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IMTHEACHTA ÆNIASA  
THE IRISH ÆNEID

BEING A TRANSLATION MADE BEFORE A.D. 100  
OF THE XII BOOKS OF VIRGIL'S ÆNEID  
INTRODUCED

IMTHEACHTA ÆNIASA  
THE IRISH ÆNEID

WITH  
A NEW INTRODUCTION  
BY  
ERICH TOPP

LONDON  
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1911



# IMTHEACHTA ÆNIASA THE IRISH ÆNEID

*BEING A TRANSLATION, MADE BEFORE A.D. 1400,  
OF THE XII BOOKS OF VERGIL'S ÆNEID  
INTO GAELIC*

THE IRISH TEXT, WITH TRANSLATION INTO ENGLISH,  
INTRODUCTION, VOCABULARY AND NOTES

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AUCTOR



INTRODUCTION TO 1995 EDITION  
BY ERICH POPPE  
OF *IMTHEACHTA AENIASA*: THE IRISH AENEID  
THE CLASSICAL EPIC FROM AN IRISH PERSPECTIVE

To read a little of the Irish *Aeneid* [...] is to glimpse some different possibilities of translation, possibilities which occupy a curious modern no-man's-land between what we would accept as translation and what we would call outright re-moulding.<sup>1</sup>

THE HISTORICAL PERSPECTIVE OF *IMTHEACHTA AENIASA*

*Imtheachta Aeniasa*, the Irish version of Virgil's *Aeneid*, exemplifies an important aspect of medieval Irish literary culture and of the mentality of the *literati* behind it, namely their attitudes towards foreign literary and historical works and to these texts' adaptation into the vernacular. *Imtheachta Aeniasa* follows quite closely the structure and sequence of events in the *Aeneid*, but manipulates them at the same time in a characteristic way to suit the needs and expectations of its own time and audience. The resulting tensions between the source and the vernacular version will be the main theme of my introduction. Based on an interpretation of the content of the Book of Ballymote and on the position of *Imtheachta Aeniasa* in this manuscript I shall suggest a new hypothesis about the function of the text in its Irish context. I argue that it was perceived as a historical narrative rather than as a literary epic or mere entertainment. I shall also give examples of some characteristics of the adaptation in respect of content and style and consider the presence of these features in the native narrative tradition. A comprehensive discussion of *Imtheachta Aeniasa* is beyond the scope of this introduction; some aspects, for instance the presentation of the pagan gods, have had to be passed over. Nevertheless I hope to indicate the significance of *Imtheachta Aeniasa* for its medieval audience and to describe some of the more important changes which the Virgilian text has undergone in the process of adaptation. Ultimately, I would like to vindicate the claims on a modern reader of a text and a genre, all too often considered secondary to native texts and genres. It must not be forgotten that adapting classical

<sup>1</sup> Frederick Ahl, 'Uilix Mac Leiritis: The Classical Hero in Irish Metamorphosis', in *The Art of Translation*, ed. R. Warren (Boston, MA, 1989), 173-198, p. 178.

works into the vernacular was an integral and substantial element of the intellectual preoccupations of the medieval Irish *literati* and may have had some influence on the formation of the so-called native tradition itself.<sup>2</sup>

When George Calder's edition of *Imtheachta Aeniasa* was first published by the Irish Texts Society in 1907, Winifred Faraday stated in her review:

It is a fourteenth century work, and belongs therefore [...] to a parasite literature which gathered stories from any available source, with little care for their original form. The writer's intention was more to supply a story than to interpret Virgil; and on the literary side the work is rather interesting as a specimen of compilation than to be judged as a translation. It is more a paraphrase than a translation, and the author freely condenses, expands, rearranges, and interprets by Irish phrases familiar to his audience, but only distantly connected with the text. [...] The whole work is suggestive of difference in national character; sentiment, excessive feeling, appeal to the sense of colour, are dwelt on; but there is no attempt to represent Roman fortitude and Virgilian pathos.<sup>3</sup>

This is rather dismissive of a whole period of medieval Irish literature and, in particular, of adaptation as a genre in its own right, with its special focus of interests and its own conventions. Although some of the characteristics of the process of adaptation were correctly identified by Faraday, no sensibility is shown for the Irish redactors' motivation, which differs considerably from that of modern translators, or for their intellectual and aesthetic achievements.<sup>4</sup> In order to

2 See, for instance, the discussion of possible classical influences on *Táin Bó Cuailnge*, conveniently summarised in Ruairí Ó hUiginn, 'The Background and Development of *Táin Bó Cuailnge*', in *Aspects of the Táin*, ed. J. P. Mallory (Belfast, 1992), 29-67, pp. 35-41. For the view that the adaptations of extended classical works motivated the compilation of extended texts about the Irish past, such as *Táin Bó Cuailnge*, see Hildegard L. C. Tristram, 'Aspects of Tradition and Innovation in the *Táin Bó Cuailnge*', in *Papers on Language and Medieval Studies Presented to Alfred Schopf*, edd. Richard Matthews & Joachim Schmolze-Rostosky (Frankfurt, 1988), 19-38, pp. 22-24.

3 Winifred Faraday, *Celtic Review*, 4 (1907-1908), 287-288, p. 288.

4 For surveys of the genre of adaptation into Irish see in particular W. B. Stanford, 'Towards a History of Classical Influences in Ireland', *Proceedings of the Royal Irish Academy*, 70, section C, no 3 (1970), 13-91, Nessa Ní Shéaghdha, 'Translations and Adaptations into Irish', *Celtica*, 16 (1984), 107-124, and Proinsias Mac Cana, 'La traduction des épopées étrangères en irlandais', in *Traduction et traducteurs au moyen âge*, ed. Geneviève Contamine (Paris, 1989), 77-84.

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appreciate medieval Irish texts based on foreign originals, such as *Imtheachta Aeniasa*, it is necessary to approach them with two sets of questions in mind: the first regarding the interest of the foreign source for the native scholar who decided to adapt it; the second regarding the extent to which this scholar then interfered with his source in the process of adaptation, in order to accommodate his specific interests and intentions as well as the expectations of his audience concerning presentation and narrative style. My discussion here will revolve around these two areas. First I shall address the problem of whether *Imtheachta Aeniasa* was perceived by medieval Irish *literati* as a historical narrative or as a literary epic, or whether such a dichotomy is perhaps too rigid.

Medieval Irish *literati* have left us hardly any explicit critical or meta-literary comments on the native perception of the function of narrative texts such as *Imtheachta Aeniasa*.<sup>5</sup> The best indication of the compilers' intentions is therefore provided by the manuscript context of the texts themselves. Every analysis of this context, however, amounts to an interpretation, and in the following I shall develop my interpretation of the manuscript context of *Imtheachta Aeniasa* in the Book of Ballymote and of its implications for an understanding of the focus of the text. The Book of Ballymote has been described as 'a miniature library collected for the interest and relaxation of the prince who commissioned it or bought it'.<sup>6</sup> However, in view of its 'remarkably miscellaneous collection of texts',<sup>7</sup> religious, historical and pseudo-historical, legal, learned, and classical, I find it difficult to

5 The Latin colophon to *Táin Bó Cualnge* in the Book of Leinster displays a tantalising familiarity with meta-literary terminology and a critical tradition which stretches from Cicero to contemporary twelfth-century scholars (see C. O'Rahilly, *Táin Bó Cúalnge from the Book of Leinster* (Dublin, 1967), p. 136, lines 4921-4926). For a discussion of *scél* ('fabula'), *arramainte* ('argumentum'), and *stair* as meta-literary terms, with reference to Macrobius, in a fifteenth century manuscript, see Brian Ó Cuív, 'Scél : arramainte : stair', *Éigse*, 11 (1964-1966), 18.

6 Françoise Henry & Geneviève Marsh-Micheli, 'Manuscripts and Illuminations, 1169-1603', in *A New History of Ireland*, vol. 2, *Medieval Ireland 1169-1534*, ed. Art Cosgrove (Oxford, 1987), 781-815, p. 798.

7 Henry & Marsh-Micheli, 'Manuscripts', p. 798; see also Robert Atkinson, *The Book of Ballymote* (Dublin, 1887), pp. 5-18, and *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 13 (Dublin, n.d.), pp. 1610-1655.

imagine any prince relaxing over its contents. It would rather seem to reflect scholarly, and perhaps mainly historical and antiquarian, interests. It may be significant that the learned family of Ó Duibhgeannáin, which seems to have been instrumental in its compilation, were hereditary historiographers to several aristocratic families in Connacht.<sup>8</sup>

The group of texts 'in a classical mood'<sup>9</sup> in the final section of the Book of Ballymote consists of the following:

- (1) an Irish version of *De Excidio Troiae Historia* (*Togail Troí*), the alleged eye-witness report of the siege and destruction of Troy attributed to Dares Phrygius,<sup>10</sup>
- (2) a story about the wanderings of Ulysses (*Merugud Uilix*),<sup>11</sup>
- (3) the Irish *Aeneid* (*Imtheachta Aeniasa*),
- (4) the Irish compilation about Alexander the Great.<sup>12</sup>

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8 On the family of Ó Duibhgeannáin see Paul Walsh, *Irish Men of Learning* (Dublin, 1947), pp. 1-33.

9 Henry & Marsh-Micheli, 'Manuscripts', p. 798.

10 For the text of this version see Séamus Breathnach, 'Togail Troí curtha in eagair as B.B.', unpublished M.A. dissertation, NUI, Galway, 1952. For a survey of the different versions and recensions of *Togail Troí* see Gearóid Mac Eoin, 'Das Verbalsystem von Togail Troí (H.2.17)', *Zeitschrift für Celtische Philologie*, 28 (1960-1961), 73-136, 149-223, p. 76; for a detailed discussion of two of the texts, with further references, see Leslie Diane Myrick, *From the De Excidio Troiae Historia to the Togail Troí. Literary-Cultural Synthesis in a Medieval Irish Adaptation of Dares' Troy Tale* (Heidelberg, 1993). Darius is characterised in *Togail Troí* in the Book of Ballymote as 'Dariet, stair-scribnid na Troianu' (Breathnach, 'Togail Troí', line 1724). For an English translation of pseudo-Dares see R. M. Frazer, *The Trojan War. The Chronicles of Dictys of Crete and Dares the Phrygian* (Bloomington & London, 1966), pp. 133-168.

11 For an edition of the text in the Book of Ballymote see Robert T. Meyer, *Merugud Uilix maic Leirtis* (Dublin, 1958); for discussions see Robert T. Meyer, 'The Middle-Irish *Odyssey*: Folktale, Fiction, or Saga?', *Modern Philology*, 50 (1952), 73-78, and 'The Middle-Irish *Odyssey* and Celtic Folklore', *Papers of the Michigan Academy of Science, Arts, and Letters*, 46 (1961), 553-561.

12 For the text see Erik Peters, 'Die irische Alexandersage', *Zeitschrift für Celtische Philologie*, 30 (1967), 71-264; for discussions see Robert T. Meyer, 'The Sources of the Middle Irish *Alexander*', *Modern Philology*, 47 (1949), 1-7, and Hildegard L. C. Tristram, 'Der insulare Alexander', in *Kontinuität und Transformation der Antike im Mittelalter*, ed. W. Erzgräber (Sigmaringen, 1989), 129-155.

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It will be obvious that a thematic relationship exists between all four texts and that the first three form a close chronological sequence. It is therefore perhaps possible to speak of an incipient cyclic treatment here.<sup>13</sup> The intertextual connections are brought out explicitly in the first sentences of *Merugud Uilix*, quoted below, and of *Imtheachta Aeniasa* (lines 1-6), which establish the destruction of Troy as the *terminus post quem* for the events reported in the following narratives.

INCIPIT de merugud Uilix so sís bodega(aa). Iar n-indrad 7 discasled Troíana, turthechta na nGréic táníc cách díb dochum a críchi a feraind dílis féin. Táníc trá Uilix mac Leirtis dá crích 7 dá ferann co n-acca úad slébti a ferainn féin.<sup>14</sup>

The following now is the beginning of the 'Wanderings of Ulysses': After the raiding and the scattering of the Trojans - as regards the Greeks, each of them went to his own land and territory. Ulysses, son of Laertes, went to his land and his territory as well, and he saw before him the hills of his own land.

The Alexander-compilation begins with a historical prologue which surveys the pre-Roman empires of the world, in particular the Greek empire; and it too describes the destruction of Troy.<sup>15</sup> A pro-

13 The concept of 'cycle' has been borrowed from discussions of medieval French literature, where in some manuscripts of the *Roman d'Énéas* 'individual texts have been arranged so as to present a single vast chronologically ordered narrative' (Jerome E. Singerman, *Under Clouds of Poesy. Poetry and Truth in French and English Reworkings of the Aeneid, 1160-1513* (New York & London, 1986), p. 134). An interest in classical material very similar to the one in the Book of Ballymote existed in twelfth-century France, see Jaques Monfrin, 'Les translations vernaculaires du Virgile au Moyen Age', *Lectures médiévales de Virgile* (Rome, 1985 = *Collection de l'École française de Rome*, 80), 189-249, especially p. 192. In view of the extant Irish texts Monfrin's remark, 'Le phénomène [...] n'a son pareil dans aucun autre pays européen' (p. 192), requires qualification. Monfrin also points out that the juxtaposition of these texts would have resulted in 'une sorte d'histoire ancienne qui établit les origines troyennes des habitants de la Grande-Bretagne' (p. 198).

14 Meyer, *Merugud*, lines 1-4 and p. 10.

15 See Peters, 'Alexandersage', pp. 99-102 = 487a1-488a37 for the prologue and p. 102 = 488a10-19 for the destruction of Troy.

logue which similarly defines the context of the following events from the perspective of world-history also occurs in the version of *Togail Troí* in the Book of Ballymote. The specific form of the prologue appears to be unique to this text.<sup>16</sup> I am inclined to interpret these prologues as one indication of the learned, and perhaps primarily historical, interests of the compilers of the Book of Ballymote in their material.<sup>17</sup>

In contrast to the opening *in medias res* of Virgil's *Aeneid*, *Imtheachta Aeniasa* begins with a historical prologue which sets out the reasons for Aeneas's banishment and exile (lines 1-52). The narrative of the Greek assembly, which will decide the fate of Aeneas and Antenor after the destruction of Troy, is used to summarize the history of Troy up to its second destruction in the advice given by Nestor. Here, the presentation of Aeneas and Antenor as traitors ('lucht in braith', line 39) contrasts sharply with the former's characterisation by Virgil as 'pius Aeneas'. It is based, however, on pseudo-Dares and his allegedly historical account of the destruction of Troy.<sup>18</sup> Nestor's report takes the form of a flash-back, as Aeneas's own account, at Dido's court, of the sack of Troy and his travels in books ii and iii of the *Aeneid*. Aeneas's account is retained in *Imtheachta Aeniasa*, al-

16 See Breathnach, 'Togail Troí', p. lviii. The prologue in the Book of Ballymote also refers to the foundation of Troy and to its first and second destruction (see Breathnach, 'Togail Troí', lines 26-30, 15-16, and 18-19). Note that the Irish version of Lucan's *Pharsalia* was prefaced with a brief account of the six ages of the world (Whitley Stokes, *In Cath Catharda. The Civil War of the Romans* (Leipzig, 1909 = *Irische Texte*, 4.2), pp. 3-4).

17 A similar scholarly concern may underlie two short passages of *Togail Troí* and the Alexander compilation on the presentation of the material in question-and-answer format (Peters, 'Alexandersage', p. 103 = 488a38-47, and Breathnach, 'Togail Troí', lines 540-549, also quoted by Peters, 'Alexanderssage', p. 171). These are similar to the 'leading questions' of the beginning of *Sex aetates mundi* (see Dáibhí Ó Cróinín, *The Irish Sex Aetates Mundi* (Dublin, 1983), p. 67, and Hildegard L. C. Tristram, *Sex aetates mundi. Die Weltzeitalter bei den Angelsachsen und den Iren. Untersuchungen und Texte* (Heidelberg, 1985), pp. 211-212 = lines 91-109).

18 See Frazer, *Trojan War*, pp. 164-166. The phrases 'lucht in braith' and 'aes braith' are also used in *Togail Troí* in the Book of Ballymote, see Breathnach, 'Togail Troí', lines 3438 and 3748. John R. Harris's interpretation of the narrative meaning of the prologue ('Aeneas's Treason and Narrative Consistency in the Mediaeval Irish *Imtheachta Aeniasa*', *Florilegium*, 10 (1988-91), 25-48) fails to take the manuscript context into account.

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though it contradicts Nestor's version in most details. The natural order of events (*ordo naturalis*), against Virgil's *ordo artificialis*, is partially restored in the Irish text by means of an immediate flashback, not by authorial narrative.<sup>19</sup> This first section thus sets the events of the *Aeneid* in their wider context of Greek history; and the narrator continues, in chronological order, with an account of Aeneas's travels to Carthage, based on Virgil's books i and iii. It may be significant that the redactor of the Irish text chose to use material from pseudo-Dares rather than to 'naturalise' Virgil's *ordo artificialis* systematically. The authority in the Middle Ages of his *De Excidio Troiae Historia* as history has played a decisive role here.<sup>20</sup>

*Imtheachta Aeniasa* ends with a very short historical epilogue which is not found in the *Aeneid* and which places the account of Aeneas's travels in the context of subsequent Roman history (lines 3206-3215). It introduces a view of historical linearity and dynastic continuity, with its vision of an unbroken genealogical line transcending the accidents of history, and asserts that not only the Roman but all rulers of the world descend from the 'seed of Aeneas, Ascanius, and Lavinia' (lines 3213-3215, 'is do shil Aeniasa 7 Asgain 7 Lauina rogenetar flaithi 7 righaigh Roman 7 oirigh in domuin o sin riam co ti in brath').<sup>21</sup> *Imtheachta Aeniasa* thus makes the claim to deal not only

19 This partial restoration of *ordo naturalis* is therefore more complex than commentators have hitherto acknowledged; see, for example, Edgar M. Slotkin, 'Medieval Irish Scribes and Fixed Texts', *Éigse*, 17 (1978-79), 437-450, pp. 447 and 445.

20 In the French *Roman d'Énéas* Virgil's order was 'naturalised' systematically; see, for instance, Monfrin, 'Translations vernaculaires', p. 195. The authority of pseudo-Dares is, for example, indicated in the commentary on the first six books of the *Aeneid* attributed to the twelfth-century scholar Bernardus Silvestris, see A. J. Minnis & A. B. Scott, with the assistance of D. Wallace, *Medieval Literary Theory and Criticism c. 1100-c. 1375. The Commentary Tradition* (Oxford, 1991), p. 151, and Julian Ward Jones & Elizabeth Frances Jones, *The Commentary on the First Six Books of the Aeneid of Vergil commonly attributed to Bernardus Silvestris* (Lincoln & London, 1977), p. 1. See also Max J. Wolff, 'Der Lügner Homer', *Germanisch-Romanische Monatsschrift*, 20 (1932), 53-65.

21 A similar sentiment is expressed in a Middle Irish poem on world-kingship (Seán Mac Airt, 'Middle-Irish Poems on World-Kingship', *Études Celtiques*, 6 (1953-1954), 255-280, 7 (1955-1956), 18-45, 8 (1958-1959), 98-119, 284-297, pp. 296-297: 'Romain i rriji iar s[a]jin / co dine derid domain: / ro-sia a neart s[e]jin nach than / cein [m]beth [a] feib ro badur' ('The Romans afterwards hold the kingship to the last generation of the world; their power will always exist while they remain in the state [in] which they were').

with remote classical antiquity, but also with significant aspects of the origin of the later Western states.

This epilogue agrees closely with a passage in a short and isolated historical tract about Silvius, the ancestor of the British peoples, which is preserved in the *Yellow Book of Lecan*.<sup>22</sup> The distinctive feature of both accounts is the view that Silvius was born after the death of Aeneas.<sup>23</sup> The historical focus of the tract in the *Yellow Book of Lecan* is important, since this fuller account - or a text closely related to it - would seem to be a natural source for the epilogue of *Imtheachta Aeniasa*. The text condenses aspects of the Brut-narrative of early Insular history, and thus belongs to the genre of historiography, rather than literary narrative or commentary. In this way both the prologue and the epilogue of *Imtheachta Aeniasa* can be said to set the events of the text in their historical, or pseudo-historical, context. The Alexander-compilation in the *Book of Ballymote* similarly contains a passage on the civil unrest following Alexander's death, an episode which does not occur in the version in *Leabhar Breac*.<sup>24</sup> It has the important function of supplementing the historical account and of transcending the focus on the main character, Alexander. The same could be said about the function of the epilogue in *Imtheachta Aeniasa*.

Given the thematic overlap between the four texts with a classical background in the *Book of Ballymote*, it is not surprising that some events are referred to in more than one of them. It is noteworthy, however, that the redactors of the *Book of Ballymote* did not attempt to smooth out contradictions in the different accounts. Ulysses's adventures with the Cyclops are told in both *Merugud Uilix* and *Imtheachta*

<sup>22</sup> See Kuno Meyer, 'Silvius. Stammvater der Britten', *Zeitschrift für Celtische Philologie*, 12 (1918), 376: 'Et beirid Lauina mac iar sin iar n-eg Aeniasa .i. Silbius a hainm sidein. Gabaid Ascan annedaigh Aeniasa rigi na hEadaille fri re oche m bliadan trichat 7 faidid [la] Lauina 7 berid mac do .i. Iuilius a hainm siden 7 do sil Aeniasa 7 Ascan rogeinitur rigraidi in seanaigh Romanaig 7 ardriga in domain uile d'furmor' ('And Lavinia bore a son then, after the death of Aeneas, named Silvius. Ascanius took the kingship of Italy after Aeneas for thirty-eight years and he married Lavinia and she bore a son to him named Iulius. And from the descendants of Aeneas and Ascanius the kings of the Roman Senate and almost all kings of the world were born').

<sup>23</sup> Dr Neil Wright has pointed out to me that this is the more common interpretation of Virgil's phrase 'Silvius [...] tua postuma proles' (vi, 763), favoured, for example, by Jerome, Eutropius, and Bernardus Silvestris.

<sup>24</sup> See Peters, 'Alexandersage', pp. 155-156 = 500a14-500b19.

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*Aeniasa*, but with considerable disagreement in detail. In *Merugud Uilix*, the Cyclops kills a great number of Ulysses's men and then carries nine others as well as Ulysses back to his cave during which time Ulysses manages to escape. Later he rescues his followers.<sup>25</sup> *Imtheachta Aeniasa*, however, follows Virgil's account that the Cyclops seized and killed two of Ulysses's men and was then maimed by Ulysses in revenge (lines 154-163).

The problem of coherence, textual and intertextual, is particularly manifest with regard to the figure of Aeneas. The prologue of *Imtheachta Aeniasa* describes Aeneas and Antenor as traitors who betrayed Troy because of their fear of the Greeks and their concern for their own safety. This clearly contradicts Aeneas's own account of how Troy fell, as told at Dido's court (lines 411-655), which follows Virgil. However, there is disagreement not only within *Imtheachta Aeniasa* itself but also between it and *Togail Troí*. In the former, Nestor argues for the banishment of Aeneas and Antenor because traitors cannot be trusted and because Aeneas will always be an enemy of the Greeks. In the latter, following pseudo-Dares, Agamemnon orders their expulsion because they concealed Polyxena and thus brought about renewed fighting.<sup>26</sup> In the version of *Togail Troí* in the Book of Ballymote, Priam appoints his son Alexander as leader of the raid against the Greeks after the death of Hercules, and he sends three other nobles with him, among them Aeneas.<sup>27</sup> In Nestor's narrative in *Imtheachta Aeniasa* the emphasis has been shifted slightly in favour of Aeneas, who is here said to have been sent together with Alexander on the raid against the Greeks, in the course of which they abduct Helen (lines 27-29).<sup>28</sup> In the epilogue to *Imtheachta Aeniasa* discussed above, Silvius is described as Aeneas's son (lines 3209-3210), in accordance with Virgil (see lines 1436-1437) and other classical sources. In *Lebor Bretnach*, the Irish version of the *Historia*

25 Meyer, *Merugud*, lines 31-74. Aeneas's encounter with one of Ulysses's followers who was left behind on the island of the Cyclops, is briefly mentioned in *Merugud Uilix* (Meyer, *Merugud*, lines 74-75) and told in greater detail in *Imtheachta Aeniasa* (lines 145-170).

26 Breathnach, 'Togail Troí', lines 3788-3791, and Frazer, *Trojan War*, p. 167.

27 Breathnach, 'Togail Troí', lines 1375-1377.

28 Calder's translation of lines 26-27, 'co rofaid a mac i...Alaxandair 7 Ainias for creich go Greicaib', should be corrected to 'he [Priam] sent his son, i.e. Alexander, and Aeneas on a raid against the Greeks'.

*Brittonum*, of which one text is preserved in the Book of Ballymote, Silvius is called Aeneas's grandson, and therefore son of his son Ascanius.<sup>29</sup>

Such disagreements across texts in the Book of Ballymote indicate that its compilers did not strive for internal consistency.<sup>30</sup> Even when events are cross-referenced, as is the meeting of Aeneas with Ulysses's companion Achemenides, they did not attempt to harmonize the accounts. The four texts with a classical background in the Book of Ballymote are furthermore marked as different and separate entities, with closing rubrics and pages left blank between *Merugud Uilix* and *Imtheachta Aeniasa* and between *Imtheachta Aeniasa* and the Alexander-compilation.<sup>31</sup> Thus these texts do not constitute a narrative unit but rather a loose thematic sequence or an incipient cycle which presents the disparate range of information about a specific historical period available to the redactors.<sup>32</sup> A cyclic perception of the texts concerning the destruction of Troy and the exile of Ulysses and Aeneas also seems implied by the rubric of *Togail Troí*, 'Incipit co sceol in croicenn 7 do Troí cona lloingis' ('The beginning with the story of the [golden] fleece and up to Troy with its band of exiles').<sup>33</sup>

Most critics ancient and modern would agree with Servius and Bernardus that the *Aeneid* contains a strong element of praise of Augustus through the account of the ancestors of the empire, and that

29 See A. G. Van Hamel, *Lebor Breinach* (Dublin, 1932), p. 15.

30 On contradictions identified within the first recension of *Táin Bó Cuailnge* see, for instance, Uáitéal Mac Gearailt, 'Über den Wechsel des narrativen Stils in den *Táin*-Varianten', in *Studien zur Táin Bó Cuailnge*, ed. H. L. C. Tristram, (Tübingen, 1993), 60-99, pp. 60-61) and the remark by Rudolf Thurneysen (*Die irische Helden- und Königsage* (Halle, 1921), pp. 101-102) that its compiler intended 'womöglich keinen der Einzelzüge, die er vorfindet, zu übergehen'.

31 There is no space left between *Togail Troí* and *Merugud Uilix*, but the latter is given an opening rubric.

32 In this respect the final section of the Book of Ballymote is similar to some of the cyclic treatments of the French *Roman d'Énéas* (see Singer, *Under Clouds*, pp. 120-134), but different from the unified structure of the French *Histoire ancienne jusqu'à César* (see Monfrin, 'Translations vernaculaires', p. 193). The two other manuscripts in which *Imtheachta Aeniasa* is found contain only classical adaptations, and for both an incipient cyclic treatment could be argued, beginning, in each case, with *Togail Troí*. See below for the manuscript transmission.

33 Quoted *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 13, p. 1654.

it therefore has a clear teleological perspective.<sup>34</sup> Thus it has been suggested that there is a reference to Augustus in the extended comparison (book i.148-153) of Neptune's calming of the storm with the calming of a riot in an assembly by a man whose character and record command respect.<sup>35</sup> Any such implication is lost in the Irish version (lines 264-267); Neptune is still presented as the defender of his kingdom, but his actions are not invested with any symbolic meaning. Furthermore, the two central overt references to Augustus in the *Aeneid* (books vi.791-807 and viii.678-681) have both been suppressed in the Irish version.<sup>36</sup> The visions of the future of Rome which Aeneas is granted in these scenes are at the same time reduced to a mere sequence of kings and lords, and there is no sense of his typological connection with the past or the future. *Imtheachta Aeniasa* narrates the history of an individual firmly set in a definite past, with no implications of a teleological view of Roman history.<sup>37</sup> This does not contradict the wider historical perspective opened up in the prologue and the epilogue. These sections are concerned with world-history rather than with specific Roman issues.

The scholarly character of the Book of Ballymote would suggest a learned interest in the *Aeneid* on the part of its compilers. It is instructive at this point of the discussion to contrast the approach taken by the redactor of *Imtheachta Aeniasa* with some late medieval Continental trends in the interpretation of Virgil's *Aeneid*. Broadly speaking, three approaches seem to be typical of twelfth-century Continental readings of the *Aeneid*: a metaphorical reading which rejects historicity for a covert meaning; an ideological reading which invests

34 Servius's 'Augustum laudare a parentibus' and Bernardus's 'ut Augusti Cesaris gratiam lucraretur' have been quoted by Singerman, *Under Clouds*, p. 99.

35 See Singerman, *Under Clouds*, pp. 105-106.

36 Lines 1447-1450 and 1960-1964. See also Isabel Kobus, 'Imtheachta Aeniasa. »Aeneis«-Rezeption im irischen Mittelalter', to appear in *Zeitschrift für Celtische Philologie*. I wish to thank Isabel Kobus for allowing me to read her article before publication.

37 Compare Singerman's analysis of the same lack of teleology in the French *Roman d'Énéas* (*Under Clouds*, pp. 105-115). But whereas in the French version 'Dido's death no longer has historical significance' (Singerman, *Under Clouds*, p. 114), in that her curse of Aeneas and of Rome is exchanged for pardon, *Imtheachta Aeniasa* here follows Virgil.

history with a specific message for its own present; and a cyclic reading which treats Virgil's account as an episode in classical history. The metaphorical and ideological approaches would defuse, or perhaps even negate, history in its own right.

In the commentary on the first six books of the *Aeneid* attributed to Bernardus Silvestris, a metaphorical, non-literal reading of the text is suggested, applying exegetical methods to secular texts and using the concept of *integumentum*, 'a kind of teaching which wraps up the true meaning inside a fictitious narrative'. In the *integumentum*, Virgil described 'what the human spirit, placed for a period of time in the human body, does or suffers'.<sup>38</sup> His commentary then interprets the first six books of the *Aeneid* in terms of the ages of man.

The impulse behind Bernardus' interpretation [...] takes him in quite a different direction from historicism. It is an allegorical interpretation which stresses, rather, the individualistic and ahistorical elements in the narrative [...]. By understanding the *Aeneid* as an account of the soul's progress through life, Fulgentius and Bernardus cut the poem off from any historical referent. Aeneas is no longer the founder of a particular nation, but the means by which we understand any individual's education and enlightenment.<sup>39</sup>

The prime example of a predominantly ideological reading is the earliest version of the *Aeneid* in a Continental vernacular, the French *Roman d'Éneas*, written by a Norman poet probably between 1150 and 1165.<sup>40</sup> Here the order of events has been changed to follow the *ordo naturalis*, and the text begins with an account of the destruction

38 Minnis & Scott, *Medieval Literary Theory*, p. 152; see also Jones & Jones, *Commentary*, p. 3. On the allegorical approach see also Peter Dronke, 'Integumenta Virgili', *Lectures médiévales de Virgile*, 313-329, and Singerman, *Under Clouds*, pp. 1-25.

39 Singerman, *Under Clouds*, p. 100.

40 For the text see J. J. Salverda de Grave, *Eneas: Roman du XIIe siècle*, 2 vols (Paris, 1925, 1929); for an English translation see John A. Yunck, *Eneas, a Twelfth-Century French Romance* (New York, 1974); for discussions see, for instance, Singerman, *Under Clouds*, Raymond J. Cormier, *One Heart One Mind: The Rebirth of Virgil's Hero in Medieval French Romance* (University, Miss., 1973), Daniel Poiron, 'De l'«Énéide» à l'«Eneas»; mythologie et moralisation', *Cahiers de civilisation médiévale*, 19 (1976), 213-229, and Jean Dufournet, *Relire le 'Roman d'Eneas'* (Paris, 1985).

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of Troy. But, unlike his Irish counterpart, the French redactor was not specifically interested either in this event or in a wider historical setting of Aeneas's career: 'the Vergilian episode of the sack of Troy is condensed to a sketchy summary, showing little of Vergil's interest in the legend for its own sake'.<sup>41</sup> Lee Patterson has emphasised the ideological function of the *Roman d'Énéas* in its Anglo-Norman context, where it 'contributes both to the myth of continuity that the Anglo-Norman ruling class promoted and to the privileging of lineage, and of primogeniture, that was so crucial to the Norman social and economic structure'.<sup>42</sup> The infusion of a strong love-interest adds an individualistic message, and accordingly the text has also been read as an early example of romance, 'fundamentally a narrative of a knight's fulfillment of himself, the realization of his potentialities, the accomplishment of his secular pilgrimage, his achievement of *joi* through love and war'.<sup>43</sup>

A cyclic reading of the *Roman d'Énéas* is realized in a number of manuscripts in which it was integrated into a cycle recounting the rise of the West, by combining it with the *Roman de Thèbes*, the *Roman de Troie*, or Wace's *Roman de Brut*.<sup>44</sup> Singerman has emphasised the ahistorical focus of the *Roman d'Énéas* in its original isolation and has contrasted this with the perception of the text as history in its cyclic form.

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41 Yunck, *Eneas*, p. 56.

42 Lee Patterson, *Negotiating the Past. The Historical Understanding of Medieval Literature* (Madison, 1987), p. 179; see also Ruth Morse, *Truth and Convention in the Middle Ages. Rhetoric, Representation, and Reality* (Cambridge, 1991), p. 234: 'In the twelfth-century *Roman d'Eneas* the anonymous poet restored natural order, selected those events which accorded with his own concern with the right relations to one's policy and one's family, to war and love, and then amplified them in order to delight and instruct a secular, vernacular audience'.

43 Yunck, *Eneas*, p. 16. See also Singerman, *Under Clouds*, pp. 26-98, and p. 114: 'the poet of the *Roman d'Eneas* gives a linear progression toward the exposition of a clear theme, the maturation of the knight Eneas'. The amplification of the Nisus-Euryalus episode in the *Roman d'Énéas* is a small-scale example of the romance-approach taken; see Raymond J. Cormier, 'The Mystic Bond of Ideal Friendship: Virgil's Nisus-Euryalus Story Rewritten in the 12th Century Affective Style', *Collegium Medievale*, 4 (1991), 47-56.

44 See Singerman, *Under Clouds*, especially pp. 134-135.

The French work which is ahistorical in isolation is transformed by association; if its source, the *Aeneid*, was in large part a poem about history, the cyclic *Eneas* stands in for history itself.<sup>45</sup>

A reading of *Imtheachta Aeniasa* on the metaphorical or the ideological level would be difficult to sustain. The main interest of the redactor appears to be the presentation of the history of Aeneas's travels and fights, without interpretation, moral assessment, or application to his own present. It is therefore perhaps appropriate to describe *Imtheachta Aeniasa* as the work of a historian whose intention, in the words of Bernardus Silvestris, was both to instruct and to please.<sup>46</sup> The integration of the text into an incipient cycle about events in classical history would give further support to this suggestion.<sup>47</sup> A similar historical perspective has been identified in the Irish compilation about Alexander the Great, the original adaptation of which has been dated to the tenth century. One of its texts is preserved in the final section of the Book of Ballymote, following *Imtheachta Aeniasa*. Hildegard Tristram has emphasised that this text is not a novel or a saga, but a learned compilation of the material about Alexander available in Ireland.<sup>48</sup> The redactor treated his sources from the perspective of a literal interpretation of textual *sensus*, with a view to presenting the full range of evidence, but without introducing his own moral

45 Singerman, *Under Clouds*, p. 136.

46 See Jones & Jones, *Commentary*, p. 2: 'Poetarum quidam scribunt causa utilitatis ut satirici, quidam causa delectationis ut comedii, quidam causa utriusque ut historici'.

47 The cyclic potential of *Imtheachta Aeniasa* has already been referred to briefly by Diego Poli, 'L'Eneide nella cultura irlandese antica', *Letterature comparate. Problemi e metodo. Studi in onore di Ettore Paratore* (Bologna, 1981), 997-1012, p. 1012. The native material associated with *Táin Bó Cuailnge* would seem to have undergone a similar cyclic interpretation in the Book of Leinster; see *Do fállsigud Tána Bó Cuailnge* with its list of *rénscéla* (R. I. Best & M. A. O'Brien, *The Book of Leinster*, vol. 5 (Dublin, 1967), p. 1119), and *Cath Ruis na Ríg* (R. I. Best & M. A. O'Brien, *The Book of Leinster*, vol. 4 (Dublin, 1965), p. 761, lines 22628-22629), 'Inam i mbaí Conchobor i nEmain míniétrocht Macha ár cur chatha na Tána lais', where *Cath Ruis na Ríg* is defined as a sequel to *Táin Bó Cuailnge*.

48 Tristram, 'Alexander', p. 137: 'Wenn Peters die gesamte Kompilation eine «Sage» oder einen «Roman» nennt, so wird diese Bezeichnung der Natur des Textes nicht gerecht. Trotz der Integrationsbemühungen bleibt er eine gelehrte Sammlung des in Irland verfügbaren Alexander-Stoffes'.

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judgment.<sup>49</sup> The slightly earlier Anglo-Saxon texts on Alexander, on the other hand, apply a figural interpretation and see in Alexander a moral *exemplum* of a hero given to excessive *superbia*.<sup>50</sup> As in the case of *Imtheachta Aeniasa*, the Irish text appears to be more interested in the events than in their interpretation. Leslie Diane Myrick has similarly stressed that the Irish translators of classical texts appear to be primarily interested in their sources as historical narratives.<sup>51</sup>

My interpretation of *Imtheachta Aeniasa* in the context of the Book of Ballymote as a text with a primarily learned and historical focus differs from the view of previous commentators, who have stressed its story aspect, its entertainment value, and, at least implicitly, a perception of the text as literary fiction. The first editor of the Dido-episode, T. Hudson Williams, described the redactor's intention as 'to tell a story in a way best suited to an Irish audience'.<sup>52</sup> George Calder then introduced the notion of the *scél*: 'But his [the redactor's] main purpose was to produce a *scél*. [...] And the translator had, above all things, to produce a work with the leading features of the modern

49 Tristram, 'Alexander', pp. 154-155. See also Charles D. Wright, *The Irish Tradition in Old English Literature* (Cambridge, 1993), pp. 14-15. There are, however, clear Irish examples of figural interpretations of biblical statements; see, for example, Ó Crónín, *Sex Aetates Mundi*, pp. 71-72 and 93-94, and Tristram, *Sex aetates mundi*, p. 215, lines 219-225, p. 235, lines 779-803, and p. 236, lines 828-832. Note that these sections do not occur in the recension of the tract in the Book of Ballymote. For an interpretation of a Biblical passage according to its literal, allegorical, and moral meanings see, for instance, Homily xxxvi in *Leabhar Breac* (Robert Atkinson, *The Passions and the Homilies from Leabhar Breac* (Dublin, 1887), pp. 136-143).

50 See Tristram, 'Alexander', pp. 140-144 and 154-155. For some useful comments on the allegorical and exemplary meanings of the medieval German texts about Alexander see Walter Haug, *Literaturtheorie im deutschen Mittelalter* (Darmstadt, 1992<sup>2</sup>), pp. 93-90.

51 See Myrick, *From the De Excidio*, pp. 70-71, 'these texts were perceived not so much as Classical literature, but as historical sagas which fleshed out some of the important events which had been merely adumbrated in the tables of Jerome-Eusebius and the chronicles of Isidore and Bede', and also pp. 64 and 106. The term 'saga' should perhaps be avoided in this context.

52 T. Hudson Williams, 'Cairdius Aenias ocus Didaine', *Zeitschrift für Celtische Philologie*, 2 (1899), 419-472, p. 419.

novel'.<sup>53</sup> This view was at least partly endorsed by Robert T. Meyer: 'On the whole the Irish redactor furnished us with a good *scél*, which he set out to do'. But Meyer has, in my view, over-emphasised the role of entertainment as the underlying function of the text, and of other medieval Irish texts, when he states that

the Adventures of Aeneas made as good entertainment as did the native saga themes. To medieval man a story was but a story, it mattered not whether it was legend or true history. And the Irishman, in particular, was to enjoy the *Aeneid* as a story pure and simple.<sup>54</sup>

Later in the same article Meyer arrived at a more balanced assessment, when he characterised *Imtheachta Aeniasa* as a 'tale which would both entertain and impart information on classical antiquity'.<sup>55</sup> Most recently, Edgar Slotkin has stated, mainly with regard to the process of adaptation, that 'as far as possible, the translator has attempted to bring the *Aeneid* into the recognizable form and shape of an Irish saga'.<sup>56</sup>

A strict dichotomy between history and fiction, and between the related narrative genres, which seems implied in some of the comments quoted above, is perhaps not helpful for an understanding of the medieval perception of the representational functions of texts.

53 Calder, 'Introduction', p. xv. The concept of *scél* itself remains undefined (see the various meanings suggested in the Royal Irish Academy's *Dictionary of the Irish Language*, s.v., which allow for a wide range of critical applications); Calder's comparison with a 'novel' seems to imply an emphasis on a perception of the narrative as fictional.

54 Robert T. Meyer, 'The Middle-Irish Version of the *Aeneid*', *Tennessee Studies in Literature*, 11 (1966), 97-108. The question of when texts came to be perceived in medieval Ireland as entertainment and/or fiction requires separate investigation.

55 Meyer, 'Middle-Irish Version', p. 99.

56 Slotkin, 'Medieval Irish Scribes', p. 445; see also p. 447. Robert J. Rowland ('Aeneas as a Hero in Twelfth-Century Ireland', *Vergilius*, 16 (1970), 29-32, p. 30) has equated *scél* with romance, but this text is certainly not a romance in the same way as, for instance, the *Roman d'Énéas*. The question of the existence of vernacular and adapted romances in Ireland requires separate discussion; see Alan Bruford, 'Gaelic Folktales and Medieval Romances', *Béaloideas*, 34 (1966 [1969]), and Bianca Ross, *Bildungsidol-Ritter-Held: Herkules bei William Caxton und Uilliam Mac an Lega* (Heidelberg, 1989), pp. 205-223.

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John Kelleher has stressed that 'in medieval Ireland there were no categorical divisions between history and literature or between sacred and profane fictioneering', and similar observations have been made for other medieval literatures.<sup>57</sup>

### THE CONTENT AND STYLE OF *IMTHEACHTA AENIASA*

A discussion of the intentions and interests of the compiler(s) of *Imtheachta Aeniasa* cannot ignore the levels of content and form. Edgar Slotkin has aptly characterised the redactor as 'little interested in verbal accuracy or simple reproduction of his text':

His concern was not so much a translation from one language to another but from one culture to another. [...] The Irish Aeneid is periphrastic. Words are not fixed, but nothing essential is omitted. [...] The substantial additions the translator made to the original are [...] not new themes or content, but native elaborations on content which he encountered there.<sup>58</sup>

All commentators agree that the Irish redactor shortened or omitted 'the details of classical mythology, the genealogy of the gods, and particularly Roman customs'.<sup>59</sup> However, in a number of instances the functions or characteristics of Roman mythological figures are briefly

57 John V. Kelleher, 'Early Irish History and Pseudo-History', *Studia Hibernica*, 3 (1963), 113-127, p. 127. See also James Carney's discussion of the historicity of *Táin Bó Cuailnge* which he sees as 'possessing the truth of a historical novel' ('Early Irish Literature: The State of Research', in *Proceedings of the Sixth International Congress of Celtic Studies*, ed. G. Mac Eoin with the collaboration of A. Ahlqvist & D. Ó Aodha (Dublin, 1983), 113-130, P. 116). Brian Woledge ('La légende de Troie et les débuts de la prose française', *Mélanges de linguistique et de littérature romanes offerts à Mario Roques*, 2 vols (Paris, 1953), II, 313-324, p. 314) described the audience of the twelfth-century Old French Troy-legend as 'un public pour qui la poésie est un moyen de s'instruire en même temps que l'on s'amuse, ou plutôt [...] un public qui distingue mal entre deux choses devenues par la suite tout à fait distinctes: l'histoire et le roman'.

58 Slotkin, 'Medieval Irish Scribes', p. 447.

59 Meyer, 'Middle-Irish Version', p. 99; see also Williams, 'Cairdius Aenias', pp. 419-423. On the positive side see Stanford, 'Towards a History', p. 36: 'Whoever wrote this version is also greatly interested in genealogy, descriptions of heroes, fights, storms, monsters, strong emotions, and colours'.

explained in authorial comments, apparently as a concession to an Irish audience unfamiliar with such details.<sup>60</sup> Some of the customs are explicitly placed in the pagan past, for instance the sacrifices which Aeneas offers on the first anniversary of Anchises's death.<sup>61</sup> In oaths to the pagan gods the redactor uses a variant of the conventional Irish formula with a plural of *día* and various qualifications:<sup>62</sup>

Toingim [...] fo deu nime (lines 464-465);  
 Dos-tuingim-sea duid ar dei nimhi 7 talman 7 iffírn (line 1376);  
 Tuingim [...] ar dea nimhi 7 talman 7 ar dea na muire 7 na srotha 7 na n-aband 7 dar mo gail 7 dar mo gaiscedh (lines 2956-2957).

The ever-living fire of Mount Etna, however, is interpreted in a Christian way: 'God does this to make known to men that the fire of hell is eternal, for this is what some say, that Mount Etna is one of the doors of hell' (lines 143-145). The 'some say' formula is a well established Irish phrase, often used to introduce an alternative interpretation or account.<sup>63</sup> The association of the Sicilian volcanoes with hell and purgatory is a commonplace in Christian writers, for instance Isidore and Gregory, and also in eleventh-century Continental homilies.<sup>64</sup> In the Hiberno-Latin *Navigatio Sancti Brendani* the volcanic island of smiths is associated with the confines of hell; and

60 See lines 265-266, 1225-1226, 1302, 1356-1357, 1816-1817.

61 Lines 961-962, see also lines 202, 1275, 1512, 2717.

62 For a description of the various formulae used in the Irish tradition see Ruairí Ó hUiginn, 'Tongu Do Dia Toinges Mo Thuath and Related Expressions', in *Sages, Saints, and Storytellers. Celtic Studies in Honour of Professor James Carney*, ed. D. Ó Corráin et al. (Maynooth, 1989), 332-341, especially the examples with *tongaid*, p. 333. Latinus's oath quoted by Ó hUiginn from *Imtheachta Aeniasa* (p. 334 = lines 2964-2965) refers back to Aeneas's oath (lines 2956-2957) and is for this reason different in its phrasing. Some of the qualifications used in the oaths of *Imtheachta Aeniasa* also occur in vocative phrases addressed to the pagan gods, see lines 599 and 1821-1822.

63 See, for instance, Wright, *Irish Tradition*, p. 13.

64 See Jacques Le Goff, *La naissance du purgatoire* (Paris, 1981), pp. 130-131, 170-173, 273-281, 416-423. Note that in *Cath Maige Mucrama* (ed. M. O Daly (London, 1975 = *Irish Texts Society*, 50), lines 166-167) Mag Mucrima is called 'Ireland's gate to Hell' ('Mag Mucrima [...]. Dorus iffírn na Hérend sin').

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St. Patrick's Purgatory on Lough Derg was seen as an Irish entrance to hell.<sup>65</sup>

Elements of the genealogy of Latinus (lines 1478-1480), which is not found in the *Aeneid*, occur elsewhere in the Book of Ballymote, in the tract on the six ages of the world and in *Togail Troí*.

Oir is iat da mac Ioib meic Satuirnd meic Pallon meic Picc meic Peil meic Treis meic Trois meic Mesraim meic Caim meic Naei;<sup>66</sup>

Lavina ingen Laittin meic Puin meic Picc meic Eil meic Treiss Meic Rois Meic Mesraim Meic Caim Meic Noi.<sup>67</sup>

On the level of form, the first change which Virgil's *Aeneid* underwent was its transformation into prose. Prose was the medium of narrative in medieval Ireland, and foreign narrative verse was accordingly adapted in the vernacular as narrative prose. The same happened later when the Middle English verse romances of Guy of Warwick and of Beves of Hamtoun were turned into Irish; again the medium of prose was automatically chosen.<sup>68</sup>

The Irish redactor of *Imtheachta Aeniasa* adapted his text to suit the stylistic conventions of contemporary native narrative; and it is significant, as Stanford pointed out, that the redactor ignored Virgil's 'subtler poetic effects, especially his epithets and similes'.<sup>69</sup> The char-

65 See Carl Selmer, *Navigatio Sancti Brendani Abbatis* (Blackrock, 1989), pp.64-65, and Yolande de Pontfarcy, 'Accounts and Tales of Lough Derg or of the Pilgrimage', in *The Medieval Pilgrimage to St Patrick's Purgatory. Lough Derg and the European Tradition*, ed. Michael Haren & Yolande de Pontfarcy (Enniskillen, 1988), 35-57, p.53.

66 Calder, 'Introduction', p. xvii.

67 Breathnach, 'Togail Troí', lines 3797-3799. Compare the genealogy of Saturn given in the prologue of *Togail Troí* in the Book of Leinster (Best & O'Brien, *Book of Leinster*, vol. 4, p. 1063, lines 30820-30822) and note that 'meic Trois' occurs twice as in the above quote from the Book of Ballymote. For a discussion of the Noahic pedigree for the Greco-Roman gods and their derivation from Cham in the Irish tradition see Myrick, *From the De Excidio*, pp. 169-170.

68 For the texts see F. N. Robinson, 'Irish Lives of Guy of Warwick and Bevis of Hampton', *Zeitschrift für Celtische Philologie*, 6 (1908), 9-180, 273-338, 556; for a discussion of some of the features of the Irish version of *Beves of Hamtoun* see Erich Poppe, 'The Early Modern Irish Version of Beves of Hamtoun', *Cambridge Medieval Celtic Studies*, 23 (1992), 77-98.

69 Stanford, 'History', p. 36.

acteristic feature of this Irish narrative style is a generous use of alliterating phrases and of doublets or triplets of synonyms.<sup>70</sup> It could be argued that this highly ornamented, rhetorically charged style is literary, not functional. It is indeed found in many texts which would be classified as 'literary' from a modern point of view. But it was considered appropriate for texts which would be classified as fundamentally historical and propagandistic in outlook, as for instance *Cogad Gáedel re Gallaib* ('The War of the Irish with the Foreigners'), which deals with recent history, the campaigns of the Scandinavians in Ireland and the Dál Cais wars against them, culminating in the Battle of Clontarf in 1014, and which was composed between 1103 and 1113 in the interest of Muirchertach Ua Briain, king of Munster.<sup>71</sup> The conscious and complex ornamentation of *Imtheachta Aeniasa* and similar texts as well as its careful preservation in manuscripts would seem to indicate that the redactors perceived them as fixed and finished texts which reflect their aesthetic intentions and which they wanted to have preserved, and perhaps performed, in this specific form.

Numerous examples in *Imtheachta Aeniasa* of this style, so rich in alliteration and synonyms, could be adduced.<sup>72</sup> The characterisation of a battle with alliterating adjectives as 'cath fíchda, fergach, feochair' (line 561) is just one small-scale example of the employ-

70 Poli ('L'Eneide', pp. 1006-1008) and Slotkin ('Medieval Irish Scribes', pp. 446-447) have stressed a possible oral origin of some such formulae, but Slotkin has rightly insisted on writing as the medium of the process of adaptation itself. See also Uáitéal Mac Gearailt, 'On Textual Correspondences in Early Irish Heroic Tales', in *Proceedings of the First North American Congress of Celtic Studies*, ed. G. W. MacLennan (Ottawa, 1988), 343-355, pp. 348-349.

71 J. H. Todd, *Cogadh Gaedhel re Gallaibh* (London, 1867); for a general discussion of the text and its date, with further references, see Máire Ní Mhaonaigh, 'Bréifne Bias in *Cogad Gáedel re Gallaib*', *Ériu*, 43 (1992), 135-158; for a discussion of its style see Albertus Johannes Goedheer, *Irish and Norse Traditions about the Battle of Clontarf* (Haarlem, 1938), pp. 8-19.

72 For a characterisation of this style, with many examples, see Kevin O Nolan, 'Homer and the Irish Hero Tale', *Studia Hibernica*, 8 (1968), 7-20, 'Homer and Irish Heroic Narrative', *The Classical Quarterly*, N.S., 19 (1969), 1-10, and Mac Gearailt, 'On Textual Correspondences', 'The Language of Some Late Middle Irish Texts in the Book of Leinster', *Studia Hibernica*, 26 (1991-1992), 167-216, and 'Über den Wechsel'.

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ment of this stylistic device,<sup>73</sup> and the stylistic potential of an enumeration can be realized as:

imda rig 7 tuisigh 7 ogthigern 7 uirrigh, curuidh 7 caithmild 7 laith gaili  
7 amuis 7 anruith 7 maccaem (lines 2399-2401).<sup>74</sup>

Descriptions of battles with strings of alliterating adjectives very similar to the one quoted above from *Imtheachta Aeniasa* occur in other medieval Irish texts, for instance in *Cogad Gáedel re Gallaib*:

cath fichda, fuileach, forderg;  
cath fulech, fichda, forderc, feochair, fearda, feramail;  
cath fergach, feramail;  
cath fichda, fuleach, frithir, forderg, forruamanda, feochair, ferda,  
feramail.<sup>75</sup>

These examples show that the authors/redactors did not repeat the same string of adjectives with every occurrence of the same governing noun. There is considerable variation, particularly with nouns which allow a range of qualifications, and in this respect these strings are not rigidly formulaic. Some alliterating phrases, however, appear to be fairly stable within a text; thus the corslets of the heroes are repeatedly described in *Imtheachta Aeniasa* as 'treabraid treualach' ('triple-braided and triple-looped').<sup>76</sup> Many other alliterating or syn-

73 The sequence *fichda fergach* is repeated, with a third alliterating element, in lines 1099 ('fuirechair'), 1113 ('furechair'), and 2276 ('feochair'); see also lines 2528 ('feig feochair fergach faibrach'), 2807-2808 ('feochair faibrach fichda'), and 3047-3048 ('fergach feochair forniata'). For a more extended characterisation of a battle in *Imtheachta Aeniasa* see lines 2012-2017, and compare Todd, *Cogadh Gaedhel*, p. 178.1-9, for an external parallel.

74 Compare, for instance, Todd, *Cogadh Gaedhel*, p. 52.2-5, 'ciarsat linmar a rig ocus rigflathi ocus a rigdomna; ciarsat imda a treit ocus tretil ocus a drenmmilid, a laich gaili, ocus gaiscid, ocus gnimarthia', and also p. 138.3-5.

75 Todd, *Cogadh Gaedhel*, pp. 76.6, 110.11-12, 120.6-7, 178.6-8.

76 See lines 1957 (Venus's corslet for Aeneas), 2460, 2497-2498, 2548, 2946, 3038; *treualalagh* is used on its own in lines 1030 (Mnestheus's prize), 2628, 3189. In the *Aeneid*, Venus's corslet for Aeneas is described as 'loricam ex aere rigentem, sanguineam, ingentem' (viii.621-622) and Mnestheus is given 'levibus huic hamis consertam auroque trilicem loricam' (v.259-260). The Irish phrase also occurs, for instance, in Todd, *Cogadh Gaedhel*, p. 158.25-26, 'lurecha [...] treualacha, troma, trentrebraid', and p. 180.11-12, 'lurechaib [...] treualacha, tailchi, trentrebraid'; see also Myrick, *From the De Excidio*, p. 147, for an example from *Togail Troí*.

onymous strings occur in *Imtheachta Aeniasa* as well as in other medieval Irish texts and thus indicate the stylistic integration of the adaptation into the dominant narrative mode. In the following I list some such phrases to substantiate this claim, even though in some instances examples come from texts later than *Imtheachta Aeniasa*:

*ecla 7 omuin* 'fear and dread';<sup>77</sup>  
*crích 7 ferann* 'land and territory';<sup>78</sup>  
*síd 7 caínochomrac* 'peace and goodwill';<sup>79</sup>  
*bruth 7 bríg* 'strength and spirit';<sup>80</sup>  
*calma curata* 'brave and heroic';<sup>81</sup>  
*brígach borrfadach* 'spirited and ireful';<sup>82</sup>  
*fortrénn feramail* 'bravely and valiantly';<sup>83</sup>  
*díchra dúthráchtach* 'eagerly and willingly'.<sup>84</sup>

77 Lines 72, 185, 192, 496, 532, 617, 729-730 *et passim*; Best & O'Brien, *Book of Leinster*, vol. 4, p. 769, line 22933; Atkinson, *Passions*, lines 166, 2904; Stokes, *Cath Catharda*, p. 190, lines 2481-2482, Käte Müller-Lisowski, 'Stair Nuadat Find Femin', *Zeitschrift für Celtische Philologie*, 13 (1921), 195-250, p. 220.2-3.

78 Lines 92, 332-333, 343, 639, 1533, 1582, 1760, 2386; Meyer, *Merugud*, lines 3 and 7; Best & O'Brien, *Book of Leinster*, vol. 4, p. 766, line 22805, p. 768, lines 22880-22881 and 22912; Todd, *Cogadh Gaedhel*, p. 68.22.

79 Lines 135-136; Stokes, *Cath Catharda*, p. 80, line 1042, p. 94, lines 1228-1229, p. 112, line 1482; Whitley Stokes, 'The Destruction of Dá Derga's Hostel', *Revue Celtique*, 22 (1901), 9-61, 165-215, 282-329, 390-437, p. 166, § 66.

80 Lines 284, 1110, 1693, 1776, 1998, 22312-2313, 2387, 2566, 2853, 3069; Stokes, *Cath Catharda*, p. 144, line 1884; Gordon Quin, *Stair Ercuil ocus a bás* ([London], 1939 = *Irish Texts Society*, 38), lines 1258 and 1333.

81 Lines 754, 898, 990, 2457-2458, 2855, 3047; Todd, *Cogadh Gaedhel*, p. 160.1; Quin, *Stair Ercuil*, lines 770-771 and 787-788, see also O Nolan, 'Homer and Irish Heroic Narrative', p. 12, footnote 1.

82 Lines 913-914, 2199, 2244; Todd, *Cogadh Gaedhel*, p. 160.6.

83 Lines 990-991, 1098-1099, 2149, 2542, 2822; Stokes, 'Destruction of Dá Derga's Hostel', p. 324; Todd, *Cogadh Gaedhel*, p. 84.11.

84 Line 1871; Stokes, *Cath Catharda*, p. 148, line 1956, p. 190, line 2488-2489, p. 236, line 3105-3105.

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Conventional Irish features, on the level of both style and wording, are also found in the descriptions of persons, the so-called *ecphrases*, of *Imtheachta Aeniasa*.<sup>85</sup> Virgil described Aeneas at his arrival at Dido's court in the following words (i.588-593), invoking both his godly origin and his imperial future:

restitit Aeneas claraque in luce refusit,  
os umerosque deo similis; namque ipsa decoram  
caesariem nato genetrix lumenque iuventae  
purpureum et laetos oculis adflarat honores;  
quale manus addunt ebori decus, aut ubi flavo  
argentum Pariusve lapis circumdatur auro.

*Imtheachta Aeniasa*, on the other hand, describes Aeneas in much more sensous terms and with reference to the immediate effects of his beauty (lines 347-351). The alliterating adjectives *suairc*, *sochraíd*, and *soichenéoil* used here are again employed in the introduction of Lavinia, 'Ba suairc sochraídh sognimach saerchlanda socheniul in ingen sain' (lines 1484-1485); and the adjectives *suairc* and *sochraíd* are also used in the introduction of Ascanius, 'fer suaire sochraíd seghaind saercheniul' (line 2367). Dido describes Aeneas as 'suairc socharthanach' (line 676). Similar combinations of these adjectives occur in descriptions of persons or groups of persons in other medieval Irish texts, for example:

slog [...] suairc sochraíd socharthanach;<sup>86</sup>  
fer suaire sochraíd;<sup>87</sup>  
ciniud suairc sairclanntha socheneoil segaind.<sup>88</sup>

85 For a discussion of *ecphrasis* in medieval Irish texts and external analogues see Dorothy Dilts Swartz, 'The Beautiful Women and the Warriors in the *LL TBC* and in Twelfth-Century Neo-Classical Rhetoric', *Proceedings of the Harvard Celtic Colloquium*, 5 (1985), 128-146, and 'The Problem of Classical Influence in the Book of Leinster *Táin Bó Cuailnge*: Significant Parallels with Twelfth-Century Neo-Classical Rhetoric', *Proceedings of the Harvard Celtic Colloquium*, 7 (1987), 96-125. For some significant differences between the first two recensions of *Táin Bó Cuailnge* in the organisation of *ecphrasis* and a concomitant development towards symmetry and regularity see Áine De Paor, 'The Common Authorship of Some Book of Leinster Texts', *Eriu*, 9 (1921-1923), 118-146, pp. 124-125.

86 Atkinson, *Passions*, lines 8319-8321.

87 Whitley Stokes, *Saltair na Rann* (Oxford, 1883), line 5751.

88 Todd, *Cogadh Gaedhel*, p. 52.19-20.

Most of the elements of the physical description of Aeneas are conventional as well, and similar features are again found later in the text, in the description of Pallas (lines 1924-1929). Calder and Meyer both pointed out that the description of Pallas's sword in the same context has a very close analogue in the description of Socht's sword in *Scél na Fír Flatha*, a text which is preserved in the Book of Ballymote, and that elements of the description of Pallas occur in *Tochmarc Ferbe*.<sup>89</sup> They did not notice, however, that a greater number of elements of the description of Pallas and of his dress are also found in *Scél na Fír Flatha* itself.

*Imtheachta Aeniasa:*

Ba cosmail ri forcleithi cailli cetemuin no fri sian slebi cechta a dha gruadh. Anddar lat ba fras do nemandaib rolad ina ceand. Anddar lat ba dual partlaingi a beoil. Ba gilithir ri sneachta n-aen aidchi a braigi 7 a cneas ar cheana. (lines 1925-1929)

*Scél na Fír Flatha:*

Dar-let ba fros do nemhondaibh rolad ina chind. Dar-let ba dual partainigi a bhél. Ba gilithir sneachta a chorp saerdenmach. Ba casmail fri forcli cailli no sían sléibi a gruaidh.<sup>90</sup>

*Tochmarc Ferbe:*

Ba cosmail fri cleithe caille cetamain no fri sian sléibi cechta a da gruad. Andar latt ba fross do nemannaib ro laad ina chend. Andar latt bátar da dúal partaingi a beoil. Ba gilithir snechta oenaidchi a brági 7 a chnes chena.<sup>91</sup>

89 See Calder's footnote on p. 122 of his edition and Meyer, 'Middle-Irish Version', p. 101.

90 Whitley Stokes, 'The Irish Ordeals, Cormac's Adventure in the Land of Promise, and the Decision as to Cormac's Sword', *Irische Texte*, vol. 3 (Leipzig, 1891-1897), 183-229, p. 186.11-14. The version of the text in the Yellow Book of Lecan has *nemannaib* for *nemhondaib*. For a discussion of *Scél na Fír Flatha*, a legal fable of the eleventh or twelfth century, and further references, see John Carey, 'The Testimony of the Dead', *Éigse*, 26 (1992), 1-12.

91 Ernst Windisch, 'Tochmarc Ferbe', *Irische Texte*, vol. 3 (Leipzig, 1891-1897), 445-556, pp. 464.41-466.45

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Brat corcra corrthorach uime. Liagdelg oir ara bruinde. Muntorc oir ima braighit. Leni srebnaidi sidaighi fria gelchnes. Cris oir co ngemaib do lig[aib] logmuraib imo taebu. (lines 1930-1933)

### *Scél na Fir Flatha:*

Brat corcra cásleactha uime. Liadelg oir fora bhrundi. Muntorc oir ima braighid. Leni gelculpadach co ndergindliud uime. Cris oir co ngemaib do lig logmair thairis.<sup>92</sup>

### *Tochmarc Ferbe:*

Cóica brat corcra cortharach impu co cortharaib ecair óir 7 argit.<sup>93</sup>

The characterisation of a hopeless and dangerous endeavour in a triplet of proverbial expressions, 'is lam a nead nathrach, is lua [fri] broth 7 lem chindh fri hall'<sup>94</sup> (lines 751-752, 'it is a hand in a nest of serpents, it is a kick against goads and a dash of a head upon a rock'), finds its closest analogue in *Cath Maige Tuired*, but two individual proverbs have parallels in other medieval Irish texts as well.<sup>95</sup>

Ba 'bém cinn fri ald', ba 'láum a net natrach', ba 'haigedh go tenid' cor fri slúig na Fomore isin ló-sin;<sup>96</sup>  
ar ba gat im ganem 7 ba snam i n-agid srotha ba lua fri borb 7 ba beim cind fri hall;<sup>97</sup>  
Cid héside nira bern baéguil. ba lám i nnet nathrach. 7 ba hatchungid ugra insaigid fair;<sup>98</sup>  
cid iatside ropsat láma i nnet nathrach.<sup>99</sup>

92 Stokes, 'Irish Ordeals', p. 186.5-8.

93 Windisch, 'Tochmarc Ferbe', p. 464.23-24.

94 For the emendation see *Dictionary of the Irish Language*, s.v. 1 *lúa*.

95 This type of proverbial expressions is parodied in *Aislinge Meic Con Glinne* (ed. K. H. Jackson (Dublin, 1990), § 53).

96 E. A. Gray, *Cath Maige Tuired* (London, 1982 = *Irish Texts Society*, 52), lines 572-574.

97 R. I. Best & M. A. O'Brien, *The Book of Leinster*, vol. 4, p. 1079, lines 31443-31445 = *Togail Troí*. For some of the phrases used in this example compare Todd, *Cogadh Gaedhel*, p. 162.21-24.

98 Best & O'Brien, *Book of Leinster*, vol. 4, p. 1079, lines 31423-31424 = *Togail Troí*.

99 Best & O'Brien, *Book of Leinster*, vol. 5, p. 1299, line 38702 = *Bórama Laigen*.

Another figurative phrase, 'so that sole would touch neck', is used to describe turmoil and slaughter in battle, and occurs three times in more or less identical contexts:

nos-geb sroigleadh 7 esargain, leod 7 leadradh 7 dichendad co mbenadh bond fri medi 7 medi fri aroile acu gach conair dotheghiddh tresin sluagh (lines 2228-2231);

ros-geb for sraiglead 7 esorgain, leod 7 leadrad, brud 7 brisiudh 7 basagadh na Troianach gu mbenad bond fri medi aigi gach conair dotheigedh sechnon in dunaidh (lines 2314-2316);

aga slaidhi 7 aga n-athcuma co mbenadh bond fri medi aigi gach conair rotheghed tresin cath (lines 2501-2503).

This phrase has parallels in the Book of Ballymote itself,<sup>100</sup> but also in other texts:

Ba fata in imguin i n-aghaidh Pers iar n-a tuargain ar tus isin cath: buind re meidiu 7 meidiu fri bondaibh ann;<sup>101</sup>

Ra batar reann nimhe 7 gaineam mara 7 duille fed a buind re medhe 7 mede re bond;<sup>102</sup>

Ba sé tiget in áir innosrala, co comnrichtis da bond na mna fri medhiu cinn a setchi;<sup>103</sup>

Rob iomdha ann amhlaidh buinn fri mheidhe 7 meidhe fri bhonnuibh;<sup>104</sup> go raphsat buind frá méidibh 7 méideadha frie bonduuibh;<sup>105</sup>

dobert fóbairt bidbad fo bidbadaib forro co torcratar bond fri bond 7 méide fri méide;<sup>106</sup>

Ro lenait e co hait, athlum, imetrum, co mbenad bond fri bond, ocus cend fri cend, ocus cnes fri cnes, da eis cach conair ma [!] rancatar.<sup>107</sup>

100 A number of further parallels in phrases between *Imtheachta Aeniasa* and the Alexander-compilation are noted in Peters, 'Alexandersage'.

101 Peters, 'Alexandersage', pp. 109-110 = 489b37-39.

102 Peters, 'Alexandersage', p. 117 = 491a49-51.

103 Kuno Meyer, *Cáin Adamnáin* (Oxford, 1905), p. 4, § 7, see also p. 6, § 10: 'is iat condhrancatar immon ath, co na deochaid anim i comatreb a colla diib, acht dorochratar bond fri bond'.

104 Margaret C. Dobs, 'Cath Cumair', *Revue Celtique*, 43 (1926), 277-342, p. 326.6-7.

105 *Cath Ruis na Ríg* in Edinburgh, National Library of Scotland, MS Adv. 72.2.9, quoted by Mac Gearailt, 'On Textual Correspondences', p. 345.

106 O'Rahilly, *Táin Bó Cíalnge* from the Book of Leinster, lines 2315-2316. Mac Gearailt ('Über den Wechsel', p. 83) has characterised this phrase as a typical example of the 'jüngeren, lockeren Stil der Prosa des 12. Jh.'.

107 Todd, *Cogadh Gaedhel*, p. 190.4-6.

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The common metaphorical expression *dam dásachtach* (literally 'mad ox') to denote an angry warrior occurs in *Imtheachta Aeniasa*,<sup>108</sup> and the rhetorically charged descriptions of Turnus (lines 1773-1775) and of Nisus and Euryales (lines 2061-2063) have a close analogue in the description of Mathgamhain and Brian in *Cogad Gáedel re Gallaib*:

da tuir croda comnerta comcalma, da laech lonna letarracha luchtmara,  
da comlaíd catha, da cleith ugra, da dor didin, da rind aga ocus urlaimi.  
two stout, able, valiant pillars, two fierce, lacerating, magnificent heroes,  
two gates of battle, two poles of combat, two spreading trees of shelter,  
two spears of victory and readiness.<sup>109</sup>

Before the battle between the Trojans and the Rutulians, in a scene which has no equivalent in the *Aeneid*, Aeneas and Turnus are both depicted as inciting and exhorting their hosts:<sup>110</sup>

O thairnig tra do Aenias corugud in catha, rogres 7 ronert in sluag uili  
(lines 2447-2448);  
Cen dono robai Aenias a[c] corughud a catha 7 ac nertad a sloigh (lines  
2466-2467);  
O ruscaig doib tra a catha do corugud 7 a sloig do nertadh 7 do gressacht  
(lines 2477-2478).

In another instance, Venus is shown as inciting and exhorting Aeneas to fight Turnus (lines 1964-1965), and Turnus himself is incited by Iris (line 1976). As Proinsias Mac Cana has shown, incitement before battle, by exhortation or by insult, is a common motif in medieval Irish texts; and the redactor of *Imtheachta Aeniasa* will have included it here as a stock element in his extended description of the battle and the preparations for it.<sup>111</sup>

108 Lines 537-538, 2571; compare Best & O'Brien, *Book of Leinster*, vol. 4, p. 1113, line 19, and Stokes, 'Destruction of Dá Derga's Hostel', p. 45, § 43.

109 Todd, *Cogadh Gaeidel*, p. 56.22-24, and p. 57 for the translation, and also p. 188.6-7; see also Myrick, *From the De Excidio*, p. 150, for further examples.

110 See also lines 1019 and 1021 for inciting in the context of a contest.

111 See Proinsias Mac Cana, 'Laíded, Gressacht "Formalized Incitement"', *Ériu*, 43 (1992), 69-92.

This collection of a few examples, which is far from exhaustive,<sup>112</sup> indicates the extent to which Virgil's text was integrated into the Irish literary tradition in the process of adaptation.

## SUMMARY

Medieval Irish *literati* were aware of the similarities between the heroes of classical antiquity and of their own heroic, pre-Christian past. This is brought out clearly in a twelfth-century poem on the Christian kings of Ulster, of which one copy is preserved in the Book of Ballymote. Here parallels are drawn between Priam and Conchobar, Troilus and Cú Chulainn, Aeneas and Fergus, Alexander and Naíse, and between Hector and Conall Cernach, but it is also said that 'Each single man of Emain's territory has a counterpart in tumultuous lordly Troy'.

Comoirrdeirc Asia re hUlltaib  
im écht, im allad, im uaill:  
Priaim ainm Conchobair Codail  
borrfadaigh im Thoraig thuaid.

Coimfhedma Treóil is Cú Chulainn  
im chomlonn, im ré is im rath;  
Fergus Éneas re luad loingse  
glé-dias buan nar choimse i cath.

Alexandair Naíse nertmar-  
rena néim Troí ocus Táin:  
Echtair mar Chonall cert Cernach  
nert ro-garb re hernach n-áig.

Cosmail gach áen-fher d'iath Emna  
d'fhir ar Tróe muirníg na máer:  
ropo data a n-áirem uile,  
gach sáir-fher don chuire cháem.

<sup>112</sup> See also Meyer's collection ('Middle-Irish Version', pp. 100-106) of further correspondences between *Imtheachta Aeniasa* and native texts.

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Asia and Ulster are equally famous in deed, in fame and in pride: Priam is the name of Conchobar of Codal who rages arrogantly around northern Troy.

Troilus and Cú Chulainn are equivalent in their combats, their life-span and their fortune; Aeneas is Fergus where exile is considered, – a bright constant pair who were not moderate in battle.

Powerful Náise is Alexandros: their splendid beauty caused [the siege of] Troy and the Táin; Hector is like honest Conall Cernach, a fierce strength against the iron of conflict.

Each single man of Emain's territory has a counterpart in tumultuous lordly Troy: it would be pleasant to enumerate them all, every hero of the fair company.<sup>113</sup>

The interest of Irish *literati* in the heroes of their own pagan past and the obvious parallels between the heroic milieu of their lives and of the heroes of classical antiquity would have been one reason to adapt classical texts into Irish,<sup>114</sup> with the high status of their authors, for instance pseudo-Dares and Virgil, as a further incentive. James Carney advanced the interpretation of *Táin Bó Cuailnge* (and related texts) as historical novel, as an amalgam of fiction and history. Leslie Diane Myrick has emphasised the historical relevance of classical texts for their Irish translators. I have suggested above that *Imtheachta Aeniasa* could be viewed as the product of the fusion of a developed vernacular stylistic and narrative tradition with a learned and historiographical interest in events of classical antiquity. In the

113 Francis John Byrne, 'Clann Ollaman Uaisle Emna', *Studia Hibernica*, 4 (1964), 54-94, pp.61-62 and p. 76 for the translation. See also note, p. 81, 'A less honourable similarity between Aeneas and Fergus is tacitly implied, for in late classical and medieval tradition Aeneas was regarded as a traitor'. See also Todd, *Cogadh Gaedhel*, p. 204, for a comparison of Brian with Classical and Old Testament figures, and note that only the Classical figures, Octavin (Augustus Caesar?) and Alexander, are characterised as warriors and fighters.

114 Entries in the Annals of Inisfallen and in the Clonmacnois groups of annals indicate that some eleventh-century scholars perceived the heroes of the so-called Ulster-cycle as historical, see John V. Kelleher, 'The *Táin* and the Annals', *Ériu*, 22 (1971), 107-127, and David Dumville, 'Ulster Heroes in the Early Irish Annals: A Caveat', *Éigse*, 17 (1977-1979), 47-54.

Book of Ballymote *Imtheachta Aeniasa* was integrated into an incipient cycle of texts about classical antiquity, and the Virgilian epic thereby lost much of its literary meaning and acquired more of the status of a historical source. An accurate and faithful rendering of Virgil's original, a translation in the modern sense of the word, was not the aim of its medieval Irish redactors. In the process of adaptation, ideological and stylistic features of the original text, for instance its teleological view of Roman history, with its implicit focus on Augustus, or the Virgilian similes, were discarded because they were not considered relevant in the new Irish cultural context. The resulting text therefore has to be judged on its own terms, as a reworking of the Virgilian source from an Irish perspective, within an intellectual and textual tradition with its own concerns and conventions. In this respect *Imtheachta Aeniasa* can tell its modern readers much about the mentality and interests of its medieval Irish audience, precisely because it departs characteristically from its source.<sup>115</sup>

#### THE MANUSCRIPTS OF *IMTHEACHTA AENIASA*

For an understanding of the transmission of *Imtheachta Aeniasa* and for the date of its original adaptation into Irish it is necessary to survey briefly the three manuscripts which preserve the text, especially since two of them were not known to Calder when he prepared his edition. This was based on the text of *Imtheachta Aeniasa* in the Book of Ballymote, the only manuscript then known:

B Dublin, Royal Irish Academy, MS 23 P 12 (536), the so-called Book of Ballymote, compiled in the last decade of the fourteenth century by three scribes, Solamh Ó Droma, Robeartus Mac Síthig, and Maghnus Ó Duibhgeannáin. *Imtheachta Aeniasa* occurs in the final section of the manuscript which contains four texts on topics from classical antiquity.<sup>116</sup>

115 See also Ernst Windisch's remark in his introduction to *In Cath Catharda*: 'Nur das Eine sei noch bemerkt, dass sich die Eigenart des irischen Geistes nirgends deutlicher hervorhebt, als in der irischen Bearbeitung eines fremden Stoffes' (Stokes, *Cath Catharda*, p. ix).

116 Catalogue of Irish Manuscripts in the Royal Irish Academy, fasc. 13, pp. 1610-1655; see also Atkinson, *Book of Ballymote*, pp. 5-18, Walsh, *Irish Men*, pp. 13-24, and Tomás Ó Conchearnainn, 'The Book of Ballymote', *Celtica*, 14 (1981), 15-25.

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Since Calder's time, two more manuscripts containing incomplete versions of the text have been discovered:

- K Killiney, Franciscan House of Studies, MS A 11, a fifteenth-century (?) manuscript written by Dáelghus Ó Duibhgeannáin, which contains the Irish versions of pseudo-Dares (*Togail Troí*) and of the *Aeneid*. The text breaks off at line 2903 of Calder's edition.<sup>117</sup>
- D Dublin, King's Inns Library, MS. 13, written in 1491/2 by Moilechlainn Ó Cianáin of Fermanagh, the second part of a codex which contains texts based on foreign sources. The text breaks off at line 3137 of Calder's edition.<sup>118</sup>

The relationship between the three copies of the text will require future detailed analysis, as it may have important implications for our understanding of the date and transmission of *Imtheachta Aeniasa*. A preliminary survey of a few sample pages seems to indicate that the three texts tend to agree quite closely. Many minor differences can be explained as having arisen in the process of scribal transmission. No two texts agree consistently against the third, although there is a tendency for K and D to agree against B. In a number of instances, B has additional alliterative or synonymous phrases. On the pages which I have checked, most of Calder's emendations are supported by the

117 Myles Dillon et al., *Catalogue of Irish Manuscripts in the Franciscan Library Killiney* (Dublin, 1969), pp. 22-23. Note that the scribe of this manuscript belongs to the learned family of Ó Duibhgennáin.

118 Pádraig de Brún, *Catalogue of Irish Manuscripts in King's Inns Library Dublin* (Dublin, 1972), pp. 30-33. The end of the text, from line 3137 of Calder's edition, is supplied from the Book of Ballymote in Dublin, Royal Irish Academy, MS 23 L 33 (112), an eighteenth-century paper manuscript, see *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 3 (Dublin, n.d.), pp. 333-335; this manuscript also supplies some of the text missing in *Togail Troí* in the first part of the codex. This first part is Dublin, King's Inns Library, MS. 12, which contains *Togail Troí*, *Don Tres Troí*, *Merugud Ulix*, and *Finghala Chlainne Taantail* (as well as a poem of eight quatrains, 'Se bruidhni hErenn gan ail'). *Don Tres Troí* is a tale of the rebuilding of Troy by Astyanax and of its final destruction; *Finghala Chlainne Taantail* has been called 'a kind of remscel as well as a continuation of the saga of the Fall of Troy' (Mary E. Byrne, 'The Parricides of the Children of Tantalus', *Revue Celtique*, 44 (1927), 14-33, p. 14).

other two manuscripts.<sup>119</sup> This indicates that B is not their source and that a lost hyparchetype could be posited from which the surviving three texts are descended. However, before more work has been done on their relationship, this remains speculative.

A copy of *Merugud Uilix maic Leirtis* is also found in B and in the first part of D, as well as in a third manuscript, Dublin, Royal Irish Academy, Stowe D.iv.2 (1223). Robert T. Meyer has asserted that the texts of *Merugud Uilix* in B and in the first part of D have many readings in common against the third manuscript and therefore go back to a common hyparchetype.<sup>120</sup> This would give additional support to the suggestion that the text of *Imtheachta Aeniasa* in D is not a copy of the text in B.

Gerard Murphy suggested that the archetype of *Imtheachta Aeniasa* 'was written before the middle of the 12th century and was based directly on the original Latin' and that it postdates the original adaptation of *Togail Troí*, the Irish version of *De Excidio Troiae Historia*.<sup>121</sup> The earliest texts of both *Togail Troí* and the Irish compilation concerning Alexander the Great have since been dated to the tenth century;<sup>122</sup> and it may be significant that only these two texts are referred to in the tenth- or eleventh-century B-list of medieval Irish

119 The reading *nanairrdhi* (line 72) is supported by both K and D (a mistake in their hyparchetype?); for *rochualam[ar]* (line 79) both K and D read *rochualasum*.

120 Meyer, *Merugud*, p. xii.

121 Gerard Murphy, 'Vergilian Influence upon the Vernacular Literature of Medieval Ireland', *Studi Medievali*, N.S., 5 (1932), 372-381, p. 380. See also Mac Cana ('La traduction', p. 80) for the view that a significant number of adaptations of classical material originated in the twelfth century. On Irish acquaintance with Virgil see, with further references to earlier work, Rijklof Hofman, 'Some New Facts Concerning the Knowledge of Vergil in Early Medieval Ireland', *Études Celtiques*, 25 (1988), 189-212. For the possibility of a Vergilian influence on the Irish genre of *imrama* see, with references to earlier discussion, Randi Eldevik, 'A Vergilian Model for the *Imrama*?', *Proceedings of the Harvard Celtic Colloquium*, 4 (1984), 1-8. For Vergilian echoes in bardic poetry and pseudohistorical tracts see Liam P. Ó Caithnín, *Apalóga na bhFié 1200-1650* (Baile Átha Cliath, 1984), pp. 133-134, and John Carey, *The Irish National Origin-Legend: Synthetic Pseudohistory* (Cambridge, 1994 = Quiggin Pamphlets on the Sources of Mediaeval Gaelic History, 1), p. 16.

122 See Mac Eoin, 'Verbalsystem', p. 202 (he gives a date between 1040 and 1140 for the second recension, to which the version in the Book of Ballymote belongs), and Peters, 'Alexandersage', pp. 88-97.

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tales.<sup>123</sup> Diego Poli has tentatively connected *Imtheachta Aeniasa* with continuing reverberations of the intellectual and political milieu of the time of Brian Bóromha († 1014) and his imperial aspirations, and he has suggested that it may have been translated in the late eleventh or the first decades of the twelfth century.<sup>124</sup> Rather than try to locate the text in a specific historic situation I consider it more appropriate, given our current ignorance of its precise linguistic date, to place it in the broader context of adaptations of classical material into Irish which appear to have arisen from an interest in fleshing out some of the historical events briefly referred to in Latin and Irish chronicles.<sup>125</sup>

### GEORGE CALDER, THE EDITOR OF *IMTHEACHTA AENIASA*

George Calder's edition of *Imtheachta Aeniasa* was published by the Irish Texts Society in 1907. Before his edition, the complete text had only been available in Robert Atkinson's facsimile of the Book of Ballymote, and the episode concerning the friendship of Aeneas and Dido had been edited separately by T. Hudson Williams.<sup>126</sup> Both Atkinson and Williams also commented briefly on some characteristics of the Irish adaptation.

George Calder was born in 1859 at Inchoan, Durris, Kincardineshire. He graduated in Classics (Aberdeen, 1881) and Divinity (Edinburgh, 1884). From 1886 to 1893 he was Royal Bounty missionary at Struan; from 1894 to 1912 minister of the parish of Strathfillan. During these years he worked on Irish and Scottish

123 Proinsias Mac Cana, *The Learned Tales of Medieval Ireland* (Dublin, 1980), pp. 52 and 54, see also p. 84, and pp. 33-40 for the B-list. *Imthecht(a)* 'wandering(s)/adventure(s)' as a technical term does not occur in the tale-lists, but it is used in a number of titles of later texts, see, for instance, *Imtheachta Moighi Ruith* 'The Wanderings of Mog Ruith' in the Book of Ballymote and the references to eight texts with *imtheacht(a)* in their titles in *Catalogue of Irish Manuscripts in the Royal Irish Academy, Index II* (Dublin, 1958), p. 816.

124 Poli, 'L'Eneide', pp. 1001-1002.

125 See, for instance, the references to Troy and Aeneas in the *Annals of Inisfallen* (ed. Seán Mac Airt (Dublin, 1951), pp. 9-10), and the discussion in Myrick, *From the De Excidio*, pp. 69-80.

126 See Atkinson, *Book of Ballymote*, pp. 449-485 and pp. 17-18, and Williams, 'Cairdius Aenias'. Calder mentions in his introduction (p. xii) that he was unable to follow Williams in 'a great many details, which cannot be regarded as unimportant'.

Gaelic literature and attended courses at the School of Irish Learning in Dublin, with John Strachan<sup>127</sup> in 1905 and with Rudolf Thurneysen in 1911. In 1912, at the age of 53, he was appointed Lecturer in Celtic Language and Literature at the University of Glasgow. He held this post until 1935, when he retired to Killin, where he died in 1941.<sup>128</sup> *Imtheachta Aeniasa*, Calder's first publication, and his edition of the Irish version of Statius's *Thebaid*<sup>129</sup> bear witness to his interest in both the Classical and the Celtic literatures. He also edited medieval Irish grammatical texts<sup>130</sup> as well as Scottish Gaelic folk-tales and poetry,<sup>131</sup> and he published a grammar of Scottish Gaelic.<sup>132</sup> I have not been able to trace any detailed review of his edition of *Imtheachta Aeniasa*; short notices appeared in *Revue Celtique*, *Irisleabhar na Gaedhilge*, and *Celtic Review*.<sup>133</sup>

127 Calder dedicated his edition of *Imtheachta Aeniasa* to Strachan. See also his obituary for Strachan, *The Celtic Review*, 4 (1907-1908), 188-191.

128 For the biographical details see 'New Celtic Lecturer for Glasgow. Appointment of the Rev. George Calder', *The Celtic Monthly*, 20 (1912), 211-212, and 'Obituary. Rev. Dr. George Calder', *An Gaidhel*, 26 (1941), 107-108.

129 *Togail na Tebe. The Thebaid of Statius* (Cambridge, 1922).

130 'Advocates' Library Gaelic MS. LVIII. p. 185', *Celtic Review*, 7 (1911), 52-63 (an edition of a grammatical tract), and *Auraicept na n-Éces. The Scholar's Primer* (Edinburgh, 1917).

131 *Folk Tales and Fairy Lore in Gaelic and English* (collected from oral tradition by James Macdougall, Edinburgh, 1910); *The Gaelic Songs of Duncan Macintyre* (Edinburgh, 1912); *Gaelic Songs by William Ross* (Edinburgh, 1937).

132 *A Gaelic Grammar* (Glasgow, 1923, repr. 1972).

133 *Revue Celtique*, 28 (1907), 351-352 (H. D'Arbois de Jubainville); *Irisleabhar na Gaedhilge*, 17 (1907), 367-368; *Celtic Review*, 4 (1907-1908), 287-288 (Winifred Faraday). Calder's translation is on the whole accurate and reliable, but needs revision in some details; see, for instance, the remarks by Cecile O'Rahilly ('Three Notes on Syntax. I. *Co n-accā, co cuala*', *Celtica*, 8 (1968), 155-160, pp. 157-158) on *con* and *ocus* as connectives between temporal and main clauses, with special reference to lines 1795-1796, 1848-1849, 2536-2537, and 2641-2642.

I wish to thank Mary-Ann Constantine, Brendan Bradshaw and David Dumville for reading an earlier draft of this text and for discussing it with me.

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58. naimdib inas beathu *iar* n-orgain na Trai. Ba dith *in* fiadh-  
 662 naisea roraidis-[s]a fris[s]eomh: 'Fogeba-su co luath annosa  
 inni sin, mad he do thoga; *air* doro Pirr cugut, 7 se croda fulidi  
 iar marbad a meic a fiadhnai(col. b)si Priaim, 7 iarna dhichend- 590  
 adh fen iarsin. Is demin fogeba-su bas uadh, mad ferr leat inas  
 teched. Dogebum uile in *cetna* di[a n]-anum sund.' Ticim-sea  
 651 iarsin 7 Ascan 7 Creuisa a[c] cai ina fiadnaisi 7 ic attach co  
 tisad *ar* æn rind asin cathraich amach, 7 na tairisitis innte for  
 cind na nGrec dia mbasughad. In tan tra adconnairc Anachis 595  
 in doghaillsi moir sin 7 in bron foraindhe, ba galar trom  
 lais[s]ium inni sin 7 ba cunntabairt lais cid dogenad,<sup>1</sup> in<sup>2</sup> dul  
 leo, *no* in anad, 7 tocbaid a lama 7 a rosc dochum nime 7 is ed  
 600 roraid: "A dei nime, tiged *bar* furtacht chugum, 7 nertaiddh in  
 comairli coir form." Tic dono in tan sin co hobond torand mor 600  
 and, 7 tic do retla thaitnemach co soillsi dermair le do nim co  
 605 udesid for cleit[h]i in tige i rabamar-ni co rosoillsigh coill slebi  
 Ida. O 'dconnairc Anachis inni sin is ed roraid: 'Is maith in  
 celmuine,' *ar* se, 'is relta inchoisc eolais moir 7 seda *conaire*  
 701 sut. Is intocha le. Misi leb,' *ar* se, 'gan fhuirech fodesta 605  
 gibe leath tiaghthai.' Is ed dono roraidius-[s]a," *ar* Ænias, "in  
 tan sin. 'Is mithigh teichid calma and. Doruachtatar Greic  
 713 i focus. Ata tempull fas isin chnochtulaigh re cathraig amuig<sup>3</sup>  
 .i. tempull Ceriuir, 7 cid beg d' *ar* muintir ternas asin orgain,  
 tiged *connigi* sin. Beraid-sea dono Anachis *ar* mo muin in 610  
 710 *chonair* raghat gu rub inand bas *no* betha duind. Tæd dono  
 Ascan iarsin immalle frim. Teid Creuissa ingen Es inar n-airt-  
 717 chest. Tabradh dono Anachis *ina*<sup>4</sup> laimdeo lais *ar* ni coir  
 damsia a thadhall 7 me crodha fulidi *ar* marbad daine.' O  
 721 thairnic dhamsa," *ar* Ænias, "int aithisc-sa do rad, gebim 615  
 Anachis *ar* mo muin 7 Ascan imalle frim, 7 Creuisa allaid  
 cendaidh inar ndiaidh. Nom-geb tra omun 7 egla mor. And-  
 728 *dar* lind is Greic nobetis *ar* ar cind gach *conair* dothegmis.

