAPMAŌ COMAIRICE ŌAM AIR FŌR:
 ASUR DOÉUALA ĠUPAB É AN RÍ AIRUII MAC IUBAIR MIC ÁMBHOIR
 RÍ IR LÍONMÁIRE LAOÉHAIŌ ASUR IR CALMA CUPAIŌ ASUR IR
 TPUME TAIŌPÉIĠE TEAĠLAC IR AN OŌMÁN ĠO HUILE. ASUR 40
 OŌ O' ÁIL LIOM OUL AR [A] FAOIRIEMH ASUR AR A ÉOMAIRICE, O'
 FIOR AN ROIÉFEACŌ LEIR MO ÉOPNAMH NŌ MO ÉAOMHNAŌ. ASUR
 IARIAM O' ATÉUINGE OIT-PA, A MARIÉAĠ ŌO, A HUÉU UAIŌLE ASUR
 POLAIŌEACÉTA, PCÉALA O' INNIRIM ŌAM, Ó O' INNIREAR MO PCÉALA
 FÉIM OUIT."

45

"INNIRIM," AR MACAOIMH-AN-IOLAIR, "ĠUPAB MAPACÉ OŌ
 MUIHNTIR AN RÍOĠ AIRUII MÉ, ASUR ĠUPAB LE ĠNÓŌARŌIB ATÁIM
 AS IMŌEACÉ AR FUIO AN OŌMÁIN."

"MÁIREACŌ," AR AN INĠEAN, "IARIAM FÉIM O' AIRCEACŌ ASUR
 O' ATÉUINGE OIT-PA, FILLIACŌ LIOM FÉIM I ĠEIONN RÍOĠ AN 50
 OŌMÁIN; ASUR CUIŌUIĠACŌ LEIR MÉ FÉIM OŌ ÉOPNAMH ASUR MO
 ÉOMAIRICE OŌ ĠADAIL OŌ LÁIMH, O' FÉACAINŌ AN MBEIMÍR AIGE
 ANOÉU: ÓIR IR EASAL LIOM-PA BPEIT AR FUIĠE NŌ AR BEALACŌ OIM."

"NÍ FUIAR-PA ŌAM PIN OŌ ŌÉANAMH," AR MACAOIMH-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

iolair; “óir ip é inoiu an tpeap lá ó t’fásar Dúin an halla 55
 Déirg, agus atáim fó tóireib,[as] marcaigeaét ó rin i leir.”

“Déarfair m’ eac-ra rinn araon léi an uair a coirfeadar
 t’ eac féin” ar an ingear: “óir atá rí deasg-fulaing deasg-
 ualaig agus ’n-a muirgineac ró-maít, agus do déanfaó rí
 na huile aicgearra duinn ip an mball naé beir eolar 60
 agaimn féin ann.”

Faoimar Macaomh-an-iolair, aét gear leir é: agus an
 feaó do rug láirpeaét t’ a eac féin do bideadar i gcóm-
 maircaítheaét araon: agus an tan ro coraó í, do éuaodar
 araon ar an bFalaibhair Uaire, agus ní haicfeadar a 65
 n-eactra nó go rángadar caithi Camlaioir.

Agus cuirlingeas ar an bfaicé mar a bfuairadar an rí;
 agus beannuigeas an ingear: tó, agus cuirpeas í féin ar [a]
 faoiréam agus ar a éomairce. Fiarruigeas an rí ábhar a
 himeagla do ’n ingin. Innuirpeas an ingear tó amail aóib- 70
 ramar rómainn. Agus gábas an rí rin do lámh a corraim ar
 fearaib an tomain uile; agus ip móirde do gab rin do lámh,
 eadón an uair ráinig an ráigean t’a laithi ní raib enám go
 méir óirdeirg de ó bonn go báicir nar líon t’a reiric agus
 t’ a ríor-ghaó. 75

Fiarruigeas an rí tó ramail a fir, agus ro innir tó gur
 mairce ró-arráeac agus gairceacáe gniomaéacáe é, agus
 gurab ar éigean do tug ré í féin leir ó éir, agus gurab
 t’ a bairg rin a tárla fuac aic air, agus nar féaó an fuac
 rin do élaóclóó raib; agus naé raib ip an gCíorcarítheaét 80
 rí nó ró-flaít do faoirpeaó rí t’ a hanacail nó t’ a himóion
 naé deaéaró rí feal éigir t’ a féaéaint, agus naé bfuair é
 gonuige rin: “agus fór ip do éiréicib an fir rin as a raib,
 eadón feaóan gur-binn glan-airgí a bíor aige: agus
 an uair do feinneas é, fir gonta agus mná me naoi- 85
 deanraib, laoir iar na leaóraó agus curair iar n-a
 gchám-geairraó, do cuirpeaó ’n-a toiréim raib agus

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

ríor-éodalta iad fé cloiptin an ceoil ríeig rin. Agus ir ó
'n sceol rin a góirtear Ríorie an Ciuil de."

Cioðtráct béirtear an ní an inſean do 'n tóinad, agus 90
tóinar an teaglaé go huile arí doiririb agus fuinneoguib an
tóinad ó bun go bárr; agus cuirtear an inſean i reompa
daingean díreibe a bí i bríor-uáctar na cúirte, iomao glar
agus géibeann air, agus lóémann loinneartóla lapañail ar
lapad ar láir an treompa, agus céad mórte mó-éalma, um 95
an Ríorie Dub mac ríog Fhainnece, irtead agus amuis ar gac
taoib do 'n doirar; agus Sir Dalbuar agus céad mórte ar
príomh-tóirar an tóinad; agus céad mórte eile um mMacamh-
an-Iolair i rtabla na n-eac as comhéad na fálalair Uaithe;
agus móir-teaglaé an ríog as fáirte agus as forcomhéad 100
táib rin uile: agus an ní féin ar bárr na cúirte as comhéad
táib, agus as riubal idir luét an comhéadta rin, t' eagla
go gcoitlaidir nó go n-impeodáir amail¹ ar bit oirca fó 'n
gcomhéad rin do glacadar do láim.

Tar meadóin-oirde do 'n ainmritáin Ríorie an Ciuil ar 105
an braithe; agus doconnaire an eactair ceann-airt éurloadé,
agus an bhuidean beann-cóir bláit-déanmair ar lapad do
foillire do 'n taoib irtead uile, agus do aicín go maib com-
éad maic ar an inſin. Agus eus peatán glan-airgíto do bí
aige amad, agus do gab as a feinm go féim ríochamail: 110
agus iar gcoirtean an ceoil rin do 'n méir do bí ó ballairib
agus ó mórtaib na eactair amad, do cuiteadar 'n-a doiréim
ruain agus ríor-éodalta, agus do gníot mar an gceadna
fé luét comhéad an doirar agus fé gab oiream ar ceana ó
rin ruar gonnige an reompa uáctar a n-a maib an ní agus 115
an inſean. Agus ge 'i doirig rin, cuirtear 'n-a doiréim
ruain iad mar an gceadna, ionnar gur eir a tó láim go
ciuir i toimceall na hinſine; agus tógar ór úr agus ór
air a gualann í, agus ní déanna comnuide leirte nó go

¹ nimeoča amaoile, 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

páinis faipringeadt na faicéa fód-ghlaire féar-uaithe cuige. 120
 Agus leigear go láir agus go lán-talimán í, agus níor mócuig
 pí don nío de rin : agus cuapouigear an baile nó go bfuair
 an rtabla, agus reinnear an feadán do Macaomh-an-Iolair
 agus o'a comluadar cupaó : agus cuipgear 'n-a gcotlaó mar
 an gcéadna íad ; agus goirdear an fálabhairt Uaithe uaéa. 125

Múrcelar an ingean iar rin, agus fupálar Rithe an Ciuil
 uirri, má ole maid léici é, dul for muin na fálabhairt
 Uaithe, agus ní haicirtear a n-imteadta ar rin ardon nó
 go pángadar Dun na Carraigse Duibe, eadón baile bunair
 agus cúirt coimheas coinnirde Rithe an Ciuil : agus ní óó 130
 a leanfamaoio go fóill.

Cioótrádt iar múrcelá do Macaomh-an-Iolair, eus lán ar
 a ghnúr agus ar a glan-aghair, agus fuair an lá go n-a lán-
 fóillre aige. Agus deapcar i n-a timcheall, agus ní fuair an
 fálabhairt Uaithe aige : agus fuair a comluadar cupaó agus 135
 caicimíleá i n-a otoiéim ruain agus ríor-éodalta. Smuain-
 ear annrin go ruaró an macaomh mná uaéa mar don iur
 an bfaibhairt Uaithe : agus ní faib ó óorair na faicéa gur
 an doirar uaétaraó do bí ar an treomra i n-a faib an ingean,
 don duine naó bfuair 'n-a éotlaó. Agus múrcelar uile íad. 140
 Tuítear lionnroub agus mío-aigneamh móir ar an píú tpió rin
 reáca cáé, go noubairt Macaomh-an-Iolair—

“A píú agus a éigearma, ná bíod mí-mheanma nó oiric-
 meirneac oir-ara um óáil na hingine úo. Óir toingim-pi a
 toingiró mo éuaé naó bfuil ó cupsgbáil gréine go fuineá 145
 íad nó mair nó oileán naó iarrpar-ara nó go bfuigearo reáala
 na hingine úo tuir aríp.”

“Dá noéanrair rin,” 'bair an pí, “béir neairt rluaisg
 agus roéairde iuot o' a harrairó.”

“Ní bearrar,” ar Macaomh-an-Iolair, “adé mé péin i 150
 m' uaéaó agus i m' donairán. Agus dá otillim ir leor óuit-

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

re é: ašur muna tóí aét mo fášáil ar a tor,¹ féadair tú-ra neart rluais ašur roéaire do éur o' a hiarrair ó íom amac."

"Mairead," ar an ní, "atá barraimail ašam-ra suab tar 155 mui ašur ar mór-fairrige éainis an ingean úo éugainn, ašur fear a torairéacta i n-a tair. Suab uime rin a molaam-re duit-re an curraé buadac bárr-éuibearac atá ašam-ra do breit leat, noé do éur ingean míos Tíre ró Tuinn mar féad roineamail ruirige éugam-ra: ašur ip o' a 160 buairib iar ruidé duit ann, dá n-iarrair ar fearraib Dé ašur an curraig cibé ball i n-a mbead do éraill nó do šnó-éugad do breit ann, šo mbearraó pé annrin éú, šan amhar šan áirto-mearužad eolair ar bit. ašur ip o' a buairib fóir šo cómhéar do riuiblar pé ar mui le šaoit ašur 'n-a 165 ceart-ašair. atá flearc orairéacta aige, ašur an uair fášpar tú é, buail an flearc aih, ašur ní buó léar do dume ar bit o' fearraib na talman é šo bfillreá tú péin éuige aih."

"Déir buair ašur beannaét, a míš ašur a éigearna," ar Macaomh-an-Iolair, "ar an áóbar suab é rin congnaí 170 loršaireacta ip mó a bí i maétanar oim: ašur ip buadac atáim anoir, oir ní bfuair don duine congnaí loršaireacta ip fearr ioná é."

Šluairpar Macaomh-an-Iolair šo haitšéárr iar rin, ašur tiomnar cead ašur ceileabair do 'n míš ašur do 'n Ríoir 175 Óub, ašur o' ingin iarla Carraige an Scuiri, ašur do 'n teašlac uile o rin amac. ašur šluairpar šo ciunair an éuam ašur an éalaóruir, ašur cuirpar an curraé ar mui ašur ar mór-fairrige, ašur ruidéar ann, ašur iarrair ar fearraib Dé ašur ar buairib an curraig iúl díreac do 180 déanaí oó šur an áit i n-a maib ingean na Falabair Uairne. ašur ní aitéurpar a iméacta nó eactra ó rin šo éuig lá déaš.

¹ Probably read mo fášáil báir ar a tor, "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 Scur, 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

Agus i gcionn na pé agus na haimpire rin, deapcar
 Macaomh-an-Iolair go ginn agus go slan-raðaracá i gceatair
 áirto[ib] na haitbheire iongantais uair, gáca nóireacá, nó
 go b'aca ionraimail innre i b'ao uair. Agus téir ar [a
 h]amur go haitghearr: agus iar n-a poctain dó, téir irteacá 5
 ann, agus buairear an currac do flearc tharoidheacá, gur
 fágaib fó doilb-éio é, agus téir féin ruar i n-áir an
 oileáin.

Agus ruair pé bunad cloch-bláit ceatam-uilleannac
 cairleáin ar mulla ná carraige rin ruar, agus don toirar 10
 i n-a cheirt-meabón. Agus thuitgear Macaomh-an-Iolair amac
 ó bun an cairleáin, agus cuirgear i n-a cuileirib m[e]acá muonn-
 luait é féin. agus lingear ó' uilannab a fleac agus do
 éirannab a éirioiracá, agus ó' éirig do b'aoit-léim éatruim
 eadairbhuairig nó go cuilrig ar an toirar áirto rin; agus 15
 téir do 'n toirar léim ar uilár.

Agus ir amlaib ruair ingean álainn ór-folta ná ann, agus
 i caom-éiriacá ceann-álainn deir-géal deapreca threac-
 folar ruair ruilbri ro-gnáthacá, 'n-a huacá agus 'n-a haonar
 irtig. agus ruirgear i n-a poctair agus 'n-a parpacá, agus 20
 gábar as ruirge agus as ríct-bionn-ráth ma, agus as riarruige
 agus as fáctain reáca ói.

