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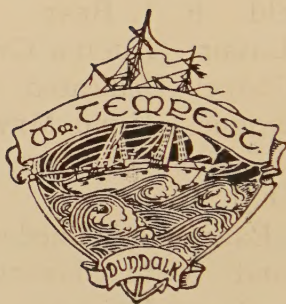
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THE GREAT AGES ASSIGNED TO CERTAIN IRISH SAINTS

THE surprising longevity ascribed to certain Irish saints who lived in the Vth, VIth, and VIIth centuries has often been commented upon. Some writers have attributed the reports to the alleged credulity of Irish annalists. Others have been content to suspend judgment. One, however, namely Dr. Charles O'Connor, suggested that the three-hundred years of life allotted to several saints only means that they lived in three centuries. Hence, he argued, they need not have been much older than 102 years when they died. This ingenious but rather facile solution, is only applicable to what may be called the middle phase of the problem. Because, though Mochta,¹ Ibhar,² Sechnell,³ Beoan,⁴ and Brendan,⁵ are each alleged to have lived for 300 years and upwards, several other ecclesiastics like Darerca,⁶ Cathub,⁷ Ultan⁸ and Cóimgen⁹ are allotted 120, 150 or even 180 years of life; while Mochoemoc¹⁰ is asserted to have survived until his 413th year. These considerations shew that Dr. O'Connor's solution must be rejected as inadequate. It is, however, the only practical one that has been offered.

By other investigators the abnormal length of life recorded is attributed to scribal errors in the tradition of the numerals. It is possible that the groups of numerals may be corrupt in every instance; but this assumption does not help us to answer the unavoidable question: How did such groups originate? Neither does any analysis of the groups, *per se*, enable us to do that. The difficulties of the numerical and chronological position are so complex, in short, that they seem to be insuperable. There does, however, appear to be an uncertain, wavering sort of arithmetical progression in the values of the ages severally imputed. In the Vth century we find the years of both Secundinus¹¹ and Erc¹² less

than 100, and the years of Darerca, Patrick's sister, whose death is assigned to the beginning of the VIth, are less than 200. Later on in the same century we reach ages of 300 and upwards, and in the VIIth, as I have already remarked, we find one life extended to 413 years. This apparent progression warrants two inferences: namely, (1) the higher we ascend the stream of time the shorter should we find the alleged duration of particular lives; and (2) the lower we descend the longer should that duration be made out to have been. It is obvious that a series of numbers which proceed from 75 to 413 neither connotes nor was intended to connote a series of individual human ages, the several normal values of which group themselves around the number 70.

This series of numbers must, however, have been devised for definite annalistic purposes, and it is certain that if the data transmitted to us are not *connotanda* they must be *connotationes*. That is, if each datum is not the duration of a period of time the end of which requires to be connoted by a year-date, which is what the early annalists supposed, it must be a year-date actually connoting the end of a period of time. The recognition of this alternative permits us to suggest that the chronological memoranda we are considering may be characteristic of a method of dating a long period of years, and inherent therein. Consequently, when we read that St. Brendan of Birr's death occurred in the 300th year of his life we are led to suppose that the numeral is the year-date connoting the end of an undefined period of time—to wit—Brendan's life-time, and that Brendan died in *anno ccc°* of the particular era in which the years were counted by annalists who were contemporary with him. Now, if Brendan really did die in A.D. 580, *anno ccc°*, the era in question began with, or in, A.D. 281. Similarly, if Darerca, Patrick's sister, died in or about the same year as Patrick, *sc.*, in A.D. 461, *anno CLXXX°*, then, again, the era we are interested in began in, or about A.D. 281.

This hypothesis presupposes that the Irish annalists of the Vth, VIth, and VIIth centuries employed some undetermined and unidentified era, which fell out of use in the VIIIth, and the ratio and application of which to the Dionysian era were eventually quite forgotten. We know, on good authority, that something like this did actually take place in another quarter of the Celtic

world. The era used by the schismatic Scotto-British Churches, before they resumed communion with the Bishop of Rome, has never been identified. When the Picts conformed they adopted the Dionysian method of computing the date of Easter Day, and it is reported that they blotted out everything appertaining to the erroneous cycles of LXXXIV. years : "oblitteratis per omnia erroneis LXXX. et IIII. annorum circulis" ; Bede, 'H.E.,' V. xxi., p. 346. If we might assume that much the same course was pursued in Ireland when the schismatics therein returned to Catholic practice we could account thereby for the well-known acephalous condition of the early annals preserved by Tigernach. Instead of each annal having a year-date, as well as the ferial criteria of the first day of January, the year-date is missing, and it is noteworthy that it has never been supplied correctly by any mediæval annalist or modern historian.

If we would learn what era the Irish monks and annalists of the Vth century employed we must turn, not to Bede, who speaks from hearsay evidence, and refers to the schismatic method of computing the date of Easter-Day which was introduced among the Scots of Ireland after Patrick's death, but to Cummián, a Scot himself and a whilom schismatic, who commences an enumeration of the Paschal Cycles that had been in vogue in past times with the following words : "In the first place, that cycle which holy Patrick, the father of our Church, brought and keeps ; in which the moon is observed from the 14th day to the 21st, according to rule, and the equinox is dated on March 21."¹³ St. Cyril of Alexandria, writing in A.D. 436, uses exactly the same formula as that which Cummián, who wrote *ca.* 630, asserted to have been the one brought into Ireland by St. Patrick in A.D. 433. St. Cyril, of course, agreed with the 'One-Hundred Years' List of Easter Days' compiled in A.D. 380 by his uncle Theophilus, the Patriarch of Alexandria, at the command of the Emperor Theodosius. This list of Easters has not been preserved. It was translated out of Greek into Latin by St. Jerome. Its ratio is known and the dates it gave can be easily computed. St. Ambrose, Bishop of Milan, obeyed this 100-Years' List, and in a Paschal Epistle he wrote to the bishops of Æmilia, in A.D. 386 or 387, he refers to the years which we style A.D. 360, 373, and 377 as *anno LXXVI.*, *anno LXXXVIII.*, and

anno XCIII., "ex die Imperii Diocletiani." These years are computed in the era of the Martyrs, and their epoch is August 29, A.D. 284. Now, we have already observed that Brendan's death in *anno CCC°*, and Darerca's in *anno CLXXX°*, provisionally require us to date the first year of the era in about A.D. 281. The connexion between A.D. 284 and *circa* A.D. 281 is obvious, and it authorises the assertion that the great ages which are so puzzling a feature of Irish hagiographical annals, are really the years of the obits computed and expressed by schismatic annalists of the Vth, VIth, and VIIth centuries in the style and era of Diocletian, but misunderstood, mutilated for the most part, and very corrupt. Our records, therefore, are twofold. First, we get the work of early Catholic annalists who partly understood the dates given. Second, we get the *additamenta* of much later compilers who wholly misunderstood those dates, and incorporated them erroneously.

It is highly probable that these dates were expressed by Greek numeral letters, and one Greek method of writing numbers employed the letters of the alphabet, and rendered 100, 200, 300 and 400, by ρ, σ, τ, and υ, respectively. It is evident that *sigma* and *tau* might easily be mistaken for one another; so, too, might α and δ (1 and 4); and also *i* and *l* in Latin groups.

Let us now apply to the obituary notice of Mochta the Briton, who was a disciple of Patrick, the same reasoning as that applied already to the obituary notices of Darerca and Brendan. We are told that Mochta died *anno aetatis suae CCC°*, sc., τ'; but τ' here is a misreading of σ' (cc.) and if we assign the year 200 to the era of Diocletian, and thereby equate it with A.D. 484, we get a date which is much more likely to be that of the death of a disciple of a man who died aged 87, in A.D. 461, than is A.D. 534, the year assigned by the Four Masters.

We will now take a fourth date—that of the obit of Bishop Ibhar. Tigernach assigns this obit to a year which commenced with *feria tertia*, i.e., Tuesday, and which came next after a leap-year. Such a ferial position occurs once only in the so-called Solar Cycle of 28 years—to wit, at the 18th year. We must conclude, therefore, that Tigernach's authority dated Ibhar's death in a year which equated either A.D. 457, or 485, or 513. Of this group of three dates it could be demonstrated that the extremes are impossible,

and I take the mean—namely, A.D. 485, *anno ex die Diocletiani cci. (σa')*. The problem which lies before us, then, is to harmonise the following dates and alleged ages with the ferial position indicated by Tigernach :

T. "Kal. iii. [next after a leap-year] Bass Esp. Iubair IX. Kal. Maii, c[uiu]s aetas ccc.iii. annorum erat."

a. "An. CCCC.LXXX.VIII. Kl. ——— Mors Episcopi Ibair."

b. "An.D. Iobar episcopus ob. IX. cal. Mai. ætat. CCCCIV."

c. "An.D. St. Ibhar died, April 23, aged ccciii. years."

d. "Annus LVII. [=501] Episcopus Ebur pausat in Christo, anno cccl. ætatis suae."

T. 'The Annals of Tigernach,' ed. Whitley Stokes, *Revue Celtique*, tome xvi.

a. 'Annales Buellienses' (Cotton MS. *Titus A XXV.*, *scr. ante 1254*), ed. C. O'Connor, D.D., *RERUM HIBERNICARUM SCRIPTORES*, 1814, Vol. II.

b. 'The Martyrology of Donegal.'

c. 'Annales IV. Magistrorum,' ed J. O'Donovan, 1851; cf. 'Annales Inisfalenses' (Bodley MS. *Rawlinson B.* no. 503), ed. C. O'Connor, D.D., *u.s.*, Vol. III.

d. 'Annales Cambriae,' (Harley MS. no. 3859), ed. Phillimore, *The Cymmrodor*, Vol. IX. 1887.

(1) Kal. iii., next after a leap-year,=A.D. 485.

(2) A.D. 485=*Annus CCI. ex die Diocletiani*, i.e., *σa'*. *Annus ccciii.* in *b* and *c*=*τδ'*, a misreading of *σa'*. This period was selected by the Four Masters. *cccciii.* in the Martyrology of Donegal is an extravagant variant of *ccciii.*

(3) A.D. 485 was the 56th year after A.D. 429—that is, it is *annus LVII.* in the era whose epoch is the mission of St. German of Auxerre to Britain. The annal was wrongly incorporated into the 'Annales Cambriae.' It should have been entered at *annus xli. ccci.*, with a tall *i* misread *l*, yielded the *CCCL.* years of age in the last-named authority.

(4) A.D. 488, the date in the 'Annales Buellienses,'=*annus CCIIII. (σδ') ex die Diocletiani*, instead of *cci. (σa')*; *vide supra*, No. 2.

(5) A.D. 488, if wrongly ascribed to the era of the Passion of our Lord computed *secundum Evangelicam Veritatem*, and reduced to the vulgar era by adding 12,=A.D. 500. This is the year-date

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assigned in the Martyrology of Donegal, and by the Four Masters.

All these dates are now harmonised and it is obvious that they spring directly or mediately from the Greek numerals *σϛ'*, which marked the obit of Bishop Ibhar in the era of the Emperor Diocletian.

Other groups of numerals which profess to be human ages may be treated in a similar way, and the more numerous are the data collected from mediæval Irish annalists, the more clearly will it appear that the long duration of life attributed to certain Irish saints, is really the date of the particular obit computed and recorded in the most ancient of all ecclesiastical eras—that, namely, which is styled both the era of Diocletian, and the era of the Martyrs.

NOTES.

¹ I take the records (except Nos. 4 and 5) from 'Annála Ríoghachta Éireann : Annals of the Kingdom of Ireland, by the Four Masters,' edited by John O'Donovan, Dublin, 1851. A.D. 534. VII. Tuathal. St. Mochta, bishop of Lughmhagh, August 19. 300 years (p. 177).

² 500. XXII. Lughaidh. St. Ibhar. 23 April. 304 years (p. 163).

³ 548. X. Diarmaid. St. Sincheall the Elder, son of Ceanannan, Abbot of Cill Achaidh Dromfoda, 26 March. 330 (p. 185).

⁴ DLXV. Obitus Beoanii Birrensis et ætatis erat annorum CCC. Annales Inisfalenses (Dublin), ed. O'Connor.

⁵ DLXXX. Quies Brenaind Biroir tricentesimo anno ætatis suæ. The Book of Leinster.

⁶ 517. XV. Muircheartach. St. Darerca. 6 July. 180 years (p. 169).

⁷ 554. XVI. Diarmaid. St. Cathub son of Fearghus, abbot of Achadh-cinn. 6 April. 150 years (p. 191).

⁸ 656. XVII. Conall & Ceallach. St. Ulltan mac-ui-Conchobhair. 4 September. 180 years (p. 269).

⁹ 617. VII. Suibhne. S. Caemhghin, abbot of Glenn da locha. 3 June. 120 years (p. 241).

¹⁰ 655. XVI. Conall & Ceallach. St. Mochaemhog, abbot of Liath-mor. 3 March. 413 years (p. 267).

¹¹ 447. XIX. Laeghaire. St. Secundinus, the son of Darerca, Patrick's sister, bishop of Armagh. 27 November. 75 years (p. 135).

¹² 512. IX. Muircheartach. St. Erc, bishop of Lileach. 2 November. 90 years (p. 167).

¹³ "Primum illum [cycelum] quem Sanctus Patricius papa noster tulit et fecit; in quo luna a decima-quarta die usque in vigesima-prima, regulariter, et æquinoctium ad XII. Kal. Aprilis observatur." 'Epistola Cummiiani de Controversia Paschali,' ed., Migne, *Patrologiæ cursus*, LXXXVII., col. 975.

THE BODLEIAN MS. LAUD 615

THIS vellum book, written, I think, in the fifteenth century, contains on seventy folios 150 religious poems¹ in Old- and Middle-Irish, ascribed chiefly to Colum Cille. This number of the poems is not accidental. If the name of the volume had been preserved it would probably be found to have been *Saltair*, containing as it does, like the *Saltair na Rann*, the same number of poems as the Psalter. I have no doubt that in the same way the well-known lost book called *Saltair Caissil* had its name from the fact that it contained 150 historical poems.

I print here a list arranged alphabetically of the initial lines of the poems. I regret that I have not in all cases taken down the number of stanzas.

KUNO MEYER

¹ In addition, on p. 134 the following quatrain is found :

In drochspírut do fíarfaig do Cholum Chille : caidhe a lethrann so ? ar sé. In drochspírut dixit :

Proiept clēirech ar do les, úaim ní bērt[h]air an t-airdmes. Dixit Colum Cille :

Lesaidh an trūagh darí a leas, leasaigh an dūal ar cairdes.

- A ben na cuile ná ceis. ná haidblich do muirer mas, p. 87.
 A Brénaínd abair rium sin. cinnus dogénam áentaí, p. 5b
 (seven stanzas).¹
 A chlérigh an cuirrain cain, p. 97.
 A Cholaím Cille crom do cheann, p. 86.
 5 A Dhé dhil. tabair dham-sa adham digh, p. 101 (seven stanzas).²
 Adér-sa forus faidh fír. sloinnfe dom chloich mar tá a brígh,
 p. 95.
 Aed mac Ainmerech na n-all. airdrí oirmitnech Ērenn, p. 49.
 A Ēire is duit is doraidh. easpaig dheiridh an domhain, p. 118
 (eight stanzas).
 A fír féil. madh áil let gan beith a péin, p. 101 (three stanzas).³
 10 A fír treabhas an tulaigh. smúaintigh féin an bhfedabair,
 p. 135 (three stanzas).
 A forgsa beir mo bendacht. a mic Forgail co sáire, p. 101.
 A gilla glac do leabhar. ge maith egna do mebar, p. 10.
 Aifriinn na sagart coirpthe. a C[h]oimdi riu ná héistigh, p. 33.
 Aingel Dé dom dín. man caingen clé atchíam, p. 25 (thirty
 stanzas).⁴
 15 Airemhad go cert mo chíis. ar gach aon dlighes a íc, p. 61.
 Aithnid damh-sa dias gu fír. neoch do hoiledh ar éinchigh,
 p. 127 (three stanzas).
 A Muire mín maithingen. tabair furtacht dúin, p. 90.⁵
 Anam ó téid asa corp. dofider anba do olc, p. 41.
 An echtrach sa sciath mo sgol. as derb go bfiatfaider dam,
 p. 102.
 20 Ann rotinscnadh an amra, p. 51.
 An phaitear dorinnedh damh. is agam atá gu glan, p. 112.
 Ásaid ferg in ríga (?) de. tre Domnall isin ríghi, p. 49.

¹ Printed in Zeitschrift VII, p. 302.

² Another copy in H.I.11, fo. 149b.

³ Printed and translated in Ēriu IV, p. 17. Another copy in H.I.10, fo. 168.

⁴ Another copy in LB. and in H.4.15, p. 271.

⁵ Printed in Ēriu I, p. 122, from another copy in 23N.10. Also in B. IV. 2, fo. 137a.

A ula Coluim Cille. ga mbídh fáid na fírinne, p. 134 (three stanzas).

Báithfidher coinnle bána. de tiucfait na mórplága, p. 22 (fourteen stanzas).

25 Beir forgla mo bendachta. let a Thúathail gu míne, p. 56.

Beir mo bachuill let at láim, p. 50.

Beith gan ní nocha n-ingnad. an fad bem 'nar clí comglan, p. 17.

Benaidh bhar cluig ar Conall. doní andlighedh orainn, p. 78.

Bind an tagra timna naoim, p. 60.

30 Brigit bé bithmaith, p. 113.¹

Cach drochrí cach drochespoc. loites cella 7 túatha, p. 118.

Cach túata 's cach cléireach. 's cach ben michar málla, p. 129 (nine stanzas).

CaomhCholum cáidh ciúin cubaid cobsaid comdálach, &c., p. 18.

Cathair nime níamda a blad, p. 56.

35 Cath Cúla Dreimni fa teann. docúalatar fir Éirenn, p. 99.

Ceileabrad duit láthar ndil. a úasail a Feidlimid, p. 29.

Ceileabrad úaim-si d'Árainn. ceileabrad trúagh mur sáilim, p. 28.²

Ceileabram léighim lubram. tráetham timairccim tabram, p. 138 (five stanzas).

Cethrar sagart súaire in dām. Colum Cille 7 Ciarán, p. 19 (thirty-three stanzas).

40 Cluic tolla. senbachla crína cromma, p. 36 (three stanzas).

Coinne Mongáin is Coluim cháim. mic Feidlimthe an ardnaoim, p. 21 (twenty-two stanzas).

Colum cáid cumachtach, &c., p. 47.³

Colum Cille. Aedh co bferaibh Éirenn imme, p. 13 (fragment).

45 Colum Cille cend Alban. grindí im ghargbladh tar gargler, p. 105 (three stanzas).

¹ See Thes. Pal. II, p. 325.

² Printed and translated in the Transactions of the Gaelic Society (1808), p. 180. Other copies in H.L.11, fo. 143a, and in Egerton 142, fo. 84.

³ Another copy in Rawl. B. 502, p. 107a. cf. Rev. Celt. XX, p. 146.

- Colum Cille críche Cuinn. mac Feidhlimid úas gach druing, p. 86
 Cormac cain buich neóit. núa a molta crín a seóid, p. 49.¹
 Cormac húa Liatháin lí nglan. gérait nime 7 talman, p. 107
 (sixteen stanzas).²
 Cros Críst tarsin nguúis-si. cros Críst tarsin clúais-si, p. 55
 (thirteen stanzas).³
 Cros in Choimded chumachtaig. dart chond is dart cháel, p. 56
 (twelve stanzas).⁴
 50 Cudb ainm do boith léiginn. a mbíd Colum gan créidim, p. 54.
 Cúghaire dochúalamar. la caei Leitrech Branghaile, p. 129
 (three stanzas).

 Da ndernad aoinfer fo neim. in léighinn uile a n-aontigh, p. 42.
 Deich sligthe ara soichther neam. cantain dechmaid tech
 n-áighedh, p. 11.
 Déna a Gúaire maith um ní (five stanzas).⁵
 55 De profundis salm na marbh. cúartaighes iffern go hagarbh,
 p. 120 (four stanzas).
 Día ard airleathar. aingel inn rechta, p. 48.⁶
 Día día dorogus, p. 42.⁷
 Día do betha a Chormaic chain. darsin fairrgi fordálaig, p. 34.⁸
 Día lem fri gach sním, p. 91.⁹
 60 Día mór dom imdeghail. Día mór dom imdíidin, p. 122 (eighty-
 two stanzas).
 Día na ndúl dom dhíidin. ar gach teidhm ar talmain p. 116
 (seventeen stanzas).

¹ Printed and translated in Rev. Celt. XX, p. 44.

² Printed and translated in Reeves' *Columba*, p. 270, from another copy in the Brussels MS. 5100-4, p. 40.

³ Called *An Crogradach Coluim Chille*.

⁴ Another copy in the Brussels MS. 5100-4, p. 53.

⁵ Printed and translated in *King and Hermit*, p. 28.

⁶ Another copy in Rawl. B. 502, p. 106b.

⁷ Printed and translated in Rev. Celt. XX, p. 148.

⁸ Printed and translated in Reeves' *Columba*, p. 264, from another copy in the Brussels MS. 5100-4, p. 38.

⁹ Printed and translated in *Ériu* IV, p. 236.

- Dlegar tagar cáduis naom. echna gach arais do lúagh, p. 63.
 Dlighidh coire cnáim. comhfocul sen sunn, p. 1.
 Dobér comairle dom charait. da ndernadh hí bud é a les, p. 35.¹
 65 Docluín Ísa guth an chluig. in gach roilic buig a mbídh, p. 120
 (three stanzas).
 Dofed andes a ndáil Fiadhath. Fíndál caingeal, p. 114 (twenty-five stanzas).
 Dofil aimsir laithe brátha. brígach tornech, p. 132 (fragment).
 Dogén-sa fogar binn becht. do réir búada 7 bendacht, p. 69.
 Donál chon cendaigh co cert. bídh neimh in a coimhídecht, p. 138 (seven stanzas).
 70 Dorala for mo menmuin. gunum denmnetach deghdhair, p. 104.
 Druim Cet céide na naomh, p. 111.²
 Dunfett Críst cuntt cumhachtu, p. 115.³
 Eíneach uaisle ná gach dán. do dhuine 'na chorp comlán,
 p. 25 (eight stanzas).
 Éirigh cum na hiarméirghe. is mór orainn a hadhbhar, p. 138
 (six stanzas).
 75 Éistea frim a Báithín búain. guth mo chluig aní adhfúair, p. 82.
 Éistid re ceiliubrad cain. comrádh glan dogén-sa ribh, p. 59.
 Éistid rim-sa a chlann Conaill. bar naomhérlamh féin, p. 70.
 Éist rim a mic Cúanach. a Báithín nach dimbúadhach, p. 58.
 Feis gach toighe go Doiri. ó síl Sédna méd mbloidhe, p. 57.
 80 Fersaigecht in tempuill tall. go mín is go mall gan lúas, p. 7.
 Fofúar-sa. luss no-ícfad an slúagh-sa, p. 135.⁴
 For fáesamh a Mhuire, p. 113.⁵
 Forlethan mo chádus. ar Albain is ar Éirinn, p. 67.
 Fuirigh táltugud gan chair. a Báithín ag Hí an chrábaid, p. 12.
 85 Gab do múnadh a meic báidh. ón fíir do dealb gáith is gréin,
 p. 32.

¹ Printed in Zeitschrift VI, p. 271, from another copy in H. 3. 18.

² Printed and translated in Rev. Celt. XX, p. 136.

³ Printed in Zeitschrift VI, p. 258.

⁴ Another copy in LBr., p. 91, marg. inf.

⁵ Printed in Zeitschrift VI, p. 257.

- Gab mo thegasc a Aodh na n-ech, p. 78. *ZCP* x, 48.
 Gébaidh a ainm dim anmain, p. 132.¹
 Gebé benus a dhúthaig. do neoch ar talmain tnúthaig, p. 82
 (three stanzas).
 Gleann Ghairge. glend gu ndoimni is gu n-aidhble, p. 13.
- 90 Idhbairt ná toirmisc co bráth, p. 117.
 In dechmad-sa d' Fèidlimid. is é mo choicert cétna, p. 38.
 Indis a Chruithnecháin co cruinn, p. 93.
 Inmain áighe ilbúadhach. cúanna cruthglan cumachtach, p. 37.
 Inmain aitrib ór triall sinn, p. 72.
- 95 Inmain corp. dorúacht cuccuind isin port, p. 135 (fragment).
 Innis a Choluim gan cron. a mic Eithne gan baogal, p. 10.
 Is fogus cobair an Choimdedh. a n-againd a bidbad, p. 18.
- Loch Febail Coluim Chille. mar do chetaig Rí nime, p. 15
 (seventeen stanzas).²
 Longas Inbir Domnann. Sacsain gaibhthe murthracht, p. 130.
- 100 Lúathghabáil donítt na cléirigh. arna salmuibh líth gan
 locht, p. 121 (four stanzas).
 M'áenarán dam isin slíab. a Rí grían rob soraid sét, p. 615.³
 Maing doní peta da cholainn. beth ga smeradh olc an chiall,
 p. 121 (five stanzas).
 Maing duine cáines cléirech. a n-am bréithre Dé dh 'éistecht,
 p. 118 (six stanzas).⁴
 Maing mallaighther a port naeimh, p. 74.
- 105 Maing thochras fri cléirchib cell. maing rosnarthann tind i
 tend, p. 15 (twenty-six stanzas).⁵
 Maith ar n-áighidhecht anocht. a tig Fínnachta co becht, p. 17.

¹ Printed from the Brussels MS. 5100-4 (not 2324 !), p. 41 in Archiv III, p. 231.

² Printed in Zeitschrift VII, p. 303.

³ Printed in Zeitschrift VII, p. 302. Edited from another copy in YBL, p. 318b with a translation by O'Donovan in Misc. Arch. Soc., p. 3 ff.

⁴ Printed in Archiv III, p. 222.

⁵ See Silva Gad. I, 78. Other copies in LL. 149b; 23 G 25, p. 109; 23 M 50, p. 160.

Maith triar dorairngert mo Rí. mac Arplaind mic Potidhi, p. 92.
 Marbh anocht mo cholann-sa. a meic na sethar saoire, p. 88.
 Mirbuidelha Coluim Cille. ní fetar a n-innisi, p. 97.

110 Mithid dam-sa tairerad. do thriall ó Thoraigh teghlaigh, p. 108.¹
 Mochen a Choluim na clog. rodfia fáilti is fothrugud, p. 40.
 Mochen a Phádrúig Macha. lér foiredh ar ndecracha, p. 136.
 Mochen do thoidhecht buides. ana aili dar núales, p. 90.
 Mochen duit a chluig bláith bind. do bhídh ar ucht an táilgind,
 p. 119 (eight stanzas).

115 Mochen duit a thechtaire. tic a teghdhais Rígh nimhe, p. 119
 (nine stanzas).
 Mo grádh do Gartan glórach, p. 38.
 Mosenglend port na cros caom, p. 96.

Ná sír fis do saegail súaill, p. 5.²
 Nímthorba. cé beith nech ac ól chorma, p. 54.³

120 Nocho tatháir diar seanadh. nochon feall nocho meabhal,
 p. 105.

Ocht naoimh Iarmuman gan meirg. im mac nDé ní dernsat
 ceilg, p. 109.

Ránag i Rachrainn na rígh. gu slánab síl Cuinn is chen, p. 103.
 Ríghí duit a Chairbri cain, p. 51.
 Rob soraíd an sét-sa, p. 55 (three stanzas).⁴

125 Sciáth Dé do nim umum. ar bith cé cáin árad,⁵ p. 27 (twenty-
 six stanzas).⁶
 Scíth mo chrob ón scríbinn. ní dígainn mo glés géroll, p. 55.⁷

¹ Printed in Archiv III, p. 311. Another copy in Lism. fo. 53b2. Cf. FM. A.D. 926.

² Printed in Zeitschrift VII, p. 301.

³ Also in LBr., p. 232, marg. sup.

⁴ Printed in Archiv III, p. 221.

⁵ anradh MS.

⁶ Called 'Lorica' or 'Sciathlúirech Choluim Chille.' Other copies in Bruss. 2324, fo. 67b, Bruss. 4100-5, p. 3, and in LBr. 262b.

⁷ Printed and translated in Gael. Journ. VIII, p. 49.

- Secht n-aifrinn écnairce án. is ed atféd gach fírán, p. 129
(three stanzas).¹
- Secht sailm sunn re haithrighe. inneosat duit a tarbha, p. 120
(six stanzas).
- Sechnaidh ifern a dháine. imda a uile 's a égcáine, p. 103
(thirteen stanzas).²
- 130 Séimh anaineimh an óige. do chách is adhbhar glóire, p. 79.
Sersenach Colum Cille. mar do cinn Rí na n-uile, p. 17.
Slán gach turus tángatar. síl Conaill mic Néill nertmair, p. 28.
Sléchtfat-sa duit-si a húi Néill, p. 50.
- Taiscfdh^{ter} mo soiscéla. do Cholaim ní crodh n-ingair, p. 81.
- 135 Teigh uisge don bocht rét ré. triall tuigsi re ndul a clí, p. 11.
Temair Breg. gidh línmar libh lín a fer, p. 128 (nine stanzas).
Tiucfa aimser dubach. cumthach brónach dérach, p. 79.
Tiucfa aimser a Brénainn. 's budh olc let beith a n Éirinn, p.
139 (six stanzas).³
- Tiugulbh in tighe abadh. Erolbh Torulbh custegar, p. 106.
- 140 Toirsi ná déna a chlérig. éirig led dhóidibh dírghe, p. 117.
Torach aitreab nemnech naom, p. 96.
Torann domnaig créd fata. ar cléirchib ar caillecha, p. 33.
Tréidhe as dile lem rofagbus. ar bith buidnech, p. 36 (three
stanzas).⁴
- Tréidhe ná dlegaid Ríg réil. sámadh Pátraic gan a réir, p. 110.⁵
- 145 Tréigfed aniu mo thrátha. ar ceilebrad glangnátha, p. 62.
Tríar as mesa tic a clí. *bíd* olc a n díl 'na *cert* dún, p. 36.
Trí naonmair bocht. na sprocht ar sraon, p. 11.
Trúagh lem a Báithín dil, p. 77.
Tuirrseach leam mo menma búan. tárrus cennus ar gach
slúagh, p. 39.
- 150 Uathad úainn creides da ceirtdeóin. as nemchert as neimhéis,
p. 23.

¹ Another copy in H. I. 11, fo. 153a.

² Printed in Archiv III, p. 216.

³ Other copies in H. I. 10, fo. 160, in H. I. 15, p. 925, and in H. 4. 13, fo. 207.

⁴ Printed in Archiv III, p. 224.

⁵ Another copy in the Book of Hy Maine, fo. 125a1.

SOME CASES OF ABLAUT IN OLD IRISH

THURNEYSEN, *Handbuch*, § 302, gives a list of some half-dozen *i*-stem substantives that show a peculiar vowel-alternation in their declension—e.g., N. sg. *fraig* : G. sg. *frega*¹, *graig* : *grega*, that is *aⁱ* before the slender consonant of the nominative, but *e* before the broad consonant of the genitive.² He explains all the forms as modelled on the declension of *aig*, *ega*, p. 118, where, as in *saigid* : *segait*, he assumes contraction of *ia* to *e*. But examples of this supposed contraction are few, and not very convincing; and even if they were, the assumption of contraction in *ega* is quite unnecessary. On the other hand, that the vowel-alternation *aⁱ* : *e* may have spread analogically beyond those cases in which it was historically justified is very probable: *Daig* : *Dega*, for example, is certainly an analogical formation, but the only one among Thurneysen's examples, as will become clear presently.

In *fraig*, *graig*, *tailm* we see at once that we have a liquid consonant which could assume vocalic function. *Aig*, also, is shown by comparison with Cymr. *iā* to have originally begun with *j*. Thus, with the exception of *Daig*, all the cases of the alternation *aⁱ* : *e* occur in words which in the strong form of the stem had a diphthong; and this fact furnishes us with a clue to the real explanation of the phenomenon. In *aig* : *ega* we have no contraction whatsoever but the regular representation in O. Irish of an Idg.

¹ In the later language, G. sg. *froiged*, D.A. *froigid*, Atkinson, *Pass. and Hom. Glossary*, p. 724, on the analogy of *traig*, *traiged*.

² A similar phenomenon appears in the declension of *tech* : N. *tech* < **tégos*, G. *taige* < **tegícos*, D. *taig* < **teges*. Here as in the *-i*-stems under consideration the question of the origin of Ir. *a* presents itself. In the case of *tech*, *taige* we might perhaps explain the vowel-alternation in the following way: *Tech* represents **tégos*, with the accent on the root, but *taige* represents **tegícos* with change of accent, cf. Hirt, *der idg. Akzent*, p. 239, and consequent weakening of the first syllable. Whether we can postulate a loc. *tégés* < *taig* is perhaps more doubtful. The analogy of the gen. would, however, explain the form. Another possible way of accounting for *taige*, *taig*, will be mentioned below.

ablaut variation preserved nowhere else, I believe, in *i*-stems. In those stems we find in the N. sg. all vowel grades: *e* in *τέρψις*, *δέρξις*; *o* in *πόσις*, *πόρνια*, lat. *potis*, Goth. *-faps*, Skt. *vāri*; *r*, *l* in Skt. *trptis*, *drstis* *bhrtis*, Lat. *fors*, O.H.G. *giburt*, and this indicates that analogical influence has been very strong. Naturally *i*-stems might be expected to have strong grade in the N. sg. and weak grade in the oblique cases, cf. Hirt, *Akzent*, § 216ff, and of this alternation, which has elsewhere yielded to the levelling influence of analogy, we have a survival in *aig*: *ega*. The declension of this word would originally, then, be N. sg. **iégis*, **iógis*, G. sg. **igóus* etc., regularly represented in O. Ir. by *aig*, *ega*.¹

Here, as often elsewhere, it must be left undecided whether the vowel of the nom. sg. was *o* or *e*, till the question of the origin of O. Ir. *a*, *aⁱ*, has been more fully investigated. Apart from the cases mentioned by Thurneysen, *o.c.*, p. 48, Pedersen, *vergl. Gram. d. kelt. Spr.* p. 34, there are numerous instances of *a*, *aⁱ*, apparently representing Idg. *o*.² *Saidid* < **sodéjeti*: *suide* < **sódiom* must be doubtful especially if we consider the far more numerous forms like *guidid* < **g^uhódhējeti*, Gk. *ποθέω*; *domoiniur*, Lat. *moneo*, etc. *Laigid* < **loghējeti*: *lige* < **léghio*-, however, does suggest that both here and in *saidid* *aⁱ* is the regular development of *o*. *Guidid* and *domoiniur* are Denominative verbs and therefore would have had originally a different accent from the possibly Causative verbs *saidid*, *laigid*. The subject cannot be pursued farther here, only it may be pointed out that *traig* which Pedersen *o.c.*, p. 39, gives as an example of *a* < *e*, must have surely had the vocalism of *τρόχος* (not *τρός* as Pedersen) rather than that of *τρέχω*.³

The explanation of *fraig*, *graiɡ*, *tailm* is slightly different from

¹ Similarly in the Gallic *Giamon*, *Giamillus* we have in the N. sg. the strong grade **gheim*-, (? **ghiom*-), Gk. *χέιμα*, *χειμών*, Skt. *hēman*-, but in *gemred* the weak stem **ghim-o*-, Gk. *δύσχυμος*, Skt. *himás*. In *gain* we may possibly have the *o*-grade, **ghoimos*, if the *ai* represents an old diphthong and is not merely a later writing of *e*; cf. *gainred*: *gemred*.

² If it were established that, in such cases, Idg. *o* may be represented in O. Ir. by *a* we might perhaps suppose that in *tech taige* we have a survival of an old ablaut variation **tégos* **togésos*, cf. Lat. *toga*, ? *tugurium* < **togosiom*.

³ Another possible ex. of *a* < *o* that occurs to me is *dam* < **domós* cf. Skt. *damás*, *damyas*, OHG. *zam*. It is scarcely likely that *dam* has the vocalism of *δάμαρ*, *δάμνημι*.

that just proposed for *aig*, for it would be premature to insist that we have here instances of Ir. *a* < Idg. *o*. But there certainly is ablaut variation to be traced in these stems. *I*-stems, as already mentioned, show sometimes weak ablaut grade in N. sg.—e.g., Gk. *βάσις* Skt. *gātis*, with the accent as here on the root vowel, or on the ending as in Skt. *itīs*, Lith. *szirdūs*. In the former case, which may be Indogermanic, it must be supposed that accentuation of the weak root-vowel was owing to the analogy of the *τέρψις* type. Now in *fraig*: Lat. *urgeo*, Gk. *ἔργω*, *ἔργω*, Skt. *vrajās*, < *vereg-*, we have in the root the same vowel grade as in *vṛjana*, *vṛjana* “abgegrenzte Niederlassung,” e.g., *vṛgis*, G. *vrǵous* with change of accent. We must then suppose that in O. Ir. *r* < *ere* became *ra* when accented, but *ri* when unaccented,¹ and that the pre-Celtic declension was N. sg. *vragis*, G. *vrīgous*. The same explanation holds for *graig* < **ǵrǵis*, G. *grega* < **grǵous*, < **gereg-* Gk. *γάργα*, *γέργερα*, Lat. *grex*, ? Skt. *nagaras*.

Tailm, G. *telma* is more difficult. Pedersen, *o. c.*, p. 169, connects with Gk. *τελαμών*: *telā*, and suggests, p. 39, alternation of *el*: long liquid sonant, but it is difficult to suppose that the nom. could have the weak vowel-grade, and the gen. the strong. We have rather the alternation of long sonant (in Nom.) and short sonant (in Gen.) in the heavy disyllabic base *telā*. These forms would regularly appear in O. Ir. as *tailm*, *tlema*, out of which a natural analogical process has made *tailm*, *telma*.

ABERDEEN

JOHN FRASER

¹ We might, of course, write a long sonant where we have the accent on a syllabic *m*, *n*, *l*, *r*. Perhaps, however, the long sonant should be reserved for the product of a disyllabic heavy base, *erā*, *erē*, etc. The conditions under which *ar*, *al*, *ra*, *la*, *rā*, *lā*, appear in Ir. are very uncertain. In any case *rā* and *lā* must be reserved for the *erā* type, and probably *ra*, *la*, for the *ere* type.

MAC DÁ CHERDA AND CUMMAINE FODA

THE three texts which follow are taken from the Yellow Book of Lecan, viz. :—

- I. Col. 335 MS., p. 326a, Facsimile.
- II. Col. 797 MS., p. 133b, „
- III. Col. 798 MS., p. 134a, „

Another copy of II occurs in the British Museum MS. Harleian 5280, Fo. 25a ; for a transcript of this version I am indebted to Professor Kuno Meyer. The text of II as printed here is that of the YBL (Y) ; any departure from it is indicated in the foot-notes, where the more important variant readings from the Harleian MS. (H) are also given.

Of the characters which figure in these tales the most prominent are Cummaine Foda and Comghan or, as he is more generally known, Mac Dá Cherda. If any reliance can be placed on the numerous versions¹ of the incestuous origin of the former the two saints were half-brothers. In the notes to the *Felire* of Oengus at 12th November Cummaine is described as King of West Munster and a sage. For some conjectures respecting Comghan the reader is referred to the *Liber Hymnorum*, Part I, p. 58, Irish Archæological Society. He is generally depicted as having been weak of intellect with occasional fits of prophetic inspiration, and for this reason he was called Mac Dá Cherda—i.e., the Son of Two Arts—viz., the extreme of folly and the extreme of knowledge.²

Mac Dá Cherda is one of the most interesting figures in Irish

¹ e.g. Book of Leinster, 286b, the passage from which is quoted in the *Felire* of Oengus 12th November.

² ‘Quia nempe nunc extreme fatuus, mox summe prudens,’ Colgan A.SS., p. 149.

hagiological literature. His career is set forth at considerable length in the tract known as the *Imthechta na dá n-Óinbhidhe*—i.e., the Adventures of the Two Idiot Saints. The two were Conall Clogach and Comghan. This text occupies fifty-nine closely written foolscap pages of the Stowe MS. B.IV.1¹ in the Library of the Royal Irish Academy. A condensed version is given in MS. 23 C 19 in the same Library. It is a matter for regret that the fine text of B IV 1, complete—except for the two first pages—and legible throughout has not yet found an editor.²

Of the texts here printed there is a fuller, and, in many particulars, a different version of I in the *Imthechta*; it also contains one or two of the episodes mentioned in III. References to these will be found in the Notes which I have added at the end.

My thanks are due to Professor Kuno Meyer and Rev. C. Plummer for many valuable suggestions. I have recorded in the Notes my indebtedness to the late Professor Strachan.

J. G. O'KEEFFE

¹ The text occurs at pp. 149a to 178a; the leaf containing the two first pages has been cut out; the MS. was written by Daniel O'Duigenan in the year 1671. In 23C 19, a quarto MS. written in 1810, the text occupies pp. 49-157. The conjectures about Mac Dá Cherda in the *Liber Hymnorum* appear to have been based on the version in the latter MS.

² Since the above was written Mr. W. J. Purton has drawn my attention to a third copy. It occurs in R.I.A. MS. D IV. 1, fo. 27.

I.

Cumáin Foda mac Fiachna, sui ecna 7 ardespoc Muman, mac oige 7 fear tuir 7 iarruta na screptra næime 7 fer na ropeccaig o bel na o gnim riam, is e rocan in airchedal sa oc tothlugad scel for Chomgan mac Mail Ochtraig .i. mac rig na nDési Muman.

Primóinmid Erenn 7 iarthair domain intí Comgán, 7 fer lán do thuicsiu 7 do rath in spiruta nóim. Ar bui do med a ratha co mba réil dó neam 7 talam gusna hilib filet indib. Ar intan nobid Comgan for ceill noberad breatha fíru d' feraib in beatha 7 ni chæmsadis filid 7 breitheamain 7 oes screptra a taithmech nách a táithcheód.

Intan ba hóinmid *immorro* tiagadh na muire 7 na huisci cosaib tirmaib 7 nochodlud fóithib 7 ni erchóidiged nach ní dib-sin dó, 7 nobidis eisc 7 ilpiasta ichtair in aiceoin for a bais 7 for a lama intan nochodlud fana muirib 7 fana huiscib 7 ni techdis reime. Ni techdis *immorro* na heoin dia conair reime 7 intan ba doinend no snechta ann 7 nochodlud Comgan amuig isna dithrebaib fásaig, tidis eathaidi 7 eoin na ndithreb chuici, co leathdiss a n-eiteada 7 a sciáthu tairis dia diden ar¹ fuacht 7 dearrdan.

Ba hinmain iarum la Cumain Foda 7 ba sainšerc lais inti Comgan 7 b'álaind lais a scela 7 a fis do cloistecht, ar forfitir a naemdacht co menic fair, go racansat in aircetal sa eturru a ndís ; ar is ed fil ann lethrand o cach fir uaidib .i. in lethrann toisech ó Chumain 7 in lethrann araill o Chomgan, ut dixit :

CUMAIN dixit : An abrai rim, a Chomgain,
cinnus atait na cinaid ?

COMGAN dixit : Ni iarfaigthea amlaid
da festa in anmain idain.

CUMAIN : Ocus² dula don eclais
cinnus ata cen tuba ?

COMGAN : Minub ina duthracht bes
ni rice a leas a dula.

¹ for MS.

² et. MS.

I.

Cumain Foda, son of Fiachna, sage and archbishop of Munster ; a virgin and a man who searched and scrutinised Holy Scripture, a man, too, who never sinned in word or deed. It is he who sang this composition praying for news from Comgan, son of Mael Ochtraig, that is, son of the king of the Desi of Munster.

Chief fool of Ireland and of the western world was this Comgan ; likewise a man full of understanding and of the grace of the Holy Spirit. Such was his grace that Heaven and earth and the multitudes therein were manifest to him. For when Comgan was in possession of his senses he would deliver true judgments to the men of the world, and neither poets nor judges nor literary folk could resolve or contradict them.

But when he was fool, he would go dryshod in seas and waters, and he would sleep beneath them and nought of them would harm him, and fishes and numerous reptiles of the bottom of the ocean would be on his palms and on his hands when he slept beneath the seas and waters and they would not flee before him. Neither would the birds quit his path, and when there would be a tempest or snow and Comgan would sleep out of doors in the desert places, the feathered things and birds of the wilderness would come to him and spread their wings and pinions over him to shelter him from cold and storm.

Cumain Foda loved Comgan and held him in special affection ; he had delight in listening to his stories and his lore, for he often recognised his saintliness. So the two sang this composition between them, namely a half-stanza each, the leading half-stanza by Cumain and the other half-stanza by Comgan, *ut dixit* :—

CUMAIN : Wilt thou tell me, O Comgan,
how sins are ?

COMGAN : Thou wouldst not enquire thus
if thou knewest a pure soul.

CUMAIN : And going to Church
how is it, without cavil ?

COMGAN : If not done with good-will
it profits thee not to go.

CUMAIN : Ocus dala na coirne
mine leg^{thar} in súithi ?

COMGAN : Nocha mesa in mong lebar
mine be mebal fúithe.

CUMAIN : Ocus clerig na mbrat find
ocus na ndelgi toracht ?

COMGAN : In brat finn gan in credim
ní fil etir a chomolc.

81 CUMAIN : In leigenn gabur co hard
i tig na tuata soinnech ?

COMGAN : Nocha n-air sin berar breath,
acht ar in craide craibdech.

CUMAIN : Ocus fuidell¹ na haine,
abair ca lam a raga ?

COMGAN : A tabairt don acurach,
cid náma hé, cid cara.

CUMAIN : Ocus dala na almsan
doberam in cach inbaid ?

COMGAN : A tabairt don bocht echnaid
cidead bes ina bibdaid.

CUMAIN : Ocus in coiscéd bec bec
gabar do bleagun na bo ?

COMGAN : Cid i tæb in tige beas,
neach ric a leas tabair do.

CUMAIN : Ocus mine fagabar
bocht bus binn guth is berla ?

COMGAN : Tabair dontí ric a leas
cin co lega acht a chréda.

10 CUMAIN : In almsa bec dobeir neach
tria duthracht is tria daidbre ?

COMGAN : Is ferr ina almsa mor
tria glór ocus tria saidbre.

¹ fuigell MS.

CUMAIN : And as to the tonsure
if lore be not read ?

COMGAN : Long hair is none the worse
if there is no disgrace beneath it.

CUMAIN : And the clerics of the white robes
with their round pins ?

COMGAN : The white robe without faith,
there is nothing quite so bad.

CUMAIN : The reading which is recited aloud
in the house of prosperous laymen ?

COMGAN : It is not on it that judgment is passed,
but on the devout heart.

CUMAIN : And the saving through fasting,¹
say, whither shall it go ?

COMGAN : Give it to the hungry one,
be he enemy, be he friend.

CUMAIN : As to the alms
which we give at any time ?

COMGAN : Give them to the poor sage
even though he be a caitiff.

CUMAIN : And the . . . small, small
which is taken for milking the cows ?

COMGAN : Even though it be at the side of the house,
give to whomsoever needs it.

CUMAIN : And if there be not found
a poor man of sweet voice and speech ?

COMGAN : Give to him who is in need,
though he read only his *credo*.

CUMAIN : The little alms which one gives
out of good-will and poverty ?

COMGAN : Better is it than big alms
out of vain-glory and wealth.

¹ lit. and the leavings of the fast.

CUMAIN : In bó *dobeir* neach oc éc
isin cennáithi celmar ?

COMGAN : Cid buidech di int airchinnech
nocha buidech int érlum.

CUMAIN : Cá ræd *dobeir* in snechta
triasin ngaith cin a glanad ?

COMGAN : In rig *dobeir* in snechta
ocus terca na tarad.

CUMAIN : In ceasacht do[g]níad na mná
fásaigid na cuileada—

COMGAN : In cesacht do[g]niad na fir
berid a hith a talmain.

CUMAIN : Ocus in aininne mor
bis ag neach im a cheli ?

COMGAN : Is do is olc dontí ga mbi
is de is dimdach rí grene.

CUMAIN : Ocus dala na fergi
iatar im corp cach duine ?

COMGAN : Is comolc do neoch in ferg
is do beith cealg na *craide*.

CUMAIN : Ocus dala na failti
im thenid is im lebaid ?

COMGAN : Inann is digsed do Roim
ar slige Póil is Petair.

CUMAIN : Ocus dala in fothraic[th]e
i ndiaid ban mbarrehas mbuide ?

COMGAN : Nogo len uisci do bir
ni lean cin neich diaraile.

CUMAIN : Ocus dala na leptha,
cinnus oc rig na ndúile ?

COMGAN : Dornn do thuige ocus d'édach
ocus da dornn do chrúibe.

CUMAIN : The cow which one gives at death
in his last bequest ?

COMGAN : Though the *erenach*¹ be grateful for it
the patron-saint is not grateful.

CUMAIN : What brings the snow
through the wind without being purified ?

COMGAN : The King gives the snow
and scarcity of fruit.

CUMAIN : The grudging which women practise
empties the pantries—

COMGAN : The grudging which men practise
leaves the ground without corn.

CUMAIN : And the great anger
which one bears to his fellow ?

COMGAN : It is bad for him who has it,
displeased at it is the King of the sun.

CUMAIN : And as to the wrath
which takes hold of the body of each person ?

COMGAN : As bad for anyone is wrath
as to be deceitful in heart.

CUMAIN : And as to the welcome
to fire and to bed ?

COMGAN : It is the same as though one should go to Rome
in quest of Paul and Peter.

CUMAIN : And as to the bath
after women with the yellow curling hair ?

COMGAN : Until water adheres to a pin²
the sin of one will not adhere to another.

CUMAIN : And as to the bed,
what sort (of one) had the King of the world ?

COMGAN : A fist-full of straw and dress
and two fist-fulls of branches.³

¹ The *erenach* superintended the church lands.

² or cooking-spit.

³ A reference possibly to the Nativity, as Mr. Plummer suggests to me.

CUMAIN : Ocus in ben oca mbi
a fer fein is fer táide ?

COMGAN : Is derb na techtand fochraicc
inti na techtann naire.

20 CUMAIN : Ocus dala in lanamnais
abair rium mar is dénta:

COMGAN : Ni tabur a chin ar nech
acht na deach tar a théchta.

CUMAIN : Ocus cinnus bes in fer
co méd adaltrais adbail ?

COMGAN : Cidead sin is maith re corp
is fada a olc don anmain.

CUMAIN : Is ifern, cinnus ata,
innis-[s]iu uait dam anocht ?

COMGAN : Damad re n-éc atceth neach
co bráth noch a dingned olcc.

CUMAIN : Ocus dala in rigthigi
a mbi cech ainim raglan ?

COMGAN : In fochraic is luga ar nim
ferr ina rige in talman.

Bi-siu mar tai sund andsin
na heirig ass co madain
do deacraib rig in rigthig⁵
is na dicheil an abair.

An abra. r.a.

II.

Mac Telene do feraib Muman, cend imarbaga¹ hErend. dorad imarbaigh feachtus hi tig Guaire Aidne dia mbatar a muinte oc admolad Guaire 7 a aesa dana .i. ana hingenraidi² 7 na fileada 7 na segunna 7 na druthu 7 na hoinmiti.

'Atat lenni,'³ or Mac Teleni, 'aes ata ferr indate .i. ata⁴ seguind

¹ later on erasure Y. ² .i. ana hingenraidi om. H., inserted later on erasure Y. ³ occoindi H. ⁴ atat, second t added later above Y. ⁵ Read richid.

CUMAIN : And the woman with whom is
her own man and a secret man ?

COMGAN : Certain it is that whoever has no shame
has no reward.

CUMAIN : And as to the marriage,
tell me how it is to be carried out ?

COMGAN : There is no sin in it for anyone
provided he does not transgress its laws.¹

CUMAIN : And how will it be for the man
given to dreadful adultery ?

COMGAN : However pleasant for the body
lasting is its evil for the soul.

CUMAIN : And hell, how is it,
tell me to-night ?

COMGAN : If one were to see it before death
till Doom he would not do evil.

CUMAIN : And as to Heaven
wherein dwells each pure soul ?

COMGAN : The least reward in Heaven
is better than kingship of the earth.

Bide thou there as thou art,
do not depart till morn
from the marvels of the King of Heaven,
and conceal not what he says.

II.

Once upon a time Mac Telene of the men of Munster, chief strife-fomenter in Ireland, made contention in the house of Guaire of Aidne as his people were glorifying Guaire and his artists—viz., the women-folk, the poets, the champions, the buffoons and the fools.

‘ We have folk,’ said Mac Telene, ‘ who are better than they are, that is to say, we have the champion of Ireland, Cumaine Foda,

¹ Perhaps its proprieties or usages.

na hErend lend .i. Cumaine Fota mac Fiachnai. Ata espoc lend
 7 is oen¹ oinmit fer nErenn. Ata oinmit lind 7 is e file fer nErenn
 .i. Moronoc int espoc 7 Mac Mo Cherda ind oinmit.'

Rogabad-som *immorro* la Guaire co tistais dia fuaslugud.²
 Bliadain lan do and 7 ni fetus³ for Cumaine dul fris. Co tuidchid⁴
 andeas dia bliadna. Cet mac for faithci Derlais⁵ ara chind oc
 ain liathroidi. Lingthi⁶ Mac Da Cherda co sudib co mbui isin
 troit⁷ na liathroiti. Geibid *didiu* Moronoc a mbachla⁸ oc dul isan
 teach.

Dobreth⁹ *immorro* la Guaire og chirci i cathair ar cind Cumaine
 7 cerchail tairis¹⁰ dia brisead do 7 dia gabail do Guaire foi cona
 bad¹¹ segond dia mbrised an og. Deisid¹² in cleireach isin chathair
 iar mbendochad do Guaire do.¹³

Dorad¹⁴ *immorro* Moronoc corra in c[h]oicat bachall ar in comlaid
 7¹⁵ taraill a asa oc dul¹⁶ isinn tech in comla. Tuslis 7 timmortis¹⁷
 in chomlai¹⁸ co rusdruiti in chomla frisin dorus co torchradar a
 cenda don *coicit* bachall co mbadar al-lorga maela for lar in tige
 uile. Rotibset imsodain.

'Tairr ille, a clerich,' or Guaire, 'for in cholcaig, acht ni segon-
 dacht¹⁹ duit ma robrisi²⁰ an uigh²¹ rodermadad isin chathair.'

'Ni fetamar.' or Cumaine, 'ar mad in bar cathairib nodothaidis²²
 bar²³ cerca. Ata sund bar n-og 7 ni robrised.'

Aitt inn-acai²⁴ Moronoc Cumaine forsin coilcid, luid cona asaib
 lana do chechair. Rotibset²⁵ *didiu* in gillai²⁶ imsodain.

'Bes as e a suide dogres,' ar Guaire, 'for laim in cleirich.'

'Is e *immorro*,' ar Cumaine.

'Insen for²⁷ n-oinmit an espoc sin,' or Mac Telene.

'Dothoet²⁸ oinmit de-seom *immorro*,' or Guaire; 'tiagar do
 gairm Mac Mo Cherda.'

¹ iso with en added later above o Y. ² tuaslugud (tuas added later on
 erasure) Y fuasluced H. ³ hettus H. ⁴ tuce^o H. ⁵ Durlois H. ⁶ sic Y.
 lingid H. ⁷ port H. ⁸ coiccit mbachoill H. ⁹ dibretha H. ¹⁰ tairsio H.
¹¹ pad Y uhod H. ¹² Deisich Y. ¹³ om. H. ¹⁴ dinraot H. ¹⁵ i Y.
¹⁶ oc dul in margin Y. om. H. ¹⁷ i(sinn)tech in coml^o tuslis 7 tim)mortis Y.,
 but the portion in brackets has been inserted later in the place of some words
 erased; indtuslech imlifesta mortis H. ¹⁸ risan dorus add H. ¹⁹ segonda H.
²⁰ rotprisis H. ²¹ og H. ²² nodothaigdis Y. nodaitidis H. ²³ uli ar H. ²⁴ anfaca H.
²⁵ rontibeat H. ²⁶ gilla Y., gillie H. ²⁷ ise im^o ar Cumaine insen for an Y.,
 hise im^o ol qumaini ise u insen bur H. ²⁸ dotaod H.

son of Fiachna. We have a bishop and he is the fool of the men of Ireland. We have a fool and he is the poet of the men of Ireland; viz., Moronoc is the bishop and Mac Mo Cherda is the fool.'

Thereupon he was detained by Guaire till they¹ would come to liberate him. He was there a whole year and Cumaine could not be got to go for him. That same day next year he came from the south. There were a hundred youths before him on the green of Durlas playing ball. Mac Da Cherda leaps into the midst of them so that he is in the contest² of the ball. Moronoc then takes their clubs^{2a} going into the house.

There was placed by Guaire a hen-egg in the chair assigned for Cumaine and a cushion over it so that he might break it and so that Guaire might seize him for it, for he would be no champion if he broke the egg. The cleric, after greeting Guaire, sits down on the chair.

Moronoc then placed the twisted ends of the fifty clubs on the door, and as he went into the house his shoe caught against the door. He fell and pressed to the door so that it shut in its place and their heads fell from the fifty clubs, and their headless handles were all on the floor of the house. They laughed thereat.

'Come hither, cleric,' said Guaire, 'on the flock-bed, though you are no champion if you have broken the egg which has been forgotten in the chair.'

'We knew not,' said Cumaine, 'that it was in your chairs that your hens laid. Your egg is here and it has not been broken.'

Moronoc seeing Cumaine on the flock-bed went there to him with his shoes full of mire. The youths laughed thereat.

'Perhaps it is his usual seat,' said Guaire, 'beside the cleric.'

'It is, in sooth,' said Cumaine.

'That bishop, it is he is your fool,' said Mac Telene.

'He has shown himself a fool,'³ said Guaire; 'let some one go to call Mac Da Cherda.'

¹ i.e. Cumaine Foda, Moronoc and Mac Mo Cherda (or Mac Dá Cherda as he is more generally known).

² 'place' H. ^{2a} 'fifty clubs' H.

³ lit. 'a fool comes from him (?).'

Is and asbert-side :

' Ni fetar citne briga¹
mo dul i teach cor-riga,
nimtha nach cundail² atber,
ni fuiglim nímfuiglither.'³

' Ardfile na hErind asrubaird on,' or Guaire.

' Is oinmit colleic,' or Guaire.

' Is coir ind oinmid is teach,' or cach.

' Is e fil oc mo gerran-sa,' ar Cumaine ; ' gatar aire co fesaid⁴
a iarair leis-seom.'

' Rogadad⁵ do gerran,' ar cach.

' Fögebthar,' or seisem.

Luid for a slicht⁶ iaram ait inarfarcaib,⁷ cia noberthea itir
gragib hErind.

' Ata sund,' or cach, ' in gerran.'

' Cia ta-som andsin ata a slicht sund.'

⁶ 'Ci[a] atchet-som in gerran⁸ ni ainfed don slicht co rised⁹ a thoin.'

' Ar ulc dogni,' or Guaire.

' Abair¹⁰ ris,' ar Cumain, ' techt¹¹ do thobairt asclainde condaich¹²
do denam fotraicthi¹³ dam-sa. Berar tinne dot ór-so co farcaibthir
ara chind. Is oinmid mani thaisce, dia taisce ni hoinmit.'

Dognither on.¹³

' Or lind, a Maic Mo Cherda,' or a chele.

' Ta din, a bachlaich,' or seiseom ; ' do chuindchid chondaich
dodechamar ; intan regmai do chuindchid oir bermaid linn.'

' Is o[i]nmid adrubairt on,' ar Guaire ; ' atberat at segunda.'¹⁴

' A cleirig,' ar Guaire, ' imrem¹⁵ fithchill.'

' Ni dernus¹⁶ riam,' ar Cumaine ; ' muin iarum dam-sa 7 imerat.'¹⁷

' Is andso fri hairec,¹⁸ or Guaire

¹ sic H., brigai Y. ² sic H., chundail Y. ³ ni faigligthea Y., ni fuiglithir H.
⁴ fessur H. ⁵ rongatad H. ⁶ thslicht Y., slicht H. ⁷ ina farre",
leg. indidfarcaib ? ⁸ 6.6- om. H. ⁸ riacht Y., risid H. ⁹ apair Y.,
aboir H. ¹⁰ lie nech add H. ¹¹ ascluind connuidh H. ¹² fothraice Y.,
fotraicci H. ¹³ sic H., om. Y. ¹⁴ atberad a segundo Y., atberat at secondsae H.
¹⁵ imriom H. ¹⁶ derna H. ¹⁷ imerud H. ¹⁸ fri hairec Y., fria hairecc H.

Thereupon he¹ said :

‘ I know not what is the good
of my going into the house with kings ;
I have nothing appropriate to say,
I consult not, I am not consulted.’

‘ The chief poet of Ireland has said that,’ said Guaire.

‘ He is a fool nevertheless,’ said Guaire.^{1a}

‘ It is proper that the fool should come in a house,’ said all.

‘ It is he who is in charge of my nag,’ said Cumaine ; ‘ let it be stolen from him that you may know how he searches for it.’

‘ Your nag has been stolen,’ said all.

‘ It shall be found,’ said he.

So he went on its traces to the place where he had left it though (meanwhile) it had been led through all the studs of Ireland.

‘ The nag is here,’ said all.

‘ Though it is there its track is here.’²

‘ Though he were to see the nag he would not desist from following its track until he reached its rump’, (said Cumaine.)

‘ It is for ill that he does it,’ said Guaire.

‘ Tell him,’ said Cumaine, ‘ to go fetch a bundle of firewood to make a bath for me. Let an ingot of your gold be taken and left in front of him. He is a fool if he does not pocket it, if he pockets it he is no fool.’

That is done.

‘ Here is gold for us, Mac Mo Cherda,’ said his companion.

‘ Be quiet, churl,’ said he ; ‘ to seek firewood we have come, when we go to seek gold we shall take it with us.’

‘ It is a fool who has said that,’ said Guaire ; ‘ they say you³ are a champion.’

‘ O cleric,’ said Guaire, ‘ let us play chess.’

‘ I have never done (so),’ said Cumaine, ‘ teach me therefore and I will play.’

‘ It is difficult to acquire,’ said Guaire.

¹ i.e. Mac Dá Cherda.

^{1a} Guaire is possibly a mistake for Cummaine or MacTelene.

² This seems to have been said by Mac Dá Cherda.

³ Guaire is evidently here addressing Cummaine whom he now is about to test ; he has proved to his satisfaction that Mac Dá Cherda is really a fool though a *fili*.

'Dodechad-sa¹ aicept ba handsa dam-sa,' or Cumaine.

'Gaib dus in tucfa² mo fili-se .i. Senchan.'

'Rotbia on,' or Cumaine.

⁹Gebid-side da liachtan dec dont soscela.³

'Is doraíd inn aircetul,'⁴ ar Senchan; 'geib dorisi.'

Gaibid.

'Is dorchá a fidrad inn airchedail,'⁵ or Senchan; 'gaib⁵ in tres fecht.'

Gebid *didiu* Senchan fochetoir.

'Gaib⁶ airchedal, a Senchan,' ⁷ol Guaire,⁷ 'dus in tuicfeá⁸ Cummaine.'

Gaibid-side⁹ iarcuae¹⁰ Guaire.

Nosgeb Cummaine *didiu*.

'Roscuála¹¹ riam,¹² a Cummaine,' ar Guaire.

'Mo chobais, ní chuala,'¹³ ar Cummaine.

Gaibid¹⁴ Senchan tri hairchedail.

Nosgab Cummaine a triur.

'Maith,' or Guaire, 'imrem fithchell.'

'Cindas gontar¹⁵ ind fir?' or Cummaine.

'Ni anse, dias dub¹⁶ dam-sa im óinfe¹⁷ find¹⁸ duíd-seo forsin n-óintí¹⁹ oc imchosnam na saigti thall.²⁰

'Mo chubais, immorro,' or Cummaine, 'ní cumgaim-se anail; acht ní gonab-sa ní gonfa-so mo moindter-sa.'

Laa chaidchi do Guaire oca thetarracht 7 ní ruba fer dia muinte.

'Segonda sein, a clerich,' or Guaire.

Rofuaslaiced iarum inti Mac Telene.

'Anaid, a c[h]leirchiu,' ar Guaire.

'Ni anfam,' or Cummaine.

Gebid Moronoc a assa ime forsin colcaig, iall inn asai lais tri brua[c[h]]²¹ na seichi beos 7 triasan²² asai. Berid iarum a²³ cem annuas²⁴ co tuc in seichi ina diaid cosin colcig co mbai Cummaine 7 Guaire 7 cechtar de for tairr aroile for lar ind²⁵ taigi.

Conid teasarcain rotheasarcthe²⁶ asin tenid.

Celebrad iarum don rig²⁷ 7 tíagait²⁸ dia tir 7 a n-eneach²⁹ leo. Finit.

¹ dodechas Y., dodechusae H. ² tucfas H. ^{3,3} In Y. this sentence occurs immediately after Gaib dus above; H. has dont soscel, Y. dot soscela.
⁴ forcetul H. ⁵⁻⁵ sic H., om. Y. ⁶ sic H., gaibid Y. ⁷⁻⁷ sic H., om. Y. ⁸ tuic^o H. ⁹ dona add H. ¹⁰ iarcua H. ¹¹ ronquala H.
¹² iar^o H. ¹³ nincuala H. ¹⁴ sic H. gabaid Y. ¹⁵ gontair Y., gontor H.
¹⁶ duba H. ¹⁷ enfer Y., aoínfe H. ¹⁸ fiad H. ¹⁹ sic H., enti Y. ²⁰ no tal add H. ²¹ bruan H. ²² tria issin Y., triasan H. ²³ hi H. ²⁴ suas H.
²⁵ sic H., om. Y. ²⁶ conid de tesaireti rontesairec H. ²⁷ do Guaire H.
²⁸ dothiagad Y., tieagaid H. ²⁹ aitheach H.

'I have come to a lesson that was more difficult to me,' said Cumaine.

'Recite (a lesson) to see if my poet, Senchan, will understand.'

'I shall do so for you,' said Cumaine.

He repeats twelve lessons from the Gospel.

'Difficult is the poetry,' said Senchan; 'recite again.'

He recites.

'The interpretation of the poetry is obscure,' said Senchan; 'recite a third time.'

Senchan then repeats straightway.

'Recite a poem, Senchan,' said Guaire, 'to see if Cumaine will understand.'

He recites a poetical composition of Guaire.

Cumaine repeats it.

'You have heard it before, Cumaine?' said Guaire.

'My conscience! I have not,' said Cumaine.

Senchan recites three poetical compositions.

Cumaine repeats all three.

'Good,' said Guaire, 'let us play chess.'

'How are the men taken?' said Cumaine.

'Not difficult to say; a black pair of mine about one white man of yours on the same line (?) disputing the attack from the other side.' (?)

'My conscience!' said Cumaine, 'I cannot do either; I shall not slay (your men), you will not slay my men.'

For a whole day Guaire was attacking him and he could not slay one of his men.

'That is champion-like, O cleric,' said Guaire.

Mac Telene was then released.

'Stay, clerics,' said Guaire.

'We will not,' said Cumaine.

On the flock-bed Moronoc puts his shoes on him, his shoe-string through the border of the hide and through the shoe. He steps down bringing the hide and flock-bed after him so that Cumaine and Guaire were both sprawling over each other on the floor of the house.

So that it was a deliverance wherewith they were delivered out of the fire.

They bade farewell then to the king and go to their country with their honour.

III.

In Mac Da Cherda imraithe sund, mac side Maile Ochtraig, *meic* Dineartaich .i. ri na nDeisi Maigi Femia o Dun Letrach for Siuir. Adbar rig *didiu* in Mac Da Cherda co comranic fri mnai druad a athar.

Marb *didiu* oinmid Maile Ochtraig.

'Cid dobéarae¹ dam-sa,' ar in drui, 'ar oinmit do thobairt duit?'

'Dober a log,' ar Moel Ochtraig.

Fonaise a slan, cia bad cia dia theilcfead sop arnabarach 7 co tarlaictis uile fair cosin rig feisin.

Gebid sop arabarach 7 doscan fair 7 dosleice i n-agid *Meic* Da Cherda.