<sup>1</sup> MS. dodenad

<sup>2</sup> MS. im: cf. O. I. im . . . fa

<sup>3</sup> MS. amuid

<sup>4</sup> 1. laim a, which is probably omitted.

the hands of his enemies to life after the destruction of Troy. There was need of the testimony I spoke to him: 'Quickly you will find that thing [death] now, if it be thy choice; for Pyrrhus will come upon you, all gory and bloody, after slaying the son of Priam in his presence, and then beheading himself. 'Tis certain you will meet death at his hand, if you prefer it to flight. We shall all meet the same fate if we stay here.' I came after that with Ascanius and Creusa, weeping, before him, and beseeching him to come along with us away out of the city, and that they should not tarry in it, waiting for the Greeks to slay them. Now, when Anchises saw that great trouble and our sorrow, that caused him great pain, and he was in doubt what he should do, whether to go with them or stay; and he lifted up his hands and his eyes to heaven, saying: 'Gods of heaven, let your help come unto me, and strengthen the right counsel in me.' And then suddenly there came a great peal of thunder, and there came to him a bright star, accompanied by an exceedingly strong light from heaven, and it settled upon the roottree of the house we were in, illuminating the forest of Mount Ida. When Anchises saw that thing, he said: 'Good is the omen,' quoth he; 'yon is a star to indicate much guidance and a journey's course. We must go with it. I am with you,' said he, 'without hesitation now, in whatever direction you proceed.' This is what I said then," quoth Æneas: "'It is time for bold flight. The Greeks have come nigh. There is a tenantless temple on a mountain knoll outside the city—to wit, the temple of Ceres—and though it be a few of our people that escape from the slaughter, let them come thither. I shall bear Anchises on my back wherever I shall go, so that death or life may be the same to us. Let Ascanius, too, after that, come with me. Let Creusa, daughter of Hecuba, come in our track. Also, let Anchises bring his household gods with him; for it is not meet for me to touch them, since I am gory and bloody after slaying men.' On completing these directions I gave," said Æneas, "I took Anchises on my back and Ascanius along with me, and Creusa, now wild, now gentle, behind us. But fear and terror seized me. We thought the Greeks were before us wherever we went. [Escaping], however, out of every peril, we arrived

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## PREFACE TO 1907 EDITION

My grateful acknowledgments are due to Professor Eggeling, of Edinburgh, under whom I studied Sanskrit, and was appointed Research Student in the University. As Curator of the University Library, and Convener of the Library Committee, he has given me liberal use of the resources of the Library; while I am indebted to the Librarian, Mr. Alexander Anderson, and also to Mr. J. L. Galbraith, Librarian of Glasgow University, for affording me every facility.

To the authorities of the Royal Irish Academy, and of Trinity College, Dublin, I am under obligations for access to the mss. and valuable books in their possession.

My warmest thanks are due to Professor Strachan, of Manchester, for many kindnesses, and for reading a proof of the whole of this work. He is not, however, to be held in any way responsible for the book, which is the outcome of an interest I have taken in Celtic matters during a long residence in the Highlands.

GEORGE CALDER.

## CORRIGENDA.

Page 10, n. 6, *for "2310" read "2312".*  
,, 30, line 470, *for "coimedaigh" read "coimedaidh".*  
,, 32, n. a, *for "Da" read "Dá".*  
,, 42, line 673, *for "v." read "iv."*  
,, 89, line 5, *omit comma after "Alexander".*  
,, 95, last word, *add "sheep".*  
,, 115, line 28, *for "Gods" read "Gods".*  
,, 132, n. 5, *for "2763" read "2673".*  
,, 138, line 2210, *for "muraib" read "muraib".*  
,, 146, n. 2, *for "2885" read "2855".*

# INTRODUCTION TO 1907 EDITION by George Calder

## I—THE ORIGIN

THE source of the Irish *Æneid* is the Book of Ballymote (pp. 449–485), the property of the Royal Irish Academy, and widely known by means of the facsimile. Prof. Atkinson has, in the Introduction to the fcs., given an account of the contents. Besides that account, and those in the printed catalogues, two others may be mentioned. The first is by O'Curry, in the R.I.A. Catalogue of Irish MSS., First Series, Part iii., 753–875. The second is by O'Donovan, MS. Cat. T.C.D., H. 2. 4. The Book of Ballymote is, so far as is at present known, the only source. Not even a copy of the tale is known to exist; for, in the paper copy of the Book of Ballymote, deposited in T.C.D., the Story of the *Æneid* finds no place. The title is entered in the Table of Contents, but has again been cancelled. The scribe never began to write the tale, and its allotted space remains blank. The condition of the proper names shows that it was copied, probably, many times after it left the translator's hands; and other copies may yet be found.

The Irish *Æneid* has not received much attention at the hands of editors. Dr. Stokes and Prof. Atkinson occasionally refer to it. Prof. Meyer has selected it as one of the sources for his "Contributions." Prof. Strachan has examined it closely for his "History of Middle-Irish Declension," and for other articles in the Philological Society's Transactions. But the text appears to have been wholly inedited till Prof. T. Hudson Williams published, in the *Zeitschrift für Celtische Philologie*, 1899, his interesting Episode of Dido (BB. 451<sup>a</sup>36–459<sup>a</sup>30). By that time my first draft of the whole tract was completed. I am

anxious to make all the acknowledgments that are justly due to the labours of my predecessor; but it will be seen that both in text and in translation there are a great many details, which cannot be regarded as unimportant, where I am unable to follow Prof. Williams. His "Episode of Dido" extends from line 210 to line 931 of the following transcript. The whole text is here edited for the first time.

## II—THE TEXT

The transcription I first made from the fcs.; and I then collated it with the original ms. This was done with a view to secure accuracy in regard to the marks of aspiration; but I also found that greater accuracy was attained with regard to the marks of contraction, which, in a few cases—e.g. *tigi* for *troigi*, 148—were omitted in the fcs. From the appearance of the ms., I concluded that many of the marks of aspiration, and probably some of the letters above (and especially below) the line, were added by a later hand. There is no evidence that the text existed in an older form. The passages quoted from older writings do not fit in well with the context. On the other hand, there are in the text itself many apparently late and even modern forms; and I have preferred to give the text in its late Middle-Irish dress, rather than to run the risk of destroying its character by a too zealous editing.

In transcribing the text, I have been guided chiefly by the text itself; and I now set down the following explanations:—

Vowels written above the line represent the syllables *ra*, *re*, *ri*, *ro*, *ru*; and the *r* only is printed in italics.

Similarly, vowels written below the line—chiefly *a*—are printed in Roman characters.

Consonants written above the line are sometimes noted, especially in the first sheets of the text. The vowel which completes the syllable—chiefly *-ud* of verbal nouns—is printed in italics.

The contractions, *a* *-air*, *a* *-ar*, though frequent in mss. and in the printed copies of the Bible, are also printed in italics. The extension *-ar* is not otherwise expressed; and *-air*,

represented by a stroke above the line, occurs only in two instances, *mathair*, 350, 568; *4* is extended to *ra* in 1599, 1654; *o* written above the line is extended to *or* in *Iutorna* 2972, 2981, 3061, *port* 287; and *u* written above the line is not infrequently extended to *ur* 349, 677, 684, 821, 1834, 2210, 8, 2313.

ꝑ, vero, occurs at lines 1168, 1751, 1800, 2970, and has been transcribed *immorro*.

In extending *n* to *nn*, or *nd*, the latter has been adopted, as being by far the commoner fully-written form in this ms.

The sign ~ denotes usually *m*, sometimes *um*.

The sign – denotes usually *n*, but is used also for other letters, e.g. *Caipes* 664, *gach* 296, and for a considerable variety of syllables.

A hyphen is used to connect emphasizing particles or inseparable pronouns with their respective nouns and verbs; also, for the sake of clearness, it is inserted between the infixd pronoun and the verb; and between transposed consonants (except *h*) and initial vowels.

A comma above the line is used to indicate the elision of a vowel or consonant.

The article is written as one word except when its final *d* becomes *t*, in which case the *t* is joined to the following noun. It is written along with a preceding preposition as one word.

Prepositions are joined to the relative and possessive pronouns.

The accents I have, with a very few exceptions, omitted from the text. In the ms. they are freely used in a few passages; and, occasionally, they mark a long or accented syllable; but for the most part they merely serve to distinguish the letter *i* from part of an adjacent letter for which it might have been mistaken.

In the ms. the passive and deponent endings in *-er* or *-ir* are rarely written out. The following are the chief examples: *rodbaithfider* 839, *gairmther* 947, *muirfider* 2473, *brister* 3002, *murfaidher* 3114; *cathaichtir* 2517, *ni fitir* 1796, 2598.

The 3rd sing. of the enclitic perfect *co ndechaid* is written out in lines 1724, 2151, 3188.

The proper names have fared badly in one respect. Some ignorant scribe, having provided himself with a copy of Vergil's "Æneid," wrote them down in the Gaelic text, regardless of

their grammatical connexion. They have fared better in another respect, that in a number of instances the spelling of them appears to reflect the pronunciation of the time.

### III—THE SUBJECT-MATTER

This is, in the main, identical with the “Æneid.” The material is considerably curtailed. Genealogies and the speeches of the gods, and all matters peculiarly Roman that would fail to move the interest of an Irish audience, are omitted.

The additions, on the other hand, are just such as would rouse that interest. A specimen of the kind will be found on pp. 152, 154, and in many other similar places where it was found possible to give but few references to the text of Vergil. The additions consist sometimes of well-known passages in Irish literature, such as the description of Pallas (1924–1933), cf. O’C. Lectt. 45; Mann. iii. 140, 1; and of his sword ib. ii. 322 (1933, 7); and in a less degree of Æneas (348–351); of Ascanius (2363–9); and of Turnus (1488–1491); and most of all do the additions tell of “the battles, sieges, fortunes” through which Æneas, like Othello, passed. The woes of the vanquished, the sorrows of parting, gold and silver ornaments, the splendour of houses and of arms, and the charm of natural scenery and fine weather, find a place in the tale (1465). This beautiful passage probably does not owe all its inspiration to Vergil or to his translator.

The Tibermouth in Vergil corresponds to the entrance to Purgatory in Dante. The latter sings: “So dulcet were the notes that their melody still sounds in mine ears. My master and I, and his companion spirits, seemēd wholly contented, as if naught else affected any of their minds” (Tozer’s Trans., p. 158). The Irish—in no unusual phrase—re-echoes the same words: “It was enough of joy to listen to the many strains which those birds used to sing.” Further: o li serce (350) may be compared with Tozer’s Trans., p. 229, “the hue which love approves”; “thrice did I essay to put my arms about her neck,” &c., 648, cp. Tozer, p. 157, “Thrice did I clasp my hands behind him, and as oft I brought them back upon my breast”; “and now mayst thou conceive the intensity of that love where-with I burn for thee when I forget our unreality, and would handle a shade as it were a solid body,” p. 242. Due allowance

being made for a common original, there seems room for the suggestion of Dante's influence.

The matter, then, is in the main identical with the “Æneid.” The translator was a competent scholar, both in Latin and in Gaelic. A few instances of idiomatic phrases, idiomatically rendered, place his scholarship beyond the reach of cavil: *velut agmine facto, amal tic slog namad*, 220; *ar ni ful dod dichumung, potes namque omnia*, 1256; *nochor' dichel, non ipse suo premit ore Latinus*, 1521; *fora belaib, ante gremium suum*, 2859; *ar ngnim muinterus, fide*, 1581; *aithescul, oraculum*, 1509; and many other examples might be added.

But his main purpose was to produce a scél. Comparetti, in his “Vergil in the Middle Ages,” Pt. ii., chap. i., gives some account of the rise and spread of the “Romance of Troy,” and the “Romance of Æneas.” And the translator had, above all things, to produce a work with the leading features of the modern novel. He has the requisite literary talent. A thorough knowledge of his original enables him to begin effectively; to select, curtail, amplify, or transpose his materials in order to meet the taste of his readers. It is unnecessary to expatiate. His progress through the “Æneid” can be marked, at any point, by a glance at the references to Vergil's “Æneid,” on the left-hand margin of the text.

I will now remark on some elements in the text which are not Vergilian.

The three sons of Laomedon—*Pulus, Foclointis, and Aimpiter* (page 2, line 18)—are difficult to identify in Classical Mythology; but v. Roscher's Dictionary, s. Laomedon. TT<sup>1</sup> 623 has *Pullus*, and *Vaclontis*, and *Ampiter*; Dares, 3, has *Hypsipylus*, *Volcontis*, and *Anyritos*; and in the Welsh version of Dares, the “Red Book of Hergest” ii. 4, the names occur in the forms *Nophilus*, *Aclius*, and *Ampiter*.

If the translation which I have ventured to give of line 139 be the correct one, it reflects somewhat adversely on the Irish translator's knowledge of geography.

Trelawney (Records of Byron, Shelley, and the Author ch. xvii. ad fin.) gives this description of the spot:—“In the morning we entered the narrow strait of Messina, passed close by the precipitous promontory of Scylla, and, at the distance

of a mile on the opposite shore, Charybdis; the waters were boiling, and lashed into foam and whirlpools by the conflicting currents, and set of the sea; in bad weather it is dangerous to approach too near in small craft." It is possible to imagine that local associations led the translator to think of the danger from a shoal (*múr*), just as in another passage, line 1002, *iarna lothrugad*, immersion in the sea has apparently suggested be-mudding in a bog or morass, *lodrach*, Carm. *Gadel*. ii. 172.

One of the translator's additions to the Vergilian text is the remark:—"Some allege that *Ætna* is one of the doors of hell," line 144. There is nothing to show whether he was moved to make this remark by his own theological leanings, or by the opinions current at the time. The idea was, no doubt, a common one. In "The Last Days of Pompeii," Bk. ii., ch. viii., the same observation is made of Vesuvius: "Difficult was it then and there to guess the causes why the tradition of the place wore so gloomy and stern a hue; why in those smiling plains—to Baiae and Misenum—the poets had imagined the entrance and thresholds of their hell—their Acheron and their fabled Styx." And *Lavengro*, chap. xix., apostrophises "Ab Gwilym" in similar terms:—"Thou startest, bimest thy crossbow, intending to hit Reynard with the bolt just above the jaw; but the bow breaks, Reynard barks, and disappears into his cave, which by thine own account reaches hell."

And in the following passages of the poem "Ætna," of the Augustan age, we find (Robinson Ellis's edition, lines 202-205):—

Ipse procul magnos miratur Iuppiter ignes,  
Neue sepulta noui surgant in bella Gigantes,  
Neu Ditem regni pudeat, neu Tartara caelo  
Vertat, in occulto tacitus tremit :

"Jupiter himself looks wonderingly from afar at those mighty fires, and trembles silently in his secret place that a new race of Giants may rise to wage again the war that was buried in their graves."

And, again, at lines 272-278 (cf. note, pp. 133, 134):—

Implendus sibi quisque bonis est artibus: illae  
Sunt animi fruges, hae rerum maxima merces :

Scire quid occulto terrae Natura coerct,  
 Nullum fallere opus, non mutos cernere sacros  
 Aetnaei montis fremitus animosque furentis,  
 Non subito pallere sono non credere subter  
 Caelestis migrasse minas aut Tartara rumpi.

“ Each of us should do his part to steep himself in crafts that are noble ; *they* are the true grain of the mind, these the highest reward the world can bring us : to know what Nature keeps close within earth’s deep heart ; never to belie any of her workings, not to gaze in dumb amazement on the divine uproar and furious rages of Ætna’s mountain ; not to grow pale with affright at its sudden din, not to believe that the wrath of heaven has found a new home underground, or that hell is bursting its confine.”

Vergil’s Sixth Book of the “ *Æneid* ” gave him a tremendous popularity throughout Europe in the middle ages. He figured in the popular imagination less as a cultured genius than the arch astrologer and mathematician, the sorcerer “ who made witch-rhymes by which he could raise the dead.” That the Celts came under this influence is proved by the existence of such tales as *Fearas Fursa* and *Fis Adamnáin*. But the influence was slighter in proportion as the general state of education was better. And the fact that so careful and good a translation was made into Irish goes to prove that there was a demand for it. The popularity of the proper name *Æneas* in the Highlands proves that it had no evil associations, just as the prevalence of it points to the probability that the tale, in some form, was at one time widely known.

The first leaf of BB. is missing, but the contents may be supplied from T.C.D., H. 1. 15 ; H. 2. 4, and probably would throw no light upon the “ *Æneid*.” But the opening page of the existing Book of Ballymote (3<sup>b</sup>26) has the passage that gives the genealogy of Latinus corresponding to lines 1478-1480. It runs thus : Oir is iat da mac Ioib *meic* Satuirnd *meic* Pallon *meic* Picc *meic* Peil *meic* Treis *meic* Trois *meic* Mesraim *meic* Caim *meic* Næi. The T.C.D. paper copy has Naoi. Our text has ix = naoi : cf. O’D. Gr. 432.

TT<sup>1</sup> opens thus : Rogab rí uasal airegda ordnide rigi in

domain .i. Satuир mac Polluir *meic* Phic *meic* Phéil *meic* Trois *meic* Esrom *meic* Chaim *meic* Noe.

There seems room for doubt whether Apollo, in Gaelic *Apaill* or *Paill*, ever stood in the text.

#### IV—EXTRANEous ADDITIONS

On the top margin of the opening page (BB. 449), now illegible, but supplied from O'Curry's Catalogue, is the following sentence in an indifferent modern hand:—

Imraid ar Æneas da reir an fili Romanach Virgil bo deasda, Tadg Ua Flannagain AT. 1784. “An account of Æneas, according to the Roman poet, Vergil, follows.” Such is the meaning of the phrase, *bo deasta* (= “now”): cf. Zimmer, KZ. xxx. 18; O'D. Gr. 132, *indestar ann so bo deasta*, are narrated henceforward, MR. 100, 2. But this is apparently the source of O'Reilly's curious blunder in his Dictionary, p. 178<sup>b</sup>, where he has the entry: *Deasda*, adj., eldest, Ballim.

There are three marginal glosses:—

- p. 449 *guba* .i. go n-ead no mead broin
- p. 477 *fodhbh* .i. *gearradh* no *teasgadh*
- p. 479 *fuidhbh* .i. *buain éudibh* dhe

Under the words *co ruc urraind triana dhruim siar* 2549 (BB. 477) is faintly written, *bidh Valintín ruadh*.

The scribe, Solomon O'Droma, was, according to Professor Atkinson, a pupil of Mac Egan, first editor of the book, who probably sold it to Mac Donogh of Ballymote. The same authority puts the date of writing at 1400 A.D. Two other pieces are in O'Droma's hand, and end with his flourish, 281 fin., and 333<sup>a</sup>17.

Following immediately upon O'Droma's signature is an appreciation in a practised, modern hand: *Bennacht for hanmoin a mhic Ui Droma gi gur ecc tu ccc bliadhain ria mesi dō ghenedh*. “Blessing on your soul, Mac Ui Droma, though you died three hundred years before I was born.” This pious postscript, by an unknown admirer, does more than express a wish for the welfare of the scribe's soul. It suggests the identity of his name with the modern Mac Codrum. I, also, will add my tribute of admiration for O'Droma's beautiful penmanship and his general accuracy.

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АДАМЪ АТЧАЕНТИ

THE IRISH ÆNEID

IMTHEACHTA ÆNIASA

THE IRISH ÆNEID

# IMTHEACHTA ÆNIASA

[BB. 449 a 1

ÆN.  
III. **O** THAIRNIC tra do Grecaib slad 7 inrad 7 dithlaithriugud  
rig cathrach na Frigia .i. in Træ, cend ordain 7 airechais  
na huili Aissia isside, tancadar rigraid na *n*Grec co dind  
Minerba isin Trae, 7 dorochtadar i n-æn baile uile 7 rofiarsaig<sup>1</sup>  
Aigmenon, int *airdrig* dib, ca comairle dobertais do *arin* forind 5  
romairn in cathraig, *no* in comaillfitis friu. Doraidset foirend  
do Grecaib ni bud coir a comall friu, *uair* ni her ar ngrad-ni *acht*  
ar *ar* n-omun 7 *ara* n-anacul<sup>2</sup> fen domairnset in cathraig, 7  
doronsat, gen co rancadar, olc rind, 7 dogentais<sup>3</sup> aris, dia cæmsad  
leo. Roraid Nestor dono iarsin: “LX bliadan,” ar se, “*gusin* 10  
aimsir-sea, o thanac-sa 7 Pelias 7 Tailimon 7 Castur 7 Pullux ar  
æn re hErcail, lucht VII long im luing Argo, co roairgsm in  
cathair-seo, 7 co tuc[sam] fo gin gæ 7 claidim gach æn rob in-  
marbtha inti, co rucsam i mbroid 7 a ndairi gach æn na romarbad,  
7 co rucsum a huili *indmus esti*, 7 co tarrdsim tenedh tairsi 15  
iarsin. Don-farraid Laimidon iarsin, [7] dorad cath dun, co  
torchair dono Laimidon lind *cona* tri maccaib isin cath sin .i.  
Pulus 7 Foclointis 7 Aimpiter. Dorochradar dono forgla rig 7  
tasech 7 trenfer na Troianu imailli fris. Rofucum lind i mbroid  
mac 7 ingin Laimidoin .i. Esiona 7 Priam 7 robai in Trai fas 20  
iarsin fri re ar omun na *n*Grec. Dorat dono Earcail iarsin tar  
cend set 7 maine deonugad do Priam *teacht* dochum na Trai 7  
a hathnuigedh dorisi, *acht* na dernad aris cogad fri Grecaib, 7  
rochomaill Priam indi sin cen robo beo. O robo marb Ercail,  
7 o ’teonnairc Priam daingni a cathrach 7 nertmhairi a sloig, 25  
ron-gab meit menmun 7 *dimus*, 7 nir’bo maisi les cena gan a  
aincridi do iarraid for Grecaib, co rofaid a mac .i. Alaxandair 7  
Ainias for creich go Grecaib, co roinirsiut inis Cheithiria, 7 co

<sup>1</sup> MS. rofiarsaid

<sup>2</sup> MS. *ar* arnacul

<sup>3</sup> MS. dodentais

## THE IRISH ÆNEID

NOW when the Greeks had accomplished the plunder, sacking, and effacement of Phrygia's royal city Troy, the head of all Asia in dignity and supremacy, the kings of the Greeks came to the hill of Minerva in Troy; and all being assembled in one place, Agamemnon, the sovereign lord, asked them what counsel they would give him respecting those that had betrayed the city, or whether they should keep faith with them. Some of the Greeks said it was not right to keep faith with them, "since it was not for love of us, but for fear of us, and for their own safety, they betrayed the city; and they did us evil as long as they could, and they would do so again if they thought it possible." Then after that Nestor said: "Sixty years ago, now," said he, "came I and Pelias and Telamon and Castor and Pollux along with Hercules—the crews of seven ships in all, with the Argo—and we destroyed this city. Everyone in it fit to be killed we put to the point of spear or sword. Everyone that was not slain we brought into captivity or slavery. All its treasure we took out of it, and then gave it to the flames. Thereafter Laomedon overtook us and gave us battle, and at our hands in that battle, both Laomedon fell and his three sons Pulus, Foclointis, and Aimpiter<sup>a</sup>, and there fell the choice of kings, chiefs, and champions of the Trojans along with him. We brought with us into captivity Hesione and Priam, a daughter and a son of Laomedon. For a time after that Troy was uninhabited for fear of the Greeks. Thereafter, in return for treasure and riches, Hercules granted Priam permission to come to Troy and rebuild it again, on condition that he should not again wage war with Greeks, a condition that Priam fulfilled as long as Hercules was alive. When he was dead, and Priam<sup>b</sup> observed his city's strength and his army's efficiency, high-mindedness and pride took possession of him. And besides he did not think it becoming not to demand of the Greeks [redress for] his wrong; and he sent his sons Alexander and Æneas on a raid

ÆN. tucsat leo Elleand Legata. Tancamar-ne dono co lin ar soch-  
<sup>III.</sup> raiti i ndiaidh ar creichi, 7 ni dernad acht nemthni dind, 7 ni 30  
 thucad aissic dun tar cend ar sida,<sup>1</sup> 7 rotinoilit moirnea[r]t na  
 hAisia inar n-aigid, 7 atrachtadar co bagach brigach borrfadach  
 righa 7 taisig, curaidd 7 caithmild 7 laith gaili na n-uili Assia,  
 ot[h]a in Scethia thuaiscertaig, 7 in n-Innia n-oirrtheraig, 7 i  
 n-Eitheoip ndeiscertaigh, i cath inar n-aigid, co ndorchadar leo 35  
 hilar a[r] rig-ni 7 ar tusech 7 ar cathmiled, co ndorchadar-sum uili  
 lendi, 7 co ndorchair Priam fen cona coecait<sup>2</sup> mac 7 ingen 7 clemnad,  
 7 cona uilib curadaib 7 caithmiledaib, rigaib 7 taisechaib 7 sær-  
 clandaib na Trae and, acht lucht in braith nama i. Ænias 7  
 Antinor cona muintir. Ba he sin dered cardusa Priaimh fri 40  
 Grecaib. Is demin daibsi, dono, ni ba ferr cairrdiis Ænias ribsi  
 dia facbaithi isin Trai, inas in cairdis [s]in Priaimh fri Grecu. Is  
 maирg Greca dobera tairisim fair; ar is nama Grec dogress Ainiias.  
 Sochaidi do curadaib 7 do caithmiledaib 7 d' an(col. b)rudaib  
 Grec torchair lais dia laim fen isna VII cathaib LX ar C dochuir- 45  
 edh rinde oc diden na Trae." O rochualatartra Greca na haithesca  
 sin roraid Neastor, is i comairli roraid[set]-seom 7 roner[t]sat, in  
 Trae do fasugud, 7 æs in braith do indarba esti gan a mbasugad,  
 uair tucad enech Pirr friu fri[a n]-anacul ar brath na Trae. For-  
 orchongairt Aigmenon iarsin i comairli na nGrec for Ænias 7 for 50  
 Aintinor, in Trai d' fagbhail fas, 7 Antinor do dul co hIleric,  
 ferand fuil etir Grecu 7 Etail siar. Doluid immorro Ainiias, gusin  
<sup>6</sup> lucht rolen, co Sliab Ido—sliabh esside for ur mara Torrian—co  
 fidbaid cain and. Ba maith do cumdach long in fidbad, 7 cum-  
 daigther lais XX long andsin, 7 o tairnic do cumdach a lon[g], 55  
<sup>8</sup> doluid la tosach soinindi i tus samraidh for muir Torrian, 7 a  
 athair i. Anaichis, ina senoir, 7 a mac i. Ascan, 7 gach æn rolean  
<sup>10</sup> d'a æs cumtha,<sup>3</sup> immalle fris. Ba bronach dubach derfadach  
 toirrseach imsnimach in n-imirci sin. Ba leasc in turus docuas  
 and. Ba truag tra in gair ghuil 7 basgairi 7 mairgnighi ac 60

<sup>1</sup> MS. siga<sup>2</sup> MS. Lait<sup>3</sup> MS. curtha<sup>a</sup> leg. cosin, or, corrici in

against the Greeks, and they plundered the island of Cytherea, and carried off Spartan Helen. Then, with all our army, we came after our spoil; and we were but set at nought, and no restitution was made us for the sake of peace with us, and against us was assembled the mighty strength of Asia; and in battle against us uprose contentiously, powerfully, proudly, kings and chiefs, heroes and battle-soldiers, and valiant men of all the Asias, from Scythia in the north to<sup>a</sup> India in the east, and Ethiopia in the south; and while there fell by them a multitude of our kings and chiefs and battle-soldiers, they fell by us to a man, and Priam himself, with his fifty sons and daughters and sons-in-law, and all his heroes and battle-soldiers, kings and chiefs and nobles of Troy, save only the traitors, Æneas and Antenor, with their followers. That was the end of Priam's friendship with Greeks. It is certain to you, then, that if you leave Æneas in Troy his friendship with you will be no better than was that of Priam with Greeks. Woe to Greek that will put confidence in him, for Æneas is ever an enemy to Greeks. A multitude of heroes and battle-soldiers and champions of the Greeks fell by him by his own hand in the hundred and sixty-seven battles that were fought against us in defence of Troy." When the Greeks heard these words which Nestor spoke, the counsel which they voiced and decided on was to lay Troy waste, and drive the traitors out of it without killing them, since the honour of Pyrrhus was engaged to save them in return for the betrayal of Troy. Then, by the counsel of the Greeks, Agamemnon enjoined on Æneas and Antenor to leave Troy waste, the latter to go to Illyricum, a country between Greece and Italy, toward the West. Æneas, however, with the following he had, came to Mount Ida, on the shore of the Tyrrhene Sea, to a beautiful forest there. Excellent was the timber for ship-building, and twenty ships were built by him there; and when he had completed the building of his ships, he launched upon the Tyrrhene Sea with the first fair weather, at the beginning of summer, and with him his aged sire Anchises, his son Ascanius, and every one of his allies that followed him. Sad, gloomy, tearful, sorrowful, very distressing was that departure. Listless was the journey on which they went. Sad, too, was the voice of weeping, the

ÆN. segadh a tiri 7 a n-atharda duichi iarna n-indarba dia naimdib  
 III. uathi. Roseolsat iarsin co Traicia, tir cairdiumail do Troiannaib  
 16 in Traicia sin, gen bai nert acu, ar ba ingin rig Traigia mathair  
 claimdi Priam i. Ecuba ingen Chesi. O rosiachtatar tir Traigia,  
 18 rocumdaigid cathair leo and, 7 tucsat<sup>1</sup> ainm furri i. Ænedoss o 65  
 22 ainm Ænias. Bai tulach i comfocus don cathair sin, [7] fualas-  
 cach coisegartha inti. Doluid Ænias do buain ne[i]ch de, do  
 thabairt a chraeb for altoire na ndea da denum edbarta doib.  
 26 Dorala ni ingnad aduathmar do Enias andsin i. in cet craeb  
 robean a talmain, rosilset frosa fola esti, gur'bo lan do chru 7 70  
 d'fhuil in talam asar'tallad in chraeb. Rosocht Ænias oc segadh  
 40 na craibi 7 na [ha]irrddi<sup>2</sup> aduathmaire sin, 7 rogab egla 7 omon  
 mor, cona cæmnacair<sup>3</sup> labra. Rochualai iarsin in acaine mor 7  
 in labra n-enert n-atruag asin talmain, 7 is ed roraidh: "Na dena  
 45 sain, a Ænias, acht tabair anacul dam. Nachum-saraigh fon 75  
 fualuscach roshas triam adnacul. Is mesi Polidorus, mac Priamh;  
 7 in tan tainic fainde don Trae, dom-radarad-sa o Priam, 7 imud  
 50 oir 7 airgit lium, cum cliamain co rig Traicia sund i. Polimestor  
 7 Eliona ingen Priam mo shiur do mnai oca. O rochualam[ar] in  
 Trai d' argain immorro rofeall-samh orumsa, 7 rom-marb, 7 romarb 80  
 55 mo shiair, 7 ros-fuc ar n-or 7 ar n-airget, 7 rom-adnaic-sea  
 sund, 7 triam adhnacul roshas in fidh-sa rob ail duitsiu do  
 60 letradh. Fagaib in tir fealltach finghalach, 7 indsaigh co hEtail,  
 ar is and ata a n[d]an duit ferund du gabail." Teit Ænias  
 iarsin, 7 adfet do Anachis in scel sin, 7 is ed roraid Anaicis, 85  
 ba comairli coir dorad Polidorus doib, 7 doniad na Troiana  
 62 teachta a adnacuil do Polidorus i. dognither a fert, 7 clanntair  
 a lia, 7 scribthair a ainm, 7 dognither a ghairm dochum a  
 adnacuil, 7 ferthair a guba.<sup>4</sup> O tairnic doib sin, tiagait dochum  
 a long, (450) 7 fagbaid tir Traigia, 7 seolaid as co hinis Del. 90  
 80 Is and robai Anius, ri 7 sacart Apaill; 7 daroine edbairt do Apaill  
 ar cend Æniasa, 7 is e aithesc dorad Apaill do, nach raibi a

<sup>1</sup> MS. tūsat

<sup>2</sup> MS. nairrdhi

<sup>3</sup> MS. cæmnacar

<sup>4</sup> Glossed (in later hand) guba i. goneadh no mead broin

smiting of hands, and wailing, as they looked on their land and their own fatherland after being driven out of it by their enemies. Then they sailed to Thrace, a country friendly to Trojans as long as they had power, for the mother of Priam's children was a daughter of the King of Thrace—to wit, Hecuba, daughter of Cisseus. On reaching the land of Thrace they built a town there, and named it *Æneades* [*Ænus*], after the name of *Æneas*. Close to that city was a hill with a sacred grove upon it. *Æneas* came to pluck some of it in order to lay its branches upon the altars of the gods, for the purpose of offering sacrifice to them. There a thing strange and horrible befell him—to wit, the first branch he plucked from the ground showers of blood dripped from it, so that the ground out of which the branch had been torn was full of gore and blood. *Æneas* was silent at the sight of the branch and that dreadful sign; and fear and great terror seized him, so that he was unable to speak. Then he heard issuing from the ground a great lamentation, and a feeble, very wretched utterance, and this is what it said: “Do not do that, *Æneas*; but deliver me, and do not dishonour me under the grove that has grown through my grave. I am Polydorus, son of Priam. When decline came upon Troy, I was sent here by Priam, with abundance of gold and silver, to my brother-in-law, the king of Thrace—to wit, Polymestor—who had Iliona, Priam's daughter, my sister, to wife. When we heard, however, that Troy was sacked, he played me false, and slew me and my sister, and took away our gold and our silver, and buried me here, and through my grave has grown this wood you wished to cut. Leave a deceitful and fratricidal land, and make for Italy; for there it is fated you to gain a country.” Then *Æneas* went and told that tale to Anchises, who said it was proper counsel Polydorus gave them; and the Trojans performed his due of burial for Polydorus. His grave was made, his stone was placed, his name was written, he was called to his grave, and mourning was made for him. On accomplishing that they went to their ships, and left the land of Thrace, and sailed away to the Isle of Delos where was Anius, king and priest to Apollo. He offered a sacrifice to Apollo on behalf of *Æneas*, and the answer Apollo gave him was that it was fated to *Æneas* to find neither territory

Æn. <sup>iii.</sup> ndan do Ænias crich na ferand do gabail, co risad Edail. O  
 rochuala Ænias int aithesc-[s]a Apaill, doluid dochum a long,  
<sup>125</sup> seach Naxon, seach Dionisa, <sup>7</sup> sech Paron, <sup>7</sup> sech Ciclaid, <sup>95</sup>  
 do shaighid<sup>1</sup> co Cred. O rosiachtatar cosin indsi sin, cum-  
<sup>132</sup> daigther cathair doib inti, Fergama<sup>2</sup> a haiwm na cathrach sin, <sup>7</sup>  
<sup>162</sup> oirisid fri re mis a Cred. Fagait inis Creid do reir faistine  
 Apaill, <sup>7</sup> tiagait for fairgi d'indsaighidh co hEdail, *con-*  
<sup>193</sup> *faccadar* tir na talmain acht in fhairgi umpu do gach aird. Nos- <sup>100</sup>  
 doirtend sin <sup>7</sup> gaillim forro andside. Tic gæth <sup>7</sup> toirneach <sup>7</sup>  
<sup>198</sup> tene gelain isin ær, dorchaighit<sup>3</sup> na neoill doib *conach* fedatar cia  
 leth nothegdis. Atraig in ainfine forsin fairgi, *conus*-rola a  
 ichtar fora uachtar, tri la <sup>7</sup> tri aidchi doib isin gabad sin, gan  
<sup>204</sup> soillsi grene a l-lo, gan soillsi re a n-aidchi. Isin ceathramadh <sup>105</sup>  
<sup>210</sup> lo atconnadar uaithibh slebti indsi Sdrophaid. Telgid sodain  
 a seolu, <sup>7</sup> tiagait ar imrum, ar ni raibi coir seolta ocu, co  
 ruachtadar co port indsi Sdrofaidh forin muir Ionda. Is amlaithd  
<sup>220</sup> robai in indsi sin, lan do buaib <sup>7</sup> do cæraib <sup>7</sup> gabhraib, gan  
 nech <sup>4</sup>aga n-anacul *no* aga n-imcoimet. Dogniat dono feolbach <sup>110</sup>  
 imdha dona hindilib sin agna Troiandaib. In tan tra iarsin  
<sup>225</sup> tuctha a mbiadh[a] ina fiadnaise, co n-accatar chucu dona slebiu  
 elta do enaib granda—*Airpi* a n-anmand side—<sup>7</sup> siat for grechaid  
 —<sup>7</sup> srengaид a mbiada uaithib asa lamaib, <sup>7</sup> fagbaid a salchar fora  
<sup>235</sup> miasaib, <sup>7</sup> gabait na Troiandaigh a sciathu <sup>7</sup> a claidme, <sup>7</sup> nos- <sup>115</sup>  
 dicuirit uaidibh a l-los comluind. Seolaid iarsin na Troiandaigh  
<sup>240</sup> a hinis Sdrofaid seach na hindsi-seo i. Sdacind, <sup>7</sup> inis DUILCI, <sup>7</sup>  
 inis Saim, <sup>7</sup> sech Ithaig <sup>7</sup> il-indsi ele mara Torrian, co ruach-  
<sup>245</sup> tadar co hEpir, <sup>7</sup> rolaset a n-acaireda a tir andsin, <sup>7</sup> dochuaid  
 do accallaim Elena, meic Priam, uair ba he ba ri i n-Epir in tan <sup>120</sup>  
<sup>250</sup> sin. Ar dorat Pirr mac Aichil<sup>5</sup> Anromacha do Eleanus do mnai,  
 o dorat sen Ermiona, ingen Menalus, meic Atir, do mnai, iarna  
<sup>255</sup> hurnaidm ar tus do Orestes, mac Aigminoin, co romarb Orestes  
 Pirr andsin a tempull Apaill, iarna brath do sagart Apaill. Go  
 rotimna Pirr re mbas in mac ros-fuc Anromachæ do—Molosus a <sup>125</sup>

<sup>1</sup> MS. do shaidhig

<sup>2</sup> MS. Fergama

<sup>3</sup> MS. dorchaighit

<sup>4</sup> a sup. lin.

<sup>5</sup> 1 sup. lin.

<sup>a</sup> lit. and they screaming

nor land till he should reach Italy. Æneas, on hearing this answer of Apollo, came unto his ships. Past Naxos, past Donusa, and past Paros, and past Cyclades, making for Crete. On their arrival at that island a town called Pergamia was built for them ; and they remained for the space of a month in Crete. In obedience to a prophecy of Apollo, they leave the Island of Crete, and fare forth upon the main onwards to Italy, so that they saw neither land nor dry ground, but the sea round them in every direction. Storm and tempest burst upon them there. In the air came wind and thunder and lightning; the clouds darkened on them so that they knew not whither they were going. A storm rose on the sea which cast its lowest depths to its surface ; and they were three days and three nights in that peril, with no sunlight by day, no moonlight by night. On the fourth day they sighted the mountains of the Island of Strophades. Then they struck their sails, and proceeded by rowing—for they had not favourable conditions for sailing—till they reached the port of the Island of Strophades, on the Ionian Sea. Thus was that island—full of cattle, sheep, and goats, with no one to protect them or to guard them. Among the Trojans therefore, they made much flesh-meat from these herds. Now after that, when their portions of food were brought before them, they saw bearing down upon them from the hills a flock of noisome birds—Harpies they are named—that<sup>a</sup> screamed and snatched their portions of food from them out of their hands, and left their filth upon their platters. The Trojans seized their shields and swords, and got quit of them by dint of fighting. After that they sailed away from the Island of Strophades past these islands—to wit, Zacynthus, and the Island of Dulichium, and the Island of Samos, and past Ithaca, and many other isles of the Tyrrhene Sea, till they arrived at Epirus, and they anchored there. And [Æneas] went to speak with Helenus, son of Priam, for he it was who was King of Epirus at that time; for Pyrrhus, son of Achilles, had given Andromache to Helenus to wife, when he himself married Hermione, daughter of Menelaus, son of Atreus, after her betrothal at first to Orestes, son of Agamemnon ; and Orestes slew Pyrrhus in the temple of Apollo, after his betrayal by Apollo's priest. Pyrrhus, before his death, bequeathed the

ÆN. ainm side—*ar* altram do Eleanus 7 d'a mathair, 7 co tuc Aichia  
 III. a feranus do Elena *ar* scath a meic .i. Molosus, rand iside do  
 Epir. O rosiacht tra Ænias co hEleanus, fuair morfalti aigi.  
 374 Doroine dono Eleanus tra faistine do, 7 roraid fris: “Indsaig<sup>1</sup>  
 co hEdail, ar is and ata a ndan duid ferand d' fhagbail”; 7 130  
 390 dorad comartha do, baili i n-ergebad do mucc find co (col. b)  
 trichai[t] banb i tæb srotha Tibir, is and bias do tairisim co  
 ciinti, 7 cathair do chumdash, 7 ferand do ghabaile; 7 roraidh ris  
 396 ni roairised isin Edail comfhocus do Epir, ar is Greic aitrebat  
 inte. Roscar dano Ænias mac Anaichis 7 Eleanus fo sidh 7 cæn- 135  
 comrac, 7 doluid Ænias dochum<sup>2</sup> a long, 7 seolaidh for fairgi co  
 ruachtatar co hoirer na hEtali i n-aitrebait Greic, 7 doberat<sup>3</sup>,  
 420 a lam<sup>4</sup> fri hEtail g[u]nus-tarla etir Scill 7 Scaruibdis, 7  
 rogabsat co mur and, *co* nus-rucc neart imruma 7 seolta estib.  
 554 Tiagait iarsin fo Cred ar merugud co port slebi Eathna, 140  
 569 ait i n-aitrebait Cicloipeca. Teni bitheo 'sin tshleb sin  
 572 dogress, *co* maided<sup>5</sup> a duibdiad 7 a lasra a huamaib 7 a haircelaib  
 in tshlebi sin amach dogress. Dia fhis do dainib conad do  
 588 sut[h]ine tine iffirn dogni dia sin, *ar* is *ed* aderait araile conad  
 591 doib isin purt sin *con* n-acatar cucu asin chaill, arracht duine  
 truaigh diblighi, 7 a lama *ar* lethad, 7 se ag dibrigoi, 7 ag attach  
 600 mor, 7 ass *ed* adbered: “*Ar* dia nime, 7 ar buide, 7 ar troigi<sup>7</sup> rib,  
 605 a Troigiana, marbail missi, no curidh for fairgi me resiu faicfi  
 me sunda”; 7 dobeir a lam<sup>4</sup> fo glun Anachis, 7 gebid Anachis 150  
 608 a laim ndes i comartha<sup>8</sup> anacail do, 7 fiarfaigid de can do, 7  
 613 cuich he, 7 cid nos-tuc andsin. “*Do* Grecaib damsia,” *ar* se, “*7*  
 614 Achenmedes m' ainm, 7 tanac a luing Uilix meic Letris gusin  
 port-sa. Dochuamar a tir sunda. Ron-la a n-uaim in Ciclop-  
 623 [ec]dai, 7 tarraid dis uaind, 7 ros-gab asa glacaib fo cairrgib na 155  
 huamad, *co* ndernait minbruuar dib, 7 *co* nus-duaid oma iat, 7  
 627 atconnarc-sa fen a mbuill etir na samlachaib ful etir a fiaclaib, 7

<sup>1</sup> MS. indsaid

<sup>2</sup> MS. docum

<sup>3</sup> 7 doberat bis in MS.

<sup>4</sup> nom. for acc.

<sup>5</sup> MS. maiged

<sup>6</sup> Word omitted in MS. ? cf.

nell duibchiach, line 1979; but perhaps duibdiad (gen. sing.) is put for duibdiad (nom. pl.); or, the reading may be, *co* maid *ed*, cf. line 2310.

<sup>7</sup> Fcs. ar tigi; MS. as in text

<sup>8</sup> MS. incomartha

son Andromache bore him (Molossus was his name) to be brought up by Helenus and by his mother; and to Helenus he (Æacides) gave his property for behoof of his son—*i.e.*, Molossus—which is part of Epirus. Now, when Æneas reached Helenus, he received a warm welcome at his hands. Helenus then uttered a prophecy to him, and said to him: “Make for Italy, for there it is your destiny to find a country.” And he gave him a token—where a white sow, with thirty of a farrow, should appear to him at the side of the river Tiber, there he would of a surety abide, and build a town and acquire land; and he bade him not settle in Italy near Epirus, for Greeks dwelt there. Now, Æneas, son of Anchises, and Helenus parted in peace and good will; and Æneas came to his ships, and sailed on the sea till they reached the district of Italy, where dwelt Greeks; and they skirted the coast of Italy till they came between Scylla and Charybdis, and they ran aground<sup>a</sup> there, till power of rowing and sailing brought them away. They went then under Crete (having lost their bearings) to the port of Mount Etna, where dwell the Cyclopes. An ever-living fire always [burns] in that mountain, and [columns] of its black smoke and flame burst at all times forth from caves and craters of that mountain. God does that to make known to men that the fire of hell is eternal; for this is what some allege, that Mount Etna is one of the doors of hell.<sup>a</sup> When morning rose upon them in that port, they saw [coming] towards them from the wood the form of a miserable, wretched man, with his hands spread out, and himself in supplication and great entreaty, and this is what he was saying: “For the sake of heaven’s God, and for kindness’ sake, and for pity’s sake, Trojans, slay me or put me to sea rather than leave me here.” He put his hand under Anchises’ knee, and Anchises took his right hand as a pledge of safety to him, and asked of him whence and who he was, and what brought him there. “I am a Greek,” said he, “and Achemenides is my name; and in the ship of Ulysses, son of Laertes, came I to this port. We landed here and went into Cyclops’ cave; and he seized two of us, and dashed them out of his hands against the rocks of the cave; so that small fragments were made of them, and he ate them raw, and I myself saw their

ÆN. ibid fin iarsin, 7 rochdail ina uaimh dia eis. Ni rosedamar-ni  
 Uilix do *teacht* uad, gan digail a *muintire* fair; 7 dochuamair-ne  
 dia indsaigid co rabamar uime, 7 se ina chodlad, ac bruchtaig 7 160  
 slamrad a fhola 7 a sgeithi fora ulchain, æn shuil ina chind  
 medither cathsciath Gregda, *no* esca i coigid dec. Gonmaid in  
 suil sin 7 brismid 7 tiagmaid uad anfaltig, imeclagh, *ar* long, 7  
 rom-facbad-sa gan fis, gan *fairiugud* do[m] muintir,<sup>1</sup> uair  
 rochuadus ar sechran uaidhib. Atu-sa fri re tri mis sunda gan 165  
 biad *acht* lusrad 7 scechora bega. Ata anosa Poliphebus, 7 a  
 uaim dunta fair, ic blegan a gabar 7 a cærach, 7 tiefaid chugaib  
 dochum in phuirt-seo, do nighi a ruisc asin saili,<sup>2</sup> *amal* tic  
 gach læ, 7 ata C brathar aigi a macsamla fen isin tshleb sin.  
 Is mithigh duib, a Troianu, a theicedh, nach[ib]-baitir sund.”<sup>170</sup>  
 In tan tra robai Aichminides forna briathraib sin, *co n-acatar* cucu  
 dochum in mara, in torothar n-dermair sin dochum in morthuain  
 .i. Polipebus, 7 fedan fora muin, 7 bili giuis arna<sup>3</sup> imscathadh  
 do luirg ina laim, 7 a ailbin gabar 7 cærach uime, 7 doluid  
 seocu fon fairrgi, (451) 7 glanaid a gor 7 a om asa rosc, 7 175  
 rocluinti dresdernach a shiacal 7 a cnetach a shad a[c] glanad a  
 ruisc.

Cen robai-sium ag<sup>4</sup> nighi a ruisc, nos-elad Troiana seacha  
 amach, 7 siat imeglaig co foill forin fairgi. Airigidh-sium gredun  
 na ndaine 7 forned na long ic *teacht* seocha amach. Imsai-sium 180  
 ina ndiaid dia tarrachtain, 7 ni ruacht do in fairgi Ionda tara  
 formna, 7 o nach tarraidh,<sup>5</sup> *air* ni rourmais in chonair dochuatar  
 uad, dobeir a trombuiredh miled as, co rocrithnaigh<sup>6</sup> sliab  
 n-Eth[n]a, 7 gor'fagaib fo *tondgar*<sup>7</sup> in fairgi n-Iondæ gor'gab  
 omun 7 imegla lucht na hEaili *ar* adhuathmaire in gotha rochua- 185  
 latar; *co n-acatar* na Troianaigh cuco asna coilltib sluagh dermair,  
 int olc dishulaing d'a braithrib, *amal* daracho dimora, co rolinsat  
 na purtu ina dochum. Tanic *dono* sochraidi granda *garb* and.  
 Mairg Troianu ara tairisitsis tend ::

<sup>1</sup> MS. *muinter*      <sup>2</sup> MS. *asin* shaile      <sup>3</sup> leg. iarna      <sup>4</sup> MS. *aghnighi*

<sup>5</sup> MS. *tarraigh*      <sup>6</sup> MS. *co rocrithnaidh*      <sup>7</sup> cf. RC. ix. 23; LL. 265 b 7.

<sup>a</sup> lit. likenesses, cf. Coll. Ir. and SG. *fánasa*; in Islay, *seunasa* (signa),  
 e.g. fiaclan sgorrach 7 seunas mor eatorra, said of openings between teeth,  
 either natural, or caused by loss of teeth. But the Latin (atro . . . tabo)  
 suggests the reading *sablachaib*, humours, fetid humours: *v. O'R*; and  
 samh, putrid, M<sup>c</sup>A.

<sup>b</sup> lit. thrusting, pushing

limbs in the openings<sup>a</sup> that were between his teeth. Then he drank wine, and went to sleep in his cave after it. We could not imagine Ulysses departing from him without avenging his people upon him; and we approached him so as to surround him while he was asleep, belching out and slobbering his blood and vomit on his beard; one eye in his head as big as a Grecian battle-shield or a moon on the fifteenth. We wounded that eye and broke it, and, joyous, very terrified, we embarked. I was left unwittingly unnoticed by my folk, since I had strayed away from them. I have been here for the space of three months, with no food save herbs and small haws. Polyphemus, with his cave shut upon him, is now milking his goats and his sheep, and he will come to you to this port to wash his eye with the brine, just as he comes daily; and he has a hundred brothers exactly like himself in that mountain. 'Tis time for you, Trojans, to flee from him, lest ye be drowned here." Now, while Achemenides was in that discourse, they saw approaching towards them seawards that huge monster approaching the haven—to wit, Polyphemus—with a [shepherd's] pipe on his back, and a stem of a fir tree stripped of its branches, for a staff, in his hand, and his flock of goats and sheep about him; and he came past them in the sea, and cleansed the pus and gore from his eye, and there were heard afar off the crunching of his teeth and his groaning as he cleansed his eye. While he was washing his eye the Trojans escaped away past him, in terror, stealthily towards the sea. He perceived the shouting of men and the rushing<sup>b</sup> of ships going past him seaward. He turned about after them in order to overtake them, and in his case the Ionian Sea did not reach above his shoulder; and since he overtook them not, for he did not hit upon the way they had gone, he uttered his heavy martial roar, so that Mount Etna shook, and he put the Ionian Sea under a wave-roar, so that the people of Italy were alarmed and terrified at the dreadfulness of the voice they heard. The Trojans beheld coming towards them from the woods a huge host, the intolerable evil of his brethren—like mighty oaks, so that they filled the ports [approaching] towards him. In sooth there came there a horrible and fierce host. Woe to the Trojans

ÆN. Na Troianu immorro, o'dconnatar in sluag n-edig uathmair 190  
 III. 677 na Cicloipegda ina ndochum a sochraide a mbrathar, nos-geb  
 egla 7 omun iat rompu, 7 nir'bo omun gan adbar doib. Seolait  
 682 for fairrgi uathaib in leth rosuc in gæth iat, ar ba fearr leo gabad  
 na fa[i]rggi do fulang 7 techt [for] fordal conaire, ina tairisim for  
 cind na Cicloipecda. Rosacsat tra na Troianu as gach gliaid 7 195  
 707 as gach gabad dib sin i n[daid] araile, co ruachtatar co port<sup>1</sup>  
 Drepaine i Sicil. O rosiachtatar tra in port sin na Troianu,  
 doruacht Achistes rig na Sicili 'na ndochum, 7 dorad morfalti  
 710 doib, 7 rooirisiudar oga fri re, 7 adbath in seanoir Anachis acu  
 andsin i Sicil, [7] daronad a feart and, 7 roclairedh a lia, 7 do- 200  
 scribad a ainm, 7 rogairmedh he dochum a adnacail, 7 rofearad a  
 guba, amal ba bes [1]a gentib in cluichi sin do denum dia  
 marbaib.

1. O tainic tra cend denus iarsin, tainic soineand a haieor 7  
 coir gæthi dochum na hEtaili. Dotriall Ænias do rer forcedail 205  
 faisdine Casandra 7 Eleana, 7 roglanait a longa, 7 rolaid lais  
 forsin fairrgi, 7 o thairrnig do ecor a long, rosheol amach for  
 34 fairrgi o imrum urlum urmaisnech conach facatar uaithib ar cul  
 tir Sicile.

36 Arai sin, ba galar la hIunaind, la sedig<sup>2</sup> Ioib, uair robai 210  
 a hancairdi fri Troendaib arin lethbreth ruc Alaxandair, mac  
 52 Priaim, imon ubull orda. Doluid iarum Iunaind do agallaim  
 71 Eoail, rig na ngæth, [7] is ed roraid ris: "Atait seacht n-ogha  
 bindi agamsa, 7 at e rocæma, 7 ata æn ug and doderscaig dib  
 uile .i. Deopea a hainm. Doberthar duitsiu hi a lanamus in 215  
 ogh sin, 7 teilg uait na gætha fon fairrgi do buaidhrid 7 do badud<sup>3</sup>  
 loingsi Ænias, teid anosa tar mo sharugud-sa co hEtail." O  
 roghell Iunaind immorro in logh sin re hEoil, gresis Eoail na  
 gætha amach iarsin asa n-uamaib 7 asa n-aircelaib fon fairrgi,  
 82 amal tic slog namad fo thir, 7 fuasnaid (col. b) in talmain 7 220  
 int ær<sup>4</sup> o anfine dimoir. Tinoilter 7 dluthaigter na neoil co  
 rodiclithe set soillsi na grene arin loingis Troianda, 7 co tainic  
 dorchatu gra[n]na doib, cona fedatar cid noraghtais. Nos-  
 89

<sup>1</sup> MS. pt<sup>o</sup>

<sup>2</sup> MS. sedid

<sup>3</sup> MS. bagud

<sup>4</sup> nom.

for acc. as often in MS.

on whom they should lay hold. But the Trojans, when they saw the ugly and awful host of the Cyclopes [bearing] towards them to the assistance of their brother, became alarmed and terrified before them, and their fear was not causeless. They sailed away from them on the sea, wherever the wind bore them; for they preferred to brave the danger of the deep, and to go upon a devious course, rather than remain to meet the Cyclopes. Thus the Trojans got away from all these struggles and dangers, one after another, and they made the port of Drepanum, in Sicily. Now, when the Trojans reached that port, Achestes, king of Sicily, advanced to meet them, and gave them a warm welcome, and they abode with him for a while; and with them there in Sicily the aged Anchises died, and his grave was made there, his stone was set up, his name was inscribed, and he was called to his tomb, and his funeral games were celebrated as was the custom with Pagans to celebrate those games to their dead. Now, when a little time had passed, there came clear weather and a fair wind for Italy. Æneas made haste in accordance with the burden of a prophecy of Cassandra and Helenus, and his ships were cleansed and launched by him, and when he had finished fitting out his ships, he sailed out to sea with dexterous and resolute rowing, so that they lost sight of the land of Sicily away astern.

Howbeit that was a grief to Juno, wife of Jove; for she had a grudge against the Trojans on account of the partial judgment Alexander, son of Priam, gave about the golden apple. Juno, therefore, came to speak with Æolus, king of the Winds, and said to him: "I have seven sweet virgins, and they are very beautiful; and there is one virgin, named Deiope, that surpasses them all. That virgin will be given you in wedlock if you will let loose the winds over the sea, to break up and drown the expedition of Æneas, who goes now to Italy in my despite." When Juno had accordingly promised Æolus that reward, he then hurried forth the winds from their caves and lurking-places over the sea, as a host of enemies overruns a country, and convulsed the land and the air with a great tempest. The clouds gathered and massed together, so as to obscure the light of the sun from the Trojan voyagers; and a hideous darkness came upon them, and

ÆN. doirtend forro iarum in duibsin 7 dearrtan 7 in toirrnech 7 an  
<sup>1</sup> tene gealan, cona fedatar durais<sup>1</sup> dia mbethaid. Tic iarum 225  
 gann<sup>2</sup>gæth as cach aird fon fairgi .i. Eubrus anoir, 7 Notus  
<sup>103</sup> anes,<sup>3</sup> 7 Africus aniar. Focerd in fairgi ina cnocaib 7 ina  
 slebtib, 7 bruigid 7 brissid muru na tond frisna halltaib 7 frisna  
 trachtaib, co clos a muirnd 7 a ngair fona tuathaib 7 fona  
 crichaib echtarclianaib. O 'tconnairc Ænias na hairdi sin, ad- 230  
 racht ina shesam, 7 rothocaib a lama 7 roraid na briathra-sa :  
<sup>94</sup> “Truagh duib, a uilicu[m]achtacha, nach and adorchar-sa o[c]  
 cathughadh oc diten na Trae, baili i ndorchair Eachair, 7  
<sup>100</sup> Treolus, 7 Alaxandair, 7 Memnon dub, ri na Pers, 7 Sarpidon, 7  
 Pent[es]ilia, 7 anruid 7 særcland na Troiana *ar cheana*, resiu 235  
 dobertai in digal-sa aniu foraind.” In tan tra robai Ænias forin  
<sup>102</sup> sod sin, tic in gæth dianad ainm Aquilo<sup>4</sup> atuaid a n-aigid na seol  
 cona sian-san 7 cona muirn moir le. Tocbaidh tonda in mara a  
<sup>106</sup> n-airdi co ruachtadar renna<sup>5</sup> nimi. Dluigid in fairgi cor'bo ler in  
 talam sis trit in fairgi 7 tresin sal *etir* na tondaib, 7 dobeir side isna 240  
<sup>104</sup> seolaib, co roimpo tæba na long frisna tondaib abdulmhoraib na  
 fairgi, uair roshailset co ticsfatis forro isna longaib na tonda  
 batar ina cnocshlebtib osa cind. Brister na rama, 7 dogni  
 gadrach dia longaib, scengith a tairrneda *estibh*, 7 scailit a  
<sup>108</sup> claraid. Tocaibther in grian 7 in gainim a hichtar in mara, co 245  
 mbai aco for lar a long 7 a leburbarc in tæb anis, 7 forran na  
 tond annuas, ac dubdortad forro. Tic iarsin tond baiti co luing  
<sup>113</sup> na Liceta i mbai Oirentes, 7 adraig<sup>6</sup> a n-airdi uasin luing, 7  
 nos-dortand<sup>7</sup> fuirri, co rola in luamairi tarin luing amach isin  
<sup>117</sup> fairgi, 7 co roimpo in sæbchoiri fo tri in long, 7 co ro[sh]luig 250  
 iarsin. Ba trog tra in *gair* dolecsset na Troiandaig in tan sin oc  
 fegadh a muintire ica mbadud,<sup>8</sup> 7 nac[h]ar'fedsat a foirithin, 7  
<sup>118</sup> siat fen ica mbadudh.<sup>9</sup> Scailther in coblach, co mbatar ica  
<sup>122</sup> mbadud<sup>8</sup> seachnon in mara. Berid Notus .i. in gæth aneas, tri

<sup>1</sup> MS. durus    <sup>2</sup> MS. gan    <sup>3</sup> MS. perhaps aneas; leg. andes    <sup>4</sup> For  
 this extension cf. *Quíaran*, BB. 311 b 3.    <sup>5</sup> MS. ranza    <sup>6</sup> MS. adraig  
<sup>7</sup> MS. nos-tortand    <sup>8</sup> MS. bagud

<sup>a</sup> leg. saod, which is translated.

<sup>b</sup> Cf. line 2347; Mod. Ir. dorinne salann de na clochaib, the stones became  
 salt.

they knew not where they should go. Then the foul weather poured down on them, and storm and thunder and lightning, so that they knew of no shelter for their lives. There came then a mighty wind from every point over the sea—Eurus from the east, Notus from the south, and Africus from the west—that threw the sea into heights and mountains, and dashed and broke the walls of the waves against the cliffs and against the shores, so that the boom and roar of them were heard throughout the nations and throughout the far distant territories. When Æneas saw those signs, he rose to his feet, and lifted up his hands and uttered these words: “Woe’s me, O ye almighty ones, that I did not fall fighting in defence of Troy, where fell Hector, Troilus, Alexander, and swarthy Memnon, King of Persia, and Sarpedon, Penthesilea, and all the other heroes and nobles of the Trojans, before ye inflicted this vengeance on us to-day.” Now, while Æneas was in that mood,<sup>a</sup> the wind called Aquilo from the north came against the sails with its whistling and great roar. It roused up the waves of the sea, so that they reached the firmament of heaven. It rent the sea; and the sludge was visible below through the sea and through the brine between the waves; and it struck the sails, and turned the ships’ broadsides to the huge waves of the sea; and they thought that the billows, towering in mountain peaks above their heads, would dash in upon them into the ships. The oars were broken, their ships were made into withes,<sup>b</sup> their pegs started out of them, and their planks separated. The silt and sand were lifted from the depth of the sea, so that they had it in the midst of their ships and long-boats from below, combined with the violence of the waves darkly pouring down upon them from above. Then came an overwhelming wave unto a ship of the Lycians, commanded by Orontes. It rose high above the ship and poured itself upon her, sweeping the pilot overboard into the sea. Thrice did the vortex turn the ship round, and then it swallowed her. Ah! sad was the shout the Trojans uttered then as they saw their folk a-drowning, without the power to help them, because themselves were a-drowning. The fleet was scattered, and they were drowned all over the sea. Notus, the south wind, drove three ships of them, and dashed

ÆN. longa dib, 7 nos-geb dona *cairgib* folaich robatar i *ndomain* na 255  
<sup>1</sup> 120 fairgi, co mbatar immalle for badud.<sup>1</sup> Berid dono Eubrus i. in  
 gæth anoir, tri longa ele i *ndomuin in mara* i. long Ilioni, 7  
<sup>122</sup> long Achates, 7 long Eletes.<sup>2</sup> Roscailest a comdluta, co mbatar  
 for badad i. in tæmad oca mbadad 7 aga forrach anis, 7 in  
<sup>124</sup> ainfine 7 forran na tond annuas. Is e sin buaidrid 7 cumasc 260  
 tucsat na gætha for loinges Ænias.

125 Tocbaid Neptuin a cend uasin fairgi, 7 o 'dconnairc Neptuin  
 in gne robai forsin fairgi, ba holc les inni sin, 7 rofergaig<sup>3</sup>  
<sup>131</sup> 138 frisna gæthaib i. re Sdeiphir 7 Eoir, 7 roraid friu co ndigeltai  
 forro indrad 7 milledh a feraind uime, ar is la (452) Neptuin 265  
<sup>142</sup> 170 rigi na fairgi. Techid na gætha iarsin, 7 tic feith ciuin forsin  
 fairgi. Rosægh<sup>4</sup> iarum Ænias lucht VII [long] co port n-Afhaiche,  
 7 se lochairthi, lethbaiti, iar ngoid celli doib dia n-anmain.

174 Tiagait iarsin isin port, 7 fadoit tente iarsin, 7 doberait a  
 n-eallaigi chucu asa longaib dochum a tented dia tirmugudh. 270

180 Teid iarsin Ænias for bend aillt bui i focus doib, do dech-  
 sain na fairge, *tus*<sup>5</sup> in faicfed nech dia muintir<sup>6</sup> for sechran  
<sup>184</sup> 187 na fairgi. Adchi do[no] Ænias in tan sin tri doimh allta romora,  
 7 ailbin d' aighib alltaib ina ndiaid asin caill, ag ingilt fheoir.  
 Gebidh Ænias chuigi a shaigidbolg 7 a bogha, 7 marbaid VII 275  
 n-aighi dib imna tri damaib resiu rosiacht leo scailedh uadh, 7  
<sup>193</sup> 196 berait lucht in coblaigh chucu iarsin agh gacha luingi dib, 7  
 fuinit in biadh 7 nos-goraid 7 caithid biad 7 ebaid fin iarsin  
 tucad leo a Sicil.

198 Nos-neartand Ænias iarsin, 7 nos-gresind comdis nertmean- 280  
 mnaigh fri fulang gacha docrach<sup>7</sup> dogebdais, 7 gacha gabaid  
<sup>203</sup> 208 dotegemad doib, 7 roraid friu: "Bud aibind duib," ar se,  
 "beth i n-Edail, ic indisin gacha gabaid fogebthai." Tainic<sup>8</sup>  
 dono doib iarsin a mbruth 7 a mbrigh 7 a soimenma, 7 rolaiset  
 bron 7 dogaillsi di[b] triasi[n] nertadh tuc Ænias forro, 7 tic 285  
<sup>214</sup> dono adaich iarsin 7 cotlaid for feor dighaind in phasaigh  
 inar'gabsat port.<sup>9</sup>

305 O tainic dono soillsi in lai arnamarach, atracht Ænias,

<sup>1</sup> MS. bagud

<sup>2</sup> MS. Eletesus

<sup>3</sup> MS. rofergaid

<sup>4</sup> MS. Roshæth

<sup>5</sup> for dus as always in MS.

<sup>6</sup> MS. muinter

<sup>7</sup> MS. docruch

<sup>8</sup> MS. tainec

<sup>9</sup> MS. pt

them on hidden reefs that were in the bottom of the sea, so that they were being submerged together. Then Eurus, the east wind, drove three other ships to the bottom of the sea—the ships of Ilioneus, of Achates, and of Aletes. They sprang leaks and were submerged, the bilge-water submerging them and playing havoc with them below, and the storm and the violence of the waves above. Such was the tumult and confusion the winds wrought on the expedition of Æneas. Neptune appeared above the sea; and when he saw the aspect that was upon the sea, he took it ill, and was roused to anger against the winds Zephyr and Eurus; and he said to them he would avenge upon them the invasion and destruction of his land. For the dominion of the sea is Neptune's. After that the winds fled, and a gentle calm came upon the sea. Thereupon Æneas, with seven crews, arrived at a port of Africa, torn as he was and half-drowned, after they had despaired of their lives. They went after that into the port, and then lighted fires and brought their possessions ashore out of their ships unto their fires, to dry them. Æneas then went to the top of a neighbouring cliff to scan the sea, if perchance he could descry any of his folk out of their course on the sea. Well, at that time Æneas beheld three huge stags with a herd of hinds behind them, out of the wood, a-grazing. Æneas seized his quiver and his bow, and killed seven hinds of them, besides the three stags, before they could effect their escape from him; and the crews of the fleet then fetched themselves a hind for each ship; and they prepared the food, roasted, and consumed it; and then drank wine which they had brought with them from Sicily. Then Æneas cheered and encouraged them to be stout-hearted, so as to bear every hardship they might encounter and every danger that should befall them; and he said to them: "It will be pleasant for you," said he, "to be in Italy relating every danger you will meet." Then their spirit and power and confidence returned to them; and they rid themselves of sorrow and anxiety through the encouragement Æneas gave them. Then came night; and they slept in the luxuriant grass of the wilderness where they landed.

When the light of day came on the morrow, Æneas rose,

290. 7 Acades imalle fris, 7 focerd cuairt imon airer inar'gabsat  
 311 calad, tus in faicsed nech, no in taicheradh do æn duine 290  
 don lucht rochuaid for sechran uaidib. In tan tra robatar  
 a ndis ac imdeacht na caillch bai i *comfocuſ* in puirt in-  
 314 ar'gabsat, dorala doib Uenir, mathair Ænias, i ndelb banseal-  
 327 gairi. Dobcir Ænias aichne fuirri, 7 acainedh fria a imned  
 7 a documul. Dobcir dono Uenir nertad *fairsium* : “ Na rub 295  
 lagad duid,” ar si, “ gach gabad 7 gach docair fogebar, air gidh  
 mor do gabthib dogeba, elabair as cach gabud dib, 7 rosia  
 330 Edail fo deoid.” Ocus roraid ris : “ Ata rigan i *comfocuſ* duid,  
 7 is le in ferand-sa itai .i. Dido ingin Beoil, 7 ata [ac] cumdach  
 cathrach, 7 berat-sa eolus duid cosin cathraig sin, 7 dobera in 300  
 340 rigin .i. Dido,<sup>1</sup> failti duidsui, 7 doroised do muinter imslan  
 chucad iarsin corigi in cathraig.” Teid Uenir roimpi iarsin co  
 423 tulaig bai isin cathraich, *co n-acatar* na sluaga a[c] cumdach na  
 cathrach, foirind dib a[c] cor a fotha, foirind ic ordugud cloch,  
 forind ic imorchar gainim,<sup>2</sup> foirind ic suathad æil, cach dib ria 305  
 hobair amlaid sin. O ’deonnatar in cathraigh, ros-faid Uenir  
 430 uaide iad *gusin* cathraig, 7 dorat<sup>3</sup> dichealtair umpo, 7 dochuatar  
 gan fhaiscin eir na sluaghaib, *co ndeachatar* isin cathraig, 7  
 440 rochuatar i tempull rocumdaich Dido do Iunaind cruthaigh isin  
 cathraig, 7 doconcadar arna rindad a sleasaib in tempaill fuath (.i. 310  
 455 dealb)<sup>4</sup> na Trai, 7 delb scor na nGrec ; delba Priaim 7 na Troiana.  
 Rorindad<sup>5</sup> and dono dealb in catha, amal robid Echtair 7 milid  
 na Troiana ac tafand na nGrec, 7 amal robid Aichil 7 milid Grec  
 ic tafand (col. b) na Troiana. Fuath Echtair 7 Aichil i comrac  
 desi, 7 amal adorchair Echtair le Aichil a comrac dessi, 7 amal 315  
 483 nos-fuc Achil corp Eachtair a timcheall na Trae a ndiaidh a  
 491 carpait, 7 rorindad ind dono amal rocathaig Pentesilia in  
 primrigan *cona* Cichloisetib, 7 amal atorcair le Pirr, mac Aichil.  
 Amal atconnairec Ænias tra in rem-sea forna delbaib, adnaig<sup>6</sup> a  
 tromosnad ass, 7 caiidh gur'bo fliuch a edach, 7 roraidh re 320

<sup>1</sup> MS. Digo

<sup>2</sup> leg. gainmi?

<sup>3</sup> 7 dorat bis in ms.

<sup>4</sup> sup. lin.

<sup>5</sup> MS. or sup. lin.

<sup>6</sup> MS. adnaid

and Achates with him, and they made a search round the sea-board where they had landed, to ascertain whether he could see anyone, or whether any member of the crews that had wandered from them might fall in with him. Now, while the two of them were threading the wood that was in the neighbourhood of the port in which they had landed, they were met by Venus, Æneas' mother, in the guise of a huntress. Æneas recognized her, and bewailed to her his tribulation and distress. Venus therefore gave him heartening: "Do not be discouraged," said she, "over every danger and misfortune you will encounter; for, though great the dangers you will meet, you will escape every danger of them, and reach Italy at last." And she said to him: "There is in your neighbourhood a queen, to whom belongs this land you are in—to wit, Dido, daughter of Belus—and she is building a city; and I shall guide you to that city, and Dido, the queen, will welcome you; and after that your retinue will come to you scathless unto the city." Then Venus proceeded to a hill that was in the city; and they saw the hosts building the city, some of them laying the foundation of it, some arranging stones, some bringing sand, some mixing lime, everyone at work in like manner. When they had seen the city, Venus dismissed them to the city, and conferred invisibility upon them; and they passed unseen among the hosts, and they entered the city, and went into the temple which Dido had built to Juno the Beautiful in the city; and they saw graven on the walls of the temple the form of Troy, and a figure of the leaguers of the Greeks, figures of Priam, and of the Trojans. There, too, was graven a picture of the battle, of Hector and the Trojan soldiers as they were wont to be a-chasing the Greeks, and of Achilles and the Greek soldiers a-chasing the Trojans. The picture of Hector and Achilles in single combat, and how Hector fell by Achilles in single combat, and how Achilles dragged the body of Hector round Troy, behind his chariot; and there, too, was depicted how Penthesilea, the arch-queen, fought along with her Amazons, and how she fell by Pyrrhus, son of Achilles. When Æneas saw this company on the paintings, he heaved a deep sigh, and wept so that his garment was wet. He said to Achates: "In what land in the world,"

ÆN. hAchades: "Cia tir isin domun," ar se, "nach clos troigi na  
460 Troianach."

494 In tan tra roraidh *Ænias* na briathra-sa, doroch in  
rigan rosochraidh, Dido, ingen Peil, co dorus in tempaill, ic  
504 ordugudh do chach a oipri, 7 a[c] cumdach na cathrach. 325  
509 Doruachtatar dono in tan sin gusin rigain tuissich in lochta  
rochuatar for easbaidh o *Ænias* i. Andteo 7 Serg[es]tus, 7  
513 Cloantus, 7 Ilionius, 7 sochaide ele 'malle friu. Rosocht dono  
*Ænias* ic fegad in fiallaig sin. Roagaill Elionis in rigan  
522 or'doruachtatar ina dochum. Is ed roraid: "A rigan," ar se, 330  
"oircis dona Troianaib truaghlaib-sea, roimluaid gæth tre il-  
muire, 7 tancamar ar combadad dochum do chrichi-siu 7  
525 t'fheraind, 7 na longa fos na leg a loscad, acht dena trocaire arin  
cenel craibthech-sa, uair nocho do denum uil[c] tancamar isin  
crich so, acht legar aighideacht duin isin port i tangumar, co 335  
534 rodaingnigim ar longa 7 ar rama. Robai ri craibthech againd:  
nocho raibi nech ele bud fearr gal 7 gaisced na bud calma i  
cathaib inas e. Ma ta a mbethaid in ri sin i. *Ænias*, 7 co tora  
cugaind, ragaid in leth rotriallsam teacht i. co hEtail. Mini  
555 thora immorro *Ænias* cucaind, rachmait ar cul co Sicil do saighid 340  
565 Acasdes." Dorad Didho fregra fair: "Rochualamar," ar si,  
"areor na Trai 7 na Troiana, 7 is mochen daib. Robar<sup>1</sup>-bia  
falti sund, 7 cumaidh crichi 7 feraind, 7 ni ricthi a les tocht a  
575 tir n-aile eir, noco ti *Ænias* cugaib, 7 d'a tisad *Ænias* fen sunda  
rod-fia morfalti." O rochualaid tra *Ænias* int aithesc-sa, focerd 345  
587 de co hobund in diceltair robai tairis, 7 doluid chucu *Ænias*  
i soillsi moir, 7 ba suairc, 7 ba sochraid, 7 ba sercach soichen-  
590 coil in læch tainic and. Mong findbuidi fororda fair, gnuis  
cæm corcurda aigi, ruisc cochlaucha caindelta ina chind cosmail  
re delb ndea, in delb rola a mathair i. Uenir, o li serce ina 350  
ghnuis, co rocarad gach æn he in nech rosillfed fair, 7 agaillidh  
597 in rigan, 7 is ed roraid fria: "A rigan, as tu at ænur aircishes  
diar sæthur 7 diar troighi, 7 dobeir falti dund i[t] tigh 7 id  
600 cathraig. Gid ed sin cena dedlaigh<sup>2</sup> ar comain ort, acht co  
roicad dei nimi frit a n[d]ingnea do maith rinde, 7 i cen mairid 355

<sup>1</sup> MS. robtar

2 leg. dedlaid

<sup>a</sup> lit. cowled, hooded attribute, it is said, of Eseirce's siorghraiddh, Gae

<sup>19</sup> cf. brecht seirce, of the Highlands: an

attribute, it is said, of Prince Charlie. seirce 's siorghraids, Gael. Incant., p. 13.

quoth he, "has not been heard the misery of the Trojans!" On Æneas uttering these words, Dido, daughter of Belus, the queen beautiful exceedingly, came to the door of the temple, appointing to each man his work, and building the city. There came, too, at that time to the queen, the leaders of the people that had gone a-wanting from Æneas—to wit, Antheus and Sergestus, and Cloanthus and Ilioneus, and a number more with them. Æneas remained silent, however, gazing on that company. When they came into her presence, Ilioneus addressed the queen, saying: "Have pity, O queen," said he, "on these wretched Trojans, whom wind has tossed about through many seas. We have, after being wrecked, arrived at thy territory and land. Do not suffer the ships to be burned, but show mercy on this pious stock, since it was not to work ill we came to this territory. But let hospitality be granted us in the port we have reached, till we repair our ships and oars. We had a pious king. Never was any other better in valour and prowess, or braver in battles, than he. If that king lives—to wit, Æneas—and he shall come to us, he will go where we purposed going—that is, to Italy. If he do not come to us, however, we shall return to Acestes, in Sicily." Dido gave him for answer: "We have heard," said she, "of the land of Troy and of the Trojans. Ye are welcome. Ye will receive a glad greeting here, and a grant of territory and land; and you need not go to another country at all till Æneas come to you; and should Æneas himself come here, there will be hearty welcome to him." When Æneas heard that answer, he cast from him in haste the invisibility that was over him, and came to them in great brilliance. Pleasant, comely, lovely, and well-born was the hero that came there—fair, yellow, golden hair upon him; a beautiful ruddy face he had; eyes deepset,<sup>a</sup> lustrous in his head like an image of a god, the expression which Venus, his mother, with love's splendour, threw into his face, so that whoever looked upon him should love him.<sup>b</sup> He addressed the queen, and this is what he said to her: "O queen, thou alone dost take pity upon our toil and wretchedness, and thou givest a welcome to us in thy home and city. Howbeit, we cannot discharge our obligation to thee, yet may heaven's gods recompense thee for

ÆN. *srotha* 7 aibni, slebti 7 senchoillti, meraid duitsiu a chlu  
 607 7 a *urrdercus* 7 a *ardmholadh* na maithiusa dogni orainde."

610 O roraid Ænias na briathra-sa, rothæd chuigi Lionis, 7 Ser-  
 ge[s]tos [sic], 7 Gian, 7 Cloantus, 7 Anthea, 7 cumaisgidh co  
 forbailidh fris, 7 ba fo leo in frithi fuardar.

360

613 Rosocht Didain o 'dconnairc inni sin. "Masa *tussu* Ænias  
 617 mac Anachis," ar si, "7 mac Uenire (453) bandea, rochualamar-  
 ni do seghuinideacht, 7 t' indleacht, 7 t' indrucus, do ghal,  
 7 do gaisced, 7 do shærclantacht, 7 do mormaithius cena.  
 Rod-bia in failti *sunda* agaínni." *Ocus berair* uaidi *arsin*,

634 XX boin, 7 XX dam, 7 XX tindi, 7 XX cærach *cona*  
 n-u[an]aib, do lucht na long. Berid Didho dono Ænias

637 le *ina* pealait righdha fen. Ba cæm in teach rancus and.  
 Batar imda edaighe srollda siregdha, 7 edaigi cumdachta gacha  
 dat[h]a inti. Batar imda cuirnd co n-imdenum, 7 bledheda,

641 7 buancopain ailli orda 7 airgit i l-lamaib mac særclanda  
 soicheneoil oc<sup>1</sup> fri dail inti. Batar imda biada særa somhillsi  
 for miasaib cæma cumdaigthi do airgit 7 d' [fh]inndruine 7  
 gemaib carrmogail *gacha* datha inti. Badar imda lenda sena  
 somesca inti do chenel gacha dighi aga ndail forin teglach fial  
 375 forbhailigh ful imun rigain n-uir n-oiregdha, im Didhain,<sup>2</sup> ingin  
 Beoil. Ba haibind tra robas isin tigh sin.

644 Faidis dono Ænias Acates uad ar cend Ascain *gusin luing*, 7  
 650 adbert fris in brat corcra corrthurach Elena, robai isin luing, tuc  
 le a Mecnib, do thabairt les, 7 in flesc rigdha d'or, nobith a  
 653 laim Iliona, ingine Priam, 7 in muntorc oir do thabairt les dia  
 thabairt<sup>3</sup> i n-aiscid do Didhain. O rofitir Uenir, mathair Ænias,  
 meic Anachis, *teacht ar* cend Ascain, tet side do saigidh Chuipit,  
 658 meic Ioip, dia febus a s[h]erqui-sium o gentib, 7 ros-guidind co  
 rogabad delb Ascain, *conid* e notisad i richt Ascain ar æn re  
 hAchates do saigidh Didhaine, co rofaslaiged gradh Ænias i  
 689 cridhi Didaine, 7 rogab Cuipidh do laim o Uenir inni sin, 7

<sup>1</sup> leg. n-oc

<sup>2</sup> MS. Dighain

<sup>3</sup> leg. tabairt

<sup>a</sup> lit. lasting, v. the Latin.

all the good service thou wilt do us; and as long as rivers and streams remain, mountains and ancient woods, there will remain for thee the fame and the renown and high praise of the good thou doest for us." When Æneas had uttered these words, Ilioneus, Serestus, Gyas, Cloanthus, and Antheus went towards him, and were overjoyed to meet him, and they made much of the wanderer they had found. On seeing that, Dido was silent. "If thou art Æneas," said she, "son of Anchises and son of Venus, the goddess, we have heard of thy courtesy (?), thine intellect, thine uprightness, thy valour and prowess, thy noble birth, and thy great generosity besides. Thou wilt have a welcome here at our hands." Then were brought from her to the crews of the ships twenty kine, and twenty steers, and twenty flitches of bacon, and twenty ewes with their lambs. Moreover, Dido carried Æneas with her into her own royal palace. Beautiful was the house which they entered there. Many were the garments in it of satin and silk, and broidered garments of every hue. Many were the drinking-horns with embossings, and goblets, and beautiful ancestral<sup>a</sup> cups of gold and silver, in the hands of freeborn boys of noble birth a-serving in it. Many were the kinds of food, generous and sweet, on lovely platters inwrought with silver, electron, and carbuncle gems of every hue. Many were the kinds of liquor in it, old and intoxicating, of every sort of drink, being distributed to the honourable, joyous household that was round about the fresh, charming queen, Dido, daughter of Belus. Pleasant, then, was it in that house. Now, Æneas sent away Achates to the ship for Ascanius, and told him to bring with him Helen's purple fringed garment that was in the ship, which she brought with her from Mycene, and the royal sceptre of gold that used to be in the hand of Ilione, daughter of Priam, and to bring with him the necklace of gold, to give them as a present to Dido. When Venus, mother of Æneas, son of Anchises, knew that Ascanius had been sent for, she went to Cupid, son of Jove, because of the goodness of his love among the heathen, and besought him to assume the form of Ascanius, so that it might be he that would come in the guise of Ascanius, along with Achates, to Dido, and instil love for Æneas into the heart of Dido. Cupid took that matter in hand at the instigation

ÆN. dobeir Uenir iarsin *for* Ascan suan codulta, 7 dobeir le co  
<sup>1</sup> 693 mullach slebe Idala *ina* suan codulta. Teid dano Cuipith, mac  
<sup>2</sup> 696 Ioip, i *ndelb* Ascain *ar* æn 7 Achates, 7 na haisceda leo, co <sup>390</sup>  
<sup>3</sup> 707 righsuidhi nDidhaine, *airm* a *mbatar* flaithi 7 maithi na Tirda 7  
 na Troian[a] im Didhain, 7 im Ænias i cofleidh n-aibind  
 n-oiregdha.

O rotaisbenad na hasceda do Ænias, dorat Æni[a]s do  
<sup>4</sup> 709 Dhidhain. Roingantaigh Didha 7 maithi *in* rigdai, 7 romolsat <sup>395</sup>  
 na haisceda, 7 ba buidech *in* rigan dib, 7 dotocair dia<sup>1</sup> ndochum  
 Cuipid i r-richt Ascain, 7 ba faileth fris, *ar* bo doigh le ba he  
 Ascain fen bai and, 7 nir'bitir gur'be Cuipid. Ba cuimneach  
<sup>5</sup> 717 Cuipidh imoni rogheall do Uenir, 7 rourail serc Ænias a  
 cridhe Didaine, cor'bo difhulaing di romet 7 rothruma serce <sup>400</sup>  
<sup>6</sup> 748 Ænias *ina* cridi. Ba subach forbailid rocaithed *in* aidchi sin ;  
 7 ag Tirdaib 7 ac Troianaib ba forbiseach. Bai gradh i cridhi  
 nDidhaine ; 7 ba haibind le *imagallaim* le hÆnias *ar* med a  
<sup>7</sup> 750 serce le. Rofiarfaig<sup>2</sup> de mor do scelaibh Priam 7 Echtair 7  
 Memnoin, 7 rofiarfaigh<sup>2</sup> cindus fear Diomidh 7 Achil, 7 cin[d]us <sup>405</sup>  
<sup>8</sup> 754 docos acusam fo deoid *arin* Trae, 7 cindus terna-som esti, 7 cid  
 do tirib roimthigh co toracht Afraic.

II. O rofiarfaigh Dido<sup>3</sup> na scela-sa do Æni(col. b)as, robatar  
<sup>1</sup> uile *ina* tost—lucht na rigda ac frithalum na scel noindisfed  
 Ænias. Is e frithalum<sup>4</sup> frecra dorat Ænias *for* Didain, *ingin* <sup>410</sup>  
<sup>2</sup> Beoil : “A rigan,” *ar* se, “is trom lim 7 is lesc *indisin* na scel  
<sup>3</sup> sin, *air* is aithchuimniugud cumad 7 broin 7 doghaillsi dam na  
<sup>4</sup> 10 scela sin do *indisin*. Gid ed *dono*, indisfed co cumair duitsiu  
<sup>5</sup> 13 ni dib, *ar* is ed as maith leat. In tan *tra* rosithaigad Greic, “*ar*  
<sup>6</sup> se Ænias, “7 dorcratar a righ 7 a taisigh 7 a curaid 7 a <sup>415</sup>  
 caithmild fri re X mbliadan ‘sin cathugad frinde, is e airic a  
<sup>7</sup> 18 rancatar Greic, each cranda<sup>5</sup> do denum, a mbiadh X traighi ina  
 fat, 7 L traiged ina lethad. Togtair 7 tinoltair forgla curad 7  
 caithmild 7 anraid Greic, 7 dobertar a mbroind *in* ech cranda  
<sup>8</sup> iat, 7 iathar<sup>6</sup> forro int each. At iat so na taissich rotinoilit <sup>420</sup>

<sup>1</sup> MS. doa

<sup>2</sup> MS. rofiarfaid

<sup>3</sup> MS. Didain

<sup>4</sup> governing

frecre in gen., perhaps inserted by mistake from previous line.

<sup>5</sup> MS. granda

<sup>6</sup> the reading may be iadhar.

of Venus. After that she caused a profound slumber to fall upon Ascanius, and brought him with her in his profound slumber to the top of Mount Idalia. Accordingly, Cupid, son of Jove, went in the form of Ascanius, along with Achates, having the presents with them, to the royal palace of Dido, where were the princes and nobles of Tyre and Troy, with Dido and with Æneas, at a delightful princely banquet. When the presents had been shown to Æneas, he gave them to Dido. She and the nobles of the court were amazed, and praised the presents, and the queen was grateful for them, and she summoned into their presence Cupid, in the [dis]guise of Ascanius. She was joyful to see him, for she thought it was Ascanius himself that was there, and knew not it was Cupid. Cupid was mindful of the promise he had made to Venus; and he instilled love for Æneas in Dido's heart, so that the exceeding greatness and intensity of love for Æneas in her heart were unbearable to her. Glad and very joyous was that night that was spent, and for Tyrians and for Trojans it was fortunate. Love dwelt in the heart of Dido. 'Twas her joy to converse with Æneas, owing to the greatness of her love of him. She asked of him much of the tales of Priam and Hector and Memnon, and she asked what manner of man was Diomede, and Achilles, and how they at last prevailed against Troy, and how he escaped from it, and what lands he had travelled till he came to Africa. When Dido asked these tales of Æneas, all the courtiers remained silent attending to the tales Æneas would relate. Æneas gave to Dido, daughter of Belus, an attentive response: "Queen," said he, "'tis painful to me, and I am loath to narrate these tales; for to me 'tis a recollection of sorrow and trouble and anxiety to narrate them. But, nevertheless, I shall briefly relate somewhat of them to you, since that is your desire. Well, when the Greeks had been repulsed, and their kings, and chiefs, and heroes, and battle-soldiers had fallen, for the space of ten years fighting against us, this is the device the Greeks hit upon, to make a wooden horse which should be ten feet long and fifty feet wide. There were chosen and assembled the flower of heroes and battle-soldiers and champions of the Greeks, and they were bestowed in the belly of the wooden horse, and the horse was closed up around them. These are the

Æn. *ind* .i. Stenelus, 7 Tesandrus, 7 Acharias, 7 Toas, 7 Pelides, 7  
<sup>ii.</sup> <sup>260</sup> *Neptolinus*, *primus*<sup>1</sup> Machaon, Uilixes, Menalus 7 a n-as dech  
 anruid Grec immale friu, XC a lin uile. O tairnic tra do  
 Grecaib, amal rob leor leo, *cumdach* 7 *egar* in ech *crand[a]*  
 sin, fagbaid int each ina scoraib dia n-eis, 7 oclach a cuibrech <sup>425</sup>  
 athach uad, 7 *tiaghait immalle*<sup>2</sup> lin a loingsi, co mbatar for scath  
<sup>25</sup> indsi Tenedoss, a foluch. O rochualamair-ni scuru na nGrec  
 do beth fass, 7 in coblach do imtheacht ass, rofaltigsim fris, 7  
<sup>27</sup> rofosaligid in Trae, 7 dochuamar-ni d' fegad na scor fas, 7 ba  
 haibind duind ac siriudh gach longphuirt, 7 siad fas, co fuara- <sup>430</sup>  
 mar and int each cranda gan neach ina farrad. Ba hingnand  
 lind cidh 'mar'fhacsat Greic, 7 cid 'ma ndernsat isin romeid ut  
<sup>32</sup> he. Doruacht Timoedes *ar* ndochum, 7 *is*<sup>3</sup> *ed* ronert, a breith isin  
 cathraigh. Capis immorro *is* *ed* roraid side: 'Is demin,' *ar* se,  
 'ni rofagaibset Greic int arracht-sa gan indell uilc ecin and do <sup>435</sup>  
<sup>37</sup> lot na Trae. Is *ed* as choir, a chor re hallt mara, *no* a loscad,  
 no a thollad'; co festais cid nobiad ina medon.

<sup>41</sup> "Doruacht Licon, mac Priam, chucu in tan sin, 7 *is* *ed*  
 roraid: 'A Troianu troga, is mor in bæs *fora* taithi, ma credid  
 na Grecu do fagbail in arrachta-sa ogaib gan celg and do bar lot. <sup>440</sup>  
 Is demin,' *ar* se, 'atait sloigh Grec a foluch isin chrund-sa,  
 no ata celg ecin d' *ar* lot-ni, *no* do scailedh muir na cathrach  
<sup>48</sup> roime. Na tabraid, a Troiana, tairisi don n-eoch-sa. Cid bed  
 bes and, amdagar-sa na Greic triasin tan-sa<sup>4</sup> rofagbaised.' O  
 roraid Lucon na briathra-sa, crothaid in gai mor bai ina laim, <sup>445</sup>  
<sup>52</sup> 7 focert urchur de co mbai *ar* bocad i mbroind in ech  
 cranda. Focerd airmgrith dona miledaib andsin i mbroind  
 in ech.