Freasruar an ingean dó agus innirear dó ó túr: gurab i
 féin Miamh Cinnfionn, ingean ríog na hInia, agus nac raib
 mac ríog nó rí-éirgearma 'ran gceinne go cóim-iomlán nac 25
 raib ó' a harraib ar a hacair, agus go t'ugad éirad toé-
 mairce oirca uile: agus go t'ugadair túr fomórac fionn-
 náige ríor-gnáthna leo i ó' amheoin a hacaria agus
 a mácara agus na hInia uile. "Agus atáim aca pé
 bliadain," ar rí, "gan dúil daonta ó' féicirint furr 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,

ié ro gur inoiu. Aſur iai mo ēaſairt leo to 'n tūn
 ro, ro éiuiſ impēarān mōr-arōbēil aſur teaſmāil
 tairābōa tinnitōe tinnearnaē tpiom-ōioſaltaē eaſorēa
 umam-ſa, o' ſēaēaint cia aca ſēm aſ a mbēitōinn mar
 mnaoi o'a būnāō. Aſur to ēomāiaiciſeatoai ié ēēile ſo tul- 35
 bōrb tinnearnaē tpiom-ōioſaltaē aſur ſo pmaoēaiōe ſeariſaē
 ſarpiānāē ſpēanaē ſpuaſmōa ſarib-bēimeannaē, ſan pior tliāi
 nō time ai ceaēctai oioē ſeaē a ēēile, aēt a bēit aſ leaō-
 [baō] aſur aſ leaōraō a ēēile oōib. Tpi lā aſur teōia
 hoitōēe oōib ai an ōrouſaō ſin, ſan ceaſgal ſaoil nō pāiſte 40
 aſ ceaēctai oioē ié ēēile ſpui an ié ſin, aēt amāil ba tūi
 oearſnāmāo iao. To bi mipe o' a n-amāre mar ſin," ai ſi,
 "lān to lūtſāipe aſur to loinneaēar, i puōēt ſo marbairōiſ
 ſēm a ēēile 'n-a otiūiſ: aſur to ſmuaiſ mē aiſiſ naē ſaiō
 maiſ oam ſēm anſiſin, ōiſ oā maiſ[ſ] eaō aon ouine aca, ſo 45
 mbeinn ſēm aiſe ſo bpiāē. To aiſēear aſur to ſuiōear iao
 ſo oioēia um ſuiſeaē ai mo bſeit ſēm 'ſan ſcūiſ ſin: aſur
 to ſaoimāoai ſin oam-ſa. Aſur to ſābāi cuiſ aſur ſaēa
 ſpēine aſur ēarēa aeiſiſ oſēa um ēomāil na bſeitē bēar[ſ]aiſin
 eaſorēa, aſur to ſaōraō ſin oam. Aſur iſ eaō aouſairt-ſa 50
 iui: 'o'ſ liō ſēm mipe to būnāō aſur to ſēilō oīliſ,
 cuiſum ſeara aiſim-ſearpiēa oſaiō ſan lūiſe liom nō ſo
 bſaiſiſtēi mo mēarāmla ai oēalō aſur ai oēanaſm, ai ēaſ-
 corē aſur ai inneall, ai uaiſle aſur ai aēarōaēt to oīar
 ban eile, ionnar ſo mbeaō bean aſ ſaē ſeari aſaiō oinn ō 55
 ſin amāē, aſur ſo mbēinn ſēm iēiō leo ō ſin amāē, aſur ſo
 ſcoimēatoſairōiſ a nſaol aſur a bſāiſt iai ſin. 'Oubſiaōai-
 ſan ſe'ſi oōiliſ oōib ſin to oēanaſm ſo nōēanſairōiſ ē, aſur
 naē ſcaillſiſiſ a nſeara ſonuiſe ſin, ō naē ſaiō ſoul oioē
 aſam-ſa. Aſur aſāiſo ſpui an mbliāōaiſ ſin aſāim aca aſ 60
 ſūiſ aſur aſ iaiſaiō na ſcſiōē aſur na ſcineāōaē 'n-a oti-
 ēeall, o'ſiſ an bſuiſiſiſiſ mo ſamāil-ſe ſan iomariēaiō ſan
 earbairō: aſur nī bſuāiaōaiſ ō ſoin i leiſ: aſur nī beaſ liom-ſa

“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

a luar doḡeoḃairt iao rin. Aḡur ḡibé riubal doḡnító 'ran lā, tigító anpro ḡac n-oróce.”

65

“Ca hanmanna ḡoirṑear to na fearaiḃ rin,” ar Macaoim-an-iolair, “Aḡur cató é na haiḡim ḡairce ar ar tṑeire iao?”

“ḡruis, ḡraiz, aḡur ḡraḡan a n-anmanna,” ar an inḡean, “Aḡur clann to ḡarḃ mác Dolair ó imillib mapa Torḡuan iao. Aḡur luirḡ-fearraitoiré catá atá aca, ḡo rlabḡairtób 70 rít-ḡuḡne iarainn aḡur ḡo n-uḃmll-meallaiḃ imṑeaiḡia iarainn ar na rlabḡairtób rin, ḡo tṑearceḡairtór clúinḡ pé ḡaoit nó ḡionḡaḃ 1 n-aḡairt ḡroṑa le ḡac don fearḃar t'a ḃṑuil orṑa: aḡur ip iao rin aḡim ip tṑeire ar a ḃṑuil riao. Aḡur ip curair calma cuimṑeáca cṑoib-neartḡama cḡinṑeaiḡia iao, 75 aḡur ḡé'ri máit linn anaiḡam-ri aḡur aoinṑiḡear to beit aḡainn, ip ḡó-mait linn ḡan iao rin to ḃneit orṑ aḡainn anoṑt, ḡibé tú t' fearaiḃ uairle nó anuairle an doḡain ḡóir.”

“ḡibé mé,” ar Macaoim-an-iolair, “ní fáḡairt mé an 80 baile-re nó ḡo ḃṑeicṑit mé an ṑuúri rin.”

“Ní to m' ḡeom-re doḡní tú rin,” ar riri.

1 ḡcionn tṑealla aimirṑe iar rin to cḡonṑeair an ṑuúri aiteac cúca rḡó 'n am féin: aḡur marí fearaḡair Macaoim-an-iolair ḡómpa ipṑiḡ, to éaoḃ [a] nḡean nḡnéa-ḡráinna ḡáire 85 aḡur fori-ḃráilṑeacair iao, aḡur to altuiḡeair ḡur na tṑeítib aḡarta an oṑeao rin t' feolḡac to cúri cúca toṑum a riupéir.

“ḡit rḡilḃir riḃ-ri, a ṑuúri tṑeān-báṑlac, ḡóinḡ an ḃṑeolḡac rin, ní ḃṑuair riḃ ḡiaḡ feolḡac ḃiḃear ṑriṑre liḃ aḡ a 90 éarceart ioná é, ḡo tṑoil to 'ṑia,” ar Macaoim-an-iolair.

Marí toṑualaoar na haiṑiḡ ṑreāḡia earaontac an ṑuṑre óis aḡuilcáiḡ rin oṑia to cúaoar féin 1 muinḡin a n-aḡim aḡur a n-iolṑaoḃar, aḡur to iarri Macaoim-an-iolair cḡinṑac aoinṑir orṑa.

95

“Ní cṑuḃram,” ar riao.

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 gíó níor lia ’nā ro do beimír, do beaó ar gcongnam
féin as a céile; asur ó ’n méio atámaio ann anoir, beio ar
gcongnam féin asainn,” ar Sruis mac Sairb.

“Mairead,” ar Macaom-an-Iolair, “cuiream féin arto- 100
ní Neime asur Naom-éalman do éorc bui n-ainméine asur
bui n-iomarcasó orin féin.”

Asur ip cuma ro bí o’á nāó, asur noctar a élaídeam
clairleatán coilg-óiréad, asur ionnraigeas an ceatmar rin
a céile, asur ro gábras as imirt a gcleas goile asur gairce 105
ar a céile san fíor tláir nó time ar ceatmar oíob, go deoio
asur go deiréad an lae. Asur mar nac bpaasas na
báclais baogal asa ar capas na feola doéum a ruipéar, ro
gábras cómpasó cómpais go maruin.

Acé atá níó éana, níor élaídeamail capéannaó donui- 110
gear na beag-buioe rin go maruin, asur níor cómpom
aoinleigir iao: óir ro cuireas na foimraig luite ice asur
braona balraim i n-a gneasóib asur i n-a gceadéatib gur
bo rleamain plán iao; asur do bídeasas a éneas féin san
leasgáó san leigear ar Mācāom-an-Iolair. Asur ní móir 115
do éolaó do foimneas ar gac leic an oioce rin: asur
éirgíó i moó-óáil na maioe moice ar n-a báias, asur ro gá
rias an comlann céasas do láim. Asur ba éneasóó
ceadéasóó cpoilinnneasóó fpaóóasóó fuilteasóó pasóóasóó glac-láir
gnúir-deasg gnoio-béimeannaó aioóéil aulta ainmaiméasóó 120
a gcomlann ar gac leic. Acé atá níó éana, bídeasas ar
a gcleas[ib] goile asur gairce asur ar a mośa cómpais ar
an órougáó rin, san fíor tláir nó time ar ceatmar oíob, go
oul do luisse do ’n gréin, san leasóó san leonáó ar ceatmar
oíob fur an pé rin, nó gur feargáó go móir na foimraig 125
trío rin, go noubasar Sruis mac Oolair—

“A bpaasas ionmuin,” ar pé, “oob’ annam lib-pe a leicéio
ro o’ iméacéó oiaib gonuisse ro, asur oá mba iomasóó pluas
nó poéasóó do éiofasóó oúinn, ip lán-láir do claoi[ó]pimír

“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

íad; agus naé buairtíní ar aon macaomh ós aithneá. agus 130
é t' ar bhorlaílaé cón mór agus ro? agus luathair buir
láma agus méaduighair buir mbuillíde ar an púipe ós, agus
tuighair aimpirí do buir ruipéarí dul t'a ullmúgá t'ib, ó naé
bpuil buir n-áiríac féin t' fearmanna aghair."

Ciothraéat iar n-gabáil na gnearaéatá rin do na trean- 135
féarairí ro, gabrao ríctléar rannaé rár-luathair t'a
n-airíací for an Macaomh: go n-ubairt Macaomh-an-íolair
annair—

"O naé bpuil fearí mo laoirí nó mo cónmóla féin ó
tunaó an halla t'eirí i leit agham, ir oiréar tam cumh- 140
múgá ar an gclear n-óiríar do rinne an Ríoirí Dub t'am
rá cónne an éiríantair."

Agus leir rin bogar agus beirtuighar, carar agus cruath-
éiríar an clairíam clair-leathán colg-óiríac do bí aige,
agus tóirí fáobair-éiríar 'n-a t'iméall t'e: agus do bí do 145
luar na himéagla tús air féin nar leir t'óirí-ríon aon
cónm do méirí n-oiríac t'e ó bonn go báirí. Bí do t'uir
agus do t'íne a n-íomhuairte tús ar [a] airíací gur cónm-
luath do báineat a clairíam féin agus a buille t'óirí-ríon
agus an buille t'obairíac t'ac fearí aca-ran t'uirí. Acé 150
atá níó éana, níor ríuirí do 'n fáobair-éiríar rin go t'obairíac
cumhac cónm-ghairíat agus gurí galann agus aighéat
rógairte ríol-ríoiríte do 'n t'uirí trean-báiríac rin, agus
bairíar a t'irí gurí t'ob, agus t'uiríar i b'íomhuairte Níam
Cínnírin íad, ag cónmhuairíam an gíomh rin. Go n-ubairt 155
Níam naé t'obairíac fearí aoirí nó aimpíre ríam gíomh ba
cúiríomh[íre] 'nā an gíomh rin do rinne Macaomh-an-íolair.

Gíreat ní táiríac ré féin ó 'n gíomh rin agus ó 'n móir-
cómíac, óir ba íomhā cneatā t'oiríne t'oiríleiríar agus
cneatā cneir-ghairíat cneor-ríoiríací air, ó t'uiríar na 160
t'uiríar-míiríde rin nóc do t'uirí leir. agus t'uiríar féin
íaríam i t'uiríar agus i t'uiríaríallairí báir, an gíomh do

we destroy them. And do we fail to conquer one young beardless boy, and he in our power as much as this? Hasten 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

bíodas ar a cneasda agus a cneasda as ríleas fola agus as
teibearrain fola ar gac leic de. Tis an ingean cuise iar
rin, agus cuirtear meannma agus móir-méirneac ann ré 165
laoidas agus ré cóimhola na ngníomh do rinne: agus
cus a leoróidín tise cuise, gur fáir bús agus boiríad
móir ann, gur éiríod 'n-a ríod agus ius léic[e] ar leabaid
oídar é, go noubairt fíur—

“A mácdaoim óis amulcáig, ó 'tá tú anoir gan uaimh nó 170
imeasla oir péin nó oim-ra, innir bunaídar do éinil agus
pior anma uaim-ra, agus oíogair gacá rcéil t' a bfuil asat
ó rin amac,” ar an ingean.

“Atáim-re cneasda cneasda” ar ré, “agus ní ham
rcéalaíodasda uam go fóill. Agus déantar mo learuasda 175
agus mo leigear leat-ra, agus má 'r plán mé, dogeobair-pi
mo rcéala: agus muna buíod heas acat marb[ad] ní bfuil
feiríom asat-ra nó as don duine eile ar mo rcéalaib go
bhuinne an bria agus go foirceann an beala.”

Agus do rinneas ar an laoi beas go eatorca—

180

[niam]

Innir duinn rcéala, a mácdaoim
Óis alt-caoim gan uabair,
Anoir ó 'taoi gan uaimh,
Cá uaimh nó cá ualgar?

[mácdaoim-an-iolair]

Ó 'táim-re go cneasda cneasda
leat-ra déantar mo leigear,
'S dá tti mé ó m' oídar
mo rcéala oir-ra ní ceirfeas.

185

[niam]

Dá bpaídar leat-ra an iudiac
Do bí as innleas na mbuac,
níorb fáir leas na cruinne
asat uile 'n[a] p[ro]m[is]ad.

190

[mácdaoim-an-iolair]

Ar gíad hiniš[e] a ingin
Fóir-re m' imníom ir m'ocán!
Do balram na mbuac marb-ra
uaim-ra, ir déantar b[ro]cán.

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.

[niam]

Dá mba liom-ra u'eir do leighir
 Tú féin, a d'eiḡ-fíri reaircṡóiri,
 Do uéan[r]ainn uirte [mo] óiceall
 An iudriac líḡ-ḡeal do líonrainn.

200

[macaoim-an-iolair]

Luiḡeam ró m' airmuib ḡairce—
 Do luad hairciri pá m' luiḡe;
 ḡo mbuó leat-ra iari mo leighair
 mé, tar ḡad n'vriḡ-fear 'ra[n] ḡcruinne.

[an scéaluirde]

Éirḡear niam ḡo haṡlám
 Ir ḡaḡṡari lé[ite] u'a hairmair—
 An iudriac do bí i n-uairḡear
 ḡo bfuair pí í ró óiamair.

205

An íce ḡan fuiread
 (Pá buirdeac bean a veanta)
 Doḡní niam vpreac-ḡeal
 Leir, ḡur eadair a éreacṡa.

210

[niam]

Ó tairi-ri ḡo rubac pleamain
 Tar an b'eadóin ar an énnir,
 Do rcéala óuinn, a d'eiḡ-fíri,
 Ar ḡráó hiriḡ[e] innir!