Dosleicet.

'Fe amai!' or in ri.

Rohimdergad lasodain.

Luid i teach da thabairt a chranna, na *susta* 7 in tseichi. *Ised* thuc ina richt co tudchid rath De fair fa deoid.

'Fo mo ruach²

comruc fri mna[i] mo druad,

sech romfacaib mo bhean fe[i]n

bean mo druad ni romaithge[i]n.'

Roherbad bo do-sum fria hathair lia brotchan.³ Gilla laiseom. Notheiged-som 7 a gilla a cend bleogain na bo. Derbin bec leo. Ina laim seom nobid in derb ar na heasbad in gilla. Noteiged-som *didiu* inna usci cosaib tirmaib. Co n-accai feacht n-and in bean isin dun andeas oc imtheacht iarsin Siuir. A gilla ina diaid. Dechaid⁴ Mac Mo Cheardai iarsin. Focherd⁵ foi⁶ lasodain co mbui fon Siuir co teirt arnabarach. Dothoet as iarsuidiu 7 a etach tirim imbi.

'Cindus sin?' or Moel Ochtair, 'is trog robas isin chotlad sin.'

¹ dobeiri MS.

² ruacht MS., but the *t* has been added later. ³ the *t* has been added later.

⁴ dechcaid MS.

⁵ leg. f-a-cherd?

added later.

⁶ foid MS., but the *d* has been added later.

III.

Mac Da Cherda who is spoken of here, was the son of Mael Ochtraig, son of Dinertach—to wit, king of the Deisi of Mag Fémín, of Dun Letrach on the Suir. The material of a king, therefore, was Mac Da Cherda until he committed adultery with the wife of his father's druid.

At this time Mael Ochtraig's jester died.

'What will you give me,' said the druid, 'for giving you a jester?'

'I will give his price,' said Mael Ochtraig.

He binds his security; whoever it should be on whom he would cast a wisp on the morrow, that all, even to the king himself, should cast on him also.

He takes a wisp on the morrow, sings an incantation on it and casts it in the face of Mac Da Cherda.

They (all) cast it.

'Woe is me!' said the king.

He was disgraced thereby.

He went into the house to bring his spear shafts, the flail and the hide. What happened on that account is that the grace of God came to him at last.

' . . .

adultery with the wife of my druid;

not only has my wife left me,

my druid's wife does not recognise me.'

A cow was entrusted to him by his father together with her pottage. He had a lad. He used to go with his lad milking the cow. They had a little pail. He used to have the pail in his hand lest the lad should drink it. He used to walk on the water dry-shod. Once he saw a woman in the *dun* to the south coming along the Suir, her attendant following her. Then she sees Mac Mo Cherda. He threw himself down then so that he was under the Suir until tierce on the morrow. He comes out of it then with his clothes dry.

'How is that?' said Mael Ochtraig; 'wretched you have been in that sleep.'

'Cotlod contolusa innocht,—ar se
ni rochomtholadh riam,
m'o-sa fri hoo na derba,
o na derba frisin ngrian.'

'Doratus di laim imme iarna chul. Is dochu ni ainfe de corria
Comur Tri n-Usci.'

Fofuair-seom tibrair fina hi Collamair, nosnibed cach dia, dolecead
o nonai. Luid aithech dia forcomet, conidn-acai. Atib-side dara
eisi-seom co raemid a bru co mbu marb de. Botha oc cuindchid
a cholla.

'Mo thibran a Collamair, — ar se
ni cach adrodamair,
inti atarodamair
atib can nach cobfodail.'¹

Foglaid² do Moel Ochtraig fo choill oc cosnom rigi .i. Conamail
mac Suibne. Doluid-side d'argain a athar-som. Rodermadad
in aidchi³ sin Mac Ma Cherda cen a chuidig. Rofitir inn orcain 7
ni erbart.

A nach⁴ erbairt, 'cid,' ar a athair, 'na caithi do chuidich ?'

'Co tarda Dia dam,' or eiseom.

'Olc on immorro mo mac-sa cen a chuid.'

Dobert-side in loirc dobai 'na laim do.

'Fomnaith,' or seseom, co mbeth aire caich fris, fobith ni ragabad
rand fo di riam.

Noscertaig in loirg 'na laim.

'Mad me consniad in se
fri Conamail Dublighi
doberaind mo lene 'mom chris,
ni choitelaind hi criul⁵is.'

Rofuc suir mor da marbad do Fid Duin. Noco ruc. O luid
for fecht ni bud amra in[a] Mael Ochtraig.⁵

Brathair do-som Bran Find mac Maile Ochtraich. Rigdamna
side dino. For⁶ diberg nobid dogres.

¹ cannachob fod ail, thus in MS., all except the last three letters inserted later in place of some letters erased. ² Foglaig MS. ³ aithci MS. ⁴ anā, later on erasure. ⁵ Mael Ochtra^o, later on erasure. ⁶ the r added above later.

‘The sleep which I slept to-night—said he,
was never slept before ;
my ear against the ear of the pail,
the ear of the pail against the gravel (of the river.)’

‘I put two hands around it from behind my back. Methinks I will not cease till I reach Cumar Tri nUisce.’

He found a well of wine in Collamair, he used to drink it every day, he used to leave it in the evening. A churl went to watch him, and he saw him. He drank it after him so that his belly burst and he died therefrom. His corpse was being sought.

‘My little well in Collamair,—said he,
’tis not everyone it has admitted,
he whom it has admitted
has drunk it without making fair distribution.’

Mael Ochtraig had an outlaw in the woods disputing the kingdom, viz., Conamail Mac Suibne. He came to plunder his (i.e. Mac Dá Cherda’s) father. That night Mac Da Cherda’s supper had been forgotten. He knew of the raid, but he spoke not.

When he spoke not his father said : ‘Why did you not eat your supper ?’

‘May God give it to me,’ said he.

‘Bad is it in sooth, that my son should be without his supper.’
He gave him the shank that was in his hand.

‘Beware,’ said he, so that the attention of everyone should be on him, for he had never sung a stave twice.

He poised the shank in his hand.

‘If it were I who contested this
against Conamail Dublige,
I would put my smock over my girdle,
I would not sleep in an old *liss*.’

He made a great search to Fid Dun to kill him. He found him not. When he went on the war path there was no one more glorious than Mael Ochtraig.

He had a brother Bran Find, son of Mael Ochtraig, a royal prince also. He used to be perpetually engaged in brigandage.

Oc tuidecht do Molaise Daimindse seacha laa n-and .i. Molaise mac Conichtai noeb De.

'Nidad inmaine tri sruibe — or seiseam
dochengat mo dochum,
srub in bacan, srub lia bachaill,
srub bec lasin cohall.'

Is and rofergaiged in cleireach fris.

'Is ed regas orddan a chlaindi,' ar Molaise.

'Is aire is cing¹ . . . didiu,' ar Molaise.

cia meles a lindi
Bran Find mac Mail[e] Ochtraig
cona dibeargaib imbi.

Marb Mael Ochtair. Batar muintir Feada Duin oc cosnom a cholla ⁊ Lismoir. Coicthisis lan doib imon dun co rogadsad muintir Feada Duin tre leas siar ⁊ contardsad il-lestar ⁊ co roadnacht ic Fid Duin. Badar na mna i[c] gul. Is and atbert Mac Da Cherd[a] :

'Eirig, a bean, fég calad,
i nDun Lettrach ni marad.
fil nach cleirchen cuireis uir
mac Mail Ochtraig i Fid Duin.'

'Eirgid² do bar taig, a muintir Lismoir. Rucad in fer uaib.'

Bui-seom ed ciana, inti Mac Da Cherda, for iarair (?)³ Cumaine Fota. Luid-seom i teach co Cumaine.

'Is flechad in fid.'

'Immid mo flechad,' or seiseom .i. Mac Da Cherd[a].

'I tech tirim dodechad,' or Cummaine.

'Is fliuch⁴ i uile ni ronta,' ar Mac Da Cherda.

'Tathot⁵ tene rotira.'

'Nibo coir cach dias⁶ is taig,' or Mac Mo Cherda.

'In cloch ⁊ in bandscal,' or Cumaine.

¹ The two or three words which follow are scarcely legible; they look like ased asbert ifn, but they are later and on an erasure. ² Aircid MS. ³ later and on erasure. ⁴ fluich MS. ⁵ tathoth MS. ⁶ uili added above later.

As Molaise of Daiminis (Devenish) came past him one day—i.e., Molaise Mac Conichtai, a saint of God—[Bran Find said :]

‘ I like not three snouts—said he,
which march towards me,
snout of hook (?), crosier’s snout,
little snout to a hood.’

Thereupon the cleric grew angry with him.

‘ That is the way the dignity of his children will take,’ said Molaise.

‘ It is on that account then . . . ’ said Molaise.

‘ . . .
. . .

Bran Find son of Mael Ochtraig
with his reavers around him.’

Mael Ochtraig died. The communities of Fid Dun and Lismore were contending for his corpse. They were a whole fortnight around the *dun* and the community of Fid Dun stole it through the *liss* at the back, put it in a vessel and buried it in Fid Dun. The women were lamenting. Thereupon Mac Da Cherda said :

‘ Go, woman, look close,
none remains in Dun Lettrach ;
there is a cleric who puts clay,
the son of Mael Ochtraig in Fid Dun.’

‘ Go to your houses, folk of Lismore. The man has been taken from you.’

Mac Da Cherda was seeking Cumaine Foda for a long time. He went into a house to Cumaine.

‘ Wet is the wood.’

‘ Too great is my wetness,’ said he, viz., Mac Da Cherda.

‘ Into a dry house I have come,’ said Cumaine.

‘ Wet is everything we have,’ said Mac Da Cherda.

‘ You have a fire which may dry you.’

‘ It is not meet that each pair be in the house,’ said Mac Da Cherda.

‘ The stone and the woman,’ said Cumaine.

' In cu ⁊ in choro,' or Mac Mo Cherda.

' In mac ⁊ ind aband,' or Cummaine.

' Coir ar comruc imatu,' — or Mac Cō ;

' Meisi fota fotasd,' — or Cummaine.

' Fobuair ind epert a hem,' — or Mac Cō.

' Is cian mor cummacuinnem' — or Cummaine.

Batar comalta-seom onn uair sin tra conid Cummain dorad
comaind ⁊ sacarbaic do co ndeachaid dochum nime. Finit.

NOTES.

I.

This "airchetal," as it is called, is given at much greater length, and with important differences of readings, in the Imthechta na dá n-óinbhidhe to which reference has been made in the introductory note. In the Stowe MS. B IV 1 it occurs at pp. 160a-161b. The short prose narrative with which the YBL text opens is absent from the Imthechta, and in the latter the metrical colloquy is broken in two or three places by short narratives in prose.

The following extract, taken from B IV 1, p. 160a, will serve for the purpose of comparing one version with the other :—

Is annsin rugadar as in oidhche sin go subhach saíteach ag urghairdiughud
menman ar gach leith go ham luighe dhóibh ⁊ tarla iomagallamh edir Chumaoín
⁊ Comhdán go n-ebairt Cumaoin a laoi.

Abair riom a Chomhdháin
cionnus ataid na cinidh ?
no an bfiáfrócha am laoi
da bfeasta anmain iodhain.

Agus an aininne mhór
bhíos ag cách ima chéile ;
as olc do neach aga mbí
as diomdhach dhi righ gréine.

Agus iomthusa na lephtha
innis duinn tred laoidhedh ;
dorn do thoighe, dorn d'édach
agus da doirn do craoibeach.

Agus cred dala na heirmege
an tan nach leir an dorús ?
As é an timtacht an dorchadus
do rochtain duinn gusín solus.

Agus iomthusa an tánechta
risin ngarbghaoith gan anadh ?
ante dobheir in sneachta
as é dobheir an taradh.

'The hound and the cauldron,' said Mac Mo Cherda.

'The lad and the scourge,' said Cumaine.

. . .

So from that hour they became foster-brothers and Cumaine gave communion and sacrament to him and he went to Heaven.
Finit.

Agus iomthusa an úabhair
doníthear ag na rioghaibh ?
as é sin dobheir a bhán
fo thár is fo dhíoghuil.

As lór linn do phroicépt
mar ata tú go maidin,
adhair do mhac Dhe dhealbhdha
agus meabhraigh an abair. Abair.

p. 20 *tuba*, 'contradiction,' 'opposition' (?); for other examples see Law's Gl., Windisch Wb. and Gl. to Lismore Lives s.v. *tubaim*.

p. 22 *toracht*, the first letter might possibly be *d*; cf. *torracht* Windisch Wb., *i. cruinn*, O'Cl. B IV I has *agus na ndeighdhealg n-órach*, 'and of the good gold pins.'

p. 22 *Ocus in coiscéd bec bec*; B IV I has (p. 161a):

Agus in caisge bec bec
dobertar ag *bleaghan* n[a] mbó,
cidh a ceúil do thighi bheas
acht go rige a les tabhar dhó.

. . .

Caisge as gach boin is tigh
dobherar ar grádh righ nimhe
ní hé sin aderimsi
acht caisge gacha sine.

What *coiscéd* or *caisge* means I am unable to say.

p. 24 *Ca raed dobeir in snechta, &c.*, cf. the corresponding stanza above from B IV I in which the second line is *risin ngarbghaoith gan anadh*, 'with the rough wind ceaselessly.'

II.

As the footnotes to the text indicate, many words and phrases occurring originally in the MS. have been erased and others, not always legible to-day, substituted. This is not the only portion of YBL which has suffered in this way.

The general idea—which is somewhat obscure here and there in the text—may be summarised briefly as follows:—

A braggart named Mac Telene out of Munster boasted that Guaire's people were not worth much; away in Munster they had the saintly Cummaine for their sportsman, a bishop, Moronoc, for a fool, and a fool, Mac Dá Cherda, who was equal to the best *fili* in the world. Guaire forcibly detains him until the boast is proved true. In due course the three come to Durlas and act up to their supposed characters. The bishop makes a spectacle of himself, the *óinmít* bursts into poetry and Cummaine proves himself a right good sportsman.

The peculiar character of the story tempts one to take the view that it may be a satire directed at such institutions as *segond*, *óinmít*, *fili*, &c., but in the absence of more direct proof it would be unwise to make too much of this point.

It is a melancholy pleasure to recall the assistance which I got from the late Professor Strachan in the preparation of this text; with that unflinching kindness which was so characteristic of him, he went to the trouble of looking over it as far back as February, 1907, and most of the references which follow are taken from his notes.

- p. 26 *Segund*, seems to mean a champion in athletic prowess; cf. RC. XII, 68, LU. 63a2, LL. 255a44, Mesca Ulad (ed. Hennessy), p. 12.
- p. 28 *oc áin liathroidi*, 'driving a ball.' What is the game here referred to? Is it the prototype of the Irish game of hurling, or have we to do with a primitive form of golf? It is to be noted that although 100 youths were playing only 50 clubs were used. In the Táin Bó Cúailgne there are allusions to the game; cf. YBL 20a. Co naccai iatum Coinchulaind oc ain liathroide frisna tri coetu macc, adbert [*leg. birt*] a roena foru. Intan ba hain phuill dognitis nolinadsom in poll dia liathroidib 7 ni cumgaidis a ersclaide. Intan batir hesseom huile dobieidis in poll araclichemsom [*leg. araclichedsom*] a enur conna teiged cid eniathroid ind. 'Then he saw Cuchulainn driving a ball against the the three fifties of boys; he gets victory over them. When it was hole-driving that they did he filled the hole with his balls and they could not ward him off. When they were all throwing into the hole he warded them off alone so that not a single ball would go into it.' In the Táin the club is called *lorg áne*, 'driving club,' in the present text *bachall* (*baculum*).
- p. 28 *dia gabáil*, is this some idiom, or does it simply mean that Guaire might seize the egg under him?
- p. 28 *taraill a assa, &c.*, 'as he went into the house his shoe caught against the door (*comla*, the revolving portion of the door); he fell and pressed to the *comla* and brought it against the *dorus*.' I do not know what H. means.
- p. 28 *colcaid*, it was stuffed with down; cf. LU. 127a28 and Thes. Pal. II, 290 ni rois chlúim ná colcaid.
- p. 28 *dothoet óinmít de-seom*, is this some idiom? cf. *ní tdet de*, 'does not succeed; ' it would seem to mean that he has shown himself a fool by his behaviour.
- p. 32 *fidrad*, 'interpretation,' cf. LL. 21a6, 302b24, RC. XIII 72.
- p. 32 *iarcuae*, 'poem,' 'composition.' Professor Carl Marstrander has given me the following reference: dognitis iarcai dond rig .i. airchetul iar in cain doberthea doibh. YBL 126 a 9.

- p. 32 *gontar*, the verb *gonim* is clearly used of taking the lives of the *fidchell* men; cf. the following stanza which occurs in the Miscellany of the Celtic Soc., p. 150:—

Cogadh Gaedheal re Gallaibh
imirt ar ghuin Ghall-bhrannuibh,
fian Ghall do gluin ar mbranáin
ní fhuil ann ar n-ingabáil.

‘The war of the Gael with the Gall
was playing for a check at foreign chessmen,
the foreign pawns checked our chess-king,
we cannot now evade defeat.’

- p. 32 *óinti*, read *óintithi*, (?) cf. Cormac Gl. s.v. *fidchell*.
p. 32 *oc inchosnam na saigte thall*, there are a number of difficulties here, and I can only conjecture the meaning; apparently Cummaine was in a tight place; he could not possibly ‘kill’ Guaire’s men, he could only save his own.
p. 32 *seche*, the *hide* which enclosed the feathers of the *colcid*.
eneach, I do not understand *aitheach*, the reading of H.

III.

- p. 34 *a chranna*, cf. *Liadain and Curithir*, ed. Kuno Meyer. “The poet Curithir in his journey from Connaught to the poetess Liadain of Corkaguiney took his poet’s cloak in his bag, there were spear-heads in the bag also. When he reached Liadain’s home he put his crimson cloak on him and the spear-heads he put upon their shafts and he stood brandishing them.”
p. 34 *Ised thuc ina richt*, I am not clear as to the meaning here; *ina richt* ordinarily means ‘in his guise,’ but cf. *assa richt Ériu*, III, p. 114, where the meaning is conjectured ‘beyond his power.’
p. 34 *cosaib tirmaib*, cf. *Liadain and Curithir*, ‘Cumma imtéged muir 7 tír ina chossaib tirmaib.’ See also the introductory paragraph in I.
p. 36 *Cotlud contulus-sa innocht*, this stanza occurs at p. 155b of the B IV 1 version of the *Imthechta na dá n-Óinbhidhe* at the beginning of a poem of ten stanzas, as follows:—

1. Codladh dochodlus aréir
mar nár codail duine riamh,
mh’ eo-sa re heo na dearbha
is éo na dearbha risin ngrian.
2. An gcuala Finghin is Mór
mo bheith gan chuir gan chomhól
rob é mo breacán go mbladh
a bheith ar leacán mo chodladh.
3. Mh’ fear cumtha
ata a leabaidh dhuibh dhoirche
gidheadh adéraind ar tús
meabair leam a drochiomthús.
4. Madh da gcaithe Marbhán biadh
mar a bhfuil sa dhruim re grían
do fosadh Odhrán sa tsiuir
a dha measgan ime úir.

5. Do iadh Siúir
a dhá ridhe ima cúil
agus níor sguir a lama dhe
go ríacht Cumar Tri nUisge.

- p. 36 *Doratus di laim imme, &c.*, with this para. cf. the fifth stanza in the poem just quoted.
- p. 40 *Coir ar comruc imatu, &c.* This quatrain is obscure to me. What is Mac Cō; ? It must be intended for Mac Dá Cherda.

PERSONAL NAMES

Branfind 36, 38	Mac Dá Cherda, see Comgan
Comgán, or Mac Dá Cherda, <i>passim</i> .	Mac Telene 26-32
Conamail mac Suibhne 36	Mael Ochtraig, <i>passim</i> .
Conamail Dublige	Molaise, mac Conichtai (?) 38
Conichtai (?), see Molaise	Morónóc 28-32
Cummaine Foda, <i>passim</i> ,	Senchán (Torpéist) 32
Dínertach 34	Telene, see Mac Te.ene
Guaire Aidhne 26-32	

PLACE NAMES

Collamair 36	Durtas 28
Comur Tri nUsci 36	Fid Dúin 36, 38
Daiminis 38	Lismóir 36
Dési Muman 20	Mag Femin 34
Dún Letrach 34, 38	Siúir 34

J. G. O'K.

DE ARREIS

THE Old-Irish tract *de Arreis*, which Dr. Meyer edited in *Revue Celtique* XV 485 from Rawlinson B 512, is also found in a MS. in the Royal Irish Academy, classed 3 B 23. This is a vellum codex of the 15th century containing a variety of ecclesiastical documents, some of them of considerable interest. A full description of this manuscript together with long extracts will be found in a paper which Mr. Purton and I are about to publish in the *Proceedings of R.I.A.* In a future number of *Ériu* I hope to print from the same source a fuller version of the Old-Irish homily edited by Dr. Meyer in *ZCP* III 24. For the present I must confine myself to a collation of the *de Arreis*. The arrangement in sections of Meyer's edition is here followed: the order is somewhat different in our copy, as is shown by the references in brackets. Our copy contains five sections not found in Rawl.

Title: Dona harraib indso

§ 1: [13^a1] *line* 2, slechtain ar trib —3, hi cach aenllau (*the llau over an erasure*) —4, doessaircc anmæ —5, Ar fo lín altæ —6, inna hanmæ —asin corpsin

§ 2 [13^a12] 1, cach læa—da biaitib

§ 3 [13^a15] 1, nad sia

§ 4 [13^a17] 1, anmandæ—donæb airraibse—2, ecdairc: *omits* etir

§ 5 [13^a20] 1, etir duni 7 fot innarre bether —3, fon deitbirius —frisi—4, alaili—in dlegad—5, conmestar—mar chuimrigetar—6, docharadar—7, *om.* amal rongabsat fingala 7 duineorcni 7 duine-táidi—9, rongabsat adultracha—tairmthechtæ—10, *om.* graid—Ataat didiu alaili dinaib pecaip icait leith peindi no peindi coleith (*om.* -arraib)—11, alaili icait—alaile icait

§ 6 [13^b2] 1, adrimet ind ecnæ—2, scartha—3 inna pecad—

chumregad sægul fesiū risar—4, conmoladar an anmcharat ar ascnam coirp—5, tria chomeicniugad peindi. (*adds*) amail as marb in corp cen dig cen biad tria aimsera síra is amlaid ind ainim cen *chorp críst* ⁊ a fuil triasin uile sægal indiu cen sasad a anmæ

§ 7 [I3^bI4] I, cleirchiu ⁊ laichu—2, immatha samlaith ata—a pendaind ata didiu eter na arre

§ 8 [I3^bI9] I, inna naithlaoch ⁊ inna naithlaithes—3, huare nad mbi—dunabe cuit—4, immurgu—atto choire—⁊ caillechaib—7, ⁊ ernaigtib—9, acht nadnecmai

§ 9 [I3^b2] I, Hitte *tra* cetamus arrai—2, cét salm ⁊ cét slechtan ⁊ cét mbeimend

§ 10 [I4^a5] I, *om.* Arra *to* croisfigeall—2, cachai pater—3, la cach—in *menman*—dochum dé is arre dubtredain dano inso do neuch dudgne.*ter*.

§ 11 [I4^a28] I, Arre tredain—legas—2, *cacha traha*—decc hi *cach trathæ*—3, coninnithim

§ 12 [I4^a11] I, ndubthroiscthe—2, *om.* ⁊ —3, a lama—4, fuinnuim dia—5, ar bruindi commenit

§ 13 [I4^a22] I, throiscti —choitcend—2, IN manus tuas domine —3, trichait slechtan ⁊ trichæ mbemmend—4, inna degad dide

§ 14 [I6^a12] I, *secht* mbliadna—2, anma duini—3, *cacha*—cét *pater cét* credo *cet* nimna nanma

§ 15 [I5^b20] I, Arra bliadna naill

§ 15 A (*not in* Rawl.) [I5^b23] Arre bliadna durpennaide .i. da laa deac for dhíb bomannaib du *cach* bargin tomsí cona nannlund di ass cen chroith lammoth duro nadilebuir* nu ernaigti la celebrad *cach tratha*

§ 16 [I5^b28] I, deac—alaili—2, Proind co sáith hiter *cacht* a tredan

§ 16 A (*not in* Rawl.) [I5^b31] Arra naill mí a ngalur trum iar mbith-erchoiliuth fo laim fir *graid*

§ 17 [I5^b33] I, di biait deac—2, lam

§ 18 [I5^b35] I, *om.* dano—2, for *cach*

§ 18 A (*not in* Rawl.) [I6^a2] Arra *secht* mbliadnae durpendaide *secht* mís hi tromgalar iar mbith-erchoiliud fo laim fir *graid*.

§ 19 [I6^a5] I, for usci bilar o nóin

§ 19 A (*not in* Rawl.) [I6^a9] Arra naill *secht* mís do bith a nglas no slabraid cen tuaslucad hi laithi na aidchi for usci ⁊ bargin

* *Read*, lammoth dorónad hi lebur

§ 20 [16^a18] 1, *pater* fo dech—2, *etir* cach *pater*. *Pater* fu choic deac co tici dead *for* cach *pater*—4, o *chridiu* (*adds*) is arra *tri* coicat 7 icaid inetusledar* fo *gradaib* ma beith *aithrigi* leir.

§ 21 [14^b34] 2, *tonleici*—3, 7 arcu *fuinium* dia *tommair* trocaire creitiu—4, *chanar*—5, deac—*tri* slechtan hi *forciund* *cechtar* de—6, *festina* fu *thri* far cach *nernaigti* is arra *tredain* inso—7, *pennaind* do *maccleirchib*

§ 22 [14^b8] 1, *throiscethe*—2, *ninraici*

§ 23 [14^b10] 2, .i. co *fuilliud* in *choirp* iar *talam* cen *dichill*

§ 24 [14^b13] 1, cen *chrand* *hillaim*—*corogabtar*—2, *cona* *cantaicib*.

§ 25 [14^b15] 1, *conraise*—2, *biait* co fu *chethair* *ocus* ni *chomraic* *lamu* fri *toebu* *corraise* a *chetul* *ceni* bé acht ní dia *chongbail* di nach *ret* *ailiu*.

§ 26 [14^b20] 1, *durpendnait*—3, *for* cach

§ 27 [14^b24] 1, do *neuch* nad *roil*—*secht* *cet*—2, *secht cét* *mbeimend* *inraic*

§ 30 [14^b29] 1, *for usci*—in *oenlaithiu*. *The clause* *Mad fri* *ecin mbais* *begins the next paragraph*.

§ 31 [14^b31] 2, *dib* *cetaib*—*escdi* .i. *escaidi*—3, im *toebu*—*coninididim*—4, ni *taiet* *guth* *hisson*—5, da *laim*—*latu* da *thoeb* No *isin* *corp* *huile* *bís* *inna* *roguth* *iarsin* *talam*—7, la *dida* *thoeb*.—*timarnai* in *figill* *si*—8, *brendan* *mac* *cualtæ* 7 *colum* *mac* *crāim* 7 *mochamoc*. *insi* *celtra* 7 *enna* *airni* *Timarnasat* *ceththri* *primsuid*—11, *fria* *tucach*—12, *cumaine*—*muidriubur*—13, *commain*

§ 32 [15^a29] 1, Arra *bliadain* *durpend* *conimidair*—2, do *ennin* *mac* *culaigsi* do *chomsola* *huadib* *ire*—3, hi *tich* *dorchu*—*maigi* *aili*—6, *cich* *læi* tu *cetul*—*chrand* *hilaim*—hi *forciund* *cich* *sailm*—7, *ocus* *slechtain* *eter* *cich* di *chaibdil*—8, hi *cros* 7 ni *tileter* *illigi* *comoin*—10, *cenmotha* *sodain* 7 *indidem* *leir* hi *cestu*

§ 32A (*not in Rawl.*) [15^b10] Arre *bliadna* *durpend* *tri* la 7 *teoræ* *aidchi* la *marb* i *ndeirc* cen *dig* cen *bíad* cen *chotlad* *coibsin* *leire* do *tabairt* hi *cach* *tratha* *lái* 7 *aidchi* du *dia* 7 *duiniu* *con* *ercailliuth* *etarscarta* fri *cach* *pecad* *arreir* an *anmcharat* *cráibdig* na *tri* coicat du *chetul* *cach* *dia* 7 *celebrath* *cach* *tratha* *Maini* *lega* *arnegat* *inna* *cridiu* *co* *nduthrachtain* *menman* co *nderaib* 7 *aithrigi*

§ 33 [15^a13] 1, *durpend*—in *oenla* *mobí* *clarenech* 7 *colum* *cilli*

* *read inní* thusledar.

conambidir an arra so a comairli—3, om. Dominus regnauit—4, Dominus reget me domini est terra—5, Exaudi orationem meam cum deprecor. Te decet.—6, et seq. Domine exaudi orationem meam ⁊ clamorem. Domine probasti. Eripe me. Domine clamaui. Uoce mea addominum. Domine exaudi orationem meam auribus. Gloria patri ⁊ filio hi forciund cach sailm ⁊ secht slechtain Et deus in adiutorium. ter. ⁊ pater faen issesam eter cach da salm curaise an arra nuille

DUBLIN

E. J. GWYNN

THE BEST AND WORST NAIL, IN THE ARK

R.I.A. C. iv. 2, fol. 14a.

DO fácaib sáer na háircei inadh tarrnge fás innti, air ba derb lais nach bértha é féin innti. In tan dochuaid Nái cona chlainn isin áirce amail isbert in t-aingel fris, do druid Nái sinistre na háircei 7 do tócaib a láim dia bennachad. Dodechaid immorro in diabal ría cois isin áirc ac dul dó innti, 7 an tan do bennaich Nái in áirce, ní uair in diabal conair n-aili acht in poll fás ro fácaibh in sáer gan drud, 7 dochuaid a richt naithrech ann, 7 ar cumga in puill nír féd dul amach iná techt ar cul, 7 do bí mar sin no gur tráigh in díli, 7 is é sin tairnge is dech 7 is mesa do bí isin áirc.

Finitt.

TRANSLATION

The wright who built the ark left a place for a nail empty in it, for he was sure that he himself would not be taken in it. When Noah with his children went into the ark, as the angel had told him, Noah shut the windows of the ark and raised his hand to bless it. Now the devil had gone into the ark beside him as he entered, and when Noah blessed the ark, the devil found no other way but the empty hole that the wright had left unclosed, and he went into it in the form of a serpent, but so tight was the hole that he could neither go out nor come back. And he was so until the flood ebbbed. And that was the best and the worst nail in the ark.

O. J. BERGIN

FILIDH ÉIREANN GO HAOINTEACH

WILLIAM Ó CEALLAIGH'S CHRISTMAS FEAST TO THE POETS OF
IRELAND, A.D. 1351.

THE following piece is a record of an actual event, noticed in all the annals, and also in the Ó Ceallaigh genealogies in the Book of Hy Many. It can thus be dated to the year, a fact which makes it of great interest to the social historian. I quote here the entry in the Annals of Clonmacnoise [English translation 1627], as it is the only place where the poem is mentioned. [see also the entries in FM., AU., Loch Cé; and Bk. of Hy Many, f39^a].

“1351 William Ó (*sic*) Donough Moyneagh O’Kelly invited all the Irish poets, Brehons, bards, harpers, gamsters or common kearogs, Jesters and others of their kind in Ireland to his house upon Christmas this year, where every one of them was well used during Christmas holy Days, and gave contentment to each of them at the time of their Departure, soe as every one was well pleased & extolled William for his bounty, one of which assembly composed certaine Irish verses in commendation of William and his house which began thus :

FILIDH ÉIREANN GO HAOINTEACH, &c.”

The poet was the talented Gofraidh Fionn Ó Dálaigh, whose death is recorded by the annalists at 1387. He was poet to the McCarthys, and was for some time attached to the Earls of Desmond. Ll. 49-56, 61-68, 72-76, 79-116 of the piece were published by Mr. D. H. Kelly in the R.I.A. Proc., vol. 6, 1857, with a translation by O’Curry. Mr. Kelly sought to identify the scene of the festival as the site of the Castle of Gallach, Castle Blakeney, Co. Galway, and says that “the extensive morass” lying behind the ruins of the castle may have been Loch na nÉigeas (l. 114). According to O’Donovan (H.M. p. 10) William entertained the bards at his castle

of Gáille [Galey on Loch Ree]. I do not know what authority he had for this statement. To Mr. O'Kelly's article I am indebted for the reference to the Franciscan copy of the poem. Such entertainments as William's were not very uncommon amongst the Irish chieftains. They generally, of course, had a political intention. A signal instance is the Christmas feast given to the bards by Toirrdhealbhach Luineach Ó Néill, and celebrated in Tadhg Dall Ó hUiginn's poem, "Nodlaig do-chuamar don chraoibh" (see Brit. Mus. Cat. p. 433). The bards of those days, as O'Donovan pointed out, wielded the power now exercised by the Press. They were the leader-writers of their time, and this fact renders their work of great value to the social and political historian. A bard was not essentially a poet, but he had to be well read, versed in contemporary affairs, and of nimble wit to boot.

This piece is only found in two MSS : 23 L 17, R.I.A., f.97^b ; written by Seán Ó Murchada na Raithíneach, about 1745 [L] ; and A 34, p. 19, a MS in the Franciscan collection at 4 Merchants' Quay, Dublin [A]. The latter is in a good 17th cent. hand, but it is in bad condition, the paper being frayed away at the edge in many places, so that several words are missing. It breaks off at l. 164. The text given is that of L, with occasional readings from A. All variants are noted. Words or letters enclosed in square brackets are supplied from A ; those in round brackets are omitted in both MSS.

Dr. Osborn Bergin kindly undertook the task of collating my copy of L with the Franciscan MS, and I am also thankful to him for help in translating several obscure passages, and for many corrections.

E. KNOTT

GOFROID FIOND Ó DÁLAIGH

cc.

Filidh Éirionn go haointeach
 anocht, ní ba neamhsgaoilteach,
 gá file nár bhean a broid
 fear an tighe 'na ttiaghoid !

5. Más amhlaidh as áil a dteacht
 filidh Éireann i naoinfheacht,
 ciondas ba soirbh sinn mar sin ?
 do ba doirbh inn ar uairibh.

- Gé madh tearc do budh tromdha
 10. lia sa lia an taos ealodhna,
 ar gcuireadh as duiligh dhe ;
 ní buidhean chuiridh choimse.

- Atá forghla fear nÉirionn
 'nar naghaidh, giodh ainléighionn ;
 15. as maith an tráth láimhe linn
 is cách ré 'r ndáin[n]e ag doichill.

- Mar do bheith 'na bhreitheamh sgol,
 tuc gairm sgoile, sgéal ingnodh,
 duine nach dearna rann riamh,
 20. barr mhuighe hEamhna Uilliam.

Variants from A 34 [The name of the poet is not given in L]. Where the reading of A has been adopted in the text the reading of L is given below. Unexpanded contractions are indicated by a dash.

2 anos. 4. ina ttiaghmoid. 5 nach amhlaidh L. A. has been followed here.
 7 ciodh budh soirbh L. 9 gerbho tearc nirbo t. 10 taois L. taos ealadhon A.
 11 duileadh L. doil— A. 13 forbha L. forghla bfear A. 15 lionn.
 16 doite—'paper torn just here. 18 tig gairm L. 20 Eamhna.

TRANSLATION

1. The poets of Ireland to one house to-night ; it will not be niggardly* ; what poet has he not snatched from sorrow—the master of the house into which they come !

2. If their coming is desired—all the poets of Ireland together—how shall we be happy thus ? We have often been dissatisfied.

3. Tho' they were few it would be oppressive, more and more numerous are the people of art ; our invitation is troublesome thereby, it is not a moderate company to invite.

4. The greater part of the men of Ireland are opposed to us, tho' it is ignorance ; pleasant the time which is at hand, considering that the people in general are acting churlishly towards our art.

5. William, the chief of Eamhain's plain, a man who never made a stanza, issues the summons of the bardic college—astonishing tidings—as tho' he were a jurist of the schools.

* cf. lucht sgaoilte a ttoice ar thromháimh, *people who squander their wealth on bardic companies*. ['D'Oilbherus as beatha a bhás']. Do bhí sé . . . scaoilteach, i.e., "*he was bountiful*." [Keating's Poems, 780.]

Uilliam ó Cealloigh, cneas sheang,
suas os uirríoghuibh Éireann ;
a bhuga as báthadh dá ttairm,
chuga atáthar dá thoghairm.

25. Do [bhrígh] na fógra fuair sinn
ní anfuid, as eadh saoilim,
a bhfilidh féin a bhfoigsi
Chinidh Néill fá ('n) Nodloigsi.

- Fá'n Nodloigsi as nesa dhún,
30. le (a) mhéd rachas da ríodhún,
a n-iobha slógh mear Mumhan,
budh hól gan fhear nealudhan.

- Aos ealadhan aicme Bhloid
ag freagra anonn fá Nodloig ;
35. d'iomad Sgoile ag tocht 'na theach
gach port oile ba huaigneach.

- Níor cleachtadh 'gun chineadh fhial,
móide a noirbhire ar Uilliam,
re broinn shollamhna mar soin,
40. gan ollamhna ag Cloinn Charrthoigh.

Re feadh an laoi-si a Laighnibh,
no sa Midhe mallaibhnidh,
acht guth eoin bhinn do bhilibh,
do rinn chéoil ní chluinfidhir.

45. Beith tar gach anbhuaín aige
do lucht ceirde as córaide ;
feadh an laoi-si 'ma fhleadhaibh
bu fleadh aoisi d'fhileadhaibh.

21 cealla *L.* ; seang *A.* 23 thairm *L.* 24 chuga a dtáthar ag toghairm
MS.—atathar da t— [*Paper torn here, so that one cannot be sure if the t is dotted*]
A. Perhaps we should read do th. 29 dhúinn. 31 slógh mear mugh—. 32 ól.
33 aois. 36 go huaigneach *L.* 37 don ch. fhial. 39 sollamhna.
41 An feadh *A.* ; laoidhsi *L.* 45 biaidh tar gach nanbhuaín. 46 da lucht.
47 fa fhleadhaibh. 48 budh.

6. William O'Kelly—graceful form—is above the petty kings of Ireland ; his generosity quenches their fame ; there is a gathering summoned towards him.

7. Because of the summons we have received, their own poets—I expect—will not remain with the tribe of Niall during this Christmastide.

8. From the amount that will go to his royal fort during this coming Christmastide, when the nimble folk of Munster feast it will be a feasting without a man of art.

9. The learned of Blod's race responding here at Christmas ; from the number of the School coming into his house every other place will be solitary.

10. It has never been a custom with the hospitable race—the greater their blame for William—that the Clan-Carthy should be without bards at the approach of such a festival.

11. Throughout this day in Leinster, or in Meath of the gentle rivers, no note* of music will be heard, save the voice of the sweet bird from the trees.

12. Being with him, beyond all trouble, is most fitting for the Craftsmen ; at his banquets throughout the day, it will be a feast of age for the poets.

* *Note of music.* cf. guth gach eóin bhinn fan mbrosnaidh 'na rinn cheóil da chomharsoin, from a poem by Maoileachluinn na Núrsgél ; *Book of The O'Conor Don*, p. 16.

- Biaidh aca aithne a chéile,
 50. dámha Fódla foinnréidhe,
 's dámha Alban—eachtra chian—
 ar dteachta a nardbhrugh Uilliam.
- Tiocfaid sunn na seacht ngrádha
 do-ní deilbh an deaghdhána ;
 55. séan díoghbbhála a tteacht asteagh,
 na seacht bhfiorghrádha fileadh.
- Iomdha attuaidh, ní teirce aneas,
 go Mac nDonnchaidh, dáil éigeas.
 coinnmhe aniarana 's anoir,
 60. foirne iaradha ealloigh.
- Beid breitheamhain b'reath ndlighidh,
 beid draoithe 7 deighfhilidh ;
 beid 'na phurt ughdair Éirionn,
 lucht cumhdaigh na ccaithréimionn.
65. Aos chiúil Éirionn—anba an dream—
 lucht gach ceirde go coitcheann,
 an tuile dhámh, leath ar leath,
 a ndál uile go haointeach.
- A noircill a ttig don tigh
 70. do cumadh—cóir a mhaoidhimh—
 fa rún tighearna an toighe
 dún inEamhna abhlaighe.
- Atád loingthighe leabtha
 fa chomhair na cuideachta
 75. ar dromchladh nglan ttealach tte
 ar na gear d'fheadhach fhíthe.

51 is damh Alban. 52 ag teachta. 53 tiocfoidh sonn. 55 a
 tteacht na teagh. 56 bpríomhghrádha L. 57 at uaidh ; andeas.
 62 draoithe is L. 63 fpuirt L., fport A. 65 ciuil. 66 ceisde.
 68 sandal. 70 do chuma L. ; a maoidhimh A. 71 tighe. 73 a [*faint*]
 leabtha. 75 [*Paper torn at the commencement of the line*]—rumchla ghl—
 theal—tte. 76 ar na ceur — uaine.

13. The bardic companies of pleasant-meadowed Fóla, and those of Scotland—a distant journey—will be acquainted with one another after arriving in William's lofty castle.

14. Herein will come the seven grades who form the shape of genuine poesy; the seven true orders of poets, their entrance is an omen of expenditure.*

15. Many coming to the son of Donnchadh from the north, no less from the south, an assembly of scholars: a billeting from west and east, a company seeking for cattle.

16. There will be jurists, of legal decisions; wizards, and good poets; the authors of Ireland, those who compose the battle rolls, will be in his dwelling.

17. The musicians of Ireland—vast the flock—the followers of every craft in general, the flood of companies, side by side—the tryst of all is to one house.

18. In preparation for those who come to the house there has been built—it is just to boast of it—according to the desire of the master of the place, a castle fit for apple-treed Émain.†

19. There are sleeping booths‡ for the company, wrought of woven branches, on the bright surface of the pleasant hills.

* *lit.* 'of diminution,' 'abstraction'; the entrance of the poets is a sign that William's goods will be lessened in consequence of his generosity towards them.

† Probably a reference to the court of the Red Branch warriors, which seems to have been a standard for this kind of architecture. The house built by Bricriu to entertain the Ulstermen was "fo chosmailius na Craebhruadi in Émain Macha." See *Fled Bricrend*, p. 1., but cf. Meyer, *CZ.* VIII, p. 194.

‡ *loingthighe*, 'tents'? cf. *longphort*. O'Curry translates "long houses."

- Is urrlamh d'fhios Í Cheallaigh
 aos dána an fhóid Éireannaigh,
 atáid buidhean trom dá thoigh,
 80. sráid bhrúighean ccorr fá a ccomhoir.

Na ngoire sin—suairc an sgiamh—
 do [h]ordoigheadh le hUilliam
 sráid ar leith don lucht seanma,
 da mbeith re a ucht infheadhma.

85. Seanchaidhe Éireann áille,
 is tiomsughadh tromdháimhe,
 atáid san bhaile an bhuidhean,
 caidhe sráid na seanchuidheadh ?

- Atá sráid fhairsing oile,
 90. iona bhfuilid fionntoighe,
 'gon tslógh fhionn as fhial gcroidheadh
 ar chionn chliar is chleasoigheadh.

- Beag sin ag féchaidh a bhfuil
 timcheall chathrach Í Cheallaigh
 95. do shráidibh as mó[r] meadhair
 ag slógh áigfhir Oirbhealaigh.

- As sé déargadh fhuil orra,
 raoin fhairrsinge eatorra,
 mar táid litre 'na línibh
 100. 'na sráid thilte thaoibh-dhíllidh.

Gach snáithe shligheadh luime,
 réidhe, díorgha, díoghuinne,
 do thighibh bláithe cleath gcorr,
 dá shnáithe theach 'na tiomcholl.

77 A urrlamh *L.* 79 — astigh. 80 — chorr fa a comhair.
 81 goire soin. 84 — mbeich re hucht fhineamhna. 86 s tiomsughadh na
 tromdháimhe *L.* 89 aoibhinn eile. 90 fionn tighe. 91 gan tsluagh
 — is fial croidhe. 92 ar chleasoigheadh *L.* ; — cionn chl. is. chleasoighe *A.*
 94 timpchioll *L.* 97 A sé. 98 fairseang. 100 gach. — tilte
 thaobhdhíllidh. 102 réidhe deirge *L.* 103 — thoighibh — chleth.
 104 — snaithi teach na timpchioll.

20. The poets of the Irish land are prepared to seek O'Kelly. A mighty company is approaching his house, an avenue of peaked hostels is in readiness for them.

21. Hard by that—pleasant is the aspect—a separate street has been appointed by William for the musicians that they may be ready to perform before him.

22. The chroniclers of comely Ireland, it is a gathering of a mighty host, the company is in the town; where is the street of the chroniclers?

23. The fair, generous-hearted host have another spacious avenue of white houses for the bardic companies and the jugglers.

24. That is little, considering the number of pleasant streets the people of the warrior of Oirbhealach possess, around O'Kelly's castle.

25. Such is the arrangement of them, ample roads between them; even as letters in their lines*; in a crowded (?)†——(?) avenue.

26. Each thread of road, bare, smooth, straight, firm is contained within two threads of smooth, conical roofed† houses.

* i.e., as lines of writing.

† *Tilte* is obscure. O'Curry translates this line, straight, intersected streets. In st. 27, he translates *tilte* by 'thicket in the first line, and 'crowded' in the third. The only other examples I know of the word are: (1) in *F.M. VI*, p. 2080; "an tír sin bai *techtaighte* acc na saxanchoibh; (2) in *Eochaidh oh Eodhusa's* poem "Dealg athalaidh othras Taidg" "Mac Maire ar nannsacht liach linn Taidg mac Briain ar mbraighi ghill ar eclár *tilte* ar ttuir gan buing, ar nguín buinn ar ttiene tinn; (3) in *Aodh Buidhe mac Cuirtin's* preface to his copy of 'Gaelic Prosody.' "An mhéid go bfuil an leabharso ionar ndiaigh *tilte* do smíor ealadhan 7 do dhuantaibh dorchá dothuigse dona nuaidhléaghthóiribh mhairios anois—.

† *Corr and cleath* have many meanings, but this seems the most likely translation.

105. Is clár tilte do thoighibh
druim an achaidh fhionnchloidhidh,
atá ar chúil an chlár t[h]ilte
dún iona cáir cinnlitre.
- Cinnlitir chloiche áille
110. dúna[dh] flatha Fionngháille;
daingean cloch an dúnaidh dhe
loch ar cúlaibh na cloiche.
- Réalta chloiche—as cian rofeas—
ós linn Locha na nEigeas,
115. giodh áille an chlach don taoibh thall,
a caoin amach mar mheamram.
- An brugh ar bruach an locha
iomchomhartha ardfhlatha;
molta sgath Breagh tresan mbrugh
120. geal a chloch corera (a chrannghal).
- A c(h)rannghal sa c(h)loch aolta
gar da chéile a ccomhaonta;
dealughadh ga nuaim ní bhfuil,
buaidh nealudhan an obuir.
125. Ní[r] snadhmadh dfhiodhbhaidh oile
comhálainn na crannghaile;
an rochloch, ní fhalaigh aol
aghaidh chatrach a comhchaomh.
- Rogha na cclach is na gcrann
130. cúirt fhairsing áibhle Cualann;
dairghe dúinte gan dlúighe
sailghe a cúirte cúpluighe.

105 ar clár — thoighidh *L.*; is clár — thighibh *A.* 106 fhiond-
cladh —. 107 ar eul. 109 Cinnlitre. 112 ar chulaibh. 113 cloiche *L.*
115 chloch. 117 a mbrugh. 118 inchoimhdho *A.* 119 — 122 om.
L. 119-120. *The margin of the paper is torn away at corera, so the extension of*
mbr— into brugh and the restoration of the words in brackets are merely conjectural.
123 gan uain ní fuil. 125 eile *L.* 126 a crannghaile *L.* 127 nar
fholaigh aon. 128 aghaidh a ch. a comhchaomh *L.* 129 cclach *L.*
130 fairsiong. 132 om. a.

27. The ridge of the bright-furrowed slope is a plain lined with houses, behind the crowded plain is a fort, as it were a capital letter.

28. The fortress of fair Gáille's chieftain is a capital letter of beauteous stone ; the fortress is strengthened by the lake which lies behind it.

29. Far off is it recognised, the starlike mass of stone* above the waters of Loch-na-néigeas, though the fort is lovelier within, its outer smoothness is like vellum.

30. The castle on the brink of the lake is the standard of a mighty chieftain, the scion of Bregia is to be praised on account of the castle ; bright is the stone thereof, ruddy its timber.

31. Close is the joining of its timber and its lime-washed stone ; there is no gaping where they touch ; the work is a triumph of art.

32. From no other forest has timber of such beauty been joined together ; as for the mighty mass of stone, lime does not cover the exterior of a castle which is its equal in beauty.

33. The choice of stone and timber is the spacious court of the Spark of Cualu ; the beams of his domed court are of oak, joined without splitting.

* *O'Curry translates* "A star of a castle as such long acknowledged."

- Iomdha gréas na ghlas cherdcha
ar an gcrannghail gcoinnealta ;
135. caoin gach buinne dhuinn darach
saoir uirre ag buing beathadhach.

- Ar slíos bhláith an bhrogha te,
dobudh aidhbhsíoch lé a áille,
slíocht peinne caoile cuirre
140. seinge naoidhe nemhthruime.

- An tor ard-sa re'r naghaidh,
tor Bhreoghain a bharamhail,
dár caitheadh gléire do gháibh,
dár braitheadh Éire a hEasbáinn.
145. Dár chosnadar—céim báidhe—
Clann mhór Mhíleadh Eassbáinne
an tír le géirreannaibh ga,
Éireannaigh díbh go ndearna.

- Dá bhfuil Fódla na bhfíodh gcorr,
150. ar sgrios Tuatha Dé Danann
ó ghliaidh na slat a Síodh Breagh,
'gá síol a ndiaigh Mhac Míleadh.

- On nGréig iad san Easbáinn fhinn,
ón Easbáinn iad go hÉirinn ;
155. slógh na lann slingheanta sean
imtheachta Chlann Mór Mhíleadh.

- Dias fa treise don tionól
Éibhíor agus Éiríomhón
Ó Ceallaigh is do chrú a bpréamh
160. deallaigh gach cú re a cinéal

133 gles no glas cerdcha.	135 dharoch.	137 blaith.
138 ribadh aibhsíoch re áille.	139 slíochd pinne caoimhe —.	140 singe.
141 re a aghaidh <i>L.</i>	143 ler caitheadh <i>L.</i>	144 oneasbáin.
145 do chosnadar <i>L.</i> ; <i>leg.</i> báighe.	146 milidh <i>L.</i> easbáine.	147 om.
148 dhíbh.	153 on ghreig.	154 is o esbáin.
156 imtheachta <i>A.</i> ; mhór <i>L.</i>	158 eimer.	159 Ó Ceallaigh do chrú na bpréamh <i>L.</i>
160 re a coilen.		

34. There is much artistic ironwork(?) upon the shining timber ; on the smooth part of each brown oaken beam workmen are carving animal figures.

35. On the smooth wall of the warm mansion—amazing in its beauty—is the track of a slender, pointed pen ; light, fresh, narrow.

36. This lofty tower opposite to us is similar to the Tower of Breoghan, from which the best of spears were cast ; from which Ireland was perceived from Spain.

37. By which the mighty progeny of Míl of Spain—a contentious undertaking—contested the land with sharp spear points, so that they became men of Ireland.

38. From which Fóla of the spreading woods (after the overthrow of the Tuatha Dé by the combat of the warriors in Síodh Breagh*) is in the possession of the descendants of the Sons of Míl since their death.

39. From Greece to fair Spain, from Spain to Ireland, such the wanderings of the mighty progeny of Míl, the host of the seasoned, finely wrought weapons.

40. Éber and Éremón were the two most powerful in the assembly ; O'Kelly is of the blood of their race ; every hound resembles its breed.

* A reference to the Battle of Teltown ; see Keating II, p. 92.

Mac mheic Concubhair Chuain Dor
 ní hÉirionnach 'na aonor,
 folt géagach fleasgfáinneach fiar,
 gréagach easbáinneach Uilliam.

165. Mairg re bhfeargaighthear flaithgheam(h),
 gé fada go bhfeargaighthear ;
 doilidh searg móide Í Mhaine,
 móide a fhearg a hannaimhe.

- Mac Duibhe Easa an airm the,
 170. atá faoi feadh Ó Maine ;
 ó Ghréin go Seanchoraídh'soir
 'gá chéibh ngleannchladhaidh ngrianoidh.

- Neimheasbadhach atá a thír,
 idir mhín aige is ainmhín ;
 175. ag flaith Lí do chím 'na cheann
 ní do gach tír 'na thimcheall.

- Áth na ríogh, Áth leathan Luain,
 Áth liag—ní lugha d'anbhuain,
 do linn rí Rátha tSl(e)achta
 180. na trí hátha oirdhearca.

Loch Deirgdheirt—damhna uaille,
 Loch Ríogh na riasg dtaobhuaine,
 cuain ghorma bha ngealann grian
 'na gcolbha dfearann Uilliam.

185. Maonmhagh fearann Mhac Mhorna
 fa chion don fhial asgordha
 tiocfadh go barr gCodhbha a chion
 Clann Mhorna gé do mhairiodh.

164 easbaineach. . . . A. breaks off here. . . . 166 fhada MS. 168 hannaibhe
 MS. 179 Dr. Bergin suggests do ling, which is translated. 181 leg.
 Deirgdheirc. 187 tiocfaidh MS.

41. The grandson of Concobar of Glandore is not a mere Irishman ; William, with his curly, ringletted, spreading locks, is Grecian and Spanish.

42. Woe to him with whom the chief* is angered, though it is long till he be aroused ; sorrowful the blighting of the oath of Maine's descendant, his wrath is all the greater from its rarity.

43. Duv Essa's son, he of the doughty weapon, the extent of Hy Many is under his sway ; from Grian to old Cora in the east is in the possession of him of the sunny, curly locks.

44. Without want is his country ; both plain and hilly land he has ; and I perceive in the possession of the chieftain of LÍ, to boot, a piece of each country around.

45. Athenry, broad Athlone, Ath Liag—no less dismay—the king of Rath Sleachta has conquered the three conspicuous fords.

46. Loch Derg—a cause of pride, Loch Ree with its green marshes, these blue bays on which the sun shines brightly are the boundaries of William's land.

47. Maonmagh, the territory of the Sons of Morna, was one of the portions belonging to the generous active (?)† one ; his share would come to the chief of Codba even did the Children of Morna remain.

* *flaithghéamh* is obscure to me, the *m* should be aspirated on account of the rime with *r*.

† See Windisch *s.v.* The name *Oscar* is said to mean 'lover of deer'—i.e., a hunter. The translation of this word : *Ériu IV*, p. 218, is merely guesswork, and should have been marked with a query.

- Fá handúthchus re headh chian,
 190. don mhuigh-sin gur fhás Uilliam,
 sbéis ag Maonmhoigh san Mhaineach
 d'éis chaomhdhoigh na ccomhaidheach.

- Ar nionarbadh Danar dhe
 do mhac Donnchaidh Dúin Máighe,
 195. na Mainidh fa rígh Ruidhe,
 ar aighidh mhín Mhaonmhuighe.

- Roinnfidh ar Íbh Maine an mhagh
 mar do bhí a chuid da cosnamh
 Clann Shaormhaine gan doirr dhe
 200. roinn Mhaonmhaighe ar Íbh Maine.

Giodh iomdha cumha agus cíos
 go (a) g(h)ruadh ghairthe mar smuailghríos
 as lia go Cloinn Cheallaigh cliar
 do bhoing (a) eallaigh d'Uilliam.

- Uilliam mac déidgheal Donnchaidh
 mheic Conchubhair chobharthaigh
 a mbreath ní tuilbheag 'na thigh
 205. teach iona bhfuighbheadh filidh.

FÍLIDH.

193 *sic leg.* ? an ionarbadh *MS.*

48. For a long period, until William sprang from that plain, it was not to be expected that Maonmagh should pay heed to a Maineach, after it was maintained by the foreigners.

49. Since the foreigners were banished therefrom by the son of Donnchadh of Dún Maigue, the Í Maine occupy the pleasant expanse of Maonmagh, under the sway of the king of Ruide.

50. He will divide the plain amongst the Í Maine, since his people were contesting it(?), the descendants of noble Maine are not wrathful therefrom, from the distribution of Maonmagh amongst the Í Maine.

51. Though numerous the offerings and tributes that come to his joyous countenance, like unto a blazing ember ; more numerous are the bardic companies coming to Clan Ceallaigh to obtain cattle from William.

52. William, the white-toothed son of Donnchadh son of Conchobar Chobhartaigh ; their judgment in his house is not ———(?), a house in which he would* find poets.

* *If tuilbheag is sound we must read bfuighbhead and translate "I shall find."*

INDEX AND NOTES

[H.M.=Tribes and Customs of Hy Many, ed. by O Donovan, Ir.
Arch. Soc., 1843.]

Alba, g. -n ; 51, Scotland.

Áth Liag, 178, Ballyleague, or Lanesborough on the Shannon.

Áth Luain, 177, Athlone, on the Shannon.

Áth na Ríogh (better Áth an R.), 177, Athenry, Co. Galway.

Blod, 33, ancestor of several Dalcassian families. Aicme Bloid here connotes 'Munstermen.'

Breagha, G. Breagh, 119, eastern Meath. Here it connotes Ireland.

Breoghan, 142, son of Brath ; see Keating II, pp. 38, 40. He is said to have built, in Corunna in Spain, a lofty tower, from which the sons Míl espied Ireland.

Cineadh Néill, 28, the O'Neill family, descendants of Niall Naoi-ghiallach. Clann Charthaigh, 40, the MacCarthy's.

Clann Cheallaigh, the O'Kellys. See H.M. and Book of Hy Many (R.I.A.), f. 39.

Clann Mhaine, 170, See Í Mhaine.

Clann Mhíleadh, Mic Mh., 146, etc., the sons of Míl of Spain, the eponymous ancestor of the Irish nobility. See Keating II.

Clann Mhorna, 188. See Mic Mhorna. Codhbha, 187.

Cora, d. Coraidh, 171. O'Donovan identifies this place with Carranadoo, Ballintobber, Co. Roscommon. It was the northern boundary of Í Maine [H.M., p. 134]. In the Book of Hy Many it is spelt Cairi.

Cualu, g. Cualann, 130, Co. Wicklow. Cuan Dor, 161, Glandore Harbour, Co. Cork.

Dansair, 193 Foreigners, English.

Dubh Easa, 169 ("the dark one of the waterfall"), William's mother. According to the O'Kelly genealogies in the Book of Lecan (H.M., p. 49) she was daughter of Maileachlainn, son of Donnchadh, son of Domhnall, son of Maghnus, son of Toirrdéalbhach Ó Concubhair, king of Ireland. In the Book of Hy Many she is given as ingen mic Magnusa.

Dún Máighe, 194, 'fort of the (river) Maigue,' in Co. Limerick.

Eamhain, g. Eamhna 20 ; Navan fort, near Armagh.

Easbáinn, g.-e 141, etc., Spain.

Eibhior, 158, son of Míl ; see Keating II ; F.M., I.

Éire, g. Eireann, d. Erinna, Ireland.

Eiriomhón, 158, son of Míl.

Fionngháille, 28. O'Curry takes this as an adjective, meaning 'fair-cheeked,' but I think it must be the place Gáille, or Blen Gáille, now Galey, near Knockcroghery, on Loch Ree. William built a castle here, which is said by O'Donovan to have been the scene of this festival (H.M. 104).

Fódla, 50, Ireland, so called from the wife of Mac Céacht, one of the kings of the Tuatha Dé Danann.

Gáille, see Fionngháille.

Grég, d. Gréig, 153, Greece.

Grian, d. Gréin ; 171, the river Graney in Co. Clare. It formed the southern boundary of Í Maine.

Í Mhaine, 170, this clan is descended from Maine Mór of the race of Colla dá Críoch. For a full account of the clan see H.M., p. 8. The name Í Mhaine is also used to denote the territory occupied by the clan.

Loch na nEigeas, 114, a name of Loch Ree ? See Intro.

Loch Ríogh, 182. We should, I suppose, read L. Ribh, Loch Ree on the Shannon.

Mac Donnchaidh, see Uilliam Ó Ceallaigh.

Maineach, 191, a native of Í Mhaine ; a member of the Clann Mhaine.

Mainidh (Mainigh), 195, the Clann Mhaine.

Maonmhagh, 185, barony of Clanricard, Co. Galway.

Mic Mhorna, 185, a warrior tribe, descendants of Goll MacMorna, see Duanaire Finn, introd. XXXI-XXXIII, and publications of the Ossianic Soc.

Mumha, g. -n ; 31, Munster.

Ó Ceallaigh, see Uilliam Ó C.

Ó Maine, descendant of Maine, an epithet of William.

Oirbhealach, 96, probably Rosserelly, near Headfort, Co. Galway (F.M. 1351).

Ráth Sleachta, 179, perhaps Sleachta, in Kells, Meath.

Ruidhe, 195, Ard Ruidhe is mentioned in the Agallamh (Stokes, l. 446), and in Duanaire Finn, p. 2, l. 4. Loch Ruidhe is given in the Onomasticon.

Seancora, see Cora.

Síodh Breagh, 151, probably a kenning for Ireland.

Tuatha Dé Danann, 150, the race whom the sons of Míl found in possession of Ireland upon their arrival.

Uilliam Ó Ceallaigh, youngest son of Donnchadh Muimhneach (so called because he was fostered by Donnchadh Cairbreach Ó Brian, Bk. Hy Many, f. 39) O Ceallaigh. When the latter died the lordship of Í Mhaine was assumed by his cousin Tadg, under the protection of Toirdeal-

bhach Ó Concobhair, king of Connaught. In 1340 Tadg and some of his kinsmen banished William from Í Maine, but he defeated them in a battle, in which Tadg was taken prisoner, being so severely wounded that he died shortly after, and William became master of the country. William built several castles, and founded the abbey of Kilconnel, in the diocese of Clonfert in Connaught. After a reign of 35 years he resigned the chieftainship to his son Macleachlainn in 1375, and died in the monastery of Knockmoy, in 1381, at a great age. It might be mentioned here that the stone inscription from Knockmoy Abbey, reproduced in the journal of the Assoc. for Preservation of the Memorials of the Dead, Ireland (1895, p. 224), is evidently to William's son Macleachlainn and his wife Finola (+1403), daughter of Toirrdhealbhadh Ó Concobhair. Macleachlainn's death is recorded by the F.M. at 1464; if this date is correct he must have lived to a very great age.

ADDITIONAL NOTE, ll. 59-60, 87-88 are quoted in the grammatical primer in R.I.A. C.II. 3: ll. 167-8 are quoted in another part of this primer [in C. I. 3] as follows: 'Deacair searg móide Í Mhaine, móide a fearg a hannaimhe' which might be translated 'difficult it is to attenuate the wrath of Maine's descendant,' etc., as above.

ADDRESS TO DAVID O'KEEFFE

(Ériu IV., pp. 209-232.)

NOTES AND CORRECTIONS.

- P. 214, st. 9 : *gigil* should be retained, it is the reading of all the MSS. Other examples of the word are :

"Is missi ratfítir, a chride ind eoin ittig, at gilla co *ngicgil*, gan gasced gan gus," TBC. ll. 3461-5. Windisch renders it by Kitzeln (?).

Créad í an aithrissi ó Áth Cliath, dar líon cách do cheas troimchiach : a fhrémh gion go bfidir fear *gigil* an sgél do sgaoileadh.

First st. of a poem on the false report of a chief's death. R.I.A. 3. C. 13 p. 726.

Nír léigsiod asteach na ttír, secht Lúitéir léighionn Chailbhín : drong shaobh rér gheabhsait *gigil* na maor easbaic eitrigigh. From an elegy on Rudhraighe Ó Domhnaill, beg. 'Maith an sealadh fuair Éire', 3. C. 12. R.I.A., p. 308.

Ní tharthuigh aoibhnios oile, do bhiadh air 'na eolchoire : ní *gigil* re tocht a ttreas, ní fhidir olc tar áineas. From poem beg. 'Ní comhthrom cogadh Banbha' 23 L. 17. f. 85a. Some MSS. have "ghigil" here, which would be the 3rd pers. sg. of a verb.

- P. 224, st. 45 : 'dheall' should, I think, be translated 'resembled' as suggested in footnote, cf. *Filidh Éireann go haointeach*, l. 160 ; and "ní dheall mac re hathair ann" R.I.A. Reeves, 825, p. 47, "deallaigh a clann re chéile," *ib.* p. 50.

- P. 228, st. 57 : 'dulann' appears to mean 'heed,' 'attention,' 'preparation.' For some of the following examples I have to thank Dr. Bergin and Mr. T. F. Ó Rahili.

Is cleas fán cóir *duland*, 'it [the Day of Judgment] is a thing for which it is right to prepare' or 'which it is right to take heed of,' fr. 'Atá sinn ar sligid.' *Bk. of the O'Conor Don*.

Gan *dulann* re dathaibh colg, fulang gan amharc na nard : gan fhoghla gan iomrádh sealg iongnáth an ceard tharla ar Taidhg. From 'Dealg athalaídh othras Taidhg,' 23. F. 16. R.I.A.

Ionat arís, mar fuair mé, do bharadh na trí tairnge : a ccréachtaibh a bhos sa bhonn, a chros da ndéa[n]tuir *dulonn*. From 'Foilidh mo chionta a chroch naomh', 23. G. 3. R.I.A., p. 288.

Oirches *dulainn* resin deghmac : ní fhulaing seanslat a snám.
C. II. 3³, 7b.

Is caite a Dhé *dulainn* ris : ar fhulaing mé do Muiris *ib.* 23b.

The following is evidently an example of the corresponding adjective :

Deacair teacht re tréan barrach, buáin fútha is feidhm *dulannach*. First couplet of a poem in 23. D. 4. R.I.A., p. 355.

P. 230: Beithbhe is evidently the River Behy in Co. Kerry, as appears from the following stanza in a poem in A. IV. 3. R.I.A., p. 66.

Tar Carthonn, tar Cuan mBeithbhe
cuir aghaidh na himeirche,
tar Cuan Leamhna seach Loch Léin,
a Sgoth Eamhna bhur neichréidh.

Carthonn being the Carhan River, Co. Kerry.

P. 230: Cáille an druadh, as shown in stanzas 34-35, is an old name for Fermoy.

P. 232: Ó Cáimh; in MacFírbisigh's book of genealogies, p. 622 (O'Curry's copy, R.I.A.) two Ó Caoimh lines are given; one of them starts from the 5 sons of Diarmuid, son of Dáibhíodh, son of Tomás, son of Maoldúin; the other, and longer line, starts from Art, son of Art, son of Domhnall. This Art appears to be the Art óg who was inaugurated in 1583 [FM. V. p. 1800] though the FM. give his great-grand-father's name as Eoghan, while according to MacFírbisigh it was Art. The two lines join at Fionghuine, son of Aodh, son of Fionghuine, the shorter line commencing at the seventh generation from this Fionghuine, the longer at the twelfth. This seems to show that the branch to which David belonged died out, or, at least, lapsed into obscurity in the time of his grandsons, about 150 years before the inauguration of Art óg, and we might place David's period somewhere in the 14th century. His relation to Fionghuine can be seen from the following table :

Fionghuine,	..	† 1135 FM.
Aodh,	..	† 1161 FM.
Fionghuine,	..	[no particulars].
Maoldúin, Maghnus,		† 1212.
Maoldúin,		
Tomás.		
Dáibhíodh.		

The second couplets of stanzas 3, 24, and 41 are quoted in a grammatical tract in the R.I.A., a vellum, probably belonging to the 15th or early 16th century.

E. KNOTT

CUCHULAINN'S SHIELD¹

(H 3 17, col. 664.)