<sup>57</sup> "Dofuaratar na Troianaigh in tan sin ægairi in ech cranda  
 .i. oclach, 7 cuibrech *fora* lama ria druim anniar, 7 noberaid <sup>450</sup>  
 co Priam, co roindised do imthusa Grec, 7 cidh dos-fuc is  
 amlaid docuatar. O rosiacht co mbai i fiadnaisi Priam,

<sup>1</sup> primusque (Machaon) *Æn.* ii. 263, mistaken for proper name. <sup>2</sup> ms. .i.  
<sup>3</sup> is sup. lin. <sup>4</sup> leg. dan-sa, which is translated.

chiefs that were assembled in the horse—Sthenelus, and Thersander, and Acamas, and Thoas, and Pelides, and Neoptolemus, Machaon, Ulysses, Menelaus, and what was best of the Greek champions along with them, their number being ninety in all. When the Greeks had completed, as they deemed sufficient, the building and fitting up of that wooden horse, they left it behind them in their camp and a youth in bonds—a space from it—and they went in a body with all their armament, till they lay concealed in the shelter of the island of Tenedos. When we heard of the leaguers of the Greeks being tenantless, and the fleet voyaging off, we rejoiced at it, and Troy was thrown open ; and we came to view the tenantless leaguers, and we were glad a-searching every camp, tenantless as they were, till we found there the wooden horse, with no one near it. We wondered why the Greeks had left it, and why they had made it of yon huge size. Thymœtes came towards us, and his exhortation was to carry it into the city. Capys, however, said: ‘Tis evident,’ quoth he, ‘the Greeks did not leave this image without some contrivance for evil in it, to injure Troy. This is the proper course, to cast it over a sea-cliff, or to burn it, or to perforate it’; so that they might know what was within it. Laocoön, son of Priam, came to them at that juncture and said: ‘Wretched Trojans, great is the folly you are guilty of, if you believe the Greeks have left you this image without some contrivance in it to injure you. ‘Tis evident,’ quoth he, ‘that hosts of Greeks lie concealed in this tree, or there is some stratagem to injure us, or to burst asunder the city wall before it. Do not, O Trojans, put faith in this horse. Whatever be in it, I fear the Greeks, owing to this gift they have left.’ On Laocoön’s uttering these words, he shook the great spear that was in his hand, and threw a cast of it so that it remained stuck in the belly of the wooden horse. There in the belly of the horse it caused the soldiers [to make] a clash of arms. At that juncture the Trojans discovered the warder of the wooden horse, a youth with his hands bound behind his back, and they brought him to Priam, that he should tell him tidings of the Greeks, and what made them depart in the manner they did. When he had approached so that he was in the presence of

ÆN. doroich cach ina dochum dia fegad 7 do chloisteacht ria  
<sup>II.</sup>  
<sup>67</sup> scelaib. In tan adconnairec na Troianu uime as cach *aird*,  
 tuc-sam a tromosnad ass, 7 caiid, 7 is *ed* roraith: 'Is 455  
 maírg damsá a ndiudh. Ni shuil mo *din* i tal(454)muin toir  
<sup>71</sup> no tiar, uair gid iat Greic nom-tairsidh, romuirfidis me. Tro-  
 ianaig, dono, ad buidin bidbudh dam. Romuirfet-sen me.' *Ocus*  
<sup>145</sup> dogni guba mor iarsin. Dothædh *ar craide dhaine fair*, 7  
<sup>148</sup> oirchesmid de, 7 mhathmait a anum do, 7 dobeir Priam comairgi 460  
 do do fuaislaigid de, 7 roraid fris: 'Lec uaid Grecu, 7 bi 'malle  
 rinde dogress, 7 indis dund co fir cid *ara* ndernsat Greic in met  
 romor ut int ech cranda, 7 cid rob ail doib do rochtain trit.'  
<sup>153</sup> Torgaib Sinon a lama iarsin dochum nime: 'Toingim,' *ar se*,  
 'fo deu nime nach abraim breg frib acht fir uile. Is *ed* dlegait na 465  
 Grecaigh dindamiscais. Dligthi-si immorro, a Troianu, *bar* ngrad  
 uaim, *ar* i[s] sib dorad anacul dam. Menerba, bande na nGrec,  
<sup>162</sup> is i sailet dia foirthin i cathaib dogress. Dochuaidh Diomidh 7  
 Uilixes, co rosharaigset tempall Minerba, co romarbsat a coim-  
<sup>167</sup> edaigh, co tucsat arracht Menerba leo 'na scoraib. O doruacht 470  
 'na scoraib rolassat a ruisc, 7 tainic allus mor goirt amal sal  
 triana bullu.<sup>1</sup> Roling a n-airdi fo tri. Rochroth a sciath forru,  
 7 robertaigh a gai, 7 rogab tra omun mor na Grecu triasna  
 hairdib sin, 7 ba hecail leo Minerba do impod forru. Roraid  
<sup>176</sup> Calculs friu in tan sin: "Gabaith," *ar se*, "na scuru, 7 ergid 475  
 for fairgi; co tistair aris o Grecaibh for cul, nocho cuimgith dul  
 arin Trai." Roraid dono Calculs friu co nderndais in dealb-sa in  
<sup>183</sup> ech cranda do Menerba do chotlugud<sup>2</sup> a fergi. Is *airi* dono  
<sup>187</sup> doraidh a denum co romor 7 gu roard *conach* cæmsad sibsi a  
 breith isin Trae. *Air* dia mberthai co mbeth os muraib na 480  
<sup>193</sup> Trae oga fegad asa medon, rokestais lucht na hAisia co metis  
 os muraib na Grecia ica n-indrad.<sup>3</sup> Rocredid in scel-sa o  
 Shinon ac Troianaib.

<sup>199</sup> "Dorala dono olc ele and la tæb na tosca sin dochuaid  
 Sinon do bregadh<sup>3</sup> na Troianach .i. Lucon, in tan robai ic 485  
 edbairt tairb moir do Neptuin, tancatar da nathraigh chucu

<sup>1</sup> MS. mballu

<sup>2</sup> MS. do chotludud

<sup>3</sup> MS. bregach

<sup>a</sup> cf. Sil. Gad. 395, 18

<sup>b</sup> or, by means of it

Priam, everyone came towards him to see him and to hearken to his tales. When he saw the Trojans round about him from every quarter, he fetched a deep sigh and wept, and this is what he said: 'Woe's me to-day! There is no protection for me on earth, east or west; for though it should be Greeks that should come upon me, they would slay me. The Trojans, too, are a multitude hostile to me. They will slay me.' And after that he made great lamentation. Our men's hearts went out to him,<sup>a</sup> and we took pity on him and gave him his life, and Priam gave him a guarantee to set him free, and said to him: 'Abandon the Greeks and be with us always, and tell us truly why the Greeks made yonder huge mass, the wooden horse, and what they wished to compass by it.' Then Sinon raised his hands to heaven. 'I swear,' said he, 'by the gods of heaven that I tell you no lie, but the whole truth. What the Greeks deserve at our hands is that we should hate them. Ye Trojans, however, deserve that I should love you, for ye have saved me. Minerva, a goddess of the Greeks, they ever rely upon to succour them in battles. Diomede and Ulysses went and dishonoured Minerva's temple, killing the wardens, and bringing Minerva's image with them into their leaguer. When she reached their leaguer, her eyes flamed, and an exceeding bitter sweat, like brine, streamed through her limbs. She leaped up thrice, shook her shield at them, and brandished her spear. Now, great terror seized the Greeks at these signs, and they feared Minerva had turned against them. At that juncture Calchas said to them: "Strike your tents and take to the sea; till you return again from Greece you cannot prevail against Troy." Moreover, Calchas told them to make for Minerva this figure of the wooden horse to lull her ire. Now, for that reason he bade fashion it so huge and high that it might not be possible for you to take it into Troy. For if ye bring it so that it would be above the walls of Troy, viewing them from within it,<sup>b</sup> the people of Asia could reach so that they would be above the walls of Greece destroying them.' This tale of Sinon's was credited by the Trojans. Moreover, another evil happened beside that mission on which Sinon came to deceive the Trojans. As Laocoön was sacrificing a huge bull to Neptune, there came towards them

265 *ÆN.* *don* *fhairgi* o insi *Tenidos* *co* *ngrain* *n-adhuathmair* 7 a form-  
 266 *nada* 7 a cind a *n-airde forro*, 7 *ruisc* *gera* *lasarda* *leo*, 7 *siat*  
 271 *teanna* *tenntide*, 7 a *crais* *forloiscethe*, 7 a *tengtha* *for* *bertnugad* 7  
 276 *for* *fedughad* *ina* *cendaib*, 7 *teichmit-ne* *rempu* *fochetoir*, 7 490  
 281 *tairthid* *maccu* *Lucoin*, 7 *nos-ethaid*, 7 *tegaid* *co* *Lucon* *fen* *asa*  
 286 *haithli*, 7 *iadait* *ima* *broind* 7 *ima* *braigit*. *Doniat* *circlu* *dib*, 7  
 291 *ataigh*<sup>1</sup> *Lucon* *oca* *taithmech* *de* *cona* *glacaib*, 7 a[c] *buiredach* 7  
 296 a[c] *becedach* *as* *co* *clethi* *nimi*, 7 *tegait* *na* *nathracha* *iarsin* *co*  
 301 *tempull* *Menerba* *ina* *fiadnaisi*, 7 *nos-failgid* *fo* *chossaib* 7 *scia*. 495  
 306 *thaib* *Menerba*. *Ron-geb* *oman* 7 *egla* *sinne* *uime* *sin*, *ar* *ba*  
 311 *derb* *lind* *ba* *hair* *doratsat* *na* *nathracha* *amus* *ar* *Lucon* *cona*  
 316 *maccaib* *arin* *gai* *tarrlaic* *a* *mbroind* *in* *ech* *cranda*, 7 *is ed*  
 321 *roraidsim* *uile*: ‘*Berar* *int* *ech* *isin* *cathraig*, *ar* *is ed* *is* *maith*  
 326 *lasna* *deib*.’ *Scailmit-ni* *muru* *na* *cathrach* *reme*, 7 *berar* *dochum* 500  
 331 *na* *Trae*, 7 *rosiacht* *focetoir* *isin* *tairsech*, *co* *ndernsat* *na* *fir*  
 336 *robatar* *and* *airmgrith* *mor*, 7 *anddar* *lindi* *andside* *ba* *he* *rath*  
 341 *na* *bandea* *tainic* (col. b) *tarin*<sup>2</sup> *toraind*, 7 *bermait* *in* *arracht* *co*  
 346 *mbi* ‘*sin* *cathraig*. *Ba* *subach* *forbailid* *lucht* *na* *cathrach* *don*  
 351 *gnim* *sin*, 7 *ba* *coro* *doib* *bron* *de*, *dia* *festais* *indi* *robai* *and* *iarsin*. 505  
 356 *Dogniam* *iarsin* *edbarta* *a* *n-onoir* *Minerba*. *Tic* *in* *oidchi* *iarsin*,  
 361 7 *dotæd* *cach* *ina* *diaid* *dia* *tigh*, 7 *codlaid* *co* *trom* *na* *Troianaig*,  
 366 *scith* *a* *aithle* *a* *n-astair* 7 *a* *sæthair*.

367 “*Tic* *dono* *coblach* *na* *nGrec* *o* *insi* *Tenidoss* *co* *foill*, *co*  
 372 *tarrachtatar* *port* *na* *Trae*, 7 *adhainter*<sup>3</sup> *tobchaindeal* *i* *luing* 510  
 377 *Aigmenon* *i* *comarc* *fri* *Sinou* *in* *tan* *robud* *mithig* *do* *oslugud*  
 382 *don* *tshlogh* *robai* ‘*sin* *ech* *chranda*. *Adracht* *dono* *Sinon*  
 387 *asa* *leabaigh* *in* *trath* *sin*, 7 *teid* *for* *muru* *na* *Trae*, 7 *o*  
 392 ‘*dconnairc* *in* *comarc*, *teid*, 7 *oslaigid* *don* *tshlogh* *robæ* ‘*sin*  
 397 *ech*<sup>4</sup> *cranda*, 7 *tiagait*<sup>5</sup>-*sium* *focetoir*, 7 *marbait* *in* *fialluch* *robai* 515  
 402 *ic* *fairi* *na* *Trae*, 7 *oslacit* *doirssi* *na* *Trae* *frisna* *Grecu*, 7  
 407 *dochuadar* *uile* *co* *mbatar* *for* *lar* *na* *Trae*. *Ba* *cetchodlud*  
 412 *damsa* *andsin*, *co* *n-aca* *chucum* *Echtair* *co* *mbron* *mor* 7 *co*

<sup>1</sup> MS. *ataidh*

<sup>2</sup> cf. *do shoignen theinntige og dol tar torainn* AU. 445

<sup>3</sup> MS. *aghainter*

<sup>4</sup> repeated from *adracht* in MS. [reading *oslaicid*, *robai*]

<sup>5</sup> MS. *tiadait*

two serpents landwards from the island of Tenedos, in dreadful horror, their shoulders and heads aloft upon them, with their eyes sharp and flaming, they being fierce, fiery, and their gullets burning, and their tongues quivering, and hissing in their heads; and we fled before them forthwith, and they overtook the sons of Laocoön and devoured them, and they went to Laocoön himself after that, and wound themselves about his belly and his neck. They formed themselves into circles; and Laocoön set himself to release himself therefrom with his hands, and roaring and screaming out, up to the welkin. The serpents went after that to the temple of Minerva, into her presence, and hid themselves under the feet and shields of Minerva. Fear and dread seized us on that account; for we were certain the reason the serpents made an onset on Laocoön and his sons was his having hurled the spear into the belly of the wooden horse, and this is what we all exclaimed: 'Let the horse be brought into the city, for this is the pleasure of the gods.' We made a breach in the city walls before it, and it was brought to Troy; and no sooner had it arrived within the threshold than the men that were in it made a great clash of arms, and then we thought 'twas the blessing of the goddess that came in the thunder, and we took the image and placed it in the city. Joyous and glad were the people of the city at that deed; but more proper for them would have been mourning for it, had they known the thing that was toward after that. Then we sacrificed in honour of Minerva. Night came after that, and each one went after night to his house, and the Trojans slept soundly, tired after their journey and their toil. Well, the Greek fleet came stealthily from the island of Tenedos, and made the port of Troy, 'and a blazing torch is lighted on Agamemnon's ship,' as a signal to Sinon when it should be time for him to set free the host that were in the wooden horse. Accordingly Sinon rose from his bed at that time, and, going upon the walls of Troy, saw the signal, and went and set free the host that were in the wooden horse; and they went at once and slew the company that were guarding Troy, and opened the gates of Troy to the Greeks, and all advanced till they stood in the midst of Troy. It was my first sleep then, when I saw approaching me Hector, in great woe and sorrow.

260. toirsi, 7 se ac cæ, 7 is i gne robai *fair in tan sin*, in gne i r-raibi  
 in tan ruc Achil iarna marbad a cengal a ndiaid a ech 7 a 520  
 carbaid timchell<sup>1</sup> na Trae i. a ulcha 7 a gnuis salach, a mong  
 277 lan do chru 7 d' ful 7 luathred arna cumasc, a corp salach  
 289 fullide crechtnaighthi<sup>2</sup> uime, 7 is ed roraid rim: 'Teich, a meic,'  
 ar se, 'resin tenid-sea. Atait namait ac inrad na cathrach.  
 293 Is duid aithnes anmanda do carat 7 a laimdeo. Cuinnigh 525  
 ferund fos i mbaile aile doib, ar adorchair in Trae aonocht fri  
 lar.' Cen rom-ba-sa isin chodlud sin 7 isin aislingi, robatar na  
 Greic ac indradh na cathrach 7 dochualaid<sup>3</sup> in gainguba 7 golgairi  
 7 iachtach 7 eigmeach 7 maigneach in tshloigh mormuirnigh  
 na namat ag sladbrat 7 ic indradh na cathrach. Rom- 530  
 302 duiscther-sa as mo chodlud imon mormuirn sin 7 in tshlat-  
 [t]uargain rolin in cathraigh, 7 rom-dhealb grain 7 egl a 7 omon  
 7 tegim for mullach mo thighe i[c] cloisteacht cid robai and.  
 Co n-aca in tan sin in cathraig 'na hænchorrthair tenedh 7 co  
 cuala in gair doronsat na sloigh 7 na stuic ica seinn seachnon 535  
 na cathrach. Rofhetar andside gur'bo iat Greic robatar and  
 314 oc inrad na cathrach. Rom-geb-sea ferg iarsin 7 don-gni  
 damh dasachtach dim 7 gebim m' arm gaiscidh 7 tegim 7  
 in sochraidihi rom-len d' fhorthin<sup>4</sup> in righ. Doruachtatar  
 320 dono chugum isin forithin<sup>4</sup> sin Rifeus 7 Ipanis 7 Diamas 7 540  
 Corebus 7 doruacht chucum sochaidhe ele do anradhaib  
 Troianach. Focherd<sup>5</sup> sam iarsin a cumasc na nGrec 7 dothoit  
 sochaidhe dib lind. Robai tra aduath mor 7 duba 7 basugad  
 7 comartha bais seachnon na cathrach isin aidchi sin. Doru-  
 331 acht chugaind isin tan sin Androigius ardtuiseach do Grecaib 545  
 ac slaidhi<sup>6</sup> 7 ac esargain 7 ac leodh 7 ac ledradh 7 ac dichendad  
 na Troianach 7 doratsam-ne amus calma (455) fair 7 dathoit  
 lind Androghius 7 sochaidhe do Grecaib imalle fris. Gabmait  
 340 foirn iarsin armu 7 sciathu na nGrec 7 adnaigim<sup>7</sup> i cumusc friu  
 dia marbad in bail a faghmais a mbæghal triasin celg sin. 550  
 356 Doriachtsam i cumusc Grec iarsin co tempull Menerba. Ba  
 403 handside tucadh Casandra, ingen Priam, ar egin asin tempull.  
 Tiaghmait-ni dia cosnum friu ar nir'[b]o fulaing duind beth ica

<sup>1</sup> MS. timcoll      <sup>2</sup> MS. crechtnaighi      <sup>3</sup> cf. Ériu I. 140      <sup>4</sup> MS. gh for th

<sup>5</sup> d sup. lin.      <sup>6</sup> MS. slaighi      <sup>7</sup> MS. adnайдим

He was weeping ; and the appearance he then presented was that he had when Achilles, after slaying him, dragged him, bound behind his horses and his chariot, around Troy—to wit, his beard and face soiled, his hair full of gore, blood and dust mixed together, his body soiled, bloody, wounded all round. He said to me : ‘ Flee, my son, before this conflagration. Enemies are sacking the city. To thee she commits the souls of thy friends and her household gods. Seek yet a country for them elsewhere ; for to-night Troy has fallen to the ground.’ While I was in that sleep and in the vision, the Greeks were sacking the city ; and I heard the cry of sorrow and lamentation, and yell, and shout, and wailing of the tumultuous host of the enemy, looting and sacking the city. I was awakened from my sleep by that tumult and work of demolition that filled the city ; and horror, fear, and dread transformed me, and I went to the top of my house to hear what was toward. Then I saw the city a single fringe of flame, and heard the shout the hosts raised, and the trumpets sounding throughout the city. Then I knew that it was the Greeks that were there sacking the city. Thereupon anger took possession and made a mad ox of me ; and I seized my weapons of war and went with my following to succour the king. Well, there rallied to me in that succour Rhipeus, Hypanis, Dymas, and Coroebus ; and other companies of Trojan heroes rallied to me. After that we dashed into an engagement with the Greeks, and numbers of them fell by us. Now there were great terror and gloom, and killing and signs of death, throughout the city that night. There came towards us at that time Androgeus, a high chief of Greece, slaughtering, slaying, hacking, mangling, and beheading the Trojans ; and we made a bold onset upon him, and Androgeus fell at our hands, and a number of Greeks along with him. We then assumed the arms and shields of the Greeks ; and we took to mingling with them, in order to slay them wherever we could get a chance at them through that stratagem. Thereafter, mingled with Greeks, we reached the temple of Minerva. It was there that Cassandra, daughter of Priam, was taken by force from the temple. We went to contend with them for her ; for it was intolerable to us to give

458. fulang gan dul dia foirithin.<sup>4</sup> Doberaid na Greic dono aichni  
 423 foirn iarsin 7 impoid chugaind 7 ficerdad ar n-ar 7 rothoit and 555  
 424 Croebus, 7 Rifeus, 7 Ifanus, 7 Diamus, 7 Panachtus, 7 sochaide  
 435 ele immalle friu. Elaim-sea a sin iarsin, 7 Ipitus, 7 Pelias, 7  
 tiagmait co dind in righ d' fhoirithin<sup>1</sup> Priaimh. Bai nert mor  
 andsidhe a[c] cathughudh tar cend Priaim. Badar andsin  
 teglach in righ fen 7 a amhsach 7 a sochraide as gach tir. 560  
 Roferad tra cath fichda, fergach, feochair andsin do cechtar in  
 da lethi efir gaiscedachaib Grec 7 trenferaib Troianach. Doluidh  
 467 dono Pirr mac Aichil cona Mirmedondaib 7 co n-ogbaid indsi Scir  
 uili triasin cath, 7 maididh rompu in cath 7 ficerdaid ara mora  
 7 marait in dai[n]gin 7 brisid in rigdæ 7 dathoit Priaim do 565  
 laimh Pirr meic Achil. In tan tra adconnaire missi Priaim do  
 560 thoitim, tic for mu menmain cuimni m'athar i. Anacis i. fer  
 cumtha 7 comæsa Priaim. Tic dono mo mathair, Uenir, in  
 592 bainde, 7 gebid mo lamh 'na laim 7 roraid frim: 'Cia mor-  
 bruth fergi, no cia dasacht fil fort, in tan nach tabrai dot airi in 570  
 596 senoir Anachis 7 do mac Ascan 7 do sedigh<sup>2</sup> Creuisa do beth  
 isin gabad atait 7 na Grecu ic in drad na cathrach 7 ica loscad  
 umps do gach leth 7 tussu forin cathugud dimain fora tai, uair  
 rodhilsighset na dei adarthi uili dilgind na cathrach 7 na  
 Troianach annocht, 7 ni thig ditsu tesargain. Leig as in 575  
 drochciall fora tai 7 dena mu chomairli-sea, air is fearr duid inas  
 indi dogni. Erigh do thigh, 7 beir leat t' athair Anachis 7 do  
 mac 7 do bean 7 do laimdea<sup>3</sup> asin cathraigh amach in bail a  
 fuigbea<sup>4</sup> diden forna Greco, ar ni ful do din isin cathraig-sea  
 annocht. Erg co luath do[t] tigh. Na len don dail fora tai. 580  
 610 Teich ass co calma 7 fagaib in cathraigh 7 cuinnich do din  
 1 mbaile aile ar adorchair in chathair-sea annocht.' Dochud-  
 614 us-[s]a iarsin dom thigh do rer comairli Uenire, 7 rolegis uaim  
 mo cathugud 7 doraidus fri hAnachis: 'Doruachtadar ar  
 namait i focus, 7 is mithig duin a teichedh, ar ni ful ar ndin 585  
 654 sund.' Roraid Anaichis ni theichfed, ar ba fearr les a bas ica

<sup>1</sup> MS. fhoirighin

<sup>2</sup> MS. sedidh

<sup>3</sup> MS. laimtea

<sup>4</sup> MS. fuidbea

<sup>a</sup> lit. to be enduring it

her up<sup>a</sup> without going to her rescue. Well, the Greeks recognized us after that, and turned upon us and inflicted slaughter on us; and there Coroebus, Rhipeus, Hypanis, Dymas, and Panthus fell, and a number more along with them. From that I afterwards escaped, as did Iphitus and Pelias; and we went to the king's citadel to rescue Priam. A great force was there fighting for Priam. There were the household of the king himself, and his mercenaries, and his host from every land. A battle, fierce, hot, furious, was waged there on both sides between the heroes of the Greeks and the Trojan champions. Pyrrhus, son of Achilles, too, with his Myrmidons, and all the youth of the Island of Scyros, came through the battle, and won it, and inflicted great slaughters, and broke down the stronghold, and destroyed the palace; and Priam fell by the hand of Pyrrhus, son of Achilles. Now, when I saw Priam fall, o'er my mind came the remembrance of my father, Anchises, a comrade and contemporary of Priam. My mother, too, Venus the goddess, came and took my hand in hers, and said to me: 'What great glow of wrath or what madness possesses you that you bestow no thought that the aged Anchises, your son Ascanius, and your wife Creusa are in their present danger, and the Greeks sacking the city and burning it about them on every side, and you in the vain battle in which you are engaged; for all the gods we worship have abandoned to destruction the city and the Trojans to-night, and you cannot preserve them. Away with your present folly, and follow my counsel, for it is better for you than what you do. Go to your house, and bring with you your father Anchises, your son, your wife, and your household gods, away out of the city, to a place where you will find protection against the Greeks; for there is no safety for you in this city to-night. Go quickly to your house; follow not the course you pursue; flee away bravely, and leave the city, and seek your safety elsewhere, for this city has fallen to-night.' I then went to my house, according to the counsel of Venus; and I gave over my fighting, and I said to Anchises: 'Our enemies have come nigh, and it is time for us to flee from them, for there is no safety for us here.' Anchises said he would not flee, for he preferred his death at

58. naimdib inas beathu *iar* n-orgain na Trai. Ba dith *in* fiadh-  
 59. naisea roraidis-[s]a *fris*[s]eomh: 'Fogeba-su co luath annosa  
 inni sin, mad he do thoga; *air* doro Pirr cugut, *7* se croda fulidi  
 60. *iar* marbad a *meic* a fiadhnaí (col. b) si Priaim, *7* iarna dhichend- 590  
 adh fen iarsin. Is demin fogeba-su bas uadh, mad ferr leat inas  
 61. teched. Dogebum uile in *cetna* di[a n]-anum sund.' Ticim-sea  
 62. iarsin *7* Ascan *7* Creuisa a[c] cai ina fiadnaisi *7* ic attach co  
 63. tisad *ar* æn rind asin cathraich amach, *7* na tairisitis innte for  
 cind na nGrec dia mbasughad. In tan tra adconnaire Anachis 595  
 in doghaillsi moir sin *7* in bron foraindhe, ba galor trom  
 lais[s]ium inni sin *7* ba cunntabairt lais cid dogenad,<sup>1</sup> in<sup>2</sup> dul  
 leo, no in anad, *7* tocbaid a lama *7* a rosc dochum nime *7* is ed  
 64. roraid: "A dei nime, tiged bar furtacht chugum, *7* nertaídh in  
 65. comairli coir form." Tic dono in tan sin co hobond torand mor 600  
 and, *7* tic do retla thaitnemach co soillsi dermair le do nim co  
 66. ndesid for cleit[h]i in tige i rabamar-ni co rosoillsigh coill slebi  
 Ida. O 'dconnaire Anachis inni sin is ed roraid: 'Is maith in  
 67. celmuine,' *ar* se, 'is relta inchoisc colais moir *7* seda conaire  
 68. sut. Is intocha le. Misi leb,' *ar* se, 'gan fhuirech fodesa 605  
 gibe leath tiaghthai.' Is ed dono roraidius-[s]a," *ar* Ænias, "in  
 tan sin. 'Is mithigh teichid calma and. Doruachtatar Greic  
 69. i focus. Ata tempull fas isin chnochtulaigh re cathraig amuig<sup>3</sup>  
 .i. tempull Ceriuir, *7* cid beg d' *ar* muintir ternas asin orgain,  
 tiged connigi sin. Beraid-sea dono Anachis ar mo muin in 610  
 70. chonair raghat gu rub inand bas no betha duind. Tæd dono  
 Ascan iarsin immalle frim. Teid Creuissa ingen Es inar n-airt-  
 71. chest. Tabradh dono Anachis ina<sup>4</sup> laimdeo lais *ar* ni coir  
 damsia a thadhall *7* me crodha fuilidi *ar* marbad daine.' O  
 72. thairnic dhamsa," *ar* Ænias, "int aithisc-sa do rad, gebim 615  
 Anachis *ar* mo muin *7* Ascan imalle frim, *7* Creuisa allaid  
 cendaidh inar ndiaidh. Nom-geb tra omun *7* egl a mor. And-  
 73. dar lind is Greic nobeis *ar* ar cind gach conair dothegmis.

<sup>1</sup> MS. dodenad

<sup>2</sup> MS. im: cf. O. I. im . . . fa

<sup>3</sup> MS. amuid

<sup>4</sup> i. laim a, which is probably omitted.

the hands of his enemies to life after the destruction of Troy. There was need of the testimony I spoke to him: 'Quickly you will find that thing [death] now, if it be thy choice; for Pyrrhus will come upon you, all gory and bloody, after slaying the son of Priam in his presence, and then beheading himself. 'Tis certain you will meet death at his hand, if you prefer it to flight. We shall all meet the same fate if we stay here.' I came after that with Ascanius and Creusa, weeping, before him, and beseeching him to come along with us away out of the city, and that they should not tarry in it, waiting for the Greeks to slay them. Now, when Anchises saw that great trouble and our sorrow, that caused him great pain, and he was in doubt what he should do, whether to go with them or stay; and he lifted up his hands and his eyes to heaven, saying: 'Gods of heaven, let your help come unto me, and strengthen the right counsel in me.' And then suddenly there came a great peal of thunder, and there came to him a bright star, accompanied by an exceedingly strong light from heaven, and it settled upon the roostree of the house we were in, illuminating the forest of Mount Ida. When Anchises saw that thing, he said: 'Good is the omen,' quoth he; 'yon is a star to indicate much guidance and a journey's course. We must go with it. I am with you,' said he, 'without hesitation now, in whatever direction you proceed.' This is what I said then," quoth Æneas: "'It is time for bold flight. The Greeks have come nigh. There is a tenantless temple on a mountain knoll outside the city—to wit, the temple of Ceres—and though it be a few of our people that escape from the slaughter, let them come thither. I shall bear Anchises on my back wherever I shall go, so that death or life may be the same to us. Let Ascanius, too, after that, come with me. Let Creusa, daughter of Hecuba, come in our track. Also, let Anchises bring his household gods with him; for it is not meet for me to touch them, since I am gory and bloody after slaying men.' On completing these directions I gave," said Æneas, "I took Anchises on my back and Ascanius along with me, and Creusa, now wild, now gentle, behind us. But fear and terror seized me. We thought the Greeks were before us wherever we went. [Escaping], however, out of every peril, we arrived

ÆN. Doriachtsam *tra* as gach eslind co tempull Ceruire bai i tulraig  
<sup>11</sup>  
<sup>738</sup> ed on cathraigh amach. Doroichet *dono ar muinter uile coraigi* <sup>620</sup>  
 sin acht Creuisa 'na hænur 7 ni fedar cid ros-fasto dom es, in  
 scis imtheachta, no merugud for *conair* egin. O thellus mu chell  
<sup>747</sup> dia torachtain chugum, fagbaim Ascan 7 Anachis aga n-æs  
 cumtha 7 rom-geb ferg 7 bruth 7 gebim m' *armgaiscidh* form, 7  
 teigim aris dochum na cathrach do iarraidh Creuisa. Tegim *ar* <sup>625</sup>  
<sup>753</sup> mo lurg in *conair* tanag asan cathraig *tus* in tochrad *im* aigid.  
 Teigim dom thig fen *dono* *fora* *hiaarraidh*, *ar* ba doig *lim* a  
<sup>757</sup> himpud *for* *cul* *dochum* a leaptha laighi. Ba lan *dono* [in] teach  
 isin dona Grecaibh ica loscad. Impoim-sea uaidib andsin co  
 foill, 7 teigim *d'iaarraid* Creuisa *in* *conair* robo doigh *lim* <sup>a<sup>1</sup></sup> *dul.* <sup>630</sup>  
 In tan tra robadhus ag siriudh na cathrach as gach inudh i  
<sup>753</sup> *n-aroile* *co* *n-aca* chugum delb Creuisa *indus* ba mo 7 ba haidbli  
 inas *amal* ba haichnid dam dogres. Sochtaim-sea ica faiscin *ar*  
 ba hin(456)gnad *lim* *in* *gne* *adconnarc* fuirri 7 ni *forcaemn[ac]air*  
 a hagallaim. Labhraid-si immorro frimsa 7 is *ed* roraid: 'A <sup>635</sup>  
<sup>757</sup> chomaim *inmain*,' *ar* si, 'nocho deonaighit na dei duitsiu mu  
 breith-sea leat asin *tir-sea*, 7 nocho rom-lecfet do Grecaib *acht*  
<sup>760</sup> oirisfet sund icna deib. Tusu immorro bia *for* loingis co fata 7  
 sirfea mor tire 7 muire *n-anaichnid*.<sup>2</sup> Ni geba crich no ferand,  
 gid mor sirea dib, co ris *co* *hEtail*. Fogeba catha mora 7 <sup>640</sup>  
 cocta inte, 7 is *tusu bus* fortail, 7 geba *flaithius* *na* *hEdaili* *ar*  
<sup>765</sup> *egin*, 7 dobera rigain do dingbala inte 7 is dot shil *betit* *flaithi*,  
 7 righ, 7 ruirigh *i* *n-Edail* dogres. Lesaig *dono* *in* *mac* *mbeg*  
 rod-fuil *etraind ar* *ndis*, *ar* is coir a lesugudh co maith, *uair* is e  
<sup>770</sup> *bus* righ *i* *n-Edail* a[d] diaidsiu. Imthig fodhesta,' *ar* si, '7 <sup>645</sup>  
<sup>774</sup> *beir* bennachtain. Misi, *dono*, na bidh m' *iargno* fort, *uair* ni  
 legit mar æn frit.' O rochuala-sa na haithesca roraid Creuisa,  
<sup>778</sup> egainim-sea *sin* *co* *mor* 7 triallaim fo tri adamh laim do thabairt  
<sup>783</sup> *ima* braightit, 7 elaid fo tri *uaim*, 7 ni mo *tarrthus* cend *furre* no  
 forin gæth. Impoim-sea iarsin co bronach, toirrseach, dochum <sup>650</sup>  
 mo muintire. Tic *dono* soillsi maidni fai *sin*, 7 tinoilit cach

<sup>1</sup> sup. lin.<sup>2</sup> MS. anaichnig

at the temple of Ceres, which was on a hill, a distance away from the city; and all our household, too, arrived thither, save Creusa alone, and I knew not what kept her behind me, whether weariness with journeying or wandering astray on some path. When I abandoned my hope of her coming to me, I left Ascanius and Anchises with their comrades; and I was seized with anger and wrath; and I donned my armour, and went again to the city to seek Creusa. I went on my track the way I had come from the city, to see whether she might meet me. I went to my own house, moreover, to seek her; for I thought it likely she would return back to her couch. But that house was full of the Greeks a-burning it. I then turned from them stealthily, and went to seek Creusa where I thought it likely she had gone. Whilst I was searching the city from one place to another, I saw approaching me the form of Creusa, in a guise greater and more awful than was ever known to me. I was silent on seeing her; for strange, methought, was the look I saw upon her, and I could not address her. She, however, spoke to me, and said: 'Beloved spouse,' said she, 'the gods grant not to you to take me with you from this land, nor will they leave me to the Greeks; but I shall remain here with the gods. You, moreover, will be for long a-voyaging, and you will search much of unknown lands and seas. You will not get territory or land, though much of them you search, till you reach Italy. You will find great wars and battles in it, and you will be victorious; and you will gain the lordship of Italy by force, and you will take in it a queen worthy of you, and from your seed will spring lords and kings and chiefs in Italy for ever. Therefore carefully rear the little son that is between us twain; for it is meet he should be carefully reared and well, since he will be king in Italy after you. Go now,' said she, 'and take [my] blessing. As for me, however, do you entertain no anxiety for me, since they do not let me [go] with you.' On hearing these words that Creusa uttered, I bewailed that greatly, and thrice did I essay to put my arms about her neck, and thrice did she elude me, and it was no more possible to get hold of her than of the wind. Thereupon I turned back sadly, sorrowfully unto my people.

ÆN. as gach aird don fhoirind roela asin orgain inar ndochum, 7  
 doghniat uile a muinterus rimsa, 7 gellaid rim mu coimideacht  
 gach leth noraghaind.

iii. “Tiagmait uile iarsin *ar æn* la soillsi in læ.i.mesi 7 m’ athair <sup>655</sup>  
 .i. Anachis, 7 mu mac Ascan gosin slogh rolen dind co sliab  
 nd-Ida, 7 cumdaigther coblach againd and, 7 o thairrnic duind  
*ar* coblach do cumdach, tiagmait co Traigia, 7 o Traicia co  
 hinis Deil, o sin co hinis Ciclaigh, a sidhe co hinis Creid, o inis  
 Creid co hinis Sdrofaigh, a side co hEipir, sech ur na hEtaili i <sup>660</sup>  
 n-aitrebait Greic, seach Scill 7 Caruibdis *co* nguasacht mor co  
 port slebi Ethna ait i n-aitrebait na Cicloipeca, a side co port  
 Derpaine 7 co Sicil, 7 is andsin atbath *in* senoir m’athair-sea .i.  
 Anachis, mac Caipes. Tangamar dono a side *co* nguasacht mor  
 7 go combadudh [7] doruachtamar chugudso sund, a rigan. Is <sup>665</sup>  
 i seo dono cumair in sceoil sin rofiarfaig[is]-siu dimsa, 7 mina  
 bedh t’uaisli-siu leamsa, robad lesc lim a indisin, *ar* dobeir do-  
 bron 7 dogaillsi dam athchuimniugud<sup>1</sup> na scel-sa.” Rochaitset  
 tra in aidchi sin frisna scelaib sin, Ænias [7] Dido,<sup>2</sup> 7 ba  
 hoirfided mor don rigain cloisteacht Ænias *ina* cridhi gur’bo <sup>670</sup>  
 dishulaing di truma 7 meid seirce Ænias aice *cona* liged longad  
 no codlad di.

v. O thainic la arnamarach roaigill a *siair* thairisi .i. Anna a  
 8 hainm side, 7 is *ed* roraid ria: “A siur thairisi, is uasal oirbid-  
 neach særchlanta, 7 is maith a delb, 7 is bind a urlabra, 7 is <sup>675</sup>  
 maith a gal 7 a gaisceadh *in* duine-sea, 7 is suairc sochaithanach  
 12 he, 7 is urusa serc do thabairt do, 7 is demin gu rub do chenel  
 15 dea do. Meni chindind gan teacht co fear ele *ar* n-eg *in* chet fhir  
 robai agum, ata do meid a sherce agum co mud duthracht lim  
 feis les, mine gabad *naire* dim. A shiur *inmain* tra ni thoill <sup>680</sup>  
 form a dichlith<sup>3</sup> *fortsu*, *uair* is comrad *ri*<sup>4</sup> *tairisin* he, rofuc mo  
 (col. b) chond 7 mo chiall uaim a ful do shearc Ænias agum.  
 24 Arai sin is *fearr* lim *talam* dom shughad beo inas mo *genus* 7 mo  
*náiri* do mhillead”; 7 caiidh co mor *in* rigan .i. Didho, gur’bo  
 fliuch a edach *fora* ucht. A haithli na mbriathar *sin* do rad di, <sup>685</sup>

<sup>1</sup> ath, d, sup. lin.

<sup>2</sup> MS. Dighaine

<sup>3</sup> MS. dithchleth

<sup>4</sup> MS. comrath re

<sup>a</sup> Or, but for your nobleness towards me

Therewith, then, came the morning light, and from every quarter assembled towards us all those that had escaped from the slaughter, and all entered my service and promised to accompany me wherever I should go.

“ We all went after that, at the first streak of day, I and my father Anchises, and my son Ascanius with the host that followed us, to Mount Ida, and a fleet was built by us there ; and when we had finished building our fleet we went to Thrace, and from Thrace to the island of Delos ; from that to the island of Cyclades, thence to the island of Crete ; from the island of Crete to the island of Strophades ; thence to Epirus, past the coast of Italy where Greeks dwell, past Scylla and Charybdis, with great danger, to the port of Mount Etna, where dwell the Cyclopes ; thence to the port of Drepanum, and to Sicily ; and there died the old man, my father, Anchises, son of Capys. Thence with great peril and shipwreck we came hither to thee, O queen. This, then, is the substance of that tale you asked of me ; and but for my persuasion of your nobleness<sup>a</sup> loth had I been to tell it, for it causes me sorrow and grief to call to mind these tales.” Dido and Æneas passed that night with these tales ; and in her heart the queen found great pleasure in listening to Æneas, so that the intensity and greatness of the love she had for Æneas was unbearable, and let her neither eat nor sleep.

When the morrow came, she addressed her faithful sister named Anna, and said to her : “ Faithful sister, he is noble, august, and high-born ; goodly is his form, and sweet his address, and good the valour and prowess of this man ; and he is gentle and lovable, it is easy to love him, and it is evident he is of the stock of the gods. Had I not resolved against taking a second husband after the death of the first I had, such love have I for him, that my wish would be to marry him, did not shame prevent me. Well, sister beloved, it does not become me to conceal it from you, since it is a talk in confidence, that the great love I have for Æneas has taken away my sense and my reason. Nevertheless, I had rather the earth swallowed me alive than that my chastity and modesty should be destroyed.” And queen Dido wept much till her dress was wet upon her breast. After she had said these words, Anna, her sister, answered her and said :

ÆN. rofrecair di a siur .i. Anna 7 is *ed* roraidh : “A shiur *inmain*,”  
<sup>IV.</sup> <sup>35</sup> ar si, “gidh sochaide do rigaib 7 flathaib na hAffrnicce tanic do  
 tochmarc-su, tucais era *forro* uili, 7 ni rogab do meanma fear  
 38 dib. In tan fuarais neach rogab do meanmain, 7 is dingbala  
 duit, 7 dia tucais *searc* is dishulaing duit, is *ed* is coir duit, *snim* 690  
 7 drochmeanma do dichar uait, do thir 7 do sochraidi<sup>1</sup> do  
 chaithim i mbeathaid aibind, oiregdha, *forbailidh* 7 æntugudh  
 risin fher docharais, ar is *ed* dichuirfeas *snim* 7 drochmenmain  
 dit, 7 dobera *forbailtius* 7 æbnius i mbethaidh duit fein. Cid tai  
 dono nach tabrai dot uidh na tuatha nemnecha, olcacha *etir* atai 695  
 40 sund .i. Getoltai, 7 Munegdai, 7 Siregdai, 7 Baircetai. Ata do  
 mormiscais agna cebaib sin, 7 duthrachtain *uilc*<sup>2</sup> do denum  
 rit ar duthracht fuil agutsu doib sin .i. in *dimegin* tucais doib  
 45 gan nech dib do thogha duit i *lanamnus* chugut. Is demin lim  
 is iad na dea doratsat in tshochraidi sin do Troiandaib do 700  
 torachtain chugaind i *n-aighid* na *cenel-sa*. Cid fodera duitsiu  
 na faice fen co mbia mornert 7 morgloir duit dia fasto na  
 50 Troianu agut 7 dia ngaba Ænias chugat a *lanamnus*? 7 is urusa  
 53 duitsiu a fastodh *uair* is *ed* a *hadbar* .i. aimsir gemridh 7 doininde  
 annosa and, 7 ni haimsir coblaig *ar* muir.” O roraid tra Anna 705  
 na briathra-sa fri Didain, is moide roadnustair serc Ænias  
 58 i *cridhe* nDidaine 7 rogab-si fo utmailli 7 siubal sechnon  
 na cathrach *uair* robai serc Ænias ica loscad *conar'lec* di a  
 fosugud i n-æn baili, 7 berid-si Ænias le sechnon na cathrach 7  
 63 taisbenaid do a seodu 7 a mæne 7 a huile indmus *etir* or 7 710  
 airget 7 stroll 7 sirc 7 cornu 7 copana 7 gach *inmus* *ar* chena  
 76 bai aice. Rotriallad co menic *indsaigidh* for Ænias, 7 a *indisir*  
 do med a sherci aice, 7 rofemedh doris *ar* med a *nairi*. Nocho  
 bid a hoirfided *acht* *imagallaim* fri hÆnias 7 *fiarfaigid* *scela*<sup>3</sup> de.  
 Nochor' *tairisim* *etir* dia meanmain. Ni ba *saim* *saidi*<sup>4</sup> *no* laighi 715  
 di, na codlad na longad, 7 *nochon* fedadh maith do denum, 7  
 ros-ruc a cell uaithi 7 ros-buaidrestair hi roimadh serce Ænias  
 aice.

<sup>1</sup> For O. I. *sochraiti*, cf. lines 2083, 2792: for this meaning *v. O'D. and Laws.*  
 MS. *uilc* bis      <sup>3</sup> I. *scel*, which is translated.      <sup>4</sup> MS. *saigi*

“ Sister beloved, though a multitude of kings and princes of Africa came to woo you, you refused them all, and not one of them took your mind. When you have found one that takes your mind, who is worthy of you, and on whom you have set a love that is unbearable to you—this is your proper course—to put from you sorrow and melancholy, and to enjoy your country and your resources in a life pleasant, dignified, and joyous; and to unite with the man with whom you have fallen in love, for that will put away from you sorrow and melancholy, and bring to yourself gladness and joy in life. What mean you also that you do not take heed of the virulent and evil peoples among whom you dwell here, the Gaetulians, Numidians, Syrtians, and Barcaeans? These tribes have a great hatred for you, and a disposition to do you evil in return for your disposition to them; in a word, for the disgrace you inflicted on them by not choosing for yourself any one of them in wedlock. I am certain that the gods sent that host of Trojans to join us against those races. Why do you not see for yourself that you will acquire great strength and great glory, if you detain the Trojans with you, and if you take Æneas to yourself in wedlock? and it is easy for you to hold them fast since there is this reason. The season of winter and storm is now on, and it is no season for a fleet at sea.” Now, when Anna spoke these words to Dido, the more did she fan the flame of love for Æneas in the heart of Dido; and she fell into unrest and walking throughout the city, since the love of Æneas was consuming her and did not allow her to rest in one place; and she brought Æneas with her throughout the city, and showed him her jewels and wealth and all her treasure, both gold and silver, silk and satin, cups and goblets, and every other treasure she had. Often would she essay to approach Æneas, and to tell him the greatness of the love she cherished for him, but was again unable for the greatness of her modesty. Nothing pleased her but conversing with Æneas, and asking tales of him. There was no rest to her mind at all; she had no enjoyment in sitting, or lying, or sleeping, or eating: and she was unable to do good; and the exceeding greatness of the love she had for Æneas took her reason from her and distracted her.

ÆN. Tic dono ara menmain do Didain *teacht* do shelg<sup>1</sup> 7 Ænias  
 IV. 130 imale fria, 7 foghabar o Ænias inni sin i cuibdius. Dothæt in 720  
 rigan in tan sin .i. Dido ingen Beoil, i comdail na sealga, 7 ba  
 135 cæm tancas andsin for each mbuada *cona* dillait cumdachta fair,  
 lene brecdathach *cona* cimus d'or derg uimpi, soighedbolg  
 140 fororda aice. Tancatar dono ocbaid na Tirda 7 na Sionda  
 'malle fria. O rosiachtatar in sliab tra coraighit coir a sealga. 725  
 Suidighid cach n-æn ina inad sealga amal ba coir *ocus* (457)  
 taifniter chucu iarsin [n]a fedmila asin tshleb. In tan tra ba  
 145 haine ic tafand na fiadmil nos-dortend in duibhsin 7 in gaillim  
 7 in casar 7 in toirneach 7 in tene gealan forro *conus*-rogab ecla  
 7 omun 7 gu roscailset 7 gu rotheichset cach dib dochum a 730  
 150 thighi ar femeamh na sealga. Teid dono Ænias 7 Dido ina  
 n-æn dis ar teiced i n-uaim bai i comfhochus doibh, 7 dogniad a  
 155 n-æntaidh andsin a ndis uair dorala a ndesi[d] doib.  
 160 Bai dono in tan sin in bandea robai i[c] comforchoimed  
 gnima caich, 7 ic indisin scel .i. Fama ingean Terra ica for- 735  
 165 coimet. Torothor grana dermhair iside, 7 si ac imteacht for lar 7  
 170 a cend *etir* na nellaib, lan do chluim o ind co bond, suil fo gach  
 cluim ic forcoimet gnim caich, 7 bel 7 tenga gacha sula ac  
 175 indisin na ngnim sin, cluas gacha sula dib i[c] cloisteacht na  
 180 scel sin. Is and immorro robid ic forcoimet forna holcaib sin .i. 740  
 for muraib na cathrach 7 for clethib na tigeadh. Is cuma  
 185 roindisedh gai 7 fir. Adfed in bainde sin .i. Fama do poiblib  
 190 na hAffraice Ænias 7 Dido do fhes, 7 adfet dono don righ .i. do  
 195 Ithearba in scel *cetna*, 7 ba fergach Itherba don scel sin ar  
 200 dimigen mor lais, Dido dia obad fen, 7 fes la hÆnias di. Is e 745  
 ni doroine, dogni edhpurta mora do Ioib, 7 acainidh<sup>2</sup> fris a  
 205 ndernaid Dido. "In bean," ar se, "da tucus-[s]a inad cathrach  
 agam sund, roob tiachtain chugainne i lanannus 7 rofai la  
 hAinias Troiannach, 7 is mor in galor lim inni doronsat gan a  
 210 digailt forro dia cæmsamis. Acht nama ni bern bægail in læch 750

<sup>1</sup> MS. thselg

<sup>2</sup> MS. acainigh

<sup>a</sup> The text and translation are both doubtful. <sup>b</sup> lit. gap of danger

Then it came into Dido's mind to go a-hunting, Æneas going with her ; and to that Æneas agreed. Then came the queen, Dido, daughter of Belus, to meet the hunt ; and beautifully she came on upon a spirited horse with its beauteous caparison upon it, a mantle of varied colour with its fringe of red gold about her. She had a golden quiver. Moreover, the youth of Tyre and Sidon came along with her. Now, on reaching the mount, they settled the arrangement of the hunt. They placed everyone in his position for hunting as was proper, and then the game was driven towards them out of the mount. Now whilst they were splendidly hunting the game, foul weather poured down upon them, and storm, hail, thunder, and lightning, so that they were seized with fear and terror, and they separated and fled each of them to his house, being unable to hunt. Also Æneas and Dido went both together in flight to a cave that was near them ; and they two consummated their union there, since what had been appointed<sup>a</sup> befell them.

Meantime, however, the goddess that was keeping equal watch over the conduct of everyone and telling tales, Rumour, daughter of Earth, was observing them. A monster, horrible, huge, is she. She walks on the ground with her head among the clouds covered with plumes from top to toe, an eye under every plume watching the deeds of everyone, and a mouth and a tongue for every eye a-telling these deeds, an ear for every eye of them, a-listening to these tales. Now it was there she was wont to watch for these evils, to wit, on the city walls and on the housetops. Indifferently she was wont to utter falsehood and truth. That goddess, Rumour, narrated to the people of Africa that Æneas had married Dido ; and also to Iarbas the king she told the same tale ; and Iarbas was furious at that tale, for he held it great reproach that Dido should have refused him and married Æneas. This is what he did ; he offered great sacrifices to Jove, and bewailed to him what Dido had done. “ The woman to whom I gave a site for a town with me here has refused to come to us in wedlock, and has married Trojan Æneas, and great is my distress not to take vengeance on them for what they have done, if we could. But, truly, no easy victim<sup>b</sup>

ÆN. *fuil and i. Ænias, uair is lam a nead nathrach, is lua brot 7*  
IV. *lem chindh fri hall, is cuindchidh ugra<sup>1</sup> 7 gledin gaiscid fair, 7*  
*as fearg nathrach ima ned aigi, 7 is nert leomain, is bruth*  
*milead, is gal curadh, is lamach læch lais. Bid calma curata a*  
*coimergi. Ni lamhaim insaigid fair, cid olc leam inni doroine.* 755  
*Ni chuimgim a digail fair, a Ioib, mina digla-su, ar is rit doberim*  
*tæb do digait *ar* n-ancridhe for Ænias 7 for Didain.” O*  
220 *rochuala tra Ioib in aines-[s]a doroine Itherba ris, roraidh Ioib*  
*re Merchuir: “Erg do agallaim Ænias fuil a[c] cumdach a*  
*cathrach ic Didhain. Abair ris, ‘fagbaid in cathraigh, 7 teigid* 760  
225 *co hÆtail.’ Ar is i n-Eadail ata a cindeadh do catha croda*  
*calma do denum, 7 righi do gabail esti ar egin, 7 airdflaithius in*  
235 *domain do gabail dia shil a hÆtail. Eirgidh iarum co hÆtail 7 na*  
*hoirisid i Cartacin, ar i n-Eadail ata a ndan do gach maith 7 dia*  
*shil dia eis.” Dochuaid iarsin Mercur risin teachtaireacht sin,* 765  
239 *7 rogab a enceandaigh uime, 7 is cuma roimluaidhedh-se muir 7*  
242 *tir, 7 gabaid a luirg n-encheandaighi ina laim i. indar[a] cend*  
*di fri beoad 7 in cend ele fri marbad 7 rosaigh<sup>2</sup> co hÆnias in*  
250 *baile i raibi i[c] cumdach na cathrach, 7 lend corcra corrthu-*  
*rach uime 7 claideb<sup>3</sup> ordु[i]rn co ngemaib car mogail ina laim, 7* 770  
267 *rraithd re hÆnias: “Ni hi comairle Ioib du(col. b)id 7 Uenire*  
*do mathar, beth i[c] cumdach cathrach sund don rigain ro-*  
*cruthaigh do Didain, 7 dona Tirdaib, acht is i a comairli duidsiu,*  
273 *flaithus 7 oirechus do gabail duid 7 dod claind dot eis, 7 doraid*  
268 *ritsu int aithis[c-s]a 7 is e Ioib rom-faidis i[d] dochum-su lesin* 775  
276 *comairle sin.” O roraidh tra Mercur na briathra-sa re hÆnias*  
279 *dochuaid uada 7 ni fhacaidh iarsin. Ænias immorro rolaidh*  
*socht mor fair imon aithisc rochuala o Mercur 7 nir’lec labra*  
*do fri re. Ocus arai sin, tra, roshantaigh imon comairli tucad*  
285 *o Ioib do dhenum, acht nama robai snim mor 7 cuntabairt ina* 780  
*meanmain ar ni rofitir cindus roraghad<sup>4</sup> on rigain rouasail,*  
288 *rochar 7 doroine mormaith fris. Is i comairli doroine, Nestor*  
*7 Serge[s]tos do gairm ina dochum, 7 roraid friu in coblach do*

<sup>1</sup> MS. udra

<sup>2</sup> MS. rosaiddh

<sup>3</sup> MS. claim

<sup>4</sup> MS. roradhadh

<sup>a</sup> lit. I dislike      <sup>b</sup> talaria 7 caduceus      <sup>c</sup> This clause should perhaps follow *comairle sin*, line 776. It translates iv. 270.

is *Æneas*, the man with whom we have to deal since it is [one's] hand in a nest of serpents; it is a kick against goads, and a dash of head upon a rock; 'tis the lust of battle and derring-do upon him; and 'tis the wrath of a serpent about its nest with him; and 'tis a lion's strength, a soldier's mettle, a hero's prowess, a champion's hurling his. Brave and heroic will be his onset. I venture not to assail him though ill I like<sup>a</sup> what he has done. I cannot avenge it on him, O Jove, unless thou take vengeance, for on thee I rely to avenge our wrong on *Æneas* and Dido." When Jove heard the prayer Iarbas made to him, Jove said to Mercury: "Go to speak with *Æneas*, who is with Dido building her city; say to him, 'Leave ye the city and go to Italy.' For in Italy 'tis decreed him to wage fierce and valiant wars, to gain a kingdom out of it by force, and to gain from Italy the empire of the world for his seed. Let him up therefore for Italy, and let him not stay in Carthage, for in Italy every good is fated for him, and for his seed after him." Thereupon Mercury went with that message, and donned his bird gear,<sup>b</sup> and indifferently he would traverse sea and land, and he took his wand<sup>b</sup> in his hand, the one end of it to make alive, the other to kill; and he went to *Æneas* where he was a-building the city, clad in purple fringed tunic, with a sword, gold-hilted, gemmed with carbuncle, in his hand, and he said to *Æneas*: "It is not the counsel of Jove and Venus, your mother, to you to be a-building a city here, for Dido the queen beautiful exceedingly, and for the Tyrians; but this is their counsel to you, to take a kingdom and supremacy for yourself and for your posterity after you, and he has told you this word,<sup>c</sup> and it is Jove that has sent me to you with that counsel." On Mercury's uttering these words to *Æneas*, he went from him, and after that he saw him no more. But as for *Æneas*, a great silence fell on him owing to the message he heard from Mercury, and for a while allowed him to utter not a word. And yet for all that, he was eager to follow the counsel given him by Jove; only there were great anxiety and doubt in his mind; for he knew not how he could get away from the very noble queen who loved him, and who had shown him great kindness. The counsel he adopted was this, to summon Nestor and Sergestus,

ÆN. ullmhugud, 7 do scibadh, 7 int æs cumtha uile do tochuiredh  
 IV. dochum a long, 7 gach ni do beth i n-urrlaime acu, 7 fis im 785  
 289 dhochum-sa in tan tairgeobus leo gach<sup>1</sup> ræd iarna coir. Do-  
 gnither tra in triall sin gan fhis do Dhidain, 7 ni dechaidh a  
 hairi-si fri feall furri do Ænias ar med na serci 7 in grada robai  
 298 etturu. Tainic dono Fama ingen Terra in bandea co Didain,  
 7 adfet di in coblach do scibad dona Troiandib, 7 Ænias do 790  
 triall uaithe dochum na hEaile. Bertaids-si<sup>2</sup> aichni aicbeil  
 300 forin scel sin, 7 teid a ciall uaithi 7 nos-geb fualung 7 dasach<sup>3</sup>, 7  
 305 tic co hÆnias 7 is ed roraid ris: “A aingidh 7 a etarisi, in n-edh  
 doshailis dul a n-elud uaimsea amal sin gan fairiugudh damh?  
 Cid na tabrai dod meanmain ar coimsherc 7 ar cairdius 7 795  
 m’ eg-sa dod gradh dia n[d]echair uaim amal triallai? Cid nach  
 310 fairichi conad and triallai do choblach i n-aimsir dhoindine  
 314 moire? Arna deraib-sea teilgim-sea, 7 arin toirrsi moir, 7 arin  
 cæncomarc robai edraind, 7 arin coimsherc, airchis dimsa 7  
 nachum-fagaibh, 7 na herig uaim mata ma chata no mo dhethide 800  
 319 agud, oirchis dim, 7 na mill mo muintir<sup>4</sup> 7 cuir uaid int imradud  
 suil id meanmain. A duine inmain, in fetarais co tucatar na  
 cenela feochrach-sa na hAffraice fuilet umum miscais mor dam,  
 ar dothogus tusu seocu fen? Is ar du thogo-su damh dorad  
 322 Itharba miscais damh. Is ortsu roleigius uaim in clu genus robai 805  
 form fri re cen. Is trog duitsiu m’[fh]agbail arsein ar atbel-sa  
 328 dot sherc-siu dianum-fagba. Ocus dia mbeth comorba beag  
 edraind, agum oirfided dut eis, as lugaide rocuirfed form do theacht  
 uaim, 7 dobenfadu toirrsi 7 maichnighe dim dia mbeth agum in  
 comarba sin dot eis-[s]iu agum didhnudh.” Roraid Ænias aga 810  
 fregairt: “Is fir, is dethbir<sup>4</sup> duit uile gach ni dia n-abrai, a rigan,  
 335 7 biaid do chataid 7 do sherc acaind i cen beim fein i mbethaid.  
 Ni har do thechedh<sup>5</sup> no ar t’ imgabail tiagmait uaid amal adberi-

<sup>1</sup> MS. gan

<sup>2</sup> a formation based on bert?

<sup>3</sup> MS. mho muintir

<sup>4</sup> MS. detfir

<sup>5</sup> MS. thechedh

and he told them to get ready the fleet, and to get under way, and to summon all the comrades to their ships, and to have everything in readiness and [to] 'inform me' when every detail shall have been completed by them in the proper way. That attempt was accordingly carried out unknown to Dido; and she did not notice the deception [practised] upon her by Æneas, owing to the greatness of the love and affection that existed between them. But the goddess Rumour, daughter of Earth, came to Dido, and narrated to her that the fleet was got under way by the Trojans, and that Æneas was going away from her to Italy. She turned a terrified attention to that tale, and her reason forsook her, and frenzy and madness took possession of her, and she came to Æneas and said to him: "Wicked and faithless man! did you think to effect your escape from me in that manner without my perceiving it? Why do you not bring to mind our mutual love and our friendship, and that I should die for love of you if you go from me as you purpose? Why do you not perceive that you are proceeding with your fleet in a season of much stormy weather? By these tears I shed, and by the great sorrow, and by the kindness that has been between us, and by the mutual love, pity me, and do not leave me, and do not go away from me; if you respect or care for me, pity me, and do not destroy my people, and put from you the thought which is in your mind. Beloved, do you know that the wild tribes of Africa, which are round about me, have hated me bitterly, because I chose you in preference to them? It is because I chose you for myself that Iarbas has hated me. For you I denuded myself of the renown for chastity that was mine for long. Therefore it is shameful for you to leave me; for I shall die of love for you, if you leave me. And were there but a little heir between us to amuse me after you [go], the less would your departure have distressed me, and it would have plucked from me sadness and sorrow, if I had that heir after you to comfort me." In answer to her, Æneas said: "It is true you have good reason for each and everything of what you say, O queen, and we shall cherish respect and love for you as long as we ourselves are in life. Not to escape you, or to avoid you, do we go from you as you allege; but it is the

ÆN. siu *acht* is e egin na ndea suil ag(458)ar mbreith co h*Etail* uaid.  
<sup>IV.</sup>  
 341 Uair dia mad lend fen *ar comus* is i in Trae rocumdaig[fi]mis 7 <sup>815</sup> is inti rooirisfimis 7 nocho rachmais d' in*dsraigid* tire *no* feraind ele *esti*. Acht cena ni legaid na dea dund *airisim* a tir ele *noco* roisim Edail .i. Apaill 7 Uenir 7 Ioib *ocus* na dea *ar* cena, uair isin *Etail* ata a ndan dund *airisim*, 7 *flaithus* 7 *oirechus* do gabail.  
 351 Tic dono delb Anachis cugum gach n-aidchi im chodlud dom <sup>820</sup> *gresacht* im dul co hEdail. Tainic dono Mercur o Ioib chugum aigid i *n-aighidh* ar *lar in* lai da radh *rim* gan oirisim a tir ele co  
 360 roisind Edail. *Ocus* an, a rigan, *iarum* don tshnim *fora* tai, ar is egin *rom-beir-se* uait co h*Etail*, 7 ni dom dheoin fodhen teighim, 7 ni thalla *form* *tairisium* agudsu, a rigan, gidh saint <sup>825</sup> leam." O rochualaidh<sup>1</sup> tra Didha na briathra-sa roraidh Ænias, ros-gab ferg 7 londus re hÆnias, 7 is *ed* roraidh fris: "As  
 365 demin," *ar* si, "ni hi Uenir bandea do mathair 7 nochon e Anachis Troiandach t'athair. Is o *cairgib* clochdæraib slebi Chugais rod-coimbris, 7 is o *fhothrib* agarbaibh slebi Ircain <sup>830</sup> rogenis, *in* tan nach *impond* t'aignedh frimsa, 7 me a[c] cai 7 ac derfadaigh *ar* do gradh, 7 me do thabairt failti moiri duitsiu, *in*  
 373 tan tana<sup>2</sup>cais do thuind baiti chugam 7 do ghabail i *comflaithius* frim roaincis<sup>3</sup> do mhuinter 7 do longa gan loscad. Tusa *immorro*, a aingidh 7 a bregairi, i[c] cantain breg 7 ica radh is dei  
 381 doberat fort *teacht* i *n-Eadail*! Gluais *iarum* i *n-Eadail* 7 na rub soraid ge roisir. Ar is demin limsa, ma ta buide na trocaire ac deib nime, fogeba-su morimned don *turus sin*, 7 bud aithrech leat dul uaimsea, uair rod-baithfider 7 adbel-sa dot  
 386 chumaidh 7 bud e sin *ar* ndil *ar* ndis"; 7 roboi Didho 'na tost <sup>840</sup> iarsin 7 rochoe gur'bo fliuch a hedach *fora* hucht 7 roimpa uadha dochum a tighe 7 rofri thoilset a hinailte 7 ros-coraigset  
 392 *fors* derghud, *ar* ros-lai a tamh 7 a taisibh *iar* n-impod di dochum a tighi *iar* n-agallaim Ænias.

<sup>1</sup> 'al' sup. lin  
is translated.

<sup>2</sup> 'a' sup. lin.

<sup>3</sup> 1. co roaincius, which

compulsion of the gods that is taking us from you to Italy. For if our decision had rested with ourselves, we should have built Troy and remained there; and we should not have gone out of it to seek another land or country. But now the gods, to wit, Apollo, Venus, Jove, and all the gods permit us not to remain in any other land till we reach Italy; for it is in Italy that it is our destiny to remain and to acquire lordship and supremacy. Also the shade of Anchises comes to me every night in my sleep to urge me to go to Italy. Mercury, too, has come to me from Jove face to face at midday to tell me not to remain in any land till I reach Italy. And, therefore, rest, O queen, from your present grief; for it is necessity that takes me from you to Italy, and not of mine own will do I go; and stay with you, O queen, I may not, though I would." When Dido heard these words which Æneas spoke, she was seized with anger and indignation against Æneas, and she said to him: "'Tis verity," quoth she, "Venus the goddess is not your mother, and Anchises of Troy is not your father. By the rock-bound crags of Mount Caucasus were you conceived, and by the wild woods of Mount Hyrcan were you brought forth, since your nature is not turning to me though I am weeping and shedding tears for love of you, and though I gave you hearty welcome when you came to me from shipwreck, and admitted you to equal sovereignty with myself, so that I have saved your people and your ships from being burnt. You, however, wicked man and liar, uttering lies, and saying it is the gods that force you to go to Italy, begone then to Italy, and may it not be prosperous, though you arrive; for certain am I that if there be kindness or mercy with the gods of heaven, you will find great trouble from that journey, and you will repent of having gone from me, since you will be drowned, and I shall die of grief for you, and that will be the end<sup>a</sup> of us both." After that Dido was silent, and wept so that her dress upon her bosom was wet, and she turned from him towards her house. Her handmaidens attended, and laid her on her bed, for she fell into a swoon and a trance,<sup>b</sup> on her turning to her house after conversing with Æneas.

ÆN.      *Ænias immorro ger'bo lesc les scaradh re Didhain 7 ger'bo* 845  
<sup>iv.</sup>  
 393 *duthracht les ni bud maith le do denum, 7 ger'bo scaradh cuirp*  
 396 *re hanmain les scarad fria, teid dochum a choblaigh la forcon-*  
*gradh na ndea. Berid na Troianaigh a n-ellaighi uile leo 'na*  
 408 *longaib 7 rosiacht Ænias chucu. Ba gaibthech, osnudach,*  
*inraighech beatha Didaine ac fegad a grianain ina timcheall 7 ac* 850  
 410 *feghad na Troianach ig ellmugud a l-long 7 aca mbreith for*  
 420 *fairrigi, 7 roraid re siair .i. re hAnna: "Erig, a shiur, do*  
*agallaim Ænias, 7 cuindigh dam, resiu adbel fen, in æn aiscid-sea*  
*fair ar ar coimsherc ar ndis, arisid agum co ti soinind do, 7 ni*  
 431 *chuindeoch fair beth am æntaid lanamnus agum acht is lor lim* 855  
*uaidh a imagalaim 7 a fegad nama resiu ablur dia gradh, 7*  
 437 *deonaichfed do (col. b) iarsin techt co hÆtail."* Dochuaid tra  
 Anna do chuingidh<sup>1</sup> na haisgida sin co hÆnias 7 doradad era for  
 451 Anna. O rofitir Dido era do thabairt fora siair, caiidh co mor, 7  
 ba fearr le a bas inas a beatha in tan sin. Ni theighid Ænias dia 860  
 menmain 7 is ed adchidh in tan rochoddad a mbeth a ndis .i. i fen  
 466 7 Ænias ac imthecht dithru[i]b, 7 a fagbail fein do Ænias isin  
 dithrum sin. In tan doduiscedh, ba fearr le a bas anas betha.  
 Ni roibi ni doimraided acht fastad Ænias. Roraid re hAnna:  
 "A shiur inmain," ar si, "ado tenid moir isin tempull 7 loisc 865  
 495 edaighi 7 armu 7 lebaid in flir rom-fagaib ara selb tus in  
 tabhrait na dea in fer sin ar culu chugaind. Melfead-sa broin  
 517 dom laim fen agan altoir 7 indara cos dam nocth gan ialla-  
 grand 7 in cos ele 'na hiallagrand. Is demin mene thi in fer sin  
 .i. Ænias for culu chugumsa ri sin, adbel-sa co demin dia sheirc." 870  
 Doronad dono in saethar sin cona thuilledh leosum, 7 ni thormaigh,  
 522 uair noco tainic Ænias co Didhain. Tainic dono in adaich  
 529 iarsin, 7 cidh cia rochodail and 'san aidhchi sin nochur'chodail  
 531 Didho. Robdar imda a himraiti, 7 a comairle, uair ni<sup>2</sup> rofhetir  
 cidh doghenadh,<sup>3</sup> ar ruc a cond 7 a ciall uaide, 7 robuaid[r]estair 875  
 med serci Ænias in rigan.

<sup>1</sup> MS. chuindigh

<sup>2</sup> ni sup. lin.

<sup>3</sup> MS. d for g

He, however, though loth to part with Dido, and though he had a sincere desire to do what would please her, and though to part from her seemed to him a rending of body from soul, went unto his fleet by injunction of the gods. The Trojans brought all their chattels with them into their ships, and Æneas came unto them. Plaintful, sighing, and forlorn was the life of Dido, as she gazed at her upper-room round about her, and at the Trojans equipping their ships and launching them; and she said to her sister Anna: "Go, sister, to speak with Æneas, and ask for me before I myself shall die this one boon of him for the sake of the mutual love of us twain. Let him stay with me till fair weather come to him, and I shall not ask of him to dwell with me in wedlock; but I deem it enough from him to converse with him, and to see him only before I die for love of him, and I shall allow him after that to go to Italy." Accordingly Anna went to Æneas to prefer that request, and was met with a refusal. When Dido knew her sister had been refused, she wept sore, and at that moment preferred her death to her life. Æneas would not pass from her mind; and while she slept she used to see the twain of them, herself and Æneas, traversing a desert, and herself left by Æneas in that desert. When she awoke, she preferred her death to life. There was nothing she could think of but to detain Æneas. She said to Anna: "Beloved sister," said she, "light a great fire in the temple, and burn the clothes, arms, and bed belonging to the man that has left me, if perchance the gods may bring that man back to us. I myself will turn a quern with my own hand at the altar, with one of my feet naked, unsandalled, and the other sandalled. Sure it is that, unless that man Æneas come back to me by these means, I shall surely die for love of him." Accordingly that labour, and more, was accomplished by them, and it did not avail, since Æneas did not come to Dido. Now, after that came night, and whoever slept there that night, Dido did not sleep. Many were her thoughts and her counsels, since she knew not what to do, for the greatness of her love for Æneas deprived her of reason and sense, and distracted the queen.

ÆN.

IV. 555      Ænias, *immorro*, rochodail-sen co saim i *n-arus* a luinge, 7  
 tainic Mercuir chugi ina codlad 7 roraid fris: “A meic na  
 560 baindea,” *ar* sc, “is bæglach in codlud dogni. Cidh dia leci  
 uait coir na gæthi, *uair* ata do mhed fergi na rigna rit *co* 880  
*nduthraicend* gach *n-indell* do denum umut dot [fh]asdud aici *ar*  
 565 is derb le adbela dod *gradh* dot eis? Imthig co luath, resiu ti *in*  
 la, *ar* dia *n-oirise* co maidin doberthar<sup>1</sup> longa chugaib for fairrgi, 7  
 not-berthar *ar* eigin for tir *ar* culu, *ocus* loiscifter *bar* longa for lar  
 na traga *in* *bar* fiadnaisi dia *n-oirisidh* co soillsi lai. Eirg 7 teich 885  
 572 chodulta ina raibi, *ocus* nertaiddh 7 gressid a muinter co fagbaidis  
 co luath in port i *r-rabatar* 7 co roseoldais amach forin fairgi  
 iarsin.

584      Tainic soillsi na maidni and fai *sin*, 7 roerigh in *rigan* fai *sin* 890  
 co moch ina *grianan* 7 rofegh uaithi na purtu 7 in fairrgi, 7  
 587 *adconnaire* na purtu fasa 7 *in* coblach *ar* seolad tarin fairrgi  
 uaithi. Tuairgidh a bruinde fo tri andside 7 scailidh a folt, 7  
 adnaig<sup>2</sup> a gol *estí*, 7 is *ed* roraidh: “Uchan uch, dochuadar-sum  
 ass annossa. A deo nime 7 *talman*, is truagh *in* bregadh tuc 895  
 forrn in duine tangnach tainic chugaind.” Ros-geb buaidredh  
 592 7 raibeis mor iarsin, 7 is *ed* roraidh ria muintir: “Ergidh coimergi  
 calma curata, 7 gebidh *bar* *n-armu*, 7 berid *bar* longa i *n-diaidh*  
 na Troianach, 7 tobraid lib iad for culu dochum tiri, 7 loiscidh a  
 longa ina fiadnaisi.” Impoidh a meanma fria o roraidh na 900  
 595 briathra-sa 7 fiarfaigis<sup>3</sup>: “Cid raidim, no cia ni labraim? A  
*n-egmius* mu celli atu ac imrad i[n] neich imraidim, *ar* is me  
 foden foruair int olc-sa dom thiachtain, *uair* dia mad ed dognend-  
 sea (459) in tan tainic Ænias *cona* muintir chugum do thuind baiti,  
 600 a muinter do *marbad*, 7 e buden, 7 a longa do loscad, nocho 905  
 digelta *forum*, 7 nocho biad dund int olc-sa de .i. *ar* *n-ec* do  
*gradh* Ænias, *ar* is *ed* *immorro* *doronus-[s]a*, gach maith *co* *n-ran-*  
*catar* a leas do thabairt doib la tæb a *n-anacail*, 7 *doradus* mo  
 flaithus 7 me fen re tæb gacha maithusa robai agum do Ænias,  
 7 rofell-sam formsa 7 rom-facaibh iarsin. Gu rodiglat dei nime 910

<sup>1</sup> 1. dobertar<sup>2</sup> MS. adnайд<sup>3</sup> MS. fiafsaidis

As for Æneas, however, he slept composedly on the poop of his ship, and Mercury came to him in his sleep and said to him: “Son of the goddess,” said he, “perilous is the sleep you take. Why do you let pass away from you the favouring breeze, since such is the intensity of the queen’s wrath against you that she desires to employ every means against you in order to detain you with her; for she is certain she will die for love of you after you [go]? Begone quickly before day break, for if you tarry till morn, ships will be launched after you, and you will be brought by force back to land, and your ships will be burnt in the middle of the beach before you, if ye tarry till daylight. Up and away quickly from your present haven.” Æneas thereupon awoke from the deep sleep in which he was sunk; and he encouraged and urged his people quickly to leave the port they were in, and after that to sail out to the sea.

With that came on the light of morn, and with that the queen arose early in her upper-room, and out of it she gazed upon the harbours and the sea, and she beheld the harbours void, and the fleet sailing away from her over the sea. Then thrice did she beat her breast, and she tore her hair, and wept wildly, and said: “Alas! alas! they are gone away now. Gods of heaven and earth, wretched is the deception practised upon us by the treacherous man that came to us.” After that great anguish and distraction seized her, and she said to her people: “Rise, brave heroic hostings, and seize your arms, and with your ships bear after the Trojans, and bring them back with you to land, and burn their ships before them.” Her reason returned to her when she had said these words, and she asked: “What do I say, or what do I speak? Bereft of my reason I speak of what I am speaking; for I myself have caused this evil to come upon me. For when Æneas with his people came to me from shipwreck—if what I did had been this, to kill his people and himself, and to burn his ships, it would not have been avenged on me, and there would not have resulted this evil upon us therefrom—viz., our death for love of Æneas: for this I did, on the contrary, every good they required, I gave them besides rescuing them, and I gave my kingdom, and myself, besides every good I had, to Æneas; and he has proved false to me, and, after that, has

ÆN. *fair inni dorone rim ar ni roichim-sea a digail fair.* Masedh  
 IV. 612 *rochindset na dei riachtain do eigin co hEdail, co rub aimreidh*  
*do a aitreb, co tugat na dei coimerghi bagach, brigach, borr-*  
 615 *fudach le tuathaib na hEtaile co fergach, fegh, fuilechdha, a*  
*cathaib croda curataibh ina agaid, co rucad a coscar co tæthsat* 915  
*leo a muinter ina fiadnaisi, 7 ni rub tualaing a n-anacail, 7*  
*romarbtar he fen iartain 7 cu raib a corp fo conaib 7 fiachaib*  
*7 ethaidib in aer 7 ni rofagba neach dia adnacul a ndighail*  
 621 *i[n] neich<sup>1</sup> doroine rimsa.* Is i mu thimna duib, a Thirda, fri  
 bas, gu *rab* bar cogad 7 cogad bar *mac* 7 *bar* n-ua dogres frisin 920  
 645 *cenel-sa na Troianach teid uaind i n-Edail.*" O roraid Dido na  
*briathra-sa uili, dochuaid isin codulteach i codlad<sup>2</sup> ar æn 7 Ænias*  
*7 teid isin lebaidh i mbitis, 7 togbaid in lebaid, 7 silid dera, 7*  
*nochtaid a cloideam bai ina laimh, 7 nos-leg uime, 7 nos-marband*  
*fen, ar ba ferr le a bass inas a betha a n-egmus Ænias.* 925

664 In tan *tra rofairichset a muinter in gnim sain do denumh do*  
*Didain, atnagaid for gol 7 basgairi, 7 roclois co cleithi n-aer in gair*  
 685 *doronsat.* Doroich a siur chuice iarsin .i. Anna, 7 gebid a cend  
*ina hucht 7 ba bronach, dubach, derfadach Anna don gnim sin*  
*.i. do eg a sethar, 7 ba he sin, tra, derid cairdiusa Ænias 7* 930  
*Didaine.*

v. Cen *tra, robai Dido forin luaidren-sa, rosaig<sup>3</sup> Ænias co mbai*  
*for fairgi mara Torrian conach facatar tir na talmain acht in*  
*fairgi umpu do gach aird.* In tan *tra ba haine do Ænias seolud*  
 10 *co hEtaile, dorchaigid in la, dluthaighid na neoill, feochraigid in* 935  
*gæth, tic ainfine mor isin fairgi, feraid tromfhliuchadh dermair*  
*forsin fairgi 7 forsin cablach, impoid in gæth i n-aigidh na seol*  
*cona cæmnaca[i]r soighidh co hEtaile.* Roraidh, tra, *Palinurus*,  
 19 *luamairi luingi Ænias:* "Roimpo in gæth," *ar* se, "ri *ar*  
*n-aigid, robu fhearr in choir dund co Sigil inas co hEtaile efir* 940  
*risin gæth sin."* Is *ed* roraid Ænias: "Seolaid romaind," *ar*

<sup>1</sup> MS. inech

<sup>2</sup> MS. codlud

<sup>3</sup> MS. rosaig

left me. May the gods of heaven avenge upon him what he has done to me, for I cannot avenge it upon him. If it be so that the gods have decreed his reaching Italy after all, may his occupancy be insecure, and may the gods cause insurrection, warlike, spirited, ireful by the peoples of Italy, angrily, sharply, bloodily, in battles fierce, heroic against him, so that they may gain the victory over him, that his people may fall by them before him, and may he be unable to deliver them ; and after that may he himself be slain, and his body be the prey of dogs, ravens, and birds of the air ; and may he not find anyone to bury him, in revenge for what he has done to me. To you, Tyrians, this is my dying legacy, that for you and your sons and grandsons it may be war for ever with this race of Trojans that are going from us to Italy." When Dido had uttered all these words, she went into the sleeping-chamber she used to sleep in along with Æneas, and she went into the bed in which they used to be, and she lifted up the bed, and shed tears, and bared the sword that was in her hand, and fell upon it, and killed herself, for without Æneas she preferred her death to her life.

When her people had perceived that that deed was done by Dido, they broke out a-weeping and lamenting, and the cry they uttered was heard to the welkin. After that her sister Anna came to her, and took her head upon her bosom, and Anna was sorrowful, gloomy, tearful at that deed—to wit, her sister's death. That, then, was the end of the friendship of Æneas and Dido.

Now, whilst Dido was in this vagary, Æneas had reached and was upon the waters of the Tyrrhene sea, so that they saw neither land nor dry ground but the waters round them on every hand. Now when Æneas was splendidly sailing towards Italy, the day darkened, the clouds massed together, the wind grew fierce, a great storm arose in the sea, and a very great rain-flood poured down upon the sea and upon the fleet, the wind turned against the sails so that they could not make for Italy. Now Palinurus, pilot of Æneas' ship, said : "The wind has turned against us," said he ; "better for us were the course to Sicily and not to Italy at all against that wind." Æneas said : "Sail

Æn. se, “co Sigil<sup>1</sup> ar ni ful tir ele is fearr lind dul inas in tir a ful  
<sup>27</sup> Achestes i rige, 7 taisi Anaichis.” Impoid a seolta iarsin co  
 Sigil. O ’ches in coblach iarsin co port na Sigile, dotæd  
 35 Achestes in rig cosin port ina comdail, 7 ferait failti friu, 7 <sup>945</sup>  
 dobeir aigideacht tairisi muinterda doib in aidchi sin. Isi[n]  
 maidin arnamarach gairmther a mhuiinter co hÆnias i coim-  
 45 thinol 7 is ed roraidh friu: “A chenel (col. b) sær o bunadh  
 na ndea is bliadain lan cosin laithi-sea andiu o roadnaicsim  
 Anacis, 7 doronsam sollumain 7 edbarta dono ara anmain 7 bidh <sup>950</sup>  
 50 sollumain agumsa dogres in la-sa cebe tir a mbiu. As demin  
 lim conid iat na dei dono doratsat sund co Sicil don chur-sa ar  
 daigh co ndernmais sollumain 7 edbarta dona deib sund ar  
 anmain Anachis. Tiagam uile dono imalle co hadnacul Anachis,  
 55 7 denum edpurga dona deib, 7 cuindgem coir na gæthi dund <sup>955</sup>  
 arna deib. Tiagam dono i cind IX laithi o ’niu dochum n-æn  
 baili uile 7 dentar cuibleng mor againd inar longaib 7 imarbaig<sup>2</sup>  
 70 retha 7 dibraici 7 cluichi 7 tobarthar do chach a loighidheacht  
 amal dliges do rer a buadha.” O roraid Ænias na briathra-sa,  
 dochuatar a lin uile co hadnacul Anachis .i. Achesteis <sup>960</sup> cona  
 muintir 7 Ænias cona Troianaib 7 doronsat edpurga o bes gentligi  
 77 for anmain Anachis .i. doradadh do ardigh do nua fina forin  
 adnucul 7 do airdigh ele do lemhacht 7 do airdig do ful. Tic  
 84 dono in tan sin chucu asin adhnacul nathair adbulmhor ingantach  
 co ndathaib ilib 7 dotæt etir na hairdiogha 7 na telchuma, 7 <sup>965</sup>  
 93 blaisidh na hidhbarta 7 impoid uaidibh gan urchoid aris isin  
 adhnacul.<sup>3</sup> Ba failidh leosamh inni sin ar ba doigh leo is o  
 Anachis tainic in techtaire sin ina ndochum do airitin a  
 n-udbarta.

104 Isin nomad<sup>4</sup> laithi iarsin tainic Ænias mac Anaichis 7 <sup>970</sup>  
 Achestes imalle cona slogaib 7 co sochaidhe moir leo cosin port  
 i rabatar a longa co ndernta cuibleng long acu. O rosiachtatar  
 115 uili tra na longa co hairm i mbatar, roordaig Ænias IIII  
 longa do breth isin coibling co ceithri tuisechib intu, 7 roordaig

<sup>1</sup> MS. 7

<sup>2</sup> MS. imarbaid

<sup>3</sup> MS. adhnacul-

MS. IX., mad sup. lin.

ahead," quoth he, "to Sicily, for there is no other land we had rather go to than the land where Acestes is king, and where are the relics of Anchises." He turned his sails after that to Sicily. Then when the fleet was sighted bearing to the port of Sicily, Acestes the king hied to the port to meet it, and he welcomed them, and showed them hospitality loyal and friendly that night. On the morrow morn his people were summoned to Æneas in assembly, and he said to them : "Free-born race, of the stock of the gods, it is a full year this very day since we buried Anchises and also made a festival and sacrifices for his soul, and upon that day I shall always hold a festival in whatsoever land I am. I am certain it is the gods that have brought us hither to Sicily now, to the end that we should make a festival and sacrifices to the gods here for the soul of Anchises. Let us all go together, then, to the tomb of Anchises, and offer sacrifices to the gods, and let us ask of the gods a favourable wind for us. Let us all go, then, nine days from to-day, unto one place, and let a great contest be held by us in our ships, and a competition in running, and archery, and games ; and let his meed be given to each as he deserves according to his merit." When Æneas had uttered these words, they all went to the tomb of Anchises, viz., Acestes with his people, and Æneas with his Trojans, and they offered sacrifices after the heathen custom for the soul of Anchises. Two cups of new wine were poured upon the grave, other two of milk, and two of blood. Now at that instant, a marvellous huge serpent of various hues came towards them out of the tomb, and came among the cups and the vessels, and tasted the sacrifices, and harmlessly turned from them again into the tomb. At that omen they were glad, for they were of opinion that that messenger came unto them from Anchises to accept their sacrifice.

On the ninth day after that came Æneas, son of Anchises, accompanied by Acestes, along with their hosts and a great multitude with them, to the harbour in which their ships were moored, that a ship-contest might be held by them. Accordingly, when all reached the place where the ships were, Æneas ordered four ships to be brought into the contest with four captains on board ;

ÆN. luagh a buadh donti dibh roberad buaidh .i. *ai'm cumdachta* 7 975  
<sup>v.</sup> <sup>111</sup> edaigi datha *cona* n-imdhenum oir 7 *airgit*. Is iat taisigh rotho-  
 118 gait isin coimling .i. Gias *cona* luing .i. Cimera a hainm side;  
 116 Cloandus *cona* luing .i. Sgialla a hainm side; Menestes *dono*  
*cona* luing .i. Pistris a hainm side; Sergestius *cona* luing .i.  
 124 Centurus iside. Is e fod rohordaiged in coimling .i. *carrag* 980  
 robui forin fairgi tall ina fiadnaisi for aighid in puirt coraigi in  
 132 charraig sin anund 7 anall aris coraigi in port. Dochuatar tra-  
 na taisigh sin co cæm 7 co cumdachta ina longaib, 7 rosuidighset  
 136 a longa, 7 rothocsat a forni leo, 7 roseolsat *ara* seasain amal ba  
 137 coir, 7 rolasat a rama uili ina rumain, 7 robatar iarsin ic urnaidi 985  
 in chomairc in tan bud mithigh doib coimleagan. O thairnic  
 139 doib a corugudh roshennedh stoc doib d' fhogra imtheachta for  
 fairgi tre chombaigh coimlenga. O rochualatar iarum guth in  
 140 stuic, rolaisit fo combaigh amach forsin fairgi fochetoir. Ba  
 talchar tren tairpteach, 7 ba calma curata, 7 ba fortren feramail 990  
 fureachair roferal in combaig sin ac trenmiledhaib Troianach do  
 150 chosnum tos(460)saigh. Robai a maccalla isna trachtaib<sup>1</sup> re med  
 a muirni. Berid long Gias edh foda dib fochetoir; Cloandus, is  
 e ba nesa do luing Gias; Pistris 7 Cendturus ina ndiaidh side fo  
 coimrem 7 comluas rogabsat coimsiugudh don chomurdhudh. 995  
 162 Roraid in tan sin Gias re Menoistes: "Is romor," ar se, "leigi  
 in long amach o thir." Adraigh Menestes, 7 nir'leg dochum na  
 cairrgi in long a focus tire. Rocomfhoigsich Cloandus do luing  
 Gias, 7 rostiur Cloandus a luing etir Gias ocus tir. Rofergaigned  
 175 Gias andsin 7 roindsaig Menestes 7 rola tar bord na loingi 'san 1000  
 fairgi, 7 rogab fen sduir a luinge. Rosoich dono Menestes  
 iarna lothrugad docum tire .i. luamairi luinge Gias, 7 adnagaid<sup>4</sup>  
 181 an dæscursluagh<sup>2</sup> o gairib uime. Berid dono Sergestus<sup>3</sup> 7 Menes-  
 tius for luing Gias 7 fobraid Sergestus broinde a luinge do breith  
 189 seach luing Menestius. Ataigh<sup>4</sup> Menestius a[g] gressacht a 1005  
 muintire andside: "A anradu inmuine," ar se, "denaidh calma."

<sup>1</sup> MS. trachtaib

<sup>2</sup> d sup. lin.

<sup>3</sup> r sup. lin.

<sup>4</sup> MS. d for g

and he appointed a prize for his victories to whichever of them could gain a victory, to wit, inwrought arms, and coloured vestures broidered with gold and silver. These are the captains that were chosen for the contest: Gyas, with his ship named Chimaera; Cloanthus, with his ship named Scylla; Mnestheus, too, with his ship named Shark; Sergestus, with his ship the Centaur. The distance that was appointed for the race was to the rock that was on the sea yonder before them opposite the harbour, out to that rock, and back again to the harbour. Accordingly, these captains proceeded, handsomely and gaily dressed, aboard their ships, and put their ships in position; and they brought their crews with them, and set them on their benches as was meet; and they put all their oars in their places; and after that they were waiting for the signal when it should be time for them to start. When their arrangements were completed, a trumpet was sounded for them as a summons to go to sea in a racing contest. Therefore when they heard the note of the trumpet, they dashed forth at once in rivalry upon the sea. It was stubborn, strong, sturdy; it was brave, heroic; it was very stoutly, manly, cautiously that that contest was carried on by the valiant soldiers of Troy to gain a lead. Owing to the greatness of their tumult, the echo of them was on the shores. The ship of Gyas took a long lead of them at once. Cloanthus was next the ship of Gyas. After these the Shark and the Centaur, in the same course and at the same speed, made a closely contested match. At that instant Gyas said to Menoetes: "You allow the ship too far off the land." Menoetes rose up, and did not allow the ship to approach the rock near land. Cloanthus approached the ship of Gyas; and Cloanthus steered his ship between Gyas and land. Then Gyas became enraged, and went to Menoetes and threw him overboard into the sea, and himself took the helm of his ship. Menoetes, however, the pilot of Gyas' ship, after his immersion, reached land; and the mob gave vent to peals of laughter at him. Therefore Sergestus and Mnestheus overtook the ship of Gyas; and Sergestus attempted to shoot the prow of his ship past the ship of Mnestheus. Mnestheus then addressed himself to urging his people: "Beloved warriors, show courage. Though we do not get quite

285. Gen g[u] roisim tossach doraith, nachum-legid fo deiridh."  
 v.  
 196 Doberaid andside co dichra lasin iwrum foirind luingi Menestius.  
 226 In tan tra robadar forin combaig sin .i. Menestus 7 Sergestus,  
 204 focerd in long i roibi Sergestus 7 lenaid for carraic, 7 adnaghaid 1010  
 lucht na luingi a ngair estib, 7 adnaghaid a[c] tarraing oirech a  
 209 luingi don charraic, 7 ic tinol na ramadh robristeo do threthan  
 na fairrgi acu. Cen tra robai Sergestus cona muichtir isin gabud  
 210 sin, teid Menestius, 7 se forbailid, secu, 7 fobraid for tarrachtain  
 luingi Gias, 7 teid seach luing Gias, 7 ni roibi roime in tan sin 1015  
 225 acht in long i roibi Cloantus, ar is iside'na hænur robai rompu in  
 tan sin. Robhai tra combaig mor eir in da luing sin. Ni raibi  
 neach dib i n-allsad. Ba laidir fortren feramail roferad an  
 229 combaigh sin, Menestius a[g] gresacht a muintire co roistis  
 tossach, ar ni roibi rompu acht æn long; Cloandtus, dono, ac 1020  
 nertad a muintire na rolegtis uaidib an tossach tart[h]atar don tus  
 234 na cairrgi. Is doigh tra rosoisid Menestus tosach meni soised  
 Cloandtus a muinigin<sup>1</sup> na ndea muiridhi, 7 meni gellad edpurga  
 do denum doib, ar tosach do tabairt do. Rosoich tra Cloandtus  
 tia attach a deao, 7 tria dhaigimrum a muintire, port rompu uili 1025  
 245 ar tus. Fograid Ænias andsin o guth mor ba he Cloandtus ruc  
 246 buaid na coimlinge. Bert do mind do luir fora chend i comartha  
 buadha do breth do. Dobeir a onoir choir do cach dib iarsin.  
 Dobeir talland airgit 7 lend chorcre chorthurach do Chloantus.  
 259 Dobeir do Menestus<sup>2</sup> luirig tredhualaigh cona cathbarr oir 7 1030  
 284 airgit, 7 in cetna do Ghias, 7 dobeir do Sergestus druini[g] g  
 maith ar tesargain a muintire in tan ros-la forsin carraic.  
 286 O taicnic tra in combaigh<sup>3</sup> sin na long, teid Ænias gusna  
 sloghaib robatar immalle fisi i m-magh fairsing bai i comfhucus  
 doibh i ndentais sloig Sigile ænach. O rosiachtatar tra uili in 1035  
 mag sin, roraid Ænias fiu: "Dentar," ar se, "combaig<sup>3</sup> reotha  
 291 7 cebe beras buaid and, do(col. b)berthar do luagh a buada.<sup>4</sup>"'

<sup>1</sup> MS. clo. [leg. clō] a. muinidin

<sup>2</sup> en sup. lin.