215

A h-aicte na laoir pin ḡaḡar an inḡean aḡ fairruige
 rcéala do macaoim-an-iolair, aḡur innirear oi ḡaḡa rcéala
 u'a riab aige, aḡur áóḡar a éurair tar níuir aḡur tar níóir-
 fairuige do 'n toul pin. Ceanglaid euir aḡur raṡa cleamhair 220
 mé éirle annpin ar beaḡán riadhair.

VII

Innirear an inḡean uó-ran ḡo ḡeuala pí féin iomráó ar
 Ríoirie an éuir, eadón fomoir Carrrige Duirbe, aḡ cloinn
 ḡairb mic Dolair, aḡur ḡuirb fíoir-éara aḡur ḡear-compánac
 uóirb féin é, aḡur nairb furar a élaoi[uéad] i nḡairce ar
 bit nó i nḡliocar uá méiró nó i ríṡnirdeacṡ ar bit.

5

"Mairead" ar macaoim-an-iolair. "ḡibe cruṡ 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

bhuil ré ní féidir liom-ra móran comhnuíde do déanamh nó go bfeictear é féin, agus Ingean na Falaíbhais Uaitne.”

Adt atá níos éana, iar leigean a reit, agus iar gcur a mhairtíge agus a énead agus a éreádt de, do gluar féin 10 agus ingean Ríog na hInia, agus do cuirleadar rois[n]e reot na bfoimhac 'ran gcurrac, agus an beagán de'n mbairam íce do bí as na foimhacáib, agus tugrad aghair ar mair agus ar mór-fairrige. Agus iarpar Macaoin-an-Iolair ar fearcáib Dé agus ar buadáib an curraig eolar do 15 déanamh dóib ar amur Dunaib Carráige Duibe, eadón baile Ríope an Cuil, 'gur i ngead áit eile i n-a [m]buó mairt dóib dul.

Adt sibé riubal fairrige do rinneadar, ní haitirtear a n-imteáda go bfacadar toirt oileáin fáraig [i] gcomhpoar 20 dóib, agus do gáirad cuan agus calaúborc 'ran oilean rin. Agus buairear an trlat geal oirioéadta do bí aige for an gcurrac, gur fágaib i n-omfálaic i n-aice na mara é; agus gluarleadar móim ar rin go bfuadar an t-oileáin fíor-álainn fárac do b' fíair agus fíor-uirce d'a bfacadar 25 mair: agus iar mbeit ághair fáda as riubal an oileáin dóib, do éinneadar caoir éann-áir eurlaúad, agus iorta fíogáda mó-mairéac, agus bairgean blait beann-cora buingeanmnuide uata. Agus do éirigeadar d'a hionnruide, agus fuadar halla blait beannaic bheac-fuinneogac, agus 30 fíogán foirc-leacán éaoim cuirp-féang énead-álainn bantó bannáil béal-coricra binn-bmaicrac as cur corcáir ann, agus bantacac blait baill-geal béil-binne bmaicrac-éruinne 'n-a huiriméall as uair n-óir-greir n-álainn n-ionganac, agus gan don fear d'a bfaire nó d'a bfor-cóiméad: agus 35 rtao dúb dúbáiréac áac-álainn bair beann-coric béil-fíorl áirbheac allta uet-leacán éluar-beag éann-áir gób-éol éinn-beag cor-luac éruinn-riublac áit-reamair eadrom iongan-éruinn fíleamain fíamnéac fíor-blaic gíom-áir

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,

ḡairceamhail éair-¹⁰úib éairt-ballaé ar mhainneair t¹⁰a¹⁰ac t¹⁰eas¹⁰ 40
 t¹⁰éanmnaé ar rlior an ríog¹⁰ halla rin; asur ú¹⁰ḡaim orr¹⁰da
 éasraimhail iol¹⁰t¹⁰a¹⁰ac i n-áir¹⁰oe ór a cionn asur ḡa¹⁰t¹⁰ forr¹⁰á¹⁰nta
 fornni¹⁰ḡ¹⁰te fear¹⁰om-láir¹⁰oir ceann-éruam¹⁰ó c¹⁰íó-¹⁰fair¹⁰rin¹⁰ḡ ceat¹⁰ar-
 uilleannaé ar an rlior é¹⁰a¹⁰th¹⁰a láim¹⁰ rin rin.

Ac¹⁰t ac¹⁰a ní¹⁰ó éana, fáil¹⁰ti¹⁰ḡear an ríog¹⁰an ríom¹⁰pa asur 45
 ḡo háir¹⁰ite ríom¹⁰ an mnaoi; asur fur¹⁰á¹⁰lar uir¹⁰éi rí¹⁰ú¹⁰oe i n-a
 focair asur i n-a far¹⁰ma¹⁰ó réin.

Deair¹⁰ear Macaomh-an-Iolair ar fear¹⁰ an ti¹⁰ḡe, asur éus
 ḡrá¹⁰ó [a] anna t¹⁰o 'n eac¹⁰ ar n-a fair¹⁰rin t¹⁰ó. Asur cuir¹⁰ear
 a hú¹⁰ḡaim uir¹⁰éi, asur ḡlacar an ḡa¹⁰t¹⁰ a¹⁰u¹⁰b¹⁰ramar, t¹⁰é¹⁰ro for¹⁰r 50
 an eac¹⁰, asur im¹⁰ti¹⁰ḡear amac¹⁰ ar fair¹⁰rin¹⁰ḡeac¹⁰t na fair¹⁰é¹⁰oe r¹⁰ó¹⁰-
 ḡlaire. Asur t¹⁰o bí as¹⁰ a mar¹⁰ca¹⁰ḡeac¹⁰t asur t¹⁰'a min¹⁰-¹⁰feac¹⁰ain;
 asur ní¹⁰oir b¹⁰ra¹⁰da t¹⁰ó mar¹⁰ rin ḡo b¹⁰ra¹⁰ca beas¹⁰-b¹⁰uir¹⁰ean ḡair-
 ceat¹⁰ac éu¹⁰ḡe 'ran raon ḡa¹⁰ca n¹⁰óir¹⁰ea¹⁰é, asur príom¹⁰-la¹⁰oc¹⁰
 fear¹⁰amhail fear¹⁰om-láir¹⁰oir i n-uir¹⁰é¹⁰ora¹⁰é na buir¹⁰éne rin, asur 55
 ḡualaire fear¹⁰olmar t¹⁰'f¹⁰ia¹⁰ac an fáir¹⁰ai¹⁰ḡ ar ḡa¹⁰é don ac¹⁰a. Da
 mac¹⁰é¹⁰tham¹⁰ meanman asur m¹⁰óir¹⁰-ai¹⁰ḡeant¹⁰a leo a¹⁰í¹⁰ne an eir¹⁰é t¹⁰u¹⁰b¹⁰
 r¹⁰o 'n mar¹⁰ea¹⁰é anai¹⁰é¹⁰n¹⁰ro, asur ḡurab inneall t¹⁰ri¹⁰o¹⁰a asur
 ta¹⁰éair t¹⁰o bí fair¹⁰ as¹⁰ t¹⁰ea¹⁰é¹⁰t t¹⁰'a n-ion¹⁰nr¹⁰uir¹⁰é. Asur ḡa¹⁰b¹⁰ao
 t¹⁰ó¹⁰ḡair¹⁰ i ḡclear n¹⁰goile asur ḡairce éu¹⁰éa r¹⁰a éoinne an 60
 m¹⁰ar¹⁰ca¹⁰ḡ anai¹⁰é¹⁰n¹⁰ro rin: asur m¹⁰oir¹⁰ó fear¹⁰ir¹⁰oe t¹⁰óir¹⁰ó, óir r¹⁰pro¹⁰mar
 Macaomh-an-Iolair an t-eac¹⁰ 'n-a ḡcoinne asur 'n-a ḡcóm¹⁰óáil,
 asur ní¹⁰oir ḡa¹⁰b t¹⁰lár n¹⁰ó t¹⁰ime é ḡur éur¹⁰ an t-eac¹⁰ t¹⁰ri¹⁰o¹⁰a, ḡur
 r¹⁰caoir asur ḡur r¹⁰caann¹⁰uir¹⁰ḡ ó éir¹⁰le i¹⁰ao. Tó¹⁰ḡbar Macaomh-
 an-Iolair an láim¹⁰ lea¹⁰ḡair lán-éar¹⁰ao¹⁰ó or úr asur or ua¹⁰é¹⁰tar 65
 áir¹⁰o a ḡualann, asur buailear buille for¹⁰r¹⁰á¹⁰nta ríom¹⁰-la¹⁰oir¹⁰
 t¹⁰'uir¹⁰lann a ḡa¹⁰í¹⁰t¹⁰ réir¹⁰ó r¹⁰eam¹⁰air a bí a¹⁰ḡe ar an rí¹⁰oir¹⁰ie rí¹⁰-
 ar¹⁰ra¹⁰é¹⁰ac¹⁰ t¹⁰o bí 'n-a éann¹⁰r¹⁰oir¹⁰ ar an ḡcuir¹⁰ea¹⁰é¹⁰ta, asur
 cuir¹⁰ear i loir¹⁰ a éinn asur a éann¹⁰m¹⁰ull¹⁰ai¹⁰ḡ ḡo láir asur ḡo
 lán-ta¹⁰l¹⁰am¹⁰an é: asur r¹⁰ul t¹⁰o éir¹⁰ḡ ar rin t¹⁰o éan¹⁰ḡal ḡo 70
 c¹⁰rua¹⁰ó-éur¹⁰ir¹⁰ḡ¹⁰te asur cuir¹⁰ear c¹⁰oir¹⁰ a éla¹⁰íom¹⁰ asur r¹⁰er¹⁰t¹⁰-
 lea¹⁰é¹⁰ma¹⁰é a r¹⁰er¹⁰ite ḡo t¹⁰ain¹⁰ḡean t¹⁰o-r¹⁰caoir¹⁰te air; asur ḡa¹⁰bar

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. Eagle-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

muinteari maon maidhme agus móir-éiríme cúda as a
 fáirín rin. Beirtear Macaomh-an-Iolair an puidir leir,
 ceangailte ar an oirdeasó rin, i bpiadhaire a mhá agus a 75
 buíone bantrácta agus banóla: fuiláir uimail forais
 agus foirdeasó do déanamh óó féin, agus an t-eac
 tuid do éorúasó agus do éiaótuasó ar a mainréar féin.
 Do bideadair mar rin go ham caiteime bió agus cooalta ar
 gac taoid, gan caoinear comháiú nó aionear iomaasallmá do 80
 déanamh fé aroile, nó gur labair fear an tíge i gcionn na fé
 rin, agus ip ead áduhairt—

“A puidir agus a gaircís úo, naé bfacamair agus nar
 éleacámar sonuige ro, ip maid togeobta ó do éuair asat
 orainn, agus nar éuir don gairceadac rómat ip an gcúit ro 85
 rinn. Scaoilead oinn anoir: agus mé féin, agus an t-oileán
 ro, agus an éiríó ro uile do beir ar do éimáct féin feara,
 agus go gcaitear féin congnam mo láime agus mo lanne
 ar do fon ó ro amac”

“Óa mbead deimhin asam-ra ar rin,” ar Macaomh-an- 90
 Iolair “do scaoilpinn duit.”

“Cuirim-pe siuan agus éarca agus aer i scor agus i
 plánaigeadt oim go scoimhíon[f]a[t] agus go scoimhíar
 mé duit é” ar an puidir.

Scaoilear Macaomh-an-Iolair de iar rin, agus fiarpuidgear 95
 [a] ainm agus a plonine de.

“Ruidir mó-arráctaas agus gairceadac gniomáctaas nar
 claoidead i scoimhíom caia nó comhairc mé maí sonuige
 tíra dom-éangal. Agus fuair gearr clú ó mhóran o
 fearaid an beata ar neart mo láime agus ar éruar mo 100
 élaíom agus ar méir mo buille. Agus ip o’n oileán-ra
 hainmnigear mé, eadón Siuadac an Oileán fárais a
 gairtear oim; agus ó do bí i gcineamain duit-pe mo
 claoidead fé mo élaíó féin, bió asat ar fon do gairce
 agus ioca do maid oim. Agus beacuinde ingean Ríog na 105

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

Shéige b'íge an bean úto agham, agus ír ar neart mo láimhe agus ar mhéid mo bhuille túsar liom í, agus ní fearaé a haéair ca háirto t'áirtoib an domáin mhóir i n-a bfuil rí féin nó an beagán bantpaéda úto i n-a parrad. Agus ír iad rín mo rcéala aghat, agus ír maié liom níto éigin doot' rcéalaib- 110 rí t' fágáil anoir."

"Doigeobair beagán de rín," ar Macaoimh-an-Iolair. "Ritiré ós agus gairceaóad do mhuintir an ríogá Artuir mic Iubair mic Ambroir mé" ar ré "agus Mianh Cinnfhionn ingean ríogá na hIníola an bean úto doctú i m' 115 foéair, noé do bainir le neart mo láimhe agus do éairt mo élaíom do éiríur fómhoiaé fionnmháige ríor-apraédaé, eadón triúr mac Gairb mic Dolair, ó imibh Mara Toirrian. Agus ír ead fáct mo éurair ar mair agus ar mhór-fairrige anoir, do loirgairéat mhná tusaó ar comairce mo émaité 120 agus mo éigearna, eadón ingean na falaómaígh Uaithe bean Ritiré an Éiril: agus ní fearaé mé do éeiré háirtoib an beaé ca hiaé nó inir nó oileán t'a tusa rí a haéair. Síreáó túsar mo mhóire naé bfuilpinn so bráct nó so mbear[f]ainn an bean rín liom nó bunaóar a rcéil so Rígh an 125 Domáin: agus ír maié liom do éongnam-ra agus do éuiruáó t' fágáil éirge rín."

"Dar mo éubair" ar an Shruagáé "ír cara agus ír compánaé daim-ra Ritiré an Éiril, agus ír deimhin liom naé deaéair ar éil rcéiré nó élaíom mianh mairé nó gairceaóad 130 atá ionéomraic rir, ar feabair a gairce agus a gliocair agus ar iomaó [a] ealaóna doilbte oiraóbeaéda agus a ríoguiréaéda ar éana."

"Ní bearf[f]air rín uile gan feaéaint uaim-re é" ar Macaoimh-an-Iolair.