LUATHRINNE luth .i. rind tuccad go luath no rind tuccadh asin luaith .i. Dorigned recht la hUltu im sciathaib airg[d]edaib do denum accu ⁊ ba sain rindaigecht gach sceith dib. Bai Cuchulaind in tan sin ag fogluim ag Buanaind ⁊ ag Scathaig ⁊ conaca side na sceith aga ndenum ara chind isin tir. Luidh Cuchulaind gusanelan (?) denmaid² .i. gu Mac Endge. 'Dena sciath damsa,' ol Cuculaind, '⁊ na bidh i sciath aile do sciathaib Uladh in rindaigecht bias ann.' 'Nimta-sa sin,' ar Mac Endge, 'uair da caithius mo dan re sciathaib Uladh.' 'Luigim-sea bam arm,' ar Cuchulaind, 'gu muirbiub-sa tusu mani derna-su amlaid sin mu sciath.' 'Atu-ssa ar comairge Concobair romut,' ar Mac Endge. 'Raga-su do chomairge Conchobuir,' ar se, '⁊ rotmuirbiu[b]-sa beos.'

Teit Cuchulaind dia thig. Gabaidh toirrsi mor Mac Ennge. Immar da bi ann gu facca in fer chuigi. 'Toirrsech sin,' ol se fris. 'Dommanic amh a hadbur,' ol in tathit, .i. mu marbudh muna dearnar sciath Conchulaind.' Asbert in fer fris: 'glantar do tech gressa lat, ⁊ criathairther luaith fora lar gu raib comthiugh fri traigidh fir in luaith.' Dognither amal³ asbert. Mar do bi Mac Endge ann gu facca in fer ar inn [f]orles chuigi ⁊ gabul ina laim ⁊ da beind eisti, ⁊ doforni oen na n-aisill isin luaith .i. luaithrindi ainm in renna sin amal asbert Dubdetba, 'da madh missi Mac Endge is amlaidh rorinnfaind,' ⁊ isbert inso fos: 'Is amne dani Dubdethba,' ⁊ ise in luathrindi sin robenadh i sciath Conculaind, ⁊ Duban ainm in sceith.

R. I. BEST

¹ A free rendering of this anecdote will be found in O'Curry's *Manners and Customs* ii., 329.

² gusanelan is obscure to me. The MS. has *gusanen andenmaid*. O'Curry omits it. Can *elan-denmaid* be a compound? Cf. *acunailind denmaid*, Book of Aicill, E 3. 5 p. 56 col. 2, O'D. transcript p. 1531 (ed. p. 492, where the translation seems a mere guess). Or does it contain a proper name? Cf. *comérig a ailind co fiannaib fótrind*, LU 81 b 32.

³ amal *bis*.

THE LIFE OF ST. LASAIR

THE following Life of St. Lasair is taken from the Stowe MS. B IV 1, p. 97b to p. 103a. This MS. was written in 1670 by David O'Duigenan, and in the Beatha Lasrach he has probably modernised a late Middle-Irish original. It is unfinished in the MS. and the conclusion was lost in the scribe's original as his note shews.

References to St. Lasair I have found (1) in the Martyrology of Donegal (on the saint's day, Nov. 13th) : LASSAR Achaidh Beithe inghen Ronain mic Ninnedha do sliocht Eoghain mic Neill agus Dubhlacha inghen Duinn mic Murchadha inghen righ Laigen a mathair do reir a bethaidh fein isin chéd chaibidil ; (2) in the Martyrology of Gorman (Nov. 13th). Ioain Lassar lommnán, with note on word Lassar : (Achaidh Beithe) ; (3) in the Annals of Clonmacnoise 1398, " David O'Dowgennan Cowarb of the Virgin St. Lassar, McDermott's chief chronicler Died in his house and was entred in the church of Kilronan." This accounts for the presence of this Life in O'Duigenan's book, and it is almost certain that our scribe was of the family of this "Cowarb of St. Lassar." The name was used in this family as is shewn in the Four Masters by the record of the death of Lasarina O'Duigenan, daughter of Farrell O'Duigenan in 1381. There is no reference to her in the Féilire Oengusso.

By a curious coincidence the name Rónán abbot of Druimenesclainn in Co. Louth occurs in several calendars (e.g., Fel. Oeng. Nov. 18th), but as he was son of Berach he could not be the "Rónán neartmhar mac Ninneadha" of this life.

Many saints of this name are mentioned. O'Hanlon remarks (Lives of Irish Saints, vol. I, p. 79) " No less than fourteen distinct entries of holy women so named occur in this calendar," (Mart. of Donegal), and enumerates them, but does not give a life of any one of them. Lasair (Latinised Lassara or Lasrea) is a woman's name only. Laisrén however, the diminutive of Lasair (which means " a flame"), is used as a man's name.

I should like to acknowledge the help that Professor Marstrander and Dr. Bergin have been kind enough to give me in all my difficulties in transcribing and translating this Life.

LUCIUS GWYNN

Tionnsgantar betha Lasrach annso a nainm Dé.

Bái ri amhra oireadha a nEoghanacht Locha na nAirneadh .i. Ninnidh mac Aodha mic Muirchertaigh mic Ferghusa mic Enna mic Muirchertaigh mic Muireadhaigh mic Eoghain mic Néill
 5 Náoghiallaigh. Baoi ardmac uasal urrumhanta ag Ninnidh .i. Ronán mac Ninneadha. Ba mor gal ⁊ gaisgedh brigh ⁊ beóghacht clú ⁊ conách einech ⁊ ardthioghlaicadh anuasal mic Ninneadha .i. Ronán neartmhar mac Ninneadha.

Tuc Ronán rioghain a dhiongmhála ina dheghaidh sin .i. Dubh-
 10 lacha ingen Duinn mic Murchadha .i. ingen ri[gh] Laighen ⁊ robadh maith flaithus an ri[gh] sin re linn na mná rathmhaire rothioghlaethach sin ⁊ ruc sí clann rioghdha roegnaidhe dho lán do gháois ⁊ do ghenmnidheacht a ffios ⁊ a fforus a gcrabhadh ⁊ a ccáoinbhesaibh .i. énmac ⁊ seisear inghen agus as iad so a nanmanna .i.
 15 Cobhthach ainm an mhic Adhbhann Asnad Fuinche Lasair Damhnad ⁊ Derbhile anmanna na ninghen ⁊ is dona hadhbharuibh as mó fár chuir Ronán a chlann re hegna ⁊ re héolus .i. formad ⁊ fíorthnúth roghabh Ronán re méd cádhuis ⁊ cumuis ⁊ caoimhonóra Tighearnaigh ⁊ a thermainn a cClúain Eóuis o
 20 shliocht Colla Da Chrioch mic Eochaidh Duimhlén ⁊ ba mór an onóir dobheirdís clann Colla Dá Chrioch do thermonn Tighearnaigh .i. na daoine dogheibhdís ag denamh foghla no díberge no dúnmharbhtha da mbúailtidhe impodh a ttermann Tighearnaigh iad dobheirdís donóir dho Dhía ⁊ do Thighernach gan díth na
 25 dochar dho dhénamh dhoibh ⁊ mar dochonnaire Ronán an míadh, ⁊ an mórchata sin dobhiadh ar thermonn Tighearnaigh dochuir gacháon dá chlainn re hegna ⁊ re heolus ⁊ dochuir sé Lasair go Molaise Daiminnsi do dhenamh leighinn ⁊ lainegna dhi ⁊ dobadh mo leighenn Lasrach a ccionn ráithe na leighenn na muintire douí
 30 re dá bhliadhain roimpe isin bhaile ⁊ dobadh mó a héolus ⁊ a hegna a ccinn na bhliadhna sin ina eolus na muintire ele a ccionn seacht mbliadhan do rath Dé ⁊ do chumhachtaibh an Choimhde ⁊ is do grásaibh an Spioraid Naoimh douí an bisech sin ar Lasair seach gach adhbhar eile da raibhe ag Molaise ag dénamh léighinn.
 35 Laithe náoin dá raibhe Lasair ag Molaise ina réghlés féin ag solusghabháil a psalm ⁊ a psaltrach ⁊ ag moladh an Dúileman go dlistionach go cúaladh an gul gáibhtheach gearanach ⁊ an

HERE beginneth the Life of Lasair in God's Name.

Once there reigned a noble and illustrious king in the Eoghachnacht of Loch na nAirneadh, Ninnidh son of Aodh, son of Muircheartach, son of Ferghus, son of Enna, son of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall the Nine-hostaged. Ninnidh had a son of noble qualities, illustrious and honourable, Rónán Mac Ninneadha; magnificent were the valour, heroism, power and energy, the fame, fortune, clemency and noble bounty of Ninnidh's son, even Ronán Mac Ninneadha the mighty.

In time Ronán espoused a fitting consort, by name Dubhlacha, daughter of Donn Mac Murchadha—i.e., daughter of the Lagenian king, and happily did the king reign during the life of that gracious and gifted queen, who bore him a wise and kingly family, full of wisdom and chastity in learning and conduct, in their piety and good morals, a son and six daughters, and these are their names: Cobhthach the name of the son, Adhbhann, Asnad, Fuinche, Lasair, Damhnad and Derbhile those of the daughters; and among the chief reasons for which Ronán sent his children to be taught and instructed, was the deep jealousy and envy which possessed him of the extensive privileges and powers granted to Tighernach and his hermitage at Clones by the race of Colla Dá Chríoch son of Eochaidh Duimhlén; great was the honour that Clann Colla Dá Chríoch used to pay to the hermitage of Tighernach, namely, those whom they captured committing robbery or rapine or murder, if they overtook them in the hermitage-lands of Tighernach, they would surrender them in honour of God and of Tighernach, without doing them hurt or injury; so, as Ronán perceived the high honour and repute possessed by the hermitage of Tighernach, he sent each of his children to be educated and instructed. And Lasair he sent to Molaise of Daimh-inis to instruct her in learning and wisdom, and after three months Lasair's learning was greater than the learning of those who had been in the hamlet two years before her, and her wisdom and learning exceeded at the end of that year that of the rest after seven years, through the favour of God and the power of the Lord; and through the grace of the Holy Ghost came that progress of Lasair's, rather than through Molaise's teaching.

One day when Lasair was with Molaise, in her own cell, chanting clearly her psalms and her psalter and praising the Creator as was

téigmheadh ainbháil eccobsaidh na mban ⁊ na macaomh na ccon
 ⁊ na ngadhar ⁊ na ngiolladh nóg aga ndógh ⁊ aga ndíanlosgadh
 a lasrachuibh lúatha na láinteinidh. As annsin adubhairt Molaise
 náomhtha nósoirrdhearc re na daltaibh foisdineacha foghlumhtha
 5 ⁊ re na deisgioblaibh ardnaomhtha uaisle. Eirghidh a óga foirbthe
 fíorghlioca ar sé ⁊ fionnaidh cia doní an cuinnsgleo calma curata
 so adchluinim.

(Fo. 98a) Asa haithle sin doeirigh cuid mor dhona macuibh
 foghluma amach o Mholaise ⁊ as amhlaidh dochonncadar an baile
 10 ina ttimcell arna dhógh ⁊ arna dhianlosgadh a ccreacha a nairgne
 ⁊ a nedála arna ndénamh ⁊ arna ccruinniughadh re slúag esgearad
 ⁊ echtarchineoil curadh ⁊ cathmhileadh mná ⁊ miondaoine an
 bhaile ga mudhughadh ⁊ ga mormharbhadh. Odchonchadar na
 mic foghluma sin tangadar na ráon madhma ⁊ moirteithmhe
 15 dionnsaighidhe Mholaise isin tigh i raibhi ⁊ doinnisiodar dhó a
 ffacadar ⁊ a gcúaladar dúathbhas ⁊ dainéigen .i. na haitheach-
 thúatha ⁊ Cinél Conaill Mic Néill ag ionnradh ⁊ ag argain an bhaile
 ⁊ ag marbhadh muinntire, ⁊ ag creachlosgadh bhaile Molaise ⁊ ag
 sarughadh na naomh. An tan tra rochúalaidh an naoimberlamh
 20 sin .i. Molaise onórach uasal na huile ⁊ na hesbeadha móra sin aga
 ndenamh ag na haithechthúathuibh isin árus ⁊ isin úasailbhaile
 dorónadh rothnúall corcra óa bhonn góa bherradh dhe ⁊ doeirigh
 go denachta disgir derglomnochta amach ⁊ is amhlaidh fuair a
 réghlés féin tré choirthir smáil teineadh ⁊ tennáil. Imtusa
 25 Lasrach dobherar ós áird bodhesta douí ag binnghabhail a psalm
 ⁊ a psaltrach ⁊ ag deaghmholadh an Dúileamhan ina duirrthech
 fén. Agus is annsin tangadar lucht na hairgne ⁊ na hedála
 dionnsaidhe an aruis ina raibhe Lasair ⁊ dochuireadar teinidh ⁊
 tennála gacha hairde dhe ⁊ dolas an tegh ina timcheall ⁊ do-
 30 saoiladar cách go coitchionn gur loisgeadh an banoigh ionrac
 úasal craibhtheach ⁊ tainic duine dionnsaidhe an tige ⁊ aseadh
 adubhairt. As ard na lasracha atá ag techt tar an mbanoigh.
 Asbert Molaise annsin. Biaidh an tainm sin uirre go bráth .i. Lasair
 conid úadá sin dogoireadh Lasair don banóigh ⁊ is amhlaidh
 35 fúaradar í fén ina suidhe go hionnfuar étrom ærdha ar colbha
 a biomdhaidhe ⁊ a hairdleaptha go hiodhan iomlán ⁊ a leabhar
 áluinn arsaidh óirlitreach ina fiadhnuisse ar beinn a bruit ⁊ a
 bláithédaigh ⁊ a húidh ⁊ a haire ar moladh an Dúilemhan go diong-

meet, was heard a dire and piteous weeping, and wavering mighty cries of women and youths, hounds and dogs and serving lads being burned and consumed by the swift flames of a great fire. Then cried Molaise holy and noble of manners to his learned sedate fosterlings and to his disciples so saintly and noble: "Arise, O accomplished and quick-witted youths," quoth he, "and see who makes this valorous knightly combat which I hear."

Thereupon a great number of the scholars went forth from the presence of Molaise and saw the hamlet round about him being fired and burnt, their spoils and booty being gathered and brought together by a host of enemies and stranger-men, and knights and warriors; and the women and the common people being wounded and slain in great numbers. When the scholars beheld this, they came with a rush of defeat and great flight to the house where Molaise was, and related to him all the distress and sore troubles that they had witnessed and heard—to wit, the vassal peoples and Cinél Conaill Mic Néill laying waste and plundering the hamlet, slaying the inhabitants, firing the hamlet of Molaise, and oppressing the holy men. When, however, that holy saint, even Molaise noble and revered, heard of the evil and dire straits being caused by the vassal tribes in the dwelling and noble hamlet, he became as one wild wheel-thunder from sole to tonsure, and went forth swift, eager and stark-naked, and found his own cell within a fringe of smoke and fire and flame.

Tidings of Lasair are given aloud now. She had been melodiously chanting her psalms and her psalter, and duly praising the Creator in her own cell, and then came the spoilers and reavers unto the dwelling in which Lasair was, and set fire to every part thereof with torches, and all thought that the pious, innocent and noble virgin had been burned, and one came unto the house, and spoke thus: "High are the flames that come above the maiden." Then said Molaise: "She shall have that name forever, Lasair"; so thence the maiden was named Lasair; and even thus they found her, seated in a cool light and airy garment on the side of her couch and high bed, undefiled and unhurt, with her beautiful ancient golden-lettered book before her on the skirt of her mantle and her fair raiment, and her care and attention (fixed) on meetly praising the Creator. When all in common beheld the tower of Molaise on fire,

mála. Mar dochonncadar cach go coitchionn bennchobar Molaise ar losgadh ⁊ taisi na náomh ⁊ na mbannáomh gan díon ósa ccionn ⁊ na ferta dorónadh aran mbanóigh domóradh ainm Dé ⁊ Lasrach tridin ngniomh sin.

- 5 A ccionn aimsire iarsin doceadaigh Lasair da hoide ⁊ dá húasal-mhaighistear .i. do Mholaise dol ar cúairt dochum a hathar ⁊ a máthar go hOirghiallaibh, ait a mbádar a nDruimfionnusglainn ⁊ áit ina bfuil clog Ronáin aníú.

- Iar mbeith treimsi ⁊ tamall do Lasair a ffochair a hathar ⁊ a
 10 máthar dolabhair riú ⁊ aseadh adubhairt gur mhithe le forba
 ⁊ feronn dġaghail uadha uair ba foirfe i ngach foghlum ba
 hinntleachtach i ngach ealadhain ⁊ ba hollamh i ngach eagna i
 ⁊ dogabh tnúth ⁊ formad í léa bhfacaidh si dġeronn ⁊ dúasal
 dúthaigh ag deirbhšair ele fa lugha eolus ⁊ ealadha na i féin
 15 (Fo. 98b) .i. ag Damhnaid inghen Ronáin ⁊ roráidh rena hathair
 ⁊ rena máthair go fergach frithir fuasáoidheach nach biadh da
 gclainn idear mac no inghean neach budh mó do reir chóra gabháltuis
 dúthaighe ⁊ gnáth ferainn ina í féin ⁊ nior ghabh taom tnútha ina
 treinpheacaidh Lasair on oidhche rugadh í gusin oidhche sin a
 20 bais acht madh a nderna do thnúth re Damhnaid isin úair sin conadh
 dá derbhadh sin adubhradh an rann.

Ni derna tnúth na peacadh
 Lasair fertach in Ceoláin :
 acht a nderna fan am soin
 25 re Damhnaid inghin Rónáin.

- IAR bfaicsin tnútha ⁊ tréanformaid na hinghine dá hathar ⁊
 dá húasalmháthair dochuadar dho crú a ccesd ⁊ a ccomhairle ⁊
 is aire docinneadh aca cead do thabhairt do Lasair fa chúanairt
 forba ⁊ ferainn dġaghail o Dhamhnaid. Et iar bhfaghail cheada
 30 do Lasair doghlúais roimpe go hArd na Marbh da ngoirtear
 Achadh Bethadh aníú ⁊ dobhennaigh an egluis go húasal onorach
 ⁊ doruinn féin ⁊ Damhnaid Sliabh Beathadh etarra ina ndís ⁊ do
 bhennaigh an dá bhannáomh a mullach an tsléibhe ⁊ dorónsat
 cúanairt leth ar leith san fferann ⁊ dochengladar a ccumann ⁊
 35 a gcariodreadh re c[h]ele ⁊ dothiomnadar ceileabhradh araon asa
 haithle ⁊ dochúaidh Damhnaid go Tġegh Damhnaid[a]. Et dochuaidh
 Lasair go hAchadh Beathadh ⁊ dochumhdaigh an baile go
 hoirmhidneach onórach ⁊ dobhí cúig bliadhna isin árus sin

and relics of the saints and the holy women without a roof over them, and the wonders worked on the virgin, God's name and Lasair's were glorified by reason of that deed.

A while thereafter, Lasair asked permission of her preceptor and noble master Molaise, to go to visit her father and mother in Oirghialla where they abode in Druim Fionnusglainn, and where Ronán's bell is now.

After Lasair had been a period and space in company of her father and mother, she spoke to them and said that it was time for her to obtain from them a patrimony and estate, for she was accomplished in all learning, ingenious in each art, and ready in all wisdom, and that she had been seized with jealousy and envy of all lands and noble estates possessed by her other sister, even Damhnad daughter of Ronán, who was inferior to her in learning and craft, and she said to her father and mother angrily, resentfully and passionately, that of their children none should be better in management of lands and usages of an estate than she herself. And never did a fit of jealousy nor deadly sin seize Lasair from the night that she was born till the night of her death save only the envy she then conceived against Damhnad; in proof of which the verse was spoken.

(She) committed not envy or sin
 Wonder-working Lasair of the Ceolán :
 Save what she committed then
 Against Damhnad daughter of Ronán.

When her father and her noble mother observed the jealousy and envy of their daughter, they proceeded to deliberate and take counsel, and it was decided on by them to allow Lasair to obtain land and estates in equal shares from Damhnad. And after Lasair had obtained that permission, she set out for Ard na Marbh, which is called Achadh Bethadh to-day, and blessed the church nobly and reverently, and she and Damhnad divided Sliabh Beathadh between them together, and both saintly women blessed the mountain-top and made mutual partition equally in the territory, and leagued themselves, in companionship and friendship with each other, and thereupon took leave of one another, and Damhnad went to Tech Damhnad. And Lasair went to Achad Beathadh, and maintained that hamlet reverently and honourably, and was

gan uiresbaidh 7 í ag denamh fert 7 miorbal amhail innister siosana.

Fecht náoin día raibhe Lasair isin egluis a nAchadh Beathadh ag binnghabháil a psalm 7 a psaltrach 7 ag atach an Choimdhe chumachtaigh 7 ag eadarguidhe an Dúilemhan go ddisdionach 7
 5 adchonnaire ben bhocht chumhthrach chíantuirseach ag techt don egluis chuice 7 í ag iachtaigh 7 ac edarguidhe in Duilemhan marin cédna. Eir rainic asteach don egluis fon ionnus sin 7 iar ndul asteach dhi a ffiadhnuisi Lasrach dosuidh na fochair 7 rocháoin a himnedh 7 a héttúalang ría 7 rofiarfaigh Lasair dhi créad
 10 tainic fría no créad an túathbhás no an teimheal mor sin tainic ar do dheilbh 7 ar do dhenamh duineta re ndeachaidh tu a gcáoile 7 a ccíaneitc[h]e marsin. Dofreagair an bhean bhocht sin go hanbfann 7 aseadh roráidh. A Lasair, naomhtha nosoirrderc 7 a bhannáomh úasal onórach ar sí ataimsi re secht ráithe
 15 torrach gusin aimsirsi 7 me go hanffann easlán égcrúaidh 7 go meirbh meirtneach míláthair, 7 atáid dá athairnimhe nimhneacha ar fud mo chuirp do mo bhithoirleach dom chrinn(?)¹ 7 dom chognam 7 dom chnaimhgearradh risin bhfeadh sin 7 nior féad liaig na físsige dá feabhus aithne na éolus mo leighis na mo
 20 lesaighthe risin re sin 7 tanag chugadsa 7 iarruim ort a hucht an Choimdhe chumhachtaigh 7 na Tríonnóide toghtha treiphersannaigh furtacht 7 foirighthin do thabhairt damh ón olc 7 ón (Fo. 99 a) ainigin tarla ionnam.

Asa haithle sin doeirigh Lasair 7 tucadh uisge da hionnsaidhe
 25 7 dobhennaigh go honorach é 7 dorinne díneach dhe 7 tuc an díneach sin isin chluigín naomhtha nosoirrdherc douí aice fén darbh ainm Ceolán Lasrach 7 doibh an bhen deoch don díneach as a nainm Dé 7 Lasrach. Asa haithle sin tangadar breasa briogha 7 ella idhna dá hionnsaidhe 7 rug sí tríur dénlucht .i. dá eirc sleibhe
 30 7 gein mhínaluinn mhullachleathan mic 7 is amhlaidh dobhádar an dá earc sin 7 earc i ngach láimh don leanb sin díbh 7 arna faicsin sin do chách a geoitchinne domoradh ainm Dé 7 Lasrach tresna mórmhíorbhuilibh sin conadh da dherbadh sin adubhairt an láoi so síos ann.

35 Lasair inghean Ronáin réidh
 an bhannaomh úasal aigmhéil:
 Ben as mó grása dár gin
 da rucadh riamh na haimsir.

¹ S. n with stroke over it; possibly an m. leg. chreim with B.

for five years in that dwelling, lacking nought, working miracles and marvels as related here.

Once as Lasair was in the church in Achadh Beathadh singing melodiously her psalms and her psalter, and beseeching the Lord Omnipotent, and interceding duly with the Creator, she beheld a woman, sorrowful, poorly and way-worn approaching the church towards her, and crying and beseeching the Creator the while. And in this guise she reached the church, and entering in presence of Lasair, sat down before her and bewailed to the saint her tribulations and intolerable sufferings, and Lasair questioned her what had come upon her, "or what dread evil or shadow has come upon thy countenance and on thy human shape, with which thou hast thus grown lean and hideous?" The poor woman answered feebly, and said, "O holy, noble-mannered Lasair, O sainted lady high-born and honoured," quoth she, "I am with child for seven year-quarters, I am weak and sick and like to die, and exhausted, feeble and without strength, and two venomous serpents have been within my body working my destruction continually, gnawing me, tearing me, and cleaving my bones for all that time, and no leech nor physician, however great his skill or knowledge has been able to cure or to heal me during that period, and I have come to thee, and I beseech thee by the Lord Almighty and the chosen Trinity of Three Persons to render me help and assistance from the evil and distress that has come upon me."

Whereupon Lasair rose up, and water was brought to her, which she blessed reverently and thereof made an healing draught, and poured it into the renowned holy bell which she possessed, that was called the "Ceolán of Lasair," and the woman drank a draught of the potion from it in the name of God and Lasair. Thereafter there came unto her great efforts and mighty birth-pangs, and she bore three at one birth—to wit, two lizards and a slender, beautiful broad-skulled man-child, and thus were the two lizards, one of them in each of the child's hands, and when all men beheld that, the name of God and Lasair were magnified through those great marvels and for a proof of this matter she (the woman) spoke this lay below :

Lasair, daughter of ready Ronán,
The holy woman great and noble,
That woman greatest in grace
Of all that were ever born in her time.

Bean torrach feadh secht ráithe
 dobí níor bheg an esláinte :
 Rug an bhen gidh iongnadh let
 da eirc sléibhi 7 énniac.

5 Déis an mic sin do breith
 mar doorduigh Día 7 Lasair :
 Baoí earc sleibhe i ngach láimh dhó
 don iodhanmac ní himarghó.

10 Bannaomh mholta Mic Muire
 ga hógh as mo míorbhuile :
 Nocha deachaidh riamh ghá toigh
 ogh búdh uaisle na Lasair. LASAIR.

A GCIONN aimsire na dheaghaidh sin dochúaidh Lasair go Cill
 Lasrach i ccionn Locha Mic nEn 7 dobhennaigh sí eglais úasal
 15 onórach ann 7 doan sí treimsi 7 tamall fada annsan egluis sin ag
 moladh an Duilemhan go diongmála 7 ag dénamh serbhisi 7 trath
 7 urnaighthe do Dhía 7 do Mhuire 7 ag dénamh oibrightheadh
 sbioratalta a cCill Lasrach go cenn sheacht mbliadhan ionnus go
 ndeachaidh a clú 7 a crabhadh 7 a caoimheagna ar feadh Ereann
 20 go huili dhi.

Arna chlos sin do Chobhthach mac Ronáin mic Ninneadha .i.
 a shiúar do bheith ag denamh na bhfert 7 na míorbhal sin o thir
 go tír 7 ó chill go cill .i. Lasair inghen Ronáin dorinne an laoi
 ag tabhairt a tesda 7 a túarusgbhála os aird 7 túarusgbála a sethrach
 25 ele uile.

Ba maith mo sé sethracha
 fionna fiala frithracha :
 Adhbhann Eṣnad Fuinche ngle
 Lasair Damhnad is Deirbhile.

30 Sí as ferr don tseiser ban soin
 Lasair go med a máoi[d]mhe :
 bannáomh rodacongaibh
 ní frith a méd do mnáoi é.

35 Dorinne ferta maithe.
 isin chill os Ard Locha :
 tuc an sagart a glasa
 's doṣaor an leanb ar trocha.

29 *B* has co mét a naoimhe.
 medh do mhaoine.

30 bannáomh do coiméitt óighe ní frith a

A woman who was with child seven seasons—
 Not small the ailing—
 The woman bore, marvellous as it may seem to thee,
 Two lizards and a son.

On that son's birth,
 (As God and Lasair had ordained),
 He had a lizard in each hand
 Had that innocent child—no lie.

Saint who praiseth Mary's Son !
 What virgin hath performed more miracles !
 Never went to her house
 A virgin nobler than Lasair. LASAIR.

Some time after that Lasair proceeded to Cill Lasrach at the head of Loch Mic nÉn, and there blessed a noble and stately church, and remained in that church a long space and duration of time meetly praising the Creator and observing the rites, and reciting the offices and prayers to God and Mary, and performing spiritual works in Cill Lasrach till the completion of seven years, so that the fame of her piety and her fair wisdom spread throughout the whole of Ireland.

When this matter was heard of by Cobhthach son of Ronán son of Ninnidh—namely, that his sister was working those miracles and marvels from land to land, and from church to church, even Lasair Ronán's daughter, he composed this lay to give aloud an account and description of her, and also descriptions of his other sisters :

Good were my six sisters, fair, generous, vigilant,
 Adhbhann, Esnad, Fuinche bright, Lasair, Damhnad and Derbhile.

She is best of those six women Lasair, with greatness of boasting,
 woman-saint who kept herself (a virgin), never has been found her
 equal for sanctity*.

Noble miracles wrought she in the church above Ard Locha.
 She took the priest out of imprisonment, and saved the child
 from misery.

* *I read naeimhe for mnáoi é.*

IOSA ⁊ na naoimh uile
 lem is Muire go ngradhach :
 is Damhnad go méd bferta
 is Lasair bannaomh badach. Bá maith.

- 5 Laithe náoin díá raibhe Lasair a cCill Lasrach ar bhruach Locha
 Mic nÉn ⁊ douí teirce bídh ⁊ dighe a nEirinn uile fan am sin ⁊ tanaic
 náoi náonmar deicsibh ⁊ daos ealadhna da hionnsaidhe ⁊ adubhairt
 áoinfear dhibh do ghuth anbfann égrúaidh. A Lasair ar se
 a bhannaomh úasal onorach tangadar an dámhsa ar cúairt chugad
 10 ⁊ ní deachaidh bíadh (Fo. 99 b) na deoch na mbél re hethadh
 fada imchéin daimsir ⁊ ataid ag iarraidh bidh ⁊ dighe re caitheamh
 ortsa choisgfes a niota ⁊ a nocarus. Mar dochúalaidh Lasair na
 bríathra sin dochan an tógláoch ⁊ gan do dhíden na do dhegh-
 anacal ara náire aice dohimdergadh go mor fa ghnúis nairigh
 15 na hingine. Ina dhíaidh sin doéirigh go hobann ⁊ dochúaidh da
 reidhghlés fén ⁊ doleig ara glúinibh í ⁊ douí ag guidhe an Dúilemhan
 go díochra dúthrachtach fa biadh dfagháil don dáimh dhoiligh
 díthcheillidh sin tainic da hionnsaidhe. Asa haithle sin dochonnaire
 Lasair caillech dhubh ag teacht don duirrthech chuire ⁊ a heire
 20 forbheadha fíorarrachta do bhíadh ⁊ do dhígh fuirre. La sodhoin
 ruc trá Lasair a bhuidhe ⁊ a bhúanaltughadh sin risin cCoimdhe
 chumachtach ⁊ ruc lé an bíadh asa haithle sin dionnsaidhe na
 dáimhe doirbhe drochrátigh sin ⁊ dochaithset a lórdháothain
 bídh ⁊ dighe annsin ⁊ rucadar a bhuidheachas re Díá ⁊ re Lasair
 25 a bhfuaradar do bhiadh ⁊ do bhuanthomaltus uaithe aran
 ffásach ⁊ doeirghiodar amach asa haithle ⁊ dofiafruigh fer don
 daimh dhoiligh do muintir Lasrach ca háit asa ttucadh an biadh
 da nionnsaidhe. Doinnis an tógláoch don dáimh nar fidir fen
 ca háit asa bhfrith é munab tre chumhachtaibh an Choimheadh
 30 ⁊ tre nert na Tríonnoide dosáoradh an banogh ar athais ⁊ ar
 imdergad na dáimhe ⁊ domóradar an daimh ⁊ cách a gcoitchinne
 miorbhuile Dé ⁊ Lasrach tresan bfert sin. Et dofíarfaigheadar
 an dáimh do Lughaidh dailléiges ba sinnsear dibh ⁊ dobh foirfe
 fíorghlioca a néolus ⁊ a senchus caich go coitchionn cia an sliocht
 35 ara raibhe Lasair ⁊ dorinne an láoi senchusa.

Lasair inghen Rónáin réidh
 mic Ninneadha, mic Áodha féil :

Jesus and all the saints
 be with me and Mary lovingly,
 and Damhnad of many miracles,
 and Lasair woman-saint beloved.

One day, as Lasair was in Cill Lasrach on the shore of Loch Mic nÉn, (and at that time there was scarcity of food and drink throughout Ireland), there came unto her nine enneads of poets and men of learning, and one man of them spoke in a weak and powerless voice. "O Lasair," said he, "O woman-saint, noble and honoured, this poet company has come seeking thee, for nor food nor drink has passed their lips for a long weary space of time, and they ask food and drink for (their) use from thee who wilt allay their hunger and thirst." When Lasair heard the words that the youth had spoken, the virgin's modest face blushed deeply, as she had no protection nor defence for her modesty; then she arose quickly and went to her own chapel and knelt her down, and remained praying ardently and fervently to the Creator to procure food for that harsh insensate band that had come unto her. Whereon Lasair beheld a nun approaching her in the cell under a full-mighty burden of food and drink. Then Lasair rendered thanks and eternal gratitude to the Lord Omnipotent, and thereafter bore the food unto those peevish and evil-speaking folk; and they ate and drank their fill there of food and drink, and gave thanks to God and Lasair for the food and nourishment which they had received from her in the wilderness; they set forth then, and one of that rough band questioned Lasair's folk whence that food had been brought for them. The serving boy told them that he knew not himself whence it had been procured, save it were by the power of the Lord and the might of the Trinity that the maiden had been preserved from the insults and reproaches of the poet-band; for which miracle did the company and all in common exalt the wonderful deeds of God and Lasair. And the company asked of Lughaidh the blind poet, who was senior amongst them and the most accomplished and skilled of all men in knowledge and history, what was the race to which Lasair belonged, and he composed this poem of genealogy:

Lasair, daughter of ready Ronán,
 son of Ninnidh, son of generous Aodh,

mic Ferghusa mic Enna fleadhaigh
mhic Muircherthaigh mic Muireadhaigh

5 Mhic Eoghain nar dhiult re dáimh
mic Néill Náoghiallaigh dreachnair :
mic Eochaidh Mhuighmedhóin mhir
mic Muiredhaigh trein tírigh

10 Mhic Fiacha Šraiftine šaoir
is mic Cairbre bhuig bhláithcháoin :
mic Cormic fa glic [a] glór
mic Airt cenn an choimhthionól.

15 Ag sin reim an tšenchais šaoir
on mbannáóimh uasail ardnaóimh :
súas go Conn Céadchathach cain
gár lía láoich na lenmain. LASAIR.

A ccionn aimsire ele áon do ló día raibhe Lasair a Cill Lasrach
ag binnghabháil a bíáidæ ⁊ a blathurnaighthe go bfacaidh áon-
ógláoch ag teacht da hionnsaidhi don egluis ⁊ dobhennaigh dhi
⁊ rofregair sisi an bennughadh ⁊ dofiarfaigh sgéla dhe cáit a
20 raibhe no cia asa ttainic an tógláoch. Tanac (Fo. 100 a) as Druim
Fionnæsgluinn ar sé. Innis duinn bunadhas gach sgéil da bhfuil
agad ar Lasair. Do mháthairsi dfaghail bháis ar sé ⁊ hathair
do chur an tsáoghail de ⁊ é ar ndol fa chuing crábhaidh ⁊ creidmhe
⁊ rotriall sechnóin Eireann do dhenamh oilighthre móire ⁊ a bheirt
25 espoc uime. Maith olc lem an sgéal ar sí .i. as olc lem mo mháthair
dfaghail bhais ⁊ is maith lem Ronán do dhul isin ccéim sin.

Asa haithle sin doimthigh an tóglaoch da thigh fén ⁊ douí Lasair
marsin go cend aimsire eile nach bfúair sgéla a hathar nogo ttainic
an fer cedna dá hionnsaidhe arís ⁊ doghabh si ag fiarfaighe scela
30 Ronáin de. Doinnis an toglaoch dhi go nderna sé oilighre mora
sechnoin Eirenn go himlán nogur náomhadh é tre rath Dé ⁊ gur
bhennaigh trí cealla o donaomhadh é. Dofiafruigh Lasair cait ar
fágbhuis é ar sí. A ttigh Mic Conaill a núachtar Mhuighe hÁoi
ar sé ⁊ doinnis an tóglaoch dhi morán dfertaibh ⁊ do mhiorbhuilibh
35 Ronáin ⁊ ní doibh atamid fós acht gidh mor iad a leabhraibh

son of Fergus, son of revelling Énna,
son of Muirchertach, son of Muiredhach,

Son of Eoghan, who refused not the poets,
son of Níall Náioighiallach modest-minded,
son of Eochaidh Muighmeadhoin the nimble,
son of Muiredhach, stout and rustic (?),

Son of Fiacha Sraiftine the free,
son of Cairbre the generous flower-fair,
son of Cormac, who was ready of speech,
son of Art, head of the assemblies.

Herewith the account of the genealogy so free
from the noble saint of high sanctity
up to Conn Cead-chathach the just,
whom other heroes followed.

A while after, one day, as Lasair was in Cill Lasrach melodiously chanting her benedictions and her beautiful prayers, when she perceived a youth coming towards her to the church, and he greeted her, and she answered his greeting and asked tidings where was the youth's home or whence he had come. "I have come from Druim Fionnæsgluinn," answered he. "Relate to us from the beginning such tidings as thou hast," quoth Lasair. "That thy mother has died," said he, "and that thy father has renounced the world, and goes beneath a yoke of faith and piety, and has set forth throughout Ireland to perform a great pilgrimage, with his two bishops attending him." "Joyful and sad to me (are) the tidings," said she, "for I am sad that my mother has died, and I am joyful that Ronán has gone on this journey."

After that the youth went to his own abode and Lasair remained even so for another period during which she received no tidings of her father, till the same man came to her again, and she commenced to ask tidings of Ronán of him. The messenger told her that he had completed his great pilgrimage throughout the whole of Ireland, so that by God's grace he had become sanctified, and that he had consecrated three churches since he had become sanctified. Lasair asked, "Where didst thou leave him?" said she. "In the house of the son of Conall in Uachtar Muighe hAoi," he answered, and the messenger related to her many of the deeds and miracles

rúadha Dhúine Glimhín. Acht atá ní cheana robadh forbhfaoilidh Lasair dona sgéluibh sin dochan an tóglaoch. Asa haithle sin doiarr Lasair eolus aran óglaoch dionnsaighe Ronáin. Dodhén ar sé.

- 5 Iarsin ceileabhrais Lasair do chléircibh an bhaile ⁊ rainic roimpe a ccenn tséda ⁊ tsiubhail otha sin go tigh Mic Conaill ⁊ Espag Aodháin na cuidechta ⁊ dream eile do chléircibh an bhaile ⁊ fuaradar Ronán isin mbaile rompa ⁊ doinnis Espuc Áodháin dó Lasair do thoighecht dá ionnsaidhe. Mochensa a torrachtain ar Ronán ⁊
 10 doeirigh na cuinne go connail comhgradhach ⁊ dotoirbroadar dho phoguibh a cheile ⁊ doinnis Ronán a echtra ⁊ a imthechta fén do Lasair o dofaguibh Druim Fionnasglainn conuige an uair sin. Et adubhairt Lasair. As áluinn an tionadh so ina ndernuis oirisiomh tar eis do saothair ⁊ do thuirsi. As fíor sin ar Ronán
 15 ⁊ is uime sin doanusa ann ⁊ dobadar tri raithe isin mbaile sin. Dobhennaigh Lasair Cill Lasrach a nOirecht Í Mhainnín ⁊ dorinne ferta ⁊ míorbhuile iomdha innte risin ré sin. Et is dona fertaibh dorinne so.

- Aroile óglaoch douí treimsi ⁊ athaidh imchían daimsir a nesláini
 20 corparrdha rér gabhadh a chosa ⁊ a lámha ⁊ agár siabhradh a ruisg ⁊ a radhaire ⁊ aga ndechaidh a éistecht asa chluasaibh ⁊ pecadh marbhtha mínádurrda aga dhénamh aige doghnáth .i. a beith ag ól a fuail ⁊ alluis a chuirp fén dosíor go ndechaidh do leaghaibh ⁊ do lánfisigibh an tíre na thimcheall ⁊ mar dochúaidh cáomh-
 25 thúarasgbhail na banoighe a ferta ⁊ a míorbhuile ar fud cháich go coitchenn dorugadh an fer sin da hionnsaidhe ⁊ dohinniseadh a sgéala dhi o thús go deireadh ⁊ douí an fer sin ag gul ⁊ ag gerán go díbhfeirgeach a bhfiadhnuisi Lasrach. Mar dochualaidh Lasair mairgneach ⁊ moracáoin an óglaoich esláin roghabh tróighe dhó
 30 í ⁊ dorinne díneach dhó ⁊ doibh an teslán ní don díneach asin (Fo. 100 b) gCeólán Lasrach ⁊ docoimleadh ní dá chosuibh ⁊ dá lámhuibh ⁊ da chédfadhuibh corparrdha dhe tre chumhachtaibh Dé ⁊ Lasrach ⁊ dosíneadar a bhoill o cheile ⁊ doimthigh a nimh ⁊ a eslainte as fo leith ⁊ doeirigh ina sesamh go leidmeach lánathlamh
 35 gan tinnes gan tromesláinte a ffiadhnuisi Lasrach ⁊ na gléireach archeana. Adubhairt an tóglaoch do ghuth mor ard follusghlan. Ataim fén re ceithre bliadhnuibh déag isin lughe liúinn ⁊ lanesláinte sin ⁊ nior eirghes gus aníú. Asa haithle sin doimigh an fer sin

of Ronán, and we shall not deal with them now, though they are great in the red books of Dún Glimhín. But furthermore Lasair was overjoyed at the tidings which the messenger had announced to her ; then she asked the youth to guide her to Ronán. " I shall do so," he said.

Then Lasair bade adieu to the clerics of the hamlet, and set forth after roads and walking thence to the house of the son of Conall together with Bishop Aodhán and also a company of the clerics of the hamlet ; and they found Ronán before them in the hamlet, and Bishop Aodhán informed him that Lasair had come to him. " Welcome to me is her advent," quoth Ronán, and rose to meet her courteously and joyfully, and they saluted each other with kisses, and Ronán related his deeds and journeyings to Lasair from the time that he had left Druim Fionnasglainn until that hour. And said Lasair, " Fair is the place where thou hast halted after thy toils and thy weariness." " That is true," said Ronán, " and therefore have I stayed therein." And they were in that hamlet for thrice three months. Lasair consecrated Cill Lasrach in Oireacht Ui Mhainnín, and wrought many deeds and marvels therein during that period. And this is one of the deeds she wrought :—

A certain youth had been for long space and period of time in bodily sickness, by which his hands and feet had been seized, and which had obscured his eyesight, and whereby his hearing had gone from his ears ; and he habitually committed a deadly unnatural sin—namely, constantly drinking the dejections and perspiration of his body ; and he had gone to the leeches and learned physicians of the country round, and, as the virgin's fair report, her deeds and her miracles had spread amongst all in general, this man was brought unto her, and his tale was related to her from beginning to end, and he wept and complained bitterly before Lasair. When Lasair heard the woe and great complaint of the sick youth, she was seized with compassion for him, and she made him an healing draught and the sick man drank of the draught from the Ceolán Lasrach, and a little of it was rubbed on his hands and feet and " corporal senses " by the powers of God and Lasair ; and his limbs stretched out and the pain and ailment left him at once, and he arose and stood nimbly and featly without sickness or ailment, before Lasair and the entire clergy. Said the youth in a voice loud, high, clear and distinct, " For four years have I been in that bed of sickness and sore ailment, and have not risen till to-day."

iomslán dá thigh fen rena muintir fén ⁊ mar dochoncadar cách
na morbhuile miora sin domoradh ainm De ⁊ Lasrach tríd na
miorbhuilibh mora sin ⁊ dorinne an láoi.

5 Iomda ar Lasair ferta amhra
agso cuid da comharrdha :
dar fóir fer bodhar go becht
douí fada gan eisdeacht.

10 Dogabadh a chosa leis
agus a lámha lórdathais :
ag ol allais a fúail
dobhiodh seision gach enúair.

15 Ceithre bliadhna dég marsin
dhó gan eirghe asa leabaidh :
leighisios é gan a beith tinn
dinech Lasrach mar luaidhim. Iomdha.

Robháoi Ronán ⁊ Lasair aimser imchían isin bhaile sin ⁊ is iar-
sin rolabhair Lasair re Ronán ⁊ aseadh roráidh ris gur mhithe
dhi dhol dionnsaidhe a hatharrdha ⁊ a forba fén. An ail libh
dol annsin ar Ronán re Lasair. As ail go deimhin ar Lasair.

20 La sodhain doghlúaisiodar rompa otha sin go hoirer Locha
Moir Máothla ⁊ dothaithtin leo go mor an fonn ⁊ an feronn sin
⁊ in tinbher eisg ⁊ oireachuis fuaradar ann ⁊ dobhennaighset ar
brúach an lacha liunghlais láintoirthigh sin ⁊ doronsat árus caithmhe
⁊ comhnuidhe ann ⁊ dothigdis ar Inis Móir Máothla gacha nóna
25 ⁊ donídís a nurnaidhte ar úaignios ann ⁊ donídís codladh goirid
gaibhtheach ann iarsin.

Lá dá raibhe Lasair ag solusghabháil a psalm ⁊ a psaltrach ⁊
ag molamh an Duilemhan go bfacaidh an macchléireach ag techt
don duirrtheach ⁊ cuidechta chlérceadh maráon fris .i. Mac a[n]
30 Trena ⁊ a choimhthionól ⁊ doferadh fiorcháoin failte friú ag Lasair
⁊ acc Ronán ⁊ doghabhsat ag fiarfaighe sgéil dona cléirchibh iarsin.
Ataid sgéala mora olca úathmara aguinn ar an naoimhérlamh ⁊
is olc dhúinne ⁊ daoibhsi é ⁊ do chach eile go coitchenn .i. gan cion
ar egluis na ar ealadhain isin aimsirsi ⁊ mo bhennchobhar ⁊ mo

Thereupon that man returned to his own house with his folk, and when all observed those great wonders, the names of God and Lasair were magnified for the miracles, and he made the poem :

Many the wondrous deeds (attributed) to Lasair ;
herewith part of their tale :
how she assisted the deaf man, exactly,
who had been long without hearing.

Moreover his feet were stricken
and his hands of full nimbleness :
a-drinking his sweat, his urine
used he to be each several hour.

Thus for fourteen years
was he without rising from his bed ;
him did cure from being ailing
Lasair's draught, as I report.

Ronán and Lasair had been for a long time in the hamlet, and then it was that Lasair spoke to Ronán and said to him that it was time for him¹ to go unto his¹ own patrimony and lands. "Do ye desire to go thither ?" asked Ronán. "We do assuredly," said Lasair.

With that they set forth thence to the shore of Loch Mór Máothla, and greatly were they pleased with that land and district and the noble fish-abounding estuary that they found there ; and they blessed the blue-pooled, full-fruitful shore of the lake, and erected an house for their use and dwelling, and came daily to Inis Móir Máothla at none-tide, and there recited their prayers in solitude, and took a short and meagre repose.

One day as Lasair was singing clearly her psalms and her psalter, and praising the Creator, she perceived a young cleric approaching the cell and a company of clerics together with him, even Mac an Treana and his congregation ; and a right gentle welcome was given them by Lasair and Ronán, and straightway they began to ask news from the clerics. "Tidings, great, evil and terrible have we," said the holy man, "and evil to us and to ye and to all in common. That there is no respect for church nor learning in these days, and my own tower and beauteous church

¹ *I translate with B.*

- blaitheglais fén deignigheadh 7 desonorughadh aniugh. Cía dorinne na huile 7 na hégcóra mora sin ar Lasair. Dorinne súd ar Mac an Treana sliocht 7 iardraighe Fíacha Suidhe mhic Féilim Rechtmhair 7 rucsat ar sagartne ar sárughadh ar éigin úainn dochum a nionadh
- 5 7 a nárusa fén 7 aseadh dob áil linne a Lasair naomhtha nosoirrderc thusa 7 do choimhthionól sruitheadh náomh dfaghail linn a lenmain ar néigin 7 ar neson[ó]ra 7 dfúasgladh 7 dfóirighthin (Fo. 101a) an tsagairt as lámhaibh a namhad 7 as easáonta égcórach na ndáoineadh naingidh nedtrocaireach ina bfuil sé.
- 10 Iarsin roghluaisedar rompa leth ar leith an coimhthionol craibhtheach sin eidear naomh 7 bhannaoimh a niarmóracht an tsagairt sin Mhic an Treana 7 roiar Mac an Treana ar sliocht, 7 ar iardraighe Fhiachadh Suidhe 7 ar Enna arna rochtuin go soighthe iad dhóibh an sagart do léigen as na gériarnaighibh ina
- 15 raibhe 7 adubhradar an dream sin nach léigfedís nogo bfaghdis a mbreith fen dfúasgladh as. Is annsin adubhairt Lasair. Da madh cead re Día é dobadh cead lemsa an sagart sin do freagra mo tráth 7 mhurnaighthi dhamhfén anocht gidh bé háit ina mbía mé. Tainic Lasair 7 Ronán ina dheghaidh sin 7 arna ndiúlthadh fa
- 20 chumairce an tsagairt sin Mic an Treana go Duibhthir Mhóir a nGailenguibh 7 roansat ann an oidhche sin. Agus a nam a hurnaighthe 7 a tráth do radha do Lasair as ann tainic an sagart sin don tigh 7 dofregair an fersad dobadh cóir do rádha .i.

- 25 Maria mater gratiae
Mater misericordiæ :
Tu nos ab hoste protige
Et in hora mortis susipe. 7ca.

- Arna faicsin sin do Lasair rug sí a bhuidhe sin risin bFírdhía bforordha an sagart do t[h]echt slán da hionnsaidhe. Rugadar
- 30 as an oidhche sin nogur eirigh lá cona lánsoillsibh arnamarach orra 7 mar dochoncadar cách na mormhiorbhuile sin dorinne Día Lasrach domóradh ainm Dé 7 Lasrach tridin ngniomh sin. Et dobhennaigh Lasair cill annsin a nGailinguibh on ló sin alle conadh úaithe atá Cill Lasrach dhá lanainmniughadh a nGailionguibh o
- 35 soin.

Ina dhiaigh sin doghlúaisiodar rompa aráon .i. Lasair 7 Ronán 7 Mac an Treana 7 a chlár uile archena gacháon díbh uile dochum

has been assaulted and dishonoured to-day." "Who wrought these wrongs and great evils?" asked Lasair. "The race and posterity, of Fiacha Suidhe son of Féilim the Legitimate," said Mac an Treana "have done this, and have carried off our priest from us by force unto their own territory and dwellings, and this we would desire, O Lasair sainted and noble of customs, to have thee and thy congregation of holy scholars with us, to take vengeance for our straits and dishonour, and to assist and release the priest from the hands of his foes, and the unrighteous dissension of the malicious merciless men among whom he is.

Then they proceeded forward side by side, that pious community of saints and holy women to rescue that priest of Mac an Treana, and Mac an Treana demanded of the descendants and posterity of Fiacha Suidhe and of Enna, when they had reached unto them, to release the priest from the evil bonds in which he lay, and that folk answered that they would not do so until they should obtain their own proposal of ransom for him. Then said Lasair, "If God allows, I shall permit that priest to answer my prayers and litanies for me to-night, wheresoever I may be." Then Lasair and Ronán, the release of Mac an Treana's priest having been refused to them, came to Duibhthir Mór in the Gailenga, and stayed there that night. And at the hour that Lasair was reciting her prayers and litanies, then came the priest to the house, and answered the verse that was proper to respond—which was :

Maria mater gratiae
 Mater misericordiæ :
 Tū nos ab hoste protege
 Et in hora mortis suscipe. etc.

When Lasair perceived this, she gave thanks to the true and glorious God, that the priest had come to her safe. They passed that night till day rose on them with its full light on the morrow ; and when all beheld the great miracles which the God of Lasair had wrought, men magnified the name of God and of Lasair for that deed. And Lasair gave her blessing to a church there in the Gailenga from that day to this ; so from her is Cill Lasrach commonly called ever since in the Gailenga.

Thereafter they proceeded forward together, Lasair, Ronán and Mac an Treana with all his clerics together one and all to their own dwelling, and Lasair and Ronán came to the shore of Loch

a nárusa fén ⁊ tainic Lasair ⁊ Ronan go hoirer Lacha Móir Máothla ⁊ rogabhsat an clochán astech an oidhche sin ⁊ tangadar amach arnamhárach ⁊ adubhairt Lasair le Ronán. Cía o nainmeochar an chillsi a Ronáin ar sí. Is úaitsi is ionainmnighthe í ar Ronán.

- 5 Ní hamhlaidh sin uías ar Lasair ór as-córa ⁊ is gnáthaighe sealb ag gach deighfer. Más toil letsa sin ar Ronan as toil lemsa é.

Iarsin robennaigh Lasair an chill ⁊ tugadh Cill Ronain dainm uirre dohorduigheadh termonn ⁊ trenchadhus di ⁊ doordaigh Lasair cioscháin aice fén ar Thír Thúathail ⁊ doorduigh an cios sin o Uinnsinn

- 10 go Sionann soir ⁊ dobhí aonta ⁊ togha an tíre do chongnamh ⁊ do chuidiughadh ag Lasair ⁊ ag Ronán dochum na cioschana sin .i. iomaire as gach arbar ⁊ ainmhidhe as gach cethra isin mbliadhain ar gach aonbhaile isin tír o becc go mor idir fer ⁊ mhnáoi ⁊ dofágbhadar fágbhala ele ar gach aonnech coimheolfadh an chioscháin sin dóibh ⁊ nach ttiubhradh cadhus na cumairce dhi (Fo. 101 b) fén ⁊ da caoimhthermonn .i. gan sliocht ná iardraige do bheith na dheghaidh ⁊ an tí dobrisfeadh uirre gan an chain ⁊ an cadhus sin do dhíol go madh é a chomhforba ⁊ a chríoch .i. neanaidh truim ⁊ tradhnaidhe do bheith ina nait ⁊ dofágbadh
- 20 ina aghaidh sin aca .i. an muintir dodenamh a réir ⁊ dodiolfadh an cadhus .i. búaidh ar gacháon choimélfadh a cioscháin ⁊ cadhus na cille ⁊ an cháimhthermainn .i. búaidh chloinne ⁊ chonáigh ⁊ flaithus Dé fa dhéaigh dontí dochoimeolfadh dhi ⁊ dogheall fós gidh be ar domhain galar no esláinte no ainces doghébadh duine acht go
- 25 ndenamh a máoir fén dínech a nanóir dho Dhía ⁊ do Lasair ⁊ a ól asa céolán fén go mbeithdís slán asa haithle ⁊ dorinne an láoi dheismeirechta so do dherbhadh ar gach ní dha ndubhramar.

Robhennachsa is Rónán isin chill os Loch Máothla :

is innte bhias ar naittreabh bennacht do M[o]laise náomhtha.

- 30 Cill Ronáin an chillse o aniudh go tti an bráth :
mara ndearnusa is Ronán comhghabhail ar ttráth.

Mo chíos aran tírse Tír Thúathail go ttarbha :

ainmidhe as gach ceathra imaire as gach arbar.¹

Cidh be bhrisfes an cháinse dferaibh an bhetha bhuainse :

- 35 ní bhía sliocht ar a lorgsán is ifrionn ina ordsan úaimse.

¹ read arba.

Mór Máothla and they entered by the stepping-stones that night and came forth on the morrow, and Lasair spoke to Ronán : "After whom shall this church be named, O Ronán ?" said she. "After thee should it be named," answered Ronán. "Not thus shall it be," said Lasair, "for it is more proper and customary for each good man to hold possessions." "If that is thy desire," said Ronán, "I will it (too)."

Whereupon Lasair blessed the church, and Cill Ronán it was named, and sanctuary and high honour were ordained for it, and Lasair fixed a tribute for herself upon Tír Thúathail and imposed that tax from Uinnsinn to Shannon eastwards, and partnership and choice of land were to be for helping and assisting Lasair and Ronán for that tribute—to wit, a ridge from each corn-crop, and a beast from each herd yearly, from every townland in the country great or small (on) both men and women ; and they left further conditions on such man as should fulfil (the payment of) the tribute to them, yet not render honour and protection to herself and to her fair estates—to wit, that neither seed nor posterity should remain behind him ; and whosoever should refuse to pay that tax and render that honour, that this should be his heritage and his territory, that nettles, elder-shrub and corncrakes should be in their stead ; and this on the other hand she granted¹ those others—i.e. the folk who should do her bidding and pay that honour ; i.e., prosperity to all who should give tribute and honour to the fair lands and the church, even the blessing of children and of happiness, and Heaven finally for whomsoever should fulfil it, and she promised further that were a man sick of any disease or ailment or peril in the world if only her stewards should make him an healing draught in honour of God and Lasair, and drink it out of her own Ceolán that he² should be healed thereafter, and she composed this poem in token to prove all that we have told :

Ronán and I gave our blessing in the church above Loch Máothla ; therein shall be our dwelling, a blessing from holy Molaise.

Cill Ronáin (be) this church from to-day till judgment day, where I and Ronán have performed together the singing of our chants.

My tribute upon this land, Tír Thúathail of riches :
a beast from every herd, a furrow of each corn-field.

Whoever of the men of the everlasting world refuseth my tribute, he shall have no posterity after him, but hell thereafter from me.

¹ *I translate with B.* ² *lit. "they."*

Bladh do bhuadhaibh mo Chéoláin gidh be ibhes a dhíneach :
 cosg fola cosg galair cabhair ar phlaigh an tíre.

Gidh be choimhlios mo cháinsi dom mhaorsa is dom Chéolan :
 rath gcruidh is rath gcloinne biaidh a ślicht uile gan dólás.

5 Me Lasair inghen Rónáin bennaighim an tír go ngloine :
 búaidh náithis ara bhfiora a lathair ghliadh is ghoile.

Bennaighim a mná maithe os ad caoimhe crotha :
 is bennuighim a bpriomhslúaigh go madh righbhuan a rat[h]a.
 Ro bhennaigh.

10 Robháoi Lasair marsin athaigh fada 7 aimser imchían 7 an cios
 sin aga thógbhail chuite othá Uinnsinn O nOiliolla go Sionianu soir.
 Lait[h]e náoin día raibh Lasair a cCill Rónáin 7 dolabhair Ronán
 ría amhlaidh so. A inghen ar sé atá deireadh máoise 7 maimsire
 ag druid rium féin 7 ní thig dhiom dol isin slighidh ina tteighim
 15 gach láoi. As trúagh an cómhra dh sin a athair ionmuin ar Lasair
 ór as damhsa as truaighe é uair as mé as faide atá it chomann dot
 chloinn. (Fo. 102 a). Ní misde dhuitsi sin ar Ronán úair fuicfiodsa
 mo bhennacht agad. Rugadar as an oidhche sin nogur éirigh
 an lá cona lánsoillsi arnamhárach. Roghabh Lasair lámh an
 20 tsennduine náomhtha nosoirrdheire sin fa hathair dhi fén annsin
 7 rogluais ris anonn isin clochán aran inis 7 doniodh sin gach láoi
 ar feadh aimsire imcheine nogo ndeachaidh Ronán a ttromdhacht
 7 a senorrdhacht. As annsin roan Ronan thall aran innsi 7 a
 bhannaomh Lasair chuige 7 uadha gach lá osin amach 7 ní
 25 thigheadh dhe dol amach na asdeach iar ccaithemh a aoisi 7
 a aimsire dho 7 ar thuitim a ccrine a sendacht 7 a síoráosmuirecht
 amhlaidh sin.

Aon do ló aga raibhe Lasair ag binngabhail a psalm 7 a psaltrach
 adchonnaire dias do dhaoineibh ag techt da hionnsaidhe 7 í ina
 30 suidhe ar mullach na cairrge darab ainm Cairraig Aodháin i gCill
 Ronain 7 rothógaibh Lasair a cenn 7 rothoirbhir teora phog don
 cleireach egluisi baoi dhibh 7 rofiafruigh sgéla dhe. Ní bfuilid
 sgéla as coir diinnisin agum ar an macleighinn acht amháin an
 tóglaoch úd dochí tú im chuidechta do lathair dorinne se gníomh

One of the virtues of my Ceolán ; whoever drinks its healing draught,
checking of bloodshed, checking of sickness, and help against the
land's plague.

(To) whomsoever fulfilleth my tribute to my steward and to my
Ceolán fortune of chattels and children ; his posterity shall all be
without sorrow.

I, Lasair Ronán's daughter, I bless the land with purity,
joyous success for its men in field of valour and conflict.

I bless its good women, for they are fairest of form,
and I bless their noble hosts : lasting be their fortune.

Lasair remained thus for a long space and period, levying that
tax from Uinnsenn O nOiliolla to the Shannon eastwards.

One day Lasair was in Cill Ronáin, and Ronán spoke to her
thus : " My daughter," quoth he, " the end of my days and my
time is approaching me, and I cannot go the road that I daily use."
" Sad is that discourse, dear father," said Lasair, " and to me it
is most sorrowful, for it is I who have been longest in thy com-
pany of (all) thy children." " Thou shalt not be the worse off
for that," said Ronán, " for I shall leave thee my blessing."
They slept that night till day rose full bright on the morrow.
Then Lasair took the hand of him who was her father, that old
man, saintly and noble mannered, and set forth with him across
to the island on the stepping-stones, and did thus daily for a very
long time, till Ronán grew heavy and aged. Then Ronán remained
out on the island, with his saintly Lasair each day thenceforward
coming to and from [attending] him, for he could neither go out nor
come in, since his time and days were spent, and decay, old age
and senility were thus fallen on him.

One day, as Lasair sang tunefully her psalms and her psalter,
she perceived two men coming towards her as she sat on the summit
of the rock called Carraig Aodháin in Cill Ronáin ; and she raised
her head and gave three kisses to the priest of their own church,
and asked him his tidings. " I have no tidings worthy of mention,"
answered the scholar, " save this youth thou seest with me in thy
presence, who committed a vile act of theft against me yesterday,

- rogranna gaduighechta orum fén ané 7 ata se dhá šena[dh] orm
 aniú. Créad é an gníomh sin ar Lasair. Mo chulaigh aifrinn
 dogoid sé ar an cleireach. A oglaoidh ar Lasair tabhair an Céolán
 nár ghoid tú an chulaigh aifrinn ón chleireach úd 7 coimbéid thú
 5 fén ar fertaibh 7 ar miorbhuilibh in 'Chéoláin. Došín an tógláoch
 a lámh amach ona choim do thabhairt na mionn 7 nior féad sé a
 chrobh do druid fana mionnaibh 7 nior féad sé fós a lamh do
 chur cuige na úadha risin drochrún douí fuí. As deimhin lem ar
 Lasair a ógláoidh go bhfuil an iarmoracht úd an chleirigh agad.
 10 Ata go deimhin ar an tógláoch 7 dobhéra duitsi í do chionn grása
 do denamh orm. Dochuir an tóglaoidh a lamh eile fana choim 7
 tug an chulaidh aifrinn amach ona chuid édaigh 7 tug do Lasair í.
 Mur doconnadar an pobal na miorbhuile mora sin dorinnedh risin
 mbannaoidh domoradh ainm Dé 7 Lasrach thríd sin.
 15 Dobhí Ronán marsin thall aran innsi ag caithem na haimsire
 sin seal fada nogo ttainic teidhm thinnis 7 esláinte da ionnsaighe
 .i. airrghena báis 7 búanega 7 dothiomairg a anam do Dhía 7 do
 Mhuire 7 doghlac frithéoladh na hEgluisi 7 dochúaidh a anam asa
 cholainn bhennaigthe a ffiadhnúisi Dé 7 na Trionnoide toghaidhe
 20 trépersannaigh .i. Athair Mac 7 Spiorad Naomh archena 7
 dochúaidh do chaithemh na betha suthaine amhlaidh sin. Iomthusa
 Lasrach dobherar os áird seal eile dobhí sí go cumhtach
 ciantuirseach seal na dhíaigh sin ar Inis na Náomh ar Loch
 Mór Máothla óan am sin di go tosach an tsamhraidh (Fo. 102 b).
 25 Aimsir áirighthe ina dhíaigh sin da raibhe Lasair ag binnghabhail
 a psalm 7 a psaltrach ós oirer Lacha Móir Maothla go bfacaoidh
 macáomh óg ag techt don tigh a mbáoi. Fíafraighis sgéla dhe
 cíá hé fén no cáit asa ttainig. Sirig Macán mainm ar sé. Can
 asa ttanguis ar Lasair nó créad dochomhghlúais tú gonuige so.
 30 A naomhinghen ar an macaomh as o dhunadh mathar fén tánag
 7 is fad thúarasgbhailsi tanag ar sé 7 is do dhénam leighinn chugadsa
 tanag ar sé. Da ndernairse mo comhairlesi ar si dodhénuinn
 leighiunn 7 lánfoghluim duit ar Lasair. Créad í an chomhairle
 sin ar Sirig. Mo chíos do thógbhail chugum ar Lasair ó Uinnsinn
 35 O nOililla go Sionainn soir. Ca mhed an cios sin a náoimhinghen
 ar Sirig. Ainmhighie as gach cethra ar Lasair 7 iomaire as gach
 arbbar 7 bonn baisdeadha gacha bliadhna as gach náon fo leith.

and to-day denies it." "What deed was that?" asked Lasair, "He has stolen my mass-vestments," said the cleric. "Swear, O youth," said Lasair, "by the Ceolán that thou hast not stolen the mass-vestments from the cleric, and beware of the virtues and powers of the Ceolán." The youth put forth his hand from his mantle to take the oath, and could not close his hand about the relics, nor yet draw his hand to him or stretch it forth on account of the evil secret that he bore. "I am sure, O youth," quoth Lasair, "that thou hast what the cleric is seeking." "Truly have I," said the youth, "but I will render it to thee for giving me grace." The youth put his other hand under his mantle, took out the mass-vestments from his clothing and gave it to Lasair. And as the people beheld the great miracles wrought by the saint, thereby were the names of God and Lasair magnified.

Ronán remained long thus over on the island spending that time, till an attack of sickness and illness came on him, tokens of death and eternal dissolution, and he concentrated his soul on God and Mary, and he received the ministrations of the Church, and his soul departed from his sanctified body before God and the Trinity Elect of Three Persons, even Father, Son and Holy Ghost together, and so went he to enjoy eternal life. Tidings of Lasair are given once more. She stayed long time after that sad and sorrow-weary on Inis na Náomh on Loch Mór Máothla from that time till the beginning of the summer.

A certain time thereafter, as Lasair sang her psalms and her psalter full tunefully above the shores of Loch Mór Máothla, she beheld a young lad approaching the house where she was. She demanded tidings of him, who he was and whence was he come. "Sirig the Youth is my name," said he. "Whence hast thou come?" said Lasair, "and what has brought thee hither?" "Holy maiden," said the youth, "I come from my own father's dwelling, and by reason of thy fame I came, and did so," quoth he, "to study with thee." "If thou performest what I counsel thee," said she, "I would give thee teaching and full instruction." "What is that counsel?" said Sirig. "To collect my tax for me," answered Lasair, "from Uinnsenn O nOiliolla east to the Shannon." "What is the amount of the tax, holy maiden?" asked Sirig. "A beast from every herd," said Lasair, "and a ridge of every corn-field and a groat for baptism from each several one yearly." Sirig

Douí Sirig athaidh fada da aimsir ag tógbháil an chiosa sin - ag siubhal risin cCeólán.

La dáirighthe da ndeachaidh Sirig amach risin cCeólán Lasrach
 5 γ ní bhfúair cios na banóighe ar in intheacht sin - tainig dá chasaoid
 sin re Lasair. Mur dochúalaidh an bhannáomh sin roghabh
 fúasmadh mór feirge í γ aseadh roráidh. Malluighim gacháon
 nach iocfa mo cháin γ fagbhuim donus γ daidhbhres a ndeghaidh
 na muintire tiucfus im aghaidh na a naghaidh mo chána. Ferg
 γ fúasmadh γ fionghal laige γ léonadh γ lanchogadh go bfhaghaid
 10 muna iocaid mo chíos. Et gacháon choimhéollus mo chioscháin
 fágbhuim rat[h] cloinne γ conaigh γ búaidh náithis γ ninnsgne γ
 nurlabhra γ nealadhan ar gacháon coimhéollfus γ thoibhéobhus mo
 chíoscháin γ nach leigfidh mo mhaoir do sárughadh a naónionadh
 ina tteigeobhadh é. Bennaighim an drong doní so γ fágbhuim
 15 buidh ar Inis na Naomh .i. gan cú na each na ben do thoighecht
 uirre γ intan thiucfus malluighim in tír so γ fagbhuim uirre gan
 a bheith áon lá gan gul muá innte o sin súas go bráth.