<sup>3</sup> MS. combaid

<sup>4</sup> MS. buaga

first place, do not let me be last." At that the crew of Mnestheus' ship addressed themselves strenuously to the rowing. Now whilst Mnestheus and Sergestus were engaged in that contest, the ship on which Sergestus was, struck, and stuck upon, a rock, and the crew of the vessel uttered forth their shout; and they fell to dragging their ship's prow to the rock, and collecting their oars that had been broken by the raging of the sea. Now, while Sergestus with his people was in that peril, Mnestheus, overjoyed as he was, forged past them, and attempted to overtake the ship of Gyas, and he forged past her; and at that moment nothing was before him but the vessel on which Cloanthus was, for at that moment she alone was before them. There resulted, therefore, a great struggle between these two vessels; neither of them hung back. Strongly, vigorously, manly was that struggle carried on, Mnestheus urging his people to gain first place, for nothing was before them but one ship; Cloanthus, on the other hand, encouraging his people not to let slip from them the lead they secured commencing at the rock. And it is likely Mnestheus would have secured a lead had not Cloanthus put trust in the gods of the sea, and had he not promised to offer sacrifices to them for giving him the lead. Accordingly, Cloanthus, through invoking his gods, and through the superior rowing of his people, reached port first before them all. Thereupon Æneas proclaimed with a loud voice that Cloanthus had gained the victory in the race. He presented him with a crown of laurel for his head as a sign of a victory won by him. After that he bestowed upon each of them his proper honour. He gave a talent of silver and a purple fringed tunic to Cloanthus. He presented to Mnestheus a triple-looped shirt of mail with its helmet of gold and silver, and the same to Gyas; and he presented to Sergestus a good embroidress for saving his people when they went upon the rock.

Now when they had finished that contest of the ships, Æneas went, with the hosts that were along with him, into a wide plain that was near them, in which the hosts of Sicily used to hold a fair. Now when they all reached that plain, Æneas said to them: "Let a contest for running be held, and whoever secures the victory therein, to him will be given the reward of his victory."

ÆN. O roclois int aithisg *sin* do rad do Ænias, tainic cach as cach  
 v.  
 293 *aird and* i. tancatar Troianaigh 7 Sigelda i cumusc fri araili.  
 Tainic Nisus<sup>1</sup> 7 Eoarilius a *tus* do muintir Ænias. Tainic dono 1040  
 Diores 7 Salius 7 Patron do Troianaib fos. Tainic dono Elinus 7  
 300 Paropesta oglach Sigealda. Tainic sochaidi la tæb in fhiallaigh  
 sin. Roraidh dono Ænias friu sin: "Na bidh domeanmain  
 305 foraib, uair dogentar *bar riar*, uair ni bia neach agaib gan ni.  
 Doberthar a *riar* comadhais<sup>2</sup> do chach uaib." O roraid Ænias 1045  
 na briathra-sa, suidhigther cach dib ina inadh<sup>3</sup> techta, 7 reathaid  
 318 iarsin o rochualatar guth in stuic. Berid Nisus ead foda uaidibh  
 focheoir. Is e fa neasa do i. Salius, 7 re shota etaru, Epriailius  
 322 isin treas lug, Elenus ina ndiaid sen. Diores dono i *comfhocus*  
 do Elenus ina dhiaidh. Rosoighset amlaid *sin* co *focus*<sup>4</sup> don 1050  
 chomhartha. In tan tra ba haine do Nisus ic rith *rompu*, focerd  
 329 i fuil<sup>5</sup> baili in *romarbad mairt* gairit roime sin, 7 Nisus isin  
 fhuilredh *sin*, doroch Sailius cuigi. Nos-indsaighend Nisus dia  
 334 *tairmeasc ar* chind daigh *co ndeoche[d]* Ebrialas, *ar* ba fear cara-  
 draidh do he, 7 ba *fearr* la Nisus Ebrialus do breith buadha ina 1055  
 Sailius. Dothoit dono Sailius le Nisus co *mbatar* 'na n̄dis ina  
 337 laighi. Teit Aurilius seocu andside *conid* e rosiacht *ar tus* in  
 comhartha, Elenus iarsin, Diores fo deoidh. O roferad tra in  
 348 combaigh,<sup>6</sup> dorad Ænias in tuarastal do chach dib *amal* ro-  
 dechtait.<sup>6</sup> 1060

364 Roraidh Ænias: "Dentar," *ar* se, "cluichi ceast againd  
 fodesta." Adracht andsin Daires Frighius 7 rogab ceasta uimi i.  
 405 lamana iadside do shechidh *tairb* robidis fo lamaibh na miled  
 co roichtis a *formna* 7 a slinnena 7 cengal etaru *tiar* *fora* *formna*,  
 7 ialla a cendaib a mer 7 mill luaidi *forrthaib*, 7 *congebid* 1065  
 ceachtar<sup>7</sup> in da miled na mill *sin* di[a] *araile*. In tan robitis  
 coimeolaigh is and foceardaид na mill *sin* i cendaib *araile* acu.  
 In tan dono nachad coimeolaich *traisc[ir]ther* int aineolach.  
 382 Atraigh<sup>8</sup> iarum Daires, [7] dobeir les tarb, 7 a aiderc ina laim, 7 is ed

<sup>1</sup> MS. Misus<sup>2</sup> MS. comaghais<sup>3</sup> MS. *h*inadh<sup>4</sup> MS. *co fhocus*, i *fhuil*  
or = *rodlecht-ait* ?<sup>5</sup> MS. *combaidh*  
<sup>7</sup> MS. *ceachtar*<sup>6</sup> = *ro-n-techtait*, after *amal*?  
<sup>8</sup> MS. *atraidh*

When they heard that announcement made by Æneas, all came there from every quarter. Trojans came, and Sicilians, mingled with one another. First of Æneas' people came Nisus and Euryalus. Then besides of the Trojans came Diores, Salius, and Patron. Then came Helymus, and Panopes, a youth of Sicily. A multitude came besides that company. Then Æneas said to those: "Be not ye discouraged, for your pleasure will be done, since there will be none of you without something: to each of you his reasonable pleasure will be given." When Æneas had uttered these words, each of them was placed in his proper position; and after that, when they heard the note of the trumpet, they raced. Nisus drew a long distance away from them at once. Next him was Salius with a long space between them. Euryalus in the third place; behind them Helymus; then Diores close behind Helymus. In that manner they drew near the mark. But whilst Nisus was splendidly running before them, he came upon blood where beeves had been slaughtered shortly before that, and [while] Nisus [lay] in that gore, Salius reached him. Nisus assailed him with intent to obstruct his progress, in order that Euryalus might pass, for [Euryalus] was a man of friendly relationship with him, and Nisus preferred that Euryalus should secure a victory rather than Salius. Salius accordingly fell through Nisus so that the two were prostrate. Euryalus thereupon went past them, and was the first to reach the goal, then Helymus, Diores last. Now when the contest was over, Æneas gave the meed to each of them as they had deserved.

Æneas said: "Let the game of cestus be played by us now." Thereupon Dares, the Phrygian, rose up, and donned the cestus. These are gloves of bull-hide which used to be on the hands of the soldiers up to their shoulders and shoulder-blades, a ligature between them, behind, over their shoulders, and thongs from the points of their fingers<sup>a</sup> with masses of lead upon them; and each of the two soldiers wielded these masses against his antagonist. In the event of their being equally skilful, then they dash those masses against the others. When they are not equally skilful, however, the unskilful one is knocked down. Now, Dares rose up, took a bull, holding

383. *roraid* : “Ma ta don tshlogh neach lasin eter in tarb-sa da chos- 1070  
 v.  
 num, tæt alle co *feram* gliaidh.” Bad comlund ro[gh]na Daireid  
 cluichi quest. Ni roibi do Troianaib fer a freag<sup>a</sup> acht Alaxandair  
 370 mac Priam a cluichi quest. Is lais adorchair buiden rotren isin  
 cluichi sin fos ac leabaid Eachtair meic Priam. Bai dono  
 378 Daireid fri re cian, 7 ni fhuair neach do Troiandaib na do 1075  
 Shigeldaib dia fregra. Robai dono isin airecht in tan sin senoir  
 iar cur a militachta de do muintir Acestes 7 i[s] sochaidi dia ruc<sup>1</sup>  
 buaidh cluichi cest in tan fa<sup>2</sup> hog i. Eantellus a ainm side.  
 387 Adaigh<sup>3</sup> do[no] Acestes ic faslach for Antellus tocht i n-agaidh  
 Daireid, 7 is ed roraidd fris : “A threnfhir thoghaidhi 7 a chuin- 1080  
 390 gidh coinnert cotaigtheach, is dimain dund gach buaidh tucsam  
 cugaind as gach aird in tan nach dingbai Daireid dind andiu.”  
 398 “Is demin,” ar Anteallus, “dia mad he in tan rom-ba-sa co  
 luthmar lan dom brighaibh dotisad Daireid do chuindghid  
 chugat, rochoisfind-sea co luath don muirnn fora ta. Andiu 1085  
 immorru in tan isim (461) senoir ni cubaidh rim comlund re fer  
 401 n-og co luth 7 co l-lathar”; 7 taisbenaidh duib cesta Eirich  
 robatar aigi, 7 as dib rochathaig Eiric fri hErcuil, VII secheda  
 405 tarb intib co mellaib luaidi estib. Rosochtsat uile ’ca fegadh  
 ara romed leo 7 is mo dono roshocht Daireid inas cach. Roraid 1090  
 410 in senoir andsin : “Robad ingnad lib dia mad iat ceasta Ercaill  
 adchitheo o rochathaig fri hEric, 7 masa omun la Daireid tiach-  
 417 tain i n-aigidh na cest sin ful umum-sa, cuiredh a omun uadh, 7  
 cudumaigh[th]er ar ceasta”: 7 focerd de a cheasta 7 cudrum-  
 424 aigther la hAchaistes 7 la hÆnias iat fri ceasta Daireid 7 do[t]hæd 1095  
 iarsin co hinad in chomlaind 7 doroich Daireid 7 cumaiscit 7 a  
 ceasta andsin 7 fochedaid gliaidh croda churata andsin i.  
 429 Daited 7 Antellus. Esaigther o cheachtar de a chele co fortren<sup>4</sup>  
 feramail 7 co læchda laidir lamchar 7 co fichda fergach fuirechair

<sup>1</sup> MS. ruch

<sup>2</sup> MS. fa, tampered with by later hand.

<sup>3</sup> MS. adaidh

<sup>4</sup> MS. fer tren

<sup>a</sup> desire, or darling

its horn in his hand, and said: "If there is anyone of the host who is able to contest this bull, let him come hither that we may wage battle." Dares' favourite contest was cestus-playing. Of the Trojans, there was no man a match for him, in the game of the cestus, but Alexander, son of Priam. By him fell a valiant multitude in that game also at the tomb of Hector, son of Priam. Well, Dares waited for a long time, and found not any of the Trojans or of the Sicilians to match him. There was, however, in the assembly at that time, among the following of Acestes, a veteran who had retired from active service; and who, when he was young, had borne away from multitudes the victory in the game of the cestus. He was named Entellus. Now, Acestes set to urging Entellus to enter against Dares, and this is what he said to him: "Chosen champion and hero, a steadfast, loyal, vain for us is every victory we have gained from every quarter as long as you do not rid us of Dares to-day." "It is certain," quoth Entellus, "if it had been while I was lusty, in full possession of my powers, that Dares had come to challenge you, I should soon have chastised him out of his present ardour. To-day, however, when I am an old man, it is unseemly for me to fight a duel with a young man of strength and vigour." And he showed them the cestus of Eryx which he had, and which Eryx had fought with against Hercules, composed of seven bull-hides, with masses of lead attached. They were all silent, a-gazing at them because of what seemed to them their great size; and Dares was even more silent than the rest. The veteran thereupon said: "You would wonder, if you saw these cestus of Hercules, when he fought with Eryx; but if Dares is afraid to come against those cestus that I have on, let him cease to fear, and let our cestus be made equal"; and he cast his cestus from him, and they were by Acestes and by Æneas made equal with the cestus of Dares; and he came after that to the place of combat, and Dares arrived, and they, with their cestus, engaged there, and a fierce and heroic battle was waged there by Dares and Entellus. Each of them struck the other bravely, manfully; and heroically, strongly, dexterously; and fiercely, irefully, warily, over their flanks, on the cheeks, and

41. tara slesa, forna lecnib, 7 forna mullaigib comdar crechtaigh 1100  
 v. crolintigh 7 dobeir Antellus in tan sin sinidh fair i n-airde, 7  
 413 tocbaidh in laimh ndeis co mbai os mullach nDaire 7 rob ail  
 do builli digla do shuirmed a mullach nDaire. O'dconairc  
 Daire inni sin, scuchaid ara cul riasin m[b]uilli cona tairtheadh  
 in builli e, 7 o nach tarthaith<sup>1</sup> in builli tend for Daire, dothuit 1105  
 417 Anteallus a ndiaidh in builli rodichra tuc co mbai a gnuis fria  
 451 lar. Laither gair mor andside co clos co clethi nimhe, 7  
 adnagh'aid fo combaigh<sup>1</sup> chuigi Sigelda 7 Troiandaigh, 7 rosoich  
 Achestes chuigi for tus 7 ros-tocaib he, 7 ba nair le hAnteallus  
 455 inni dorala do 7 dos-fic<sup>2</sup> a brig 7 a bruth in trenmiled, 7 tintoidh 1110  
 aris dochum in comlaint, 7 ba maig do Daire tairisimh ara  
 chind in tan sin, 7 ba fearr do na toirised. Ron-esairgind  
 Anteallus in tan sin co fichda fergach surechair co ngresraig<sup>3</sup> d'a  
 457 deis 7 d'a cli i malle cona cæmnacair a cend da tocbaile lais, 7  
 cor'emhid fair i[c] teicedh remhe ocus Antellus ica sruigleth 1115  
 460 d'a deis 7 d'a cli i n-æn fheacht. O'dconairc Ænias Daire do for-  
 rach do Anteallus adraigh d'fhoirithin<sup>4</sup> Daire ocus nos-tesairgind  
 463 aire, 7 scuirid in deabaid, 7 berair Daire etir dis iarsin dochum  
 na long, 7 nocho toi[ri]sed a sceith fhola, 7 focerdad brui-  
 470 righ a fhiacal amach lasin fhuil. Doberar in tarb iarsin co 1120  
 hAntellus 7 dobeir Antellus beni d'a cest do etir a da adairc co  
 475 robris in cend cosin inchind 7 co ndorchair for lar gan anmain  
 and, 7 dobeir fretech na dingned cluichi ceast o sin amach.  
 480 Roraidh Ænias iarsin : "Dentar imurbaigh<sup>1</sup> shoigdeorachta  
 485 againd fodesta." Cengaiter colum agaib iarsin do feren seoil 1125  
 490 luangi Sergesti [sic], 7 dosæg<sup>5</sup> Agestes 7 Ipocon 7 Menestius 7  
 Eretion 7 tairthit a fidbaco<sup>6</sup> 7 gabait a soighid 7 focearrtar  
 495 craind<sup>7</sup> etar u cia [dia] toicherad<sup>8</sup> ar tus int en da lot. Tochraaid  
 do Ipocon tosach, Me[ne]steus ina diaidh, Eretion iarsin, 7  
 502 Achestes fo deoidh. Doleig iarum Ipocon a shoighit co ndechaid 1130

<sup>1</sup> MS. dh for gh

<sup>2</sup> MS. dos-fich

<sup>3</sup> MS. ɔgresraig

<sup>4</sup> MS. d'fhoiricin

<sup>5</sup> MS. dosæd

<sup>6</sup> MS. fidbaco

<sup>7</sup> MS. crand

<sup>8</sup> MS. toicherud

upon the crowns, so that they were covered with wounds and gore. At that moment Entellus essayed an even-down<sup>a</sup> stroke upon him ; and he lifted his right hand so that it was above the crown of Dares, and he wished to plant a vengeful blow upon the crown of Dares. When Dares observed that movement, he retreated before the blow, so that the blow might not overtake him, and since the blow did not take effect on Dares, Entellus fell after the tremendous blow he aimed, so that his face was upon the ground. Then a loud shout was uttered, so that it was heard to the welkin ; and Sicilians and Trojans pressed towards him in emulation, and Acestes reached him first, and raised him up ; and Entellus was ashamed of what had happened to him, and his valiant soldier's strength and spirit came to him, and he turned again to the conflict ; and alas ! for Dares, to stand before him at that moment ; and better had it been for him that he had not stood. Entellus kept smiting him at that moment fiercely, angrily, warily, incessantly, with his right and left together, so that [Dares] could not lift his head ; and it was impossible for him to flee before him, since Entellus was scourging him with his right and left at the same time. Æneas, when he perceived that Dares was overmatched by Entellus, came to Dares' rescue, and delivered him from his antagonist, and the contest stopped. After that Dares was borne between two towards the ships, and his vomit of blood did not stop, and he was throwing out fragments of his teeth along with the blood. After that the bull was brought to Entellus, and Entellus, with his cestus, gave him a blow between his two horns, and broke the skull unto the brain, so that the bull fell there lifeless to the ground ; and he took a vow that he would never engage in the game of cestus again.<sup>b</sup>

After that Æneas said : " Let a contest in archery be now held by us." Thereupon a dove was bound by them to the mast of Serestus' ship, and Acestes approached, and Hippocoon, Mnestheus, and Eurytion, and grasped their bows, and took their arrows, and lots were cast among them to whom it should first fall to shoot the bird. It fell to Hippocoon first ; after him, to Mnestheus ; then to Eurytion ; and to Acestes last. Accordingly,

ÆN. isi[n] feren seoil. Doleic Menestius iarsin a shoighit co roledair  
 v.  
 507 in snaithi robai im chois in eoin aga chengal frisin (col. b) crand  
 7 ni roletair int en, 7 dochuaid int en iarsin for foluamain fon  
 513 reim sin i n-airdi ær. Dos-farrlaic dono in tan sin Eredzion a  
 516 shoighit isin ær for amus in eoin, 7 ron<sup>1</sup>-anic he, 7 dothuit, 1135  
 7 se marb, dochum lair. Achestes dono ni roibi aigiside ni  
 dothelgfed<sup>2</sup> d'a shoighit a haithli in eoin do marbad, conid edh  
 521 doroini isin uair sin do thaisbenadh a urchair 7 a dibraicthe.  
 525 Rothelg iarsin a shoighit, 7 lasaidh in tshoighet isin ær amal  
 soighnen, 7 roinngantaigh na sloigh inni sin. Roraid Ænias : 1140  
 534 "Is maith," ar se, "in celmuine ut, uair is e uaisli Achestes  
 icna deib fodera sud." Dobeir dono Ænias aisceda mora 7  
 maine imda do Achestes d'es a buadh[a] 7 dobeir a techta  
 do chach o sin amach.

546 Dogairm Ænias chuigi in tan sin Epitiden comalta Asgain, 7 1145  
 roraid ris ina sanais: "Eirg," ar se, "co luath, 7 abair re  
 550 hAscan tinolad æs ocbaid in tiri cona n-eachaib, 7 coraighed<sup>3</sup>  
 marcshluagh mor aigi co maithib in tire uime, 7 ticed co croda  
 'chum in ænaigh chugaind, 7 Asgan rompu cona airmgaisceid forin  
 551 ech buada tuc Didhain damhsa, 7 dentar ænach suairc siræbaind 1150  
 aigi a n-onoir a senathar Anachis." Doroine Asgan dono amal  
 574 roraidh Ænias, 7 tancatar in gasraid gegdha sin rompo isin  
 ænach, 7 roferadh co haibind oiregda int ænach.

Ocus ba hadbulcuimnech le hIunaind a aincride la Troianaib,  
 606 7 faidid Iris uaithi dochum bandrochta na Troianach baili i 1155  
 614 rabatar ica longaib, 7 siat ac toirsi 7 ag acaine Anachis 7  
 a mbethad sen 7 ara fot leo robadar for loingis a tir do tir gan  
 oirisim i n-æn baile. In tan tra robatar forna himraitib sin,  
 618 doroich Iris chucu, 7 saighidh<sup>5</sup> etar u i medhon i ndelb Brea  
 623 seitig<sup>4</sup> Timoire. Is ed roraidh riu: "A Troianu trogha, is 1160  
 doiligh<sup>5</sup> daib int imthus fora taithi o thir do thir fri re cian ac  
 629 indsaignhid Edaili, 7 Edail for bar techid. Ba coro tairisim

<sup>1</sup> MS. ropan A less likely reading is ron-conanic, 'he was able for it'

<sup>2</sup> MS. dothelgfet      <sup>3</sup> MS. coraighet      <sup>4</sup> MS. seitid      <sup>5</sup> MS. dh for gh

<sup>a</sup> The text gives the place-name Tmarii as in v. 620, a lectio difficillima.

Hippocoon shot his arrow, and it lodged in the mast. After that Mnestheus shot his arrow, and cut the thread that was round the bird's foot binding it to the mast, but it did not wound the bird; and then the bird went fluttering away over that company high in air. Thereupon Eurytion also discharged his arrow into the air at the bird, and he reached it, and it fell dead to the ground. As for Acestes, nothing remained for him to shoot at with his arrow after the bird was killed. This he did, however, at that time, to show his shooting and archery. He then shot his arrow, and the arrow flamed in the air like a thunderbolt; and the hosts wondered at that thing. Æneas said: "Good is yon omen," quoth he, "since the cause of yon is Acestes' nobleness in the sight of the gods." Therefore Æneas gave great gifts and many treasures to Acestes after his victory, and he gave his meed to all the rest.

At that moment, Æneas called to him Epytides, Ascanius' foster-brother, and said to him in a whisper: "Go quickly," said he, "and tell Ascanius to assemble the young men of the land, with their horses, and let him marshal much cavalry by him, with the nobles of the land around him, and let him come bravely to us at the assembly—Ascanius at their head, with his armour, on the charger which Dido gave me—and let a pleasant, very joyful assembly be held by him in honour of his grandfather Anchises." Ascanius therefore did as Æneas said, and that stripling troop advanced into the assembly; and pleasantly and with dignity the assembly was held.

And Juno was very mindful of her wrong at the hands of the Trojans; and she sent Iris away where the Trojan women were, at their ships, mourning and weeping for Anchises, and for their own life, and the length of time, as they deemed, they were voyaging from land to land without staying in one place. Whilst they were speaking of these things, Iris came unto them, and advanced to the midst among them, in the guise of Beroe, wife of Doryclus,<sup>a</sup> and said to them: "Wretched Trojans, hard for you is your present wandering from land to land for a long time, seeking Italy, and Italy fleeing from you. Better

ÆN. sund ac Sigil ag Achastes *uair* tainic Casandra banfhaith  
 v.  
 636 chugumsa i fis, 7 is *ed* roraidh: “Denaidh Trae sund i Sigil, 7  
 oirisidh inti, 7 loiscidh *bar longa*”; 7 teit *ina* fiadnaisi, 7 dobeir<sup>1165</sup>  
 643 tenid isna<sup>1</sup> longaib, 7 rosochtsat andside in bandrocht Troianach  
 645 7 ni fhedatar cidh doghentais. Ba handside roraid Pirgo, mui-  
 mech claindi Priaimh 7 is i ba sine *immorro* don bandrocht: “A  
 650 maithri inmaini,” ar si, “ni hi Brea dochithi, *uair* rofagbus-[s]a  
 Brea i *n*-eslainti *ina* leabaidh annossa, 7 ni hetear le tiachtain<sup>1170</sup>  
 isin tinol-sa, *acht* is bandea eigin tuc in *comairli* ud duibh, 7 is  
 follus asa rusc 7 asa himtheacht 7 a foghur a gotha *conid* bande  
 hi.<sup>2</sup>” In tan tra robatar forsna briathraib sin, teid Iris *ina*  
 657 fiadhnaisi [for] foluamain isin ær. O ’dconnatar-sum sin ba  
 derb leo is ona deib tucad in *comairle* ut doib. Doraidset<sup>1175</sup>  
 664 uili ba combaidh<sup>3</sup> do loscad a long. Rosoich in scel sin  
 dochum (462) in ænaig na loscadh, 7 fegaid lucht in ænaich  
 666 dochum na long *co n-acatar* in ciaich 7 in lasair dona longaibh ica  
 loscadh. Dotæthsat tra lucht in ænaig *etir* cois 7 *cairpteach*  
 676 do thesargain na long. In tan atconnatar na mna na sloigh<sup>1180</sup>  
 ina ndochum nos-geb omun rompu 7 ba haithrech leo inni  
 doronsat. Atnagait<sup>4</sup> na sluaigh ac dibud na tenteadh 7 ac tesar-  
 gain na long o doruachtatar. In tan doruacht Ænias dathogaibh  
 686 a lama ag atach na ndea co tisadh cobair uaidib do tesargain  
 693 na long. Nir’bo cian doib tra co tainic duibshin 7 fleachad<sup>1185</sup>  
 trom gu *rodibastair* in tenid uili 7 *cona* raibi *acht* airim cethri  
 700 long d’esbaid forna longaib. Ba snimhach tra Ænias don gnim  
 sin 7 nir’fhidir cidh dogenadh. Tic chuigi in tan sin in senoir  
 Nautes 7 roraidh<sup>5</sup> ris: “Na dena snim don melladh tugadh  
 fort, *acht* dena mo chomairli-sea .i. tobair Achestes chugut 7<sup>1190</sup>  
 713 athain do do sheanoire 7 t’æs mbædbudh 7 *gach* æn lasa scith  
 beith imaille frit *for fai[r]gi* 7 tuc t’æs mbeodha lat co h*Etail*.”  
 Tainic adhaigh<sup>6</sup> doib iarsin 7 rothogaib Anachis .i. a athair  
 722 cend do Ænias isin aidchi sin 7 roraidh fris: “Dena,” ar se,

<sup>1</sup> MS. isin <sup>2</sup> MS. he corrected to hi <sup>3</sup> MS. combaigh <sup>4</sup> MS. atnadait

<sup>5</sup> MS. roraidhet <sup>6</sup> MS. aghaidh

<sup>a</sup> lit. of the burnings

were it to tarry here in Sicily with Acestes, because Cassandra, a prophetess, has come to me in a vision, and said: "Make a Troy here in Sicily, and remain in it, and burn your ships"; and in their presence she went and applied fire to the ships; and there the Trojan women were silent, and knew not what to do. It was then that Pyrgo, foster-mother of Priam's children, spoke, and she was the oldest, moreover, of the women: "Beloved matrons," said she, "it is not Beroe you see, since I left her but now in her bed in sickness, and she is not able to come into this gathering; but it is some goddess who has given you yon counsel; and it is plain from her eye, and from her gait, and the sound of her voice, that she is a goddess." Now, whilst they were uttering these words, Iris came before them, hovering in the air. When they saw that, they were convinced it was from the gods yon counsel was brought to them. They all said it was a common desire to burn their ships. That tale of their being burnt<sup>a</sup> reached the assembly; and the people of the assembly looked towards the ships, and beheld the smoke, and the flame from the ships a-burning them. Well, the people of the assembly, both footman and charioteer, came to save the ships. When the women saw the hosts approaching them, they were seized with terror before them, and they repented of what they had done. After they had arrived, the hosts set to extinguishing the fire and saving the ships. When Æneas arrived, he lifted up his hands, beseeching the gods to send help to save the ships; and they did not have long [to wait] till there came foul weather, and a heavy downpour of rain, so that it extinguished all the fire, and there was none but a total of four wanting from the ships. Now Æneas was distressed at that deed, and knew not what to do. At that moment the aged Nautes came unto him, and said to him: "Do not grieve about the deception which has been practised upon you, but follow my counsel. Summon Acestes, and commit to him your aged persons, your feeble folk, and everyone who is weary of being with you upon the sea, and bring your people of spirit with you to Italy." Night came upon them then; and Anchises, his father, appeared to Æneas that night, and said to him:

ÆN. "in comairle tuc Nautes duid, 7 beir lat a n-as<sup>1</sup> fearr gal 7 1195  
 gaisceadh dod muintir co hEtail, ar fogeba catha i n-Edail co  
 dur doiligh, 7 rigi a les firu beodha do breth lat inti ocus fagaib  
 th'anrighe a Sigil ag Achestes, 7 erig iarsin do agallaim Sibilla,  
 7 dobera Sibilla onoir 7 eolus duidsiu gusna grianbhrugaibh  
 iffirn bail i mbim-sea,<sup>2</sup> 7 adchifea-su andsin gach æn genfis uaid 1200  
 do righaib 7 flathaibh i n-Edail 7 a ngeba do dinghnaib 7 cath-  
 rachaib i n-Edail"; 7 o roraidh Anachis na briathra-sa roling  
 isin ær iarsin. Doroine Ænias in comairle sin 7 roraithnestair  
 [do] Achestes in foirind diar'b ail tairisimh i Sigil 7 rogab-sumh  
 uad, 7 dorad failte 7 inad cathrach doib 7 doronsat a tomus a 1205  
 ndis Ænias 7 Achestes rigmur na ratha, 7 dochoraigset do  
 reir crandchair in chathair sin .i. a chuid do chach dib don  
 chathraich, 7 doradsat cuma na Trae furre. Ocus o thairnic  
 tra doib ordugudh a cathrach amal ba coir doib, 7 o thairnic  
 763 aithniugud a long 7 a lesughudh, tainic feth 7 coir na gaithi 1210  
 doib. Tancatar ar æn dochum in puit a mbatar na longa, 7  
 766 robatar re hedh lai co n-aidhchi ac imagallaim andsin ria  
 n-imscaradh 7 ba bronach toirrsech ciamair geranach int im-  
 scaradh sin. In lucht diar'b ail toirisimh i Sigil ar<sup>3</sup>na toirr-  
 siugud a tir do thir, ba ferr leo teacht ar æn ria muintir co 1215  
 hEtail anas toirisemh dia n-es a Sicil. Nos-comhdhidnand Ænias  
 dono in tan sin o briathraib ailgenaib 7 nos-aithnend a l-laimh  
 Achesdes 7 toirisidh a Sigil.

775 Dogni dono Ænias (col. b) edhburta dona deib .i. do  
 Neptuin 7 dona deibh muiridib ar cheana, 7 tic feth 7 coir na 1220  
 gaithi doibh, 7 seolaidh in coblach amach for fairgi, 7 seolaidh  
 833 rompu Palamurus .i. luamairi luingi Ænias, 7 seolaidh in la sin  
 co haidhchi, 7 ba cendais re[t]hineach in aidhchi sin 7 dothuit  
 a codludh cu trom forna feraib, scithchaib iar sæthar doib  
 838 imruma in læ co n-aidchi<sup>4</sup>; 7 tic dono Somnus .i. dia in colluta 1225  
 842 esidhe a ndelb fir do muintir Ænias, Probandus a ainm side.  
 Tic co Palamurus 7 adbert fris: "Ad scith adrásda, 7 atait

<sup>1</sup> MS. inis

<sup>2</sup> MS. binsea, with p. delens under n

<sup>3</sup> 1. iar

<sup>4</sup> 1. co haidhchi, which is translated.

<sup>a</sup> lit. they put the plan of Troy upon it.

“Follow the counsel,” said he, “that Nautes gave you, and take with you to Italy those of your people that are best in valour and prowess; for you will find hard and toilsome wars in Italy, and you need men of spirit to take with you thither, and leave your weaklings in Sicily with Acestes; and then go to speak with Sybil, and she will give you honour and guidance to the Elysian fields of Hades, where I am; and you will see there every one that will spring from you of kings and princes in Italy, and what you will receive of forts and towns in Italy.” When Anchises had uttered these words, he then leaped into the air. Æneas followed that counsel, and he committed to Acestes the people that wished to remain in Sicily; and he accepted them from him; and gave them a welcome and a site for a town; and they twain, Æneas and Acestes, made out by measure the chief wall of the fort; and they laid out that city according to lot, assigning to each of them his part of the city, and they planned it like Troy.<sup>a</sup> Well, when they had finished arranging the city as was fitting for them, and when they had finished rebuilding their ships, and repairing them, there came to them a calm and a fair wind; and they came together to the harbour where the ships were lying, and they remained for the space of a day and a night conversing there before their parting; and sad, sorrowful, gloomy, plaintful, was that parting. Those who wished to remain in Sicily, after their weary wandering from land to land, would rather have gone along with their people to Italy than have remained behind them in Sicily. Æneas, however, comforted them at that juncture with pleasant words, and committed them to Acestes’ charge; and they remained in Sicily.

Now, Æneas offered sacrifices to the gods, to Neptune, and to the other sea-deities; and there came to them a calm and a fair wind, and the fleet sailed forth to sea, and before them sailed Palinurus, the pilot of Æneas’ ship; and they sailed that day till night, and that night was mild, serene; and their sleep fell heavily on the men, tired after their toil in rowing the day till night; and moreover came Somnus (he is the god of sleep) in the guise of a man named Phorbans of the people of Æneas. He came to Palinurus, and said to him:

ÆN. cach ina codlud isin luing 7 is re[thi]nech in muir, 7 codail  
 v. 845 athach becc, 7 leg damsia in sdiuir do gabail." "Ni legiub," ar  
 Palamurus, "is morfeacht rom-breg in fairgi 7 ni thibur tæb 1230  
 854 ria." Crothaid Somus andside, iarna tumad i sruth Lethi, in  
 gesga bai 'na laim, 7 dothoit a chodlud fair foceoir. Amal  
 rochodail, focheard Somus dar bord na luingi, 7 ni roibi a  
 860 cobair de dia cur isin fairge, 7 adnaigh<sup>1</sup> Palamurus ac digairi 7  
 ag atach luchta na luingi, 7 ni rofregairset do nogur' bathad. 1235  
 867 Ocus in tan rofairig Ænias in long do bheth for fordul gan  
 luamaire oga follumnugud, eirigidh fen, 7 teid forin lai. Is ed  
 roraid: "Trogh sin a dei Palamurus. Is trom a ghalar form  
 vi. a beith anocht for muir gan adnacul"; 7 sdiuraidh Ænias  
 2 in long iarsin co port Obea, 7 tiagait in coblach a tir<sup>2</sup> andsin, 7 1240  
 fadaid tenid doibh, 7 fuinit 7 berbaid biada fos.

9 Teid dono Ænias in tan sin do agallaim Sibilla, banfaith  
 amra iside, i n-uaim i n-Eboea, 7 Apaill doberid fis di; 7  
 o rosiacht tra Ænias ina dochum, raidis fria: "A Shibill ronæmh,  
 65 aga ta fis na todochaide 7 na cobra, nach can acht fir dogres, 1245  
 in roichim-sea Etail, 7 in ful forba for ar nguasachtaib inar  
 Troianaib?" Is edh roraidh Sibilla fris[s]ium: "Soichfiur-su<sup>3</sup>  
 85 co hEtail, 7 geba flaithus Edaili, 7 dobera rigan inte 7 fogeba  
 morchogadh 7 morimnedh a fochaind na rigna sin aga cosnum  
 95 rit. Arai sin, na treig-siu dona holcaib sin Edail, ar gidh mor 1250  
 n-imnid dogeba, is tusu bus fortail fo deoid, 7 in baile as nach  
 saile furtacht d'[fh]agbail, is as dogeba i.e. o Gregaib." Is i  
 fregra dorad Ænias fuirrisi: "A ogh," ar se, "ni hanaichnidh  
 103 damsia docair d'[fh]agbail guse, 7 rofetar fogeb fos. Acht ata  
 æn itchi agum re cuindchidh fort. Is e m'athair Anachis rom- 1255  
 faidh a[d] dochum do chuindgid na hitche sin, ar ni fhuil do[d]  
 117 dichumung, 7 oirchis, a ogh uasal, dimsa 7 d'Anaichis imon

<sup>1</sup> MS. adnaidh

<sup>2</sup> MS. a tir bis

<sup>3</sup> MS. -sa corrected to -su

<sup>a</sup> lit. his sleep fell on him  
 for her against thee  
 in Italy.

<sup>b</sup> lit. do I reach

<sup>c</sup> lit. in the striving  
<sup>d</sup> but cf. the Latin, do not yield to those evils

“ You are weary now, and the rest are asleep in the ship, and the sea is serene. Sleep a little while, and allow me to take the helm.” “ I will not allow you,” said Palinurus; “ many’s the time the sea has deceived me, and I shall not trust her.” Then Somnus, after dipping the wand that was in his hand in the river of Lethe, shook it, and he<sup>a</sup> fell asleep at once. As he slept, Somnus threw him overboard, and he could not help himself from being put into the sea; and Palinurus fell to calling to and entreating the crew of the ship (but they answered him not) till he was drowned. And when Æneas perceived the ship to be adrift without a pilot to manage her, he himself arose, and went to the tiller, and said: “ Miserable is that, ye gods! Palinurus! grief for him is heavy upon me that to-night he lies unburied in the sea.” Then Æneas steered the ship to the port of Eubœa; and the fleet drew to land there; and they kindled a fire for themselves, and also prepared food, and boiled it.

Now, Æneas went at that time to speak with Sybil, a wondrous prophetess she, in a cave in Eubœa, and Apollo gives her knowledge. And therefore when Æneas reached her presence, he said to her: “ Most sacred Sibyl, who hast knowledge of the future, and of fate (?), who sayest not but ever sooth, shall I reach<sup>b</sup> Italy, and is there a period to the perils of us Trojans?” This is what Sibyl said to him: “ You will reach Italy, and you will obtain the lordship of Italy, and you will take a queen there, and you will have great war and great trouble because of that queen in winning her.<sup>c</sup> Nevertheless do not forsake Italy for these evils<sup>d</sup>; for though you will have much trouble, you will be victorious at last, and from the quarter from which you do not expect to receive support, to wit, from the Greeks, thence you will receive it.” Æneas gave her for answer: “ Virgin,” said he, “ it is not unknown to me to find difficulty hitherto, and I know I shall find it still. But I have one request to ask of you. My father Anchises sent me hither to thee, to make that request, for it is not to thee impossible, and have pity, noble virgin, upon me and upon Anchises regarding that request, and this is

Æn. itchi sin, 7 is i seo m'itchi i. treorugudh 7 eolus uaitsiu damsá  
 vi. co rius do agallaim Anaichis fuil i ngrianbrugaib iffirn." Is i tra  
 126 fregra tug Sibell banfaith: "Is urusa duid dul i n-iffern, uair is 1260  
 oslaicthi dogres bis doirsi iffirn; 7 gidh edh is doiligh<sup>1</sup> tiachtain  
 133 ar culu ass aris. Gid doiligh,<sup>1</sup> dono, mased a[s] saint (463) leatsu  
 teacht egin i n-iffern do fhis Anaichis, erg ar tus isin coill 7 ata  
 136 i medon<sup>2</sup> na coilleadh crand co nduillebar n-ordha fair, 7 dia fagba  
 143 in crand sin, tarraig cugut gesgda de, 7 fasfaid gesgda aili ina 1265  
 inud fochetoir, dia ndeonaiged na dei duid. *Ocus* muna deon-  
 148 aiget, immorro, ni cumgai-siu ni do ben de dod laim na do  
 iarund gid ail duit." Roraid dono fri hÆnias: "Is marb," ar  
 si, "fer enec[g]rais duit dod muintir dot eis gein atæ sund, 7  
 150 is gad mor ic lucht in choblaig uile a eg in fir sin." Ba dubach,  
 158 dono, Ænias don sceol sin, 7 teid dochum in coblaigh, 7 Achates  
 imalle fris. In tan rosiachtatar dochum a coblaigh, is and  
 163 robai Misenus stocairi Ænias marb arin traigh ara cind arna  
 173 badud do deib in mara ar imarbaig<sup>1</sup> do fri stocairi Neptuin i.  
 177 re Triton. Adnaichther acu iarsin Misenus o bes gente. Teid 1275  
 179 iarsin Ænias isin caill do iarraidh in gesgdha ordha amal  
 roraidh Sibill fris, 7 adnaigh<sup>1</sup> ic attach Uenire co rofoillsighed  
 180 do in gesgda ica mbai d'iarraidh. Nir'bo chian iarsin co n-aid  
 da colaim for foluamain co ndeisitar for lar ina fhiadnaisi. At-  
 184 geoin andside conid i Venir ros-faid chuigi iat do tabairt eolais 1280  
 do in conair roraghdais na heoin roime co ndechsad ina ndiaidh.  
 199 Tiagait iarsin na colaim for luamuin co hisil roime 7 sesium ina  
 203 ndiaid ica leanmain cor'thoiris forin crand gusin duille n-ordha  
 fair. O rosiacht Ænias iarsin gusin crand fora rabatar na  
 208 colaim, 7 gne oir fora duillebur, brissid Ænias chuigi, 7 se 1285  
 211 failidh, gesgda don crand, 7 teid 7 a gesgda lais, co teach Sibill  
 236 7 dogni edpurga do deib iffirn amal roraidh Sibill fris, 7 o  
 thaibnic do denum na hidpurga, rola a muintir uadh dochum a

<sup>1</sup> MS. d for g

<sup>2</sup> MS. im.i.on

my request, to wit, guidance and direction from thee to me that I may come to have speech of Anchises, who is in the Elysian fields of Hades." Now this is the answer the Sibyl (the prophetess) gave: "'Tis easy for you to go to Hades, since ever-open are the doors of Hades; and though that is so, it is hard to come back out of it again. Yet, though it is hard, if you have the wish to go indeed to Hades, to visit Anchises, go first into the wood. There is in the midst of the wood a tree with golden leaves upon it; and if you find that tree, pluck a branch of it, and another branch will grow in its place at once, if the gods grant you their assent. And, on the other hand, if they do not assent, you cannot remove anything from it with thy hand or with iron, though it be thy wish." Moreover she said to Æneas: "Of thy folk following thee a man of honour in thine eyes is dead," quoth she, "whilst thou art here; and the death of that man is a great peril to the crews of the whole fleet." Now Æneas was gloomy at that tale, and went towards the fleet accompanied by Achates. When they reached the fleet, there lay Misenus, trumpeter of Æneas, dead on the shore before him, drowned by the gods of the sea for his rivalry with Triton, the trumpeter of Neptune. Then Misenus was buried by them according to heathen custom. Æneas went after that to the wood to seek the golden branch, as the Sibyl had told him; and he fell to beseeching Venus that she would reveal to him the branch he was searching for. It was not long thereafter till he observed two doves hovering about till they settled on the ground before him. Then he knew it was Venus that had sent them to him to guide him, that the way the birds would go before him he should follow them. After that the doves preceded him, hovering low, and he behind them, following them, till they alighted on the tree with the golden foliage on it. Then, when Æneas arrived at the tree on which were the doves, and an appearance of gold upon its leaves, Æneas joyfully broke off a branch from the tree, and [taking] his branch with him, he went to the house of the Sibyl, and he offered sacrifices to the gods of Hades, as the Sibyl had told him; and when he had finished offering sacrifices, he sent his people away from him towards the fleet, and he

ÆN coblaig, 7 rooiris a ænur 'malle re Sibill do teacht doib i *n-iffern*  
 VI. *ar turus a ndis ar nir'bo* toil do deib iffirn nech ele do riachtain 1290  
 imalle friu na do rochtain chucu acht mairb nama. O roscar  
 261 cach friu roraith Sibill re hÆnias: "Dena calma innocht,"  
*ar si*, "7 rigi a leas trenaigned do denum. Is olc 7 is aduathmar  
 in chonair triallmait tocht"; 7 teit iarsin Sibill reme i *n-umdorus*  
 iffirn. Teit dono Ænias co dana 7 co trenaigentach ina diaidh.<sup>1</sup> 1295  
 268 Ba forgranda aduathmar dorcha doimtheachta in conair dacuas  
 and tria cailltib duarca dubdoirchi gan soillsi grene intib na  
 273 esca i ndorus iffirn. Ba handsin rosuidigit aidi 7 aitreba doib  
 i ndorus iffirn dei in broin 7 na duba 7 na digla 7 in galair 7 na  
 275 tedmand. Is andsin dono ata bas 7 teidm 7 send[a]tu 7 omun 1300  
 7 uacht 7 gorta 7 aidilge.<sup>2</sup> Atat and dono arachta granda aduath-  
 280 mara re feghadh. Atat dono de na debtha .i. Discordia iside,  
 7 is e folt ful imo cend .i. trillsi do nathrachaib nemi. Robatar  
 285 dono ill-delba [a]ile torothar and, 7 siat aigthidhi<sup>3</sup> aduathamar  
 co mad phian throm la cach silledh fora ngnusibh. In tan adconn- 1305  
 airc Ænias na torathair (col. b) imda aduathmara sin, rogap  
 290 egl a 7 moromun rompu, 7 nochtaid a chlaudem do chathugud  
 riu. In tan atconnairc Sibill Ænias ac nochtadh a chlaidibh  
 295 is ed roraith ris: "Ni rigi a les inni dagni ar ni fhuilet sund  
 acht scatha brege, gan churpu umpu, 7 ni hegen duit a n-omun 1310  
 foit." Tiagait iarsin Ænias 7 Sibill a coir a seda co sruth  
 300 Aiciron. Is andsaide bai Caron ag imorchor Aciron ina luing,  
 304 senoir eside, 7 ulca liath imleabar fair, 7 se fen urda fulide.  
 Co *n-acatar* dono in tan sin na sluaga 7 na sochaidi isi[n] purt  
 313 a[c] cuindghid arrtharaigh fair oca atach 7 ac siniudh a lam 1315  
 315 cuigi. Nogebedh forend dib cuigi ina luing, roobad foirend ele  
 7 ni thabrad arrtharach doib tar sruth Aciron. Roiarfaigh,  
 318 dono Ænias in tan sin do Sibill: "Cia sloigh so dosoigh  
 dochum na haba, 7 cid fodera in darna lucht do gabail chuige  
 321 do Charon, 7 in lucht ele do obad do." Roraid Sibill: "In slogh 1320  
 mor-sa adchi-siu ac tiachtain dochum na haba do chui[n]dchid

<sup>1</sup> MS. dhiadh

<sup>2</sup> MS. aigilge

<sup>3</sup> MS. aigthighi

<sup>a</sup> Or, before

<sup>b</sup> If cruda (senectus) has not suggested croda, gory,  
 and so fulide, a better translation is 'full-blooded.'

remained alone with the Sibyl in order that they twain should go on a journey to Hades; for it was not the wish of the gods of Hades that any other should come along with them, or reach them, save the dead alone. When the others parted from them, the Sibyl said to Æneas: "Act boldly to-night," she said, "and you will need to show a stout heart. Evil and terrible is the way we essay to go": and the Sibyl then went before him into the porch of Hades. Æneas, too, advanced boldly, confidently, behind her. Most foul, horrible, dark, impassable was the way that was traversed there, through dreary, black, dark thickets without the light of the sun or the moon in them at the gate of<sup>a</sup> Hades. It was there at the gate of Hades that the gods of sorrow, gloom, vengeance, disease, and pestilences had taken up their places and dwellings. There, too, were death, pestilence, old age, fear, cold, hunger, and poverty. There, moreover, are spectres, foul, horrible to see. There, too, are the gods of strife that is Discordia; and this is the hair round her head, to wit, locks of venomous serpents. There, moreover, were many other forms of monsters, and these dreadful, terrible; so that it was a deep pain for all to look upon their faces. When Æneas saw those many and terrible monsters, dread and great terror seized him before them, and he drew his sword to fight with them. When the Sibyl saw Æneas drawing his sword, she said to him: "What you do, you need not; for there is nothing here, but delusive shadows with no bodies about them, and you need not be afraid of them." Then Æneas and the Sibyl went right on their course to the river Acheron. There was Charon ferrying across the Acheron in his boat, an old man he, with a very long grey beard upon him, himself fresh blood-red.<sup>b</sup> They then saw, moreover, the hosts and the multitudes in the haven, entreating him to be ferried over, beseeching him and stretching out their hands towards him. Some of them he used to receive into his boat, other some to refuse, and he did not ferry them over the river Acheron. Æneas then asked the Sibyl: "Who are these hosts that come to the river? and what is the reason why one company has been received by Charon, and the other company rejected by him?" The Sibyl said: "This great host you see coming towards the

ÆN. imorchair go Caron, daine sin do[n]a dernad techta n<sup>1</sup>-adnucail,  
 VI.  
 325 7 bid fri re C bhliadan ar sechran for bru na haba-sa co ndentar  
 329 techta a n-adnucail, 7 is iat sin in lucht dia tabair Caron obad.  
 In lucht dia<sup>2</sup> nde[n]tar tecta adnacuil berid Caron iadsaide 1325  
 foceoir darin sruth-sa anund isna grianbrughaib." Rosochtas-  
 331 tair Ænias o rochuala int aithisg sin roraid Sibill, uair ba trog  
 lais in sluag mor adchonnaire do bet[h] a seachran, sochaidi dia  
 aichintib fen dorala do co dubach toirrsech and. Dorala do,  
 334 dono, Leocaspis 7 hOrentes tancadar ar æn ris[s]im on Trae 1330  
 337 7 robaided a luing na Liceada. Dorala do dono Palamurus,  
 7 se dubach dobronach toirrsech taidiuir, 7 roiarfaigh Ænias  
 341 de cid fodera a toitim asin luing isin fairgi. Roraid Palamurus  
 350 Somnus dia chur ar egin ina chodlud co ruc in sdiuir lais.  
 355 Robai tri la 'na bethaidh forin fairgi a[c] leanmuin na sdiuire 1335  
 conidh isin ceathramad la robaided 7 roraid: "Mu chorp,"  
 362 ar se, "7 tond na mara ica imluadh dochum tire"; 7 roguidestair  
 370 Ænias co rugad imalle fris tar sruth Aciron isna grianbrugaib.  
 Roraid Sibill fris[s]eom: "Is bais duidsiu sin do chuindgid for  
 374 Ænias, ar ni legaid dei iffirn nech ele do theacht in leth sin 1340  
 acht<sup>3</sup> in lucht dia ndentar tecta adnucail. Tusu dono forcerdar  
 381 du chorp a tir 7 adnaicfither 7 biaidh th'ainm-siu dogres forin  
 lug sin. Raga-su iarsin isna<sup>4</sup> grianbrughaib." Ba buidech  
 384 Palamurus don athusg sin. Teit Sibill 7 Ænias iarsin co port  
 388 srotha Aciron. *Ocus* doroich Caron chucu co forgarb ainser- 1345  
 gach andiardha, 7 is ed roraidh: "Ænias, cidh do[t]-thuc sunda  
 air techta lasna deib iffirn, duine corparda co n-armaib do thi-  
 389 achtain chucu. Eirg as, 7 na tarr chugaind seacha sin alle.  
 Imthigh ar culu gusin mbaili<sup>5</sup> asa tanaghais." (464) Roraid Sibill  
 399 re Caron: "Leig ass inni fora tai, uair ni do denum uile frib 1350  
 tainic in fear-sa cugaib acht do fhis scel a athar .i. Anachis ful

<sup>1</sup> MS. n<sub>g</sub>, with punct. del.

<sup>2</sup> MS. dona; do-a 7 dona, 1322, 1325,

interchanged in MS. in error, cf. vi. 325.

<sup>3</sup> MS. et

<sup>4</sup> MS. isin

<sup>5</sup> leg. baili

river to ask a passage of Charon, these are men to whom the due of burial has not been given, and they will be for the space of a hundred years a-wandering on the bank of this river till their due of burial be performed, and those are the people to whom Charon gives a refusal. The people to whom the due of burial has been performed, these Charon brings with him at once across this stream thither to the Elysian fields." When he heard that answer which the Sibyl uttered, Æneas was silent ; for it grieved him that the great host he saw were a-wandering Multitudes of his own acquaintances came to him gloomily, sorrowfully there. Leucaspis came to him, too, and Orontes. They had come along with him from Troy, and had been drowned in the ship of the Lycians. Moreover, Palinurus came to him, and he was gloomy, sad, sorrowful, wretched ; and Æneas asked of him what was the reason of his falling from the ship into the sea. Palinurus said that Somnus put him [overboard] by force while he slept, and he took the rudder with him. He was three days alive upon the sea clinging to the rudder, and on the fourth day he was drowned, and he said : "As to my body," quoth he, "a wave of the sea is driving it to land." He prayed Æneas to take him along with him across the stream of Acheron to the Elysian fields. The Sibyl said to him : "It is folly for you to ask that of Æneas, for the gods of Hades allow no other person to go thither save the people to whom is given the due of burial. As for you, however, your body is cast ashore, and it will be buried, and that place will always bear your name. Thereafter you will come into the Elysian fields." Palinurus was grateful for that intelligence. After that Æneas and the Sibyl went to the haven of the river Acheron, and Charon came towards them exceeding fierce, merciless, angry, and said : "Æneas ! What has brought you here against a law by the gods of Hades—a man in the body and armed to come unto them ! Depart, and do not come past that hither unto us : go back to the place whence you have come." The Sibyl said to Charon : "Abandon your present thought ; since it is not to do you evil that this man has come unto you, but he has come to learn tidings of his father Anchises, who is in Hades.

405 *Æn.* a n-ifern tainic. “Togaib, a Ænias,” *ar* Sibill, “do Caron in  
 gesga orda ful agut, uair nach denand cendsa frind chena.”  
 407 *In* tan adcomnairc in gesca ficerdh a feirg de 7 dobeir in luing  
 410 chuigi 7 tiaghaid *ar* æn i. Ænias 7 Sibill chuigi isin luing, 1355  
 412 7 tiagait tarin sruth gusin port anund, 7 duroich Ceruir cu  
 415 Oirc chucu andsin gu garbh 7 gu haduathmar 7 foched Sibill  
     a conmir do ina beolu, 7 oirisidh in cu ina tost iarsin fochedoir.  
 418 Tancatar seacha iarsin Ænias 7 Sibill. Rochualatar isin inad  
     ba coimnesa doibh acaine na naiden ciche as marb foa cich. 1360  
 420 Robatar dono isin inadh ba coimnesa dhoibsen i n-ifern in  
     fhoireand forar’laied cin bregi nach dersat 7 romarbait ind.  
 422 Robatar isin inadh ba nesu doibside i n-ifern in [fh]oirend  
     ros-marb buden. [Indar<sup>1</sup>] leo beith i ndrochbeathaid isin  
     domun abhus gur’bo fearr a mbas inas a mbetha. Atat dono 1365  
 425 circaill do Sdix do fhlaithi[b] ifirn timcheall in fhiallaigh sin ica  
 430 fasdudh i n-ifern. Edh cian on inad sin atat muigi caintech  
     ifirn.<sup>2</sup> Is intibside atait in foirind adbatar do sherc i fhos isin  
 435 tshægal. Isin magin sin robi Pedra 7 Prosis 7 Eripeli 7 Eucateas<sup>3</sup>  
     7 Pasiue 7 Ludamia 7 sochaidi diairmhíde *ar* ceana. Is ataru- 1370  
 440 sen dono robai Didho ingen Beoil ros-marb i fen do sherc  
     Ænias. In tan tra rosiacht Sibill 7 Ænias na maighi sin,  
 445 dorala dono Didhain<sup>4</sup> chuici, 7 dorad Ænias aichni fuirthi  
     fochedoir, 7 is ed roraid ria: “I[s] sæth lim,” *ar* se, “7 is galar  
 450 trom t’fhaisgin sund, a Dhidho, *ar* rofedar is *ar* mo sherc do- 1375  
     fuarais bas. Dos-tuingim-sea duid *ar* dei nimhi 7 talman 7 iffirn,  
 455 is <sup>4</sup> egin rom-ruc-sa uaid, 7 ní has mu dheoin fen tanac,<sup>5</sup> 7  
 460 na teich romum, a righan, acht toiris rem agallaim.” Arai sin  
     ni thard Didain<sup>6</sup> fregra for Ænias acht dorad a gruaidi 7 a hedan  
     7 a gnuis fri lar cen robui Ænias ic labra fria: 7 o roraid Ænias 1380  
 465 na briathra so re Didhain, techid Didhain<sup>6</sup> uadh do shoighidh  
     Ibsichei in shir oca mbai re hÆnias, 7 ní tard fregra for Ænias.  
 470 O dochuaid Didhain<sup>6</sup> uad gan fregra fair, nod-geib for toirssi, 7

<sup>1</sup> Omissions

<sup>2</sup> MS. ifern

<sup>3</sup> Perhaps a confusion of Euadne Cæneus:

with seven puncta delentia by later hand

<sup>4</sup> MS. *ar*; for the reading, cf.

line 824.

<sup>5</sup> MS. tanic

<sup>6</sup> leg. Dido

“O Æneas,” said the Sibyl, “raise to Charon the golden branch you have ; since he is not showing gentleness to us already !” When he saw the branch, he put away his indignation from him, and he pushed the boat towards him, and Æneas and the Sibyl went together to him into the boat, and they went across the river to the haven on the other side ; and there Cerberus, the dog of Orcus, rushed fiercely, horribly, towards them ; and the Sibyl threw the dog his sop into his mouth, and at once after that the dog remained quiet. Æneas and the Sibyl then came past him. In the place that was next them they heard the wailing of the sucklings that died at the breast. In the place next them again in Hades were the people to whose charge had been laid an alleged crime which they did not commit, and for which they had been slain. In the place next them in Hades were the people that killed themselves, [because it seemed] to them they were in an evil plight in this present world, so that they preferred their death to their life. Moreover, there are Stygian circles of the lords of Hades round about these groups keeping them fast in Hades. A long distance from that place are the sorrowful plains of Hades. In them are the people that died of love here in the world. In this place were Phædra, Procris, Eriphyle, Euadne, Cæneus, Pasiphæ, Laodamia, and an innumerable multitude besides. Among them, too, was Dido, daughter of Belus, who had killed herself for love of Æneas. When, therefore, the Sibyl and Æneas reached those plains, Dido came to him, and Æneas knew her at once, and said to her : “It is to my sorrow and deep pain, Dido, I see you here, for I know it was for love of me you died. I swear to you by the gods of heaven and earth and Hades, it was necessity that carried me from you, and not of mine own accord have I come ; and do not flee before me, O Queen, but wait to converse with me.” For all that, Dido gave Æneas no answer ; but put her cheeks, her face, and countenance towards the ground as long as Æneas was talking with her ; and when Æneas had said these words to Dido, she fled from him towards Sychæus, the man whose wife she was before Æneas, and she gave no answer to Æneas. When Dido departed from him without answering him, he became

ÆN. <sup>VI.</sup> imthighidh i níliaidh Sibille in chonair dochuaid reimhe. Tec-  
<sup>1</sup> maidh ina n-aigidh and slogh mor do curadaib *Troianach* <sup>1385</sup> im  
<sup>483</sup> tri maccaib, Antenoir .i. *Glucus* 7 *Medontus* 7 *Tersilocus*, 7 im  
 Ideus, 7 im tri maccaib Priamh .i. im *Ectair* 7 im *Treolus*  
<sup>7</sup> im *Alaxandair* ron-altad i sleb Ido 7 im ill-tuisechaib aile do  
 Troiannaib. Rogallraig dono cu mor Ænias ac fegad in lochta  
<sup>490</sup> sin. Dorala dono iarsin doib sochaidi do *miledaib* Grec, 7 o <sup>1390</sup>  
 thucsat side aichni for Ænias dochuatar for teicedh remhe.

<sup>540</sup> Roraid dono Sibill re hÆnias in tan sin: “Ata delughadh<sup>1</sup>  
 da *conaire* sund,” ar si, “.i. *conair* for ar laim (col. b) deis, isside  
 teid co muru dind in righ i *n-iffern* 7 isna grianbrugaib. *Conair*  
<sup>548</sup> ele dono 7 is iside teid co lugu na pian co grinell iffirn.” Fegaid <sup>1395</sup>  
<sup>551</sup> Ænias in tan sin fora laim cli co *n-agaid* in dunadh romhor 7 tri  
 muir ina thimceall, 7 aband mor ina timcheall side 7 si for lassad,  
<sup>554</sup> tor roard iarnaide for lar in dunaidh, 7 *Tessifoine* robai and,  
<sup>557</sup> ocus brat derg uimpe, 7 si for mullach in tuir sin, 7 si gan  
 chollud dogres ic fairi in dunaid sin. Rochualaidh dono Ænias <sup>1400</sup>  
 in tan sin isin dunud in acaine moir 7 in *mairgnid* 7 in *golghaire*  
<sup>7</sup> in *slat[t]uairgnidh* 7 in *esargain* 7 in *luagair* granda rotrom.  
 Rola dono Ænias <sup>2</sup> oga *cloisdeacht* sain 7 ron-gab egla 7 omun  
<sup>561</sup> mor 7 roirfaigh iarsin do Sibill: “Cia mor *muirn-seo* rochlu-  
 nim?” “Isin dunad adchi-siu,” ar Sibill, “is andsin piantar <sup>1405</sup>  
 lucht na col 7 na peccadh 7 æs in gæ 7 in ethigh 7 na gaide 7  
 na slat 7 na saraighi 7 na *n-uili* chol ar cheana; 7 is i an *gair*  
 rochluini-siu aga sraigleadh anosa 7 ica pianadh; 7 ge nobeth  
<sup>625</sup> C gin agumsa 7 C tengad in *gach* gin 7 guth iarnaiddhi, ni  
 cæmsaind a thuirim na fhaisneis duidsiu, a Ænias, an lanpian <sup>1410</sup>  
 doberar forna peccachaibh a *n-ifern* 7 isin dunad adchi-siu *ara*  
<sup>n-imad</sup> 7 *ara linnaire* 7 *arin egsamlacht* na pian sin, 7 *gach* æn  
 teid forsin *conair-sea* ful for du laim cli is *iat berar* isin dunad  
<sup>629</sup> ut na pian d'a ndamnad and. Is lor atam sund,” ar Sibill, “*acht*  
 tiagam in *leth rotriallsam*.” <sup>1415</sup>

<sup>638</sup> Tiagait iarsin for *conair* dia laim ndes *gur'riachtatar* grian-

<sup>1</sup> leg. deliugadh

<sup>2</sup> leg. a socht mor, line 2036

<sup>a</sup> or, fortress

<sup>b</sup> or, damnation

sorrowful, and went after the Sibyl the way she had proceeded before him. A great host of Trojan heroes encountered them there with Antenor's three sons, to wit, Glaucus, Medon, and Thersilochus; and with Idæus; and with the three sons of Priam, to wit, Hector, Troilus, and Alexander, who had been reared on Mount Ida; and with many other chiefs of the Trojans. Æneas greatly grieved on seeing that folk. Moreover, after that, a multitude of Greek soldiers met them, and when they recognized Æneas, they fled before him.

Then the Sibyl said to Æneas: "There is here the parting of two ways," said she, "the way on our right hand leads to the walls of the king's citadel into Hades, and into the Elysian fields. [There is] another way, moreover, and it leads to the places of pains unto the bottom of Hades." At that moment Æneas looked on his left hand, and he saw an exceeding large enclosure<sup>a</sup> with three walls round about it, and a great river all ablaze round about that, an exceeding high tower of iron in the midst of the enclosure, and there was Tisiphone with a red mantle about her, and on the top of that tower was she—ever sleepless she—watching that enclosure. Æneas heard also at that time in the enclosure the great weeping, the wailing, the lamentation, the rod-flogging, the scourging, and the retribution, horrible, exceeding heavy. Now, Æneas was silent as he listened to that; and he was seized with great fear and terror; and he then asked of the Sibyl: "What great tumult is this I heard?" "In the enclosure which you see," said the Sibyl, "there are punished the wicked and the sinful, and the folk of falsehood, perjury, theft, rapine, violence, and all other crimes; and the shout you heard is at their being now lashed and tortured, and though I had a hundred mouths, and a hundred tongues in each mouth, and a voice of iron, I could not recount, or tell you, Æneas, the full pain that is inflicted on sinners in Hades, and in the enclosure you see, for the multitude and the fulness and the variety of those pains; and everyone that goes upon this path which is on thy left hand is brought into yonder enclosure of pains for their subjugation<sup>b</sup> there. Long enough are we here," said the Sibyl; "but let us go whither we purposed."

They went after that on a path on their right hand, till they

55. *Æn.* bruigi iffirn i. muighi ailli edrochta. Atet suarca solusta  
 vi. iatsaide *co n-aibnius* mor intu. Sluaigh imdha intib i[c] cluichi  
 64. buiden mor, 7 forind dib ig *imrusgal*, foirind ic lemnigh, 7  
 foirend ele, 7 tinol mor 7 *airechtus* and, *timpanacht* 7 *cruitir*-1420  
 eacht 7 *duanoirfidedh* acu. Tiagait-sium tra seach na sluagaib sin  
 679 *co ruachtatar gusin* inad a roibi Anachis isna *grianbrugaib*.  
 684 *Amal adconairec* Anachis Ænias ana dochum togbaidh a lamha  
 ag atlugad dona deib Ænias do *torachtain* chuigi, 7 failtigis fris,  
 687 7 is *ed* roraid: “*A meic inmuin*,” ar se, “*doruachtais* fo deidh, 1425  
 692 *gidh* mor do *mhuirib* 7 do *thirib* anaichintib doshiris, 7 *gidh*  
 mor do *ghaibthib* *fuaraib* ic *torrachtain*. Is subach 7 is failid  
 752 *lim* do *thorachtain*; 7 ted Anachis rompu iarsin *co tulagh aird*  
 bail a taisbenadh *co l-lus*<sup>1</sup> 7 *i n-aichenad in lin* do *righaibh* 7 do  
*fhlaitheibh* 7 do *uaislib rogenfedh uait*<sup>2</sup> *i n-Edail*. Is *amlaid* robai 1430  
 in *tulach a ndecharat* 7 *si lan do shluaghhaibh* 7 *d' oireachtaibh*,  
 7 *o rosiachtatar* in *tulaig sin*, roraid Anachis re hÆnias: “*In*  
*slog-sa uili adchi, is e do shil-siu uile* 7 *do bland sain i n-Edail*,  
 7 *is uaid genfed uili in slogh adchi*”: 7 teit Anachis *fora* *tuiremh*  
 7 *fora n-aichni do Ænias gacha* *foirne* *dib* *fo leth*. “*Int oglach* 1435  
 760 *atchi, 7 in gai re ais, Silus a ainm sin* (465) i. *mac beras* *Lauina*  
*ingen* *Laitin deitsiu sin*, 7 *is e gebus* *rigi Edaili a ndiaidh*  
 767 *Asgain* *do meic-siu, Prochas*<sup>3</sup> *as neasu do, Capus* *ina fharrudh*  
 779 *side. Romolus in fer thall adchi* 7 *in cathbarr cirach* *fora*  
*chend* 7 *bid lais cumdaigfer* *in cathair* i. *Roim* 7 *is uadh* 1440  
*ainmnighfer* *Romanaig*; *numa* 7 *Pampillus* *as nesu do*  
 815 *Romul*; *Tullius* 7 *Osdilius* *as nesu do Numa*.” *Rotaisben* *do*  
*iarsin* 7 *rotuirim gach* *æn robai in gach* *oirecht* *fo leth* *dofacaib*  
 818 *isin* *tulaig* i. *na Taircind* *i n-oireacht* *for leth*; *na Deici* *a*  
 825 *n-oireacht* *aile*; *na Druisi* *a n-aireacht* *ele*; *na Graice* i 1445  
*n-oireacht* *ele*; *na Scipe* *i n-oireacht* *ele*; *na Pabe* *i n-oireacht*  
 790 *ele*; *Iuil Cesair* 7 *Octafin airdri* *in domain* *co fine* *na Sesarda*  
*imalle friu* *i n-oirecht* *ele*, *cach dib amal sin* *ina oireacht*, *amal*

<sup>1</sup> leg. *co follus* (?)

<sup>2</sup> from thee, leg. uad

<sup>3</sup> ms. *5* Pchas

reached the Elysian fields of Hades, the beautiful, bright plains. These are pleasant, illumined, with great gladness in them. Numerous hosts upon them at play, a great multitude, and some of them wrestling, some leaping, and some others—a great gathering and assembly there—had lute-playing, and harping, and the pleasures of poetry. They went past these hosts to the place where Anchises was, in the Elysian fields. As Anchises beheld Æneas [coming] towards him, he lifted up his hands, giving thanks to the gods for Æneas' arrival; and he welcomed him, and said: "Beloved son," said he, "you have arrived at last, though you have scoured much of unknown seas and lands, and though you have encountered many dangers in coming. Glad and joyful am I at thy coming." And after that Anchises went before them to a high hill, where he might show [them] at a glance, and where he [Æneas] might distinguish, all the kings and lords and nobles that should spring from him in Italy. Thus was the hill they went to—full of hosts and gatherings; and when they had reached that hill, Anchises said to Æneas: "All this host you see is all your seed, and that your posterity in Italy, and from you will spring all the host you see": and Anchises went on to enumerate to Æneas, and distinguish each company of them apart. "The youth you see, with the spear on his back, is named Silvius, to wit, a son whom Lavinia, daughter of Latinus, will bear to you; and he it is that will obtain the kingdom of Italy after your son Ascanius. Procas is next to him, Capys close to him again. The man yonder whom you see with the crested helm upon his head, is Romulus; and by him will the city of Rome be built, and from him will the Romans be named. Numa and Pompilius [*sic*] are next to Romulus, Tullus and Hostilius [*sic*] next to Numa." After that he showed him and recounted each individual that was in each company apart which was placed upon the hill, to wit, the Tarquins in a company apart; the Decii in another company; the Drusi in another company; the Gracchi in another company; the Scipios in another company; the Fabii in another company; Julius Cæsar and Octavian, emperor of the world, with the family of the Cæsars, along with them, in another company—everyone in that manner in his

Æn. dogabadh fair. O tairnic tra do Anachis taisbenad in tshloig  
 VI. 898 moir-sea rogenfed uaid a n-Edail do Ænias, rotimain Sibill 7 1450  
 Ænias celebrad do Anachis. Tancatar uad a h-iffern *arin dorus*  
 n-eburnete 7 dochuaidh Sibill dia huaim, 7 docuaid Ænias  
 900 dochum a long, 7 ni roibi d' Ænias don sceol sin adconnairc *acht*  
 taibsi ina menmain amal bis duine iar n-aislinge *no* i remeg.  
 VII. O rosiacht tra Ænias docum a coblaig d'aithle na taibsi sin 1455  
 6 tarfas do oc Sibill, *ocus* o tainig rethinighe a ær do 7 feth forin  
 fairgi, rofagaib port Epoea 7 roseolastair co hEail 7 robi for  
 seolad co rithinach in la sin co n-aidchi. *Ocus* rosheolatar sech  
 10 in dind sin i raibi in bandrai rocuired na daine rightis cuici ina  
 15 n-æs uallach 7 ina conaib allta tria brechtradh druideachta in tan 1460  
 ba hail di a fasdudh *aici* i. Cirece ingen grene. Roingaibset<sup>1</sup>  
 21 na Troianaigh iarum in crich i roibi in bandrai sin *ar* na rofhas-  
 tadh *aici* tria druideacht amal rofast Uilixes aice co cend  
 mbliadna 7 rosai a muintir ina conaib alta. Robatar ac seolad  
 25 isin aidchi sin co maidin. O tainic in maidin doib adracht 1465  
 seach [fh]orar talmun chucu in grian alaind orda 7 roruaimnigh a  
 ruithne rempu in fairge or bu cæm concorda a dath. Ba halaind  
 aibind in maitin sin. Ba ræthinach ær inti, 7 ba fethamail  
 29 fairrgi. Adconnairc Ænias uadh in tan sin fidnemedh alaind for  
 32 bru in mara bail asa tic sruth Tibir, 7 elta do enaib gach ceniuil 1470  
 ein oc snamh for duim in inbir, 7 ba lor d'æbnius cloisteacht  
 frisna hil-ceolaibh doghnitis na heoin sin. Atconnairc dono in  
 cæmtracht gainmide n-alaind n-oiregda imon inber sin. Roraidh  
 35 Ænias in tan sin ria muintir: "Tabraidh duind," *ar* se, "in  
 coblach innsa<sup>2</sup> port n-alaind ut adchiam." Doratsat an coblach 1475  
 36 a tir a n-inber srotha Tibir, 7 ba subach forfhailidh leo gabail and.  
 Ba fada robatar aga indsaigid. Ba failid 7 ba hemh leo  
 48 torachlain chuigi, in tan doruachtatar Laitin mac Puin meic Pic  
 meic Neptuin meic Saduirn meic Pal (col. b) loir meic Pic meic

<sup>1</sup> leg. imgaibset

<sup>2</sup> late form: cf. H. G. annsan

<sup>a</sup> cf. x. 641, 2; Lucr. i. 135, iv. 734.  
line 3027: v. Introd.

<sup>b</sup> usually Apaill, or 'Paill,

company as they came before him. Now, when Anchises had finished showing Æneas that great host which would spring from him in Italy, the Sibyl and Æneas bade farewell to Anchises. They came away from him out of Hades by the ivory door, and the Sibyl departed to her cave, and Æneas to his ships ; and of that history which he had seen, nothing remained to Æneas but a vision in his mind like a man who has been dreaming, or who is at the point of death.<sup>a</sup>

Now, when Æneas reached his fleet after that vision which had been shown him by the Sibyl, and when there came to him tranquillity in the air, and a calm upon the sea, he left the port of Eubœa, and sailed for Italy ; and he kept on sailing serenely that day and night. And they sailed past that hill where was the witch Circe, daughter of the Sun, who used to change the men that would come unto her into howling folk and into wolves, through her spells of witchcraft, when she wished to detain them with her. Therefore, the Trojans avoided that coast where that witch was, that she might not detain them with her through her witchcraft, as she had detained Ulysses with her for the space of a year, and turned his people into wolves. They continued sailing that night till morning. When morning broke upon them, up rose towards them beyond earth's bound, the beauteous golden sun and its rays lit up the sea before them ; for lovely crimson was its colour. Beautiful, joyous, was that morn. The air was then serene, and the sea calm. At that time Æneas beheld a beautiful sacred grove on the sea bank, whence issues the river Tiber, and flocks of birds of every species of bird floating on the clear waters of the estuary ; and it was enough of joy to listen to the many strains which those birds used to sing. He saw, too, around that estuary the lovely strand, sandy, beautiful, magnificent. Then said Æneas to his people : “ Bring us the fleet into yon beautiful port which we see.” They put the fleet to land in the estuary of the river Tiber, and glad and very joyous it seemed to them to put in there. Long had they been making for it. Their arrival at it was to them joyous and opportune, when they reached Latinus, son of Faunus, son of Picus, son of Neptune, son of Saturn, son of Apollo(?)<sup>b</sup>, son

1480 *Æn.* Pel meic Tres meic Trois meic Mesraim meic Caimh meic Noe.<sup>1</sup> *Ocus* is e ba ri a n-*Étail* in tan sin senoir sona soburthanach in Laitin sin. Ba foda 7 b[a] airegdha 7 ba hoirbidnech a flaithus. Robhai imud gach maithusa i n-Edail re remhis. 1485 Ni roime immorro do chlaind aige acht æn ingen. Ba suairc sochraids<sup>2</sup> sognimach særchlanda socheniul in ingen sain. Is i ba cæmhi do mnaib 7 ba hingen dingbala do Laitin hi. Tainic 1490 æs tochmairc di. Robatar flaithi 7 maithi, rig 7 ruirig 7 urrigha na h-*Étaili* ica tochmarc. Robai dono *Tuirn* mac rig na Rudulta ica tochmarc. Ni bai a n-Edail læch bud cæmi na bud fhearr gal 7 gaisced ina side. Ni roibi dono bud sairi na bud 1495 fhearr cenel. Righ immorro a athair 7 rig a senathair 7 rig he sen. Roshanntaigh dono in rigan Amata bean Laitin co mud do *Turn* doberthea a hingen 7 co mad e bud chliamain muine betis na dee ag toirmesc a tabartha do tria derbairde brechta do 1500 denum doib. At e seo na hairde isin i. luir coisegarta do Apaill 1495 robai a medon cathrach Laitin 7 's on luir [s]in ainnmníghther 63 Luirintighe do Laitintaib. Tainic iarum saithi beach go rogabh 68 a mbarr na luire sin. *Ocus* is ed roraidset druidi *ocus* faidi Laitin, is e ni rothurchan in derbairde sin, fear do thiachtain asin aird asa rancatar na beich dochum Edaili 7 airdrighi na 1505 h-*Étaili* do gabail do, 7 is e bud cliamhain do Laitin. Robai 71 dono Laitin la n-æn ac denum idparta a tempull na ndea, 7 Lauina a ingen ina (fh)arrad. Tainic lasair tenedh do nim a fhiadnaisi Laitin, co roloisc a trillsi im chend Lauina i fhiadnaisi luchta in tempaill, 7 co roloisc in uili chumdash robai 1510 78 uimpi, 7 co rolin in tempull uili in lasar sin. Ba haduathmar leosam in taibsi sin. Ba snim lasin righ immorro la Laitin 'aduathmaire 7 a graindecht 7 'agairbi. Is e ni doroine 81 Laitin. Dochuaid co haithescul *Puin* a athar dia fhiarfaighi do *Phuin*<sup>3</sup> cidh rothurhansat na hairdi aduathmara ut dorala 1515 do Lauina dia ingin-sium; 7 doroine upurta mora do *Fuin* i. 88 romarb C cærach do<sup>4</sup> amal ba bes doib 7 rolaigestair for croicnib

<sup>1</sup> MS. ix. [= noi; cp. BB. 3<sup>b</sup>27].

<sup>2</sup> MS. sochraich

<sup>3</sup> MS. *Thuin*

<sup>4</sup> MS. dō

<sup>a</sup> Gen. x. 6; *v. Introd.*

of Picus, son of Pel, son of Tres, son of Tros, son of Mizraim, son of Ham, son of Noah.<sup>a</sup> And he was king in Italy at that time: a happy, prosperous, old man was that Latinus. His sway was long, illustrious, and august. There was abundance of every good thing in Italy during his time. He had not any children, however, save one daughter. That daughter was gentle, of beautiful form and good actions, free-born and noble. She was the most lovely of women; and she was a daughter worthy of Latinus. Wooers came to her. The lords and nobles, kings, and chiefs, and rulers of Italy were a-wooing her. Also Turnus, son of the king of the Rutulians, was wooing her. There was not in Italy a hero more comely or better in valour and prowess than he. Also there was not anyone of a nobler or better stock—nay, a king his father, a king his grandfather, and himself a king. Now, the queen, Amata, wife of Latinus, was eager that her daughter should be given to Turnus, and that he should be her son-in-law, had it not been that the gods were forbidding her being given to him, through clear signs of a spell which they wrought. These are the signs, to wit, a laurel consecrated to Apollo, was in the middle of Latinus' town (from which laurel the Latins are called Laurentians). A swarm of bees came and alighted on the top of that laurel. And it was this that the wizards and soothsayers of Latinus declared that that token portended, the coming of a man to Italy from the quarter whence the bees had come; the assumption by him of the lordship of Italy; and that he would be son-in-law to Latinus. Also Latinus was one day offering sacrifice in the temple of the gods, and Lavinia, his daughter, near him. In the presence of Latinus a flame of fire from heaven came, and burnt up Lavinia's locks about her head in presence of the people of the temple; and burnt up all the ornaments she had about her, and that flame filled all the temple. They dreaded that portent. King Latinus, too, was troubled because of its dread, its horror, and its severity. This is what Latinus did. He went to the fane of Faunus, his father, to ask of Faunus what yon dreadful signs that happened to Lavinia, his daughter, portended; and he offered great sacrifices to Faunus, to wit, he slew a hundred

ÆN. na cærach sin. Rochuala-sam iarsin co hobund in guth isin  
 VII. aithesgul 7 is *ed* roraid ris: “A meic inmain,” *ar* se, “na tabair  
 th’ inghean do fhir Laitindai a clemnus, uair ticsfaidh fear ech- 1515  
 trandcrichi chugut sund. Is do ata i ndan clemnus rit. Is fis<sup>1</sup> ata  
 98 conach t’ ingine. Ticsfa clu mor 7 maisi diar ceniul-ne don clem-  
 nus sin, uair genfidh on fhir sin 7 o t’ingin-siu rigradh na hÆtaile,  
 7 genfidh dono uaidib airdrigh na huili domun o thurbail co  
 102 fuinedh grene.” Ba failid tra don aithisc sin tuc Puin do, 7 1520  
 nochor’ichel, 7 roclós fo thuathaib Edaili int aithisc sin. Do-  
 106 ronsat dono na Troiandaigh in tan sin a coblach dochum puirt  
 ic inber srotha Tibir, 7 tancatar fen for tir, 7 deisidar forin  
 feoraind fallain i fosgadh na cailli for (466) bru in phuirt<sup>2</sup> 7  
 111 doratsat chucu ubla asin chaill *ar* ba fogmhar in tan sin, 7 1525  
 115 doradad biad asa longaib, 7 doduatar a miasa *ar* ba terc biad acu  
 iarsin. Roraid dono Asgan: “As olc indi daronsam *ar* miasa  
 do ithi.” Ro[fh]regart<sup>3</sup> do Ænias o rochualaid inni roraid  
 Asgan: “A meic,” *ar* se, “ni ba holc bias de acht is maith  
 uair is *ed* robai a ndan<sup>4</sup> 7 a tairngire dund co mad e oired 1530  
 robemis *arin* sechran imalle gan ferand d’ fhaghbaile *noco*  
 124 n-ethmais *ar* miasa (i. baigina robitis acu fo guit<sup>5</sup> dogres) i  
 baili i caithfimis iad is andsin dogebmus crich 7 ferand. Ro-  
 chomaillead rinde aniu in faistine sin .i. *ar* miasa do ithi duin  
*ar* terci in bi[d] againd. 1535

132 Taisceltaid 7 bendaigidh, a Troianachu, in tir a tarla daib  
 sain,” *ar* se, “uair is i bus atharda 7 bus forba diles duib in tir  
 sin dogres, 7 denaiddh upurta dona deib, 7 aidchid Ioib 7 Apaill  
 7 Uenir 7 na dei *ar* chena gu rub soraid duib atrib in tiri-sea  
 doruachtabair.” Doghniat dono iarsin a n-idurta dona deib 1540  
 141 7 tic torand mor and iarsin fo tri a comartha shoirrthusa doib  
 uili. *Ar* maitin roraidh Ænias friu tiachtain dochum n-æn  
 baili co roiaitais inad a cumdaigfidis cathair doib. O thainic

<sup>1</sup> leg. fris: cp. line 1600

<sup>4</sup> MS. dan <sup>5</sup> = fo a guit

<sup>2</sup> MS. fuit

<sup>3</sup> MS. roregarg

to him (as was their custom), and he laid himself down on the skins of those sheep. After that he heard suddenly a voice in the fane, and this is what it said to him : “ Beloved son, give not your daughter in marriage alliance to a Latin husband ; for a man of a strange land will come to you here to whom is fated a marriage alliance with you. With him is your daughter’s happiness. Great fame and honour will come to our race from that alliance, since from that man and your daughter will spring the kings of Italy, and also from them will spring the emperor of all the world, from the rising to the setting of the sun.” Now joyful was he at that answer which Faunus gave him, and he did not conceal it : and that news was heard throughout the nations of Italy. At that time, also, the Trojans put their fleet into harbour at the mouth of the river Tiber ; and they themselves came ashore, and sat down upon the wholesome bent in the shelter of the wood at the harbour edge ; and they plucked themselves apples from the wood, for it was autumn at that time, and food was brought from their ships, and they ate up their platters after that, for food was scarce with them. Now Ascanius said : “ We have done ill to eat up our platters.” Aeneas, when he heard what Ascanius said, answered him : “ Son,” said he, “ not evil will result from it but good, since it is this that was fated and promised to us, that that would be the time we should be wandering about together without obtaining land, till we should eat up our platters (to wit, loaves which they always used to have under their food). Where we should consume them, there we should obtain territory and land. That prophecy is fulfilled to us to-day, to wit, that our platters are eaten up by us owing to the scarcity of food with us.