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"Doéarfaó mo éongnam agus mo éuiruáó duit" ar an Shruagáé "síó doiligh daim é: agus ní hiomóda so bfuil 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

éirighbáil shéine go fuineadh a fámhail; agus ir fear tuair-
 tail do míre, óir ir é éis an t-eac duib úto atá agat-ra óam,
 agus ní hiomda go bfuil ó éirighbáil shéine go fuineadh 140
 cuingir eac ir fearr 'nā i féin agus an fáladhac uaitne.
 Agus i ar iomao ealaóna [i] noraiotheac ir mó ir uamān é,
 óir ní bfuil o'n míolmóir mara gur an scoirhmíoltós cuirp-
 fearis puoc i n-ar b' áil leir toul, nac tóiteo ann."

"Maireadh" ar Macaoimh-an-Iolair "amāil a éis reirdean 145
 an t-eac duib rin tuir agus an gac i tuiarairtal uairó féin,
 uobéirum-ri uaim féin anoir tuir iao; agus ní h-eac rin
 amān, ac na huile nio 'a mbeadh agam i n-a mbeadh to
 rpéir, bioo leat é."

Altuirgear Shuasac an Oileáin na tiorlaicte rin a fuair 150
 ó Macaoimh-an-Iolair; agus mo gábrat ag caoinear comháró
 agus ag aighear iomagallmā ó rin amac mé céile, agus
 tuisad nuadh gada bio agus rean gada uige cuca, gur
 meircis meadharcāoin iao; agus to deirgadh iomdāioe agus
 áirto-leada to Macaoimh-an-Iolair agus 'a mnaoi, agus to 155
 puannrat puān agus rádhāile go maroin, agus i n-úirto annrin
 go ceann reāctmāine, 'ran tuis rin Shuasais an Oileáin, ag
 leigean a rcite agus ag cur a meirtnige uioib, agus ag
 uéanam eolair an Oileáin fārais [agus] ag cur a gcomāoin
 agus a gcarāoradh ar a céile. i gcionn nā mé agus na 160
 haimprie rin adubairt Macaoimh-an-Iolair—

"A Shuasais an Oileáin" ar ré "ir uamāna meite o'fear
 mo tuiar féin comháró fāda don-bail to uéanam; agus ir
 mīto uam tuall ar amur Carraige Duibe, agus lám to
 tādairt ar aighearradh ar ngnóca." 165

"Ir uoilig agus ir uocāmhlac tuall agus tiorpnam an
 tuar rin" ar Shuasac an Oileáin "gion go noeacāio go
 mair o'don-uine pōmāc puān."

"Cā pior tuir-pe," ar Macaoimh-an-Iolair, "nac uam-ra

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 d'ionuig Dia d'ioḡal uile aḡur anḡorlaimn ar Ríoripe an 170
 éiuil? ”

aḡur do rinne an laoi—

[MÁCAOMH-AN-IOLAIR]

éiuig ruar ip déanam tuiall
 a ḡruaḡaig o' ar ḡéill ḡac tpeam ;
 leorip o' ar meac-éomnaio cian ;
 miteo duit tuiall ip teacé leam.

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[ḡRUAGAC AN OILEÁIN]

ní heac an tuiall ip doilḡe dúinn,
 acé uil o' fáḡail múir na mbeann ;
 tpeipe duit, a mácaomh mín
 ní teapic do éur i n-a éeann.

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[MÁCAOMH-AN-IOLAIR]

'n-a élaio o' rin riap ip roir
 ní ḡeoba-o-ra ḡan tuiall o' a ríor.
 naé o'tuipacé liom a lor uile
 a ḡruaḡaig duit ca ríor ?

[ḡRUAGAC AN OILEÁIN]

ná bio o' amhar¹ acé ip teapic dúinn
 naéar fcapam riap ar cúl aipm
 don laoc o' a o'tuipacé ríán
 siubal Ríoripe an éiuil ḡo mba o' mapic.

185

[MÁCAOMH-AN-IOLAIR]

baipcapa-ra, do éoil mhe dé
 a éeann o' a mhe o' peacé ḡac² ball,
 'San Capraig Dub, cío cpaio an éeim,
 ḡeoba o' péin i lor m' aipm.

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[ḡRUAGAC AN OILEÁIN]

a laoi o' ó d'un an halla d'eipḡ,
 do béapac ḡan éeilḡ mo éeann
 do éomal[l] a ḡeobéa duit ;
 fá r baḡal duit neim a lann.

195

[MÁCAOMH-AN-IOLAIR]

ar ḡrá o' hiniḡ cpe o' a lua o'
 uil o' a paigín ní tuap ḡliac.
 a ḡruaḡaig Oileáin na mbuac
 éiuig ruar ip déanam tuiall.

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¹ ní biam ríor MS.

² ḡac ḡac 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

A h-aicte na laoiðe rin do òiomnadar ceileabhrad o' a mnáib ašur o' a nòream, ašur mo šabadar a šcead i šcor, ašur šluairadar pómpa šo nšléire ašim ašur iol-šaoðair 'n-a uaðad ašur 'n-a n-donarán šo pánšadar an currað réamháirðte. Ašur iar n-a moctam doib do eadar an 5 ašur mo šabrad an bódna šo biošuram; ašur do éirig an fáirige 'n-a cošarab ceannšarba ašur n-a tonnab tul-borba tinnearnaða ašur 'n-a leibeannab luaimneða lán-óorpaða ašur 'n-a moðar mí-éililíðe móir-anraðaða ašur 'n-a haiðbéir allmupda iarc-ionšantais, 'n-a ceatáb ašur 10 n-a cnoðab cuair-šluca cioðbmaonnaða ašur 'n-a šadánab šlópaða šunneall-šarba, šur muið ašur šur meapuis an ráile rearb-šlar rruic-lionmair, ašur iomad na n-ilpiart n-éasramla n-ionšantad ar šad taoib do torad ašur do òeiread an curraig ar fead tui lá šo n-oiðce 'ran 15 éigeanar ašur 'ran anšorlann rin.

Iar rin áirðaišear an šaoč i n-aice na néall poir-mheallad, ašur írligear a šlór ašur a šearán i n-aice na mara ašur na móir-fáirige; ašur o' éirig feit eum euibearad éom-leatán ar an aiðbéir n-ionšantais n-eoðar-šairmíg. Ašur 20 oearcar Macaom-an-iolair ašur šruašad an Oileáin uaða šo oíread ašur dočonnarc šruašad an Oileáin mar íamail innre, ašur innirear do Mácaom-an-iolair é. Ašur do reolrac an currað šan fíor šan ašmugad do oíream oileáin nó šo pánšadar Oun na Carraige Ouibé. 25

"Ir amlaid adá an éarraig ro," ar an šruašad. "Ní bfuil adt don tirlige ruar innce, ašur ní tuilleann adt don ouine i n-dompeadč 'ran tirlige rin: ašur adá o' a òaingne, oá mbeoír fir an doimain uile pá n-a bun, nač beaš don ouine amáin o' a šcongáil i bfuir. Ašur adá túr oamšean 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,

toioctocharóe, cuanna, cloóbblait, ceathar-uilleannaó cairpleáin i mullaó na cairraige úto, agus gan aóe don doirar áro i bpaó ó láir agus ó lán-éalmán air, agus ní téio colann daonna irteaó ann aóe mé róparóib untair, aóe Ríoirie an Éiuil amáin: agus [a]deirto cáe supab le doiródeaoé a téio- 35 pion féin ann."

"Ní mirtie rin," ar Macaoimh-an-Iolair. "Ní paró do 'n macparó to' a paró mirtie don duine do b' feárr clirteaóe colla ioná mé féin; agus cá ríor naó macparinn irteaóe gan airuáto do 'n mirtie?" 40

"Ní macair doir noóis," ar an Spuasao: "agus toá noeao, ir móir an loóe ar rin gan mo éuiruá[aó]-ra do beóe asat ann."

Glumairto mómpa iar rin gan moóuáto nó so pánsaoair bun an cairpleáin. Agus doiródear Macaoimh-an-Iolair aóaró 45 amuá uaró agus leigear 'n-a éuiróib gáibteaóe glan-paóe tar air aríe é, so pánuá n-aice an cairpleáin; agus éirgear to baóe-léim áro aeróa to' uilannair a fleao agus to éirannair a éiraoirao sup éuirleing ar doirar áro an cairpleáin. 50

Agus ir amlaró ruair Ríoirie an Éiuil, agus a éeann i n-uóe a mna, eaóón Inéine na Palabparis Uairne, agus é féin 'n-a toiréim ruair agus ríor-éoraoe, agus é ariméa éiróíte, agus an feaoán glan-airgto sué-binn mé canao an ceóil ríeig [a]duápar pámáinn ar clár mé n-a éaoib. 55 Iar n-a feicrint to 'n ingin éuice mar rin to éaoúis a sean gléamairaoe gáire í.

Toála Macaoimh-an-Iolair, tarparingear an clairéam clairleaoan cpor-óroa cois-óiraoe a bí aige ar a éruail tarce agus ar a éirig doóba, agus páitear a gcompair éroíoe 60 agus a gceart-meaoón cléib Ríoirie an Éiuil é; agus to pinne goin galann agus aigeao foáilte feol-reaóilte oe, agus baínear a éeann to' a éoláinn: agus an uair to páoil

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 wilt 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

Šruaḡaḡ an Oileáin Macaoimh-an-Iolair do bheir ḡan anmain
ar doḡḡ, ir amlaib doḡonnaḡe cūḡe ar amur an doḡair 65
áirḡ é, aḡur ceann Ríḡpe an Ciuil ḡur i n-a láimh. Aḡur
teilḡear mar pḡearanta doḡum an Šruaḡaḡiḡ amaḡ é, aḡur
cuḡear téaḡ amuiḡ ar ceann an Šruaḡaḡiḡ aḡur beḡear
irteaḡ é; aḡur ḡaḡar ḡáirḡeaḡar aḡur luḡḡáir an inḡean
pé feicḡint an ḡníḡma rin aḡur an cōmluaḡair do ḡoirḡib 70
uirḡi: aḡur do ḡunne uḡail foraiḡ aḡur forḡaḡeḡe do na
ḡoirḡib rin, aḡur ḡo fanaḡair trḡ lá aḡur teḡra hoirḡe 'ran
ḡunaḡ rin, aḡ ḡoḡaḡeaḡm bir aḡur leanna, aḡur aḡ leḡean
a rḡeḡe aḡur aḡ cur meḡḡḡe na fairḡe ḡiḡ.

Cioḡḡráḡḡ iar ḡcaḡeaḡm na haimḡpe rin, aḡubairḡ 75
Macaoimh-an-Iolair, ó do cuḡḡeaḡ cḡiḡ ar a ḡcuarḡ fá buairḡ
an ḡunaḡ rin Cairḡaḡe Duḡbe, ḡur inḡirḡo doḡib a fáḡáil
aḡur rilleaḡo ḡ' fíor a mban aḡur a muḡḡḡḡe.

"Ir fíor rin," ar Šruaḡaḡ an Oileáin, "aḡur doḡeḡḡḡ-
ri mo bḡeaḡar naḡ nḡeaḡnaḡ cuairḡ ir rona aḡur ir réanaḡla 80
ná do cuairḡ annḡo; aḡur naḡ ḡḡḡaḡo ḡaḡm forléim ir
buaḡaḡla 'ná an forléim a ḡḡḡar; aḡur ḡá bḡeaḡair a ceann
pé n-a buain do Ríḡpe an Ciuil aḡur ḡá mbeaḡo 'n-a ḡurcaḡo,
narḡ fḡurḡar a cḡaoi i n-iḡḡoḡ nḡ ḡairce; aḡur ḡo ḡaḡb do
báirḡ a ḡaḡpe aḡur a ḡliocaḡ aḡur ḡ'a ealaḡnaḡb doḡḡḡe 85
ḡraḡḡeaḡḡa ḡo rnaḡaḡo pé fḡo an bḡairḡe aḡur ór a
cionn. Aḡur fḡr ḡurab iḡḡa cḡiḡ aḡur cinéaḡ a bḡar ḡo
rḡbaḡ roḡrḡnaḡ aḡur ḡo luḡḡáirḡeaḡ aḡur a bḡar 'n-a ḡcairḡib
ḡileara ḡiḡḡḡála aḡaḡ-ra fearḡa i loḡ an ḡeḡḡ-ḡníḡma rin
do ḡunḡir. Óir do bí mḡr ḡiḡb ḡ'a bí i n-ḡaḡḡpe aḡur 90
i n-ḡoḡaḡaḡ aḡur i mbḡurḡ buairḡ aḡ an mḡleaḡo do cḡirḡ
leaḡ."

Iar rin aḡubairḡ Macaoimh-an-Iolair ḡur inḡirḡo doḡib ḡún
Cairḡaḡe Duḡbe ḡ'fáḡáil, ó do ḡunneaḡair a ḡḡurḡar ann.
Do bí inḡean na falaḡbḡaḡiḡ Uairḡe aḡ inḡrin rḡeáḡ aḡur 95
ḡníḡma aḡur caḡḡeḡḡe Ríḡpe an Ciuil doḡib ḡonḡe rin.

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

ASUR DO PINNE MACAOIMH-AN-IOLAIR ASUR SPUASAC AN OILEAIN
AN LAOI EATORÉA—

[MACAOIMH-AN-IOLAIR]

Éirigh, a SPUASAIŚ AN OILEAIN,
Iṛ bím ṡo mío-méir fá 'n tóin-ra;
Fásdam é ṡan ámur
ṡan cáthar o' fear a tónta. 100

bearm linn óṡ na ngeallam
mar leannán do mac luðair:
maid an réan t'eir ar n-artair
do 'n thair ṡil buó cubair. 105

lion ar long do fearaib,
Cuir do bheadhaib an traosail;
'ta 'noir ar ar ṡumar
níó narib' fúmar o' ar maorair. 110

[SPUASAC AN OILEAIN]

ní mairte tóinn-ne a msoiréam:
ní tuis don fear 'ran vomair
(do mair SPUASAC AN OILEAIN)
foiréim ruairé ba rona. 115

rao ó ceile an énuarac
do beirtí le nuðair uiri
bé na falémaris uaire
uime nior luaitóil mipe. 120

ir iomóa do luét ceannais
leair meadair clor na rceal-ra;
tuit-re, macaomh-an-iolair
tuis dia cinnead a tóanta. 125

[MACAOIMH-AN-IOLAIR]

buidé mur an ṡcoimóia
buidó dam ṡan uoilge o'fagáil:
tuitim donnduie na camhairge
o'eir ṡac cupairó do ṡabáil. 125

A h-aitle na laoiúe rin do punnreac éirigh aélam doin-fir
asur mo éuirreac maoin asur móir-mairéara asur moighe
réto an tondair 'ran ṡcupairé, asur do bí o'a lionmair
nár tuitreac ann; aét long luétmar lán-airóbreac do bí as 130
Riúie an éuil pé haṡairó clora asur cánaðair do tóṡbáil,
asur do éur ar muiníonn mara asur móir-fairrige éuige,

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

agus po cuipreat a luét innte do na huile maítear agus
 móir-eadóla o'a raið 'ran tóinath; agus po éogaið ríao a
 reolta áille iolothaéad[a] i mbárraið na scianh scóimthíreac 135
 rearmáac ráir-láirir riuðail, agus po feol ríao an fáirrege so
 fáirring fírneartmair ríornarmáacac, agus an aithéir ion-
 santac iarcac il-piartac, agus an boéna bárr-geal beoéon-
 nac boirb-neartmair agus an ráile rearm-élar rriuit-líontac
 iarc-líonmair agus ní haitéirtear a n-eaétra nó a noála 140
 so rángatdar oiréar álainn iomallbhlait an Oileáin fáraig.
 agus éugrat leacac a tairé do 'n tréac geal éainmeac do
 'n luing, agus glúairio iarmá ar amur tóinath agus deas-
 baile éruasraig an Oileáin bail a rabatdar a mna agus a
 mbantala. Da forpáoilteac các pé éile tóib. Teora 145
 haimpíre mar rin tóib as ól agus as loibnear i bfarriac
 agus i bpocair a éile tóib, agus as uráiríuigac meannmair
 agus móir-aiéanta.