FEACHT eile díá mbáoi Lasair ina réidhghlés γ dobhí táin bheg
 bho aice γ tainic Lothar Laoibhchosach mac Brothail Bhéildeirg
 20 nó Bhéilmhóir da ngoid γ da mbreith fón ninchleith gan fios do
 chách γ do Lasair. (Fo. 103 a). A ttosach an tsamraidh do
 sunnradh an tan sin. Tainic Sirig da innisin sin do Lasair .i.
 an tain bheg bhó do bhreith uaithe. Lasodain doeirigh Lasair γ
 dobhúail an Ceolan go dían dísgir deinmnedhach. Iomthúsa Lothair
 25 Laoibhchosach an tan dochúalaidh se foghur an Cheoláin ina dhiaidh
 níor leig sé fos na comhnuidhe dhó go maidin γ asi ait ina bfuair
 sé é fén ar maidin a ndorus na heglaisi a cCill Ronain. Mar do-
 chonnaire cách na miorbhuile mora sin domoradh ainm Dé γ Lasrach
 tresan ffert sin.

30 FEACHT eile díá raibhe Lasair aran ccarraig ós Loc[h] Maothla
 .i. Cairrig Aodháin os Cill Rónáin γ í ag leghadh a psaltrach γ ag
 moladh an Dúilemhan go dúthrachtach go bhfacaidh fer crechtach
 crúaidhleadartha ag techt dá hionnsaidhe γ alaidhe doimhne doi-
 leighis fair γ tainic do lathair γ dobhennaigh go tuirsech, truagh-
 35 neimhélach do Lasair γ dobhennaigh Lasair dhó γ dofiafruigh dhe.
 Can asa ttanacais a fíir chrechtnaighthe ár sí. Tanac o Druim
 Smúaid ar Sliabh bFer nAluinn ar sé. Sgéla let ar sí. Sgéla móra
 olca úathbhásacha agum ar sé .i. cath arna chur eider Chinél Aodha

spent a long space of time collecting that tax and journeying on foot with the Ceolán.

One day, Sirig having gone forth with the Ceolán of Lasair, did not obtain the saint's tax, and came to complain of that to Lasair. And when the saint heard this, a great fit of anger seized her, and she spoke and said: "I curse each one that will not pay my tribute, and I promise ill-fortune and poverty to such as turn against me or my tax. Anger, hatred and murder of kinsfolk, weakness, wounds and great war be their lot, save they pay my tax. But as for all who fulfil my tax, I lay the blessing of offspring and good fortune, and all benefit of happiness, of sex, of ready speech and of sageness on each who shall fulfil and levy my tribute, and permits not my steward to be attacked in any place in which he may happen to be. I bless those that act thus; and I bestow a special favour on Inis na Náomh, that never shall hound nor horse nor woman land thereon, and when one so comes I curse this land, and swear* that no day shall ever after pass without a woman's weeping therein."

Another day Lasair was in her chapel. She possessed a small herd of kine, and Lothar the lame-footed son of Brothal of the Red Mouth, (or Great Mouth), came to steal them and seize them privily unknown to Lasair and to everyone. It was then just at the beginning of the summer. Sirig came to report this to Lasair, that her little herd of cattle had been carried off. Thereon Lasair rose and rang the Ceolán sharply, strongly and swiftly. With regard to Lothair Láoihbhosach, however, when he heard the sound of the Ceolán behind him, he stayed not nor stopped till morning, and next morning found himself at the door of the church at Cill Ronáin. (And) as all beheld those great marvels, by that miracle the names of God and of Lasair were magnified.

Once again when Lasair was on the cliff over Loch Máothla (that is, Carraig Aodháin above Cill Ronáin), reading her psalter and zealously praising the Creator, she observed coming towards her a man stricken, and sorely mangled, with deep incurable wounds upon him, and he came before her and greeted her wearily and pitifully, and Lasair greeted him and asked him "Whence hast thou come, O wounded man?" said she. "I come from Druin Smúaid on Sliabh bFer n-Áluinn," he answered. "What are your tidings?" she asked. "Tidings great, evil and terrible have I," quoth he, "to wit, that a battle has been fought between

* lit. "leave on it."

7 Cinel Sédna 7 docrechtnaigheadh 7 docruaidhghonadh misi ann
 amail 7 mar dochídhisi 7 tanag diarraidh cabhra agus comhfurtachta
 ortsa a Lasair ar sé. Ca hainm ata ort. Máoluga mac Forghargaidh
 mainm ar sé 7 atáid deich crehta fichit orm ar sé 7 gúais bháis 7
 5 bhúanéga i ngachaon chrécht dibh. Asa haithle sin rothóguibh
 Lasair ní don úir do bhí fúithe arin ccairrig 7 dochuir a ccneadhaibh
 7 a ccréchtuibh in oglaoidh í 7 dobhí slemhon sláinchrechtach iarsin
 7 rug a bhuidhe 7 a bhuanaltughadh sin re Día 7 re Lasair. Asa
 haithle sin roghabh Lasair ag sénadh 7 ag bennachadh na húire
 10 7 rofágaibh búadha 7 bithfágbhála ar úir na cairrge sin .i. cidh
 bé dona hocht bfithid dég galar do bheith ar dhuine acht go
 ccoimleadh ní don úir dhe a nonoir do Dhía 7 do Lasair go mbiadh
 sé slán iarsin conadh da dherbhadh sin dorinne an laoi.

Dobhennaigh Lasair an aig úir na cairrge os Cill Ronáin :
 15 ag cantain a psa[l]m go moch dár slánaigh sí an fer créchtach.

Gach galar do bheith ar neach da bhfuil ar an mbith mbuidh-
 is a huir do choimilt de go bhfoirfeadh é asa haithle. [neach :

Gach uileghalar go ngráin bhacach bhodhar is eslan :
 dofoirfedh gach ní dhíbh sin an uir dhobhennaigh Lasair.

20 Pattruig Sirig Macán is Lasair ogh go náine :
 s Mobiodh gan urchra is leo drumchla gacha ráithe.

Ata an chuid eile don bhethasa Lasrach gan faghail go foill.

Cinéal Aodha and Cinéal Sédna, and I have been wounded and sorely hurt therein as thou seest ; and I have come to seek help and assistance of thee, O Lasair," quoth he, " What is thy name ?" " Máoluga Mac Forghargaigh is my name," he answered, " and there are thirty wounds on me, with danger of death and destruction in each," quoth he. Then Lasair lifted up some of the clay beneath her, and laid it in the wounds and hurts of the youth, and he became then whole and healed of his wounds and rendered thanks and eternal gratitude to God and to Lasair. Thereupon Lasair set a-saining and sanctifying the clay, and left virtues and perpetual graces on the clay of that cliff—namely, that any man afflicted by any of the eighteen score diseases, were but that clay applied to him in honour of God and Lasair, he would then be healed, so in proof of this he made the lay :

Lasair valorous blessed the clay of the cliff above Cill Ronáin,
(with timely chanting of her psalms), wherewith she had healed the
wounded man.

Any sickness were it on any person of all in the many-peopled world,
if its clay were laid on him, thereupon he would be made whole.

Every disease with horror, the lame, the deaf, the sick,
each one of these the clay which Lasair blessed would cure.

Patric, Sirig Macán and Lasair, virgin with nobility,
and Mobhiodh without decay, they have the roof of every quarter
of the year.

The rest of this Life of Lasair is not to be found at present.

NOTE

After the above version of the *Beatha Lasrach* had been printed, Professor Marstrander discovered a reference to another copy by Michéal O Cléirigh in the Brussels collection, 1490-4200, fo. 117ro to 128ro. I append a full collation of this latter version; it is invariably clearer and more accurate than the Stowe version. The translation of the more important variants of the Brussels version is given in the notes; in a few cases it has been followed in the translation *supra*. Reference is given in notes and vocabulary to the pages and lines of the Stowe text; I append the letter B when I refer to the Brussels version.

- P. 74 *Title* Betha Laisre C. 1. 5 *Náoghiallaigh omitted. Note: vide aliter eius geneal infra .ij. 6. 7 an uasalmhic sin. 11 rothiodhlaicthighe. 15 in margin* S. Adbann S. Asnat S. Fuinche. Lassair, S. Damnad. S. Derbile. S. Cobthach. 17 *omits* as mó. 18 *comairce for* cumuis. 19 *in margin* S. Tighernach. 20 mic Eachach. 23 duinemarbhtha orra da mbúailti umpu iad. 28 *in marg.* S. Molaissi. 30 doba mó a heolas 7 a heccna et a healadha. 32 an Choidmed *et passim. 34 in marg.* C. 2.
- P. 76 1 an teiccheamh. 2 nó *omitted.* 3 na teineadh. 4 foghlama. 11 a nádala arna ceruinniucchadh 7 ar na ccoimhthiomsuccadh. 13 da mucchucchadh 7 da mórmarbhadh ina ttimcell go tinneasnach. 14 ina raon. 16 duathbhás 7 dáinicin amoigh. 17 Cénel cConaill Mic Néill ag ionnradh 7 ag crechadh 7 ag arccain et ag marbhadh a muinntire. 19 na naomh 7 na mbannáemh. 21 annsan úasalbaile ina raibhe. 22 rothnúall corera de o bhonn go bathais. 24 tre corrmál teinedh 7 tennala. 26 ag adhmholadh. 30 cach a ccoiteinne. 31 et tainic oglach.
- P. 78 2 go ndíon osa ccoinn. 5 *in marg.* C. 3m. *with mark before* a ccoinn. 6 dol ar cuairt 7 ar céilidhi dochum. 8 Druim fionnascluinn *in margin.* 9 mbeith tremsi 7 tamall 7 athaidh fada do Lasair thoir abhfarradh a hathar 7 a húasalmathar. 13 ba tullamh. 17 budh mó duthaigh 7 gabaltas 7 gnáith ferann inás hí féin. 19 on oidheche a ruccadh hi gusan laite abfuair bás. 20 conadh da dherbhadh sin atbert. 27 do crúdh cesta 7 comhairle. 28 fa páirt. 30 go hÁrd na Murcon da ngoirter Achadh Beithe aníu. *In marg.* Ard na Murcon. i. Achadh Béithe. 32 a ndis *for* ina ndis. 36 Tegh Damhnada *in marg.* 34 7 do ronsat fein pairt leth ar leth fan ferann.
- P. 80 1 siosana drong dibh. 2 Feacht ann da raibhe. *in marg.* C. 4m. 6 nó attach *written over* ag iachtaigh. 8 7 do accaoín a himnedh. 10 tainic ar a deilbh 7 ar a denamh duineta lea ndeachaidh a ccaoilte 7 a ccianeitice mar do bí. 12 dofreccair an bhen disí go hanffann inisiol 7 do guth meirbh ghearnach 7 issedh roraidh. 14 ar sí *omitted.* 16 atád da nathraigh neimhneacha nimhe ar fud mo bronn. 17 dom chreim. 19 ealadha B éclus S. mo leighes no mo lesucchadh. 25 7 tuce ní don dínigh i celuicín. 27 *in marg.* ceolan Lasrach. 7 doibh an bhen ní as. 28 bresa brighe 7 alla idhan dicnnsaighidh na mna 7 rug sí truir den toirbirt. 30 B *omits* mháluinn. 31 dobhádar 7 are sleibhe gacha láimhe agan mac díbh. 33 tresan miorbhuilsin. 34 adubhradh na roinnsi.
- P. 82 2 desláinte *for* S. an esláinte. 5 deis an mheic do breith disin. 8 agan mac. 13 *in marg.* C. 5. 14 go Cill Lasair. *Note over line* a ccoinn Amlaidhe (?) a ccondæ innsi Cetlenn. 15 7 tamall 7 athaidh fada. *in marg.* Cill Lasair. 16 an Dúilimh. 17 oibre spioratálta. 19 clú a crábhaidh 7 a caoimbes 7 a caoimheccna. 22 a shiúr. 23 do chill Ronáin mic Ninnedha do rinne láidh ag moladh Lasrach 7 ag tabairt. 25 sêthrach uile et Lasrach go hairidhe. 29 *is omitted.* 30 hí *for* sí. 31 co mét a naoimhe. 32 do choimhéitt óighe. a medh do mhaoine. 34 san chill.

- P. 84 2 Muire glan gradhach. 5 *in marg.* C.6. ar bru Locha Mic n-En. 6 tangattar for 7 tanaic. 7 da náenbhar. 11 et atad ag iarraidh réa chaitthemh. 12 7 a nocarus 7 a nettulang. 13 7 gan ditten ar deghanacal ara náire aice do rinnedh rothnúall corcra di o bonn goa bathais conár dheirce chorcairliag ar lasadh ina acchaidh na hingine. Ina dheghaidh sin, etc. 17 dfaghail dobheradh si don dáimh. 18 dicheillidhi. Et asa haithlesin. 20 fuirmedha for foirbheadha. 23 drochráitighe. 24 lordhaothain de iter biadh 7 digh. 25 abfuairsett. 27 fer don daimh dóglach do muinntir. 28 da nionnsaicchidh 7 doinnis an tocclach don daimh nach fittir cáit asa ttuacadh é acht munab. 30 na naomhtiaóide do sháoradh na banóighe. 33 dailleices ar isé fa sinnser doibh. 35 Lasair 7 dorinne láidh ann. 36 *in marg* Geinealach Laisre. 37 mic Ninnidh.
- P. 86 5 mic Eachach. 9 fa glic a gloir. 10 coimtinóil. 15 agar lia. 16 *in margin* C.7. 17 biaidi. 19 cait irraibhe nó can asa ttainic an tóclach. Tanacc o Dhruimfinnasclainn ar sé. Scéla let ar si. Scéla móra olca agam ar sé. Indis dúinn iatt ar Lasair. Do mhathaisi etc. 23 ar ceur. creidmhe 7 crábhaidh. 24 7 do ghabh beirt espuice uime *in marg.* S. Ronán epscop. 25 Maith ole lemsa an scéel sin. 28 nach fuair sí scéla a hathar co ttainic. 31 *in marg.* tri cella déce dfotughadh le Ronán. 32 tri cella decc. 33 *in marg.* tegh mic Conuill. 34 dhi drong mór da nderna Ronan dfertaibh 7 do mhiorbh-uilibh, 7 ní, etc. 35 i leabhar ruadh Duine Geimhin. *in marg.* leabhar rúadh Dúine Geimhin.
- P. 88 1 Et roba forbfáilid. 2 ona sceclaibh dochan. 3 *in marg.* epscop Aodhain. 5 Et dorinne Lasair ceileabradh. 6 a ccenn sétta 7 conaire otha sin go tegh. 10 caomhgrádach et do thoirbhsett teora póce da chéile. 13 As alainn an áit so 7 an tionadh andernais oiriseimh tar éis do thurais et do sháethair. As fir ol Ronán. 16 *in marg.* Cill Lasrach. 7 before dobhennaigh. 17 dona céidfh-ertaibh. 19 *in marg.* C.8; a nesláinte. 20 a rosc 7 a radharc. 23 acc ól fúail. *omits* féin do ghrés. 24 clú 7 caemhthuarascbáil. 25 a bfertaibh 7 a miorbh-uilibh. 27 a scélu. 28 ag gerán go denachta díbergoittech. 29 7 moraccacaine an ócleaigh anffainn esláin. 30 ní don dínigh. 32 corparrdha dhi et tre. 34 eslaime as gach ionadh a raibhe (si) ann 7 dceirigh etc. 36 ardmhór follusglan. 37 láinesláinte ina rabhadhus et nir eirges, etc. 38 7 after aníu.
- P. 90 1 féin *omitted after* thigh. cach uile an tiongnadh sin romoradh ainm Dé 7 Lasrach tresan bfiort sin conadh da deimhniucchadh sin adubhradh an laidh. 4 fert amhra. 7 gan imthecht *over line* nó eisteacht. 10 a allais 7 a fúail 11 seision gach re nuair. 14 do leighis é gan beith tinn. 16 Lasair athadh fada imchian isin. *in marg.* C.9m. baile sin. Asa haithle sin dolabhair Lasair le Ronán 7 adubairt ris gur mhithidh dó dol. 18 a atharrdha 7 a forba fein. 22 fuaradar ann *omitted*; *in marg.* Loch Maothla. 23 dobhennaigh-setar ar brú an locha lionnglais, etc. 25 ann ar úaignes. 26 gaibhtheach *omitted.* 27 *in marg.* C.10. 29 durrtoigh. Mac Trena. *in marg.* S. Mac Trena. 32 uathbhásacha for uathmara; ar an naoimhleirech as ole daoibhsi 7 do cach go coitecann. 34 nó for na.
- P. 92 3 Fiachadh Suighde. 4 ruccattar. 6 tusa 7 do sruithe naemta dfaghail, etc. 7 ar neigne. 8 as lamhaibh namhat 7 essaonta eecórach. 9 nettrócar a bhfuil sé. 11 iter naemha 7 bannáomha. 12 a niarmóracht saccairt Mheic an Trena. 7 Lasair *inserted before* ar. 15 nach léiccfitis uatha é acht muna bflaghbadais a mbreth féin as. 17 dobadh maith lem. *omits* sin. 18 féin *omitted.* gibe hait a mbeinn. 23 cóir do féin do rádha. 26, 27 *omitted*: misericordiae 7 rl—. 29 slán *omitted.* 32 Dia et Lasair; tresan. 34 atá *omitted.* *in marg.* Cill Lasrach a nGailenguibh. 35 on ló sin alle. 36 Asa haithle sin tangattar rompu leth ar leth; *in marg.* C. xi. 37 uile *omitted.* dochum a nionadh 7 a nárais féin.
- P. 94 1 7 Ronan dochum a nionadh féin .i. go hoirer. 3 Et adubairt Lasair le Ronán. As alainn an loch so ar si 7 as alainn an chill. Adubairt Ronan. Cia o nainmneochar an chill ar sé. Uaitsi as coir a hainmniucchadh ar Lasair oir as gnath sealbh ag gach deighfer. 6 Masa. 7 7 tuce Cill Rónáin. 9 7 doordaigh an cíos sin *omitted.* Uinnsinn O nAilella. 14 gach aon nach

ceomailleadh. 17 dobheith indeghaidh antí; gan an chain 7 an chadhus sin do dhiol *omitted*. 18 a comharba; 7 a crioch .i. *omitted*. 19 neannaidh 7 truin 7 tragna; do bheith ina áit *omitted*. 7 dofácaibh ina aghaidh sin búadha ar gach aon do chomhailleadh a cíoscáin 7 cadhus a cille 7 a caoimh-termuinn .i. buaid cloinne, *etc.* 24 acht go ndernadh a maor féin. a nonóir Dé 7 Lasrach. 26 et dorinne Lasair láoidh do deismirecht air sin do dherbhadh gach neithe dibhsin ut dixit Lasair ag benucchadh na cille. 28 san cill. 29 ar ttaisi. ar Molaisi. 30 Ceall Ronáin. 35 is *omitted* ifrionn an ordsan.

P. 96 3 sdom. 4 rath cruith. 7 ós iátt as caoimhe. 10 amlaidh sin *for* mar sin. 12 *in marg.* C.12. 13 A inghen gradhach genmnaidh ar se. 14 ag drud. toidheacht isin slicchidh a ttiécim gach lá. 15 adubhairt Lasair. As, *etc.* sin a oide 7 a athair ionmuin. 16 ór *omitted*. 18 7 *before* Rugadar. 19 Roghabh Lasair lámh an tsennáimh 7 doníodh sin gach láoi. Doan Ronán ar in innsi thall osin mach 7 ní ttiécdh de dol isteach na amach ar coaitemh a áoisí 7 ar ttuítim a eríne 7 a sendacht 7 síoraosmuirecht. 27 amhlaidh sin *omitted*. 28 *in marg.* C. 13. ló da raibhe Molasair ag binngabhail a biaidi et ag solasgabháil a psaltrach atchonnaire an días da hionnsaiceidh ar Carraice Aedhain i cCill Ronáin. 31 7 *omitted before* dotogaibh. 32 don cleirech dobí dibh. 34 im chuidechta *omitted se omitted*.

P. 98 1 granna *for* rogranna; ané *omitted*; aga séna. orm aníú *omitted*. 2 an gníomh sin sin. mo *omitted*. coileach aifrinn. 3 tabhair an céolan ar Lasair nar goidis an ní útt adeir an cleirech. Na decchaidh sin doáin an tocclach a lámh do thabhairt na mionn. 7 sé *omitted*. 8 dhruud *for* chur. risin to fui *omitted*. 7 adubhairt Lasair as deimin lem go fful in iarmóracht ut accat ar sí. 10 7 dobhera me dhuitsi é. 11 fo a. 12 an coilech aifrinn. é *for* i. 13 Et mar. mora *omitted* aran *for* risin 14 trid an ngníomh sin. 15 mar sin sealat eile nogo ttainic teidm, *etc.* *in marg.* C.14. 18 7 doghlac to hEghuisi *omitted*. 19 asa to bhennaighthi *omitted*. 21 trepersandaighe. .i. to Naomh *omitted*. 21 amhlaidh sin *omitted*. 22 seal eile *omitted*. go *omitted*. 23 seal na dhiaigh sin *omitted*. in *for* ar. 24 Loch Maethla otá sin go hurthosach samhraidh. Uair eiccin da raibhe ag síorghabháil a psalm go ffacaidh. 27 *in marg.* Inis na Naomh ar Loch Maethla. 28 no can asa ttainic. Dofreccair an macaomh do Lasair et asedh roráidh. Círic macan mo ainm ar in macamh. *in marg.* Círic. 30 Ní hansa ar sé. O dúnadh, *etc.* 32 Da nderntá mo chomhairle ar Lasair. 34 ar Círic. Ní hansa ar Lasair. chíoscain *for* chíos. o Uinnsinn to soir *omitted*. 35 Ca métt an chíoscain ar Círic. Ní hansa ar Lasair. Ainmidhe, *etc.* 37 bonn baistte. fo leith *omitted*.

P. 100 1 dobí Círic re hathaidh daimsir. an cíosa sin lena céolan et docuaidh lá amach 7 ní fuair cíos *etc.* 5 sin *omitted*. 6 mór *omitted*. 8 nó *for* na. 7 *before* Ferg. 9 laige. 9 go bfhagaid to chíos *omitted*. 10 Et *omitted*. chomhaillfes an chainsi facebainsi rath, *etc.* 11 buaidh naithisecc. 12 coimheollfus 7 *omitted* thoibheochas an cháinsi 7 nach leicefe a maor do sharucchadh 7 toibheochas mo cháin ingach ionad a tteigémha. é *omitted*. 15 buadha ar an inis so na naomh. ben na each do thecht. 16 an tírsi. fáceabaim diombuaidh uirre .i. gan bheth. 17 gul núa. 18 *in marg.* C.15. 19 Lothar Laobhchosach mac Brothair Bél móir da ngoitt. 21 an gheimhridh. 22 Círic; .i. *omitted*. 23 a táin. 24 Lothair Láobhchosaigh do chúalaidh sé fúaim an cheoláin ina dhiaigh 7 ní léice sé, *etc.* 26 go madain. áit a bfuair é féin et na ba i ndorus, *etc.* 28 a cCill Ronáin *omitted*. 29 Et mar do chonnecatar cach na miorbuile sin, *etc.* bfiort. 30 *in marg.* C.16. Fecht ele da raibhe Lasair ar cCarraice Aodhain os Cill Ronáin ag binngabhail a biaidi 7 ag solusleghadh a psaltrach 7 ag moladh, *etc.* 32 an fer. 33 doileighsi. 35 do Lasair et dofreccair Lasair é 7 dofiarfaigh seccla dhe. 36 asa ttangadhais. 37 o Druim Fuarnaigh. Seccla lat ar Lasair. Atad ar sé seccla olca uathbasacha agam. 38 cath do chur. *in marg.* Cinél Aodha 7 Cinél Sédna.

P. 102 2 amhail atchíthísi. 3 ort ar Lasair. Maolumha mac Foccartaigh mo ainm ar sé. Atad tríocha crécht form, *etc.* 11 gbe dona hocht ngabraibh 7 dona hocht fichit décc galar. 12 a nonóir Dé 7 Lasrach go mbeith sián iarsin conidh da derbadh sin adubradh na roinnsi síos. 17 do chomailt. 18 easláin.

20 *Last verse omitted, also O'Duigenan's note. A space is left and then at foot of the page: An brathair bocht Micheul O'Cleirigh roaitscriobh an blodh sin do bethaidh Lasrach ar slicht Choncoiriche mic Túathail Buidhe I Duibh-gennain. I ttig na mbrathar ag Drobaois. 26 Januairij 1629.*

NOTES

74 24 donoir dho. The prep. do constantly thus asp. after final r in this text.

76 22 rothnúall corcra. v. Zimmer CZ. I, p. 98.

78 8 For Clog .R. MS. to be extended Ronáin. Compare the verse

Doradus urchra gan ág
ar lar an chatha ar Ronán
co robhen isin chlog chain
robhaid for ucht an chléirigh.

[B IV I, 82a]

This, however, refers to Ronán mac Bearaigh, abbot of Druimenesclainn.

16 fuasáoidheach: do labhair go fuasaideach friu. ML 52.28, fuasaid: tré feirg no tre f. TBC, p. 271, f. na fairrge. ML 48.3. ba fiú leis na fátha sin d' fuasaid orra ML 86.11.

33 Baidh an tainm sin uirre go bráth .i. Lasair. Cf. Betha Colmáin Mic Luacháin, ed. Meyer. Lasar didiu ideo autem Lasar dicebatur i. ar lasamna a henig no arna lasra noema rogenetar uade uel propter pulcritudinem faciei suae uel propter placitum imponentis ambo nominati sunt nó ar aille a haigti nó dorér tole Dia fein.

34 cuanart seems to mean partnership. Cuanart means (1) pack of hounds. Metaph. (2) troop, company; a sept, a tribe. From (2) comes by a natural development the meaning "fellowship, association, partnership." Cf. cuallaidheacht from cuanlaidheacht. Cuallaidhe, a companion, associate, comrade, partner, one of the same tribe or sept (company) with oneself.

80 19 leg. with B mo leighes no mo leucchadh.

82 32 Line short by one syll.

84 13 B version tr. "she became a rothnúall corcra from head to crown, so that not redder was a flaming purple stone than the maiden's face.

Corcair liac perh. name of a flower. Cf. Acall. 6637, and LL 266b1: samalta ra corcair lossa liac no ra oiblib urtheined a gnúis.

35 an láoi senchusa. The pedigree given here does not correspond with that on p. 74.

86 10 leg. with B c[h]oint[h]inóil. 15 gár=agár, B.

88 6 a ccenn tséda 7 tsíubhail as i ccinn séta 7 imthecta in the Táin.

28 díbergoittech fr. deprecoit. 32 dha chedfadhuibh corparrdha, 'translated from the ecclesiastical term sensus corporales.

92 24 This verse may be of use in dating the original of this text. In Ulysse Chevalier's Repertorium Hymnologicum I find it with the foll. references: Ba. Maria, off. h.c.p.—2X4—BB Noviom (1764) æ cxvj; *Pénitents Blancs* (Gren. 1717), 37. *O.b.v.M.* (1748), 388, sum. aur. V.75.

94 10 aonta 7 togha. "The 'geilfine'-chief had four privileges defined at II 280 26, one of which was 'toga do rannaib,' tr. "choice of divisions to whatever that may have referred," Laws VI, p. 732.

19 neannaídh truím 7 tradhnaidhe (traghna B); a common expression for wasteness. BB 66b48. trí comartha láthraig mallachtan tromm 7 neanadh 7 tradnai=Triads §129. cf. Cárán Adamnáin, p. 13, note 3 and p. 38.

98 17 dothiomaírg a anam as. P. & H. 5976: acht coro thimaírg (a anmain)—don choimdid. 38 bonn, s. Dinneen.

100 21 do sunnradh cf. Cath Muighe Rath 114.3. in.ix.ad laithi a raith samraid do sunrad sá.

102 20 This verse omitted in B. Cf. Féil. Oeng., p. 212, 38.

La Patraic la Giric. la Laisrén co náithi:

La Beoc cen urchra. leo drumchla cach raithi.

For most of the above notes I am indebted to Professor Marstrander.

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VERSES FROM A CHAPEL DEDICATED TO ST PATRICK
AT PÉRONNE

Istam¹ Patricius sanctus sibi vindicat aulam,²
Quem merito nostri summo venerantur honore.
Iste medelliferi monstravit dona lavacri.
Hic etiam nobis Dominumque Deumque colendum
5 Iussit et ignaram docuit bene credere gentem.
Carpurnus genuit istum,³ alma Britannia misit,
Gallia nutrit, tenet ossa Scottia felix,
Ambo stelligeri capientes praemia caeli.

Quid Vermendensis memorem tot milia plebis
10 Francigenas inter populos felicia facta,
Gestaque nobilium totum vulgata per orbem?⁴
Haec loca non flavae Cereris, non indiga⁵ mellis,
Fertilis⁶ est Bachi campus fecundaque⁷ rura;
Multa per⁸ herbosos errant animalia campos.
15 Semper ab antiquis tellus erat inclita regnis.
Ista pio gaudet⁹ Transmaro praesule terra.
Haec¹⁰ modo Cellanus venerandi nominis abbas¹¹
Iussit dactilico describi¹² carmina versu.

¹ Istamen MS. ² aula MS. ³ leg. *Calpurnus genuit, tunc.* ⁴ urbem MS.
⁵ indica MS. ⁶ fertiles MS. ⁷ fecundatque MS. ⁸ prae MS. ⁹ gaudit
MS. ¹⁰ om. MS. ¹¹ albas MS. ¹² describi MS.

THE above distichs occur among much heterogeneous matter on fol. 61-62 in Cod. lat. plut. LXVI 40 of the Bibliotheca Laurenziana at Florence, a MS. of the ninth century. They were first printed by Bandini in his *Catalogus codd. latinorum Bibliothecae Mediceae* II 812, and again by Ludwig Traube in his treatise *Perrona Scottorum*, p. 469 ff.¹

By a series of ingenious inferences Traube has conclusively shown that the first group of distichs represents an inscription in a chapel

¹ Sitzungsber. der philos.-philol. u. histor. Classe der Kgl. bayer. Akademie der Wissenschaften, München 1900.

dedicated to St Patrick at Péronne in Picardy, where it was erected by Cellán, abbot from 675-706 of the monastery founded by St Fursa. The second group may either come from the same chapel, or, more likely, from one dedicated to the apostles Peter and Paul in the same place. Transmarus,² mentioned in l. 16 was bishop (*praesul*) of the diocese to which Péronne belonged (Vermandois=Picardy).

As to Cellán, he had been known before as a correspondent of Aldhelm. In a letter addressed to him while he was abbot of Malmesbury (675-709) he describes himself as follows³: 'Cellanus in Hibernensi insula natus, in extremo Francorum limitis latens angulo exul, famosae Christi extremum et vile mancipium', and refers to his monastery as 'locus ubi dominus Furseus in sancto et integro pausat corpore.'

The chief interest of the distichs on Patrick, which are partly modelled on the epitaph of Virgil, lies in the fact that they are the earliest reference to the saint on the continent. Those who believe that Patrick was from the outset recognised and venerated as the apostle of all Ireland will find nothing remarkable in the circumstance that he should be thus commemorated by an Irish community abroad; while those who hold with Zimmer that the wider recognition and cult of Patrick only set in towards the middle of the seventh century, will see in these verses dating from the end of that century the first official intimation preserved to us of the general acceptance of the 'Patrick-legend.'

KUNO MEYER

² He is called Chrasmarus in *Gallia Christiana*.

³ Willelm. Malmesburiensis, ed. Hamilton (London, 1870), p. 337.

AD ÉRIU II, p. 92.

IN the poem 'A Prayer to the Archangels for each day of the week,' printed Ériu II, p. 92, the conclusion of v. 7 is wanting. This is supplied by Brit. Mus. Add. MS. 30512, f. 52^b2,* where the poem occurs in a form closely resembling that in the R.I.A. text. V. 7 reads thus :

Panachel i sSatharnaib lim cein bheo arin mbith mbuidhe :
dom šaerad ar echtrannaib le cheile is cumraidhe Muire.

The only other noteworthy difference is in the reading of the second hemistich of l. 5, which in the B.M. MS. is : co tí in ċach críth dom chobuir.

ROBIN FLOWER

* For a description of this MS. see RC xxviii, p. 308.

OLD-IRISH SUÍR

IN Wb. 4^a10 the editions read *cenutad suíre dlegtir féich dúib et dúin huili*. Stern's fac-simile shows that the word *suíre*, which has puzzled the editors, is a misreading for *suír t(r)a*. The gloss is written over the words *ergo fratres debetores sumus*. Above the preceding line stands the gloss *ar nipa doír a teg noiged sin in spirito*. Obviously *doír* and *suír* are contrasted, and *cenutad suír tra* means 'though ye are free.' *suír* is here nom. pl. masc. of *soír*, *sóer*, and is either a misspelling of *soír* or an early instance of the confusion of the diphthongs *oí* and *uí*.

O. J. BERGIN

HOW FIACHNA MAC BAEDÁIN OBTAINED THE KINGDOM OF SCOTLAND

THIS old tale has been preserved in two fine MSS., the Yellow Book of Lecan (col. 952-53) and the R.I.A. Stowe MS. D iv 2 (fol. 64^b20 sq.). For a description of the latter, see Meyer's *Merugud Ulrix*, and further remarks RC XI, 435. As the texts are identical in every particular, even to the extent of preserving the errors of the original (*sin sin* l. 59 by ditography), and only diverge slightly in orthography, we are safe in stating that they are copies of one and the same original.

The verse, which originally had scarcely any connection with the story, has however been more faithfully preserved in the YBL, although even here, it is doubtful whether we have the original reading, as (*meth*)*leoin* l. 35 and (*t*)*irath cru(aid)* l. 38 are written over erasures. The *metrilain* of D IV 2 may be attributed to confusion of the sign of aspiration and the abbreviation *ri*. The writer here finding himself cumbered with eight syllables, omitted the preceding *a* of the vocative.

I leave to folklorists the tracing of this strange little legend back to its remote source. It would seem to be a primitive folktale, which has later been given a historic setting.

CARL MARSTRANDER

BOUI rechtaire diumsach occ rig Alban 7 doralá gnim
ningnad nindligthech do .i. mad boui occi 7 ar da šesrech
.x. esiden. Conid ed rob ail don rechtaire ar in muidhe sin i
noenlo 7 a buain a nænlo roharad in mad 7 rolaad sil cruithnechta
5 ann iarsinn. INTan iarum rob ail don rechtaire buain in guirt
7 commad a nænlo nobenad. IS annsin atconnaire cucci
oenmac leginn cona gilla 7 ballan illaim in gilla. IS annsin
raidis in mac leiginn :

‘ Is mor in sætharsa triallai ’ ar in mac leiginn.

10 ‘ Is mor ’ ar in rechtaire.

‘ Cia logh dobera damsá ’ ar in mac leiginn ‘ dia mbenar in
gortsa i nænlo duit ? ’

Atbert in rechtaire :

‘ Dia mbeth accumsa logh comadais rogebthasa dobertha duit. ’

15 ‘ Ni ba mor itir ’ or in mac leiginn ‘ in logh .i. lan mo ballain
dñuil do thabairt dam. ’

‘ Rotfia ’ ol in rechtaire ‘ acht gara bena in gort ’.

‘ Tabair ratha rissin ’ or in mac leiginn.

‘ Cia na ratha geibi ? ’ or in rechtaire.

20 ‘ Ni hansa ’ or in mac leiginn ‘ senratha Erenn im Raith moir
Muighi Line ar is innti ata airdrig Erenn .i. Fiachna mac Bædain
7 Raith mor Muighi Laigen 7 Brandub mac Echdach indti 7 Raith
Chaisil 7 Cathal mac Finguine inntiside 7 Raith Chruachan 7 Guairi
mac Colmain indtiside. ’

25 ‘ Doberthar sin uili deit ’ or in rechtaire.

YBL. 1 bæi. 2 ingnad indligtech ; mag bai and. 3 dhec esen
conod ; muigi. 4 nenlo ; roháiredh ; mag. 10 as. 12 duideo. 13
ASbert. 14 mbeith ; -su. 17 rotfia om. ; ar ; coro. 18 indsin
for rissin. 21 hEr. ; Bædan. 23-24 inntiside om. 25 duideo.

TRANSLATION

THERE was a proud steward with the King of Scotland, and it came to pass that he did a strange imprudent thing. He had a field, making a ploughland of twelve teams. Now, the steward wished to plough that field in one day and to reap it in one day. And the field was ploughed and wheat-seed sown upon it afterwards. Then when the steward wished to reap the field and have it reaped in one day, he saw a student and his attendant coming towards him and a goblet in the hand of the attendant. The student said :

“ It is a great labour you are attempting,” said he.

“ It is,” said the steward.

“ What reward will you give me,” said the student, “ if I reap this field for you in one day ? ”

The steward answered :

“ If I had a fitting reward which you would accept, it should be given to you.”

“ Not great by any means,” said the student, “ shall be the reward—namely, the full of my goblet of blood to be given me.”

“ You shall have it,” said the steward, “ provided you reap the field.”

“ Give securities for that,” said the student.

“ What securities will you take ? ” asked the steward.

“ No hard matter,” said the student, “ The ancient Rath of Ireland around the great Rath of Mag Line, for it is there the high king of Ireland is, even Fiachna son of Baedán, and the great Rath of Mag Laigen with Brandub son of Eochaid therein, and the Rath of Caisel with Cathal son of Finguine therein and Rath Cruachan, and Guaire son of Colman therein.”

“ All that shall be given you,” said the steward.

Iarsin naiscid ar maithib Erenn ⁊ Alban línad a ballain dfuil.
 Iarsin tra o thainicc bansoillsi na maitne rogab in mac leiginn
 ⁊ a gilla ar buain in guirt .i. Gort na Flatha ainm in ghuirt sin.
 Iar mbloid don ló *didiu* adchiat caillig chucca ⁊ fuabraid ar buain
 30 in ghuirt asa medon impo ima cuairt. ⁊ raidis in rand sa :

D IV 2. IMað ma cuairt metrilain.
 is de ma dogné tarba :
 etrad fota do biuc buair.
 traet *cruaid* do biuc arba.

35 YBL. IMað ma cuairt a methleoin.
 is de ma dogné tarba :
 edrud fota do bicc buair.
 tirath *cruaid* do bec arba.

Iarsin benaid in gort uile ⁊ tinolaid i næninad cona fuibhdís
 40 eoin in betha freccnairc días tara nesi isin chondall. Arsin *didiu*
 dochotar don dúnad ⁊ romarbaid da mart .x. ocin righ in aidchi
 sin ⁊ tucad a fuil sin uile isin mballan ⁊ nir bo leir ar tóin in ballain.
 Battar amlaid sin fri ré fota ⁊ nír bo léir isin mballan cacha tuccad
 ind. Iarsin troiscid in rig uair na frith lan in ballain.

45 IS andsin asbert rig Alban fríu :
 ‘Ni chumgaimsi ní daib’ ar sé.

Dogabsat ara coradaib ⁊ atbertadar fri rig Erenn .i. fri Fiachna
 ⁊ fri rigaib Erenn archena cona tibridis usce a íasc na caill a me^s
 na talam a thorad doib mina línta i mballan doib dfuil ⁊ co
 50 mberdais enighe Erenn.

Rofichustar tra im maithe Erenn in gresacht sin tuc in mac
 clerech ⁊ a gilla forro conid annsin luidsit fir Erenn i nAlbain
 dia digail forro na rohicaid tara cenn in choraidecht. Dothinoil
 rig Alban ara chinn ⁊ rocurset cath ⁊ romeбайд for feraib Alban

26 hEr. ; ballan. 27 trath ; in ban^s. 28 a ainm. 29 mbloid do lo dō.
 30 umpu. 39 conach faigbidis. 40. deis dara n. ; dō. 41 dochuadar ;
 dun ; dhec ; innaidchi. 42 ara th. ; ballan. 43 fria (a
subscr.). 44 ri (*g crossed out ; similarly l. 54*). 45 adbert. 46
 cumgaimsea. 47 Dogobsad ; coraib ; hEr. .i. F. 48 tibreád usc íasc
 (usc. a *D with a subscr.*) ; a (mes) om. 49 a torad ; mene ; a mb. 50 mbertis
 leo enigi hEr. 51 rofiche stair ; maithib. 52 gill at the end of the line ;
 conad ; luidset. 53 roicaid ; dotin. 54 eind ; ar in place of for.

Thereupon he binds the nobles of Ireland and Scotland to fill his goblet with blood.

Then when the clear light of the morning had come, the student and his attendant began to reap the field, Gort na Flatha its name. When a part of the day was gone, they saw an old woman coming towards them and she set about reaping the field from its centre round about them, and she recited this quatrain :

Abundance all round, O little band of reapers,
if you but make use of it.
Long the milking time for a few cattle,
hard the drying* for a little corn.

Thereafter they reap the whole field and gather it in, so that the birds of the whole world would not have found an ear after them in the stubble. Therewith they went to the palace, and twelve cows were slaughtered by the King that night, and their blood poured into the goblet, but it was not visible in the bottom of it. They were doing this for a long time and however much was put into it, it was not visible in the goblet. The King fasts then, since the full of the goblet had not been found.

Thereupon the King of Scotland said to them (viz., the student and his attendant) :

“ I can do nothing for you,” said he.

They turned to their sureties, the King of Ireland—that is, Fiachna, and the other kings of Ireland also, and said that the waters should not produce their fish for them, or the woods their mast, or the earth its fruit, unless their goblet were filled with blood, and that they would carry off the honour of Ireland.

The reproach brought on them by the young cleric and his student incensed† the nobles of Ireland, so that the men of Ireland then went over to Scotland to take vengeance on them, for that they had not fulfilled the guarantees. The King of Scotland assembled his forces, and they fought a battle, and the men of Scotland were defeated, and a slaughter was made of them. And this is what the student was doing : he was searching throughout the host in the battle whilst the slaughter and beheading was going on, so that the scantiness of the goblet should not be imputed to any

* For *tirath* compare Féire Oeng. p. CXXXII cen ar cen buain cen tirad.

† *lit.* ‘ seethed around.’

55 7 rocured a nar 7 ised donid in mac leiginn rosired triasin sluag
 in cein robas oca marbad 7 ic díchennad isin chath sin cona bid
 esbaid in ballain ar fir do feraib Erenn isin chath. Cotabrad cach
 fer dib fuil in fir romarbad isin mballan 7 ni roiched banna dia
 fuil lar sin sin ballan uile 7 rotinoiðed fuil in chatha isin ballan
 60 7 nir bo leir sin isin ballan beous.

Rig Alban *didiu* roela isin chath 7 o na raibe lin athchatha do
 tabairt doib dorat braigde do rig Erenn .i. do Fiachna mac Bædain
 7 iarsin *didiu* roordaig Fiachna mair 7 rechtaireda ar feraib Alban
 7 is amlaid tucad rigi nAlban dFiachna mac Bædain.

FINIT.

56 ingen ; ac marb. 7 ac dicheandad. 57 in b. ar fearaib Erenn ; isin ch. *om.* 6
 cotobrad. 58 baindi. 59 sin sin mb. 60 isin b. *om.*
 61 Ri A. dī o roelo asin ch. 7 na roibi lin catha dorad braigdi do ri E. 62
 mac B. *om.* 63 is iars. dō. 64 aml. sin ; mac B. *om.*

of the men of Ireland who were in the battle. Each one of them was putting the blood of the man he had slain into the goblet, but not a drop of the blood in the whole goblet reached unto its middle, and the bloodshed of the battle was collected into the goblet, and yet was it not noticeable therein.

As to the King of Scotland, he escaped from the battle, and as he had not a sufficient number to do battle again, he gave hostages to the King of Ireland—namely, Fiachna son of Baedán, and Fiachna then appointed bailiffs and stewards over the men of Scotland. Thus was the Kingdom of Scotland given to Fiachna son of Baedán.

THE TWO DEATHS

This little tale has been taken from the *Liber Flavus Fergusiorum* I, fol. 25a. The language gives evidence of considerable age; note *ina*, Gen. sg. fem. of the article, *in* Nom. pl., *a* Nom. and Acc. neut. sg. (*isa tech*), *taigi*, *taig* as Gen. and Dat. sg., but *tech* as Nom. and Acc. Line 74 *donarfas* still shows relative *n* after *amail*.

- IS c[oir] a fis tra conid foichlidhi do cachæn in dal derb
ocus an dal inn[derb . . a]ra chind .i. dail bais ar is derbh
a theacht inderb immorro cisi uair no cisi aimsir regthair.
IS foc[h]lighi do neoch an da muintir theguid do freasdul gach
5 anma .i. muintir de co naille ocus aine ocus etrochta ocus
muintir diabuil cona duibi ⁊ cona taiscaire ⁊ a micom-
uirle. A . . . ituara ina næmscel imon caingin sin
amail indises Grigoir [næm] sin antan rabas oca fiarfaigid
de cindus deifir ata itir bas an peacaidh ocus bas in fireoin.
10 Nj hansa ar se.
Bai araile manach næm isin dithrib .xl. bliadan. Bai
seom fechtus ann im aine fri dia cora failisighthi do
estecht anma peacaidh ocus fireóin. Daluidh an taingil iarum
cugai ina chodladh ocus asbert fris: "Daraga beist da pias-
15 duibh in dithribh cucad ambarach ocus gebuid eó do chochuill
ocus teis lee alleath gebus remat." Antan bai ann arnamarach
conacai in beist cuccai ocus gabuis ói a cochuill ocus
luidh iarum isin dithreb amach ocus bai ag sibul an læi ocus na
haidhche dadaid cou medon. Conaccai iarum an cathraigh moir
20 ara cind. Luidh dano dochum na heglaisi ocus do thimcoll mar-
tra. Conacca tercomrag an pobuil tar lar na cathreach dochum
næmtaigi isin cathraig ocus caindel ciartha adantai illaim gach
fir. Luidh a ndegaidh an pobuil dochum an tigi hisin. Conac-
cai inni airchinnech ina cathrach fri timna bais isin taig.
25 Deisidar ann. Conaccai anni dothætt an satan isa teach

TRANSLATION

IT is right to know that everyone should be prepared for the certain and uncertain meeting which is before him—namely, the meeting with death, for it is certain to come, but uncertain what hour or what time one will go to it. Everyone should be prepared for the two hosts which come to attend every soul¹—namely, the host of God with beauty and glory and splendour, and the host of the Devil with its blackness and with its scorn and its evil advice.

. . . . concerning that matter as the holy Gregory related when people were asking him what was the difference between the death of the sinner and the death of the righteous. “Not difficult,” said he.

A certain holy monk abode forty years in the desert. Once as he was afasting for God, the death of the soul of the sinner and of the righteous was revealed to him. An angel came to him in his sleep, and said to him: “A beast from out the desert will come to you to-morrow, and it shall take the brooch from your cloak and you shall go with it whither it will go before you.” On the following morning, he beheld a beast approaching him. It took the brooch from his cloak, and then went forth into the desert, and continued on that day and the following night unto midnight. Then he saw a great city before him. He went into the church to do the round of the relics. Then he saw a procession of people going through the midst of the city toward a sanctuary which was in the city, and a lighted waxen candle in the hand of each one. He followed the people to this house. Then he saw something: The ruler of the city at the point of death in the house. They sat down there. He saw something: Satan entered into the house,

¹ Cf. *Passions and Homilies* 8097 sg.

ocus ael trefiaclach teinntighi ina laimh. Focaird beadg de
 co mbai for bruinnibh an fir bai isin galur oculus imasai ar
 tuaithbel fo thri fair. Nicon tarfas annisin do neoch don
 pobul bai isin teghthais acht don oglach ut nama. Co cuala
 30 guth de[n] *fir* sin soim santach : “ Uair noch denuis mo riar
 sa a anim anfeachtnach sa fri re nænuaire cidh itir dobersa
 péin suthuin duittsiu indsin.” Antan iarum tigeatt an anim
 co beolo ind fir. Dobereadh an satan fuasma da næl
 dia saighid co teitheadh in anim isin corp doriisid. Aen na
 35 fecht ann tra clandais in satan in [næl] trefiaclach fo leithchich
 cle don duine oculus dussreanga in ainim asin corp for lar. Ba
 duibithir fiach hi oculus ba he an cetna labradh na hanma iar
 tuidheacht asin chorp : “ Magna sunt tenebre.” Friscair an
 satan co neabuir : “ Maioreis tibi restant.” Gabuis an
 40 anmuin iarum ana laimh oculus doching for lar in taighi co
 naccai. ISe labra tanuisti na hanma : “ Arduum iter.”
 Friscair in satan : “ Altiores tibi restant.” ISe an treas
 labra na hanma : “ Magna sunt angustia.” Friscair an
 Satan : “ Maiores tibi restant.” Tig iarum in ainim tuaithbel
 45 an cuirp mallachuis do. Luid iarum for dorus in taighi.
 Nosfrithaileatt iarum sluaigh na ndeamna oculus focertatt
 gair impi oculus dogníad di buigin dib imon ainim .i. buidean
 reimpi oculus buiduin na diaidh oculus canuid coir impi .i. Quid
 gloriaris in malicias oculus conocbat in ainmuin uad tarsin
 50 caithrig an fedh russiacht a suile oculus badar in aingil o[c] cai
 oculus oc bron oculus ni lodar a focharuib na hanma 7c.

Luidh iarum an fear asin tigh oculus dothætt an pheist ara
 ceann. Luidh iarum co teach bai i nimfogus na cathrach.
 Luidh iarsuidhiu isin teach. Conaccai in ainim fo brechtaidhi
 55 dia ndeachadar a baill oculus feraid isi failti fris oculus dofeisidh
 isin teaghuis. Conaccai inni Michel aingil oculus Gabrial na
 ndochum oculus luidh Micel dochum an adhuirt i nimdaidh a
 roime in trogh. Asbert Micel : “ Cad na tuc an anmuin
 asa corp ? ” IS ann congart Micel na do . . . dixit domine
 60 *noster* adquiescat nobis anima ista. Dixit dominus ei . . .
 ce omnes psallentes hierum cum omni genere mucí . . . exe .

having a three-pronged fiery fork in his hand. He leaped upon the breast of the sick man, and thrice turned himself over to the left upon him. This was not manifested to anyone within the house, save to that youth alone. Then he heard a voice coming from the rich covetous man: "Since thou hast not done my will for the space of even one hour, O unhappy soul,¹ therefore I shall give you up to everlasting pain." As often then as the soul came up to the man's mouth,² Satan dealt it a blow with his fork so that the soul hastened back into the body again. But Satan once plunged the three-pronged fork under the left breast of the man, and drags the soul forth from the body, on to the floor. It was black as a raven, and this was the first utterance of the soul after coming out of the body: "Great is the darkness." Satan answered and said: "Greater still remains for you." Then he took the soul in his hand and went through the middle of the house, so that he³ beheld it. The second utterance of the soul was: "Steep is the road." Satan answered: "Steeper still remains for you." And this was the third utterance of the soul: "Great are the straits." Satan replied: "Greater still remain for you." The soul then goes round the body by the left, and cursed it.⁴ After that it went to the door of the house, whereupon hosts of demons attend it. They raise a shout round about it, and form two bands around the soul—namely, one before and one behind it, and they set up a chorus around it, to wit: *Quid gloriaris in malicias*, and they bore the soul away from him³ over the city as far as his eyes could reach, and the angels made sorrowful lamentation, but did not go along with the soul, etc.

Thereupon the man went out of the house, and the beast came up to him. After that he went to a house which was nigh to the city, and he entered into it. And he saw a soul which was most radiant, from whom its members had departed, and it made him welcome, and he sat down in the house. And he saw the angel Michael and Gabriel coming towards them, and Michael went up to the pillow of the couch whereon the poor man was. Thereupon he summoned the

¹ Cf. PH 8115, 8170, 8196. RC X 469, 8. ² Cf. RC X 467, 18. PH 8150: *iarsin tra téit in animm cusin mbél dia fis in fétfad dul trit amach.* ³ *sc. the monk.*

⁴ Cf. PH 8262, 8289. RC X 469.

- dierit anima ista psalmodium *tunc* siliet s̄r. . . . Co[cuala]-
dar iarsuidhiu claiscedul muintiri neimi dochum na teag-
[thuis]i 7 .dd. cona cruitt orda rempu. Antan dochualaidh an
65 ainim na ceola sisin doling for bruinne in fir ocus ba cometrocht
fri grein robai. A cedna labra na hanma: "Magna est lux ista."
Asbert an taingil: "Maiores tibi erunt." ISe an lobra
tanuisde na hanma: "Plane sunt uiæ." Asbert an taingil:
"Planiores erunt tibi." ISe an treas labra na hanma:
70 "Latae uiæ sunt." Asbert an taingil: "Latioris tibi erunt."
Docoid iarum an pecach dochum ifirn la droing ndemna.
Docoid in firen immorro dochum neimhe la claisceadul aingeal.
Tainic immorro an manach dia thigh iarsin ocus adfed dona
brathrib annísín amail donarfás do tria thimthiracht diada.
75 Connach cubaid da duine tarcaisne ar duine eile ar deireolacht
a pearsuinne acht cor bad maithi a gnima. Ar is o gnimaibh
thogus dia neoch.

62 *MS. partly illegible.* 64 cona a cruitt *MS.* 67 erant *MS.* 72 in firen
immorro an manach *MS.*

. . . After that they heard the choir-singing of the heavenly host approaching the house and David with his golden harp before them. As the soul heard these strains, it sprang upon the breast of the man, and it was resplendent as the sun. And this was the first utterance of the soul : " Great is that light." The angel said : " Greater thou wilt have." The second utterance of the soul was : " The ways are smooth." The angel replied : " Smoother will they be for thee." And this was the third utterance of the soul : " The ways are broad." The angel replied : " Broader will they be for thee."

Thereupon the sinner went to hell with a crowd of demons, but the just man went to heaven with a choir of angels. Then the monk came to his house and related all this to the brethren, as it had been revealed to him during his divine ministration. So it is not right to despise another because of the insignificance of his person, provided that his works be good, for it is by his works that God chooses a man.

C. M.

BÍDH CRÍNNA

The sayings here edited, are contained in R.I.A., Stowe—MS. 23 N 10, p. 135-141, a fine 16th century MS.—As is not unusual in later MSS, the scribe often employs a final *-adh*, *-edh*, *-idh* (or the corresponding abbreviation), where the *-dh* is not etymologically justified. Thus *uiled*, *eglad*, *fiachad* (pl. of *fiach*), *amailled*, *lughad*, *tengad* (Nom. sg.), *foglamad* (Gen. sg.), *labarthad* for *uile*, *egla*, etc. On the other hand he writes *peca*, *tora*, *claidhme* without final *-d*.

1. Tuicc artus ⁊ laphair iarsin.
2. Na mol munab inmolta nech ar son a šaidhbhrisa.
3. Bidh foighidnech at oige ⁊ crinna san aois arsaidh.
4. Na hinnis os aird aní bu mian leat do denam deglad muna cirge se let gu mbeidhthi ac fanamat fút.
5. Ioc tfiachad.
6. Smachtaigh do *ben*.
7. Da ngortaigh do chumpanach thu fa becan fulaing sin do ⁊ bid cuitech ris uair oile.
8. Na gaph tescaruit mar caruid na mar esccaruid do chara.
9. Na bidh mar breithemh itir do chairdibh dot deoin.
10. Na bidh imrisnach re tathair na red mhathair ge douedh in fiorinne ⁊ an choir agut.
11. Leicc dot inntinn do thengad do smachtugud.
12. Bidh forbfaoile.
13. Na bidh luath cum labartha na leasc chum éisdichta.
14. Na hiarr ní na saoilfithea doghonochas duit ⁊ roime sin uiled mol dia.
15. Bidh umal don righ bias ort ⁊ onoraigh na daoine bhias faoi a geumhachtaib ⁊ a ngarduibh.
16. Bidh gradh romor agut do dhia ⁊ don fiorinne.
17. Na dena tnuth re duine diabhlaidhi ar son a ueth saidhbhir oir ní maith bhias a deire gu dimhin.

6 b- MS. with a cross line through the b=ben, not bel.

9 břemh MS.

TRANSLATION

1. Think first, speak afterwards.
2. Praise no one on account of his wealth, unless he be worthy of praise.
3. Be patient in your youth and wise in old age.
4. Do not tell aloud what you have a mind to do, for fear you might fail, and people jeer at you.
5. Discharge your debts.
6. Rule your wife.
7. If your companion vex you for a trifle, bear with him and assist him another time.
8. Do not treat your enemy as a friend or your friend as an enemy.
9. Do not willingly act as judge between your friends.
10. Do not quarrel with your father or your mother, even though you have truth and right on your side.
11. Let your mind control your tongue.
12. Be of good cheer.
13. Do not be hasty in speaking or slack in listening.
14. Ask for nothing that you would not deem a benefit to you, and, before all, praise God.
15. Be submissive to the king who is over you and honour those who are in power and authority under him.
16. Love God and truth with all your strength.
17. Do not envy a wicked man because of his riches, for be sure his end will be evil.

11 do thenḡ *MS.* = thenga(d) or thengain, *cf.* 23.

14 doghonochoas or -chan *MS.* From gnóthuigim.

18. Bidh saithech o began 7 fasfaid 7 meideobhaid gu mu mor.
19. Pos do chosmuilis fein do mhnaoi.
20. Denadh tionnsccadal maith 7 cuirfe dia crith maith air.
21. Na mol 7 na cáin do bhen as comair dhaoine gcomaighthech.
22. Na bidh modhmar a saidhbhris na drochinntinech a daidhbhris.
23. Laigdigh tfonn 7 tacobhair 7 do thengain 7 do bholcc.
24. Na dena fein enraoed do dhionmmolfaidhthea um neach oile do dhenam.
25. As olc an ferg 7 an udmhoille cum comairled.
26. Anuair doghebha tú comairli féch cionnus téit a chomhairled dontí dobeir duit hi 7 mas olc an chomairledh dó fein he as doich gurab mesa do neoch oile.
27. Na gabh comairled o nech ga mbiadh a chraidhe sa saogal oir asedh is mian leis ueith a ndiagh a thoile.
28. An chomairled mhaith isi is tosach dona hoibreachuiph maithe.
29. As deghscribhdech do neoch run do dhenam ara chomairled 7 is nemhdhescríbhdech dó a leigin amach gu luath.
30. [p. 136] Na dena do chomairled refer feirge na re fer meiscced na re duine bias ag imthecht ar mhnaoibh imda oir ni hurasa gu gcoimetait sin a rún.
31. An duine chuimetus a run ona aithne de is maith sin 7 is ferr na sin an duine choimetus a run 7 gan aithne de 7 is coir taobh do thabhairt ris.
32. Muna fétaigh fein do run do chuimet is doith gurab lugha coimetus anti le leige é.
33. Mas duine glic tú gabh comairled.
34. Sechain an tsaint 7 méteochaidh do saidhbhris.
35. Sanntaigh an saidhbhris rucus gu maith dot anaim tar eis tega.
36. Ni fedann an duine sanntach ueith saidhbhir.
37. As ferr bochtaine gan eglá na saidhbhres amailled re hagla.

18 gu mu = gu mbu.

20 tionscē, crith (*sic*) *MS.* *Comp.* doith 32.

21 b- *MS.* as in 6 above.

22 a daidhbhris *sic MS.*

18. Be content with a little and it will grow and increase until it becomes much.

19. Marry a wife who is your equal.

20. Make a good beginning and God will put a good end to it.

21. Neither praise nor dispraise your wife before strangers.

22. Be not puffed up in riches or ill-natured in poverty.

23. Curb your inclinations, your desire, your tongue, and your belly.

24. Do nothing yourself that you would blame in another.

25. Anger and haste are bad counsellors.

26. When you take advice, observe how the advice works with him who gives it, for if it be bad for himself, it is likely to be worse for another.

27. Do not take advice from one whose heart is in the world, for his desire is to follow his own inclination.

28. Good counsel is the beginning of good deeds.

29. It is discreet for one to keep his counsel secret, and indiscreet for him to disclose it prematurely.

30. Do not take counsel with an angry or a drunken man, neither with a man who keeps company with many women, for such do not easily keep their secret.

31. He who keeps a secret when bidden to do so, does well ; but he who keeps a secret without being bidden, does better, and it is right to trust in him.

32. If you cannot keep your secret yourself, it is likely that he to whom you confide it will keep it worse.

33. If you are a wise man take advice.

34. Shun avarice and your riches will increase.

35. Let your desire be for the riches which will profit your soul after death.

36. The avaricious man cannot be rich.

37. Better poverty without fear than riches with fear.

23 *then̄g MS.* = *thengad* (= *thenga*) or *thengain*. The *n*-stem is employed by this scribe as may be seen from 84, showing dative *tengain* in full.

24 *Na* above line in same hand and ink.

26 *dob-* *MS.*

32 *doith sic MS.*

38. Cruindigh do saidhbhris gu daor 7 gu hionnraic 7 scaoil gu saor 7 gu trocairech he iarsin.

39. Beith forbfaioile gradhach bocht is anorach ag dia he.

40. Ni he in duine ga mbidh began is bocht ann acht inti iarrus moran amailed re saint.

41. Ata se saidhbhir anti doni foighinne na bochtaine.

42. Ata se saidhbhir nertmar anti dobid saidhbhir 7 ata bocht 7 tuicis 7 fuilnges a bochtaine.

43. As mo as nertmar ac dia inti dobidh bocht 7 ata saidhbhir 7 tuices beith saidhbhir iar mbochtaine.

44. Ni he iarraidh in tsaidhbhriosa as mor ag dia acht fulang na bochtaine 7 a clechta.

45. As aige as mo ata anti is lugadh saint.

46. Ni bfuil duine bocht ann acht anti tuicis he fein do ueith bocht.

47. As maith an laphuirt 7 a[n] nemhlabhuint a naimseraibh airithe 7 uair oile as olc iat araon.

48. As mor an mhaith nemhlaphuirt do ueith isna mnaoibh oir is doreir a neamhlapharthad aithinter degbhheus 7 deghscribhdi gach duine oir dá mbedh amadan na thosd dobu comartha ara ueith glioc he.

49. Tic moran uile on chaint 7 ni thicc o beith a dtost.

50. As mo an torad thicc on nemhlaphuirt na thicc [p. 137] on chaint 7 is mo an dochar thicc ón chaint 7 ara rochaint aithinter in tamatan 7 ara nemhcaint aithinter in duine crinna 7 an duine doni moran cainnti is comartha ar began eolais do ueith aige sin 7 an duine nach laphrann gu nabarar ris he is inmholta he.

51. Laphair gu healadh[an]ta no eist risinti laibeorus gu hea-ladhanta.

52. Ase an teisdiocht as frecrad do gach ceist amadanaigh fiar-faiges nech.

53. An uile ni maith asi an chuit as mo as ferr de acht an chaint amháin.

54. As coir duinne eisdecht dublaidhi do ueith againn aran adhbhur gu bfuilid da chluais orainn 7 nach fuil againn acht aon-tengad.

39 b7 MS.

50 na thicc sic MS.

38. Amass your wealth thriftily and honestly, and then dispense it freely and mercifully.

39. To be cheerful and loveable and poor is honourable with God.

40. Not he who has little is poor, but he who seeks much with avarice.

41. He is rich who is patient in poverty.

42. He is rich and powerful who having been rich, has become poor, and who understands and endures his poverty.

43. More potent with God is he who having been poor, has become rich and knows how to endure riches after poverty.

44. It is not the seeking after riches which is pleasing to God, but the endurance of poverty and practice of it.

45. With Him he is the greatest who is least covetous.

46. He only is poor who regards himself as poor.

47. At times speech and silence are both good, at other times they are both evil.

48. Silence in woman is an excellent thing, since it is by not-speaking that good manners and discretion are recognised in every one; for if a fool kept silence it would be a sign that he was clever.

49. Much evil comes from talk, but not from keeping silence.

50. More fruit comes from silence than comes from talk, and the harm which comes from talk is greater. The fool is known by his chatter, the wise man by his holding his peace, and it is a sign of little knowledge for a man to talk much, while he who does not speak until it is told him, is worthy of praise.

51. Speak with learning or hearken to him who speaks learnedly.

52. Silence is the answer for every foolish question one asks you.

53. Every good thing, the more of it the better, save speech alone.

54. We should listen doubly since we have two ears, but only one tongue.

55. Ata nert agan duine ara chaint nogu leige se amach hi 7
bidh nert agan gcaint airsion o leigis amach hi.

56. As coir duinn a fechain artus cionnus laibeoram 7 gan ænní
do radh bud haithrech linn.

57. An duine nach fétann ueith na thost ní fitir cionnus laphrus.

58. Asi labhradh as ferr ann laphradh arda.

59. Ase eisdecht as ferr ann smuine ar dia.

60. Na ríghthi 7 na hoifigidh is coir doibh iat fein do smachtugud
7 na dhiagh sin a muinntera do smachtugud oir is mainnechnach
cum duine oile do smachtugud antí nach smachtaighend he fein.

61. An mheisced 7 an debaid 7 an tsaint sechna gachaon iat 7 gu
hairithe sechnaid na rígh 7 na prinnsaighe 7 an lucht danab cerd
smacht do denam.

62. An rígh lenus an fiorinne 7 smachtaighius a thuatha gu
coir biadh se gu siodhchanta os cionn a rígh 7 an rígh doni a con-
trarda sin iarraidh se duine oile do ueith osa chionn.

63. As ferr focal o rígh na taphartus mor ó dhuine oile.

64. Asi secreidchomhairled as ferr 7 as mo agan rí a choguus 7
oibrecha na trocaire do choimlionaadh 7 asiad sin innmhuis as ferr
aige oir da mbia an rígh trocaireach biadh a nert 7 a mhaith ar
bisech 7 dobera a ghliocus 7 a fogluim cobhair dó a nam a eigintuis
7 da mbiadh comthrum biadh gradh agna tuatha dó 7 biadh a rígh
gu maith.

65. [p. 138] Ni coir don rígh taoph do thaphairt risna daoineuibh
sanntacha chuirius a ninntinn sa saogal chum saidhbhrisa moir do
ueith acu na re fer bladhmainn na re haonnduine ara ndearna se
egcoir follus na re duine bus rann da esccaruit.

66. As coir don rígh cumann na ndrochdhaoine do tsechna oir
an tolc donid 7 beith na gcumann san samailter gu mbidh cuit
aigesion de.

67. Dligid na rígh 7 na prinnsaighed besa 7 eladhna do mhuna
da gclannuibh ionnus gu mbiadh innta an rígh do sdiurad 7
dfollamhnugud tara neis.

68. A rígha cuimni artus ar rígh ní 7 talman 7 ar athair na nuile-
dhul 7 mar bu hail liphsi bur muinntera dá bur nanorugud anoraighse
esin.

61 .x.b- *MS.*

64 secreidchomhairl-; rígh trocáir— *MS.*

55. A man has power over his speech until he utters it, and the speech will have power over him once he has uttered it.

56. It is well for us to consider beforehand how we shall speak, and not to say anything which we may regret.

57. He who cannot keep silence does not know how he speaks.

58. Lofty speech is the best speech.

59. Meditation on God is the best silence.

60. Kings and ministers should govern themselves before governing their people ; for he who does not govern himself is careless about governing others.

61. Drunkenness, quarrelling, and avarice let everyone avoid, and especially let kings and princes and those whose office it is to govern avoid them.

62. The king who follows truth and governs his people righteously will rule his kingdom in peace, but the king who does the contrary invites another to be over it.

63. A word from a king is better than a great gift from another.

64. The best and greatest privy counsellor a king can have is his conscience, and the performance of works of mercy ; these are his best treasures, for if the king be merciful, his power and prosperity will increase and his skill and learning will help him in time of trouble, and if he be just his people will love him, and his reign prosper.