“ Explore and bless the land in which that has befallen you, Trojans,” said he, “ since that land will be a fatherland to you, and your own soil for ever ; and offer sacrifices to the gods, and beseech Jove, Apollo, Venus, and all the gods, that the occupation of this land you have reached may be prosperous for you.” Then, accordingly, they offered their sacrifices to the gods ; and thereupon came three great peals of thunder as a token of prosperity to them all. In the morning Aeneas told them to assemble at one place in order to seek a site where they should build them a

Æn. tra soillsi in lœ *arnamarach* tancatar na Troianaigh co hæn  
 VII. baili 7 rothocbar inad cathrach 7 daingin doib a tæbh srotha 1645  
 153 Tibir, 7 rosæd dono Ænias uadh iarsin C læch dia muintir  
     do agallaim Laitin 7 gesgadha pailme ina lamaib i comartha  
 157 sitha. Rothoiris Ænias fen immorro a[c] cumdach na cathrach  
 160 7 ic togail a mur. Rosiachtatar dono techta Ænias co cathraigh  
     Laitin. Ba haibind dono 7 ba subach forbailid robas for fai[th]chi 1550  
 163 in dunaidh sin Laitin i. foirend and ac imrim each, foirend  
     ele ac soighdeoracht, foirend oc telgad fhogha, foirend ig ain  
     liathroiti. O 'tconnairc in lucht sin in slog n-anaichnidh<sup>2</sup> docum  
 166 na cathrach, teid marcach uaidibh *cona* fis do Laitin fir a  
     n-egusg anaichnidh do thiachtain dochum in duine. Roraid 1555  
     Laitin a tabairt cuigi isin righdai a r-raibi, 7 deisidh Laitin  
 170 ina rigshuidhi imedon in righdai sin. Ba hurgna in pealaid  
     righda i rabus and, C columnan fora lar fuithi ica fulung.  
 177 Batar dealba ailli imda arna rindadh inte i. dealba a athar  
 180 7 a shenathar. Robai dono and delb Saduирn 7 Picc 7 Puin 7 1560  
     Iain. Rorinta and dono delba rochait[h]igset o chen tar cend  
 183 na hEtaili. Rorinta and dono delba 7 fuath na n-arm 7 na  
     luirech 7 na sciath 7 na cloidim 7 na soighetbholg 7 cendmila<sup>3</sup>  
     tucsat a coscar catha 7 comlaint o echtarcenelaib amuigh chucu.  
 189 O rodesid tra Laitin ina shuidhi isin pelaid righda sin, tugaid 1565  
     chuigi na Troianaigh 7 is ed roraidh riu iar torachtain: "Ro-  
 195 fetamar-ni," ar se, "bar cene 7 docualamar bar righcathair.  
     Indisid duind cena cid as ail duib sund, (col. b) 7 cid ni  
     conraigid, 7 cid 'ma tancubair tar il-muirib 7 il-tiri[b] ot[h]a  
 199 Asia co tracht na hEtaile. In ar aineolus no ar merugudh 1570  
 212 tancubair, no in egindail ainfine rodus-tuc?" Rofregair Illeon-  
     ius do muintir Ænias don righ do Latin: "A rig uasail airechda  
     do chlaind portrathmair Puin meic Picc, ni merugudh 7 ni  
 215 haineolus 7 ni hegendail ainfine dos-fuc co hEtail acht is d'ar  
     pdeoin buden 7 is do reir ar comairle tancamar co hEdail. 1575

¹ = tócbáil

² MS. anaichnigh

³ MS. has 7 = et: omission

⁴ Horses' head-ornaments (Hogan, RR).

city. Accordingly, when daylight came on the morrow, the Trojans assembled at one place and raised a site for their town and stronghold, at the side of the river Tiber. Moreover, Æneas dispatched after that a hundred warriors of his people to speak with Latinus, having palm branches in their hands as a sign of peace. Æneas himself, however, remained a-building the city and raising its walls. Now, the messengers of Æneas reached Latinus' city. Now it was pleasant, it was joyous, and glad on the green of that fortress of Latinus, to wit, some were there riding horses, some others engaged in archery, some throwing darts, some driving ball. When those people saw the unknown host approaching the city, a horseman went from them with intelligence to Latinus that men in strange apparel were approaching the castle. Latinus gave orders to bring them to him at the palace where he was biding ; and Latinus sat down upon his throne, in the middle of that palace. Magnificent was that royal palace in which they were, a hundred columns in the midst of it, under it, supporting it. There were many beautiful figures carved in it, to wit, the figures of his father and his grandfather. There, too, was a figure of Saturn, Picus, Faunus, and Janus. There, too, were carved the forms that fought of yore for Italy. There, too, were carved the figures and the shape of the arms and the corslets and the shields and the swords and the quivers and head-ornaments<sup>a</sup> [which] they acquired for themselves in victory in battle and fair fight from foreign races outside. Now, when Latinus had sat him down on his seat in that royal palace, the Trojans were brought unto him ; and after their arrival he said to them : " We know of your race," said he, " and we have heard of your royal city. Tell us now what you wish here, and what you ask, and wherefore you have come across many seas and many lands from Asia to the shore of Italy. Is it in ignorance or in error you have come, or is it stress of weather that has brought you?" Ilioneus of the people of Æneas made answer to Latinus the king : " Noble, august king of the illustrious race of Faunus, son of Picus, it is not error, not ignorance, not stress of weather that brought us to Italy ; but it is of our own free will, and according to our counsel, that we have come to Italy. We have a just and

ÆN. Ata rig firen *raigthech* againd as maith gal 7 gaisgidh .i.  
 VII. <sup>220</sup> *Ænias* mac Anachis do chenel rigdha claindi *Dardain* meic  
 Ioif, 7 is e dos-fuc sindi i ndochum-sa<sup>1</sup> do cuingidh in foit  
 220 bic i ndingnem cathraigh mbic dun a tracht na h*Etali* ogutsu  
 231 sund. *Ocus* ni ba domaisech duidsiu *ar* toirisim-ni agut. Bud <sup>1580</sup>  
 235 maith *ar* ngnim muinterus 7 *ar* ngnim catha 7 comlained duid  
 dia ris a leas. Sochaide targaid cumaith crichi 7 feraind do  
 239 tabairt duind *acht* nir'lecset na dei duind oirisium aco .i. Apaill  
 7 Ioib, 7 is *ed* roraidset rind torachtain co h*Etali*, *uair* is i  
 n-Edail *ar* mbunad, *uair* is do sil Ioib duind. Atait *dono* <sup>1585</sup>  
 243 againd sund aisgeda bega tuccad duit o *Ænias* .i. cuach ordha  
 robai ag Anachis<sup>2</sup> 7 ac *Priam* 7 barrin .i. mind cind 7 flesc righda  
 250 *Priam* 7 brat corcra corrurach." Nochor'thocaib Latin a rosc  
 254 cen bai *Ileoinius* forna briathra-sa, 7 robai a menma ac scrutadh  
 na faistine doroine *Puin* do im *clemnus* do denum re fer ectrand- <sup>1590</sup>  
 cheneoil 7 rogab a menma *conad* e *Ænias* in fer echtrandceneoil  
 rotairngiredh do a *clemnus* fris. Roraid *dono* Laitin a haithli  
 259 in scrutin<sup>3</sup> doroine: "A Troianu," ar se, "gebmaйт na haisceda  
 tuc sib leib, 7 molmaid iad 7 rod-bia-su indi iari, a oglraig .i.  
 262 rod-bia inad cathrach 7 imud degtire, 7 eirgid-si 7 abraid re <sup>1595</sup>  
 h*Ænias* tiged chugaine *conai* so, 7 rod-bia aigideacht 7 failti,  
 7 rod-bia tresi 7 caradrad, 7 bidh inill do, *gia thi*. Ata ingen  
 268 agum, 7 ni legit na dei dam a tabairt d'fir *Laitinta*, *ar* is  
 ed aderait, is do fir ectrand ata a ndan 7 a tairngire a tabairt,  
 7 is fris ata a *conach*, 7 genfidh uaidib riga na h*Etali* 7 *airdrighi* <sup>1600</sup>  
 na n-uili domun o thur[c]bail co fuinedh, 7 doberthar in ingen  
 sain do *Ænias*, *ar* is demin leamsa is e in fer echtrandcrichi  
 rotairngired do *clemnus* rim *Ænias*." O roraid Laitin na  
 275 briathra-sa, roforchongair fora muintir tri C each buada ro-  
 batar for lesugud aige do thabairt chuiġi *conā* srianaib cumdacht- <sup>1605</sup>  
 aib leo d'airgit, 7 d'or buidi, 7 dorad na heochu sin a lamaib

<sup>1</sup> for id dochum-su

<sup>2</sup> MS. ag Anachis iterum

<sup>a</sup> or, in alliance (fide)

<sup>b</sup> lit. let him come

pious king, who is good in valour and prowess, to wit, Æneas, son of Anchises; of the royal stock of the children of Dardanus, son of Jove. It is he that brought us to you to ask the little site where we shall build us a little city on the shore of Italy here with you. And our remaining with you will not be discreditable to you. Advantageous to you will be our conduct in friendship,<sup>a</sup> and our conduct in battle and strife, if you so require. Many have offered to give us a grant of territory and land; but the gods Apollo and Jove did not allow us to remain with them, and enjoined us to go to Italy; for in Italy is our origin since we are of the seed of Jove. Moreover, we have here little presents that were sent to you by Æneas: a golden cup that belonged to Anchises and to Priam; and Priam's coronet (to wit, a diadem for the head), and royal sceptre; and a purple fringed robe.” Latinus raised not his eyes whilst Ilioneus was uttering these words, and his mind was examining the prophecy that Faunus made to him, about making a marriage alliance with a man of foreign race, and his mind understood that Æneas was the man of foreign race that was promised him in marriage alliance with him. Accordingly, Latinus said after the scrutiny he made: “Trojans,” said he, “we accept the gifts you have brought with you, and we approve them; and you shall have what you ask, O youth, to wit, a site for a city and abundance of good land; and go and tell Æneas to come<sup>b</sup> hither to us, and he will obtain hospitality and welcome, and he will obtain strength and friendship, and he will be safe though he come. I have a daughter, and the gods do not permit me to give her to a man of Latium, for this is what they said: ‘To a foreign husband, it is fated and promised she should be given, and with him is her happiness; and from them will spring the kings of Italy, and the emperors of all the world from east to west’; and that daughter will be given to Æneas; for I am assured that the man of foreign parts, who was promised for a marriage alliance with me, is Æneas.” Latinus, on uttering these words, gave orders to his people that three hundred spirited chargers which had been training by him should be brought to him, and along with them their bridles ornamented with silver and yellow gold; and he gave these horses into the hands of the

280. *Æn.* muintiri *Ænias.* Doradad cuigi dono carbat cumdachta 7 da ech  
 285. do sil grene fai dia tabairt for cend *Ænias* fen. Dochuadar  
 iarsin a muinter for cend *Ænias* Laitin *gusua* hasg(467)adaib  
 290. sin leo co sid 7 co tairisi do 7 co *n-aididin* clemhnusa fris. 1610  
 288. In tan tra adconnairc Iunaind cruthach rigan Ioib na  
 Troianaigh do dul forir<sup>1</sup> i *n-Edail* 7 beth doibh i[c] cumdach  
 cathrach inti, 7 sid 7 clemnus d' fagbail doib o Laitin o righ  
 na h*Etaili*, ba galar trom lesi inni sin, *ar* ba cumain le a  
 292. haincride re h*Ænias* dogres. Rochroith a ceand 7 roraidh na 1615  
 briathra-sa: "Is truagh damsia," *ar* si, "nach cuimgim olc do  
 denum risna Troiandaib misg[n]echa-sa rochuatar i *n-Etail*.  
 Tucus-[s]a amais mora, 7 roelodar as gach amus dib 7 as gach  
 gabud tugus-[s]a doib tar mu sharugud *ar* egin, 7 adchim dono  
 annosa rosiachtatar in *leth* rothogsat .i. co h*Etail*, 7 atait amal 1620  
 is maith leo fen, a[c] cumdach cathrach doib dom aindeoin-  
 310. sea, 7 ata Laitin a clemnus friu. Rom-clos-sa *Ænias* 7 ni  
 cuimgim olc bud leor leam do, 7 uair nach erghit lim dei  
 nime do tochur for *Ænias*, raghat a muinigin dee iffirn do  
 323. 325. thochur fair imale frim." O roraidh Iunaind na briathra-sa, 1625  
 dotat co ferg mor le 7 londus dochum talman, 7 gairmidh chuice  
 327. Elegto ingen Plutoin ina gradaibh, uair ba hiside bande na  
 himchosaide 7 na deabtha 7 briske sida 7 tabaitha cogaid 7  
 330. catha. O doruacht Elegto co hIunaind roraid fria: "A ogh  
 cumachtach," *ar* Iunand, "tabair uait in aiscidh so chuindgim, 1630  
 335. uair tig dit, mad ail duit brisiudh caradraidh<sup>2</sup> gacha æn bis iga  
 denum fri aroili, 7 doberi imcosaid *etir* na der[b]braithri 7  
 338. debaid co marband cach dib aroili, bris in sidh so fuli *etir*  
 Laitin 7 *Ænias* 7 tobair imcosait aturu, 7 na leig clemnus na  
 nuidhed cairdisa doibh 7 tobair imcosait etaru co romarbhá 1635  
 cach dib a chele." Rogab dono Electo do laimh o Iunaind inni  
 342. sin 7 dochuaid focetoir co tech Laitin 7 dochuaid do shaighidh  
 na righna .i. Amata il-cruthach righan Laitin. Rofhaslaigh  
 fuirri a hingen do thabairt do Tuirn mac righ na Rudulda, 7 co

<sup>1</sup> MS. forir = I. for tir

<sup>2</sup> MS. g for d

<sup>a</sup> Perhaps Laitin should follow hasgadaib sin.

<sup>b</sup> or, malevolence

people of Æneas. There were brought him also an ornamented chariot, and two horses of the seed of the sun yoked in it, to be brought to Æneas himself. After that Latinus' <sup>a</sup> people went with these gifts in their possession to seek Æneas, offering him peace and confidence, and assurance of a marriage alliance with him.

Now, when beauteous Juno, queen of Jove, saw that the Trojans had landed in Italy, and were engaged there in building a city, and that peace and alliance were secured by them from Latinus the king of Italy, she was sorely distressed thereat, for she ever remembered her wrong<sup>b</sup> against Æneas. She shook her head and uttered these words: "Woe's me," said she, "that I am unable to work evil on these hated Trojans who have gone into Italy. Great assaults I made; and in my despite they have escaped by force out of every assault and every danger I brought upon them; and now, too, I see they have reached Italy, the goal they wished for, and they are employed, as they themselves would, in building for themselves a city against my will, and Latinus is in alliance with them. Æneas has vanquished me, and I cannot inflict on him, methinks, enough of evil; and since the gods of heaven rise not with me to fight against Æneas, I shall have recourse to the gods of Hades to fight against him along with me." When Juno had uttered these words, she went in great rage and fury towards the Earth, and summoned Alecto, Pluto's daughter according to her rank, for she was the goddess of strife and quarrelling, and of breaking peace and waging war and battle. On Alecto's reaching her, Juno said to her: "Potent virgin," said Juno, "grant this request I ask of thee; since it is in thy power, if it be thy will, to break off the friendship of every one that enters upon it with another; and since thou causest strife between own brothers, and feud, so that each of them kills the other, break this peace that is between Latinus and Æneas, and put strife between them, and permit them no alliance, or a renewal of friendship, and put strife between them so that each of them may slay his fellow." Alecto, therefore, took that in hand from Juno, and went at once to the house of Latinus, and went to seek the queen, to wit, Amata of much comeliness, Latinus' queen. She entreated her to give her daughter to Turnus, son of the king of the

ÆN. mad eside bud chliamain di 7 na dernadh clemnus na caradradh 1640  
 VII. re hÆnias ocus brisiud in tshida 7 in caradraíd rotríall Laitin  
 350 do denum re hÆnias. Rosæbad tra Amata tria faslach Electo,  
 7 rogab for bron 7 toirrsi *ara* hingin do tabairt do Ænias 7 *ara*  
 nemtabairt do Thuirn 7 dochuaidh d' agallaim Laitin 7 is ed  
 360 roraid fris: “A righ,” ar si, “oirchis damhsa 7 dot ingin fen, 1645  
 7 nac[h]um-saraigh 7 na dena clemnus risin laithighi<sup>1</sup> Troianach  
 ut fuil i[c] crechaireacht [i] tir a tir, 7 ragas uait amarach a tir  
 n-aili acht co fagba coir na gæthi, 7 beraid t'ingin-siu les a slad,  
 amal ros-fuc Alaxandair mac Priamh Eleand Legata ingen  
 Tinair ben Menalus meic Aidri lais a Laighdemondaib co Trae. 1650  
 365 Cid docuaidh do[t] tairisi-siu re Tuirn o cein, cid dochuaid in  
 snaidm menic doroni dono Tuirn fortsu im tabairt Lauina do?  
 Masa cliamain echtrandríchi iarri doreir tegasc (col. b) na ndei  
 fort, ni mo as eachtrandríchi Ænias anas Tuirn, ar is do Grecaib  
 372 do Tuirn iar mbunad, uair is a Mecnib a cene, 7 ni do Laitin- 1655  
 daib do, 7 ni docho Ænias do toircetal dona deib i clemnus  
 duidsiu amal sin inas Tuirnd.” Cia doraid tra in rigan co dichra  
 in imcosaid-se Ænias re Laitin ic toirmesc clemnusa re hÆnias,  
 374 nir'gab Laitin uaithi in imchosait sin acht is ed rosantaig Laitin  
 clemnus re hÆnias. O roemidh tra in rigan Amata impide for 1660  
 Laitin imoni rochuindig fair, ros-gab ferg 7 londus re Laitin.  
 377 Ocus ros-gab fualung 7 dasacht 7 dochuaid a cond 7 a ciall  
 385 uaithi, 7 roshuadaig a hingen le a ndiamraib 7 a coilltib ar na  
 392 tuctai do Ænias hi. O rochualatar tra mna 7 maithi 7 ingenraig  
 na Laitinda Amata do techt 7 a hingen i ndithrumaib ar imga- 1665  
 bail feisi le hÆnias, dochuatar a ndiaid Amata isin dithrum i  
 raibi ar ba catamail leo Amata. O rosiachtatar dochum n-æn  
 400 baili 7 Amata, roraidh Amata friu: “A sheathra<sup>2</sup> inmaine,

<sup>1</sup> If this be the same word as occurs in Z<sup>2</sup>. 74<sup>a</sup>, 749<sup>a</sup>, the spelling should be laithidhi.

<sup>2</sup> In Fel.<sup>2</sup>, pl. disyllabic; but in other parts of this text it is trisyllabic, seathracha.

Rutulians, and that he should be her son-in-law, and she should not enter into a marriage alliance or friendship with Æneas ; and to break the peace and friendship which Latinus endeavoured to make with Æneas. Now, Amata was misled through the enticement of Alecto, and she took to mourning and sorrow, because her daughter was to be given to Æneas, and not to be given to Turnus ; and she went to have speech of Latinus, and she said to him : “ O King,” said she, “ pity me and your own daughter, and do not wrong me ; and do not make a marriage alliance with yonder Trojan lackey (?) who is harrying from land to land, and will go from you to-morrow to another land, if he but get a favouring breeze ; and he will carry your daughter with him as a spoil, just as Alexander, son of Priam, carried off with him Spartan Helen, daughter of Tyndareus, wife of Menelaus, son of Atreus, from Lacedæmon to Troy. What has become of your long-standing friendship with Turnus ? What has become of the oft-repeated bond which Turnus on his part laid on you, about Lavinia’s being given to him ? If it is a son-in-law from a foreign territory you seek, according to your monitions from the gods, Æneas is no more from a foreign territory than Turnus. For Turnus is a Greek by extraction, since his stock is of Mycene, and he is not of Latium, and in that way Æneas is no more likely than Turnus to be prophesied by the gods as a son-in-law for you.” Yet, though the queen vehemently stirred up this strife of Æneas against Latinus, hindering a marriage alliance with Æneas, Latinus did not at her instigation take up that strife, but what he desired was an alliance with Æneas. Now, when queen Amata was unable to prevail with Latinus in the matter she asked of him, she was seized with anger and indignation against Latinus, and she was seized with frenzy and madness, and her reason and her senses went from her, and she abducted her daughter with her to unfrequented places and woods that she might not be given to Æneas. Now, when the women, and noble ladies, and maidens of the Latins heard that Amata and her daughter had gone to the deserts to avoid a marriage with Æneas, they went after Amata into the desert where she was biding ; for Amata was revered by them. When they arrived at the same place as Amata, Amata said to them : “ Beloved sisters, let us offer

Æn. denum idputa dona deib *conā* rolegit clemnus do Laitin fri  
 VII. hÆnias." Ocus doronsat edputa *amal* roraid Amata friu. In 1670  
 406 tan tra ba lor le hElecto doroine do imcosait a tigh Laitin,  
 413 dochuaid do thig Thuirnd meic rig na Rudulldha co hairegda 7  
 419 nos-dealband a richt Calibe bansagart Iunaindi iside 7 [i]s i  
     ferais<sup>1</sup> aduaith moir int egusc 7 is *ed* roraidh ris: "A Thuirn," ar  
 428 si, "is i Iunaind rom-faid-sea chugutsu da radh frit 'na leg do 1675  
     flaithus 7 do mnai cuindchidha uait do Ænias Troianda,' uair  
 425 d'a leigea do Laitin clemnus re hÆnias, bud cuitmidi 7 bud  
 430 athrigh is *airi* sin dobert Ænias fritsu. Erigh 7 geb t'airmu 7  
     tinoil sloig, 7 sochraidi, 7 urriga Edaile, 7 indarb na Troianaigh  
 435 a hEtail 7 loisc a longa 7 impo iarsin for Laitin, 7 muna thuga<sup>2</sup> 1680  
 443 duit a ingen ar ais, tobaigh *ar* eigin hi." Is *ed* roraid Tuirnd  
     friasi: "Deithiti deaa 7 didin tempaill, is *ed* is latso, 7 ni  
     himluadh<sup>3</sup> catha *etir* rigaibh, a Cailibe." O rochuala Electo  
 445 na briathra sain roraidh Tuirn fria, nos-geb *ferg* 7 londus  
     fris, 7 nos-dealband ina delb<sup>4</sup> fen 7 ba hetig<sup>5</sup> aduathmar in 1685  
     delb sin. Ba garb granda gugach a gnuis. Batar feochra  
 447 feighi fulide forderga foluaimnecha na ruisc londa lasarda  
     robatar ina cind. Trillsi do nathrachaib nemi is e folt bai  
 454 imon cend. "Fegh let, a Thuirn," ar si, "mo dhealb annosa,  
     7 in tabrai aichni form? Is misi Electo," ar si, "a hiffern, 7 is 1690  
     me dobeir dogres im onoir catha 7 debtha, 7 basa daine 7 is me  
     dobeir fortsu comtriall catha *fi* Troianu." Rochuala Tuirnd na  
 460 briathra-sa Alecto. Rogab side bruth 7 brigh 7 *ferg* 7 londus 7  
 470 saint catha fri Troianu 7 fri Laitintaib *ar æn* rian. Roforcon-  
     gradh uadh iarsin for Rudulltaib tinol ina dochum; 7 o do-1695  
     ruachtatar ros-neart 7 ros-greseastair co rochothaughtis<sup>6</sup> co  
     calma fri Laitintaib 7 fri hÆnias *conā* Troiandaib co rodilsigdis  
     Edail 7 co rochuirtis in loinges echtrand ut *est* (468) 7 co roin-  
     darbdais iat tar il-muire. Rogabsat Rutullta dono do laim *co*  
     ndingnitis inni sin. 1700

<sup>1</sup> MS. forais<sup>2</sup> MS. repeats tuga<sup>3</sup> MS. g for d<sup>4</sup> MS. ina dhelb<sup>5</sup> etid<sup>6</sup> 1. rochothaughtis

sacrifices to the gods that they permit not Latinus a marriage alliance with Æneas." And they offered up sacrifices as Amata told them.

Now, when Alecto was satisfied with the strife she had raised in the house of Latinus, she went with dignity to the house of Turnus, son of the king of the Rutulians, and she transformed herself into the shape of Chalybe, priestess of Juno she; and it was a form that inspired<sup>a</sup> great terror, and she said to him: "Turnus," said she, "Juno sent me unto you to say to you, 'Do not give up to Trojan Æneas your kingdom and the wife you are wooing'; since, if you permit to Latinus an alliance with Æneas, it would be 'buffoon' and 'ex-king' he would apply to you on that account.<sup>a</sup> Up and to arms, and muster hosts and armies and rulers of Italy, and drive the Trojans out of Italy, and burn their ships; and then turn upon Latinus, and if he do not give you his daughter willingly, take her by force." Turnus said to her: "Care for deities, and ward of temple, that is your duty, Chalybe, and not to foster battle between kings." When Alecto heard these words that Turnus had spoken to her, she was seized with anger and indignation against him; and she changed herself into her own form, and loathsome, dreadful was that form. Rough, horrible, wrinkled was her face; wild, sharp, bloody, deep red, unresting were the angry, flaming eyes that were in her head. Tresses of poisonous serpents, that was the hair about her head. "Look you, Turnus," said she, "behold my form now, and do you recognize me? I am Alecto from Hades," said she; "and it is I that for my honour always cause wars and strifes, and the deaths of men; and it is I that lay upon you a trial of battle with the Trojans." Turnus heard these words of Alecto. He was inspired with spirit, force, anger, rage, and lust of battle against the Trojans and against the Latins together. Then he issued orders to the Rutulians to assemble before him; and when they arrived, he strengthened them and incited them that they should fight bravely against the Latins and against Æneas with his Trojans, in order that they might appropriate Italy, and that they might expel yon foreign exiles out of it, and drive them over many seas. The Rutulians, on their part, took in hand that they would accomplish that thing.

ÆN. Teit Electo immorro iarsin gusin mbaili i raibi Asgan mac  
 VII. 481 Ænias ag selg a tæb srotha Thibir 7 gresid co hAscan peata  
 483 aige allta robai ic maccaib Tiri, 7 tainic co mbai for ingilt a  
 tæb in tsrotha. In Tirus isin<sup>1</sup> is e ba reachtaire ac Laitin.  
 485 Is aigi robatar alma 7 indile Laitin oca leasugud. O rogluais- 1705  
 493 idar immorro coin Ascain in peata sin mac Tire, teichid in peata  
 rompo co tech mac Tire .i. cosin mbaili inar'hailedh. Roleig  
 496 dono Asgan in tan sin soighit fair go rogon he, 7 teid iarsin  
 Asgan 7 lucht na selga imalle fris a[c] lenmuin na haigi co  
 ruacht co tech mac Tire. O rochlos tra gair lochta na selga 1710  
 7 in tafand dochum in baili dosoichet lucht in baili amach  
 fon gair 7 tegait a n-aigidh luchta na sealga. Rosiacht and  
 503 ar tus Siluia ingen Tire 7 ba hisidhe robeathaiged in agh.  
 Dotæd dono in agh ina dochum sidhe focetoir o'dchonnaire, 7  
 robai in ingen ac fega[d] na hoighi 7 'ga s-smerracht na 1715  
 gona doratad fair 7 rosaigh debaid etir maccu Tire 7 æs na  
 511 sealga a[c] cosnum na haighi. Teit dono in tan sin Aleacto  
 for mullach tige Tire 7 sendidh bondaiderc na hugra co garb  
 7 co haduathmar for mullach in tigi co clos fona crichaibh  
 521 comfhoicsibh uili in senm sin. Tancatar dono na Troiandaigh 1720  
 523 asa sgoraibh d'fhorithin Ascain. Roferadh<sup>2</sup> tra comruc crechtach  
 crolinteach andsin, etir Laitinta 7 Troiandaib. In tan tra  
 532 robruthaigh in debaid, dorat Ascan aurchur soighdi for Almon  
 mac Tiri co ndechaid triana bragait gu rus-marb focetoir. Do-  
 535 toitsit sochaidi ele imalle fris andsin. Dothoit and dono Galenus 1725  
 538 .i. brugaid V tret cærach 7 V n-ailbin do buaib 7 C n-arathar  
 ag frithalum a tigi.

540 O rocumaisc tra Alecto a n-*Etail* 7 o dorat cach dib a cend  
 araili, dechuaid ar culu dochum Iunainde 7 romaid ria in  
 imchosait tuc etir lucht na h*Etaili* 7 roraid fos Alecto fri 1730  
 548 Iunaind: “Dober-sa,” ar si, “mad ail duitsiu, tuilledh uilc  
 fos do Troiandaib .i. dober na cathracha comfoicsi do Laitindaib  
 dia foirithin<sup>3</sup> i n-aighid na Troiandach. Ni holc lim chena amal

<sup>1</sup> MS ishin

<sup>2</sup> MS roferud

<sup>3</sup> MS. foinigin

<sup>a</sup> lit. burgher

Well, after that, Alecto went to the place where was Ascanius, son of Æneas, a-hunting by the side of the river Tiber; and she drives to Ascanius a pet hind, which the sons of Tyrrheus had; and it came on till it was pasturing by the side of the river. That Tyrrheus was steward with Latinus. To him was entrusted the care of Latinus' flocks and herds. When, therefore, the dogs of Ascanius roused that pet of the sons of Tyrrheus, the pet fled before them to the house of the sons of Tyrrheus, to wit, to the place where it was reared. Now, at that moment Ascanius shot an arrow at it, and wounded it; and then Ascanius went on, and the hunters along with him, in pursuit of the hind till it reached the house of the sons of Tyrrheus. Now, when the shout of the hunters was heard, and the chase approaching the town, the people of the town came forth at the shout, and faced the hunters. Silvia, daughter of Tyrrheus, was the first to arrive there. It was she that used to feed the hind. Now, it came at once towards her, when it saw her; and the girl was looking at it, and staunching the wound that had been inflicted upon it, and there arose a quarrel between the sons of Tyrrheus and the hunters contending for the hind. At that time, also, Alecto went to the top of Tyrrheus' house, and blew the bugle-horn of battle, fiercely, dreadfully, upon the house-top, and that blast was heard through all the neighbouring territories. The Trojans, therefore, came from their leaguers to assist Ascanius. In sooth, a wounding, bloody encounter took place there between Latins and Trojans. Now, whilst that quarrel was raging, Ascanius aimed an arrow-shot at Almo, son of Tyrrheus, which went through his neck, and killed him forthwith. A multitude more fell with him there. There, too, fell Galæsus, a yeoman<sup>a</sup> possessing five flocks of sheep, and five herds of cattle, and a hundred ploughs supplying [the needs of] his house.

Alecto, having thus put Italy in a turmoil, and set every one of them against the other, went back to Juno and boasted to her of the strife she had caused among the people of Italy. Alecto further said to Juno: "If it please you," said she, "I shall bring yet further evil upon the Trojans, to wit, I shall bring the cities bordering on the Latins to assist them against the Trojans. I am not in the least ill-pleased, as an alliance exists between

ÆN ata clemnus Laitin 7 Ænias." Teid dono Alecto dochum  
 VII. 562 ifferaind<sup>1</sup> baile a fargaib a seathracha .i. Tesifone 7 Megera. 1735

A haithli in air moir sin tra do chur<sup>2</sup> do Asgan for muintir  
 574 Laitin, berait a munter co Laitin curpu na fairne romarbad and  
 .i. Gailienus 7 Alman 7 na maithi ar chena romarbad and 7  
 577 furmidh na curpu a fiadhnaisi Laitin 7 adhnaghat a[c] gul 7 ag  
 basgairi fris imon gnim doronsat na Troiandaig friu. Dos-nic 1740  
 Tuirn dono in tan sin co ferg 7 co londus mor chucu 7 doraid  
 re Laitin: "Ni maith a iarmairt duib andiu bar cairdius 7  
 Ænias, 7 bud mesu sa chach cen bethir and ni bhus sia. Is ed  
 as choir and, denum æn coimerghi choitchind i n-aigidh in  
 drochcheniul tangnaigh-(col. b)sea na Troiandach failet ic 1745  
 slatbrat i tir a tir; 7 dichuirther a hEtail ar egin"; 7 ba he sin  
 aithesc coitcend in tsloig uile inni roraid Tuirnd. Is ed roraid  
 591 Laitin re Tuirnd co truime moir 7 cosnumh fair ic foremedh a  
 ænur beth a n-aighidh na sochaide, 7 is ed asbert: "A Tuirnd,"  
 596 ar se, "is rit doraga inni doberi monair 7 is duit bias a frithor- 1750  
 gain. Misi immorro," ar se, "biad-sa im soinmighi<sup>3</sup> 7 im sadaile  
 600 7 ni ticfa bar cagad-si frim"; 7 impoid Laitin a druim friu 7 teid  
 618 uaidhib ina theach rig, 7 nos-legind dorer a comairle fen uair  
 forshemidh a cosc. Na hEadalta tra robatar fri re ciana roime  
 sin a sidh 7 a soinmhighi<sup>3</sup> ag [t]omailt 7 ic tomaithim<sup>4</sup> a fesi do 1755  
 623 gach maithus robai ogaib. Santaigit in tan sin tria imchosait  
 Alechto 7 trian gresacht<sup>5</sup> Iunaindi coimerghi catha 7 cogtha do  
 dichur na Troiandach a hEtail ar egin, 7 rogab æn baid uili  
 lucht na hEtaili im cosnum na ferand 7 im choimergi a n-aigidh  
 na Troiandach na rogabdais crich no ferand a n-Edail. Ba mor 1760  
 tra in slogh 7 in tinol tanic andsin. Ba bagach 7 ba sochraidh  
 in coimerghi doronsat Edaiddi i n-aighidh na Troianach in tan  
 635 sin. Tardsat uili miscais dia trebaire 7 ros-lecset a fail ar saint

<sup>1</sup> MS. in fheraind l. iffrind

<sup>2</sup> MS. do chur bis

<sup>3</sup> MS. soinmidhi

<sup>4</sup> l. tochaithim (?)

<sup>5</sup> l. tui angresacht (?)

<sup>a</sup> or, reserve

<sup>b</sup> Cf. Joel iii, 10; Isaiah ii, 4.

## THE IRISH ÆNEID

Latinus and Æneas." Alecto, then, went to Hades where she had left her sisters, to wit, Tisiphone and Megæra.

Now after that great slaughter inflicted by Ascanius on the people of Latinus, his people brought to Latinus the bodies of them that had been slain there, to wit, Galæsus, Almo and all the nobles that had been slain there; and they placed the bodies before Latinus, and they betook themselves to weeping and lamentation before him about the deed that the Trojans had done them. Now, too, Turnus came unto them in anger and great indignation, and said to Latinus: "Not good are the consequences to you to-day of your friendship with Æneas; and it will be worse and worse the longer it lasts. This is what is proper in the circumstances. Let us make one common united rising against that evil, treacherous race, the Trojans, who are harrying from land to land; and let them be driven out of Italy by force." What Turnus said was the common opinion of all the host. This is what Latinus said to Turnus, with a great heaviness and struggle<sup>a</sup> upon him, being unable single-handed to make headway against the multitude. This is what he said: "Turnus," said he, "against you will come the matter which you are working for, and on you the brunt of it will be. As for me, however, I shall be in prosperity and at my ease, and your fighting will not injure me." And Latinus turned his back upon them and departed to his royal house; and he let them follow their own counsel, since he could not prevent them. Now, the Italians were for a long time before this in peace and prosperity, in eating and enjoying their feasting of every good thing they had. At that time through mutual complaint caused by Alecto, and through the incitement of Juno, they lusted for a joint rising in battle and war to expel the Trojans from Italy by force; and one desire took possession of all the people of Italy about defending the lands, and about a joint rising against the Trojans, that they should not obtain territory or land in Italy. Great, indeed, was the host and the assemblage that came there. Warlike and imposing was the rising which the Italians made at that time against the Trojans. They all hated their husbandry, and left it neglected for the lust of war; and they turned the iron<sup>b</sup> of their

Æn. in chogaidh 7 rochuirset iarnaidhi a n-arathar i n-armaib catha  
 vii. 7 comluind, 7 tancatar uili iarsin .i. gach ri 7 gach tuisech a 1765  
 n-*Etail* *conā* slogh 7 *conā* sochraiti lais a soichin Tuirrn. Tainic  
 723 and Alessus ar imchosait *ocus* Aigmenon righ Grec co sochraiti  
 745 moir lais. Tainic and dono Uffensus crodha coscurach *conā*  
 752 shluagh. Tainic and in milid rod rotren .i. Umbro *conā* shluag.  
 761 Tainic and Urbius mac Ipoledi *conā* sluag. *Ocus* tancatar and 1770  
 il-tuisig aile *conā* sochraiti isin tinol sin. Tainic and dono in  
 783 righmilid .i. Tuirrn mac Duin ceand gaili 7 gaiscidh arai crotha  
 7 aillechta 7 mine 7 maccæmachta .i. rind agha 7 anrat'achta na  
 huile Edalta. Ord esairgni catha 7 bruiti bidbad eside. Sciat  
 775 dhidin 7 imdeghla<sup>2</sup> crichi 7 ceniuil na Rudullta, 7 ni bai a  
 samhail isin uile Edalta do bruth no do brig no do borrfadh  
 no do mhed no do mhaisi no ar maine no ar mordacht no ar  
 maccæmhacht ar chruth no ar ceniuil ar gail no ar gaiscedh,  
 7 is amhlaid tainic co morshluagaib Rudullta imalle fris. Tainic  
 803 and dono Camilla .i. rigan na Fillsgeta co morsluagaibh na 1780  
 Fuilsceta le a foirthin<sup>3</sup> Tuirn. Ba hamra in rigan tainic and.  
 Ni bai a samail do bhanchuire fer talman in tan sin do gaii  
 no do gaisced na d'aine na d'athluimhe uair na romair Penti-  
 viii. silia, rigan na Cichloisgthe. O doruachtsat tra in mortinol  
 ill-tuath-sa na h-*Etaili* do æn baile dochum Tuirrn meic Duin 1785  
 ri<sup>4</sup> na Rudullta, dochuatar a righ 7 a tuisigh 7 an degdhaine  
 i n-æn comairli, 7 is ed rochindset uili, teacht doib d' indarba  
 na Troianach a h-*Etail*, 7 muradh na Trae bigi rochumdaighet na  
 Troianaigh, 7 do brissiud a long 7 dia loscadh. O rochindset tra  
 2 in comairle sin, rosinsedar a stocaireda a sduca d' fhuagra (469) 1790  
 imteachta doib d' indarba na Troianach a h-*Etail* amal rochind-  
 6 set. Ducuadar and a tus seda 7 conaire rompu Meseapus 7  
 Uffenus *conā* sochraide leo 7 Mesdensius. Dochuatar dono  
 iarsin na sluaig tancatar i sochraiti Turrn a hill-tuathaib Edaile.  
 18 In tan tra rochuala Ænias in tinol sin na n-Edalta ina dochum 1795  
 7 ba snimach, uireaglach, il-imraitech he, 7 ni fitir cid comairle

<sup>1</sup> at sup. lin.

<sup>2</sup> MS. imdedhla

<sup>3</sup> MS. foirigin

<sup>4</sup> I. rig

<sup>a</sup> I. *ara*; “Agamemnonius . . . hostis,” possibly misunderstood by the translator.

ploughs into arms for battle and strife ; and after that they came, all, every king and every chief in Italy, with his host and with his army along with him, to Turnus. There Halæsus came on account of the strife that had been stirred up between him<sup>a</sup> and Agamemnon, king of the Greeks, with a great army behind him. There, too, came Ufens, brave, victorious, with his host. There came the soldier, strong, puissant, to wit, Umbro, with his host. There Virbius, son of Hippolytus, came with his host ; and many other chiefs came there with their armies into that assembly. There, too, came the royal soldier, to wit, Turnus, son of Daunus, flower of valour and prowess, as regards form, beauty, refinement, and youth—the point of battle and of heroism of all Italy. A hammer he of battle-breaking and crushing foes, a shield of defence and protection for the territory and race of the Rutulians ; and his like was not in all Italy for spirit or for might, or for pride, or for size, or beauty, or riches, or majesty, or youth, or form, or race, or for valour, or for prowess ; and thus came he, having great hosts of the Rutulians along with him. There, too, came Camilla, to wit, queen of the Volscians, accompanied by great hosts of the Volscians to assist Turnus. Famous was the queen that came there ; the like of her was not at that time among womenkind of earth's men for valour or prowess, or for beauty, or for dexterity, since Penthesilea, queen of the Amazons, was no more. Now when this great assemblage of many peoples of Italy arrived unto Turnus, son of Daunus, king of the Rutulians, their kings and chiefs and noblemen adopted the same counsel, and this they all agreed upon, that they should go to expel the Trojans from Italy, and to raze the little Troy which the Trojans had built, to break up their ships, and to burn them. Now, when they had agreed on that counsel, the trumpeters blew their trumpets, to order them to go and expel the Trojans from Italy, as they had agreed on. Messapus, Ufens, and Mezentius, accompanied by their armies, marched before them there, in the van of the way and expedition. There marched then the hosts that came in the army of Turnus, from the many peoples of Italy. Now, when Æneas heard of that gathering of Italians approaching him, he became anxious, exceedingly afraid, full of many thoughts, and knew not what counsel he

ÆN. dogenadh.<sup>1</sup> Rola immorro Ænias d' aithli in tshnima<sup>2</sup> sin a  
 VIII. 30 suan codulta, 7 tainic dono Tiberinus, dia srotha Tibir, 'na  
 35 dochum 7 is ed roraid ris: "A meic na bandea," ar se, "na  
 bid immorro snimh na homun fort in tinol-sa doberar chugut, 1800  
 39 in cath 7 is agut suicfethar in ferand-sa dogress, 7 bud dilis  
 42 duitsiu 7 dot chloind in ferand atai, ocus nar'at uaimnech-su  
 coro' faistine bregi a n-abraim-sea<sup>3</sup> rit, 7 doberim-sea comairtha  
 duit ria comull .i. dogheba-su crain fhind co XXX banb aici 1805  
 fona hilicib srotha Tibir 7 ria taeb in tshrotha, 7 dogena<sup>4</sup>  
 46 Ascan cathair iarsin bail a n-ereoche in muc sin romhut-su,  
 7 budh he ainnm na cathrach sin Alba Longa (.i. geal fada)<sup>5</sup>.  
 60 Ocus doberim comairli dono duit, dena edpurtu do Iunaind 7  
 damsia 7 do Ioib 7 d' Apaill, 7 erg iarsin forsin srueth-sa 1810  
 Tibir co tech Euaindir ri<sup>6</sup> na hArcaite, 7 is amlaid bi[s]  
 55 siden dogres, a[c] cogad fri Laitindaib, 7 dena-su cairdine 7  
 muinterus risin rig sin na hArcaide, 7 gebaid leat, 7 dobera  
 sochraidi duit i n-aigid Laitinda, 7 na bid omun na imegla in  
 chogaid na in chatha fortsu, ar is tu bus fortail." O roraid 1815  
 66 tra Tiberinus na haithesga-sa re hÆnias, teid uad, 7 dobeir a  
 cend fon srueth, ar is and bai a aitreb fon srueth sin Tibir.  
 Duisgidh Ænias arsin asin tshuan a roibe, 7 o thanic soillsi  
 69 in læ arnamarach, adracht, 7 indlaidh a lama 7 a aighidh a  
 husciu in tsrotha, 7 aitchidh na dei adartha, 7 tocbaidh a 1820  
 71 lama friu, 7 is ed roraid: "A deo nime 7 talman 7 na n-usce  
 7 na srothand 7 na n-aband, rom-særaidh arna guasachtaib-sea  
 fuilet ac tomaithem foramsa don chur-sa o Laitindaib." Togbaid  
 79 Ænias iarsin da luing cona forind, 7 teid for srueth Tibir do  
 indsaighidh co tech Euaindir ri<sup>6</sup> na hArcaite. In tan tra robatar 1825  
 ic imrum iarsin srueth co n-acatar in crain fhind cona trichait<sup>7</sup>  
 82 banb find ina diaidh fo hilicib for bru in tshrotha. O 'dconncatar  
 in muic sin tiaghait isin port sin 7 edprait in muic cona hal  
 90 og altoir Tibir do Iunaind. Tiaghait iarsin for seit a conair[e]

<sup>1</sup> MS. dodenadh      <sup>2</sup> MS. tshnim-sa      <sup>3</sup> a n-abraim-sea, with punctum  
 delens      <sup>4</sup> MS. dodena      <sup>5</sup> MS. sup. lin. in recent hand      <sup>6</sup> 1. rig  
<sup>7</sup> MS. xxx, ait supra lin.

should follow. After that anxiety, however, Æneas fell into a deep sleep; and Tiberinus, the god of the river Tiber, came to him, and said to him: "Son of the goddess," said he, "do not be anxious or afraid of the gathering that is brought towards you; for you will be victorious, triumphant in battle over them, and they will be routed by you, and with you will this land be left for ever, and the land wherein you are will be your own and your children's; and be not afraid that it is a false prophecy I speak to you, since I give you proof before its fulfilment, to wit, you will find a white sow with her thirty of a farrow under the oaks of the river Tiber, and by the river side; and afterwards Ascanius will make a city where that sow will rise before you, and the name of that city will be Alba Longa. And, moreover, I counsel you, offer sacrifices to Juno, and to me, and to Jove, and to Apollo; and then go up this river Tiber to the house of Evander, king of Arcadia; and thus is he ever engaged, in fighting against Latins; and do you enter into friendship and alliance with that king of Arcadia, and he will take your part, and give you an army against the Latins; and be not afraid or terrified at war or battle for you will prevail." When Tiberinus had uttered these admonitions to Æneas, he went from him, and disappeared under the river, for his dwelling was there under that river Tiber. Thereupon Æneas awoke from the slumber in which he had been sunk; and when daylight came on the morrow, he rose and washed his hands and his face in the water of the river, and besought the gods he worshipped, and lifted up his hands to them, and said: "Gods of heaven and earth, and of the waters, streams, and rivers, deliver me from these perils that are threatening me at this time from the Latins." Æneas then took up two ships with their crews, and went upon the river Tiber in order to seek the house of Evander, king of Arcadia. While they were rowing along the stream, they saw the white sow with her thirty white sucklings behind her, under the oaks on the brink of the river. When they saw that pig, they came into that port, and that pig with her litter they sacrificed to Juno at the altar of Tiber. They then went on the course of their journey till

ÆN. *co* *n-acatar* cathair Euaindir *7 o 'dconnatar* in chathair sin, 1830  
 VIII. *impoit buinde a long dochum* na cathrach *7 i comfhocu*s in  
 100 *puirt.* *Ocus* ba la<sup>1</sup> solumna in la sin. Euaindir *dono* *7<sup>2</sup>* ba  
 hand bai, [i] fidnemeadh a ndorus na cathrach ac denum  
 107 *edpurga* dona deib. *In* tan adconnatar longa Ænias chucu  
 dochum in puirt (col. b) sochtaid iarsin na hArcaidegda ac 1835  
 fegad na long n-anaichnid *7 na n-og 7 na n-a*mund *7 nos*-geb  
 109 *egla 7 omun mor iat 7 ergit ona* idpurgaib co hobund, *7 teit*  
 112 *Ballas*<sup>2</sup>: “Can bar cene, *7 cid teidchi?* In sith *no* in debaid  
 115 *fuil agaib?*” Rosregair Ænias do a hearus a luingi, *7 is ed*  
 roraid: “Is do sid tangamar”; *7 rothogaib* in gesga olacraind 1840  
 117 *robai* ina laim. “Troiandaig sindi,” for se, “*7 bidbuidh* duind  
 Laitinda *uair* atait agar n-indarba a hEtail a nirt catha *7 egni.*  
 120 *Tangamar* do shaighid Ebaindir do chuindchid cobra i n-aigid  
 Laidinda.” Is i fregra dorat Ballas *fair*: “Cid be can daib,  
 122 *tigid alle*<sup>3</sup> do agallaim Euaindir.” Tiagaid na Troiandaigh 1845  
 iarsin a port na cathrach *7 comasgaid* [muinnter] Anneasa  
 7 Pallas, *7 tiagait imalle* co ruachtatar gusin fidnemedh a raibi  
 Euaindir ac denum a edpurga dona deib, *7 o rosiacht* Ænias  
 127 *co haim* i mbai Euaindir *7<sup>2</sup>* is *ed* roraid ris: “A ri togaidi,  
 7 a fhlaith fhiren fosadh fedmnertmhar, rom-saidset a[d] dochum- 1850  
 su<sup>4</sup>do chuindghidh chobra uaidsiu form i n-aighid Laidindai  
 fuilet agum indarba a hEtail, *7 ta cairdine 7 cene* etraind ara  
 coir duidsiu sochradi sloigh do thabairt damhsa, *uair* is i Maigia  
 135 ingen Athlaint do shenmathair-siu, *7 Eleactra* ingen Athlaint  
 mo sheanmathair-sea. Araill and *dono*. In foirind fuil agar 1855  
 140 n-indarba-ni .i. Tuirrn *cona* Rudulttaib uime, ad bidbuid suide<sup>5</sup>  
 duidsiu, *7 is doig leo bud rig* fortsu, dianum-dichuired-sa a  
 148 hEtail. Is *ed* is coir duidsiu, iarum, o thanac-sa dot attach,  
 coimerghi calma imalle rimsa a n-aigid ar namat ar ndis. Tabair-  
 150 siu tairisim forni, *uair* ni duiligh gabail againd, *7 ata m' ogbadh* 1860  
 calma fri frithalum catha *7 comluind.*” Cen tra robai Ænias  
 ac rad na mbriathar-sa, robai Euaindir ac fegad *fair*, *7 is ed*  
 154 roraid Euainnir: “A ri rotren na Troianda, is cosmail do  
 guth *7 d' urlabra 7 do delb* re hAnaichis, *7 is cumain lium*  
 159 Anachis do thiachtain chugum co hArcait *7 cairdius* do denum 1865

<sup>1</sup> MS. lam, with p. del. under m

<sup>2</sup> Omissions

<sup>3</sup> leg. ille

<sup>4</sup> MS. a dochumsa

<sup>5</sup> MS. siude

they saw Evander's city; and when they saw that city, they turned the prows of their ships to the city, which was close to the port. Now, that was a festal day; and there was Evander, in a sacred grove before the city, sacrificing to the gods. When they saw the ships of Æneas approaching them towards the port, then the Arcadians were silent gazing on the strange ships, and the young men, and the arms; and they were seized with fear and great terror, and they rose up hurriedly from their sacrifices, and Pallas advanced: "Whence your nationality, and whither go ye? Is it peace, or is it strife you bring?" Him Æneas answered from the stern of his ship, and said: "We have come in peace"; and he raised the olive branch which was in his hand. "We are Trojans," said he, "and the Latins are our foes, for they are driving us out of Italy by dint of war and violence. We have come to Evander to ask for help against the Latins." This answer Pallas gave him: "Whencesoever ye be, come hither to have speech of Evander." The Trojans after that went to the port of the city, and Æneas' and Pallas' retinue met, and proceeded together till they reached the grove in which was Evander, offering his sacrifice to the gods; and Æneas, on arriving where Evander was, addressed him: "Excellent king, and prince just, steadfast, mighty in enterprise, they sent me unto you to ask you to help me against the Latins who are driving me out of Italy. There is friendship and relationship between us on account of which it behoves you to give me an army of fighting men; since Maia, daughter of Atlas, is your grandmother, and Electra, daughter of Atlas, is my grandmother. There is another reason too. The people that are expelling us, to wit, Turnus with the Rutulians round him, are your foes, and they expect he will be king over you, if they expel me from Italy. This behoves you therefore, since I have come to ask it of you, [to make] a courageous rising along with me against our mutual enemies. Do you put confidence in us, since it is not hard to help us, and my youths are bold to engage in war and strife?" Whilst Æneas was uttering these words Evander was gazing upon him, and Evander said: "Most mighty king of the Trojans, your voice, your accent, and your form resemble those of Anchises, whom I remember coming to me in Arcadia, and

A.S. *dund*, 7 dorad Anachis saighedbolg co saighdib Licedaib, 7  
 VIII. 166 leand corcra corrthurach, 7 da shrian *conu* n-imdenum oir 7  
 airgit, 7 mairid fos ag Paill *in* dara srian dib; 7 is cumail  
 limsa," *ar* se, "mu cairdis 7 t' athair-siu Anaichis,<sup>1</sup> 7 is i do  
 172 leath coir tanacais, 7 muchean duit sund, 7 dod-bia *inni* cuindchi 1870  
 co dichra duithrachtach *acht* nama is cumung 7 is becc *ar ferand-*  
 ni 7 as uathad d' *ar* sluagaib, 7 gid uathad, as maith a ngal  
 7 a ngaisced, 7 is calma a cathaibh. *Ocus* gid uathad, *dono*,  
 518 rachdaid leatsu fo mu mac-sa .i. im Pallas CCCC oglach imaille  
 fris at [fh]oirithin-siu,<sup>2</sup> 7 biaid ag foglaim gaiscid agat, 7 dober- 1875  
 sa duitsiu *dono* re taeb *sin* dia nderna mu chomairli sloigh  
 imda 7 sochraidi mora dia targa [do] fosud-su<sup>3</sup> a n-*Etail ar*  
 egin, 7 righi na h*Etaili* do tabairt duid. *Ocus* a *comfocus*  
 480 duid sund cenele croda calma cathach comrumach .i. Eubrusdagda.  
*Ocus* robai(470)<sup>4</sup> rig fergach dimsach croda colach acuside .i. 1880  
 Mezentius a airm side. Is e dognid riu *in* duine marb 7 in  
 485 duine beo do cengal bel re bel i n-æn cuibreac 7 *beth* doib isin  
 cengal *sin* co ma marb in beo. In tan tra robtar toirrsigh iad  
 reme *conar' fulaingset* a crodacht, rogabsat a n-armu 7 sloidit<sup>5</sup>  
 490 a tech fair, 7 cuirit ar a muintire. Elaid-sium fen asin orgain 1885  
*sin*, 7 teid co Tuirrn mac n[D]uin<sup>6</sup> co righ na Rudulta. Atat  
 tra in cenele *sin* ag iarraid righ doib do cathugudh Mezenti,  
 7 adberait a faithi friu gan righ n-Edalta do beith ogaib, 7  
 502 co mud fer ectrandcheneoil rogabdais doib in righi, 7 tangus  
 uaidib chugamsa do thabairt righi damh, 7 nir'gabus uaidib 1890  
 508 in righi, uair robsam senoir, 7 roshearg mu brig, 7 nir'gab  
 496 mu mac *dono*, *ar* ba do Eadailib a mathair. Dober-sa *in* cenele  
*sin* i muinterus duidsui. Ata coblach mor acu, 7 atait sluraig  
 imda, 7 bid mor a tuilled *nirt* duid, 7 bid failidh leo tusu  
 d'[fh]agbail imaille friu do chogad i n-aigidh Tuirrn 7 Mezenti, 1895  
 7 doberat rigi duidsui, 7 is *ed* rotircanadh doib, co mad leo

<sup>1</sup> MS. *Anguis?*

<sup>2</sup> MS. atoirigin-siu

<sup>3</sup> MS. foshud-su

<sup>4</sup> MS. robai bis

<sup>5</sup> MS. sloigit

<sup>6</sup> MS. Nuin

<sup>a</sup> lit. it is on your proper course you have come

<sup>b</sup> lit. it is he that used to do to them

making friendship with us ; and Anchises gave a quiver with Lycian arrows, and a purple fringed mantle, and two bridles with their ornaments of gold and silver ; and in Pallas' possession one of the bridles still remains, and I recollect my friendship with your father Anchises ; and you have done well in coming.<sup>a</sup> And you are welcome here ; and what you ask you will receive with warmth and good will. But our country is only narrow and small, and few the number of our fighting men. Yet though they be few in number, they are good in valour and prowess, and they are brave in battles. And, though they be few in number, yet under my son, to wit, Pallas, four hundred warriors will go with you in his train to assist you ; and they will be learning valour with you, and I shall give you besides that, if you follow my counsel, numerous hosts and great armies from which will result your settling in Italy by force, and your being given the kingdom of Italy. And in your neighbourhood here [is] a race, brave, valiant, contentious, warlike, to wit, the Etruscans. And they had a king fiery, haughty, cruel, vicious, to wit, Mezentius by name. He it is that used<sup>b</sup> to cause a dead man and a living to be bound together mouth to mouth, in one fetter, and to remain in that bond till the living man was dead. Now, when they were weary of him, so that they could not bear his cruelty, they seized their arms, and overthrew his house upon him, and slaughtered his people. He himself escaped from that slaughter, and went to Turnus, son of Daunus, king of the Rutulians. Now that nation is seeking for themselves a king to fight with Mezentius ; and their prophets warn them not to have an Italian king ; and that it should be a man of foreign race they should take as their king ; and they sent to me to offer me the kingdom, but I did not accept it of them, for I was an old man, and my strength was decayed ; nor did my son accept it either, for his mother was an Italian. I will give you that nation in alliance with you. They have a large fleet and numerous hosts, and they will be a great addition of strength to you, and glad will they be to get you with them to fight against Turnus and Mezentius, and they will give the kingdom to you. This is what has been prophesied

48. buaid a cochta, dia ngabad ri ectrandceneoil forro. Er[g] dono  
 503. VIII. do saighid in cenuil sin, 7 ragaidh mo mac-sa i. Pallus imalle  
 513. rit, 7 doberat rigi duid, 7 ereochdaid let a n-aigid Tuirrn."  
 A haithli na mbriathar sin do rad do Euainder, teid Ænias 1900  
 546 dochum a long, 7 fagaid foreand dia muintir isna longaib  
 550 do breith feasa do Asgan d'a mac. Dotæd foreand ele dib  
 imale fri hÆnias do thig Euaindir co ndeachfadis imalle fris  
 co scuru na n-Eodrusdagda. O rosiacht Ænias for cul co  
 tech Euaindir rothinoilet mortinol na cathrach co Euainder 7 1905  
 rothoghait asin tiol sin forglad curad 7 caithmiled, anle 7 anraidh  
 na hArcaide do dhul ar æn re Pallas mac Euaindir a sochraidi  
 Ænias. Rohordaiged agaibside marreshluagh cæm cumdachta.  
 Batar and dono eachrada ana urrluma, as iat luatha ledmeacha,  
 fo ogbaid alaind allata isin marreshluag sin. Ba hurgna in 1910  
 congaib airm 7 edigh<sup>1</sup> batar acu iar n-uaisle 7 iar n-oirechus  
 gach æn robai and. Tuctha doib eiruda srolda siregdha cona  
 n-imdenum d'or 7 d' airget 7 d' findruine 7 do legaib  
 logmharaib 7 do gemaib gacha datha. Tuctha doib dono  
 edaigi gacha datha etir gorm 7 corera 7 uaine 7 brechtnaighi. 1915  
 Batar claidmi ailli orduirn, at e cruaidi comshintecha 7  
 cæmsceith cumdachta 7 gai ger glasa 7 slega semnecha 7  
 saigedbuilg co saighdib forordaib.

O tairnic tra do<sup>2</sup> Euainder togha 7 tinol in mharcsluagh sen  
 rofhaidh a cend seda 7 imtheachta co scwu na n-Eodrusdagdha 1920  
 co Tarcon tuisech 7 comairligh na n-Eodrusdagdha. Ba cæmh  
 docos and i. Ænias a tus dirma 7 Achisteis 7 aigh na  
 585 Troianach 7 marreshluag na n-Arcaide fo Pallas mac Euaindir  
 ina níliaidh. Ba cruthach an maccæm robai etaru. Mong  
 fhochos orbhuidhi fair, rosc gorm glaimidi ina chind. Ba 1925  
 cosmail ri<sup>3</sup> forcleithi cailli cetemuin no fri sian slebi cechtar a  
 dha gruadh. (col. b) Anddar lat ba fras do nemandaib rolad  
 ina ceand. Anddar lat ba dual partlaingi a beoil. Ba gilithir ri

<sup>1</sup> MS. edidh

<sup>2</sup> MS. supra lin.

<sup>3</sup> MS. ro = ri = fri: cf.

H. 2. 18, 187 a 1

<sup>a</sup> Fcs. Introd. Probably some wild or wood (cailli) flower.

<sup>b</sup> lit. Parthian red

to them that they would have victory in their war, if a king of foreign race were assumed over them. Go, then, to that nation and my son Pallas will go with you, and they will give you the kingdom, and they will rise with you against Turnus." After those words had been spoken by Evander, Æneas went to his ships, and he left some of his people in the ships to carry tidings to Ascanius his son. Others of them came along with Æneas to Evander's house, that they might go along with him to the leaguers of the Etruscans. When Æneas returned to Evander's house, there gathered together to Evander a great gathering of the city, and from that gathering was selected the flower of heroes, battle-soldiers, warriors, and champions of Arcadia to go along with Pallas, son of Evander, in Æneas' army. Handsome caparisoned cavalry were marshalled by them; and in sooth in that cavalry were splendid active horses, and they were swift and eager, under beautiful famous youths. Magnificent was the collection of armour and clothing which they had, according to the rank and distinction of each one that was there. Vestures were given them of silk and satin, with their ornaments of gold and silver, and white bronze and precious stones, and gems of every hue. In sooth, garments were given them of every colour, both blue and purple and yellow, and of various colours. There were beautiful gold-hilted swords, and they were hard, long-bladed; and beautiful ornamented shields, and sharp grey darts, riveted spears, and quivers with gilded arrows.

Now, when Evander had ended the choosing and marshalling of that cavalry, he sent them forward on their way and journey to the leaguers of the Etruscans to Tarchon, chief and counsellor of the Etruscans. Beautiful was the march there—Æneas at the head of the array, and Acestes and the leaders of the Trojans, and the cavalry of the Arcadians under Pallas, son of Evander, behind them. Comely was the youth that was in their midst. Golden hair upon him, slightly curling; a clear blue eye in his head; like the prime of the wood<sup>a</sup> in May, or like the purple foxglove was each of his two cheeks. You would think that it was a shower of pearls that rained into his head. You would think his lips were a loop of coral.<sup>b</sup> As white as the snow

ÆN. sneachta n-æn aidchi a braigi 7 a cneas *archeana*,<sup>1</sup> . . . at e seme  
 VIII. fata fogeal co hindaib a lamh 7 a cos. Brat corcra corrthorach 1930  
 uime. Liagdelg oir *ara* bruinde. Muntorc oir ima braightit. Leni  
 srebnaidi sidaighi fria gelchnes. Cris oir *co ngemaib* do lig[aib]  
 logmuraib *imo* tæbu. Cloidem orduirrn *fora* cri, a suigedad,<sup>2</sup>  
 fillti a rind co urdorn, sinig<sup>3</sup> *amal* colg. Ledraig<sup>4</sup> finda fo *usce*,  
 ledrad finda *for cind*, 7 ni tescadh tuind. Danid<sup>5</sup> da leith don 1935  
 duine 7 ni cluined co hiarcen. Dergsgiath bocoidech co rindad  
 7 co tuaigmilaibh oir *fora* chliu. Ba *suairc* segunta in mac sin.

Lotar tra a ceand seta 7 imtechta amlaid sin. In tan tra  
 525 ba haine doib a n-imtecht, rocluinset mu[i]rn in morshluraig  
 7 sdocairecht 7 *armgrith* na n-arm isin ær uaisdib, 7 adchiat 1940  
 and delrud na sgiath 7 na claidim. Gebid egla 7 aduath mor  
 na sluaigh triasna hairrdui sin. Roraid Ænias friusamh  
 532 andsin : "Is maith in celmuine ut," arse, "bud lindi a n-ait[h]us,  
 uair is i mu mathair Uenir dobeir damsia in airdi-seo dia  
 foillsiugudh co mbad buaid do Thuirrn. As truagh duid, a 1945  
 538 Thuirrn," ar Ænias, "inni doronus i. in sid do brisiudh, uair  
 dobera imnedh duid 7 do Laitindaib 7 i[s] sochaidi dibh raghas  
 'cum bais trit fochuind. Roimt[h]ichset iarsin co ruachtatar co  
 597 habaind Seritis i. abund sidhe ful a nglind domain, 7 fidnemedh  
 coisegartha impe do Siluan, dia collide eside. O rosiachtatar 1950  
 iarum in abund sin, scuirit a n-echo and, 7 toirisit aice co  
 roliget a scis dib. Tic dono Uenir in tan sin do agallaim  
 628 Ænias, *ocus* tuc le na harmu dorine Ulcan gaba do do cathugud  
 621 i n-aigidh Tuirn i. cloidim cru[a]idgher curata, 7 se ordhuirn  
 il-egair, 7 is cuma roledrad feoil 7 cnaim, 7 da sleigh aithi 1955  
 imrindi, at e cæma coimnerta fri hurrsglaidi 7 fri himguin dib,  
 7 luirech treabraid tredualach *cona* cathbarr feta fororda fuirri,  
 625 *cona* cir d'or orloiscthi fair; sciath cobrudach creduma *cona*

<sup>1</sup> Omissions

<sup>2</sup> l. suidige

<sup>3</sup> l. sinid

<sup>4</sup> l. ledrad

<sup>5</sup> l. dognid

<sup>a</sup> Cp. Ir. Texte, iii. 464, 41. <sup>b</sup> One half would not hear or perceive  
 what had befallen the other, Ir. Texte, iii. 199. BB. 263<sup>a</sup>24. <sup>c</sup> Seritis  
 (= Caeritis) is the gen. of the river-name.

of one night, were his neck and the rest of his skin. There are fine [robes] long, almost white, to the extremities of his hands and his feet. A purple fringed mantle about him. A pin of precious stone set in gold upon his breast. A necklace of gold about his neck. A filmy silken smock close to his white skin.<sup>a</sup> A girdle of gold with gems of precious stones about his loins. A gold-hilted sword on his body, its blade, having been bent back from point to hilt, straightens itself like a rapier. It would cut a hair on water; it would sever a hair upon a head, and would not cut skin; it would make two halves of a man, and he would not hear it<sup>b</sup> till long afterwards. A red embossed shield with engraving and buckles(?) of gold upon his left arm. Pleasant, stately was that lad.

Thus, then, they set forward on their march and their expedition. Now, whilst they were splendidly marching, they heard the tumult of a great host, and trumpet-peal, and clash of arms in the air above them; and they saw there the gleam of shields and swords. Fear and great terror seized the hosts at those signs. Æneas then said to them: "Good is yon omen," said he, "ours will be the triumph over them, since it is my mother Venus that gives me this sign, to make it plain that there will be victory over Turnus. Woe to you, Turnus, for what you have done," said Æneas, "in breaking the peace, since you will bring suffering on yourself, and on the Latins; and there is a multitude of them that will come to destruction because of you." They journeyed on after that till they reached Caere's river,<sup>c</sup> a river which is in a deep glen with a grove around it sacred to Silvanus, a woodland deity. On reaching that river they unyoked their horses, and remained by it till they recovered from their fatigue. Then, too, Venus came to speak with Æneas, and she brought with her the arms that Vulcan a smith had made for him wherewith to fight against Turnus; to wit, a sword hard and keen, fit for a hero, gold-hilted, too, and much inlaid; and indifferently it would cleave flesh and bone. And two sharp, keenly pointed spears. They were beautiful, equally stout for defending and for slaying; and a hauberk triple-braided, triple-looped with its brilliant gilded casque upon it, surmounted by its crest of burnished gold: a bossy shield of

ÆN. tuaigmilai**b** oirfeta *cona* bili orloiscthi *fora* drumthimcheall.  
 VIII. 626 Rorindad isin sciath delb *7* ainm gach rig *7* gach ruirigh *7* gach 1960  
 flatha rogebadh *flaithus* na hEtali *7* *ardflaithus* in domain  
 do sil Ænias, *7* dorindad and *dono* a catha *7* a *comruma* *7* na  
 buada doberat leo a hechtarcenelai**b** in domain amuigh isin  
 sgiath. O dorat tra Uenir na harmu sin do Ænias, ronert *7*  
 rogres do chathughad i *n-aigidh* Tuirn, *7* doraid *fris* gan *imegla* 1965  
 gan omun in catha do bith *fair*, *uair* is e noberad buaid, *7* is lais  
 dosfæthsad<sup>1</sup> Tuirn.

IX. In tan tra robai Ænias ac iarraid na sochraidi-sea, rofaidh  
 2 Iunaind Iris bande<sup>2</sup> do saigidh Tuirn, *7* roraidh *fris* : “Do-  
 8 chuaid Ænias,” *ar* si, “do thigh Euaindir ri<sup>3</sup> na hArcaidi 1970  
*7* do saigidh na n-Eurasta do thinol sluaig do thabairt (471)  
 catha duitsiu, *7* roshagaibh a dhunad, *7* erg-siu dia eis, *7*  
 loisc a longa, *7* trascair mur na Trai bige, *7* cuir *estí* na  
 14 Troiandaigh, siu thi Ænias.” O roraidh Iris na haithesca-sa  
 re Tuirn, teid *for* foluamain uadh focetoir isin ær. Atracht 1975  
 Tuirn iarsin lasin gressacht dorat Iris *fair*, *7* adrachtatar a  
 25 sluaig uili lais, *7* dochuatar co tren *7* co *tairpteach tar* muigibh  
 na hEtali uile do saighid [in baili] i rabatar Troiandaigh.  
 33 Robai *dono* nell duibchiach uaistib do luathredh in talmun *7*  
 do analaib na n-echradh *7* na læch batar forro in conair tancatar. 1980  
 35 Rorat[h]aig oglach do muintir<sup>4</sup> *ar* *tus*<sup>5</sup> sin, Caisus a ainm in  
 oglaih, tuisech togaidi esidhe, *7* is *ed* roraid : “A æs cumtha,”  
 for se, “cia duibnell granda thic ina ruathar chugaind *tarin*  
 37 *magh* ?” Rofhuagair<sup>6</sup> sin iarsin o ghuth mor : “Tigid a fhiru,”  
*ar* se, “*7* gebidh co luath *bar* *n-a*mu, *7* tait amach *for* muru. 1985  
 Atait sund *bar* namait *7* is calma duib uile,” for se, “tocht  
 amach inas anadh *amal* ataithi.” Fasaidh gredan mor in tan  
 sin a ndunadh na Troianach, *7* nos-geb moregla *7* moromun,  
 45 *7* duintir doirssi na cathrach *acu*, *7* tegaid uili *for* muraib na  
 cathrach, *uair* is *ed* roraid Ænias riu in tan dochuaidh uaidhib, 1990  
 41 gebe dosoisidh iad, na deachsaidis asa scoraib amach do debaid  
 re neach co toirsid sain chucu. Nirbo chian iarsin co torracht

<sup>1</sup> MS. dosfæthsat

<sup>2</sup> MS. bandhe

<sup>3</sup> 1. rig

<sup>4</sup> Omission

<sup>5</sup> MS. *dus*

<sup>6</sup> Supply int ochlach ?

white bronze with its amusing emblematic figures of beasts (?), and its burnished rim around its back. There were carved on that shield the form and name of every king, and every chieftain, and every lord, of the seed of Æneas, that would obtain the lordship of Italy, and the supremacy of the world ; and there, too, on the shield were carved their battles and their conflicts ; and the victories they would carry off from foreign races of the world outside. Now, when Venus had given these arms to Æneas, she encouraged and incited him to fight against Turnus, and told him not to be in terror or fear at the battle looming over him, since he would gain the victory, and by him Turnus would fall.

Now, whilst Æneas was seeking this assistance, Juno sent Iris, the goddess, to Turnus, and said to him: “Æneas has gone,” said she, “to the house of Evander, king of Arcadia, and to the Etruscans, to collect a host in order to give battle to you, and he has left his camp, and do you go in his track, and burn his ships, and raze the wall of little Troy, and eject the Trojans before Æneas come.” When Iris had uttered these words to Turnus, she went hovering from him at once into the air. Turnus bestirred himself after that with the incitement Iris gave him, and all his hosts arose with him, and they advanced strongly and mightily across the plains of all Italy, to where the Trojans were. Now, the way they came, a cloud of black fog rose above them from the dust of the ground, and the breaths of the horses and the heroes that were mounted upon them. A soldier of the people [of Æneas]<sup>a</sup> marked that first. The name of the soldier was Caicus, a chosen leader he, and he said: “Comrades,” said he, “what horrible dark cloud comes rushing towards us over the plain ?” He then gave order with a loud voice: “Come, men,” said he, “and quickly seize your arms, and go out upon the walls. Your enemies are here, and it is braver for you all to come forth than to stay as you are.” A great tumult then arose in the camp of the Trojans, and great fear and terror seized them, and the gates of the city were shut by them, and they all went upon the walls of the city; for Æneas told them, when he went away from them, that whatever might befall<sup>b</sup> them, they should not go forth out of their leaguers to fight with anyone till he himself should come to them. It was not long after that till Turnus,

82. *Tuirn chucu, XX marcach, ria cach, co dorus in dunaidh, 7*  
 83. *dobeir foch[et]oir urchur don gæi dibraicthi robai ina laim for-*  
 84. *in foirind robatar a[c] coimet na Trae, 7 na mur ar cheana. 1995*  
 85. *Roleagaid uili iarsin in foirind robatar imalle fris a ngæ uile*  
 86. *forsan foirind cēna. Fosaidh gair mor tra iarsin amuig 7 tall.*  
 87. *Tic dono a bruth 7 a brigh do Tuirn, 7 nod-geb ferg 7 dasacht*  
 88. *uair [na] tancatar na Troianaigh amach asin dunadh do chath-*  
 89. *ugudh ris, 7 oir na fhuair sin conair chucusum anund. Ataigh<sup>1</sup> 2000*  
 90. *imon dunad ima cuairt ic iarraidh tus in fuighbedh<sup>2</sup> conair*  
 91. *bægail do thocht ind. Amal bis cu allaidh in tan as gortach*  
 92. *ag timcheall leis cærach ac iarraidh conaire isin n-aidhchi and,*  
 93. *in tan rochluin medligh [n]a n-uan aga maithrib, is amlaidh*  
 94. *robai Tuirn [ag] timcheall dunaidh na Troianach ag iarraidh 2005*  
 95. *chonaire inti d' orgain na Trae robai acu. Uair nach fuair*  
 96. *bæghul<sup>3</sup> in dunaid rogab ferg 7 londus 7 forcongraith forin*  
 97. *sluagh uile na clascanna do linad 7 na longa do loscud 7*  
 98. *tenti do chur isin dunad 7 na muir do trascairt. Adaiter tenti*  
 99. *mora acu focetoir 7 foçerdaid isna muraib. Adnaighidh na 2010*  
 100. *Troianaigh don leth eli ac dibud na tenteadh. Robai tra*  
 101. *gair mor do chehtar in da lethi 7 robai cathugudh feigh feochair*  
 102. *faeburda fergach fuilech foindmethi guinech crechtach crolinteach*  
 103. *(col. b) andsin. Ba huathmar agarb imamnus, 7 ba tren talchar,*  
 104. *tæbchirrhi, dimsach, deglamaigh, doedragana rocuired in chuib- 2015*  
 105. *leng sin etir rigráidh na Rutulda 7 triathu na Troiandu co*  
 106. *luathurchurach in la sin.*

107. In tan tra adconnairc Bericintia .i. mathair na ndea, triall do  
 108. Thuirn do loscadh na long, teid do agallaim Ioibh 7 is ed roraid  
 109. ris: "A meic inmuin," ar si, "na leig na longa ut da loscad, 2020  
 110. uair fidnemedh giusda rochoisegartha<sup>3</sup> damsá doradus-[s]a do  
 111. Ænias, in tan robai ac triall coblaigh do denum, conid [d]e doroine  
 112. na longa ut trialltar da loscad and, ar is limsa iarum in fidh-  
 113. nemedh di[a] ndernta. At inmuine limsa 7 na leg a loscadh."

<sup>1</sup> MS. ataidh

<sup>2</sup> MS. d for g

<sup>3</sup> MS. rochoisegartha

<sup>a</sup> lit. of good hurling

with twenty horsemen before the rest, arrived at the gate of the fortress, and at once he hurled a cast of the missile spear that was in his hand against the people that were guarding Troy, and all the walls. After that, all the people that were along with him discharged all their spears against the same people. A great shout then arose without and within. Moreover, his spirit and his force came to Turnus, and he was seized with anger and madness since the Trojans came not out from the camp to fight with him, and because he did not find a way in to them. He pressed round about the camp seeking if perchance he could find an unguarded way to enter in. Like a wolf, when he is hungry, circling round a sheep-fold seeking a way within during the night, what time he has heard the lambs bleating by their mothers, even so was Turnus circling round the fortress of the Trojans, seeking a way into it to destroy their Troy. When he did not find an unguarded part of the camp, he was seized with anger and indignation, and he ordered all the hosts to fill the canals, and to burn the ships, and to put fires into the camp, and to raze the walls. Great fires were at once lighted by them, and thrown within the walls. The Trojans on the other side set to extinguishing the fires, and thus there was a great shout on each of the two sides; and there was fighting sharp, wild, keen, ireful, bloody, reckless, incisive, wounding, gory; and it was dreadful, bitter, very savage; and it was valorous, obstinate, side-mangling, proud, well-shot,<sup>a</sup> irresistible, that conflict waged between the kings of the Rutulians and the Trojan lords with swift hurling that day.

Now when Berecynthia, mother of the gods, saw the attempt of Turnus to burn the ships, she went to speak with Jove, and said to him: "Beloved son," said she, "suffer not yon ships to be burned, since it is of the grove of fir consecrated to me, which I gave to Æneas, when he was attempting to build a fleet, that he made yon ships which an attempt is made to burn there; for mine, therefore, is the grove from which they were constructed. They are dear to me, and do not permit them to be burned." Jove answered

ÆN. Ro[fh]regair Ioibh do Bericintia: “[U]air is *ed* is maith letsu, 2025  
 IX. 94 ni lecfither a loscad, *uair* dogentar<sup>1</sup> dea muiridi dib.”

In tan tra robatar Rudullda 7 Troiandaigh i[c] cathugud  
 imna longaib sin, tainic torand mor and cor'chrithnaigh int ær  
 113 7 in talam 7 roclois guth mor iarsin isin ær, 7 rochualatar tra  
 Troiandaigh 7 Rudulltaig e, 7 is ed roraid: “A Troiandu, 2030  
 connedaid bar muru, *uair* ni rithi a les didin na long-sa, *ar* ni  
 115 mo nos-ticc do Thuirnd a loscad ina loscad *in* mara fora tait.  
 Legid damsia fen didin mu long.” *Ocus* roraid iarsin: “Ergid,  
 116 a mu longa-sa, fon *fairgi a* richt bandea muiridi.” Robrisitar na  
 longa focetoir a cuibrighi 7 tegait *a* richtaitib<sup>2</sup> ingen macdhacht 2035  
 123 fon *fairgi*. O ’dconnatar na Rutullda inni sin, rola a socht mor  
 7 roingan<sup>3</sup>taighit uili 7 roingantaigh Mesapus buden.

120 Tuirnd immorro gal 7 gaisgidh rod rorebach robai fo  
 bruind<sup>1</sup> side triasna hairdib sin, 7 rochoirig co mor a muintir 7  
 roraid risna Rudulltaib ba feardi les inni doronad and, “*uair* 2040  
 128 is e Ioib ros-ruc a longa ona Troiandaib *ar* maithib rimsa 7  
 dono is d[i]a ndilsiugud ros-ruc Ioib na longa ona Troiandaib,  
 131 *ar* ni fuil aco treoir n-eloid *for* fairgi a haithli a long do breith  
 uathu do Ioib.” In tir dono atait is fa chomus-som ata side, *ar*  
 atait sluaigh imda 7 rosochraite mor aigi do murad 7 do thogail 2045  
 in daingin. Atait *ina* ceand *cona* terno nech dib ina *bethaid* ass.  
 Roraid dono Tuirrn fos: “Dogniam airidi anois do Troiannaib  
 136 fodechta *ar* ni fuilet longa aco. Tainic ursor in læ sechaind,  
 7 doronad maith edraind *gus* drasta, 7 gabar longphort againd  
 fodesta 7 coraigter na sluaigh imon mur as gach *aird* na rab 2050  
 conair eluidh aco.” Rognither tra in comairle amal roraidh  
 140 Tuirrn, 7 coraigther cach ina inad choir, 7 ordaigther Mes[a]pus  
 a coimet dorus in dunaid, 7 adaiter tendti aco iarsin, 7 caithid  
 145 biad 7 lind, 7 ordaigther æs fairi aco iarsin. Atnaighid na  
 150 Troianaig *for* mu(472)raib na cathrach aga forcoimet, 7 siat 2055

<sup>1</sup> MS. dodentar

<sup>2</sup> MS. rachtaib

<sup>3</sup> MS. gan supra lin.

Berecynthia : " Since that is your wish, the burning of them will not be permitted, for sea goddesses will be made of them."

Whilst the Rutulians and the Trojans were fighting round about these ships, there came a great peal of thunder so that the air and the earth shook, and after that a great voice was heard in the air, and both the Trojans and the Rutulians heard it, and it said : " Trojans, guard your walls, since you do not need to protect these ships; for Turnus can no more burn them than he can burn the sea on which they are. Allow me to protect my ships myself." And then she said : " Away, ye ships of mine, over the sea in the form of sea goddesses." At once the ships broke from their moorings, and went in the forms of young maidens over the sea. When the Rutulians beheld that occurrence, they fell into a great silence, and they were amazed all, and so was Messapus himself.

As for Turnus, however, valour and prowess, strong and daring, burned in his breast on account of those signs, and greatly he marshalled his people, and he told the Rutulians that he deemed it better what had happened there, " since it is Jove that has taken their ships from the Trojans to benefit me, and doubtless he has taken their ships from the Trojans in order to abandon them : for they have no means of escape by sea after their ships have been taken from them by Jove." Also the land on which they were was under his sway : for, in order to raze and demolish the stronghold, he had many hosts and an exceeding great army, which were lying in wait for them so that none of them might escape alive. Moreover, Turnus also said : " Now we make certain of the Trojans at this time, for they have no ships. The best part of the day has gone past us, and good [service] has been done among us hitherto, and let us now encamp, and let the hosts be marshalled about the wall at every point, that they may have no way of escape." That counsel was followed as Turnus had said, and every one was stationed in his proper place, and Messapus was appointed to guard the gate of the fortress, and after that fires were lighted by them, and they partook of food and drink, and then a watch was set by them. The Trojans exerted themselves upon the city walls guarding

ÆN. imeglaig, 7 ordaigid Menesteus 7 Sergestus cach dib *cona armaib*  
<sup>ix.</sup>  
 170 ina inudh choir, 7 ordaitigh taibleda 7 ferte go slagrandaib 7  
 luithib aco ac frithalum in catha *arnamarach*, 7 adnaghaid<sup>1</sup> iarsin  
 176 ina foraire ag coimed a mur. Bai dono *Nisus* mac Irtaic 7  
 179 Ebrialis mac Opelteus a[c] coimed in dorais. Dias cumtha 2060  
 tairisi iadsaide in da maccæmh .i. da ainle, da tren, da  
 tretill, da rind aga 7 imgona, da uaitni catha, 7 da ord esairgne  
 7 bruite bidbud. Batar feigi fuireachra a[c] forcoimet, 7 batar  
 fiamaigh frithalmuaigh; nir'bo tabarta dia naimdib tairisi doib.  
 In tan robatar na laich londa lanchalma sin ac segad 7 ac 2065  
 faircsin uathu amach for scoraib na Rudullta, batar a n-imshuidhi  
 189 forro *acht*<sup>2</sup> nosoisdis as, adchiat *araill* dona tendtib amuigh  
 iar<sup>2</sup> ndibudh gan nech ica n-adudh. “Is bægul mor siut,” ar  
 Nisus “.i. in codlud doniat na fir, uair is urusa fogail forro  
 194 annosa. Robo saint limsa dul d[i]a fhobairt.” “Misi lat,” ar 2070  
 Ebrialus. Is i comairle doronsat, techt do saighi[dh] Asgain 7  
 maithi na Troiandach baili a r-rabatar ina seasam 7 a sceith fora  
 mbraightib 7 a claidhmhi fora cresaib, 7 siat for lar in dunaid  
 227 ic denum comairle cindus rogentais cathugudh i n-aigidh in  
 morshluraig namut roiad umpu 7 siad ac iarraigd cia rogebadh do 2075  
 laim uaithib techt *cona* fis do Ænias a mbith isin gabadh sin i  
 rabatar. O rosiachtatar dono Nisus 7 Ebrialis ina dochum isin  
 baili i rabatar ac denum a comairle<sup>3</sup> roraidh Nisus riu: “A  
 234 degdhaine, estidh frimsa bec. Atait na sluaig-sea amuig ina  
 codlud iar n-ol fhina 7 rodibsatar a tente 7 ni ful nech ica 2080  
 239 n-adnadh, 7 ni ful furechrus ac æn dib, uair ni hegail leo ni.  
 Dogniat airite dinne, ar rucsat na dei a longa uain<sup>4</sup> 7 ni toracht  
 sochraite etir cugaind. Mad hi bar comairle, raghmaid-ni do  
 243 shaighidh Ænias, ar isim eolach-sa co dunad Euaindir,” ar  
 Nisus, “7 raghmaid ar tus d'fhis in bæghail atconnccamar a 2085  
 scoraib na Rudullta, 7 dia cæmsam, ni ba feardi don foirind  
 247 gusa ricfam.” *Ocus* romolsat uili maithi na Troiandach in oirbert

<sup>1</sup> MS. adnadhaid

<sup>2</sup> MS. ar

<sup>3</sup> MS. 7

<sup>4</sup> MS. uaim

<sup>a</sup> or, knights, but v. Vocab.

them, and they were in great fear, and they stationed Mnestheus and Serestus, each of them armed, in his proper place ; and they arranged battlements and mounds with engines and grappling-irons(?) attached to them in preparation for the battle on the morrow. And after that they betook themselves to their watch guarding their walls. Now Nisus, son of Hyrtacus, and Euryalus, son of Opheltes, were guarding the gate. Two faithful comrades they—the two youths—two heroes, two strong ones, two darlings,<sup>a</sup> two points of contest and manslaying, two pillars of battle, and two hammers for smiting and crushing foes. They were keen, vigilant on guard, and they were cunning, alert ; and in them confidence was not to be reposed by their enemies. Whilst those fierce full-brave heroes were gazing and looking away forth, at the leaguers of the Rutulians, who were hemming them in, provided they should seek to go out, they saw some of the fires outside extinguished with no one lighting them. “Yon is a great opportunity,” said Nisus, “to wit, that the men are asleep, since it is very easy to overwhelm them now. I would fain go and attempt it.” “I am with you,” said Euryalus. The counsel they adopted was to go to Ascanius and the Trojan nobles, where, with their shields upon their necks and their swords at their girdles, they were standing in the middle of the camp taking counsel how they should give battle to the great host of enemies that surrounded them. They were asking which of them would take in hand to go to Æneas with the information that they were in their present danger. Now when Nisus and Euryalus came unto them, where they were taking counsel, Nisus said to them : “Nobles, listen a moment to me. These hosts outside are asleep, after drinking wine, and they have let out their fires, and there is no one lighting them, and none of them exercises watchfulness, since they fear nothing. They make certain of us, for the gods have taken their ships from us, and no help whatever has come to us. If it be your counsel, we will go to Æneas, for I know the way to the fortress of Evander,” said Nisus, “and we will go at once to try the opportunity we saw in the leaguers of the Rutulians ; and if we succeed, it will not be for the advantage of the people to whom we shall come.” And

ÆN. rotriallsat, 7 dorad seitrichi 7 somenmain don tshlogh uili inni  
<sup>ix.</sup>  
 263 rogabsat do laimh, 7 rogeall<sup>1</sup> Asgan friu co tibred seodu imda  
 7 mæni 7 sirgrada doib, dia toirsidh leo chucu Ænias dia forithin<sup>6</sup> 2090  
 308 asin gabad a roibe. Dochuatar iarsin uile leo co dorus in  
 dunaidh dia n-idnucul, 7 roaithnestair Ebrialus a mathair do  
 284 Asgan, gid bed dotegmud do .i. seanoir caillighi isidhe tainic  
 a coimitecht a meic a thir do thir. Rogheall Asgan riusamh  
 297 co leseoghad i<sup>2</sup> amal roleseogad a mathair fen. Timnaid andsin 2095  
 celetrad dia muintir, 7 tiagaid a sguru a namhud gusin pubull  
 325 i mbai Ramnestes ri, ina chotludh ina cholcaidh. (col. b) Fer  
 328 grada dono eside do Thuirm 7 mæt[h]marcoracht; 7 noc[h]or'cho-  
 bair in mæt[h]marcoracht, ar roben Nisus a chend de fora colcaid.  
 Marbaidh dono triur n-oglæch dia muintir batar ina farradh. 2100  
 330 Marbaidh fer imuchair airm Rameis, 7 a ara, 7 benaid a chend  
 334 de buden fora lebaid. Marbaid dono Lemirum 7 Latnillum  
 7 Serranum, 7 foched Nisus ar mor a scoraib na Rudulta.  
 342 Ni lugu immorro int ar rola Ebrialus ina Nistis. Marbaidh  
 sochaidhe diairmidhi do lucht na scor gan fairiughudh 2105  
 344 nama. Marbaid dono Fadum 7 Erbesum 7 Ecrætum 7 Abarum.  
 351 Tiagaid iarsin do saighidh muintire Mesapi, 7 cuirit ara  
 mora forro. In tan tra robdar scitha a[c] cor a n-air [adubairt  
 355 Nisas re Ebrialus]<sup>3</sup>: "As lor atam andso," ar se, "ar is derid  
 aidchi and, 7 imthigium nachum-tair<sup>4</sup> soillsi in læ isin longport." 2110  
 365 Tiagait arsin asin longport amach, 7 berid Ebrialus cathbarr  
 359 cirach cruthordha Mesapus 7 eochdillat Ramneste 7 cris  
 366 Tiburrthi arna cumdach d'or orloiscthi 7 do gemaib. Fagbuid  
 na scu'u amlaidh sin. In tan tra batar ag imthecht a seta co  
 subach 7 co forbailidh a haithli in morchosgair dorala<sup>5</sup> doib, co 2115  
 cualatar chucu ina n-aighidh fuaim in marcsluagh 7 se tainic  
 370 andside Uoilcenus tuisech do muintir Ladin. Tainic CCC  
 marcach o Ladin a fhoirithin<sup>6</sup> Tuirn. O rochualatar in sluag

<sup>1</sup> MS. rogeallsat

<sup>4</sup> I. nachin-tair

<sup>2</sup> MS. .i.

<sup>5</sup> cp. line 2763

<sup>3</sup> MS. sup. pag. by later hand

<sup>6</sup> MS. g for th

all the Trojan nobles praised the undertaking they attempted, and the thing they took in hand inspired all the host with strength and confidence, and Ascanius promised them that he would give them many treasures and possessions and perpetual orders if by their means Æneas should come unto them to rescue them from the danger in which he was placed. After that all went with them to the door of the camp to escort them ; and Euryalus commended his mother to Ascanius, whatever should befall him. She was an ancient dame that came to accompany her son from land to land. Ascanius promised them that he would care for her as he would for his own mother. There they took farewell of their people, and came into the leaguers of their enemies, to the tent in which was king Rhameus, asleep upon his pillow. Now he was to Turnus a man of rank and of divination ; but the divination did not help him, for Nisus struck his head off him on his pillow. He slew three youths of his following that were with him. He slew the armour-bearer of Remus and his charioteer, and beheaded himself on his bed. He slew, moreover, Lamyrus and Lamus and Serranus ; and Nisus wrought great slaughter in the leaguers of the Rutulians. Not less, however, than Nisus' the slaughter which Euryalus wrought. He slew an innumerable multitude of the people of the leaguers without even perceiving them. He slew Fadus, Herbesus, Rhoetus, and Abaris. They went after that to the people of Messapus, and wrought great slaughters upon them. When they were now weary of inflicting slaughter upon them, Nisus said to Euryalus : “ Long enough are we here,” said he, “ for it is the end of the night, and let us be going, lest daylight find us in the camp.” Thereupon they went forth out of the camp, and Euryalus brought the crested shapely gilded helmet of Messapus, and the horse-trapping of Rhamnes, and Tiburtus’ girdle, ornamented with burnished gold and gems. Thus they left the leaguers. Now whilst they were journeying on their way joyfully and gladly after the great victory they had won, they heard approaching them in front the sound of cavalry ; and it was Volscens, a chief of the people of Latinus, that came there. Three hundred horsemen had come from Latinus to the assistance of Turnus. When they heard the host coming to meet

A. ina n-aigid, teichid rempo don chonair. *Airigid in marcsluag*  
 IX. 386 a teichid uaidib, 7 rolensat in marcsluag iat. Elaidh Nisus 2120  
 uaidib. Abrialus immorro is amlaid robai side, 7 cathbarr  
 374 Mesapi *fora chind*, 7 nir'bo cuman leis a chor de, co mba forrell<sup>1</sup>  
 don tshlog robai ina diaidh gach *conair* roteigid 7 co *tarrus*  
 380 iarsin. In tan rosiacht Nisus din, adnaig<sup>2</sup> ag urnmaidi a fir  
 cumtha *tus* in toirsid chugi, 7 ona toirsidh, *impoid* for culu dia 2125  
 390 iarraidh co n-acaidh Ebrialus ar n-iadadh uime don tshluagh  
 as gach *aird*, 7 se i *medon* etaru, 7 nir'legedh *conair* eludho do  
 amach, ger'bu saint lais. O 'deonnaire Nisus in gabadh a roibi  
 399 Ebrialus, ni fidir cia hamus doberad forin sluag naimdidhe do  
 tabairt a fir cumtha as uaidibh asin gabudh a raibi ogaib, 7 is i 2130  
 410 comairle tra dorone, croithidh in gai robai *fora meor* 7 doleig  
 412 dia n-indsaigidh, 7 benaidh *etir* a da formna do Sulmon<sup>3</sup> co  
 robis a druim and 7 co ndeachaid triana chridhi gu comtrom  
 7 co ruc a urraind asa ucht, 7 co torchair marb dochum talmhun,  
 7 adnaigidh ac fegadh umpo iarsin 7 ni facatar inti ros-dibhruic. 2135  
 417 Gabais Nisus gai ele 7 nos-croithind 7 roleg uadh 7 beanaid do  
 Toga triana ara ceachtarda co ndorchair marb gan anmain  
 420 dochum lair. Feargaigther Uolsensus andside, 7 dos-figh a bruth  
 7 a brigh 7 nochtaid a cloidem 7 is ed roraidh re hEbrialus:  
 422 "Dofæthis-[s]iu annosa a ndigail na deisi dorochair and"; 7 2140  
 adnaig<sup>2</sup> ruathar croda curata dochum Ebrialus, 7 saidhid a  
 432 cloidim ina uchtbruinde co ndorchair Ebrialus(473) don æn forgum  
 sin gan anmain. O 'deonnaire Nisus Ebrialus gan anmain da  
 426 toitim 'cum bais, ba trom a galar fair 7 ni forlangair do gan a  
 digail forinti romharbh 7 ros-tic a gal curudh 7 a bruth mhiled 2145  
 438 7 a nert niadh 7 a lamach laich 7 dobeir trethan tairptheach  
 trenfhuabartach for sluagh Laitin 7 slaidhidh<sup>4</sup> bearn C reme  
 tresin sluagh 7 nir'dhamh eadh na hosadh doibh aga slaidhi 7  
 ica ndicheandadh cu laechda laidir 7 co forthren fearamail co  
 ruacht co hUolsensus bhaile a mbui a medhon in tshluagh 7 2150  
 440 saidhidh in cloidem ina cræs co ndeachaid triana chul siar  
 gur'thoit Uolcenti for lar gan anmain, 7 teid Nisus iarsin ocus

1 MS. ffrell

2 MS. adnaid

3 MS. Fulmon

4 MS. slaghidh

them, they fled before them off the way. The cavalry perceived them fleeing from them, and the cavalry followed them. Nisus escaped from them. Euryalus, however, thus was he: Messapus' helmet was on his head, and he had no recollection to doff it, so that to the host pursuing him he was conspicuous wherever he fled; and then he was overtaken. When Nisus reached a place of safety, he kept waiting for his comrade if peradventure he would come to him; and since he did not come, he turned back to seek Euryalus, and saw him surrounded by the host at every point, he being in their very midst, and no way to escape forth was permitted him, though he longed for it. When Nisus perceived the peril in which Euryalus was, he knew not what attack he should make on the hostile army in order to bring off his comrade from them out of his present peril at their hands. This then is the plan he adopted. He shook the spear that was on his finger, and hurled it at them, and it struck Sulmo between his shoulders and broke his back, and went fairly through his heart, and drove its head out at his breast; and he fell dead to the ground. They began looking about them then, and they saw not the man that threw it. Nisus took another spear, and shook it, and hurled it from him, and it struck Tagus through both his temples, and he fell dead, lifeless, to the earth. Volscens then blazed with wrath, and his spirit and his power came to him, and he bared his sword and said to Euryalus: "You will now fall in revenge for the twain that have fallen there." And he made a fierce heroic rush towards Euryalus, and plunged his sword into his breast, so that Euryalus fell at that one blow lifeless. When Nisus saw Euryalus lifeless, falling unto death, heavy was his grief upon him, and he needs must avenge him on the man that slew him; and there came to him his hero's prowess, his soldier's spirit, and his champion's strength, and his warrior's shooting, and he brought a mighty strongly assaulting tempest on Latinus' host, and hewed a gap of a hundred before him, through the host; and he allowed them neither space nor truce, slaying and beheading them, heroically, strongly, and bravely, manfully, till he came to Volscens where he was biding in the middle of the host; and he plunged his sword into his gullet and it went through behind the back of his head, and Volscens fell to the

ÆN. laighidh for bruindi Ebrialus 7 ablaidh iarsin amal rotogh bas  
 IX.  
 445 do fen. Berid na Rudullta leo forsin longport Uolcenti marb  
 451 dochum a scor, 7 beraid fodb in fhiallaigh romarbsat, 7 ba 2155  
 bronach dubach derfudach dochuatar o chumaidh a righ 7 a  
 muinteri domarb Nisus. Nir'bo subaighe robas isna scoraib  
 fora cind-sam a[g] guba 7 ag cained na righ 7 na taisech, na  
 n-aradh 7 na n-oighthigern romarb Nisus 7 Ebrialus a scoraib na  
 457 Rudullta 'san aidchi *cetna*. Doratad dono focetoir aichni forna 2160  
 fodbaib tucusat leo .i. for cathbarr Mesopi 7 forna setaib ele  
 ar cena tucusat leo .i. echdilad Ramnestes 7 Tiburti.