Triallair iarmá Mácaomh-an-Iolair agus Ingean na
 Falaðraig Uaithe, agus rágáirio ingean ríog na hIníra 150
 bpocair éruasraig an Oileáin, agus ní haitéirtear a
 n-imteacac so otángatdar [so] caáir Camlaíre agus
 tóinath an Halla Déirge; agus tuiríngio ar fáiré an
 tóinath. agus mar do éuath aithe forra éainis an rí
 Artur, an Ríre Dub, agus Sir Balbúath agus an teaglac 155
 uile i scoinne agus scóimtháil na beas-buiréne rin; agus
 toirbnear teora rós do Mácaomh-an-Iolair, agus do móir-
 fáiríngatdar ríomh Iníra na Falaðraig Uaithe. Fáctar an rí
 Artur rcéala a n-eaétra agus a n-imteacac tóib ar don
 agus so ronnraéac do Mácaomh-an-Iolair. Innírear rin tó 160
 ó éir so deiréac agus rcéala na hingine tar gac níó, fá
 mar éualabdar anuar so roice ro; agus a rós do beir as an rí
 Artur annrin a congáil aige féin mar mnaoi agus mar bain-
 ceile, nó a tairíre o'a rós féin o'feair eile nó do biaí iom-
 éubáir aice, nó ceac do tairíre oi rilleac o'a tír féin arí 165

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 stading 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.

“Ír í mo moḡa-ra,” ’bair an pí, “an bean do beic ḡam féin.”

Beirtear irteac do ’n tóinad iar rin. Ac̃t ceana do rinne an pí banair buain-ḡioḡlaic̃teac pé hḡḡin na falaḡraic̃ ḡaite. 170

IX

Ír ḡair do fan Mácaomh-an Iolair an uair ḡis lám ar im̃teac̃; ḡur ḡabar an pí ḡur ḡḡean na falaḡraic̃ ḡaite do’ a ḡoirmeapc ḡo tóceallac̃ ḡur ḡs fupáil com̃[n]aite móipe fair; ḡur ó náir fáom-ran rin do ḡlac̃, ḡan toul do ḡaḡall ḡur do ḡairteal an doḡain m̃óir nó ḡo ḡraḡaḡo níḡ 5 éḡin do’ a rc̃eala[ib] féin, ḡonnar an ḡḡean an fal̃raic̃ ḡaite do mar̃ c̃ongnaḡ doḡum an tuar rin. ḡur buḡ m̃aite an réac̃ rin, óir buḡ c̃óim̃dear ar m̃uir ḡur ar ḡir í. ḡabar a ceac̃ iaraḡ ḡur ní deapnaḡ oirpeaḡ nó com̃naite leir ḡo ráim̃ḡ. Oileán an f̃áraig̃. ḡur iar m̃beic̃ treall ann do ḡs 10 leḡean a rc̃ite ḡur ḡs com̃luac̃ar pé n-a m̃naoi ir í com̃aile ar ar c̃innreac̃ eir̃ean ḡur ḡruaḡac̃ an Oileán, do’ im̃teac̃t ’n-a n-uac̃aḡ ḡur ’n-a n-aonaraḡ ḡur a ḡc̃uḡḡir eac̃, óir ba hionann iol̃buac̃a t̃óib̃ aiaon. ḡur do ḡom-naḡar ceac̃ ḡur ceileab̃raḡ ḡs a m̃naib̃ ḡur ḡs a t̃eac̃ḡlac̃, 15 ḡur mo ḡaḡrac̃ mómpa ar a ḡceap̃t-aḡaḡo ḡac̃a noḡreac̃ ḡs cuap̃tuḡaḡo c̃ríoc̃, innreac̃, ḡur oileán ḡo c̃óim̃leac̃an do’ f̃eac̃ain[t] an ḡruḡḡoḡr nó an ḡc̃uḡḡoḡr aon níḡ do rc̃ealaib̃ ciñel bunar̃o Mácaomh-an-Iolair.

1 ḡc̃ionn treall[a] iar rin, ḡur iar ḡcuap̃tuḡaḡo uir-m̃óir 20 an doḡain t̃óib̃, ḡárla c̃ríoc̃ ḡur ciñeal fairrim̃ḡ f̃áruḡḡe, maḡneap̃ ḡur maḡaile f̃áruḡḡe c̃uac̃a, ḡur ḡḡeac̃ar do’ a cuap̃tuḡaḡo ḡur do’ a ruḡbal iar rin ar a ḡceap̃t-aḡaḡo ḡan

“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

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 Sorchia 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 Sorchia, 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 Sorchia, 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 níos éana, rugar-ra sein máiread m'ín álainn mic; agus iar n-a beic tamall i m' fíadhaire mar rin, pul do rugadair na cómhéaduróche oim, táinig an acuill uairal t'a nsgoircear an t-olair éugam ar néallaiú eadairbuaireadā an 60
leir agus ar fpuicib na fíormaiminte ar foctluamain, nó sup tuipling ar an doirar áir do bí ar an tóir rin, ball a fadhar-ra; agus fuadairgear an naoróean i n-a érobaib leir iar n-a éadwgal dām-ra i mbeairtaiú líne mbis, ór cionn na fairsige 65
go nteadā ar fínn mo fúire agus mo fadairc uaim: go naé fíor tuinn a tóil nó oiréad ó fín i leic. Acht go meairaim munar tuit ré 'ran bfairrige sup ic an t-olair i n-áit éigin é.

“Acht éana, iar tteacht do 'n níg agus t'a luét comhéadā éugam, mar naé bfuairadair an leaib agus nó ionnam, do fēanar naé fadhar toirad, agus iar bfaigāil baogāil báir tóir 70
rin, do leigeadair amad mé agus do hionnairbāó mé fēin agus m' ingean ar an tír rin agus ní fēitoir linn leic nó tóirā a tóirā t' inir agus t' aingar tóinn t' inhirint nó t' fāirneir tóir-re. Acht bteadmar ar an iomluadā rin as iarairāó tóiric ó 75
tīs go tīs agus ó tír go tír go fāingamar tóināó agus tēas- āmar m' ātāra-ra 'r an fscric-re i n-a bfuilcī-re: agus atā-maoir āige ó fín i leic. agus do bí do mēad moéuā-ra i ntoiāó m' fíir pórtā agus m'āoin-mic nar fāomar fēir fē fēar nó fē leannān ó fín i leic.

“Dāla níos na Sorā iomoirio, eadōn an fear rin do 80
finne an fēall, do éuāla ó luét māio-fūin éigin sup rugar-ra mac, agus sup éuir Ríoir na Comairle agus mire t'a oileamāin agus t'a learuāó do'n tír-re i lúib m'ātāra é, agus go mbaó tóis go tóicfāó t'eirean agus do m' ātāir-re fēin bāir m' fíir pórtā fēin agus ātāir mo éloinne do 85
éoiruāó air fēin agus ar a éloinn uair éigin. agus do tōirā an bteadnuigēte rin agus an tóic-fmāinte do finne fē táinig t'a fíluāg móir agus fōcāirte do tōinól agus do tōimpuāó agus tēadā do'n tír-re; agus do éuir fē tēadā

“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 *aquila*, 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,

cum m' aṭara-ra aṣ iarraio ari mipe aṣur an mac rin aṣur 90
 an ingean-ra do ṭabairt oó nó so oṭiubrao an tír-re fá
 ṣoin ṣaíṭ aṣur claióim aṣur so oṭiubrao ári peinnio aṣur
 fear-óglaó innte. Aṣur do bí preasra m' aṭara ari annrin,
 nárb' ainbrioraíḡe ní na Soréa féin 'ran mac rin nó é féin
 má ruḡaó é; aṣur ṭairur rin an mheao do bí aḡe, eaóón mipe 95
 aṣur m' ingean, naó oṭiubrao oó-ran rinn: aṣur so mbaó
 fearr leir so mbiaó an mac rin fóir aḡe, aṣur oá mbiaó
 naó oṭiubrao oó-ran tar éionn tíre nó talhain é.

"Iar n-a élor rin do níḡ na Soréa fóḡiar cat ari
 m'aṭair-re, aṣur ní ṭuḡ ré cáirde oó ré éruinnruḡaó a muinn- 100
 tíre nó a tíre éuḡe, aṣur mar naó bfuair ṭuḡ ṣairim
 éruinnruḡe o'a tír féin; aṣur iar mbeir éruinn ari ṣaó
 taoib oóib do rinne ré forlongṣorir ré huét an trluaiḡ
 móir rin. Aṣur aṭáio ré reaótiḡain, uét ré huét aṣur
 aḡaio ari aḡaio aṣur troio, aṣur taóari ṣaó lá eaóoréa, aṣur 105
 laoió iar n-a leaoiraó aṣur cupairé iar n-a ṣenáim-ṣearrao
 uaṭa áraon. Aṣur ir i mbárac aṭá lá an móir-éaṭa
 eaóoréa: aṣur ir iao ro mo óiar dearbúraṭair, eaóón clann
 éruṭaó éaom-álainn an ríóḡ, aṭá annro fúm, iar n-a marbaó
 i troio aṣur i taóari an laoi inoiu: aṣur ir iao rin ari 110
 noirioé-rcéala féin aḡaib-re; aṣur oá mbéoir níó ba fearr
 aḡainn do beirimír taoib-rí iao, a maréfluaiḡ anaíṭnro úo.
 Aṣur ir maíṭ linn níó éḡin do buirrcéalaib-re féin o'faḡáil
 anoir."

"Ní bfuil do rcéalaib aḡainn, " ari Macaoimh-an-Iolair, 115
 "aóṭ ṣur maréfluaiḡ coḡcruíde rinn féin, aṭá aḡ iarraio
 tuillim aṣur tuararṭail. Aṣur oá oṭuḡaio ṭ'aṭair-re
 tuararṭail oúinn, nó oá oṭoḡrao ré ari bfarṭuḡaó, so
 ṣeiuoéócamaoir leir."

Ṣabar ṣáirdeácar áóbal-móir an ingean trío rin, aṣur 120
 aóubairt so bfuirṭoir a mbreir féin ó n-a haṭair; aṣur
 níorb fáoa oóib mar rin an uair do éonncar luét ioméar

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 Sorchá 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 Sorchá 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

na gcorp éúca, agus fuasadar leo go tóinad agus go deas-
ámar níos na Seictia iad, agus táinig an ní agus beasán
marcálaidh ar an bporlongsbóirt do chur órúisíte ar fáil 125
agus onóruisad na gcorp rin a cloinne go d'éir an mhóir-éada,
go bfuasad cía d'a macad a buaid nó a díombuaid.

Dála Macaoimh-an-Iolair agus Sruasaidh an Oileáin, no
sábrat as aigneas iomagallmha eatorra féin, go noubairt
Macaoimh-an-Iolair iur an nSruasad— 130

“Altuisim féin anoir mé hárto-nísh Neimhe agus Naomh-
talmhan agus mé Cuimrisíteoir na Ciuinne Ceatarda go bfuil
páirt d'fíor mo fíoinnte agus bunad cinéil m'ádaia féin
anoir asam: agus go n-aicnísim sruab mé féin an naoibean
beas úto do fuas an t-Iolair i n-a érobaib leir, agus sruab í 135
an Tmuonóto édsca éiré-ídearaidh mo-m-éuir go 'n nísh
Aituir mé, agus sruab ó 'n Iolair úto a sruitear ‘Macaoimh-
an-Iolair’ díom: agus fór sruab í rúto mo mádaia agus
sruab é m'ádaia do éuit 'ran bfeilluísad: agus ir maié an
féan agus an rólad ar a tóanadamar do 'n tír-re,” ar fé, 140
“óir a fuaidar fíor m'ádaia agus mo mádaia innite. Agus
cuirream an cat móir úto i mbárad [i] n-óisgaile m'ádaia, óir
ní fearfa[i]d le neair ar láimhe aiaon.”

“Ir maié an féan go deimhin ar ar éirgír amad” ar
Sruasad an Oileáin, “agus biaid tú i d' nísh ar an tSora 145
i mbárad san contabairt, iar n-oirleac agus iar n-átcumad
[t] earcaid.”

Agus do fúinne an laoi mar leana—

Doibinn ar otoioc do 'n tír-re
ní háubair reire ar otiuar; 150
Cuirream cat ann san éairíoe,
Ir biaid ar náimíoe ar ar gcomar.

Ir doibinn liom-ra a bfeicirint
tar éir m'aradair ir m' anróis,
mo mádaia reac sac mžean, 155
D'a sruaid tibeacó, ní mó-náir.

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 Sorchia 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 tóiribhíu, maic a éascorp,
mo éion feádaint a bán-šlac;
mo fean-ađairi, cúir aignim,
beir na éairíeam i mbámač.

160

Oč a šmuasaiš an oileáin
mo toibéim muam ní máoirim;
Da maib an cač. ari ari scumar
mo éuríar ann ba haoibinn.