65. It is not right for a king to confide in avaricious men who set their minds upon the world to amass great riches, neither in a boastful man, nor in anyone whom he has openly wronged, nor in anyone who will side with his enemy.

66. It is right for the king to shun the company of wicked men, because of the evil they do, for being in their company, makes it appear that he has a part in it.

67. Kings and princes should instruct their children in manners and in learning, that they may know how to govern the kingdom and rule after them.

68. O kings ! Remember first the King of heaven and earth and the Father of all the elements, and as you would have your people honour you, so do you honour Him.

69. Na cleacht cumann re duine cainntech.
 70. Na leg do run re duine ar bith gu nderbad tu he.
 71. Na codail ni bus mo na daoithin do chuirp.
 72. Gradhaigh an fiorinne.
 73. Ith do phuinn gu hailghen mesarda.
 74. Gradhaigh na daoine eagnaidhe innus gu ndibeoruit siat thainbfios uait.
 75. Ditin in fiorinne ⁊ an choir.
 76. Taphair pian do lucht na ndrochghniom ionnus gu sechnoait cach na cionta. Gerr lamha na ngatuighthi. Croch na bithbhinnaigh. Loisc lucht na bpiseocc. Claoidhme lucht an adhaltranuis.
 77. Sechuin lucht na mbreg ⁊ an bladhmuiinn ⁊ ditail iad.
 78. Na leig lucht an eithaig saor.
 79. Na len dot toil fein acht bidh sotheguiscc amailed re comairled duine oile.
 80. Na sanntaigh ueith saidhbhir tre cheilg.
 81. Sechuin cumann na ndrochdaoine.
 82. Foghlaim ad lenph ani dosaoilfea dodenad tarbhad dhuit anuair dobethea mor no foirbhthe.
 83. Na ben risiní nach benfa riot.
 84. Na fuluing dot laim na dot suil na dot chluais na do[t] tengain drochghniommartha do ghlacad na dfaicsin na deisticht na do radh.
 85. Na codail gu smuine tú cionnus dochuir tú an la aniú thort ⁊ mas maith dochuiris thort he beir a bhuidhechus re dia ⁊ mas gu holt dochuiris tort he dena aithrechus ⁊ iarr maithem do peca ar dia.
 86. [p. 139] Guidh dia a dtus toibre ionnus gu dtiubhra se críoch maith uirre.
 87. Na siubhail sligi a mbiadh fuath dhuit dot dheoin.
 88. Na dena anní bhus mian leat acht dena anní bhus coir dhuit.
 89. Na bi dana fa labairt re duine comhidheach gu bfionna tu cred bhus aicne dó ⁊ mad aithne gurab eagnaide tu fein na se laphair gu dana ris ⁊ ma aithne gurab eagnaidhe eisin bidh gu ciún ⁊ gabh foghlum uadha.

70 gu nderb— *MS.*

76 sechnoait *MS.*

69. Do not keep company with a chatterer.
 70. Do not reveal your secret to any man until you prove him.
 71. Do not sleep more than your body needs.
 72. Love truth.
 73. Eat your portion cheerfully and in moderation.
 74 Love the wise that they may rid you of your ignorance.

75. Protect truth and justice.

76. Punish evildoers, that everyone may avoid wrongdoing.
 Cut off the hands of thieves. Hang robbers. Burn them who do
 witchcraft. Put to the sword them who commit adultery.

77. Shun liars and boasters, and indict them.

78. Do not let liars go free.

79. Do not follow your own will, but be docile to the counsel
 of another.

80. Have no desire to get rich through deceit.

81. Avoid the company of bad men.

82. Learn in your childhood, what you think will profit you when
 you have come to maturity.

83. Do not concern yourself with that which will have no concern
 for you.

84. Suffer not your hand to do, your eye to behold, your ear to
 hear, or your tongue to speak evil.

85. Do not sleep until you consider the day which has passed,
 how you have spent it. If well give thanks to God, but if ill, repent
 and ask forgiveness of God for your sin.

86. Pray to God when beginning your work, that He may bring
 it to a good end.

87. Do not willingly walk in the way wherein you will encounter
 hatred.

88. Do not that which you desire to do, but what you ought to
 do.

89. Be not bold in speaking with a stranger until you find out
 what manner of mind he has, and if you find that you are wiser than
 he, speak boldly with him, but if he is the wiser, be reserved and
 learn from him.

82 dodenad ¹ *written* dodad (en *phonet.* = aon).

85 denaathr. *prob.* = dena [a] a. *cf.* 88.

89 comeach *MS.*

90. Na tabhuir cumachta dot mhnai os do chionn oir da leige tu dhi saltradh ar do chois anocht sailteoraid si ar do chionn amaireach.

91. Na taithidh do thigh do charat gu minic oir ni mor an grad bias de oir ollmhaighe an muinnterus an tarcuisne 7 na bidh a bfad gan a thathaigh oir ticc fuath dé oir sechna suil ni na faicenn.

92. Na buaidhir thú fein ag iarraidh mhaithis an tsaoghuil 7 fech enlaith an aieoir 7 ilphiasda an mhara 7 cethra an talman oir is ar maidin iarraid siat a gcuid 7 a mbethadh an la sin.

93. Bith cunntaphuirt agut asi[n] nduine aithenus tu 7 na tabair taoph risi[n] nduine nach aithena tú.

94. Na saothraidh duine gan resun do chertugud oir dodenta escara dhuit fein de 7 ni ghebha a muna uait.

95. Na clecht cumann mna muna tuca eigintus no dichiall ort he.

96. Na tionnscain raot ar bith gu bfaça tu in bud maith in cuir crioch air.

97. Na bidh dian na fergach oir ise sin bes na namadan.

98. Clecht in choir 7 biadh gradh duit 7 eglaromat.

99. Ma dhiomolae an duine da bfuil fuath agut na hinnis gurab escaradh duit he.

100. Bidh ar do choimét aran mbiadh dobera an ben edmar duit.

101. Na leicc dot sceim na dot oige do mhella.

102. Na bris an dligi no an nos donither chum maithesa na dtuath do thecht de.

103. Cuir thinntinn sa numla 7 as amlaid tsaorfaidthe thu.

104. Na sanntaigh cuid do charat tre cheilg 7 da nderna biadh a fuath duit 7 a tharcusne ort.

105. Na muin duine a naimsir a ferge oir ni hann is usa a smachtugud.

106. Na dena gairdechus fa drochimradh do denam ar nech oile at fiadhnuisi degla gu naipeorthai ni riut ina mbiadh gairdechus ar duine oile uma radh riut.

107. [p. 140] Taphuir ni do dhuine mhaith 7 cuiteochaidh se friut hé oir da ttucca ni do drochduine is tuille iarrfus 7 ni cuiteochaidh do chumaoin friut.

108. Madh thionnscena ni maith na cuir cairdi air 7 na han risin la amaireach tarin la aniú oir ni fetaraois cred do imeochaidh ort.

90 sailteor̃ MS.

93 asi nduine, risi nd. MS. *Thus also elsewhere.*

102 denith̃ MS.

103 tsaorf-th̃ = -faidthed = -faidhthe.

90. Do not give your wife authority over you, for if you let her stamp on your foot to-night, she will stamp on your head to-morrow.

91. Do not visit your friend's house too often, great love will not come of it, for familiarity causes disgust; neither be long without visiting it, for dislike comes from that, since the eye avoids what it does not see.

92. Be not anxious to acquire the goods of the world. Behold the birds of the air and the various creatures of the sea and the cattle upon the earth, for in the morning they seek their food and sustenance for the day.

93. Be on your guard against him who knows you, and trust not him whom you do not know.

94. Do not labour to set right an unreasonable man, for you will make an enemy of him, and he will not take instruction from you.

95. Do not keep company with a woman, unless necessity or folly drive you to it.

96. Do not undertake anything until you see whether it can be finished well.

97. Be not hasty or angry, for that is the way of fools. cf. 1

98. Practice justice and you shall be loved and feared.

99. If you disparage him who is hateful to you, say not that he is your enemy.

100. Be wary of the food which a jealous woman offers you.

101. Let not your beauty or your youth delude you.

102. Do not break the law or custom which is made for the good of the people.

103. Set your mind on humility, and thus shall you be set free.

104. Do not covet your friend's goods treacherously, for if you do you will win his hatred and scorn.

105. Do not teach a man when he is angry, for it is not easy then to control him.

106. Do not make merry when another is slandered before you, lest something be said against you, and another take pleasure in it, on account of its being said against you.

107. Give something to a good person and he will requite you for it, but if you give anything to a bad person, he will ask for more, and will not pay back your favour.

108. If you undertake something good do not put it off and do not wait beyond to-day, till to-morrow, for you do not know what will befall you.

109. Ma thuicce gurab ferr do serbis fein do[t] tiagarna na serbis na ndaoine as mo tuarusdal na dena tnuth riu oir is ferr rachus duitsi anni thuillfi tu gu maith ina rachus doibsin anni thuillfes siad gu holt no gu dímhaoin.

110. Eist risna senndaoine oir is doich an teolus do ueith acu.

111. Sechain toil na druisci amail dodhenta tiagarna fuar no miscaisech.

112. Na gab taphurtus o drochduine.

113. Bidh foidhidnech a mescc dhaoine nog innus gu ngephait foghlaim uait 7 umal a mescc na sendaoine ionnus gu bfuighthea foghlaim uatha.

114. Smachtaigh do ben amail dodhenta do mac no do charad.

115. Na bidh crinna a bfoclaiph 7 egrinna a noibrechaiph oir crinnacht na bfocal imthie leisín saogal 7 na hoibrecha donither amailed re crinnacht mairit agut fein 7 ag cach ad dhiagh.

116. Taphuir eisimlair no deismirecht no riaghail no corp dona daoinaib bias tú do mhuna ionnus gurab moide toigebait a muna uait.

117. Na caith resun risi[n] nduine šenus an fiorinne follus.

118. Dena cumann risin duine fetus do chur a riocht as ferr ina in riocht a bfuile.

119. Na hiarr ueith ad chomnaidhe a naice duine šaidhbhir oir dodhena sanntach thú.

120. Sechain an ferg 7 muna šechna tu ar son dia hi sechain ar eglad do chuirp hi.

121. Na smuin beith a bfad arin saogal 7 smuin cionnus dobeidhthe gu maith an gcein bias tu air oir ní fuil a fios agut cait a mbiadh an bas ar do chionn 7 tairg ueith ullam na oirchill.

122. Biadh gradh ag dia duit da leana tú he is na gneithi seo.

123. Na creid an duine adera guma hinnmuin leis in fiorinne muna lenad se fein hi.

124. [p. 141] Bioth do bronna do reir thacfainne oir da mbia se romór aderthar gurab duine chuires a chuid gu holt thu 7 da mbia bec aderthar gurab duine cruaidh no beccchroidhech thu.

125. Bioth do taphartus doreir na droinge da dtibra tu he .i. gan a ueith dimaoin mar ata arm do mhnaoi no leabur do thuata 7 a gcosmuiles. Tabhair don lucht bhias na amhgar he acht muna biadh tú fein na amhgar no na riachtanus 7 taphuir uait arin cetiarraidh e oir ní a naisced dogeibhther anni iarrthar gu minic.

114 char⁻ = charad (= chara) or charuid ; cf. 8.

115 imthie *sic phonetically MS.*

120 fe(i)rg *MS.*

109. If you think that you serve your master better than those whose wages are higher, envy them not, for what you earn well will benefit you more than what they earn badly or in idleness.

110. Give ear unto those who are old, for they are likely to have knowledge.

111. Turn aside from lust as you would from a cold and hateful master.

112. Do not receive a gift from a bad man.

113. Be patient with the young, that they may take learning from you, and humble among the aged, that you may learn from them.

114. Reprove your wife as you would your son or your friend.

115. Be not wise in words and foolish in deeds, for the wisdom of words departs with life, but deeds done in wisdom abide with you and with all after you.

116. Be an example or pattern or rule or model for those you are about to instruct, so that they will the more take instruction from you.

117. Do not reason with him who denies the plain truth.

118. Make friends with him who has power to place you in a better position than that you are in.

119. Do not seek to live in the neighbourhood of a rich man, for it will make you covetous.

120. Abstain from anger, if not for God's sake, shun it for fear of [injuring] your body.

121. Do not think of a long life in the world, but how to live your life well whilst you are in it, for you know not where death will meet you ; so strive to be ready and prepared for it.

122. God will love you if you follow him in these things.

123. Do not believe him who says that he loves truth, if he follow it not himself.

124. Let your gift be according to your means, for if it be too great, they will say you are one who spends his portion badly, and if it be small, they will say that you are close and small hearted.

125. Let your gift be suited to those upon whom you bestow it, that is, not useless as a weapon to a woman, or a book to a clown and the like. Give it to those who are in need of it, if you do not need or require it yourself, and give it at the first asking, for that which is asked for many times is not got for nothing.

126. Da mola tu duine ar uaisli mol a athair mairsin. Da mola tu duine ara saidhbhris on shaogal tic sin 7 da mola tu duine ar son a nirt tuic gu ndenann an tinnius lacc he 7 da mola tu neach ar son a breaghachta no sceime a chuirp tuicc gurab gerr mairis blath na hoicced 7 gu mbera an aois le he 7 da mola tu he ar son beus no ealadhan mol mar is ferr molfus tu duine he oir isesin an ræt nach o oidhrecht na ó oilemain ticc acht dia da thaphuirt mar thidhlacadh dhó.

127. Sechain cumann duine bregaig 7 mad eiccin duit cumann do dhenam ris bidh ar do chuimet air 7 na creid ar oenchor he.

128. Cuir oibrecha maithe 7 tiucfa blath 7 tora maith orradh .i. flaithemhnus de.

129. Na dena doilges fa dol do denam foghlamadh o duine eagnaidhe 7 gu dtiagaid na cennuighthi darna farrgibh do métugud a saidhbhrisa.

130. Comhaill do gheallamhuin amail dobeth si fiachad ort 7 dobertha mionna riu.

131. Laphair ar dhia doghnath 7 cuirfe dia urlaphradh maith ad bheul.

132. Na creid in duine dochuirfe breg dhuit ar duine oile oir tuicc gu gcuirfe an cetna ort do duine [oile].

133. As betha an negna 7 as bas an tanbfios oir ni bfuil do thiodhlaicthaibh dia a dtalmuin ni as airdi 7 as seime 7 is glaoine ina in egnadh oir muine an eгна donti ga mbidh an uile ni maith do dhenam amhaíl muines an laphairt 7 rl.

NA NEITHE IS MISCAIS LA DIA

(23 N 10, p. 27)

Sapiennacie sine operibus. Duine hurnaidhe gan oiprigthe maithe. Arsaighecht gan crapha 7 c[roidh]e gan umlacht. Saibhres gan deirc. Tiagarna gan firinne. Prelaid mainnechnach. Ben gan

129 *fadol with 1 superscr.*

132 *Margin injured after the last duine.*

133 *After this follows in same hand and ink as noin domnaigh ann 'it is Sunday evening.'*

126. If you praise one for nobility praise his father likewise. If you praise one for his wealth, it is from the world it comes. If you praise one for his strength know that sickness will render him weak, and if you praise a person for his fairness or the beauty of his body, know that the bloom of youth endures but a short while, and that age will take it away. But if you praise him for manners or learning praise him as much as you will ever praise anyone, for this is the thing which comes not by heredity or through upbringing, but God bestowed it upon him as a gift.

127. Avoid the company of a liar, and if you must keep his company, be on your guard against him, and do not believe him in anywise.

128. Sow good deeds and they will blossom and bring forth good fruit—namely, the Kingdom of God.

129. Do not repent for going to acquire knowledge from a wise man, for merchants fare over the sea to add to their wealth.

130. Fulfil your promise as though it were an obligation on you, and as though you would swear to it.

131. Speak of God habitually and He will put good speech into your mouth.

132. Do not believe him who speaks falsely to you of another, for be sure that he will do the same to another of you.

133. Wisdom is life and ignorance is death, for of God's gifts upon earth there is none which is higher and more comely and pure than wisdom, for to him who possesses it, wisdom teaches the performance of good things even as it teaches speech, etc.

THINGS THAT ARE HATEFUL TO GOD

Wisdom without works. A prayerful man without good works. Old age without piety. A heart without humility. Riches without charity. A lord without truth. A negligent prelate. A shameless

naire. Rígh gan comairledh. Bocht gan creidim. Tuath gan certachad. Popul gan lex. Moghadh gan eglad. Isiat sin na neithi is miscais la dia.

QUATRAINS

24 P 29, p. 356.¹

Ni comfada fásas gach slat.
ni hionann bhios gach aonmhac :
Ni hionann agh cliu² don chloinn.
ni lán³ gach cnu don chrobhuing.

Ni comfada barr na meur.⁴
ni bhíon cách uile coimhthréun :
Mairg iadhas lámh um chraobh feachain.
mairg bheirios tar air saorchluinn.

B IV I, FOL. 196a.⁵

Ni ffuil bronnadh sed ar chleir.
ta cethra gan rath :
Ni ffuil toradh ar gheig na i ndéis.
ta in ghealach fa bhrat.

Ni ffuil solus fan ngréin.
puinn éisg ní gabhthar ar eass :
snú ffuil croidhe gan créucht.
o déug uadh Cathail na ccreach.

¹ Cf. *R.I.A. Stowe MS. B IV 81, fo. 1 b.*

² agh no cliu 24 P 29, ádh clu B IV 1. ³ om. B IV 1. ⁴ bara na mbeuir *MS.*

⁵ Cf. 24 P 29, p. 57 :

Ni bfuil taithniomh san ngréin. tá eiclips foladh na díraig.
air easaibh ní bhfuil éisg. san ráe ní bhfuil solus le cian.

Ni bhfuil lucht aige tréad. sas éadrom tortha na bhfiabh.
o tachtbhadh le héightheach. Séamus phosta na celiarr.

woman. A king without counsel. A poor man without belief.
A country without control. A people without law. A slave
without fear. These are the things which are hateful to God.

27 P 29

Not equally long grows every wand,
nor yet alike is every child :
Not the same luck or fame for all the race,
nor full every nut of the cluster.

Not of equal length the finger tips,
nor equal in power is every man :
Woe to him who grasps a thistle branch,
woe to him who scorns a noble race.

B IV I

There is no bestowing of gifts on the clergy,
the cattle is without increase :
There is no fruit on branch or ear,
the moon hath veiled herself.

There is no brightness in the sun,
but little fish is caught at the fall :
There is no heart without its woe,
since Cathal of the forays died.

C. M.

OGHAM XOΙ

IN Ogham inscriptions there occurs frequently immediately after the genitive of the title name, a short word XOΙ, XI:

CORBBI XOΙ MAQI ÍABRIATT . . .

It is evident at a glance—as Macalister, *Irish Epigraphy* III 85, and MacNeill in his invaluable “Notes on the Irish Ogham Inscriptions”¹ have already pointed out, that this word defines locality adverbially: [The Stone] of Corb *here*, the Son of L.

There is hardly room for doubt but that this XOΙ is the locative of the pronominal stem *ke*, *ko*.² As is usual in *e:o*-stems (Gr. οἴκει, οἴκοι), we should from this stem have locatives **kei* and **koi*, as from the interrogative **que*, locatives **quei* (Doric πῇ “where,” Ir. *cé*: *cé táisiu* LU 74^a32) and **quoi* (Gr. ποῖ “where, whither”), from the demonstrative **ghe*, locatives **ghei* (Lat. *hic* “here” < **hei-ce*), and **ghoi* (Lat. *hūc* “hither” < **hoi-ce*), and from **me* locatives **mei* (Germanic **mīna-* < **mei-no-*) and **moi* (Gr. μοι). **kei* is represented by Gr. ἐκεῖ “there” and Ir. *cé* “here”³ in such phrases as *i mbith ché* “in this world,” *in domun cé*. The relation between this and Ogh. *xoi* corresponds to that between Lat. **hei-ce* and **hoi-ce*, Gr. πῇ and ποῖ.

The locative in *-ei, -oi* of the *e:o*-stems was in Celtic replaced by the instrumental in *ū* (< *ō*.) The nominal preposition *cinn* “at the end of” (with slender *nn*) remains as a proof of its once having been there; but as unaccented *ei* and *oi* were together merged into *i*, it is impossible to decide whether *cinn* in its original ultima agrees with that of *ce* or *xoi*.

The parallel XI, I take to be an abbreviated writing of XOΙ.

C. M.

¹ Proceedings of the Royal Irish Academy, vol. xxvii, Sect. C, No. 15.

² Osc-Umbr. *e-ko-*, neuter *e-cu-c* “this,” Npl. fem. *e-ka-s*; *c* from *ce* in Latin adverbs as *hic*, *huc*, *illuc*, *tunc*.

³ For *ei* > *ē* in pronominal words, comp. pl. *ē* “they,” which by Cymr. *wy* is proved to contain preceltic *ei*.

HOW SAMSON SLEW THE GESTEDA

THE following tale has been taken from Stowe MS. D iv 2 (fol. 61^b2—62^b1), a well-known old vellum MS. in the R.I.A.

It deals with the pagan Gesteda, who, punished by their gods by dearth of water, by the advice of the banished Indian king and chief priest Proiss, vainly strive to appease the deities by sacrificing all their druids, seers and men of learning. At this time Samson, at the urgent request of Priam's son Helen, has sent to the Trojans to assure himself of their belief in the God of Israel, before taking up their cause against the Greeks. His messengers, storm-driven to the coast of the Gesteda, are seized by order of the king and destined for sacrifice. One of them, however, having been released, returns to inform Samson of the sad plight of his embassy. He sets out in anger, and slays by his camel's jaw-bone every man of the Gesteda. Whereupon the waters well up as in divine approval of his act of vengeance.

As to the position of the *Ferann na nGeisteda*, the tale states merely that it was reached by sea from the Holy Land and also from India. It is likely, however, to be identical with the Land of Goshen, the *Tir Gessen issind Égipt* of the LB. This is not controverted by the fact of Samson's having no connection whatever with the Land of Goshen. That this ancient home of the Israelites is chosen as his field of action, is no stranger than the association of his name with the Trojan war. With *Gaza*, the city of the Philistines, the name *Geisteda* has certainly no connection.

The text seems imperfect in several places, as in line 41, where a verbal phrase has been omitted before *do echl.*, which begins a new line in the MS. ; and in l. 111, where before *γ da bar nidhp.*, a line or more is missing. There are also other peculiarities, attributable to the scribe's inaccuracy in copying the original. See e.g. l. 130, 171. The tale might, though having a modern flavour, be ascribed to the latter part of the twelfth century.

C. M.

HOW SAMSON SLEW THE GESTEDA

R Oboi ri amra for Geistedhaib .i. Cainnill a ainm ⁊ doriacht
 teidm nadhuathmur a naimsir in righ sin gusna Geistedhaib
 ⁊ ba hi ernail tedma tucad forro .i. neumadhbuil in usci conach
 facdais dér a srothaibh na a lochaib na i nuilithobraibh in tíri.
 5 Tre feirg na ndee immorro roceilit na huisci. Dosrat a snim mor
 immorro sloigh na nGeistedha umannisin ⁊ rotimairgit dano
 maithi na nGeistedha cusan rí .i. co Cainnill imon caingin sin do
 chuinchidh a comairli. Nir bo cian doib fora nimraitib co facatar
 in coica long isin purt da saidid gach ndirech. Tecait iarsin foirinn
 10 dib co nairdi tsidha dia saigidh isin oirecht ⁊ suighit acaib i
 fiadnaissi rig na nGeistedha. Fochtait iarsin scela dib :
 “ Can daib ” ar Cainnill “ ⁊ cia tir [fol. 62 a] isa tudcaid ? ”
 “ A hInneccdhaib tangamairne ” ar se “ ⁊ is Innecca sinn fein.
 Proiss airdrig ⁊ uasaltsacart na nInnecca meissi ” ar sé
 15 “ custrasta ⁊ ar innarbud co Geistedhaib tangamar ⁊ iséso fath
 ar ninnarbtha .i. airdrigan uasalchain ⁊ bangaiscidach amra boi
 agumsa do æmnnai i nInneccdaib .i. Algdha ingen righ Traicia.
 Dorala don righain sin æningen tsuaichnidh særghasta do beith
 aici re fer aile .i. Tabuile ingen rig na hAthfraici eisidhe. Dorala
 20 damsas ⁊ don righain ⁊ dia hiugin ⁊ do maithib na nInneccdha
 arcena beith ac fiadhach ar mucaib ⁊ aidhib ⁊ ar paitib ⁊ ar gach
 uili fiadhach etir leomun ⁊ mathgamhain. Dorala damsas ⁊ do
 Tábhuite ingen righ na nAfracda .i. ingen mo mna fein lenmuin na
 fiadh ⁊ da choin againn ⁊ rofas ceo dobarthanach difaisneisi dun
 25 co ndechamar ar ndis ar merugud .i. meisi ⁊ in ingen ba haille
 isin domun. Tucusa grad dhi ⁊ ba dermair dofulaing dicoimsech
 é uair ba fearr lium bass dñadhbail ⁊ dul a niffern iar fadhbail

3. neumadhbuil *MS.* corrected in same ink to neamadhbuil.

9. .i. *MS.* 15. geistedh-*MS.*== -dhaibh, as co also takes dative in *mir.*
Comp. fri with acc. 110.

TRANSLATION

THERE was a famous king over the Geisteda—namely, Cainnill and there came a dreadful plague to the Gesteda in the reign of that king. This was the nature of the plague which was sent upon them—namely, dearth of water, so that they left not a drop in the streams or in the lakes or in all the wells throughout the land. Because of the anger of the gods the waters were concealed. The hosts of the Gesteda were greatly troubled because of this, and their nobles were assembled before the king—namely, Cainnill, so that counsel might be taken of them touching the matter. They had not been long deliberating, when they beheld fifty ships in the port making straight for them. Some of the crews then come into the assembly, bearing tokens of peace, and sit down among them in presence of the king of the Gesteda. They ask tidings of them :

“ Whence are ye ? ” said Cainnill, “ and what country have you come from ? ”

“ We have come from India,” said he, “ and we ourselves are Indians. I am Proiss, until now high king and chief priest of the Indians ” said he. “ and we have come to the Gesteda in exile, and this is the cause of our banishment. I had a high queen, noble and beautiful, a heroine of renown, to wife in India, Algdha, daughter of the Thracian king was she. It happened that the said queen had by another man a daughter, far-famed, skilled and noble—namely, Tabuile, the daughter of the king of Africa. It befell that I and the queen and her daughter and the Indian nobles also went hunting pigs and deer, and hares and all kinds of game, both lions and bears. It chanced that I and Tabuile the daughter of the African king—that is, the daughter of my own wife, were chasing the deer accompanied by two hounds when there came a thick indescribable fog upon us, so that we two went astray, myself and the comliest maiden in the world. I fell in love with her, great, unbearable, immeasurable it was, for I would rather possess that maiden with

- na hingine inass righi in domain gan crich gan forcenn ⁊ nemfadh-
 bail na hingine. Roghuidhiosa hí iarsin co dúr ⁊ co dichra ⁊
 30 gidhedh ní fuarus [dia deoin í]. Atbert in ingen chéilligh c[h]oim-
 ghenmnaigh dia tucaind seoit in betha o thurgabail co fuinedh ⁊ aird-
 righnacht in betha uile tria bithu a bethadh dhi nach dingne aimles
 a mathar na aimlis mna aile isin domun ⁊ nach comraicfedh frimsa
 etir sech gach fear gin co beth a mathair agum ar mo beith am oidi
 35 di. Rošaraidhiosa in ingen iarsin o nach fuarus dia deoin í ⁊
 roghabus oca cendsugud iarsin o briathraib áilghinaib ⁊ ro-
 cháí in ingen iarsin co toirrsech ⁊ tecmaid diar tig iarsin .i. missi ⁊
 in ingen ⁊ roinnis dia mathair arsin a sarugud damsas ⁊ rofergaidh
 iarsin an ben ghushmar ghledoiligh fichdha uathmar antreannta
 40 rimsa arin fathsin ⁊ atracht mo ben cugumsa fachetoir ⁊ rochrapall
 etir mo chend ⁊ mo chosa ⁊ roghab gus dermair dicoimsi do echlasc-
 aib ebernacdaib asa da laim anénfecht damsas am chend
 corobris cnama mo chinn cósan inchind. Romarbait iarsin mæs
 graidh am fiadnaisi ⁊ roairgit ⁊ romarbit mo .uí. mic am fiadnaisi
 45 ⁊ rucadh fa dochar ⁊ dærfogham ar muintera. Rucadh misi
 amach iarsin co loc an chrochda dom riadhach ⁊ dochuatar iarsin
 a muintir ⁊ a hæas gradha a nimpidhi dia hinnsaighi um anocal
 manma damsas ⁊ minnarbud co brach for loingis ⁊ gan an Inneccas
 dfaicsin dam tria bithu sir. lucht .i. . . . cúg .
 50 [at]císí Ata righi na nInneccas
 mar cug ena
 [Fol. 62 a 2] [Geist]edhaib do chlu im gach maithius ⁊ im gach
 airec[h]us as dú do rí[g] do beith aigi.”
- 55 “IS iatsin tra” ar in sacart .i. ar Prois “ar sgelani ⁊ Indisidsi
 sgela duindi budhdesta .i. Cid ma ta in mhore[h]oinne seo acaibh in
 bhar nGeistedhaibh ?”

Rofregair iarsin in rí .i. Cainnill :

- “Ata moradhbar acainn budheisin .i. ferg na ndei do beith rinn
 60 ⁊ ar nuisci dobenar uainn doib ⁊ nach tabrait fregra forna

35. .i. (ingin), b̄r. (breith) and m̄r (muintir) as Acc., I have transcribed with slender -n, -th and -r, although rigan l. 209, 223 as Acc. does not differ from the Nom.

42. (asa) dia (laim) MS. with punct. delens under i. 44. romarb⁊ ; mo. VII. i MS. Gen. sg. and Nom. pl. of mac are written i throughout the MS.

50. lower margin injured.

death and hell afterwards than the kingdom of the world without end, without termination, and not possess her. Thereupon I entreated her eagerly and fervently, yet I did not gain her consent. The prudent, comely and chaste maiden answered, that if I gave her the treasures of the world from the rising to the setting of the sun and the queenship of the whole earth for life yet she would not do wrong to her mother or any other woman in the world, nor would she by any means join with me, above all other men, even though her mother were not my wife, for that I was her foster-father. Thereupon I took the maiden forcibly, since I got not her consent—and afterwards I began to soothe her with sweet words. The girl wept sorrowfully, and after that we came home, the girl and I. Whereupon she told her mother how I had taken her forcibly. Then this passionate, chaste, severe, furious, terrible rough woman became angry with me therefore, and straightway my wife rose up against me, and bound both my head and my feet, and a great uncontrollable fit of anger seizing her, she [laid] about my head with ivory horsewhips in either hand, so that she smashed the bones of my head even to the brain. After that my officers were slain before my eyes, and my seven sons were slaughtered and put to death before me, and our household was reduced to hardship and slavery. I myself was then taken out to the place of execution to be hanged, but her people and her officers went to her and besought her to spare my life, and to send me into exile for ever, never to see India again throughout the ages

[. . . because great is among the] Gesteda your fame for every kind of goodness and virtue, which it is right that a king should have.”

“These are our tidings,” said the priest—namely Proiss, “and do ye now give us your tidings—that is, why has this great assembly been brought together by you Gesteda?”

Then Cainnill the king replied: “We ourselves are in great trouble, the anger of the gods being upon us. Our waters they take away from us and they make no answer to the priests or druids, and we know not what to do because of it. Howbeit, we will give his own award of gold and silver and precious jewels of the whole

sacartaib na forna druithibh 7 ni fétamar cidh do denum uimesin. Acht cena dobermais a breith fein do ór 7 do airget 7 do sedaib loghmuraib in betha frecnaire dontí rofoirfedh sinn 7 rocendsochadh na dee 7 gibé riar budh choir do thabairt forro dobermaisni doib é."

65 Rofregair iarsin Prois 7 isedh roraídh :

"Foirfetsa sib" or sé "arin moreigin sin 7 tabartar na máine sin dam."

Atbert in rí iarsin :

"Dobertar" or se "uilirighi in chinu[i]lsi arsin anuas 7
70 dobert[h]ar minginsa do ænmnai duit .i. Dabilla genmnaidh grian-
t̃solusta 7 do breth fein do iath 7 do ferann na nGestedha."

Rogabadh iarsin cuir maithi na nGestedha frissin. Atbert Prois :

"Tinoltar chugaib bar nuilitsacart 7 draighi 7 tairchidlaidhe
7 bar nuilefisicdha 7 eólcha 7 marbtar lib uile iat i fiadnaisi na
75 ndei 7 idhbartar dona deib iat 7 loiscter iat for altoirib na ndee
7 marbtar da fer deg gach læi doib co cenn tri mis."

Adubradar na sacairt 7 na draithi nar budh coir in comairli
sin. Atbert in rí gin gur coir isí dogentai. Rotinoiled iarsin na
sacairt 7 na draidhi 7 lucht cacha fesa aircena. Atbert in rí
80 fria bassairib 7 fria muntir na draidhi 7 na sacairt do marbad
7 a nidhpuirt ar altoirib na ndée. Atrachtatar co hobann na
feoldenmaidh 7 na bassairedhda 7 rogabsat tuagha troimgera 7
cloidemthi mora mergidhi 7 rodic[h]ennait iarsin na huilitsacairt 7
draiti 7 rohidhbrait dona déib exsamlab iat forna haltoirib isna
85 templaib 7 roloiscidh iarsin. Arái sin tra ni fuarutar uisci beos
ona déib desin. Rohordaigedh tra on Prois cedna sin da fer dheg
do mharbad dona déib co cenn tri mis. Romarbad tra sin uili.

Rocuireadh iarsin luing romoir a crichaib na nEbraidhe ar merugud
7 arna combat[h]adh co caladhport na nGeistedhda .i. lucht luingi
90 do ócaib treibi Dán mic Iacoip .i. indara treb deg do macaib Israel.
Robatar dano dá ardtaisech .x. do æs gradha Samsoin mongaid
mic Manua iarsin isin luing sin. Tangatar iarsin lucht na luingi a
tir otchualatar in morchomdhail roboi isin tir i tangatar.
Doriachtsat do acallaim in rig. Rogabad fachetoir iat uili icon
95 ri[g] 7 ro[iarf]aig in ri scela doib iarsin 7 roinnsitar gor bo . . .

78. rotinoil-
bassairedha l. 82.

80. bassair- =bassairib *notwithstanding the pl.*
87. romarb- MS.

94. Rogab- MS.

world to him who will help us and appease the gods, and to them we shall give whatsoever they demand."

Then Proiss made answer, and spake as follows:

"I shall come to your aid," said he, "because of this great need, so let those treasures be given to me."

Thereupon the king said: "All the realms of this people," shall be given to you in addition, also my daughter in marriage, even the chaste bright Dabilla, and whatever you ask of the land and territory of the Gesteda."

Thereupon the nobles of the Gesteda were taken as sureties for that.

Proiss said:—"Let all your priests, druids and seers and all your physicians and men of learning be assembled before you, and let them all be slain in the presence of the gods, and offered up in sacrifice to the gods, and let them be burned on the altars of the gods, and let twelve of them be slain by you every day until the end of three months." The priests and the druids declared that the advice was not good. The king answered, that even if it were not good, it should have to be carried out. Accordingly the priests and druids, and every man of learning also, were gathered together. The king commanded his executioners and his household to put the druids and the priests to death, and to offer them up on the altars of the gods. The butchers and executioners rose up at once, and seized heavy, sharp axes and great, rusty swords; all the priests and druids were then beheaded, and offered up to the various gods upon the altars in the temples, and afterwards burned. Nevertheless, they obtained no water from the gods. Then this same Prois commanded that twelve men should be sacrificed [daily] to the gods until the end of three months. Accordingly they were all slain.

After that it happened that a huge ship from the lands of the Hebrews, having gone out of its course and suffered shipwreck, was driven to the harbour of the Gesteda. The crew were of the warriors of the tribe of Dan the son of Jacob, one of the twelve tribes of the Children of Israel. In the ship were also twelve noble chiefs of the trusted officers of Samson the Longhaired, Manoah's son. The ship's crew then came on shore, having heard of the great assembly in the land to which they had come. They came to speak with the king, by whom they were all forthwith taken captive. He then asked tidings of them, and they related that it was

Israel .

[fol. 62 b 1] ” do acallaim Priaim mic Laimidhoin ⁊
 Ehtair mic Priaim ⁊ Æniasa mic Anachis mic Thinair ⁊ na maithedh
 100 archena fuiledh icon Trai. Daig ata Elina faidh mac Priaim fri re
 bliadna anosa a farrad Samsoin ica thóghairm do fortacht na Troian
 i naigid na nGrec ⁊ is da fis tiagmaitni in creitit na Troianadh
 do dia adhrus Samson ⁊ adhrait mic Israel ⁊ dia creitit radhit-
 sium dia seradh ar nirt na nGrec ⁊ muna adradh don ændia
 105 uilichumachtach ní chathfidisium tara cend.”

Atbert in rí iarsin :

“ Isi bar conair coir tancabair ⁊ bermid a buidhi rer ndéib
 coimriachtain frib.”

“ Cidh on ” ar siat “ cret fa tathar duinn no cia holec doronsam ? ”
 110 “ Laighid bar mbrighi linn ar ansatu bar nathardha frisna gentib
 dia támni ⁊ da bar nidhpairt dona deib gach læi co cend da mis ⁊
 rotmuirfidersi amlaid sin dona deibh .i. da fer .x. gach læi noco
 tairsit uilid ⁊ rotibrait uili dona deib fa dheoigh.”

Atbertsat lucht na luingi iarsin :

115 “ Is olc ” ar siat “ in comairli doníthi .i. ar marbadni ar
 notmuirbfider sib fein inn gusna huilib Geistedhaibh feraib macaib
 mnaib sceo ingenaib.”

Adubairt in rí :

“ Cia dodenadh no cia dofétfadh in morgnim sin do dhenum ? ”
 120 “ Ar tigernani bodhein .i. Samson mongach mac Manuagh .i. fer
 dúrdha dodaing doiligh ise morghalach meargnimach ise badhach
 brut[h]mar co spirait na sonairti diadha ann ⁊ isé mét na sonairti na
 fétfaitis fir in betha uili a fulang ina [a] frestal im sroighledh no im
 dhebaidh no im esorgain no im irghail ar ní tarla fris riam tren
 125 na tætsat leis. Acht c[h]ena ar siat doberamni comairli maith duit-
 siu .i. legar æn don da thóisech .x. fuil acainn do breith fiadnaisi
 ⁊ fesa scel do Samson ⁊ dia ndilsigisen sine marbthar sinn iarsin.
 Madh dia tí immorro Samson benaid cach re ceile acaib ⁊ denaid
 imurbágha ⁊ madh calma duitsiu ina dósom marbthar sinne uili ⁊
 130 idhbrait dona [deib] iarsin. Dia tecma immorro comadh calma
 do Samson inas duitsiu ar isedh bias ann co deimin notsærfaidhthea
 thu fein ⁊ do muintir dia mairmisni imslán agat. Madhé ar

98 Prim MS. 100. fuil ⁊ MS. = fuile, the relative form of atá. 102. Troian-
 MS. 113. uil- at the end of line. 127. marb- at the end of line. 128. b—aid
 MS. 130. deib omitted at change of line.

. to hold speech with Priam son of Laomedon, and Hector son of Priam, and Aeneas son of Anchises son of Tinar, and the other nobles who are at Troy. For Helen, son of Priam, the seer, has been now for the space of a year with Samson, entreating him to come and aid the Trojans against the Greeks, and we ourselves have come to learn whether the Trojans believe in the God whom Samson worships, and whom the Children of Israel worship, for if they believe they will go to deliver them from the power of the Greeks, but if they do not worship the one Almighty God, they would not fight for them."

The king then said : "This is the right way you have come, and we give thanks to our gods for meeting with you."

"What is this ?" said they, "wherefore this harshness toward us, or what evil have we done ?"

"We esteem your virtues but little, because of the afflictions wrought by your forefathers upon the Gentiles from whom we are sprung [to slay you and] offer you up to the gods every day until the end of two months, and in this wise you will be sacrificed to the gods—that is, twelve men daily until there is an end of you and you have been all offered up at last to the gods."

The crew of the ship then said : "It is an evil counsel you have taken—namely, to put us to death, for you yourselves shall be slain because of it, together with every one of the G., men, sons, wives and daughters."

The king said : "Who will do, or who will be able to do this great deed ?"

"Our own lord—namely, Samson the Longhaired, the son of Manoah, a stern, hard, austere man, great in valour, and quick in action, combative, violent with the spirit of divine strength in him. So great is that strength that the men of the whole world could not withstand him or cope with him in smiting, or in strife, or in slaughtering, or in conflict, for no champion ever came against him who did not fall by him.

"Howbeit," said they, "we will give you good counsel : Let one of our twelve chiefs go to bear witness and give information unto Samson, and if he reject us, then let us be put to death. But if Samson come, let each of you engage the other and do battle. If you prove more valiant than he, then let us all be slain and offered up to the gods ; but if Samson should prove to be stronger than you, as will surely come to pass, both you and your

marbad immorro doghneis notmuirfider fein feraib macaib mnaibh."

135 Atbert iarsin in ri :

"Leicfidhther æn uaibhsi do acallain bar tigerna acht chena muirfidhther da fer .x. gach lai im ardtaisech agaib ⁊ tidnaicfidhther dona deib cein fogébt[h]ar in coimlín sin ann no co toir bar tigerna cugaib ⁊ dia toir sidhe muirfider fachetoir in lín doragha."

140 Roleigedh iarsin æntaisech dib as ⁊ curach ⁊ lón leis ⁊ tainic reime co treib Dain .i. gusin cathraig daridhthi diarbo ainm Bersa .i. bail

145 [fol. 62 b 2] .i. don toisech cumra ⁊ ised roraidd risin óclach :

"Can asa tici a ghilli ⁊ cia hain[i]m no anforlann tarraid sib ⁊ caidhi eat do munter ⁊ do thaisig?"

Adubairt iarsin in toclach :

150 "A nGeistedhaibh rofábus mo muntir a laim namut ⁊ da fer .x. gach læi ica marbad dib im taisech rogradhach dod muntirsiu ⁊ ica nidhbuirt dona déibh a ferann na nGeistedhdha."

Rofregair iarsin in Mongach mórgnimmach .i. Samson do Círóin :

"Cid tathar duib?" ar se "⁊ cia holc no écoir doronsait?"

Atbert in toclach nach dernsat olc acht usci na nGeistedhdha
155 robenadh forro tre feirg na ndee ⁊ romarbadh sluagh dirim dermair oca dona deib .i. an uilitšacart ⁊ draithi ⁊ taircetlaidh ⁊ sochaidi aile fos do iarraidh in usci forna déibh tria forcongra Prois .i. sacart na nInneccdha. Rosiachtamarni co Geistedhaibh iarsin ⁊ rohirgabadh sinn fachetoir diar marbad ⁊ diar nidhpairt dona
160 déibh ⁊ roleicedh as misi am ænur dot innsaighisiu dia innisin duit do munter do beith isin móiréiccin sin ⁊ dano aderetsium dia roisirsiu co Geistedhaibh rotmuirfider in lín ragha dona déibh."

Atbert iarsin Samson mongach :

165 "A mo choimdi chumachtaidh cia tarba do neoch nert no calmacht dia comailletsom sin. As ferr damsa dul ar aidhidhecht do thig Chainill rig na nGeistedhdha" ⁊ atbert fri Gerson .i. a gilla in lucht eberneccdha do ghlanad ⁊ do thirmugad .i. long Samsoin isi thucsatar o Ascalapius o ri na hAscaloine dia ndechatar i nAscaloin ⁊ atbert fria mhnai .i. Lilia ingen righ Glenda Soilia a

141. dairidhthi *almost illegible*.

146. tar- at the end of line.

156. tairceti- MS.

161. dōnaderet over erasure. 165. acaill-, corrected to comail- MS. 168. thucsā at the end of line.

people may be saved, if we remain unhurt among you. If, however, you put us to death you shall yourselves be slain, men, women and children."

Then said the king : " One of you shall be allowed to go and speak with your lord, but even so twelve men of you along with a chief shall be slain every day and offered up to the gods, so long as that number is left, or until your lord come to you, and if he comes he shall be immediately slain, and all who come with him."

One of their chiefs was then despatched with a coracle and provisions. He proceeded to the tribe of Dan, to a certain city called Bersa

. to that sweet chief, and this is what he said to the youthful hero :

" Whence have you come, my lad ? What stain or affliction has been put upon you ? And where are your people and your chiefs ? "

" I left my people," replied the youth, " amongst the Gesteda in the hands of enemies. Twelve men of them are being slain every day, together with a distinguished chief of your people, and offered up to the gods in the land of the Gesteda."

Then the Longhaired One of mighty deeds, even Samson of Zora, made answer :

" Why this fierceness against them ? " said he, " or what evil or injustice have they done ? " The youth answered that they had done no evil, but that the waters of the Gesteda were taken away from them through the anger of the gods, and that a vast innumerable host of them had been sacrificed to the gods—namely, all the priests and druids, seers and prophets, and a multitude besides, upon the decree of Prois, the priest of the Indians, in order to obtain water from the gods.

" Then we came to the Gesteda, and were immediately taken captive to be slain and offered up to the gods. I alone was released to seek you out, and to tell you of the great strait in which your people now are. Moreover, they say that if you come unto the Gesteda you shall be sacrificed to the gods and all who come with you.

Then the Longhaired Samson said : " O mighty Lord, of what profit is strength or valour unto a man, if they fulfil that ? It is better for me to go as a guest unto the house of Cainnill, the king of the Gesteda." And he bade his servant Gerson to cleanse the ivory ship and dry it—that is, Samson's ship, which they bore away from

170 crichaib na Filistine ⁊ frisin sacart .i. Neimias techt leis co Geistedhaibh. Atbert iarsin in ben ⁊ in sacart anænfecht nat roibi a toisc na ndis leisin isin tír ngentlighi neimchreitmidh acht dodhisigh sloigh ⁊ miledha mac nIsrael imailli fris no ticsidh fein ⁊ a ghilla no na ticsidh.

175 Atbert iarsin Samson friu :

"Ticfaidhthísi ann gidh áil gin cob áil."

"Ragmaidni ann" ar in sacart "uair is eicin dun."

Rogabsat umpu iarsin ⁊ tancatar rompo ina luing ⁊ rothócbait a seol aladbrece osin luait ebernecca ⁊ dola coir na gaithi a nucht
180 in tsiu[i]l ⁊ nír ansat desin co riachtatar a tír na nGeistedha ⁊ ar rochtain doib tucsat a luing a tír ⁊ tancatar iarsin co tech in righ .i. Cainnill ⁊ rofiarfaighedh scela dib ⁊ atfét Samson ⁊ fochtus Samson don rí[g] ⁊ don tsacart :

"In marait acaib ar munter ⁊ in fuarabair uisci ona deib?"

185 Rofregair iarsin in rí e :

"Ní fuaramar uisci cose ⁊ nír marbadh do mhuntersu acht triar ⁊ masa thusa Samson rotmuirfider fein in lín

"Acc itir" ar Samson "acht chena

usci doib ⁊ ba cin

190 [fol. 77 a 1] bur muinntirí ⁊ muirfítsa sib iarsin in bar triur ar bru in uisci ⁊ ní lecfidhther daib a blaisecht."

"Rofergaiddh co mor ⁊ co hadhbul iarsin in rí ⁊ in sacart ⁊ na maithi airchena ⁊ Atrubairt in rí fria mhiledhaibh ⁊ fria churadhaib

195 ⁊ fria riderib ⁊ fria deoradhaibh ⁊ fria lucht a thidhnaicail ⁊ a thuarustail ⁊ fria muintir airchena eirgi co hobonn ⁊ a nairm fuiltecha aithgera do ghabail forro do marbad Samsoin ⁊ conataigh a muintir. Acht chena nír comairlic dia dó anísín do dhenum. Roeirigh ⁊ roarrtraigh iarsin spirut sonairt dé i Samson mongach

200 morphlonnach ⁊ rogab a airm ningnathach nallmardha .i. a chromchuarcholtur do lecaín camaill ⁊ atrachtatar da columain teinntighi asa suilib conach fétdais daine a nfaicsín na a tadhall.

Roling iarsin co leomunda i nairde ⁊ ronairisidh ina sesam isin dunadh chetna ar urlar an righthigi cor crithnaig in dun uili etir

205 teach ⁊ múr co trochair na sgeith ⁊ na slega ⁊ na cloidemthi ⁊ na hairm airchena dia naidhlennaibh. Rohanfainnidhedh ⁊ rohaim-

172. 3 MS. 179. luait at end of line. 197. conataigh a mr. sic. rather from adteoch "I entreate" (with con, comp. coro comitchem inn úan nendac, *Otia Merseiana* II 100) than from condieig (perf. connataig). Comp. roattaig *Tog. Troi*² 1919.

Ascalapius, the king of Ascalon, when they went into Ascalon. And he said to his wife Lila, daughter of the king of Glendasolia¹ in the lands of the Philistines, and to Nehemias the priest, to come with him to the Gesteda. But the woman and the priest both said that neither of them had any wish to accompany him to that unbelieving pagan country, but that he might arm the hosts and warriors of the Children of Israel to go with him, or set out by himself with his servant or not set out."

Then Samson said to them :

" You shall come there whether it please you or not."

" We shall go then," said the priest, " since we must."

They prepared themselves accordingly, and proceeded to their ship and they hoisted the many-coloured sail over the ivory vessel, and a favourable wind blew into the bosom of the sail, and they paused not until they reached the country of the Gesteda. When they arrived they brought their ship to land, and afterwards went to the house of the king—that is, Cainnill. Tidings were asked of them, and Samson declared them. and then he asked of the king and the priest :

" Are our people alive with you, and have you obtained water from the gods ? "

Then the king answered him :

" We have not yet obtained water, and of your people but three have been slain ; but if you be Samson you shall yourself be slain and [all who are with you.] "

" Not so," said Samson. " Howbeit,

. . . your people, and I shall slay the three of you at the water's edge, and you shall not be suffered to taste it."

Thereupon the king, and the priest, and the other nobles were greatly angered, and the king bade his warriors and champions, his knights, and his foreign mercenaries, and the folk in his service and pay, and the rest of his people arise forthwith and put on their very keen bloody weapons and slay Samson ; and he entreated his people. Howbeit, God did not suffer him to do that. Therewith the strong spirit of God rose and appeared in the Longhaired Samson of the mighty deeds, and he seized hold of his uncouth outlandish weapon—to wit, his crooked, bent coulter of the jawbone of a camel, and two fiery shafts sprang from his eyes, so that men could not look on them or come nigh them. Then lionlike he sprang up and remained standing in the fort on the floor of the royal house,

¹ The valley (*glend*) of Sorek.

nertaídhedh iarsin na Geistedha uili 7 dorochratar fora narmaibh amail betis marb. Roeirigh iarsin Samson 7 rochengail in rí[g] 7 in rigan 7 in sacart .i. Prois Inneccda. Ger bo calma a righlæich 7 ger
 210 bo mer a milid nir ghabsat fri Samson 7 nersat tualaing a dhinghmhail.

Cid tra acht romarbait a righdha artus a fiadnaisi righ na nGeistedha 7 romarbuit na Geistedha airchena feraibh mnaib macaib sceo ingenaib gusna huilib dáinibh batar a nGeistedhaib. Roloi-
 215 sceadh iarsin a ndúin 7 a righpuirt ina cendaibh 7 iat marb conidh edh sin ba hadhnacol doib. Iarsin atrachtatar na husedhdha asin talam corbo lán na locha 7 na haibni 7 na tobuir 7 na srotha. Rostaispein Samson na huscidha sin don righ 7 don righain 7 don sacart. Atrubairt iarsin Samson :

220 “Acsin bar nusci dhaib a Geistedha.”

Adubairt iarsin in ri 7 in sacart :

“Atciamuit na huscidha 7 is garb rohiaradh.”

Romarb iarsin Samson in rí[g] 7 in righan 7 in sacart 7 dochuatar a nifern. Roinnail Samson a lama iarsin 7 ronigh a ghelchorp
 225 7 dorighni altugud buidhi dona deib nemdaibh 7 do dhia 7 ised roraidh : “Do dhía 7 don choimghi i numuloit sin” 7 tancatar iarsin dia tigh cona muintir.

Roscrib iarsin in sacart .i. Neimias in scel sin i nanaltaib na nEibraidhi co mairenn fos isna lebraib amail atclos.

FINIT.

and the whole stronghold shook, both house and rampart, and the shields, and spears, and swords, and the other weapons, fell from off their racks. Whereupon all the Gesteda grew faint and were powerless, and fell upon their arms as though they were dead. Samson then rose up and bound the king and queen and the priest—that is, Proiss the Indian. Though brave were his royal champions and swift his men of battle, they were not able to encounter Samson, and were powerless to ward him off.

First the royal retinue then were slain in the presence of the king of the Gesteda, and the Gesteda also, both men and women, youths and maidens, together with all who were amongst the Gesteda. Thereafter, they being dead, their fortresses and royal dwellings were burned over them, and that was the burial they got. Now the waters rose out of the earth, so that the lakes and rivers and wells and streams became full. And Samson showed the waters to the king and queen, and to the priest, and said: “Lo, there are the waters for you, O Gesteda.”

Whereupon the king and the priest answered: “We see the waters and cruelly have they been sought.”

After that Samson slew the king and queen and the priest, and they went to hell. Samson then washed his hands and cleansed his fair white body, and gave thanks unto the heavenly gods and unto God, and this is what he said: “To God and to the Lord in humility this,” and after that they came unto their house and their people along with them.

And the priest Nehemias afterwards wrote down this story in the annals of the Hebrews, and it still remains in the books as it has been heard here.

IR. EMUN, EMUIN

THE meaning of Ir. *emuin* is concisely given in the Book of Ballymote 254^b40: *uair gid dias no triur berar i nānfecht is emain (amhan 3 18, p. 576a) asberar friu* 'whether it be two or three that are born at once *eamain (eaman)* is said of them.' Thus the meaning is not limited to 'twins,' but includes one of three or more at a birth. 'Triplet' is the meaning Misc. Celt. Soc. 58: *bered Fuinchi emhnu tri fer meic*; 'twin' LL 126^a17: *co mbert emun .i. mac 7 ingen is de ata Emuin Machae insin*. Gein Braind § 5: *hit emuin in da mac sa 7 it hemuin in di ingen*. BB 368^a35: *emun dano Conall mac Aengusa 7 Maer*.

In Hardiman's Ir. Minstr. II 298, *eamhoin* is glossed as *dá ní* 'two things, a duplicate.' This seems a later metaphoric extension of the meaning 'twin.'

It is evident, that *emun*, *emuin* (the latter originally the feminine in -ī) is identical with Lat. *geminus* 'a twin, double.'¹ The derivation given by Walde in his Etymol. Dict., cannot be upheld. *Geminus* and *emun* both emanate from Italo-Celtic **jemono*-,² with the same palatal spirant as Indoeur. **jugo*-. This comparison proves that in Latin Indoeur. *j* was weakened to the semi-vowel *i* before broad vowels, but strengthened to *g*, *g* before slender.

j was rare in Indoeuropean and its exact value has not yet been accurately estimated. In Latin it has until now been recognised only before broad vowels. Later on I hope to be able to show the identity in spite of their divergence in meaning, of Lat. *gero* with Scr. *yāsati*, Gr. *ζέω*, Germ. **jesan* (pc. **jestō* : Skr. *yastā*-, Gr. *ζεστός*, Lat. *gestus*).

The root of *emun* is that of Scr. *yamati* 'keeps together.' In the Trin. Coll. MS, H 3 18, p. 18, it is glossed as *jugum .i. mam no dias*, where the original meaning is quite obvious. The meaning ' (pair), twin ' of *emun* as of Indoeur. **jemeno*- may have developed from the older 'yoked together'; cf. Skr. *yugala*- 'a pair,' the diminutive of *yuga*- 'a yoke.'

Ir. *geimen* and Bret. *gevell* are borrowed from Lat. *geminus*, *gemellus*.

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¹ cf. Scr. *yamā*- 'twin,' Lett. *jumis* 'a twin-fruit.'

² This I regard as the source also of Germ. **ibna*- 'even' from **imná*-, earlier **iemnō*- from **jemnō*-. There is nothing against the suggestion that in Germanic the spirant *j* at the beginning of a word passed into the semi-vowel *i* at a time when the primitive Germanic accent was still free.

SECHRÁN NA BANIMPIRE

THIS romantic tale is taken from R.I.A. Stowe MS. B iv 1, fol. 240^a-248^a, the only MS. in which it has been handed down to us. It was written by the well-known David Duiginanus (died 1696), who copied it from an older manuscript, as is evidenced by a number of mistranscriptions in the text. It belongs to the legendary cycle of Charlemagne, whose adventurous campaigns against the Saxons and the Saracens all through mediæval times furnished a favourite theme for song and story, more especially in France, whence the fame of his deeds spread, through translations, all over Europe. Thus the old Norwegian Karla-Magnus Saga is a translation of a French original, and in Irish might be mentioned the still unpublished tale *Gabáltus Sérluis Máin* in the Book of Lismore, fol. 54^a-66^b and the *Stair Sérluis Móir ag lenmain coróine Críst 7 taisse na naem*, edited by Stokes RC XIX 14 sq.

This latter is undoubtedly, as Stokes has stated, an abridged translation of the old-French chanson de geste, *Fierabras*.¹ The story runs thus : Charlemagne, the great champion of Christianity, is encamped a twelve days march from the tower of Egrimore, the stronghold of the Pagan emperor, Admirandus. The latter with his son Fortibras, the dreaded warrior who was wont to slay all who accepted his challenge, had returned from their plundering of Rome, having put to the sword the pope and the saints, and brought back

¹ It would be interesting to have the abridged Norse and Irish renderings compared with their French originals. Parts of the Norse Karla-Magnus Saga recall incidents in the Stair Fortibrais, and the similarity in flavour and style proves them offshoots of a common stem. Compare e.g. for the Fortibras-episode the following extract from the Karla-Magnus Saga : Skjótt eptir thetta var sagt Karlamagnúsi keisara at risi einn af Kuerni ok af kyni Goliath var kominn af Siria til borgarinnar Nager með 20 thúsundir Tyrkja ok Armenia. Han hét Ferakuth (Ferakurt) ok var sendr af Ammiral Babilonie á mót Karlamagnúsi konungi. Han hræddist hvárki skot né spjót han hafði afl 40 styrkra manna. Ok fyrir thessa sök fór Karlamagnus konungr skjótt til staðarins Nager. Ok er Ferakut vissi hans tilkvámu fór han út af staðnum í mót Karlamagnúsi konungi ok bauð thess háttar einvígi at einn riddari kæmi í mót einum. Ok svá sem theim sandist thetta mál thá sendi Karlamagnús konungr Oddgeir danska til einvígis við risann etc. *Unger's* edition p. 277.

with them the Crown of Thorns and the holy relics. Fortibras comes to the tent of Charles, and challenges him and the nobles of France to give him battle. Charles summons his knights, but none of them dares to encounter the Pagan hero. At last Oliver, son of the Duke of Egne, though suffering from recent wounds, offers to go against him. Charles, though deeming it a disgrace that a sick man should champion them, finally consents, and Oliver sets out, followed by the prayers of the whole host for his safe return. Fortibras, who awaits him unarmed on a hill, sees him approaching, and glances contemptuously at him without rising up, laughing to scorn Oliver's warning to prepare for death. The combat then begins, Charles and the Frankish nobles watching it from the camp and praying God to defend Oliver. After a fierce contest, fortune favours Oliver and he overthrows the Pagan, who saves his life by consenting to adopt the Christian faith; but on his return to the camp, Oliver is assailed by the Saracens and taken prisoner, and brought to Admirandus along with many of the Frankish nobles who had hastened to his support. Fortibras, however, was taken to the Frankish camp and there baptized and given the name Florentinus. The rest of the story has no bearing on our tale.

A connection between this *Stair Fortibrais* and the *Sechrán na Banimpire* seems probable. The rôle of Fortibras is here played by the Pagan giant, whose appearance and valour are depicted in similar terms; that of Oliver, by the merchant's son Plurens,¹ who, like the wounded Oliver, puts the Frankish nobles to shame, as he sets out, a mere boy, to do battle with the invincible champion. Like Oliver, Plurens also is afterwards overwhelmed, and with his companions brought into captivity. Neither is the Sultan's daughter Felicita without parallel, recalling as she does Admirandus' daughter Floripas, who fell in love with Sir Guido, marrying him after the defeat of the Pagans. Each story, however, has its distinctive features and incidents not common to both. Thus the romantic story of the Empress, who, with her twin sons is driven into the wilderness by her husband, and suffers many strange adventures before she is reunited to him, is absent from the *Stair Fortibrais*. It would seem that the tale entitled *Sechrán na Banimpire*, consists of two quite independent stories, here welded together and adapted to one another, as far as possible;

¹ The similarity between the names *Plurens* and *Florentinus* (given to Fortibras at baptism) seems more than fortuitous.

the one dealing with the wanderings of the empress and her two sons, the other with the Frankish contest against the Pagans. The former breaks off at line 182, where the latter is ushered in, continuing to line 385, where there is a return to the original theme. It is difficult to decide how this combination has occurred; but probably, as in so many other instances, the two stories gradually merged into one on the lips of the people, whence it was taken down in its present form. To this may be attributed the historic inaccuracies, so numerous in the text, as when the venerable St. Denis of old is spoken of as a valorous champion of Charles and exalted to the kingship of Norway.¹

See Eriu, ix,

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¹ In the Lismore Life of Charlemagne the same honour is conferred upon Ogier (Othgerus ri Lochl. 99^a2). This, however, is not of Irish origin, as Ogier already in French chansons of the 11th and 12th century bears the surname *Danois*. As this probably is a misinterpretation of *Ardenois* (cf. Rothe "Om Holger Danske," Copenh. 1877), St. Denis apparently owes his dignity as King of Lochlann to the similarity between his name and that of Denmark.

SECHRÁN NA BANIMPIRE ⁊ OILEMAIN A DEISE MAC

DOBHÍ impear aghmar oireadha isin Roimh fecht naill dar
 bhó comainm Octauin Mór ⁊ robhaoí ben a dhiongmhala
 aige .i. inghen righ na Romhánach ⁊ dobhí sí aige aimsir fada
 imchían ⁊ níor geinedh mac na inghen etarra risin ré sin. IS ansin
 5 adubhradar maithe na Rómánach ris an bhen sin do chur úadha
 ⁊ ben eile do thabhairt dobhéredh clann dó ⁊ doinnis in timpear
 sin disi ⁊ an chomhairle tugadar na Rómhánaigh dhó ⁊ adubhairt
 an righan : “ A thighearna ” ar sí “ faghsa ona maithibh sin mar
 athchuingidh dhuit fein mo bheithsi bliadhain eile agad ⁊ dénam
 10 tempall taithneamach do Mhuire oigh isin bhliadhain sin ⁊ guidhem
 aráon an bhaintighearna náomhMhuire a bfiaghnuise a deilbhe
 fein go dúthrachtach fa ghein chloinne do thusmedh eadrainn.”
 Dorónadh amhlaidh sin aca ionnus gur toirchedh an rioghan
 le mórmhíorbhuilibh Muire na moróighe isin mbliadhuin sin.
 15 Tárta don imper dul ar slúagheadh isin aimsir sin do dhioghailt
 a négcóra ⁊ a nainbhreth arna págánachuibh dobhí ag dénamh
 cogaidh air. Is ann tainic am tuismidhthe a toirchesa don bhain-
 impire ag filleadh don imper dochum in bhaile iar mbúaidh naisdir
 ⁊ nimthechta dhó. Agus iar ttecht a ccomhghar na caithreach
 20 dhó téid a mháthair na choinne ⁊ na chomhdháil ⁊ fáiltighis go
 fíorlúathghaireach roimhe ⁊ rug lé ar fód fo leith é ⁊ adhbher-
 ris go diabhlaidhe dáor doibésach drochaigentach ⁊ go miosgais-
 ech mírúnach mailísech : “ A mhic fíorionmhain ” ar sí “ na
 hadmhuighsi toirrchius na bainimpire ór ní let é do bhunadh ⁊ ní
 25 tú as athair dílios dó acht fer sgige ⁊ fanomhaid na Romha ⁊
 amadán égonna ⁊ fer nighte mías na cistionach móire isé dorinne
 an toirches úd ría ⁊ ní bfuil acht meirdrech innte ⁊ ní choiglionn
 sí í féin ar aóinfer don Ádhambhchloinn dá niarrann í.” “ A

THE WANDERING OF THE EMPRESS AND THE REARING OF HER TWO SONS

ONCE upon a time there was a valorous, renowned emperor in Rome, surnamed Octavian the Great. He had a worthy wife, daughter of the king of the Romans. She lived with him for a long time, and neither son nor daughter was born to them during that period. Then the Roman nobles told him to put that wife from him and take another who could bear him children. The emperor told her this, also the advice that the Romans gave him, and the queen said: "My lord," said she, "obtain as a boon for yourself from those nobles, that I may remain another year with you, and let us build in that year a splendid temple to Mary the Virgin, and let us both earnestly beseech our Lady, the holy Mary, before her own image to beget children between us." They did so accordingly, and the queen became pregnant that year, through the great miracles of Mary of the great virginity. Now it happened that the emperor went at that time on an expedition to punish the Gentiles, who were at war with him, for their wrongs and injustices. And when he was returning home, having victoriously completed his journey and expedition, the time of delivery of her offspring came. As he was approaching the city his mother advanced to meet him and accompany him. She welcomed him with great joy, and taking him aside, made this diabolical, vile, ill-mannered, evil-natured, spiteful, malicious, wicked speech: "My dearly beloved son," said she, "do not acknowledge the progeny of the empress, because it is not yours by origin, you are not its real father, but a buffoon and jester from Rome, a senseless fool, a dishwasher in the great kitchen; it was he who begat that offspring of her. She is nothing but a harlot, and she does not refuse herself to any man of the race of Adam, if he asks

mháthair fíorghradhach" ar an timper "na cuir brég na miosgais
 30 aran Rioghain marsin acht muna bfuil cruthughadh maith agat
 uirre." "A mhic ionmhain ní brég cuirim uirre" ar sí "7 cuirfed
 a ccéill duitsi fein nach b[r]eg í 7 na heirighisi do láthair na Rioghna
 go fóill 7 dobersa comharthaidhe maithhe diongmála aran bfírinne
 dhuit." Anais an timper marsin ar fedh aimsire airighthe do
 35 réir mar dothegaisg a mháthair mhírúnach dhó. Imthighis an
 bhen chealgach drochmhéinemuil sin mara raibhe an tamadán
 trúagh túaithchoiripthech sin 7 an Cime Cennmor corrpainmheach
 dobhídh ag coimhéd na cistionach dognáth 7 adubhairt ris [fol.
 240 b]: "A Chime Chennmhóir" ar sí "atá an timper ag
 40 techt don chathraigh anois 7 así cédchuairet dodhéus sé dol díos
 na Rioghna ata ina luighe seóla iar mbreith deise mac daontoir-
 bherth 7 dénasa sólás suilbhir soghradhach 7 médughadh mordhálach
 menmnach 7 cluithche corpaigentach a bfiaghnuisi an rígh 7 na
 rioghna. Dobhérsa seóide sármholta somhaiseacha 7 ionnmhus
 45 adhbhalmor óir 7 airgid duit dha chionn." Ba menmnach moch-
 dhisgir morainbfhes 7 morluathghair an mhoghadh mhodarra
 mhírésúnta sin risna móirghelltaibh na mna mallaighthe mírúnaigh
 sin go ndubhairt seision annsin: "A ríoghan" ar se "dhénsa gach
 ní bhus toil let ar fedh mo dhíthchill do chionn gach neithe dar
 50 gheallais do chomhall damh." "Masedh" ar [an ríoghan] "éirighsi
 tárnocht gan fios gan ariughadh [do neoch] fa édach na rígha
 intan bhés ina codladh or ata sí ina súan chodalta anois 7 rachadsa
 7 mo mhac .i. an timper go grod dhá éisi sin ar cúairet gusin riogain
 7 anúairet aireóchus tusa sinne astigh a séomra na ríoghna éirid
 55 it sesamh tárnocht ona hédach a bfiadhnúise cáich 7 badh cluithche
 caoínmhenmnach dhuinne uile an clisedh sin" ar sí. "Dodhénsa
 gach ní dha nabair tú" ar an tamadán. IAR suidhiughadh na
 ceilge coirbthe crosta sin don chailligh chláoine chrúaidh chealgaigh
 dochuaidh gusan imper dhá ghlúasacht go grianán na rioghna
 60 7 iar ndul dá séomra dháibh araon roérigh an téigentach bocht
 begthuigsech sin amach o édach na rioghna ina gcoinne mar do
 hordaighedh dhó 7 é disgir derglomnocht arna smeradh re huisge
 7 re henbhruithe na cistionach. IS annsin robheadhgustair an
 timper aga faicsin aran ordughadh sin 7 dochreid gach ní dha

her." "My beloved mother," said the emperor, "do not belie or bear hatred to the queen, unless you have good proof against her." "My dear son, I do not belie her," said she, "and I shall convince you that it is not a lie. Do not go unto the queen yet a while, and I will give you good and reliable tokens of the truth." So the emperor tarried a certain time in accordance with the instruction of his wicked mother. But that wily, evil-disposed woman set out to where that wretched perverse fool was—namely, Cime Bighead of the deformed body, who used to mind the kitchen, and she said to him: "Cime Bighead," said she, "the emperor is now coming into the city, and his first visit will be to the queen, who is in childbed, having brought forth twin sons at one birth. Display cheerful lovely joy, and pompous elation of mind, and a delightful bodily feat in presence of the king and queen. I will give you highly-prized, most beautiful jewels, and immense treasures of gold and silver, as a reward for that." Great was the joy and ardour of that ignorant grimy slave¹ at the great promises of that cursed, malicious woman, so that he then said: "O queen," said he, "I shall do my utmost to perform whatever you wish, in order that everything you have promised may be fulfilled in regard to me." "Well," said the queen, "slip stark naked without anyone knowing or perceiving it under the blankets of the queen, when she is asleep—and she is in a deep slumber now, and shortly after I and my son the emperor will come on a visit to the queen, and when you see us in the queen's chamber, start up stark naked from the blankets in presence of us all. Delightful and mirth-provoking would that trick be to all of us." "I shall do all you say," said the fool. The perverse, cruel, deceitful hag, having planned that wicked perverse treachery, went to the emperor, to bring him to the queen's bower, and as they entered the room together, the poor, feeble-witted wretch rose up before them as he had been instructed from out the queen's blankets, wild and stark naked, having smeared himself with the water and soup of the kitchen. The emperor started on seeing him in that guise, and believed all his mother had told him, and he gave the stupid churl a

¹ *lit.* . Joyful and ardent were the great ignorance and delight, &c.