450 Tainic tra maidin fai sin, 7 adhracht grian os talmain. *Ocus*  
 452 roerigh Tuirn dono *ocus* roghab a eirridh catha uime, 7 rogab-  
 sat na sluaig uili a n-armu imalle fris, 7 coraichther cach dib ina 2165  
 inud choir fri togail in dunaidh 7 tocaibther aco cind na deisi  
 466 romarbsat for cuallaib a fiadhnaisi na Troiandach. Doronsat  
 dono na Rudullta in tan sin mongargair comaidme ac tocbail  
 a ceand dona Troianduib robatar forna muraib ig angail friu,  
 acht nama ni raibi adhbar a comaidhmhi acu, *ar* rodighailset fen 2170  
 fora taib-sim iat resiu romarbsat. In tan tra atconcatar<sup>1</sup> na  
 Troianaigh cind a muintire, doratsat aichni forro, 7 batar toirr-  
 sigh dubaigh na Troiandaigh don gnim sin, 7 rosiacht in scel  
 474 sin co mathair Ebrialis, 7 rosai a taisib focetoir o rochualaith  
 in scel sin. *Ocus* o doruacht asa taisib, dochuaid a ciall uaithi, 2175  
 478 7 ros-gab fualung 7 dasacht, 7 roghab a hingne dia folt 7 d[i]a  
 haigidh, 7 roghab for gol 7 for basgaire sechnon in dunaidh 7  
 for mur in dunaidh ag fegadh na ceand, 7 is ed roraidh o 'deann-  
 airc ceand a meic: "A mheic innuin," *ar* si, "as truagh in  
 coimiteacht doradus fort a tir do tir corigi-seo, 7 is truagh 2180  
 482 rom-fagbair andiu gan chæmu gan chairdi am sheanoir chaillighi  
 o thir n-aineoil gan neach doberad fortacht<sup>2</sup> on documul agum

<sup>1</sup> MS. atōncatar

<sup>2</sup> supra lin. in modern hand

<sup>a</sup> lit. before they, the Rutuli, killed them

ground lifeless. Then Nisus went and laid himself upon the breast of Euryalus, and then died as he had chosen death for himself. The Rutulians bore with them to the camp dead Volscens towards their leaguers, and they bore the spoils of the soldiery they had killed ; and it was sad, gloomy, tearful that they went, owing to grief for their kings and people whom Nisus killed. There was no greater joy in the leaguers when they came, [all] a-mourning and a-weeping for the kings and the chiefs, the charioteers and the young lords, whom Nisus and Euryalus killed in the tents of the Rutulians the same night. Moreover, the spoils they brought with them were at once recognised, to wit, the helmet of Messapus, and all the other precious things which they brought with them, to wit, the horse-caparison of Rhamnes and of Tiburtus.

Therewith morning broke, and the sun rose over the earth, and Turnus rose also, and donned his garb of battle, and along with him all the hosts seized their arms, and each of them was stationed in his proper place in order to take the camp, and on stakes were raised by them in the sight of the Trojans the heads of the twain they had killed. Now the Rutulians at that juncture uttered a mighty shout of exultation, on raising the heads of them to the Trojans that were upon the walls, blazing against them. But in truth they had no cause for exultation ; for on their part they had avenged themselves before they<sup>a</sup> were killed. Now when the Trojans saw the heads of their people, they recognised them, and the Trojans were sad gloomy at that deed ; and that tale travelled to the mother of Euryalus, and, on hearing that tale, she fell into a swoon forthwith. When she recovered from her swoon, her reason went from her, and she was seized with frenzy and madness, and tore her hair and her face with her nails, and she fell to weeping and lamentation throughout the camp and on the wall of the camp as she beheld the heads, and she said when she saw her son's head : “ Beloved son,” said she, “ alas for the companionship I kept with you from land to land to this bourne ; and alas that you have left me to-day without dear ones, without friends, an aged dame from a strange land, having no one after

<sup>ÆN</sup> dod eisi-siu. Is truag dam, a mheic inmhuin, coin 7 braineoin  
<sup>IX.</sup> 485 tiri aineoil ac ithi do chuirp, (col. b) 7 nach rochim-sea chuigi  
 do glanadh a chrecht 7 di[a] anacal for piastaib nemide. Uch, <sup>2185</sup> a mheic inmain, is truagh *ar* n-imscaradh 7 in delugud ful  
 edraind, 7 cid nom-fuirigind-se dot eis-[s]iu gan eg fochetoir.”  
 Roraid dono iarsin frisna<sup>1</sup> Rudulttaib: “Ma rofetabair,” for si,  
<sup>494</sup> “a Rudulta, buidhe na troaire, benaidh in cend-sa dimsa, co  
 fagar<sup>2</sup> bas a ndiaidh mo meic.” Batar dubaigh toirrsigh dib- <sup>2190</sup>  
<sup>499</sup> rigoitich na Troiandaigh ac coisteacht re hacaine na caillige,  
 7 tarraig<sup>3</sup> fotaibh co mor 7 robuaidristair in sluag co tainic  
<sup>500</sup> [Idaeus] 7 Ochtur ina dochum a comairle Ascain 7 Ilolie, 7  
 rucsat ina teach *ar* egin.

503 Rosentea in tan sin co crodha 7 co haduathmar ac Tuirn <sup>2195</sup>  
 stuic in catha do furfhogra forin sluagh comherghi do toghail in  
 dunaid forna Troiandaib. Atrachtatar na sluaigh cechtarda lasin  
 furfogra sin co hangbaidh agarb aniar martach, 7 ba bruthmar,  
 brigach, borrfudach in coimergi doronsat amuigh 7 tall. Roclos  
 co cleithe nime in *gair* rolaiset a[g] comruc doib. Roferad tra <sup>2200</sup>  
 cath fergach feochair fichda forderg fulide andsin do cehtar in  
 da lethi, uair ni raibi menma techid ac nech dib o 'raili. Ni  
 tardh nech grad dia anmain *acht* co cosnadh a enech. Dobeir  
 tra Tuirn in tan sin *cona* Rudulttaib amus talchar tren, tairp-  
 thech, dur, dichra, dimsach do brissidh na mur 7 in daingin 7 do <sup>2205</sup>  
 dhul *ar* egin forna Troianaib do chor a n-air 7 dia ndilgend.<sup>4</sup>  
 Doratsat na Troiandaigh dono tres dichra dishulaing doibsim  
<sup>510</sup> amach, 7 dibraigid iarum iat do armaib 7 do clochaib 7 libaraib,  
 7 trascraid slagbrandaib 7 sloighi[b] 7 sundu 7 oilche cloch forru  
 amach dia marbad 7 dia n-indarba ona muraib. Ba truag tra <sup>2210</sup>  
 in imesargain 7 in imthuargain 7 in comsroighlehdh robai and  
 etir anradu Troianda 7 rigraidh na Rudultta in tan sin. Ba  
<sup>515</sup> handsin tra doronsat na Rudulda 7 na Laitinta sgealbolg d[i]a  
 sgiathair fora sgath, 7 doratsat co dichra dia toghail in dunaidh  
 forna Troiandaib. Forind dib ac linadh na clasach 7 ac b̄risid <sup>2215</sup>  
 na fal. Foirind ele ac tabairt dremere 7 arad frisna muru.

<sup>1</sup> MS. frisin

<sup>2</sup> = fagbur

<sup>3</sup> leg. tarraig

<sup>4</sup> g sub lin. in recent hand

you to give me help from trouble. Woe's me, beloved son, that dogs and ravens of a strange land are eating your body, and that I reach it not to cleanse its wounds, and to rescue it from foul beasts! Ah! beloved son, alas for our parting and the separation that is between us, and what keeps me waiting behind you, without death forthwith." Now, after that she said to the Rutulians: "If you know, Rutulians," said she, "clemency or mercy, strike this head from off me, that I may die after my son." The Trojans were gloomy, sad, and spiritless, listening to the weeping of the dame, and it greatly troubled and disturbed the host, till, on the advice of Ascanius and Ilioneus, Idæus and Actor came unto her and took her to her house by force.

Then by Turnus were blown harshly, terribly the battle-trumpets to make proclamation to the host of a combined assault to take the camp upon the Trojans. With that proclamation, both hosts rose up ruthlessly, keenly, mercilessly; and spirited, vigorous, violent was the combined assault they made on this side and on that. To the welkin was heard the shout they uttered as they fought. There in sooth was waged a battle ireful, wild, furious, deep-red, bloody on each of the two sides, since none of them had a mind to flee from the other. None loved his life, if only he could maintain his honour. Now at this juncture Turnus with his Rutulians delivered an attack, obstinate, strong, mighty, hard, hot, haughty to break down the walls and the stronghold and to effect an entrance upon the Trojans by force in order to slaughter and to destroy them. The Trojans, on the other hand, made on them a skirmish hot and irresistible, and then shot at them with arms and stones and poles and overwhelmed them with engines and grappling irons (?), and beams and fragments of rocks [hurled] forth on them to kill them and to drive them from the walls. Sad, indeed, was the mutual slaughter, mangling, and scourging that took place then between the Trojan heroes and the kings of the Rutulians. It was there, too, that the Rutulians and the Latins made a tortoise of their shields for their protection, and strenuously exerted themselves to take the camp upon the Trojans; some of them filling up the ditch, and breaking the defences; some others placing scaling ropes

220. Foirendh ac dibrugud tened forro dia loscadh. Robai *dono* tor  
 221. ard 7 forudh fo *mur* in *dunaidh*, 7 bidis na *Troiandaigh* andside  
 222. ac soighdeoracht 7 ac dibrugud for *sloghaib* na *Laidinda*. Teid  
 223. *Tuirrn* *cona* *Rudultaib* 'na *dochum* 7 *dobeir* urchur d' athainde  
 224. for lasadh *fair* co rolen int athaindi *iarna* shedidh don gæth isin  
 225. taiblidh co roloisgid he, 7 co *torchair* for *lar* *tar* ur amach gosin  
 226. lucht robi re *gnimrud* and, 7 ni *terno* nech dib as a *mbeathaid*  
 227. *acht* *Licius* 7 *Elenor* nama, na *romarbsat* a *n-airm* foden. *Elenor*  
 228. *dono* in tan *adconnairc* na *Rudulta* *ime* do *gach* *aird*, dothuig co  
 229. fuighbed<sup>1</sup> bas leo, 7 is i *comairle* dorone, rogab a *sciath* ina *laim*  
 230. cli, 7 ronocht a *claidim* in *bail* is *lia* 7 is *dluithi* *doconnairc* na  
 231. *firu* i *medhon*, 7 *dobeir* *borbruathar* *croda* *curata* *chuco*, 7 *nos-geb*  
 232. *sroigleadh* 7 *esargain*, leod 7 *leadradh* 7 *dichendad* co *mbenadh*  
 233. *bond* *fri* [474] *medi* 7 *medi* *fri* *aroile* *acu* *gach* *conair* *dotheghidh*  
 234. *tresin* *sluagh*. *Dotoit-sim* *dono* *acusum*. *Licus*, *immorro*, *eluidh*  
 235. side *triasna* *sluaghaib* *fora* *chul* d' *indsaigidh* in *dunaidh*, 7  
 236. *adnaig*<sup>1</sup> ac *drem* *frisi[n]* *mur* 7 na *Troiandaigh* ica *fritholum*  
 237. *dona* *muraib*. O 'd<sup>2</sup>connaire *Tuirrn* *inni* *sin*, *rethidh* ina  
 238. *dhiaidh*, 7 *amal* *robhi* *Licus* ic *drem* *frisin* *mur*, *nos-trascrand*  
 239. co *lar* *chuigi*, 7 *benaidh* a *chend* *de*. Ba *handsin* *dono*  
 240. *romarb* *Ilionus* *trenfer* *Lucretrum* amach. *Marbaid* *Litherus*  
 241. *Emathona*. *Marbaid* *Asiltasc* *Coromeum*. *Marbaid* *Seneus*  
 242. *Ortigeim*. *Marbaid* *Turnus* anund cheana VI laich *lanchalma*  
 243. do *trenferaib* *Troiandach*. *Marbaid* *dono* *Capis* amach  
 244. *Priuernum*.<sup>2</sup> *Marbaid* *Mesentius* do *chloich* a *tabaill* *gilla* og  
 245. *amulchach* allata robai a *n-edach* *cæmhchumdachta* a[g] *gabail*  
 246. na *mur* .i. *mac* *Erentes*. Robai *oglach* bæth *buadnusach*  
 247. bagach *brigach* *borrfudhach* *ar* æn re *Tuirr[n]*, 7 *siur* do *Thuirrn*  
 248. aigi do *mnai*, *Numanus* a *ainm*. Robai side ag *athaisiugud*<sup>3</sup>  
 249. na *Troiandach* gu *mor*, 7 ag *bem* *forro* gan *teacht* doib asin  
 250. *dunadh* amach do *chothughud*,<sup>4</sup> 7 is *ed* *roraidh* *riu*: "Nach náir  
 251. libh," *ar* *se*, "tæb do *tabairt* *fri* *daingin* *mur* *dogres* do *ba*  
 252. *n-anacul* *ar* *bas*, 7 nach *fhuil* da *ghoil* na do *gaiscidh* *agaib*  
 253. *tiachtain* amach as *bar* *muraib*? Is *mor* in *dasacht* 7 in

<sup>1</sup> MS. d for g

<sup>2</sup> MS. *Prinernum*

<sup>3</sup> d sup. lin.

<sup>4</sup> 1. *chathughud*

<sup>a</sup> on this, the Trojan, side.

and ladders against the walls ; others shooting fire upon them to burn them. Now there was a high tower with a rampart under the wall of the fortress ; and the Trojans were abiding there, engaged in archery and shooting at the Latin hosts. Turnus with his Rutulians came towards it, and discharged at it a cast of a flaming torch, and the torch, after being blown by the wind, stuck in the boarding, and set it on fire. It fell to the ground over the outer edge carrying with it the people that were at work there, and not one of them escaped alive except Lycus and Helenor oniy, whom their own weapons slew not. Helenor, however, when he saw the Rutulians round about him on every side, understood that he would die at their hands, and the plan he adopted was this : he seized his shield in his left hand and bared his sword where he saw the men most numerous and closest together, and he made a murderous rush, fierce and heroic, upon them, and he set to scourging and slaughter, hacking, and mangling, and beheading, till sole touched neck, and one neck another, wherever he went through the host. He fell, however, at their hands. But as for Lycus, he escaped back to the camp through the hosts, and began climbing up the wall—the Trojans assisting him from the walls. Turnus on seeing that ran after him ; and as Lycus was climbing up the wall, threw him down to the ground towards him and struck off his head. It was there, too, that Ilioneus, a champion, killed Lucetius on that side. Liger killed Emathion, Asilas killed Corynaeus, Caeneus killed Ortygius, Turnus killed six valorous heroes of the Trojan champions all on this side.<sup>a</sup> Moreover, Capys killed Privernus on that side ; Mezentius killed, by a stone of his sling, a beardless renowned young boy, son of Arcens, dressed in beautifully ornamented garments a-holding the walls. There was along with Turnus a foolish, menacing, contentious, o'erweening, proud warrior named Numanus, who had a sister of Turnus to wife. He was greatly reviling the Trojans and taunting them for not coming forth from the fortress to fight, and he said to them : “ Are you not ashamed,” said he, “ always to depend on the shelter of walls to save you from death, and have you not valour and prowess enough to come forth from your walls ? It is great

ÆN. dro[ch]chiall duib triall *ar* mna do breith uainne a cath,  
 ix. 7 gabail oraind *ar* eigin a nEdail, 7 sib i nbar ndainib banda  
 600 meta gan gal gan gaiscidh *acht* tæb re daingin agaib dogres  
 614 Is demhin derb ni rachai in bar mbethaidh uainni. Ni ba  
 622 hinund duib 7 Greic." Nir'fulaing tra do Asgan beth ac 2255  
 eisteacht fris ni bud sia, *acht* geibid chuigi a soigid, 7 roleig  
 633 chuigi in tan robai forna briathraib sin co ndeachaid triana  
 cheand on chluais go 'raill co ndorchair dochum talman marb  
 635 gan anmain, 7 roraid Ascan iarsin: "Is e sin in frestal  
 doberid na Troiandaigh meta forna Rudultaib." Doghniat dono 2260  
 636 Troiandaigh gair commaidh[m]i in echta sin doroine Asgan,  
 co riacht co clethi n-ær. Feart[h]ar tra cuibleng crodha curata  
 dia ndiden, 7 dothuit dono sochaidhe etaru isin gliaid sin.  
 644 Ba handsin rofhoslaigset in da brathair i. Pandarus 7 Petius  
 [a n]-anmanda in dorus robai forsin dunad, 7 ba he a n-adbar 2265  
 do tocuiredh na Rudulta chucu dochum in dorais<sup>1</sup> 7 tosdait  
 677 7 toirisid iarsin imon dorus fer dia deis 7 fer dia chli a[g]  
 683 coimed in dorais<sup>1</sup> co tosdach. In tan adconnatar na Rudulta  
 in dorus fhoslaicti, tiaghait co dana dochum in dorais do  
 684 dhul isin dun. Tic and ar tus in caithmhilid Cerquens, in 2270  
 comla catha, Aqui[co]lus, 7 Timarus dian rigda<sup>2</sup> ronaimdhidhe  
 7 Emon crodha cathbhuadhach 7 tegait buidni 7 dirma dermar  
 deaghlæch 7 imad anradh imalle friu. Tinoilet do gh[ab]ail  
 riu in dorais ogbaidh uallach allata na Troiandach robatar a[c]  
 cuindghidh nois 7 allaid 7 urrdhurcus a n-anma. Fearthair 2275  
 tra gleo fichda feochair fergach andsin a ndorus in daingin 7  
 tuitidh anraid 7 laith gaile do chechta in da shluagh andsin,  
 7 maidhidh<sup>3</sup> maidm forna Rudultaib on dorus 7 curther a  
 n-ar 7 (col. b) tiagait na Troiandaigh a ndiaid in madma  
 692 asin dunad amach. Rosoich iarsin co Tuirnd in daingin 2280  
 do fhoslugud 7 na Troianu do thiachtain as amach, 7  
 maidm rompo forna Rudultaib 7 beth doibh a[c] cor a n-air.  
 O rochuala dono Tuirnd na briathra borbuathbasacha sin  
 694 fagbais ant inadh a raibi ic toghail in dunaid 7 dos-fig a gal

<sup>1</sup> MS. dorus<sup>2</sup> a sup. lin.<sup>3</sup> MS. maighidh

\* Or autonomously, they fought

madness and folly on your part to attempt to take our wives from us in battle, and to prevail against us by force in Italy, and you womanish, cowardly men, without valour or prowess, but ever depending on a stronghold. It is quite certain that you will not escape from us with your lives. You will not find us the same as Greeks." I trow it was intolerable to Ascanius to remain listening any longer, but he seized his arrow, and discharged it at him, whilst he was uttering those words. It went through his head from one ear to the other, and he fell to the ground dead, lifeless, and then Ascanius said, "That is the way the cowardly Trojans serve the Rutulians." The Trojans, too, at that fell deed, which Ascanius had done, uttered a shout of exultation, so that it reached the welkin. There was waged,<sup>a</sup> then, a fierce and heroic conflict in their defence, and a multitude fell between them in that struggle. It was then that the two brothers, named Pandarus and Biteas, opened the gate that was upon the camp. Their reason was to entice the Rutulians towards them to the door. After that they were quiet and waited about the door, one on the right and the other on the left of it, silently guarding the door. When the Rutulians saw the door opened, they came boldly to the door in order to enter the fortress. First there came the battle-soldier, Quercens; the battle-gate Aquiculus; and keen, royal, very malevolent Tmarus; and valiant battle-victorious Haemon; and troops and a very great company of good heroes came, and a multitude of warriors with them. In order to hold the gate against them were gathered the haughty renowned youth of the Trojans that were in quest of fame, renown, and distinction for their name. So there before the fortress was waged a struggle furious, fierce, ireful; and champions and heroes of valour of each of the two hosts fell there, and the Rutulians were routed from the gate, and slaughtered, and after the rout the Trojans came forth from the fortress. Then [word] reached Turnus that the stronghold was opened, that the Trojans had come forth from it, and that the Rutulians were routed before them, and that they were slaying them. When Turnus heard those wild and terrible words, he left the place where he was taking the camp; and his hero's

ÆN. curud 7 a bruth miled 7 a nert niadh 7 doshoigh<sup>1</sup> *conā* shochraite 2285  
 IX. 696 lais a n-aighidh in madhma. *Ocus marbaid* focietoir inti Patenus  
 702 dorala do a ndiaidh na himghona. *Marbaid* dono Meropen miliid,  
*ocus* Eirimantha *ocus* Petien miliid, a comruc deisi. Maidm  
 remhi iarsin forna *Troianai* dochum in dunaidh, 7 nos-lenand  
 Tuirnd *conā* Rudultaib a[c] cor a n-air co ndeocheaid ina 2290  
 728 ndunadh, 7 luidh Tuirnd ina ndiaidh isin dunadh 7 nir'len  
 nech dia muintir he, *uair* ni fhedatar a techt uaidhib a cumasc  
 a namad. Robo *turus* gan tindtudh dosan *sin*, muna beth  
 722 Iunaind aga imchoimhet. In tan tra adconnairc Pindarus a  
 brathair do marbad .i. Peidias, 7 maidm fora muintir, adnaigh<sup>1</sup> 2295  
 a formna re comlaidh in dorois<sup>2</sup> 7 dunaidh frisna Laitintiu 7  
 726 forfagaib forind dia muintir *fen* frisin *dorus*, 7 tic foirend ele  
 dib isin dunad. *Ocus adconnairc*<sup>3</sup> tra Pindarus Tuirnd isin  
 dunadh ic tafand na Troiandach. Fa forbailigh leis a tharrachtain  
 735 Tuirnd i n-ecomland, *ar* ba saint lais a brathair .i. Petias do 2300  
 dhighail *fair*, 7 roraid fris: "Is tu is maith lend do beith amal  
 437 atai. Ni hinund duit 7 beith i righdhai Amata 7 a cathraigh  
 Duin .i. i n-Airdea. I<sup>4</sup> scoraib do namhad atai, 7 ni bera  
 739 'h anmain lat." *Ocus* daleg chuigi in gai romor robai ina laim.  
 745 Cocard dono Iunaind in gai sech Tuirnd cor'bean a ndorus in 2305  
 dunaidh .i. isin ursaind. Dobeir immorro Tuirnd bem do cloidem  
 750 dosamh cor'dluig<sup>5</sup> a cend *fair ar do co ntorchair* marb andsin. In  
 tan adconnatar na Troiandaigh Pi[n]darnus do toitim,<sup>6</sup> nos-gebh  
 756 eagla 7 omun, 7 techid sechnon in dunaidh ria Tuirnd. Dia  
 maid edh dogned Tuirnd andsin, in dorus d' foslugud ria muintir, 2310  
 759 dotæthsaitis Troiandaigh uile de, 7 robad e sin la dedinach na<sup>7</sup>  
 cathrach. Acht ceana ni hedh sin doroine, *uair* tainic a bruth 7  
 a brigh 7 a morfergmiled in churad co croda comrumach cosgur-  
 ach cathbuadhach, 7 ros-geb for sraiglead 7 esorgain, leod 7  
 leadrad, brud 7 brisiudh 7 basagadh na Troianach gu mbenad 2315  
 bond fri medi aigi gach *conair* dotheigedh sechnon in dunaidh.  
 762 Marbaid *ar tus* Pallemerus caithmiliid, 7 Gigen 7 hAlimus 7

<sup>1</sup> MS. d for g

<sup>2</sup> MS. first o sup. lin.

<sup>3</sup> MS. adconnairc

<sup>4</sup> I. Is i scoraib

<sup>5</sup> MS. dluid

<sup>6</sup> 'et' of MS. omitted

<sup>7</sup> MS. in

valour, his soldier's spirit, and his champion's strength came to him ; and, accompanied by his army, he came against the rout, and he killed Antiphates, the first one that met him, after wounding. He killed also Merops, a soldier, and Erymas and Aphidnus, a soldier, in single combat. The Trojans were then routed before him unto the camp ; and Turnus followed them with his Rutulians, slaughtering them till they went into their camp ; and Turnus went after them into the fortress, and not one of his people followed him, since they knew not that he had gone from them mingled with their enemies. That had been a journey with no return for him, had not Juno been watching over him. Now when Pandarus saw that his brother Bitias was slain, and his people routed, he applied his shoulder to a fold of the door, and shut it against the Latins ; and he left some of his own people at the door, and some others of them came into the fortress. And Pandarus also saw Turnus in the fortress, hunting the Trojans. He was overjoyed that he had caught Turnus at a disadvantage ; for he was longing to avenge upon him his brother Bitias, and he said to him : "We are glad that you are as you are. It is not the same to you as being in Amata's palace and in Daunus' city of Ardea. You are in the camp of your enemies, and will not take your life with you." And he launched at him the huge spear that was in his hand. Juno, however, guided the spear past Turnus, so that it struck in the door of the fortress, to wit, in the door-post. But Turnus dealt him a stroke of his sword, and split his head upon him in two, and there he fell dead. When the Trojans saw Pandarus fall, fear and terror seized them ; and they fled before Turnus throughout the fortress. If what Turnus then did had been to open the door to his people, the Trojans would all have fallen therefrom, and that would have been the last day for the city. But, as a matter of fact, that was not what he did, since his spirit and power and mighty heroic soldier's ire came cruelly, contentiously, triumphantly, battle-victoriously upon him ; and he betook himself to scourging and slaughtering, hacking and mangling, bruising and breaking and killing the Trojans, so that sole touched its neck wherever he went throughout the fortress. He killed first Phaleris, a battle-

ÆN. Frigia. *Ocus marbaid* dono iarsin in lucht-sa robatar a[c] IX.  
 766 *cathugud* dona muraib amach, 7 nach feadatar a beith sin isna muraib a[c] cor air na Troiannach. *Ocus marbaid* ochtur sær 2320  
 778 soicheneoil do Troianaib 7 rosoigh in sgel sin co taisecha Troianach .i. Tuirn do chur air Troianach. Tic Menesteus 7 Sergeantus rotren isin forithin<sup>1</sup> forrosen in tan sin, co n-acatar a muintir 781 for teched ina n-aigid, 7 Tuirnd ica faffand. Is andsin roraid Menesteus fíu: “Cia leth teicthi, a Troianu? Cia daingen ele 2325  
 gusa teighi? *Ocus* nach náir lib æn duine (475) agaib a medon bar ndunaidh a<sup>2</sup> cor bar n-air, 7 sibsi uime as gach aird?”  
 788 Impoid arsain dochum Tuirnd uili, 7 rogabsat fora esargain as 807 gach aird, 7 as e a med rothuircset he, conar’imoilg a anal, 7  
 812 cona chæmhnacair armu do imirt,<sup>3</sup> 7 co tuit[f]ed leo, mina beth 2330  
 Iunaind ica coimed, 7 a[c] cur a n-arm seocha. Ba doilgi do  
 815 Menesteus a ænur ina sluagh uile. O rogabad airc de amlaith  
 798 sin, ros-geb foilliugud rompu dochum in muir, o nach fuair  
 815 conair eluidh aile uaidibh, 7 lingidh don mur amach, amal robai,  
 cona armaib, a sruth Tibir, 7 rochuaid, 7 se locháit lethbaiti, 2335  
 dochum a mhuintiri, 7 batar faltigh fris, uair ge rainic chucu,  
 nir’shailset a riachtain.

X. Tic deridh don lo, 7 scuirthea in deabaid, 7 teid cach dia lebaidh, 7 scuirid co maidin arnamharach. Bai tra mor do cnedaibh 7 toirssi 7 sreachtaib a ndunad na Troianach 2340 isin aidchi sin, *ocus* bai mor do dherfadhaigh 7 do ghuba 7 geran 7 lamchomairt, *ocus* bai mor nguil 7 mairgnighi 7 derchainti, uair doradsat dia n-airi gan imnedh 7 gan dochair fri re na VII mbliadan o tancatar on Trae gusin aidchi sin. Ba haithrech leo gan anmhain a Sigil no a Cartaigin. 2345 Rotallsat cell dia n-anmain in tan sin, ar ni roibi conair eluidh acu, uair doronsat baindea muiridhi dia longaib cona cæmnacair dul for fairgi, 7 roiadh dono morshluagh na Rudulta do leith tiri cona raibi conair eluid aco na teichid, 7 ni torracht Ænias dia foirthin<sup>1</sup> asin gabadh a r-rabatar. 2350

<sup>1</sup> MS. g for t

<sup>2</sup> leg. do, cf. line 2885

<sup>3</sup> MS. imirth

soldier, and Gyges, and Halys, and Phegeus. And he killed after that the people that were fighting from the walls, and who knew not that he was within the walls slaughtering the Trojans. And he killed eight free nobly-born Trojans, and that tale reached the Trojan chiefs, to wit, that Turnus was slaughtering the Trojans. Mnestheus and mightiest Serestus then came to the rescue of them, and beheld their people fleeing towards them, and Turnus chasing them. Then said Mnestheus to them : “ Whither are ye fleeing, Trojans ? What other stronghold are you going to ? Are you not ashamed that one man, in the midst of your stronghold, should slaughter you, and you surrounding him at every point ? ” Upon that they all turned upon Turnus, and they began to smite him from every side, and to such an extent did they assault him, that he could not recover his breath, and was powerless to wield his arms, and he would have fallen at their hands had not Juno been guarding him, and putting their weapons past him. Mnestheus alone was harder on him than a whole host. Thus, when difficulty had been experienced therefrom, he slowly retired before them towards the wall, for he found no other way of escape from them ; and he leaped off from the wall, armed as he was, into the river Tiber, and went torn, and half-drowned, unto his people, and they received him gladly, for though he had come to them, they had not hoped for his coming.

The end of the day came, and the contest ceased, and everyone went to his bed, and ceased till the morrow morning. There was in sooth much of sighing, and sorrow, and plaintive wailings in the fortress of the Trojans that night ; and much there was of tear-shedding, and mourning, and complaint, and lamentation, and there was much weeping and wailing, and despair, for they realised that they had been without trouble or mischance, during the seven years since they left Troy, till that night. They repented that they had not remained in Sicily or in Carthage. At that time they despaired of their lives, for they had no way of escape, for their ships had been made sea-deities, so that they could not go to sea ; and, moreover, the great host of the Rutulians beset them on the land-side, so that they had no way of escape or flight ; and Æneas had not come to rescue them from their present peril.

ÆN. Ba baghach brigach immorro 7 ba subach forbailidh robas  
 a scoraib na Rudalltai, o rosailset muradh in daingin forna Troianaib, 7 a dilgend iarsin. O tainic tra in maidin  
 118 in lai arnamarach atrachtatar na Rudulta 7 fobraid togail  
 in duin forna Troianaib 7 ac brisiud na mur 7 a loscadh. 2355  
 123 Fobrais in cur crodha cathbuadach .i. Caisius Umbresides  
 7 na fir airdmenmnacha anrata .i. Ecatonius 7 Timedes 7  
 Asaracus 7 Castor 7 Tibris.

Adnagaid anall anruith gaili na Troianach forna muraibh do  
 125 chathugud ina n-aigidh .i. da mac Sarpetoin righ[d]a 2360  
 rocalma, brathair Lamhedoin 7 Ethimoine 7 Acomonus .i.  
 129 brathair Mensedei 7 curuidh 7 caithmhilid na Troianach 'malle  
 friu. Tic dono etaru sin isin cath in mæthoglach an urdirc allata  
 132 7 in maccæm<sup>1</sup> 7 in mertrettill 7 in rind agha 7 imghona iarthair  
 .i. Asgan mac Ænias meic Anachis meic Ilois meic Trois meic 2365  
 Erectonius meic Dardain meic Ioibh meic Saduirnd int Asgan  
 isin, fer suairec sochraid seghaind særcheniul in mac sin, bunudh  
 oirechus 7 ardfraith[i]usa in domain uili eside, ar is uada rogen-  
 139 etar airdriga in domain. Tainic dono Ismarus 7 Menestius 7  
 145 Capis imalle fris. Roferadh tra coibleng croda crechtach 2370  
 crolinteach guinech suilech fæbargher andsin. Ba baghach  
 brigach borrfudach roferadh le caithmiledaib crodha curata .i.  
 146 cechtar de (col. b) in da sluagh in coibleng sin etaru. Cen tra  
 robatar forin cathugud sin na Rudulta 7 na Troianaigh, rosiacht  
 Ænias 7 Paill co sgur na n-Edrusdegda baile [i mbai] Tarchon 2375  
 drui, 7 tuisigh 7 flathi 7 maithi na n-Edrusdagda 'malle fris ac  
 fíthalam cotha Tuirnd 7 Mestenti roindarbsat a righa uaidibh.  
 O rosiacht tra Ænias gusna maithib sin roindis doib inni fa  
 150 rainig chucu .i. do chuindgidh sochraide uaidib a n-aigidh  
 Tuirnd 7 Mestenti robatar ica indarba a hEdail. Roindis doib 2380  
 149 a slond 7 a chenel 7 a imtechta 7 fochund a tiachtana co hEtail.  
 O docualatar inni sin roraid Ænias, dochuatar maithi na n-Edrus-  
 dagdha d'a comairle d'a fhis ca fregra dobertais for Ænias.

<sup>1</sup> MS. maccaen

<sup>a</sup> cf. line 2062.      <sup>b</sup> a righa may be a gloss; or perhaps it should precede roindarbsat. The statement is not true in the case of Turnus.

But in the leaguers of the Rutulians, they were warlike, vigorous, and they were glad and joyous, for they hoped to raze the stronghold on the Trojans, and afterwards to destroy it. Now when the morning of the following day came, the Rutulians arose, and attempted to take the fort upon the Trojans, and to break down the walls, and to burn them. The valiant battle-victorious hero Asius Imbrasides, and the high-spirited, warlike men Hicetaeon, Thymoetes, Assaracus, Castor, and Thymbris made the attempt. On this side the valiant Trojan warriors pressed forward on the walls to fight against them; to wit, the two sons of kingly, very brave Sarpedon, brother of Laomedon; Themon, and Acmon, brother of Mnestheus; and heroes, and battle-soldiers of the Trojans along with them. Moreover, amongst these there came into the battle the tender stripling, splendid, renowned, famous, the youth, the furious darling,<sup>a</sup> the point of battle, and man-slaying of the west, to wit, Ascanius, son of Æneas, son of Anchises, son of Ilus, son of Tros, son of Erichthonius, son of Dardanus, son of Jove, son of Saturn, was that Ascanius, a man gentle, comely, stately, free-born was that lad, the origin of the supremacy and overlordship of all the world was he; for from him sprang the emperors of the world. Also accompanying him came Ismarus, Mnestheus, and Capys. There, accordingly, was waged a struggle cruel, wounding, gory, deadly, bloody, keen-edged. Warlike, powerful, proud was that struggle between them, waged by fierce heroic battle-soldiers of each of the two hosts. Now whilst the Rutulians and the Trojans were engaged in that battling, Æneas and Pallas arrived at the leaguer of the Etruscans, where was Tarchon, a wizard, accompanied by Etruscan chiefs and lords and nobles preparing for war with Turnus and Mezentius, whom their kings<sup>b</sup> had driven from them. Now when Æneas reached these nobles, he declared to them the reason why he had come to them, to wit, to ask an army from them against Turnus and Mezentius, who were expelling him from Italy. He told them his name, his extraction, his wanderings, and the reason for his coming to Italy. When they heard what Æneas told them, the nobles of the Etruscans went to take counsel in order to know what answer

A.S. Doraid Tarcon friu: “I[s] særclanda inti tainic chugaibh. Is  
 x. uaitni catha, 7 is ord esoirgni 7 bruiti bidbad, i[s] sgialt ditin 2385  
 7 imdeghla crichi 7 feraind, is cur crodha cosgarthach, cath-  
 buadhach, co mbruth 7 co mbrigh 7 co mborrfadh, co med 7  
 miadh 7 maisi, co mini 7 co mordacht 7 co m-maccæmdacht, co  
 cruth 7 co cell 7 co cene, go ngais 7 go ngail 7 go ngaisgidh.  
 Ocus is drech ollumun 7 is gnuis righ lais 7 is coir fregra maith 2390  
 do thabait fair.” Is ed roraidsit fri Tarcon: “In comairli beri-  
 siu, is i dogenum<sup>1</sup>.” “Is i mo chomairli duib,” ar in drui,  
 “is ed ful a tairngiri duib, ri echtrandcheniul do gabail, do  
 dichur aindligidh Mesanti dib. Gebid Ænias do righ duib, ocus  
 153 tabraids sochraids leis a n-aigidh Mesenti.” Doberaidh righi 2395  
 iarsin do Ænias 7 a sochraidi 7 a sluaigh a hil-cathrachaib  
 7 a hil-poilibh Tusgia 7 Ebrusdagdha 7 Lidia do teacht a  
 forithin<sup>2</sup> Ænias. Ba mor tra in sluag 7 in tinol tainic andsin.  
 Ba baghach 7 ba sochla in coimerghi doronsat. Batar imda rig 7  
 tuisigh 7 ogthigern 7 uirrigh, curuidh 7 caithmiliid 7 laith gaili 7 2400  
 amuis 7 anruith 7 maccæm a[c] cuindgidh allaidh 7 oirdercus  
 isin tinol sin tainic a forithin<sup>3</sup> Ænias. O doruachtatar<sup>4</sup> tra na  
 sloig sin uili æn baile, dochuaid Ænias 7 Paill 7 Tarcon, righ na  
 n-Eodrusdagda, cosin foirind rothogsat imalle riu, dochum in  
 21; coblaigh 7 dochuadar lucht XXX long for fairgi 7 dochuaidh 2405  
 in sluagh uile for tir ar cena i comdail in choblaigh sin gusin  
 dunadh a mbatar na Troiandaigh. Dochuaid Ænias in la sin  
 a cend seda lin a choblaigh, 7 adnaig<sup>5</sup> ar seolad co haidchi.  
 218 In tan tra robhai Ænias for stiuir a luingi isin aidchi, tic  
 225 bandia Cimodocia 'na dochum, 7 gebid erus na luingi ina 2410  
 228 laimh, 7 is ed roraidsi ris: “A meic na baindea, an lin long  
 230 tangumar let co hEtail ron-sai Cibille baindea a rechtaib  
 235 bandea<sup>6</sup> muridhe ar na loisged Tuirn in la tanic diar losgad,  
 7 o rofetamar do thiachtain isin conair-sea tangamar-ni d'indisin  
 241 sgel duidsiu. Dena calma 7 erg d'fhoirithin<sup>7</sup> (476) Asgain ful  
 a ngabudh ac Tuirnd 7 tabair cath do Thuirnd amarach, 7

<sup>1</sup> MS. d for g

<sup>2</sup> MS. forichin

<sup>3</sup> MS. forighin

<sup>4</sup> MS. o dooruachtatar

<sup>5</sup> MS. adnaid

<sup>6</sup> MS. baindead

<sup>7</sup> MS. fhoirighin

they should give to Æneas. "Of noble race is he that hath come to you," Tarchon said to them. "He is a pillar of battle, a hammer for smiting and bruising foes, a shield for guarding and protecting territory and land, a brave triumphant, battle-victorious hero, of spirit, force, pride; of size, honour, beauty; of gentleness, majesty, youth; of comeliness, sense, birth; of wisdom, valour, and prowess; and he has the face of a sage, and the countenance of a king; and it is right to give him a good answer." They said to Tarchon: "The counsel you give, we will follow." "This is my counsel to you," said the wizard, "this is the promise to you to take a king of foreign race in order to rid yourselves of Mezentius' lawlessness. Take Æneas for your king, and send an army with him against Mezentius." After that they gave the kingdom to Æneas, and their army and their hosts from many cities and from many peoples of Tuscany and Etruria and Latium to go to assist Æneas. Great truly was the host and the assembly that came there. Warlike and famous was the joint-rising they made. There were many kings, and chiefs, and young lords, viceroys, heroes, and battle-soldiers, and valiant warriors, and mercenaries, and champions, and youths in quest of fame and renown in that assembly which came to assist Æneas. Now when these hosts had all come to one place, Æneas and Pallas and Tarchon, king of the Etruscans, with the people they had chosen with them, went to the fleet, and they went to sea with the crews of thirty ships, and all the host besides went by land, to meet that fleet to the fortress where the Trojans were. Æneas went forward on his way that day with all his fleet, and he continued sailing till night.

Now whilst Æneas was at the helm of his ship during the night, the goddess Cymodoce came unto him, and took the stern of the vessel in her hand, and said to him: "Son of the goddess, all us ships that came with you to Italy, the goddess Cybele changed into the forms of ocean deities lest Turnus should burn us, the day he came to burn us; and since we knew of your coming this way, we came to tell you tidings. Act bravely and rise up to succour Ascanius, who is in peril at the hands of Turnus, and give battle to Turnus to-morrow,

ÆN. muidfidh<sup>1</sup> fair in cath 7 cuirfe dergair Rudullta and." O  
 246 roraidh Cimodocea na briathra-sa, dochuaidh uad iarsin ina  
 249 luathshaignen,<sup>2</sup> 7 dochuatar na bandea uili 'malle fria. Rosocht  
 256 Ænias iarsin 7 ba hingnadh lais rochuala. O tainic tra soillsi 2420  
 in lai arnamarach, roforcongairt Ænias for lucht in coblaigh  
 beth i fur in chatha arnamarach, 7 techt co ferdha 7 cu fortamail  
 a fhoirithin<sup>3</sup> a muintire robatar a ngabhadh ac Laidindaib 7 ag  
 Rudultaib ag toghail a ndaingin forro. In tan tra adconnatar  
 na Troiandaigh, robatar a[c] congail na cathrach, in coblach 2425  
 262 dochum in puirt, doberait gair mhor estibh, 7 tegaid go dichra  
 267 isin cathugudh gur'machtnaighset na Rudulta med 7 danadus  
 in engnuma doronsat friu. In tan adconnairc Tuirr in coblach  
 dochum in phuirt, roraidh risna Rudultaib foghail in dunaidh  
 277 do legan uaidibh, 7 teacht do gabail in puirt frisin coblach. 2430  
 290 In tan tra adconnairc Tarcon anni sin, rogres lucht in coblaigh,  
 295 7 roraidh riu na longa d'imrum co mbetis a mbruindi for tir  
 7 gach fer cona armgaisced do lem for tir ina urchomair 7  
 299 doronsat in comairle sin dorat Tarcon doibh a lin uili acht  
 nama robriséid long Tarcon fen im charraic conidh ar snam 2435  
 303 rosiacht a forend dochum tiri. Dochuaidh tra lucht in choblaigh  
 a tir forro d'[fh]oregin isi[n] port, 7 rotaifnit na Rudulta uad,  
 7 dochuaidh Ænias iarsin lucht a loingsi co ndesid a ndorus in  
 dunaidh i r-rabatar a muinter, 7 dochuadar cuigi amach a  
 muinter asin dunadh focetoir. Doruachtatar dono chucu in tan 2440  
 sin na sloigh rodailset dia muintir for tir. O doruachtatar  
 chuco dochum n-æn baili na sluaigh sin uile, doronsat a  
 corugudh ina cathaib, 7 rochoraigset gach righ fo leth dib  
 'sin cath cona shlogh diles 7 cona sochraiti fen. Rohordaiged  
 a righ 7 a taisigh, a cuuid 7 a caithmiliid 7 a laith gaili ina 2445  
 fhiadhnaisi isin cath re diden 7 re himdegail 7 urrsglaidi  
 dara ceand i n-aighidh a mbidbud isin cath. O thairnig  
 tra do Ænias corugud in catha, rogres 7 ronert in sluag uili,

<sup>1</sup> MS. muigfidh

<sup>2</sup> MS. shaidnen

<sup>3</sup> MS. fhoirighin

and he will be defeated, and you will work on the Rutulians red-slaughter there." When Cymodoce had uttered these words, she went from him after that in a flash of lightning, and all the goddesses went with her. Æneas was silent after that, and he marvelled at what he had heard. But when the light of day came upon the morrow, he gave orders to the crews of the fleet to be in readiness for the battle on the morrow, and to go manfully and bravely to the assistance of their people that were in peril of the Latins, and of the Rutulians taking their fortress upon them. Now when the Trojans who were holding the city saw the fleet approaching the port, they uttered a great shout, and they went hotly into the battle, so that the Rutulians wondered at the vigour and boldness of the dexterous assault they made upon them. When Turnus saw the fleet approaching the fort, he told the Rutulians to abandon the assault on the fortress, and go to hold the port against the fleet. But when Tarchon saw that, he urged the crews of the fleet, and told them to row the ships till their prows were grounded, and every man with his accoutrements to leap to land over against him. And their whole number followed that counsel, which Tarchon gave them, save only that Tarchon's own ship was broken up upon a rock, and it was by swimming that its company reached land. So the crews of the fleet landed on them in the port by force, and they chased the Rutulians out of it, and upon that Æneas went with those of his expedition, and took up his position before the camp, where his people were; and immediately his people went forth unto him from the fortress. Moreover, at that time, there came to him the hosts of his people who assembled on land. When all these hosts had come to him into one place, they accomplished the marshalling of them in their battalions, and they marshalled each king of them apart in the line of battle with his proper host and with his own army. Their kings, and their chiefs, their heroes, and their battle-soldiers, and their valiant warriors were arrayed before him in the line of battle for his defence, protection, and guard, to meet their foes in the battle. Now when the marshalling of the battle was completed by Æneas, he incited and encouraged all the hosts, and said to them:

ÆN. 7 roraid riu: “Is coir duib,” *ar* se, “a anradu særclanta,  
<sup>x.</sup> calma do denum, *ar* bid sochla somainech duib madh romuib 2450  
 muidh fes. Rosia clu 7 urdurus bar ngaile 7 bar ngaiscid gach  
*leth* fon domun. Biaidh bar n-egla 7 bar n-omun forna cenelai<sup>b</sup>  
 comfhoicsib fuile<sup>c</sup> umuib, 7 lemthai gach æn, 7 ni lema æn sib,  
 mad romuib muidfis<sup>1</sup> in cath-sa aniu for Tuirrn. Is cosmuil rib  
*calmacht* do denum. Ad rigda ruaignhera ba[r] riga,<sup>2</sup> trena 2455  
 talchara bar taisigh. Ad glica gætha ba[r] comairligh. Ad  
 læchda ledmeacha londgarga bar laith gaili. Ad croda calma  
 curata bar caithmili<sup>d</sup>. Is maith (col. b) dono bar congaib airm  
 dochum in catha, 7 at imda bar luirecha ailli umhaidhi, at iat  
 trebraidi treDualacha co cathbarraib firailli forordhaib. At imda 2460  
 dono bar cæmsceith corcra cumaidhe cobsaidi,<sup>3</sup> 7 bar ngai glasa  
 gormchruaidhi, 7 bar slega semnecha slisgorma. Ad imda bar  
 soighedbuilg 7 bar soigdi cæma cumdachta d'or orloiscthe.  
 Uime sin is athais mor daib muna derntai calma amlaid sin, 7  
 febus in adbair ful agaib.”

2465

Cen dono robai Ænias a[c] corughud a catha 7 ac nertad a  
 sloigh, rotinoilit a sloigh 7 a sochraidi dochum Tuirnd, 7  
 rocoraig a catha, 7 rogres a sloigh, 7 ronert co nderntais calma  
 ac indarba in tshloigh teicthigh uaithib .i. na Troianach nach  
 fuaratar a ndin isin domun *acht* a mbeth for indarba a tir i tir co 2470  
 torachtatar Edail. Roraid dono fos: “Bud andum leb bith fo  
 chis 7 fo shognum do[n] drochcenel fheltach ut na Troianach;  
 7 gid ed on, ni gebthar uaibsi *acht* muirfider bar særcland 7  
 dærfafter bar mna 7 bar meic 7 bar n-ingena. Bertar bar n-or  
 7 bar n-airgit 7 bar n-uili indmus 7 maine, mina cathaighthi<sup>4</sup> co 2475  
 calma ac diden bar n-atharda i n-aighidh na Troianach.”

O ruscaig<sup>5</sup> doib tra a catha do corugud 7 a sloig<sup>6</sup> do nertadh  
 7 do gressacht, 7 o rogabsat a n-ihna catha forro, 7 rocomfoicsigh<sup>7</sup>  
 cach dib dochum a chele co talcar tren tarpthech, 7 co brigmar  
 borrfudach, 7 ba failidh badb derg dasachtach ac imchosait etir 2480

<sup>1</sup> MS. muigfis<sup>2</sup> a sup. l.<sup>3</sup> MS. cobsaigi<sup>4</sup> MS. cathaighi<sup>5</sup> MS. d for g<sup>6</sup> MS. shloig<sup>7</sup> MS. rocomfoicsidh

"It behoves you," said he, "ye nobly-born heroes, to do valiantly, for it will be famous, prosperous, for you if you win. The fame and renown of your valour and prowess will travel everywhere throughout the world. The fear and dread of you will be upon the neighbouring races that are round about you; and you will defy everyone, and no one will defy you, if you rout Turnus in this battle to-day. It is like you to show bravery. Royal, furiously-routing are your kings; mighty, unflinching your heroes; prudent and wise are your counsellors; heroic, eager, fiercely rough, your valiant warriors; sanguinary, brave, daring your battle-soldiers. Moreover, good is your collection of arms unto the battle; many are your beautiful, brazen hauberks. They are triple-braided, triple-linked with truly beautiful gilded helms. Besides many are your handsome shields, crimson, shapen, firm; and your azure blue-steel darts; and your riveted, blue-bladed spears; many are your quivers, and your arrows lovely, ornate, of burnished gold. Therefore, it is a great reproach to you, if you do not act bravely thus, considering the excellence of the means you possess."

But whilst Æneas was ordering his battle, and encouraging his host, Turnus' hosts and armies were assembled unto him, and he marshalled his battalions and incited and encouraged his hosts to do valiantly, driving from them the fugitive host, to wit, the Trojans, that had not found safety for themselves in the world, but were being driven from land to land till they reached Italy. Moreover, he also said: "You would think it strange to be under tribute and service to yon evil treacherous race, the Trojans; and though you would be, it will not be accepted from you, but your free-born children will be killed, and your wives and sons and daughters enslaved. Your gold and your silver will be taken away, and all your treasure and goods, unless you fight boldly, defending your fatherland against the Trojans."

Now, when they had finished marshalling their battalions, and encouraging and inciting their hosts, and when they had donned their weapons of war, and drawn nigh each of them towards the other stubbornly, mightily, vehemently; and spiritedly, proudly; and joyous was red mad War a-stirring up mutual strife between

328. *Æn.* in da chath sin, ba trom sceo nemi 7 aingceoil 7 duabus for  
<sup>x.</sup> sluaghaib Rudultaib in la sin. Ni bai doib adbar sitha d'Ænias  
 d'a festais indi robai de. Ba hadhuathmhar edigh in buiridhach  
 robuirsed damraidh daghchalma na Troianach 7 [na] n-Eodruis-  
 degda 7 na n-Arcaidegda do chath fri Rudultaib. Roferad tra 2485  
 cuibleng croda crolinteach fuleth guinech gabalach crechtach  
 crolintech etarru 'sin chath sin. Ba brisc fidbuidh a lamhaib  
 læch lanchalma isin cath cetna. Rochlos and dresachtach na  
 n-nar[m] 7 tulguma na sgiath 7 sgredgairi na ngai 7 fedgaire na  
 cloidem 7 siangairi na soighed. Adceasa andsin sruthana fola 2490  
 fordhergi a hindaib laigin lanfhuiltech 7 colg nded nduaibseach  
 n-aigthide imumnus 7 a hindaib cloidem corr coidealta cor-  
 cordha. Dorochradar andsin tra don tslogh chechtardha gleri  
 laech londghuinech for inchaib a tigernadh. Dorochradar and  
 fos oirrigha ana ilardha don tshlogh cobsaid cechtarda sin. 2495  
 Ba haighthidhe<sup>1</sup> aduathmhar, 7 ba cobsaidh curata in fhobairt  
 tuc Ænias for slogh na Rudulta, 7 se 7 luirech trebraid  
 tredhualach alaind umaidhe uime, 7 cathbarr fororda fora cind,<sup>2</sup>  
 7 sgiath sechtfillti fora chliu, 7 cladem cruidhgher colund-  
 ledartha, is e daingen degfhæbrach särdenmach sechtleghtha 2500  
 co demin ina des laim aga slaidhi 7 iga slechtadh, ica leodh 7  
 ica letrad aga ndichendadh 7 aga n-athcuma co mbenadh bond  
 fri medi aigi gach conair rothegheth tresin cath. In tan (477)  
 tra bai Ænias forsin luinde sin, dorala chuigi ina aighidh in  
 cur croda comrumach .i. Telon cathmiliid. Focerd gliaidh do 2505  
 Ænias, 7 marbad Telon isin gliaidh sin. Doroich dono chuigi  
 iarsin Licias lanchalma, 7 dobeir comram tend talchar do Ænias  
<sup>328</sup> co ndorchair Lidsias la hÆnias. Dorochratar leisin curaidh  
 Caisias ocus Gias coraidh ocus Paro ocus Sidon 7 VII meic  
 337 Pairci doradsat amus for Ænias. Ocus Meon<sup>3</sup> ocus Alcanor a 2510  
<sup>342</sup> brathair ocus Nuimitor cat[h]miliid. Ocus ros-imrend dono  
 Ænias iarsin fo sluagaib na Rutulta fo cosmhailius tairb da[s]-  
 achaigh rogialla gail 7 gnathengnum. Dothoitetar lais rig 7

<sup>1</sup> MS. aidhidhe

<sup>2</sup> MS. fora cliu

<sup>3</sup> e supra lin.

<sup>\*</sup> Meaning not clear. Text possibly corrupt, leg. fri Ænias (?)

those two battalions, heavy was the increase of bane and ill-luck and gloom upon the Rutulian hosts that day. They had no reason for peace with Æneas,<sup>a</sup> if they had known the thing that resulted therefrom. Dreadful, horrible was the bellowing which the right-valorous companies of the Trojans, Etruscans, and Arcadians bellowed for battle against the Rutulians. There was waged in sooth a conflict cruel, gory, bloody, woundful, invading, deadly, gory between them in that battle. Brittle was the wood in the hands of the full-valorous heroes in the same battle. There were heard the crashing of the arms, the groaning of the shields, the hiss of the darts, the swish of the swords, the rush of the arrows. Streams of crimson blood were seen there from spear-points full-gory, and from the points of the dread, frightful, very sharp, tusk-hilted swords, and from the ends of the pointed, tapering, purple glaives. There, too, fell of both hosts abundance of heroes wrathfully wounding for the honour of their lords. There also fell illustrious rulers manifold of both those steadfast hosts. Terrible, dreadful, steadfast, and heroic was the onset Æneas made upon the host of the Rutulians, clad as he was in a beautiful brass, triple-braided, triple-looped hauberk, and a gilded helm upon his head, and a sevenfold shield upon his left arm, and a sword, hard and keen, body-mangling, and firm withal, keen-edged, nobly fashioned, seven times tempered unto proof, in his right hand, striking them, and cutting them down, hacking them, and mangling them, beheading them, and wounding them, so that sole touched neck wherever he went through the battle. Now when Æneas was in that burst of wrath, there chanced to approach against him the brave contentious champion, Theron, a battle-soldier, who gave battle to Æneas, and Theron was killed in that contest. Moreover, after that full-valorous Lichas came unto him, and delivered a keen, obstinate attack upon Æneas; and Lichas fell by Æneas. By the hero fell Cisseus and Gyas, heroes, and Pharus, and Cydon, and seven sons of Phorcus, who had made an onset upon Æneas; and Maeon, and Alcanor, his brother; and Numitor, a battle-soldier; and after that Æneas kept charging them throughout the hosts of the Rutulians like a mad bull, whom valour and wonted prowess lash(?). Kings and

2515 *Æn.* taisigh 7 trenmiliid 7 laith gaile<sup>1</sup> na Rutulta, 7 teichid roime  
 352 iarsin a[c] cor a n-air do. Tic dono Uilessus co sluagaibh Arcuinsia leis<sup>2</sup> 7 Mesapus cona sochraidi a n-aighidh in madma,  
 7 fosaighit in cath 'gan muigh sin 7 cat[h]aicht[h]ir co dur  
 7 co dichra do cehtar in da lethi andsin. Dothoit and ilar  
 365 cait[h]miled 7 laith ngaili do cehtar in da shlogh. Dobeir  
 dono Paill mac Euaindir fobairt co talchar tairpthech for sluagaib  
 na Rudulta 7 sloidhidh<sup>3</sup> bearn C romhi isin chath 7 dot[h]uit  
 381 leis Lagus lanchalma. Ocus Ispon ocus Sedemus ocus Anchem-  
 391 oluus ocus Lairdeis ocus Timeris ocus Roedes ocus Illus. Dobeir  
 411 dono Aleasus do muintir Tuirn fobairt for slogh na Troianach  
 7 dothoit Ladona 7 Fereta 7 Demodeus ocus Strimonus 7  
 Toans 7 Imoanus. In tan dono bai ac bein a fhodbha don  
 cathmiliid dia n-adh ainm Imaonus, doruacht Paill mac Euaindir  
 ina dochum, 7 feraid comruc feig feochair fergach fæbrach 'na  
 422 ndis, 7 dothuit Alessus la Paill isin comruc, 7 beridh a fodb.  
 426 Rofobair dono Lausus mac Mestensus slogha na Troianach 7  
 fobraidh na hArcaidegda, 7 fochedr ár mor forro. Adnaig<sup>4</sup> dono  
 Paill mac Euaindir ina aigid do leth eli. Dofearadh combaigh<sup>5</sup>  
 433 crodha curata andsin etir na rigmileda .i. Paill mac Euaindir  
 7 Lausus, 7 torchair sochaidhi mor don tshlogh cechtarda na  
 Rudulta 7 na n-Arcaidegdfa. 2535

In tan tra adconnairc Tuirnd in rebradh 7 in scanrradh  
 tuc Paill for sluagaib na Rudulta 7<sup>6</sup> dothæd triasin cath do  
 frithalum Paill. In tan adconnairc Paill Tuirnd 'na dochum  
 foicsighidh do frithalum co fhichdha fuireachair, 7 tic co  
 talchar dana a n-aighidh Tuirnd, 7 in tan doruacht Tuirnd 2540  
 ina dhochum cona raibi acht edh urchuir etaru, crothaidh  
 457 Paill in gai romor, 7 roleig co fortren feramhaill ar amus  
 474 Tuirn co ndeachaid triasin sgiath sechtfhillti,<sup>7</sup> 7 ni rainic  
 a chnes ar rola Iunaind seacha rind in ghai, ar is amhlaid  
 robai Tuirn in la sin, 7 Iunaind ica imdiden conach rictis 2545  
 480 airm a namat. Doleig dono Tuirn aurchur don laigin lethan  
 glas robai ina laimh co ndeachaid tresin sciath do Phaill 7

<sup>1</sup> MS. laith ngaile    <sup>2</sup> leis, MS. lis. Aruncaeque [manus]    <sup>3</sup> MS. sloighidh

<sup>4</sup> adnaid    <sup>5</sup> MS. combaigh    <sup>6</sup> Omit 7, or supply ba fergach, or the like.

<sup>7</sup> MS. VII fhillti

chiefs, and stout soldiers and valorous heroes of the Rutulians fell by him, and after that they fled before him, being slaughtered by him. Moreover, Halaesus came with Auruncan hosts, and Messapus with his army against the rout, and they maintained the battle at that plain, and there it was fought hard and hot by each of the two sides. A multitude of battle-soldiers and valorous heroes of each of the two hosts fell there. Moreover, Pallas, son of Evander, made an attempt obstinately, vigorously, upon the hosts of the Rutulians ; and he hewed a gap of a hundred before him in the battle, and Lagus, full-brave, fell by him, and Hisbo, and Sthenelus and Anchémolus, and Larides, and Thymber, and Rhoeteus, and Ilus. Moreover, Halaesus, of the people of Turnus, made an attempt on the host of the Trojans ; and Ladon fell, and Pheres, Demodocus, Strymonius, Thoas, and Imaon. Moreover, while he was stripping his spoils from the battle-soldier who was named Imaon, Pallas, son of Evander, approached him, and the two waged a contest sharp, vigorous, angry, keen ; and Halaesus fell by Pallas in that contest ; and he took his spoils. Moreover, Lausus, son of Mezentius, assailed the hosts of the Trojans, and he assailed the Arcadians, and inflicted great slaughter upon them. Pallas, son of Evander, however, opposed him on the other side. A brave, heroic combat was there waged between the royal soldiers, to wit, Pallas, son of Evander, and Lausus ; and a great multitude fell of the hosts on both sides, both of the Rutulians and the Arcadians. Now when Turnus saw the havoc and dismay that Pallas brought upon the hosts of the Rutulians, he came through the battle to engage Pallas. When Pallas saw Turnus approaching him, he drew nigh to engage him, furiously, warily, and he advanced, obstinately, boldly, against Turnus ; and when Turnus had come so near him that there was but the space of a cast between them, Pallas shook the huge spear, and hurled it powerfully, manfully at Turnus, and it went through the sevenfold shield, but did not reach his skin ; for Juno guided the spear-point past him ; for thus was Turnus that day, with Juno protecting him, that the arms of his enemies reached him not. Turnus also hurled a cast of the broad, azure spear that was in his hand, and it went through the shield of

ÆN. tresin lurich trebraid tredualaigh 7 trena uchtbruindi 7 co  
<sup>x.</sup> 485 robris a craidi *ar* dho, 7 co ruc urraind triana dhruim siar,  
<sup>486</sup> 7 benaidh Paill (col. b) in gai ass, 7 rod-chroithind, 7 in 2550  
 trath rothom a thelgan aris *for* Tuirnd, tegaid airdi ega  
<sup>488</sup> chuigi, 7 totid marb gan anmain i cris a sceith. Doroich  
 Tuirn chuigi iarsin, 7 is *ed* roraidh: "Is amlaidh sin," *ar* se,  
<sup>493</sup> "as maith leam do beth a luagh do chairdiusa fri hÆnias";  
<sup>499</sup> 7 benaid de in cris bai 'mo thæb rochumdaigh do Cloandus 2555  
 d'or orloiscthi 7 do gemaib carrmogaill, 7 dia fesadh inni  
<sup>503</sup> robhai dho dhe iartain, robad fearr do na robenadh uad in  
 oirid sin, *ar* ba he fochund a bais iartain.

In tan tra adconcatar na hArcaidegdha Paill do thoitim  
 la Tuirn, dosoichid co talchar dana do chosnum in cuirp fri 2560  
<sup>506</sup> Tuirn, 7 beridh uad in corp, 7 doberaid leo *for* cris a sceith, 7  
 doghniat morghair ghubha 7 guil 7 basgaire mor a[c] cainedh  
 Paill. Roichidh tra in scel sin co hÆnias .i. Tuirnd do  
<sup>510</sup> marbad Paill 7 a beth a[c] cur *air* na n-Arcaidegdha 7 na  
 Troianach iarsin. In tan tra rochuala Ænias in sgel sin, 2565  
 doerigh a bruth 7 a brig and, 7 a fherg 7 a gal curudh,  
 7 adraig<sup>1</sup> a en gaile co mbai *for* luamain uasa cind. Ba  
 ferg nathrach ferg Ænias in tan sin. Ba bruth miled 7 ba  
 luth leomain, ba gal curudh, ba nert niad, ba lamach læch  
 lais. Ba handsa tra fulung a fergi 7 frithalum a mha[c]- 2570  
 comlaind in la sin. Noimrind in tan sin amal damh  
 dassachtach rogialla gail, *no* amal leomain londbrighach,  
 7 nos-geb sroghled 7 esargain, 7 focerd *ar* dimor forro ag  
 indsaghidh do triasin cath *for* iarraidh Tuirnd. Dothoit les  
<sup>517</sup> na ceithri cat[h]milid <sup>2</sup>III meic<sup>2</sup> 7 Magho milid 7 Anexirius 2575  
<sup>525</sup> 7 Tairctus 7 Anteus 7 Ludsius cat[h]milid 7 Ligear a brathair.  
 In tan tra adconnairc Iunaind int *ar* mor sin rola Ænias  
*for* Rudultaib ac iarraidh Tuirn tresin cath, ba homun le a  
 torachtain co Tuirnd, 7 Tuirnd do thoitim lais. Is i comairle

<sup>1</sup> MS. adraid

<sup>2</sup> omissions

<sup>a</sup> lit. in the centre (or bosom) of his shield, cf. Ir. Texte, v. p. 862

Pallas, and through the hauberk triple-braided, triple-looped, and through his chest, and split his heart in two, and forced the point through behind his back ; and Pallas plucked out the dart, and shook it, and when he was about to throw it again at Turnus, the signs of dissolution came upon him, and he fell dead, lifeless, on<sup>a</sup> his shield. Turnus then approached and said : “ Thus,” quoth he, “ I would have you be as a reward for your friendship with Æneas,” and he plucked from him the girdle that was about his loins, which Clonus fashioned for him of burnished gold and of carbuncle gems ; and had he but known what came of it to himself afterwards, it would have been better for him that he had not plucked so much as that from him : for afterwards it was the cause of his death.

When, however, the Arcadians saw Pallas fall by Turnus, they went obstinately, boldly, to contend with Turnus for the body, and they took the body from him, and brought it with them on<sup>a</sup> his shield, and they uttered a great shout of sorrow, and weeping and great lamentation a-wailing for Pallas. Now that tale reached Æneas, that Turnus had killed Pallas, and was then slaughtering the Arcadians and the Trojans. Well, when Æneas heard that tale, his spirit and power rose in him, and his anger and his hero’s valour and his bird of valour rose so that it was hovering over his head. The wrath of a serpent was the wrath of Æneas at that time. His was a soldier’s spirit, and a lion’s power, a hero’s valour, a warrior’s strength, a champion’s shooting. It was difficult, indeed, to endure his anger and to withstand his youthful ire that day. He then kept plying them like a mad ox whom valour lashes (?), or like a lion fiercely strong. And he inflicted scourging and smiting, and he hurled very great slaughter upon them, as he advanced through the battle in quest of Turnus. There fell by him the four battle-soldiers [of Sulmo], four sons [of Ufens], and Magus, a soldier, and Anxur, and Tarquitus, and Antaeus, and Lucagus, a battle-soldier ; and Liger, his brother. Now, when Juno saw that great slaughter, which Æneas wrought upon the Rutulians, as he was seeking Turnus through the battle, she was afraid of his overtaking Turnus, and of Turnus’ falling by him. This is the plan she adopted. She transformed herself

ÆN. doroine, nos-dealband hi sen a richt Ænias *conu* airmgaisged, 2580  
 644 <sup>x</sup> 7 tic a n-aighidh Tuirnd, 7 fograidh comlund fair, 7 dobeir  
     athais o briathraib do. Tic Tuirnd co talchar dana ina  
     haighidh 7 doleg urchur don gai robai ina laimh *fora* hamus.  
 646 Teichidh Iunaind roimhi *sin* andsain 7 impoidh a druim  
     ris iga theichid. Ba dearb la Tuirnd gor'be Ænias sen 2585  
     roteich romhe. Rogab ar cell coscur do thocur do for  
 649 Ænias, 7 roraidh fris : "As *nar* duit teichedh," for se, "ocus  
     na fag do muintir isin tir dia tanagais iarraidh for il-mhuiiri[b]  
     7 il-tirib. Doberthar duit annosa om des-sea foimdin firchalma  
     fon ferand, 7 oiris annossa co fessam cuich uaind bus crodha 2590  
 651 7 na teich." O roraidh Tuirnd na briathra-sa, nochtaidh a  
     cloidem, 7 teid *ina* diaidh dia *tarrachtain*. Teichidh Iunaind  
 655 roime dochum in cobhlaigh, 7 teid a luing Oirisius Ebrusdagda,  
 657 7 is amlaidh robai side, 7 ted *esti* a tir. Teid Tuirnd ina (478)  
     diaidh *dono* isin luing. Impoid Iunand iarsin dochum na teidi, 2595  
 659 7 nos-ledrand 7 dobeir in gæth 7 in sruth fhuadach forin luing  
 662 amach forsin fairgi, 7 teid Iunand uad for foluamain isin ær, 7  
     fagbaid Tuirnd a ænur isin luing, 7 ni shidir Tuirrn andside cid  
     dogenad. Fuabraid for nemeli moir 7 toirssi, 7 is *ed* roraidh :  
 668 "A dhea nime, cidh 'ma tugadh in *tromdighal-sa* formsa? Cidh 2600  
 670 dogen, no cia *leth* ragat, no in rius *aris* mo thir 7 mo chairdi?  
     *Ocus* is truag dham nach eg dofhuarus, *ocus* oirchisidh damh, a  
 677 gætha, 7 brissid in luing imna cairgib-sea go nam-basat"; 7  
 688 triallaid a legad 'mo chloidimh, 7 tomaid fo tri lem isin fairgi  
 685 dia bathudh *acht* rotairmisg Iunaind sin uime. Cen tra robai 2605  
     Tuirnd isin gabad sin, beridh in gæth 7 in sruth in luing co  
 688 hAirdea co cathraigh nDuin.<sup>1</sup> Ba heside athair Tuirrn in  
     Duin isin 7 o robreg tra Iunaind Tuirnd le asi[n] cath, *conngbaid*  
 689 Mestentius in cath dia eis i n-aigidh Ænias, 7 nos-imrind co  
     laechdha laidir fo slogh na Troianach, 7 focert ar mor *forro*, 7 2610  
 696 dothoit lais Ebrus cathmiliid, 7 Lathogus, 7 Palamus, 7  
 730 Euchaides, 7 Arcon, 7 Orodeis, 7 doberaid *dono* na Rudullta  
 747 co dana dichra isin cath ar æn re Mestensius. *Marbaid Cetacus*

<sup>1</sup> MS. Nuin

<sup>a</sup> lit. the current carrying the ship out of her course

into the figure of Æneas with his armour, and came against Turnus; and challenged him to a contest, and hurled wordy abuse upon him. Turnus came obstinately, boldly, against her, and aimed at her a cast of the spear that was in his hand. Juno thereupon fled before him, and turned her back to him, fleeing from him. Turnus was certain it was Æneas himself that had fled before him. He conceived that a victory over Æneas had fallen to him, and said to him: "It is a shame for you to flee," said he, "and do not leave your people in the land you have come in search of, over many seas and many lands. There will be given you now from my right hand a truly brave reception into the land, and tarry now till we know which of us is the braver, and do not run away." When Turnus had uttered these words, he drew his sword, and went after her to overtake her. Juno fled before him towards the fleet, and boarded Etruscan Osinius' ship, and thus was she [moored], with a rope out of her to land. Turnus accordingly went after Juno into the ship. She then turned to the rope, and cut it, and the wind and the ebb tide\* carried him on the ship out to sea; and Juno went from him hovering in the air, and she left Turnus alone in the ship, and he knew not then what he should do. He fell into great bemoaning and gloom, and said: "Gods of heaven! wherefore has this heavy vengeance been visited upon me? What shall I do, or whither shall I go, or shall I reach again my country and my friends? Woe's me that I did not find death; and pity me, ye winds, and dash the ship to pieces upon these rocks in order that they may destroy me," and he attempted to fall upon his sword, and thrice he was about to leap into the sea to drown himself; but from that Juno restrained him. Now whilst Turnus was in that peril, the wind and the tide brought the ship to Ardea, the city of Daunus. He was Turnus' father, that Daunus. And when Juno beguiled Turnus with her out of the battle, Mezentius maintained the battle after him against Æneas, and kept charging heroically, strongly, through the host of the Trojans, and inflicted great slaughter upon them. And by him fell Hebrus, a battle-soldier, and Latagus, and Palmus, and Euanthes, and Acron, and Orodes; and, moreover, the Rutulians fought boldly, hotly, in the battle along with Mezentius. Caedicus, a Rutulian, killed

ÆN. Rudulta Alcatham. *Marbaid Sagiator Itaspen. Ocus Rapo*  
<sup>x.</sup>  
<sup>749</sup> *Partenim* 7 Oirtes. *Marbaid Mesapus Colonium Atroinum*<sup>1</sup> 7 <sup>2615</sup> *Lichaonium* 7 Eucaten. *Marbaid Salius Troianach Atroinum.*<sup>1</sup>  
<sup>755</sup> *Marbaid Sailium.* Fearthar tra cath fichda fergach andsin do  
<sup>757</sup> cechtar in da lethi. Ni roibi menmna techidh<sup>2</sup>a[c] cechtarde. Ni  
 tarlaig nechta de tairisi dí' araile. In tan robai in cath a coimtend  
<sup>762</sup> etaru, dobeir Mestensius tolg dermhair i cath na Troianach, <sup>2620</sup>  
 7 fobraith scanrudh 7 sgaileadh for sluagaib na Troianach.  
<sup>769</sup> O 'dconnairc Ænias inni sin, dobeir frithalum fair in conair  
 tainic. In tan roshairich Mestensius Ænias ica shrithalumh  
 doleg urchur don gai romhor robai ina laimh for amus Ænias  
<sup>778</sup> co roscend do sgiath Ænias co romarb milid do muintir <sup>2625</sup>  
<sup>783</sup> Euaindir. Doleg dono Ænias in gai robai ina laimh do  
 Mestensius *co* ndeachaid triasin sciath sechtfillti,<sup>3</sup> 7 triasin  
 luirigh tredualagh im Menesdensius *co* ndorchair for lar don  
<sup>786</sup> æn urchur sin. Nochtaid Ænias a cloidim, 7 teid ina  
<sup>790</sup> dhochum do bein a chind de. In tan adconnairc Lusus a <sup>2630</sup>  
 athair do thoitim, 7 Ænias a los a chind do buain de dia  
 cloidem, maidhidh a dera tara gruadaibh, 7 tic a n-aigidh  
 Ænias, 7 tocbaid a sgiath ina agaidh d'anacul a athar, 7 ted  
<sup>800</sup> Mestensius do nigi<sup>4</sup> a chrecht, 7 tic as *co* ndesidh for bru  
 in tshrotha oc forcoimet in catha. Gebidh Lusus comlond for <sup>2635</sup>  
 Ænias d'es Mestenti, 7 doberait a muinter co dichra *ar* æn  
 re Lusus a n-aigid Ænias. Dolegit uili a ngai for Ænias, 7  
<sup>808</sup> conngbaid Ænias a sgiath frisna gaib, 7 focerd (col. b) de na  
 gai uile, 7 dobeir Ænias ruathar crodha curata i n-aghaid  
<sup>815</sup> Lusais, 7 saidhidh in cloidem coraigi aurdorned triana slis, <sup>2640</sup>  
 7 thoitid Lusus marb gan anmain don æn guin sin. In tan  
<sup>821</sup> adconnairc Ænias in gne tainic don maccæm iarna toitim, 7<sup>5</sup>  
 tic a cridhi fair, 7 ba trogh lais, 7 fagaidh a airm 7 a fhodb  
 uili aigi, 7 legidh a chorp dia muintir dia adhnucul. Beraid a  
<sup>841</sup> muinter corp Lusais leo for crandaib a ngai dochum Mestensius <sup>2645</sup>  
 baile i raibi for bru in tshrotha ina freslaighi, 7 se indlobhar  
 don guin tuc Ænias fair, 7 si[a]t-san for guba 7 for toirse  
<sup>843</sup> dia indsaigidh. O rochuala Mestensius in guba sin, atgeoin a

<sup>1</sup> Probably confused from 'at Thronium,' x. 753. <sup>2</sup> MS. menmna  
 tecicidh <sup>3</sup> MS. VII filii <sup>4</sup> MS. nidi

<sup>5</sup> MS. omissions.

Alcathous, Sacrator killed Hydaspes ; and Rapo, Parthenius and Orses. Messapus killed Clonius the Trojan, and Lycaonian Ericetes, Salius killed Thronius, the Trojan [Nealces] killed Salius. There, in sooth, was waged a battle furious, iresful by each of the two sides. No mind was in either of them to flee. Neither of them put trust in the other. Whilst the battle was at its keenest between them, Mezentius made a very great breach in the Trojans' line of battle, and tried to work dismay and dispersion upon the hosts of the Trojans. When Æneas saw that, he watched him the way he came. When Mezentius perceived that Æneas was watching him, he hurled a cast of the huge spear that was in his hand at Æneas, and it glanced off Æneas' shield and killed a soldier of Evander's following. Æneas, however, hurled at Mezentius the dart that was in his hand, and it went through the sevenfold shield, and through the triple-looped hauberk about Mezentius, so that he fell on the ground at that one cast. Æneas bared his sword, and went towards him to strike off his head. When Lausus saw his father fall, and Æneas about to shear off his head with his sword, his tears rushed down his cheeks, and he came against Æneas, and lifted his shield against him to rescue his father, and Mezentius went to wash his wounds, and came away, and sat upon the bank of the stream, observing the battle. Lausus took up a combat with Æneas after Mezentius, and along with Lausus his people fought hotly against Æneas. All hurled their darts at Æneas, and Æneas upheld his shield against the darts, and warded off him all the darts, and Æneas made a furious heroic rush against Lausus and plunged his sword up to the hilt through his side, and Lausus fell dead, lifeless, of that one wound. When Æneas saw the expression that came over the youth after his fall, his feelings wrought upon him, and he was sad, and he left him his arms and all his spoils, and gave up his body to his people for burial. His people bore the body of Lausus with them upon the shafts of their spears, towards Mezentius, where he was on the bank of the stream, lying down; and he weak with the wound Æneas inflicted on him, and they in lamentation and sorrow approaching him. When Mezentius

Æn cride *conid* e *Lusus* dorchair and, 7 doruacht corp a meic.  
 845 Fobraidh for guba 7 toirssi, 7 is *ed* roraid : “A meic inmuin, 2650  
 848 is truagh in clæchmodh, tusu do marbad, 7 misi do *beth* i  
 858 mbeathaid. Tabair damsia each mo meic, 7 ragad-sa fair do  
 dhenum comraig fri hÆnias co romarbur-sa he a ndigail mo  
 meic, no co marba-sam misi *ar* æn re mo mac.” *Ocus* o doruacht  
 868 chuigi a ech, teid fair, 7 berid lais lan a glaice d’fhoghadhaib. 2655  
 873 Adnaig<sup>1</sup> for iarraidh Ænias, 7 legidh tri garmand fair, 7 rosiacht  
 782 co hÆnias, 7 legidh tri hurchuir diaidh a ndiaidh fair. Foceard  
 801 Ænias de. Doleig dono Ænias urchur fairsim co ndechaid triana  
 ceand in Rebais i.e. in ech robai fæ o chluais co’raile co roling  
 int ech i n-airdi, 7 co ndorchair iarsin fri lar, 7 co ndorchair 2660  
 Mestenti for lar. Nochtaid Ænias a cloidem, 7 reithid ’na  
 805 dochum. Doberaid na Troianaigh 7 na Rudulta co Laidintaib  
 æn gair estib in tan sin co clos co cleithi ær. Roraid Ænias  
 807 fris : “Caidi do brigh 7 do nert annosa?” *Ocus* saidhidh in  
 cloidem trid, 7 adbath Mestensi[us] don æn guin sin, 7 beridh 2665  
 Ænias a fhodbh 7 a arm. Maididh in cath iarsin forna  
 Rudultaib, 7 focerdaid na Troianaigh a n-ar c’ aidche, 7 o  
 thairnic doib a n-ar do chur, tinoilit fodbu 7 armu in fiallaigh  
 romarbad, 7 gabait longport in aidchi sin a scoraib na Rudulta,  
 7 berair lais corp Paill isin aidchi sin i ndunad na Troianach. 2670

xi. O thainic tra maidin in lai arnamarach, adracht Ænias, 7  
 rothinoilit chuigi a rig 7 a thaisigh 7 a degdaine, 7 doronsat  
 4 edpurga dia ndeb arin cosgur dorala doib. *Ocus* ronert 7  
 14 rogres Ænias iarsin a righa 7 a thaisecha con nderntais calma,  
 7 co mbetis urluime do thecht co cathraich Laitin, acht co 2675  
 22 tairsidh do chach adnacul a carat, 7 co rohidnaicthea corp  
 27 Paill uadh ar tus co cathraich Euai[n]dir. *Ocus* o roraid na  
 30 briathra-sa rochaid cor’[fh]liuch a ucht 7 a aighid gusin  
 dunadh bail a mbai corp Baill, 7 Achates airmimcoraidh  
 36 Euainir ic imcoimed in chuirp. O rosiacht Ænias gusin corp 2680

<sup>1</sup> MS. adnайд

<sup>a</sup> quiverful, Ir. Gl. 214.

heard that lamentation, his heart knew that Lausus had fallen there, and he came to his son's body. He fell to lamentation and sorrow, and said: "Beloved son, sad is the interchange, you to be slain, and me to be in life. Bring me my son's horse, and I will mount him to do battle with Æneas, that I may slay him in revenge for my son, or that he may slay me along with my son"; and when his son's horse reached him, he mounted it, and brought with him the full of his grasp<sup>a</sup> of darts. He went in quest of Æneas, and called him three times, and came close to him, and hurled three successive casts at him, which Æneas warded off. Æneas then hurled a cast at him, which went through the head of Rhœbus (to wit, the horse that was under him) from one ear to the other, and the horse reared, and then fell to the ground, and Mezentius fell upon the ground. Æneas bared his sword, and rushed at him. The Trojans and the Rutulians with the Latins uttered at that juncture one shout, which was heard at the roof of heaven. Æneas said to him: "Where is thy power and thy strength now?" and plunged his sword through him, and Mezentius died of that one wound, and Æneas took his spoils and his arms. After that the Rutulians were routed, and the Trojans inflicted slaughter on them till night, and when they had finished slaughtering them, they collected the spoils and arms of the combatants that were slain, and they encamped that night in the leaguers of the Rutulians, and the body of Pallas was that night brought by him into the fortress of the Trojans.

Now when the morning of the morrow came, Æneas rose, and unto him were assembled his kings, his chiefs, and his noblemen, and they offered sacrifices to their gods for the victory that had fallen to them; and after that Æneas strengthened and encouraged his kings and his chiefs to do valiantly, and be in readiness to advance to the city of Latinus, as soon as the burial of their [dead] friends was completed by every one, and the body of Pallas first escorted by him into the city of Evander. When he had spoken these words, he wept so that his bosom and his face were wet—all the way to the fortress, where lay Pallas' body with Acoetes, Evander's armour-bearer, guarding it. When Æneas came to the body, he made great

Æn. doroine gubha mor, 7 is *ed* roraith : “A *meic inmuin*,” ar  
<sup>xi.</sup>  
<sup>42</sup> se, “ni he *sin* imscaradh (479) rob ail dunn *etraind*. Truagh  
 nach tugadh *cairdi* duid co *mbemis* a *comflaithius*. Is *mairg*  
<sup>58</sup> damsia, 7 is *mairg* d’ Asgan, in dedhail<sup>1</sup> *sin*.” O roraith  
<sup>60</sup> Ænias na briathra-sa, roforchongair in corp do breth co  
<sup>2685</sup> cathair Euaindir, 7 faididh mile *fer* n-armach dia idnucul, 7  
 doberait seoit 7 maine *imda* leis, 7 berair suidb 7 *airm* na  
<sup>79</sup> miled romarb, 7 *imthighet* uad in foirind *sin*.

100 Dochuaidh Ænias *ina* scoraib *iarsin*, 7 doroich *teachtairi*  
 chuiji o cathraigh Laitin, 7 gesga pailme *ina* laimh, do  
<sup>102</sup> chuindgidh deonaichi do Laidintaib, cuirp a *muintire* do  
 adnacul. Is i *fregra* tuc Ænias *forro* : “Ni *sinne* as cintach  
 ribsí, *acht* sibsi robris sidh *foraind*, 7 rothogh *cairdius* re Tuim  
<sup>114</sup> seochumsa. Robad *shearr* sidh *frib* fos inas *debaidh*. Ni do  
 dhenum cogtha no catha *frib* tangumar chugaib, *acht* na dei da  
<sup>2695</sup> radh rind isin Edail robhai a *níl* duind *ferand* do *gabail*; 7  
<sup>116</sup> berid-si cuirp *bar* *muintire* lib, 7 denaid adnacul doib, 7 robad  
<sup>118</sup> *fherr* lim *comdibi* duib.” Batar buidhich *teachta* Laitin don  
 athaisc fuaratar, 7 doradhadh doib osadh da la deg re hadhnacul  
 a *muintire* gan *indsaighidh* *forro*, 7 roimtigset dia tigh lasin  
<sup>2700</sup> n-aithisc *sin* *teachta* Laitin. Rosoich *dono* in sluagh docuatar  
<sup>122</sup> la corp Paill co dunadh Euaindir. Rosoicheadh lucht in  
 dunaidh *co* *nguba* 7 *co* *cainedh* mor ina n-aigidh, 7 o rosiachtatar  
 for æn baile, roferad mor *nguba* aco ’malle. Tanic *dono*  
<sup>124</sup> Euaindir triasin sluag andsin gosin fuat *fóra* roib a *mhac* co  
 tugad do for lar in fuat, 7 go *rolaig*<sup>2</sup> forin corp, 7 se for  
 derfadaig, 7 is *ed* roraid : “A *meic inmuin*,” for se, “as truag  
<sup>128</sup> damsia nach me dochuaid d’eg romut, 7 is mongenar dod mathair  
 andiu a heg remhut.” Berair Paill *iarsin* isin cathruigh; 7 robas  
 co dubach inte in aidhchi sin. Doronadh *dono* techta a  
<sup>2710</sup> adnacul do Paill *iarsin*, 7 roraid Euaindir risna sluaghhaib  
 tangatar do idnacul Paill : “Ergidh do shaighidh in righ 7

<sup>1</sup> MS. degail

<sup>2</sup> MS. rolaid

lamentation and said: "Beloved son," said he, "this is not a parting between us which we wished. Alas! that respite was not given you so that we should be in joint sovereignty. Woeful to me and to Ascanius is that separation." When Æneas had uttered these words, he gave orders that the body should be borne to the city of Evander, and he dispatched a thousand armed men to escort it, and jewels and many treasures were brought with it, and there were borne the spoils and arms of the soldiers he had killed, and that company took their departure from him.

After that Æneas went into his leaguers, and a messenger with a palm-branch in his hand arrived from the city of Latinus, to ask leave for the Latins to bury the bodies of their people. This is the answer Æneas gave them: "It is not we that have sinned against you, but ye that broke peace with us, and chose friendship with Turnus in preference to me. Peace with you would still be better than strife. Not to carry on war or battle with you have we come to you, but because the gods told us that in Italy it was fated to us to acquire a country, and bear ye with you the bodies of your people and make a grave for them, and I should prefer . . . for you." The messengers of Latinus were thankful for the answer they got, and there was given to them a truce of twelve days to bury their people without molestation. The messengers of Latinus went their way home with that answer. Now the host that went with the body of Pallas arrived at the fortress of Evander. The people of the fort were arriving with lamentation and great weeping to meet them, and when they had come to one place, they poured forth a great lamentation together. Now Evander came through the host there unto the bier on which lay his son, and the bier was placed for him on the ground, and he, in a flood of tears, threw himself upon the body and said: "Beloved son," said he, "woe's me that I have not met death before you, and it is well with your mother to-day that she is dead before you." Pallas was thereafter borne into the city, and they were gloomy there that night. Now, his due of burial was paid to Pallas after that, and Evander said to the hosts which came to escort Pallas: "Go to the king and say to him, 'Sad is my existence

ÆN. abraidh ris, 'as trogh mo betha-sa andiu do es mo meic, 7 is coir  
<sup>XL.</sup>  
<sup>179</sup> dosam a dighailt for Tuirr[n].'" Rosiachtatar dono a muinter  
 iarsin co hÆnias, 7 dochuatar do briathra Euaindir. Doronad <sup>2715</sup>  
 185 dono in tan sin ac Ænias 7 acna teachtaib adnacul dia cairdib 7  
 dia muindtir o bes genti. Robai mor do ghuba 7 toirrsi dono  
 215 in tan sin i cathair Laitin. Robatar maithri inti a[c] cainedh  
 a mac, 7 meic a[c] cainedh a n-athar, 7 seathracha a[c] cainedh  
 a mbrathar 7 comfochraib a[c] cainedh a chele. Ba dubach <sup>2720</sup>  
 toirrsech robas inti 7 batar dimdhaigh toirrsigh do Thuirnd uile,  
 218 7 aderdis ba lor do Thuirnd e fen a ænur do dul a comrac re  
 hÆnias do chosnum a mna cen co tartar for mait[h]ib Edaili  
 tocht dia muintir in n-aighidh Ænias dia marbad do chosnum  
 220 mna fris. Roraid dono Dranches: "Is ed toghus Ænias," ar <sup>2725</sup>  
 se, "Tuirn a ænur do thiachtain a comlund chuigi, 7 cach do  
 beth a sidh."

225 [Col. b] In tan tra robatar forna briathraib sin, doruacht cucu  
 Uenelus dochoid do saighid Diomit do chuindchidh sochraidi  
 chuigi i n-aigidh Ænias, 7 o doruachtatar na techta cuigi, <sup>2730</sup>  
 234 roforcongair Ladin for righaibh 7 for taisechaib na Laidinta  
 tiachtain ina dochum i n-æn oireacht cor'indisidh Uenelus scela  
 doib 7 co ndentais a comairli i n-æn baili. O doruachtatar uili  
 240 iarsin a maithi co roraidh Laitin re Uenelus<sup>1</sup> scela a imtechta  
 243 do indisin doib, adfed Uenelus doib iarsin a scela. "Ranac-sa," <sup>2735</sup>  
 249 ar se, "co sguru in rig Diomit, 7 rothaisbensam do na hairr-  
 ceda<sup>2</sup> rucsat lind, 7 roraidhsim ris conid do chuindhghidh  
 sochraidi uadh i cath i n-aigidh Ænias dochuamar-ni cuigi.  
 251 Ro[fh]regair Diomit duin[n]e co cennais<sup>3</sup>: "Cid dia rag-sa do  
 chath fri hÆnias uair is me is cintach fris, ni he as chintach <sup>2740</sup>  
 frim? Robuailus do chloich agon Trai, 7 rocidiclus iga toghail,  
 7 romdagair e trid sin. Ni dligim ni de. Ni huis in læch roshuil  
 284 and. Maith a lus claidim 7 sceith, calma a lus gai, 7 aner in fer  
 281 doful an.<sup>4</sup> Ni ba me brisfes firindi fair. *Ocus* tabhraidh do  
 Ænias na haiscedha dorat sibh lib damsia, 7 denaid sidh fris. <sup>2745</sup>  
 295 Rochuingidh<sup>5</sup> na scela sin," ar Uenelus, "7 denaidh in comairle

<sup>1</sup> ne sup. lin.