X

A n-aicte na laoir pin do jinneadair so díreac ar an
túnač. asur sur móir doilgear an ríog, fáiltigear ríomh an
marcefluaš anaitim, mar do innir an inšean do ríomhe pin
sur marcefluaš tuillim asur tuarparatail iad. Do šeall an
rí a mbreic féin doib do éionn ceacé leir do éur an cač i 5
n-ašair ríog na Sorca iar n-a mbámač asur do ceanglač an
connrač pin eatorpač asur éugadair cáirde ann o'n
otuarparatail so bporparoir cia le mačad buair an cač asur
so bpeirio a bpeirio féin 'ran scač.

Do éair ríad ríomh asur tomaltar iaraim an oirde pin, 10
asur éirigir do moč ari n-a mbámač asur ceanglač a scuirp
i n-a scaic-éirdeac cač asur comlainn asur i n-a n-eaprač
tríoda asur tačair, asur gluarir i scuirdeac an ríog ari
amar an cač asur an forlongšuir.

Do heasrač asur do horuirgeac an cač eatorpač so 15
cačarba, asur do éur i lačair a n-íomhuailte asur i
n-íonadair cōmhōrmaile an comlainn, asur tušrat ríara
rír-neimneacá ríor-braonač asur deabča ríana ríračtač[a]
toi-eatorpāna o'a n-arrmaid oioibmaicte ríaríole, asur tušrat
ašair ari ašair asur učt ríe hučt annir, asur río šadrat as 20
oirleac asur as ačcumac, as leač[bač] asur as leatrapač a
éile gan coigilte surb íomba íolairba annir—eabōn laoir as
a leatrapač, asur curairde ari n-a scim-šearpač, asur milir

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 *καταμύα* in Vocabulary.

as a mōir-čearcāð, asur óga o'a noíoláitriuḡāð. Ua
 niomōa ann cuip as cuipmioruāð asur beoil as blarcaruāc, 25
 buinn as bānuḡāð asur rúile as riabruāð. Oo bī oo čruime
 asur o'arūbeile an māruāa eatopāa sur beas nač rñāmāro-
 īr na cuip ar na rruičlinntib fola flannruarōe oo bī i ngle-
 annarib asur i n-uiprilib na māḡa.

Mar oo connaric Macaoā-m-an-Iolair asur Sruaḡāc an 30
 Oileām rlarōe asur rluāḡmāruāð ar mūinntir ríōḡ na
 Scitāa reācnōin an čāčā, oo loinneāð asur oo luaitčearḡāð
 ḡo mōr iāð asur čuḡrat amār ar an ḡerō čāčā i n-a rlarib rī
 na Sorīcā. Uoḡar asur beartuḡear, carar asur čruāð-
 čroičear Macaoā-m-an-Iolair an reāmār-ḡāč ceann-čruarō oo 35
 bī i n-a lām asur ceartuḡear asur cuōčromāḡear i lār
 uēāa asur urūruinne ríōḡ na Sorīcā é, sur čur rāo lāmē
 laoič oo čionn na rleiḡe tar rīaclarib a ūroma amāc rār.
 Scannruḡear asur rēaoilear an črō čāčā oo bī 'n-a čimēeall:
 asur oīčeanar Macaoā-m-an-Iolair an rī i ūrāðonaric a 40
 mūinntiric rēin asur māiōear asur mōir-ūrurēar an čāč ar
 čloinn an ríōḡ asur ar a mūinntir.

Iar otuiteam an ríōḡ rēin mar rin rōḡrār Macaoā-m-an-
 Iolair corc oo māruāð an trluāḡ, asur rurālār rīāḡōe oo
 ūēanām oo māiāib na rluāḡ rin na Sorīcā: asur oo rúnneāð 45
 anlārō rin leo. Asur oo ḡābāð mōirurēaric mac ríōḡ na
 Sorīcā leo asur tuḡāð [1] ḡcuirēac asur i ḡceanḡal oo
 Macaoā-m-an-Iolair iāð, asur oo čruinnuḡčear na rluāḡ rin
 na Scitāa ḡo mbuāð-čorcaric asur cōm-māoiōte i otimēeall
 an ríōḡ asur Macaoā-m-an-Iolair, asur ḡāč ar ḡābāðar oo 50
 māiāib na Sorīcā leo i lām. Asur iar ḡcūr črīce ūōib ar
 an ḡcāč mar rin, iarur Macaoā-m-an-Iolair a čuārartal ar an
 ríḡ.

Ro rārō an rī rūr "Nī ūrūil ūrēit oā mēro a ūēararic
 oim-rā asur inḡin aḡam nač buō leat í, malle rē mo čoil 55
 māiē."

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 Sorchia. 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 Sorchia, 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 Sorchia : and it was so done by them. And seven sons of the King of Sorchia 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 Sorchia 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."

“Iy leor liom-ra rin uait,” ar Maceaoimh-an-Iolair, “asur atá rceal beas eile asam mé n-a innrint tuir, a más asur a mó-aéair,” ar ré. “Óir iy mire an mac úto do hiarrao ort-ra ó éianab, asur iy mé do rus an t-Iolair leir i n-a éroabab 60 ó to’ inšin-re, asur iy é an pí úto na Soréa noé do éuit liom do mairb m’ aéair i bfeill, asur iy as an más Airtur do hoileao mé sonuise ro.”

Cioútríáét ro innir [a] eacétra asur iméaeéta ó éir so veipeao do ’n más asur to’a inšin asur do mairb na epiéa ó 65 rin amac. Iar n-a élor rin do éac i gcoitéeann, asur iar mbreic na hairéne pírimuige air, iy [r]uail naé bfuaraoar bair do ’n lúéšáir, asur iy beas nár plúeaoar do róšab é; asur ba mó ró éac lúéšáir an más moine.

Do iarraoar annrin ar an móirfeipear mac rin an más do 70 mairbaó i n-tošail an óroicšníoma do pinne a n-aéair.

“Ní óéanao,” ar Maceaoimh-an-Iolair, “óir ní maib cuir nó comairle as an gclonn do ’n bfeill do pinne a n-aéair, asur do éuit ré féin i n-a óroic-šníom.”

Asur ba lúéšáirae an élan trío rin, asur tugao na 75 mairé asur móir-uairle an trluais éua do láéair, asur purálar Maceaoimh-an-Iolair reaoileao do ’n méto a bí ceanšailte do na rluaisib rin na Soréa. Asur iarriar élan an más ar šrára do óéanao ortá féin, asur so mbeoir ró n-a breic féin ó rin amac ar feao a raošail. Šabair 80 Maceaoimh-an-Iolair rin do láim, asur tigrú uile iar rin so túnao asur so deas-ápur más na Sciéa asur Maceaoimh-an-Iolair asur Šruasac an Oileám i n-aom-feacé rin. Tug éuise an bešán do bí aige to’ puigeall an balraim do bain do éloinn Šairb mic ’Dolair, asur do éuir i gpeacéair asur 85 i genéaoab éloinne más na Sciéa í, šur éirušeaoar so pleamain plám-épeacéao do éumaeair Dé asur na hioe-pláinte rin.

“ 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 Sorchá 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 Sorchá 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.

ΓΙΟΤΡΙΑΤ το κόμμόματ φλεατ άγυρ πέαρτα πέ μίτς na
 Scitla πέ λύτςάιρ τςάτ νείτε τ' α νουβμάμαρ άγυρ τρέ 90
 αίτθεοτάτ α έλοιννε. 1 τςιονν άταίτ τ'ά έίρ ριν, ιρ ι
 κομμάιρλε αρ αρ έινν Μακαομ-αν-ιολαιρ, α μάταιρ άγυρ
 α θείρβήιρ άγυρ τςάτ αρ μάιρ το ρίλατςαίτ na Sorla,
 άγυρ ελαιν αν ρίος το λείγειαν ροίμε το 'n τSorla; άγυρ έ
 πέιν άγυρ Τρυσάτ αν Οίλεάν το φίλλεατ αρ έιονν ιντςιμε 95
 ρίος na ηλνωια άγυρ α λυιγγε τςο ηΟίλεάν αν έάραιτς. Άγυρ
 τςαβαίτ α τςεατ υίτε άς αν μίτς άγυρ άς μαίτς na Scitla,
 άγυρ ηί ηαιτςυρταρ α η-ιμτέαττα νό τςο ράητςαταρ Οίλεάν αν
 έάραιτς. Άγυρ ιαρ λείγειαν α ρείτε ανν τσίτς, κυίρεαρ
 Μακαομ-αν-ιολαιρ αν λοντς ριν το βί άς Ρίτςιμε αν Έιυίτ άγυρ 100
 ροίινν τ'ά ραίτς ινντε πέ Τρυσάτ αν Οίλεάν άγυρ le ηιγγίιν
 ρίος na ηλνωια ροίμε τςο ερίόεαίτς na Sorla; άγυρ τςαβαρ πέιν
 α έεατ άς μαίτς Οίλεάν αν έάραιτς, άγυρ ηί ρορ νό κομμάτ
 το ιυννε νό τςο ράιιητς τςο εαταρ Camlaotse μαρ α ραίτς αν
 ρί άρτςυρ άγυρ ιητςεαν na Ραλαβήραιτς υαίτςε άγυρ τεάτςλατ 105
 αν θυίρτο Έρυνν.

Μόρ-έάιτςίγειαρ μαίτςε άγυρ μόρ-υαίρλε αν τσίιναίτ ροίιη
 Μακαομ-αν-ιολαιρ, άγυρ ριο τςαβ αν ρί άς ραίρρμύτς άγυρ
 άς ρόεταιν ρεάλα τε, άγυρ ιννρεαρ Μακαομ-αν-ιολαιρ [α]
 ελετςια άγυρ ιμτέαττα πέιν ό έύρ τςο θείρεατ τός άγυρ τ'ά 110
 οίτε, εατσίαν αν Ρίτςιμε Του mac Ρίος Ρραινντε; άγυρ βα ρορ-
 έαοίλτεατ ιατ υίτε le ελορ na ρεάλ ριν, άγυρ τςάτ βυαίτ το
 ρυτς-ραν τςονυίγε ριν.

Αέτ έεαηα τςαβαρ α έεατ αρ η-α ιμβάιατ άγυρ ράτςβαρ
 ιοιέκομαίρτε βεατα άγυρ ρλάιητε άς αν μίτς άγυρ αν τεάτςλατ 115
 μόρ-ρειαηάτ το ιηνάίτς [άγυρ] τ' ιητςεαηαίτς, το λαόεαίτς
 άγυρ το έυιατσίτς, άγυρ ράτςβαρ αν κυίρματ άς αν μίτς, άγυρ
 βείρεαρ α βυιμε είεε λειρ, εατσίαν ιητςεαν ιαρλα Καρμαίγε αν
 Scuir, άγυρ ηί ηαιτςυρταρ α η-ιμτέαττα νό τςο ράητςαταρ τςο
 τςοηατ άγυρ τςο τεάτς-άιρ άγυρ τςο βαίτε βυηαίτ ρίος na 120
 Sorla; μαρ α βρυαίρ α μάταιρ άγυρ α θείρβήιρ ροίιμε, άγυρ

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 Scur, and their adventures are not related till they reached the dwelling and palace and family steading of the King of Sorcha; where

easlaip na cníde fá n-a cóimair, agus do choirbreatóir uile do bógasb mílte mío-éaire é. Do éruinniúgeadóir mar an gceartona rruite agus raoite, reanóiríde earpoga agus ollamhain agus doir gáca ealaíona ó éiríre háiríde na cníde 125 go cóimleacán agus éusraic gairm Ríog San Fíearabha óó anhirin.

Ádubhradóir cáé uile o' aitearc doiríir náirb ionann faíáil na muogáct[a] rin doó-ran agus do'n níg as a maib roimhe rin, eadón Ríoiríe an Šaircío. Cioótráct éus-ran 130 clann Ríoiríe an Šaircío éuise agus éus forba agus pineadár dóib, agus éus ingean iarla Carrmaise an Scuip mar mnaoi do 'n mac buó ríne do 'n éloinn rin.

Áct éeana do bí an ní ós rin agus maite agus móir-uairle cníde na Soréa as caiteam pleirde agus féarta agus 135 as déanamh bainne i muogáct na Soréa agus i mói-éigearmar an níog go ceann míora; agus earpoga, raoite agus rruite na Soréa as múnad agus as móir-éasarc Macaoimh-an-Iolair um gac níó buó díoir agus buó ólúge do níg agus do éigearma do éeanamh rruir an pé rin; agus do bí pé féin as 140 rruirad agus as pollamnuşad éiríde na Soréa do péir teasairc cáic air pé fead a pé agus [a] aimiríe ó rin amac.

Agus ruş ingean níog na hIníoa clann móir máit macánta máiread do 'n níg ós rin, agus ba hia do hoigíurde oírle díongmála air féin agus air an tSoréa go coitcéann 145 ó rin amac i n-íolair a báir.

Şurab í rin eacra agus iméacra Macaoimh-an-Iolair, agus feille Ríoiríe an Šaircío air a éearbhrátair féin, gonuise rin.

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 Scur 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 ruall read ruall, and alter the corresponding translation to “there all but came symptoms . . . to the queen.” On p. 128, line 168, for as read ap; line 172, read uapal asur ápo-rlait; line 178 read -rciamadē].

VOCABULARY

of words occurring in the foregoing tales not contained in Dinneen's Irish Dictionary, or having meanings different from those there given.



ácuill, an eagle (Latin *aquila*).
 ásuaim, to challenge, plead.
 áróimilleadó, destruction, ruin.
 áigeadó, punishment.
 áigneadó, *see* Dinneen, s.v. áigne.
 áilgean, soft.
 áilleasán, a plaything, jewel.
 áimpuo, barren.
 áinbheas, an unjust sentence.
 áirto-éannaac, high-headed.
 áirto-eaceta, a high or lofty adventure.
 áirto-easlaip, a high church, cathedral.
 áirto-leapugadó, lofty education.
 áirto-leapugim, to educate loftily.
 áirto-meapugadó, high confusion.
 áirim-geapmao, arm [weapon]-lopping.
 áirpúo, a veteran.
 áirteap, labour, trouble.
 áicceadó, begging.
 áiteap, an answer; in *Eagle-Boy* (Chap. IV, beginning) a gift.
 all; peacé n-a, on another occasion.
 allan, pains (?).
 allán, wildness.
 alltae, strange.
 almpa', *see* Dinneen s.v. almpain.
 ált-éaoim, with fair joints.
 amap, in prepositional phrase ap amap "towards."
 amutcae, beardless.
 ampa (= annpaéte, Dinneen) a darling.
 aoim-béal, one mouth.
 aoim-leigear, one healing.
 aoim-méinn, one mind.
 aoim-buitle, a single stroke.
 aoim-éomairte, one counsel.
 aoim-šmáó, an only love.
 aoim-mac, an only son.
 aoim-macaom, an only child.
 aontumadó, marriageable.
 aoim-uaiš, one common grave.
 aoim-upéap, one shot.
 áirboim, an arbour.
 áirto-épaann, a lofty mast.