- 65 ndubhairt a mhathair ris ⁊ tuc buille brioghmhar borrfadhach
don bháothladrann gur thesg a chenn da c[h]olainn ⁊ dochuir
eidir dá c[h]ich na rioghna é ⁊ í ina codladh. Gidheadh níor
airigh sí áonní dhesin re méid a súain ⁊ 'a tuirsi. Dochuaidh an
timper íarsin mara raibhe maithe ⁊ morúaisli na Rómha ⁊ innis
70 dóibh an gníomh sin dorinne an rioghan air ⁊ dorinne comhairle
ríu créd an bás dobhéredh dhi. Adubhairt cách a ccoitchinne
a hathchur ⁊ a hionnarbadh fa feadhuibh ⁊ fa fásaighibh
fairsinge fiordhoimhne ⁊ fa droibhéluibh dorchá doéoluis
amesg leómhan luaimnech láinchiocrach ⁊ na' bpiasd níata
75 naimhdehail nemhcharthanach ⁊ na ndreagan nduaibhsech
ndoiongabhála ⁊ na ngriobh ngráinemhuil ngéringneach ⁊ an uile
ilpiasd airchena ⁊ adubhairt an timper gur chóra a losgadh na sin.
[fol. 241 a] Is annsin tucadh an rioghan amach amesg na sluagh
⁊ a dias mac ara muin ⁊ doghairedar maithe na Romhánach dhi
80 aga faicsin ⁊ dobhádar aga himdhergadh ⁊ aga hathisiughadh
⁊ ag mórfanamhad fúithe. Rofiafraidh an righan créd dorinne
sí asa rabhus di marsin ⁊ doinnsiodar dhi mar adubhairt an righan
ele ⁊ an righ ríu ⁊ nior ghabhadar leithsgél ar bioth na fírinne úaithe
⁊ rotionnlacadh í cona cloinn a ndomhain an fásaigh ⁊ a ccertlár
85 na fíodhbhaidhe ⁊ dofagbadh annsin í cona dias mac ⁊ asé fa betha
dhi ann mecain mhuirfadhacha na mara ⁊ grápaidhe fuara na
fínemhna ⁊ uisge fíorálainn fionnfhúar na bhfírsreabh ⁊ baói
marsin treimsi fada a mbochtaine ⁊ a núaignius an fásaigh. La
náon día ndeachaidh do nighe a cloinne ar brúach tiubraide fairsinge
90 fíordhoimhne ⁊ donocht mac da macuibh ⁊ tainic napa naimhdehail
nemhcharthanach gan airiughadh dhi chuice ⁊ rofhúadaigh an
lenamh úaithe ⁊ dolen an rioghan an lenb ⁊ dochuaid an napa
a ccrann a nairde ⁊ rug an lenb lé ⁊ roimthigh sí on
gcrann go chéile ⁊ ní bfuair an rioghan árach uirre osin amach
95 ⁊ roimpó sí tara hais iarsin chum an mhic ele ⁊ dochonnaire sí
bainleómhan bliochtmar boirbnertmar ag fúadach an mhic ele
uaithe ⁊ dorioth leis go lánprab ⁊ dobhí griobh géringnech ar
eitill isin ær os cionn an leómhain go hárđ isin bfiormamint ⁊
rug sí sighedh dían dásachtach doingabhála dochum an leómhain ⁊
100 dothóguibh le go hédrom edurbhúasach aerdha osan bfirmamint
é cona lenb os cionn na mara moraidhbhle amach nogur thuirling

mighty fierce blow, so that he shore his head from his body and tossed it between the breasts of the queen, who was asleep. However, she did not perceive anything thereof, owing to her deep sleep and weariness. The emperor then went to where the nobles and great men of Rome were, and told them of the shameful deed the queen had committed against him, and consulted them as to what death he should inflict upon her. All with one accord said to expel and banish her into the vast, deep forests and wildernesses, and the dark unknown wilds, among the swift, greedy lions and the fierce, hostile, unfriendly serpents, and the gloomy, inevitable dragons, and the hateful, sharp-taloned griffins, and the other numerous monsters. The emperor said it were better to burn her than that. Then the queen with her two sons on her back was brought out among the hosts, and seeing her the Roman nobles cried out at her, reviling, abusing and mocking her. The queen asked what had she done that they should treat her thus, so they told her what the other queen and the king had told them, and they would take no excuse whatsoever, nor would they hear the truth from her; so she and her children were led into the depth of the wilderness, and the heart of the forest, and there she was left with her two sons. And this was her food there: roots from the strand, the cool grapes of the vine and the beautiful, cooling water of the fresh streams. She lived thus for a long time in poverty in the solitude of the wilderness. One day as she went to wash her children at the brink of a wide, very deep well, she having stripped one of her boys, there came a hostile, unfriendly ape to her unawares and snatched the child from her. The queen followed the child, but the ape went up into a tree, taking the child with it, and went on from tree to tree, so that the queen could not overtake it then. Thereupon she returned to the other boy, and beheld a fierce, powerful, lioness in suck snatch him from her and make off with him at a great bound. But a sharp-taloned griffin was flying in the air over the lion, high up in the sky, and it made a rapid, wild, unavoidable dart at the lion, and, soaring in the air, bore it and the child lightly up in the air and over the vast sea until it alighted on a lonely island in the ocean.

- ar oilén úaignech dobhí aran bfairrge 7 anúair ráinic an leomhan ar socrach na talmhon dochomhraic sé risin ngriobh 7 rothuit an griobh isin chomhrac sin 7 doluigh an leóman aran lenb 7
- 105 roghlac an lenb ballán diuil ón bhainleomhan 7 doghabh aga díul go díandíthchiollach gurbhó sáitheach 7 ní dó lenaim go foill. DÁLA AN MHICEILE rug an napa lé dobhadar ceithernn choilledh aran ccoill an tan sin 7 dochonncadar an napa 7 an lenb ara muin 7 tucadar ráig dhían dhásachtach uirre 7 rofágaibh sí an lenb
- 110 aca 7 chuaidh féin a ccrann ar teithedh na ceitheirne 7 rucadar an ceithernn an lenb leó 7 adubhairt cenn na ceitherne: "As amhgharach atámíd uimeso anois" ar sé "ór ní badh béo an naóidhin níamhólas núadhchrothach so agoinn 7 gan bainne chichi do bheith aige. Gidheadh ní dílios duinn a dhul leisan mac
- 115 so a náonchathraigh dhá bfuil a ccomhghar dhuinn 7 cuirfiom ridere dar muintir leis a riocht duine bhoicht da reic [fol. 241 b] ar margadh na cathrach as nessa duinn." Dorónsat amhlaidh sin 7 iar mbreith an naoidhin aran margadh dhó tarla cennaige o Phairís dárbo comhainm Clemens 7 rofiafraidh dhe an ag reic
- 120 an leinb doghi. "Asedh" ar an tóglaoch. "Cionnus dofúaraís an leanb?" ar Clemens. "Dofuarus é ag napa arna fiodhbhaidhe a niomdhomhuin an fásaigh" ar an tóglaoch. "Dobhéruinn an tsuim áirighth[e] si do phluirensuibh óir dhuit air" ar Clemens (oir as ainm coitchionn don ór pluirensi isin tír sin mar as ainm coit-
- 125 chionn aguinne sgilling no ríaghail) 7 doreac an tóglaoch an leanb risin gcennaighe 7 roimthigh féin roimhe iaromh amesg a muintire 7 an tór leis. DÁLA Chlemens immorro dobaisdedh an mac sin leis 7 tucadh Pluirens mar ainm air 7 dohoiledh ris é go ceann a shecht mbliadhan go muirneach moronórach 7 tuc furmáil mor
- 130 do mhnaói rochoimhéd é risin re sin. Tainic Clemens tara ais go Pairís iarsin 7 Pluirens leis 7 dofiafraidh a bhen de: "Cía hé an leanb sáor sochradh soibhésach so agad?" ar sí. "Mac dhamh fpéin" ar Clemens. "Ní hiongnadh lem sin" ar a bhen ris "ór atáoisí fedh re ndingéntaói clann amuigh." Dála
- 135 Phluirens iarsin rofás 7 roforbair sé go fíorlúath 7 búí marsin ag caithemh a aimsire go ham margála 7 cennaighechta do ghlacadh dhó. Aroile aimsir iarsin dochuir Clemens an macáomh Pluirens maille re hionnmhus do chennach damh mbíata 7 torc ttreabur ttrenbhluingeach dochum aonaigh doghi a ccomfógus dóibh. Dála

But as the lion came to the level of the land, it attacked the griffin, and the griffin fell in that combat. The lion lay upon the child, and the child took the teat of the lioness, and began to suck as well as it could, until it was satisfied. Here I leave it for a while.

As to the other boy which the ape had carried off, there was at that time a band of wood-kerns in the wood, and seeing the ape with the child on its back, they made a swift, wild rush after it, so that it left the child with them, and went up into a tree fleeing before the kerns. They took the child with them, and one of the band said: "Awkward now is it for us regarding this child; for this radiant, newly-born infant will not live with us without mother's milk. Notwithstanding, it would be unwise for us to go with this boy into any neighbouring city, but let us send a knight of our people in the guise of a poor man to sell him at the market of the nearest city." They did so, and when the infant was brought to the market there chanced to come a merchant from Paris, whose surname was Clemens. He asked him if he were selling the child. "Even so," said the youth. "How did you get the child?" said Clemens. "I found it with an ape in the woods, in the very depth of the wilderness," replied the youth. "I will give you the whole of this sum of gold florins," said Clemens (for a florin is a common name for gold in that country, just as a shilling or sixpence is a common name for a piece of money with us), and the youth sold the child to the merchant. And afterwards he returned to his people with the gold. With regard to Clemens, however, he had the child baptized and named Florens, and he reared him until his seventh year, affectionately and full honourably, and gave high wages to the woman who tended him during that time. After that Clemens returned to Paris with Florens, and his wife asked him: "Who is this noble, shapely, well-mannered child you have?" said she. "My own son," said Clemens. "I don't wonder at that," said his wife, "for you have been so long abroad that children could have been had by you." As for Florens, he grew up and thrived very fast, and so spent his time until he was put to traffic and commerce. On a certain occasion Clemens sent the youth Florens with money to a neighbouring fair, to buy fatted oxen and well-fed, well-larded hogs. But Florens, having

- 140 Pluirens ar ndul aran aonach dhó dochonnaire sé faucon .i. seabhac gnúisaluinn gnéghlan a láimh oglaóich ann ⁊ roíafraidh Plúirens “An ag reic an tseabhaic ataóí?” ar sé. “Asedh go deimin” ar an tóglaoch. “Ata an mhéidsi dór agum .i. .x. bpúnta .xx.it’ ar Plúirens “⁊ doberuinn ar do seabhac duit é” ⁊ adubhairt
- 145 fer an tseabhaic go ttiubhradh sé sin úadha ⁊ dorónsat a cconradh amhlaidh sin ⁊ rug Plúirens an seabhac ris ⁊ ruc an tóglaoch an tór ⁊ dobhádar aráon ag teithedh roimh a chéile degla go rachadh cechtar aca a gcois a chonartha aran bfer eile. Ẽt tainic Plúirens tara ais a ccenn Clemens ⁊ roíafraidh Clemens de cionnus do
- 150 rinne a chennaighecht. “Dorinnes go maith” ar sé “ór do chennachus seabhac alainn” ar sé. “An ttugais let ara raibhe dionnmhus agad acht an seabhac úd?” ar Clemens. “Ní thucus go deimin” ar Plúirens. “Beir do mhallacht” ar an cennaighe “as mor domhillis umainn ⁊ is beg an maithes tucais let” ⁊ tug
- 155 sé esonóir mhór dho Phlúirens ar son a ionnmhuis do mhilledh air marsin. [fol. 242 a] “A mhaighistir” ar [a] bhen re Clemens “na búail an lenb ud ór as mac rígh no róflatha é ⁊ ní cubhaidh lena nadúir cennaighecht ⁊ ata a nadúir fein ag téacht thríd ⁊ ní cosmhail a dhealbh na a égcosg riotsa.” Doléigedar sin seachad seal tara
- 160 ⁊ a ccionn aimsire iarsin dochuir Clemens Pluirens aris do dhénamh cennaighecht a ttír eile ⁊ dochuir .x. bpunta .xx.it leis ⁊ nífor chían dósan ag siubhal an áonaigh ara raibhe ann antan tarla óglaoch dhó ⁊ stéd stiomlebhur stúaidhbhraighdech faoi ⁊ dath gléigheal uirre go huilidhi. Fochtais Pluirens de an ag reic an
- 165 eich douí. Adbert an toglaoch gurbh edh. “Dobérainn deich bpunt .xx.it dionnmhus ata agum dhuit uirre” ar Pluirens. “Dobhér dhuit” ar fer an eich ⁊ dorónsat a ccunradh amhlaidh sin ⁊ dosgarsat o chéile ⁊ tainic Pluirens tara ais a ccenn Chlemens ⁊ an teach sin leis ⁊ tainic Clemens na choinne ⁊ doíafraidh dhe
- 170 cionnus dorinne sé a chennaighecht. “Dorinnes go maith” ar Pluirens “tucus ar each maith a raibhe agum dionnmhus.” “An ttucais let acht an teach sin?” ar Clemens “⁊ badh maith lem súd féin d̃faghail air” ar sé. “Go mallaighi an fírdhía furorrdha dhuit” ar Clemens “as mor dochuiris do dhíth orum”

143 an mh⁊ isi MS. 151 docheñcus MS. 156 After marsin in same hand and ink : Sguirim go lá, a remark of the writer as above l. 106 ⁊ ní dó lenaim go foill ;—ar bhen MS. 158 teachth thríd MS. 172 Something has been lost after ar Clemens. We should prob. read “ní tucus” arse “⁊ badh maith . . .” 173 d̃faghail, written .ll. Cf. .bb.=Dabid, .rg.=(f)airge 392, .ag. =aige 209, .dc.=deise pass.

gone to the market, saw there a falcon, that is, a beautiful-visaged, pure-bred hawk in the hand of a youth. "Are you selling the hawk?" Florens asked. "Yes, truly," said the young man. "I have so much money, to wit, thirty pounds," said Florens, "and I would give it to you for your hawk." The owner of the hawk replied that he would give it, and they made the bargain accordingly. Florens took the hawk with him and the young man the gold, and they were both avoiding each other lest either of them should go back on the bargain of the other. Florens returned to Clemens, who asked him how he had carried out the purchase. "I did it all right," said he. "I bought a beautiful hawk." "Have you brought nothing with you but that hawk for all the money you had?" said Clemens. "I have not, indeed," said Florens. "Take your curse," said the merchant "you have spoiled much on us, and what you have brought with you is worth little," and he abused Florens greatly for wasting his money in that way. "Master," said his wife to Clemens, "do not beat that child, for he is surely the son of a king or a great prince, and trading does not suit his nature. His own nature is breaking out in him, and he is not like unto you either in form or appearance." They let that pass for a while, and after a time Clemens sent Florens again to make a purchase in another country, sending thirty pounds with him. He was not long walking through the fair he had come to, when he met a young man riding a steed with arched neck and long knotted mane, all of a pure white colour. Florens asked him if he were selling the steed. The young man said that he was. "I would give you thirty pounds of the money I have for her," said Florens. "I will give her to you," said the owner of the steed. They made the bargain accordingly and parted from one another. Then Florens returned with the steed to Clemens, who coming to meet him asked him how he had fared with his purchase. "Oh, right well," said Florens. "I gave all the money I had for a good steed." "Have you brought nothing with you save that steed only?" said Clemens. ["Nay truly," said Florens] "and glad am I to have got that same for it." "May the true glorious God curse you," said Clemens, "you have inflicted a

175 7 tuc sé athais mor bheoil dó tridsin 7 esonóir mór láinhe. " As diomhaóineach an cor sin ort a Chlemens " ar a bhen ris " ór ní dhéna tú cennaighe dhe súd go bráth " ar sí " 7 léig dhó fesda ara thol féin 7 cuir duine eigin dot chloinn dílis féin re cennaighecht ór as deimhin lem gurab mac rígh no prionsa úasail éigin an
180 macaomh úd " gurab amhlaidh sin dohoiledh Pluirens ag Clemens cennaighe ó Phairis.

ASÍSIN úair agus aimser ina raibhe aitheach aggarbh ainmhín 7 dúil díabhlaidhi dúaihseach drochdhaite ag gabháil nerta an domhuin 7 nior dhuibhe greannach grainemhail geimridh na
185 gach alt 7 gach áidhe dhó 7 ní tháinic áonduine dferaibh an betha béo ona chomhlann ríamh 7 dobhí inghen óg alainn agan thsamhdán a náontamha isin am sin .i. ag imper na bpágá-nach 7 así an inghen sin fa hoighre aran thsamhdán 7 tug an fomhóir fíorghrána sin serc 7 síorghradh dinghin an tsamh-
190 dáin mar isí dob oighre air 7 nach raibhe do chloinn aige acht í 7 dogheall cumha mhór don tsamhdán do chionn a faghla 7 así comha sin .i. Sérlus mor imper na nAlmáinneach do thabhairt ina óglaóch dhó fa smacht 7 do íoc chíosa ris 7 do dhíultadh dá chreidimh féin 7 gabháil chreidmhe on thsamhdán chuige " 7 muna
195 bfáomha sé sin " ar an taitheach " dobhérsa cenn tSerlais liom chugadsa." Dochengladar a ccunradh mar sin 7 dogealladh an inghen don aitheach arna hechtaibh sin 7 Feilísda ainm na hinghine sin. Dala an fáthaigh immorro dochuir sé éideadh daingen dúbalta ima chorp cnáimhremhar curata cosgurchalma 7 doghlac
200 a lorg fersat [fol. 242 b] catha .i. túagh thailc throm threnchalma 7 ubhallmheall mor aggarbh ainiarmartach iarnaidhe chum deabh-tha 7 tréindiubraigthe go dían disgir dásachtach 7 tainic roimhe ina cheimennuibh tenna trenchalma 7 nior sguir don sgúab-rúathar sin nogo rainic go faithche fáirsing ferúaine Phairisi .i.
205 dúnadh daingen dedhmhaisech an impir Almáinnigh. IS annsin dochuir an fomhóir foirtill feidhmleidir fíorarrachtach sin techta go tinnesnech dochum an impir do radha ris umhla do thabhairt don tsamhdán 7 slúaidhedh do freastail dó 7 cíos díoc ris 7 a chreidemh fein do dhíultadh 7 creidemh an tsamhdáin do ueith aige

194 chreidemh MS., the form spoken by the writer.
line in same hand and ink.
ag. (aige) MS.

202 tréin above
209 chreid- MS=chreidemh or -imh ;

heavy loss on me," and he reviled him in shameful language on that account and gave him a disgraceful handling. "It avails nothing your acting like this Clemens," said his wife, for you will never make a merchant of that boy. Let him have his own way henceforth and put some of your own children to the trade, for I am certain that this boy is the son of a king or some noble prince." In this wise was Florens reared by Clemens the merchant from Paris.

It was at this time and season that a very rough and coarse giant, a diabolical, gloomy, ill-coloured being was taking supremacy of the world, and not darker the hideous hue of winter than every limb and joint of him. And never did anyone in the world escape alive from a combat with him.

At that time the Sultan, that is, the Pagan Emperor, had a young, charming marriageable daughter, and it was this daughter who was his heiress. That hideous giant offered love and great affection to the Sultan's daughter, because she was his heiress and he had no child save her. He promised the Sultan a great favour in return for his daughter, namely: to bring the great warrior Charles the Great, the Alemanian Emperor, under his sway, to pay him tribute, and abjure his own religion and adopt that of the Sultan. "And should he not agree to that," said the giant, "I will bring to you the head of Charles." They concluded their bargain accordingly, and the daughter was promised to the giant on those conditions. Now Felicita was the name of this maiden. As to the giant, he put a stout, double armour about his heavy-boned, heroic, brave-victorious body; and grasped his war club, a stout, heavy, strong and powerful axe, and a great, very rough, fateful round ball of iron, for strife and mighty hurling, vehemently, fiercely, madly. He fared forth with firm, brave-valorous steps, and did not stay that sweeping onset, until he reached the wide green-grassed lawn of Paris, the firm, very beautiful stronghold of the Alemanian Emperor. Then did the strong, mighty, exceedingly powerful giant eagerly despatch messengers to the Emperor, to demand of him obedience to the Sultan, and that he should supply him with forces, pay him tribute, abjure his own religion and adopt that of the Sultan." And unless

- 210 “ 7 munab áil le Sérlus sin” ar an taithech “dobhersa a cheunn lem dochum an tšamhdáin a néraic a esumhla.” Dochúadar na techta risan ccuinne sin dochum an impir 7 roinnsiodar an toisg ima ttangadar. Robhadhg an timper ar cclos na mbriathar sin dó. Doghabh úamhun 7 imegla é 7 a mhuinntir uile maráon ris 7 do
- 215 chúadar maithe na bFranncach 7 na nAlmáinneach a ccomhairle 7 así comhairle arar cinnedh acá an cíos nach raibhe orra ag aoinneach riamh nach iocfadís rision na re duine eile é 7 fós nach ttreigfidís día na firinne furordha 7 creidemh dona déeibh dúuibhsecha dáorchlannda díabhlaidhi dorinnedh do chlochaibh 7 do chrannaibh
- 220 nó do mhiotlaibh eile 7 doimghiodar techta an fáthaigh leisna sgéluibh sin. Iarna chlos sin don aithech dochuir sé fios go Sérlus 7 dochuir fó ghesaibh é muna bfhaghadh comhlann éinfir údadh no go ttuitidís na Frannccaigh 7 na hAlmáinnigh uile leis nó go ttuitidh san léosan. Dotairg an timper maóine 7 morflaithius
- 225 dontí dorachadh do chomhrac ris 7 ní bfuair aóinnech do chomhrac risin bfomhóir bfiorghranna sin 7 dodhiultadar na rideridhi uile an comhrac sin .i. Rolandus Oliuerus Nemerus Denis Ogerus 7 diúice na Burgundi 7 na rideridhi uile archena rodiultsat comhrac an athaigh 7 arna chlos sin don aitheach gur héradh fa chomhrac é
- 230 dochuir a éidedh uile uime .i. a chulaith chatha 7 chomhlainn .i. a sgiath mormhíletta merchalma 7 roeiridh na chertšesamh go fortill feidhmlaidir fíorarrachta ar lár na faithche 7 roghabh ag greannughad 7 ag gerradh ag goradh ag imdhergadh 7 og athaisiughadh na bFranncach 7 adubhairt muna bfhaghadh sé comhrac go lúath go
- 235 leimfedh sé tar múraibh na caithrech astech 7 nach bfúicfedh élaighthech na bheathaidh innte. IARna chlos sin do lucht na caithrech dob iomdha [fol. 243 a] faoidhe faide fíorthrúagha 7 núalla duaibhsecha derbhala eccaoíne árda eaccaoínteacha 7 dera díana dásachtacha dofulaing dorinnedh isin dúnadh sin an
- 240 impir 7 fan ccathraigh uile isin am sin. IS annsin dochuaidh Rolandus agus Oliuerus 7 rideridhi crodha na caithrech do chaomhna an dúnaidh 7 an doruis. IS annsin tainic Clemens cennaighe dhá thigh féin ó chomhairle na bFrancach 7 é go dubhach dobrónach derchaóintech go nosnamhuigh nárdmhóir 7 roíafraigh Pluirens
- 245 fáth a dhobróin do Chlemens. “A mhic ghrádhaigh” ar se “as cuma dhuitsi gan fios mo bhróin dfaghail ór as trúagh an tádhbhar fa bfuilim brónach.” “As maith lem a fhios dfaghail” ar Pluirens “ór ní bfuil aonní dodhénadh dochar duitsi nach diongnadh sé

Charles consent to that," said the giant, "I shall take his head with me to the Sultan in expiation of his disobedience." The messengers went with that command to the Emperor and told him the errand on which they came. On hearing those words, the Emperor started, dismay and terror seizing him and all his people with him, and the Frankish and Alemanian nobles took counsel together, and this is the conclusion at which they arrived, namely :—that the tribute which no man had ever imposed upon them, they would not pay to him or to another; nor moreover, should they abandon the glorious God of truth, and believe in the gloomy, servile, devilish gods, made of stones and sticks or of other substances; and the giant's messengers set out with these tidings. The giant hearing this sent a message to Charles and enjoined upon him that unless he obtained a single combat from him either the Franks and Alemanians should all fall by him or he by them. The Emperor proffered treasures and princely rank to whomsoever would meet him in combat, but he found none to encounter that hideous giant, for all the knights, even Roland, Oliver, Nemer, Denis, Oger and the Duke of Burgundy and all the others refused the combat with the giant. When the giant heard that he was refused the combat, he donned all his armour, and his fighting battle-dress, and his great, heroic, swift and strong shield. He rose up erect, mightily, strongly, and valiantly in the middle of the lawn, and began challenging, charging, inciting, shaming and reviling the Franks, saying that unless he was granted combat ere long, he would leap in over the walls of the city and let none therein escape alive. When the inhabitants of the city heard that, many were the long, most pitiful wailings, the mournful very loud cries of grief, the high, plaintive lamentations, and the fast flowing, impetuous, unbearable floods of tears in the fortress of the Emperor and throughout the city at that time. Thereupon Roland, Oliver and the valiant knights of the city proceeded to defend the fortress and the gate. Now at this time the merchant Clemens returned to his own house from the council of the Franks; sad, sorrowful, weeping bitterly and sobbing aloud. Florens asked Clemens the cause of his great sorrow. "My beloved son," said he, "it is no loss to you not to know my sorrow, for pitiful is the matter that causes it." "I wish to hear of it," said Florens, "for there is nothing that could harm you, that would not harm me also; and another

dhamhsa é ⁊ adhbhar eile gur maith lem a fios d'faghail úait or
 250 n[i] bfuil aoinnech dodhénadh do dith ⁊ é ar cumus damsa cosnamh
 do dhénamh ann nach dénuinnsi díth dhósan ara son sin ” ar
 Pluirens. “ Inneósadsa madhbhar duit ” ar Clemens “ .i. aitheach
 aingeach adhbhalmhór doghabh forgla an domhain le méid a nirt
 ⁊ ata inghen og alainn áontamha go mbúaidh ndeilibhe ⁊ nden
 255 mhusa agan tšamhdán ⁊ roiar an fomhóir fíorghranna sin mar
 mhnaói dhó féin í ⁊ así comha dogheall sé dimper na bpágánach
 go ttiubhradh sé imper na ccriosdaighedh fa chíos dó ⁊ go ccaithfedh
 a chreidedh fén do ghabháil chuige ⁊ dá ndíultadh Serlus sin go
 ttiubhradh a chenn dochum an tšamhdáin ⁊ atá sé anois amuigh
 260 ar faithche na caithrech ⁊ é ag iarraidh comhlainn aoinfir ⁊ ní
 faghann sé fer a freagartha ór ní bfuil béo isin doman aon-
 nduine dothiucfadh ona chomhrac ” ar sé “ ⁊ asé sin adhbar mo
 bhróinsi ⁊ mo dhubhachuis ” ar Clemens. “ Créd tuc gan Rolandus
 no Oliuerus no ridere cródha eigin eile do mhuinntir an impir do
 265 chur do chomhrac ris ? ” ar Pluirens. “ Ní leigenn an eglá sin
 dóibh ” ar Clémens “ or ní saóilenn siad a ttecht béo tarais úadha
 arís. ” “ Rachadsa do chomhrac ris ” ar Pluirens. “ Nár léigedh
 dia sin ” ar Clemens. “ Ní badh béo meisi muna ndeacha me chuige ”
 ar Pluirens “ ⁊ a atháir ionmhuin ” ar sé “ faghsa éidedh daingen
 270 dombristi dhamhsa ” ar Pluirens ⁊ o nár féd Clémens a thoirmiusg
 tuc eidedh nemhnáir chuige ⁊ dochroith Pluirens é fén san eidedh
 sin ⁊ níor an maille ina chéile dhe ⁊ tucadh an dara héidedh ⁊ an
 treas éidedh chuige ⁊ dorinne maran cedna ríu. IS annsin tucadh
 éidedh sárdhaingen dobhí ag sinnsioruibh na bFrancach chuige
 275 ⁊ ní faghthaóí san mbióth fer a iomchuir ina a thógbhála ara [fol.
 243 b] truime ⁊ dochroith Pluirens go garbhammin é ⁊ fuair a
 lórdhaothain don chulaidh chatha sin edir lúirigh ⁊ sgabal ⁊ chlaidh-
 eamh ⁊ chathbharr ⁊ fuair sgiath mórmhíliota ⁊ sledh šemannach
 šithfoda ⁊ dochuaidh isin culaidh sin aran each dochennaigh
 280 sé féin aran áonach roimhe sin ⁊ dobhen sé biodhgadh barramhail
 boirbretha aisde ⁊ doghuidh Clemens an fírdia fírbhreathach fana
 mac do thoighecht slán. Doghlúais Pluirens roimhe tríd sráid
 mhóir Phairisi go rainic dorus na príomhchaithreach ⁊ fuair se
 Rolandus ⁊ Oliuerus ⁊ forgla na ridiredh roimhe a coimhed an
 285 doruis ⁊ an fomhóir fíorghranna ara ccomhair ar lar na faithchi
 aga ngrēannughadh ag iarraidh comhraic orra. Dobhennaigh
 Pluirens dóibh ⁊ roíafraidh Rolandus de cia hé féin no gá tír

252 madhbhar *MS.* Similarly mteirge 298.

258 chreid⁷ *MS.* 277 luir⁷ *MS.* 278 sl⁷ *MS.*

reason why I wish to be informed thereof, is, that there is none who would cause your destruction that I would not destroy in consequence, when it was in my power to defend," said Florens. "I will tell you what troubles me," said Clemens. "A wicked monstrous giant has usurped the choice part of the world by his great strength. The Sultan has a young, charming, marriageable daughter, of surpassing form and figure, whom this hideous giant has demanded for himself to wife. This is the return he promised the Pagan Emperor, that he should bring the Christian Emperor under tribute to him, and compel him to adopt his own religion, and that if Charles refused, he would bring his head to the Sultan. He is at present without on the lawn of the city, seeking single combat, but he finds none to take up his challenge, for there is no man alive in the world who could escape from a combat with him," said he, "and that is the cause of my sorrow and my sadness," said Clemens. "How is it that neither Roland nor Oliver nor any other brave knight of the Emperor's people was sent out to fight him?" said Florens. "Terror withholds them," said Clemens, "for they think not to return from him alive." "I will go out to fight him," said Florens. "May God not permit that," said Clemens. "If I do not go out against him, I shall not live," said Florens, "and, my beloved father," said he, "give me strong indestructible armour." As Clemens could not prevent him, he brought him a faultless suit of armour, and Florens shook himself in that armour, so that no part of it held together. A second and a third suit of armour were brought to him and with them he did likewise. Then there was brought to him very stout armour that had belonged to the ancestors of the Franks, and no man could be found in the world to bear it or lift it, because of its weight. And Florens shook it violently and roughly, and from that battle-dress he got his full satisfaction, both breast-plate, shoulder-piece, sword and helmet, and a right heroic shield and a rivetted, very long spear. In this harness of battle he mounted the steed which he had himself purchased at the fair before this, and started it off at a great pace, whilst Clemens besought the true God of justice for his son to return safe. Florens made his way through the great road to Paris, until he reached the gate of the capital, where he found Roland, Ogier and the elite of the knights before him, guarding the gate, and the hideous giant over against them in the centre of the lawn, challenging them, and

dhó. "Francach mé" ar se "do mhuinntir Serluis impir 7
 is me Pluirens mac Clemens cennaighe." "Créd dob áil do
 290 dhénamh anois?" ar Rolandus. "Dob áil lem dol do chomhrac
 risan aitheach úd ata aga bur ngreannughadhsa 7 aga bur
 nathaisiughadh ag iarraidh comhraic oraibh 7 fa mar dogheall
 sé cenn tSerluis do bhreith leis 7 anois rachadsa dhá dhioghailt sin
 fair." "Nár léige día dhamhsa thusa do leigen annsin" ar
 295 Rolandus "ór badh mor an mes éccrúais ar Francachuibh do
 chomhtarcaisneachsa do mhac athar 7 fer haóisi 7 heccrúais do
 dhol do chomhrac úainne." "A Rólanduis leig amach mé do
 dhioghailt mfeirge aran aitheach no tuitfir fein lem" ar sé.
 Roféch Rólandus air 7 dochonnaire rúamanna na rofeirge ina
 300 ghnúis 7 a súile ar merlasadh ina chenn 7 féitheach lúth a chuirp
 uile ina gcairrgibh crúaidhremhra na sesamh air 7 adbert Rolandus
 annsin: "Nar leigedh día misi do chomhrac riot" ar sé "ór dob
 olc lem do thuitim liom 7 dobadh mesa lem na sin mo thuitim
 let." IS annsin rofosgail Rolandus dorus na caithrech 7 doléig
 305 sé Pluirens amach 7 roléig Pluirens a sbuir isin stéd búi faoi 7 doléig
 na réim roiretha dionnsaighi na faithche é 7 dohbí an taitheach
 ina sesamh ara chionn ann. "Cía thú féin a óglaoich?" ar sé
 "7 créd an toisg ima ttangais?" "Tanag ar cionn do chinnsi"
 ar Pluirens "or doghealluis cenn an impir do bhreith dochum
 310 an tsamhdain 7 do [fol. 244 a] bhérsa do cheansa chuige a nionad
 ceinn an impir" ar sé. As leissin dorinne an taitheach geanus
 grainemhail gaire ag fanamhad 7 ag fochuidmhe faoi. IS
 annsin tug Pluirens sáthadh sauntach siorchalma sleidhe aran
 bfomhóir conderna crécht cráosdomhuin ara chorp 7 tuc iaromh
 315 an taitheach leim laidir lánétrom a ccuinne 7 a ccomhdhail Phluirens
 7 tuc buille boirbnertmhar da ionnsaighe don luirg fersat cat[h]a búi
 aige air 7 doling Pluirens do lethtaoibh na lúirighe 7 došeachain
 é féin aran mbuille sin. Cid trath acht as annsin fa sanntaighe
 an sárchomhlann 7 fa mire na milidh 7 fa treisi na treinfir 7 fa
 320 tacarthach an tegmháil 7 fa buirbe na beimionna 7 fa brioghmhaire
 na buillidhi 7 fa gairge na galgada 7 ar bfaicsin a fóla do Phluirens
 phriomharrachta ag siledh na srothaibh re slesaibh a saorchuirp
 domhedaigh a mhenma go merchalma míleta 7 dolúathaidh a
 lámha go léidmech laóchurlomh 7 dochruadhaidh a chroidhe co

305 búi faoi *above line*.
 denamh (fanamh.) *above line*.
 220.)

308 an *above line*.

317 lúire *MS. for luirge* (*gen. na luirge Oss. III*

312 (gaire) do (ag)

demanding combat of them. Florens greeted them, and Roland inquired of him who he was, and what was his country. "I am a Frank," said he, "of Charles the Emperor's people. Florens, son of Clemens, the merchant, am I." "What would you now?" said Roland. "I would engage in combat with yonder giant who is challenging and reviling you, and demanding combat of you; and since he has promised to bring with him the head of Charles I shall go this moment to avenge that upon him." "God forbid that I should let you go thither," said Roland, "for it would bring the Franks into disrepute for feebleness to let a wretched youth like you, a boy of your age and weakness, go out from our midst to fight." "Let me go to avenge my anger upon the giant, O Roland," said he, "or you yourself will fall by me." Roland glanced at him and he saw the flushings of great anger in his countenance, and his eyes flashing in his head, and all the sinews of his body standing out like hard, lumpy rocks. Then said Roland: "God forbid that I should fight with you," "for it were a bad hap for you to fall by me, and still worse for me to fall by you." Roland then opened the gate of the city and let Florens out. Florens put his spur to the steed under him, and drove it at full gallop towards the lawn where the giant was standing over against him. "Who are you, my boy," said he, "and what is the object of your coming?" "I have come for your head," said Florens, "for you have vowed to bring the head of the Emperor to the Sultan, but I will bring your head to him, instead of that of the Emperor," said he. At these words the giant burst into horrid laughter, mocking and jeering him. Florens then made an impetuous, most valiant thrust of his spear at the giant, and inflicted a deep gaping wound in his body, whereupon he made a powerful, very swift leap straight at Florens and aimed a violent mighty blow of his battle club at him, but Florens sprang aside from the club and avoided the stroke. Howbeit, the mighty combat then became more violent than ever, the champions wilder, the heroes more valiant, the encounter more furious, the strokes fiercer, the blows more telling, and the deeds of valour more savage. The doughty Florens seeing his blood flow in streams down the sides of his noble body, speedily took courage and struck out bravely, heroically, mightily, warrior-like, readily,

- 325 colgdha ceadfadhach ⁊ nior lúaithe gaóth a ngáibélaibh cnoc ná an
 rúathar rechtmar roiretha rug Pluirens a ttimchioll an fómhóir
 ag iarraidh baóg hail buille dfaghail fair. Dobhádar sluaighthe
 ferrdha fíorarrachtacha na bFrancach ⁊ banntrachta bláithe bioth-
 áillne Pairísi ar taidhbhlíbh na trénciaithrech sin ag feithemh an
 330 chomhraic sin ⁊ badh crádh croidhíe ⁊ badh húamhan anma léo
 uile an macaómh óg anarrsaidh sin do bheith isin gúasacht sin
 ⁊ doghuidhedar día go díochra dúthrachtach fa nertughadh le
 Pluirens. IS ann dobhog ⁊ domhílaithridh an taitheach é féin
 dochum na deabhta sin ⁊ dobhredh Pluirens trí bhuille fan
 335 aónbhuille dhó ⁊ trí béimenna fan mbéim ⁊ trí gona fan nguín
 ⁊ romesgadh menma an fómhóir ⁊ tairnig a threisi ⁊ a thréinnert
 ⁊ doclaóchlódh a chiall ⁊ a chedfaidh ⁊ dodermad a ghoil ⁊ 'a
 ghaigedh ⁊ dodalladh a rosg ⁊ a readharc ⁊ tairnig a lúth ⁊ a
 lámhach ⁊ a lúaghaill. IS aunsin dothuit an taiheach treinnert-
 340 mhar sin go talmhuin ⁊ nior mhó trost no torann srotha sédmhuir
 siubhlaigh sléibhe re slesuibh cnoc no carrag no caómhchorrthulach
 no lanbhile buinnlethan aga mbeith a bharr ag brisedh re borb-
 ghaóith no tor cruaidh cennmhór cloiche ag tuitim go talmhain
 na an blosgbheim adclos úadh ionnus gur chrithnuigh an talamh
 345 tromfóidech uile fúthaibh don rúathar sin. IS annsin donocht an
 macaómh mermenmnach mórdálach sin dogeinedh re móirmhior-
 bhuilibh Muire an lann liomhtha lethan láingér ⁊ dobben an cenn
 cnuicremhar críonfoltach dhe gur chuir an cenn ar chrann a
 sleighe rena ghúalainn ⁊ dochuaidh a nglaic a dhiallaide ⁊ do
 350 chuir a dhruim risin ccathraigh ⁊ dochúaidh roimhe mar raibhe
 inghen an tsamhdáin ⁊ dochuir a aghaidh aran ngrianán ina raibhe
 an inghen ⁊ rofíafraigh cíá dobhaói ann. [fol. 244 b). IS annsin
 rochuir Felista inghen an tsamhdain a cenn amach ar fuinneóig
 an grianáin ⁊ dochonnaire sí an ridire óg urrúnta ⁊ an cenn mor
 355 modarrdha mísgíomhach ar iomchur aige. Rofíafraigh dhe
 cíá hé féin no cuich in cenn douí aige. "Agso cenn an aithigh
 dochuaidh úaibhsi a ndíagha chinn tSerlais impir" ar Pluirens
 "⁊ dochuir Serlus an cenn sa chuguibhsi a nionadh a chinn féin."
 "Asé mo mhíansa an cenn sin do bheith marsin" ar an inghen
 360 "ór adubhairt nach gebhadh gan meisi dfaghail mar mhnaoi

326 rugh MS.
 inguasacht MS. (*ditto*graphy).
 MS.=fúthaibh or fútha(dh).

329 áille (*phonetic*) MS. with *n superscr.*
 337 dochlaóchl MS.
 352 ar fuinnéog *sie* MS.

331 isin
 345 fúth—

and hardened his heart wrathfully, severely. Not swifter the wind in mountain gaps than the well-directed impetuous onslaught that Florens made around the giant, striving to get in a deadly blow at him. The manly brave hosts of the Franks and the blooming, ever-pleasing ladies of Paris were on the battlements of that strong city, watching the combat, and pain of heart and terror of soul seized them all, seeing that young immature boy in such danger, and they besought God earnestly and fervently to give strength to Florens. Then the giant moved and pressed forward to the fight, but Florens returned him three strokes for his one, and three blows for his one blow, and three wounds for his one wound, so that the giant's mind became confused, his strength and valour declined, his sense and understanding were lost, his valour and bravery forgotten, his sight and vision obscured, and his vigour and cunning and agility exhausted. Then that mighty giant fell to the earth, and not greater the sound or thunder of a rushing, swift mountain torrent, down the sides of knolls or rocks or smooth-peaked hills, or a great wide-trunked tree, when its top is being broken by a fierce wind, or a firm, wide-topped stone tower falling to the earth,—than the loud crash which was heard from him, so that the entire heavy-sodded earth was shaken under them by that onset. Thereafter that high-spirited, magnanimous youth, who was born through the great miracles of Mary, unsheathed his polished broad, very keen sword, and swept from off him the lumpy, fat grey-haired head. And he placed it on the shaft of his spear over his shoulder, and mounting into the fork of his saddle, he turned his back to the city, and proceeded to where the Sultan's daughter was. He turned his face to the bower, wherein the girl was, and asked who was there. Then Florens the Sultan's daughter put her head out of the window of the bower, and saw the young, gallant knight and the big, grim, ugly head which he carried. She asked him who he was, and whose was the head he had with him. "This is the head of the giant who set out from you in quest of the head of Charles the Emperor," said Florens, "and Charles has sent you this head instead of his own." "I am glad for that head to be as it is," said the girl, "for he said he would accept nothing less than

dhó fén ⁊ gidh beg ormsa Serlus Mor as ferr lem cenn an aithigh do thecht chugum ina a chenn marsin ⁊ cia lér thuit an taitheach fén ?” ol sí. “As lemsa domarbhadh é” ol Pluirens. “As calma an gníomh aonridire sin” ar sí. Adubhairt Pluirens :
 365 “A ríoghan” ar sé “ní lór lium tfaicsin marsin astigh it ghríanán acht tárr amach do chomhradh rium” ar sé ⁊ tainic sí amach chuige ⁊ doghlac Pluirens ar láimh í ⁊ adubhairt Pluirens ría : “Tucusa grádh dhuit” ar sé. “As marsin damhsa as mor mo ghrádh ortsá” ar isi. Iarna chlos sin do Phluirens doghabh an
 370 ríoghan ar barr láimhe ⁊ dochuir ara chúlaibh í ⁊ romhes a fúadach leis dó fein. Roheimhgedh isin ccathraigh go mor uime sin ⁊ roeirghedar slúaign na caithrech a ttóraighecht na diaigh roimpó Pluirens ríu ⁊ domar[bh] drong mór dhíobh ⁊ dobenadh Feilista dhe dha aimhdheóin ⁊ dobben Pluirens muinchille sreabh-
 375 naidhe sroillderg dobhí ima laimh dhi re sracadh tuc uirre. Adubhairt ría : “Cuirfedsa an muinchille so ar cenn mo sleighe” ar sé “mar brathaigh súaithentais ⁊ mar mheirge cogaigh an tan doghebbhus mé úain ara thecht it dhíaighsi ⁊ da bfaicirsi arís é aithéontar misi let mar sin.” Tainic Pluirens iarsin go Pairís
 380 ⁊ dob iomdha ben ⁊ fer tainic dá féchain ór roba hiongnadh adhbhallmor léo fer a aoisi ⁊ a arrachtuis do dhénamh a chomhmaith sin do ghníomh gaisgidh ⁊ dob iomdha ben ⁊ fer file ⁊ feallsamh adubhairt an lá sin go raibhe díol an impir do mac a bPluirens mac Clemens cennaighe.
 385 Dala mna an impir Rómhánaigh iar mbreith a deisi mac úaithe .i. mac le napa ⁊ mac eile le leomhan douí sí fén na haonarán isin bforaóis bfásaigh gan biadh gan digh acht meacain na mara ⁊ grápaidhe fúara fliucha na finemhna ⁊ ilphíasda fiatamhla ⁊ beathadhaigh na fiodhbhaidhe go forbfaóilteach
 390 fíorghradhach ina timchioll aga caomhna ⁊ aga coimhéd. Lá naóin di chois cúain ⁊ caladhphuirt marsin go bfacaidh an long luchtmhar lánfairsing ag siubhal na senfairge go sanntach sarluath ⁊ do [fol. 245 a] fógair an ben í fein don loing ⁊ mar do chonnaire an foirenn í doghabh truaighe iad di trena beith béo
 395 na haonarán a bforaóis na leomhan ór badh machtnughadh

373 do mar *MS.* 392 sen. rg. *MS.*
 sin (na 1.) added above line in *paler ink.*

395 (haonaran) di isin (bfor.)

myself as his wife, and though I care little for Charles the Great, I would rather have the giant's head brought to me thus than his. But by whom did the giant fall?" said she. "By me was he slain," said Florens. "That is a brave deed for a single knight," said he. "My Queen," said Florens, "It does not satisfy me to see you thus in your bower, but come you out to converse with me," said he. She came out to him, and Florens took her by the hand and said to her: "I have set my love on you," said he. "Even so is it with me, great is my love for you," said she. On hearing this Florens took her by the tips of the fingers and placed her behind him, and resolved to carry her off for himself. On which account there was great commotion in the city, and the city forces set out in pursuit of her. Florens turned upon them and slew a great number of them, but Felicita was taken from him against his will. He snatched from her a shining, purple satin sleeve, which was around her arm, and said: "I shall place this at the head of my spear as an emblazoned banner or standard of battle when I get an opportunity of following you, and if you see it again you will recognise me thus." Thereafter Florens came to Paris, and many a man and woman came to see him, for it seemed a very great wonder to them for a man of his age and strength to perform such a feat of valour. And many a man and woman, poet and philosopher said that day, that in the son of Clemens the merchant was the Emperor's full desire of a boy.

As to the wife of the Roman Emperor, her two sons having being taken from her, one by an ape, the other by a lion, she was herself alone in the wild forest, without food or drink, save sea-roots and the moist grapes of the vine, and the savage monsters and beasts of the wood happily and fondly around her, protecting and defending her. One day as she was there at the bay and haven, she saw a huge, crowded, ship sailing the ancient sea impetuously, swiftly, and the woman made herself known to the ship, and as the crew saw her, they took pity on her because of her living alone in that forest of lions; for it was an astonishment of mind, and a very great

menman ⁊ badh hiongnadh adhbhalmhór léo a beith béo annsin
ó ilphiastaibh aingidhe na foraoise fásaigh ⁊ tucadar léo í isin
loing ⁊ fochtaid sgéla dhi cíá hí féin ⁊ gá conor asa ttáinic.
Adubhairt sisi nar bñes di cionnus tainic sí san bforaois sin
400 ⁊ adubhairt nár chumhain lé ní dar imthigh uirre ⁊ roíafraidh
an rioghan : “ Ga rachthaóisi anois ? ” ar sí. “ Oilighrigh sinn
ar síad “ ag dul do dhénamh oilighre go cathair Iarusalém ⁊ go
hadlacadh Crist ⁊ go sruth Órtannáin marar baistedh ar slánaigh-
theoir.” Adubhairt an Rioghan : “ As annsin as mían lemsa dul
405 ór antí doc[h]ongaibh beó a bforaois na leoman mé as coir dhamh
oilighthre do dhenamh ina onóir.” Dala na luinge iarsin do
ghlúais sí roimpe a mant mhara ⁊ morfairge ⁊ an Rioghan léo.
IS annsin adubhairt drong dfoirinn na luinge go ttairnig léo a
raibhe uisge aca do chaithemh ⁊ nar foghain dóibh gan uisge
410 dfaghail sul doíúigfadhdaois ciumhsa cúan na caladhphort ⁊ do
chuireadar drong don foirinn úathaibh aran oilén fa coimhnesa
dhóibh ar cenn uisge ⁊ ar ndul aran oilén dóibh dochonncadar
tiobraid alainn fíoruise ⁊ léomhan liomhtha leadartach láinfe-
rach ar bhrúach na tiubraide ⁊ naoidhin niamhsolus núadhchrothach
415 ag diul ballán an bhainleomhain ⁊ an léomhan féin ag lighe an
leinbh ⁊ iar bfaicsin na foirne fon samail sin don leomhan doléim
chuca go frithir fergach forníata ⁊ domharbh drong dhíobh ⁊ do-
chuadhdar drong eile ar lúas a gcos don luing ⁊ doinnsiodar go
bfacadar leoman ⁊ lenb aige ar bhrúach na tiubraide ⁊ gur mharbh
420 sé cuid don foirinn. Adubhairt an Rioghan : “ Ase sin mo leanbsa,”
ar sí “ ⁊ cuiridh misi a ttír ” ar sí “ ⁊ dobhér uisge chuguibh ⁊
ní dhénaidh an léomhan díth damsá na dhaoibhsi.” Dochuaidh
an Rioghan a ttír iarsin ⁊ mar dorainic sí go soighthe an tiobraid
dofuair sí an léomhan ⁊ an leanb na luighe ina ghlótain ⁊ tainic
425 an leomhan a gcoinne na Rioghna ⁊ dorinne umhla dhi ⁊ doléig ar
ghlúinibh é ina fiaghuise ⁊ doghabh ag lighe a cos ⁊ dothógaibh
sise go lúathghaireach an leanb ina hucht ⁊ doghlúais roimpe dochum
na luinge ⁊ dolean an leomhan í ⁊ adubhairt an Rioghan leisan
bfoirinn : “ Na biodh eglá oruibh ” ar sí “ ór ní dhénaidh an
430 leomhan sa ” ar sí “ díth na dochar dhíbh festa ach go leigther
a bfochair an leinb é ” ⁊ dochuaidh an Rioghan san luing ⁊ dob

398 fochtaaid *MS.* 406 na hingine, *corrected into* na luinge. 407 mor.rg.
424 before dofuair *above line* ⁊.

marvel to them, that she should live there safe from the venomous monsters of the wild forest. They took her with them into the ship, and they ask tidings of her, who she was and whence she came. She did not know, she said, how she had got into that forest, and she remembered nothing that had befallen her. "Whither are you going now?" quoth the queen. "We are pilgrims" said they "going on a pilgrimage to the city of Jerusalem and the sepulchre of Christ, and to the river Jordan, where our Saviour was baptized." "I would fain go there also," said the queen, "for it is fitting that I should make a pilgrimage in His honour who preserved me alive in the forest of lions." As to the ship then, it made for the open¹ sea and the vast ocean, carrying the queen.² Hereupon some of the ship's crew said, that the water they had for use had run short, and that it would be ill for them not to procure water before they left the borders of the bay harbours. They sent some of the crew to the nearest island for water, and when they landed on the island they beheld a beautiful well of spring water, and on the edge of it a sleek, murderous, ferocious lioness with a radiant, newly-born infant sucking its teats, and the lioness itself licking the child. When the lion saw the crew in that way, it sprang at them angrily, fiercely, impetuously and killed some of them. The others returned as fast as their feet could carry them to the ship, saying they had seen a lion with a child at the brink of the well, and that it had killed some of the crew. "That is my child," said the queen. "Set me ashore, and I will bring you water and the lion shall not injure either me or you." The queen went ashore accordingly, and when she came to the well she found the lion there with the child lying on its breast. The lion approached the queen and humbly courtesied to her, and went down on its knees before her, and began to lick her feet. With joy she took up the child into her bosom, and proceeded to the ship, the lion following her. Then said the queen to the crew: "Be not afraid, for this lion will neither hurt nor harm you from this time forth, if only it be allowed to remain with the child." The queen entered the ship, but the crew were unwilling to allow the lion on board. However, it

¹ *Lit.* the jaws of the sea.

² *Lit.* and the queen with them (*sc.* those in the ship).

áil lé foirinn na luinge gan an léomhan do leigin asteach ⁊ roeirigh
 an léomhan do léim luthmar lánedrom ⁊ dothoirling láimh risin
 leanb go lúathgaireach isin luing ⁊ ní derna dóchar dáonnduine
 435 osin amach. Tugadar an foirionn a lórdhaóthain don uisge léo
 don luing ⁊ roimghedar rompa asa haithle ⁊ robhadar ag sírsiubhal
 na senfairge go sanntach iarsin gur ghabhadar cúan cobhsaigh
 cluthmhar comdaingen [fol. 245 b] an Iarusalem ⁊ dorinnedar oilithre
 na caithrech sin. Dochualaidh righ Iarusalem go ttainig rioghan
 440 rathmhar róusal dá chathraigh an tan sin ⁊ lenb ar iomchur aice
 ⁊ léomhan ina choimhdecht ⁊ chuiris an righ techta ara ccionn ⁊
 tugadh chuige iad ⁊ ar bfaicsin an leinb don righ tuc serc ⁊ sior
 ionmhaine do féin ⁊ dá mháthair ⁊ ní thug fúath don léomhan o
 nach bfacaidd ag dénamh urchóide na dioghbhála é ⁊ dobaisdedh
 445 an lenb iarsin ⁊ tugadh Octauin óg dainm fair ⁊ doghabh righ
 Iarusalem mar dhalta chuige é. Rooil ⁊ roaltrom go mín maisech
 mórimonmaineach é féin ⁊ a mháthair nogur bhá hurlumh infadhma
 an macáomh ⁊ domúinedh a cclesradh goile ⁊ gaisgidh é ⁊ a
 ttengthaibh gacha talmhan frisin ré sin.
 450 Sguiridh an sdair dhe go fóill ⁊ labhraidh sí don imper
 Iubhalach ór anúair dochúalaidh sé gur marbhadh adhbhur
 a chlemhna .i. an taitheach dochuir sé tionól ⁊ tóichestal
 slóigh ara mhuintir ⁊ tangadar ceithre righthe dég chorónta
 cona tteghlach ⁊ cona tionól chuige do dhol leis ar Serlus
 455 mor. Is annsin dochuir an Samhdán techta dochum Sér Luis
 dfógra catha fair fo chenn aimsire giorra ionnus nach raibhe
 úain na aimser tionóil a mhuintire ag Sér Luis tre foigsi dhó bhí
 lá an chatha eile roimhi. Roghabh uamhun ⁊ imegla mor Serlus
 cona mhuintir ar cclos na sgel sin. IS annsin adubhairt
 460 Pluirens mac Clemens cennaighe rena athair: "Da bfaghainn
 féin mo sháith deach isin chuidsi don domhan dorachainn dféchain
 mfortúin ⁊ do chur mo chlúi isin cath úd doberar edir an da
 impiri." Adubhairt Clemens cennaighe: "Madh ta do dhíol deach
 isin ccuidsi don domhan doghebhsa dhuit í" ar Clémens "ór
 465 ata each agan thsamdán darab comhainm each na hadhairce ór

458 eile roimhe above line in *paler ink*.

459 adubhairt above line.

462 mfortun MS. ; ⁊ above line.

463 do above line in *paler ink* ; similarly

is 466.

468 mfoghliocusa MS.

rose up with a swift, airy bound and alighted with joy in the ship alongside of the child. It harmed no one thenceforth. The crew brought abundance of water with them to the ship, and then proceeded on their journey, sailing fast and vigorously the ancient sea, until they reached the well-protected, sheltering, very strong harbour of Jerusalem, where they made the pilgrimage of the city. The king of Jerusalem hearing that a gracious and most noble queen carrying a child had arrived there, and a lion in its company, sent a messenger to them, and they were brought to him. When he beheld the child he felt love and strong affection for it and its mother. Nor did he resent the lion, as he saw it doing no harm or injury. The child was afterwards baptized and named Octavius the Young, and the King of Jerusalem adopted him as his fosterson. Gently and most affectionately he brought up and tended both the boy and his mother, until he was ready for active service, and he was instructed in feats of valour and heroism, and in the languages of every country at that time.

Now, the story leaves him for a while, and tells of the Jewish Emperor; for when he heard that his intended son-in-law, to wit, the giant, had been slain, he ordered his people to assemble and muster their forces, and fourteen crowned kings came with their households and retinues to him, to go with him against Charles the Great. The Sultan then sent a messenger to Charles to proclaim battle against him, with so short notice, that Charles had no time or opportunity to assemble his people, the day of battle being so near at hand. Fear and terror seized Charles and his people, on hearing these tidings. Then said Florens the son of Clemens the merchant, to his father: "Had I my own choice of a steed in this quarter of the world, I would go to try my fortune, and win fame for myself in that battle, which will be fought between the two Emperors." Clemens the merchant replied: "If your choice of a steed can be found in this part of the world, I will procure it for you; for the Sultan has a steed called 'The Horned Steed,' there being a long, straight

is enadharc fada choimhdhirech ata a clár a hédain ⁊ ní bfuil san domhan each as ferr na í ⁊ rachadsa da híarraidh ⁊ da faghail duitsi ar mheisnigh mó ghliocusa fén ” ar sé. IS annsin roimthigh Clemens roimhe go tír na tTurcach ⁊ dochúaidh se mara raibhe

470 an Samhdán ⁊ dobhennaigh dho ór dobhádar tengtha na talmhan sin go maith aige. Roíafraidh an Samhdán de cíá hé fén ⁊ ga tír asa ttáinig sé. Adubhairt Clemens : “ Fer lenamhna dhuitsi mé ” ar se “ ór dobhádhús ag hathair ⁊ ag do shenathair.” “ Créd dob í do cheird dóibh ” ar an samhdán. “ Dochoisginn ridire a

475 láthair catha dhíobh ” ar sé “ antan dob óg mé. Domhúininn ⁊ do ríarainn a neich óga aimhriata ór as mé dobadh giolla ceinn eich aca doghnath.” “ An ndénta eich do reidhiughadh anois ? ” aran Samhdán. “ Dodhénuinn go deimhin ” ar Clemens [fol. 246 a]. “ Gurab dé do bhetha cugainn marsin ” ar an Samdan “ ór as

480 iomdha ar neich go haimhréidh ⁊ atámúid re hadhaigh catha do chur re himpire na ccriostaighedh.” IS annsin tucadh each dochum Clemens ⁊ dorinne a marcaighecht go maith ⁊ tucadh da each dheg a ndíaigne a .cc. cuige ⁊ doréidhidh íad go socair sóghlúaisde ⁊ tucadh chuigi iaromh each na hadhairce ⁊ díallaid alainn orrdha fuirre

485 ⁊ líaga lánmhaiseacha loghmhara ⁊ gema carrmhogail isin díallaid sin ⁊ dochúaidh Clemens uirre ⁊ dobhen gníomh gúasachtach aisde ⁊ dorioth lé fa dheóigh go fada fíorlúath ⁊ anuair dochoncadar na Turcaigh é ag imthecht go rofada úathaibh dothuigedar ina ninntin-nib pfen nar cosmhail leis impódh tara ais arís ⁊ dolenadar go

490 dían disgir dasachtach é ⁊ níor bfeirde dhóibh or dochúaidh úathaibh do thoradh retha an eich go Pairís na ríogh ⁊ iar bfaicsin eich na hadhairce do Phluirens doghlac ar aradhain í ⁊ dochúaidh do leim lúthmhar lánédrom ina díallaid ⁊ dorinne a marcaighecht go dían deithbhirech ⁊ ní deachaidh ara muin riamh marcach as ferr tainic

495 lé na Pluirens. Tainic immorro lá an mhorchatha ⁊ dochúaidh Serlus cona mhuintir a ccuinne an tSamhdáin do chur an chatha ⁊ dorangadar an impiri árda allata úaibhreacha sin ar lár an mhuighe a gcomhdháil a cheile ⁊ níor fuilngeadh in feithemh sin go fada etarra. Acht chena tucadar cath neimhnech nósamhar naimdemhail

500 nertchalma da chéile ionnus gur marbadh míledha ⁊ gur trasgradh treinfir ⁊ gur ciorrbadh cuirp ⁊ gur créchtnaighedh collna ⁊ gur tolladh taoibh ⁊ gur rébadh ridiridhe edir na treinferuibh in tan sin ⁊ is amhlaidh robhúi Pluirens ⁊ an muinchille sreabhnaighthe

horn on its forehead, and there is no better steed in the world than it. I will go and demand it and will get it for you by force of my cunning," said he. Then Clemens set out for the land of the Turks, and went to where the Sultan was, and greeted him, for he knew the language of that country well. The Sultan asked him who he was, and what country he came from. Clemens answered : " I am a follower of yours ; for I was with your father and with your grandfather." " What office did you hold with them ?" said the Sultan. " When I was young," said he, " I used to train their knights for battle. I was wont to train and tame their young unbroken horses, for it was I who was their chief equerry." " Would you undertake to break-in horses now ?" said the Sultan. " I would, indeed," said Clemens. " Welcome to us then," said the Sultan, " for many of our horses are unbroken, and we are about to give battle to the Emperor of the Christians." A horse was then brought to Clemens and he rode it excellently. Twelve horses being brought to him afterwards, one after the other, he broke them in until they were quiet, and easily ridden. Then was brought to him the Horned Steed, having a beautiful golden saddle on it, with the most lovely, precious stones and gems of carbuncle. Clemens mounted her, and made her perform a hazardous feat, then finally galloped off with her at a great pace. When the Turks saw him going so far from them, they suspected in their own minds that he was unlikely to return, and they pursued him hastily, recklessly, furiously, but all in vain, for he got away from them by reason of the horse's speed to Paris of the Kings. When he beheld the Horned Steed, he seized it by the reins and sprang into its saddle with a quick, light leap, and rode off at full gallop, and there never went a rider on its back who suited it better than F. Now the day of the great battle came, and Charles with his people marched against the Sultan to do battle. Those noble, famous, proud Emperors met in the midst of the field. And there was no long respite endured between them, but they gave deadly, heroic, fierce, resolute, spirited battle to one other, so that champions were slain, heroes prostrated, bodies hacked, trunks gashed, sides pierced, knights torn to pieces, between the brave warriors on that day. This is how Florens was, having the gleaming satin sleeve which he had snatched

sróill dobhen sé dinghin an tsamhdáin roimhesin ar rinn a gháe
 505 aige an lá sin mar brataigh súaithentais ⁊ mar mheirge cothaighthe
 ⁊ mar chomhartha coimhnighthe inghine an tsamhdáin aige ⁊ an
 fedh roan sé isin chath ní raibhe don dá thaoibh lámh dob ferr
 ina a lámh ⁊ ní fada roan isin chath le romhed gradha inghine an
 tsamdáin aige ⁊ rofágaidh an cath ⁊ doimthigh ina aoínfer go
 510 ráinic gusin ccathraigh ina raibhe inghen an tsamhdáin ⁊ dothaisbén
 an muincille sróill di ⁊ roathain sisi é aran ccomhartha sin ⁊ tainic
 amach chuigi ⁊ dochuir sé ara chúlaibh í ór ní rabhadar lucht a
 fósdaighthe isin mbaile in tan sin ór dobhádar san chath ⁊ doghlúais
 lé asa haithle ⁊ dobhen leim lúthmhar lánéttrom as each na
 515 hadhairce fa domhain an oigéin dobhí re taóibh na caithrech ⁊
 dochúadhdar ar s[n]amh darsan ccúan ⁊ doghabh sé láimh leisan
 sruth douí annsin ⁊ an cath aga chur don taoibh eile dhe ⁊ níor
 an Pluirens don ruathar sin go rainic Pairís ⁊ rofágaidh sé inghen
 an tsamdáin a ttigh Chlemens cennaighe da coimhéd ⁊ roiompaidh
 520 fein a ccenn in chatha cédna aridhisi [fol. 246 b]. Agus ní ruc
 orra gan brised o cheile an lá sin or dobuadhaighedh an cath leisan
 tsamdán an tan sin ⁊ dogabhadh maithe na bFranccach leis isin
 cath sin .i. Serlus Mór agus Octauius Mor impiri na Romhánach ⁊
 righ Franc ⁊ Rolandus ⁊ Oliuerus ⁊ Ogeus ⁊ Serguida diuce na
 525 Burguinne ⁊ forgla maitheadh na ccriosdaigheadh uile maraon ríu ⁊
 docuireadh na húaisle ⁊ na hardmhaithe sin da ccomhéd go cathraigh
 an tsamdáin ⁊ dobhádar muintir Sherlu[i]s aga ngabháil ⁊ aga
 marbhadh ar cionn Phluirens ⁊ dochothaidh Pluirens cath na bFran-
 cach go feramhuil fírbhéodha domharbh drong dhoáirmhi dona hIu-
 530 bhaluibh ⁊ dona Siorrisdínechuibh maille re hiolmad dona
 págánachaibh isin chath sin. IS annsin dochruinnighedar na
 págánaigh uile an mhéd domhair annsin diobh a ttimchell
 Phluirens ionnus nár bfédir leis a airm diomlad ina thimchell lena
 ttruime ⁊ le tighe an chumhgaigh inar chuireadar é ionnus gur
 535 gabhadh ⁊ gur cuibhridhedh é asa haithle ⁊ go rugadh go cathraigh
 an tsamhdáin a mesg na mbraigdeadh eile é ⁊ así comhairle dorónsat
 na Turcaigh annsin muna niompóhdís na braighde sin a naghaidh
 a ccreidmhe ⁊ umla do thabhairt don tsamhdán ⁊ cios dioc ris a
 raibhe ann uile do chur dochum báis a naonló. DALA AN
 540 CHOGAIDH mhóir sin adelos ar fedh na criostuighechta uile gur
 fógair an Samhdán cath ar Serlus imper ⁊ go hairighthe docúalas

previously from the daughter of the Sultan, at the point of his spear that day, as an emblazoned banner and battle standard, and as a token of remembrance of the Sultan's daughter. As long as he remained in the battle there was not on either side an arm better than his, but he did not tarry long in the battle, because of the great love he bore the Sultan's daughter. So he left the battle and went alone till he came to the city where the Sultan's daughter was, and showed her the satin sleeve. She recognised him by that token, and came out to him, and he placed her behind him, there being no people in the city to stop him then, for they were at the battle. Then he set out with her, and making the Horned Steed give a quick, airy jump into the depth of the ocean beside the city, they crossed the bay swimming. Then he kept by the bank of the stream that was there, whilst the battle was raging on the other side of it. Florens did not cease from that onset, till he reached Paris, where he left the Sultan's daughter in the house of Clemens the merchant to be kept there, returning himself to the battle. He completely routed them on that day, for the battle was then won by the Sultan, and the nobles of the Franks were taken prisoners by him in the battle, to wit, Charles the Great, Oliver the Great, the Roman Emperor, and the King of the Franks, and Roland, Oliver, Ogier, Sir Guido, the Duke of Burgundy, and the chief nobles of the Christians along with them. These nobles and great chiefs were sent to the city of the Sultan to be kept there. Charles' people were being captured and slain before Florens, but he upheld the battle for the Franks, manly and vigorously, and slew a vast host of the Jews, and Saracens, and many Pagans besides in in that battle. Now, all the Pagans that survived, surrounded Florens, so that he was unable to ply his weapons about him owing to their weight, and the tightness of the strait they put him in, so that he was captured and put in bonds in consequence, and brought to the Sultan's city, along with the other prisoners. And this is the decision the Turks then came to, that unless these prisoners would turn against their own faith, and submit to the Sultan and pay him tribute, they should all be put to death on the same day. As to this great battle, it was rumoured throughout Christendom that the Sultan had proclaimed war against Charles the Emperor, and especially were these tidings heard in the

go sunradhach na sgela sin a ceathraigh Iarúsaleim ionnus co ndeachaidh ingen righ na Rómhánach .i. ben Octauiáin mhóir a bfiadhuise righ Iarusalém ⁊ aseadh adubhairt : “ A áirdrigh ”
 545 ar sí “ an fedh so atámidne it fochairsi níor innisiosa mo sgéla féin na méd manróidh féin duitsi na dhuine eile o dosgarus rem mhuintir fein gus inois. Ōr inghen do righ na Rómhánach misi ” ar sí “ agus asé Octauin Mor impiri na Rómhánach is fer pósda dhamh ⁊ is mac dhamhsa ⁊ don impiri sin an dalta úd agadsa .i.
 550 Octauin Ōg ⁊ is dalta don léomhan é fós ” ⁊ doinnis dó na sgéla o thús go deiredh ⁊ mar dorinnedh an drochaimhles sin dochúalbhair si uirre fén. Adbert iarsin : “ A airdrigh ” ar sí “ cuir misi ⁊ mo mhac ⁊ tri .c. ridire maraon rim do chongnamh don imper o nach túalaing thú féin do dhol ann oa bfuil do chogthaibh
 555 eile ort.” Doghabh lúathghair mór righ Iarusalém ar eclos do gur mac don imper Rómhanach an dalta sin dobhí aige ór dobadh dóigh leis go bfuighedh a sochar úair éigin na dhíaigh sin. IS annsin tuc an righ deisi ridire do Octauin Ōg ⁊ tug tri .c. ridire roarrachtach dhó do dhedhlaochuibh a mhuintire fén. Roghlúais
 560 Octauin Ōg roimhe cona mhuintir ⁊ a mháthair maraon leis ⁊ níor sguireadar go rangadar ar comhair an ionaidh inar cuireadh in cath sin eidir chách roimhe [fol. 247 a]. As amhlaidh fúaradar muintir an tsamhdáin ag triall da ttalamh pfein iar ccur an chatha dhóibh ar Serlus Mor ⁊ ioliomad édála leo ona criostaightheibh. Rofiafraidh
 565 Octauin Ōg sgéla dhibh. “ As maith ar sgéla ar síad “ ór dobhri-siomar cath ar imper na criostaighthedh ⁊ doghabhamar an drong as ferr dhiobh .i. Serlus Mor ⁊ Octauin Mór imper na Rómhanach ⁊ rig Franc .i. Serlus Ōg ⁊ Serguido diúice na Burgundiae ⁊ Rolandus Oliuerus ⁊ Dénnis .i. righ Lochlann ⁊ maithe na ccrios-
 570 daidhthedh uile airchena ” ⁊ došaóiledar na Turcaigh gurab dá muintir fén Octauin Ōg. Domhédaigh immorro ferg Octauin Ōig ⁊ dorúamnaigh a ruisg ⁊ chúaidh fana slúaghuibh ⁊ níor smachtamhla seabhac ar mhinénuibh no mac tíre ar mhorthrédaibh na Octauin Ōg ag marbhadh na bpágánach ⁊ níor fágaibh
 575 élaitheach na bheathaidh ara rug dhiobh ⁊ gach drong dá bfúair

546 manr- MS.=manródh or manróidh.

same hand and ink.