<sup>4</sup> leg. doful and

<sup>2</sup> 1. haisceda

<sup>5</sup> MS. rochuindidh

<sup>3</sup> MS. cenus: leg. co cennais

<sup>a</sup> lit. contest      <sup>b</sup> perhaps error for anserc, but v. Vocab.      <sup>c</sup> lit. infringe  
 justice on      <sup>d</sup> audisti. Is condaigim here = impetro?

to-day after my son ; and it behoves him [Æneas] to avenge him upon Turnus.’’ Now his people after that reached Æneas, and reported to him the words of Evander. There was given, too, at that time by Æneas and by the proper persons, burial to their friends and to their people after the heathen custom. There was then much lamentation and sorrow in the city of Latinus. Mothers were there weeping for their sons, and sons weeping for their fathers, and sisters weeping for their brothers, and neighbours weeping for one another. Gloomy and sorrowful were they there ; and all were displeased and gloomy with Turnus, and they were saying it was enough for Turnus himself alone to go and fight with Æneas to win<sup>a</sup> his wife without forcing the nobles of Italy to send their people against Æneas to kill him in order to win<sup>a</sup> a wife from him. Now, Drances said : “This is what Æneas wishes,” said he, “that Turnus alone go to fight with him, and the rest to be at peace.”

Now whilst they were uttering those words, into their presence came Venulus who had gone to Diomede in order to ask an army against Æneas ; and when the messengers reached him, Latinus gave orders to the kings and chiefs of the Latins to come to him into one assembly that Venulus might tell them tidings, and that they might take their counsel in one place. After that, when all his nobles had arrived, and Latinus told Venulus to tell them tidings of his journey, Venulus then related to them his tidings. “I came,” said he, “to the leaguers of king Diomede, and we showed him the presents they brought with us, and we told him we had come to ask of him an army to fight against Æneas. Diomede answered us mildly : “Wherefore should I come to fight against Æneas, since I have sinned against him, not he against me ? I struck him with a stone at Troy, and I took part at its demolition ; and on that account I fear him. I have no claim on him. Not contemptible is the hero that is there, good at sword and shield, brave at spear, and great<sup>b</sup> is the man that is there. It will not be I that will wrong<sup>c</sup> him. And the gifts you brought with you for me give to Æneas and make peace with him ! Ye have asked<sup>d</sup> those tidings,” said Venulus, “and adopt the counsel you now

Æn. *bus* maith lib fodesta im sidh *no* im cath re *Troianaib*, *ar* ni  
<sup>xi.</sup> foil toirmesc o Dhiomit *ara caradrad* n[a] *ar* loidigheacht<sup>1</sup>.”  
 301 Roraidh Laitin in tan sin. “Ni andiu robo choir dund comairli  
 304 uime sin, *acht* in tan doruachtatar *ar* namuit co muru *ar* cathrach 2750  
     cugaind. Nir’bo choir duind cogad na catha do thabairt don  
 306 chenel nemclæti ut na Troianach, *ar* na cuirend dogres catha  
     na cogadh do denum, 7 ba fearr dund sid 7 caratrad riu ina  
 336 coghadh.” Roraidh Drainses in tan sin: “*Dar lind*,” *ar* se,  
 344 “a Laitin, is *ed a[s]* saint la cach uili in sidh dia lamhtais a radh 2755  
 355 la Tuirnd, 7 is e ni dia targha in sith suthain .i. Lauina ingin  
 366 Laitin do thabairt do Ænias *uair* is leor leo a med dia mathaib  
     7 d'a flaithib torchair a cath la hÆnias cen co tisadh ni is mo  
 376 lais.” In tan tra rochuala Tuirrn int aithisc roraid Drainses,  
     ron-gab fearg 7 londus fris, 7 rochoirich co mor, 7 roraidh ris: 2760  
 378 “Glorach meta, teicedh cach rofhuil and, is mor do chuit  
     gloir, 7 is beg do cuit gaile 7 gaiscid.” “*Uair is tusu is maith*  
     gaisgidh,” *ar* Dranses, “ba coru duit cosnum Lauina re hÆnias  
 370 *ar* gaisgid 7 *ar* comrac desi, *ar* tairgidh Ænias tiachtain do a  
     comrac ænfhir frit 7 cach cena ina tost inas ferg rimsa *arin* sidh 2765  
     do nertadh, *ar* na toitedh maithi Laitinta i cath re hÆnias ni  
     as mo na dorochratar isna catha dochuirset *gus* aniu.” Roraid  
     dono Tuirnd in tan s[in]: “A Drainces rofhetadar *Troianaigh*  
 396 mo gaisgidh-sa in la dorochair lim Bitas 7 Pinsiarus, 7 docuadus  
     im ænar forro ’na n-ænur, 7 rolass (480) a n-ar and, 7 tanac 2770  
     imshlan uaidib for cul. Madh omun dono la Latindo cath do  
     tabairt do Ænias, raghad-sa a comrag ænfhir ina aighidh, 7 bidh  
     na sluaigh uile do *beth* ina tost co rochuirim *ar* ngleo 7 Ænias.  
     Gidh cath dono *bus* fearr la Laitintaib do thabairt d’ Ænias, ata  
 410 sochraidi mor agaib do tabairt catha<sup>2</sup> leo .i. il-cathracha Edaili 2775  
 429 7 *Mesapus* 7 *Tolominus* 7 ill-tuisigh aile *cona* sochraidi, 7 Camilla  
 432 co slogaib na Fuillsgita imalle riu.”  
 445 In tan robhatar forna himraitibh sin Laitin 7 Tuirn 7

<sup>1</sup> 1. loigideacht

<sup>2</sup> MS. cata

think best whether it be peace or war with the Trojans. For there is no let from Diomede on the score of friendship or on the score of reward." Latinus then said: "We ought to have taken counsel about that not to-day, but when our enemies reached us at our city walls. We ought not to inflict war or battles on yon invincible race, the Trojans, lest they always cause battles or war to be waged; and it would be better for us to have peace and friendship with them than war." Drances then said: "Latinus, it seems to us," quoth he, "that the desire of all the others is peace, if they dared to say it with Turnus, and this is the way by which will come an unending peace, to wit, to give Lavinia, daughter of Latinus, to Æneas; for they deem sufficient the number of their nobles and lords that have fallen in battle by Æneas, though nothing more should happen at his hands." Now when Turnus heard the words that Drances spoke, he was seized with anger and indignation against him, and he rebuked him much, and said to him: "Cowardly babbler, who flee from every one that is there; great is your share of noise, and little your share of valour and prowess." "Since it is you that are of good prowess," said Drances, "it would be more proper for you to contest Lavinia with Æneas by prowess and single combat (for Æneas offers to come and fight a duel with you, all the rest remaining passive) than to be wroth with me because I advise peace, lest more Latin nobles fall in battle against Æneas than have fallen in battles they have waged hitherto." Turnus, however, then said: "Drances, the Trojans knew my prowess the day that Bitias and Pandarus fell by me, and I alone attacked them alone, and I slaughtered them there, and I came back from them scatheless. However, if the Latins are afraid to do battle against Æneas, I shall go in single combat against him, and all the hosts will remain passive till I and Æneas engage in our conflict. But should the Latins prefer to offer Æneas battle, you have a great army wherewith to give battle, to wit, many cities of Italy, and Messapus, and Tolumnius, and many other chiefs with their army, and Camilla with the hosts of the Volscians along with them."

Whilst Latinus and Turnus and Drances and the Latin chiefs

ÆN. Drainches 7 tuisigh Laitinda, cumscagaидh Ænias a scoru do  
 xi. saighidh cathrach Laitin, 7 rosoigh *cucu* Tarcon *cona marc-* 2780  
 513 *shluagh tar madhredhib na hEaili dochum a cathrach* 7 Ænias  
 525 *cona shlog troigtheach uime i conair aile tar amhredhibh in*  
 tshlebi *iwa dochum*. O roclós in scél sin fasaigh gredhan  
 mor 7 omun lucht na cathrach, 7 *g[ab]aid* egla mor, 7 *gabaid*  
 cach a *arm*, 7 *sgailther* int *airechtus*, 7 teid Laitin dia tigh, 2785  
 7 ba haithrech lais *in tan sin* gan *clemnus* re hÆnias. Sentear  
 stoc aco do *comartha* tinoil a sloig. Tucad foireand dibsiden  
 do *dhaingniugudh* a mur, 7 fairind ac *doinniugud* na class,  
*ocus* fairind ac *tinol* cloch, 7 ag *suidiugud* slabrand *forna*  
 muraib. Ba *hegalach* uaimnech tra robass i *cathair* Laitin in 2790  
 tan sin. Gabaid dono Tuirrn a *erredh* *cathá* uime, 7 teid asin  
 cathraich amach, 7 rothinoil a tir 7 a *muintir* uime i. a shloigh  
 604 7 a shochraidi *cona* *tuiseachaib* i. *Mesapus*, 7 Coras a brathair,  
 7 Camilla rigan na *Fuilsteta*, 7 na maithi *ar* chena, 7 *rannaidh*  
 a *sluagh* *ar* do, 7 *ordaighther* Camilla 7 *Mesapus* 7 Coras riana 2795  
*marcshluag* i *n-aighidh* Tarcon 7 *marcshluagh* na *n-Ebrus-*  
*dagda*, 7 teit Tuirn *cona* chath troighthech i *n-aighidh* Ænias  
 isin *sliabh*, 7 *doghni* cath *etirnaidi*<sup>1</sup> i *cuimgib* *in tshlebhi* for  
 cind Ænias. Cen tra robhai Tuirn a[c] corughudh a shloigh  
 amlaigh sin, *rocomfhoicsigh* *marcshluagh* na *n-Ebrusdagdha* im 2800  
 Tarcon 7 im *thuiseachu* Tuiscia 7 Eaururia *dochum* cathrach  
 Laitin. Dochuaidh dono *Mesapus*, 7 Coras a brathair, 7 Cam-  
 illa [rian] na *Fuillsg[e]ta* co *marcshluagh* Laitin 7 Rudulta 7  
 Uilsgita leo i *n-aigidh* *marcshluagh* na *n-Ebrusdagdha* 7 na  
 Troianach. O rosiachtatar tra in da *marcshluagh* sin co 2805  
 mbatar a *comfocus* di' *araile*, doronsat *tromgair* mor a[c] *comrac*  
 doib, 7 *rogab* cach dib for *dibrugudh* *araile* co *feochair* *fæbrach*  
*fichda* 7 co *fergach* *feg* *suilidhi*. *Tirenu*s, do *muintir* Ænias,  
 612 7 *Acontenus* i. brathair Tuirnd, at e taisigh co *n-rancatar* and,  
 7 gresidh cechtar de a each *dochum* *araile* co *dana* *dichra* co 2810  
*rancatar* na hech ucht *fri* *hucht*, 7 co *ndorchair* *Acontenus*<sup>2</sup>  
 don *chomrug* sin, 7 co *romuidh*<sup>3</sup> for *marcsluagh* Laitin *dochum*

<sup>1</sup> MS. *etirnagi*
<sup>2</sup> MS. *Aconteuus*
<sup>3</sup> co *romuigh*
<sup>\*</sup> 1. *rosaig* (?)

were engaged in those deliberations, Æneas moved his leaguers towards the city of Latinus; and Tarchon came unto them with his cavalry, over the level plains of Italy towards their city; and Æneas, accompanied by his army of foot, approached another way over the mountain fastnesses. When that news was heard, a great turmoil and terror laid waste<sup>a</sup> the people of the city, and great fear seized them, and every one grasped his weapons, and the assembly dispersed, and Latinus went to his house, and he repented then that he was not allied with Æneas. A trumpet was sounded by them as a signal for assembling their host. Some of them were told off for strengthening their walls, and some deepening the ditches; others were collecting stones, and placing engines upon the walls. In sooth, they were full of fear and dread in the city of Latinus at that time. Turnus, however, donned his battle gear, and went forth out of the city, and assembled his country and his people about him, to wit, his hosts and his army with their chiefs, to wit, Messapus and Coras, his brother, and Camilla, queen of the Volscians, and all the nobles, and he divided his host into two; and Camilla, Messapus, and Coras at the head of their cavalry were marshalled against Tarchon and the Etruscan cavalry; and Turnus went with his battalion of infantry against Æneas on the mountain; and he planted an ambuscade in the passes of the mountain in wait for Æneas. Now while Turnus was marshalling his host in that manner, the Etruscan cavalry, headed by Tarchon and the Tuscan and the Etrurian chiefs, drew near unto the city of Latinus. Now Messapus and Coras, his brother, and Camilla, queen of the Volscians, advanced with the cavalry of Latinus, and the Rutulians and Volscians with them, against the Etruscan and Trojan cavalry. Now when those two bodies of cavalry had advanced till they were close upon one another, they uttered a great heavy shout at their encounter, and each of them began to shoot at the other fiercely, keenly, furiously, and angrily, sharply, bloodily. Tyrrhenus, of the people of Æneas, and Aconteus, brother to Turnus—these were the chiefs who met there, and each of them urged his horse towards the other boldly, hotly, till the horses came breast to breast; and Aconteus fell in that encounter,

ÆN. na cathrach. Nos-lenaidh na Troianaigh. *Ocus* (col. b) lenais  
<sup>620</sup> <sup>XL</sup> Asilus tuisech do Troianaib co doirrsib na cathrach. Gnodh-  
 aight aris Laitinta 7 dichuirit *ar* culu na Troianu on cathraig. 2815  
<sup>629</sup> Rothaigir dono na Laidinta fo di dochum a cathrach. Ruititer  
<sup>631</sup> rorethit<sup>1</sup> on cathraigh, doratsat uili in marcshluagh cheachtarda  
 co dur dichra fri cathugud, 7 ni roibi menma techid ac nech  
 dib ri aroile, 7 ni tard nech dib grad dia a'main a[c] 2820  
 cuindchid allaidh 7 oirdhercus anma dia eis. Roindsaigh  
 cach dib dochum araile co<sup>2</sup> fôrtren fearamhail 7 co talchar  
 tren, tairptheach, laidir, laimteanach. Tarlaicthe andsin frosa  
 fola fordergi a sleasaibh segaindi soibesacha særclannnta. Ro-  
 chlaiset laighni leathanglasa a tæbaib trenmiled. Rotregdsat 2825  
 soighdi semneacha curpu cæmcuradh comrumach. Dorochradar  
 and glere<sup>3</sup> læch leitmeach mamchar laimhtinach isin gliaid sin  
 siu 7 anaill, 7 dorochradar and anruidh 7 amuis 7 maccaimh  
 robatar a[c] cuindchidh nois 7 allaid.

648 In tan tra b'aine in gleo sin, 7 robai in cath i coimtend 2830  
 7 i comtabairt, dobeir Camilla trenfobairt for marcshluagh  
 na Troianach 7 nos-geb tafund 7 dibrugudh, 7 ni telgidh  
 urchur d' imruill gan guin nech<sup>4</sup> no gan marbad duine.  
<sup>655</sup> Ros-comthoitset isin fobairt sin in ingenraidh i. Lairina 7  
 Tuileala 7 Tarpen 7 Aca 7 in ingenraid ar ceana. Doothoit dono 2835  
<sup>660</sup> sochaidi mor do laim Camilla isin fobairt sin le<sup>5</sup> Eurmesus  
 7 Laris 7 Pagesus 7 Imnastrus 7 Ipotades 7 Terea 7 Tarpalicus  
<sup>675</sup> 7 Demopontus 7 Cromis 7 Ornitus 7 Arsilocus 7 Buites. Ba  
<sup>701</sup> handsin dorala *Ligus caithmiliid*<sup>6</sup> iarna esgar roimpisi dia cois,  
<sup>703</sup> 7 sise fora heoch ica togairm. In tan rogabad airc de, 2840  
 roraidh *Ligus* ria: "Is cora duit torling, 7 comlund dod  
 chois rimsa ar do druine as do gaisgidh 'nas beith for 'h ech  
<sup>710</sup> amal atai." O rochualaid-si int aithisc sin tuirlingidh ina  
 dhochum. In tan adconnairc *Ligus* Camilla do thoirling  
<sup>714</sup> rethidh secui dochum in ech fora raibi, 7 lingidh fair, 7 2845  
 adnaigh<sup>7</sup> 'san imruagadh. O'tconnairc Camilla inni sin, is ed

<sup>1</sup> MS. rorithit

<sup>2</sup> MS. co

<sup>3</sup> MS. gler

<sup>4</sup> 1. neich

<sup>5</sup> Omissions

<sup>6</sup> MS. caitmhiliid

<sup>7</sup> adnaidh

<sup>a</sup> Ligurian

and Latinus' cavalry were routed unto the city. The Trojans followed them, and Asilas, a chief of the Trojans, followed to the gates of the city. The Latins won again, and drove the Trojans back from the city. Moreover, twice were the Latins driven towards their city. Twice, too, were the Trojans made to run away from the city. The third time they ran away from the city, all the cavalry on both sides gave themselves hard and hot to fighting, and none of them had a thought of fleeing from another, and none of them loved his life, being in quest of fame and renown for his name after him. Each of them approached the other mightily, manfully ; and obstinately, stoutly, strongly, vigorously, eagerly. Showers of crimson blood were shed there from stately, well-bred, well-born sides. They dug broad, grey spears into the flanks of strong soldiers. Riveted arrows pierced the bodies of fair, warlike champions. Abundance of heroes, robust, strong, dexterous, fell there in that contest on this side and on that. Champions, and mercenaries, and young warriors fell there who were in quest of honour and renown.

Whilst then that struggle was very splendid, and whilst the fight was at its keenest, and in doubt, Camilla delivered a stout attack on the cavalry of the Trojans, and began to chase and shoot them, and not a cast she threw amiss without wounding some one, or killing a man. In that attack the maidens fell together, to wit, Larina, Tulla, Tarpeia, and Acca, and all the maidens. On the other hand, a great army fell by the hand of Camilla in that attack by her [with] Eunæus, Liris, Pegasus, Amastrus, Hippotades, Tereus, Harpalicus, Demophoon, Chronus, Oryntus, Orsilochus, and Butes. It was there that Ligus,<sup>a</sup> a battle-soldier, chanced after his fall from horseback to encounter her on foot, she being on horseback challenging him. Since difficulty had been experienced therefrom, Ligus said to her : " You ought rather to dismount and fight with me on foot for your skill and craft in arms than to remain mounted as you are." When she heard that proposal, she dismounted and approached him. When Ligus saw Camilla dismount, he ran past her towards the horse on which she had been, leaped upon it, and betook himself to flight. When Camilla saw that

ÆN. roraid: "Ni bera ass tu fen forsin mbreg": 7 rethidh ina  
 xi. 715 dhiайдh, 7 tic timcheall in ech, 7 gabaидh aradhain in ech  
 720 ina laim, 7 trasgraидh Ligus donn eoch, 7 nos-marband  
 iarsin.

2850

In tan tra adconnairc Tarcon in sraigledh 7 in esorgain  
 7 in basugadh tuc Camilla for marcsluag na Troianach, dos-fic  
 a b्रuth 7 a brig 7 fobraidh for gresacht a muintire 7 fora  
 730 nertadh, 7 roraid riu: "Nach nair libh," ar se, "bean a cor  
 bar n-air 7 go bar<sup>1</sup> tafand"; 7 dobeir badbruat[h]ar calma curata  
 742 co mbai a medon in marc[sh]luagh Laidinta, 7 dirgid a ech  
 co Venelus robhai aigidh im inchaib fris isin marc[sh]luag  
 Laidinta, 7 dobeir a laim ndes ina timchell, 7 rofuaидgend leis  
 744 fora belaib uai(481)dib co clos co clethi nime. Doradsat dono  
 a muindter co dichra 'sin cath ar æn re Tarcon.

2860

759 Ba handsin tucc Aruns amus for dibrugudh Camilla, 7  
 doleig in gai robai ina laim fora hamus gan fhaisgin gan  
 803 shairiugudh di cor'bean triana cich ina cliab. Rethid chuice  
 805 fochetoir a mna cumtha, 7 nos-frit[h]ailet in tan bai ic toitim,  
 820 7 agaillidh Aca, a bean cumtha-si isidhe, 7 is i ba tairisi  
 disi do mnaib in domain, 7 is ed roraidh: "A shiur inmuin,"  
 825 ar si, "beir lat int aithisc 7 in timna-sa. 'Teit d'[sh]oirithin<sup>2</sup>  
 [n]a cathrach fodesta 7 nachas-legidh do Troianaib hi.'"  
 Dothoit-si d' aithli na mbríathar sin 7 asgnaidh esti a hainim.  
 Ocus o dorochair Camilla, tra, maididh for marc[sh]luag na  
 870 Laidinta dochum a cathrach, 7 ros-leanait na Troianaigh a[c]  
 cor a n-air co doirrsib na cathrach 7 imna doirrsib, 7 inti  
 rotheghid anuind, ni thiged amach for culu. Rolad tra ar mor  
 andsin forna Laidintaib 7 forna Rudultaib. Robatar maithri  
 gan mac andsin, 7 mna gan chele, 7 seathra gan braithriu.  
 875 Rosoich tra a fhis co Tuirn Camilla do marbadh 7 maidm fora  
 marc[sh]luagh 7 a n-ar do chur, 7 Troianaigh a togail<sup>3</sup> an dunaid  
 900 for Laidin. O 'dchualai Tuirnd na sgela sin, fagbaidh int inudh  
 i raibi ina eadarnaидhi,<sup>4</sup> 7 tic d'fhoirithin<sup>5</sup> a chathrach la Laidin.  
 905 Tic dono Ænias fochetoir dar a n-es isin inad i raibi in

2880

<sup>1</sup> l. do cor . . . do bar, cf. line 2327.<sup>2</sup> MS. doiridin<sup>3</sup> MS. ag togail<sup>4</sup> MS. eadarnaighi<sup>5</sup> MS. fhoirighin<sup>a</sup> or, who was face to face with<sup>b</sup> or, most trusted

occurrence, she said: "You will not bring yourself off by guile"; and she ran after him, and came round the horse, and got hold of the horse's bridle-rein in her hand, and pulled Ligus down from the horse, and after that killed him.

Now, when Tarchon saw the scourging and the slaughtering and the killing that Camilla inflicted on the cavalry of the Trojans, his spirit and power came to him, and he began to stir up his people, and to encourage them; and he said to them: "Are ye not ashamed," said he, "that a woman should slaughter and chase you?" And he made a murderous onset, brave and heroic, till he was in the midst of the Latin cavalry, and he guided his horse straight to Venulus, whose front was towards<sup>a</sup> him among the Latin cavalry, and he put his right arm round him, and from their midst carried him off before him, and [the shout] was heard to the welkin. His people, too, fought vehemently in the battle along with Tarchon. It was there that Arruns made an attempt to shoot Camilla, and he hurled at her the spear that was in his hand, without her seeing or perceiving it, till it pierced through her pap into her breast. At once her female comrades ran and ministered to her while she was falling, and she addressed Acca, her female comrade she, and to her she was the faithfulest<sup>b</sup> of the world's women, and she said: "Beloved sister," said she, "take with you this message and command: 'Go ye to the city's succour now, and yield it not to the Trojans.'" She fell after those words, and her soul took its flight out of her. And now, when Camilla fell, the Latin cavalry were routed unto their city, and the Trojans followed them, slaughtering them up to the city gates, and round about the gates, and whoever would go in, would not come forth back. In sooth, great slaughter was inflicted there upon the Latins and upon the Rutulians. Mothers were there without a son, wives without a husband, and sisters without brothers. But word reached Turnus that Camilla was killed, and her cavalry routed and slaughtered, and that the Trojans were taking the fortress upon Latinus. When Turnus heard these tidings, he left the place where he lay in ambuscade, and came to the succour of Latinus and his city. Æneas, too, came forthwith after them to the place where Turnus had

ÆN. edarnaidhi oc Tuirn, 7 teid *ina diaidh dochum* na cathrach, 7  
<sup>XI.</sup> tic in aidhchi doib iarsin 7 toirmisgidh cathugudh *umpu*, 7  
 adnaghaidh na *Troianaigh* co maidin fon dunadh. Ba bronach  
 dubach dersudach robas a *cathair Laitin* in aidchi sin. Ba  
 trogh gair guil 7 basgairi robai inte i. cach a[c] cained a <sup>2885</sup>  
 carad 7 a coibnesta. Bai aithber *imaithber*ogaib in aidchi  
<sup>XII.</sup> sin. Bai *dono* a n-aithber uili for *Tuirn*, *ar* is e rofaslaig  
 brisidh sidha for *Laitin* fri hÆnias. O rochuala Tuirn  
 cach dimdaigh<sup>1</sup> de 7 o rofairigh in anfaindhi 7 in nemnerte  
 tainic do *Laidintaibh* tria dith a righ 7 a *taisech*, a curud 7 <sup>2890</sup>  
<sup>10</sup> a cat[h]miled isna *cathaib* rochuirset fri *Troianaib*, roraid fri  
*Laitin*: "A righ," for se, "na bidh a snim *no* a n-omun fri re  
 foraib cogtha no *catha* fri *Troianaib* o sund amach *acht* denaidh  
<sup>14</sup> sid riu, *uair* ragad-sa amarach i comruc *ænfhir* fri hÆnias, 7  
 bid *Laidinta* 7 *Troianaigh* na tost *ogar* feghad, 7 dobera mo <sup>2895</sup>  
 des-sa Ænias dochum bais isin co[m]rug *sin*, no mad essim bus  
<sup>17</sup> coscurach bid *Lauina* aigi. Ro[fh]regair *Laitin* do *Tuirn* iarsin :  
 "A oglach rochalma," for se, "gach med do *arachthus* doni, is  
 modi is egail lindi ni d'[fh]uaidh. Denaanois comairli choir  
<sup>22</sup> orainde uile, air ata righe mo t[h]uath agut, 7 atait *cathracha* <sup>2900</sup>  
 imda, 7 ata imadh oir 7 *airgit* 7 set *ocus* maine 7 is liach duit  
<sup>24</sup> uime sin do lott. Atait fos (col. b) *dono* ingena séra soicheniul i  
*n-aentumha* i *n-Eadail* 7 *fogebair-siu* do roga mna dib 7 leig uaid  
<sup>27</sup> *Lauina*, *uair* i[s] *sarugudh* dona deib a *tabairt* do *fhir* a *n-Edail*,  
*uair* is *ed* as toil doib, a *tobairt* do *fhir* *echtrandcheniul*, 7 in <sup>2905</sup>  
<sup>30</sup> fer *echtarcheniul* dia *rotoirberi-siu* hi, *rofellus* *fair ar* do grad-  
 su 7 *ar* deraib *Amata*, 7 *doradus* cath do *immalle* *ritsu* *co* *ndor-*  
*chratar* isin chath sin maithi 7 *flaithi* na *Laidinta* *cor'bo* derg  
<sup>35</sup> *fuilide usce* *srotha Tibir* dia *fuil*, 7 *gur'bo* *geal muighi* na h*Etili*  
 dia *cnamaib* ar met in *air* *rolad forro*. Cid *adber* rit, a *meic* <sup>2910</sup>  
<sup>43</sup> *inmuin*, *acht* is *imdemin*<sup>2</sup> in *ræd* e in *comrac*,<sup>3</sup> *uair* ni fes cose

<sup>1</sup> MS. dimdaidh, l. dimdach, or, dimdaighi

<sup>2</sup> l. *indemin*?

<sup>3</sup> MS. *comrad*

<sup>4</sup> Possibly, the greater is our fear for thee, l. *duid* (?)

the ambuscade, and went after him unto the city ; and then night came upon them, and prevented them from fighting, and the Trojans betook themselves till morning under the fortress. Sad, gloomy, and tearful were they in the city of Latinus that night. Wretched was the sound of weeping and lamentation that was there—to wit, everyone weeping for his friends and relatives. They heaped reproach upon reproach that night, but all their reproach fell upon Turnus, for it was he that had induced Latinus to break peace with Æneas. When Turnus heard everyone indignant at him, and when he felt the weakness and want of strength that came upon the Latins, owing to the loss of their kings and chiefs, and champions, and battle-soldiers, in the battles which they had fought against the Trojans, he said to Latinus : “ O king,” said he, “ let there not be upon you the recurring anxiety or fear of fighting or battle with the Trojans from this time forth, but make peace with them, for I shall go to-morrow to fight a duel with Æneas, and let Latins and Trojans remain passive beholding us, and my right hand will put Æneas to death in that conflict ; or, if it be he that will be victorious, let him have Lavinia.” Latinus then answered Turnus : “ Right valorous youth,” said he, “ [with] every feat of prowess you accomplish, the greater is the fear with which your bier inspires us.<sup>a</sup> Take proper counsel now for all our sakes, for you have the lordship of my peoples, and there are many cities, and much gold and silver, and treasures, and possessions ; and, therefore, it is a pity for you to be destroyed.

“ Moreover, there are, besides, noble well-born maidens unwedded in Italy, and of them you will get the lady of your choice, and give up Lavinia. For it is an outrage on the gods to give her to a man in Italy, since their will is, she should be given to a man of foreign race, and the man of foreign race for whom you should have given her up, I proved false to, for love of you, and the tears of Amata, and I gave him battle along with you. There fell in that battle nobles and lords of the Latins, so that the water of the river Tiber was red and bloody with their blood, and the plains of Italy white with their bones, owing to the extent of the slaughter that was inflicted on them. What shall I say to you, beloved son, but that a contest is an uncertain

XII. <sup>ÆN</sup> cia tics a mbethaid ass, 7 mad tuo dofæth and, bud egin Lauina  
 [do tabairt] do Ænias; 7 mad egin duind Lauina [do tabairt] do  
 d'aithli in comraic, robad fearr duind a tobairt foctoir gan  
 comruc duidsiu ris edir." Roraidh Tuirn re Ladin: "Na <sup>2915</sup>  
 48 bidh mo shnim-sa fortsu, uair nim midlach-sa re teacht a  
 comhruc. I[s] sochaide torchair dochum bais do[m] deas-  
 52 laimh-sea. Dofæth dono Ænias teichteach a thir i tir dom  
 laim-sea dochum bais." Ba handsin roraid in rigan Amata  
 56 ris[s]ium 7 muidhidh a dera tara gruadaib<sup>1</sup>: "Ar na deraib-sea <sup>2920</sup>  
 legim-sea 7 in tairisi ful edraind, oirchis dimsa 7 don tsenoir  
 dot athair .i. do Duin 7 na herg a comrac re hÆnias, uair  
 63 dia tæthais and, abdel-sa 'malle rit resiu adcear-sa Ænias a  
 cleamnus rim." In tan adconnairc Lauina a mathair a[c] cai,  
 caiidh-si imalle ria, 7 muidhidh a dera fora gruaidib cæma <sup>2925</sup>  
 66 corcordha, 7 imdergthair uimpe, 7 ba cæmh in ruidhiudh  
 gnuisi tainic di, 7 ba himdergadh særchlainde le. In tan tra  
 70 adconnairc Tuirnd imdergadh na hingine roforbair a shearc  
 ina cridhe, 7 ba fearr leis comrac uimpe inas dilsiugudh do  
 Ænias. Roraidh Tuirnd frisin righain: "Is demin," ar se, <sup>2930</sup>  
 "nach dingin-sea ar duine gan in comrac-sa do denum amarach":  
 76 7 roraidh re hIdmon: "Erg," ar se, "7 abair re hÆnias tæt<sup>2</sup>  
 trath ergi amarach im chomdail-sea isin mag-sa amuigh a  
 ndorus na cathrach 7 biad-sa fora chind and, 7 bit Troianaigh  
 78 7 Rudulta ina tost gan cath do chor do chechтарde dib fri <sup>2935</sup>  
 araile, acht beth ina tost icar fegadh, 7 fearum comlund ar  
 80 ndis isin muig-sea amuigh amarach, 7 bid Lauina do sedigh<sup>3</sup>  
 aganti ternabhus asin comlond sin, 7 bid sidh etir na<sup>4</sup> tuatha  
 o sin amach."

109 Ba faileth tra Ænias (dona scelaiib)<sup>5</sup> doradadh chuigi, 7 robai <sup>2940</sup>  
 sidhe a fur in chomraic arnamarach amal rofogradh do.

113 O thainic tra maidin in læ arnamarach, tancatar Troianaigh  
 7 Rudulta isin magh ar dorus cathrach Laitin cona n-arm  
 gaisgidh,<sup>6</sup> amal tistais a comhdhail catha, 7 tegait a righ 7 a  
 114 taisigh, 7 tic Laitin cona rigraid. Tic dono Tuirn (482) 7 <sup>2945</sup>  
 luirech trebraid tredualach alaind umaide uime cona cathbarr

<sup>1</sup> MS. g for d

<sup>2</sup> MS. taeth

<sup>3</sup> MS. sedidh

<sup>4</sup> sup. lin.

<sup>5</sup> sup. lin. in later hand

<sup>6</sup> MS. 7

matter ! since it is never known who will come out of it alive, and if it should be you that will fall there, Lavinia will of necessity be given to Æneas ; and if it be necessary for us to give him Lavinia after the contest, it would be better for us to give her at once without your fighting with him at all." Turnus said to Latinus : "Let not anxiety for me lie upon you, since I am no coward in going to a contest. Many have fallen down unto death by my right hand. Æneas, a fugitive from land to land, shall also fall down unto death by my hand." It was then that queen Amata spoke to him, while her tears fell down her cheeks : " By these tears I shed, and by the confidence that is between us, pity me and your aged father Daunus. Go not to fight against Æneas, for if you fall there, I shall die along with you before I look on Æneas as son-in-law of mine." When Lavinia saw her mother weeping, she wept along with her, and her tears rushed down upon her beautiful crimson cheeks, and she blushed, and beautiful was the flush of countenance that stole over her, and it was the blush of noble breeding in her. When Turnus saw the maiden's blush, his love for her increased in his heart, and he preferred to fight for her rather than give her up to Æneas. Turnus said to the queen : " It is certain," said he, " that not for man will I relinquish fighting this battle to-morrow." And he said to Idmon : " Go," said he, " and tell Æneas : Let him come at sunrise to-morrow to meet me in this plain outside before the city, and I shall be there before him, and let Trojans and Rutulians be passive without battle being waged by either of the two sides of them against the other, but remaining passive beholding us ; and let the two of us engage in a duel in this plain outside to-morrow, and let him that escapes out of that duel have Lavinia to wife, and let there be peace between the peoples from that time forth."

Now Æneas was glad at the news that was brought to him, and he was awaiting the contest on the morrow in terms of the challenge. Now when morning of the morrow came, Trojans and Rutulians came into the plain before Latinus' city under arms, as if they had come to engage in battle, and their kings came, and their chiefs, and Latinus came with his king-folk. Turnus also came clad in a magnificent triple-braided triple-looped hauberk of brass with its gilded helmet upon it,

xii. [fh]ororda<sup>1</sup> [fh]uirri co cir d' or oirloiscthi, 7 cloidim ordhuirnd  
 airgdide *fora* cris, sciath sechtfillti *fora* muin, [7] gai romor  
 166 rocoinnert ina dheslaim. Tainic dono Ænias *conu* armghaiscedh  
 168 cumdachta 7 tanic Ascan 7 Tarcon 7 taisigh na Troianach *ar*<sup>2950</sup>  
 chena. Tancatar mna 7 seanoraigh 7 dæsgarsluagh *for* muraib na  
 169 cathrach d' fhegadh *in* comruic. Doronta dono edburta acu  
 dia ndeib co madh soraidh doib a sidh do dhenum. Atracht  
 175 dono Ænias iarsin 7 a cloidim ina laim og denum in comluind,  
 7 torgaib a ghuth n-ard n-oiregda n-imscailti os *aird.*<sup>2955</sup>  
 176 "Tuingim," *ar* se, "ar dea nimhi 7 talman 7 ar dea na muire  
 7 na srotha 7 na n-aband 7 dar mo gail 7 dar mo gaiscedh,  
 183 mad e Tuirnd *bus* coscrach, co ragad Troianaigh go cathair  
 185 Euaindir, 7 na dingned cogadh re Laitintaib iarsin co bruine  
 187 mbath. Ma misi *bus* chosgrach immorro ni tiubar *for*<sup>2960</sup>  
 Edaltaib fognum do Throianaib, 7 ni chuindeach dam sen  
 190 righi forru *acht* sidh suthain 7 caradrad<sup>2</sup> edraind dogres."

195 O roraid Ænias na briathra-sa, rofhegh Laitin dochum  
 197 nime 7 talman 7 roraidh: "Tuingim-sea," *ar* se, 7 a lamh  
 dochum nime 7 na ndei, "dar na huile lughis,<sup>3</sup> a Ænias, co  
 204 tæth<sup>4</sup> nemh dochum talman 7 co ti in diliu tarin domun  
 nocho b'ister in sidh-sa *etir* Laidintaib 7 Troianaib, gidh bedh  
 tochrus do *bar* comhrag-si don chur-sa." O rocindset a sidh  
 213 amlaidh sin, dogniad edpurta dia ndeib iar-sin.

216 Na Rudulta immorro on lo rofhairigset corbo *for*land do Thuirm<sup>2970</sup>  
 Ænias do chomruc ris, ba snim leo, 7 ba mor a gearan acu.  
 222 In tan rofhairich Iutorna siur Tuirn imegla<sup>5</sup> *in* chomraic *for*  
 224 Tuirn, nos-delband a ndelb Camermitis oglach soicheniul ro-  
 227 chalma esiden, 7 imtighid *etir* oireachtaib na Rudulta 7 is ed  
 229 adberedh: "Nach nair lib, a Rudulta, æn fer do dilsiugudh<sup>2975</sup>  
 tar *bar* cend uile i comrac, 7 ni ferr gaisgidh in tshloigh ut  
 inas *bar* ngaiscidh. At uaiti d' fheraibh in[a] at [s]isi. Nochon  
 233 fhuilet *etir* daine dund d'a *tairgim* uili amus forro. In tan

<sup>1</sup> MS. ororda uirri

<sup>2</sup> MS. caradrand

<sup>3</sup> I. lugh-i-siu, or, roluighis

<sup>4</sup> MS. taet

<sup>5</sup> MS. in eglia

with a crest of burnished gold, and a sword, gold-hilted, inlaid with silver, at his girdle, a sevenfold shield on his back, and a huge, stout spear in his right hand. Æneas, too, came with his well-wrought weapons, and Ascanius came, and Tarchon, and all the Trojan chiefs. Women came and old men, and common people upon the walls of the city, to witness the encounter. Sacrifices, too, were offered by them to their gods, that it might be propitious to them to make their peace. Moreover, Æneas rose up after that, sword in hand, entering the combat, and he lifted up his loud, august, sonorous voice on high: "I swear," said he, "by the gods of heaven and earth, and by the gods of the seas, the rivers, and the streams, and by my valour, and by my prowess, that if it be Turnus that will be victor, the Trojans will go to Evander's city, and that after that they will not make war upon the Latins till doomsday. If it be I, however, that will be victor, I shall not impose upon Italians servitude to Trojans, and I shall not ask for myself sovereignty over them, but unending peace and friendship between us for ever."

When Æneas had uttered these words, Latinus looked towards heaven and earth and said, "I swear," said he, with his hand towards heaven and the gods, "by all you swear by, O Æneas, till heaven will fall to earth, and the deluge come over the world, this peace between Latins and Trojans will not be broken, whatever happen in your combat at this time." When they had settled their peace in that manner, they then offered sacrifices to their gods.

The Rutulians, however, from the day they perceived that it was too much for Turnus that Æneas should fight with him, were in anxiety, and uttered great complaint. When Juturna, sister to Turnus, observed upon Turnus the fear of the encounter, she transformed herself into the likeness of Camers, a well-born and valiant youth, and went about among the gatherings of the Rutulians, and this is what she was saying: "Are ye not ashamed, ye Rutulians, that one man should be given up in battle for the sake of you all, the prowess of yon host being no better than your own! They are fewer in number than ye are. Men for us there are not at all if we all make an attack upon

ÆN. dosæth Tuirn, bid aithreach lib in comhdail *fora* tai annois.”  
 XII.  
 241 Is *ed* ba saint leo tra uili in cath do triall, in tan roan dib 2980  
 Iutorna. Dorad se *airdi* ele doibh beos dia togaithadh i. eal-  
 250 tain robai *forin* tracht ina fiadhnaisi, tainic en ele 'na ndochum  
 co rotheichset na heoin uile roime, 7 co *tard*<sup>1</sup> les *int* en ba  
 mo 7 ba heargnu dib, 7 co ruc les 'na chrobaib, 7 gu *rathinoilit*  
 255 *int* enlaith ina dhiadh, 7 *gur' thallsat* *ar* egin uadh *int* en, 2985  
 7 co rotaifnetar a fot fairgi. In tan tra adconnatar na Rudulta  
 anni sin, rosubaighet co mor, *ar* ba derb leo ba maith an  
 258 celmuine adconnatar. Roraid Tolaminus: “Is maith in cel-  
 muine, (col. b) a Rudulta, is amlaid sud særfaí-siu Tuirn for  
 Ænias, 7 taifnemait Ænias *ar* egin for fairgi,” 7 roraid riu: 2990  
 260 “Gabaidh bar n-armu, a Rudulta, 7 fobraidh na firu, 7 ragat-sa  
 romaib dia fobairt.” Asaiddh *gair* mor in tan sin a scoraib na  
 Rudulta, 7 gebidh cach dib a *arm* d' fobairt na debtha, 7 teid  
 266 Tolominus rempu, 7 crothaid a gai, [7] roleigh 'sin oiricht robo  
 270 neasa do<sup>2</sup> dona Troianaib. Robatar IX meic Gillipe do Arcaidib 2995  
 273 ina farrud isin inud sin, 7 benaid in gai tarraic Tolominus do  
 277 nomad fer co mbai trid [co] comtrom. Adragait a braithri  
 andside 7 gebit a n-armu dochum na debtha. Adrachtatar  
 281 na Laidinta d' fhoirithin<sup>3</sup> na Rudulta. Eirghit na Troianu dono  
 7 na hArcaidegdha 7 na Tuisgia ina n-aigidh. Fasaid morgair 3000  
 andsin a[c] comrag dona sluagaib co clos co clethi nime.  
 Cumaisgter na sloigh 7 toirmisgter na hidpuita ocus brister  
 285 in sidh. Teichid Laitin dochum a chathrach 7 adnaigh<sup>4</sup> cach  
 298 dochum araille. Ba handsin dorad Coroneus *Troianach* robai ac  
 idpuit ag altoir na ndea bem do'thinni for lasadh *fora* ulchain 3005  
 do Ebus Rudulta tainic chuigi co roibi a ulchu 7 a folt for lasad.  
 304 Marbaid dono Podalirus *Troianach* Alsum primædhaire Laitin.  
 Ænias immorro in tan rochuala in gredan 7 in cumusc roba<sup>5</sup>  
 311 isna scoraibh adracht 7 togbaidh 7 roshin a laim<sup>6</sup> gan *arm* inte  
 ardaigh<sup>6</sup> a luighi do chomull 7 na robristea in sidh doronsat 3010

<sup>1</sup> MS. tardsad

<sup>2</sup> MS. dō do . leg. do dō

<sup>3</sup> MS. fhoirighin

<sup>4</sup> MS. adnaidh

<sup>5</sup> MS. lam

<sup>6</sup> MS. ardaidh

<sup>a</sup> leg. si?

them. When Turnus shall fall, ye will repent of the meeting on which ye are now [bent]." Now, they all had a longing whilst Juturna remained of them that the battle should be attempted. He (*sic*)<sup>a</sup> gave them yet another sign to deceive them, to wit, a flock of birds was on the shore before them. Another bird approached them, and all the birds took to flight before it; and it took with it the bird that was largest and most famous, carrying it off in its claws; and the flock collected after it, and wrested the bird from it by force, and hunted it away to sea. Now, when the Rutulians saw that occurrence, they rejoiced greatly, for it was plain to them that the omen they saw was good. Tolumnius said: "Good is the omen, O Rutulians. It is in yon manner you will deliver Turnus from Æneas, and we shall hunt Æneas by force to sea." And he said to them: "Seize your arms, Rutulians, and attack the men, and I shall go before you to attack them." Then a great shout swelled up from the leaguers of the Rutulians, and each of them seized his arms to begin the struggle, and Tolumnius went before them, and he shook his spear which he hurled into the group of Trojans that was nearest him. There were nine sons of Arcadian Gylippus close together in that place, and the spear which Tolumnius threw struck one of the nine, and pierced him fairly through. Upon that, his brethren sprang up, and grasped their arms for the fray. The Latins sprang to the assistance of the Rutulians. The Trojans, too, the Arcadians, and the Tuscans rose up against them. A great shout swelled up there as the hosts engaged, and it was heard to the welkin. The hosts were confused, and the sacrifices were interrupted and the peace was broken. Latinus fled to his city, and each one pressed to another. It was then that Corynaeus, a Trojan, who was sacrificing at the altar of the gods, aimed at the beard of Ebysus, a Rutulian, who approached him, a cast of a flaming torch, so that his beard and hair were ablaze. Moreover, Podalirus, a Trojan, killed Alsus, chief shepherd to Latinus. Æneas, however, when he heard the uproar, and the tumult that had broken out in the leaguers, rose up, and raised, and stretched forth his hand with no weapon in it, in order to keep his oath, and that the peace which they had made should not be broken.

ÆN. 7 is *ed* roraidh riu: “A *Troianu* 7 a *Rudulta*, na denaid debaid  
 314 7 na brisidh in sidh, 7 toirmisgidh *bar ferg*, 7 legid damsia 7  
 do *Thuirnd debaid* do denum 7 bidh uile i *nbar* tost *ogar*  
 318 *forcoimed*.” In tan tra robai Ænias *forna briathraib* sin, dolegar  
 urchur do shoigit fon slogli, 7 ni feas cia *ros<sup>1</sup>-tarlaig* *gur'ben* 3015  
 do Ænias triana sliasaid *conna cæmnacair* imteacht. Dosoich  
 384 chuiji Menisteus 7 Achates 7 Asgan in tan *sin* 7 nos-berid  
 324 *dochum a scor*. In tan *adconnairc* *Tuirrnd dochum a scor* 7  
 tuisechu *Troianach* imalle *fris*, *rogab ar ceil* co madh lais a  
 coscur<sup>2</sup> isin lo sin, *ar ba doig leis* is *ar techedh dochuaidh* 3020  
 326 Ænias, 7 teit ina *carpat* 7 *fobraidh* in slog *Troianach* co  
 328 *læchda laidir lamchar* 7 *foceard ar mor for* *sluag* na *Troianach*.  
 341 *Ocus marbaid* *Sdenelum* 7 *Tamirum* 7 *Polum* 7 *Glucom* 7 *Laden*  
 346 7 *Eumneden* 7 *Goloria* 7 *Sibarum* 7 *Dareta* 7 *Tersilocom* 7  
 364 *Timœden* 7 *Pegum*. Cen robai *Tuirn* ag *slaidhi<sup>3</sup>* na *slogh* 3025  
 amlaid sin, doberthar *dochum* Ænias do ben [n]a soigti asa cois  
 391 in *primliaigh* .i. Iapix 7 Iasides di dalta do 'Pail 7 femid a  
 411 ben as. Tic a mhathair .i. Uenir a hinis Creid 7 in *lus* dia  
 n-ad ainnm *Dictanium* le, 7 curidh *ar usce* 7 sredhid asa beolaib  
 417 imon *crecht* (483) 7 sgendid *fochetoir* in *soighid asin crecht*, 3030  
 424 7 tic a *fhuil* 7 a *nemh asin crecht* *iarsin* 7 tic a *nert* 7 a *shlainte*  
 a n-Ænias *amal nach gontai etir*. Roraid Iapix<sup>4</sup> *iarsin*: “A  
 425 *Troianu*,” *ar se*, “*tabraidh a arm d' Ænias fodhesta ar ni* *fuil*  
*easbhaidh* *slainte* *fair* na *brotha* na *brigi* na *goile* na *gaiscidh*  
 7 *denaidh calma* imalle *fris* a n-aighid na *Rudulta* *fuilet* a[c] 3035  
*cor bar n-air*.” O roraidh Iapix na *briathra* sin 7 o *rochengail*  
 in cois<sup>5</sup> *iar coir*, *rogabh* Ænias a *chlaidemh cosgrach comrumach*  
 432 7 a *luirech trebraidh tredhualaigh* *conna cathbarr* *feta fororda* 7  
 a *sciath sechtfillti* *fora chliu*. *Gebidh* *dono Asgan* a *erridh*  
*catha* *uime* 7 *nonertand* 7 *rogres* a *athair* *co ndernad* *calma*. 3040  
 443 Dothæd Ænias asa *scoraib amach*, 7 tic *Sergestus* 7 *Menesteus*  
 7 *Anteus* 7 *taisigh* na *Troianach* *ar cheana*, 7 *doghniat cath dib*  
*ar doirrsib* na *scor* 7 *tiaghait* *co tairpthech tren talchar* a  
 446 n-aighidh na *Rudulta*. In tan tra *adconnaircset* na *Rudulta*

<sup>1</sup> MS. *ros-parlaig*  
previous line

<sup>2</sup> MS. 7 *tuisechu Trō imalle fris*, repeated from  
<sup>3</sup> MS. *slaighi*

<sup>4</sup> MS. *Aipix*

<sup>5</sup> MS. *cos*

This is what he said to them : “Trojans and Rutulians, make no strife, and break not the peace, and restrain your wrath, and allow me and Turnus to enter the fray, and all of you be quiet observing us.” Now when Æneas was uttering these words, an arrow-shot was discharged from among the host, and it was not known who discharged it. It pierced Æneas’ thigh, so that he could not move about. Then Mnestheus, Achates, and Ascanius came to him, and brought him to his leaguers. When Turnus saw [him retreating] towards his leaguers, and the Trojan chiefs along with him, he conceived that the victory lay with him that day, for it seemed to him that Æneas had retreated in flight; and he mounted his chariot, and assailed the Trojan host, heroically, strongly, dexterously, and he inflicted great slaughter on the host of the Trojans. And he killed Sthenelus, Thamyris, Pholus, Glaucus, Lades, Eumedes, Chloreas, Sybaris, Dares, Thersilochus, Thymoetes, and Phegeus; whilst Turnus was hewing the hosts in that manner, the chief leech Iapis and Iasides [*sic*], two disciples of Apollo, were brought to Æneas to pluck the arrow from his foot, and they could not. His mother, Venus, came from the island of Crete, bringing with her the herb named dittany, and placed it in water, and she cast it from her lips about the wound, and at once the arrow leaped out of the wound, and then the blood and the poison of it came out of the wound, and his strength and health returned to Æneas, as if he had not been wounded at all. Then Iapis said : “Trojans,” said he, “give Æneas his arms now, for he has no lack of health, spirit, force, valour, or prowess; and show courage along with him against the Rutulians who are putting you to the slaughter.” When Iapis had uttered these words, and had bound up the foot properly, Æneas took his victorious sword of conflict, and his triple-braided, triple-looped hauberk, with its brilliant gilded helm, and his sevenfold shield upon his left arm. Ascanius, too, donned his garb of battle, and he strengthened and encouraged his father to show courage. Æneas went forth from his leaguers, and Sergestus came and Mnestheus and Antheus, and all the Trojan chiefs, and they formed themselves in line of battle at the doors of the leaguers, and they advanced stoutly, strongly, obstinately, against the Rutulians. When the Rutulians saw

ÆN. Ænias *conu* Troianaib ina chruaidhrem catha chucu, ros-geb 3045  
 XII. 447 egla 7 omun 7 tic egla mor do Thuirn fen 7 nir'bo egla  
 gan adbhar doib, *ar* ba calma curata 7 ba fergach feochair  
 forniata 7 ba hagarb ainnsergach aindiaraid in fobairt tucsat  
 forro, curaidh 7 cat[h]miliid 7 laith gaili na Troianach do dhigial  
 forro in tshidha do brisiud 7 in fhiallaigh romarbsat iar nðennum 3050  
 comhluighi 7 cairdiusa doib. Ba læchdha lamhchar laidir  
 in fhobairt tucsat forro. Batar imdha leacht 7 laighi læch  
 7 curud gan chend don fobairt 'sin mhuigh fo dhorus cathrach  
 458 Laitin. Ba handsin romarbh Timirus Troianach Osirum Rudulta  
 .i. cat[h]miliid. Romarb Menesteus Arrcheidsim. Romarb Achtes 3055  
 460 Apulione ri. Romarb Gitas Afentem. Dorochair and dono  
 461 Tolominus mathmarcoir. Ba hesidhe robris in sidh 7 rothelg  
 464 in cet gail<sup>1</sup> a n-oireacht na Troianach. Ænias immorro nir'ghon  
 sidhe neach in tan sin 7 nochor'la a aid for duine acht robai  
 ag iarraid Tuirn seachnon in catha do comrag ris. In tan 3060  
 468 tra rofairig Iutorna bandea siur Tuirn Ænias for iarraidh  
 Tuirn, teid isin carbat i raibi Tuirn, 7 cuirid Mestigoin  
 472 ara Tuirn asin carbat 7 nos-delband hi fen a richt in arad  
 481 7 berid in carbat for imgabail Ænias. Gach conair rothegidh  
 sechnon in chatha, tigedh Ænias fora lurg 7 se iga gairm o guth 3065  
 488 mor. Ba handsin rola Mesapus chuigi 7 tarrlaigh urchur do  
 491 gai for amus Ænias. O rofhairigh Ænias in gai chuigi, roleig  
 roime for scath a sceith, 7 benaidh in gai dar ciran cathbairr  
 494 na luirighi 7 brisid in ciran. Tic a bruth 7 a brig 7 a ghal curud  
 do Ænias iarsin, 7 fobraid for slaidhi (col. b) 7 for slechtadh na 3070  
 slogan in conair rothegidh 'mon cath for iarraidh Tuirn 7 marbaid  
 505 focetoir Surcon cat[h]miliid do Rudultaib. Marbaid dono Tuirn  
 509 Amicom 7 Diorem. Marbaid dono Ænias Talon 7 Tanaim 7  
 513 Cadegaim 7 Achonium 7 Menoiteam 7 Murranus. Marbaid dono  
 535 Tuirnd Ilum. Marbaid Ænias Cupenum. Marbaid Tuirn Cretea 3075

Æneas with his Trojans approaching them in his relentless battle-course, they were seized with fear and dread, and great fear came upon Turnus himself, and their fear was not groundless. For the assault which heroes and battle-soldiers, and valorous champions of the Trojans delivered on them was brave, heroic; and it was wrathful, fierce, thrusting; and it was bitter, merciless, angry, to avenge upon them the breaking of the peace, and the gallant men they had killed, after making sworn alliance and friendship with them. Heroic, dexterous, strong was the assault they delivered upon them. Many were the graves and lairs of heroes and of champions headless from the assault in the plain before Latinus' city gate. It was there that Trojan Thymbraeus killed Rutulian Osiris, a battle-soldier. Mnestheus killed Anchetius, Achates killed Epulo, a king. Gyas killed Ufens; also Tolumnius, an augur, fell there. It was he that broke the peace, and threw the first spear into an assembly of the Trojans. Æneas, however, did not wound anyone at that time, nor did he direct his attention upon any man, but was seeking Turnus throughout the line of battle to fight with him. When, however, Juturna, the goddess, sister of Turnus, perceived that Æneas was in quest of Turnus, she mounted the chariot in which Turnus was, and she put Metiscus, Turnus' charioteer, out of the chariot, and she changed herself into the form of the charioteer, and she drove the chariot so as to avoid Æneas. Every way she would go throughout the line of battle, Æneas would come upon her track, all the while calling her with a loud voice. It was there that Messapus approached him, and threw a cast of a spear at Æneas. When Æneas perceived the spear upon him, he bent down before it, under the shelter of his shield, and the spear struck through the crest of his hauberk-helm, and broke the crest. Then his spirit, and his power, and his hero's valour came to Æneas, and he began to hew and cut down the hosts wherever he went round the line of battle in quest of Turnus, and he killed at once Sucro, a battle-soldier of the Rutulians. On the other hand, Turnus killed Amycus and Diores. Æneas, however, killed Talos, Tanais, Cethagus, Echion (Onites), Menoetes, and Murranus. Moreover, Turnus killed Hyllus. Æneas killed Cupencus. Turnus killed Cretheus, and Æolus.

ÆN. 7 Eolum. Dos-ratsat uile co dichra fri cathugud 7 muididh<sup>1</sup> for XII.  
 452 Rudultaib in cath 7 ona tarraidh Ænias tend for Tuirnd, ar  
 ros-ruc Iutorna 'na diaidh forindh do Troianaib robatar ic  
 teicedh remhi, is i comairle doroine Ænias. Docuaid for  
 562 tulaigh aird 7 tinoilter a tuisigh 7 a sloig dochum Ænias 7 3080  
 567 roraidh riu: "In cathair ut adchithi, is es/i sin doberar gach olc  
 dund. Tegam go ngabam dund 7 tiagam ina dochum. Muchum 7  
 murum in cathraigh 7 tabram tenidh tairrsi, 7 cuindchim ar  
 egin duind sid 7 cairdius, 7 na tabram coigill doib acht tabram  
 d'ar n-uid a ndernsat d'ulc rind 7 denum gach n-olc riu gen co 3085  
 ti Tuirrn a comlund cugaind no noco tarrtar cairdis no sidh ceana  
 574 duind." O roraidh Ænias na briathra-sa adnaghait uili co  
 hænmenmnach dochum na cathrach 7 marbait gach æn tart[h]atar  
 re cathraich amuigh 7 adnaghait for ceand, [fairind] dib ag  
 linad na clas, 7 fairind ac brissidh na mur 7 ag tabair[t] arad 3090  
 ria; fairind a[c] cur tenedh 'sin cathraigh; fairind ag dibrugudh  
 cloch 7 arm isin cathraig 7 adnaig<sup>2</sup> Ænias o guth mor og bem  
 580 aisgi for Laitin ar brisid in sidha. Robai troighi mor isin  
 583 cathraigh in tan sin. Rofhas eguibdhe mor etir lucht na  
 cathrach fen, fairind dib (ag iarruid)<sup>3</sup> in cathair d'fhoslugud 3095  
 re nÆnias 7 in sidh do denum 7 rigi [do tabairt] do 7 fairind  
 586 ele a[g] gabail na cathrach 7 ic denum na deabtha 7 ag obad in  
 /shida.

595 In tan adconnairc in rigan Amata Troianu ag togail na  
 cathrach 7 gan Rudulta do chath<sup>4</sup> friu, ba dearb le romarbad 3100  
 Tuirnd, 7 ros-gab for guba 7 for cainedh 7 for toirrsi moir, 7  
 603 dobeir sas co rith ima braight a[c] ceangal do thuiridh 7  
 nos-marband fen amlaid sin. Ba bronach Laitin don gnim sin,  
 7 batar dubaigh lucht na cathrach 7 in baili sin uili 7 doroine  
 605 Lauina guba mor dono a[c] cainedh a mathar. Dluighidh<sup>5</sup> a 3105  
 hedach'mo cend 7 a folt 7 doni a sgrubudh<sup>6</sup> [fe]sin fora aighid.  
 614 In tan sin dono robai Tuirn amuigh<sup>7</sup> a ndiaid forni do  
 Troianaib robatar i m-maidm reme, rosoich cuici Saces do  
 651 muintir Laitin ar teicedh iarna goin do soighid 7 se ag diugairi

<sup>1</sup> MS. muigidh

<sup>2</sup> MS. adnaid

<sup>3</sup> sup. lin. by later hand

<sup>4</sup> l. chathugudh

<sup>5</sup> MS. dluidhid

<sup>6</sup> MS. scribud

<sup>7</sup> MS. anuidh

All engaged vehemently in fighting, and the battle was lost to the Rutulians ; and since Æneas did not get home an attack on Turnus, for Juturna brought away behind her a number of Trojans that were fleeing before him, this is the plan Æneas adopted. He went to the top of a high hill, and his chiefs and his hosts were assembled unto Æneas, and he said to them : " Out of yon city which you see issues every evil to us. Let us go and take it for ourselves, and let us advance upon it. Let us blot out and raze the city, and let us give it to the flames, and let us forcibly demand for ourselves peace and friendship, and let us not spare them, but take into our consideration what evil they have done to us, and let us do them every evil until Turnus come to us in battle, or until friendship, or at all events peace, is extended to us." When Æneas had uttered these words, all pressed with one mind towards the city, and they killed every one whom they came upon outside the city ; and they pressed forward, some of them filling the ditches, others breaking down the walls, and placing ladders to them, others setting the city on fire, others shooting stones and arms into the city. And Æneas with a loud voice kept throwing reproach on Latinus for breaking the peace. Great sorrow was then in the city. Great discord arose among the people of the city itself ; some of them seeking to open the city before Æneas and to make peace with him and to give him the kingdom, and some others holding the city, maintaining the strife, and refusing peace.

When queen Amata saw the Trojans taking the city while the Rutulians did not fight against them, it was clear to her that Turnus had been slain, and she betook herself to mourning, and weeping, and great sorrow, and she placed a halter round her neck, tying it to a pillar, and she killed herself in that manner. Latinus was sad at that deed, and the people of the city, and all in that place were gloomy ; and Lavinia, too, made great mourning, a-wailing for her mother. She tore her head-gear, and her hair, and she herself scratched her face.

At that time, however, Turnus was without in pursuit of some Trojans that were repulsed before him. Saces of the people of Latinus approached him in full flight being wounded by an arrow. He was shouting and wailing, and this is what

ÆN. 7 ic nemele 7 is *ed* roraidh: “A Thuirn,” *ar* se, “as truagh 3110  
 XII. 653 atathar a cathair Laitin as trasta 7 Ænias aga mbud 7 iga  
 loscad 7 ni sailend Laidin cobair d’ fhagbail o neach ele *acht*  
 659 uaitsiu. Ros-marb dono Amata in righan *ar* omun Ænias, 7  
 mine fhoirther co luath airgfider 7 murfaidher in cathair uile.”  
 666 (484) Ba trom tra la Tuirn in sgel sin 7 ba dimdach d’ a 3115  
 shair, ar ba fearr lais anad isin cathraigh na bregad di uaithi,  
 679 7 ba fearr lais a bas ac denum a enig inas a elud fo mebail, 7  
 682 lingid co feochair fergach asin carbat 7 berid borbruathar tren  
 talchar triasin cath co riacht co dorus na cathrach. *Ocus*  
 693 roraidh o ghuth mor: “A Rudulta 7 a Troianu, na denaid 3120  
 cathugud ni is mo fodesta *acht* legidh dams a 7 d’ Ænias comlund  
 in bar fiadnaisi 7 bid bar sidh suthain, gid bed uaind ternabus  
 asin comrug.” In tan tra roclós int aithisc sin do rad do  
 Thuirn, rothoirmisgid in cathughudh 7 rosguc cach o ’raile 7  
 696 tarraigidh rai comruic doib .i. do Thuirn 7 d’ Ænias *ar* dorus 3125  
 710 na cathrach 7 rosguch cach o<sup>1</sup> ’raile dib, 7 ted cach uaithibh  
 gach leath, 7 batar na sloigh ina cru umpu 7 siad uili ica  
 forchoimet in da chathmiled croda curuta i n-aighidh araile 7  
 fochedaid gliaidh fergach fochetoir etaru, 7 ni riacht ceachtar  
 de eitim gona na letartha for araile fri re cian. [Is] and dobeir 3130  
 729 Tuirn bem dichra do Ænias co romid in cloidim a cat[h]barr  
 na luiurighi *cona* fargaib *acht* a urrdorn ’na laim. In tan rofarich  
 733 Tuirn a cloidim do maidm, teichidh foctoir re n-Ænias 7  
 adnaigh<sup>2</sup> Ænias aga thogairm *acht* ba luaithi Tuirn 7 ba mall  
 746 Ænias on ghuin tugad fair ina chois *cona* cæmnacair tarrachtain 3135  
 758 Tuirn. Robai Tuirn ag atach a muintire in tan sin ag cuind-  
 760 gidh cloidimh. Robhaig<sup>3</sup> dono Ænias a bas frisinti doberad  
 763 cloidim do. Rochuartaigset fo coig ina rai catha 7 Tuirn  
 ac techedh re n-Ænias inti thall *ar* ni shuair *conair* teich-  
 id *est* amach, *air* robai loch do thæb de 7 in cathair don 3140  
 tæb ele 7 sloigh na Troianach etaru 7 in magh amach  
*cona* raibi *conair* teichidh na heluda aigi *acht* beth ima

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<sup>1</sup> MS. co

<sup>2</sup> MS. adnaidh

<sup>3</sup> MS. robhaid

\* leg. bid suthain bar sidh ; or, bid i nbar sidh suthain, be ye in lasting  
 peace

he said: "Turnus," said he, "miserable is their plight in Latinus' city now with Æneas crushing and burning them, and Latinus with no hope of getting help from any one else but you. Moreover, Amata the queen has killed herself for dread of Æneas; and if it be not quickly succoured, the whole city will be plundered and destroyed." Now that was a heavy tale to Turnus, and he was angry at his sister, for he preferred remaining in the city to being lured out of it by her; and he preferred his doom, keeping his honour, rather than his escape under disgrace. And he leaped fiercely, indignantly from the chariot, and he made a furious onset, stout and steadfast, through the line of battle till he reached the gate of the city, and he said with a loud voice: "Rutulians and Trojans, do no more fighting now, but allow me and Æneas a combat in your presence, and your peace will be unending,<sup>a</sup> whichever of us shall escape out of that struggle." Now when that proposal was heard to be uttered by Turnus, they prohibited the fighting, and each of them parted from the other, and they left for Turnus and Æneas an arena at the city gate; and each of them parted from the other, and every one of them retired in every direction, and the hosts were in a circle round them, all of them watching the two fierce heroic battle-soldiers facing one another. And between them they fought at once an angry fight, and neither of them inflicted a dangerous wound or mangling on the other for a long time. Then Turnus dealt Æneas a fell blow, and the sword broke on the mail casque, leaving nothing in his hand but the hilt. When Turnus perceived that his sword was broken, he at once retreated before Æneas, and Æneas began calling to him, but Turnus was very swift and Æneas was slow from the wound inflicted upon him in his foot, so that he was unable to overtake Turnus. Turnus was entreating his people at that juncture, asking for a sword. Æneas, however, threatened with death the man that would give him a sword. Five times they circled round in their arena, Turnus retreating before Æneas in it yonder, for he found no way of escaping out of it, for there was a loch on one side of it, and the city on the other, and the hosts of the Trojans between him and the plain outside; so that he had no way of retreat or escape but to

ÆN. cuairt a medhon na ræ comraic 7 Ænias ina dhiaidh ica  
 XII. thafond. O na cæmnacair Ænias a tarachtain ar luas, ar robai  
 lenudh na gona ina chois ag milliud a reatha uimi, gabaid 3145  
 Ænias in gai dia dhibrugud uair na tarraidh fair. Roleig  
 766 Ænias aurchur don gai do. In tan adconnairc Tuirn in gai  
 772 ina dochum, ted ar teichead ar sgath alochraind<sup>1</sup> coisegartha  
 do Puin robai for lar na ræ comraic, 7 benaid in gai isin  
 crand 7 rethid Ænias dia bein asin crund 7 femidh a buain 3150  
 777 as, ar dochuaid Tuirn a muinigin<sup>2</sup> Fuin cona roleged d'Ænias  
 in gai do ben asin crand dia guin-sium de, 7 gebidh Fuin  
 781 imon gæ cona cæmnacair Ænias in gæ do ben asin crand.  
 Tic dono in tan sin Iuturna bandea siur Tuirn dia fhoirithin<sup>3</sup>  
 784 7 ros-delband a richt Metici arad Tuirn 7 dobeir cloidim Duin 3155  
 ina laim ar ni rolam nech aile don tshlogh arm do thabairt do.  
 786 In tan adconnairc Uenir in cloidim do thabairt (col. b) do  
 Thuirn arai sin dotæd-si do foirithin<sup>4</sup> Ænias 7 benaid in gai  
 asin chrund co raibi arm a[c] cehtar i. gai a laimh Ænias  
 789 7 cloidim a laim Tuirn. Ba handsin tangatar ardi bais 7 3160  
 850 drochreachta do Thuirn i. tainic Dira a hisernd i ndelb en bis  
 865 ag adnuclaib co Tuirn 7 adnaigh<sup>5</sup> ic foluamain 'mo ceand 7  
 ica tuargain cona etib. In tan adconnairc Iutorna inni sin  
 870 roghab for cell bas Tuirn 7 rosgail a folt 7 rocir a haighid<sup>6</sup>  
 7 rotuairc a bruindhe 7 tuc a hiachtad 7 a hardgol esti 7 3165  
 roraid ris: "A brathair inmuin," ar se, "is [c]elmuine bais  
 872 soin ar rodilsighset na dei thu," for si, "7 ni cuimgim-sea ni  
 886 duit fodesta"; 7 impoid a druim ris iarsin 7 teid uad dochum  
 887 a hinaid fen. Croithidh<sup>7</sup> Ænias in gai o dorat asin crund  
 in rolean, 7 tic a n-aighidh Tuirn, 7 roraid ris: "A Thuirn," 3170  
 890 ar se, "ni combaig retha no teichid is dual a comlund acht  
 is cathugud o armhaib aigid i n-aigidh co calma. Impo<sup>8</sup> for  
 891 cul chugumsa 7 na teich uaim ma ta brig neirt no gaile no

<sup>1</sup> l. olachraind

<sup>2</sup> MS. muinidin

<sup>3</sup> MS. fhoiridhín

<sup>4</sup> foirighín

<sup>5</sup> MS. adnaidh

<sup>6</sup> MS. aidhid

<sup>7</sup> MS. croithigh

<sup>8</sup> MS. umps

remain circling about in the middle of the arena with Æneas behind him a-hunting him. Since Æneas was unable to overtake him by speed, for there was a soreness of the wound in his foot, which spoilt his running, Æneas took a spear to transfix him, since he could not come up upon him. Æneas hurled a cast of the spear at him. When Turnus saw the spear coming upon him, he retired in flight to the shelter of an olive-tree sacred to Faunus which was in the middle of the arena, and the spear stuck in the tree, and Æneas ran to pluck it out of the tree, and he could not pluck it out, for Turnus had recourse to Faunus not to permit Æneas to pluck the spear from the tree in order to wound him with it; and Faunus enclosed the spear, so that Æneas was not able to pluck it out of the tree. Now at that juncture, came Juturna, the goddess, sister to Turnus, to assist him, and she assumed the form of Metiscus, charioteer to Turnus, and she put the sword of Daunus in his hand, for of the host no one else dared to give him a weapon. When Venus saw that a sword was given to Turnus, on this account she came to the assistance of Æneas, and he plucked the spear out of the tree, so that each had a weapon, to wit, a spear in the hand of Æneas, and a sword in the hand of Turnus. It was then that there came signs of death and of an evil shape upon Turnus, to wit, from Hades to Turnus came Dira in the form of a bird that frequents graves, and it began to flutter round his head, and to beat him with its wings. When Juturna saw that, she foresaw Turnus' death, and she tore her hair, and rent her face, and smote her breast, and gave vent to her screaming and loud wailing, and said to him: "Beloved brother," said she, "that is an omen of death, for you the gods have abandoned," said she, "and I can do nothing for you now"; and she then turned her back upon him, and went from him unto her own place.

Æneas shook the spear when he got it out of the tree in which it had stuck, and he came against Turnus and said to him: "Turnus," said he, "not a contest in running and retreating is it meet to wage, but it is fighting with weapons front to front bravely. Turn back to me, and do not flee from me, if you have pith of strength, or valour, or prowess; for

Æn. gaiscid agot, *ar* ni fuighbea<sup>1</sup> do dhin romumsa gan do bhas  
 leam, ge theichis, muna deachais isin ær edrauas *for* foluamain, <sup>3175</sup>  
 no muna deachais a fudomuin *talman* romumsa.” Impoid  
 892 Tuirrn cuigisium *iarsin* 7 croithid<sup>2</sup> a cend *fair* 7 is *ed* roraidh  
 894 ris: “Ni rigi a les morbri[a]thar do denum rimsa, *ar* ni fili  
 do brig agumsa na d’*armuib* ’mu degfregra, muna thugat na  
 896 dei damh”; 7 fegaid uime *iarsin* 7 adchi gallia comruine crich <sup>3180</sup>  
 899 i focus do fedhm da fher deg do dhainib na haimsiri  
 deidincha<sup>3</sup>-seo ina toghbail. Non-geb Tuirn fora baiss 7  
 902 rethid le 7 nos-leg *for* amus Ænias, 7 ni *ruacht* in cloch co  
 907 hÆnias *etir*. Gebid egla mor Tuirrn andsin, 7 ni fitir cia ni  
 913 doghenad,<sup>4</sup> 7 ni roibi adbar teichidh na imgabala aigi in tan <sup>3185</sup>  
 915 sin, 7 adnaigh<sup>4</sup> ag feghadh na cathrach 7 na Rudulta uadh.  
 919 Croithidh Ænias *dono* in gai romor bai ina laim, 7 doleig  
 aurchur de *for* Tuirnd *co* ndeachaid triasin sgiath sechtfillte  
 925 7 triasin luirigh tredualaigh 7 triasin sliasait *co* ndorchair  
 929 Tuirn 7 a bel fri lar, 7 t’ egaid<sup>5</sup> na Rudul/a *gair* mor os aird. <sup>3190</sup>  
 Soighidh *dono* Ænias *iarsin* dochum Tuirn *ocus* nochtaidh a  
 931 cloidim 7 gabaid Tuirrn *fora* atach. “Roclos,”<sup>6</sup> *for* se, “is lat  
 Lauina, 7 is lat Edail, 7 as tu as cosgrach, 7 oirchis don  
 tshenoir do Duin i.e. dom athair-sea, *uair* robai seanoir a  
 933 macsamla agut fen i.e. Anaichis. Leig do mo chorp dia <sup>3195</sup>  
 adnucul iarna fhodbugud<sup>7</sup> do Duin. Na cuimnigh duind *ar*  
 936 misgais o chen agut. Adchiat Edaltai as tu as cosgrach 7 is  
 lat buaid.” Sochtaid Ænias *iarsin* 7 oirchisidh a meanma<sup>8</sup> de,  
 9 7 rotriall a anacol. Focerd *dono* Tuirn cor de *co* n-acaidh  
 Ænias in tan sin cris Paill meic Euaindir im Tuirrn (485) *co* <sup>3200</sup>  
 ngeb ferg 7 londus fris 7 is *ed* roraid ris in tan sin: “Int  
 anacul doradais-[s]iu d’ænmaccam na Cartago i.e. do Phaill,”  
*ar* se, “dober-sa duitsiu.” Saidhidh Ænias in cloidim trid  
 iarsin 7 is *ed* roraid: “Paill dobeir in guin sin,” *ar* se.  
 951 Atbath tra Tuirn foceoir, 7 berid Ænias a *airm* 7 a *shaidb* <sup>3205</sup>

<sup>1</sup> MS. fuidhbea

<sup>2</sup> MS. croithig

<sup>3</sup> MS. degincha

<sup>4</sup> MS. d for g

<sup>5</sup> t for unaspirated d  
but vid. Vocab.

<sup>6</sup> I. roclois, vicisti, xii. 936, which is translated;

<sup>7</sup> MS. fhoghbugud

<sup>8</sup> MS. meanmain

though you flee, you will find no protection for you before me but death for you at my hands, unless you go to the upper air upon the wing, or unless you go to the depths of the earth before me." Turnus then turned to him, and shook his head at him, and this is what he said to him: "You have no need of uttering many words to me, for I have neither energy nor arms sufficient for a good reply, unless the gods grant them me"; and he then looked round about him and saw near by him a stone pillar for joint marking of boundaries, requiring twelve of the men of this last age to lift it. Turnus took it on his palm, and ran with it, and hurled it at Æneas, but the stone did not reach Æneas at all. Great fear took possession of Turnus then, and he knew not what to do, and he had no means of retreat or avoidance at that juncture, and he betook himself to looking at the distant city and the Rutulians. Æneas, however, shook the huge spear that was in his hand, and hurled a cast of it at Turnus, so that it went through the sevenfold shield and through the triple-looped hauberk, and through his thigh, and Turnus fell with his mouth upon the ground, and the Rutulians shouted aloud a great shout. Æneas, however, drew near to Turnus after that, and bared his sword, and Turnus began to entreat him: "Thou hast conquered," said he, "Lavinia is thine, Italy is thine, and thou art the victor; and show pity to the old man Daunus, my father," said he, "since thou thyself hadst an aged sire like him, to wit, Anchises. Give up to him my body for burial—to Daunus—after it is stripped. Remember not against us thine ancient hatred of us. The Italians see that thou art the conqueror, and that the victory is thine." Æneas was silent after that, and his mind took pity on him, and he purposed to save him. But Turnus made a movement, so that Æneas saw round Turnus at that instant the girdle of Pallas, son of Evander, and he was seized with anger and indignation against him, and then said to him: "The quarter you vouchsafed to Pallas, the peerless youth of Carthage," said he, "I will extend to you." Æneas then ran his sword through him and said: "Pallas gives that wound," said he. So Turnus died forthwith; and Æneas brought with him his arms and spoils, and he gave up his

ÆN. lais. *Ocus* legid a corp do Dhuin dia adnacul, 7 dogni  
 XII. Ænias iarsin sid 7 clemnus re Laitin, 7 faiid Lauina lais, 7  
 robai a righi Edaili co ceand tri m bliadan. *Ocus* adbath  
 Ænias iarsin, 7 berid Lauina mac do Ænias iarna eg .i.  
 Siluius a ainm side. Geibid dono Asgan a ndiaidh Ænias 3210  
 righi na hEtaili fri re VIII m bliadan XXX, 7 faiidh Lauina  
 la hAscan 7 cumdaigther cathair lais di .i. Alba Longa 7 berid  
 Lauina mac do Ascan .i. Ilus<sup>1</sup> a ainm sidhe, 7 is do shil  
 Æni[ a]sa 7 Asgain 7 Lauina rogenetar flaithi 7 rigraidh Roman  
 7 oirigh in domuin o sin riam co ti in brath. *Conidh iad* 3215  
 imtheachta Æniasa meic Anaichis conaigi sin. **Finit, Amen,**  
**finit.** Solamh o Droma **nomine** **scripsit.**

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<sup>1</sup> i above line

body to Daunus for burial. And Æneas then entered into peace and a marriage alliance with Latinus, and married Lavinia; and he was in the sovereignty of Italy for three years. And after that Æneas died; and Lavinia bore to Æneas, after his death, a son named Silvius. Now, Ascanius obtained after Æneas the sovereignty of Italy for the space of thirty-eight years; and Ascanius married Lavinia, and by him a town was built for her, to wit, Alba Longa; and Lavinia bore a son to Ascanius, named Julus. And from the seed of Æneas, Ascanius, and Lavinia have sprung Roman lords, and king-folk, and rulers of the world from thenceforward till the judgment-day shall come. So that these are the wanderings of Æneas, son of Anchises, as above. Finit, Amen, Finit. Solomon O'Droma nomine scripsit.



## VOCABULARY

**Ab**, f., river. dochum na h-aba 1319, 1321. for bru na haba 1323. ob, ind ob Trip. Asc. iii.

**Aband**, f., river. ns. aband 1397; abund 1949. np. aibni 356. gp. aband 1822, 2957. as. co habaibnd 1949. o rosiachtatar in abund 1951.

**Acarb**, bitter, rough. ns. 2014, 2198, 3048. dp. o fhotrib agarbaib 830.

**Accobar**, desire, fate? aga ta fis na todochaide 7 n[a] acobra (sic 1.) 1245: tr. non indebita posco regna meis fatis vi. 66: cf. robu accubur lat, quod praeparaueras. Ml. 50<sup>e</sup>14; Laws v. 252, 8; i. 282, 28, O'Dav. 50; Corm. s. clithar, where it seems to mean 'obligation.'

**Abulmor**, vastly great, huge. ns. 964. dp. frisna tondaib adbulmhoraib 241; Dá Derga 82. Comp. ba haidble 632.

**Ag**, allaid, f., hind. ns. in ag 1714. as. in agh 1713; berait agh 277. gs. aige allta 1703; na haigi 1709. ac fegad na hoigi 1715; ac cosnum na haigi 1717: cf. ag, cow O'Mulc.

**Aichinte**, acquaintance. dia aich-intib 1329. PH.

**Aiditu**, f., confession, consent, recognition. ds. co n-aididin 1610; aidide, pledges Lm. 3046; atitiu nama, recognition only CG. 54, 8.

**Aignes**, arguing, pleading, prayer. o rochuala Ioib in aines-[s]a 758; aines ITS. v. 156, n. 3.

**Aine**, compar. (= super.) of án, splendid. in tan tra ba haine ic tafand na fiadmil 727; do Nisus ic rith rompu 1051; do Ænias seolud co hEtail 934; in tan tra b' aine in gleo sin 2830: cf. In tan tra ba hane dóib bith ic tochathium Ir. T. iii. 468; trath rop ánius doib oc ól LL. 126<sup>b</sup>30.

**Airc**, strait, difficulty. o rogabad airc de 2332; in tan rogabad airc de 2840. CF.

**Airedech**, f., cruse, cup. nd. do airdigh 962, 3. -ig 963. ap. etir na hairdiogha 965. Asc. xxvi.

**Airegda**, principalis, praestans (Asc. xxv), amoenus H. Lat. Lives: rigain oiregdha 376. guth n-o. 2955.

**Airithe**, certain. Asc. xxvi. do gniam airidi do Tro. 2047. dogniat airite dinne 2082: cf. denaid airithe de seo LBr. 306. denuid airithe dhe so, be ye certain of this Lm. 722. ind-airithe, to a certainty 2352 (so Dr. Stokes in reply to query). for construction, cf. ished inso dogni colnidi diib Wb. 8<sup>e</sup>9.

**Alsad**, slackening sail. ni raibi nech dib i n-allsad 1018. allsad (allsaich, shorten sail) HS.;

start, suspend McA.: cf. ausadh, abhsadh Sar-Obair, Ind., M'Donald, Birlinn, xi, xv, xvi.

**Anaichinnte**, unknown. dp. anaichintib 1426. PH.

**Ancairde**, unfriendship. non-respite: feud, grudge. robai a hancairdi 211. caerde CF., RR. 189.

**Ancél**, ill-luck. ba trom sceo aineoil 2481. in dam ainceil, ill-omened Ag. 6316. an gerait aingceoil Ag. 4458. n. in triar imaincel acgarb Ag. 6267.

**Andam**, seldom; strange, rare. bud andum lib 2471. Kelt. Stud. i. 80. rob annam lim MR. 308, v. y. andam aicsiu ind inbir, strange to see AU. 867. bid an. lib Al. 210; ba hannah leo in ni sin, they thought that hard Al. 426; Ir. T. i. 179, 14; LU. 57<sup>b</sup>3; LL. 251<sup>b</sup>43, 276<sup>b</sup>49, 286<sup>b</sup>15. nach andam lem, what I think there was quite enough of YBL. 128<sup>a</sup>8. Sar-Obair 336<sup>a</sup>46.

**Aner**, great O'R. 7 aner in fer do ful an 2743; from anfher: cf. athfher Contribb., dofer Laws i. 42, 12. fó-fer, mifhir Trip.

**Anfháiltech**, very joyous. tiagmaid uad anfaltig imeclagh 163. et tandem laeti sociorum ulciscimur umbras iii. 638.

**Angail**, angal? fire. ig angail friu 2169, McB., O'Br., McL. & D., Sar-Obair 182<sup>b</sup>23.

**Aniarmartach**, furious. co hang-baid agarb a. 2198. CM. Lena 138, PH. (usually "illfated" Contribb.) droing aniarmartaigh CG. 42, 2; 76, 6.

**Anle**, beauty, hero. a. 7 anraid 1906. nd. da anle 2061. Contribb., Ir. Texte iii. 536.

**Anrata**, warlike, heroic 2357. MR. 188, 2.

**Anrige**, meanest of men, dregs. fagaib th'anrighe 1198: cp. anre Asc. xxxvii. anrach. wanderer, stranger HS. ni fodbaiged fann-raigthi, he did not disarm feeble men MR. 302, 24. ba fainnre do nar fegad forscath, they were dregs for whom was seen no shelter MR. 302, 19.

**Ára**, f., temple of the forehead. triana ara cecharda 2137. donar-aid Gild. Lor. 109.

**Aradu**, bridle-rein. gabaith aradain in ech 2848. Laws; Ir. T. iii. 537.

**Ardflaithius**, sovereignty. gs. ardflaithusa 2368.

**Ardmenmnach**, high-spirited. np. ardmenmnacha 2357.

**Ardrí**, high king, supreme lord. ns. int airdrig 5. np. airdriga 2369.

**Arrachtas**, m., bravery, strength. P. O'C.; Contribb. gach met do arachthus doni 2898.

**Atáim**, I kindle. pres. 3 p. fadoit 269. fadaid 1241. Trip. Zim. KZ. xxx. RC. xxv. 403. conj. 2s. ado, 865. pass. pres. 3 p. adaiter 2009, 2053. inf. ica n-adud 2068.

**Atnaigim** (ad-dn-agim). Ataigim (ad-d-agim), I give, put, place, begin. 3 s. ataigh 493, 1005, 1079, 2000; adnaig 319, 894, 1234, 1277, 2124, 2141, 2233, 2408, 2531, 2656, -gh- 2846, 3003, 3092, 3134, 3162. 3 p. atnagaid 927, 1002, 10, 1108. atnagait 1182.

**Badb**, f., War (goddess of), royston crow GJ. 443. ba failid badb derg dasachtach 2480. badbruathar 2855: cf. re badbdlus a mbrátagh

[O'Cl. SR.] MR. 190, 25. badb-aide, ferocious, CG. 52, 8. badamlacht, CG. 52, 15, RR. 45 n.

**Baedbud**, aes mbaedbud, weaklings, 1191: probably from mæth, invalidum *Æn.* v. 716.

**Báid**, f., love, affection, desire. ænbaid 1758. Lm.

**Banchuire**, m., womankind. do bhanchuire 1782. GJ. 524. Hog. Circuit of Ir.

**Bandé**, f., goddess. bandea 1171, 3061, 3154. bandia 2410. bande 1172, 1627, 1969. baindea 2412. pl. 2347. gs. a meic na baindea 2411. gp. a richtaib baindead 2413.

**Bansagart**, priestess. gs. 1673.

**Barrín**, .i. mind cind, diadem 1587. mitre Contribb.

**Bassgaire**, lamentation. ns. 2885, as. 2562. ds. for basgairi 927. 2177. ag b. 1740. golfadach 7 basgaire RC. iv. 252, 9.

**Bec**, little. compar. luga 1 comp. ni lugu 2104; 2 comp. as lugaide 808.

**Bertnaigim**, I shake, brandish. a tengtha for bertnugad 489. linguis vibrantibus *Æn.* ii. 210. Contribb.; Ir. T. v.

**Bidba** (O. Ir. bibdu, reus), foe. n.p. bidbuidh 1841; ad bidbuid 1856. gp. ad budit bidbudh 458; bruiti bidbad 1774, 2385, bidbud 2063. Lm. xxi. 10.

**Bile**, large tree. ns. bili giuis 173. Hog. Lat. L. 30. Manx, billey, Ballads 98.

**Bile**, rim, border, lip. cona bili 1959. AU. 877; AMC.

**Blede**, drinking-cup, goblet. np. blededa 370. dp. bleidedhaib CG. 114, 20. Lm.; Contribb.

**Boccóitech**, bossed. dergsgiath bocoidech 1936.

**Brechtnach**, chequered, various. edaigi brechtnaighi 1915.

**Bruud** (Ml. 34<sup>a</sup>27), crushing. gs. bruiti 1774, 2385; bruite 2063. ds. for brud 7 brisiud 2315. aga mbrud 7 ica loscud 3111: cf. a bruithea, of its crushing Ml. 34<sup>a</sup>26. in tor bruiti bidbad CG. 188, 7. re bruth 7 re buirbe MR. 266, 21; Ir. T. v. 283.

**Bruigim**, I dash, pound. pres. 3 s. bruigid 228; brugud CF.; FB. Eg. bruigend Wtb.

**Bruthaigim**, I glow, rage. pret. 3 s. robruthaigh 1723, bruthach Wtb

**Buadnusach**, exulting (Contribb.; Celt. Rev. ii. 204, 5) 2243.

**Buaid**, victory, quality, privilege. ns. 1897, 3198; as. 1966. gs. for each mbuada, a spirited horse 722 (cf. in gerran buadach LL. 204<sup>a</sup>28. Benen buada, gifted B., L. Ceart 176). do rer a buadha 959. do breith buadha 1055. i comartha buadha 1028. gp. buadh 975.

**Buain**, f., reaping, taking away. ds. do buain 67; do b. de 2631. as. femid a buain as 3150.

**Buan**, lasting. Gor. np. buan-copain, ancestral cups 371.

**Bude**, thanks: satisfaction, pleasure: kindness, clemency. ma ta buide na trocaire 837. ar buide 148. Contribb.; Circuit of Ireland, Hogan: cf. is buidhe dhuit, you are a lucky man, you have reason to be thankful SG.

**Caep**, f., (1) clod, mass (Contribb.). (2) tribe, agna cebaib sin 697. Din.; O'R.

**Caill**, f., wood, forest. gs. na cailleth 292; na coilleadh 1264; na cailli 1524, 1926. ds. asin chaill 146, 1525. as. co rosoill-sigh coill 602, isin caill 1276. np. senchoillti 356. dp. asna coilltib 186.

**Cainchomrae** (fair-meeting), kindness, peace, good will. fo c. 135. Contribb.; Wb. 24<sup>b</sup>28; TT<sup>2</sup>. 95.

**Caratrad**, friendship. ns. 1597. gs. fear caratraidh 1054; -aigh 1631. ds. ara c. 2748. as. 1640, 2962. Ag.

**Célmáine**, omen, augury. is maith in celmuine, 604, 1141. ba maith in c. 2988. is c. bais soin 3166. Contribb.; PH. Introd. p. 20; Hogan, Todd vi. 59; O'Mulc.

**Cend**, head; handle, hold; end, point. ni mo turrthus cenn furre no forin gaeth 649. hilt McA.: ialla a cendaib a mér, thongs from the points of their fingers 1085: cf. ialla a hinnuib a mér TT<sup>1</sup>. 419.

**Cend-míl**, head-animal, head-ornament; helmet-plume. np. cend-míla 1563. cristae capitum vii. 185: cf. iii. 468. Laws; Ir. T. iii. 531. RR. 149 head-ornaments (of a horse).

**Cenél**, race, lineage; family, kindred; kind, species. ns. 1852. as. frisin cenelsa 921, 1567. ro-indis ac. 2381. gs. ceniul 1470, 1775, 1897. droch-c., 1745, 2472. ds. arin c. 334. do ch. 375, 677. np. cenela 803. voc. s. a chenel.

**Cest**, cestus. ap. ceasta 1062, 1094, 5; cesta 1087. np. ceasta 1091, 4, 6. gp. cluichi ceast 1061. cest 1078, 1093; quest 1072, 3. ds. bem da cest 1121.