áirto-airpeann, High Mass.
 áirmap, arms [weapons].
 áirpote, one another, the other [áirpote].
 átaio, a while.
 átecumadó, confusing.
 báill-geat, white limbed.
 báim-éigearma, a lady.
 banair, a wedding feast.
 banóála, women.
 banpaeat, female company, harim.
 bánušadó, act of whitening.
 báim-éuibearae, neat-topped.
 báim-geat, white-topped.
 bárcpaann, a knocker (of a door).
 beas-buróean, a small troop.
 beát-éorcpa, purple-mouthed, red-lipped.
 beát-šaošmae, edge-mouthed.
 beatpcaan, a booth (in M'Gorman's MS. always beatpcaan).
 beangánae, branching.
 beannae, gabled.
 beann-éorpm, crooked topped.
 beil-špaeat, low mouthed.
 beo-pcaadó, active pruning.
 beo éonnae, having living waves.
 binn-šabáil, melodiously rendering, throwing out.
 bioe-éorpm, ever rough, violent.
 bioe-šapm, ever rough.
 bioe-uplam, ever quick.
 bláe-bmášaroeae, having a smooth neck.
 blaé-uip, the smooth sod.
 boóš. Bodhbb, the war-goddess.
 boim-bmaeap, a rough word.
 bmaišim, I make captive.
 bmáeamail, doom-like, destructive.
 bmaeac-šuinneogae, with variegated windows.
 bmaeap, a struggle, effort.
 bmeio, a sail.
 bmaeap-épuinn, exactly worded.

buaóamail, victorious-like.
 buaó-corcail, victory, triumph.
 buain-éioúlaicéad [p. 80], blow-giving.
 buain-éioúlaicéad [p. 178], ever giving, ever bountiful.
 buan-rcaoilead, long scattering.
 buanuḡad, act of lengthening.
 buin-ḡeanmhuí, of modest foundation.
 buin-leathan, broad based.
 bunad, origin; bpoio bunad, captivity outright.
 bun-ḡamair, broad, thick based.
 Cairn-ingnead, of crooked nails.
 Cairn-ionáil, belonging to a Cardinal.
 Canad, act of singing, sounding.
 Cannad, handsome.
 Caoim-ingean, a fair girl.
 Caoim-álainn, fair and beautiful.
 Caoim-épuad, beautiful-formed.
 Caoim-lá, a fair, beautiful day.
 Cairiopa, friendship, amity.
 Cáir, a cause. náir cáir leir, he did not murmur at.
 Caḡair, civil. Caḡ c., civil war.*
 Ceacḡair, each of two, both.
 Ceann-álainn, with beautiful head.
 Ceann-épuad, hard-headed.
 Ceann-ḡair, rough-headed.
 Ceann-mullad, the top of the head.
 Ceair-ḡair, the "very face." 1 n-a-ḡ, right against him.
 Ceair-bailad, straight-limbed.
 Ceacḡair-uilleannad, having four corners.
 Cinn-beaḡ, with small head.
 Cinn-ḡionn, white-headed.
 Cioḡ-ḡmaonnad, shower-dewy.
 Cliaḡ, a battle.
 Clirmioḡad, . . . ?
 Cloḡ-blaí, smooth-stoned.
 Cloḡ-buaḡad, jewelled.
 Cluaip-beaḡ, with little ears.
 Clúmuḡim, I prune (feathers).
 Cneair-álainn, of beautiful skin.
 Cneir-ḡeair, skin cutting.
 Cnuair, nuts.
 Cnuairad, treasure.
 Coḡur, a concavity.
 Coiḡeas, melody, music.
 Coiḡil, a thought, secret.

Coiḡ-óiread, straight bladed.
 Coirir-éioḡ, curved breast.
 Coir-éascom, light-footed.
 Comair, partnership.
 Cóimcorḡail, similar.
 Cóimḡorad, a truce.
 Cóimḡlairead, united brightness.
 Cóimmoḡad, act of congratulation.
 Cóim-n-aoiḡead, all at one time together.
 Conad, "so that not" (= ḡonad).
 Conaiḡ, successful (*see* Dinneen, s.v., conáḡad).
 Connair, crafty.
 Coir-míolḡ, a gnat.
 Ciannóḡ, a mast.
 Ciad-ḡorluḡe, open-throated, gaping.
 Ciob-neairḡair, strong handed.
 Cio-ḡairiḡ, wide-socketed.
 Ciom-ḡeannad, crooked-headed.
 Ciuaḡ-ḡair, roughly intermingled.
 Ciuaḡ-cóimiac, a rough battle.
 Ciuaḡ-épuad, I roughly shake.
 Ciuaḡ-éuḡe, in hard slavery.
 Ciuaḡ-ḡinnead, with hard point.
 Ciunn-ḡuḡad, straightly, accurately walking.
 Ciuaḡ-ḡánnad, of ugly shape.
 Cuairtuḡad, act of visiting.
 Cuḡomaiḡim, I bias, gravitate.
 Cuip-ḡeanḡ, of slender body.
 Cúl-ḡamair, broad backed, thick backed.
 Cuḡaḡad, provided with a cupola.
 Daingne, firmness (*see* Dinneen, s. v., daingnead).
 Daḡ-álainn, of beautiful colour.
 Daḡ-ḡair, a good house, palace.
 Daḡ-baile, a good town, steading.
 Daḡ-ḡor, generosity.
 Daḡ-ḡeannad, well-made.
 Daḡ-ḡuḡad, good sewing.
 Daḡ-ḡulánḡ, good patience.
 Daḡ-nuaḡ, good and new, fresh (as epithet for an eye).
 Daḡ-uad, a good load.
 Daḡ-b-cóimḡail, a foster-brother.
 Daḡ-lair, red flaming.
 Daḡair, excessive.
 Deirad, submissive.
 Deirnead, hasty. Also different (?).
 Deir-ḡeann, learning.

* This sense, however, will not suit the context of *Eagle-Boy*, x, 16. The word here is perhaps from caḡair, "strong" (?). See Meyer *Contributions* s.v.

Δειξ-λέιμ, a good leap.
 Δειξ-μέιμεναι, graceful.
 Δειψ-ψύη, a sister.
 Διαν-σάραεταε, vehement.
 Διαρ-φασα, long-pointed, furious.
 Διοξμαρ, difference.
 Διοξμαρ, excellent.
 Διολάτμευσαό, act of destroying utterly.
 Διονσμάλ, an equal, match (properly genitive of Διονσμάλ, which see in Dinneen).
 Διορ, meet, right, proper.
 Διορκαρ-ψλυσξ, rabble.
 Διοτ-τοελαίρε, which cannot be dug down.
 Διρμείτε, innumerable.
 Δλύε-ξλαν, close and clear.
 Δοδαιρ-νέαι, an obscure cloud.
 Δο-εολαρ, hard to know (properly gen. of Δο-εολαρ, difficult knowledge).
 Δο-φαρτωξτε, unrestrained.
 Δο-φύλανξ, insufferable.
 Δοι-φμεαρτάιτα, destructive.
 Δόξη, flame.
 Δορν-βμαοναε, brown-dropped.
 Δρεαε-ξεα, of white countenance.
 Δρεαε-φολαρ, of bright face.
 Δριετlineαε, sparkling.
 Δροε-ρμυαίμεαό, an evil thought.
 Δροε-εταβαιρτεαε, unlucky.
 Δροε-εταδωε, ill-nurtured.
 Δροε-εμειε, an evil fate, doom.
 Δροε-ιννεαι, bad equipment.
 Δροε-ιννεαι, evil talk.
 Δροε-μειρνεαε, want of courage.
 Δρυετμαρ, dewy.
 Δρυήν, embroidery.
 Δύιτεαε, elemental.
 Δυναό, a camp, dwelling.

Εαοαρψυρρεαε, lofty, whirling aloft.
 Εαοαρρεαίνιμ, I separate, divide.
 Εαζεαοιμεαό, act of lamenting.
 Εαζεορ, appearance.
 Είμεαό, a cry, call.
 Είμεναι, bird-like.
 Εοαρ-ξαιρμεαε, with noisy border.

Εαεταμ, act of asking. [παετ. Dinneen].
 Εαλαβμαό, a palfrey.
 Εαλεμαρ, flood-like.
 Εατεμαε, a palfrey (= Εαλαβμαό).
 Εαυξάη, whistling.

Εαυομ-λάριμ, serviceably strong.
 Εαζμαρ. 1 βρ., not counting.
 Εαμ-λίονμαρ, full of grass.
 Εαμ-νυαεαρ, a husband, spouse.
 Εαμ-όξλαε, a warrior.
 Εελλιυσαό, act of doing treacherously.
 Εετ, a calm.
 Εεολ-ρεαοιτεαό, flesh-cutting.
 Ειανν-εορκαρ, a warrior-battue.
 Ειονβοε, a booth.
 Ειονηαό, hair; used of human hair (contrary to Dinneen, s.v., Ειονηαό).
 Ειορ-αιυόβελ, truly vast.
 Ειορ-βμαοναε, truly dropping.
 Ειορ-λάριμ, truly strong.
 Ειόρ-λαοετα, truly heroic.
 Είρ-εολαε, very learned.
 Είρ-ξεαμναε, truly gemmed.
 Είρ-φλυε, truly wet.
 Είρ-ξεα, truly white.
 Είρ-νεμνεαε, very venomous, sore, painful.
 Είρ-εαζαρ, true teaching, directing.
 Είρ, a sage.
 Ειανν-μυαό, sanguinary red.
 Εόο-ξλαρ, green sodded.
 Εοιρ-εαρρεα, very polished.
 Εολλυρ-ξλαν, brightly clear.
 Εομορ, Εομομαε, a pirate.
 Εοιρμαίρ, rising.
 Εορρεαοιτεαε, right glad [at seeing a friend].
 Εορ, upon.
 Εοραε, washing.
 Εορεαιε, act of opening.
 Ερεαρεβμα, opposition.
 Ερ, against, towards.
 Εριετ. 1 βρ. να Εριομμεντε, "in the expanse of the firmament" (I.T.S., vol. I).
 Ευαρεαε, watchful.
 Ευννιμ, to stop, rest, set [sun].

Ζαεα νυίρεαε, straight, directly.
 Ζαιρβ-βέιμεαμναε, rough smiting.
 Ζάιρεαεταε, laughing.
 Ζαλαν, an enemy.
 Ζεαμ-εαοιμεαό, sharp wailing.
 Ζεαμ-εοιμζεαλλεαε, of sharp condition.
 Ζεαμ-εομπάναε, a sharp [steadfast] companion.
 Ζέμ, long; an ε., while.
 Ζεμεαράιτα, general.
 Ζέιρ-εολαε, sharp-knowing.
 Ζέιρ-εολαρ, sharp knowledge.
 Ζιυρταρρεαε, a justice.

móip-ḡeapḡam, I become greatly enraged.
 móip-míopḡaíl, a great miracle.
 móip-ḡeiamác, great and lovely.
 móip-ḡeaḡlac, a great household.
 móip-ḡeapḡac, greatly hacked.
 móip-ḡeiteam, great flight.
 móip-ḡóḡal, huge.
 móip-ḡiobéil, immense.
 móip-ḡigne, intellect.
 móip-anḡaḡac, very stormy.
 móip-ḡáipḡeamail, very friendly.
 móip-ḡomḡac, a great battle.
 móip-ḡáilḡim, to greatly welcome (móim, of person welcomed).
 móip-máiteap, weal, goodness.
 móip-ḡuipḡe, great sorrow.
 móip-uapal, highly noble.
 muilceap, mullet, revenge.
 múipḡe, marine.

naom-ḡalam, the Sacred Land (Heaven).

neam-ḡmáḡac, impotent.
 neam-ḡalmanta, unearthly.
 neim-ḡinnḡe, ungrudging.
 neim-ionḡomḡap, incomparable.
 neim-meiḡḡe, unweakened, unremitting.
 nuao-ḡuinḡ, a new yoke.
 nuao-inḡinḡ, newly telling.
 nuall-ḡáip, outcry.

oḡán, alas! Used in a poetical passage as a substantive, "sorrow."

ḡḡ-lanamain, a young couple.
 ḡip-ḡuimḡac, gold hemmed.
 ḡuipḡeam, act of stopping.
 ḡip-ḡuipḡ, golden-hilted (*gen.* of ḡip-ḡoipḡ, a golden hilt).
 ḡip-ḡolḡac, golden-haired.
 ḡip-ḡnáḡac, golden-threaded.

pḡeapanta, a present.
 pḡim-ḡeannḡoip, a chief man.
 pḡim-ḡeapḡa, a chief feast.
 pḡiom-ḡomáipḡeac, a chief counselor.
 pḡiom-laoḡ, a chief warrior, champion.
 pḡionnaḡ, act of consuming.

ḡann, bright.
 ḡaḡ, a contract.
 Reamḡ-ḡaḡ, a thick javelin.

ḡeíḡeaoḡ, act of reconciling.
 ḡiḡ-míleaoḡ, a royal hero.
 ḡioḡan, a queen.
 ḡioḡ-ḡuipḡ, a royal court.
 ḡioḡ-ḡlac, a royal hand, royal grasp.
 ḡionn-ḡlan, very clear.
 ḡó-ḡinḡeapḡac, very ignorant.
 ḡó-ḡmáḡac, very powerful.
 ḡó-ḡáip, a grandfather.
 ḡó-ḡuaḡ, very severe.
 ḡoiḡim, I reach; ḡoiḡo leip mo ḡornam, he can help me.
 ḡoi-ḡeíro, quite finished.
 ḡoip-leaḡan, with wide eyes, large eyes.
 ḡo-máipeac, very beautiful.
 ḡó-náip, a great shame.