574 a marbadh (phonetically) MS. corrected in same hand to ag m.

575 scribe intended writing élaighthech, but altered the half-written g to th.

563 ag triall above line in

city of Jerusalem, so that the daughter of the Roman King, namely, the wife of Oliver the Great, came before the King of Jerusalem speaking as follows : " O sovereign King," said she, " during the time we have spent in your company, I have not told you or any-one else my own story or the greatness of my misfortune, since I parted with my own people till now. For I am a daughter of the Roman King," said she, " and Oliver the Great, the Roman Emperor, is my husband, and that fosterson of yours, Oliver the Young (he also is a fosterson to the lion) is son to me and to the Emperor," and she told him the story from beginning to end, and how that evil accusation which you have heard, was made against her. She then continued : " O sovereign King," said she, " send me and my son, and three hundred knights along with me, to help the Emperor, since you are not able to go there yourself, because of all the other battles you are engaged in." The King of Jerusalem rejoiced, on hearing that the fosterson he had was a son of the Roman Emperor, for he thought to obtain a benefit for himself on some future occasion. Then the King gave Octavian the Young two knights, and three hundred valiant knights also of the brave warriors of his own retinue, and he set out with his people accompanied by his mother, nor did they rest until they came to the place where the battle had been previously fought between the two armies. And this is how they found the Sultan's people, marching home to their own country, having fought the battle with Charles the Great, and bringing with them a great amount of spoil taken from the Christians. Octavian the Young asked tidings of them. " We have good news," said they " we have gained a battle over the Emperor of the Christians and captured the noblest of them, to wit, Charles the Great, Oliver the Great, the Emperor of the Romans, and the King of the Franks—that is, Charles the Young, Sir Guido, Duke of Burgundy, Roland, Oliver and Denis King of Norway and all the other Christian nobles ; for the Turks thought that Octavian the Young was of their own people. But the wrath of Octavian the Young waxed great, his eyes sparkled, and he rushed upon the hosts. Not more commanding is a hawk amidst small birds or a wolf amidst great flocks, than was Octavian the Young slaying the Pagans. He did not suffer a single one of them

ag fágbháil na caithrech dhiobh domharbhadh íad nogo ráinic
 an mhórchathair ina raibhe an Samhdán ⁊ dochúaidh asteach isin
 ccathraigh ⁊ mar dochonncadar na Turcaigh ⁊ slóigh na caithrech
 ag toighecht é došaoileadar gur drong dá muintir féin tainic do
 580 chur an chatha chuca ór níor mhesadar go ttiucfadh na criostaighthe
 ara chomhbeg sin do chuidechta chuca. Octauin Ōg immoro
 ar ndul asteach don chathraigh dhó doghriosaigh ⁊ do-
 ghreannaigh a mhuintir ⁊ dochúaidh féin rompa fana slúaghuibh
 ⁊ níor bhuba dhásachtach tonn túaidhe ag tegmáil re trachtuibh
 585 iná an túargain ⁊ an treinledradh tuc Octauin Og arna Turcachuibh
 ⁊ arna págánachuibh ⁊ ar Šiorrisdínechuibh na haimsire sin an
 lá sin isin chathraigh ag dioghailt esonóra na ccriosdaighthedh orra
 ⁊ dotuit impiri na tTurcach go maithibh a muintire ina thimchell
 le bemennuibh brioghmhara boirbnertmhara Octauin Ōig úasail
 590 urrumhanta ⁊ dobadh trúagh lé fer a páirta mar dobhí an chathair
 sin na tTurcach an lá sin le gárrthadh na gasraidhe ⁊ le núalladh
 na nógláoch ⁊ le mairgneach na míledh aga marbhadh ⁊ le truáigh-
 mhéile na ttréinifer ag tuitim isin tegmáil ⁊ le golaibh ban ⁊ bann-
 tracht ag caoinédh a ccloinne ⁊ a naithrech ⁊ a bfer chéle a bfoirchenn
 595 an chatha ⁊ le conghair chon ⁊ chúanart ⁊ le frasaibh fiormhóra ag
 siubhal ina srothaibh re slesaibh na sráidionn an lá sin. IS ann-
 sin dochúaidh Octauin Ōg fa chlochaibh cumhga na cruadh-
 chaithrech ⁊ fa príosúnaibh píanta pennaidecha ⁊ dobhais an
 príosún go príomharrachta aunsin ⁊ doléig sé na criostaighthe
 600 annsin uile amach an tan sin .i. [fol. 247 b] Serlus Mor impiri na
 nAlmainneach ⁊ Octauin Mor impiri na Rómhánach ⁊ Serlus Og
 righ Franc ⁊ na ridiridhe uile olchena. Tangadar uile iarsin go
 Pairis go dúnadh an impir Almáinnigh. Dála an impiri immorro
 dohullmhuighedh fleadh ⁊ fesda dhó a nonóir na mormhiorbhuile
 605 sin dorinnedh orra ⁊ dosuidhgedh dochum na fleidhe sin fad
 uile .i. na himpiridhe criostaighe sin ⁊ maithe na slóg ⁊ níor chaith
 impiri na Rómhánach biadh na deoch aran bfeidh sin in lá sin
 ⁊ dobhí se go brónach begmhenmnach. Došiafraigh rig Franc
 dhe crét tuc fair gan biadh do chaithemh. Adbert an timpiri :
 610 “Mór a adhbhar agum” ar se “ .i. ben mhaith phósta dobhí
 agum .i. inghen rígh na Rómhánach ⁊ dorinnedh aimhles damh
 uirre fa fíor eile ⁊ dochuies í féin ⁊ an días mac rug sí dhamh

to escape alive, and every band he found leaving the city, he put to death, until he reached the great city wherein the Sultan was. He entered the city, and when the Turks and the garrison saw him coming, they thought it was a company of their own people that came to them to take part in the battle, for they did not expect the Christians to come in such a small company. Octavian the Young, however, having entered the city, incited and urged on his people, and went himself at the head of them against the hosts. Not more violent or furious is a wave from the north dashing against the shores, than was the smiting and slashing that Octavian the Young gave that day to the Turks, and Pagans and Saracens in the city, avenging on them the dishonour of the Christians. The Emperor of the Turks fell with the chiefs of his people around him by the vigorous, fierce and mighty blows of the noble, valiant Octavian the Young, and it was a grief to one of that side to behold the plight of the Turkish city on that day, with the shouts of the soldiers, the cries of the heroes, the groaning of the champions being slain, the pitiful wailings of the brave men falling in that encounter, the crying of wives and women folk deploring their children, their fathers and their husbands, at the end of the battle, the howling of dogs and hounds, and the vast streams [of blood] rushing in torrents down the sides of the streets that day. Then Octavian the Young made an attack upon the narrow dungeons of the cruel city, and upon the painful, torturing prisons. He boldly broke into the prison, and let out all the Christians therein, namely, Charles the Great the Alemanian Emperor, Oliver the Great, Emperor of the Romans, Charles the Young, King of the Franks, and all the other knights. After that they came to Paris the stronghold of the Alemanian Emperor. Now, as regards the Emperor, a banquet and festival were prepared by him, in honour of the great miracle that had been performed on their behalf. And they were all seated at that banquet, to wit, those Christian Emperors and the chiefs of the hosts; but the Roman Emperor, being sorrowful and dejected, took neither food nor drink at the festival that day. The King of the Franks asked him why he did not eat. The Emperor replied: "I have great cause for it," said he, "I had a worthy spouse, the daughter of the Roman King and against her I

dhá milleadh doréir mar doordaighedar mo chomhairligh
 dham isin am sin a bforaóis na léomhan ⁊ asé sin bás
 615 tugus dóibh ⁊ ní facus damh ríamh ben badh annsa lem
 ina an bhen sin ⁊ ní dernus ríamh gníomh as aithrighe
 lem ina sin ⁊ dochím rioghan úasal ar maghaidh annsúd
 ⁊ así as cosmhaile leisín mnaói sin do mhnáibh an domhain
 ⁊ asé sin dodhuisigh mo chumha ⁊ domhédaigh mo mhímhenma.”
 620 IS annsin adubhairt an Rioghan: “A righ ⁊ a thigherna” ar
 sí “caith do chuid festa. Or as misi inghen righ na Romhánach
 ⁊ asé súd mo mhac fén ⁊ do mhacsa .i. Octauin Ōg ⁊ asé došáor
 sibhsi uile o bhás ” ⁊ roinnis do iarsin a sechrán féin uile o thús
 go deiredh a bfiadhnuise na slógh ⁊ roinnis mar dorug an napa a
 625 mac úaithe ⁊ mar dorug an léomhan an mac eile leis ⁊ roinnis mar
 dofúair sí mac an leomhain aran oilén fásach aran muir ⁊ mar
 dohoiledh é ag righ Iarusalém. “⁊ gidhedh” ar sí “ní bfúarus
 aonfocal do sgéluibh an mhic rug an napa úaim agus ní feadar
 créd an bás fúair.” IS annsin roeirigh Clemens cennaighe na
 630 šesamh ⁊ adubhairt: “Atáid sgéla an mhic rug an napa úait
 agumsa ór dobenadar ceithern choilledh dohbí aran ccoill an mac
 sin don napa an lá rugadh uaiti é ⁊ dochuiredar ar margadh
 na caithrech fa coimhnesa dhóibh é ⁊ dochennaighesa úathaibh é”
 ar Clemens “⁊ dohoiledh agum é iarsin” ar sé “⁊ ase Plurens
 635 puinnidhe priomharrachta é .i. rogha gaisgedhach na cruinne go
 coitchionn.” Roeirigh uail ⁊ ardaignedh a menmain an impiri
 [fol. 248 a] Romhánach ar bñaghail a mhná ⁊ a deise mac dho.
 IS annsin adubhairt Serlus .i. righ Franc: “Ata inghen aluinn
 aóntomha agum” ar sé “⁊ así as oighre orm ⁊ dobhér mar mhnaói
 640 dOctauin Ōg í ó atá inghen an tSamhdáin na mnaói ag Plurens”
 ⁊ dorinnedh an clemhnus sin ⁊ docaithedh an bhanaís buantiogh-
 laictheach sin aca ⁊ dosgaoiliodar na slóigh sin iaramh dha
 ndúintibh ⁊ dá ndeghbhailtibh pféin ⁊ dochúaidh Octauin Mór
 ⁊ a bhean ⁊ a dhías mac dochum na Rómhánach a haithle na ngníomh
 645 sin. Conadh é sin sechrán na bainimpiri ⁊ oilemhain a deise mac
 connige sin.

Per me David Duiginanus.

FINIS.

635 puinnidhe=poindmbidhe *pontific, sacred, grand, stately.*

brought a false charge as having relations with another man, and I sent her and the two sons she bore me to destruction, into the forest of lions, following the advice of my counsellors at that time ; for that is the death I put them to. I never saw a woman I loved more than that woman, and I never did an act that I more repented of than that. Now I see a noble queen yonder opposite me, and she of all the women in the world most resembles that woman. That is what awakened my grief and increased my dejection." Then spoke the queen : " My King and my lord," said she, " eat your portion now, for I am the daughter of the Roman King and that is my son and thine yonder, even Octavian the Young, and it is he who delivered you all from death." She then recounted to him her entire wanderings from beginning to end in the presence of the hosts, and related how the ape had snatched her son from her, and how the lion had carried off the other son ; how she had found the 'son of the lion' on the desert island in the sea, and how he was reared by the King of Jerusalem. " However," said she, " I have had no tidings of the son which the ape took from me, and I know not what death he has met." Then arose Clemens the merchant, and said : " I have tidings of the boy that the ape took from you ; for a troop of wood kerns, halting in the wood, rescued that boy from the ape on the day he was taken from you, and sent him to the market of the nearest city, where I bought him," said Clemens " and he was reared by me thenceforth, and the stately valiant Florens is he, the chosen hero of the whole world." Pride and self-esteem returned to the Roman Emperor, having recovered his wife and her two sons. Then said Charles, the King of the Franks : " I have a charming marriageable daughter who is my heiress and I will give her as a wife to Octavian the Young, since Florens has the Sultan's daughter to wife." The marriage was performed, and most sumptuously was that wedding celebrated by them. After that the hosts dispersed to their own strongholds and goodly homes, and Octavian the Great, his wife and his two sons returned to the Romans after these events. So far the Wandering of the Empress and the Rearing of her two Sons.

DATIVE ANMAIMM

THE Dsg. of neuter stems in *n* shows in Old-Irish a final *-imm*, preceded by a broad or slender consonant, according to the quality of the vowel in the foregoing syllable.

Those who with Brugmann would explain this *-imm* by a suffix *-bi*, are certainly mistaken, as it is difficult to see why a singular suffix *-bi*, of which there is no trace elsewhere in Celtic, should have been preserved merely in neuter *n*-stems, where with the *n* of the stem it would form the awkward consonantal group *-nb-*. It is also hard to see why this suffix should have been confined to the neuter gender. Why not also *brithemaim*, *menmaim* from *brithem* and *menmae*?

Before seeking for traces of old Indo-european forms it would be well first to seek an explanation from Celtic itself. It is not merely fortuitous that *-imm* occurs exclusively in a group of words, all with rare exceptions formed with a neutral suffix *-men*: *ainm*, *céimm*, *creimm*, *léimm*, *réimm*, *greimm*, *ingreim*, *foglaim*, *tothaim*, *gairm*, *naidm*, *senim*, etc. It seems evident, that such forms as **anminn*, **céimminn*, **garminn*, etc., have in Irish become *anmimm*, *céimminm*, *garmimm*, under the assimilating influence of the preceding *m*. A similar development may be traced in *imb*, dat. *imbim*, whilst *gein*, dat. *geinim* follows analogically the trend of the nouns in *-men*.

It may be asked why the *-mm* should be confined to the Dsg., and why the NApl., Gdual and pl. *anmann*, Ddual and pl. *anman-naib* should retain the original *-n(n)*. This may be accounted for by pre-Celtic differences in accentuation. The Indo-european locative shows, as is well known, fully stressed stem forms before its suffix, cf. Skr. *dātāri*, *pītāri*, *ātmāni*, Gr. *πατέρι*, *ποιμένι*. Thus *anmimm* should be traced to trisyllabic **nmén-i*, whilst *anmann* originates from bisyllabic **nmn-a*, **nmnōm*. **nméni*, **anmin* passed into *anmim* prior to **nmna*'s becoming *anman(n)*. The dative *anmannaiḃ* derives its middle *a* from genitive *anmann*.

In accordance with the above, we might, had the assimilation continued uninterruptedly, have expected datives in *-imm* also with masc. and fem. stems in *-men*; but as by far the greater number of these stems was neuter, the change of *-inn* to *-imm* was confined to this gender.

C. M.

THE DEATHS OF LUGAID AND DERBFORGAILL.

THIS ancient tale has been handed down to us in three well-known MSS : LL 125^a, Trinity College H 3 18, fo. 728, and R.I.A. Stowe MS. D IV 2, fo. 54^b1. Zimmer refers to it in his *Keltische Studien* (Zeitschrift für Deutsches Alterthum, XXXII 216). The translation, however, of the prose, which he appends from the LL version, the only one known to him, is unfortunately inaccurate in several points.

Beiträge /

The fact that the name *Lochlann* occurs both in the verse and the prose of this tale, proves that it cannot have been composed before the middle of the 9th century, for it was only then that this name became recognised as that of Norway. On the other hand, internal linguistic evidence proves that both prose and verse belong to the Old-Irish period. So we might safely assign this tale to the beginning of the 10th century. *Thurneysen, H.u.K. Sagen, p. 427:*

"too early; can be placed before eleventh cent."

According to tradition, Lugaid, son of the Three Find-Emna, died of grief at the death of his wife Derbforgaill. In the *Four Masters* this is recorded under the year 5191 A.M., the year 5166 being given as the first of his reign¹: *Aois domhain 5191. Iar mbeith sé bliadhna fichet hi righe nEreann do Lughaidh Sriabh ndercc atbath do chumhaidh* (FM I 90, 13), and in the *Annals of Tigernach*, RC XVI 414, 26 sq. : *Lugaid Réoderg occisus est óna trib Rúadchennaib .i. de Laignib. Nó commad im claideb dodolécéd connabbad de chomaid a mná .i. Deirbe Forgaill nodechsad. Ib. (p. 405, 27) the seventh year after the slaying of Conaire, son of Ederscel (which, according to the Four Masters, took place in the year 5160 A.M.) is mentioned as the first of his reign : ISin tsechtmad bliadain iar ndith Conairi rogab Lugaid Reoderg rígi²; and p. 411*

¹ *Aois domhain 5166. An céidbhliadhain do Lughaidh Sriabh nderce hi righe nEreann, FM I 90, 11.*

² See FM 5166 A.M. and MacNeill, *Ériu*, vii, 48 (p. 405, l. 27).

35 sq. it is said in accordance with the Four Masters that he reigned in Tara for twenty-six years¹. Flann Mainistrech gives the fifth year of the emperor Vespasian as the year of his death.

In the *Rawlinson MS. B 502*, published by the Clarendon Press, p. 136^a, we find a reference to him, which from its brevity would appear to be merely an excerpt from some lost chronicle :

Lugaid Riab n̄derg mac Trí Find n̄Emain rí h̄Érenn .XXV. bliadna corodleic fein moa chlaidiub ar chumaid Deirbi Forgaill ingine ríg Lochlainne de quibus Cúchulaind dicebát :

*Fuileit sunna eter dá f̄ert. dogní mert mo chr̄idi chro :
gn̄ús Derb Forgaill illuc lergg. Lugaid Riab n̄dergg dirsan dó².*

The mention of Lugaid's death by his own hand³, points to the existence of other old versions of this story, the present version making no allusion to this incident.

Finally Derbforgaill is described in the Kilbride MS. 3, Advocates' Library, Edinburgh, fo. 5, as the daughter of the King of Norway and the wife of Lugaid.

Certain incidents in the present redaction of the legend bear a close resemblance to the *Serglige Conculainn*. We seem justified in suggesting that the incident of the coming of the birds has been drawn from that earlier story or modelled upon it. Like Derbforgaill and her maid, Fann comes with her sister Liban, drawn by love, in search of Cúchulainn, whose fame she has heard of. In the guise of two swans with a golden chain between them, they alight upon the loch⁴, where Cúchulainn seeing them casts a stone at them, but misses his mark. Having failed a second time, he hurls his lance at them and pierces one of their wings. Forthwith the birds disappear under the water. Cúchulainn lies down to rest by the lake and falls into a deep sleep. Then he beholds two women approach, who mock at him and beat him almost to death, and afterwards leave him. These two women are no doubt

¹ Lugaid Réoderg mac na Trí Find n̄Emna regnauit in Temoria annis XXVI. Tricha ríg do Leith Chuind óthá Lugaid co Diarmait mac Cerbaill.

² For this verse, compare below, l. 101 sq.

³ Cf. Annals of Tigernach, RC XVI 414.

⁴ *Ní bo chian iarom conaccatar da én forsind loch 7 rond dercoir etorro*, LU 43^b32. Similarly LU 128^a20: *nói fichit én dóib. rond argit etir cach dá en . . . Samlaid dá én bátar rempu cuing airgit etarru* (Compert Conculainn).

Fann and Lìban, who, like Derbforgaill and her maid, resume their human shape on being struck by Cuchulainn, or in the language of the folklorist, his touch breaks the spell.

This idea of human beings in the form of animals, more especially birds in the case of women, and their return to human shape when struck by a missile, is characteristically Germanic¹. It would, however, be a mistake to conclude from this, that the present story was pieced together during the Viking age under Norse influence, for the same conception is to be found in Irish texts of an undoubtedly earlier date—e.g., the *Serglige* and the *Compert Conculainn*. Apart from this, there are several instances in Celtic of the lycanthropy so familiar in Germanic. Thus, King Ceretic of Dambarton was changed into a wolf by St. Patrick, and in Ireland it was an old belief that certain families had the power of assuming the shape of wolves.² It would be easy to collect further examples from Celtic, and they certainly deserve more consideration than has hitherto been given to them.

If this conception of the transformation of men into animals is, as is commonly supposed, of Germanic origin, and if its great antiquity precludes the possibility of its having been adopted during the Viking age, we must conclude that the Celts had brought it with them into Britain from the Continent, where they had acquired it from their Germanic neighbours.

¹ From Old-Norse I need only mention these well-known lines of *Völundarkviða* :

Meyiar flugo sunnan.	Myrkvið igognem.
Alvitr unga.	orlog drygja.
thér a sévarstrond.	settuz at hvilaz.
drosir suðrónar.	dyrt lín spunno.

From the Norwegian folktales, compare "The Seven Foes" (*Asbjörnson og Moe* I 183) with its seven princes, who changed by ogres into foels, resume human shape at the touch of the sword; further the tale of the twelve brothers, changed into wild geese (*ib.* 199); the boy swimming as a duck in the royal pond ("Grimsborken," *ib.* II 18); the prince changed into a white bear (*ib.* 48), and the boy in the "Farmer Weatherbird" (*ib.* 165), who became at will a dun, a brown or a black horse, a pike, a dove, etc.

² See among many other examples *Cóir Anmann* § 215: *Laighnech Faeladh .i. fer eissidhe notheghedh fri faeladh .i. i cneachtaibh .i. a reachtaibh na mac tire téghedh intan ba háil dó 7 teighdís a síl ina dheóidh 7 domharbhdáis na hindile fó bés na mac tire conadh aire sin isberthí Laighnech Faeladh frissium ar isé cetnadochóidh i conrecht díbh.* See also *Ériu* IV 11.

That certain Celtic tribes in prehistoric times, before the Celtic migration westward, had a strong influence on the social life and intercourse of the Germanic communities of Central Europe, I regard as undeniable. It is proved by the long series of Celtic loan-words in Germanic, borrowed to a great extent before, in a lesser degree after, the first Germanic sound-shifting. The bearing of these loan-words on the general relations between the Germanic and Celtic peoples has not yet received adequate treatment. As this important question is not out of place here, I shall touch upon it briefly, though my remarks may lead to some controversy, and I cannot within the compass of the present article give it the minute consideration that it demands.

In these Celtic loanwords in Germanic all the interests common to neighbouring tribes are well represented, bearing as they do on :

1 Social relations : Germ. **rīka-* 'mighty,' subst. 'a king', Celt. **rīg-andbahta-* 'a servant,' **andbahtja-* 'a service, an office,' Gaul. *ambactus*. Here I would add Germ. **magu-* 'a servant, young man,' fem. **magvī-* : Celt. **mogu-* 'a slave'; not found elsewhere.

2 Dwellings and Settlement : Germ. *tūna-* 'a fence, an enclosure', AS *tūn* 'a fence round the house, garden, village,' ON *tūn* 'enclosed grazing place near the house, paddock, *faithche*' : Celt. **dūno-* in village names, Ir. *dún* 'a fortified (enclosed) place' (s-stem). Germ. **burg-*, f. 'a fort, town,' ON *borg* 'a terrace, wall, fort' : Ir. *bri*, Gsg. *breg* 'a hill.' Germ. **thurpa-* 'a field, village, community' : Ir. *treb* 'an abode, a tribe'; from a later date Goth. *kelikn* 'tower': Gaul. *celicnon*, without lautverschiebung.

**tūna-*, **burg-*, **thurpa-* have hitherto been regarded as genuine Germanic words. As to Celt. *dūno-*, its true Germanic equivalent is AS *dún* 'a hill, mound,' the Indo-eur. form being **dhūno-*, not **dūno-*.

3 Trade and Handicrafts, etc. : Germ. **īsarna-* 'iron' : Gaul. *īsarno-*. Iron undoubtedly came to the Germans through the Celts, who interposed between them and the civilisation of the south. Germ. **lauda-* 'lead' : Ir. *lúaide* from **laudiā-*. Germ. **lethra-* 'leather' : Welsh *lledr*, Ir. *lethar*. Germ. **vīra-* 'a wire,' ON *vira-virki* 'wirework' : Lat. *viriae* 'an arm-ornament,' a Gaulish word, cf. Ir. *fiar* 'twisted, warped.' Germ. **brunjōn-* 'a breast-

plate': Ir. *bruinne* 'breast,' s. Feist, Etym. Wörterbuch der Gotischen Sprache, p. 58. But OHG *mergel* 'marl' may probably be traced to late Lat. *margila*, which Pliny mentions as Celtic.

4 Legal Customs and Forms: Germ. **gīsla-* 'a hostage, pledge,' Old-Sax. *gīsal*: Ir. *giall*, W. *gwystl*. Germ. **aiþa-* 'an oath': Ir. *óeth*.

Outside Celtic and Germanic these words do not occur, and in the latter they are quite isolated. Irish, however, has besides *giall* a synonym *gell* with ablaut of the root, and *óeth* I should trace to the same root as the present *éitheach* 'a lie,' from pre-Celt. **eito-*; for the interchange in meaning, compare Ir. *luige* 'an oath' (**lughio-*), which should be connected with Germ. **lugja-* 'lying,' *lugin-*, *luginō-* 'a lie.' The intermediate meaning seems 'confirm, pledge, assure,' whence on the one hand 'an oath,' on the other 'a false affirmation; a lie.' From the same root comes Goth. *liuga* 'a marriage,' originally probably 'a confirmation, a contract, a bond' (cf. Ir. *daingen* 'a confirmation, a marriage'). The wide development of *lug* in Germanic and its occurrence also in Slavonic would seem to preclude the hypothesis of its Celtic origin. On the same grounds we should probably reject Celtic origin for Germ. **dulga-* 'dues' (Goth. *dulgs*, Ir. *dligid* 'he owes'). Tribe names, such as *Dulgubnii* point to its great age in Germanic.

Germ. **arbja-*, n. 'heritage' I take to be a loan word from Celtic. It corresponds closely to the Irish neuter *orbe*, which from an Irish point of view must be associated with *-erbi* 'he commits to, gives in charge of, entrusts to.'

Characteristic of Celtic and Germanic is the ā-stem **rūnā-* 'secret conference, secret,' and the u-stem **rektu-* 'a right, justice.'

5 Healing: Germ. **lēkja-* 'a leech, doctor'; Ir. *leig* (later *liaig*), Gsg. *lego*.

Here I place Germ. **lubja-* 'healing herb,' ON *lyf* 'healing herb,' AS *lybb* 'poison, magic,' Goth. *lubja-leis* 'expert in poisons and magic': Ir. *luib* 'a herb, healing plant,' from **lub[h]i-*, peculiar to Celtic and Germanic; and Germ. **hvannō-* 'Angelica archangelica,' from **hvandnō-*: Ir. *cuinneóg*, with the same meaning, the diminutive of **cuinn*, **conn* from pre-Celt. **kuondnā-* (see my note CZ VII 359). This herb was all through mediaeval times employed as a purgative (cf. Gr. *καθάρως* 'pure, clean,' root

**kuendh-* 'cleanse.').

6 Numerals. It cannot be fortuitous, that several Germanic numerals exhibit Celtic forms: Germ. **fedvōr-* (Goth. *fidwōr*), and compound form **fedūr* (Goth. *fidurfalths*, OHG *fiervalt* 'fourfold'), point to older **petuōr*, **petur-*, closely corresponding to Welsh *pedwar*, Gaul. *petor-* (in compounds), Germ. **femf-* 'five' (Goth. *fimf*) points to **pempe*, Gaul. *pempe*, Welsh *pimp*, Bret. *pemp*. Thus also Germ. **aina-libi-* 'eleven,' **twa-libi* 'twelve,' *lib-* here proved by Lith. *venu-lika*, *dvy-lika* to contain pre-Germ. **liq-*. Certainly a corresponding *lip-* is unknown in Celtic numerals; but it should be remembered, here as elsewhere, that our knowledge of Celtic is limited to the poor offshoots in the West, whilst we are almost entirely ignorant of the numerous Celtic dialects which once extended over the whole Continent from Galicia to the Channel.

With Zupitza I question the development of *q*^u into *f* in Germanic. It needs considerable assurance to propose such examples as those offered by Noreen (Abriss der Urgermanischen Lautlehre, p. 148 sq.). Apart from the numerals, the same development seems present in Germ. **vulfa-* 'a wolf': Gr. *λύκος*, and perhaps in Germ. **ufna-* 'an oven,' parallel with **uhna-*. We are ignorant of the history of Germ. **vulfa-*; the labial also appears in Lat. *lupus*. **ufna-* (from older **upna-*) Meringer (IF XXI 295) regards as borrowed from Gr. *ἰππος* (**uqunós*); but all the evidence is in favour of its derivation from a Celtic **upno-*. For Germ. **habran* 'oats' and **hagra-*, see Falk and Torp, Etym. Ordbog, s.v. *havre*.

I regard it then as likely, that the Germanic numerals **kvetvōr-*, **penkve-*, **likvi-* under the influence of neighbouring Celtic tribes, with whom the Germanic peoples must have had considerable intercourse, were modified to **petvōr-*, **pempe-*, **lipi-*. It is noteworthy that this special development is only present in numerals under twenty, where there would be a marked divergence from Celtic, the numerals 1-3, 6-10, 13-19 being the same in both branches. In this connection we should note the complete agreement between Germ. **rīma-* 'a reckoning, a number': Ir. *rīm*, Welsh *rhif* 'a reckoning, a number,' a form which is peculiar to Celtic and Germanic.

7 Horse and Vehicles: Germ. **marha-* 'a horse, war-horse': Gaul. *μάρκαν* (Asg.), Ir. *marc* 'a riding horse,' *marcach* 'a rider'; fem. **marhī-* 'a mare' (cf. *magus*, *magvī-*). Germ. **pari-rīda* (borrowed after the first sound-shifting, but prior to the Germ. development of *ei* to *ī*), OHG *pfērfrīt*, *pfarifrūd*. This has been already recognised as originating from Gaul. *parivorēdos* (Latinised *pariverēdus*; *vorēdos*=Welsh *gorwydd*). It certainly was used of the pack-horse¹; but neither in Celtic or Old-Germ. for the charger or warhorse (**equo-*, **marha-*, **hrossa-*). The other words for 'horse' seem genuine Germanic, e.g., **hrossa-*, **hangista-*.²

AS *cræt* 'body of a waggon' is commonly regarded as borrowed from Celtic; cf. Ir. *crett* (mod. *creat*, *creata*) 'the framework of a chariot, boat or house-roof' (*cretta carpaid*, *c. curach*, *creat(h)acha an tighe*, *c. na luinge*); but it is certainly Germanic, cf. OHG *chratto* 'a basket, hamper,' ON *kartr* 'a waggon' (originally the woven framework), AS *cradol* 'a cradle.' Germanic *rīdan* 'ride' (Ir. *riadaim*) is doubtful; **raidō-*, f. 'a riding, a waggon,' compared with Celtic **reidā-* (Gaul. *rēda*, Ir. *-riad*), favours a genuine Celto-Germanic **reid(h)*.

These examples could easily be added to. I shall merely mention the correspondence between Germ. **visalon-* 'a ferret,' implying a **visalo-*, and Ir. *fiál* 'a ferret,' from **viselo-*; and that between Ir. *Gill-athir*, the old epithet of Dagda, and Old-Norse *All-fadir*, the well-known name for Odin in Norse mythology.

My observations here may provoke discussion in details. Later on I shall treat the question more fully. The subject is too wide to be treated from a purely philological point of view. If philology, folklore and archæology go hand in hand here, we may succeed in drawing together many of the strands which bound the Celtic and Germanic races together in prehistoric times.

C. M.

¹ For the use of *pari-*, cf. Greek *πάριππος* 'the horse running beside the two harnessed horses,' with which I identify Ir. *air-ech* 'a pack-horse': *airech .i. ech imchuir* 7 *deismírecht air: daba airech dheoch marcaig do neoch enech echmarcaig*, H 3 18, 650_a. *airech cengalta na láim*, RC XV 481, 30. See Meyer's Contributions.

² **hangista-* has been compared with Lith. *szankus* 'swift,' *szókti* 'run,' but it probably contains an old word for 'yoke': **hangista-* from **konki-stho-* 'standing yoked, a yoked horse,' comp. Ir. *cuing* 'a yoke' (not from **co-iungi-*, but from **kongi-*: Skr. *kāncate* 'he binds,' *kāncī* 'a girdle,' Lith. *kinkyti* 'to harness, yoke,' gr. *ποδοκάκη* 'a foot-shackle' (**knkā*), Lat. *cingo* ('I gird.' Root *kenk* and *keng*. For Germanic representatives see Torp, *Wortschatz der Germanischen Spracheinheit*, *hēk* and *hēh*.)

[AIDED LUGDACH OCCUS DERBFORGAILLE]

DERB Forgaill ingen ríg Lochlainne rocharastar Coinculainn ara urscelaib. Dolluid anair irricht da géise 7 a hinailt co mbátar for Loch Cuan 7 rond óir eturru. Amail robói dano Cuchulainn ocus Lugaid a dalta .i. mac na 'Tri Findemna laa
 5 and la tóib ind locha conaccatar na heonu. 'Dibairg na heonu' or Lugaid. Dolleici Cuchulainn cloich forru co ndechaid eter a hasna co mbói ina broind. Batar da deilb duine issin tracht fochetoir. 'Olc robá rim' ar ind ingen '7 is tú dorocht.' 'IS fír' ar Cuchulainn. Rošúgi iarum a tóeb na ingine in
 10 cloich co mbúi ina beolu cosin loim chró robói impe. 'IS dot insaigid tánacsa tra' or si. 'Nathó a ingen' or se. 'In tóeb rošúgiusa' or se 'ní chomraiciubsa riss'. 'Dombéraso dano do neoch bas maith let.' 'IS maith limsa ém' or se 'dul duitsiu cosin mac as sóiriu fil in hErinn .i. Lugaid Riab nderg.'
 15 'Maith lim' or si 'acht conotaccur dogrés.' Luid iarum co Lugaid corruc claind dó.

Laa and didiu i nderiud gemrid. Snec[h]ta mór and. Doniat na fir corthé mór don tsnechtu. Lotar na mna forna corthé. Ba

Heading : INcipit doighedh Derb Forgaill D. 1 Forcaill H all through, -rg. LL, -re- and -rg- D; Lochlann D; dorad seirc 7 grad do Ch. mac Sualtaigh ar aurscelaib (=ara ursc.) do cloistecht D, diraut g. 7 s. di C. m. Sualtoim ara aursc. di coistecht H. 2 Diluid diu (=didiu) (Doluid dō D) induir occus a hinailt irricht (aricht D) da geis DH. 3 ic L.C. H; eturura D; bóí DH. 4 L. sriab nderg D, riep nderc H; a dalta om DH.; Tri om. H. 5 naen for ann D; oc techt la toebh DH; lochu H; confacatar D; (heonu) forsinn (-nd H) loch add. DH; diubraig D, dibraic H; heoin D. 6 ar L. fri Coinc. DH; for dolleici: sreidigh D, Dibraicid H; cone dech. H. 7 et. da asna D, et. a di heiti H; inda br. H; IMsoeth (IMdosoe) a ndelbaibh daine fachtetoir forsinn thraigh (tr.) 7 isbert in ingen fri C. olcc romba (rombói frim) daigh is tú rosaighes (-gius) om thir D(H). 8 fir a ingen DH; conadh (-idh) annsin trath (t. om H) rosuigh (rohsuid) C. in cl. asa (as) t. na hing. combói na (ina) beolu (-a) cona lán do chró (don cruo) iumpi. Conidh iarsin isbert C. a ingen ar (ol) sé in toeb (ind taoib) rotšuihisa (rohsuidiusa) ní conricfium fris iarmotha (-ai) acht dobersa (datbersa) cusin mac is annsa lem fil a nE. (ind E.) .i. co L. s. nd. (riabh nd.). Maith trath liumsa sin ol sisi acht conateciursa dogreis (condotacarsai dogres) D(H). 15 luid dō DH. 16 clann D. 17 laa nand DH; dō, ndeired D; ocus digned (dogniat) corthi mor(a) ind (na) fir H(D). 18 (mna) dō add. D; forsna corthaib dar eis(i) na fear (bf.) D(H).

he a tuscurnud. 'Tabram ar mún isin coirthe dús cia as sia
20 ragas ind. IN ben o ría triit isí as ferr congaib úan.' Ni roacht
didiu uadib. Congairther Derbforgaill uadib. Nir bo áill lea or
nir bo bæth. Téit arai forsin corthe. Roselaig uade co talam.

'Dia fessatar trá ind fir so ní congrádaigfider i fail na óin-
mná. Gatair a súile assa cind ⁊ a sróna ⁊ a da nó ⁊ a trilis. Ní ba
25 soaccobraite ón.'

Dognither a pianad amlaid sin ⁊ berair iartain da tig. Batar ind
fir is tilaig i ndáil os Emain.

'IS ingnad lem a Lugaíd' ar Cuchulainn 'snechta for taig
Derbforgaill.'

30 'IS i nécaib atá si didiu' ar Lugaíd.

Tiagait for comluath dochum in taige. Amail rochuala si ón
dunaid a tech furri.

'Os laic' ar Cuchulainn.

'Cáin bláth forroscarsam' or si.

35 IS and asbert :

Celebraid Cuchulainn dam.

domriacht om íathaib iúil :

ocus Lugaíd [luth] la beirt.

dia tartus seirc nachimchiúil.

40 [I25^b] ISiméicen dul i cían.

ní fo fechta nodamét :

19 Ba he tuscurnad rotuirsit acu (-æ) .i. *D(H)* ; isna cortaib (coirti) *D(H)* ; cia mun uain(n) assia [20] regus intib ⁊ in b. *D(H)* ; o roa ; is ferr erghaire (erguiri) uainn *D(H)*. 21 Cong. *dī H* ; doib for uad. ; asbertsidhen a (-ch) rachad ar ní (-r) bo (*om. H*) espach (h-) etir. Araide nir ghabsat uaithi cen dul *D(H)* for nir—bæth. 22 *tét H* ; iarom for arai *DH* ; rosiacht (in mun *add. D*) uaithi co talomh (tal- *D*) triasin coirthi *DH*. 23 fessat *D*, fessarat *H* ; na fir seo ar siat ní graideochaid (gradaigfider *H*) ben uaind (uainne *H*) co brath hi fail na hænnumna (-mnæ) *DH*. 24 gatom diu (=didiu) *H*, gadum *dō D* ; a sron ⁊ a folt feoil a máss ⁊ (*om H*), ní ba sogradach do (sograidighti *di*) neoch hi (*om. H*) iartain *D(H)*. 25 Dognith (degniter on) aml. sin *dō (dī)* ⁊ berar dia t. iart. *D(H)*. 26 na fir a nd. i tel. uasin mbaile *DH*. 27 lium, tigh *D*. 28 D—le *D*. 29 IS ind (i n-) egaibh (*dō add.*) ata si for L: *H(D)* ; or 30 (*dō*) fo choimrith *H(D)* ; tighe (taige) dia fis (fis) *D(H)*. 31 dunaig *D* ; in tech *DH*. 32 fôarscaramar *D*, for scarsamair *H*. After this in *H(D)* : or sisi oocus nimfegfaidsi iermota (armotha) conid annsin isbert si (*om.*) an laid mbic si (sis *add.*) oc celepr. di (do) C. oocus (do) L. (sriab nd.). 33 Celebrad, damh *H*. 34 dorocht *DH*. 35 luth *DH*, *om. LL*. 36 tabar *D*, tabair *H* ; nach amtiuil *D*, nac amthiúil *H*. 37 -icen *D*. 38 fechtus *DH* ; no damed *D*, nod amet *H*.

scarad friu bid dál éicne.
menimthistais écne éc.

45 La Coinculainn la Lugaid.
risnarom úath na hómon :
menbad athber co nathlech.
ni bad aithrech ar comol.

Comul scartha fri Riab nderg.
is delg i cridi cró cnis :
50 Cuchulainn do bith in ingnais.
dirsan menbad leca lis.

See p. 252.

Menbad leca lis Lugdach.
lasarumnad cachnderba :
ba romoch ar nétarba.
55 fri mac na Tri Findemna.

Nach accimse Coinculainn.
domringne dérach dubach :
Díthre mo thúath truagamar.
ocus scarad fri Lugaid.

p. 252.

60 Nimrumartsa mo fianchara.
Cuchulainn caraid bruaífad :
bái dam ceile soer subaid
Lugaid mac Clothrand Cruachan.

p. 252.

65 Buaid gaile buaid clis ria cách.
do Choinculainn cruth rodnaí :
buaid ngaiscid do Lugaid lúath.
buaid mo chrotha sech cech mnái.

42 ba dál *DH*. 43 manim tistais echni écc *DH*. 45 rosarumnath na omun *D*,
rasnarumuath na omhan *H*. 46 mumbud *D*, manbad *H*; naithliuch *DH*.
47 bud *DH*; co al *D*. 48 Comal *DH*; scarthæ *H*; Sriab *D*. 50-51
inverted order in DH. beith angnis (ingnis) *D(H)*; dirsand *H*; minbad *D*, manb.
H. 52 Minbad *DH*; leccæ, Lugdach *H* (Lug *D*). 53 lasarumnad *DH*;
cach ndremna *DH*. 54 bá rorom *DH*; netarbai *H*. 55 macu *D*; Emnae
H. 56 Nadnfaci co Coinc. *D*; Nad naicceighe Coinc. *H*. 57 domrighni
DH; dubaig *D*. 58 dithré *D*, dithri, truagh namar *H*; t. na maradh *D*.
60 Nirumartsa mo encara *D*, Nirumartsai moenchara *H*. 61 carad buafad
DH. 62 bá sam ceili *D*, ba thum ceiliu *H*. 64 ngaile (-i) *D(H)*; re *D*.
65 rodnanái *DH* for cruth r. 67 buad *H*; mo cruthsa *DH*; gach (c-)
D(H).

70 *Cach* buaid [bid] dimbúaid iartain.
cipia frisa ferthar tnú :
cach indbass bid indles núag.
cach trén bid truag *no* bid trú.

75 Sirechtach dál *in* bith cé.
ní sét *frisnemnech* dogní :
torbais dál báis sech *cech* ndúis,
gnúis cháin cid alaind a lí.

Nimdagenair cridi crúaid.
dober tēb fri ailethuaith :
ara mence soas gné
a gnúis ri úair ndochraite.

80 INTan imreidmis Emain.
á Temair nír bo drochband :
Cuchulainn and ba subaid.
ocus Lugaid mac Clothrand.

85 Cuchulainn dam dacallaim.
co ngnímaib danaib dubtaig :
issed bas lán lam chride.
ocus lige la Lugaid.

90 Roscarsam friar namalla.
oca mbimmís fri *cach* sel
bés no comairsem nach tai[n].
rodelbad dam dul ar cel. C.

68 c. mbuaid bid dim buaid i. *DH.* 69 gibe *H*; tnuadh *D.* 70
cach nim mbas *D.*, *cach* nimbas *corrected to* *cach* ninnbas *H*; in les *H.* 72
Sirr- *DH*; im *H.* 73 fri né nech doghni *D.*, frine nech digni *H.* 74
truagh torbaigh (-uid *H*) *DH*; sech *om.*, *cach* *DH.* 75 cáin *H*; allí *DH.*
76 Ni mogenair *D.*, Ni mad genair *H.* 77 tuaith *DH.* 78 mce sois
(s-) *H(D).* 79 fri huair *DH*; ndochraidhe *D.* 80 amreithmis (-mais)
D(H). 81 ní ba *DH.* 84 dom ac. *DH.* 85 dianaib dub *DH.*
86 ised fallan *H.*, is de fa lán *D.* 87 fri L. *DH.* 88 friarnamallai *H.*
89 oca bimis *H.*, occambidmbis *D*; fria *D.* 90 ní com. (ch.) *H(D)*;
nach tan *DH.* 91 rodelmadh *D.*, dolb *H*; dhol *H.*

ISSed atberatsom ní báí a hanim intisi intan tancatarsom
istech innund. Asberat dano ba marb Lugaid achetoir oca descin.
Luid immorro Cuchulainn isa tech cosna mná co tarat a tech
95 forthu conna tudchid fer na ben i mbethaid assin tig sin .i. dona
tri coicdaib rigan acht rosmarb uile. IS and asbert Cuchulainn :

Derbforgaill bruinne gel bán.
domriacht dar srotha sá[i]l :
ba rath carat rodamfír.
100 ingen rig de Lochlaind lá[i]n.

O robói eter da fert.
dogní mert mo chride cró :
gnúis Derbforgaill fo licce leirg.
Lugaid Riab nderg dirsan dó.

105 [Ba hallud mor do Lugaidh.
ba maith dorrúmad orcainn :
ised doroigai Lughaid.
fomrumaith oc Derforcaill.]

Ba hallud mór do Lugaid
110 bóí fora chrannaib glee :
coica cetguine cen dáil
la hannud cach[a] ree.

92-96 IAr sin (tra) lotar isin tech Cuc. 7 Lug. 7 in tan rancatar anunn
(indund) ní raibí a hanum inntisi 7 ba marb L. fachetoir ica dfechsain
si (oca descin si). Luidh immorro C. amach isin tech i rabatar na
mna 7 dorat (om.) in tech (dech) cetna forru uile (-i) connach terna
ben a mbethaigh dib asin tigh (toig) sin acht beccan roéla (-aid) dibh fo
thuaigh (tuaith) co hAth mbannslechte (-slecht) 7 luid C. ina ndiaigh 7
ronortá leis annsin. Undi dixerunt Ath mbannslecta nominatur (. . . annsin
Ath mbanslechteai nōator H) conid (-ad) annsin rochan (rocan) C. in laid si sis
(in l. s. s. om) D(H). 97 bruind H (-ndi D); ghel bh. D. 98 domrocht
dar sal srotha (-s H) slain DH. 99 rodannir D, rota nír H. 100 don L.
lain DH. 101 ra bhai D, ra biu H. 103 lice nderg D, leic d. H. 104
sriab D. 105-108 om. LL. dorumad orcind, doroiga, Derbf. D. 109 di H.
110 for acranduib H. 111 cetguini H. 112 handad H; cachá rée
D, cach aree H.

Derbforgaill clú co náne.
 co ngenus *ocus* féle:
 115 nocorala cor nuabair.
 gnuis dar gualaind a ceile.

Tri coicait ban i nEmain.
 is me doruid a norgain :
 cia fogelmais rí na túath
 120 ba luag dóib Derbforgaill.

D .i. dér ingen Forgaill rig Lochlainde.
 Rolad a fert 7 allia la Coinculainn.

113 náni *H*. 114 feile *DH*. 115 nicon *DH*; *ralá H*;
 ualaing *D*, hfualaing *H*. 117 ben *H*. 118 dorinne *D* (*H as LL*);
 orcaíN *DH*. 119 fo gelmhais *H*; ar tuath *D*, ar tuaith *H*. 121 Derb
 Forcaill .i. Derb (der *H*) ingen *F*; Lochlann *D* (-ainni *H*). 122 7 (*om. H*)
 rotoccbadh a fert 7 a lecht (allecht *H*) 7 a nguba 7 alli (allie *H*) a ndís (a ndias *H*)
 la Coinc. annsin. FINIT *D*. For annsin *etc. in H*: conid haided *Lug*. Rieb ndeirg
 7 Derbforcaill innsin. FINIS.

TRANSLATION

DERBFORGAILL, daughter of the King of Norway, set her love on Cuchulainn because of the great stories told of him.¹ She and her handmaiden set out from the east in the guise of two swans until they came to Loch Cuan, a golden chain between them. One day as Cuchulainn and his foster-brother Lugaid, son of the Three Finn-Emna, were by the lake, they saw the birds. 'Have a cast at the birds,' said Lugaid. Cuchulainn threw a stone at them so that it passed between her ribs² and remained in her womb. Straightway two human forms³ were on the strand. 'Cruel have you been to me,' said the girl, 'and it is to you I have come.'⁴ 'It is true,' said Cuchulainn. Thereupon he sucked the stone from the maiden's side so that it came into his mouth with the clot of blood that was around it. 'It was in quest of you that I came,' said she. 'Not so, O maiden,' said he, 'the side I have sucked, I shall not join with.'⁵ 'You shall give me then to whomsoever you please.' 'I should like you to go,' said he, 'to the man who is noblest in Ireland—that is, to Lugaid of the red stripes.' 'Let it be so', said she, 'provided that I may always see you.' So she went to Lugaid and bore children to him.

On a certain day at the end of winter there was deep snow. The men make great pillars⁶ of the snow. The women went up on the pillars. This was their device. 'Let us make our water upon the pillars to see which will enter the farthest. The woman from whom it will enter, she is the best of us to keep.'⁷ How-

¹ She set her love and affection on Cuchulainn, son of Sualtach, having heard the great stories about him, *DH*.

² Between her two wings, *H*.

³ They turned into human forms, *DH*.

⁴ Because it is in quest of you I have come from my country, *DH*.

⁵ . . . but I shall bring you to the man I like best in Ireland—namely, Lugaid Sriab nderg, *DH*.

⁶ Singular in *LL* and *H*.

⁷ For *ergaire* (*DH*) in sensu obsceno cf. *Eriu* IV 26, 12: *Secht nartim na luirg. Bolg meich ina thistu. Secht mna dia ergaire mani thairsed Flidais.*

ever it did not reach through from them. Derbforgaill is called by them. She did not like it, because she was not foolish. Nevertheless she goes on the pillar and it poured from her to the ground.

‘If the men knew of this, no woman would be loved in comparison with this one. Let her eyes be taken¹ from her head, and her nose, and her two ears and her locks.² She will not be desirable then.’

She is tortured in this way and afterwards brought to her house. The men were assembled on a hillock above Emain.

‘I think it strange, O Lugaid,’ said Cuchulainn, ‘that there should be snow on Derbforgaill’s house.’

‘She is at the point of death then,’ said Lugaid.

They rush at the same speed towards the house. When she heard them she locked the house on herself.

‘Open,’ said Cuchulainn.

‘Lovely the bloom in which we parted,’ said she.³

This is what they say, that her soul was no longer in her when they came into the house. They also relate that Lugaid died forthwith on beholding her. Cuchulainn, however, went into the house to the women and overturned it upon them, so that neither man nor woman came alive out of that house—that is, of the thrice fifty queens, but he killed them all.⁴

D., that is Der, daughter of Forgall, King of Norway.

Their tomb and their stone were raised by Cuchulainn.⁵

¹ Let us take, *DH*.

² . . . her nose and her hair and the flesh of her hams, and she will not be beloved by anyone after that, *DH*.

³ . . . and you shall not see me thenceforth, and she recited this little lay, bidding farewell to Cuchulainn and Lugaid, *DH*. For the verses, see the Notes.

⁴ Thereupon Cuchulainn and Lugaid entered the house and when they came in her soul was not in her, and Lugaid died immediately on seeing her. But Cuchulainn went cut into the house wherein the women were and overturned it upon them all so that not a woman of them escaped with her life out of that house, save a few who fled northwards to the Ford of Woman-Slaughter; but Cuchulainn went after them and they were all slain by him there. Hence, people say, *Ath Bannslachta* takes its name. Then Cuchulainn recited this lay below, *DH*. For the verses, see the Notes.

⁵ Then were their tomb and their grave raised, their lamentation made, and their stone erected by Cuchulainn for the two of them.

REMARKS ON THE VERSES

1. 37 **domriacht** LL. The context here demands *to whom I have come*. As *domriacht* can only mean *he has come to me* as in l. 98 (a passive *doriacht* is not to be found, *-roacht* l. 20 is active), we should read *dorriacht* (**do-n-ro-siacht*), corresponding to the *doroct* in DH; cf. also l. 8 *is tu doroacht*. *-riacht* is a later form than *-roacht* (cf. *iarmifoacht*), which it has replaced under the influence of *rosiacht*, as *dorigní* replaced **doruigni* (pret. *-digni*), *doríusaig* **dorussig* (pret. *-diusaig*), *dorlitiús* **doruilitiús* (pret. *-dilitiús*). It was thus kept distinct from *doroacht*, the perf. pass. of *dofeich*.
- om iathalb iúil**, s. Strachan Ériu I 11 sq. and cf. *inn iathaibh iúil* BB 298^a20, *na niathmag naniúil* LL 153^a6, *la hōga aniúil*, Fianaigecht, p. 10.
- 39 **nachimehiúil, nachamthiúil**, probably = *nach-am-chiúil*, containing a reduplicated verbal form. We should perhaps read *nachamgiúil*: *Lugaid, to whom I gave a love, not inherent in me*.
- 41 **fo ainm do maith** is *do miad* LU 7^b36.
- nodamet**. The original seems to have puzzled the scribes here. The *nod* a met of H, *famous its greatness* (*nódh .i. oirdheirc* O'Cl.) is merely an attempt to find some meaning in the obscure or illegible original. *Nodamet* undoubtedly contains the particle *no*, infixing the pers. prcn. *dom* before the simple verb *ét*: *not good the journey that has (been) . . . (to) me*. If *ét* be correct, it can hardly be the pret. of *éitim* 'I obtain' here, nor that of *em-*, which does not occur as a simple verb. A reading *rodamdét* would seem to fit the sense here. *Derbforgaill* speaks of her approaching *dul ar cel* (91).
- 42 **scarad friu**. *Derbforgaill* wishes to express that even should death spare her, she must be parted from Cuchulainn and *Lugaid* because of her disfigurement.
- dál élene** *a meeting with necessity*, i.e., *a matter of necessity*. Cf. *éicendail* a necessity, strait, danger.
- éene éc**. For the plural of *écen* cf. *Lives of Saints*, 2945: *ba hiat eicne dognitis an loingear sin . . . port gacha luingi do loscud ⁊ crechad gacha tuaithe*. LL 230^a: *i nécnib ⁊ i nurgalaib*.
- 44 **la** should be taken either with the copula in l. 46, or with *comol* in 47.
- risnarom** includes the negation *na*, as the subsequent *na* proves: *C. and L., with whom there was not soon fear nor terror*; *rom* is usual in verse after a negation, LU 15^a30, 77^a14. LL 21^b2, 211^b34. YBL 118^b47. BB 354^a31, 410^a45. SG 235, 41. *risnarom* prob. for *risnár rom*.
- 46 **aithleoh**. Cf. YBL 119^a4:
- a bean na bean ir nathber for na hocu dia nathlig:
nidat gala fer rocloi acht fir conupbaig for gai.
- 48 **scartha** 3. sg. pret. pass.
- Lugaid Reo nderg** .i. *sriabh ndearg .i. dá sreibh dhearga bátar tairis .i. cris fó braigit ⁊ cris dara mhedhon, Cóir Ammann § 105*.
- 49 **cro enis** Cf. LU 56^a10: *snigfid crú a cnesaib*, LL 61^a35: *aithá crú ma chaladchness*.
- 50 **In** LL the line has a syllable too many.

1. 51 Cf. H 3 18, p. 3. CZ VIII 107 :

Flaínd line nachamluaidh nad rothbrécat meschoin muaid :
mainbad leca Lugdach liss eoin bice baile notbeitiss.

leca is here glossed by *ruici* 7 *aithis*.

53 **lasarumnad** ?

derba. The DH-reading *dremna* rhyming with *Emna* (55) is preferable. *dremnae* 'madness, fury, panic': in *duinoirgnid co ndremna*, SR 8346. for *dreimne* 7 *dasacht*, Ir. Text Soc. V 16.

- 54 **etarba** (é LL) is simply the contrary of *tarbae* (*ní hada acht is etarba* BB 268*12), not as might be suggested the verbal noun of *etar-ben* or *etar-fen*.

- 55 **Trí Finnemna** .i. Breas 7 Nár 7 Lothar trí mic Eochach Feidlig. Is airi atberthí na Finneamhna friu ar is daentoirbirt ruc a bhen iat dEochaig ar cid dias nó triar bertair a naenecht is eamhan atberar friu, Cóir Anmann § 104. For *ema(i)n* see my note above, p. 112.

- 56 **nach accimse C. LL**, *nadnfaci co C. D*, *nadnaiccighe C. H*. The future *aiccige* of H gives better sense than the present *accim* of LL: *that I shall see Cuchulainn no more, has made me tearful and sad*. Read *Nadnaccige*.

- 58 **dithre feeble**, s. Meyer's Contributions. *rop arsaíd dall dithre* LB 113*36. **truagamar**. The reading of LL (*truag amar*) is preferable.

- 60 **nimrumartsa mo flanchara LL**, which should be read. Cf. Reiene Fothaid Canainne 8: *nimrumartsa mamasrad*.

caraid bruaíad. For *bruaíad* cf. in particular LL 31a29: *feile brig bruaíad is blad a crích Cruchan na corad*. By O'Clery it is glossed *bagarthach*.

- 64 **buaid ngalle DH**, which should be read; cf. *buaid ngaiscid* 66.

65 **cruth rodnái** ?

- 68 **dimbuaíad**. For this see Meyer's Contributions. One syllable is lacking in LL.

- 70 **indles**. I have the following instances of a word *indles*: ar *étarba ninderb* nindles im tír cáich ar núair, LL 297*14. *indles di immorro guth fotha uair ní fota hí inti féin* BB 318*24. *inleas a tabairt for airimh naili acht for a .vii.*, *ib.* 321*13. *indles dosen immorro air ní fil alt ann*, *ib.* 321*22. *indleas do dhíalt immorro deach duna .vii. ndeachaib ele dorad fris air ní fil alt and*, *ib.* 321*39. *da delidin diabul des: foirit ecommuaim nindles*, *ib.* 332*26. *fochesathar in chuach uaidhib for indleas*, YBL 133*37. Gen. sg. *rogellai Saúl . . . a hingin cendil nindliss*, SR 5818.

- 72 **sirechtach**. This word is well-known from the following phrases: *ceol* (*bind, seng, soer*) *sir(r)echtach* (*sirbuan*), cf. LL 203*7, 276*11. LB 136*6. SG 108,15, etc. *shuag sirechtach* (*sirdochair, sirdemin, semide*), SR 8133 (: *dinertach*). LL 296*45, 125*23 (*ar slog s. sirguba*). LU 125*22. *aithguba sirechtach* LL 119*34. *suil sirechtach* LL 235*9 (*rodarc sula s.*), *ib.* 237*23 (*sithilliud sula s.*). *osnada s.* LU 33*9. From *sirecht*, cf. YBL 129*27: *ní sian nalaind nadbann ansireacht nadcluínither* BB 444*52: *ba mor do cnetair 7 toirrsib 7 sirechtaib rolaíset*, similarly 475*14. Probably a compound of *sir*— (with *fecht* ? *sirfecht*, SR 8210. or *iachtach* ?)

- 76 **nimdagenair**. Read *ní madgénair* 'not happy is.'

- 88 We have taken leave of our pastimes (cf. *amaill*, Contr.), at which we were wont to be ever. It may be we shall never (for *no* LL read *ní* as in DH) meet again (*comairsem*, pr. subj. of *conricci*, fut. *comraiciub, comricium* l. 12, used after *bés* as in the Glosses). It has been fated for me (cf. *rodelbad dún*, Reiene Fothaid Canainne 4) to go to death.

- 97 **bruinnegel**, a compound like *bruinnedere*. Hence *bruinneall* 'a fine maiden,' still in use.

rodamfir for *rodamir* with the same parasitic *f* as *ind ofucci, dofuairc*,

fufálgí, dofarlaic, subj. *arfema* (not from *ar-fo-ema*) etc.; *ro-ir* 3 sg. perf. of *-er* "to grant, grant graciously," the verbal noun of which *rath* occurs in the same line as its object: *It was a friend's favour, she granted me.* The reading of LL suits the sense better than that of DH (*rodannir* 'she granted us').

1. 100 *lân*. We expect *lain* as in DH. (for *rain* Contrib. 277, 20 read *lain*).

101-104 Cf. above p. 202.

mert harm, hurt: *truag do dia donrat immert*, SR 4053. Cf. *mertan, meirten* 'fatigue, depression,' *mertneck* 'depressed.'

- 108 *fomrumaith*. cf. *Amra Conrói*, Ériu II 3, 3: *nar caur rusromaith rodinfe fæbra ficht fíba fess moch mairb*.

- 118 *doruid* from **di-ro-vede*, the 3. sg. perf. of *do-feid* 'he brings, brings on, causes,' cf. *as nert dæ dudaruid som*, Mil. 63^b12 (**di-ro-vede*); *dusnderaid* 'he had led them forth,' *ib.* 99^b13. The pret. of *do-feid* is *do-faith*: *dafáid*, Fiacc's Hymn 9, 47 'he led them.' The relation between this and the perf. *doruid* corresponds to that between *-ráith* and *imrorthetar* ML 104^b8. Cf. Thurneysen, Handbuch 396.

- 119 *ríg na túath*. Cf. Brehon Laws V 50, 11 sq. *rí roríg .i. rí túath*.

Ní rí túath, nand[f]orgella
trí rí do rígaib Fuaithi.

- .i. *trí ríg tuaithi lais uair trí ríg túaithi ag ríg tuath 7 .u. ríg túath ac rí cúigid.*

SNÁM DÁ ÉN CID DIA TÁ

THE following two legends from the Irish Dindsenchas are taken from the Book of Leinster 202^b60—203^b52. They have already been printed in part by L. C. Stern in the notes to his paper *Le Manuscrit irlandais de Leide* (RC xiii 1 sq.) But a full and accurate edition of these important tracts is needed, so I print them here as an appendix to the Aided Lugdach agus Derbforgaill, because of the similarity of their folklore.

The first story gives the origin of the local name *Snám Dá Én*, a part of the Shannon near Clonmacnois and Móin Tíre Náir. Eistiu, the wife of Nár, son of Fiac, has a lover Bude, son of Derg Coniri, who comes with his foster-brother Luan in the guise of birds to visit her. Through the magic of their song they lull all around her to sleep, as did Liban and Fand in the *Serglige Conculainn*, and Bude enjoys undisturbed the company of Eistiu. Nár asks his druid whence these birds come, and the secret is revealed to him. He sets out for the ford, which Bude and Luan were wont to frequent, and slays them with one cast. Eistiu on coming to meet them witnesses their cruel fate, and herself dies there by the river. Nár comes back and dies of grief for his faithless wife. Hence the names Áth Luain, Snám Dá Én, Móin Tíre Náir and Mag nÉsten.

In the Dindsenchas of the Book of Ballymote, 405^a49, this incident is mentioned under *Móin Tíre Náir*. Here, however, as in the Rennes Dindsenchas (RC xvi 56) and in the prose version LL r66^b13, Nár dies by the hand of his wife Eistiu, after killing her two birds :

Móin Tíre Náir cid dia da. ní hansa. Nar mac Findchada mic Chonaill robith ann la hEitsine mbainfeinnid iar marbad a da hen for Snám Da Én for Sinaínd. unde Snám Dá Én.