**Clascanna**, canals. na c. do lionad 2008. cann, a lake or standing pool, a place always full of water, a deep ditch, a mire, reservoir, a cistern, vat, or great vessel: hence dirt, filth, mire, mud, puddle P. O'C.

**Clé**, left side. fora chliu 1937, 2499, 3039. left hand, d'a cli 1114. dia chli 2267: cf. ITS. v. 126. sciath . . . ar cli cach œn fir CG. 74, 17.

**Clóim**, I overcome. rom-clo-ssa Ænias 1622, vincor ab Ænea vii. 310. roclo (l. roclois) 3192 (vicisti xii. 936).

**Cloistecht**, hearing, listening to. ns. ba hoirfided . . . cloisteacht 670. ds. ic c. cid robai and 533, 739.

**Cobradach**, bossed 1858. cobrad, f., boss: Ir. T. v. O'C. Mann. gusin cobraid moir medonaig, to the central boss MR. 300, 6: TT<sup>1</sup>. H. 2.16, p. 348.

**Cochlach**, cowled, deep-set. ruisc cochlacha 349. chaidh asa chochul a chridhe, his heart jumped out of its sheath SG.

**Cocertaim**, adjust, amend. 3 s. cocerd 2305. con-certaim, Contribb.; Laws.

**Coimsiugud**, (1) fittingness VSR. Contribb. (2) determining, settling, power Laws. rogabsat c. don chomurdud, made a well-matched contest 995.

**Coimthend**, equal keenness. robai in cath a c. 2619. robai in cath i c. 2830. immthend, very strong Gor.

**Cóir**, f., right arrangement, proper condition, fitness. ns. in choir 940. coir 725. c. seolta 107. c. gaethi 205, 880. ds. a c. a seda

1311. as. coraighit coir a sealga  
725. f. in SR. iar coir cheirt  
3659. rodelb cach cooir com-  
lain 1102.

**Cóir**, right, just. ni coir damsia 613.  
ni bud coir 7. is ed as choir  
436, 726. compar. cora 2841. coru  
2763. coro 1162.

**Coisecrad**, consecration PH. gs.  
coisegartha 67, 1495, 1950, 2021,  
3148.

**Combádud**, drowning, wrecking.  
ar c. 332. go c. 665. PH.

**Comdibe**, striving together with?  
robad ferr lim comdibi duib, I  
had rather ye strove along with  
me 2698. debe TT. 1399 n. Wb.  
7<sup>d</sup>10. For the use of do, cf. line  
2482.

**Comdídnam**, I console, comfort.  
pres. cons. nos-comdinand 1216.

**Comfhláithius**, m., equal sove-  
reignty. i c. 833. a comfhláithius  
2683.

**Comfhoicsigim**, I draw nigh. pret.  
3 s. rocomfhoicsich 998. -idh  
2478. -igh 2800. PH. ; Asc. cxxix.

**Comforcoimét**; equally observing.  
ic c. 734.

**Comlecun**, letting away together,  
fair start. ns. coimleagan 986.

**Comlúas**, equal speed 995. racing,  
Contribb.

**Comluige**, oath-fellowship, conju-  
ratio iar ndenum comluighi  
3050. cf. iar comlughfa fo Bachaill  
Isu 7 fo minnaib archena AU.  
1101; FM. iii. 226; RR. 184;  
Contribb. i. huan chommund  
i. bochomlugu i. hoélud Ml.  
44<sup>d</sup>30.

**Comrún**, f., joint-thought, -idea,  
-secret, -design, -purpose, -deter-  
mination, -marking. gs. gallia  
comruine crich 3180.

**Comshíntech**, prolonged, elongated,  
long-bladed.. claidmi comshin-  
techa 1916. cf. comshíned, con-  
tinuation, prolongation PH.

**Comtromm**, equally-heavy, fair,  
even. gu comtrom 2133, 2997.  
Ir. Gl. 960; Ir. T. iii. 536.

**Comurdud**, competing, 995. Con-  
tribb. ; CG. 253. t.

**Congaib**, f., seizure, collection. ba  
hurgna in c. airm 1911. is maith  
bar c. airm 2458. Gor. AMC.  
Contribb. (2). H. 2, 16, 943.

**Connedaim**? I guard, protect. imp.  
2 pl. connedaid bar muru 2031.  
cf. connoidheadh, protection,  
care O'R.

**Corrici**, corice, conice, up to (acc.).  
corigi 302, connigi sin 610. Asc.  
xcv. coraigi sin 620.

**Cosnam**, contending, defending,  
winning. (fri). im cosnum 1759.  
dia cosnum friu 553. do ch. 992,  
1070, 2560, 2724. aga c. 1249.  
ac c. 1717. co c. 1748. ns. 2763.

**Cotaigthech**, covenant - keeping,  
loyal. vs. cotaigtheach 1081 :  
cf. cro cotaig, bond of league,  
Contribb. aes comchotaig nar  
nUaltaib Tain LU. 56<sup>b</sup>. comchot-  
tach duinni Tain LU. 56<sup>b</sup>. For  
formation, cf. traig-thech.

**Cranda**, wooden 417, 9, 424, 431,  
449, 463, 478, 498. MR. 28, y :  
30, 8 : 38, 8 : Gor. Lm.

**Cuartaigim**, I go round, scan,  
reconnoitre. pret. 3 pl. rochuar-  
taigset 3138. Contribb. cuar-  
taigis C. crislach in catha MR.  
248, 21, do churtachud, to recon-  
noitre AU. 1398. marcsluag mor  
cuartaighthi AU. 1420. From  
cuart, f., quarta, visitation Contribb. ;  
AU. 959. 992, for cuairt  
972.

**Cudtromaigim**, I make equally heavy. pass. subj. 3 s. cudru-maighther 1094. ind 3 s. 1094. comthrommaigim Contribb. com-tromugud Ir. Gl. 903. Wtb.

**Cummaide**, shapen, shapely, at imda dono bar cæm sceith corcra cumaidhe 2461. Contribb.; TT<sup>2</sup>, 727. fir chunnabhalach chumaite Sar-Obair 73<sup>b</sup>35.

**Cummasc**, (1) mingling, mixing. (2) confusion. (3) encounter, fight. (1) a cumasc a namad 2292, 551. i cumusc fri araili 1039. i cumusc friu 549. arna cumasc 522. (2) rochuala in cumusc 3008. is e sin buaidrid 7 cumasc 260. (3) a cumusc na nGrec 542. Contributions: ITS. v.; RR. 147. (3) cumasc mor AU. 985.

**Damnad**, binding, subduing, d'a ndamnad and 1414, Ir.T. iii. 440; GJ. 506. It may be damnad, damnation.

**Damrad**, f., company, retinue, party. damraidh daghchalma na Tro. 2484. du damraid dein CG. 166, 2; Laws; RR. 141.

**Dar** lind. [atar-lim, meseems, Contribb. O. Ir. ata, da, inda. Mid. Ir. atar, dar, indar.] anddar linni 502. dar lind 2754. anddar lind ba he 618. anddar lat 1927.

**Dedlaid**, he separates, Laws. gid ed sin cena dedlaigh ar comain ort 354 grates persolvere dignas Non opis est nostrae, i. 600.

**Deprecóit**, earnest prayer, beseeching (deprecatio), ag. dibrigoit 147.

**Derrtan**, storm. ns. dearrtan 224. dertan Lec. Gl. dia diden for fuacht 7 dearrdan H. 2. 16, p. 335.

**Dia**, m., god. ns. dia 1225, 1798. gs. re delb ndea 350. as. ar dia nime 148. ap. ar dei nimhi 1376. dia ndeb 2673. dia ndeib 2953, 2969. dona deib 2904. np. dei, na dei 574 636. de 1302. dea 700, 817, &c. dee 1494. ap. fo deu 465. ar dea 2956. na dei. gp. na ndea 68, 678, 848, 1502. a deao 1025. dea 1184. deaa 1683. na ndei 2965. vp. a deo nime 1821.

**Diamair**, secret, hidden, retired, place. dp. a ndiamraig 1663. CF.; Laws.

**Dian**, swift, violent, vehement, præceps animi 2271. bliadain do i laim D. dein MR. 248, 3; Gor.

**Dibairgim**, I throw, shoot. pres. 3 p. dibraigid 2208. pret. 3 s. ros-dibruic 2135. as. dibrugudh 2832. inf. gs. dibraici 958. dibraicethé 1138. dibraichi 1994. ds. ac dibrugud 2217, 9, 3091. for dibrugudh 2807, 2861. dia dhibrugud 3146. ocarndibercud Ml. 26<sup>a</sup>6.

**Dicheltair**, cloak of darkness, invisibility, quod demit ab oculis Lat. Lives 8, p. x. focerd de co hobund in diceltair robai tairis 346. dorat dichealtair umps 307. celchair f. Lm. Contribb.

**Díchumung**, weakness, want of power. ni fhuil do d. 1257.

**Dictaniun**, Dittany 3029.

**Dídnad**, solacing, consolation. ds. agum d. 810.

**Dígand**, unstinted, luxuriant, non-rarus Latin L., p. x. cotlaid for feor dighaind in flasaigh 286. dóchum indfheoir díguind Three Hom. 34. Trip. fer-diguin Laws v. 466, 4; 468, 13; diguin feoir 468, 18; and diguin 466, 6—all mean grass preserved for winter pas-

turage : later 'firm, steady.' cf. *re digainndehta a dutchasa*, from the native dignity of his tribe. MR. 258, 12.

**Dfl**, end (i. *críoch P. O'C.*), O'Mulc. fate RC. xiii. 120. *bud e sin ar ndil ar ndis* 840: cf. *gan dil a sainti do*, without ending his lust for MR. 250, 18. *bid maith dil M. de*, fate CG. 96 u.

**Díliu**, f., deluge. *co ti in diliu* 2966.

**Díllat**, f., cloak, covering. *eochedillat* = *phalerae* 2112. *echdillad* 2162. *cona dillait* 722.

**Dilsigim**, (1) I make over to, abandon to, cast off. (2) appropriate, secure. (1) pret. 3 p. *rodhilsighset* 574, 3167. (2) past subj. 3 p. *co rodilsgidis* 1697. (1) *rodiulsat* 7 *rodilsgit set tusa* MR. 296, 5. air *rom-dilsig-se mo ri* H. Min., p. 44.

**Dilsiugudh**, abandoning, forfeiture. ns. *dilsiugudh* 2929. ds. *dia ndilsiugud* 2042. do *dilsiugudh* 2975.

**Dín**, protection. ns. *ni fhuil mo din* 456. do *din* 579, 581. *ar ndin* 585. as. *rosiacht din* 2124. nach *fuaratar a ndin* 2470. *ni fuidbea do din* 3174.

**Díprocóitech**, prayerful, dispirited. np. *dibrigoitich* 2190: cf. *atáim dúbach dobrónaich dibrogoidech domenmnac a ndubaige* 7 *a ndogaillsi* MS. Mat. 535; PH.; Lm.

**Díth**, loss ; scarcity, want, need. *ba dith in fiadhnaisea* 587. cf. *díth ana*, scarcity of provisions O'D. Gram. 361. *Rinn e cuideachadh d' ar naimhdibh* | *Gun robh dith commandaidh oirnne Duncan Ban M. ed. 1892, p. 18, l. 6.* need, want *Donlevy's Cat.*

**Díthrub**, desert, wilderness. gs. *dithruib* 862; *isin dithrum* 863. as. *isin dithrum* 1666. dp. *dithrumaib* 1665. *fon dithrub*, to the desert *Tur.* 110, c. e.

**Dítiu**, f., protection, defence. ns. *ditin* 1682. gs. *sciath dhitin* 1775, 2385. as. in *bail a fuigbeaditen* (so PH.) 579. *di-em*, *tueri* Asc. xlv.

**Dífugaire**, shouting. ds. *ac digairi* 1234. ag. *diugairi* 3109. fem. in *Goed<sup>2</sup>.* 14.

**Dlúthaigim**, I mass together, put close to, press. pres. 3 p. *dluthaighid* 935. pass. pres. 3 p. *dluthaigter* 221. Lm.

**Do-agim**, ? I drive. *rothaigir* 2816.

**Doberim**, I give, place, put. *doberat a laim fri*, they avoided 137. cf. *dobheir dearna fri dubhailcibh*, he renounces vices K. s. *dearna*.

**Dochair**, mischance, trouble, ns. *na rub lagad gach dochair fogebar* 296. *ni hanaichnid damsá dochair d' agbail* 1254. as. *gan dochair* 2343. gs. *fri fulang gacha docrach* 281.

**Dochuaid**, he went (di-co-faeth) *cinus docos acusam arin Trae*, how they prevailed against Troy 406, 476: cf. *docoas* for, was overcome *Ériu* ii 152. *dochatar* = *adchuatar*, they reported 2715.

**Do-edragana**, impenetrable 2015: hence *doi-edrána* K.

**Do-gní**, I do, make, used passively 243. *doronsat* 2347.

**Do-imthechta**, impassable 1296.

**Doinenn**, f., bad weather, storm. *aimsir gemridh* 7 *doininne* 704. *i n-aimsir* *doininde moire* 797: cf. *Z<sup>2</sup>778<sup>a</sup>*. *Doinenn* *mor isin bliadhain sin* AU. 974. *Fliuch doinenn mor* 1037. *Doinenn* *mor i nErinn* 1094. *Fliuch dhoinenn mhor* 1107.

**Domain**, (1) deep, i nglind domain 1949. (2) depths. i ndomuin in mara 257.

**Do-maisech**, unbeautiful, ugly, unseemly, discreditable 1580.

**Domenmain**, dejection 1043. cf. domenmnach, dispirited, dejected CG. 42, 21.

**Drésachtach**, crunching. roclos dre-sachtach 2488: cf. Wtb.

**Dresdernach**, grinding, crashing, crunching. roclunti dresdernach 176.

**Droch-**, bad, evil, ill. drochchiall, careless, senseless behaviour: folly Laws; O'Dav. 1000. is mor in dasacht 7 in droch[ch]iall duib 2251. leig as in drochciall fora tai 576. cf. Ir. T. iii 440; SR. drochmenma, melancholy, is coir duit snim 7 drochmeanma do dichar uait 691. ar ised dichuirfeas snim 7 drochmenmain 693. drochricht, evil shape tangatar ardi bais 7 drochreachta do T. 3160.

**Druine**, f., shrewdness, skill. ar do druine as do gaisgidh 2842. Gorm.; imm-druine SR.

**Druinech**, f., embroidress. dobeir do S. druinig (sic l.) maith 1031. Wtb.

**Dúabus**, gloom, foreboding; disaster. ba trom sceo nemi 7 aingceoil 7 duabus for sluaghaib Rudulta 2481: cf. TT<sup>1</sup>. 1496: fair a chol 7 a dhuabais Sil. Gad. 242. gan fhirdubais, without inflicting oppression MR. 294, 15.

**Duaibsech**, obscurus, horribilis Asc. llii.; ominous, dire ITS. v.; savage Ag. 6781. a hindaiib colg nded nduaibseach 2491.

**Duba**, f., gloom, anxiety. PH. dei in broin 7 na duba 1299.

aidh[igh]echt na duibe, the hospitality of the malignity AU. 1407 y.

**Duim**, clearness, shining mass, clear water? oc snamh for duim in inbir 1471. Duim i. doib nō rim ut est dlomthar derbdluim (leg. duim?) di créith cain srothaib i. raiter ní doib ar anæ 7 rl. no abair rium co deimin doréir in miadh thaith-neamhaigh. duim, i.e. water? or quantity; ut est a great mass of white clay is massed together by streams, i.e. a thing is called doib on account of brightness &c., or tell me truly according to bright honour O'Dav. 749. There is a word doib i. deogh 'potus' Dúil Laithne 82. Edmam ar ndoib i. eabam ar ndeogh 'bibamus potum nostrum' Dúil Laithne 195.

**Dúras**, f., house, habitation. cona fedatar durais [sic l.] dia mbethaid 225. duras i. adhbha no áras, 'a house' O'Cl. rofhitir cach dúrais dia carait, each knew the residence of his friend, Cor. (Mug-éime). roboi dúras lim beos Im. Brain 290, 9. doimchellainn mo dúrais 290, 8. dom durais 290, 11.

**Dúthaig**, hereditary. PH. ac fegad a n-atharda duichi 61.

**Dúthracht**, f., wish; good will. acc. s. (for nom.) duthractain 697. ar duthracht 698. gs. duthractan MI. 55<sup>a</sup>17.

**Eburnete**, adj., ivory [do ébuirnn Al. 593] 1452.

**Echtarchenél**, foreign race. dp. o echtarcenelaib 1564, 1963. gs. as adj. do fhir echtrandcheniul 2905. in fer echtrandcheneoil 1590, 1. echtarcheniul 2906.

**Echtarchian**, far, foreign, far-distant. Asc. lxviii. fona crichaib echtaircianaib 230.

**Ecendáil**, f., necessity, distress K. ns. egindail 1571. ni hegendaile 1574; cf. Ir. T. v. dob usa leo gach eiccendáil d' fulang inas bádád da mbreth CG. 258, 15.

**Ecuibde**, want of harmony, discord. rofhas equibdhe mor 3094: cf. cuibde Gor.

**Eigmech**, crying, screaming. iach-tach 7 eigemeach 7 maigneach in tsloig 529. from égem Wtb. Asc lxvii. PH.

**Eim**, em, prompt, ready, quick. Asc. lxvi. ba hemh 1477. claidmi emi CG. 162, 15. act tic cach a anam em 124 y. co heimech, readily MR. 14, 5.

**Eis**, es, track, trace. Wtb. tic dar a n-es 2880: cf. anais dia es Hy. ii. 53. tara n-eisi, in their absence(?) AU. 1011. ara eis, after him 1345; Ir. T. v.

**Eitim** i. baoghal P. O'C. ni riacht cehtar de eitim gona for araille, neither got a chance of wounding the other (sic corr.) 3129: cf. rucsat da eitim edtroma firluatha i certcomdail a chele, they made two light and rapid springs towards each other MR 266, 15. do gabail etma for B., to get a chance at B. Lm.

**Ellach**, trappings, belongings, stuff. doberait a n-eallaigi dochum a tented 270. berid na T. a n-eallaighi uile leo 'na longaib 848.

**Ellmugud**, ullmugud, preparing. ig ellmugud a l-long 851.

**En-chendach**, f., [i. cochallen, the comb of a cock O'Cl.] bird-skin, talaria, bird-gear, bird-plumes. as. enceandaigh 766. gs. gabaid

a luirg n-encheandaighi 767: cf. TT<sup>1</sup>. 258; Dá Derga.

**Enech**, face, honour, hospitality. ns. tucad enech 49. gs. ac denum a enig 3117. as. co cosnad a enech 2203. dp. for inchaib a tigernadh 2494. robai aigid im inchaib fris, towards him, meeting him 2857. is bém ar inchaib na hatharda, it is treading in the footsteps of thy fathers MR. 302, 1.

**Enechgris**, estimation, honour. gs. fer enec[g]rais 1269. Laws.

**En-gaile**, bird of valour. adraig a engaile 2567. roerig a bruth miled 7 a en gaile fo foluamain uasa MR. 32, 9. atracht en gaile 7 gaiscid ind CG. 188, 15; TT<sup>1</sup>. 600; Trip.

**Er**, intensive particle Asc. lviii.

**Er-chomair**, an opposite situation, ds. ina urchomair 2433. Contribb. Lm. 1870.

**Er-eclach**, perterritus. uir-eaglach 1796.

**Ergabaim**, 2 fut. 3 s. baile i n-ergabaid 131. I have nothing to cast light on this.

**Ergna**, famous. urgna 1557. PH. comp. int en ba heargnu dib 2984.

**Ermaisim**, ermaissim, I attain; hit, have time for. PH. uair ni rour-mais 182. is ann sin rohúrmaised acosum ar ænchomairle MR. 314, 13. inf. ro pad urmaisi airig 192, 2. d' urmaisi ar æn comairli 314, 15; TT<sup>2</sup>. 1099 n. rohurmaised ar D. do dirgud, it was resolved that D. should rule MR. 100, 5. dohurmaised sén, prosperity was ordained 106, 7. From ar-midiur; niirmadatar Wb. 5<sup>b2</sup>; Asc. cccxciv.

**Ermaisnech**, hitting, attaining, successful, resolute. o imrum irlum urmaisnech 208. CF. ; AMC. ; Oided Mac nUsnech 417 n.

**Ermór**, the greater part. ns. urmor 2048. co n-ermhor AU. 1162; CG. 8. 1; 16, 11; TT<sup>2</sup>. 829. urmhor CG. 34, 16.

**Eross**, stern, poop. ds. i n-arus 877. a hearus 1839. as. gebid erus na luingi 'na laimh 2410. Asc. lviii. ; Arm. 189, 2 ; Hy. vii. 57 ; AMC. tecam for culu ar se 7 na himpan in curach acht bid a erais reme ar na roariget teched dun LU. 256.

**Escor**, fall from a horse. iarna esgar 2839. O'D. M. do escor cor bo croighi bais do AU. 1003 z. M. do escur co robrisred a choss AU. 1008. don escar sin 1201. d'escar ar toitim do d'a eoch fein 1297. d'esgur 1341, 1360. rohescrad, was thrown 1104.

**Esbind**, danger. ds. as gach esbind 619. Asc. lxi. ; RR. 132.

**Eter**, it is possible, possibility. v. Laws, sub fetaim. mata don tshlog neach lasin eter in tarb-sa do chosnum 1070. ni hetear le tiachtain isin tinol-sa 1170: cf. cani setar latsu, art thou not able GJ. 564. connarbo eter leo a ngluasacht GJ. for 1903, 465. da mud eidir lat mo tsarugud notigfinn doit Laws v. 276, 2.

**Fácbaim**, I leave. dofacaib isin tulaich 1443. used passively : cf. TT<sup>1</sup>. 1118, 1141.

**Faebarghér**, keen-edged 2371.

**Faeburda**, edged 2013.

**Fai sin**, thereupon, at the same time 651, 890 bis; like that O'Cl. ;

in that way Im. Br. 67, 25. O. Ir. fośodin.

**Fáiltigim**, I rejoice at, welcome. pret. 3 s. failtigis 1425. 1 p. failtigsim 428. MU. ; PH.

**Fainde**, f., weakness 77. PH. ; BB. 19<sup>15</sup>.

**Fairiugud**, perceiving. gen. fairiugud 164.

**Fasaigim**, I lay waste. fasaigh (?) 2783, fasaich M<sup>a</sup>A. leg. rosaig ?

**Fedan**, pipe, whistle 173 ; hollow pin Ag. 7600 ; yoke Wb. 16<sup>16</sup>. fer feadain, piper O'Cl. ; circle, hoop, or ring P.O'C.

**Feidmnertmor**, mighty in effort, service, enterprise. fedmnertmhar 1850.

**Feis, fes**, sleeping. gs. ar imgabail feisi 1666.

**Fell**, f., treachery, (often to a guest). fri feall furri 788. AU. 1026 y, 1227, 1310. ar ndenum feille da muinntir fein air 1328, 1388, 1395 n.

**Fellaim**, I act treacherously to, (for), pret. 1 s. rofellus 2906. 3 s. rofeall-samh orumsa 80. VSR.

**Fén**, self. Priam fen 37. foden 903. fodhen, ni dom dheoin f. 824. buden, e b. 905, 1364, 1575.

**Feochrach**, fierce. na cenela feochrach-sa 803. l. feochracha-sa ?

**Feochraigim**, I grow fierce. pres. 3 s. feochraigid 935.

**Feolbach**, m., flesh-cutting, flesh meat. dogniat feolbach imda 110. feolmach K.

**Feora**, f., bent, bent-grass, links. forin feoraind fallain 1524. P.O'C. gives nom. (which he apparently confounds with 'shore') an fheora, gen. na feorann, dat. ar an bfeorann : cf. feóirinn O'D. feorann i. i. faithche O'Cl. feorna i. semenn

Corm. s. itharna. feornin, rush-  
let Ag. feóirnean Sar-Obair  
231<sup>a</sup>22.

**Feranus**, farm, property, estate  
O'D. co tuc a f. do E. 127.

**Ferenn seóil**, m., mast. ds. do  
feren seoil 1125. isin feren seoil  
1131. feren siuil Lm. ci. ; Hogan,  
Gr. 108. breisim na fern siuil  
TT<sup>2</sup>. 868 ; TT<sup>1</sup>. 1416.

**Feta**, brave, generous, brilliant,  
heroic P. O'C. cona cathbarr  
feta fororda furri 1957, 3038  
Ir. T. iii. 574 : cf. flaithe feig feta  
foistinech MR. 182, 7.

**Fetgaire**, whistling sound. ns.  
fedgaire 2489. TT<sup>1</sup>. 2009. ic  
fæidib 7 ic faed-gairi, shrieking  
and howling MR. 230, 20 ; Ir.  
T. v.

**Fetugud**, whistling, for fedugud  
490.

**Fo**, used for im. robidis fo lamaib  
na miled 1063. imna cairgib-sea  
2603 = fo cairgib 155. fo mu  
mac-sa i. im Pallas 1874, 1923.  
roindis doib inni fa rainig 2378.  
adnaghaidh na Tro. co maidin  
fon dunadh? 2883. common in  
later part of AU.

**Fodbugud**, stripping, despoiling.  
iarna fhodbugud 3196 : cf. ni  
fodbaiged fannraig, he did not  
disarm feeble men MR. 302, and  
the gloss on BB. p. 477, fodb i.  
gearrad no teasgad. fodb Ml.  
22<sup>d</sup>2, LU. 62<sup>b</sup>4.

**Fogéal**, almost white. ate seme  
fata fogeal 1929.

**Foicsigim**, I draw near. pres. 3 s.  
foicsigidh 2539.

**Foill**, slowly, stealthily. co foill  
179, 509, 630. cid foill, stealthily  
Three Frag. 26, 2. Trip. Sar-  
Obair 308<sup>b</sup>33.

**Foilliugad**, slow retreat. rosgeb  
foilliugud 2333. vestigia impro-  
perata refert ix. 797.

**Fo-ind-fethmech**, little heeding,  
attending, recking. np. foind-  
methi, reckless 2013 : cf. Lm. 2455,  
2533, 4, 2649.

**Fóirim** (fo-riuth), I succour. pass.  
pres. subj. 3 s. mine fhoirther 3114.

**Foithre**, woods O'Cl. ; K. dp. o  
fhotrib 830. fo fotrib CG. 58, 17 ;  
60, 5. o inis foithreamaigh, woody  
MR. 104, 7. ba mianglacad  
mogad ar fandslataib foithremla  
fidbaidi ga follscadh 238, 3.

**Folumnugud**, m., ruling. oga foll-  
umnugud 1237. Laws ; PH.

**Foluaimnech**, volatile, unresting.  
batar foluaimnecha na ruisc 1687.  
Silva Gad. 242 : cf. eadarluaim-  
nech MR. 230, 16. ic foluaim-  
nig 230, 21.

**Foluamain**, hovering, fluttering.  
for f. 1133, 1174, 1279, 1975, 2597.  
ic foluamain 3162. from fo-lú-ur,  
I fly Al. 597. rel. 3 s. fólúthis.  
Asc. clxxix.

**Forar**, finis Ml. 56<sup>b</sup>46. end, top,  
summit Lm. W. goror. sech  
fhorar talmun 1466.

**Forbáiltius**, m., great gladness.  
as. dobera forbaitius 694.

**Forbisech**, prosperous, of good  
omen. 7 ag Tirdaib 7 ac Troi.  
ba forbiseach 402. Prof. Meyer,  
Contribb., reads for bisech (two  
words) ; but cf. conad de sin  
robroghsat na bruige borrfadha  
ainbisigh : hence it happened that  
the rough unprofitable farms be-  
came productive MR. 100, 15.

**Forcléthe**, m., prime of wood Atk.  
Introd. BB. : wild blossom ? ba  
cosmail ro forcleithi cailli cete-  
muin 1926. cf. ba cosmail fri

cleithe cetamain no fri sian slebi  
cechta a da gruad H. 2. 18,  
187<sup>a</sup>1. Ir. T. v.

**Fordal**, error, staying. i. seach-  
ran P. O'C.; O'Cl.; Gor. fordal  
conaire 194. for fordul 1236.

**Forécen**, f., great violence, d' [fh]o-  
regin 2437. cf. ni ar forecin Al.  
898. PH; Laws.

**Forgarb**, exceeding rough. co  
forgarb ainsergach andiardha  
1345.

**Forgránda**, very horrible, hideous.  
ba forgranda in conair 1296.

**Forloiscthe**, enkindled, blazing.  
n. dual. a crais forloiscthe 489.  
CG. 154, 12, 156 u, w.

**Forlond**, oppression, excess. cor'bo  
forland 2970. PH.; Lm. cf. an-  
imm-fhorlann Wtb. rob forlann  
MR. 246, 19. overpowering GJ.  
564.

**Fórned**, urging, thrusting; rushing  
motion. f. na long 180. O'R.;  
Colossians ii. 18. Bha fóirnead  
aig Mùr gu daingean, Cumail  
aingil risna Fràngach Sar-Obair  
344<sup>b</sup>41.

**Forniata**, desperate, furious. ba f.  
3048. co forniata, valiantly MR.  
214, 7; PH.; K.

**Forraigim**, I overwhelm Ir. T. v.:  
hence inf.

**Forrach**, overwhelming, over-  
matching, attacking, oppression.  
aga forrach anis 259. o'donnaire  
Ænias Daireth do forrach do  
Anteallus 1116. i. fairneart O'Cl.  
Farrach, violence HS. an un-  
governable fit P. O'C. killing,  
slaying, slaughtering P. O'C.  
attacking ITS. v. coraibe f. fir  
da foighren, as much as would kill  
a man MR. 286, 3: cf. doberad  
ar forrach 7 ar imarcraib luid 7

lancablaid 318, 6. forrach 7 fort-  
cead 7 fergdichracht na feinned  
238, 4.

**Forrán**, assault, oppression. ns.  
forran na tonn anuas 246, 260.  
onfall TT<sup>1</sup>. 821; SR; Gor.; PH.  
LL. 9<sup>a</sup>2.

**Fortail**, strong, predominant, vic-  
torious 1251, 1815.

**Fortré**, very strong 1018, 1098.

**Fosad**, habitation. dia targa [do]  
fosud-su a n-Etail 1877. O'D.  
rogab fossad, landed CG. 48, 5.

**Fossud**, steadfast, stable, steady,  
placid, a fhlaith fhiren fosadh  
1850.

**Fot**, length. ns. is e fod 980. ds.  
ina fat 418. ara fot leo 1157. as. ?  
a fot fairgi, away to sea 2986: cf.  
K.; and the colloquial phrase, a  
fot Erenn, far, very far: cf. ar  
fud Erenn CG. 212, 3.

**Fót**, m., sod, land, soil, glebe  
P. O'C. do cuingidh in foit bic  
1578. fod i. in t-indat, the place,  
the farm O'D. Laws v. 362, 11  
(where tr. 'increase' = tintud).  
etir fot 7 indngnam, both lands  
and crops v. 360, 21.

**Frecra**, answer (fris-gair). fem. is i  
fr. dorat Æn. 1253, 1259, 1844,  
2692. mas? is e frithalam frecre  
410. fer a freagra 1072. dia fregra  
1076. darochtar uli do fregra na  
bagi sin CG. 74 w.

**Fregart**, id. ds. aga fregairt 811.

**Fretech**, forswearing, final renun-  
ciation, vow (fristongaim) Laws;  
O'Dav. 998. dobeir fretech 1123.

**Frithailim**, I attend, minister.  
pres. 3 p. nosfrithailet 2864. pret.  
3 p. rofrithoilset 842.

**Frithalem**, f., attending to, pre-  
paring. ica frithalam, observing  
him 2623. ac f. a tighi, supplying

his house 1727: cf. *ara ritholmu*, for his supply CG. 50, 6, 7. *ica fritholum dona muraib*, assisting him from the walls 2233. do *frithalam* P., to engage P. 2539: cf. in *mesargain* 7 in *fritholum* *tucsat* D. *fri* D., repulse CG. 188, 10; 253, 28. *dobeir frithailim* fair 2622: cf. *ni fhetar frithalam orro*, they cannot be resisted MR. 156, 2. *fri frithalam catha* 1861. ac *frithalam* in *catha* 2058: cf. LL. 128<sup>b</sup>2, 256<sup>b</sup>12. *is e frithalam fregra dorat* A. for D. 410?

**Frithalmach**, attentive, alert, wary. *batar fiamaign frithalmuaign* 2064.

**Fríthe**, thing found, a waif O'D. *ba fo leo in frithi fuardar* 360; Ir. T. iii. 541. Ir. T. v. Laws.

**Frithorcun**, f., harassing, hurt; *offensio*. Asc. cxxi. ns. *frithorgain* 1750.

**Fuabartach**, attempting, assaulting. as. *trethan trenfhuabartach* 2147.

**Fuadach**, driving a vessel out of her course McA. *dobeir in gæth* 7 in *sruth fhuadach forin luing amach* 2596: cf. 'G a *fharr-fhuadach* as *âite Sar-Obair* 50<sup>b</sup>13.

**Fualuscatch**, m., grove, *virgulta Aen.* iii. 23. ns. 66. *fon* f. 76; Wtb.; RR. 177; Asc. cccxlvi.

**Fuar**, I found, got (pf. of *fogaib*). 1 s. *nach eg dofhuarus* 2602. 2 s. *fuarais* 689, 1427; *dofuarais* 1375. 3 s. *fuair* 128; *ni fhuair* 1075, 3139; *nach fuair* 2006. 1 p. *fuaramar* 430. 3 p. *fuardar* 360, -tar 2699; *dofuaratar* 449; *nach fuatar* 2470.

**Fuat**, m., bier, Lec. Gl.; O'Cl. ns. *co tugad for lar in fuat* 2706; *ni d'* [fh]uaidh 2899. as. *gosin fuat* 2705. CG. 210 z; MR. 316, 14.

**Fuataigim**, I seize, carry off. pres. 3 s. *rofuaidgend* 2858. Wtb. K. Laws.

**Fuilechda**, bloody. *fuilechdha* 914.

**Fultech**, bloody. *lanfhuittech* 2491.

**Fulide**, bloody, blood-red? a corp *fulide* 523; 7 *se croda fulidi* 589, 614.

**Fulred**, blood. *isin fhuilredh* 1053. *fuillriud* LU. 109<sup>a</sup>.

**Fulangim**, I endure, bear: allow, support. pret. 3 p. *conar' fulaing-set* 1884. pf. dep. 3 s. *ni forlangair* do 2144. inf. *fulang*. ns. *ba handsa fulung* 2570. ds. do f. 194; *fri* f. 281; *ica fulang* 554. gs. *fulaing*, used as adj. *nir' bo fulaing duind* (MR. 162, 10) 554. *nir' fulaing* do A. 2255.

**Fur**, watching for, preparing for, awaiting. *i fur in catha* 2422. a *fur* in *chomraic* 2941. PH.; Laws.

**Furachair**, watchful, wary. *fureachair* 991. co. f. 1099, 1113. co *fuireachair* 2539. np. *batar fui-reachra* 2063.

**Furechrus**, m., watchfulness. *ni ful f. ac æn dib* 2081.

**Gabaim**, I take (stem often *geb-*). *gabail oraind ar eigin a n-Edail*, to get the upper hand of us by force in Italy 2252: cf. *ar na ragba* form Ir. T. iii. 241, l. 199; ITS. i. Index; *Táin* LU. 56<sup>b</sup>z. *amal dogabád* fair 1449. *ni duilig gabail againd*, to help us 1860: cf. LL. 284<sup>a</sup>2.

**Gaillim**, storm 101; in g., 728; Three Frag. 72, 2.

**Gabálach** 2486, invading, conquering.

**Gád**, danger, peril; want. *is gad mor ic lucht in choblaig* 1270. *Doeirich gadh mor* 7 *guasacht* Celt. Rev. iii. 18, 26; *Gorm*.

**Gadrach**, withes. ns. *dogni gad-rach* 244. *selan gadraigh*, rope of withes *Im. Br.* 67, 33; 70, 19: cf. *gat* *AMC.*; *Fél*<sup>1</sup>; *Laws*.

**Gairm**, calling, name. *do gairm* 783. *legid tri garmand* fair 2656.

**Gallia**, pillar-stone. *adchi gallia comruine crich* 3180. *Gall*, pillar-stone *Corm.*

**Ganmide**, sandy. in *caemtracht gainmide* 1473.

**Gann**, difficult, bitter. *ganngæth as cach aird* (sic l.) 226. *gann* i. *goirt no docamhlach* *O'Cl.*; *O'Mulc.*; *P. O'C.*: cf. *ric in gilla gusmar gand* *LU.* 6<sup>b</sup>10. *gnim ñgann* *SR.* 3219. *gand gæth glas* *Ir. T. iii.* 48, 15; but the reading may perhaps be *gan as* in text: cf. *sian-gan na suainem* = *sian-gal inna tet*, scream, shriek *TT<sup>1</sup>.* 1420, *Index.* *gal*, puff, breeze *ITS.* v. 118, n. 6.

**Gasrad**, f., bachelry, company of striplings. ns. *in gasraid* 1152: cf. *gasraid grímarnaid* *glanarmach* *MR.* 144, 5; *Gorm.*

**Gésgda**, stripling, youthful. in *gasraid gegdha* *sin* 1152.

**Gelán**, lightning. *tene gelain* 102. *an tene gealan* 225, 729; *Ann. U.* 1056; *MR.* 112, 21.

**Gemm**, gem. *do gemaib* 374.

**Geránach**, complaining 1213. *Lm.*; *PH.*

**Gésca**, m., branch, twig. ns. *gesca*, *gesga* 2690; *gesgda* 1265 (nom. and acc.) 1286. as *gesga* 1232, 1353, 1840; *gesca* 1354. gs. *do iarraidh* in *gesgdha* 1276. np. *gesgadha* 1547. *TT<sup>1</sup>.* 248. np. *gesci* *Im. Br.* 5, 8. ap. *nobered araile gesca dina buaib* *RC.* xxv. 20.

**Giallaim**, I lash, scourge? *rogialla gail* 7 *gnathengnum*, whom valour lashes 2513. *rogialla gail* 2572. cf. *tairb dasachtaig da ngiallann a gal* *TT<sup>1</sup>.* 1980. *fuil aidhe ro-giallathar gail*, bloodshed by a cow owing to her fury *Laws v.* 152, 3. *da ngiallunn a gail mea-rucht*, owing to her fury *v.* 154, 13. in *adh da ngiallann a gail merachta*, the cow excited by her fury of madness *v.* 154, 11.

**Gin**, m., mouth. as. *fo gin gæ* 13. gp. *cet gin* 1409. in *gach gin* 1409; *Trip. Fél.*

**Gíus**, m., fir. gs. *bili giuis* 173. *Ir. Gl.* 560, 3.

**Gíusda** of fir, 2021.

**Glac**, f., hand, grasp. dp. *asa glacaib* 155. *oca taithmech de cona glacaib* 493. *lan a glaice d'fhogadaib* 2655. quiverful: cf. *glac saiged*, pharetra *Ir. Gl.* 214.

**Gleó**, m., battle, conflict. ns. in *gleo sin* 2830. *gleo fichda* 2276. as *co feram gliaidh* 1071; *focerdaid gliaidh* 1097, 2505. *co rochuirim ar ngleo* 2773. ds. as *gach glaiad* 195; *isin glaiad sin* 2263, 2827: cf. *re mandar na morgliad* *MR.* 194, 6: *toicti na ngliaid* 242, 1.

**Gleten**, f., strife, battle. gs. is *cuindchidh udra* 7 *gledin* 752. *Ériu* i. 42.

**Gnáthengnum**, wonted dexterity at arms, valour 2513.

**Gnodaigim**, I win. pres. 3 p. *gnodh-aignit* 2814. *doghnodhaigne me*, I won, *H. 1, 10, p. 4<sup>b</sup>.* I succeed, prosper, gain, or profit *P. O'C.*

**Golgaire**, shout of weeping. *roch-ualaid Æ.* in *golgaire* 1401. *doch-ualaid* in *gaighbua* 7 *golgairi* 528. *golgaire* *Fraich McFidaigh* *H. 2, 16, p. 655.*

**Gor**, pus. glanaid a gor 7 a om asa rosc 175. ds. in Wtb. Ir. Gl. 255: cf. Atk. Introd. to BB. p. 15.

**Grád**, grade, degree; rank, order. gs. fer grada, officer 2098: cf. aes grada, nobles Im. Br. 66, 5. ap. sirgrada 2090. dp. ina gradaib, according to her rank 1627: cf. dochuaidh fo gradaibh, received Holy Orders AU. 1105. le gradh-aibh flatha, with the office of a sovereign L. na gCeart 70. fer gradha, confidant AU. 1274. aes grada fein, own retinue 1291. aes graidh do eibltin 1048. minions, 1187, 9. aessa grada, trusty officers CG. 62, 3.

**Gráin**, horror Wtb.; PH. as. co ngrain 487, 532.

**Gráindecht**, horror. ns. grain-deacht 1508.

**Gredan**, m., turmoil, tumult, exulting shout. as. gredun 179; gredan 3008. ns. gredhan 2783; gredan 1987. CG. 86, 26; 178 y; Ir. T. v. 813; Ag. adj. grednach, piercing. an nuair gaiguil grednaigh CG. 96, 3. Sar-Obair 26<sup>b</sup>19, 151<sup>a</sup>32, 155<sup>a</sup>34; 148<sup>b</sup>29.

**Gréssaim**? I urge on, stimulate. co ngresaid (sic corr.) 1113. Wtb. PH.

**Grinnel**, bottom (of sea, lake, &c.), gravel. as. co grinell 1395. CF.; K. Sar-Obair 330<sup>b</sup>z.

**Grianbrug**, in pl. Elysian plains, Elysium; underworld regions generally. dp. gusna grianbhrughaib 1199. i ng. 1259. isna gr. 1326, 1338, 43, 1394, 1422. ap. gur' riachtatar grianbruigi 1416. tr. 'gravelly hillocks' Ag. 6257; but cf. tússu i ngrianbrugaib Parduis SR. 1868.

**Grucach**, wrinkled 1686: cf. grucánach Wtb.

**Guinech**, having wounds, causing wounds 2486. londghuinech 2494.

**Iarcian**, a remote aftertime, distant future. co hiarcen 1936: cf. co hetircen Ir. T. iii. 199, w. Im. Br. p. 5, 10.

**Iarfaigim**, I ask, inquire (de); [iarmi-fo-siag]. pret. 2 s. ro-fiarfaigis 666. 3 s. fiarfaigis 901. rofiarfaig 404, 8. rofiarfaigh 1317, 1332, 1404. inf. fairfaigid 714.

**Iarmait**, f., consequences. ni maith a iarmait duib 1742. Wtb.; K. a iarmait da aicmedaib MR. 116, 16. ni dat comedaig inill iarmartach-su d'Ultaib 170, 17.

**Iarn**, iron Asc. lix. ds. do iarund 1268. an iron instrument: cf. Laws. Trip.

**Iarnaide** [iarndae GJ. 507], adj. of iron. tor iarnaide 1398. guth iarnaidhi 1409. subst. rochuirset iarnaidi a n-arathar i n-armaib catha 1764.

**Iarraim**, I ask, seek, wish for. pres. 2 s. iari 1594; iarri 1653, past subj. 3 p. co roiartais 1543. inf. iarraid, seeking 630.

**Idna**, weapons i. gai Coir. An. 121; Asc. cvii. ap. rogabsat a n-idhna catha 2478. cf. conuargabthar hidna arda, Alex. 9. tucsad a idna catha os aird, they raised their standards CG. 154, 14. ar idnaib a n-árd-chraifsech. MR. 184, 9.

**Id-naicim**, I give, lead, escort Lm.; VSR. pass. subj. pres. 3 s. co rohidnaicthea 2676. inf. idnacul. dia n-idnucul 2092. dia idnucul 2686. do idnacul P. 2712.

**Ilec**, oak. dp. fona hilicib 1806, 1827. Asc. lxxx. inna trosta ilecdi Sg. 33<sup>b</sup>7, 9. imnolecdai taiblidle with oaken boards ? SR. 4304.

**Imaithber**, m., counter-reproach. bai aithber imaithber (sic l.) 2886. roboi tra aithber immaithber oca muinter fairsium M. Uilix 236 and Index ; Trip.

**Imchoimét**, guarding. aga imchoimet 110, 2294. ic imcoimed in chuirp 2680.

**Imchor**, bearing, carrying. marbaid fer imuchair airm R., armour-bearer 2101 : cf. a fher imchuir Lm. K. 68, 16.

**Imchorthaid**, bearer. ns. airm-imchoraidd 2679. cidh umar' leicis h'imarchoirthidh do ec ? why hast thou let thy bearer die ? Lm. 105.

**Imdemin**, uncertain. is imdemin in raed e in comrac 2911. leg. indemin Laws i. 186, 1. cid indemin, though it (the matter in dispute) be uncertain Wb. 9<sup>c</sup>18.

**Imeclach**, terrified, very timid, sore afraid. np. imeclaih 163 : imeglaig 179 : cf. immecal GJ. 507.

**Imfholngaim**, I effect, cause, sustain. pret. 3 s. conar'imoilg a anal 2329. (im-fo-long-) Laws.

**Imgabaim**, I avoid. pret. 3 p. roingaibset 1461. Wtb. inf. imgabáil. ni ar t'imgabail 813. ar imgabail feisi 1665. for imgabail Æn. 3064.

**Impide** (imb-shuide), intercession. o roeimidh A. impide for Laitin 1660.

**Imrádud**, m., meditation, thought, resolution. ns. (for as.) cuir uaid int imradud 801. np. robdar imda a himraiti 874. dp. forna himraitib 1158, 2778.

**Imráitech**, full of thought. ba snimach uireglach il-imraitech 1796.

**Imrim**, f., going about, riding. ac imrim each 1551. Trip.

**Imrind**, pointed, furnished with points. da sleig aithi imrindi 1956. Wtb. has 'spear(?)' v. Laws. cf. in errid alaind imrind MR. 78, 6 and reff. GJ. 524 ; Ir. T. v.

**Imroll**, error, straying ; miss, mistake. ni telgidh urchur d' (leg. n-) imruill 2833. romarbsat a n-imrull, they had killed in error Ag. 7872. oir ni tabarthur urchor n-imraill do cechtar dib MR. 278, 14. urchar n-iomroill, a false throw ITS. v. 162, 1.

**Imruagad**, m., attacking, rout ; flight ? adnaidh 'san imruagadh 2846. K. ar im., on an encounter AU. 1383. defeat 1398.

**Imrusgal**, wrestling ig imrusgal 1419.

**Imscáilte**, dispersed around, resonant, far-reaching. as. guth n-imscailti 2955.

**Imscothad**, lopping, hewing, trimming. arna imscathad 173. TT<sup>1</sup> ; Wtb.

**Imslán**, quite whole, scathless, doroised do muinter imslan chucad 301. tusa co harmda 7 co himlan MR. 308, 8 ; SR. ; Gorm. ; Trip.

**Imsnímach**, very distressed, anxious. ba bronach i., 59.

**Im-shuide**, obsession. ds. a n-imshuide forro 2066 : cf. i n-impudiu Wb. 9<sup>c</sup>10. a n-impusuide Ml. 43<sup>b</sup>10. hund impudiu Ml. 106<sup>b</sup>2. ni ho imsuidiu impu on Ml. 123<sup>b</sup>9.

**In**, interrogative particle = Latin -ne Asc. lxxxv. in fetaraíl 802 ;

in n-ed 793, 1246. in . . . in, utrum . . . an, in dul leo no in anad 597. in sith no in debaid 1838.

**Inchose**, indicating, pointing out, marking out, instructing. gs. is relta inchoisc eolais moir 604. Asc. ccxlii. : cf. O'Dav. 1141; Laws; Hib. Min.; GJ. 426, 507; Ir. T. v.

**Indlaim**? I wash [feet] Lm.; PH. pres. 3 s. indlaidh a lama 1819. Wtb. indladaim?

**Indile**, cattle. np. is aigi robatar alma 7 indile 1705. dona hindilib sin 111.

**Indlobar**, diseased, weak. 7 se indlobar don guin 2646.

**Indossa**, now Asc. xc., cxviii. annois 2979; anosa 166, 217; annosa 588, 1620, 2664; annossa 895, 1170, 2590.

**Ingelt**, f., grazing, feeding, food. ds. ag ingilt fheoir 274. for ingilt 1703. CF.; Trip.; Ir. T. v.

**Ingenrad**, f., girls. in ingenraidh 2834, 5; 1664. Wtb.

**Ingnad**, unknown, wonderful 69, 634, 1091, 2420. ba hingnand 431. Ir. T. v.; PH.

**Innilt**, f., handmaid. np. rofrithoil-set a hinalte 842. Asc. lxxxvi.; Ir. Gl. 25; PH.

**Inráithech**, wretched. ba gaibh thech osnudach inraithech 850. Plunket, sub voc., gives anroidech as = miser: cf. anroidhtech O'R.

**Intliucht**, m., intellectus, sense, ingenuity, cleverness. as. rochualamar t' indleacht 363. for derivations v. Ir. Gl. 734; and Laws; Asc. cclxxviii.

**Intochta**, fit to be gone, to be gone. is intochta le 605. O'D. Gr. 274; and examples in K.

**Lagad**, m., act of weakening, weakness. na rub lagad duid 296. K.

**Lái**, 16i, f., tiller, steering-oar. forin lai 1237. inna luæ, junc-turas gubernaculorum Arm. 189<sup>a</sup>2; Ir. Gl. p. 166. a lui no urland, their rudders or ends Corm. Tr. 135 n.; AMC.; Ir. T. v. tail Ag. 5580, 6259. lue, f., GJ. 564.

**Láimthionach**, eager, desirous. co laim-teanach 2823. laimhtinach 2827. Dá Derga: cf. Wtb.

**Lámchar**, dexterous. co l. 1099, 3022. ba l. 3051.

**Lámchomart**, f., handsmiting, lamentation. ds. do l. 2342. O'Dav. 1193; PH.; Hib. Min. rogab for l. moir MR. 74, 1. œnach ina lamcomarthae AU. 771. ind lamhcomart AU. 798.

**Lámdia**, m., laimhdhea, handgod, household god. ap. tabrad ina laimdeo lais 613. beir leat do laimtea 578. O'D. Gr. 337; SR. 3016, 3026, 3037.

**Lán**, full, complete. gur' bo lan 70. lan do buaib 109. lanchalma 2488, 2507. subst. lan a glaice 2655: cf. a lan di dhoinibh AU. 880. lan mora, full tide 769.

**Láth**, m., hero. np. laith gaile 2277, 2400, 2445, 2457, 3049. Corm. Tr. 101.

**Láthar**, strength, training. co luth 7 col-láthar 1087: cf. a luth lathair Ir. T. v. ba lucht lathair, folk of strength Im. Br. 86, 20. plan Wb. 5<sup>e</sup>16. gach cial inchlethe O'Cl. weight (?) MU. 226.

**Lathide**, daily, lasting for a day, of a day? raisin laithighi Troianach ut 1646. lathidi, diurno Z<sup>2</sup>, 74<sup>a</sup>, 794<sup>a</sup>; Trip. 486, 26; but it may be a transcript of 'lackey.'

**Leborbarc**, f., longboat. gp. for lar a leburbarc 246: cf. longa 7 lugbarca TT<sup>2</sup>. 112; Corm. Tr. 17.

**Leitmech**, eager, desirous, greedy. leitmeach 2827. np. ledmeacha 1909, 2457; Lm.; CF.

**Lénad**, hurting, wounding, weakening. robai lenud na gona ina chois ag milliud a retha uime 3145. Fel<sup>2</sup>. (older reff. Wtb.; SR.; VSR.; O'Dav. 1162; and perhaps Corm. sub clairiu).

**Leód**, mangling, hewing. ac leodh 546, 2229. ica leodh 2501. for leod 2314. fri leod 7 fri letrad CG. 162, 16. gur leoastar in lethcluas MR. 298 z. Ir. T. v.

**Lesaigim**, I attend to, aid, heal; provide for, supply needs of; rear, educate. imp. lesaig 643. 2 fut. 3 s. co leseogad 2095. inf. a le-sugud 644.

**Lí**, colour, splendour. o li serce 350. 'sheen' of stag's flank, child's hair, &c. SG.

**Líach**, wretched. is liach duit 2901 Wtb.

**Liag-delg**, brooch. liagdelg oir ara bruinde 1931. lia-delg n. RR. 126.

**Liathróit**, f., ball. ig ain liath-roiti 1553. Wtb.; K.

**Líbar**, pole, lever (lēvare), but v. McB. dp. libaraib 2208. contis ix. 510. liubhar O'R.

**Lochairthe**, laceratus. fut. loch-erthair Ir. T. v. stripped, bare K. 7 se lochairthi lethbaiti 268. 7 se locharite lethbaiti 2335. lochar i. leadrad O'Neachtan. gan lo-crugad, unchecked MR. 224, 20.

**Lothrugad**, immersion 1002. latt-rach, slough, puddle; lodrach, morass Songs of Summer and Winter.

**Luaidren**, vagary. cen robai forin luaidren-sa 932. luaidrenn, vagary Armstrong; vagrancy O'R. luaidreannuidhe, vagabond Coneys. luaidrean, luaidred, bruit, rumour, report, common talk P. O'C.

**Luamain**, fluttering. for luamain 1282, 2567. ar luamain CG. 174, 8. crith-hluaimnech MR. 232, 4. ar luamain Ir. T. v. p. 521: cf. PH. s. foluamain.

**Lugaim**, luigim, I swear PH. lui-gim-se fa laim mo righ BK. Fanagh, 108. pret. 2 s. roluighis (sic l.) 2965.

**Lúir**, f., laurel. ns. 1495: a mbarr na luire sin 1498: ds. mind do luir 1027: on luir sin 1496: crand-lauir Ir. Gl. 564.

**Lúth**, tongs; grappling-irons? O'C., Mann. cccccxxiv. n. go slagrannaib 7 luithib aco 2058. with prosthetic s slúg, an tslúgh O'D. trasgraid slagbrandaib 7 sloighib 2209.

**Mac-alla**, echo, son of a cliff. robai a macalla isna trachtaib 992. Wtb.

**Maccaemacht**, youth. gs. arai maccæmachta 1773. ds. ar macæmhacht 1778. co maccæmdacht 2388.

**Maccdacht**, youth (from 7 to 15). gs. ingen macdhacht 2035. not declined Wtb.; TT<sup>2</sup>. 1085 n. but gs. maccdachta CG. 42, 16; 78 y; 138, 8.

**Mac-comlond**, fair fight [fought] by a youth, youthful combat. frith alum a maccomlaid 2570: cf. macgnímartha Find, youthful exploits of Fionn RC. v. 195.

**Maethmarcoir**, m., augur, diviner. ns. mathmarcoir 3057: cf. math-

marc Sg. 6<sup>b</sup>14. np. tictis na maithmairc Lat. Lives, p. 5; and Trip. s. maith, p. 654; s. mathoum p. 664.

**Maethmarcoracht**, augury, divination. nochor' chobair in maethmarcoracht 2099. gs. id. 2098: cf. methmerchurdacht Todd Lect. vi. 59.

**Mag-réde**, f., level plain. dp. tar madhredhib 2781: cf. for magredib mac n-Israel, Alex. 455. forosna réde, who illuminates level plains, Im. Br. p. 11, 2. madreid, smooth-plained CG. 52, 17; H. 2. 16, col. 373.

**Maichnige**, sorrow. dobenfadhl m. dim 809. PH.

**Mairg**, woe (mo-oirc). ns. is mairg Greca 43. is m. Troianu 189. is mairg damsia 456, 2683, 4. ba mairg do D. 1111.

**Mairgneach**, wailing. dochualaid mairgneach in tshloigh 529; as adj. Din. O'R.

**Mairgnid**, id. rochualaid in mairgnid 1401. leg. mairgnig?

**Mairgnige**, id. ns. ba truag mairgnighi 60. gs. ba mor nguil 7 mairgnighi 2342.

**Mámchar**, dexterous? powerful? dorochradar glere laech leitmeach mamchar laimtinach 2827. mámas 7 mám, strength, might P. O'C. mám i. cumas no cumachta O'Cl. ; Wtb. ; Lm. alliteration suggests l. lámchar.

**Marcshluag**, m., cavalry. ns. 1908, 1923, 2120, 2800. gs. marcshluagh 1919, 2116. ds. isin marcshluag 1910. co m. 2803. nd. in da marcshluagh 2805.

**Mede**, neck. co mbenad bonn fri medi 7 medi fri aroile acu 2230. bonn fri medi aigi 2316, 2503: cf.

Alex. 144; TT<sup>2</sup>. 761; Ir. T. ii. 2, 15; FM. i. 330; LU. p. 89<sup>b</sup>.

**Méit**, f., size, greatness, quantity. ns. med 2898. meit menmun 26. meid seirce 671. as. met 462, 2427. as e a met 2329. ds. ar med a nairi 713. ds. ar med a serce le 403. isin romeid ut 432. do meid a sherce 679. do mhed fergi 880. do mhed 1777. co med 2387.

**Menmnach**, cheerful, high-spirited. np. comdis nertmeanmnaigh 280. co haenmenmnach 3088.

**Mer**, mad, insane; impetuous. in mer-tretil 2364. Gorm. : cf. do macaomaibh maerda CG. 42, 17; 138, 7.

**Messa**, worse. bud messu sa chach cen bethir and ni bhus sia 1743.

**Meta**, dastardly, cowardly. banda meta 2253, 2260. vs. glorach meta 2761.

**Métither**, equative, as large as. as. aenshuil m. cathsciath Gregda 162.

**Midlach**, f., coward. ni'm midlacha 2916. TT<sup>1</sup>. : cf. Acht chena nir midlach 7 nir meraigi migaiscid reme riam inti da tanadar na habaisi, he had never before been a coward or a lunatic void of valour MR. 222, 16.

**Militacht**, f., military service. gs. iar cur a militachta 1077: cf. miltnidecht, f., warfare Three Hom. 44, 26.

**Mind**, diadema, insigne. ns. barrin .i. mind cind 1587. as. bert do mind do luir 1027; Three Hom. ; RR. 169: cf. Asc. cccxcii.

**Mochen**, welcome, bene venias Lat. Lives i. note. is mochen daib 342. muchean duit sund 1870. Gorm. ; Oided mac nU. 141, 175 n.; Three Hom. (mo-fochen).

**Móethóclach**, tender youth. ns. in mæthoglach 2363. Trip.; Dá Derga.

**Monar**, f., work i. obair P. O'C. as, doberi monair 1750 (construction?). an monar CG. 86, 24. monar ndil MR. 132, 17.

**Mongargair**, roaring, great noise. as. doronsat mongargair comaid-me 2168: cf. RC. xiv. 67.

**Mon-génar**, lucky, happy. is mon-génar dod mathair a heg remut 2708. RC. xxv. 248, 28; Dá Derga; Ir. T. v.

**Mórdacht**, magnanimity, haughtiness, majesty. ar mordacht 1777. eo m. 2388. cf. mórdá diumsach, majestic Gorm.; CG. 42, 15. ar mordacht ar mid-chaire, for magnanimity, for benevolence AU. 1203, 1214.

**Muimech**, nurse (nutrix v. 645). ns. roraid Pirgo muimech claindi Priaim 1167. cf. Laws, fria muimig.

**Muinigin**, trust, hope, protection. meni soised C. a muinidin na ndea muiridhi 1023. ragat a muinigin dee iffirn 1624. ar dochuaid a muinidin Euin 3151. cf. dochuatar i muinigin Lm. 2562, 3210. dochuatar im-muinigin, they resorted to TT<sup>1</sup>; Ir. T. v.

**Muiride**, marine. np. -di 2026. -dhi 2347. gp. 2034. dp. dona deib muiridib 1220.

**Máirn**, f., high spirit, courage, wantonness AMC. noise, clamour LL. 257<sup>b</sup>27; 265<sup>a</sup>32; Ir. T. v. ns. eo clos a muirnd 229. as. cona m. moir le 238. imon mormuirn sin 531. cia mormuirn-seo 1404. rochmalaid murn 1939. gs. re med a muirni 993. ds. don muirnn fora ta 1085.

**Múirnech**, tumultuous. gs. maирg-gneach in tshloigh mormuirnigh 529.

**Múr**, f., sand, dust, drift; sandbank, shoal. rogabsat co mur and, they were stranded there 139. Ir. T. v.: cf. snechta na mure, drifting snow, snowdrift AU. 1179 y. dark cloud Archiv i. 156. óscachmúr, over every shoal SR. 3530. phps. also ar múrad talman Ag. 3985; much O'R. Dia mar mo anaccole de mûr theindtide, Great God, be my protection from fiery drift Fel<sup>1</sup>; Amra Chol.; LU. 7<sup>b</sup>. a mûr chluime, from a drift of down Fel<sup>2</sup>. Prol. 126.

**Múraim**, I raze, destroy. pres. 3 p. murait 565. impv. 1 p. murum 3083. pass. fut. 3 s. murfaidher 3114. inf. mûrad ns. 1787. as 2352. ds. do murad 2045. romúris LBr. 43<sup>b</sup>.

**Neb-ni**, nef-ni, nem-ni, no-thing. as. nem-thni 30. cf. ara nemtabairt 1644.

**Nemnerte**, f., want of strength. as. in n. 2889.

**Nemchláete**, don chenel nemclæti ut 2752. PH.

**Nemed**, sanctuary. as. fidnemed, sacred grove 1469. ds. i fednemeadh 1833. gusin fidnemeth 1847. RR. 137; Lm.; Gor.; Wtb.

**Neméle**, f., bemoaning. for nemeli moir 2599. ic nemele 3109 SR.; Wtb. LL. 278<sup>b</sup>17.

**Nemed**, dirt, filth O'Brien. neimhead i. salchar P. O'C. gen. ? as adj. for piastaib nemide 2185. leg. nemnige? fr. neimnech Lm.

**Nertmaire**, strength. as. nert-mhaire 25.

**Nóidiu**, f., infant. gp. naiden ciche 1360.

**Nós**, glory, honour. gs. nóis 2275, 2829.

**Núided**, renewing. as. na leig clemnus na n. cairdiusa 1635.

**Obbaim**, I refuse, deny. imperfect. ind. 3 s. roobad 1316. pret. 3 s. roob 748. Wtb. inf. as. dia tabair C. obad 1324. ds. dia obad 745; do 1320. ag obad in sidha 3097.

**Óentuma**, singleness, celibacy. ds. i n-aentumha 2903. PH.; MU. 298.

**Óidim**, I perceive. nir'bo cian co n-aid da colaim 1278. from óid. f. CF.; Asc. cxxx. oighim, I behold, look upon O'R. cf. aid .i. iarraig Lec. Gl.?

**Olceach**, evil. na tuatha nemnecha olcacha 695; PH.

**Om**, raw (Asc. cxxv.). conus-duaid oma iat 156. glanaid a gor 7 a om asa rosc, he cleansed its pus and its raw out of his eye 175. cf. nar'ab om to mir, use not raw food, P. O'C.; ITS. v.

**Or**, m., edge, bank. ds. for ur 53. as. tar ur amach 2222. Asc. cxvii. co huru in talman Alex. 237.

**Or-loiscthe** (for-loiscthe), burnished. cona bili orloiscthi 1959. d'or orloiscthi 2113, 2556. d'or orloiscthe 2463. d'or oirloiscthi 2947. Ir. T. iii. 269, 27.

**Osnadach**, full of sighs. ba gaibhech osnudach inraighech beatha D. 849; subst., f., TT<sup>1</sup>.

**Otha . . . co**, from where lies . . . to. ota in Scethia 34. ota Asia co tracht na hEtiale 1569; = 'ex' Lat. Lives.

**Pailm**, f., palm. gs. gesca pailme 2690. 7 gesgada pailme ina lamaib 1547. PH.

**Partlaing** (partaing, partainn, partar), Parthian red. gs. dual partlaingi 1928. Ir. T. iii. 222; v.; Dá Derga.

**Portrathmar**, happy havened. a rig uasail do chlaind portrathmair Puin 1573. = rex genus egregium Fauni, vii., 214: cf. portglan, clear havened TT<sup>1</sup>.

**Pubul**, pupall, f., tent (papilio). as. gusin pubull 2096. is re primfegi na puipli rofostad MR. 200, 13. Ir. T. v.

**Ráe**, f., plain, field; arena. róe Wtb. gs. a medon na rae 3143. for lar na rae comraic 3149. ds. ina rai catha 3138. as. tarlaigid rai comruic 3125. cathrai, battlefield TT<sup>1</sup>. Im. Br.

**Raibeis**, frenzy. ros-geb buaidred 7 raibeis mor 897; phps. from rabies: cf. raipeas, foul mouth M<sup>c</sup>B.

**do Raith**, immediately Trip. PH. quite, altogether. da raith LL. 96<sup>b2</sup>. geng[o] roisim tossach do raith, quite first 1006.

**Rám**, oar. np. brister na rama 243. ap. co rodaingnigim ar rama 336. rolasat a rama 985. Wtb. gp. ic tinol na ramadh 1012. AMC.

**Ré**, f., space, time, period. fri re 21, 165, 2344. fri re cian 1075, 1161. fri re ciana 1754. fri re cen 806.

**Ré**, moon. gan soillsi re a n-aidchi 105. ré n-iuil, the month of July Cr. Bede 32<sup>b11</sup>; Asc. cxciii.

**Rebach**,featful, sportive, wily, crafty. rod rorebach 2038. Gorm. aenreb .i. aencleas, &c. Dá Derga; Ir. T. iii. 581; Ag. 496. MR. 157 n.

## VOCABULARY

**Rebrad**, m., playing, sport (?). as. rebradh 2536. K.; Wtb. from reb. add to reff. in Gorm.; LU. 87<sup>b</sup>10, 90<sup>a</sup>27; LL. 110<sup>a</sup>3, 266<sup>b</sup>33, 273<sup>b</sup>20.

**Réim** (.i. buidhean O'Cl.)? troop, company. atconnairc Æ. in rem-sea 319. dochuaid int en for foluamain fon reim sin 1134.

**Réim**, course, series. ina chruaidhrem catha 3045.

**Rem-éc**, premature death? i remeg 1454. amal bite lucht ind remecc RC. xxv. 250. ruc reim techid i n-Egypt SR. 7542? O'D.

**Rethinech**, serene. rethineach 1223. rethinech 1228. co rithinach 1458. ba ræthinach ar 1468. PH.

**Rethinige**, f., serenity. o tainig r. 1456. rethinché PH.

**Rétna**, f., star. ns. retla thaitnemach 601. is retla inchoisc colais 604: cf. retlu mongach AU. 1018 w. np. rettlanda CG. 42, 3.

**Rian**, way, method. ar æn rian, together, at the same time 1694. Ag. RC. ix. 490.

**Rígdae**, f. (m.), palace. gs. lucht na rigda 409. but imedon in righdai sin 1557. maithi in rigdai 395. ds. beith i righdhai 2302. as. brisid in rigda 565. isin righdai 1556. ríg-dúi .i. rígthech Ir. T. iii. 443.

**Rindaim**, I engrave, carve. pass. pret. 3 s. rorindad 312, 317. dorindad 1962. 3 p. rorinta 1561, 2. inf. m. cuttiñg, engraving PH. arna rindad 310, 1559. co rindad 1936.

**Ród**, rúad, brave, violent. rod rotren 1769. rod rorebach 2038. ruad .i. tren no laidir O'Cl.; Hogan, Gr. 129 [Asc. ccxvii.]: cf. fo damraíd ruaid roireabaig Ag. 496. possibly the meaning of ruad has been influenced in translating Norse rauðr, cruel, bloody, Bugge, Fom., 24, 37. cróda, gory, has a similar transition to the meaning of brave, heroic: cf. M. na ruadgal gart CG. 124, 18. ruad roglach Wtb. in mac rod, the daring son MR. 40, 9. ergis Conan Rod 76, 18; 78 u; 82 y; 84, 9. Trip. 305, 12. atciu cath ruadh rig Erenn 196, 13. ruadballech, strong, striking RC. xxv. 22.

**Roghain**, metaplastic acc. of rogu Ir. T. v. gs. f. roghna 1071: cf. pl. roghna Din.

**Roithim**. I cause to run (causative of rethim). pass. pres. 3 p. ruititer 2816. VSR. morí ruithes triasirthes SR. 154. cen adrad ríg ruithes grein LL. 32<sup>a</sup>31. roithfiter, gl. contrudentur Ml. 15<sup>a</sup>18; Asc. ccxvii. glac threun a ruitheadh an rámh Sar-Obair 164<sup>b</sup>15.

**Romét**, f., great size. ara romed leo 1090. isin romeid ut 432.

**Romór**, very great 2304.

**Ruaig-mer**, furiously routing. at ruaignhéra 2455.

**Ruamnaigim**, I become red. pret. 3 s. roruaimnigh 1466. CF.; Ir. T. v.

**Ruithen**, f., ray, radiance. np. ruithine 1467. .i. taithneamh O'Cl.; Ir. T. v. ruithenta, resplendent MR. 182, 8.

**Rúm**, room, floor, place, space. dp. ina rumaib 985. O'R. .i. eadarfholamh no urlar O'Cl.

**Rure**, m., lord (ro-ri). gs. ruirigh 1960. np. ruirigh 643; Ir. T. v.; .i. tighearna, ruirigh .i. ro airigh O'Cl.

**Saigderacht.** archery. imurbaig shoigdeorachta 1124. ac soighdeoracht 1552, 2219. discharge of arrows AU. 1432.

**Sáile,** sále, f., sea, brine K. ds. asin saili 168; m. in Fel<sup>2</sup>.; phps. also in Ir. T. v. p. 191, 3. ar in sáile serbdomain Ag. 6252. tres an saile serbruadh CG. 98, 28. air uachdar sáile Sar-Obair 50<sup>b</sup>15.

**Sál,** sea, brine. tresin sal 240. amal sal 471; Fel<sup>2</sup>.; RR. 131.

**Samlachaib,** 157, p. 12 n. either from samhail, likeness (of tooth)? or from sabhlach: cf. coll. SG. sabhlachd, dirt?

**Sás co rith,** halter. dobeir sas co rith ima braigit 3102: cf. in sas co rith roinnig Laws i. 174, 8. in sas co rith fo mbraigit i. 174, 9.

**Scannrad,** m., scattering, scaring, dismay. as. scannradh 2536. scanrudh 2621: cf. fright, ITS. v.; Ir. T. iii. 536.

**Scécháer,** f., thornberry, haw. ap. scechora bega 166. sceachóir, m., Din. sceachóiridhe, hawthorn, Hogan, Luibhleabhran 67<sup>a</sup>.

**Sceith,** f., vomit. gs. slamrad a sceithi 161. as.? nocho toirised (sic cor.) a sceith fhola 1119: for correction, cf. muna thairisit in dam ainceil enlaithe sin iat Ag. 6316. amal is slan iarna sceith Todd vi. 28. sgeith gach lantoraidh re a linn, diffusio cujuscunque copiosi productus illius temporis MR. 100 n. scé.i. sgeith i. telgan no dortad, O'Cl. verb, Fel<sup>2</sup>. sgeithim, K.

**Scellbole,** m., tortoise, testudo. doronsat sgealbolg da sgiathain 2213. adj. scellbolcach Ir. T. v. Alex. 16, 247.

**Scéo,** increase. i. metaigh O'D. sceo neimhe. i. iomad neimhe O'Cl. ba trom sceo nem 7 aingceoil 7 duabais 2481: cf. is tromsceo accais 7 duabais 7 neime Alex. 297. is trom in scéo 7 int aincéil, in neim 7 dúabais 7 inn éciall, TT<sup>1</sup>. 1496.

**Scretgaire,** screaming, shriek, hiss. ns. rochlos sgredgairi 2489. Trip. Wtb.

**Scribud,** scraping, scratching. doni a sgribudh [fe]sin fora aighid 3106. Wtb. Lm.

**Sechtfillte,** sevenfold, ns. sciath -ti 2499, 2948, 3039; vii fillti 2543, 2627. as. triasin sgiath sechtfillte 3188. TT<sup>1</sup>. 2044.

**Sechtlegtha,** seven times tempered, or smelted 2500.

**Ségonn,** ségunn, ségaind, beautiful. courteous, stately. fer suaire sochraíd seghaind 2367. dp. sleasaib segaindi 2824: cf. mor segaind saerbesach Alex. 135. ciniud suaire sairclanntha soche-neoil segaind CG. 52, 20. ar sleasaib soercland soerbesach suaire segaind sochomaind CG 162, 4. séghuinech i. fer ghonas segu, Corm. 41: i.e. deerslayer. Dá Derga. segánach, wild-deer hunter AU. 1175; Laws; v. SR.; GJ. 508. Sar-Obair 285<sup>b</sup>45.

**Séguindeacht,** stateliness, majesty. as. rochualamurni do s. 363.

**Selb,** f., possession, property. ar selb, belonging to, in the possession of O'D. Gr. 293. rom-fagaib ara selb 866, belonging to him.

**Selgaire,** m., hunter. gs. i ndelb. bansealgairi 293.

**Semnech,** riveted. slega semnecha 1917. soighdi semneacha 2826. semeann O'Cl. saigde sithremra

semnechai Alex. 7. saigned sithremur seimneach Alex. 245. sleag semnech sithlebur CG. 52, 12. slega suarci semnecha CG. 160, 26. seam-lúpta, rivet bent MR. 238 y.

**Sendatu**, old age 1300; Laws; PH. sentu Trip.

**Seólaim**, I sail. pres. 3 p. seolaid 90, 136, 1221. seolait 192. impf. subj. 3 p. co roseoldais 888. impv. 2 p. seolaid 941. pret. 3 s. rosheol 207; roseolastair 1457. 3 p. roseolsat 62, 984; rosheolatar 1458. inf. seolad, seolud 934. gs. ni raibi coir seolta acu 107. nert imruma 7 seolta 139. ds. ac seolad 1464. for s. 1458. ar seolad 892, 2408. ap. impoid a seolta 943.

**Sét**, m., way. gs. a tus seda 7 conaire 1792, 1920. inchoisc seda (7) conaire 604. a cend seda 2408. ac imtheacht a seta 2114. ds. for seit a conaire 1828; Ir. T. v.; Wtb.; PH.

**Sétriche**, f., strength. as. dorad seitrichi 2088. a seitrigi MR. 154, 15. from sétrech Ir. T. iii. 538; TT<sup>1</sup>; Im. Br. 292, 14.

**Sia**, longer, further. ni bhus sia 1743. ni bud sia 2256.

**Sian**, sion, foxglove. ba cosmail fri sian 1926. sian sléibhe, foxglove Luibhleabhran. is dath sion .i. is brecc, it is the colour of the foxglove: i.e. it is variegated LU. 131<sup>b</sup>32.; Three Irish Medical Glosses, Ind. Sian Slebi, mt. near Lough Foyle.

**Síangaire**, rushing sound. ns. s. na soighed 2490.

**Sínim**, I stretch out. pres. 3 s. sinid (sic l.) amal colg 1934; Ir. T. v. pret. 3 s. roshin 3009. inf.

sined. as. sinidh 1101. ds. ac siníudh a lam 1315.

**Sírecht**, longing. dp. do sreachtaib 2340. Wtb.: cf. co tromosnadaib sirrechtaidib, with heavy yearning sighs RC. iv. 252, 8. sírechtach TT<sup>1</sup>.

**Sithaigim**? I repulse. pass. pret. 3 s. in tan rosithaigad Greic 414. Wb. 6<sup>a</sup>5. Thes. Pal. i. 533 n: cf. sithe fri cursachad Lm.

**Slagbrand**, engine for hurling missiles? cf. brand .i. aithinde Cor. Tr. 17? (sás FM. 1478). fairind ac tinol cloch 7 ag suidiugud slabrand forna muraib, setting engines on the walls 2789. 7 ordaighit taibleda 7 ferte go slagrandai 7 luithib aco ac frithalam in catha 2057. trascraíd slagbrandai 7 sloighi 7 sundu 7 oilche cloch 2209.

**Slamrad**, slobbering. ds. ac brucht-aig 7 s. a fhola 7 a sceithe fora ulchain 161: cf. slaimred na fola, flakes of blood TT<sup>2</sup>. 1046, 1316. slamma snechta snigit SR. 524.

**Slatbrat**, harrying. failet ic slatbrat i tir a tir 1746. ds. ag sladbrat 7 ic indradh 530; phps. strong plundering, stoutreif? slait 7 slatra .i. laidir O'Cl. cf. beraid a slad 1648; Ir. T. v.

**Slat-tuarcan**, f., strong-smiting. ns. in tshlat-tuargain 531. as. in slattuairgnidh 1402.

**Sméracht**, handling, staunching. 'ga s-smerracht na gona 1715. smearachd, smearad, fingering, groping, feeling, handling P. O'C. who derives the word from méar.

**Snímach**, distressed, anxious. ba snimhach 1187, 1796.

**Soburthanach**, prosperous 1481. soburthan Wtb.; K.

**Sochraide**, revenue, advantage. do thir 7 do sochraidi do chaithim 691. price, pay, fee, emolument O'D.: cf. Laws.

**Sód**, sod? turning, changing, mood. forin sod sin 237. mod. saod?

**Sognímach**, well-doing 1485. sognim Wtb.

**Somáinech**, wealthy, profitable. bid s. duib 2450.

**Somenma**, f., cheerfulness, self-confidence. ns. a soimenma 284. as. dorad somenmain 2088.

**Somesc**, intoxicating. lenda somesca 375. AMC.

**Somilis**, sweet. biada somhillsi 372. PH.

**Sorrthius**, m., good-luck, success. gs. a comartha shoirrthiusa 1541. PH.

**Srebnaide**, membranous, filmy 1932. Ir. T. iii. 531; Ir. T. v.

**Stíuir**, f., rudder, helm. gs. a lenmuin na sduiure 1335. ds. for stuir 2409. as. rogab fen sduir 1001. coruc in sduiirlais 1334. K.

**Stiúram**, I steer, guide. pres. 3 s. sduuraidh 1239. pret. 3 s. rostiu 999.

**Stocaire**, m., trumpeter. ns. robai M. stocairi Æ. 1273. as. fri stocairi N. 1274. np. rosinsedar a stocaireda sduca 1790.

**Stocairecht**, trumpet-blast. as. rocluinset sdocairecht 1940.

**Stocc**, in., trumpet. ns. sentear stoc 2787. roshennedh stoc 987. gs. guth in stuic 988, 1047. np. rosentea stuic 2196. ap. na stuic 535. Ir. T. iii.; PH.

**Suidegad**, setting, blade? a suiged-ad fillti a rind co urdorn 1933.

**Suthine**, f., eternity. ds. do suthine 144. Wb. 1<sup>b</sup>15; O'Dav. 1197; Asc. cclxxiv.

**Tæmad**, bilge-water. ns. in t. 259. taomad O'R. McBain.

**Taibled**, f., story, battlement, tabulatum. PH. ds. co rolen int athaindi isin taiblidh 2222. ap. ordaigit taibleda 2057, isin taibled SR. 2450. trethaibledach, three-storied SR. 2448, 4304. a gairm n-aill di thaibled in dune, from the battlement of the fort Ir. T. v. 673.

**Tairgim**, targaim? I offer. (doguidim) Trip. Asc. xcvi. Wtb. pres. 3 s. ar tairgidh A. tiachtain 2764. targaid 1582. subj. pres. 1 p. dia tairgim uili amus forro 2978.

**Tairicim**, I come; in pf. is completed. impv. 2 s. na tarr 1348. 3 s. imthigium nachum-tair soillsi in læ 2110. fut. rel. intan tairgeobus leo 786. past subj. 3 s. gid iat Greic nomtairsidh 457. co toirsid sain chucu 1992. acht co tairsidh do chach adnacul a carat 2676. dia toirisidh leo chucu Ænias 2090. tus in toirisid chuigi 7 ona toirsidh (?) 2125. perf. 3 s. o tairnic 55.

**Tairise**, f., confidence. PH. ns. nir'bo tabarta tairsi 2064. as. na tabraid tairisi 443, 2619. ds. co tairisi 1610. dot tairisi-siu 1651. arin tairisi 2921.

**Tairisim**, I abide, stay, stand; I consist in, am composed of. pres. 3 p. toirisidh 1218. toirisit 1951. toirisid 2267. impf. ind. 3 s. nocho toirised a sceith fola (sic l.) 1119. past subj. 3 s. na toirised 1112. 3 p. na tairisitis 594. impv. 2 s. toiris 1378. pret. 3 s. cor' thoiris 1283; rothoiris 1548.

**Tairisin**, faith, trust, confidence. is comradh (sic cor.) re tairisin he 681. Ml. 29<sup>d</sup>5, 30<sup>d</sup>8. Lm. i. taob i. ceangal O'Cl.

**Tairlingim**, I leap, descend. (do-air-lingim). pres. 3 s. tuirlingidh 2843. inf. ns. torling f. 2841. do thoirling 2844. Trip. ; Wtb.

**Tairmiscim**, I hinder, prohibit. (im), from (o). pres. 3 s. tairmisgidh aidhche cathugud umped 2884. 3 p. rothoirmisgid in cathugud 3124. impv. 2 p. toirmisgidh bar feirg 3012. pret. 3 s. rotairmisg I. sin uime, restrained him from that 2605. pass. pres. 3 p. toirmisgter na hid-purta 3002. inf. tairmesc m., hindering, prohibition. ns. ni foil toirmesc 2748. ds. dia tairmeasc 1054. ag toirmesc 1494. ic t. 1658.

**Tairrthim**, I overtake, catch (do-air-rethim). pres. 3 p. tairthit a fidbaco 1127. tairthid macu Lucoin 491. past subj. 3 s. cona tairrtheadh in buille e 1104. nom-tairsidh 457. 3 p. ara tairsitis tend 189. perf. 3 s. don-farraid 16. o nach tarraidh 182. o nach tarthaiddh 1105. uair na tarraidh fair 3146. 3 p. tarthatar 1020. pass. pres. subj. 3 s. noco tarrtar 3086. perf. tarrthus 649. co tarrus 2123. inf. ds. dia tarrachtain 181, 2592. for t. 1014. as. cona caemnacair tarrachtain T. 3135. a tarrachtain 3144.

**Taise**, f., (1) weakness, pl. swoon, trance ; (2) reliques. (1) dp. a taisib 843, 2174, asa taisib 2175. cf. i tamh 7 i taisi Ag. 6601 n. taisi 7 taim-nella, mists and death-clouds MR. 270, 10; CF.; Ir. T. v. 568 n. 1: vision, Acts xii. 9. (2) a ful A. i rige 7 taisi Anaichis 943.

**Talchar**, tolchar, stubborn, obstinate, persistent. borb-ruathar

3119. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2540, 2560, 82, 2822, 3043; CF.; Lm. 2437; talc[h]orra Sar-Obair 110<sup>36</sup>.

**Tám**, (1) rest, repose, trance. (2) death, plague (tábes, Gorm.) ros-lai a tamh 843: cf. taim-nell, trance of death CF. SG. metrical Psalms cxxi., 2. Ir. T. v. 586.

**Tarlaim**, I put, place. (O. Ir. pf. doralus). pres. 3 s. tarlaid (sic corr.) fotaibh in sluag 2192: cf. rotarlait a teinti, they placed their fires MU 17. Na'n éireadh farragradh fopa-san Sar-Obair 68<sup>3</sup>x.

**Techtaim**, I go to, possess, I deserve, have a legal right to. pres. 3 p. amal ro-dechtait 1059; Asc. civ; Laws.

**Techtairecht**, message. risin teachtaireacht sin 765.

**Tempul**, m., temple. gs. in tempaill 1505. tempaill 324. ds. a tempull 124, 1502. i t. 309. asin tempull 552. as. tempall 469. co tempull 495. PH.; Fel.

**Tend**, hold, sway. ara tairsitis tend, on whom they should get hold 189. o nach tarthaiddh in buille tend for D., since the blow did not take effect on D. 1105. o nach tarraidh A. tend for D. 3077: cf. nir'ghabh nert na tenn innti, neither hold nor sway AU. 1253. nir'gabhadar teann na treisi 1265. gan tenn do ghabhail 1288. np. and ap. tennta Ag. ITS. v. 2; MR. 176, 14, sureties, bonds.

**Timpanacht**, harping, 1420. lyra, Goed<sup>2</sup>. 76. lute Ag. 3349. stringed instrument, small harp O'D. any musical instrument HS.

**Tinne**, salted pig, flitch. gp. 366; Wtb.; Dá Derga; Lm.

**Tírmugud**, m., drying, dia t. 270  
PH.

**Tobaigim** (to-bong-), I wrest, compete, levy. impv. 2 s. tobaigh 1681. gur' tobaigisiot CG. 136, 14: cf. PH.; Laws.

**Tobchaindel**, blaze of light, flaming torch. ns. adhainter tobchaindeal 510. tobtened SR. 7388. tob = soillsi mor Dá Derga 65.

**Tochraim**, tachraim, I meet, coincide, occur, chance. 3 s. pres. ind. tochraig 1128. subj. 3 s. rel. gid bedh tochrus do bar comrag-si 2968. 2 fut. 3 s. tus in faicfed nech no in taicheradhl do æn duine don lucht 290. cia dia toicherad 1128: cf. Ir. T. v. 5707, Is maig ar a tocherat. past subj. 3 s. tus in tochrad im aighid 626. inf. do tochur for A., meet in battle 1624. enclitic and modern form of do-cúiriur, inf. tóchur: tachraig = docuirethar (B.) Lm. 4305. GJ. xiv. 543. ni thacera d'iarmerge, he shall not attend to matins. CG. 225, 18. do tachur a tracht, cast ashore AU. 1029. to[c]hruid frithnois fuigill etorro, peevish words followed CG. 142z, 144y. tachraig forceill = tabraig do bar n-uid Alex. 191. BB.

**Torgaim**? I call, summon. pret. 3 s. dotocair 396; PH. inf. ica togairm 2840, 3134. Wtb.

**Toidiúir**, miserable. taidiuir 1332; Ir. T. ii. 162. todiuri menman, affliction of mind Alex. 1077.

**Toirnech**, thunder. ns. 101, 224. toirnech 7 teinntech AU. 1328; Wtb.

**Toirsiugud**, wearying, making sorrowful? arna toirsiugud a tir do thir 1214.

**Toisc**, f., business, errand, mission. a taeb na tosca sin 484. adfet in toisc imma tainic Lm. 2964. bidham umhal-sa frisin toisc sin 2965. co tair duind ar toisc do denamh Im. Br. 64, 27. don toisc sin AU. 1307, 1367; CG. 96z.

**Tolc**, tolg, f., breach. as. dobeir tolg dermhair 2620. as. toilg Ir. T. iii. 533; Ir. T. v. cotolcaib na tor talc tren SR. 6767. tuaga tolgda CG. 162, 8. Gun fhiabras gun tuilg Sar-Obair 23<sup>a</sup>26.

**Torbaigim**, I avail, am of use. pres. 3 s. ni thormaigh 871. torbe, use Wtb. tarbaige SR. do-rorban, it profits Sel. Gl.

**Tost**, silence, quiescence, rest. ina tost 409, 1358. 'na t. 840. atat inna tost, ol in derthaid, sech ni thecat ille ni thiagat innond, they are resting, said the watcher, for neither do they come hither nor go thither LU. 25<sup>b</sup>.

**Tostach**, silent. co tosdach 2268.

**Tostaim**, I am silent. pres. 3 s. tosdait 2266.

**Traigthech**, m., footman, foot-soldier. gp. cona shlog troigtheach 2782. cona chath troighthech 2797.

**Trebaire**, f., husbandry. ds. dia trebaire 1763. crops, emblems, requisites of a farm O'D. ordugud na trebaire SR. 1924. harvest Ag. 6274. trebairecht, tillage MR. 102, 10. co romillset trebaire in mhaighi, tillage AU. 1104. treabhair gheal Sar-Obair 194<sup>d</sup>10.

**Trebraid** (trebréit), thrice-braided? 1957, 2460, 2497, 2548, 2946, 3038: cf. Ir. T. v. 218. CG. 52, 11. trentrebraid CG. 158 w; 180, 12. taeb-trebraid MR. 224, 8.

**Tredualach**, triple-twisted, triple-looped. treabraid 1957. luirigh tredhualaigh 1030. np. 2460 *v.* trebraid. trendualach CG. 152, 9; RR. 80, 10. condualach GJ. 563.

**Tregdaim**, I pierce. pret. 3 *p.* rotregdsat 2825; Ir. T. *v.*

**Treoir**, n., strength, guidance, means. ni ful aco treoir n-eloid for fairgi 2043.

**Treorugud**, m., guidance. is i seo m'itchi *i.* treorugud 7 eolus uait-siu 1258. PH.

**Tresse**, trese, strength. ns. tresi 1597. Gorm.

**Tretel**, valiant man. ns. in mertre-till 2364. n. dual, da tretill 2062. batar maccaimi 7 dretil 7 láith gaile na nGaedel LL. 273<sup>b</sup>10. romarbsat treoin ocus treitill CG. 42, 10. ciarsat imda a treit ocus tretil CG. 52, 4. illamaib tretel CG. 162, 10. so W. trythyll sometimes means 'spirited.' Silvan Evans, Dict.

**Trethan**, m., sea, tempest. na rama robristea do threthan na fairrgi 1012 (gurges). dobeir trethan tairptheadh trenfhuabartach for sluagh Laitin 2146; Ir. T. *v.*; LL. 225<sup>a</sup>49; O'Dav. 1576.

**Tuaiscertach**, northern. otha in Scethia thuaiscertaig 34. PH.

**Tulguba**, clashing. rochlos and dresachtach na n-arm (sic 1.) 7 tulguma na sgiath 2489. TT<sup>1</sup>. ro clos telgubai tromm toethinach tre nert Alex. 266. tres tren tulgubach Ir. T. *v.*

**Uaimnech**, fearful, timid. ba heg-alach uaimnech 2790. narat uaimnech-su 1803: cf. narbat uamnach, a rig MR. 32, 19.

**Uaisle**, f., nobility. mina bedh t'uaisl-siu 667. iar n-uaisle 1911. is e uaisli A. icna deib fodera sud 1141.

**Uallach**, adj., howling. ina n-æs uallach 1460. uailleach Din.: cf. O'R. uail con, the howling of a dog or of dogs O'Br. uall, wailing Wtb. ap. ualla Todd. *v.* 91.

**Uch**, alas, 2185.

**Uchán uch**, alas 894; O'D. Gr. 327. uchán CG. 42, 19.

**Urálim**, I enjoin, press. pret. 3 *s.* rourail Cupid serc Ænias a cridhe Didaine 399. domm orail, to direct me Gorm. July 18; Laws.

**Úrde**, úrda, fresh, green, 1313. cruda viridisque senectus vi. 304; Z 57 a; Asc. cxxxvi.

**Urrand**, f., spear-head, spear-point; spear-wound? co ruc a urraind asa ucht 2134. co ruc urraind triana dhruim siar 2549. *v.* Ir. T. *v.* 444, where is quoted in da érrend *i.* turmenta flagillorum Wb. 20<sup>d</sup>5. a ail 7 a urraind Ag. 6040. ail, sting or prickle O'Brien. *v.* air-rand Contribb. p. 65: cf. gor gab arrind anmin tremit CG. 184, 5. The use of urrindi is similar [and sometimes equivalent: cf. Ir. T. *v.* Ind.] foran airrinde Sg. Incant. 8. co ruc arrinni triit on taib diaraile TT<sup>2</sup>. 730 *n.* co ruc arrinde thriit 1552.

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