Saíl, guardianship.
 Sáimeac, pleasurable.
 Saob-uaine, a foolish union.
 Sáip-buaḡac, very victorious.
 Sáip-ḡamḡa, very bent.
 Sáip-ḡoḡaoḡ, a great sleep.
 Sáip-ḡiaḡac, a great hunting.
 Sáip-luaḡ, very swift.
 Scapḡ, the finest of the flax (O'Reilly).
 Scapac, squandering, ungrudging.
 Sciomalḡac, neatness.
 Scuab-leaḡaip, pliant tailed.
 Seinḡ-ḡeamḡaip, slender.
 Seapḡ-ḡlan, rough and clear.
 Seapḡ-ḡlap, bitter and green.
 Seapam, I stand.
 Séapḡan, a hunter's cry.
 Sinipḡeap, a window.
 Síḡaíḡeacḡ, uncaminess, goblin nature.
 Síḡip-ḡóḡal, ever immense.
 Síḡip-ḡiobéil, long and rapid.
 Síḡip-ḡaḡáil, ever rendering [psalms].
 Síḡip-ḡmáḡ, lasting affection.
 Síḡoḡ-ḡuaḡ, very long.
 Sip-ḡeoiḡ-ḡeapḡain, long raining of tears.
 Síḡ-bionn-ḡáḡ, the act of continuously saying tuneful things.
 Síḡeaoḡ, a bending.
 Síḡeal, a bowl.
 Síḡ-ḡleap, long preparing, fashioning.
 Síḡ-ḡniḡeacḡ, doing lasting deeds.
 Síḡ-ḡiḡim, ever tough.
 Slán-ḡmáḡac, with wounds healed.
 Slip-ḡlaḡ, smooth sided.
 Sluaḡ-máipḡaoḡ, host-slaying.
 Smáil-ḡeal, insignificant.

- Σμιομαζάν, "little man" (term of affection to a child).
 Σνάιτ-ζεαλ, white threaded.
 Σο-αίζεαντα, of good intellect.
 Σο-θρίοναδ, pleased.
 Σοι-ε, σο ρ, until.
 Σοι-μεανμναδ, high spirited.
 Σολαδ, profit.
 Σο-λάμναδ, very dexterous.
 Σόλαρ-εδοιμ, bright and fair.
 Σο-νάμ, noble.
 Σπρίντλεαδ, fragmentary crumbs, leavings.
 Σπυιτ-λίονμαρ, full flooded.
 Στέαο, a steed. In Dinneen *m*, but here treated as *f*.
 Στυαίρλεαμζ, an arched expanse.
 Σύμ, a search, enquiry.
 Ταδάλλ, act of visiting.
 Ταμδβόα (ταμβόα) bull-like.
 Τεινντιρ, fiery.
 Τιντεαδ, a scabbard. Δρ Δ τιντιζ βορβα, (compare *intech Bodba* in *Tain Bo Cuailnge* and *Cath Ruis na Righ*).
 Τιοννέαιμ, a requisite.
 Τιμ-ζλαν, dry and pure.
 Τιμζ-φοβαμτ, thick onset.
 Τοδαιτεαμ, act of spending.
 Τοιμζιμ, I swear.
 Τορμέα, act of slaying.
 Τρεαδαμ-τομταδ, strong and fruitful.
 Τρέαν-βάελαδ, a strong, powerful vagabond.
 Τρέαν-μάλλαδταδ, strongly accursed.
 Τρέαν-τόζτα, strongly exalted.
 Τρεαρ, a thirst.
 Τρεαρ-μαμκαίθεαδτ, strong riding.
 Τρεαταν, the stormy sea; hence "an onrush" (compare *Tain Bo Cuailnge* ed. Windisch, p. 496).
 Τριμμμεαδ, sorrowful.
 Τριμ-ιμμιαδ, flickering around red.
 Τρί-πεαμπαναδ, having three persons.
 Τριτεαμ-μιαδ, flickering red.
 Τριμ-οίοζαλταδ, heavily vindictive.
 Τριμ-νειμεαλα, heavy sorrow.
 Τυλλιμ, to fit, find room.
 Τυμνιρ, a servant.
 Τυλ-βομ, sudden and rough.
 Τύμ, a tower.
 Τυμζναμ, preparation.
 Υβάλλ-μεαλλ, an "apple-knob," mace head.
 Υέτ-λεαταν, broad breasted.
 Υμ-τιμέαλλ, ι η-α υ, all around him.
 ΰμ, an edge.
 Υμ-θιονν, the very breast, middle of breast.
 Υμ-φαμμινζ, very wide.

APPENDIX.

(Giving the original readings of the McGorman MS. in the principal places where these have been departed from).

EAĆTRA AN MĀTRA MAOL.

I. 2 *le* King *Διτυμ* [always]; 2, *αμβρο*; 3 *μαξ*; 5 *ρίτφόρο*; 6 *μιντιμ*; 8 *ζιομέαστα*; 10 *ερόαετ*, *θερόαετ*; 15 *l*-[i.e., *vel*] *no* *οιμριε*; 16 *ριζεατ* *η* *οο* *ριμνατ* *αν* *επειλ*; 17 *οοιμπεαζα*; 18 *πάρα*; 20 *κοιλλτε* *caoime*; 23 *ταίερα*; 25 *αμιαμ* [always]; 26-29 *le* [for *pé*] *throughout*; 29 *bpearbfiaoa*, *ligean*; 31 *θαοαμ* [always], *neoir*; 32 *αμιαοαμ*; 34 *κουλατα*; 35 *pinm*; 36 *αναοαμια*; 42, 44 *νειριζεατ*; 44-45 *aige comópa*; 48 *κοιλλτε*; 49 *beatpzaain* [always]; 50 *-paobia*, *pzeana*; 51 *pinm*, 53 *βαμρι*, 57 *veoa*; 62 *zealceanapa*; 65 *canza*; 66 *lúmuž*; 67 *liaapa*; 71 *cloiúom*; 91 *ccleir*, *anuair le*; 94 *muir*; 95 *iozula*; 100 *mac*, *fhanc*; 105 *uibice*; 106 *cioplea*, *ccloirúmte*; 108 *tpioit me taca*; 110 *aimizú*; 113 *ccopa*; 120 *epioea*; 123 *pinm*; 126 *uoaimie*; 127 *zup*; 129 *no macam*; 132 *uoirpe*; 136 *óun*; 151 *óil* *žmáit*; 153 *ioviaan iotain*; 155 *tuazeta* *hajim* *η* *heioea*; 161 *é*; 167 *veanam*; 177 *maž*; 178 *tožebur*; 182 *bentzanac*; 188 *póime*; 211 *ua* *η* *na* *aoaμi*; 217 *inpižear*; 221 *uicceannužat*; 224 *hiont* *coimiac*; 227 *copola*, *bpaičtea*; 233 *ól*; 234 *nočtar*; 237 *earccaiait*; 240 *žairtúe*; 251 *maivne maiaž*; 254 *nuizeotam*; 255 *pilleaom*, *úpeime* [written *mmle*]; 261 *požmeanmnaž*; 279 *puaižnis puibla*; 280 *α* *žao*; 284 *uilionna*; 288 *cpioea*; 289 *-aiúžle*; 290 *mbia* *miol*.

II. 2 νοῦθε [written ὅθε], μαε; 4 το συναπε; 10 ἡγινῆσθε; 20 ἐάν-
ημαιρεαί, ῥησινῆσθε; 32 ἐλοῖτε; 33 ῥιζέατ; 34 cime; 48 φαῖθ πέ;
49 τεῖρεάτ; 50 πειρεσπορα; 60 ὑπομῆσι; 76 ῥμοῖρεάτ; 86 ῥμοῖρεάτ;
91 λεοῦρεάτῃν βῖρε; 96 ἡμαῖα (but ἡμαῖα elsewhere); 101 βῖατ;
105 νοῖσις; 111 τεῖριτ, ῥμοῖρεατ; 115 ἄβλε; 116 εἰσιν; 117 ποῖλέμ;
119 ceal; 127 ὑαμῖν; 131 ἄβλαδ; 141 πρε.

III. 6 ἀβλας; 7 ἡμᾶντιος τοῖς; 9 ὁμαοῖς ἀτά; 10 ὡαχαῖο; 13 ἡφᾶτα; 23 ὡφᾶς ὡαῖα.

IV. 16 ιμῆϊορι; 20 ἀρσοῖς ρινη; 21 πυρμαῶταρα μουῖς 7 βμαῶτ
υραιοῖδεατ; 24 βειὸν; 34 ῥοῖμας; 39 ἀοιρι; 53 ῥριυτινῖς.

[illegible]

VI. 29 ὄριοναιρη; 30 μαδρά; 36 σρεαθ̄ ραρ; 43 οιορρεθ; 50 ἑρινη; 61 δεαθ̄ροταδ; 65 ραινη ροινη; 74 μαδ̄ αριαν; 78 α νιρ̄εαιρη, δεαζα; 89 βάιλλ.

V. 1 *an culair*; 2 *an mī*; 4 *-marcailgead*, *luēt*; 7 *-laoc*; 11 *pá-
raige*; 14 *i* (*for é*); 35 *teitíom*; 36, 37 *cumairc*; 38 (*and elsewhere*) *cīn*; 39 *cumairtib*; 40 *taimpríde*; 41 *oinnri*; 58 *heac*; 59 *óeana*; 64 *cuirpead*; 81 *himóeasain*; 88 *íite*; 110 *reimíde*; 112 *múmaid*. *caitíneada*; 113 *oa
mad*; 120 *fairrinnead*; 131 *leanmaoir*; 136 *caitmilíge*; 144 *óála*; 147
uḡao (*for úo*); 148 *nóeanaid*; 150 *beama*; 157 *toirailgead*; 158 *buaóda*;
162 *ḡnoúḡ*; 164 *buaóda*; 165 *ḡm* (*for ḡo*); 167 *ruccar*.

VI. 1 *mae*; 4 *bpacair*, *inri*; 6 *flair*; 9 *buinne*, *c.-uillionnair*; 12 *coircioóuib*; 13 *-luaḡa*; 17 *ḡulḡad*; 18 *óearrḡnaoir*; 22 *roḡtain*; 23 *innriḡior*; 26 *eura*; 27 *oima*, *roimímaḡ*; 28 *avaimíoein*; 30 *avairiḡin*; 31 *íeeri ḡm anioḡ*; 43 *luḡḡair*, *muiríoir*; 46 *icíoir*; 47 *uime*; 49 *eaóoir*; 50 *óam*; 53 *bmaḡḡaoi*; 56 *maíḡ*; 59 *conuige*, *oior*; 61 *ccmaḡ*; 65 *ló*, *ḡada*; 68 *nanmonna*; 69 *imle maia*; 75 *cuirpeada*; 76 *hanamuir*, *heantairḡior*; 80 *ḡuiceib*; 81 *bpaice*; 85 *nḡeáóḡmaḡa*; 97 *ní ár lia no ro o*
beitímaoir; 101 *naimíian*; 102 *nomioircuir oim*, *ḡfém*; 110 *ean-
tairḡior*; 117 *amāc óeasail*; 120 *aiḡmíeil alḡata*; 123, 4 *ḡeacḡar*; 127
leiríoe; 129 *ḡairḡeobaó*; 134 *naḡamíad*, *avḡeasḡmuntair*; 136 *rio*; 147
cnám, *baḡair*; 155 *aoia*; 163 *ḡreacḡair*; 164 *tiḡearrain*, *óe*; 169 *oḡm*;
172 *asao*; 175 *rḡeulailgead*; 206 *hiarmairḡe*; 214 *an ḡeáóain*; 217 *ḡiar-
maíḡ*; 219 *taim*.

VII. 1 *innrioir*; 7 *comíair*; 8 *bpaicḡear*; 9 *leiríon*; 10 *míeime*; 25 *páraiḡ*; 27 *iorḡad*; 28 *buaḡḡeanmíḡ*; 39 *inḡin-ḡ*; 41 *uḡim*; 43 *roinn-
míde*; 46 *hairmḡ*, *ḡumailíoir uimpe*; 47 *ḡarmuir*; 48 *toirḡe*; 56 *avḡiaḡad*; 57 *meacḡna*, *moimioirḡonta*; 61 *noim bḡearíoe*; 66 *ḡualanna*; 77 *roḡmoice*; 92 *aiḡeoir*; 93 *ccoiḡeola*; 99 *clḡad*; 102 *hanmnailḡear*; 103 *óuit-ri*;
104 *clíoirde*; 105 *ioḡḡa*; 113 *cīn*; 114 *ambríoir*; 118 *imlíod*, *ḡtoimian*; 132 *nóoilḡḡe nḡm*; 137 *oóilíoe*; 143 *an maol móim ímaia ḡm an ccoim
míalḡois ḡuirḡeanḡ*; 148 *mḡair*; 154 *iomḡaiḡ*; 156 *moimḡar*; 158
míeime; 160 *mae*; 164 *míde*; 165 *nḡnoirde*; 166 *oóirḡe*; 170 *oioḡuilḡ*;
173 *eimḡe*; 180 *oó ḡuim na ḡeann*; 181 *claoiríon*, *ḡroim*; 182 *ḡeabara*;
189 *baimḡoe*; 194 *oó bearmia*.

VIII. 2 *acur*; 4 *naonarmian*; 9 *anḡaoḡada*; 16 *néirḡionḡur*; 17 *ḡoim-
míolada*; 19 *veimḡe*; 26 *earmaḡ*; 31 *oioḡoclíuḡḡe*; 48 *aeóearmá*; 54
ccanaó; 59 *ḡairḡi*; 81, 82 *roirleim*; 84 *anearḡoile*; 127 *moimḡear*;
142 *ḡaoḡ*; 145 *ḡomḡoileḡeac*.

IX. 3 *cumad*; 5 *ḡasail*; 6 *ḡalḡmíod*; 19 *cineoil*; 21 *papaiḡe*; 24
aiḡmaḡa ealḡuir; 26 *eíḡme* . . , *ḡmaḡa*; 35 *meacḡnaó*; 40 *anairíḡe*;
58 *míe*; 59 *achuil*; 73 *oa innri*; 74 *iomḡuailḡil*; 77 *cumair*; 84 *óeir-
ríon*; 87 *bḡeacḡnaíod*, *oimórmuanḡaíod*; 99 *ḡuaḡmar*; 117 *ḡuillme*; 134
anaoiríon bḡis; 136 *ḡo cīn*; 146 *naḡcumad hearcarm*; 157 *heasḡorḡ*;
160 *bíad*.

X. 1 *moimneavair*; 7 *ann an*; 19 *oóeavrian*; 22 *coḡailḡ*; 23 *cumairtib*;
24 *avioḡḡlailḡmíod*; 25 *blairarmair*; 29 *an ímaḡa*; 31 *ḡuḡe*; 36 *curoim-
aoir*; 37 *oḡḡa*; 39 *rḡanmaoir*; 51 *cimíde*; 60 *ḡmóbaib oó tḡinri*; 71
oimóḡmíom; 111 *ḡomḡaoileḡad*; 122 *ḡoimḡmíomair*; 123 *míocarmíḡa*; 136 *a
míoḡadḡa* . . . *a roirḡeairmuir*; 142 *míḡe*.

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