Here BB inserts three stanzas omitted from the Rennes and LL recensions :

<i>Meabul leam aní dia fáil.</i>	<i>sencus Mona Nair nertmair :</i>
<i>rug Nar foras sa fine.</i>	<i>co fuair bas la hEitsine.</i>

hEitsen banfennid inbres. romarb Nar co neimeces :
ciarb eces Nar cosaneim. dofuc coban in mben sin.

Da en badar ocin bein. diarb ainm Ceil is Celeireir :
na ndigail ba banar brug. Nar fo mibuil cid mebul. M.

A further allusion to this same legend is found in the tale *Aided Diarmada mic Fergusa*, *Silva Gadelica* I 72 sq :

Is ann búí Diarmaid ina loingius ic Snám Dá Eon for Sinainn .i. dá én romarb Nár mac Finnchad micc Chonaill Chernaigh for gualainn Eistine banfeinnighe ann conad de ráiter Snám Dá Én.

The second legend, following immediately after the first, is in explanation of the name *Snám*. It relates the combat between Aed Rind, the son of Rónán and Conán mac in Dagdai, brought about by Fínd's love for Aed's daughter Celg. Remur and Cael, the two sons of Medb and Ailill, came in the form of birds to aid Conán: "They swim the stream and from the swimming *Snám* takes its name." They throw themselves on Aed in the shape of dogs, and they all die at one another's hands.

C. M.

I

SNAM Dá Én na éoin dia tá. sloindfet duib can immarga :
 senchas sár confeith in slúag. inní da tá in Snam sirbuað.

Nár mac Féic mic Chonaill chais. n[i]rsat briathra fir anbais :
 robí a chéile cæm in ben. Estiu in banfennid bithgel.

5 Buidi mac Deirg Conníri. a cruachánaib Dubthiri :
 ba lennan dEstin amra. Budi mac Deirg dathchalma.

Budi mac Deirg dian garta. ocus Lúan a chomalta :
 irrícht da én æbda sin. tictis co hEstin imglain.

Andsin dochantais don tslúag. ceol seig sírechtach sirbúan :
 10 co cotlad in slúag uile. risin ceol na sídchuire.

Trath na chotlad cách dochéin. tictis na rectaib fadéin :
 dobid Buide nir deccair. ocus Estiu i noenlepaid.

Andsin rosiarfaigend Nár. dia druid ba dichra in comrád :
 ca bale assa tecat na heóin. co hEstin alaind ardmóir.

15 IS andsin atbert in drúí. ní chélamni fórt a rí :
 isiat na heoin dothæt and. Bude is Lúan nach lánmall.

Andsin tecait forsin náth. immar nathictis cognáth :
 ní matancatar na ndáil. luid Estiu issin comdail.

Téit mac mic Chonaill Chernaig. aran druim ba mór derbaid :
 20 coro dibaig trén a cur. corosmarb doenurchur.

Facthair bethu bec ilLúan. corránic in náth nindúar :
 ocus conn áth túas atbath. Lúan mac Lugair mic Lugdach.

1 Snam Dá En on the Shannon, cf. *Book of Armagh* 11^{b1}: Venit ergo Patricius sanctus per alueum fluminis Sinnæ per Vadum Duorum Auium (*Snám Dá Én*) in Campum Ai. For further references, see *Hogan's Onomasticon*, p. 614.

3 bría MS. 4 robí=rob í.

5 Cruachán Duibthire, in *Connaught*, Hogan.

6 dathaṁ with two dots over the m and in upper margin talma.

11 fa (déin) under the line, and apparently in same hand and ink.

13 rosiarfaigend sic MS.

14 Read can assa tecat na heóin.

18 matancatar=madtancatar. 22 conn=oconn.

Luid Estiu lám frisin sruth. ocus nír garit in ruth :
is úadi sluinter in mag. bail is marb imMaig Eisten.

- 25 Luid Nár co Tír inn áir. ar cinniud ara comdái :
is marb do chumaid a mná. Nár mac Feic fer ná terna.

IS desin ata Áth Lúain. is Snám Dá Én ri hoenúair :
is Móin Tíri Náir niamda in dál. is Mag nEsten Sinna na Snám. S.

II

- Ata senchas aile dó. ciadera ní himargó :
30 ocus is fír cechtar de. cia bether ca innise.

Æd mac Rónain corrahaib. Find romarb a degathair :
desin ba foglaid dond féin. Æd Rind mac Rónain rogeír.

Æd mac Rónáin mic Æda. mic Imchada ba hæbda :
is mic Laigsig láthar ndil. mic Chonaill mic Amairgin.

- 35 Cét narmach nálaind nargda. im thrí rígaib rogarga :
itorchair leis mod cose. co cath Masten mórgairge.

Trath romemaid in cath. ar Æd amMastin immach :
focraid comrac oenfir úad. forin féin ba feidm fírbúan.

- Æd is Fiachu is Cu Lagen. rosmarb ar galaib dagfer :
40 ocus nír thairind a láim. Æd mac Rónáin co rográin.

Da mbet[h] co bráth forin chnucc. Æd Rind ropo rigda a chucht :
nocon fuair fer na agaid. Æd mac Ronáin rorebaig.

IS and roerig Find féin. in trath rofemmid in féin :
rogab a armu uile. Find mac Cumaiill Almaine.

- 45 IS and asbert Cailti cáid. a Find tairind do thromgáir :
comrac oenfir aidblib ngleo. nitricfa céin beorsa beó.

23 ruth=riuth. 25 Tír in Náir, in *Umall, Hogan*.

27 Áth Lúain. cf. *R.I.A. Stowe MSS. D II 2, fo. 40^a2*: ó Lúan mac Lughair mic Lugdach a Cruachan Duibthíre rohainmnighedh Áth Lúain.

38 fi rbúan *MS.*; after *fí* a small hole in the parchment.

44 Almaine, see *Hogan, s.v. Almu.*

IS andsin atrubairt Find. fri Cáilte áit bai asa chind :
ni ferr limsa thascín marb. inna me féin tria chruadarm.

Asbert Cailti cruaid a chrí. na geibsiu acut a rí :
50 a chend for Æd co hellam. is missi do dichennad.

Asbert Ædán mac Deirg déin. asbert Æd culdub cen chéill :
rodingebtais díb Æd Rind. is friu thanic a imchimm.

Ciar maith Ædán ciar maith Æd. ciarb inmain let iat aróen :
im ferrsa re huair ngaile. oc ascín na hirgaile.

55 Nach facci na tri curaid. dar lem is mor romudaig :
ni thanic im féin cose. triar aile bud ágmaire.

Na hapairsiu sein a rí. ciarbtar inmain letsu thuif :
im ferrsa uair cinnim cath. indá ind ócbad amulchach.

Narb aichnid duit Nec[h]tain nár. narb aichnid duit lúas a
60 ba comlund cét cirthe cræb. arapa raforraig Æd. [da lám :

Dard laimsiu a Find aidbilib níad. darm gæ darm [chla]ideb
[darm scíath :
noco geib armu fri fec[h]t. læch frisimbria mo thiglecht.

Berid Cailte céim neime. ina stuaig thruim tentide :
co tarla dó forsin maig. oculus mac Rónain raglain.

65 IS and atrubairt Cailte. ina ndernais ní máitte :
rofæthais féin innossa. ma darónais erndmossa.

IS and atrubairt Æd Rind. ni maith cath can choma tind :
gebat síd is erge de. da fagtha dam a Chailte.

Atrubairt fris Cailte cáid. cuir uait tarmu tair im dáil :
70 tairchi ar mfoessum mad maith latt. coraccillem in nairecht.

Andsin nostecat aróen. Cailte coscrach oculus Æd :
rop ingnad ri fiannaib Find. damthain dÆd dñir i nhErind.

58 im ferrsa *written twice*.

59 *Read lúas a lám.*

61 *Lower margin injured.*

- IS and atrubairt Find Fáil. im fáilid frib cen rográin :
fota atáthi for sessam. ní maith aicned anfossad.
- 75 Ní súidiub ar Cailte cæm. oculus noco suidfe Æd :
noco tartar a ferand do Æd. co fagba tuilled ré tæb.
- Dorat a laim illáim Find. is nír doraid dó dar lind :
is fuair a ferand uile. Æd mac Rónáin in ruire.
- 80 Selat dó sin tsíd rodnaht. sel dó ic Find i comaitecht :
cor fer eter dá domon. corb ainm dó féin Ferdomon.
- Masc ingen Maigni mǫadaig. robúi oc Æd isna fiannaib :
di ba cland ba cæm in ben. Énán oculus Celg cæmgel.
- Cach fer nochunged Cheilg chæmi. ba dó féin a domæni :
85 annirt oenfir cen omun. rothuitted la Ferdomon.
- Caraid Ossin mac Find. Ceilg ingen Æda alaind :
oculus nocor lam a lúad. rop ecal leis Æd armruad.
- Conán mac in Dagdaí déin. atrubairt riss Ossin fodéin :
cunnig Ceilg ársit cara. na rabais i noentama.
- 90 Andsin érgis is tig óil. Con[án m]ilbél mó cech glóir :
cor chunnig co tend Ceilg [uad. for] Æd áit i mbái in mórsluag.
- Dobersa duit ar Æd Rind. com[rac o]jenfir innisim :
oculus nocon faigbe mnái. a Chonáin [a mic in] Dagdaí.
- Noscoisc Find ba ferr san tslúag. connachar laimed a lúad :
95 connar chumnig nechtar de. úair bæthbriathra brócoite.
- Bliadain i Formáil na Fían. dOssín cen dul sair no sár :
issed nasfast forom ngrind. [serc ingi]ui Æda Rind.
- Tecaiscid Ossín co hán. arin cu[raid ar] Conán :
co tanic a ferg co trén. do Chon[án mol]bthach milbél.
- 100 Atbert riss Ossín mac Find. córu duit ferg fri Æd Rind :
rofócair fort in athig. rotéastar mo ingen.

84 chæmi sic MS.
brackets, are all conjectural.

90-93, 97-99 MS. injured. The readings, given in
99 marbthach, Stern RC. xii 10. 101 mo=imma.

Luid Conán ba cruaid in fis. co fuair Æd Rind ina liss :
coro chunnig fair cert claidib. no [in] ingin co imdemin.

Lotar bale irraib ind fían. ocus Find féin i nGarbdíad :
105 leicidsium dóib feib ba gnath. comrac oenfir forsinn áth.

Remur is Cael nada *chranna*. da mac Medbi is Ailella :
oenben rostuargaib cen tár. sin caur comramach Conán.

Tancatar asSíd Ban Find. irricht da én os each dind :
snait in sruth súaire in dál. is on tsnám atá in Snám. S.

110 IRrechtaib da chon co Æd. dolluid Remur ocus Cael :
co rabatar ca mescad. is Conán ca chruadtescad.

Nocor chomrac oenfir dÆd. Remur is Conán is Cael :
atrochratar a cethrur. rophí inn irgal imathlum.

Conan is Æd Rind narriad. rohadnaccit i nGargdiad :
115 ic Áth Chind Gargden cen gád. eturru siar issin Snám. S.

108 Síd Ban Find, in *Mag Fémín*, Hogan. 113 rophí=rop hí.

115 Áth Cind Gargden. I have no other instance of this name.

A NEW VERSION OF THE BATTLE OF MAG RATH

WHEN in 1842 O'Donovan brought out his edition of *Fled Dúin na nGéd* and *Cath Muige Rath*, he knew of three MSS. only: the Yellow Book of Lecan, the Stowe MSS. 23 K 44 and B IV 1, the former by Tomaltach Mac Morissy, the latter by David Duiginanus.¹ There is another copy of the *Cath Muige Rath* in the Reeves MSS 24 P 9, and one in the Brussels collection. These all, however, have the same origin, the divergences being due to the greater or lesser fidelity of the scribes in copying the original.

In the Yellow Book of Lecan there is a short and entirely different redaction of this ancient tale. It is free from the intolerable prolixity of the longer version and takes the reader at once *in medias res*, in sober, precise language. Atkinson's suggestion in his preface to the facsimile of the YBL, that this shorter version formed the basis of the longer one is misleading and only shows that he had as slight a knowledge of the former as of the latter, of which he states that the beginning is lost, the fact being that it is the 4th folio² that is missing.

Before dealing with the two versions in detail, it may be desirable to summarize briefly the events leading up to the battle. In the year 615 Suibne Menn, son of Fiachna, assumed the kingship in Tara, having dethroned his predecessor Maelchoba. After 13 years' reign Suibne was slain at Ailech Néit in Donegal by his enemy Congal Clóen. This Congal, a young prince of the race of Rudraige Mór in Ulster, strove with all the ambition and daring of a Catiline to usurp the sovereignty of Ireland. He is, however, vanquished at Dún Cethirn by Domnall, son of Aed, of the ancient race of Ugaíne Mór and goes to Scotland and Wales to seek the help of

¹ O'Donovan alludes also to a version in the Book of Fermoy (Preface vii); but no such text is to be found there.

² p. 254, 10 (*o Thulach*) — 270, 11 (*dar iadas-*), O'D's. edition.

his kindred against the King of Tara. After nine years' absence he lands in the north of Ireland with an immense army of Scots and Britons, heedless of the adverse omens of the druids. The men of Ireland gather around Domnall, and on the plain of Mag Rath Congal pays for his disloyalty with his life, and his whole army is slaughtered.

Fled Dúin na nGéd mentions as the apparent cause of this conflict the feast given by Domnall to celebrate his assumption of the kingship and the completion of his fortress Dún na nGéd on the Boyne. Neither MR I nor MR II¹ makes any reference to this Dún na nGéd; in the latter, however, Tara is given as the scene of events (l. 1 and 4). But Tara having been cursed by St. Ruadán in punishment for the violation of his sanctuary at Lothra in Tipperary by Diarmait, the last Tara feast was celebrated in the year 560, so that the statement of MR II is inaccurate. From this time on the reigning king took up his residence in whatever locality he deemed most desirable. Thus when Domnall in 627 assumed the kingship, he built his Dún na nGéd on the bank of the Boyne. Here, according to FDG (l. 107) he gathered round him the chief men of Ireland in honour of the commencement of his reign. This is not in agreement with the present version, according to which both the feast and the battle took place in the same year, if we may judge by Congal's words: *facbaimseá athesc lat a Domnaill cath uaimse dúid dia mis ondiu* (l. 254). Historic reasons certainly favour the former version, which allows an interval of about 9 years between the feast and the battle, if indeed this feast has any foundation in fact, for it is hard to see how Congal could have accepted Domnall's hospitality, having been lately deprived by him of the Cinél Conaill, the Cinél Eogain and the Núi d'Tricha Cét Oirgiall. The question depends also on the date of the death of Congal's father. We know that Scannal Sciathlethan still ruled in Ulster when Domnall became King in Tara,² but the year of his death is not definitely stated in the Annals.

In MR I there is no mention of this feast. After a long pre-

¹ MR I=the long version of the *Cath Muige Rath*. MR II=the present short one. FDG=Fled Dúin na nGéd, my own edition, *Videnskabs-Selskabets Skrifter* II, 1909, No. 6, Kristiania.

² *rogabais* (i.e., you, Domnall) *rigi nErenn iarsin. Marb didiu mathairsi iarsin*, FDG 276.

amble on the construction of literary compositions, and some almost fulsome flattery of Domnall and his line, the day of battle is ushered in. FDG also contains a preface which however differs completely from that of MR I. Having dealt with Domnall's ancestors Ugaine Mór and Tuathal Techtmar and their decisions regarding the supremacy of Ireland and Tara, it goes on to relate Domnall's dream in Dún na nGéd, foretelling the horrors of Mag Rath. Then follows a description of the preparations for the feast, how Domnall's men during an incursion into Meath carry off some goose eggs from the hermitage of Érc Sláine. The latter in consequence denounces the feast, and as an incarnation of his curse two supernatural beings out of hell approach the fortress, where they foretell great evils for Ireland because of that feast, which they had been the first to partake of, and thereupon they vanish.

The present short version opens with the feast. The following is an analysis of it with the parallels in FDG and MR I:—

1-4 Domnall summons the men of Ireland to the feast of Tara. There is no reference to this in MR I. For FDG see above, p. 227.

5-37 The arrangement of the five provinces and their kings in the banqueting hall (5-10); this would have been different had the king been of the southern O'Neills (9-34). Prose and verse are not in agreement.

Omitted from MR I. FDG (197-204) throughout diverges from the present version, the verses being omitted¹ and Maelodhar of Oirgialla given the place of honour at Domnall's right, not Maelduin of Munster as in the present version. This honour was due to Congal, Domnall being of Conn's line.

38-44 Here is interpolated a short explanation of Congal's surname *Caech*,² omitted from MR I. In FDG Congal himself relates the story in his attack on Domnall; but there is no mention of the demands of the men of Ulster for the eye of Domnall's son or Domnall's decision. That this demand was not merely an invention of the writer, may be gathered from the passage MR I 136, 9-12. where Congal being asked by Domnall what conditions he would exact, replies:

*Gebatsa uait mad maith lat. tabair damsá do degmac :
do lam dít is do ben maith. tingen is do rosc roglas.*

Here, however, the demand is both for the son and for the father's eye. References to the loss of Congal's eye through Domnall's negligence,

¹ These verses are also in Harleian 5280, f. 74a, from which they have been recently published by Kuno Meyer, CZ vii 108.

² Also in Congal's surname there is a discrepancy between the versions, MR I and FDG referring to him as *Congal Claen*. From FDG 273 (*am clæn reme am cæch iarum*) it is evident that both names were familiar to the shanachie.

A NEW VERSION OF THE BATTLE OF MAG RATH 229

occur several times in MR I, e.g. 111, 7 and 218, 9: *díglaiḡ mo deirc ndíradaírc arin triath romtógaiḡsea*.

- 45-60** The feast and the outcome of it. Congal challenges Domnall to do battle with him at the end of a month. FDG 164 sq.

The only points in common with FDG are Congal's eating of the egg before the feast, his withdrawal and threat of battle; in all other respects they differ. Thus the present version omits all mention of the transformation of the goose-egg and silver-dish (FDG 205 sq.),¹ the episode with Gair Gann (ib. 210 sq.), Congal's cursing by the Apostles (ib. 284 sq.), his reception of the poet-emissaries (ib. 311 sq.), and his visit to his uncle Cellach, who counsels him to seek help from his kindred in Scotland (ib. 317 sq.). On the other hand Domnall's offer of a golden egg to Congal is not referred to in FDG, or in the prose of MR I, though it seems to be implied in the quatrain 128, 23-26:

*Targad lan .vii. ndabach ndron. duigib géd i nœninad :
ocus ug oir imaillei. ar uachtar cacha daiḡche.*

- 61-63** Congal's departure for Scotland and his return fourteen days before the battle. Cf. FDG 352 sq.

The long account of Congal's adventures in Scotland and Wales, which occupies l. 352-761 in FDG, is neither given here nor in MR I. The statement that Congal returned a fortnight before the battle, is peculiar to MR II.

- 63-70** The billeting of Congal's men, and his plundering of Mag nGlasse. There is no allusion to this incident either in MR I or in FDG.

- 71-73** The men of Ireland gather round Domnall.

According to the shorter version, this took place in the autumn; but in MR I it is definitely stated that the battle was fought in June: *vair in .ix. ad laiḡhi a raith samraid do sunrad sin 7 ocht Kal. luil do raithi 7 Mairt a sclarlaiḡhi sechtmhaine 7 coicedh fichet ais esci*.

- 73-77** Here the story of Congal's meeting with the cleric is abruptly introduced. Not found in MR I or FDG.

- 77-80** All attempts at reconciliation prove futile, Congal being possessed by the Devil.

The redactors of FDG and MR I, displaying their knowledge of classical myth, state that the three furies Electo, Megæra and Tesiphone had made him their abode from the time of his birth. FDG 235, MR I 166, 21.

- 81-83** Domnall pitches his tent, and plays *fithchille* with one of his men; a dwarf is put on the look-out. Peculiar to this version.

- 83-87** Dunchad and his two foster-brothers are appointed to encounter Congal.

In MR I this task is assigned to Cellach, son of Maelchoba. See MR I 160, 22. 166, 3.

¹ This incident is several times alluded to in MR I, e.g., 110, 2 sq.: *gusín aidechi roimresnaigestar Domnall 7 Congal Clæn im deithbeir na dá nugh nurchoidéach .i. ugh circi céiri clámruaidi 7 coimpeirt geoid glanfosgaidig*. There is another reference to it in the misinterpreted passage, FDG 532-35: *maírg teit tria clæchlód uige do throid re rig Temraigi* 'woe to him who sets out to fight the King of Tara because of the transformation of an egg' (Cf. MR I 128, 21-22).

87-101 The opening of the battle.

This description differs completely from that of MR I. In the present version there is a discrepancy between the prose and the verse, the former (l. 84, 87) giving the duration of the battle as three, the latter (l. 205 sq.) as eight days. According to MR I 110,14 it lasted seven days (not six as O'Donovan incorrectly asserts; the MS. has .vii.).

102-108 Congal's combat with Dunchad. Not in MR I.**108-122** Congal's survey of the battle-field and his disparaging remarks on the various detachments of Domnall's army, as they are pointed out to him.

MR I has a similar passage (p. 125), in which Congal's abusive remarks are identical as to the men of Leinster, Connaught and Ossory, but they differ in the case of the Munstermen; furthermore there is no allusion to the O'Neills. In MR I it is Domnall, who, when inciting his men to battle, repeats to them Congal's scornful words, whilst in the present version we have them from Congal's own lips during the battle.

122-136 Congal's search for Domnall. Domnall's offer of reconciliation and its rejection by Congal. Omitted from MR I.**136-148** The foretelling of Congal's death by the simpleton Conall Clogach,¹ Domnall's brother. Omitted from MR I.**149-154** Congal's onset and his slaying of Dunchad with his two foster-brothers. Omitted from MR I, where no mention is made of Dunchad.**154-160** Domnall's entry into the battle, the death of Congal and the slaughter of his army.

There is no mention in MR I of Domnall personally taking part in the battle. The death of Congal is mentioned, p. 110, 16 in accordance with the present version; but in contradiction to this it is related, p. 307 sq. that Cellach gave Congal his choice between flight or single combat and that Congal chose the former.

161-167 The sole surviving Scot escapes by swimming to Scotland.

Also related in FDG and MR I; but these versions contain nothing corresponding to l. 162-167 of MR I.

168-246 Domnall's lay in praise of the two Flanns, Faelchu and Congal, who had fallen in the battle.

Of these and the preceding verses there is no trace in FDG or in MR I.

L. 241 Congal's death on a Tuesday is mentioned in accordance with MR I 110, 17.

From this analysis it is evident, that the sources of the present version of the battle of Mag Rath were partly or altogether different from those of FDG and MR I. It is obvious also that it is an abridgement of several older and varying accounts, as is proved by its disconnected form and the discrepancy between prose and

¹ This Conall Clogach is mentioned in MR I as the author of a verse on the battle of Mag Rath, which is quoted (p. 320, 3.)

verse; for the former see l. 38, 73, 102, 108, 122, 136; for the latter l. 8 sq., l. 88, 213 sq. Similarly MR 1 has been drawn from several sources, as is hinted by the author himself, who in several places quotes his authorities and rejects accounts differing from his own—e.g., p. 250, 8. 250, 24. 320, 3, where earlier authors, Flann, and Conall Clogach are quoted; and p. 270, where he discusses the causes of Conán's death; whether it was the saints of Ireland who deprived him of his sight, as some state, or the spear of Cellach, as others relate, which riddled his bowels, so that mists and death-clouds drew "a dark and gloomy veil over the open inlet windows of that prince's sight."

This is essentially a tale of the people, dealing as it does with one of the most dramatic of Ireland's battles. It swarms with old pagan beliefs, which creep in in Christian garb, and gives us a glimpse of heathen beliefs and superstitions, surviving among the people hundreds of years after the advent of Christianity.

C. M.

CATH MUIGI RATH ANDSO

DOGNITHEIR FEIS TEAMRACH la Domnall mac Æda mic
 Ainmireach ⁊ ite teora feisa hErenn .i. feis Eamna feis Temra
 fes Chruachna. Conacart firu Erenn docum na fesi Temrach
 sin. Dorondad imda Domnaill for lar in righthaigi a Temair ⁊
 5 rosuigided in sluag iarsin [col. 946] .i. fir Muman isin ceathromain
 deisceartaig don tig. Condachta a niarthar in tigi. Ulaid ina
 thuaiscert. Laigin ina airther. Medon Erenn im Domnall isin
 tig sin. Fon indus sin dorondad in les rig Laigen isinn
 imdai ar belaib anair ri Muman ara laim des ri Conacht fora
 10 chul do ri Ulad fora laim chli. As amlaid so immorro nocoraigdis
 dia mbad o Uib Neill i ndescert in rige .i. ri Laigen fora laim ri
 Ailig fora laim chli ⁊ ri Ulad fora laimside, ri Muman fora laim des
 ⁊ ri Conacht fora chulu dia nebrad annso.

	YBL	Teamair sær in sosad.	Harl.	Temair sær in sossadh.
15		do cach ri dia rime :		do cech ri dia rimhe :
		ime maith in taigi.		imme maith an taighi.
		suidhis flaith cach thiri.		suides flaith cech tiri.
		Dia laim des dodesig.		Dia laim deis . . .
		ri Caisil cain curi :		ri Caisil cain cuiri :
20		ri Laigen lith ngraide.		ri Laigen lin ngraidhe.
		a cedlud fri suidi.		hi cetlud fri suidhe.
		Suidi airdrig Ailig.		Suidigh airdri Ailig.
		dia cliu chain co clothnai :		dia cliu ceim co clothgai :
		ri Ulad ard athnai.		ri Ulad ard nathe.
25		i cedlud fri fochlai.		hi cetlud rig Fochla.

3 conacart, first a under line in apparently same hand and ink. 4 in under line in same hand and ink. 10 (ch)ul over erasure. 14 særi YBL; i partly erased. 17 (s)uidhis over erasure. 22 airdrig, g under line in same hand and ink. 23 dia, a subscriptum; cli YBL; a letter erased after i, read cliu.

THE BATTLE OF MAG RATH HERE

THE feast of Tara is celebrated by Domnall son of Aed son of Ainmire, and these are the three feasts of Ireland : The feast of Emain, the feast of Tara and the feast of Cruachain. And he summoned the men of Ireland to this feast at Tara. A couch was prepared for Domnall in the midst of the royal palace at Tara and afterwards the host were seated. The men of Munster in the southern quarter of the house. The men of Connaught in the western part of the house. The men of Ulster in the northern. The men of Leinster in the eastern side of it. The centre of Ireland around Domnall in that house. Thus was the court made. The King of Leinster on the couch opposite in the east, the King of Munster on his right hand, the King of Connaught at his back, the King of Ulster on his left hand. This, however, is how they would have been arranged if one of the O'Neills in the south had held the kingdom—namely, the King of Leinster beside him, the King of Ailech on his left hand, beside him the King of Ulster, the King of Munster on his right hand, the King of Connaught at his back, concerning which this was said :

Tara, noble the abode
For every king, if you but reckon them :
around whom—good the prop,¹
the chief of every territory takes his place.

On his right hand sat
the King of Caisel, a fair host :
The King of Leinster, glorious the festival,²
close beside him.

The seat of the high King of Ailech,
on his left a rank with fame :
The King of Ulster, noble the telling,
by the King of the north.³

¹ aige, 'a pillar, post, stay.' Here used metaphorically of the King of Tara as the prop of his people.

² lín ngraidhe, Harl. "with a number of steeds."

³ The reading of Harl. is translated. fochlai as the context clearly shows cannot refer to the imda Domnaill, line 4.

The lordly King of Connaught took his seat
 behind him, splendid the ranks :
 for noble ancient lore,
 for triumph and for judgements.

I gloried in this story
 It is true though I testify it :
 The noble wondrous settling
 of the populous house of Tara.

Then was everyone seated by Domnall according to rank, profession and lawful claim to celebrate the feast ; on his left hand the King of Ulster—namely, Congal Caech, his fosterson—that is, Domnall's ; it was he who had reared him. This is why he is called Congal Caech. One day on going into the garden of the King, a bee chanced to fly in his direction and destroyed the eye in his head, so that is why he was named Congal Caech. The Ulstermen demanded the eye of his son. Judgment was left to Domnall. " I command," said Domnall, " that the swarm which has caused the damage be destroyed, until the guilty one fall." But the Ulstermen were not satisfied with this and there was strife with Congal thenceforth.

Thereupon the food was distributed to the host. Twelve hen-eggs were brought in upon a dish and placed at the corner of the couch. Whilst Domnall was standing up serving the eggs, Congal ate one of them. Domnall seated himself and the eggs were brought down. " The woman who brought the eggs" said Domnall, " told me that there were twelve. A curse on her to tell such a lie to my face." " I ate one of them," said Congal. " Then you may finish them," said Domnall, " for I will not eat the remains of a theft." " You make me out a thief," said Congal. " We give God thanks, O Domnall, that it is not after eating your food we address you." " I will give you a golden egg," said Domnall, " and speak no more of the egg to me." " Rise up, men of Ulster," said Congal, " that you eat not the food of Domnall. I leave this answer with you, O Domnall," said Congal, " I will do battle with you on this day month, that one of us may bring about the death of the other because of that egg." The men of Ulster were let out around Congal. This caused a great stir among the men of Ireland. " Take no heed," said Domnall. " God will decide between us one

lib " or Domnall " glefid dia edruind i nensist. Rocluinið immorro
60 a nerfuagra ara mbeithi a nearlaima cosa la sin."

Luid iarum Congal fochetoir a crich nAlban .i. co Domnall mac
Echach Buidhi co tucad leis firu Alban co tancadar cæicthigis
riasin cath. Rolaite for coindmed cach naidchi re fed sechtmaine.
Ba trom *didiu* la hUlltu in coindméd sin cach naidchi. Adnaig
65 remib co Mag nGlass co mathir nDomnaill conar fargaib boin
na dam na mnai na mac ind. IS andsin asbertsom.

Saim lim forfacbus Mag nGlas.
nir facus and [col. 947] im na ass :
nir facus and boin na mac
70 ac Domnall ni caintairngert.

" Bid granna som ina farrad " or Domnall. Lodar immorro
fir Erenn im Domnall. Dothæd *didiu* Congal don leith aili. A
naimsir fogmair *didiu* sin. Conacasom in clerech oc buain a sáin-
eri inti Congal. Is and adbert " Can mair in clercin ni mor do eithiuch
75 tongus osin inflaith Domnall tongmai da neiteach Domnall congobus
comlond .i. Domnall mac Echach ⁊ Domnall mac Æda." Tuctha
scrina ⁊ minda ⁊ naim Erenn eturru ⁊ nir fedad a corugud .i. in
satan robai a comaid Congail is ris doberead a comairli. " Na
telg" ol in satan " in mbreithir adrubairt fiad feraib Erenn. Nicon
80 biad do maine dia treicea. Dia meba immorro remad bat ri Erenn."
Roclandad *didiu* pupall Domnaill ⁊ dodeachaid fer dia muintir
dimbirt fithcilli fris ⁊ rosuigided abucc for cleith do dercaideacht
osin tsluag. Maithi a roisc na nabocc maithi a cialla. Dunchad
immorro hua Mæil Macha in cured ⁊ in caithmiled togaide ⁊ in
85 cliathbernaid cet andsom do læchaib in domain fer grada do
Domnall. IShe roherbad a nagaid Congail ⁊ a da comalta Dun-
chada. Rolaised na sluaig gair mor ic dula isin chath. Fada
immorro ind imbert doradad and na tri láa imslana. Cach
cuiced a lá fosnuapaird cosa la ndeidenach. Mor do chæmaib
90 dorochair and. Mor in tar ⁊ in tairleach laigi robai and triasna

80 a nerfuagra, f under line in different hand and ink. 75 full stop after
tongus and the second Domnall. 80 diam eba MS, a letter erased after m;
scribe first wrote diambaba; remad, a subscriptum. 82 dimbirt, b under line
in same ink. 83 tsluag, s under line in same ink. 88 im lana, s erased.

day or other. But give ear to the proclamation that you may be in readiness on that day."

Congal went straight to Scotland, to Domnall son of Eochaid Buide to fetch the men of Scotland with him, so that they arrived a fortnight before the battle. They were quartered out every night for a week; but the Ulstermen thought this nightly quartering oppressive. He set out at their head to Mag nGlass, to Domnall's mother and he left not a cow or an ox, or a woman or a boy in the place. Then said he :

Agreeable to me the way I left Mag nGlass ;
I left neither butter nor milk there :
I left neither cow nor youth
with Domnall—not pleasantly did I prophesy.

"It will be awful in his company," said Domnall. Thereupon the men of Ireland gathered round Domnall. But Congal went to the other side. This happened in the autumn. Then he (Congal, that is) saw a cleric cutting his particular load [of faggots] whereupon he said :

"Long life to the little cleric. Not so false the oath I swore concerning the prince Domnallnamely Domnall son of Eochaid and Domnall son of Aed."

The shrines and relics and the saints of Ireland were placed between them, but it was impossible to pacify them, for Satan was with Congal and it was with him he used to take counsel. "Do not take back the word," said Satan, "that you uttered before the men of Ireland, for you will not obtain your treasures if you recant; but if you gain the victory you will be King of Ireland."

The tent of Domnall was then pitched and one of his men went to play chess with him. A dwarf was seated on the house-post to watch the host. Sharp are the eyes of dwarfs, sharp their wits. Dunchad, however, grandson of Mael Macha, the chosen hero and champion and the hundred-slayer, the noblest of the world's warriors, a trusted officer of Domnall, it was he who was charged to go up with his two foster-brothers against Congal. The hosts raised a great shout on entering the battle. But it was a long fight that was made there for three whole days, every province [being present] from the day he attacked them to the last day. Many were the nobles that fell therein. Great the havoc and slaughter of heroes that took place there throughout those three whole days.

tri láá imlana. Robai uall 7 imnaire and. Ba himda ræn fola dar
 gelchnes mæthoclaig and oc techt i ngabad ar imnaire. Ba
 hamnas soigti na curad 7 na lath ngaili oc imditin a ngai 7 a sciath
 7 a corp antan nobidis a chele oca truastad dona gaib 7 dona
 95 claidbib. Amnus *didiu* in tornech robai seachnón in catha .i. gair 7
 bresim na sciath laindreach 7 fedgaire na claideb 7 na calg. Cairchi 7
 grinnigur na saigedbole 7 na srian 7 edghud na saiged 7 briscbem-
 neach na narm. IS beg tra nar comrancadar ind a mer 7 a
 cos aca nimthuarhain co tuislidis asa sesam la slimrad na fola fo
 100 chosaib co mbentais a cind dib ina suidib. Tuargabad cath croda
 crechtnach braineach fuileach 7 rorósa uinsend i crobaib bidbad and.
 Cidh fiach immorro nobeth for suil Congaile ni focichread de .i. la
 Dunchad ara glicce 7 aithi 7 amaindse in laich Dunchada. Fecht
 and *didiu* rogeodhain Dunchad in gabar robai fai. "Robith gabar
 105 Congaili" or cach. "Berar mo gabairse do" or Domnall. "Rome-
 baid sciath Congail" or cach. "Berur mo sciathsa do" ar Domnall.
 "Romebaid claideb Congail" ar cach. "Berar mo claidebsa
 doo" ar Domnall. Intan nosaighed Congal nosraintea in cath
 chuici. "Cia dober in nertsas?" or Congal. "Sluag Laigen"
 110 or cach. "Nisnaghamur" or se "gal chon for otrach sin." "Cia
 so *didiu*?" or se. "Fír Muman" or cach. "Nisnagamar" or
 se "corósin gala oenfir .i. fal findcuill ann sin." "Cia dober in
 nertsas?" or se. "Conachta" or cach. "Nisnagamar" or se
 "uth bo bruithi sin sluag imlebar imscith." "Cia dober so?"
 115 or se. "Osraidi" or cach. "Tairr mucí iter da tæb sin nisna-
 gamar in sluag. "Cia dober [in nertsas]" [col. 948] or cach. "hUa
 Neill i ndescert" or cach. "Nisnagamar" or se "torcrad Mide dia
 nechaib teni tria fidnaid .i. tairnid indara ceand cia torcba aroile."
 "Cia dober in breisim tornighi moiri seo?" or Congal. "Cenn
 120 nEogain Moir 7 Conaill" or cach. "Ni ba hinmain on" ar se "in

91 the scribe first wrote imslana), and then corrected it to iml(ana); h(imda) over erasure in paler ink. 92 oc, c under line. 93 (soi)gti over erasure in different hand and ink; im(ditin) in somewhat darker ink. 99 slimrad MS, with the last hook of m under line. 101 uinsend or umsend MS. 102 de over erasure in different hand and ink. 105 mo over erasure. 106 sciathsa, sa over line in same hand. 108 doo over erasure in same hand as de l. 102; after intan one or two letters have been erased. 109 dob- MS; but l. 116 dober in full. 116 nisnag arinsluag MS; after dober something is dropped at the change of columns; or cach probably miswritten for or sé. 117 after Neill an erasure; i n- over erasure. 118 over (fidnai)d in different hand and ink no g.

There was pride there and exceeding shame, and many were the streams of blood upon the fair skin of a delicate youth rushing into danger for shame. Fierce were the arrows of the heroes and doughty champions protecting their javelins and their shields and their bodies whilst they were smiting each other with spears and swords. Frightful also the turmoil all over the battlefield, the din and crashing of the bright shields, the swish of the swords and sabres, the clatter and rattling of the quivers and reins, the whirring of arrows and the crashing strokes of the weapons. And as they were felling one another, the points of their fingers and their feet almost met, so that they were falling from their standing owing to the slipperiness of the blood under their feet, and their heads were struck off them sitting. A gory, wound-inflicting, sharp, bloody battle was commenced and . . . of ash in the hands of foes there. Even if there were a raven on the eye of Congal, he would not push it from him because of the astuteness and keenness and fierceness of the champion Dunchad. At one moment Dunchad wounded the horse under him. "Congall's horse has been killed," said all. "Let my horse be given to him," said Domnall. "The shield of Congal has been broken," said all. "Let my shield be given him," said Domnall. "The sword of Congal has been broken," said all. "Let my sword be given him," said Domnall. Whenever Congal was pressing forward, the battle would turn in his favour. "Who gives this power?" said Congal. "The host of Leinster," said all. "We fear them not," said he, "the valour of a dog on a dunghill that." "And who this?" said he. "The men of Munster," said all. "We fear them not," said he, "until they attain the valour of one man; a hedge of white hazel are they." "Who gives this power?" said he. "The men of Connaught," said all. "We fear them not," said he; "a boiled cow's udder are they, a long exhausted host." "And who this?" said he. "The men of Ossory," said all. "A pig's belly between its two sides are they; we fear not that host." "Who brings this force?" said he. "O'Neill of the South," said all. "We fear them not," said he. "The men of Meath were unhorsed . . . that is, they lower one end though they raise the other." "Who makes this loud thundering uproar?" said Congal. "The head of Eogan Mór and Conall," said all. "That will not be agreeable,"

mothar sciath sin a mbernai nad raig^{ther} techt trit no thairis.
Atnagamar in sluag sin." "Cindus innosa ata Domnall?" or
se. "Ita i croisigill fria dia anosa" or iad. As ann asbert
Congal.

- 125 "INTan fortgella in ri.
in ri aile nat aicci:
ise nad forraich fri neach.
mac Æda mic Ainmirech.

- Ragadsa cotartar a reir do." Dochuiridar do iarum tim-
130 chiull in catha co toracht in pupall. "An a Chongail"
ar na hoic. "Do thobairt" ar se "a rere do Domnall teigim co
naca fir Erenn iarum a reir uaimsea amail adcondcadar comthurbail
fris." "An bicc a Chongail" or Domnall "rolaesemar da ghiall a
tech rig na firindi imar nimresain noco ruca breith duinn co ndingnim
135 aithbreith de." "NI ba head bias and" ar Congail. "E^{don}
didiu" ar Domnall. Imonarnaicc iarum do Chongal 7 do Chonall
Clocach in rigoinmid isin chath. "Gaib rand a Chonaill" ar
Congal "dus cia riasa maidfea in cath." Dixit Conall.

- Macan docing sligi rath.
140 imma tuarad lechta roth:
sescbaid cade sund in cæch.
forsa torchair Congal cloth.

"Sæb gebi in rand" or Congal "Ni samlaid ita acht amne.

- Macan doching sligi roth.
145 ima mbiad lechta loech:
sescbaid caidi sund in cloch.
forsa torchair Congal cæch."

- "Bid fir" or se "dofuithebsa and." IS andsin tra imid-
rubart forsin sluag amail rotharb ndasachtach dia tabar drochbem.
150 Is amlaid sin in rothach 7 in ruathar ronuc fon sluag conad
imale roimred forro na go 7 na claidbe 7 na sciathu 7 na bocoidi

122 atnagam̃, followed by an erasure of two or three letters, MS. 131 thobairt
sic MS. 133 rolaesemar, first a under line in same ink; cf. coraemid 159.
139 sligrath MS. 140 after tuarad two letters have been erased; the first reading
seems tuarid; roth and 142 cloth over crasures in same hand and ink.

said he, "for that dense mass of shields cannot be broken through or passed by. We fear that host." "How is Domnall now?" said he. "He is praying to his God now," said they. Then Congal said :

When a king pays his vows
to the other king whom he does not see :
it is he who does not go out against anyone,
the son of Aed, son of Ainmire.¹

"I will go and give him his own terms." He sets out then over the battlefield until he came to the tent. "Wait, O Congal," said the champions. "I am going," said he, "to give his own terms to Domnall, so that the men of Ireland may see me submitting to him as they have seen me rise against him." "Wait a little, O Congal," said Domnall, "We have sent two hostages to the house of the King of truth because of our contention, that He may pass judgement for us and that we may submit to the new judgement of God." "Not so shall it be," said Congal. "Truly so," said Domnall.

Afterwards Congal and Conall Clocach the royal fool chanced to meet in the battle. "Sing a stave, Conall," said Congal, "to show who will overcome in the battle." Conall said :

A boy walks the road of Rath
around which were dug the graves of *roth* :
sescbaid where is here the *caech*,
upon which the famous Congal fell.

"Falsely you recite the stave," said Congal, "not so is it but thus :

A boy walks the road of wheels,
around which are the graves of heroes ;
sescbaid where is here the stone,
upon which the wry-eyed Congal fell."

"It will be true," said he, "I shall fall there." Now he hurled himself upon the host like a huge mad bull, who has received an evil blow. And such was the attack and the onslaught he made upon the host, that at the same moment he plied on them both spears and swords, shields and bucklers and hand-stones. He

¹ This translation is doubtful. For *fortgella comp. Thurneysen, Handbuch* 255. *Brehon Laws VI. Aisl. Mic Congl. p. 178.*

- 7 na bairni na cloch. Ni roan don ruathar sin tucustair co mbai
 cind ar cind fri Dunchad frisin láith ngaile ucut 7 co necmaing
 a ceand dia suidiu dara sciath anechtair. "IS grani lim innosa"
 155 or in dearcaid "in ceol sana rocluimim sechnon in chatha .i. fedgaire
 na claideb illamaib na læch 7 na lath ngaili na ceann 7 na cnam."
 "INanmair de seo" or Domnall. Fonuabair fesin sis isin cath.
 In gres *didiu* doradsad fir Erenn ac deiscin gnuisi Domnaill isi
 nobris forsin sluag co raemid in cath for Ultu 7 co ndorchair and
 160 fesin in ri .i. Congal Cendfoda. Rolaud a nar iarsuidiu conna
 erla fer de feraib Alban [acht] trenfer Domnaill. For snam
 dochoidside thairis. "Scela lat" or Domnall mac Echach. "Deog
 dam" or se. Doberar sesra do chormaim do co nesib na oendig.
 "Deog aili dam" or se. Tucad seasra aile do co nisib. Atib
 165 tri seasra amlaid sin. "Scela lat" or Domnall. "Cia scela conigi"
 or se. "Nochon faicfide fear dia ndeachaid uaib co brath acht
 misi am ænur." Adbail fochetoir.

Tucad iarum in cennail ar belaib Domnaill mic Æda. Tucad
 cuici ceand Dunchada 7 a da chomalta. Is ann adbert.

- 170 Na da Fland fil isin du.
 robdar cele rig anu :
 farir roclæchlosed dath.
 suaichnig nithic Dunchad.

- Dorochair and *didiu* ri Mide .i. mac mathar do Domnall asberad
 175 som. Is loc rodusmarb amail asbert Domnall.
 Cia gontor Faelchu aniu.
 ni fuigeb la a iu :
 gebthair illoc lilith de.
 co de bratha brogaide.

- 180 7 as[bert . . .]
 IN maccan gignes indiub.
 bid cath roth a airisiu :
 s rui ri bid rom.
 anad do chainet[h] Fælchon.

159 coraemid, a *subscriptum*; cf. 133.

167 after adbail an erasure of about
 two or three letters (-l itself written over erasure).

161 for [acht] 7 MS; for over
 parchment injured; 177-178 parchment injured;
 de and 179 co de over erasures in same ink and hand as de l. 102, doo l. 108.
 180, 183 parchment injured. 184 (ana)d and (chai)n 7 over erasures.

did not cease from the onset he made, until he was face to face with Dunchad, that celebrated hero, and shore his head from off him over the rim of his shield. "Hateful to me now" said the spy, "is the varied music I hear throughout the battle, the swish of the swords in the hands of heroes and doughty champions (and the crushing) of heads and bones." "In the name of God this," said Domnall, rushing into the battle. The onslaught which the men of Ireland made on seeing the face of Domnall, it was that routed the host, so that the battle was gained over the men of Ulster, and the king himself fell therein—namely, Congal the Long-headed. Whereupon a slaughter was made of them, and none escaped of the men of Scotland save one brave man of Domnall's, who crossed over swimming. "What tidings have you?" said Domnall, son of Eochaid. "Give me a drink," said he. A cup of ale is given to him and he drank it at one draught. "Another drink," said he. Another cup was given to him and he drank it. He drank three cups in this way. "What tidings have you?" said Domnall. "What tidings do you seek?" said he. "You will never again see a man of those who went forth from you save myself alone," and forthwith he dies.

Thereafter the heads were brought before Domnall son of Aed. The head of Dunchad and his two fosterbrothers were brought to him. Whereupon he said :

The two Flands that are in the place,
they have been companions of the king to-day :
Alas ! they have changed their colour,
Dunchad the renowned, he comes not.

There fell also the King of Meath ; a son of Domnall's mother he was said to be. The place where he was killed is as Domnall said :

Though Faelchu be slain to-day
I shall not get . . .
he will be taken into the place . . .
to the distant day of doom.

and he said further :

The boy who will be born to-day
renowned battle will be his story :
[he will be king] and chief, it will be soon ;¹
tarry to lament Faelchu.

¹ bid ri is ruiri bid rom *might be suggested.*

185 Ba [. . . as]lu isin chath 7 a gabair maille isan ath 7 . . .
marb dib linaib conaid ann roraid Domnall.

Ni celit baill Congaile.
is derg ucht asanindaim :
intech inargiallad.
190 nidad fæbra aringaib.

Ni bo curi cin faire.
oic i fail Congaile :
ni bo tuath cen rig a cath.
mac Scandlan a cind arrad.

195 Bid a ainim fri foichle fen.
fri saigid i netercen :
mairg ara ta glonn fri gail.
ettach no accen Congail.

Doradad iarum Congal isin nathles 7 dorigned a tonach occa
200 7 tucad a cheand fora duma na ratha conad and asbert Domnall.

Ceand Congail so forsin raith.
ni cend fir omnaid co nuath :
ceand risnach geibthea am goil ngaith.
cend laich nach lamtha coluath.

205 Ba calma cach isa cend.
in trath fa tend nir bo thim :
cia dorochair Congal cæch.
mor læch adrochair da rind.

Amriced sair ocus siar.
210 isin chath chian ruslai sluag :
nir thim a fer fri fecht fir.
ria rodergad rind ruad.

Ranic ria cach don chath chain.
dia mairt iarsin rosaith sleg :
215 co torchair ina gliaid guil.
fæn ina fuil fich in fer.

185 MS partly illegible. 189 in (arg.) may also be read as hi or ni.
191 cin faire over erasure. 195 leg. féin. 196 leg. i netercéin. 212 after
ria an erasure of probably two letters.

. . . he escaped from the battle and his horse along with him into the ford and he killed both, whereupon Domnall said :

Not hidden are the limbs of Congal,
Red is his breast whom I speak of :
The scabbard in which he was obeyed,¹
It will hold weapons no more.

They were not a host without watchfulness
the youths in Congal's company :
They were not a people without a king in battle,
the son of Scandlán at the head of nobles.

His name shall be
spreading afar :
Woe to him who has before him a deed of valour
.

Then Congal was brought into the abandoned fortress and they washed him and his head was placed upon the mound of the rath. Whereupon Domnall said :

The head of Congal this upon the rath.
It is not the head of a man timid and terrified :
A chief not easily encountered for his valour with spears ;
the head of a hero, one would not speedily venture against.

Valorous was he whose head this is,
When there was battle, he was not feeble :
Though Congal Caech has fallen,
many a hero has fallen by the point of his spear.

He was wont to proceed east and west
through the long battle, that the host was waging :
Not feeble was its² owner in real battle,
before whom was reddened the bleeding spearpoint.

He went before all to the comely battle,
on Tuesday, then he hurled a spear :
so that prone in his blood fell
the man in the woful fight he waged.

¹ This may refer to some old custom of submission. ² refers to the head, line 201.

220 Ronfuabair sin cetain chruaid.
tuc eagain don gnim cò ngrain :
condrochair le Congal cæch.
ceithri fichid læch dia laim.

Ronfuabair dia dardain duind.
co ruc in ræn riana rind :
coromarb coicait don tsluag.
in la sin nir *fer* truag tim.

225 Dia haine rosiacht.
ba gnim ngaine ba cro crecht :
cuic fichid fer sribglan suaic.
dorob ingnad in cuairt crecht.

See p. 252.

230 Dia sathairn tanic don cath.
Congal ria grafuing na crech :
coromarb cet cæmach ruth.
ba leor duchan eg re nech.

235 Dia domnaig tanic martur.
turus Congail robo chruaid :
coromarb coicait ar da chet.
do Ulaid dia mbaised ar sluaigh.

p. 252.

240 De luain rolamair a gleo.
nir bo thruagh ingen robai a mbiu :
romarb ceithri macu rig.
ceithri fichid aræn riu.

245 Fuairsum olc dia mairt in mind.
ait a tarad tend ri tenn :
ba gnim ngalar fa cro gand.
ba hand rocabrad morchell.

p. 252.

Ro espa a dul dosand
rotesta cind imon cenn. C. FINIT.

223 tsluag, s under line in paler ink and in different hand. 224 after fer one or two letters erased. 236 read dUlaib. 238 ambiu, b above line in paler ink. 239 before ceithri an erasure of one or two letters (probably 7). 245 after dul h- (i.e., immorro) MS.

He made an onset on cruel Wednesday,
he wrought a harsh deed with horror :
so that by Congal Caech did fall
four score heroes by his hand.

He made an onslaught on dark Thursday,
so that defeat was wrought before his spearpoint :
and he slew fifty of the host,
that day he was no pitiable feeble man.

On Friday he set out,
It was a rare feat, it was a litter of wounds :
five score comely noble men,
wonderful was the round of wounds.

On Saturday to the battle came
Congal, before pursuing the spoil :
So that he slew a hundred famous nobles,
many were the lamentations for the dead.

On Sunday came a slaughter,
the journey of Congal was fierce :
he slew two-hundred and fifty
when our hosts were slaughtered by the men of Ulster.

On Monday he ventured on his combat,
He was not pitiable whilst he lived :
He slew four sons of kings,
four score along with them.

He himself met his fate on the . . . Tuesday,
there where force was brought against force :
It was a deed of destruction, a rare slaughter,
It was there a great churchyard were needed.

His journey was in vain,
a head is required for a head (?).

ADDENDUM TO SNÁM DÁ ÉN

Supra p. 219.

SINCE the above was printed off, Mr. Edward Gwynn has kindly drawn my attention to three other copies of this tract in the R.I.A. collection—viz., 23L22 (*Li*)¹, 23L34 (*Lii*)², 24P5 (*P*)³. They all differ substantially from *LL* and in some degree from one another. *P* and *Li* agree throughout and might be classified together, only slightly differing however from *Lii*. The position of the introductory stanzas (l. 1-2, 29-30) is reversed, and *II* takes the precedence of *I* in these three MSS.

1. 2 fire *for* sár *Li*, *P*, *fior* *Lii*; *sior*fuair. 3 *nisat* (*sic*) *briathra* (*briathar* *Lii*); *anb*fais *Li*, *ainbh*fes *Lii*. 5 *go ndire*. 6 *dathch*alma. 7 *this line is omitted in Li*; *dian ngartha* *Li*, *P*. 11 *budh dhéin*. 12 *robh*íodh. 13 *ro*fiarf. *Lii*; *dona draoithibh tre comhrádh*. 14 *as Li*. 15 *asbeart*ador risin *ri*. *nocha cceilmáid ort anní (aonní Lii)*. 16 *Luan lánm*hall *Lii*. 17 *amhuil th. ann dognáth*. 18 *gairid bádor isin tráig gur luidh E. na cc*. 19 *lór tearbaidh (leor dearb. Lii)*. 20 *gur dhiobhroice sleagh trén an cor gur marbh an dís (días Lii) d.* 21 *f. beccan betha (beth Li); an táth ion*fuair (*an tAth adhfuar Lii*). 22 *as agan áth (Ath Lii)*. 23 *lamh dheas re sruth* 7 *robudh gairit (budh roghairid Lii) a riuth*. 24 *ráitear aníodh (aníugh Lii) in magh ittorchair Eistíonn*. 25 *go Móin Tíre Náir*. 26 *nach ttérna*. 27 *an snámh*. 28 *is fíor is ní h. for ciad. n. h.* 29 *is dearbh*. 30 *dFíonn for dond f.; ríghíonn for rogéir*. 31 *ba caro (cara Lii) for mic Æ.; mac Aodha mic Iomchadha for mic I. b. h.* 32 *ba mac (written in full Lii) L.; mic (in full Lii) Ch.* 33 *madh; mórg*hloine. 34 *anuair for trath; domh. Lii; ar Aodh Maisden go mórrath*. 35 *fógras; fíorchruaidh*. 36 *Fíachradh fa marb for rosm. Li and P have half-lines in inverted order*. 37 *nír ainic*. 38 *ni bfuigheadh; ríghreabhugh*. 39 *iarsin for is and; o roféimhdhigh aran bféin*. 40 *rosghabh; for Find m.C.A.: ga cruaid (cruaidh P) ba cruthghloine Li, P, gadh Curaidh ba cruadhghloine Lii*. 41 *adubhairt; a F. a uirinn harma áigh*. 42 *aidhbhle (-dh Lii) gleo; ní riofca; bearsa (bersa Lii)*. 43 *adubhairt; re Caoilte cosecrach cúlíonn*. 44 *nocha nfearr (nach nferr Lii) liom tusa ar lár inas mé fa iomfórrán (mé om. Lii)*. 45 *doráidh; cródha a ghnaoi; na brethnaigh a. a rígh*. 46 *co cceill*. 47 *for dib — imchimm: ar ttútítm Aódh Rinn is ris thainic, Li, P. díom A. R. is reis táinig ar ttútítm, Lii*. 48 *um fearsa uair chininn cath inas ocobhaidh (sic, ina ogbhaidh Lii) amhulchach. The lines 54 and 58 are interchanged in Li, Lii, P.* 49 *nach bfacas*. 50 *ní torrach*t;

¹ p. 229-240.

² p. 281-284.

³ p. 172-178.

triar occlaoch. 57 hai. 53 am fearrsa fén uair ngoile acc freasdol na hiorghoile, s. l. 54. 59 luas a lámh. 60 ciorradh *Lii*; caomh for cræb; ara aba; rosfarraigh. 61 na niadh for aidbl. n.; darm gæ om.; darmo chl. darmo se. 62 nocha ngabh; ar feacht, *Li*, *P.* for f. *Lii*; aga mbiadh 'mo thiughleacht. 63 beires; stuadh *Lii*. 64 gur chomhraic se for cot. do. 65-66 omitted. 67 combaidh ttinn. 68 is rachad de. 69-70 omitted. 71 rost. 72 ger bhiongnadh *Li*, *P.* gur bh. *Lii*; dámhthoin *Lii*, damh taoín *Li*, damhthaóin, *P.* 73 go roghráin. 74 cian atathaoi gan sosadh; aníosaigh *Lii*. 76 noco ttargthear *Li*; gach ní iarrfas a nEirinn for co f.— taeb.

After l. 76 *Li*, *Lii* and *P.* insert the following stanza:—

Nascoidh uile form a fían. adubhairt riu Fionn fíorfiál;
gach comha da niarrfaidh Aodh. go bíacchbaidh tuilleadh rea taóbh.
go bhfaghbhadh *Lii*. 73 tuc som for dorat; dhoilig (dhoilghe *Lii*); leo for dó, *Li*, *P.* 79 rioghdhuine for in ruire. 80 seal isin sith an rohalt (annso halt *Lii*). 81 gur bfeair; dolean dó féin F. 82 acc Fionn *Li*. 83 robudh iad a cl. (rob iadh *Lii*). 84 rocheiradh, *Li*, *P.* rocharadh *Lii*; fa dhó budh dhéin a dhomhaoin. 85 caraimsi; Cealce ingen. 87 lamhas, uair eaccoil liom Aodh a. 88 C. lonndhearg (lonngarg *Lii*) mac an (a *Lii*) Léith isbeartas arís (*sic*) tre chéill. 89 órsad; nach rabhair. 90 Conan Milbhél Mongar nglóir. 91 gar ch. an inghean óech ar Aodh áit imbaoi an mórlógh. 93 a Ch. gan iomarghaói. 94 rosscoisce F. feirde an slúagh Conán nach lámhódh a l. 95 cechtar. 96 dhamhsa for dOssin. 97 rosfosd; searc inghine .E. airmrinn. 98 teaccoisceoimsi beirt go hán aran (ar ar, *Li*) curaidh ar Cona n. 99 molbhthach. 100 asbeartasa ris rádh grinn. 101 roiar comhrac ort na thigh; rodéroister (-earostoir *Lii*). 103 gur fuaccoir (fogair *Lii*); ger bhiomdhóiligh for co imd. 104 acc ard diad (dhiadh *Lii*). 105 gur leicedh; ní for feib (ní fáth gnáth *P.*). 106 nach for nada. 107 go nágh for cen tár. 109 snaidhit; os on snám sin ata an Sn. 111 rabhsadar, *Li*, *P.* 113 níir bhi an iorghail iomfolamh (iomathlamb *Lii*). 114 rohadnaiceadh ag Ard diadh (dhiadh *Lii*) C. is .E. na r. 115 iccath cinn áirde *Li*, *P.* a geath Cionnaired *Lii*.

C. M.

MISCELLANEOUS

I. LOCHLANN *cf. ZfCP, xiii, 146.*

THE question of the origin of this ancient name for Norway has given rise to much discussion. Zimmer's suggestion that it originally indicated the Danish island Lolland, has been conclusively refuted by Alexander Bugge in his *Contributions to the History of the Norsemen in Ireland*¹ I, p. 4 sq. The name itself, however, still remains unaccounted for.

It seems evident that *Lochlann* is an Irish rendering of the name of a particular Norse tribal-territory, which can only be *Rogaland*, the common name until about 1300, for the district around the Stavanger Fjord, bounded on the north by Hordaland, on the south and east by Egdafylki. On an Irish tongue *Rogaland* would become *Rochlann*, which would naturally develop into *Lochlann*, partly under the assimilating influence of the second *l*, and partly by folk-etymological association with *loch*.

This Rogaland was the main starting point for the Norse westward excursions during the Viking-age, as is proved by historic tradition and by numerous archaeological finds dating from that period. Thus it seems natural that this should be the region, which gave the country its name in Ireland. It should also be noticed that the *Hörðar*, the neighbouring tribe immediately to the north of Rogaland, provided the other principal name for Norway, *Hiruath*. And from this it may be gathered that the old tribes of Stavanger and Hardanger were those most familiar to the Irish in early Viking times.

The Dsg. *Lothlind* Sg. 112 and the Gsg. *Laithlinne* Ann. Ult. 847, *Laithlinde* ib. 852, point to a form *Lothlend*. *Lothlind* besides *Lochland*, which in time became universal. As phonetic development of *Lothlend* *Lathlend* into *Lochland* or *vice versa* is excluded, we must conclude that both forms were extant in the middle of the 9th century.

¹ Videnskabselskabets Skrifter 1900, II No. 4.

The *th*-forms in Sg. and Ann. Ult. date from a time, when the name would still be in process of establishment, and are probably due to confusion with another or other Norse tribal names, such as—e.g., *Hadaland*, which would result in Irish *Athlann*.

2. A NORSE LOANWORD IN IRISH

The Irish adaptation of the *Æneid* in the Book of Ballymote contains several instances of a word *slabrand*, *slagrann*, *slagbrand*.

Túcad foireand dibsiden do dhaingniugudh a mur ⁊ foirind ac doimniugud na class ⁊ foirind ac tinol cloch ⁊ ag suidiugud *slabrand* forna muraib, Aen. 2789 (Calder's ed.).

Ordaighit taibleda ⁊ ferte go *slagrannuib* luithib aco ac frithalum in chatha arnamarach, ib. 2057.

Dibraigid iarum iat do armaib ⁊ do clochaib ⁊ libaraib ⁊ trascaid *slagbrandaib* ⁊ sloighi ⁊ sundu ⁊ oilche cloch forru amach dia nindarba ona muraib, ib. 2209.

It also occurs in the Irish MS. in Leiden fo 1, col. 1: dunais comloid a thighe co *slacbrannaibh* iernaidibh foraih (de baccanaib iarnaide LL), RC XIII 5, 13. Here it means 'the bolt of a door.'

This *slacbrand*, *slagbrand* is one of the numerous loanwords from the Norse shipping language, corresponding closely to ON *slagbrandr*, 'a heavy bar or post, used in naval engagements, a war-engine.'

3. IR. AMAIRES, AMAIRIS

**m-pr'i-sisthā-* or rather **m-pr'i-sthā*¹ has long been recognised theoretically as the pre-Celtic form of Ir. *amaires* 'unbelief,' an old verbal noun of *arsissedar*. There also appears an adjectival stem in *i*, *amairis* 'unbelieving,' the *ā*-stem *ires* changing into *i*-stem in compound, as *áram* and *ciáll* in the compounds *diarim*, *túachil*. *Amaires* corresponds entirely with Armenian *amparist* 'unbelieving, godless, impious,' which however for several reasons cannot be genuinely Armenian. Its true home—as in the case of numerous Armenian words—is Persia. There occurs in the Pazand texts of the Mainyo-i-khard (ed. West) a closely related word, *parast* 'an adorer, worshipper' (also *parastār*; cf. with the suffix

¹ The Gsg. *irissee* in Wb. and Mil. does not necessarily prove reduplication.

-ashn : *parastashn* 'worshipping'). Arm. **parist* 'believing, pious' (cf. Ir. *ires*) would seem to indicate Pers. *paristha* (-i).

The synonymous *džparist* implies Arian **dus-pari-stha* (-i).

4. IR. *Ā* 'a car, chariot, axle'

á .i. fén no carr no carpat, Corm. á .i. carr no carbad, O'Cl. *axibus*, gl. dunaib aaib, Ml. 96^e12.

Probably from *īā*- and identical with Scr. *yā* 'a car, chariot, vehicle' (Medinikōśa); compare the longer forms *yāna* (Afghan. *yān*), *yāma* (RV). The root is *i* 'go, move,' or augmented *īā* (Scr. *yāti*), which might as many so-called 'schwere Basen' originate from the verbal noun in *ā*-.

Stokes' suggestions Corm. Tr. p. 11, Bezz. Beitr. XIX 38 cannot be accepted.

5. IR. *SINNACH* 'a fox'

Ir. *sinnach* (dem. *sinnchénae*), still extant, implies a stem **sinno*-(-a), **sindo*-(-ā), traceable to pre-Celt. **ksindo*-. This shows a remarkable resemblance to Hesych's synonymous *κινδάφη*, *σκινδάφος*, formed from a noun *(s)*kinda*- with the usual animal suffix -*bho*. The consonantal groups *sk*- and *ks*- are interchangeable, *ksip* occurring side by side with *skip*, *ksed* with *sked*, etc., and in Welsh the transposition of *sk*- into *ks*- is quite common, see Pedersen, p. 75 sq.

It is impossible to say, whether this **ksindo*-, **skindo*-, **kindo*- is genuinely Indo-european or not. Its augmentation in Greek by the old Indo-european suffix -*bho*, affords no solution. It may either in Greek or Celtic have been adopted from a neighbouring non-Indo-european tribe.

C. M.

ADDENDUM AD P. 208 sq.

KUNO MEYER suggests the following readings. P. 210, l. 50 : *i ngnis* ; a monosyllable with short vowel is required. Ib. l. 57 : *dubaid* (: *Lugaid*) ; l. 60 : *m'óenchara* ; 61 : *carad buafad* 'who loved wantonness' ; cf. *is bæis dóib* and *is búaphud* (of a couple of lovers), Betha Colmáin § 88. P. 246, l. 226 : *gáine* (: *háine*), cf. LL. 215^b3, 139^a10, 140^a24 ; l. 233 : *mar tur* ; l. 244 : *mór cell* (on account of the rhyme).

REPORT ON THE WORK OF THE SCHOOL

SESSION 1909-1910.

THE last number of the JOURNAL contained a short account of the work done in the School up to the end of the Summer Courses of 1909. During the term beginning in October of this year, Dr. Bergin held classes two evenings in the week: (1) Elementary Old-Irish Grammar, (2) an advanced class for the critical study of the Würzburg Glosses, which was attended by nineteen students.

Dr. Bergin, who had been the professor of the School since 1906, was appointed to the chair of Early and Mediæval Irish Language and Literature in the National University, and was thereby precluded from continuing his courses in the School, beyond the new year. The Governors and Trustees sincerely regretted to lose his valuable services, and desire here to place on record their appreciation of his unremitting interest, and the zeal with which he threw himself into the work of the School, proving a worthy successor of the late Professor Strachan. They have, however, been fortunate in securing the services of Mr. Carl Marstrander of the University of Christiania, who at a meeting of the Governors and Trustees, held in December, 1909, was unanimously appointed to succeed him.

Professor Marstrander entered upon his duties in April, 1910, holding a course of lectures on the Würzburg Glosses one evening in the week until the end of June. The course was attended by nineteen advanced students.

In the month of June the Director gave a short course of lectures on Palæography and the practical interpretation of Irish manuscripts, at which the well-known MS. *Rawlinson B 502* was made the basis of study. Thirteen students attended.

The annual Summer School was held as usual in July, and proved most successful, continuing to attract students from a distance,

notably from Vienna, Paris, Aberdeen, London, and Wales, and various parts of Ireland.

Professor Marstrander held three courses: (1) *Old-Irish* for beginners, (2) *Middle-Irish* for advanced students, at which the *Siaburcharpat Conculaind* was expounded and a critical text constructed, and (3) the *Táin Bó Cúailnge*, read in Strachan's Selections. The number of students that attended was twenty.

Mr. J. Glyn Davies, Lecturer in Welsh at the University of Liverpool, held three classes for the study of the Welsh language and literature: (1) Elementary modern Welsh, spoken and literary, (2) Early modern Welsh Poetry and Metrics, at which a selection of Dafydd ab Gwilym's poems was read, (3) Mediæval Welsh, for which Strachan's *Introduction to Early Welsh* was the text-book. Nine students followed these courses.

During the present year a new edition of Dr. Bergin's *Stories from Keating's History of Ireland* has been issued, the first having been sold out. A volume of Early Modern Irish poems by the classical writers is at present in preparation by Dr. Bergin.

The Governors and Trustees take this opportunity of expressing their thanks to all those who have in various ways contributed to the maintenance of the School, notably to the Lords Commissioners of the Treasury for the annual government grant of £100, to Mrs. J. R. Green for continued support and sympathy, to Mr. Thomas Kelly, of New York, a generous benefactor, who provides the School with comfortable premises, and lastly to the many subscribers and donors whose names are printed overleaf.

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